

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

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**Week-12**

**Lecture-56**

**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 aim to study the three important type of Samāsas namely Avyayībhāva , Bahuvrīhi and Dvandva. Currently we are focused on the study of the Bahuvrīhi Samāsa. The features of the Bahuvrīhi samāsa can be explained in brief in the form of this equation where we have x and y put in square brackets thereby indicating that they are different independent entities in terms of the word form as well as the meaning as well as the accent There is a plus sign which indicates that they are semantically related and hence the speaker of Sanskrit decides to merge them together and then the process begins and the output generated is XY which is one unit This XY has got three features namely Aikārthya or Ekarthatā, Aikapadya or Ekapadatā and Aikasvarya or Ekasvaratā. Now in this XY none of the letters is marked in the bold characters indicating that the head of this unit lies outside of the constituents or outside of the compound.

That is the feature of the Bahuvrīhi Samāsa. It is called Anyapadārtha Pradhāna. As far as the Avyayībhāva Samāsa is concerned, amongst X and Y, X was marked with the bold characters indicating that X acts as the head of the Avyayībhāva samāsa. In the Tathpuruṣa samāsa Y was marked with bold characters indicating that in the Tathpuruṣa samāsa Y acts as the head of the samāsa.

That is not the case with the Bahuvrīhi samāsa however. The Bahuvrīhi samāsa becomes an adjective, becomes a qualification and qualifies something. Depends

on the number, gender and the case of the qualificand, the Bahuvrīhi Samāsa also gets the number, gender and the vibhakti. In the Aṣṭādhyāyī, Bahuvrīhi Samāsa is stated at different places. The samāsa vidhāyaka are stated from 2.2.23 onwards up to 2.2.28.

2.2.23 is Śeṣo Bahuvrīhi and 2.2.28 is tena saheti tulya yoge. The samāsānta pratyaya vidhāyaka Sūtras are stated in 5.4.113 onwards up to 5.4.160 this particular section. Then the Svara vidhāyaka Sūtras are stated in 6.2, 6.2.1 being Bahuvrīvau Prakṛtya Pūrvapadam, a very important Sūtra and then from 6.2.106 onwards up to 6.2.120 as well as 6.2.162 onwards up to 6.2.177. These are the sections dealing with the Sūtras that state the accent of the Bahuvrīhi Samāsa .

Currently we are focused on the Samāsānta Pratyaya Vidhāyaka Sūtra section 5.4.113 onwards up to 5.4.160. We have already studied the Samāsānta Pratyayas and currently we are also studying the Samāsānta Ādeśa which is stated in this small subsection starting from 5.4.129 up to 5.4.150. We have already studied the initial Sūtras from 5.4.129 onwards up to 5.4.140 in the previous lecture. In this particular lecture, we shall study the remaining Sūtras dealing with the Samāsānta Ādeśa with reference to the Bahuvrīhi Samāsa. First, let us study 5.4.141. The Sūtra is vayasi dantasya datṛ.

Vayasi is the semantic condition, Dantasya is the mention of the substituent and datṛ is the substitute. What this Sūtra means is that at the end of the Bahuvrīhi Samāsa , the word danta which comes immediately after a word denoting number as well as su is substituted by datru when age is denoted I repeat at the end of the Bahuvrīhi samāsa The word dant which comes immediately after a word denoting number as well as after su is substituted by datṛ that is dat when age is denoted vayasi. Now since this substitute is Dat which has got three sounds so it is anekāl and therefore this will replace the entire substituent on account of the Sūtra anekāl śit sarvasya 1.1.55

The substitute Dat is mentioned together with the vowel ṛ which is a marker or it ṛ is part of the pratyāhāra uk and so the ṛ can be said to be a pratyaya with uk as it therefore ugit and therefore the Sūtra ugitacām sarvanāmasthāne'dhātoḥ 7.1.70 has the scope of application in this particular substitute So when the meaning to be conveyed is one who has two teeth. Indicating thereby the age namely that this is a baby, a new born. That would be the alaukika vighraha and the alaukika vighraha would be now the Samāsa samjñā takes place, prātipadika samjñā takes place, so Supo dhātu prātipadikayoḥ is applied and so we have dvi plus zero plus danta plus zero and then we substitute this danta by dat and so we get the form dvi dat.

Now when we use it in the sentence. We have dvidat plus su. Then there is augment na which is added. So we have dvidant plus su. Then su gets deleted. Then ta gets deleted. And finally we have dvidan as the prathamā ekavachana of this particular samāsa. Dvidan. Similarly, one who has good, that is all, teeth, this will be the laukika vighraha. And so by undergoing the same process, we would derive the finally derived samāsa output as sudat.

And the prathamā ekavachana of this would be sudan. This would indicate the age that is the Kumāra which is a young person. When the age is not denoted by the Samāsa, we do not substitute Dat in place of Danta and then we derive the compounds like dvidantaḥ, dvidantaḥ hastī and sudantaḥ dākṣiṇātyaḥ where there is no age indication.

Let us go ahead to 5.4.142 The Sūtra is Chandasi Ca and the meaning is at the end of the Bahuvrīhi Samāsa in the Veda the word Danta is substituted by datṛ, I repeat, at the end of the Bahuvrīhi Samāsa in the Veda, the word Dant is substituted by datṛ, that is Dat, without obviously the conditions mentioned in the earlier rule, Saṁkhyāsupūrvasya, Vayasi etc. So when the meaning is, one whose teeth are leaves, the Laukika Vighraha is pattraṁ dantāḥ yasya saḥ. And so we get the finally derived samāsa output. Similarly, one who has teeth from both sides. We have the finally derived samāsa output. Patradat and ubhayatodat are the two samāsa output in the Vedic language.

Chandasi Ca. Let's go to the next Sūtra 5.4.143 where this samāsānta ādeśa continues. The Sūtra is striyāṁ saṁjñāyām and the meaning is at the end of the Bahuvrīhi samāsa, the word danta is substituted by datṛ when femininity and the term sandhnyā is denoted. I repeat at the end of the Bahuvrīhi Samāsa the word Danta is substituted by Dattru that is Datt when femininity and the term is denoted.

Obviously this Sūtra does not apply to the language in the Vedas. It rather applies to the non-Vedic language. Now here as far as the femininity being denoted, we note that the Sūtra ugitaśca 4.1.6 applies. So for example, when the meaning to be conveyed is a female whose teeth are like that of iron and that is a saṁjñā, then we have the following laukika vighraha. aya iva dantāḥ yasyāḥ sā. aya iva dantāḥ yasyāḥ sā. So we have the alaukika vighraha namely ayas plus su plus danta plus jasa then the samāsa saṁjñā takes place, prātipadika saṁjñā takes place, Supo dhātu prātipadikayoḥ applies so we have ayas plus zero plus danta plus zero as the next step and then this danta gets substituted by data because this is a samāsa denoting a feminine gender and also this is the saṁjñā. Therefore we have ayas and dat and then there is a sandhi that takes place. So we get the finally derived Bahuvrīhi samāsa output namely ayodat.

Then we form the prathamā ekavachana by adding the pratyaya su. So ayodat plus su. Before that we add the feminine suffix gneep by ugita ch for one sex. So we have ayodat plus nīp plus su. Then su gets deleted. So we have ayodat plus ī plus zero. And when we join them together, we get the form ayodatī. Similarly, a female whose teeth are like that of a plowshare and then we get the samāsa output namely and the feminine form would be now when the meaning denoted is one whose teeth are equal or charming and this is not a of somebody. Even though it is in the feminine, we do not apply the substitution and rather we will get the form samadantī as well as snigdhadantī.

Let us proceed further to 5.4.144. The Sūtra is vibhāṣā śyāvārokābhyām. This Sūtra states the operation of substitution optionally. What this Sūtra means is that at the end of the Bahuvrīhi samāsa , the word danta is substituted by datṛ, that is dat optionally, when it comes immediately after the words śyāva means brown and aroka which means not bright and without cavities and when a term is denoted. I repeat at the end of the Bahuvrīhi samāsa the word danta is substituted by datṛ optionally when it comes immediately after the words śyāva and aroka and when a term is denoted.

So we get the following samāsa outputs śyāvadat as well as shyavadant and śyāvadanta the prathamā ekavachana of śyāvadat and śyāvadantaḥ the prathamā ekavachana of śyāvadanta one who has brown teeth similarly one who has bright teeth or one who has teeth without cavities when this is to be conveyed we have arokadan arokadat as the samāsa output and arokadanta being the Prathamā Ekavachana as well as arokadanta optional form with arokadantaḥ as the masculine Prathamā Ekavachana Vibhasha Syavaroka Abhyam Then we go to the next Sūtra 5.4.145 which is agranta, śuddha, śubhra, vrusha, varahebhyaśca. agrāntaśuddhaśubhravṛṣavarāhebhyaśca. What this Sūtra means is that at the end of the bahuvrīhi samāsa , the word danta is substituted by datṛ optionally when it comes immediately after the words ending in agra.

Agra means tip. śuddha which means clean, śubhra which means white, vṛṣa which means bull and Varaha, which means boar. I repeat, at the end of the Bahuvrīhi Samāsa , the word Danta is substituted by datṛ optionally when it comes immediately after the words ending in Agra, śuddha, śubhra, vṛṣa and varāha. So here is an example, one whose teeth are like the tip of the buds. When this meaning is to be conveyed, the Laukika Vighraha would be When this is the Laukika Vighraha, We substitute dant by dat optionally and we get the forms kuḍmalāgradat and kuḍmalāgradanta as the finally derived Bahuvrīhi samāsa output and we get kuḍmalāgradan and kuḍmalāgradantaḥ as the prathamā ekavachana of these optionally derived samāsa forms. Similarly one whose teeth are clean. When this meaning is to be conveyed, we get śuddhadat and

śuddhadanta as the Samāsa outputs and śuddhadan and śuddhadantaḥ are the Prathamā Ekavachana. Similarly, one whose teeth are white and we have the Samāsa śubhradat as well as śubhradanta optionally derived with śubhradan and śubhradantaḥ as the Prathamā Ekavachana.

Then we have one whose teeth are like that of a bull. So we get the samāsa output in the form of vṛṣadat as well as vṛṣadanta and vṛṣadan and vṛṣadantaḥ are the prathamā ekavachana. Similarly, one whose teeth are like that of a boar. So we have the outputs in the format of varahatat and varahadant. and the Prathamā ekavachana is varāhadan and varāhadantaḥ.

We follow the same process outlined earlier, where the Samāsa samjñā takes place, prātipadika samjñā takes place, Supo dhātu prātipadikayoḥ applies and then the substitute Dat applies in place of datṛ or Dant. and then because of there is Numāgama and then Su gets deleted and then finally Ta gets deleted so we get varāhadan and vṛṣadan and śubhradan and śubhradan etc. The commentators say that the mention of Ca in this particular Sūtra is also indicating that there are some other words which are not included in this list but they also undergo the same process and there are some examples like one whose teeth are like that of a snake so we get the compound form ahidat and ahidanta one whose teeth are like that of a rat so we get the forms mūṣikadat and mūṣikadanta. Then we have one whose teeth are like that of a donkey. So we have an finally one whose teeth are pointed.

These are the compounds that are derived. Now let us go ahead and study 5.4.146 which is kakudasyāvasthāyām lopah. What the Sūtra means is the following at the end of the bahuvrīhi Samāsa the word Kakuda meaning hump or peak is substituted by the deletion when avasthā a stage is denoted. I repeat at the end of the bahuvrīhi samāsa the word kakuda which means hump or peak is substituted by deletion when avasthā is denoted. Now this deletion is affected at the end of the word by alontyasya. The next question is what is avasthā? The commentators say kālādikṛtāḥ. The properties of the entities which are made, which are generated by the time, etc.

In this kālādi, the word ādi stands for, as the commentators say, So ādi stands for āhārapariṇāma, etc. the effect of the eating of the food. So the avasthā is the stage in the form of the age etc. which are the properties of the entities that are generated in the course of time as well as the effect of the food etc. So for example, when we have asaṅjātaṁ kakudaṁ yasya saḥ as the laukika vighraha, the samāsa generated would be asaṅjāta kakuda where the final a in kakuda gets deleted.

What it means is *bāla ity arthaḥ* indicating the stage, *avasthā*. *pūrṇaṁ kakudaṁ yasya saḥ* is the *laukika vighraha* and the *saṁāsa* would be *pūrṇakakud* when the hump is fully developed, *pūrṇakakud*. What it means is *madhyamavayā* or *yuvā ity arthaḥ*. Similarly, *unnataṁ kakudaṁ yasya saḥ* is the *Laukika Vighraha* and we get the *saṁāsa* output namely *unnatakakud*.

What it means is *vṛddhavayā ity arthaḥ*. Similarly, *sthūlaṁ kakudaṁ yasya saḥ* is the *laukika vighraha* and we get the *saṁāsa* *sthūlakakud*, *balavān ity arthaḥ*. And finally *yaṣṭiḥ kakudaṁ yasya saḥ* is the *laukika vighraha* and *yaṣṭikakud* is the *saṁāsa* output generated. What it means is *nātisthūlo nātikṛśa ity arthaḥ*. So *sthūlaṁ kakudaṁ yasya saḥ*, *yaṣṭiḥ kakudaṁ yasya saḥ* are the examples where *āhāra, pariṇāma* etc. is indicated. Similarly, we have *śvetaṁ kakudaṁ yasya saḥ* and we get the finally derived form *śvetakakud*. Let's go to 5.4.147. What it means is that at the end of the *Bahuvrīhi saṁāsa*, the word *kakuda* meaning hump or peak is substituted by deletion in the word *trikakut*, denoting the name of a particular mountain. So the peak of the mountain which looks like a hump is also called *kakuda*. When mountain is not to be denoted, we do not delete the final *a* and we say *trikakudaḥ*. Somebody who is having three humps, *trikakudaḥ*. But when the *Parvata* is to be denoted, the final deletion happens and so we get *trikakuda* as the derived from *trikakut parvate*.

This is the *Nipātana Sūtra*. Let us now go to 5.4.148 which is *udvibhyām kākudasya* and the meaning is at the end of the *Bahuvrīhi Saṁāsa* the word *Kakuda*. Now this is the word *kakuda* which means *tālu* or *pallet* is substituted by deletion when it comes immediately after the words *ud* as well as *vi*. I repeat at the end of the *Bahuvrīhi saṁāsa* the word *kakuda* which means *pallet* is substituted by deletion when it comes immediately after the words *ud* and *vi*. So *udgataṁ kākudaṁ yasya saḥ* and we get the form *utkākud* and we get the finally derived compound output namely *vikākud udvibhyām kākudasya*. Let us go to 5.4.149 which is *pūrṇād vibhāṣā*. What it means is, at the end of the *Bahuvrīhi saṁāsa*, the word *kakuda*, meaning *pallet*, is substituted by deletion optionally when it comes immediately after the word *pūrṇa*. So *pūrṇaṁ kākudaṁ yasya saḥ*, whose lump is complete, developed. So this is the *laukika vighraha* and from this the *alaukika vighraha* is derived and then the process of compounding begins and the finally derived compound output would be *pūrṇakākud* as well as *pūrṇakākuda* due to the optional application of the *Sūtra pūrṇād vibhāṣā* *pūrṇakākud* as well as *pūrṇakākuda*. Finally, we have the *suhṛddurḥḍau mitrāmitrayoḥ*.

This is also a *nipātana sūtra*. The *Sūtra* means at the end of the *Bahuvrīhi saṁāsa*, the word *hṛdaya* meaning *heart* is substituted by *hṛd* when it comes immediately after the words *su* and *dur* when the meanings denoted are *friend* and *enemy* respectively. I repeat, at the end of the *Bahuvrīhi saṁāsa*, the word *hṛdaya*,

meaning heart, is substituted by hṛd, when it comes immediately after the words su and dur, when the meanings denoted are friend and enemy respectively. So for example, one whose heart is good, if this is the meaning to be conveyed, then the Laukika vighraha is śobhanam hṛdayam yasya saḥ, And when the meaning to be conveyed is, one whose heart is bad When these meanings are to be conveyed, the process of compounding happens, like su plus su, plus hṛdaya plus su, and then the samāsa samjñā takes place, and the prātipadika samjñā takes place, and both the sups get deleted, so we have su plus zero, plus hṛdaya plus zero. So we have su plus hṛdaya.

And this hṛdaya gets substituted by hṛd and so we have suhṛd. suhṛd means Mītram, a friend. And also durhṛd means Amītram, an enemy, one who is not a friend. So when Mitra and Amitra are not denoted, the words do not get substituted in this particular manner. And we have the words like suhṛdayaḥ kārūṇikaḥ and durhṛdayaḥ coraḥ durhṛdaya need not necessarily mean an enemy one whose heart is bad.

He is a thief. His heart is bad. His thinking is bad. That's all. It doesn't mean that he is your enemy per se You are describing some Cor randomly.

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 some semantic conditions also. It is also stated optionally after certain words and stated 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. It is stated in the Adhikāra Samāsānta Pratyaya. It is stated in the same Adhikāra as Samāsānta Pratyaya which is little puzzling though With this we come to the end of the treatment of the Bahuvrīhi Samāsa which is an extremely important type of Samāsa. Next we start with the remaining type of Samāsa namely Dvandava Samāsa. Thank you very much. Thank you.