

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-44

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.

viśveśam saccidānandam vande'ham yo'khilam jagat carīkartti barībhartti saṁjārīhartti
līlayā.

In this course we are focused on the three types of Samāsas in Sanskrit, namely the Avyayībhāva Samāsas, Bahuvrīhi Samāsas and the dvandava Samāsas. Amongst them currently we are studying the BahuvrīhiSamāsas. This is an extremely important type of Samāsas in Sanskrit. The structure of the Bahuvrīhi Samāsas can be briefly shown in the form of an equation showed on this particular slide, where we have X and Y as two independent entities, independent and separate in terms of the word form as well as the meaning and the accent.

The plus sign in between shows that they are interrelated. Now the speaker of Sanskrit decides to merge them together and form a generated output in the form of XY which is one unit. So XY is one unit in terms of the word form as well as the meaning as well as accent. So XY in general has got three features namely Aikārthya or Ekārthatā, Aikapadya or Ekapadatā and Aikasvarya or Ekaśvaratā.

To be very specific with the Bahuvrīhi Samāsa that we are studying, when x and y are the input, the constituents and x, y is one unit output generated, the interrelation between the constituents and the output generated can be easily shown. As far as the Avyayībhāva and Tatpuruṣa Samāsas, these two Samāsas are concerned, we showed the bold characters, we showed the head of the unit XY with the bold characters. So in the Tatpuruṣa Samāsas, the equation had Y in bold characters because in the Tatpuruṣa Samāsas, Y occupies the position of the head of the Samāsas. In the Avyayībhāva Samāsas, X occupies the position of the head, so it was also shown in the bold characters.

Now in the Bahuvrīhi Samāśas, We have not shown any of them in the bold characters precisely because of the fact that neither X nor Y acts as the head of XY.

So something outside of XY namely Z for example acts as the head of XY which is very very peculiar. Now the Bahuvrīhi Samāśas is dealt with in the Aṣṭādhyāyī, the core of the Pāṇinian grammar and the Pāṇinian grammatical tradition at various places. For example, the Samāśas Vidhāyaka Sūtras are stated from 2.2.23 onwards up to 2.2.28. 2.2.23 is Śeṣo Bahuvrīhi and 2.2.28 is Tena saheti tulya yoge. 2.2.29 is Cārathe Dvandvaḥ, a Sūtra prescribing the Dvandva Samāśas in the sense of cārtha. This is a small section of Samāśas Vidhāyaka Sūtras. The Samāśāsnta Pratyayas are stated in 5.4 beginning with Samāśāsnta 5.4.68. Now the Samāśāsnta pratyaya Vidhāyaka Sūtra s as far as the Bahuvrīhi Samāśas is concerned are grouped in the section 5.4.113 onwards up to 5.4.160. This is a very big section and the peculiarity of this big section is that not all the Sūtras prescribe the Samāśāsnta Pratyaya as such. Some of the Sūtras prescribe the Samāśāsnta Adeśa, which we shall delineate in the process of studying the Bahuvrīhi Samāśas. And then the Svara Vidhāyaka Sūtras, they are stated in 6.2, notably 6.2.1, which says Bahuvrīhau Prakṛtyā Pūrvapadam and then from 6.2.106 up to 6.2.120, this is one section and from 6.2.162 onwards up to 6.2.177, this is the other section that deals with the Svara Vidhāyaka Sūtras.

This is how the Bahuvrīhi Samāśas is dealt with in the Aṣṭādhyāyī. Right now, we have already studied the Samāśas Vidhāyaka Sūtra Śeṣo Bahuvrīhi and we are studying the next very important Samāśa Vidhāyaka Sūtra, Anekam Anyapadārthe. This is 2.2.24. We have already studied part of Anekam Anyapadārthe. Let us continue studying it further. There are two Padas in the Sūtra Anekam Anyapadārthe. Anekam is Prathamā Ekavacanam 1 slash 1, which means more than one. And so, on account of the word anekam in the Sūtra, the upasarjana Samjñā takes place. On account of the Sūtra, prathamānirdiṣṭam samāśa upasarjanam. And then we have anyapadārtha, which is saptamī ekavacana, which means in the sense of the ādharapada, that is out of the compound, different than the constituents. Words continued are sup from 2.1.2, Saha supā from 2.1.4, samāśasḥ from 2.1.3 and samarthah padavidhiḥ from 2.1.1. After having put all these together, the meaning of the Sūtra that we get is as follows. More than one interrelated subantas ending in the first triplet, that is 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 subantas, ending in the first triplet, Prathamāntam, in the sense of the meaning of the other outer word, get compounded, and the resultant compound is called Bahuvrīhi. I repeat, more than one interrelated subantas, anekam samartham subantam, ending in the first triplet, Prathamāntam, in the sense of the meaning of the other outer word, anyapadārthe, get compounded, samasyate, and the resultant compound, samāśasḥ, is called Bahuvrīhi. We also note that the interrelation

between the constituent subantas is coreferentiality or sāmānādhikarānya and the interrelation between the constituent subantas and the outer head word is that of the meaning of the vibhaktis except the meaning of the prathamā prathamārthe tu nabhavati, that is the statement of the commentators. This is extremely important and we have seen examples where the meaning of the various Vibhaktis act as the interrelation between the constituent Subantas and the Anya Padārtha.

Now, here is a peculiar case, when the meaning is one who went when it rained, vṛṣṭe deve yaḥ gataḥ saḥ. So in this case, the traditional commentators argue that there is Vṛṣṭe and Deve Both are in the same Vibhakti, Saptamī Vibhakti. And both of them do not refer to themselves. They refer to something else out of the compound, that is the head, that is Anyapadārtha. So we have vṛṣṭe deve yaḥ gataḥ saḥ.

This is the Laukika Vighraha. And we are supposed to derive the finally derived compound output vṛṣṭe deva. But this is not derivable as a Bahuvrīhi Samāśas. This is what the traditional commentators have noted down. And the reason they have provided is anabhidhānat.

Because that is not how the speakers of Sanskrit have behaved. They have not compounded vṛṣṭadeva in this particular sense. vṛṣṭe deve yaḥ gataḥ. na hi vṛṣṭe deve gataḥ iti vākyād yo'rthaḥ pratīyate sa vṛṣṭadeva śabdāt pratīyate. Therefore, vṛṣṭadeva cannot be the Samāśas output from vṛṣṭadeva yaḥ gataḥ saḥ. This is a very important comment made by the commentators and the reasoning also is provided by them over here. Now in this particular lecture, we shall study another very crucial aspect of Anekam Anyapadārtha. So far we have been studying the examples of Anekam Anyapadārtha in such a manner where there are only two Subantas. Now let us proceed further and see what is the significance of anekam.

The significance of anekam is that bahūnām api yathā syāt, as the traditional commentators say. Even more than two Subantas can also get compounded as Bahuvrīhi. Even more than two Subantas can get compounded simultaneously. And here are some examples. Let us try to see how they get they get generated.

So first one is susūkṣmajaṭakeśena sugajājīnavāsasā, quoted in the Vyākarna Mahābhāṣya of the great Patañjali. Also citrājaratīguḥ and dīrghātanvījaṅghaḥ. These are some of the examples where Anekam Subantam is Samasyate. So more than two Subantas have compounded simultaneously. So let us see how the Samāśas, susūkṣmajaṭakeśena gets formed.

When the meaning to be denoted is by one who has extremely minute braid and hair, we have the form susūkṣmajaṭakeśena. Now the Laukika Vighraha over here is the following. suṣṭhu, susūkṣma, jaṭāḥ, keśāḥ, yasya saḥ. This is the Laukika Vighraha. suṣṭhu, susūkṣma, jaṭāḥ, keśāḥ, yasya saḥ.

sus̥ṭhu is the meaning of Su. susūkṣma is the meaning of sūkṣma. jaṭā and keśa, they both appear also in the Laukika Vighraha. sus̥ṭhu, sūkṣmāḥ, jaṭāḥ, keśāḥ, yasya saḥ. Now this Samāsa refers to somebody who is out of the compound and susūkṣma jaṭā , keśa becomes the qualification of that out of compound entity which is masculine in gender. Now the Alaukika Vighraha is Su plus Su plus susūkṣma plus Jas plus jaṭā plus Jas plus keśa plus Jas.

So there are now four brackets within the one big pair of the square brackets. So there are four Padas which are getting compounded simultaneously. Su plus Su, plus sūkṣma plus Jas, plus jaṭā plus Jas and finally keśa plus Jas. So now by the Sūtra Aneka Manyapadārthe, the Samāsas Samjñā takes place. and so Prātipadhika Samjñā takes place and so we apply Supo dhātu prātipadikayoḥ and so we have Su plus zero plus sūkṣma plus zero plus jaṭā plus zero plus keśa plus zero after having deleted all the Sup's.

So when we join all of them together we get the form sūkṣma jaṭā keśa as the finally derived bahuvrīhi compound output. Now when we use the word susūkṣma jaṭā keśa in the sentence. For example, when we want to add the tṛtīyā ekavachana, we add the suffix ta after it. So we have susūkṣma jaṭā keśa plus tā. And then by applying the Sūtra tāñasiṇa sāmīnātsyaḥ, we get su sūkṣma jaṭākeśa plus ina.

And then by doing the guṇasandhi, we get susūkṣmajaṭakeśena. Next is sugajājīnavāsasā. The meaning to be conveyed over here is by one who has the elephant skin as the cover. sugajājīnavāsasā. So the alaukika vighraha over here is sus̥ṭhu gajājīnaṁ vāsaḥ yasya saḥ. sus̥ṭhu gajājīnaṁ vāsaḥ yasya saḥ. So the alaukika vighraha is su plus su plus gajajina, plus su, plus vāsa, plus su. So there are three padas getting simultaneously compounded. Now the Samāsas Samjñā takes place, then the prātipadika Samjñā takes place, after that Supo dhātu prātipadikayoḥ applies and deletes all the sups. So we have su plus zero, plus gajajina plus zero, plus vāsa plus zero and then we join all of them together and we get the finally derived Bahuvrīhi compound output namely sugajājīnavāsasā. When we use it in the sentence, we add the Tṛtīyā Ekamachana Pratyata after it. So we have sugajājīnavāsasā plus tā and we get the finally derived form sugajājīnavāsasā. sugajājīnavāsasā. Now let us take the next example, which means one who possesses colored and old cow.

citrā jaratī gaur yasya saḥ. citrā jaratī gaur yasya saḥ. This is the Laukika Vighraha. And so the Alaukika Vighraha over here is citrā plus Su, plus jaratī plus Su, plus go plus Su. There are three Subantas getting compounded simultaneously. Now because of the Sūtra anekam anyapadārthe, the Samāsas Samjñā takes place, therefore prātipadika Samjñā takes place and then we apply the Sūtra Supo dhātu prātipadikayoḥ and so now we get citrā plus zero plus jaratī plus zero plus go plus zero.

When we join them together we get citrā plus jaratī plus go. And now the word go appears at the end of this Bahuvrīhi Samāśas where all the constituent padārthas are subordinate to the anya padārtha. So the word go becomes upasarjana and then goes through your upasarjana here and we get the shortening of the word go in gu. So we have citrā plus jaratī plus gu. So the finally derived Bahuvrīhi Samāśas output is When we decide to use it in the sentence, we add su-pratyaya after it which is So we have and finally derived output is Similarly, when the meaning to be conveyed is one who has too long and slender thighs.

So the alaukika vigraha is dīrghe tanvyau jaṅghe yasya saḥ.. And so here the alaukika vigraha is dīrgha plus au plus tanvī plus au plus jaṅghā plus au. Now anekam anyapadārthe says that this is the Bahuvrīhi Samāśas. So Samāśas Samjñā takes place. And this alaukika vigraha then becomes the prātipadika and then Supo dhātu prātipadikayoḥ applies and deletes all the sub-pratyayas. So we have dīrgha plus zero, plus tanvī plus zero, plus jaṅghā plus zero. So when we bring all this together, we get dīrgha tanvī jaṅghā and now because this is a subordinate, This is a Bahuvrīhi Samāśa, so it becomes a Viśeṣa and the Viśeṣaḥ over here is masculine and therefore now the shortening of the form jaṅghā happens. So we have jaṅghā, dīrgha tanvī plus jaṅghā and then we join them together and we get the finally derived Bahuvrīhi Samāśa output in the form of dīrgha tanvī jaṅghā. Now when we decide to use it in the sentence, we add the pratyaya su to it. So we get dīrgha tanvī jaṅghā plus su and finally we get dīrghātanvījaṅghaḥ.

This is how more than two subantas simultaneously get compounded and the Bahuvrīhi Samāśa output is generated. Now there is a statement in the tradition which says that What it means is that the BahuvrīhiSamāśa is generated from the Subantas which are interrelated through co-referentiality. Now their meaning may be different, but they are referring to one and the same entity. This is what the word samānādhikaraṇānām stands for. Therefore, The BahuvrīhiSamāśas is not generated when the subantas are not interrelated through coreferentiality, when they are referring to two different referents.

Bahuvrīhihi vyadhikaraṇānām mā bhūt. For example, pañcabhir bhuktaṁ asya, whose food is eaten by five. Here both pañcan as well as bhukta are referring to two different entities and are not referring to one and the same entity. And therefore, in this case, Bahuvrīhihi Samāśas cannot be done as there is no sāmānyā of that kind. Similarly, the next statement made by the tradition is avyayānām ca bahuvrīhir vaktavyaḥ. Since the indeclinables also get compounded with other interrelated Subantas to generate the BahuvrīhiSamāśas, the need for this statement arises because the indeclinables refer to different referents. And so this is an example of the vyadhikaraṇa BahuvrīhiSamāśas.

Here is an example. When the meaning to be conveyed is one whose face is above. Here uccaiḥ is an Avyaya and it denotes the substratum. So uccaiḥ mukhaṁ yasya saḥ. So now

we have ucaiḥ plus Su plus mukha plus Su as the Alaukika Vighraha and because of the Sūtra Anekamanyapadārthe the Samāśas Samjñā takes place and then Prātipadika Samjñā will take place and then Supo dhātu prātipadikayoḥ will apply and will delete both the Supas. So we have ucaiḥ plus Zero plus Mukha plus Zero and then we join them together and we get the form ucaiḥ Mukha that is Ucchair Mukha that is the finally derived Bahuvrīhi Samāśas output generated by this particular process Ucchair Mukha when we decide to use it in the sentence we add the suffix su so we have Ucchair Mukha plus su and then we get the form Ucchair Mukhaha which is used in the sentence. To summarize the Bahuvrīhi Samāśas is not generated in the sense of the prathamā vibhakti, when the anyapadārtha is denoted by the prathamā form of the pronoun yad, namely yaḥ, yā, yad, vṛṣṭe deve, yaḥ gataḥ.

There is no Bahuvrīhi Samāśas generated. And the reasoning provided is anabhidhānāt, because such a phenomenon has never occurred in Sanskrit. Sanskrit speakers have never spoken like that. They have never done Bahuvrīhi Samāśas, with the Laukika Vighraha consists of the Prathamā Vibhakti of yaḥ, Yad. The other important point to remember over here is that the Bahuvrīhi Samāśas is generated from two or more than two Subantas.

This is on account of the word Anekam. This is not the case with Tatpuruṣa as well as of avayavī-bhāva. The necessary condition is that these Subantas should be related through coreferentiality or samānādhikaraṇya. They should be samānādhikaraṇānā. They both should refer to one and the same referent or entity in the context. and should be in the same case, assuming that their meanings are different.

The Bahuvrīhi Samāśas is not generated when the subantas are not co-referential, that is when they are vedhi karaṇa, primarily because that is how the speakers have samskrit, have spoken the language samskrit. We continue studying the Samāśas Vidhāyaka Sūtras in the Aṣṭādhyāyī in the coming lecture. Thank you very much.