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 maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjarīhartti līlayā. In this course, we are focusing on three types of samāsas , avyayībhāva, Bahuvrīhi and dvandhva. first understand the overall theory of compounding that is generally applicable to all types of samāsas in which we studied the samartha theory This samartha theory is stated explicitly by Pāṇini in his own grammar but which is delineated by the commentators on this particular grammar. Notable amongst them is the text called Vyākaraṇa Mahābhāṣya composed by Patañjali in 2nd century BCE. An important chapter in this Vyākaraṇa Mahābhāṣya called Samarthāhnika explains the Samartha theory in detail. In a nutshell, Patañjali's arguments can be summed up by saying that Patañjali offers four explanations of the word Samartha.

Samprekṣitārtha , Sambaddhārtha, Sangatārtha and Samsurṣṭārtha . Amongst these four, Samprekṣārtha and Sambaddhārtha explain what is known as interrelation of Padas in the sentence also described by Patañjali using the technical term Vyapekṣā So Vyapekṣā is explained by the two explanations namely Sambaddhārtha and Samprekṣitārtha . And then we have these two interconnected elements merging together to form one unit as the output which is Ekārthibhāva as described by Patañjali. and the explanation of the word samartha in the view of Ekārthibhāva   is Sangatārtha or Samsurṣṭārtha.

This was the base of the theory of compounding. We also said that sentence is the input for the process of compounding. The semantic conditioning the sentence namely the interrelated Padas which are part of the sentence is the input for the process of compounding and the output of the process of compounding is a nominal root also called a Pratipadika. We then also studied the concepts of Nitya Samāsa and In this process we studied the concept of Vigraha which is of two types, Lavukika Vigraha and Alavukika

Vigraha. Lavukika Vigraha refers to the dissolution of the compounds using the words which are used in the usage by the speakers of the language.

alaukika vigraha refers to the same dissolution transformed into technical grammatical terminology. We also stated that the beginning of the process of compounding is this particular alaukika vigraha. And then several operations take place. We have already studied some of them. In the previous lecture, we studied the Pūrvapadakāryas, various Pūrvapadakāryas.

And before that, we have studied the operations like Subhlukh and also the Samāsānta Pratyaya. And before that, we studied the Pūrvapada nirdharaṇa. Before that we studied the operations of naming the process as samāsa and also the semantic conditioning. Let us study some more processes involved in the derivation of the samāsa specifically the three types of samāsas that are the focus of this particular course, namely Avyayībhāva , Bahuvrīhi and Dvandva. There are three operations that we shall study in this particular lecture.

There are two Varaṇa Kāryas. The first one is the Sandhi and the second one is the Uttarapada hrasva, the shortening in the Uttarapada. And the third important operation is related with the gender of the compound or the Samāsa . Let us study these three operations one by one. Let us take up Varaṇa Kārya or Sandhi for our study.

Varaṇa Kārya or the phonological operations are the operations that are based on individual sounds. However, the environment is that of compounding. And this Varaṇa Kārya is also known as Sandhi. The place to do this Sandhi is generally towards the end of the derivation process and the outputs of these operations generally do not become inputs to any other further operations. I repeat, These operations of Sandhi are done towards the end of the derivation process and the outputs of these operations generally do not become inputs to any other further operations.

In the Samāsa , Samhitā is obligatory. and Samhitā is defined in the Pāṇinian grammar as Parasannikarṣa. The extreme proximity of two sounds is what is Samhita. Since Samāsa is the process of merging two units together to form one unit, both the units are uttered in close proximity, extreme proximity. So Samhitā is obligatory in a Samāsa .

In the sentence, Samhitā is dependent on the desire of the speaker as it's said in the traditional sources. What it means is that in the sentence, two padas which are although semantically related but they are independent and separate in nature so they could be uttered in samhitā mode with close proximity or they could be uttered without the samhitā mode it depends on how the speaker wants to speak what is the desire of the speaker at that point in time. But in Samāsa , Samhitā is obligatory. So the Sandhi which is based on Samhitā is also obligatory in the Samāsa . This is a by default position with obviously a few exceptions noted down in the Pāṇinian grammar. And such a sūtra

mentions optionality in the sūtra. We have a very famous verse in the Pāṇinian grammatical tradition which reads like the following, saṁhitā ekapade nityā nityā dhātūpasargayoḥ **nityā samāse** vākye tu sā vivakṣām apekṣate. What this means is that samhitā ekapade nityā ekapade saṁhitā nityā dhātūpasargayoḥ saṁhitā nitya samāse saṁhitā nityā vākyetu sā saṁhitā. What it means is saṁhitā is obligatory within one Pada. saṁhitā is obligatory in between the verbal root and the preverb and saṁhitā is also obligatory within a compound. In the sentence, however, it expects the desire of the speaker.

This is the literal translation of this particular verse. In this verse, certain conditions are stated where saṁhitā is obligatory. Amongst them, samāsa is one such condition and therefore we always do Samhitā and the result of the Samhitā is the Sandhi which is always done in a Samāsa . But as we said, this is done towards the very end of the entire process. And once this is done, generally no other sūtra applies.

So the Sandhi does not become the input for the other sūtras to apply. Now here is an example of a Bahuvrīhi Samāsa . The meaning to be conveyed is one who has immeasurable luster. This is the laukika vigraha and the alaukika vigraha would be Remember that amitā as well as ābhā both these words are in feminine with the suffix a added in both to the words Amitā which is the root word Amita and Ābha and so Amita plus a is Amitā Ābha plus a is Ābhā Now we have Amitā plus Su and Ābhā plus Su and then a very important process of Subluk takes place And so we have Amitā plus zero plus Ābhā plus zero. And so then the puṁvadbhāva operation on the Pūrvapada takes place after the Sūtra 6.3.34 applies, namely, striyāḥ puṁvad bhāṣitapuṁskād anūṅ samānādhikaraṇe striyām apūraṇīpriyādiṣu this applies and then it substitutes the root form of Amita in place of it that root form is Amitā so we have Amita plus zero plus Ābha plus zero and then there is also the shortening of the Uttarapada and that reduces Ābhā to Ābha So we have amita plus zero plus ābha plus zero and now at the final stage we have amita plus ābha where a coming at the end of amita and a coming at the beginning of ābha they both come in close proximity namely samhitā and then in this samhitā the sutra 6.1.1.0.1 namely Akaḥ savaraṇe Dīrghaḥ applies and in place of both these vowels substitutes the long vowel and so we have the finally derived compound form amitābha.

A and A are substituted by their long vowels. This is the resultant form of the Sandhi. This is how Sandhi operations happen in the Samāsa . Sandhi is obligatory. It is not possible in the Samāsa to say Amitābhā without doing the Sandhi.

This is not possible. In the Samāsa , one will have to do the Sandhi and one will have to say Amitābhā. feature of Samāsa . Let us take another example. The meaning is the direction between East and North. So we have pūrvasyāḥ uttarasyāḥ ca diśor yad antarālam.

pūrvasyāḥ uttarasyāḥ ca diśor yad antarālam. So the sūtra Dignāmānyantarāle prescribes this particular samāsa , which is a Bahuvarīhi samāsa . And so we have pūrvā plus ṅas plus Uttara plus ṅas as the alavkika vighraha vākya and now here 2.4.71 Supo Dhātu Prātipadikayoḥ applies and so both the sups get deleted and so now we have Pūrvā plus zero plus Uttara plus zero Now we have Pūrvā plus Uttara Now in this Samāsa , the two constituents are such that the Pūrvapada is ending in a and the Uttarapada begins with u. Now both these words are uttered in Samhitā mode. That means they are in close proximity.

 In this condition, the Sandhi has to happen. So 6187 applies, the guṇasandhi happens. And we have pūrv O and Tara. And finally we get pūrvottarā as the resultant compound output. Since this is a Samāsa , we cannot have Pūrvā and Uttara as the finally derived output.

 It has to be one where the Varaṇa Kāryas in the form of Sandhi has already taken place. Let us take one more example and this is the example of the Avyayībhāva samāsa . So when the meaning is towards fire, we have agnim abhi as the laukika vigraha vākya. And so the alaukika vigraha would be abhi plus su plus agni plus am.

Abhi plus su plus agni plus am. Now here we have the sūtra Lakṣaṇena Abhiprati ābhimukhe applying and therefore this samāsa takes place and now Abhi occupies the first position in the samāsa After that Supo Dhātu Prātipadikayoḥ 2.4.71 applies and both the sups namely su and am they get deleted so we have abhi plus zero plus agni plus zero and now when we join abhi and agni together we note that the word abhi is such that it ends in i followed immediately by the uttara pada which begins with a another vowel in this case the environment for the application of the Samjñā Sūtra 6.1.77 ikoyaṇaci is fulfilled and so Ikoyaṇaci takes place and Abhi is now modified to Abhya and then finally we get the derived form Abhyagni Since this is a Samāsa , Samhitā is obligatory and so we cannot have the finally derived output as Abhi Agni. This is not possible. There has to be a Sandhi, so we will have Abhyagni as the output and this will be done only towards the end of the derivation process of the Samāsa . Let us take the example of Dvandva Samāsa , when the meaning is kṛṣṇa and arjuna together.

kṛṣṇaḥ arjunaḥ ca. This is the Laukika Vigraha Vākya. And so the Alaukika Vigraha would be kṛṣṇa plus Su, plus Arjuna plus Su, Now we have Supo Dhātu Prātipadikayoḥ applying because the Samāsa Samjñā takes place at this particular stage. So Prātipadika Samjñā takes place. So Su and Su, both of them are now part of the Prātipadika. So Supo Dhātu Prātipadikayoḥ applies and so we get kṛṣṇa plus zero plus arjuna plus zero. then we join kṛṣṇa and arjuna and because this is a Samāsa both the words are in the Samhitā mode so they are in close proximity and the condition is such that the word kṛṣṇa ends in short followed by the word Arjuna which begins with short Now in the condition of

Samhitā When two such vowels come in close proximity, the sūtra 6.1.101 applies and substitutes the long vowel. And therefore, we have the finally derived output, namely kṛṣṇārjuna, where a and a are substituted by their long version ā. Since this is a Samāsa , we cannot have Kṛṣṇa and Arjuna as the finally derived output. We will have the output in the Samhitā mode and so Sandhi has to be done. Kṛṣṇa-Arjuna is the finally derived Samāsa output after having done the varṇakārya in the form of Sandhi.

These are some of the operations that happen in the derivation of the samāsa . We have studied them in some detail. We have also explained some idea, some philosophy behind these operations and we have also stated the place where these operations take place. Now there is one more Varaṇa Kāryas remaining which is Uttarapada rasva This is an operation that takes place on the final sound of the Uttarapada This operation is that of shortening All the operations that we have seen so far they were related to the Purvapada. This Varaṇa Kāryas however refers to the Uttarapada hrasva which occurs at the end of the Uttarapada.

So a long vowel at the end of the Uttarapada is shortened that is what this operation is, with some specific environments in place like neuter gender as well as Uttarapada being subordinate. So when the samāsa is in neuter gender, the shortening of the final vowel is stated by the sūtra, hrasvo napuṃsake prātipadikasya. 1.2.47 of the Aṣṭādhyāyī. And when the Uttarapada is subordinate, the Uttarapada hrasva, the shortening of the final vowel of the Uttarapada, is stated by this particular sūtra, Gostriyorupsarjanasya, 1.2.48. The feminine suffix and the word go, which are part of a subordinate word, are shortened. That is the meaning of this particular sūtra. It's self-evident. It means which is in the neuter gender, its final vowel is shortened. Now this particular rule, means the feminine suffix and the word ko, which are part of a subordinate word, are shortened.

This rule operates in a specific environment of a compound where meanings of both the Pūrvapada as well as Uttarapada become subordinate to some other meanings. And that other meaning lies out of the compound. And so obviously, Bahuvrīhi Samāsa is the example of this particular sūtra. Let us take an example. When the meaning is one who has obtained knowledge or learning.

The Laukika Vigraha is prāptā vidyā yena saḥ. And the alaukika vigraha would be prāptā plus su plus vidyā plus su. Now here the samāsa Samjñā takes place. So prātipadika Samjñā takes place. So both the sus now are part of the prātipadika . So now Supo Dhātu Prātipadikayoḥ 2.4.71 applies and therefore both the Sus are deleted.

So we have Prāpta plus zero plus Vidyā plus zero. After which the puṃvadbhāva operation on the Pūrvā Pada takes place by the application of the Sūtra striyāḥ puṃvad bhāṣitapuṃskād anūṅ samānādhikaraṇe So we have praptā modified to prāpta and vidyā Now because this is a bahurīhi samāsa, both the pūrva pada as well as the uttara pada,

they are semantically subordinate to something outside of this particular compound. So now since Uttarapada is subordinate, is Upasarjana, this Uttarapada has its long vowel at the end shortened by the sūtra Gostriyorupsarjanasya 1.2.48 and so we have Vidyā modified as Vidya and so the output generated of this particular process is prāptavidya. The input was prāptā vidyā yena saḥ and the output is prāptavidya with the Uttarapada hrasva happening by the application of the sūtra Gostriyorupsarjanasya.

We revisit the same example that we saw earlier but we focus on the Uttarapada hrasva now So we have Amitā Abhā yasya saḥ as the Laukika Vigraha which means one who has immeasurable luster. Now we have amitā plus su plus ābhā plus su as the alaukika vigraha. So samāsa Samjñā takes place. So prātipadika Samjñā takes place. Now we have both the sus which are part of the prātipadika. So now Supo Dhātu Prātipadikayoḥ applies and deletes both the sus.

So we have amitā plus zero plus ābhā plus zero. Then the puṁvadbhāva operation on the Pūrvapada happens because of 6.3.34. So we have Amita plus 0 plus Ābha plus 0. Now, since this is a Bahuvrīhi Samāsa , Pūrvapada as well as the Uttarapada are semantically subordinate to some other meaning out of this compound. Since the Uttarapada is subordinate Upasarjana, the sūtra Gostriyorupsarjanasya applies and Ābhā which has ā at the end which is a long vowel is shortened and we have Ābhā as the resultant output of the next stage in the derivation. So we have Amitā ābhā and then the Sandhi rule applies and then we get the output generated as amitābha.

This is how Uttarapada hrasva takes place. This is the example of the varṇakārya. Now after having studied these operations, let us look at the discussion on the gender of the compound. In the Dvandva compound, the gender of the compound is determined by the gender of the Uttarapada. This is stated by the Sūtra paravat liṅgaṁ dvandvatatpuruṣayoḥ 2.4.26 of the Aṣṭādhyāyī. And this says that the gender of the Dvandva Samāsa as well as the Tatpurusha Samāsa is determined by the Para element that is Uttarapada in the Samāsa . So for example, if we have kukkuṭaḥ mayūrī ca, kukkuṭa is masculine gender and mayūrī is feminine gender. If we do the Dvandva compound of these two Padas, the Dvandava output would be kukkuṭa mayūrī and the gender of this Samāsa would be the gender of the Uttarapada namely mayūrī that is feminine and so we'll get the forms like kukkuṭamayūryau etc but if we change the order and put kukkuṭa as the Uttarapada and so we have mayūrīkukkuṭa as the output. The gender of this compound will be determined by the gender of the Uttarapada which is kukkuṭa which is masculine and so this compound will be in masculine gender.

So we will get the declension mayūrīkukkuṭa etc. The gender of the avyayībhāva compound is by default neuter.

This is stated by the sūtra avyayībhāvaśca i.e. 2.4.18 So if we have the laukika vigraha kumārasya samīpam the samāsa form would be upakumāram and it will be in neuter gender and so we will have upakumāram Similarly, if we have the Laukika Vigraha striyām, the samāsa output would be Adhistri and this will be in neuter. If we have the Laukika Vigraha gaṅgām anu, the samāsa output would be anugaṅgam, anugaṅgam and this will be in neuter, so we have anugaṅgam. Since the Bahuvrīhi Samāsa is by default a viśeṣaṇa, a qualification, its gender is determined by the gender of the viśeṣya as is the general rule in Sanskrit. So now if we have the Laukika Vigraha This is the head So the gender of the compound would be masculine So we have in the second Vigraha sā is the head, feminine. So the gender of the compound prāptavidyā will be also feminine. So we'll have prāptavidyā. And Tat in the third Vigraha is in neuter. So the gender of the compound prāptavidyam will be neuter. And so the compound form in the decline form would be prāptavidyam. These are extremely important points to remember as far as these three types of samāsas are concerned, as we shall study them in detail now. To summarize, operations based on individual sounds are done at a later stage, at the end of the process of the derivation of the compound. They give the final shape of the word form of the compound and denote one merged meaning realizing Aikapadya as well as Aikārthya. The grammatical gender of the compounds is determined in different manners for each of the compounds. These are the texts referred to. Thank you.