

**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-08**

**Lecture-37**

**avyayībhāva samāsa samāsāntapratyaya 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 important samāsas in Sanskrit namely the Avyayībhāva samāsa , Bahuvrīhi samāsa and Dvandava samāsa. Currently we are focused on the Avyayībhāva samāsa , an extremely important type of samāsas in Sanskrit. The features of the Avyayībhāva samāsa can be explained in the form of an equation shown on this particular slide. Here we have x and y shown to be two different independent entities. They are independent in terms of the word form as well as the meaning as well as the accent. X has got its own meaning, X has got its own word form and also an accent, and so Y also has got these three aspects: word form, the meaning as well as the accent. Now the plus sign between X and Y shows that they are interrelated. The speaker of Sanskrit wants to merge them together and generate one output in the form of XY. So now XY is the one unit of output. To show the interrelation of this output with its constituents, we can say that amongst X and Y, X acts as the head of XY and that's why it is shown in bold characters. Now XY is one unit in terms of the word form as well as the meaning as well as the accent. So it has got three features: namely Aikārthya, Ekarthatā, Aikapadya, Ekapadatā and Aikasvarya or Ekasvaratā. In this XY, X acts as the head in the Avyayībhāva Samāsa. Formally as well as semantically it acts as the head. Now in the Avyayībhāva Samāsa, without a few, with a few exceptions, X is an Avyaya. Now Avyayībhāva Samāsa is termed also as an Avyaya. Y is not an Avyaya. So Anavyayam Avyayam Bhavati, something that is not an Avyaya turns into an Avyaya.

That is the meaning of the word Avyayībhāva and therefore x which is an avyaya acts as the head as far as the word form is concerned in the output unit xy. Semantically also when xy is linked with another word in the sentence, this interlinkage happens only through x and never through y. These are the features of the Avyayībhāvasamāsa. In the

Aṣṭādhyāyī, the core text of the Pāṇinian grammatical tradition, the Avyayībhāva Samāsa is treated at different places. So first we have Samāsa Vidhāyaka Sūtras which are stated in 2.1 and 2.2 in general. As far as the Avyayībhāva Samāsa is concerned, they are stated in 2.1 to be precise from 2.1.5 that is avyayībhāvaḥ up to 2.1.21 namely Anyapadārthecha samjñāyām. Incidentally 2.1.22 is Tatpuruṣaḥ from where the Sūtras prescribing the Tatpuruṣa Samāsa begin. We have dealt with this, we have studied it in detail in the first course on Samāsa in this particular series. In the previous lecture we finished studying the Avyayībhāva Samāsa Vidhāyaka Sūtras. Then we have the samāsānta pratyaya vidhāyaka Sūtras namely the Sūtras which prescribe a suffix to be added at the end of a samāsa from 5.4.107 up to 5.4.112 and it is this section that we are going to study in this particular lecture. Then we have Svara Vidhāyaka Sūtras namely the Sūtras which prescribe the accent namely 6.1.121 etc. Let us study the Samāsānta Pratyaya Vidhāyaka Sūtras. Samāsānta Pratyaya is a suffix added at the end of the Samāsa. It is part of that Samāsa.

So the samāsānta pratyaya vidhāyaka Sūtras related to the Avyayībhāva samāsa are stated from 5.4.107 up to 5.4.112. Let us study the first Sūtra 5.4.107 which is avyayībhāve śaratprabhṛtibhyaḥ. There are two padas in the Sūtra avyayībhāve śaratprabhṛtibhyaḥ.

Avyayībhāve is 7 slash 1 which means in the Avyayībhāva samāsa. śaratprabhṛtibhyaḥ is 5 slash 3 which means immediately after the words śarat etc. Words continued are ṭac which is 1 slash 1 from 5.4.91 rājāhasakhibhyaḥ ṭac. samāsāntaḥ, which is 1 slash 3 from 5.4.68, pratyayaḥ from 3.1.1. Having put all these together, the meaning of the Sūtra is the following. In the Avyayībhāva samāsa, immediately after the words śarat etc., the samāsānta suffix ṭac is added. I repeat in the Avyayībhāva samāsa avyayībhāve immediately after the words śarat etc. śarat pravratibhyaḥ ha the samāsānta suffix samāsāntaḥ pratyayaḥ ṭac is added. Let us now look at the examples when the meaning to be conveyed is near the autumn. śarat is autumn.

So we have śaradaḥ samīpam as the Laukika Vighraha in Sanskrit. Now in this case, the Samāsa is prescribed by the Sūtra of avyayam Vibhakti Samīpa. So here an Avyaya upa which denotes the sense of proximity, something which is close, near it gets compounded because the word Avyaya is mentioned in Prathamā in the Sūtra Avyayam Vibhakti etc. it becomes Upasarjana and by the Sūtra Upasarjanam Pūrvam it occupies the initial position in the samāsānta. So we have the alaukika vighraha of śaradaḥ samīpam as Upa plus Su plus śarad plus śas. This is the alaukika vighraha. Now this gets the samāsa samjñā by the Sūtra, avyayam, vibhakti, etc. and then it gets the prātipadika samjñā and now because it is samāsa we add the suffix ṭac here on account of this present Sūtra avyayībhāve śaratprabhṛtibhyaḥ. So now we have upa plus su plus śarad plus śas plus ṭac.

In the samāsānta suffix षच् ष् consonant and च् consonant they are markers and so they both are deleted by the Sūtra tasya lopaḥ 1.3.9. Now we have upa plus 0 plus śarat plus 0 that is because of the application of the Sūtra Supodhātu Prātipadikayoḥ and a which is षच् so upa plus zero plus śarat plus zero plus a when we join them together we get the form upaśarada which is the finally derived compound output of śaradaḥ samīpam now this Avyayībhāva samāsa ends in a remember śarat ends in the but this samāsa ends in a Now when we add the suffix su after upaśarada, upaśarada being the Avyayībhāva samāsa is termed as avyaya and therefore normally by the application of the Sūtra avyayādāpsuapaḥ su is deleted.

But because of the exception Sūtra which says that Su is substituted by am when the Avyayībhāva Samāsa ends in short a So we have Upaśarada plus am and then we apply the Sandhi rules and we get the form upaśaradam upaśaradaṁ senāpatiḥ prayāti. That is the sentence that uses the samāsa Upaśarada. The commander of the army goes close to the autumn. Upaśaradam senāpatiḥ prayāti. This compound is prescribed by 2.1.6. upaśaradaṁ senāpatiḥ prayāti. The commander of the army goes, goes means he goes on war close to the autumn. Similarly, when the meaning to be conveyed is towards the autumn, the Laukika Vighraha is śaradaḥ ābhimukhyam.

Once again, the samāsa over here is formed by the big Sūtra avyayam vibhakti samīpa etc. So when the meaning to be conveyed is towards the autumn we have śaradaḥ ābhimukhyam as the Laukika Vighraha The Samāsa is stated by the Sūtra lakṣaṇena abhipratī ābhimukhye| which states the word Abhi and Prati in Prathamā and therefore they become upasarjana and therefore they occupy the initial position of the Samāsa So we have Prati plus Su plus śarad plus śas. Now this is the alaukika vighraha, this gets the samāsa samjñā and then it gets the prātipadika samjñā.

The very moment it gets the samāsa samjñā, we add the samāsānta suffix षच् there. So we have prati plus su plus śarat plus śas plus षच्. Now we have got the prātipadika samjñā, so we apply the Sūtra Supodhātu Prātipadikayoḥ and delete both the sups. So we have Prati plus zero plus śarat plus zero plus A. When we join them together, we get the finally derived Avyayībhāva compound output pratiśarada.

Now we add the suffix su after pratiśarada because pratiśarada is an Avyayībhāva samāsa it is termed as Avyaya by the Sūtra Avyayībhāvaśca and then by the normal Sūtra Avyayādāpsuapaḥ, su would get deleted but because of the exception Sūtra which says that if an Avyayībhāva samāsa ends in short a su is not deleted rather it is substituted by am we have now Pratiśarada plus am when we join them together because of the Sandhi rules we get the form Pratiśaradam Pratiśaradam Pratiśardam nadyaḥ sthirā bhavanti. Rivers become steady facing the autumn The compound is prescribed by A2.1.14 lakṣaṇena abhipratī ābhimukhye.

The previous two examples were with reference to the word śarat. So what is śarat prabhṛti, śarat etc. There is a list of words which we shall see later on. The next word in this list is vipāś which is the name of a river. So now when we say vipāśaḥ samīpam, near the river vipāś vipāśaḥ samīpam, this is the laukika vigraha and we follow the same procedure shown earlier and so we get upa plus su plus vipāśaḥ plus śas and then we add the samāsānta suffix ṭac so now the samāsa ends in a so we have upavipāśa as the finally derived Avyayībhāva compound output. And then we add the suffix su to it. And then we do not delete it. We substitute it by am on account of the Sūtra. And so we get the form upavipāśam to be used in the sentence.

So upavipāśam parvataḥ vartate. There is a mountain near the river vipāś. Remember vipāś is the name of a river ending in ś and the samāsa ending in vipāś in this way is ending in a because of the samāsānta pratyaya similarly when the meaning to be conveyed is towards the river vipāś vipāśaḥ ābhimukhyam. This is the laukik avigraha and then on account of the Sūtra lakṣaṇena abhipratī ābhimukhye the Avyayībhāva samāsa takes place and we get the finally derived compound output prativipāśa which then is used in the sentence as hastinaḥ prativipāśam gacchanti. The elephants go towards the river vipāś in order to drink water or something else also hastinaḥ prativipāśam gacchanti. So vipāś becomes the lakṣaṇa of spotting the elephants and here the avyaya prati is also used to indicate the ābhimukhya. So the elephants are moving towards this river. So they are facing the river. So there is ābhimukhya there and therefore the Sūtra applies and we get the samāsa of Prati vipāśam. So now let us see what is śarad Prabhṛti. The first word is śarad ending in the and the list of words includes śarad vipāś anas manas. These are the words in this particular list which undergo this operation and get the samāsānta suffix ṭac added to them. There are some gaṇasūtras stated in this particular list. Let us study them one by one.

The first one is jarāyāḥ jaras ca. What this means is that in the Avyayībhāva Samāsa, immediately after the word jarā, the Samāsānta suffix ṭac is added and the word jarā is substituted by Jaras. I repeat in the Avyayībhāva samāsa immediately after the word jarā the samāsānta suffix ṭac is added and the word jarā is substituted by jaras. So now when we have the example in this form when the meaning to be conveyed is near the old age and we get the samāsa prescribed by the Sūtra avyayam vibhakti samīpa etc. So upa is the avyaya in the sense of samīpa it gets compounded with the semantically related subanta jarā and so we have the laukika vigraha jarāyāḥ samīpe the alaukika vigraha is upa plus su plus jarā plus śas. Now we get the samāsa samjñā by the Sūtra avyayam vibhakti etc. And then we immediately add the samāsānta suffix ṭac because of 5.4.107. So we have upa plus su plus jarā plus śas plus ṭac.

Now we get the then we apply the Sūtra Supodhātu Prātipadikayoḥ and delete both the sups so now we have upa plus zero plus jarā plus zero plus a. And then when we join them together we get the form upajara but before that we apply this gaṇasūtra and

substitute the word jarā by Jaras So we get Upa plus Jaras plus A and finally the compound output is Upajarasa ending in short A When we use it in the sentence, we add the suffix su after it because upajarasa is an Avyayībhāva samāsa , it is termed as avyaya and by the application of the Sūtra avyayādāpsupaḥ. su gets deleted but because of the exception Sūtra nāvyaībhāvāt ato amtva pañcamyāḥ. su is not deleted rather it is substituted by am and so we have upajarasam Upajarasam Harim Smarati. He remembers Hari near the old age. When he becomes old, he remembers Hari. Upajarasam Harim Smarati. Let us now study the second gaṇasūtra. This is ratiparasamanubhyo'kṣṇaḥ pratiparasamanubhyo'kṣṇaḥ What it means is the following. In the Avyayībhāva samāsa , immediately after the word aksi, which is preceded by prati, para, sam and anu, the samāsānta suffix ṭac is added.

I repeat, in the Avyayībhāva samāsa , immediately after the word aksi, aksi means an eye, which is preceded by the avyayas namely Prati, Par, Sam and Anu the samāsānta suffix ṭac is added So when we have towards the eyes that is the sense that is the meaning to be conveyed akṣṇoḥ abhimukham that is the laukika vighraha which can also be expressed by akṣiṇī prati and now we have the alaukika vighraha prati plus su prati denoting abhimukha lakṣaṇena abhiprati abhimukhye 2.1.14 and so we have prati plus su plus aksi plus os now we get the samāsa samjñā by the Sūtra lakṣaṇena abhiprati abhimukhye and then we get the prātipadika samjñā and then we add the samāsānta suffix ṭac so we have prati plus su plus aksi plus os plus ṭac then we apply Supodhātu Prātipadikayoḥ and delete both the sups so we have prati plus zero plus aksi plus zero plus a and then we apply the Sūtra yasyetica 6.4.148 and delete the final i in aksi and so we get prati plus zero plus akṣa plus zero plus a and when we join these elements together we get the form prati akṣa and then we apply the sandhi rule and we get the form pratyakṣa towards the eyes pratyakṣa This is the Avyayībhāva samāsa ending in short a Now when we add the suffix su after it to use it in the sentence by the Sūtra avyayādāpsupaḥ su would be deleted because pratyakṣa is an Avyayībhāva samāsa therefore it is an avyaya .

But because of the exception Sūtra which says that Su after an Avyayībhāva Samāsa is not deleted if that Avyayībhāva Samāsa ends in short rather it is substituted by Am So we have Pratyakṣa plus am and when we apply the Sandhi rules we get the form Pratyakṣam The book is facing the eyes, towards the eyes. So Pratyakṣa is an avyaya in this particular way. Similarly, Akṣṇoḥ param, beyond eyes. and Akṣṇoḥ Param is the Lavaki Kavighraha, the Alaukikavighraha is Para plus Su plus Akṣi plus Os Now it gets, this becomes, now this is an Alaukikavighraha, we get the Prātipadika samjñā over here This is the alaukika vighraha and so we get the samāsa samjñā and then we add the samāsānta suffix ṭac over here. We also get the Prātipadika samjñā.

So now we have para plus su plus aksi plus os plus touch and then we apply Supodhātu Prātipadikayoḥ and we delete both the sups. So we have para plus zero plus aksi plus zero

plus a. And then we apply yasyetika which deletes the final e in akṣi. And so we have para plus zero plus akṣ plus zero plus a. And so finally we have para plus zero plus akṣ plus zero plus a. And now this a becomes o in para. Therefore we have paro plus zero plus akṣ plus zero plus a. And then we have Paro Akṣa. When we join them together, we get the form Parokṣa. This is an Avyayībhāva Samāsa output ending in short A.

Because Avyayībhāva Samāsa is an Avyaya, the Supratyaya added after Parokṣa and Avyaya would normally be deleted by the Sūtra avyayādāpsupaḥ but because parokṣa ends in short a su is not deleted rather it is substituted by am by the Sūtra nāvayībhāvāt ato amtva pañcamyāḥ and so we get the form parokṣam Similarly when the meaning to be conveyed is befitting the eyes akṣṇo yogyam that is the laukika vighraha we get the alaukika vighraha namely sam plus su plus akṣi plus os now we get the samāsa samjñā then we add the samāsānta suffix ṭac over here so we have sam plus su plus akṣi plus os plus ṭac Prātipadika samjñā takes place and then we apply the Sūtra Supodhātu Prātipadikayoḥ So we have sam plus zero plus akṣi plus zero plus a and then we have the Sūtra Yasyetika applying deleting the final e in akṣi and so we have sam plus zero plus akṣi plus zero plus a When we join them together we get the form samakṣi befitting the eyes. So samakṣa plus su now.

When su is added after samakṣa, it would generally be deleted because samakṣa is an avyaya and the Sūtra avyayādāpsupaḥ would apply. But because samakṣa ends in short a, we have the exception Sūtra namely nāvayībhāvāt ato amtva pañcamyāḥ applying which says that when the Avyayībhāva samāsa ends in short a so is not deleted but is rather substituted by am and so we have samakṣa plus am so we get the word form samakṣam by applying the sandhi rules similarly we have behind the eyes this is the meaning to be conveyed akṣṇoḥ paścāt is the laukika vighraha. So we have anu plus su plus akṣi plus os as the alaukika vighraha. The samāsa over here is stated by the Sūtra avyayam vibhakti etc. Now we have the samāsa samjñā therefore we add the samāsānta suffix ṭac here anu plus su plus akṣi plus os plus ṭac.

We also have the Prātipadika samjñā, therefore now we apply Supodhātu Prātipadikayoḥ. So we have Anu plus zero, plus akṣi plus zero, plus a. Then we apply Yasyetika, because of which i in akṣi gets deleted. So we have Anu plus zero, plus Akṣa plus zero, plus a. And when we join them together, we have Anu Akṣa, and then by the Sandhirule we get anvakṣa.

This ends in short a. So anvakṣa is an avyabhava samāsa output which is an avyaya. Now we add the suffix su after it to be used in the sentence. Now the application of the Sūtra avyayadapsubha would delete the suffix su- but because of the exception Sūtra this su- is not deleted rather it is substituted by am and so we have anvakṣa plus am and by the application of the sandhi rules we get the form anvakṣam behind the eyes anvakṣam. Now we have an observation over here. The words Pratyakṣa, Parokṣa, Samakṣa and

Anvaḡṡa are derived as examples of the Avyayībhāva Samāsa on account of this Gaṇa Sūtra stated in this Sūtra, namely In some senses even the samāsa is not stated but that is to be accepted only on account of the statement in this particular Gaṇa. However we do find that these words pratyakṡa, parokṡa, samakṡa and anvaḡṡa they behave differently in the literature they become qualifiers of nouns like Kriya etc. Pratyakṡa Kriya, Parokṡa Kriya etc.

So here we note that even though the word Pratyaksha or Paroksha grammatically derived in this particular manner means something it also has an extended meaning where there is no sometimes no relation with the constituent meanings these are the texts referred to. We continue studying the Samāsānta Pratyaya stated in the section 5.4.107 up to 5.4.112 from these sources. Thank you very much. Thank you.