Course Name: 'Introduction to Pāṇinian Grammar'
Professor Name: Prof. Malhar Arvind Kulkarni
Department Name: Humanities and Social Sciences (HSS)
Institute Name: IIT Bombay
Week:10
Lecture:47

Welcome. I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. We are studying the saṃjñāsūtras in the Aṣṭādhyāyī, the core of Pāṇinian grammar. In this lecture we shall focus on kāraka and vibhakti. We have already studied the technical terms vākya pada and we have also studied the principle of compositionality. Previously we have also studied the concepts of arthākāśa and śabdākāśa and also the process of speech production.

Related to that here are two important concepts, important technical terms used in the Pāṇinian grammar kāraka and vibhakti. So far we have studied the technical terms namely vākya the sentence, pada the words and we also noted down the features of the pada as well as the vākya. We have also studied the concept of compositionality which plays an important role as far as the Pāṇinian grammatical system is concerned. We also studied the progress of speech production in relation to which the concepts of śabdākāśa and arthākāśa were also studied. So, now, the most important concepts of kāraka and vibhakti which are related to the technical terms that we have studied so far they will become subject of our study, in this particular lecture and so on. So, let us take a recap and try to understand what does this grammar derive.

The answer to this question is that this grammar derives sentence or sentences, groups of sentence and these sentences are of different structures, varied structures. This is what this grammar derives. What is this grammar composed of? And the answer to this question is that this grammar is composed of lists, also known as lexicon and a set of rules.

What do the lists consist of? The lists are of two types. One is the list of roots and the other one is the list of affixes. The list of roots is also of two types dhātu and prātipadika. The list of verbal roots consists of approximately 2000 elements defined as dhātu. And we have seen how dhātu is defined. We studied in the previous lectures, we studied that dhātu is defined in two ways by bhūvādayo dhātavaḥ the underived. dhātus are defined which are part of these 2000 elements and then there is also a definition which defines derived dhātus by sanādyantaḥ dhātavaḥ.

We also have nominal roots also termed as prātipadika and we have studied this technical term as well. dhātu and prātipadika constitute the list of roots. The list of prātipadika is innumerable, although there are some gaṇas which are mentioned in the text of Aṣṭādhyāyī which can still be counted. The list of pratyaya affixes is very much a limited list.

However, these two types of lists, list of roots also known as prakṛti, and list of affixes also known as pratyaya they are part of this grammar primarily. And then there are rules approximately 4000 rules. We have already studied some of them, we already saw the first 14 sūtras, which are part of this list of 4000 rules. These approximately 4000 rules are divided into 8 chapters, each chapter is further divided into 4 subchapters.

So, we have 32 sections in all. The longest being 6.1 with 223 sūtras, and the shortest being 2.2 with only 38 sūtras. What do these rules do? The rules apply in two layers sequentially as well as simultaneously. The sequential application of rules takes list of roots and affixes as input and produces the bigger unit, namely the word or technically called as pada as output.

Then it takes pada as input, pada or words as input and produces or generates sentence as output this is the sequential application of rules, in two steps. In the first step, the input is the list of roots and output is the pada. In the second step this output called pada becomes the input and the output is the sentence. This is how the sentence gets derived in Pāṇinian grammar. The seconds simultaneous are embedded way of application of rules is the following.

It takes input as the words or padas and derives or generates the sentence, but these words and padas they get embedded by the lists of roots and affixes, which generate the output in the form of the bigger bigger unit called word or technically called pada. That is the reason why in this simultaneous or embedded way of application of rules the inputs are shown as 1 and 1.1. Whereas, in the sequential application, they are shown as 1 and 2 as far as numbers are concerned. This is how the rules get applied in the Pāṇinian grammar.

So, let us take this situation, this is a picture taken from the web and the question is how does the speaker describe what is depicted in this picture. One can answer this question by saying that a speaker wants to describe the action of going, that is visible in this particular picture. Also, the speaker notices that there are female students who are part of this action of going, described in this particular picture.

The speaker may also notice about school, that these female students are part of and the action of going that the speaker wants to describe. So now, we have these three elements with us, linguistic elements. The action of going, female students and also the school that is related to this picture and when one wants to describe this picture it can be described in these three elements.

Using the lexicon of Sanskrit, now the speaker decides chātrā as the item which she describes the meaning namely the female student. pāṭhaśālā is an item which describes a school, gama is an item in this lexicon which denotes the meaning namely to go. We also decide that the students are the

performers of the action of going, as visible in this particular picture. We also decide that the school is the place where the students are going, it is very important to decide these facts.

Now, when we decide that the students are the performers of the action of going, we select from the list of affixes as by 4.1.2 and we attach it to female performers. Then when we decide that the school is the place where the students are going, we select am which answers the question where does the performer go.

And am is the word which helps connect the answer to this question. This is in accordance with 4.1.2 once again. We also have anti which indicates the performance of the action as per the rules 3.4.78 and 7.1.3. After having collected this information, we bring all these elements together and so we say chātrā plus as, we form one bracket, one word, one pada.

pāṭhaśālā plus am is another pada, gam plus anti is the third pada. When all these padas are brought together so we have chātrā plus as plus pāṭhaśālā plus am plus gam plus anti. And the respective sūtras come into play when we select the affixes, namely when we select as 1.4.53, 2.3.1 and 2.3.46 they come into play.

When we select am to be added after pāṭhaśālā, 1.4.49, 2.3.1 and 2.3.2 they come into play. And so when we join these elements together, as we have shown with the red plus signs this is what constitutes a sentence which we have studied before. So, when we join these elements together and do the further processing by application of the rules 6.1.101, 6.1.107, 3.1.68 and 7.3.78, we get a sentence of this kind chātrāḥ pāṭhaśālāṁ gacchanti.

This is the sentence that we get. Now, if we replace the left hand side elements with bālaka meaning a boy, pustaka meaning a book and paṭh meaning to read. We will fill the structure by these substituted left hand side elements the structure of this kind where, the right hand side element is occupied by as am and anti respectively over here, as am and anti. And now, we have to fill in these left hand side elements the prakṛti elements by bālaka pustaka and paṭh.

When we do fill these elements then we get a sentence like bālakāḥ pustakam paṭhanti; boys read the book. Similarly, we can generate n number of such sentences with the same structures. Similarly, we can generate n number of sentences with different structures, by replacing the right hand side elements as well. So, similar structure sentences can be obtained by replacing the left hand side elements and keeping the right hand side elements as was shown earlier.

But when we replace the right hand side elements as well then we can get sentences with different structures and for doing this we will take help of the rules stated in the Pāṇinian grammar in accordance with the rules stated in the Pāṇinian grammar such sentences can be generated.

This process of speech production is repeated over here, for the primary purpose of highlighting the fact that this cognitive process remains same, remains as the backbone of the entire process of derivation as far as the śabda level, word level is concerned. And also, the svara level or the accent level is concerned. More explanation can be provided with regard to this process when we take the similar example and derive the śabda from the same kind of artha, but arranged differently to generate the passive voice forms.

What is important here in the discussion on kāraka and vibhakti is that what exactly did we do here. We as speakers decided, first of all about the action we want to describe, then we decided firstly, who all are the participants in this action. Then we decided what roles these different elements play in the description of this action. After that we selected the words which express the action as well as the entities that participate in this action.

And then they selected the words which express the roles, these entities play in the accomplishment of this action. So, when we decided who all are the participants in this action and what roles these different elements play in the description of the action and before that we decided the action we want to describe. We eventually collected the meanings which are part of the arthākāśa.

Then when we moved forward and we selected the words which expressed action as well as the entities that participate in that action and also the words which express the roles these entities play in the accomplishment of an action, we are still part of arthākāśa. But this is related to the śabdākāśa, the śabdākāśa that is related to the arthākāśa is what gets selected. And then the process of speech production begins and those words which the sounds which express this śabdākāśa, which is linked with this arthākāśa this gets expressed. This is what we did.

Now, it is important to note that the words that are selected which express the action as well as the entities that participate in that action, these words are part of the lexicon of prakṛtis roots. And when we selected the words which express the roles that these entities play in the accomplishment of an action, these elements are part of the lexicon of pratyayas.

So, action and the entities participating in the action are selected from the lexicon of entities, lexicon of prakṛtis. These get expressed by the dhātu and prātipadika types of prakṛtis. They are much bigger sets of elements, theoretically infinite which we have studied when we studied the definitions of dhātu and prātipadika as given in the text of Aṣṭādhyāyī.

The roles; however, are smaller in number. The roles these entities play in the accomplishment of an action, they are smaller in number, they are 6 as per the sūtras of Pāṇini given in the Aṣṭādhyāyī. These roles also show the interrelation between the elements and the action. And now, we come to the main point namely that these roles are called kārakas. The roles that these entities play, the roles that prātipadika play in the accomplishment of an action denoted by a verbal root dhātu, these roles are called kāraka and the words which express these roles they are called vibhaktis. So, these kārakas get express by the vibhaktis. This is the interrelation between the kāraka and the vibhaktis.

To highlight some important facts, we can say that these roles that the entities play in the accomplishment of a particular action denoted by the verbal root are called kārakas. And these kāraka are expressed by the vibhakti. This is very important to remember, the roles are called kārakas, and the roles are expressed by the vibhaktis.

What is most important is the distinction between kāraka and vibhakti. The roles which are called kāraka are of the nature of meaning and the vibhakti that express the kāraka are those explicit words which become audible. Kārakas are part of arthākāśa, vibhaktis are part of śabdākāśa, and the vibhaktis are also audible. The audible words are called vibhakti, which are directly linked with the elements in the śabdākāśa.

Once again kārakas are only 6, we shall study what these 6 kārakas are. But the most important point to remember over here is that the kārakas are only 6, vibhaktis are 18; 18 tiṅ suffixes, stated in 3.4.78 and 21 sup suffixes which are stated in 4.1.2. These are all vibhaktis, these are actual words which are audible which are part of the śabdākāśa and kārakas are only 6 part of the arthākāśa.

One more important point to be stressed here is that yes, along with the 21 sup suffixes the 18 tiṅ suffixes are also termed vibhaktis. This is extremely important, along with the sup the tiṅ are also termed vibhakti. This is highlighted because only the sups are popularly known as vibhaktis.

As far as the technicality of the Pāṇinian grammar is concerned, tiṅ are also termed vibhaktis by the vibhaktiśca 1.4.104, which means tiṅaḥ supaśca vibhaktisaṃjñā bhavanti. tiṅ suffixes and sup suffixes both of them are termed vibhakti, an extremely important feature. This fact is highlighted because there is a lot of confusion, that exist in the curricula that we have seen existent. Whenever a question is asked how many kārakas exist people tend to answer by saying 8 or 7.

There are 7 kārakas which is technically wrong, because when a person refers to the number vibhaktis 7, what one refers to is the vibhaktis. There are 7 and if sambodhana is considered as an additional vibhakti, which Pāṇini does not do, but still for the sake of convenience, if we accept for the time being that sambodhana is also the 8th vibhaktis then we are referring to the actual words which expressed the kārakas.

So, 7 and 8, these numbers are associated with the wrong, with the words that are actually spoken by people, which are part of the śabdākāśa. And kāraka is part of the arthākāśa. This distinction must be absolutely, clear one should never answer the question how many kārakas are there by saying 7 or 8, never. The number of kārakas stated in the grammar of Pāṇini is always 6, there cannot be any other answer to this question.

How many kārakas exist? 6, how many vibhaktis exist? 7 in Pāṇinian grammar. And as far as the modern grammarians are concerned 8. What is it 8? A number referring to vibhakti always. What is 7 referring to? vibhakti. What does 6 refer to? kāraka, 6 can never refer to vibhaktis, 7 can never refer to kārakas, there are no 7 kārakas, there are no 6 vibhaktis per say.

There are 6 kārakas and 7 vibhaktis, expressing those kārakas. This distinction of terminology must be absolutely clear to the students, that is why they are stressed that is why this much time is spent on stressing this distinction. Here is a list of sups. We already studied them when we looked at the concept of vibhakti when we discussed the markers, when we studied the sūtras which delineate the definition of an it or a marker.

If you remember we studied the sūtra na vibhaktau tusmāḥ, where we studied the concept of vibhakti in which these are the sups that we studied.

The consonants at the end are marked in red precisely to highlight the fact that s and m coming at the end of this terms sup, are not considered as it because these are vibhaktis. And the sūtra na vibhaktau tusmāḥ negates these sounds to be termed it; however, p which comes in sup 7 3 this is termed as it primarily because this is not negated by the na vibhaktau tusmāḥ.

And these sup suffixes will generate these forms and these forms are the following. They are displayed in the form of a table on this slide, they are Rāmaḥ Rāmau Rāmāḥ Rāmam Rāmau Rāmān Rāmeṇa Rāmabhyām Rāmaiḥ Rāmāya Rāmabhyām Rāmebhyaḥ Rāmāt Rāmabhyām Rāmebhyaḥ Rāmasya Rāmayoḥ Rāmāṇām Rāme Rāmayoḥ Rāmeṣu. These forms are called subanta forms, the pada. They are eligible to be used in the sentence. These sup suffixes they express the kārakas.

For example, in this 2 1 we have am, which expresses the karma kāraka. eṇa expresses the karaṇa kāraka or kartṛ kāraka and so on and so forth. So, these are the actual words which express the kārakas, kārakas are the meanings these are the subantas 21 subanta forms, these are the vibhaktyanta forms. Similarly, here are the 18 tiṅs, there also the vibhaktis and s and m, at the end of this they do not become it because there it, term is negated by the sūtra na vibhaktau tusmāḥ.

So, these 18 suffixes are called vibhaktis and that is why na vibhaktau tusmāḥ applies and negates itsaṁjñā to s and m shown in the red colour. p however, and ṅ however, can become it because na vibhaktau tusmāḥ does not negate itsaṁjñā of these two letters p and ṅ. So, these 18, they are called vibhaktis and they become padas fit to be used in the sentence. Here are the tiṅanta forms, at the end of which tiṅ suffixes occur. Nayati nayataḥ nayanti nayasi nayathaḥ nayatha and nayāmi nayāvaḥ nayāmaḥ on the one hand and nayate nayete nayante nayase nayethe nayadhve naye nayāvahe nayāmahe on the other, these are the tiṅantas they have vibhakti at the end.

And they express kārakas for example, Nayati nayataḥ these 9 forms they always express kartṛkāraka these vibhaktis. nayate nayete etcetera they express kartṛkāraka, but these te etcetera they can also express karma and bhāva, but we shall study this little later. Right now, suffice it to say that these are the tiṅanta forms having vibhakti at the end. So, these vibhaktis they express kārakas and kārakas are the meanings, they get expressed by these vibhaktis.

To summarise what we have said so far and what we studied so far we can say that kāraka and vibhakti are the fundamental concepts in the Pāṇinian grammar. The fundamental technical terms and they need to be clearly understood. kāraka is part of the meaning, vibhakti is a term used for words which express the kāraka. And we have seen the distinction, together these two concepts cover the sentence structure in Sanskrit.

It is through these concepts that the description of the world through words happens, extremely important fact as far as the linguistic usage is concerned. Now, we shall look at this concept of kāraka and also the definitions of 6 kārakas in detail in the coming lectures.

I thank you for your patience.