

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-09

Explanation of 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 saṁjārīhartti līlayā. In the previous lecture, we have seen what is not Samartha and therefore what is not eligible to be compounded. We said there that the answer to this question, what is Samartha, is twofold. One, Samartha means capable of and two, Samartha means having the same meaning. samaḥ arthaḥ. we studied the first meaning capable of and we studied what is not capable of getting compounded.

We said that the words in the sentence playing different roles in the accomplishment of an action. We said that the meanings which play different roles in the accomplishment of an action, even though they are interlinked with the verbal action denoting word and the meaning, they are not compounded as a general rule and the Kāraḥ themselves are not interlinked. Therefore they can not also be compounded. Now in this lecture we shall see what is the meaning of capable of and what all can get compounded.

There was one very important conclusion that we reached in the previous lecture when we said that the Kāraḥ cannot be compounded with the action denoting word with the thing suffix. Let us elaborate this further and in this context let us see how the Kāraḥ get compounded with another set of suffixes added to the verbal root denoting action. So the first meaning of samartha is capable of that is capable of expressing the interconnected meanings. A word unit capable of expressing the interconnected meanings is what is called as samartha or capable of. Prātipadika, a nominal root, on its own is not samartha as it cannot express the interconnected meanings on its own, without the Pratyaya getting added to it.

So, a Prātipadika has to be a Pada, that is a Subanta, and a Dhātu has to be a Tinanta, which is then capable of expressing the interconnected meanings. So for example, This was the sentence that we studied earlier. Now if we add certain words with the kṛt-suffixes after the verbal roots, then they become interconnected and also eligible to be compounded. So if we say, pītāmbaraḥ prayāgāt nirgataḥ rathena prāpitaḥ samāgate kārttikamāse, If we expand our sentence like this with the meaning namely Hari who went out of Prayāg being taken there by the chariot in the arrived month of Kārttika goes to Kāśī for the worship of God Here there are sets of words indicated in different colours in order to highlight the fact that the words nirgata, prāpita, samāgata and devasya, they show a different feature which is quite close to what is samartha. The words nirgata, prāpita, samāgata, pūjana are derived from the verbal roots gam, āp, gama and pūj to worship.

Gam to go, āp to reach, gam to go and pūj to worship. By adding the suffixes ta and ana, so nirgata is derived by adding the suffix ta to the verbal root gam with the preverb nir prāpita is derived by adding the suffix ta to the verbal root āp with the preverb pra and also the causative Samāgata is derived by adding the suffix ta to the verbal root gam with two preverbs sam and ā. Pūjana is derived by adding the suffix ana to the verbal root pūj. These suffixes namely and are termed by Aṣṭādhyāyī 3.1.93 and the words thus formed by adding these suffixes are called words. So nirgata, prāpita, samāgata and Pūjana, these are all words. These kṛdantas words become nominal roots or Prātipadikas by Aṣṭādhyāyī 1 to 46. So these words become Prātipadikas and then eventually they also become Subantas. They have peculiar characteristics.

Semantically they denote an action. Formally, however, they are nominal root Thus we observe that they retain both the features namely denoting action involving Kāraḥ and getting interlinked with other meanings and words and also be subhantas That is extremely crucial So if we write the same sentence With the suffixes mentioned, we can say that we have pītāmbara plus Su, plus Ratha plus tā, plus Pra plus āp plus Ta plus Su, plus Deva plus śas, plus pūj plus Ana plus śe, plus prayāga plus śasi, Here we write down the same sentence in terms of the Prakṛti and the Vibhakti Pratyaya. pītāmbara is the Prakṛti, Su is the Vibhakti Pratyaya, and so on and so forth. Now, the words which were mentioned in particular colors, where the Kṛdantas word was used, they now become Samartha. they are capable of getting compounded.

They are capable of expressing the interconnected meaning and therefore they are eligible to be compounded. And once we compound these words, prayagat nirgataḥ, we get the compound. We get the compound. And we get the compound. And we get the compound. So, prayāga nirgataḥ, in which prayaga is related to the action of going, denoted by the verbal root gam with the preverb nir, shows that they are interrelated words.

Similarly, rathaprāpitah. Ratha and prāpitah are interrelated. And so also are Samāgata and KārttikaMaasa Similarly also devapūjanāya. So, we have these compounds Now if we expand the same sentence further for understanding what is Samartha. And this is the second answer or second explanation. And we also use the scheme of colours over here to demarcate certain set of words.

For example, prāptā vidyā yena saḥ puṇyaḥ saṅgamaḥ yatra tasmāt prayāgāt tīvraḥ vegah yasya tena rathena śīte kārttikamāse śaktim anatikramya cakram pāṇau yasya tasya devasya pūjanāya pavitraṁ phalaṁ yasyāḥ tām kāśīm gacchati. This means Hari who has obtained knowledge or learning from the great Prayāg which hosts the holy confluence by the chariot whose speed is sharp. In the cold month of kārttika, goes to kāśī, which gives holy results for the worship of God who holds a chakra in his hand in accordance with his capability. So now prāptā vidyā yena saḥ and pītāmbaraḥ puṇyaḥ saṅgamaḥ yatra tasmāt and prayāgāt, tīvraḥ vegah yasya Tena and Rathena, śaktim Anathikramya, cakram pāṇau yasya Tasya and Devasya, pavitraṁ phalaṁ yasyāḥ tām and kāśīm, these are the words capable of expressing the interconnected meaning and therefore they are eligible to be compounded Let us study these one by one This is the first set of words in a different color Now here we have the word with the verbal root whose is So is the location of the Sangama, the confluence, which is holy. tīvraḥ vegah yasya tena rathena. śīta is the qualifier of kārttikamāsa.

śaktim anatikramya is a peculiar construction where the words śaktim and anatikramya, they both are interrelated. Similarly, cakram pāṇau yasya tasya devasya. So cakram pāṇau yasya tasya and devasya, these are the words which are interconnected. Similarly, pavitraṁ phalaṁ yasyāḥ, tām kāśīm. These words are also interconnected.

And then we have the verb gacchati. Now, prāptā vidyā yena saḥ pītāmbaraḥ pītāmbaraḥ In this, prāptā vidyā yena saḥ qualifies pītāmbaraḥ. puṇyaḥ saṅgamaḥ yatra tasmāt prayāgāt In this, puṇyaḥ saṅgamaḥ yatra tasmāt qualifies prayāgāt . In tīvraḥ vegah yasya tena rathena, tīvraḥ vegah yasya tena qualifies rathena. As we said earlier, prāptā vidyā yena saḥ tells us something more about pītāmbara.

puṇyaḥ saṅgamaḥ yatra tasmāt gives us some additional information about Prayāg and tīvraḥ vegah yasya tena also gives us more information about Ratha. So, all these sets of words are interconnected with the respective other words that were already used in the sentence. Similarly, in śīte kārttikamāse, śīte qualifies kārttikamāse. In śaktim anatikramya, we have śaktim anatikramya, which qualifies pūjanāya, a very peculiar kind of construction. Now, in cakram pāṇau yasya tasya devasya pūjanāya, cakram pāṇau yasya tasya qualifies devasya.

In pavitraṁ phalaṁ yasyāḥ tām kāśīm, pavitraṁ phalaṁ yasyāḥ tām qualifies kāśīm. So śīta provides additional information about kārttikamāsa. śaktim anatikramya also gives us

some additional information about pūjana. Similarly cakram pāṇau yasya tasya also provide information about Devasya. and pavitraṁ phalaṁ yasyāḥ tām, this also provides additional information about kāśī.

All these, they are the qualifiers of the respective qualifieds. They have this particular relationship. So now we have the process of compounding taking place as they are capable of expressing the interconnected meanings. So we have Prāptavidyā plus Su and pītāmbara plus Su. So Prāptavidyā yena saḥ is compounded into Prāptavidyā, which is a Prātipadika and then Su pratyaya is added to it in accordance with the Su pratyaya that is added after the word pītāmbara which it qualifies.

Similarly, Puṇyaḥ Sangamaḥ yatra So this gets compounded in the form of puṇyasaṁgama and then the suffix ṇasi is added to it in accordance with the suffix ṇasi which is added after Prayāg which is qualified by Puṇyasaṁgama. Similarly, tīvraḥ vegāḥ yasya tena gets compounded into tīvravega to which is added the suffix tā in accordance with the suffix tā added to Ratha which is qualified by tīvravega. śīta is added with the suffix ṇi in accordance with the suffix ṇi added to kārttikamāsa which is qualified by śīta. Similarly cakrapāṇi is added with the suffix ṇasi in accordance with the suffix ṇasi that is added after the word deva. Now yathāśakti is a peculiar compound that is formed to which is added the suffix su as a particular prescription, which we shall study later on.

And pūjana is added with the suffix as per the requirement in the sentence. pavitraṁ phalaṁ yasyāḥ gets compounded into pavitrāphala as a Prātipadika and Stri Pratyayānta śabda to which is added the suffix am in accordance with the suffix am added after the word kāśī which is qualified by pavitrāphala and then of course we have gacchati which remains as it is so now these are the compounded words prāptavidyā, puṇyasaṁgama, tīvravega. These three, they are the bahuvrīhi compounds. cakrapāṇi is also a bahuvrīhi compound. yathāśakti is the example of avyāyībhāva compound. pavitrāphala is once again an example of the bahuvrīhi compound.

Here it is clear that the samāśas that we are going to study in this particular course, namely Avyāyībhāva, bahuvrīhi and Dvandava, when their process of derivation happens, these factors come into play. So Prāptavidyā qualifies pītāmbara, puṇyasaṁgama qualifies Prayāga, tīvravega qualifies Ratha, Chakrapāṇi qualifies Deva, and Pavitra phala qualifies Kāśī. Now meanings. Now we can draw the conclusion that meanings with qualified qualifier relation are interlinked. So they are samartha They are capable of expressing the interlinked meaning So they are samartha and so they become eligible to be compounded. So we have the sentence. After having studied the second answer to the question, what is samartha? Now let us look at another explanation. So we take prāptavidyā yena saḥ once again. Now we also provide pītāmbaram yasya saḥ च रामं लक्ष्मणं च दिने दिने पश्यति.

What it means is, educated Hari, who has yellow robe, sees Rama and lakṣmaṇa every day. सः prāptā vidyā yena saḥ is educated Hari or learned Hari, who has yellow robe is the meaning of pītam ambaraṁ yasya saḥ, sees paśyati, rāmaṁ lakṣmaṇaṁ ca rāmaḥ, rāma and Lakṣmaṇa, Dine Dine, that is every day. If we take this sentence, we observe that prāptā vidyā yena saḥ has got a Kṛdanta word prāpta of which Vidyā is the Karma and Yena indicates the Kartā. pītam ambaraṁ yasya saḥ has got ambaraṁ in prathamā and yasya in ṣaṣṭī, so showing the interrelation of svasvāmī bhāva, owner and owned. rāmaṁ lakṣmaṇaṁ ca shows the sambandha, interlinkage of itaretarayoga nature between rāma and lakṣmaṇa.

Dine Dine shows the repetition or vīpsā in the explanation of Dina So these are the interrelated meanings in these words and so we can write down these words in the form of the Prakṛti Pratyaya formation in the following manner So we have So prāptā vidyā both of them have su-pratyaya added. Pīta and ambara also have su-pratyaya added. rāma and lakṣmaṇa are the words where am is added. The important point over here is that in case of dine dine, one occurrence of dina is substituted by the word prati. And so we have Prati plus Su plus Dina plus ṇi and paśyati.

With this, in this context, meanings of prāptā and vidyā, pīta and Ambar, rāma and lakṣmaṇa, Prati and Dina are interlinked through the suffixes. And hence they are Samartha. And so they become eligible to be compounded. And then we get the sentence So prāptavidyaḥ as well as pītāmbaraḥ are the examples of Bahuvrīhi Samasa rāmalakṣmaṇam is the example of Dvandva Samāsa. pratidinaṁ is the example of Avyayībhāva Samāsa.

So we observe that meanings of kṛdantas and interlinked Kāraṇas , meanings of qualifier-qualified relations, meanings of various relations denoted by the cases are samartha and are eligible for undergoing the process of compounding or samāsa. In conclusion, we can say that the process of compounding is based on this Samartha theory. Samartha theory is based on the Kāraṇa theory by default, thus embedded in the sentential structure, with sentence as input and nominal root as primary output and sentence as an eventual output. The process of compounding thus from the back end up to the front end can be summed up by saying, vākyādvākyam samasanam.

These are the references. Thank you. Thank you very much.