CHAPTER SIX

COMPOUNDS

Compound or samāsa is a complex formation in which two or more components are joined together to form a single unit. The fusing of two closely connected ideas into one is compounding and it is made use of in most of the languages. It is in the Indo-European family of languages that the compounds are used as syntactical devices to express all sorts of relations between words.

"कृतिःक्षमासाक्ष्य' (A 1.2.46) states that the forms ending in Kṛt suffixes and Taddhita suffixes, and compounds are also called prātipadika\(^1\) or nominal stem. Two types of nominal stems are mentioned by Pāṇini.

(a) underived nominal stem ie., basic meaningful unit.

(b) derived nominal stems ie., words formed by (1) adding कृत् suffixes to verbal roots (2) adding तद्धित suffixes to nominals (3) compounding two words.

Thus compounds are the third type of derived nominal stems. An analysis of samāsa requires study of words and syntax.
as well as the meaning implied by both. There are instances of more than two-word compounds also. But such compounds are always formed by compounding two words and then recompounding them with others. The build-up of a long compound is exactly parallel to that of a complex sentence.

The two words to form a *samāsa* can be of different combinations.

1. *subanta + subanta* eg: प्रतिमुद्रः
2. *subanta + tiṅanta* eg: पर्याब्रह्मयत्
3. *subanta + nāma* eg: अध्यक्षेति
4. *subanta + dhātu* eg: कट्रोः
5. *tiṅanta + subanta* eg: आहरवसना
6. *tiṅanta + tiṅanta* eg: बिषत्तखाद्या

In the formation of a compound with two *subantas* the first *subanta* can be

1. an indeclinable eg: अनुरूपः
2. noun / pronoun eg: हरित्रातः
3. adjective eg: महावनः
4. negation marker eg: अनायः
The compounding of a \textit{subanta} with a \textit{tiṅanta} can be seen in Vedas.

The word \textit{samāsa} is used by Pāṇini in the Adhikāra śūtra “प्राकटरासपासः” (A. 2.1.3). It gives the designation \textit{samāsa} to the structures formed by the aphorisms up to 2.2.38. Before forming a compound, there are certain basic requirements to be fulfilled. This is called “समर्थः” by Pāṇini. The word समर्थ means capable, and it is of two types - \textit{vyapeka} and \textit{ekārthibhāva}. When a single word is capable of expressing the sense of a sentence on analysis, it is called \textit{ekārthibhāva sāmarthyam}; while that which depends upon the words of a sentence as connected in sense, it is called \textit{vyapeskṣa sāmarthyam}. The former is for a compound and latter is for a sentence. In a sentence it is mutual expectancy, that is why ‘अधिना सिद्धति’, though grammatically correct is semantically incompatible. In compound it is conceptual unity, i.e., the components merge together to form one single semantic unit. It is not a combination of the meanings as the constituents of the compound do not retain their separate semantic identity, but it is always an independent semantic unit. The word \textit{samāsa} is derived from root ‘अस्’ to which suffix ‘घन्’ and prefix ‘सम्’ is added. “पृष्ठगर्भानामेकाधिरी समासः” - it literally means putting together of two or
more words resulting in the formation of a single compound word. Words not linked in sense would not form a compound.

There are certain common features which can be noted in compounds. Some of them are:

1. The inflexional endings of the components are dropped before forming a compound. The words retain their stem only. After forming the compound it takes the inflexion. The components lose their independent identity and form one unit, which functions as a nominal stem, and takes all the inflexions as any other nominal stem.

2. Two words which once formed a compound cannot be separated by a third word. It is incorrect to say राज द्वारकस्य पुरुष:, it is only राजपुरुष:.

3. The word-order in a compound is somewhat fixed.

4. Though the components are of different accents, they unite under one accent after forming the compound. Whatever be the number of components and accents only one principal accent is possible for a compound. The accents are useful in the chanting of vedic mantras, and not in literary creations.
The ancient grammarians divided the samāsa generally into four groups.

(1) Adverbial (indeclinable) compound - अवयीभाव

(2) Determinative compound - तत्पूण

(3) Attributive compound - बहुविधि

(4) Copulative compound - बन्ध

Two sets of compounds called appositional compound (कर्मिकार्य) and numeral compound (दिगु) too belong to the group of determinative compound.

(1) Avyayībhāva - Adverbial Compound.

अवयीभाव: (A. 2.1.5) is a governing rule which gives the designation avyayībhāva samāsa. A. 2.1.6, states that an indeclinable (avyaya) employed with the sense of an inflective suffix (vibhakti) or ‘of near to’, or ‘prosperity’ or ‘adversity’ or ‘absence’, or ‘departure’, or ‘not now’, or ‘the production of some sound’, or ‘after’, or ‘according to’, or ‘order of arrangement’, or ‘simultaneousness’, or ‘likeness’, or ‘possession’ or ‘totality’ or ‘termination’, is invariably compounded with a word ending in a case-suffix, which is connected with it in sense, and the compound
so formed is called *avayābhaṇa*.

(1) विभाक्तिवचनः - अधिहरिः अषि - has the force of, the 7th case-suffix.

(2) समीपवचनः - उपकृष्णं - near Kṛṣṇa

(3) समप्राप्तिवचनः - सुमद्रं - prosperity of Madras

(4) वृद्धिवचनः - दुर्वचनं - ill with the Yavanas

(5) मभववचनः - निर्मंकिंकं - free from flies

(6) अत्यवचनः - निर्मम् - departure of cold

(7) असम्प्रलवचनः - अतिनिश्चयं - past the time of sleeping

(8) अव्याध्यापवचनः - हित हरि - the exclamation Hari

(9) पद्धारवचनः - अनुविष्णु - after Viṣṇu

(10) यथार्थवचनः -

    (a) अनुरुपं - suitable manner

    (b) प्रत्यर्थं - according to each

    (c) यथार्थकि - according to one's ability

    (d) सहरि - like Hari

(11) आनुपूर्ववचनः - अनुप्रेषं - in order of

(12) यौगपदवचनः - सचक्रः - simultaneously
(13) सहसंबाधन: - ससखि - like a friend

(14) संप्रसंबाधन: - सक्षाधम् - befitting one's self

(15) साक्षाध्यवचन: - सतृणम् - even to the grass

(16) अन्नवचन: - साप्त - till agni

When an indeclinable is the first member, the resultant is mostly an अव्यय. "पूर्वप्रभावोऽव्ययोऽव्ययात्." ‘अव्यय: अव्यय: सम्प्रति हि अव्ययोऽव्यया:’. These state that in this compound, the first member is predominant, and the second member too attains the status of indeclinable. A number of phonological and morphological changes takes place while forming such compounds. Certain vowels are shortened after compounding eg: उपपु (उपगो) (1.2.48). Compounds ending in the vowel ‘अ’ take ‘अम्’ as their ending eg: उपक्षणम् (2.4.73). The word ‘सह’ is shortened to ‘स’ - समावष्य (6.3.81). These are some of the changes. These are instances of अव्ययोऽव्यया, without any indeclinable component (A. 2.1.19). eg: "त्रिमुनि". Here the numerical is compounded with a noun, and the resultant is an अव्यय. ‘लंकितमक्षुम्’, here an adjective is compounded with a noun, and the resultant is an अव्यय. It is also incorrect to conclude that the outcome of an अव्यय in connection with a subanta is an अव्यय itself as in the case "कुमुदः:” which is a Tatpurusa compound.
(2) Tatpuruṣa compound - Determinative Compound

तत्पुरुषा: (A. 2.1.22) is a governing rule which designates tatpuṛuṣa samāsa till the aphorism A. 2.2.23.

It can be classified as

1. सामान्य तत्पुरुष
2. कर्मवार्य तत्पुरुष
3. हिंदू तत्पुरुष

The words when compounded with a word ending in the second, third, fourth, fifth, sixth and seventh case-endings, the resultant compounds are respectively

- accusative tatpuṛuṣa (द्वितीय तत्पुरुषः)
- instrumental tatpuṛuṣa (तृतीय तत्पुरुषः)
- dative tatpuṛuṣa (चतुर्थि तत्पुरुषः)
- ablative tatpuṛuṣa (पञ्चमी तत्पुरुषः)
- genetive tatpuṛuṣa (षष्ठी तत्पुरुषः)
- locative tatpuṛuṣa (साध्वी तत्पुरुषः).

These belong to सामान्य तत्पुरुष group.
‘A. 1.2.42’ designates कर्मधारय समास or Appositional Determinative Compound.

eg: नीले मेघ: नीलमेघ:

Here, when the component words are dissolved, they stand in the same case or samānādhikaraṇa. But in other Tatpuruṣa compounds, the last component governs the first. It is stated as “उत्तरप्रधानोत्तरपूर्व”.

‘A. 2.1.23’ designates हिम समास or numeral determinative compound.

eg: पञ्चराजम् - an aggregate of five princes.

Here the first component is a numeral. It does not mean that every compound with its first component as numeral is a dvigū. (द्वदश - द्वादश दशा - It is a द्वदशसमास).

(3) Bahuvṛhihi compound - Attributive Compound

The aphorisms A. 2.2.23 and 2.2.24 state bahuvṛhihi samāsa. The former states that a compound which do not fall within the governing rule A. 2.1.24 will be a Bahuvṛhihi, and the latter states that two or more words, ending in the first case suffix, form a
compound, denoting another new thing not denoted by the components and is called a Bahuvrihi compound. The compound gives a meaning entirely different from its components. “अन्यप्रकारो बहुव्रीहि:” Some changes occur morphologically in a Bahuvrīhi compound. The ‘इ’ is substituted for the final ‘अ’ of गन्ध, at the end of Bahuvrīhi compound (A. 5.4.136, A. 5.4.137 etc.). सुप्पधि, पत्मपधि: etc. are examples. The final ‘अ’ of ‘पाद’ is elided. (A. 5.4.138, 5.4.139, 5.4.140 etc.) व्याप्ये पादाकार्य व्यापणात्. The word ‘दन्त’ is substituted by ‘दत्’ (A. 5.4.141), in a Bahuvrīhi as ही दन्ताकार्य, द्वितिः.

In a Bahuvrīhi as all words are upasarjana, there is no rule for their arrangement. But some rules exist as A. 2.2.35, which states that a word with the seventh case-suffix and an epithet are to be placed first in a Bahuvrīhi compound. eg: कन्तकानि: “गुरुकाठा.” is correct with vārtika “गङ्गाये परा सतमी”. The pronoun and numeral should stand first, सर्वेषत:, and among numerals, those less in value should be placed first, द्वित्र:.. The word which ends with a niṣṭha (A.1.1.26) stands first in a Bahuvrīhi Compound. eg: युक्त्वेगः.

(4) Dvandva Compound - Copulative Compound

चार्य द्विः (A 2.2.29). When a set of several words ending with case-suffixes stand in a relation expressible by ‘च’ (and) the
set is optionally made into a compound, it is designated as *dvandva samāsa*. The indeclinable 'च' plays an important role. वर्त्तमानो द्वन्द्वः: ie. all the components are equally important. Two types of Dvandva Compounds are

1. mutual conjunction - द्वैतसंयोग द्वन्दः.
2. aggregate - समाकार द्वन्दः.

The former displays individual meaning of the components. The last word decides the gender and number. eg: कुंकुटः च मजूरी च, कुंकुटमूर्तः. The latter, groups the components together to get a compound always in neuter and single number. पाणि च पादौ: च पाणिपाद्यः.

Some rules are to be followed while arranging the words in a Dvandva compound. The 'चि' (A. 1.4.7) should stand first. (A.2.2.32) The word which begins with a vowel and ends with a short 'अ' should be placed first. (A. 2.2.33) The word with fewer vowels should stand first. (A. 2.2.34) In all the above cases when more than such words are present, no fixed rule is followed. Both हरितसुखः: and हरितसुखः: are correct.

Some morphological changes too occur. The 'क्र' is substituted by आनः (A. 6.3.25), A. 6.3.26 states substitution. The final of अम्ब्रि is substituted by long 'ह' (A. 6.3.27). 'ष' is substituted for 'सु' (A. 8.3.82). 'द्र' is substituted by द्वाव (A. 6.3.29) and द्विवसु (A. 6.3.30) in a Dvandva compound. 'उष्म' is substituted by 'उष्यासा'
(A. 6.3.31). 'मातापितरौ' is correct according to northern grammarians, with the substitution of 'अर्थ' (A. 6.3.32) instead of मातापितरौ.

Some of the compounds taken from NC are given below.

Aavyāyībhāva Compounds

1. अधिशिलिति (V-100) - खितो इति अधिशिलिति

The indeclinable having the force of seventh-case suffix is compounded with a word ending in a case-suffix, the compound thus formed is Aavyāyībhāva. The sūtra is "अधिभिधिच्यवंचनादिवचनादिनांकारयोगवधुसांक्रमःसांक्रमःसांक्रमःसांक्रमःसांक्रमः" (A. 2.1.6). The seventh case is indicated by 'अधि' expressing location. This is an example for vibhakti vacana.

2. अनुसीमम् (XI-89) - तीरसमीपे इत्यर्थः:

The word 'अनु', 'near to' is compounded with a word to indicate the nearness. The sūtra is अनुसीमम्या (A. 2.1.15). It is used also in the sense 'along the side of', and the sūtra for such compounding is "वस्य चायायः" (A. 2.1.16).

3. अभिकर्णकूपम् (VII-62) - कर्णकूपस्य वृक्षीकृत्व इत्यर्थः:

The word 'अभि', indicating direction is compounded with a
word ending in case-suffix, which denotes direction. The sūtra is “लक्षणेनाभिप्रती आभिमुख्ये” (A. 2.1.14).

4. आकौटमेटपेवरी (VI-106) - कोटाकार्य आकौटमेटपेवरिपर्यायस्य
आकौटमेटपेवरी।

The word ‘आकौट’, in the sense of limit (either exclusive or inclusive) is compounded with a word in the fifth case-suffix. The sūtra is “आकौटयादिभिन्नोऽः” (A. 2.1.13).

5. उप्याराणविष (XIV-75) - चाराणयु: समीपे।

The word ‘उप’ ‘near to’ is invariably compounded with a word in the sixth case-suffix. The sūtra is “अध्यर्थं विभक्तिसमीपसमृद्धिव्यूर्धयाव्याराणविषभासत्वश्चाद्यानुसूर्योग्यसाहस्त्यसंपथिसाक्ष्यान्तवचनेषु” (A. 2.1.6).

6. पारेयस (XIV-75) - असि नदा: पारे इत्ययः

‘असि’ is the name of a river. The word ‘पारे’ ‘across’ is compounded with the word ending in the sixth case-suffix. The sūtra is “पारे गध्ये पछ्या वा” (A. 2.1.18).

7. पारेयपार्थस् (III-40) - परार्थस्य पारे इत्ययः

The word ‘पारे’ is compounded with ‘परार्थस्य’ which is ending
in the sixth case-suffix. The sūtra is “पारे मध्ये छट्ठया वा” (A. 2.1.18)

8. मध्येसभम् (VI-76) - सभाया: मध्ये हत्ययः:

The word ‘मध्ये’ is compounded with a word ending in the sixth case-suffix. The sūtra is “पारे मध्ये छट्ठया वा” (A. 2.1.18).

9. यावददर्पण (V-9) - यावत् दुर्क हत्ययः:

The indeclinable ‘यावत्’ which implies ‘accurate’ is invariably compounded with a word ending in a case-suffix. The sūtra is “यावददवारणो” (A. 2.1.8).

10. सुभिक्ष्यम् (III-38) - भिक्षणं समुदितः:

This is an example for samādhi vacana. The indeclinable employed with the sense ‘of prosperity’ is invariably compounded with a word ending in case-suffix. The sūtra is “अव्ययं विभक्तिसमीपसमृद्धियुद्दयणाभावायात्त्ययंप्रतिशत्यावङ्गप्पायानुपूर्व्योपयोगवसारस्य-संपत्तिसाक्त्यात्त्यावंत्वमेव” (A. 2.1.6).

Tatpurusaa Compounds

1. अव्ययपथम् (VI-42) - पथोंपथम्

The word ‘अथ’ which is in the sense of ‘exactly equal half’,
and also a neuter is compounded with a word, provided the word,
denoting a thing which is halved is numerically one. The compound
is formed by the sūtra “अर्थं नरुसकम्” (A. 2.2.2).

2. अभिविश्वत् (XXI-14) - आभाणि विश्वति

   A word ending in the second case-suffix is compounded with
the word ‘विश्वत्’, ‘to enter’ which belongs to the class of गप्त. The
compound is formed by the vārtika “गप्तर्तिसागरसंग्रहानम्” (1207), which
comes under the sūtra “हिताय प्रतितपतितात्त्वस्वाप्त” (A. 2.1.24).

3. किस्मता (XVI-72) - किस्मत पदानि गताः

   A word ending in the second case-suffix is compounded
with the word ‘गता’, ‘has gone’, and the compound formed is a
Tatpuruṣa, by the sūtra “हिताय प्रतितपतितात्त्वस्वाप्त” (A. 2.1.24).

4. चतुर्थव (VI-24) - चतुर्थ पदानि समाहारः

   A word expressing a number comes into the composition,
in the sense of an aggregate by the sūtra “तद्वितायत्तरपदसमाहारे च”
(A. 2.1.51).

5. त्रिलोकी (I-45) - त्रिलोकित समाहारः

   In order to express an aggregate, with a number,
compounding taking place with the case inflected word is a Tatpurusa. The sūtra is “तद्विषयार्थरक्षणसमाहरे च” (A. 2.1.51). By the sūtra “संख्यापूर्वः दिगुः” (A. 2.1.52), designation of dvigu is entitled and श्रेण suffix is enjoined by the sūtra “हिरोः” (A. 4.1.21).

6. चहनः: (XVII-174) - पुर्व चरः, पश्चात् नष्ठ: इति चहनः:

The case-inflected words denoting an action which naturally precedes in time is compounded by the sūtra “पूर्वकारिकस्कर्तत्पुराण्यन्त्यक्षव” समानाशिकरणेन” (A. 2.1.49).

7. पत्रक्षुः: (II-67) - प्रशस्त: पत्रः:

A case-inflected word denoting a jati, is compounded with a word denoting a praise, by the sūtra “प्रशस्तावचनेश्च” (A. 2.1.66). The word denoting praise is generally used at the end of a compound.

8. परहितः (XIX-48) - पराय हितः

A word ending with the fourth case-suffix is compounded with a word ‘हित’. The sūtra is “चतुष्कों तद्विषयवचनेश्चित्तुखरक्षिते” (A. 2.1.36). The Dative case conveys, the sense of ‘for the purpose there of’. Here it means, ‘what is good for others’.
9. **प्रायःवारुद्धापत्य (XV-87) - प्रायःपर: प्रायःवारुद्धापत्य**

A word ending in the third case-suffix is optionally compounded with a word which gives the sense that it is done by the thing specified. The sutra is “तुल्या तत्त्वार्थ्यान् गुणवचनेन” (A 2.1.30).

10. **प्रीतिवद (XIV-87) - प्रीतिवद: प्रीतिवद**

The word ending in the third case-suffix which denotes the agent or the instrument is compounded with a word which ends in the Kṛt suffix. The sutra is “कर्मकर्ष तृत्ता बुद्धम्” (A. 2.1.32).

11. **रथाक्षिप्रिंगमी (XIX-17) - रथाक्षिप्रिंगमी रथाक्षिप्रिंगमी**

Two words combine together to form a compound and both the members stand in the same case, when dissolved. This type of compound is designated as karmadharaya Tatpurusa compound. The sutra is “तत्त्वुष्ण: समानाशिकरणः कर्मयायः” (A. 1.2.42).

12. **राजस्त्ता (VII-46) - राजस्त्ता राजस्त्ता**

A word ending in the sixth case-suffix is compounded with a case-inflected word with which it is in construction. The sutra is “बह्री” (A. 2.2.8). Here the upasarjana is placed last in the compound by the sutra “राजस्त्ता रघु परम्” (A. 2.2.31).
A case-inflected word denoting subject of comparison is compounded with the word सिंह, which belongs to the class of 'व्यापारिणि', the latter being the standard of comparison. The common characteristic should not be expressed while compounding. The sūtra is “उपमितं व्यापारिणिः सामान्याययोगे” (A. 2.1.56).

An upapada “तत्त्रोपपदं सत्तमोक्षम्” (A. 3.1.92) ending in a third case-suffix is compounded optionally with an indeclinable formed by the suffix ‘अम्’ by the sūtra “तृतीयायप्रभृतीन्यन्यतरस्याम्” (A. 2.2.21).

A word ending in the second case-suffix is compounded with a word. The sūtra is “द्वितीये श्रिताकशिपतितागतायम्” (A. 2.1.24).

The word ‘प्राप्त’ ‘obtained’ is optionally compounded with words ending in a second case-suffix. The sūtra is “प्राप्तापि च द्वितीया” (A. 2.2.4).
The indeclinable word ‘सामि’ meaning ‘half’ is compounded with a word ending in the suffix ‘क’ by the sutra “सामि” (A. 2.1.27).

The word ‘स्तोक’ in the sense of ‘a little’, ending in the fifth case-suffix, is compounded with a word ending in ‘क’ suffix. The sutra is “स्तोकात्तिकनेषु रायं कुष्ठक्कुणि देन” (A 2.1.39). It is a juxtaposed compound (aluksamāsa). The aphorism “प्रक्रिया: स्तोकनिष्ठ्या” (A. 6.3.1) states that in a Tatpuruṣa compound the fifth case-suffix is not dropped after स्तोक when followed by an upapada. This is against the observation that the inflected words which enter into compounding lose their inflexional suffixes. Here it retains its case-suffix, at the same time maintaining the character of a compound namely single unit, single accent etc.

A word ending in the third case-suffix is compounded optionally with what denotes quality, and the quality is instrumentally caused by the thing mentioned. The sutra is “तत्तित्त्वातः स्तोक्यात्ति गुणचन्दनेषु” (A. 2.1.30).
20. यहीमहेन्द्र: (III-71) - महाङ महेन्द्र:

The word ending with the seventh case-suffix is compounded with the word ‘महेन्द्र’ which belongs to the class of ‘शौण्ड’. The sūtra is “सतस्मी शौण्डः” (A. 2.1.40).

21. कुमारनिपुणाम् (XI-102) - कुमारी च सा निपुणा च इति, तां

The word ‘कुमार’ ‘a boy’ is compounded with the word ‘निपुण’, ‘clever’ which belongs to the group of ‘श्रमणादि’. The compound thus formed is a karmacūra Tatpurusā Compound. The sūtra is “कुमारः श्रमणादिभि:” (A. 2.1.70).

Bhāuvṛhi Compounds

1. उपदशा: (XVIII-138) - दशानां समीपे

Indeclinable words and saṅkhya or numerals are compounded, when the sense is that of a numeral. The compound thus formed is a Bhāuvṛhi, by the sūtra “संख्यायःस्व्यायास्वाभाविकसंख्या: संख्रेये” (A. 2.2.25). Here the word उपदशा: is used to express the number eleven.

2. एक्क्या: (XVII-82) - एको दो वा

One number is compounded with another number and the
resultant compound is a Bahuvrihi. The sutra is “संख्यायन्त्रयासाधारणारूढिकंख्या: संखोऽवै” (A. 2.2.25). Here the word एक्या: is in the sense of ‘either one or two’, not three.

3. दिगम्बर: (XXI-14) - दिस्य: एव अम्बरें (बसने) यस्य

Two words ending in the first case-suffix, form a compound, denoting another new thing, not mentioned by those words individually. The sutra is “अनेकनायपदयः” (A. 2.2.24). Here the word दिगम्बर: means ‘Lord Siva’.

4. पञ्छ (VII-31) - पञ्छ वा षड्ध वा

The numbers ‘पञ्छ’ and ‘षड्ध’ are compounded together to form a Bahuvrihi compound. The sutra is “संख्यायन्त्रयासाधारणारूढिकंख्या: संखोऽवै” (A. 2.2.25). Here the word means ‘either five or six’. The feminine suffix ‘ड्ध’ is added (A. 5.4.73).

5. पुरौक्साम् (I-75) - पुरः ओकः वेचायमिति, नगरवासिनां हत्याः:

The two words are compounded together to form a Bahuvrihi compound by the sutra “संयो बहुव्रीहिः” (A. 2.2.23), the Adhikara. The word with the seventh case-suffix is to be placed first in a Bahuvrihi compound. The sutra is “सत्वमेवप्रयोगेण बहुव्रीहि” (A. 2.2.35).
The word ‘सह’ ‘together’ is compounded with a word ending in the third case-suffix, by the sūtra “तेन सहवति तुल्ययोगम्” (A. 2.2.28).

Two words are compounded, denoting a new word, which is not denoted by the components. The sūtra is “अनेकमन्यपदार्थं” (A. 2.2.24). The word ‘दन्ता’ is substituted by ‘दत्’ (A. 5.4.141), and feminine ‘डीप’ (A. 4.1.6) is enjoined. Here, the word is used in the sense of ‘beautiful lady’.

Two words ending in the first case-suffix is compounded together to form a Bahuṣvṛ̥hi compound by the sūtra “अनेकमन्यपदार्थं” (A. 2.2.24). Here the word श्रीवत्सस्त्रम is used in the sense of ‘Lord Viṣṇu’.

Dvandva Compounds

The compound is singular, as being parts of members of
human body by the sutra “द्वादश द्रविताद्विसत्वेनानाम्” (A. 2.4.2). The sutra A. 5.4.77 lists twenty-five compounds stating, the suffix ‘अच्छ’ is to be added with it. The word अक्षिष्ठुद्वम् is of that group.

2. दीर्घपीनता (I-22) - दीर्घ च पीनं च, ततो: भाव: दीर्घपीनता

When two or more words ending with case-suffixes stand in a relation expressible by ‘च’ (and), the group is optionally made into a compound. The compound so formed is called Dvandva compound. The sutra is “चायेण हस्तः” (A. 2.2.29).
References:

1. A. 1.2.45
2. NC. XVII-146 एक्ष्यब्दशाद्वर्षाणम्
3. सुपारा सुपा तिझा नामा धातुनारक्ष सति सति
   संवत्तेतिरि च ज्ञे: समास: वषेविष बुधः: ||
4. “कड़ारा: कर्मधार्ये”
5. “समर्थ: पदविधि:”
6. “विभीत्तिकेष्यते वन्त तद्यस्तु प्रतीति सति
   पतां चैकधां च समास: सोडुभिधियते”
7. “असु क्षेपणे”
8. A. 1.2.43