Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-51

bahuvrīhi 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 the three important types of samāsas in Sanskrit. Currently, we are focused on the Bahuvrīhi samāsa and we have already studied the Avyayībhāva samāsa before. and we shall be studying the Dvandva Samāsa at the end of this course.

Bahuvrīhi Samāsa is an important type of Samāsa in Sanskrit. The explanation of the Bahuvrīhi Samāsa can be given in brief by this particular equation, which we have been explaining in each and every lecture. And as we have already stated, the repetition is to bring home the point of the three important features of the Samāsa and who is the head in which Samāsa . In the Bahuvrīhi Samāsa neither X nor Y the constituents acts as the head of the Samāsa .

The head lies outside of the constituents of the Samāsa which is a very unique feature of the Bahuvrīhi Samāsa. It is called Anyapadārtha Pradhāna where X and Y which are independent units in terms of the word form as well as the meaning as well as the accent but they are semantically related and the speaker of Sanskrit wants to merge them together and bring out an output which is one unit in the form of XY in terms of the meaning as well as the word form as well as the accent. So it has got three features Aikārthya Aikarthatā Aikapadya Aikapadatā and Aikasvarya Aikasvaratā. In the Aṣṭādhyāyī The Bahuvrīhi Samāsa is stated at various places.

So the Samāsa Vidhāyaka Sūtras are stated in a section that begins with 2.2.22 Śeṣo 2.2.23 Śeṣo Bahuvrīhi up to 2.2.28 Tena Saheti Thulya Yoge. The Samāsāntapratyaya Vidhāyaka Sūtras are stated in a big section that begins with 5.4.113 up to 5.4.160 and

part of this big section also deals with the Samāsānta adeśas and not pratyayas. And the swaravidhāyaka Sūtras are stated in 6.2.

6.2.1 is Bahuvrīhau Prakṛtyā Pūrvapadam and then the other sections 6.2.106 up to 6.2.120. and then 6.2.162 onwards up to 6.2.177. We have finished studying the Samāsa Vidhāyaka Sūtras and we are about to study the Samāsa Antapratya Vidhāyaka Sūtras but before that it is imperative to study an important point namely the Pumvadbhāva and the Sūtras stating this particular operation. We won't be able to go into the details of all the Sūtras that deal with this particular phenomenon, but it is important for us to study at least one Sūtra in very detail. So we have been studying the Pumvadbhāva in the previous lectures and Previously we have studied the Sūtra 6.3.34 and also we started studying the counter examples or the Pratyudāraṇas. The first question is what is Pumvadbhāva ? And this is the answer. A feminine form goes back to the form of the nominal root is called Pumvadbhāva .

A feminine form generated by adding a suffix to the nominal root goes back to the form of the nominal root. The location of this operation is the Pūrvapada of a compound with limited environment existing around within the Pūrvapada as well as Uttarapada. That can be stated in the following form of an equation where we have the Pūrvapada Prātipadika plus 3 Pratyaya plus Su and the Uttarapada Prātipadika plus Strīpratyaya plus Su. In this case, the Samāsa Samjñā takes place and Prātipadika Samjñā takes place. So then Su gets deleted by the Sūtra Supo dhātu prātipadikayoḥ and so we have Prātipadika plus Strīpratyaya plus zero plus Prātipadika plus Strīpratyaya plus zero as the output on the second step.

It can be rewritten as Prātipadika plus Sstrīpratyaya being the Pūrvapada plus Prātipadika plus strīpratyaya being the Uttarapada. Now, Pumvadbhāva tells us that this strīpratyaya in the Pūrvapada which is put in bold characters disappears and the description of it is that the Prātipadika plus strīpratyaya form goes back to the Prātipadika form. This is called Pumadbhāva and so the output generated is Prātipadika plus zero plus Prātipadika plus Strīpratyaya and then the derivation process continues This is what is Pumvatbhāva in a nutshell This is the Sūtra 6.3.34 which deals with this important phenomenon called Pumvadbhāva The Sūtra is striyāḥ puṁvad bhāṣitapuṁskād anūṅ samānādhikaraṇe striyām apūraṇīpriyādiṣu.| I repeat, striyāḥ puṁvad bhāṣitapuṁskād anūṅ samānādhikaraṇe striyām apūraṇīpriyādiṣu As is clear from the rendition of this Sūtra, striyāp puṁvad, this is the main sentence in the Sūtra, and in bhāṣitapuṁskād anūṅ samānādhikaraṇe striyām apūraṇīpriyādiṣu, is a part of the Sūtra which states some conditions.

Let us look at these words one by one. We have already done this, but we should revisit it only to make it more confirmed. striyāḥ is 6 slash 1 of 3, which means in place of a word

denoting feminine gender. ūṅvat means like a nominal root form. bhāṣitapuṁskād is Pañcamī Ekavachana of bhāṣitapuṁskād.

which means immediately after the word which is a bhāṣitapuṁska. We have already studied what is bhāṣitapuṁska. So the meaning of the overall Sūtra is, immediately before an Uttara Pada, that is in the Pūrva Pada, in place of a word whose nominal root or Prātipadika is such that it declines in all three genders denoting the same core meaning, and two, which does not end in the suffix ūṅ, ending in the feminine suffix, is placed its nominal root form. If, one, the Uttarapada is coreferential with it, two, if it denotes the feminine gender, three, if it does not end in the Pūraṇa suffix, and four, it does not belong to the group of words which begins with the word Priyā . I repeat, immediately before an Uttarapada, that is in the Pūrvapada, Uttarapade, in place of a word whose nominal root is such that it declines in all three genders, denoting the same core meaning, bhāṣitapuṁskād, which does not end in the suffix ūṅ, Anūṅaḥ, Anūṅ, ending in the feminine suffix, striyaḥ, is placed its nominal root or Prātipadika form.

If the Uttarapada is coreferential with it it denotes the feminine gender It does not end in the Pūraṇa suffix It does not belong to the group of words which begins with the word So here the input is Prātipadika plus Strīpratyaya Strīpratyaya is in bold plus Prātipadika plus Strīpratyaya and the output is Prātipadika plus zero where the bold character Strīpratyaya in the Pūrvapada is not there is deleted plus Prātipadika plus Strīpratyaya the Uttara Pada as it is the input can be further explained by saying that the Prātipadika is Bhāṣitapuṁska and the Strīpratyaya is not Om and the Prātipadika of the Uttarapada is Samānādhikaraṇa Prātipadika and the strīpratyaya in the Uttarapada is neither Pūraṇa nor does it belong to the group of the words which begin with Priyā and the output is Bhāṣitapuṁska Prātipadika plus zero plus Samānādhikaraṇa Prātipadika plus strīpratyaya not Pūraṇa and not Priyādi. Let us now look at some other counter-examples. We have already seen the three counter-examples and the necessity of those conditions as far as the operation of Pumvatbhāva taking place. Let us study some more counter-examples. Samānādhikaraṇe Kim. This is the Pratyudāraṇas Praśna śabda.

Samānādhikaraṇe is the Praśnotddiṣṭa śabda, Samānādhikaraṇe Kim is the Pratyudāharaṇa Praśna, and kalyāṇyā mātā kalyāṇī mātā is the Udāharaṇa , which is iṣṭa, which would not have been generated had there been Samānādhikaraṇe not being there. So the question is, why should the Uttara Pada be co-referential with the Purva Pada? That is, why should both refer to the same entity? Answer is, because if the Pūrvapada is not co-referential with the Purvapada, then the operation of Pumadbhava will not take place. The essence of the question is, why should the Uttaravada be co-referential with the Pūrvapada in order to have the operation of Pumadbhava take place? And the answer is, because if the Pūrvapada is not co-referential with the Uttaravada, then the operation of Pumvatbhāva will not take place. This is a necessary condition. Let us look at the example.

The meaning is, the mother of the auspicious one, kalyāṇyāḥ mātā, mātā is the mother and kalyāṇyāḥ is of the auspicious lady, auspicious one. So we have the alaukika vigraha, kalyāṇī plus ṅas, plus mātṛ plus su, samāsa Samjñā takes place, this is the ṣaṣṭī tatpuruṣa samāsa , and then the Prātipadika Samjñā happens, then Supo dhātu prātipadikayoḥ applies and deletes both the sups. So we have kalyāṇī plus zero, plus mātṛ plus zero. And so we have kalyāṇī mātṛ , as the finally derived compound output, then we add the suffix su to it and then we get the form kalyāṇī mātā to be used in the sentence. What happens here is the following.

Here the Pūrvapada is kalyāṇī. This word denotes feminine gender after adding the suffix ṅip to the Prātipadika nominal root, namely kalyāṇa. The word kalyāṇa denotes the same core meaning, namely auspicious, when used in all three genders. So it is a Bhāṣitapuṃska word, but it appears in the sixth case, demonstrating non-oreferentiality. Vyādhikaraṇatā or Vyaidhikaraṇya as it is called.

So all other conditions applying, namely 1. Pūrvapada denoting feminine gender, Pūrvapada being a Bhāṣitapuṃska, the Uttarapada denoting the feminine gender, the Uttarapada not ending in the Pūraṇa suffix and the Uttarapada not belonging to the words which are part of the group priyādi, the condition of the Pūrvapada not being coreferential with the Uttarapada not fulfilled. The condition of the Pūrvapada being coreferential with the Uttarapada is not fulfilled. And hence, the operation of the Pumvatbhāva does not take place. Similarly, the next Pratyudāharaṇa is striyām iti kim.

Here the Praśnoddiṣṭa śabda is striyām and iti kim are the Praśnavācaka śabdas. And Kalyāṇī pradhānam eṣāṃ kalyāṇīpradhānāḥ ime, this is the Pratyudāharaṇa . This wouldn't have been generated if the word striyām were absent from the Sūtra 6.3.34. So the question here is, why should the Uttaravada denote the feminine gender while referring to the same entity in order for the Pumvatbhāva to take place? Simple answer is because if the Uttaravada does not denote the feminine gender, then the operation of Pumvatbhāva will not take place.

This is a necessary condition. So the meaning is those amongst whom the head is an auspicious female, if this is to be expressed, then we have Kalyāṇī pradhānam eṣāṃ as the laukika vigraha and then the alaukika vigraha would be Kalyāṇī plus Su plus pradhāna plus Su. Here Samāsas Samjñā takes place. then the Prātipadika Samjñā takes place. So we apply Supo dhātu prātipadikayoḥ and delete both the Supas. So we have Kalyāṇī plus zero plus pradhāna plus zero and when we join them together, we get the finally derived Bahuvrīhi Samas output as Kalyāṇī pradhāna.

Now Kalyāṇī pradhāna is added with the suffix Jas and so we get the form Kalyāṇī pradhānaḥ. Here the Pūrvapada is Kalyāṇī. This word denotes feminine gender after adding the suffix neep to the Prātipadikānt that is a nominal root Kalyāṇa. Then the word

Kalyāṇa denotes the same core meaning namely auspicious when used in all three genders.

So it is also a Bhasidabhamska. It also is coreferential with the meaning of the Uttarapada. So all other conditions applying, namely the Pūrvapada denoting feminine gender, the Pūrvapada being a Bhāṣitapuṁska, the Pūrvapada being coreferential with the Uttarapada, and the Uttarapada not ending in the Pūraṇa suffix, as well as the Uttarapada not belonging to the words which are part of the group Priyādi, all these conditions applying, but The condition of the Uttarapada denoting the feminine gender is not fulfilled in this case Kalyāṇī Pradhānam The Uttarapada does not denote the feminine gender and hence the operation of the Pumvadbhāva does not take place. Similarly the next Pratyudāharaṇa question is Apūraṇi iti kim So Apūraṇi is the Praśnodhiṣṭa śabda iti kim is the Praśnavācaka śabda and then the Pratyudāharaṇa is Kalyāṇī pañcamī rātriḥ yāsāṁ tāḥ kalyāṇīpañcamā rātrayaḥ. The question is, why should the Uttaravada not end in the Pūraṇa suffix in order to generate the Pumvadbhāva while referring to the same entity and denoting the same feminine gender? The simple answer is, because if the Uttaravada ends in the Pūraṇa suffix, then the operation of Pumvadbhāva will not take place as is observed in the usage. This is a necessary condition. So the meaning is, the nights, fifth of which is auspicious, rātriḥ yāsāṁ tāḥ kalyāṇīpañcamā rātrayaḥ, the night's fifth of which is auspicious So here we have kalyāṇī plus su plus pañcamī plus su as the laukika vigraha as the alaukika vigraha and then we add the suffix up by the Sūtra ap puraṇī pramāṇyoḥ and so we have kalyāṇī plus su plus pañcamī plus su and the samāsānta pratyaya up gets added 5.4.116 and then we have the Prātipadika Samjñā so Supo dhātu prātipadikayoḥ applies and so we have Kalyāṇī plus 0 plus pañcamī plus 0 plus A now because of A the final ī in pañcamī gets deleted because of Yasyetica so we have Kalyāṇī plus 0 plus pañcam plus 0 plus a and then when we join these together we get the form Kalyāṇī pañcam a Now when we add the suffix su after it, we add the feminine suffix ṭāp as well. So we have kalyāṇī pañcam plus ṭāp plus su.

And then when we delete su on account of the Sūtra halṅyābbhyo dīrghāt sutisyapṛktaṁ hal, we get kalyāṇī pañcam plus a. And then when we join them together, we get the form kalyāṇī pañcam rātriḥ or rātrayaḥ. Here the Pūrvapada is kalyāṇī. This word denotes feminine gender after adding the suffix ṅīp to the Prātipadika, nominal root Kalyāna. The word Kalyāna denotes the same core meaning, namely auspicious, when used in all three genders.

So it is a bhāṣitapuṁska word. It also is coreferential with the meaning of the Uttarapada, namely Rātri. or pañcamī. So all other conditions applying, namely, Pūrvapada denoting feminine gender, Pūrvapada being a bhāṣitapuṁska, Pūrvapada being coreferential with the Uttarapada, then Uttarapada denoting the feminine gender, and Uttarapada not belonging to the words which are part of the group priyādi. All these conditions applying, the condition of the Uttarapada ending not ending in the Pūraṇa is not fulfilled The

Uttarapada does end in the Pūraṇa suffix and hence the operation of the Pumvatbhāva does not take place So the next question is what is a Pūraṇa suffix? So Pūraṇa suffix is added to a number word denoting the sense of order in general The Pūraṇa suffix derives the forms which are called ordinals. These are stated by the Sūtra ɪ tasya pūraṇe ḍaṭ 5.2.48 onwards.

So if we have the number word pañcam, pañcam is the Prātipadika form. And the suffix ḍaṭ is added to it. Then the augment Maṭ is added to it. And then we get the form pañcam.

pañcan is 5. pañcama is 5th. Similarly, saptan means seven and saptama means seventh by the same process, by adding the suffix dat first and then by adding maṭ to it. Similarly, aṣṭan means eight and aṣṭama means eighth. Navan means nine, navama means ninth. Daśan means 10, daśama means 10th. So pañcan, Saptan, aṣṭan, Navan, Daśan, these are the Saṅkhyā Vācaka śabdas as well as Saṅkhyā Vācaka śabdas.

But pañcam, saptama, aṣṭama, Navama and daśama, these are the Pūraṇa Pratyayānta śabdas which stand for the Orinals. They denote the order. These are the words which are referred to as Pūraṇa Pratyayānta śabdas. So the Uttaravada in this samāsa should not be Pūraṇa Pratyayānta in order that the Pumvatbhāva operation takes place. So Kalyāṇī pañcamī, rātrayaḥ Sām, here we don't have Pumvatbhāva because the Uttaravada contains pañcamī involving the Pūraṇa Pratyaya, ḍaṭ as well as Maṭ then.

And finally, a Priyādiśu iti kim kalyāṇīpriyaḥ. Here the Praśnodiṣṭa śabda is Apriyādiśu, iti kim is the Praśna Vācaka śabda, and then we have Kalyāṇī Priyaḥ as the Pratyudāharaṇa , indicating that had there been the word Apriyādiśu absent in the Sūtra, we wouldn't be able to derive the form Kalyāṇī Priya. The question is, why should the Uttaravada not have a word that belongs to the group Priyādi in order that the Pumvatbhāva operation takes place, while referring to the same entity and denoting the same feminine gender? The simple answer is, because if the Uttaravada has a word that belongs to the group Priyādi, then the operation of Pumvatbhāva will not take place as per the usage of the speakers of Sanskrit. or Priyādiśu is the necessary condition. So we have the meaning one whose favorite is an auspicious kalyāṇī priyā yasya saḥ.

This is the laukika vigraha. And the alaukika vigraha is Kalyāṇī plus Su plus Priyā plus Su. Now the samāsa Samjñā takes place. This is a Bahuvrīhi samāsa . Then the Prātipadika Samjñā takes place.

And then Supo dhātu prātipadikayoḥ applies. So we have kalyāṇī plus zero plus priya plus zero. And then we join them together and we get the form kalyāṇī priya. And now because this is a Bahuvrīhi samāsa , so goshtriya rupa sarjanasya applies and shortens the long bubble at the end of the samāsa . and so we get the form Kalyāṇī Priya as the finally derived Bahuvrīhi Samāsa output. Then we add the suffix su to it, kalyāṇīpriya plus su, so we get kalyāṇīpriyaḥ fit to be used in a sentence.

Here the Pūrvapada is kalyāṇī, This word denotes feminine gender after adding the suffix to the Prātipadika, that is kalyāṇa. The word kalyāṇa denotes the same core meaning, namely a species, when used in all three genders. So it is a Bhasitapamska word. It also is coreferential with the meaning of the Uttarapada. So all other conditions applying, namely Pūrvapada denoting feminine gender, Pūrvapada being a bhāṣitapum̐ska, Pūrvapada being coreferential with the Uttarapada, and the Uttarapada denoting the feminine gender, the Uttarapada not ending in the Pūraṇa suffix, all these conditions applying, the condition of Uttarapada not belonging to the words which are part of the group priyādi is not fulfilled.

And hence, the operation of the Pumvatbhāva does not take place. Now the question is, what is priyādi? What is this list? What does it contain? Here are the members of this group. priyā manojñā kalyāṇī subhagā durbhagā bhaktiḥ sacivā ambā kāntā kṣāntā samā capalā duhitā and vāmā. Remember, the word Kalyāṇī is also part of the priyādi group, but that is the Uttarapada condition and not the pūrvapada. So how do we form, the question is how do we form the Bahuvrīhi Samāsa dṛḍhā Bhakti, one who has firm devotion with the possible dissolution dṛḍhā bhaktiḥ yasya saḥ as we saw that the word Bhakti appears in the priyādi group.

So obviously the Pumvatbhāva is prohibited when Bhakti is the Uttaravada. So then how does dṛḍhā become dṛḍha? That is the question. The solution is the following. Since the word Bhakti is mentioned in the priyādi list, the Pumvatbhāva is negated.

This is obvious. So here the possible dissolution accepted is dṛḍhm̐ bhaktiḥ yasya saḥ. And dṛḍhm̐ refers to the generic nature of being strong. dṛḍhm̐ bhaktiḥ yasya saḥ. And not dṛḍhā bhaktiḥ yasya saḥ. If it were dṛḍhā bhaktiḥ yasya saḥ, then obviously the Pumvatbhāva is negated.

So we don't get the form dṛḍhā bhaktiḥ, rather we would get the form dṛḍhā bhaktiḥ. Right now the dissolution is dṛḍhm̐ bhaktiḥ yasya sah and therefore the samāsa output form is also dṛḍhā bhaktiḥ. This brings us close to This brings us to the close of the discussion on 6.3.34. We won't go into the details of some other Sūtras, subsequent Sūtras in the same section of 6.3. But to summarize, Pumvadbhāva is a peculiar operation stated to the Pūrvapada of the bahuvrīhi samāsa. It requires both the Pūrvapada as well as Uttarapada denoting feminine gender as well as same referent as well as both of them are the basic conditions. In addition, there are certain conditions that the Pūrvapada has to fulfill and certain other conditions that the Uttarapada has to fulfill.

When all the specific conditions are fulfilled, the feminine form in the Pūrvapada goes back to its Prātipadika or nominal root form. This is what is known as the Pumvatbhāva and we are satisfied that we have studied at least one Sūtra in detail, spending good

amount of time on this very important phenomenon, which is part of the bahuvrīhi samāsa .

We shall now deal with the samāsānta pratyaya vidhāyaka Sūtras from next lecture onwards. Thank you very much thank you.