

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

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**Week-01**

**Lecture-03**

**Basics of the theory of compound formation in Pāṇinian grammar**

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 lecture, we shall be revisiting the theory of compound formation. This is extremely important to know how Avyayībhāva, Bahuvrīhi and Dvandva Samāsas get formed. This particular theory is called Samartha theory and it is based on the Kāraka theory stated in the Pāṇinian grammar. Both these theories are part of Pāṇinian grammar and this is as simple as that. The theory of compound formation is called Samartha theory and it is based on the Kāraka theory.

This is the simple explanation or simple description of the theory of compound formation in Pāṇinian grammar. what it can be also described as a combination of both Kāraka theory as first input in combination with the Samartha theory to produce an output for the Kāraka theory. So, the Kāraka theory in combination with the Samartha theory will generate an output which will be part of the sentence which will come under the Kāraka theory once again. So Kāraka theory is the input.

In combination with the Samartha theory, the compound is generated as an output and then this Samasa becomes the input for the Kāraka theory once again. This is how the process of compounding can be described in Pāṇinian grammar. What this means is that the input for the process of compounding is a sentence. Vākya in Sanskrit. And a Vākya is made up of Padas.

And Padas are made up of Prakṛti and Pratyaya. a sentence whose parts are padas, they are the input for the process of compounding. This can be also described as the sentential context. So, the sentential context in the form of Padas becomes the input for this particular process and the output of the process of compounding is a Prātipadika I repeat the output of the process of compounding is a Prātipadika and Prātipadika is a nominal root word and then this Prātipadika becomes an input for a sentence through the Kāraka

theory. This is what we meant when we said that Kāraka theory is the input in combination with the Samartha theory compound is generated and then it becomes an input for the Kāraka theory.

So, we repeat that the input for the process of compounding is a sentence and the output of the process of compounding is a Prātipadika. Prātipadika is a nominal root word and this nominal root word becomes an input of a sentence then that sentence further can also become an input for the next level of compounding and the output of this process would be again a Prātipadika and this process can continue recursively. This is unending, at least theoretically, that one sentence becomes an input for the compound and the output generated is a Prātipadika and this Prātipadika once again becomes an input for the Kāraka theory and also the sentence and that sentence can once again become an input of the process of compounding. Let us take an example. Here are the meanings stated on this particular slide. The first two bullets put together are rāma and lakṣmaṇa go.

And here, rāma and lakṣmaṇa are independent meanings. The second bullet says, rāma lakṣmaṇa Go. This is the compound, compound meaning. Then, rāma lakṣmaṇa, which is a compound meaning, is appended with another meaning, Bharat. and we have rāma, lakṣmaṇa and Bharat go.

So rāma and lakṣmaṇa in the first bullet are part of the sentence of rāma and lakṣmaṇa go. So, these two words, these two meanings in the sentence meaning, they become input for the rāma lakṣmaṇa which is the Samāsa meaning. Now this Samāsa meaning is compounded with the other meaning which is part of the sentence and so we have rāma, lakṣmaṇa and Bharat go and then there would be compound meaning once again we will have rāma , lakṣmaṇa, Bharat, Go. Now we have rāma, lakṣmaṇa, Bharat as one unit and śatrughna, Go. And then we can form the compound meaning rāma, lakṣmaṇa, Bharat, śatrughna, Go.

This can continue up to the level the speaker wants. Now these meanings, they are conveyed through the words and then the words will also undergo similar formations. So we have rāmaḥ lakṣmaṇaśca gacchataḥ. And here we have a sentence with four words and rāmaḥ and lakṣmaṇaḥ and Ca which is part of a sentence becomes an input for the process of compounding and rāmalakṣmaṇa is a compound form generated and this Prātipadika rāmalakṣmaṇa then becomes an input for the sentence and so we have rāmalakṣmaṇau gacchataḥ as the sentence. Now | rāmalakṣmaṇau bharataśca gacchanti this is the next set of sentences which conveys the next set of sentences meaning so now rāmalakṣmaṇau which is a compound word is joined by another word bharata now these again can be compounded and we can have rāmalakṣmaṇabharata as one word, as a compound word.

And then we'll have *rāmalakṣmaṇabharatāḥ gacchanti*. So *rāmalakṣmaṇau bharataśca gacchanti*, this is a sentence. So, the sentential context becomes an input. *rāmalakṣmaṇabharatāḥ*. They become input for the derivation of the compound and *Rāma-Lakṣmaṇa-Bharata* is the compound form generated which then becomes an input for the sentence and then we have *Rāma- Lakṣmaṇa -Bharatāāḥ-gacchanti* as the output sentence.

Then this *Samāsa*, *rāmalakṣmaṇabharatāḥ*, this becomes part of the sentence and then *śatrughnaśca* can be joined with it. And then we have *rāmalakṣmaṇabharatāḥ, śatrughnaśca Gacchanti*. This third set of sentences expresses the third set of meaning demonstrated on the previous slide. So now, *rāma*, *lakṣmaṇa*, *Bharata*, *śatrughna*, these get compounded and we have *rāma*, *lakṣmaṇa*, *Bharata*, *śatrughna*, *Gacchanti*. So *rāmalakṣmaṇabharatāḥ, śatrughnaḥ, Ca*, these are part of the sentence.

So this sentence becomes the input. And *rāmalakṣmaṇabharataśatrughna*, this becomes the *samāsa* output, which is a *prātipadika*. And then this becomes part of the sentence and so we have *rāmalakṣmaṇabharataśatrughnāḥ Gacchanti* so *rāmalakṣmaṇabharata śatrughnāḥ* which is an example of a *Dvandva samāsa* can be now said to have Another *Dvandva samāsa*, *rāmalakṣmaṇabharata* in its *Garbha*. *rāmalakṣmaṇabharataḥ* in its turn is an example of a *Dvandva samāsa*, which has *rāmalakṣmaṇau* in its *Garbha*. And *rāmalakṣmaṇau* is an example of a *Dvandva samāsa* which has got *rāmaḥ* and *lakṣmaṇaḥ* as its constituents.

So *rāmalakṣmaṇabharataśatrughnāḥ* can be described as the *Prathamā Bahuvachana* of the *Prātipatika* *rāmalakṣmaṇabharata śatrughna* which matches with *Gacchanti* And this compound, *rāmalakṣmaṇabharata śatrughna*, is a *Dvandva*, which is a *Dvandvagarbha* *Dvandva*. Now this *Dvandva* is also *Dvandvagarbha*. In all, *rāmalakṣmaṇabharata śatrughna* is a *Dvandvasamāsa*, which can be described as *Dvandvagarbha*, *Dvandvagarbha*, *Dvandva*. It can be shown in the form of the following equation. Input is a sentence which has got four words, *W1*, *2*, *3* and *4*.

Now each *W* is made up of root and termination. *R* stands for root and *T* stands for termination. *R1* plus *T1*, *R2* plus *T2*, *R3* plus *T3* and *R4* plus *T4*. Now *W1*, *W2* and *W3* can be compounded together and in fact was compounded together to produce an output in the form of *Wx*. Now this *Wx* will have *Rx* plus *Tx* as its internal structure and this *Wx* can further be compounded with *W4* and *W4* will have *R4* plus *T4* Now *Wx* is *Rx* plus *Tx* now this can be further shown as *R1* plus *R2* plus *Tx*.

In this manner the internal structure of the *Samāsas* can be shown. Now this is an explanation of the equation. So, if the input is sentence which is made up of *W1*, *2*, *3* and *4* and each *W* is made up of *R* and *T* and then *W1*, *2* and *3* they get compounded and the compound output is *Wx* and then it is compounded with *W4* here is an explanation So we

have as the input sentence where is W1, is W2, is W3 and then of course is another word. Then can be rewritten technically as Rāma plus Su, Rāma is R1 and Su is T1. lakṣmaṇa can be rewritten as lakṣmaṇ plus Su, where lakṣmaṇ is R2 and Su is T2.

Ca can be rewritten as Ca plus Su, where Ca is R3 and Su is T3. And gacchata can be rewritten as gam plus tas where gam is R4 and tas is T4. Now W1, 2 and 3 they get compounded and we get the output in the form of a sentence where there is Wx with W4. So Rāma lakṣmaṇa is that WX in which Rāma lakṣmaṇa is the Prātipadika and Au is the Pratyaya So RX is Rāma lakṣmaṇa and TX is Au and R4 plus T4 is the same Gam plus Tas Now this RX can be shown to have R1 and R2, Rāma and lakṣmaṇa and then further internal structure of Rāmaḥ and Lakṣmaṇaḥ can also be shown within this particular structure. Su in Rāma plus Su and Su in Lakṣmaṇa plus Su are the heads of the respective units.

To them are linked the meanings of Rāma and Lakṣmaṇa. These two Su and Su are linked to each other by the speaker and thereby are linked to meanings of two independent words or padārthas and thereby are linked to padas. The interlinked meanings are the input and similarly the interlinked words also are the input and these meanings are merged together and one meaning output is generated also known as samāsārtha and also the words are merged together and one word output is generated which is also known as samāsa. So samāsārtha and samāsa they correspond with each other. This output merged one unit of meaning becomes part of the sentence meaning.

Similarly, this output merged one unit of word becomes part of the sentence and this output is a nominal root also known as a Prātipadika. Now to this Prātipadika is added a termination called Sup, which makes it, namely the Prātipadika, eligible to be used in a sentence in the form of a Pada. This is how we can explain this particular equation and also the internal structure of the Samāsa. The example taken here is that of dvandava Samāsa and similarly examples of Bahuvrīhi and Avyayībhāva can also be shown to be explained in a similar manner. These are the texts referred to.

Thank you very much. Thank you very much. Thank you.