

Course Name- Samāsa in Pāṇinian grammar-II

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Artha and introduction to kāraka

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar- II. As is our practice, let us begin with the recitation of the maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībhartti saṁjārīhartti līlayā In this lecture, we shall deal with the kāraka theory, And in order to understand the basics of the kāraka theory, we need to first look at the compositionality of the meaning as stated in the Pāṇinian grammar and in the Pāṇinian grammatical tradition. So, the word is Artha, which means meaning. And there are three Arthas, three basic meanings, three types of basic meanings available to us. The first one is called prakṛti Artha, which is the meaning of the prakṛti or the meaning of the root.

Second is Pratyayārtha Pratyayārtha is the meaning of the Pratyaya or meaning of the suffix and the third one is Sambandhārtha meaning of the Sambandha or meaning of the co-occurrence of the prakṛti and Pratyaya and so on and so forth. These are the three basic concepts as far as the meaning compositionality is concerned. Let us study them one by one. Prakṛtyārtha, let us study first.

Prakṛtyārtha means meaning of the Prakṛti or meaning of the root. As we know there are two types of roots stated in Pāṇinian grammar. One is dhatu, a verbal root and the other one is prātipadika, a nominal root. Both of them are referred to as Prakṛti and the meaning of both of them therefore will be referred to as prakṛtyārtha or meaning of the root. Dhātu is a verbal root which denotes verbal action.

And this action is such that it is to be accomplished with the help of the elements thought of by the speaker as performing different roles. That is the nature of the verbal action. I repeat, Dhātu is a verbal root which denotes an action and this action is such that it is to be accomplished with the help of the elements thought of by the speaker as performing different roles. And here are the examples. Gam is the verbal root or Dhātu and it means action of going.

Paṭh is another verbal root which means action of reading. Likh is another verbal root which means the action of writing. All these three, they are the Prakṛti, they are Thas, they are the meaning of the verbal root. Now let us look at the other verbal root, other root, namely the Prātipadika. This is a nominal root and it denotes a substance, gender, number, etc.

Now the examples of prātipadika are first Gopala, which is a person and this is masculine and also singular. Similar is the example of Nadi, a flow of water, current. This is feminine and singular. Vana is another example of Prātipadhikā, which means a collection of trees. It is neuter in gender and also singular in number.

All these meanings, they are the meanings of the Prātipadhikās, therefore they are the Prātipadhikārthas. In other words, they are the Prakṛtyarthas. This is very important because now after looking at the Prakṛtyartha, we shall go to the Pratyayārtha. Pratyayārtha is the meaning of the Pratyaya or meaning of the suffix. This is that meaning which links the meaning of the prakṛtyarthas or meanings of the root.

For example, link of the meaning of one nominal root with another nominal root is established through a pratyayārtha. Also, link of the meaning of one nominal root with one verbal root is also established by the meaning of the suffix or the Pratyayārtha. That is the function of the Pratyayārtha. Link of the meaning of one nominal root with another nominal root and here are the examples and janyajanakabhāva is such a meaning svasvāmibhāva is another example and avayava-avayavibhāva is the other example. These are the meanings which link one nominal root with the other nominal root.

Janyajanakabhāva is the descendant and father, that kind of relationship. Svasvāmibhāva is owner-owned and Avayava-avayavibhāva is the part and whole relationship. Link of the meaning of one nominal root with one verbal root is denoted in the following manner. If we take, for example, gam, which means an action of going, then Gopala which means a person and the gender is masculine and the number is singular and then the Pratyayārtha provides the link of this meaning Gopala of Gopala with the meaning of the verbal root Gam which is doer of the action. Now doer of the action is a meaning element which links the meaning of Gopala with the meaning of gam.

Similarly, vana which is a collection of trees, neuter in gender and singular in number is linked with the verbal root gamma and its meaning through the Pratyayārtha which is place aimed to be reached. So, place aimed to be reached is the Pratyayārtha which links Vana and its Artha with the verbal root Gam and its Artha. These are the examples of the Pratyarthas linking different types of Prakṛtyartha. And it is these second type of Pratyarthas which link the verbal root with the nominal root which is going to be very important when we study the Kāraka theory and the Kāraka theory is to be studied because the Samāsa formation theory is based on the Kāraka theory. As we saw, sentence

is the input of the Samāsa and Prātipadika is the output of the process of generating a Samāsa.

Now let us look at the sambandhārtha or 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. Now interrelation of words results in euphonic combination arising out of this co-occurrence and that is called Sandhi in Sanskrit. The fact that the words are uttered together indicates that their meanings are also bound together, makes them one meaning unit which is interrelated. Interrelation of meanings results in specification of meanings and pruning of the over-generated meaning template.

This is what is the sambandhārtha. These are the three types of meanings available in the sentence and sentence meaning with this much information about the meanings in the sentence. Let us turn to the study of the Kāraka theory. Kāraka theory is extremely important because it is this theory which brings together padas to form a sentence. And sentence is what is an input in the process of compounding. It is important to note certain things when we study Kāraka theory. First, what do we do when we speak? It is important to remember that we as speaker decide about the action we want to describe.

Two, then we decide who all are the participants in this action and what roles these different elements play in the description of this action. After doing this, we then select the words which express the action as well as the entities that participate in that action. And secondly, we select the words which express the roles they play. This is in accordance with the process of speech production described earlier. Now, action and the entities participating in the action are selected from the lexicon of entities.

They get expressed by the Dhātu and the prātipadika respectively. Action is denoted by the Dhātu or the verbal root and the entities participating in the action are expressed by the prātipadikas, the nominal roots. The sets of Dhātus and the sets of prātipadikas are much bigger sets of elements, theoretically infinite. However, the roles that these elements, entities play in the accomplishment of the action. That number is smaller. They are six roles as described in Pāṇinian grammar.

These roles also show the interrelation between the elements and the action. These roles are called Kāraka. and these Kārakas are expressed by what is known as the Vibhakti. We repeat that the roles that the different elements denoted by the Prātipadikas play in the accomplishment of the action denoted by the verbal root are called Kāraka and these Kārakas are expressed by different vibhaktis. Let us highlight what is more important. These roles are called Kāraka and these roles are expressed by the vibhakti.

This is to be remembered. Most important is that the roles which are called Kāraka are the nature of meaning and the vibhakti suffixes that express the Kāraka are the explicit words which become audible. We repeat the Kāraka is meaning, the roles which are

called Kāraka, their nature is that of meaning. This is to be clearly understood. And the vibhakti suffixes that express the Kāraka are the explicit words.

These words are audible. Kāraka is the meaning, vibhakti is the word. Kāraḥ are only 6 in number whereas Vibhaktis are 18 thing suffixes stated in Aṣṭādhyāyī 3.4.78 onwards plus 21 sub-suffixes stated in Aṣṭādhyāyī 4.1.2 once again Kāraḥ are only 6 and Vibhaktis are 18 things suffixes stated in 3.4.78 onwards plus 21 sub-suffixes stated in the Aṣṭādhyāyī 4.1.2. We are highlighting this mainly because we see that there is quite a lot of confusion about the understanding of the nature of Kāraka as well as Vibhakti. We find that several people say that there are eight Kāraḥ in Sanskrit. When they say this, they are probably referring to the Vibhaktis. and they are in fact considering Kāraka and Vibhakti as one which should not be done and we have to be very careful in stating what is a Kāraka and what is its nature and what is a Vibhakti and what is its nature So Kāraḥ are meanings, they are only six Vibhaktis are eighteen thing suffixes stated in 3.4.78 and 21 sub-suffixes stated in 4.1.2. In other words, Vibhaktis are the Pratyayas and Kāraḥ are the Pratyayārthas that we have studied in this lecture before.

Vibhaktis are Pratyayas and Kāraḥ are the Pratyayārthas . There is one more thing that needs to be clarified. When we use the word vibhakti, generally it is understood to be a reference to the 21 sub-suffixes. This is the common general understanding. Technically, however, in Pāṇinian grammar, along with these 21 sub-suffixes, even the 18 things suffixes are also termed as Vibhaktis.

This should be remembered. Along with the 21 suffixes, even the 18 things suffixes are also termed as Vibhaktis. This is done by the Sūtra 1.4.104 in the Aṣṭādhyāyī, which is Vibhaktiśca. What it means is tiṅaḥ supaśca vibhaktisaṃjñā bhavanti tiṅ as well as Sup are termed as Vibhakti These are the Sup's which we have studied before already but let us revisit them they are 21 suffixes already mentioned in a tabular format in seven rows and three columns. Seven rows indicate the case and The columns indicate the number, singular, dual and plural. These 21 sub-suffixes are sa-au-as in prathamā, in dvitīyā am-au-as, in tṛtīyā ābhyāmbhyas, in chaturthī ebhyāmbhyas, in pañcamī asbhyāmbhyas, in ṣaṣṭhī as-os-ām, and in-saptami, i-os-su.

These are the vibhaktis. These are also known as vibhaktis. And these are the subanta forms. Rāma is a prātipadika to which we add the sups mentioned on the previous slide, and then we derive these 21 subantas. Rāmaḥ These are the 21 subanta forms. In other words, these are the 21 Vibhaktianta forms.

These are such forms at the end of which appears a Vibhakti, a Sup Vibhakti, Sup Pratyaya. Obviously, the meaning of these words is a combination as we have already shown of the Prātipadika and its Artha namely Rāma and the Pratyayārtha of S and its co-occurrence. Similarly, Rāmau, the meaning of this word will be a combination of the

meaning of Rāma, the prātipadika and Au, the Pratyaya, prakṛtyartha and the Pratyayārtha and also their co-occurrence. This will happen in all the 21 forms.

These are the 18 things. We have studied them before, but let us revisit them. These are divided into two groups. of nine. The first nine and the second nine, they are termed as Parasmaipada and ātmanepada respectively. They are divided into three rows and three columns.

The rows indicate the person and the columns indicate the number. The Parasmaipada suffixes are and the ātmanepada suffixes are These are the three pratyayas. And these pratyayas are called vibhaktis. And so, the meanings assigned to these pratyayas are called vibhaktis.

In other words, they are called Pratyayārthas . When these Pratyayārthas are attached to the prakṛtyarthas, the meaning of the pada is derived. Now, these are the tiṇanta forms. nayati, nayataḥ, nayanti. nayasi, nayathaḥ, nayatha. nayāmi, nayāvaḥ, nayāmaḥ. These are the forms of the Parasmaipada. These are the forms of the Atmanepada. These are the tiṇanta forms, which means that these are the forms at the end of which appears a tiṇ Pratyaya. tiṇ Pratyaya is a Vibhakti, therefore these are the forms which are Vibhaktiyanta. The meanings of these forms will be a combination of the meaning of the verbal root Nī in this case and the meaning of the Vibhakti Ti for example and their co-occurrence.

This is how the meaning will be determined in case of even nayataḥ as well and so on and so forth. Now, there are six Kāraṇas stated in the Pāṇinian grammar. They are Kartā, which is translated as agent karma as object, karaṇa instrument, sampradāna recipient, apādana point of separation and adhikaraṇa location. To summarize, the six kāraṇas act as representation of an individual viewpoint and individual worldview. 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 These are the texts referred to Thank you very much. Thank you.