Welcome, I welcome you all to this lecture in the course Samasa in Paninian Grammar and this is the first course on Samasa.

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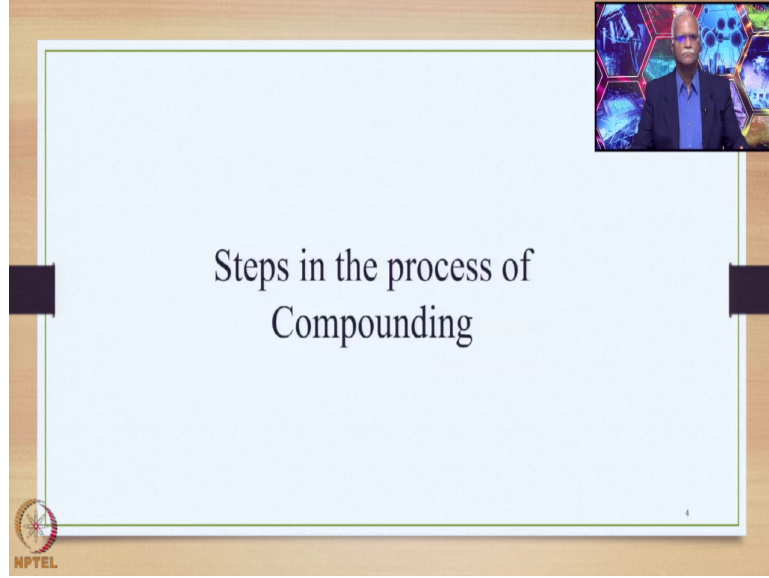

We begin by reciting the mangalacarana [FL].

So, far we have been studying several key terms that are significant in the description of the process of compounding in Sanskrit as described by the Paninian grammar. We have studied the theoretical base the Karaka theory and the Samartha theory, we also studied the two types of Samarth, ekartibhava and vyapeksha.

We also studied the interpretation of the word Samartha where one word means capable of and the other means the conveyor of the same meaning samaha arthah. Then we also studied other basic terms like nitya samasan anitya samasa, [FL] samasa and so on. Now, in this lecture we study the steps in the process of compounding when.

So, derivation of a samasa starts from a sentence, the input is a sentence or a vakya and its output is the nominal root also known as pratipadiaka. So, the beginning point of the derivation of a samasa is a vakya and the end point of the derivation of a samasa is the pratipadiaka the questions are what happens before? And what happens in between? And the most important question is how is this governed by rules?

Are there any principles, are there any rules with the help of which these derivations happen. These are the important questions and Paninian grammatical tradition has some concrete answers to these questions.
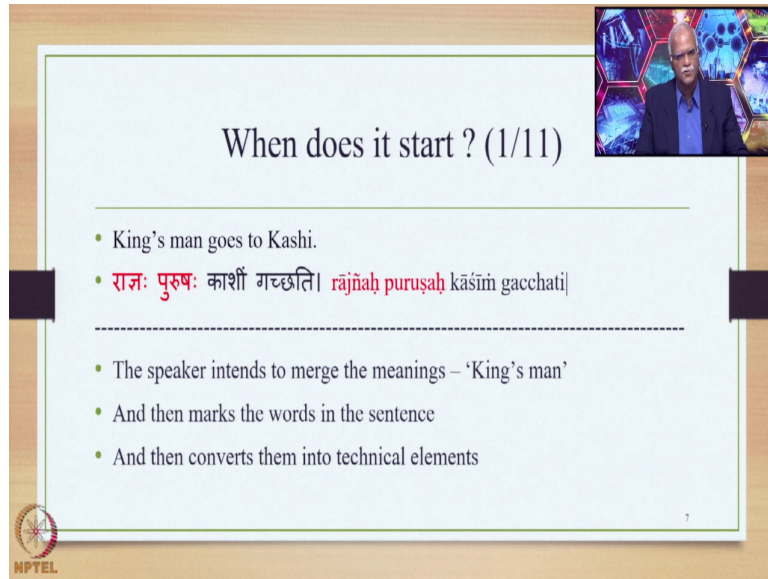
So, what happens before? So, before there is a cognitive stage and in accordance with the description of the process of speech production as described in the Paninian grammar right from the Paniniya Shiksha onwards. The speaker collects the meanings which are stored in the arthakasa as independent and separate items and the speaker collects these independent separate items in a merged manner or in the integrated way.

Then the speaker selects words from the arthakasa in correspondence with the arthakasa. And these words selected from the sabdakasa, they express these integrated or merged meanings and this is the beginning. And then the next process starts as described in the Paniniya Shiksha [FL], these are the sources from Paniniya Shiksha and these are explained in detail in the other course called introduction to Paninian grammar.
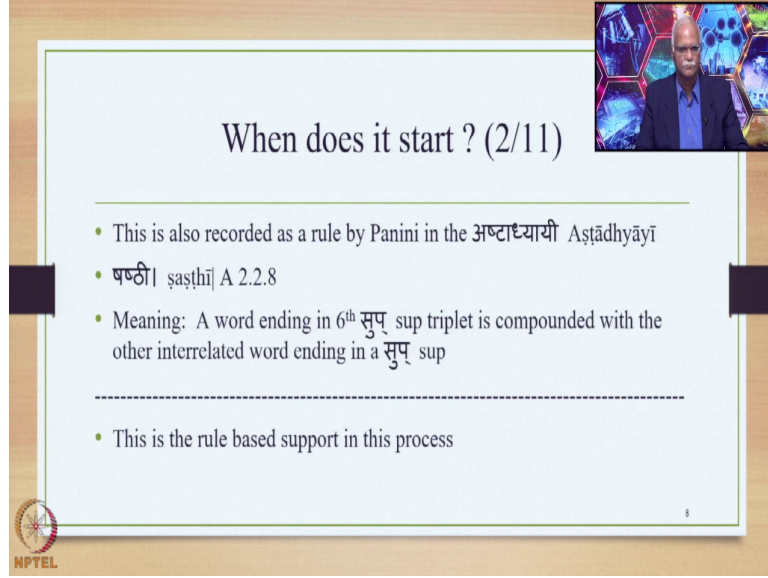
So, the next question is when does it start, when does the process of compounding start? So, if we have this as a meaning king's man goes to Kashi. So, the speaker has collected these meanings in his arthakasa king's man goes to Kashi. Now, the speaker also intends to merge the meanings king's man and if that is the intention the speaker also marks the words in the sentence expressing these meanings. And then converts them into the technical elements and this is the beginning of the process of compounding.

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Now, this is also recorded as a rule by Panini in the ashtadhyayi. The rule is sasthi, ashtadhyayi 2.2.8 this sutra means a word ending in 6th sup triplet is compounded with the other interrelated word ending in a sup triplet any of the sup triplets. Now, this is the rule-based support provided by Panini in this particular process.
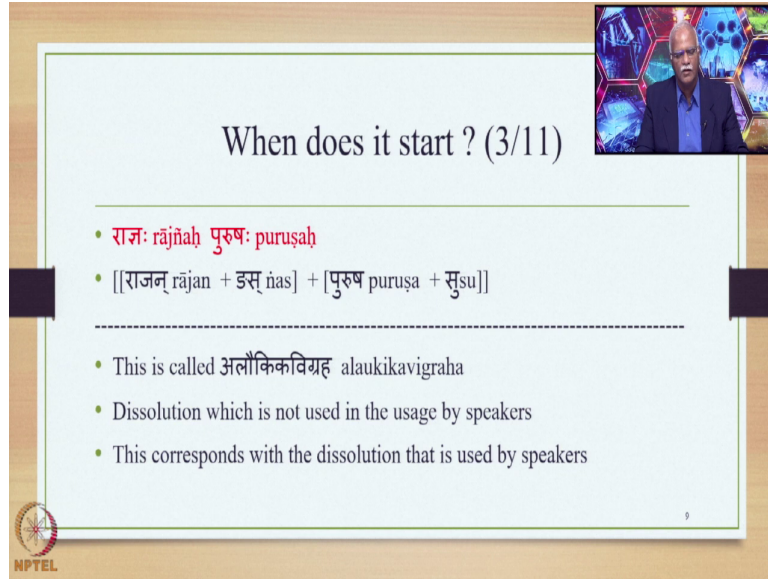
So, if you have rajnah purusaha and then sasthi is the sutra which says that since these two words rajnah and purusaha are semantically related they are Samarthas and so, they can be merged together and the compound can be formed. So, sashti is the sutra that governs this particular process of compounding and it triggers the process of compounding.

Then we have rajnaha and purusaha selected for the process of compounding from the respective sentence. From rajnaha and purusaha which are the two padas having nas and su as the sup suffixes, we then note these suffixes down. So, rajnaha and purusaha this is the sentential context and now we are taking the sentential context as the input.

But we will have to remove this sentential context partially and that is the reason why we then remove nas and su, but that we shall describe in a while. When we write rajnah and purusaha as rajan plus nas plus purusa plus su in this particular format this is called alaukikavigraha this is called alaukikavigraha.

As against, these words which form the alaukikavigraha, while alaukikavigraha means this resolution is part of the actual sentence which is actually used by the speaker in the daily
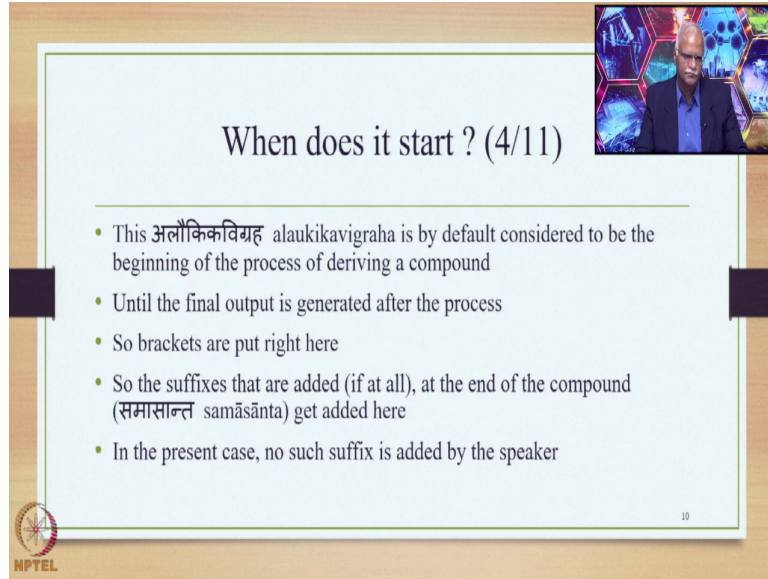
communication. And it is these words which are part of the sentence which can convey and which do convey the same meaning as the compound rajapurusah conveys.

So, rajnaha purusaha is the alaukikavigraha used by the people who communicate. When we convert it into the technical terms like rajan plus nus plus purusa plus su this is not what a common man recognizes as a valid sentence which is very true. Rajan plus nas is a technical representation of rajnaha, purusa plus su is the technical representation of purusaha.

However, we need to convert rajnaha purusaha into rajan plus nas and purusa plus su for the next process, if we have to explain the process of compounding consistently. Now, this alaukikavigraha contains the square brackets so; obviously, we have rajan plus nas one pada; so, there are square brackets over here, purusa plus su this is another pada and so there are these square brackets.

And there are other covering square brackets indicating that these are now going to be the input of the process of compounding. Now, alaukikavigraha is a dissolution which is not used in the usage by speakers.
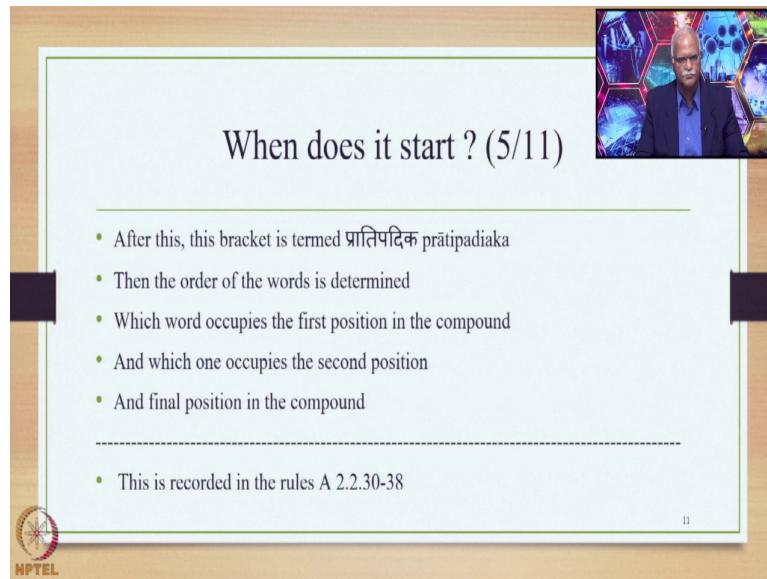
This corresponds; however, with the dissolution that is used by speakers; so, raja nas and purusa su are nothing but rajnaha and purusaha respectively. It is extremely important to note here that conversion of the laukikavigraha into this alaukikavigraha is by default considered to be the beginning of the process of deriving a compound.

This is where compound processes processing starts, until the final output is generated after the process is over; so, brackets are put right here. So, the suffixes that are added if at all at the end of the compound they are called samasanta suffixes, they also get added over here because this is where the samasa begins. In the present case; however, there is no such suffix that is added by the speaker.
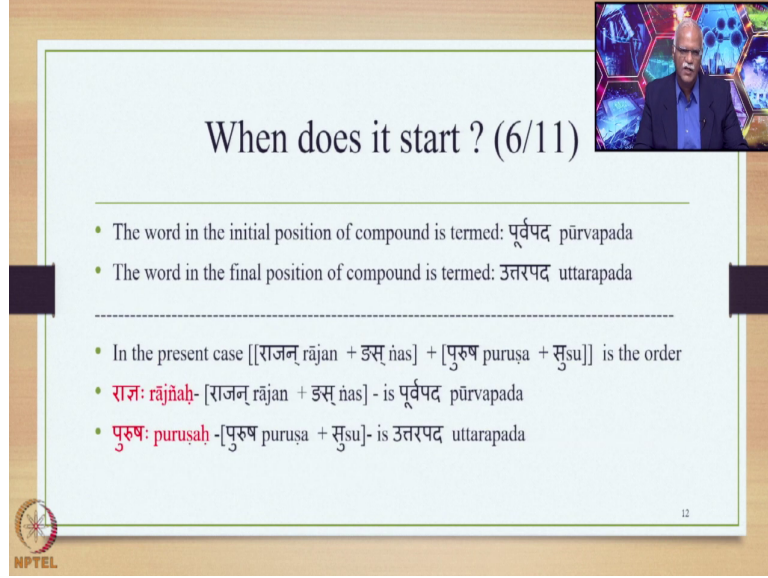
After this bracket is termed pratipadika; so, samas is termed as pratipadika by [FL] 1.2.46 in the asthadayayi. Once the technical term samasa is assign and the term pratipadika is assigned, then the order of the words is determined. The sequence of the word which word occupies the initial position in the compound is important and which one occupies the second position or the final position in the compound is extremely important.

This is recorded in the rules 2.2.30 onwards up to 2.2.38 this is a small section that deals with this particular point.

So, the order of the words get determined gets determined. The word in the initial position of the compound is termed purvapada and the word i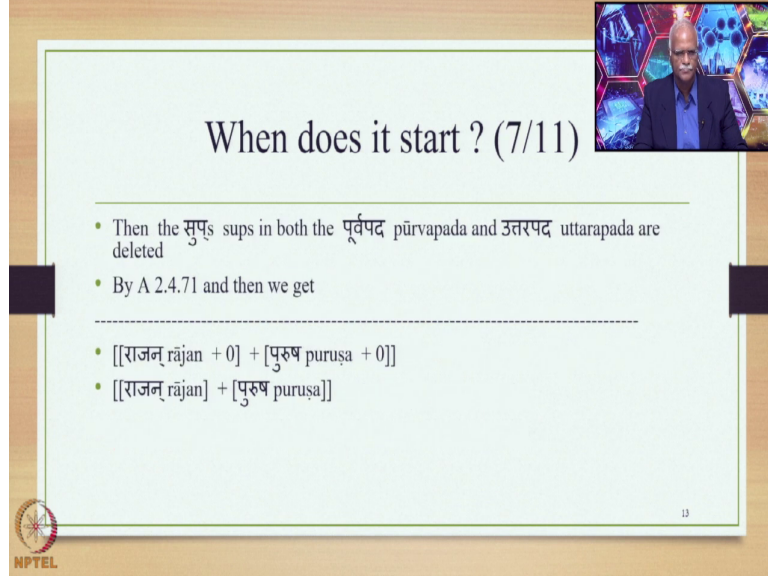n the final position of the compound is termed as uttarapada. In the present case rajan nas purusa su this is the order and this is determined by the mention of sasthi in the prathama vibhakti which we shall study later on.

So, now, rajan plus nas is occupying the initial position and so, this is purvapada and purusa plus su is occupying the final position; so, it is termed as uttarapada.

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Then comes a very very important stage and in this stage the sups in both the purvapada and the uttarapada are deleted, it is the sups which are the sentential markers; so, to speak. It is they which link the pratipadikas with the other elements of the sentence. It is these sups which make the pratipadika samartha and it is these sups which are the backbone of the sentential structure.

And precisely them that we remove by we means the Paninian system removes. So, the next step is rajan plus 0 plus purusa plus 0 both nas and su are deleted by 2.4.71 and then we get rajan and purusa.

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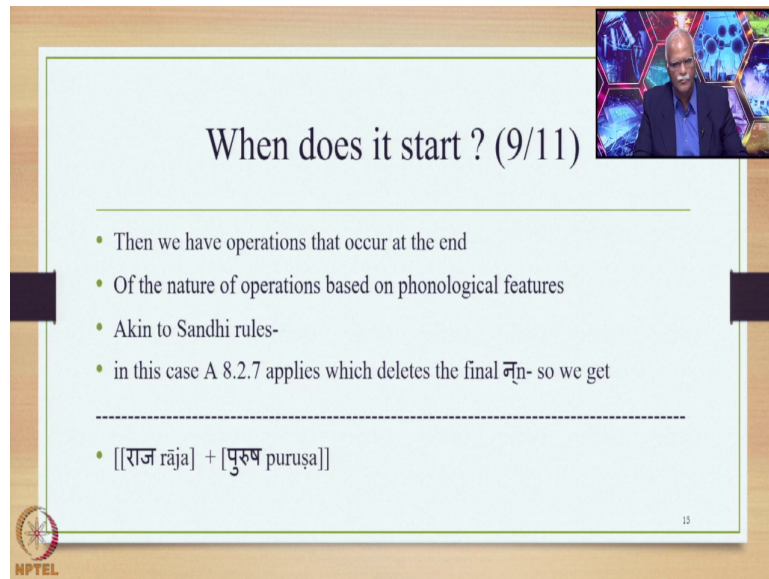The next operation is the operations that take place on the purvapada in the environment of the uttarapada. These are stated in 6.3 of the asthadayayi with the adhikara uttarapada which means immediately before uttarapada there are certain operations that take place on the purvapada. Now, no such operation is stated in the present case; so, we still have rajan plus purusa.

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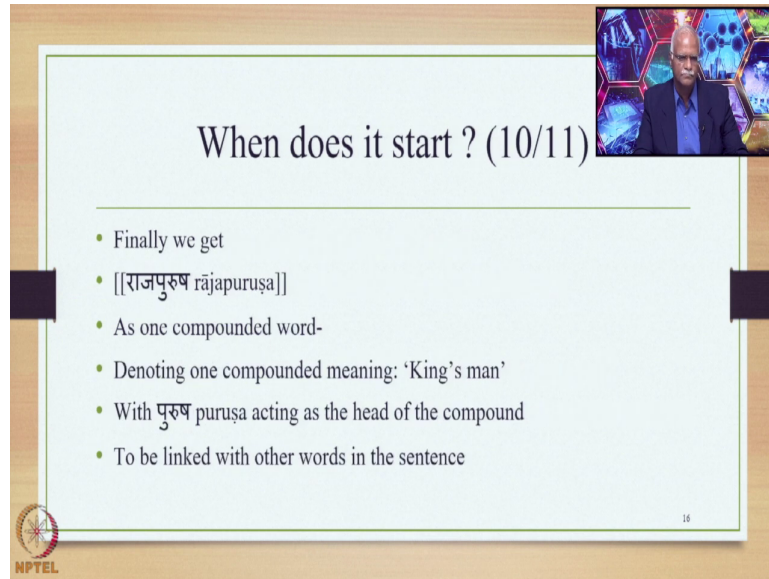

When does it start ? (9/11)

- Then we have operations that occur at the end
- Of the nature of operations based on phonological features
- Akin to Sandhi rules-
- in this case A 8.2.7 applies which deletes the final न्‌ n- so we get

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- [[राज rāja] + [पुरुष puruṣa]]

Then we have operations that occur at the end of the process of compounding of the nature of operations which are based on phonological features akin to Sandhi rules. In this case 8 2 7 [FL] applies which deletes the final na in rajan and so, we get raja plus purusa.

Finally we join them together and we get rajapurusa; so, rajapurusa we get finally, as one compounded word. And this one compounded word denotes one compounded meaning as well namely kings man. And in this compound purusa acts as the head of the compound to be linked with other words in the sentence and to do several other functions of the head.

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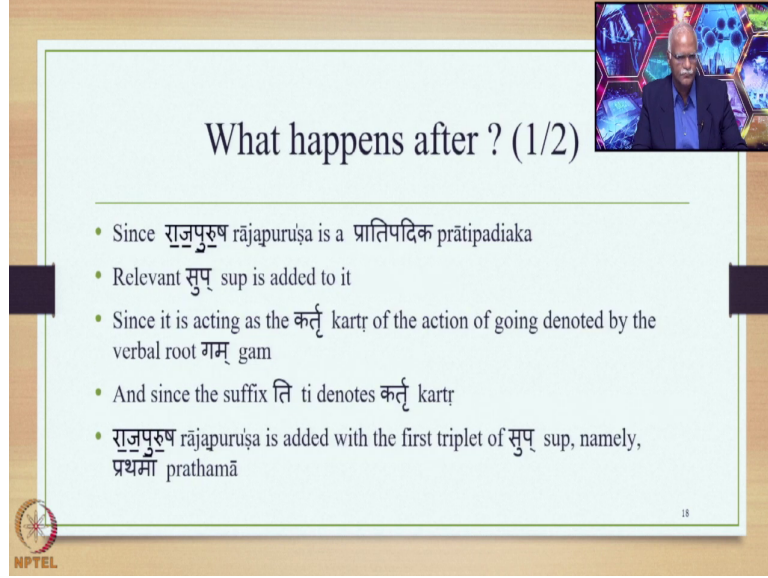

After merging the meaning as well as the word form, the accent of separate words is also merged and we get rajapurusa with the final a being termed as udatha by the sutra samasasya 6.223. And then rajapurusa with the final a udatha is the finally, derived compound output and this is the end of the derivation of a compound, the compound is ready to be used in the sentence.

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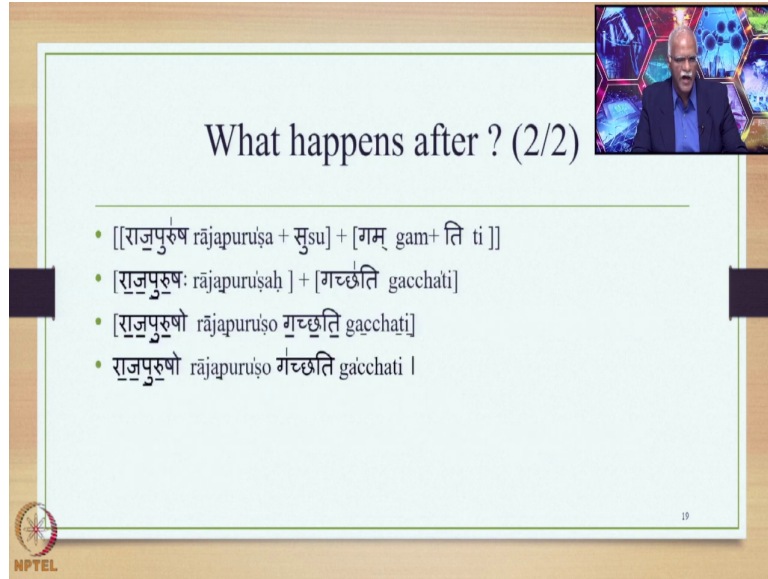
Since rajapurusa is a pratipadika 1 to 46 a relevant sup is added to it. Since, it is acting as the kartr of the action of going which is denoted by the verbal root gama and since the suffix ti is denoting kartr agent rajapurusa is identical with this particular kartr. So, raja purusa is added with the first triplet of the sups namely prathama vibhakti.
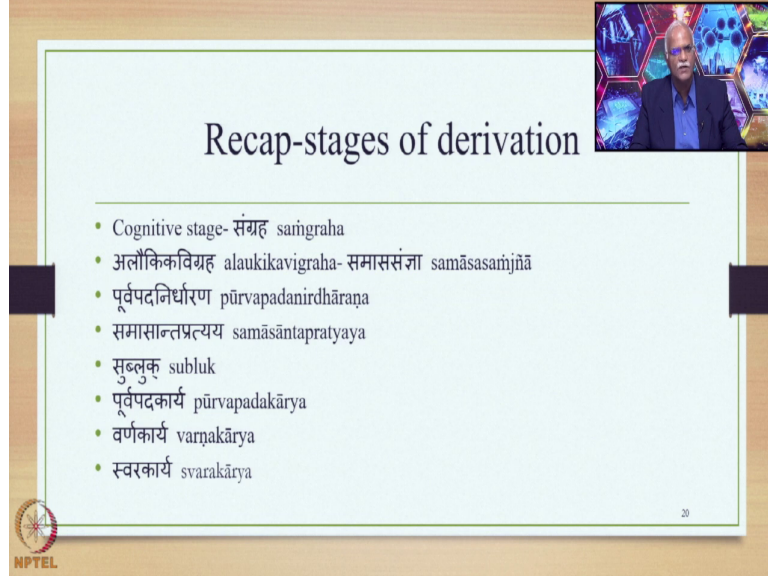
And we get rajapurusa plus su plus gama plus ti and then rajapurusaha and gacchati and then rajapuruso gacchati and finally, we get rajapuruso gacchati as a sentence. We started with rajnah puruso gacchati with three words, now we did the compounding process and we compounded the words [FL] and we got the output rajnaha and purusaha and we got the output rajapurusah or rajapuruso as one word one unit and so, now, we have the sentence having only two words.

However, the meaning is same the kings man goes rajnah puruso gacchati and rajapuruso gacchati. So, there are two expressions to convey this one particular meaning of the sentence rajnah puruso gacchati and rajapuruso gacchati.

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To take a recap of the stages of derivation described in this particular lecture, we can say that at the cognitive stage in the arthakasa. There is samgraha there is collection of meanings as one unit meanings which are merged meanings which are integrated and that is the reason why there is samgraha of the meanings that takes place.

Then there is selection of the corresponding sabdas in the sabda akasa and once this is done the alaukikavigraha starts and it is alaukikavigraha from where the samasasamjna is assigned. So, from alaukikavigraha the derivation of the process of compounding begins. First, we do the purvapadaniradharana, first we determine which of the padas is going to occupy the initial position in the compound.

And consequently, which other pada is going to occupy the final position in the compound and the other positions in the compound if there are multiple constituents, if there are more than two constituents. Then we had the samasantapratyaya at this particular stage.

Samasantapratyaya is a pratyaya is a suffix which is added at the end of the samasa which is the final part of the samasa. Once this is done, the sup look takes place which is very very crucial, in a way we are removing the sentential context what this means is that the sentential context is the backbone is the bed on which this edifice of the compound is standing tall.
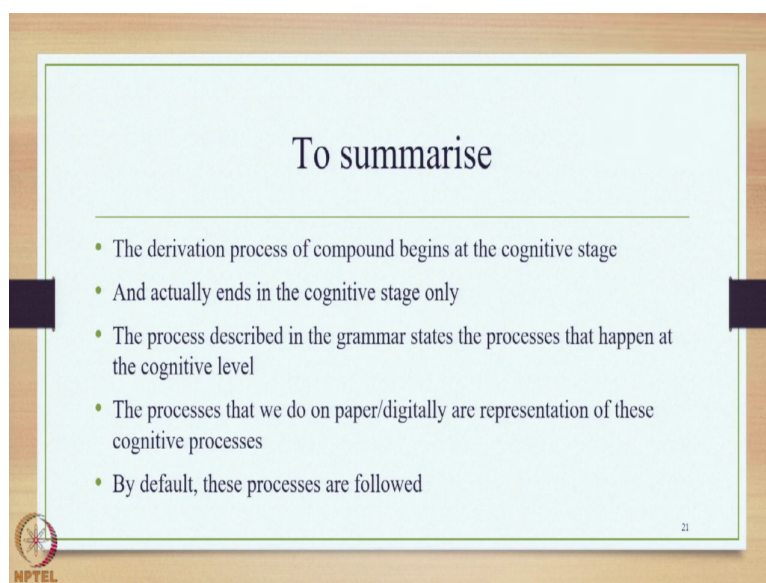
So, in the process of compounding the sup gets deleted, but even though it is deleted formally it does remain there in the form of the meaning. Because, meaning is very much there and that is the reason why the pratipadika of this kind is also termed as pada and that is the reason why we can apply 8 2 7 [FL] which has a condition that the pratipadika should be a pada and that is what happens when you do the subluk.

So, rajan is a pratipadika, but it is in this context also a pada just the sup is deleted, but that does not mean that there is no subanta. So, this is subanta just the formal context is being erased for the smooth arrival of the output. So, subluk is extremely important, after the subluk is done there are some purvapadakaryas which are done.

Purvapadakaryas are the operations that take place on the initial member of the compound. Then we are varnakarya some phonological operations also known as the sandhi karyas and also known as some other karyas which happen only at the end followed by the svarakaryas; namely, the operations of the form of the accent.

This is how the compound gets derived starting from the cognitive stage and coming up to the svarakaryas the accent operations. And then we say that now the samas output is ready to be used in the sentence.

To summarize the derivation process of the compound begins at the cognitive stage and actually ends in the cognitive stage only. The process described in the grammar states the processes that happen at the cognitive level. So, look in this case is very significant the sup is very much there as part of the process of compounding and that is the reason why in order to explain a particular compound a speaker can explain the compound in terms of the sentence using the sups properly and in adequate manner.

So, these processes which are described in grammar namely the subluk etcetera they are the processes that happen at the cognitive level of the speaker as well as the listener and that is the reason why any listener or hearer can definitely assume and understand the meaning of a particular compound in the form of a sentence. So, one speaker may ask another one the explanation in the form of a sentence of the compound.
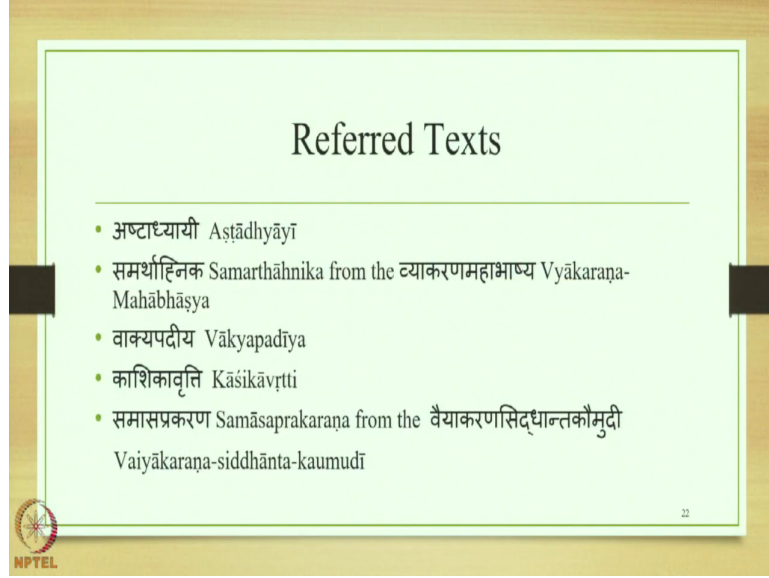
If one is not able to understand the meaning based on the context. One may also confirm the meaning that is already comprehended by asking the other person the explanation in terms of the sentences. The processes that we do on paper or we do digitally they are nothing but the representation of all these cognitive processes.

So, actually when we say that the [FL] operations happen these operations do not happen haphazardly, they happen in the cognitive stage where the entire world gets replaced by the modified word and so, on. And by default, all these processes are followed and there are exceptions; like for example, the subluk process which is so significant and so basic in the process of compounding.

There are some exceptions; that means, that there are examples of compounds where the subluk does not happen. Such compounds are generally known as aluksamasas and we shall deal with them as and when those examples occur. And we shall explain them, but the point to be noted is that these are the exceptions and panini has described them in a small section in 6.3 starting with a aluk.

The first sutra in 6.3 is aluk utarapade when aluk continues from 6.3.1 up to 25 and these are the sutras which tell you where the luk does not happen. So, by default the processes that are described here they are followed; however, there are some exceptions.

We will refer to these texts and we have referred to these texts in this particular course these are all the traditional sources. And now, we shall deal with the other basic principles other terms and processes in the process of compounding in the coming lectures.

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Thank you for your patience.