Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-30

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 focusing on the three types of Samāsas stated in the Pāṇinian grammar and also the Pāṇinian grammatical tradition, namely the Avyayībhāva samāsa , the Bahuvrīhi samāsa and the Dvandva samāsa . Currently we are focused on the Avyayībhāva samāsa . This is an extremely important type of Samāsas in Sanskrit. The features of Avyayībhāva samāsa can be represented in the form of an equation mentioned on this particular slide, where we have x and y as two independent and separate entities in terms of the word form as well as the meaning as well as the accent.

These X and Y they are semantically however are related. Now the speaker of Sanskrit decides to merge them together and bring out an output as one unit which is xy. So xy is one unit which becomes a part of the sentence as such. Now xy is one unit in terms of the form as well as the meaning as well as the accent So XY has got three important features Now this XY which has got these two constituents X and Y amongst them X operates as the head of the unit XY both formally as well as semantically Now in the Avyayībhāva Samāsa X which is occupying the initial position always is an Avyaya Now this influences the overall formal state of XY as well because XY is also termed as an avyaya XY is an Avyayībhāva Samāsa and Avyayībhāva Samāsa is also stated to be an Avyaya by the Sūtra Avyayibhavaśca 1.1.41 of the Aṣṭādhyāyī of Pāṇini.

So XY is an Avyaya. Now the term Avyayībhāva turns to be significant over here because Y is not an avyaya so XY cannot be called an avyaya but now it is termed as avyaya and so anavyayam avyayam bhavati Avyayībhāvaḥ this is how X formally acts as the head of the Avyayībhāva samāsa also the meaning of X namely aware will act as the head when XY is semantically related with any other word in the sentence and therefore X is marked with the bold characters on this particular slide These are the features of the Avyayībhāva Samāsa that we have studied so far and we have been studying for some

time now. Some of these features are mentioned repeatedly primarily because they should be highlighted regularly. Because of this highlighting, the student should get them into his or her system without too much effort. That is the aim of this particular repetition.

In the Aṣṭādhyāyī , the Avyayībhāva Samāsa is treated at different places in different ways. For example, the samāsa vidhāyaka Sūtra or the compound prescribing Sūtras stating specific particular conditions under which the Avyayībhāva samāsa takes place from 2.1.5 which is avyayībhāvaḥ up to 2.2.1 which is anyapadārthe ca saṁjñāyām. This is a section of rules in which we find Sūtras stating the prescription of the Avyayībhāva samāsa . Incidentally, 2.122 is tatpuruṣaḥ.

From 2.122 onwards, the Sūtras prescribing the tatpuruṣaḥ samāsa begin and we have studied these Sūtras in the first course on Samāsa in this particular series. Then we have one more small section from 5.4.107 up to 5.4.112 in which Samāsānta pratyaya is stated, is prescribed. These are the samāsānta-pratyaya-vidhāyaka-sūtras.

Sūtras which prescribe the suffix to be added at the end of the samāsa. And then svara-vidhāyaka-sūtras are there for example 6 .2. 121. This is how Avyayībhāva Samāsa is treated in the Aṣṭādhyāyī . Right now we are focused on the Samāsa Vidhāyaka Sutras . So we have been studying them one by one.

We have already studied Avyayībhāvaḥ and then the big Sūtra Avyayam Vibhakti Samīpa Samṛddhi Vyṛdhyarthābhāva Atyaya asamprati śabdaprādurbhāva Paścāt Yathā ānupūrvya Yogapadya Sādṛśya Sampatti Sākalya Antavacaneśu. And then we also studied Yathā, Sādṛśya and Yathā avadhāraṇe. Let us proceed further and study the next Sūtras 2.1.9 is Sup Pratinā Mātrārthe There are three Padas in this particular Sūtra Sup, Pratinā and Mātrārthe Sup is 1 slash 1 So this becomes Upasarjana by the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam and so it occupies the initial position of the Samāsa by Upasarjanam Pūrvam. Then Pratinā is 3 slash 1 of the word Prati which means together with the word Prati It is to be noted here that the pattern is slightly changed in this particular Sūtra So far, Avyayam which was in Prathamā was continued in every Sūtra and so because Avyaya is in Prathamā, it used to occupy the initial position of the Samāsa . Prati also is an Avyaya. However, in this Sūtra it is not mentioned in Prathamā. Prati is mentioned in Tṛtīyā and therefore the difference in this particular Sūtra and the output generated by this particular Sūtra is that the Avyaya namely Prati does not occupy the initial position of the Samāsa Whereas the other interrelated Subanta does occupy the initial position of the Samāsa Avyayībhāva Samāsa This is the difference. Now Mātrārthe is 7 slash 1 of Mātrārtha. Mātrārtha is Mātrārtha.

Artha or meaning of the word Mātrā in the sense of less amount. mātrā means binduḥ, Stokam, Alpam. These are all the synonyms. mātrā binduḥ stokam alpam. Small amount, less amount, a drop.

That is what the word Mātrā stands for. The words continued are avyayam, saha supā, samāsaḥ, avyayībhāvaḥ and samarthaḥ padavidhiḥ from 2.1.1. Avyayam from 2.1.6. This gets transformed into Tṛtīyā, however, avyayena. Saha sup supā continues from 2.1.4. Samāsaḥ continues from 2.1.3. Avyayībhāva continues from 2.1.5. So the meaning of the Sūtra available to us is the following.

Any subanta is compounded with another semantically related Avyaya subanta, namely Prati, when less amount is the sense conveyed by the compound and the resultant samāsa is called Avyayībhāva. I repeat any subanta sup is compounded with samasyate another semantically related avyaya subanta prati supā saha pratinā samasyate when less amount mātrārthe is the sense conveyed by the compound and the resultant samāsa is called Avyayībhāva. This is an exception to the general rule that an avyaya or indeclinable occupies the initial position of the samāsa or the compound. Here the avyaya is occupying the final position of the compound. This is why it is an exception.

Let us look at the example. So the meaning to be conveyed is there is less amount of vegetable asty atra kiñcit śākam. There is very little amount of vegetable in this asty atra kiñcit śākam, this is the laukika vigraha So now this gets transformed into śāka plus su plus prati plus su Prati here denotes asty atra kiñcit, the less amount Because prati is stated in Tṛtīyā, it does not occupy the initial position rather the word sup occupies the initial position. Prati occupies the final position of the compound. So we have Śāka plus Su plus Prati plus Su as the alaukika vigraha. Then Samāsa saṃjñā takes place.

Then the Prātipadika saṃjñā also takes place. Then we apply Supo dhātu prātipadikayoḥ 2.4.71 and delete both the sub-pratyayas, namely both the su's. So we have śāka plus zero plus prati plus zero And when we join them together, we get śāka prati as the finally derived compound output. When we use it in the sentence, we add the sub-suffix su śāka prati plus su And then because Śākaprati is an Avyaya, we apply the Sūtra Avyayādāpsupaḥ 2.4.82 which deletes su and so we get the word Śākaprati as the subanta form from Śākaprati which is a compound which means Asti Atra Kiñcit Śākam. Now in the absence of the semantic condition mātrā, less amount, when that is not intended, the compound does not take place. For example, when you have vṛkṣam prati vidyotate vidyut. Here the word prati is used. It is also semantically related with vṛkṣam. Because it indicates that the word vṛkṣam and its meaning is the mark or the sign where the lightning shines. So it is the Lakṣaṇa. And therefore vṛkṣam has got the Dvitīyā Vibhakti, Prati has become Karma Pravacanīya, because of the Sūtra, Lakṣaṇethambhūtākhyanabhāgavīpsāsu Prati Paryanavaḥ. And then because of the Sūtra, Karma Pravacanīya yukte Dvitīyā, Vṛkṣa has got the Dvitīyā Vibhakti, and that is how Vṛkṣa and Prati are semantically interrelated. In spite of this, because the sense is not that of Mātrā, Vṛkṣa and Prati are not compounded in this particular Sūtra.

The lightning shines where the tree is, that is the meaning of the sentence Vṛkṣam Prati Vidyotate Vidyut. Here Vṛkṣa and Prati are not compounded because there is absence of the semantic condition stated in this particular Sūtra, namely Mātrārtha. This we must note. In the previous Sūtra 2.1.9, the word Pratinā occurred in the Tṛtīyā Vibhakti. As a result, Prati, which is an Avyaya, did not occupy the initial position of the Avyayībhāva Samāsa , which is the general practice.

Something similar happens in 2.1. The Sūtra is Akṣaśālakā Samkhyāḥ Pariṇā. Akṣaśālakā Samkhyāḥ Pariṇā. So there are two Padas in the Sūtra Akṣaśālakā Samkhyāḥ which is Prathamā Bahuvachana 1-3 and therefore the Padas stated in this big compound Akṣaśālakā Samkhyāḥ they become upasarjana by the Sūtra Prathamā ndirdiṣṭam Samāsa Upasarjanam and they will occupy the initial position in the samāsa on account of the Sūtra upasarjanam Pūrvam. There are three constituents of the samāsa Akṣa, śālakā and Samkhyā. Now the second pada in the Sūtra is Pariṇā which is 3 slash 1 of pari and the word means with the word pari Words continued are avyayam 2.1.6 saha supā from 2.1.4 samāsaḥ from 2.1.3 Avyayībhāva from 2.1.5 and of course samarthaḥ padavidhiḥ from 2.1.1 avyayam is transformed into avyayena.

Now the meaning of the Sūtra is the following. The subanta, Akṣa, śālakā and Samkhyā are compounded with another semantically related avyaya subanta pari and the resultant samāsa is called avyayībhāva. I repeat the subanta sup Akṣa śālakā and Samkhyā are compounded samasyante with another semantically related avyaya subanta pari. Pariṇā avyayena samarthena subantena saha. And the resultant samāsa samāsaḥ is called avyayibhava, avyayībhāvaḥ.

Now it must be noted here that the output samāsa is used in a very very specific environment that of the game of dice as the traditional commentators say We don't use this output in any other context but the the game of dice or the game of dice and that too there is further specification and that too only in the context of defeat or loss. So kitava or dyūtavyavahāre is supposed to generate two results loss or defeat or win and this particular Samāsa indicates or denotes the state of loss vipāte. This is the specification Specified context in which this output generated by this particular Sūtra is to be used Let us study the specific context in some more detail A game of dice called pañcikā is played with five dices. So pañcikā nāma dyūtam pañcabhir akṣaiḥ śalākābhir vā bhavati. Now when all five dice fall in the same manner, either facing up or down, the thrower wins. Otherwise, the thrower loses. That means if one amongst the five dice falls in a different manner, the thrower loses.

That's what is stated in the Sanskrit commentaries quoted on the slide. yadi akṣāḥ śalākāḥ vā kṛtsnāḥ all, uttānāḥ facing up, avanchova or facing down patanti tadā pātayitā jayati only then the thrower wins anyathā means when all kṛṣṇa are not uttāna or kṛṣṇa are not avāñcaḥ then the thrower pataita parājayate then the thrower loses iti sthitiḥ this is the

rule this is how the game is played now In order to denote this loss or this defeat, the compound is used and various compounds generated by this Sūtra are used. Let us see the example. The dice behave differently or in opposite manner. akṣeṇa viparītaṁ vṛttam. which means that all five did not fall in the same manner either facing up or facing down perhaps four faced down and one faced up or something like that So in the game of dice initially you win when all five fall in the same manner but now the times have changed and now the dice is falling in different or opposite manner that means not all are falling in the same direction So now this Laukika Vigraha gets transformed in the form of an alaukika igraha akṣa plus ṭā plus pari plus su Since pariṇā is mentioned in tritiya even though pari is an avyaya It does not occupy the initial position of this Avyayībhāva samāsa .

Akṣa however occupies the initial position. So Akṣa plus ṭā plus pari plus su is the alaukika vigraha that we have here. This gets the samāsa samjñā and then it gets the prātipadika samjñā and then we apply the Sūtra Supo dhātu prātipadikayoḥ to delete both the sups. So we have akṣa plus zero plus pari plus zero. So we have akṣa pari after joining them together as the finally derived compound output.

Now when we use this samāsa in the sentence we add the suffix su in order to make it a pada so we have akṣapari plus su and then we apply the Sūtra avyayādāp supaḥ which deletes the su after an avyaya and avyayībhāva samāsa is an avyaya because of the Sūtra avyayībhāvaśca so we have akṣapari plus su and then Su gets deleted and so we have akṣapari plus zero and finally we have akṣapari as the Pada to be used in the sentence What it means is that The dice it should fall in a particular manner which would result in the win the dice did not fall in the same manner. That is what is the meaning of akṣapari. Similarly, śalākayā viparītaṁ vṛttam, in the same sense, that is the Lavukika Vigraha and the Alavukika Vigraha is śalākā plus ṭā plus Pari plus Su. and this then becomes Samāsa and then it becomes a Prātipadika and then we apply the Sūtra Supo dhātu prātipadikayoḥ and delete both the sun so we have śalākā plus zero plus Pari plus zero so we have śalākā Pari as the finally derived compound output and then when we use it in the sentence We add the suffix su so we have śalākā pari plus su and then avyayādāp supaḥ applies and deletes su and so we have śalākā pari as the finally derived compound output which means śalākaya viparītaṁ vṛttam. The dice behaved in an opposite manner resulting in the loss. Now the word Samkhyā stated in the Sūtra refers to the words meaning Samkhyā ek, Dvi, Tri, Catur etc. Now when the meaning to be conveyed is differently or opposite behaved by only one So four out of five behaved similarly, only one of them behaved differently.

When this is to be stated and when the defeat is to be the meaning can to be conveyed, we say ekena viparītaṁ vṛttam. This is the laukika vigraha. And then we have eka plus ṭā plus pari plus su as the alaukika vigraha. then Samāsa Samjñā takes place and Prātipadika Samjñā takes place and then we apply Supo dhātu prātipadikayoḥ to delete

both the Sups So we have eka plus zero plus Pari plus zero and when we bring them together we get the finally derived compound output namely eka pari When we decide to use it in the sentence we add the suffix Su to it so we have Eka Pari plus Su and then we apply the Sūtra of avyayādāpsupaḥ and delete the suffix su and so we get the form Ekpari which means only one amongst the five ties behave differently thereby resulting in the loss Similarly, when we have the meaning differently or opposite behaved by only two we follow the same process. The meaning here is that two of them, two of the five behave differently So we have dvipari plus bhyām plus pari plus su as the alaukika vigraha Then we get the samāsasamjñā and then the Prātipadika samjñā because of which then we apply the Sūtra Supo dhātu prātipadikayoḥ and delete both the sups So we have dvipari plus zero plus pari plus zero and when we join them together we get the form dvipari. Then we add the suffix su after dvipari when we decide to use it in the sentence So this su gets deleted because of the Sūtra avyayādāpsupaḥ and so we get the form dvipari which means only two amongst the five ties behave differently thereby resulting in the loss. Now the next example is differently or opposite behaved by tri. So tribhiḥ viparītaṁ vṛttam. And here we have tri plus bhis plus pari plus su as the alaukika vigraha So we get the samāsa samjñā and we get the prātiapadika samjñā. So we apply Supo dhātu prātipadikayoḥ and we get tri plus 0 plus pari plus 0 And the finally derived compound output is tripari And then we add the suffix su tripari plus su And we delete it by the Sūtra avyayādāpsupaḥ. So we have tripari plus zero that is tripari Which means three amongst the five dice behaved differently Perhaps they fell with faces up or face down and the remaining two behaved differently, thereby resulting in the loss.

And finally, we have the example where the meaning to be conveyed is differently behaved or opposite behaved by four. So this is the Laukika Vigraha and the Alaukika Vigraha is Catur plus bhis plus Pari plus Su. And then Samāsa samjñā takes place. The Prātipadika samjñā then takes place. So we apply the Sūtra Supo dhātu prātipadikayoḥ and delete both the sups. So we have Catur plus zero plus Pari plus zero and so we have Catur and Pari and then this Ra becomes the Visarga, so we have Catuḥ and Pari and then finally this Visarga becomes ṣ and so we have Catuṣpari as the finally derived compound output idudupadhasya ca pratyayasya is the Sūtra which substitutes ṣ. So now we have catuṣpari plus su and then this su gets deleted because of the Sūtra avyayādāpsupaḥ and so we get the form catuṣpari to be used in the sentence what it means is that the four amongst the five dice behaved differently thereby resulting in the loss probably the four they fell with the face up and only one fell with the face down or the vice versa.

But it resulted in the loss. This is a very specific semantic condition, the game of dice and that too the loss that has become the subject of this particular Sūtra. So this entire process of semantics is summarized in a verse available in the tradition, which is quoted on this particular slide. It says When the five śalākās or dice. This will result in the victory or

win. However, when akṣa, etc. when they do not behave in the similar uniform fashion, then they get compounded with the word pari and then we have the samāsa kitavavyavahāre ca ekatve'kṣaśalākayoḥ.

So kitavavyavahāra is what is the specific semantic condition that we have here. This is the explanation of Sūtra 2.1.10. very specific semantic condition. Next we continue how the processing of the avyayībhāva Samāsa happens with remaining semantic conditions stated in the subsequent Sūtras and we study that and how this process progresses to derive the final output in the form of a nominal root or Pratipati curve.

and how that output behaves in the sentence. This is what we study in the subsequent Sūtras which come in the next lectures. Thank you very much.