

**Course Name- Samāsa in Pāṇinian grammar-II**

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**Week-11**

**Lecture-54**

**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 saṁjarīhartti  
līlayā.

In this course, we are studying the three important types of samāsas in Sanskrit, namely Avyayībhāva , Bahuvrīhi and dvandva. Currently, we are focused on the study of the Bahuvrīhi samāsa . This is a very important type of Samāsa in Sanskrit. The structure of the Bahuvrīhi Samāsa can be briefly stated with the help of this following equation where we have x plus y generating xy. x and y both of them are independent entities in terms of the word form as well as the meaning as well as the accent.

The plus sign marked in between shows that both X and Y are semantically interrelated. The speaker of Sanskrit decides to merge them together and generate an output in the form of XY which is one unit. This one unit has three features, Aikārthya or Ekarthatā, Aikapadya or Ekapadatā and Aikasvarya or Ekasvaratā. As far as the Bahuvrīhi Samāsa is concerned, none of the two, neither X nor Y is the head of this particular Samāsa. Therefore, none of them is marked with the bold characters. In the Avyayībhāva samāsa , the first member of the samāsa is the head, so it is marked in bold characters, that is X is marked in bold characters. In the Tathpuruṣa samāsa , the second member or the final member of the samāsa acts as the head, so Y is marked in bold characters. Nothing of the sort happens in the Bahuvrīhi Samāsa because the head of this Samāsa lies outside of the Samāsa itself. Something like Z, which is not part of XY.

That is very significant as far as the Bahuvrīhi Samāsa is concerned. In the Aṣṭādhyāyī, the Bahuvrīhi Samāsa is stated in different places. The samāsa vidhāyaka Sūtras , that is the compound prescribing Sūtras , that is the Sūtras which lay down the conditions for the samāsa to take place 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. Incidentally, 2.2.29 is cārathe dvandvaḥ.

Then the Samāsānta Pratyaya Vidhāyaka Sūtras are stated from 5.4.113 onwards up to 5.4.160. And then the Svāra Vidhāyaka Sūtras are stated in 6.2. The very first Sūtra is a very good example. Then we have 6.2.106 onwards up to 6.2.120 is another section dealing with the Svāra Vidhāyaka Sūtras and similarly from 6.1.62 onwards up to 6.1.77 the Svāra Vidhāyaka Sūtras related to the Bahuvrīhi samāsas are stated. Amongst these, we have already studied the Samāsa Vidhāyaka Sūtras and then we have also started studying the Samāsānta Pratyaya Vidhāyaka Sūtras and we came up 2.1.54 in the previous lecture. Now in this lecture we shall study the remaining Sūtras as far as the Samāsānta Pratyaya are concerned and then as we noted that from 5.4.128 we came straight to primarily because these Sūtras that come in between, they are dealing with the Samāsānta adheśas and we shall be studying them too in the next lecture. Right now, let us continue studying the Samāsānta pratyayas which are added at the end of the Bahuvrīhi Samāsa. So far, we have studied that the suffix kap is to be added at the end of the Bahuvrīhi samāsa, stated by the Sūtra Uraprabhṛtibhyaḥ kap. Then we studied some more conditions, nadṛtaśca and śeṣādvibhāṣā etc.

Now from this Sūtra onwards, we will see some Sūtras which negate addition of such a Samāsānta suffix as far as the Bahuvrīhi samāsa is concerned. Let us study these Sūtras one by one. The first Sūtra is na samjñāyām. na samjñāyām. Meaning, in the Bahuvrīhi samāsas, which denotes a term, the Samāsānta pratyaya kap, that is ka, is not added.

I repeat, in the Bahuvrīhi samāsa, which denotes a term, the Samāsānta pratyaya kap is not added. This is the negation of the previous statement 5-4-150-4 which we have studied in the previous lecture. So we have the examples viśvadevaḥ and viśvayaśaḥ. Let us study them one by one. So one who has all gods, that is the meaning to be conveyed.

And the Laukika Vighraha is viśve devāḥ yasya saḥ. This Samāsa is affected by the Sūtra Anekam Anyavadārthe. And then the Alaukika Vighraha would be viśva plus Jas plus Deva plus Jas. Then the Prātipadika samjñā takes place. The Samāsa samjñā has already taken place, but now here we don't apply the samāsanta-pratyaya-kap, therefore we keep it as it is and then the Prātipadika samjñā takes place, then Supo dhātu prātipadikayoḥ applies and so we have viśva plus zero, plus deva plus zero, when we join both of them together, we get the form viśva-devā. Similarly, one who has all success, when this meaning is to be conveyed, we have the laukika-vighraha, viśvam yaśaḥ yasya saḥ. So the alaukika vighraha over here would be viśva plus su plus yaśaḥ plus su and then the kap suffix is not added here. The samāsa samjñā has taken place and then the prātipadika samjñā takes place and then Supo dhātu prātipadikayoḥ applies. So we have viśva plus zero plus yaśaḥ plus zero. And then when we join them together, we get the form viśvayaśas.

Remember there is no Samāsānta pratyaya added because of 5.4.155 which says na samjñāyām. Because these are the samjñās, these are the technical terms and therefore the

Samāsānta pratyaya is not added over here in this Bahuvrīhi samāsa . Let us move to the next Sūtra īyasaśca 5.4.156. This Sūtra means that in the Bahuvrīhi samāsa which ends in the suffix iyaś the Samāsānta pratyaya kap is not added I repeat in the Bahuvrīhi samāsa which ends in the suffix iyaś The Samāsānta pratyaya kap is not added.

Once again, this is also the negation of 5.4.154 The word iyaś mentioned in the Sūtra represents the suffix iyaś or īyasun stated by the Sūtra dvivacanavibhajyopapade tarabīyasunau 5.3.57 and this suffix iyaś denotes the comparative degree.

So here is an example. One who has many distinguished females. If this meaning is to be conveyed, so we have the Laukika Vighraha bahvyaḥ śreyasyaḥ yasya saḥ And so we have the alaukika vighraha bahvī plus jaś plus śreyasī plus jaś Now here we may have added the Samāsānta pratyaya kap but because of the present Sūtra īyasaśca The Samāsānta pratyaya is not added. And so we have bahvī plus jaś plus śreyasī plus Jaś, then Samāsa samjñā takes place, then prātipadika samjñā takes place, then Supo dhātu prātipadikayoḥ applies, so we have bahvī plus zero plus śreyasī plus zero and then the Pumvat Bhāva application takes place which transforms bahvī into Bahu. So we have Bahu plus zero plus śreyasī plus zero. And then when we join them together, we get the finally derived Bahuvrīhi Samāsa output bahuśreyasī.

This is in masculine. Now bahuśreyasī plus Su and then we delete this Supratyaya. So we get the form bahuśreyasī, the Prathamā ekavachana of the masculine form of bahuśreyasī ending in long ī. This is discussed in detail in the derivations of the nominal declensions studied in the Paninian grammar, which is also known as the section on Shadlingi. The next question is, because this is a bahuvrīhiḥ samasya, where both the constituents are upasarjana, why is the final long ī not being shortened on account of the Sūtra gostriyorupasarjanasya? And the answer is provided in the form of a statement which says, īyaso bahuvrīher na shortening of the final vowel in the uttarpada is not done, it is prohibited. Therefore it is not shortened, so we get the form bahuśreyasī, the masculine form of the word. Next we go to the next Sūtra 5.4.157 vandite bhrātuḥ. The meaning is in the bahuvrīhiḥ samāsa which ends in the word bhrātṛ When it denotes the sense of worship, the Samāsānta pratyaya kap is not added. I repeat, in the Bahuvrīhi samāsa , which ends in the word bhrātṛ, when it denotes the sense of worship, the Samāsānta pratyaya kap is not added. This is the negation of Nadyṛtaśca 5.4.153. So what is Vandita? The commentators say, Vandita is one who is praised, one who is worshipped, is Vandita. Let us look at the example. When the meaning to be conveyed is, śobhanaḥ bhrātā yasya saḥ, one whose brother is worshipped. The Laukika Vighraha is śobhanaḥ bhrātā yasya saḥ. And then the alaukika vighraha is su plus su and bha plus bhrātṛ plus su. Now here, the samāsa samjñā takes place because of anekam anyapadārthe. And then by the Sūtra nadyṛtaśca, we may add the suffix kap over here because the word bhrātṛ ends in ṛ. But because of the present Sūtra, vandite bhrātuḥ, The Samāsānta Pratyaya is not added because Su as a prātipadika here means śobhana which is talking good about

the brother, worshipped brother So this is pūjita, Vandita and therefore we have Su plus Su plus bhrātṛ plus Su Samāśas samjñā takes place Supo dhātu prātipadikayoḥ applies so we have Su plus Zero plus bhrātṛ plus Zero And so we get the finally derived compound output in the form of Subrātru. Now we use it in the sentence and we add the suffix su after it. So we have subhrātṛ plus su and then we do the further processing and we get the form subhrātā as the Prathamā Ekavachana of subhrātṛ.

It's a long process when we have subhrātṛ plus su and then there is anaṅ that gets substituted in place of ṛ. So we have subhrātā plus su and then because of su, the penultimate vowel gets lengthened. So subhrātan plus su. Then su gets deleted and we have only subhrātan and then na gets deleted and we get the form subhrātā.

In contrast, when we say one whose brother is a fool. So here we don't do the negation of the Samāsānta pratyaya. Rather we do the Samāsānta pratyaya. So we have morgha, brhatru and ka. And when we join them together, we get the Samāsānta output as mūrkhabhrātṛka. Similarly, one whose brother is wicked, if this is the meaning to be conveyed, then we get the compound form. Here we do add kap because the word bhrātṛ here does not stand for vandita or pūjita. Then we go to the next Sūtra , 5.4.158, which is rutas chandasi. The Sūtra means, in the bahuvrīhi samāsa , which ends in the vowel ṛ, the Samāsānta pratyaya kap is not added in the Veda.

I repeat, in the bahuvrīhiḥ samāsa , which ends in the vowel ṛ, the Samāsānta pratyaya kap is not added in the Veda. This is the negation of Nadyṛtaśca 5.4.153. And this is a rule of the Vedic language, the language available in the Vedas.

Here is an example. One whose mother is killed, if this is the meaning to be conveyed, then we have the laukika vighraha hatā mātā yasya saḥ. And the alaukika vighraha would be hatā plus su plus mrātṛ plus su. Now because the word mrātṛ ends in ṛ, Nadyṛtaśca might apply and we can add the suffix ka perhaps but because of this present Sūtra ṛtaśchandasi we don't add any suffix ka over here and so we have hatā plus su plus mrātṛ plus su then we apply the Sūtra Supo dhātu prātipadikayoḥ and delete both the sups so we have hatā plus zero plus mrātṛ plus zero and then we have the pumvadbhāva taking place so hata plus zero plus mrātṛ plus zero so we get the form hatamātṛ and not hatamātṛka then we add the suffix su to it hatamātṛ plus su and then finally we get the form hatamātā from hatamātṛ to hatamātā There is a process that is described in the ajantapulliṅga section of the ṣaḍlingi Prakaraṇa hatamātṛ plus su and we get the finally derived form hatamātā One whose mother is killed And then when the meaning is one whose father is killed we get the forms hatapitṛ as the Samāsa and hatapitā as the Prathamā Ekavachana. Similarly, one whose sister is killed and we get hatasvasṛ as the Samāsa output and hatasvasā as the Prathamā Ekavachana. Similarly, one which has a good priest and then the word that we have here is suhotṛ which is the Samāsa and suhotā is the Prathamā ekavacana of suhotṛ. Let us now proceed to the next Sūtra nāḍītantryoḥ svāṅge. The meaning of the

Sūtra is the following In the Bahuvrīhiḥ Samāsa which ends in the words nāḍī and Tantrī in the sense of part of the body the Samāsānta Pratyaya Kap is not added. I repeat, in the Bahuvrīhi samāsa , which ends in the words nāḍī and Tantrī, in the sense of part of the body, the Samāsānta pratyaya kap is not added.

This is the negation of 5.4.153 Nadyṛtaśca, to be specific, the word nāḍī, which means any word ending in long ī and ū denoting the Strī Pratyaya nāḍī and Tantrī are the two words ending in long ī and also denoting the feminine sense and hence they become nāḍī and therefore Nadyṛtaśca might apply here but because of this Sūtra now 5.4.159 such an addition is negated The word nāḍī stands for a tube and Tantrī stands for string or vein. Here is an example. The meaning to be conveyed is the body which has many tubes. This is the laukika vighraha. So we have bahvī plus Jas plus nāḍī plus Jas as the alaukika vighraha and then we get the samāsa samjñā and then there is a scope here for Nadyṛtaśca to add the Samāsānta pratyaya kap in this case but because of the present Sūtra nāḍītantryoḥ svāṅge the Samāsānta pratyaya kap is not added so we have bahvī plus jas plus nāḍī plus jas as the alaukika vighraha and kap is not added and so now we get the samāsa samjñā, we get the Prātipadika samjñā and apply Supo dhātu Prātipadika Yoḥ and so we delete both the Supas. So we have bahvī plus zero plus nāḍī plus zero and then we have the Pumvatbhāva, Bahu plus zero plus nāḍī plus zero and then because the word nāḍī is in The Bahuvrīhiḥ samāsa , so it is Upasarjana, so we apply the Sūtra Gostriyopasarjanasya and shorten this vowel, so we get the finally derived Bahuvrīhiḥ samāsa output in the form of bahunāḍī. Then we decide to use it in the sentence and add the suffix su after it. So we have bahunāḍī plus su and that is bahunāḍīḥ. And what it qualifies is kāyaḥ, the body, bahunāḍīḥ.

kāyaḥ, the body which has many tubes In contrast with this if we have the meaning to be conveyed namely a pillar which has many tubes. Remember, this is not body, not Svāṅga. It is a pillar that we have we are talking about. Then we would have added the samāsānta-pratyaya ka and then we get the form bahunāḍīkaḥ .So bahunāḍīkaḥ stambhaḥ, a pillar which has many tubes attached to it. Similarly, when the meaning to be conveyed is, the neck which has many veins, bahvyaḥ tantryaḥ yasyāḥ sā, this is the laukika vighraha, So we have the alaukika vighraha namely bahvī plus jas plus tantrī plus jas and then the samāsa samjñā takes place. Now here we don't add the Samāsānta pratyaya at this stage because it is negated by the present Sūtra and so then Prātipadika samjñā applies, Supo dhātu prātipadikayoḥ applies and then we delete both the sups. So we have bahvī plus zero plus tantrī plus zero and then the Pumvatbhāva takes place and then we have Bahu plus zero plus tantrī plus zero and then when we join them together we get the finally derived Bahuvrīhi Samāsa output namely Bahutantrī and we add the Samāsānta Pratyaya and then we add the Su Pratyaya Bahutantrī plus Su and we get the form bahutantrīḥ. In contrast when the intended meaning is not a svāṅg but it is a lute then and then the meaning is a lute which has many strings the ka pratyaya would be added and we

would get the form bahutantrīkā vīṇā. The important point to be remember over here is that there is no lengthening of tantrī as it does not end in the suffix denoting femininity. Just as you have Gaurī where Gaur plus ī is the derivation history where ī stands for femininity and Gaur is the Prātipadika. Something similar does not happen here in tantrī, tantrī itself is the Prātipadika ending in long ī because there is no Pratyaya, the question of shortening it does not arise Let us go to the next and final Sūtra in this particular section and also the Pada which is 5.4.160 niṣpravāṇīśca. The meaning of the Sūtra is, in the Bahuvrīhi samāsa niṣpravāṇi, the Samāsānta pratyaya kap is not added.

I repeat, in the Bahuvrīhi samāsa niṣpravāṇi, the Samāsānta pratyaya kap is not added. What is pravāṇī? pravāṇī is weaver's shuttle, which means proyate asyam, in which weaving is made, or pravayanti taya, by which weaving is done. So now the meaning to be conveyed over here is a cloth or blanket which has gone from the weaver's shuttle, which has gone ahead. So we have nirgatā pravāṇī yasya saḥ. This is the laukika vigraha and the alaukika vigraha is Nir plus Su plus pravāṇī plus Su.

Then we have the samāsa samjñā taking place and then nir plus zero plus pravāṇī plus zero on account of Supo dhātu prātipadikayoḥ and so we have nir pravāṇī and then the shortening of pravāṇi happens nir pravāṇi and finally this ra is changed to visarga and then to ṣ and we get the form niṣ pravāṇi then we add the suffix su to it and we get the form nishpravanihi nishpravani is the finally derived bahuvrīhiḥ samāsa output so niṣpravāṇiḥ means paṭaḥ niṣpravāṇiḥ paṭaḥ piece of cloth or niṣpravāṇiḥ kambalaḥ what it means is apanītaśālākāḥ samāptavāṇaḥ pratyagraḥ navakaḥ this is what is kambala To summarize, the Samāsānta pratyaya is a peculiar operation stated to the bahuvrīhiḥ It is added to specific words with specific formal conditions as well as semantic conditions It is also stated optionally after some words and always is 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 a particular accent and it also acts as a condition for addition of a particular feminine suffix. Thus we come to the close of the Samāsānta pratyayas added after the Bahuvrīhi samāsa Now next we go to the Samāsānta adheshas which are stated in this same section in the next lecture. Thank you very much. Thank you.