

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

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**Week-02**

**Lecture-08**

**Introduction to samartha**

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 saṁjarīhartti līlayā. In the previous lecture, we studied the theory of Kāraka. We studied the sūtras which define, which describe each Kāraka stated in the Aṣṭādhyāyī. There are six Kārakas and there are seven Vibhaktis which are stated in the Aṣṭādhyāyī. We also concluded by saying that it is these Kārakas which are the pratya-yārthas which act as the core meaning element as far as the sentence meaning is concerned. because it is these meanings which link the meanings of different Prakṛtis and their meanings, Prakṛtis and Prakṛtyarthas.

And therefore, it is on the basis of this Kāraka theory that we proceed in understanding the theory of compound formation. We stated earlier that the theory of compound formation can be generally called as Samartha theory. In this lecture, let us try to understand what is Samartha. Now there are two meanings of Samartha available to us straight away.

The first one is capable of and second one is having the same meaning. samaḥ arthaḥ, capable of and having the same meaning. So when we have the first meaning namely capable of, what we mean is that the capable of expressing the interconnected meanings. A word unit which is capable of expressing the interconnected meanings. So, a prātipadika by itself is not samartha from the point of view of one position as it cannot express the interconnected meanings on its own in other words without the pratyaya getting added to it it has to be a pada that is a subanta and in other cases it has to be a tīnanta, which is then capable of expressing the interconnected meanings.

So, samartha refers to capable of expressing the interconnected meanings. For example, pītāmbaraḥ kāśīm gacchati. Pītāmbara is an example of a Bahuvrīhi compound. This means Hari goes to kāśī. In this sentence and the sentence meaning, pītāmbara is linked with the action of going, denoted by the verbal root Gam, which is part of Gacchati. As doer of the action of going agent or kartṛ. Kāśī is linked with the action of going denoted by the verbal root Gam which is also part of Gacchati as destination or object or Karman. So Pītāmbara and Gam as well as Kāśī and Gam are interrelated, interlinked semantically. But as we have already seen they are not eligible to be compounded because they both Pītāmbara and Gam as well as Kāśī and Gam both are not ending in sub-pratyayas. Pītāmbara ends in sub-pratyaya, but gam ends in tiñ -pratyaya. Kāśī ends in sub-pratyaya, but gam ends in tiñ-pratyaya. And we have already seen that a compound in Sanskrit is possible only between two subantas and not between a subanta and a tiñanta. The only two subhantas in this sentence, Pītāmbara and Kāśīm, which have prātipadikas Pītāmbara and Kāśī, can be said to be ending in sups. But they are not interlinked. They are not samartha. and therefore they are not eligible to be compounded.

Similarly, we have Pītāmbaraḥ , Kāśīm, Ratha, Gacchati. Hari goes to Kāśī by a chariot. Along with Pītāmbara and Kāśī, here Ratha is linked with the action of going. Denoted by the verbal root gam as an instrument or karaṇa. But like Pītāmbara and Kāśī Ratha also cannot be compounded with gam because Ratha and gam they both are not ending in sups. Similarly Pītāmbara, Kāśī and ratha, these are the prātipadikas which are ending in sups but they are not interlinked. Therefore they are not samarthas and are not eligible to be compounded. Now we have another sentence with some additional elements. meaning Hari goes to Kāśī by a chariot in the month of Kārtika from Prayāg for worship. Now along with Pītāmbara Kāśī and Ratha as we have seen before, pūjanāya, Prayāga and Kārtika Māsa, they are linked with the action of going denoted by the verbal root Gam as Sampradāna, Apādāna and adhikaraṇa respectively. Pūjana is linked with the action of going as Sampradāna and therefore it has got Caturthī Vibhakti pūjanāya. Prayāga is linked with the action of going as Apādāna and it has got Pañcamī Vibhakti Prayāgāt. Similarly, Kārtika Māse is linked with the action of going as Adhikaraṇa and it has got Saptami Vibhakti Kārtika Māse.

But like Rāma, Kāśī and Ratha, Pūjana, Prayāga and Kārtika Māsa, each cannot be compounded with Gam. Because they are not ending in Supas. Pūjana, Prayāga and Kārtika Māsa, they are ending in Supas. But Gam does not end in Sup. It ends in tiñ Pratyaya.

Like Pītāmbara, Kāśī and Ratha, Pūjana, Prayāga and Kārtika Māsa are ending in sups, but they are not interlinked. They are not samartha and therefore are not eligible to be compounded. To take a recap, we have a complete sentence over here which is And the meaning is Hari goes to Kāśī by a chariot in the month of Kārtika from Prayāga for

worship. Now here we have the Padas also demarcated from each other by using the square brackets. There are two main square brackets indicating that this is a sentence having other square brackets inside.

So Pītāmbara plus Kāśīm plus Rathena plus Pūjanāya plus Prayagād plus Kārtika Māse plus gacchati. This is what is this sentence. Now the same sentence can be rewritten with the help of the Prakṛti Pratyaya format. So Pītāmbara can be rewritten as Pītāmbara plus Su. Kāśīm can be rewritten as Kāśī plus am.

Rathena can be rewritten as Ratha plus ṭā. Pūjanāya can be rewritten as Pūjana plus ṇe. Prayāga can be rewritten as Prayāga plus ṇasi. Kārtika Māse can be rewritten as Kārtika Māse plus ṇe. And finally Gacchati can be rewritten as Gam plus Ti.

All these elements, su, am, ṭā, ṇe, ṇasi, ṇi and ti, they are part of Pāṇinian grammar They are in fact the Pratyayas, they are in fact the Vibhakti Pratyayas, where su, am, ṭā, ṇe, ṇasi, ṇi, these are the Sup Pratyayas and Ti is a Ting Pratyaya. Obviously these Sup Pratyayas do express the Kāraṅkas, the interrelation between the Prātipadikārthas. We have some observations to make over here. 1 Sup and ting, 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 thing. This is very important. As we have observed that the meanings of the nominal roots which play different roles in the accomplishment of the action denoted by the verbal root. For example, Pītāmbara is playing the role of Kartā. Kāśī is playing the role of Karma.

Ratha is playing the role of Karana. Poojana is playing the role of Sampradana. Prayāga is playing the role of Apadana. KarthikaMāsa is playing the role of Adhikaraṇa in the accomplishment of the action of going denoted by the verbal route So these are different roles in the accomplishment of the action denoted by the verbal route indicated by the respective Vibhaktis Now These meanings are linked to the meaning of the verbal root but are not compounded when the verbal root ends in a thing. The second 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.

I repeat, the meanings of the nominal roots pītāmbaraḥ , kāśīm, rathena, pūjanāya, prayāgāt, kārttikamāse, the meanings of these padas and the nominal roots inside, which play different roles in the accomplishment of the action denoted by the verbal roots, which are linked to the meaning of the verbal roots are also not interlinked with each other and hence are not samartha and hence are not eligible for compounding. These are two crucial observations for us to make. So in conclusion, we can say that the Kāraṅka

system is at the base of the process of compounding only as a very general basic background. In other words, Kāraka system acts as the skeleton structure of the sentence. Now 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 sentence structure prepared by this Kāraka theory. these are the texts referred to thank you very much thank you very much.