

Course Name- Samāsa in Pāṇinian grammar-II

Professor Name- Prof Malhar Kulkarni

Department Name- Department of Humanities and Social Sciences

Institute Name- IIT Bombay

Week-11

Lecture-53

bahuvrīhi samāsānta pratyaya

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 saṁjārīhartti
līlayā.

In this course, we are studying the three important types of samāsas in Sanskrit. namely the Avyayībhāva Samāsa , Bahuvrīhi Samāsa and the Dvandava Samāsa . Currently we are focused on the study of the Bahuvrīhi Samāsa . Bahuvrīhi Samāsa is an extremely important type of Samāsa .

Its structure can be explained in brief in the form of an equation shown on this slide, where we have x plus y and the result is xy. X and Y are both independent entities in terms of their word form as well as their meaning as well as the accent. There is this plus sign which indicates that they are semantically related. The speaker of Sanskrit decides to merge them together and generates an output which is one unit namely XY.

This generated one output can also be shown to be related to its constituents x, y. This one unit has got three features namely Aikārthyatā or Aikārthya or Aikarthatā, Aikapadya or Aikapadatā and Aikasvarya or Aikasvaratā. In the Bahuvrīhi Samāsa , none of the constituents, that is x and y, play the role of the head in x, y. And that is the reason why none of the two is marked in the bold characters. In the Avyayībhāvasamāsa , where the initial member of the samāsa acts as the head, we marked X in the bold and in the Tathpuruṣa samāsa , where the second member or the final member of the samāsa acts as the head, we marked Y as the head in the bold characters.

Not so in the Bahuvrīhi samāsa because the head of the samāsa lies outside of the samāsa . Anya padārtha pradhāna is the feature of the Bahuvrīhi samāsa . In the Aṣṭādhyāyī, Bahuvrīhi samāsa is stated at different places. Samāsa vidhāyaka Sūtra ,

that is the Sūtras prescribing the Samāsa are stated from 2 to 23, that is Śeṣo bahuvrīhiḥ onwards up to 2 to 28, tena saheti tulya yogye. Cārthe dvandvaḥ incidentally is 2.2.29.

And then we have the Samāsānta pratyaya vidhāyaka Sūtras stated from 5.4.113 up to 5.4.160 The Svaravidhāyaka Sūtras related to Bahuvrīhi Samāsa are stated in 6.2.

6.2.1 is Bahuvrīhau Prakritya Purvapadam 6.2.106 and up to 6.2.120 is another such section and 6.2.162 onwards up to 6.2.177 is the other section dealing with the Sūtras prescribing the accent on the Bahuvrīhi Samāsa .

We have already studied the Samāsa vidhāyaka Sūtras and now we are studying the Samāsānta Pratyaya Vidhāyaka Sūtras related to the Bahuvrīhi Samāsa . Samāsānta Pratyaya. We have already studied a number of Sūtras stating the Samāsānta Pratyaya to be added at the end of the Bahuvrīhi Samāsa . Let us continue some more. The first one we study in this lecture is 5.4.124 which says 5.4.124 dharmād anic kevalāt. What this Sūtra means is the following In the Bahuvrīhi samāsa immediately after the word dharma meaning property or duty which is preceded by a loan word the samāsānta pratyaya anic is added I repeat in the Bahuvrīhi samāsa immediately after the word Dharma meaning property or duty which is preceded by a loan word the samāsānta pratyaya Anicca is added Anicca stands for An where C is its samjñyaka, C is a marker and I is there for the sake of the pronunciation The word Kevala here indicates that this compound has only two constituents and not many more. And this samāsānta pratyaya is not added when there are more than two constituents. So here is an example.

The meaning to be conveyed is one whose property or one whose duty is auspiciousness. kalyāṇaḥ dharmah yasya saḥ. This is alaukika Vighraha. So now we have the Alaukika Vighraha. kalyāṇa plus Su plus Dharma plus Su.

The Samāsa is affected by Anekam Anyapadārthe. So the Alavukika Vighraha is kalyāṇa plus Su plus Dharma plus Su. So Samāsa samjñā takes place. So now we add this Anic at the end of this Samāsa . So we have kalyāṇa plus Su plus Dharm plus Su plus Anic.

Then the Prātipadika samjñā takes place and then Supo dhātu prātipadikayoḥ applies. So we delete both the Supas. So we have kalyāṇa plus Zero plus Dharm plus Zero plus An. So we have kalyāṇa plus Dharm plus An. and then because of this a in an, the final a in dharma gets deleted because of yasyeti ca 6.4.148 and so we have kalyāṇadharma plus an and when we join them together we get the finally derived bahuvrīhisamāsa output namely kalyāṇadharman ending in na Then we add the su-pratyaya after it to be used in the sentence.

So kalyāṇadharman plus su. And then this su becomes the condition for the lengthening of the penultimate vowel in kalyāṇadharman. So now we have kalyāṇadharman. And this lengthening is affected by the Sūtra sarvanāmasthāne cāsambuddhau 6.4.8 nāntasyopadhāyā dīrghaḥ syādasambuddhau sarvanāmasthāne pare.

And then we have Kalyanadharmaan plus Su. So here, the Sūtra Algya Bhyo Dhirgahat Suti Sapruttam Hal applies and deletes the Supratyaya. And so now we have kalyāṇadharmān and then applies the Sūtra nalopaḥ prātipadikāntasya, which also deletes Na. So we get the form kalyāṇadharmā.

kalyāṇadharmā. This is the form with the suffix Anic added. after it. The point to be remembered over here is that the word Dharma is the Uttar Pada before which there is only one Pada Kalyana. So Kalyana is that Kevala Pada. Had there been one more Pada, the Anishpratyaya wouldn't have been added.

We now move towards the next Sūtra 5.4.125 Jambha The meaning of the Sūtra is that in the bahuvrīhisamāsa immediately after the word jambhā meaning food or tooth which is preceded by the words su harita ṛṇa and soma the samāsānta pratyaya anic is added I repeat in the bahuvrīhi samāsa immediately after the word jambhā meaning food or tooth which is preceded by su harita ṛṇa and soma, the Samāsānta Pratyaya Anic is added. So it becomes very simple. So good tooth or good teeth and you have the word sujambhan and sujambhā is the nominative singular.

Green food and it is called haritajambhan, one who has a green food. One who has grass as food, so we have haritajambhan and one who has Soma as food is called somajambhan So jambhā is the word ending in A which is now turned to end in n and the Prathamā ekavacana is sujambhā, haritajambhā, ṛṇajambhā and somajambhā ending in long ā.

Let us now move to 5.4.1.26 which is dakṣiṇermā lubdhayoge. The meaning of this Sūtra is the following. In the Bahuvrīhi samāsa immediately after the word imā meaning wound which is preceded by the word Dakṣiṇā, the Samāsānta Pratyaya Anicca is added when the association with the hunter is intended. I repeat, in the bahuvrīhi Samāsa , immediately after the word ima meaning wound, which is preceded by the word Dakṣiṇā, the Samāsānta Pratyaya Anicca is added when the association with the hunter is intended. So the word is dakṣiṇermā and then you add the suffix Anic to it and you get the form dakṣiṇerman and then dakṣiṇermā the Prathamā ekavacana.

The Laukika Vighraha is dakṣiṇam īrmaṁ yasya saḥ mṛgaḥ. dakṣiṇam aṅgaṁ vranitam yasya vyādhena ityarthah right part is wounded by the hunter. That is what is the meaning Dakṣiṇair man or Dakṣiṇir mā lubdha yoge. Let us now move ahead to the next Sūtra , which is dvidanḍyādibhyaśca, which means the following. In the Bahuvrīhi samāsas , dvidanḍi etc. the samāsānta pratyah is added.

I repeat in the bahuvrīhisamāśas dvidaṇḍi etc. the samāsānta pratyayaḥ is added So for example dvidaṇḍi praharati dvau daṇḍau praharaṇe yasmin he who has two sticks strikes These are semantically bahuvrīhi samāśas but formally are treated as and also noted as avyayībhāva samāśas in the Sūtra tiṣṭhadgu pravṛttinica Here is a list of dvidaṇḍayati dvidaṇḍi dvimusali|ubhāñjali| ubhayāñjali| ubhākarni| ubhayākarni| ubhādanti| ubhayādanti| ubhāhasti| ubhayāhasti|ubhāpāni| ubhayāpāni| ubhābāhu| ubhayābāhu| These are dvidaṇḍi which have this samāsānta suffix which added to them at the end of the samāśa After this Sūtra there is a bunch of Sūtra s stating the samāsānta adeśa which we shall study in the next lecture So we now move to 5.4.151 which starts re-studying the pratyayas that are added at the end of a bahuvrīhisamāśa. So 5.4.151 is uraḥprabhṛtibhyaḥ kap meaning in the bahuvrīhi samāśas immediately after the word Uras etc. the Samāsānta Pratyaya Kap is added Kap means Ka There are some words in this group which are stated in the Pada form Prathamā Ekavacana That is to indicate the fact that the Samāsānta Pratyaya is added only when singularity is denoted by the Samāśa.

Let us look at the example One who has broad chest when that meaning is to be conveyed when the Laukika Vighraha is vyūḍham uraḥ yasya saḥ. The Alaukika Vighraha is vyūḍha plus Su plus Uras plus Su then we add the suffix kap here so vyūḍha plus Su plus Uras plus Su plus kap then we apply the Prātipadika samjñā, so then Supo dhātu prātipadikayoḥ applies and deletes both the Supas. So we have vyūḍha plus zero, plus Uras plus zero, plus ka and when we join them together, we get the form vyūḍhoraska. When we use it in the sentence, we have vyūḍhoraska plus Su and then vyūḍhoraska as the Prathamā ekavacana. vyūḍhoraska, vyūḍhoraskaḥ vṛṣaskandhaḥ śālaprāmśuḥ mahābhujah. as Kālidāsa uses this word in his famous Raghu vamsa Similarly one who loves Ghee And here we have priyaṁ sarpiḥ yasya saḥ as the laukika vighraha and the alaukika vighraha is priya plus su, plus sarpiḥ plus su and then the samāśa samjñā takes place, so the suffix kap is added and then the Prātipadika samjñā takes place and Supo dhātu prātipadikayoḥ applies and then we have priyasarpiṣka as the resultant finally derived samāśa form, priyasarpiṣka When we use it in the sentence, we add the suffix su to it, so we get priya priyasarpiṣkaḥ. Now what are the members of this list? They are uras| sarpiḥ| upānah| anaḍvān| nuaḥ| payah| lakṣmīḥ| dadhi| madhu|. Apart from these words there is one more statement which means immediately after the word at the suffix when it is preceded by that is So we have derived by adding the suffix here to the word preceded by purpose less this is an exception to the optional suffix stated by śeṣādvibhāṣā later on that is 5.4.154. Let us go to the next Sūtra iṇaḥ-striyām that is 5.4.152 iṇaḥ-striyām The meaning of this Sūtra is in the Bahuvrīhi samāśas immediately after the words ending in in the samāsānta pratyaya kap is added when feminine gender is denoted by the compound. I repeat in the Bahuvrīhi samāśas immediately after the words ending in in the samāsānta pratyaya kap is added when feminine gender is denoted by the compound.

Kap means ka, p is the marker. Now The words ending in in are following vāggmin, chatrin, daṇḍin and svāmin. But the question is does in mean anything in these forms and is it the meaningful in that is referred to in the Sūtra iṇaḥ or not? For that the solution given by the tradition is the following. The paribhāṣā quoted on the slide says words ending in an, in, as and man where an, in, as and man are meaningful or not meaningful they do refer to the word that ends in them that is words ending in an, in, as and man are what represent in that particular place. So the word in in the Sūtra also refers to the in in vāggmin, chatrin, daṇḍin and svāmin. Here is an example. The meaning to be conveyed is an assembly consisting of many orators. bahavaḥ vāggminaḥ yasyāṁ sā sabhā 6.2.2 this is the laukika vighraha.

So we have the alaukika vighraha, bahu plus jas plus vāggmin plus jas. And then we add the suffix kap to them. So we have bahu plus jas plus vāggmin plus jas plus kap. Then Prātipadika samjñā takes place and deletes both the sups. So we have bahu plus zero plus vāggmin plus zero plus ka.

And then we bring all these elements together and we have bahu vāggmin ka. and then this gets deleted because of and so on finally we get the form as the output of this so when we are to use it in the sentence we add the suffix after it so we have and then we add the suffix after bahuvāggmika because the anyā padārtha is feminine so we have bahuvāggmika plus tap plus su and finally we get bahuvāggmika plus tap and su gets deleted and when we join them together we get the form bahuvāggmika the feminine form similarly we get bahuvāggmī and bahuvāggmikaḥ both optional forms if it is masculine bahuvāggmī and bahuvāggmikaḥ rājā. Moving ahead, the next Sūtra is nadyṛtaśca. Meaning in the Bahuvrīhi samāsas , immediately after the words ending in nadī and the vowel short ṛ, the samāsāntapratyaya kap is added And what is nadī is also explained here.

Words denoting feminine gender and ending in long ī and long ū stated by the Sūtra yūstryākhyau nadī 1.4.3. After we apply the suffix K after nadī, that is Dīrgha ī and Dīrgha ū, we apply the Sūtra ke'ṇaḥ, Keparē Aṇu hrasvasyāt. by 7.4.13 that is 13 and then also na kapi when the suffix kap is there the lengthening should not happen which is stated by 7.4.14 here is an example a place which has many young girls that is the meaning to be conveyed so the laukika vighraha is bahvyaḥ kumāryaḥ yasmin saḥ deśaḥ. Now the alaukika vighraha is bahvī plus jas plus kumārī plus jas. Both the words bahvī and kumārī they are derived after adding the feminine suffix ī after them So bahvī plus jas plus kumārī plus jas then samāsas samjñā has taken place So prātipadika samjñā takes place and then we apply Supo dhātu prātipadikayoḥ. So we get bahvī plus zero plus kumārī plus zero plus ka So when we join these together, since bahvī and kumārī both are in Samānādhikarṇa and so the Pūmvaṭ bhāv takes place and so we have Bahu plus 0 plus kumārī plus 0 plus Ka So we have Bahu kumārī ka as the finally derived compound

output When we add the suffix su after it, so we have bahukumārīka plus su and so we get the final form bahukumārīkaḥ.

Similarly, a place which has many agents, if this meaning is to be conveyed, then we have bahavaḥ kartāraḥ yasmin saḥ as the meaning, as the laukika vighraha. and then this gets transformed into alaukika vighraha bahu plus jas plus kartṛ plus jas and then we add the suffix kap over here so we have bahu plus jas plus kartṛ plus jas plus kap and then Supo dhātu prātipadikayoḥ applies and so we have bahu plus zero plus kartṛ plus zero plus ka and then when we join all of these together we get the form bahukartṛka and then when we want to use it in the sentence we say bahukartṛka plus su as a result bahukartṛkaḥ that is the output of this Sūtra uraḥ prabhṛtibhyaḥ kapu then we have śeṣādvibhāṣā 5.4.154 śeṣādvibhāṣā the meaning of this Sūtra is in the Bahuvrīhi samāsa where no other samāsānta pratyaya is stated, the samāsānta pratyaya kap is added optionally. And then the following two Sūtras āponyatrasyām 7.4.15 and Gostriyopasarjanasya 1.2.48 play a key role in deriving the forms of this particular Sūtra . So the meaning to be conveyed is a place which has many lutes. This is bahvyaḥ vīṇāḥ yasmin saḥ. The alaukika vighraha is bahvī plus jas plus vīṇā plus jas and then samāsa samjñā takes place so we add the samāsānta pratyaya kap over here so we have bahvī plus jas plus vīṇā plus jas plus kap and then we apply the prātipadika samjñā so Supo dhātu prātipadikayoḥ applies so we have bahvī plus zero plus vīṇā plus zero plus ka and when we join them together we get the form bahuvīṇaka and then This long vowel at the end of the samāsa is shortened and so we get as the form derived So we have these forms as well as is the one when we don't add the suffix To summarize, the Samāsānta Pratyaya is a peculiar operation stated to the Bahuvrīhi Samāsa . It is added to specific words with specific formal conditions as well as semantic conditions.

It is also stated optionally after certain words and always after some other words. The Samāsānta Pratyaya added to the Bahuvrīhi Samāsa has several functions. It changes the final form of the compound from vowel ending to consonant ending etc. It also acts as a condition for particular accent and it also acts as a condition for adding of a particular feminine suffix. We continue studying the Samāsānta Pratyayas and then the ādeśas in the next lecture. Thank you very much. Thank you.