

समास samāsa in Pāṇinian grammar- I
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Lecture - 13
Basic terms and processes

Welcome. I welcome you all to this lecture in the course samasa in Paninian grammar. This is the first part of the course we begin our lecture with the recitation of the mangalacaraṇa.

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मङ्गलाचरण maṅgalācaraṇa

- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśaṃ saccidānandaṃ vande'haṃ yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

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[FL]. [FL].

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So, far we have studied some key theoretical positions some basic tenets of the theory of compounding as stated in the grammar of Sanskrit written by Panini in his Paninian grammar and the Paninian grammatical tradition. In the course we have studied several basic terms we studied what is Samartha.

We also then went in deep into the two types of samartha namely ekartha bhava and vyapesha. We studied the passages collected from the great vyakarana mahabhashya of the great Patanjali in which the distinction between the ekartha bhava and vyapesha is clearly stated. We also stated the relationship between the vyapesha and the ekartha bhava.

We also studied that there are three features of ekartha bhava three features of samasa aikapadya, aikartha and (Refer Time: 02:44) We also figured out the sequence between these three where the aikartha occupied the initial position in accordance with the process of

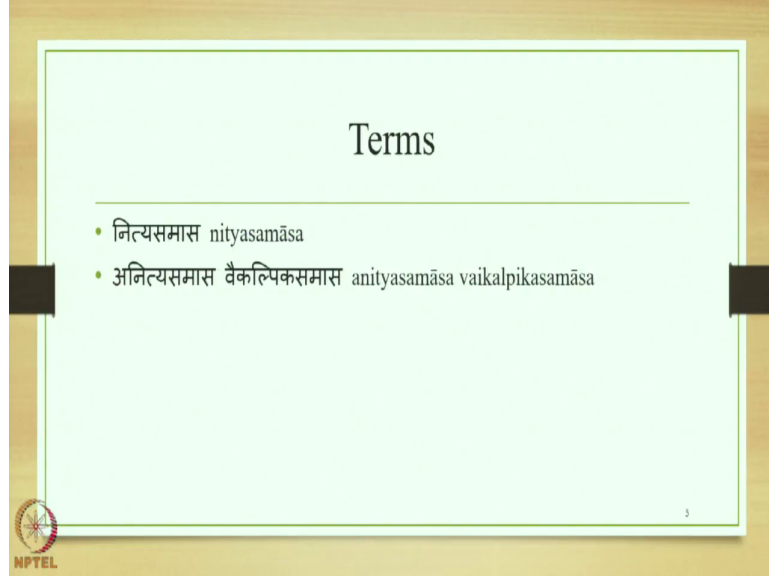
speech production described in the Paninian grammatical tradition then we also studied the concept of asamartha samasa.

Before that we also took note of the terms [FL] and [FL] thus on the whole we have been studying these basic terms the basic theories on the basis of which the process of compounding takes place and the compound output is generated. We have taken a very broad view and then we have based the positions taken by the Sanskrit grammatical tradition in that broad view.

And we have noticed that there are certain areas which the speakers of Sanskrit have not considered making them to be the conditions for making the compounds and that remains open and therefore, the Sanskrit grammatical tradition did not pay attention and did not also get a chance to formulate a rule to account for such linguistic usages.

In the course of time; however, when we see modern languages having different kinds of usages in this regard, we can still take help of these basic insights and the basic theoretical framework proposed in the Paninian grammatical tradition to account for these modern usages. In this lecture we shall study some more basic terms and some more basic processes.

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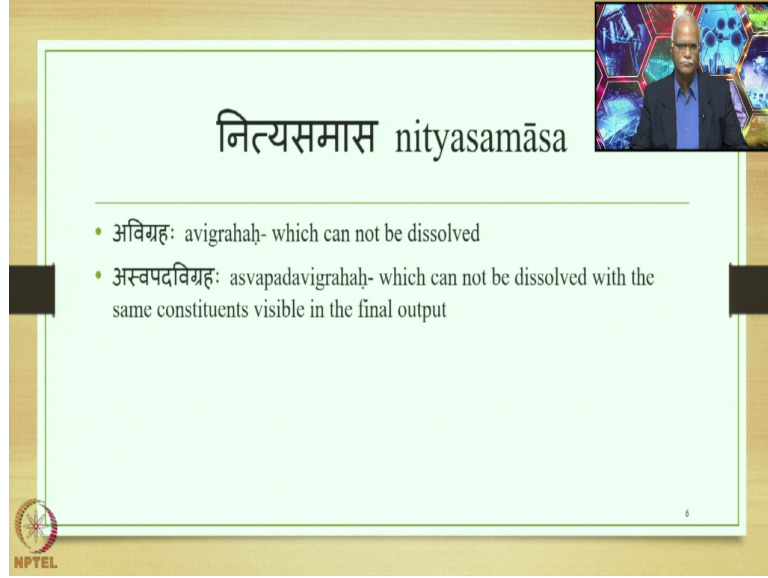
The slide is titled "Terms" and is set against a light green background with a gold border. It contains a list of two items:

- नित्यसमास nityasamāsa
- अनित्यसमास वैकल्पिकसमास anityasamāsa vaikalpikasamāsa

In the bottom left corner, there is a small circular logo with a red and white design, and the text "NPTEL" below it. In the bottom right corner, the number "3" is visible.

First, we shall study the terms nityasamasa and anityasamasa also known as vaikalpikasamasa. These are the terms often used and the word nitya and samasa are used by panini himself in his grammar [FL] in the sutras and so, certain samasas are termed as nityasamasas and certain others are considered as anityasamasas or vaikalpikasamasas let us try to understand what nityasamasa stands for and what anitya samasa stands for.

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नित्यसमास nityasamāsa

- अविग्रहः avigrahaḥ- which can not be dissolved
- अस्वपदविग्रहः asvapadavigrahaḥ- which can not be dissolved with the same constituents visible in the final output

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Nityasamasa is explained in two ways the first one is avigrahaḥ nityasamasah. Nityasamasa is that one which cannot be dissolved which means that the meaning that is conveyed which means that the meaning that is conveyed by the samasa cannot be conveyed by the constituents being separate or independent in the form of a sentence.

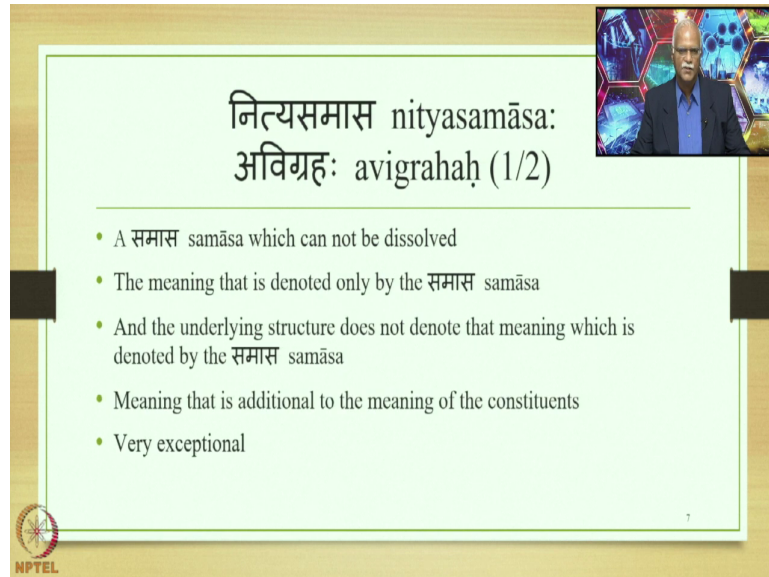
This goes directly against the very basic principles that we have been studying samaha arthah for example. But that is the reason why these types of samasas they are treated in this particular manner because in the usage we do find such words whose compounding does convey an additional meaning over and above the meaning of the constituents and we need to account for such forms Paninian grammar has called them nitya samasa.

Only samasa is the one that conveys that particular meaning and not the dissolution. So, avigrahaḥ nityasamasah. The second explanation of nityasamasa is asvapadavigrahaḥ

asvapadavigrahaḥ nityasamāsaḥ which means, which cannot be dissolved with the same constituents visible or audible in the final output.

The final output is the compound output and we start the process with the constituents. Now we cannot dissolve the compound using the same constituents that are available to us in the final output. Either there has to be some addition or there has to be some modification within the constituents and that is why it is called asvapadavigrahaḥ.

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नित्यसमास nityasamāsa:
अविग्रहः avigrahaḥ (1/2)

- A समास samāsa which can not be dissolved
- The meaning that is denoted only by the समास samāsa
- And the underlying structure does not denote that meaning which is denoted by the समास samāsa
- Meaning that is additional to the meaning of the constituents
- Very exceptional

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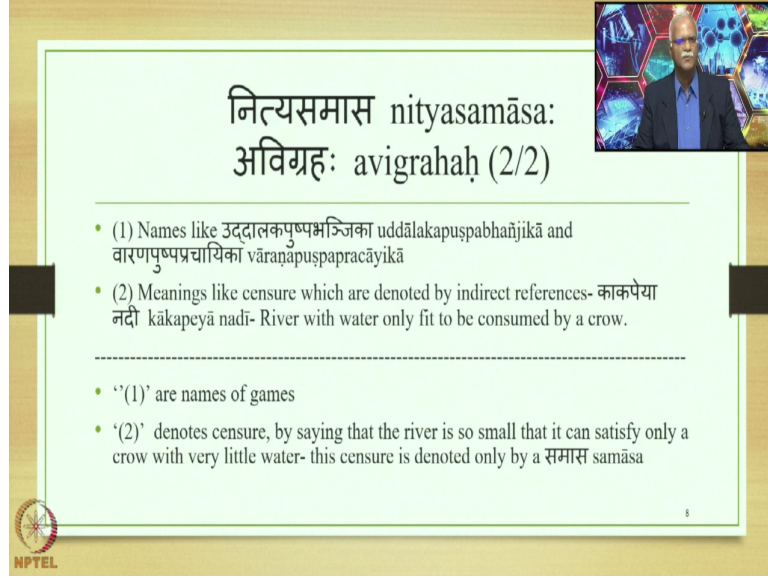
Let us study what is avigrahaḥ nityasamāsaḥ and let us take an example. This is a samāsa which cannot be dissolved which is very strange and which is exceptional each and every samāsa is dissoluble and is dissolved in terms of sentence. So, samāsa falls back on the sentence samāsa comes from the sentence and samāsa is embedded within a sentence.

But this kind of samasa is such that it cannot be dissolved what it means is that, the meaning that is denoted only by the samasa and the underlying structure does not denote that meaning which is denoted by the samasa, which is the meaning that is additional to the meaning of the constituents.

The constituents would convey some meaning and the addition of those meanings would amount to some basic meaning of the compound, but there is something additional which is not part of any of the constituents and that is what is conveyed by the samasa and that is by that additional meaning cannot be ascribed to any of the constituents and if we are not able to do that it is not possible to dissolve this compound without accounting for this additional meaning.

This is the reasoning why such a samasa cannot be dissolved such samasas are very exceptional and they are primarily of the nature of the technical terms and also some pragmatic meanings like [FL] the one which panini is going to use quite often [FL] is censure and when censure is an additional meaning, you cannot assign censure to any of the constituents and that is the reason why you declare that this samasa cannot be dissolved.

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नित्यसमास nityasamāsa:
अविग्रहः avigrahaḥ (2/2)

- (1) Names like उददालकपुष्पभञ्जिका uddālakapuṣṣabhañjikā and वारणपुष्पप्रचायिका vāraṇapuṣṣapracāyikā
- (2) Meanings like censure which are denoted by indirect references- काकपेया नदी kākapeyā nadi- River with water only fit to be consumed by a crow.

- ‘(1)’ are names of games
- ‘(2)’ denotes censure, by saying that the river is so small that it can satisfy only a crow with very little water- this censure is denoted only by a समास samāsa

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So, there are names like uddalakapuspabhanjika and varanapuspapracayika these are the names of some of the games these are the compounds that are accounted for by the sutra [FL]. So, uddalakapuspabhanjika this is the name of a krida a play. So, it does convey some additional meaning namely the play and it is not just the bhanjana or bhanjika of the flowers of uddalaka.

So, the constituents are not capable of expressing the entire meaning the compound expresses and that is why the grammatical theory considers not dissolving this particular compound and saying that the entire meaning together with the additional meaning is what is conveyed by this entire one unit same uddalakapuspabhanjika same is true about varanapuspapracayika and then we have meanings like censure or [FL] which are denoted by indirect references.

So, there is kakapeya nadi a compound which is generated in the additional sense of the adhika arth this could be ninda or this could also be stuti when it is ninda what it means is a river with water only fit to be consumed by a crow. So, when you say kakapeya nadi you are not just describing the river, but you are also adding a sense of censure that this is not a real river.

Because it does not contain any water bed it does not contain water it contains only that much water which can satisfy a crow; that means, there is no water absolutely. So, this is the censure and neither kaka nor peya denotes this particular additional meaning, but the compound as a whole denotes if you separate the constituents and say [FL] nadi this would not convey the same idea of the censure which is conveyed by the compound kakapeya nadi.

So, the censure is the meaning of this compound which is over and above the meaning of the constituents and so, the grammatical theory considers the dissolution of such compounds as not possible avigraha. So, one are games names of games and two denotes censure by saying that the river is so, small that it can satisfy only a crow with very little water.

This censure is denoted only by a samasa. This is a specific special purpose served by samasa and that is the reason why such samasas are called nityasamasas because there is there vigraha is not possible is not done.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (1/10)

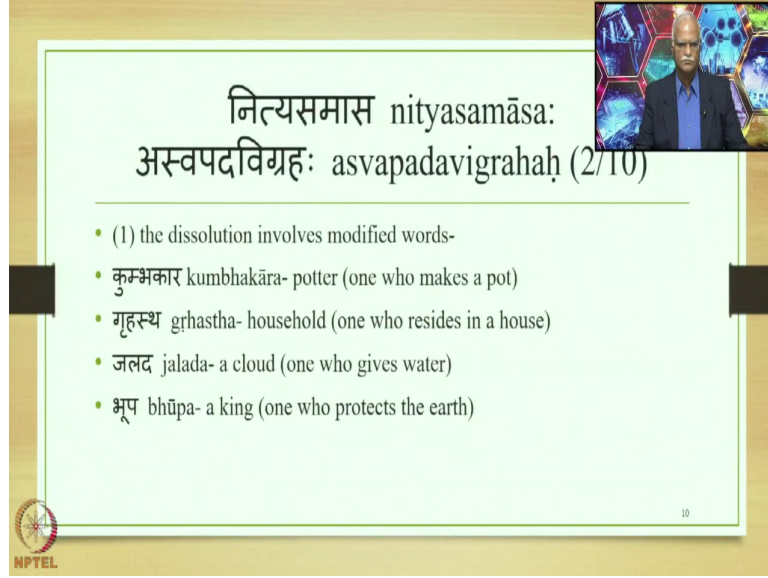
- अस्वपदविग्रहः asvapadavigrahaḥ- which can not be dissolved with the same constituents visible in the final output
- (1) the dissolution involves modified words
- (2) the dissolution involves additional words

- The compound can not be dissolved using the same constituents visible in the finally generated output form

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Now we go to the nityasamasa which is called asvapadavigrahaḥ. Asvapadavigrahaḥ means which cannot be dissolved with the same constituents visible in the final output. And there are two types of this the dissolution involves modified words and two the dissolution involves additional words. The compound cannot be dissolved using the same constituents visible in the finally, generated output form.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (2/10)

- (1) the dissolution involves modified words-
- कुम्भकार kumbhakāra- potter (one who makes a pot)
- गृहस्थ grhastha- household (one who resides in a house)
- जलद jalada- a cloud (one who gives water)
- भूप bhūpa- a king (one who protects the earth)

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Let us take the first example where the dissolution involves modified words this is asvapadavigrahaḥ nityasamasa for example, we have kumbhakara which means a potter which means one who makes a pot. Now, kumbhakara consists of two constituents kumbha and kara, but when we dissolve this compound, we cannot say kumbhakarahaḥ or [FL] this is not possible we have to say [FL].

So, kara in the compound assumes the modified shape [FL] in the dissolution and that is the reason why this is termed as an example of upapada samasa which is nityasamasa of this kind asvapadavigrahaḥ. Similarly, we have grhastha a household that is one who resides in a house or jalada a cloud one who gives water or bhupa a king one who protects the earth all these four examples they are the examples of the upapada samasa which is termed as nityasamasa.

Primarily because in grhastha you cannot dissolve the compound using the same constituents as you do in rajapurushah. You cannot say grhasya sthah, you cannot say jalasya dah, you cannot say bhuvah pah this is not possible you have to say [FL]. So, sthah is taking the shape of stha [FL].

So, there are different forms than the ones which are visible or audible in the compound which are part of the dissolution and that is why this is asvpadavigrahaḥ nityasamasa.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvpadavigrahaḥ (3/10)

- (1) the dissolution involves modified words-
- कुम्भकार kumbhakāra can not be dissolved as कुम्भस्य कारः kumbhasya kāraḥ
- गृहस्थ grhastha can not be dissolved as गृहस्य स्थः grhasya sthah
- जलद jalada can not be dissolved as जलस्य दः jalasya dah
- भूप bhūpa can not be dissolved as भुवः पः bhuvah pah

NPTEL

So, kumbhakara cannot be dissolved as kumbhasya karah, grahastha cannot be dissolved as grahasya sthah, jalada cannot be dissolved as jalasya sthah, bhupa cannot be dissolved as bhuvah pah.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (4/10)

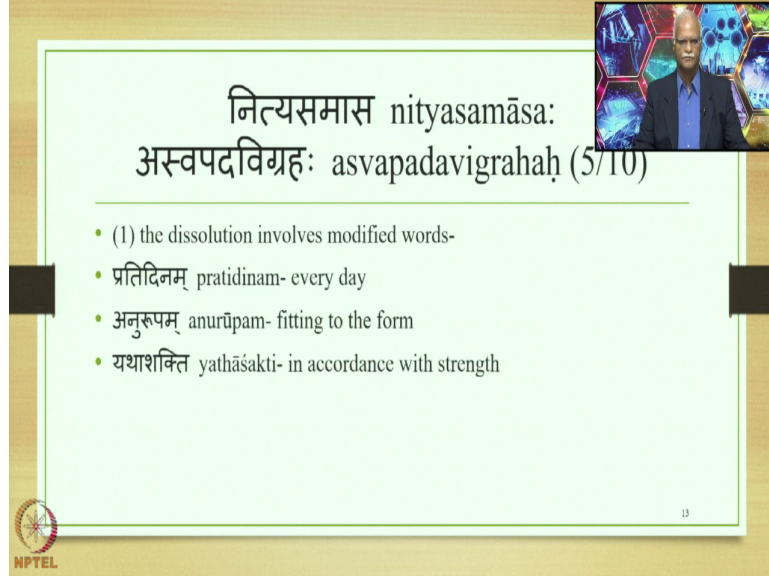
- (1) the dissolution involves modified words-
- कुम्भकार kumbhakāra- कुम्भं करोति kumbhaṁ karoti
- गृहस्थ grhastha - गृहे तिष्ठति grhe tiṣṭhati
- जलद jalada- जलं ददाति jalam dadāti
- भूप bhūpa - भुवं पाति bhuvanṁ pāti

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The dissolution involves modified words is dissolved as kumbhara is dissolved as kumbham karoti, grahastha is dissolved as grhe tisthati, jalada is dissolved as jalam dadati, bhupa is dissolved as bhuvam pati. So, kara and karoti, stha and tisthati, da and dadati, pa and pati there is; obviously, a change in the shape of the form. So, the dissolution involves modified words and not the same words which are actually part of the output in the form of a compound.

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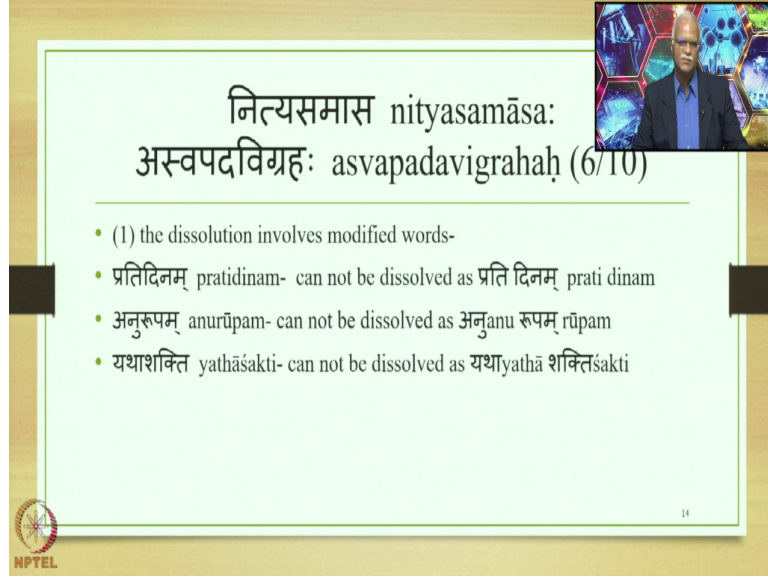
नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (5/10)

- (1) the dissolution involves modified words-
- प्रतिदिनम् pratidinam- every day
- अनुरूपम् anurūpam- fitting to the form
- यथाशक्ति yathāśakti- in accordance with strength

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Then the other examples of asvapadavigrahaḥ are the dissolution involving modified words are these pratidinam, anurupam and yathasakti. So, pratidinam means every day, anurupam means fitting to the form and yathasakti means in accordance with the strength.

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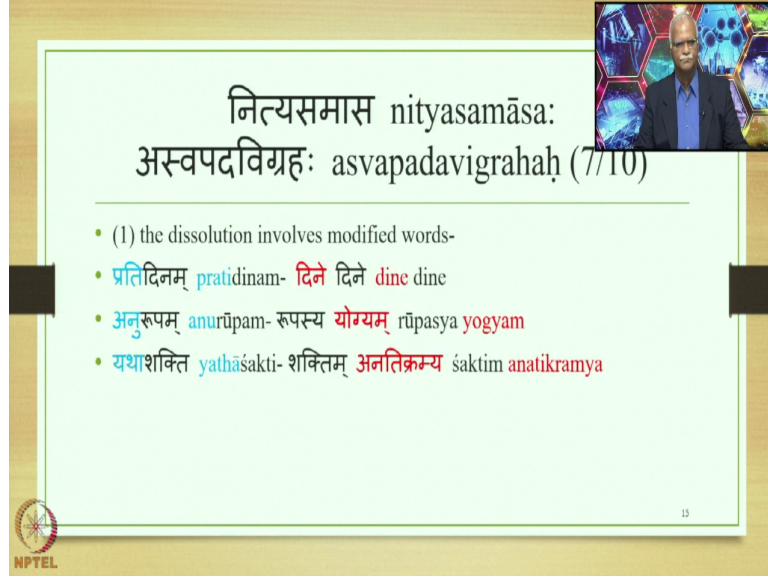
नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (6/10)

- (1) the dissolution involves modified words-
- प्रतिदिनम् pratidinam- can not be dissolved as प्रति दिनम् prati dinam
- अनुरूपम् anurūpam- can not be dissolved as अनुanu रूपम् rūpam
- यथाशक्ति yathāśakti- can not be dissolved as यथाyathā शक्तिśakti

NPTEL

In these examples, pratidinam cannot be dissolved as prati and dinam anurupam cannot be dissolved as anu and rupam yathasakti cannot be dissolved as yatha and sakti what we mean is, these compounds cannot be dissolved using the constituents in the given form in which they appear in the final output. So, prati needs to be put in a different way it needs to be expressed in a different manner and so on and that is the reason why this is called asvapadavigrahaḥ nityasamasa.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (7/10)

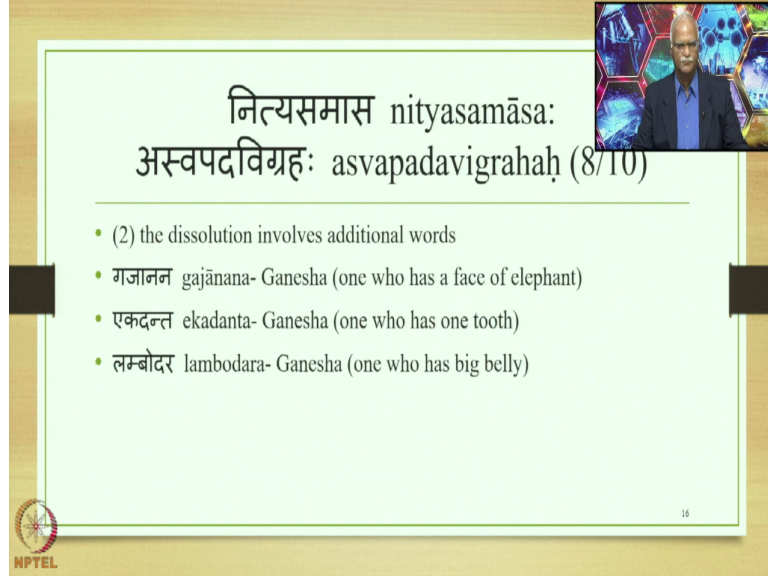
- (1) the dissolution involves modified words-
- प्रतिदिनम् pratiḍinam- दिने दिने dine dine
- अनुरूपम् anurūpam- रूपस्य योग्यम् rūpasya योग्या
- यथाशक्ति yathāśakti- शक्तिम् अतिक्रम्य śaktim अतिक्रम्या

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The dissolution of these compounds are the following. So, pratidinam it is dissolved as dine dine, anurupam as rupasya योग्या, yathasakti as saktim अतिक्रम्या. So, instead of prati, anu and yatha occupying any position in the dissolution we see different words dine योग्या अतिक्रम्या in the dissolution and it is these modified words which are replaced by the words that are found in the final output for a common perception.

So, pratidinam, anurupam and yathasakti are therefore, called asvapadavigrahaḥ nityasamasas.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (8/10)

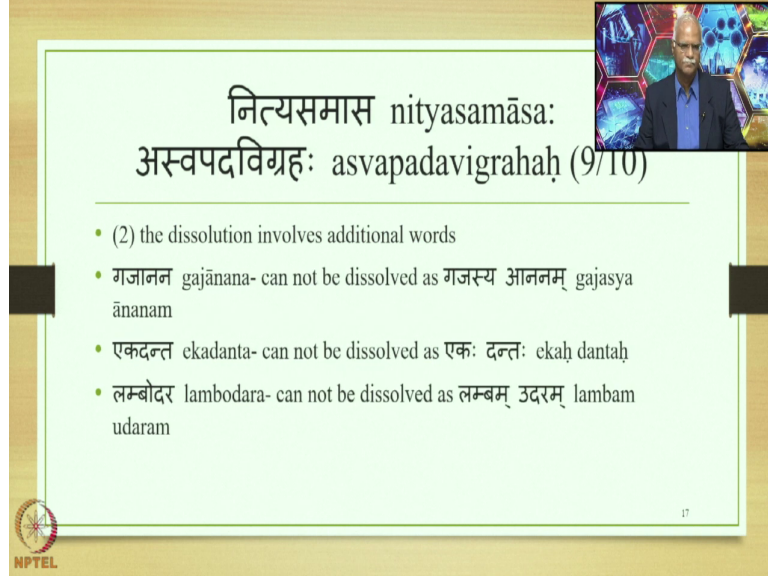
- (2) the dissolution involves additional words
- गजानन gajānana- Ganesha (one who has a face of elephant)
- एकदन्त ekadanta- Ganesha (one who has one tooth)
- लम्बोदर lambodara- Ganesha (one who has big belly)

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When we have the dissolution involving additional words that also is called asvapadavigrahaḥ. Here are the examples Gajanana, Ekadanta and Lambodara. Gajanana, Ekadanta and Lambodara all these three words refer to Lord Ganesha the meaning of the words are Gajanana means one who has a face of elephant.

Ekadanta means, one who has one tooth Lambodara means, one who has big belly now Gajanana has got constituents gaja and anana. Ekadanta has got constitutions eka and danta, Lambodara has got constitutions lamba and udara none of them refers to lord Ganesha.

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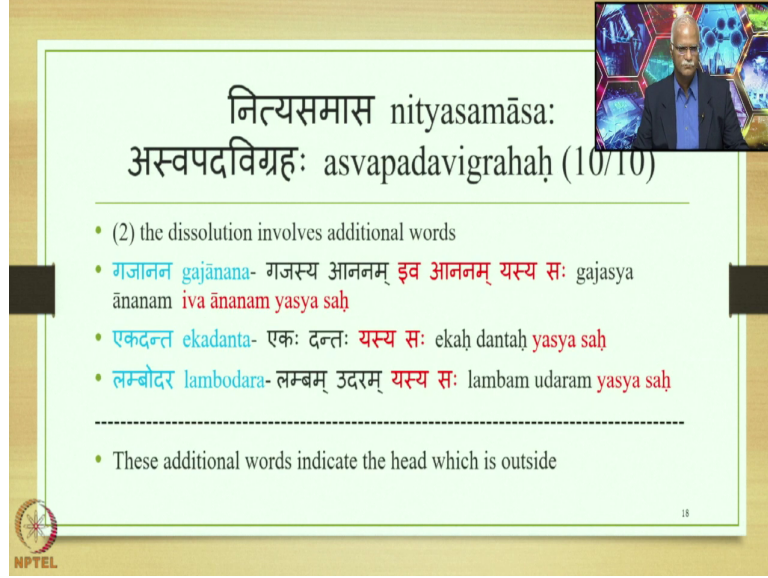
नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (9/10)

- (2) the dissolution involves additional words
- गजाननं gajānana- can not be dissolved as गजस्य आननम् gajasya ānanam
- एकदन्तं ekadanta- can not be dissolved as एकः दन्तः ekaḥ dantaḥ
- लम्बोदरं lambodara- can not be dissolved as लम्बम् उदरम् lambam udaram

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So, Gajanana cannot be dissolved as gajasya ananam, Ekadanta cannot be dissolved as ekaḥ dantaḥ, and Lambodara cannot be dissolved as lambam udaram.

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नित्यसमास nityasamāsa:
अस्वपदविग्रहः asvapadavigrahaḥ (10/10)

- (2) the dissolution involves additional words
- गजाननं gajānana- गजस्य आननम् इव आननम् यस्य सः gajasya ānanam iva ānanam yasya saḥ
- एकदन्तं ekadanta- एकः दन्तः यस्य सः ekaḥ dantaḥ yasya saḥ
- लम्बोदरं lambodara- लम्बम् उदरम् यस्य सः lambam udaram yasya saḥ

- These additional words indicate the head which is outside

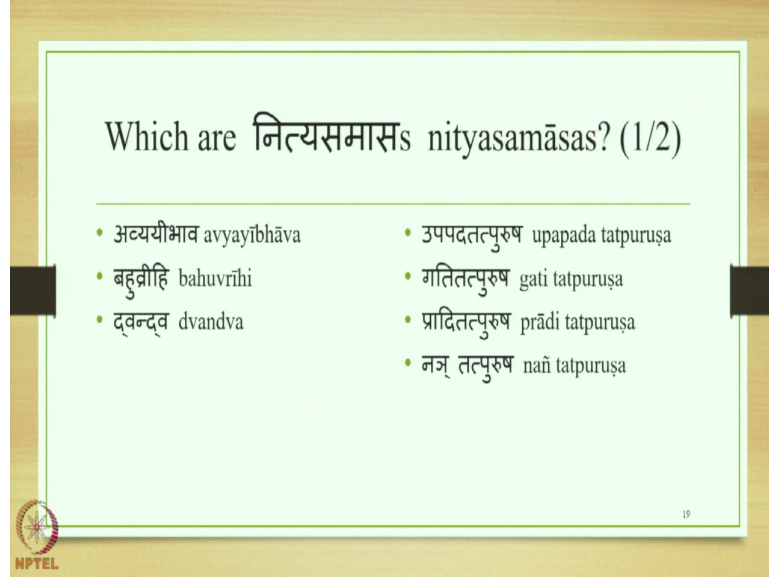
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So, we need to take additional words in order to dissolve these compounds. So, Gajanana is. In fact, dissolved as gajasya ananam iva ananam yasya saḥ. So, this iva ananam yasya and saḥ these are the words which are additional which are used to dissolve the compound without which the meaning of the compound will not be adequately conveyed similarly ekaḥ dantaḥ yasya saḥ.

So, the words yasya saḥ are additionally used lambam udaram yasya saḥ once again yasya saḥ are the two words additionally used which complete the meaning, but they are not part of the final output the final output consists of only lamba and udara, eka and danta, gaja and anana and the remaining words are not part of the final compound output and that is the reason why this is called asvapadavigrahaḥ.

Now, we note that in the case of these compounds these additional words *yasya sah* etcetera these indicate the head which is outside of the compound. This is the peculiarity of these types of compound also known as *bahuvrihi* type of compounds. So, in *bahuvrihi* the head remains out of the constituents of the compound a very peculiar kind of compound *bahuvrihi*.

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Which are नित्यसमासs nityasamāsas? (1/2)

- अव्ययीभाव avyayibhāva
- बहुव्रीहि bahuvrihi
- द्वन्द्व dvandva
- उपपदतत्पुरुष upapada tatpuruṣa
- गतितत्पुरुष gati tatpuruṣa
- प्रादितत्पुरुष prādi tatpuruṣa
- नञ् तत्पुरुष nañ tatpuruṣa

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So, after having studied the explanations of *nityasamasa* namely *avigraha* and *asvapadavigraha* let us study which are the *nityasamasas*. *Avyayibhava* is mainly near *nityasamasa* just as we have *anurupam* and *yathasakti* and so on and so forth all the *avyayibhavas* almost all there are of course, some exceptions, but otherwise almost all *avyayibhava samasas* they fall under this particular category. *bahuvrihi* as well as *dvandva* also fall under the category of *nityasamasa*.

Similarly, within the tatpurasas we have upapada tatpuruṣa gati tatpuruṣa pradi tatpuruṣa and nan tatpuruṣa which can be considered as nityasamasas and we shall be studying upapada gati pradi and nan tatpurasas in this particular course and we shall be studying avyayibhava bahuvrihi and dvandva in the second part of the course the second course.

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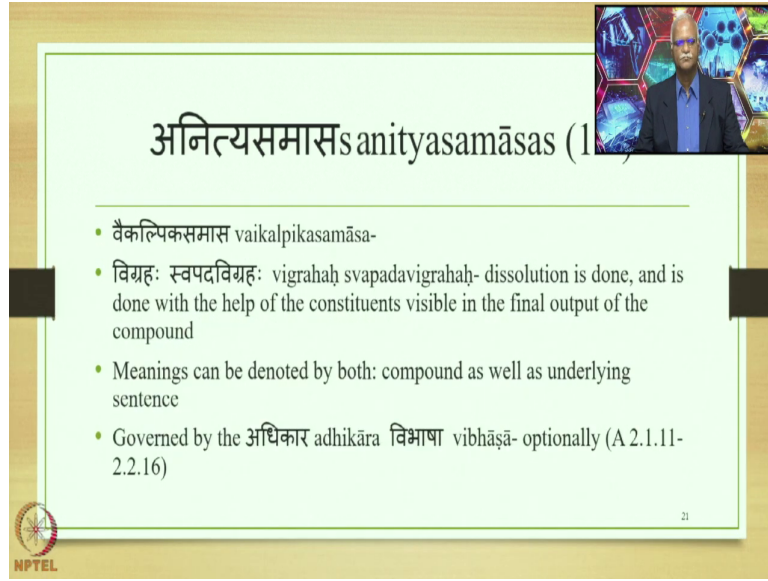
Which are नित्यसमासs nityasamāsas? (2/2)

- Except अव्ययीभाव avyayībhāva, all other types of नित्यसमासs nityasamāsas
- Are stated in the अधिकार adhikāra -नित्यम् nityam (2.2.17)
- Most of the अव्ययीभाव avyayībhāva is stated before the अधिकार adhikāra विभाषा vibhāṣā- optionally (A 2.1.11)

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Except avyayibhava all other types of nityasamasas namely bahuvrihi and dvandva they are stated in the adhikara nityam in the ashtadhyayi 2.2.16. Whereas, most of the avyayibhava is stated before the adhikara vibhasa 2.1.11 and vibhasa means optionally. So, most of the statements stating the avyayibhava compound they are not governed by the term optionally and therefore, they are also considered to be the nitya samasas.

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अनित्यसमास anityasamāsas (1)

- वैकल्पिकसमास vaikalpikasamāsa-
- विग्रहः स्वपदविग्रहः vighraḥḥ svapadavighraḥḥ- dissolution is done, and is done with the help of the constituents visible in the final output of the compound
- Meanings can be denoted by both: compound as well as underlying sentence
- Governed by the अधिकार adhikāra विभाषा vibhāṣā- optionally (A 2.1.11-2.2.16)

NPTEL 21

Now what is a anityasamasa what is a vaikalpikasamasa? The vaikalpikasamasa in contrast can be said to be its one that its dissolution is always done with the svapadas. So, svapada vighraḥḥ vaikalpikah or vighraḥḥ which can be dissolved. So, dissolution is done and is done with the help of the constituents visible in the final output of the compound this is called vaikalpikasamasa what it means is that meanings can be denoted by both a compound formation as well as the underlying sentence.

And they both convey the same meaning samartha and that is the feature of the vaikalpikasamasa this vaikalpikasamasa is governed by the adhikara vibhasa optionally from 2.1.11 up to 2.2.16.

(Refer Slide Time: 26:47)

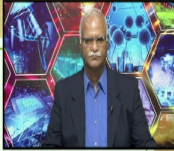

अनित्यसमासs anityasamāsas (2/2)

- विभक्ति तत्पुरुष vibhakti tatpuruṣa
- कर्मधारय karmadhāraya

NPTEL 22

The examples of anityasamasas are vibhakti tatpuruṣa as well as karmadhāraya and we shall be studying both these types in this particular course in the later part.

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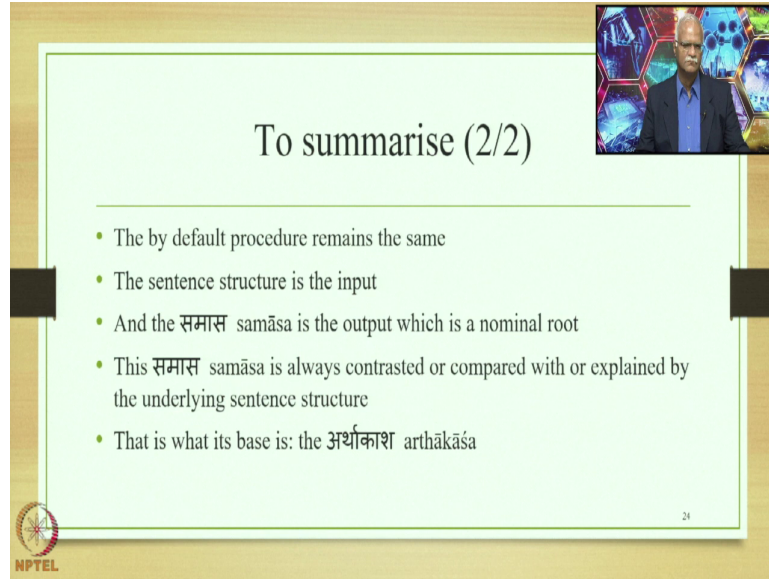
To summarise (1/2)

- नित्यसमासs nityasamāsas are peculiar types of समासs samāsas
- Indicating peculiar speech habits of speakers of the language
- They do have the underlying constituent sentence structure
- But the process of compounding is used by the speakers for specific additional meaning elements to be denoted by the compounds alone
- And not by the ordinary sentence

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To summarize nityasamasas are peculiar types of samasas they indicate peculiar speech habits of speakers of the language they do have the underlying constituent sentence structure there is no doubt about it, but the process of compounding is used by the speakers for specific additional meaning elements to be denoted by the compounds alone and not by the underlying constituent sentence structure and not by any ordinary sentence.

(Refer Slide Time: 27:43)



To summarise (2/2)

- The by default procedure remains the same
- The sentence structure is the input
- And the समास samāsa is the output which is a nominal root
- This समास samāsa is always contrasted or compared with or explained by the underlying sentence structure
- That is what its base is: the अर्थाकाश arthākāśa

NPTEL


24

The by default procedure of deriving a compound remains the same the sentence structure is the input and the samasa is the output which is a pratipadika or a nominal root this samasa is always contrasted or compared with or explained by the underlying sentence structure that is what its base is namely the arthakasa. Now we shall study the procedure to derive the compound in the next lecture.

(Refer Slide Time: 28:28)

Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnikā from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī

 25

These are the references the traditional sources on which we base our explanation.

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अनुगृहीतो'स्मि

• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डडुत डडुत धनडडड.	• Danke.
• आडडरी आहे.	• Grazie mille.
• डूड डूड आडडर.	• Thank you.



Thank you very much.