

Course Name- Samāsa in Pāṇinian grammar-II

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Lecture-07

6 kārakas

Welcome! I welcome you all to this lecture in the course samāsa in Pāṇinian grammar- II. As is our practice, we begin our lecture with the recitation of the maṅgalācaraṇa. viśveśaṁ saccidānandaṁ vande'haṁ yo'khilaṁ jagat carīkartti barībharti saṁjarīhartti līlayā. We are studying the Kāraka theory. Earlier we said that the theory of compounding is called Samartha theory. Theory in Pāṇinian grammar and it is based on the Kāraka theory. In order to understand Kāraka theory better, we studied the three types of meanings available and discussed in the Pāṇinian grammatical tradition namely the prakṛtyartha, the pratyāyārtha and also the artha of their saṁsarga or sambandha which is called the saṁsarga artha.

We noted down that the Vibhaktis or the Pratyayas denote Kāraka s and there are six Kāraka s and we also noted down the names of these six Kāraka s in the previous lecture. There we noted them down as kartā, karma, karaṇa, saṁpradāna, apādāna and adhikaraṇa in this particular order. We also stressed on the fact that there are six Kārakas and there are seven vibhaktis, technically speaking, in Pāṇinian grammar. Now let us study this Kāraka theory in little bit more detail.

These are those six Kāraka s that we studied earlier in this particular order. kartā- agent, Karma- object, karaṇa- instrument, saṁpradāna- recipient, apādāna- point of separation and adhikaraṇa-location. In Pāṇinian grammar, however, the sequence of these Kāraka s is different. That is shown on this particular slide. First comes apādāna, point of separation.

This is stated by Aṣṭādhyāyī 1.4.24 Then comes saṁpradāna This is stated by Aṣṭādhyāyī 1.4.32 Then comes karaṇa instrument This is stated by the Sūtra Aṣṭādhyāyī 1.4.42 Then comes adhikaraṇa location stated by the Sūtra Aṣṭādhyāyī 1.4.45 Then comes karma or object stated by the Sūtra Aṣṭādhyāyī 1.4.49 And finally comes kartā agent stated by the Sūtra 1.4.54 This order is very peculiar and this peculiarity is explained in the other

course called Introduction to Pāṇinian Grammar. We shall not go into that detail here. Our main purpose is to understand what these six Kāraṅkas are from the point of view of our present concern in this particular course where we are focusing on avyayībhāva, bahuvrīhi and dvandva samāsas. Let us take up one by one each Kāraṅka look at its definition given in the Aṣṭādhyāyī and try to understand what that concept is. First is Apādāna stated by Aṣṭādhyāyī 1.4.24 Point of Separation the Sūtra 1.4.24 is dhruvam apāye apādānam. There are three words in the Sūtra. Sūtra is the samjñā. Dhruvam is the samjñā.

Dhruva means constant or stable. Apāya means separation. So, overall, this Sūtra means that that is an apādāna which is constant in the act of separation. Later on, in the text composed by Bhartṛhari, namely the Vākyapadīya Apādāna is delineated in three categories, namely nirdiṣṭaviṣaya, upāttaviṣaya and also apekṣitakriya. However, we will not go into the details of these in this particular course.

Let us take an example. Rāma and Lakṣmaṇa go to Kāśī from Prayāga. In this example, Rāma and Lakṣmaṇa are initially located in Prayāga. Now they get separated from Prayāga and there is apāya that is happening. In this apāya, Prayāga is Dhruva.

Therefore, it is termed as Apādāna and then by another Sūtra Apādāne Pañcamī, the PañcamīVibhakti, the fifth case, is added in order to express Apādāna. And therefore, Prayāga gets the fifth case and it becomes Prayāgāt. rāmalakṣmaṇau prayāgāt kāśīm gacchataḥ this is an example of an Apādāna. Let us now move ahead and study what is a sampradāna stated by the Sūtra 1.4.32 onwards Well 1.4.32 is This is a recipient of the result of the action What this Sūtra means is that which the agent wishes to reach or connect through the object is termed as sampradāna. I repeat, that which the agent wishes to reach or connect through the object is termed as sampradāna. For example, ācāryaḥ lambakarṇāya grantham dadāti which means a teacher gives a book to lambakarṇa lambakarṇa is an example of a bahuvrīhi samāsa now here the action of giving is described in the verbal form dadāti book is the object teacher is the agent It is through this object, namely the book, that the agent, namely the teacher, wants to reach lambakarṇa.

Therefore, by this definition, lambakarṇa is the recipient of the object of this action and hence lambakarṇa is termed as sampradāna. Let us now move ahead and study what is a karaṇa. karaṇa is stated by the Sūtra 1.4.42. karaṇa is the most effective instrument. The Sūtra is sādhatamaṁ karaṇam. Now what is the most effectiveness? The most effective means which when operationalized brings about the result of an action is termed karaṇa. sādhatamaṁ for example, Umā and Ramā write the homework by a pen. Now here, the action described is that of writing.

Umā and Ramā are 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. And hence the pen is termed karaṇa. And then, by the Sūtra, Kartṛ karaṇayos Tr̥tīyā, Tr̥tīyā Vibhakti is added after Lekhani. And then we have Lekhanya in Tr̥tīyā.

Let us now study adhikaraṇa, stated by 1.4.45. adhikaraṇa is a substratum. And the Sūtra is ādhāro adhikaraṇam.

The substratum of the process as well as the result is termed as adhikaraṇa. So we have two types of adhikaraṇas. Karmadhikaraṇa and also Kartradhikaraṇa. These adhikaraṇas are also classified in the grammatical tradition as aupas̥leṣika, vaiṣayika and abhivyāpaka. We shall not go into the details of these in this particular course.

Let us look at the example of the adhikaraṇa- Kāraka. So we have gopāla and dīpaka sit on the mat. In this case, the action described here is sitting by the verbal root āsāte. gopāla and dīpaka being the agent. Now their substratum is the mat.

And hence, mat is termed as adhikaraṇa. This is kartradhikaraṇa. and then Saptamyadhikaraṇeca is the Sūtra which applies and Saptamī Vibhakti is added after the word Kaṭa in order to express this adhikaraṇa and so we have gopāladīpakau kaṭe āsāte gopāla and dīpaka sit on the mat Let us look at the second example devadattaḥ sthālyām odanam pacati devadatta cooks the rice in a vessel the action described here is the action of cooking devadatta is agent and odana or rice being the object Now sthālī is the substratum of the odana or rice and hence sthālī is termed as adhikaraṇa. This is, we note, a karma adhikaraṇa. And then once again by the Sūtra Saptamyadhikaraṇeca, the Saptamī Vibhakti is added in order to express the meaning of adhikaraṇa after the word sthālī.

And so we have Sthālyām. Let us study Karma now. Karma is stated by the Sūtra 1.4.49 Karma refers to an object and the Sūtra stating this is kartur īpsitatamaṁ karma What it means is that an element which is most desired to be reached or connected by the agent is termed Karma. Once again, an element which is most desired to be reached or connected by the agent is termed as Karma.

The Pāṇinian grammatical tradition has observed that karma can be classified under three broad umbrellas, which are nirvartya, vikārya and prāpya. Once again, we shall not be dealing with these three in this particular course. Let us look at the example. Latā and Gītā go to school. Here the action described is the action of going by Gacchataḥ

Latā and Gītā being the agent of this action. This agent wishes the most to connect to the pāṭhaśālā through the action of going and hence it is the īpsitatama and hence it is termed karma because karma is not expressed by the verbal suffix Thus the Sūtra Karmaṇi

Dvītīyā applies and we add Dvītīyā Vibhakti after the word pāṭhaśālā in order to express the meaning karma and then we have finally kartā which is 1.4.54 kartā is an agent the Sūtra Defining Kartā is svatantraḥ kartā The word svatantra has got two constituents sva means self and Tantra means main or head What it amounts to is that svatantra means own self as head or main. Therefore, independent, where one's own self is the head or main element.

So now, an element which is independent in the action is termed as kartā. This 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 is what this independence amounts to. This is svatantrakartā.

Let us look at the example once again. devadattaḥ sthālyām odanam yajñadattāya pacati devadatta cooks the rice in a vessel for yajñadatta odana is rice which is the object sthāli is the substratum of the odana which is the KarmādhiKaraṇa YajñaDatta being the recipient and it is this DevaDatta who brings all these above elements together to accomplish the action of cooking Odana on its own cannot bring about the result of the action of cooking Sthāli also cannot bring about the result of the action of cooking on its own. So also YajñaDutta which cannot bring about the result of the action of cooking by bringing all the elements together. However, it is Devadatta who brings all the above elements together in order to accomplish the action of cooking and to bring about the result of the action of cooking. Therefore, Devadatta is svatantra amongst all the elements stated here in this particular sentence. and hence Devadatta is termed Kartā Now in this particular case where the verbal form is Pacati we have Ti which expresses Kartā and Devadatta is the same as kartā, devadatta is non-different than kartā.

The role of devadatta in the accomplishment of the action of cooking is already expressed by the verbal suffix "-ti", and therefore now we can add the prathamā vibhakti after the word devadatta, which technically, according to Pāṇini, may mean nothing but the Prātipadikārtha. So we have Devadattaḥ sthālyām odanaṁ yajñadattāya pacati. Devadatta cooks the rice in a vessel for yajñadattya. This is an example of Kartā.

To summarize, the six Kāraḥ act as representation of an individual view point, an individual world view.

Amongst the six Kāraḥ s, kartā and karma are the two Kāraḥ s which are very close to the verbal action and the verbal vibhakti expresses either of these two and then the theory of Abhedhana comes into play and expresses different Kāraḥ using different Vibhaktis. Remember, we studied this Kāraḥ theory because it is on this that the theory of compounding is said to be based. And Kāraḥ are the meanings denoted by the Vibhaktis. And Vibhaktis are nothing but Pratyayas. So Kāraḥ are the Vibhaktiyarthas and therefore they form the core of the meaning element in the sentence because in the

padārtha the pratyayārtha or the meaning of the pratyaya acts as the element which is head.

So, the Kāraka s form the core of the meaning element in the sentence which is nothing but the relation of entities with the action. These meanings feed into the theory of compounding as we shall see later on. The meanings which are interrelated in this particular manner become eligible to be used in the sentence. These are the texts referred to.

Thank you very much.