शतश्लोकि रामायणम् - Shatashloki **Ramayanam**
Sanskrit Learner Series
Episode - 4

Understanding Ramayana helps us learn Samskruta easily. In the previous episodes, we learnt the basic aspects of Vibhakti (Case) with reference to Karta & Karma (Object). We also had information about arranging Viseshana (Adjective) and Naama Vaachaka (Noun).

Structure of Words

Before attempting to learn about Samaasa, it is relevant to have a glimpse on the structure of words. Primarily, Sanskrit Words are of Three types.

1) Subanta (words laced with 'Sup' set of Vibhakti Pratyaya/ Causative Suffixes added to Base Words called **Praatipadikam**)

Example - **Raama (Base Word) + S(up) = Raamah**

राम, स् (उ)(प्) - रामः
Naarada (Base Word) + S(up) = Naaradah

नारद, स् (उ)(प्) - नारदः

2) Tińanta तिङन्त (Forms of Verbs) are derived by adding Tiń set of Pratyayas to Root verbs.

Example - Patha (Dhaatu/ Root Verb) + Ti(p) = **Pathati** (is reading)

पठ, ति(प्)   - पठति
Pacha (Dhaatu/ Root Verb) + Ti(p) = **Pachati** (is cooking)

पच, ति(प्)   - पचति

3) Nipaata (Avyaya) (Direct Words Listed in different meanings, without Etymology)

Example -   इति, हि, तु, च, हन्त, बत, भोः ... Iti, Hi, Tu, Cha, Hanta, Bata, Bhoh ...

However it is generally believed that the entire Sanskrit Vocabulary is largely built upon the platform of Dhaatu (Root Verbs). This is explained in the fabrication of the base word (Praatipadikam.)

Brief Introduction about Vrutti System with focus on Samaasa

Vrutti System is one of the most important features of Samskrutam, involved in the manufacture of the base words, with different sets of Pratyayas (prefixes/ suffixes).

1) Krudvrutti   (Root Verb + Krut (Pratyaya/ Suffix)

Raama राम = रमु + घञ् Ramu (Root verb/ Dhaatu) + Gha**n**

2) Taddhita Vrutti (Base word + Suffix)

Daasharathi दाशरथि = Dasharatha + In (दशरथ + इञ्)

3) Sanaadyanta Dhaatu Vrutti (Base Word + Suffix = Artificial Root verb)

This addition will result in artificial root verb, temporarily derived, and gets the benefits of Root Verbs, listed originally by Rishi Paanini in the compendium of Dhatu Paatha. English Language has this facility, which very few Indian Languages have.

For example - if someone imitates an action committed by a person called Jettison, the action will be called - Jettisoning. This approach is structured systematically in Sanskrit.

One who acts as Raama or Calls the name continually is termed as - **Raamayati** (Acting as Raama or Calling Raama). There are several other instances for this artificial Dhaatu Vrutti.

4) Ekasesha Vrutti   (Combination of two similar or congruent words will result in dropping one of them). This is a systematic approach of the language.

- When you say, Five boys are playing. Actually Boy, Boy, Boy, Boy and Boy are playing. But, in short we are adding the suffix **'s'** to denote plurality and using the word Boys.

  This approach has the basis in Sanskrit - बालाः क्रीडन्ति

- Another unique approach. Father + Mother = Parents, Brother + Sister = Siblings (Different word is used.)
  Whereas in Sanskrit, the latter is dropped and the meaning is merged and reflected with the suffix. माता, पिता = पितरौ; स्वसा, भ्राता = भ्रातरौ

5) Samaasa Vrutti

Samaasa is the Juxtaposition of two words in a correlated and meaningful method. Understanding and deciphering the combined compound/ complex word required so much finesse and experience of analysing the context. In fact, Samaasa is the beauty of the language, where as the combination gives us an opportunity to interpret a Joint- word in many ways to suit many contexts.

English also has this system in a simple and limited method.

Examples:

- Driver of a Car = Car - Driver.
- Bogey of the Train = Train Bogey.
- One rouses Passion = Passion- Rouser.
- One which cuts nails = Nail Cutter
- Machine that punches = Punching Machine

We have to analyse the way, a word is understood. In the above examples - later word of the compound is More important.

Another important point to remember:

In this grammatical sense of Samaasa, each **Padam** (word) actually denotes the substance **(Padaartha)**, which is depicted by that word. Hence, wherever the word Padam/ word is used, it has to be understood that we do not refer to the word, but to the substance denoted by that.

Samaasa (Compounds/ Compound Words) are categorised in to four categories:

1) अव्ययीभाव समासः (पूर्वपदार्थ प्रधानः)

Avyayeebhaava Samaasa - Poorva Padaartha Pradhaana - More Importance is laid on the former word

2) तत्पुरुष समासः (उत्तर पदार्थ प्रधानः)

Tatpurusha Samaasa - Uttara Padaartha Pradhaana - More Importance is laid on the latter word

3) द्वन्द्व समासः (उभय पदार्थ प्रधानः)

Dvandva Samaasa - Ubhaya Padaartha Pradhaana - More Importance is laid on all the words

4) बहुव्रीहि समासः (अन्य पदार्थ प्रधानः)

Bahuvreehi Samaasa - Anya Padaartha Pradhaana The combination two words denotes something different than these two.

There are sub- sets among the four such as Dvigu, Karma Dhaaraya etc. to connote extra meanings and contexts.

Additional point to remember

The compound words may again join, to give new compound word, more and more complex words. Sometimes, the complex words extend to two lines of a stanza. (In extreme cases, the poets have formed complex words, spanning 2 or 3 pages, to buttress their erudition.)

Benefits of Samaasa from the composers' point of view:

o Ease of Formatting
o Flexibility to demonstrate meaning
o Freedom from the hassles of accommodating the causative suffixes (Vibhakti Pratyayas)
o Beauty in the Poetry

However, starters will have difficulty in appreciating the deployment of a compound word, in spite of learning the meanings of constituent words of the compound. In due course of time, the nuances of the grammatical arrangements can be learnt and ideas can be grasped easily.

In the current context of First Stanza, let us see the list of Compound Words. It is the compulsory practice of separating each word before analysis into two parts: 1) Praati Padikam (Root Word) and 2) Sup - Pratyaya (Causative Suffix).

The Root word will be analysed and etymology is Scrutinised.

<u>तप-स्वाध्याय निरतं</u> तपस्वी <u>वाग्विदां</u> वरम्। नारदं परिपप्रच्छ वाल्मीकि <u>मुनिपुंगवम्</u>।।   1

<u>Tapa-Ssvādhyāya Nirataṁ</u> Tapasvī <u>Vāgvidāṁ</u> Varam.
Nāradaṁ Paripapraccha VālmīkiR <u>munipuṅgavam..</u>   1

Classical Analysing the Compound is called Vigraha Vaakya. This is the illustration:

<u>(तप-स्स्वाध्याय निरतं</u> - तपश्च स्वाध्यायश्च तपस्स्वाध्यायौ, तत्र निरतः - तपस्स्वाध्याय निरतः, तम्)

o TapasSvaadhyaaya Niratam = TapasSvaadhyaaya Nirata (+ *am*)
Tapas (Penance) + Svaadhyaaya (Vigorous study/ revision) = TapasSvadhyaaya
        (Being Dvandva Samaasa, both have equal prominence)
TapasSvadhyaaya + Nirata (Indulgent) = TapasSvadhyaaya Nirata
        (Being Tatpurusha Samaasa, latter has more importance. Indulgent in the penance & Study)

o (<u>वाग्विदां</u> - वाचां विद् - वाग्विद्, तेषां)
o Vaagvidaam = Vaagvid (+ *aam*)
Vaag (Oratory) + Vid (Experts) = Vaagvidaam (Tatpurusha)

o <u>मुनिपुंगवम्</u> - (पुमान् गौरिव - पुङ्गवः, मुनीनां पुङ्गवः - मुनि पुङ्गवः, तम्)
o MuniPungavam = Muni Pungava (+ *am*)
Muni (Sage) , Pungavam, Pungava = *Puman (Male) + Go (Bull)*

Pungava means - a gentle man, similar to the stature of the Classic Bull among other animals of its class. The arrangement of Karmadhaaraya Samaasa gives us this meaning. Thus Muni Pungava means, one of the best Sages.

Thus, we conclude the brief explanation about Sandhi (Joining two Syllables of two words) and Samaasa (Combining two words in a compound word). In the next episode, we move on to the next shloka on the parametres set herein, after learning the basics of metres (Chhandas).

Subham.

Subham.