

**Course Name: 'Introduction to Pāṇinian Grammar'**  
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Welcome, I welcome you all to this lecture in the course Introduction to Pāṇinian grammar. In the previous lecture we have studied the concept of kāraka and we also looked at the various definitions of kāraka and the 6 kārakas. We highlighted the fact that there are only 6 kārakas and there are 7 vibhaktis. kāraka is a concept that describes the relations between the meanings. So, it is still part of the meanings, we use the technical term arthākāśa for this and vibhakti is the part of the śabdākāśa. That is what we have said so far.

So, we continue in this lecture to explain further the relation between kāraka and vibhakti and how abhidhāna takes place. Notably what is the section in the Aṣṭādhyāyī and what are the sūtra which talk about the expression of the unexpressed, expression by the sup unexpressed by the tiñ. We shall deal with this important aspect in this particular lecture.

First of all, let us deal with the question what happens to the abhihitata kāraka, the kāraka that is expressed. We have seen that there are three types of constructions that are possible in Sanskrit, karṭṛvācyā karmavācyā and bhāvavācyā. And in all these we noted that karṭṛvācyā means when the tiñ expresses or denotes kartā and then the remaining kāraka remain unexpressed. In order to express these unexpressed kārakas we use sup, and then we listed down the numbers of the sup triplets to express a particular kāraka.

Similarly, in the karmavācyā we noted that the tiñ expresses the kāraka karma. So, remaining all kārakas remain unexpressed and now we use specific sup triplets to express those unexpressed kārakas. And in bhāvavācyā when the tiñ expressed as bhāva, all kārakas they remain unexpressed and we use the sup to express those unexpressed kārakas. Now what happens to the kāraka that is abhihita or expressed that is a very pertinent question in this regard.

Let us try to figure out using the traditional sources the answer to this question. So, the entity whose role, whose kāraka gets expressed by tiñ does not require any other word to express it's role once again. And so this prātipadika is added the first triplet of sups namely prathamā after it and this prathamā and the tiñ they can be said to be correlated or can be said to be bound in this particular sense.

So, we do not need to add a sup to a prātipadika whose role is already expressed by the tiñ, but we have to add a sup to a prātipadika in order to make it a pada fit to be used in a sentence and that sup is prathamā. This is what happens to the abhihitakāraka. If we look at the examples that we have seen 'Devadattaḥ Prayāgāt Kārtikamāse Kāśīm gacchati'. So, gacchati is the verb which has a tiñ which expresses kartā.

So, Devadatta playing the role of kartā and the role of Devadatta is already expressed by tiñ. And so now, we do not need any word to express the role of Devadatta, but we add prathamā after it to give it the status of pada. This is what happens to the abhihitakāraka, be it in kartṛvācyā or be it in karmavācyā Prathamā is added to that prātipadika whose role in relation with the action denoted by the verbal root is already expressed by the tiñ that is added after that verbal root.

Apart from tiñ the next question is who else does the abhidhāna. Is it only tiñ that can do the abhidhāna of the kāraka the expression of the kāraka? Is it only tiñ that can denote the kāraka? Or is there any other verbal element which also has the capacity to denote the kārakas? And the tradition says, 'abhidhānam ca prāyeṇa tiñkṛttaddhitasamāsaḥ'; generally, the abhidhāna happens by tiñ or kṛt or taddhita suffix or the process of compounding, samāsa. The expression of the kāraka is made mainly by tiñ, kṛt, taddhita and samāsa. Let us take examples to illustrate these points.

Abhidhāna by tiñ we have already seen. Let us now look at the kṛt suffix doing the abhidhāna abhidhāna by a kṛt. Let us take the sentence "mayā gatam grāmaṁ paśyati", he or she sees the village that is being reached by me. So, somebody is seeing the village that I have reached, that is the meaning of the sentence and here we have the verb paśyati, but we are right now not looking at paśyati we are looking at gam in which the verbal root is gam and the suffix is ta this ta is indicating karma. The verbal root gam denotes the action of going. And so now, this grāma this village is what is being reached. So, now, this ta suffix which means karma therefore now myself aham. So, ta is a kṛt first of all stated by 3.2.102. This ta means karma, in accordance with 3.4.70 since ta expresses karma the kartā which is a asmā here first person pronoun this remains unexpressed.

And so the third sup triplet which is ṛtīya is used to express this kartā and that is why asmā becomes mayā in the instrumental singular. So, kṛt is expressing karma and so the kāraka that is unexpressed in relation to the action of going, that is asmā takes ṛtīya. And we shall see the rules which prescribe such a ṛtīya, but the point is that ta here expresses karma. The abhidhāna of karma is happened here because of the kṛt suffix ta.

Similarly, if you have a sentence like 'grāmaṁ gatavantam mām paśyati', he she sees me who has reached the village. In this sentence we have the word gatavantam. Here we have gam, the verbal

root and the suffix tavat added to it. gam means the action of going, tavat means kartā. One who has reached, one who has gone. tavat is also a kṛt suffix stated by 3.2.102 and tavat means kartā in accordance with 3.4.67.

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And now, since tavat expresses kartā karma which is grāma over here remains unexpressed. And so, second triplet of sup namely dviṭīyā is used to express the role of grāma, which is karma and therefore, you see grāmam dviṭīyā gatavantam mam paśyati ok. So, grāmam dviṭīyā is because of its role karma being unexpressed by the kṛt over here, in gatavantam.

Now, there are various other kārakas which can also be expressed by kṛt suffixes. Let us now look at some other important kārakas being expressed by kṛt suffixes kartā and karma we have already seen. Now, let us look at the other four kārakas and here are some examples. First let us look at how karaṇa gets expressed by a kṛt. So, here is an example, 'snānīya cūrṇam' a soap powder which is the most effective means for bathing. The verbal root is snā to which is added the suffix anīya by the 3.1.96 tavyattvyanīyaraḥ and so, we get the words snānīya this anīya means karaṇa by kṛtyalyuṭo bahulam. And so, now, this anīya expresses karaṇa.

The next example is 'dānīyaś chātraḥ' a student who is a recipient of donation, in this case once again the verbal root dā means to give and anīya once again means karaṇa saṁpradāna because of kṛtyalyuṭo bahulam

Then we have the apādāna being expressed by a suffix, kṛt suffix ma which is added to the verbal root bhī, bhī is the verbal root which means to be afraid of, to be scared and ma indicates apādāna. So, the word bhīma means on whom people are afraid of and lastly we have example where adhikaraṇa is expressed by the kṛt suffix fix in the example 'godohanī sthālī'.

So, the suffix is ana, the verbal root is duh and 'godohanī sthālī' means a vessel in which cow is milked. So, this ana stands for adhikaraṇa and so adhikaraṇakāraka gets expressed by the kṛt suffix. This is how kṛt suffixes express kāraka.

Now, let us look at the example where the taddhita suffix is expressing the kāraka. The example is śatyah, what it means is śatena krītaḥ one who is bought by 100 of something, prescribed by the sūtra 5.1.21 śatācca ṭhanyatāvaśate. So, if we have the meaning 100 and bought by where hundred acts as the instrument of the buying. So, we have śata and the suffix yat which is added to it, which is the taddhita suffix. Now, this yat stands for bought by.

So, karma is being expressed over here. So, the suffix yat expresses karma and remaining kārakas are unexpressed. So, śatyaḥ that is the word which has the taddhita suffix ya which expresses karma, something that is bought for something that is bought by 100 rupees.

Then we have abhidhāna by a samāsa by a compound and the example is prāptānandaḥ, prāptaḥ ānandaḥ yaṁ grāmaṁ saḥ, the village where happiness has reached. Now, the process of compounding here expresses the kartā. The remaining kāraka are unexpressed. So, the karma which is grāma gets the second triplet of sup added to it to express the karma. This is how the samāsa expresses the kāraka in this case karmakāraka. Now, let us study sūtras the which prescribe the sup triplets, in order to express the unexpressed kāraka.

So, the first sūtra in this section is 2.3.1 anabhihite, the meaning of anabhihite is when not expressed that is the literal meaning, when not expressed by not expressed by a tiṅ primarily. So, this acts as a general condition throughout the entire 2.3, this condition continues in subsequent sūtras,

Anabhihite So, the subsequent sūtras, they will take as a condition. So, when a particular kāraka is not expressed then not expressed by a tiṅ primarily, then you add the respective sup triplet to express it. Let us take the example 2.3.2 karmaṇi dvitīyā and anabhihite continues. What it means is, when karma is anabhihite when karma is unexpressed the second triplet of sup namely dvitīyā is added after a prātipadika when its role of an object is unexpressed.

So, we have the example grāmam gacchati Rāmaḥ, grāmam gacchati Rāmaḥ here ti which is the tiṅ expresses kartā Rāma is the kartā the action described here is that of going, Rāma is kartṛ grāma is karma ti expresses kartā. So, karma is unexpressed by this ti and therefore, 2.3.2 applies. This karma the role of grāma is unexpressed anabhihite and therefore, we add the second sup triplet and make it grāmam.

Then we have caturthī sampradāne, the fourth triplet of sup namely caturthī is added after a prātipadika when its role of the recipient namely sampradāna is unexpressed. So, devapūjanāya grāmam gacchati Rāmaḥ, let us take this sentence. In this sentence the meaning is, Rāma goes to a village to worship the deities. So, ti expresses kartṛ which is Rāma and sampradāna is unexpressed by it. So, 2.3.13 applies and devapūjana which is the sampradāna this gets caturthī the 4th sup triplet, this is what is the meaning of caturthī sampradāne.

Then we have kartṛkaraṇayostrīya 2.3.18. What this means is, the third triplet of sup namely trīya is added after a prātipadika when the roles of kartṛ and karaṇa are unexpressed. For example,

"Rāmeṇa yānena gamyate grāmaḥ" in this sentence, the meaning is a village is being reached by Rāma by a vehicle. So, Rāma is the kartā, grāma is the karma, and yāna is the karaṇa. te here expresses karma. So, kartṛ and karaṇa are unexpressed by it and so 2.3.18 applies it adds the third triplet after Rāma and yāna to give us the form Rāmeṇa and yānena this is the meaning of 2.3.18.

Then we have apādāne pañcamī 2.3.28, what it means is the fifth triplet of sup namely pañcamī is added after a prātipadika when the role of apādāna is unexpressed, anabhihite. The example is 'Rāmaḥ Prayāgāt Kāśīm gacchati', Rāma goes to Kashi from Prayag. Now, in this case ti expresses kartṛ, apādāna is unexpressed by it. So, 2.3.28 applies and we add the fifth case and make it Prayāgāt, ti is expressing kartā and Rāma is the kartā. Therefore, Rāma takes the prathamāvibhakti the first case.

Then we have saptamyadhikaraṇe ca 2.3.36, expressing the adhikaraṇakāraka. This sūtra means and the seventh triplet of sup Saptamī is added after a prātipadika, when the role of adhikaraṇa is unexpressed anabhihita. The example is Rāmaḥ kārtikamāse Kāśīm gacchati, Rāma goes to Kāśī in the month of kartika. So, in this case ti expresses kartṛ, adhikaraṇa is unexpressed by it. So, 2.3.36 applies and we add the saptamī the seventh sup triplet after the word kārtikamāsa and it becomes kārtikamāse. Rāma is the kartā whose role is expressed by tiḥ therefore, it takes prathamā.

Now, let us study the meaning of prathamā, given by 2.3.46, the sūtra is 'prātipadikārthaliṅgaparimāṇavacanamātre prathamā'. What this means is the first triplet of sup namely Prathamā is added after a prātipadika, when its role is expressed in the sense of the meaning of that prātipadika, gender measurement and number of that prātipadika.

So, we have two examples over here. grāmam gacchati Rāmaḥ, Ram goes to a village and Rāmeṇa gamyate grāmaḥ, a village is being reached by Rāma. In both the sentences the action described here is that of going The verbal root is gam, Rāma in both the sentences is the kartā, grāma in both the sentences is karma in the first sentence 'grāmam gacchati Rāmaḥ', ti expresses kartṛ, Rāma is the kartṛ.

So, the role of Rāma is expressed by this ti, tiḥ and so other kārakas namely the karma over here is unexpressed. So, we add dvitīyā second sup triplet following a 2.3.2. And so, grāmam comes in now this ti has expressed the role of kartā Rāma is the kartā. So, now, we add the prathamā after Rāma, the meaning of this prathamā is not any kāraka, but rather the meaning of the prātipadika itself, as well as the gender number etcetera. So, the meaning of the prātipadika is the meaning of this prathamā and nothing else, it does not convey any kāraka role.

The Ram plays in this particular action of going. Similarly in the second sentence which is Rāmeṇa gamyate grāmaH. In this sentence the action of going is what is described, Rāma is playing the role of kartā grāma is playing the role of karma. Now this te verbal suffix tiṅ te expresses karma the role that is played by grāma.

So, now the role played by Rāma which is kartā remains unexpressed and in order to express it following 2.3.18, we apply the third sup triplet and we make it 'Rāmeṇa', 'Rāmeṇa gamyate grāmaḥ'. And now we add prathamā after grāma whose role of being a karma is already expressed by this te. Now, this grāma is added the prathamāvibhakti the first sup triplet and the meaning of this prathamāvibhakti is no kāraka. Its meaning is prātipadikartha the same as grāma or līṅga or parimāṇa or vacana in this case it is only prātipadikartha the meaning of the prātipadika grāma. Even in this case the meaning is only prātipadikartha the meaning of grāma. So, in both these cases the prātipadika here means Rāma, the prātipadika over here means grāma. Now, the pratyaya prathamā over here and over here means Rāma and grāma respectively. There is no difference between the meanings of the prakṛti and the pratyaya in this case. This is something very peculiar as far as the Pāṇinian grammar is concerned the prathamāvibhakti means prātipadikartha only it does not mean any kāraka according to this scheme. However, we have already seen that this Rāma and this ti they are bound, they are interlinked, they are interconnected.

So, this ti expresses the kāraka the role and that role is played exactly by this Rāma. Te expresses a kāraka role and this is expressed, this is the role played by grāma. So, there is this connection between te and grāma ti and Rāma. So, therefore, according to some later grammarians through this ti Rāma this prathamā can also be called a kārakavibhakti. Otherwise, going by the wording of the sūtra in the Aṣṭādhyāyī prathamā is not considered as the kārakavibhakti. So vārtika 'abhihite prathamā', which says that when a particular kāraka gets abhihita gets expressed the prātipadika whose role is expressed by this tiṅ gets Prathamā added to it. And so, through this tiṅ prathamā can also be considered as kārakavibhakti that is what later Pāṇinian grammatical tradition says.

This is the meaning of prathamā according to this sūtra 2.3.46. So, we have now seen what is the purpose of adding second sup triplet dvitīyā, third tṛtīya, fourth caturthī, fifth pañcamī, sixth ṣaṣṭhī, seventh saptamī. We also studied the meaning of prathamā. The second sup triplet expresses karma which is unexpressed by tiṅ, the third sup triplet tṛtīya expresses kartā and karaṇa which is unexpressed by tiṅ. The fourth sup triplet expresses sampradāna which is unexpressed by tiṅ. The fifth sup triplet pañcamī expresses apādāna which is unexpressed by the tiṅ. The seventh sup triplet saptamī expresses adhikaraṇa which is not expressed by the tiṅ. And we also saw that whenever all these kārakas are expressed we add prathamā to that prātipadika, whose role is expressed is this all or is there something that remains to be explained, yes there is something that remains to be explained.

What happens to the 6th triplet of the sup? What happens to *ṣaṣṭhī*? *ṣaṣṭhī* is the 6th triplet of sup suffixes. Now, we have a rule sūtra 2.3.50, which says, '*ṣaṣṭhī śeṣe*'. It means that *ṣaṣṭhī*vibhakti is added to a prātipadika to denote remaining relations, remaining meaning other than kāraka relations. So, it is clear that *ṣaṣṭhī* does not denote any kāraka in conjunction with the tiñ, this is more important! I repeat, *ṣaṣṭhī* does not denote any kāraka in conjunction with the tiñ. *ṣaṣṭhī* does not denote any kāraka in conjunction with the tiñ.

There in the in conjunction with the tiñ, it denotes relation between meanings of the prātipadikas for example, son of Daśaratha stays, if this is the meaning then you have Daśarathasya putraH tiṣṭhati. So, now, the Daśarathasya and putraḥ here sya which is *ṣaṣṭhī* denotes the relation between the meanings of Daśaratha and putra. And what is that relation? Ancestor descendant relation, janyajanakabhāva relation, Daśaratha is the janaka putra is the janya. Daśaratha is the father, putra is the son this janyajanakabhāva is expressed by this sya.

There is this tiñ which expresses kartṛkāraka which is nothing but this putra. So, this sya is not related with this ti and not related with the any of the kāraka. So, *ṣaṣṭhī* does not express any kāraka when in conjunction with the tiñ. What happens when *ṣaṣṭhī* is used in conjunction with the kṛt. In conjunction with the kṛt suffix though, *ṣaṣṭhī* can express or denote either kartṛkāraka or karmakāraka this is stated by the sūtra kartṛkarmaṇoḥ kṛti 2.3.65 and here are two examples 'jagataḥ kartā kṛṣṇaḥ', Krishna is the creator of the world and 'kṛṣṇasya kṛtiḥ', the action of Krishna.

In the first sentence jagataH kartā kṛṣṇaḥ, we have the word kartā in which there is a suffix ṛc and we have kartā which is the kṛdanta word, with reference to it jagat is karma Krishna is the kartā. And here, so the anabhihitakāraka which is karma gets *ṣaṣṭhī*, jagataḥ this is the *ṣaṣṭhī* of jagat, jagataH kartā kṛṣṇaH. In case of kṛṣṇasya kṛtiḥ kṛti is the word which is derived by adding the kṛt suffix ti to the verbal root kṛ, ti means bhāva.

So, now Krishna, who is kartā of this action its role is unexpressed. So, in order to express it, now we can use *ṣaṣṭhī* because this is the kṛt suffix. And so, we have the sentence kṛṣṇasya kṛtiḥ, although incomplete, but in this case kṛṣṇasya kṛtiḥ consists of a *ṣaṣṭhī* of the prātipadika kṛṣṇa expressing the role of kṛṣṇa which is that of kartā. This is how *ṣaṣṭhī* expresses the kartā and karma when in conjunction with a kṛt suffix. In this case kartā and kṛti having the kṛt suffixes ṛc and kti.

To summarize what we have seen so far kāraka and vibhakti form the core of sentence structure in Sanskrit and in Sanskrit grammar. We have studied in detail the Pāṇinian grammar in this regard, say more or less same is the case with the non-Pāṇinian grammar. What we can say about the treatment of this of these two terms is that, the treatment of these two core terms in the Pāṇinian grammar is unique and seems to have been followed more or less in other non-Pāṇinian grammars

as well, with some modifications here and there. The explanations of these core terms is evolving even today, which is evident from the definition of kāraka given as 'śaktibuddhiḥ' and the tradition considers for accommodating usages, by these new interpretations available. This is the explanation of kāraka and vibhakti in detail. And now, we shall proceed to understand some other technical terms used in Pāṇinian grammar through some other saṁjñāsūtra.

Thank you for your attention.