

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-13

Basic terms and processes of compounding

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar- II. As is our practice, we begin our lecture with the recitation of the maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjārīhartti līlayā So far in this course we have studied the theoretical background of the process of compounding whose understanding is a prerequisite in order to understand the process of compounding of the three types of Samāsa , which are the focus of this course, namely Avyayībhāva, Bahuvrīhi and dvandva. We said that samartha theory is the base of the process of compounding. And what this entails is that two or more words which are semantically related are samarthas. They are fit to be compounded.

Two or more words juxtaposed but semantically not related are not eligible for undergoing the process of compounding. This is not possible according to the theory of compounding stated in the Pāṇinian grammar and the Pāṇinian grammatical tradition. We also said that this Samartha theory is based on the Kāraka theory in general. We have also studied the concept of Kāraka as stated in the Aṣṭādhyāyī by Pāṇini and we have also seen some examples.

In the previous lecture, we studied some exceptions to the by default Samartha theory and we studied the three examples, one each for Avyayībhāva, Bahuvrīhi and Dvandva. We already studied this concept with respect to the Tatpuruṣa Samāsa in the first course. Now it is time to also throw light on some more basic terms and processes related to the theory of compounding of these three types. These basic terms and processes, they are generic in nature, they apply to compounds in general and that is the reason why they need to be revisited and they need to be highlighted when we study the three types of compounds namely Avyayībhāva, Bahuvrīhi and Dvandva. So in this particular lecture we deal with these two terms Nitya Samāsa and Anitya Samāsa or Vaikalpika Samāsa These are two very crucial technical terms used by the Pāṇinian grammatical tradition also based on the

mention of the word Nitya or Nityam in the grammar of Pāṇini. So what is Nitya Samāsa? How is it defined? How is it explained? It is explained in two manners.

One is Avigrha , that is, which cannot be dissolved. And the second one is Asvapadavigrha . which cannot be dissolved with the same constituents visible in the final output of the compound. You need to take help of additional members which are not visible in the final output of the compound. That is the idea of Asvapadavigrha .

A vigrha means which cannot be dissolved. What it implies is that the meaning denoted by the Samāsa is not denoted by the constituents individually and independently alone. There is something additional which is denoted only when the process of compounding happens. And we shall study this little bit more. Also a Swapadavigrha has got a Swapada and Vigrha as the constituents.

Swapada refers to the constituents of the Samāsa. So when the Vigrha does not involve only the Swapadas, It is called Asvapada Vigrha when it involves more than Swapadas. When it needs additional Padas which are not the Swapadas, which are not the constituents and then such a compound is called Nitya Samāsa of Asvapada Vigrha type. Let us study the Nitya Samāsa which is Avigrha type Avigrha is explained as a Samāsa which cannot be dissolved What it means is that the meaning that is denoted only by the Samāsa and the underlying structure does not denote that meaning which is denoted by the Samāsa meaning. That meaning is additional to the meaning of the constituents. So even though such a Samāsa is generated with the help of the constituents, there comes something additional, some additional meaning which gets generated only during the process of compounding and therefore that meaning generated by the output cannot be explicitly stated by the constituents of the Samāsa.

And such a Samāsa is called Avigrha . This is very very exceptional. And the examples of the Nitya Samāsa of Avigrha type are the following. Names like unmattagaṅgam, lohitaṅgam, and vṛkodaraḥ, dāmodaraḥ. These are the examples of the Nitya Samāsa which is Avigrha type.

We can show the generation of these compounds through its constituents. However, when the compound gets generated. It denotes a particular meaning which is not available to us when we dissolve this particular compound. And second, meanings like censure, which are denoted by indirect references, kuṇḍodaraḥ, ghaṭodaraḥ, etc. What it means is having a belly like a pitcher. And in other words, pot bellied.

Now the examples mentioned on the first bullet are names of places. deśaḥ. As well as men. vṛkodaraḥ is the name of Bhīma and second denotes censure by saying that the belly is like a pitcher the obesity is censured over here and this censure is denoted only by a Samāsa if this word is dissolved then the censure is lost The vigrha or the resolution does not have the capacity to denote the censure.

Censure is denoted only when the compound takes place and that is why these are the examples of avigṛha type Nitya Samāsa. All these are the examples of Bahuvrīhi Samāsa. unmattagaṅgam and lohitaṅgam, although semantically are Bahuvrīhis, they are however peculiarly classified under the category of Avyayībhāva for some specific purpose that we shall study later on. Now let us study the Nitya Samāsa which is of the second type namely Asvapada Vigṛha . Asvapada Vigṛha means that a Samāsa which cannot be dissolved with the same constituents visible in the final output.

A Svapada Vigṛha Svapada are the constituent Padas and Vigṛha is the dissolution. Generally the Vigṛha includes only the Swapadas But these are the Samāsa which do not include only the Swapadas which also involves some modified words as well as some additional words. So a Swapada Vigṛha means the resolution involving modified words. Modified in the sense that the constituents have a particular form in the Samāsa and they get modified when the dissolution takes place. Similarly, when the dissolution involves additional words, that is also termed as Asvapada Vigṛha . In a nutshell, the compound cannot be dissolved using the same constituents visible in the finally generated output form is the nature of a Swapada Vigṛha Nitya Samāsa.

And here are the examples of Asvapada Vigṛha Nitya Samāsa that we studied in the first course. These are the examples of the Upapada Tatpuruṣa where the resolution involves modified words. So the Samāsa is kumbhakāra. and the constituents are kumbha and kāra. But when this Samāsa gets dissolved, kāra does not figure in the dissolution.

Rather karoti, which is a modified word, is part of the dissolution. So we say kumbham karoti as the vigṛha of kumbhakāra. Kumbhakāra is a potter, one who makes a pot. The Vigṛha is Kumbha, Kumbham Karoti. And the Samāsa is Kumbhakāra.

Similarly, Gṛhastha , which has got two constituents, Gṛha and Stha. Now when we dissolve this particular compound, the dissolution does not have stha as the member whereas it gets modified by the word tiṣṭhati, grahe tiṣṭhati. So gṛhastha means a household, namely one who resides in a house. And the dissolution is not gṛha sya sthaḥ, it is grahe tiṣṭhati. Similarly Jalada which has got two constituents Jala and Da Jalada means a cloud literally one who gives water Jalam Dadati Now when this compound is dissolved we don't have Jalasya Daḥ we have Jalam Dadati so Da So the which is the visible or audible unit in the Samāsa gets modified in Dadati.

Similarly bhūpa Bhuvam Pati bhūpa. Bhūpa is a king and the two constituents are Bhū and Pa. So Bhūpa means a king, literally one who protects the earth. Now here, when we dissolve the compound, we do not say Bhūvaḥ Paḥ. We rather modify Pa as Pati, Bhuvam Pati. These are the examples of the Upapada Tatpuruṣa Samāsa as Asvapada Vigṛha where the dissolution involves modified words and we have studied these before.

Now let us take examples where the dissolution involves modified words with respect to the Avyaibhava Samasa. We have the Samāsa pratidinam every day, anurūpam fitting to the form and yathāśakti in accordance with the strength. Pratidinam cannot be dissolved as prati and dinam. This is not possible. anurūpam cannot be dissolved as anupam and rūpam. Similarly, yathā śakti cannot be dissolved as yathā and śakti. So in the samāsa prati dina, prati and dina are the constituents which are visible as well as audible. In anu and rūpa are the constituents and in yathā śakti, yathā and śakti are the constituents. But when you dissolve the compound, you cannot use the same constituents in the dissolution.

That is the idea. You have to use certain modified words. And in this case, these modified words are actually completely different than what we see. In the case of the Tatpuruṣa Samāsa, at least there was some correlation as far as the phonetic features are concerned with the modified word and the constituent in the samasa. That is not the case with the Avyayībhāva Samāsa. In the tatpurusha Samāsa, when the Samāsa is gr̥hastha, sta and tiṣṭhati, Bhūpa, Bhuvam, Pāti, Jalam, Dadāti, etc. do have some correlation with the constituents. However, that is not the case with the Avyayībhāva samāsa. The dissolution involves modified words. So, Pratidinam is dissolved as Dine Dine. Anurūpam is dissolved as Rupasya Yogyam. And yathāśakti is dissolved as śaktim Anatikramya. So Prati, which is visible in the Samāsa form, is not visible in the dissolution. Rather the additional Dine comes in, in the dissolution. Anu, which is visible in the Samāsa form, is not part of the dissolution.

Rather another word Yogyā comes in, which modifies Anu completely and Yathā which is the member of the Samāsa which is visible is not part of the Vighra rather there is another modified word Anatikramya which is part of the Vighra therefore this becomes a Swapada Vighra and therefore this becomes a Nitya Samāsa The second explanation of Aswapada Vighra is the dissolution which involves additional words So the members of the Samāsa which are visible they are in fact part of the dissolution but the dissolution is not just those constituent words but there are some more words which are added in the dissolution And here are the examples. These are the examples of the Bahuvrīhi Samasa. The examples are gajānana, Ekadanta and Lambodara. All these three are the names of Gaṇeṣa, śrī Gaṇeṣa. However, the literal meanings of these three are independent and separate.

gajānana means one who has a face of an elephant. Ekadanta means one who has one tooth and lambodara means one who has big belly. So the constituents of the Samāsa which is visible or audible are gaja and ānana, eka and danta and lamba and udara Now if you dissolve this Samāsa you will need some additional words along with these two constituents And the Vighra of these Samāsa is not done only with these two constituents. You cannot say Gajasya ānanam as the Vighra of gajānana.

Not possible. Ekasya dantaḥ or Ekaha Dantaha. This is not what is intended. Lambam Udharam. And that is not the Vigrha that is intended by the speaker. As we said earlier, gajānana cannot be dissolved as Gajasya ānanam, Ekadanta cannot be dissolved as Ekahadantaḥ and Lambodara cannot be dissolved as Lambam Udaram.

What we mean here is that the compound is not dissolved using only the constituent members of the samāsa. Rather, we have to add some additional words. So Gajānana is the compound output and the Vigrha is Gajasya ānanam iva ānanam Yasya Saḥ. So iva, ānanam, Yasya and Saḥ, four words are added in the dissolution of this particular compound. Similarly in Ekadanta Ekaha Dantaḥ Yasya saḥ So Yasya saḥ are added in the dissolution of this particular compound Similarly Lambam Udharam Yasya saḥ So Yasya saḥ two words are additionally attached in the vigrha of this particular compound and therefore this is called Asvapada Vigrha and the Samāsa is called Nitya Samāsa These additional words have a function to play These additional words indicate that the head is outside So they indicate the head which is outside of this compound.

So gajasya ānanam iva ānanam yasya saḥ This indicates that in the audible compound form Gajānana which has got two constituents Gaja and ānana neither of them is the head but this Saḥ which is referred to in the Vigrha or dissolution is the head similarly in Ekadanta of which Eka and Danta are the constituents, neither of them is the head. But this Saḥ, which is mentioned in the Dissolution additionally, is the head. Similarly, Lambodara, which has got Lamba and Udara as the constituents, none of them is the head. and rather Saḥ which is mentioned additionally in the Vigrha which acts as the head So these additional words indicate the head which is outside After having studied the Nitya Samāsa examples of Bahuvrīhi, let us now study the Nitya Samāsa Asvapada Vigrha type examples of the Dvandva Samasa. These are the examples where the dissolution involves additional words.

So rāmalakṣmaṇau, bhīmārjunau and vāktvacam Rāma Lakṣmaṇa means Rāma and Lakṣmaṇa together Bhīma Arjuna means Bhīma and Arjuna together vāktvacam means a group of speech and skin These are peculiar meanings. These are the examples of Dvandva Samas Now rāmalakṣmaṇau cannot be dissolved as Rāmaḥ and Lakṣmaṇaḥ. This is not possible. The constituents of the compound rāmalakṣmaṇau is Rāma and Lakṣmaṇa and we cannot dissolve the compound only using these two words. Similarly, the compound bhīmārjuna cannot be dissolved as Bhīma and Arjuna.

Bhīma Arjuna has got two constituents Bhīma and Arjuna and the dissolution does not involve only these two constituents. Similarly, vāktvacam is a Samāsa and its dissolution does not necessarily only involve its constituents namely Vāk and Tvac. Rather, we need to add another word to them in the dissolution So as far as rāmalakṣmaṇau is concerned, we have to add the word Ca, Ca Rāmaḥ, Lakṣmaṇaḥ and Ca In bhīmārjunau, we have to add the word Ca Bhīmaḥ, Arjunaḥ and Ca In vāktvacam, we have to say Vākca Tvakca

Anayoḥ Samāhāraḥ So Ca as well as Anayoḥ Samāhāraḥ, these are the additional words that are attached in the Vigrha of these Samāsa which make them Asvapada Vigrha Samāsa and Nitya Samāsa. These additional words also indicate that both the words as well as the group Samāhāra are the head of the Samāsa. After having studied the examples of Nitya Samāsa, let us note down which all are the Nitya Samāsa. So we have Avyayībhāva, Bahuvrīhi and Dvandava which are listed as Nitya Samāsa. And these are the three which we shall study in this particular course.

However we also have Upapada Tatpuruṣa, Gati Tatpuruṣa, Prādi Tatpuruṣa and Nañ Tatpuruṣa parts of Tatpuruṣa Samāsa which are also Nitya Samāsa. We have studied these types of Tatpuruṣa Samāsa in the first course. Now there is something to be added over here. Except Avyayībhāva, all other types of Nitya Samāsa are stated in the Adhikāra Nityam which is stated in 2.2.17. Most of the Avyayībhāva Samāsa is stated before the Adhikāra Vibhāṣā meaning optionally to 1.1.1 and that is why the sutras stating Avyayībhāva Samāsa before this to 1.1.1 they are all considered to be stating the Nitya Samāsa. This is an important detail that we must keep in mind which is related to the Avyayībhāva Samāsa. So what is an Anitya Samāsa? also described as Vaikalpika Samāsa. So there is Vigrha that is possible and also Swapada Vigrha that is possible. So where dissolution is done and the dissolution denotes the same meaning as the Samāsa. This is the Vaikalpika Samāsa. So the same idea can be expressed using the Vigrha Vākya as well as the Sangrha Samāsa.

And this is done with the help of the constituents visible in the final output of the compound and such a Samāsa is also called anitya Samāsa where it involves svapada vigrha. So the primary idea is that meanings can be denoted by both compound as well as underlying sentence and there is no additional meaning of censure or the name which is denoted only by a compound and not its constituents. The Vaikalpika Samāsa is governed by the Adhikāra, Vibhāṣā or optionally stated in the Sūtra 2.1.11 and this continues up to Nityam in 2.2.17. So this Adhikāra governs the section from 2.1.11 up to 2.2.16. Primarily Vibhakti tatpuruṣa and karmadhāraya come under these Nitya Samāsa and we have studied them in the first course in quite a lot of detail.

To summarize, Nitya Samāsa are peculiar types of Samāsa, indicating peculiar speech habits of speakers of the language Sanskrit. The Nitya Samāsa do have the underlying constituent sentence structure. That is not denied. 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 corresponding with the samasa. The by default procedure to derive such nitya Samāsa remains the same.

The sentence structure is the input and the Samāsa is the output which is a nominal root or the prātipadika. This Samāsa is always contrasted or compared with or explained by

the underlying sentence structure and this is what shows that the by default procedure remains the same. That is what its base is, the arthākāśa. Thank you very much.