

## Indian Institute of Management & Commerce-Hyderabad

Material for First year (2<sup>nd</sup> sem) Students

### Subject- Sanskrit - Unit-5- Grammar (व्याकरणम्)

#### समासाः (Compounds)

एकपदीकरणं समासः(Condensing into one word is compound), समसनं समासः (condensing is Compound), विभिन्नार्थ-द्वोतकयोः द्वयोः पदयोः एकार्थप्रतिपादनाय एकपदत्वकल्पनं समासः (Making two or more different meaningful words into one word to propose only one meaning is called as compound) these are the definitions of a Compound.

For Example - देशे भक्तिः = देशभक्तिः devotion on/in country .

The two words will become into one word, here, as a compound-word. The meaning given by both of the words, will also be given by the compound-word. Before it was told by two words, but now, after becoming into compound-word, by **one-word** only the same meaning is told. This the actual use of compounds. From our childhood we have been studying these samaasaas (compounds), but the purpose of these compounds is not exactly known. In the examinations some compound-words are being given & the students are being asked to write the Vighraha vaakya (to divide the compound into many words). But the students are not knowing that why that word should be divided into many words(writing vighraha vaakya). They think it as- just to get marks & forget it. But actually it should be asked in the examinations to write that a long sentence should be condensed into one word. Because the actual usage of compounds is to condense a long sentence into one word by which the time, space, energies... are saved. Because in literature, when writing a poem, if one letter is also condensed that is more for poets. So by less words more meaning should be conveyed, for that compounds are more essential. Okay , now for exams we have to prepare for some compounds to write the **Vighraha vaakya (describing sentence)** and **Samaasa name**. Now we discuss about some compounds for exams.

In a compound-word minimum two words are seen which are condensed into one word. For example – see one Compound-word **राजधर्मः**

The **vighraha vaakya** of this word is **राज्ञः धर्मः** (Raja's Duty/righteousness ). Here **राज** and **धर्म** are two words which became into one Compound-word. In a compound-word the first word is called as Purva padam (**पूर्वपदम्**), the second word is called as Uttara padam (**उत्तरपदम्**) in Samaasaas(समासाः). Based on these Purvapadam & Uttarapadam, and the importance given to them , the samaasaas are mainly divided into four parts. They are

- | समास-नाम ( Name of Samaasa )                 | निर्वचनम् (Definition/Rule) |
|--|-----------------------------|
| 1. अव्ययीभाव-समासः(Avyayee bhaava samaasa) - | पूर्वपदार्थप्रधानः          |
| 2. तत्पुरुष-समासः (Tatpuruasha samaasa ) -   | उत्तरपदार्थप्रधानः          |

3. द्वन्द्व-समासः (Dwandwa Samaasa) - उभयपदार्थप्रधानः  
 4. बहुव्रीहि-समासः(Bahuvreehi Samaasa) - अन्यपदार्थप्रधानः

1. अव्ययीभाव-समासः(Avyayee bhaava samaasa) – the definition of this Samaasa is पूर्वपदार्थप्रधानः अव्ययीभावः । In this samaasa the importance is given to Purva padam of the compound-word and to it's meaning. The first word will be always an **indeclinable** (Avyaya). It will form a Compound word with a Subanta (another shabda). These avyayaas may be in 17 types of meanings. For each type of Avyaya's meaning the examples are given. The 17 Avyaya-Arthaas are also given in the text book.

See one example for this samaasa, how it is being formed.

**यथाशक्ति = शक्तिम् अनतिक्रम्य**

Here the word यथा is in the position of Purva padam and also an Avyaya(indeclinable), शक्तिः is in the position of Uttara Padam and a Subanta (Shabda:). The Avyaya यथा having contact with the Subanta शक्तिः form the compound-word यथाशक्ति. The Visarga in will disappear and the total compound-word will become an avyaya (**अव्ययीभावः**). That's why it is called as Avyayee Bhaava Samasa. And the meaning of this Compound word is **not crossing the limit of strength /power (शक्तिम् अनतिक्रम्य)**. It means **according to the strength**. Here the total meaning is based on the word यथा . The importance is given to the word यथा and the meaning of this word, which is also a purvapadam. So the importance is given to the purva padam and the meaning of Purva padam, and the Purva padam is an avyaya, so it is called as Avyayeebhava Samaasa. The avyayaas used here are अधि, उप, सु , दुः, निस्, निर्, अति, इति, अनु, प्रति, परा .....etc. Actually these are all prefixes. But these are also come under indeclinables (avyayaas) only. Because these are not having the 24 forms in all Vibhaktees , these are called as Avyayaas (indeclinables)only. These Avyayaas will join with Subanta(Shabdas) to form compound-word in 17 Vibhakti-meanings. They are given in the definition of Avyayee bhava samaasa as below.

अव्ययं विभक्ति समीप समृद्धि व्युद्धि अर्थाभाव अत्यय असम्प्रति शब्दप्रादुर्भाव  
 पश्चाद् यथा आनुपूर्व्यं यौगपद्य सादृश्य सम्पत्ति साकल्य अन्तवचनेषु। इदम् अव्ययीभावसमासस्य सूत्रम्।  
 (this will not be asked in the exams.)

Now observe , understand and byheart the the examples to write in exams. You have to remember the compound word, vigraha vaakya & Samaasa name.

समस्तपदम् Compound- word	विग्रहवाक्यम् Describing(eloborate d) Sentence	अर्थः Meaning of Vaakyam	अव्ययः indeclin able	अव्ययार्थः Meaning of Avyaya used in purvapada
अधिहरि	हरौ इति	in Hari	अधि	विभक्त्यर्थः undevided
उपकृष्णम्	कृष्णस्य समीपे	near Krishna	उप	समीपार्थे near
उपलोचनम्	लोचनयोःसमापे	near eyes	उप	समीपार्थे near
सुमद्रम्	मद्राणां समृद्धिः	Abundance of Madra-desh- nivaasees	सु	समृद्धिः-अर्थे abundance
दुर्यवनम्	यवनानां व्यृद्धिः	Bad situation of yavanas	दुर्	दुर्गतिः-अर्थे bad Situation
निष्कण्टकम्	कण्टकानाम् अभावः	lack of thorns	निस्	अभावार्थे lack of
निर्मक्षिकम्	मक्षिकानणाम् अभावः	lack of flyes	निर्	अभावार्थे lack of
निष्पापम्	पापानाम् अभावः	lack of sins	निस्	अभावार्थे lack of
अतिहिमम्	हिमस्य अत्ययः	distruction of ice	अति	अत्ययःdistruction
अतिनिद्रम्	निद्रा सम्प्रति न युज्यते	untimely sleeping	अति	असम्प्रति untimely
इतिहरि	हरिशब्दस्य प्रादुर्भावः	generation of word Hari	इति	शब्दप्रादुर्भावः
अनुगङ्गम्	गङ्गायाःपश्चात्	behind the ganga	अनु	पश्चात् after
अनुरूपम्	रूपस्य योग्यम्	according to form	अनु	योग्यार्थे correct
प्रत्यहम्	अहनि अहनि	every day	प्रति	वीप्सार्थे to say again
प्रत्यक्षम्	अक्षणोः प्रति	infront of each eye	प्रति	वीप्सार्थे to say again
परोक्षम्	अक्षणोः परम्	In absency of eyes	पर	वीप्सार्थे to say again
यथाशक्ति	शक्तिम् अनतिक्रम्य	not crossing one's own strength	यथा	अनतिवृत्तिः not crossing
यथाविधि	विधिम् अनतिक्रम्य	not crossing one's Own duty/fate	यथा	अनतिवृत्तिः not crossing
शाकप्रति	शाकस्य लेशः	Small quantity of curry	प्रति	लेशः little
सूपप्रति	सूपस्य लेशः	Small quantity of soup (Daal)	प्रति	लेशः little
अनुज्येष्ठम्	ज्येष्ठस्यआनुपूर्व्येण	Following the series of Elderliness	अनु	आनुपूर्व्यम् following

सचक्रम्	चक्रेण युगपत्	with wheel, at once	सह/स	यौगपद्यम् at once
सतृणम्	तृणमपि अपरित्यज्य	Even without leaving the grass	सह/स	साकल्यम् along with
साग्नि	अग्निपर्यन्तम् अधीते	studying till the end of agni	सह/स	अन्त till the end of

Byheart the first & second columns of above table for exams. Remaining columns are for understanding the samaasa.

2. **तत्पुरुषसमासः** – उत्तरपदार्थप्रधानः तत्पुरुषः। In this samaasa the uttarapada and it's meaning will be given importance. this Tatpurusha samsaasa is mainly divided into four parts. They are  
1. सामान्यतत्पुरुषः(व्यधिकरणतत्पुरुषः) 2. नञ् तत्पुरुषः 3. कर्मधारय-तत्पुरुषः 4. द्विगु-तत्पुरुषः

1. **सामान्यतत्पुरुषः(व्यधिकरण-तत्पुरुषसमासः)** – In this samaasa the two words which are in Vighraha Vaakya will not be in same Vibhaktee. They will be different. That's why it is called as Vyadhikarana Tatpurusha (व्यधिकरणतत्पुरुषः). In this samaasa the division is done according to vibhaktees. Based on the Vibhaktee of Purvapada it is divided into Seven samaasas with seven Vibhakti-names. They are प्रथमा-तत्पुरुषसमासः, द्वितीया-तत्पुरुषसमासः, तृतीया-तत्पुरुषसमासः, चतुर्थी-तत्पुरुषसमासः, पञ्चमी-तत्पुरुषसमासः, षष्ठी-तत्पुरुषसमासः, सप्तमी-तत्पुरुषसमासः. Now observe the examples with meanings.

समासनाम samasa name	समस्तपदम् compound-word	विग्रहवाक्यम्	अर्थः Meaning of Vighraha vaakya
<b>प्रथमा-तत्पुरुषसमासः</b>	अर्धपिप्पली	अर्धं पिप्पल्याः	Half of pippali
	पूर्वकायः	पूर्वं कायस्य	Front part of body
	अर्धर्चम्	अर्धम् ऋचः	Half of rik(mantra)
	उत्तरकायः	उत्तरं कायस्य	Back side of body
<b>द्वितीया-तत्पुरुषसमासः</b>	कृष्णश्रितः	कृष्णं श्रितः	The person who sheltered at Shri Krishna
To, towards	अन्नबुभुक्षुः	अन्नं बुभुक्षुः	Hungry towards rice
	मुहूर्तसुखम्	मुहूर्तं सुखम्	Comfort till one muhurtam (24 minutes)
	ग्रामगतः	ग्रामं गतः	The person who Reached the village
<b>तृतीया-तत्पुरुषसमासः</b>	शङ्खुलाखण्डः	शङ्खुलया खण्डः	Cut by shankhula ( )
By , with , through	धान्यार्थः	धान्येन अर्थः	Money (came) by Crop

	मासावरः	मासेन अवरः	Younger by one month
	मासपूर्वः	मासेन पूर्वः	earlier by one month
	विद्यानिपुणः	विद्यया निपुणः	Skilful by education
	पितृसदृशाः	पित्रा सदृशाः	(The sons who are) Similar with father
	हरित्रातः	हरिणा त्रातः	Protected by Hari
	दध्योदनः	दध्ना ओदनः	Rice by curd (made of curd)
<b>चतुर्थी-तत्पुरुषसमासः</b>	यूपदारु	यूपाय दारु	Wood pole for Yagna
For , to	कुण्डलहिरण्यम्	कुण्डलाय हिरण्यं	Gold for ear-ring
	गुरुदक्षिणा	गुरवे दक्षिणा	Offering for Guru
	भूतबलिः	भूतेभ्यः बलिः	Food for Pancha MahaaBhutas/ food for living beings
	गोसुखम्	गवे सुखम्	Comfort for cow
	गोरक्षितम्	गवे रक्षितम्	Protected for cow
<b>पञ्चमी-तत्पुरुषसमासः</b>	सिंहभयम्	सिंहात् भयम्	Fear from lion
From	वृश्चिकभीः	वृश्चिकात् भीः	Fear from scorpion
	व्याघ्रभीतः	व्याघ्रात् भीतः	Fear from tiger
	पापभयम्	पापात् भयम्	Fear from sin
	सुखापेतः	सुखात् अपेतः	Distanced from comfort
	चेरभयम्	चोरात् भयम्	Fear from thief
	अश्वपतितः	अश्वात् पतितः	Fallen from horse
<b>षष्ठी-तत्पुरुषसमासः</b>	कृष्णभक्तः	कृष्णस्य भक्तः	Devotee of Krishna
Of , 's	राजपुरुषः	राज्ञः पुरुषः	King's person (person of King)
	देवपूजकः	देवानां पूजकः	Prayor of Deities
	वक्षमूलम्	वृक्षस्य मूलम्	Root of tree
	मिथिलानाथः	मिथिलायाः नाथः	King of Mithilaa
	सीतापतिः	सीतायाः पतिः	Husband of seethe
	राजदूतः	राज्ञः दूतः	Ambassador of King

सप्तमी-तत्पुरुषसमासः	अक्षशौण्डः	अक्षेषु शौण्डः	Skilled in dice-playing
In	कर्मकुशलः	कर्मणि कुशलः	Perfect in work
	ईश्वराधीनम्	ईश्वरे अधीनम्	(In the control of god)
	आतपशुष्कः	आतपे शुष्कः	dried in Sunshine
	कार्यदक्षः	कार्ये दक्षः	Perfect in work
	आश्रमवासः	आश्रमे वासः	Stay in hermitage
	स्थालीपक्वः	स्थाल्यां पक्वः	Cooked in vessel (sthaalee)/cooker

2. **नञ्-तत्पुरुष-समासः** – In this samaasa, mostly the first letter will be अ or अन् . and this letter is used in the meaning “not”(negative). To denote this the letter न is used in the vigraha vaakyam. That’s why this samaasa is named as नञ्-तत्पुरुष-समासः. And the uttarapada and it’s meaning will be given importance. Observe the examples given below.

1. अब्राह्मणः – न ब्राह्मणः (not a Brahmin or non-brahmin)
2. अनश्वः (अन् अश्वः) – न अश्वः (not a horse/non-horse )
3. अधर्मः – न धर्मः (not dharma/ non-dharma)
4. अनुदारः (अन् उदारः) – न उदारः (not a helpful person)
5. अपरिग्रहः – न परिग्रहः (not taking anything from others / non-taking)
6. अनिच्छा (अन् इच्छा) – न इच्छा (not having interest/like/ non-interest)
7. अज्ञानम् – न ज्ञानम् (not having knowledge/ non-knowledge)

3. **कर्मधारय-तत्पुरुष-समासः** – In this samaasa the two main words (the purva pada & uttarapada taken from compound-word) used in Vigrahavakya will be in same vibhaktee always. (That’s why this samaasa is also called samaana-adhikarana samaasa). That means for both of these words all linga-vachana-vibhaktees are same. And uttarapada and it’s meaning is given importance.

See for example – **कृष्णसर्पः** – कृष्णः च असौ सर्पः च . here in this samaasa Krishna is purva pada, sarpa is uttarapada. Both words are used in vigraha vaakya with same vibhaktee, same linga & same vachana (number). So it is in samaana-adhikarana. So it is in karma-dhaaraya samaasa. On the basis of the words विशेषण-विशेष्य-उपमान-उपमेय This samaasa is divided into 7parts. They are

1. विशेषणपूर्वपद-कर्मधारयसमासः
2. विशेषणोत्तरपद-कर्मधारयसमासः (विशेष्योत्तरपद-कर्मधारयसमासः)
3. विशेषणोभयपद-कर्मधारयसमासः
4. उपमानपूर्वपद-कर्मधारयसमासः
5. उपमानोत्तरपद-कर्मधारयसमासः
6. सम्भावनापूर्वपद-कर्मधारयसमासः
7. अवधारणापूर्वपद-कर्मधारयसमासः

समासनाम name	samasa	समस्तपदम् Compound-word	विग्रहवाक्यम्	अर्थः Meaning of Vighraha vaakya
विशेषणपूर्वपदकर्मधारयः		कृष्णसर्पः	कृष्णः च असौ सर्पः च	This is black and serpent also
		रक्तलता	रक्ता च सा लता च	This is red and a creeper also
		नीलोत्पलम्	नीलं च तत् उत्पलं च	This is blue and utpala flower also
विशेषणोत्तरपद (विशेष्य पूर्वपद)कर्मधारयः		वैयाकरणखसूचिः	वैयाकरणः च असौ खसूचिः च	He is a grammarian and sees into sky
		गोपालबालः	गोपालः च असौ बालः च	He is a cattle-guard and a boy also
		मयूरव्यंसकाः	मयूराः च ते व्यंसकाः च	These are peacocks and cheaters also
विशेषणोभयपदकर्मधारयः		शीतोष्णम्	शीतं च तत् उष्णं च	This is cold and hot also
		कृष्णश्वेतः	कृष्णः च असौ श्वेतः च	This is black and white also
		स्नातानुलिप्तः	स्नातः च असौ अनुलिप्तः च	He has done his bath and decorated with scents.
		कृताकृतम्	कृतं च अकृतं च	It is done and not done also.
		शुक्लकृष्णः	शुक्लः च असौ कृष्णः च	It is white and black also.
उपमानपूर्वपदकर्मधारयः		घनश्यामः	घनः इव श्यामः	He is black like Cloud
इव		कम्बुग्रीवा	कम्बु इव ग्रीवा	Neck like conch-shape (marked with three lines)
		चन्द्रमुखम्	चन्द्रः इव मुखम्	Face like moon
उपमानोत्तरपदकर्मधारयः		पुरुषव्याघ्रः	पुरुषः व्याघ्रः इव	A man, like a tiger
इव		मुखकमलम्	मुखं कमलम् इव	Face , like a lotus
		नरसिंहः	नरः सिंहः इव	Man, like a lion
		पुरुषर्षभः	पुरुषः ऋषभः इव	Person , like an ox
		कपिकुञ्जरः	कपिः कुञ्जरः इव	Monkey , like an elephant
सम्भावनापूर्वपदकर्मधारयः		तमालवृक्षः	तमालः इति वृक्षः	Tamala named tree

इति	विन्ध्यपर्वतः	विन्ध्यः इति पर्वतः	Vindhya named mountain
	अयोध्यानगरी	अयोध्या इति नगरी	Ayodhya named city
अवधारणापूर्वपदकर्मधायः	विद्याधनम्	विद्या एव धनम्	Education only money.
एव	अविद्याशृङ्खला	अविद्या एव शृङ्खला	Non-education is only binding
	मुखचन्द्रः	मुखम् एव चन्द्रः	Face only(itself) moon
	शीलधनम्	शीलम् एव धनम्	Character is only(itself) money

4. **द्विगु-तत्पुरुषसमासः** – संख्यापूर्वः द्विगुः । In this samaasa the purva-pada will be always a number. For example- **त्रिभुवनम् – त्रयाणां भुवनानां समाहारः** – (collection/group of three planets) Here the purv pada is a number. And uttarapada **bhuvana** is given more importance. Observe some examples given below from textbook.

1. पञ्चगवम् – पञ्चानां गवां समाहारः – group of five cows
2. त्रिभुवनम् – त्रयाणां भुवनानां समाहारः – group of three planets
3. नवरात्रम् – नवानां रात्रीणां समाहारः – group of nine nights
4. पञ्चरात्रम् – पञ्चानां रात्रीणां समाहारः – group of five nights
5. पञ्चवटी – पञ्चानां वटानां समाहारः – group of five 'vata'-trees
6. षण्मातुरः – षण्णां मातृणाम् अपत्यं पुमान् – son of six mothers

**गतिसमासः** –

शुक्लीकृत्य – अशुक्लं शुक्लं कृत्वा – having done non-white colour into white

पटपटाकृत्य – पटत् पटत् इति कृत्वा – having done with the sound “patath- patath”

**प्रादिसमासः** –

प्राचार्यः – प्रगतः आचार्यः – progressed teacher (PROGRESSIVE TEACHER)

सुपुरुषः – शोभनः पुरुषः – good person

कुपुरुषः – कुत्सितः पुरुषः – bad person

**उपपदसमासः** –

कुम्भकारः – कुम्भं करोति इति – because he makes pot, he is called as pot maker

भूधरः – भूमिं धरति इति – because he wares the earth he is called as bhudhara



3. **द्वन्द्वसमासः** – उभयपदार्थप्रधानः द्वन्द्वः। In this Dandwa Samasa the importance is given for both of Purva Pada, Uttara Pada and for their meaning also. चार्थे द्वन्द्वः इति अस्य समासस्य सूत्रम् । here cha-arthe means in the meaning of **And**. Here (**cha = And**). This cha can be used in four meanings . those are (चार्थाःअर्थात् ) समुच्चय-अन्वाचय-इतरेतरयोग-समाहाराः।

द्वन्द्व means two. An example for this samaasa is रामकृष्णौ = रामःच कृष्णःच (Rama and Krishna )  
द्वन्द्वसमासः त्रिविधः Dwandwa samaasa is divided into three types

1. इतरेतरयोगद्वन्द्वः 2. समाहारद्वन्द्वः 3. एकशेषद्वन्द्वः

**इतरेतरयोगद्वन्द्वः** - In the this samaasa individually (single) each and everybody is taken into consideration.

रामकृष्णौ = रामः च कृष्णः च = Rama and Krishna (each of both )

रामलक्ष्मणौ = रामः च लक्ष्मणः च = Rama and Lakshmana (each of both)

भीमार्जुनौ = भीमः च अर्जुनः च = Bheema and Arjuna (each of both)

पत्रपुष्पफलाणि = पत्रं च पुष्पं च फलानि च = leaf and flower and fruits (each of all)

**समाहारद्वन्द्वः** – In this samaasa groups or quantities are taken into consideration. And grouping of groups is told in the samaasa. Here the group-word denoted with **samaahaara**.

पाणिपादम् = पाणी च पादौ च = two hands and two legs & their group

मार्दङ्गिकापाणविकम् = मार्दङ्गिकाः च पाणविकाः च = the Mrudangists , Panavists & their group

रथिकाश्वारोहम् = रथिकाः च अश्वारोहाः च = the chariot-drivers and Horse-riders and their group

शीतोष्णम् = शीतं च उष्णं च = cold and hot and their mixture type of weather

**एकशेषद्वन्द्वः** – Even though if there are two , but they are considered as only one, then that is treated as Eka Shesha Samaasa. For example in English- mother and father both are told with one word 'Parents'

पितरौ = माता च पिता च = mother and father (both)

श्वशुरौ = श्वश्रूः च श्वशुरः च = Aunt and Uncle (both)

दम्पती = जाया च पतिः च = wife and husband (both)

शिवौ = शिवा च शिवः च = Shiva and Parvati (both)

4. **बहुव्रीहिसमासः** – अन्यपदार्थप्रधानः बहुव्रीहिः। *Anya-pada-arth-pradhaanah*. Here neither the purvapadam nor the uttarapadam will be given importance. Otherthan these two words some other meaning will be given importance.

For example चक्रपाणिः = चक्रं पाणौ यस्य सः (विष्णुः) = the person who is having wheel in his hand.

Here the purva pada is chakram which means wheel. Uttarapadam is Pani which means hand. Then the word becomes in English is wheel-hand. It cannot give the actual meaning of the compound word chakrapani. So the person who is having wheel in his hand is nothing but Lord Vishnu. So that should be taken into consideration.

This bahuvreehi Samaasa is divided into seven sub-parts.

1. द्विपद-बहुव्रीहिः 2. बहुपद-बहुव्रीहिः 3. सहपूर्वपद-बहुव्रीहिः 4. संख्योत्तरपद-बहुव्रीहिः
5. संख्योभयपद-बहुव्रीहिः 6. व्यतिहारलक्षण-बहुव्रीहिः 7. दिगन्तरलक्षण-बहुव्रीहिः

1. **द्विपद-बहुव्रीहिः**:- in this samaasa, only two words are used in compound-word(samasta pada). See some examples here. The meaning of some other word, will be given importance. Observe them. English translation for Vighrahaaakyam is also given.

	समस्तपदम् (compound-word)	विग्रहवाक्यम्	Meaning of Vighraha vaakya (First word to word meaning) , then the general meaning in English	Actual Meaning
1	चित्रगुः	चित्राः गावः यस्य सः	(Surprising cows whose he) the person who is having Surprising cows	गोपः (cattle-guard)
2	प्राप्तोदकः	प्राप्तम् उदकं यं सः	(Reached water whom he) to which the water reached that	ग्रामः village
3	भुक्तोदनः	भुक्तम् ओदनं येन सः	(Eaten rice by whom he) by whom the rice was eaten , he	राजा King
4	ऊढरथः	ऊढः रथः येन सः	(Ascended chariot by whom he ) by whom the chariot was ascended, he	पुरुषः person
5	दत्तपशुः	दत्तः पशुः यस्मै सः	(Given cow for-whom he) for whom the cow was given , he	ब्राह्मणः Brahmin
6	उद्धृतशरः	उद्धृताः शराः यस्मात् सः	(Taken arrows from-which that) from which the arrows are taken	तूणीरः Arrow-holder
7	महाबलः	महत् बलं यस्य सः	(Great power whose he) the person who is having great power	पुरुषः person
8	चक्रपाणिः	चक्रं पाणौ यस्य सः	(Wheel in-hand whose he) the person who is having the wheel in his hand	हरिः Lord Vishnu
9	सुगात्री	शोभनं गात्रं यस्याः सा	(Beautiful body whose she) the lady whose body is beautiful	स्त्री woman
10	कृशोदरी	कृशम् उदरं यस्याः सा	(Thin stomach whose she) the heroine whose stomach() is thin	नायिका heroine
11	वीरपुरुषः	वीराः पुरुषाः यस्मिन् सः	(Heroes persons in-which that) the village in which the heroic-persons are	ग्रामः village

2. **बहुपदबहुव्रीहि-समासः** – in this samaasa the compound word is having more than two words. And the meaning of all these words is not given importance. Some other word will be given importance.

For example – अधिकोन्नतांसः = अधिकः उन्नतः अंसः यस्य सः = (large highest shoulder whose he)  
= पुरुषः = the person who is having large and highest shoulder= a Man

3. **सहपूर्वपदबहुव्रीहिः-समासः** – In this samaasa the स letter is used in the meaning of the word सह (with) at the position of Purva pada. And as it is the words in this are not given importance. Some other will be given importance. See some examples with meaning.

	समस्तपदम् (compound- word)	विग्रहवाक्यम्	Meaning of Vighraha vaakya (First- word to word meaning) , then the general meaning in English
1.	सकृष्णः	कृष्णेन सह वर्तते	(with Krishna along is ) The person who is along with Krishna
2.	सपुत्रः	पुत्रेण सह वर्तते	(With son along is) Along with his son
3.	सकलाः	कलाभिः सह वर्तन्ते	(With Arts along are ) The persons who are along with Arts.
4.	सबान्धवः	बान्धवैः सह	(With relatives along) The person who is along with his relatives .

4. **संख्योत्तरपद-बहुव्रीहि-समासः** – In this samaasa in uttara pada the number is used. And as usual no importance for both words in compound word.

For example- उपदशाः – दशानां समीपे ये सन्ति ते – the people who are near by ten number.

It means approximately ten members.

5. **संख्योभयपदबहुव्रीहि-समासः** – In this samaasa in both Purva pada and uttara pada, the number is used. And as usual no importance, for both words in compound-word, is given.

For example - द्वित्राः – द्वौ वा त्रयो वा – two or three ( persons)

6. **व्यतिहारलक्षणबहुव्रीहि-समासः** – vyatihara means interchanging. If there is any lakshana of vyatihara then that is this samaasa.

For example –

केशाकेशि – केशेषु केशेषु गृहीत्वा इदं युद्धं प्रवृत्तम् – having caught each other in hair , this war occurred

दण्डादण्डि – दण्डैः दण्डैः प्रहत्य इदं युद्धं प्रवृत्तम् – having beaten each other with sticks , this war occurred

