

**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-39**

**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 samāsas in Sanskrit, namely the Avyayībhāva, Bahuvrīhi and the dvandva samāsa . Currently, we are focused on the Avyayībhāva samāsa , which is an extremely important type of samāsas in Sanskrit. The features of the Avyayībhāva Samāsa can be explained with the help of a simple equation mentioned on this particular slide where you have X and Y, two inputs, two independent separate entities in terms of the word form as well as the meaning as well as the accent.

The plus sign in between X and Y shows that they are semantically interrelated. Now the speaker of Sanskrit chooses to merge both these X and Y together and form an output in the form of XY which is one unit, one unit in terms of the word form as well as the meaning as well as the accent. So XY is one word, XY has got one meaning and XY will get one accent. X and Y are independent as far as the word is concerned, as far as their meaning is concerned and both of them they have as an input they have independent separate accent.

Now XY being a being an Avyayībhāva samāsa being an output we can say that it has got some correlation with its constituents namely x and y now in x and y now in x y which is an Avyayībhāva samāsa x is shown to be in the bold characters precisely to highlight the fact that x acts as the head of XY unit. Now this is called Avyayībhāva Samāsa and an Avyayībhāva Samāsa is also called as Avyaya by the Sūtra Avyayībhāvaśca. So XY is also an Avyaya. Invariably X in the Avyayībhāva is an Avyaya And Y is not an Avyaya, of course with some exceptions. And now X, Y, both they are termed as Avyaya.

So anavyayam avyayam bhavati. This is the meaning of the word Avyayībhāva. So X, Y as one word has got three features. Aikārthya or ekārthatā. Aikapadya or ekapadatā. And aikasvarya or ekasvaratā. In the Aṣṭādhyāyī, the core of the grammar of Pāṇini and the grammatical tradition of Pāṇini, Avyayībhāva Samāsa is dealt with at different places. So for example, the Samāsa Vidhāyaka Sūtras, namely the sūtras which prescribe the compound, sūtras which prescribe the conditions in which this compound takes place in 2.1. To be precise, from 2.1.5, which is Avyayībhāvaha, up to Anyapadārtheṣa samjñāyām, which is 2.1.21, this is a small section in which the compound prescribing sūtras related to the Avyayībhāva Samāsas are stated. And we have studied all these sūtras in this particular course. Incidentally, A 2.1.22 is tatpuruṣaḥ and from A 2.1.22 onwards, the compound prescribing sūtras related to the tatpuruṣa Samāsa are stated and we have studied them in the first course on Samāsa in this particular series.

Then the samāsāntapratya Vidhāyaka sūtras, namely the sūtras which prescribe a suffix at the end of the samāsa, they are stated as far as the Avyayībhāva samāsa is concerned in a small section that begins with 5.4.107 and goes up to 5.4.112. And then the sūtras prescribing the accent of the Avyayībhāva Samāsa, they are stated in 6.2, notably 6.2.121, etc. This is how Avyayībhāva Samāsa is treated in the Aṣṭādhyāyī. Currently, we are focused on the study of the Samāsānta Pratyaya, the Pratyaya, the suffix that is added at the end of the Pratyaya. And we have already studied some sūtras like Avyayībhāve śaratprabhṛtibhyaḥ, etc., Now we will focus on this Sūtra 5.4.110 namely Nadī Paurṇamāsi Agrahāyaṇībhyāḥ. This sūtra, this we shall study in this particular lecture. Nadī Paurṇamāsi Agrahāyaṇībhyāḥ has got only one word namely Nadī Paurṇamāsi Agrahāyaṇībhyāḥ which is Pañcamī Bahuvacana 5 slash 3. This particular word has got three constituents, Nadī, Paurṇamāsi and Agrahāyaṇī.

Nadī is river, Paurṇamāsi is the full moon night and Agrahāyaṇī is the full moon night of the Mārgaśīrṣa month. So immediately after them, that is the meaning of this word. Words continued are ṭac from 5.4.91, Samāsāntaḥ from 5.4.68, Pratyayaḥ from 3.1.1, Avyayībhāve, which is Saptamī ekavacana from the Sūtra Avyayībhāve śaratprabhṛtibhyāḥ. What it means is in the Avyayībhāva Samāsa. Also continued is the word Anyatarasyām.

All these put together the meaning of this Sūtra is the following. In the Avyayībhāva Samāsa, immediately after the words Nadī Paurṇamāsi and Agrahāyaṇī, the Samāsānta suffix ṭac is added optionally. I repeat, in the Avyayībhāva Samāsa, immediately after the words Nadī, Paurṇamāsi and Agrahāyaṇī, the samāsānta suffix ṭac is added optionally. I repeat, in the Avyayībhāva samāsa, Avyayībhāve, immediately after the words Nadī, Paurṇamāsi and Agrahāyaṇī, Nadī, Paurṇamāsi, Agrahāyaṇībhyāḥ, the samāsānta suffix ṭac, ṭac samāsānta pratyayaḥ, is added optionally.

Anyatrasyām. Let us look at the example when the meaning to be conveyed is near the river. The Laukika Vighraha is Nadyāḥ Samīpam. Nadyāḥ Samīpam. Now the Avyayībhāva samāsa takes place in this sense on account of the Sūtra Avyayam Vibhakti Samīpa. So in the sense of Samīpa, Avyaya upa is compounded with the word Nadi.

Since the word Avyaya is mentioned in Prathamā in the Sūtra Avyayam Vibhakti, the Avyaya becomes Upasarjana and by the Sūtra Upasarjanam Pūrvam, the Avyaya occupies the initial position of the Samāsa. So we have Upa plus Su plus Nadi plus ṇas as the Alaukika Vighraha. So Samāsa samjñā takes place, after which we have Samāsānta suffix ṭac added. So we have Upa plus Su plus Nadi plus ṇas plus ṭac. And then the Samāsa samjñā takes place, the Prātipadika samjñā takes place, and Supodhātu Prātipadikayoḥ applies which deletes both the Supas Su and ṇas and so we have Upa plus zero plus Nadi plus zero plus A ṭac is A and when we join them together before that we apply a yasyeti ca and drop i in Nadi so we get the form Upa plus zero plus Nad ending in The plus zero because we deleted this long ī So we have and when we join them together we get the form which is the finally derived compound output When we decide to use it in the sentence we add the suffix after it so we have and generally because Upanada is an Avyayībhāva Samāsa, therefore it is termed as Avyaya by the Sūtra Avyayībhāvaśca.

So any Supratyaya added after this Avyaya is deleted on account of the Sūtra avyayādāpsupaḥ. But there is an exception to this namely nāvyayībhāvāt ato amtva pañcamyāḥ. which means that if an Avyayībhāva samāsa ends in short a then the Su added after it is not deleted rather it is substituted by am. So we have Upanada plus Su and then it gets substituted by Upanada plus am and when we apply the Sandhi rules over here we get the form Upanadam an Avyayībhāva samāsa used in the sentence Upanadam Optionally the same Laukika Vighraha nadyāḥ samīpam will get the Alaukika Vighraha Upa plus Su and Nadi plus ṇas which is same Now here we don't add the ṭac suffix Earlier we added the ṭac suffix here and we got the form Upanada and Upanadam Now we don't add the suffix ṭac. So what happens is Upa plus 0 plus Nadi plus 0 And so we join them together, we get the form Upanadi. Now Upanadi is an Avyayībhāva Samāsa and Avyayībhāva Samāsa is an Avyaya. And Avyayībhāva Samāsa is also denoting Napumsaka gender by the Sūtra avyayībhāvaśca and therefore we shorten this long ī into short e, so we get Upanadi as the finally derived compound output.

Now when we add the suffix su after Upanadi, this su gets deleted by the Sūtra Avyayādāpsupaḥ and so we get the form Upanadi. So when we use it in the sentence to express the meaning, the village is near the river, upanadi grāmo vartate Upanadam upanadi grāmo vartate. The village is near the river. This can be expressed with the help of the Avyayībhāva Samāsa Upanadam as well as Upanadi Similarly, when the meaning to be expressed is near the full moon night The Laukika Vighraha is paurṇamāsyāḥ samīpam. Once again, because of the Sūtra avyayam vibhakti samīpa, the compound takes place. So upa gets the upasarjana saunya and therefore it occupies the initial

position of the compound. So we have upa plus su plus paurṇamāsī plus ṇas. This is the alaukika vighraha.

So this is termed as samāsa . So immediately we add the samāsānta suffix ṭac to it. So upa plus su plus paurṇamāsī plus ṇas plus ṭac. Then we apply Supodhātu Prātipadikayoḥ which deletes both the sups. So we have upa plus zero plus paurṇamāsī plus zero plus a.

ī is touch. And so we have upa paurṇamās plus a upa paurṇamās. So from paurṇamāsī to paurṇamās, we travel by deleting the final ī on account of the Sūtra Yesyetica. So we get the finally derived form, namely paurṇamās. Now when we add the suffix Su after it, normally by the Sūtra avyayādāpsupaḥ, Su should be deleted, but because of the exception Sūtra, namely nāvyayībhāvāt ato amtva pañcamyāḥ, This Su is not deleted rather it is substituted by Am So we have upapaurṇamāsa plus Am and then the Sandhi rules takes place and so we get the form upapaurṇamāsam. Now optionally when we don't add the suffix ṭac and the meaning is near the full moon night we have the alaukika vighraha upa plus su plus paurṇamāsī plus ṇas and the alaukika vighraha is paurṇamāsyāḥ samīpam same as before alaukika vighraha is also same as before the only difference is that here we don't add the suffix ṭac so what happens is upa plus zero plus paurṇamāsī plus zero on account of the application of the Sūtra Supodhātu Prātipadikayoḥ and then paurṇamāsī has got a long ī in it at the end which gets shortened because upapaurṇamāsī is an Avyayībhāva Samāsa and an Avyayībhāva Samāsa is termed as Avyaya and also it denotes Napumsakaliṅga by the Sūtra avyayībhāvaśca so after this we apply the Sūtra hrasvo Napumsake Prātipadikasya and so this upapaurṇamāsī is shortened and we get the form upapaurṇamāsi After this we add the suffix su- which is deleted by the Sūtra avyayādāpsupaḥ so we get upapaurṇamāsi plus zero and we get upapaurṇamāsi. What it means is near the full moon night. So when we use it in the sentence we get the sentence he or she goes to a sacred place near the full moon night And this is expressed by the sentence upapaurṇamāsam / upapaurṇamāsi tīrthaṁ gacchati. upapaurṇamāsam / upapaurṇamāsi tīrthaṁ gacchati. Next we have the word āgrahāyaṇī So the meaning of āgrahāyaṇī is full moon night of the month of mārgaśīrṣa. And when we say near the full moon night of the month of mārgaśīrṣa. We have the Laukika Vighraha, namely āgrahāyaṇyāḥ samīpam. Now, the Sūtra vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asamprati- śabdaprādurbhāva-paścād-yathā-ānupūrvya-yaugapadya-sādrśya-sampatti-sākalya-antavacaneṣu.

This Sūtra applies, and in the sense of samīpa, the Avyayībhāva Samāsa takes place. So, we have Upa plus Su, plus āgrahāyaṇī, plus ṇas. So since Avyaya is mentioned in Prathamā in the Sūtra Avyayam Vibhakti, samīpa etc. Avyaya becomes Upasarjana and then by the Sūtra Upasarjanam Pūrvam it occupies the initial position of the Samāsa . That's why Upa occupies the initial position of the Samāsa .

So we have Upa plus Su plus āgrahāyaṇī plus ṇas. and then this is the alaukika vigraha so the samāsa samjñā takes place and then because of that we add the suffix ṭac over here so we have upa plus su plus āgrahāyaṇī plus ṇas plus ṭac and then the prātipadika samjñā takes place then we apply Supodhātu Prātipadikayoḥ which deletes both the sups so we have upa plus zero plus āgrahāyaṇī plus zero plus a and then we have the Sūtra yasyetīca applying which deletes ī long ī in āgrahāyaṇī and so we have upa plus zero plus āgrahāyaṇ plus zero plus a and when we join these together we get the form upa āgrahāyaṇ upāgrahāyaṇa and when the Sandhi takes place we get the form upāgrahāyaṇa. Now when we add the suffix Su after it, we normally would delete it because upāgrahāyaṇa is an Avyayībhāva samāsa. In other words, it is an Avvaya. So avyayādāpsupaḥ would apply, but there is an exception Sūtra, nāvyaībhāvāt ato amtva pañcamyāḥ because of which Su is not deleted and rather it is substituted by am so we have upāgrahāyaṇa plus am and when we join them together we get the form upāgrahāyaṇam this is what is used in the sentence optionally that is when we don't add the samāsānta suffix ṭac the meaning to be expressed is near the full moon night of the month of the mārgaśīrṣa. We have the Laukika Vigraha āgrahāyaṇīyaḥ Samīpam same as before and the Alaukika Vigraha is also same as before namely Upa plus Su plus āgrahāyaṇī plus ṇas. The reasons for Upa occupying the initial position are the same. Same as before. So we have the Samāsa samjñā taking place So Prātipadika samjñā also takes place. Then we apply the sūtra Supodhātu Prātipadikayoḥ. So we have upa plus zero plus āgrahāyaṇī plus zero. And then we get the form upa āgrahāyaṇī.

And then we apply the Sandhirule and we get the form upa āgrahāyaṇī. Now when we add the suffix su after upa āgrahāyaṇī, we apply the Avyaya Sauthnya. Since Avvai Bhava Samāsa is an Avvaya, so we apply the Sūtra avyayādāpsupaḥ and we delete su and so we get the form Upāgrahāyaṇī plus zero and then we get the final form Upāgrahāyaṇī which is the form of the compound in the sentence.

So when we use the sentence namely Upāgrahāyaṇam or upāgrahāyaṇam / upāgrahāyaṇī śīśiro vartate The season of śīśira is near the full moon night of the month of mārgaśīrṣa. In order to express this, we can use both options upāgrahāyaṇam or upāgrahāyaṇī śīśiro vartate. To summarize, the word Nadī stands for its own form and not for the names of rivers.

which is what is generally accepted on account of the separate mention of the other two words in the Sūtra namely āgrahāyaṇī and paurnamāsī. So on account of the separate mention of these two other words, this Sūtra deals with specific word forms and does not deal with a generalized data, generalized idea. The rule-based system of grammar does contain some rules. For example, the Nadi is a technical term, which denotes the feminine gender forms, which end in long ī, which always denote feminine gender. So that is a general application. But in this Sūtra, there is a specific application with respect to specific words. The word Nadī, the word āgrahāyaṇī and the word paurnamāsī.

So in the rule-based system of Pāṇinian and Grammar, there are some rules of this kind and it is very interesting to study how Pāṇini deals with them. So we continue studying the next Sūtra stating the Samāsanta Pratyaya with reference to the Avyayībhāva Samāsa next.

These are the texts referred to. Thank you very much. Thank you.