

समास samāsa in Pāṇinian grammar- I
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Lecture - 11
एकार्थीभाव ekārthībhāva and its three features

Welcome. I welcome you all to this lecture in the course Samasa in Paninian grammar. This is the first course we begin our lecture with the recitation of the mangalacarana.

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मङ्गलाचरण mangalācaraṇa

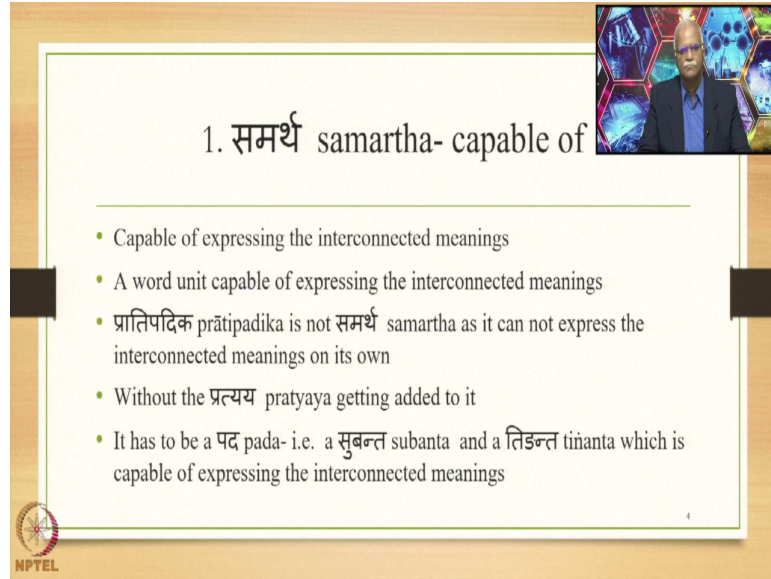
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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1. समर्थ samartha- capable of

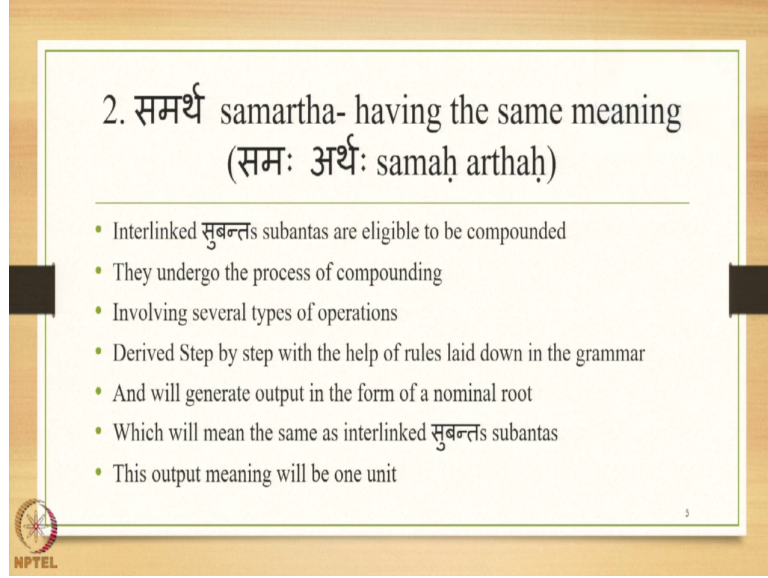
- Capable of expressing the interconnected meanings
- A word unit capable of expressing the interconnected meanings
- प्रातिपदिक prātipadika is not समर्थ samartha as it can not express the interconnected meanings on its own
- Without the प्रत्यय pratyaya getting added to it
- It has to be a पद pada- i.e. a सुबन्त subanta and a तिङन्त tinanta which is capable of expressing the interconnected meanings

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We are looking at the theory of samartha as stated in the Paninian grammar. We said that the word samartha has got two meanings one is capable of and capable of expressing the interconnected meanings. We also said that a word unit which is capable of expressing the interconnected meanings is called to be samartha.

So, pratipadika is not samartha as it cannot express the interconnected meanings on its own. Just being part of the list without the pratyaya getting added to it. Once you add a pratyaya to a pratipadika and if that pratyaya is a sup the entire word unit becomes a pada. So, we can say that it has to be a pada that is a subanta and also a tinanta that is x that is capable of expressing the interconnected meanings.

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

- Interlinked सुबन्तसु subantas are eligible to be compounded
- They undergo the process of compounding
- Involving several types of operations
- Derived Step by step with the help of rules laid down in the grammar
- And will generate output in the form of a nominal root
- Which will mean the same as interlinked सुबन्तसु subantas
- This output meaning will be one unit

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We also said that the word samartha is interpreted to mean samah arthah having the same meaning. In the previous lecture we have already seen the discussion in the great vyakarana mahabhashya on the interpretation of the word samartha. And we shall study ekarthibhava in some detail in this particular lecture.

But before studying that let us recap the meaning of the word samartha namely samah arthah. The interlinked subantas they are eligible to be compounded. The subantas and tinantas are samartha, but the speakers of Sanskrit have never made a compound between the subantas and tinantas. And the grammar has not yet explained any phenomenon into this particular format.

The speakers of Sanskrit have compounded the subantas in their usage. And so in order to explain this particular fact the Sanskrit grammar notably the grammar composed by Panini has stated that it is these subantas which are interlinked which are eligible to be compounded.

Such interlinked subantas undergo the process of compounding. And this process of compounding involves several types of operations where, a particular statement prescribes a compounding and then the elements are brought together and further processing happens.

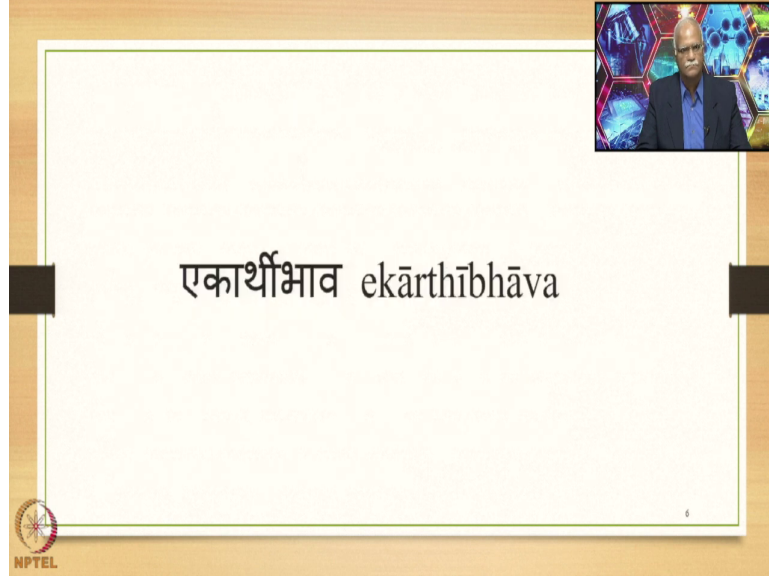
So, several types of operations do take part in this particular process of compounding. This process evolves step by step and the compound is derived step by step with the help of or in accordance with the rules laid down in the grammar the Paninian grammar. And such a process will generate an output in the form of a nominal root, which will mean the same as the interlinked separated subantas.

This is what is samah arthah. The generated output in the form of a nominal root will mean the same as interlinked subantas. This is what is samah arthah. And this output meaning will be one unit. The input meaning where two or more units independent and separate units whereas, the output unit in the form of meaning will be just one unit.

That is the feature of the process of compounding. And this output meaning will be the same as the interlinked meaning of the separate and independent subantas. This is why the compound is explained in terms of the sentence. A compound always can fall back upon the sentence to convey the explicit meaning which is hidden in the surface form of the compound.

And this aspect we have studied earlier when we studied the passages from the vyakarana mahabhashya composed by the great Patanjali in which the distinction between ekarthibhava and vyapeksa was clearly stated in terms of certain parameters.

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Now, let us study ekarthibhava in some more detail because this is directly relevant for us in order to study the process of compounding as stated by the Paninian grammar. It is to be remembered; however, that it is only through vyapeksa it is only on the basis of the vyapeksa where there is inter link between the meanings of the words that the process of compounding begins.


And then the resultant output is of this particular feature which is known as ekarthibhava. Let us study what is ekarthibhava. Let us first of all study the literal explanation.

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Literal explanation (1/2)

- [न na एकार्थः ekārthaḥ] एकार्थः ekārthaḥ भवति bhavati ।
- [नna एकार्थस्य ekārthasya] एकार्थस्य ekārthasya भावः bhāvaḥ

- [एकार्थे ekārtha+ च्चि cvi]+ [भाव bhāva]
- [एकार्थी ekārthī+ च्चि cvi]+ [भाव bhāva]
- [एकार्थी ekārthī+ 0]+ [भाव bhāva]
- [एकार्थीभाव ekārthībhāva]



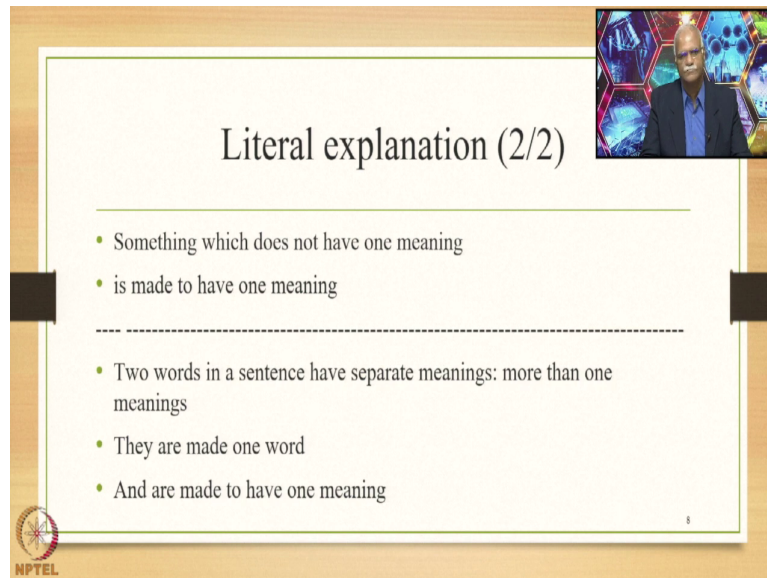
What does the word ekarthibhava stand for and how is this word explained. So, ekarthibhava itself is a compound, it can be termed as tatpuruṣa compound and in more detail, it can be termed as gathi tatpuruṣa compound. The explanation of this particular tatpuruṣa is the following na ekarthah ekarthah bhavati na ekarthah ekarthah bhavati the artha which is not one there are many arthas.

So; obviously, there is no one meaning, but now it is becoming one meaning. So, meanings which were not one are becoming one and that is why ekartha and bhava and so ekarthibhava. And here is the process of the derivation of this particular compound word. So, there is this suffix cvi that is added over here after the word ekartha.

So, ekartha ekarthah this is the first compound to which is added the suffix cvi, which means (Refer Time: 11:18) tadbhava which means that ekartha was not there earlier and now

it has come into being and so, ekartha plus cvi plus bhava. This cvi is a 0 suffix as is stated here. But because of this suffix this a gets substituted by long e and we have ekarhi cvi bhava ekarhi 0 bhava. Finally, we have the word ekarthibhava. This a is substituted by e by the sutra asyachav. This is how we derive the word ekarthibhava.

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Literal explanation (2/2)

- Something which does not have one meaning
- is made to have one meaning

- Two words in a sentence have separate meanings: more than one meanings
- They are made one word
- And are made to have one meaning

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What does it imply? Something which does not have one meaning is made to have one meaning. So, there are two words in a sentence having independent separate existence though interlinked yet independent and separate existence. And those two words have separate meanings; that means, that there are more than one meanings even though these two words are interlinked.

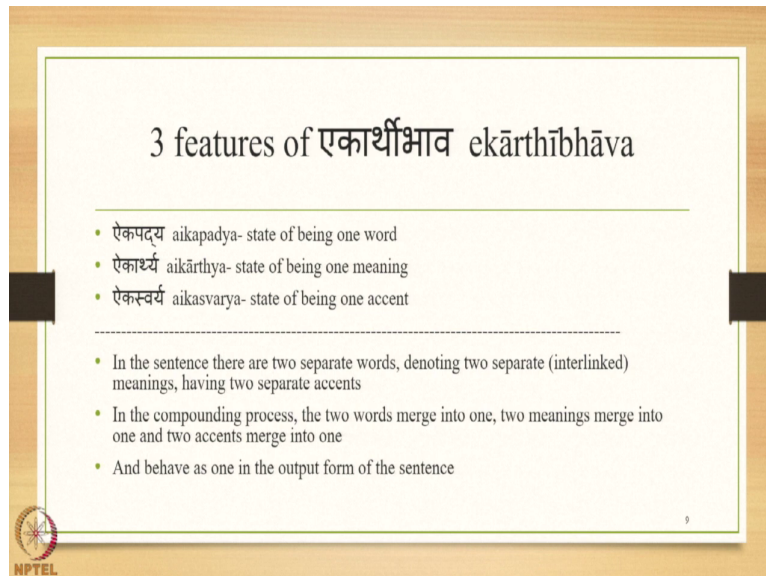
So, now the interlinked unit is such that it consists of two words as its constituents and these two words have got two meanings, that is, more than one meanings which are also

independent and separate; however, they are interlinked. Now these two words which have separate meanings are made into one word in the process of compounding.

And similarly, the two separate independent meanings are now made one. So, the one word which is made up out of two words and now there are two meanings, but these are made to be one. So, this one word is made to have one meaning where there are two constituents and two meanings. This is what is ekarthibhava.

What it amounts to is the merging or integrating of two meanings into one unit of meaning. As Patanjali has pointed out which we studied earlier samshrustartha and sangathartha is the meaning of the word samartha when we have ekarthibhava. And that is what is highlighted by the meaning of the word ekarthibhava itself.

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3 features of एकार्थीभाव ekārthībhāva

- ऐकपद्य aikapadya- state of being one word
- ऐकार्थ्य aikārthya- state of being one meaning
- ऐकस्वर्य aikasvarya- state of being one accent

- In the sentence there are two separate words, denoting two separate (interlinked) meanings, having two separate accents
- In the compounding process, the two words merge into one, two meanings merge into one and two accents merge into one
- And behave as one in the output form of the sentence

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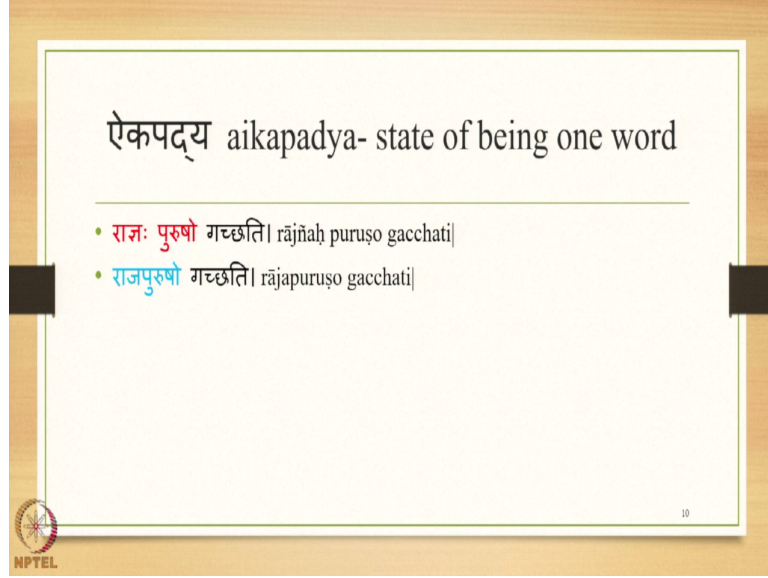
So, if two units get merged or get integrated into one; obviously, this one unit which is newly generated will have certain features. In comparison with the input which consisted of more than one units and here are those three features enumerated on this particular slide aikapadya, aikarthyia and aikasvarya.

These are the three features of ekarthibhava. Aikapadya means the state of being one word aikapadatha. Aikarthyia means the state of being one meaning aikarthatha and aikasvarya means the state of being one accent aikasvaratha. These are the three important features of ekarthibhava, aikapadya, aikarthyia, aikasvarya. Obviously, it assumes that there was not aikapadya,.

There was not aikarthyia and not aikasvarya at the beginning of the process of compounding. There were multiple padas and multiple meanings and multiple accents. At least two padas, two meanings and two different independent accents there could be more as well, but at least two were there and now they are made into one unit of pada, one unit of meaning and one unit of accent.

In the sentence there are two separate words denoting two separate interlinked meanings and they also have two separate accents. In the compounding process the two words merge into one, two meanings merge into one, and two accents merge into one and behave as one in the output form of the sentence. This is very very crucial very very important.

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ऐकपद्य aikapadya- state of being one word

- राजः पुरुषो गच्छति। rājñāḥ puruṣo gacchati|
- राजपुरुषो गच्छति। rājapuruṣo gacchati|

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Let us study these features one by one. First let us take aikapadya state of being one word. So, in the sentence we have rajnah, purus, gacchati three words in the sentence rajnah sasthi eka vachana, purusah prathama eka vachana and gacchati the tinanta. So, now, the meaning is the kings man goes three words rajnah, purusah and gacchati. Now when we do the ekarthibhava the rajnah and purusah two words they become one unit and.

So, now, you have rajapurusah as one unit. And so now, you have only two words in the sentence in the rajnah puruso gacchati there are three words three padas and rajapuruso gacchati technically there are only two padas. There are two terminations one sup and one thing that is all. And therefore, there are only two padas. So, aikapadya thus reduces the number of padas and makes them one pada, one unit.

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ऐकार्थ्य aikārthya- state of being one meaning

- [राजसंबन्ध rājasambandha]+ [पुरुष puruṣa] + [प्रथमपुरुषैकवचनकर्तृ-वर्तमानकालगमनक्रिया prathamapuruṣaikavacanakarṭṭ-vartamānakālā gamanakriyā]
- [राजसंबन्धी-पुरुष rājasambandhī-puruṣa] + [प्रथमपुरुषैकवचनकर्तृ-वर्तमानकालगमनक्रिया prathamapuruṣaikavacanakarṭṭ-vartamānakālā gamanakriyā]

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Similarly, aikarthyā which is the state of being one meaning so, rajnah purusah and gacchati the three words have the three different meanings. Rajnah has got rajan plus nas purusah has got purusa plus su and gacchati has got gama plus ti as the division of prakriti and prathyā which we have seen earlier.

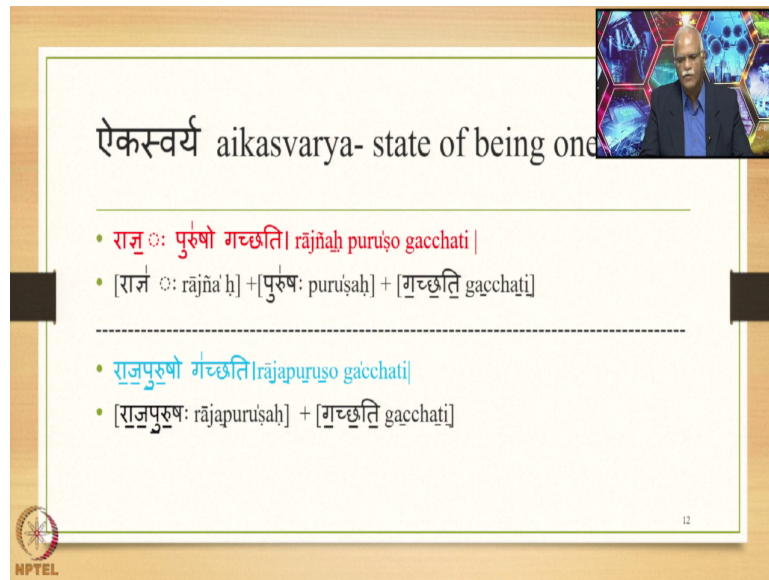
Now, the meanings of all these they are also linked. And so rajan plus nas rajan means raja, nas means sambandha. And so rajan plus nas means rajasambandha. Purusah the word purusa means purusa and the pratyayasu also means purusa in accordance with the rule in the Paninian grammar. So, purusah means purusa, gacchati means prathamapurusa ekavachana kartr vartamanakala gamanakriya.

So, prathamapurusaikavachana bhinna kartr and vartamanakala and gamanakriya. So, these are the meanings. There are three independent meanings, there are three square brackets,

which make one sentence meaning. But when we do the ekarthibhava rajasambandha and purusa they get merged as meanings and then we have rajasambandhi purusa plus prathamapurusaikavachanakartr vartamanakala gamanakriya.

Now, we have only two meaning brackets this is the effect of the ekarthibhava in the form of aikarthyā or ekarthata.

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ऐकस्वर्य aikasvarya- state of being one

- राज्ञः पुरुषो गच्छति। rājñah puruṣo gacchati |
- [राज्ञः rājñā h] + [पुरुषः puruṣah] + [गच्छति gacchati]

- राजपुरुषो गच्छति। rājapuruṣo gacchati |
- [राजपुरुषः rājapuruṣah] + [गच्छति gacchati]

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And we also have aikasvarya the state of being one accent. So, in rajnah puruso gacchati where there are three words. The sentence has three different accents. So, first of all we have rajnah then purusah and gacchati. So, rajnah has got this initial vowel accented, in purusah as well the initial vowel is accented and in gacchati no vowel is accented.

So, rajnah puruso gacchati consists of ra being accented and pu being accented and nothing else is accented this is in accordance with the accent rules stated in the Paninian grammar. Now when we join rajnah and purusah and make them one pada and before that we join their meanings and make one meaning out of the two.

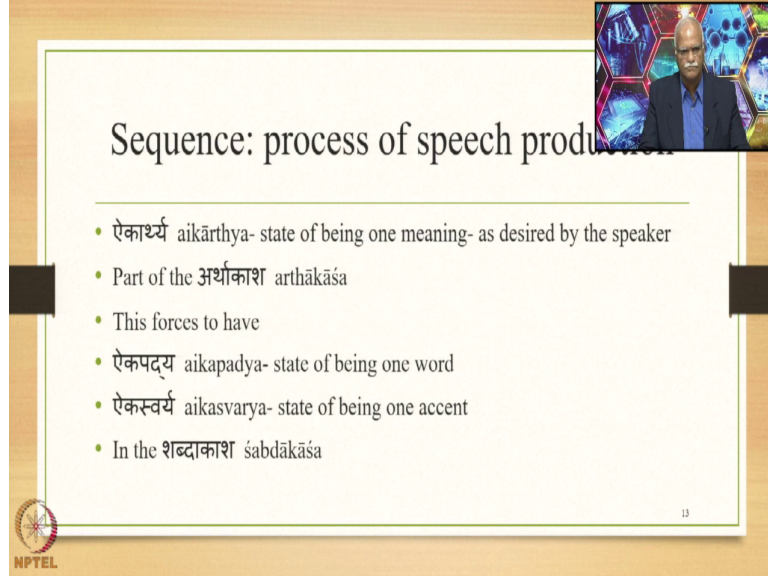
So, aikarthyā and aikapādhyā are achieved then we also do the aikasvarya. And so, in rajnah there is one accent ra and purusah has got one accent namely pu. Now, when they get merged; obviously, both of the accents cannot remain only one of the accents can remain because there is one unit that comes into being.

Now which one of the two should remain? That is the question and sometimes one of the two retains its own accents or sometimes some other additional accent is also marked as the feature of the process of compounding as it happens over here. So, if one of the two accents of the two padas were to be retained either this pu initial or ra initial accent would have been retained.

But that is not the case samasasya the sūtra which comes at the end of the first pada of the sixth adhyāya says that even any tatpuruṣa compound or any such compound the final vowel becomes accented. And so in rajapurusah we have the final a getting accented. So, all other vowels they become anudata.

So, we have rajapurusah and gacchati. And when we join them together this ga takes the shape of the swarita. So, the bottom line is that the word rajapurusah which is one word gets one accent which is the final vowel. This is the important feature of ekarthibhava.

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Sequence: process of speech production

- ऐकार्थ्यं aikārthya- state of being one meaning- as desired by the speaker
- Part of the अर्थाकाशं arthākāśa
- This forces to have
- ऐकपद्यं aikapadya- state of being one word
- ऐकस्वर्यं aikasvarya- state of being one accent
- In the शब्दाकाशं śabdākāśa

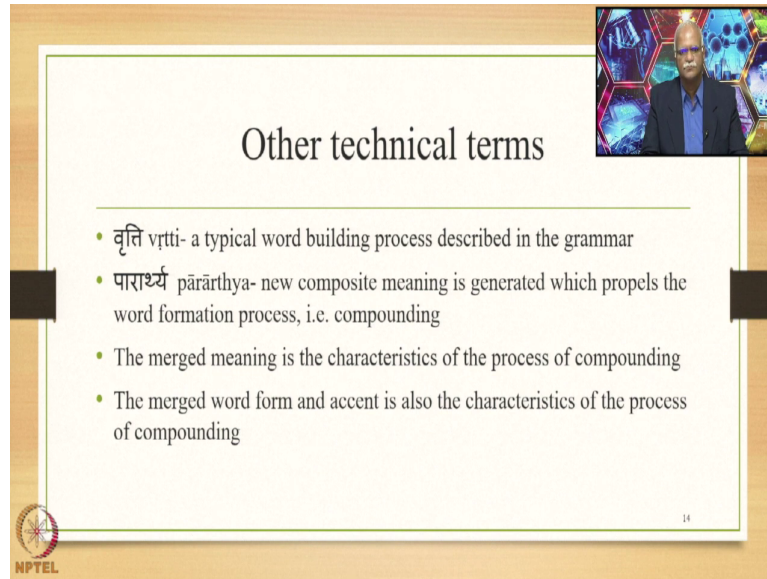
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Amongst these three the question is there any sequence in the process of speech production? That is when a compound is produced what happens first? And so here is that sequential application first there is aikarthyā the state of being one meaning that is brought into being.

So, the speaker desires that let there be one meaning of the two constituents. This is part of the arthakāśa and this forces to have aikapadya that is the state of being one word and following it is aikasvarya, which is the state of being one accent. Aikapadya and aikasvarya are part of the śabdākāśa whereas; aikarthyā is part of the arthakāśa. So, first aikarthyā, then aikapadya and then aikasvarya this is the sequence.

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The slide is titled "Other technical terms" and features a list of four bullet points. In the top right corner, there is a small inset image of a man in a dark suit and blue shirt. The slide also includes the NPTEL logo in the bottom left corner and the number "14" in the bottom right corner.

- वृत्ति ṛtti- a typical word building process described in the grammar
- पारार्थ्यं pārārthya- new composite meaning is generated which propels the word formation process, i.e. compounding
- The merged meaning is the characteristics of the process of compounding
- The merged word form and accent is also the characteristics of the process of compounding

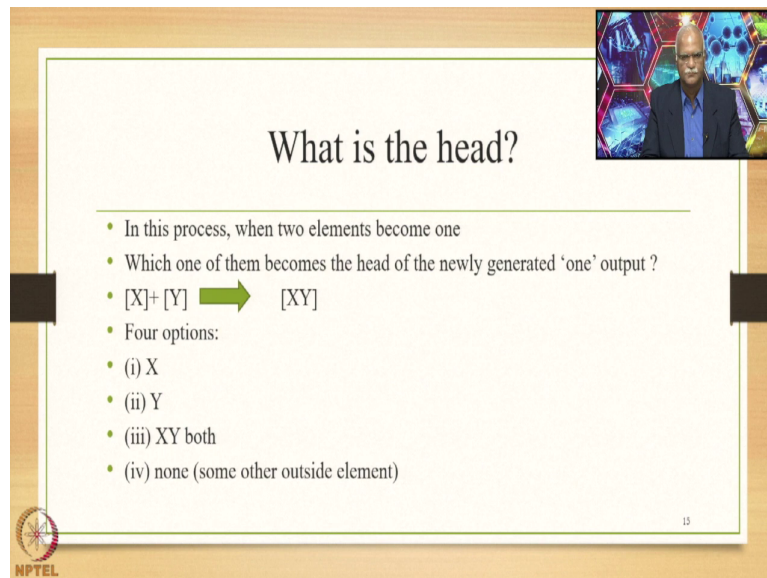
After having studied what is ekarthibhava, let us also study some other technical terms related to ekarthibhava. The first is ṛtti. And ṛtti is said to be pararthya ṛtti. Let us study what is ṛtti and what is pararthya. So, ṛtti means a typical word building process described in the grammar.

A typical word building process what it is defined is the following, it is defined as pararthya or pararthata which means a new composite meaning that is generated which propels the word formation process which is known popularly as the process of compounding.

So, pararthya is the feature of the ṛtti. The merged meaning is the characteristics of the process of compounding and the merged word form and also the merged accent is the

characteristic of the process of compounding. This is how vrtti and pararthy explained are explained.

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What is the head?

- In this process, when two elements become one
- Which one of them becomes the head of the newly generated 'one' output ?
- $[X]+[Y] \rightarrow [XY]$
- Four options:
- (i) X
- (ii) Y
- (iii) XY both
- (iv) none (some other outside element)

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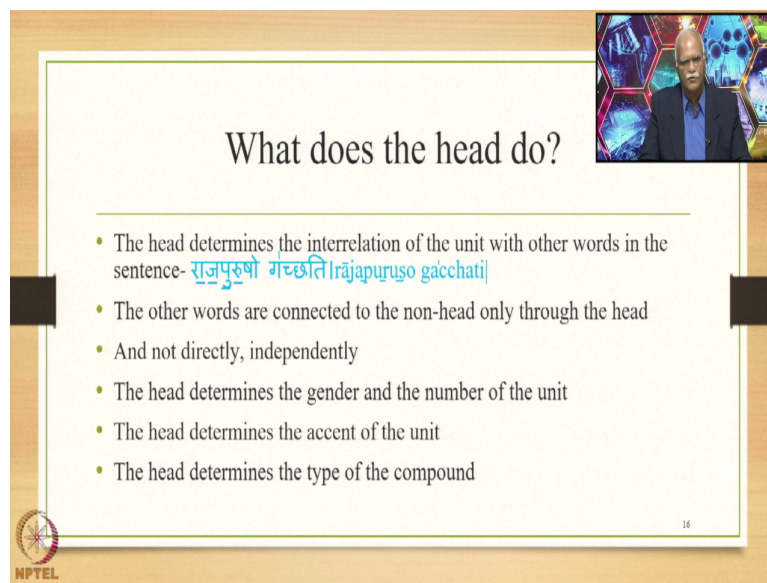
So, in this process when two elements become one which one of them becomes the head of the newly generated one output this is the typical question. So, here we have X as a separate independent word followed by Y as another separate independent word and these two are interlinked and then they come together and an output is generated namely XY as a composite word as a compound word.

And now in X and Y independent words they were acting as the head of their units. So, there are two heads, but because this is one unit there cannot be theoretically two heads there has to be one head. So, which one of the two becomes the head? There are four options either X

retains its original head shape or Y retains its original headship or both X and Y they remain the head or none of them become the head.

And something outside element that can become the head. There are these four options four possibilities.

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The slide is titled "What does the head do?" and features a list of six bullet points. In the top right corner, there is a small video inset showing a man speaking. The slide is framed with a light brown border and has a small NPTEL logo in the bottom left corner. The number 16 is visible in the bottom right corner of the slide content area.

What does the head do?

- The head determines the interrelation of the unit with other words in the sentence- राजपुरुषो गच्छति |rajapuruso gacchati|
- The other words are connected to the non-head only through the head
- And not directly, independently
- The head determines the gender and the number of the unit
- The head determines the accent of the unit
- The head determines the type of the compound

What does the head do? What is the role of the head? The head determines the interrelation of the unit in the form of the compound with other words in the sentence. So, for example, in rajapuruso gacchati it is the interrelation between gacchati and rajapurusah, which is determined by the head in rajapurusah which is purusah.

So, it is this servant or the man of the king which is going. So, the interlinkage of rajapurusah to gacchati happens through the head namely the purusah and other words are connected to

the non head only through the head and not directly or independently. So, in rajapurusah raja is linked to purusah and purusah is linked with the action of going.

So, raja can be said to be linked with the action of going through purusah and raja is not directly linked with the action of going. Also, the head determines the gender and the number of the unit. The head also determines the accent of the unit in most of the cases and the head also determines the type of the compound.

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By default Head in various cps

- [X]+ [Y] → [XY]
- Four options:
- (i) X- अव्ययीभाव avyayībhāva
- (ii) Y- तत्पुरुष tatpuruṣa
- (iii) XY both- द्वन्द्व dvandva
- (iv) none (some other outside element)- बहुव्रीहि bahuvrīhi

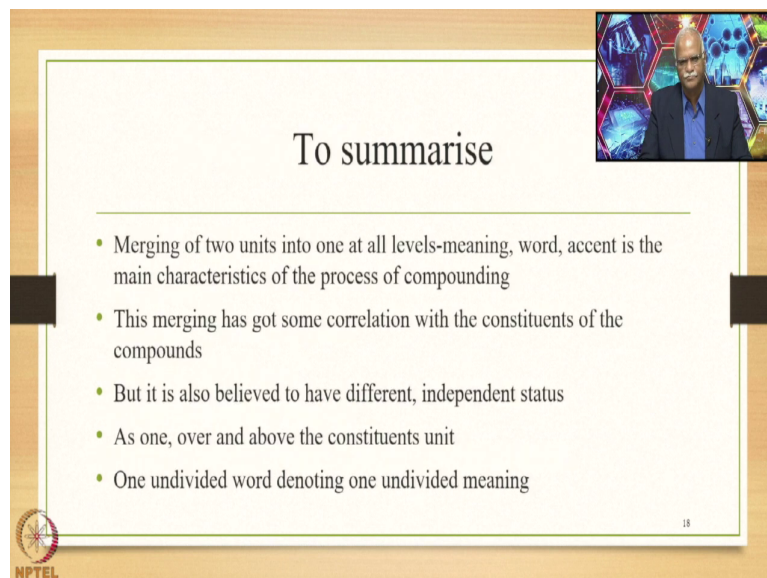
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Let us look at the by default heads in various compounds. As we know there are four major types of compounds in Sanskrit avyayibhava, tatpuruṣa, dvandva and bahuvrīhi. So, which one of the constituent's acts as the head in these compounds so, if X and Y are the two independent units and they get compounded and XY as another unit is brought into being in

the avyayibhava compound it is X the initial member of the compound assumes the headship. In the tatpuruṣa it is Y the uttarapada assumes the headship.

In dvandva both XY they are the heads and in bahuvrihi compound none of the two X and Y they assume the headship some other element outside the compound itself becomes the head. This is the distribution of the headship across different compounds, this is by default and there are certain exceptions where this situation changes.

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The slide features a central text box with a light beige background and a thin green border. The title 'To summarise' is centered at the top. Below it, a list of five bullet points is presented. In the top right corner of the slide, there is a small video inset showing a man in a dark suit and blue shirt speaking. The NPTEL logo is located in the bottom left corner, and the number '18' is in the bottom right corner.

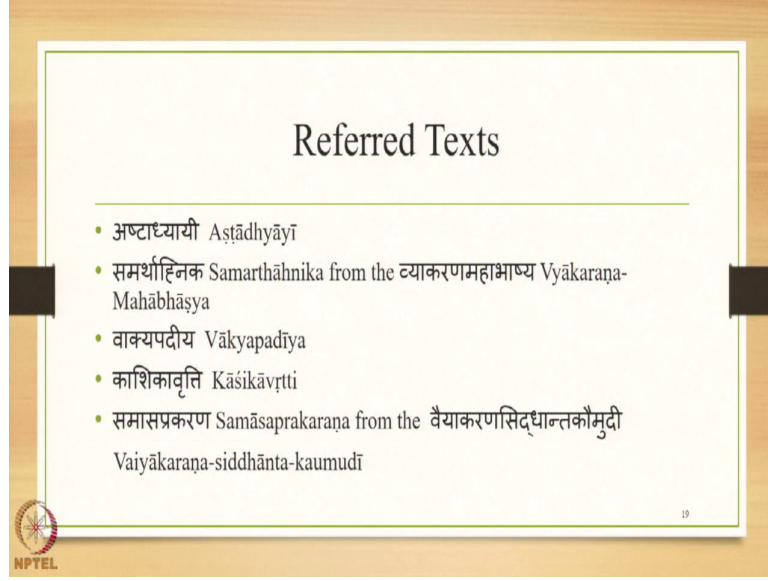
To summarise

- Merging of two units into one at all levels-meaning, word, accent is the main characteristics of the process of compounding
- This merging has got some correlation with the constituents of the compounds
- But it is also believed to have different, independent status
- As one, over and above the constituents unit
- One undivided word denoting one undivided meaning

To summarize merging of two units into one at all levels meaning word and accent is the main characteristics of the process of compounding also described in this lecture was the term ekarthibhava. This merging has got some correlation with the constituents of the compound. But it is also believed to have different and independent status which means that the merged output is one independent status.

And the theory says that this one unit is over and above the constituent unit. The theory also says that this one unit is rather undivided word denoting one undivided meaning. The constituents that are visible in this one unit they are not real they are just the generation of the imagination of the speaker.


(Refer Slide Time: 33:58)



Referred Texts

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

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 NPTEL

These are the texts that are referred in order to discuss these various aspects, these are the traditional sources. Thank you very much and we shall deal with the samartha and the concept of asamartha in the next lecture.

(Refer Slide Time: 34:21)

अनुगृहीतो'स्मि

• मीळवपुं ढुंणुी.	• Muchas gracias.
• अनेक धन्यवाद.	• Merci beaucoup.
• बहुत बहुत धन्यवाद.	• Danke.
• आभारी आहे.	• Grazie mille.
• पूवु पूवु आभार.	• Thank you.

 NPTEL

Thank you.