

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-15

Rules of compounding in Pāṇinian grammar-1

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 In this course, we are focusing on the three types of samāsa of Avyayībhāva, Bahuvrīhi and Dvandava. Currently, we are spending time in understanding the theory of compounding and the process of compounding as stated in the Pāṇinian grammar. we have studied the Samartha theory which is at the base of the process of compounding. We said that there are two types of Sāmarthya, Vyapekṣā as well as Ekārthībhāva .

we studied the primary resources in the form of Samarthāhnika from the Vyākaraṇa Mahābhāṣya composed by Patañjali around 150 BCE. And through these sources, we came to know that the word Samartha can be explained in four ways. Two of them apply to Vyapekṣā and the remaining two to Ekārthībhāva . Sambaddhārtha Samartha and Samprekṣitārtha Samartha are the explanation of Vyapekṣā , where two or more words are seen together or are tied together.

In other words, they are semantically related in the sentence. And as far as Ekārthībhāva is concerned, Sangatārtha Samarth and Samsrṣṭārtha Samarth are the two other explanations. where two units go together, convey something together and also merge together into one unit. That is what is Ekārthībhāva . We also studied the three features of Ekārthībhāva namely Aikapadya, Aikārthya and Aikasvarya.

We said that Aikārthya in the sequence comes first then Aikapadya and then Aikasvarya. We also stated that The Samartha theory is based on the Kāraka theory which is the base for the interrelation of Padas and then we also said that For the process of compounding, sentence is the input. In other words, the pathas which make the sentence, they become the input and the nominal root or the Prātipadika becomes the output and then this Prātipadika again becomes a Pada and becomes a part of the sentence We also in brief

studied the process of compounding as described in Pāṇinian grammar and also in the Pāṇinian grammatical tradition. We stated that there is a Laukika Vighraha. We stated that there is a concept of Nitya Samāsa and contrasting it is the concept of Samāsa which is governed by the Adhikāra Vibhaṣā.

We said that the Anitya Samāsa corresponds to the reality where the Samāsa and the Vighraha Vākya both are available for the speakers to convey a particular meaning. As far as Nitya Samāsa are concerned, the situation is slightly different and it is only the Samāsa or the compound which expresses a particular additional meaning, additional with respect to the constituent meaning. Then we studied the process of compounding and we said that the laukika vighraha is then transformed into the alaukika vighraha after which the samāsa samjñā takes place and therefore the prātipadika samjñā takes place and then the order of the words gets decided and then Samāsānta Pratyaya is applied and so on and so forth until the prātipadika is derived. In this lecture, we shall be studying certain aspects of this particular process in some little more detail.

First, we look at the rules of compounding in Pāṇinian grammar. The first and the foremost aspect is that of semantic conditioning. This is stated by the sūtra Samarthah Padavidhiḥ. This is applied to all types of samāsa, be it Avyayībhāva, be it Bahuvrīhi or be it dvandva. Samarthapadavidhi is a very basic semantic condition.

What it means is that an operation based on the pada as input should be capable of denoting the interrelated meaning and should denote it as one merged unit. Then we have already discussed about the two types of Sāmārthya, Vyapekṣā and Ekārthībhāva. The Sūtra and the principle stated there in Samartha Padavidhiḥ governs the entire process of compounding. That is the base of the process of compounding. This particular process is given a name, Samāsa, by the sūtra Prāk Kadārat Samāsaḥ, Aṣṭādhyāyī 2.1.3. What it means is that, before the word Kadāra, which appears in 2.2.38, the final Sūtra of 2.2, every process described and prescribed by the Sūtra onwards is called Samāsa. I repeat, before the word Kadāra, which appears in 2.2.38, the final sūtra of 2.2, every process prescribed by this sūtra onwards is called Samāsa. This is an adhikāra sūtra and its scope is stated in the sūtra itself, that is 2.2.38. So we can say that Aṣṭādhyāyī 2.1 and 2, namely the Prathama and Dvītiya Pāda of the second Adhyāya contain sūtras which prescribe compounding. This is a very important point to remember. then there is a necessary condition which is stated in the Sūtra 2.1.4 namely Saha supā. The meaning of this sūtra is made complete with the continuation of the word sup from 2.1.2 and then we have sup saha supā as the general condition for the Samāsa. We have been saying this that the Samāsa takes place between two subhantas and it can never take place between a subhanta and a tiñanta or a tiñanta and another tiñanta as far as Sanskrit is concerned.

Why this has not happened is because the speakers of Sanskrit have not used this process over a particular domain which is *tiñanta* and *tiñanta*. This is the simplest answer. So the meaning of this *sūtra* can be rewritten as *subantam samartham subantena samarthena saha samasyate*. Any word ending in *sup*, which is capable of expressing the interrelated meaning, is compounded with any other word which ends in a *sup* and which is also capable of expressing the interrelated meaning. And then such an output is called *Samāsa*.

This is the meaning of this particular *sūtra* and this *sūtra* thereby lays down the very basic, the very fundamental necessary condition for the process of compounding which applies to *Avyayībhāva*, *Bahuvrīhi* and *dvandva*. What it says is that interrelated word which is a *subanta* only is compounded with another *subanta* only. What it means is that a *subanta* can never be compounded with a *tiñanta* and a *tiñanta* can never be compounded with another *tiñanta*. Now this *sahasvapa* is also an *adhikāra sūtra* and its scope is up to 2.2.38 that is the entire *Samāsa* section. This is also interpreted by the later Pāṇinian grammatical tradition as *vidhi sūtra* or the prescription *sūtra*, as *Samāsa* prescribing *sūtra*. Then what it means is that in general any interrelated *subanta* can be compounded with any other interrelated *subanta*. 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 *sūtras* of Pāṇini. So we noted that the *sūtra saha supā* primarily acts as a necessary condition for the process of compounding, but the same *sūtra* is also interpreted as a prescription rule, as a *vidhi sūtra*.

The *Samāsa* output thus generated by the *vidhi* interpretation of 2.1.4 is termed as *sup-sup Samāsa* or *kevala Samāsa* by the later Pāṇinian grammatical tradition and the example provided in the *Vyākaraṇa Siddhānta Kaumudī* for this particular interpretation of the *sūtra* is *Pūrvam bhūtaḥ Bhūtapūrvaḥ*. After these two conditions, when the *laukika* *vigraha* gets transformed into the *alaukika* *vigraha*, the *samāsa samjñyā* takes place and then the *prātipadika samjñyā* takes place and then of course the positioning of the constituents is also decided. So first, *Pūrvapada Nirdharāṇa* is decided.

Let us look at how this is decided. So *Pūrvapada Nirdharāṇa* means, first of all, determination of the initial member of the compound or *Samāsa*, which amongst the two interrelated words will occupy the first position in the *Samāsa* and which one will occupy the other or the second or the final position of the compound or the *Samāsa*. This is primarily decided by the *sūtra Upasarjanam Pūrvam*. The word which is *Upasarjana* falls first. It becomes the first member or the initial member of the compound.

It becomes *Pūrvapada*. So the *Subanta* which is termed as *Upasarjana* is determined as *Pūrvapada*. And the remaining is generally the *Uttarapada*. Now the next question is, how does the grammatical system determine which is an *Upasarjana*? How do you decide what is an *Upasarjana* and what is not an *Upasarjana*? For that we need to study this

particular Sūtra. These are generic principles, hence need to be studied when we study a Avyayībhāva. So the sūtra is What this sūtra means is that The Subanta which is mentioned in Prathamā in the Samāsa prescribing Sūtra is termed as Upasarjana. Repeat, the Subanta which is mentioned in the first triplet or Prathamā Vibhakti in the Samāsa prescribing Sūtra . Sūtras prescribing samāsa is termed as upasarjana and here is an example.

This is a sūtra to 1.1.2, अपारिबहिराँच्वाह पाँचम्या and this prescribes an Avyayībhāva Samāsa and this sūtra has got two padas, अपारिबहिराँच्वाह 1 and पाँचम्या 2. Now amongst these two, अपारिबहिराँच्वाह is mentioned in Prathamā Vibhakti. पाँचम्या is mentioned in the Tṛtīyā Vibhakti. So now by the application of 1.243, अपारिबहिराँच्वाह also gets termed as Upasarjana.

And then, when the question of determination of the Pūrvapada arises, this sūtra, Upasarjanam Pūrvam , says that the Upasarjana becomes the Pūrvapada . And so, Apa, Pari, Bahi, Bahis and Anju they occupy the initial position in the Samāsa. And the word ending in panchami occupies the second position or the final position in the Avyayībhāva Samāsa. Here are the examples. So the Subanta mentioned in अपारिबहिराँच्वाह is termed Upasarjana and then is placed as the initial member of that particular Samāsa.

So we have bahir grāmād vṛṣṭo devaḥ or grāmād bahir vṛṣṭo devaḥ. You can place the word Bahir at any position. But because the word Bahir is mentioned in prathamāvibhakti in the sūtra prescribing the Samāsa, namely अपारिबहिराँच्वाह पाँचम्या. Now the subanta mentioned in Prathamā in this case is Bahir and it is interrelated to the other Subanta in the sentence. So Bahir is termed as Upasarjana and then it is placed as the initial member of the Samāsa. So when we have Bahir grāmād we then place the word Bahir as the initial member of the Samāsa.

And so we'll say Bahis plus Su plus grāma plus nasi. So even if we say grāmād Bahir or Bahir grāmād, when we start the process of compounding, the Laukika Vighraha that we follow is Bahir grāma which gets transformed into Bahis plus Su and grāma plus nasi. Now the Alaukika Vighraha is the starting point of the derivation of Samāsa and in this the Pūrvā Pada gets determined because of the term Upasarjana which is defined in prathamānirdiṣṭam samāsa upasarjanam and so then we get the derived compound output in the form of Bahir grāma where Bahis occupies the initial position of the Samāsa. This is how Pūrvapada Nirdharaṇa happens.

This is how determination of the initial position within the Samāsa happens and this is supported by the rule based system in the Pāṇinian Grammar. Let us take another example. The sūtra is saṁkhyā vaṁśyena Aṣṭādhyāyī 2.1.19 What this means is that an interrelated subanta denoting number is compounded with another interrelated subanta whose prātipadika means a descendant.

I repeat, an interrelated subanta denoting number is compounded with another interrelated subanta whose prātipadika means descendant. Now we notice that in this particular sūtra, saṁkhyā vaṁśyena, the subhanta saṁkhyā is mentioned in the Prathamā Vibhakti. vaṁśyena is mentioned in the Tṛtīyā Vibhakti. Any subanta which denotes number and which is interrelated to the descendant is termed as Upasarjana by the Sūtra prathamānirdiṣṭam samāsa upasarjanam and then by the sūtra upasarjanam Pūrvam that upasarjana will be placed as the initial member of the Samāsa. In this case it is the subanta which denotes number. Let us take an example when the meaning to be conveyed is two sages of grammar. The Laukika Vighraha is dvau munī vyākaraṇasya or munī dvau vyākaraṇasya. We select the initial member of the compound on the basis of the term Upasarjana which is applied to a Subanta which denotes number. In this case the word Dvi is a Prātipadika whose Subanta is used and this Dvi denotes number.

So this becomes Upasarjana and therefore this becomes the initial member of the compound. as Dvi is saṁkhyā and is interrelated to Muni which is a vaṁśya or the descendant and then it is termed as Upasarjana and will be placed as first member of the Samāsa. So we have Dvau munī as the Laukika Vighraha which gets transformed into an Alaukika Vighraha as Dvi plus Au plus Muni plus Au and then we get the finally derived compound output namely Divi munī. This is an example of the Avyayībhāva Samāsa.

Let us take one more example. This is 2-1-9. There are three Padas in the Sūtra, sup pratinā mātrārthe. The word Sup is mentioned in Prathamā, pratinā is mentioned in Tṛtīyā and mātrārthe is mentioned in Saptamī. What this Sūtra means is, an interrelated Subanta which is compounded with another interrelated subanta whose prātipadika is prati when the sense of quantity is denoted. I repeat, an interrelated subanta is compounded with another interrelated subanta whose prātipadika is prati when the sense of quantity is denoted. In this sūtra, the word sup is mentioned in prathamā vibhakti.

So any subanta which is interrelated to prati is termed as upasarjana and will be placed as the initial member of the Samāsa. So if we have the meaning, some quantity of vegetable, asti atra kiñcit śākam, The sense of quantity is denoted by prati in the compound and it is interrelated to śāka vegetable. So it is termed upasarjana and will be placed as first member of the Samāsa. So if the Laukika Vighraha is asti atra kiñcit śākam, this gets transformed into śāka plus su plus Prati plus Su. Remember, Pratinā was mentioned in Tṛtīyā in the Samāsa prescribing Sūtra, sup pratinā mātrārthe.

So now pratinā occupies the second member position of the compound. Whereas śāka plus Su, this is a Subhanta, it occupies the initial position of the compound. and the finally derived output is śāka Prati. This is how Pūrvapada Nirdharana happens. The key sūtras over here are Prathamā Nirdiṣṭam Samāsa Upasarjanam.

The word which is mentioned in Prathamā in the Prathamā in the Samāsa prescribing sūtra. That is termed as Upasarjana and then by the Sūtra Upasarjanam Pūrvam , it is placed in the initial position of the Samāsa. To summarize, 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, which we shall study in the coming lectures.

Thank you very much.