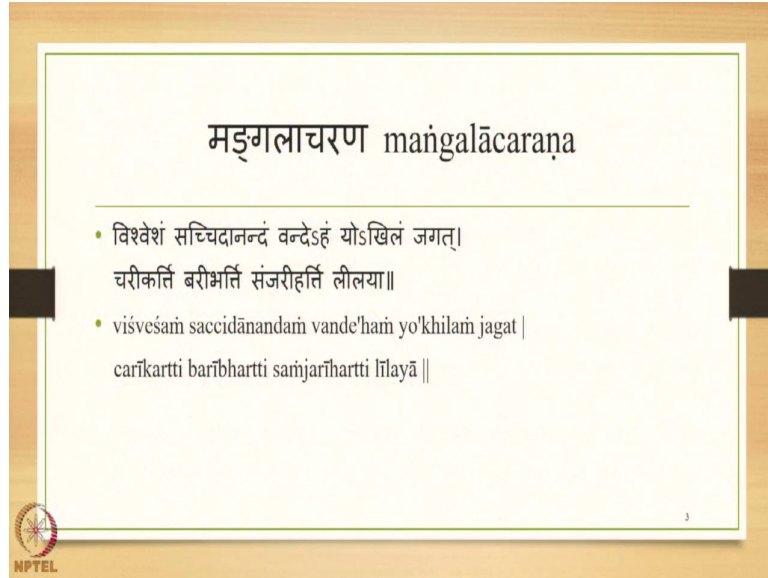


समास samāsa in Pāṇinian grammar- I
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Lecture - 10
□□□□□□□ samarthyā

Welcome I welcome you all to this lecture in the course Samasa in paninian grammar and this is the first part of the course. We begin with the recitation of the mangalacarana.

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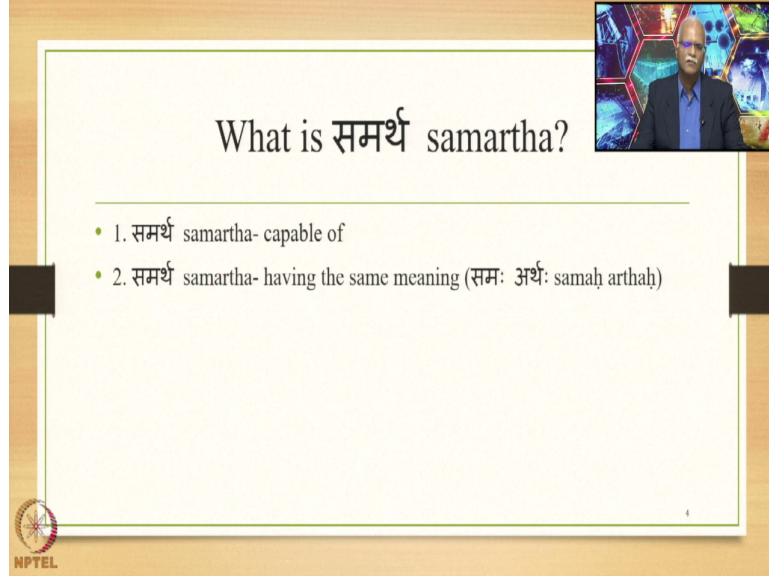
मङ्गलाचरण maṅgalācaraṇa

- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

NPTEL

[FL]. [FL].

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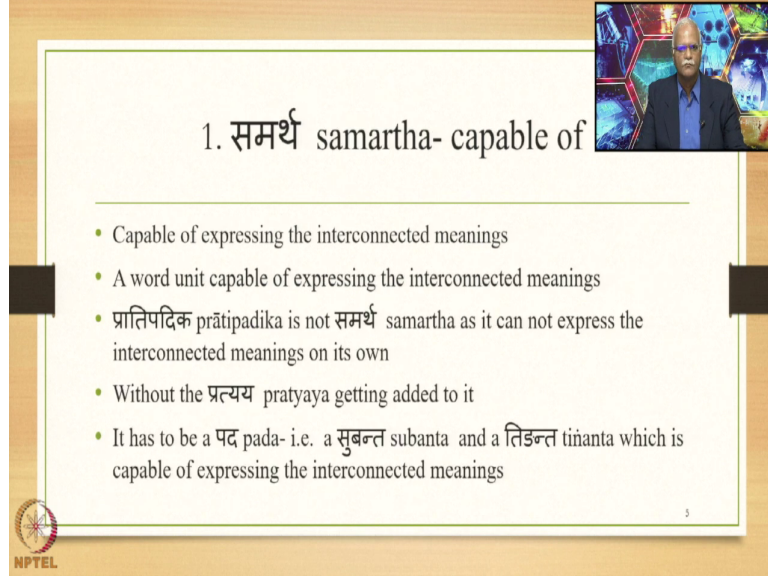
What is समर्थ samartha?

- 1. समर्थ samartha- capable of
- 2. समर्थ samartha- having the same meaning (समः अर्थः samah arthah)

NPTEL

We have been studying so far, what is samartha? We have studied the karaka theory in brief, we also studied the definitions of the six karakas and then we studied the two interpretations of the word samartha capable of and having the same meaning or samah arthah.

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1. समर्थ samartha- capable of

- Capable of expressing the interconnected meanings
- A word unit capable of expressing the interconnected meanings
- प्रातिपदिक prātipadika is not समर्थ samartha as it can not express the interconnected meanings on its own
- Without the प्रत्यय pratyaya getting added to it
- It has to be a पद pada- i.e. a सुबन्त subanta and a तिङन्त tinanta which is capable of expressing the interconnected meanings

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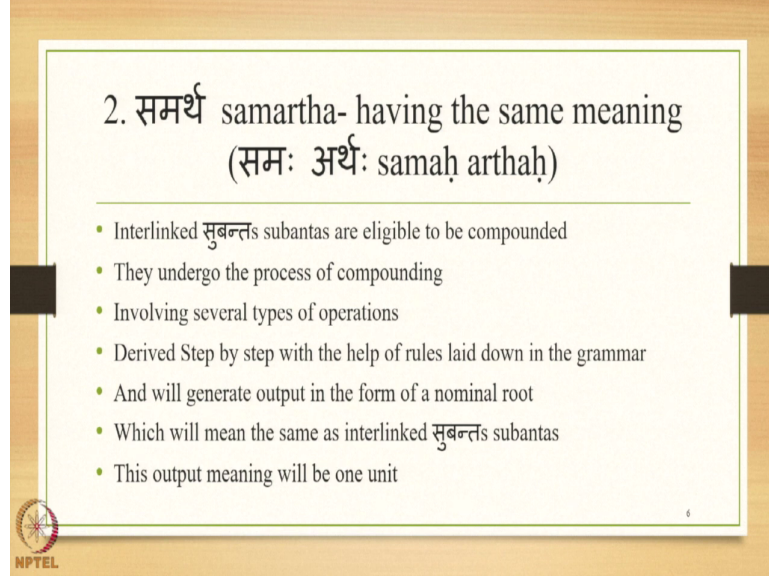
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We said that when we say capable of it means capable of expressing the interconnected meanings. What it means is that a word unit which is capable of expressing the interconnected meanings. And according to the tradition a pratipadika is not capable alone of expressing the interconnected meanings.

So, pratipadika is not samartha as it is not capable as it cannot express the interconnected meanings on its own. Without the pratyaya getting added to it and once you add a sup pratyaya to a pratipadika it becomes a pada then it becomes a samartha. So, it has to be a pada and pada is defined in paninian grammar as [FL]. So, a subanta and a tinanta which is capable of expressing the interconnected meanings is what is samartha.

We have also seen that as far as the paninian grammar is concerned the tinanta which shows the interconnected meanings is not stated to be eligible for becoming input of the process of compounding.

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2. समर्थ samartha- having the same meaning
(समः अर्थः samah arthah)

- Interlinked सुबन्तसुं subantas are eligible to be compounded
- They undergo the process of compounding
- Involving several types of operations
- Derived Step by step with the help of rules laid down in the grammar
- And will generate output in the form of a nominal root
- Which will mean the same as interlinked सुबन्तसुं subantas
- This output meaning will be one unit

NPTEL

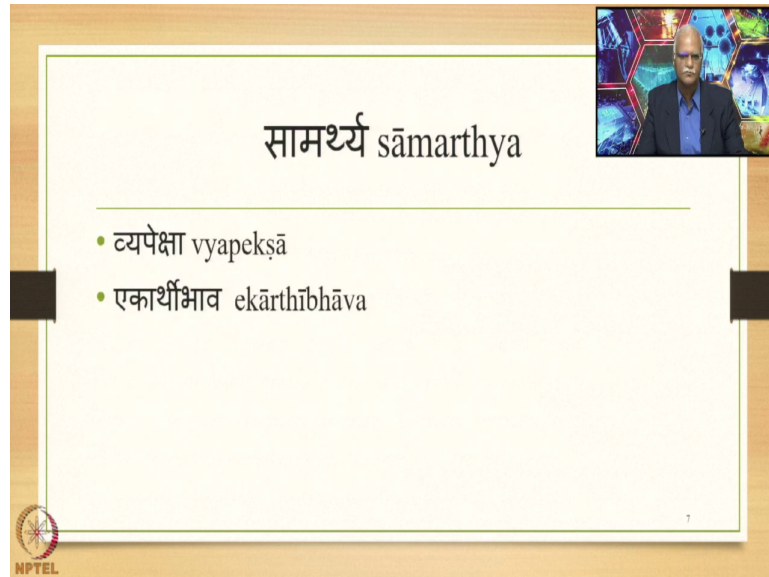
And the second meaning of samartha is samah arthah having the same meaning. So, interlinked subantas are eligible to be compounded. Then they undergo the process of compounding which we shall study later on in this course. This process involves several types of operations and then the compound is derived step by step with the help of rules laid down in the grammar and the grammar will generate output in the form of a nominal root very crucial very important.

And the grammar will generate output in the form of a nominal root. So, interlinked subantas are the input and the nominal root is the output. Nominal root is a pratipadika that is the

output. This pratipadika will mean the same as the interlinked subantas. That is the point that is samah arthah.

And then this output meaning will be one unit as against the interlinked subantas which are independent separate units as far as meaning is concerned, as far as the word form is concerned and also the accent on the word form is concerned. But when the compounding happens the output in the form of a pratipadika will be one unit as far as the word form, as far as the meaning and also the accent. It will have three features [FL] and also [FL].

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सामर्थ्य sāmārthya

- व्यपेक्षा vyapekṣā
- एकार्थीभाव ekārthībhāva

NPTEL

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Now we come to two important technical terms when we deal with samartha and the state of being samartha is samarthyā. So, there are two types of samarthyas described in the mahabhashya of patanjali notably in the samarthahnika. And these two types of samarthyā are vyapeksa and ekarthībhava. Let us look at them in the words of the great patanjali who

composed the vyakarana mahabhashya and let us quote patanjali and try to understand the meaning of these two terms from his samarthahnika.

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समर्थ samartha 4 explanations

- 1.सङ्गतार्थ समर्थ saṅgatārtha samartha
- 2.संसृष्टार्थ समर्थ saṁsṛṣṭārtha samartha
- 3.सम्प्रेक्षित-अर्थ समर्थ samprekṣita- artha samartha
- 4.सम्बद्धार्थ समर्थ sambaddhrthārtha samartha


NPTEL

The word samartha is explained in the 4 ways by patanjali in these passages. Sangatartha samartha, samsrstartha, samartha sampreksita artha samartha and sambaddhrthatha samartha. Out of which sangatartha and samsrstartha these are the explanations of samartha when ekarthibhava is the underlying principle and sampreksita artha and sambaddhrthatha is the meaning of samartha when vyapeksa is the underlying principle.

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समर्थ samartha 4 explanations

- तत् यदा तावत् एकार्थीभावः सामर्थ्यम् तदा एवम् विग्रहः करिष्यते सङ्गतार्थः संसृष्टार्थः समर्थः इति । तत् यथा सङ्गतम् घृतम् सङ्गतम् तैलम् इति उच्यते । एकीभूतम् इति गम्यते । tat yadā tāvat ekārthībhāvaḥ sāmartyam tadā evam vighrahaḥ kariṣyate saṅgatārthaḥ saṁsṛṣṭārthaḥ samarthaḥ iti tat yathā saṅgatam ghr̥tam saṅgatam tailam iti ucyate| ekībhūtam iti gamyate|
- यदा व्यपेक्षा सामर्थ्यम् तदा एवम् विग्रहः करिष्यते सम्प्रेक्षितार्थः समर्थः सम्बद्धार्थः समर्थः इति । yadā vyapekṣā sāmartyam tadā evam vighrahaḥ kriṣyate samprekṣitārthaḥ samarthaḥ sambaddharthaḥ samarthaḥ iti



So, let us look at these in the words of patanjali. Patanjali says [FL]. Patanjali says when we have ekarthibhava as samarthyam then the word samartha will be dissolved in these two fashions sangatartha and samsrstartha. Just as we have sangatam ghr̥tam and sangatam tailam these are the usages. What it means is ekibhutam. So, samsrstart is merging sangata is becoming one going together.


Ultimately what it means is ekibhutam something that was not one has now become one. This is what is understood from sangatartha and samsrstartha. This is what is primarily the meaning of ekarthibhava. Yada vyapeksa samarthyam on the other hand when we have vyapeksa as the samarthyam tada evam vighrahaḥ kriṣyate then we will dissolve the word samartha in the following fashion. Samprekṣitārthaḥ samarthaḥ and sambaddhr̥thataḥ

samarthah, sampreksitarthah is the meaning which is seen to be together and sambaddhrthathah is meaning that is tied together.

So, this is what is vyapeksa samarthyah. And sangatarthah and samsrstarthah is the resolution of the compound samartha when ekarthibhava is the underlying principle. These are the two prominent explanations of ekarthibhava and vyapeksa. And these explanations are at the base of the traditional explanation of these two concepts and the examples given by patanjali they elucidate the ideas far clearly.

So, ekibhutam is ekarthibhavah and when such eki bhutatva does not happen it is vyapeksa samarthyah.

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एकार्थीभावः

- किम् समर्थम् नाम । पृथगर्थानाम् एकार्थीभावः समर्थवचनम् । पृथगर्थानाम् पदानाम् एकार्थीभावः समर्थम् इति उच्यते । वाक्ये पृथगर्थानि राजः पुरुषः इति । समासे पुनः एकार्थानि राजपुरुषः इति । kim samrtham nāma| pṛthagarthānām ekārthībhāvaḥ samarthavacanam| pṛthagarthānām padānām ekārthībhāvaḥ samaratham iti ucyate| vākyaḥ pṛthagarthāni rājñāḥ puruṣaḥ iti| samāse punaḥ ekārthāni rājapuruṣaḥ iti|

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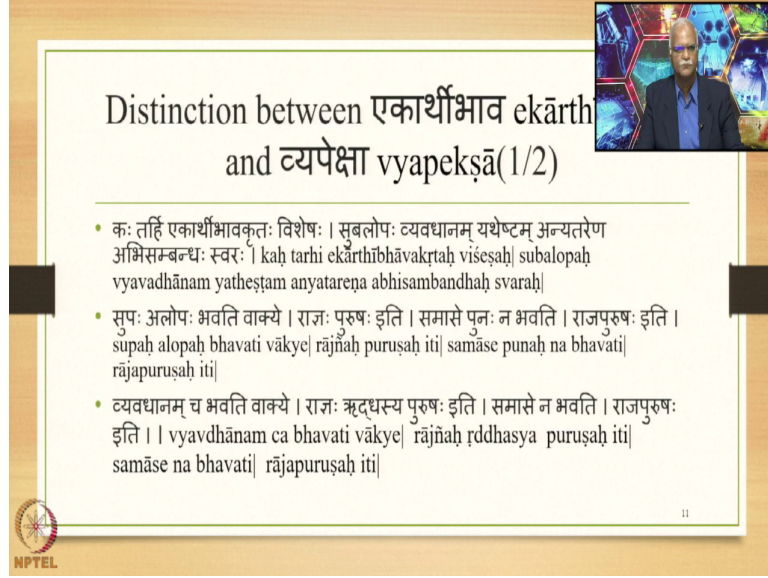
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So, let us now focus on ekarthibhavah. Of course, when we talk of ekarthibhavah we will invariably also talk about vyapeksa. So, there is a contrast, but still let us focus on ekarthibhava. So, the question asked is kim samrtham nama? And the answer is prthagarthanam ekarthibhavah samarthavacanam prthagarthanam padanam ekarthibhavah samartham iti ucyate. So, prthagartha, prthagartha is having separate meaning.

So, the words which are having separate meanings when they denote one meaning then they are called samarthas. Vakye prthagarthani rajnah purusah iti samse punah ekarthani rajapurusah iti in the sentence we have two words rajnah and purusah. And both these words denote meanings independently rajnah although interconnected yet the meaning retains its independent separate status and purusah. But when it gets compounded it becomes a one unit denoting one meaning.

Rajapurusah is that one unit of word, word form and this one word form denotes one meaning which is the kings man or the kings servant. This is what is ekarthibhava.

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Distinction between एकार्थीभाव ekārth and व्यपेक्षा vyapekṣā(1/2)

- कः तर्हि एकार्थीभावकृतः विशेषः । सुबलोपः व्यवधानम् यथेष्टम् अन्यतरेण अभिसम्बन्धः स्वरः । kaḥ tarhi ekārthībhāvakṛtaḥ viśeṣaḥ| subalopaḥ vyavadhānam yatheṣṭam anyatareṇa abhisambandhaḥ svarah|
- सुपः अलोपः भवति वाक्ये । राजः पुरुषः इति । समासे पुनः न भवति । राजपुरुषः इति । supaḥ alopāḥ bhavati vākyaḥ| rājñaḥ puruṣaḥ iti| samāse punaḥ na bhavati| rājapuruṣaḥ iti|
- व्यवधानम् च भवति वाक्ये । राजः ऋद्धस्य पुरुषः इति । समासे न भवति । राजपुरुषः इति । | vyavdhānam ca bhavati vākyaḥ| rājñaḥ ṛddhasya puruṣaḥ iti| samāse na bhavati| rājapuruṣaḥ iti|

NPTEL

What are the differences between ekarthibhava and vyapeksa? Kah tarhi ekarthibhavakrtah visesah what is the difference? And these are the differences subalopah vyavadhanam yathestam anyatarena abhisambandhah and svarah subalopah vyavadhanam yathestam anyatarena abhisambandhah and svarah. So, subalopah means the non deletion of sup, vyavadhana means intervention, yathestam anyatarena abhisambandhah means the order that can be changed in the sentence and also the relations with any of the constituents with the outside elements. And finally, svarah that is accent.

Now, we shall deal with them one by one. First supah alopah. So, patanjali says supah alopah bhavati vakye in the sentence sup is not deleted like rajnah purusah, rajnah has got shashti vibhakti and purusah has got pratama vibhakti both the sups are intact. Samase punah na

bhavati, when you join them together when they become samsrstartha when they become sangatartha then supah alopah na bhavati supah alopah bhavati.

When the sup gets deleted and so you get raja purusah the sup that was added after rajan and purusa they both get deleted. And after raja purusah is derived as a compound as a pratipadika then you add another sup to it. But that is added after the unit raja purusa as a whole. Raja purusah has got a suffix that is not added to purusah that is added to raja purusah as one unit.


So, in the samasa the sup is deleted. Vyavadanam ca bhavati vakye in the sentence there is intervention of words like rajnah rddhasya purusah samase na bhavati raja purusah iti. So, in the sentence where rajnah and purusah are interlinked they can have an intervention of another word called rddhasya.

But in the compound this is not possible this is not allowed. Because now compound has become an integrated as a emerged unit and so raja and purusa they both do not retain their independent status separate status they have merged themselves together in one unit. And so there cannot be an intervention between the two elements the constituents.

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Distinction between एकार्थीभावekārthībhāva and व्यपेक्षा vyapekṣā(2/2)

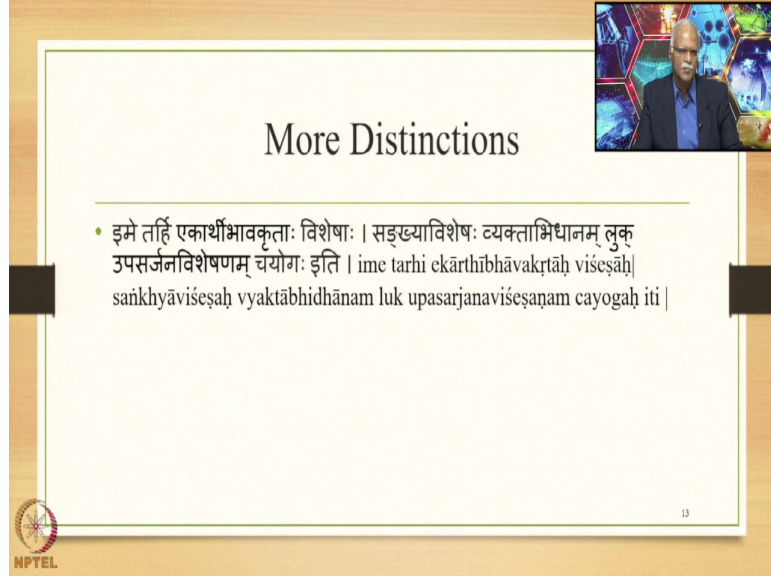
- यथेष्टम् अन्यतरेण अभिसम्बन्धः भवति वाक्ये । राजः पुरुषः पुरुषः राजः इति । समासे न भवति । राजपुरुषः इति । द्वौ स्वरौ भवतः वाक्ये । राजः पुरुषः । समासे पुनः एकः एव । राजपुरुषः इति yatheṣṭam anyatareṇa abhisambandhaḥ bhavati vākyaḥ | rājñāḥ puruṣaḥ puruṣaḥ rājñāḥ iti | samāse na bhavati | rājapuruṣaḥ iti | dvau svarau bhavataḥ vākyaḥ | rājñāḥ puruṣaḥ | samāse punaḥ ekaḥ eva | rājapuruṣaḥ iti |

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Yatheṣṭam anyatareṇa abhisambandhaḥ bhavati vākyaḥ. So, rajnah purusah can be also written as purusah rajnah, but this is not possible in samasa. Samasenabhavati raja purusah iti. And finally, dvau svarau bhavataḥ vākyaḥ. In the sentence because you have two units rajnah and purusah each one of them will have one accent dvau svarau bhavataḥ vākyaḥ samase punaḥ ekaḥ eva. In the compound you will have only one accent rajapurusah iti. In this case it will be the final vowel that will be accented every other vowel will be not accented.

We will have anudatta accent. But this we shall deal with in a while, but these are the important distinctions between a ekarthibhava and vyapeksa stated so lucidly by the great patanjali in his great bhashya the vyakarana mahabhashya.

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More Distinctions

- इमे तर्हि एकार्थीभावकृताः विशेषाः । सङ्ख्याविशेषः व्यक्ताभिधानम् लुक्
उपसर्जनविशेषणम् चयोगः इति । ime tarhi ekārthībhāvakṛtāḥ viśeṣāḥ |
sankhyāviśeṣaḥ vyaktābhidhānam luk upasarjanaviśeṣaṇam cayogaḥ iti |


NPTEL 13

Patanjali has also enumerated some more distinctions ime tarhi ekarthibhavakrtah visesah sankhyavisesah vyaktabhidhanam luk upasarjanavisesanam and cayogah these are those distinctions. Let us look at them one by one.

(Refer Slide Time: 18:04)

सङ्ख्याविशेषः saṅkhyāviśeṣaḥ

- सङ्ख्याविशेषः भवति वाक्ये । राज्ञः पुरुषः राज्ञोः पुरुषः राज्ञाम् पुरुषः इति । समासे न भवति । राजपुरुषः इति । saṅkhyāviśeṣaḥ bhavati vakye| rājñāḥ puruṣaḥ rājñoh puruṣaḥ rājñām puruṣaḥ iti| samāse na bhavati| rājapuruṣaḥ iti|




Sankhyavisesah sankhyavisesah bhavati vakye rajnah purusah rajnoh purusah rajnam purusah iti. So, rajnah purusah indicates that this is a servant of one king, but there could be one servant of two kings and also one servant of many kings. In order to indicate this nuance in the sentence you have a facility of using different numbers rajnah rajnoh and rajnam. But in the samasa this distinction is not possible to express.

You can only say raja purusah and then it is not known how many kings are referred to in this compound by the word raja. So, sankhyavisesah bhavati vakye in a sentence you can express different numbers distinctly that is not possible as far as a compound is concerned. This is an important distinction.

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व्यक्ताभिधानम् व्यक्तābhīdhānam

- व्यक्ताभिधानं भवति वाक्ये । ब्राह्मणस्य कम्बलः तिष्ठति इति । समासे पुनः अव्यक्तम् । ब्राह्मणकम्बलः तिष्ठति इति । सन्देहः भवति सम्बुद्धिः स्यात् षष्ठीसमासः वा इति । व्यक्तābhīdhānam bhavati vākyaḥ | brāhmaṇasya kambalaḥ tiṣṭhati iti | samāse punaḥ avyaktam | brāhmaṇakambalaḥ tiṣṭhati iti | sandehaḥ bhavati sambuddhiḥ syat ṣaṣṭhisamāsaḥ vā iti |

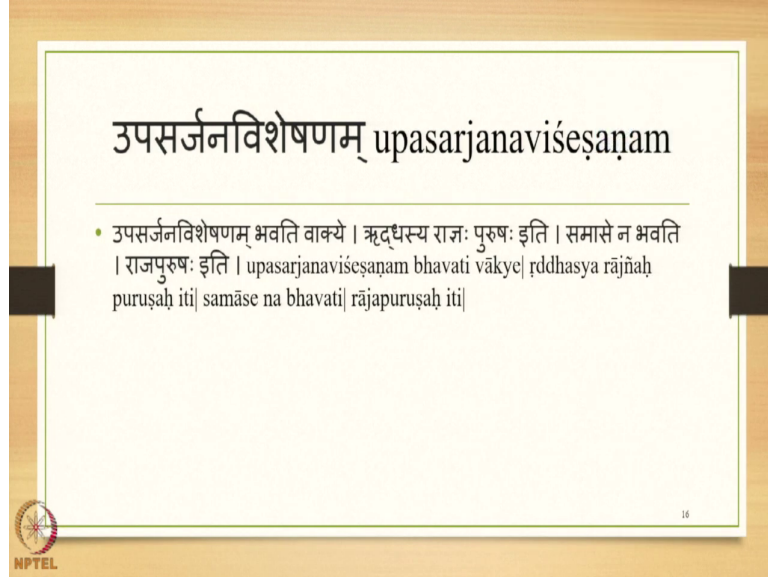


The second distinction is vyaktābhīdhānam vyaktābhīdhānam bhavati vākyaḥ brahmanasya kambalaḥ tiṣṭhati iti. So, there is clear explicit expression that this kambalaḥ belongs to a brahmin. So, there is a [FL] where brahmin is the svami and kambalaḥ is the sva this is explicitly expressed by the words brahmanasya kambalaḥ. Samase punaḥ avyaktam in the samasa however, this remains unexpressed and there is a scope of doubt as patanjali rightly points out.

He says sandehaḥ bhavati sambuddhiḥ syat sashthisamasah va iti. Whether this word brahmanah is the sambodana prathama eka vachana or whether this is a shashti samasa. This kind of doubt arises. The word sambuddhiḥ used by patanjali over here is a technical term which is assigned to the vibhakti pratyaya of the prathama in the sense of sambodana.

Ekavacham sambuddhah sambodane prathamayah ekavachanam sambuddhah (Refer Time: 20:49) syat.

(Refer Slide Time: 20:53)



उपसर्जनविशेषणम् upasarjanaviśeṣaṇam

- उपसर्जनविशेषणम् भवति वाक्ये । ऋद्धस्य राज्ञः पुरुषः इति । समासे न भवति । राजपुरुषः इति । upasarjanaviśeṣaṇam bhavati vākyaḥ | rddhasya rājñah puruṣaḥ iti | samāse na bhavati | rājapuruṣaḥ iti |

NPTEL 16

Then we have upasarjanavisesanam. Upasarjanavisesanam bhavati vakye rddhasya rajnah purusah iti. Upasarjana stands for a subordinate non head element. In the sentence even though something is upasarjana not the head still there is scope for a qualifier to be added to it.

Rddhasya rajnah purusah even though rajnah is upasarjana rddhasya can still be added as its qualifier. But this cannot be done in the samasa, samase na bhavati raja purusah you cannot add rddhasya rddhasya raja purusah this is not possible in a sentence it is possible, but not in a samasa, samase na bhavati. So, upasarjanavisesana is an important distinction between ekarthibhava and the vyapeksa. And then we have cyogah.

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चयोगः cayogaḥ

- चयोगः भवति वाक्ये । स्वचयोगः स्वामिचयोगः च । स्वचयोगः राज्ञः गौः च अश्वः च पुरुषः च इति । समासे न भवति । राज्ञः गवाश्वपुरुषाः इति । स्वामिचयोगः देवदत्तस्य च यज्ञदत्तस्य च विष्णुमित्रस्य च गौः इति । समासे न भवति । देवदत्तयज्ञदत्तविष्णुमित्राणाम् गौः इति । cayogaḥ bhavati vākye| svacayogaḥ svāmicayogaḥ ca| svacayogaḥ rājñāḥ gauḥ ca aśvaḥ ca puruṣaḥ ca iti| samāse na bhavati| rājñāḥ gavaśvapuruṣāḥ iti| svāmicayogaḥ devadattasya ca yajñadattasya ca viṣṇumitrasya ca gauḥ iti| samāse na bhavati| devadattayajñadattaviṣṇumitrāṇām gauḥ iti|

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So, cayogaḥ bhavati vākye svacayogaḥ svamicayogaḥ ca svacayogaḥ rajñāḥ gauḥ ca aśvaḥ ca puruṣaḥ ca. Sva means something that is owned svami is the owner. Svacayogaḥ. So, there is a king who owns either a who owns bulls and cows as well as horses as well as men.

So, gauḥ ca aśvaḥ ca puruṣaḥ ca these are all the svas and ca indicating the addition can be added after each one of them, but you cannot do it in samasa, samase na bhavati rajñāḥ gavasvapurusah. So, gavasvapurusah is prathama bahuvachan you cannot add ca in between because they do not exist as independent constituents when they get compounded.

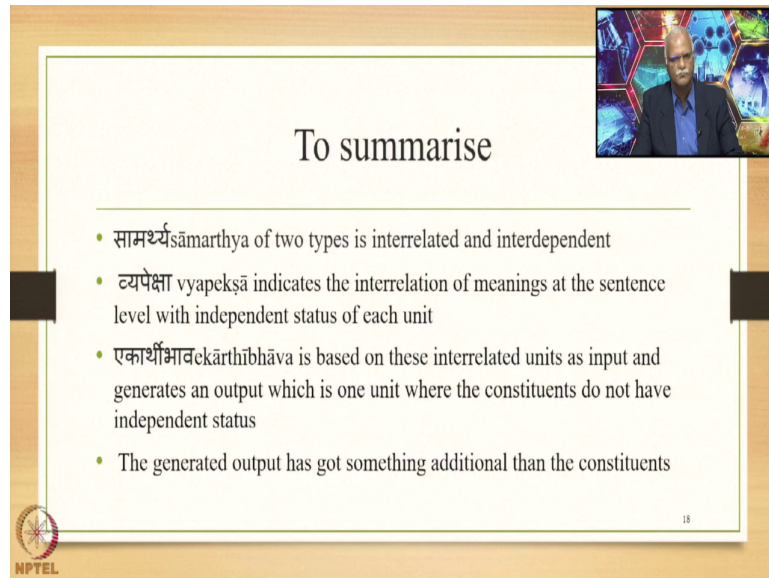
Gavasvapurusah as a compound is one independent unit now. just as you have svacayogaḥ you can also have svamicayogaḥ. So, ca added to the names of the owners like devadatta,

yajnadatta and vishnu mitra. So, this cow or bull belongs to devadatta, yajnadatta and vishnu mitra who three have come together and who are the owners.

Now, you can ca to all of them. devadattasya ca yajnadattasya ca vishnu mitrasya ca gauh. But if you do the compounding there you cannot add ca after each one of them samase na bhavati devadattayajnadattavishnumitranam gauh this is what you will have to say. These are the distinctions in ekarthibhava and vyapeksa samasa and vakya.

So, samasa performs a different role an additional elements and some elements which are missing as far as the process is concerned and the output is concerned. And that is why samasa becomes an extremely peculiar process.


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To summarise

- सामर्थ्यsamarthya of two types is interrelated and interdependent
- व्यपेक्षा vyapekṣā indicates the interrelation of meanings at the sentence level with independent status of each unit
- एकार्थीभावekārt̥hībhāva is based on these interrelated units as input and generates an output which is one unit where the constituents do not have independent status
- The generated output has got something additional than the constituents

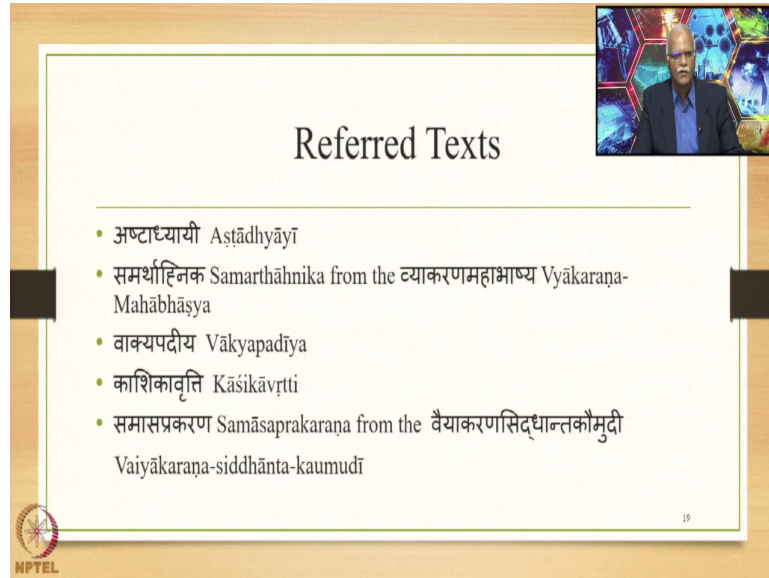
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To summarize we can say that samarthya of two types vyapeksa as well as ekarthibhava is interrelated and interdependent. Vyapeksa indicates the interrelation of meanings at the sentence level with independent status of each unit.

And ekarthibhava is based on these interrelated units as input and generates an output which is one unit where the constituents do not have independent status as far as artha pada and svara is concerned. So, they have aikarthyā, [FL] and [FL] as the features. The generated output has got something additional than the constituents.

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The slide is titled "Referred Texts" and lists five traditional sources of Sanskrit grammar. In the top right corner, there is a small inset image of a man in a suit. The NPTEL logo is in the bottom left corner, and the number 19 is in the bottom right corner.

Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थहिनिक Samarthāhnikā from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī

These are our referred texts the traditional sources. And in this particular lecture we have borrowed heavily from the samarthahnika from the great vyakarana mahabhasya of Patanjali. We salute all these great authors.

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अनुगृहीतो'स्मि

• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डडुत डडुत धनडडड.	• Danke.
• आडडडी आहे.	• Grazie mille.
• डूड डूड आडडर.	• Thank you.

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Thank you very much.