

**Course Name- Samāsa in Pāṇinian grammar-II**

**Professor Name- Prof Malhar Kulkarni**

**Department Name- Department of Humanities and Social Sciences**

**Institute Name- IIT Bombay**

**Week-03**

**Lecture-14**

**Steps in the process 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, We have studied the theory of compounding in detail in this particular course. The focus of this course is the study of the three types of samāsa , Avyayībhāva, Bahuvrīhi and dvandva, as stated in the Pāṇinian Grammar. Before studying the specifics of these three samāsa , it is imperative for us to study the background in the form of the theory of compounding which is applicable to all these three. We studied the theory called Samartha theory.

We also studied the primary sources, namely the Samarthāhnikā, which is part of the Vyākaraṇa-Mahābhāṣya composed by Patañjali around 150 BCE. We noted down that there are four meanings proposed by Patañjali and they apply to the two explanations of the Sāmarthya namely Ekārthībhāva and Vyapekṣā. We said that Sangatārtha and Samsr̥ṣṭārtha are the two meanings which explain Ekārthībhāva and Sambaddhartha and Samprekṣitārtha are the two meanings which explain the Vyapekṣā Lakṣaṇa Sāmarthya. We concluded there that Vyapekṣā Lakṣaṇa Sāmarthya is the base of the process of compounding where two or more elements are primarily semantically interrelated.

We also said that this interrelation could be of several kinds. We have noted them down. But we concluded that this interrelation requires the Kāraka system to have applied. So we said that the Samartha theory is based on the Kāraka theory in general. We also said that the samāsa are based on the sentence.

The input for a samāsa is a sentence. In other words, padas which are constituents of the sentence are the input of the samāsa . and the output generated is a prātipadika or a nominal root which then in its turn becomes the input for the processing of the sentence. We also studied the exceptions to the Samartha theory in the form of the Asamartha

Samāsa that are also visible in the corpus of Sanskrit texts. Then we also studied the concept of Nitya Samāsa and what is not a Nitya Samāsa.

We noted that Nitya Samāsa is explained in two ways, a Vighraha as well as a Swapada Vighraha. We studied the examples of all the four types of Samāsa which are Nitya Samāsa, namely Tatpuruṣa, This we have already studied in detail in the first course and we also studied the examples of Avyayībhāva, Bahuvrīhi and Dvandva Nitya Samāsa. Now we need to study the steps in the process of compounding. the compound derivation process progresses. That is the topic of this particular lecture.

As we have already said, for the derivation of a samāsā, input is a sentence. In other words, input is the interrelated padas which are part of a sentence and the output is the nominal root or the Prātipadika. Now the question is what happens before, what happens in between And how is this governed by rules? These are the three very important questions, answers to which will explain the process of compounding as described by Pāṇinian grammar as well as the Pāṇinian grammatical tradition. Let us first of all look at the first question what happens before that is what happens before the sentence becomes the input and we go to the cognitive stage and we following the Pāṇiniya śikṣā which describes the process of speech production which we have already studied in the previous lectures We say that the speaker collects the meanings which are stored in the space of meanings namely arthākāśa as independent and separate items in a merged manner.

So the meanings are stored in independent and separate manner and they are merged in the Arthākāśa itself and then such a merged meaning is also stored in this Arthākāśa. Then the speaker selects words from the space of śabdāś, also known as śabdākāśa, which express these merged meanings. And this is the cognitive stage which is a prerequisite of the process of compounding. After this happens at the cognitive stage, the next process starts.

So the next question is, when does the process of compounding start? For example, if we have the meaning collected together in this particular form, rāma and lakṣmaṇa together go to Kashi. So rāma and lakṣmaṇa, they were stored in the Arthākāśa independently and separately. Now they are brought together in the Arthākāśa and they are merged together and now in this particular meaning The entire sentence is present and now words are selected from the śabdākāśa which express these meanings. So in order to express the meanings rāma and lakṣmaṇa, These are the individual separate words which are stored in the śabdākāśa are selected and the sentence is also selected in order to express this particular meanings. We can explain this once again by saying that the speaker intends to merge the meanings rāma and lakṣmaṇa and then marks the words in the sentence and then converts them into technical elements.

This is also recorded as a rule by Pāṇini in the Aṣṭādhyāyī. In this particular case, the rule is cārthe dvandvaḥ, which we shall study in detail when we study the Dvandva Samāsa in this particular course ahead. The Sūtra cārthe dvandvaḥ is 2.2.29 in the Aṣṭādhyāyī.

What this Sūtra means is that in the sense of togetherness and also a group, which are the meanings of the particle ca, interrelated subs get compounded and that compound is called dvandva compound. This Sūtra cārthe dvandvaḥ is the rule based support in this particular process of compounding of rāma and lakṣmaṇa. So now, rāmaḥ, lakṣmaṇaḥ, Ca are converted into the technical elements. And so we have rāma plus Su plus lakṣmaṇa plus Su.

Ca disappears. Ca has no place as far as the form of the compound is concerned And so we have only rāma plus Su and lakṣmaṇa plus Su It is the process of compounding which indicates the meaning denoted by Ca which is and which is together Now when we do Rāma plus Su and Lakṣmaṇa plus Su which is a conversion of rāmaḥ and lakṣmaṇaḥ, which is a rewriting of rāmaḥ and lakṣmaṇaḥ. This is called Alaukika Vighraha. rāmaḥ Lakṣmaṇaśca is the Laukika Vighraha of the Samāsa Rāma Lakṣmaṇa. This is called Laukika Vighraha primarily because the dissolution or Vighraha involves the two words that are actually spoken by the speakers of Sanskrit. So this is called Laukika Vighraha.

But when this Laukika Vighraha is transformed into the technical elements, namely Rāma plus Su plus Lakṣmaṇa plus Su, this involves a Prakṛti and Pratyaya structure. Rāma and Lakṣmaṇa are the Prakṛtis and Su is the Pratyaya. To be more specific, Rāma and Lakṣmaṇa are the Prātipadika types of Prakṛtis and Su is the Sup Pratyaya which is added to them, which makes them Padas fit to be part of a sentence and to become eligible for the process of Now, although Rāmaḥ Lakṣmaṇaśca is part of the usage of the speaker of Sanskrit, Rāma plus Su and Lakṣmaṇa plus Su as it is, is not part of the usage of the speaker of Sanskrit. The speaker of Sanskrit only uses Rāmaḥ Lakṣmaṇaścātra. The speaker of Sanskrit never uses Rāma plus Su and Lakṣmaṇa plus Su in this particular manner in composing a sentence.

And that is the reason why it is called Alaukika Vighraha. It is in fact a dissolution, but it is not used in the Loka. It is not used by the speaker. So this is what is called Alaukika Vighraha. One thing to be remembered over here is that the alaukika vighraha always corresponds with the laukika vighraha.

So this is called alaukika vighraha. Primarily because this is a dissolution or a vighraha which is not used in the usage by the speakers of Sanskrit and also this corresponds with the dissolution that is used by the speakers of Sanskrit which is known as laukika vighraha. This alaukika vighraha is by default considered to be the beginning of the process of deriving a compound. This is extremely important. I repeat, this alaukika vighraha is by

default considered to be the beginning of the process of deriving a compound until the final output is generated after the entire process.

And that is the reason why the brackets are put right here at the stage of Alaukika Vighraha. And therefore, The suffixes that are added, if at all, at the end of the compound, which are known as samasanta suffixes, if at all they are to be added, they get added over here in the alavkika vighraha. Now in case of the present Vighraha Rāmaḥ Lakṣmaṇaśca whose alokika Vighraha is Ramas plus Su plus Lakṣmaṇa plus Su there is no such samāsānta suffix added by the speaker of Sanskrit and not noted by the grammar of Sanskrit. So we move ahead. Now, there is one more important feature of this alaukika vighraha.

This bracket is termed as Prātipadika because this bracket itself is first termed as Samāsa and therefore then it is immediately termed as Prātipadika . Once this is done, then the order of the words in the finally derived output is determined. Which pada will occupy which position. The first position or the second position or the last position is what is determined in this particular stage. which one occupies the first position in the compound and which one occupies the second position and which one occupies the final position in the compound is determined at this particular stage.

There is a separate mechanism in order to decide about this particular feature which we shall also talk about little later. But for the time being, when we talk about the Dvandva compound, where both the words, both the constituents are mentioned in the same vibhakti, we don't have a particular clue as to which word occurs in the first position and which one occurs in the second position and therefore Pāṇini has written down a separate set of rules to denote which word occupies the first position and which one occupies the second position. And this section is 2 to 30 up to 2 to 38. The word in the initial position of compound is termed pūrvapada and the word in the final position of the compound is termed Uttarapada. Now in the present case, because Rāma consists of only two vowels, then Lakṣmaṇa, which consists of three vowels, the Sūtra Alpacharam comes into play and decides that Rāma will occupy the first position of this Dvandva Samāsa and Lakṣmaṇa will occupy the second position of this Dvandva Samāsa .

So then we decide the order and write the Alaukika Vighraha in this particular fashion Rāma plus Su plus Lakṣmaṇa plus Su in which now Rāmaḥ in the Laukika Vighraha and Rāma plus Su in the Alaukika Vighraha is considered to be pūrvapada and Lakṣmaṇa plus Su is termed as Uttara Pada. Now, since this is a Prātipadika , the next process happens. The sups in both the pūrvapada and the Uttarapada are deleted. This is an extremely important process, the deletion of the sups. Both the sups in the pūrvapada and Uttarapada are deleted by the Sūtra 2471, which is Supodhātu Prātipadika Yoḥ.

And then we get Rāma plus zero plus Lakṣmaṇa plus zero and then we have Rāma plus Lakṣmaṇa remaining which we then combine and then make it Rāma Lakṣmaṇa as the Prātipadika. It is extremely important to note that the sups in the process are deleted. It is these sups which become the input. It is these sups which give the status of pada to Rāma and Lakṣmaṇa. And therefore, these sups can be said to be providing the sentential context. And because these sups were interrelated, the two padas are said to be samarthas, which is the very basic condition for the process of compounding to begin, and then the process began.

Now, by deleting these soups, the Pāṇinian grammatical tradition and the grammatical theory is hiding or deleting the sentential context in a particular manner. This will reflect in the difference of Samāsa and Vākya, which was also stated explicitly by Patañjali in his Vyākaraṇa-Mahābhāṣya in the chapter Samarthāhnikā, which we studied earlier. When Patañjali said, Sāṅkhya Viśeṣaḥ Vyaktābhidhānam and so on and so forth. So the sentential context is now deleted and that is an extremely important step in the process of compounding. That also shows the similarity of the samāsa and also the sentence which is the base of samāsa.

Once the sups are deleted by 2.4.71 Supodhātu Prātipadika Yoḥ, which means that the Supas which are part of the Prātipadika are deleted. Then the operations take place on the Pūrvapada in the environment of the Uttarapada following. These are stated in Aṣṭādhyāyī 6.3 which is governed by the Adhikāra Uttarapade. which means that when the Uttara Pada follows, the modifications happen in the Pūrvapada.

And these modifications are of various kinds. Addition of certain elements, vowels or deletion of certain vowels etc. are done on the Pūrvapada. and we shall study them ahead. Now in the present case where we are studying the Dvandva Samāsa and its derivation, no such operation is stated.

So we still have Rāma plus Lakṣmaṇa as the next step derived in the process of the derivation of this particular Dvandva Samāsa. We then move ahead and we have operations that occur at the end. These are of the nature of operations based on phonological features as in to Sandhi rules, which generally happen at this particular level. In the present case of the derivation of the Dvandva Samāsa, no such specific rule applies and so we still get Rāma and Lakṣmaṇa as the output generated. So we have Rāma plus Lakṣmaṇa. Finally, we get Rāma-Lakṣmaṇa as one output, as one unit. Now we do not write these two elements separate using a space. Now we use them in a joint manner and we put brackets out of both these elements. So this is one compounded word denoting one compounded meaning namely Rāma and Lakṣmaṇa together with both Rāma and Lakṣmaṇa acting as the heads of the compound to be linked with other words in the sentence together.

After merging the meaning as well as the word form, the accent of the separate words is also merged. and finally, we get RāmaLakṣmaṇa the accent at the end by default Sūtra Samāsasya and this is the finally derived compound output this is the end of the derivation of a compound So we began at the cognitive stage and now we arrived at the end of the derivation of a compound in the form of a Prātipadika together with the accent. After we derive this compound, what happens next? That is an interesting question. Since RāmaLakṣmaṇa is a Prātipadika or a nominal root, relevant sup is added to it. Now since RāmaLakṣmaṇa together is acting as the kartṛ or agent of the action of going denoted by the verbal root Gam and since the suffix taḥ denotes kartṛ RāmaLakṣmaṇa is added with the first triplet of Sup also known as Prathamā Vibhakti which matches with taḥ in number So we have RāmaLakṣmaṇa plus Au which is the dual suffix which matches with taḥ and this dual suffix matches with the two members of the Samāsa and so we have RāmaLakṣmaṇa plus Au plus Gam plus taḥ and then the sentence derivation continues and we get RāmaLakṣmaṇau gaccha taḥ as a sentence consisting of two Padas the accent of RāmaLakṣmaṇau is also mentioned here and the accent of gaccha taḥ separate Pada is also mentioned here Now once these two padas come into contact and one sentence unit is generated, the sentential context also generates a modified accent and that is RāmaLakṣmaṇau Gacchata.

And so this is the accent generated, this is the sentence generated. Let us take a recap of the stages of derivation described in this particular lecture. There is cognitive stage that was described, which we also described as Sangraha, collection of meanings. Then we have Alaukika Vighraha.

Then we have Samāsa Samjñyā taking place. Then Pūrvapada nirdhāraṇa happens. Then samāsānta pratyaya gets added. Then we have an extremely important process called subluk, where subs are deleted following the pūrvapada kārya. As well as the varṇakārya and finally the svarakārya, the operations of accent. So, these are the steps, these are the stages of derivation of the samāsa.

We noted that in the dvandva samāsa, some of these stages did not yield a different output. But when we study the Bahuvrīhi samāsa as well as the Avyayībhāva samasa, we may get the different outputs at all these different stages and we shall study them in detail in the course of the study of these samāsa . To summarize, the derivation process of compound begins at the cognitive stage and actually it ends in the cognitive stage only. The process described in the grammar states the processes that happen at the cognitive level. The processes that we do on paper as well as digitally, we showed those processes earlier.

They are representation of these cognitive processes. By default, these processes are followed and they are expressed using various means. These are the texts referred to. Thank you very much.