

Chapter V

KĀRAKA-PRAKARAṆAM

INVOCATION

*yaḥ kartā karma karaṇam
saṁpradānam aśeṣataḥ
āpādānādhikaraṇe
tat-sambandho bhaved iha*

(This *sloka* has double meaning—grammatical and devotional—, therefore two meanings are assigned to the words)

yaḥ—which / who; *kartā*—the agent of the action / creator; *karma*—object; *karaṇam*—instrument; *saṁpradānam*—beneficiary; *aśeṣataḥ*—in all respects; *āpādāna*—place of origin or separation / source; *adhikaraṇe*—and place of action / substructum; *tat-sambandhaḥ*—the relationship with it / Him; *bhaved*—can be; *iha*—in this chapter / in this world.

1) In this chapter the *sambandha* of *nāma* with *kriyā* is explained in detail as: *kartā*, *karma*, *karaṇa*, *saṁpradāna*, *apādāna* and *adhikaraṇa*.

2) In this world everything can be related to the Lord because He is the creator, the object and the instrumental cause of creation, and the beneficiary, the origin and substructum of everything.

* * *

Note — For the sake of clarity, in many case the *sandhi* rules are not applied to the examples.

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एकद्विबहुत्वेष्वेकद्विबहुवचनानि ॥५५०॥

eka-dvi-bahutveṣv eka-dvi-bahu-vacanāni

eka-dvi-bahutveṣu—in singular, dual and plural number; *eka-dvi-bahu-vacanāni*—singular, dual and plural endings.

In singular, dual and plural, singular, dual and plural endings are used.

I) This is applicable both to *nāma* and *kriyā*.

II) Ex:

a) *kṛṣṇaḥ bhavati* (kṛṣṇa+ s[u], bhū+ tip) — ‘Kṛṣṇa exists’.

b) *bālarāma-kṛṣṇau bhavataḥ* (bālarāma-kṛṣṇa+ au, bhū+ tas) — ‘Bālarāma and Kṛṣṇa exist’.

c) *nanda-rāma-kṛṣṇāḥ bhavanti* (nanda-rāma-kṛṣṇa+ jas, bhū+ anti) — ‘Nanda, Rāma and Kṛṣṇa exist’.

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युष्मदो गौरवे त्वेकत्वे द्वित्वे बहुवचनम् ॥५५१॥

yuṣmadō gaurave tv ekatve dvitve bahu-vacanam

yuṣmadaḥ—after *yuṣmad* (*madhyama-puruṣa*, second person); *gaurave*—in respect; *tu*—but; *ekatve*—in singular; *dvitve*—in dual; *bahu-vacanam*—plural number.

The plural number of *yuṣmad* is used for singular and dual to indicate respect.

I) Ex:

a) *he pitar tvam vada* (familiar address; *yuṣmad+ su*→ *tvam*) — ‘Dad, speak’.

b) *he pitar yuyam vadata* (respectful address; *yuṣmad+ jas*→ *yuyam*) — ‘O father, please speak’.

c) *he pitarau yuvān paśyatam* (familiar address; *yuṣmad+ au*→ *yuvān*) — ‘Dad and mammy, see’.

d) *he pitarau yuyam paśyata* (respectful address) ‘O father and mother, please speak’.

551a¹

द्विवर्जतदादिमात्राच्च

dvi-varja-tad-ādi-mātrāc ca

dvi-varja—excluding *dvi*; *tad-ādi-mātrāt*—after the *tadādis*, 222 (*mātrāt* indicates that this rule applies to the *tadādis* when they appear by themselves or at the end of a *samāsa*); *ca*—also.

Excluding *dvi*, the plural number of the *tadādis* is also used for their singular and dual to indicate respect.

I) Ex: *tava guruḥ kutrāsti*—‘Where is your *guru*?’
tatra te virajante—(lit. ‘They are shining there’) ‘He (the revered) is there’.

551b²

पूज्यवाचिभ्यस्त्वादराधिक्ये

pūjya-vācibhyas tv ādarādhikye

pūjya-vācibhyah—after *pūjya-vācis*, words used for respectable people; *tv*—but; *ādara-adhikye*—in the sense of ‘more respect’.

But for the *pūjya-vācis* their plural number is used instead of singular and dual to indicate more respect.

I) Ex: *yathā guruvah samādiṣanti*—(lit. ‘As the *gurus* order’) ‘As the worshipable *guru* orders.’

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अस्मदस्त्वगौरवेऽपि ॥५५२॥

asmadas tv agaurave 'pi

asmadaḥ—after *asmad*; *tu*—but; *agaurave*—without respect; *api*—even.

But the plural of *asmad* can also be used for singular and dual even if the sense of respect is not implied.

I) Ex: *vayam brūmah* (plural)—‘We speak’, can be used by both:
‘I speak’—(*aham bravimi*, singular), and ‘We two speak’—(*avam brūvah*, dual).

552a³

जात्याख्यायामेकवचने बहुवचनं वा

jāty-ākhyāyām eka-vacane bahu-vacanam vā

jāti—class; *ākhyāyām*—in naming; *eka-vacane*—in singular; *bahu-vacanam*—plural; *vā*—optional.

When referring to a *jāti*, plural can be used instead of singular.

I) *sampūjyā tulasī*—‘*Tulasī* is worshipable’
sampūjyāḥ tulasyaḥ—‘The *tulasīs* are worshipable’ (*jāti*, all of them).

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जात्याख्यायामेकवचने बहुवचनं वा ॥५५३॥

¹ Bṛhat 954

² Bṛhat 955

³ Bṛhat 957

prathamā nāma-mātrārthe

prathamā—the first case; *nāma*—the *nāma*; *mātrā-arthē*—only in this meaning.

***Prathamā* is used only to indicate the *nāma*.**

I) In a sentence the word which appear in *prathamā* usually refers to the subject of that sentence. But the technical sanskrit word for 'subject' is *ukta*.

II) If the sentence is in the active voice, the subject is the agent (*kartā*) of the verb; if the sentence is in passive voice the subject is the object (*karma*) of the verb.

554

सम्बोधने च ॥५५४॥

sambodhane ca

sambodhane—in calling or addressing (vocative); *ca*—also.

***Prathamā* is also used in *sambodhana*.**

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सम्बन्धे तदाश्रयात्षष्ठी ॥५५५॥

sambandhe tad-āśrayāt ṣaṣṭhī

sambandhe—in a relationship (between two *nāmas*); *tad*—of that; *āśrayāt*—after the *āśraya* (the basis or shelter of that relationship); *ṣaṣṭhī*—the sixth case (possessive or genitive).

In *sambandha*, that which is the *āśraya* of the *sambandha* takes *ṣaṣṭhī*.

I) *Āśraya* (lit. shelter, or the basis of the relationship) is the word which is used in sanskrit as reference to point to something else.

Ex: *kṛṣṇasya mālā* (kṛṣṇa+ ṇas)— 'The garland of Kṛṣṇa'.

II) Usually the *sambandha* between *nāmas* is indicated in English by the preposition *of*.

III) Bṛhat 960 (*vṛtti*):

***sva-svāmī janya-janako 'vayavāvayavī tathā
sthāny-ādeśa iti proktāḥ sambandhās copacārataḥ***

'There are four types of *sambandha*, relationship: a) *sva-svāmī*—property-proprietor; b) *janya-janaka*—son-father (generated-generator); c) *avayava-avayavī*—part-whole; d) *sthāni-ādeśa*—original-substitution.'

***viṣṇor bhakto hareḥ putraḥ śrī-kṛṣṇasya padāmbhujam
trivikramo 'py uddhavasya catur dheyam udāhṛtiḥ***

' Examples: a) *viṣṇoḥ bhaktaḥ*—the devotee of Viṣṇu; *hareḥ putraḥ*—son of Hari; *śrī-kṛṣṇasya padāmbhujam*—the lotus feet of Kṛṣṇa; *uddhavasya trivikramaḥ*— *Trivikrama* the replacement of *Uddhava* (160).'

IV) The *sambandha* explained in this *sūtra* is specifically between two *nāmas*, and it is indicated by *ṣaṣṭhī*. But there are other types of *sambandhas* such as those between *nāma* and *kriyā*, etc. as explained in the following *sūtras* up to the end of this chapter. V) In *Vyakaraṇa*, '*sambandha*' is a technical word which refers to these two types of relationships: *nāma* with *nāma* (*ṣaṣṭhī Viṣṇubhakti*), and *nāma* with *kriyā* (other *Viṣṇubhaktis*).

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क्रियासम्बन्धविशेषि कारकम् ॥५५६॥

kriyā-sambandha-viśeṣi kārakam

kriyā—with *kriyā*, or verb; *sambandha-viśeṣi*—having specific relationship; *kārakam*—*kāraka*.

That which has a specific *sambandha* with *kriyā* is called *kāraka*.

I) In Sanskrit, the *dhātus*, as the verbs in any other language, are used to indicate action, state of being and feelings. These functions of the *dhātu* are called *kriyā*.

II) The words used in *ṣaṣṭhī* and *sambodhana* don't have a direct or specific relationship with the verb (*kriyā-sambandha*). But the *kartā* or agent of the action, the *karma* or object, etc. have this specific *sambandha* with *kriyā* as mentioned in the Invocation to this chapter, and they are called *kāraḥ*. The *kāraḥ* are: *kartā*, *karma*, *kāraṇa*, *saṃpradāna*, *apādāna* and *adhikāraṇa*, which are expressed by the six types of *Viṣṇubhaktis*: *prathamā*, *dvitīyā*, *tritīyā*, *caturthī*, *pañcamī* and *saptamī*. Therefore *ṣaṣṭhī* and *sambodhana* are not *kāraḥ*.

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आख्यातादयो यत्र क्रियन्ते तदुक्तम् ॥५५७॥

ākhyātādayo yatra kriyante tad-uktam

ākhyātā-ādayaḥ—*ākhyāta pratyayas*, etc. (*tibādis*, *kṛdanta* and *taddhita pratyayas*); *yatra*—in which (in any giving *kāraḥ*, like *kartā*, *karma*, *kāraṇa*, etc); *kriyante*—are made, are applied; *tad*—that (that particular *kāraḥ*); *uktam*—called *ukta*, the subject of the sentence (lit. ‘that which is spoken of’).

In whichever *kāraḥ* the *ākhyāta*, etc. is used, that *kāraḥ* is *ukta*.

I) Practical translation for this *sūtra*: ‘When the *dhātu* is used in *karṭṛ-vācya*, *kartā* is *ukta*; when it is used in *karma-vācya*, *karma* is *ukta*. (In *bhāva-vācya*, nothing is *ukta*).

II) Bṛhat 962, *vṛtti*:

uktāt nāma-mātrārthe dyotyē prathāmaiva (yady bādhakāntaram na syat)

‘Since *ukta* only indicates *nāma* (553), it takes *prathamā Viṣṇubhakti*, (provided there is no *bādhaka*, obstruction).’

Ex: a) *vaiṣṇavaḥ mālām karoti* —‘The *Vaiṣṇava* makes the garland.’

Because this sentence is in *karṭṛ-vācya*, the *kartā* (*vaiṣṇavaḥ*) is *ukta*, therefore it takes *prathamā*, 553/557 II).

b) *mālā vaiṣṇavena kriyate* ‘The garland is made by the *Vaiṣṇava*.’

Because this sentence is in *karma-vācya*, the *karma* (*mālā*) is *ukta*, and it takes *prathamā*, 553/557 II).

III) *Bhāva-vācya*:

Ex: *mālām vaiṣṇavena kriyate*—‘The act of making the garland is done by the *Vaiṣṇava*.’ In *bhāva-vācya* the *dhātu* is the main topic of the sentence, therefore nothing is *ukta* (nothing is in *prathamā*).

IV) There are other usages such as *kāraṇa-vācya*, *saṃpradhana-vācya*, etc., but these cases are not common and are not treated here.

V) *Kṛdanta* and *taddhita* will be explained in following chapters, and the examples of *bādhaka* will be clear after studying the *kṛdanta* section.

IV) Example with *bādhaka*:

kṛṣṇaḥ vaiṣṇavam mālām kurvantaṃ paśyati—‘Kṛṣṇa sees the *Vaiṣṇava* who is making the garland.’

Here *kṛṣṇaḥ* is *ukta* for *paśyati* (that is, *kṛṣṇa* is the *kartā* of *paśyati* which is in *karṭṛ-vācya*) and takes *prathamā Viṣṇubhakti*. But ‘*vaiṣṇavam*’, although is the *kartā* related to the *kṛdanta* word ‘*kurvantaṃ*’, which is also in *karṭṛ-vācya*, does not take *prathamā* because there is *bādhaka*, obstruction.

The *bādhaka* here is that in this sentence both *ākhyāta* (*paśyati*) and *kṛdanta* (*kurvantaṃ*) are used, and between *ākhyāta* and *kṛdanta*, *ākhyāta* is *mukhya*, or takes precedence. Therefore the *kartā* of *paśyati* (*kṛṣṇaḥ*) is *ukta*, whereas the *kartā* of *kurvantaṃ* (*vaiṣṇavam*) is *anukta*, because it is the *karma* of *paśyati*.

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उक्तादन्यदनुक्तम् ॥५५८॥

uktād anyad anuktam

uktāt anyat—other (*kāraka*) than *ukta*; *anuktam*—called *anukta*.

The *kāraka* which is not *ukta* is *anukta*.

I) The *anukta kāraka* never takes *prathamā*.

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स्वतन्त्रं तत्प्रयोजकञ्च कर्तु ॥५५९॥

svatantram tat prayojakañ ca kartṛ

svatantram—independent; *tat*—that (*kāraka*); *prayojakam*—that which causes; *ca*—and; *kartṛ**—the *kartā*.

*(*kartṛ* is used in *Brahma-liṅga* because it refers to *kāraka*, as a grammatical element).

The agent of a *kriyā* is called *kartā* and it can be *svatantra* or *prayojaka*.

I) Types of *kartā*:

a) *svatantra*—the *kartā* who does the *kriyā* (activity) by himself.

b) *prayojaka* or *hetu-kartā*—the *kartā* who causes somebody else to do the *kriyā*.

Svatantra is again of two types:

kevala-svatantryena—(doing the *kriyā* out of his own volition).

prayojaka-mātrā-adhīnatvena—(doing the *kriyā* under the influence of *prayojaka*.) This second type of *svatantra-kartā* is also called *prayojya-kartā*.

Therefore the *kartā* is popularly classified as *svatantra*, *prayojaka*, and *prayojya*.

II) Examples:

a) *svatantra*

vaiṣṇavaḥ mālām karoti—‘The Vaiṣṇava makes the garland’ (*vaiṣṇavaḥ*—*svatantra kartā*).

b) *prayojaka* or *hetu-kartā*

guruḥ vaiṣṇavaṁ mālām kārayati (*kārayati*—*nyanta* or causative)—‘The guru causes the Vaiṣṇava to make a garland’ (*guruḥ*—*prayojaka kartā*; *vaiṣṇavaṁ*—*prayojya kartā*).

Or *guruḥ vaiṣṇavena mālām kārayati*—‘The guru causes the Vaiṣṇava to make a garland’ (*guruḥ*—*prayojaka kartā*; *vaiṣṇavaṁ*—*prayojya kartā*).

In the example b), although there is no difference in the English translation, the word *Vaiṣṇava* appears as the *karma* (*vaiṣṇavam*) or the *anukta kartā* (*vaiṣṇavena*) of *kārayati*. (Ref. 561a VIII,562,560).

III) Br̥hat 966, *vṛtti*:

uktānaṁ pṛthañ nirdēse pratyekam samudāyasya vā

saṅkhyām apeksya vacanāni syuḥ

‘When there are two or more *uktas* indicated individually, the number of the *kriyā* can be in singular, dual or plural, optionally, depending whether they are considered individually or collectively.’

Ex: a) *kṣṇaḥ ca arjunaḥ ca rathe tiṣṭhataḥ* (both *uktas* are taken simultaneously, therefore the *kriyā* is in dual number), or

kṣṇaḥ ca arjunaḥ ca rathe tiṣṭhati (the *uktas* are considered individually, therefore the *kriyā* is in singular).

Transl.: ‘Kṣṇa and Arjuna are sitting in the chariot.’

(In these examples the *kriyā* cannot be in plural because there are only two *uktas*.)

b) *yudhiṣṭhiraḥ ca bhīmaḥ ca arjunaḥ ca nakulaḥ ca sahadevaḥ ca kurukṣetram gacchanti*, or *yudhiṣṭhiraḥ ca bhīmaḥ ca arjunaḥ ca nakulaḥ ca sahadevaḥ ca kurukṣetram gacchati*.

(Here the *kriyā* cannot be in dual number because there are more than two *uktas*.)

c) If the elements of the *ukta* are not indicated individually this rule is not applicable.

Ex: *kṛṣṇa-balarāmau nandagrāme krīdataḥ* (never singular)—‘Kṛṣṇa and Balarāma play in Nandagrāma.’

pāṇḍavāḥ kurukṣetre yudhyante—‘The *pāṇḍavas* fight in Kurukṣetra.’

IV) Br̥hat 966, *vṛtti*:

yugapad vacane puruṣaṅām paraḥ

‘When there are more than one *puruṣa* as *ukta* the *dhātu* is conjugated according to the last *puruṣa*.’

a) The last *puruṣa* is determined by this order: *prathama*, *madhyama* and *uttama*, even if this order is different in the sentence.

Ex: *sa ca tvam ca yamunām gacchathaḥ* or *tvam ca sa ca yamunām gacchathaḥ*—‘He and you go to Yamunā.’

(last *puruṣa*: *madhyama* ⇒ *gacchathaḥ*)

(Or *sa ca tvam ca yamunām gacchasi*, by previous *vṛtti*)

Instead of a pronoun, the *prathama puruṣa* can be expressed by a noun: *Viṣṇumitra ca tvam ca yamunām gacchathaḥ*.

* *tvam ca aham ca govardhanam paśyāvah* (or *paśyāmi*)—‘You and I see Govardhana.’

(last *puruṣa*: *uttama* ⇒ *paśyāvah*)

* *sa ca tvam ca aham ca rādhām puḥyayāmaḥ* (or *puḥyayāmi*)—‘He, you, and I worship Śrīmatī Rādhārāṇī.’

(last *puruṣa*: *uttama* ⇒ *paśyāmaḥ*)

* Other examples with the *puruṣas* in different order:

aham ca tvam ca puṣṭakam pathāvah (or *pathāmi*)—‘You and I read the book’.

tvam ca kṛṣṇaś ca dugdham pibathaḥ (or *pibasi*)—‘Kṛṣṇa and You drink milk’.

aham ca sa ca tvam ca vadāmaḥ (or *vadāmi*)—‘He, You, and I talk’.

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अनुक्ते कर्तारि करणे च त्रितीया ॥५६०॥

anukte kartari karaṇe ca tritīyā

anukte—not *ukta*; *kartari*—in *kartā*; *karaṇe*—in *karaṇa* (*karaṇa* is defined in the *sūtra* 23); *ca*—and; *tritīyā*—*tritīyā*.

Anukta kartā and karaṇa take tritīyā.

I) Ex:

karṭṛ-vācya: vaiṣṇavaḥ mālām karoti (*vaiṣṇavaḥ* is *ukta*, therefore *prathamā*.)

karma-vācya: vaiṣṇavena mālā kriyate (*vaiṣṇavena* is *anukta-kartā*, therefore *tritīyā*, by this *sūtra*)

II) *Karaṇa* is treated in *sūtra* 572.

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क्रिया यत्साधिका तत्कर्म ॥५६१॥

kriyā yat-sādhikā tat karma

kriyā—the activity; *yat*—for which (*kāraka*); *sādhikā*—that which accomplishes (the performer of *sādhana*); *tat*—that *kāraka*; *karma*—is called *karma*.

The *kāraka* which is the object of the *kriyā* is called *karma*.

I) (lit.) ‘That which has *kriyā* as the *sādhikā* is called *karma*. (The meaning is that *karma* is the result or fruit of the activity, *kriyā-phalam*.) In English this equivalent to the object of the verb or Accusative case.

561a

कर्मणि द्वितीया

karmaṇi dvitīyā

karmaṇi—in *karma*; *dvitīyā*—*dvitīyā*.

Karma takes dvitīyā.

I) This *sūtra* refers to *anukta-karma* because *ukta-karma* takes *prathamā*, as explained in 557 II b.

II) The *sambandha* of *kriyā* with *karma* can be by five different ways:

a) *Utpādyatā* (creation):

vaiṣṇavaḥ mālām karoti—‘The *Vaiṣṇava* makes the garland.’

b) *Vikāryatā* (transformation):

vaiṣṇavaḥ pāyasaṁ pacati—‘The *Vaiṣṇava* cooks sweet rice.’

c) *Samskāryatā* (improvement):

vaiṣṇavaḥ jalam vāsayati—‘The *Vaiṣṇava* perfumes the water.’

d) *Prāpyatā* (attainment):

vaiṣṇavaḥ kṛṣṇa-mandiram gacchati—‘The *Vaiṣṇava* goes to *Kṛṣṇa mandir*.’

It are also considered *prāpyatā*:

vaiṣṇavaḥ kṛṣṇam spr̥ṣati—‘The *Vaiṣṇava* touches *Kṛṣṇa*.’

vaiṣṇavaḥ kṛṣṇam paśyati—‘The *Vaiṣṇava* sees *Kṛṣṇa*.’

vaiṣṇavaḥ kṛṣṇam sr̥ṇoti—‘The *Vaiṣṇava* hears *Kṛṣṇa*.’

e) *Tyājyatā* (giving up):

vaiṣṇavaḥ sva-gr̥ham tyajati—‘The *Vaiṣṇava* gives up his own house.’

III) Bṛhat 979, *vṛtti*:

dhātavas tri-vidhāḥ akarmakāḥ sakarmakāḥ dvi-karmakāś ca

‘The *dhātus* are of three kinds: *akarmaka*, *sakarmaka*, and *dvi-karmaka*.’

a) *Akarmaka dhātu*—it does not take *karma*.

kṛṣṇo bhavati—‘*Kṛṣṇa* exists.’

b) *Sakarmaka dhātu*—it takes *karma*.

kṛṣṇo ’rjunam paśyati—‘*Kṛṣṇa* sees *Arjuna*.’

c) *Dvi-karmaka dhātu*—it takes two *karmas*.

kṛṣṇo ’rjunam gītām vadati—‘*Kṛṣṇa* speaks the *Gītā* to *Arjuna*.’

(*kṛṣṇo ’rjunam vadati*; *kṛṣṇo gītām vadati*)

(When there are two *anukta karmas*, both take *dvitīyā* — 561,561 I.)

Dvi-karmaka dhātus

IV) There are seventeen *dvi-karmaka dhātus* and they are given in the following sloka, from Bṛhat 979, *vṛtti*:

***duhi-yāci-rudhi-prachi-bhikṣi-ciṅṅo
brūvi-śāsi-ji-daṇḍi-vṛ-manthi-vadaḥ
iti tūbhaya-karma duhādi bhaved
atha nī-vahi-hṛñ-kṛṣi mukhyam api***

a) *duh[a]*, *prapūraṇe* (milk)

* *kṛṣṇo gaṁ dugdham dogdhi* (in some sentences the two *karmas* can be more easily seen if the sentence is divided in two) ⇒ *kṛṣṇaḥ gaṁ dogdhi*—‘*Kṛṣṇa* milks the cow’; *kṛṣṇaḥ dugdham dogdhi*—(lit.) ‘*Kṛṣṇa* milks milk’.

b) [*tu*]yāc[*r*], *yacñāyām* (beg, ask)

* *kṛṣṇo yaśodāṁ navanītaṁ yācate* (*kṛṣṇaḥ yaśodāṁ yācate*—‘*Kṛṣṇa* begs mother *Yaśodā*’; *kṛṣṇaḥ navanītaṁ yācate*—‘*Kṛṣṇa* begs butter.’)

(transl.) ‘*Kṛṣṇa* begs butter from *Yaśodā*’

c) *rudh[ir]*, *āvaraṇe* (obstruct, lock up)

* *kṛṣṇo goṣṭham gā avaruṇaddhi* (*kṛṣṇaḥ goṣṭham avaruṇaddhi*—‘*Kṛṣṇa* locks up the cow-shed’; *kṛṣṇaḥ gā avaruṇaddhi*—‘*Kṛṣṇa* locks up the cows.’)

‘*Kṛṣṇa* locks up the cows in the cow-shed.’

d) *pracch[a]*, *jñīpsāyām* (ask, seek)

* *kṛṣṇaḥ śrī-nandaṁ praśnaṁ pracchati*—‘Kṛṣṇa ask Nanda Mahārāja a question.’

* *kṛṣṇaḥ śrī-nandaṁ indra-yajñam pracchati* (*kṛṣṇaḥ śrī-nandaṁ pracchati*—‘Kṛṣṇa asks Nanda Mahārāja.’; *kṛṣṇaḥ indra-yajñam pracchati*—‘Kṛṣṇa asks about the *indra-yajña*.’)

e) *bhikṣ[a]*, *bhikṣāyām* (ask, beg for)

* *kṛṣṇo viprān annaṁ bhikṣate* (*kṛṣṇaḥ viprān bhikṣate*—‘Kṛṣṇa begs the *vipras*’; *kṛṣṇaḥ annaṁ bhikṣate*—‘Kṛṣṇa begs food.’)

(transl.) ‘Kṛṣṇa begs food from the *vipras*.’

f) *ci[ñ]*, *cayane* (collect)

* *rādhā vṛndāvanam puṣpāni cinoti* (*rādhā vṛndāvanam cinoti*—(lit.) ‘Rādhā picks up Vṛndāvana; *rādhā puṣpāni cinoti*—‘Rādhā picks up flowers.’)

(it is like we say to a child: ‘Pick up the room’, ‘Pick up the toys’)

g) *brū[ñ]*, *vyaktāyām vāci* (speak, explain)

* *kṛṣṇaḥ śrī-nandaṁ govardhana-yajñam brūte*—‘Kṛṣṇa explains Nanda Mahārāja the Govardhana-yajña.’

h) *sās[u]*, *anuśiṣṭau* (instruct, teach, explain)

* *kṛṣṇo bhaktān bhakti-yogam sāsati*—‘Kṛṣṇa teaches the devotees *bhakti-yoga*.’

i) *ji*, *jaye* (conquer)

* *kṛṣṇo daityān yuddham jayati* (*kṛṣṇo daityān jayati*—‘Kṛṣṇa conquers the *daityas*’; *kṛṣṇo yuddham jayati*—‘Kṛṣṇa wins the fight.’)

j) *daṇḍ[a]*, *daṇḍa-nipāte* (punish)

* *kṛṣṇo daityān prāṇān daṇḍayati* (*kṛṣṇaḥ daityān daṇḍayati*—‘Kṛṣṇa punishes the *daityas*’; *kṛṣṇaḥ prāṇān daṇḍayati*—‘Kṛṣṇa takes their life.’)

k) *vṛ[ñ]*, *varaṇe* (choose, ask for)

* *bhakto govardhanam varam vṛṇute*—‘The devotee asks Govardhana a boon.’

l) *manth*, *vilodane* (churn, shake)

* *yaśodā dadhi navanītam manthati*—‘Mother Yaśodā churns yogourt into butter.’

m) *vad[a]*, *vyaktāyām vāci* (speak, tell)

* *kṛṣṇaḥ sakhīn narma vadati*—‘Kṛṣṇa tells the *sakhīs* a joke.’

(Some *dhātus* with same meaning as *vad[a]* are also sometimes used as *dvi-karmakas*, like *gad[a]*, *abhi.dhā*, etc.)

VI) When a *dhātu* has two *karmas*, one of these is called *mukhya-karma* (the main *karma* or direct object of the verb), and the other is called *gauṇa-karma* (secondary *karma* or indirect object). For example, in the sentence *kṛṣṇaḥ śrī-nandaṁ praśnaṁ pracchati*—‘Kṛṣṇa ask Nanda Mahārāja a question’, the *mukhya-karma* is *praśnam*, and the *gauṇa-karma* is *śrī-nandaṁ*.

VI) The preceding thirteen *dhātus*, beginning with *duh[a]*, are called *duhādis*; and the following four are called *nivahādis*. These two categories are taken into consideration while making the *karma-vācya* — in *karma-vācya* the *gauṇa-karma* of the *duhādis* becomes *ukta*, and the *mukhya-karma* remains *anukta*; for the *nivahādis* the opposite takes place.

VII) The *nivahādis*:

a) *nī[ñ]*, *prāpaṇe* (lead, guide)

* *kṛṣṇo gā vrajam nayati*—‘Kṛṣṇa brings the cows to Vraja.’

gāḥ—*mukhya-karma*

vrajam—*gauṇa-karma*

b) *vah[a]*, *prāpaṇe* (bear, carry)

* *kṛṣṇaḥ śrīdāmānām bhaṇḍiravanam vahati*—‘Kṛṣṇa carries Śrīdāma to Bhaṇḍiravan.’

c) *hr[ñ]*, *haraṇe* (carry, take, steal)

* *kṛṣṇo gopī-vastram kadambāgram harati*—‘Kṛṣṇa takes the *gopīs*’ clothes to the top of the *kadamba* tree.’

d) *kṛṣ[a]*, *vilokhane* (draw, attract)

* *kṛṣṇo gopīr vanam karṣati*—‘Kṛṣṇa attracts the *gopīs* to the forest.’

VII) Sometimes [du]kr[ñ] and other dhātus are also used as dvi-karmakas:

* kṛṣṇaḥ puṣpāṇi mālām karoti—‘Kṛṣṇa strings the flowers’; ‘Kṛṣṇa makes the garland’, or ‘While making the garland Kṛṣṇa strings the flowers.’ (Here it seems that two activities — making the garland and stringing flowers — are done, but if we consider that these two activities are in reality only one, then it is justifiable to assign two karmas (puṣpāṇi and mālām) to ‘karoti’.)

Nyanta dvikarmaka dhātus

562

अकर्मकगतिज्ञानशब्दभोजनवाचिनाम् अणिकर्ता कर्म णौ
स्यात्कृञ्हादेर्विभाषया ॥५६२॥

**akarmaka-gati-jñāna-śabda-bhojana-vācinām
a-ṇikartā karma ṇau syāt kṛñ-hṛñāder vibhāṣayā**

akarmaka-gati-jñāna-śabda-bhojana-vācinām—of akarmaka dhātus, and dhātus indicating motion, knowledge, sound and eating; a-ṇi-kartā—the a-ṇi-kartā (the kartā of an a-nyanta dhātu); karma—karma; ṇau—when ṇi is applied; syāt—should be; kṛñ-hṛñ-ādeḥ—of the dhātus [du]kr[ñ] and hr[ñ], etc.; vibhāṣayā—by option.

When ṇi is applied the following dhātus change the a-ṇi-kartā to karma: 1) akarmaka dhātus, 2) dhātus meaning gati, jñāna, śabda and bhojana, and 3) optionally [du]kr[ñ] and hr[ñ].

I) When the a-ṇi-kartā becomes kartā, excepting the akarmaka dhātus, these nyanta dhātus are also dvi-karmakas.

To exemplify this, two kinds of sentences are considered here: a regular sentence in which ṇi (507) is not used (anyanta sentence), and a causative sentence in which ṇi is used (nyanta).

(anyanta) vaiṣṇavo mālām karoti—‘The Vaiṣṇava makes the garland.’

(nyanta) gurur mālām kārayati—‘The guru causes the garland to be done’.

How can vaiṣṇava be included in the second sentence?

In the first sentence, vaiṣṇavaḥ is kartā of karoti (a-ṇi-kartā). In the second sentence gurur is the kartā of kārayati (ṇi-kartā). In a nyanta sentence in karṭṛ-vācya only the ṇi-kartā is ukta. Therefore if these two sentences are combined into one the vaiṣṇava (a-ṇi-kartā or the kartā of the previous sentence, also called pūrva-kartā) becomes anukta, and it will put in ṭṭīyā (560).

gurur vaiṣṇavena mālām kārayati—(lit) ‘The guru, though the Vaiṣṇava, causes a garland to be made.’

(In this sentence mālām is the only karma)

But because nyanta [du]kr[ñ] can optionally be dvikarmaka, vaiṣṇava can also become karma of kārayati as follows:

gurur vaiṣṇavam mālām kārayati (see 559 II)

gurur—ṇi-kartā

vaiṣṇavam—karma (the a-ṇi-kartā has changed to karma)

kārayati—nyanta dhātu

In this sentence, vaiṣṇavam is the gaṇa-karma, and mālām is the mukhya-karma.

II) Examples of akarmaka dhātus changing the a-ṇi-kartā to karma.

[If the dhātu is akarmaka, even after taking ṇi and becoming sakarmaka, it cannot have two karmas, because in its original form it did not have any karma.]

* (anyanta) śiṣuḥ svapīti—‘The boy sleeps.’ (no karma)

(nyanta) matā śiṣuṃ svapāyati—‘The mother puts (causes) the boy to sleep.’

(In this section the words nyanta and anyanta indicate that the dhātus are used either with ṇi or without it).

* (anyanta) vaiṣṇavo bhavati—‘The Vaiṣṇava exists.’

(nyanta) vaiṣṇavācāryō vaiṣṇavam bhāvayati—‘The Vaiṣṇava Ācārya makes a Vaiṣṇava.’

III) Examples of gati, jñāna, śabda and bhojana-vāci dhātus:

a) *gati-vāci* (implying motion):

* (*anyanta*) *vatso yamunām gacchati*—‘The calf goes to Yamunā’ (*vatsaḥ—a-ṇi-kartā*).
(*nyanta*) *kṛṣṇo vatsam yamunām gamayati*—‘Kṛṣṇa brings (causes to go) the calf to Yamunā.’

* (*anyanta*) *vaiṣṇavo vaikuntham āpnoti*—‘The Vaiṣṇava attains (reaches) Vaikuntha.’
(*nyanta*) *gurur vaiṣṇavaṁ vaikuntham āpayati*—‘The guru causes the Vaiṣṇava to attain Vaikuntha.’

* (*anyanta*) *gāvo vanam gacchanti*—‘The cows go to the forest.’
(*nyanta*) *kṛṣṇo gā vanam gamayati*—‘Kṛṣṇa takes the cows to the forest.’

b) *jñāna-vāci* (implying knowledge):

* (*anyanta*) *sādhavo gītām jñānti*—‘The *sādhus* know the Gītā.’
(*nyanta*) *guruḥ sādhuṁ gītām jñāpayati*—‘The guru teaches the Gītā to the *sādhus*.’

* (*anyanta*) *gopā gām paśyanti*—‘The *gopas* see the cow.’
(*nyanta*) *kṛṣṇo gopān gām darśayati*—‘Kṛṣṇa shows the cow to the *gopas*.’

c) *śabda-vāci* (implying sound)

* (*anyanta*) *gopā gītām gāyanti*—‘The *gopas* sing a song.’
(*nyanta*) *kṛṣṇo gopān gītām gāpayati*—‘Kṛṣṇa inspires the *gopas* to sing a song.’

* (*anyanta*) *arjuno gītām śṛṇoti*—‘Arjuna hears the Gītā.’
(*nyanta*) *kṛṣṇo ’rjunam gītām srāvayati*—‘Kṛṣṇa speaks the Gītā to Arjuna’.

d) *bhojana-vāci* (implying eating)

* (*anyanta*) *gāvas tṛṇam bhuñjate*—‘The cows eat grass.’
(*nyanta*) *kṛṣṇo gās tṛṇam bhojayate*—‘Kṛṣṇa feeds grass to the cows.’

* (*anyanta*) *vaiṣṇavaḥ prasādam bhunkte*—‘The Vaiṣṇava takes *prasāda*.’
(*nyanta*) *gurur vaiṣṇavaṁ prasādam bhojayate*—‘The guru gives *prasāda* to the Vaiṣṇavas.’

IV) [*du*]*kr*[*ñ*] and *hr*[*ñ*] optionally change the *a-ṇi-kartā* to *karma* when *ṇi* is applied.

a) [*du*]*kr*[*ñ*]:

* (*anyanta*) *bhaktah kṛṣṇasya bhaktim karoti*—‘The devotee does Kṛṣṇa’s devotional service.’
(*bhaktah—a-ṇi-kartā*)

(*nyanta*—two options):

kṛṣṇo bhaktam sva-bhaktim kārayati—‘Kṛṣṇa makes the devotee to do His devotional service.’
(*bhaktah, a-ṇi-kartā, becomes karma—562*)

[As explained before, when the *a-ṇi-kartā* does not change to *karma*, it becomes *anukta-kartā*, and it takes *ṭṛiyā* (560).]

kṛṣṇo bhaktena sva-bhaktim kārayati—‘Kṛṣṇa causes His devotional service to be done by the devotee.’ (*bhaktah, a-ṇi-kartā, becomes anumukta-kartā—560*)

b) *hr*[*ñ*]:

(*anyanta*) *sakhī muralim harati*—‘The *sakhī* steals the flute.’

(*nyanta*—two options):

gopī sakhīm muralim hārayati—‘The *gopī* causes the *sakhī* to take away the flute.’

gopī sakhīyā muralim hārayati—(lit.) ‘The *gopī* causes the flute to be taken away by the *sakhī*.’

IV) Brhat 981:

The following *dhātus* are exception of the rule given in 562 II) that is, they do not change the *a-ṇi-kartā* to *karma* (they change the *a-ṇi-kartā* to *anukta-kartā*, 560):

nī[*ñ*], *prapane* (carry) — *gatyartha*

vah[*a*], *prapane* (carry, but not when it involves a vehicle) — *gatyartha*

khād[*r*], *bhakṣaṇe* (eat) — *bhojanārtha*

ad[*a*], same

bhakṣ[*a*], *adane* (eat, but not when it involves *himsā*, violence) — *bhojanārtha*

hve[*ñ*], *spardhāyām śabde ca* (compete, call) — *śabdārtha*

śabdāya, śabde (make a sound) — *śabdārtha*

krad[*i*], *rodane āhvāne ca* (cry, call) — *śabdārtha*

Examples:

a) (*anyanta*) *gopā gā āhvāyanti*—‘The gopas call the cows.’

(*nyanta*) *kṛṣṇo gopair gā āhvāyayati*—(lit.) ‘Kṛṣṇa causes the cows to be called by the gopas.’

b) (*anyanta*) *kṛṣṇaḥ navanītam bhakṣati*—‘Kṛṣṇa eats butter.’ (not involving *himsā*)

(*nyanta*) *yaśodā kṛṣṇena navanītam bhakṣayati*—(lit.) ‘Mother Yaśodā causes the butter to be eaten by Kṛṣṇa.’ (not involving *himsā*)

* (*anyanta*) *garuḍo daityān bhakṣati*—‘Garuḍa eats the *daityas*.’ (*himsā*).

(*nyanta*) *viṣṇur garuḍam daityān bhakṣayati*—‘Viṣṇu causes Garuḍa to eat the *daityas*.’ (*himsā*).
[Because here there is *himsā*, the change of *a-ṇi-kartā* to *karma* is mandatory.]

V) Other modification of 562 II:

Brhat 982:

abhivādi-dṛṣor ātmapade

‘The *a-ṇi-kartā* of *abhivādi* (*śabda-vāci*) and *darśi* (*jñāna-vāci*) becomes *karma* optionally when *ātmapada* *pratyayas* are used.’

a) *abhi.vad[a]* (address, salute with reverencia) is *śabdārtha* and *dṛś[ir]* (see) is *jñānārtha*. By 562, the *a-ṇi-kartā* of these *dhātus* must become *karma* always.

Ṇyantas are *ubhayapada* (508), therefore when these two *dhātus* take *parapada* rule 562 IV is not applied.

b) Examples:

(*anyanta*) *kṛṣṇo gargam abhivadati*—‘Kṛṣṇa offers respects to Garga Muni.’

(*nyanta*—two options, by 562)

1) *śrī-nandaḥ kṛṣṇam gargam abhivādayate*—‘Nanda Mahārāja makes Kṛṣṇa to offer respects to Garga Muni.’

2) *śrī-nandaḥ kṛṣṇena gargam abhivādayate*—‘Nanda Mahārāja causes Garga Muni to be saluted by Kṛṣṇa.’

[If *parapada* is used, Kṛṣṇa can only become *karma*, not *anukta-kartā*—*śrī-nandaḥ kṛṣṇam gargam abhivādayati*.]

VI) Brhat 592, *vṛtti*:

kālādhva-bhāva-deśānām antar-bhūta-kriyāntaraiḥ sarvaiḥ akarmakair yoge karmatvam upajāyate

(lit.) ‘In *yoga* with all *akarmaka dhātus*, which are *antar-bhūta-kriyā-antara*, the words meaning *kāla*, *adhva*, *bhāva* and *deśa* becomes *karma*.’

a) Even though by definition the *akarmaka dhātu* cannot take *karma*, by this *vṛtti*, these four kinds of words become *karma* of *akarmaka dhātus*.

b) *kāla*—time

adhva—(here it means *adhva-parimāna*) the measurement of the path.

bhāva—abstract noun (or *nāma* made with *bhāva-pratyaya*—*kṛdanta* and *taddhita*)

deśa—place.

c) *antar-bhūta-kriyā-antara* refers to the *dhātus* which inside the activity expressed by them have room for the execution of other *kriyās*.

Ex: *viṣṇumitra upaviśati* (*akarmaka*)—‘Viṣṇumitra sits down.’

The *dhātu upa.viś* (*upaviśati*) is *antar-bhūta-kriyā-antara* because while sitting down one can do other activities such as reading, speaking, singing, hearing, etc. Therefore the word meaning *deśa* which is in *yoga* with *upaviśati* becomes the *karma* of this *dhātu*.

viṣṇumitra āsanam upaviśati (*āsanam* — *karma*)—‘Viṣṇumitra sits on the *āsana*.’

d) Examples:

viṣṇumitra māsām aste—‘Viṣṇumitra stays one month.’

vaiṣṇavāḥ ekādaśim upavasanti—‘The Vaiṣṇavas fast on Ekādaśi.’

Kartā and Karma in Kṛd-yoga

It has been explained that *ukta* whether *kartā* or *karma* takes *prathamā* (557 IIa,b). When *kartā* is *anukta* takes *trīyā* (560); and *anukta karma* takes *dvitīyā* (561a). The following *sūtra*, however, assigns another *Viṣṇubhakti* to *anukta kartā* and *karma*.

563

कर्तृकर्मणोः षष्ठी कृद्योगे ॥५६३॥

karṭṛ-karmanoh ṣaṣṭhī kṛd-yoge

karṭṛ-karmanoh—of *kartā* and *karma* (both *anukta*); *ṣaṣṭhī*—*ṣaṣṭhī*; *kṛd-yoge*—in *kṛd-yoga* (in relation with *kṛdanta* words).

Anukta kartā and karma take ṣaṣṭhī when they are in kṛd-yoga.

I) Examples (in all these examples the verb ‘as’—be, exist— is implied):

a) *anukta-kartā* takes *ṣaṣṭhī*:

kṛṣṇasya kṛtiḥ—‘The creation of Kṛṣṇa (exists).’

[*du*]*kr[ñ]*+ [*k*]*ti* (*kṛdanta pratyaya* in *bhāva-vācyā*) ⇒ *kṛti* (the act of creating, creation) [*kṛtiḥ* (*prathamā*)]

kṛṣṇa is *anukta-kartā*—‘One who does the creation’ [*kṛṣṇasya* (*ṣaṣṭhī*)]

b) *anukta-karma* takes *ṣaṣṭhī*:

līlāyāḥ kartā—‘The creator of *līlā*.’

[*du*]*kr[ñ]*+ *tr[l]* (*kṛdanta pratyaya* in *karṭṛ-vācyā*) ⇒ *karṭṛ* (the creator) [*kartā* (*prathamā*)]

[*līlā* is *anukta-karma*; *līlāyāḥ* (*ṣaṣṭhī*)]

c) *līlāyāḥ kartā kṛṣṇaḥ*—‘Kṛṣṇa, the creator of *līlā*.’

kṛṣṇaḥ, although is *kartā* of the *kṛdanta* word ‘*kartā*’ takes *prathamā* because it is *ukta*.

* *rukminyāḥ hartā kṛṣṇaḥ*—‘Kṛṣṇa, the abductor of Rukmini.’

kṛṣṇaḥ, although is *kartā* of the *kṛdanta* word ‘*hartā*’ takes *prathamā* because it is *ukta*.

d) *dogdhā dugdhasya gavām*

(When the two *karmas* of a *dvi-karmaka* come together, both take *ṣaṣṭhī*.)

* *dogdhā dogdhasya*—(lit.) ‘The milker of milk’

duh[a]+ *tr[l]* (*kṛdanta pratyaya* in *karṭṛ-vācyā*) ⇒ *dogdhr* [In *prathamā*—*dogdhā*]

[*dugdha* is *anukta-karma*; *dugdhasya* (*ṣaṣṭhī*)]

* *dogdhā gavām*—‘The milker of cows’

[*go* is *anukta-karma*; *gavām* (*ṣaṣṭhī bahu-vacanam*)]

564

कर्तृकर्मणोः प्राप्तौ कर्तरि षष्ठी वा ॥५६४॥

karṭṛ-karmanoh prāptau kartari ṣaṣṭhī vā

karṭṛ-karmanoh—of *kartā* and *karma* (both *anukta*); *prāptau*—when there is *prapti* (occurrence, advent); *kartari*—in *kartā*; *ṣaṣṭhī vā*—*ṣaṣṭhī* optionally (otherwise *trīyā*, by 560).

When *anukta kartā* and *karma* come together (in *kṛd-yoga*) the *kartā* can take *ṣaṣṭhī* optionally.

I) Example (two forms):

* *govindasya gavām dohaḥ*—‘Govinda’s milking of the cows.’

duh[a]+ [*gh*]*a[ñ]* (*kṛdanta pratyaya* in *bhāva-vācyā*) → *doha* [*dohaḥ* (*prathamā*)]

(Because *doha* is in *bhāva-vācyā*, both *kartā* and *karma* are *anukta*.)

(*govindasya*—*anukta-karta* in *ṣaṣṭhī*; *gavām*—*anukta-karma* in *ṣaṣṭhī*)

* or *govindena gavām dohaḥ*—‘The milking of the cows by Govinda.’

(*govindena*—*anukta-karta* in *trīyā*, 560; *gavām*—*anukta-karma* in *ṣaṣṭhī*)

II) As already explained, when *karṭṛ-vācyā* is used, *kartā* becomes *ukta*; when *karma-vācyā* is used, *karma* becomes *ukta*; and when *bhāva-vācyā* is used, nothing becomes *ukta* if *ākhyāta pratyaya* (*tibādī*) is used; but if *bhāva-vācyā* is *kṛdanta*, *bhāva* itself becomes *ukta*. The reason is that in *ākhyāta* there are only *tibādīs*, not *svādīs*; but after applying *kṛdanta* the *svādīs* are also

applied, therefore the *kṛdantas* take *prathamā*, etc. (Further elaboration is given in the first *sūtra* of *kṛdanta-prakaraṇam*.)

III) Restrictions for *sūtra* 563.

Br̥hat 992:

acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayorāmānta-tṛṇām yoge na ṣaṣṭhī

‘*Anukta kartā* and *karma* don’t take *ṣaṣṭhī* when they are in *yoga* with *kṛdanta* words made with the following *pratyayas*:

acyutābha—[ś]at[r], [ś]āna

viṣṇuniṣṭhā—[k]ta, [k]tavat[u]

adhokṣajābha—[k]vas[u], [k]i, [k]āna

khal-artha—*khal*, and *pratyayas* with same meaning

avyaya—*pratyayas* like [k]tvā, tum[u] that make *avyaya* words.

u-rāmānta—*pratyayas* ending in *u*

pratyaya tī

(All these *pratyayas* will be explained in *kṛdanta* section. End of *kṛd-yoga*)

IV) Br̥hat 987:

adhva-varjite gaty-artha-karmani caturthī vā ceṣṭāyām

‘The *karma* of the *gaty-artha dhātus* optionally takes *caturthī* if there is *ceṣṭa* (physical action), except when the *karma* is *adhva-vāci* (words meaning ‘path’).’

Examples:

1) *kṛṣṇo vrajaṃ vrajati*—‘Kṛṣṇa goes to Vraja.’ (*vrajaṃ*—*karma* in *dvitīyā*) or

kṛṣṇo vrajāya vrajati (*vrajāya*—*karma* in *caturthī*)

2) *aham mandiraṃ gacchāmi*—‘I go to the temple’ or *aham mandirāya gacchāmi*.

3) If *adhva*, etc is used, *caturthī* is not used:

kṛṣṇaḥ adhvanam gacchati or *kṛṣṇaḥ panthānam gacchati*—‘Kṛṣṇa goes on the road.’

4) If there is no *ceṣṭa*, *caturthī* is not used:

gopī manasā kṛṣṇam gacchati—‘The gopī goes with her mind to Kṛṣṇa.’

V) Br̥hat 972:

karma-kartari karmavad ātmapadādi

‘When there is *karma-kartā* the *dhātus* used as in *karma-vācya*, taking *ātmapada pratyayas*, *ya[k]*, etc.’

When an activity is so easily done that it appears as if happening by itself, the *karma* of such activity is called *karma-kartā*. Then it is grammatically *kartā* although conceptually *karma*.

[‘Viṣṇumitra cooks rice’ — Here ‘rice’ is the object or *karma* of cooking, but such cooking is so easily done that it appears as it happens by itself without the intervention of Viṣṇumitra.

Therefore this object can be used as the subject of the sentence — ‘The rice cooks’].

Ex: *viṣṇumitraḥ taṇḍulān pacati* — ‘Viṣṇumitra is cooking rice’.

[*taṇḍulān*—*karma*, *dvitīya bahu-vacanam*]

taṇḍulāḥ pacyante — ‘The rice is cooking’.

[*taṇḍulāḥ*—*kartā* (*karma-kartā*)]

Adhikaraṇa

565

कर्तृकर्मणोराधारोऽधिकरणम् ॥५६५॥

karṭṛ-karmaṇor ādhāro ’dhikaraṇam

karṭṛ-karmaṇoḥ—of *kartā* and *karma*; *ādhāraḥ*—the *ādhāra* (lit.- that which supports or contains); *adhikaraṇam*—*adhikaraṇa*.

The *ādhāra* of *kartā* and *karma* is called *adhikaraṇa*.

I) *Adhāra* is the location in space or time where the *kartā* or *karma* are when the *kriyā* (activity) takes place. In English it is usually indicated by prepositions such as *in*, *on*, or *at*, and it is referred to as the Locative case.

II) Examples:

* *kṛṣṇo govardhane tiṣṭhati*—‘Kṛṣṇa stands in Govardhana’ (Govardhana is the *ādhāra* of the *kartā*, Kṛṣṇa).

* *brahma-muhūrte bhaktā mandiram gacchanti*—‘In the early morning the devotees go to the temple.’ (*brahma-muhūrta* is the *ādhāra* of the *kartā*, the *bhaktas*).

566

अधिकरणे सप्तमी ॥५६६॥

adhikaraṇe saptamī

adhikaraṇe—in the sence of *adhikaraṇa*; *saptamī*—*saptamī*.

In *adhikaraṇa saptamī* is used.

I) Examples:

* *āsane kṛṣṇa āste*—‘Kṛṣṇa sits on the *āsana*’ (*āsana* is the *ādhāra* of the *kartā*, Kṛṣṇa.)

* *kṛṣṇo lalāte tilakam karoti*—‘Kṛṣṇa puts tilaka in His forehead’ (*lalāta* is the *ādhāra* of the *karma*, tilaka.)

* *bhaktāḥ kṛṣṇe modante*—‘The devotees rejoice in Kṛṣṇa’ (Kṛṣṇa is the *ādhāra* of the *kartā*, the *bhaktas*.)

* *lokaḥ kṛṣṇe sukham labhate*—‘The world finds happiness in Kṛṣṇa’ (Kṛṣṇa is the *ādhāra* of the *karma*, *sukha*.)

* *rādhā kṛṣṇe prīṇāti*—‘Rādhā loves Kṛṣṇa’ (Kṛṣṇa is the *ādhāra* of the *kartā*, Rādhā.)

[In this sentence Kṛṣṇa is in *saptamī* because Kṛṣṇa is the object where Rādhā becomes absorbed by the feelings of love.]

* *rādhā kṛṣṇe prītim karoti*—‘Rādhā puts Her love in Kṛṣṇa’ (Kṛṣṇa is the *ādhāra* of the *karma*, *prīti*.)

II) Bṛhat 1023:

adhi-śīn-sthāsām ādhāraḥ karma, abhiniviśo vā

‘When the *dhātus śī[n]*, *ṣṭhā*, and *ās[a]* are preceded by *Upendra adhi*, the *ādhāra* becomes *karma* (that is, instead of taking *saptamī* it takes *dvitīyā*.) For the *dhātu abhi.ni.viś[a]* this rule is optional.’

a) When the *Upendra adhi* is applied to the *dhātus śī[n]*, *ṣṭhā*, and *ās[a]*, not only the *ādhāra* changes to *karma* but their meanings also change. These are the regular meanings:

bhīṣmaḥ kurukṣetre sete—‘Bhīṣma lies in Kurukṣetra.’

arjuno rathe tiṣṭhati—‘Arjuna stands on the chariot.’

kṛṣṇaḥ śayāyām āste—‘Kṛṣṇa sits on the bed.’

b) Examples:

* *adhi.śī[n]* (dwell, inhabit)

mayūrā govardhanam adhiśerate—‘The peacocks inhabit Govardhana’ (they dwell in Govardhana.)

[Govardhana is the *ādhāra* of the *kartā*, the peacocks]

* *adhi.ṣṭhā* (live, inhabit)

hariṇā vanam adhiṣṭhante—‘The deer inhabit the forest’ (they live in the forest.)

[*vana* is the *ādhāra* of the *kārta*, deer.]

* *adhy.ās[a]* (occupy, reside in)

muniḥ guhām adhyāste—‘The *muni* occupies the cave’ (he resides in the cave.)

[*guhā* is the *ādhāra* of the *kartā*, *muni*.]

c) *abhiniviś[a]* (resort to, take shelter in)

prabhupādaḥ kṛṣṇa-bhaktau abhiniviśate—‘Prabhupāda takes shelter in Kṛṣṇa-bhakti.’

prabhupādaḥ kṛṣṇa-bhaktim abhiniviśate—‘Prabhupāda resorts to Kṛṣṇa-bhakti.’

(These two sentences could be translated as: ‘Prabhupāda becomes absorbed in Kṛṣṇa-bhakti’.)

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उपान्वध्यांभ्यो वस आधारः कर्म ॥५६७॥

upānv-adhy-ānbhya vasa ādhārah karma

upa-anu-adhi-ānbhyaḥ—after the *Upendras upa, anu, adhi* and *ā[n]*; *vasaḥ*—of the *dhātu vas[a]*; *ādhārah*—the *ādhāra*; *karma*—*karma*.

When *vas[a]* is preceded by *upa, anu, adhi, and ā[n]*, the *ādhāra* becomes *karma*.

I) Ex: *hariḥ vṛṇḍāvane vasati*—‘Hari resides in Vṛṇḍāvana.’

hariḥ vṛṇḍāvanam upavasati—‘Hari resides in Vṛṇḍāvana.’ (The meaning is the same but the *ādhāra* becomes *karma*.)

II) Br̥hat 1025:

abhojanārthasyopavaser na

‘When the *dhātu upavas[a]* is used in the sense of *abhojana* (fasting) the *ādhāra* does not become *karma*.’

a) This *sūtra* is a modification of the previous one.

b) Ex: *vaiṣṇavāḥ kalya-hrade upavasanti*—‘The Vaiṣṇavas fast in Kalya-hrada.’

* *vaiṣṇavāḥ kalya-hradam upavasanti*—‘The Vaiṣṇavas reside in Kalya-hrada.’

Apādānam

568

अपायादिष्ववधिरपादानम् ॥५६८॥

apāyādiṣv avadhīr apādānam

apāya-ādiṣu—where there is *āpāya* (act of separation, motion away from a particular object), etc; *avadhiḥ*—the point in space or time which serves as the limit where the act of separation begins; *apādānam*—*apādāna*.

‘The point in space or time where the *kriyā* of separation, etc. begins is called *apādāna*.’

I) Lit. transl.: ‘In *āpāya*, etc., the *avadhi* is *apādāna*.’

II) Usually *apādāna* is expressed in English by the preposition ‘from’ and it is referred to as the Ablative case.

III) In relationship with *kartā* and *karma*, *avadhi* is seen as the point or limit where the *kartā* or *karma* are situated before the act of separation begins. The *kartā* or *karma* can be situated in the *avadhi* either physically (by *kriyā*) or mentally (by *jñāna*).

Ex: *vṛṇḍāvanāt kṛṣṇo gacchati*—‘Kṛṣṇa goes away from Vṛṇḍāvana.’ (By the *kriyā* of ‘going’, Kṛṣṇa, the *kartā*, separates Himself from the *avadhi*, Vṛṇḍāvana).

* *sādhuh pāpāj jugupsate*— ‘The *sādhu* abhors sin’. (By knowledge of sin, the *sādhu* separates himself from sinful activities).

* *māsa-dvayāt kṛṣṇaḥ vṛṇḍāvanam atyajat*— ‘Since two months Kṛṣṇa left Vṛṇḍāvana’. (‘Since two months’ is the point in time which indicates the moment when Kṛṣṇa left Vṛṇḍāvana, He separated Himself from Vṛṇḍāvana at that time.)

569

अपादाने पञ्चमी ॥५६९॥

apādāne pañcamī

apādāne—in *apādāna*; *pañcamī*—*pañcamī*.

***Apādāna* takes *pañcamī*.**

I) Examples:

* *akruro mathurāyā āgacchati*—‘Akrura comes from Mathurā.’

(Mathurā is the *avadhi* of the *kriyā* of ‘coming’; Akrura, the *kartā*, is separated from Mathurā by the act of ‘coming’.)

* *akruro rathāt avatarati*—‘Akrura descends from the chariot.’

(The *ratha* is the *avadhi* of the *kriyā* of ‘descending’; Akrura is separated from the *ratha* by the *kriyā* of ‘descending’.)

* *parasparasmāt kṛṣṇa-cānurāv apasarpatah*—‘Kṛṣṇa and Cānura push away each other.’

(*paraspara* is the *avadhi* of the *kriyā* of ‘pushing away’; the *kartās*, Kṛṣṇa and Cānura, separate themselves from each other by the *kriyā* of ‘pushing away’.)

II) The following *sūtras* deal with other types of *avadhi* where there is no *āpāya*.

Bṛhat 1028:

prabhava tat sthānam

‘In *prabhava*, the place of *prabhava* is *apādāna*.’

a) *prabhava* (*prathama-darśanam*)—the place where something is seen for the first time.

b) Ex: *himālayāt gaṅgā prabhavati*—‘The Ganges comes forth from the Himalayas.’

(In this example there is no *āpāya* because even though the Ganges is coming from there is no separation from them — it remains always in contact with them. The Himalayas is the *prabhava*.)

III) Bṛhat 1029:

janane prakṛtiḥ

‘In *janana*, the *prakṛti* is *apādāna*.’

a) *janana* is the same as *utpati*, generation, creation, production, birth; and *prakṛti* is the source of generation.

b) Ex: *viṣṇor jagaj jāyate*—‘From Viṣṇu, the universe comes to existence.’

IV) Bṛhat 1030:

antarddhau saṅkāspadam

‘In *antarddhi*, the *saṅkāspadam* is *apādāna*.’

a) *antarddhi* means ‘hiding’, and *saṅkāspadam* means ‘the cause of apprehension (fear, distrust, etc.)’

b) Ex: *vaiṣṇavo vaiṣṇavāt antardhate*—‘The *vaiṣṇava* hides from the non-*vaiṣṇava*.’

V) Bṛhat 1031:

atha asahana-artha-parājeḥ soḍhum aśakyah

‘When the *dhātu parāji* is used in the sense of *asahana* (inability to tolerate), that which cannot be tolerated is *apādāna*.’

a) Ex: *kaṁsaḥ kṛṣṇāt parājayate*—‘Kāmsa cannot tolerate Kṛṣṇa.’

(Kṛṣṇa is that which is not tolerated by Kāmsa, therefore it becomes the *apādāna* of *parāji*, and consequently it takes *pañcamī*.)

b) If *parāji* does not mean *asahana*, there is no *apādāna*.

Ex: *kṛṣṇaḥ kaṁsaṁ parājayati*—‘Kṛṣṇa defeats Kāmsa.’

VI) Bṛhat 1032:

pramāde jugupsāyaṅ ca tad-viṣayah

‘In *pramāda* and *jugupsā*, their object is *apādāna*.’

a) *pramāda* means inattentiveness, negligence, mistake; and *jugupsā* (*garhayās citta-nivṛttiḥ*), the withdrawing of consciousness due to *garha* (abhorence, repulsion).

b) Examples:

* *hari-bhakteḥ pramādyati*—‘He is distracted from Hari-bhakti.’

* *avaiṣṇava-mārgāj jugupsate*—‘He hates the *avaiṣṇava-mārga*’ (He withdraws his consciousness from the *avaiṣṇava-mārga* due to his *garha*.)

c) These two examples of the *avadhi* here is by means of *pūrva-jñāna*.

VII) Bṛhat 1033:

atha virāme tyājah

‘In *virāma* (cessation), the object which is to be given up is *apādāna*.’

a) Ex: *avaiṣṇava-mārgād viramati*—‘He gives up the *avaiṣṇava-mārga*’ or ‘He desists from *avaiṣṇava-mārga*.’ (the *avaiṣṇava-mārga* is that which is given up.)
VIII) Bṛhat 1034:

bhaye hetuḥ

‘In *bhaya*, the cause is *apādāna*.’

a) Ex: *kṛṣṇād bibheti kamsaḥ*—‘Kamsa feels fear due to Kṛṣṇa.’
(Kṛṣṇa is the cause of fear, therefore it becomes *apādāna*.)

IX) Bṛhat 1035:

atha vāraṇe rakṣitum iṣṭaḥ

‘When there is obstruction (*vāraṇa*), what one wants to protect by this obstruction is *apādāna*.’

a) Ex: *phalebhyo vānarān vārayati*—‘Viṣṇumitra obstructs the monkeys from (taking) the fruits.’
(The fruits are the thing Viṣṇumitra wants to protect by obstructing the monkeys.)

X) Bṛhat 1036:

pratigrahe dātā

‘In the act of accepting, the donor is *apādāna*.’

a) Ex: *viṣṇumitro vaiṣṇavād annam grhṇāti*—‘Viṣṇumitra accepts food from the Vaiṣṇava.’

XI) Bṛhat 1037:

trāṇe bhaya-hetuḥ

‘In the act of protecting, the cause of fear is *apādāna*.’

a) Ex: *kṛṣṇaḥ saṁsārād vaiṣṇavam trāyate*—‘Kṛṣṇa protects the Vaiṣṇava from *saṁsāra*.’

XII) Bṛhat 1038:

atha śikṣāyām guruḥ

‘When there is *śikṣā* (instruction), the *guru* is *apādāna*.’

a) Ex: *viṣṇumitro vaiṣṇavād gītām sṛṇoti*—‘Viṣṇumitra hears the Gītā from the Vaiṣṇava.’

* If there is no instruction:

naṭasya gītām sṛṇoti—‘He hears the song of the actor.’

Sampradāna

570

प्रदेयअभिसम्बन्धमानं सम्प्रदानम् ॥५७०॥

pradeya-abhisambadhyamānaṁ sampradānam

pradeya—that which to be given by transference of proprietorship, or that which to be given for good; *abhisambadhyamānaṁ*—that which is being connected, or put in *sambandha*; *sampradānam*—*sampradāna*.

That which is put in *sambandha* to the object which is given is called *sampradāna*.

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सम्प्रदाने चतुर्थी ॥५७१॥

sampradāne caturthī

sampradāne—in *sampradāna*; *caturthī*—*caturthī*.

In *sampradāna caturthī* is used.

I) *Sampradāna* is mainly expressed in English by the preposition *to*, and it is referred to as the Dative case.

II) Examples:

* *viṣṇumitro vaiṣṇavāya prasādam dadāti*—‘Viṣṇumitra gives prasāda to the Vaiṣṇava.’

* *vaiṣṇavaḥ kṛṣṇāya sarvasvam dadāti*—‘The Vaiṣṇava gives everything to Kṛṣṇa.’

* *kṛṣṇaś caṇurāya prahāram adāt*—‘Kṛṣṇa gave a blow to Caṇura.’

* *kṛṣṇaḥ kamsāya bhayan adāt*—‘Kṛṣṇa gave fear to Kamsa.’

* If there is not transference of ownership there is no *sampradāna*:

rajakasya vastram dadāti—‘He gives the clothes to the washerman.’

स्युहेरभीष्टम् ॥५७२॥

sprher abhiṣtam

sprheḥ—after the *dhātu sprh[a]* (wish, desire); *abhiṣtam*—that which is desired.

When the *dhātu sprh[a]* is used, that which is desired is *sampradāna*.

I) Ex: *gopī kṛṣṇāya sprhayati*—‘The gopī hankers for Kṛṣṇa.’

II) Bṛhat 1041:

rucy-arthair icchan

‘In *yoga* with *rucy-ārtha dhātus*, the person who desires is *sampradāna*.’

a) *ruc[ir]*, *dīptau abhīprītau ca* (shine, please, like)

b) Ex: *dugdham kṛṣṇāya rocate* (or *svadate*)—(lit.) ‘Milk gives pleasure to Kṛṣṇa’ or ‘Kṛṣṇa likes milk.’ (Kṛṣṇa is the person who wants the milk, therefore He is *sampradāna*).

* *gītā mahyaṁ rocate*—‘I like the Gītā’ or (lit.) ‘The Gītā is pleasing to me.’

* *vṛṇḍāvanam tubhyaṁ rocate*—‘You like Vṛṇḍāvana.’

III) Bṛhat 1043:

dhārer dhanikaḥ

‘When *dhātu dhāri* (*dhr+ ṇi*, owe) is used, the *dhanika*, loaner, is *sampradāna*.’

a) Ex: *vaiṣṇavaḥ viṣṇumitrāya śataṁ dhārayate*—‘Vaiṣṇava owes hundred rupees to Viṣṇumitra.’

IV) Bṛhat 1044:

krudhādy-arthānām yaṁ prati kopah

‘When the *dhātus* meaning *krudhā* (anger), etc. are used, the object toward which the anger is directed is *sampradāna*.’

a) Ex: *kāmsaḥ kṛṣṇāya krudhyate*—(lit.) ‘Kāmsa feels anger toward Kṛṣṇa’ or ‘Kāmsa is angry with Kṛṣṇa.’

* *kāmsaḥ kṛṣṇāya druhyati*—(lit.) ‘Kāmsa does harm to Kṛṣṇa’

* *kāmsaḥ kṛṣṇāya asūyati*—‘Kāmsa envies Kṛṣṇa’ or ‘Kāmsa finds faults Kṛṣṇa’

* *kāmsaḥ kṛṣṇāya irṣyati*—‘Kāmsa envies Kṛṣṇa’ or ‘Kāmsa cannot tolerate Kṛṣṇa wellbeing.’

V) Bṛhat 1045:

krudha-druhoḥ sopenndrayoḥ karmaiva

‘If the *dhātus krudh[a]* and *druh[a]* are used along with *Upendra*, the object to which the anger is directed becomes *karma* only.’

a) Ex: *kṛṣṇaḥ kāmsam abhikrudhyati*—‘Kṛṣṇa is very angry with Kāmsa.’

Karaṇa

कर्तुरधीनं प्रकृष्टं सहायं करणम् ॥५७३॥

kartur adhīnam prakṛṣṭam sahāyam karaṇam

kartuḥ—of *kartā*; *adhīnam*—under control, dependent; *prakṛṣṭam*—eminent, most prominent; *sahāyam*—helper, assistant; *karaṇam*—*karaṇa*.

That which is under the control of the *kartā* and which is the most helpful in performing the activity is called *karaṇa*.

I) In *karaṇa*, *ṭṛtīyā* is used (560).

II) In English *karaṇa* can be indicated by the words *with* or *by*, and it is referred to as the Instrumental case.

III) Ex: *kṛṣṇo gā vanād yamunā-tire varṁśivadyena āhvayate*—‘With the sound of His flute, Kṛṣṇa in the bank of the Yamunā calls the cows from the forest.’

(*kṛṣṇaḥ—kartā; gāḥ—karma; vanāt—apādāna; yamunā-tire—adhikarāna; vaṁśivadyena—karāṇa; āhvayate—kriyā*)

IV) Bṛhat 1055:

trpty-artha-karaṇe śaṣṭhī vā

‘The *karāṇa* of the *trpty-artha dhātus* (*dhātus* meaning *trpty*, satisfaction) takes *śaṣṭhī* optionally.’

a) Ex: *navanītena trpto bālagopālaḥ* or *navanītasya trpto bālagopālaḥ*—‘Bālagopāla is satisfied with butter.’ (*trptah — kṛdanta*)

Upapada-Viṣṇubhaktis

The previous section deals with the use of the *Viṣṇubhaktis* in reference to the *kriyā (kāraka)*. But in this section the *Viṣṇubhaktis* relates one word (*pada*) to a secondary word (*upapada*) therefore they are called *upapada*. In summary the *Viṣṇubhaktis* indicate three types of relationship: 1) *samānya-sambandha* (ordinary relation of possession—*śaṣṭhī*); 2) *kriyā-viśeṣi-sambandha* (specific relation with *kriyā—kāraka*), and 3) *upapada-sambandha* (relation with another word).

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कृष्णप्रवचनीयैर्योगे द्वितीया ॥५७४॥

kṛṣṇa-pravacanīyair yoge dvitīyā

kṛṣṇa-pravacanīyaiḥ—with *Kṛṣṇa-pravacanīya* (note I); *yoge*—in *yoga*, relation; *dvitīyā—dvitīyā*.

The word that comes in *yoga* with *Kṛṣṇa-pravacanīya* takes *dvitīyā*.

I) There are five words called *Kṛṣṇa-pravacanīya*. They have the following meanings:

1- *lakṣaṇa* (mark, aim, target);

2- *vīpsā* (implies continuous or successive action. Lit.: pervasiness, continuity, repetition, distributiveness);

3- *itham-bhūtam* (indicates special type);

4- *bhāga* (part, portion, share);

5- *saha* (with); *hīna* (without); *hetu* (cause)

Table of *Kṛṣṇa-pravacanīya* and their meanings:

1) <i>abhi</i>	<i>lakṣaṇa</i>	<i>vīpsā</i>	<i>itham-bhūtam</i>				
2) <i>pari</i>	”	”	”	”	<i>Bhāga</i>		
3) <i>prati</i>	”	”	”	”	”		
4) <i>anu</i>	”	”	”	”	”	<i>saha</i>	<i>hīna</i>
5) <i>upa</i>	”	”	”	”	”	”	”

(These *Kṛṣṇa-pravacanīya* words are the same *Upendras* used in *dhātu-yoga*. But here they are used separately as *avyayas*.)

II) Examples:

a) *kṛṣṇam abhi patati puṣpa-vṛṣṭiḥ*—‘The rain of flowers falls on Kṛṣṇa.’ (*lakṣaṇa*)

(Kṛṣṇa is in *yoga* with the *Kṛṣṇa-pravacanīya abhi*, therefore it takes *dvitīyā*.)

b) *kṛṣṇo gopīm gopīm abhi kṛdati*—‘Kṛṣṇa is playing with every gopī.’ (*vīpsā*)

c) *kṛṣṇam abhi bhakto ’sau*—‘He is devotee of Kṛṣṇa.’ (*itham-bhūtam*)

d) These sentences have the same meanings with *pari*, *prati*, *anu* and *upa* if these *Kṛṣṇa-pravacanīyas* have the meanings of *lakṣaṇa*, *vīpsā*, or *itham-bhūtam*.

e) *yat kṛṣṇam pari syat tad dehi*—‘Whatever is Kṛṣṇa’s share, that you give.’ (*bhāga*) (also with *prati*, *anu*, and *upa*)

e) *gopāḥ kṛṣṇam anu (upa) gacchanti*—‘The gopas are going along with Kṛṣṇa.’ (*saha*)

f) *anv (upa) arjunam yoddharah*—‘All the fighters are inferior to Arjuna.’ (*hīna*)

g) *hari-bhaktim anu sukham*—‘Hari-bhakti is the cause of happiness.’ (*hetu*)

III) Bṛhat 1059:

atir atikramaṇe

‘*Ati* is also *Kṛṣṇa-pravacanīya* when it is used in the sense of *atikrama*, surpassing, excelling.’

a) Ex: *sarvān ati rājate kṛṣṇaḥ*—‘Kṛṣṇa is beyond everyone.’

(*sarva* takes *dvitīyā* because is in *yoga* with the *Kṛṣṇa-pravacanīya ati*, which means here ‘excelling’.)

IV) Bṛhat 1060:

kālādvānor atyanta-vyāptau dvitīyā, apavarge tu tṛtīyā

‘When there is *atyanta-vyāpti* (complete pervasiveness), words meaning *kāla* (time) and *adva* (path) takes *dvitīyā*; but if there is *apavarga*, they take *tṛtīyā*.

(*apavarga* conveys the idea that the accomplishment of the action is simultaneous to the achievement to the result.)

a) Examples:

* *savāyur viṣṇu-bhaktaḥ*—‘All his life, devotee of Viṣṇu.’

(*sarva* means ‘*atyanta-vyāpti*’; *sarvāyuh*—*dvitīyā brahma-liṅga*; *āyus*—*kāla-vāci*)

* *yāmaṁ hari-pūjakaḥ*—‘He worships Hari during a *yāma* (three hours).’

(*yāma*—*kāla-vāci*; *atyanta-vyāpti* is implied)

* *sarva-dinaṁ hari-naivedayam*—‘Offering to Hari during the whole day.’

(*dina*—*kāla-vāci*; *atyanta-vyāpti* is implied)

* *kośaṁ yamunā kuṭilā*—‘Yamunā is sinuous for a *kośa* (two miles).’

(*kośa*—*adva-vāci*)

* Ex. of *apavarga*:

aho-rātrais catuḥ-śaṣṭhyā sarvaṁ adhyaīṣṭa madhavaḥ—‘Mādhava studied everything during sixty-four days and nights.’

(There is *apavarga* because Mādhava got the result of his studies; *ahaḥ-rātraih* —*tṛtīyā*).

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अभितआदिभिर्योगे द्वितीया ॥५७५॥

abhita-ādibhir yoge dvitīyā

abhitaḥ-ādibhiḥ—with the *abhita-ādis* (*abhitaḥ*, etc.); *yoge*—in *yoga*, connection; *dvitīyā*—*dvitīyā*.

The words in *yoga* with *abhitaḥ*, etc. take *dvitīyā*.

I) The *abhita-ādis*:

abhitaḥ—all around

paritaḥ— ” ”

ubhayataḥ—on both sides

sarvataḥ—all around

samayā—near

nikaṣā— ”

dhik—expression of disapproval

hā—expression of lamentation, pain and

Disapproval

upary upari—near

adhy adhi— ”

adho ’dhaḥ— ”

antareṇa—without

antarā—between

II) Examples:

* *nikaṣa kṛṣṇaṁ gopāḥ*—‘The gopas are near to Kṛṣṇa.’

* *hā kṛṣṇa-vimukham*—‘Ah!, Kṛṣṇa’s non devotee’ (disapproval)

* *dhik kaṁsam*—‘Damn Kaṁsa!’

* *upary upari sarvaṁ hariḥ*—‘Hari is near everything.’

* *adho ’dho govardhanam vṛkṣāḥ*—‘Near Govardhana there are trees.’

* *antareṇa hariṁ na sukham*—‘Without Hari there is no happiness.’

* *antara tvaṁ maṁ hari*—‘Between you and me, Hari.’

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सहार्थैरप्रधाने तृतीया ॥५७६॥

sahārthair apradhāne tṛtīyā

saha-arthaiḥ—with the *sahārthas* (words meaning *saha*, ‘with’, etc.); *apradhāne*—in *apradāna* (the words which do not refer to primary agent in the execution of the *kriyā*); *tṛtīyā*—*tṛtīyā*.

With words meaning *saha*, the *apradhāna* takes *tṛtīyā*.

I) The *sahārthas*: *saha*, *samam*, *sārddam*, *sākam*, *sayuḥ*.

II) The primary agent or doer is called *pradhāna-kartā*, and one who accompanies the *pradhāna* is called *apradhāna*. For example in ‘Balarāma goes to Yamunā with Kṛṣṇa’, Balarāma is *pradhāna* and Kṛṣṇa is the *apradhāna*. (Here both are equally performing the *kriyā* of going). But in ‘Yaśodā churns yogurt with Kṛṣṇa’, Yaśodā is the *pradhāna*, and Kṛṣṇa is the *apradhāna*, but here only Yaśodā is doing the *kriyā*.

III) The meaning of *saha* is of two types: First — when the *kriyā*, the *guṇa* and the *dravya* is equally shared by the *apradhāna* and the *pradhāna*; Second — when the *apradhāna* is just existing along with the *pradhāna* without performing any *kriyā*, or sharing any *guṇa* or *dravya*.

a) Examples of the first type:

* *kṛṣṇaḥ rāmeṇa saha kṛḍati*—‘Kṛṣṇa is playing with Balarāma.’ (Both share the *kriyā* equally).

* *rāmeṇa saha sundaraḥ kṛṣṇaḥ*—‘Kṛṣṇa is beautiful, as well as Balarāma.’ (Both share the *guṇa* of beauty equally).

* *rāmeṇa saha goman kṛṣṇaḥ*—‘Kṛṣṇa is the owner of the cows, with Balarāma.’ (Both share the *dravya*, the cows, equally).

b) Examples of the second type:

* *kṛṣṇo ganena saha nṛtyam karoti*—‘Kṛṣṇa is dancing with a song.’

* *vaiṣṇavaḥ kīrtanena saha nṛtyam karoti*—‘The Vaiṣṇava is dancing with the *kīrtana*.’

* *bala-kṛṣṇena saha dadhi mathnati yaśodā*—‘Mother Yaśodā is with Bala-Kṛṣṇa churning yogurt.’

IV) Bṛhat 1063:

tulyārthaḥ śaṣṭhī ca, tulopamābhyān tu śaṣṭhye ca

‘Words in *yoga* with the *tulya-arthas* take *śaṣṭhī* or *tṛtīyā*; but if the *tulyārtha* is *tulā* or *upamā*, only *śaṣṭhī* is used.’

a) *Tulya* means equal, similar; *tulā*, equality, resemblance; *upamā*, comparison, equality, resemblance.

b) Examples:

* *rāmeṇa tulya kṛṣṇaḥ* or *rāmasya tulya kṛṣṇaḥ*—‘Kṛṣṇa is equal to Rāma.’

* *rāmasya tulā lakṣmaṇaḥ*—‘Lakṣmaṇa is equal to Rāma.’

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विशेषलक्षणा तृतीया ॥५७७॥

viśeṣa-lakṣaṇā tṛtīyā

viśeṣa-lakṣaṇā—special characteristic by which the particular object is unmistakably recognized; *tṛtīyā*—*tṛtīyā*.

After special characteristic *tṛtīyā* is used.

I) Ex: *kausthubhena bhagavantam ādrākṣit*—(lit.) ‘By the *kausthuba* gem he saw the Lord’ or ‘By the *kausthuba* gem he was able to recognize the Lord when he saw Him.’

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प्रकृत्यादिभ्यस्तृतीया ॥५७८॥

prakṛty-ādibhyas tṛtīyā

prakṛty-ādibhyaḥ—after the *prakṛtyādis* (see note I); *tṛtīyā*—*tṛtīyā*.

After the *prakṛtyādis* *tṛtīyā* is used.

I) The *prakṛtyādis*: *prakṛti*, *prāyaḥ*, *gotra*, *sama*, *viśama*, *dvi-droṇa*, *pañcaka*, *sahasra*, and other words given in the examples.

II) Examples:

- * *prakṛtyā kṛṣṇaḥ*—‘Black by nature’ or ‘Atractive by nature.’
- * *jātyā gopālaḥ*—‘Cower by caste.’
- * *januṣā karuṇaḥ*—‘Merciful by birth.’
- * *rāmeṇa anujaḥ*—‘Because of Rāma, he (Lakṣmaṇa) is the younger brother.’
- * *nāmnā arjunaḥ*—‘Arjuna by name.’
- * *ātmanā dvitīyaḥ*—‘Second to the soul.’
- * *sabhāvena udāraḥ*—‘Generous by *svabhāva* (his own nature).’
- * *prayena vaiṣṇavaḥ*—‘Generally he is a *vaiṣṇava*.’
- * *gotreṇa gargaḥ*—‘By *gotra* he is Gargya.’

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यदर्थमन्यत्तस्माच्चतुर्थी ॥५७९॥

yad-artham anyat tasmāc caturthī

yad-artham—for which purpose; *anyat*—other; *tasmāt*—after that; *caturthī*—*caturthī*.

The object for which another thing is used takes *caturthī*.

I) Examples:

- * *malāyai tulasī*—‘Tulasi for *mala*.’
- * *randhanāya yamunodakam*—‘Yamunā water is for cooking.’
- * *hari-pṛitaye hariṁ bhajati*—‘He worships Hari for the satisfaction of Hari.’
- * *har-bhaktiḥ sukhāya kalpate*—‘Hari-bhakti is for hapiness.’
- * *sevāyai govindam yati*—‘The act of going is done for the sake of *sevā*.’
- * *pakāya vrajati*—(lit.) ‘He goes for cooking’ (The act of going is done for the act of cooking.)

II) Bṛhat 1068:

utpātena jñāpyāc caturthī

‘That which can be inferred by an omen takes *caturthī*.’

- * *vātāya kapilikā vidyut*—The meaning is that if one see a *kapilika* lightning in the sky that indicates that there is going to be a storm.
- * *ātapāya lohini vidyut*—‘A *lohini* lightning indicates drought.’

III) Bṛhat 1069:

tumv-anta-kriyā-antare gamye tat-karmaṇas caturthī

‘The *karma* of *tumu-anta* takes *caturthī* if this *tumu-anta* is tacitly expressed.’

(*tumu-anta* is a *dhātu* in which the *pratyaya tum[u]* is applied. *Tum[u]* expresses the *bhāva* of the *dhātu*, which can be translated as infinitive.)

* *kṛṣṇāya gokulam yati*—‘He goes to Gokula for Kṛṣṇa.’ Here the *tumu-anta dhātu* is tacit. If the *tumu-anta dhātu* were to be made explicit, the sentence would be: *kṛṣṇāya drastum gokulam yati*, or *kṛṣṇāya seviturṁ gokulam yati*, which means that he goes to Gokula to see Kṛṣṇa or to serve Him.

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नमआदिभिर्योगे चतुर्थी ॥५८०॥

nama-ādibhir yoge caturthī

nama-ādibhiḥ—with the *namaḥ-ādis*; *yoge*—in yoga; *caturthī*—*caturthī*.

Words in yoga with *namaḥ*, etc. takes *caturthī*.

I) The *namaḥ-ādis*: *namaḥ*, *svāhā*, *svasti*, *svadhā*, *vaṣaṭ*, *alam*, *samartha*, *prabhu*, *paryāpta*.

II) Examples:

* *kṛṣṇāya namaḥ*—‘Obeisances are paid to Kṛṣṇa.’

* *kṛṣṇāya svasti*—‘Let there be all auspiciousness to Kṛṣṇa.’

* *govindāya svāhā*—‘To Govinda I am offering.’

* *pitṛbhyaḥ svadhā*—‘To the *pitṛs* I am offering.’

* *kṛṣṇaḥ kāmśāya alam* (or *samartha, prabhu, or paryāpta*)—‘Kṛṣṇa is able to Kāmśa’, ‘Kṛṣṇa is enough for Kāmśa’.

III) Sometimes *namaḥ* is put in *samāsa* with *[du]kr[ñ]* and the *dhātu namaskṛ* is formed. With this *dhātu* the *karma* must take *dvitīyā*.

* *kṛṣṇam namaskaromi*—‘I pay obeisances to Kṛṣṇa.’

* But *kṛṣṇāya namaḥ karomi*—‘I pay obeisances to Kṛṣṇa.’

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वारणार्थे त्वलम्योगे तृतीया ॥५८१॥

vāraṇārthe tv alam-yoge tṛtīyā

vāraṇa-arthe—in the sense of *vāraṇa*, obstruction, restraining ; *tu*—but ; *alam-yoge*—in *yoga* with *alam*; *tṛtīyā*—*tṛtīyā*.

But in *yoga* with *alam* in the sense of *varaṇa*, *tṛtīyā* is used.

I) This *sūtra* takes precedence over 580, regarding *alam*.

II) Ex: *alam kṛṣṇa-vaimukhyena*—(lit.) ‘No more with this turning away from Kṛṣṇa’, or ‘Enough with this turning away from Kṛṣṇa’.

582

चतुर्थी हिताद्यर्थैः ॥५८२॥

caturthī hitādyarthaiḥ

caturthī—*caturthī*; *hitā-ādi-arthaiḥ*—*hitā* (beneficial) and other words with same meanings.

Word in *yoga* with the *hitā-ādi-arthas* take *caturthī*.

I) Examples:

* *sarvasmai hitā hari-bhaktiḥ*—‘Hari-bhakti is beneficial for everyone.’

* *haraye baliḥ*—‘Offering for Hari.’

583

आशिषि चतुर्थी कुशलद्यैः ॥५८३॥

āśiṣi caturthī kuśalādyaiḥ

āśiṣi—in blessings; *caturthī*—*caturthī*; *kuśala-ādyaiḥ*—with the *kuśalādis*.

Words in *yoga* with *kuśalam* (auspiciousness), etc. take *caturthī* when the sentence expresses the sense of blessings.

I) The *kuśalādis*: *kuśalam, āyuṣyam, maṅgalam, bhadram, śam, nirāmayam, prayojam, arthaḥ*.

II) Ex: *vaiṣṇavāya kuśalam bhuyat*—‘Let there be auspiciousness for the Vaiṣṇava.’ (same meaning with *maṅgalam, bhadram, and śam*.)

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गम्यस्य यबन्तस्य कर्मणोऽधिकरणाच्च पंचमी ॥५८४॥

gamyasya yab-antasya karmaṇo 'dhikaraṇāc ca pañcamī

gamyasya—of a word which should be understood by context, tacit; *yab-antasya*—of a dhātu ending in *kṛdanta pratyaya ya[p]*; *karmanah*—after *karma*; *adhikaraṇāta*—after *adhikarāṇa*; *ca*—and; *pañcamī*—*pañcamī*.

***Pañcamī* is used after the *karma* and *adhikarāṇa* of a tacit *dhātu* ending in *ya[p]*.**

I) Brief explanation about *ya[p]*:

The *kṛdanta pratyaya ya[p]* is a replacement (*adeśa*) of *[k]tvā*. It is applied when the *dhātu* is preceded by *Upendra*.

These *pratyayas* are used when there are two *kriyās* performed by the same *kartā*. *[k]tvā* and *ya[p]* are applied to the first *kriyā*.

a) Example with *[k]tvā*:

bhakto gītām paṭhitvā jñānam labhate—‘The devotee after having studied the Gītā gets knowledge.’

b) Example with *ya[p]*:

kṛṣṇa-rūpaṁ samdr̥ṣya arjunaś tuṣyati—‘After having seen Kṛṣṇa’s form Arjuna feel satisfaction.’ (*[k]tvā* and *ya[p]* are treated in more detail in *kṛdanta* section, 612.)

II) Example of the *sūtra*:

govardhanāt prekṣate kṛṣṇaḥ—‘From Govardhana, Kṛṣṇa sees.’
(*govardhanāt* is *Pañcamī* by 584)

In this sentence the implicit *yab-anta dhātu* might be:

* *govardhanam āruhya*—‘After climbing Govardhana’ (here *govardhanam* is the *karma* of the *yab-anta* ‘*āruhya*’.)

* or *govardhane upaviṣya*—‘After sitting in Govardhana’ (here *govardhane* is the *adhikarāṇa* of the *yab-anta* ‘*upaviṣya*’). When the *yab-antasya* is not used, then Govardhana takes *pañcamī*.)

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अन्यार्थादिभिर्योगे पञ्चमी ॥५८५॥

anyārthādibhir yoge pañcamī

anya-artha-ādibhiḥ—after the *anyārthādis* (*anya* and words with similar meanings); *yoge*—in *yoga*; *pañcamī*—*pañcamī*.

After words in *yoga* with *anyārthādis*, *pañcamī* is used.

I) The *anyārthādis*: *anya*, *bhinna*, *itara*, *pratyogi*, *ṛte*, *arat* (far or near), the *arabhyārthas* (*arabhya*, and words meaning ‘beginning’), *dhik-śabdās* (words indicating direction, even if they are used in different sense.)

II) Examples:

* *anyaḥ kṛṣṇāt*—‘Other than Kṛṣṇa.’

* *bhinno rāmāt*—‘Different from Rāma.’ (Same meaning: *itara* and *pratyogi*.)

* *arat vṛndāvanāt*—‘Near to Vṛndāvana.’

* (*dik-śabda*) *pūrvaṁ vrajāt*—‘East of Vraja.’

rāmaḥ kṛṣṇāt pūrvah—‘Rāma is before Kṛṣṇa.’

prag dina-katipayāt—‘A few days before.’

III) From *Candra-sūtram*:

ṛte dvitīyā ca

‘In *yoga* with *ṛte*, *dvitīyā* is also used.’

Ex: (Bg 11.32) *ṛte ’pi tvām navaviṣyante sarve*—‘Except for you, all will not continue existence.’

IV) Bṛhat 1073:

apa-pari-yuktāt pañcamī varjane

‘*Pañcamī* is used after a word in *yoga* to *apa* or *pari*, when the meaning is *varjana* (exclusion).’

a) Ex: *apa* (or *pari*) *vaikunthāt saṁsārḥ*—‘Away from Vaikuntha there is *saṁsāra*.’

V) Bṛhat 1077:

ān-yuktāt pañcamī maryāda-abhividhyoḥ

‘*Pañcamī* is used after a word in *yoga* with *ā[n]*, in the sense of *maryāda* (limit—but not including the limit itself) and *abhividhi* (limit—including the limit itself).’

a) Examples:

* *ā sāgarād gaṅgā gacchati*—‘The Ganges goes up to the ocean.’ (*maryāda*)

* *ā samastād viṣṇuḥ vyāpnoti*—‘Viṣṇu pervades everything.’ (*abhividhi*)

VI) Br̥hat 1079:

***yataḥ kālādhvanor mānaṁ tasmāt pañcamī,
kālāt tu saptamī, adhvana prathamā ca***

‘The point from which time or path are measured takes *pañcamī*, but the time and path themselves take *saptamī*. The path can also take *prathamā*.’

a) Examples:

* *śayanyāḥ prabhodhanī māsa-catustaye*—(lit.) ‘From *Śayani Ekadaśi*, *Prabhodani Ekadaśi* in four months.’

* *ravi-vāsārāt śukra-vāsarāḥ pañca-dineṣu*—(lit.) ‘From Sunday, Friday in five days.’

* *mathurāyāḥ govardhana yojana-dvaye* (or *yojana-dvayam*)—‘From Mathurā to Govardhana there are two *yojanas*.’

586

पृथनानायोगे पञ्चमी तृतीया च विनायोगे द्वितीया च ॥५८६॥

prthak-nānā-yoge pañcamī tṛtīyā ca vinā-yoge dvitīyā ca

prthak-nānā-yoge—in *yoga* with *prthak* or *nānā* (both meaning without, exclusion); *pañcamī*—*pañcamī*; *tṛtīyā*—*tṛtīyā*; *ca*—and; *vinā-yoge*—in *yoga* with *vinā* (other); *dvitīyā*—*dvitīyā*; *ca*—also.

Words in *yoga* with *prthak* or *nānā* take *pañcamī* or *tṛtīyā*, and words in *yoga* with *vinā* take *dvitīyā*, as well as *pañcamī* or *tṛtīyā*.

I) Examples:

* *prthak kṛṣṇāt* or *prthak kṛṣṇena*—‘Without Kṛṣṇa.’

* *vinā kṛṣṇāt*, *vinā kṛṣṇena* or *vinā kṛṣṇam*—‘Other than Kṛṣṇa.’

587

हेतोस्तृतीया ॥५८७॥

hetos tṛtīyā

hetoḥ—after *hetu* (note I); *tṛtīyā*—*tṛtīyā*.

The word which indicates *hetu* takes *tṛtīyā*.

I) *Hetu* means ‘cause’ (*phala-siddhau yogya hetuḥ*—‘*Hetu* is that which is capable of producing the effect’). If there are various causes but one wants to refer to a particular result, then that will take *tṛtīyā*.

II) Examples:

* *kṛṣṇena saḥ sukham asti*—‘By Kṛṣṇa, he is happy.’

* *śraddhayā hari-bhaktiḥ*—‘By *śraddha*, there is *Hari-bhakti*.’

III) Br̥hat 1082:

ṛṇāt pañcamī

‘After words meaning *ṛṇa* (debt), *pañcamī* is used (even if *ṛṇa* is *hetu*).’

a) Ex: *bhakti-lavād (ṛṇa) hariḥ baddho bhavati*—‘By a moment of devotional service, Lord Hari is bound.’

IV) Br̥hat 1083:

guṇād dhetoḥ pañcamī tṛtīyā vā

‘If the *hetu* is *guṇa-vāci*, both *tṛtīyā* or *pañcamī* can be used.’

* *avaīṣṇavatvāt* (or *avaīṣṇavatvena*) *saṁsārī*—‘Because of not being a *Vaiṣṇava* he is in the cycle of birth and death.’

a) Besides the definition in note I, there is another definition of *hetu*: *avyabhicareṇa jñāpakaś ca hetuḥ*—‘*Hetu* is also that which is always an indication of something else.’

* *govardhane kṛṣṇaḥ asti, sarva-akarṣi-veṇu-śabdāt* (or *śabdena*)—‘Kṛṣṇa is in Govardhana, (why?) because of the all attracting sound of the flute.’

* *atra kṛṣṇo na asti, anuphalabdheḥ* (or *anuphalabdhyā*)—‘Kṛṣṇa is not here, (why?) because of *anupalabdhi* (He is not seen, He is not found...).’

b) If instead of *guṇa*, the *hetu* refers to a *dravya* (substance), it takes *pañcamī*.

* *parvato ’yam vahninān dhumāt*—‘This mountain has fire, (why?) because of smoke.’

V) Bṛhat 1084:

rādhā-gopī-saṁjñābhyām tu na pañcamī

‘If *hetu* is *rādhā-saṁjñā* or *gopī-saṁjñā*, *pañcamī* is not used.’ (Only *ṛtīyā* is used.)

a) This *sūtra* modifies *sūtra* 587 IV.

b) Examples:

* *śrī-kṛṣṇa-kṛpayā sukham*—‘Happiness due to the *kṛpā* of Śrī Kṛṣṇa.’

* *śrī-kṛṣṇa-madhuryā sukham*—‘Happiness due to His *madhurī*, sweetness.’

VI) Bṛhat 1085:

hetu-śabda-prayoge hetau ṣaṣṭhī

‘When the word *hetu* itself is used along with a word which indicates the *hetu*, *ṣaṣṭhī* is used after both words.’

* *kṛṣṇasya hetor vasati*—‘He lives for the sake of Kṛṣṇa.’

a) If *hetu* is part of a *samāsa*, then *ṣaṣṭhī* is applied after the *samāsa*:

* *prema-hetoḥ kṛṣṇaṁ bhajati*—‘Due to *prema*, he worships Kṛṣṇa.’

VII) Bṛhat 1086:

kṛṣṇa-nāma-yoge nimitta-karaṇa-hetv-arthād dvitīyā-varjam sarva-viṣṇubhaktayaḥ

‘In *yoga* with *kṛṣṇa-nāma*, after *nimitta*, *karaṇa*, or *hetu-ārtha*, any *Viṣṇubhakti* can be used, except *dvitīyā*.’

* *kṛṣṇo mathuraṁ gataḥ*—‘Kṛṣṇa has gone to Mathurā.’ *kiṁ nimittam*—‘Why?’ or ‘For what reason?’

Optional forms: *kena nimittena*, *kasmāi nimittaya*, *kasmāt nimittāt*, *kasya nimittasya*, or *kasmin nimitte*.

VIII) Bṛhat 1088:

dūra-antika-ārtha-bahir-yoge ṣaṣṭhī pañcamī ca, dūra-antika-arthebhyo dvitīyā-ṛtīyā-pañcamī-saptamī nāma-mātra-arthē

‘Words in *yoga* with *dūra*, *antika*, or *bahis* take *pañcamī* or *ṣaṣṭhī* (but *dūra* and *antika* themselves can take *dvitīyā*, *ṛtīyā*, *pañcamī*, or *saptamī* in the meaning of *nāma-mātra*.)’

a) Examples:

dūram (or *dūreṇa*, *dūrād*, *dure*) *vrajasya* (or *vrajād*) *tiṣṭhanti pulindaḥ*—‘The Pulindas stay far from Vraja.’

[*Nāma-mātra* here shows that the meaning of *dūra* does not change when different *Viṣṇubhaktis* are applied. It means ‘far’ with any form. The *dvitīyā*, *ṛtīyā*, *pañcamī*, or *saptamī* *Viṣṇubhaktis* do not indicate *karma*, *karaṇa*, *avadhi* or *adhikarāṇa* in this case.]

* *antikam* (or *antikenā*, *antikād*, *antike*) *vrajasya* (or *vrajād*) *vasanti brahmaṇaḥ*—‘The *brahmaṇas* live near Vraja.’

587a

सामान्यतो विशेषस्य निर्द्धारणे षष्ठी सप्तम्यौ, विशेषतश्चेत्यञ्चम्येव
***sāmānyato viśeṣasya nirddhāraṇe ṣaṣṭhī saptamyau,
viśeṣataś cet pañcamy eva***

sāmānyataḥ—from *samānya* (a common category); *viśeṣasya*—of *viśeṣa* (a specific individual or group); *nirddhāraṇe*—in the particularization, ascertainment, or selection; *ṣaṣṭhī-saptamyau*—*ṣaṣṭhī* or *saptamī*; *viśeṣataḥ*—from peculiar category; *cet*—if; *pañcamī*—*pañcamī*; *eva*—only.
(1st. part) In the selection of *viśeṣa* from *samānya*, *ṣaṣṭhī* or *saptamī* is used after the *samānya*.

I) Examples:

- * *yadūnām (yaduṣu) vṛṣṇayaḥ śreṣṭhāḥ*—‘Amongst the Yadus, the Vṛṣṇis are the best.’
(In this example the Yadus are the *sāmānya*, the Vṛṣṇis are the *viśeṣa*, that you want to select from the amongst the Yadus. Therefore ‘the Yadus’ takes *ṣaṣṭhī* or *saptamī*.)
- * (Bg 7.3) *manuṣyāṇām sahasreṣu kascit yatati siddhaye*—‘Amongst thousands of men, one endeavors for perfection.’
(Here *sahasreṣu* is the *sāmānya* and *kascit* the *viśeṣa*. *saptamī* has been used.)
- * *siddhānām kascin mām veti tatvataḥ*—‘Amongst those who have achieved perfection, hardly one knows me in truth.’
(Here *siddhānām* is the *sāmānya*, and *kascit* the *viśeṣa*. *ṣaṣṭhī* has been used.)

(2nd. part) If the *viśeṣa* is selected from a *viśeṣa* category, *pañcamī* is used after the category.

- I) Ex: *mathurā śraudhnebhya ādhyatarā*—‘The people of Mathurā are richer than the people of Śraudhna.’
(The use of *pañcamī* here indicates that the Śraudhna people are already rich, they have this special characteristic—*viśeṣataḥ*, but still the people of Mathurā is richer.)

587b

उक्तस्य यस्य क्रियाकालोऽन्यस्य क्रियावकाशस्तस्मात्सप्तमी
uktasya yasya kriyā-kālo 'nyasya kriyāvakaśas tasmāt saptamī

uktasya—of the *ukta-kāraka*; *yasya*—of such *kāraka*; *kriyā-kālaḥ*—the time when a particular activity is performed; *anyasya*—of another *kāraka* (regardless whether it is *ukta* or *anukta*); *kriyā-avakāśaḥ*—the possibility of a second activity; *tasmāt*—after that (after the *kriyā-kāla*); *saptamī*—*saptamī*.

(lit.) *Saptamī* is applied after *kriyā-kāla* of the *ukta-kāraka* which have the *kriyā-avakāśa* of another *kāraka*.

I) When the activity done by the *ukta-kāraka* takes place, and simultaneously another activity of another *kāraka* is also taking place, the activity of the *ukta-kāraka* takes *saptamī*.

II) This usage is also called Locative Absolute. In Sanskrit is usually referred as *sati saptamī*. It is so called because the word *sati* (*kṛdanta* form of the *dhātu* *as*+ [*ś*]*at*[*r*] *pratyaya*+ *svādī* *ni*) is implicit.

III) Example:

- a) *gāvaḥ tiṣṭhanti; kṛṣṇo gāyati*—‘The cows stand; Kṛṣṇa sings.’
(*gāvaḥ* is *ukta-kāraka*)

These two sentences can be connected like this:

yadā gāvaḥ tiṣṭhanti tavā kṛṣṇo gāyati—‘When the cows are standing, Kṛṣṇa is singing.’

The *sūtra* says that the *kriyā-kāla* (*tiṣṭhanti*) takes *saptamī*, but the *kriyā*, which is *ākhyāta*, cannot take *svādīs*. Therefore the *kriyā* has to be turned to *nāma* by *kṛdanta* suffix. When the *kriyā* is made *kṛdanta*, it becomes an adjective of the *ukta-kāraka*, and it takes *saptamī* along with the *ukta-kāraka*. The two sentences in the example take the following form:
goṣu tiṣṭhantiṣu kṛṣṇo gāyati—‘When the cows are standing, Kṛṣṇa sings.’

b) *gā duhyante; kṛṣṇo gāyati*—‘The cows are being milked; Kṛṣṇa sings.’
(*gāh* is *ukta-karma*)

These two sentences can be joined:

yadā gā duhyante tadā kṛṣṇo gāyati

Or applying *sūtra* 587b:

goṣu duhyamānasu kṛṣṇo gāyati—‘When the cows are being milked, Kṛṣṇa sings.’

c) (SB 1.3.43) *kṛṣṇe sva-dhāmopagate puranārko ’dhunoditaḥ*—‘Now, after Kṛṣṇa has gone to His abode, the *purāna-arka* has arisen.’

588

निमित्तात्कर्मसंयोगे सप्तमी ॥५८८॥

nimittāt karma-saṁyoge saptamī

nimittāt—after the cause or reason (motive); *karma-saṁyoge*—when there is *karma-saṁyoga*, conjunction with *karma*; *saptamī*—*saptamī*.

When the *nimitta* (cause or reason) of an activity is indicated simultaneously with the *karma* of that activity, the *nimitta* takes *saptamī*.

I) Ex: *saurabhye tulasīm jighrati*—‘Because of the fragrance, he smells tulasi.’

(The *nimitta*, or the motive, is that he wants to smell the fragrance; and the *karma* is tulasī.)

Acyutādis

I) In *Kāraka-prakaraṇam* the meaning of the *Viṣṇubhaktis* is elucidated. As explained before the *Viṣṇubhaktis* are of two kinds: *svādis* and *tibādis*. In the previous sections, the use of the *svādi Viṣṇubhaktis* are explained. Now the *tibādi Viṣṇubhaktis* are explained (The meaning of the *tibādis* was summarily explained in *Ākhyāta-prakaraṇam* — 243-252.)

588a¹

वर्तमानेऽच्युतः

vartamāne ’cyutaḥ

vartamāne—in *vartamāna*; *acyutaḥ*—*Acyuta*.

In *vartamāna*, *Acyuta* is used.

I) Although usually translated as Present tense, *vartamāna* includes the following specific connotations:

a) *vacana-sama-kālatve*—the *kriyā* takes place at the same time that the description is given.

Ex: *vaiṣṇavo vadati*—‘The Vaiṣṇava is speaking.’

b) *tri-kāla-bhāveṣu sadā-tanatve*—the *kriyā* exists always in the three phases of time: past, present and future.

Ex: *bhagavān virājate*—‘Bhagavān exists.’ (By this definition of *vartamāna* it is understood that Bhagavān exists eternally.)

c) *bahu-kālatve*—the *kriyā* has been taken place since a long time.

Ex: *gaṅgā sravati*—‘The Ganges has been flowing (for a long time.)’

d) *tat-caritatve*—the *kriyā* expresses the nature or character.

Ex: *bhaktō bhagavantam pūjayati*—‘The devotee worships Bhagavān.’ (This is the nature or habit of the devotee, therefore even if he is not doing the worshiping at that particular moment, this statement is always correct.)

e) *paunaḥ punye ca*—the *kriyā* is repeated again and again.

Ex: *tvām eva prcchati hariḥ sakhi mad-viloke*—‘O *sakhi*, after seeing me, Hari only asks about you again and again.’

¹ Bṛhat 1102

II) Bṛhat 1106:

parokṣānadyatana-bhute 'dhokṣajaḥ

‘*Adhokṣaja* is used for past tense when it does not include the same day, and the activity is not witnessed by the speaker.’

(The additional information here is that *Adhokṣaja* should be used for *anadyatana bhūta-kāla*, the past tense not including the same day.)

Ex: *vṛndāvane kṛṣṇas cikriḍa*—‘Kṛṣṇa played in Vṛndāvana.’

a) *Pūrva-pakṣa* (opposite argument): Since *Adhokṣaja* describes an activity which has not been witnessed by the speaker how it can be used by *uttama-puruṣa*? As in a sentence: *aham uvāca*—‘I spoke.’

The explanation is that due to certain emotional conditions the person may not be aware of his acts, as for example in the following sentence:

hari-prema-matto 'ham kiṁ vilalāpa—‘Being intoxicated by *Hari-prema* what did I say?’

III) Bṛhat 1108:

purā-yoge bhūteśvarādi-trayam acyutaś ca

‘In yoga with *pūra* (formerly), *Bhūteśa*, *Adhokṣaja* or *Acyuta* can be used.’

Ex: *iha purā kṛṣṇo 'kriḍat (Bhūteśvara)*—‘Formerly Kṛṣṇa played here.’

The sentence has the same meaning if *Bhūteśa (akīḍit)*, *Adhokṣaja (cikriḍa)*, or even *Acyuta*, in the sense of past (*kriḍati*), are used.

589

स्मेन योगे त्वपरोक्षे चाच्युतः ॥५८९॥

smena yoge tv aparokṣe cācyutaḥ

smena—with *sma* (particle that when it is joined to *Acyuta* gives the sense of past tense); *yoge*—in *yoga*; *tu*—but (it should be *anyadyatāma*, not in the same day); *aparokṣe*—even if it is not seen; *ca*—and; *acyutaḥ*—*Acyuta*.

In yoga with *sma*, whether *parokṣa* or *aparokṣa*, only *Acyuta* is used for *anyadyatāma* Past tense.

I) Ex: *bhajati sma kṛṣṇam*—‘He worshiped Kṛṣṇa.’

II) If the words *pūra* and *sma* are used in the same sentence, *sūtra* 589 takes precedence over 588a III.

Ex: *paśyati sma pūra rāmam*—‘In ancient times he saw Rāma.’

III) Bṛhat 1110:

praśnasyuttare nanuyoge bhūteśv acyuto, nu-nābhyām vā

‘When there is *praśna-uttara* (answer to a question), in *yoga* with *nanu*, then *Acyuta* is used for any past tense. But in *yoga* with *nu* or *na*, this rule is optional.’

Examples:

The question: *apaśyaḥ kṛṣṇam?*—‘Did you see Kṛṣṇa?’

* *nanu paśyāmi*—‘Yes, I saw Him.’

* *nu paśyāmi* or *nu apaśyam*—‘Yes, I saw Him.’

* *na paśyāmi* or *na apaśyam*—‘No, I did not see Him.’

590

यावत्पूराभ्यामच्युतः कदाकहिम्भ्यां कल्किश्च ॥५९०॥

yāvat-pūrābhyām acyutaḥ kadā-kahimbhyām kalkiś ca

yāvat-pūrābhyām—with *yāvat* and *pūra*; *acyutaḥ*—*Acyuta*; *kadā-kahimbhyām*—with *kadā* and *kahim*; *kalkiḥ*—*Kalki*; *ca*—also.

In yoga with *yāvat* or *pūra*, only *Acyuta* is used for future tense (*bhaviṣyat-kāla*), but in yoga with *kadā* or *kahim*, *Acyuta*, *Kalki*, and *Balakalki* can all be used for *bhaviṣyat-kāla*.

I) Examples:

* *yāvat paśyāmi kṛṣṇam*—‘For sure I will see Kṛṣṇa.’

* *pūra paśyāmi kṛṣṇam*—‘Soon I will see Kṛṣṇa.’

* *kadā paśyāmi kṛṣṇam*—‘When will I see Kṛṣṇa?’ (*Acyuta*)

Options: *kadā draṅśyāmi kṛṣṇam* (*Kalki*) or *kadā draṅśasmi kṛṣṇam* (*Balakalki*).

II) Bṛhat 1114:

kim-katara-katamair lipsāyān ca te

‘In yoga with *kim*, *katara*, or *katama*, either *Acyuta*, *Balakalki*, or *Kalki* can be used when there is *lipsā* (the desire to obtain something.)’

a) Ex: Somebody wants to see Kṛṣṇa, therefore he asks:

kaḥ kṛṣṇam darśayati—‘Who will show Kṛṣṇa?’ (*Acyuta*)

Options: *kaḥ kṛṣṇam darśayiṣyati* (*Kalki*) or *kaḥ kṛṣṇam darśayitā* (*Balakalki*).

III) Bṛhat 1118:

vartamāna-sāmīpye varatamānavad vā bhūte bhaviṣyati ca

‘For near past or near future, the *dhātu* is optionally used as *vartamāna* (*Acyuta*).’

Examples:

* Question: *kadā tvam kṛṣṇam adraṅśih*—‘When did you see Kṛṣṇa?’ (past)

Answer: *eṣa paśyāmi*—‘I just saw Him.’ (*Acyuta*)

* Question: *kadā tvam kṛṣṇam draṅśyasi*—‘When will you see Kṛṣṇa?’ (future)

Answer: *eṣa paśyāmi*—‘I will see Him very soon.’ (*Acyuta*)

IV) Bṛhat 1126:

iccha-arthād vartamāne vidhy-acyutau

‘If an *iccha-artha dhātu* is used, then both *Vidhi* and *Acyuta* can be used in *vartamāna-kāla* (present).’

(*iccha-artha dhātu*—a *dhātu* in the sense of ‘desiring’)

Ex: *icchet kṛṣṇam** (*Vidhi*) or *icchatī kṛṣṇam* (*Acyuta*)—‘He desires Kṛṣṇa.’

* (not ‘He should desire Kṛṣṇa’)

V) Bṛhat 1127:

iccha-artha-dhātu-sattve,

vidhi-nimantraṇa-amantraṇa-adhiṣṭi-samprāsna-prārthaneṣu ca

vidhi-vidhātārau

(1st part) ‘When an *iccha-artha dhātu* is used, the main *dhātu* is put in *Vidhi* and *Vidhātṛ*.’

(2nd part) ‘*Vidhi* and *Vidhātṛ* is also used when the meaning is *vidhi*, *nimantraṇa*, *amantraṇa*, *adhiṣṭi*, *samprāsna*, or *prārthana*.’

a) (1st part) Ex: *icchāmi kṛṣṇam paśyeyam* (*Vidhi*) or *icchāmi kṛṣṇam paśyāni* (*Vidhātṛ*)—‘I wish to see Kṛṣṇa.’

b) (2nd part) Meanings and examples:

* *vidhi*—(to give an instruction) *sva-vṛtīm kuryāt* (or *karotu*) *kṛṣṇam bhajet*—‘One should do his own duty and one should worship Kṛṣṇa.’

* *nimantraṇa*—(to engage somebody in a particular activity because the scriptures prescribe such activity) *iha bhunṅjithāḥ* (or *bhunkṣva*) *vaiṣṇava*—‘O Vaiṣṇava, please come and eat here.’

* *amantraṇa*—(to invite according own’s desire) *iha āsithāḥ*—‘Please come and sit here.’

* *adhiṣṭi*—(to request respectfully) *guro mām kṛṣṇam upadiśeḥ* (or *upadiśa*)—‘O guru, please instruct me about Kṛṣṇa.’

[In yoga with *sma*, in the sense of *adhiṣṭhi*, only *Vidhātṛ* is used.

Ex: *kṛṣṇam bhaja sma*—‘Please worship Kṛṣṇa.’]

* *samprāsna*—(to ask permission) *kim gītām adhiyīya śrī-bhagavatam*—‘Should I study the Gītā or the Śrī Bhagavata?’

* *prārthana*—(to pray) *labheya* (or *labhetām*) *hari-bhaktim*—‘May he obtain Hari-bhakti.’

VI) Bṛhat 1128:

praiṣa-atisarga-prapta-kālatveṣu vidhātr-viṣṇukṛtyau

‘When there is *praiṣa*, *atisarga*, or *prapta-kāla*, then *Vidhātr* or *Viṣṇukṛtya* can be used.’

a) Meanings and Examples:

* *praiṣa* (*preraṇa*—setting in motion, urging, impelling, commanding, appointing, encouraging, giving inspiration to work, etc.) *kṛṣṇam bhaja tvam*—‘You must worship Kṛṣṇa.’

* *atisarga* (permission) *kāmarṁ bhaja tvam kṛṣṇam*—‘Yes, as you desire, worship Kṛṣṇa.’

* *prapta-kāla* (appropriate time) *kṛṣṇa-bhaktau kālas te prāptaḥ kṛṣṇam bhaja*—‘Your time for Kṛṣṇa-bhakti has come, now do your *bhajana*.’

b) *Viṣṇukṛtya* (*kṛdanta pratyayas* used in the sense of *vidhi*, etc.: *tavya*, *āhiya*, *yat*, *kyap*, *nyap*, *kelimā*) *kṛṣṇaḥ bhajanīya tvaya*—‘Kṛṣṇa must be worshiped by you.’

VII) Bṛhat 1131:

arha-śaktyor vidhi-viṣṇukṛtya-trṇaḥ

‘In the sense of *arha* (deserving, qualification) and *śakti* (power, capability), either *Vidhi*, *Viṣṇukṛtya*, or can be used.’

Examples:

* (*arha*) *kṛṣṇo rukminim udvahet*—‘Kṛṣṇa is qualified to marry Rukmini.’

* (*śakti*) *kṛṣṇo rukminim haret*—‘Only Kṛṣṇa has the power to take Rukmini away.’

* (*Viṣṇukṛtya*) *rukminiṁ kṛṣṇena udvodhavya* (or *udvahanīya*, *hartavya*, *haranīya*)

* (*trṇ pratyaya*) *kṛṣṇo rukminim udvodhā* (or *hartā*)

VII) Bṛhat 1133:

mān-yoge sarva-apavādi bhūteśaḥ

‘In *yoga* with *mā[n]*, *Bhūteśa* is *sarva-apavādi*.’

a) The explanation is that if *mā[n]* (no) is used, *Bhūteśa* is the *apavāda* of everything, that is, *Bhūteśa* is used to express any of the other tenses and moods, from *Acyuta* to *Ajita*.

Ex: *ma kṛṣṇam parityakṣi*—‘Don’t give up Kṛṣṇa.’

(*parityakṣi*—*Bhūteśa* of *pari.tyaj[a]* — according to Bṛhat 422, *at-pratiśedho ma-māsma-yoge*—‘The particle *a[t]* used in past tense is not applied when the *dhātu* is in *yoga* with *ma* and *māsma*.’)

VIII) Bṛhat 1134:

māsma-yoge bhūteśvaraś ca

‘In *yoga* with *māsma*, only and *Bhūteśvara* are used.’

Ex: *māsma kṛṣṇam tyakṣiḥ* (*Bhūteśa*) or *māsma kṛṣṇam tyajāḥ* (*Bhūteśvara*)—‘Don’t give up Kṛṣṇa.’

IX) Bṛhat 1136:

api-jātvor yoge garhāyām acyutaḥ

‘In *yoga* with *api* and *jatu*, when these words have the meaning of *garhā* (disapproval), *Acyuta* is used.’

(Only *Acyuta* is used, even if the *kriyā* is *bhūta* or whatever.)

Ex: *api bhavān avaiṣṇavaṁ śrāddhe bhijayati*—‘Why are you feeding a non-Vaiṣṇava in the *Śrāddha* ceremony?’

Special Use of Atmapada and Parapada

590a¹

जिद्ध्य उभयपदिभ्यो णेः कर्तृगामिक्रियाफले

ñidbhya ubhayapadibhyo ṇeḥ karṭṛ-gāmi-kriyā-phale

ñidbhyaḥ—after *dhātus* in which *ñ* is *it*; *ubhayapadibhyaḥ*—after *ubhayapada dhātus*; *ṇeḥ*—after *ṇyanta dhātus*; *karṭṛ-gāmi-kriyā-phale*—when the result of the *kriyā* is going to *kartā*.

¹ Bṛhat 1152

After *ñit dhātus*, *ubhayapada dhātus*, and *nyanta dhātus*, *ātmapada Viṣṇubhaktis* are applied in *karṭṛ-gāmi-kriyā-phala*.

I) The terms ‘*ātmapada Viṣṇubhaktis*’ are implied from previous *sūtra* na Bṛhat.

II) Examples:

* *atithiḥ pakam kurute*—‘The guest is doing the cooking.’ (Here it is understood that the guest is cooking for his own sake — he is not cooking for the household. But if one says ‘*atithiḥ pakam karoti*’ it would mean that he is cooking for others, because there is no *karṭṛ-gāmi-kriyā-phala*.)

* *yajñaiḥ karmaṇa indram yajante*—‘With *yajñas* the *karmīs* worship Indra.’ (Those who are offering the sacrifice will get the *phala*, result.)

* *viṣṇumitro vaiṣṇavena bhikṣam karayate*—‘Viṣṇumitra makes the Vaiṣṇava do the *bhikṣa*, collection.’ (Here the result is going to the *prayojaka-kartā*, Viṣṇumitra. But if ‘*karayati*’ is used instead of ‘*karayate*’, the idea is that Viṣṇumitra is sending the Vaiṣṇava to do the *bhikṣa*, but Viṣṇumitra is not going to keep it to himself, he is going to give it to the Deity.)

* When the idea of *karṭṛ-gāmi-kriyā-phala* is explicit in the sentence, *parapada* can be used with a *nyanta dhātu*.

Ex: *viṣṇumitra ācārya-pakam vaiṣṇavena karayati*—‘Viṣṇumitra makes the Vaiṣṇava do the cooking for the *ācārya*.’

III) Bṛhat 1153:

śabda-antara-dyotite tu tat-phale syad vibhāṣayā

‘If in the sentence there is a word which specifically indicates for whom is the result of the activity, then *ātmapada* is optional.’

Ex: *sva-artham kṛṣṇam yajate* or *sva-artham kṛṣṇam yajati*—‘He worships Kṛṣṇa for his own benefit.’

IV) Bṛhat 1154:

dhātoḥ kriyā-vyatihāre

‘In *kriyā-vyatihāra* (a interchange or reciprocity of a activity) the *dhātu* takes *ātmapada*.’

Ex: *vyatisiṅcate*—‘He is throwing holi (and also receiving)’

(The *dhātu sicfir*) is originally *parapada*.)

V) Bṛhat 1158:

ner viśaḥ

‘After *Upendra ni*, *viś[a]* takes *ātmapada*.’

Ex: *niviśate*—‘He retires.’

VI) Bṛhat 1159:

vi-parābhyām jeḥ

‘After *vi* and *parā*, *je* takes *ātmapada*.’

Ex: *vijayate*—‘He vanquish’; *parājjayate*—‘He defeats.’

VII) Bṛhat 1160:

kriṇaḥ pary-ava-veḥ parāt

‘After *pari*, *ava*, and *vi*, *kri[ṇ]* takes *ātmapada*.’

Ex: *parikriṇite*, *avakriṇite*—‘He hires’; *vikriṇite*—‘He sells.’

VIII) Bṛhat 1163:

nauteḥ, pṛccheś ca ān yadi pūrvataḥ

‘After *Upendra ā[n]*, *dhātus nu* and *pṛcch[a]* takes *ātmapada*.’

Ex: *ānute*—‘He cries’; *āpṛcchate*—‘He begs for permission.’

IX) Bṛhat 1164:

anv-ān-paribhyaḥ kriḍaś ca

‘After *anu*, *ā[n]*, and *pari*, *kriḍ[r]* takes *ātmapada*.’

Ex: *anukriḍate*, *ākriḍate*, *parikriḍate*

X) Bṛhat 1165:

samo ’kujana iṣyate

‘After *sam*, *kriḍ[r]* also takes *ātmapada*, but the meaning should not be *kujana*, to make sounds.’

Ex: *saṅkriḍate*—‘He plays together’. But *saṅkriḍati sakataḥ*—‘The bullock cart makes sounds.’
(*parapada*)

XI) Bṛhat 1166:

śakeḥ san-antāt pṛcchāyām

‘The *dhātu śak[a]* takes *ātmapada* after applying *san* (513), when it is used in the sense of *pṛccha* (inquiry).’

Ex: *hari-bhaktim śikṣate*—‘He inquires about Hari-bhakti.’

XII) Bṛhat 1171:

sthō nirṇītau prakāśane pratijñāyām

‘*Sthā* takes *ātmapada* in the sense of *nirṇīti* (decision), *prakāśana* (make known, manifest), and *pratijñā* (make promise).’

Examples:

* *vaiṣṇava-ācārya vicāri tiṣṭhate*—‘He decides about *vaiṣṇava-ācārya*.’

* *kṛṣṇāya tiṣṭhate gopī*—‘The *gopī* makes Kṛṣṇa to know that she is waiting for Him.’

* *kṛṣṇam paramā tiṣṭhate*—He is making a promise (assuring with certainty) that Kṛṣṇa is the best.’

XIII) Bṛhat 1172:

pra-ava-sam-veś ca

‘After *pra*, *ava*, *sam* and *vi*, *sthā* also takes *ātmapada*.’

Ex: *pratiṣṭhate*, *avatiṣṭhate*, *samtiṣṭhate*, *vitiṣṭhate*

(Here there is no *adhikāra* of *nirṇīti*, *prakāśana* and *pratijñā* — XII)

XIV) Bṛhat 1173:

atha udo ’n-urddhva-ceṣṭane

‘After *ud*, in the sense of *an-urddhva-ceṣṭana*, *sthā* is also *ātmapada*.’
(*an-urddhva*—not upwards; *ceṣṭana*—physical activity)

Examples:

* *hari-sevāyām uttiṣṭhate*—‘He becomes enthusiastic for *Hari-sevā*.’

* (counter example) *āsanād uttiṣṭhati kṛṣṇaḥ*—‘Kṛṣṇa stands up from His *āsana*.’

XV) Bṛhat 1174:

deva-arcā-saṅgati-kṛti-maitriṣu pathi kartari mantrasya karaṇatve ca akarmatve ca upa-pūrvakāt

‘After *upa*, *sthā* takes *ātmapada* if the meaning is *deva-arcā* (worshiping God), *saṅgati-kṛti* (meeting), or *maitri* (friendship). The same also occurs when the word ‘*pathin*’ is the *kartā* of the sentence, or ‘*mantra*’ is the *karaṇa*, or if *upa.sthā* is *akarmaka*.’

Examples:

* *bhaktō harim upatiṣṭhate (deva-arcā)*—‘The *bhakta* worships *Hari*.’

* *gaṅgā yamunām upatiṣṭhate (saṅgati-kṛti)*—‘The *Gaṅgā* meets the *Yamunā*.’

* *arjunaḥ kṛṣṇam upatiṣṭhate (maitri)*—‘*Arjuna* befriends with *Kṛṣṇa*.’

* *pantho mathurām upatiṣṭhate (pathi kartari)*—‘The *path* goes to *Mathurā*.’

* *vaiṣṇavo mantreṇa kṛṣṇam upatiṣṭhate (mantrasya karaṇatva)*—‘The *Vaiṣṇava*, by *mantra*, attains *Kṛṣṇa*.’

* *harir anuvrate upatiṣṭhate*—‘*Hari* gives mercy (stands near) to the surrendered soul.’

XVI) Bṛhat 1175:

samaḥ pṛcchati-gam-ṛcchi-svṛ-śrubhyo vettitas tathā dṛśo ’rteś ca akarmakatve

‘After *sam*, the *dhātus pṛcch[a]*, *gam[!]*, *ṛcch[a]*, *svṛ*, *śru*, *vid[a]*, *dṛś[ir]* and *ṛ* take *ātmapada* in *karṭṛ-vācyā*, when they are used as *akarmaka*.’

XVII) Bṛhat 1176:

ānī-pūrvāt tu yamer haneḥ

‘After *Upendra ā[n]*, the *dhātus yam[a]* and *han[a]* take *ātmapada* when they are used as *akarmakas*.’

Ex: *āyacchate*; *āhate*.

XVIII) Bṛhat 1177:

ud-vibhyām tapateḥ

‘After *ud* and *vi*, *tap[a]* takes *ātmapada* in *akarmaka*.’

Ex: *uttapate*, *vitapate*.

XIX) Bṛhat 1179:

prāder ūha-asyatibhyām vā

‘After the *prādis* or *Upendras*, the *dhātus ūha* and *as[a]* take *ātmapada* optionally.’

(List of the 20 *prādis* under *sūtra* 281.)

XX) Bṛhat 1180:

hvaḥ sam-ni-vy-upataḥ sadā

‘*Hva* always takes *ātmapada* if it is preceded by *sam*, *ni*, *vi* or *upa*.’

XXI) Bṛhat 1181:

āhvaḥ sparaddhe

‘*Āhva* (*ā[n].hva*) in the sense of *sparddha* (compete, challenge, try to control, overpower) takes *ātmapada*.’

XXII) Bṛhat 1190:

jñō ’karmaka-apahnavā-arthataḥ

‘*Jñā* takes *ātmapada* when it is *akarmaka* or used in the sense of *apahnavā* (conceal).’

Examples:

* *gaṅgā-jalasya jānīte* (*akarmaka*)—‘He is considering it as if it were *gaṅgā-jala*.’

* *tattvam upajānīte* (*apahnavā-artha*)—‘He conceals the truth.’

XXIII) Bṛhat 1191:

sam-pratibhyām samutkaṅṭhā-pūrvaka-smaraṇam vinā

‘After *sam* and *prati*, *jñā* takes *ātmapada*, except when the meaning is *samutkaṅṭhā-pūrvaka-smaraṇa* (remembering with great eagerness.)’

Examples:

* *samjānīte bhaktam hariḥ*—‘Hari makes a promise to the devotee.’

* (counter-example) *harim samjānāti bhaktaḥ*—‘The devotee remembers the Lord with great eagerness.’

XXIV) Bṛhat 1192:

yatna-upasāntvāna-jñāna-bhāsaneṣu upamantraṇe vimatau cāpi vadateḥ

‘In the sense of *yatna* (enthusiasm), *upasāntvāna* (pacifying), *jñāna* (knowledge), *bhāsana* (enlightenment), *upamantraṇa* (taking in private), and *vimati* (quarrel or difference of opinion), *vad[a]* takes *ātmapada*.’

Examples:

* *bhaktau vadate vaiṣṇavaḥ* (*yatna*)—‘The Vaiṣṇava is very enthusiastic in bhakti.’

* *harir bhaktān upavadat* (*upasāntvāna*)—‘Hari consoles the bhaktas.’

* *bhakto harim vadate* (*jñāna*)—‘The devotee speaks properly to the Lord.’

* *harir bhaktau vadate* (*bhāsana*)—‘Hari enlightens bhakti.’

* *harir gopim upavadate* (*upamantraṇa*)—‘Hari talks to a gopī in private.’

* *vivadante tarka-niṣṭhaḥ* (*vimati*)—‘The logicians are arguing with each other.’

XXV) Bṛhat 1194:

anor akarmakāt tatra

‘After *anu* in the sense of *akarmaka*, *vad[a]* also takes *ātmapada*.’

Ex: *anuvadate śrī-śukasya sutāḥ*—‘Suta Gosvāmī is repeating what he heard from Śukadeva Gosvāmī.’

XXVI) Bṛhat 1195:

vipralāpe vibhāṣayā

‘In *vipralāpa* (opposing statements), *vad[a]* takes *ātmapada* optionally.’

Ex: *vipravadante* (or *vipravadanti*) *smartāḥ*—‘The *smarta* brāhmaṇas speak opposing statements.’

XXVII) Bṛhat 1199:

udaḥ sakarma-carateḥ

‘After *ud*, *car[a]* takes *ātmapada* if it is *sakarmaka*.’

Ex: *uccarate karmo viṣṇubhaktaḥ*—‘Viṣṇubhakta transcends *karma*.’
XXVIII) Bṛhat 1200:

tr̥tīyā-yogataḥ samah

‘After *sam* in *yoga* with a word in *tr̥tīyā*, *car[a]* takes *ātmapada*.’

Ex: *rathena sañcarate hariḥ*—‘Hari goes with the chariot.’

XXIX) Bṛhat 1203:

atha smṛ-jñā-pāśyatīnām sanah

‘After *san* (*sananta*) *smṛ*, *jñā* and *dṛś[ir]* take *ātmapada*.’

Ex: *susmūrṣate*, *jijñāsate*, *didṛkṣate*.

XXX) Bṛhat 1208:

an-avane bhunakteḥ

‘*Bhuj[a]* takes *ātmapada* when it does not mean *avana* (protection).’

(*Bhuj[a]* (*rudhādī*) has two meanings: protecting and eating.)

Examples:

* *bhunkte*, *upabhunkte*.

* (counter-example) *bhunakti pṛthivīm rāmaḥ*—‘Rāma protects the earth.’

XXXI) Bṛhat 1213:

apād vadaḥ

‘After *Upendra* *apa*, *vad[a]* takes *ātmapada*, if there is *karṭṛ-gāmi-kriyā-phala* (590a).’

Ex: *apavadate*—‘He spreads rumors (in his favor).’

XXXII) Bṛhat 1215:

jñā upendra-vinā-bhāvāt

‘*Jñā* takes *ātmapada* if it is not preceded by *Upendra* and there is *karṭṛ-gāmi-kriyā-phala*.’

Examples:

* *kṛṣṇam jānīte bhaktaḥ*—‘The bhakta knows Kṛṣṇa.’ (The bhakta gets the benefit of the *kriyā*).

* (counter-example) *gopaḥ kṛṣṇasya gām jānāti*—‘The gopa knows the cow of Kṛṣṇa.’