

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-38

avyayībhāva samāsa samāsāntapratyaya vidhāna

Welcome I welcome you all to this lecture in the course समास samāsa in Pāṇinian grammar- II As is our practice, we begin our lecture with the recitation of the Maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat carīkartti barībhartti saṁjarīhartti līlayā. In this course, we are focused on the three types of samāsa , namely the Avyayībhāva, Bahuvrīhi and dvandva. Currently we are focused on Avyayībhāva Samāsa , which is an extremely important type of Samāsa in Sanskrit. The features of the Avyayībhāva Samāsa can be explained with the help of a simple equation mentioned on this slide, where X and Y are mentioned as independent entities, separate entities. independent in terms of the word form as well as the meaning as well as the accent. X has an independent meaning, X has an independent word form and X has an independent accent, so also Y.

The plus sign shown in between X and Y indicates that they are semantically related. Now given this fact, the speaker of Sanskrit wishes to merge X and Y independent entities together and generate an output in the form of XY which is one unit. So XY has got one word form as well as one meaning as well as one accent. Now, philosophically it is argued that XY is different, something additional more than X and Y alone.

However, on the other hand, we can also assign the correlation between the constituents in the output generated. So, we can say that In XY as one unit, X acts as the head. This is an Avyayībhāva Samāsa which is the output and in that X acts as the head. That is the reason why X is shown in bold characters. Now in the Avyayībhāva samāsa , X invariably barring a few exceptions is an Avyaya .

Y is never an Avyaya barring a few exceptions. Now together XY, they are not Avyaya . They cannot be called as an Avyaya . But when the compound process happens and XY as an output is generated, this output is termed as Avyaya by the Sūtra Avyayībhāvaśca. So X which is an Avyaya and XY is also an Avyaya .

So X shapes the formal feature of XY. That highlights the fact that X is the head. Anavyayam Avyayam Bhavati. Semantically also, if XY is to be related to any other meaning in the sentence, meaning it has to be through X and can never be through Y. So these are the features of the AvyayībhāvaSamāsa .

The features are, some of them quite general like Aikārthya, Aikapadya and Aikasvarya. These are applicable to all the Samāsas . Pūrvapadārtha Prādhānya and Pūrvapada Prādhānya , these are the features of the AvyayībhāvaSamāsa . In the Aṣṭādhyāyī, the core text of the Pāṇinian grammatical tradition, AvyayībhāvaSamāsa is treated at different places. For example, the samāsa vidhāyaka sūtras, the sūtras prescribing the samāsa or sūtras prescribing the conditions in which the process of compounding can take place, as far as Avyayībhāva is concerned, these sūtras are stated in 2.1. To be precise, from 2.1.5 onwards up to 2.1.21. Anyapadārthecha samjñāyām. By the way, 2.1.22 is Tatpuruṣaḥ, and from 2.1.22 onwards, the Tatpuruṣaḥ Samāsaḥ is delineated in the Aṣṭādhyāyī. And all these sūtras we have studied in the first course on Samāsaḥ, which was completely devoted to the study of the Tatpuruṣaḥ Samāsaḥ in the Aṣṭādhyāyī and the Pāṇinian grammatical tradition. So we can say that this small section of sūtras from 2.1.5 onwards up to 2.2.1 is a section where you will find any sūtra prescribing the Avyayībhāva Samāsa.

One of the biggest sūtras Laying down so many semantic conditions to be the input of the AvyayībhāvaSamāsa was 2.1.6 which said Avyayam Vibhakti Samīpa Samṛddhi Vyṛdhyarthābhāva Atyaya asamprati śabdaprādurbhāva Paścāt Yathā ānupūrvya Yogapadya Sādrśya Sampatti Sākalya Antavacaneśu. After that, we come to the samāsānta pratyaya vidhāyaka sūtras and for Avyayībhāva samāsa, these sūtras are stated from 5.4.107 up to 5.4.112.

These are the sūtras which state the, which prescribe the suffix to be added at the end of the samāsa . And finally, there are svaravidhāyaka sūtras, sūtras prescribing the accent in 6.2 for Avyayībhāva samāsa. It is 6.2.121, etc. This is how Avyayībhāva samāsa is treated in the text of the Aṣṭādhyāyī. It is important that we somehow remember these numbers, which are very crucial. Right now we are focusing also on the samāsānta pratyaya because we have already studied the Samāsa Vidhāyaka Sūtras from 2.1.5 onwards up to 2.1.21 and we are studying the Samāsānta Pratyaya now. We have already studied the very first Sūtra, namely Avyayībhāve śaratprabhṛtibhyaḥ in the previous lecture. Now let us proceed further and study the subsequent Sūtras.

This is 5.4.108 Anaśca. The Sūtra is Anaśca. Now there are two Padas in the Sūtra. The first one is Anaḥ. This is the Pañcamī ekavachana of an and c means and. Words continued are ṭac, the pratyaya ṭac, in which ṭ and c both are anubandhas, both are markers and they are deleted by tasyalopaḥ, so the pratyaya remains is a. ṭac is prescribed

by the sūtra 5.4.91, Rājāhassakhibhyaḥ ṭac. From that sūtra, ṭac is continued. Samāsāntaḥ is the word in the sūtra 5.4.68 and that is continued.

Pratyayaḥ, this is 3.1.1 and from that sūtra, the word Pratyayaḥ is continued. And also Avyayībhāve 7 slash 1, Saptamī Ekabhachana which means in the Avyayībhāva samāsa this word continues from 5.4.107 namely Avyayībhāve śaratprabhṛtibhyaḥ which we have already studied. All these put together the meaning of this sūtra 5.4.108 is as follows. In the Avyayībhāva samāsa immediately after the words ending in an the samāsānta suffix ṭac is added.

I repeat, in the Avyayībhāva samāsa , Avyayībhāve, immediately after the words ending in an, anaḥ, the samāsānta suffix ṭac , ṭac , pratyayaḥ, samāsānta is added. Now here An is a mention of just two sounds An and Na following and it does not imply any load of meaning that is carried by these two sounds together An is a mention of the Anarthaka. An So for example in Rājan which ends in An An does not have any meaning. So now let us take the example. When the meaning to be conveyed is near the king, and we have rājñaḥ samīpam as the laukika vigraha.

rājñaḥ samīpam. Now we have the samāsa being stated by the sūtra avyayam vibhakti samīpa, and then because the word avyayam is mentioned in that sūtra in prathamā, upa, which is an avyaya here, which denotes the sense of samīpa, is placed in the initial position of the samāsa . So we have upa plus su, plus Rājan plus ṇas as the alaukika vigraha. At this stage we get the Samāsa samjñā by Avyayam, Vibhakti, etc. After which we get the Prātipadika samjñā and then before we apply the deletion of the sups, we also add the samāsānta suffix ṭac prescribed by this particular Sūtra 5.4.108. Because the word Rājan ends in an, so we add the suffix ṭac here.

So we have upa plus su plus Rājan plus ṇas plus ṭac . Now we apply 2.4.71 Supodhātu Prātipadikayoḥ and we delete both the sups. So we have upa plus zero plus Rājan plus zero and plus a. Now at this stage we apply 6.4.144 nas tadhite. So we have an, which is part of rājan, deleted by this particular sūtra.

So we have upa plus zero plus raj plus zero plus a. And when we join it together, we get uparaja. Uparaja as the finally derived compound output meaning near the king. Now when we use this samāsa in the sentence, we add the suffix su after it.

So we have uparāja plus su. And then, because uparāja is an Avyayībhāva samāsa , it is termed as avyaya by the sūtra Avyayībhāvaśca. And so avyayādāpsupaḥ would apply and delete su in normal circumstances. But because of the exception sūtra saying that and Avyayībhāva samāsa ending in short after this when Su is added is not deleted rather it is substituted by Am so we have uparāja plus Su substituted as uparāja plus Am and then we apply the Sandhirule and we get uparājam let us take another example when the

meaning to be conveyed is in the soul We have the Laukika Vighraha, ātmani. ātmani is the 7th Ekavachana of ātman.

ātman plus ni. This is the Laukika Vighraha. Now, in the sense of the Vibhakti ni, we place the Avyaya. That is Adhi. And that is why, because of the Sūtra Avyayam, Vibhakti, Samīpa, etc. the samāsa is prescribed and the avyaya adhi denotes the sense of the vibhakti, ni which is saptamī ekabhachana.

In other terms, adhi denotes the meaning adhikaraṇa or ādhāra. So ātman being the ādhāra. So adhi plus su plus ātman plus ni, this is the alaukika vighraha. to which, because of this present Sūtra, Anaśca, 5.4.108, we add the Samāsānta suffix tac , and we get then, adhi plus su plus ātman plus ni plus tac . Now, the Samāsānta suffix is added, the Samāsa samjñā is already there, so Prātipadika samjñā also takes place, and then we delete both the sups because of Supodhātu Prātipadikayoḥ, so we have adhi plus zero plus ātman plus zero plus a, and then we have Adhi ātman A and then we once again apply 6.4.144 and then we delete An from ātman and then we have Adhi plus ātma plus A and we join this together by doing the necessary Sandhirule and we get the form Adhyātma, which means in the soul.

This is the finally derived compound output in the form of an AvyayībhāvaSamāsa, Adhyātma. Since it is an AvyayībhāvaSamāsa, it is an Avyaya. by the sūtra avyayībhāvaśca. Now when we want to use it in the sentence, we add the suffix su after it. But after an avyaya, when su is added, it gets deleted on account of the sūtra avyayādāpsupaḥ.

But the exception sūtra says nāvayībhāvāt ato amtva pañcamyāḥ, which means, if an AvyayībhāvaSamāsa ends in short a, such a su is not deleted, rather it is substituted by am. And so we have Adhyātma plus Su getting substituted by Adhyātma plus Am and then we apply the Sandhi rules and we get the finally derived form Adhyātmam. We can use it in the sentence like this caitanyam adhyātmanṁ vartate Animatedness or consciousness rests in the soul. After having studied the Sūtra Anaśca, let us proceed further. So Sūtra 5.4.107 of Avyayībhāve śaratprabhṛtibhyaḥ and Anaśca, they both stated the Samāsānta Pratyaya tac , always, wherever they stated.

From now on, we have the Sūtras where the tac suffix is stated optionally, which means that we will be able to derive from the sūtras two forms, one with tac and one without the suffix tac . Let us study them one by one. First we have napuṁsakād anyatarasyām. There are two padas in the sūtra, napuṁsakād and anyatarasyām. napuṁsakād is 5 slash 1, Pañcamī Ekavachana, after the of the word napuṁsaka which means after the word denoting neuter gender.

Anyatarasyām means optionally. Words continued are tac , prathamā ekavachana from 5.4.91, rājahassakhibhyaḥ tac , samāsāntaḥ prathamā bahuvacana from the sūtra

samāsāntaḥ 5.4.68, anaḥ Pañcamī Ekavachana from 5.4.108 Anaśca Pratyayaḥ Prathamā Ekavachana from Pratyayaḥ 3.1.1 and Avyayībhāva Saptamī Ekavachana meaning in the AvyayībhāvaSamāsa from 5.4.107 Avyayībhāve śaratprabhṛtibhyaḥ. All these put together the meaning of the sūtra is as follows In the Avyayībhāva samāsa , immediately after the words ending in an and denoting the neuter gender, the samāsānta suffix ṭac is added optionally. I repeat, in the Avyayībhāva samāsa , immediately after the words ending in an and denoting the neuter gender, the samāsānta suffix ṭac is added optionally. I repeat, in the Avyayībhāva samāsa , Avyayībhāve, Immediately after the words ending in an, anaḥ and denoting the neutral gender, napumsakāt, the samāsānta suffix, samāsāntaḥ pratyayaḥ, ṭac , ṭac is added optionally, anyatrasyam.

Let us look at the example. Now the meaning to be conveyed is near the skin. So the laukika vigraha is carmaṇaḥ samīpam. Samīpa is the sense that is denoted by an avyaya upa and so now because of the sūtra avyayam vibhakti samīpa we have upa plus su plus carmaṇa plus ṇas as the alaukika vigraha which gets the samāsa saudhnya now here we note that the word charman is used which is in neuter and which ends in an charman denotes neuter gender and it ends in an so both the conditions mentioned in the sūtra are fulfilled and now we add the suffix ṭac optionally first let us see how the word the example gets derived by adding the suffix ṭac and then let us see what happens when we do not add the suffix ṭac so first we have added ṭac so upa plus su plus charman plus ṇas plus ṭac now after the samāsa samjñā So Prātipadika samjñā takes place and then Supodhātu Prātipadikayoḥ applies and so we delete both the Supas. So we have Upa plus zero plus Caraman plus zero plus ṭac and then we have Upa plus zero plus Caraman plus zero plus a. And then we once again apply 6.4.144 and we delete the An part of Carman.

So we have Upa plus 0 plus Carm plus 0 plus A. And then when we join them together, we get the form Upacarma. The finally derived Avyayībhāva compound output meaning near the skin, Upacarma. Now when we use it in the sentence, we add the suffix su after it. Now because it is an avyaya, su will be deleted by the sūtra avyayādāpsupaḥ because of the exception Sūtra which says that when an Avyayībhāva Samāsa ends in short A, Su added after it is not deleted, rather it gets substituted by Am.

So we have Upacarma plus Am, then we apply the Sandhi rules and we get the form Upacarmam. This is what we get after adding the samāsānta pratyaya ṭac . When we don't add the samāsānta pratyaya ṭac , what happens? Let's see. Optionally, carmaṇaḥ samīpam is the same laukika vigraha.

A laukika vigraha is also same. Upa plus su, plus carman, plus ṇas. Samāsa samjñā takes place. Prātipadika samjñā takes place and then we apply Supodhātu Prātipadikayoḥ and we delete both the Supas. So we have Upa plus zero plus Carman plus zero. We join them together and we get Upacarman as the finally derived Avyayībhāva Samāsa output.

Upacarman ending in N. And then we add the suffix Su after it when we want to use it in the sentence. So we have Upacarman and now we apply the general rule which says that the added after an in this case is deleted. So we delete and we have plus zero and then we have as the finally derived form in which gets deleted by the and so we have as the finally derived sentence output upacarma so when we add the samāsānta pratyaya ऋ we get the form upacarmam when we don't add the samāsānta pratyaya ऋ we get the form upacarma so upacarmam or upacarma asthi vartate there is bone near the skin if this is to be stated you can say upacarmam upacarma asthi vartate. This is how optional forms are derived and optional forms are accounted for in the Pāṇinian grammar. Similarly, if you have the meaning to be conveyed is towards the action.

So there is Abhimukha. So the Laukika Vighraha is karmanāḥ abhimukham. And then we have the Avyaya Prati denoting the sense of Abhimukha towards. And since the word Avyaya is mentioned in Prathamā in the Sūtra Avyayam Vibhakti etc., the Avyaya Prati occupies the initial position of the Samāsa. So now we get the Alaukika Vighraha namely Prati plus Su plus Karman plus ṇas. And so we have the samāsa samjñā taking place, after which we add the pratyaya ऋ because of this sūtra 5.4.109. So we have prati plus su plus karman plus ṇas plus ऋ . Then we get the prātipadika samjñā, then we apply Supodhātu Prātipadikayoḥ. So we have Prati plus zero plus Karman plus zero plus ऋ that is Prati plus zero plus Karman plus zero plus a and then we delete An in Karman on account of 6.4.144 So we have Prati plus zero plus Karma plus zero plus a and when we join them together we get the form Prati Karma Now when we want to use it in the sentence, we add the suffix su to it.

So pratikarma plus su. Now pratikarma is an Avyayībhāva samāsa , so it is an avyaya. So by the normal sūtra, avyayādāpsuḥ, su would be deleted. But because of the exception sūtra, which says nāvayībhāvāt ato amtva pañcamyāḥ, which says that if an Avyayībhāva samāsa ends in short a. Then Su is not deleted, rather it is substituted by Am. So we have Pratikarma plus Su being substituted by Pratikarma plus Am. Then we apply the Sandhi rules and we get the form Pratikarmam.

This is after we add the Samāsa ānta Pratyaya A after making the Avyayībhāva Samāsa ending in A. Optionally, when we don't add the samāsa ānta suffix ऋ , then what happens? Then the same meaning towards the action is expressed by karmanāḥ abhimukham, which is the laukika vighraha. The alaukika vighraha is also same. Prati plus su, plus karman plus nasu.

Now we don't add the samāsānta ऋ pratyaya. So we have prati plus su plus karman plus nasa as it is. Then there is samāsa samjñā. Then the prātipadika samjñā takes place. And then we apply Supodhātu Prātipadikayoḥ, which deletes both the sups.

So now we have prati plus zero plus karman plus zero. And when we join the words together, we get prati karman as the finally derived Avyayībhāva samāsa output. Prati karman. When we use it in the sentence, we add the suffix su to it. So we have pratikarman plus su. Now because pratikarman is an Avyayībhāva samāsa, So it is an avyaya.

So we apply the sūtra avyayādāpsupaḥ and delete su-pratyaya. So we have pratikarman plus zero. And then we have only pratikarman at the end of which comes n. We apply the sūtra nalopaprātīpadikāntasya. So this na gets deleted and we get the form pratikarma as the sentence output.

So now we have pratikarmam. An industrious person proceeds towards action These are the two optional forms available to us from 5.4.109 To summarize, the nominal roots or Prātiapadikas having neuter gender occupying the position of the Uttarapada of the Avyayībhāva samāsa have an optional behavior. They take the end of the compound suffix samāsānta pratyaya optionally and therefore generate two optional forms whereas others they generate only one samāsānta form. We study some more sūtras which prescribe the samāsānta pratyaya in the next lecture. These are the texts referred to. Thank you very much. Thank you.