

Course Name- Samāsa in Pāṇinian grammar-II

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Avyayībhāva samāsa vidhāna

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 In this course, we are focused on the study of the three types of Samāsas , namely avyayībhāva , Bahuvrīhi and dvandva. In the first course on Samāsa in Pāṇinian Grammar, we have dealt with in detail the Tatpuruṣa Samāsa , which is by far the largest umbrella of the Samāsas in Sanskrit. The theoretical background for all the four types of Samāsas is same and therefore we have revisited several aspects when we studied the theoretical background in this course as well. So we studied the theoretical background of the process of compounding involving the semantical the semantic relatedness.

Then we also studied the process of derivation of the compound step by step, each step generated by certain Sūtra in Pāṇinian grammar. After that, we started studying the Avyayībhāva Samāsa . We noted down the general features of the Avyayībhāva Samāsa first, and then we directly started studying the Sūtra prescribing the Avyayībhāva Samāsa . The avyayībhāva Samāsa in general can be represented by this particular equation namely x plus y where x and y are two independent separate entities in terms of the word form as well as the meaning These two entities are semantically related and then the speaker decides to merge these entities together to form one unit in terms of the word form as well as the meaning Now this one unit is XY and in them X is highlighted with the bold letters primarily to highlight the fact that X becomes the head of that one unit in terms of the word form as well as the meaning In fact, in case of the avyayībhāva Samāsa , we also saw that the examples that we have studied have avyayas in place of X.

And then because of this head in terms of the word form, the entire avyayībhāva Samāsa also becomes an avyaya. That is what is reflected also in the name of the Samāsa namely avyayībhāva . anavyayam avyayam bhavati something that is not an avyaya for example Y merges with the avyaya that is X and then XY both become avyaya and also the

meaning meaning of X becomes the head Let us briefly look at the treatment of avyayībhāva Samāsa in the Aṣṭādhyāyī . The Sūtras prescribing the Samāsa or Samāsa vidhāyaka Sūtras , they all fall in 2.1 and 2.2 of the Aṣṭādhyāyī . The bunch of Sūtras prescribing the avyayībhāva Samāsa begin with 2.1.5. The Sūtra is avyayībhāvaḥ and continue up to anyapadarthecha saudhnyayam that is 2.1.21 and 2.1.22 is tatpuruṣaḥ avyayībhāva h gets cancelled by tatpuruṣaḥ as far as the meta language of paanini is concerned.

So this is a section within Aṣṭādhyāyī prescribing avyayībhāva samāsa. Then we have another small section in 5.4 from 5.4.107 up to 5.4.112. This section prescribes the end of the Samāsa suffix. Samāsānta Pratyaya Vidhāyaka Sūtras . And then we have Svaravidhāyaka Sūtra , the Sūtra which prescribes the accent on the avyayībhāva Samāsa. For example, 6 to 121. This is how in the Aṣṭādhyāyī , avyayībhāva Samāsa is mainly treated.

We started studying this big Sūtra , a 2.1.6, namely avyayaṁ vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati-śabdaprādurbhāva-pāścād-yathā-ānupūrvya-yaugapadya-sādrśya-samṣatti-sākalya-antavacaneṣu. We said that there are two Padas in this Sūtra . Avayam is the first Pada and the remaining one is the second Pada. And this second Pada consists of the semantic conditions in which this compound happens.

Avyayam is mentioned in the Prathamā Vibhakti, therefore it becomes Upasarjana because of Prathamā Nirdiṣṭam Samāsa Upasarjanam and therefore it occupies the initial position of the Samāsa . So the meaning of this particular Sūtra is vibhaktyādiṣu artheṣu vidyamānam avyayam subantam samarthena subantena sahasamasyate Avyayībhāvaśca samāso bhavati Any indeclinable subanta denoting the sense of vibhakti etc. is compounded with any other semantically related subanta and the resultant compound is called avyayībhāva . We also noted down several semantic conditions stated in this Sūtra amongst which we shall be dealing with these in the present lecture. Vibhakti, that is case ending, but what it means is the meaning of the case ending that is added after a nominal root or prātipadika as well as after a verbal root that is that to make it a pada.

This is the meaning of the word vibhakti. Samīpais the other semantic condition which means proximity, near or close. Samṛddhi means prosperity or welfare and Vyṛddhi means failure, loss or want of prosperity. Let us deal with each one of them one by one. So the first semantic condition is Vibhakti.

Vibhakti means case ending. As a semantic condition, the meaning of the case ending is what is intended. A case ending or a vibhakti is a pratyaya, is a suffix added after a nominal root or prātipadika as well as after a verbal root namely Dhātu to make it a pada. Thereby making it eligible for the use in the sentence. That is an important function of the suffix called Vibhakti.

The meaning that this set of suffixes convey is primarily relational. The interrelating these meanings of 1. One nominal root prātipadika with a verbal root Dhātu and 2. One nominal root Prātipadika with another nominal root or Prātipadika. This is how the Vibhaktis interrelate the meanings.

That of one Prātipadika with Dhātu or one Prātipadika with another Prātipadika. In the present case however, the semantic condition is not the interrelation between two Padas. It is just the meaning of one Vibhakti associated with the nominal root or Prātipadika. So we have Prātipadika plus Sup which becomes a Pada to be used in a sentence. Now this Prātipadika plus Sup corresponds to Prātipadika Artha, that is the meaning of the Prātipadika and the Vibhakti Artha, the meaning of the Vibhakti, in this case Sup.

So in Pāṇinian Grammar where each sentence is segmented into Padas and each Pada is segmented into Prakṛti and Pratyaya Prātipadika as a Prakṛti and Sup as a Pratyaya This is one type of Prakṛti Pratyaya Bhāva which generates Padas and as we have already seen Supa saha is the basic condition necessary condition for the process of compounding to take place and therefore we will talk about sup only when we talk about the compound process. So Prātipadika plus sup is the Prakṛti Pratyaya Vibhāga of the Pada corresponding to the Prātipadika Artha, the meaning of the Prātipadika plus the Vibhakti Artha, namely the meaning of the case ending. Thus, this condition Vibhakti seems to be an exception to the general principle of Sāmānyā, where primarily two meanings when interconnected through interconnected words become eligible to undergo the process of compounding and these two meanings are the meanings of the two different vibhaktis and derive an output in the form of a nominal root or prātipadika So this condition provides an exception to the general principle of Sāmānyā, which is at the base of the process of compounding. Here what happens is, there is only one pada. There aren't two padas and two sups.

There is only one pada, so there is only one sup. and the meaning of the vibhakti therein that is the sup therein gets represented by an indeclinable or an avyaya like prati, anu, yathā etc. which is obviously related to the meaning of the nominal root to which it is attached or prātipadikārtha In this particular condition, this indeclinable gets compounded with the related nominal root or prātipadika and this is what is the avyayībhāva Samāsa . Let us take an example.

The meaning to be conveyed is in the soul. And the Laukika Vighraha is ātmani. You see, there is only one pada, ātmani. where the Prātipadika is ātman meaning the soul and ni is the Pratyaya which is a sup so that is a Vibhakti which means Adhikaraṇa which gets represented by the word in in English so ātmani means in the soul now This suffix and its meaning namely gets represented by an avyaya like As far as this particular Sūtra is concerned and then we get the alaukika vighraha adhi plus su plus ātman plus ni in this stage we also get the Samāsānta suffix tac added by the Sūtra 5.4.108. Now In this

particular stage the Sūtra 2.4.71 applies and deletes both the sups So we have adhi plus zero plus ātman plus zero plus a. Then we have adhi plus ātman plus a after which the ṭi part of ātman namely an gets deleted on account of 6.4.144 and so we have Adhi plus ātma plus a Then at the end we apply the Sandhi rule iko yaṇachi 6.1.77 and then we get adhyātma as the finally derived compound output meaning ātmani. Now this particular Prātipadika when becomes part of the sentence obviously we add su-pratyaya to it and then in general by the Sūtra 2482 avyayādāpsupaḥ this su would be deleted so we will get adhyātma plus zero but there is an exception in case of the avyayībhāva Samāsa Ending in short a 2.4.83 and 2.4.84 apply and generate exception forms by not deleting the vibhakti. This is a peculiar form. And so let us study these two Sūtras quickly to understand what happens in case of an avyayībhāva Samāsa which ends in short a So 2.4.83 is na avyayībhāvād ataḥ am tu apañcamyāḥ. So the meaning of this Sūtra is We note that in this particular Sūtra there are two sentences First one is and the second one is tu apañcamyāḥ am. The first sentence is ataḥ avyayībhāvād na and the second sentence is tu apañcamyāḥ am What it means is the following S1 namely adantāt avyayībhāvād supo luk na means Adantat avyayībhāvāt supoluk na Since ataḥ qualifies avyayībhāvāt, due to the meta-rule, ataḥ gets transformed into adantāt.

Supaḥ is the word that is continued, and look is another word that is also continued from the previous Sūtra . And so therefore, this is a negation of the deletion of sup. immediately after an avyayībhāva Samāsa which ends in short a So SM1 is that Sup immediately after an avyayībhāva Samāsa ending in short a is not deleted And now S2 is tu apañcamyāḥ am. Now that can be expanded by saying tu pañcamīm vinā supaḥ am ādeśaḥ| supaḥ is continued from the first sentence and also the previous Sūtra and am is obviously there in the Sūtra so we have this tu pañcamīm vinā supaḥ am ādeśaḥ| what it means is that rather accept the fifth case it i.e. sup is substituted by am. So these are the two sentence meanings and we repeat The first meaning is sup immediately after an avyayībhāva compound ending in short a is not deleted and the second meaning is rather except the fifth case it that is a sup is substituted by am so we have adhyātma plus su su is the Prathamā ekavachana since adhyātma is a Samāsa avyayībhāva Samāsa and it ends in short A Now therefore the Sūtra nāvayībhāvād ato'mtv apañcamyāḥ applies and substitutes Su by Am So we have adhyātma plus Am Then we apply the Sandhi rules and we get the finally derived Subanta adhyātma m On the other hand if we have adhyātma plus nasi which is a fifth case singular suffix pañcamī ekavachana what happens is that the same Sūtra says that apañcamyāḥ am so it negates the am substitution to the pañcamī vibhakti pratyaya So then what happens is this nasi gets substituted by āt by another Sūtra ṭāñasi ṇasam ināt syāḥ So we have adhyātma plus āt and then by the savarṇa dīrgha sandhi we get the form adhyātma in adhyatmena you don't get adhyātmam After having studied the Sūtra , nāvayībhāvād ato'mtv apañcamyāḥ, let us also study the Sūtra , ṭṛtīyāsaptamyor bahulam 2.4.84.

And Supoluk continues in this Sūtra . What this Sūtra means is that, Sup of third and seventh triplet, that is ṛtīyā and Saptamī Vibhakti, which comes immediately after an avyayībhāva compound ending in short is optionally deleted. Once again sup of 3rd and 7th triplet that is ṛtīyā and Saptamī Vibhakti coming immediately after an avyayībhāva compound ending in short A is optionally deleted What it means is that there are two forms one where sup is deleted and the other one where the sup is not deleted So here we have adhyātma plus Ta This is the ṛtīyā Ekavachana and then the optional form would be where ṛā is substituted by Ina by the Sūtra Sūtra ṛānāsi nāsam ināt syāḥ and so we will get Adhyātma plus Ina and when we join them together by the Guṇasandhi we will get the form Adhyātmēna and optionally the am substitution will take place and we will get the form adhyātmam similarly in saptamī when we have Adhyātma plus ni which is 7 slash 1 that is saptamī ekavachana we will have Adhyātma plus e then we apply the guṇasandhi and we get the form adhyātmē and the optional form would be adhyātmam. These are varied optional forms, exceptional forms of the avyayībhāva Samāsa ending in short A. This is what is represented on this particular slide which we studied previously as well.

So if you look at the cases and the words which are marked in black color you will notice that they have only Pratidinam as a form But in Ṛtīyā, Pañcamī and Saptamī we also have a form which is marked by other color especially in ṛtīyā and Saptamī, we find both the forms Pratidinam as well as Pratidinen as Ekavachana, Pratidinam as well as pratidinābhyām as Dvivachana and Pratidinam and pratidinaiḥ as Bahuvachana. And in Saptamī we have Pratidinam plus pratidine as optional forms pratidinam plus pratidinayoḥ and pratidinam as well as pratidineṣu In case of Pañcamī sup is not to be substituted by am so first of all sup is not deleted neither is it substituted by am so we have pratidināt, pratidinābhyām and pratidinebhyaḥ as forms of Pañcamī Remember this happens to only those avyayībhāva Samāsas which end in short a and not to the other Samāsas Let us take another example If the meaning to be conveyed is in the female, the Laukika Vighraha Vākya is Striyām, which is the locative singular of Strī. Then we have the Avyaya Adhi, expressing the meaning of Adhikaraṇa, for which locative case is used. So Adhi will get compounded with the Prātipadika Strī So we have Adhi plus Su plus Strī plus ni. Then by 2471 which is SupoDhātu Prātipadikayoḥ both the Sup's namely Su and ni they get deleted And so we have Adhi plus 0 plus strī plus 0 and then we get adhistrī. After we get this, we apply 2.4.18 avyayībhāvaśca which declares that avyayībhāvaSamāsa is neuter.

And then 1.247 applies which says which shortens the long ī in the words three to short one. So then finally derived output of the compound process is with a short i at the end. And its forms will be like this. Just as in Yathā śakti we have no variation. We always delete the Vibhakti after it by the Sūtra of avyayādāp Supaḥ Same thing we do with adhistrī as well Its form has got no variation at all. Let us now look at the usage of these

Samāśas in actual sentences caitanyam adhyātmaṁ vartate Animatedness rests in the soul Here Adhyātma is indicating the location of Chaitanya Similarly, pratidinaṁ sūrya udeti. Sun rises every day. So pratidina is also indicating the location of sūrya in temporal terms.

adhistri śaktir vartate, strength lies in the female. Once again, adhistri acts as the qualifier of vartate. yathāśakti kāryaṁ karoti saḥ. He works in accordance with his capability. So here Yatha Shakti is an avyayībhāvaSamāsa.

śaktim anatikramya. This is linked with the verbal action. It also qualifies it. Now next we study the other conditions stated in the same Sūtra , how the processing of the avyayībhāva happens with remaining semantic conditions, how the process progresses to derive the final output in the form of a nominal root or prātipadika. Thank you very much.