

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-42

bahuvrīhi samāsavidhāna

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 focused on three types of important samāsas in Sanskrit, namely the Avyayībhāva samāsa, Bahuvrīhi samāsa and the dvandva samāsa. We have already studied Avyayībhāva Samāsa in detail. Together with the Samāsa Vidhāyaka Sūtras, we have also studied the Samāsanta Pratyaya Vidhāyaka Sūtras. And then we proceeded to study the Bahuvrīhi Samāsa.

We have in the previous lecture studied the general features of the Bahuvrīhi Samāsa, a very important type of Samāsa in Sanskrit. The features of the Bahuvrīhi Samāsa can be explained briefly in the form of an equation presented on this particular slide. where you have x and y, two independent units in terms of the word form as well as the meaning as well as the accent. There is also a plus sign in between the two which indicates that x and y are semantically related. The speaker of Sanskrit decides to merge x and y together and form an output in the form of one unit namely xy. So input is x and y, two units and output is xy, just one unit. One unit in terms of the word form as well as the meaning as well as the accent. So the three features of the compound process in general are Aikārthya or Ekarthatā, Aikapadya or Ekapadatā and Aikasvarya or Ekasvaratā. As far as the Bahuvrīhi Samāsa is concerned, both X and Y, they do not assume the role of the head in the newly generated output in the form of XY.

So none of them is marked with the bold characters as we did so in the Tathpuruṣa Samāsa as well as in the Avyayībhāva Samāsa. In the Tathpuruṣa Samāsa, out of x, y, y was always shown with the bold characters because y acts as the head in the Tathpuruṣa Samāsa. In the Avyayībhāva Samāsa, amongst x, y, x was marked with the bold characters to show that X acts as the head of XY in the Avyayībhāva Samāsa . But in

Bahuvrīhi , neither X nor Y acts as the head, rather something independent of them, namely the Z which is outside of the compound acts as the head. This is how the tradition sums it up.

And this is why this Bahuvrīhi compound attains a supreme status, a unique status as far as the compounds are concerned because both the constituents do not become heads, they become subordinate and the other meaning which is out of the compound that becomes the head. In general we have also said that the Bahuvrīhi compound becomes a qualification, a viśeṣaṇa and then its forms are determined in accordance with the forms of the qualificand that it qualifies. Now the Bahuvrīhi Samāsa is dealt with in the Aṣṭādhyāyī at various places. For example, In 2.1 and 2.2, in the Aṣṭādhyāyī, the Samāsa Vidhāyaka Sūtras are stated in general. For Bahuvrīhi to be specific, the Samāsa Vidhāyaka Sūtras begin with 2.2.23, śeṣo Bahuvrīhi, and it goes up to 2.2.28, Tenasaheti Tulyayoge. This is a small section of sūtras in which rules are laid down for the processing of the Bahuvrīhi Samāsa. Incidentally, 2.2.29 is the Sūtra prescribing the Dvandva Samāsa, Cārthe Dvandvaḥ.

Now, the Samāsanta Pratyaya Vidhāyaka Sūtras in the Aṣṭādhyāyī are stated in 5.4. For Bahuvrīhi Samāsa, the section that begins with 5.4.113 and goes up to the end of 5.4, that is 5.4.160, is a section in which we find sūtras which prescribe the suffix to be added at the end of this Samāsa. Samāsanta Pratyaya Vidhāyaka Sūtra. We also noted that and we also note that in this particular section, a subsection is such that there is no Pratyaya prescribed, rather there is a substitution prescribed. Then Svara Vidhāyaka Sūtras, they are primarily stated in 6.2.

6.2.1 says, The Pūrvapada retains its own accent. And then from 6.2.106 up to 120 as well as 6.2.162 up to 177. These are also the sections dealing with the accent on the Bahuvrīhi Samāsa. This is how Pāṇini deals with the Bahuvrīhi Samāsa in his Aṣṭādhyāyī at different places. Let us now study the Samāsa Vidhāyaka Sūtras with respect to the Bahuvrīhi Samāsa. The first one is 2.2.23 Śeṣo. There are two Padas in this Samāsa. There are two Padas in this Sūtra, śeṣaḥ, which is Prathamā Ekavachana 1.1, 1 slash 1, which means remaining and Bahuvrīhi, which is Prathamā Ekavachana also, 1 slash 1. What this simply means is that remaining compound is called Bahuvrīhi. Remaining compound is called Bahuvrīhi and these sūtras stating the Bahuvrīhi compound are from 2 to 24 onwards up to 2 to 28.

So let us revisit the question, what is Śeṣa ? Śeṣa we saw means remaining or what remains. So the next question is what remains? What does remain from what is already stated? Something that is previously stated and something then remains. So in order that something remains, you need to have some previous statement. What is the previous statement with Bahuvrīhi Samāsa? What is the meaning of Śeṣaḥ in this context? So before this particular Sūtra, in 2.1 and 2.2, the samāsavidayaka sūtras are stated. The

compound prescribing sūtras are stated. Remaining sūtras, the other sūtras, they are called śeṣas. Now in 2.1, we have sūtras prescribing the Avyayībhāva samāsa.

Starting from 2.1.5, Avyayībhāva, up to 2.1.21 and after that the Tathpuruṣa Samāsa is also prescribed from 2.1.22 onwards up to 2.1.72 the last Sūtra of the 2.1. In this section is stated in the Vibhakti Tathpuruṣa Samāsa, the dvitīyā, tṛtīyā, caturthī, pañcamī, Saptamī Tathpuruṣa Samāsa and also the samānādhikaraṇa tatpuruṣa samāsa or also known as the karmadhāraya Samāsa. This is stated in this section from 2.1.22 up to 2.1.72. When we go to 2.2, we have Sūtras prescribing the Tathpuruṣa Samāsa from 2.2.1 up to 2.2.22 including the ekadeśi-tatpuruṣa-samāsa at the beginning of 2.2 as well as Gati śaṣṭhī Tathpuruṣa Samāsa stated by the Sūtra śaṣṭhī as well as Gati Tathpuruṣa Samāsa stated by the Sūtra Kugati Prādayaḥ then we have prādi tatpuruṣa Samāsa also stated by Kugati Prādayaḥ and Upapada Tathpuruṣa Samāsa stated by the Sūtra Upapadam atīṇ. So what is not stated so far is what is Śeṣa . That comes out as the immediate reaction of what is Śeṣa in the context of what we saw just now. Secondly, what is śeṣa and we said what remains? What remains is prathamāntam ityārthaḥ. What it means is that two interrelated subhantas ending in prathamā. They are not yet stated to be compounded.

So that is what is śeṣa . In that sense the Bahuvrīhi samāsa takes place After having studied and the meaning of the word therein, let us now proceed further to study the next compound prescribing Sūtra, which is 2.2.24. Now there are two padas in the Sūtra, which means more than one. Now this word Anekam is mentioned in the Prathamā Vibhakti, therefore it becomes Upasarjana. prathamānirdiṣṭaṁ samāsa upasarjanam.

And since there are more than one Padas which are mentioned in Prathamā, both of them will fight for occupying the initial position of the Samāsa. Now the next Pada in the Sūtra is Anya Padārthe, which is Saptamī Ekavachana, 7 slash 1, which means in the sense of the other Pada, other Pada out of the compound, that is different than the constituents of the Samāsa. The words continued are Sup from Subāmantrite Paraṅgavatsvare 2.1.2, Sahasupā from 2.1.4, samāsaḥ from 2.1.3, samārthaḥ padavidhiḥ from 2.1.1. And after having collected all these together, we get the following meaning. More than one interrelated subhantas ending in the first triplet, namely Prathamāntam, in the sense of the meaning of the other or outer word, get compounded and the resultant compound is called bahuvrīhi. I repeat more than one interrelated subhantas ending in the first triplet Prathamāntam in the sense of the meaning of the outer word get compounded and the resultant compound is called bahuvrīhi I repeat more than one interrelated subhantas that is anekam ending in the first triplet or Prathamāntam in the sense of the meaning of the other or outer word Anyapadārthe gets compounded Samāsāyate and the resultant compound samāsaḥ is called bahuvrīhi. So it's called bahuvrīhi.

This is the meaning of 2.2.24. The interrelation between the constituent Subantas in a bahuvrīhi compound is called co-referentiality or sāmānādhikaraṇya co-referentiality. The interrelation between the constituent svantas and the outer head word is that of the meaning of the vibhaktis except the meaning of the prathamā vibhakti. Prathamā arthe tu na bhavati that is the traditional statement. So here is a list of Vibhaktis, which mean the following. Dvītīyā Vibhakti denotes Karman when not expressed by the verbal suffix.

ṭṛtīyā Vibhakti means karṭṛ or karaṇa when not already expressed by the suffix that follows the dhātu, verbal root, namely tiñ. Caturthī Vibhakti denotes sampradāna. Pañcamī Vibhakti denotes apādāna. ṣaṣṭhī Vibhakti denotes svasvāmibhāvādi Sambandha and saptamī Vibhakti denotes the meaning namely adhikaraṇa.

Let us take the example. When the Dvītīyā Vibhakti is used and Karman is denoted, then this is what happens. So when the meaning intended is the village where water has reached. We have prāptam udakaṁ yam saḥ. This as the Laukika Vighraha in which prāptam and Udakam, these are the two Padas prominently and of course prāpta is a kṛdanta word formed by adding the suffix ta to verbal root Aapa with the proverb Pra. So we have Pra plus Aapa plus ta. And the suffix ta here means kartā. So prāptam means one who has reached. So who has reached? Udakam. Udaka has reached. So water level has reached. Or water has reached. Yam. So yam indicates the karman. Sanyogāśraya. And therefore it is in also the dvītīyā vibhakti. So prāptam udakaṁ yam saḥ. The word yam this case is written in red characters as well as bold ones as well as with a underline to indicate that this yam is the linkage of the constituents with the anya padārtha.

Now prāptam udakaṁ yam saḥ is the laukika vighraha, since the word anekam appears in prathamā vibhakti in the Sūtra anekam anyapadārthe, both these words are eligible to get the term upasarjana by the Sūtra prathamā nirdhiṣṭam Samāse upasarjanam. And both of them would get the pūrva nipāta. But the Sūtra niṣṭha says that a verbal form which ends in the niṣṭha suffix always falls in the first position in the Bahuvrīhi Samāsa. And therefore we have to place Prāpta as the first member of the Samāsa.

So we have Prāpta plus Su plus Udaka plus Su. Both of them are in Prathamā Vibhakti. Now the Samāsa Samjñā takes place and then the Prātipadika Samjñā takes place. and then Supo dhātu prātipadikayoḥ applies and so we delete both the Supas. So we have Prāpta plus zero plus Udaka plus zero.

And so we have prāptodaka. And when we join them together, we get the form prāptodaka. This is the finally derived compound output of the Bahuvrīhi compound. Now prāptodaka is a qualification, is a Viśeṣaṇa when we decide to use it in the sentence we add the su-pratyaya to it and then we get the form prāptodakaḥ so prāptodakaḥ grāmaḥ the village such that which has got the water levels reached so water has reached the village prāptodakaḥ grāmaḥ what this indicates is there is an action denoted by the

word Prāpta which is reaching and udaka is the agent of this action of reaching. Udaka means water and village which is the object. What is being reached? So this relation of grammar with Prāpta is indicated by the word yam which is marked in bold as well as italics.

bold as well as underline in the Laukika Vighraha and the process therein. Let us now look at ṭṛtīyā Vibhakti which expresses Kartā as the meaning relation between the constituents meaning and the overall meaning of the word. So the Laukika Vighraha. This is used to denote the sense one who has carried the chariot. Now we have the laukika vighraha and then we get the alaukika vighraha. And then the samāsa Samjñā takes place and the Prātipadika Samjñā takes place.

Therefore we apply Supo dhātu prātipadikayoḥ and delete both the Sups. So we have ūḍha plus 0 plus Ratha plus 0 and then we join them together and we get the form ūḍharatha. ūḍharatha whatever is Anyapadārtha. That Anyapadārtha acts as the Kartā of the action of carrying denoted by the verbal root Vah in ūḍha. When we decide to use the word ūḍharatha in the sentence, we add the suffix su to it.

So we have ūḍharatha plus su. And then finally we get the form ūḍharathaḥ anaḍvān. The bull who has carried the chariot. So here the action is that of carrying denoted by the verbal root vah.

The agent is the bull denoted by the word anaḍvān. and Ratha is the object. The chariot is the object. Let us now have an example where the ṭṛtīyā Vibhakti is expressing the sense of karaṇa Kāraka, the most effective instrument. The meaning to be conveyed is an instrument which destroyed the enemy.

This is the Laukika Vighraha. The word naṣṭa has got the verbal root Naś, to destroy. naṣṭaḥ has got the suffix Ta, which means Karma. Ripu is the Karma. Yena is in the instrumental singular. Yena is highlighted as well as put in the bold characters to highlight the fact that the relationship of naṣṭa and Ripu with the Anyapadārtha is that of the Karaṇa.

So we have the laukika vighraha, naṣṭaḥ ripuaḥ yena saḥ. Then we get the alaukika vighraha, naṣṭa plus su, plus ripu plus su. So samāsa Samjñā takes place. So prātipadika Samjñā takes place. So Supo dhātu prātipadikayoḥ applies and deletes both the sups.

So we have naṣṭa plus zero, plus ripu plus zero. And then we join them together, we get the form naṣṭaripu. naṣṭaripu. Now when we use it in the sentence, we have naṣṭaripu plus su and then we get the form naṣṭaripuḥ.

naṣṭaripuḥ khaḍgaḥ. This word which destroyed the enemy. So we are making khaḍga the qualificand and naṣṭaripu as its qualification. naṣṭaripuḥ khaḍgaḥ. And there is this

Bahuvrīhi samāsa and the relationship of Karaṇa denoted by the tṛtīyā Vibhakti is what is the relation between the Anyapadātha and the constituents of the Bahuvrīhi Samāsa. Now, let us move ahead and look at the example of caturthī Vibhakti, which denotes saṁpradāna to be the relation between the Anyapadārtha and the Padārtha of the constituents.

So the meaning is one for whom the oblation is brought. One for whom the oblation is brought. Now in this case yasmai is marked with the bold characters as well as an underline only to highlight the fact that it is this word that shows the interrelation of the constituents of the samāsa with the anyapadārtha, namely the saṁpradāna. So we have upahṛta plus su, plus havis plus su as the alaukika vighraha, whereas the alaukika vighraha is upahṛtaṁ haviḥ yasmai saḥ. Now once we get the alaukika vighraha, we get the samāsa Samjñā, we also therefore get the prātipadika Samjñā, and so we have Supo dhātu prātipadikayoḥ applying, and we get upahṛtahavis, and then we add the samāsānta suffix, and then we add the sub-suffix su and then by the Sūtra haliyābbhyo dīrghāt sutisya pṛktam hal. su gets deleted so we have upahṛta havis plus zero and then we get the form upahṛta havihi as the prathamā ekavachana upahṛta havihi upahṛta havihi devaḥ that is the It is for God that the oblation was brought. So God is the recipient or the saṁpradāna of the action of bringing as denoted by the verbal root hr̥ with the preverb Up.

To summarize, Interrelated subantas in prathamā are a necessary condition as input for a Bahuvrīhi samāsa. Prathamāntam ityarthāḥ. The interrelation of the constituents with the other or outer meaning is however never that of the prathamā. Prathamārthetu na bhavati. Prathamāntam Samāsayate prathamārthetu na bhavati. The interrelation of the constituents with the other or outer meaning is that of the Kāraka denoted by respective Vibhakti and the other relation expressed by the ṣaṣṭhī Vibhakti. This goes to show once again that the Samartha theory is based on the Kāraka theory. This also shows the dependencies the outer meaning has with the action denoted by one of the substituents of the bahuvrīhi samāsa. We continue studying this particular Sūtra, anekam anya padārthe, for some time now.

We will continue studying it even in the next lecture. These are our references. Thank you very much. Thank you.