

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-22

Avyayībhāva samāsa vidhāna

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar- II. As is our practice, let us begin the lecture by the recitation of the maṅgalācaraṇa.

viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjārīhartti
līlayā.

We have started the study of avyayībhāva Samāsa after having studied the theoretical background of the compound making in Sanskrit. We have already studied in detail the Tatpuruṣa Samāsa in the first course on Samāsa in Pāṇinian Grammar. In this second course, we are focused on the remaining three types of samāsa s namely the avyayībhāva samāsa , as well as Bahuvrīhi samāsa , as well as dvandava samāsa . And we have started going deeper in our understanding of avyayībhāva samāsa .

In this particular lecture, we introduce the very first Sūtra which lays down certain semantic conditions for the avyayībhāva samāsa to take place. We also noticed in the previous lecture how the Avyaya which is a part of the avyayībhāva Samāsa determines the form of the entire output avyayībhāva Samāsa So In Prati Dina, Prati is an Avyaya and the output Samāsa Prati Dina is also an Avyaya. Therefore, the name of the Samāsa avyayībhāva also states this particular fact. The feature of the Avyayībhāva Samāsa is stated briefly in the form of this equation, where we have X and Y, two independent separate Padas, having independent and separate Padārthas as well as Svaras, but they are semantically interrelated so the speaker decides to merge them together and generate one output which is in the form of XY Now in XY which is one unit as far as the form is concerned as far as the meaning is concerned and the accent is concerned Now in this unit X acts as the head and that's why it is shown in bold characters.

So formally X acts as the head. Semantically the meaning of X acts as the head of the samāsa called. This is an extremely important feature to remember. In the Aṣṭādhyāyī , the avyayībhāva samāsa is treated in different sections. For example, the samāsa

Vidhāyaka Sūtra , the Sūtras which prescribe the Avyayībhāva Samāsa are stated from 2.1.5 onwards up to 2.2.2 excluding.

So from 2.1.5 up to 2.1.21, Avyayībhāva Samāsa is stated, is prescribed. 2.1.5 is Avyayībhāva and 2.1.21 is Anyapadārthe ca samjñāyām. This is a section of rules which deals with the prescribing of the Avyayībhāva Samāsa . There is another small section in 5.4 namely 5.4.107 up to 5.4.112. These Sūtras prescribe the suffix to be added at the end of the avyayībhāva samāsa. So these Sūtras are called samāsānta pratyaya vidhāyaka Sūtra .

And then in 6.2, we have a few Sūtras scattered here and there, which also deal with the accent of the avyayībhāva samāsa. They are called svara vidhāyaka Sūtras prescribing the accent of the avyayībhāva samāsa like 6.2.121. Now let us look at this first Sūtra 2.1.6 which prescribes an avyayībhāva samāsa. There are only two Padas in this particular Sūtra . The first Pada is Avyayam and the second Pada is a huge Samāsa itself, which is a Dvandva Samāsa which contains several components.

They vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati-śabdaprādurbhāva-pāścād-yathā-ānupūrvya.

These are all the constituents which make a big dvandva samāsa at the end of which appears the word vachana. And therefore, using the maxim which means that the word that is found at the end of the Dvandva compound is to be associated with each of the members of the Dvandva compound. So Vachana is associated with all the previous components of this Dvandva Samāsa. Vachana here means expression. Expression of these elements.

What are these elements? These are nothing but the semantic conditions. These are the semantic conditions laid down by Pāṇini in this manner, which are the backbone, which are the background of the avyayībhāva samāsa . I'll read the semantic conditions once again, one by one. vibhakti, samīpa, samṛddhi, vyṛddhi, arthābhāva, atyaya, asamprati, śabdaprādurbhāva, pāścāt, yathā, In all there are 16 words which are part of this dvandva Samāsa . So there are 15 semantic conditions stated in this particular Sūtra So there are 16 semantic conditions visible in this Sūtra The word yathā has got four meanings amongst which three are the semantic conditions for the samāsa .

So we have in all 18 semantic conditions stated in this particular Sūtra. So there are two padas avyayam This pada is in prathamā vibhakti and the result is that it becomes an upasarjana because of the Sūtra prathamā nirḍiṣṭam samāsa upasarjanam and then by the Sūtra upasarjanam pūrvam there is Pūrvā Nipāta of Avyaya. So in the AvyayībhāvaSamāsa , Avyaya occupies the initial position of the Samāsa . The second Pada which consists of semantic conditions is in the seventh case, which means in the sense of. These are all the semantic conditions in which Avyaya gets compounded.

And we have read these conditions. Let us reread them. vibhakti, samīpa, samṛddhi, vyṛddhi, arthābhāva, atyaya, asaṁprati, śabdaprādurbhāva, paścāt, yathā and we said that the word yathā has got four meanings and they are also part of these semantic conditions. These are the words that are continued from the previous Sūtras sup is continued and sup is 1 slash 1 it is continued from 2.1.2 supa which is 3 slash 1 is continued from 2.1.4 Saha is also continued from 2.1.4 Sup which is 1 slash 1 which continues from 2.1.2 matches with the 1.1 of Avyayam in the Sūtra Avyayībhāva is also 1 slash 1 which continues from 2.1.5 Samāsaḥ 1-1 also continues from 2-1-3 prākkadārāt samāsaḥ and of course the semantic condition which is very basic and foundational continues from 2-1-1 namely samarthaḥ padavidhiḥ So after having put all these together we get the following meaning of the Sūtra which is briefly summed up in Sanskrit and which is translated in English on this particular slide I repeat vibhaktyādiṣu artheṣu vibhakti, samīpa, samṛddhi, vyṛddhi, etc. vibhaktyādiṣu artheṣu vidyamānam avyayam vidyamānam avyayam subantam samarthena subantena saha samasyate avyayībhāvasya samaso bhavati You can see the correspondence of the words stated in this meaning and the words which are continued as well as the ones which are present in the Sūtra So the meaning of this Sūtra is any indeclinable subanta, any avyaya subanta denoting the sense of vibhakti etc is compounded with any other semantically related subanta and the resultant compound is called avyayībhāva.

I repeat, any indeclinable subanta avyayam subantam denoting the sense of vibhakti etc. vibhaktyādiṣu artheṣu vidyamānam is compounded samasyate with any other semantically related subanta samarthena subantena saha and the resultant compound samāsa is called avyayībhāvaḥ avyayībhāvaḥ. This is how the meaning of this Sūtra is made So what are these semantic conditions? Let us jot them down one by one First one is vibhakti which means case ending literally What it means in this Sūtra is the meaning of the case ending which is added after a nominal root namely Prātipadika after a verbal root as well that is Dhātu to make it a Pada And we have seen examples of both these types of Vibhaktis when we studied the background theory of compound formation So Vibhakti is the first semantic condition. Then comes samīpa, which means near or close. Then comes samṛddhi, which means prosperity or welfare. Then vyṛddhi, which means failure or loss or want of prosperity.

Then there is arthābhāva, which means the absence of any element arthasya abhāvaḥ Then there is atyaya which means passing or overcoming Then asaṁprati which means not now śabdaprādurbhāva which means spreading the word śabdasya prādurbhāvaḥ. Then there is paścāt which means after Yathā which means the meanings of the word Yathā and there are four meanings of the word Yathā First one is Yogyatā which means fitness or propriety vīpsā which means repetition padārthānavṛtti which means not crossing the capability of an element And finally sādṛśya which means similarity Then we have ānupūrvya which means a sequence Yogapadya which means simultaneity Then

we have sādṛśya which is similarity Then we have Sampatti which means befitting, self-esteem as we shall study later on which means entirety and finally which means end We also note that Vachana is related to every member of this big compound as it occurs at the end of this big Dvandva compound on account of the Maxim Dvandvante śrūyamāṇam Padam Pratyekam Abhisam badhyate. The Pada which is heard at the end of the Dvandva Samāsa is associated with each member of that respective Dvandva Samāsa What this assumes is that the indeclinables, the avyayas denote these various meanings in particular semantic contexts This is very important So let us briefly study which words are avyayas stated in the Aṣṭādhyāyī in this context In the Aṣṭādhyāyī , from Sūtra 1.1.37 up to 41, there is a bunch of five Sūtras, which define what is an Avyaya in Sanskrit. The first one is । svarādinipātam avyayam 1.1.37. The second one is taddhitaścāsarvavibhaktiḥ|1.1.38. Then we have kṛṇmejantaḥ1.1.39, followed by ktvātosunkasunaḥ1.1.40 and followed by avyayībhāvaśca1.1.41. These are the five Sūtras which state which words are avyayas in Sanskrit.

Let us look at each Sūtra in some detail. The first one is svarādinipātam avyayam. In this Sūtra , svarādi nipātam is one Pada and Avyayam is the other Pada. Avyayam is the technical term which is defined as svarādi nipātam. svarādi nipātam has got two constituents svarādi and nipāta. Let us look at what is svarādi . svarādi is obviously a compound which means a list of words at the beginning of which comes the word Svara. Here is that list this is not an exhaustive list It is available in the Gaṇapāṭha on this particular Sūtra But the important ones are stated here स्वस्ति svar, antar, prātar, sanutar, uccais, nīcais, śanais, hyas, śvas, diva, sāyam, ciram, alam, vinā, nānā, svasti. This is a list of words at the beginning of which appears the word Svara. Therefore, this list is called Svarādi and this Gaṇa is called ākṛtigāṇa an open-ended bag of words This is Svarādi What is Nipāta? Nipātas are stated by the Sūtra 1.4.56 which is prāg rīśvarād nipātāḥ and these are the words that are listed down as Nipatas.

pra, parā, sam, anu, ava, nis, nir, dus, dur, vi, āñ, ni, adhi, api, ati, su, ud, abhi, prati, pari, upa. These are the nipātas. There are many more nipatas stated in the section 1.4.56 up to 1.4.97. These are some selective nipātas stated here. So Svarādi nipātam avyayam refines avyaya by enumeration. Then we have taddhitaścāsarvavibhaktiḥ which means a list of words ending in certain tadhita suffixes is called avyaya.

For example, tataḥ, yataḥ, tatra, yatra, tadā, yadā, sarvadā, sadā. These are the words ending in the tadhita suffix tas, tatra and yataḥ respectively. So these are called avyayas. Similarly, the suffixes like śas, am, ām, kṛtvasuc, tas, vat, nā, these are also the taditas which appear at the end of any word and then that word is termed as avyaya. Then the next Sūtra is kṛṇmejantaḥ 1.1.39 which means a kṛt suffix which ends in M and eh is called Avyaya.

So those suffixes are like Am or Tum, Se, Ase and E. deriving the forms like svāduṅkāram where there is an am suffix, kartum which has got tum suffix, vakṣe which has got se suffix, jivase which has got ase suffix and dṛṣe which has got the suffix a. All these words all these suffixes they are added after the verbal roots and they are Kṛta suffixes therefore So these words which end with these Kṛta suffixes ending in M and H they are termed as Avyaya Similarly ktvātosunkasunaḥ 1.1.40 which means words ending in the suffixes ktvā, tosun and kasun are also termed as avyayas. The words are like citvā, jītvā, paṭhitvā which are the examples of the words ending in the suffix tva and there are many more words of this kind. Similarly, these are the examples having the suffix or and finally, they have got the suffix and so all these words, they are termed as and finally, the compound Avyayībhāva is also called an Avyaya, which is to be derived by the Sūtra 216 with the semantic conditions mentioned therein.

These are the Avyayas stated in the Aṣṭādhyāyī of Pāṇini. What we study next is how the processing of the avyayībhāva samāsa begins with these semantic conditions and how it progresses and how to derive the final output in the form of a nominal root or a pratipadhika. This we shall study next. Thank you very much.