

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:48

Welcome I welcome you all to this lecture in the course introduction to Pāṇinian grammar. In this course now we are studying the concept of kāraka and also vibhakti. Which is part of the technical terms that we are studying, these technical terms are stated by the saṃjñāsūtras in the Aṣṭādhyāyī. Let us look at the centrality of action as stated in the Pāṇinian grammar and the Pāṇinian grammatical tradition that continues till today.

The tradition says, 'kriyāyā vidheyatvam' this is a sūtra from a text śabdasūtra, which says that it is the action denoted by a verbal root is the main element in the meanings that get collected. So, kriyā is considered to be the vidheya. In fact, the current tradition believes that the speech occurs primarily to describe a particular action in the process of communication. And entities that participate in it in bringing about that action that is the role the entities play.

Entities are collected together in order to describe that particular action denoted by that verbal root. So, action denoted by that verbal root occupies the central position in the sentence, but also in the overall speech that is produced for the purpose of communication. This is extremely important because the concept of kāraka is closely related to this particular fact.

There is also the principle of vivakṣā which needs to be remembered when we discuss the concept of kāraka. vivakṣā is translated as the desire to speak. This principle is said to determine the roles that are kāraka. The roles that different entities play in the accomplishment of an action is what is kāraka this depends on the vivakṣā that is what this principle says.

So, the principle of vivakṣā also points to the fact that these roles that different entities play in the accomplishment of an action, cannot be many times in correspondence with the external reality. There may be a description in part, in many cases they may be in correspondence with the external reality, but in some cases in many cases they may not be in correspondence with the external reality.

There may be a description in part and this is what gets depicted by the statement which is quoted from Mahābhāṣya, 'vivakṣātaḥ kāraṇaṇi bhavanti' happened due to the desire to speak the desire of the speaker, this plays a very crucial a very important role as we shall see later on.

So, what is a kāraṇa is the role the entities play in the accomplishment of an action and that is what is kāraṇa the definition of kāraṇa given in Sanskrit is 'kriyā-nirvartakaṃ kāraṇam. The entities which bring about the accomplishment of an action and a role that they play that is what is kāraṇa. So, let us take an example the action of cooking this action of cooking requires someone like devadatta to cook odana or rice grains to become soft agni or fire to provide heat.

So, that the grains become soft sthāli or a vessel to hold the rice grains till they get soft and Yajñadatta for example, for which this action is undertaken the action of cooking is undertaken. So, we have Devadatta odana agni sthāli and Yajñadatta. These are different entities which are playing certain role in bringing about accomplishing, the action of cooking which is part of the description.

So, the roles that these entities play, in the accomplishment of the action of cooking is what is bringing about that action. So, they are kriyā-nirvartakas and so the roles that they play they are called kāraṇa. Devadatta can be said to play the role of the agent kartā in bringing about this action odana can be said to play the role of the object agni the role of karaṇa are the most effective instrument sthāli, the location of the substratum and Yajñadatta the uddeśya the recipient of the fruit of action.

It is all these which bring about this action of cooking. So, the roles that all of them play they can be called kāraṇa. This can be further improved when we say śaktiḥ kāraṇam the capacity the entities possess to play different roles in the accomplishment of an action is then called kāraṇa, śaktiḥ kāraṇam.

So, for example, if we take the same entities Devadatta odana agni sthāli and Yajñadatta, we can say that these entities can be said to possess the capacity. To play the role of kartā Devadatta plays that role, karma odana plays that role, karaṇa agni plays the role, adhikaraṇa sthāli plays this role and saṃpradāna Yajñadatta who plays this role in the accomplishment of the action of cooking. So, this śakti that exists in Devadatta odana agni sthāli and Yajñadatta to play these roles respectively this śakti is called kāraṇa. This is how the improved definition is presented in the tradition śaktiḥ kāraṇam.

The text called śabdāsūtra further improves this definition bringing in the cognitive aspect. And says that the cognition of an individual speaker in which an entity is conceived to possess capacity to play roles, in the accomplishment of an action is what is kāraka, śaktibuddhiḥ kārakam.

This is the sūtra śaktibuddhiḥ kārakam . This can be explained in the following way the cognition of the individual speaker, about the following entities to possess the capacity to play the role of. Let us say kartā in Devadatta, karma in odana, karaṇa in agni, adhikaraṇa in sthāli and saṁpradāna in Yajñadatta; in the accomplishment of the action of cooking.

And therefore, these roles that Devadatta odana etcetera play they are called kārakas. So, śaktibuddhiḥ kārakam that is the latest definition available to us. This can be further explained as the cognition of the speaker may assign roles to entities, which may otherwise be thought to not to possess capacity to play such roles.

So, these roles these kārakas are dependent on the cognition of the speaker. How the speaker cognizes them? How the speaker cognizes the world? Inanimate entities for example, are not thought of to possess capacity to play the role of an agent with reference to the action of cooking for example.

They are thought of as ayogya entities incongruent incompatible, but the cognition of the speaker may be of a kind, which may assign the role of an agent to such an ayogya entity as well. And so we may have a sentence like sthāli odanam pacati the vessel cooks the rice. This sentence is still considered to be valid whereas, sthāli is cognized to possess the capacity to play the role of agent or kartā in the accomplishment of the action of cooking.

One can say that sthāli being an inanimate entity cannot have the capacity to accomplish the action of cooking yes that is true, but the speaker cognizes it in that way and therefore, now the role that an entity plays in the accomplishment of an action, as cognized by the speaker. So, the cognition of the speaker about it is what is important here which determines the roles played by different entities in the accomplishment of an action.

And therefore, the term kāraka gets defined in this particular manner. So, here are the 6 kārakas. The famous kārakas and kartā karma karaṇa saṁpradāna apādāna adhikaraṇa. kartā is translated as agent, karma as object, karaṇa as instrument, but most effective instrument saṁpradāna as recipient, apādāna as point of separation and adhikaraṇa as location of sub-stratum. But this is not the order in which the kārakas are arranged in the Aṣṭādhyāyī.

This is the order in which the kārakas are arranged in the text of Aṣṭādhyāyī. First comes apādāna the point of separation 1.4.24, then comes saṁpradāna recipient 1.4.32, then comes karaṇa instrument 1.4.42, then comes adhikaraṇa 1.4.45, then comes karma 1.4.49 and finally, comes kartā by 1.4.54 and this particular order is quite peculiar.

Why is it peculiar? because the purpose of arrangement in the Aṣṭādhyāyī of these kārakas can be summarized in the following sūtra which is part of śabdāsūtra. The sūtra is 'apādānādīnām parabalīyastvam arthasannikarṣāt'. The meaning is because of the proximity with the core meaning of the action the later is stronger amongst the kārakas starting with apādāna as we proceed further. So, kartā is the strongest and then the other kārakas apādāna is the weakest, amongst all the kārakas all the rules.

Let us now study each of these kārakas and the definition and certain other classifications related to these kārakas in detail. The classifications of these kārakas we shall not study now, we shall reserve this for the advanced level course. Right now, let us try to be clear about the definitions of these kārakas as given in the Aṣṭādhyāyī and what do they mean let us first look at the definition of apādāna given in 1.4.24 this is point of separation as we saw earlier.

The sūtra is 'dhruvam apāye apādānam. dhruva means constant or stable apāya is separation. So, overall the meaning of the sūtra is that is an apādāna which is constant in the act of separation that is the literal meaning of 1.4.24. There are three types of apādāna stated in the text of Vākyapadīya, nirdiṣṭaviṣaya, upāttaviṣaya and apekṣitakriya. We will not deal with these here we reserve these for the advanced level course and there we shall deal with them in detail. But we consider it important to mention them here just to be just to form the link between this and the advanced level course.

Let us take the example "saḥ Prayāgāt Kāśīm gacchati", the meaning is he goes to Kashi from Prayaga in this sentence gacchati is the verb and the action of going is described by this verb. As we know saḥ is the agent who is performing this action of going this he which is the meaning of saḥ is initially located in Prayaga and now in order to go to Kashi in order to reach Kashi he has to leave Prayaga. So, he gets separated from Prayaga. So, there is this apāya there is this separation that is happening.

And in this separation Prayaga is acting as a constant or dhruva in other terms. Therefore, Prayaga is termed as apādāna. And then it takes the fifth case which we shall study later on, but the point is that Prayaga is considered to be dhruva and therefore, it is termed an apādāna following the definition of apādāna given in 1.4.24.

Let us now go to kāraka the next saṁpradāna in line, saṁpradāna is the recipient of the result of the action. The sūtra 1.4.32 is karmaṇā yam abhipraiti sa saṁpradānam, that which the agent wishes to reach or connect through the object is termed as saṁpradāna karmaṇā yam abhipraiti sa saṁpradānam. So, the agent wishes to reach or connect abhipraiti through the object karmaṇā that is what is termed as saṁpradānam.

Let us take an example, the example is "sā kṛṣṭīvalāya gāṁ dadāti". She gives a cow to a farmer that is the meaning, here the action described is the action of giving and what is being given is the cow therefore, cow becomes the object. sā she is the agent of this action of giving because sā is performing this action of giving. So, here the action of giving is described, cow is the object, she is the agent. It is through this object namely cow that the agent she wants to reach kṛṣṭīvala. So, kṛṣṭīvala the farmer is the recipient of the object of this action karmaṇā yam abhipraiti. And therefore, kṛṣṭīvala the farmer is termed saṁpradāna following the definition given in 1.4.32.

Let us now go to the next kāraka namely karaṇa the most effective instrument, defined by the sūtra sādhatatamaṁ karaṇam. The meaning given of this sūtra is the most effective means which when operationalized brings about the result of an action is termed karaṇa. sādhatatama is the most effective means, the most effectiveness is described by the later tradition in this following manner. Namely when operationalized brings about the result of an action, this is what is sādhatatamatva. So, this is what is termed karaṇa.

Let us take an example "bālako lekhanyā gṛhapaṭhaṁ likhati", a boy writes the homework by a pen. Here the verb is likhati and the action described is writing a boy is the agent and the homework is the object. Now the pen is acting as an instrument. which when operationalized the result of the action of writing is accomplished. And therefore, the pen becomes the most effective means and therefore, the pen is termed karaṇa in this action of writing.

Let us now go to adhikaraṇa described by 1.4.45, adhikaraṇam means sub-stratum or location. The sūtra that defines this kāraka is 1.4.45 ādharo'adhikaraṇam. The substratum of the process as well as the result is termed adhikaraṇa, there are two specific adhikaraṇa, karmādhikaraṇa and kartradhikaraṇa. The substratum of the karma is called karmādhikaraṇa, the substratum of the kartā is called kartradhikaraṇa.

Also there are three adhikaraṇas discussed in the grammatical tradition they are aupaśleṣika, vaiśayika and abhivyāpaka. We do not aim to discuss these three over here, we keep it for the

advanced level course, but we consider it important to mention them here to form the link of the discussion on this topic.

Let us look at the first example the example is "Bālikā kaṭe āste", a girl sits on the mat. In this sentence āste is the verb and it is denoting the action of sitting; the action described here is sitting, a girl being the agent. Now the substratum of this girl is the mat. So, mat is termed as adhikaraṇa we notice that the girl is the agent and mat is the substratum of the agent. So, therefore, this is also termed as kartradhikaraṇa.

In the second example "Devadattaḥ sthālyām odanaṁ pacati", Devadatta cooks the rice in a vessel, the verb is pacati which denotes the action of cooking. So, the action described here is the action of cooking Devadatta is the agent odana or rice being the object and sthāli is the substratum of the odana the karma the rice. And hence sthāli is termed as adhikaraṇa in this case being the substratum of the karma therefore, it is called adhikaraṇa is called karmādhikaraṇa.

Now, let us go ahead and look at the definition of karma provided in 1.4.49, karma is an object. The sūtra is kartur īpsitatamaṁ karma an element which is most desired to be reached or connected by the agent is termed karma. Something that is most desired to be reached by the agent this is what is called as karma. And there are three types of karma described in the Pāṇinian grammatical tradition namely nirvartya, vikārya and prāpya.

We do not aim to discuss these three types here, we reserve the discussion on them in the advanced level course, but it is important to mention them here to form the link between the two courses and the discussion. So, kartur īpsitatamaṁ karma defines what a karma is.

Let us look at the example "bālikāḥ pāṭhaśālāṁ gacchanti", the verb is gacchanti. The meaning of this sentence is the female students go to school. gacchanti is the verb, the action described by this verb is the action of going, bālikā being the agent; the female students being the agent. Now this agent wishes the most to connect to the pāṭhaśālā through the action of going and that is why pāṭhaśālā becomes īpsitama. And therefore, pāṭhaśālā is termed as karma.

Now let us look at the last of these kārakas which is kartṛkāra. kartā is defined by 1.4.54 by the sūtra svatantraḥ kartā. kartā is translated as agent and the sūtra is svatantraḥ kartā, only one word svatantraḥ to define what is kartā. This word svatantra consists of two elements sva and tantra. sva means self tantra means main or head. So, the meaning of svatantra is ones own self as head or main which is independent an element which is independent in the action is termed as kartā. The independence is in accordance with the cognition of the speaker as well. So, one which brings

together all the entities to play different roles in the accomplishment of an action is what is independence.

Let us look at the example that we have seen earlier also. "Devadattaḥ sthālyām odanam Yajñadattāya pacati", Devadatta cooks the rice in a vessel for Yajñadatta. So, here we have odana namely the rice as object sthāli the substratum of the odana rice karmādhikaraṇa Yajñadatta being the recipient and it is Devadatta who brings all these above together to accomplish the action of cooking. Amongst all of them it is Devadatta who is acting independently, Devadatta is svatantra. Odana sthāli Yajñadatta they come into this action of cooking, because Devadatta brings them. They are dependent on Devadatta, but Devadatta is independent and that is why Devadatta is termed as kartā. This is how the six kārakas are explained in the Pāṇinian grammar in the Aṣṭādhyāyī.

So, these are the definitions of the six roles that different entities play in the accomplishment of an action the role of apādāna, the role of saṁpradāna, the role of karaṇa, the role of adhikaraṇa, the role of karma and finally the role of kartā. All these roles different entities play to accomplish an action which is central in a sentence.

To summarize the six kārakas act as a representation of an individual viewpoint and individual world view, so to speak. They form the core of the meaning element in the sentence in terms of the relation of entities with the action which is central in a sentence, as part of the speech communication. These definitions are further reformed by the later tradition and these reformations will be part of an advanced course, but some of them we shall see in the coming lecture.

Now, before closing let us recite the maṅgalācaraṇa, which is taken from the text Laghuparibhāṣāvṛtti written by Puruṣottamadeva. This maṅgalācaraṇa reads, "athātaḥ paribhāṣāṇām vacanānām ca tadrśām, saṁkṣīpya lalitām vṛttim prastauti puruṣottamaḥ". I repeat, "athātaḥ paribhāṣāṇām vacanānām ca tadrśām, saṁkṣīpya lalitām vṛttim prastauti puruṣottamaḥ".

And before closing here are the 5 sūtras of today taken from 6.4. They are aṅgasya, halaḥ, Nāmi, Na tiṣṭatasṛ and chandsyubhayathā. I repeat, aṅgasya, halaḥ, Nāmi, Na tiṣṭatasṛ and chandsyubhayathā.

Thank you for your attention.