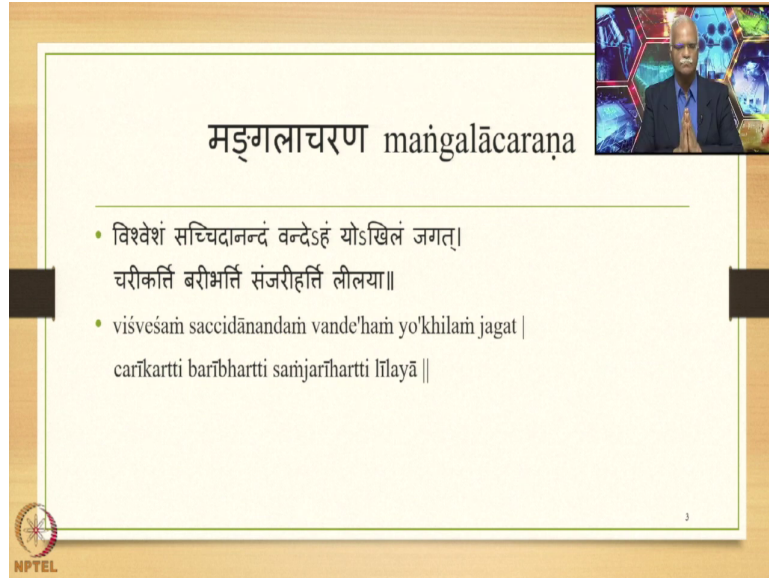


**समास samāsa in Pāṇinian grammar- I**  
**Prof. Malhar Kulkarni**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Bombay**

**Lecture - 08**  
**Introduction to □□□□ samartha**

Welcome. I welcome you all to this lecture in the course samasa in Paninian grammar and this is the 1st course. We begin our lecture with the recitation of the mangalacarana.

(Refer Slide Time: 00:43)

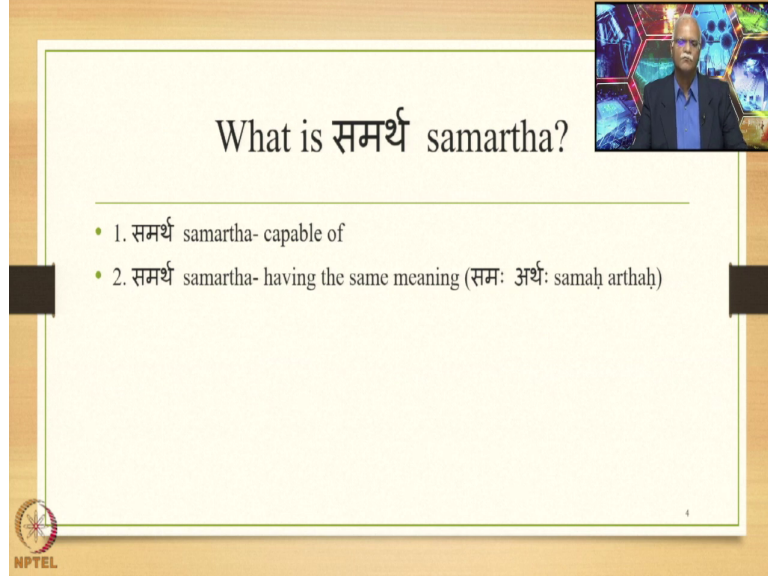


**मङ्गलाचरण maṅgalācaraṇa**

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

NPTEL

(Refer Slide Time: 01:23)



What is समर्थ samartha?

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

NPTEL

[FL] [FL]. In the previous lecture, we studied what is a karaka and in conclusion of that particular lecture, we said that karaka theory forms the core of the structure of the sentence. We also said that there are two levels visible within the Paninian grammar as far as theoretical points of view are concerned. The first one is the karaka level and the second one is the samartha level. So, in this particular lecture, we are going to address the question namely what is samartha?

Samartha is a very popular word. Most of us might have also heard this word and might have also used this word profusely in the daily communication. But, when it is used in Paninian grammar in a particular technical sense, it becomes extremely important for us to try and understand what the meaning assigned is to this particular word in Paninian grammar. In the

previous lecture, when we studied the karaka theory, we said that the karaka theory is the base and samartha theory is based on this particular karaka theory.

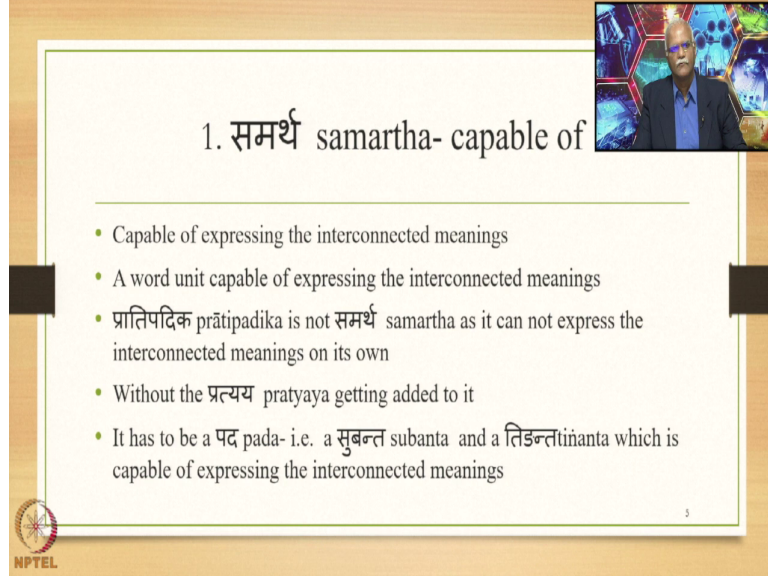
We have already studied the 6 karakas. We also figured out how these karakas get expressed by respective vibhaktis. Thereby, also indicating the interrelation of words in the sentence and it is precisely this interrelation of the words which feeds into the theory of compounding. It is this interrelation which is what feeds into the theory of samartha. So, let us try to understand what is samartha. There are two straight away available meanings of samartha.

One is capable of, this meaning is also popularly known samartha capable of and the second meaning; however, is little bit more technical which means having the same meaning samah arthah. So, there are two words which are compounded over here, samah and arthah; obviously, somebody would question when the word samah ends in short and the word arthah which begins with short ah.

And, when these two a karas are placed in each other's vicinity as environment, generally the savarnadeergha sandhi should and would take place and would give us samah arthah as the output. But, the tradition has explained that this does not happen in this case. There is a parroop sandhi that happens in this particular instance.

And so, we get samah arthah, samarthah having the same meaning. Both these meanings, they have an important role to play as far as the theory of compounding is concerned and as far as the samartha theory is concerned. Let us try to see what this implies, what these two meanings say about the theory of compounding.

(Refer Slide Time: 06:57)



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 तिङन्ता which is capable of expressing the interconnected meanings

NPTEL

First, let us try to understand how the meaning capable of plays an important role. How is it related to the theory of compounding? And, the answer is the following, capable of means capable of expressing the interconnected, interrelated meanings. So, we need to understand that a word unit is capable of expressing the interconnected meanings would be the compound. So, this is what is samartha.

So, there are interconnected meanings stated separately in the sentence and when the process of compounding happens and these separated words are merged together and one output is generated. This generated one output should be capable of expressing the same interconnected meaning which the two separated words are expressing in the context of a sentence.

This is what is the implication of the meaning capable of which is assigned to the word samartha. What this implies is the following. A pratipadika which is a nominal root, this pratipadika is considered to be not samartha; as it cannot express the interconnected meanings on its own without the pratyaya getting added to it. Because, it is the job of this pratyaya to denote the interconnection of this pratipadika with the other words in the sentence.

When this pratyaya is added which is of a particular kind, namely a subanta or namely a sup or a thing, which makes a pada. And, it is this sup or a thing which denotes the interconnection between two words which are part of the sentence. So, a pratipadika to which a pratyaya is added and then amongst these two, the meaning of the pratyaya becomes the head.

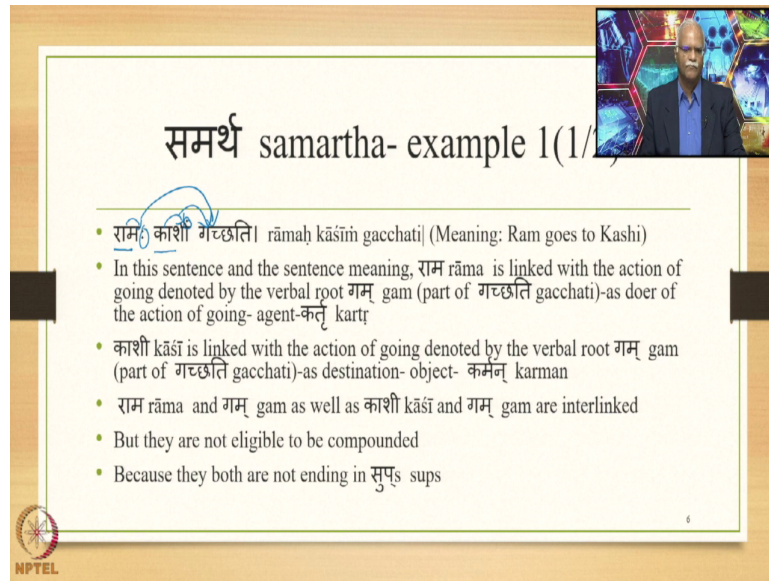
And this meaning of this pratyaya is primarily the interrelation between the pratipadika and the other word in the sentence. So, far we have seen several examples in which the pratyaya express the karaka relation, which is primarily the interrelation between a pratipadika and the action denoted by the verbal root, that is the role the pratyaya is playing.

What this amounts to is that a pratipadika is not samartha, it has to be a pada. When the pratipadika becomes a pada, then it becomes samartha. So, in general we can say that it has to be a pada and pada is defined in Paninian grammar as [FL], a subanta and a tinanta is termed pada. So, a subanta and a tinanta is capable of expressing the interconnected meanings. This is the very broad outlook of the samartha theory.

The subanta and the tinanta, they are capable of expressing the interconnected meanings. Having said that, the theory of compounding in Sanskrit primarily restricts itself to dealing with the subantas. And, that is why on this slide we mention only the pratipadika and the pratyaya added to it and not the dhatu and the suffix thing added to it. However, in order to understand the overall general structure of the sentence, we need to keep in mind that the pada is considered to be samartha.

And pada is of two types in Paninian grammar, a subanta and a tinanta they are samarthas and Paninian grammar straight away excludes tinantas from getting compounded. So, it is the domain of subantas that remains and then it is within this domain that the compounding process happens. And therefore, we need to note down that the samartha theory primarily deals with the subantas. It takes two subantas primarily as input and generates the compound, which is termed as pratipadika.

(Refer Slide Time: 13:43)



**समर्थ samartha- example 1(1/2)**

- रामः काशीं गच्छति। rāmaḥ kāsīm gacchati| (Meaning: Ram goes to Kashi)
- In this sentence and the sentence meaning, राम rāma is linked with the action of going denoted by the verbal root गम् gam (part of गच्छति gacchati)-as doer of the action of going- agent-कर्तृ kartṛ
- काशीं kāsī is linked with the action of going denoted by the verbal root गम् gam (part of गच्छति gacchati)-as destination- object- कर्मन् karman
- राम rāma and गम् gam as well as काशीं kāsī and गम् gam are interlinked
- But they are not eligible to be compounded
- Because they both are not ending in सुप्s sups

6

NPTEL

So, here is an example. You have a sentence ramah kasim gacchati, which means Ram goes to Kashi. In this sentence and the sentence meaning Rama is linked with the action of going by the verbal root gam which is part of gacchati and Rama is linked to this action of going as the doer of the action of going, namely the agent or kartr.

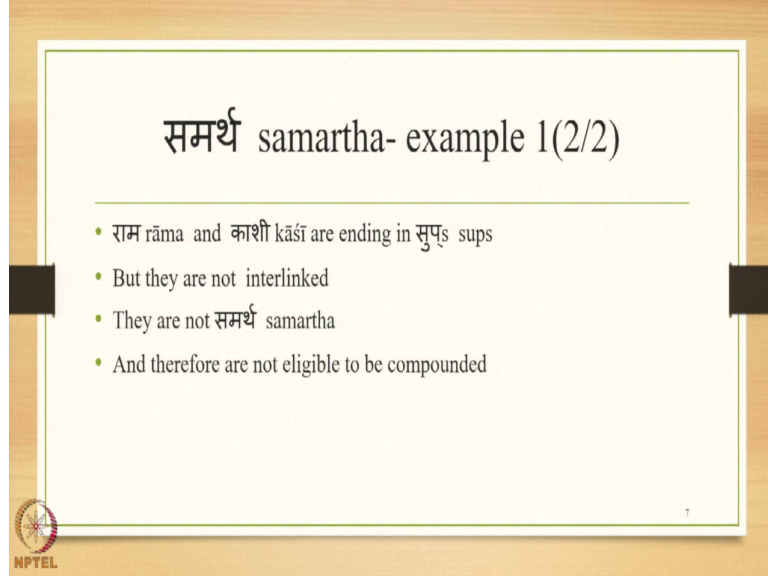
And, Kashi is linked with the action of going denoted by the verbal root gam which is part of gacchati as destination as an object. So, Kashi is playing the role of karman. So, here we note that Rama as pratipadika, Kashi as pratipadika denote certain meanings, but it is only this pratyaya aha and am which is linking the meaning of Rama and the meaning of Kashi to the meaning of gama gacchati.

This is how the pratyaya meaning is getting interlinked. So, rama and gama as well as Kashi and gama are interlinked. Now, the Paninian grammar shows this kind of interlinkage, this kind of interconnection and then restricts the process of compounding in a particular manner. Why this is restricted? Is primarily because speakers of Sanskrit have never thought about doing this particular process in this particular domain; that is primarily the reason.

But, there is something for the modern compound expressions in which a sup and thing in Paninian terms is also treated as a compound entity. Namely, the complex predicates in modern Indian languages, where a noun plus verb and other parts of speech plus verb, they are termed as compound verbs. Now, in this particular case as far as the theory of samasa stated in the Paninian grammar; ramah and gacchati, they are interrelated, but they are not eligible to be compounded, because they both are not ending in sup.

So, ramah is ending in a sup, but gacchati is ending in a thing. Kasim is ending in a sup, but gacchati is ending in a thing. And therefore, ramah and gacchati and kasim and gacchati even though are interlinked, they are not eligible to be compounded. This is the strict restriction and straight restriction that is put by the speakers of Sanskrit, because they have never thought about of compounding such two elements in this particular fashion. And, the grammar of Panini has also not thought about and has not discovered such elements undergoing the same process of compounding.

(Refer Slide Time: 18:30)



समर्थ samartha- example 1(2/2)

- राम rāma and काशी kāśī are ending in सुप्स sups
- But they are not interlinked
- They are not समर्थ samartha
- And therefore are not eligible to be compounded

NPTEL

So, rama and kashi are ending in sups that is another important point. But, what is to be remembered over here is that they are not directly interlinked and therefore, they are not samartha. And therefore, they are not eligible to be compounded, because there is no inter link between the two.


So, the interconnection, interrelation, interlinkage between the padas is what is the primary condition for the process of compounding to take place. This is what is primarily highlighted by the samartha theory and this is what is based, this is what is based on the karaka theory that we have studied so far.



(Refer Slide Time: 19:36)

### समर्थ samartha- example 2(1/2)

- रामः काशीं यानेन गच्छति। rāmaḥ kāśīṁ yānena gacchati| (Meaning: Ram goes to Kashi by a car.)
- Along with राम rāma and काशी kāśī, यान yāna is linked with the action of going denoted by the verbal root गम् gam as an instrument करण karaṇa
- But like राम rāma and काशी kāśī, यानyāna can not be compounded with गम् gam
- Because they both are not ending in सुप्s sups



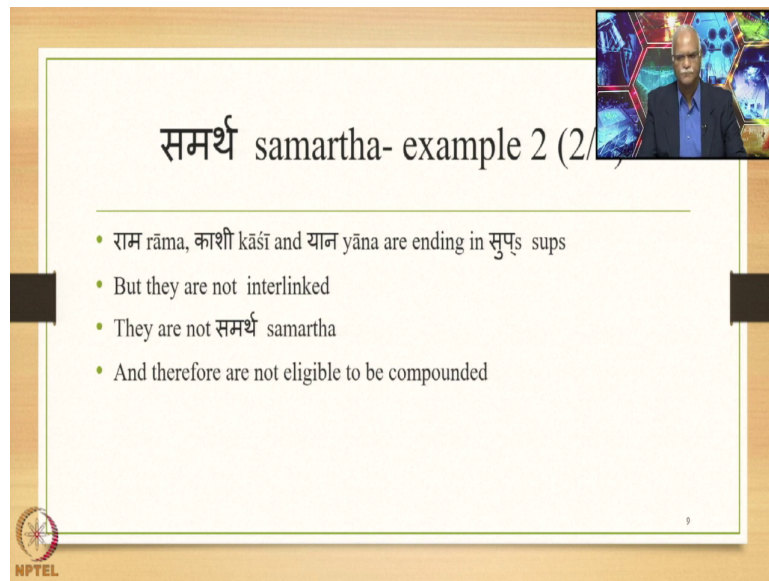
Let us take another example. Ramah kasim yanena gacchati. This means Ram goes to Kashi by a car. Now, in this case we also see that there is an additional word yanena in this particular sentence, which is also linked with the action of going yanena. So, here we have the suffix which is linked with the meaning of the action of going and so, there is this interlinkage that is happening.

So, yana and the action of going denoted by the verbal root gam, yana is a pratipadika, gam is the verbal root and the interrelation between these two elements is denoted by this suffix [FL] in this case. And so, now, yanena which is a subanta is becoming interlinked. And, then yanena can become samartha which can then feed into the theory of compounding. But, in this particular case even though yanena and gacchati, these two subantas are interlinked; we cannot have the compound between these two.

Because they both are not ending in sups whereas, yanena is ending in a sup; gacchati is ending in a thing. And therefore, they even though semantically linked will not become eligible for the process of compounding. So, interlinkage, interrelation of meanings happens to be a primary condition. And, the secondary condition happens to be the case that the both such words need to be subantas.

This is being highlighted over here because later on there are some examples where as exceptions we find such and similar instances of compounds, they could be explained because of the basic construction and basic tenet of the process of compounding which is based on the interpretation of samartha over here.

(Refer Slide Time: 23:50)



समर्थ samartha- example 2 (2/)

- राम rāma, काशी kāśī and यान yāna are ending in सुप्s sups
- But they are not interlinked
- They are not समर्थ samartha
- And therefore are not eligible to be compounded

NPTEL

So, rama, kasi and yana are ending in sups as we observed earlier. But, the point which is very crucial is that they are not interlinked amongst themselves directly. Rama is linked with

the action of going as karta, kasi is linked with the action of going as karma and yana is linked with the action of going as karana.


But, rama is not linked with kasi, rama is not linked with yana, kasi is not linked with yana and so on. So, these three are not interlinked and therefore, they are not termed samartha and therefore, they are not eligible to be compounded. You cannot say rama kasi yana, this is not possible because these three are semantically not interconnected.

(Refer Slide Time: 23:57)

### समर्थ samartha- example 3 (1/2)

- रामः काशीं यानेन पूजनाय प्रयागात् कार्तिकमासे गच्छति। rāmaḥ kāśīṁ yānena pūjanāya prayāgāt kārttikamāse gacchati | (Meaning: Ram goes to Kashi by a car in the month कार्तिकkārttika of from प्रयागprayāga for worship.)
- Along with राम rāma, काशी kāśī and यान yāna, पूजनpūjana, प्रयागprayāgā and कार्तिकमास kārttikamāsa are linked with the action of going denoted by the verbal root गम् gam as संप्रदान sampradāna, अपादान apādāna and अधिकरण adhikaraṇa respectively
- But like राम rāma, काशी kāśī and यानyāna, पूजनpūjana, प्रयागprayāgā and कार्तिकमास kārttikamāsa, each, can not be compounded with गम् gam
- Because they both are not ending in सुप्s sups

10



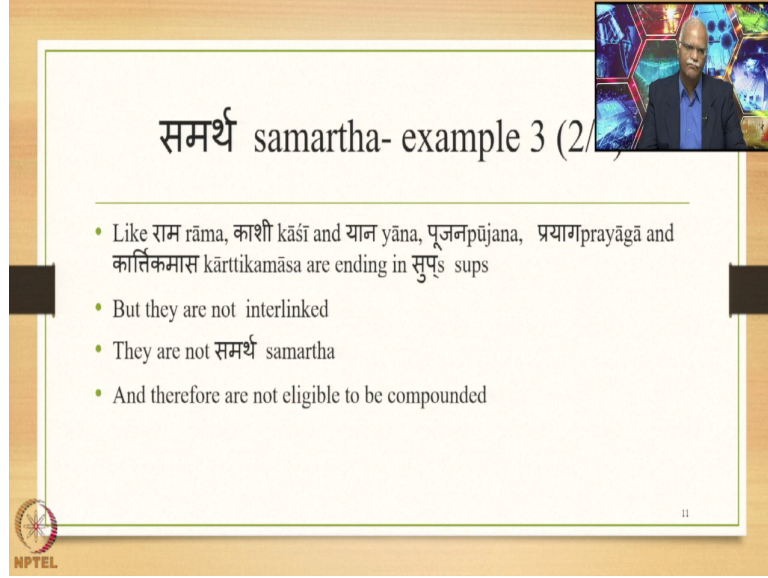
Now, we increase the sentence by adding some more words indicating some more karakas. Earlier, we had ramah kasim gacchati, then we added yanena. Now, let us add three more words; pujanaya, prayagat and karttikamase. Pujanaya is Chaturthi, prayagat is panchami and karttikamase is saptami. So, what this sentence means is the following. Ram goes to Kashi by a car in the month of karttika from prayaga for worship.

Repeat, Ram goes to Kashi by a car in the month of karttika from prayaga for worship. Now, along with rama, kasi and yana; in this sentence pujana, prayaga and karttikamasa they are also linked with the action of going denoted by the verbal root gam as sampradana, apadana and adhikarana respectively.

So, pujana is a pratipadika and aya is the pratyaya, prayaga is the pratipadika, ath is the pratyaya, karttikamasa is the pratipadika, e is the pratyaya. Now, this e, this ath and this aya; they are linked with the action of going and they are showing the interrelation of pujana with the action of going, prayaga with the action of going and karttikamasa with the action of going.

This is how they are interrelated, but even though this interrelation exists like rama, kasi and yana, pujana, prayaga and karttikamasa; each one of them cannot be compounded with gam, because they both are not ending in sups. Pujanaya and gacchati and prayagat and gacchati, karttikamase and gacchati; these pairs they do not have both the subantas.

(Refer Slide Time: 26:56)



समर्थ samartha- example 3 (2/7)

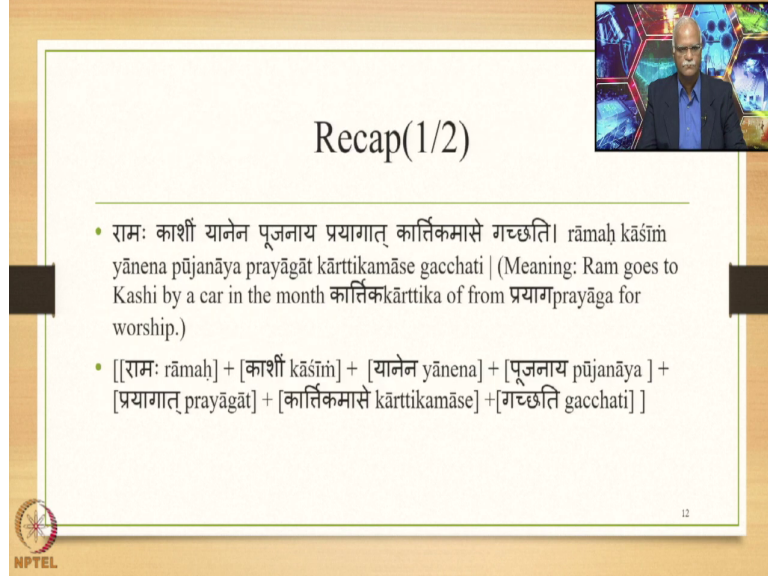
- Like राम rāma, काशी kāśī and यान yāna, पूजनpūjana, प्रयागprayāgā and कार्तिकमास kārttikamāsa are ending in सुप्s sups
- But they are not interlinked
- They are not समर्थ samartha
- And therefore are not eligible to be compounded

NPTEL

Like rama, kasi and yana, pujana, prayaga and karttikamasa are ending in sups. But, they are not directly interlinked and therefore, they are not samartha. You cannot have pujana, prayaga, karttikamasa compounded in this particular context, because they are not samarthas, they are not interlinked whereas, pujanaya and gacchati are interlinked.

So, they are in a way technically samarthas. But, the second condition of subantas prohibits compound with these two as the base. And so, we can say that pujana, prayaga and karttikamasa are not samarthas and therefore, I am not eligible to be compounded.

(Refer Slide Time: 27:55)



Recap(1/2)

- रामः काशीं यानेन पूजनाय प्रयागात् कार्तिकमासे गच्छति। rāmaḥ kāśīm yānena pūjanāya prayāgāt kārtikamāse gacchati | (Meaning: Ram goes to Kashi by a car in the month कार्तिकkārttika of from प्रयागprayāga for worship.)
- [[रामः rāmaḥ] + [काशीं kāśīm] + [यानेन yānena] + [पूजनाय pūjanāya ] + [प्रयागात् prayāgāt] + [कार्तिकमासे kārtikamāse] + [गच्छति gacchati] ]

NPTEL 12

To recap, we have the sentence ramah kasim yanena pujanat pujanaya prayagat karttikamase gacchati. A sentence with all the karakas getting represented by respective vibhaktis. Here, we have ramah plus kasim plus yanena plus pujanaya plus prayagat plus karttikamase plus gacchati. These plus signs and these square brackets are to show the individual unit which has formed this particular sentence.

(Refer Slide Time: 28:49)

Recap(2/2)

- [[रामः rāmah] + [काशीं kāsīm] + [यानेन yānena] + [पूजनाय pūjanāya] + [प्रयागात् prayāgāt] + [कार्तिकमासे karttikamāse] + [गच्छति gacchati] ]
- [[राम rāma + सु su] + [काशी kāsī + अम् am] + [यान yāna + टा ta] + [पूजन pūjana + ई ne] + [प्रयाग prayāga + ईसि nāsi] + [कार्तिकमास karttikamāsa + ई ni] + [गम् gam a + ति ti] ]

The slide features a small inset image of a man in the top right corner. The main content is a list of Sanskrit word analyses. The first line shows a full sentence analysis with brackets around each word. The second line shows a more detailed analysis of each word, with handwritten blue circles around the suffixes (सु, अम्, टा, ई, ईसि, ई, गम्, ति) and blue arrows indicating their interlinkages. Red 'X' marks are placed over the original brackets in the second line. The NPTEL logo is in the bottom left corner, and the number 13 is in the bottom right corner.

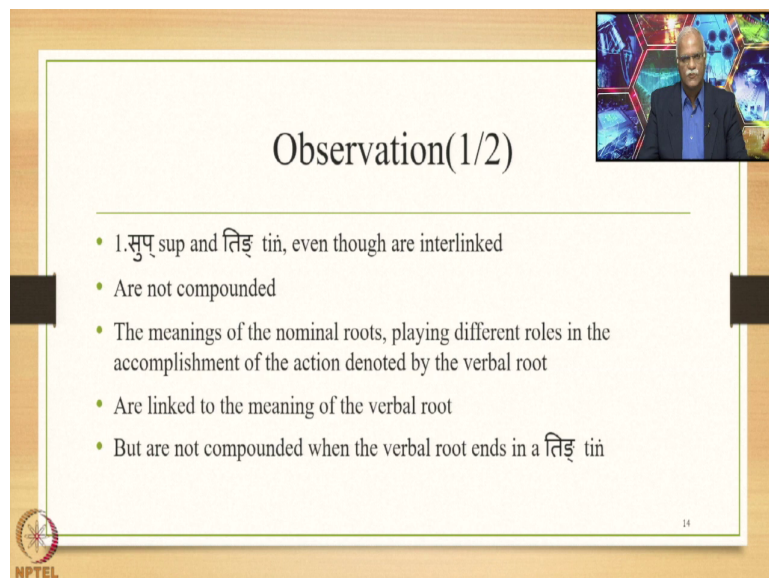
And, in these units, we will have further units. So, for example, in ramach we will have rama plus su, in kasim we will have kasi plus am, in yanena we have yana plus ta, in pujanaya we have pujana plus ne, in prayagat we have prayaga plus nasi, in karttikamase we have karttikamasa plus ni and in gacchati we have gam a plus ti. And, there are interlinkages between these brackets and we can show that all these earlier brackets, they are interlinked with this bracket.

And, all these am, ta, ne, nasi and ni, all of them they are linking the meanings of the pratipadikas with the meaning of the verbal root, all of them. And, this is how there is the interrelation between the padas, su is directly linked with this ti. So, in a way all the words in the sentence, they are linked with gacchati, but none of them is linked with each other. So, for

example, su and am they are not linked, am and ta they are not interlinked and so on and so forth.

And therefore, rama su and kasi plus am, they are not eligible to be compounded. However, we also note that rama and gacchati, kasim and gacchati even though are interrelated and so, can become eligible for compounding; do not become eligible for compounding because of the second necessary condition namely that both the padas have to be subantas.

(Refer Slide Time: 31:26)



Observation(1/2)

- I.सुप् sup and तिङ् tin, even though are interlinked
- Are not compounded
- The meanings of the nominal roots, playing different roles in the accomplishment of the action denoted by the verbal root
- Are linked to the meaning of the verbal root
- But are not compounded when the verbal root ends in a तिङ् ति

NPTEL

14

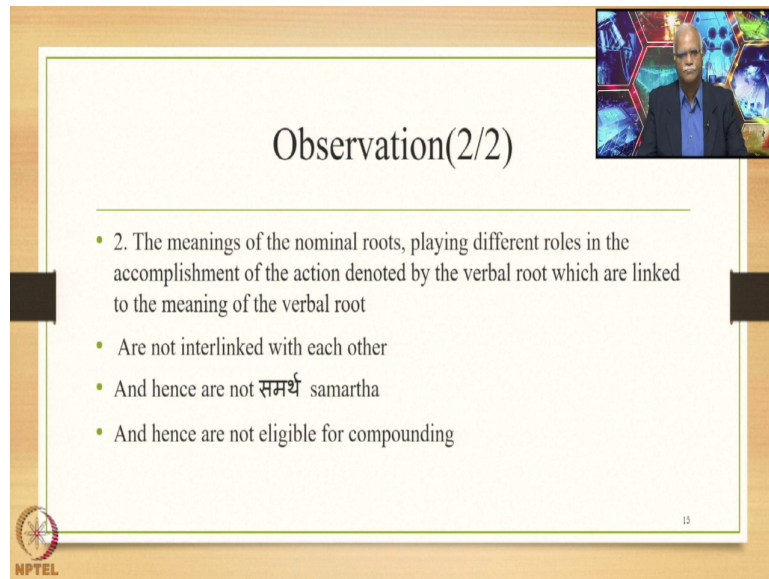
So, here are the observations. In the examples that we have seen so far, we have noticed that sup and thing they are interlinked but, even though they are interlinked, they are not compounded. The meanings of the nominal roots playing different roles in the accomplishment of the action denoted by the verbal root are linked to the meaning of the verbal root, but are not compounded when the verbal root ends in a thing.



This is very very crucial and very important. And so, we will highlight the fact that the meanings of the nominal roots playing different roles in the accomplishment of the action denoted by the verbal root are linked to the meaning of the verbal root, but are not compounded when the verbal root ends in a thing. Obviously, when it ends in some other suffix.

For example: krt, then these meanings of the nominal roots playing different roles in the accomplishment of the action denoted by the verbal root are linked to the meaning of the verbal root and they will be compounded with the verbal root which ends in a krt. And, this is what we shall study when we study further the vibhakti tatpurusha and also the upapada tathpurushas. And, some other examples of tathpurusha compound in this particular course.

(Refer Slide Time: 33:21)



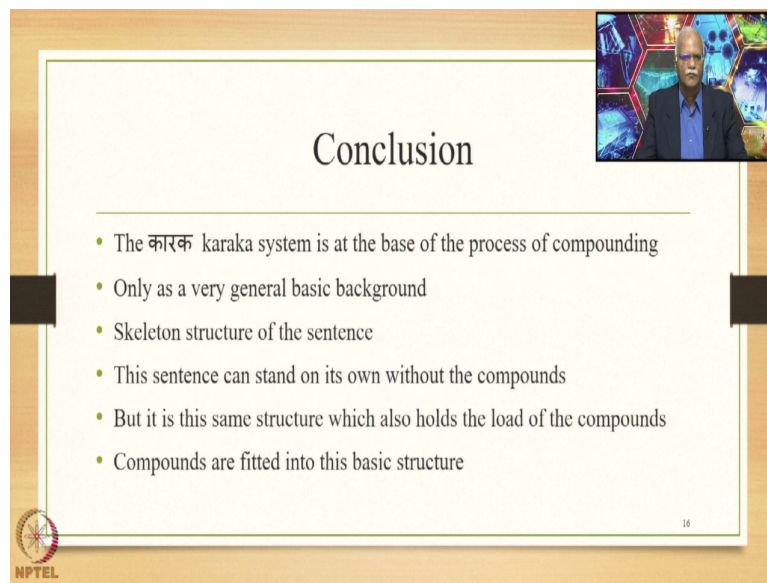
Observation(2/2)

- 2. The meanings of the nominal roots, playing different roles in the accomplishment of the action denoted by the verbal root which are linked to the meaning of the verbal root
- Are not interlinked with each other
- And hence are not समर्थ samartha
- And hence are not eligible for compounding

NPTEL 15

The 2nd observation is that the meanings of the nominal roots playing different roles in the accomplishment of the action denoted by the verbal root, which are linked to the meaning of the verbal root are not interlinked with each other directly. And, hence they are not samartha and hence are not eligible for compounding. This is also extremely important.

(Refer Slide Time: 33:50)



The slide is titled "Conclusion" and features a list of six bullet points. In the top right corner, there is a small video inset showing a man with a beard and glasses speaking. The slide is framed with a light brown border and has a small NPTEL logo in the bottom left corner.

### Conclusion

- The कारक karaka system is at the base of the process of compounding
- Only as a very general basic background
- Skeleton structure of the sentence
- This sentence can stand on its own without the compounds
- But it is this same structure which also holds the load of the compounds
- Compounds are fitted into this basic structure

NPTEL 16

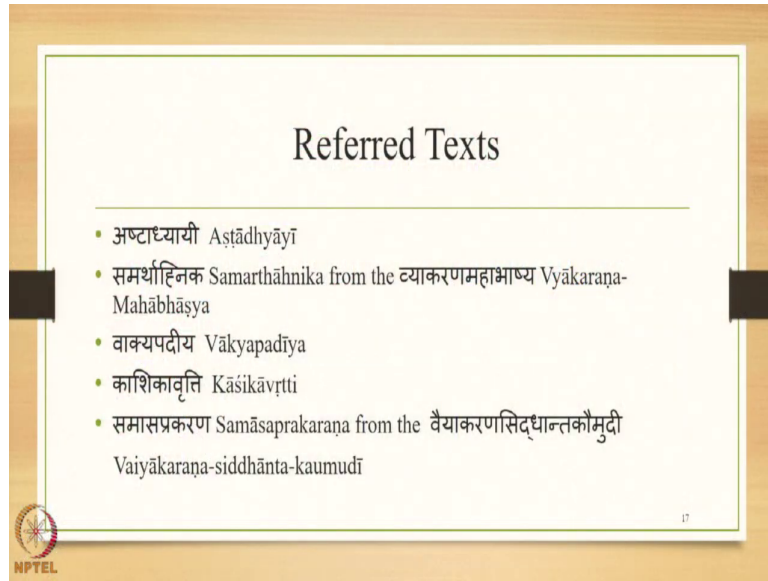
In conclusion, we can say that the karaka system is at the base of the process of compounding. Only as a very general and basic background, there are still some constraints in which the process of compounding will be based on the karaka system. So, the karaka system provides the skeleton structure of the sentence, as far as meaning is concerned and also the vibhakti, the sentence structure is concerned.

The most important fact to be remembered over here is that this sentence which is based on the karaka system can stand on its own without there being any compound inside; this is for

sure. But, it is this same structure which also holds the load of the compounds. This is also very true, because the compounds they get fitted into this very basic structure.


So, the compounding as a process is based on the karakas as an input and the output which is the compound which once again gets fitted into the system of karakas. And, this aspect and other aspects, we shall study in the coming lectures in this particular course.

(Refer Slide Time: 35:38)



**Referred Texts**

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

 NPTEL 17

(Refer Slide Time: 35:46)



अनुगृहीतो'स्मि

- मीळवणं नुसंणी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- ખૂબ ખૂબ આભાર.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

NPTEL

These are our references, the traditional sources that we shall be referring to constantly.

Thank you very much.