

समास samāsa in Pāṇinian grammar- I
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Lecture - 07
6 कारकS karakas

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.

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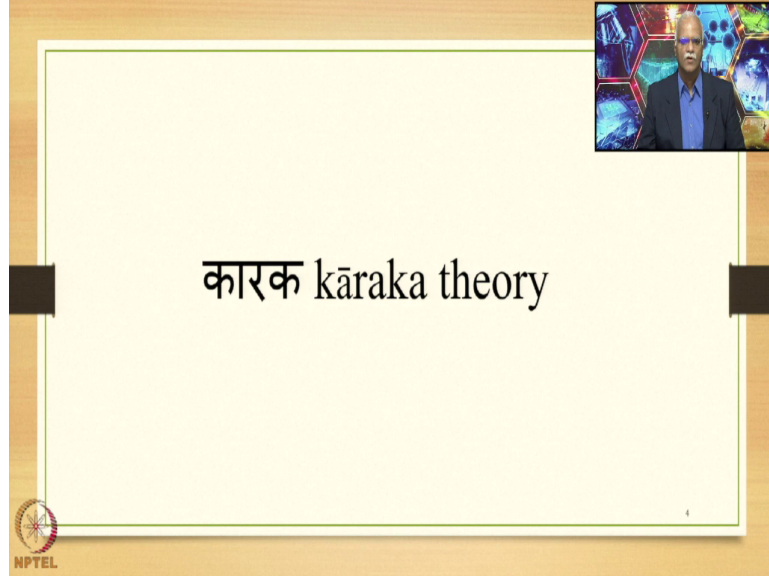
मङ्गलाचरण maṅgalācaraṇa

- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्त्ति बरीभर्त्ति संजरीहर्त्ति लीलया॥
- viśveśam saccidānandaṁ vande'ham yo'khilam jagat |
carīkartti barībhartti saṅjarīhartti līlayā ||

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[FL] In the previous lecture we talked about the background of samasa and also the theory which plays a very important role as far as the process and theory of compounding is concerned and in brief we looked at the karaka theory. We have said and we will say again that there are two levels from a certain point of view as far as the generation of the final output in the form of the sentence in Paninian grammar.

The karaka theory and the samartha theory. The karaka theory is the core it is core to the construction of the sentence and samartha theory is based on this karaka theory mainly. So, in this lecture we shall study the karaka theory in some detail.

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6 कारकs kārakas

- कर्ता kartā- agent
- कर्म karma- object
- करण karaṇa- instrument
- संप्रदान sampradāna- recipient
- अपादान apādāna- point of separation
- अधिकरणadhikaraṇa- location

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As we have already stated there are six karakas stated in the Paninian grammar. They are enumerated on this particular slide in a certain order this is what is familiar to all of us. Karta meaning agent, karma which means an object Karana instrument, sampradana recipient, apadana point of separation and adhikarana location these are the six karakas stated in the Astadhyayi the grammar of Panini. We also noted that the order in which these karakas are stated in the Astadhyayi is slightly different.

In the Ashtadhyayi Panini states apadana first then sampradana, then karana, then adhikarana then karma and finally, karta we have gone into the details of the rationale of this particular arrangement in a separate course called introduction to Paninian grammar we should study more about this making use of that course.

Now, let us study and understand what these six karakas stand for. We have also stated that karaka is a type of relation that exists between an action that is to be accomplished and the entities which participate in the accomplishment of this particular action. In a nutshell karakas can be said to be the roles different entities play in the accomplishment of an action.

This is the backbone of the entire sentence because all these roles and different entities which play these roles bring about the completeness of the accomplishment of the action to be described in the sentence by the speaker and according to the school of Vaiyakaranas, it is this action which is qualified by these six karakas which is what is the main description a sentence proposes to do.

As far as the speaker is concerned, it is the verbal action which is the mukhya Visheshya the verbal action denoted by the verbal root. According to the Vaiyakaranas this theory is called [FL], but we shall not be delving deep into this theory at this moment; however, we must note this while we study the karaka theory, it will help us better understand the theoretical implications of the karaka theory.

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6 कारकs kārakas
in the अष्टाध्यायी Aṣṭādhyāyī

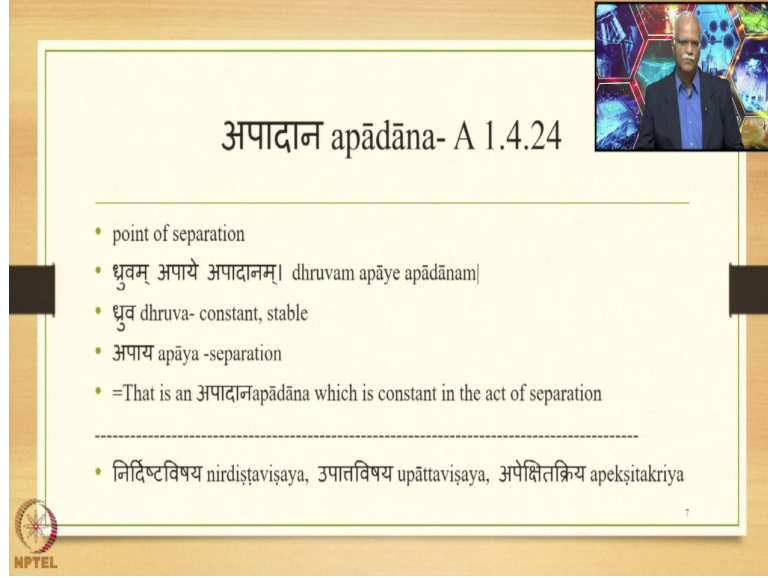
- अपादान apādāna- point of separation A 1.4.24
- संप्रदान sampradāna- recipient – A 1.4.32
- करण karaṇa- instrument- A 1.4.42
- अधिकरण adhikarāṇa- location- A 1.4.45
- कर्म karma- object- A 1.4.49
- कर्ता kartā- agent- A 1.4.54

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So, as we said the six karakas which are stated in the Astadhyayi in a particular order and that order is the following which is mentioned on this particular slide. First comes apadana described in 1. 4. 24 in the Astadhyayi, [FL] then comes sampradana described by [FL] 1. 4. 32 in the astadhyayi then comes karana an instrument described by 1. 4. 42 [FL] then comes adhikarana location which is described by 1. 4. 45 [FL].

Then comes karma object described by 1. 4. 49 [FL] and finally, karta an agent described by 1 4 and 54 [FL]. We shall be studying each one of these sutras in some detail now in this particular lecture.

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अपादान apādāna- A 1.4.24

- point of separation
- ध्रुवम् अपाये अपादानम्| dhruvam apāye apādānam|
- ध्रुव dhruva- constant, stable
- अपाय apāya -separation
- =That is an अपादानapādāna which is constant in the act of separation

- निर्दिष्टविषय nirdiṣṭaviṣaya, उपात्तविषय upāttaviṣaya, अपेक्षितक्रिय अपेक्षितक्रिया

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Let us begin with apadana Dhruvam apaye apadanam 1. 4. 24 it means, the point of separation.

Now, how do we get this meaning from the sutra let us try to understand. We have three words in the sutra Dhruvam apaye and apadanam. Apadana is the technical term that is described and the two words that precisely do this task are Dhruvam and apaye Dhruvam and apadanam they both are in the same case. So, it is possible and indeed it is inferred that this Dhruvam and apadanam are referring to one and the same.

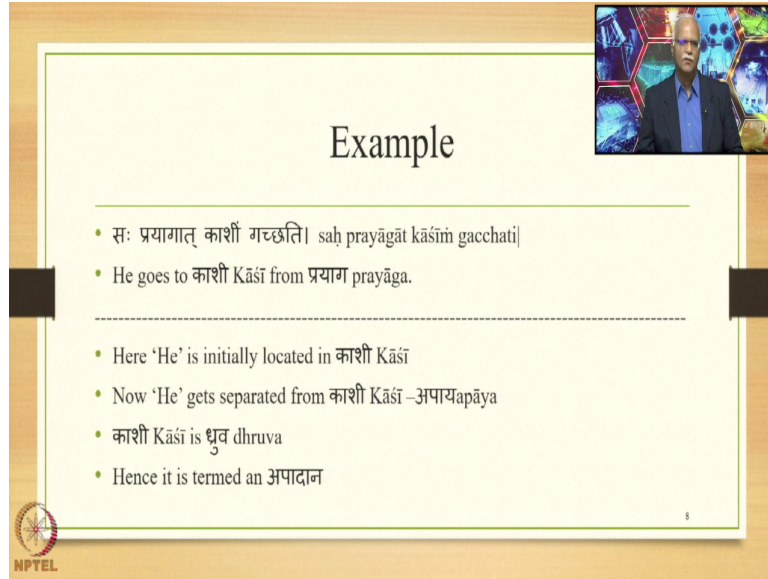
So, Dhruva is apadana, but in the environment of apaya apaye Dhruva is constant or stable and apaya is separation both the meanings together the meaning of the sutra is the following that is an apadana which is constant in the act of separation. Now we have also stated that

these rules which bring about the completeness in the description of an action in accordance with the desire to speak the [FL] of the speaker is what is highlighted.

And therefore, the word constant also refers to what is constant according to the desire of the speaker in the description of a particular action. So, we must not hasten to qualify this definition directly with the external reality because what this is referring to is primarily what is thought about by the speaker to be a constant in the act of separation and it need not correspond exactly with what is constant in the act of separation in the physical reality.

We also noted that there are three types of apadana described in the celebrated text called Vakyapadiya, nirdistavisaya, upattavisaya and apeksitakriya. We will not go into the details of these three those who are interested should study the Sadhanasamuddesa of the Vakyapadiya to get more information about these three types or any other commentary which describes these three on this particular sutra or wherever it describes the apadana term. So, this is what is apadana Dhruvam apaye apadanam.

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Example

- सः प्रयागात् काशीं गच्छति। saḥ prayāgāt kāśīm gacchati|
- He goes to काशी Kāśī from प्रयाग prayāga.

- Here 'He' is initially located in काशी Kāśī
- Now 'He' gets separated from काशी Kāśī –अपायapāya
- काशी Kāśī is ध्रुव dhruva
- Hence it is termed an अपादान

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Let us take an example, saḥ prayagat kasim gacchati meaning he goes to Kashi from prayaga. So, what this sentence assumes is that the speaker has the knowledge that this he is initially located in Kashi then comes a moment when this he gets separated from Kashi. So, there is an apaya separation of him from Kashi in this separation according to the speaker Kashi remains constant.

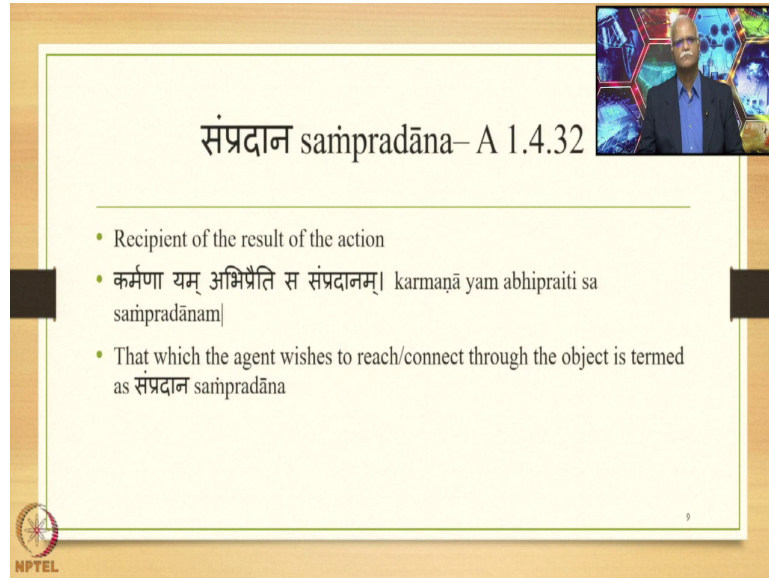
So, Kashi is the Dhruva in this particular case of separation or apaya and therefore, Kashi is termed an apadana. So, Kashi is thought of as playing the role of an apadana with reference to the action of going described by the verbal root gama and the verb gacchati in this particular sentence.

Now, since the word gacchati has got an ending ti which is described as parasmai-pada we know that this ti means karta and so, now, we also can infer immediately that the suffix which

follows the verbal root does not express apadana. So, apadana remains to be expressed the role of apadana played by an entity in this sentence it is prayaga remains to be expressed.

And in order to express this role of prayaga we add the suffix which is fifth case in this case aat and then we get the form prayagat. This is the procedure that is going to happen everywhere hereafter when we describe these other karakas and their correlation with the respective vibhaktis. We have already seen that karaka is a term applied to the meaning whereas, vibhakti is the term that is applied to the directly audible speech form in the form of the suffixes like this ti. So, here Kashi is karma and prayaga is the apadana.

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संप्रदान sampradāna– A 1.4.32

- Recipient of the result of the action
- कर्मणा यम् अभिप्रैति संप्रदानम्। karmaṇā yam abhipraiti sa sampradānam|
- That which the agent wishes to reach/connect through the object is termed as संप्रदान sampradāna

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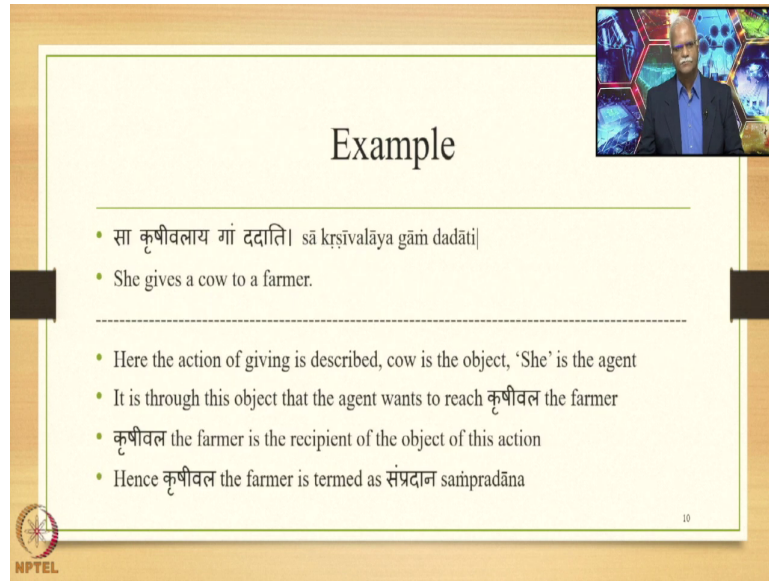
Let us proceed and study what is sampradana. Sampradana as we have already said is the recipient of the result of the action. This is described by the sutra karmana yam abhipraiti sa

sampradanam which means the following that which the agent wishes to reach or connect through the object is termed as sampradana.

We repeat that which the agent wishes to reach or connect through the object is termed as sampradana what this definition assumes is that there is an action denoted by the verbal root and this action has got an object and the agent wishes to connect to some other entity through this object this is what this definition assumes.

So, that which the agent wishes to reach or connect through the object is then termed as sampradana which is none other than the recipient of the result of the action.

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Example

- सा कृषीवलाय गां ददाति। sā kṛṣīvalāya gāṁ dadāti|
- She gives a cow to a farmer.

- Here the action of giving is described, cow is the object, 'She' is the agent
- It is through this object that the agent wants to reach कृषीवल the farmer
- कृषीवल the farmer is the recipient of the object of this action
- Hence कृषीवल the farmer is termed as संप्रदान sampradāna

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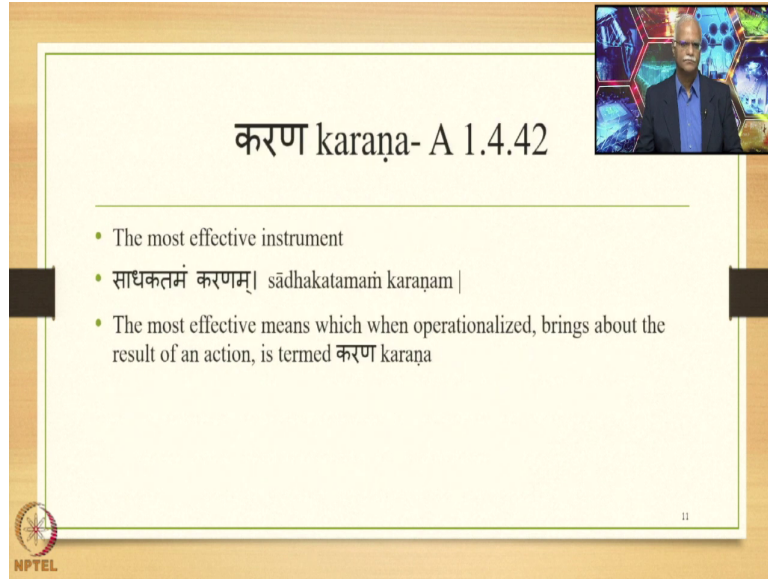
Let us take an example sa krsivalaya gam dadati she gives a cow to a farmer. In this particular sentence the action described is the action of giving we also know that cow is the object and sa that is she is the agent.

Now, it is through this object namely the cow that the agent namely she wants to be connected with the krsivala or the farmer. So, krsivala is the recipient of the object of this particular action of giving and therefore, krsivala or the farmer is termed as sampradana. Now we follow the same procedure and say that the speaker here wants to describe the action of giving.

In this particular action all that he collects together is she a farmer and a cow and assigns different roles to them sa is thought of playing the role of an agent, go is thought of as playing the role of an object and krsivala is thought of as playing the role of the recipient of this cow namely the object.

And so, krsivala is termed as sampradana and because ti at the end of the verb over here expresses karta, krsivalas role in the accomplishment of this action of giving needs an expression by a concrete word and therefore, the fourth case chaturthi is added after krsivala. So, we get the form krsivalaya and we get the sentence sa krsivalaya gam dadati she gives a cow to a farmer.

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करण karaṇa- A 1.4.42

- The most effective instrument
- साधकतमं करणम् | sādhakatamaṁ karaṇam |
- The most effective means which when operationalized, brings about the result of an action, is termed करण karaṇa

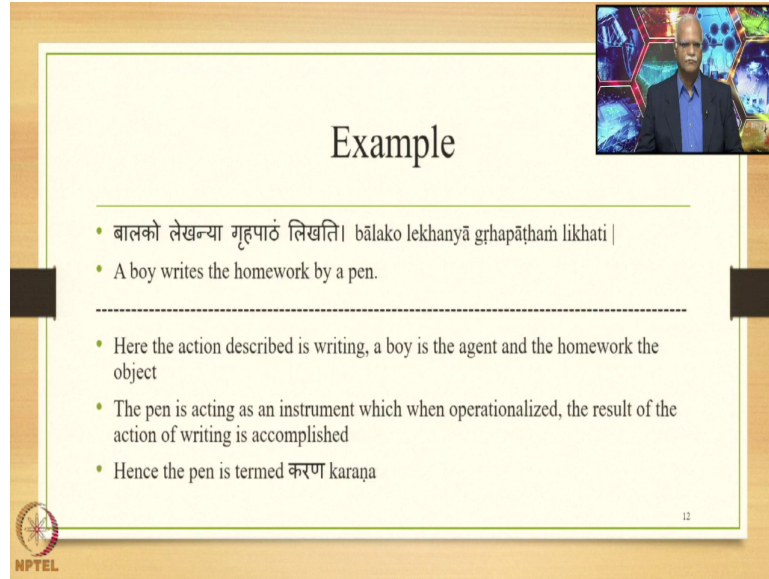
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Then we move ahead and we study what is a karana 1. 4. 42. The most effective instrument described as sadhakatamam karanam what this means is that, the most effective means or instrument which when operationalized brings about the result of an action this is what is the most effective nests of the means and this is termed as karana.

Repeat, the most effective means which when operationalized brings about the result of an action is termed as karana. Again we strike a note of caution and we bring in the element of [FL] this is what is thought about by the speaker which brings about the means the result of an action and that particular role is called karana.

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Example

- बालको लेखन्या गृहपाठं लिखति। bālako lekhanyā grhapāṭham likhati |
- A boy writes the homework by a pen.

- Here the action described is writing, a boy is the agent and the homework the object
- The pen is acting as an instrument which when operationalized, the result of the action of writing is accomplished
- Hence the pen is termed करण karana

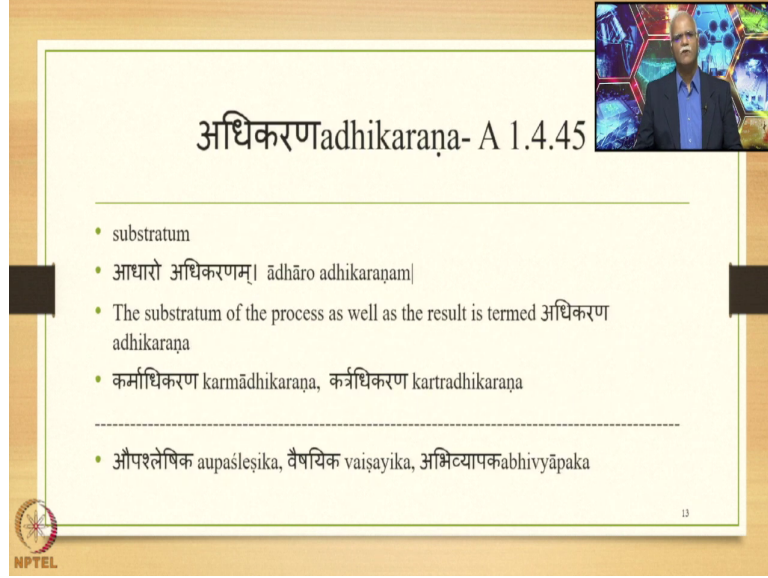
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And here is an example baloko lekhanya grhatham likhati a boy writes the homework by a pen. Here the action described is that of writing a boy is thought of as the agent and the homework is thought of as the object.

Now, the pen is acting as an instrument which when operationalized brings about the result of the action of writing. So, when it gets operationalized the result of the action of writing is accomplished and hence pen over here is termed as karana. Baloko lekhanya grhatham likhati again the suffix ti over here which means karta. So, now, we need a verbal expression to express the role of karana being played over here by pen and so, we add the instrumental case after the word likhani and we get the form lekhanya.

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अधिकरणadhikaraṇa- A 1.4.45

- substratum
- आधारो अधिकरणम्| ādhāro adhikaraṇam|
- The substratum of the process as well as the result is termed अधिकरण adhikaraṇa
- कर्माधिकरण karmādhikaraṇa, कर्त्रधिकरण kartradhikaraṇa

- औपश्लेषिक aupasleṣika, वैषयिक vaiṣayika, अभिव्यापकabhivyāpaka

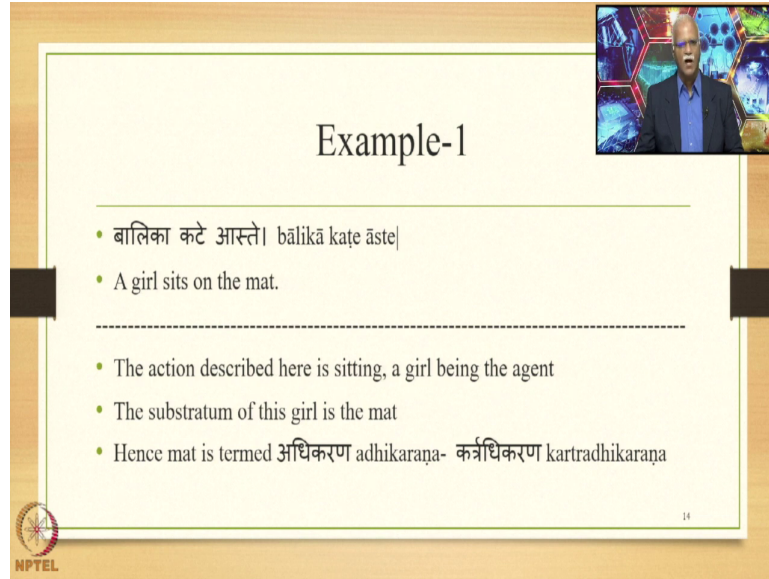
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Then we go to adhikarana 1. 4. 45 substratum or location described in the sutra adharo adhikaranam. What this means is that the substratum of the process as well as the substratum of the result is termed as adhikarana.

Repeat the substratum of the process as well as the result is termed adhikarana there are primarily two adhikaranas karmadhikarana and kartadhikarana the adhikarana of karma and the adhikarana of the katru or the agent. There are three types of adhikaranas also described in the tradition aupaslesika, vaisayika and abhivyapaka.

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Example-1

- बालिका कटे आस्ते। bālikā kaṭe āste|
- A girl sits on the mat.

- The action described here is sitting, a girl being the agent
- The substratum of this girl is the mat
- Hence mat is termed अधिकरण adhikaraṇa- कर्त्रधिकरण kartradhikaraṇa

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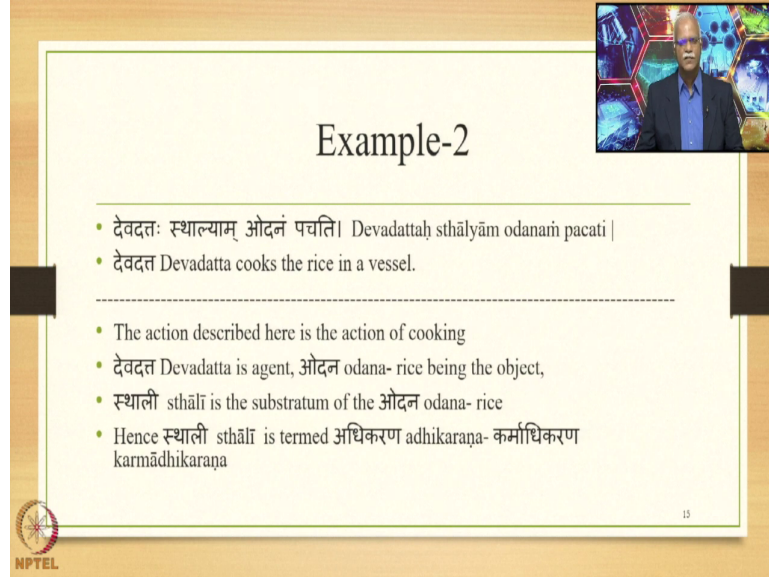
Here is an example balika kate aste this is the first example of adhikarana and as it is said this is the example of kartadhikarana adhikarana of the karta agent.

Balika kate aste this means a girl sits on the mat. The action described here is that of sitting a girl being thought about as performing the role of an agent in the accomplishment of the description of the action of sitting. Now if we look at the sentence closely we notice that the substratum of this balika this girl is the mat over here and so, mat is termed as adhikarana or kartadhikarana it is the adhikarana of the karta.

Now, we have the suffix te over here which means karta and therefore, this kat meaning a mat which requires another word a verbal element to express its role in the accomplishment of the

action of sitting and so, the saptami vibhakti the seventh case is added to it and it becomes kate in the sentence balika kate aste.

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Example-2

- देवदत्तः स्थाल्याम् ओदनं पचति। Devadattaḥ sthālyām odanaṁ pacati |
- देवदत्त Devadatta cooks the rice in a vessel.

- The action described here is the action of cooking
- देवदत्त Devadatta is agent, ओदनं odana- rice being the object,
- स्थाली sthāli is the substratum of the ओदनं odana- rice
- Hence स्थाली sthāli is termed अधिकरण adhikaraṇa- कर्मधिकरण karmādhikaraṇa

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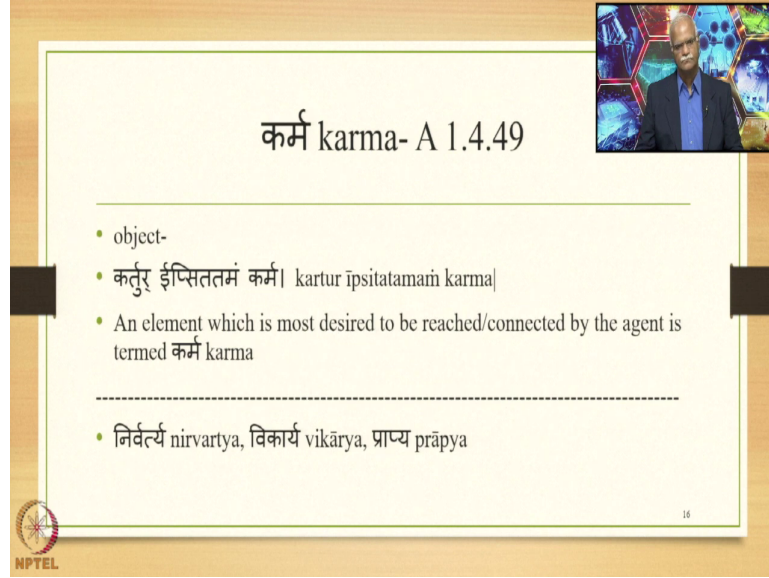


Let us now go to the second example which is the example for karamadhikarana. Devadattah sthalyam odanam pacati this means, Devadatta cooks the rice in a vessel.

The action described over here is the action of cooking devadatta is thought about as the agent odana or rice is thought about as the object now sthali is also thought about now sthali is also thought about as the substratum of the odana, odana is placed in this sthali. So, sthali is the substratum of the odana and hence now sthali is termed as adhikarana adhikarana of the karma.

So, karamadhikarana because this suffix ti means karta, now we need the saptami vibhakti seventh case to express the role of adhikarana being played by the sthali and therefore, we add the seventh case and we get sthalyam and then we get the sentence devadattah sthalyam odanam pacati this is an example of karamadhikarana.

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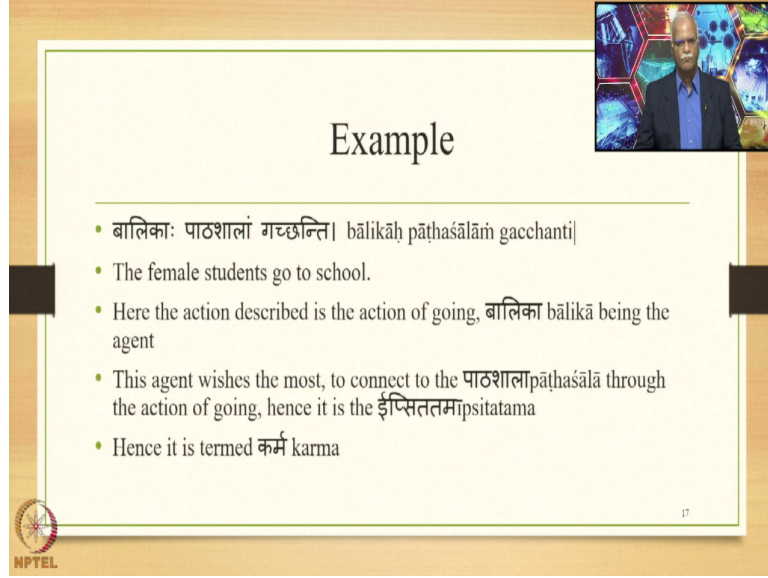
The slide features a title 'कर्म karma- A 1.4.49' at the top center. Below the title, there is a list of bullet points defining karma. The first bullet point is 'object-'. The second bullet point is 'कर्तुर् इप्सिततमं कर्म | kartur ipsitatamaṁ karma|'. The third bullet point is 'An element which is most desired to be reached/connected by the agent is termed कर्म karma'. Below this list, there is a dashed line. The fourth bullet point is 'निर्वर्त्य nirvartya, विकार्य vikārya, प्राप्य prāpya'. In the top right corner of the slide, there is a small inset image of a man in a suit. In the bottom left corner, there is a logo for NPTEL. In the bottom right corner, there is a small number '16'.

- object-
- कर्तुर् इप्सिततमं कर्म | kartur ipsitatamaṁ karma|
- An element which is most desired to be reached/connected by the agent is termed कर्म karma

- निर्वर्त्य nirvartya, विकार्य vikārya, प्राप्य prāpya

Now, we go to karma 1. 4. 49 which means object which is defined as kartur ipasitatamam karma. What it means is that, an element which is most desired to be reached or connected by the agent is termed karma. We repeat an element which is most desired to be reached or connected by the agent is termed karma and there are three types of karma described in the tradition nirvartya, vikarya and also prapya and we are going to study these three types in this course when we study upapada tatpurusha samasa.

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Example

- बालिकाः पाठशालां गच्छन्ति। bālikāḥ pāṭhāśālāṃ gacchanti।
- The female students go to school.
- Here the action described is the action of going, बालिका bālikā being the agent
- This agent wishes the most, to connect to the पाठशालापāṭhāśālā through the action of going, hence it is the ईप्सिततमोऽपिः ipsitatama
- Hence it is termed कर्म karma

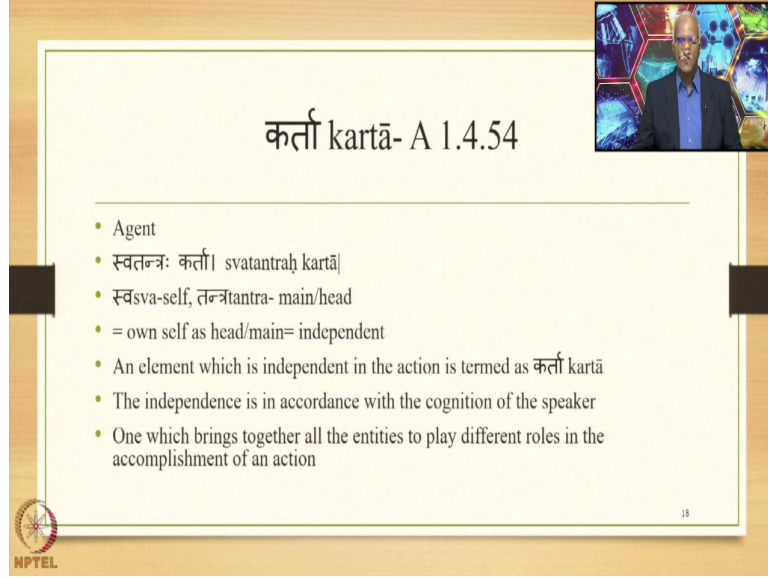
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Here is an example of karma balikah pathasalam gacchanti the female students go to school the girls go to school. Here the action described is the action of going balikah is being thought about as agent and this agent wishes the most to connect to the pathasala through the action of going that is why they are performing the action of going as taught by the speaker and hence pathasala is the ipsitatama entity in this particular context and therefore, now pathasala will be termed as karma.

Since the suffix antiover here means karta, we need a verbal element to express the role played by pathasala in the accomplishment of the action of going and so, we add dwitiya or the second case after the word pathasala and so, we get the sentence balikah pathasalam gacchanti.

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कर्ता kartā- A 1.4.54

- Agent
- स्वतन्त्रः कर्ता। svatantraḥ kartā
- स्वsva-self, तन्त्रtantra- main/head
- = own self as head/main= independent
- An element which is independent in the action is termed as कर्ता kartā
- The independence is in accordance with the cognition of the speaker
- One which brings together all the entities to play different roles in the accomplishment of an action

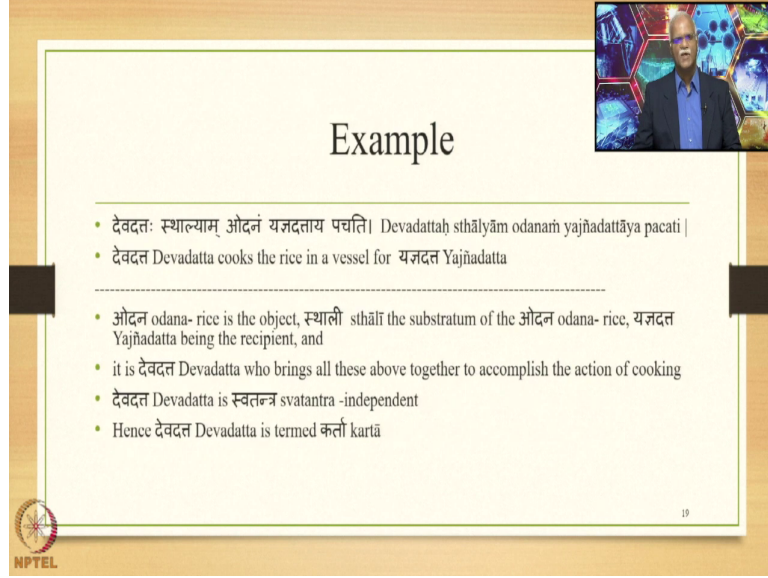
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Finally, we go to karta which is 1. 4. 54, karta is the agent and this is defined by the sutra svatantraḥ karta where sva means self tantra means main or head. What it means in all is own self as head or main which means when ones own self is independent. An element which is independent in the action is termed as karta and this independence is in accordance with the cognition of the speaker. So, the speaker thinks about an element to be independent and then that is termed as karta what this independence also entail is the following.

One which brings together all the entities to play different roles in the accomplishment of an action is termed as karta is termed as svatantraḥ.

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Example

- देवदत्तः स्थाल्याम् ओदनं यजदत्ताय पचति। Devadattah sthalyām odanaṁ yajñadattāya pacati |
- देवदत्त Devadatta cooks the rice in a vessel for यजदत्त Yajñadatta

- ओदनं odana- rice is the object, स्थाली sthālī the substratum of the ओदनं odana- rice, यजदत्त Yajñadatta being the recipient, and
- it is देवदत्त Devadatta who brings all these above together to accomplish the action of cooking
- देवदत्त Devadatta is स्वतन्त्र svatantra -independent
- Hence देवदत्त Devadatta is termed कर्ता kartā

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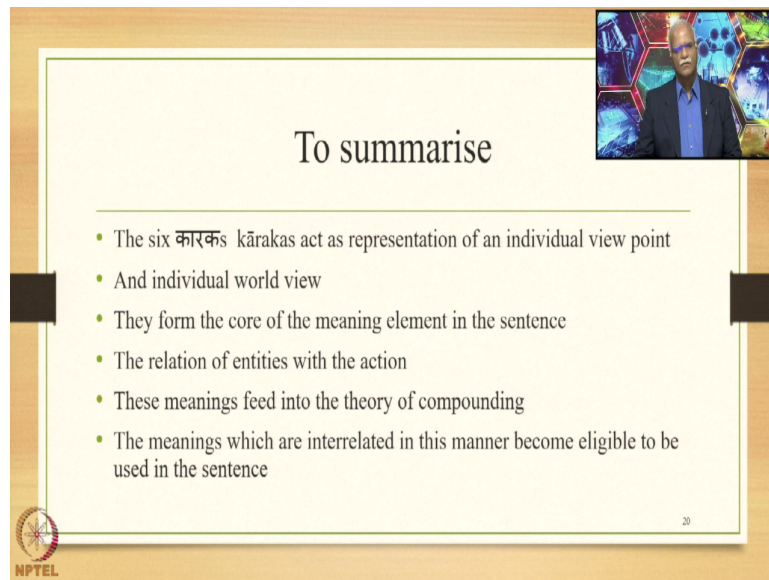


This is an example, Devadattah sthalyam odanam yajnadattaya pacati. Devadatta cooks the rice in a vessel for yajnadatta here the action is that of cooking, odana is the object, sthali is the substratum substratum of odana karma yajnadatta is reported to be the recipient and it is the Devadatta who brings about all these about together to accomplishment the action of cooking.

So, Devadatta is thought about as independent svatantrah in this entire group of roles required for bringing about the accomplishment of the action of cooking and hence Devadatta is termed karta. Now this ti in pacati means, karta and now we do not need a separate word to express karta again, but the point is that we cannot have a word without a case ending and therefore, we add the first case ending after the word Devadatta.


So, we get Devadattah, but this case ending this does not denote any karaka role as far as the theory of Paninian grammar is concerned.

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To summarise

- The six कारकs kārakas act as representation of an individual view point
- And individual world view
- They form the core of the meaning element in the sentence
- 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

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To summarize we saw the six karakas and their definitions their descriptions and also the examples. These six karakas act as representation of an individual viewpoint and also the individual world view. What is more important from the point of view of the current course is that they form the core of the meaning element in the sentence.

The relation of entities with the action and it is these meanings which feed into the theory of compounding. The meanings which are interrelated in this manner become eligible to be used in the sentence this is how these meanings feed into the theory of compounding. So, we have


described the karaka theory and we have also shown the link between the karaka theory and the compounding.

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Referred Texts

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

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अनुगृहीतो'स्मि

- ढीकडडडं ढुणंढुी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- डूड डूड आभार.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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Now, we shall study the theory of samartha in some detail in the next lecture, thank you these are our references the traditional texts that we are basing ourselves upon.

Thank you all.