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## A critical discussion on "Itaretara" and "Samāhāra" dvandva compound

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### Introduction

Dvandva compound is one of the most significant compound among all the Sanskrit compounds. According to linguists dvandva compound is the pioneer in the history of progression of compounds. Lord Srikrishna told in Geeta "द्वन्द्वसामासिकस्यच". In a dvandva compound both word member get equally importance (उभयपदार्थप्रधानो द्वन्द्वः), probably for this reason lord Srikrishna considered dvandva compound as the Chief compound among all compounds. The Sanskrit word dvandva literally means "two and two", and may be understood to mean something like "a pair" or "a couple", etc. The Sanskrit dvandva compound, also known as a "coordinate compound" or "a copulative compound". In a dvandva, each word member (noun) is considered equally important, or of equal grammatical "value". For the dvandva may simply be understood to be equivalent to a list of nouns linked together with one or several instances of the conjunction 'Ca' (च-and). One must add "ca" (and) after each member word in this compound. Example: "Rāmaḥ ca kṛṣṇaḥca".

चार्थद्वन्द्वः २।२।२९

अनेकसुबन्तचार्थवर्तमानवासमस्यते, सद्वन्द्वः। (सिद्धान्त-कौमुदी)

"Anekamsubantamchārthebartamānamvāsamasyatesadvandvah".

That means several 'suvanta' words implying the sense of 'ca' are compounded optionally and the compound is called a dvandva. The meaning of 'ca' (and) are four.

1. Samuccaya (community of reference) 2. Anwācaya (collateralness of reference), 3. Itaretara (mutual conjunction) and 4. Samāhāra (Aggregate).

Dvandva compound not only created, connecting two words with "ca" (च), the dvandva compound is also created, if those two words are simultaneously related with things (dravya, guṇa and karma). Except simultaneous relation with things (dravya, guṇa and karma), there is no samarthyā and compound is not to be created without samarthapadas. Two individual words are contingent to each other by simultaneous relation with things (dravya, guṇa and karma).

Compound is not available in samuccaya and anwācaya. Because of absence of "samarthyā" (syntactical relation).

Samuccaya is the sense of "ca" when it makes the same predication of several mutually independent matters.

**Example:** 'ईश्वरं गुरुं च भजस्व' (reverence god and guru).

Here is no samarthyā because reverence to god and reverence to guru - this two actions are not possible at the same time. One must be done first and then the other. Here is no compound because this two work are individually connected with verb "reverence" and not contingent to each other also.

Anwācaya is its sense when it states one matter as subordinate to another.

**Example:** 'भिक्षामटागंचानय' (Debadatta, Go for alms and bring the cow).

So going out for begging is the principal action and bring the cow is not a principal action. Both works are not possible in same time. Therefore two works are not contingent to each other here also. So even "ca" is added, it is not a compound.

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Dwandva Compound is possible only in the field of itaretara and samāhāra. Because samāhāra is there. Itaratarā and Samāhāra dvandva compound are being discussed below briefly:

### Itaratarā dvandva compound

In Sanskrit the term itaretara means something like “each other” or “several” or (“severally”). मिलितानामन्वयइतरेतरयोगः। (सिद्धान्त-कौमुदी)

When two or many several members are contingent to each other by simultaneously related with a verb and each several member (subanta) of a dvandva compound is individually important, it is called itaretaradvandva. Example by Bhaṭṭoji Dīkṣit-

"Dhabakhadiraudrṣyate"

In this species each number of words is equally important i.e. has its own independent meaning. "dhaba" is a individual word and "khadira" is another one. Dhaba and khadira are two tree we see at the same time. (Simultaneously see)

Although this two words (dhaba and khadira tree) are basically individual but these two words are contingent to each other by simultaneous view and therefore its has been compounded as a itaretaradvandva.

The declination of the last word of an itaretaradvandva cannot be done until one has first determined which grammatical number is to be used, and which grammatical gender is to be used. In an itaretaradvandva all the members are individually count towards the total grammatical number grammatical number may be either dual or plural, since an itaretara dvandva.

In the case of an itaretara dvandva compound having three words or more, the computation would be simple: the grammatical number would always be three or more.

Also the grammatical gender is determined by the gender of the last word member. Example:

कृष्णरामावागच्छतः।

कृष्ण-रामौआगच्छतः।

Krishna-Rama thetwoarecoming.

(tr/engl) Krishna and Balarama are coming!

In the above example, the word Kṛṣṇa refers to one person, just as the word Rāma also refers to one person. The itaretaradvandva compound कृष्णरामौ (kṛṣṇa-rāmau) is composed of two words: one proper name is Kṛṣṇa and another proper name is Rāma. The total number of word members of this itaretaradvandva compound is two, thus, the last word is declined in the dual: रामौ (Rāmau).

In terms of gender, the itaretaradvandva compound “कृष्ण-रामौ”, here the last word Rama

has received a masculine grammatical gender, therefore राम the last word of the compound is masculine.

In balamanoramatika it is mentioned about itaretaradvandva compound that,

"इतरेतरयोगंलक्षयति--मितितानामिति।

परस्परपेक्षितानांसमुदितानामेकस्मिन्क्रियापदेऽन्वयोयत्र, तत्रेतरयोगः।

परस्परसाहचर्यार्थः प्रत्येतन्वयइत्यर्थः ।

यथाधवश्चखदिरश्चधवखदिराविति। अत्रपरस्परसाहित्यसूचनायचकारद्वयप्रयोगः।"

I.e. in itaretaradvandva compound we see both member of word having a relation each other and those words are connected with a verb, both member words are simultaneously related with the verb.

Debadatta धवश्चखदिरश्च-धवखदिरौदृश्यते

From above example we see that, dhaba and khadira tree are simultaneously seen by debadatta. not seen separately. These trees are seen by debadatta together and these trees are simultaneous with connector "ca".

Also we see in nyastika, the same provision about itaretaradvandva compound that –

"परस्परपेक्षाणामवयवभेदानुगतइतरेतरयोगः,

यथा- देवदत्तयज्ञदत्ताभ्यामिदंकार्यकर्तव्यम्। उभावपितत्कार्यप्रतिपरस्परपेक्षौ।

तथाहितदेकस्याप्यभावेनक्रियते। अवयवप्रधानश्चायमितिद्वित्वाद्द्विवचनंभवति।" in this example debadatta and jaggadatta working together not separately. The work impossible without one of them (debadatta & jaggadatta). Debadatta and jaggadatta both did the work.

Simultaneously. Further said in balamanoramatika that – “तत्रेतरयोगद्वन्द्वेसाहित्यद्रव्यविशेषणम्” thus

धवखदिरौच्छिन्दीति in itaretaradvandva compound साहित्यं। धवखदिरौ is a adjective. Also mentioned same in तत्त्व-बोधिनी tika - "परत्वितरेतरयोगेसाहित्यविशेषणं, द्रव्यं तु विशेष्यं ।"

Certain special field of itaretara dvandva compound discussed briefly below:-

In a dvandva compound of words ending in short "ri" and expressing relationship through study or blood, the anang is the substitute of the ri of the first member (आनङुतोद्वन्द्वेऽङ्।३।२५)

Thus hotāpotārau, here is scholastic connection, but “होताचपोताचनेष्टाचउद्गाताचहोतापोतानेष्टोद्गातारः” -here the anang

replaces the ri of nesto only. Which is followed by the uttarapada "Udgātā" and not the "ri" of hotṛ and potṛ which are not followed by an uttarapada. ‘Mātā ca pitā ca Mātāpitarau’ - here is family connection, ‘pita ca putraścāpitāputrau’ - here is also family connection. The anubṛtti of ‘putre’ is understood here. The word ‘putre’ comes over here at a bound like a frog from the rule “पुत्रेऽन्यतरस्याम्”

(सि. कौ 890), इत्यतो मण्डूकप्लुत्या पुत्रे इत्यनुवृत्तेः। पितापुत्रौ।

The anang is the substituted for the final of the first number in a dvandva compound of the names of the devatās. (देवताद्वन्द्वेऽङ्।३।२६)

Thus – ‘mitrābarunau’.

For the final of agni, is substituted the long "e", when soma of baruna follow in a dvandva (ईदनेःसोमवरुणयोः।३।२७). Thus, ‘agnīścābarunaścāgnībarunau’.

For "dib" is also substituted dibas"(as well as dwābā) when prithibi fallows in a dvandva of the names of devatās (दिवसश्चपृथिव्याम्।३।३०). Thus, “द्यौश्चपृथिवीचदिवस्पृथिव्यौ, द्यावापृथिव्यौ”।

According to the northern grammarians mātāpitārau is a valid form.

This is form by anang substitution of the "ri" of matri (मातरपितरावुदीचाम्।३।३२)

### Samāhāra dvandva compound

In Sanskrit the masculine noun samāhāra means something like “collection” or “aggregation”.

समूहःसमाहारः। (सिद्धान्त-कौमुदी)

The Sanskrit samāhāra dvandva compound, is a compound when the individual members of a compound are implying a group or collection. its declension should always be neuter and it is always singular (नपुंसकैकवचनेसमाहारे). MR kale says about dvandva compound - "samaharadvandva is that species of dvandvas which implies aggregate or the things enumerated in which constitute a complex idea. It is always singular and neuter.”

Like itaretaradvandva in samaharadvandva, two things are contingent two each other with simultaneous relation (jugapat). Example -

"Pāṇī ca pādaū ca pāṇipādamsundaram".

Hands and feet are beautiful.

The two words pāṇī (hands) and pāda (feet) is individual, but these two words are contingent to each other, because beauty of hands and feet is seen at the same time. These two words (hands and feet) are contingent by "sundaram (beautiful)" adjective also.

"Āhāranidrābhayam" does not merely mean food, sleep and fear, but all that characteristics of animal life.

Meaning of the different members is subordinate to the collective sense of the whole compound. i.e. for in a samāhāradvandva an explicit counting is not needed, and not done. Because its grammatical number is always the same. By definition: its grammatical number is always singular and neuter, no matter how many members it has. Example -

सर्वतःपाणिपादमस्ति।

सर्वतःपाणि-पादमस्ति।

There are hands and feet everywhere.

In the above example, the samāhāradvandva 'पाणि-पादम्' (pāṇi-pādām) consists of two noun stems, namely 'pāṇi' (hand) and 'pāda' (foot). It is clear from of this sentence that the compound must stand in the nominative case (अस्ति simply works as a copula), the case termination '-m' signals that it is not an itaretaradvandva.

if it had been an itaretaradvandva, the word 'pāda' would either have been declined in the dual, as 'पादौ' pādau (if 'one hand and one foot'); or, it had been declined in the plural, as 'पादाः' pādāḥ (if 'many hands and many feet').

it is clear that it cannot be an itaretara, and because the '-m' fits with the idea of a terminal word in the neuter singular. Therefore we may say that this is a samāhāra dvandva compound.

In balamanorama tika it is mentioned about itaretara dvandva compound that,

“समूहः समाहारइति परस्परसाहित्यमित्यर्थः। यथासंज्ञापरिभाषयोः समूहः संज्ञापरिभाषमिति। परस्परपेक्षाणामेवतिरोहितावयवभेदः संहतिप्रधानः समाहारः” (Nyāsatika)

Farther said,

“समाहारद्वन्द्वेतुसमूहोविशेष्यम्। यथासंज्ञापरिभाषमित्येतयोःसमूहइतिगम्यते।”

संज्ञापरिभाषमधीयते “इत्यादौसमूहस्यक्रियान्वयस्तुसमूहद्वाराबोधयइत्यलम्।”

The same thing is mentioned in tattabodhinitika,

“समाहारेतुसाहित्यप्रधानं, द्वयविशेषणमितिविवेक्तव्यम्।”

Some special field of samahara compound discussed briefly below -

A samāhāra compound too is singular in number, when it is compounded of words signifying members of the animal body, members of a band of prayers (singer of dancers) and component part of an army (द्वन्द्वश्चप्राणितूर्यसेनाङ्गानाम् २।४।२)

Example: 'पाणिपादम्' -hands and feet (body part).

A samaharadvandva compound of words signifying those animal only, among whom there is permanent enmity (natural antipathy or quarrel) [येषांचविरोधः शाश्वतिकः २।४।९]. Thus 'अहयश्चनकुलाश्च-अहिनकुलम्' (the snake and the mongoose).

But samāhāradvandva not to be created where enmity is not permanent. Example: 'देवासुराः', Here enmity is not permanent.

Samaharadvandva compound of word signifying small animals (very small size animal) [क्षुद्रजन्तवः २।४।८]. Thus, 'यूकालिक्षमिति। यूकाश्च लिक्षाश्चेति विग्रहः।' (the louse and the nit).

Samāhāradvandva compound of words of different genders, denoting names of rivers and countries but not of towns (विशिष्टलिङ्गोनदीदेशोऽग्रामाः २।४।७)

Thus, 'गङ्गा च शोणश्च गङ्गाशोणम्' (the Ganges and the sona).

why do we say "of different genders"?

Observe 'गङ्गायमुने' (the Ganges and the Yamuna), both are feminine gender.

Samāhāradvandva compound of words being the names of trees, wild animals, corn, condiment, grass, domestic beasts, birds and the compounds, 'अश्ववडव' (the horse and the mare), 'पूर्वापर' (the first and the last) and 'अधरोत्तर' (the upper and lower)

[विभाषावृक्षमृगतृणधान्यव्यञ्जनपशुशुकुन्यश्ववडवपूर्वापरधरोत्तराणाम् २।४।१२].

Thus, 'कुशाकाशम्, कुशाकाशाः।' (the kusa grass and the kasa grass).

Samāhāradvandva compounds classed with gabaśwa lending are restricted to samāhāra only in the form they are listed (गवाश्वप्रभृतीनिच २।४।११). Thus 'गवाश्वम्'. The alternative form गोश्व, are not necessarily to be in the samāhāra. Hence गोश्वम् -गोश्वः etc.

Samāhāradvandva compound of words denoting those classes of sudras who have not been expelled from the communion of the higher classes (शूद्राणामनिरवसितानाम् २।४।१०)

Thus, 'तक्षाचअयस्कारश्च-तक्षायस्कारम्' (the carpenter and the blacksmith). But witness 'चाण्डालमृतपाः' etc, with itaretarajoga, because these two are not to be allowed for the use of plates.

(जातिरप्राणिनाम् २।४।६) 'धाना च शङ्कुलिश्च-धानाशङ्कुलि।'

A samāhāradvandva compound of words signifying jāti (genus) when are not names of living beings [जातिरप्राणिनाम् २।४।६]

Thus 'धानाश्चशकुल्यश्चधानाशङ्कुलि' (fried rice and barley cake), this example is drabyajāti because fried rice and barley cake this two are substance. This rules applies to the jātinames of substances and not the jāti names of qualities and actions (guna and kriyājāti). Thus, 'रूपरसौ' (colour and savour) it is not samāhāradvandva because it is gunajāti.

But the compounds like word 'दधिपयसी' (card and milk) are purely itaretaradvandva and can never be samāhāradvandva (नदधिपयाऽदीनि २।४।१४)

In fine we see some comparisons between itaretara and samāhāradvandva compound. it is seen in itaretara dvandva compound that grammatical number is determined by the individual count of each word member and grammatical gender is determined by the gender of the last member word. On the other side we see in samāhāradvandva that grammatical number is always singular there. Unlike the itaretaradvandva, the overall gender of a samahara dvandva compound is not determined by the gender of the last word of the compound. In samāhāradvandva grammatical gender is always neuter.

In itaretara dvandva compound both member words of the whole compound is individually important and those members are contingent to each other and simultaneously implying the whole compound, for example, 'kr̥ṣṇa-rāmauāgacchatah'. Here the word kr̥ṣṇais individual important and so the rama. Two words are simultaneously related to verb and implying the whole compound कृष्णरामौ (kr̥ṣṇa-rāmau) Besides this, Like itaretara dvandva also in samahara dvandva, both member of the whole compound is contingent by simultaneous relation but in samāhāra dvandva we see that, there is importance of collection or aggregation

of the whole compound, for example, 'Pāṇī ca pādaū ca pāṇipādamsundaram'. Here the beauty of the collection of hands (two hands) and feet is seen together, not separately and the collection of hands and feet is important together. This is the main comparison between itaretara and samāhāra dvandva compound.

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