

Course Name- Samāsa in Pāṇinian grammar-II

Professor Name- Prof Malhar Kulkarni

Department Name- Department of Humanities and Social Sciences

Institute Name- IIT Bombay

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Lecture-46

bahuvrīhi samāsavidhāna

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar- II. As has been 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 study the three important types of Samāsas in Sanskrit, namely Avyayībhāva Samāsa , Bahuvrīhi Samāsa and Dadvandva Samāsa . Currently we are studying Bahuvrīhi Samāsa . We have already studied the Avyayībhāva Samāsa in this particular course in the previous lectures. Let us concentrate on the Bahuvrīhi Samāsa now.

Bahuvrīhi Samāsa is an extremely important type of Samāsa in Sanskrit. It is in fact a unique feature of Sanskrit. The characteristics of the Bahuvrīhi Samāsa can be explained in terms of a simple equation shown on the slide where we have two independent two separate elements x and y in terms of the form as well as the meaning as well as the accent they are interrelated as is shown by the plus sign interrelated semantically Now the speaker of Sanskrit decides to merge both these x and y together and generate an output which is xy which is one unit in terms of the word form as well as the meaning as well as the accent. Now this newly generated output xy one unit is obviously associated with its constituents x and y.

And so we can obviously describe XY the output in terms of the constituents Now as far as Avyayībhāva and Tatpuruṣa are concerned we use the bold characters to highlight the element which acts as the head of the generated output In the Tatpuruṣa Samāsa , we highlighted Y and thereby indicated that Y acts as the head of the Tatpuruṣa Samāsa . In the Avyayībhāva Samāsa , we highlighted X, thereby showing that X acts as the head of the Avyayībhāva Samāsa . Now in Bahuvrīhi Samāsa , we mark none of the two characters with the bold letters, which indicates that none of the two, neither X nor Y act as the head of XY. So where does the head lie, the head is out of this compound, head is

out of these two elements X and Y. That is an important feature of the Bahuvrīhi Samāsa.

It is called Anyapadārtha Pradhāna. So XY being a Samāsa in general has three features namely Aikārthya or Ekarthatā, one meaning Aikapadya or Ekapadatā, one word form and Aikasvarya or Ekasvaratā, one accent. Now these are the features of the Bahuvrīhi Samāsa. In the Aṣṭādhyāyī, the Bahuvrīhi Samāsa is stated at different places. Thus, the Samāsa Vidhāyaka Sūtra, namely the sūtras prescribing the Samāsa, laying down conditions fulfilled when the Samāsa can take place.

These are stated from 2.2.23 onwards up to 2.2.28. 2.2.23 is Śeṣo Bahuvrīhiḥ and 2.2.28 is Tenasaheti Thulyayoge Incidentally, 2.2.29 is cārthe dvandvaḥ, the sūtra prescribing the Dvandva Samāsa. The Samāsānta pratyaya vidhāyaka sūtras related to Bahuvrīhi Samāsa are stated from 5.4.113 up to 5.4.160 This big section has got a subsection in which the pratyayas are not actually stated rather the substitutes are stated Samāsānta adheśas are stated So that also is treated in 5.4. Also the Svara Vidhāyaka Sūtras related to the Bahuvrīhi Samāsa are stated in 6.2.1 onwards. 6.2.1 is Bahuvrīhau Prakṛtyā Pūrvapadam and then there is one more section 6.2.106 onwards up to 6.2.120 where the Svara Vidhāyaka Sūtras appear and also in the other section namely 6.2.162 up to 6.2.177 this is another section in which the Svara Vidhāyaka Sūtras are found related to the Bahuvrīhi Samāsa. Currently we are studying the Samāsa Vidhāyaka Sūtras and so we are studying the Sūtra from in the section from 2.2.23 onwards up to 2.2.28 The Sūtra that we are currently studying is 2.2.24 Anekam Anyapadārthe Here the Padas are two Anekam Prathamā Ekabhachanam 1 slash 1 which means more than one and because this word appears in Prathamā so the Sūtra prathamānirdiṣṭam samāsa upasarjanam applies and designates this as Upasarjana Anyapadārthe is Saptamī Ekabhachana or 7 slash 1 meaning in the sense of the ādharpada that is out of the compound, which is different than the constituents. Words continued are Sup from 2.1.2, Sahasupā from 2.1.4, samāsaḥ from 2.1.3, samarthah padavidhiḥ from 2.1.1.

After having put all these together, we get the following meaning of this Sūtra. more than one interrelated subanthas 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 subanthas Anekam Samartham Subhantam ending in the first triplet that is Prathamāntam in the sense of the meaning of the other or outer word, anyapadārthe, get compounded, samasyate, and the resultant compound is called Bahuvrīhi Samāsa h. We have studied the examples of this particular sūtra in the previous lectures. Now we are engaged in studying some more statements that are added on this particular Sūtra by the later Pāṇinian grammatical tradition in order to account for certain usages which are not recorded by the grammar of Pāṇini namely the Sūtrapāṭha We have also studied a few Vārtikas before Now let us study some more First it says Pradibhyo dhatujasya uttarpadasya lopascha vabhuvrihir vaktavyaha

I repeat *prāḍibhyo dhātujasya uttarapadasya lopaś ca vā bahuvrīhir vaktavyaḥ*. What it means is in a Bahuvrīhi Samāsa when the pūrvapada is a Samāsa with the pūrvapada of that internal Samāsa being one a prāḍi and to Uttarapada of that internal Samāsa is a word generated from a verbal root dhātuja then the optional deletion of the Uttarapada of the internal Samāsa is to be stated I repeat in a Bahuvrīhi Samāsa when the pūrvapada is another Samāsa with the pūrvapada of that internal Samāsa being Prāḍi and the Uttarapada of that internal Samāsa is a word generated from a verbal root. If these two conditions are fulfilled, the optional deletion of the Uttarapada of that internal Samāsa is to be stated.

This can be shown with the help of an equation in the following manner. If the Bahuvrīhi Samāsa has following structure namely a plus b plus c where a and b form the first constituent plus c added to them. with AB as an internal Samāsa such that A is a prāḍi, pra etc. and B is a word generated from a verbal root i. a dhatuja, then B should be deleted optionally. That is the meaning of this particular su vārtika. I repeat, in the Bahuvrīhi Samāsa, if the structure is A plus B plus C, where A and B are the first constituents to which is added C later on, with ab as an internal Samāsa such that one a is a prāḍi that is pra etc and b is a word generated from a verbal root then b should be deleted optionally. Let us look at the concrete example to explain this vārtika further. when the meaning to be conveyed is one whose leaf has extensively fallen down and we are talking about some tree one whose leaf has extensively fallen down The Laukika Vighraha which expresses this meaning is *prapatitaṁ parṇaṁ yasya saḥ prapatitaṁ parṇaṁ yasya saḥ* Now the alaukika vighraha over here would be *prapatita plus su plus parṇa plus su* Now if we look at the Pūrvapada as well as the Uttarapada we notice that the Pūrvapada contains the Prātipadika *prapatita* which in itself is a compound where pra is the A and patita is the B So pra is the prāḍi and patita is a word that is derived by adding the suffix ta to the verbal root pata.

So patita is dhātuja. So pra is a prāḍi and patita is the dhātuja. So *prāḍibhyo dhātujasya uttarapadasya*. Vā *Lopaḥ vācyaḥ* and so we have *Prapatita plus Su plus Parṇa plus Su* as the alaukika vighraha after which the Samāsas Samjñā takes place then Prātipadika Samjñā takes place and then *Supo dhātu prātipadikayoḥ* applies and we delete both the Sus and so we have *Prapatita plus zero plus Parṇa plus zero* And then we apply this vārtika which deletes patita and then we get the form *praparṇa* but this deletion is optional so when it doesn't delete we get the form *praparṇa Parṇa praparṇa or prapatita parṇa* this is the output generated by the process of compounding And then when we use this in the sentence, we have *praparṇa plus su* as well as *prapatita parṇa plus su* and then we do the next routine process and we get the form *praparṇa* as well as *prapatita parṇa* generated. So we can say *praparṇa or prapatitaparṇa, vṛkṣaḥ*. a tree whose leaf has extensively fallen down So here patita is the Uttarapada of the internal Samāsa *prapatita* and this patita is

generated from the verbal root pata by adding the suffix ta. So now it is deleted optionally in a Bahuvrīhi Samāsa on account of the Vārtika quoted earlier.

Now this particular Samāsa is also known in the tradition as prādi bahuvrīhi. Let us now move to the next Vārtika statement which is nañāḥ astyarthānām bahuvrīhir vā ca uttarapadalopaś ca vaktavyaḥ. Again this Vārtika is stating the deletion of the Uttarapada optionally. What this means is the following, in a Bahuvrīhi Samāsa, when the Pūrvapada is a Samāsa with the Pūrvapada of that internal Samāsa being one and Uttarapada of that internal Samāsa is a word which means existence, then the optional deletion of the Uttarapada of the internal Samāsa is to be stated. I repeat in a Bahuvrīhi Samāsa, When the Pūrvapada is a Samāsa with the Pūrvapada of that internal Samāsa being one nañā and second Uttarapada of that internal Samāsa is a word which means existence Asthyartha. Then the optional deletion of the Uttarapada of the internal Samāsa is to be stated. That is the meaning of this particular Vārtika. This can be explained in terms of a brief equation as shown on the slide. If the bahuvrīhi Samāsa has following structure, namely AB plus C, A plus B plus C, where A plus B is the internal Samāsa such that A is a nañā and B is a word meaning existence like Vidyamāna. In this case, B should be deleted optionally.

That is the meaning of this particular sentence. B should be deleted optionally. I repeat, if the bahuvrīhi Samāsa has following structure, namely A plus B plus C, with A plus B as an internal Samāsa such that A is nañā and B is a word meaning existence like Vidyamāna, then B should be deleted optionally. Let us look at the concrete example. Here we have the meaning to be expressed as one who does not have a wife.

So the laugika vighraha which expresses this particular meaning is avidyamānā bhāryā yasya saḥ avidyamānā bhāryā yasya saḥ. Now when we join them together, we get the alaukik avighraha namely avidyamāna plus su plus bhāryā plus su. Now the Samāsa Samjñā takes place and now we observe that this Samāsa has got an internal Samāsa in the form of avidyamānā where a is the pūrvapada and vidyamāna is the uttarapada. Now this particular statement that we are studying says that if the Pūrvapada is a nañā and Uttarapada means existence in the Bahuvrīhi Samāsa, then such an Uttarapada is optionally deleted. So we have vidyamāna plus Su plus bhāryā plus Su, Samāsa Samjñā takes place. So Prātipadika Samjñā takes place.

So Supo dhātu prātipadikayoḥ applies and deletes both the sus and so we have Avidyamāna plus zero plus bhāryā plus zero and as stated earlier Vidyamāna is the Uttarapada in the compound Avidyamāna with A being the Pūrvapada. Now we on account of this present Vārtika statement delete this Uttarapada of the Pūrvapada. So we have A and Vidyamāna is dropped optionally. So we have Abhārya as well as Avidyamāna Bhāryā. Then since this is a Bahuvrīhi Samāsa, all the words are subordinate because the padārtha which is Anya, which is the head.

Anya padārtha pradhānaḥ avyaya Bahuvrīhi Samāsa. And so now, because Bhāryā is a word ending in feminine suffix, is Upasarjana, we apply the sūtra Gostriyorupasarjanasya, because of which Bhāryā is shortened at the end, so we have a Bhāryā as the output generated. And similarly, Avidyamāna Bhāryā, and here we first have the Pumvadbhāva, So we have Avidyamāna Bhāryā and then the Sūtra hrasvonapumsaka Prātipadikasya Goshtriyorupa Sarjanasya applies and we get the form Avidyamāna Bhāryā as the finally generated Bahuvrīhi Samāsa output. So Abhāryā and Avidyamāna Bhāryā are the two optional outputs. Now when we decide to add the sup suffix after it, we add Abhāryā plus su and then we do the routine process and we get the forms abhāryaḥ as well as Avidyamānabhāryaha. So Abhāryaha, avidyamānabhāryaḥ, puruṣaḥ, a man who does not have a wife. Here vidyamāna is the uttarpada of the internal Samāsa avidyamāna. It is generated from the verbal root vida to exist. So it is deleted optionally in a Bahuvrīhi Samāsa . In accordance with this particular statement, nañāḥ astyarthānām bahuvrīhir vā ca uttarapadalopaś ca vaktavyaḥ.

Let us look at the next statement, which is the Vārtika statement. Now this statement says What it means is that in the domain of sup, Bahuvrīhi Samāsa should be stated of the words astikṣīra etc. Asti is a verbal form of the verbal root As, third person singular and As means to exist. So Asti means one who exists. Now here it is used in a different sense.

When Asti is a tiñanta, it is not eligible to undergo the process of compounding because it violates the basic norm namely that a soup is compounded with another semantically interrelated soup. So asti is a thing so it does not get compounded but and here is the detailed explanation we say that asti cannot be compounded with any subanta because of the very fundamental principle of compounding in Sanskrit namely that a compound takes place between only two subantas which are semantically interrelated and never between two tiñantas neither between one tiñanta and one subanta. But the word Asti in this particular statement, however, is not a tiñanta. It is an indeclinable whose form resembles that of a tiñanta. The tradition calls it tiñantapratirūpakaḥ nipātaḥ. Actually, it is a frozen form of a tiñanta, but because it is a Nipāta and so it is also an Avyaya.

So it becomes a Prātipadika and then a Subanta and so then the Samāsa is possible and so to this Prātipadika Sup can be added then it becomes Subanta then it becomes eligible to undergo the process of compounding and so the word Asti here also means Vidyamāna or existing. Now the example of this particular statement is the following one who has milk is the meaning to be conveyed and the laukika vighraha is asti kṣīraṁ yasyāḥ sā. asti kṣīraṁ yasyāḥ sā now the alaukika vighraha is asti plus su plus kṣīra plus su then Samāsas Samjñā takes place Then Prātipadika Samjñā takes place. So we have Asthi plus zero plus kṣīra plus zero. When we join them together, we get the form Astikṣīra. This is the finally generated output of the compound. When we use it in the sentence, we say Astikṣīra plus Su.

We add the suffix Su there. Then we add the suffix tap after Astikṣīra. So we have Astikṣīra plus t̥ap plus su. And then we have Astikṣīrā plus a plus su. And we then have Astikṣīrā plus su. Then su gets deleted because of So we have Astikṣīrā plus zero.

And finally we get Astikṣīrā. Astikṣīrā gauḥ, that is the statement. To summarize, the Bahuvrīhi Samāsa and its peculiar features are stated by these three important statements, also known traditionally as Vārtikas. In all these three statements, the Uttarapada deletion is stated assuming that there is an internal Samāsa as a constituent of this Bahuvrīhi Samāsa . In two cases, there is optionality about the deletion of the Uttarapada and one statement that states what is known as Prāḍibahuvrīhi Samāsa . Another one states what is known as nañ Bahuvrīhi Samāsa, naño Astyarthānām etc. The third one states the Bahuvrīhi Samāsa of words which are frozen like Asti and how have now attained the status of Subanta wherein there are tinanta forms like Asti etc. We continue to study the Bahuvrīhi Samāsa vidhāyaka Sūtras in the next lecture. Thank you.