समास samāsa in Pāṇinian grammar- I
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Lecture - 06
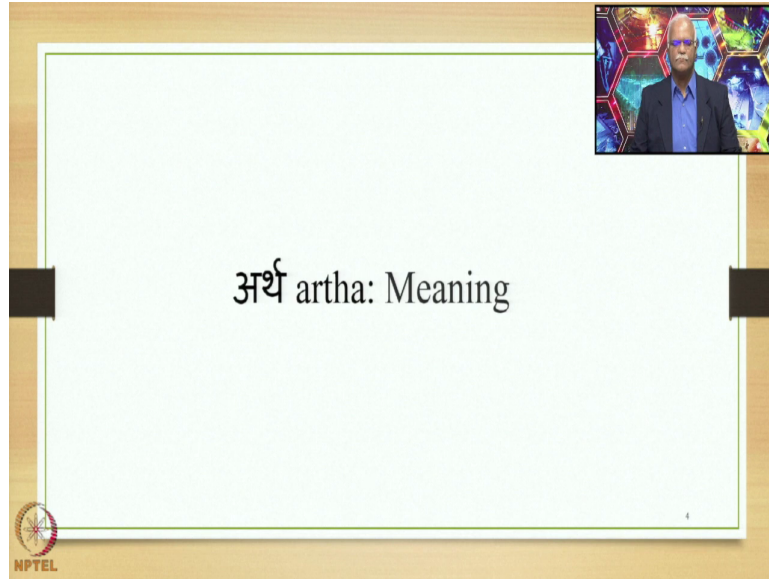**अर्थ artha and introduction to कारक karaka**
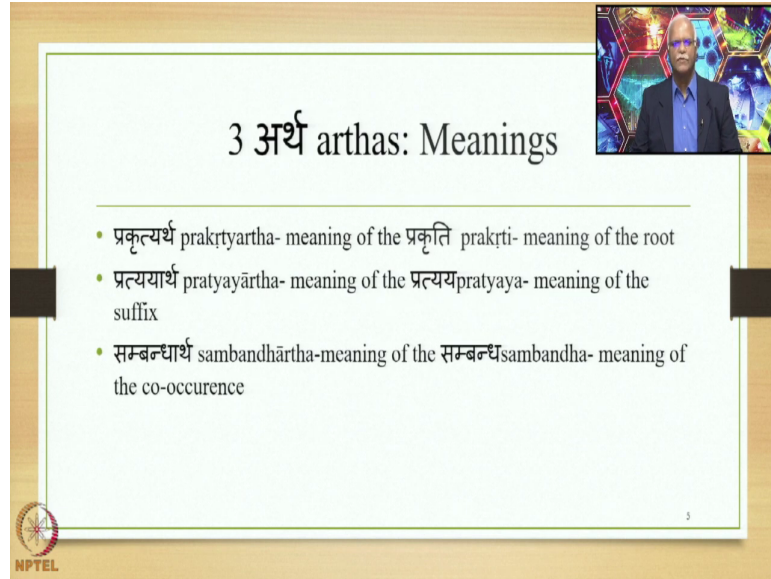
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Welcome, I welcome you all to this lecture in the course Samasa in Paninian grammar and this is the first course. We begin with the Mangalacarana [FL].

In the previous lecture, we looked at the process of speech production and we noticed that the first stage described in the Paniniya Shiksha is about the collection of meanings. Let us look at this aspect in little bit detail and then we have already related this with the process of compounding let us explain that aspect two in this particular lecture.

And there are three arthas three meanings that we come across as far as the compositionality of the sentence into padas and the padas into prakrti and pratyaya are concerned. In the previous lecture we also saw the overall sentence structure which is made up of prakrti and pratyaya and their co-occurrence they are binding together. So, we have three types of arthas which were also shown in the diagram that was displayed in the previous lecture both from the speakers as well as from the listeners point of view.

These three meanings are namely prakrtyartha or meaning of the prakrti which means meaning of the root. Then pratyayartha which is the meaning of the pratyaya or the meaning of the suffix and finally, sambandhartha which means the meaning of the sambandha meaning of the co-occurrence. These are the three types of meanings that we come across in the

Sanskrit sentence. These are extremely important because in the process of compounding as we shall see now one of these plays a very crucial role as input and also as an output.

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So, prakrtyartha which means meaning of the root is also of two types. Because we have already seen that there are two types of prakruties one is dhatu and the other one is pratipadika. So, prakrtyartha has got these two categories namely dhatvartha as well as pratipadikaartha. So, on this slide we have the description of the dhatvartha in brief on the left hand side and the description of the pratipadikartha in brief on the right hand side together with the concrete examples.

So, dhatu means a verbal root and the verbal root means a verbal action. So, this is what a dhatu denotes. The meaning of the dhatu or the verbal root is verbal action. This is one of the important meanings the root meanings in a sentence. This verbal action is to be accomplished

with the help of the elements or entities thought of by the speaker as performing different roles. I repeat, the verbal root denotes verbal action and this action is to be accomplished with the help of the entities or the elements thought of by the speaker as performing different roles in the accomplishment of this particular action.

And here are the three examples of the dhatvartha. The verbal root is gam which means the action of going. The verbal root is path and it means the action of reading. The verbal root is likh and it means the action of writing. So, gam, path, likh these are the dhatus. These are the verbal roots and the action of going reading and writing these are the verbal actions denoted by these verbal roots and these actions of going reading and writing are to be accomplished with the help of the entities as well as elements thought of by the speaker as performing different roles in bringing about these actions.

Actions of going reading and writing and those other elements they are part of the sentence and sentence formation. So, this is the meaning of the dhatu. A very very crucial very very important part of the prakrtyartha. This will help us understand different kinds of tatpurusa compounds for example, for example, the upapada tatpurusa compound is a very complicated process and it requires one to be aware of the meaning of the dhatu and how it gets accomplished the meaning of the action.

And how the meaning of the dhatu namely the action gets accomplished. The second type of prakrti is called pratipadika and the meaning of this pratipadika is called pratipadikartha. The meaning of the pratipadika involves a substance or and also gender, also number etcetera.
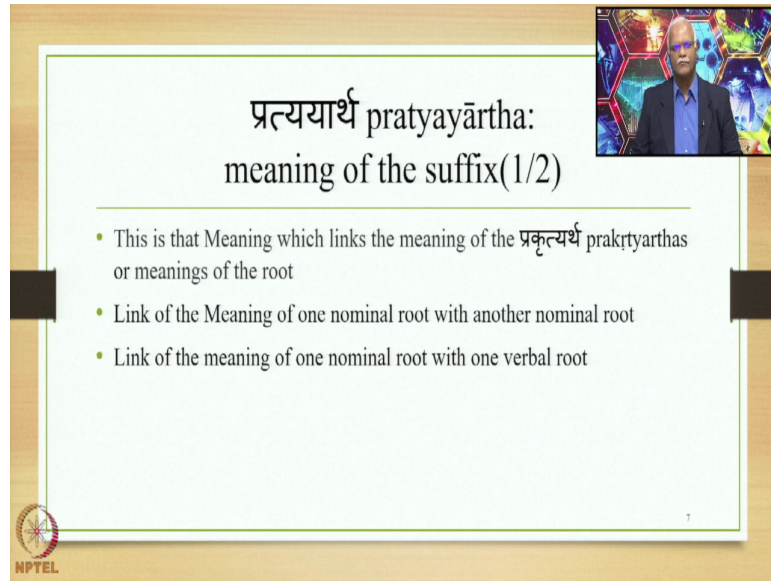
For example, when we talk of gopala as a pratipadika, we know that gopala is the name of a person. So, the word gopala denotes a human being or a person. It also denotes the gender namely masculine and also the number namely the singular. When we hear the word nadi for example, we know that it is a flow of water.

Its in feminine gender and also singular in number similarly when we utter the word pratipadikaartha vana and hear it also, we do get the meaning namely a collection of trees. This meaning is having neuter as its gender and it is also in singular number. So, these are the

three pratipadikas gopala, nadi and vana and they denote these respective meanings. These are the pratipadikarthas gopala, nadi and vana these are the pratipadikas and their meanings are called the pratipadikarthas.

So; obviously, it is this interaction between the dhatvartha and the pratipadikartha which forms the core of the sentential meaning on the basis of which the sentence gets formed.

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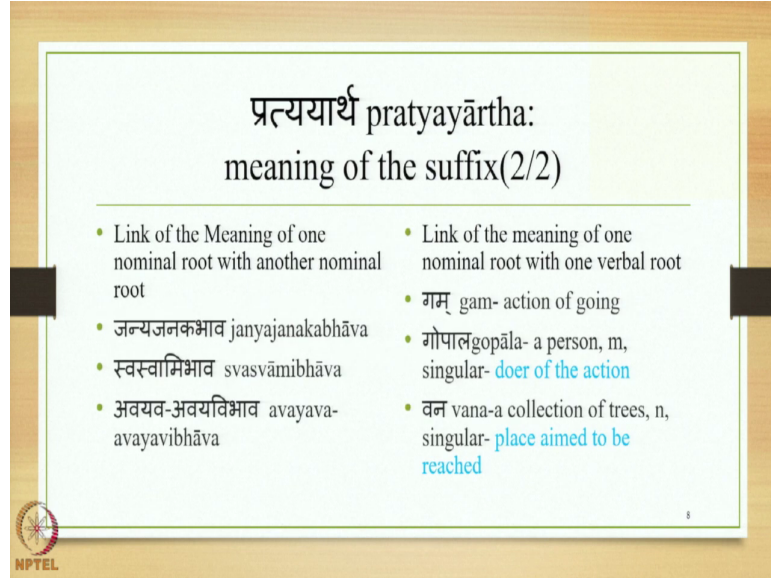
And we shall also now study what is a prakrtyartha? Prakrtyartha is the meaning of the suffix. This is that meaning which links the meaning of the prakrtyarthas or meanings of the root and link of the meaning of one nominal root with another nominal root. This is the first type of such pratyayartha namely meaning of one nominal root is linked with another nominal root.

This is done by the pratyayartha and also link of the meaning of one nominal root with one verbal root. This is the meaning of the pratyaya or the suffix added to the pratipadika.

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Here are the examples of the pratyayartha. On the left hand side we show the link of the meaning of one nominal root with another nominal root; this is achieved by the prathya and the meaning is the pratyayartha and on the right hand side, we show the link of meaning of one nominal root with one verbal root denoted by the pratyaya that is the pratyayartha.

So, let us first look at the left hand side of this slide link of the meaning of one nominal root with another nominal root and here are the three examples janyajanakabhava, svasvamibhava and avayava avayavibhava. Janyajanakabhava is the relation that is shared between the two nominal roots where one meaning of one nominal root is the janaka the father and the other is

janya; that is the descendant. So, parent child relationship. This is what is janyajanakabhav and this particular relation is expressed by the suffix.

Svasvamibhava the owner and the owned sva svami bhava. This is another link another relation between two nominal roots. This is expressed by a particular suffix and also avayava avayavibhava part and whole relationship is also the meaning of a particular suffix. So, these three are the examples of the particular relations which are the meanings of the pratyaya which link to pratipadikarthas.

So, dasharata [FL] putra. In this particular example dasharata and putra are the two nominal roots and they are linked by [FL] which is a suffix which indicates janyajanakabhav which is shared by dasharata and putra. And similarly also in the case of svasvamibhava and avayava avayavibhava. This is very crucial very fundamental because as we shall see the process of compounding requires the meaning interrelation between the padas and those meaning interrelations are precisely of these kinds.

So, these are the basis for the process of compounding and that is why it is extremely important to go through them with some amount of care. Now let us look at the second type of meaning of the pratyas link of the meaning of one nominal root with one verbal root. If we take gama, the action of going for example, we can say that gopala which is a pratipadika and whose meaning is a person masculine gender, singular in number etcetera.
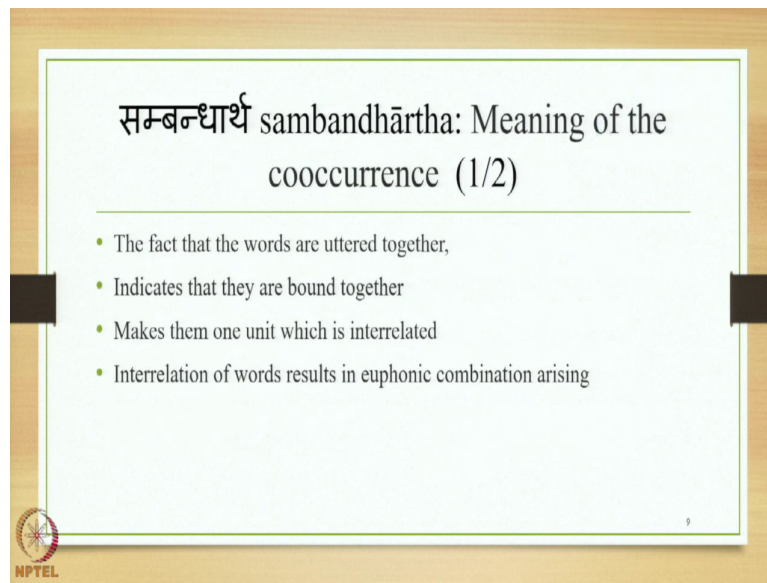
This gopala is an element is a person is an entity which the speaker thinks of as performing a particular role in the description of the action of going and that role is the doer of the action. So, gopala is thought of as the doer of the action of going. So, this is the role gopala played plays as far as the speaker is concerned and this particular role this particular relation between gopala and the action of going is what is the meaning of the pratyaya.

Similarly, vana which means a collection of trees and vana is a pratipadika and so the pratipadikartha includes a collection of trees, neuter gender and singular number. This pratipadikartha is related to the dhatvartha gam in a particular manner, in a particular relation that relation is that vana is a place which is aimed to be reached. Its a destination and this is

an important part of the action of going which is required for its accomplishment. So, this is how the pratipadikarthas and dhatvarthas they are linked and pratipadikarthas and pratipadikarthas are linked.

These are the cores these are the core foundations of the process of compounding.
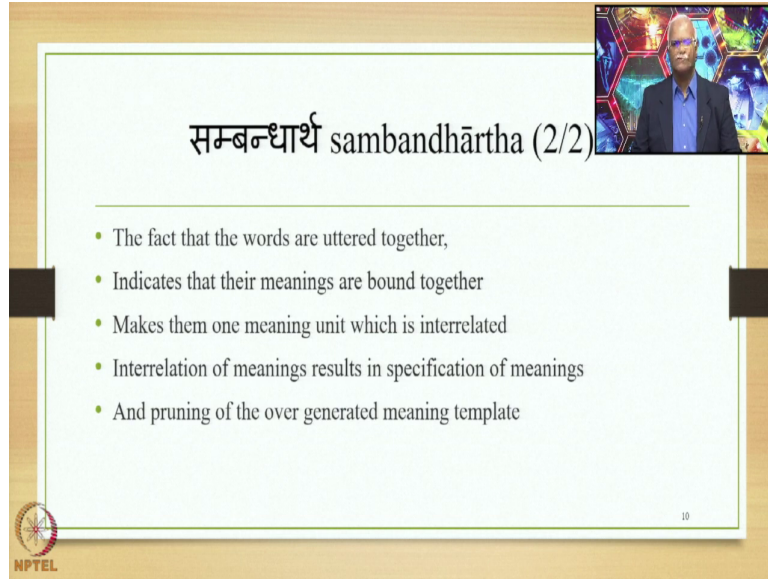
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We also have the sambandhartha namely the meaning of the co occurrence. The fact that the words are uttered together indicates that they are bound together makes them one unit which is interrelated this is not stated explicitly. Only the utterance together indicates that they are making one unit. The interrelation of words in this manner results in euphonic combination arising. This is on the level of words.
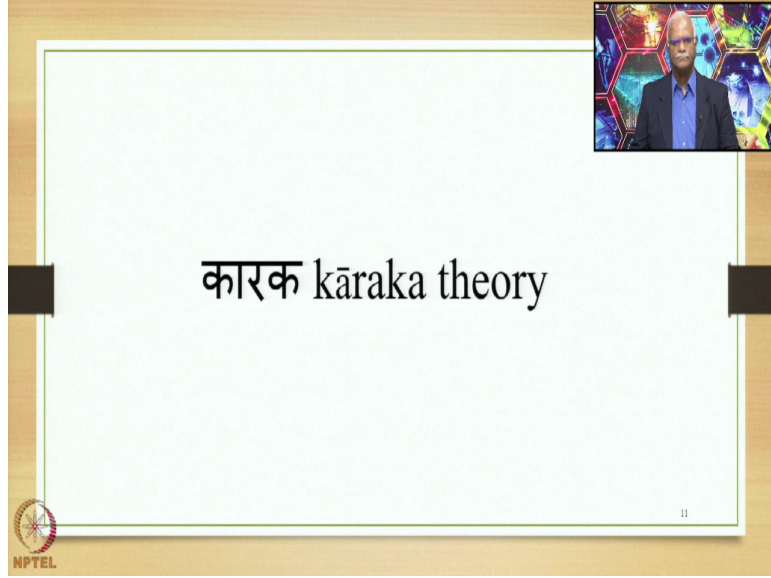
Similarly, the fact that the words are uttered together indicates that their meanings are bound together as well; just as their word forms are bound together. So, also are there meaning forms bound together and that make them and that makes them one meaning unit which is inter related. Now, this interrelation of meanings results in specification of meanings and pruning of the over generated meaning template.

This is an extremely important factor as far as the meaning of the sentence is concerned. Once again, it is on these basis that the interrelation between the words is decided and such interrelated words then become eligible to be the input for the process of compounding.
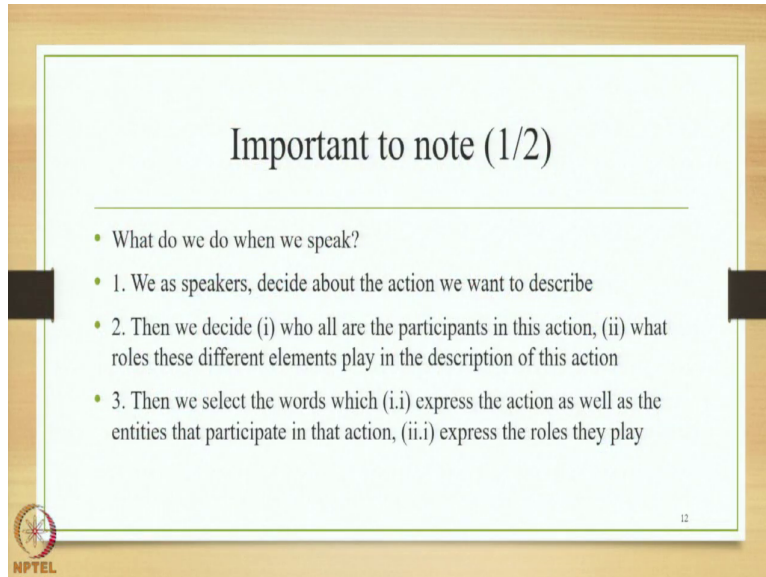
It is extremely important for us to study the karaka theory in this particular regard which focuses on the relation of the pratipadikarthas with the dhatvartha.

When we study the tatpurusa compound in detail in this course later on. One of the categories of tatpurusa compounds is the vibhakti tatpurusa which is quite a big group of compounds. This particular group of compounds involves invariably the karaka theory and also other types of compounds they also require this karaka theory. We can say that the karaka theory forms the basis. On the whole of the theory of compounding in sanskrit. In fact, we have already said. So, where we said that it is the samartha theory which is based on the karaka theory which is the theory of compounding in sanskrit.
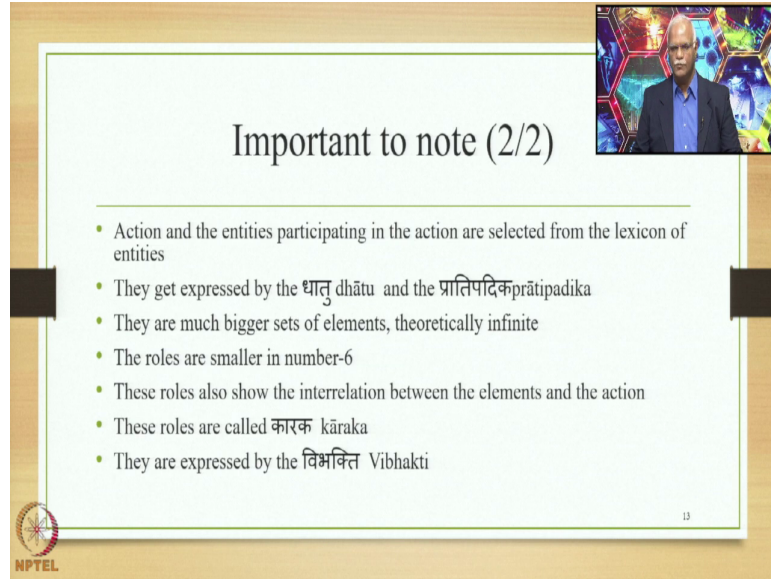
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Let us therefore, study the karaka theory in some detail. There are certain things which are very crucial very important to note. The first question is what do we do when we speak. As far as the current paninian grammatical tradition is concerned there are these three steps.

The answer to the question is first, we as speakers designed. Primarily, about the action we want to describe. This is by default. Second, then we decide who all are the participants in this action that we have decided to describe and then what roles these different participants, these elements play in the description of this action.

Then we select the words which express the action as well as the entities that participate in that action and also express the roles that they play. This is what we do when we speak as far as the karaka theory is concerned and these are the by default positions.
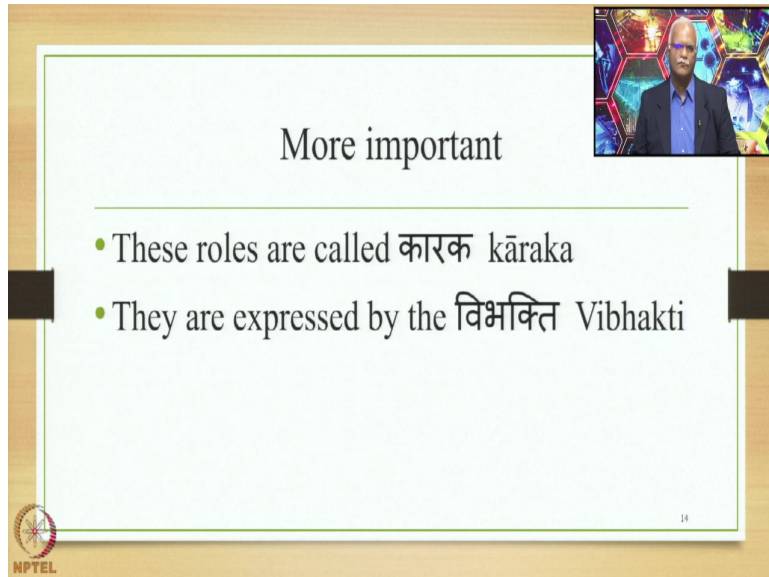
It is also very important to note that the action and the entities participating in the action are selected from the lexicon of entities. Namely the list of the pratipadikarthas and also the action is selected from the meanings of the list of dhatus. Now, the action gets expressed by the dhatu and the entities which participate in the accomplishment of this action that is expressed by the pratipadika.

These are much bigger sets of elements and theoretically they are infinite and we have already seen a brief discretion of description of both these in this particular course earlier. Now, the roles that these pratipadikas and the pratipadikarthas as thought of by the speaker are however, smaller in number and they are six in number.

These roles also show the interrelation between the elements and the action. These roles are called karaka and they are expressed by the vibhakti. These roles are called karaka and they are expressed by the vibhakti.
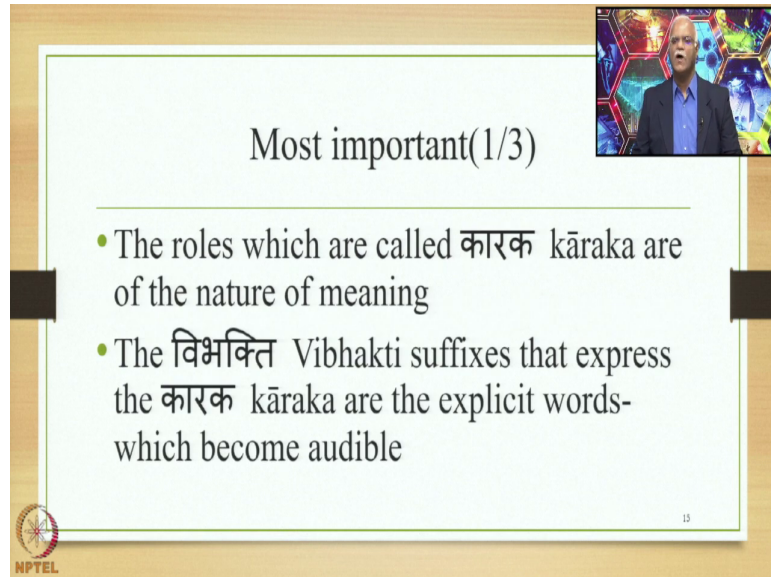
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Once again, what is more important to remember is that these roles are called karaka. They are primarily the meanings and they are expressed by the vibhakti and vibhakti is the name of a particular verbal element which is audible.

Karaka is the meaning which is expressed by the vibhakti. Vibhakti is a word which expresses the karaka. This interrelation should be very clearly understood and there should not be any confusion about the status of karaka as well as the vibhakti. Generally, we see

people referring to karakas as the verbal elements and vibhaktis as the meaning elements that should be avoided at least when we speak in terms of paninian grammar.
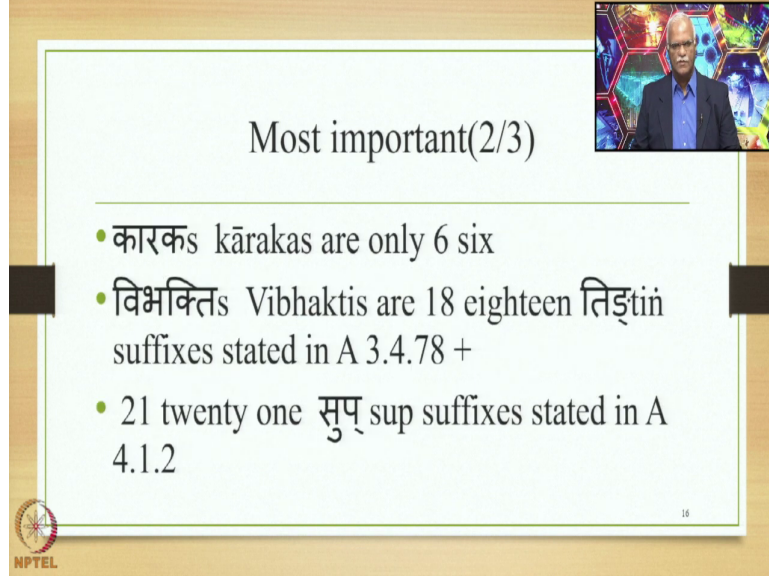
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The roles which are called karaka are of the nature of meaning and the vibhakti suffixes that express the karaka are the explicit words and these words become audible in the course of time in the process of speech production comes to its fruition.
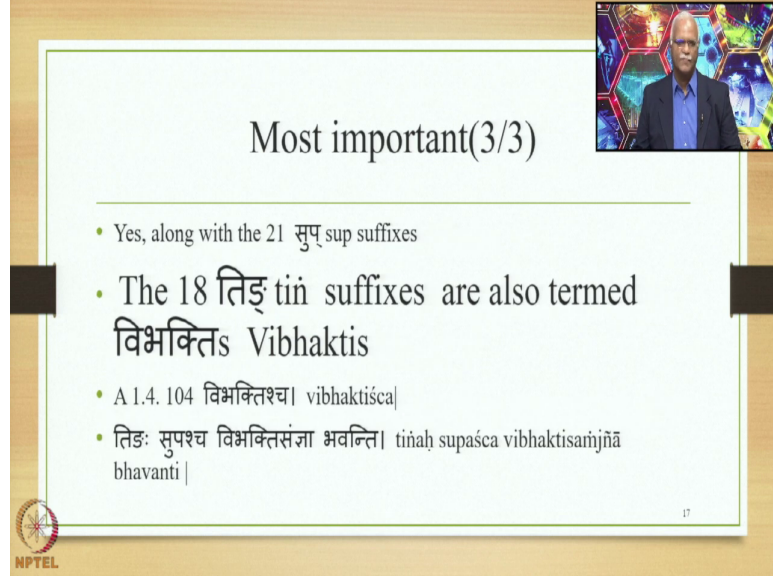
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Karakas are only 6 whereas, vibhaktis are 18 things suffixes stated in astadhyayi three 3.4.78 plus sutras and the vibhaktis also include the 21 sup suffixes stated in astadhyayi for 1 2 3 4 78 consists of 18 suffixes [FL] and 4 1 2 consists of 21 sup suffixes which are described as [FL] and [FL].

These are those 21 sup suffixes and all these the 18 things and the 21 sups they are called vibhaktis yes.

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Along with the 21 sup suffixes the 18 thing suffixes are also termed vibhaktis in paninian grammar by the sutra 1 4 1 0 4 vibhakti [FL]. This is very very important. This is very crucial. Generally, we know only sup suffixes as vibhaktis in paninian grammar; however, the tin suffixes are also termed as vibhaktis by the sutra 1 4 1 0 4 which says [FL].

We have already seen these sups let us quickly have a look at the sups once again these are the vibhaktis [FL] and [FL] and these sup suffixes are added to a pratipadika. The meaning of a pratipadika is a substance and gender and number and the meaning of these sups is the relation that this pratipadikarthas has with another pratipadikarthas as well as with another dhatvartha. It is this link that is the meaning of these 21 suffixes. When these sups are added after a pratipadika we get the following forms.

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[FL] and we can show the meaning composition even in these forms where the sup suffix indicates the link and the pratipadikartha indicates the and the pratipadika indicates the respective pratipadikartha.

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These are the 18 thing suffixes [FL] these are divided into two groups 9 on the left hand side and 9 on the right hand side. Because they have different functions and these are also termed as tin.

When these tin suffixes are added to the verbal roots we get following forms [FL] on the one hand and [FL] on the other. We have already seen that these tinanta forms are not the input for the process of compounding. Never, but the subantas they are the input for the process of compounding, but the subantas nor cannot form on their own a sentence. As we have already seen. So, we need a tinanta in the sentence so that those subantas can form a compound. So, that those subantas can be interlinked with the subantas and then obviously, the subantas can be interlinked with themselves.

So, this is the sentence structure this is what guarantees the interrelation between the padas and it is on the basis of this interrelation which also is referred to in a technical manner in paninian grammar in this particular field also known as [FL] that the compound is formed.
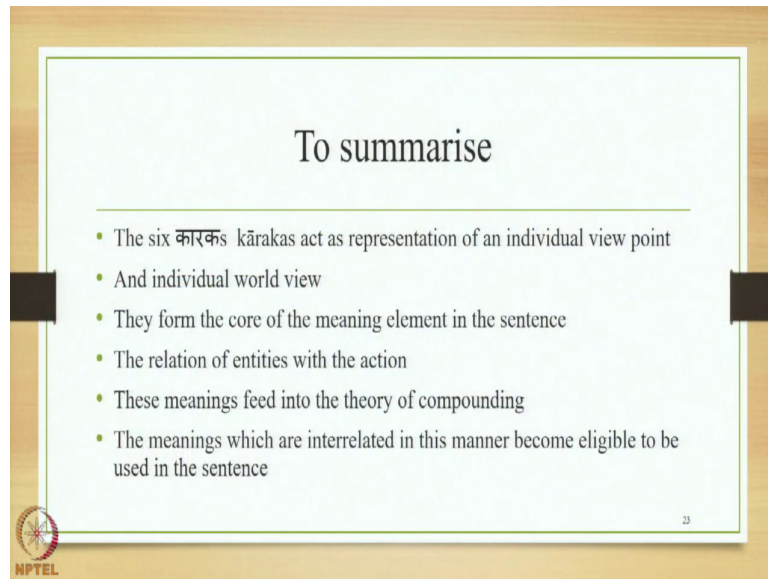
Now, here are the 6 karakas which we shall study in detail. Karta agent, karma object, karana instrument, sampradana recipient, apadana point of separation and adhikarana location.

These are the 6 karakas which are the meanings of the sup suffixes as well as the tin suffixes and also other suffixes which are added after the verbal roots other than things. We shall study them we shall study these six karakas one by one in the next lecture.

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To summarize the 6 karakas act as representation of an individual viewpoint and also individual world view. They form the core of the meaning element in the sentence which is the relation of entities with the action. These meanings feed into the theory of compounding.

The meanings which are interrelated in this manner become eligible to be used in the sentence and thereby become eligible to be the input for the process of compounding. Now, we shall study in the next lecture in detail what these 6 karakas are what do they mean? What are the definitions of these karakas provided in the paninian grammar? These are the texts that are referred to.

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Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnika from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī

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Thank you for your patience.