

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-47

bahuvrīhiḥ samāsa vidhāna

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 three important types of Samāsas in Sanskrit namely Avyayībhāva , Bahuvrīhiḥ and Dvandva. So far in this course we have already studied the Avyayībhāva Samāsa and currently we are studying the Bahuvrīhiḥ Samāsa which is a very very important and unique feature of Sanskrit where the constituents have the head outside of the compound. This is very unique, indicating the plane of the intellect on which the speaker is speaking.

The features of the Bahuvrīhi Samāsa can be explained in terms of a small equation shown below. X plus Y is equal to XY. So X and Y are two independent separate entities in terms of the word form and also the meaning and also the accent. Now they are interrelated semantically which is shown by the plus sign in between.

Now the speaker of Sanskrit decides to merge them together and generate an output in the form of xy. XY is one unit in terms of the meaning as well as the word form as well as the accent. In general, it can be said to have the following three features namely Aikārthya or Ekarthatā having one meaning, Aikapadya or Ekapadatā having one word form and Aikasvaraya or Ekasvaratā having one accent. These are the three features of XY. Now, as far as the Avyayībhāva Samāsa and Tatpuruṣa Samāsa , we use the bold characters to mark the head of the newly generated unit XY in terms of its constituents.

As far as the Tatpuruṣa Samāsa is concerned, we marked Y with bold characters to indicate that Y acts as the head of the Tatpuruṣa Samāsa . In the Avyayībhāva Samāsa, we marked X as the head by marking it in the bold characters. Now in the Bahuvrīhiḥ Samāsa, with neither marked X nor Y with the bold characters, this mainly indicates that

neither of them acts as the head of the Samāsa. The head of this Samāsa lies outside of this Samāsa , not one of the constituents, but rather an outer word, which is Anyapada. So BahuvrīhiḥSamāsa is described as Anyapadārtha Pradhāna.

These are the features of the BahuvrīhiḥSamāsa. Now in the Aṣṭādhyāyī, the Bahuvrīhiḥ Samāsa is stated at different places. SamāsaVidhāyaka Sūtra, namely the compound prescribing Sūtras, the Sūtras which lay down the conditions for the Samāsa to take place, They are stated from 2.2.23 onwards up to 2.2.28 2.2.23 is Śeṣo Bahuvrīhiḥ and 2.2.28 is Tena Saheti Tulya Yoge 2.2.29 is cārthe dvandvaḥ Then the samāsānta pratyayavidhāyaka sūtra are stated in the section 5.4.113 onwards up to 5.4.160. This big section also includes some Sūtras which prescribe the samāsānta ādeśa, the substitution at the end of the samāsa. Then we also have the svara vidhāyaka Sūtras, Sūtras prescribing the accent related to the Bahuvrīhi samāsa. So we have 6.2.1 Bahuvrīhau Prakṛtyā Pūrvapadam, the main sūtra and then we have a section that begins with 6.2.106 onwards up to 6.2.120 and also 6.2.162 onwards up to 6.2.177. This is where the Svara vidhāyaka Sūtras are stated. This is how Pāṇini treats Bahuvrīhi Samāsa in the Aṣṭādhyāyī. Now currently we are focused on the study of the vidhāyaka Sūtras. We have already studied Śeṣo Bahuvrīhiḥ 2.2.3 and then also 2.2.24 namely anekam anyapadārthe Let us proceed further and study 2.2.25 which is saṁkhyayā avyaya-āsanna-adūra-adhika-saṁkhyāḥ saṁkhyeye. This particular sūtra.

This is the topic of today's lecture The sūtra is saṁkhyayā avyaya-āsanna-adūra-adhika-saṁkhyāḥ saṁkhyeye. There are three Padas in the sūtra. saṁkhyayā is the first Pada. This is the Tṛtīyā Ekavachana of saṁkhyayā, 3 slash 1, meaning with the word denoting the number. The second Pada is Avyaya, āsanna, adūra, adhika and saṁkhyā. This big Samāsa contains five constituents, Avyaya, āsanna, adūra, Adhika and saṁkhyā. And this word is in the Prathamā Bhavachana. namely one slash three.

So what it means is indeclinables and the words and the words denoting the number they, Since this word is mentioned in Prathamā Vibhakti, the Sūtra prathamānirdiṣṭaṁ samāsa upasarjanam applies and terms them as Upasarjana and then by the Sūtra Upasarjanam Pūrvam, these words occupy the initial position of the Samāsa . And the next word is saṁkhyeye, which is Saptamī Ekavachana of the word saṁkhyā. 7 slash 1 and this means in the sense of what is to be counted something that is to be measured The words continued are sup from 2.1.2, saha supā from 2.1.4, samāsaḥ from 2.1.3 and samarthāḥ padavidhiḥ from 2.1.1 All this put together the meaning of the sūtra is available to us in the following way An interrelated subanta, whose prā tipadika is a number word, denoting what is to be counted, gets compounded with the other correlated or interrelated subanta, whose prātipadika is either of an indeclinable or the words āsanna, adūra and adhika and a number, and the resultant compound is called bahuvrīhi.

I repeat, An interrelated Subanta whose Prātīpadika is a number word denoting what is to be counted gets compounded with the other interrelated Subanta whose Prātīpadika is either of an indeterminable or the words āsanna, adūra, adhika and saṁkhyā that is number and the resultant compound is called Bahuvrīhi. I repeat, an interrelated Subanta, Samartham Subantam, whose Prātīpadika is a number word denoting what is to be counted, avyaya-āsanna-adūra-adhika-saṁkhyeḥ yā Sankhyā, gets compounded, Sā Samasyate, with the other interrelated Subanta, Samarthaiḥ Subantaiḥ Saḥ, whose Prātīpadika is either of an indeclinable Avyayaḥ or the words and also a number and the resultant compound is called The words mean close or near and means more than Avyaya is an indeclinable and we have studied in detail what an avyaya is when we studied the Avyayībhāva samāsa m.

So the meaning of this sūtra can be stated in terms of the following equations. If you have avyaya as well as āsanna as well as adūra and also adhika and also saṁkhyā as the Prātīpadika of the Pūrvapada followed by the Su pratyaya plus saṁkhyā which means saṁkhyā followed by Su. In this case, the Su pratyaya gets deleted and then we have output namely Avyaya saṁkhyā, āsanna saṁkhyā, adūra saṁkhyā, Adhika saṁkhyā and also saṁkhyā. This is the output generated by this particular sūtra . A quick note on the number words in Sanskrit and when they denote saṁkhyā that is what is to be counted.

So numbers 1 to 19 in Sanskrit always stand for the saṁkhyā namely what is to be counted and never for the number itself. From 20 onwards The numbers stand for both saṁkhyā and what is to be counted and also the Saṁkhyā, that is the number itself. So we have a famous statement, viṁśatyādyāḥ sadaikatve sarvāḥ saṁkhyeyasaṁkhyayoḥ. viṁśatyādyāḥ sadaikatve sarvāḥ saṁkhyeyasaṁkhyayoḥ. And they are always also in singular number.

Let us go to the concrete example. So when we have to convey the meaning, those which are near 10 in number, that means we are referring to either 9 or 11 entities. So we have daśānāṁ samīpe ye bhavanti te. That is the laukika vighraha. And then we have the alaukika vighraha, namely upa plus jaś plus daśan plus am.

The Prātīpadika In daśan is daś. So now we have the sūtra applying and so we have the alaukika vighraha ready. So Samāśas Samjñā takes place immediately after which the Samāśānthapratyaya ḍac gets added. according to this particular sūtra in 5.4 and so we have upa plus jaś plus daśan plus ām plus ḍac and so we have now the Samāśas Samjñā taking place so prātīpadika Samjñā takes place so we apply Supo dhātu prātīpadikayoḥ and so now we have upa plus zero plus daśan plus zero plus ām And then Nas-Tadhyate is the Sūtra that applies which deletes an of daśan and so we have Upa plus 0 plus daś plus 0 plus A and then we join them together and we get the form Upadaśa as the finally derived compound output of the Bahuvrīhiḥ Samāsa. Then we add the suffix just after Upadaśa and we get the form Upadaśaḥ What Upadaśaḥ stands for is Nava that is 9

entities or Ekādaśa that is 11 entities. A remarkable feature of this particular Samāsa is that even though it is stated to be a Bahuvrīhiḥ this is a Pūrvapadārtha Pradhāna Samāsa. Pūrvapadārtha Pradhāna is generally admitted to be the feature or the property of an Avyayībhāva Samāsa. However here this is formally a Bahuvrīhiḥ Samāsa but semantically it is Pūrvapadārtha Pradhāna. So now the next question is what is the difference between this Bahuvrīhiḥ and the Avyayībhāva Samāsa stated by 2.1.6 in the sense of Samīpa. Remember we have a big Samāsa big Sūtra stating the conditions of avyayībhāva Samāsa. In this sūtra, the word Samīpa also occurs. So now what is the difference between the bahuvrīhi Samāsa stated by 2.2.25 and the avyayībhāva Samāsa stated by 2.1.6 in the sense of Samīpa. When what is near is the head, it is a bahuvrīhi samāsa.

As clear as that. yadā tu samīpinaḥ prādhānyaṁ tadā bahuvrīhiḥ. When nearness is the head and not what is near, then it is avyai bhava. yadā tu samīpasya prādhānyaṁ tadā avyayībhāvaḥ. This is the semantic difference as to what element will be the head. Let us take another example. Those which are near 10 in number, that is the meaning to be conveyed. This is the laukika vighraha. Now from this we get the alaukika vighraha namely Now we have the So Samāsa Samjñā takes place. Immediately after which we add the Samāsānta suffix ḍac, which is added by the sūtra. And then we have āsanna plus jas plus daśan plus ām plus ḍac. Now here the Samāsas Samjñā has taken place. So the Prātipadika Samjñā takes place and then Supo dhātu prātipadikayoḥ applies and deletes both the Supas.

So we have Asana plus zero plus Dasha plus zero plus A and then the Sūtra Nastadhyate applies and so we have āsanna plus zero plus daś plus zero plus a. And when we join them together, we get the form āsannadaśa as the finally derived compound output of the Bahubarihi Samāsa. And when we use this word in the sentence, we add the suffix just after it. So we have āsannadaśa plus Jas. And then when we join them together, we get the form āsannadaśāḥ. āsannadaśāḥ could be again 9 or ekādaśa, 9 entities or 11 entities.

Similarly, when we have to convey the meaning those which are near 10 in number, the alaukika vighraha could also be daśānāṁ adūrāḥ ye bhavanti te. Now, since in the sūtra, avyaya-āsanna-adūra-adhika-saṁkhyāḥ, all of them, they are stated in Prathamā Vibhakti. So they get Upasarjana Samjñā because of prathamānirdiṣṭaṁ samāsa upasarjanam. And then they occupy the initial position of the Samāsa because of Upasarjanam Pūrvam. So we have Adūra plus Jas plus daśan plus ām.

Samāsa Samjñā takes place and then we add the Samāsānta suffix and then we have Now Samāsa Samjñā has taken place so the Prātipadika Samjñā now takes place and then Supo dhātu prātipadikayoḥ applies which deletes both the Supas so we have and then we delete the an part of daśan and then we have adhūra plus zero plus daś plus zero plus a and when we join them together we get the form adhūra daś. So we add the suffix jas after this and we get the form adhūra jas plus daś and finally we get adhūradaśāḥ which again

means 9 or Ekādaśa 9 entities or 11 entities Lastly we have we also have the next example namely those which are more than 10 in number daśānām adhikāḥ ye bhavanti te. So we have adhika plus jas plus daśan plus ām where we have the samāsānta pratyaya added by the sūtra bahuvrīhau saṁkhyeye ḍac abahugaṇāt. so we have adhika plus jas plus daśan plus ām plus ḍac and then we get the Prātipadika Samjñā and then we apply the sūtra Supo dhātu prātipadikayoḥ and so we get adhika plus zero plus daśan plus zero plus a and then we apply **nastadhyate** which deletes an of daśan so we have adhika plus zero plus daś plus zero plus a and when we join them together we get the form adhika daśa and then when we use it in the sentence we get adhika daśa plus jas and finally we get adhihadaśāḥ which means Ekādaśa on verse 11 entities. Here the samāsānta pratyaya ḍac is added by the sūtra bahuvrīhau saṁkhyeye ḍac abahugaṇāt. Finally we have the Saṁkhyā getting some compounded with another Saṁkhyā. Two or three entities. This is the laukika vighraha. And the alaukika vighraha is dvi plus au plus tri plus jas. Now here once again, we add the samāsānta suffix ḍac because of the sūtra bahuvrīhau saṁkhyeye ḍac abahugaṇāt and then we have dvi plus au plus tri plus jas plus ḍac and then we get the prātipadika Samjñā so we apply Supo dhātu prātipadikayoḥ and delete both the sups so we have dvi plus zero plus tri plus zero and so we have dvi plus zero plus tri plus zero plus a and then we have the i of tri which is a tī part which gets deleted because of SA feature and so we have dvi plus 0 plus tr plus a and finally we get the form dvitṛa which is the finally derived compound output. Then we add the suffix just to this dvitṛa which gives us the form dvitrāḥ which means 2 or 3. So the sentence used is May you bring two or three men. dvitrā is a peculiar kind of Bahuvrīhi samāsa .

The compound expresses the sense of Vā, that is or. Now doubt happens to be the basic semantic condition for this particular compound and therefore it is always in plural as the commentators say The meaning that you don't know about anything about is always to be used in plural And so we have dvitrāḥ plural To summarize We studied a peculiar Bahuvrīhi samāsa and its peculiar features which are stated by 2.2.25. Although in one case the pūrvapada is an avyaya, the compound is still not an avyayībhāva, upadaśa and so on.

Both have Pūrvapadārtha pradhānatā, yet they are different as the shades of meanings are denoted by each of them, they are different. In another case, the Bahuvrīhi Samāsa is based on the semantic condition doubt or vārtha or saṁśaya. And it is in plural mainly because in doubt entities are referred to in plural. The commentators say, saṁśayajñānasya ubhayapakṣaparāmarśitvena bahvarthaviśayatvāt. We continue studying the Bahuvrīhi Samāsa vidhāyaka Sūtras in the next lecture. Thank you very much. Thank you.