

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-55

bahuvrīhi samāsānta-ādeśa

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, the Avyayībhāva , Bahuvrīhi and dvandva samāsa. In this lecture we are focused on the Bahuvrīhi samāsa and an aspect of it. The structure of the Bahuvrīhi samāsa can be shown in brief by this particular equation on the slide where we have x and y, two independent entities in terms of the word form, the meaning and the accent and they are semantically interrelated as is indicated by the plus sign. and then the speaker of Sanskrit decides to merge them together and generates an output in the form of XY which is one unit. The features of this XY are Aikārthya or Ekārthatā, Aikapadya or Ekapadatā and Aikavyaya or Ekavyayatā. This is one unit. The head of this unit as far as the Bahuvrīhi Samāsa is concerned is neither X nor Y. That's why none of them is put in the bold characters.

The head of this Bahuvrīhi Samāsa lies outside of the compound that is Z somewhere. So this XY qualifies that Z. Now in the Avyayībhāva samāsa , when the first member of the compound becomes the head, X was shown in the bold characters. And in the Tathpuruṣa samāsa , where Y or the second member or the final member of the compound becomes the head, Y was shown in the bold characters. Nothing of that sort happens in the Bahuvrīhi .

Therefore, none of the X and Y is put in the bold characters. In the Aṣṭādhyāyī, the Bahuvrīhi Samāsa is dealt with at different places. So the Samāsa Vidhāyaka Sūtras are stated from 2.2.23 onwards up to 2.2.28., 2.2.23 is Śeṣo Bahuvrīhi and 2 to 28 is Tena saheti Tulya Yoge. Samāsānta Pratyaya Vidhāyaka Sūtras are stated from 5.4.113 onwards up to 5.4.160 and the Svara Vidhāyaka Sūtras are stated in 6.2. Currently we are

studying the section from 5.4.113 onwards up to 5.4.160. In this section, the elements that are added or substituted at the end of the samāsa are stated with reference to the Bahuvrīhi samāsa . So far we have studied the samāsānta pratyayas. Now we from this lecture study the samāsānta adheśas that are stated within this particular section. samāsānta adheśas are stated from 5.4.129 up to 5.4.150. Let us study them one by one. The first of these samāsānta adheśas is stated by the Sūtra 5.4.129 which is prasambhyām jānunar jñuḥ. And the meaning of the Sūtra is, at the end of the Bahuvrīhi samāsa , the word jñu which comes immediately after the words pra and sam is substituted by jñu. I repeat, at the end of the Bahuvrīhi samāsa , the word jñu which comes immediately after the words pra and sam is substituted by jñu. The Bahuvrīhi Samāsa in this case is stated by the Vartika prāḍibhyo dhātujasya uttarapadasya lopaś ca vā bahuvrīhir vaktavyaḥ. So when the meaning to be conveyed is one whose knees are long, the Laukika Vighraha is pragate jānunī yasya saḥ. So here we have the laukika vighraha, then we have the alaukika vighraha namely pra plus au plus jānu plus au Then the samāsa samjñā takes place and then the prātipadika samjñā takes place Then we apply Supo dhātu prātipadikayoḥ, so we have pra plus zero plus jānu plus zero And now we substitute this jānu coming at the end of the Bahuvrīhi Samāsa by jñu by this present Sūtra 5.4.129. So we get the form prajñu, which is the finally derived Bahuvrīhi Samāsa output prajñu. and then we add the suffix su- prajñu plus su- and then we get the form prajñuḥ when the samāsa qualifies a masculine entity. Similarly, when the meaning to be conveyed is one whose knees are together saṅgate jānunī yasya saḥ, this is the laukika vighraha and by doing the same process we derive the finally derived Bahuvrīhi samāsa output namely samjñu and then the prathamā ekavachana would be samjñu. The next Sūtra 5.4.130 is ūrdhvāad vibhāṣā What this means is, at the end of the Bahuvrīhi samāsa , the word jānu, which comes immediately after the word urdhva, is substituted by jñu optionally.

I repeat, at the end of the Bahuvrīhi samāsa , the word jñu, which comes immediately after the word urdhva, is substituted by jñu optionally. So we have ūrdhve jānunī yasya saḥ and we do the same process and substitute jānu by jñu optionally so we get the samāsa outputs as ūrdhvajñu with the jñu substitution and ūrdhvajānu in the absence of the jñu substitution that is the optional application of the substitution of jñu ūrdhvajñuḥ and ūrdhvajānuḥ This is the finally derived Bahuvrīhi Samāsa output in accordance with 5.4.130 and the Prathamā 4.131 This is ūdhaso anañ Now the meaning of the Sūtra is, at the end of the Bahuvrīhi samāsa , the word udhas is substituted by anañ . I repeat, at the end of the Bahuvrīhi samāsa , the word udhas is substituted by anañ . Anañ is an, having the marker ñ, which has got a very peculiar function. Now here there is a Vārtika statement which says, ūdhaso anāni strīgrahaṇaṁ kartavyam. This substitution takes place when the intended meaning has femininity in part.

So meaning 1. A cow whose bosom is like a pitcher. When this meaning is to be conveyed, the following derivation happens and the finally derived Bahuvrīhi Samāsa output takes place and then there are these two Sūtras which play a crucial role in such a derivation, namely bahuvrīher ūdhaso nīṣ. This adds the suffix nīṣ indicating the femininity after the word Udhas which is part of the Bahuvrīhi compound and then and this Sūtra is 4.1.25 and then we add and then we delete the a of the an in accordance with 6.4.134 namely allopo'naḥ| A 6.4.134. Let us look at the derivation So the alaukika vigraha is So now the alaukika vigraha would be kuṇḍa plus su plus ūdhas plus su. Then we apply the samāsa samjñā, then we apply the prātipadika samjñā then Supo dhātu prātipadikayoḥ applies So you have kuṇḍa plus zero plus ūdhas plus zero when we join them together we get the form kuṇḍodhas. Now kuṇḍodhas we add the prathamā ekavacana to it so we have kuṇḍodhas plus su and then we add the feminine suffix kuṇḍodhas plus nīṣ plus su caused by the Sūtra bahuvrīher ūdhaso nīṣ and then we have the Sūtra ūdhaso anāṇ applying and so we have kuṇḍodhan plus nīṣ plus Su. So kuṇḍodhan plus nīṣ plus Su. And then we have the Su-pratyaya getting dropped. So kuṇḍodhan plus nīṣ by the Sūtra halñyābbhyo dīrghāt sutisyaṇṇkṛtāṇ hal. And now we have kuṇḍodhan plus ī. So ī is the actual Pratyaya in nīṣ. Now because ī is vowel beginning pratyaya, so we apply the Sūtra allopo'naḥ and so this a in dhan gets deleted. So we have kuṇḍodhn plus ī and finally when we join these together we get the form kuṇḍodhnī. A cow whose bosom is like a pitcher, kuṇḍodhnī. Similarly, ghaṭodhnī will also be derived in the similar fashion, where the Samāsa output would be ghaṭodhna. An important Sūtra , which plays an important role over here is nitya, which says that even though the adeśa is anekāl, But if it has the marker ñ, then this adeśa must substitute the final element of the substituent űca. Then we go to the next Sūtra 5.4.132 which is dhanuṣaśca. This Sūtra means that at the end of the Bahuvrīhi Samāsa , the word dhanuṣ is substituted by Anāṇ and Anāṇ means an. Now here the following Sūtras play a crucial role sarvanāmasthāne cāsambuddhau in lengthening, halñyābbhyo dīrghāt sutisyaṇṇkṛtāṇ hal in terms of the deletion of the Su and nalopaḥ prātipadikāntasya in order to delete the final n. And we get the examples like puṣpadhanvā and gāṇḍīvadhanvā. Let us look at the example. The meaning to be conveyed is one whose bow is made out of a horn.

One whose bow is made out of a horn. This is the Laukika Vighraha. And the alaukika vigraha would be śārṅga plus su plus dhanus plus su. So the samāsa samjñā takes place and so the prātipadika samjñā takes place. So we apply the Sūtra Supo dhātu prātipadikayoḥ and delete both the sups.

So we have śārṅga plus zero plus dhanus plus zero. And then when we bring them together, we get śārṅga dhanus. And then now we apply this Sūtra dhanuṣaśca. And so, apply the substitute Anāṇ at the end of Dhanus, that is S So we have śārṅga Dhanu An. And then because of this An, iko Yaṇaci applies So we have śārṅga dhanvā an. And when

we join them together, we get the form śārṅgadhanvan. Now in order to use it in the sentence, we add the suffix su after it. So we have śārṅgadhanvan plus su. Then we apply the Sūtra sarvanāmasthāne cāsambuddhau and lengthen the penultimate vowel. So we have śārṅgadhanvan plus su.

And then finally we delete su by the Sūtra halṅyābbhyo dīrghāt sutisyapṛktaṁ hal. And so what remains is śārṅgadhanvan. And then we delete this final na by the Sūtra nalopaḥ prātipadikāntasya and so we get the form śārṅgadhanvā as the prathamā ekavacana śārṅgadhanvā. saḥ śārṅgaṁ dhanuḥ yasya saḥ is the laukika vighraha and śārṅgadhanvā is the prathamā ekavacana of the compound śārṅgadhanvān. Similarly, adhijyam dhanuḥ yasya saḥ is the laukika vighraha and we get the finally derived compound output, namely adhijyadhanvan by substituting sa by an by this Sūtra dhanuṣaśca.

And the prathamā ekavachana would be adhijya dhanva, one whose bow has the bow string on. That means one who is ready, always ready. He is called adhijyadhanvan or adhijyadhanvā. It's prathamā ekavacana.

Then the next Sūtra is 5.4.133, which is vā samjñāyām . What this Sūtra means is that, at the end of the Bahuvrīhi Samāsa , which denotes a term, the word Dhanus is substituted by Anaṁ , optionally. So when you have the meaning, one who has 100 bows, śataṁ dhanuḥ yasya saḥ, The optional application of the substitution Anaṁ gives us two forms. śatadhanus, where there is no substitution and the form remains as it is, śatadhanus. But when you add Anaṁ , you get the form śatadhanvan, which is the samāsa output.

So you have śatadhanuḥ and śatadhanvā as the Prathamā ekavacana derived from these two samāsas. śatadhanuḥ and śatadhanvā. This is in fact the name of a king in the syamantakopākhyāna as the commentators have provided the information to explicate how this word denotes a samjñā.

Now we move towards the next Sūtra 5.4.134 which is jāyāyā niṁ. The meaning of this Sūtra is at the end of the Bahuvrīhi Samāsa the word jāyā is substituted by niṁ that is ni. Once again the Sūtra nicca applies 1.153 and says that even if the substitute is Anekāl if it is added with the marker ṇ which it is in this case then the substitute substitutes the final vowel and not the entire substituent So in case of jāyā ā is the final sound and that ā is substituted by ṇi So the word jāyā means wife and its traditional explanation is as follows sā jāyā jāyā bhavati yad asyāṁ jāyate punaḥ. She is called jāyā, in which he is reborn. jāyā, that is wife. So here is the derivation of the Samāsa , whose meaning is one whose wife is a young woman. This is the meaning to be intended to be conveyed. So you have the Laukika Vighraha, yuvatiḥ jāyā yasya. yuvatiḥ jāyā yasya. So now the alaukika vighraha is yuvati plus su plus jāyā plus su and then the samāsa samjñā takes place then the

prātipadika samjñā takes place so Supo dhātu prātipadikayoḥ applies and we get the form yuvati plus zero plus jāyā plus zero.

Now here we apply the pumvadbhāva operation and we get the form yuva plus zero plus jāyā plus zero. and then we have yuva jāyā as the finally derived compound as the finally derived output and now here we apply the Sūtra jaya niṁ which substitutes a at the end of jāyā then we get yuvajāni then this year gets deleted because of lopo vyor vali| so we have yuva jā ni and now we have the finally derived Bahuvrīhi samāsa output as yuvajāni. Then we add the suffix su to it, we get the form yuvajāniḥ. So in this case, lopo vyor vali 6.1.66 applies and deletes a in Jaya and then also the Sūtra 6.3.34 which we have already studied in detail, this applies at the stage of and substitutes this y by zero and we get the form therefore.

Let us now proceed further and study the next Sūtra 5.4.135 which is gandhasya it utpūtisusurabhibhyaḥ I repeat gandhasya it utpūtisusurabhibhyaḥ. The meaning is the one that follows at the end of the Bahuvrīhi samāsa I the word Gandha, when comes immediately after the words Ut, Puti, Su and Surabhi, is substituted by It, that is i. I repeat, at the end of the Bahuvrīhi Samāsa , the word Gandha, when comes immediately after the words Ut, Puti, Su and Surabhi, is substituted by It, that is i. Here we apply the Sūtra Alontyasya 1.1.52 where the substitution is made in place of the final element of the substituent.

So final a in gandha is substituted by i. There is a statement which says What it means is that the saint or gandha, a guṇa should be a part of the denoted meaning namely guṇin or dravya, puṣpam, salilam, vāyuh, etc. and not āpaṇaḥ, sugandhaḥ, śobhanaḥ gandhāḥ dravyāṇi yasya. That is not the meaning intended over here. So the meaning to be conveyed is one who has good scent and this is referring to a flower and not to the shop in which the flowers are kept for sale So one who has good scent śobhanaḥ gandhaḥ yasya saḥ, this is the Laukika Vighraha and then the Alaukika Vighraha is Su plus Su plus gandha plus Su Samāsa samjñā takes place, Pratyapadika Samjñā takes place. So we apply Supodhatup Pratyapadika Yoho. So we have Su plus zero plus Gandha plus zero. Then when we join them together, we get the form Sugandha. And here we substitute this final A by E in accordance with the present Sūtra . So we get the form Sugandhi. Sugandhi as the finally derived Bahuvrīhi Samāsa output Then we have Sugandhi plus Su and this Su is deleted and this Su is substituted by the Visarga so we get the form sugandhiḥ as the Prathama Ekavachana of Sugandhi Similarly we get udgandhiḥ, pūtigandhiḥ and surabhigandhiḥ as the other forms of the Prathamā Ekavachana of these compounds derived by this particular Sūtra , substituting a at the end by i.

Then let us go to the next Sūtra , that is 5.4.136, which is alpākhyāyām. What it means is, at the end of the Bahuvrīhi Samāsa , the word Gandha, which means small amount, is

substituted by i, that is it. where the tradition says alpaparyāyo gandhaśabdaḥ so when the meaning is the food in which ghee, soup or milk is in small quantity alpam asmin bhojane ghr̥tam or sūpaḥ or kṣīram and then we get the samāsa ghr̥tagandhi, sūpagandhi and kṣīragandhi with the addition of the samāsānta adheśa i at the end ghr̥tagandhi, sūpagandhi and kṣīragandhi. Let's go to the next Sūtra 5.4.137 which is upamānācca. The meaning of this Sūtra is at the end of the Bahuvrīhi samāsa the word Gandha, which comes immediately after a word denoting the standard of comparison, is substituted by i.

I repeat, at the end of the Bahuvrīhi Samāsa, the word Gandha, which comes immediately after a word denoting the standard of comparison, is substituted by it or i. So when the meaning to be conveyed is, one whose scent is like that of the lotus, or one whose scent is like that of the cow dung, so we have Padmasya gandhaḥ iva gandhaḥ Yesya saḥ, or karīṣasya gandhaḥ iva gandhaḥ Yesya saḥ, and then Padma and karīṣa being the standard of comparison or Upamāna, we add the samāsānta adheśa i in place of final a in gandha and we get the finally derived samāsa output namely padmagandhi or karīṣagandhi and padmagandhi and karīṣagandhi will be the prathamā ekavachana let us proceed further to the Sūtra 5.4.138 The Sūtra is pādasya lopah̥ ahastyādibhyaḥ, pādasya lopah̥ ahastyādibhyaḥ. Meaning is, at the end of the bahuvrīhi Samāsa, the word Pāda, which comes immediately after a word denoting the standard of comparison, different than a list of words beginning with Hastin, is substituted by deletion. I repeat, at the end of the bahuvrīhi Samāsa , The word Pada, which comes immediately after a word denoting the standard of comparison, different than a list of words beginning with Hastin, is substituted by deletion.

So here we apply the Sūtra alo'ntyasya|, 1.1.52. And the final a in Pada is deleted. Here is an example. One whose feet are like that of a tiger. When this meaning is to be conveyed, where we have the Laukika Vighraha. This is the Laukika Vighraha and the Alaukika Vighraha is And now we apply the Samāsa samjñā, then we apply the prātipadika samjñā, then we apply Supo dhātu prātipadikayoḥ and we delete both the Supas. So we have vyāghra plus Pada, vyāghra plus zero plus Pada plus zero. And then when we bring them together, we get vyāghra pāda. Now here we apply the Sūtra 5.4.138 and delete the final a in pāda. So we have vyāghra pāda as the finally derived Bahuvrīhi Samāsa output. vyāghra pāda. And then we add the Su Pratyaya after it.

So we have vyāghra pāda plus Su. Then the Su gets deleted because of the Sūtra . And then we apply vyāghra. Vāvasāne and then we get both the forms vyāghrapād ending in d as well as vyāghrapāt ending in t Similarly we have simhapād and simhapāt on whose feet are like that of a lion simhapād and simhapāt. What is this list beginning with Asten? So when the standard of comparison is elephant etc., the Bahuvrīhi Samāsa output is hastipādaḥ and the Prathamā ekaVachana is hastipādaḥ. No deletion takes place. This Sūtra 5.4.138 does not apply. Now here is a list of words

which are part of this Hastyādi. hastin| kaṭola| gaṇḍola| gaṇḍolaka| mahilā| dāsī| gaṇikā| kusūla Let's go to the next Sūtra 5.4.139 kumbhapadīṣu ca The meaning of the Sūtra is The Bahuvrīhi samāsa mentioned in the group of words that begin with kumbhapadī are grammatical. I repeat, the Bahuvrīhi samāsa mentioned in the group of words that begin with kumbhapadī are grammatical.

These words have the final vowel deleted kumbhapadī. They also have a feminine suffix added to them without option. The words are always in feminine gender. These are the features of these words. So we have the words kumbhapadī, śatapadī| aṣṭāpadī| jālapadī| ekapadī| mālāpadī| munipadī| godhāpadī| gopadī| kalaśīpadī| ghṛtapadī| dāsīpadī| niṣpadī| ārdrapadī| kuṇapadī| kṛṣṇapadī| droṇapadī| drupadī| śakṛtpadī| sūpapadī| pañcapadī| arvapadī| stanapadī.

In all these words, the final a is deleted and the feminine suffix is added at the end. Also, pāda has become pād over here.

Let us now go to the next Sūtra . 5.4.140, which is saṁkhyāsupūrvasya. What it means is, at the end of the Bahuvrīhi samāsa, the word pāda, which comes immediately after a word denoting number as well as Su, is substituted by deletion. I repeat, At the end of the Bahuvrīhi samāsa , the word pāda which comes immediately after a word denoting number as well as Su is substituted by deletion. This takes place at the end. So alo'ntyasya 1.1.52 applies and the final a is deleted. So when the Laukika Vighraha is, when the meaning to be conveyed is one who has two legs, The Laukika Vighraha is dvau pādaḥ / trayāḥ pādāḥ yasya saḥ. One who has two or three legs, that is the meaning intended. And the Laukika Vighraha is dvau pādaḥ / trayāḥ pādāḥ yasya saḥ. And then the finally derived samāsa output is dvipād and tripād.

Here saṁkhyā is the Pūrvapada. So we delete the final a in pāda by the application of this particular Sūtra . Similarly, one whose legs are good, when this meaning is to be conveyed, the Laukika Vighraha is śobhanaau Pādaḥ Yasya saḥ. And so, The finally derived compound output is supād where su is the pūrvapada and by the application of this particular Sūtra , we delete the final a in pāda. So we have supād as the finally derived Bahuvrīhi samāsa output. To summarize, the samāsānta-ādeśa is a peculiar operation stated to the Bahuvrīhi samāsa .

It is stated to specific words with specific formal conditions as well as certain semantic conditions. It is also stated optionally after some words and always after some other words. The samāsānta-ādeśa stated 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. It also acts as a condition for addition of feminine suffix. And the important point to be noted over here is that it is stated in the

same adhikāra as samāsānta pratyaya. And it remains a puzzle as to why Paṇini did not state it separately. These are the references.

We continue studying some more samāsānta ādeśas in the next lecture as well. Thank you very much.