1. General Rules of Compounds (**समासः**, "throwing together")

  (a) members are nominal items (nouns, pronouns, adjectives and numerals) and indeclinable adverbs and prefixes

  (b) the final member alone takes a case-ending: the prior members are in (masculine, weak) stem form, except:

    i. 1st and 2nd person pronouns always take **पञ्चमी** (**तव कृते त्वत्कृते**, "for your sake") and show number (**युष्मद्-अस्मत्-प्रत्यय-गोचरयोः**)

    ii. the 3rd person pronoun takes the neuter singular nominative form (**तस्याः पतिः तत्पतिः**, "her husband")

  (c) normal internal sandhi between compound members (**परम-ईश्वरः परमेश्वरः, राम-अयनम् रामायणम्**)

Type	Definition / Remarks	Examples
	All compounds listed below fall under two broad categories per their form and analysis:	
लुक्-समासः	"Compound characterized by elision" of the prior member's case-ending (the norm)	**तस्य पुरुषः तत्पुरुषः ।** his servant—he-servant
अलुक्-समासः	"Compound characterized by non-elision" of the prior member's case-ending (much less common)	**युधि स्थिरः युधिष्ठिरः ।** firm in battle—in-battle-firm (**युधिष्ठिर**)
नित्य-समासः	"Compound that is obligatory" to express its sense as its own members can't (**उपपद्-, कु-, प्रादि-तत्** ° etc.)	**शास्त्राणि जानाति इति शास्त्रज्ञः ।** He knows the sciences, i.e., a science-knower.
अनित्य-समासः	"Compound that is unnecessary" to express its sense (e.g., most **कर्मधारय**-s, **विभक्ति-तत्पुरुष**-s, etc.)	**रामः च लक्ष्मणः च रामलक्ष्मणौ ।** Rāma and Lakṣmaṇa—Rāma-Lakṣmaṇa

I. द्वन्द्वः	A "pair" or string of nouns, all of which have equal prominence (XY)	
– इतरेतर-द्वन्द्वः	"Pair, one with another": **Coordinative** cmpd; number is that of the objects referred to	**रामः च लक्ष्मणः च रामलक्ष्मणौ ।** Rāma and Lakṣmaṇa—Rāma-Lakṣmaṇa
– समाहार-द्वन्द्वः	"Pair that is an aggregate": members contribute to aggregate sense, singular and neuter	**पाणी च पादौ च पाणिपादम् ।** hands and feet—hand-foot
– (एकशेष-द्वन्द्वः)	"Pair with a single remainder": *not* a compound: words of same form/import signified by one word	**माता च पिता च पितरौ ।** mother and father—parents ('fathers')

II. तत्पुरुषः	("his servant") **Determinative**: 1st member qualifies 2nd member, which is prominent (xY)	
A. कर्मधारयः	**Appositional** (**समानाधिकरण**): "its (members) have the same (**समान**) referent (**अधिकरण**)," = **प्रथमा-तत्पुरुषः**	
– विशेषण-पूर्वपद्-°	"Karmadhāraya whose prior member is a qualifier" (second member will be the qualificand)	**नीलं च तद् उत्पलं च नीलोत्पलम् ।** It is both blue and a lotus—a blue-lotus.
– विशेषण-उभयपद्-°	"Karmadhāraya, both members of which are qualifiers" modifying noun outside the compound	**शुक्लः च कृष्णः च शुक्लकृष्णः (अश्वः) ।** both white and black—a white-black (horse)
– विशेष्य-पूर्वपद्-°	"Karmadhāraya whose prior member is the qualificand" (class of irregular **तत्पुरुष**)	**व्यंसकः मयूरः मयूरव्यंसकः ।** a cunning peacock—a peacock-cunning
– उपमान-पूर्वपद्-°	"whose prior member is a standard of comparision"	**मेघः इव श्यामः मेघश्यामः ।** dark as a cloud—cloud-dark
– उपमान-उत्तरपद्-°	"Karmadhāraya whose latter member is a standard of comparison"	**नरः व्याघ्रः इव नरव्याघ्रः ।** a man like a tiger—a tiger-man ('man-tiger')
– अवधारणा-पूर्वपद्-°	"Karmadhāraya whose prior member is a delimiting metaphor"	**मुखम् एव कमलं मुखकमलम् ।** a lotus that is nothing but a face—a face-lotus
– संभावना-पूर्वपद्-°	"Karmadhāraya whose prior member is a thought" or **इति**-content	**विन्ध्यः इति पर्वतः विन्ध्यपर्वतः ।** the mountain, 'Vindhya'—Vindhya-mountain
– मध्यमपद-लोपि-°	"Karmadhāraya which omits the middle member"	**शाकप्रियः पार्थिवः शाकपार्थिवः ।** vegetable-fond king—vegetable-king
– द्विगु-कर्मधारयः	"Two-cow Karmadhāraya," i.e., where prior member is a numerical adj. As a simple Karmadhāraya it is restricted to names: **सप्त च ते ऋषयः च सप्तर्षयः ।** They are seven and are sages—the Seven-Sages	
— तद्धितार्थ-द्विगु-°	Dvigu formed with a taddhita affix or with "the sense of a taddhita affix" (still appositional)	**द्वाभ्यां गोभ्यां क्रीतम् द्विगु ।** bought with two cows—two-cow
— उत्तरपद-द्विगु-°	"Dvigu with a latter member"; regardless of larger vigraha, members remain in apposition	**पञ्च गावः धनं यस्य सः पञ्चगवधनः ।** He whose wealth is five cows is five-cow-wealthy.
— समाहार-द्विगु-°	"Dvigu of an aggregate," which is singular neuter like its **द्वन्द्व** parallel; members still appositional	**त्रयाणां भुवनानां समाहारः त्रिभुवनम् ।** set of the three worlds—three-world

Type	Definition / Remarks	Examples
B. विभक्ति-तत्पुरुषः	**Dependent**: in "case-tatpuruṣas" members are व्यधिकरण ("have different referents" and therefore cases, the prior in an oblique case (2nd through 7th) and the latter conventionally in the nominative	
– द्वितीया-तत्पुरुषः	"2nd case tatpuruṣa" (accusative)	दुःखम् अतीतः दुःखातीतः (मुनिः) । transcended suffering—suffering-transcended (sage)
– तृतीया-तत्पुरुषः	"3rd case tatpuruṣa" (instrumental)	शोकेन पीडितः शोकपीडितः (रामः) । afflicted by grief—grief-afflicted (Rāma)
– चतुर्थी-तत्पुरुषः	"4th case tatpuruṣa" (dative)	राज्ञे नतः राजनतः (दासः) । bowed to the king—king-bowed (servant)
– पञ्चमी-तत्पुरुषः	"5th case tatpuruṣa" (ablative)	मरणाद् भयं मरणभयम् । fear of death—death-fear
– षष्ठी-तत्पुरुषः	"6th case tatpuruṣa" (genitive)	राज्ञः पुरुषः राजपुरुषः । king's servant—king-servant
– सप्तमी-तत्पुरुषः	"7th case tatpuruṣa" (locative)	तस्मिन् रतः तद्रतः (दासः) । devoted to him—he-devoted (servant)
C. उपपद-तत्पुरुषः	Latter member is a non-free-standing primary derivative requiring an "adjacent (prior) member"	शास्त्राणि जानाति इति शास्त्रज्ञः । He knows the sciences, i.e., a science-knower.
	Depending on the sense, the latter member may be analyzed in the passive or with an infinitive and the auxiliary शीलम् , "habit, disposition"	अश्वेन क्रीयते इति अश्वक्रीती । She is bought with a horse, i.e., horse-bought. उष्णं भोक्तुं शीलम् अस्य असौ उष्णभोजी । He has the habit of eating hot food—a hot-food-eater.
D. एकदेशि-तत्पुरुषः	Part-whole compound: latter member is a whole that "has parts"; the prior member (one part) is a n. sg. noun and is restricted to the words: पूर्वम् , "front," अपरम् , "rear," अधरम् , "lower," उत्तरम् , "upper," अर्धम् , "half," द्वितीयम् , "second," तृतीयम् , "third," चतुर्थम् and तुर्यम् , "fourth"	पूर्वं कायस्य पूर्वकायः । front of the body—front-body अर्धं पिप्पल्याः अर्धपिप्पली । half of a pepper—half-pepper तुर्यं भिक्षायाः तुर्यभिक्षा । the fourth part of alms—fourth-alms
E. नञ्-तत्पुरुषः	The negation (न, अ-, अन्-) is traditionally known to have 6 meanings: similarity, absence, otherness, smallness, badness, opposition. तत्सादृश्यम् अभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्थाः षट् प्रकीर्तिताः ॥	
	Similarity: न ब्राह्मणः अब्राह्मणः । not (i.e., like) a brahmin—a non-brahmin (a twice-born kṣatriya, etc.)	
	Absence: न ज्ञानम् अज्ञानम् । not (i.e., the absence of) knowledge—non-knowledge (ignorance)	
	Otherness: न पटः अपटः । not (i.e., other than) a cloth—a non-cloth	
	Smallness: अविद्यमानम् उदरं यस्याः सा अनुदरा । She who has no (i.e., a small) waist is small-waisted (बहु॰).	
	Badness: न कालः अकालः । not (i.e., a bad) time—a non-time (the wrong time)	
	Oppositeness: न नीतिः अनीतिः । not (i.e., the opposite of) morality—immorality	
F. कु-तत्पुरुषः	Negative prefix कु- means "badness," "deterioration," or "deficiency" and takes certain substitutes:	
	कु- is often glossed by कुत्सित, "contemptible"	कुत्सितः पुरुषः कुपुरुषः । a wicked man
	→ कद्- before vowels and त्रय, रथ, वद, तृण	कुत्सितः अश्वः कदश्वः । a bad horse
	→ का meaning ईषत् "a little" (कुत्सित before पुरुषः)	ईषत् जलं काजलम् । a little water
	→ किम् meaning either ईषत् or कुत्सित	कुत्सितः देवः किंदेवः । an inferior god
G. प्रादि-तत्पुरुषः	The latter member is a noun or adj. The prior member is a preposition (the set that "begins with प्र") which is elaborated with a full-fledged word in analysis to suit the sense. The resulting विग्रह may resemble a कर्मधारय or विभक्ति-तत्पुरुष …	प्रकृष्टः वातः प्रवातम् । a strong wind अतिक्रान्तः मर्त्यम् अतिमर्त्यम् । beyond a mortal अवकृष्टः कोकिलया अवकोकिलः । attracted by a cuckoo उत्क्रान्तः मार्गात् उन्मार्गः । departed from the path परागतम् अक्ष्णोः परोक्षम् । beyond the senses अधिकृतम् आत्मनि अध्यात्मः । concerning the self
	but in combination with the prefixes सु and दुस् , roots may be derived in the sense of their agent or patient.	निन्दितं करोति इति दुष्कृत् । one who acts wickedly शोभनं शृणोति इति सुश्रुत् । one who listens well सुखेन लभ्यते इति सुलभः । easily obtained दुःखेन आप्यते इति दुरापः । obtained with difficulty
H. गति-तत्पुरुषः	गति prefixes (incl. च्चि forms and onomatopoetic words) come before verbal nouns and indeclinables (gerunds, infinitives) in compound.	अलं कृत्वा अलंकृत्य । having adorned अशुक्लं शुक्लं कृत्वा शुक्लीकृत्य । having turned a non-white thing white

Type	Definition / Remarks	Examples
III. बहुव्रीहिः	**Exocentric**: final (a noun) is turned into an adj., qualifying a noun outside the compound (xy) and agreeing with it in gender, case and number, e.g., बहु-व्रीहिः, a 'much-riced' (man)	
A. समानाधिकरण-ब॰	"Bahuvrīhi whose (members) have the same (समान) referent (अधिकरण = अभिधेय)" (parallel with कर्मधारय)	
– द्विपद-बहुव्रीहिः	"Bahuvrīhi of two members" (the norm, covering many subtypes below as well)	पीतम् अम्बरं यस्य सः पीताम्बरः । He whose clothes are yellow is yellow-clothed.
– अनेकपद-बहुव्रीहिः	"Bahuvrīhi of multiple members" (not resolvable into a द्विपद-बहुव्रीहि due to suffixation technicalities)	चित्रा जरती गौः यस्य सः चित्रजरतीगुः । He who has a spotted old cow is spotted-old-cowed.
– (उपमा-बहुव्रीहिः)	The "simile bahuvrīhi" (not usu. classified as such; compare the alternative to the उत्तरपदलोपि-बहुव्रीहि)	कमले इव नेत्रे यस्याः सा कमलनेत्रा । She whose eyes are like lotuses is lotus-eyed.
B. व्यधिकरण-ब॰	"Bahuvrīhi whose (members) have different (वि-) referents (अधिकरण)" (parallel with विभक्ति-तत्पुरुष-s)	
	in analysis generally the prior member is in the 6th case or the latter member is in the 7th case	चक्रं पाणौ यस्य सः चक्रपाणिः । He in whose hand is a discus is discus-handed.
– उत्तरपदलोपि-ब॰	Bahuvrīhi which "omits the latter member" (a disputed subtype; compare उष्ट्रस्य इव मुखं यस्य सः)	उष्ट्रस्य मुखम् इव मुखं यस्य सः उष्ट्रमुखः । He whose face is like a camel's face is camel-faced.
C. नञ्-बहुव्रीहिः	"Negative bahuvrīhi"; often the negation is expressed by the negative pres. ptc. of विद् (4Ā), e.g.,	
	न / अविद्यमानं कारणं यस्य सः अकारणः । That which has no cause is causeless.	
	The other तत्पुरुष prefix varieties also have bahuvrīhi analogues (cited here for convenience; not नञ्-ब॰):	
(≈ कु-तत्पुरुष)	e.g., कुत्सितः देहः यस्याः सा कुदेहा । She whose body is vile is ugly ('ill-bodied').	
(≈ प्रादि-तत्पुरुष)	e.g., निर्गतं धनं यस्मात् सः निर्धनः । He from whom wealth has gone away is poor ('wealthless').	
(≈ गति-तत्पुरुष)	e.g., अन्तर्गतः गर्भः यस्याः सा अन्तर्गर्भा । She who has a foetus held within is pregnant ('within-foetused').	
D. सह-बहुव्रीहिः	स- as the prior member of a bahuvrīhi may stand for सह, "with," समान, "same," or सदृश, "similar."	
	पुत्रेण सह वर्तते इति सपुत्रः । He is with son, i.e., has a son ('with-soned').	
	समानम् उदरं यस्य सः सोदरः । He who is born from the same womb is a uterine sibling ('same-wombed').	
	Other indeclinables are also compounded in bahuvrīhis (cited here for convenience; not सह-ब॰):	
(ind.)	e.g., इति आदिः यस्य तद् इत्यादि । That of which the beginning is thus is thus-beginning.	
(inf.-काम/मनस्)	e.g., कर्तुं कामः यस्य सः कर्तुकामः । He who has a desire to do (X) is (X-acc.) to-do-desirous.	
E. संख्या-बहुव्रीहिः	"Bahuvrīhi of a numeral," whose meaning will be a number (see references for its various types)	दशानां समीपे ये सन्ति ते उपदशाः । Those which are in the vicinity of ten are about-ten.
F. दिग्-बहुव्रीहिः	"Bahuvrīhi of (an intermediate) direction"	उत्तरस्याः पूर्वस्याश्च दिशोः (यद्) अन्तरालं (सा) उत्तरपूर्वा (दिक्) । (The) direction (which) is the interval between the northern and eastern directions is north-east.
G. व्यतिहार-बहुव्रीहिः	Ind. "bahuvrīhi of reciprocal combat" for things mutually pulled (locative with गृहीत्वा) or used for striking (instrumental with प्रहृत्य)	केशेषु केशेषु च गृहीत्वा इदं युद्धं वृत्तं केशाकेशि । This fight happened through (their) pulling each other's hair—'hair-to-hair.'

IV. अव्ययीभावः	Prior member (ind.) predominates (Xy), governing the latter member (a noun) and the entire compound "becomes" (भाव) "an indeclinable" (अव्यय) and functions as an adverb	
	In general, the indeclinable form is n.s.acc.	प्रति + अग्नि → प्रत्यग्नि ।
	But अप, आ, परि, बहिस्, and derivatives of अञ्च् (प्राञ्च्, etc.), are opt. compounded with noun in the abl.	आमुक्तेः । until final liberation प्राग्वनात् east of the forest
	-अ is often substituted for, or suffixed to, a final	सम् + अक्षन् → समक्षम् । उप + समिध् → उपसमिधम् ।
	Prior member is often: 1) an उपसर्ग	दिनं दिनं प्रति प्रतिदिनम् । in all days—everyday
	2) स- standing for सह, "with," सादृश्यम्, "similarity," or युगपत्, "simultaneity"	कोपेन सह सकोपम् । with anger—angrily हरेः सादृश्यं सहरि । like Hari—Hari-like
	3) a relative indeclinable (यावत्, यथा, etc.)	शक्तिम् अनतिक्रम्य यथाशक्ति । according to one's ability

V. सुप्सुपा-समासः	Miscellaenous: "noun" (सुप्) "with noun" (or verb) (सुपा) unanalyzable per categories above	
	इति ह आस इतिहासः । thus indeed it was—thus-indeed-was (history, legend)	
	अद्य श्वः वा अद्यश्वः । today or tomorrow—today-tomorrow (ind., so not द्वन्द्व)	