

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-32

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 Avyayībhāva Samāsa , the Bahuvrīhi Samāsa and the Dvandva Samāsa . Right now we are studying the Avyayībhāva samāsa . Avyayībhāva samāsa is an extremely important type of samāsa s in Sanskrit and the structure of this samāsa can be represented in the form of a simple equation mentioned on this particular slide.

If you have x and y both independent entities, separate entities in terms of word form as well as meaning as well as accent, the speaker of Sanskrit decides to merge them and generates the compounded entity called xy. Now, the input was two units, independent and separate, yet interrelated. Output is one unit, which is made up of the input units. However, the output is related to the input.

It still works as or functions as one unit. So that when this output is used in the sentence, it will be used as one unit. Now to show the interrelation of the constituents with the generated output, we have used the bold characters and we have made X as bold, which indicates that when this XY is used in the sentence, x acts as its head in terms of the word form as well as the meaning also. This samāsa is called Avyayībhāva and invariably x is an avyaya and so Avyayībhāva samāsa is also termed as an Avyaya by the sūtra Avyayībhāvasya. This is how Avyaya determines the overall formal nature of XY and also the meaning of X which is an Avyaya which plays an important role in determining the function of x, y as one unit.

These are some of the features of the Avyayībhāva samāsa . In the Aṣṭādhyāyī , the Avyayībhāva samāsa is treated in various sections. The Samāsa Vidhāyaka Sūtra, namely the compound prescribing sūtras, they are stated in 2.1, specifically from 2.1.5

onwards up to 2.1.21. And 2.1.21 is anyapadārtheṣa Samjñāyām. This is a small section of rules which prescribes the conditions for an Avyayībhāva Samāsa to take place. Incidentally, 2.1.22 is Tatpuruṣa and the Tatpuruṣa Samāsa is prescribed from 2.1.22 onwards, which we have already dealt with in the first course on Samāsa. Now from 5.4.107 up to 5.4.112, this is another small section in which the Samāsānta Pratyaya is stated. So these are the sūtras stating or prescribing the Samāsānta Pratyaya. So they are called Samāsānta Pratyaya Vidhāyaka Sūtra. And then there are some sūtras which talk about the Svara of the Avyayībhāva Samāsa. For example 6.2.121. Right now we are studying the Samāsa Vidhāyaka Sūtras stated in 2.1. We have already studied some sūtras earlier starting with Avyayībhāva and avyayam vibhakti etc. And now we are focused on 2.1.13 which is āñ maryādābhividhyoḥ āñ maryādābhividhyoḥ. There are two padas in the sūtra āñ as well as maryādābhividhyoḥ āñ is 1 slash 1 of āñ. So this Prathamāvibhakti ensures that this word āñ gets the term Upasarjana and then by the Sūtra Upasarjanam Pūrvam, this term āñ occupies the initial position in the Samāsa. The second Pada in the Sūtra is maryādābhividhyoḥ. This is 7 slash 2. It means in the sense of in the sense of maryādā and abhividhi. Now both maryādā and abhividhi denote boundaries. There are different subtypes of boundaries with some difference as far as the shade of the meaning is concerned which we shall see in a while. And this Maryādā as well as Abhividhi is stated to be the meaning of āñ. So āñ denotes these two meanings. āñ also denotes some other meanings, but when only these two are stated, āñ as far as this sūtra is concerned gets compounded. So the meaning maryādā and abhividhi acts as the semantic condition for this Avyayībhāva samāsa with āñ which is an avyaya to take place. So what is maryādā? Maryādā is a boundary. But what you mention is not included as boundary. So it is a boundary without. For example, we may say that Bangladesh is the Eastern boundary of India and Bangladesh is obviously not India. So and is a boundary which is within. So Tena saha, in the same context we can say that the West Bengal is an Eastern boundary state of India. Now West Bengal is part of India and it is part of the Eastern India. It is also on the boundary but it is part of India. So when we say we are referring to a boundary which is part of it. So probably we are referring to West Bengal, which is part of India. And when we intend to denote the meaning we say like Bangladesh is the Eastern boundary of India. These are the concepts of maryādā and abhividhi. This is an explanation nuanced explanation of the concept of boundary. Now there are some words which are continued in this sūtra from the previous one avyayam is continued from 2.1.6 two words are continued from 2.1.4 is continued from 2.1.3 is continued from 2.1.5 is continued from 2.1.1 is continued from 2.1.11 and is continued from 2.1.12. Having put all these words and their meanings together, the meaning of the sūtra emerges in the following manner. An avyaya subanta āñ, which is a, actually in the sense of maryādā and abhividhi, is compounded with another semantically related subanta ending in Pañcamī optionally and the resultant samāsa is called Avyayībhāva. I repeat an avyaya subanta avyayam sub āñ and the word āñ is taken from the sūtra itself and āñ means ā the

pre-verb or upasarga ā Just as you have it in Gacchati and āgacchati, this ā is the āñ. In the sense of maryādā and abhividhi is compounded with another semantically related ending in optionally and the resultant is called now in this case we must note that there are these following two sūtras which also play an important role in the understanding of the meaning of 2.1.13 and they are 2.3.10 and 1.4.87 together. The application of these two sūtras forms a precursor, forms a base for the application. Now what does 2.3.10 say? pañcamī apa-āñ-paribhiḥ. Our focus is on āñ. So this sūtra says that the fifth triplet that is pañcamī Vibhakti is to be added after the words associated with apa-āñ and pari. These are the three preverbs or upasargas. and then they assume the status of karmapravacanīya and since and once they become karmapravacanīya 2.3.10 applies and adds pañcamī vibhakti with the word associated with upper ang and pari Now the sūtra which states the karmapravacanīya samjñā to āñ is the following 1.4.87 āñ maryādābhividhyoḥ Now this sūtra says that the word āñ is termed karmapravacanīya when the sense of boundary is denoted So we have the following example.

So when the meaning to be conveyed is, till Pāṭaliputra, with Pāṭaliputra excluding, something existed and as we shall see, āPāṭaliputram vṛṣṭo devaḥ, that's the example. What it means is it rained till Pāṭaliputra and Pāṭaliputra is not included. That means it didn't rain in Pāṭaliputra. So Pāṭaliputra is excluded, but it still acts as a boundary So this is an example where āñ is used in the sense of maryādā. So we have āpāṭaliputra as the laukika vigraha and then the alaukika vigraha is ā plus Su plus Pāṭaliputra plus nāsi and then we get the samāsa samjñyā and then we get the prātipadika samjñyā after which we apply to 4.7.1 and then we delete both the sups so su and nāsi are deleted so we have a plus zero plus pāṭaliputra plus zero and then we join them together and then we get the samāsa output a pāṭaliputra. This Avyayībhāva samāsa is an avyaya. And now we add the suffix su after it.

So we have āpāṭaliputra plus su. Since āpāṭaliputra is an Avyayībhāva samāsa, it is an avyaya. And therefore this su should be deleted by the sūtra avyayādāpsupaḥ. But since āpāṭaliputra ends in short a, we have an exception that we have already studied This sūtra says that if an Avyayībhāva samāsa ends in short a, then the su-suffix added after it is not deleted, rather it is substituted by am. So we have āpāṭaliputra plus am and then the Sandhi takes place and we get the form āpāṭaliputram and we use it in the sentence in the following manner. We say, It rained till Pāṭaliputra with Pāṭaliputra excluding. So it didn't rain in Pāṭaliputra, but Pāṭaliputra forms the boundary of a region in which the rainfall happened. So in the sense of maryādā, Āñ is compounded here Now let us look at the example of Abhividhi When the meaning to be conveyed is till the boys, the Laukika Vigraha which conveys this sense is ā kumārebhyaḥ. So we have a sentence ākumārān yaśaḥ pāṇineḥ.

The fame of Pāṇini has reached till the boys and including these boys. Now here is the sense of Abhividhi and expression which denotes the border with inclusion we have

ākumārebhyaḥ as the laukika vigraha and then this is converted into an alaukika vigraha ā plus su plus kumāra plus bhyas And so we have the samāsa samjñyā taking place and then we have the pratipadika samjñyā taking place and then the sūtra Supo dhātu prātipadikayoḥ applies which deletes both the sups. So we have ā plus 0 plus kumara plus 0 and so we get a kumara as the finally derived compound output. Now after this ākumara when we use it in the sentence we add the suffix su so we have akumara plus su and now ākumara is an Avyayībhāvasamāsa so it becomes avyaya by the sūtra Avyayībhāvaśca and then when ākumara plus su happens this su should get deleted by avyayad aapsupaha But there is an exception which says that if the Avyayībhāvasamāsa ends in short a then this su is substituted by am and so we have ākumara plus am as the next step and when we join them together by Sandhi we get the output in the form of Ākumāram and then we use it in the sentence like ākumāram yaśaḥ pāṇineḥ. The fame of the fame of Pāṇini has reached the boys. The boys including, that means each and every boy knows who Pāṇini is.

So to take a recap, āpāṭaliputraṁ vṛṣṭo devaḥ, this is the sentence in which A denotes the sense of maryādā. And there are some other examples like āmukti saṁsāraḥ. āmukti saṁsāraḥ. Now this is a typical Vedantic example which says saṁsāra exists till you have not obtained liberation. So when you obtain liberation, you leave the saṁsāra.

Unless and until you leave the saṁsāra, it is not possible to obtain liberation. So saṁsāra is excluded from mukti. This is maryada. Now, because this samāsa is governed by the adhikāra vibhāṣā, we also get the same sense even by the sentence. So āmukti saṁsāraḥ is one expression and amuktehe, where both of them are not compounded, they both are able to express the same meaning āmukti saṁsāraḥ, āmukteḥ saṁsāraḥ.

Similarly, ākumāram yaśaḥ pāṇineḥ, in this case, ā denotes the sense of Abhividhi. The other example of this is ābālaṁ haribhaktiḥ, where haribhakti is so famous that it has also reached ā bālaḥ, a child, including, that means even a child who has not gained too much maturity is also a devotee of Hari. This is what is stated by this particular sūtra Now let us move ahead and study 2.1.4 and the sūtra lakṣaṇena abhipratī ābhimukhye There are three padas in the sūtra lakṣaṇena which is in Trītyā Ekavachana Abhipratī which is in Prathamā dvivacana and lakṣaṇena and ābhimukhye and ābhimukhye this is in 7-1 So lakṣaṇena means 3-1 of lakṣaṇa and lakṣaṇa means a mark or sign with a subanta word which indicates this particular meaning. Abhi-prati is 1-2 of Abhi-prati, the avyayas Abhi and Prati, thus mentioned in a compounded form. And because Abhi-prati are mentioned in Prathamā vibhakti, It gets termed as Upasarjana by the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam and then it occupies the initial position of the Samāsa by the Sūtra Upasarjanam Pūrvam.

We have another word ābhimukhye which is in 7 slash 1 and what it means is in the sense of facing towards abhimukhasyabhāvāḥ ābhimukhyam The words continued are avyayam from 2.1.6, saha supā from 2.1.4, samāsaḥ from 2.1.3, avyayibhāvāḥ from 2.1.5,

samarthaḥ padavidhiḥ from 2.1.1 and vibhāṣā from 2.1.11. All this put together we get the meaning of the sūtra in the following manner. An avyaya subanta is compounded with another semantically related subanta which indicates a mark or sign and when the meaning facing towards is denoted optionally and the resultant samāsa is called avyayībhāvaḥ. I repeat an avyaya subanta avyayam subantam abhi and prati is compounded samasyate with another semantically related subanta samarthena subantena saha samasyate which indicates a mark or sign lakṣaṇa bhūtena or lakṣaṇena when the meaning facing towards ābhimukhye is denoted and this happens optionally vibhāṣā. And the resultant samāsa, samāsaḥ is called avyayībhāvaḥ. This is the meaning of 2.1.13. Let us now take an example. When the meaning to be conveyed is towards fire as a mark, that means something is happening around a place whose sign or mark is fire. Where there is fire, this is happening. So fire becomes a mark for somebody to explain the location of a particular thing. So we have agnim abhi as the alaukika vighraha and then we have abhi plus su plus agni plus am as the alaukika vighraha then the samāsa samjñyā takes place, then the prātipadika samjñyā takes place, then we apply the sūtra 2.4.71, Supo dhātu prātipadikayoḥ and we delete both the sups, abhi plus zero plus agni plus zero and then we delete the sups and bring together the purva pada and the uttara pada that is abhi agni and apply the sandhi rule and we get abhyagni. Now this is a prātipadika, we add the suffix su after it, so we have Abhyagni plus su and here now nāvyaībhāvāt ato amtva pañcamyāḥ doesn't apply because this Avyayībhāva samāsa does not end in short a. Then by the Sūtra avyayādāp supaḥ the su gets deleted and so we have just Abhyagni as the subanta form of abhyagni. It is used in the sentence abhyagni śalabhā patanti. The moths are falling towards where fire is. So fire is the lakṣaṇa. Fire is the mark of the action of falling of these moths. Now we go to the next sūtra. Now we go to the next example which is the words fire as a mark which is the same meaning and the same meaning is expressed by the Laukika Vighraha Agnim Prati. The Alaukika Vighraha is Prati plus Su because Prati is an Avyaya and this Prati is mentioned in Prathamā Vibhakti in this particular Sūtra it occupies the initial position of this Samāsa. So we have prati plus su plus agni plus am and then the Samāsa samjñā takes place then the Prātipadika samjñā takes place then we apply Supo dhātu prātipadikayoḥ and then we get Prati plus zero plus Agni plus zero and then finally we join them together and make the Sandhi necessary and get the form Pratyagni. When this pratyagni as an output prātipadika becomes part of the sentence it takes the pratyaya su pratyagni is an Avyayībhāva samāsa so it gets termed as avyaya by the sūtra Avyayībhāvaśca and therefore the su suffix added after pratyagni is deleted by avyayādāp supaḥ and then we get the form pratyagni. And it is used in the sentence like the moths are falling towards where fire is. So fire becomes the lakṣaṇa or the mark of the action of falling of moths. In both these examples the question is what is the mark of moths falling? What do they do and where do they fall? So this mark in these two sentences is fire and the other important fact is that the moths are also facing it. They still fly towards the fire. Now when we say he returned to even though ābhimukhya is

intended and the word prati is used, the third condition namely lakṣaṇa is not fulfilled. So srughna is not the lakṣaṇa of the action of going.

As the intended meaning is, he started to go to Mathurā and due to the confusion in the directions, he returned to srughna. When that is the meaning, srughna is not the lakṣaṇa. So the compound does not take place in case of and Now when we say He went by the road where there is fire. Here fire is the mark of where he went. He is also facing the fire. But the words abhi and prati are not used in the sentence.

And so there is no compounding. And so we have yena agnis tena gataḥ. The simple sentence intact. No change or no modification happens. Similarly, Similarly, when we say abhyaṅkāḥ gāvaḥ, pratyāṅkāḥ gāvaḥ , cows who are freshly marked or navāṅkāḥ, cows are where the marks are put but the words Abhiprati are also used but there is no facing towards meaning intended. When you say abhyaṅkāgāvaḥ, cows are freshly marked, it does not mean that they are facing the village, they are facing something.

So there is absence of the important conditions stated in the sūtra and therefore there is no compounding Next how we study how the processing of the Avyayībhāvaḥ with remaining semantic conditions stated in the subsequent sūtras and we shall also study how this process continues to derive the final output in the form of a nominal root or Prātipadika and how that output Prātipadika behaves in a particular sentence. This is what we shall study next. These are the references. Aṣṭādhyāyī , Samarthāhnikā, Vākyapad ī ya, Kāśikāvṛtti as well as Samāsaprakaraṇa in Vaiyākaraṇa-siddhānta-kaumudī. Thank you very much.