Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-35

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 saṁjarīhartti līlayā. In this course, we are focused on the three types of Samāsas in Sanskrit, namely the Avyayībhāva Samāsa, the Bahuvrīhi Samāsa and the dvandvaSamāsa. Currently we are focused on the Avyayībhāva Samāsa, an extremely important type of Samāsas in Sanskrit. The features of the Avyayībhāva Samāsa can be represented in a simple equation of this kind mentioned on this slide, where you have X and Y as two different, two independent entities in terms of the word form as well as the meaning as well as the accent. X has a different word form; Y has a different word form and they both stand out as independent and separate forms.

Their meanings are also separate and each one of them has an accent. The X and Y and their meanings, they are semantically connected, semantically related. Given this background, the speaker of Sanskrit decides to merge them together and generates one output in the form of XY, which is now one unit in terms of the word form, as well as also the meaning and also the accent. So XY has got three features namely Aikārthya, Aikapadya and Aikasvarya Ekārthata, Ekapadatā and Ekasvaratā. To show the interrelation of XY with its constituents X and Y we say that in XY which is one unit X acts as the head.

Now in the Avyayībhāva Samāsa X is invariably without a few exceptions always an Avyaya, an indeclinable And XY as one unit is also termed as Avyaya by the sūtra Avyayībhāvaśca. Now this tells us how significant X is, how X acts as the head as far as the word form is concerned. Similarly, also, as far as the meaning of the avyaya is concerned becomes the head in the entire Avyayībhāva Samāsa so if XY is to be related to any other outside word in the sentence that interrelation has to go through X it cannot go through Y independently independent of X So these are the formal features of the Avyayībhāva Samāsa. In the Aṣṭādhyāyī, the grammar of Pāṇini, on which the entire

Pāṇinian grammatical tradition is based, the Avyayībhāva Samāsa Vidhāyaka Sūtras are stated in 2.1. Avyayībhāva Samāsa is treated at different places in the Aṣṭādhyāyī .

Amongst them the most important ones are the Samāsa Vidhāyaka Sūtras . Sūtras which prescribe the Samāsa. Sūtras which lay down the condition for the processing of the Avyayībhāva Samāsa. Sūtras which prescribe the conditions under which an Avyayībhāva Samāsa can get formed can be generated So these are called Samāsa Vidhāyaka Sūtras and all the Samāsa Vidhāyaka Sūtras in the Aṣṭādhyāyī are found in 2.1 and 2.2, the Avyayībhāva Samāsa Vidhāyaka Sūtras are found in 2.1. Precisely, from 2.15, which is Avyayībhāva up to Anyapadārtheca samjñāyām, which is 2.1.21. Incidentally, 2.1.22 is tatpuruṣaḥ and then the Sūtras from 2.1.22 onwards, they prescribe the tatpuruṣa Samāsa for a long section until 2.2.21 included. And we have already studied the tatpuruṣa Samāsa and these particular Sūtras in the first course on Samāsa which is part of this series. So we say that from 2.1.5 up to 2.2.1 is a section of Sūtras which prescribe the Avyayībhāva Samāsa. So if you want to know a particular sūtra prescribing an Avyayībhāva Samāsa, it has to be from this particular section. Then the Samāsānta pratyaya vidhāyaka Sūtras , Sūtras which prescribe the suffix that is added at the end of the Samāsa, they are stated from 5.4.107 up to 5.4.112 as far as the Avyayībhāva Samāsa is concerned.

Very small section. And Svara Vidhāyaka Sūtras , namely the Sūtras which prescribe the accent on the Avyayībhāva Samāsa, they are scattered here and there in Aṣṭādhyāyī, mainly in 6.2, to be precise 6.2.121 etc. This is how in Aṣṭādhyāyī, the Avyayībhāva Samāsa is treated. Now we are focused on studying the Samāsa Vidhāyaka Sūtras right now. And we have studied a number of Sūtras beginning with avyayībhāvaḥ and we studied the big sūtra then avyayaṁ vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asaṁprati-   śabdaprādurbhāva-paścād-yathā-ānupūrvya-yaugapadya-sādṛśya-saṁpatti-sākalya-antavacaneṣu. And then we also studied some more Sūtras . Let us continue studying some other Sūtras.   In the previous lecture, we studied tiṣṭhadguprabhṛtīni, a very important sūtra in which semantically the compounds, the Samāsas are Bahuvrīhi Samāsas , but formally they behave like the Avyayībhāva Samāsa. And so formal behavior takes precedence, takes preference over others and therefore Pāṇini without hesitation enlists those Samāsas in the Avyayībhāva section. Without going into the detailed derivation, Pāṇini declares those Samāsas   as Avyayībhāva Samāsas . Let us proceed further and now study 2.1.18 which is pāre madhye ṣaṣṭhyā vā. There are four Padas in the Sūtra. pāre, madhye, ṣaṣṭhyā and vā. pāre is one slash one of pāre which means other shore. madhye is one slash one of Madhya, which means in the middle. Because both these words are in Prathamā Ekavachana, the prathamānirdiṣṭaṁ samāsa upasarjanam applies and terms them as Upasarjana.

As a result, these two words will occupy the initial position of the Avyayībhāva Samāsa. So we have pāre and Madhya as the first member of the Avyayībhāva Samāsa. Now,

even though the Prātipadika is pāre and Madhya, it is a specific restricted domain because of which pāre is substituted by pāre. But it is pāre as far as the grammatical derivation process is concerned. The third word is ṣaṣṭhyā which is Tṛtīyā Ekavachana or 3 slash 1 of ṣaṣṭhī the sixth triplet or genitive case and the other word is Vā means optionally Words continued are, from 2.1.6, from 2.1.4, from 2.1.3, from 2.1.5, from 2.1.1, from 2.1.11. Having put all these words together, we get the following meaning of the sutra. Two subantas namely par and madhya in the form of pare and madhye are compounded with another semantically related subanta which ends in the genitive case optionally and the resultant Samāsa is called Avyayībhāva optionally. I repeat, two subantas, pār and madhya in the form of pāre and madhya are compounded with another semantically related subanta which ends in the genitive case optionally and the resultant Samāsa is called Avyayībhāva optionally. I repeat, two subantas, pār and madhya in the form of pāre and madhye, pāre madhye subanta, are compounded, samasyete, with another semantically related subanta, samarthena subantena saha, which ends in the genitive case, ṣaṣṭhyā, Vā optionally and the resultant Samāsaḥ is called Avyayībhāva optionally vibhāṣā. Thus, we can say that this is an exception of the ṣaṣṭhī, tatpuruṣa,Samāsa as far as the position of the words are concerned.

Because in the ṣaṣṭhī, tatpuruṣa,Samāsa, the word ending in the ṣaṣṭhī occupies the initial position of the Samāsa. because the word ṣaṣṭhī is stated in Prathamā Vibhakti in the sūtra ṣaṣṭhī which prescribes the ṣaṣṭhī tatpuruṣa Samāsa. ṣaṣṭhī is 2.2.8 which we have already studied in the first course on Samāsa in this series.

Now let us take the concrete example. The meaning to be conveyed over here is the other shore of gaṅgā. gaṅgāyāḥ pāram, the other shore of gaṅgā. Somebody is standing on this side of gaṅgā river, on this shore and he is pointing towards the other shore, saying something about the other shore of gaṅgā. And so we have gaṅgāyāḥ Param as the Laukika Vigraha.

And because of this particular Sutra, the word Pāra which is stated in Prathamā Vibhakti, therefore it becomes Upasarjana, therefore it occupies the initial position of the Samāsa by the sūtra Upasarjanam Pūrvam. So we have Pāre plus Su plus gaṅgā plus ṅas as the Alaukika Vigraha from which the process of the derivation of the Samāsa begins. Now because of this particular sūtra 2.1.8, we get the Samāsas samjñā, Avyayībhāva samjñā and then we get the Prātipadika samjñā by the sūtra Kṛttadita Samāsāśca and then we delete Su and ṅas by the sūtra Supodhātu Prātipadikayoḥ and then we get Pāre plus Zero plus gaṅgā plus Zero. When we join these together, we get Pāre gaṅgā. Now Pāre gaṅgā is an Avyayībhāva Samāsa and Avyayībhāva Samāsa is the one that denotes neuter gender by the sūtra Avyayībhāvaśca stated in 2.4 Now once it is clear that an Avyayībhāva Samāsa is denoting neutral gender, the sūtra hrasvonapumsake Prātipadikasya applies and then the Samāsa pāregaṅga has got A which is a long vowel at the end and this is shortened because of hrasvonapumsake Prātipadikasya. And so we get

the finally derived compound output as pāregaṅga. This is the Avvai Bhava Samhasa, an example of Tuvan 18. Now when we use it in the sentence, we add the suffix su after it.

So we have pāregaṅga plus su. And then because pāregaṅga is an Avyayībhāva Samāsa, so it becomes an avyaya by the sūtra Avyayībhāve ca 1-1-41. And then we apply the sūtra avyayādāp supaḥ and su gets deleted. This is what happens normally. But there is an exception sūtra which says that if an Avyayībhāva Samāsa ends in short A then this Su does not get dropped does not get deleted rather this Su gets substituted by Am and so now we have pāregaṅga plus am then we apply the Sandhi rule and we get the form pāregaṅgam which can be used in the sentence Now the sūtra nāvyayībhāvāt ato amtva pañcamyāḥ also says that the Pañcamī Vibhakti immediately after an Avyayībhāva Samāsa ending in short A is not deleted or nor it is substituted by anything else So the Pañcamī Vibhakti remains intact as it is and so when we have Pare gaṅgā plus ṅas, this ṅas gets substituted by ṭāṅasiṅāsām inātsyaḥ and so we get pāregaṅga plus āt and then we apply the Sandhirule and we get pāregaṅgād. pāregaṅgād ānaya|, bring something from the other shore of gaṅgā.

May you bring from the other shore of gaṅgā something. And we get the form pāregaṅgāt. Similarly, if the meaning intended is in the middle of gaṅgā, That is gaṅgāyāḥ madhyam. This is the Laukika Vigraha. And so we have the Alaukika Vigraha in the form of Madhya plus Su plus gaṅgā plus ṅas.

Now, The word Madhya is stated in this sūtra 2.1.18 in the Prathamā Vibhakti. Therefore it becomes Upasarjana and therefore it occupies the initial position of the Samāsa. So we have Madhya plus Su plus gaṅgā plus ṅas. Now because of 2.1.18 this becomes Samāsa, Avyayībhāva Samāsa and then we get the Prātipadika Samjñā and then we apply Supo dhātu prātipadikayoḥ and we delete both the Sup's. So we have Madhya plus zero plus gaṅgā plus zero.

So we get Madhya gaṅgā as the compound form. Now Avyayībhāva Samāsa is declared to denote the neuter gender by the sūtra Avyayībhāvasya which appears in 2.4 and then we apply the sūtra hrasvonapumsake Prātipadikasya which shortens the final a in gaṅga and then we get the finally derived compound output Madhya gaṅga Now this Madhya gaṅga is an Avyayībhāva Samāsa and therefore by the sūtra Avyayībhāvaśca1.1.41 it becomes an avyaya So when we add the suffix su after Madhya gaṅga we have madhyegaṅga plus su and now because madhyegaṅga is an avyaya su is to be deleted by the application of the sūtra avyayādāpsupaḥ. But there is an exception sūtra which says that if an Avyayībhāva Samāsa ends in short a, then this Su is not deleted. Rather it is substituted by am. So we have Madhya gaṅga plus am and then finally we apply the Sandhi rule and get the form Madhyagaṅgam.

We have already studied the sūtra nāvyayībhāvāt ato amtva pañcamyāḥ and that is what we are applying here. Now When we add the Pañchamī Vibhakti after Madhya gaṅga, That Pañchamī Vibhakti is not deleted, neither is it substituted by am on account of the same sūtra So the Pañchamī Vibhakti suffix is retained and then we have madhyegaṅga plus ṅasi and this ṅasi gets substituted by āt by the sūtra. So we have madhyegaṅga plus āt. Then we apply the Sandhirule and we get the form madhyegaṅgād. madhyegaṅgād ānaya. May you bring something from the middle of gaṅgā. Just like you had Paregaṅgād, you also have madhyegaṅgād.

Now we also notice that, which is a very important fact, we also notice that there are two option words in this sūtra. One is vibhāṣā which continues from 2.1.11 and vā which is explicitly stated in this particular sūtra vibhāṣā has a different function and vā has a different function altogether Vibhāṣā gives an option about the AnityaSamāsa and Vā gives an option about the Ṣaṣṭhī Tatpuruṣa Samāsa This is why there are two options So, because of Vā, we have the forms like gaṅgāpāram and gaṅgāmadhyam also derivable in the same semantic condition. gaṅgāyāḥ pāram and you can have Madhyagaṅgam which is an avyayībhāva Samāsa, but we also have gaṅgāpara and gaṅgāpāram. and Gaṅgāpāra will be a ṣaṣṭhī, tatpuruṣa,Samāsa and so it won't be an Avyaya and it will be declined as a usual, normal, nominal root or Prātipadika is declined.

Similar is the case with gaṅgāmadhyam. They will mean the same thing as gaṅgāyāḥ pāram or gaṅgāyāḥ Madhyam. Something about Pāre and Madhya. Even though the words are Pāra and Madhya, they are the ones which are mentioned in the sūtra in Prathamā Vibhakti, they are stated to be taking the form Pāre and Madhya in the process of compounding. That is what is the point in stating those two words as Pāre and Madhya. So the tradition says that samāsasanniyogena cānayor ekārāntatvaṁ nipātyate| So when Pāra and Madhya are compounded in the avyayībhāva samāsa is compounded Pāra and Madhya becomes Ekārānta ending in a Pāra becomes Pāre, Madhya becomes Madhye This is what is the intention of Pāṇini in stating these two words as Pāre and Madhye This is a very peculiar feature of the avyayībhāva Samāsa stated by this particular sūtra.

In Pāre Madhyam and Pāre gaṅgam we have no Avyaya and yet it is called avyayībhāva Samāsa which is a true exception of the avyayībhāva Samāsa. The most important reason why these are called avyayībhāva is their formal behavior like that of the other avyayībhāva Samāsas containing one Avyaya inside. So the formal behavior is given prime significance. After having studied 2.1.18, let us study 2.1.9. which is saṁkhyā vaṁśyena There are two Padas in the sūtra saṁkhyā and vaṁśyena The Pada saṁkhyā is in the Prathamā vibhakti Prathamākhya means a number It is in the Prathamā Vibhakti, so the sūtra prathamānirdiṣṭaṁ samāsa upasarjanam applies and terms the number denoting word as Upasarjana and then it will occupy the initial position in the Samāsa vaṁśyena is the Tṛtīyā Ekavacana of Vaṁśya 3 slash 1 which means the descendant of

the family So Vaṁśyena means with the descendant of the family The word vaṁśyaḥ is derived from the word vaṁśya.

vaṁśya means a family and vaṁśya means one which is part of, one which is born into a family. Born in a particular family is called vaṁśya. which is explained in the tradition in the following manner Generally there are two types of families considered everywhere vidyayā is by learning janmanā is by birth Either by learning or by birth, continuity of one thread of science of the beings is called family. I repeat either by learning or by birth of one thread of science of the beings is called a family So the family is of two kinds, two types. One by learning vidyayā and the other one is by birth janmanā.

A family by learning, family by birth. Any individual may belong to a family on these features either by birth or by family. Words continued from the previous Sūtras are these, 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. All the meanings put together, we get the following meaning of the sūtra. A subanta denoting number is compounded with another semantically related subanta which denotes lineage of the family optionally and the resultant Samāsa is called avyayībhāva. I repeat a subanta denoting number Samkhyā Subantam is compounded Samasyate with another semantically related Subanta Samarthena Subantena Saha Samasyate which denotes lineage of the family vaṁśyena optionally Vibhāṣā and the resultant Samāsa Samāsaḥ is called avyayībhāva. avyayībhāva as is the case with the previous example, again no avyaya is part of this particular samāsa.

Let us take the example, lineage by learning that is the theme Vidyayā Vaṁśaḥ. So if we have to say two sages belong to the lineage of Vyākaraṇa, two sages belong to the lineage of Vyākaraṇa. Vyākaraṇa is a branch of learning and two grammarians are referred to in this manner. They belong to the same branch of learning called Vyākaraṇa. So we have dvau munī vyākaraṇasya vaṁśyau as the Laukika Vigraha.

So we have Dvi plus Au plus Muni plus Au as the Alavkika Vigraha. Dvi being the saṁkhyā occupies the initial position of the Samāsa. So here we get the Samāsa samjñā by this particular sūtra saṁkhyā vaṁśyena, then we get the Prātipadika samjñā, so we apply Supodhātu Prātipadikayoḥ, so we delete both the Sup's and we get Dvi plus zero plus Muni plus zero and then we join them together, we get Dvimuni meaning two sages belonging to the lineage of Vyakaraṇa. Now when we decide to use it in the sentence, we add the suffix su after it. So we have dvimuni plus su and then we apply the sūtra avyayādāpsupaḥ.

Dvimuni is an Avyayībhāva Samāsa. and so it is an avyaya because of Avyayībhāvaśca 1.1.41 and so when we add su-pratyaya after it, it gets deleted by the sūtra avyayādāpsupaḥ and so we have dvimuni plus zero and we get the finally derived form

dvimuni in the sentence. When we use it in the sentence we say There are two sages in the lineage of Vyakaraṇa Here Vyakaraṇa and Dvimuni they are referring to two different entities Similarly when we say that three sages belong to the lineage of Vyakaraṇa we get the output There are three sages of this Vyakaraṇa. This is the description of the tradition of Pāṇinian grammar, Trimuni, Vyakaraṇasya Vartate. Now Trimuni is an Avyaya and therefore we have Vartate as the verbal form in the singular. Now who are these three Munis? As far as the Pāṇinian grammar is concerned, they are Pāṇini, Kātyāyana and Patañjali.

Pāṇini is believed to have lived around 500 BCE up to 350 BCE. Kātyāyana is believed to have lived around 3 3rd century BCE and Patañjali is believed to have lived around 2nd century BCE. So we have dvimunivyākaraṇasya as well as trimuni vyākaraṇasya. Sometimes when the speaker intends to highlight the identity between these two, three sages and the vyākaraṇa. So the vyākaraṇa gives identity relation with the trimunis.

The learning that is vidyā and vidyāvān that is the learner. When they are stated to be identical, then we say, dvimunivyākaraṇam vartate, trimunivyākaraṇam vartate. So Pāṇini vyākaraṇa is called trimunivyākaraṇam when the speaker wants to highlight the identity between the vidyā, that is vyākaraṇa and vidyāvān, the three sages. Therefore the tradition says, yadā tu vidyayā tadvatām abhedavivakṣā bhavati tadā sāmānādhikaraṇyaṁ bhavati. So this was the example of the lineage by family, by learning.

Now let us look at the other example where we have the lineage or family by birth. So the meaning to be intended over here is 21 sages belong to the lineage of bhāradvāja who is a Rishi. So we have bhāradvājānam ekaviṁśatiḥ. Now ekaviṁśati is a Samkhyā, therefore it occupies the initial member opposition of the Samāsa. So we have ekaviṁśati plus Su plus bhāradvāja plus ṅas and then we get the Samāsa samjñā by this particular sūtra, then we get the prātipadika samjñā, and then we apply Supodhātu Prātipadikayoḥ and delete both the sups, so now we have ekaviṁśati plus zero, plus bhāradvāja plus zero, and so now we get the finally derived compound output as ekaviṁśatibhāradvāja.

This is an Avyayībhāva Samāsa, so it becomes an avyaya. And so when we add su-suffix after ekaviṁśati bhāradvāja, it is to be deleted by the sūtra avyayādāpsupaḥ. However, we know that there is an exception sūtra which says that if an Avyayībhāva Samāsa, hence in short a, this su is not deleted, rather it is to be substituted by am, And so we get ekavimshati bharadvajam as the next stage And so we get ekaviṁśatibhāradvājam as the word to be used in the sentence This is how the examples of this particular sūtra can be described and also explained Next we continue to study how the processing of the away bhāva happens with the remaining conditions stated in the subsequent Sūtras , how the processing progresses to derive the final output in the form of a nominal root or prātipadika and how that output behaves in the sentence in the coming lectures. Thank you very much.