PART I
CHAPTER 1
CHAPTER I

INTRODUCTION

Vyākaraṇa is the most prominent of the six vedāṅga-s. Different systems of Sanskrit grammar have arisen in India. Of these, the School of Pāṇini has always enjoyed greater popularity because of its accuracy and thoroughness. Pāṇini, Kātyāyana and Patañjali are traditionally known as the 'Munitrāya' who gave the law to the science of grammar.

Other important grammarians of the school of Pāṇini, are Bhartrhari of the 7th century A.D. the author of Vākyapadīya, Vāmana and Jayāditya of the 7th century A.D. the authors of Kāśīkāvṛtti, Jinendrabuddhi of the 8th century A.D. the authors of the commentary Nyāsa on Kāśīkā, Dharmakīrti of the 10th century A.D. the author of Rūpāvatāra, Kāiyāta of the 11th century A.D. the author of Mahābhāṣya-pradīpa, Puruṣottama and Sāraṇadeva of the 12th century A.D. the authors of Bhāṣāvṛtti and Durghatāvṛtti respectively, Haradatta of the 13th century A.D. the author of the commentary on Kāśīkā, Padmañjari, Kauṇḍabhaṭṭa of the 16th century A.D. the author
of the work Bhūsanasāra, Nāgēśabhaṭṭa of the 17th century A.D.
the author of the famous works like Vaiyākaraṇasiddhāntamaṇḍjūśā
Sābdendusākhara etc.

**Works On The Philosophy Of Sanskrit Grammar**

The study of Sanskrit grammar has been executed on two
lines. One is the philosophical treatment of grammar. In the
other, grammar is subjected to the prakriyā style of treatment.
Siddhāntakaumudī, Prakriyāsarvasva, Sābdendusākhara etc
are prakriyā works. Works like Vākyapadiya, Bhūṣanasaṇa, Vaiyākaraṇasiddhāntamaṇḍjūśā etc deal with grammar from the
philosophical point of view. In these works, the topics
discussed are sphoṭa, sakti, lakṣaṇā, dhātvartha nipātārtha,
lakārārtha, kāraka, nāmārtha samāsādivṛtti etc. Of these
topics karaka-s are dealt with in many ancient and modern works.

**Works Dealing With Karakas**

Aṣṭādhyāyī of Pāṇini, Mahābhaṣya of Patañjali, Vākyapadiya of Bhartrhari, Vaiyākaraṇasiddhāntamaṇḍjūśā of
Nāgesa, Bhūṣaṇasāra of Kauṇḍabhatta are the main ancient works dealing with kāraka. The work Kārakatattva of Sesacakrapāṇi (A.D.1630) also deals with grammar from the philosophical point of view. There are also many modern works which give a study on kāraka. Prominent among them are "Pāṇiniyavyākaran kā anusīlan" by Dr. Rāmaśankar Bhattacārya, ‘Bhartrhari’ by K.A. Subrahmania Iyer, ‘Epistemology Logic and Grammar’ by Dr. V.P Bhatta, ‘Pāṇini re-interpreted’ by C. Sastry, ‘Pāṇini - A survey of Research’ and ‘Recent research in Pāṇinian studies’ by George Cardona.

**Ancient works on kāraka-s (i) Aṣṭādhyaśi:** Pāṇini’s Aṣṭādhyaśi represents the first attempt in the history of the world to describe and analyse the components of the language on scientific lines. It has not only been universally acclaimed as the first and foremost specimen of descriptive grammar but has also been the chief source of inspiration for the linguist engaged in describing language of different regions. Pāṇini’s Aṣṭādhyaśī is of utmost importance to understand Sanskrit language.
The work of the great grammarian consists of eight Adhyāya-s. As each adhyāya consists of four pada-s or parts, the work has in all 32 padas. The first seven adhyāya-s along with the first pada of the 8th adhyāya are known as Sapādasaptādhyāyi. The remaining three pada-s of the eighth adhyāya are known as Tripādi.

Karaka-s are dealt with in Aṣṭādhyāyi in the fourth pada of the 1st chapter. There are 33 rules beginning from 1-4-23 to 1-4-55 dealing with karaka-s. They are formulated in the order apādāna, sampardāna, karaṇa, adhikaraṇa, karman, and kartṛ. The kāraka rules are explained and illustrated in vṛttigrantha-s like Kāsikāvṛtti (7th century A.D.) and recasts of Aṣṭādhyāyī like Rūparāmasūla of Vimalasarasvatī (1350 A.D.), Rūpāvatāra of Dharmakīrtti of the 11th century, Prakriyākaumudi of Ramachandra of the 15th century A.D., Siddhāntakaumudi of Bhaṭṭojidīksita and Prakriyāsarvasva of Melputtur Narayanan Numboodiri of the 17th century A.D.

(ii.) Mahābhāṣya: Patañjali’s Mahābhāṣya is considered the highest point in the development of the science of grammar. In
Mahābhāṣya, we meet with passages which serve as the source for the later philosophical speculations. In Paspasāhnikā he makes statements like "येनोचारितेन सास्ताला भुलकुदयुरविषयिणां संप्रत्ययो भवति स शब्दः अथवा प्रतीतपदार्थको लोके ध्वनि: शब्द इत्युच्यते " which paved the way for the discussion on sphota and dhvani. It is in the second and third Āhnikā on the fourth pāda of the first chapter of Aṣṭādhyāyī that Patañjali dwells on the kāraka rules of Aṣṭādhyāyī.

(iii.) Vākyapadīya: In the field of Sanskrit grammar Bhartrhari and his work Vākyapadīya has an important place. Vākyapadīya is divided into three kāṇḍa-s called Brahma kāṇḍa or Āgamakāṇḍa, Vākyakāṇḍa and Prakīrṇakāṇḍa respectively. Vākyapadīya is the text which raised Vyākaraṇa to the position of a philosophical Science in addition to being a Linguistic Science. The main ideas of Bhartrhari regarding Brahman are given in the first Kāṇḍa. The second kāṇḍa consists of 487 slokas. The third kāṇḍa has fourteen sections (samuddesa-s) named jāti, dravya, sambandha, bhūyodravya, guṇa, dik, sādhana, kriyā, kāla, puruṣa, saṁkhyā, upagraha,
liṅga, and vṛtti. Kārakās are explained in the section titled sādhana samudhāsa, consisting of 167 verses beginning with the verse:

स्वाश्रये समवेतानां तद्वद्वाश्रयान्तरे
क्रियागमभिनिष्पता सामथर्य साधनविदु: ||

and ending with the verse

आचार्योमातुलक्षेरि यथेको व्यपदिष्टते
संबन्धिभेदादार्थमा स विधि: पक्रिभावयो: ||

(iv.) Mañjuśā of Nāgesebhattera: Nāgesabhatta's Mañjuśā is a famous work on the philosophy of grammar. Mañjuśā is in three versions. The first version is known as Vaiyākaraṇasiddhāntamañjuśā, the second one is Vaiyākaraṇasiddhāntalaghumañjuśā, and the third one Vaiyākaraṇasiddhāntaparamalahgumañjuśā. Nāgesa composed three mañjuśa-s. Among them Vaiyākaraṇa-siddhāntamañjuśā is the earliest one. The work starts with the discussion on sphoṭa and ends with the same. The work has been broadly divided into four
chapters, viz (१) वर्णस्फोट निरूपणम् (२) संख्यात्वाक्ष्यस्फोट निरूपणम् (३) अखण्ड पद वाक्ष्यस्फोट निरूपणम् (४) जातिस्फोट निरूपणम्।।

The sections of Vaiyākaraṇasiddhāntalaghumaṅjūsā are as follows (१) तद्धनिरूपणम् (२) सन्नात्यनिरूपणम् (३) कृद्वनिरूपणम् (४) प्रातिपदिकार्यविचारः (५) सुर्वर्णिणयः (६) सुवर्णसंख्याविचारः (७) वृत्तिविचारः (८) तत्तुस्वप्रकरणम् (९) बहुव्रीहप्रकरणम् (१०) द्वन्द्वप्रकरणम् (११) एकशेषप्रकरणम् (१२) वयजाद्वात्वृत्तिनिरूपणम् (१३) तद्वित्तितिनिरूपणम् (१४) वेदापूर्ववेत्तम् and (१५) वीर्यनिरूपणम् It is under the section subarthanirṇaya that the six kāraka-s are explained.

The Paramalaghumaṅjūsā is a short version of Laghumaṅjūsā and it very significant and important in its contents. All the topics discussed in Laghumaṅjūsā are discussed in Paramalaghumaṅjūsā also. In Paramalaghumaṅjūsā there are nine sections titled sphoṭanirūpaṇa, saktinirūpaṇa, lakshanānirūpaṇa, dhātvarthanirūpaṇa, nipatārthanirūpaṇa, das̐alakārādesār thanirūpaṇa, kārakārthanirūpaṇa, namārthanirūpaṇa, and samāsādīvṛtyarthathanirūpaṇa. It is in the section named
kārakārthanirūpāṇa that the six karakas are dealt with in detail.

(v) Vaiyākaranabhūsanāsāra: After Bhartrhari there are two major works on semantics and philosophy of grammar in Paninian tradition. These are Vaiyākaraṇabhūsanāsāra of Kaundabhaṭṭa and Vaiyākaraṇasiddhāntamaṇḍjūṣā of Nāgėśabhaṭṭa. Kaundabhaṭṭa composed his monumental works Vaiyākaraṇabhūṣaṇa which are known also as Brhadvaiyākaraṇabhūṣana and Vaiyākaraṇabhūsanāsāra. The topics dealt with are Dhiitvartha, Subartha, Nāmārtha, Samāsāsakti, Sakti, Naṅjartha, Nipātārtha, Bhāva and Pratayārtha. Kāraka is dealt with in the section titled Subarthanirṇaya.

There are also certain works which deal with Kāraka-s alone and which belong mostly to the period between the 15th and 17th centuries. They are Kārakavāda written by Gadadharabhattācārya. Works with the same title are written by authors like Jayakaraṇa, Jayadevapaṅcānaṇa,
Ramabhattācārya, Vallabhānanda, Vācaspati Bhattācārya and Harirāma. Kārakavādārtha is the name of two works by Jayarāma and Nyāya Pañcānana Bhattācārya. Bhattācārya Maṇikantha is the author of the work Kārakavivarana and Bhāskara is of Kārakavibhaktyartha. Works with the title Kārakavivarana are written by Amaracandra and Ratnapāṇi. So also works with the title Kārakaviveka are composed by Jayarāma and Siva Tarkalāṅkara. Other works are Kārakavivarana by Bhāvananda, Karakavyakhya by Jayarāma, Kārakavyutpattirahaśya by Gopināthabhatta, Karakavyūha by Rudrarāma. Karakaśabdabodhaphakaraṇa by Rāghavendra, Kārakaśadaka by Amala. Kārakasangraha by Vararuchi. Kārakānjīvīni by Sitānātha Śāstrin, Kārakacakra by Ānanta. In addition to the Kārakatattva of Seṣacakrapāṇi, works with the same title are written by Chandrasekhra and Siddhāntapañcānana. Tārapada Nyāyaratna and Rāmacandra have composed works with the same title Kārakacandrikā while Kārakatikā is the name of the works written by Dharmanath Śāstri and Bhairava. Karakatippaṇī by Rama
Tarkavāgīśa, Kārakatvatvanirūpāṇa by Anandasrama, Kārakaniṇūpāṇa by Kṛṣṇāvadhūta and Kārakaniṃṇaya by Nāgema.

Now certain modern works which present a study on Kāraka are dealt with

(i) ‘Pāṇiniya vyākaran kā anusilān’: This work is written by Dr. Ramasankar Bhaṭṭācārya. The eighth section of this work is named Kāraka vimarsa, wherein the six kāraka-s are dealt with in detail.

(ii) Bhartrhari: This is a work written by K.A. Subrahmanya Iyer. In this work the author presents a study of Vākyapadiya in the light of the ancient commentaries. The work is divided into four chapters coupled with a conclusion at the end. The first chapter deals with Bhartrhari, his works and the commentaries on the Vākyapadiya. The contents of the second chapter are (i) Problems of interpretation (ii) the contents of the vākyapadiya (iii) Bhartrhari and the Darsanas and (iv) Bhartrhari and the pramanas. The third chapter deals
with (i) The metaphysical background of the Vākyapadiya (ii) the doctrine of spōta (iii) Bhartṛhari on the sentence and (iv) the relation between the word and the meaning. The fourth chapter has ten subsections titled (i) Bhartṛhari on grammatical analysis (ii) The meanings obtained by analysis of the universal and the substance. (iii) On quality (guna) (iv) On direction (Dik) (v) On the means (Sadhana) (vi) On action (Kriya) (vii) on person and aspect (purusa and upagraha) (viii) On number (ix) On gender (x) On complex formation (vṛtti).

Of the four powers (sakti-s) of Brahman grouped together by Bhartṛhari, Sādhana is the second one, the others being direction (dik) time (kala) and action. According to Bhartṛhari, Patañjali gives the name sādhana to the concrete objects which help in the accomplishment of the action. It is in the fifth sub-section titled (Sādhana) that the author explains kāraka-s

(iii) ’Pañini re interpreted’: The present work by C. Sastry is an English version of a part of the authors magnum opus, the Vyākaraṇacandrodaya. The text has two chapters dealing with
kāraka and samāsa. The first chapter has ten subsections which deal with kārakavibhakti and upapadavibhākti. An appendix is also provided at the end of the first chapter. In the first subsection of this chapter, the author deals with kāraka-s at the outset and then proceeds to deal with the seven vibhakti-s.

(iv) 'Epistemology Logic And Grammar': In this work written by Dr. VP. Bhatta, the author provides a comprehensive account of the Indian theories of sentence and its meaning according to the three different systems viz Grammar, Logic and Ritualism. Also it provides a systematic account of the arguments of individual epistemologists regarding various grammatical categories i.e. constituent parts of sentence.

The work consists of 12 chapters dealing with (i) theory of word, sentence and sentence meaning (ii) two kinds of verbal cognitions (iii) theory of the meaning of the verbal root and also that of verbal ending. (iv) theory of kāraka (v) meaning of nominal base (vi) theory of the use of nominative
case endings and their meaning (vii) an epistemological study of numbers their reference and relation (viii) an explanation of two rules (ix) theory of the objections (x) theory of the effectiveness (xi) theory of non reference and (xii) theory of accusative meaning. It is in the fourth section titled 'Theory of Kāraka' that the author explains kāraka-s. The fourth chapter also deals with different views of Patañjali.

(v) 'Pāṇini a survey of research': The present work is written by George Cardona. The work is intended as a critical survey of research carried out in the area of Pāṇinian grammar, including works by Pāṇiniya-s on semantics and philosophy of grammar. It is representative of the research done in India and elsewhere on the topics of discussion.

The work consists of two parts, Part (i) Bibliography and part (ii) The survey. In the second part, Kārakas are explained in the subsection titled 'Kāraka and Kāraka rules'
CHAPTER II
CHAPTER II

THE AUTHOR AND THE MANUSCRIPT

Seśacakrapāṇi of the 17th century A.D. is the author of a scholarly work by name Kārakatattva dealing with the kāraka-s. The work can aptly be called a 'Vādagrāntha' dealing with kāraka-s in a scientific way adopting the Navya Nyāya style of expression.

(a) Seśacakrapāṇi The Author

Seśacakrapāṇi came in the field of Sanskrit grammar preceded by great interpreters of Sanskrit grammar like Bhārtṛhari, Kaiyata, Bhaṭṭojīdīkṣita, Kaundabhaṭṭa etc. The author hails from a family of hereditary scholars who belonged to a Pānt Brāhmaṇa family of Māharastra and who later on settled down at Banaras. He is also referred to as Cakrapāṇi, Cakrapāṇipandita and Cakrapāṇidatta. He received his education in Banaras. His father is Seśavīresvara who was the son of Seśasākṛṣna who taught grammar to Bhaṭṭojīdīkṣita.
Pandita Jagannātha refers to Śeṣavīresvāra as his guru\(^1\). Śeṣacakrapāṇi is the contemporary of Pandita Jagannātha who is assigned to the 17th century by P.V. Kane\(^2\). So we can safely assume the period of Śeṣacakrapāṇi to be the 17th century.

The entire family of Śeṣa has played a prominent part in the rise of the members of Bhaṭṭoji’s family as grammarians. It was under Śeṣasrīkṛṣṇa the author of Prakriyaprakāśa that Bhaṭṭoji studied grammar. Mukunda pānt Punatamkar has quoted Bhaṭṭoji, from a reportedly old manuscript of the Kaustubha, saying that Śeṣa imparted to him the knowledge of the Mahabhasya with special care\(^3\). Sesakṛṣṇa’s ancestors had found asylum in Kasi and it was here that Bhaṭṭoji received education from him\(^4\). Both the families (Sesa’s and Bhattoji’s) could rightly feel proud of contributing some grammarians of outstanding merit to this country. Moreover both the families established an independent school of their own; it is called the Banaras School. They doubly indebted this
country by preparing some pupils as grammarians of no less value and recognition. The interrelationship between the two families and their pupils is very much clear from the following map.

\[
\text{Sesa} \rightarrow \text{Srikrhsna} \rightarrow \\
\text{Bhatoji Diksita (pupil)} \quad \text{Sesaviresvara (son)} \\
\text{Pa\text{n}dita Jagann\text{a}tha (pupil)} \quad \text{Cakrapani (son)}
\]
The following is the available map of the ancestry of seṣa family:

```
अनन्ताचार्य:
  ↓
  नृसिंह:

  गोपालाचार्य:
  ↓
  रामचन्द्र:
  ↓
  जानकीनदन:

  बिद्धलाचार्य:
  ↓
  अनन्त:

  कृष्णाचार्य:

  वासुदेव:
  ↓
  नृसिंह:

  चिन्तामणि:
  ↓
  कृष्ण:
  ↓
  नृसिंह:

  अनन्त:
  ↓
  शेषनारायण:
  ↓
  कृष्णासूरि:
  ↓
  महादेवसूरि:
  ↓
  शेषविष्णु:

  रामेश्वर:
  ↓
  बिद्धल:
  ↓
  नागराध:
  ↓
  लक्ष्मीधर:
  ↓
  अनन्त:

  रामचन्द्र:
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13
Given below is the available map of the teacher-student relationship of Šesacakrapāni.

Gopalacarya  Kṛṣnacārya  
<p>| | |</p>
<table>
<thead>
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<th></th>
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</thead>
</table>
Ramacandra  
|   |   |
|   |   |
Kṛṣṇa  
|   |   |
Nṛśimha  Ramesvāra (Vīresvāra)  
|   |   |
|   |   |
Bhitāla  Jagannātha  Bhatṭojidīkṣita  Cakrapānīdatta  

(b) Works of Šesacakrapāni

Šesacakrapāni is the author of three grammatical works named Kāratattva, Prakriyāpradīpa and Praudhamanoramakhandana. The present work Kāratattva is an unpublished grammatical work written in Sanskrit prose. Praudhamanoramakhandana is published from Banaras. In this work he gives two references to his own work Prakriyāpradīpa,

(i). “तस्मादित्युत्तरात्राभृत्यं तद्विप्रद्वयोऽविश्वस्त्रत्को तप्रद्विपोऽविश्वस्त्रत्स्वरुपात्मकः तस्मादित्युत्तरात्राभृत्यं।”

(ii). “अन्धं प्रक्रियाप्रदीपादवदवेषयम्।” But the work Prakriyāpradīpa is
not available now. In Praudhamanoramakhandana we can see a mangalācarana which is more or less similar to that found in Kāракatattava.

(c) Manuscript material of Kāракatattva

Four manuscripts (A,B,C & D) are utilised in the preparation of this edition.

A. This is a paper manuscript, available in the Government Sanskrit College Manuscripts Library, Tripunithura (No. 44C). The script used is Devanagari and the style of writing is uniform. Some scribal errors are seen. In this paper manuscript the scribe makes reference to himself at the end of the work, in the following manner.

"शुकमञ्जलभूभागे, तालीवननामके हि भवनवरे।
संभूलोच्चुतदासो, व्यलिखितिदेः शोधयन्तु सूरिविषादः"

B. This is also a paper manuscript available in the Government Sanskrit college Manuscript Library, Tripunithura
(No. 92H). This is written in Malayalam script. The writing is uniform. Scribal errors are very few in number.

C. This belongs to the University collections in the Oriental Manuscripts library, Thiruvananathapuram with the No. 1850. It is a Palm leaf manuscript with wooden boards and has 65 leaves with 8 lines per page and 33 letters per line on the average in Malayalam script. The writing is uniform. The manuscript, though old is in good condition. A few folios are slightly damaged.

D. This one belongs to the Bhandarkar Oriental Research Institute, Poona (B.O.R. I No. 178) This is a paper manuscript. It is in Devanagari script. Number of folios 22 with 10 lines per page and 32 letters per line on the average. A few mistakes in writing are seen, yet this manuscript is very different from and better than the others. It is this manuscript, that is taken as the basic text for edition.
अ. अनुसूची No. 44 C,
Manuscripts Library,
Government Sanskrit College, Tripunithura.

First page
शुद्धिः कमलाकांति आदि आगे विषाणां अः नाना वर्णे ।
ति उल्लभ्य समुदेभ्य सो ।
अन्यतरं समग्रतः चक्रं चक्रवाणि सुरितसः ॥ दूर भम्मश
धात्रेर्मश दुर्धान्तकार सु । अनुसारो द्विनार्याः । १५ ॥
B. Manuscript No. 92 H,
Manuscripts Library,
Government Sanskrit College, Tripunithura.

First page
Last page
C. Manuscript No. 1850,
Oriental Manuscripts Library,
Thiruvananadhapuram.

First Leaf

Last Leaf
D. Manuscript No. 178

Bhandarkar Oriental Research Institute,

Poona.

First page
...
(d) Methods adopted

KT of Śeṣacakrapāṇi is a scholarly work dealing with the six kāraka-s. It is not a mere elaboration of the sutra-s that enjoin the six kāraka-s but a detailed and threadbare discussion on the contents of the same. Śeṣacakrapāṇi establishes his viewpoints in his own erudite style. Hence the edition of KT demands a thorough knowledge of the text. In order to edit the same, it has become inevitable to go into the depths of the contents of KT, and fix the location, which present pūrvapakṣa, samādhāna and 'grantha kartṛmata'. After assimilating the idea of the text, in accordance with the context, the edited version is formed incorporating the relevant and most suitable readings selected from the manuscript and transcript material available. The variations, in reading, which are not accepted are given in the footnotes. It is noteworthy that the variation in reading is manifold by way of omission⁹, addition¹⁰ and total difference¹¹ with regard to a particular word, sentence or passage. However scribal errors
are overlooked and never included in the variant readings. Also, one or two words are supplied to the text in instances where it is necessitated to get a complete idea of the context and in such cases the supplied words are given within brackets,

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References .... pages 31 & 32
References

1. See the part: अस्मदुस्वेरििश्रयपणिितानां तनये: etc. in the opening para of Manoramakucamardini by Pandita Jagannatha

2. Vide History of Sanskrit Poetics p. 312.


4. Vide Sabdakaustubha, Part 1, Introduction, p1

5. Introduction to Brhadchabdhendushekha Part1, edited by Seethâramasâstri p.5.7

7. Vide Samskṛtyākaraṇasastrethiḥasavimarsah p 237

8. See the part विरोधिनां सितोभाववच्यो यद्वारस्तीभर: etc. in the mangalasloka of Praudamanoramākhandana and the part विरोधिनां सितोधानक्षमो यस्य गिरा गण: in the mangalasloka of Kārakatattva

9. Vide infra page 75

10. Vide infra page 75

11. Vide infra page 92

12. Vide infra page 75
CHAPTER III
CHAPTER III

KĀRAKATATTVA

Kārakatattva of Seṣacakrapāṇi is a comparatively short, yet a very scholastic treatise on the theory of kāraka-s as envisaged by Pāṇini. It is written in prose. Here the author has adopted a style of narration similar to that found in the works of Navya-Nyāya school. Before discussing the contents of Kārakatattva it is quite desirable to have a general survey of kāraka-s.

(a) Kāraka-s - A survey

The kāraka-s are six in number as shown in the following verse:-

कर्त्ता कर्म च करणं सभ्प्रदानं तथैव च।
अपादानाधिकरणमित्याहुः कारकाणि पदूः॥

The karaka-s supply requirements for the accomplishment of the action expressed by verbs. The six designations are meaningful labels. Following are the definitions of the
**Kārakatva the general nature of kāraka-s:** The author tries to explain what is meant by kārakatva. He points out that by the term kārakatva, he means that quality which demarcates the connotation of the expression kāraka and it is the awareness of this quality that makes possible a usage like ‘kāraka’. To support his viewpoint he quotes the verse of Bhartṛhari which states that the suffix ‘tva’ added to a ‘samjñāsabda denotes the ‘samjñāsabdasvarūpa’.

Sesacakrapāṇi gives a three fold explanation of kārakatva viz (i) अपादानत्वाद्यतमत्वम् कारकत्वम् (Kārakatva is the state of being one among the entities like apādānatva, sampradānatva, karaṇatva, adhikaranaṇatva, karmanatva and kartṛtva) (ii) अपादानायत्तमत्वम् कारकत्वम् (Kārakatva is the state of being one among apādāna, sampradāna, karaṇa, adhikaraṇa, karman and kartṛ) and (iii) सस्त्रितविशेषसम्बन्धेन कारकशृव: कारकत्वम् (kārakatva is the term kāraka having a particular connotation) He adds that with regard to the kāraka of a particular action, the explanation of तत्त्वथ्यकारक should be understood as तत्त्वथ्यापादानत्वाद्यतम etc.
designations

1. The fixed point from which something recedes is **apādāna** (पृथवपायेपादानम | 1-4-24)
2. The item as wished to be the recipient of the object of the action is **sampradāna** (कर्मणायामभिधृतिसः सम्प्रदानम | 1-4-32)
3. The most effective means is **karaṇa** (साधकतमं करणम् | 1-4-42)
4. The location is the **adhikaraṇa** (आधारोधिकरणम् | 1-4-45)
5. That which the agent desires to reach (through the action) is the **karman** (कर्तृप्रिपिततमं कर्म | 1-4-49) and the independent (in actions) is the **kartr** (स्वतन्त्रः कर्ता | 1-4-54)

The six designations refer to the six varieties of syntactic-semantical relations. Thus **dvitiyā** or accusative endings express object (**karman**), **caturthī** or dative endings express indirect object (**sampradāna**), **trīyā** or instrumental endings express means (**karaṇa**) and the agent (**kartr**), **paṇcamī** or ablative endings express ablation (**apādāna**) and **saptamī** or locative endings express 'locus' (**adhikaraṇa**)

(b) Contents

In accordance with the traditional practice of **maṅgalacaraṇa**, the author begins the text with the
Introductory statements like "ḥि: श्रीगणपतिे नमः, अविचनमतः " and "श्रीमुरुष्यो नमः" and gives two maṅgalasloka-s. One is in the form of a prayer to Goddess Sarasvathi and in the other one the author pays homage to his guru. Then the author directly enters into the subject matter suggested by the title "kārakatattvam."

The work has got a significant title. It can be explained as: - "तत्स्य भावः तत्चक्त, कारकाणां तत्च्चम् कारकतत्चम्" In accordance with the literary sense of the title, the work truly deals with the nature of kāraka-s in general as well as in particular.

At the outset of the work, the author tries to explain the general nature of kāraka and attempts to define 'kārakatva' A threefold definition of kārakatva is given. Then the six kāraka-s are dealt with in a scientific manner. In KT. kāraka-s are explained in the order in which they are dealt with in Aṣṭādhyāyī. Hence apādānakaśāra is taken first for detailed discussion. This is followed by elaborate and
scientific discussions on *sampradānakāraka*, *karaṇakāraka*, *adhikaragakāraka*, *karmakāraka*, and *kartr̥kāraka*.

In Prakriya works like Siddhāntakaumudi, the kāraka-s are explained in the order of the cases (vibhakti-s) which are used to denote them. Hence after dealing with प्रथमविभक्ति, *karma* kāraka is explained first since it is denoted by dvitiyā vibhakti. After that *kartṛ* and *karaṇa*, denoted by tṛtiyā vibhakti, are explained. Then *sampradāna kāraka* is taken for discussion since it is denoted by the next vibhakti viz ‘*caturthi*’. *Apādānakāraka* is dealt with next as the same is denoted by pañcamī vibhakti. Then comes the turn for śaṣṭhi vibhakti which does not generally denote any kāraka, but only relationship (सम्बन्ध). *Adhikaraṇa kāraka* is explained only finally, since it is denoted by the seventh case *sapatmi* vibhakti.

(c) Analytical study of Kāratattva

It is proper now to attempt an analytical study of KT, written in the Navya Nyāya style of expression.
**Kārakatva the general nature of kāraka-s**: The author tries to explain what is meant by kārakatva. He points out that by the term kārakatva, he means that quality which demarcates the connotation of the expression kāraka and it is the awareness of this quality that makes possible a usage like "kāraka". To support his viewpoint he quotes the verse of Bhartṛhari which states that the suffix 'tva' added to a 'samjñāsabda denotes the 'samjñāsabdasvarūpa'4.

Seṣacakrapāṇi gives a three fold explanation of kārakatva viz (i) अपादानत्वाध्यायत्तमत्वम् कारकत्वम् (Kārakatva is the state of being one among the entities like apādānatva, sampradānatva, karaṇatva, adhikaraṇatva, karmatva and kartṛtva) (ii) अपादानाध्यायत्तमत्वं कारकत्वम् (Kārakatva is the state of being one among apādāna, sampradāna, karaṇa, adhikaraṇa, karman and kartṛ) and (iii) सहेतशिशोसमवन्धेन कारकशब्दः कारकत्वम् (Kārakatva is the term kāraka having a particular connotation) He adds that with regard to the kāraka of a particular action, the explanation of तत्तत्क्रियाकारक should be understood us तत्तत्क्रियापादानत्वाध्यायत्तम etc.
After giving the explanation of 'kāraka' in a three fold manner, he passes on to elaborate on the third explanation of kārakatva, i.e. सद्वे तविशेषसम्बन्धे कारकशब्दः कारकत्त्वम्. " In the sentence 'परम्यते राजः पुरुषो गच्छति,' the king, though being the 'कर्तिकारका' of 'दर्शनक्रिया' is no kāraka of 'gamanakriyā' and with a view to avoiding the designation gamanakāraka being applied to the king, the part सद्वे तविशेषसम्बन्धे should be understood as 'वोध्यत्तविशेषसम्बन्धे'.

The author now draws our attention to a probable objection at this point. There are actions which are devoid of karman and thereby known as 'अकर्मक्रिया'. In the case of such actions, the definition तत्तत्क्रियापादानाध्यायतमत्त्वम् cannot hold good, since the word 'आदि' in it is prone to include karman also. Hence Seṣacakrapaṇī clarifies that in the case of such actions, (अकर्मक्रिया) the definition should be as "तत्तत्क्रियापादानसम्प्रदानकरणाधिकरणकर्मन्यतमत्वं" etc, thereby excluding karman.

After establishing the definition kārakatva, Seṣacakrapaṇī pinpoints many views in this regard and rejects the same
pointing out the objections and defects that lurk in these view points.

**Karaka** is a term used by Pāṇini in his *Aṣṭādhyāyī*. Generally Pāṇini’s technical terms are short just as ‘tī’ ‘ghu’, ‘bha’ etc. But the term karaka is a long one. The term karaka has not been defined by Pāṇini. But the definition “करोतीति कारकम्” given by Patañjali conveys the idea to us. Mahābhāṣya reads “तद्व महत्त्वाः संज्ञाया: करणे प्रतिमयोजनां अन्तर्वसंज्ञा यथा विज्ञायेत् – करोतीति कारकम्”⁶. Nāgesa also gives the same definition ‘कारकत्वम् क्रियाजनकत्वम्’. So the simplest definition of karaka is: - क्रियानिर्वृत्तिकत्वं क्रियाजनकत्वम् वा कारকत्वम्⁸. Bhoja explains karaka as ‘क्रियानिर्मिति कारकम्’.⁹ According to Jeevagoswāmin karaka is ‘क्रिया सम्भविषोषि कारकम्’.⁹ Vātsyāyana, the author of Nyāyabhāṣya says, एवं च सति न द्वित्यमात्रं कारकं, न क्रियामात्रं, किं तत्त्व हिक्रियासाधणम्, क्रिया विशेष्यसुरं कारकम्.¹⁰ Bhartrihari is the chief advocate of the theory that karaka is the capacity to produce an action¹². He uses the term sādhana to denote karaka Kaundabhatta in his Bhūṣaṇasāra defines karaka as ‘Sakti’¹³
Apādānakāraka

The author gives the definition of Apādānakāraka as "यत्र विभागजनकत्वेः यत्रिष्ठान्योर्याधिकारिन्योग्यतावच्छे दक्षत्वेः च या क्रिया विविधता तत्त्वं तत्त्विक्यापदानकारकत्वम्।" It means, 'that one, the action of which is intended to create a separation (विभाग:) based on it, as also to be distinguishing the ‘anyonyābhāva’ between that one and the action; such a one, can be treated as the apādānakāraka of that action". For example, in the sentence, वृक्षात् पर्यं पतिः Vṛksa is intended to be the apādānakāraka of the action of falling.

In the sentence ग्रामादागच्छतोपक्तिः पतिः the ‘grama’ does not become the apādānakāraka of the action of falling. So also asva does not become the apādāna of आगमनक्रिया। This is because, in this definition the part तत्त्विक्यापदानकारकत्वम् excludes ‘asva’ from being treated as the apādānakāraka of the action of ‘āgamana’ and excludes ‘grāma’ from being treated as the apādānakāraka of the action of falling. ‘Grāma’ can be
the *apādana* of आगमनक्रिया only, since the action of ‘āgamana’ is intended to be causing ‘vibhāga’ in ‘grāma’ and is the *pratiyogita-vacchedaka* of the ‘anyonyābhāva’ residing in ‘grāma’

In the definition, the part ‘vivaksita’ is quite significant. In the sentence ‘वृक्षस्य पर्ण पतलि’ व्रक्षा cannot be designated as the *apādānakāraka*. This is because, in this sentence, *vrkṣa* is spoken of as related to ‘parṇa’ and not to the action of falling. Hence it is not intended as the one in which a separation (‘vibhāga’) is caused by the action of falling. It is true, that when the leaf of the tree falls, it creates a separation of the leaf from the tree. Even then, such a fact is not intended to be conveyed here and hence ‘vrkṣa’ never becomes the *apādānakāraka* in the sentence वृक्षात्पर्णपतलि.

In order to designate one as an *apādānakāraka* of an action, two conditions are to be satisfied. One condition is the action has to be intended as creating ‘vibhāga’ on it. (यतिर्निमित्तिविभागजनकत्वेन या क्रिया विवक्षिता) Hence even if the action
of falling is the *pratiyogitaśvacchedaka* of the *ananyābhāva* residing in ‘ghaṭa’, ghata' cannot be the *apādānakāraka*, in the sentence वृक्षादृतः पर्यः पतति, since the action of falling does not create a ‘vibhāga’ in ‘ghaṭa’.

Another condition is यत्रिष्ठान्योन्याभावप्रतियोगितावच्छेदकालया क्रिया विकसिता। The action has to be intended to be the ‘pratiyogitaśvacchedaka’ of the *anyonyābhāva* residing in it. Hence in the sentence वृक्षात् पर्यः पतति ‘parṇa’ cannot be the *apādānakāraka* even though the action creates a *vibhāga* in it (पर्यः पतते पर्यः स्वरूप वृक्षादृतः विभागः जापते किल) In this sentence ‘parṇa’ is the substratum of the action and hence ‘parṇa’ cannot be the *pratiyogitaśvacchedaka* of the *anyonyābhāva* residing in ‘parṇa’.

In this sentence वृक्षादृतः पर्यः पतति the tree denoted by the समान्तान्तर word, ‘vrksē’, cannot be regarded as the *apādānakāraka* of the action of falling, since it is not the one referred to by the part यद् in the definition.
After explaining the significance of the various parts of this definition, Śeṣacakrapāṇi proceeds to co-ordinate the ideas expressed by the various parts of the sentence. He says that the suffix ‘ति’ in the word पतति denotes आस्रया and it relates to the action of falling denoted by the root पत्र in ‘patati’. Hence पतति means एकाधायुतरतिः पतनम् i.e. one thing falls. By the force of the nominative case प्रथमा विभाक्ति in the word ‘पर्णह’, पर्णा is equated with the आस्रया denoted by the suffix ‘ति’. पर्ण पतति, therefore, means पर्णौपाध्युतरतिः पतनम् i.e. the action of falling residing in a leaf. The ablative case in the word पर्णात्ति denotes the idea of अन्योन्याभावप्रतियोगितावच्चेकत्वा and विभागा. These two concepts relate to the action of falling denoted by the word पर्णह. The idea of the tree denoted by the part ‘व्रक्षा’ in the word वृक्षात्ति corresponds to the sense of विभागा and to the part अन्योन्याभावा of the idea of अन्योन्याभावप्रतियोगितावच्चेकत्वा denoted by the ablative case in वृक्षात्ति.

Thus the sentence denotes the action of the falling of the leaf as creating a separation (of the leaf) in the tree and also
as characterising, the ‘anyonyābhāva’ residing in the tree. To quote his words “तथा च वृक्षवृत्त्वयोन्याभावप्रतियोगितावच्छेदेकं वृक्षवृत्तिविभागजनकं पर्यङ्गप्रश्रयवृत्तियतनम् इति बोधः।

When ablation or separation is to be effected by a verbal action, the point of separation is called \textit{Apādāna}. According to Bhartṛhari there are three types of starting points: 1. that in relation to which movement is mentioned 2. that in relation to which the verb expresses the movement only partly and 3. that in relation to which some movement is required. That which is stable or firm in a case of separation or departure is called \textit{Apādāna} (starting point). When something goes off from a starting point, the latter is stable and that which goes off has movement. In \textit{grāmād āgacchati} (he comes from the village) the movement from the starting point is expressed directly by its own word. Where the movement mentioned is incomplete and stands in the relation of being primary or secondary to something else, the starting point is of the second kind. In \textit{valāhakād vidyotate vidyut} (the lightning flashes from the cloud) the verb flashes means more than what
it says. It means 'comes out and shines'. This is a relation of primary and secondary between what is mentioned and what is understood. In **māthurāḥ paṭalīputrakebhya ādhyatarāḥ** (‘the inhabitants of Mathurā are richer than those of Pāṭaliputra) no action or movement is mentioned. But the fifth case affix is there in the sentence which shows that the word at the end of which it comes denotes the starting point. Nothing can be a starting point except in relation to some separation or departure. As none is mentioned, it has to be supplied mentally.

This separation or departure is not mere movement. As other particular movements like turning and revolving the movement called ṛṣya can also be defined. It is something brought about by two things, of which one is stable firm and inactive, while the other is active. It inheres in that which moves and has something which does not move as the starting point. It is called ṛṣya in relation to the starting point. The starting point though inactive, helps in the bringing about this kind of movement and thus becomes a do-er (karaka) called ṛṣādāna.
When it is said that the starting point is stable, firm and inactive, these adjectives should not be understood in absolute terms. All that is meant is that it is not affected by the separation of which it is the starting point. That is why in the sentence; *dhavatōsvāt patitah* (‘he fell from a running horse) even though the running horse is not stable and inactive, it is the starting point (*apādāna*) because it is not in any way affected by the movement of falling. In relation to the movement of falling, the horse is inactive (*udāsīna*) though it is otherwise running.

Sesacakrapāṇi explains the two parts *āpāyā* and *dhvam* in the rule *dhvamapāya-pādāna* (1.4.24) in such a way that in sentences like *sārthitālayate* (he goes away from the mercandile group) *ākāśāṇa* (he goes to the sky form the sky) *vibhavita* (the lightening flashes form the cloud), the *apadanakaraka* taught by the rule *dhvamapāya-pādāna* can comprehend *sārtha*, *ākāśa* and *bālāhaka* in these sentences and also comprehend *Pātaliputra* in the context, *kuto bhava? Pātaliputraḥ* (Where are you from? From Pātaliputra) and thus justifies the *pañcamī vibhakti* found in these words.
The author also refers to the varttika जुगप्साविराम-
प्रमादार्थानामपूणसंयानम् and says अन्त च जुगप्सादीनां यदिश्च(क्लेशन) विवशितं
तत्तेषामपादानम्। तत्त्वांहकश जुगप्साविरामप्रमादार्थानामपूणसंयानमिति वार्तिकम्।
�न्त सौर्श्रृवपदेनाकावशेषोत्तरादेशते ध्रुवं विषयित्वेन विवशिष्टमितामपादानमिति
कर्त्तव्यमिति तद्धर्षिदिति। He explains that it is the scope of
'jugupsā, virāma and pramāda, that are designated as apādaṇa
by this vārttika. So in the instances अध्ययज्ञुपस्ते, अध्ययनहिरिति
and धर्मोप्रामादयति the pañcami found in अध्ययनः and धर्मो
denotes viśayitva. That means adharma is the one that is
abhorred and refrained and that धर्म is the one that is
neglected.

Seṣacakrapāṇi also explains examples like चोरादृ विभेदति,
धनिकं चोरादृ ब्राह्यते च व्याधादृ विभेदति; of the rule भीवार्थानां भयेतुः:
(1-4-25), examples like कृष्णादृ पराजयते and अध्ययनत्यपराजयते
of the rule पराजेयुमुतः: (1-4-26), यवेभ्यो गां बार्यति and कृष्णादृ अन्ध
बार्यति of the rule वारणार्थानामांसिति: (1-4-27), examples like
मुत्तादृ प्रमोदे जायते and हिमवतो गंगा प्रभवति of the rule जनिकर्तः
प्रकृति: (1-4-30)
Sampradānakāraka

Seṣacakrapāṇi defines sampradānakāraka in these lines:- यत्रिक्रियाकर्मसम्बन्धजन्यफलभागितेनेदेश्यं यत् तत् तक्रियासम्प्रदानम् meaning that which is intended to be the beneficiary of the fruit, on account of its connection with the object of an action, is deemed to be the sampradānakāraka of that action". In the sentence विश्राव धनं ददति, vipra is the sampradānakāraka of, दानक्रिया since vipra is intended to be the beneficiary of the fruit (happiness) caused by the object (धनम्) of the action (दानक्रिया). The sentence conveys the idea of the action, (residing in a person), which causes the wealth as being possessed by vipra and the person being deprived of the same and also which is intended to cause happiness to vipra by means of the wealth (धनम्).

Such a complex description of sampradānakāraka helps one in averting the same being applied to pitr (father), in the instances (पितः स्वर्गविश्राव धनं ददति) where wealth is given away to procure heaven for pitr, since the idea denoted by pitr is not intended to be the beneficiary of the fruit i.e. happiness caused
by the possession of wealth. This sampradānasamjña is taught by the rule कर्मणा यमभिप्रेति स सम्प्रदानम् (1.4.32).

In sentences like वृक्षाय उदक षिववति, ग्रामाय अजानयवति etc., वृक्षा and ग्रामा can be treated as sampradāna by the same rule. Šeṣacakrapāṇi also points out that the term ‘sampradāna’ need not be applied in the literal sense of the term. The Bhāṣya passage तत्वैं चैवेदिका वदाति is the authority for this assumption17. Hence in the sentence रज्जाय वस्त्रं ददाति, rajaka (washer man) can be regarded as sampradāna even though the action of distribution does not make rajaka the possessor of vastra, the object of dānakriya. Šeṣacakrapāṇi continues to state that sampradānakāraka need not necessarily relate to दनक्रियान्हलोके, but also to action in general (क्रिया) and he cites the vārttika क्रियायहं कर्तव्यम्। Thereby one can get usages like पत्ते शेले।

Pāṇini defines sampradāna as कर्मणा यमभिप्रेति स सम्प्रदानम् (1-4-32) meaning “That which the agent wants to connect with the object of the action of giving is called Sampradāna (recipient). In any act of giving, three factors are involved: the
giver the thing given and the person to whom it is given. The last one is called recipient (sampradāna).

Bhartrihari says that one becomes sampradāna by not declining the offer, by making a request and by giving one's consent. Giving means relinquishing one's own ownership over something and creating somebody else's ownership without taking anything in return. The giver intends to reach somebody with his gift and that person is called sampradāna. The one who receives does not decline nor does he prohibit the giver from giving. Sometimes, he himself makes a previous request for the gift. From the point of view of outside reality, the gift as well as the act of giving may be meant for the sake of receiver. From the point of view of presentation by words, however, all accessories are meant for the accomplishment of the action. The recipient being one of the accessories, he is also meant for the accomplishment of the act of giving and not vice-versa. If the giving were for the sake of the recipient, the idea of tādarthya (‘the fact of being meant for something else) would come in and the word expressive of the recipient would
take the fourth case affix according to Kātyāyana’s vārttika, “चतुर्थी विधाने तादर्थो उपसंग्र्वयनम्।” As there is no tādarthya in a sentence describing an act of giving the fourth case affix is added to the word because the recipient is given the technical name sampradāna which results in the fourth case affix.

K.A. Subramania Iyler points out that when the name sampradāna is given to the recipient, it is not a pure technical name because it corresponds to fact. The word sampradāna, formed from the root ‘dā’ (to give) means one to whom something is given, in other words, the recipient. But when the name is given in connection with roots which do not have the meaning of giving, it is a pure technical name, that is not based on fact at all. The name is given merely for explaining the addition of the fourth case affix to words expressive of such a sampradāna. Thus the name can be in accordance with fact or purely technical.

Seṣacakrapāṇi then proceeds to deal with the examples of rules like रुच्यथानाप्रीयमाण: (1,4,33) रसाय - हुःहु-म्बा श्रां जीव्यमान: (1,4,34) धारेतमाण: (1,4,35) स्पृहेर्पित: (1,4,36) कुइहुःहुहय्याणां
He also gives the \( \text{莎板} \) of the sentence which present instances of the application of \textit{sampradānakāraka} taught by these rules.

\textbf{Karana-kāraka}

According to \textit{Seṣacakra-pāṇi} that one, when immediately after the occurrence of the action of which, an action is intended to be accomplished, such one is to be looked upon as \textit{karaṇakāraka}. To quote his words "\begin{quote} \'द्वारा
d्वारा, विविधतात्तरीयता तत्तत्त्रित्ताकरणम्\" \\end{quote} \textit{Seṣacakra-pāṇi} adds that in case the accomplishment of the action is intended to be achieved immediately after the occurrence of the action residing in \textit{adhikaraṇakāraka} and the like, they can be treated as \textit{karaṇakāraka}. He proceeds to point out that the demarcation of one as \textit{karaṇakāraka} or any other \textit{kāraka} is not arbitrary but flexible owing to the likewise intention of the speaker. Here he quotes the words of Bhartrhari in \textit{Vākyapādiya}.
K. A. Subramania lyer says that an action is accomplished with the co-operation of many things. As already stated, they are all ‘do-ers’ (kāraka). Though this is so, the speaker usually wants to convey that the action is accomplished immediately after the activity of one of them. It is then called the instrument (karaṇa).

Sesacakrapani explains the idea conveyed by the usage in these words:

Adhikaraṇa kāraka

*Adhikaraṇa kāraka* is defined by Sesacakrapāṇi as, कतृत्कांतरत्वातिपरम्परथ यत्रिविद्यतचवच ते विवेकश्च तत्रिविद्यविषयभावापि धारणम्. Adhikaraṇa kāraka is that one which is intended to be the repository of an action through its agent or object. In the sentence, भूतले देवदत्ते पचति bhūtala is the *adhikaraṇa kāraka*.
of pākakriyā since being the repository of Devadatta in whom there is the action, pākakriyā, it is the repository of pākakriyā. So also in the sentence स्थाल्यां तण्डुलं पचति sthāli is the adhikaranakāraka because, being the abode of तण्डुल wherein resides the fruit (विकृति of the action, (pāka), sthāli is the abode of pākakriyā.

Seṣacakrapāṇi points that in the sentence भूतले घटो नास्ति bhūtala is the adhikaranakāraka of सताक्रिया and its negation also is indicated by the same verb अस्ति, when in the proxmily of the nipāta नजू. He proceeds stating that in the sentence ग्रामां घोषः and भूतले घटः both gangā and bhūtala can be treated as अधिकरणाकारक of अस्तिक्रिया though in the former, ग्राम is the आधार through पर्यायसम्बन्ध and in the latter, it is direct आधार. Seṣacakrapāṇi also deals with the three varieties of adhāra, viz वैष्णविक, अभिव्यक्त and औपश्रेष्ठिक and points out that in the instance घटे जन्म ghaṭa is the example of वैष्णविकाधार, in the instance तिले तैलम् tila is the example of अभिव्यक्ताधार and in the instance भूतले घटोस्ति bhūtala is the example of औपश्रेष्ठिकाधार.
K.A. Subramania Iyer says that the real abode of action is the agent who does it or the object on which it is done. But the agent and the object must exist on something before the action can be done. That something is called the abode (adhikaraṇa). It helps in the accomplishment of the action indirectly through the agent and the object. Kate āste (he sits on the mat) and sthālyām pacati ('he cooks in the pot). Here the mat and the pot render service to the action concerned by holding its agent and object. They do not hold the action itself, but hold the agent and the object which are the substrata of the action. As far as the application of the name of a particular kāraka is concerned, maximum degree is not required and so what is an abode of action only indirectly and remotely is called abode (adhikaraṇa).24

Seṣacakrapāṇi also explains the idea conveyed by सम्मी विभक्ति in the sense of adhikaraṇa in the sentence गत्राय় ঘট: and distinguishes the same from the usage ভূতলে ঘট:. His words are quoteworthy here "গত্রায় ঘট ইত্যাদি আশ্রয়বিধিকরণাসাধারণপ্রচলনং সমস্যায়: ইত্যাদি পরিধিমাং। ভূতলে ঘট ইত্যাদি আশ্রয়বিধিকরণাসাধারণপ্রচলনং সমস্যায়:।"
Iṣacākrapāṇi defines karmakāraka as it means, "that one which is the abode of the fruit which demarcates the action, denoted by a root and residing in an abode other than the one mentioned, is deemed to be the karmakāraka of that action". In the sentence गर्म स्थितिः, गर्म गम्यते etc grāma is the karmakāraka of gamanakriyā, since the fruit संयोग demarcating the action gamanakriyā denoted by the root गम्य resides in grāma and since the action gamanakriyā resides in the one, other than the grāma. Here the part परस्मेवेत in the definition excludes Devadatta from being designated as karmamkāraka in the sentence देवदत्त: गर्म स्थिति so also the
part धात्वर्ततावच्छेदक excludes पूर्वदेश being designated as karamakāraka in the same sentence. This is taught by the rule कर्मरिसिततम कर्म (14.49)

Seṣacakrapāṇi adds that in the sentence पाचति देवदत्ते यज्ञदत्त Devadatta is the abode of the fruit viz pākavyāpāra which demarcates the causal action denoted by the गिजता root and residing in यज्ञदत्त different from Devadatta and so Devadatta can be rightly characterised as the karmakaraka of the causal action. Hence he points out that the rule गतिबुद्धिप्रत्यक्षानाथशब्दकार्मिकान्यामणि कर्तां स शङ्कू (1.4.52) is a नियमसूत्र which restricts karmasarājna to the प्रत्येकत्तू of the roots mentioned in the said rule

By the rule कर्मरिसिततमकर्म (1.4.49) Pāṇini defines that Kaman is what the agent (कर्ता) seeks most to attain by his action. Bhartrhari says that this karmān is of three main kinds and four minor kinds27 The three main kinds are the produced (nirvartya), the modified (vikārya) and the destined (prāpya) Nirvartya karmān has not the material cause before. eg संयोगः करोति। When the material cause is presented as becoming its
effect and identical with it it is called vikārya karman eg. पुर्णं घटं करोति The third main kind of karman is that in which the effect of the action cannot be seen or inferred eg ग्रामं गच्छति

Seṣacakrapāni says that the rule तथायुक्तानिन्दितम (1-4 -50) comprehend as karman those which though not ipsitatama are united with the action, exactly like ipsitatama. Thus this rule comprehend dveṣya and udāsīna. He says द्वेषोदासीनकर्मणोऽसःह तथायुक्तानिन्दितिसूत्रम् 28. In the sentence ओदनं भुज्जानो विषं भूले और ग्रामं गच्छनुभुणम् स्पृपा, poison and village denoted by विषम् and ग्रामम् form the examples of dveṣya and udāsīna respectively.

Seṣacakrapāni also deals with other rules enjoining karma samjñā. They are अक्किलितं (1- 4 - 51) कुशीत्वच्चाचार्यानां वं प्रति करोऽ (1- 4 - 37) अधिशीलस्थासा कर्म (1-4-46) अभिविनिविरच (1-4-47) और उपान्तध्यानम्: (1-4-48) He draws our attention to the fact that the root ‘vas’ prefixed with upa and referred to in the rule उपान्तध्यानम्: is to be taken in the sense of residing and not fasting. Hence in the sentence ग्रामे उपवसति (He is
fasting in the village) the rule need not apply and hence the saptami vibhakti in grāma since grāma is not the karman.

The author also points out that in the sentence फलेभ्यो याति the rule कत्त्रिथार्धपदस्य च कर्मणि स्थानिनः (2 - 3 - 14) enjoin चतुर्थि विभक्तिः in फलेभ्य: and in the sentence नात्त्वा तृणाय मन्ये the rule मन्यकर्मण्यनादे विभाषा प्रणिणु (2 - 3 - 17) enjoin चतुर्थि विभक्तिः in तृणाय and this चतुर्थि विभक्तिः denotes karmakāraka. So also in the sentence पित्रा संजानीते the rule संजोत्यतरस्यं कर्मणि (2 - 3 - 22) enjoins त्र्तिया vibhakti in the sense of karman and in the sentence तपदुलस्य पाक: the साष्ठिविभक्ति denotes karman by the force of the rule कर्त्तकमेयो: कुम्भ (2 - 3 - 65)

**Kartṛkāraka**

That one, in which an action denoted by the root is intended to be the resident, is the kartṛkāraka of that action. Śeṣacakrapāṇi puts it as, यद्वात्वधर्मश्रयत्वे यो विवक्षितः स तत्कर्त्ता२९. In the sentences चैत्र: पचति and चैत्रेण पच्यते Caitra is the kartṛkāraka since in both these sentences, the action of pāka is residing in Caitra. As such in the sentence ग्रामं गमयति
Devadatta is the kartrkāraka. That is why यज्ञदत्त is referred to as prayojakartṛ and देवदत्त as prayojakarakṛ. The verb गमन्यति denotes the agent of the causal action, namely, Devadatta. यज्ञदत्त, the agent of gamanakriyā is given the term karman by the rule गतिकुद्दित्रप्रत्यवसानार्थशब्दकर्मिकाणामाणि कर्तार स यो (1-4-52).

Seṣacakrapāṇi also refutes the definition कृत्याश्रय: कर्तार and तदुपादत्वश्चिनितदृशः कृत्याश्रयस्वत्तकर्तार. He says that such a definition will upset the conception itselfs of six kāraka-s.

(d) Conclusion

The work Kāratattvā of Seṣacakrapāṇi is no doubt an erudite and scholarly treatise on the six kāraka-s. From an analytical study of the contents of the work it is quite clear that the concept of kāraka in general and that of apādāna sampradāna etc in particular are clearly elucidated and
discussed in the Navya Nyāya style. It is noteworthy that he does not put forward any view or argument showing disagreement with what has been postulated or explained by Panini Kātyāyana’s, Patañjali and Bhartṛhari. His intention is to present the same in the Navya Nyāya style of language and deal with the same by presenting a Pūrvapakṣa on the statement made first and then refute the same by giving the samādhāna. He presents numerous pūrvapakṣa-s one over the other along with answering the same with decisive arguments which fully serve his purpose. Thus he aims to make a clear elucidation and elaboration of the subject matter.

Seṣacakraṇa has meticulously dealt with the kāraka-s in general and particular. He begins his treatment with these words “कारक्त्व चिन्त्यते” and proceeds to give a three fold definition of kārakatva to make more clear and accurate the notion conveyed by kārakatva. He also makes an attempt to explain the term kārakatva as कारक्त्ववहारविषयतावच्छेदकक्तवम्. This shows his clear delineation of the term. The author also
refers to the view of others with regard to the definition of kārakatva. He cites their view as केवलेका कारकविश्लेषणातीतं विचार्यांच्या सत्ते क्रियानिर्णितं कारकम्. 

After a comprehensive and pervasive discussion on this viewpoint, he concludes that this definition of kārakatva cannot comprehend kartr and karman and can do justice only to the remaining four kāraka-s namely apādāna, sampradāna, adhikaraṇa and karaṇa. The author's is clear and keen vision of what is kārakatva is well evident in this discussion. By way of his discussion on this subject, he draws a very clear picture of kārakatva on the canvas of the mind of his readers.

The power of penetrating description of the author is evident in the elucidation of each kāraka. Defining apadānakāraka, the author says यथिन्न विभागजनकत्वेन, यथिन्न अन्योव्याख्यानाति विषयकत्वेन या क्रिया विविधता। Just like a Naiyāyika he discusses the purpose of each (ढल) part in this definition and draws our attention to the defects of avyāpti attivyāpti and asambhava that lurk in the event of absence of each part in this definition and thus establishes what he has stated, is the flawless definition of apādānakāraka.
In addition to explaining the definition of *apādānakāraka*, the author takes one by one usages like सार्थियते and clearly demarcates the principle by which the *apādānakāraka* applies in all these instances. He takes conversational usages like कुतोभावान् पाट लिपुङ्गात् and explains how the idea of *apādāna* works here.  

The Navya Nyāya style of language adopted by the author adds to the scholastic nature of the text. This phenomenon is discernable all through the work. It is evident at the outset itself where the author gives a three fold definition of *kāraktva*. While refuting the view of some others, he uses such words which speak volumes for his adoptions of the Navya Nyāya style. He says "तथाहि यः अगृहीतशेषस्त्रूण चतिरित्रविभद्यक्षिणति को गृहीतत्त्वदभिमात सुवर्णसंग्रं शोषषष्ट चतिरित्र सुनिबिभक्तस्त्रूत्त्वदभिमात मत्त्वद्विंद्रप्रकार एक बोधेः तुधातु जन्योत्स्थितिको गृहीतत्त्वदभिमातततित्तित्त्रसंग्रं शोषषष्ट धातुत्वप्रकार एक बोधेः तु प्रथमान्तनामज्ञोपस्थितिकः पुरुषः तद्दौकसंग्रं घट्ट्व तक्रियान्वयं घटित्त लक्षणकरणे राजः पुरुषः ग्रामं गच्छ तीत्यत्र ग्रामपुरुषोपस्मायो हृ न राजः इति समृहितसिद्धो विभवत्वप्रस्त द्वारे त्यन्तर्यथक मियतिउक्त संग्रं घटि तेत्यु पादानात्रव्यापार रूपक्रियाविशेषणोऽति प्रसंगः."

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So also while explaining the *apādana* status of *sārtha* in *saṃśāra* he uses a language which is wonderfully identical with *Navya Nyāya* style. His words are, “इत्यत्थापयोजय संसर्गावलिपितविशेषणान्यायार्थवात्सांपि मयाधार्मिकितावच्छे दक्तवाणिष्ठ स्वरूपसंबंधावलिपित मयाधार्मिकितावच्छे दक्तवाणिष्ठ स्वरूपसंबंधावलिपि-स्थापितविशेषणान्यायार्थावलिपि-स्थापितविशेषणान्यायार्थावलिपि-स्थापितविशेषणान्यायार्थावलिपि-स्थापितविशेषणान्यायार्थावलिपि-स्थापितविशेषणान्यायार्थावलिपि.

The author is very alert in citing the instances where the *kāraka* rules function and furnishes the *शब्दबोध* of the sentences cited as illustrations. He gives a threadbare
explanation of the sentence by giving the शाब्दबोध in numerous instances. Of these one is taken here as example.

To point out the difference in the idea conveyed by the saptami vibhkati in the two sentences ग्रज्ञाया धोषः and भूतलेघटः he says, ग्रज्ञायांधोष इत्यत्तिपि आश्रयघटि तपरस्याधेयतवं समझ्ये:। इयान् पर विशेषः। भूतले घट इत्यादि आश्रयस्याधिकरणसाक्षातस्सांबन्धेन परंपरसांबन्धवहस कत्वम्। इह तु ग्रज्ञासमीपतीरवृत्तित्वमुपरम्परासांबन्धेनेति।

Grajesamipattiirvrittvapakarabolodhatapathyay tu samyaha: samaipattiirvrittvaye Grajespadasy va svasamipativire laksana: sambhivikkriti na laksanaatulydojapati pareho nirmul:। घूमादित्यत्र जानजाप्तते पञ्चम्यः घट व्जनातीत्यत्र विषयतायां द्वितीयाया लक्षणावाचिनां तेषां प्रतिकूलवशः।

Though there are many works dealing with the principles of Sanskrit grammar and written by many distinguished scholars, rarely can we find a work in which the six karaka-s are handled as in KT. by Sesacakrapāṇī. The author deserves recognition and high appreciation for the eurdite, keen and subtle treatment of the subject matter. It has to be admitted
that KT. of Śeṣacakrapāṇi has not received the due attention it
deserves from the scholarly world. It is hoped that the edition
of KT. may pave the way for making the work more popular.
From a study of the work, it can be safely assumed that the
dignified and erudite treatment of kāraka-s by Śeṣacakrapāṇi
is a meritorious and everlasting contribution to Sanskrit
grammar.

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References

1. Vide Viyākaraṇasiddhānta paramalaghumaṇḍyā of
   Nāgeśa edited by Acaryalokamaṇidhahal page 252

2. Vide infra page 73

3. Vide supra page 35

4. सामान्यान्यभिधीयन्ते सत्ता वा तैरिन्देविता ।
   संज्ञाशब्दस्वरूपं वा प्रत्येकस्वततलादिभिरपि ॥

5. Vide infra page 72–79
6. Vide Mahābhāṣya under the sutra 'Kārake' (1-4-23)

7. Vide Vaiyākaraṇasiddhāntamañjūsā edited by Kapil Dev Sāstri page 118

8. Vide Mahābhāṣya under the sūtra 'Karake' (1-4-23)

9. Vide Pañiniya Vyākaran Kā Anusilān by Dr. Ramasankar Bhattacarya p. 132

10. Vide Pañiniya Vyākaran Kā Anusilān p. 132

11. Vide Pañiniya Vyākaran Kā Anusilān, pp. 132 & 133

12. Vide Vākyapadīya kanda III Sādhanasamuddesa karika 1

   स्वाश्रये समवेत्तानां तद्वद्वाश्रयान्ते।
   क्रियामभिनिष्पत्ती सामथ्र्य साधनेन्द्रु: ॥

13. सप्तमीष्णम्य कारकमध्ये (पा. भू २/३/९ ) इति सूत्रे शक्ति: कारकमिति
    पक्षस्य भाष्ये दर्शनादु ॥

14. Vide infra page 60

15. Vide Vākyapadīya kanda III Sādhanasamuddesa verse 136

   निदिष्ट विषय कितिदुपाताविषयं तथा ॥
   अपेक्षितक्रियं चेति विधापादमुच्यते ॥

68
16. Vide infra page 88

17. Vide Māhābhaṣya under sutra 1-1-1

एवं हि दुष्क्षते लोके - य उदात्ते कर्मायेव जुदातं करोति खण्डिको पापाध्याभस्ममै

चपेतं ददाति अन्यतं करोषीति।|

18. Vide Bhartrhari by K.A. Subramania Iyer Page 318

19. Vide infra page 97

20. Vide Vākyapadiya Kanda III Sādhanasamuddeśa

verse 99

21. Vide Bhartrhari by K.A. Subramaniya Iyer Page 309

22. Vide infra page 97

23. Vide infra page 97

24. Vide Bhartrhari by K.A. Subramaniya Iyer PP. 322 &323

25. Vide infra pages 99 & 100

26. Vide infra page 100
27. Vide Vākyapadiyakāṇḍa II Sadhanasamuddesa verses 45&46


28. Vide infra page 103
29. Vide infra page 105
30. Vide infra page 106
31. Vide supra pages 37-61
32 Vide supra pages 38-40
33. Vide infra page 74
34. Vide infra page 79
35. Vide infra page 79
36. Vide infra page 85
37. Vide infra pages 83&84
38. Vide infra pages 99&100