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

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**Week-06**

**Lecture-27**

**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. As we have said before, the focus of this course is the three types of Samāsas in Sanskrit and their treatment in Pāṇinian Grammar. They are Avyayībhāva , Bahuvrīhi and Dvandva. First we study the Avyayībhāva Samāsa as dealt with in the Pāṇinian Grammar. Before Entering into the Avyayībhāva samāsa domain, we studied the theoretical background of compound formation as stated in the Pāṇinian grammar and the Pāṇinian grammatical tradition.

Then we also studied the process of compound formation and after that, we have started studying the Avyayībhāva samāsa , which is a very important type of samāsa in Sanskrit. The structure of the Avyayībhāva samāsa can be represented in the form of an equation mentioned on this slide. where x and y are two independent separate entities in terms of meaning as well as word form. Also they are interrelated.

The speaker of Sanskrit then decides to bring them together and merge them together, so to say, as far as both the meaning as well as the word form is concerned. So the process of merging takes place and X and Y become the input and a newly generated one output in the form of XY comes into being. This is one unit as far as the meaning is concerned and also the word form is concerned and also as far as accent is concerned. Now in the unit XY, X acts as the head as far as the meaning is concerned and also the word form is concerned. In the Avyayībhāva samāsa , X generally happens to be an Avyaya or an indeclinable.

And Avyayībhāva samāsa as a whole, as one unit also is termed as avyaya by the Sūtra Avyayībhāva śca 1.1.41 So the form of X affects the form of XY Thus X acts as the head of XY If any other meaning is to be related to this XY then it should be related through

the meaning of X That is the significance of this particular equation and therefore X in XY as one unit is marked in bold characters. In the Aṣṭādhyāyī, Avyayībhāva samāsa is dealt with in different sections. Let us take a quick look at these various sections and what they contain. There is a section of rules in 2.1 starting from 2.1.5 up to 2.1.21 which prescribes the Avyayībhāva samāsa . 2.1.5 is Avyayībhāvaḥ and 2.2.1 is Anyapadārtheca samjñāyām. These are the Sūtras which are called Samāsa Vidhāyaka Sūtra.

The Sūtras which prescribe a samāsa . Then In 5.4 from 107 up to 112 we have a small section of Sūtras which prescribes the end of the samāsa suffix in case of the Avyayībhāva samāsa and then we have some Sūtras prescribing the accent on the Avyayībhāva samāsa , for example 6.1.21. Amongst them, first we study the samāsa vidhāyaka sūtras. So we started with Avyayībhāvaḥ and now we are studying 2.1.6, which is this big sūtra.

This sūtra has got two padas, avyayam as first pada and remaining as second pada. Avyayam is in the Prathamā Ekavachana and therefore the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam applies and terms the avyaya as upasarjana and then upasarjanam pūrvam applies and ensures that the avyaya occupies the initial position of the samāsa . And the second pada which begins with vibhakti and which ends with antavacaneśu is one big samāsa , dvandva samāsa. And this is in seventh case, 7 slash 3.

This is in seventh case, 7 slash 3, indicating the meaning conditions. It is these meanings which the avyayas denote and then they get compounded with the semantically related subhantas. Thus the meaning of this Sūtra we shall read later on, but right now let us read the second pada in this Sūtra. It is Vibhakti, Samīpa, Samṛddhi, Vyṛddhi, arthābhāva, Atyaya, Asamprati, śabdaprādurbhāva, Paścāt and Yathā. These we have already studied. ānupurvya, Yogapadya, Sādṛśya, Sampatti, Sākalya and Antavacaneśu. Now the meaning of this Sūtra can be rendered in Sanskrit in the following manner vibhaktyādiṣu artheṣu Vidhyamānam Avyayam Subantam Samarthena Subhantena Saha Samasyate avyayībhāvaśca Samaso Bhavati I repeat What it means is the following 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, avyayam subantam, denoting the sense of vibhakti etc., vibhaktyādiṣu artheṣu Vidhyamānam, is compounded samasyate with any other semantically related subanta, samarthena subantena saha, and the resultant compound samāsa is called Avyayībhāva , Avyayībhāvaḥ bhavati.

This is the meaning of this particular sutra. As we said before, we have studied how the Avyayībhāva Samāsa takes place in the earlier stated semantic conditions, starting with Vibhakti, Samīpa, Samṛddhi, Vyṛddhi, arthābhāva, Atyaya, etc. In this particular lecture, we shall study the four semantic conditions stated on this slide, namely ānupūrvya,

Yogapadya, Sādṛśya and Sampatti. ānupūrvya is sequence. Yogapadya is simultaneity or simultaneousness.

Sādṛśya is similarity and Sampatti is befitting self-esteem Now let us study them one by one and see how the Avyayībhāva Samāsa takes place in these semantic conditions So first let us study ānupūrvya which means sequence. The tradition interprets the word ānupūrvya as Anukramaḥ, the sequence. So when the meaning is in the sequence of the oldest, Jyeṣṭasya ānupurvyeṇa is the Laugika Vigraha and then we have the alaukika vigraha where we have anu plus ṭā plus jyeṣṭha plus ṅas. Now this alaukika vigraha gets the samāsa samjñā and then this samāsa gets the prātipadika samjñā by the Sūtra Kṛttadhita Samāsaśca After it gets the prātipadika samjñā. The Sūtra Supo dhātu prātipadikayoḥ applies and deletes both the sups, namely ṭā and ṅas. So we have Anu plus zero plus jyeṣṭha plus zero. And then we join them together and we get the form anujyeṣṭha. Now when we use the word anujyeṣṭha in the sentence, we add the suffix su, for example, after anujyeṣṭha and so we have anujyeṣṭha plus su. Since the Avyayībhāva samāsa anujyeṣṭha ends in a, the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ applies and substitutes Su by Am So we have anujyeṣṭha plus Am Then we apply the Sandhi rules and we get the form anujyeṣṭham which is a Subanta form anujyeṣṭham .This is how we use the Samāsa In the sentence, anujyeṣṭham kāryaṃ kṛtam, the work was done in the order of the eldest. Here the compound qualifies the action denoted by the verbal root kṛ in the word kṛta. anujyeṣṭhaṃ kāryaṃ kṛtam|. Similarly, anujyeṣṭhaṃ praviśantu bhavantaḥ. May you all enter in the order of the eldest. So, here the compound qualifies once again the action. Action of entering denoted by the verbal root viś together with the preverb pra. Praviś This is how Avyayībhāva Samāsa takes place when ānupūrvya is the semantic condition Let us now move ahead and study the condition Yauga Padya which is Simultaneousness which is ekakālatā. ekakālatā, being in the same time zone.

So now, when the meaning to be conveyed is together with the wheel, the Laukika Vigraha is cakreṇa yugapat. So the alaukika vigraha would be saha plus su, where saha is denoting the sense of yaugapadya. So saha plus su plus chakra plus ṭā. Now this is an alaukika vigraha and here we get the samāsa samjñāand because we get the samāsa samjñā, we apply the Sūtra kṛtaddhita samāsaśca and we get the pratyapadika samjñāThen we apply the Sūtra Supo dhātu prātipadikayoḥ which deletes both the sups, namely su and ṭā. So we have saha plus zero plus chakra plus zero Now, the Sūtra that we have studied earlier, namely Avyayībhāve Cākāle applies, which substitutes Saha by Sa. What that Sūtra meant is that in the Avyayībhāva Samāsa , when the Uttarapada does not denote Kāla or time, Saha is substituted by Sa.

That is what happens here and so we substitute sah by sa And we get the finally derived compound output namely sa chakra When we use it in the sentence we add the pratyaya su to it So we have sa chakra plus su And because sa chakra is an Avyayībhāva samāsa

ending in short a So we apply the Sūtra and substitute su by am. So we have Sachakra plus am. Then we apply the Sandhi rules and we get the subanta form Sachakram. Now we use it in the sentence and say May you hold the wheel simultaneously So you are holding something and at the same time you hold the wheel That is what is the meaning of this Samāsa Thus it indicates the semantic condition Yaugapadya  Yogapadya is denoted by the Avyaya Saha which is substituted by Sa in this case by the Sūtra Avyayībhāve Cākāle After having studied Yaugapadya, let us now move to the next semantic condition which is sādṛśya sādṛśya is similarity and one who has similarity is similar. Although these two meanings are very close to each other, they are different meanings.

sādṛśya or similarity is a property whereas one who has similarity or similar  is a dravya. So similarity or sādṛśya is the guṇa and similar refers to a dravya. And therefore the tradition has put forward a question namely that sādṛśya was also one of the meanings  of the word Yathā. And this Sūtra has already prescribed the samāsa  , Avyayībhāva samāsa  , in the semantic condition of similarity. What is the purpose of restating the word Sādṛśya over here? On the force of the fact that this word Sādṛśya is restated over here.

The tradition gets the additional meaning namely that this Samāsa is to be done in the sense of not the similarity but similar. So yathārthatvena siddhe.  In the sense of Sādṛśya, the Avyayībhāva   samāsa   was obtainable already. And still, Pāṇini states explicitly the same condition once again, Sādṛśya . What is the purpose of stating this condition again? The reason is that guṇabhūte'pi sādṛśye yathā syāt. when sādṛśya or similarity becomes guṇabhūta and one who possesses this property of similarity becomes the pradhāna, becomes the head.

In that sense also the samas should take place. That is what is the intention of the sutrakara Pāṇini to restate Sādṛśya . So we have sādṛśyavān sadṛśaḥ sadṛśaḥ. In the word sādṛśyavān we have Sādṛśya plus Vat as the suffix Sādṛśya is the property Vat indicates one who possesses Now one who possesses similarity is considered to be similar. But the word sādṛśyavān is referring to a dravya And Sādṛśya is referring to a property. And the point of the tradition is that the word Sādṛśya over here refers to Sādṛśya.

This is the bottom line. The word Sādṛśya over here means Sādṛśya. That means this is referring to a dravya. So when we have the semantic condition Sādṛśya which means sadṛśaḥ and when we want to convey similar with a friend Somebody is similar like a friend or with a friend So we have sadṛśaḥ sakhyā This is the Laukika Vigraha  Saha once again denotes the meaning of similar and so we have Saha plus Su plus Sakhi plus ṭā Since Avyayam is mentioned in Prathamā, Avyaya occupies the initial position in the Samāsa   So we have Saha plus Su plus Sakhi plus ṭā This is the alaukika vigraha and so

at this stage we get the samāsa samjñā and so then we get prātipadika samjñā and then we apply the Sūtra 2.4.71 namely Supo dhātu prātipadikayoḥ and we delete both the sup pratyayas. So we get saha plus zero plus sakhi plus zero then we apply the Sūtra Avyayībhāvaś cākāle and substitute saha by sa What Avyayībhāvaś cākāle says is that in the Avyayībhāva samāsa if the uttara pada is other than kāla then the avyaya saha is substituted by sa. This is what happens here Sakhi is the Uttarapada which is not a Kāla and therefore Saha is substituted by Sa because this is an Avyayībhāva Samāsa So when we join them together we get the finally derived compound output namely Sasakhi sadṛśa Sakya is the laukika vigraha and Sasakhi is the compound output. This is the Avyayībhāva samāsa . Then we use the word Sasakhi in the sentence.

So we add the suffix su after it. So we get Sasakhi plus su. Now we know that this is an Avyayībhāva samāsa , therefore we apply the Sūtra Avyayībhāvaśha, which declares that an Avyayībhāva samāsa is an avyaya. And so we apply the Sūtra avyayādāp supaḥ, which deletes the su-pratyaya that comes after an avyaya. Now Sasakhi is an avyaya and therefore the su-pratyaya gets deleted and we get the form Sasakhi as the subanta form.

We can use it in the sentence in the following way. His virtue is similar to his friend. Here the word Sasakhi is qualifying the guṇa. Similarly if we want to say similar like a fox This is the meaning to be conveyed and we have the Laukika Vigraha sadṛśaḥ kikhyā And then we do the same processing and we get the finally derived compound output sakikhi This is an important feature of the semantic condition Sādṛśya . Let us now study the next semantic condition, which is Sampatti, which means befitting self-esteem.

anurūpa ātmabhāvaḥ, which is explained in the commentaries as svocitaṁ karma, befitting action. This is different than samṛddhi, which means excessive prosperity. Therefore, this is not that Sampatti. So, when we have this meaning to be conveyed, namely, befitting action of the warriors, we have the Laukika Vigrah, kṣatrāṇāṁ saṁpattiḥ. And then we have the avyaya saha which expresses the meaning sampatti and because in the Sūtra avyayam is mentioned in prathamā, avyaya occupies the initial position in the Avyayībhāva Samāsa. So we have saha plus su plus kṣatra plus ām. Now this is alaukika vigraha, therefore we get samāsa samjñā, therefore we get prātipadika samjñā and then we apply the Sūtra supodhātu prātipadikayoḥ and we delete both the sups.

So we have saha plus zero plus kṣatra plus zero. After that we apply the Sūtra Avyayībhāve cākāle 6.3.81. which states that Saha is to be substituted by Sa when followed by the Uttarapada which is different than Kāla Now here kṣatra is the Uttarapada which is different than Kāla and therefore Saha is substituted by Sa So we have Sa plus 0 plus kṣatra plus 0 When we bring them together, we get the finally derived compound output, namely sakṣatra kṣatrāṇāṁ saṁpattiḥ is the input, Laukika Vigraha, and sakṣatra is the output of Avyayībhāva, Samāsa . When we use it in the sentence, we

add the suffix su for example So we have sakṣatra plus su And because sakṣatra ends in short a, we apply the Sūtra And we substitute am in place of su So we have sakṣatra plus ām and then we do the Sandhi and we get the form sakṣatram.

This is a Subanta form. We use this word in the sentence in the following manner, sakṣatram śālaṅkāyanānām. This action of śālaṅkāyanas is befitting of warriors. This is what is the meaning of this particular sentence. This is how Sampatti acts as a semantic condition for the generation of the Avyayībhāva Samāsa. So we have studied four semantic conditions today, Yogapadya, Anupūrvya, Sādṛśya and Sampatti.

One of the key points over here is that Sādṛśya means Sadṛśa over here. There is difference between Sampatti and Samṛdhi. Next we study how the processing of the Avyayībhāva Samāsa happens with the remaining semantic conditions in this particular Sūtra as well as other Sūtras and how this process progresses to derive the final output in the form of a nominal root or Prātipadika and how that output namely Prātipadika plus Su behaves in the sentence This is what we shall see next Thank you very much.