

समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 09
Explanation of □□□□ samartha

Welcome. I welcome you all to this lecture in the course Samasa in Paninian Grammar, and this is the first course.

(Refer Slide Time: 00:39)

मङ्गलाचरण maṅgalācaraṇa

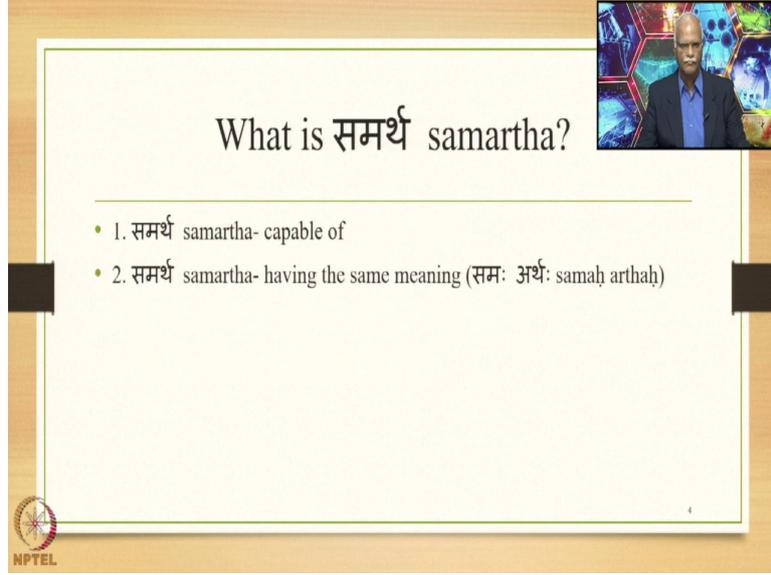
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

NPTEL

As is our practice, we begin with the recitation of the mangalacharana, [FL]. This mangalacharana is the mangalacharana of a very celebrated text in the Paninian grammatical tradition known as shabda kaustubha. And my reverent teacher who read with us [FL] of shabda kaustubha used to recite this mangalacharana at the beginning of every such lecture.

In his memory, I recite this particular mangalacharana at the beginning of my own Sanskrit lectures and such lectures.

(Refer Slide Time: 02:08)



What is समर्थ samartha?

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

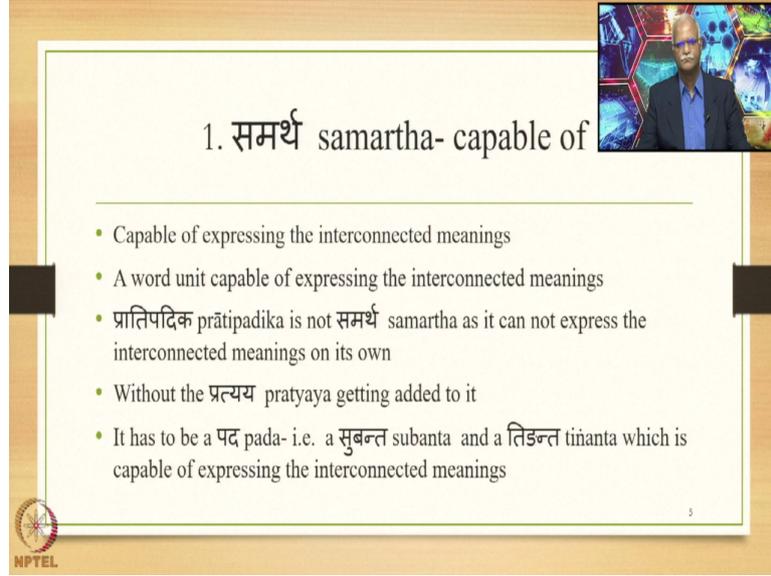
NPTEL

We were dealing with the question what is samartha. And we saw that there are two meanings offered, samartha meaning capable of; capable of what? Capable of conveying the meaning. Thereby, assuming that the group of words which are interrelated they convey the meaning. And then, capable of conveying this meaning by merging such interrelated interlinked words in the sentence.

We also saw that samartha also means having the same meaning, samah arthah. The independent words which convey meanings independently. When they get merged together

they convey the same meaning. This relation between the merged output and the separate independent input is the hallmark of this second explanation of samartha.

(Refer Slide Time: 03:43)



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

NPTEL

5

We have already noticed that samartha meaning capable of, means capable of expressing the interconnected meanings. And the word unit is capable of expressing the interconnected meanings only when it becomes a pada. A pratipadika is not samartha as it cannot express the interconnected meanings on its own without the pratyaya getting added to it.

So, a pratipadika with an addition of a pratyaya becomes a puzzle and then it becomes samartha, then it becomes capable of expressing the interconnected meanings. So, it has to be a pada that is a subanta or also a tinanta which is capable of expressing the interconnected meanings.

(Refer Slide Time: 05:00)



What is समर्थ samartha-1?

- रामः प्रयागात् निर्गतः यानेन प्रापितः समागते कार्तिकमासे देवस्य पूजनाय काशीं गच्छति। rāmaḥ prayāgāt nirgataḥ yānena prāpitaḥ samāgate kārtikamāse devasya pūjanāya kāśīm gacchati |
- (Meaning: Ram who went out of प्रयागprayāga, being dropped by the car, in the arrived month of कार्तिकkārttika goes to Kashi for the worship of God.)

NPTEL

We also already saw that the karakas which play a very significant role as far as the sentence construction in Sanskrit is concerned, they get expressed by the respective vibaktis. These vibaktis are added to respective pratipadikas. These pratipadikas and their meanings, they are related to the meanings of the verbal root. So, there is the interconnectivity, interlinkage between the subanta and diganta.

We said that there is this capability, but the point is that the speaker of Sanskrit has not thought of converting this capability into a merged output unit where the second meaning of samartha would also be tested.

This is the feature of the desire to speak of the Sanskrit speaker. However, we also note that there are some other forms where words which are otherwise termed as pratipadika, they are

interrelated with the verbal roots and they jointly denote the meaning, sakshat karuti and so on. But these are accounted for in a different manner by Paninian grammer.

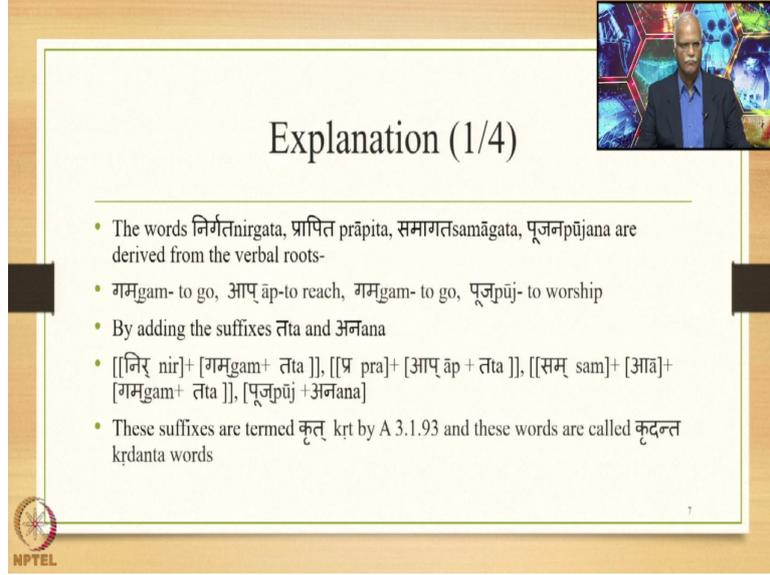
We also said that the karakas in a sentence like ramah prayagat yanena karttikamase pujanaya kasim gacchati, in a sentence like this ramah prayagat yanena karttikamase and pujanaya all of them they can be said to be related with the action of going denoted by the verbal root gama and also kasha. But this semantic interrelation has not produced any compounded output as we said just now.

Similarly, ramah and prayagat, prayagat and yanena and so on and so forth, all these words they are also directly not related. So, they are also not samartha. So, then what is samartha? So, we saw two instances where there is semantic relatedness and still they are not called samartha. So, the question is what is samartha and here is the first answer.

Now, if we add something more to the already existing sentence, ramah prayagat yanena karttikamase pujanaya kasim gacchati, if we add some other elements for example, ramah prayagat nirgatah yanena prapitah samagate karttikamase devasya pujanaya kasim gacchati. What this means is rama who went out of prayaga, prayagat nirgatah being dropped by the car, yanena prapitah in the arrived month of the karttika samagate karttikamase goes to kashi kasim gacchati for the worship of god devasya pujanaya.

We read the meaning again, Ram who went out of prayaga prayagat nirgatah, being dropped by the car, yanena prapitah in the arrived month of karttika samagate karttikamase goes to Kashi kasim gacchati for the worship of God, devasya pujanaya.

(Refer Slide Time: 10:16)



Explanation (1/4)

- The words निर्गतnirgata, प्रापित prāpita, समागतsamāgata, पूजनpūjana are derived from the verbal roots-
- गम्gam- to go, आप् āp-to reach, गम्gam- to go, पूज्puj- to worship
- By adding the suffixes ता and अना
- [[निर् nir]+ [गम्gam+ ता]], [[प्र pra]+ [आप् āp + ता]], [[सम् sam]+ [आप् āp]+ [गम्gam+ ता]], [पूज्puj +अना]
- These suffixes are termed कृत् kṛt by A 3.1.93 and these words are called कृदन्त kṛdanta words

NPTEL

Now, in this sentence, the words nirgata, prapita, samagata and pujana these are added words and these are derived from the verbal roots gam to go, ap to reach, gam to go again and puja to worship, respectively.

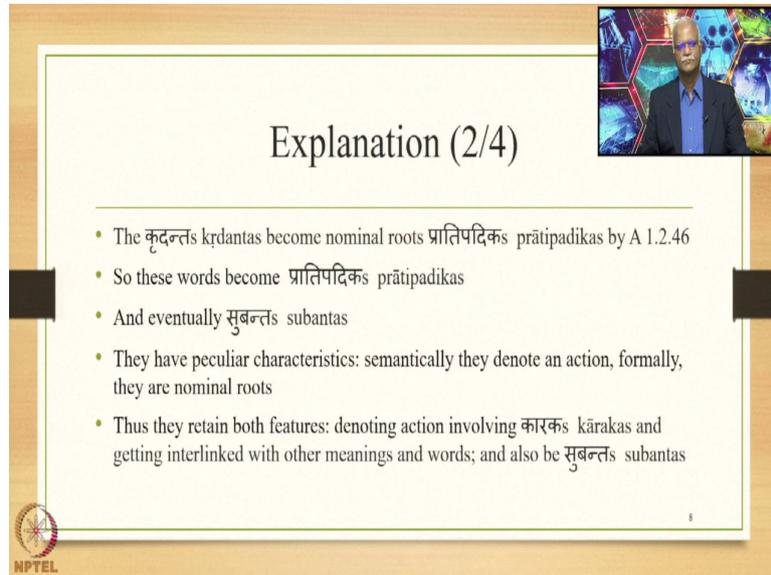
And the in deriving these words nirgata prapita samagata, the suffix ta is added to the verbal roots gam and ap and in order to derive pujana we have added the suffix ana to the verbal root puj. So, the internal structure of these words can be shown in the following manner. Nirgata can be said to have nir as one unit and gam plus ta as the other unit. Nir as one unit and gam plus ta as the second unit.

Similarly, pra as one unit and ap plus ta as the second unit. Then, sam plus a plus gama plus ta, this is the structure of samagata. And finally, puj plus ana is the structure of puj ana. A nir,

pra, sam and a, these are independent words also known as upasarga or gati and are treated as separate words. And that is why they are put in separate brackets.

Now, the suffixed ta and ana which are added in these four words, they are termed krt by (Refer Time: 12:39) 3.1.93. And these words are called krdanta words, nirgata, prapita, samagata and pujana. These are the krdanta words. As far as the word prapita is concerned, there is also an additional augment element which is not indicated over here. But these are the suffixes that are mentioned.

(Refer Slide Time: 13:19)



The slide is titled "Explanation (2/4)" and features a small video inset in the top right corner showing a man in a blue shirt and dark jacket speaking. The main content is a list of five bullet points explaining the derivation of krdantas. The NPTEL logo is visible in the bottom left corner, and a small number '8' is in the bottom right corner of the slide frame.

- The कृदन्तः krdantas become nominal roots प्रतिपदिकः prātipadikas by A 1.2.46
- So these words become प्रतिपदिकः prātipadikas
- And eventually सुबन्तः subantas
- They have peculiar characteristics: semantically they denote an action, formally, they are nominal roots
- Thus they retain both features: denoting action involving कारकः kārakas and getting interlinked with other meanings and words; and also be सुबन्तः subantas

Now, these krdantas, nirgata, prapita, samagata and pujana, they become nominal roots or pratipadika by definition by 1.2.46, which says [FL]. This is 1.2.45, defining what is a pratipadika. And in 1.2.46, there is an additional statement defining pratipadika which is krt, (Refer Time: 14:00) and samasas, [FL].

So, these words become pratipadikas. And once they become pratipadikas, in order that they be used in a sentence, they will need to be added with the suffix *sup* after them. And after we add sub suffix after each one of them, they will eventually become subantas. Thus, we can say that they have peculiar characteristics.

Semantically, they denote an action and formally they are nominal roots. Thus, they retain both features, denoting action involving *karakas* and getting interlinked with other meanings and words that is one, and then the second one also be subantas. These two features such words retain theoretically in Paninian grammar.

(Refer Slide Time: 15:17)



Explanation (3/4)

- [[राम rāma + सु su] +
- [यान yāna + टा ṭā] + [[[प्र pra] + [आप् āp + ता ta]]+ सु su] +
- [देवdeva + इस् ṅas] + [[पूजpūj + अनana] + डे ṅe] +
- [प्रयाग prayāga + डसि ṅasi] + [[निर् nir] + [गम्gam+ ता ta] + [सु su]] +
- [[[सम् sam]+ [आā]+ [गम्gam+ ता ta]]+ [डि ṅi] + [कार्तिकमास kārttikamāsa + डि ṅi] +
- [काशी kāśī + अम् am]+ [गम्gam a + ति ti]]

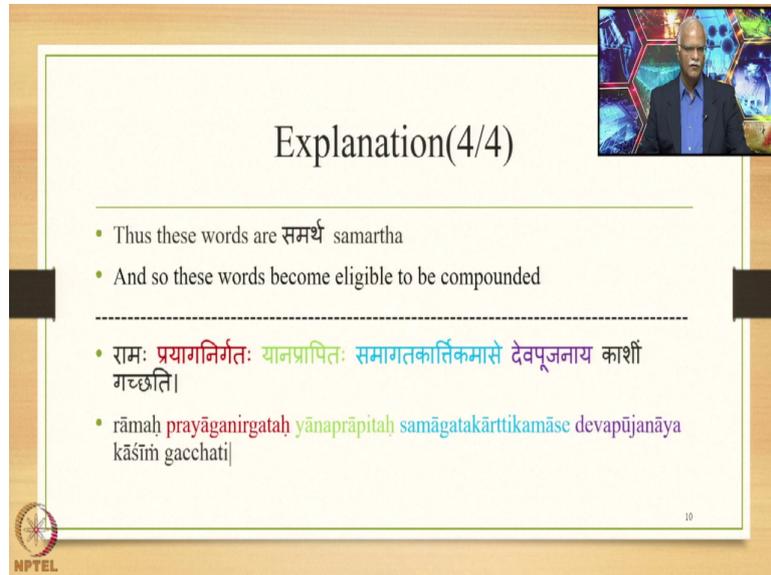


So, now, we can show the entire sentence in the form of the division in the *prakriti* and the *pratyaya* format. So, we have *ramah* written as *rama* plus *su*, this is the *pratama eka vachana pratyaya* added to the *pratipadika rama*. *yana* plus *ta*, *ta* is the *instrumental singular suffix*, and

prapita plus su, now this is a pratipadika, so su will be added to it. Then, we deva plus nas and puj plus ana and puj plus ana will also have the chaturti namely ne added to it.

Then, we have prayaga plus nasi, the panchami eka vachana plus pratyaya plus nir plus gam plus ta plus su, nirgata is the pratipadika, pujana is the pratipadika. Then, we have sam plus a plus gam plus ta followed by ni which is a sup suffix and then karttikamasa plus ni as the other word. Then we have kashi plus am and finally, we have gam a plus ti.

(Refer Slide Time: 16:57)



Explanation(4/4)

- Thus these words are समर्थ samartha
- And so these words become eligible to be compounded

- रामः प्रयागनिर्गतः यानप्रापितः समागतकर्तिकमासे देवपूजनाय काशीं गच्छति।
- rāmaḥ prayāganirgataḥ yānaprāpitaḥ samāgatakārttikamāse devapūjanāya kāśīm gacchati।

NPTEL 10

Now, these words are samartha now, because they have become subantas and so these words become eligible for becoming an input to the process of compounding. And as a result, we can get ramah prayaganirgtah yanaprapitah samagatakarttikamase devapujanaya kasim gacchati.

So, now, we generated 4 compounds in the same sentence, following the semantic interrelatedness between a pair of words and we have four such pairs, prayaganirgtah yanaprapitah samagatakarttikamase devasyapujanaya. So, there are these 4 compounds that are generated.

After they get generated you see that, they are embedded within the basic skeleton, basic structure ramah kasim gacchati which is constant. So, these compounds become part of the sentence prayaganirgtah and yanaprapitah, they become the qualified qualifiers of ramah which is a qualified. And then, samagatakarttikamase becomes the adikarana and devapujanaya is retaining its own status of sampradana. And then, we have this particular sentence.

Now, the second meaning of samartha also comes into play. The compound prayaganirgtah is capable of explaining or expressing the same meaning as was expressed by prayaganirgtah. Yanaprapitah was explaining and expressing some meaning, now yanaprapitah also expresses the same meaning. Same is the case with samagatakarttikamase, and also devapujana. They all express the same meaning which the separated independent constituent words independently expressed.

In this way, the interpretations of samartha in two manners, they get applied, and they can be explained further.

(Refer Slide Time: 20:20)



What is समर्थ samartha-2?

- राजा रामः महतः प्रयागात् गतिमता यानेन शीते कार्तिकमासे वार्षिकाय देवपूजनाय पवित्रां काशीं गच्छति।
- rājā rāmaḥ mahataḥ prayāgāt gatimatā yānena śīte kārtikamāse vārṣikāya devapūjanāya pavitrāṅ kāśīṁ gacchati|
- (Meaning: King Ram, from the great प्रयागprayāga, by the speedy car, in the cold month of कार्तिक kārtika goes to sacred Kashi for the annual worship of God.)

NPTEL

Now, we go to the second answer of what is samartha. In the first answer, we saw that the verbal root together with the krt suffix does become samartha and does become eligible for the process of compounding. The verbal root with thing suffix, even though semantically related does not become eligible for the process of compounding.

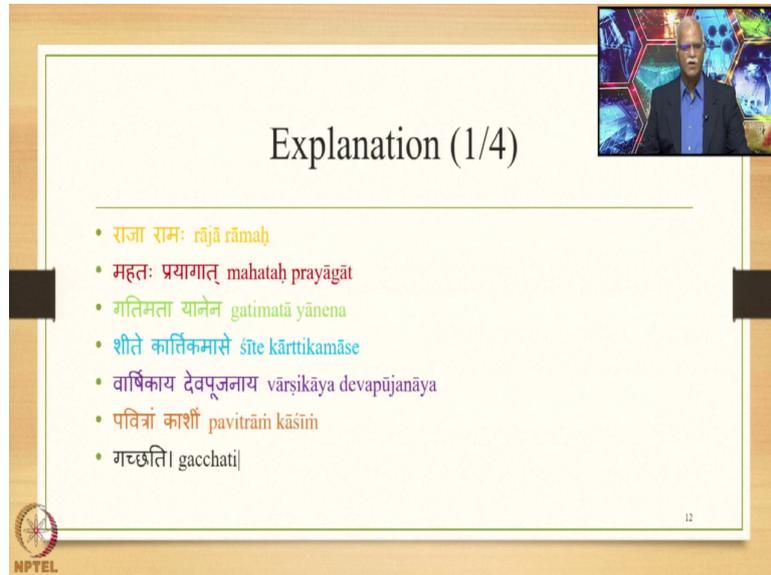
Now, let us look at the second instance where the meaning of the samartha will be explained. Now, we have raja ramach mahatah prayagat gatimata yanena site karttikamase varsikaya devapujanaya pavitram kasim gacchati.

Now, if you observe we have added one word in addition to each word playing one role, ramach and we have added raja, prayagat we have added mahatah, yanena we have added gatimata, karttikamase we have added site, devapujanaya we have added varsikaya, and kasim

we have added pavitram. So, these are all the qualifiers or adjectives of the different words already used already present in the sentence.

What this sentence means is the following. King Ram, from the great prayaga, by the speedy car, in the cold month of karttika goes to sacred Kashi for the annual worship of God. King Ram that is raja rama from the great prayaga, mahatah prayagat by the speedy car, gatimata yanena in the cold month of karttika, site karttikamase goes to gacchati sacred kashi pavitram kashim for the annual worship of god, varsikaya devapujanaya.

(Refer Slide Time: 23:14)



Explanation (1/4)

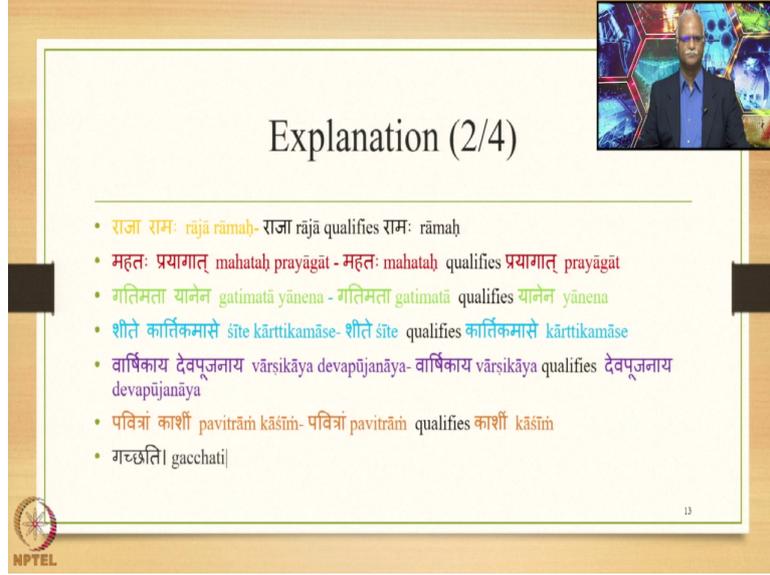
- राजा रामः rājā rāmaḥ
- महतः प्रयागात् mahataḥ prayāgāt
- गतिमता यानेन gatimatā yānena
- शीते कार्तिकमासे śīte kārtikamāse
- वार्षिकाय देवपूजनाय vārṣikāya devapūjanāya
- पवित्रां काशीं pavitrām kāśīm
- गच्छति| gacchati|

NPTEL

12

So, in this case we have raja ramah, mahatah prayagat, gatimata yanena, site karttikamase, varsikaya devapujanaya, pavitram kasim and gacchati. All these different karakas and their qualifiers, they are presented in different colors for specific purpose.

(Refer Slide Time: 23:40)



The slide is titled "Explanation (2/4)" and features a list of six Sanskrit examples. Each example shows a subject and a verb, with the subject and verb highlighted in different colors. A small video inset in the top right corner shows a man speaking. The NPTEL logo is in the bottom left corner, and the number 13 is in the bottom right corner.

- राजा रामः rājā rāmaḥ- राजा rājā qualifies रामः rāmaḥ
- महतः प्रयागात् mahataḥ prayāgāt - महतः mahataḥ qualifies प्रयागात् prayāgāt
- गतिमता यानेन gatimatā yānena - गतिमता gatimatā qualifies यानेन yānena
- शीते कार्तिकमासे śīte kārtikamāse- शीते śīte qualifies कार्तिकमासे kārtikamāse
- वार्षिकाय देवपूजनाय vārṣikāya devapūjanāya- वार्षिकाय vārṣikāya qualifies देवपूजनाय devapūjanāya
- पवित्रां काशीं pavitrāṁ kāśīm- पवित्रां pavitrāṁ qualifies काशीं kāśīm
- गच्छति| gacchati|

Raja qualifies ramah in raja ramah. Mahatah qualifies prayagat in mahatah prayagat. Gatimata qualifies yanena in gatimata yanena. Site qualifies karttikamase in site karttikamase. Varsikaya qualifies devapujanaya in varsikaya devapujanaya. And pavitram qualifies kasim in pavitram kasim. Finally, we have gacchati which indicates the action of going which happens in the present tense.

(Refer Slide Time: 24:27)



Explanation (3/4)

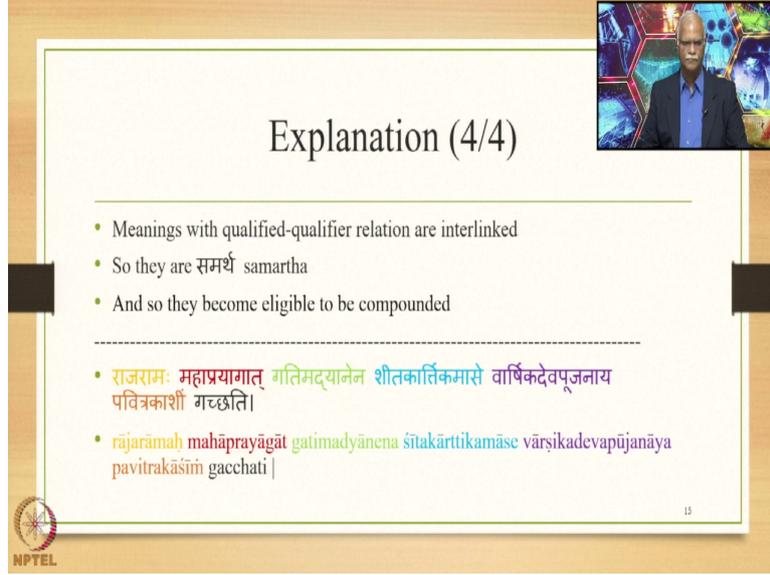
- [[राजन् rājan+ सुसु] + [राम rāma+ सुसु] +
- [महत् mahat + डसि णसि] + [प्रयाग prayāga + डसि णसि] +
- [गतिमत् gatimat + टा ता] + [यान yāna + टा ता] +
- [शीत śīta + डि णि] + [कार्तिकमास kārtikamāsa + डि णि] +
- [वार्षिक vārṣika + डे णे] + [देवपूजन devapūjana + डे णे] +
- [पवित्रा pavitrā + अम् am] + [काशी kāśī + अम् am] +
- गच्छति| gacchati |]

NPTEL

Now, these words and their qualifiers can be shown once again in the form of the prakruti and pratyaya vibaga. So, we have rajan plus su plus rama plus su and we have mahat plus nasi plus prayaga plus nasi and you notice that the vibakti pratyayas at the end of each pratipadika they are same in the pairs. So, mahat plus nasi plus prayaga plus nasi plus gatimat plus ta plus yana plus ta, sita plus ni plus karttikamasa plus ni, varsika plus ne plus devapujana plus ne, pavitra plus pavitra plus am and kasi plus am.

Now, you see there is this black square bracket here and right square bracket over here to indicate that this is one unit, one sentence.

(Refer Slide Time: 25:36)



Explanation (4/4)

- Meanings with qualified-qualifier relation are interlinked
- So they are समर्थ samartha
- And so they become eligible to be compounded

- राजरामः महाप्रयागात् गतिमद्यानेन शीतकर्तिकमासे वार्षिकदेवपूजनाय पवित्रकाशीं गच्छति।
- rājarāmaḥ mahāprayāgāt gatimadyānena śītakārttikamāse vārṣikadevapūjanāya pavitrakāśīm gacchati |

NPTEL 15

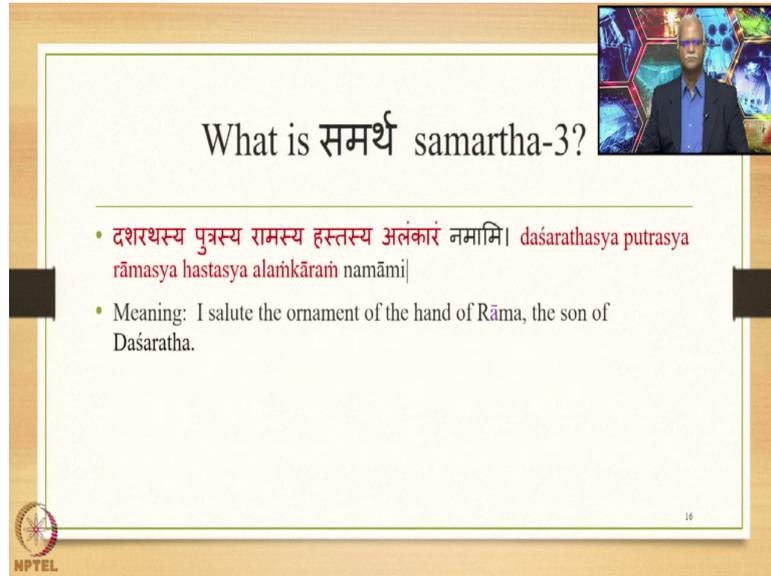
Now, meanings with qualified qualifier relation they are interlinked. And so we can say that they are samarthas that is the bottom line, and so they become eligible to be compounded. And then, we have the same sentence written in the following compounded manner raja ramach mahaprayagat gatimadyanena sitakarttikamase varsikadevapujanaya pavitrakasim and gacchati. I repeat raja ramach mahaprayagat gatimadyanena sitakarttikamase varsikadevapujanaya pavitrakasim and gacchati.

Now, as you see there are some modifications happening in the first part of the compound initial member of the compound also known as purva pada. So, we have raja ramach over here and pavitrakasim over here and mahaprayagat over here, where the purva pada has undergone some change. So, this is part of the process of compounding where a qualifier gets compounded with the qualified.

So, this is the second explanation of what is samartha, a qualifier is interlinked with the qualified and then it is also capable of expressing the interrelation and also the compounded form conveys the same meaning as the separate independent words in the sentence would convey.

So, both the interpretations of the word samartha are applied and the pairs of qualifier and qualified they become samartha, and so they get compounded. And we shall study this feature and this type in detail when we study the [FL] compound later on in this particular course.

(Refer Slide Time: 28:10)



What is समर्थ samartha-3?

- दशरथस्य पुत्रस्य रामस्य हस्तस्य अलंकारं नमामि। *daśarathasya putrasya rāmasya hastasya alaṅkāraṁ namāmi*
- Meaning: I salute the ornament of the hand of Rāma, the son of Daśaratha.

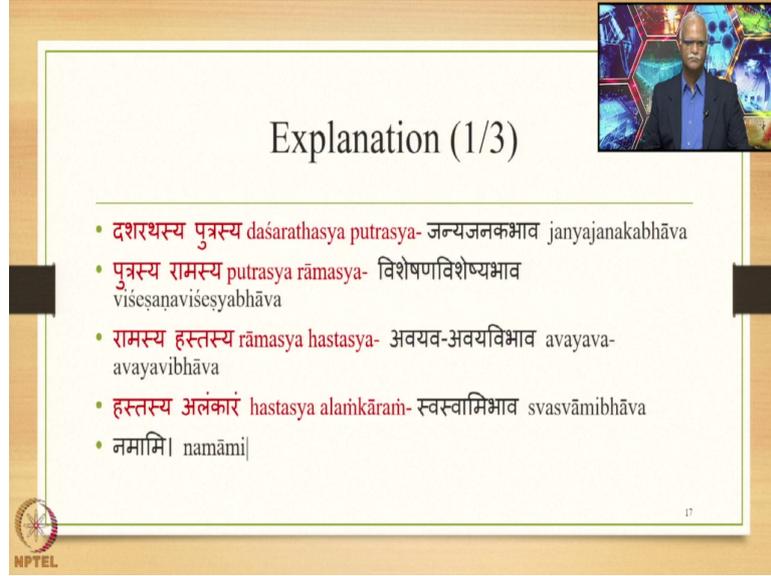
NPTEL

16

Now, the third explanation of what is samartha is the following. So, we take the sentence *dasarathasya putrasya ramasya hastasya alamkaram namami, dasarathasya putrasya ramasya hastasya alamkaram namami*. There are four words in [FL]. What this sentence means is the

following. I salute the ornament alamkaram of the hand hastasya of Rama ramasya, the son of putrasya dasarathasya the son of Dasaratha.

(Refer Slide Time: 28:56)



Explanation (1/3)

- दशरथस्य पुत्रस्य daśarathasya putrasya- जन्यजनकभाव janyajanakabhāva
- पुत्रस्य रामस्य putrasya rāmasya- विशेषणविशेष्यभाव viśeṣaṇaviśeṣyabhāva
- रामस्य हस्तस्य rāmasya hastasya- अवयव-अवयविभाव avayava-avayavibhāva
- हस्तस्य अलंकारं hastasya alanikāraṇi- स्वस्वामिभाव svasvāmibhāva
- नमामि | namāmi

NPTEL

17

So, here we have dasarathasya linked with putrasya, putrasya linked with ramasya, ramasya linked with hastasya, and hastasya linked with alamkara in different different semantic relations. Dasarathasya and putrasya there is a link of being the janyajanakabhava, dasaratha being the janaka and putra the janya. Putrasya and ramasya have visesanavisesyabhava, qualifier qualified relationship.

Ramasya and hastasya have avayava avayavibhava, rama is the avayavi and hasta is the avayava. And hastasya alamkaram, we have svasvamibhava were hasta is the svami, and alamkara is the sva. These are the different relations expressed by the shashti vibakhti.

(Refer Slide Time: 29:57)



Explanation (2/3)

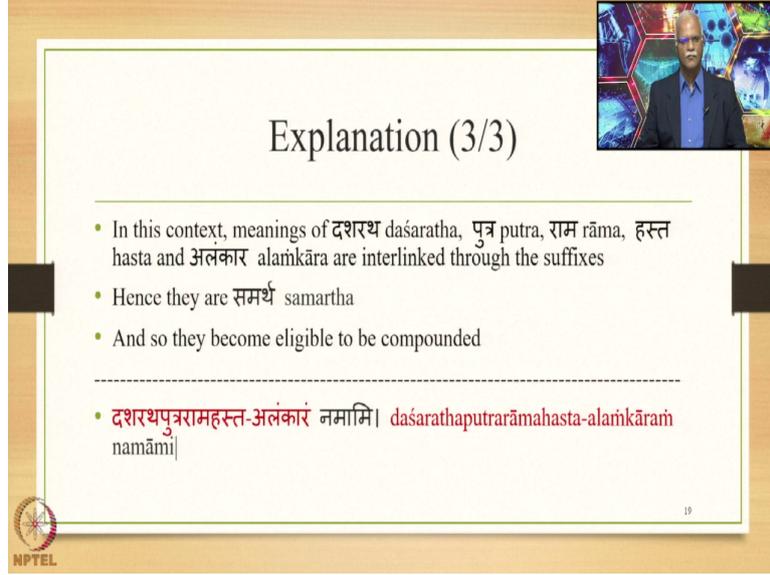
- [[दशरथ daśaratha + डस् णस] +
- [पुत्र putra + डस् णस] +
- [राम rāma + डस् णस] +
- [हस्त hasta + डस् णस] +
- [अलंकार alaṅkāra + अम् am] +
- [नमामि namāmi]

NPTEL

18

And so, we have this particular kind of format that can be presented in which it is visible that all the pratyayas they are sashti pratyayas and except one where we have alamkara plus am and namami which is the verb.

(Refer Slide Time: 30:24)



Explanation (3/3)

- In this context, meanings of दशरथ daśaratha, पुत्र putra, राम rāma, हस्त hasta and अलंकार alaṅkāra are interlinked through the suffixes
- Hence they are समर्थ samartha
- And so they become eligible to be compounded

- दशरथपुत्ररामहस्त-अलंकारं नमामि | daśarathaputrarāmahasta-alaṅkāraṁ namāmi

NPTEL 19

In this context, meanings of the dasaratha, putra, rama, hasta and alamkara are interlinked through the suffixes. And hence they become samartha. And so they become eligible to be compounded.

So, we can have the dasarathaputra ramahasta alamkaram namami. Dasarathaputra ramahasta alamkaram, this can be a compound. It is indeed a compound and you can have multiple members that can be added to the same compound if the meanings are shown to be interrelated.

(Refer Slide Time: 31:08)



The slide is titled "Observation" and contains a list of five bullet points. In the top right corner, there is a small video inset showing a man in a blue shirt speaking. The slide is framed with a light brown border and has a small NPTEL logo in the bottom left corner.

Observation

- Meanings of कृदन्तः krdantas and interlinked कारकः kārakas
- Meanings of qualifier-qualified relations
- Meanings of various relations denoted by the 6th case
- Are समर्थः samartha
- And are eligible for undergoing the process of compounding समास samāsa

NPTEL 20

So, this is an observation meanings of krdantas and interlinked karakas, meanings of qualifier and qualified relations, meanings of various relations denoted by the 6th case shasti vibakti are samartha. And are eligible for undergoing the process of compounding or samasa in Sanskrit.

The other pairs, other combinations sometimes you can say that they are semantically linked, but still they are not accepted eligible for undergoing the process of compounding. The subanta and digantas which are interlinked. They are not eligible for the process of compounding.

(Refer Slide Time: 32:07)



Conclusion

- The process of compounding समास samāsa is based on समर्थ samartha theory
- समर्थ samartha theory is based on the कारक kāraka theory by default
- Thus embedded in the sentential structure
- With sentence as input and nominal root as primary output and sentence as eventual output
- वाक्याद् वाक्यं समसनम्। vākyād vākyam samasanam।- शब्दसूत्र śabdāsūtra

NPTEL

21

In conclusion, we can say that the process of compounding of samasa is based on samartha theory. Samartha theory is based on the karaka theory by default. Thus, embedded in the sentential structure, which sentence as an input and nominal root as primary output and sentence as eventual output. So, vakyad vakyam samasanam is an absutra to capture this entire process of compounding.

(Refer Slide Time: 32:54)

Referred Texts

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

22

These are the texts that are referred to. These are the traditional sources that we constantly refer it to. And the samarthahnika of the vyakarana mahabhasha will be heavily relied and referred to in the next lecture.

(Refer Slide Time: 33:18)

अनुगृहीतो'स्मि

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



Thank you very much.