

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-31

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 samāsa , Bahuvrīhi samāsa and dvandva Samāsa . Currently we are
focused on the Avyayībhāva samāsa . This is an extremely important type of samāsa in
Sanskrit. The features of Avyayībhāva samāsa can be represented in the form of an
equation mentioned on this particular slide.

We have been repeating this again and again only to highlight this part so much that it
should become part of the system of the learner. That is in fact the hallmark of the
teaching tradition developed by Indians and I am sure that must be the way universally.
So we have x and y two entities independent separate from each other in terms of the
word form as well as the meaning as well as the accent this x and y are semantically
connected their meanings are connected the speaker of Sanskrit decides to merge them
together and to generate an output in the form of x, y which is one unit. So two units as
input and one unit as an output.

Now in order to show the correlation between the one output unit and the two constituent
units, we have highlighted X in bold characters. This is significant. Now this XY
represents the Avyayībhāva samāsa . Now this unit is having one word form, unified
form and also one meaning and also one accent. Now in this XY, X acts as the head of
the unit.

In this Avyayībhāva samāsa, X is generally an Avyaya, an Indeclinable and XY which
is an Avyayībhāva samāsa is also termed as Avyaya by Pāṇini in his Aṣṭādhyāyī by the
Sūtra Avyayībhāvaśca. So X is an Avyaya and the output xy is also an avyayya That
goes to show how x formally acts as the head. Similarly meaning wise also X acts as the

head so that when XY is related to some other word and its meaning in the sentence this interrelation is possible only through the meaning of X So these are the features of the Avyayībhāva Samāsa very important features represented in a very simple equation In the Aṣṭādhyāyī , the Avyayībhāva samāsa is stated and its features are stated at different places. So the samāsa vidhāyaka Sūtras , namely the compound prescribing sūtras, which state the Avyayībhāva samāsa in specific semantic conditions and some other formal conditions, they are stated in 2.1. To be precise, from 2.1.5 onwards up to 2.2.1 included. So 2.1.5 is Avyayībhāva and 2.2.1 is Anyapadārthecha samjñāyām.

Incidentally, 2.2.2 is tatpuruṣaḥ. And from this Sūtra onwards, we see the treatment of the Tatpuruṣaḥ Samāsa into one. And this part we have already dealt with in the first course on Samāsa in this series. Then the samāsānta pratyaya vidhāyaka Sūtras , the Sūtras which prescribe the suffix added at the end of the Samāsa, Avyayībhāva samāsa , these Sūtra sare found in 5.4.107 up to 5.4.112, this particular small section of the Sūtras . Similarly, 6.2.121, etcetera, are the Svara Vidhāyaka Sūtras .

Sūtras stating the accent of the Avyayībhāva Samāsa . This is how Avyayībhāva Samāsa is treated in the Aṣṭādhyāyī at various places. So we started studying The Sūtras which prescribe the Avyayībhāva Samāsa, we started with 2.1.5 Avyayībhāvaḥ and then we studied the big Sūtra stating various semantic conditions Then we studied some other Sūtras as well. In the Sūtra Avyayam Vibhakti etc., the word Avyaya is stated in the Prathamā Vibhakti and therefore by the prathamā ndirdiṣṭam samāsa upasarjanam an avyaya invariably becomes the first member of the Avyayībhāva Samāsa .

We also saw some other Sūtras where the avyaya however is mentioned, a specific avyaya is mentioned in the tṛtīyā vibhakti. And therefore that specific Avyaya does not occupy the first position in the Samāsa . For example, Akṣapari and so on. Akṣaśālakā Samkhyā Pariṇā. This is the last Sūtra that we have seen in the previous lecture.

Now in this particular lecture we proceed further and study the subsequent Sūtras which prescribe the Avyayībhāva Samāsa . First we study 2.1.11. This is a very important Sūtra, Vibhāṣā. Vibhāṣā, that is the Sūtra. Vibhāṣā means an option.

Whatever operation is stated, applies optionally. That is the meaning of the word Vibhāṣā, according to the Pāṇinian grammatical tradition. This Sūtra is considered to be an adhikāra Sūtra and its scope of application is from this particular Sūtra 2.1.11 onwards up to 2.2.17 and there we find Nityam Krīḍājīvikayoḥ in 2.2.17 So Nityam cancels Vibhāṣā What it implies is the following that all the Samāsas in this particular section namely from 2.1.11 onwards up to 2.2.17 all the Samāsas in this particular section they take place optionally they are generated optionally. What it means is that the resolution namely the Vighraha of these Samāsas includes the words which are part of the Samāsa .

Svapada Vighraha. What it also means is that a particular idea a particular concept can be expressed in terms of the sentence by two independent separate padas and also the same concept can be expressed by a word which merges these two padas and forms and generates an output in the form of a compound There are some compounds however which are such that the concept expressed by the Samāsa cannot be expressed by the sentence. And the concept expressed by the Samāsa cannot be expressed by using the same words which are found in the Samāsa . Such Samāsas are called Nitya Samāsa . This we have studied earlier. Now what this Adhikāra Sūtra indicates is that the Sūtras stated previously from 2.1.5 up to 2.2.10 they are all describing or prescribing the Nitya Samāsa because this is the Vibhāṣā Adhikāra. And therefore all the Sūtras which precede this one, they are stating the samāsa which is a nitya Samāsa .

This is the important implication of this Adhikāra . Now the Samāsas governed by this Vibhāṣā Adhikāra are the following. Some of Avyayībhāva Samāsas , because we have already seen that from 2.1.5 up to 2.1.10, these Sūtras have already stated the Avyayībhāva Samāsa which is not governed by this Adhikāra therefore that is the Nitya Samāsa However the Sūtras stated from 2.1.11 up to 2.2.1 they are all governed by this Adhikāra Vibhāṣā and therefore the Avyayībhāva Samāsa stated by these Sūtras can be optional What it means is that the concept expressed by the Samāsa can also be expressed by the sentence using the same words and there isn't an additional meaning which is part of the meaning conveyed by the Samāsa in these particular Avyayībhāva Samāsa examples. This Vibhāṣā Adhikāra also includes the tatpuruṣa Samāsas , many of them. For example, vibhakti tatpuruṣa , all the dvitīyā, tṛtīyā, caturthī, pañchamī, ṣaṣṭhī, saptamī tatpuruṣa vibhakti Samāsas , all of them they are governed by this Vibhāṣā Adhikāra . Also, the karmadhāraya Samāsa , karmadhāraya tatpuruṣa Samāsa , is governed by this Adhikāra.

Similarly Ekadeśī tatpuruṣa as well as Nañ tatpuruṣa, all of them they are covered in this particular Adhikāra . So for example, the Samāsa output generated by 2.1.12 is apatrigartam. What it means is away from trigarta. Now trigarta is the name of a particular country, a particular place, region. And the important part is that the Vighraha of this Samāsa , apatrigartam, will include both these words. Apa and trigarta. Now the Vighraha would be apa trigartebhyaḥ. which means away from Trigarta. So the idea away from Trigarta is expressed by two independent Padas Apa and trigartebhyaḥ as well as Samāsa Apa Trigartam. This is what is the implication of The samāsa governed by the Vibhāṣā Adhikāra . Earlier we have seen the Avyayībhāva samāsa stated in the nityam Adhikāra before this Vibhāṣā Adhikāra .

This does not behave in the same fashion. So we say harau and the samāsa is adhihari. So the samāsa adhihari is not dissolved as adhi harau. No. The samāsa adhihari is dissolved as harau, that's all.

The samāsa yathā śakti is not dissolved as yathā śakti, no. It is dissolved as śaktim anatikramya, etc. This is the important feature and important implication of this Vibhāṣā Adhikāra as far as Avyayībhāva samāsa is concerned. Compare Apatrigartam and Apatrigartebhyaḥ with the Tatpuruṣa samāsa that we have already studied in the first course namely rājapuruṣaḥ and rājñāḥ puruṣaḥ. Both of them convey the same idea, the king's man.

Similarly the compound and the resolution both of them convey the same meaning and this is the implication once again of Vibhāṣā, Vibhāṣā Adhikāra . Now let us look at The next Sūtra in this particular Adhikāra , which is 2.1.12 This Sūtra has got two Padas. is the first Pada and is the second Pada Now is Prathamā Bahuvachana of the words Now this is a big samāsa having four constituents apa, pari, bahis as well as añcu. Now since this big samāsa with these four constituents is mentioned in prathamā These words they are termed as upasarjana by the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam 1.2.43 And then they will be occupying the initial position of the Avyayībhāva Samāsas generated by this particular Sūtra Now, Apa, Pari and Bahis These three are already stated to be Avyayas in different Sūtras Apa, Pari and Bahis añcu is a mention of the verbal root añc which means to go as well as to worship So what añcu stands for is the derivatives of añcu. The derivatives at the end of which appears the verbal root añcu which is añc That is what is referred to by añcu in this particular Sūtra So this mention of añcu refers to the words derived from this root añc and which have received the status of an Avyaya Only then it matches with the remaining three words Apapari and Bahis which are Avyayas. The examples of the words derived from the verb añcu and which have received the status of an Avyaya are Prāk as well as Pratyak These are the Avyayas which are derived by adding certain suffix to the verbal root añc with the preverbs Pra and Prati etc.

The second Pada in the Sūtra 2.1.12 is pañcamyā. This is in tṛtīyā Ekavachana 3.1 which means with the fifth triplet of the Vibhaktis namely Panchami Vibhakti What it means is with the words, the Supantas ending in the fifth triplet or Pañcamī Now what this assumes is that This Sūtra assumes that Pañcamī is stated in relation to all these avyayas and such a stated Pañcamī Vibhakti with reference to all these avyayas is compounded. Now this assumption is also very important. Why? We shall see in a minute. Now Pañcamī is indeed stated with reference to Ap and Pari, the two avyayas For example, the Sūtra Pañcamī apa-āñ-paribhiḥ states that the fifth triplet Pañcamī Vibhakti is to be added after the words associated semantically with the meanings of the words apa-āñ and Pari Now Pañcamī apa-āñ-paribhiḥ is 2.3.10. This has got a co-reference with the Sūtra 1.4.87 which states that the words ap and pari are termed as karmapravacanīya when the sense of exclusion or separation is to be denoted. Also 1.4.87 states that the word āñ is termed karmapravacanīya when the sense of boundary is denoted. However, no such statement is found with reference to the word Bahis. So now the tradition says that on the

force of this Sūtra itself, we should assume that the word associated with bahis gets the fifth triplet added to it. The problem faced by the tradition is the following. As far as the words ap and pari are concerned by separate statements Pañcamī Vibhakti is stated in relation to these words And this 2.1.12 is now stating the samāsa of this such a Pañcamī stated by 2.3.10 in relation with 1.4.87 with reference to Apa and Pari But with reference to Bahis there isn't any statement stating Pañcamī Vibhakti Now this is a problem and this problem is solved by the tradition by saying that because the Sūtra is prescribing a Samāsa of bahis with the word ending in Pañcamī, the Sūtrakāra assumes that the Pañcamī is already stated with reference to bahis.

This is what we must understand. Otherwise why would Sūtrakāra, if he knows that there is no statement prescribing Pañcamī in association with bahis, why would he state such a samāsa in the first place? Since he has stated the samāsa, he does know or he is aware or he does indicate that there is Pañcamī to be stated in association with the word Bahis. That's why the tradition says asmādeva jñāpakād bahiryoge pañcamī|. On account of the force of this statement itself, The word in association with the word bahis gets the pañcamī Vibhakti or the fifth triplet Now let us look at the words continued from the previous Sūtras So we have Avyayam that continues from 2.1.6 Saha supā continues from 2.1.4 samāsaḥ continues from 2.1.3, avyayībhāvaḥ from 2.1.5, samarthaḥ padavidhiḥ from 2.1.1, Vibhāṣā from 2.1.11. Having put all these words together, we get the meaning of this particular sūtra, namely an Avyaya subanta Apa pari, bahis and añcu is compounded with another semantically related subanta ending in pañcamī vibhakti optionally and the resultant samāsa is called avyayībhāva I repeat, an avyaya subanta, avyayam, sup, apa pari bahis and añcu, apaparibahirañcavaḥ is compounded samasyate with another semantically related subanta, samarthena subantena saha, ending in pañcamī, pañcamyā, optionally Vibhāṣā and the resultant samāsa samāsaḥ is called avyayībhāva . Now let us take an example if the meaning to be conveyed is excluding the trigarta region or away from the trigarta region. We have the Laukika Vighraha in the form of apa trigartebhyaḥ. Note that both these words they are separated by spaces apa and trigartebhyaḥ. In fact trigartebhyaḥ is also seen with an explicit vibhakti added after the word trigarta in the form of the suffix bhyas or bhyaḥ We also note that there is no vibhakti explicitly visible after the word apa but that doesn't mean that it is not a separate independent pada because it is denoting a separate independent meaning as well So apa is a separate pada, trigartebhyaḥ is a separate pada and both these form part of the sentence So this is the Laukika Vighraha From this we get the alavkika vighraha in the following manner apa plus su, plus trigarta plus bhyas. Now we get the samāsa samjñā, now we get the prātipadika samjñā, then we apply Supo dhātu prātipadikayoḥ and then we get apa plus zero plus trigartha plus zero and then we join these words together and we get apatrigartha as the finally derived compound output Now when we use this apatrigartha in the sentence we add the suffix su to it apatrigartha plus su Now because the Avyayībhāva samāsa apatrigartha ends in short a, so this su does not get deleted by the

Sūtra avyayādāp supaḥ, rather this su is substituted by am by the Sūtra nāvayayībhāvāt ato amtva pañcamyāḥ. And then by applying the Sandhi rules, we get the form Apat Trigartam which is used in the sentence. For example, apatrigartam vṛṣṭo devaḥ. It rained excluding the Trigarta. It rained everywhere excluding the Trigarta region. That is the meaning of the sentence apatrigartam vṛṣṭo devaḥ and we have used the compound apatrigartam and Avyayībhāva samāsa. Similarly in the same meaning we also have the laukika vighraha pari trigartebhyaḥ. So here we have once again pari as a separate pada both apa and pari they are termed karma pravacanīya by the Sūtra apaparivarjane and then by the Sūtra pañcamyapāṇparibhiḥ we get pañcamī vibhakti after the word which is associated with apa and pari. In both these cases the word trigarta is associated with apa and pari and therefore the word trigarta is added with the pañcamī vibhakti which is bhyas in this particular case. So the Laukika Vighraha is Pari Trigarta Bhyaḥ. Now we get the Alaukika Vighraha in the form of Pari plus Su plus Trigarta plus Bhyasa. Then we get the Samāsa Samjñā. By Kṛttaddhita Samāsaśca we get Prātipādika Samjñā.

And then we apply the Sūtra, Supo dhātu prātipadikayoḥ and we delete both the Sups. So we have Pari plus zero plus Trigarta plus zero and then we merge them together and we get Pari Trigarta as the finally derived compound output. When we use it in the sentence, we add the suffix su after paritrigartha. So we have paritrigartha plus su. Because the avyayībhāva samāsa paritrigarta ends in short a, su is not deleted by the Sūtra avyayādāpsupaḥ, rather it is substituted by am.

So we have paritrigarta plus am. When we do the Sandhi rule, we get paritrigartam. as the finally derived output of the sentence. We use this in the sentence, namely paritrigartam vṛṣṭo devaḥ. Once again the same meaning, it reigned excluding the trigartha region.

Paritrigartam. Note that paritrigartha is one unit, paritrigarthebhya are two units and Paritrigartha is the example of the Avyayībhāva samāsa. Similarly, when we want to say out of village, we have the Laukika Vighraha grāmād bahiḥ. Now here, We must note the same point we stated earlier namely that the pañcamī that is added after the word Grāma is not stated by any other Sūtra explicitly. We assume that it is stated only on account of the present Sūtra 2.1.12 because this Sūtra is stating the samāsa of the Pañcamyantapada like grāmād with the word Bahis. So we have grāmād ending in pañcamī. So we have Bahis plus Su plus grāma plus nasi. Bahis is an Avyaya and because this word is stated in Prathamā in this Sūtra, it occupies the initial position of the Samāsa. So we have Bahis plus Su plus grāma plus nasi as the Alaukika Vighraha.

Now because of this Sūtra, the samāsasamjñā takes place. Then we get the prātipadika samjñā and then we apply the Sūtra Supo dhātu prātipadikayoḥ and delete both the sups. So we have bahis plus zero, plus grāmo plus zero. and so we have Bahis plus Grāma and then this Sa coming at the end of the Pada becomes Ra by the Sūtra Sasajuṣo ruḥ and finally we get the compound output after having done the samjñā operations namely

Bahir Grāma when we use it in the sentence we add the suffix Su to it and so we get Bahir Grāma plus Su as the next step in the derivation Bahir Grāma is an Avyayībhāva Samāsa , therefore by the Sūtra Avyayībhāvaśca this is also termed as an Avyaya and therefore the suffix Su added after an Avyaya is deleted normally by the Sūtra Avyayādāpsupaḥ. But in this case, this Su is not deleted because Bahir Grāma ends in short A So by applying the Sūtra, Su is substituted by Am and so we get Bahir Grāmam as part of the sentence namely Bahir Grāmam vṛṣṭo devaḥ. It rained out of the village. It didn't rain in the village That is the meaning of the samāsa bahir grām or the word bahir grāmam in this particular sentence. And finally here are the words which end in āncu verbal root and which are avyayas and they get compounded So we have the meaning before the village and so the laukika vighraha is prāg grāmāt and then we have the alaukika vighraha prāg plus su plus grāma plus ānaso so we get the samāsa samjñā then the prathipatika samjñā then we apply Supo dhātu prātipadikayoḥ and delete both the sups so we have prāg plus zero plus grāma plus zero and when we merge them together we get and then this is substituted by so we have as the finally derived compound output when it is used in the sentence we add the suffix so we have And because this is an avyayībhāva samāsa , so it is also an avyaya.

So avyayādāp supaḥ will apply, but that will be cancelled by the Sūtra nāvayayībhāvādatomtva pañcamyaḥ. And this Sūtra will substitute am in place of su. And so we'll get the final word form namely prāggrāma before the village. In the sentence prāggrāmam vṛṣṭo devaḥ|. It rained before the village That is the meaning of the samāsa prāggrāmam and that is how it is used in the sentence.

To summarize the Adhikāra Vibhāṣā stated by 2.1.11 is very important as it divides the section prescribing nitya Samāsas and also anitya samāsa On the basis of the prescription of the compound the tradition accepts that a particular case for example Pañcamī is stated in relation to another word This takes us back to the Samartha theory which is stated to be the base of This takes us back namely to the point that Samartha theory is based on the Kāraka theory Next we study how the processing of the ayībhāvasamāsa happens with remaining semantic conditions stated in the subsequent Sūtras and 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. Thank you.