

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-12

asamarthasamāsa

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 the maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjārīhartti līlayā. In this second course on Samāsa in Pāṇinian Grammar, we are focusing on Avyayībhāva, Bahuvrīhi and Dvandva Samāsa . In the first course, we concentrated on the Tatpuruṣa Samāsa . At the beginning of the first course, we spent some time in understanding the theoretical background of the process of compounding. In this course too, we spend some time on understanding this particular theoretical background again.

It is important to do so when we are studying three very important types of samāsa s in Sanskrit. While doing this study, we noted that the theory of compounding as stated in the Pāṇinian grammar and also in the Pāṇinian grammatical tradition is called Samartha theory. We also have noted that sentence is the input for the process of compounding. Padas which are part of the sentence, they are actually the input and from them a Prātipadika, a nominal root is generated as the output.

This is in a nutshell the process of compounding and therefore we also said that This Samartha theory of the process of compounding is based on the Kāraka theory. We also studied in some detail the concept of Kāraka stated in the Pāṇinian grammar. We also studied the correlation of the Kāraka with the Vibhakti in the process. We said that it is the Vibhaktis which express the Kāraka. Now continuing the same process, we need to study the other concepts related to this theory of the processing of the compounds.

In this particular process, we need to also study what is an asamartha samāsa . By default the samāsa has to be samartha but there are exceptions to all general principles and that is more true when we deal with languages because languages are spoken by people according to their own will and while doing so they form different types of words which may not match the general pattern. A grammarian has to collect all such irregular forms

as his duty and then has to account for them as exceptions to the general principle. One such exception to the samartha theory is the asamartha samāsa . Now let us study this concept in the light of the focus of this course, namely the three types of samāsas of Avyayībhāva, Bahuvrīhi and Dvandva.

As we have said this is the exception to the by default process of compounding whose base is the samartha theory. Now asamartha is explained in the following line taken from the Vyākaraṇa-Mahābhāṣya sāpekṣam asamarthaṁ bhavati constituent of the compound which expects is called asamartha. Now what does it expect? That is the main question and the answer is it expects another meaning to fulfill its own meaning in the sentence. That means that the meaning of the constituent is not capable of expressing its own meaning without attaching to this other meaning which it expects and therefore the constituent is not fit to be compounded. It cannot become an input for the process of compounding.

That is an important explanation of what is asamartha. In the Tatpuruṣa samāsa , we saw the example of devadattasya gurukulam, in which the samāsa is gurukula and this is a ṣaṣṭī samāsa , guroḥ kulam. Now in this particular samāsa , Kula is the head as is the general norm in the Tatpuruṣa samāsa . And Guru is what is subordinate in this samāsa . But this Guru now expects devadattasya and therefore now this becomes asamartha.

If devadattasya is semantically linked to the head of the compound, namely kula, then there is no asamarth. However, that is not the case and this is an asamarth samāsa example. As far as the bahuvrīhi samāsa is concerned, let us look at the following example. yatnena prāptavidyaḥ meaning one who had obtained the knowledge with effort.

yatnena prāptā vidyā yena saḥ, in this example, we can say that prāptā is linked with yatnena and that is how it becomes an example of asamartha samāsa . Let us see the explanation. Here yatna and prāptā are interrelated. prāptā has got the verbal root with the proverb to obtain so the action of obtaining is what is denoted by this word now which is in the instrumental case denotes that this is related to the action of obtaining in the role of and that is why there is instrumental case Now there is a Kāraka relation between Yatna and the action of obtaining Therefore we can say that Yatna and prāptā or prāpta are interrelated But Yatna and Vidyā are not directly related Also prāptā and Vidyā are interrelated. So first, prāptā and Vidyā are compounded, prāptā, Vidyā, Yena, saḥ and then we get the compound prāptā, Vidyā after having processed it and this being the output that is generated where there is one unit in which two constituents are merged together and the effects are there to see.

prāptā becomes prāpta, Vidyā becomes Vidya. So prāptaVidya is the Bahuvrīhi Samāsa . Now in Bahuvrīhi Samāsa as we have seen earlier, no member of the compound is the head in the unit. Someone outside is the head. As Bahuvrīhi samāsa is described as prāyeṇa anyapadārthapradhānaḥ Bahuvrīhi.

Someone outside is the head. So now the word PrāptaVidya can be related to any other word and its meaning only through this outside head as per the rule. But now here what happens is we have Yatna which is not linked to this outside head but it is linked to Prāpta which itself is subordinate. So we have Yatna plus ṭā and then there is a compound whose constituents are prāptā and vidyā. So we have prāptā plus Su plus Vidyā plus Su.

So we have X plus Y plus Z. And now the situation is such that Y and Z are getting compounded. But at the same time, X is linked semantically to Y. This is a situation where the subordinate is related to the meaning and word out of compound independently independent of the head. This is by default not Samartha and therefore this is not eligible for the process of compounding.

Yatnena PrāptaVidyā This is not the example of Samartha Samāsa . This is a Samartha Samāsa . What is possible here? the following. So if you have Yatna plus ṭā plus Prāpta plus Su and then you compound them first and then you compound this resultant output with Vidyā. So you have X plus Y plus Z.

So first compound X and Y and you will get the output Yatnaprāptaḥ, Yatnenaprāptaḥ, Yatnaprāptaḥ. This will be a Tatpuruṣa Samāsa and then compound this output with Z, Yatnaprāptaḥ Vidyā Yena saḥ. And you will get next the output yatnaprāptavidya. This is possible. Where all the constituents of the samāsa are semantically interrelated and there is no outside element which is linked with the subordinate element.

So we have yatna plus ṭā plus prāpta plus su. This is to be compounded first and then this Tatpuruṣa Samāsa is to be compounded with Vidyā plus Su. This is a Bahuvrīhi. So this will become a Tatpuruṣa Garbha Bahuvrīhi. And as we have seen this is very much possible in Sanskrit.

The observation. In this example is the following. Asamartha samāsa are not supported by the grammatical theory proposed by the Pāṇinian grammar and the Pāṇinian grammatical tradition. So they are to be avoided as far as possible by the speakers of Sanskrit. However, they do not adhere to this particular principle always and they do produce such samāsa s occasionally and it is the duty of the grammarian to collect such examples and put them under this basket of asamartha samāsa . Another way of compounding needs to be explored in order to avoid generating such compounds.

As we showed, Yatna Prāpta Vidyā can be a proper Samāsa if a particular sequence is followed other than the sequence that leads to an Asamhartha Samāsa . Such examples found in the literature are to be treated only as exceptions to the by default theory of compounding proposed by Pāṇinian grammar and the Pāṇinian grammatical tradition. Occurrence of such exceptions is an indication of looseness of the process of compounding at the cognitive level of the speakers of Sanskrit, which can be considered to be also quite natural as that is what is the nature of language. Language is never monolithical. Language is full of varieties and that is what is a fact.

Let us now take the second example. The first example was that of a Bahuvrīhi Samāsa . Now in this second example, we have Dvandava Samāsa . Now the example is the following. rāghavaṁ rāmakṛṣṇau praṇamāmi.

rāghavaṁ rāmakṛṣṇau praṇamāmi. The meaning is I salute Rāma, the descendant of Raghu and also Krishna. I salute Rāma, the descendant of Raghu and I also salute kṛṣṇa. That is the meaning of this particular sentence. As we see, Rāghava is qualifying Rāma.

However, we see that Rāma is compounded with kṛṣṇa. And now Rāghava is what is linked with Rāma So rāghavaṁ rāmakṛṣṇau praṇamāmi That is the proper sentence And here rāghava and Rāma are interrelated. But rāghava and kṛṣṇa are not directly related. And also Rāma and kṛṣṇa, they are interrelated. So first Rāma and Kṛṣṇa are compounded and Rāmakṛṣṇa as the output is generated, which is one unit merging the two constituents Rāma and kṛṣṇa. Both members of the compound are heads in this particular unit of the dvandava compound. So Rāma and Kṛṣṇa both are the head.

So now the word Rāmakṛṣṇa can be related to any other word and its meaning only through the head namely both of them. But here we observe that the word Rāghava which is introduced in the sentence is linked only to Rāma and is not linked to Kṛṣṇa therefore it is not linked to both the heads So it is linked to Rāma which is only one head and it is not linked to the other head Kṛṣṇa So what we have is Rāghava plus Am separate Rāma plus am and Kṛṣṇa plus am, these are the two words which are compounded first. So we have X plus Y plus Z and here first Y and Z get compounded. But the point is that Y also has got another qualification outside of the compound that is X and X is not a qualification of the other head as well which is Z. This is a situation where only one head is related to the meaning or the word out of compound independently and therefore this is not considered to be Samartha by default and therefore this is not eligible for the process of compounding Instead what is possible here is the following First compound Rāghava plus am and Rāma plus am and then the output will be generated as Rāghava Rāma and then compound this with Kṛṣṇa, Kṛṣṇa plus Am and then you will get the generated output namely Rāghava RāmaKṛṣṇa So we have x plus y plus z and now compound x plus y first and then the output will be generated and that will be compounded with z.

So first compound X and Y and you will get the output Rāghava Rāma and then compound this output with Z. Now Rāghava Rāma will be a Tatpuruṣa Samāsa , a Karmadhāraya to be specific and then compound this Tatpuruṣa with Z and that will be then the Dvandva Samāsa and you will get the next output Rāghava RāmaKṛṣṇa . This is possible. In this we avoid the external qualification to only one of the heads and not both the heads.

Now Rāghava Rāma and Kṛṣṇa, they both are the heads of the samāsa and then if any qualification is to be added, that is to be added to both of them. So then we can say Devau Rāghava RāmaKṛṣṇau. This is possible because it is linked with both of them Rāghava Rāma and Kṛṣṇa. This is an example where there is Tatpuruṣa Samāsa happening first and then it becomes an input to the Dvandva Samāsa . In other words, we can say that here this is a Tatpuruṣa Garbha Dvandva Samāsa.

This is possible. The observation is that the Asamartha Samāsa is not supported by grammatical theory proposed by Pāṇinian grammar and the Pāṇinian grammatical tradition. They are to be avoided as far as possible. Another way of compounding needs to be explored in order to avoid generating such compounds. Such examples found in the literature are to be treated only as exceptions to the by default theory of compounding proposed by Pāṇinian grammar and the Pāṇinian grammatical tradition. Occurrence of such exceptions is an indication of looseness of the process at the cognitive level of the speakers of Sanskrit.

Now after having studied the examples of asamartha samāsa of bahuvrīhi and dvandva, let us now study the example of asamartha samāsa of the avyayībhāva type. Here we have prāṇasya yathāśakti. Now yathāśakti is an avyayībhāva samāsa . and we have prāṇasya attached to it. What it means is in accordance with the power of the breath.

prāṇasya is of the breath. So prāṇasya is associated with the śakti. prāṇasya śaktim Anatikramya In accordance with the power of the breath. prāṇasya-śaktim-anatikramya. As we know in the avyayībhāva samāsa, the first member is the head and the second member is the subordinate member. Now here prāṇasya is associated with this subordinate member and therefore this becomes an asamartha samāsa.

Here prāṇa is semantically related to śakti because we are saying the power of breath, Prāṇasya śakti. Prana is semantically not related to Yathā and its meaning. śakti is related to Yathā. So they should be compounded first and then that output generated is Yathā śakti. Here Yathā is the head and so any member outside of the compound can be interrelated to it only through this head.

But we see that prāṇa is interrelated to śakti in this example and śakti is subordinate in this particular compound which goes against the principle mentioned above. So this is by

default not samartha. So this is not eligible for the process of compounding and even if this is not eligible, if the compound is made, this is called asamartha samāsa.

To summarize, we can say that along with the by default theory, we also find exceptions. Exceptions to this by default theory and they are treated as exceptions as they should be.

They are caused probably because of the sequence in which speaker thinks of the meanings and words that are to be compounded. This process seems to be loose in nature and reflects on the generation of such exceptions. This process and these exceptions indicate that the language is spoken by speakers and it is not something that is a dead entity. These are the texts referred to. Thank you.