

**Course Name: 'Introduction to Pāṇinian Grammar'**  
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**Week:10**  
**Lecture:49**

I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. We are studying the concepts of kāraka the definitions given in the Pāṇinian grammatical tradition of this very important concept of kāraka. We have studied these technical terms as defined in the samjñāsūtras in the Aṣṭādhyāyī. Overall the kāraka terms can be also represented in this particular format.

In this lecture we shall study this way of explaining the definitions of kāraka which were provided in the Aṣṭādhyāyī which we studied in the previous lecture. These explanations are provided by scholars who lived in the post 18th century era. Mainly there are the three authors Bhaṭṭojī Dīkṣita who composed the text of Vaiyākaraṇamatonmajjanakārikā, KauṇḍaBhaṭṭa who composed the text of Vaiyākaraṇabhūṣaṇa and NāgeśaBhaṭṭa who composed the text of Vaiyākaraṇasiddhāntamañjūṣā and sphaṭavāda and so on. These are the three main authors whose contribution is taken into consideration while explaining the definitions of kāraka which were studied in the previous lecture.

The main point of view can be summed up as that of the śābdabodha the verbal cognition point of view. So, let us study all these definitions one by one from this point of view. We need to understand the nature of kriyā as explained by these scholars, these theoreticians. So, nature of kriyā is the following; kriyā is denoted by the verbal root. So, to use the technical terminology we can say that kriyā is vācyā and verbal root or dhātu is vācaka. So, there is this relationship of vācyavācaka between the kriyā and dhātu.

kriyā has two parts of its nature of its nature phala and vyāpāra. vyāpāra is the process involved in an action and phala is the result of that process. It is the vyāpāra which generates the phala. There is a janyajanaka relation between them phala gets generated by the vyāpāra or the process and vyāpāra generates the phala.

Here are some examples. If we take the verbal root gam which means to go, the vyāpāra and the phala with reference to the action of going can be presented in the following manner. 'samyoga-janaka-pāda-prakṣepādi-vyāpāra' the process beginning with taking steps by foot which generates the association this is what is the meaning of gam is the samyoga is the phala is generated by pādaprakṣepa generates samyoga.

Similarly, if we look at the verbal root tyaj which means to leave its meaning can be rendered in this particular terminology as 'vibhāga-janaka-pāda-prakṣepādi-vyāpāra'; the process beginning with taking steps by foot which generates the separation this is what is the meaning of tyaj is the vibhāga is the phala and pāda-prakṣepādi is the vyāpāra as far as a human being is concerned.

Then we look at the verbal root pac which means to cook. So, 'vikṛtti-janaka-adhiśrayaṇādi-avaśrayaṇa-paryanta-vyāpāra' this is what is the meaning of pac, the process beginning with the placing of the vessel on fire and ending in removing the vessel from the fire this is the process and this process generates the softening of grains this is what is the meaning of action of cooking denoted by the verbal root pac. So, vikṛtti is the phala and adhiśrayaṇādi-avaśrayaṇa this is all that is called vyāpāra. This is how the meaning the nature of kriyā can we explained.

So, to put it diagrammatically dhātu denotes kriyā kriyā has two inherent aspects vyāpāra and phala. So, if we take the example of gam gamana going is the meaning and pāda-prakṣepādi is the vyāpāra and saṁyoga is the phala. So, now let us try to define all the kārakas that we studied in the previous lecture in this particular way.

Apādāna was defined by 1.4.24 as dhruvamapāye'pādānam. Now, it is defined as 'prakṛta-dhātu-avācya-vibhāga-āśraya-buddhi' the cognition of the substratum of the separation which is not denoted by the relevant verbal root is termed as apādāna. I repeat, the cognition of the substratum of the separation which is not denoted by the relevant verbal root is termed apādāna buddhi is cognition, substratum is āśraya of the separation is vibhāga which is not denoted avācya by the relevant verbal root is prakṛtadhātu and this is what is called apādāna.

So, let us take the example of gam meaning to go which means 'saṁyoga-janaka-pāda-prakṣepādi-vyāpāra' which means the process beginning with taking steps by foot which generates the association. But, this saṁyoga is generated only after the separation takes place, but the separation is not the meaning of the verbal root this must be remembered. So, the separation here is not the meaning of the verbal root. So, it is prakṛtadhātu-avācya. So, there is vibhāga, but this vibhāga is not the meaning avācya of the prakṛtadhātu relevant dhātu that is used here gam.

So, now the substratum of such a vibhāga is termed as apādāna over here. So, if we look at the same example 'saḥ Prayāgāt Kāśīm gacchati' he goes to Kāśī from Prayāga. So, the speaker here describes the action of going which is saṁyoga-janaka-vyāpāra and this saṁyoga is not possible without a vibhāga and this vibhāga is nothing but the apāya mentioned in the sūtra 1.4.24 dhruvam apāye apādānam. This vibhāga is not denoted by a verbal root shown with dotted arrow in the diagram that we shall see in the next slide. So, the substratum of such a vibhāga is Prayāg which is what is a dhruva in the sūtra dhruvam apāye apādānam and therefore, now following the

definition of apādāna this prakṛta-dhātu-avācyā-vibhāga-āśraya This Prayāga is termed an apādāna.

So, here is a diagrammatical representation, here is a dhātu which denotes kriyā and kriyā has got two components vyāpāra and phala.

Now, this kriyā can have vibhāga, but that is not the meaning of the dhātu and that is why this dotted arrow this arrow which is cut, this arrow indicates that this is not the meaning. Now, the āśraya of such a vibhāga is called apādāna to concrete example given over here is the verbal root gam which means gamana this is a kriyā this is a dhātu gamanakriyā consists of saṁyoga as its phala and pāda-prakṣepādi as its vyāpāra.

Now, this saṁyoga is not possible unless the vibhāga takes place, but this vibhāga is not the meaning of gamana. It is invariably present as far as the meanings of the gamana are concerned, it is entailed in this meaning, but it is not directly denoted by the verbal root gam. Now, such a vibhāga and its āśraya now in this case it is Prayāga this is what is termed as apādāna in this case. This is how the term apādāna gets explained from the point of view of śābdabodha and that is also shown to have correlation with the wordings in the sūtra in the Aṣṭādhyāyī defining apādāna.

Let us now study the definition of saṁpradāna given in these texts and also the modern tradition. 'prakṛta-dhātu-vācyā-phala-uddeśya-buddhi' is what is saṁpradāna. The cognition of the recipient of the result of the action denoted by the relevant verbal root is termed saṁpradāna. And I repeat the cognition of the recipient of the result of the action denoted by the relevant verbal root is termed saṁpradāna. The cognition that is buddhi of the recipient uddeśya of the result phala of the action that is denoted by the relevant verbal root dhātuvācyā this is what is termed as saṁpradāna. So, an element thought to be the purpose of generating the result of the action denoted by the verbal root is termed saṁpradāna this is what is karmaṇā yam abhipraiti.

Let us take an example, the same example 'saḥ kṛṣīvalāya gāṁ dadāti' she gives a cow to a farmer that is the meaning of this sentence. Here the speaker describes the action of giving, cow is the object, she is the agent. It is thought that through this object namely the cow, the agent that is she wants to reach kṛṣīvala the farmer. So, kṛṣīvala the farmer is the uddeśya recipient of the object of this action and hence kṛṣīvala the farmer is termed saṁpradāna. This is how the definition of saṁpradāna as given in this scheme also matches with the definition given in the sūtra of Aṣṭādhyāyī.

So, here is a diagrammatical representation. There is a dhātu which denotes kriyā and vyāpāra and phala are its parts. The āśraya of phala is called karma and this karma is related to an entity which

has the relation of uddeśya this is called sampradāna. So, if you take the instance of pac the action denoted by the verbal root pac is cooking pac in this case, it has got a vyāpāra and vikṛti is the result of this action, odana is the substratum of this vikṛti and the uddeśya of this odana is Yajñadatta. So, Yajñadatta is termed sampradāna in this case.

Let us now look at the next kāraṇa and its definition provided in this particular scheme karaṇa is defined as 'sva-niṣṭha-vyāpāra-avyavadhānena-phala-niṣpādatva-buddhi'. The cognition of the element which generates the result of the process immediately after it gets operationalized is termed karaṇa. I repeat the cognition of the element which generates the result of the process immediately after it gets operationalized is termed karaṇa.

The cognition buddhi of the element which generates niṣpādatva the result phala of the process immediately avyavadhānena after it gets operationalized 'sva-niṣṭha-vyāpāra' this is termed as karaṇa. So, an element which is thought as being operational and immediately producing the result of the action is termed as karaṇa this is what is sādhakatamatva.

Let us look at the example 'bālako lekhanyā gr̥hapāṭham likhati', this is the same example a boy writes the homework by a pen. Here the speaker describes the action of writing, a boy is the agent and the homework the object. Now, the pen sva is thought to be such that when operationalized niṣṭha-vyāpāra the result of the action of writing is produced avyavadhānena phala niṣpādatva happens. And therefore, pen lekhanī is termed a karaṇa because when it gets operationalized the homework which is the result of the process of writing that comes into being. If the pen does not get operationalized it does not bring about the result of the action of writing namely this homework. That is the reason why lekhanī or the pen is termed as karaṇa this is what is sādhakatamatva. This is how karaṇa gets defined and this is how sādhakatamatva gets linked to the to this definition. Diagrammatically we can show it in this way.

Now, let us go to adhikaraṇa is defined as 'karṭṛ-karma-dvāraka-phala-vyāpāra-ādharatva-buddhi'. So, the cognition of the substratum of the process as well as result of the action through the agent and the object is adhikaraṇa. The cognition of the substratum of the process as well as result of the action through the agent and the object is what is adhikaraṇa.

The cognition buddhi of the substratum ādharatva of the process vyāpāra as well as result phala of the action through dvāraka the agent karṭṛ and the object karma. And an element thought to be the substratum of the karṭṛ or the karma and through them thought to be the substratum of the process and the result respectively is called adhikaraṇa. So, adhikaraṇa is indirectly related to the process and the result.

Let us take the example, 'Bālika kaṭe āste' a girl sits on the mat. The speaker here wants to describe the action of sitting, a girl being the agent, the mat is thought to be the substratum or ādhara of this girl who is playing the role of kartā and that is happening through this girl of the action of sitting. So, the mat which is the substratum of the kartā and kartā is the substratum of vyāpāra. So, the mat is linked to the action of sitting through the kartā that is this girl and hence mat is termed adhikaraṇa also termed as kartradhikaraṇa the adhikaraṇa of the kartā.

Similarly, in the 2nd example, 'Devadattaḥ sthālyām odanam pacati,' Devadatta cooks the rice in a vessel. It is the speaker the speaker describes the action of cooking, Devadatta is thought to be the agent, odana is thought to be the object, sthāli is thought to be the substratum or ādhara of this odana which is karma and through this odana sthāli is the substratum of the result of the action and hence sthāli is termed adhikaraṇa precisely karmādhikaraṇa.

So, this can be shown diagrammatically in this particular fashion. A dhātu denotes a kriyā and kriyā has these two parts vyāpāra and phala vyāparāśraya is called kartā phalāśraya is called karma. And now the āśraya of this kartā is called adhikaraṇa kartradhikaraṇa and the āśraya of this karma is called karmādhikaraṇa. So, in a way adhikaraṇa is defined as dhātu-vācya-vyāpāra-āśraya-āśraya. So, āśraya of the āśraya of vyāpāra denoted by the verbal root is the kartradhikaraṇa and the āśraya of the āśraya of phala denoted by the verbal root is called karmādhikaraṇa.

Let us now study the definition of karma as given in this particular scheme. 'prakṛta-dhātvartha-vyāpāra-janya-prakṛta-dhātvartha-phalāśrayatva-buddhi' this is what is karma. The cognition of the substratum of the result of the action denoted by the relevant verbal root which is generated by the process denoted by the relevant verbal root is termed karma. I repeat the cognition of the substratum of the result of the action denoted by the relevant verbal root which is generated by the process denoted by the relevant verbal root is termed karma.

The cognition buddhi of the substratum of the result of the action phalāśrayatva denoted by the relevant verbal root dhātvartha prakṛtadhātvartha which is generated janya by the process vyāpāra denoted by the relevant verbal root prakṛtadhātvartha is termed karma. This is what is thought of as being most desired by the agent through the process. In other words īpsitatamatva as described in 1.4.49 karturīpsitatamaṁ karma.

Let us look at the example, 'bālikā pāṭhaśālām gacchanti' the female students go to school. Here the speaker describes the action of going through the verb gacchanti being thought of as the agent. The substratum of saṁyoga which is the result of the process of going as denoted by the same

verbal root is thought to be the pāṭhaśālā. And hence pāṭhaśālā is the phalāśraya which is generated by the process and hence it is īpsitatama and hence it is termed as karma following this particular definition.

So, let us look at this from this diagram. Here we have a karma denoting kriyā or verbal action. This verbal action is made up of these two inherent components vyāpāra and phala vyāparāśraya is kartā and phalāśraya is termed as karma by this definition. So, the definition of karma is dhātvarthaphalāśraya to be to put it simply, but we also say that dhātvarthavyāpārajanya.

So, the vyāpāra the process which is the meaning of dhātu which generates the phala, the substratum of such a phala is karma is dhātvarthavyāpārajanya dhātvarthaphalāśraya is karma. To take an example pac is the verbal root pacana is the kriyā pātrāgnisaṃyoga etcetera this seems to be the vyāpāra and vikṛti seems to be the phala. Now, the āśraya of this vikṛti which is odana is termed as karma.

And lastly kartā as the kāraṅga defined in 1.4.54 as 'prakṛta-dhātu-vācya-vyāparāśraya-buddhi'. The cognition of the substratum of the process denoted by the relevant verbal root is termed kartā. The cognition of the substratum of the process denoted by the verbal root is termed kartā. The cognition buddhi of the substratum āśraya of the process vyāpāra denoted vācya by the relevant verbal root prakṛtadhātu is termed as kartā.

An element in which is located the most important part of the action denoted by the verbal root, namely the process is thought to be the kartā. This is what is the independence or svatantratva which is mentioned in 1.4.54 in the definition of kartā namely 'svatantraḥ kartā'.

Let us take the example 'Devadattaḥ sthālyām odanam Yajñadattāya pacati', Devadatta cooks the rice in a vessel for Yajñadatta. In this case odana that is rice is thought to be the object, sthāli is thought to be the substratum of odana, Yajñadatta is thought to be the recipient of this karma.

Now, it is this Devadatta who is thought to be the one who brings all these above together to accomplish the action of cooking. So, Devadatta is thought to be the substratum of the process of cooking. In other words svatantra or independent and hence Devadatta is termed as kartā.

To show this diagrammatically we can say that a verbal root which denotes an action has got two components vyāpāra and phala, the vyāparāśrayatva is kartā. In order to show kartā you do not need to show any other kāraṅga, but that is not the case with other kāraṅga. In order to show karma you have to show kartā, in order to show karaṇa you have to show karma etcetera.

This is what also shows the independence of kartā, this is what also shows the svatantratva of kartā svatantratva that makes a kartā. So, let us take the example of gam the verbal root; the verbal root gam which means the action of going gamana, it has got the vyāpāra namely pāda-prakṣepādi etcetera and saṁyoga being the result. Now, the āśraya of this pāda-prakṣepa is Devadatta. If this pāda-prakṣepa does not happen saṁyoga cannot come into existence.

So, now Devadatta is the substratum of this pāda-prakṣepa therefore, by definition 'prakṛta-dhātu-gam-vācya-gamana-vyāpāra-pāda-prakṣepādi-āśraya' and so Devadatta is the kartā and this brings about the entire action accomplishment of the action. So, Devadatta is defined as kartā in this particular case following the definition provided and studied earlier 'prakṛta-dhātu-vācya-vyāparāśrayatva-kartā'.

So, to represent all the kārakas in a diagram, this will be that diagram. We have a prakṛta-dhātu, we have a kriyā as its meaning, vyāpāra and phala as its inherent components. It is the phala which is produced by this karaṇa, it is the saṁpradāna which is the uddeśya of this karma.

It is the adhikaraṇa which is the āśraya of karma, it is another adhikaraṇa which is the āśraya of kartā, it is kartā which is the āśraya of vyāpāra, it is karma which is the āśraya of phala and it is the vibhāga which is not denoted by the verbal root. The āśraya of such a vibhāga is apādāna. This is how all the kāraka can be defined using this particular scheme.

In this discussion we demonstrated and explained these definitions and also explained them diagrammatically and also showed the link of this explanation with the wordings in the sūtra given by Aṣṭādhyāyī in the section defining the term kāraka. We shall now study the link of these kārakas with the actual words known as vibhakti in the next lecture.

Thank you for your attention.