

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 As we have said before, the focus of this course is the three types of Samāsas in Sanskrit and their treatment in Pāṇinian grammar, namely avyayībhāva , Bahuvrīhi and dvandva. Currently we are studying avyayībhāva samāsa. Initially, we studied the theory of compound formation and the derivation process of the compound in general, which is applicable to all the Samāsas of Sanskrit. This derivation process is a rule based process where the rules are stated in the grammar of Pāṇini called Aṣṭādhyāyī.

So we keep referring to this particular text and in accordance with it we study the compound formation process. We started studying avyayībhāva samāsa and we have studied some examples of the avyayībhāva samāsa as well as the derivation process of the avyayībhāva samāsa as well as some of the important features which distinguish an avyayībhāva samāsa from the rest. Some of the features can be stated in the form of an equation where we have X and Y as two separate or independent entities in terms of word form as well as meaning as well as accent These two X and Y they are semantically related. So the speaker of Sanskrit decides to join them together and merge them together and do the processing and generate an output which is one unit. One unit.

The nature of this one unit is XY. This is one unit in terms of the meaning as well as the word form as well as the accent xy is one word which denotes one meaning and which has one accent in this xy x assumes the position of the head, both in terms of the meaning as well as the word form. If another word in the sentence is to be semantically related to XY, it has to be done through the meaning of X. Similarly in this avyayībhāva samāsa X generally happens to be an avyaya and indeclinable and the generated output samāsa namely XY which is an avyayībhāva is also stated to be an avyaya by the sūtra avyayībhāva śca And so we see that the head of XY namely X also affects the word form of XY. In the Aṣṭādhyāyī, the Avyayībhāva Samāsa is treated in different sections.

So first we find the sūtras prescribing the avyayībhāva samāsa in 2.1 starting with 2.1.5 namely avyayībhāvaḥ up to 2.1.21 namely Anyapadārtheḥ samjñāyām This is a section of sūtras which are called the compound prescribing sūtras and we started studying these sūtras and we shall study the sūtra in this section even in this lecture Then we also note that there is another small section in 5.4 from 107 up to 112 which consists of the sūtras which prescribe the end of the samāsa suffix Samāsānta Pratyaya Vidhāyaka Sūtra This section we shall study in the course of this lecture series in this course And then we have the Svara Vidhāyaka Sūtra for example 6 to 121 which we shall study later in this course Right now we are focused on the Samāsa Vidhāyaka Sūtras and we have been studying 2.1.6, which is this Sūtra . Avyayam is the first Pada in this Sūtra and this Avyayam is in the Prathamā Vibhakti. Therefore it becomes upasarjana by the sūtra prathamā ndirdiṣṭam samāsa upasarjanam and then because of the sūtra upasarjanam pūrvam the avyaya occupies the initial position of the samāsa. The second pada in this particular sūtra is a very big compound.

This is a dvandva compound Vibhakti, Samīpa, Samṛddhi, Vyṛddhi, arthābhāva, Atyaya, Asamprati, śabdaprādurbhāva, Paścāt, ānupurvya, Yogapadya, Sādrśya, Sampatti, Sākalya and Antavacanēṣu. All these make a dvandva compound. And then there is a ṣaṣṭī tatpuruṣa samāsat, eteṣām vacaneṣu, Now this is a dvandava Garbha ṣaṣṭī tatpuruṣa Samāsa. This big compound comprises of various semantic conditions. We have studied almost all of them so far.

Now Sākalya and Anta are the two which remain to be studied, which we shall study in this particular lecture First, let us take a look at the meaning of this particular Sūtra which is very important for us to see What it means is that vibhaktyādiṣu artheṣu Vidhyamānam Avyayam Subantam Samarthena Subhantena Saha Samasyate avyayībhāvaḥ Samaso Bhavati. I repeat vibhaktyādiṣu artheṣu Vidhyamānam Avyayam Subantam Samarthena Subhantena Saha Samasyate avyayībhāvaḥ Samaso 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 avyayam subantam denoting the sense of vibhakti etc. vibhaktyādiṣu artheṣu Vidhyamānam is confounded samasyate with any other semantically related subanta samarthena subantena saha and the resultant compound samāsaḥ is called avyayībhāvaḥ bhavati. This is the meaning of the Sūtra . What it highlights is that the Avyaya means any one of these meanings and then the Avyayībhāva Samāsa can take place.

In this lecture we shall focus on the remaining two semantic conditions stated in this particular Sūtra . which act as the input for the derivation of the avyayībhāva samāsa. They are sakalya that is entirety and anta that is end. Let us study them one by one and how the tradition interprets these is also a matter of study. So let us first study Sākalya which means entirety The tradition explains the word Sākalya by the word Aśeṣatā where

nothing remains, everything is covered So when we want to convey the meaning with the grass which means without leaving the grass we have the laukika vighraha saha tṛṇa.

Now this laukika vighraha gets converted into an alaukika vighraha in the following way saha plus su plus tṛṇa plus tā. Saha occupies the initial position in the Samāsa because Avyayam is in the Prathamā Ekavachana in this Sūtra 216 So it has become Upasarjana and therefore it occupies the initial position of the Samāsa So we have Saha plus Su plus tṛṇa plus tā. This is the Alaukika Vighraha. Now here we get the samāsa samjñā and then we get the prātipadika samjñā by the sūtra Kṛttadhita Samāsaśca and then we apply the sūtra Supo dhātu prātipadikayoḥ 2.4.71 which deletes both the sups namely su as well as ta so we get saha plus zero plus tṛṇa plus zero as the output Now we continue the process and we apply the sūtra Avyayībhāve Cākāle 6.3.81, which we have already studied before, which says that in the Avyayībhāva samāsa, when the Uttarapada is different than Kāla, Sa in the Pūrva Pada is substituted by Sa and this is what is precisely happening over here The Uttara Pada is tṛṇa which is other than Kāla and therefore Sa is substituted by Sa So we have Sa plus 0 plus tṛṇa plus 0 And when we join them together, we get the finally derived compound output, namely satṛṇa. This is an avyayībhāva samāsa. Now when we use this in the sentence, we add the suffix su after it So we have satṛṇa plus su Because the avyayībhāva samāsa satṛṇa ends in short a So we apply the sūtra and substitute su by am.

So we have satṛṇa plus am. Then we apply the Sandhi rules and we get satranam. This is a subanta form. Now let us see what is the meaning of this particular sentence. Saha satranam Saha Satṛṇam Atti and remember that this Samāsa Satṛṇa has happened in the semantic condition of entirety or sākalya or Aśeṣatā. So what this sentence Saha satṛṇam Atti means is that he eats also the grass. What it actually means is that he eats everything served. He doesn't even leave the grass.

So everything is being eaten. The guy is so hungry that he does not leave even the grass of which the plate is probably made. So the tradition says that nātra tṛṇabhakṣaṇe tātparyam. This sentence does not state that somebody is eating the grass. That is not the intention of the speaker. Because the eating of grass is not applicable as far as a human being is concerned at all.

The sentence is not intended to highlight the fact that he eats grass. But what it is supposed to highlight is the following - He does not leave anything which is to be eaten So by the use of the word tṛṇa, this additional meaning is to be conveyed by the compound. So tṛṇamatti means he eats also the grass meaning thereby that he doesn't even leave the grass, he finishes everything. The tradition explains this further by saying that Whatever was served in the plate, the guy eats everything. Here the word Sakala is used in the explanation, which is what is the base word in sākalya. Sakalasya Bhāvaḥ

sākalyam. So pātre pariviṣṭam sakalam bhakṣayati is the meaning intended when sah satṛṇam atti is spoken.

What it means is that one who eats grass, how can he possibly discard any other food to be eaten. If one is so hungry that one is also eating the grass, then it is obvious that he has not left any food to be eaten there. This is how the tradition explains the sentence and the concept of Sakalya. So Satṛṇa refers to the entirety which is suggested by the word ṛṇa. Now let us study the final semantic condition stated in the Sūtra 2.1.6 which is Anta which means end. The tradition has explained this semantic condition in a peculiar manner. Let us study that. The first explanation is antyāvayavasāhityam. Antya is final, avayava is part and sāhitya means togetherness. So what it means is together with the final part which is what is the meaning of the compound where anta is the meaning of the avyaya.

Now what is this final part? Is it relational or is it absolute? And then the tradition also explains this fact by the statement parigrahāpekṣayā samāptiḥ. So this anta or samāpti is parigrahāpekṣayā. Parigraha Apekṣā Apekṣā is with reference and Parigraha is some resolve or resolution. So end with reference to the resolution. What is this resolution? That is also explained in the following statement idānīm etāvān pradeśaḥ adhyetavyaḥ iti yāvato granthapradeśasya parigrahaḥ kṛtaḥ tadapekṣā samāptiḥ idānīm now etāvān this much pradeśaḥ part adhyetavyaḥ is to be studied iti yāvatograntha-pradeśasya-parigraha-kṛtaḥ yāvataḥ is. Thus this much, granthapradeśasya is part of the book, Parigraha-grataha resolution is made, Tadapekṣā with reference to that we have to figure out what is the end. So obviously the part of the book which is resolved to be studied right now. We have to focus on that and the final part of that part of the book is to be considered as the Anta. This is the explanation of the word Anta which generally means end. With reference to the resolution that now from this point up to this point which is a part of the book is to be memorized or studied. The end part of this selected portion is intended here when we use the word Anta. Thus the semantic condition is different than the previous one namely Sākalya or entirety. So now we have the meaning to be conveyed together with Agni. What it actually means is that together with the text that ends in Agni. So a student has decided now to study a particular text or to memorize a particular text and the end part of this selected particular text is that of Agni. And now with reference to this selected part Agni becomes the end part. This is what is the meaning of Anta over here. So the Laukika Vighraha is Agninā Saha Agninā Saha together with Agni. Since the word Avyayam is mentioned in Prathama, Saha which is an Avyaya occupies the initial position of the Samāsa. So we have Saha plus Su plus Agni plus tā. Saha denotes the meaning Anta.

So Saha plus Su plus Agni plus tā is the alaukika vighraha, Agni nā Saha is the laukika vighraha. Saha plus Su plus Agni plus tā, which is an alaukika vighraha, gets the samāsa samjñā, after which it gets the prātipadika samjñā by the sūtra kṛttadhita Samāsaśca, after which the sūtra supodhātu prātipadikayoḥ applies and deletes both the sups.

namely Su and tã. So we have Saha plus zero plus Agni plus zero. Now the sūtra Avyayībhāvaś cākāle is applied and Saha is substituted by Sa.

Avyayībhāvaś cākāle states that in the Avyayībhāvasamāsa, when the Uttarapada is other than Kāla, Saha is to be substituted by Sa and Saha occupies the position which is called Pūrvapada or the initial position in the Samāsa. That is what is happening here Agni is the Uttarapada which is other than Kāla and therefore Saha is substituted by Sa on account of the Sūtra Avyayībhāvaś cākāle 6.3.81 and so we get Sa plus 0 plus Agni plus 0. Then when we bring them together we get sāgni then we apply the Sandhirule and we get the form sāgni. This is the finally derived compound output and Agnināsaha is the Laukika Vighraha which is the input. When we use sāgni in the sentence, we add the suffix su after it. So we have saagni plus su and now because sāgni is an avyayībhāva samāsa, it becomes an avyaya on account of the sūtra avyayībhāva śca 1.1.41. So we apply the sūtra avyayad aap supaha and then su is deleted and so we get sāgni plus zero and finally we get sāgni as the subanta form. We use this samāsa in the following sentence saha sāgni adhite. He memorizes or studies up to the Agni portion of that book. What it means is that this portion is not necessarily the end portion of the book. But it is the end portion of the resolved part of study for today. So he reads up to Agni that is the meaning. That is the meaning of the condition in this particular sūtra. Now with we come to the end of the semantic conditions stated in this particular sūtra 2.1.6. It is important here to take a quick look at all these semantic conditions and note down certain peculiarities. A 2.1.6 states or prescribes the avyayībhāva samāsa in the context of various semantic conditions and those conditions are stated in this same sūtra and these semantic conditions are also stated to be the meanings of the respective avyayas. And we have noted that one avyaya does carry quite a lot of load of meanings in Sanskrit the tradition has taken good care to explain them all the conditions in such a way that they do not overlap with each other like how Sampatti is different than Samṛddhi or Anta is different than Sākalya is explained by the tradition and thus each one of the semantic conditions is demarcated from the other with the help of the discussion of the details of the meaning. Some of the semantic conditions are extensions of the literal meaning of the word stated in this particular sūtra 2.1.6 and have specific context of rituals as well as philosophical explanations. For example, Anta has got the ritual context and arthābhāva has got the philosophical context which we explained there. So arthābhāva has the context of the Nyāya philosophy and so arthābhāva is explained as Atyantābhāva. Many Avyayas denote various of these semantic conditions and become part of the process of derivation of the Avyayībhāva Samāsa.

The Avyaya Saha is observed to have denoted various semantic conditions like sadṛśa and sampatti etc. And this Saha gets substituted by Sa in a particular given environment stated in the Sūtra Avyayībhāve cākāle. Yathā is also a peculiar avyaya whose meanings are mentioned to be the semantic conditions and the word Yathā also gets compounded.

This does not happen with reference to the other conditions, where the tradition clearly says that Paścāt means the meaning after and the word Paścāt is not compounded.

That does not happen with Yathā. Yathā also gets compounded. The general fact is that the avyayas occupy the initial position of the avyayībhāva samāsa and are semantically related to the outside word and its meaning. mostly to the action denoted by the verbal root as its qualifications Sometimes these avyayībhāva Samāsas they also get related as agents of the actions some of the examples we have already seen The output of the derivation of the avyayībhāva samāsa is the avyaya affecting therefore the deletion of the sup added after it to give it the status of pada With the exception of the avyayībhāva samāsa ending in short a, the sup after which is retained and also modified As far as ṭṭīyā, saptamī and pañcamī vibhakti are concerned, there are differences and elsewhere sup is substituted by am It is also important to note that the avyayībhāva samāsa has the neuter gender stated by the sūtra avyayībhāvaśca which appears in 2.4, 2.4.18 and because of this fact the shortening of the final vowel of the Uttarapada happens like for example Adhistri adhistrī is an avyayībhāva samāsa and because it is a napumsakaliṅga samāsa, hrasvonapumsake prātipadikasya applies and then the long ī in strī is shortened and we get the samāsa adhistrī. This brings us to the close of the treatment of and the study of 2.1.6, a big sūtra in which several semantic conditions are stated. Next, we study how the processing of the Avyayībhāva samāsa happens with remaining semantic conditions stated in the subsequent sutras up to 2.1.21. How the process progresses to derive the final output in the form of a nominal root or prātipadika and how that output behaves in the sentence. This is what we shall study next. Thank you very much. Thank you.