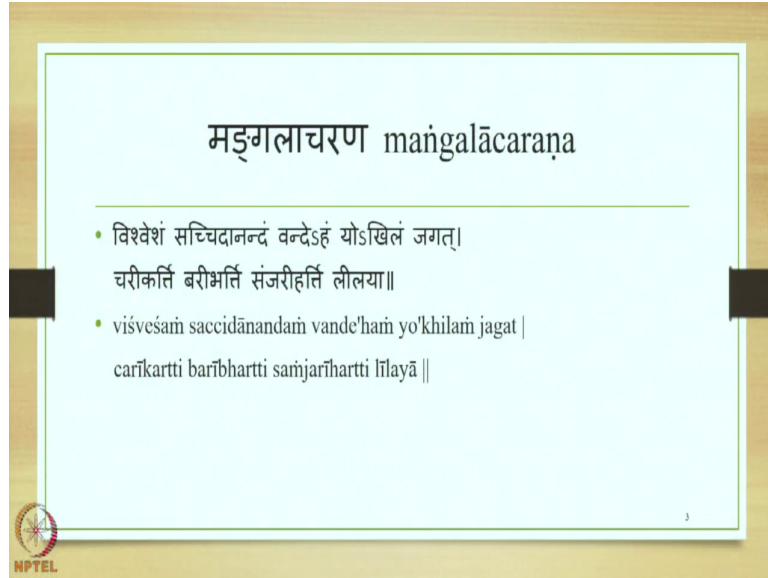


**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 15**  
**Rules of compounding in the Pāṇinian grammar-1**

Welcome I welcome you all to this lecture in the course Samasa in paninian grammar. This is the first course. We begin our lecture with the recitation of the mangalacarana.


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**मङ्गलाचरण maṅgalācaraṇa**

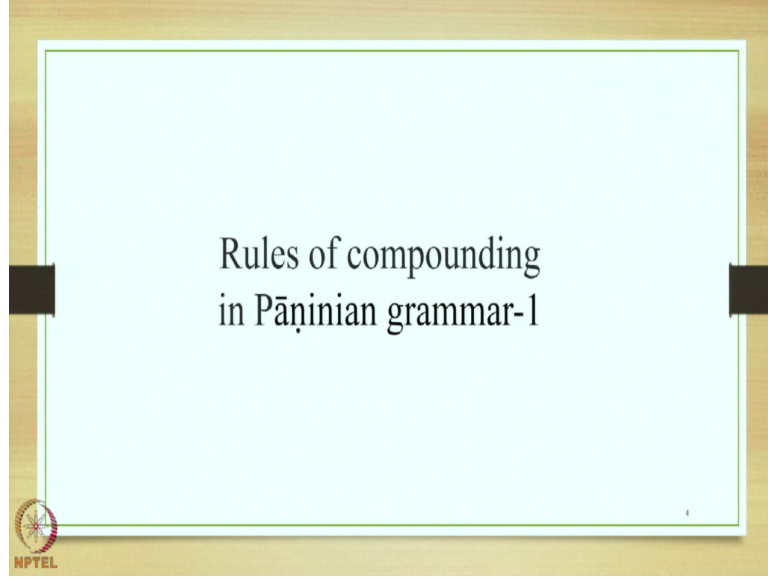
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।  
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |  
carīkartti barībhartti saṅjarīhartti līlayā ||

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[FL]. So, far we have studied the background theory of compounding or samasa as stated in the paninian grammar and as explained in the paninian grammatical tradition.

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This tradition starts from Panini himself and then we have Katyayana and Patanjali and Bharatrahari and so many other great scholars coming to the modern age. Also we have such stalwarts in the field who have commented upon the process of compounding and have given us the nectar of scholarship in the form of traditional works, sources.

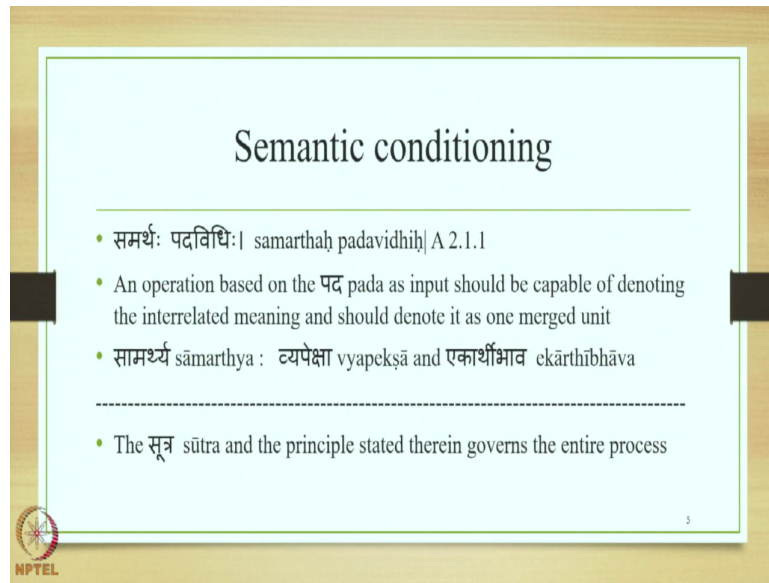
Some of which are quoted at the end of each lecture in this course. We base our analysis and our explanation of the process of compounding on all these sources. And we also remain grateful and express our heartfelt gratitude to our teachers and the tradition. So, far we have studied the karaka theory as well as the samartha theory.

We then also studied the process of compounding, we also studied some basic concepts, we studied what is a laukikavighraha and what is an alaukikavighraha. Then we looked at the process of compounding in detail. And in doing so constantly we were referring to the sutras

of Panini and in accordance with those sutras certain steps in the derivation of compounds takes place that is what we have been constantly saying.

Now, in this lecture and in the coming lectures we shall state those rules. The sutras of Panini which are required for performing those respective stages in the derivation of the compounds. So, rules of compounding in paninian grammar.

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The slide is titled "Semantic conditioning" and contains the following content:

- समर्थः पदविधिः। samarthaḥ padavidhiḥ। A 2.1.1
- An operation based on the पद pada as input should be capable of denoting the interrelated meaning and should denote it as one merged unit
- सामर्थ्यं sāmarthya : व्यपेक्षा vyapekṣā and एकार्थिभाव ekārthibhāva

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- The सूत्र sūtra and the principle stated therein governs the entire process

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We have already studied this part. The first and the foremost aspect of the process of the derivation of the compounds or samasas is the semantic conditioning where we need two or more interrelated words as parts of a sentence parts of one sentence. We have already seen that the process of compounding takes place within a sentence.

Sentence is the input for the process of compounding. And so samarthah padavidhih is the sutra 2.1.1 which deals with this particular semantic conditioning. The passages from the vyakarana mahabhashya which explained what is samartha which we studied earlier. All of that is based on this particular sutra.

In fact, Patanjali the vyakarana mahabhashya kara has devoted one entire ahnika in explaining this particular sutra samarthah padavidhih. What this sutra primarily means is that an operation based on the pada as input should be capable of denoted the interrelated meaning and should denote it as one merged unit samarthah padavidhih.

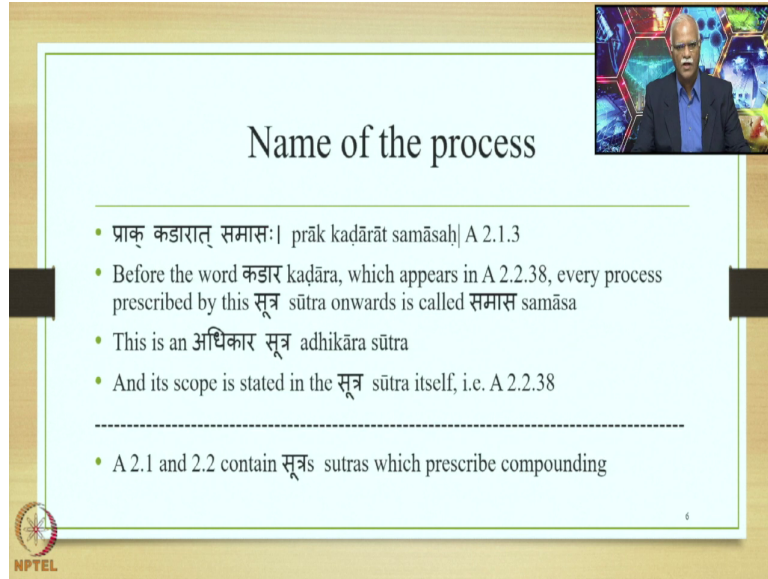
The samarthyah as explained by Pantajali as intended in this particular sutra is of two kinds vyapeksa lakshana samarthyah and also ekarthibhava lakshana samarthyah. We have studied what is vyapeksa, we have also studied what is ekarthibhava. We also studied the passage from the vyakarana mahabhashya where the word samartha was interpreted in four ways.

And we said that some prekshitartha and samvaddata samartha is the explanation of vyapeksa whereas, sangtarthah and samshrutarthah are the explanations of ekarthibhava. The sutra and the principle stated therein namely that an operation based on the pada as input is samartha should be capable of denoting the interrelated meaning and also it should denote it as one merged integrated unit.

So, this particular principle governs the entire semantic conditioning, the entire process of compounding. So, wherever we see the sutras prescribing or describing and stating the compounds this particular condition this particular sutra presents itself automatically. Because this is the base, this is the core idea of the process of compounding.

In the absence of the application of this particular sutra the process of compounding would not take place. What this sutra entails is that the speaker has decided that the two words which are interlinked interrelated meaning wise the speaker has decided to merge them together and make them one unit at three levels pada, artha and svara. This is what this sutra in a nutshell tells us. So, this is the semantic conditioning.

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The slide is titled "Name of the process" and contains the following content:

- प्राक् कडारात् समासः। prāk kaḍārāt samāsaḥ| A 2.1.3
- Before the word कडार kaḍāra, which appears in A 2.2.38, every process prescribed by this सूत्र sūtra onwards is called समास samāsa
- This is an अधिकार सूत्र adhikāra sūtra
- And its scope is stated in the सूत्र sūtra itself, i.e. A 2.2.38

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- A 2.1 and 2.2 contain सूत्रs sutras which prescribe compounding

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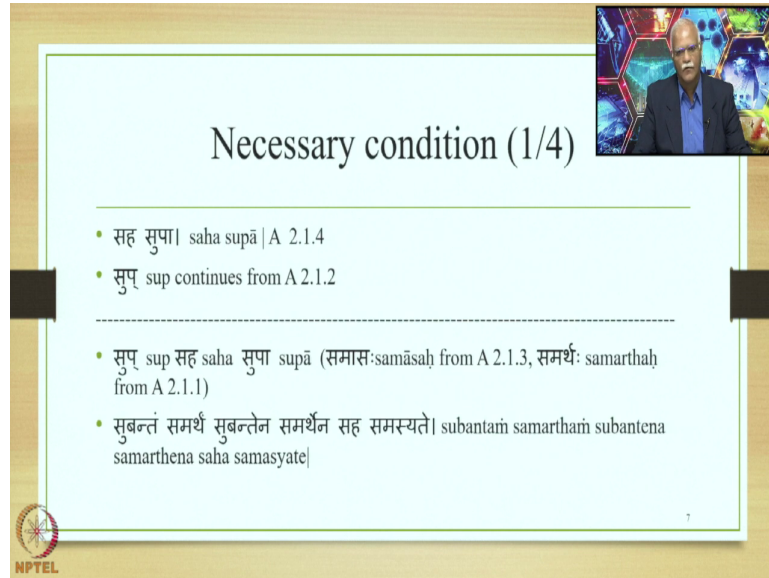
Then comes the name of the entire process. And here we have a sutra prak kadarat samasah 2.1.3. This sutra says that before the word kadara which appears in 2.2.38 kadara karmadharaya. So, before this sutra and this sutra including every process prescribed by this sutra onwards 213 onwards is called samasa. I repeat before the word kadara which appears in 2.2.38 kadara karmadharaya every process prescribed by this particular sutra onwards 213 onwards is called samasa.

This is considered to be an adhikara sutra. And its scope is stated in the sutra itself that is 2.2.38. So, we have 2 1 3 and 2 2 38 all the sutras in between they describe and also prescribe a process and the name of this particular process is samasa. And we have already seen the meaning of the word samasa.

So, in a nutshell we can say that ashtadhyayi 2.1 and also 2.2 contains sutras which prescribing the process of compounding, 2.2 consists of only 38 sutras. The smallest pada in the ashtadhyayi. So, once again we can say that 2 1 and 2 2 contain sutras which prescribe compounding.

So, if you want to search for a sutra prescribing a particular compound you will have to search it into 2 1 and 2 2. This is the content of these two sections. To know such a content of parts of the text is called in the tradition vyutpatti.

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The slide is titled "Necessary condition (1/4)" and features a small inset image of a man in a suit in the top right corner. The main content is a list of four bullet points in Sanskrit with their English translations. The first two points are separated from the last two by a dashed line. The NPTEL logo is in the bottom left corner, and the number 7 is in the bottom right corner.

Necessary condition (1/4)

- सह सुपा। saha supā | A 2.1.4
- सुप् sup continues from A 2.1.2

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- सुप् sup सह saha सुपा supā (समासःsamāsaḥ from A 2.1.3, समर्थः samarthaḥ from A 2.1.1)
- सुबन्तं समर्थं सुबन्तेन समर्थेन सह समस्यते। subantaṁ samarthaṁ subantena samarthena saha samasyate|

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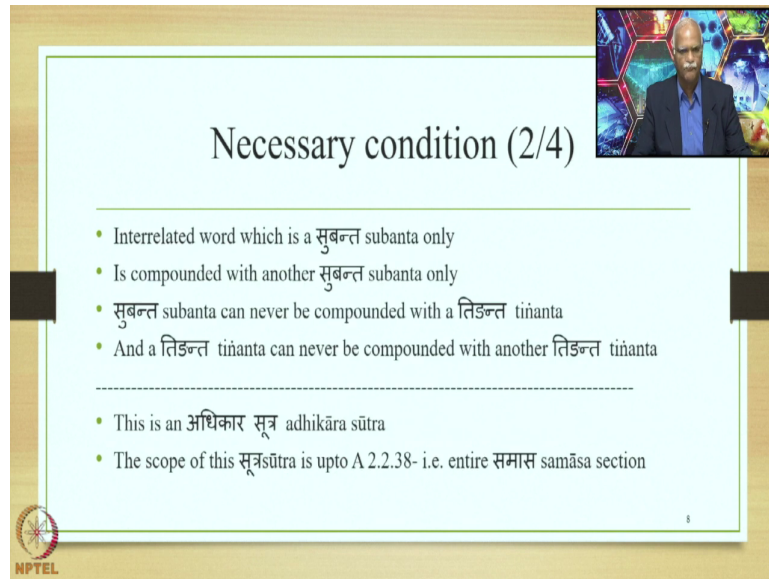
Now let us go to the necessary condition. We already know what is the semantic condition, we already know what is the name of the process. Now we go to the necessary condition stated by the sutras. So, we have two sutras which state this necessary condition.

The first one is sup which continues from 2 1 2 and we take it down to 2 1 4 which is saha supa. Sup is 1 1 and saha supa supa is 3 1. So, the meaning is that a sup together with another sup this is what is the necessary condition.

And of course, samasah continues and so we have the meaning of the sutra subantam this is the expansion of sup from 2 1 2, samartham samartha padavidhih subantena this is the expansion of supa samarthena again samartha padavidhih saha samasyate samasah this is the meaning of this particular sutra this is the necessary condition.

Saha sup, saha, supa samasah continues from 2 1 3 and samarthah is already there from 2 1 1. And this is what is the meaning of the sutra. This is the basic necessary condition for the process of compounding to take place you need two subantas.

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**Necessary condition (2/4)**

- Interrelated word which is a सुबन्त subanta only
- Is compounded with another सुबन्त subanta only
- सुबन्त subanta can never be compounded with a तिङन्त tinanta
- And a तिङन्त tinanta can never be compounded with another तिङन्त tinanta

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- This is an अधिकार सूत्र adhikāra sūtra
- The scope of this सूत्रsūtra is upto A 2.2.38- i.e. entire समास samāsa section

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What this also means is that interrelated word which is a subanta only is compounded with another subanta only. By taking the risk of sounding little strict still we would like to use the word only twice. And we would read the two bullets again interrelated word which is a subanta only. This is the necessary condition; it has to be a subanta. And this subanta is compounded with another subanta only.

So, by saying the word only we are excluding certain other types of words; obviously, that word is a tinanta type of word. So, subanta can never be compounded with the tinanta. This is what this basic necessary condition excludes and dictates. We have seen that the reason why this is happening is because the speakers of Sanskrit have not thought about this particular process and have not produced usage in accordance with such a thought.

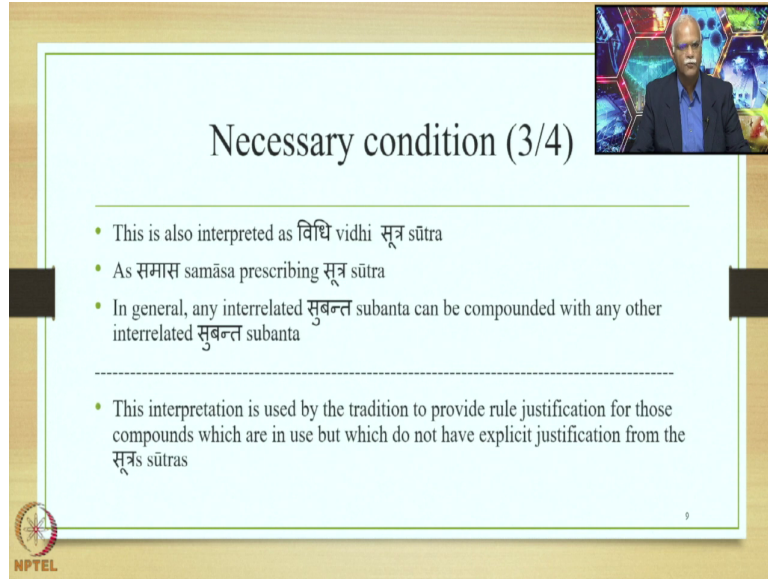
And the tinanta can never be compounded with another tinanta. So, this is the implication of the necessary condition and this is once again this is a by default condition because as we shall see later on when we study the sutra mayura from [FL]. We shall study that there are certain exceptional cases where a tinanta is compounded with another tinanta.

But that is only an exception and that needs a strong theoretical base in the form of a positive statement which says that only one subanta is compounded with another subanta only and if that is interrelated. And tinanta is never compounded with the subanta or with another tinanta as a by default rule.

So, saha supa is also considered as an adhikara sutra and the scope of this adhikara sutra is up to 2.2.38 that is the entire samasa section. So, saha supa governs the entire samasa section. So, this is the necessary basic condition for the process of compounding.



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The slide is titled "Necessary condition (3/4)" and features a small video inset in the top right corner showing a man speaking. The main content is a list of three bullet points. The first two points are separated from the third by a dashed line. The NPTEL logo is visible in the bottom left corner of the slide.

- This is also interpreted as विधि vidhi सूत्र sūtra
- As समास samāsa prescribing सूत्र sūtra
- In general, any interrelated सुबन्त subanta can be compounded with any other interrelated सुबन्त subanta

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- This interpretation is used by the tradition to provide rule justification for those compounds which are in use but which do not have explicit justification from the सूत्रs sūtras

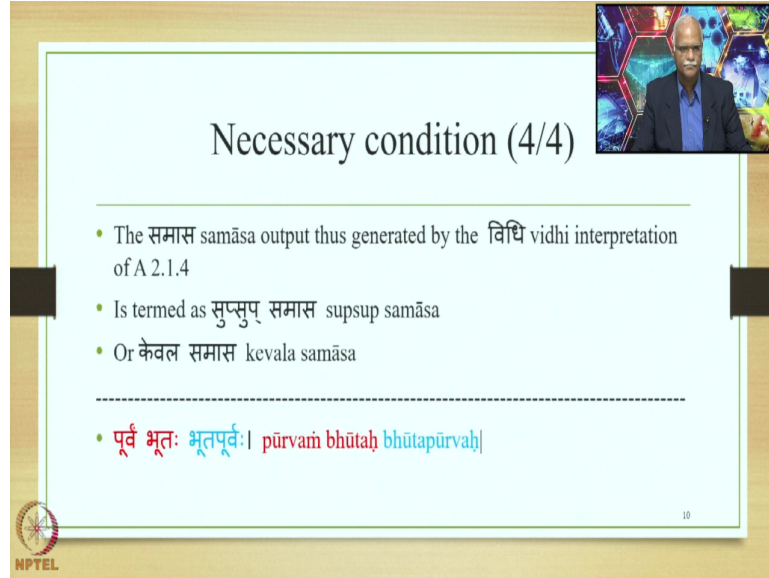
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The later tradition has also interpreted this particular sutra saha supa as vidhi sutra; that means, that this sutra is a samasa prescribing sutra vidhi sutra. What this means then is that in general any interrelated subanta can be compounded with any other interrelated subanta and you do not specify which subanta is compounded with which another interrelated subanta.

And whether there is any additional meaning that is conveyed only by the process of compounding or not nothing is specified. So, any subanta can be compounded with any other interrelated subanta. Such a generic explanation and laying down of the necessary condition is used by the tradition to provide rule justification for those compounds which are in use, but which do not have explicit justification from the sutras.

Probably because those compounds they came into the usage at a later date. So, this is how the sutra saha supa is interpreted.

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Necessary condition (4/4)

- The समास samāsa output thus generated by the विधि vidhi interpretation of A 2.1.4
- Is termed as सुप्सुप् समास supsup samāsa
- Or केवल समास kevala samāsa

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- पूर्व भूतः भूतपूर्वः | pūrvam bhūtaḥ bhūtapūrvah|

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The samasa output thus generated by this vidhi interpretation of saha supa 2 1 4 is termed as supsup samasa or kevala samasa by the later commentators supsup samasa or kevala samasa. So, any samasa for which you will not find any specific statement in the grammar of panini can be termed as supsup samasa or kevala samasa and the justification for such a samasa can be 2 1 4.

Saha supa which is a very generic statement any subanta which is interrelated to any other subanta can be compounded. And the example cited is purvam bhutah and this gets

compounded and you have the output in the form of bhutapurvah purvam bhutah bhutapurvah. This is cited as the example of such a supsup samasa or kevala samasa.

But we find several examples and several instances where the commentators comment upon compounds and similar words and say that they are to be considered as kevala samasas or supsup samasas generated by this particular sutra. Especially, in the commentaries written on the mahakavyas we come across such statements quite regularly.

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पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (1/10)

- Determination of the initial member of the compound
- उपसर्जनं पूर्वम्। upasarjanaṁ pūrvam। A 2.2.30
- The सुबन्त subanta which is termed as उपसर्जन upasarjana is determined as पूर्वपद pūrvapada
- The remaining is generally the उत्तरपद uttarapada
- How does the grammatical system determine which is an उपसर्जन upasarjana?

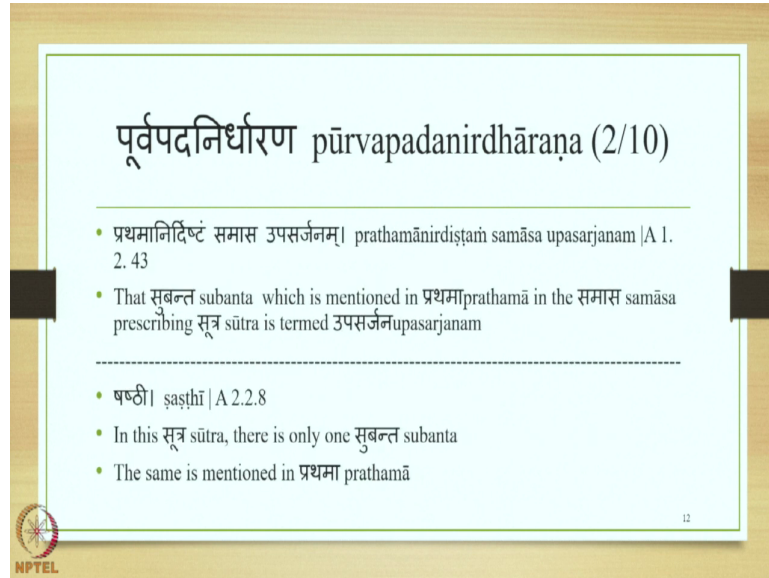
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After the laying down of the necessary condition by saha supa let us now study how purvapadanirdharana is done. So, now alaukikavigraha has taken place and after this is done we do the purvapadanirdharana. We decide the initial member of the compound and the final member of the compound uttarapada.

So, purvapadanirdharana is determination of the initial member of the compound. This is done by the sutra upasarjanam purvam 2.2.30. The subanta which is termed as upasarjana is determined as purvapada. And what remains is generally the uttarapada. So, upasarjanam purvam states that any element which is upasarjana is the initial member of the compound purvam.

Now, the next question is how does the grammatical system determine which is an upasarjana.

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पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (2/10)

- प्रथमनिर्दिष्टं समास उपसर्जनम् | prathamānirdiṣṭaṁ samāsa upasarjanam | A 1. 2. 43
- That सुबन्त subanta which is mentioned in प्रथमा prathamā in the समास samāsa prescribing सूत्र sūtra is termed उपसर्जन upasarjanam

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- षष्ठी | ṣaṣṭhī | A 2.2.8
- In this सूत्र sūtra, there is only one सुबन्त subanta
- The same is mentioned in प्रथमा prathamā

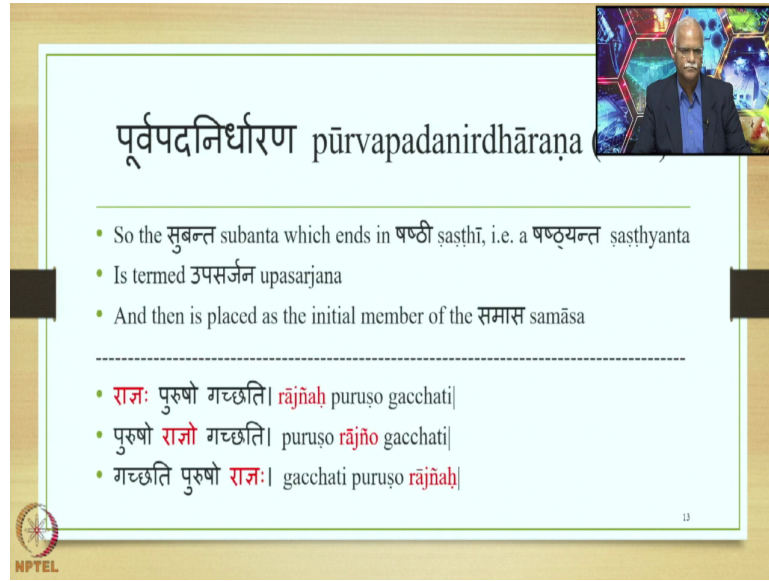
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And this question is addressed by Panini himself who says that prathamānirdiṣṭam samasa upasarjanam 1.2.43. What this means is that subanta which is mentioned in the prathamā vibhakti in the samasa prescribing sutra samasa shastrī that is termed as upasarjana. We

repeat that subanta which is mentioned in prathama vibhakti in the samasa prescribing sutra samasa shastri is termed upasarjana.

Let us take an example sashti 2.2.8 in this sutra the word sashti appears in prathama. There is only one subanta and this subanta is sashti and this is mentioned in prathama.

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पूर्वपदनिर्धारण pūrvapadanirdhāraṇa

- So the सुबन्त subanta which ends in षष्ठी ṣaṣṭhī, i.e. a षष्ठ्यन्त ṣaṣṭhyanta
- Is termed उपसर्जन upasarjana
- And then is placed as the initial member of the समास samāsa

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- राजः पुरुषो गच्छति। rājñah puruṣo gacchati|
- पुरुषो राजो गच्छति। puruṣo rājño gacchati|
- गच्छति पुरुषो राजः। gacchati puruṣo rājñah|

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So, now, the subanta which ends in sashti that is a sasthyanta is termed as upasarjana. And then this sasthyanta is placed as the initial member of the samasa. So, for example, if you have a sentence rajnah puruso gacchati of course, in a sentence the order is not so significant. And you can obviously, put the word rajnah at different places it can come in the initial position of the sentence or it can also come in the middle of the sentence or it can also go and occupy the final position in the sentence.

So, we can have rajnah puruso gacchati or puruso rajno gacchati or gacchati puruso rajnah the meaning is same. Now when we decide that rajnah purusaha is to be compounded as a speaker then; obviously, we decide the order of the compound we decide what is going to be the purvapada.

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पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (4/10)

- So the षष्ठ्यन्त ṣaṣṭhyanta सुबन्त subanta in this case is राजः: rājñāḥ
- It is interrelated to another सुबन्त subanta in the sentence
- राजः: rājñāḥ is उपसर्जन upasarjana
- And is placed as the initial member of the समास samāsa

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- राजः: rājñāḥ पुरुषः: puruṣaḥ
- [[राजन् rājan + इस् ḥas] + [पुरुष puruṣa + सुsu]]

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Now in this case see in sashti appears in the prathama vibhakti in the sutra we will say that the sastyanta subanta in this case is rajnah and it is interrelated to another subanta in the sentence namely purusaha. So, rajnaha is termed upasarjana and then it is placed as the initial member of the samasa.

So, now we will have rajnaha and purusaha and our process of compounding will now begin once we write the alaukikavighraha. So, we will write it as rajan plus nas this is sashti vibhakti

plus purusa plus su this is prathama. So, this is the sasthyanta pada and this occupies the first position primarily because the word sashti occurs in the prathama vibhakti in the sutra sashti.

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### पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (5/10)

- पञ्चमी भयेन। pañcamī bhayena| A 2.1.37
- An interrelated सुबन्त subanta which ends in पञ्चमी pañcamī, i.e. 5<sup>th</sup> triplet, is compounded with another interrelated सुबन्त subanta whose प्रतिपदिक prātipadika is भय bhaya

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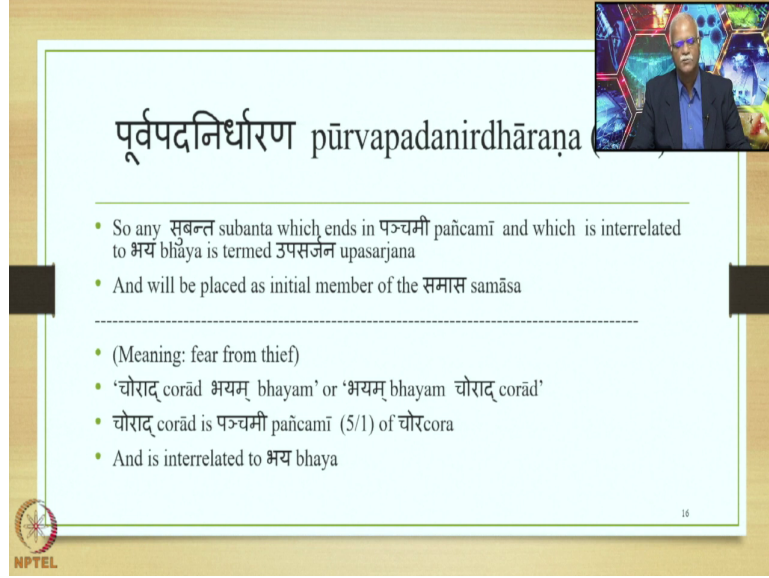
- In this सूत्र sūtra, the सुबन्त subanta पञ्चमी pañcamī is mentioned in प्रथमा|prathamā (i.e. पञ्चमी pañcamī(1/1) पञ्चम्यौ pañcamyau(1/2) पञ्चम्यः pañcamyaḥ(1/3))

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Let us take another example the sutra is pancami bhayena. This sutra states the vibhakti tatpuruṣa pañcamī tatpuruṣa, this is 2.1.37. What this means is that an interrelated subanta which ends in pañcamī that is in the 5<sup>th</sup> triplet is compounded with another interrelated subanta whose prātipadika is bhaya. Now in this sutra the subanta pañcamī is mentioned in prathamā and therefore. So, pañcamī pañcamyau pañcamyaḥ pañcamī is 1 1.

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पूर्वपदनिर्धारण pūrvapadanirdhāraṇa

- So any सुबन्त subanta which ends in पञ्चमी pañcamī and which is interrelated to भय bhāya is termed उपसर्जन upasarjana
- And will be placed as initial member of the समास samāsa

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- (Meaning: fear from thief)
- 'चोराद् corād भयम् bhayam' or 'भयम् bhayam चोराद् corād'
- चोराद् corād is पञ्चमी pañcamī (5/1) of चोरcora
- And is interrelated to भय bhaya

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So, any subanta which ends in pancami and which is interrelated to bhaya is termed upasarjana and that will be placed as the initial member of the samasa. So, if we have the meaning namely fear from a thief corad bhayam you can write it as bhayam corad still corad because it is pancami of cora and it is interrelated to bhaya.



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पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (7/10)

- So it is termed उपसर्जन upasarjana
- And will be placed as first member of the समास samāsa

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- चोराद् corād भयम् bhayam
- [[चोर cora + इस् ñas] + [भयbhaya + सुsu]]
- [चोरभय corabhaya]

NPTEL 17

So, it will be termed as upasarjana and it will be placed as the first member of the samasa. So, corad bhayam is the sentence and the alaukikavighraha is cora plus nas plus bhaya plus su and then we see that cora plus nas has occupied the initial position of the compound and then finally, we get the compound output namely corabhaya.

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## पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (8/10)

- सप्तमी शौण्डैः। saptamī śauṇḍaiḥ | A 2.1.40
- Meaning: An interrelated सुबन्त subanta which ends in सप्तमी saptamī, i.e. 7<sup>th</sup> triplet, is compounded with another interrelated सुबन्त subanta whose प्रातिपदिक prātipadika is शौण्डै śauṇḍai

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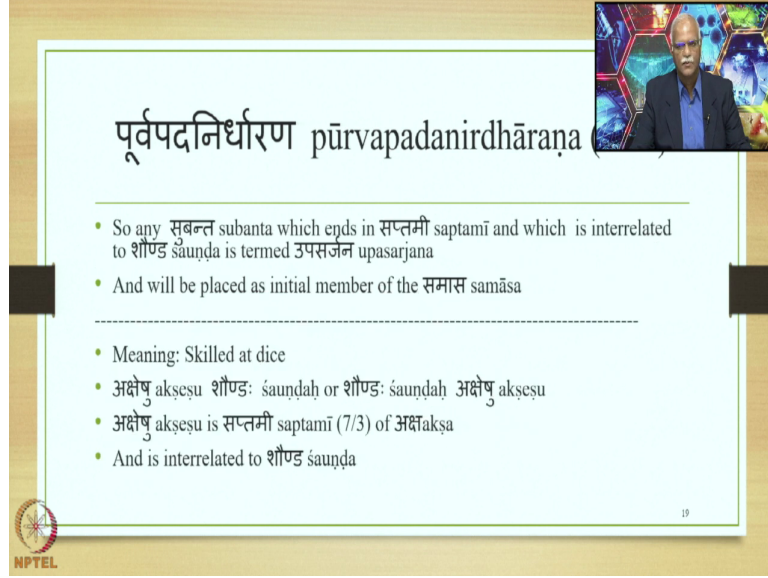
- In this सूत्र sūtra, the सुबन्त subanta सप्तमी saptamī is mentioned in प्रथमा prathamā (i.e. सप्तमी saptamī (1/1) सप्तम्यौ saptamyau (1/2) सप्तम्यः saptamyah (1/3))

18



Another example of the same kind is saptami saundaih. In this case the word saptami appears in the first case prathama vibhakti saptami saptamyau saptamyah this is 2.1.40. And the meaning of the sutra is an interrelated subanta which ends in saptami that is the seventh triplet is compounded with another interrelated subanta whose pratipadika is saunda.

(Refer Slide Time: 26:35)



पूर्वपदनिर्धारण pūrvapadanirdhāraṇa

- So any सुबन्त subanta which ends in सप्तमी saptamī and which is interrelated to शौण्डि śauṇḍa is termed उपसर्जन upasarjana
- And will be placed as initial member of the समास samāsa

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- Meaning: Skilled at dice
- अक्षेषु akṣeṣu शौण्डः śauṇḍaḥ or शौण्डः śauṇḍaḥ अक्षेषु akṣeṣu
- अक्षेषु akṣeṣu is सप्तमी saptamī (7/3) of अक्षः akṣa
- And is interrelated to शौण्डि śauṇḍa

NPTEL

So, any subanta which ends in saptami and which is interrelated to saunda is termed upasarjana and will be placed as initial member of the samasa. So, if you have the meaning skilled and dice aksesu saundah or saundah aksesu where aksesu is saptami of aksa and is interrelated to saunda.

(Refer Slide Time: 27:01)

पूर्वपदनिर्धारण pūrvapadanirdhāraṇa (10/10)

- So it is termed उपसर्जन upasarjana
- And will be placed as first member of the समास samāsa

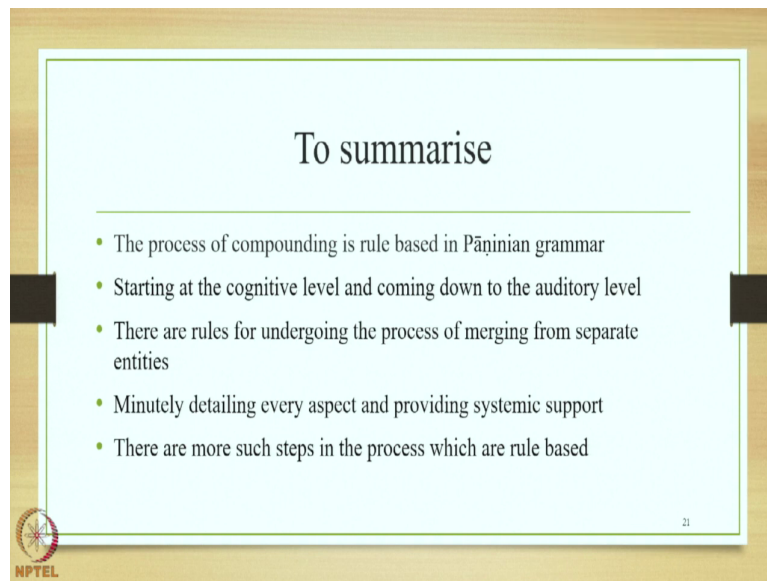
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- अक्षेषु akṣeṣu शौण्डः śauṇḍaḥ
- [[अक्षakṣa + सुsu] + [शौण्ड śauṇḍa + सुsu]]
- [अक्षशौण्ड akṣaśauṇḍa ]

NPTEL

It is termed upasarjana by prathamaniirdistam samasa upasarjanam and will be placed as first member of the samasa. And so, we will have aksesu saundah then it is converted into alaukikavigraha as aksa su saunda su and here we see aksa plus su this is the saptami bahuvachana sup aksa plus su and this is the prathama ekavachana saunda plus su. So, this will occupy the initial position and finally, we will get the output aksasaunda.

(Refer Slide Time: 27:39)



### To summarise

- The process of compounding is rule based in Pāṇinian grammar
- Starting at the cognitive level and coming down to the auditory level
- There are rules for undergoing the process of merging from separate entities
- Minutely detailing every aspect and providing systemic support
- There are more such steps in the process which are rule based

NPTEL 21


To summarise the process of compounding is rule based in paninian grammar. Starting at the cognitive level and coming down to the auditory level. There are rules for undergoing the process of merging from separate entities. Minutely detailing every aspect and providing systemic support. There are more such steps in the process which are rule based and we shall study them in the next lecture.

(Refer Slide Time: 28:19)

## Referred Texts

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

22

These are our references Samarthāhnikā which was mentioned earlier in the lecture.

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## अनुगृहीतो'स्मि

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• मीळवणं नुसंणी.	• Muchas gracias.
• अनेक धन्यवाद.	• Merci beaucoup.
• बहुत बहुत धन्यवाद.	• Danke.
• आभारी आहे.	• Grazie mille.
• ખૂબ ખૂબ આભાર.	• Thank you.



Thank you very much for your patience.