

Course Name- Samāsa in Pāṇinian grammar-II

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Week-05

Lecture-25

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 with the recitation of the Maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjarīhartti līlayā. In this course, we concentrate on the three types of samāsas in Sanskrit, namely avyayībhāva , Bahuvrīhi and dvandva. After having studied the theoretical background of compound formation in Sanskrit as stated by Pāṇini and the Pāṇinian grammatical tradition, we then started studying in detail the Avyayībhāva Samāsas, which is an extremely important type of Samāsas in Sanskrit. The structure of the Avyayībhāva Samāsa can be represented in this particular small equation, where we have X and Y as two different independent entities in terms of form, word form, as well as the meaning, as well as the accent. This X and Y, they are semantically related.

The speaker of Sanskrit wants to merge them together and generate an output which is one unit out of these two input units. So the output unit is generated XY and this is one unit. Now in this XY, X is stated in the bold character because we want to highlight the fact that in the Avyayībhāva Samas, X assumes the position of the head as far as the meaning is concerned. And also the word form is concerned. The meaning of x is the head of xy which means that any other word out of this samāsa If that word is to be related to this samāsa , then it has to be through the meaning of the x And X also acts as the head as far as the word form is concerned primarily because X is an Avyaya or indeclinable in the Avyayībhāva Bhava Samāsa and the output XY also is termed as Avyaya. So the term Avyayībhāva which is significant and self-explanatory which says that anavyayam avyayam bhavati So X is an avyaya but Y is not an avyaya but the output XY becomes an avyaya. And therefore, this samāsa is called avyayībhāva . This is how this expression, this equation represents the avyayībhāva samāsa and its structure formally as well as semantically. We say that in the Aṣṭādhyāyī, Avyayībhāva samāsa is treated at different places.

In general, in the Aṣṭādhyāyī 2.1 and 2.2, we find the sūtras prescribing the compound. In specifics, the sūtras prescribing the Avyayībhāva compound avyayībhāva samāsa vidhāyaka sūtras , they are found in 2.1 from 2.1.5 up to 2.1.21, 2.1.5 is avyayībhāvaḥ and 2.1.21 is anyapadārtheṣa samjñāyām. Incidentally, 2.1.22 is Tatpuruṣaḥ, which cancels the word Avyayībhāvaḥ, which continues in 2.1.21 from 2.1.5. Then the Samāsānta Pratyaya Vidhāyaka Sūtras , namely the sūtras which prescribe the suffix that appears at the end of the Samāsa . As far as Avyayībhāva compound is concerned are stated in a small section which begins with 5.4.107 up to 5.4.112. There aren't many Svara Vidhāyaka Sūtras related to Avyayībhāva . the sūtras prescribing the accent. However, we find a few, for example, 6.2.121, etc. Amongst the Samāsa Vidhāyaka sūtras , which we have been studying so far, We have already seen a number of sūtras and we are carrying forward our study of these sūtras We first of all study 2.1.6 which is a very big sūtra. However if we look at this Sūtra carefully, we come to know that there are only two Padas in the Sūtra . The first Pada is Avyayam and the second Pada is vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati-śabdaprādurbhāva-pāścād-yathā-ānupūrvya-yaugapadya-sādrśya-sampatti-sākalya-antavacanēṣu Avyayam is in Prathamā 1.1 and therefore it becomes Upasarjana by the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam. And the second pada, which is in the seventh case, lays down various semantic conditions. These are the meanings of the avyayas. And in these meanings, avyayas get compounded with the related subanta. Amongst these we have already studied the four semantic conditions and we have already studied how the Avyayībhāva Samāsa takes place namely Vibhakti, Samīpa, Samṛddhi and Vyṛddhi. The overall meaning of this Sūtra 2.1.6 is the following vibhaktyādiṣu artheṣu vidyamānam avyayaṁ subantaṁ samarthena subantena saha samasyate avyayībhāvaśca samāso bhavati I repeat vibhaktyādiṣu artheṣu vidyamānam avyayaṁ subantaṁ samarthena subantena saha samasyate avyayībhāvaśca samāso bhavati What this means is that Any indeclinable subanta, denoting the sense of vibhakti etc., is compounded with any other interrelated, semantically interrelated subanta, and the resultant compound is called avyayībhāva . I repeat, any indeclinable subanta, avyaya, denoting the sense of Vibhakti etc. is compounded, samasyate, with any other semantically related subanta, samarthena subantena saha, and the resultant compound samāsaḥ is called avyayībhāva , avyayībhāvaḥ bhavati. As we said, that we have already dealt with the first four semantic conditions, namely Vibhakti, samīpa, samṛddhi and vyṛddhi. Now in this lecture, we shall focus on the next four semantic conditions and study how the Avyayībhāva Samāsa takes place when the Avyaya denotes these meanings.

These meanings are arthābhāva, namely the absence of an element, artha, atyaya, which is passing or overcoming, asamprati, which means not now, and śabdaprādurbhāva, spreading the word. These are the four semantic conditions. Let us study them in detail and study how the avyayībhāva samāsa is generated. First, let us focus on arthābhāva. arthābhāva is Arthasya Abhāvaha, the absence of an element or an entity.

As the traditional commentators put it, vastunaḥ abhāvaḥ. arthābhāva is vastunaḥ abhāvaḥ. In a more sophisticated terminology, the traditional commentators say, dharmisvarūpasyaiva abhāvaḥ, the absence of that form which possesses a dharma, which possesses a property, that kind of Vastu, that kind of entity is absent and this is what is called as arthābhāva. To use the terminology used by the Naiyāyikas or the Logicians, some commentators say that this Arthābhāva refers to Atyantābhāva. Atyantābhāva is absence absolute.

So according to the commentators, avyayībhāva samāsa is not possible in the sense of ghaṭaḥ paṭo na. A pot is not a cloth, where mutual absence or anyonyabhāva is intended. So in the sentence ghaṭaḥ paṭo na, we know that ghaṭaḥ is not paṭaḥ and paṭaḥ is not ghaṭaḥ. So there is mutual absence. In this case, the arthābhāva condition doesn't apply. And the Avyayībhāva samāsa between ghaṭaḥ and paṭaḥ does not take place.

We have only Atyantābhāva, the absence absolute, which is what is referred to here as Arthābhāva. Now let us look at the example to illustrate these semantic conditions as well as the formation of the avyayībhāva samāsa . If the meaning is absence of flies, this is the absence of flies, absolutely. And so we have makṣikāṇām abhāvaḥ. Now this Abhāva, this Arthābhāva is expressed or represented by an Avyaya Nir.

Since in this Sūtra 2.1.6 Avyayam is stated in Prathamā Vibhakti, so it becomes Upasarjana and then it becomes the first member of the samāsa or pūrvapada. Therefore, nir, expressing the meaning abhāva, occupies the initial position of the samāsa . So we have nir plus su, plus makṣikā plus ām. In this step, we apply 2.4.71 Supo dhātu prātipadikayoḥ and both the sups are deleted. So we have Nir plus zero plus Makṣikā plus zero.

When we join these together we get Nirmakṣikā . Now this is an Avyayībhāvasamāsa and then immediately the Sūtra Avyayībhāvaśca applies which states that an Avyayībhāvasamāsa has the neuter gender and then 1.2.43 namely hrasvonapumsake Prātipadikasya applies. And since this Nirmakṣikā is an avyayībhāva samāsa , so it is in neuter and it is a prātipadika and it is therefore the final long vowel is shortened and we get the finally derived compound output as nirmakṣika. Makṣikāṇām abhāvaḥ is the laukika vighraha nir plus su plus makṣikā plus ām is the alaukika vighraha and the finally derived compound output is Nirmakṣikā Now when this prātipadika is used in the sentence we add su-pratyaya after Nirmakṣikā so we have Nirmakṣikā plus su Now because Nirmakṣika is an avyayībhāva samāsa , which ends in short a, we apply the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ 2.4.83 and substitute this su by am. So we have Nirmakṣika plus am, then we apply the sandhi rules and we get the form Nirmakṣikam.

This is the subanta form. of this Avyayībhāva samāsa . When we use this samāsa in the sentence, we can have the sentence like Nirmakṣikam vartate, there is absence of flies here. Similarly nirmaśakam vartate, there is absence of mosquitoes over here. So this samāsa indicates that in this place there are no mosquitoes nirmaśakam vartate and there are no flies Nirmakṣikam. Note that in this particular sentence the avyayībhāva samāsa is acting as the karatṛpada of the verbal root vṛta.

Now let us proceed to the next semantic condition, which is Atyaya. And Atyaya means passing or overcoming. Atyaya is interpreted by the traditional commentators as Abhūtātvaṃ or Atikramah. which means the passing as well as overcoming and also dhvaṃsaḥ dhvaṃsa means absence generated after the destruction an element exists and then it gets destroyed therefore the absence is generated after the destruction. That is what atyaya stands for. And so using the nyāya terminology, we can say that avyayībhāva samāsa is not possible in the sense of ghaṭasya prāgabhāvaḥ, the absence of the pot before it comes into being is the absence which exists before something comes into being In that sense we cannot have the avyayībhāva samāsa because atyaya means only dhvaṃsa the absence generated after the destruction Let us look at the example So the semantic condition is or the meaning is passing of snow So Hima is destroyed and the season has moved on In order to express this we have the following alaukika vighraha. So the meaning atita is represented by the avyaya ati. So we have ati plus su plus him plus jas. Now this is the alaukika vighraha and then there is samāsa samjñā applying therefore we apply the Sūtra supodhātu prātipadikayoḥ and we delete the supratyayas so we have ati plus zero plus hima plus zero when we join these together we get the finally derived compound output in the form of atihima Atitāni Himāni is the Laukika Vighraha Atihima is the finally derived compound output When we want to use Atihima in the sentence we will add Supratya ja after Atihima and then because Atihima ends in a. The su-pratyaya, which is generally otherwise deleted because of avyayadāp supaḥ, is not deleted on account of the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ, where this Sūtra prescribes a substitution in place of su, and this substitution is am. So we have atihima plus am. When we do the sandhirule, we get the final output as atihimaṃ. When we use this in the sentence, we can say atihimaṃ vartate.

There is passing of snow. The season has changed and so the hima, the snow is destroyed. So atihimaṃ vartate. Similarly, we can also say atīśītaṃ vartate. The winter has passed.

There is passing of cold or winter. That means the warmth has started growing. So śīta or winter has ceased to exist. So this is dhvaṃsā of śīta as well as dhvaṃsā of himma and therefore the condition atyaya applies and so we get the avyayībhāva samāsa in the form of atihima as well as atīśīta. Let us now look at the third semantic condition today in this lecture which is asaṃprati which means not now na saṃprati asaṃprati. What it means is that saṃprati na yujyate Saṃprati is now, na yujyate is not befitting. Not befitting the

present time. So samprati is the present time and na yujyate is not befitting. The traditional commentators explain this meaning by saying upabhogasya vartamānakālapratishedhaḥ. upabhogasya vartamānakālapratishedhaḥ negation of the present time experience. Where Arthābhāva refers to the absence in all times, Asamprati refers to the negation of the present time experience. Therefore, Asamprati is different than Arthābhāva.

So Arthābhāva refers to the absence in all times, in some place, etc. That is not what Asamprati denotes. Let us look at the example. The meaning to be conveyed is sleep is not befitting the present time. What it actually means is that this is not the right time for sleep.

So we have nidrā samprati na yujyate as the laukika vigraha. And then we have the alaukika vigraha namely ati plus su plus nidrā plus su. So Asamprati is expressed by the Avyaya Ati. So we have Ati plus Su plus Nidrā plus Su. Now the Samāsa Samjñā takes place and then supo dhātu prātipadikayoḥ is applied.

So we delete both the Sus and so we have Ati plus Zero plus Nidrā plus Zero. Then we join them together and we get atinidrā. Now this is an avyayībhāva Samāsa. So the Sūtra avyayībhāvaśca states that this Samāsa has neuter gender. And then hrasvonapumsake Prātipadikasya is another Sūtra that applies, which substitutes the long vowel at the end of the Samāsa into a short vowel.

So we have atinidrā as the finally derived compound output. Nidrā samprati na yujyate is the input semantic condition and atinidrā as samāsa is the output. When we use atinidrā in the sentence, we have atinidrā plus su and because atinidrā is an avyayībhāva samāsa which ends in short a. na avyayībhāvād ataḥ am tu apañcamyāḥ applies and substitutes the pratyaya su by the pratyaya am. So we have atinidrā plus am and then we apply the sandhirule and we get the form atinidram.

atitaisṛkaṁ vartate. This is how we shall use it. what it means is this is not the right time to experience sleep similarly. The other example given by the commentators is atitaisṛkaṁ vartate. Now taisṛka is a word derived from the word taisṛkaṁ which is the name of a village. Something that is made in taisṛkaṁ is called taisṛkaṁ. So this particular samāsa says that this is not the right time for the covering sheet made in the village named tisṛkā. Now let us look at the next semantic condition, which is śabdaprādurbhāva, spread of the word, prakāśatā śabdasya.

Now, the word iti, which is an avyaya, denotes this śabdaprakāśa or śabdaprādurbhāva. The word iti makes the associate word stands for its own form and then denotes the spread of that own form, that is, that word. itiśabdasya svarūpapareṇa svasambaddhaśabdena samāsaḥ. The word iti is compounded with the related word which denotes its own form. Let us now look at the example when the meaning to be

conveyed is spread of the word Pāṇini. pāṇiniśabdo loke prakāśate This is the laukika vighraha and the alaukika vighraha is iti plus su plus Pāṇini plus su.

iti is an avyaya and it occupies the initial position of the samāsa . Because this is a samāsa , the Sūtra supo dhātu prātipadikayoḥ applies and deletes both the sus. So we have iti plus zero. plus Pāṇini plus zero and then we join them together and we get the samāsa itiPāṇini so pāṇiniśabdo loke prakāśate is the input and itipāṇini as a samāsa of Avyayībhāva samāsa is the output when we use this in the sentence we add the pratyaya su to it iti Pāṇini plus su. Now here we drop su by the Sūtra avyayādāp supaḥ.

So we have itipāṇini plus zero. So the finally derived subanta form is itipāṇini. Similarly, we can also generate the forms like itihari. What it means is the word hari has spread in the world. So pāṇiniśabdo loke prakāśate So Iti Pāṇini is the meaning iti Pāṇini is the samāsa and also the Subandha which conveys this particular meaning. Similarly if the meaning to be conveyed is the word śiva is spread in the world । śivaśabdo loke prakāśate have the alaukika vighraha iti plus su plus śiva plus su then both the sus are deleted so we have iti plus zero plus śiva plus zero and so the compound output would be itiśiva now since this ends in a short a So, itiśiva plus Su and Su is substituted by Am by the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ.

And then we apply the Sandhi rule, so we get itiśivam. When we use it in the sentence, we say itiśivam vartate, there is spread of the word śiva in the world. Similarly, Itipāṇini Vartate, Aabalam Itipāṇini. This is how the commentators explain that pāṇini's pāṇini word is spread up to the small children. Even they know what Pāṇini is, who Pāṇini is. This is how in these semantic conditions, the avyayībhāva Samāsa takes place and is generated and is used in the sentence.

Next, we study how the processing of the avyayībhāva Samāsa happens with remaining conditions, how it progresses to derive the final output in the form of a nominal root or Prātipadika and how the output behaves in the sentence. These are the texts referred to. Thank you. Thank you very much. Thank you.