

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-17

Rules of compounding in Pāṇinian grammar-3

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. We have been studying the process of compounding and the rules of compounding in Pāṇinian grammar. As the study of the background, we have studied the most important aspects of the theory of compounding as described in Pāṇinian grammar. We studied the important aspects of the Samartha theory proposed in the Pāṇinian grammar and explained in the Pāṇinian grammatical tradition, notably in the Samarthāhnikā of the Vyākaraṇa Mahābhāṣya of Patañjali composed around 150 BCE and also explain further in the process of commenting on this particular Samarthāhnikā by several great commentators including Bharatṛhari who composed a commentary called Dīpikā on the Mahābhāṣya, where there is no direct reference to this process, but there is quite a lot of philosophical explanation of the Samāsa and the Samāsārtha in his Vākyapadīya. And then, of course, we have the great commentators like the Kaiyaṭa and Nāgeśa who explained these processes discussed in Samarthāhnikā in detail.

In a nutshell, Patañjali has explained the word Samarth in four ways. Samprekṣitārtha and Sambaddhārtha as well as Saṅgatārtha and Samsurṣṭārtha Patañjali has also used two key concepts namely Vyapekṣā and Ekārthibhāva Vyapekṣā referring to the interrelatedness of the Padas and to the Vyapekṣā apply the first two explanations of the word Samartha namely Samprekṣitārtha and Sambaddhārtha. Where as Ekārthibhāva is the kind of Sāmarthyā that is the resultant compound output and its nature, which is one unit. And this is explained by the other two explanations of the word Samartha, namely, Saṅgatārtha and Samsurṣṭārtha Samartha.

We also said that this theory is based on the Kāraka theory. We also studied the concept of Nitya Samāsa and also the Vaikalpika Samāsa or Anitya Samāsa. In this process, we also looked at the Vighraha which is of two types, Lavkika Vighraha which in case of Vaikalpika Samāsas also conveys the meaning that is conveyed by the Samāsa which is

what is the other meaning of the word Samartha namely Samaḥ Arthaḥ. We also studied the Laukika Vighraha as well as the Alaukika Vighraha. A laukika vighraha places the elements in the laukika vighraha in the technical Pāṇinian terminology. And then we studied in brief the different stages of the derivation of a compound as stated in Pāṇinian grammar. We have also studied the process of pūrvapada nirdharaṇa and before that the semantic conditioning at the cognitive stage.

After pūrvapada nirdharaṇa, we studied the samāsānta pratyaya and also the sub-look. Let us proceed further and study some more rules related to some other processes of the derivation of compounding stated in Pāṇinian grammar in this particular lecture. So in this lecture, let us study the Pūrvapadakārya. The Pūrvapadakārya is the operation done on the Pūrvapada. This Pūrvapadakārya applies to all the four types of samāsa in Sanskrit.

In this course, however, we shall focus on the Pūrvapadakārya that happens in the Avyayībhāva samāsa as well as Bahuvrīhi samāsa as well as Dvandva samāsa. The initial member of the compound is termed as Pūrvapada. This we have already studied. And we have already also studied that the final member of the compound is termed as Uttara Pada. Now in the environment of Uttarapada, certain modifications take place in the Pūrvapada and we have stated that all such operations are stated in 6.3 of Aṣṭādhyāyī which is governed by the Adhikāra Uttarapade indicating that there is a right hand side environment of the Uttarapada in which the Pūrvapada undergoes certain modifications. Now these modifications are related to, for example, the non-deletion of soup as exception. As a by default principle or by default rule, the subhs which are part of the Prātipadika get deleted. But there are exceptions in which such subhs do not get deleted. So if the deletion of the sups in samāsa is called subhluk or just look, the non-deletion of sup is called subluk or more popularly aluk.

This is an important operation related to the Pūrvapada stated in 6.3 in the environment of Uttarapada following. The other modifications, the other operations are for example the gender changing as well as the modification in the morphological form and also the modification in the phonological part of the Pūrvapada. So these are the operations which are called Pūrvapada Kārya. The Kāryas related to the Pūrvapada. The operations that happen on Pūrvapada obviously in the environment of the Uttarapada immediately following. These are some of the PūrvapadaKāryas and here we shall deal with some of them with the examples of Avyayībhāva, Bahuvrīhi and Dvandva Samāsa which are the focus of this particular course. The PūrvapadaKāryas are stated in 6.3 of Aṣṭādhyāyī, as we said before. This entire section is governed by the Adhikāra Uttara Pade.

Uttarapadhe is the Saptamī Vibhakti of Uttarapada and in the metalanguage of Pāṇinian grammar, Saptamī Vibhakti generally refers to immediately before and therefore the meaning of the word Uttarapadhe is immediately before the Uttarapada. Assuming

obviously that immediately before the Uttarapada exists a Purvapada. So a Pūrvapada precedes an Uttarapada. This Adhikāra Uttarapade also assumes that the process of compounding happens in between two Padas at a given time. That is why Uttarapade, Pūrvapadasya. This is what is assumed in this particular section.

As we discussed, Aluk is an important PūrvapadaKārya, important operation happening on the Pūrvapada. This is stated in 6.3.1 onwards up to 6.3.24 Aluk means non deletion of Sup in the Pūrvapada. Remember we have already studied the concept of Subluk and the rule stating this particular operation where Supas which are part of the Prātipadika in the form of a Samāsa whose necessary condition is two Supas stated also in the Pāṇinian grammar by the Sūtra Saha supā this we have already studied so these Supas both of them one which exists in the Pūrvapada and the one which exists in the Uttarapada, they both get deleted by the sūtra Supo Dhātu Prātipadikayoḥ. But now, as an exception to this particular general operation, the sūtras in this particular section 6.3.1 up to 24, they talk about They describe the non-deletion of sup in the pūrvapada whereas the look or alook in the uttara pada is never stated. The sup in the uttara pada is always deleted.

This is an important fact to be remembered. But the general fact is that both the Sups are deleted, but in some exceptions, the Supaḥ in the pūrvapada is not deleted. However, this non-deletion or popularly known as Aluk is stated in the environment of Uttara Pada following. This operation acts as exception to the by default process of deletion of sup in the samāsa. This is not a separate type of compound.

Some people might consider alook samāsa as a separate type of compound. But if we look at the constituents of Aluk, it becomes clear that it is not a separate type of compound, but it is rather an exception to the by default process of deletion of Sup, stated by Pāṇini in 2.4.71 by the Sūtra Supo Dhātu Prātipadikayoḥ. Let us take an example of a look happening in a Bahuvrīhi samāsa where the sūtra is amūrdhamastakāt svāṅgād akāme amūrdhamastakāt svāṅgād akāme This is 6.3.12 This says that immediately before an Uttara Pada which is not kāma Saptamī is not deleted when the pūrvapada is a body part except mūrdhan and Mastaka So amūrdhamastakāt, svāṅgād both these words are in the Pañcamī Vibhakti Akāme is in Saptamī Vibhakti akāme|Acorresponds with Uttarapadhe. amūrdhamastakāt, svāṅgāt refers to the prātipadika which are followed by the sup in the Pūrvapada in the environment of the Uttarapada stated to be Akāma in this particular sutra. So the sup in the Pūrvapada which is added after the prātipadikas termed as svāṅgād with the exception of mūrdhan and Mastaka when the Uttarapada is not Kāma then the Sup in the Pūrvapada is not deleted that is the meaning of this particular Sūtra and we repeat Immediately before an Uttara Pada, which is not Kāma, Saptamī is not deleted. The word Saptamī continues from the previous sūtra, in this particular sūtra. So Saptamī is not deleted.

The word Aluk also continues from 6.3.1 Aluk Uttara Padae. When the Pūrvapada is a body part, except of course mūrdhan and Mastaka So now the example is kaṇṭhe kālaḥ yasya saḥ kaṇṭhe kālaḥ yasya saḥ Now in this case this is a Samāsa and Kaṇṭhe and Kālaḥ these are the words which become part of the alaukika vigraha so the alaukika vigraha is kaṇṭha plus ṇi plus kāla plus su and then of course Supo Dhātu Prātipadikayoḥ. would generally apply and would delete both ṇi as well as su and so we'll get kaṇṭha kāla but The Sūtra 6.3.12 intervenes and says that since kaṇṭha is what is termed as svāṅga, the body part, and it is neither mūrdhan nor Mastaka, and the Uttarapada is Kāla and not Kāma, therefore this saptamī, which is ṇi in kaṇṭha plus ṇi, is not deleted by Supo Dhātu Prātipadikayoḥ and therefore we don't delete ṇi, we retain it and we get the finally derived compound output in the form of Kaṇṭhe Kāla Kaṇṭhe Kāla means Kaṇṭhe Kālaḥ Yasya Saḥ The Pūrva Pada does not lose its Sup the Pūrvapada retains its sup. This is an extremely important Pūrvapadakārya as explained in this particular Bahuvrīhi Samāsa. This is an adjective, this is a qualification of for example Lord śiva who holds the poison in his own throat Kaṇṭhe Kālaḥ Yasya Saḥ as he is also called Nīla Kaṇṭha After having studied the Aluk As one of the Pūrvapada operations, let us now study some substitutions stated in the Pūrvapada. One of the important substitutions stated in the Pūrvapada is that of ānaṇ, which is stated in 6.3.25. Now, in this particular sūtra, Aluk does not continue. from 6.3.1, but Uttarapad definitely continues. So we have the Sūtra ānaṇ ṛto dvandva 6.3.25, which means immediately before an Uttarapada in a Dvandva compound denoting the relation based on learning as well as race, ṛ at the end of the Pūrvapada is substituted by ānaṇ. Repeat. Immediately before an Uttara Pada, in a Dvandva compound, denoting the relation based on learning as well as race, ṛ at the end of the Pūrvapada is substituted by ānaṇ. Now in Anang, An is the element, that is to be seen or that is to be heard added to the Pūrvapada and ānaṇ is an element which is just a marker in the Pratyaya. So if we have the Lavukika Vigraha, mātā ca pitā ca, mother and father together, the Alavukika Vigraha would be mātṛ plus Su plus pitṛ plus Su and then we apply 2.4.71 which then deletes the su-pratyayas and so we have mātṛ plus zero plus pitṛ plus zero and then we have mātṛ which is a Pūrvapada has got ṛ at the end and this ṛ gets substituted by ānaṇ so we have mat ānaṇ plus pitṛ Now in ānaṇ as we have noted ānaṇ is the part for the sake of pronunciation and for some metalinguistic purpose the real modification is An so we have Mat ān plus Pitṛ then this final na also gets deleted and finally we have Mata plus Pitṛ When we join them together, we get the compound output in the form of mātāpitṛ.

This is how ānaṇ is added in the Dvandva Samāsa to the Pūrvapada that ends in ṛ. This is another very important PūrvapadaKārya that happens in the Dvandva compound. The third Pūrvapada Kārya that we discuss over here is that of puṁvadbhāva. This is also extremely important PūrvapadaKārya. puṁvadbhāva. What this means is that the feminine form of the Pūrvapada is substituted by the non-feminine root form of that Prātipadika. I repeat, the feminine form of the Pūrvapada is substituted by the non-

feminine root form of that particular Prātipadika. This operation takes place in the environment of the Uttarapada following immediately as this is also covered by the Adhikāra Uttarapade. This operation takes place only on Pūrvapada and never on Uttarapada. This must be remembered and that is the reason why it is listed as PūrvapadaKārya. This puṁvadbhāva is stated by the following sūtra. I repeat. I repeat. This is 6.3.34 and this puṁvadbhāva is stated from this particular sūtra up to puṁvat Karmadhāraya Jātiya Deśiyayoḥ 6.3.42 In the first course, we studied this particular operation with respect to the Karmadhāraya Samāsa. In this particular course, when we study the Bahuvārīhi Samāsa, we shall get this operation constantly revisited. Now, specific technical semantic as well as formal environments play role in this operation.

So now let us take an example of a Bahuvārīhi Samāsa. The meaning to be conveyed over here is one whose grasping intellect is stable. sthirā buddhiḥ yasya saḥ. one whose grasping intellect is stable. So now we have sthirā and buddhi which are part of the Bahuvārīhi Samāsa.

So the alaukika vigraha would be sthirā plus su plus buddhi plus su. We note that the word sthirā is formed by adding the feminine suffix ā to the root word sthir and now after dropping the sups by the sūtra Supo Dhātu Prātipadikayoḥ, we now have sthirā plus buddhi. Now the conditioning stated in the sūtra striyāḥ puṁvad bhāṣitapuṁskād anūn samānādhikaraṇe striyām apūraṇīpriyādiṣu, when all the conditions stated in this sūtra are fulfilled. this particular stage of the derivation and therefore now sthirā will be substituted by sthira which is the root prātipadika form and the gender suffix ā in sthirā is removed and so we get the form of the Bahuvārīhi samāsa namely sthirā buddhi Sthirā buddhir yasya saḥ is the laukika vigraha from which the compound output derived is Sthirabuddhi.

This is the example of Puṁvadbhāva. More of this operation would be explained in detail when we deal with the Bahuvārīhi samāsa with delineation of specific environments together with exceptions and also obviously some more examples. Now let us look at another important Pūrvapadakārya namely the morphological modification. The one example that we deal with over here is Saha getting substituted by Sa. This is stated by the Sūtra avyayībhāve cākāle 6.3.81 of the Aṣṭādhyāyī.

What this means is that in the avyayībhāva Samāsa, when the Uttarapada does not denote time, the Pūrvapada Saha is substituted by Sa. what this assumes is that Saha is the Pūrvapada and it is to be substituted by Sa in these environments mentioned in the Sūtra that it has to be an avyayībhāva Samāsa and the Uttara Pada should not be Kāla or Kāla Vācaka So now When we have the meaning at the same time with the wheel, saha cakram, We have the alaukika vigraha, saha plus su, cakra plus am and then Supo Dhātu Prātipadikayoḥ applies and we have saha plus zero plus cakra plus zero and then saha

gets substituted by sa because of the sūtra 6.3.87 avyayībhā cākāle and then we get the finally derived output in the form of Sa Cakra. Sa Cakram Dehi is the input and Sa Cakram Dehi is the output. So Sa Cakra is the compound output derived from Sa Cakram. This is an important morphological modification happening on the Pūrva Pada.

Similarly, another example over here is the sūtra vopasarjanasya. This is also a similar kind of morphological operation. This is stated by the sūtra 6.3.82. The meaning of this sūtra is that in a Bahuvrīhi compound, the pūrvapada saha is substituted by sa optionally.

So we have saha putreaṇa yathā syāt tathā. This is the example of sahabahuvrihi. saha putreaṇa yathā syāt tathā. And this sah over here is substituted optionally by sa. So we have both the forms sahaputra as well as saputra derived as the final compound outputs. This is also an example of the morphological modification happening on the pūrvapada.

To summarize, the operations which affect the Pūrvapada shape the final form of the final output of the compound. These operations always take place in the environment of the Uttara Pada immediately following. They are completely internal and in many cases, PūrvaPadas with or without these operations resemble the vocative singular form of the Prātiadikas. Thank you very much.