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## Pāṇinian Grammar: An Effective Approach to Samāsa (Compounds) Study with reference to Dharmakīrti's Rūpāvatāra

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### ABSTRACT

*Pāṇinian grammar is a prescriptive and generative grammar that governs every aspect of Sanskrit language. Pāṇini composed the Aṣṭādhyāyī in sūtra-style with eight chapters that are considered the cornerstone of Sanskrit grammar. It is accompanied by excellent commentaries of Patanjali's Mahābhāṣya and Kātyāyana's Vārtikā, which were crucial in transforming the Pāṇinian grammar into a coherent structural path. The composition of the Kāśikāvṛtti of Jayāditya and Vāmana, together with the Nyāsa by Jinendrabuddhi and the Padamañjari by Haradatta broadened the second stage of Pāṇinian grammar by incorporating definitions and commentaries thereon. The Rūpāvatāra of Dharmakīrti is the initiative work of the prakriyā-style of Pāṇinian grammar that formulated grammatical aspects into a subject-wise methodology and is also considered the beginning of the third stage of Pāṇinian grammar. However, the Rūpāvatāra garnered limited attention from the researchers. The Samāsāvatāra of the Rūpāvatāra, which provides the complete forms of compounds, serves as the basis of this research. Regarding the outcomes, Dharmakīrti has employed a pragmatic approach to teach the compound forms in a way that is compatible with beginners of the subject. The research findings will be carried out by paying close attention to explanation techniques, contents, and other peculiarities of each sub-section in samāsāvatāra.*

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## 1. Introduction

Dharmakīrti is known as a Buddhist monk who lived in Sri Lanka during the Polonnaruwa era (Senanayake, 2016, p.54); he is also credited with inventing the “*prakriyā*” style of “*Aṣṭādhyāyī*” grammar by composing the *Rūpāvatāra*. This recast of “*Aṣṭādhyāyī*” framed a turning point in Sanskrit Grammar. As a result, he was followed by various later grammarians, such as Vimalasarasvati, Rāmacandra, Nārāyaṇa Bhaṭṭa and Bhaṭṭoji Dīkṣita, etc., who adapted the same style in their commentaries on the Pāṇinian grammar, which were the most helpful in establishing Sanskrit as one of the most influential languages in the world.

The *Rūpāvatāra* is separated into two parts: the first part deals with crude forms (*prātipadikas*), whereas the second part deals with verb roots (*dhātu*). The chapters in the first part are titled “*avatāra*,” while the second part is titled *dhātupratyayapañchikā*. The first part (*pūrvabhāga*) contains eight chapters; *samjñāvatāra*, *samhitāvatāra*, *vibhaktiyāvatāra*, *avyayāvatāra*, *stripratyayāvatāra*, *kāraḥvatāra*, *samāsāvatāra* and *taddhitāvatāra*. The second part (*uttarabhāga*) of the book *dhātupratyayapañchikā* begins with brief introductions to *anubandhas*, *lakāras*, and two divisions of roots *sakarmaka* and *akarmaka* along with *parasmaipada*, *ātmanepada* and *ubhayapada* etc. The second part contains ten chapters; *sarvadhātukapariḥchēda*, *ārdhadhātukapariḥchēda*, *sanantapariḥchēda*, *yanantapariḥchēda*, *yañlukapariḥchēda*, *hetumannic pratyayamālāpariḥchēda*, *subdhātupariḥchēda*, *tiñvibhaktiyartha* and *kṛidanta* are included in the 2<sup>nd</sup> part of the book. According to the introductory verse, Dharmakīrti has mentioned his aim of the book; “*bālaprabodhanārthamimam, rūpāvatāramalpam sukālāpamrjum kariṣyāmi*” to present the *rupās* to beginners of Sanskrit grammar in a straightforward and consistent manner. As a result, the title of the book is “*rūpānām avatārah rūpāvatārah*”.

*Samāsāvatāra* comes as the seventh chapter in the first section of the *Rūpāvatāra*. As the author aimed in the first section, he explains the compounds and their gradual preparation in this chapter. This *avatāra* deals with the six sections of *Avyayībhāva*, *Tatpuruṣa*, *Bahuvrīhī*, *Dvandva*, *Samāsānta*, and *Alugādisamāsāśryayavidhi* and the sub-sections of *dvigu*, *karmadhāraya*, and *nañ samāsa* are included in *tatpuruṣa*; and *ekaśeṣa* is included in the *Dvandva*.

### 1.1 Literature Review

Numerous Scholars have studied Pāṇinian compound formation considering diverse grammar compositions. Mahavir demonstrates how Pāṇini dealt with the compound formation in various *adhyāyas* in *Aṣṭādhyāyī*. Furthermore, he explicitly explores the determination of conditions of a *vigraha-vākya* and grammatical operations on the formation of compounds (Mahavir, 1986). Another study (Pavankumar, 2015), investigates the procedure of compound formation in the Pāṇinian tradition, exhibiting the basements and some theoretical issues. Also, (Pataskar, 1996), (Bhandare, 1995), and (Palsule, 1952) studied Pāṇinian compound formation, focusing on some divisions and observations. These studies are propounded directly on *Aṣṭādhyāyī* and the famous *prakriyā*-style book of Siddhāntakaumudi of Bhaṭṭojidīkṣita and some other treatises. According to (Lalithambal, 1995), who conducted critical research on Dharmakīrti’s *Rūpāvatāra*, the *samāsāvatāra* of *Rūpāvatāra* is the most valuable part of the work to a student mastering the Sanskrit Language. Though the *Rūpāvatāra* does not deal with all the *sūtras* recorded in *Aṣṭādhyāyī*, it presents a well-organized and comprehensive depiction of compounds. As a result, there is a contrast between the other treatises and the *Rūpāvatāra* on compound explanation and the studies demonstrate the importance of a thorough examination of compound explanation in the *Rūpāvatāra*. Therefore, the primary goal here is to recognize the

structure of the Samāsāvātāra and examine its unique characteristics.

## 2. Materials and Methods

This work focuses on comprehending Dharmakīrti's treatment of compound formation. The textual analysis method is employed in this qualitative research, with an emphasis on primary and secondary sources. Since the Rūpāvātāra is the major source for this study, it was examined as intended. Other texts, such as Aṣṭādhyāyī of Pāṇini and Siddhāntakaumudī of Bhaṭṭojidīkṣita, were also taken into consideration. The pertinent texts and articles from various secondary sources were examined to conclude this research.

## 3. Results and Discussion

### 3.1 Definition of Compound Formation

Dharmakīrti starts the section by giving the definition of Samāsa. Combining sup-inflected words that are compatible with each other is called Samāsa: *atha subantānāmeva padānām parasparasambandhinām samāsaḥ pradarśyate* (Rangacharya, 1927, p.165). Furthermore, he defines that it can happen among the sup-inflected word or sup-associated word that finally gives the result as a sup-inflected word: *so'pi subantavāt subantāśritavācca subantānantaram samkṣepeṇodīśyate* (Rangacharya, 1927, p.165). Dharmakīrti has found a way to enter the subject matter by this definition as Pāṇini explained that the sup-inflected word is compounded with another sup-inflected word.

### 3.2 Classification of Compounds

The four varieties of Samāsās are introduced with their significant characters at the beginning of this section. This classification is named by (Mahavir,1978) as the semantical classification that the post-Pāṇinian grammarians have used. Furthermore, he defines that the first three may be named as

endocentric type (*svapadārthapradhāna*) of constructions and the fourth one as exocentric (*parapadārtha pradhāna*) (Mahavir,1978, p.16).

**Predominating the first constituent called *avyayībhāvaḥ***  
(*pūrvapadārthapradhāno 'vyayībhāvaḥ*)

**Predominating the last constituent called *tatpuruṣaḥ***  
(*uttarapadārthapradhānastatpuruṣaḥ*)

**Some third element, other than the first and last constituents is predominantly called *bahuvrīhi*** (*anyapadārthapradhāno bahuvrīhiḥ*)

**Predominating of both constituents is called *dvandvaḥ***  
(*ubhayapadārthapradhāno dvandvaḥ*)  
(Rangacharya, 1927, p.165)

### 3.3 A Concise Summary of The Contents of Each Section

#### 3.3.1 Avyayībhāva

The indeclinable compound. The indeclinable would be a preposition or an adverb. The first member always is indeclinable while it is predominating the compound.

*Avyayībhāva* compound consists of 35 sūtrās selected from the 1<sup>st</sup>, 2<sup>nd</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 8<sup>th</sup> chapters from Aṣṭādhyāyī. Accordingly, the first four rules are the subordinate compound rules, while one of them is a general rule (*paribhāṣā* sūtra - *samarthaḥ padavidhiḥ* (P. II.1.1), one is *atidesa* sūtra (*subāmantrite parāṅgavatsvare* - P. II.1.2) and two governing rules (*adhikāra* sūtrās - *prākkaḍārāt samāsaḥ* (P. II.1.3), *saha supā* (P. II.1.4). Among the other sūtrās II.1.5,6,7,8,9,10,12,13 and II.1.14 are the general appellation rules of *avyayībhāva* compound which is the former member of the compound words is an indeclinable word. In contrast, the rules of P.II.1.17,18, 19 and

P.II.1.20 are considered as the rules of indicating the former member is a noun-case or an adjective. One is *saṃjñā* rule (*prathamānirdiṣṭam samāsa upasarjanam* (P.I.2.43), and the rule of *hrasva napuṃsake prātipadikasya* (P.I.2.47), which is related to *ajanta napuṃsakaliṅga* is indicated here; that the last letter of an *ajanta prātipadika* becomes a *hrasva* in the context of *napuṃsakaliṅga*. Again, the sūtra of *samāsāntāḥ* (P.V.4.68) is a governing rule for *samāsānta* suffixes mentioned here. Furthermore, the sūtrās of *avyayībhāve śaratprabhṛitibhyaḥ* (P.V.4.107), *nadīpaurṇamāsyāgrahāyaṇībhyaḥ* (P.V.4.110), *napuṃsakādanyatarasyām* (P.V.4.109), and *gireścasenakasya* (P.V.4.112) stand as *samāsānta* suffixes rules. The other remaining ten rules deal with the *Avyayībhāva* compound variously.

### 3.3.2 Tatpuruṣa

When the second member is predominant, it is modified by the first member while it is standing as a noun or noun stem with the relationships created by cases, which is known as *Tatpuruṣa*.

The whole *Tatpuruṣa* section consists of 58 sūtras selected from 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, and 6<sup>th</sup> chapters from *Aṣṭādhyāyī*. *Tatpuruṣa samāsa* relates to 52 sūtras, and among the other six sūtras one is an optional sūtra (*vibhāṣā* (P.II.1.11). The sūtra of *pañcamyāḥ stokādibhyaḥ* (P.VI.3.2) has been mentioned here to indicate the ‘not elision of the ablative case ending after *stoka* before a second member of a compound’ under the *anuvṛtti* of *stokāntikadūrārthakriccharāṇi ktena* (P.II.1.39). The rules of *striyāḥ puṃvadbhāṣītapuṃskādanūn samānādhikaraṇe striyāmapūraṇīpriyādiṣu* (P.VI.3.34) and *na kopadhāyāḥ* (P.VI.3.37) are exception rules. And the rules of *rājadantādiṣu param* (II.2.31), *ekavibhakticāpūrvanipāte* (I.2.44) and *gostriyorupasarjanasya* (P.I.2.48) are appearing here to form the *upsarjana saṃjñā*. Among the 52 sūtras three rules can be

known as *saṃjñā* rules which enjoin with *tatpuruṣa*: *tatpuruṣaḥ* (P.II.1.22), *dvigu*: *saṃkhyāpūrvō dviguḥ* (P.II.1.52), and *karmadhāraya*: *tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ* (P.I.2.42). Three of them are *adhikāra* rules (*tatpuruṣaḥ* (P.II.1.22), *aluguttarapade* (P.VI.3.1), *aluguttarapade* (P.VI.3.1) and the remaining sūtras are operated with the *Tatpuruṣa* compound section including subsections of *karmadhāraya*, *dvigu*, and *nañ*.

### 3.3.3 Bahuvrīhi

An external member which has been moderated by the components dominates the possessive or secondary adjective compound. The first member is always an adjective, a noun, an adverb, or a preposition, while the second is always a noun.

While explaining the *Bahuvrīhi* compound, Dharmakīrti brings up 22 sūtras in total, taken from 1<sup>st</sup>, 2<sup>nd</sup>, and 6<sup>th</sup> *ādhyāyas* from the *Aṣṭādhyāyī* and 16 sūtras of them are operated in *Bahuvrīhi* compounds. Among those rules, *anekamanyapadārthe* (P.II.2.24) is the main *Bahuvrīhi saṃjñā* rule while few other rules stand as *athideśa* rules. The rule of *gostriyorupasarjanasya* (P.I.2.48) is an *upsarjana saṃjñā* rule, *eca igrasvādeśe* (P.I.1.48) is a *paribhāṣā* rule, and *atvasantasyeti* (P.VI.4.14), and *amūrdhamastakāt svāṅgādakāme* (P.VI.3.12) are used as explanation rules.

### 3.3.4 Dvandva

Two or more nouns related to each other are linked by the ‘*ca*’, which is known as an aggregative or copulative compound. Both constituents are predominant.

*Dvandva* compound consists of a total of 27 sūtras and has been taken from the 1<sup>st</sup>, 2<sup>nd</sup>, and 6<sup>th</sup> chapters from the *Aṣṭādhyāyī*. The first sūtra of this section *anekamanyapadārthe* (P.II.2.24), which has been mentioned in the *Bahuvrīhi* compound,

continues. Aphorisms of *sarūpāṇāmekāṣeṣa ekavibhaktāu* (P.I.2.64) and *hasi ca* (P.VI.1.114) are from *ajantapumllīṅgaprakaraṇa* and *svādisandhiprakaraṇa* respectively, which stand as substitute sūtras. All the other 24 sūtras relate to the *Dvandva* compound, while some of them are optionally used with the *Tatpuruṣa* compound, and some are determining sūtras of *upasarjana samjñā*. The sūtra of *cārthe dvandvaḥ* (P.II.2.29) is the *samjñā* sūtra which is the governing section.

### 3.3.5 Samāsānta

*Samāsānta* is the 5<sup>th</sup> section in the *Samāsāvātāra*, consisting of 74 sūtras. It deals with suffixes that are ordained to the end of the compounds without changing their proper meanings. Most of the sūtras have been selected from the 5<sup>th</sup> chapter of the *Aṣṭādhyāyī*, while other sūtras were selected from the 2<sup>nd</sup>, 6<sup>th</sup>, and 8<sup>th</sup> chapters. The first sūtra, *samāsāntaḥ* (P.V.4.68), is an *adhikāra* sūtra and it governs the whole section. Multiple sūtras of this chapter are dealt with the formation of *Bahuvrīhi* compound words, while most of the other sūtras are dealt with the formation of *Tatpuruṣa* compound words. 10 sūtras are obligatory to forming all the compound words related to *Avyayībhāva*, *Tatpuruṣa*, *Bahuvrīhi*, and *Dvandva* compounds.

### 3.3.6 Alugādisamāsāśrayavidhi

The total numbers of the sūtras in the *Alugādisamāsāśrayavidhi* section are 113, taken from the 2<sup>nd</sup>, 6<sup>th</sup>, and 8<sup>th</sup> chapters from the *Aṣṭādhyāyī*. The rules of *aluguttarapade* (P.VI.3.1) - (This rule implies two *adhikāras*; *aluk* – there is no elision and, *uttarapade* – before the second member, while the first *adhikāra* governs up to the sūtra of P.VI.3.24 and the second *adhikāra* governs up to the sūtra of P.VI.4.1), *sarvasya dve* (P.VIII.1.1), and *sut kāt pūrvaḥ* (P.VI.1.135) are standing as *adhikāra* rules. The first part of the section is associated with the rules of *aluk* (not elision

being relevant), and the other part has attached the sūtras with *samāsāśrayavidhi* (some rules reference to compounds). Some sūtras which have been mentioned in previous sections and some sūtras taken from other sections such as *Tadditāvātāra*, *Kārakāvātāra*, etc., appear here as supplement sūtras.

## 3.4 Simplicity and Clear Presentation Of Samāsa Rūpas

‘The forms (*rūpāḥ*) are designed for the beginners of Sanskrit Grammar’ as Dharmakīrti intended in *Rūpāvātāra*. As a result, he has employed some deceptions in his interpretations, such as accurate methods of interpretation, using verses and *vārtikas*, adding auxiliary rules, etc., which will be discussed in this section.

## 3.5 Accurate Methods of Interpretation

### 3.5.1 Commencement with Examples

Dharmakīrti starts the *Avyayībhāva* compound with the example of *up+kumbha* as the first section of *Samāsāvātāra*. He follows the same manner in each dominant chapter as well as in some specific places. In the *tatpuruṣa* compound section he starts ‘*kaṣṭa+śrita iti stithe kaṣṭaśabdāt dvitīyaikavacanam, śritaśabdāt su*’ (*kaṣṭa+am śrita+su*) *kaṣṭm śritaḥ iti vighrahe, vibhāṣā* (P.II.1.16), *tatpuruṣaḥ* (P.II.1.22) *iti vartamāne*, when the components stand as *kaṣṭm śritaḥ*, optionally, when governed by the *Tatpuruṣa* compound it will be compounded by the sūtra of *dvitīyāśritātītapatitagaṭātyastaprāptāpannai ḥ* (P.II.1.24) ‘*dvitīyāntam subantam samartham śritādibhiruttarapadaīḥ saha vibhāṣā samasyate; sa samāsastatpuruṣasajñakaśca bhavati. pūrvavat supo luk; kaṣṭaśabdasya dvitīyeti sūtre prathamānirdiṣṭatvādupasarjanatayā pūrvanipātaḥ; svādhyutpattiḥ; kaṣṭśrito devadattaḥ*’ (Rangacharya, 1927, p.171), when the compatibility is been ready the

second case-affixed words be compounded with *śrita* etc. optionally, it is known as tatpuruṣa samāsa. As the first step, sup affixes be elided; (*kaṣṭa+am śrita+su*), then the word *kaṣṭa* takes the designation of *upasarjana*, and at the same time it is placed in the first position and formed as *kaṣṭaśrita*. He clarifies the compound even further by including two more *vārtikās* to demonstrate its more applicable options; *prātipadikagrahaṇe liṅgaviśiṣṭasyāpi grahaṇam* – the words of like *śrita* etc. can be compounded with feminine case-affixed also e.g., *kaṣṭaśritā* and *śritādiṣu gamigāmyādīnām upasamkhyānam*; *gami gāma* also be added with *śrita*, etc. e.g., *grāmaṃ gamī – grāmagamī*. Other than the main sections, Dharmakīrti starts the subsections and some specific divisions of each section with examples in interpretation.

### 3.5.2 Commencement with Definitions

Dharmakīrti occasionally begins the explanation of sūtras and then gives examples. This method has been used extensively in the *Samāsānta* section. Firstly, he mentions the sūtra *gandhasyedutpūtisusurabhibhyaḥ* (P.V.4.135) and then gives its meaning as ‘*ut pūti su surabhi ityetebhyaḥ parasya gandhaśabdasya ikārādeśo bhavati samāsānto bahuvrīhau*’ the ‘*i*’ is substituted for the final of ‘*gandha*’ when it is preceded by ‘*ut, pūti, su, and surabhi*’ in the bahuvrīhi compound. e.g., *udgandhiḥ, pūtigandhiḥ ityādhi*. He continues the explanation further *gandhasyetve tadekāntagraṇam (vā) ekāntaḥ avibhāgena lakṣyamāṇaḥ guṇavacano gandho grhyate; tena neha sugandhaḥ āpaṇikaḥ*; the word ‘*gandha*’ should be considered when it denotes the attribute only. Therefore, the rule cannot be applied to *sugandhaḥ āpaṇikaḥ*. He adds two more sūtras to clarify the complex structure further; *alpākhyāyām* (P.V.4.136) *alpavācīgandhaśabdasyāpi ikārassamāsānto bhavati bahuvrīhau; ghr̥tasya gandho leśo yasmin tat ghr̥tagandhi bhojanam*; similarly, the ‘*i*’ is substituted to the end of the final word of *gandha* when it means ‘a little.’ e.g.,

*ghr̥tagandhi. upamācca* (P.V.4.137), the ‘*i*’ is substituted to the final of ‘*gandha*’ when it is preceded by *upamāna* (to which it is compared). e.g., *padmasyeva gandho yasya saḥ padmagandhiḥ*.

### 3.5.3 Concise Explanations

Dharmakīrti has attempted to interpret the compound in Rūpāvātāra in clear and concise ways that students can easily understand. He quotes one unique compound word at the end of the *Bahuvrīhi* compound and explains how it can be understood in different compounds as its usage.

*citravidhahapūṣpaphalataruvanopaśobhitody ānabhūmi nagaramityatra bahupadabahuvrīhiḥ. yathā – citrāṇi ca tāni vividhāni ceti viśeṣaṇasamāsaḥ; pūṣpāṇi ca phalāni ceti cārthe dvandvaḥ; tarūṇāṃ vanam taruvanamiti ṣaṣṭisamāsaḥ; citravividhāni pūṣpaphalāni yeṣāmiti bahuvrīhiḥ; citravividhahapūṣpaphalāni ca tāni taruvanāni ceti punarviśeṣaṇasamāsaḥ; upaśobhitati gatisamāsaḥ; citravividhahapūṣpaphalataruvanairupaśobhite ti tṛitīyāsamāsaḥ; udyānasya bhūmiḥ iti ṣaṣṭisamāsaḥ; citravividhahapūṣpaphalataruvanopaśobhitā udyānabhūmiryasminnagare tat citravividhahapūṣpaphalataruvanopaśobhitody ānabhūmi; iti bahupadabahuvrīhiḥ, (Rangacharya, 1927, p.186). The interpretation of this phrase is as follows - *citravidhahapūṣpaphalataruvanopaśobhitody ānabhūmi* (the city adorned with gardened lands, as well as variegated and different kinds of flowers and fruits, forest with trees) is multi-termed *Bahuvrīhi*. And – *citravidhah* (those which are variegated and different kinds) is *viśeṣaṇa* compound, *pūṣpaphala* (flowers and fruits) –is *Dvandva*, *taruvanam* (the forest of trees) is *ṣaṣṭisamāsaḥ*, *citravidhahapūṣpaphala* (in which with flowers and fruits are variegated and different kinds) is *Bahuvrīhi*, *citravidhahapūṣpaphalataruvana* (those which are variegated and different kinds of*

flowers and fruits as well as forests with trees) is *viśeṣaṇa* compound, *upaśobhita* (adorned) is Gati compound, *citravidhapaṣpaphalataruvanopaśobhita* (adorned with variegated and different kinds of flowers and fruits, forests with trees) is *trītiyā* compound, *udyānabhūmi* (the land of garden) is *ṣaṣṭisamāsaḥ*.

Here, the aggregate word of *citravidhapaṣpaphalataruvanopaśobhitody ānabhūmi* is known as a *bahupadabahuvrīhi* compound word. The reason for *bahupada Bahuvrīhi* is the compound word *citravidhapaṣpaphalataruvanopaśobhitody ānabhūmi*, which consists of more than two words. If it is taken as *citrāṇi ca tāni vividhāni ca iti - citravividhāḥ* is a *karmadhāraya* compound word because the qualifying word of *vividha* is compounded with the qualified word of *citra*. And, if taken as *puṣpāṇi ca phalāni ca - puṣpaphalaḥ* is a *Dvandva* compound word. In addition, *tarūṇām vanam - taruvanam* is a *ṣaṣṭī Tatpuruṣa* compound word because the 6<sup>th</sup> case ending *subanta* is compounded with another *subanta* when they are compatible, and the word *tarūṇām* is in the 6<sup>th</sup> case.

Again, if taken as *citravidhāni puṣpaphalāni yeṣām - citravividhānipuṣpaphalāni* is in the *Bahuvrīhi* compound. And *citravidhapaṣpaphalāni ca tāni taruvanāni ca iti - citravividhapaṣpaphalānitaruvanāni* again in *viśeṣaṇasamāsaḥ*. According to the *kugatipādayaḥ* (P.II.2.18), *upaśobhiteti* is a 'gati' compound word.

Additionally, *citravidhapaṣpaphalataruvanairupaśobhite ti* is in the *trītiyā tatpuruṣa* compound. Again, *udyānasya bhūmiḥ - udyānasyabhūmiḥ* is in *ṣaṣṭī Tatpuruṣa*. Finally, *citravidhapaṣpaphalataruvanopaśobhitā udyānabhūmiryasmīnagare* *tat citravividhapaṣpaphalataruvanopaśobhitody ānabhūmi*; is in *bahupadabahuvrīhi* (multi-termed *Bahuvrīhi*).

### 3.5.4 Explanation in Detail

Dharmakīrti's detailed emphasis on some rules is a distinguishing feature of Rūpāvatāra. He has only used it in special circumstances. The sūtra of P.II.1.6 has been interpreted with examples relevant to all its components, in the *Avayayībhāva* compound section. An *avyaya* is compounded in the following senses.

**vi bhaktivacane** – *avyaya* with the meanings of cases *ātmani adhikṛtya - adhyātmam* (the affix 'tac' to the end by *anaśca* (P.V.4.108)

**samīpa** – *avyaya* with the meaning of nearness *kumbhasya samīpam - upakumbham*

**samṛddhi** – *ṛderādhiyam samṛddhiḥ*; exceeding of prosperous; *madrāṇām samṛddhiḥ - sumadram*.

**vṛddhi** – *vigatā ṛddhi vṛddhi*; a lack of prosperity; *gavadikānāmṛdderabhāvaḥ - durgavadikam*

**arthābhāva** – absence; *makṣikāṇām abhāvaḥ - nirmakṣikam*

**atyaye** – destruction; *śītasya atyayaḥ - atīśitam*

**asampratipadārtha** – not according to the moment; *taisṛkasyāyamanupabhogakāla iti - atitaisṛkam*

**prādurbhāva** – *śabdaprādurbhāvaḥ prakāśatā*; exclamation of words is *prādurbhāva pāṇinīśabdo loke prakāśate iti - itipāṇini*

**paścādarthe** – after; *gavām paścād - anugu*

**yathārthāḥ** – *yogyatā vīpsā padārthānativṛttiḥ sādṛśyam ceti yathārthāḥ*; *yathā* is classified into four types, viz., *yogya* (correspondence); *carmanḥ yogyam - anucarma, vīpsā* (repetition); *vācam vācam prati - prativācam, padārthānativṛtti*

(ability); *śaktimanatikramya* – *yathāśakti*, *sādṛśya* (likeness); *sādṛśye yathāśabdḥārthavācākasya avyayībhāva samāso bhavatyeva*; only in the meaning of likeness of ‘*yathā*’ be compounded; *hareḥ sādṛśyam* – *sahari*. *yathā* does not be compounded when it denotes the meaning of non-resemblance by *yathā’sādṛśye* (P.II.1.7).

**ānupūrvya** – precedence; *anuḥyēṣṭam praviśantu bhavantaḥ*.

**yaugapadya** – *yaugapadyamekakālatā*; simultaneously; *cakreṇa eka kāle - sacakram*

**sadṛśa** – *sādṛyam tulyatā*; *sādṛśya* is the similarity; *yathāśabdārthatvenaiva siddhe punaḥ sādṛśyagaranam sādṛśyavataḥ dharmiṇaḥ prādhānyāya* – the similarity was denoted by the word of ‘*yathā*’ but here ‘*sādṛśya*’ predominant of condition; *sādṛśaḥ*

**sakhyā** – *sasakhi*; like a friend.

**sampatti anurūpa** – *sampatti anurūpo ātmabhāvaḥ samṛddheranyaḥ*; here, *anurūpa* is appropriate for oneself and ‘*sampatti*’ means the abundance of success, e.g., *anurūpo brahmabhāvaḥ sabrahma*

**sākalya** – *sākalyamaśeṣatā*; completeness; *tṛṇamapyaparityajya - satṛṇaḥ*

**antavacana** – *anta iti parigrahāpekṣayā samāptirucyate*; here, *anta* means completing of whole for understanding; *paśubandhāntamadhīte iti- sapaśubandham*.

### 3.6 Assisting Verses in Forming the Samāsa Rūpas

Assisting Verses in grammatical explanation is a common system, as the older grammarians used their own compositions such as the *Pāṇinīya śikṣā*, *Mahābhāṣya*, *Vākyapadiya*, *Kāśika*, etc. verses had been used with few intentions as follows:

As an auxiliary (*anuvṛtti*) to the main rules

and to highlight the examples.

Dharmakīrti has used verses in his grammar definitions in the *Rūpavatāra* with the same intentions, and it helps to accomplish his objective of presenting concise *rūpās* easily and regularly to beginners of Sanskrit Grammar. Dharmakīrti has used eight verses on separate occasions in the *Samāsavatāra* section, and some of them will be discussed here.

*saha sākalya sādṛśya yaugapadya samāptiṣu samṛddhau cāpi sampattau sahaśabdadaḥ prakīrtitaḥ*

This verse appears in the *Avyayībhāva* compound section and provides the different connotations of ‘*saha*’ such as ‘*saha*, *sākalya*, *sadṛśya*, *yaugapadya*, *samāpti*, *samṛddha* and *sampatti*’. Dharmakīrti has previously explained all the meanings of ‘*saha*’ with examples and related sūtras. However, he would have tried to remind all of them through this verse again.

Correspondingly, he has used some verses when the meaning of the main sūtra is complicated to comprehend and when it should be explained in detail or added more meanings. The following verse falls under the sūtra of *anekamanyapadārthe* (P.II.2.24), and it is to emphasize the word ‘*aneka*’ in the sūtra, which means ‘more words’ when they end in any case.

*susūkṣmajaṭkeśena sulabhājīnavāsasā putrī parvatarājasya kuto hetorvivāhitā*

‘Why was the daughter of the mountain king married to Siva, who had beautifully delicate-locked hair and a cheap-deer skin dress?’ (Vasu, 1906).

Furthermore, the following verse emphasizes the word *kṣudrajantu* more explicitly under the sūtra of *kṣudrajantavaḥ* (P.II.4.8). In terms of people’s intentions, the word *kṣudrajantu* has several different meanings.



However, the term *kṣudrajantu* refers to a small size animal.

*kṣudrajanturanasthiḥ syādthavā kśudra eva yaḥ*

*śataṃ vā prasṛtau yeṣāṃ kecidānakulādapi*

'*kṣudrajantu* with or without bone is so small that you can fit a hundred of them in your fist. Some people use the term to refer to a creature the size of a mongoose'.

### 3.7 Assisting *Vārtikās* in Forming the *Samāsa Rūpas*

*Vārtikās* can be considered as additional correction, completion, or explanation of the original rules. "*Vārtikās*, are meant to correct, modify, or supplement the rules of Pāṇini wherever they were or had become partially or totally inapplicable (Belvalkar, 1915, p.18)" Dharmakīrti has considered many *Vārtikās*, though his work proceeds in a simple and comprehensive path. In the *avyayībhāva* compound section, Dharmakīrti does not quote any *Vārtikā*. However, in other sections, he has used *Vārtikās* variously. This segment will go over a few of them.

In the *tatpuruṣa* compound section, the *Vārtikā* of *bhayabhītibhītibhīriti vaktavyam*; the words of *bhīta bhīti*, and *bhī* also should be understood here as the fifth case ending word is compounded with the word '*bhaya*' in *tatpuruṣa* compound by *pañcamī bhayena* (P.II.1.37). e.g., *vṛkabhītaḥ, vṛkabhītiḥ*.

Dharmakīrti has provided six *Vārtikās* as additional rules under the *gati samāsa sūtra kugatipādayaḥ* (P.II.2.18) – (In the *tatpuruṣa* compound, the indeclinable '*ku*', the particles called '*gati*', and the preposition '*pra*', etc. are typically compounded with other words) 1. *prādayo gatādyarthe prathamayā* – '*pra*', etc. are compounded with a first case ending word in the sense of '*gata*', e.g., *pragataḥ ācāryaḥ - prācāryaḥ*. 2. *atyādayaḥ krāntādyarthe dvitīyayā* – '*ati*', etc. are compounded with a second case ending word

when the sense of exceeding is indicated. e.g., *ati+su mālā+as - atimāḥ*. 3. *avādayaḥ kruṣṭādyarthe tṛtīyayā* – in the sense of censured the '*ava*', etc. are compounded with a third case ending word. e.g., *avakruṣṭam kokilayā - avakokilaḥ (kākaḥ)*. 4. *paryādayo glānādyarthe caturthyā* – '*pari*', etc., when denotes the sense of disheartened, are compounded with a fourth case ending word, e.g., *pariglānaḥ adhyayanāya - paryadyayanaḥ*. 5. *nirādayaḥ krāntādyarthe pajñamyā* – '*nir*', etc., with the sense of '*krānta*' compounded with a fifth case ending word. e.g., *niṣkrāntaḥ kauśāmbiyāḥ - niṣkauśāmbiḥ*. 6. *ivena saha samāso vibaktyalopaḥ pūrvapadaprakṛtisvaratvaṃ ca vaktavyam* – when a compound occurs with the word '*iva*' the elision of case affix does not happen, and the first word should be pronounced with its correct *svara*. For example, *vāgarthāviva*.

### 3.8 Some Exception Categories of *Samāsavatāra*

*ekaśeṣa* – This section follows the *dvandva* compound as the last portion and consists of seven *sūtras*. As (Singh, 1991) interprets *ekaśeṣa* is a complex construction that, while different from compounds, is considered an exception to the *dvandva* compound. Dharmakīrti starts the section "*athaikaśeṣaḥ*". He continues the reading as '*rāmaśca rāmaśca iti vighrahe rāmarāmau iti dvandve prasakte, sarūpāṇāmekāśeṣa ekavibhaktau* (P.I.2.64) *ityekaśeṣaḥ: rāmau*'- as to the paraphrase of '*rāmaśca rāmaśca*' is formed as '*rāmarāmau*' by the *dvandva* compound rules. However, according to the *sūtra* of P.I.2.64, '*rāmaśca rāmaśca*' is formed as '*rāmau*' because these two words of '*rāmaśca rāmaśca*' have the same form, same case termination and standing together. However, this is applicable when the two different forms deliver one meaning as '*rūpagrahaṇādvirūpāṇāmapī: vakradaṇḍśca kutiladaṇḍśca, vakradaṇḍau, kutiladaṇḍau vā*'. When two words with different genders but the same radical elements are combined,

only the masculine gender is retained by the rule of *pumān striyā* (P.I.2.67), e.g., *brāhmaṇaḥ+brāhmaṇī* – *brāhmaṇau*. Furthermore, the words ‘*pitṛ*’ and ‘*mātr*’ are compounded, and only ‘*pitṛ*’ is retained optionally by the rule *pitā mātrā* (P.I.2.70). Additionally, *tyadādīni sarvairnityam* (P.I.2.72) serves, when the pronouns of ‘*tyad*’ etc. compounded with another noun, the ‘*tyad*’ pronoun is retained, and others are dropped. e.g., *sa ca rāmaś ca – tau*.

**dvirukta** – in the final stage of Rūpāvatāra’s *samāsāntapratyaya*, eleven sūtras were interpreted under *dvirukta*. It is governed by the rule of *sarvasya dve* (P.VIII.1.1). However, many commentators do not consider this part of the compound as intended: “Ācārya’s general remark is that words which are reduplicated are sometimes treated as if they were parts of a compound, though they are by no means compounded under the given rules” (Shastri, 1990, p.205).

*nityavīpsayoh* (P.VIII.1.4) this is explained by Dharmakīrti, “*nitye cārthe vīpsāyām ca yadvartate tasya dve bhavataḥ. ābhikṣṇyamiha nityatā; yām kriya kartā prādhānyena anuparaman karoti tat nityam; nānāvācinām kriyāguṇābhyām yugapadvīpāptumicchā vīpsā*”, the terms that have *nitya* (non-cessation) as their meaning, *chārta* (aggregation) and *vīpsā* (distributive sense) always repeated. Again and again is the ‘*nitya*’. *nitya* refers to the principal action performed by the agent without interruption, and ‘*vīpsā*’ is the agent’s desire to pervade an object with a certain quality through and through. e.g., *nitya – pacatipacati, vīpsā – grāmogrāmo, cārtha – prurṣaḥpuruṣo*.

#### 4. Conclusions and Recommendation

Dharmakīrti is accredited as a well-framed and structural grammarian and as the recaster of Aṣṭādhyāyī. The Samāsāvatāra is one of the chapters that exemplify his straightforward and manifested approach to presenting rūpas. Additionally, it

demonstrates the effectiveness of the prakriyā-style method by breaking down the Samāsa section into subsections and organizing the rules in an applicable manner. Though he has not included all the Samāsa rules in his explanation, as expounded by Pāṇini, he provides the Samāsa rūpas affixing Vārtikā and Verses into explanations as easy to understand to the beginners of Sanskrit grammar as he was expected by composing the Rūpāvatāra

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