

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. In this course we are focused on the three important types of samāsas in Sanskrit namely Avyayībhāva samāsa, Bahuvrīhi samāsa and dvandava samāsa. Right now we are focused on the Avyayībhāva samāsa. The features of the Avyayībhāva Samāsa can be explained in the form of a small equation stated on this particular slide. Here you have X and Y as two separate, two independent entities in terms of the word form as well as the meaning as well as the accent. X is a different word form.

It has got its own features. It can be connected to any other word form. So also is Y. So also is the meaning of X as well as Y. Independent, separate, unit. Also the accent that X has is independent and also the accent Y has is also independent. Now x and y are semantically interrelated. Now the speaker of Sanskrit decides to merge x and y together and generate an output in the form of xy which is one unit. So the input is two entities x and y and the output is one unit which is xy.

Now this output is also stated philosophically to be different than its constituents X and Y. But generally this one unit is shown to be interrelated to its constituents. And therefore, in terms of the constituents, we say that amongst X and Y, X acts as the head of this particular Avyayībhāva samāsa. And therefore, X is put in the bold characters. Now invariably, without a few exceptions, X in the Avyayībhāva samāsa is the avyaya. And formally xy as one unit and Avyayībhāva samāsa also is termed as avyaya by the Sūtra avyayibhavaśca so x is an avyaya and xy is also an avyaya y need not be an avyaya in fact y is not an avyaya so This is how X becomes the head and it shapes the formal behavior of XY Semantically also when XY is linked to any other meaning in the sentence meaning that linkage happens only through the meaning of X and never through

the meaning of Y This is how X acts as the head in the Avyayībhāva samāsa
Avyayībhāva Samāsa is treated in the Aṣṭādhyāyī in different places.

Firstly, there are Samāsa Vidhāyaka Sūtras . Generally Samāsa Vidhāyaka Sūtras are stated in 2.1 and 2.2. For the Avyayībhāva Samāsa, such Sūtras which lay down the conditions, which lay down the Semantic conditions under which the processing of the Avyayībhāva compound takes place, they are stated in 2.1 precisely between 2.1.5 that is Avyayībhāva and 2.1.21 including that is Anyapadārtheṣa samjñāyām. Incidentally, 2.1.22 is Tatpuruṣaḥ and from that Sūtra onwards, the Tatpuruṣa Samāsa is dealt with in detail, which we have already studied in the first course on Samāsa in this particular series. So we can say that the samāsa Vidhāyaka Sūtras as far as the Avyayībhāva samāsa is concerned are found in this small section which begins with 2.1.5 and ends with 2.2.1.

Then the samāsānta pratyaya Vidhāyaka Sūtras , Sūtras which prescribe the suffix which comes at the end of the samāsa. They are stated in a small section starting with 5.4.107 up to 5.4.112. The Svara Vidhāyaka Sūtras , namely the Sūtras which prescribe the accent, they are stated in 6.2 and the ones which are related to the Avyayībhāva samāsa are like 6.2.121 etc. This is how Avyayībhāva samāsa is treated in the Aṣṭādhyāyī. Currently we are focused on the samāsa Vidhāyaka Sūtras related to the Avyayībhāva samāsa. We started with Avyayībhāvaḥ, then we also studied the big Sūtra containing so many semantic conditions namely avyayaṁ vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati-śabdaprādurbhāva-pāścād-yathā-ānupūrvya-yaugapadya-sādrśya-sampatti-sākalya.

Then we have studied several other Sūtras as well and now we come to the end of this particular section and in this lecture we shall study the remaining Sūtras in this particular Samāsa Vidhāyaka Sūtra section 2.120 is nadībhiṣca and 2.121 is Anyapadārtheṣa samjñāyām. These two Sūtras we shall study in this particular lecture First let us study 2.1.20 nadībhiṣca. In this Sūtra there are two padas, nadībhiḥ and Ca. nadībhiḥ is Trītyā Bahuvacana or 3 slash 3 of nadī, which means a river, a river name. nadībhiḥ means with the river names. Ca means and. Words continued are Avyayaṁ 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 most importantly samkhyā which means a number, a numerical from the previous Sūtra samkhyā Vamśyena.

Now the word samkhyā is in Prathamā Vibhakti and thereby it is termed as Upasarjana on account of the Sūtra prathamānirdiṣṭaṁ samāsa upasarjanam 1 to 43 and then by the Sūtra Upasarjanam Purvam 2 to 30 This Upasarjana occupies the initial position in the Samāsa. Having put all these things together, we get the following meaning. A subanta denoting number is compounded with another semantically related subanta which denotes the name of a river optionally and the resultant samāsa is called Avyayībhāva.

I repeat a subanta denoting number is compounded with another semantically related subanta which denotes a river 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 which denotes the name of a river nadībhiḥ optionally Vā and the resultant Samāsa is called Avyayībhāva. Now the tradition has observed that the examples of this Sūtra are used by the speakers in a very narrow, very limited domain that is of samāhāra, that is of a group or collection. Therefore now the tradition has added a statement saying that samāhāre cāyam iṣyate, the samāsa derived by this particular Sūtra denotes the sense of samāhāra that is a group or a collection So this semantic condition for this compound is samāhāra or a group of collection Thus this Samāsa becomes an exception to the Dvigu Samāsa whose basic semantic condition is samāhāra Samkhyā Pūrva Dvigu that is the Sūtra which states the Dvigu definition Let us look at the example. When the meaning to be conveyed is a collection of seven gaṅgās seven rivers called gaṅgās The Laukika Vighraha is Sapt gaṅg samāhṛtāḥ because there is samāhāra and this Samāsa always denotes samāhāra therefore we have Sapta gaṅg samāhṛtāḥ .So now we have this laukika vighraha transformed into an alaukika vighraha which is of this kind saptan plus jasa plus gaṅgā plus jasa. Now because of this Sūtra nadībhiṣca we get the samāsa samjñā and then we get the pratipadika samjñā then we apply Supodhātu Prātipadikayoḥ and delete both the sups.

So we get saptan plus zero plus gaṅgā plus zero. and then because now Saptan is the Pūrva Pada and Na is appearing at the end of this PūrvaPada this n gets deleted by the Sūtra Nalopa Prātipadikāntasya and therefore we get the form Sapta plus gaṅgā and then we join them together and we get Sapta gaṅgā . Now this is an Avyayībhāva Samāsa which is declared to denote the neutral gender by the Sūtra avyayībhāvasya into four and once this is declared, the Sūtra hrasvonapumsake Prātipadikasya applies and shortens the long a at the end of gaṅga and then we get the finally derived Avyayībhāva Samāsa output namely saptangaṅgā saptangaṅgā is the collection of seven gaṅgā, seven rivers When we use this samāsa in the sentence, we add the suffix su after it, saptangaṅgā plus su, because saptangaṅgā is an Avyayībhāva samāsa, by the Sūtra Avyayībhāvaśca, it becomes an avyaya, and then by the Sūtra avyayādāpsupaḥ, su gets deleted. However, there is an exception Sūtra which says that when the Avyayībhāva Samāsa ends in short a, Su is not deleted rather it is substituted by am. So we have saptangaṅgā plus am and the Sūtra is nāvyayībhāvāt ato amtva pañcamyāḥ which we have already studied before So we have saptangaṅga plus am then we apply the Sandhirule and we get the form saptangaṅgam When it is used in the sentence we say saptangaṅgaṁ namāmi. I salute a group of seven rivers, seven streams, seven gaṅgās. Similarly when the meaning to be conveyed is a collection of two Yamunās dve yamune samāhṛte.

This is the Laukika vigraha and we get the Alaukika vigraha in the form of dvi plus au plus yamunā plus au. Then we get the Samāsa samjñā because of 2.1.20 nadībhiśca. Then we get the Prātipadika samjñā, kṛttaddhitasamāsāśca.

After that we apply Supodhātu Prātipadikayoḥ 2.4.71 and we delete both the Sup's. So we have V plus 0 plus Yamunā plus 0 and we join them together we get Dviyamuna. Now this is an output of the Avyayībhāva Samāsa. Therefore an Avyayībhāva Samāsa is stated to be denoting neutral gender and therefore The Sūtra hrasvonapumsake Prātipadikasya applies and shortens the long A in Yamunā into short A and so we get the finally derived compound output of this Avyayībhāva as Dviyamuna, a collection of two Yamunās. Now when we use this samāsa in the sentence, we add the suffix su after it. So we have dviyamuna plus su. Dviyamuna is an Avyayībhāva samāsa, so it is an avyaya. Therefore this su normally would get deleted because of the Sūtra avyayādāpsuapaḥ, but because Dviyamuna is an Avyayībhāva samāsa ending in short a, the su is not deleted, rather it is substituted by am by a special exception Sūtra namely nāvyayībhāvāt ato amtva pañcamyāḥ and so finally we get the form dviyamunam dviyamunam paśyāmi, I see the collection of two yamunās These are the important examples of this particular Sūtra . Let us take one more peculiar example, which has a little different behavior. A collection of seven Godāvari's. This is the meaning to be conveyed.

And we have sapta godāvaryaḥ samāhṛtāḥ as the Laukika Vigraha. And the alaukika vigraha is saptan plus jas plus godāvarī plus jas. Now we have the samāsa samjñā by this particular Sūtra , nadībhiśca. And then we get the prātipadika samjñā and then we are going to apply sup. But just before we apply the sub deletion, we add the samāsa and the suffix ac. which is observed in the behavior of this particular compound. And this is particularly noted down in a specific verse, which we are going to quote in the next minute in a slide, which is And this is noted down in the form of a verse, which says, So after the word godāvarī which indicates a river, the suffix ac is added as samāsanta, when the word godāvarī is preceded by a number word, which is what is happening here. So we add the samāsanta suffix ac here, so we have saptan plus jas plus godāvarī plus jas plus ac. And now we apply Supodhātu Prātipadikayoḥ, so we delete both the Sup's So we have Saptan plus 0 plus godāvarī plus 0 plus ac. In ac is a marker, so it is deleted So we have Saptan plus 0 plus godāvarī plus 0 plus a. Now because of this a, the long ī in godāvarī gets deleted by the Sūtra Yasyeti Ca 6.4.148 and then we have saptan plus godāvar plus a Next Saptan has got n at the end which is deleted and so we have Sapt plus 0 plus godāvar plus 0 plus A When we join all these together we get the compound output namely Saptgodāvar a collection of 7 godāvarīs. Now this is an samāsa which ends in short a Now saptagodāvara plus su is the next step in the derivation when we decide to use the samāsa in the sentence Because saptagodāvara is an avyayībhāva samāsa it is termed as avyaya and normally su would be deleted but because it ends, the samāsa ends in short a Su is not deleted and it is rather substituted by Am on account of the exception

Sūtra So we have saptagodāvara plus am When we join them together we get the form saptagodāvaram saptagodāvaram namāmi. I salute a collection of seven godāvarīs. Now this ac suffix is added on account of this particular statement, rather this statement notes this ach suffix. It is For the present purpose, it is important to note that there is the statement ac pratyayaḥ smrataha.

Ac pratyaya is added immediately after godāvarī. Now this ac suffix is added on account of this denoting the river name if this godāvarī appears immediately after a word denoting number and therefore there is which is added which shows the development of the language the development of the use of the samāsa. After having studied nadībhiṣca, let us now proceed to study the final Sūtra in this Sama Savitayaka Sūtra section, namely 2.1.21 Anyapadārthe ca samjñāyām. This Sūtra has got three Padas, Anyapadārthe ca and samjñāyām. Anyapadārthe is 7 slash 1, which means in the sense of other meaning.

Ca means and and samjñāyām is 7 slash 1 which means in the sense of a term. Words continued are avyayam from 2.1.6, saha supā from 2.1.4, samāsaḥ from 2.1.3, avyayībhāvaḥ from 2.1.5, samarthah padavidhiḥ from 2.1.1, vibhāṣā from 2.1.1, nadībhiṣca from 2.1.20. Even though the word vibhāṣā continues from 2.1.11, indicating an option, the output generated by the application of this particular Sūtra is considered to be a Nitya Samāsa. For two reasons. One, the semantic condition Anyapadārtha, which requires additional words in the dissolution of the Samāsa.

And the second reason is because the output is a term and is a peculiar type of word to be used in the sentence. And a term is never denoted by a sentence. It has to be a compound to denote a particular and therefore this has to be a nitya samāsa. Semantically this is a Bahuvrīhi samāsa because of its feature namely anyapadārtha pradhāna. But formally the output behaves like an Avyayībhāva samāsa and in this case again Pāṇini gives preference to the form over the meaning and classifies the examples of this Sūtra as Avyayībhāva Samāsas. Having put all these together we get the meaning of the Sūtra in the following manner Any subanta is compounded with another semantically related subanta which denotes a river and when the compound qualifies the other meaning which is out of compound words out of constituents and also a term then the resultant samāsa is called Avyayībhāva. I repeat any subanta is compounded with another semantically related subanta which denotes a river and when the compound qualifies the other meaning which is out of compound and also a term then the resultant samāsa is called Avyayībhāva. I repeat any subanta and also is compounded with another semantically related subanta which denotes a river .

When the compound qualifies the other meaning out of compound and also a term then the resultant samāsa is called Avyayībhāva. Here is an example. So when we are referring to the region where Gaṅgā river is wild, what we are referring to is a region. Unmatta Gaṅgā Yasmin Deśe. Deśa is the meaning which is out of the compound. That is what is

an Anyapadārtha so when this Anyapadārtha is to be denoted Unmatta and Gaṅga they get compounded because of this particular Sūtra Gaṅgā is the name of a river and now this Laukika Vighraha is expressed by this following Alaukika Vighraha namely Unmatta plus Su plus Gaṅgā plus Su now this Alaukika Vighraha is termed as samāsa by this Sūtra Anyapadārthe ca samjñāyām and therefore now this becomes prātipadika by the Sūtra kṛttadhita samāsaśca and then we apply the Sūtra apply Supodhātu Prātipadikayoḥ and delete both the sups so we have one matta plus zero plus Gaṅgā plus zero and then we have the pumvadbhāva operation taking place on Unmatta which goes back to its root form that is Unmatta after having removed the feminine suffix A. So we have Unmatta plus Gaṅgā and when we join them together we get Unmattagaṅga.

Now this is an Avyayībhāva samāsa and Avyayībhāva samāsa denotes neuter gender by the Sūtra Avyayībhāvaśca and then This becomes a Prātipadika denoting a neuter gender. So the Sūtra hrasvonaḥ pumsake Prātipadikasya applies and shortens the long ā and we get the finally derived Avyayībhāva samāsa output namely Unmattagaṅga. When we use it in the sentence, we add the suffix su after it. Because Unmattagaṅga is an Avyayībhāva Samāsa, it becomes an Avyaya and by normal rule Avyayādāpsupah, Su would be deleted. But because of the exception Sūtra , this Su is not deleted, rather it is substituted by am because Unmattagaṅga is an Avyayībhāva Samāsa which ends in short a and the Sūtra is nāvyaībhāvāt ato amtva pañcamyāḥ. So we get Unmattagaṅga plus am. And when we join them together by the application of the Sandhi rule, we get the form Unmattagaṅga. Unmattagaṅgānām Deśaḥ.

A region where gaṅgā is wild. Unmattagaṅgānām Deśaḥ. So Deśa is the Anyapadārtha. And Unmattagaṅga is the Avyayībhāva Samāsa. This Unmattagaṅga is also the name of this region. This Unmattagaṅga is also the name of this region.

It is the samjñā of this particular place. Similarly, when the meaning to be conveyed is a region where river gaṅgā is red, we do the same processing and derive the samāsa Lohitagaṅga and when we say Lohitagaṅgānām Deśaḥ. Lohitagaṅgā is the name of a particular place where gaṅgā becomes red. Similarly, a region where gaṅgā is black, when this meaning is to be conveyed, we do the processing in the similar manner and we get the form kṛṣṇa gaṅgā of the Samāsa and Samāsa is used in the sentence as kṛṣṇagaṅgānām Deśaḥ. So kṛṣṇagaṅga denotes the anyapadārtha namely the Deśa and kṛṣṇagaṅga is also the samjñā of that Deśa. So we have kṛṣṇagaṅgānām Deśaḥ Similarly a region where river gaṅgā is slow in the speed the samāsasya formed is śanair gaṅgānām Deśaḥ. So śanairgaṅga denotes a region, it is also the name of that region and therefore we have the Samāsa śanairgaṅga So we come to the end of the Avyayībhāva Samāsa Vidhāyaka Sūtras Here are some observations The Avyayībhāva Samāsa takes place with various semantic conditions stated in the Sūtras So now we have come to the end of the Avyayībhāva Samāsa Vidhāyaka Sūtras .

Here are some observations. The Avyayībhāva Samāsa takes place with various semantic conditions stated in the Sūtras in this particular section. One of them we must note does not require a Sāmarthya. As the mention of the output Avyayībhāva is equivalent to the meaning of one Pada. that semantic condition is vibhakti avyayam vibhakti so harau is the pada and the samāsa is adihari and adihari is equivalent to harau so you don't need two padas being semantically interrelated as the input of this particular Avyayībhāva samāsa. So and semantic relatedness between two Padas is not required as an input condition as far as this Samāsa is concerned. The other observation is that, in some cases, although the input semantic condition is that of a Bahuvrīhi Samāsa, because of the compound being Anyapadārtha Pradhāna, like Unmattagaṅgānām Deśaḥ, Lohitagaṅgam, kṛṣṇagaṅgam, śanairgaṅgam, etc., the output formally behaves like an Avyayībhāva Samāsa. But here for Pāṇini, the form is more important, than the meaning and therefore he classifies the output as an Avyayībhāva samāsa and not as Bahuvrīhi, as we have also stated earlier. In conclusion, we can say that the number of Sūtras stating the Avyayībhāva samāsa is less than Tathpuruṣa samāsas. But there are several semantic conditions which are prescribed as input conditions. Formally, an Avyayībhāva Samāsa behaves like an Avyaya or Indeclinable.

But the Avyayībhāva Samāsa, ending in short a, does behave differently. This is an exception of course. The output Avyayībhāva Samāsa acts as an agent or qualification of an action etc. in the sentence where the Samāsa is used. These are the texts referred to and we shall study now the Samāsānta Pratyaya Vidhāyaka Sūtra in the next lecture. Thank you very much.