

Course Name- Samāsa in Pāṇinian grammar-II

Professor Name- Prof Malhar Kulkarni

Department Name- Department of Humanities and Social Sciences

Institute Name- IIT Bombay

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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 saṁjārīhartti līlayā. We are studying the Avyayībhāva Samāsa. In this course, we are focused on three types of Samāsas, namely Avyayībhāva Samāsa, Bahuvrīhi Samāsa and also dvandva Samāsa. We have started with the Avyayībhāva Samāsa. This is an extremely important type of Samāsas in Sanskrit.

The features of this Avyayībhāva Samāsa can be explained with the help of this simple equation, where we have X and Y as two separate independent words. in terms of their word form as well as their meaning as well as their accent. When the speaker of Sanskrit decides to merge these meanings together to form different one unit of meaning the two words the two word forms of X and Y they are also merged together to generate one output which is XY this is one output in terms of the form the word form as well as the meaning and also the accent Now in this XY, X acts as the head of the unit, newly formed unit. And this is demonstrated by highlighting the letter X in bold characters.

So X acts as the head of the unit XY in terms of the word form as well as the meaning. Since X is an Avyaya in the ., XY which is the unit generated also assumes the status of Avyaya by the Sūtra Avyayībhāvasya. So now XY is also an Avyaya and therefore the name Avyayībhāva is quite significant because we have X which is an Avyaya and Y which is not an Avyaya but XY together becomes an Avyaya. Anavyayam Avyayam Bhavati Avyayībhāvaḥ Same thing is true about the meaning. The meaning of X becomes the head.

Therefore, any other word in the sentence, if it is to be related to XY, it will be through only the meaning of X. These are the features of the Avyayībhāva Samāsa. In the Aṣṭādhyāyī, Avyayībhāva Samāsa is stated or prescribed from the Sūtra 2.1.5 up to 2.2.1.

Incidentally, 2.1.22 is Tatpuruṣaḥ, which cancels Avyayībhāva . And we have seen and we have studied the Tatpuruṣa Samāsa in detail in the first course on Samāsa.

So the Sūtra Avyayībhāva , which is 2.1.5 and the Sūtra anyapadārtheṣa samjñāyām, which is 2.2.1, they form a section in which the Sūtras prescribing the Avyayībhāva Samāsa are stated. These are the Samāsa Vidhāyaka Sūtra as far as the Avyayībhāva Samāsa is concerned. There is another section in the Aṣṭādhyāyī, from 5.4.107 up to 5.4.112, which prescribes the end of the compound suffixes, as far as the Avyayībhāva Samāsa is concerned. Samāsānta Pratyaya Vidhāyaka Sūtras.

These are those and the SvaraVidhāyaka Sūtra, namely the Sūtra which prescribes the accent of the Avyayībhāva Samāsa. These are not too many. There are quite only a few of them. For example, 6 to 121, etc. Amongst them, we have started studying the Samāsa Vidhāyaka Sūtra now.

And we have been dealing with 2.1.6, which is a very big sūtra. which contains two Padas, Avyayam, which is in Prathamā Ekavachana. So Avyaya is termed as Upasarjana on account of the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam. And then Upasarjanam Pūrvam states that this Avyaya occupies the initial position of the Samāsa. So in the Avyayībhāva Samāsa, in general, an avyaya occupies the initial position of the Samāsa.

In the semantic conditions laid down in the second pada, the Avyayībhāva Samāsa takes place and the avyaya takes the initial position of that Samāsa. The second Pada, which is Vibhakti, Samīpa, Samṛddhi , Vyṛddhi, arthābhāva, Atyaya, Asamprati, śabdaprādurbhāva, Paścāt, Yathā, ānupūrvya, Yogapadya, Sādrśya, Sampatti, Sākalya, Antavacaneṣu. This is one Pada. which consists of several semantic conditions stated. Amongst them, we have already studied the Avyayībhāva Samāsa taking place in the semantic condition vibhakti, Samīpa, Samṛddhi and Vyṛddhi as well as arthābhāva, atyaya, asamprati and śabdaprādurbhāva.

Now, The meaning of this particular Sūtra is vibhaktyādiṣu artheṣu Vidhyamānam Avyayam Subantam Samarthena Subantenasaha Samasyate avyayībhāvaśca Samaso Bhavati I repeat vibhaktyādiṣu artheṣu Vidhyamānam Avyayam Subantam What it means is that any indeclinable subanta denoting the sense of vibhakti etc. is compounded with any other semantically related subanta and the resultant compound is called avyayībhāva. I repeat, Any indeclinable subanta denoting the sense of vibhakti etc. is compounded with any other semantically related subanta and the resultant compound is called avyayībhāvaḥ bhavati. Now in this lecture we shall study the two semantic conditions namely Paścāt and Yathā stated in 2.1.6 Paścāt means after and Yathā means the meanings of the word Yathā the meanings of the word Yathā. This is not a word which prescribes the Avyayībhāva Samāsa with only the word Yathā.

This Yathā refers to primarily the meanings of Yathā and then any avyaya including Yathā can get compounded in these four semantic conditions. They are yogyatā, fitness or propriety, vipsā, repetition, padārthān ativr̥tti, not crossing the capability of an element or entity, and sādriśya, which is similarity. These are the four semantic conditions. These are the four meanings of the word Yathā in which the Avyayībhāva Samāsa takes place. Let us look at them one by one and let us study how Avyayībhāva Samāsa takes place.

First, let us look at Paścāt. Paścāt means after, which indicates the spatial sequence. However, the word Paścāt is not compounded. Let us look at the example. the food soldiers come after the chariots.

As is the formation of the army in the old days, the food soldiers come after the chariots. So we have Rathānām Paścāt as the Laukika Vighraha and the meaning Paścāt is expressed by the Avyaya Anu. And because Avyayam is mentioned in Prathamā, it becomes Upasarjana and then it occupies the initial position of the Samāsa. So we have the Alaukika Vighraha, namely Anu plus Su plus Ratha plus ām. This is a Samāsa and by the Sūtra kṛttaddhita Samāsaśca, this becomes a prātipadika.

And therefore we apply 2.4.71 Supo dhātu prātipadikayoḥ, because of which both the sups are deleted. So we have anu plus zero plus ratha plus zero as the next step in the derivation. When we join the two words together, we get the form Anuratha. So Anuratha is the finally derived compound output and prātipadika, where the input is Rathānām Paścāt. Anuratha denotes the same meaning as Rathānām Paścāt.

And we also notice that even in the previous semantic conditions, the Laukika Vighraha has got certain words and we don't find all those words in the finally derived compound output. So this compound is Aswapada Vighraha and Nitya Samāsa. Now, when we use anuratha in the sentence, we add the pratyaya su to it. So we have anuratha plus su. Now, because anuratha is an Avyayībhāva Samāsa, which ends in short a, this su is substituted by am, by the sūtra, na avyayībhāvād ataḥ am tu apañcamyāḥ, which we have studied before and then we have anuratha plus am and then we apply the sandhirule and we get the subanta form anuratham and then when we use this in the sentence we say anuratham padāt am vartate the foot soldiers come after the chariots this is how we shall use the avyaya in the sense of Paścāt and form the avyayībhāva compound and use it in the sentence.

Similarly, if the meaning to be conveyed is after Viṣṇu, the laukika vighraha is Viṣṇu Paścāt and so we have the alaukika vighraha namely Anu plus Su plus Viṣṇu plus nāsi. And so we have the Prātipadika samjñā because of Kṛttadhita Samāsaśca. And then we apply 2.4.71, Supo dhātu prātipadikayoḥ and we delete both the Sus. So we have Anu plus zero plus Viṣṇu plus zero. when we join these words together, we get the finally derived compound output namely Anu Viṣṇu.

Viṣṇu Paścāt is the laukika vigraha and Anu Viṣṇu is the finally derived output of the Avyayībhāva Samāsa. Now when we use this In the sentence, we add the pratyaya su after it, Anuviṣṇu plus su. Now, Avyayībhāva Samāsa is also an avyaya by the Sūtra Avyayībhāvaśca. We apply the Sūtra avyayādāpsupaḥ and delete the pratyaya su and so we get Anuviṣṇu plus zero and finally Anuviṣṇu as the Subanta form.

Let us now look at the semantic condition, namely the meanings of the word Yathā. The first amongst those is Yogyatā, fitness or propriety. So when the meaning to be conveyed is befitting the form, the Laukika Vighraha is Rupasya Yogyam. Now Anu expresses this Yogyatā and because the word Avyayam appears in the Prathamā Vibhakti in the Sūtra 2.1.6, Avyaya occupies the initial position by the Sūtras prathamā ndirdiṣṭam samāsa upasarjanam as well as Upasarjanam Pūrvam. So we have the alaukika vighraha anu plus su plus rūpa plus nas.

Now, because this is a Samāsa, the Prātipadika samjñā happens here by the Sūtra Kṛttadhita Samāsaśca. And then we apply the Sūtra to 4.7.1, Supo dhātu prātipadikayoḥ. So we have anu plus zero plus rūpa plus zero. When we join these together, we get the form Anurūp, which is a finally derived compound output of the Avyayībhāva Samāsa. Rūpasya Yogyam is the Laukika Vighraha and Anurūp is the Avyayībhāva Samāsa.

When we use this Samāsa in the sentence, we add the pratyaya su after it. So we have anurūpa plus su. Because the Samāsa anurūpa is an Avyayībhāva and ends in short a, su is not deleted. But su is substituted by am on account of the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ. So we have Anurūpa plus Am and then we apply the Sandhirule and we get the form Anurūpam.

This is the Subanta form. We have the sentence Idam Tasya Anurūpam Bhavati. This is befitting his form. Idam Tasya Anurūpam Bhavati. Let us now study the second meaning of Yathā and how the Avyayībhāva Samāsa takes place.

Vipsā means repetition. So when the meaning to be conveyed is towards each meaning, Artham, Artham, Prati. This is the Laukika Vighraha. Artham, Artham, Prati. Now we have the Alaukika Vighraha Prati plus Su plus Artha plus Am. In the Lavagika Vighraha, the word Prati occurs as an avyaya, as a karma pravachanīya by another Sūtra lakṣaṇettham̐bhūtākhyānabhāgavīpsāsu pratiparyanavaḥ.

However, there is repetition of Artham. Now this repetition is also captured by the Avayava prati in the Samāsa. So we have Prati plus Su plus Artha plus Am as the Alaukika Vighraha. And then Kṛtaddhita Samāsaśca is the Sūtra because of which the Prātipadika Samjñā happens and then we apply the Sūtra 2.4.71 supodhātu prātipadikayoḥ and so we delete both the Su's so we have Prati plus zero plus Artha plus zero when we bring both these words together we have Prati Artha then we apply the Samāsa rule and we get the form Praty Artha Artham Artham Prati is the Laukika

Vigraha and Pratyārtha is the generated compound output of Avyayībhāva samāsa . When we use Pratyārtha in the sentence, we have Pratyārtha plus Su and then this Su is substituted by Am because Pratyārtha is an Avyayībhāva Samāsa which ends in A and therefore the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ applies and substitutes Su by Am.

So we have Pratyārtha plus Am. Then we apply the Sandhirule and we get the form Pratyārtham. So the sentence is Saha Pratyārtham Cintayati. He thinks about each meaning. Let us now proceed towards the third meaning of Yathā namely Padarthānati Vṛtti Padarthānati Vṛtti not crossing the capability of an element or entity. So each entity and element has got certain capacity or capability and accordingly that entity or element behaves.

So when we say not crossing the capability of an element, this is Padarthānati Vṛtti. So we have the Laukika Vigraha, śaktim Anati Kramya and now we have the Alaukika Vigraha in the form of Yathā plus Su representing Anatik Kramya namely Padarthānati Vṛtti and śakti plus Am Yathā plus su plus śakti plus am. Because the word avyayam in 2.1.6 is stated in the Prathamā Vibhakti, so Yathā as an avyaya becomes upasarjana and then it occupies the first position of the Samāsa. So we have Yathā plus su plus śakti plus am as alaukika vigraha and then Samāsasamjñā takes place by the Sūtra kṛttaddhita Samāsasca and then the Sūtra supodhātu prātipadikayoḥ 2.4.71 applies and deletes both the sus so we have Yathā plus zero plus śakti plus zero and so we have Yathā shakti as the finally derived compound output śaktim anatikramya is the Laukika Vigraha and Yathā śakti is the finally derived compound output.

They both mean the same thing. Therefore, the condition of Samarth is also fulfilled, not just in this example, but also in all the previous examples. Now, when we use this Avyayībhāva Samāsa in the sentence. We have Yathā śakti plus Su. And now since this Avyayī bhāva Samāsa Yathā śakti is also termed as Avyaya because of the Sūtra Avyayībhāvaśca 1.141 So after this Avyaya, the Su gets deleted because of the Sūtra avyayād āp supaḥ and then we have yathā śakti plus zero and then we get the subanta output in the form of yathā śakti.

We use it in the sentence like Saḥ yathā śakti pathati. He studies according to his capability, yathā shakti paṭhati. And finally, the fourth meaning of Yathā is Sādrśya, similarity. The similarity with Hari. If that is the meaning to be conveyed, we have Hareḥ Sādrśyam as the Laukika Vigraha.

Remember, this condition is Sādrśya or similarity. Similarity is the property which connects two elements and therefore Hareḥ Sādrśyam is the laukika vigraha. Now the meaning Sādrśya is expressed by the avyaya saha and so we have saha plus su plus hari plus nas as the alaukika vigraha. Since avyayam is mentioned in prathamā, gets the term

upasarjana and then upasarjanampūrvam says that it occupies the initial position of the Samāsa. So we have saha plus su plus hari plus nas as the alaukik vigraha.

So then Samāsa Samjñā applies by the Sūtra kṛttadhita Samāsaśca. Then supodhatu pratipadika yoho applies and we delete both the Supratyas. So we have Saha plus zero plus Hari plus zero. And then Saha is substituted by Sa by the Sūtra 6.3.81, which we shall study later on in this lecture.

So Saha is substituted by Sa. So we have Sa plus zero plus Hari plus zero. When we join them together, we get the form sahari, which is the finally derived compound output. Harehe sadṛśam is the laukika vigraha and sahari is the Avyayībhāva Samāsa. When we use it in the sentence, we add the su-pratyaya after it.

So we have sahari plus su. And because sahari is an avyayībhāva Samāsa, so it is termed as avyaya. And then by the application of the Sūtra avyayādāp supaḥ, the supratyaya is deleted. So we have sahari plus zero and then we get the final subanta form sahari. We use it in the sentence Bhakte Sahari Vartate. There is similarity with Hari in the devotee Bhakte Sahari Vartate Hareḥ Sadṛśam Bhakte Vartate This is how the four meanings of Yathā act as semantic conditions for an Avyayībhāva Samāsa to take place Now let us study one additional Sūtra which arrived in one of the steps in the Prakriyā of Sahari and that is Avyībhāve Cākale and we shall use this Sūtra in many other derivations ahead as well. Now this Sūtra has got three Padas Avyaibhāve, Ca and Akāle.

Avyaibhāve is 7 slash 1, which means in the Avyaibhāva compound. Ca means and and Akāle is also 7 slash 1, which means immediately before any Uttarapada except Kāla. The words continue are Uttarapade, which is 6.3.1 and Sahasya, Saha. So now, the meaning of the Sūtra is the following and in the Avyaibhāva compound, immediately before any Uttarapada except Kāla, saha is substituted by sa I repeat And in the Avyaibhāva compound, immediately before any Uttarapada except Kāla, saha is substituted by sa So we have saha plus su as first member of the Samāsa plus other than kāla plus sup as the second member of the Samāsa. In such a case, the output would be saha plus su plus other than kāla plus sup.

In the present case where we had Hareḥ Sadṛśam as the Laukika Vigraha and Saha denotes Sādṛśya and the Uttarapada is Hari which is other than Kāla. So all the conditions are fulfilled and then Saha is substituted by Sa and we get the compound output, which acts like a noun in the sentence and acts as an agent of the action. This is equally important to remember. So we also studied the Sūtra Avyaibhāve cakāle which substitutes saha by s and we shall use this in the upcoming conditions as well as sūtras. Next we study how the processing of the Avyayībhāva Samāsa happens with remaining semantic conditions stated in 2.1.6 as well as other sūtras. How it progresses to derive the

final output in the form of a nominal root or Prātipadika and then how that output behaves in the sentence. Thank you very much.