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 saṁjarīhartti līlayā.

In this course we are studying the three important types of Samāsas in Sanskrit namely the Avyayībhāva Samāsa, Bahuvrīhi Samāsa and the dvandva Samāsa. Currently we are focused on the Bahuvrīhi Samāsa, an extremely important type of Samāsas in Sanskrit. The structure of the Bahuvrīhi Samāsa can be shown in the form of an equation as shown on this particular slide. Here we have X and Y, both independent and separate entities in terms of the word form as well as the meaning as well as accent. The plus sign in between shows that they are semantically interrelated.

The speaker of Sanskrit decides to merge them together and generate an output in the form of xy1 unit. So x plus y this is the input and xy1 unit is the output. This output has got three features namely. It has got one form, word form. It has got one meaning and also one accent. These three features can be summarized as Aikārthya or Ekarthatā, Aikapadya or Ekapadatā and Aikasvarya or Ekasvaratā. These are the general features of the Samāsa. As far as the Bahuvrīhi Samāsa is concerned, we have followed a particular notation which is missing over here. We show the head of the unit by the bold characters.

In the Avyayībhāva and Tatpuruṣa Samāsas that we have dealt with before, we have followed this practice. When we studied the Tatpuruṣa Samāsa, we showed Y in the bold characters, thereby indicating that Y acts as the head of the unit XY in Tatpuruṣa Samāsa. In the Avyayībhāva Samāsa, we showed X with the bold characters, indicating that in the Avyaibhava, X acts as the head of the XY Samāsa output. Now in the Bahuvrīhi Samāsa neither x nor y is made in the bold characters which indicates that neither x nor y is the

head of the Samāsa. So the entity which is out of the Samāsa acts as the head of this particular type of Samāsa known as anyapadārtha pradhāna.

This is the feature, very important feature, very unique feature of the Bahuvrīhi Samāsa. In the Aṣṭādhyāyī , the Bahuvrīhi Samāsa is dealt with at different places. For example, the Samāsa Vidhāyaka Sūtras are stated in 2.2, namely from 2.2.23 onwards up to 2.2.28. 2.2.23 is Śeṣo Bahuvrīhi and 2.2.28 is tena saheti tulya yogi.

2.2.29 is charathe dvandvaha prescribing the dvandva Samāsa in the sense of cha. This is a small section of Sūtras in which the conditions are laid down for the application of the Bahuvrīhi Samāsa. Then the samāsanta-pratyaya-vidhāyaka Sūtras are stated in 5.4 beginning with 5.4.68 samāsāntāḥ.

The samāsanta-pratyayas with reference to the Bahuvrīhi samāsas are stated in the Sūtras beginning with 5.4.113 onwards up to 5. 4.160. It is extremely important here to note that in this big section there is part of Sūtras which do not prescribe the Samāsanta pratyaya per se, but rather prescribe the Samāsanta adesha per se. This we shall study when we study the Samāsanta pratyaya vedayaka Sūtras related to the Bahuvrīhi Samāsa later on. And then the Svara Vidhāyaka Sūtras , they are stated in 6.2. For example, 6.2.1 is Bahuvrīhau Prakṛtyā Pūrvapadam. And then we have Sūtras 6.2.106 up to 6.2.120, the first section, and also 6.2.162 onwards up to 6.2.177. These are some other sections dealing with the Bahuvrīhi Svara Vidhāyaka Sūtras . Currently we are studying the Samāsa Vidhāyaka Sūtras . We have already studied Śeṣo Bahuvrīhi and right now we are studying Anekam Anyapadārthe 2.2.24 We have studied some aspects of Anekam Anyapadārthe and now let us continue studying it further and also some more statements added by the later commentators on this particular Sūtra in an effort to accommodate as much usage as possible.

So the Sūtra Anekam Anyapadārthe consists of two Padas. First one is Anekam which is Prathamā Ekavacana 1 slash 1 and therefore now by the application of the Sūtra prathamānirdiṣṭaṁ samāsa upasarjanam the Words in Prathamā, they will become the Upasarjana Samjñā and so they will occupy the initial position in the Samāsa. Then the second word is Anyapadārthe, which is Saptamī Ekapachana 7-1, meaning in the sense of the ādhārapada, that is out of the compound, which is different than the constituents. Words continued are sup from 2.1.2, saha supā from 2.1.4, Samāsaḥ from 2.1.3, samarthaḥ padavidhiḥ from 2.1.1. After having put all these things together, we get the following meaning.

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, anekam samartham subantam, ending in the first triplet, prathamāntam, in the sense of the

meaning of the other or outer word, anyapadārthe, get compounded, samasyante, and the resultant compound, Samāsaḥ, is called Bahuvrīhi. On this particular Sūtra we find several Vārtika statements which try to accommodate the usage in the Pāṇinian grammar.

Let us study some of them. The first one is the following. saptamī- upamāna-pūrvapadasya uttarapadalopaś ca vaktavyaḥ|. What it means is the following. In a Bahuvrīhi Samāsa, when the pūrvapada is a Samāsa, with the pūrvapada of that Samāsa being, one, a word ending in the seventh case and two, a standard of comparison, saptamī and upamāna, then the deletion of the uttarapada of the internal Samāsa is to be stated. I repeat, in a Bahuvrīhi Samāsa, when the pūrvapada is itself a Samāsa, with the pūrvapada of that internal Samāsa being one, a word ending in the seventh case either, or a word which denotes a standard of comparison. When these conditions are fulfilled, the deletion of the Uttarapada of that internal Samāsa is to be stated.

This is what is stated in this particular Vārtika statement. So the meaning of this Vārtika can be shown in the form of an equation in the following manner. If the Bahuvrīhi Samāsa has following structure where a plus b is an internal summation and so the output of a plus b is compounded with c and so we have a plus b plus c as the compound output then a plus b is an internal summation and it should be such that a is a word that ends in the seventh case and a b is the standard of comparison. In such a case, B should be deleted. B is the Uttarapada of AB, so that B should be deleted.

I repeat, if the Bahuvrīhi Samāsa has following structure namely A plus B bracket complete plus C with A plus B as an internal Samāsa such that A is a word that ends in the seventh case or AB is a standard of comparison then in this case B should be deleted. This is what this Vārtika means. Let us look at the example. When the meaning to be denoted is one in whose throat remains the poison. So in this case we have plus su, plus kāla plus su as the alaukika vigraha.

Now in this case kanthe stita is an internal Samāsa with kaṇṭhe and sthita being the constituents. So kaṇṭhe is A, sthita is B and kāla is C. So now kaṇṭhe sthita kāla. When this is to be compounded, then this Vārtika says that the Uttarapada of kaṇṭhesthitaḥ, namely Sthita, needs to be deleted. So let us go step by step, one step at a time. So we have kaṇṭhesthita plus Su, plus kāla plus Su.

This is the Alaukika Vigraha. Now Samāsa Samjñā takes place. then Prātipadika Samjñā takes place, then we apply Supo dhātu prātipadikayoḥ, so we have kaṇṭhesthita plus zero, plus kāla plus zero. Now in kaṇṭhesthita, Sthita is the Uttarapada, which in accordance with this particular Vārtika statement, gets deleted, so we have kaṇṭhe plus zero, plus kāla plus zero, and when we join them together, we get the compound output kaṇṭhe kāla. This is the bahuvrīhi Samāsa compound output, kaṇṭhe kāla. When we use it in the sentence, we add su after kaṇṭhe kāla and so we get kaṇṭhe kālaḥ as the word in the sentence.

Now kaṇṭhe sthita is a pūrvapada within this compound. It has got sthita as the uttara pada which is deleted on account of this particular statement. Now let us see the second case where a standard of comparison occupies the uttara pada. So here we have one whose face is like that of a camel. One whose face is like the face of a camel.

This is the laukika vigraha and so the alaukika vigraha is uṣṭramukha plus su plus mukha plus su uṣṭramukha plus su plus mukha plus su now in this case Samāsa Samjñā takes place and therefore prātipadika Samjñā takes place and Supo dhātu prātipadikayoḥ applies so we have uṣṭramukha plus zero plus mukha plus zero and now we apply this particular statement which says that if uṣṭramukha is a Samāsa and the Uttarapada of this Samāsa is an Upamana which is Mukha over here then this Uttarapada is deleted so we have Ustra plus Mukha remaining with Mukha as the Uttarapada deleted And then when we join this together, we get uṣṭramukha as the finally derived Bahuvrīhi compound output. Then we add Su Pratyaya to it and so we get uṣṭramukha as the finally derived Pada. So Ustra Mukha is a PūrvaPada within this big compound and it is also an Upamāna and it has got Mukha as the Uttarapada which is deleted on account of this present statement and we get the form uṣṭramukha. Let us now go to the next statement which says samudāyavikāraṣaṣṭhyāśca bahuvrīhir uttarapadalopaś ca iti vaktavyam. I repeat samudāyavikāraṣaṣṭhyāśca bahuvrīhir uttarapadalopaś ca iti vaktavyam. What it means is, in a bahuvrīhi Samāsa, when the pūrvapada is a ṣaṣṭhīTatpuruṣa Samāsa, in which ṣaṣṭhī means one, a collection, and be an effect, then the deletion of the uttara pada of the internal Samāsa is to be stated.

I repeat, in a bahuvrīhiSamāsa, When the Pūrvapada is a ṣaṣṭhī tatpuruṣa Samāsa in which ṣaṣṭhī means a collection one and two and effect, then the deletion of the Uttarapada of the internal Samāsa is to be stated. So the meaning of this statement can be explained in the form of the following equation. When you have A plus B plus C, where a plus b is forming a compound, this is an internal compound and then with a plus b as an internal Samāsa such that a is a word that ends in the sixth case meaning, sixth case meaning a collection one or an effect two, then b should be deleted. I repeat, if the Bahuvrīhi Samāsa has following structure a plus b plus c, with a plus b as an internal semester such that a is a word that ends in the sixth case meaning one a collection and two an effect then b should be deleted so let us take a look at the example when the meaning to be conveyed is one who has lock which has a group of hair keśānāṁ saṁghātaḥ keśasaṁghātaḥ and keśasaṁghātaḥ cūḍā yasya saḥ. So keśānāṁ saṁghātaḥ is a ṣaṣṭhī Tatpuruṣa Samāsa which is prescribed by the Sūtra ṣaṣṭhī but that is not the concern over here. Now we are dealing with the Bahuvrīhi Samāsa.

So we have keśasaṁghātaḥ as part of the Bahuvrīhi Samāsa derivation. So we have keśasaṁghātaḥ cūḍā yasya saḥ. Now this is the Lavukika Vigraha and we come to the Alavukika Vigraha now, keśasaṁghāta plus Su plus cūḍā plus Su. Now we get the

Samāsa Samjñā, then we get the Prātipadika Samjñā, after that we apply the Sūtras Supo dhātu prātipadikayoḥ, so both the Supas are deleted, so we have keśasaṁghāta plus Zero plus cūḍā plus Zero. Now in keśasaṁghāta we notice that the word saṁghāta is an Uttarapada and this is a ṣaṣṭhī Samāsa and keśasaṁghāta that is the Vigraha.

So the word saṁghāta is put in the bold characters over here and then it gets dropped and so we have keśacūḍā as the remaining part. Now because this is a Bahuvrīhi Samāsa, so cūḍā which is an Upasarjana and so it gets shortened by the Sūtra Gostriyar Upasarjanasya and so finally we have keśacūḍā as the finally derived Bahuvrīhi Samāsa output. When we use it in the sentence, we add the pratyaya su after it, so we have keśacūḍā plus su and then we get the form keśacūḍaḥ. Now here, saṁghāta is the Uttarapada of the ṣaṣṭhī Takpurusha Samāsa, keśa saṁghāta, in which ṣaṣṭhī means a collection, keśa saṁghāta means a collection of the hair, that is the braid. Now let us look at the next example, when the meaning is, one who has an ornament, which is an effect of gold.

So suvarṇasya vikāraḥ, this is the first Samāsa. This is the Ṣaṣṭhī Tattpuruṣa Samāsa caused by the Sūtra Ṣaṣṭhī . So suvarṇa vikāraḥ is the Samāsa. Now suvarṇa vikāraḥ Alaṁkāraḥ Yasyasaḥ.

This is what is the Laukika Vigraha. One who has an ornament which is an effect of gold. So suvarṇa vikāraḥ Alaṁkāraḥ Yasya saḥ. Now we form the Alauakika Vigraha namely suvarṇa vikāra plus Su plus Alaṁkāra plus Su Now this is the Alawakika Vigraha and so we get Samāsa Samjñā therefore we get Prātipadika Samjñā then we apply the Sūtra Supo dhātu pr Vikāra tipadikayoḥ and we delete both the Supas so now we have suvarṇa vikāra plus zero plus alaṁkāra plus zero. Now we notice that in suvarṇa vikāra, vikāra is the Uttarapada and it has got the relationship with suvarṇa which is expressed by the Ṣaṣṭhī Vibhakti. And so therefore Samudāya Vikāra ṣaṣṭhyaśca this statement applies over here and we delete the uttara pada vikāra so then we get suvarṇa plus zero plus alaṁkāra plus zero and when we join them together we get suvarṇa alaṁkāra and suvarṇa alaṁkāra when we add the suffix su after suvarṇa alaṁkāra it becomes a visarga by respective Sūtras and their application and so we get the form suvarṇa alaṁkāraḥ. Here Vikāra is the Uttarapada of the Ṣaṣṭhī Tattpuruṣa Samāsa and therefore that is deleted on account of this particular Vārtika statement. So in the Samāsa keśasaṁghāta, Ṣaṣṭhī means an effect.

Such an Uttarapada is deleted on account of this statement. And in the Samāsa, suvarṇa Vikāra , ṣaṣṭhī means vikāra and such an Uttarapada is deleted on account of this statement once again. This is very peculiar where we are deleting the Uttarapada of the internal Samāsa. So to summarize, the Bahuvrīhi Samāsa and its peculiar features are stated by these two statements also known traditionally as vārtikas. In both these statements, the Uttarapada deletion is stated, assuming that there is an internal samāsā as

a constituent of this Bahuvrīhi samāsā. In both the cases, there is non-coreferentiality or vyadhikaraṇatā playing an important role and by default the Bahuvrīhi Samāsa is not generated when the subantas are not coreferential when they are vyadhikaraṇa because of anabhidhāna and that is why there is need of this particular statement because otherwise such a Bahuvrīhi Samāsa will remain unjustified in the grammar of Paṇini and therefore we are in need of such statements. We continue to study the Sūtra and some more Vartikas in the next lecture. Thank you.