Lesson 65. उपपदः/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 कारकाः in Sanskrit: कर्ता, कर्म, करण, सम्भवना, अपादान and अधीकरण. i.e 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, अव्ययं, are used with certain vibhaktis. For example when ever you use अभिभि:, which means 'all around', you need to use the second vibhakti. अव्याप्तकम्, अभिभि: छात्राः। उपविशति। The students sit all around the teacher.
- Vibhaktis which are thus governed by indeclinables are उपपदविभक्तिः.
- Similarly, we have vibhaktis which are governed by verbs. For example, whenever you use the verb दात in any form, the person that the gift is given to is always 'chosen' from the fourth vibhakti. अहं रामाय पुष्यं ददामि। I give Rama a flower.
• These verb-governed vibhaktis are called कारकविभक्तिः.

Now let's get to the job on hand:

Whenever you use the following words, you must use the द्वितीया विभक्ति:

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 उपपदविभक्ति or a कारक विभक्ति.

| अच्यायः               | 1. अन्तरा (between)
|                       | 2. अन्तर्णेण (without, excepting, with reference to, regarding)
|                       | 3. अभितः
|                       | 4. उभयतः
|                       | 5. परितः
|                       | 6. प्रति
|                       | 7. विना
|                       | 8. सर्वतः
|                       | 9. निकर्या (near)
|                       | 10. समर्या (near)
|                       | 11. ह्या (woe be to)
|                       | 12. धिकर् (sometimes used with the nominative or vocative.)
|                       | 13. उपयुपरि , अधोद्धः , अव्यधि (when nearness is indicated otherwise use the पदि)

| पद /धातुः         | 1. कर्म
|                   | 2. Verbs signifying "to name", "to choose",
"to make" "to appoint" "to call" "to know" "to consider" govern the accusative. जानामि त्वा प्रकृतिपुरुषम् \ I know thee to be the chief person.

1. 

3. गम्य and all verbs that mean 'to go.' (greater detail is given in the explanation)

4. प्रविष्ट (also with the.स.वि. , and in the प्र.वि. if अन्त्तर is used)

5. विष्ट (also with the.स.वि. , and in the प्र.वि. if अन्त्तर is used)

6. प्राप्त (destination)

7. आधि:+शी (General rule to follow: when intransitive verbs are preceded by an upasarga, they are governed by the Accusative: अनु + वृत = अनुवंतिते to follow, act according to; आ + रुह = आरोहिति ascend; अनु + धावति = अनुधावति to run behind)

8. अधि + स्था

9. अधि + आस्

10. उप -अनु -ाधि -आ-वस्

11. यज्

12. words denoting duration of space and time are put in the Accusative.

13. प्रणिपत् , प्रणम् (also dative)

14. दश्याति (also dative)

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

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

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<td>after, in consequence of, being indicated by, resembling, imitating.</td>
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<td>अभि</td>
<td>before, in</td>
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<td>उप</td>
<td>near, inferior to</td>
</tr>
<tr>
<td>अति</td>
<td>superior to</td>
</tr>
<tr>
<td>अनु</td>
<td>the side of, along, inferior</td>
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Let's look at each one in greater detail:

अव्ययः:

- अन्तरा (between)
  अन्तरा तं च ता यथः | There is a book between him and her.

- अन्तरेण (without, excepting, with reference to, regarding)
  त्वामू अन्तरेण अहं न गमिष्यामि | I will not go without you.
  तमू अन्तरेण कार्यं कर्त्ता शाकोति "? Who can do the work except for him?
  रामायणम् अन्तरेण एव अहम् एतदू श्रेष्ठं वद्यामि | I say this shloka with reference to the Ramayana.
  मां अन्तरेण तत्स्य कं विचारः? What is his opinion regarding me?

- अभिषित:
  गृहम्, अभिषित: वृक्षः वर्तते | There are trees all around the house.

- उभयतः:
  गृहम्, उभयतः: वृक्षः वर्तते | There are trees on both sides of the house.
• परितः
गृहं परितः वृक्षः बर्तते | There are trees all around the house.

• प्रति
अय्यापकं प्रति अहम् अगच्छम् | , I went towards the teacher.

• विना
त्वां विना सं वियालुवं न गन्तुमृ इच्छति | Without you he does not desire to go to school.

• सर्वतः
ग्रामं सर्वतः परंता: सत्ति | There are mountains all around the village.

• निकषा (near)
मम गृहं निकषा एकं: तदान: बर्तते | There is a pond near my house.

• समया (near)
मम गृहं समया एकं: तदान: बर्तते, There is a pond near my house.

• हा (woe be to)
हा अलसम्! Woe be to laziness!

• घिकः (sometimes used with the nominative or vocative.)
चोरं घिकः | Fie upon the thief!

• उपयुपरि , अधोध : , अध्यधि (when nearness is indicated otherwise use the पष्टि )
वृक्षम् उपयुपरि/ अध्यधि मेघः , The cloud is just above the tree.
वृक्षस्य उपयुपरि/ अध्यधि मेघः , The cloud is far above the tree.
The tree is just below the cloud.
The tree is far below the cloud.

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

Verbs signifying 'to name', 'to choose', 'to make', 'to appoint', 'to call', 'to know', 'to consider' govern the accusative.
I know thee to be the chief person.

and all verbs that mean 'go'
When physical motion is indicated, the place to which it is directed is either accusative or dative.
Mental motion is indicated, the place to which it is directed is accusative.

(also with the.
and in the.
if अन्तर is used)
(also with the.
and in the.
if अन्तर is used)
She enters the house.

(destination)
The village was reached by him (he arrived at the village)

(General rule to follow: when intransitive verbs are preceded by an upasarga, they are governed by the Accusative:
 to follow, act according to; आ रूह = आरोहिति ascend;
अनु + धाबति = अनुधाबति to run behind)
खगः शालाम् अधिष्ठोते। The bird sleeps upon the branch.

- अधि +स्था
सः आसन्न्दम् अधिष्ठित्वा। He occupied (stood upon) the chair.
- अधि +स्था
सः अध्याप्ते गृहम्। He sits in the house.

17. 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.

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

- यजः 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 रूद्रे चलते। He sacrifices a bull to Rudra.

- Words denoting duration of space and time are put in the Accusative कोशं कुटिलं नदी। The river runs winding for two miles.
   न वर्षं वर्षाणि द्वादशं दशाशतातः। The thousand eyed Indra did not 'rain' for twelve years.

- प्रणिपत्त/प्रणम् (also dative)
   अहं गुरुं /गुरुने प्रणममि /प्रणिपत्मि। 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.

श्यामयान्त्र अहं त्वां कृष्ण मन्ये। I'm sorry, I thought you were Krishna.

• अद्वा governs the accusative. Other words implying belief and confidence govern the Locative.

क: अद्वास्याति 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.)

जर्पिन्याति अवस्था। It rained after japa.

• अभि (before, in)

भक्त: देवम् अभि तिर्थिति। The devotee stands before the Lord.

• उप (near, inferior to)

उप सूरज: श्यामः। Shyam is inferior/near to Suraj.

• अति (superior to)

अति देवानु शिव:। Shiva is superior to all the Gods.

• अनु (the side of, along, inferior)

अनु हरि सुरा:। The gods are inferior to Hari.

And that's that. We'll work on the third vibhakti next.
Lesson 66. उपपद / कारक विभक्ति: तृतीया विभक्ति:

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.

| अव्यय: | 1. अर्थ  
| 2. कृत्य  
| 3. विना  
| 4. सर्म  
| 5. सह  
| 6. सार्थ  
| 7. कि कार्य /अर्थ/प्रयोजनम्  |

| पदः / धातुः | 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.  
| 13. Defect of the body.  
| 14. Indicating the existence of a particular condition  |
by which one is recognized.

15. When a noun denotes the cause or motive of a thing or action.

अब्ययः

• अर्थ  enough of
  अर्थ शयनेन  ! Enough of sleeping!

• कृतं
  कृतं अध्येन । Away with the horse!

• विना
  पठनेन विना विद्या कथं लम्बते । How can knowledge be received without studying?

• सर्म/सह/सार्यं
  तेन सर्म/सह/सार्यं अहम् उदानम् अगच्छम् ।, I went to the garden with him.

• किं कारं/अर्थ/प्रयोजनम्
  शोकेन किं कारं/अर्थ/प्रयोजनम् । What's the point in lamenting?

पद /धातुः

• Agent
  स: हस्तेन खाद्यति । He eats with his hand.

• Manner of doing an action
  सा मधुरेण वद्यति । She speaks sweetly.
• Attribute characterizing a noun
प्रकृत्या साध्: /दर्शनीयः | By nature he is good.
प्रकृत्या दर्शनीयः | By nature he is worthy of being seen.
गोत्रेण अहं माठरः अस्मि | I am a Matara by clan.

• The price at which a thing is bought
कियता मूल्यन क्रीत 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 भूरेजः मूर्ख्ना आदाय ...... , The servant, having accepted his master's command 'upon his head'...

• Direction of route followed to go to a particular place.
वाम भागेन स अगच्छत्। | He went to the left.

• In whose name an oath is taken
जीवितेनेव शपामि ते , I swear to thee by my very life!!

• Words denoting resemblance
स्वरेण रामभद्रमनुहरति resembles Rama in his voice.

• Words expressing "likeliness" or equality.
धन्देन समस्त्यागे equal to Kubera in generosity.

• Words denoting space and time when the accomplishment of the desired object is expressed.
द्वादशवर्षः व्याकरणं श्रूते , grammar is learnt in twelve years.
• Object or purpose
अध्ययनं वसति, Lives (somewhere) for the sake of studying.

• Defect of the body
नेत्रेण काण: , Blind in one eye.

• Indicating the existence of a particular condition by which one is recognized.
जटाभि: तापसः , Recognized as an ascetic because of his hair.

• When a noun denotes the cause or motive of a thing or action
तेन कारणेण सः न गच्छति , For that reason he does not go.
गुरूः भक्त्यः प्रीतार्थमि ते , 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. उपपद /कारक विभक्ति: चतुर्थी विभक्ति:

Level 2. The fourth vibhakti.

Here is the list of words for the fourth.

चतुर्थी विभक्ति:

| अव्ययः | 1. अलम् | 2. नमः | 3. स्वस्ति | 4. स्वाहा | 5. स्वधा | 6. वषट्ट | 7. स्वगतम् |
| द्वादशाः | 1. सम्मदान | 2. कृष्ण, कृष्ण, कथा, अर्प, उपविश, निवेदय, द्रुह, ईर्ष्य, असूय | 3. रूचि | 4. स्पृहा | 5. धाराः, owe | 6. क्रृप कल्यंते (होना, के लिये ), | 7. प्रति + श्रु, आ + श्रु (to promise) | 8. That which is foreboded by a significant phenomenon is placed in the dative, the fourth vibhakti | 9. प्रणिपतिः, प्रणम् (also accusative, the second vibhakti) | 10. हितम् | 11. सुखम् | 12. भद्रम् | 13. कुशातम् | 14. Verbs meaning to despatch or send |
15. दर्शंपति (also accusative.)

16. the secondary object with the root, to think, takes either the dative or accusative when contempt is to be shown.

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

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

अव्यय:

- अत्ल: a match for; sufficient

अरीययः भीमः अतलः | Bheema is a match for the enemies.

When अतल means 'enough' it is used with the तूतीया.

अतल खादनेन ! Enough of eating!

- नमः : salutations

नमः विश्वायः | Salutations to Shiva.

But when नमः is used in combination with the कः धातु, then the second vibhakti is used.

सः देवः नमस्करोति, He salutes the Lord.

देवः नमस्कृत्य सः अव्ययन्यः करोति | , Having saluted the Lord, he studies.

- स्वस्ति (A blessing)

स्वस्ति तुभ्यमः | May auspiciousness be upon you!

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

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

- स्वागतमः welcome
स्वागत तुम्हारे ! Welcome to you!

पद / घात: 

• सम्प्रदान
तेन देवाय पुष्यं द्ततम्।, The Lord was offered a flower by him.
The person who is given something is 'chosen' from the fourth vibhakti.

• कृः, कृप, कथा, दा, अर्थ, उपविशय, निवेदय, दृढः, ईश्वर्य, असूय, र्म्या, शंस्स, चक्षु
The person towards whom the above actions (and other verbs conveying the same meanings) are directed, is picked from the fourth vibhakti:

कृः, कृप To be angry. माता पुत्राय कृप्याति।, The mother is angry with her son.
दृढः To cause injury.
( Note: When कृः and दृढः are prefixed with an उपसर्ग: then the person towards whom the anger and the injury is directed is in the second vibhakti- माता पुत्रम् अभिकुप्यति, The mother is angry with her son.
तम् अभिग्राह्य स: प्लायितवान्।, Having injured him, he ran away.)

ईश्वर्य/असूय To feel malice/ hatred/jealousy/envy

कथा, निवेदय, र्म्या, शंस्स, चक्षु।-To tell.

दा, अर्थ, To give. ( Note: यज्ञ 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.)

उपविशया।-To guide, to direct one to the right course/path.
• रूच्‌ — 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 रूच्‌ धातु and other verbs that convey a similar meaning.
Ganesh likes modak | Ganesh likes modak, 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.
Ganesh: Mahākāyā स्पृह्यति, Ganesha likes modak.

• धृ (10th गण) to owe. The person, to whom one owes something, is in the fourth vibhakti.
Rama: देवदूत्ताय शरणागति | Rama owes Devadutta a hundred rupees.

• कृपा करते (होना, के स्थिति), जना, सम्पद, भूverbs 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 करते सम्पन्नन्ते 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.)
Rama: कृष्णाय पुस्तकं प्रतिश्रुणोति | Ram promises to give Krishna a book.

• That which is foreboded by a significant phenomenon is placed in the dative.
वाताय कन्या विचुति | ... , the tawny lightening forebodes a hurricane.

• प्रणिपत् /प्रणाम् (also accusative)
अहं देवं /देवाय प्रणिपत्तिः /प्रणाममि | 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  

This is good for a Brahmana.

• भद्रम् (कुशलम्) / सुखम् greeting, blessing. (also used with the sixth vibhakti)  

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.  

The boy sends his mother a letter.  

The king sends the servant to village.

• दर्शयति (also accusative.)  

Yashoda shows Krishna the sun.  

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.)  

I consider you as worthless as grass.

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

Krishna goes to the village.

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

propitiate
ईश्वर (ईश्वते) to look to the welfare of anyone.
कृष्णाय राज्यति ईश्वते वा गर्ग: | Garga propitiates Krishna.

- When the infinitive, तुमन्त्, is suppressed in a sentence then the object of the तुमन्त् is placed in the fourth vibhakti.
  स: विद्यां ज्ञातं विद्यालयं गम्यति, He goes to school to study science.
  स: विद्याय विद्यालयं गम्यति, 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.
  स: 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 शतपन्ने शतपयाय परिकीता। She is employed for two hundred rupees.

Let's move over to the fifth.
Lesson 68. उपपद/ कारक विभक्ति: पद्धमी- विभक्ति:

Level 2. The fifth vibhakti.

Here is the list of words for the fifth.

<table>
<thead>
<tr>
<th>पद्धमी- विभक्ति:</th>
<th>विशेषण</th>
<th>अन्यः, परः, इतरः: other than different from.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अव्ययः</td>
<td>1. आ     till, as far as, from.</td>
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<tr>
<td></td>
<td>2. आरात्  near/ far.</td>
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<td>3. उधर्मम् after</td>
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<td></td>
<td>4. च्यते  without</td>
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<td></td>
<td>5. परं</td>
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<td>6. प्रभृति</td>
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<td>7. आयम्य</td>
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<td></td>
<td>8. प्राकः/पूर्वम्</td>
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<tr>
<td></td>
<td>9. अस्तित्वात् पूर्वं east, उत्तरः north,</td>
<td>east, प्रत्येक, पश्चिमः west</td>
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<td></td>
<td>10. वचि:</td>
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<td>11. विना, पृथगः, नाना</td>
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<td>12. तूरम्</td>
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<td>13. समीपम्</td>
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<td>14. अन्तरसम्</td>
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<tr>
<td>पदम्/प्रातः</td>
<td>1. अपादान</td>
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<td></td>
<td>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.</td>
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</tr>
</tbody>
</table>
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 जन, to be born and the source in the case of मू, 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. निर्देश

| कर्मप्रवचन | नीयम | प्रति in the sense of "representative" or "in exchange for" प्रतिस्थ: कृष्णात प्रति, Pradyumna is Krishna's representative. तिलंब्य: प्रतिष्ठित चिह्नित मापान् | exchanges Urad dal for sesame seeds. |
• अन्य, पर, इतर  other than, different from.
शिवादन्यों को मम आश्रयः | Other than Shiva, who else is my refuge?

अध्ययः
• आ  till, as far as, from.
आ मूलतः श्रीतुम् इच्छामि  | I wish to hear this from its source.
आकैलासात् as far away as Kailas.

• आरात् near/ far.
ग्रामत् आरात् तदागः अस्ति  | The pond is near/far from the village.
• ...उत्थायम् after...
मुहर्तोतै उर्ध्व गमिभ्यामः  | We will go in a moment.

• ऋते without.
ज्ञानत् ऋते कुतः मोक्षः? How is liberation possible without wisdom?

• परं / अन्तरम्
• भोजनात परं / अन्तरम् निद्रा आवश्यकः  | Sleep is necessary after a meal.

• प्रभृति
वात्यात् प्रभृति सः साधूः  | He has been a good person from childhood itself.

• आर्थ्य
एतस्मात् क्षणात् आर्थ्य अहं संस्कृतं वदामि  | I will speak in Sanskrit from this moment onwards.

• प्राकु /पूर्वम्
• भोजनात प्राकु /पूर्वम् हर्ती प्रक्षालय व | Wash your hands before a meal.
• Actual directions. ग्रामात् पूर्वः east, उत्तरः north, दक्षिणa south, प्राकः east, प्रत्यगः, पश्चिमः west
ग्रामात् पूर्वः मन्दिरम् असि | There is a temple to the east of the village.

• बाहः:
ग्रामात् बाहः: वृक्षः असि | There is a tree outside the house.

• विनाः, पुष्पाः, नानाः
रामेण विना अहं पाठशालां न गच्छामि I will not go to school without Rama.

• तूर्मः
ग्रामात् तूर्मः मन्दिरम् असि | There is a temple far from the village.

• समीपमः
ग्रामात् समीप मन्दिरम् असि | , There is a temple close to the village.

पद् / धातुः:

• अपादान
That from which separation takes place is put in the fifth vibhakti पर्ण वृक्षात् पतिति | 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 trtiya vibhakti)
तस्मात् कारणात् सः 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
यामत्राः स: सूचयति | He keeps me informed when (staying) in his village itself.

• Comparison
कृष्णात् राम: चतुरः | Rama is more clever than Krishna.

• Words denoting abhorrence, cessation and swerving
पनिक्षम्यः जुगुप्सते | shrinks from the rich.
असत्यवचनात् विरमतु | desist from speaking a lie.
स्वाधिकारात् विचलितः /प्रमत्तत: swerves from his duty.
लोभात् निवृत्तिः, refraining from greed.

• The teacher from whom something is learnt, the prime cause in the case of जन्तु to be born and the source in the case of भूत are put in the ablative case.
उपाध्यायात् पठति | Learns from the teacher.
वर्षन्यः सत्यानि जायते | Crops grow on account of the rains.
हिमालयात् गंगा प्रभवति | , Ganga arises from the Himalayas.

• Verbs denoting 'to be born' are sometimes used in the Locative.
तस्या: हृदयात् 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 पितु: क्रोधात् न भीताः | I am not afraid of my father's anger.
तीव्रश्वर्णिनिः: उद्विज्जते | is afraid of ( shrinks from ) severe words.
हु:शासनात् द्रौपदी त्रातुः कृष्णः समागम्य प्रविष्टति | To save Draupadi from Duhshhasana, Krishna enters the assembly hall.

• That from which one is warded off.
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.

- 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.

- निलीयते to indicate concealment.

- Krishna is the Pandavas' representative.

- exchanges fruit for milk.

And this takes us to the sixth.
Lesson 69 उपपद/कारक विभक्ति: पठीविभक्ति:

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 कारकविभक्ति: , 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.

पठीविभक्ति:  

| अव्ययः   | 1. उपरि  
|          | 2. अथः  
|          | 3. कृते  
|          | 4. पूरोऽपूरतः,अघे,अघः  
|          | 5. पृष्ठे,पृष्ठतः  
|          | 6. वामतः  
|          | 7. दृष्टिरिगतः  
|          | 8. दूरम्  
|          | 9. समीपम्  
|          | 10. अपेक्षया  
|          | 11. अन्तःरम्  
|          | 12. अन्ते  
|          | 13. मध्ये  

| पद्द/प्रातुः | • Indicates a relationship...called the Genitive case.  
|            | • Represents 'of'.  
|            | • 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.'
- धितम्, सुखम्,भद्रम्, कुशलम्,अर्थः, मद्रम्,आवृष्ट्यम्
- 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.
- Words having the sense of 'equal to', 'like' तुल्यः, सत्त्वः, समः, समुद्भिः]
- Words denoting 'worthy of', 'proper', 'befitting.'
अव्ययः

• उपरि  Above
  मम उपरि व्यजनम् अस्ति  | There is a fan above me.

• अधः  Under
  वृक्षस्य अजः कोटरः  अस्ति  | There is a hole under (at the bottom of) the tree.

• कृते  For
  वाल्कस्य कृते माता भोजनं पवित्रति  | The mother cooks a meal for the child.

• पूरः, पूरतः, अघ्रे, अघ्रतः  In front of
  भवनस्य पूरः तदागः  अस्ति  | There is a lake in front of the building.

• पौछे, पौछतः  Behind
  मन्दिरस्य पौछः अर्थकस्य 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
  देव्या: दक्षिणतः शिव:  अस्ति  | Shiva is to the right of the Devi.

• दूरम्  Far
  विद्यालयस्य/विद्यालयात् दूरं पर्वतं: अस्ति  | The mountain is far from the school.( पूरम्  also goes with the fifth vibhakti.)
• समीपम् Near
विद्यालयस्य/विद्यालयात् समीपम् उदानाम् अस्ति | The garden is close to the school. (समीपम् also goes with the fifth vibhakti.)

• अपेक्षया Instead of
सोमवासस्य अपेक्षया अहं महततासरे आगच्छामि | , I shall come on Tuesday instead of Monday.

• अनन्तरम् After
सुखस्यान्तरं दुःखस्यान्तरं 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 उदानाम् 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.
नद्या: तटम् , The river's bank.
• To denote the whole of which a part is taken (called the Partitive Genitive.)

- A drop of water.

- Thousands of cities.

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

- You alone are the blessed one amongst them all.
- One of these two (girls)

• The Partitive Genitive is also used with superlatives

- Mangesh is the best amongst the students.

• Sometimes the word is used with the Genitive in the sense of 'of' or 'among.'

- 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.

- It is the tenth month today since Sita's marriage.

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

- Strolling in the garden is dear to him.

- She dislikes Somesha.

• When using the words विशेष and अनित्य, signifying 'difference.'

- 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.

I ought to do that which is beneficial to the world/people.

I ought to study.

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

For what reason is this anger?

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.

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.

I alone am regarded by the king.

Is worshipped by the learned ones.

It was understood by him.

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

The peacock's dance.

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

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

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

(In sentences where regret is not to be conveyed, then the object of rememberance takes the Accusative.

सः शारदाः स्मरितः। He remembers Sharada.)

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

तुल्यः, सदृशः, सम, सद्भावः।
There is no one equal to Shiva.

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

सखे पुण्डरीकः, नैतदनूरुपं भवतः। Friend Pundarika, this is not worthy of you.

And now we will work with the seventh vibhakti, the Locative case.
Lesson 70. उपपद/कारक -विभक्ति: सतमविभक्ति:

Level 2. The seventh vibhakti.

<table>
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<tr>
<th>पद / धातु:</th>
<th>अव्यय:</th>
</tr>
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<tbody>
<tr>
<td>1. The place in or on which an action takes place.</td>
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<tr>
<td>2. The Locative is used to denote the time when an action has taken place.</td>
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<tr>
<td>3. The Locative also has the sense of 'towards', 'about', 'as to'.</td>
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<tr>
<td>4. With adjectives in the superlative degree.</td>
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<tr>
<td>5. Words expressing an interval in time or space is put in either the Ablative or Locative.</td>
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<tr>
<td>6. Words in lexicons are expressed in this vibhakti to mean 'in the sense of.'</td>
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<tr>
<td>7. The Locative is sometimes used to denote the object or purpose for which anything is done.</td>
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<td>8. Words meaning 'to act', 'to behave', 'to deal with'.</td>
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<td>9. Words signifying 'love', 'attachment', 'respect' such as अस्मा govern the Locative of the person or thing for whom or which the love is shown.</td>
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<tr>
<td>10. Words indicating a cause or effect are often put in the Locative.</td>
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<td>11. The root चज् and its derivatives in the sense of 'to' in English.</td>
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<tr>
<td>12. Words expressing fitness and suitability with the nouns regarding which the fitness is expressed are put into the Locative or Genitive.</td>
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<tr>
<td>13. The recipient to whom anything is entrusted or imparted is in the Locative.</td>
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<tr>
<td>14. Words implying to 'seize' or 'strike' govern the Locative of what is seized or struck.</td>
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</tbody>
</table>
| 15. Words like क्षिप, मूच, अस्स having the sense of 'throwing' or
16. Words implying belief and confidence (except for श्रद्धा, which governs the accusative) govern the Locative of that which the belief is placed in.

17. Words like अर्थितन् 'who has learned', गृहितन् '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.

18. Words like व्यापत, आसक्त, व्यवहार, तत्पर having the sense of 'engaged in', 'intent on' and कुशल, निपुण, शोभाण्ड, प्रवीण, पिण्डत meaning 'skilfull' and धूर्त, कितन meaning 'a rogue' are used in the Locative.

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

20. राज्य + अप in the sense of 'to offend' governs the Locative and the Genitive.

पद / घातुः:

- The place in or on which an action takes place.
  वर्ग्येन छात्रः पठन्ति | The students study in class.

- The Locative is used to denote the time when an action has taken place
  प्रभाते तस्या: जपम् | Her japa is done in the morning.

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

- With adjectives in the superlative degree
Amongst the boys, Ram is the best.

- Words expressing an interval in time or space are put in either the Ablative or Locative.
  
- Having eaten today, he will eat after three days.

- 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.'
  
- 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.
  
- 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'.
  
- 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.
  
- The mother loves the girl.

- Words indicating a cause or effect are often put in the Locative.
  
- Rain alone is the cause for prosperity.
• The root चज् and its derivatives in the sense of 'to' in English.
स: तम् आश्रमधर्मः 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.
पत्तूः कार्यं त्वष्य युक्तम्। This job is suitable for you.

• The recipient to whom anything is entrusted or imparted is in the Locative. (ृ with वि is also used with the Dative.)
वितरति माता विचारां 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 च च च च च च च। seizing by the hand.

• Words like किष्पु, मुच्, अस् having the sense of 'throwing' or 'darting' govern the Locative of that against which anything is thrown.
कौशिकेशु पाण्याणवण्डानि आक्षीपत्। 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.
देवं विश्वासिति कृत्य अभमन्नः। ? When does a non-devotee ever believe in God?

• Words like अप्रितिन् "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.
अप्रीती बेदेशु। He who is well versed in the Vedas.
गृहीती संस्कृत्वाकारणे। He who has mastered Sanskrit grammar.
गुरों साधु असाधु वा। Well behaved or ill behaved towards his Guru.
• Words like व्यापृत, आस्त्र, व्यय, तत्पर having the sense of 'engaged in', 'intent on' and कुशाल, निपुण, शौण्ड, पटु, प्रवीण, पणित meaning 'skilfull' and धूर्त, कितव meaning 'a rogue' are used in the Locative.

स: धूर्ताय व्यापृत:, आस्त्र:, व्यय:, तत्पर:। He is absorbed in the worship (of the Lord).

स: धनुविश्वायां कुशाल:, निपुण:, शौण्ड:, पटु:, प्रवीण:, पणित:। He is skilfull in archery.

व्यक्ताय स: धूर्त:, कितव:। He is a rogue in matters relating to business.

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

भोजने भोजनेन वा उत्सुक: विश्रामे विश्रामेण वा प्रसिद्ध: च। Longing for a meal and rest.

• राशिः+अप in the sense of 'to offend' governs the Locative and the Genitive.

कर्मिन्त्वि पूजाः अपराधा शकुन्तला। Shakuntala has offended someone deserving respect.

अपराधोपि तत्रभवत: कण्वस्य। I have offended Kanva.

And that covers all the vibhaktis.