

Course Name- Samāsa in Pāṇinian grammar-II

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Avyayībhāva samāsa – General information

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar- II. As is our practice, we begin our lecture with the recitation of the maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjārīhartti līlayā The focus of this particular second course on Samāsa is the three remaining types of Samāsa s in Sanskrit. In the first course on Samāsa , we dealt with in detail the Tatpuruṣa Samāsa , which is the largest umbrella, largest type of Samāsas in Sanskrit. The remaining three types of samāsa s are the focus of this second course on samāsa . So far in this second course, we have studied the theoretical background necessary for the process of compounding to happen.

In this relation we have studied the concept of Samartha and again the two types of Sāmarthya namely Vyapekṣā and Ekārthibhāva . We also studied the explanation of the word Samartha given by Patañjali and we associated these explanations with the two types of Sāmarthya namely Vyapekṣā and Ekārthibhāva . We also studied the process of speech production. We also briefly studied the system of Kāraṁkas Then we also studied the derivation process of the samāsa .

We carefully noted down different steps that take place in this derivation process as input as well as output. We noted that the sentence is the input for the process of compounding and the Prātipadika or the nominal root is the output of the process of compounding We also studied several key concepts related to Samāsa like Laukika Vighraha as well as Alaukika Vighraha, Nitya Samāsa and Anitya Samāsa , Vṛitti etc. Now after having studied this background let us proceed further and deep into the first type of samāsa namely the avyayībhāva samāsa This theoretical background is common to all four types of samāsas So we studied this background when we studied the Tatpuruṣa Samāsa also. Now let us study the remaining three Samāsas. The first one is Avyayībhāva Samāsa .

This is the equation representing the Avyayībhāva Samāsa . where we have x and y as two separate independent fathers which are semantically related and then the speaker intends to join them together and their meaning gets merged into one unit and then the words also get merged into one unit which is xy. Now in this xy, x is shown in bold characters to highlight the fact that amongst x and y, x acts as the head of the compound. and the meaning of X acts as the head of the meaning of the compound. This is extremely important.

In the Tatpuruṣa Samāsa , Y was playing the role of the head and the meaning of Y was playing the role of the head in the meaning of XY. Now in Avyayībhāva, it is x and its meaning which play the role of the head in the newly generated unit output which is 1. So this is the feature of Avyayībhāva Samāsa . In the Aṣṭādhyāyī, avyayībhāvasamāsa is treated in various sections. Let us take a look at those sections briefly.

First come the samāsa vidhāyaka Sūtra , the Sūtras prescribing the compound. In general, the Sūtras prescribing the compound are put together in the first and the second pada of the Aṣṭādhyāyī. Amongst them, the Sūtras prescribing the avyayībhāvasamāsa are stated in between 2.1.5 and 2.1.22 excluding, 2.1.5 is avyayībhāva and 2.1.21 is anyapadārthe ca samjñāyām 2122 is tatpuruṣaḥ and in the metalanguage of Pāṇini this tatpuruṣaḥ will cancel avyayībhāvaḥ This is that small section of Sūtra s prescribing the avyayībhāvasamāsa from 2.1.5 up to 2.1.22 excluding Then we observe that there is a small section of rules stated in 5.4 which state the samāsānta suffixes. So these are the samāsānta pratyaya vidhāyaka Sūtras.

They state the samāsānta pratyaya, the suffix that is to be added at the end of the samāsa or compound which is avyayībhāva and they are from 5.4.107 up to 5.4.112 and then we also note that there is a swara vidhāyaka Sūtra the Sūtra prescribing the accent on the avyayībhāva for example 6.2.121 there isn't any adhikāra or there isn't any bunch of rules prescribing the accent on the avyayībhāvasamāsa rather they are scattered here and there and so that is how Pāṇini has treated the avyayībhāvasamāsa in the Aṣṭādhyāyī What are the examples of AvyayībhāvaSamāsa ? When we studied the background of compounding in this course, we focused on the three Samāsa s that we have decided to deal with in this particular course, namely avyayībhāva, Bahuvrīhi and Dvandva. In this course, We already saw some examples of the AvyayībhāvaSamaasa Let us re-look at these examples So we have Dine Dine as the Laukika Vighraha which means every day and the output compound is Prati Dinam Pratidina would be the output compound and its vibhaktiyanta form would be Pratidinam, which would mean every day. Similarly, Rūpasya Yogyam is the Laukika Vighraha and the Samāsa output generated would be Anurūpa whose Vibhaktiyanta form would be Anurūpam and both of them would mean befitting the form Similarly, śaktim anatikramya is the Laukika Vighraha which means in accordance with one's capability and the compound generated is yathāśakti, also meaning

the same. So Pratidinam, Anurūpam and Yathāśakti are the examples of the Avyayībhāva samāsa . From the Laukika Vighraha and the compound output generated, it is noticeable that in the Samāsa some other word appears other than the ones that appear in the Laukika Vighraha.

So we have already studied this fact and we say that Avyayībhāva Samāsa in many cases is a Nitya Samāsa . All these three, they are the examples of the Nitya Samāsa , the Nitya AvyayībhāvaSamāsa . Let us study some important features of the AvyayībhāvaSamāsa . This is an important type of Samāsa in Sanskrit. However, it doesn't have subtypes like the Tatpuruṣaḥ Samāsa .

Tatpuruṣaḥ has got several subtypes. We studied them in detail in the first course. Avyayībhāva Samāsa doesn't have such subtypes and yet Avyayībhāva Samāsa seems to be productive enough. In this particular Samāsa , as we saw earlier in this lecture, Pūrvapada as well as its meaning are the head. So we have a very famous traditional statement.

prāyeṇa pūrvapadārthapradhānaḥ avyayībhāvaḥ. When we talk of the accent of the avyayībhāvasamāsa , we notice that by default the final vowel of the compound is accented on account of the general Sūtra samāsasya. Like Bahuvrīhi, where there is a separate Sūtra saying that generally in a Bahuvrīhi samāsa , the Pūrvapada retains its accent Bahuvrīhi prakṛitya pūrvapadam. No such Sūtra states a similar condition for the avyayībhāvasamāsa in general. So by default the final vowel of the compound is accented So in pratidinam which is a vibhaktiyanta form in which pratidina is the samāsa , prati is the head and the meaning of prati is also the head meaning In Anurūpa, Anu is the head and its meaning is the head in yathāśakti, yathā acts as the head and its meaning acts as the head of the entire compound Also, Prati, Anu and yathā, these words are peculiar and they determine the form of the compound. Prati, Anu and yathā, all these three words, they are classified under a category called Avyaya in Pāṇinian grammar.

These three words are Avyayas. So what is an Avyaya? We shall see what is an Avyaya in a while But let us look at another important feature of avyayībhāva Samāsa which is that an avyayībhāva Samāsa is an Avyaya An avyayībhāvasamāsa as the output is an avyaya on account of the Sūtra avyayībhāvaśca. So as we said before Prati, Anu and yathā which are avyayas determine the form of the compound Since Prati, Anu and yathā are avyayas The samāsa avyayībhāva, whose examples are pratidina, anurūpa and yathāśakti, they also behave like an avyaya. Now what is an avyaya? Avyaya is an indeclinable word. whose forms do not vary according to gender, number and cases We have already studied the forms of certain words which are called Subhantas and we have seven cases and three numbers and also three genders Now the forms of different words vary according to the gender as well as number as well as the case Rāma is the word in masculine which will be declined as Rāmaḥ, Rāmau, Rāmāḥ, Prathamā, Rāmam, Rāmau,

Rāmān, Dvītīyā in which according to the number and the case, the forms varied or changed. Similarly, Rāma conveys the masculine gender.

If the feminine gender is to be conveyed, we will need to add another suffix a to Rāma and then the word will be Rāma. And then its forms would be Ramā, Rame, Ramāḥ Prathamā, Ramām, Rame, Ramāḥ Dvītīyā and so on and so forth. So the forms will vary. However, in case of Avyayas, such a variation is not noticed. Prati, Anu and Yathā do not vary according to gender, number and cases.

Similarly, Prati Dinam, Anu Rūpam and yathāśakti, they also do not vary according to the gender, number and the cases, the vibhaktis. This is very important. There is a very famous verse also quoted in the great Vyākaraṇa Mahābhāṣya which captures the features of an Avyaya. The verse reads, sadṛśaṁ triṣu liṅgeṣu sarvāsu ca vibhaktiṣu, vachaneshucha sarveshu, yannavyati tad avyayam. I repeat, sadṛśaṁ triṣu liṅgeṣu sarvāsu ca vibhaktiṣu, vachaneshucha sarveshu, yannavyati tad avyayam.

which means that a word which is similar in form in all three genders and all the cases and all numbers which does not get declined differently is an avyaya I repeat a word which is similar in all three genders and all the cases and all numbers which does not get declined differently is an avyaya according to this verse So for example, when we have the word yathāśakti, as you see there are three numbers Ekavacana, Dvivacana and Bahuvacana and there are seven cases prathamā, dvītīyā, tṛtīyā, caturthī, pañcamī, ṣaṣṭhī and saptamī. For our theoretical understanding, we have written down all the 21 forms over here. Generally, we don't go that far. We simply say that the word yathā śakti, which is an example of the avyayībhāvasamāsa, does not decline in these cases and vibhaktis. In the grammatical derivation, we only add the prathamā ekavachana pratyaya and then it gets deleted on account of certain Sūtra avyayādāpsupaḥ and then we get the form yathāśakti.

But for our theoretical understanding, you see the form yathāśakti has got no variation, no change in any of the Vibhaktis as well as any of the numbers. It remains same. Yathā śakti. This is an important feature of Avyaya and AvyayībhāvaSamāsa is also an Avyaya. And we must however note that there is an exception to this by default rule that the avyayībhāvasamāsa does not get declined in different cases because it is an avyaya Here is an example.

The possible exception of the output avyayībhāvasamāsa which ends in short a. The point is that this avyayībhāvasamāsa ending in short a retains forms of the fifth case and also forms of the third and seventh case optionally. On account of the following two Sūtras and we shall study these Sūtra s in some detail later on. But this is an exception.

And here are the examples. So the word Pratidinam is shown to be in black color in all cases except tṛtīyā, pañcamī and Saptamī. In pañcamī, there is only one form in different

color too. And this retains the change in the form. Pratidināt, pratidinābhyam, pratidinebhyaḥ is the pañcamī. In tṛtīyā and Saptamī, we notice that there are two forms Pratidinam, which is like another normal avyayībhāva samāsa and Pratidinen which is a variation Pratidinen, Pratidinābhyām, Pratidinaiḥ. Similarly in Saptamī, Pratidine, Pratidinam is like the normal AvyayībhāvaSamāsa but Pratidine, Pratidinayoḥ, pratidineṣu is the variation. So AvyayībhāvaSamāsas ending in short A do represent some exceptional behaviour in the AvyayībhāvaSamāsa otherwise the avyayībhāvasamansa becomes an avyaya and in all the cases its form remains the same that means there is no variation as far as the gender is concerned or number is concerned also as far as the cases are concerned This is an extremely important point to remember Then let us talk about the gender of the Avyayībhāva Samāsa The Aṣṭādhyāyī tells us that Avyayībhāva Samāsa behaves like a word in the neuter gender. This is stated by the Sūtra avyayībhāvaśca Aṣṭādhyāyī 2.4.18 Generally, the avyayībhāvasamāsa which is an avyaya qualifies an action in the sentence This is the function of the avyayībhāvasamāsa in the sentence For example, saḥ yathāśakti granthaṁ paṭhati which means he reads the book as per his capability or capacity Here yathāśakti is linked to the action of reading denoted by the verbal root Paṭh This is the semantic relation So we say that yathāśakti qualifies the action of reading denoted by the verbal root Paṭh. So yathāśakti acts as a Kriyā Viśeṣaṇa in this case. Similarly many avyayībhāva Samāsas are Nitya Samāsas as they show the tendency of Asvapada Vighraha. Prati Dina is Vighraha is Dine Dine where Prati does not appear. Anu Rūpa has got the Vighraha Rūpasya Yogyam in which Anu does not figure in.

Similarly yathāśakti has the dissolution where the word does not figure. You cannot dissolve the compound as as as and as . No. The dissolution has to be dine dine, rupasya yogyam and śaktim anati kramya of these avyayībhāva Samāsa examples respectively. However, we also notice that there is some exceptional behavior in some avyayībhāvasamāsa s and we shall be dealing with them in detail when we study the respective Sūtras Sometimes avyayībhāvasamāsa is generated on the basis of the semantics of only one pada. It does not require semantic relatedness between two Padas.

This is an important exception. For example, Harau is the Saptamī Ekavachana locative singular of the word Hari and this same one Pada can be expressed in a compound like Adhihari. So here, in order to have the compound adhihari, we don't need harav to be semantically related to any other word. Adhi represents the meaning of the vibhakti in harav, which is the saptamī vibhakti. This is an exceptional behavior. Similarly, some semantically Bahuvrīhi words formally behave like an avyayībhāva, and that's why they are noted down as having exceptional behavior.

And the example is that of tishthatgu, which again we shall study in detail later on, when we study the Sūtra tiṣṭhadgu prabhṛtinica. To summarize, by default, Pūrvapada and its meaning are the head in the avyayībhāva Samāsa . An avyayībhāva Samāsa is an Avyaya

as per the rules of Pāṇini. Gender of the avyayībhāva Samāsa is stated to be neuter as per the rules of Pāṇini. Generally, avyayībhāva Samāsas qualifies an action in the sentence.

And many avyayībhāva Samāsas are Nitya Samāsas. Thank you very much. Thank you.