

Course Name: 'Introduction to Pāṇinian Grammar'
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Welcome. I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. In this course so far, we have studied the process of speech production described in the Pāṇinian grammar. And we saw that the speech thus produced as per the description in the Pāṇinian grammatical tradition notably in the source Pāṇinīyaśikṣā. Such a speech which is produced is indivisible which is an expression of the indivisible meaning collection involving the arthākāśa and the śabdākāśa located in the intellect of the speaker, which is also one indivisible.

Then we also stated that the same speech as far as the grammarians are concerned becomes divisible by using the principle of contrast in Sanskrit anvaya and vyatireka, avāpa and udvāpa by contrasting the meaning similarities and dissimilarities and corresponding them with the similarities and dissimilarities in the sounds, in the words. The grammarians figure out the components of this one undivided indivisible speech form, notably the sentence and the sentence meaning. Sentence meaning and the sentence they are in fact, part of the intellect under śabdākāśa and arthākāśa and this then gets reflected in the actual audible speech form. And that actual audible speech form is part of the communication. Now, compositionality as well as noncompositionality both we have seen our part of the speech, thus produced as per the description provided in the Pāṇinian grammatical tradition. We studied the feature of indivisibility earlier on. Now, we are studying the feature of compositionality and we noted that the compositionality as far as the speech is concerned as per the description available in the Pāṇinian grammatical tradition is at three levels, artha meaning śabda word and svāra accent, and we shall study them one by one.

In this lecture we are focusing on the compositionality of the artha. So, basic principle of this compositionality of artha is that, sentence meaning which is referred to on the left hand side of this slide S as SM is composed of word meanings. They are referred to in the same equation as WMs, and you can have WMa, WMb and WMc, when they are joined together that is if you have WMa plus WMb plus WMc you get an SM sentence meaning. This seems to be the basic principle. This is the template of sentence meaning which is of generic nature, very generic. This can be further explained in terms of some amount of specificity if not exactly specific is that sentence meaning 1, it is composed of word meaning 1.1 plus word meaning 1.2 plus word meaning 1.3 and so on and so forth. Similarly, sentence meaning 2, is composed of word meaning 2.1 plus word meaning 2.2 plus word meaning 2.3 and so on as per the wish of the speaker. So, if we go on doing this and we do not actually know how many sentences a speaker speaks throughout his life. So, this could be a matter of observation and could be a topic for assignment.

So, if we say that a speaker utters n number of sentences, based on that we can say that there is a sentence meaning which was behind such n occurrences can be referred to as SM_n, this SM_n can be said to be composed of WM_n dot 1 plus WM_n dot 2 plus WM_n dot 3 and so on and so forth. All this still is a generic template of sentence meaning. This is how the sentence meaning is brought about and the specifics can be shown below. We continue with the examples we took last time in the earlier lecture, namely grāmaṃ gacchati Rāmaḥ, this was the sentence that we studied and we said that this one unit of sentence is the result of one unit of sentence meaning namely Ram goes to a village. Being there in the intellect of the speaker right in the cognitive process which is the initial process of speech production.

ātmā buddhyā sametyārthān mano yuñkte vivakṣayā, we noted that these two are the internal cognitive stages of the process of speech production which also act as, the cause of this entire process which is culminated in the audible speech. So, the specific meaning template would be Ram goes to a village with square brackets indicating that it is one unit and we can also show that this one unit applying the same principles that we have seen so far of anvayvyatireka and avāp-udvāpa we get the following meanings; Ram in two square brackets plus goes plus to a village. So, these are the three main units that can be carved out of one unit of sentence meaning. Let us study this basic principle in detail together with the source and some more examples in the coming part of this lecture.

So, what is the explanation of the sentence meaning discussion that we have had so far. The sentence meaning is nothing but a collection of word meanings, where word meanings are put together an adjointment of one another and such a collection then becomes a sentence meaning. If we want to pin pointedly say what is the sentence meaning, what is an exclusive part of the sentence meaning or what is exclusively a sentence meaning we can point out to this plus sign which appears in between the word meanings as the sentence meaning. Here this plus sign is what is actually the meaning of the sentence and why we say so will be clear in a while.

So, this additional meaning this meaning of the plus sign is something that is additional. What do we mean by additional? We mean that this sentence meaning is over and above the word meanings. So, the meanings that are put into brackets here, Ram goes and to a village, these can be later on shown to correspond to the words. Therefore, these are the word meanings, Ram is the word meaning, goes is the word meaning and to a village is also a word meaning.

Now, what binds all these three meanings together is these plus signs and therefore, these plus signs can be called the sentence meanings exclusively not even the word meanings, word meanings are part of sentence meanings. So, if you are asked what is the sentence meaning exclusively it is the plus sign in the meanings which is the exclusive sentence meaning, which is over and above the word meanings which cannot be assigned to any particular word element or any word meaning

element, but which is assigned to the combination of words and word meanings. So, this is a combination and that combination is indicated by the plus sign combination of the word meanings.

So, therefore, we once again said that it is this plus sign between the word meanings which is the sentence meaning, which is additional which is over and above the word meanings. Now, what is the nature of this additional meaning which we indicated by the plus sign. The nature of this additional meaning is always relational, it indicates some relation. What do we mean by relational? It links meanings of two or more words together, the linkage is what is the meaning of this plus sign.

Two or more word meanings which are linked they show the plus signs show the relation between these two or more word meanings and that is what is meant as or referred to as relational meaning. It is something special in this and that is that in this linkage there is also head modifier relationship which is implicit in this particular relational meaning combination. It is the relational meaning which is regarded as the head generally, because this is what is sentence meaning after all and the respective word meanings are regarded as modifiers. The word meanings mentioned in this slide they are also structured in a particular manner shaped by certain rules.

Now, one of the meanings which are part of the sentence meaning has to be an action whose description involves other word meanings as parts. Then there could be some word meanings which can be linked to other word meanings which are other than action. So, action is one of the meanings and there are some other nonaction meanings and there could be some word meanings which can be linked to other nonaction word meanings. And there will be a head modifier relationship between these nonaction meanings as well, but primarily one of the meanings has to be an action. Let us take the example: in the example that we took earlier Ram goes to a village, goes is one meaning which involves description of an action, Ram and to a village do not involve such a description. But meaning goes is one which involves description of an action, action of going.

Now, this is the action of going which has the third person singular an agent, these are the meanings available to us. The meaning Ram participates in the action of going as the specific agent, it is this Ram who is performing this action of going. Similarly, the meaning to a village participates in the action of going as an object and we shall see the definitions of kartā agent and karma object when we study the typical *saṁjñā*, the technical terms used by Pāṇini in his grammar, in the *Aṣṭādhyāyī*.

There we shall study the definitions in detail. Right now, suffice it to say that it is the doer of the action which is called an agent or kartā and it is the object which is called karman in the Pāṇinian grammatical tradition. So, to a village participates in the action of going as an object this is the

relation of the meaning to a village with the action of going and this is what is the relation of Ram with the action of going.

The action of going acts as the head of course, with the help of some rules this is established and the remaining two meanings act as its modifiers. So, it is this action of going which is mainly described in the sentence, this is what we mean by this statement made in the first bullet, that action of going acts as the head. It is the main, meaning that is described that is to be described. It is this meaning which is primarily collected in the intellect of the speaker when ātmā buddhyā sametyārthān stage happens and the remaining two meanings are collected as its modifiers.

So, this action of going which is modified by a particular specific kartā called Ram and a particular specific karma called village this is what is being stated by the speaker. The speaker wishes to talk about this particular action mainly, this is what is the initial cognitive stage as described in the Pāṇinian grammatical tradition which we have studied before.

Now, the meaning Ram is related to the meaning goes as non different and the meaning to a village is related to the meaning goes as a modifier, this is how the relationship between the word meanings come to fore as far as the sentenced meaning is concerned. So, in a nutshell if non-difference is the relational meaning between Ram and goes and head modifier is the relationship between to a villages and goes then, we can say that the sentence meaning exclusively in this case is the head modifier relation as well as the nondifference relation exclusively. And we are highlighting this word exclusively because you cannot assign the meaning of nondifference to any verbal element.

You cannot assign this meaning of head modifier relationship to any verbal element or any meaning element provided. This nondifference as well as head modifier relationship is brought to fore because of the combination of these meanings. It is this combination of these three meanings that brings to light these relations which is why they are called exclusive sentence meanings not to be pointed towards a particular meaning and say that where this is this meaning or this is brought out by this word this is not possible. So, non-difference and the head modifier relationship is the meaning of the combination of the word meanings, that is why this is exclusively the sentence meaning. Ram is the word meaning, goes is the word meaning, to a village is the word meaning and these relations they are the sentence meaning.

Let us study the source which shades more light on this particular facet. Once again our source is the Vyākaraṇamahābhāṣya of Patañjali, once again this is the same as before on the Aṣṭādhyāyī 1.2.45 arthavadadhāturapratyayaprātipadikam. Now, there are a number of sentences that we are citing to explain the points made earlier, they are in all eleven sentences.

Let us read them one by one and try to understand what they mean. So, the 1st sentence says padārthabhisambandhasya upalabdhir bhavati vākye, here I have split the words for the benefit of the audience for the convenience padārthabhisambandhasya upalabdhir bhavati vākye. The 2nd sentence is iha Devadatta ityukte kartā nirdiṣṭaḥ karma kriyāguṇau cānirdiṣṭau, sentence 3 says gāmityukte karma nirdiṣṭam kartā kriyāguṇau cānirdiṣṭau, the 4th sentence is abhyājetyukte kriyā nirdiṣṭa kartṛkarmanī guṇāścānirdiṣṭaḥ, and 5th sentence is śuklāmityukte guṇo nirdiṣṭaḥ kartṛkarmanī kriyā cānirdiṣṭā.

We continue and the 6th sentence is ihedānīm Devadatta gāmabhyāja śuklāmityukte sarvam nirdiṣṭam bhavati, Devadatta eva kartā nānyaḥ 7 sentence, 8th sentence is gaureva karma nānyaḥ, 9 sentence is abhyājireva kriyā nānyā, 10th sentence is śuklāmeva na kṛṣṇāmīti and finally, the conclusion is that eteṣām padānām sāmānye vartamānānām yad viśeṣe'vasthānaṁ sa vākyārthaḥ. I repeat 11th and final sentence says eteṣām padānām sāmānye vartamānānām yad viśeṣe'vasthānaṁ sa vākyārthaḥ

Now, let us try to understand all these 11 sentences and try to see what they mean and how they are important in understanding this crucial concept of sentence meaning and compositionality and its components, in namely the word meanings plus the combinatorial meaning. So, the first sentence says that in the sentence the interrelation between the word meanings is obtained padārthabhisambandhasya upalabdhir bhavati vākye. So, the interrelation between the word meanings is obtained in the sentence. How? That is explained hereafter; namely when the word Devadatta is uttered the agent gets mentioned and the object, action and the quality do not get mentioned, that is the meaning of the second sentence. Now, the third sentence means when the word gām is uttered, the object gets mentioned and the agent, action and the quality they do not get mentioned.

The 4th sentence means when the word abhyāja is uttered, the action gets mentioned and the agent, object and the quality do not get mentioned. When the word śuklam is uttered, that is the meaning of the 5th sentence the quality gets mentioned and the agent, object and the action do not get mentioned this is the meaning of the 5th sentence and I repeat. When the word śuklam is uttered, the quality gets mentioned and the agent, object and the action do not get mentioned.

We continue, the 6th sentence summarizes and says that here now when the sentence entire sentence Devadatta gāmabhyāja śuklām is uttered and this sentence means, oh Devadatta bring the white cow; when this sentence is uttered all namely agent, object, action, and quality all get mentioned. And then the meaning is understood that the agent is only Devadatta and not anyone else. Devadatta the object is only a cow and not anyone else, the action is only bringing and nothing else, the cow to be brought is only white and not black etcetera.

So, in conclusion we can say that the resting of these words which denoted the generic *sāmānya* in the specific meanings *viśeṣe'vasthānam* is what is the sentence meaning, this is extremely important. I repeat the resting of these words which denoted the generic when used independently, resting of these words in the specific meanings *viśeṣe* is what is the sentence meaning.

So, this is how the *Vyākaraṇamahābhāṣya* brings about the concept of sentence meaning. This is how the compositionality of the sentence meaning is explained. Let us try to understand what the *Vyākaraṇamahābhāṣya* has said, it says that when the word *Devadatta* is uttered it conveys the meaning *Devadatta*, but not just independent only *Devadatta*, it says *Devadatta* which is potentially linked to a generic action, which has some generic object and which has a generic quality. When you say *Devadatta*, when you take the word *Devadatta* out of the sentence *Devadatta gāmabhyāja śuklām*, you find that this word *Devadatta* expresses what is known as the meaning *Devadatta* which is linked potentially to a generic action, action in general. And since this is an action, it must be having some object which is of a generic kind and this object can be having a quality which is of generic nature.

So, the template that is conveyed by the word *Devadatta* as far as the meaning is concerned is something which is mentioned below. So, we have *Devadatta* as the meaning which is linked with an action of generic nature which is linked with an object having a quality both being generic in nature. We yet do not know which specific action *Devadatta* is linked to, which specific object is linked with this linked action, and which specific quality is linked to this object which is linked to this action, this we do not know. But there is a potentiality which means and because of the generic nature of action object and quality we sense that there is a scope for any potentially congruent meaning to be linked with this specific one meaning available to us, notably *Devadatta* from this word *Devadatta*.

Similarly, then the word *gām* is uttered it conveys the meaning to a cow, which has a generic quality and which is potentially linked to a generic action which has a generic agent. So, when the word *gām* is uttered in the sentence *Devadatta gāmabhyāja śuklām*, and now if we focus only on the word *gām*, we can say that this word *gām* conveys potentially conveys an object which is linked potentially to any action, in general which is congruent of course. And that action which is generic in nature is linked to an agent, it has to be linked to an agent which is also of generic nature. And this cow must be possessing potentially a quality which is of generic nature which is not specified by the word *gām* itself. So, in the form of an equation we can say that a cow which possesses a quality, which is of generic nature plus an action which is of generic nature, plus an agent which is also of generic nature is what is conveyed by the word *gām*.

Now, when the word abhyāja is uttered, it conveys the meaning of an action of bringing abhyāja means bring. So, this action of bringing is potentially linked to an agent which is generic in nature and also to an object which is also generic in nature which is in its turn link to a quality which is also generic in nature. We do not know the specific object and the quality and the agent of this action of bringing, if we look at the word abhyāja independently in isolation which we here in the sentence Devadatta gāmabhyāja śuklām. So, this can be represented in the following manner namely bringing plus an agent of generic nature we do not know who he is, but potential agent plus an object which is a again of generic nature, possessing the quality which is again of a generic nature.

Similarly, when the word śuklām is uttered, it conveys the meaning of a quality, which is potentially linked to an object which is linked to an action, which is linked to an agent. So, this can be shown in the following manner white in the parentheses indicating that it is a quality is linked to an object. Since śuklām is uttered in the sentence Devadatta gāmabhyāja śuklām, if we take the word śuklām and look at it independently we see that the word śuklām has capacity potentiality to convey the word meaning white linked to an object, in this context it is to an object which is of generic nature. We do not know which specific one it is when we here the word śuklām, we do not know which action it is linked to, but some generic action it is linked to and also this action must be having some agent or kartā which is of generic kind.

So, now we have this meaning available to us by all four words looked at independently in isolation. Of course, they are part of this sentence, but if you will take them out of the sentence and look at their meanings this is the template we get out of those meanings. Now, in each of these cases the generic meanings are potentially cognized and when a specific meaning is placed to substitute this generic meaning, the relation between the specific meanings gets established. And it is placing these specific meanings side by side to fulfill the generic slots which eliminate other options which can also fill in into that slot. And then we have a specific meaning sentence meaning which is brought to fore. So, when we say that the word Devadatta and we go back in this slide. So, when we utter the word Devadatta and we have action and object generically available to us. Now, when we uttered Devadatta gāmabhyāja śuklām these generic slots of action and object and quality they get filled in.

Now, we see that this action is not any action, it is only the action of bringing. So, this word abhyāja and its meaning eliminate every other meaning. Similarly, object namely gām and now it is clear that this slot can be filled by any object any meaning, but now in this case it is only the cow which is fulfilling this slot. Similarly, the quality potentially any quality can come in and fill in this slot, but now it is not any quality, but only white as a quality that fills in this particular slot. And this is how now eliminating the options becomes the process in which the sentence meaning shapes. So, this elimination is not conveyed by any of the verbal elements, as we have seen any of the meanings conveyed by the verbal elements. This is the result of the combination of word

meanings, that the elimination of everything else than what is currently available happens this elimination is over and above the word meanings. Therefore, it is an additional meaning element and as we said earlier this is an exclusive sentence meaning. This is how the compositionality in the sentence meaning is also explained by the Vyākaraṇamahābhāṣya of Patañjali.

To summarise, we have said that the vākyārtha namely the sentence meaning which is indivisible from a certain point of view of communication can be shown to have composed of components, these components are called padārtha. The vākyārtha or the sentence meaning is over and above padārtha, the meaning of the combination of the padārtha and an explanation of this is the elimination of certain meanings as proposed by the Vyākaraṇamahābhāṣya of Patañjali.

Such a process related to the vākyārtha also corresponds to the process that is related to the vākya as well as the vākyasvara.

So, we shall study this first of all we shall study the padārtha in the coming lecture and then we shall study how this process carries forward into the vākya and vākyasvara in the subsequent lectures.

Thank you. So, much for your attention.