Course Name- Samāsa in Pāṇinian grammar-II

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avyayībhāva samāsa vidhāna

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar. 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 concentrated on the three types of Samāsas , namely the avyayībhāva Samāsa, the Bahuvrīhi Samāsa and the dvandva Samāsa. Currently we are focused on the Avyayībhāva Samāsa which is a very important type of Samāsas in Sanskrit. The features of the Avyayībhāva Samāsa can be represented in the form of an equation shown on this slide. we have two independent separate entities X and Y in terms of the word form as well as the meaning as well as the accent This X and Y are semantically linked The speaker of Sanskrit decides to merge them together and the process happens and a newly generated one output is ready there for use.

This one output is XY. This is one output in terms of the word form as well as the meaning as well as the accent. If we speak in terms of the constituents X and Y, we say that in this XY one unit, X acts as the head, both in terms of the word form as well as the meaning. Now X in the avyayībhāva Samāsa is an avyaya in almost all the cases.

Now the formal feature of XY will be dictated by this X which is an Avyaya and so now XY will also attain the status of an Avyaya or Indeclinable So we also see that the name Avyayībhāva is significant because what is not an avyaya, so Y is not an avyaya, so XY cannot be called to be an avyaya, is now turned into an avyaya. So XY becomes an avyaya on account of the sūtra stated in the Aṣṭādhyāyī Avyayibhavaśca 1.1.41. Also semantically, the meaning of the Avyaya acts as the head. What it implies is that when XY as one unit is related to any other word in the sentence and the meaning of that word in the sentence meaning Then it is through this X that this XY gets connected That is the normal way in which the processing happens in Sanskrit Thus, this small equation summarizes the features of the Avyayībhāva Samāsa.

And therefore, in order to highlight the head amongst XY, we have put X in the bold characters. In the Aṣṭādhyāyī, the grammar composed by Pāṇini, Avyayībhāva Samāsa is treated at various places in different manners. For example, the Samāsa Vidhāyaka Sūtras or compound prescribing Sūtras stating specific conditions under which the Avyayībhāva Samāsa takes place This is a section that begins with 2.1.5, namely Avyayībhāvaḥ and continues up to 2.2.1, Anyapadārtheca samjñāyām. This is a small section in which we find the Avyayībhāva Samāsa prescribing Sūtras . Incidentally, 2.1.22 is tatpuruṣa.

From 2.1.22 onwards, the Sūtras prescribing the Tatpuruṣa Samāsa begin and we have already studied them in the first course on Samāsa. The Samāsānta Pratyaya Vidhāyaka Sūtras , Sūtras prescribing the end of the Samāsa suffix These Sūtras are found once again in a very small section from 5.4.107 up to 5.4.112. There aren't too many Svaravidhāyaka Sūtras as far as the Avyayībhāva Samāsa is concerned. There are a few, one of them is 6 to 121 where the word Avyayībhāva is explicitly mentioned.

Now currently we are studying some of the Samāsa Vidhāyaka Sūtras stated in the section beginning with 2.1.5, avyayībhāvaḥ upto 2.2.1, anya padārtheca samjñāyām. We have already studied 2.1.6 which is we have already studied various semantic conditions stated in this particular sūtra in which an Avyaya gets compounded with another interrelated Subanta. We have also studied examples. Now we also noted there that amongst these various conditions there is one called Yathā and there we stated that the word Yathā stands for its four meanings over there. And in that relation, there is one more sūtra stated by Pāṇini, which is what we study now.

This is 2.1.7, yathā asādṛśye. yathā asādṛśye There are two words in the sūtra , yathā, which is in Prathamā Ekavachana 1-1, indicating that this word becomes an upasarjana. On account of the sūtra Prathamā ndirdiṣṭam Samāsa Upasarjanam 1.4.3, And then this Upasarjana occupies the initial position in the Samāsa on account of Upasarjanam Pūrvam. Another Sūtra in the Aṣṭādhyāyī 2.2.30. The second word in this Sūtra is asādṛśye 7.1. in the sense of other than similarity. sādṛśya is similarity or sādṛśya is other than similarity. Words continued are avyayam from 2.1.6, sup from 2.1.2, saha supā from 2.1.4, samāsaḥ from 2.1.3, avyayībhāvaḥ from 2.1.5, samarthaḥ padavidhiḥ obviously from 2.1.1.

And having put all these words together and their meanings together, we get the meaning of the sūtra in the following way. The avyaya subanta yathā is compounded with another semantically related subanta only in the sense of other than similarity and the resultant Samāsa is called avyayībhāva . I repeat, the avyaya subanta, avyayam and sup, yathā, yathā is there in the Sūtra, is compounded with samasyate, another semantically related samarthena, subanta, subanten, only in the sense of other than similarity, asādṛśye, and the resultant Samāsa is called avyayībhāva, avyayībhāvaḥ. As we have already studied,

there are four meanings of the word Yathā. Yogyatā, which means fitness or propriety or compatibility, etc.

vīpsā means repetition. padārthānativṛtti means not crossing the capability of any given element and sādṛśya is similarity. Now in the three senses the word Yathā gets compounded. That is what this sūtra says Let us look at the examples one by one Yathā in the sense of Yogyatā or fitness or propriety or compatibility is the first case. Now the meaning to be conveyed is the teachers teach in a manner that is befitting a teacher. Now this is the Laukika Vigraha Yogya is the meaning which gets represented by Yathā Since Yathā is mentioned in Prathamā, it becomes Upasarjana, so it occupies the initial position in the Samāsa. So we have Yathā plus Su, plus Adhyāpaka, plus ṅas. Yathā here is indicating or denoting the meaning of Yogya.

Now this is the alaukika vigraha. Yathā plus Su, plus Adhyāpaka, plus ṅas. This is the alaukika vigraha. Now the Samāsa samjñā applies. Therefore the Prātipadika samjñā also applies.

And then we apply the Sūtra Supo dhātu prātipadikayoḥ 2.4.71 and delete the sups. So we have next step Yathā plus zero plus Adhyāpaka plus zero. And then we join these two words together Yathā Adhyāpaka and we do the Sandhi, necessary Savarṇadīrgha Sandhi and we get the finally derived compound output namely Yathādhyāpaka This is an Avyayībhāva Samāsa, this ends in short A Now when this becomes an input of the sentence we add the suffix su to make it a padha So we have yathādhyāpaka plus su Now since this is an Avyayībhāva Samāsa which ends in short a yathādhyāpaka the su-pratyaya is not deleted as is usually done when it comes immediately after an Avyaya Now this Su is not deleted but rather it gets substituted by am on account of the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ 2.4.83 And then we have Yathādhyāpaka plus Am Then once again we apply the Sandhi rules And we get the form Yathādhyāpakam This is the Pada to be used in the sentence So when we use it in the sentence we will see Yathādhyāpakam ācarati śikṣakaḥ teachers behave in the manner which is befitting a teacher. yathādhyāpakam ācarati śikṣakaḥ. So yathādhyāpakam is the subanta form of yathādhyāpaka and this Samāsaḥ is acting as the qualification of the action, ācarati.

That was the example of the word Yathā used in the sense of Yogyatā. Let us now look at the example in which the word Yathā is used in the sense of vīpsā or repetition. When the meaning to be conveyed is, you may invite each old teacher. vṛddham vṛddham This is the laukika vigraha denoting the sense each old teacher vṛddham vṛddham Now this is transformed into the alaukika vigraha namely Yathā plus su plus vṛddha plus am. The repetition is the sense denoted by the avyaya yathā. Since the word Yathā is mentioned in Prathamā in this Sūtra , it becomes Upasarjana and then it occupies the initial position of the Samāsa So we have Yathā plus Su plus vṛddha plus Am Now this is the alaukika vigraha and so this gets the prātipadika samjñā and so this gets the Samāsa samjñā and

then it gets the prātipadika samjñā and after that we apply Supo dhātu prātipadikayoḥ 2.4.71 which deletes both the sups namely Su and Am and so we get Yathā plus zero plus vṛddha plus zero and then we join these words together and we get the finally derived compound output in the form of yathāvṛddha or prātipadika and then we use the word yathāvṛddha which is an Avyayībhāva Samāsa an Avyaya in the sentence And so we add the pratyaya su after the word yathāvṛddha So we have yathāvṛddha plus su Now since yathāvṛddha is an avyayībhāva Samāsa which ends in short a su is not deleted as is the usual practice as far as an avyaya is concerned but rather Su is substituted by Am on account of the Sūtra na avyayībhāvād ataḥ am tu apañcamyāḥ So we have yathāvṛddha plus Am then we apply the Sandhirule and we get yathāvṛddham and the sentence in which this word is used is yathāvṛddham ācāryān āmantrayasva What this means is please you may invite each and every teacher So here Yathā denotes the sense of vīpsā each old teacher you may please invite after having looked at these two senses and the examples in which the word Yathā was used, let us now study the third meaning of the word Yathā, namely padārthānativṛtti, not crossing the capability of an element, padārtha is an element, anativṛtti, ativṛtti is crossing an element crossing the capability of an element, Anati Vṛtti is not crossing the capability of an element staying within the limits. So in accordance with the capability of intellect, a student studies.

If this meaning is to be conveyed, we have matim anatikramya and chātraḥ Paṭhati and something like that. matim anatikramya is the Laukika Vigraha. Now the word Yathā stands for this anatikramya which is Pradārtha nātivṛtti Because the word Yathā is mentioned in Prathamā in the Sūtra Yathā Asādṛśye It becomes Upasarjana by Sūtra prathamā ndirdiṣṭam samāsa upasarjanam and then it occupies the first position of the Samāsa So we have Yathā plus Su plus Mati plus Am Now Matim Anati Kramya is the Laukika Vigraha Yathā plus Su plus Mati plus Am is the Alaukika Vigraha This gets the Samāsa Samjñā and then it gets the Prātipadika Samjñā And then we apply Supo dhātu prātipadikayoḥ 2.4.71 which deletes both the Sup's And so we have Yathā plus Zero plus Mati plus Zero And finally we get the compound output in the form of Yathāmati which means in accordance with the capability of intellect Yathāmati Now when we use the word Yathāmati in the sentence we add the suffix su to it So we have Yathāmati plus Su and then because this is an Avyayībhāva Samāsa and Avyayībhāva Samāsa is an Avyaya So we apply Avyayādap Supaḥ to 4.8.2 and delete Su And so we get Yathāmati as the subantapada to be used in the sentence So when we use it in the sentence, we get the following example Yathāmati chātraḥ adhīte. A student studies or recites in accordance with his own capability without crossing the limits of his capability chātraḥ adhīte Now, when sādṛśya is the meaning intended and denoted by the word Yathā, it does not get compounded. For example, Devadatta is similar to yajñadatta. This is the meaning to be conveyed.

yathā devadattaḥ tathā yajñadattaḥ What it means is yadviśeṣadharmavān devadattaḥ Devadatta possesses a specific property, the same property yajñadatta also possesses. This is what is sādṛśya. To possess the same property. That is what is sādṛśya. Now in this sense, you cannot compound Devadatta and yathā.

yathā Devadatta. yathā Devadattam yajñadatta. This is not possible. Why? Because this Sūtra explicitly negates the Samāsa of the word yathā in the meaning of sādṛśya or similarity when it says Yathā sādṛśyeWhat is also observed is that this particular Sūtra is stating the Samāsa with respect to the word Yathā only Whereas the earlier semantic condition stated in 2.1.6 was such that any other Avyaya which also denotes the sense of Yathā got compounded Except of course in the sense of Sādṛśya Now let us go to the next Sūtra 2.1.8 which is yāvad avadhāraṇe. There are two Padas in the Sūtra , Yāvat and avadhāraṇe. Yāvat is 1 slash 1 and therefore it becomes Upasarjana by the Sūtra prathamā ndirdiṣṭam samāsa upasarjanam and so it will occupy the initial position in the Samāsa.

avadhāraṇe is 7 slash 1 in the sense of determination. avadhāraṇa iyattā-paricchedaḥ or iyattā-niścayaḥ, the determination of a particular amount, yatta, determination of volume. The words continued in this sūtra are avyayam from 2.1.6, sup from 2.1.2, 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. So the meaning of the sūtra is the following. The Avyaya Subanta Yāvat is compounded with another semantically related subanta in the sense of determination and the resultant Samāsa is called Avyayībhāva .

I repeat the avyaya subanta yāvat avyayam subantam avyayam sup yavat is compounded samasyate with another semantically related subanta samarthena subantena saha samasyate in the sense of determination avadhāraṇe and the resultant Samāsa is called Avyayībhāva Avyayībhāvaḥ So when the meaning to be conveyed is having determined the number of verses so many are the salutations to Hari. So Hari is to be saluted and many times Hari needs to be saluted and you decide about the overall quantity of the salutations on the basis of the number of verses. So we have yāvantaḥ ślokāḥ as the alaukika vigraha Now the alaukika vigraha is Yāvat plus Jas plus śloka plus śloka plus Jas Now the alaukika vigraha is Yāvat plus Jas plus śloka plus Jas This is the alaukika vigraha This is termed as Samāsa. So it is termed as Prātipadhika. Therefore we apply Supo dhātu prātipadikayoḥ and delete both the Sup namely Jas and Jas.

So we have Yāvat plus zero plus śloka plus zero. So we delete both the zeros and we have Yāvat śloka. and then we apply the Sandhirule and we get Yāvat śloka as the finally derived compound output. śaśchoṭī is the Sūtra that we apply and we also apply Vārtika Chatvam Ami Itivācyam. And so we get yāvacchloka as the finally derived compound output When we use this in the sentence, we add the suffix su to make it a pada So we have yāvacchloka plus su And then since the Avyayībhāva Samāsa yāvacchloka ends in

short a So we don't delete su as we do it in case of an Avyaya but rather we substitute this Su by Am on account of the Sūtra So we have yāvacchloka plus Am then we apply the Sandhi rule once again and we get yāvacchlokam and we use it in the sentence we say So many verses that many are the salutations to Hari.

So the salutations to Hari are counted in terms of the number of verses that we have in this particular text. In the absence of the semantic condition of avadhāra or determination, is not compounded in this manner. So for example, yāvaddattaṁ tāvadbhuktam. This is not avadhāra. What it means exactly is whatever was given that much was eaten.

This does not tell you a specific quantity, specific volume of how much food was eaten. nāvadhārayati kiyad bhuktam. One cannot determine how much was eaten. So since there is no Avadharaṇa, there is no YathāPariccheda, there is no compounding also over here. Yāvatdattam, these are two different words.

However, right now, they are written together on account of the Sandhi. Similarly, Tāvadbhuktam also. But there is no compounding that has taken place. Next we study how the processing of avyayībhāva happens with remaining semantic conditions stated in the subsequent Sūtras in the Aṣṭādhyāyī, how it 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 again in the next lecture Thank you very much.