

Course Name- Samāsa in Pāṇinian grammar-II

Professor Name- Prof Malhar Kulkarni

Department Name- Department of Humanities and Social Sciences

Institute Name- IIT Bombay

Week-07

Lecture-33

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. Currently we are studying of the Avyayībhāva Samāsa. This is an extremely important type of Samāsa in Sanskrit. Its features can be explained in the form of a simple equation mentioned on this particular slide.

So if you have X and Y, both independent separate entities in terms of the word form, as well as the meaning, as well as the accent, they are interrelated. The speaker of Sanskrit decides to merge them together and generate an output in the form of XY denoting one word form as well as one meaning as well as one accent or svara So the features of this XY are Aikārthya, Aika Padya as well as Aika Svarya This is one unit Now amongst the x and y namely the constituents it is x which acts as the head in x y this is the association of the constituents in the generated output x y and therefore x is marked in bold characters formally as well as semantically x acts as the head Now in this XY, X is the first member of the Samāsa which is invariably with a few exceptions an avyaya. Now since this X is an avyaya, we can see that XY which is an Avyayībhāva Samāsa is also termed as Avyeya by the sūtra Avyayībhāvasya. This is how X governs the form of XY.

Also semantically, the meaning of X acts as the head of XY. Therefore, when XY is related to any other word in the sentence, it is only through this X that it is related and not through Y. These are the features of the Avyayībhāva Samāsa. In the Aṣṭādhyāyī, the Avyayībhāva Samāsa is stated in different places. For example, the Samāsa vidhāyaka sūtras are stated in 2.1. To be precise from 2.1.5 that is Avyayībhāvaḥ up to Anyapadārtheṣa saṁjñayām that is 2.1.21. This is a small section of the sūtras prescribing the Avyayībhāva Samāsa. Incidentally 2.1.22 is Tatpuruṣa stating or prescribing the Tatpuruṣa Samāsa and we have studied all the sūtras in this particular section in the first course on Samāsa in this particular series Now in 5.4 we find the Samāsānta pratyaya

vidhāyaka sūtras For the Avyayībhāva Samāsa, it is 5.4.107, which is the beginning of the sūtras prescribing the Samāsānta pratyaya in Avyayībhāva Samāsa up to 5.4.112, another very small section dealing with this particular type of sūtras. and then we have Svara Vidhāyaka Sūtra namely 6-2, 1-21 etc. which prescribe the accent on the Samāsa.

Right now we are focused on the Samāsa Vidhāyaka Sūtra s for Avyayībhāva Samāsa and we have already studied a number of Samāsa Vidhāyaka Sūtras. beginning with Avyayībhāvaḥ and then avyayaṁ vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati- śabdaprādurbhāva-pāścād-yathā-ānupūrvya-yaugapadya-sādrśya-sampatti-sākalya-antavacaneṣu and so on and so forth In this lecture we shall study the Sūtra 2.1.15 which is Anuryatsamayā. This Sūtra has got two Padas Anur i.e. Anuḥ and yatsamayā So Anu is Prathamā Ekabhachana 1 slash 1 and the Prathamā Vibhakti ensures that this is termed as Upasarjana because of the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam and then because of that the word Anu is placed in the initial position of the Samāsa by the Sūtra Upasarjanam Pūrvam. Now the second Pada is yatsamayā which is dissolved as Yam Samaya which means Yasya Samīpa Samaya is an indeclinable or Avyaya which indicates the meaning Samīpa or proximity and the Pāṇinian grammar through different statements has stated that when this word Samaya is used the associated word gets the dvitīyā Vibhakti.

So samaya Yam, Yam samaya. So Yam is in dvitīyā. What it means is Yasya Samīpe, whose proximity. And this proximity is the mark. Yasya Samīpe lakṣaṇam.

Yatsamaya lakṣaṇam. The words continued are of the word avyayam from 2.1.6, saha supā from 2.1.4, Samāsaḥ from 2.1.3, Avyayībhāvaḥ from 2.1.5, samarthaḥ padavidhiḥ from 2.1.1, vibhāṣā from 2.1.1 and lakṣaṇena from 2.1.14. Having all these words put together, the overall meaning of the sūtra is the following. An avyaya subanta anu is compounded with another semantically related subanta which is a mark and which also indicates proximity optionally and the resultant Samāsa is called Avyayībhāva I repeat an avyaya subanta avyayam subantam which is anu anuhu is compounded samasyate with another semantically related subanta samarthena subantena saha samasyate which is a mark lakṣaṇena and which also indicates proximity yam samaya that is yat samaya optionally vibhāṣā and the resultant Samāsaḥ is called Avyayībhāva Avyayībhāvaḥ Now let us look at the example So we have near the forest this is the meaning to be intended to be conveyed and so we have the Laukika Vighraha Vanam Anu actually it's Vanam samayā now Anu is indicating the meaning Samaya indicates So now we have the Alaukika Vighraha namely Anu plus Su and Vana plus Am Since the word Anu is mentioned in Prathamā vibhakti in this particular Sūtra , it occupies the initial position of the Samāsa. So we have Anu plus Su occupying the first position and Vana plus Am as the second position.

Now this Vana is in proximity of something which is described and this vana also acts as the mark of something that is to be described. So let us study the process and then let us also analyze the meaning. So first we have anu plus su plus vana plus am. This is the alaukika vigraha. Now the Samāsa samjñyā takes place because of this sūtra .

Then the prātipadika samjñyā takes place because of kṛttadhita Samāsaśca. Then we apply the sūtra Supo dhātu prātipadikayoḥ and delete su and am. So we have anu plus zero plus vana plus zero. So when we join them together, we get the form anuvana. Now this is the compound output generated by the application of this particular sūtra Now when we decide to use anubhava in the sentence we add the suffix su after it anuvanam is an Avyayībhāva Samāsa so it is termed as avyaya by the sūtra Avyayībhāvaśca and the su that is added after an avyaya is generally deleted by the sūtra which we have also applied earlier. But now in this case when we have anuvana as the Avyayībhāva Samāsa and it ends in short therefore we have another exception playing a role over here which is and so this su is substituted by am and so we have anuvana plus am that is anuvanam Now, when we use this in the sentence, we say The lightning fell near the forest.

So if the question is, where did the lightning fall? And the mark that a speaker wishes to indicate is the forest. It is the forest, which is the mark. Also the lightning has fallen near the forest. So there is proximity between the lightning and the forest, the lightning falling and the forest. So when both these meanings are combined, we have the sentence anuvanam aśanir gataḥ.

So vana acts as the lakṣaṇ and vana is also closer to the falling of aśani, the place where the aśani fell. To explain it further, we can say that the question is, where did the lightning fall? The answer is near the forest, Vanam samayā. So forest is also the mark where the lightning fell, that is lakṣaṇ. So the word associated with Samaya takes the second triplet or Dvītīyā Vibhakti. This is what is stated by some of the traditional statements in the Pāṇinian grammatical tradition.

Although Pāṇini never explicitly stated the Dvītīyā Vibhakti associated with samayā The statement which says this is the following samayā-nikaṣā-hā-yoge'pi This is the statement which allows the Dvītīyā Vibhakti to be added after the word whose meaning is associated with the meaning of the word samayā and also nikaṣā and also hā Now if we say near the forest, that is vanam samayā, but we do not use the word anu, the compounding will not take place. If we use the word anu, also the mark is understood, but proximity is not indicated or denoted in the sentence, then even in that case the compounding does not take place. For example, vṛkṣam anu vidyotate vidyut, this is the sentence. What it means is that the lightning shown where tree is. So this sentence indicates that vṛkṣa is the mark where the lightning shown.

However, it doesn't indicate whether the tree and the place where the lightning shown are in proximity. So because it is not explicitly stated, Even though the existence of other two conditions does not guarantee the application of this sūtra and the compounding taking place So the compound does not take place in the sūtra in the sentence No compounding because the proximity is not indicated or understood. Since the semantic condition of this compound is proximity, compound was already stated for this condition by 2.1.6. And we have a semantic condition samīpa stated in 2.1.6 avyayam vibhakti samīpa. So samīpa is already stated. So what is the purpose of this particular sūtra ? The purpose of this particular sūtra or statement is to show that this is an anitya Samāsam stated by this particular Sūtra. So we have both types of forms in which one and the same meaning is conveyed that is Mantra and also it is shown with reference to the same words that are part of the Samāsa. So the Vighraha as well as Sangraha, the Samāsa as well as Vyasa will contain the same constituents which are part of the Samāsa. So the statement in this case of the tradition is the following vibhāṣā is option or Anitya Samāsa. What it means is, even though this was already established by the Sūtra Avyayam, Vibhakti samīpa etc. The restatement ensures the option.

After having studied AnurYasya Samayā, let us now study 2.1.16. Yasya Cāyāmaḥ. This Sūtra has got three Padas. namely yasya, ca and āyāmaḥ yasya is 6 slash 1 ṣaṣṭhi which means whose ca means and āyāmaḥ is 1 slash 1 which is what means the length or dairghyam as is explained in Sanskrit commentaries Now the words continued are Avyayam from 2.1.6, Saha supā from 2.1.4, samāsaḥ from 2.1.3, avyayībhāvaḥ from 2.1.5, samarthaḥ padavidhiḥ from 2.1.1, vibhāṣā from 2.1.11, lakṣaṇena from 2.1.14 and importantly anuḥ from 2.1.15, Anuryat Samayā. The word anuḥ is mentioned in prathamā so that it is termed upasarjana because of the sūtra prathamānirdiṣṭaṁ samāsa upasarjanam and then it occupies the initial position of the Avyayībhāva Samāsa because of the sūtra upasarjanam Pūrvam.

So now we have the example. The meaning of the sūtra is the following. The sūtra yasya cāyāmaḥ means the avyaya subanta anu which is the mark for the length of a particular entity is compounded with another semantically related subanta whose length is in fact indicated by Anu and the resultant Samāsa is the Avyayībhāva Samāsa I repeat Avyaya Subanta Anu which indicates the mark in the form of the length of some entity is compounded with another semantically related Subanta whose length is indicated by Anu and the resultant form is the Avyayībhāva Samāsa Now the example of this is the following. Whose length is marked by the length of gaṅgā? So there is a city and somebody wants to measure the length of that city. How much is the spread of that particular city and the nearby mark to measure this length is the stream of the river gaṅgā. So now Gaṅgā becomes the mark or the lakṣaṇa using which the dairghya or ayam of the city is to be measured Now in this case we have the laukika vighraha gaṅgāyāḥ anu .Now we get the alaukika vighraha in the form of Anu plus Su plus Gaṅgā plus ṇas. Now the

word Anu although appears in the second position in the Laukika Vighraha, in the Alaukika Vighraha it occupies the initial position mainly because Anu is mentioned in the Sūtra with the help of the continued words in the Prathamā Vibhakti.

Therefore it is termed as Upasarjana and then it is placed in the initial position of this Samāsa on account of the Sūtra Upasarjanam Pūrvam. The Upasarjana samjñyā takes place because of the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam. So we have Anu plus Su plus Gaṅgā plus űas. This is the alaukika vighraha and then because of this sūtra the Samāsa samjñyā takes place and then because of the sūtra kṛttadhita Samāsaśca the prātipadika samjñyā takes place and then Supo dhātu prātipadikayoḥ applies and deletes both the sups. So we have Anu plus zero plus Gaṅgā plus zero and so we have Anu gaṅgā when we join these two together we get Anugaṅgā Now Anugaṅgā is an Avyayībhāva Samāsa and Avyayībhāva Samāsa is stated to be denoting the neuter gender by the Sūtra Avyayībhāvaśca once again in 2.4.18. Now since Anu Gaṅgā denotes the neuter gender and it is a prātipadika we apply the sūtra hrasvo napumsake prātipadikasya and then we shorten the prātipadika anugaṅga at the end and so we get the finally derived compound output anugaṅgā when we use it in the sentence we add the suffix su after it so we have anugaṅga plus su Now because Anugaṅga is an Avyayībhāva Samāsas, so the su added after it is to be deleted because Anugaṅga is also termed as an avyaya. All Avyayībhāva Samāsas are stated to be avyayas. and so avyayādāp supaḥ would apply and delete the Pratyaya Su but we have already studied the exception rule which says that if an avyayādāp supaḥ ends in short A then the Su is not deleted but is rather substituted by the suffix am so we have Anugaṅgā plus am and then we do the Sandhi, Sandhi rules are applied and we get the form anugaṅgam When we use it in the sentence we say anugaṅgam vārāṇasī What it means is that vārāṇasī is as long as the Gaṅgā. So the length of Vārāṇasī is measured by the length of the river Gaṅgā. That is how the commentators put it. This is how we can explain the sūtra Yasyacāyāmaḥ. Now next we continue studying the other sūtras which prescribe the Avyayībhāva Samāsa and we try to understand the processing of the Avyayībhāva Samāsa with the remaining semantic conditions stated in the subsequent sūtras We will also try to understand how the process of the derivation of the Avyayībhāva Samāsa progresses in which stages to derive the final output in the form of a nominal root or prātipadika. and how that output behaves in the sentence. So far we have seen that the prātipadika output is shown in blue colors and the Laukika Vighraha is shown in the red colors in this lecture series.

We continue to study the Avyayībhāva Samāsa Vidhāyaka Sūtras in the next lecture as well. So these are the texts referred to Aṣṭādhyāyī Samarthāhnikā from the Vyākaraṇa-Mahābhāṣya of Patañjali, Vākyapadīya of Bhartrhari, Kāśikāvṛtti of Jayāditya and Vāmana and Samāsaprakaraṇa from the Vaiyākaraṇa-siddhānta-kaumudī by Bhaṭṭojī Dixit. Thank you very much.