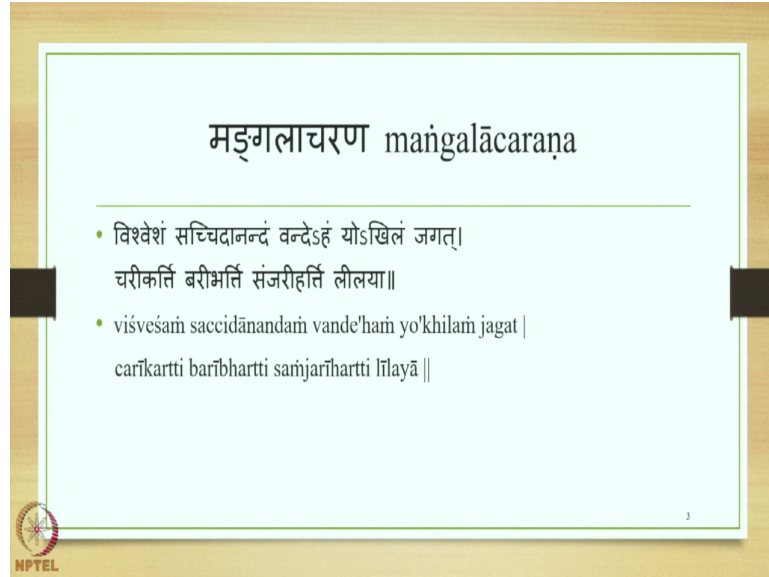


समास samāsa in Pāṇinian grammar- I
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Indian Institute of Technology, Bombay

Lecture - 17
Rules of compounding in Pāṇinian grammar-3

Welcome, I welcome you all to this lecture in the course Samasa in Paninian Grammar, and this is the first course on samasa. We begin our lecture with the recitation of the mangalacarana.

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मङ्गलाचरण maṅgalācaraṇa

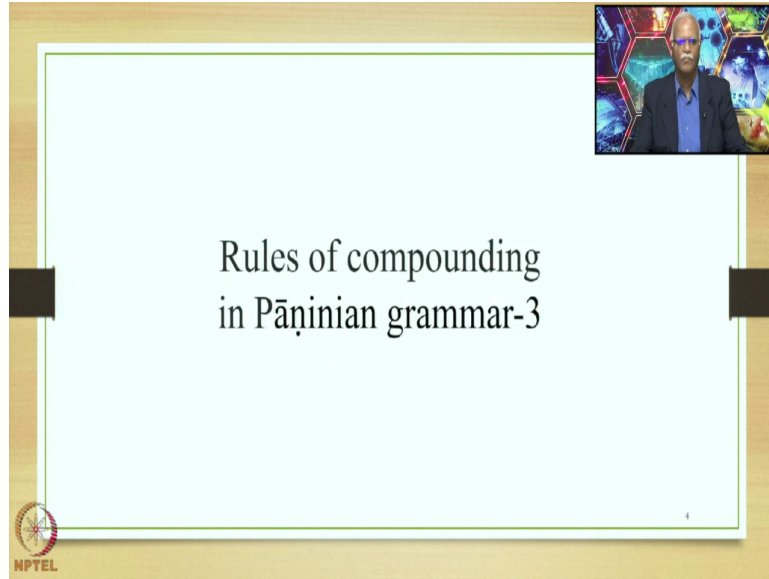
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया ॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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3

[FL].

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We have been studying the process of compounding, the theoretical basis of it so far in this particular course. We have studied the karaka theory and then also the samartha theory, we also studied through the traditional sources notably the samarthahnika. Where, we quoted passages from it and saw how Patanjali interpreted the word samartha in 4 different ways.

We noted that Patanjali stated that the 2 interpretations namely the samprikshitartha and sambandhartartha samartha to the vyapeksa view of samarthya and sangatartha and samsrushtartha interpretations to the ekarthibhava view of samarthya. We have also studied the basic processes, the sequence of processes which facilitate the derivation of the compounding. Now, we are studying the sutras, the rules within Paninian grammar which state these various stages.

We have seen that samarthah padavidhi is the sutra 2 1 1 which lays down the foundation. The basic very basic semantic condition namely the samarthatva; namely the samarthya namely that the words should be interrelated, the non interrelated words cannot be or are not compounded by the speakers. And those who want to construct the compounds should take care that the words are interrelated, this basic condition is stated by samarthah padavidhi.

Then we also saw that the name of the process namely samasa is stated by (Refer Time: 03:34) samasah. Then we studied the very basic necessary condition which is saha supa. We also noted that the later Paninian grammatical tradition has interpreted this sutra in a very generic manner and has accounted for several compound usages which otherwise do not find any justification in the sutras composed by Panini. And such compounds came to be known as supsup samasa or kevala samasa.

Then we also saw the purva pada nirdharana and the sutra is dealing with this. As soon as the alaukika vighraha takes place, the purvapada nirdharana also happens. And this purvapada nirdharana is dependent on the upasarjana saujna which is also defined by Panini and once this purvapada nirdharana happens the process of compounding continues.

Then we studied the rules which state the sup luk which is extremely important, sup luk we saw that supo dhatu pratipadikayoho 2 4 71 is that sutra which states the deletion of the sup. This deletion is recorded as the zero substitute in the system of Paninian grammar by this particular sutra namely supo dhatu pratipadikayoho. We also noted that this sutra also allows a pratipadika to retain both the features of the pratipadika as well as the pada.

And on this basis certain Paninian sutras also operate like nalopah pratipadikantasya. Now, let us proceed further and find out some other processes which are rule govern in the derivation of the compounding as stated in the Paninian grammar in this lecture. So, in this lecture we will primarily devote ourselves to studying the process called purvapadakarya.

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पूर्वपदकार्यं pūrvapadakārya (1/13)

- The initial member of the compound is termed पूर्वपद pūrvapada
- And the final member of the compound is termed as उत्तरपद uttarapada
- In the environment of the उत्तरपद uttarapada certain modifications take place in the पूर्वपद pūrvapada
- They are related to non-deletion of सुप् sup , gender, modification in the morphological form, modification in the phonological part etc.
- All these operations are called पूर्वपदकार्यं pūrvapadakārya

NPTEL

5

After the samasantha pratyaya is added and after the sup luk happens, then we know which is a purvapada which is an uttarapada now, and then there are certain operations that are done on the purvapada and those are called the purvapada. Purvapada is in fact, a technical term defined by the Paninian grammatical tradition as the initial member of the compound and the final member of the compound is termed as uttarapada.

So, if you have a compound having only two members the initial member is the purvapada and the second member is the uttarapada, because it is also the final member of the compound. But when there are more than two padas which get compounded together at the same time which happens in the case of a bahuvrihi compound or also in the case of the dvandva compound.

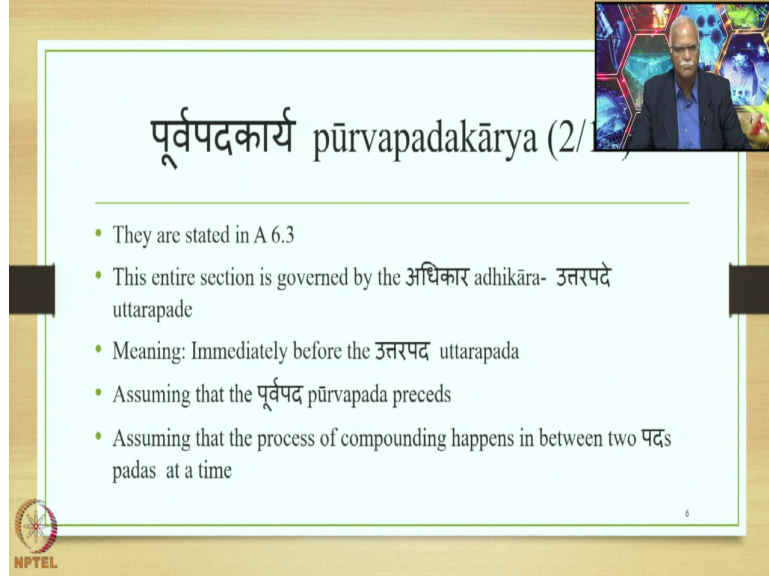
Then we note that the first member initial member is the purvapada and the final member is the uttarapada and the members of the compound which are in between they are not termed anything, because they do not undergo any operation as such. Now, if we stick ourselves currently to the compounds which have two constituents where the initial member is called the purvapada and the second member of the compound second constituent of the compound is termed as uttarapada.

We see that in the environment of this uttarapada certain modifications take place in the purvapada. They are related to for example, non deletion of sup now this is happening only in the environment of uttarapada mind you, non deletion of sup which is generally stated as a by default process we saw earlier.

So, such non deletion of sup is called aluk and sometimes aluk is considered to be a separate category of compounds which is not necessary. Aluk is not a separate category, aluk happens in different compounds in certain conditions only in the uttarapada environment. Now, these purvapadakaryas are also related to gender sometimes; so, some gender is to be conveyed and then the suffixes denoting a particular gender they get removed.

Also, there is modification in the morphological form, the purvapada gets this kind of modification, also sometimes modification in the phonological part of the purvapada. These are all the operations that happen on the purvapada and these are called the purvapadakarya. And mostly they happen in the environment of the uttarapada, sometimes there are some other environments also stated in the Paninian grammar, let us study them one by one.

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पूर्वपदकार्यं pūrvapadakārya (2/1)

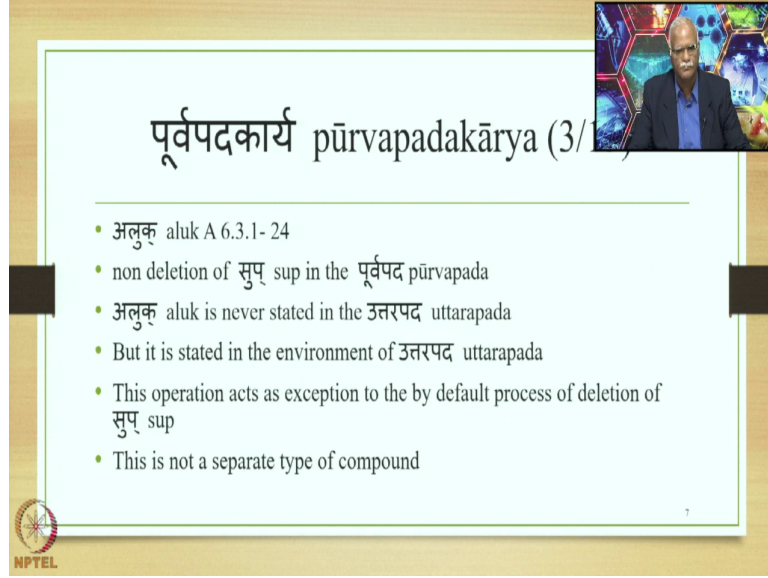
- They are stated in A 6.3
- This entire section is governed by the अधिकार adhikāra- उत्तरपदे uttarapade
- Meaning: Immediately before the उत्तरपद uttarapada
- Assuming that the पूर्वपद pūrvapada precedes
- Assuming that the process of compounding happens in between two पदs padas at a time

NPTEL

First of all, we should know that all these purvapadakaryas and some others they are stated in the section 6.3 where the adhikara is uttarapade. So, the first sutra in 6.3 is aluk uttarapade, and uttarapade is the adhikara that continues up to the end of 6.3 that is 138 aluk uttarapade.

So, in the environment of uttarapada immediately before an uttarapada; obviously, before an uttarapada there is a purvapada in most of the cases; so, there is an operation stated to the purvapada. So, uttarapade means that immediately before a an uttarapada, assuming that the purvapada precedes. Assuming that, the process of compounding also happens in between two padas at a time in most of the cases.

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पूर्वपदकार्यं pūrvapadakārya (3/1)

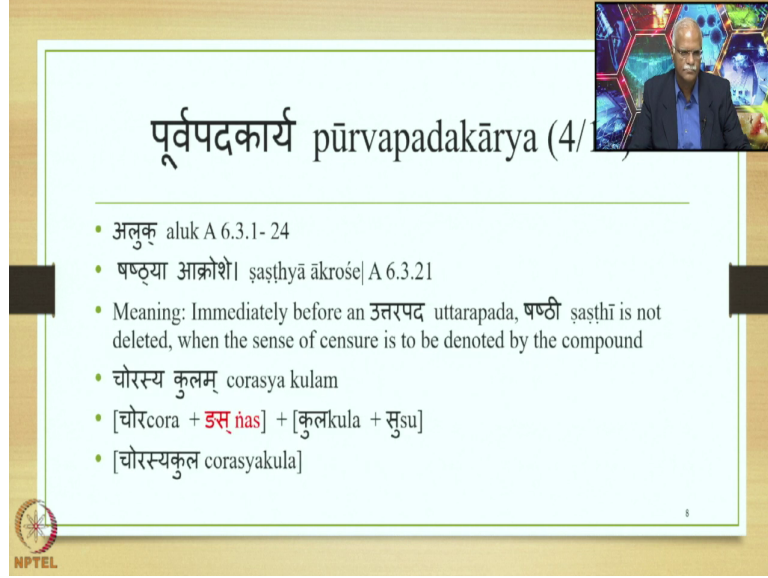
- अलुक् aluk A 6.3.1- 24
- non deletion of सुप् sup in the पूर्वपद pūrvapada
- अलुक् aluk is never stated in the उत्तरपद uttarapada
- But it is stated in the environment of उत्तरपद uttarapada
- This operation acts as exception to the by default process of deletion of सुप् sup
- This is not a separate type of compound

NPTEL

So, the first of such purvapadakaryas as listed earlier is aluk, this is stated from 6 3 1 up to 24, aluk as the name says is the non deletion of sup in the purvapada. Aluk is never stated in the uttarapada, uttarapada sup is always deleted, but purvapada sup sometimes in some exceptional conditions is not deleted is retained.

But this purvapada aluk is stated in the environment of uttarapada only, this operation acts as a exception to the by default process of deletion of sup which is part of the derivation of the compound. So, aluk is not to be treated as a separate type of compound, this is common to several types of compounds.

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पूर्वपदकार्यं pūrvapadakārya (4/1)

- अलुक् aluk A 6.3.1- 24
- षष्ठ्या आक्रोशे| ṣaṣṭhyā ākrośe| A 6.3.21
- Meaning: Immediately before an उत्तरपद uttarapada, षष्ठी ṣaṣṭhī is not deleted, when the sense of censure is to be denoted by the compound
- चोरस्य कुलम् corasya kulam
- [चोरcora + इस् ṅas] + [कुलkula + सुsu]
- [चोरस्यकुल corasyakula]

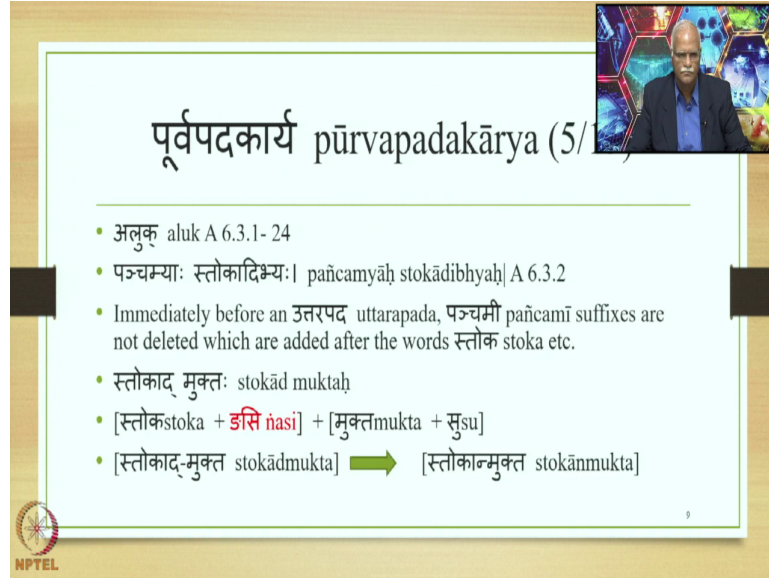
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Here is an example, sashya akrose 6 3 21, what this means is that immediately before an uttarapada uttarapade sashti is not deleted sashtyah aluk, in the sense of censure is to be denoted by the compound akrose. So, if you have corasya kulam as the laukika vighra corasya kulam a family of the thief, the alaukika vighra of it is cora plus nas plus kula plus su cora plus nas plus kula plus su.

So, this is one subanta this is another subanta and now sashya akrose says that if you have censure, it as the meaning to be conveyed out of this compound you do not delete this nas. So, you retain it and let it be in its own form; so, you have corasyakula as the finally, derived output of the compound.

The only distinction would be aikapadya, aikarthyā and aikasvarya, but still the luk will be retained, but still the luk will not happen and the sashti pratyaya will be retained this is aluk.

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पूर्वपदकार्यं pūrvapadakārya (5/1)

- अलुक् aluk A 6.3.1- 24
- पञ्चम्याः स्तोकादिभ्यः। pañcamyāḥ stokādibhyaḥ| A 6.3.2
- Immediately before an उत्तरपद uttarapada, पञ्चमी pañcamī suffixes are not deleted which are added after the words स्तोके stoka etc.
- स्तोकाद् मुक्तः stokād muktaḥ
- [स्तोकstoka + डसि ḥasi] + [मुक्तmukta + सुsu]
- [स्तोकाद्-मुक्त stokādmukta] → [स्तोकान्मुक्त stokānmukta]

NPTEL

Similarly, you have pañcamyāḥ stokādibhyaḥ 6 3 2, what this means is that immediately before an uttarapada, uttarapade, pañcamī suffixes are not deleted pañcamyāḥ aluk which are added after the words stoka etcetera stokādibhyaḥ. I repeat immediately before and uttarapada, uttarapade, pañcamī suffixes are not deleted pañcamyāḥ aluk which are added after the words stoka etcetera.

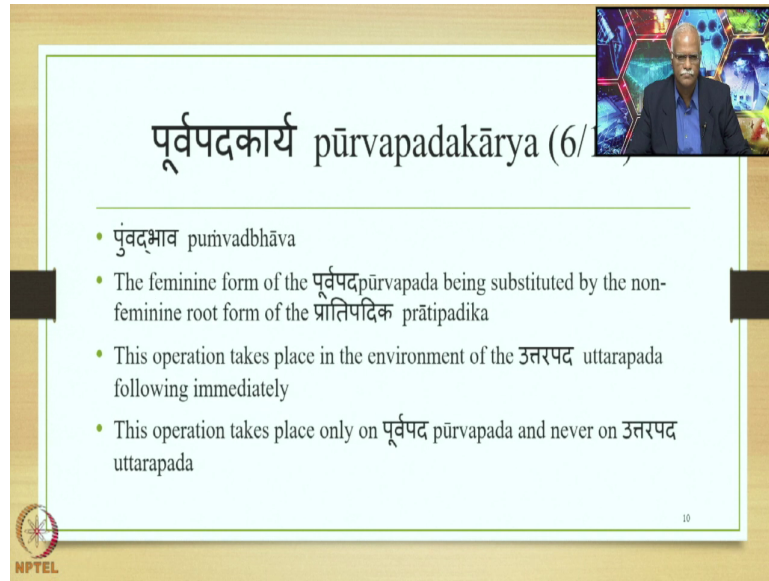
So, for example, we have stokādmuktaḥ as the laukika vighraha [FL], this is the sutra which will trigger the process of compounding in between these two words. So, we have

stokadmuktah, one who is released on very little; so, we have stoka plus nasi this is the alaukika vigraha plus mukta plus su.

And generally, because this is a compound supo dhatu pratipadikayoho will say that this su and this nasi they both need to be deleted supo dhatu pratipadikayoho. This is a pratipadika and this is part of the pratipadika and so this needs to be deleted. But this particular sutra says that such a pancami pratyaya added after stoka should not be deleted.

So, this nasi is retained; so, you have stokad and mukta and then finally, you get stokanmukta as the compound output, the difference is aikapadya etcetera.

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पूर्वपदकार्यं pūrvapadakārya (6/1)

- पुंवद्भाव pumvadbhāva
- The feminine form of the पूर्वपदpūrvapada being substituted by the non-feminine root form of the प्रतिपदिक prātipadika
- This operation takes place in the environment of the उत्तरपद uttarapada following immediately
- This operation takes place only on पूर्वपद pūrvapada and never on उत्तरपद uttarapada

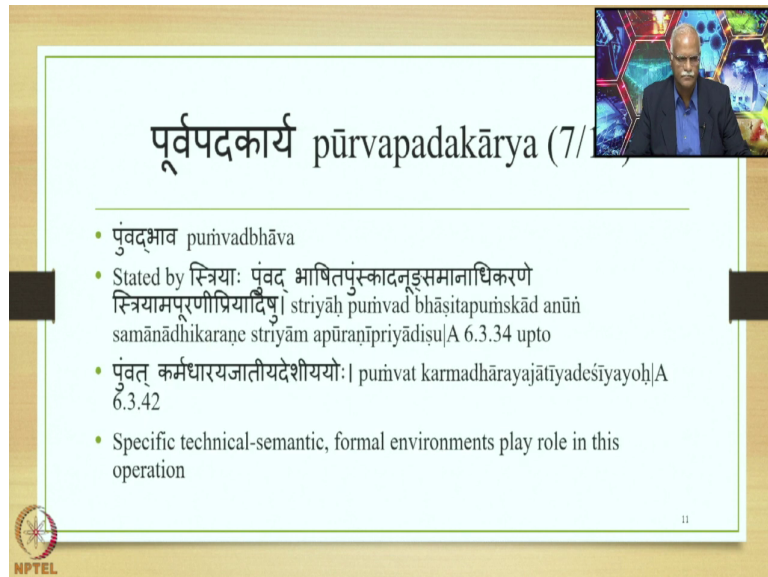
NPTEL 10

The other important purvapadakarya is called pumvadbhava which is extremely important and this is a hallmark, this is a feature of bahuvrihi compound mainly and also the

karmadharaya compound of the tatpuruṣa type. So, pumvadbhava is a very important karya and purvapadakarya at that, what this means is that the feminine form of the purvapada is being substituted by the non feminine root form of the pratipadika.

I repeat the feminine form of the purvapada is being substituted by the non feminine root form of the pratipadika, this is what is called pumvadbhava. This operation takes place in the environment of the uttarapada following immediately, because uttarapade is there. Once again, it is to be noted that this operation takes place only on purvapada and never on uttarapada very important.

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पूर्वपदकार्य pūrvapadakārya (7/11)

- पुंवद्भाव pumvadbhāva
- Stated by स्त्रियाः पुंवद् भाषितपुंस्कादनूङ्समानाधिकरणे स्त्रियामपूरणीप्रियादिषु | striyāḥ puṁvad bhāṣitapuṁskād anūṅ samānādhikaraṇe striyām apūraṇīpriyādiṣu|A 6.3.34 upto
- पुंवत् कर्मधारयजातीयदेशीययोः | puṁvat karmadhārayajāṭīyadeśīyayoḥ|A 6.3.42
- Specific technical-semantic, formal environments play role in this operation

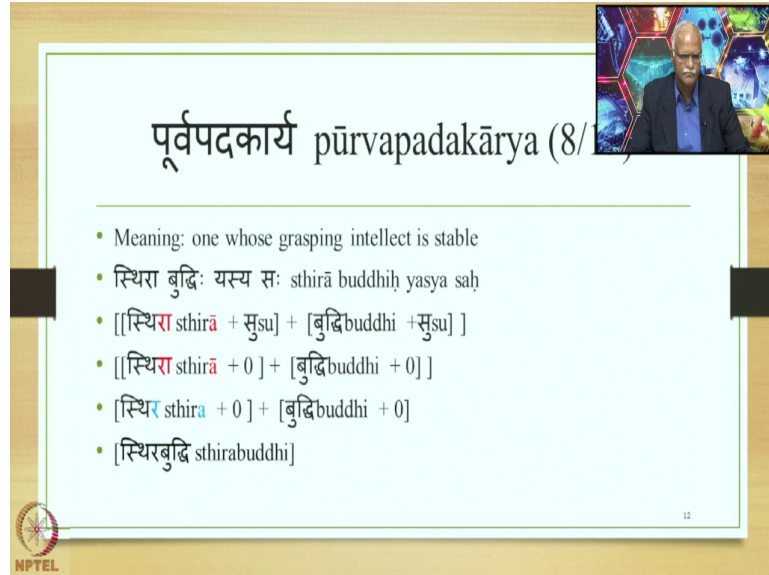
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So, this is stated by the sutra striyah pumvad bhasitapumskad anun samanadhaikarane striyah apuranipriyadisū this is the sutra. I repeat striyah pumvad bhasitapumskad anun

samanadhaikarane striyah apuranipriyadisū and this continues up to pumvat karmadharayajatiyadesiyayoh, this is in 6.3 once again.

So, specific technical semantic and formal environments play role in this particular operation of pumvadbhava as we see that the term bhasitapumskad is involved, the term samanadhikarane is involved, and after the explanation of these two, the pumvadbhava operation becomes extremely clear.

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पूर्वपदकार्य pūrvapadakārya (8/1)

- Meaning: one whose grasping intellect is stable
- स्थिरा बुद्धिः यस्य सः sthirā buddhiḥ yasya saḥ
- [[स्थिरा sthirā + सुsu] + [बुद्धि buddhi + सुsu]]
- [[स्थिरा sthirā + 0] + [बुद्धि buddhi + 0]]
- [स्थिर sthira + 0] + [बुद्धि buddhi + 0]
- [स्थिरबुद्धि sthirabuddhi]

NPTEL 12

Here is an example, the meaning intended is one whose grasping intellect is stable. So, we have sthita, prajna, yasya, saḥ as the laukika vigraha or sthira buddhir yasya saḥ. So, we have the laukika vigraha sthira, buddhir, yasya, saḥ and the alaukika vigraha is sthira plus su plus buddhi plus su. Now, we note that sthira has got this a at the n which is a feminine suffix, a

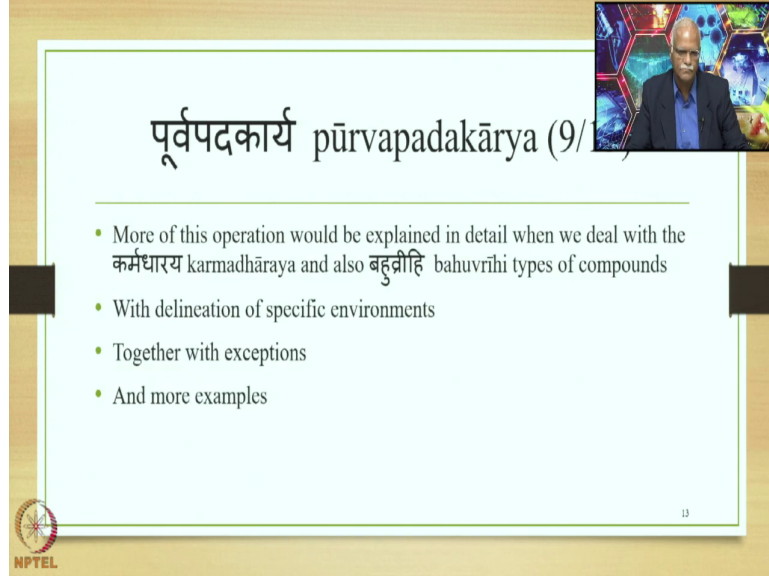
added to the root word sthira and this feminine suffix; obviously, indicates the feminine gender which is in accordance with its qualification of buddhi.

So, buddhi is what is qualified this is in feminine gender; so, this adjective of sthira is also added with the feminine suffix a sthira, buddhir, yasya, sah; sthira plus su buddhi plus su. Now, in this particular case both these word elements sthira and buddhi they are referring to one and the same entity called buddhi or the intellect.

So, this is termed as samanadhikarana status of both the words and so, the conditions for the sutra [FL] those conditions are fulfilled. And as a result, after the sup luk takes place sthira 0 plus buddhi plus 0, then this a which is a feminine suffix is removed and this word is taken back to its root form this which is sthira.

So, sthira becomes sthira and this is what is termed as pumvadbhava and so, we have sthirabuddhi; the finally, derived output is sthirabuddhi. So, sthirabuddhi does not contain a feminine suffix in the purvapada due to some semantic conditions and the sutra which states pumvadbhava. The operation happen the operation that happened on the purvapada is described as purvapadakarya which is the pumvadbhava over here.

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पूर्वपदकार्य pūrvapadakārya (9/1)

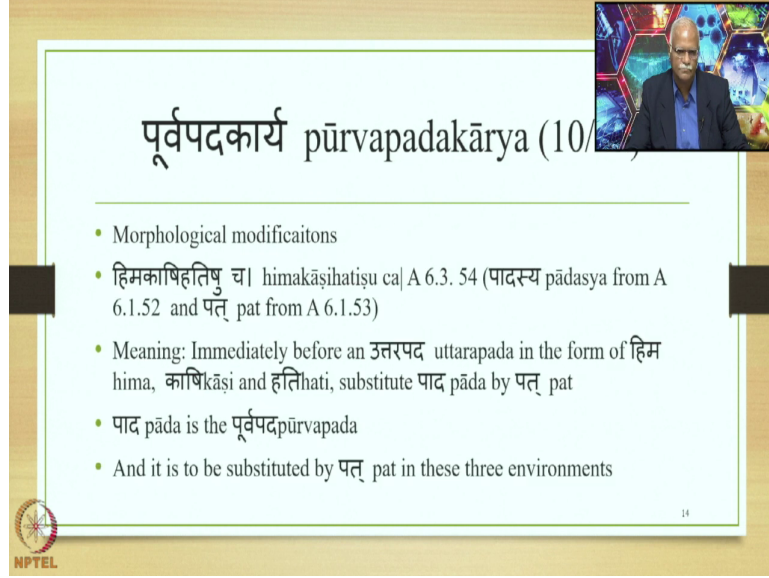
- More of this operation would be explained in detail when we deal with the कर्मधारय karmadhāraya and also बहुव्रीहि bahuvrīhi types of compounds
- With delineation of specific environments
- Together with exceptions
- And more examples

NPTEL 13

More of this operation would be explained in detail when we deal with the karmadhāraya compound and also bahuvrīhi types of compounds. With delineation of the specific environments stated in the sūtra [FL] along with the exceptions and also more and more examples.

So, we find that such examples with the pumvadbhava are profusely used by the Sanskrit speakers and that is one of the reasons why the theoretical explanation had to be provided in the grammar and its system that Panini has already provided. This is an extremely important pūrvapadakārya, namely the pumvadbhava.

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पूर्वपदकार्यं pūrvapadakārya (10/)

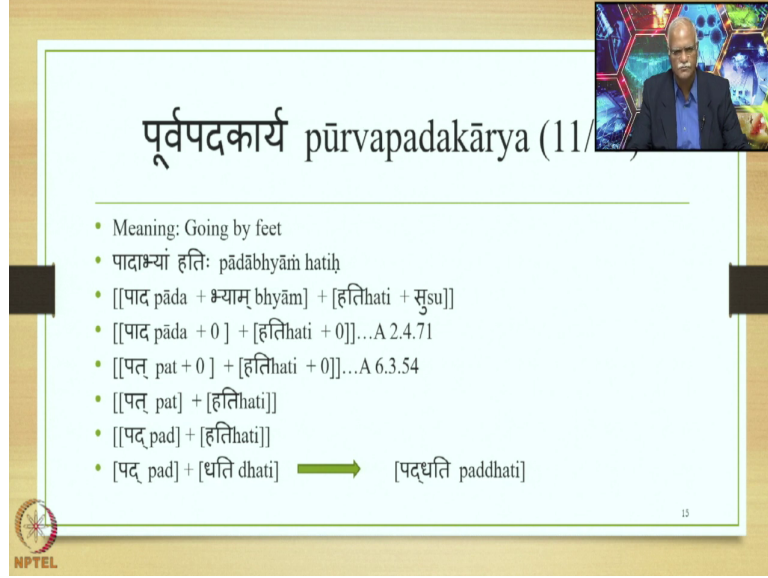
- Morphological modifications
- हिमकाषिहतिषु च | himakāṣihatīṣu ca | A 6.3. 54 (पादस्य pādasya from A 6.1.52 and पत् pat from A 6.1.53)
- Meaning: Immediately before an उत्तरपद uttarapada in the form of हिम hima, काषि kāṣi and हति hati, substitute पाद pāda by पत् pat
- पाद pāda is the पूर्वपद pūrvapada
- And it is to be substituted by पत् pat in these three environments

NPTEL

Then we have certain morphological modifications that happen in the purvapada and so, they are listed as purvapadakarya. So, for example, we have the sutra himakasihatīṣu ca, this is 6 3 54. So, pādasya continues from 6 3 52 and pat from 6 3 53. What this sutra means is that immediately before an uttarapada in the form of hima, kasi and hati substitute pada by pat.

I repeat immediately before an uttarapada in the form of hima, kasi and hati and the sutra says himakasihatīṣu ca himakasihatīṣu is the seventh case plural which matches with the seventh case of uttarapada; so; obviously, these are the uttarapadas. So, when they are the uttarapadas, the preceding purvapada in the form of a pada is to be substituted by pat, pada is the purvapada and it is to be substituted by pat in these three environments.

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पूर्वपदकार्यं pūrvapadakārya (11/)

- Meaning: Going by feet
- पादाभ्यां हतिः pādābhyāṃ hatih
- [[पाद् pāda + भ्याम् bhyām] + [हतिhati + सुsu]]
- [[पाद् pāda + 0] + [हतिhati + 0]]...A 2.4.71
- [[पत् pat + 0] + [हतिhati + 0]]...A 6.3.54
- [[पत् pat] + [हतिhati]]
- [[पद् pad] + [हतिhati]]
- [पद् pad] + [घति dhati] → [पद्घति paddhati]

NPTEL 15

So, now if you have the meaning going by feet and you have the laukika vakya as padabhyam hatih padabhyam hatih this can be written in the form of an alaukika vigraha in this fashion pada plus bhyam plus hati plus su and now this is termed as a samasa. So, this will be termed as a pratipadika and after that we shall apply 2 4 71 and then this su bhyam and this su that will be deleted; so, we have pada plus hati.

Now, this is very interesting how the word hati is used? Hati is derived from the verbal root hana with the suffix ti. Now, there are two meanings of the root hana as listed in the dhatupatha namely gati and himsa. So, hana himsagatyoho that is the dhatuphata entry and it is very popular for us to know that hana means to kill this is very popular and also used in several words.

But when hana means gati what happens and where is this used and you shall find that it is used in this particular example; so, hati here means the action of going. So, hana plus ti and finally, we have hati hati means the action of going, hana means to go, ti means the state or the action and so hati means the action of going. And this purvapada padabhyam this is linked with the action of going in the sense of karana; so, this pada is the karana.

So, pada is the most effective means of the action of going; so, that is why padabhyam hatih that is why there is this interrelation the karaka interrelation. And so, because of this interrelatedness both these padas get compounded and we have pada plus bhyam plus hati plus su as the alaukika vighraha termed as samasa and because then it is termed as pratipadika. So, we apply 2 4 71 supo dhatu pratipadikayoho which deletes both bhyam and su which are the part of the pratipadika and so, we get pada plus 0 plus hati plus 0. Now, 6 3 54 applies and in the environment of uttarapadahati substitutes this pada by pat.

So, we have pat plus 0 plus hati plus 0 eventually it is pat plus hati and then this tha is substituted by the by jalam jashonte. So, we have pada plus hati and then finally, we have this ha substituted by dha by the sutra [FL] and so we get the form paddhati which is the finally, derived compound output paddhati. Now, paddhati literally means going by feet.

Nowadays, in the modern Indian languages the word paddhati has acquired several different meanings. Most notable amongst them is the way of doing the habit, that is what paddhati means, but the meaning of the word paddhati as derived by Paninian grammar in this particular fashion is this going by feet.

Obviously, there is some correlation between this meaning and the other meaning that is associated with this word in modern indian languages. What is important here is that, the word pada undergoes the operation of substitution by pat and this is the purvapadakarya happening in the environment of the uttarapada in this case it is hati.

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पूर्वपदकार्यं pūrvapadakārya (12/13)

- Phonological operation
- नलोपो नञः। nalopo nañah| A 6.3.73
- Meaning: Immediately before an उत्तरपद uttarapada, sound न् of नञ् nañ is deleted
- This operation is part of the derivation of नञ् nañ तत्पुरुष tatpuruṣa compound
- This compound is prescribed by नञ् nañ | A 2.2.6

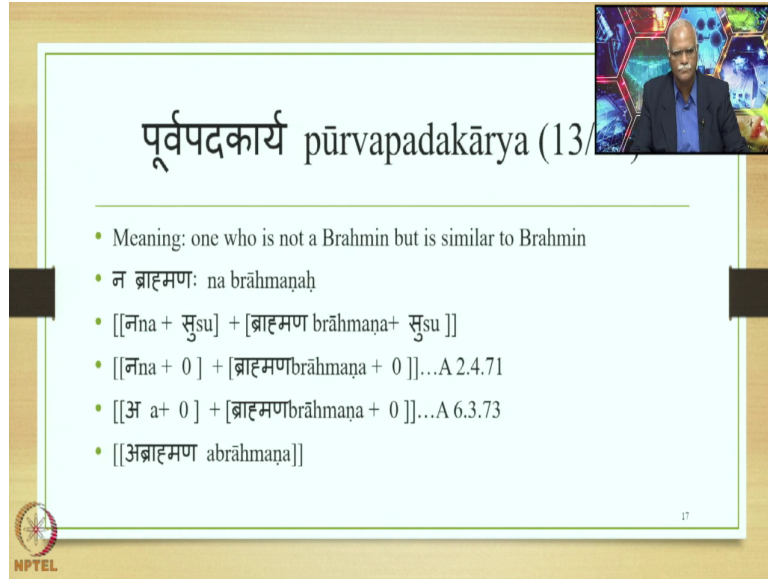
NPTEL

16

Finally, we have the purvapadakarya in the form of phonological operation. So, for example, when we deal with the nan tatpuruṣa compound which is prescribed by sutra 2 2 6 nan. Then we have another sutra stated in 6 3 73 nalopo nanah, this gets operationalized.

What this sutra says is that, immediately before an uttarapada sound na of nan is deleted as simple as that. This operation is part of the derivation of nan tatpuruṣa compound prescribed by the sutra nan 2.2.6.

(Refer Slide Time: 28:43)



पूर्वपदकार्यं pūrvapadakārya (13/)

- Meaning: one who is not a Brahmin but is similar to Brahmin
- न ब्राह्मणः na brāhmaṇaḥ
- [[नna + सुsu] + [ब्राह्मण brāhmaṇa+ सुsu]]
- [[नna + 0] + [ब्राह्मणbrāhmaṇa + 0]]...A 2.4.71
- [[अ a+ 0] + [ब्राह्मणbrāhmaṇa + 0]]...A 6.3.73
- [[अब्राह्मण abrāhmaṇa]]

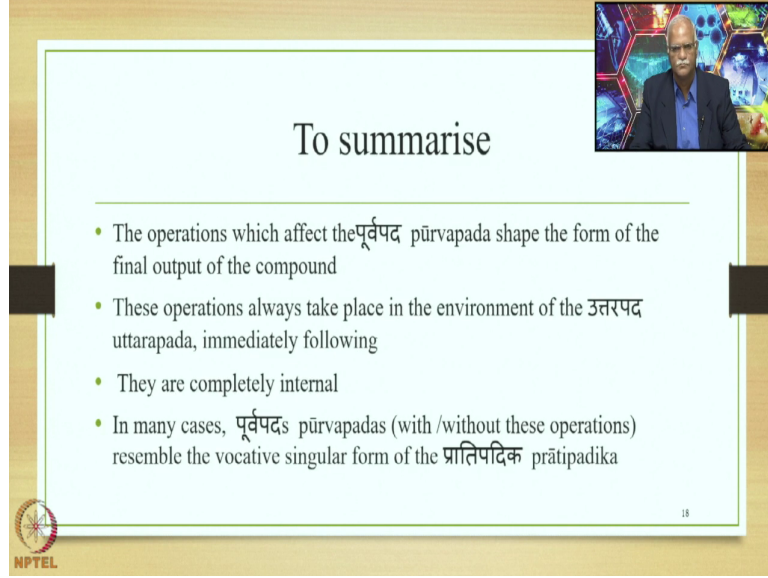
NPTEL 17

This is an example the meaning is one who is not the Brahmin, but is similar to a Brahmin tadbhinna tadsadrsuha as the meaning of nan. So, we start the derivation process by the laukika vighraha namely na brahmanah; now, we go to the alaukika vighraha which is na plus su na plus su and brahmana plus su.

Now, this is a compound this is a samasa and so it becomes a pratipadika and that is the reason why both these sus they get deleted by supo dhātu pratipadikayoho. So, we have na plus 0 plus brahmana plus 0, then we apply 6 3 73 nalopo nanah which deletes this consonant na in nan and so, we get a and brahmana.

And then finally, we get the compound output in the form of a brahmana. So, deletion of this na is an important phonological operation purvapadakarya stated by nalopo nanah.

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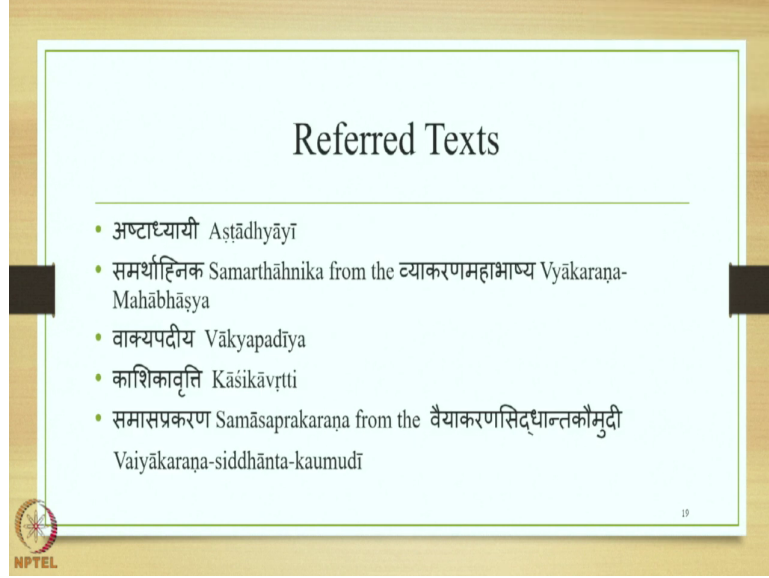
To summarise

- The operations which affect the पूर्वपद pūrvapada shape the form of the final output of the compound
- These operations always take place in the environment of the उत्तरपद uttarapada, immediately following
- They are completely internal
- In many cases, पूर्वपदs pūrvapadas (with /without these operations) resemble the vocative singular form of the प्रतिपदिक prātipadika

NPTEL 18

To summarize the operations which affect the purvapada shape the form of the final output of the compound. These operations always take place in the environment of the uttarapada immediately following and they are completely internal. In many cases purvapadas with art or without these operations resemble the vocative singular form of the pratipadika also stated in the passage quoted from patanjalis vyakarana mahabhasya.

(Refer Slide Time: 30:40)



The slide is titled "Referred Texts" and lists five traditional Sanskrit texts. The text is presented in a light blue box with a white border, set against a light brown background. The list includes:

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

In the bottom left corner of the slide, 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 "19" is visible.

These are the texts referred to from the traditional sources and we shall deal with the processes in the next lecture.

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अनुगृहीतो'स्मि

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



Thank you for your patience.