

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-24

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 three types of samāsas, namely avyayībhāva , Bahuvrīhi and dvandva. We have so far studied the theoretical background required for the process of compounding. We also studied parts of the process of derivation of the samāsas step by step, where each step is generated as an output by this application of the Sūtras of Pāṇini. Then we started studying the Avyayībhāva Samāsa and we are studying 2.1.6 in detail. Avyayībhāva Samāsa is an important type of Samāsa in Sanskrit. It can be represented with the help of this particular equation where we have x and y as two different independent units in the form of word form as well as meaning These two separate independent units are semantically interrelated So the speaker decides to merge these units into one unit.

So x and y, so x plus y and then the output generated is xy. This is one unit. In XY, X is shown with the bold characters It has got a purpose X in bold characters indicates that in this particular unit X acts as the head of the unit in terms of the word form as well as the meaning So X is going to be an avyaya, XY is going to be an Avyayībhāva samāsa and in the Avyayībhāva samāsa, X that is an avyaya acts as the head, formally as well as semantically then it's not a surprise then that the avyayībhāva samāsa behaves like its head, namely the avyaya occupying the first position. Of course we know that an avyayībhāva samāsa is also an avyaya. So the word avyayībhāva expresses this delicate situation quite explicitly.

Anavyayam avyayam bhavati. So in XY, only X is an avyaya, Y is not an avyaya. But the output XY becomes an avyaya. So anavyaya, something that is not an avyaya. Avyayam bhavati becomes an avyaya.

That is avyayibhava. We said that in the Aṣṭādhyāyī, the Avyayībhāva Samāsa Vidhāyaka Sūtras are stated from 2.1.5 up to 2.2.1. Avyayībhāva is 2.1.5 and Anyapadārtheṣa Samjñāyām is 2.2.1 And 2.1.22, incidentally, is Takpuruṣa. The samāsanta pratyaya vidhāyaka Sūtras related to the avyayībhāva samāsa are stated in a small bunch of sūtras, namely 5.4.107 up to 5.4.112. These are the suffixes which are added at the end of the compound and then we have Svaravidhāyaka Sūtra. Sūtras prescribing the accent of the Avyayībhāva compound namely 6-2, 121 etc.

Then we started studying 2.1.6 . And the sūtra is avyayaṁ vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati-śabdaprādurbhāva-paścād-yathā-ānupūrvya-yaugapadya-sādrśya-samṛddhi-sākalya-antavacanēṣu. This particular sūtra, as we have already said, consists of two padas. First one is avyayaṁ, which is one slash one, and therefore it becomes upasarjana by the sūtra prathamā nirdiṣṭam samāsa upasarjanam, and then it occupies the initial position of the samāsa by upasarjanam pūrvam, And then the second pada in this particular sūtra ends in seventh case, 7 slash 3, which indicates the semantic conditions. And we listed down all the semantic conditions one by one.

And the meaning of this sūtra also, namely Vibhaktyādiṣu Artheṣu Vidyamānam Avyayaṁ Subantam Samarthena Subantena Saha samasyate avyayībhāvaśca Samasobhavati Vibhaktiadiṣu Arthesu Vidyamānam Avyayaṁ Subantam Samarthena Subantena Sahasamasyate Avyayi Bhavashya samāso bhavati What it means is that any indeclinable 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, denoting the sense of bhakti, etc., is compounded with any other semantically related subanta, and the resultant compound is called avyayībhāva .

These are the four semantic conditions that we are studying currently. We have already studied vibhakti in the previous lecture. Now in this particular lecture we shall study samīpa, samṛddhi and vyṛddhi as the semantic conditions where Samīpa means near or close, Samṛddhi means prosperity and welfare and Vyṛddhi means failure or loss or want of prosperity. Let us study them one by one. First let us study the semantic condition Samīpa Samīpa means near or close This condition requires interrelation between two Padas unlike the previous condition Vibhakti which required only one Pada Thus the basic concept of Sāmarthyā is fulfilled proximity is denoted by the indeclinable upa etc along with the sixth triplet that is ṣaṣṭhī added after the nominal root prātipadika whose meaning is near. Now let us take an example when we say near the jar The laukika vighraha is kumbhasya samīpam.

Kumbhasya is ṣaṣṭhī. Now upa represents samīpa because in this particular sūtra²¹⁶, avyayaṁ is mentioned in prathamā. The indeclinable or avyaya occupies the initial position of the compound. So we have upa plus su plus kumbha plus nas. This we have already seen is called the alaukika vighraha of the samāsa transforming the laukika vighraha

in the technical terms We also said that it is this stage where the process of compounding is considered to have actually begun At this particular stage Upasarjanam Pūrvam has already applied. So Upa plus u has taken the initial position.

Then 2.4.71 applies and so we have Upa plus 0 plus Kumbha plus 0. and then when we join both words together we get the form upakumbha as the finally derived compound output which means the same thing as kumbhasya samīpam near the jar upakumbha after which we input the word upakumbha for a sentence and so we have upakumbha plus su which is a supratyaya one one and then because upakumbha is an avyayībhāva samāsa which ends in short a after bha so the sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ applies and substitutes su by am So we have upakumbha plus am as the next derived step and finally After the application of the Sandhi rules, we get the form Upakumbham. This is the Prathamā Ekavachana. When we derive the Tritīya and Saptami Ekavachana, we would get Upakumbham as well as Upakumbhena, Upakumbham as well as Upakumbhe by the application of the SūtraTṛtiya Saptamyor Bahulam. we shall use the samāsa upakumbha in the sentence in the following manner bhojanam upakumbhaṁ vartate food is near the jar bhojanam upakumbhaṁ vartate similarly we can say bhaktāḥ upakṛṣṇam santi The devotees are close to kṛṣṇa This is how in the semantic condition Samīpa the Avyayībhāva Samāsa takes place Let us proceed to the next semantic condition which is Samṛddhi Samṛddhi is ṛddher ādhikyam. That is excessive prosperity or excessive welfare Now this meaning is the qualified element.

When whose prosperity element becomes the qualified, then Gati tatpuruṣa takes place. This is an important fact about this particular semantic condition. So we have madrāṇāṁ samṛddhir vartate as a statement This is what Samṛddhi means There is excessive prosperity of madrās So now we have Su as an indeclinable which denotes Samṛddhi It occupies the initial position of the Samāsa because in the Sūtra 2.1.6, the word Avyaya is mentioned in the Prathamā Vibhakti. Su is an Avyaya, therefore it will occupy the initial position in the Samāsa. First, it will become upasarjana samjñaka by the sūtra prathamā ndirdiṣṭam samāsa upasarjanam and then it will occupy the initial position by the sūtra upasarjanam pūrvam.

So now we have su plus su. The first su is an avyaya. The second su is the vibhakti pratyaya plus madra plus ām. then 2.4.71 applies and we delete both the sup-pratyayas namely su and am and so we get su plus zero plus madra plus zero when we join them together we get sumadra as the finally derived compound output now the compound output sumadra ends in short a. Now when we use sumadra in the sentence, we add the su-pratyaya after it.

Here we add su, which is the prathamā ekavachana pratyaya. Now this su will be substituted by am on account of the sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ And so we have Sumadra plus Am and then we apply the Sandhi rule and then we get the

finally derived sentence output namely Sumadram So the sentence would be Sumadram varṭate There is excessive prosperity of Madras Similarly Sumagadham varṭate there is excessive prosperity of Magadhas Note that in this case Sumadra and Sumagadha is actually acting as a noun. In these output compounds the meaning of the indeclinable is the head namely Samṛddhi which is the meaning of Su It is the qualified And the meaning of Madras and Magadhas is the qualification. When Madras and Magadhas are intended to be the heads, then Gati-tatpuruṣa takes place and we'll get the forms Sumadraha as well as Sumagadhaha. But that we have already dealt with in the first course on Samāsam.

So in case of avyayībhāva , we will get the forms sumadram and sumagadham and this will also act as the karta of the sentence. Now let us look at the next semantic condition which is called vyṛddhi. is Vi plus ṛddhi. Vyṛddhi is prosperity. V means Vyṛddhi, Vigata etc.

So Vyṛddhi means failure or loss or want of prosperity. The tradition interprets this word Vyṛddhi as ṛddher abhāvaḥ, absence of prosperity. Since the word abhāva is also mentioned here, there is a doubt that arises in the mind of somebody which is recorded in the tradition, how is this different than the arthābhāva as a semantic condition stated in the same sūtra? And the explanation is the following. means absence of an entity here absence of the entity is not intended the entity exists but absence of the prosperity of that entity is what is intended this is the difference between and the So when the meaning is loss or want of prosperity of Yavanas, yavanānām vyṛddhiḥ, that is the Laukika Vighraha. So what it means is Yavananam Vyṛddhi Vigamahā.

Yavanas were prosperous at some point in time, but now that time has passed and now there is loss or want of prosperity of Yavanas. So now this meaning Vyṛddhi will be represented by the Nipāta or the Avyaya Dur. So we have Dur plus Su plus Yavana plus ām as the alaukika-vighraha-vākya Then we apply supo dhātu prātipadikayoḥ because of which su and ām are deleted So we have dur plus zero plus yavana plus zero And then finally we get the compound output duryavana This compound, Avyayībhāva compound ends in short a and therefore when we proceed to use this samāsa in the sentence, we add the suffix su after it. So we have duryavana plus su and this su is substituted by ām on account of the sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ 2.4.83 Since this duryavana is an avyayībhāva samāsa which ends in short a, so su is substituted by ām and then we have the sandhi taking place and so we get the form duryavanam as the pada When we use it in the sentence, we will say duryavanam varṭate There is absence of prosperity of the yavana. Now in this case as well, Dur-yavana acts as the kartā of the sentence.

Similarly, duḥśakam varṭate. There is absence of prosperity of the śakas. There is absence

of prosperity of gavadika. And the sentence is durgavadikam vartate. Here the absence of yavana or the śaka or the gavadika is not intended. na ceha yavanānām abhāvaḥ kiṃtu tadīyāyāḥ ṛddher abhāvaḥ| yavanīyavṛddhyabhāvasyaiva pratīteḥ he because we have the experience of the absence of prosperity of the Yavana and not that of Yavanas themselves.

Therefore this condition is different than arthābhāva. Note that the output compound in this as well as the previous semantic condition behaves like a noun. Dur Yavanam Vartate. sumadram vartate, sugandham vartate and so on and acts as the agent of the action This is another function played by an indeclinable or the avyaya in the form of avyayībhāva samāsa So in this lecture we studied three semantic conditions samīpa, samṛddhi and vyṛddhi and how these conditions are the basis for forming an avyayībhāva samāsa. All the examples taken here, they end in short a.

Therefore the sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ applies and substitutes ām in place of the respective Pratyayas, except of course the Pañcami Pratyaya. Next we shall study how the processing of the Avyayībhāva Samāsa happens with remaining semantic conditions and how that processing progresses to derive the final output in the form of a nominal root or Prātipadika and how that output behaves in the sentence. This we shall study next. Thank you very much.