

Lesson 65.

उपकारक/कारक- विभक्तिः

द्वितीया विभक्तिः

Level 2. The second vibhakti.

It is time that we take our study of Sanskrit to Level 2. You would have developed quite a bit of understanding of the language by now. However, when reading texts or when attempting to translate subhashitas, you might find yourself wondering why a particular vibhakti has been used and not another more 'logical' one. The answer is quite simple actually.... grammar rules. And how!

I'll take you through each vibhakti and list out the words that compel you to use a particular vibhakti. Explanations/examples follow after the list. Let's understand a few technical terms first.

- The relationship between a noun and a verb is called कारक ।
Therefore any relationship between words that are not connected to a verb cannot be called a कारक ।
- There are six कारक s in Sanskrit. कर्ता कर्म करण सम्प्रदान अपादान and अधिकरण ie, all the vibhaktis except the sixth.
- The sixth connects to another noun in a sentence and not to a verb and therefore is not categorized as a कारक । For example: शिवस्य पुत्रः गणेशः । शिवस्य connects to पुत्रः ।
- Certain indeclinables, अव्ययs , are used with certain vibhaktis. For example when ever you use अभितः , which means 'all around', you need to use the second vibhakti. अध्यापकम् अभितः छात्राः उपविशन्ति । The students sit all around the teacher.

- Vibhaktis which are thus governed by indeclinables are called उपपदविभक्ति s.
- Similarly, we have vibhaktis which are governed by verbs. For example, whenever you use the verb दा in any form, the person that the gift is given to is always 'chosen' from the fourth vibhakti. अहं रामाय पुष्पं ददामि । I give Rama a flower.
- These verb-governed vibhaktis are called कारकविभक्ति s.

Now let's get to the job on hand:

Whenever you use the following words, you must use the द्वितीया विभक्तिः. You've already done a few in Level 1. This is the complete list. The first vibhakti is used only to identify the subject and the number and gender of the subject. It is not an उपपदविभक्तिः or a कारकविभक्तिः ।

द्वितीया विभक्तिः

| | |
|--------|---|
| अव्ययः | <ol style="list-style-type: none">1. अन्तरा (between)2. अन्तरेण (without, excepting, with reference to, regarding)3. अभितः4. उभयतः5. परितः6. प्रति7. विना8. सर्वतः9. निकषा (near) |
|--------|---|

| | |
|------------|---|
| | <p>10. समया (near)</p> <p>11. हा (woe be to)</p> <p>12. धिक् (sometimes used with the nominative or vocative.)</p> <p>13. उपर्युपरि, अधोऽधः, अध्यधि (when nearness is indicated otherwise use the षष्ठी)</p> |
| पद / धातुः | <p>1. कर्म</p> <p>2. Verbs signifying " to name", "to choose", "to make" " to appoint" " to call" " to know" " to consider" govern the accusative. जानामि त्वां प्रकृतिपुरुषम् । I know thee to be the chief person.</p> <p>3. गम् and all verbs that mean 'to go.' (greater detail is given in the explanation)</p> <p>4. प्रविश् (also with the. स. वि. , and in the ष. वि. if अन्तर is used)</p> <p>5. विश् (also with the. स. वि. , and in the ष. वि. if अन्तर is used)</p> <p>6. प्राप् (destination)</p> <p>7. अधि + शी (General rule to follow: when intransitive verbs are preceded by an upasarga, they are governed by the Accusative: अनु + वृत् = अनुवर्तते to follow, act according to; आ + रुह् = आरोहति</p> |

| | |
|---|--|
| | <p>ascend; अनु + धावति = अनुधावति to run behind)</p> <p>8. अधि + स्था</p> <p>9. अधि + आस्</p> <p>10. उप- अनु- अधि- आ- वस्</p> <p>11. यज्</p> <p>12. words denoting duration of space and time are put in the Accusative.</p> <p>13. प्रणिपत्, प्रणम् (also dative)</p> <p>14. दर्शयति (also dative)</p> <p>15. the secondary object with the root , to think, takes accusative when contempt is NOT to be shown.</p> <p>16. श्रद्धा governs the accusative. Other words implying belief and confidence govern the Locative.</p> |
| <p>कर्मप्रवचनीयम् prepositions used as separate words NOT as upasargas.</p> | <p>1. अनु after, in consequence of, being indicated by, resembling, imitating.</p> <p>2. अभि before, in</p> <p>3. उप near, inferior to</p> <p>4. अति superior to</p> <p>5. अनु the side of, along, inferior</p> |

Let's look at each one in greater detail:

अव्ययः

- अन्तरा (between)

अन्तरा तं च तां ग्रन्थः । There is a book between him and her.

- अन्तरेण (without, excepting, with reference to, regarding)

त्वाम् अन्तरेण अहं न गमिष्यामि । I will not go without you.

तम् अन्तरेण कार्यं कः कर्तुं शक्नोति ? Who can do the work except for him?

रामायणम् अन्तरेण एव अहं एतद् श्लोकं वदामि । I say this shloka with reference to the Ramayana.

मां अन्तरेण तस्य कः विचारः । What is his opinion regarding me?

- अभितः

गृहम् अभितः वृक्षाः वर्तन्ते । There are trees all around the house.

- उभयतः

गृहम् उभयतः वृक्षाः वर्तन्ते । There are trees on both sides of the house.

- परितः

गृहं परितः वृक्षाः वर्तन्ते । There are trees all around the house.

- प्रति

अध्यापकं प्रति अहम् अगच्छम् । I went towards the teacher.

- विना

त्वां विना सः विद्यालयं गन्तुं न इच्छति । Without you he does not desire to go to school.

- सर्वतः

ग्रामं सर्वतः पर्वताः सन्ति । There are mountains all around the village.

- निकषा (near)

मम गृहं निकषा एकः तडागः वर्तते । There is a pond near my house.

- समया (near)

मम गृहं समया एकः तडागः वर्तते । There is a pond near my house.

- हा (woe be to)

हा अलसम् ! Woe be to laziness!

- धिक् (sometimes used with the nominative or vocative.)

चोरं धिक् । Fie upon the thief!

- उपर्युपरि, अधोऽधः, अध्यधि (when nearness is indicated otherwise use the षष्ठी)

वृक्षम् उपर्युपरि / अध्यधि मेघः । The cloud is just above the tree.

वृक्षस्य उपर्युपरि / अध्यधि मेघः । The sun is far above the tree.

मेघम् अधोऽधः वृक्षः । The tree is just below the cloud.

मेघस्य अधोऽधः वृक्षः । The tree is far below the cloud.

पद / धातुः

- कर्म

The object in a sentence is always picked from the second vibhakti.

बालकः खगं पश्यति । The boy sees the bird.

- Verbs signifying 'to name', 'to choose', 'to make', 'to appoint', 'to call', 'to know', 'to consider' govern the accusative.

जानामि त्वां प्रकृतिपुरुषम् । I know thee to be the chief person.

- गम् and all verbs that mean 'go'

When physical motion is indicated, the place to which it is directed is either accusative or dative. सः ग्रामं / ग्रामाय गच्छति ।

Mental motion is indicated, the place to which it is directed is accusative. हरि ब्रजति ।

- प्रविश् (also with the. स. वि. , and in the ष. वि. if अन्तर is used)
- विश् (also with the. स. वि. , and in the ष. वि. if अन्तर is used)

सा गृहं/ गृहे प्रविशति / विशति । She enters the house.

- प्राप् (destination)

तेन ग्रामं प्राप्तं । The village was reached by him (he arrived at the village)

- अधि + शी (General rule to follow: when intransitive verbs are preceded by an upasarga, they are governed by the Accusative:
अनु + वृत् = अनुवर्तते to follow, act according to; आ + रुह् आरोहति ascend;

अनु + धाव् = अनुधावति (to run behind)

खगः शाखां अधिशेते । The bird sleeps upon the branch.

- अधि + स्था

सः आसन्दं अधितिष्ठति । He occupied (stood upon) the chair.

- अधि + स्था

सः अध्यास्ते गृहम् । He sits in the house.

- उप- अनु- अधि- आ- वस्

All these upasargas when added to वस् retain the original meaning of the word 'to stay'. Without the upasarga, वस् is used with the स. वि

शिवः कैलासम् उप-अनु-अधि-आ-वसति । Shiva lives in Kailasa.

शिवः कैलासे वसति । Shiva lives in Kailasa.

- यज् the person to whom the sacrifice is offered is put in the Accusative and the means or the thing by which the sacrifice is made is put in the instrumental. पशुना रुद्रं यजते He sacrifices a bull to Rudra.

- Words denoting duration of space and time are put in the Accusative. क्रोशं कुटिला नदी The river runs winding for two miles.

न ववर्ष वर्षाणि द्वादश दशशताक्षः The thousand eyed Indra did not 'rain' for twelve years.

- प्रणिपत्, प्रणम् (also dative)

अहं गुरुं / गुरवे प्रणमामि / प्रणिपतामि । I bow to the Guru.

- दर्शयति (also dative)

यशोदा कृष्णं सूर्यं दर्शयति । Yashoda shows Krishna the sun.

यशोदा कृष्णाय सूर्यं दर्शयति । Yashoda shows Krishna the sun.

- The secondary object with the root, to think, takes accusative when contempt is NOT to be shown.

क्षम्यताम् अहं त्वां कृष्णं मन्ये । I'm sorry, I thought you were Krishna.

- श्रद्धा governs the accusative. Other words implying belief and confidence govern the Locative.

कः श्रद्धास्यति भूतार्थम् ? Who will believe the real state of things?

मम विश्वासः शिवे अस्ति । My faith is in Shiva.

कर्मप्रवचनीयम्

- अनु (after, in consequence of, being indicated by, resembling, imitating.)

जपम् अनु अवर्षत् । It rained after japa.

- अभि (before, in)

भक्तः देवम् अभि तिष्ठति । The devotee stands before the Lord.

- उप (near, inferior to)

उप सूरजं श्यामः । Shyam is inferior/near to Suraj.

- अति (superior to)

अति देवान् शिवः । Shiva is superior to all the Gods.

- अनु (the side of, along, inferior)

अनु हरिं सुराः । The gods are inferior to Hari.

And that's that. We'll work on the third vibhakti next.

Lesson 66.

उपपद/कारक- विभक्तिः

तृतीया विभक्तिः

Level 2. The third vibhakti.

Let me give you the list first. Then we'll work on each word in turn just as we've done for the second vibhakti.

तृतीया विभक्तिः

| | |
|---------------|---|
| अव्ययः | <ol style="list-style-type: none">1. अलं2. कृतं3. विना4. समं5. सह6. सार्धं7. किं - कार्य, अर्थः, प्रयोजनम् । |
| पद / धातुः | <ol style="list-style-type: none">1. Agent.2. Manner of doing an action.3. Attribute characterizing a noun.4. The price at which a thing is bought.5. Conveyance.6. That on which a thing is carried or placed.7. Direction of route followed to go to a particular place.8. In whose name an oath is taken.9. Words denoting resemblance.10. Words expressing "likeness" or equality."11. Words denoting space and time when the accomplishment of the desired object is expressed.12. Object or purpose. |

| | |
|--|---|
| | <p>13. Defect of the body.</p> <p>14. Indicating the existence of a particular condition by which one is recognized.</p> <p>15. When a noun denotes the cause or motive of a thing or action.</p> |
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अव्ययः

- अलं enough of

अलं शयनेन ! Enough of sleeping!

- कृतं .

कृतम् अश्वेन Away with the horse!

- विना

पठनेन विना विद्या कथं लभ्यते ? How can knowledge be received without studying?

- समं / सह / सार्धं

तेन समं / सह / सार्धम् अहम् उद्यानम् अगच्छम् । I went to the garden with him.

- किं - कार्यं, अर्थः, प्रयोजनम् ।

शोकेन किं कार्यं / कः अर्थः / किं प्रयोजनम् ? What's the point in lamenting?

पद / धातुः

- Agent

सः हस्तेन खादति । He eats with his hand.

- Manner of doing an action

सा मधुरेण वदति । She speaks sweetly.

- Attribute characterizing a noun

प्रकृत्या साधुः / दर्शनीयः । By nature he is good.

प्रकृत्या दर्शनीयः । By nature he is worthy of being seen.

गोत्रेण माठरः अस्मि । I am a Matara by clan.

- The price at which a thing is bought

कियता मूल्येन क्रीतं पुस्तकम् ? At what price was this book bought?

- Conveyance

सः विमानेन गच्छति । He travels by airplane.

- That on which a thing is carried or placed

स्कन्धेन वहति । He carries.... upon his shoulder

सेवकः भर्तृराज्ञां मूर्ध्ना आदाय । The servant, having accepted his master's command 'upon his head'...

- Direction of route followed to go to a particular place.

वामभागेन सा अगच्छत् । He went to the left.

- In whose name an oath is taken

जीवितेनैव शपामि ते ... । I swear to thee by my very life!!

- Words denoting resemblance

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स्वरेण रामभद्रमनुहरति resembles Rama in his voice.

- Words expressing "likeness" or equality."

धनदेन समस्त्यागे equal to Kubera in generosity.

- Words denoting space and time when the accomplishment of the desired object is expressed.

द्वादशवर्षैः व्याकरणं श्रूयते ... I grammar is learnt in twelve years.

- Object or purpose

अध्ययनेन वसति I Lives (somewhere) for the sake of studying.

- Defect of the body

नेत्रेण काणः I Blind in one eye.

- Indicating the existence of a particular condition by which one is recognized.

जटाभिः तापसः I Recognized as an ascetic because of his hair.

- When a noun denotes the cause or motive of a thing or action

तेन कारणेन सः न गच्छति I For that reason he does not go.

गुरौ भक्त्या प्रीतास्मि ते I I am pleased with thee with thy devotion to thy preceptor.

We'll work on the fourth vibhakti next. That list is rather long, but we'll survive, not to worry.

Lesson 67.

उपकारक/कारक- विभक्तिः

चतुर्थी - विभक्तिः

Level 2. The fourth vibhakti.

Here is the list of words for the fourth.

चतुर्थी - विभक्तिः

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|---------------|---|
| अव्ययः | <ol style="list-style-type: none">1. अलं2. नमः3. स्वस्ति4. स्वाहा5. स्वधा6. वषट्7. स्वागतम् |
| पद / धातुः | <ol style="list-style-type: none">1. सम्प्रदान2. क्रुध्, कुप्, कथ्, दा, अर्प् उपदिश्, निवेदय, द्रुह्, ईर्ष्य्, असूय्3. रुच्4. स्पृह्5. धारय् owe6. क्लृप् कल्पते (होना, के लिए),7. प्रति +श्रु, आ +श्रु (to promise)8. That which is foreboded by a significant phenomenon is placed in the dative, the fourth vibhakti9. प्रणिपत्, प्रणम् (also accusative, the second vibhakti) |

| | |
|--|---|
| | <p>10. हितम्</p> <p>11. सुखम्</p> <p>12. भद्रं</p> <p>13. कुशलम्</p> <p>14. Verbs meaning to despatch or send</p> <p>15. दर्शयति (also accusative.)</p> <p>16. the secondary object with the root , to think, takes either the dative or accusative when contempt is to be shown</p> <p>17. When physical motion is indicated, the place to which is directed is either accusative or dative.</p> <p>18. The person who is propitiated or to whom questions regarding welfare or good fortune are asked.</p> |
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अव्ययः

- अलं a match for; sufficient

अरिभ्यः भीमः अलम् । Bheema is a match for the enemies.

When अलं means 'enough' it is used with the त्रुयीया.

अलं खादनेन! Enough of eating!

- नमः salutations

नमः शिवाय । Salutations to Shiva.

But when नमः is used in combination with the कृ धातुः , then the second vibhakti is used.

सः देवं नमस्करोति । He salutes the Lord.

देवं नमस्कृत्य सः अध्ययनं करोति । Having saluted the Lord, he studies.

- स्वस्ति (A blessing)

स्वस्ति तुभ्यम् । May auspiciousness be upon you!

- स्वाहा / वषट् This term is used when offering oblations to the gods.

- स्वधा This term is used when offering oblations to one's ancestors.

- स्वागतम् welcome

स्वागतं तुभ्यम् ! Welcome to you!

पद / धातुः

- सम्प्रदान

तेन देवाय पुष्पं दत्तम् । The Lord was offered a flower by him.

The person who is given something is 'chosen' from the fourth vibhakti.

- क्रुध्, कुप्, कथ्, दा, अर्प्, उपदिश्, निवेदय, द्रुह्, ईर्ष्य्, असूय्, ख्या, शंस्, चक्ष् The person towards whom the above actions (and other verbs conveying the same meanings) are directed , is picked from the fourth vibhakti:

क्रुध्, कुप् To be angry. माता पुत्राय कुप्यति । The mother is angry with her son.

द्रुह् To cause injury.

(Note: When क्रुध् and द्रुह् are prefixed with an उपसर्गः then the person towards whom the anger and the injury is directed is in the second vibhakti- माता पुत्रम् अभिक्रुध्यति । The mother is angry with her son.

तम् अभिद्रुह्य सः पलायितवान् । Having injured him, he ran away.)

ईर्ष्य, असूय To feel malice/ hatred/jealousy/envy

कथ्, निवेदय, ख्या, शंस्, चक्ष् To tell.

दा, अर्प, To give. (Note: यज् - to sacrifice or give as in a sacrifice, the person to whom the sacrifice is offered is in the second vibhakti and the offered gift is in the third.)

उपदिश् To guide, to direct one to the right course/path.

- रुच् - to like. The person who likes is placed in the dative and the object that is liked is placed in the first vibhakti, the nominative case in the case of the रुच् धातुः and other verbs that convey a similar meaning.

गणेशाय मोदकं रोचते । गणेशाय मोदकं स्वदते । Ganesha likes modak (a sweet)

- स्पृह् - to like. The opposite holds true here and only in the case of स्पृह् । The person who likes is in the nominative case and the object that is liked is placed in the fourth, the dative case.

गणेशः मोदकाय स्पृहयति । Ganesha likes modak.

- धृ (10th गण) to owe. The person, to whom one owes something, is in the fourth vibhakti.

रामः देवदत्ताय शतं धारयति । Rama owes Devadutta a hundred rupees.

- कल्प् कल्पते (होना, के लिए), जन् सम्पद् भू verbs having a similar sense as in 'adequate for', tends to', ' brings about'.... the result or the end product is placed in the fourth vibhakti

विद्या ज्ञानाय कल्पते सम्पद्यते जायते वा । Knowledge tends to lead to /brings about wisdom.

- प्रति + श्रु, आ + श्रु (to promise..... the person to whom a thing is promised is in the dative.)

रामः कृष्णाय पुस्तकं प्रतिश्रुणोति । Ram promises to give Krishna a book.

- That which is foreboded by a significant phenomenon is placed in the dative.

वाताय कपिला विद्युत् ... । the tawny lightening forebodes a hurricane.

- प्रणिपत्, प्रणम् (also accusative)

अहं देवं / देवाय प्रणिपतामि / प्रणमामि । I bow to the Lord.

- हितम् (also used with the sixth vibhakti and the vocative case if it means 'good in or to') / सुखम् good

ब्राह्मणाय हितम् / सुखम् । This is good for a Brahmana.

- भद्रं / कुशलम् / सुखम् greeting, blessing. (also used with the sixth vibhakti)

देवदत्ताय भद्रं / कुशलम् / सुखम् । May auspicious be upon Devadutta!

- Verbs meaning to despatch or send.... the person one sends something to is in the dative and the thing which is sent and the place it is sent to is in the accusative.

बालकः अम्बायै पत्रं प्रेषयति । The boy sends his mother a letter.

नृपः सेवकं ग्रामं प्रेषयति । The king sends the servant to village.

- दर्शयति (also accusative.)

यशोदा कृष्णं सूर्यं दर्शयति । Yashoda shows Krishna the sun.

यशोदा कृष्णं सूर्यं दर्शयति । Yashoda shows Krishna the sun.

- The secondary object with the root ' to think', takes either the dative or accusative when contempt is to be shown. (Note: it takes the accusative alone, when contempt is NOT to be shown.)

अहं त्वां तृणाय तृणं वा मन्ये । I consider you as worthless as grass.

- When physical motion is indicated, the place to which is directed is either accusative or dative.

कृष्णः ग्रामं ग्रामाय वा गच्छति । Krishna goes to the village.

- The person who is propitiated or to whom questions regarding welfare or good fortune are asked...

राघू (राध्यति) propitiate

ईक्ष् (ईक्षते) to look to the welfare of anyone.

कृष्णाय राध्यति ईक्षते वा गर्गः । Garga propitiates Krishna.

- When the infinitive, तुमन्त, is suppressed in a sentence then the object of the तुमन्त is placed in the fourth vibhakti.

सः विज्ञानं पठितुं विद्यालयं गच्छति । He goes to school to study science.

सः विज्ञाय विद्यालयं गच्छति । He goes to school to study science.

- The dative of an abstract noun is used to express the purpose of the root of that noun.

सः धैर्याय पूजयति इष्टम् । To become courageous, he worships his chosen deity.

- The price at which a person is employed is put in the instrumental or the dative----the third or the fourth vibhakti.

सा शतद्वयेन शतद्वयाय परिक्रीता । She is employed for two hundred rupees.

Let's move over to the fifth.

Lesson 68.

उपपद/कारक- विभक्तिः

पञ्चमी-विभक्तिः

Level 2. The fifth vibhakti.

Here is the list of words for the fifth.

पञ्चमी विभक्तिः

| | |
|--------|--|
| अव्ययः | <ol style="list-style-type: none">1. अन्य, परः, इतरः other than different from.2. आ till, as far as, from.3. आरात् near/ far.4. ऊर्ध्व after5. ऋते without6. परं7. प्रभृति8. आरभ्य9. प्राक् / पूर्वम्10. actual directions. ग्रामत् पूर्व east, उत्तरः north, दक्षिणा south, प्राक् east, प्रत्यग्, पश्चिमः west11. बहिः12. विना , पृथग्, नाना13. दूरं14. समीपम्15. अनन्तरम् |
|--------|--|

| | |
|-----------------------|---|
| <p>पद / धातुः</p> | <ol style="list-style-type: none"> 1. अपादान 2. A noun in the ablative case frequently denotes cause of an action or phenomenon and has the same sense of ... on account of, for, by reason of. 3. The place where an action is performed 4. Comparison 5. Words denoting abhorrence, cessation and swerving 6. The teacher from whom something is learnt, 7. The prime cause in the case of जन् to be born and the source in the case of भू are put in the ablative case. 8. Verbs denoting ' to be born' are sometimes used in the Locative. 9. In words implying fear and protection from danger that from which the fear proceeds is put in the ablative. 10. That from which one is warded off. 11. In the case of the root जी with परा, meaning unbearable, that which is unbearable is put in the ablative. 12. The point of space or time from which distance in space or time is measured is put in the ablative case. The word denoting the distance in space is either in the Nominative or Locative and the word denoting the distance in time is in the Locative. 13. निलीयते |
| <p>कर्मप्रव-</p> | <p>प्रति in the sense of "representative" or "in</p> |

| | |
|--------|--|
| चनीयम् | exchange for" प्रद्युम्नः कृष्णात् प्रति । Pradyumna is Krishna's representative. तिलेभ्यः प्रतियच्छति माषान् । exchanges Urad dal for sesame seeds. |
|--------|--|

अव्ययः

- अन्य, पर, इतरः other than, different from.

कृष्णात् अन्य कः मम आश्रयः ? Other than Krishna, who else is my refuge?

- आ till, as far as, from.

आ मूलात् श्रोतुम् इच्छामि । I wish to hear this from its source.

आकैलासात् as far away as Kailas.

- आरात् near/ far.

ग्रामात् आरात् तडागः अस्ति The pond is near/far from the village.

- ऊर्ध्व after...

मुहूर्तात् ऊर्ध्व गमिष्यामः । We will go in a moment.

- ऋते without.

ज्ञानात् ऋते कुतः मोक्षः ? How is liberation possible without wisdom?

- परं / अनन्तरम्

भोजनात् परं / अनन्तरं निद्रा आवश्यकी । Sleep is necessary after a meal.

- प्रभृति

बाल्यात् प्रभृति सः साधुः । He has been a good person from childhood itself.

- आरभ्य

एतस्मात् क्षणात् आरभ्य अहं संस्कृतं वदामि । I will speak in Sanskrit from this moment onwards.

- प्राक् / पूर्वम्

भोजनात् प्राक् / पूर्वम् हस्तौ प्रक्षालय । Wash your hands before a meal.

- Actual directions. ग्रामात् पूर्व east उत्तरः north, दक्षिणा south, प्राक् east, प्रत्यग्, पश्चिमः west

ग्रामात् पूर्व मन्दिरम् अस्ति । There is a temple to the east of the village.

- बहिः

गृहात् बहिः वृक्षः अस्ति । There is a tree outside the house.

- विना , पृथग्, नाना

रामेण विना अहं पाठशालां न गच्छामि । I will not go to school without Rama.

- दूरं

ग्रामात् दूरं मन्दिरम् अस्ति । There is a temple far from the village.

- समीपम्

ग्रामात् समीपे मन्दिरम् अस्ति । There is a temple close to the village.

पद / धातुः

- अपादान

That from which separation takes place is put in the fifth vibhakti

पर्णं वृक्षात् पतति । The leaf falls from the tree.

- a noun in the ablative case frequently denotes cause of an action or phenomenon and has the same sense of .. on account of, for, by reason of. (So does the instrumental case, the trutiya vibhakti)

तस्मात् कारणात् सा न आगच्छति । Because of that/ For that reason, she does not come.

तेन कारणेन सा न आगच्छति । Because of that/ For that reason, she does not come.

- The place where an action is performed

ग्रामात् मां सः सूचयति । He keeps me informed when (staying) in his village itself.

- Comparison

कृष्णात् रामः चतुरः । Rama is more clever than Krishna.

- Words denoting abhorrence, cessation and swerving

धनिकेभ्यः जुगुप्सते । shrinks from the rich.

असत्यवचनात् विरमतु । desist from speaking a lie.

स्वाधिकारात् विचलति / प्रमत्तः । swerves from his duty.

लोभात् निवृत्तिः । refraining from greed.

- The teacher from whom something is learnt, the prime cause in the case of जन् to be born and the source in the case of भू are put in the ablative case.

उपाध्यायात् पठति । Learns from the teacher.

वर्षेभ्यः सस्यानि जायते । Crops grow on account of the rains.

हिमालयात् गङ्गा प्रभवति । Ganga arises from the Himalayas.

- Verbs denoting 'to be born' are sometimes used in the Locative.

तस्याः हृदि करुणा अजायत । Compassion arose in her heart.

- In words implying fear and protection from danger that from which the fear proceeds is put in the ablative.

अहं मम पितुः क्रोधात् न भीता । I am not afraid of my father's anger.

तीक्ष्णवचनेभ्यः उद्विजते । is afraid of (shrinks from) severe words.

दुःशासनात् द्रौपदीं त्रातुं कृष्णः सभागृहं प्रविशति । To save Draupadi from Duhshasana, Krishna enters the assembly hall.

- That from which one is warded off.

कृषकः मृगान् क्षेत्रात् निवारयति । The farmer wards off the deer from the field.

- In the case of the root जी with परा, meaning unbearable, that which is intolerable is put in the ablative.

अलसात् पराजयते । finds laziness intolerable.

- The point of space or time from which distance in space or time is measured is put in the ablative case. The word denoting the distance in space is either in the Nominative or Locative and the word denoting the distance in time is in the Locative.

गृहात् पाठशाला चत्वारि योजनानि चतुर्षु योहनेषु वा । The school is four yojanas from the house.

श्रावणात् भाद्रपदः मासे Bhadrapad is a month away from Shravan.

- निलीयते to indicate concealment.

The person from whom one wishes to conceal oneself is placed in the fifth vibhakti.

देवी भक्तात् निलीयते । The Goddess conceals Herself from the devotee.

कर्मप्रवचनीयम्

- प्रति in the sense of "representative" or "in exchange for"

कृष्णः पाण्डवेभ्यः प्रति । Krishna is the Pandavas' representative.

दुग्धाय प्रतियच्छति फलम् । exchanges fruit for milk.

And this takes us to the sixth.

Lesson 69.

उपपदविभक्तिः

षष्ठीविभक्तिः

Level 2. The sixth vibhakti.

Here is a list of words for the sixth vibhakti, the Genitive case. Since verbs are not connected to this vibhakti, it is not a कारकविभक्तिः । And wherever verbs do come into the picture, grammarians tell us that we ought to consider those verbs and the sixth vibhakti as having a 'relation'. (Sounds confusing... but let's leave it at that.) However there are several words and ideas best expressed with the Genitive.

षष्ठीविभक्तिः

| | |
|--------|---|
| अव्ययः | 1. उपरि 2. अधः 3. कृते 4. पुरः, पुरतः, अग्रे, अग्रतः 5. पृष्ठे, पृष्ठतः 6. वामतः 7. दक्षिणतः 8. दूरम् 9. समीपम् 10. अपेक्षया 11. अनन्तरम् 12. अन्ते 13. मध्ये |
| पद/ | <ul style="list-style-type: none">• Indicates a relationship...called the Genitive case.• Represents 'of'. |

| | |
|--------------|---|
| <p>धातुः</p> | <ul style="list-style-type: none"> • It denotes the one who possesses. • To denote the whole of which a part is taken (called the Partitive Genitive.) • The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying number. • The Partitive Genitive is also used with superlatives. • Sometimes the word is used with the Genitive in the sense of 'of' or 'among.' • When a time frame elapses after the occurrence of an action, the word expressing the occurrence is put in the Genitive. • Words having the sense 'dear to' or the opposite. • When using the words विशेषः and अनन्तरम् signifying 'difference.' • In the case of potential passive participles, the agent of the action is put in either the Genitive or the instrumental. • Words meaning 'for what reason', 'for the sake of.' • हितम्, सुखम्, भद्रम्, कुशलम्, अर्थः, मद्रम्, आयुष्यम् । • When the Past participles are used, if the present tense is intended, then the Genitive is used. If the past is intended, then the Instrumental alone is used. • When the past participles are used as abstract neuter nouns, only the Genitive is used. • Verbs implying 'to be master of', 'to rule', 'to pity', 'to take compassion upon', 'to remember (with regret)', 'to think of' govern the object of these actions in the Genitive. <p>Words having the sense of 'equal to', 'like' तुल्य, सदृश</p> |
|--------------|---|

| | |
|--|---|
| | <p>, सम, संकाश ।</p> <ul style="list-style-type: none">• Words denoting 'worthy of', 'proper', 'befitting.' |
|--|---|

अव्ययः

- उपरि Above

मम उपरि व्यजनम् अस्ति । There is a fan above me.

- अधः Under

वृक्षस्य अधः कोटरः अस्ति । There is a hole under (at the bottom of) the tree.

- कृते For

बालकस्य कृते माता भोजनं पचति । The mother cooks a meal for the child.

- पुरः, पुरतः, अग्रे, अग्रतः In front of

भवनस्य पुरतः तडागः अस्ति । There is a lake in front of the building.

- पृष्ठे, पृष्ठतः Behind

मन्दिरस्य पृष्ठतः अर्चकस्य गृहम् अस्ति । The priest's house is behind the temple.

- वामतः To the left

शिवस्य वामतः देवी अस्ति । The Devi is to the left of Shiva.

- दक्षिणतः To the right

देव्याः दक्षिणतः शिवः अस्ति । Shiva is to the right of the Devi.

- दूरम् Far

विद्यालयस्य / विद्यालयात् दूरं पर्वतः अस्ति । The mountain is far from the school.

(दूरम् also goes with the fifth vibhakti.)

- समीपम् Near

विद्यालयस्य / विद्यालयात् समीपम् उद्यानम् अस्ति । The garden is close to the school. (समीपम् also goes with the fifth vibhakti.)

- अपेक्षया Instead of

सोमवारस्य अपेक्षया अहं मङ्गलवासरे आगच्छामि । I shall come on Tuesday instead of Monday.

- अनन्तरम् After

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् । Unhappiness arrives after happiness. Happiness arrives after unhappiness. (अनन्तरम् also goes with the fifth vibhakti.)

- अन्ते End

भाषणस्य अन्ते क्षणं विरमतु । Rest for a moment after (your) speech.

- मध्ये middle

नगरस्य मध्ये उद्यानम् अस्ति । There is a garden in the middle of the city.

पद / धातुः

- Indicates a relationship between two nouns in a sentence. It is called the Genitive case.

- Represents 'of'.

शिवस्य पुत्रः गणेशः । Ganesha is the son of Shiva.

- It denotes the one who possesses.

मम गृहम् । My house.

नद्याः तटम् । The river's bank.

- To denote the whole of which a part is taken (called the Partitive Genitive.)

जलस्य बिन्दुः । A drop of water.

पुस्तकस्य पत्रम् । A page of a book.

नगराणां शतसहस्राणि । Thousands of cities.

- The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying number.

त्वमेव तासां मङ्गला । You alone are the blessed one amongst them all.

अन्योः अन्यतरा । One of these two (girls)

तासाम् अन्यतमा । One of those (girls)

- The Partitive Genitive is also used with superlatives

छात्राणां मङ्गेशः श्रेष्ठः । Mangesh is the best amongst the students.

- Sometimes the word is used with the Genitive in the sense of 'of' or

'among.'

एतेषां मध्ये कोऽपि गन्तुं न इच्छति । Amongst them no one is willing to go.

- When a time frame elapses after the occurrence of an action, the word expressing the occurrence is put in the sixth vibhakti.

अद्य दशमः मासः सीतायाः विवाहस्य । It is the tenth month today since Sita's marriage.

- Words having the sense 'dear to' or the reverse.

उद्यानविहारं तस्य प्रियम् । Strolling in the garden is dear to him.

सोमेशः तस्याः अप्रियः । She dislikes Somesha.

- When using the words विशेषः and अनन्तरम् signifying 'difference.'

एतद् एव अस्ति विशेषः आवयोः । This alone is the difference between the two of us.

- In the case of potential passive participles, the one who performs the action is put in either the Genitive or the instrumental.

लोकहितं मम करणीयम् । I ought to do that which is beneficial to the world/people.

मया पठितव्यम् । I ought to study.

- Words meaning 'for what reason', 'for the sake of'

कस्य हेतोः कोपः ? For what reason is this anger?

बालस्य हेतोः सा ग्रामात् नगरं गन्तुम् इच्छति । She wishes to go from her village to the city for the sake of her child.

- Words are used in the Genitive or the Dative when a blessing is intended.

हितम्, सुखम्, भद्रम्, कुशलम् अर्थः, मद्रम् आयुष्यम् ।

शिष्याय हितम् / सुखम् / भद्रम् / कुशलम् / अर्थः / मद्रम् / आयुष्यम् भवेत् । May
good fortune be with the student.

- When the Past participles are used, if the present tense is intended, then the Genitive is used. If the past is intended, then the Instrumental alone is used.

अहमेव मतः महीपते । I alone am regarded by the king.

पण्डितानां पूजितः । Is worshipped by the learned ones.

तेन ज्ञातम् । It was understood by him.

- When the past participles are used as abstract neuter nouns only the Genitive is used.

मयूरस्य नृत्तम् । The peacock's dance.

बालकस्य हसितम् । The child's laughter.

- Verbs implying 'to be master of', 'to rule', 'to pity', 'to take compassion upon', 'to remember (with regret)', 'to think of' govern the object of these actions in the Genitive.

यदि सः प्रभवितुं समर्थः विदेशजनानाम् । If he is capable of ruling/ being the master of the people from another land.

भक्तस्य दयमाना देवी अवतरति । The Goddess, taking pity upon the devotee, incarnates (before him).

शकुन्तला दुष्यन्तस्य स्मृत्वा खिन्ना जाता । Shakuntala remembering Dushyanta became unhappy.

(In sentences where regret is not to be conveyed, then the object of

remembrance takes the Accusative.

सः शारदां स्मरति । He remembers Sharada.)

- Words having the sense of ' equal to', 'like'

तुल्य, सदृश, सम, संकाश ।

कृष्णस्य तुल्यः कः नास्ति । There is no one equal to Krishna.

- Words denoting ' worthy of', ' proper', 'befitting.'

सखे पुण्डरीक, नैतदनुरूपं भवतः । Friend Pundarik, this is not worthy of you.

And now we will work with the seventh vibhakti, the Locative case.

Lesson 70.

उपपद/कारक- विभक्तिः

सप्तमीविभक्तिः

Level 2. The seventh vibhakti.

सप्तमीविभक्तिः

| अव्ययः | |
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| पद / धातुः | <ol style="list-style-type: none">1. The place in or on which an action takes place.2. The Locative is used to denote the time when an action has taken place.3. The Locative also has the sense of 'towards', 'about', 'as to'.4. With adjectives in the superlative degree.5. Words expressing an interval in time or space is put in either the Ablative or Locative.6. Words in lexicons are expressed in this vibhakti to mean 'in the sense of.'7. The Locative is sometimes used to denote the object or purpose for which anything is done.8. Words meaning 'to act', 'to behave', 'to deal with'.9. Words signifying 'love', 'attachment', 'respect' such as स्निह् govern the Locative of the person or thing for whom or which the love is shown.10. Words indicating a cause or effect are often put in the Locative.11. The root यञ् and its derivatives in the sense of 'to' in English.12. Words expressing fitness and suitability with the nouns regarding which the fitness is expressed are put into the Locative or Genitive.13. The recipient to whom anything is entrusted or imparted |

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| | <p>is in the Locative.</p> <p>14. Words implying to 'seize' or 'strike' govern the Locative of what is seized or struck.</p> <p>15. Words like क्षिप्, मुच्, अस् having the sense of 'throwing' or 'darting' govern the Locative of that against which anything is thrown.</p> <p>16. Words implying belief and confidence (except for श्रद्धा, which governs the accusative) govern the Locative of that which the belief is placed in.</p> <p>17. Words like अधीतिन् 'who has learned', गृहीतिन् 'who has comprehended', govern the Locative of that which forms their object. And साधु and असाधु of that towards whom goodness or otherwise is shown.</p> <p>18. Words like व्यापृत, आसक्त, व्यग्र, तत्पर having the sense of 'engaged in', 'intent on' and कुशल, निपुण, शौण्ड, पटु, प्रवीण, पण्डित meaning 'skilfull' and धूर्त, कितव meaning 'a rogue' are used in the Locative.</p> <p>19. The words प्रसित and उत्सुक meaning 'greatly desirous of', 'longing for' govern the Locative or the Instrumental.</p> <p>20. राध् + अप in the sense of 'to offend' governs the Locative and the Genitive.</p> |
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पद / धातुः

- The place in or on which an action takes place.

वर्गे छात्राः पठन्ति । The students study in class.

- The Locative is used to denote the time when an action has taken place

प्रभाते तस्याः जपम् । Her japa is done in the morning.

- The Locative also has the sense of 'towards', 'about', 'as to'
मयि मा तीक्ष्णा । Do not be severe towards me.

- With adjectives in the superlative degree

बालकेषु रामः श्रेष्ठः । Amongst the boys, Ram is the best.

- Words expressing an interval in time or space are put in either the Ablative or Locative.

अस्मिन् दिने भुक्त्वा सः दिनत्रयात् दिनत्रये खादिष्यति । Having eaten today, he will eat after three days.

अत्र उपविश्य सः क्रोशात् क्रोशे वा खगं पश्यति । Sitting here he sees the bird at a distance of one Krosha.

- Words in lexicons are expressed in this vibhakti to mean 'in the sense of.'

बाणो बलिसुते शरे (अमरकोषः) । Bana in the sense of 'the son of Bali' and 'arrow.'

- The Locative is sometimes used to denote the object or purpose for which anything is done.

चर्मणि द्विपिनं हन्ति दन्तयोर्हन्ति कुञ्जरम् । केशेषु चमरीं हन्ति सीम्नि पुष्कलको हतः ।
Man kills the tiger for skin, the elephant for tusks, the Chamari for hair and the musk deer for musk.

- Words meaning 'to act', 'to behave', 'to deal with'.

कथं सः मयि व्यवहरति ! Oh! How does he deal with me!

- Words signifying 'love', 'attachment', 'respect' such as govern the Locative of the person or thing for whom or which the love is shown.

माता बालिकायां स्निह्यति । The mother loves the girl.

- Words indicating a cause or effect are often put in the Locative.

वृष्टिः एव समृद्ध्यां कारणम् । Rain alone is the cause for prosperity.

- The root यञ् and its derivatives in the sense of 'to' in English.

सः तम् आश्रमधर्मे नियुक्ते । He appoints him to the duties of the ashram.

- Words expressing fitness and suitability with the nouns regarding which the fitness is expressed are put into the Locative or Genitive.

एतद् कार्यं त्वयि युक्तम् । This job is suitable for you.

- The recipient to whom anything is entrusted or imparted is in the Locative. (तृ with वि is also used with the Dative.)

वितरति माता विद्यां बालकेषु । The mother imparts knowledge to the children.

- Words implying to 'seize' or 'strike' govern the Locative of what is seized or struck.

हस्ते गृहीत्वा । seizing by the hand.

- Words like क्षिप्, मुच, अस् having the sense of 'throwing' or 'darting' govern the Locative of that against which anything is thrown.

क्रौञ्चेषु पाषाणखण्डानि अक्षिपत् । Threw stones at the cranes.

- Words implying belief and confidence (except for श्रद्धा, which governs the accusative) govern the Locative of that which the belief is placed in. देवे विश्वसिति कुत्र अभक्तः । When does a non-devotee ever believe in God?

- Words like अधीतिन् " who has learned", गृहीतिन् "who has comprehended" govern the Locative of that which forms their object. And साधु and असाधु of that towards whom goodness or otherwise is shown. अधीती वेदेषु । He who is well versed in the Vedas.

गृहीती संस्कृतव्याकरणे । He who has mastered Sanskrit grammar.

गुरौ साधुः असाधुः वा । Well behaved or ill behaved towards his Guru.

- Words like व्यापृत, आसक्त, व्यग्र, तत्पर having the sense of 'engaged in', 'intent on' and कुशल, निपुण, शौण्ड, पटु, प्रवीण पण्डित meaning 'skilfull' and धूर्त, कितव meaning 'a rogue' are used in the Locative.

सः पूजायां व्यापृतः / आसक्तः / व्यग्र / तत्परः । He is absorbed in the worship (of the Lord).

सः धनुर्विद्यायां कुशलः / निपुणः / शौण्डः / पटुः / प्रवीणः / पण्डितः । He is skilfull in archery.

व्यवसाये सः धूर्तः / कितवः । He is a rogue in matters relating to business.

- The words प्रसित and उत्सुक meaning 'greatly desirous of', 'longing for' govern the Locative or the Instrumental.

भोजने भोजनेन वा उत्सुकः विश्रामे विश्रामेण वा प्रसितः च । Longing for a meal and rest.

- राध् + अप in the sense of 'to offend' governs the Locative and the Genitive.

कस्मिन्नपि पूजार्हे अपराधा शकुन्तला । Shakuntala has offended someone deserving respect.

अपराद्धोऽस्मि तत्रभवतः कण्वस्य । I have offended Kanva.

And that covers all the vibhaktis.

Source of reference for lessons 65-70: Shri Vaman Shivram Apte's 'A Student's guide to Sanskrit Composition.'