

**Course Name- Samāsa in Pāṇinian grammar-II**

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**Week-07**

**Lecture-34**

**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 studying the three types of Samāsas , namely the  
Avyayībhāva Samāsa , the Bahuvrīhi Samāsa and the dvandava Samāsa . Right now  
we are focused on the Avyayībhāva Samāsa which is an extremely important type of  
Samāsa in Sanskrit. The features of this Avyayībhāva Samāsa can be explained using  
this simple equation mentioned on this particular slide.

where we have x and y two independent separate entities in terms of the word form as well as the meaning as well as the accent x has its own word form so also y x has it got its own meaning so also y x has got an accent and y also has got an accent Now these two x and y they are semantically interrelated. The speaker of Sanskrit decides to merge them together and then the output in terms of x y is generated. Now this x y is one unit in terms of the word form as well as the meaning. In this XY, the association of the constituents can also be shown, demonstrated.

So we have highlighted that with the bold character in X. What it means is that X acts as the head of this particular Avyayībhāva Samāsa where X is an Avyaya as a constituent. Now in the Avyayībhāva Samāsa , avyaya generally occupies the initial position and it is an avyaya. Now the Avyayībhāva Samāsa is also noted down as an avyaya by the sūtra Avyayībhāvaśca and therefore it is evident that the initial member of the compound which is an avyaya shapes the form of the output Samāsa , namely the Avyayībhāva Samāsa and makes it an avyaya. X is an avyaya, Y is not an avyaya in general, but the output form XY is an avyaya, anavyayam avyayam bhavati Avyayībhāvaḥ. So now, when this xy is linked with any other word in the sentence, it will be only through this x and can never be through y. This is how formally as well as semantically xy function as an Avyayībhāva Samāsa . In the Aṣṭādhyāyī , the Avyayībhāva Samāsa is stated in

different places. For example, the Samāsa Vidhāyaka Sūtras related to the Avyayībhāva Samāsa are stated in 2.1 precisely from 2.1.5 onwards up to 2.2.1 including This is a small section of Sūtras which state the Avyayībhāva Samāsa . They tell us the semantic conditions under which the Avyayībhāva Samāsa can take place. Incidentally, 2.2.2 is the tatpuruṣa Samāsa vidhāyaka sūtra and we have already studied all such Sūtras in the first course on Samāsa in this particular series. Now we also have the Samāsānta pratyayas stated in 5.4. The Samāsānta pratyayas related to the Avyayībhāva Samāsa are stated in 5.4.107 up to 5.4.112. These are the Samāsānta pratyaya Vidhāyaka Sūtras . And we also have Svara Vidhāyaka Sūtras stated in 6.2. For example, the Avyayībhāva Samāsa Svara Vidhāyaka Sūtra is stated at 6.2.121 etc. Currently we are focused on the Samāsa Vidhāyaka Sūtras and we have already studied Avyayībhāvaḥ and then avyayaṁ vibhakti-samīpa-samṛddhi-vyṛddhi-arthābhāva-atyaya-asampratiśabdaprādurbhāva-pāścād-yathā-ānupūrvya-yaugapadya-sādṛśya-sampatti-sākālya-antavacaneṣu etc. it is important to recite this big sūtra again and again so that it becomes part of the memory and it remains with you as long as you want it triggering the human independence So now let us study this sūtra 2.1.17 This is a very peculiar sūtra What it means is that and the words are also to be considered as That is the meaning of the sūtra.

I repeat And this sūtra can be said to be a nipātana sūtra without entering into the derivation of the words this sūtra is collecting certain words putting them in one bag and saying that these are the words call them Avyayībhāva and such Sūtras doing this are generally termed as nipātana Sūtras. In a nipātana sūtra a whole word is mentioned and it is stated to be grammatical So there is no root suffix division that is intended to be fulfilled No detailed derivation process is intended to be fulfilled No semantic conditioning is intended to be fulfilled because it is not fitting into one certain pattern. In other words, it is not expected to follow certain pattern which other forms have followed. Now what do we do? How do we account for such words? They represent exceptional behavior on the part of these typical forms. Grammar collects all such forms and figures out a pattern which is common in these forms and then prepares rules based on these patterns and the derivation rules based on these patterns.

Thus grammar accounts for a multitude of forms with sometimes a single rule. In case of Sanskrit, the general pattern followed by the system of Pāṇinian grammar is that a pada is divided into a prakṛti and pratyaya format in correspondence with the padārtha being divided into prakṛtyārtha and pratyayārtha format. So Padārtha being divided into Prakṛtyārtha and pratyayārtha, this is in the realm of Artha, part of Arthākāśa. Correspondingly Pada which is being divided into Prakṛti and Pratyaya which is part of what is to be called as śabdākāśa. And then a step by step derivation process takes place which generates the final output.

This is the system of grammar of Pāṇini. In case of a Nipātana Sūtra what happens is either the Prakṛti division does not match with the pattern or the Pratyaya division does not match with the pattern or sometimes the derivation process does not match with the pattern which is visible in some other forms or sometimes all three do not match or two do not match any of the two and so on So in such a case without entering into a grammatical explanation based on a pattern, the grammarian declares such a form to be grammatical on declaration. Doing so is economical than formulating rules to account for such forms. Obviously such rules would be exceptional and they would be accounting for just a singular form. So it is better to state that such a form is grammatical rather than entering into construction of the grammatical rule Now in case of a Samāsa, the pattern is that it is made up of at least two Padas In correspondence with two Padārthas and these two padārthas are interrelated when we talk of padārtha we talk of artha in the realm of arthākāśa and when we talk of pada we talk of the word which is part of the śabdākāśa and these two are interrelated and correspond with each other now these two padarthas are interrelated and the generated output behaves in a certain manner.

For example, head determination, gender and number determination of the compound. This is the general pattern that is followed in order to explain various Samāsas . Now, in case of a Nipātana sūtra, in the Samāsa section, some of these patterns are observed not to be followed strictly. Either the semantic condition is different than the pattern or the formal behavior is different than the pattern or the matching between semantic conditions and the form is different than the usual pattern So in such a case without entering into a grammatical explanation based on a pattern the grammarian declares such a form to be grammatical Doing so is economical than formulating rules to account for such forms. If there are a number of forms behaving in this particular manner, they all are collected together and put in a particular bag, and such a bag of words is declared to be grammatical.

The concept of the bag is extremely important. Such a bag of words is declared to be grammatical. At times such a bag of words has words with some amount of similarity in dissimilarity with each other but in the course of time other words with less similarity are also put in this same bag Sometimes words with no similarity are also put in such a bag This is the gradual progression in which the words enter these bags These are the devices the grammar has and they are used, they get developed in the course of time in this particular manner. Such a group of words, the bag of words is then called an ākṛti Gaṇa, an open-ended word list. Now in case of the list of words tiṣṭhadgu etc. what happens is that the semantic condition is not that of an Avyayībhāva Samāsa . Yes, this is extremely important.

In case of the words tiṣṭhadgu etc., the main reason why they are listed and Pāṇini did not try to explain them using Sūtras is the following. The semantic condition is not that of an

Avyayībhāva Samāsa . What is the semantic condition of an Avyayībhāva Samāsa ? Generally the Avyayībhāva Samāsa is pūrvapadārthapradhāna. The pūrvapada and its meaning they act as the head as we have seen at the beginning of this lecture in the form of an equation.

So an Avyayībhāva Samāsa is expected to be pūrvapadārthapradhāna. Rather, the words in this list, Tiṣṭhadgu etc., they are not pūrvapadārthapradhāna Pradhana, rather they are Anyapadārthapradhāna, which is a pattern of a Bahuvrīhi Samāsa . This is very peculiar. The words in the list, Tiṣṭhadgu etc., semantically, they are Anyapadārthapradhāna. which is a feature of the Bahuvrīhi Samāsa . So Bahuvrīhi Samāsa is also a qualification of another noun, always a viśeṣaṇa. But formally, words in this list behave like an Avyayībhāva Samāsa .

This is the point. They behave as avyayas. And at such, such words cannot be classified under one category where semantically a word is a Bahuvrīhi Samāsa and formally it is an Avyayībhāva Samāsa . Obviously Pāṇini has got a choice and he made his choice and he gave preference to the form over the meaning and classified these words as Avyayībhāva Samāsa and declared them as grammatical by enumeration This is how Pāṇini dealt with this particular list of words also known as the tiṣṭhadguprabhṛtīni In the sūtra, tiṣṭhadguprabhṛtīni ca. Rather than explaining the unclassifiable forms with lengthy descriptions, the grammarian chooses a more economical way. However, in doing so, he gives preference to the form and therefore lists them, these words, under Bahuvrīhi under Avyayībhāva Samāsa and not under Bahuvrīhi based on semantic conditioning. So for example, we take the first word tiṣṭhadgu and analyze it.

What does it mean? It means tiṣṭhanti gāvaḥ yasmin kāle dohanāya sakalāḥ. So in the Samāsa output tiṣṭhadgu there are two words which are visible or audible tiṣṭhat as well as gu tiṣṭhat stands for tiṣṭhanti and gu stands for gāvaḥ but neither of them is the head semantically it is the time which is being qualified by tiṣṭhatagu that is what is the head in this particular Samāsa which is exactly the Anyapadārtha Prādhānya which is a hallmark feature of the BahuvrīhiSamāsa What this means is that time of the day when the cows allow milking tiṣṭhanti gāvaḥ yasmin kāle dohanāya So the cows allow an individual to milk them in a particular time zone and not at any time. that particular time is referred to as tiṣṭhatgu neither tiṣṭhat nor Gu occupies the head position but the outside of the Samāsa namely Kāla occupies the head position as well as as far as the form is concerned and also as far as the meaning is concerned so this Samāsa refers to Kāla as the head as it qualifies the Kāla semantically but not formally. Formally Tiṣṭhadgu is an Avyaya and therefore Pāṇini classifies the list of words that begins with Tiṣṭhadgu as Avyaya.

Now here is the list. Here are some elements which are part of this list. They are similar in nature with Tishtadgu. Formally they are Avyayībhāvas behaving as an avyaya,

semantically they are Bahuvrīhis qualifying some other element out of the Samāsa . Let us read those one by one. After Tiṣṭhadgu is vahadgu, the time when the cows are brought back, brought home.

āyatīgavam, khaleyavam, khalebusam, lūnayavam. the time period when the barley is being cut. All these refer to the time period when all these actions are done. So saṁhṛtabusam when the busa or the husk is removed saṁhṛtayavam is when the barley was collected and brought pūyamānayavam when it was being purified etc. These are various meanings of these Samāsas. Similarly we have Samabhumi and Samapadāti So evenness of the land and evenness of the food soldier Similarly suṣamam, viṣamam, niṣsamam, duṣsamam and aparasamam Goodness or of evenness that is suṣamam Opposite of evenness that is viṣamam. Absence of evenness that is niṣsamam Bad evenness that is duṣsamam and other evenness that is Aparasamam. Similarly, we have āyatīsamam, pāpasamam and puṇyasamam which means coming year, unmeritorious year and meritorious year respectively. Similarly, we have prāhṇam, Praratham, pramṛgam, pradakṣiṇam, and aparadakṣiṇam in this list. What they mean is Pradhānam means an advanced day, Praratham means an advanced chariot, pramṛgam means an advanced animal, pradakṣiṇam means advanced towards the south and aparadakṣiṇam means other south. Similarly we have the word Samprati and also Asamprati.

What it means is now or not now. The next very important form which is part of this list is daṇḍādaṇḍi and musalāmusali. This is once again a very important yet complex phenomenon. daṇḍādaṇḍi and musalāmusali are the examples of the sūtra that we shall study when we study the Bahuvrīhi Samāsa . Tatra, tena, idamiti, sarupe. This is the sūtra and these are the examples of the Bahuvrīhi Samāsa .

Obviously semantically they are Bahuvrīhis but once again they are formally the Aavyayībhāvas. So even though the meaning is that of a Bahuvrīhi, preference is given to the form and the words are listed under the Aavyayībhāva Samāsa . So daṇḍādaṇḍi means the fight happened with one man striking stick on another and another man striking stick on the first. Mutual striking happened. Similarly, musalāmusali means the fight happened with one man striking Musala.

Musala is a particular weapon on another and another man striking it on the first one. So there is a mutual striking of these weapons. And this particular event where both are striking each other is called daṇḍādaṇḍi or is known as musalāmusali. Now here we know that the suffix h is also added at the end of the Samāsa . Therefore we have daṇḍādaṇḍi where the constituent is daṇḍa and not daṇḍi.

But there is a Samāsānta pratyaya i added to it which makes it daṇḍādaṇḍi as well as musala musali. By the sūtra Anyeṣāmapi Dṛśyate daṇḍa becomes daṇḍa and musala

becomes musala. This is how some exceptional words are treated in the Pāṇinian Grammar in the form of an Akṛti Gaṇa. This is very peculiar. We noted down this phenomena namely that semantically some words are closer to Bahuvrīhi but formally they are very close to the Avyayībhāva and Pāṇini chooses the form over the semantics and classifies them under the Sūtras which prescribe the Avyayībhāva Samāsa .

Next we keep on studying the processing of the Avyayībhāva Samāsa that happens with remaining semantic conditions stated in the subsequent Sūtras , how this particular process progresses to derive the final output in the form of a nominal root or Prātipadika and how that output behaves in the sentence. This we shall study next. Here are the texts referred to.

Thank you very much.