

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

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**Week-02**

**Lecture-10**

**sāmarthya**

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 maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjarīhartti līlayā. In the previous lecture, we have studied what is Samartha. We said earlier that Samartha has got two meanings, one capable of and the second one having the same meaning, samaḥ arthaḥ. And in the previous lecture, we saw where the capability of expressing the interconnected meanings of words lies, in which situations. We noted down three such situations in the previous lecture.

Before that, we also stated as to where there is no interrelation and therefore there is no capability of expressing the interconnected meaning. We also earlier noted that there are interconnected words, but they cannot be compounded primarily because both of them are not subantas. So the pratyayas suffixes denoting different kārakas connect the prātipadika with the verbal root with the suffix thing and then there is interconnectedness. However, these two are not eligible for compounding in Sanskrit as a general rule because both of them do not end in Tiṁ.

Both of them do not end in sup. There is one word amongst them which ends in thing and therefore it cannot be compounded with the other word. This we have studied. Now let us revisit it. The first meaning of Samartha is capable of capable of expressing the interconnected meanings What it means is that a word unit is capable of expressing the interconnected meanings.

So typically a prātipadika is not considered to be Samartha as it cannot express the interconnected meanings on its own without the Pratyaya getting added to it. In one of the earlier lectures where we discussed about the meanings, where we stated that there is Prakṛtya Artha, there is Pratyaya Artha and then there is Samsarga Artha. This is what we highlighted and we stated that the interconnected meanings are the ones which primarily

depend on the Pratyaya Artha. So a Prātipadika is not Samartha as it cannot express the interconnected meanings on its own without the Pratyaya getting added to it. So a Prātipadika has to be a Pada, that is, it has to be a Subanta.

Only then it can express interconnected meanings Similarly a tiṅanta also is capable of expressing the interconnected meanings Now let us focus on the second meaning of samartha having the same meaning, samaḥ arthaḥ What this means is that Interlinked, interconnected subhantas are eligible to be compounded. Then they undergo the process of compounding stated step by step in Pāṇinian grammar, involving several types of operations stated in Pāṇinian grammar by different rules and thus deriving the compound step by step with the help of rules laid down once again in the Pāṇinian grammar and will generate output in the form of a nominal root which is a Prātipadika which will mean the same as interlinked Subhantas where we started the process. So the interlinked Subhantas which are eligible to be compounded and the output generated in the form of a nominal root will mean the same, will have the same meaning. This is what is the second explanation of the word Samartha, samaḥ arthaḥ.

The compounded output meaning will be one unit but it will be same as that of the interlinked Subhantas This is the second important explanation of the word Samartha which is applied in the theory of compounding In this relation, it is important for us to study the concept of Sāmarthya or Samarthatā, where the Pāṇinian grammatical tradition discusses two types of Sāmarthya, vyapekṣā and ekārthībhāva. In this lecture, we shall discuss these two types of Sāmarthyas, quoting the relevant source, namely the Vyākaraṇa Mahābhāṣya. We are quoting from a particular Ahnika called Samarth Ahnika, which is entirely devoted to the explanation of the Sūtra Samarthapadaavidhi Aṣṭādhyāyī 2.1.1. There is a very good English translation along with different types of notes and other explanations of this Samarthāhnika written by S. D. Joshi which was published by the erstwhile University of Pune. So now, vyapekṣā and ekārthībhāva, these are the two types of Sāmarthyas involved in the process of compounding.

Patañjali in his Mahābhāṣya explains the word Sāmarthya in four ways. saṅgatārtha Samartha, samsr̥ṣṭārtha Samartha, samprekṣītārtha Samartha and sambaddhārtha Samartha. saṅgatārtha Samartha is first explanation which means when two meanings go together that is one explanation of Samartha where the pre-verb Sam is interlinked with an action of going The second explanation of samartha is samsr̥ṣṭārtha, which means merged together. Here the word sam is interlinked with the verbal root sr̥j and the meaning is interlinked or merged. samprekṣītārtha is the third explanation of the word Samartha as proposed by Patañjali in his Mahābhāṣya.

This means the meanings which are seen together. So Sam is related to the action of seeing denoted by the verbal root īkṣ with the preverb Pra in the word Samprekṣita. And

finally, sambaddhārtha is the fourth explanation of the word Samartha. This means meanings which are tied together. Sambaddha, tied together.

Here the pre-verb sam is related to the action of time denoted by the verbal root bandha and this is what is sambaddhārtha. These are the four explanations of the word samartha. And we shall study them now with the help of the original primary source, namely the Vyākaraṇa Mahābhāṣya of Patañjali, more specifically the Samarthāhnikā. And these are the quotations and explanations. Now Patañjali says, tad yadā tāvad ekārthībhāvaḥ sāmartyam. So earlier we saw that the Sāmartya is stated to be of two types ekārthībhāva and vyapekṣā. And then we saw that Patañjali offers four explanations of the word Sāmartya. Here in this particular passage, Patañjali is showing which two explanations apply to ekārthībhāva. Patañjali is also giving examples which will make the meaning of the word ekārthībhāva clearer. What Patañjali says here is, tad yadā tāvad ekārthībhāvaḥ sāmartyam. So when ekārthībhāva is the Sāmartya, what is the meaning of the word Sāmartya, then the vigraha of the word Sāmartya would be done in two ways. out of the four, namely Saṅgatārtha and Samsrīṣṭārtha. Meanings which are going together and meanings which are merged together. That is what is Samartha. tad yathā saṅgataṁ gṛtaṁ saṅgataṁ tailam iti ucyate| ekībhūtaṁ iti gamyate saṅgataṁ gṛtaṁ. The ghee which is mixed, the ghee which is merged, the ghee which goes together and similarly the oil which also is merged ekībhūtaṁ has become one with that particular element in which ghee and oil is poured. So they become one in that particular element. This is what is ekārthībhāvaḥ.

What this gives us is that the meaning of ekārthībhāva is merging together. Two meanings becoming one. They go together. They are merged together. Now let us go to the second bullet on the slide in which Patañjali explains vyapekṣā lakṣaṇa sāmartya.

He says, yadā vyapekṣā sāmartyam tadā evaṁ vighrahaḥ kriṣyate samprekṣitārthaḥ samarthaḥ sambaddharthaḥ samarthaḥ iti. When sāmartya it will be intended to be vyapekṣā, then the word Samartha will be dissolved in the following two manners out of the four stated earlier. samprekṣitārtha and sambaddhārtha. The meanings which are seen together and the meanings which are tied together. So this is very important.

There are some meanings which are tied with each other. There are some meanings which are seen together. This does not mean that those meanings are going together as one unit and that they are getting merged into one unit. They are tied with each other.

They are seen together which means that they are interrelated and they are also seen together. This interrelatedness is the meaning of Samartha when we use the word vyapekṣā and when we use the word ekārthībhāva, two meanings and two words getting merged together is what is the meaning intended in this particular passage. As far as ekārthībhāva is concerned, Patañjali uses the sentence ekībhūtaṁ iti gamyate. But that is

not the case as far as vyapekṣā sāmārthya is concerned. So we see that the two meanings of samārtha namely ekārthībhāva and vyapekṣā they get proper explanation as far as Patañjali is concerned also with some examples Now let us study ekārthībhāvaḥ in some detail and once again we are quoting the Patañjali Mahābhāṣya namely the Samarthāhnikā So first the question is asked Kim Samartham nāma? What is Samarth? And the answer provided pṛthagarthānām ekārthībhāvaḥ samarthavacanam This is further explained in the next sentence pṛthagarthānām padānām ekārthībhāvaḥ samartham iti ucyate So different meanings, when they become one, that is what is called samarth.

So the padas, the words which have different meanings, when their meanings become one, then that is called samarth. Patañjali further explains this. In the sentence, the Padas have different meanings. They are independent of each other. They have different features, formal as well as semantic.

And however, they are interlinked, but they are Pṛthak. This is the state of Vākya. Now in Samāsa, Samāse punar ekārthāni in Samāsa, the two words in the sentence become one meaning denoting word. So ekārthāni and the word is rājapuruṣa. So rājñāḥ and puruṣa, they get merged ekībhūtam in the samāsa and that is what is ekārthī bhāva sāmārthya which is the base of samāsa So Rāja puruṣa is the example in which two words are shown to be merged in whose meaning is also merged together This is what is ekārthī bhāva.

What is the distinction between ekārthībhāva and vyapekṣā? Well, Patañjali has number of factors to show in this particular context. He asked the questions and begins the discussion kas tarhi ekārthībhāvākṛto viśeṣaḥ? What difference is made by the ekārthī bhāva? And the answer is subhalopo vyavadhānam yatheṣṭam anyatareṇa abhisambandhaḥ and svarāḥ 4. Subhalopo vyavadhānam yatheṣṭam anyatareṇa abhisambandhaḥ and svarāḥ Subhalopo is the non-deletion of the sup-pratyaya. Vyavadhāna is the inter-relation. yatheṣṭam anyatareṇa abhisambandhaḥ is the order of the words and also the relation of other words.

svaraḥ is the accent. Now let us see how Patañjali explains each one of them in detail supaḥ alopo bhavati vākye This is the explanation of Subhalopo Patañjali says supaḥ alopo bhavati vākye rājñāḥ puruṣa iti samāse punar na bhavati rājapuruṣa iti. In the sentence sup in rājñāḥ and puruṣaḥ retains itself whereas in the samāsa this sup is deleted In the sentence there is existence of sup which is not there as far as the sāmāsa is concerned. Even though Patañjali gives the examples of ṣaṣṭhi, tatpuruṣa, samāsa, these features are applicable across all the samāsas, namely avyayībhāva, bahuvrīhi and dvandva, which is the main concern of our course. However, these fundamentals need to be revisited even while studying these three samāsas and that is the reason why we have revisited these primary sources in order to understand the process of compounding that is stated in the Pāṇiniangrammar. The distinction between ekārthībhāva and vyapekṣā is being discussed over here, where subhalopa is the first distinction stated by Patañjali. Let

us now look at the second distinction, which is vyavadhana, intervention. So Patañjali says, vyavadhānam ca bhavati vākye, in the sentence two words which are interlinked, they may have an intervention of another word.

So rājña puruṣaḥ are the two interlinked words and they may have a word ṛddhasya coming in between them. rājñaḥ ṛddhasya Puruṣaḥ. But this is not allowed in Samāsa. Samāsa na bhavati. rājapuruṣa, you cannot have rājaṛddhasyapuruṣa.

No, that is not possible. rājapuruṣaḥ is a merged entity with a different identity now as one unit. So there is no scope of any intervention. This is an important distinction stated by Patañjali. Now let us look at the third distinction which is In the sentence the sequence or the order of words may change So you may have or you may also change the order and you may say And both these sets of words will denote the same meaning But you cannot do this as far as samāsa is concerned You cannot have puruṣa Rāja in the same meaning of rājñaḥ Puruṣaḥ So you cannot have the yatheṣṭam anyatareṇa abhisambandhaḥ in the samāsa. Therefore the order is fixed in the samāsa This is the third distinction between ekārthībhāva and vyapekṣā as explained by Patañjali. Now let us look at the next question Fourth distinction stated by Patañjali namely Svāra or Accent In the sentence there are two accents.

Each Pada has got one accent. rājñaḥ has got one accent and puruṣaḥ also has got one accent. But when both these brothers get merged together to form one different entity as one unit, then we have only one accent on this one entity. So Patañjali says, samāse punar eka eva svarāḥ. In samāsa, there is only one svāra on rājapuruṣa. This is a very important distinction between the ekārthībhāva and vyapekṣā sāmānyā vyapekṣā is the interrelation, interlinkage of the words and ekārthībhāva is when the words get merged together to form a different unit as one unit Now there are more distinctions stated by Patañjali.

He says These are the distinctions. saṅkhyāviśeṣa Specific particular number is understood in the sentence and not in the samāsa. vyaktābhidhāna, explicit expression, which is a feature of sentence and this may be missing in the compound. Look is deletion. Upasarjana viśeṣaṇaṁ, the qualification of the qualified. So qualification of the qualification is possible as far as the sentence is concerned, but not the samāsa.

And ca yoga, the association of the word ca, which is possible in the sentence, but not in the samāsa. These are some more distinctions further explained by Patañjali in his Samarthāhnikā. Let us look at them one by one. saṅkhyāviśeṣa. So Patañjali says, saṅkhyāviśeṣo bhavati vākye.

You can say rājñaḥ puruṣaḥ, the servant of one king. Or you can say rājñoḥ puruṣaḥ, the servant of two kings. Or you can say rājñāṁ puruṣaḥ, the man of three kings, the servant

of three kings. So in the sentence you can express the number distinctly by using different case endings.

But this you cannot do in the Samāsa. If you say rājapuruṣaḥ, you do not know whether this is the king's man, whether this man is the servant of one king or two kings or three kings. This is not clear, which is clear as far as the sentence is concerned. The next distinction is vyaktābhidhānam. So Patañjali says vyaktābhidhānam bhavati vākye.

In the sentence, there is explicit expression. The example is given, | brahmaṇasya kambala S tiṣṭhati. Iti, the rug of a Brahmin stays What is the relation between the brahmaṇa and Kambala? This is not explicitly expressed as far as the Samāsa is concerned. So Patañjali says There is scope of doubt as to whether the word brahmaṇa is the vocative case or whether this is a ṣaṣṭhīsamāsa. So there is no explicit expression. In the sentence there is explicit use of the case which expresses clearly the relation of brahmaṇa with the Kambala This is the additional distinction between ekārthībhāva and vyapekṣā The next distinction is upasarjanaviśeṣaṇam The qualification of the subordinate or qualification So Patañjali says Upasarjana viśeṣaṇam bhavati vākye. In the sentence you can add a qualification, an adjective to a subordinate word or a qualification like ṛddhasya, rājñāḥ, puruṣa.

So when rājñāḥ is subordinate with puruṣaḥ, you can add the word ṛddhasya, which is linked with rājñāḥ. But you cannot do this in Samasa. Samase nabhavati. rājapuruṣa iti.

You cannot say ṛddhasya rājñāḥ puruṣa. This is not allowed in the Samāsa. And finally, we have Ca Yoga. So, Ca Yoga Bhavati Vākye. The association of Ca is possible in a sentence. svacayogaḥ svamicayogaḥ ca the association of ch with respect to what is owned and svamicayogaḥ, the association of the word ch with respect to the owner.

Here are examples of Svacayoga. So if you say rājñāḥ gauḥ ca aśvaḥ ca puruṣaḥ ca iti. So rājñāḥ indicates the owner. gauḥ, aśvaḥ and puruṣaḥ is what is owned. So there is Ca added after each one of them.

gauḥ, aśvaḥ and puruṣaḥ. So you can add Ca after all the svas. This you cannot do in a compound. So Go, aśva and puruṣa, when they are compounded, this is an example of Dvandva Samāsa. So when they are compounded, they will not be able to have the association of the word cha in between. You cannot say gavāśvaśca puruṣāḥ and something like that.

That is not possible. Similarly, there is a case of svamicayogaḥ. If there is one cow which is owned by Devadatta, Yajñadatta and viṣṇumitra, we can say | svamicayogaḥ devadattasya ca yajñadattasya ca viṣṇumitrasya ca gauḥ. So all the three can be added with the word Ca. But this you cannot do in Samāsa. Samāsa na bhavati, devadattajñadattaviṣṇumiāṇām Gauriti.

So there is a Dvandva compound that is taking place of Devadatta, Yajñadatta and Viṣṇumitra And there is no scope of the association of the word Ca in between These are the distinctions between ekārthībhāva and vyapekṣā We have studied both these together with the primary source quoted from the Vyākaraṇ Mahābhāṣya of Patañjali, namely the Samarthāhnikā. So to summarize, we can say that Sāmarthya is of two types, which is interrelated and interdependent. vyapekṣā indicates the interrelation of meanings at the sentence level with independent status of each unit. Ekārthībhāva 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 as far as the meaning is concerned and also the word form is concerned.

These are the texts referred to. Thank you very much. Thank you.