

Introduction to Sanskrit

THOMAS EGENES

PART ONE

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INTRODUCTION TO SANSKRIT (Part One)

THOMAS EGENES

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PART TWO

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LESSON NINETEEN

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Introduction to Meter

Grammar: Nominals ending in **mat, vat**
The suffixes **mat, vat, ya, tva**
The imperative
The **upapada** compound

Vocabulary: Words from Chapter 2, Verse 45 of
the **Bhagavad-Gītā**

BHAGAVAD-GĪTĀ

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥४५॥

traiguṇya-*viṣayā* vedā
 nistraiguṇyo bhavārjuna
 nirdvandvo nitya-sattvastho
 niryoga-kṣema ātmavān 45.

The Vedas' concern is with the three guṇas.
 Be without the three guṇas, O Arjuna,
 freed from duality, ever firm in purity,
 independent of possessions, possessed of the Self.

traī-	(n.) three
guṇya-	(n.) quality
traī-guṇya-	(dvigu compound) three guṇas (For the dvigu compound, see Lesson 18, p. 236.) (For the suffix ya , see below.)
viṣayāḥ	(mas. nom. pl.) concern, spheres of action, object
traī-guṇya-viṣayāḥ	(tatpuruṣa compound) concern with the three guṇas, concern of the three guṇas
vedāḥ	(mas. nom. pl.) the Vedas, the texts of the Veda

nis-trai-guṇyaḥ	(m. nom. sing., dvigu compound) without the three guṇas (For the prefix nis see Lesson 15, p. 198.)
bhava	(2nd per. sing. imperative act. $\sqrt{\text{bhū}}$) be, exist (See below for the imperative.)
arjuna	(mas. voc. sing.) O Arjuna
nir-dvandvaḥ	(m. nom. sing.) freed from duality, without the pairs of opposites
nitya-	(adv.) ever, eternally, ever
sattva-	(n.) purity, goodness (See below for the suffix tva .)
nitya-sattva-	(karmadhāraya compound) eternally pure
sthaḥ	(mas. nom. sing. from $\sqrt{\text{sthā}}$) firm, standing in
nitya-sattva-sthaḥ	(upapada compound.) ever firm in purity (See Lesson 18, p.236, and see below for the upapada compound.)
nir-yoga-	(mas.) without acquisition, without gain
kṣemaḥ	(mas. nom. sing.) conservation, securing possessions.
nir-yoga-kṣemaḥ	(dvandva compound) without possessions.
ātma-vān	(mas. nom. sing.) possessed of the Self (See below for the vant declension.)

INTRODUCTION TO METER

1. The section of the **Vedāṅgas** that explains meter is **Chandas**. The principle text of **Chandas** is the **Chandas Sūtra**, attributed to Piṅgala. **Chandas** is said to be the feet of the **Veda**.
2. The verses from the **Bhagavad-Gītā** are primarily in **anuṣṭubh chandas**, which is also called **śloka** meter. A few verses are in **triṣṭubh chandas**. Each verse, or each **śloka**, in **anuṣṭubh**

meter is divided into four parts or lines, each called a **pāda**, or foot. Each **pāda** is divided into eight syllables, each called **akṣara**. There is a pause or **cāsura** (**yati**) after each **pāda**. The **triṣṭubh** meter is four **pādas** of eleven **akṣaras**.

3. There are seven basic meters: **gāyatrī**, **uṣṇik**, **anuṣṭubh**, **br̥hatī**, **pañkti**, **triṣṭubh**, and **jagatī**. Each of these is divided as follows:

<u>chandas (meter)</u>	<u>pāda (lines)</u>	<u>akṣara (syllables)</u>
gāyatrī	3	8, 8, 8
uṣṇik	3	8, 8, 12
anuṣṭubh	4	8, 8, 8, 8
br̥hatī	4	9, 9, 9, 9
pañkti	4	10, 10, 10, 10
triṣṭubh	4	11, 11, 11, 11
jagatī	4	12, 12, 12, 12

Several of these meters is are found with other variations. For example, **br̥hatī** could also be 8, 8, 8, 12 or 8, 8, 12, 8; and **pañkti** could also be 8, 8, 8, 8, 8.

GRAMMAR:
NOMINALS ENDING
IN MAT, VAT

1. We will now study the declension for masculine nominals ending in **mat** or **vat**, which is sometimes listed in the dictionary as **mant** and **vant**. (Pāṇini used **mat** and **vat**, although some later Sanskrit grammarians used **mant** and **vant**.)

Stem: **bhagavat** (mas. adj.) possessing fortune, fortunate

prathamā	भगवान्	भगवन्तौ	भगवन्तः
dvitīyā	भगवन्तम्	भगवन्तौ	भगवतः
tr̥tīyā	भगवता	भगवद्भ्याम्	भगवद्भिः
caturthī	भगवते	भगवद्भ्याम्	भगवद्भ्यः
pañcamī	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
ṣaṣṭhī	भगवतः	भगवतोः	भगवताम्
saptamī	भगवति	भगवतोः	भगवत्सु
saṃbodhana	भगवन्	भगवन्तौ	भगवन्तः
	-----	-----	-----
	eka	dvi	bahu

Notice that some forms, called strong forms, use **vant**: the nominative dual and plural, and the accusative singular and dual.

2. The neuter adjective for **bhagavat** differs from the masculine only in the **prathamā**, **dvitīyā**, and **saṃbodhana**:

prathamā भगवत् भगवती भगवन्ति

dvitīyā भगवत् भगवती भगवन्ति

saṃbodhana भगवत् भगवती भगवन्ति

3. The feminine adjective uses **vat** and adds **ī** to form the base. It is then declined like words in **ī**. For example:

prathamā भगवती भगवत्यौ भगवत्यः

dvitīyā भगवतीम् भगवत्यौ भगवतीः

tritīyā भगवत्या भगवतीभ्याम् भगवतीभिः

caturthī भगवत्यै भगवतीभ्याम् भगवतीभ्यः

pañcamī भगवत्याः भगवतीभ्याम् भगवतीभ्यः

ṣaṣṭhī भगवत्याः भगवत्योः भगवतीनाम्

saptamī भगवत्याम् भगवत्योः भगवतीषु

saṃbodhana भगवति भगवत्यौ भगवत्यः

**THE SUFFIXES
MAT, VAT,
YA, TVA**

1. There are considered to be five types of aggregate formations (**vṛtti**), which are complex words that can be broken into meaningful parts. They are:

kṛt-vṛtti	nouns formed by adding primary suffixes to verb roots
taddhita-vṛtti	nouns and adjectives formed by adding secondary suffixes to nouns
dhātu-vṛtti	complex verbs derived from verb roots. These include the causative (ṅijanta), desiderative (sannanta), intensive (yaṅanta), and denominative (nāmadhātu) forms.
samāsa-vṛtti	compounds, divided into four groups (See Lesson 18, p. 235, 236.)
ekaśeṣa-vṛtti	“one remains” formation. One member is used alone to represent the entire compound.

2. We will now observe a few suffixes, which will be studied in detail in Lesson 30. Suffixes are called **pratyaya**. There are two kinds: primary suffixes (**kṛt pratyaya**) and secondary suffixes (**taddhita pratyaya**). Primary suffixes are placed at the end of verb roots to form primary nominal bases (**kṛdanta**). The root often takes its **guṇa** substitute. (See Lesson 13, p. 167.) For example:

वेद knowledge

veda is from √vid (know) and the suffix a.

योग union

yoga is from √yuj (join) and the suffix a.

दर्शन vision

darśana is from √dṛś (see) and the suffix ana.

3. Secondary suffixes are placed at the end of nouns, called **prakṛti**, to form derivative nouns and adjectives, called **taddhitānta**. The original noun, or **prakṛti**, often takes **vṛddhi** substitute for its first vowel. The suffixes **mat** and **vat** are two of the many secondary suffixes.
4. The suffixes **mat** and **vat** are used to indicate possession (**matvartha**) (Pāṇini 5.2.94-95). These are usually adjectives. For example:

बुद्धिमत्

buddhimat

possessed of intelligence, wise

धनवत्

dhanavat

possessed of wealth, wealthy

These adjectives are then declined like **bhagavat**.

5. The suffix **vat**, although more common, is considered to be an aspect of **mat**. The **vat** suffix is generally used if the noun ends in **a** or **ā**. (Pāṇini 8.2.9). For example:

रूपवत्

rūpavat

having the form

रसवत्

rasavat

having the essence

स्मृतिमत्

smṛtimat

possessed of memory, wise

6. The suffix **ya** is also a secondary suffix (**taddhita pratyaya**). The suffix **ya** means “pertaining to,” “relating to,” “belonging to,” or “deriving from.” It forms adjectives and also neuter abstract nouns (**bhāvavācana**). For example, it would make “happy” into “happiness.” If there is a vowel at the end of the noun, it is dropped before adding **ya**. For example:

त्रिगुण

triguṇa

three guṇas

becomes

त्रैगुण्य

traiguṇya

pertaining to the three guṇas

7. The first syllable may take its **vṛddhi** substitute, which is called lengthening or strengthening. (See Lesson 13, p. 167.) For example:

पुत्र

putra (son)

becomes

पैत्र

pautra (grandson)

जनक

janaka (a king) becomes

जानकी

jānakī (his daughter, Sītā)

8. Often the first syllable of the noun may not take a **vrddhi** substitute.
For example:

सत्

sat (existence) becomes

सत्य

satya (truth—that which
pertains to existence)

दन्त

danta (teeth) becomes

दन्त्य

dantya (dental)

राजन्

rājan (king) becomes

राज्य

rājya (kingdom)

9. The secondary suffix **tva** (feminine **tā**) can also be added to
nominals to form an abstract noun. For example:

सत्

sat (existence) becomes

सत्त्व

sattva (purity, consciousness)

नित्य

nitya (eternal) becomes

नित्यत्व

nityatva (eternity)

अमृत

amṛta (immortal) becomes

अमृतत्व

amṛtatva (immortality)

THE IMPERATIVE

1. We will now study the imperative (lot). The imperative is used as a command, demand, instruction, or injunction. It is used when one person is asking or telling another person to do something. The **uttama puruṣa, bahu vacana** imperative for "go" (**gacchāma**) could be translated as "We must go," or "Let us go."
2. Here is the formation of the imperative in the active and middle. It uses the present stem, but with different endings:

root: √gam (go) Imperative Active

prathama	गच्छतु gacchatu gaccha+tu	गच्छताम् gacchatām gaccha+tām	गच्छन्तु gacchantu gaccha-a+antu
madhyama	गच्छ gaccha gaccha	गच्छतम् gacchatam gaccha+tam	गच्छत gacchata gaccha+ta
uttama	गच्छानि gacchāni gaccha+āni eka	गच्छाव gacchāva gaccha+āva dvi	गच्छाम gacchāma gaccha+āma bahu

root: √labh (obtain) Imperative Middle

prathama	लभताम् labhatām labha+tām	लभेताम् labhetām labha+itām	लभन्ताम् labhantām labha-a+antām
madhyama	लभस्व labhasva labha+sva	लभेथाम् labhethām labha+ithām	लभध्वम् labhadhvam labha+dhvam
uttama	लभै labhai labha+ai	लभावहै labhāvahai labha+āvahai	लभामहै labhāmahai labha+āmahai
	eka	dvi	bahu

3. The imperative verb is negated by mā, rather than na. For example:

मा विद्विषावहै ।

Never shall we denounce anyone.

4. Here is the imperative for √as:

Root: √as (be) Imperative

prathama	अस्तु	स्ताम्	सन्तु
madhyama	एधि	स्तम्	स्त
uttama	असानि	असाव	असाम

THE UPAPADA COMPOUND

1. Now we will study the **upapada** compound (**samāsa**), or “subordinate word” compound. (See Lesson 18, p. 236.) In this type of **tatpuruṣa** compound, the last member is formed from a verb root, but is declined like a noun. The first member is considered the subordinate (**upa**) word (**pada**), and thus the name **upapada**, **Pāṇini** 3.1.92. For example:

सत्त्वस्थ

sattva-stha (**stha** is from the root √**sthā**.)
established in **sattva**, firm in purity

2. The verbal root may lose its last letter, may change a long vowel to its short vowel (**ā** to **a**), or may add **t**. For example:

गृहस्थ

gṛha-stha (**stha** is from the root √**sthā**.)
holding the house, a householder

आत्मवित्

ātma-vit (**vit** is the root √**vid**.)
knower of the Self

इन्द्रजित्

indra-jit (**jit** is from the root √**ji**.)
conqueror of Indra (**Rāvaṇa**'s son **Meghanāda**)

तरति शोकमात्मवित्

tarati śokam ātma-vit

The knower of the Self overcomes sorrow.

(**Chāndogya Upaniṣad** 7.1.3)

VOCABULARY

SANSKRIT

ENGLISH

अर्जुनः (mas.)

Arjuna

क्षेमः (mas.)

security, prosperity, comforts

गुणः (mas.)

quality, attribute, strand

द्वन्द्वम् (n.)

"two-by-two," pairs of opposites

नित्यम् mf(ā)n (adj.)

eternal, continual, perpetual

नित्यम् (adv.)

eternally, ever, always

भगवत् mfn (adj.)

fortunate, glorious

भगवत् (mas.)

the honorable one, sir

योगः (mas.)

union, acquisition

राज्यम् (n.)

kingdom, realm

विषयः (mas.)

concern, sphere of action, territory, object

वेदः (mas.)

knowledge

सत्त्वम् (n.)

purity

सत्यम् mf(ā)n (adj.)

true

सत्यम् (n.)

truth

EXERCISES

1. Learn to recite Chapter 2, Verse 45 from the **Bhagavad-Gītā** first for pronunciation only. Then pronounce each word out loud and be able to give its grammatical analysis and definition. Finally, be able to recite the verse with the meaning in mind.

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥४५॥

2. Begin practice of the **Bhagavad-Gītā** slowly and distinctly. The best way is repeat after a good Sanskrit speaker.
3. Memorize the declension for **bhagavat**.
4. Memorize the conjugation of the imperative and the vocabulary from this lesson.
5. Translate the following sentences. (Notice that we will go from the Sanskrit to the English for all exercises.)

a. वनं गच्छ फलानि च म आनयेति बाला

वदति ।१।

- b. यदार्जुनः सत्यं पश्यति तदा सुखवान् ।२।
- c. वेदस्य शास्त्राणि पठेमेत्याचार्यस्तस्य
शिष्यानवदत् ।३।
- d. नित्यसत्त्वस्थ आत्मस्थः ।४।
- e. यत आत्मवान्ततः सूर्यं चन्द्रं च लभते ।५।
- f. सत्यवन्तोऽसामेति पिता तस्य पुत्रान्वदति ।६।
- g. सत्यं वेदविषय इत्याचार्योऽभाषत ।७।

h. अर्जुनस्य गुणौ सत्त्वं च सत्यं च ।८।

6. Translate the following sentences:

a. योगक्षेमं त्रैगुण्यविषयेऽस्ति ।१।

b. भगवन्नामस्य कथां पठतु ।२।

c. रामराज्यं सुखवदासीत् ।३।

d. यत्र राजा वसति तत्र नित्यं स्मराणि ।४।

e. योगविषयो निर्द्वन्द्वोऽस्ति ।५।

f. वेदानां सूक्तानि स्मरेमेत्याचार्यो वदति ।६।

g. तव कुलं योगज्ञानं लभतामिति सीतावदत् ।७।

h. सीतया विना कुत्र गमिष्यामीति रामः पृच्छति ।८।

ANSWERS

5. a. "Go to the forest and bring me fruit," the girl says.
- b. Arjuna is possessed of happiness when he sees the truth.
- c. "Let us read the scriptures of the Veda," said the teacher to his students.
- d. One established in the Self is eternally established in purity.
- e. Since he is possessed of the Self, he obtains the sun and the moon.
- f. "Let us be truthful," the father says to his sons.
- g. "The sphere of the Veda is truth," spoke the teacher.

-
- h. The qualities of Arjuna are purity and truth.
6. a. Acquisition and prosperity are in the sphere of the three guṇas.
- b. May the honorable one read the story of Rāma. (Notice that as a form of address, **bhagavan** is used with the third person imperative.)
- c. The kingdom of Rāma was possessed of happiness (happy).
- d. Let me always remember where the king dwells.
- e. The sphere of yoga is without the pairs of opposites.
(Here “without the pairs of opposites” is an adjective.)
- f. “Let us remember the hymns of the Vedas,” the teacher says.
- g. “Your family must obtain knowledge of yoga,” Sītā said.
- h. “Where will I go without Sītā?” Rāma asks.

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LESSON TWENTY

- Recitation: **Bhagavad-Gītā** Chapter 2, Verse 48
The Oral Tradition of Teaching
- Grammar: Verb Classes 1, 4, 6, 10
Verb Class 8
Passive Construction
- Vocabulary: Words from Chapter 2, Verse 48
Verbs from Class 8

BHAGAVAD-GĪTĀ

योगस्थः कुरु कर्माणि

सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा

समत्वं योग उच्यते ॥४८॥

yogasthaḥ kuru karmāṇi
 saṅgam tyaktvā dhanañjaya
 siddhy-asiddhyoḥ samo bhūtvā
 samatvaṃ yoga ucyate 48

Established in Yoga, O winner of wealth, perform actions
 having abandoned attachment
 and having become balanced in success and failure,
 for balance of mind is called Yoga.

yoga-	(mas.) union
sthah	(mas. nom. sing. √sthā) established, fixed in
yoga-sthah	established in Yoga (upapada compound)
kuru	(2nd per. sing. imperative act. √kr) perform, do (This verb stem does not end in a. See below.)
karmāṇi	(n. acc. pl.) actions
saṅgam	(mas. acc. sing.) attachment, clinging
tyaktvā	(gerund √tyaj) having abandoned (For the gerund, see Lesson 12, pp. 161, 162)
dhanam-	(n.) wealth
jaya	(mas. √ji) winner, conqueror

dhanāñ-jaya	(mas. voc. sing. tatpuruṣa compound) O winner of wealth (Arjuna) (Notice that the first member of this compound is in the accusative. Occasionally a compound, called aluk samāsa , will not lose the endings of the prior member. See Lesson 16, p.210.)
siddhi-	(fem.) success, perfection
a-siddhi	(fem.) non-success, failure
siddhy-a-siddhyoḥ	(fem. loc. dual dvandva compound) in success and failure (See Lesson 16, pp. 210-213.)
samaḥ	(mas. nom. sing. adj.) balanced, even
bhūtvā	(gerund √ bhū) having become
samatvam	(n. nom. sing.) the state of balance, equanimity, evenness
yogaḥ	(mas. nom. sing.) yoga, union
ucyate	(3rd per. sing. pres. indic. passive √ vac) is called, is said (For the passive, see below.)

THE ORAL TRADITION OF TEACHING

1. Youth in ancient India, after the **upanayana** ceremony, lived in their teacher's house (**gurukula**) for twelve years, to the age of 25. Sanskrit lessons, completely oral, emphasized recitation and memorization. According to the **Rk Samhitā** 7.103, "Education is hearing and repeating another's speech." The teacher would pronounce the verse with the proper accents, and the students, seated on the ground, repeated.
2. Recitation of Sanskrit verses is traditionally divided into three speeds (**vṛtti**). Learning verses was traditionally done at the slowest speed:

druta	quick, melted, indistinct
madhya	medium
vilambita	slow

3. The Sanskrit literature was passed down from teacher to student primarily through an oral tradition, which is still lively today. Secondly, manuscripts were used for the preservation of the literature. Manuscripts were made from palm leaves or inner birch bark (in the north), and trimmed in a narrow, horizontal shape. They were bound at the top, and secured with painted wooden covers.
4. The palm leaves (palmyra palm, **tālapattra**, or talipot palm) were prepared by drying them in the sun, smoothing them, and then applying oil. Incisions were made in the leaves with an iron stylus (style). Then black paint, made from a mixture of lampblack or charcoal powder and oil, was applied to the surface of the leaf. When the excess paint was wiped off, the incisions made by the stylus appeared in black. Some leaves were painted, instead of using a stylus. Small designs and pictures were painted around the script. Later on, other materials were used, such as cotton, silk, wood, bamboo, copper, and paper.
5. The first person to design and use a printing type for **devanāgarī** was Charles Wilkins (1749–1836).

VERB CLASSES 1, 4, 6, 10

1. Now we will study in more depth the ten classes (**daśa-gaṇa**) of verbs. Almost all Sanskrit roots are divided into ten classes, according to how the present stem is formed from the root. (Sometimes one root may appear in more than one class, because it forms its present stem in more than one way.) The present stem is used for verbs in the present indicative (**laṭ**), imperfect (**lañ**), imperative (**lot**), and optative (**liñ**). The present stem is also used for the present participle (**vartamāne kṛdanta**). (We have not studied the optative or present participle yet.) These forms compose the present system. Some of the following is review, and much is for observation only.
2. All of the verbs that we have studied (except $\sqrt{\text{as}}$) have stems which end in **a** and stay the same throughout the conjugation. They come from classes 1, 4, 6, and 10. Let's look at how these stems are formed.
3. Each class is named after one root from its class, usually the first root listed in that class in the **Dhātu Paṭha** of **Pāṇini**. The first class is called the **bhvādi-gaṇa** (**bhū ādi gaṇa**), which means "bhū, etc. class," or "the class beginning with bhū."
4. **Class One.** $\sqrt{\text{bhū}}$ gaṇa. ($\sqrt{\text{bhū}}$ be, become) Most of the verbs that we have studied so far are in this class, and about half of all roots belong to this class. Verbs in this class form their stem by:

gaṇa of root + a

Here are some examples of how the stem is formed:

The gaṇa of $\sqrt{\text{smṛ}}$ is **smar**.

smar + a = smara (remember)

(smarati, he remembers)

The gaṇa of $\sqrt{\text{vad}}$ is **vad**.

vad + a = vada (speak)
(vadati, he speaks)

5. The root only takes **guṇa** if its vowel (most roots have one vowel) is a final vowel or is a short vowel followed by one consonant. For example:

The **guṇa** of √śubh is śobh.
śobh + a = śobha (shinè)
(śobhate, he shines)

The **guṇa** of √budh is bodh.
bodh + a = bodha (know)
(bodhati, he knows)

√jīv and √bhāṣ do not take **guṇa**.

This rule is a general rule, true of other classes that add **guṇa** to the root vowel.

6. If the **guṇa** of the root is e or o, then the e appears as ay (from a + i), and the o appears as av (from a + u). The a is then added. For example:

The **guṇa** of √ji is je.
je + a = jaya (conquer)
(jayati, he conquers)

The **guṇa** of √bhū is bho.
bho + a = bhava (be)
(bhavati, he is)

The **guṇa** of √nī is ne.
ne + a = naya (lead)
(nayati, he leads)

7. Some stems are formed from the **vr̥ddhi** of the root, and there are also irregular formations of the present stem. For example:

√gam + a = **gaccha** (go)
(**gacchati**, he goes)

√sthā + a = **tiṣṭha** (stand)
(**tiṣṭhati**, he stands)

√pā + a = **piba** (drink)
(**pibati**, he drinks)

8. As we learned in Lessons 1, 2, and 3, the present stem takes endings to form a verb. Here are the endings for the present indicative active verbs (for all classes):

prathama	ति	तस्	अन्ति
madhyama	सि	थस्	थ
uttama	मि	वस्	मस्
	┌	┌	┌
	eka	dvi	bahu

Note that final **s** becomes a **visarga** once a verb is formed.

9. Here is the conjugation of √**bhū**. It is class 1 and **parasmaipada** and so noted as **1P**:

Root: √bhū 1P (be, become) Present Indicative

prathama	भवति bhavati bhava+ti	भवतः bhavataḥ bhava+tas	भवन्ति bhavanti bhava-a+anti
madhyama	भवसि bhavasi bhava+si	भवथः bhavathaḥ bhava+thas	भवथ bhavatha bhava+tha
uttama	भवामि bhavāmi bhava+a+mi	भवावः bhavāvaḥ bhava+a+vas	भवामः bhavāmaḥ bhava+a+mas
	┌──────────┐	┌──────────┐	┌──────────┐
	eka	dvi	bahu

Notice that when the ending begins with v or m, an a is added before the ending. Before anti, the a is taken away. (These changes were presented in Lesson 1, p. 5; Lesson 2, p. 13; and Lesson 3, p. 24.)

10. The ātmanepada endings for classes 1, 4, 6, and 10 are:

prathama	ते	इते	अन्ते
madhyama	से	इथे	ध्वे
uttama	इ	वहे	महे
	┌──┐	┌──┐	┌──┐
	eka	dvi	bahu

11. Here is the conjugation of √bhāṣ:

Root: √bhāṣ 1Ā (speak) Present Indicative

prathama	भाषते	भाषेते	भाषन्ते
	bhāṣate	bhāṣete	bhāṣante
	bhāṣa+te	bhāṣa+ite	bhāṣa-a+ante
madhyama	भाषसे	भाषेथे	भाषध्वे
	bhāṣase	bhāṣethe	bhāṣadhve
	bhāṣa+se	bhāṣa+ithe	bhāṣa+dhve
uttama	भाषे	भाषावहे	भाषामहे
	bhāṣe	bhāṣāvahe	bhāṣāmahe
	bhāṣa+i	bhāṣa+a+vahe	bhāṣa+a+mahe
	-----	-----	-----
	eka	dvi	bahu

Like the **parasmaipāda**, notice that when the ending begins with **v** or **m**, an **a** is added before the ending. Before **ante**, the **a** is taken away.

12. **Class Four.** √div ḡaṇa. (√div play, increase, shine) This stem is formed by:

root + ya

Here is an example of how the stem is formed (√div is irregular):

√man + ya = manya (think)

(manyate, he thinks)

Notice that √man always takes **ātmanepada** endings, although other roots in this class take **parasmaipada** endings.

13. **Class Six.** $\sqrt{\text{tud}}$ **gaṇa.** ($\sqrt{\text{tud}}$ push, strike) This stem is formed by:

root + a

Here is an example of how the stem is formed:

$\sqrt{\text{tud}} + \text{a} = \text{tuda}$ (push)
(**tudati**, he pushes)

Notice that this root does not take **gaṇa** as in Class One.

14. Some of these roots add a nasal before the final consonant of the stem. For example:

$\sqrt{\text{vid}} + \text{a} = \text{vinda}$ (find)
(**vindati**, he finds)

$\sqrt{\text{muc}} + \text{a} = \text{muñca}$ (release)
(**muñcati**, he releases)

15. **Class Ten.** $\sqrt{\text{cur}}$ **gaṇa.** ($\sqrt{\text{cur}}$ steal) This stem is formed by:

gaṇa of root + aya

Here are some examples of how the stem is formed:

$\sqrt{\text{cur}} + \text{aya} = \text{coraya}$ (steal)
(**corayati**, he steals)

$\sqrt{\text{cint}} + \text{aya} = \text{cintaya}$ (think)
(**cintayati**, he thinks)

Notice that the **i** in **cint** does not take **gaṇa** because there are two consonants following the vowel. See above #5

VERB CLASS 8

1. Now we will study Verb Class 8. The class only has eight roots in it. Observe the various formations of this verb.
2. All of the verb classes that we have not yet studied—classes 2, 3, 5, 7, 8, and 9—have stems which do not end in **a**. These stems do not stay the same throughout the conjugation, but have “strong forms” and “weak forms.” Let’s look at how stems from Class 8 are formed.
3. **Class Eight.** $\sqrt{\text{tan}}$ **gaṇa** ($\sqrt{\text{tan}}$ stretch) This stem is formed by:

root + **u** for weak forms (dual and plural)

root + **o** for strong forms (singular)

4. The **u** takes **guṇa** (which makes it **o**) in singular forms of the present **parasmaipada**. These forms are called the strong forms and the others are called the weak forms. For example:

$\sqrt{\text{tan}} + \text{o} = \text{tano}$ (strong form)
(**tanoti**, he stretches)

$\sqrt{\text{tan}} + \text{u} = \text{tanu}$ (weak form)
(**tanvanti**, they stretch)

5. Here is an example of a conjugation from Class Eight:

Root: $\sqrt{\text{tan}}$ 8U* (stretch) Present Indicative

prathama	तनोति <u>tanoti</u> tan+o+ti	तनुतः tanutaḥ tan+u+tas	तन्वन्ति tanvanti tan+u+anti
madhyama	तनोषि <u>tanosi</u> tan+o+si	तनुथः tanuthaḥ tan+u+thas	तनुथ tanutha tan+u+tha
uttama	तनोमि <u>tanomi</u> tan+o+mi	तनुवः tanuvaḥ tan+u+vas	तनुमः tanumaḥ tan+u+mas
	----- eka	----- dvi	----- bahu

*The U indicates that this verb is *ubhayapada*, which means that it is regularly used with *parasmaipada* and *ātmanepada* endings. (See Lesson 3, p. 25.)

Notice that the strong forms are underlined. Notice that the endings are the same. Notice that in the second person singular, the ending *si* turns into *ṣi* because of the vowel *o*. (See Lesson 11, p. 142.) The ending *anti* turns the previous *u* into *v*.

6. In the dual and plural, the *u* may be optionally deleted before *v* or *m*. For example:

tanumaḥ or tanmaḥ
tanuvaḥ or tanvaḥ

7. While the present indicative, imperfect and imperative endings are the same for all classes in **parasmaipada** endings, the **ātmanepada** endings are different. We have learned the **ātmanepada** endings for classes 1, 4, 6, and 10. For the other classes (2, 3, 5, 7, 8, and 9), the endings are slightly different:

<u>Classes 1, 4, 6, and 10</u>	<u>Classes 2, 3, 5, 7, 8, and 9</u>
Present Indicative parasmaipada	Same
Imperfect parasmaipada	Same
Imperative parasmaipada	Same (except the 2nd per.sing. is hi in classes 2, 3, 7, and 9)
Present Indicative ātmanepada	Different
Imperfect ātmanepada	Different
Imperative ātmanepada	Different

8. The **ātmanepada** endings for classes 2, 3, 5, 7, 8, and 9 are listed in the tables in the back of the book. Several examples are given there.
9. The strong forms are underlined in the tables for each class. For the imperfect, the strong forms are the same as the present. For the imperative active, the strong forms are the 3rd person singular and all first person forms. For the imperative middle, the strong forms are all first person forms.
10. One of the most important verbs comes from Class Eight, and that is $\sqrt{\text{kr}}$ (do, make, perform). Its conjugation is irregular. The strong stem is **karo** and the weak stem is **kuru**. The **u** of the stem must be deleted before **v** and **m**. Here is the conjugation for the present **parasmaipada**:

Root: √kṛ 8U (do) Present Indicative

prathama	करोति	कुरुतः	कुर्वन्ति
	<u>karoti</u>	kurutaḥ	kurvanti
	kar+o+ti	kur+u+tas	kur+v+anti
madhyama	करोषि	कुरुथः	कुरुथ
	<u>karosi</u>	kuruthaḥ	kurutha
	kar+o+si	kur+u+thas	kur+u+tha
uttama	करोमि	कुर्वः	कुर्मः
	<u>karomi</u>	kurvaḥ	kurmaḥ
	kar+o+mi	kur-u+vas	kur-u+mas
	_____	_____	_____
	eka	dvi	bahu

10. Other forms for this verb are listed in the tables in the back of the book.

11. When the root √kṛ is prefixed by **sam** or **pari**, the **kṛ** becomes **skr**. For example, **samskr̥ta**, "put together."

PASSIVE CONSTRUCTION

1. In Lesson 4, p. 34, #6, we learned that the **kartari prayoga** is the agent construction, or active construction. For example:

The boy reads the book.

Here the verb relates directly to the agent of action, the **kartr̥**. In Sanskrit, the agent of action (the boy) is put in the nominative and the object of action (the book) is put in the accusative. The object of action is called the **karman**.

2. In a passive construction, the verb relates directly to the object. For example:

The book is read by the boy.

If this sentence were translated into Sanskrit, the object of action (the book) would be in the nominative, and the agent of action (the boy) would be in the instrumental (or sometimes in the genitive). This construction is called **karmani prayoga**, or passive construction. The verb relates directly to the **karman**, or object.

3. There is another related construction, called the **bhāve prayoga**, or abstract construction. In it, the verb is passive, but the direct object is missing, or abstract. For example:

मया गम्यते ।

It is gone by me. (I go.)

This construction is not usually found in English.

4. In the **karmani prayoga**, the verb becomes a passive verb (**karmani**). This is how the passive verb is formed:

root + ya + **ātmanepada** endings

Every *gaṇa* forms the passive in this way. The passive may take present, imperfect, and imperative endings. All classes take the *ātmanepada* endings as in class 4.

5. For example, the root √*paṭh* 1P (read) forms the passive like this:

paṭh + ya + te = paṭhyate (is read)

6. Here are the two constructions:

बालः पुस्तकं पठति । (active construction)

The boy reads the book.

पुस्तकं बालेन पठ्यते । (passive construction)

The book is read by the boy. (Here *pustakam* is nominative.)

7. Here is the conjugation for the passive verb:

√*paṭh* 1P (read) passive

prathama	पठ्यते	पठ्येते	पठ्यन्ते
	<i>paṭhyate</i>	<i>paṭhyete</i>	<i>paṭhyante</i>
	<i>paṭh+ya+te</i>	<i>paṭh+ya+ite</i>	<i>paṭh+ya-a+ante</i>
madhyama	पठ्यसे	पठ्येथे	पठ्यध्वे
	<i>paṭhyase</i>	<i>paṭhyethe</i>	<i>paṭhyadhve</i>
	<i>paṭh+ya+se</i>	<i>paṭh+ya+ithe</i>	<i>paṭh+ya+dhve</i>
uttama	पठ्ये	पठ्यावहे	पठ्यामहे
	<i>paṭhye</i>	<i>paṭhyāvahe</i>	<i>paṭhyāmahe</i>
	<i>paṭh+ya+i</i>	<i>paṭh+ya+ā+vahe</i>	<i>paṭh+ya+ā+mahe</i>
	-----	-----	-----
	eka	dvi	bahu

8. Observe some additional rules for the formation of the passive:

a. A final **i** or **u** in the root is lengthened. For example:

√ ji	jayati	jīyate
conquer	he conquers	is conquered

b. Final **ā** or a complex vowel usually becomes **ī**. For example:

√ sthā	tiṣṭhati	sthīyate
stand	he stands	is stood

c. Final **ṛ** after one consonant becomes **ri**. For example:

√ kṛ	karoti	kriyate
make	he makes	is made

If preceded by two consonants, **ṛ** becomes **ar**. For example:

√ smṛ	smarati	smaryate
remember	he remembers	is remembered

d. Some roots take **samprasāraṇa**. (See Lesson 8, p. 91.) For example, the **va** becomes **u**, and the **ya** becomes **i**. Therefore √**vac** becomes **ucyate** (is called). This is often called the weak form. Other examples are:

√ vad	vadati	udyate
speak	he speaks	is spoken

e. Roots that add **aya** lose **aya** before adding **ya**. For example:

√ cint	cintayati	cintyate
think	he thinks	is thought

9. Here are some of the verbs we have studied so far and will study in this lesson. Included are their passive forms:

ROOT	PRESENT	PASSIVE	ENGLISH PASSIVE
√kr̥ (8U) *	karoti, kurute	kriyate	is made
√gam (1P)	gacchati	gamyate	is gone
√gup (1P)	gopāyati	gupyate	is protected
√cint (10U)	cintayati -te	cintyate	is thought
√cur (10U)	corayati -te	coryate	is stolen
√ji (1P)	jayati	jīyate	is conquered
√tan (8U)	tanoti, tanute	tanyate	is stretched
√tud (6U)	tudati -te	tudyate	is pushed
√tyaj (1P)	tyajati	tyajyate	is abandoned
√div (4P)	dīvyati	dīvyate	is played
√dr̥ś (√paś)(1P)	paśyati	dr̥śyate	is seen
√nī (1U)	nayati -te	nīyate	is lead
√paṭh (1P)	paṭhathi	paṭhyate	is read
√pā (1P)	pibati	pīyate	is drunk
√praçh (6P)	praçchati	praçchyate	is asked

√budh (1U)	bodhati -te	budhyate	is known
√bhāṣ (1Ā)	bhāṣate	bhāṣyate	is spoken
√bhū (1P)	bhavati	bhūyate	is
√man (4Ā)	manyate	manyate	is thought
√ram (1Ā)	ramate	ramyate	is enjoyed
√labh (1Ā)	labhate	labhyate	is obtained
√vad (1P)	vadati	udyate	is spoken
√vas (1P)	vasati	uṣyate	is lived
√sev (1Ā)	sevate	sevyate	is served
√sthā (1P)	tiṣṭhati	sthiyate	is stood
√smi (1Ā)	smayate	smīyate	is smiled
√smṛ (1P)	smarati	smaryate	is remembered
√has (1P)	hasati	hasyate	is laughed

*After each root is the class (1, 4, 6, 8, or 10) and the traditional way of listing endings: P for verbs usually ending in **parasmaipada**, Ā for verbs usually ending in **ātmanepada**, and U for verbs usually ending in **ubhyapada**. (See Lesson 3, p.25.)

VOCABULARY

SANSKRIT

ENGLISH

कृ (8U) करोति कुरुते he makes, does, performs

चुर् (10U) चोरयति चोरयते he steals

तन् (8U) तनोति तनुते he stretches, spreads, goes

तुद् (6U) तुदति तुदते he pushes, strikes

त्यज् (1P) त्यजति he abandons

दिव् (4P) दीव्यति he plays, shines, increases

सङ्गः (mas.) attachment, clinging

सम mf(ā)n (adj.) balanced, equal, same

समत्वम् (n.) balance, equanimity

EXERCISES

1. Learn to recite Chapter 2, Verse 48 from the *Bhagavad-Gītā* for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.

योगस्थः कुरु कर्माणि

सङ्गं त्यक्त्वा धनञ्जय ॥

सिद्ध्यसिद्ध्योः समो भूत्वा

समत्वं योग उच्यते ॥४८॥

2. Memorize the conjugation for $\sqrt{\text{tan}}$ and for $\sqrt{\text{kr}}$.
3. Memorize the passive forms for the verbs we have studied.
4. Learn the vocabulary from this lesson.
5. Translate the following sentences:

a. वापी नद्या जलेन क्रियते ।१।

b. सङ्गं त्यक्त्वर्षिः समत्वमलभत ।२।

c. धार्मिकेण बालेन फलानि न चोर्यन्ते ।३।

d. बालाः सुन्दरीं शुक्लां मालां कुर्वन्ति ।४।

e. यदा नित्यो वेदस्त्यज्यते तदा सत्यं नावगम्यते ।५।

f. यदा वीरोऽश्वं तुदति तदाश्वं उत्तिष्ठति ।६।

g. रामो राजा भूम्यां शत्रुणा विना भवति ।७।

h. तस्याः प्रियया पुत्रिकया माता दीव्यति ।८।

6. Translate the following sentences:

a. सत्यवान्नामः सुखदुःखे सङ्गाद्गुप्यते ।१।

b. नदीं गच्छ जलेन च प्रतिगच्छेति माताल्पं
बालमवदत् ।

c. स्मित्वा सीता तस्याः पितरं राजानं वदति ।३।

d. रामराज्ये सुन्दरा ग्रामाः सेनया गुप्यन्ते ।४।

e. चन्द्रस्य छाया गजान्मृगं तनोति ।५।

f. योगस्थः समो भवेत्याचार्यः शिष्यं वदति ।६।

g. यदा स तस्य राज्यं प्रतिगच्छति तदा रामो नृपः
भवति ।७।

h. नित्यं वेदं पृच्छेति पिता तस्य पुत्रमवदत् ।८।

ANSWERS

5. a. The pond is made by water from the river.
- b. Having abandoned attachment, the seer obtained balance.
(The final ā in the second word joins with r̄ to form ar.)
- c. The fruit is not stolen by the virtuous boy.
- d. The girls make a beautiful white garland.

- e. When eternal knowledge is abandoned, then truth is not understood.
 - f. When the hero pushes the horse, the horse stands up.
 - g. Rāma, the king, is without an enemy on earth.
 - h. The mother plays with her dear daughter.
- 6.
- a. Possessing the truth, Rāma is protected from attachment to pleasure and pain. (The word “attachment” is used with the locative—“attachment in pleasure and pain.”)
 - b. “Go to the river and return with water,” the mother said to the little boy.
 - c. Having smiled, Sītā speaks to her father, the king.
 - d. In the kingdom of Rāma, the beautiful villages are protected by the army.
 - e. The shadow of the moon stretches from the elephant to the deer.
 - f. “Established in yoga, become balanced,” the teacher tells the student.
 - g. When he returns to his kingdom, then Rāma becomes the king.
 - h. “Ask about eternal knowledge,” the father said to his son.

21

LESSON TWENTY-ONE

Recitation: **Bhagavad-Gītā** Chapter 2, Verse 49
Traditional Methods of Memorization

Grammar: Nouns ending in **as**
The **bahuvrīhi** compound

Vocabulary: Words from Chapter 2, Verse 49
Nouns ending in **as**

BHAGAVAD-GĪTĀ

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणां न्विच्छ

कृपणाः फलहेतवः ॥४६॥

dūreṇa hy avaram karma
 buddhi-yogād dhanañjaya
 buddhau śaraṇam anviccha
 kṛpaṇāḥ phala-hetavaḥ 49

Far away, indeed, from the balanced intellect
 is the action devoid of greatness, O winner of wealth.
 Take refuge in the intellect.
 Pitiful are those who live for the fruits (of action).

dūreṇa	(ind.) far away, far (Although this word takes an instrumental ending, it is an adverb and not declined.)
hi	(ind.) indeed, for, because
a-varam	(n. nom. sing.) (from a + vara, better, boon) devoid of greatness, inferior
karma	(n. nom. sing.) action, performance
buddhi-	(fem.) intellect, intelligence
yogāt	(mas. abl. sing.) from balance
buddhi-yogāt	(tatpuruṣa compound) from the balanced intellect, from the balance of intelligence
dhanam-	(n.) wealth

jaya	(mas. √ji 1P) winner, conqueror
dhanañ-jaya	(mas. voc. sing. tatpuruṣa compound) O winner of wealth (Arjuna)
buddhau	(fem. loc. sing.) in the intellect, in intelligence
śaraṇam	(n. acc. sing.) refuge
anu-iccha	(2nd per. imperative anu √iṣ 6P) take, seek
kṛpaṇāḥ	(mas. nom. pl.) pitiable
phala-	(n.) fruit
hetavaḥ	(mas. nom. pl.) causes, motives
phala-hetavaḥ	(bahuvrīhi compound) those whose motives are the fruits, those who live for the fruits (of action)

TRADITIONAL METHODS OF MEMORIZATION

1. Thorough memorization allowed the verses of Sanskrit to be preserved accurately as an oral tradition. There are five traditional ways of memorizing Sanskrit verses. Each way of memorizing is called a **pāṭha**, or reading:

saṃhitā-pāṭha	Collected reading
pada-pāṭha	word reading
krama-pāṭha	step reading
jaṭā-pāṭha	twisted reading
ghana-pāṭha	“killer” reading

2. The **saṃhitā-pāṭha** is the recitation of the verse as it was cognized. The **sandhi** is included, creating the smooth flow of sound. Here is the verse from the **Bhagavad-Gītā** in **saṃhitā-pāṭha**:

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणामन्विच्छ

कृपणाः फलहेतवः ॥४६॥

dūreṇa hy avaram karma

buddhi-yogād dhanañjaya

buddhau śaraṇam anviccha

kṛpaṇāḥ phala-hetavaḥ 49

3. The **pada-pāṭha** is the recitation of the verse as individual words (**pada**). Each individual word or part of a word, including prefixes, takes **sandhi** as it would at the end of a line. Notice that an **avagrāha** is used between members of a compound and after prefixes. (Breaking the word for **pada-pāṭha** is called **carcā**.) Here is the verse from the **Bhagavad-Gītā** in **pada-pāṭha**:

दूरेण हि अऽवरम् कर्म

बुद्धिऽयोगात् धनम्ऽजय ।

बुद्धौ शरणम् अनुऽइच्छ

कृपणाः फलऽहेतवः ॥४६॥

dūreṇa hi a-varam karma

buddhi-yogāt dhanam-jaya

buddhau śaraṇam anu-iccha

kṛpaṇāḥ phala-hetavaḥ

Notice that this is approximately the way the words are broken when they are given in the gloss, or word-by-word analysis at the end of each verse.

4. The **krama-pāṭha** is the recitation of the words in steps. Each word is recited twice. Here is the sequence:

1, 2; 2, 3; 3, 4; 4, 5;

5. The **jaṭā-pāṭha** is the recitation with a twist. It goes forwards and backwards. Here is the sequence:

1, 2; 2, 1; 1, 2, 3;

2, 3; 3, 2; 2, 3, 4;

3, 4; 4, 3; 3, 4, 5

6. The **ghana-pāṭha** is the recitation that is forwards and backwards with three elements:

1, 2; 2, 1; 1, 2, 3;

1, 2, 3; 3, 2, 1; 1, 2, 3, 4;

2, 3, 4; 4, 3, 2; 2, 3, 4, 5;

NOUNS IN AS

1. Here is the declension for neuter nouns ending in as:

Stem: *manas* (neuter) mind

prathamā	मनः	मनसी	मनांसि
dvitīyā	मनः	मनसी	मनांसि
trītiyā	मनसा	मनोभ्याम्	मनोभिः
caturthī	मनसे	मनोभ्याम्	मनोभ्यः
pañcamī	मनसः	मनोभ्याम्	मनोभ्यः
ṣaṣṭhī	मनसः	मनसोः	मनसाम्
saptamī	मनसि	मनसोः	मनःसु
sambodhana	मनः	मनसी	मनांसि
	-----	-----	-----
	eka	dvi	bahu

2. For nouns ending in **as**, the masculine and feminine are the same. They differ from the neuter in the **prathamā** and **dvitīyā** only.

Stem: **aṅgiras** (masculine) **aṅgiras** (feminine)

prathamā	अङ्गिराः	अङ्गिरसौ	अङ्गिरसः
dvitīyā	अङ्गिरसम्	अङ्गिरसौ	अङ्गिरसः
trītiyā	अङ्गिरसा	अङ्गिरोभ्याम्	अङ्गिरोभिः
caturthī	अङ्गिरसे	अङ्गिरोभ्याम्	अङ्गिरोभ्यः
pañcamī	अङ्गिरसः	अङ्गिरोभ्याम्	अङ्गिरोभ्यः
ṣaṣṭhī	अङ्गिरसः	अङ्गिरसोः	अङ्गिरसाम्
saptamī	अङ्गिरसि	अङ्गिरसोः	अङ्गिरःसु
saṃbodhana	अङ्गिरः	अङ्गिरसी	अङ्गिरांसि
	-----	-----	-----
	eka	dvi	bahu

THE BAHUVRĪHI COMPOUND

1. Now we will study the **bahuvrīhi** compound. Begin by reviewing the four types of compounds described in Lesson 18, pp. 235, 236. Notice that compounds can be classified according to which member is principal (**pradhāna**), or has an independent purpose of its own.
2. In a **dvandva** compound, both members are considered principal. The compound is an aggregate. For example:

सीतारामौ गच्छतः ।

Sītā-Rāma (Sītā and Rāma) are going. (**dvandva**)

Because both members are considered principal, they are connected by “and” if the compound is dissolved. The compound functions as an aggregate of equal members.

3. In all types of **tatpuruṣa** compounds, the second member is considered to be principal. For example:

रामपुत्रो गच्छति ।

Rāma-son (the son of Rāma) is going. (**tatpuruṣa**)

The first member is considered subordinate (**upasarjana**), further qualifying the principal member. The second member could stand alone. For example:

पुत्रो गच्छति ।

The son is going.

4. In a **bahuvrīhi** compound, both members are considered subordinate. The principal, whether implied or expressed, lies

outside the compound. Observe the following English sentence:

The redcoats are coming.

The subject refers to “the men whose coats are red.” It would not make sense to say, “The coats are coming.” The **bahuvrīhi** compound is sometimes called an “exocentric compound” because the principal, whether expressed or unexpressed, lies outside the compound. The compound cannot be understood merely by analysing its parts. Here are some more examples in English:

She reads the paperback.

He sees the Redwing.

These sentences are about a book and a bird, not just about a back or a wing.

5. The word “**bahuvrīhi**” is an example of a **bahuvrīhi** compound. The word “**bahuvrīhi**” means “much rice.” It refers to a substantive, a principal (**pradhāna**) outside itself—“a person whose rice (**vrīhi**) is much (**bahu**).”
6. Even though the final member must be a noun, the **bahuvrīhi** compound acts like an adjective, describing something else. Like an adjective, it takes the person, case and number of what it is describing.
7. The **bahuvrīhi** compound is sometimes called a “possessive compound” because it often has the sense that something outside the compound possesses the characteristics in the compound. This can be seen by putting “having” in front of the compound. For example:

bahuvrīhi

much-rice

having much rice

red-coat

having a red coat

paper-back

having a paper back

8. The possessive relationship can be understood as “whose B is A.” For example:

much-rice

whose rice is much

A B

whose B is A

red-wing

whose wing is red

paper-back

whose back is paper

9. In Sanskrit the analysis (**vigraha**) uses a form of **yad**, often **yasya** (or the feminine **yasyāḥ**). For example:

बहुव्रीहिः**bahu-vrīhiḥ**

“much-rice”

vigraha:

analysis:

बहुव्रीहिर्यस्य स बहुव्रीहिः**bahur vrīhir yasya sa bahu-vrīhiḥ**

he whose rice is much is “much-rice”

विश्वरूपः**viśva-rūpaḥ**

“all-form”

vigraha:

analysis:

विश्वो रूपो यस्य स विश्वरूपः

viśvo rūpo yasya sa viśva-rūpaḥ

he whose form is all is "all-form"

स्थितप्रज्ञः

sthita-prajñāḥ vighraha:

"steady-intellect" analysis:

स्थिता प्रज्ञा यस्य स स्थितप्रज्ञः

sthitā prajā yasya sa sthita-prajñāḥ

he whose intellect is steady is "steady-intellect"

11. Notice that in the last example, the gender of the last member changes to agree with the principal, which is "he." This is a helpful way to spot a **bahuvrīhi** compound.

VOCABULARY

SANSKRIT

ENGLISH

अङ्गिरस् (mas.)

Aṅgiras (a ṛṣi) (given in stem form)

इष् (6P) इच्छति

he wishes, desires, seeks

चेतस् (n.)

mind, thought (stem form)

तपस् (n.)

austerity, increasing heat

तमस् (n.)

darkness, dullness

तेजस् (n.)

light, splendor

दूरम् (n.)

distance, duration

दूरे (ind.)

far, in a distance (used as an indeclinable)

दूरेण (ind.)

far, by a distance

नमस् (n.)

reverence, homage

बुद्धिः (fem.)

intellect, intelligence

मनस् (n.)

mind

महा (in comp.)

great (**mahā** is used in compoundsfor **mahat**—great)

शरणाम् (n.)

refuge, shelter

हि (ind.)

indeed, certainly, for (not first in a sentence)

EXERCISES

1. Learn to recite Chapter 2, Verse 49 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय । .

बुद्धौ शरणमन्विच्छ

कृपणाः फलहेतवः ॥४९॥

2. Memorize the declension for nouns ending in **as**.
3. Learn to recognize and analyze **bahuvrīhi** compounds.
4. Learn the vocabulary from this lesson.
5. Translate the following sentences:

a. समबुद्धिमिच्छेति पितावदत् ।१।

b. आचार्याय नमः शिष्यैः क्रियते ।२।

c. महात्मा शान्त्यै कुपितानि कुलान्यपृच्छत् ।३।

d. यदा तव मनो जयसि तदा तमो जेष्यसीत्याचार्यो
वदति । ४।

e. यत्र गजा भवन्ति तत्र मा गच्छेति माता
तस्याः पुत्रमवदत् । ५।

f. भगवानृषिर्बुद्धिमानस्ति कर्मफलं च नेच्छति । ६।

g. एवमस्त्विति राजा मन्यते । ७।

h. अश्वगजमृगा महानद्या जलमिच्छन्ति । ८।

i. यदा चन्द्रस्य तेजो ग्रामे शोभते तदा दूरे मृगा
दृश्यन्ते । ९।

6. Translate the following sentences:

a. प्रजा राज्ञो विषये वसन्ति । १।

- b. अङ्गिरा ऋषिर्वने तपांस्यकरोत् ।२।
- c. आत्मनस्तेजः सत्त्वेन मनसा बुध्यते ।३।
- d. अल्पो मृगो बालेन दूरे दृश्यते ।४।
- e. महाराजः सत्यस्य तेजो लब्ध्वा तमस्त्यजति ।५।
- f. कुत्र भवाव इति महागजः पुत्रमपृच्छत् ।६।
- g. बहुप्रजो भार्यायै वनात्फलानि लभते ।७।
- h. बुद्धिसमत्वं सत्त्वमृषिभिरुद्यते ।८।
- i. महाराजः सत्त्ववान्वने तपांसि करोति ।९।

ANSWERS

5. a. "Desire a balanced intellect," the father said.
- b. Homage for the teacher is performed by the students.
- c. The great soul asked the angry families for peace.
- d. "If you conquer your mind, then you will conquer dullness," the teacher says.
- e. You must not go where the elephants are, the mother told her son.
- f. The glorious ṛṣi is wise (possessed of intelligence) and does not desire the fruit of action.
- g. "OK (thus it must be)," the king thinks.
- h. The horses, elephants, and deer desire water from the great river.
- i. When the light of the moon shines on the village, then deer are seen in the distance.
6. a. The subjects live in the territory of the king.
- b. Aṅgirās, the ṛṣi, performed austerities in the forest.

- c. The light of the Self is known by the mind with purity.
- d. The little deer is seen in the distance by the boy.
- e. The great king, having obtained the light of truth, abandons dullness.
- f. The man whose elephant is great asked his son, "Where are we?" (Notice that "his" is often understood in Sanskrit.)
- g. The man with many children obtains fruits from the forest for his wife.
- h. Balance of intellect is called purity by the ṛṣis.
- i. The great king, possessed of purity, performs austerities in the forest.

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LESSON TWENTY-TWO

Recitation: **Bhagavad-Gītā** Chapter 2, Verse 50
Division of Syllables

Grammar: The Past Passive Participle
Verb Class 3
The Prefixes **su** and **du**

Vocabulary: Words from Chapter 2, Verse 50

BHAGAVAD-GĪTĀ

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

buddhi-yukto jahātiha

ubhe sukrta-duṣkrte

tasmād yogāya yujyasva

yogaḥ karmasu kauśalam 50

He whose intellect is united (with the Self)
casts off both good and evil even here.
Therefore, devote yourself to Yoga.
Yoga is skill in action.

buddhi-
yuktaḥ

(fem.) intellect, intelligence
(mas. nom. sing. p.p.p. √yuj 7P) united
(See below for the past passive participle—p.p.p.)

buddhi-yuktaḥ
jahāti

(tatpuruṣa compound) united in intellect
(3rd per. sing. pres. indict. act. √hā 3P) he
casts off, abandons (See below for class 3.)

iha

(ind.) here, in this world, in this place

ubhe
su-
krta-
dus-
krte

(n. acc. dual adj.) both
(ind.) good (See below for su, a prefix.)
(neuter p.p.p. √kr 8P) action
(ind.) bad
(n. acc. dual of p.p.p.) actions

su-kr̥ta-dus-kr̥te	(dvandva compound) good and evil, good and bad actions
tasmāt	(ind. from mas. abl. sing. of tad) from that, therefore
yogāya	(mas. dat. sing.) to yoga
yuḥyasva	(2nd. per. sing. imperative middle √ yuj 4Ā) devote yourself to, give yourself to (See below for class 7.) (This root can be found in several classes.)
yogaḥ	(mas. nom. sing.) yoga, union
karmasu	(n. loc. pl.) in action, in deeds
kauśalam	(n. nom. sing.) skill, good fortune, prosperity

DIVISION OF SYLLABLES

1. Now we will study how syllables are divided in Sanskrit. The word **akṣara** means syllable (See Lesson 1, p. 3.), and it also means "imperishable," or "indivisible." An **akṣara** is considered an irreducible unit—it cannot be further divided. The word **akṣara** also means vowel, or letter. The alphabet is called **akṣara-samāmnāya**, or the enumeration of letters, each of which is a syllable. Traditionally it is said that the alphabet was revealed to **Pāṇini** from the drum beats accompanying **Śiva's** dance. It is recorded in 14 **sūtras**, called **Śiva-Sūtras** or **Maheśvara-Sūtras**, which are found at the beginning of **Pāṇini's Aṣṭādhyāyī**.
2. The nucleus of each syllable is the vowel. One or more consonants may be attached to it, or it may stand alone. Vowels are independent, and consonants are dependent, because consonants may not stand alone as a syllable. A syllable may not have more than one vowel.

3. If a consonant begins a **pāda**, it goes with the following vowel. If several consonants begin a **pāda**, they all go with the following vowel. For example:

rāma	rā + ma
prajā	pra + jā

4. If a consonant is at the end of a **pāda**, it goes with the preceding vowel. For example:

vāk

5. The **anusvāra** and **visarga** always go with the preceding vowel.
6. If there is more than one consonant between vowels, the first consonant goes with the previous vowel. For example:

dharma	dhar + ma
---------------	------------------

According to the **Rk Prātisākhya**, the first consonant in a group may go either way. For example:

dha + rma or **dhar + ma**

In practice, there isn't much difference between the two, because one consonant onglides onto the next without interruption.

7. When there is a non-nasal **sparsā** followed by a sibilant or semi-vowel, they both go with the following syllable. For example:

vatsa	va + tsa
iṣetvā	i + ṣe + tvā

8. Observe the division of syllables in the following verse:

traiguṇya-ṡayā vedā

nistraiguṇyo bhavārjuna

nirdvandvo nitya-sattvastho

niryoga-kṡema ātmavān .

traī guṇ ya vi ṡa yā ve dā

niṡ traī guṇ yo bha vār ju na

nir dvan dvo ni tya sat tvas tho

nir yo ga kṡe ma āt ma vān

PAST PASSIVE PARTICIPLE

1. In English, participles are formed from verbs and function as adjectives or verbs. There are many types of participles in English, such as future participles, present participles and past participles. Some are active and some are passive. In English, present participles are usually formed by adding “-ing” to a verb. For example, “glowing” and “being” are present participles. Past participles in English are usually formed by adding “-ed” or “-en” to a verb. (Some verbs are irregular.) For example, “satisfied” and “spoken” are past participles.

2. In English, participles may act as adjectives. For example:

the satisfied customer
the spoken word

3. In English, participles may also, with the help of an auxiliary verb, act as verbal forms. For example:

The customer was satisfied.
The word was spoken.

4. In Sanskrit, there are many types of participles (called **kṛdanta** by Pāṇini):

present active	present middle	present passive
future active	future middle	future passive
		(gerundive)
past active		past passive
perfect active	perfect middle	
gerund (conjunctive, absolute)		
infinitive		

5. In Sanskrit, participles take **kṛt** endings, primary nominal endings. (See Lesson 19.) Participles add primary endings to verb roots to form nominals—nouns and adjectives. Most participles are declined, except for some participles, such as the gerund.
6. We will now study the past passive participle (p. pass. part., or p.p.p.). The past passive participle (**bhūte kṛdanta**) is formed by taking the root or a weak form of the root (See Lesson 19 on **samprasāraṇa**) and adding the **kṛt** ending **-ta** (or sometimes **-ita**, **-īta**, or **-na**). Here is the past passive participle for verbs we have studied or will study in this lesson:

ROOT	PRESENT	P.P.P.	ENGLISH
√iṣ (6P)	icchati	iṣṭa	desired
√kṛ (8U)	karoti, kurute	kṛta	done, made
√gam (1P)	gacchati	gata	gone
√gup (1P)	gopāyati	gupta	protected
√cint (10U)	cintayati -te	cintita	thought
√cur (10U)	corayati -te	corita	stolen
√ji (1P)	jayati	jita	conquered
√tan (8U)	tanoti, tanute	tata	stretched
√tud (6U)	tudati -te	tunna	pushed
√tyaj (1P)	tyajati	tyakta	abandoned

√div (4P)	dīvyati	dyūta	played
√drś(√paś)(1P)	paśyati	drṣṭa	seen
√nī (1U)	nayati -te	nīta	lead
√paṭh (1P)	paṭhati	paṭhita	read
√pā (1P)	pibati	pīta	drunk
√prach (6P)	prcchati	prṣṭa	asked
√budh (1U)	bodhati -te	buddha	known, awakened
√bhāṣ (1Ā)	bhāṣate	bhāṣita	spoken
√bhū (1P)	bhavati	bhūta	been
√man (4Ā)	manyate	mata	thought
√ram (1Ā)	ramate	rata	enjoyed
√labh (1Ā)	labhate	labdha	obtained
√vad (1P)	vadati	udita	spoken
√vas (1P)	vasati	uṣita	lived
√śubh (1Ā)	śobhate	śobhita	shined
√sev (1Ā)	sevate	sevita	served
√sthā (1P)	tiṣṭhati	sthita	established

√smi (1Ā)	smayate	smita	smiled
√smṛ (1P)	smarati	smṛta	remembered
√has (1P)	hasati	hasita	laughed
√hā (3P)	jahāti	hīna	abandoned
√hu (3P)	juhōti	huta	offered

7. Past passive participles are adjectives, and so must agree with a nominal. Since past passive participles end in **a**, they are declined like masculine **a**, neuter **a**, or feminine **ā**, depending on the gender of the word they modify.
8. Past passive participles often function as a verb. When used as a verb, a past passive participle usually appears in the nominative case, agreeing with the nominative, or grammatical subject of the sentence. A past passive participle may be used in a past passive sense. If so, then it agrees with the direct object, which would be in the nominative. For example:

अश्वो बालेन लब्धः ।

The horse was obtained by the boy.

9. The past passive participle can also take a present passive sense:

अश्वो बालेन लब्धः ।

The horse is obtained by the boy.

10. For intransitive verbs (verbs that usually do not take a direct object) past passive participles sometimes take an active sense. In

this case, the participle will agree with the agent of action, which is in the nominative. For example:

रामो वनं गतः ।

Rāma went to the forest.

सीता वनं गता ।

Sītā went to the forest.

11. Past passive participles may take a verbal prefix and may also be negated by **a** or **an**. For example:

anudita not spoken

anāgata not come

12. A past passive participle may act as an adjective alone or as part of a compound. For example:

iṣṭam phalam desired reward, desired fruit

iṣṭa-phalam desired reward, desired fruit
(karmadhāraya)

sthitā prajñā established intellect

sthita-prajñā established intellect
(karmadhāraya)

Note that when the first member of a compound is an adjective, it is used in its base form, without any gender. The gender is established by the final member.

13. A past passive participle may be the basis of an adjective or a noun (often a neuter noun). For example:

ROOT	ADJECTIVE	NOUN
√kr do, make	kr̥ta (m.f.n.) done	kr̥ta (n.) action
√gai sing	g̃ita (m.f.n.) sung	g̃itā (fem.) song
√buddh awake	buddha (m.f.n.) awakened	buddha (mas.) sage
sam + √dhā together + put	saṃhita (m.f.n.) collected	saṃhitā (fem.) collectedness, unity
sam + √kr together + make	saṃskṛta (m.f.n.) perfected	saṃskṛta (n.) Sanskrit language

VERB CLASS 3

1. **Class Three.** √**hu gaṇa** (√**hu** offer) Now we will study the third class, which forms its present stem in an unusual way. The present stem is formed by **abhyāsa**, which means "doubling." The root is repeated. This repetition is referred to as "reduplication." The first syllable is considered to be the **abhyāsa** syllable, followed by the root (which is in **guṇa** for strong forms). The formation of class 3 stems is:

abhyāsa + root (weak forms)

abhyāsa + **guṇa** of root (strong forms)

2. In forming the stem from the root, there are several general rules for reduplication. The vowel and first consonant of the root are repeated. The first syllable usually appears in a weaker form. For example:

√**dā** (give) **dadā**

3. An aspirated syllable becomes unaspirated. For example:

√**dhā** (put) **dadhā**

4. The vowel **r** is changed to **i** in reduplication. For example

√**bhṛ** (carry) **bibhṛ**

5. A general rule of reduplication is that usually only the first consonant of a conjunct is repeated. For example:

√**tyaj** (abandon) **tatyāja**

6. Another general rule is that if the root begins with **s** followed by a stop (**sparśa**), only the stop is repeated. For example:

√**sthā** (stand) **tiṣṭha**

7. Another general rule is that a velar turns into a palatal. For example:

√kr (do) cakāra

8. Another general rule is that an h turns into j. For example:

√hā (abandon) jahā

9. Here is an example of a conjugation from class 3. Strong forms are underlined.

Root: √hu (offer) 3P Present Indicative

prathama	जुहोति <u>juhōti</u> juho+ti	जुहुतः juhutaḥ juhu+tas	जुहति juhvati juhv+ati
madhyama	जुहोषि <u>juhōsi</u> juho+si	जुहुथः juhuthaḥ juhu+thas	जुहुथ juhutha juhu+tha
uttama	जुहोमि <u>juhōmi</u> juho+mi _____	जुहुवः juhuvah juhu+vas _____	जुहुमः juhumah juhu+mas _____
	eka	dvi	bahu

Note that the third person plural adds the ending **-ati** rather than **-anti**.

8. Here is the imperative.

Root: √hu (offer) 3P Imperative

prathama	जुहोतु <u>juhotu</u> juho+tu	जुहताम् juhutām juhu+tām	जुह्वतु juhvatu juhv+atu
madhyama	जुहधि juhudhi juhu+dhi	जुहतम् juhutam juhu+tam	जुहता juhuta juhu+ta
uttama	जुहवनि <u>juhavāni</u> juho+āni eka	जुहवाव <u>juhavāva</u> juho+āva dvi	जुहवाम <u>juhavāma</u> juho+āma bahu

Notice that the second person singular has a different ending, and the third person plural has no n.

9. The root $\sqrt{h\bar{a}}$ is slightly different, as it is reduplicated as **jahā** in strong forms, **jahī** in weak forms, and **jah** before vowels:

Root: $\sqrt{h\bar{a}}$ (abandon) 3P Present Indicative

prathama	जहाति <u>jahāti</u> jahā+ti	जहीतः jahītaḥ jahī+tas	जहति jahati jah+ati
madhyama	जहासि <u>jahāsi</u> jahā+si	जहीथः jahīthaḥ jahī+thas	जहीथ jahītha jahī+tha
uttama	जहामि <u>jahāmi</u> jahā+mi	जहीवः jahīvaḥ jahī+vas	जहीमः jahīmaḥ jahī+mas
	----- eka	----- dvi	----- bahu

PREFIXES SU AND DUS

1. There are some prefixes which are rarely used before verbs (**tiñanta**), but are more often used before nouns, adjectives, and participles. One of these we have already studied—**a** (which becomes **an** before vowels). Two more are: **su** and **dus**. These have opposite meanings:

su	well, very, good, right, easy
dus	ill, bad, difficult, hard

2. These form **karmadhāraya** compounds. For example:

sukṛta	well-done
sugīta	well-sung

3. The **duś** prefix becomes **duṣ** before **ka**, **kha**, **pa**, and **pha**. It becomes **dū** before **ra**. Otherwise, it takes regular external **sandhi**. For example:

duṣkr̥ta bad-action

durjaya difficult to conquer

4. The noun which follows the prefix may take the **guṇa** form of its vowel. For example:

subodha easy to understand

VOCABULARY

SANSKRIT

ENGLISH

इह	(ind.)	here, in this world
उभ	mfn (adj.)	both (used in the dual)
कौशलम्	(n.)	skill, good fortune, prosperity
दुस्	(prefix)	ill, bad, difficult, hard
सु	(prefix)	well, very, good, right, easy
हा (3P)	जहाति	he abandons
हु (3P)	जुहोति	he offers

EXERCISES

1. Learn to recite Chapter 2, Verse 50 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

2. Learn the past passive participles for verbs we have studied.
3. Memorize the conjugations for verbs from class 3.
4. Learn the vocabulary from this lesson.
5. Translate the following sentences:

a. बालस्त्यक्तया धेन्वा शीघ्राया नद्याः प्रतिगच्छति ।१।

b. अङ्गिरा दुर्वनं जहाति ।२।

c. यदातिथय आगच्छन्ति तदा तेभ्यो जलं जुहमः ।३।

- d. सीता रामश्च दूरे वनं गतौ ।४।
- e. उभावश्चो मृगश्च कन्यया गुप्तौ ।५।
- f. धार्मिका पुत्रिका महाकविनेष्टा ।६।
- g. कथमिह दुःखं जहामीति कन्या स्वसारमपृच्छत्
।७।
- h. दुःखं सुखस्य दात्रा हीनमिति स्वसावदत् ।८।
- i. यत्र शुक्लोऽश्वो गतस्तत्रापि राज्ञः सेना गता ।९।
- j. कर्मकौशलमिह स्थितबुद्धिना लभ्यते ।१०।

6. Translate the following sentences:

- a. सत्त्वमना उभे कौशलं च सुखं च लभते ।१।
- b. बालः कृष्णो नाम महातेजा उदभवत् ।२।
- c. आचार्याय नमः कृत्वा शिष्या उत्तिष्ठन्ति ।३।
- d. अग्नये राजा जलं जुहोति ।४।
- e. ज्ञानेनास्माकं मनांसि गोपायाम इति शिष्या वदन्ति ।५।
- f. सुखहेतुश्चेतःसत्त्वम् ।६।
- g. अजितो वीरः प्रियां तस्य भार्यां प्रतिगच्छति ।७।
- h. सुकृतानि च दुष्कृतानि च बुद्धिनेष्टानि ।८।

- i. भगवान्नामस्तस्य राज्यं जहाति दुर्वनं च तस्य
भार्यया सह सीतया गच्छति ।६।

ANSWERS

5. a. The boy returns from the swift river with the abandoned cow.
- b. Aṅgiras abandons the difficult forest.
- c. We offer water to the guests when they come.
- d. Sītā and Rāma have gone to the forest in the distance.
- e. Both the horse and deer were protected by the girl.
- f. A virtuous daughter is desired by the great poet.
- g. "How do I abandon suffering in this world?" the girl asked her sister. (Note that "her" is sometimes implied in Sanskrit. It is not always necessary to write **tasyāḥ** when referring to the subject, "girl.")
- h. "Suffering is abandoned by the giver of happiness," the sister said.
- i. Where the white horse goes, there also goes the army of the king.

- j. Skill in action is obtained in this world by the established intellect.
- 6.
- a. He whose mind is pure obtains both prosperity and happiness.
 - b. A boy named Kṛṣṇa, having great splendor, was born.
 - c. Having made reverence to the teacher, the students stand up.
 - d. The king offers water to the fire.
 - e. "We protect our minds by means of knowledge," the students say.
 - f. Purity of mind is the cause of happiness.
 - g. The unconquered hero returns to his dear wife.
 - h. Good actions and bad actions are desired by the intellect.
 - i. The glorious Rāma abandons his kingdom and goes to the difficult forest with his wife, Sītā.

23

LESSON TWENTY-THREE

Recitation: **Bhagavad-Gītā Chapter 2, Verse 51**
Meter

Grammar: **Nominals with the ending “in”**
More Class 3 Verbs
Verb Class 7
Internal **sandhi**, more examples

Vocabulary: **Words from Chapter 2, Verse 51**
Class 3 Verbs
Nominals with the ending “in”

BHAGAVAD-GĪTĀ

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥५१॥

karmajaṃ buddhi-yuktā hi

phalaṃ tyaktvā maṇiṣiṇaḥ

janma-bandha-vinirmuktāḥ

padaṃ gacchanty anāmayam 51

The wise, their intellect truly united with the Self,
having renounced the fruits born of their actions
and being liberated from the bonds of birth,
arrive at a state devoid of suffering.

karma-

(n.) action

jam

(n. acc. sing. from √jan 4Ā) born, produced
by

karma-jam

(upapada compound) born of action

buddhi-

(fem.) intellect

yuktāḥ

(mas. nom. pl. p.p.p. √yuj 7P) united

buddhi-yuktāḥ

(tatpuruṣa compound) united in intellect

hi

(ind.) truly, for

phalam	(n. acc. sing.) fruit
tyaktvā	(gerund √ tyaj 1P) having renounced
mañiṣiṇaḥ	(mas. nom. pl.) the wise (This is from mañiṣin . See below for the in declension.)
janma-	(n.) birth
bandha-	(m.) bondage, bond
janma-bandha-	(tatpuruṣa compound) bonds of birth
vi-nir-muktāḥ	(mas. nom. pl. p.p.p. vi nir √ muc 6P) liberated, released from
janma-bandha-vi-nir-muktāḥ	(tatpuruṣa compound) liberated from the bonds of birth
padam	(n. acc. sing.) place, state
gacchanti	(3rd pe. pl. pres. active √ gam 1P) they go, arrive, reach
an-āmayam	(n. acc. sing.) devoid of suffering, without sickness, without āma . (āma —raw, uncooked, undigested)

METER

1. Now we will study how Sanskrit meter is formed. This will help you in your pronunciation of Sanskrit verses. Sanskrit vowels are divided by **mātrā**, which means "count," "measure," "quantity," or "duration." It is directly related to the English word "meter." (See Lesson 1, p. 2.) The length of time for one **mātrā** is said to be the twinkling of the eye, a flash of lightening, or a note of the woodcock. A vowel having one **mātrā** is called **hrasva**. A vowel having two **mātrās** is called **dīrgha**, the length of time traditionally of the calling of the crow. A vowel of three counts is **pluta**, the length of time traditionally of the note of the peacock.
2. Based upon **mātrā**, syllables are considered light (**laghu**) or heavy (**guru**). A syllable ending with a short vowel (**a, i, u, ṛ,** or **ḷ**) is light. If the syllable ends in a consonant, it is heavy. A syllable with a long vowel is heavy. A syllable with a vowel followed by **anusvāra** or **visarga** is heavy. Notice the markings for light and heavy. For example:

rā	mā	ya	ṇa
heavy	heavy	light	light
—	—	∪	∪

ma	hā	bhā	ra	taṃ
∪	—	—	∪	—

3. Thinking of it in terms of the division of syllables, a conjunct consonant moves the first consonant to the previous syllable. (For simplicity, think of all conjuncts as moving their first consonant to the previous syllable.) Since it takes some time to pronounce the consonant, the previous syllable becomes heavy even if the vowel is short.
4. Analyze one line from the **Bhagavad-Gītā**:

त्रै गुण य वि ष याः वे दाः
 traī guṇ ya vi ṣa yāḥ ve dāḥ

Notice that the first syllable (**traī**) is heavy because **ai** is long; the second (**guṇ**) is heavy because it ends in a consonant; the third, fourth, and fifth (**ya**, **vi**, **ṣa**) are light because they end in short vowels; the sixth (**yāḥ**) is heavy because the vowel is long and is followed by a **visarga**; the seventh and eighth (**ve**, **dāḥ**) both contain long vowels and so are heavy.

5. Each **pāda** is divided into groups with three syllables in each group, called a **gaṇa**. The **gaṇas** are given names, according to how many light and heavy syllables they have:

म --- न --- भ --- य ---
 ज --- र --- स --- त ---

The letter **ma** has all heavy syllables, **na** has all light syllables, **bha** has its first heavy, **ya** has its first light, **ja** has its middle heavy, **ra** has its middle light, **sa** has its last heavy, **ta** has its last light. One syllable by itself (not in a **gaṇa**) is considered to be **ga** or **la**, for **guru** or **laghu**. In the following set of letters, each syllable (with the next two syllables) imitates its own **gaṇa**. For example **yamātā** is light, heavy, heavy, and **mātārā** is heavy, heavy, heavy:

यमाताराजभानसलगाः
 yamātārājabhānasalagāḥ

6. The **Bhagavad-Gītā** is in **anuṣṭubh chandas** (also called **śloka meter**), which is four **pādas** of eight syllables. The eight syllables are divided as: 3 + 3 + 1 + 1. Observe another line:

निस्त्रैगुरयो भवार्जुन
 nistraiguṇyo bhavārjuna
 - - - | - - - | -
 म र ल ल

This line is **ma, ra, la, la**. The **ma** and **ra** are the names of the first two **gaṇas**, and **la** and **la** are the names of the last two syllables.

7. The last syllable of a **pāda**, even if marked light, is considered heavy because it is followed by a **cæsura**, or a pause (**yati**). The pause takes time, making the previous syllable heavy. The pause is longer after the second and fourth **pādas**. Here is a passage on the last syllable:

Your enemies, though bereft of all heat, deprived of all prosperity, removed from all contact with allies and humble of heart, attain dignity when they crouch at your feet, even as the syllables of a stanza, though there be no **anusvāra** or the like, no lengthening, no conjunct, though their vowels proper be short, become long by position when they come at the end of a **pāda**. (**Subhāṣitāvalī** 2485)

8. The patterns of the various lines have names. For example:

a. न भ ल ग = ००० | -०० | ०-

gajagati (gait of an elephant)

रविसुतापरिसरे (example)

b. ज र ल ग = ०-० | -०- | ०-

pramāṇikā (measured)

पुनातु भक्तिरच्युता (example)

c. भ त ल ग = -०० | -०० | ०-

māṇavaka (youthful)

चंचलचूडं चपलैः (example)

d. म म ग ग = - - - | - - - | - -

vidyunmālā (garland of light)

यस्मिन्नास्तां रापोच्छित्यै (example)

e. र ज ग ल = -०- | ०-० | ०-

samānikā (uniform)

यस्य कृष्णापादपद्म

9. Study the pattern of the **Bhagavad-Gītā**, looking especially at the fifth, sixth and seventh syllables:

त्रैगुण्यविषया वेदा ---०|००-|---

निस्त्रैगुण्यो भवार्जुन । ---|---|००

निर्द्वन्द्वो नित्यसत्त्वस्थो ---|---|---

निर्योगक्षेम आत्मवान् ॥ ---|---|०-

योगस्थः कुरु कर्माणि ---|००-|--०

सङ्गं त्यक्त्वा धनञ्जय । ---|---|००

सिद्ध्यसिद्ध्योः समो भूत्वा --०-|---|---

समत्वं योग उच्यते ॥ ०---|---|०-

दूरेण ह्यवरं कर्म ---|००-|--०

बुद्धियोगाद्धनञ्जय । --०-|---|००

बुद्धौ शरणमन्विच्छ ---|००-|-

कृपणाः फलहेतवः ॥ ००-|००-|०-

10. The fifth, sixth, and seventh syllables of the second and fourth lines are always the same. The fifth, sixth, and seventh syllables of the first and third lines are the same about 80% of the time.
11. The second or third syllable of each line is heavy, and the third and fourth syllable of lines two and four cannot be light then heavy.

**NOUNS ENDING
IN "IN"**

1. Here is the declension for nouns ending in in:

Stem: **hastin** (masculine) elephant

prathamā	हस्ती	हस्तिनौ	हस्तिनः
dvitīyā	हस्तिनम्	हस्तिनौ	हस्तिनः
tr̥tīyā	हस्तिना	हस्तिभ्याम्	हस्तिभिः
caturthī	हस्तिने	हस्तिभ्याम्	हस्तिभ्यः
pañcamī	हस्तिनः	हस्तिभ्याम्	हस्तिभ्यः
ṣaṣṭhī	हस्तिनः	हस्तिनोः	हस्तिनाम्
saptamī	हस्तिनि	हस्तिनोः	हस्तिषु
sambodhana	हस्तिन्	हस्तिनौ	हस्तिनः
	-----	-----	-----
	eka	dvi	bahu

2. The neuter is the same as the masculine except for the nominative, accusative, and vocative:

Stem: **daṇḍin** (neuter) (adjective) having a stick

prathamā दण्डि दण्डिनी दण्डीनि

dvitīyā दण्डि दण्डिनी दण्डीनि

sambodhana दण्डि दण्डिनी दण्डीनि

दण्डिन्

3. Some nouns form an adjective by removing the final vowel, if there is one, and adding **in**. The suffix **in** is a secondary suffix, added to nominals. It has the sense of "possessing," similar to the **vat** and **mat** suffixes. For example:

Noun

Adjective

daṇḍa (mas.) stick

daṇḍin (mfn) possessing a stick

aśva (mas.) horse

aśvin (mfn) possessing horses

hasta (mas.) hand

hastin (mfn) possessing hands

śaśa (mas.) rabbit

śaśin (mfn) possessing the rabbit

bala (mas.) strength

balin (mfn) possessing strength

mañiṣā (mas.) wisdom

mañiṣin (mfn) possessing wisdom

yoga (mas.) union

yogin (mfn) possessing yoga

pakṣa (mas.) wing

pakṣin (mfn) possessing wings

4. The adjectives can be declined in all three genders. The masculine follows the **in** declension, the neuter follows the **in** declension for the neuter, and the feminine adds **ī** and follows the **ī** declension. For example:

yogin (masculine)

yoginī (feminine)

5. If the nominal ends in **as**, then the suffix becomes **vin** or **min**. For example:

tapas (austerity)

tapasvin (possessing austerity)

tejas (light)

tejasvin (possessing light)

6. Many of these adjectives are used as nouns (substansives). For example:

	Adjective	Noun
daṇḍin	(mfn) possessing a stick	(mas.) recluse
aśvin	(mfn) possessing horses	(mas.) the Aśvins, charioteers
hastin	(mfn) possessing a hand	(mas.) elephant
śaśin	(mfn) possessing the rabbit	(mas.) moon
balin	(mfn) possessing strength	(mas.) bull
mañṣin	(mfn) possessing wisdom	(mas.) wise person
yogin	(mfn) possessing yoga	(mas.) yogī
pakṣin	(mfn) possessing wings	(mas.) bird

7. One example (**Bhagavad-Gītā** 2.70) puts both types of nouns together:

kāma-kāmī desirer of desires

This places **kāma**, desire, and **kāmin**, possessing desire (desirer), into a **tatpuruṣa** compound, the “desirer of desires.”

MORE CLASS 3 VERBS

1. Now we will learn two more verbs from class 3. These verbs are conjugated somewhat irregularly. The first is $\sqrt{\text{dā}}$ (3P), which means “give.” Like all class 3 verbs, $\sqrt{\text{dā}}$ reduplicates.

Root: $\sqrt{\text{dā}}$ (give) 3U Present Indicative

prathama	ददाति <u>dadāti</u> dadā+ti	दत्तः dattaḥ dad+tas	ददति dadati dad+ati
madhyama	ददासि <u>dadāsi</u> dadā+si	दत्थः datthaḥ dad+thas	दत्थ dattha dad+tha
uttama	ददामि <u>dadāmi</u> dadā+mi	दद्वः dadvaḥ dad+vas	दद्यः dadmaḥ dad+mas
	_____	_____	_____
	eka	dvi	baḥu

Notice that the reduplicated form appears before, but with a short a, and the weak forms lose the root vowel.

2. Another verb from class 3 $\sqrt{\text{dhā}}$ (U), means "place."

Root: $\sqrt{\text{dhā}}$ (place) 3P Present Indicative

prathama	दधाति <u>dadhāti</u> dadhā+ti	धत्तः dhattah dadh+tas	दधति dadhati dadh+ati
madhyama	दधासि <u>dadhāsi</u> dadhā+si	धत्थः dhatthah dadh+thas	दधथ dhattha dadh+tha
uttama	दधामि <u>dadhāmi</u> dadhā+mi	दध्वः dadhvah dadh+vas	दध्मः dadhmaḥ dadh+mas
	_____	_____	_____
	eka	dvi	bahu

Notice that this verb is conjugated like $\sqrt{\text{dā}}$, except that when the **dh** comes before **t** or **th**, the **dh** becomes **t** and the aspiration (**dh**) reappears in the reduplicated syllable.

VERB CLASS 7

1. **Class Seven.** $\sqrt{\text{rudh}}$ gaṇa ($\sqrt{\text{rudh}}$ block) In the seventh class, the present stem in strong forms is formed by adding **na** between the vowel and final consonant of the root. In weak forms, **n** is added. For example, the stem is:

$\sqrt{\text{yuj}}$ (unite)	yunaj (strong)
	yuñj (weak)

2. Here is the present indicative for class 7:

Root: √yuj (unite) 7U Present Indicative

prathama	युनक्ति	युक्कः	युञ्जन्ति
	<u>yunakti</u>	yuñktaḥ	yuñjanti
	yunaj+ti	yuñj+tas	yuñj+anti

madhyama	युनक्ति	युङ्क्थः	युङ्क्थ
	<u>yunaksi</u>	yuñkthaḥ	yuñktha
	yunaj+si	yuñj+thas	yuñj+tha

uttama	युनज्मि	युञ्ज्वः	युञ्ज्मः
	<u>yunajmi</u>	yuñjvaḥ	yuñjmaḥ
	<u>yunaj+mi</u>	<u>yuñj+vas</u>	<u>yuñj+mas</u>
	eka	dvi	bahu

INTERNAL SANDHI

1. Most of the **sandhi** rules that we have studied are external **sandhi** rules. (See Lesson 8, p. 87.) External **sandhi** is used between words, between members of a compound, after prefixes, and before some nominal endings (**bhyām**, **bhis**, **bhyas**, and **su**—which are called **pada** endings), and before secondary suffixes (**taddhita pratyaya**) beginning with any consonant except y.
2. Internal **sandhi** is used before primary suffixes (**kṛt pratyaya**), secondary suffixes (**taddhita pratyaya**) beginning with a vowel or y, verb and nominal endings other than **bhyām**, **bhis**, **bhyas**, and **su**, and between other internal parts of a word.
3. External **sandhi** is used regularly when you are composing a sentence, but internal **sandhi** is not so regularly used, because

internal **sandhi** has usually, but not always, taken place before a particular word is put into a sentence.

4. Most external **sandhi** is dominated by regressive assimilation, where the first sound generally changes in the environment of a second sound, and the second sound stays the same. (Some of the external vowel **sandhi** is an exception.) Internal **sandhi** is more "two-way," in that both sounds are affected. Also, with internal **sandhi**, two sounds come together with a greater variety of combinations.
5. We have studied two changes in internal **sandhi**: the change of **n** to **ṅ**, and **s** to **ṣ**. (See Lesson 11, pp. 142, 143.) For now, observing other changes in internal **sandhi** will be enough. (In this lesson and in several of the previous lessons on verb classes, we saw internal **sandhi** changes when verb endings, **tiṅ**, were added.) Here are a few internal **sandhi** rules, just for observation:

a. Before vowels and y:

e becomes ay
 ai becomes āy
 o becomes av
 au becomes āv

For example, the **guṇa** of $\sqrt{\text{bhū}}$ is **bho**, which becomes **bhav** before **a** (**bhavati**). The **guṇa** of $\sqrt{\text{nī}}$ is **ne**, which becomes **nay** before **a** (**nayati**).

b. Before unvoiced consonants:

d becomes t

For example, **dad** becomes **dat** before **ta** (**datta**).

- c. Before unvoiced unaspirated consonants:

dh (sometimes) becomes **t**

For example, **dadh** becomes **dhat** before **ta** (**dhatta**). Notice that the aspiration is lost, but reappears at the beginning (**dhatta**).

- d. Before unvoiced unaspirated consonants:

bh (sometimes) becomes **b**

For example, **labh** + **ta** is **labdha**. Notice that the **ta** takes on both voicing and aspiration (**dha**).

VOCABULARY

SANSKRIT

ENGLISH

जन् (4A) जायते

he is born

जन्मन् (n.)

birth, origin, rebirth

दा (3U) ददाति दत्ते

he gives

धा (3U) दधाति धत्ते

he places

पक्षिन् (mas.)

bird

पदम् (n.)

place, state, step, foot

बन्धः (mas.)

bondage

मनीषिन् (mas.)

wise person

मुच् (6U) मुञ्चति मुञ्चते

he releases, liberates

युज् (7U) युनक्ति युक्ते

he unites

योगिन् (mas.)

practitioner of yoga (male)

योगिनी (fem.)

practitioner of yoga (female)
(ī declension)

रुध् (7U) रुणाद्धि रुन्धे

he blocks, opposes

शशिन् (mas.)

moon

हस्तिन् (mas.)

elephant

EXERCISES

1. Learn to recite Chapter 2, Verse 51 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the devanāgarī:

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणाः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥५१॥

3. Memorize the declension for words ending in in.
4. Memorize the conjugation of √dā, √dhā, and √yuj.
5. Learn the vocabulary from this lesson.
6. Translate the following sentences:

a. ज्ञानं शान्तिमनसो जायते ।१।

b. कृष्णो वनाच्छुक्लं पक्षिणामानयति तं च मुञ्चति

c. सुखं मनीषिणा बुध्यते ।३।

d. शशिनस्तेजः पश्येति मित्रं वदति ।४।

e. पुत्रिका कुलं पुत्रवदजायत ।५।

f. महाराजोऽतिथौ मालामदधात् ।६।

g. महाराजस्तस्मै जलं फलानि चाप्यददात् ।७।

h. योगी जन्मनो बन्धाद्युक्तः ।८।

7. Translate the following sentences into Sanskrit:-

a. योगाद्बुद्धेः सत्त्वमागच्छति बुद्धेः सत्त्वाच्च
सुखं जायते ।१।

b. यो दूरादागच्छति तं पक्षिणामर्जुनः स्मयते ।२।

c. असङ्गचेतो नित्यसुखस्य दातेह ।३।

(Here predicate nominative precedes the subject, with the verb understood.)

d. कौशलं सुकर्मजं मनीषिभिर्बुध्यते न दुःखस्थैः

।४।

e. यदा ते बुद्धिरात्मस्थस्तदा योगं लप्स्यसे ।५।

f. अतिथयेऽत्र जलमानयेति माता पुत्रिकां

वदति ।६।

g. वाप्या जलं लब्ध्वा कन्या गृहेऽतिथये तद्ददाति

।७।

h. अग्निं हित्वा हस्ती जले पदान्यदधात् ।८।

ANSWERS

6.
 - a. Knowledge is born of one whose mind is peaceful.
 - b. Kṛṣṇa brings the white bird from the forest and releases it.
 - c. Happiness is known by the wise person.
 - d. "Look at the splendor of the moon," the friend says.
 - e. A daughter was born to the family with sons.
 - f. The great king placed a garland on the guest.
 - g. The great king also gave water and fruit to him.
 - h. The yogī is released from the bondage of rebirth.
7.
 - a. From yoga comes purity of intellect, and from purity of intellect, happiness is born.
 - b. Arjuna smiles at the bird which comes from the distance.
 - c. The giver of eternal happiness in this world is the unattached mind.
 - d. Prosperity, born of good action, is known by the wise, not by those established in suffering.

- e. You will obtain yoga when your intellect is established in the Self.
- f. "Bring water here for the guest," the mother says to her daughter.
- g. After obtaining water from the pond, the girl gives it to the guest in the house.
- h. Having abandoned the fire, the elephant placed its feet in the water.

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LESSON TWENTY-FOUR

Recitation: **Bhagavad-Gītā Chapter 2, Verse 52**
Svara

Grammar: **The Periphrastic Future**
The Gerundive
Verb Class 5

Vocabulary: **Words from Chapter 2, Verse 52**
Verbs from Class 5

BHAGAVAD-GĪTĀ

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं

श्रोतव्यस्य श्रुतस्य च ॥५२॥

yadā te moha-kalilaṃ

buddhir vyatitarīṣyati

tadā gantāsi nirvedaṃ

śrotavyasya śrutasya ca 52

When your intellect crosses
the mire of delusion,
then will you gain indifference
to what has been heard and what is yet to be heard.

yadā	(ind.) when
te	(gen. sing.) your, of you
moha-	(mas.) delusion
kalilam	(mas. acc. sing.) mire, thicket
moha-kalilam	(tatpuruṣa compound) mire of delusion

buddhiḥ	(fem. nom. sing.) intellect
vi-ati-tariṣyati	(3rd per. sing. fut. vi ati √ tr 1P) will cross, crosses, crosses beyond

tadā	(ind.) then
------	-------------

gantāsi	(2nd per. sing. periphrastic fut. √gam 1P) you will go, you will gain (See below for the periphrastic future.)
nir-vedam	(mas. acc. sing.) indifference
śrotavyasya	(mas. gen. sing. gerundive √śru 5P) of what is yet to be heard (See below for the gerundive and for class 5.)
śrutasya	(mas. gen. sing. p.p.p. √śru 5P) of the heard, of what has been heard
ca	(ind.) and

SVARA

1. The **Pāṇinīya Śikṣā** states that sound (**svara**) begins with an intention in consciousness. The intention becomes linked with the mind, body, **prāṇa**, etc., until audible sound is produced. Here is the verse from **Pāṇinīya Śikṣā**:

आत्मा बुद्ध्या समेत्यार्थान्मनो युक्ते विवक्षया ।
मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् ॥
मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरम् ।

ātmā buddhyā samety ārthān mano yuṅkte vivakṣayā
manah kāyāgnim āhanti sa prerayati mārutam
mārutas tūrasī caran mandram janayati svaram

The Self, together with the intellect, takes a direction, and engages the mind with the intention to speak. The mind strikes the fire of the body, which in turn drives the air. Then the air, moving within the lungs, causes the emergence of subtle

sound, **mandram**, which becomes sound—**svaram**— the reverberation of the Self. (**Pāṇinīya Shikshā** 6-7)

2. This verse explains in more detail the traditional four levels of speech: **vaikharī**, **madhyamā**, **paśyantī**, and **parā**. Speech begins with **parā**, the transcendent, and ends with **vaikharī**, manifest sound. The **Rk Saṃhitā** (1.164.45) explains that, of the four sounds, only the fourth can be spoken by human beings:

तुरीयं वाचो मनुष्या वदन्ति

3. The **Pāṇinīya Shikshā** verse continues with five ways in which sound (**svara** or **varṇa**) may be classified:

स्वरतः कालतः स्थानात्प्रयत्नानुप्रदानतः

svarataḥ kālataḥ sthānāt prayatnānupradānataḥ

Here are the five ways:

- a. According to accent (**svara**). Accent means tone, and there are three tones: **udātta**, or “raised,” **anudātta**, or “unraised,” and **svarita**, or “moving, mixed” (See Lesson 3, p. 27.) The **svarita** is approximately one whole tone higher than the **udātta**, and the **anudātta** is approximately one whole tone lower than the **udātta**. Tone belongs to the vowels (**svara**). The seven musical tones, which are also called **svara**, are said to have arisen from the three tones.

In recitation, the accents are taught by hand movements, such as pointing the thumb to various fingers with the palm open. In some of the texts of the **Rk Saṃhitā** the accent marks are in red, with the letters in black.

- b. According to quantity (**kāla** or **mātrā**). The time required to say a short (**hrasva**) vowel is measured as one **mātrā**. (See Lesson 1, p. 2.) One **mātrā** is said to be the length of time required for the call of the woodcock, or the twinkling of the eyelashes, or a stroke of lightening. Two **mātrās** is the time for a long (**dīrgha**) vowel. Vowels can also be three **mātrās** (**pluta**).

Consonants are considered to be one half **mātrā**. A **mātrā** is also called a **mora**. Half a **mātrā** is a **paramāṇu**, and half a **paramāṇu** is an **aṇu**. An **aṇu** is one-fourth the duration of a **mātrā**. An **aṇu** is said to be "too delicate for perception," and a **paramāṇu** is said to be "just perceptible." For example:

$$\text{mātrā} = 2 \text{ paramāṇu} = 4 \text{ aṇu}$$

- c. According to points of articulation (**sthāna**). There are five points of articulation in the mouth. (See Lesson 2, p. 9.) They are: the throat (**kaṇṭha**), palate (**tālu**), roof (**mūrdhan**), teeth (**danta**), and lips (**oṣṭha**). The tongue is called the instrument (**karana**) of articulation. Contact can be made from the tip, middle, or back of the tongue.
- d. According to internal effort (**ābhyantara prayatna**). The adjustment that takes place within the mouth in articulating speech is called internal effort, or primary effort. There are four kinds of internal effort:
- (1) Complete contact (**sprṣṭa**). The tongue fully touches the point of articulation as in the 25 **sparśa** consonants.
 - (2) Slight contact (**īśat-sprṣṭa**). The tongue makes slight contact with the point of articulation, as in the semi-vowels.

- (3) Open (**vivṛta**). The mouth is open with full flow of air, as in the vowels (except short a).
- (4) Constricted (**savṛta**) The mouth is slightly contracted, as in the short a.
- e. According to external effort (**bāhya-prayatna**, or **anupradāna**). This refers to secondary effort, or the adjustments made outside of the mouth, of which there are eleven:
- (1) Expansion (**vivāra**) of vocal chords.
 - (2) Contraction (**saṃvāra**) of vocal chords.
 - (3) Voiceless aspiration (**śvāsa**).
 - (4) Voiced aspiration (**nāda**)
 - (5) Voiced sound (**ghoṣa**).
 - (6) Unvoiced sound (**aghoṣa**).
 - (7) Unaspirated (**alpa-prāṇa**).
 - (8) Aspirated (**mahā-prāṇa**).
 - (9) Raised tone (**udātta**).
 - (10) Unraised tone (**anudātta**).
 - (11) Moving tone (**svarita**).

(The apparent overlapping in external effort may be because one category results in the next. For example, **nāda** results in **ghoṣa**, or **śvāsa** results in **aghoṣa**.)

THE PERIPHRASTIC FUTURE

1. Now we will study the periphrastic future. In Sanskrit, there are two future tenses: the future (See Lesson 17, pp. 221-223.), which is called the simple future (**bhaviṣyan**, which **Pāṇini** calls **lṛṭ**), and the periphrastic future (**anadyatana**, "not of today," which **Pāṇini** calls **luṭ**). The periphrastic future is called the first future, and the simple future is called the second future.
2. The difference between the two future tenses is that the simple future is contiguous, or connected to the present or the time in question. It shows the close proximity of a future action. The periphrastic future is not contiguous. It is in the remote or distant future, "not of this day." It also has a sense of definiteness. Often some indication of time is used with it. The periphrastic future is not used as often as the simple future.
3. The periphrastic future (**luṭ**) is formed from two parts, a noun and a verb. (There is an exception, which will be discussed in point 4.) The noun is formed by:

guṇa of verb root + **tā** (or **itā**)

For example:

√ **gam** becomes **gantā**

√ **kṛ** becomes **kartā**

√ **bhū** becomes **bhavitā**

The **tā** forms an agent noun, a "doer." It is the nominative singular of the **ṭṛ** declension. Thus **gantā** is "goer," and **kartā** is "doer."

4. This noun is followed by √ **as** (in its conjugated form) to form the periphrastic future. A similar formation in English might be:

“When the tiger appears, then I am a hunter.” (“When the tiger appears, then I will hunt.”)

The exception (mentioned in point 3) is that the **prathama** form of the verb does not have **asti**, but only the noun (which is now considered a verb—the periphrastic future).

5. Here is the declension of √gam:

Root: √gam (go) 1P Periphrastic Future

prathama	गन्ता gantā	गन्तारौ gantārau	गन्तारः gantārah
madhyama	गन्तासि gantāsi gantā+asi	गन्तास्थः gantāsthah gantā+sthah	गन्तास्थ gantāstha gantā+stha
uttama	गन्तास्मि gantāsmi gantā+asmi	गन्तास्वः gantāsvah gantā+svah	गन्तास्मः gantāsmah gantā+smah
	_____	_____	_____
	eka	dvi	bahu

Notice that the **prathama puruṣa** takes the masculine/feminine endings of the ṛ declension. Context will tell you whether these words are nouns or verbs.

6. The periphrastic future always takes **parasmaipada** endings, even for **ātmanepada** verbs.

7. Here is the periphrastic future (p. fut.) for some of the verbs we have studied or will study in this lesson:

ROOT	PRESENT	P. FUT.	ENGLISH
√āp (5P)	āpnoti	āptā	he will obtain
√iṣ (6P)	icchati	eṣitā	he will choose
√kr (8U)	karoti, kurute	kartā	he will do
√gam (1P)	gacchati	gantā	he will go
√gup (1P)	gopāyati	gopāyitā gopitā goptā	he will protect
√cint (10U)	cintayati -te	cintayitā	he will think
√cur (10U)	corayati -te	corayitā	he will steal
√jan (4Ā)	jāyate	janitā	he will be born
√ji (1P)	jayati	jetā	he will conquer
√tan (8U)	tanoti, tanute	tanitā	he will stretch
√tud (6U)	tudati -te	tottā	he will push
√tṛ (1P)	tarati	taritā	he will cross
√tyaj (1P)	tyajati	tyaktā	he will abandon
√dā (3U)	dadāti, datte	dātā	he will give
√div (4P)	dīvyati	devitā	he will play
√drś (√paś)(1P)	paśyati	drṣtā	he will see
√dhā (3U)	dadhāti, dhatte	dhātā	he will place
√nī (1U)	nayati -te	netā	he will lead
√paṭh (1P)	paṭhati	paṭhitā	he will read
√pā (1P)	pibati	pātā	he will drink

√prach (6P)	pr̥cchati	praṣṭā	he will ask
√budh (1U)	bodhati -te	bodhitā	he will know
√bhāṣ (1Ā)	bhāṣate	bhāṣitā	he will speak
√bhū (1P)	bhavati	bhavitā	he will be
√man (4Ā)	manyate	mantā	he will think
√muc (6U)	muñcati - te	moktā	he will release
√yuj (7U)	yunakti, yuñkte	yoktā	he will unite
√ram (1Ā)	ramate	rantā	he will enjoy
√labh (1Ā)	labhate	labdhā	he will obtain
√vad (1P)	vadati	vaditā	he will speak
√vas (1P)	vasati	vastā	he will live
√śubh (1Ā)	śobhate	śobhitā	he will shine
√śru (5P)	śṛṇoti	śrotā	he will hear
√su (5U)	sunoti, sunute	sotā	he will press
√sev (1Ā)	sevate	sevitā	he will serve
√sthā (1P)	tiṣṭhati	sthātā	he will establish
√smi (1Ā)	smayate	smetā	he will smile
√smṛ (1P)	smarati	smartā	he will remember
√has (1P)	hasati	hasitā	he will laugh
√hā (3P)	jahāti	hātā	he will abandon
√hu (3P)	juhoti	hotā	he will offer

THE GERUNDIVE

1. The gerundive is also called the future passive participle. This participle expresses obligation or necessity—what should or ought to be done. The gerundive is formed by adding **ya**, **aniya**, or **tavya** (these are called **kṛtya** suffixes) to the adjusted verbal root.
2. The gerundive, like the past passive participle, may act as a verb, an adjective, or a noun. In a sentence where the gerundive acts like a verb, the sentence is put in the **karmani prayoga**, the passive construction. In this construction, the object (**karman**) is in the nominative, and the agent (**kartr**) of action is in the instrumental (or sometimes the genitive). For example:

अश्वो राज्ञा नेयः ।

aśvo rājñā neyah

The horse is to be lead by the king.

In this sentence, the gerundive is underlined. The agent of action (the king) is in the instrumental, and the object of action (the horse) is in the nominative. The gerundive agrees with the object. (The gerundive is usually found in the nominative case.)

3. An active English sentence must be recast in the passive before using the gerundive as a verb. For example, "The king must lead the horse," would be recast as, "The horse is to be lead by the king."
4. The gerundive agrees in person, number, and case with the object of action. If there is no object of action, the gerundive is declined in the nominative, singular, neuter. For example:

I must go. (becomes)

मया गन्तव्यम् ।

mayā gantavyam

It is to be gone by me.

In this sentence “by me” is in the instrumental, and the gerundive, which is underlined, is declined in the nominative, singular, neuter.

5. Often the gerundive can be used for an imperative. For example:

गन्तव्यम्

Go. (It is to be gone.)

आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो

निदिध्यासितव्यः

The ātman alone must be seen, heard, contemplated, and realized. (Bṛhadāraṇyaka Upaniṣad 2.4.5)

स आत्मा स विज्ञेयः ।

That is the Self. That is to be known.

(Nṛsiṃhottaratāpanīya Upaniṣad 1)

6. Many of the formations for the gerundive occur in more than one way. In general, the root takes **guṇa**. Before **tavya**, the form is usually the same as before **tā** in the periphrastic future. Here are some of the gerundive formations for the verbs we have studied. They are also listed beginning on page 347.

ROOT	anīya	tavya	ya	ENGLISH
√āp (5P)	āpanīya	āptavya	āpya	to be obtained
√iṣ (6P)	eṣaṇīya	eṣitavya	eṣya	to be chosen
√kṛ (8U)	karaṇīya	kartavya	kārya	to be done
√gam (1P)	gamaṇīya	gantavya	gamyā	to be gone
√gup (1P)	gopaṇīya	goptavya	gopya	to be protected
√cint (10U)	cinataniya	cintayitavya	cintya	to be thought
√cur (10U)	coraniya	corayitavya	corya	to be stolen
√jan (4Ā)	—	janitavya	janya	to be born
√ji (1P)	—	jetavya	jitya, jeya	to be conquered
√tan (8U)	—	tanitavya	tanya	to be stretched
√tud (6U)	—	—	todya	to be pushed
√tṛ (1P)	tāraṇīya	taritavya	tārya	to be crossed
√tyaj (1P)	tyajaniya	tyaktavya	tyājya	to be abandoned
√dā (3U)	dāniya	dātavya	deya	to be given
√div (4P)	—	devitavya	—	to be played
√dṛś (1P)	darśaniya	draṣṭavya	dṛśya	to be seen

√dhā (3U)	dhāniya	dhātavya	dheya	to be placed
√nī (1U)	nayaniya	netavya	neya	to be lead
√paṭh (1P)	paṭhaniya	paṭhitavya	pāṭhya	to be read
√pā (1P)	pāniya	pātavya	peya	to be drunk
√prach (6P)	—	praṣṭavya	prechya	to be asked
√budh (1U)	bodhaniya	bodhitavya	bodhya	to be known
√bhāṣ (1Ā)	bhāṣaniya	bhāṣitavya	bhāṣya	to be spoken
√bhū (1P)	bhavaniya	bhavitavya	bhāvya	should be
√man (4Ā)	mānaniya	mantavya	mānya	to be thought
√muc (6U)	mocaniya	moktavya	mocya	to be released
√yuj (7U)	yojaniya	yoktavya	yojya	to be united
√ram (1Ā)	ramaniya	rantavya	ramya	to be enjoyed
√labh (1Ā)	labhaniya	labdhavya	labhya	to be obtained
√vad (1P)	vādaniya	vaditavya	vadya	to be spoken
√vas (1P)	vāsaniya	vastavya	vāsyā	to be lived
√śubh (1Ā)	śobhaniya	—	—	to be shined
√śru (5P)	śravaniya	śrotavya	śravya	to be heard

√su (5U)	—	sotavya	—	to be pressed
√sev (1Ā)	sevaniya	sevitavya	sevyā	to be served
√sthā (1P)	—	sthātavya	stheya	to be established
√smi (1Ā)	smayaniya	smetavya	smāya	to be smiled
√smṛ (1P)	smaraṇiya	smartavya	smārya	to be remembered
√has (1P)	hasaniya	hasitavya	hāsya	to be laughed
√hā (3P)	—	hātavya	heya	to be abandoned
√hu (3P)	—	hotavya	havya	to be offered

VERB CLASS 5

1. **Class Five.** √su gaṇa (√su press) The fifth class is called the **su gaṇa**. This class is formed almost exactly like class 8. In class 8, **u** is added to the root, and most roots end in **n**. In class 5, **nu** is added to the root, and most roots end in a vowel. The stem for class 5 is formed by:

root + **nu** for weak forms
root + **no** for strong forms

2. The root √śru becomes śṛ before adding **nu** or **no**. Here is the conjugation for √śru:

Root: √śru (hear) 5P Present Indicative

prathama	शृणोति	शृणुतः	शृणवन्ति
	<u>śṛnoti</u>	śṛnutah	śṛnvanti
	śṛno+ti	śṛnu+tas	śṛnu+anti
madhyama	शृणोषि	शृणुथः	शृणुथ
	<u>śṛnosi</u>	śṛnuthah	śṛnutha
	śṛno+si	śṛnu+thas	śṛnu+tha
uttama	शृणोमि	शृणुवः	शृणुमः
	<u>śṛnomi</u>	śṛnuvah	śṛnumah
	śṛno+mi	śṛnu+vas	śṛnu+mas
	eka	dvi	bahu

3. Another root from class 5 is $\sqrt{\text{āp}}$ (obtain). Here is the conjugation for $\sqrt{\text{āp}}$:

Root: $\sqrt{\text{āp}}$ (obtain) 5P Present Indicative

prathama	आप्नोति	आप्नुतः	आप्नुवन्ति
	<u>āpnoti</u>	āpnutaḥ	āpnuvanti
	āpno+ti	āpnu+tas	āpnu+anti
madhyama	आप्नोषि	आप्नुथः	आप्नुथ
	<u>āpnosi</u>	āpnuthaḥ	āpnutha
	āpno+si	āpnu+thas	āpnu+tha
uttama	आप्नोमि	आप्नुवः	आप्नुमः
	<u>āpnomi</u>	āpnuvaḥ	āpnumaḥ
	āpno+mi	āpnu+vas	āpnu+mas
	_____	_____	_____
	eka	dvi	bahu

VOCABULARY

SANSKRIT

ENGLISH

आप् (5P) आप्नोति

he obtains

कलिलः (mas.)

mire, thicket

चेद् (ind.)

if (not placed first in a sentence) (often used as a relative adverb)

तु (ind.)

but (not placed first in a sentence)

तृ (1P) तरति

he crosses over

निर्वेदः (mas.)

indifference

मोहः (mas.)

delusion

श्रु (5P) शृणोति

he hears

सु (5U) सुनोति सुनुते

he presses

Notice that certain short words, called "enclitic," are not placed first in a sentence. (The alternate forms of pronouns also are not placed first.)

EXERCISES

1. Learn to recite Chapter 2, Verse 52 from the **Bhagavad-Gītā** for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī**:

यदा ते मोहकलिलं
 बुद्धिर्व्यतितरिष्यति ।
 तदा गन्तासि निर्वेदं
 श्रोतव्यस्य श्रुतस्य च ॥५२॥

3. Learn how to form the periphrastic future and memorize the periphrastic future forms for verbs we have studied.
4. Memorize the gerundive forms for the verbs we have studied.
5. Memorize the conjugation for verbs from class 5, and learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. सुखवांश्चेदसि तदेहामृतमाप्तासि ।१।

b. वयं फलानि सुनुमो जलं च पक्षिभ्य आप्नुमः

- c. अङ्गिरा वेदस्य नित्यज्ञानं शृणोति ।३।
- d. यदा रामः सीता च नदीं तरतस्तदा तौ हस्तिभ्यो
गोप्यौ ।४।
- e. यदा योगी वने तपः करोति तदा स बन्धाद्बुध्यते
।५।
- f. कथमत्र मित्रेण विना मम स्वसागमिष्यतीति
भ्रातापृच्छत् ।६।
- g. त्वया वापी तार्या फलानि चाप्यानीति पिता
वदति ।७।
- h. यदा तु धेनव आगन्तारस्तदा पुनः
स्मेतास्थेत्याचार्यः शिष्यान्वदति ।८।

7. Translate the following sentences:

a. जन्मबन्धं मत्वा मनीषी समत्वमिच्छति ।१।

b. विषयेषु सङ्गादविद्या जायते ।२।

c. शिष्याः पुस्तकं पठतेत्याचार्यो वदति ।३।

d. यदा पक्षी जलं तेषां हस्तेभ्यः पिबति तदा
सुखिना बालाः ।४।

e. यदि रामस्य सीतायाश्च कथां शृणोषि ततः
कौशलमिहाप्तासि ।५।

f. आत्मा श्रोतव्यो मन्तव्योऽवगन्तव्यश्च ।६।

g. बन्धस्य हेतुं दृष्टोत्तिष्ठ मोहमुक्त इति
कृष्णोऽर्जुनमवदत् ।७।

h. सीतेव स्मिन्वा माता सुन्दरीं पुत्रिकामवदत् ।८।

ANSWERS

6. a. If you are full of happiness, then you will obtain immortality in this world.
- b. We press the fruit and obtain water for the birds.
- c. Añgiras hears the eternal knowledge of the Veda.
- d. When Rāma and Sītā cross the river, then they must be protected from the elephants.
- e. When the yogī performs austerity in the forest, then he is released from bondage.
- f. "How will my sister come here without her friend?" the brother asked.

- g. "The pond must be crossed and fruit obtained by you," the father says.
- h. "But when the cows come, then you will smile again," the teacher says to his students.
7. a. Having considered the bondage of birth, the wise person desires equanimity.
- b. From clinging to objects, ignorance is born.
- c. "Students, you must read the book," the teacher says.
- d. The boys are filled with happiness when the bird drinks water from their hands.
- e. If you hear the story of Rāma and Sītā, then you will obtain good fortune in this world.
- f. The Self is to be heard, reflected upon, and understood.
- g. "Having seen the cause of bondage, stand up, released from delusion," Kṛṣṇa said to Arjuna.
- h. The mother, having smiled like Sītā, spoke to her beautiful daughter.

25

LESSON TWENTY-FIVE

Recitation: **Bhagavad-Gītā Chapter 2, Verse 53**
Additional Letters

Grammar: **Pronominal Adjectives**
Verb Class 2, 9
Summary of Verb Classes

Vocabulary: **Words from Chapter 2, Verse 53**
Verbs from Class 2 and 9

BHAGAVAD-GĪTĀ

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्

तदा योगमवाप्स्यसि ॥५३॥

śruti-vipratipannā te
 yadā sthāsyati niścalā
 samādhāv acalā buddhis
 tadā yogam avāpsyasi 53

When your intellect, bewildered by Vedic texts,
 shall stand unshaken,
 steadfast in the Self,
 then will you attain to Yoga.

śruti-	(fem.) hearing, that which is heard (from √śru), Vedic texts
vi-prati-pannā	(fem. nom. sing. p.p.p. vi prati √pad 4Ā) bewildered, confused
śruti-vipratipannā	(tatpuruṣa compound) bewildered by Vedic texts
te	(gen. sing.) your, of you
yadā	(ind.) when
sthāsyati	(3rd per. sing. fut. act. √sthā 1P) shall stand
nis-calā	(fem. nom. sing. adj.) unshaken, unmoving

samādhau	(mas. loc. sing.) in the Self, in samādhi
a-calā	(fem. nom. sing. adj.) steadfast, unmoving
buddhiḥ	(fem. nom. sing.) intellect
tadā	(ind.) then
yogam	(mas. acc. sing.) yoga, union
ava-āpsyasi	(2nd. per. sing. fut. act. ava √ āp 5P) you will attain, will obtain, will reach

ADDITIONAL LETTERS

1. There are a few additional letters: **jihvāmūliya**, **upadhmāniya**, **yama**, **nāsikya**, and **svarabhakti**.
2. The word **jihvāmūliya** (**ḥ**) means “produced at the root of the tongue.” In the Veda, the **jihvāmūliya** is sometimes used in place of the **visarga** before **ka** or **kha**. It is called **ardha-visarga**, or “half **visarga**.” It is said to be written like the thunderbolt (**vajra**):

⸘

3. The word **upadhmāniya** (**ḥ**) means “blowing.” It is sometimes used in place of the **visarga** before **pa** or **pha**. It is also called **ardha-visarga**, or “half **visarga**.” It is usually written exactly like the **jihvāmūliya**. Sometimes it is written in another way, which is said to be like the temple of an elephant:

⸘ or ṽ or ॐ

4. The word **yama** means “twin.” When a **sparsā** is followed by a nasal, the **sparsā** has a twin sound between it and the following nasal. For example:

āt mā
pad ma
svap na

The release of a **sparsā** is normally through the mouth, but when it is followed by a nasal, part of the release is said to be at the root of the nose. The **yama** is a nasalization of the **sparsā**, and the **yama** then off-glides into the following nasal. It is perhaps most easily perceived as a division (twin) of the **sparsā** before a nasal sound. The **yama** corresponds to the **sparsā**, and so there are four **yamas** (some texts say twenty): unvoiced and unaspirated, unvoiced and aspirated, voiced and unaspirated, and voiced and aspirated. They

are written in **devanāgarī** as:

ँ or कुँ खँ गुँ घँ

For example, **ka, ca, ṭa, ta,** and **pa** all have the same **yama**: कुँ

5. The word **svrabhakti** means a “fragment of sound,” or “division of sound.” It is the sound of a vowel created by a consonant. The **svrabhakti** occurs between **r** and a sibilant, if the sibilant is followed by a vowel. It is said that **r** cannot be pronounced smoothly with a following sibilant, and so a short vowel fragment must be slipped between. The vowel fragment resembles the **r**, much like **ṛ**. For example:

rājarṣi

6. The **nāsikya**, “pertaining to the nose,” is a nasal sound that is sometimes used before **s**. It is also described as the sound that comes between **h** and a following nasal, as in **brahman**. It is written in **devanāgarī** like this:

ँ

7. These sounds, along with some others, are called **ayogavāha**. The **ayogavāha** sounds are: **anusvāra, visarga, jihvāmūliya, upadhmāniya, nāsikya, yama,** and **svrabhakti**. These sounds are usually counted as part of the alphabet in the various texts of **Śikṣā**. However, they are not recited with the alphabet, and they are not included in the **varṇasamāmnāya**, or the 14 **Śiva Sūtras** of **Pāṇini**. They are traditionally not recited with the alphabet because they cannot be pronounced independently. Their pronunciation is dependent upon another sound, such as **a**, and so they are said to be formed in union with **a**, or **a-yoga-vāha**. They are called by their names (**anusvāra, etc.**).

**PRONOMINAL
ADJECTIVES**

1. There are a few adjectives that are declined like pronouns.

They are:

अन्य	other
उभ	both (used in dual only)
एक	one
पर	higher, beyond
पूर्व	former
सर्व	all
स्व	own

In **ubha**, note that the dual endings for pronouns are the same as nouns for masculine **a**, neuter **a**, and feminine **ā**.

2. These are declined like pronouns, except for the nominative and accusative neuter singular. All but **anya** form their neuter nominative and accusative singular like a noun. Only **anya** forms it like a pronoun. For example:

Neuter Nominative Singular

अन्यत्	other
एकम्	one
परम्	higher, beyond
पूर्वम्	former
सर्वम्	all
स्वम्	own

3. Here are some examples of their use:

एकः पुत्रो वनं गच्छति ।

ekah putro vanam gacchati

One son goes to the forest.

बालः सर्वाणि पुस्तकानि पठति ।

bālah sarvāni pustakāni paṭhati

The boy reads all the books.

बालोऽन्यस्माद्गजादागच्छति ।

bālo 'nyasmād gajād āgacchati

The boy comes from the other elephant.

प्रकृतिं स्वामवष्टभ्य

prakṛtiṃ svām avaṣṭabhya

Entering into my own nature (Bhagavad-Gītā 9.8)

4. These words can also be used as pronouns. For example:

तदेकं वद

tad ekam vada

Tell me the one (Bhagavad-Gītā 3.2)

एवं बुद्धेः परं बुद्ध्वा

evam buddheḥ param buddhvā

Thus, having known him who is beyond the intellect (Bhagavad-Gītā 3.43)

5. Here is the masculine declension for **sarva**. It follows **tad** (masculine). The feminine would follow **tad** (feminine).

Stem: **sarva** (masculine) all

prathamā	सर्वः	सर्वौ	सर्वे
dvitīyā	सर्वम्	सर्वौ	सर्वान्
trītiyā	सर्वेण	सर्वाभ्याम्	सर्वैः
caturthī	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
pañcamī	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
ṣaṣṭhī	सर्वस्य	सर्वयोः	सर्वेषाम्
saptamī	सर्वस्मिन्	सर्वयोः	सर्वेषु
	_____	_____	_____
	eka	dvi	bahu

VERB CLASS 2

1. **Class 2** √ad gaṇa (√ad eat) The second class is called the root class because its present stem is the root. The root takes **guṇa** in strong forms. The stem of class 2 is formed by:

root (for weak forms)

guṇa of root (for strong forms)

2. The most common verb in this class is √as (be, become), which we have already learned. Here is the conjugation of √ad:

Root: √ad (eat) 2P Present Indicative

prathama	अत्ति	अत्तः	अदन्ति
	<u>atti</u>	attah	adanti
	ad+ti	ad+tas	ad+anti
madhyama	अत्सि	अत्थः	अत्थ
	<u>atsi</u>	atthah	attha
	ad+si	ad+thas	ad+tha
uttama	अदि	अद्वः	अद्यः
	<u>admi</u>	advah	admah
	ad+mi	ad+vas	ad+mas
	_____	_____	_____
	eka	dvi	bahu

3. Here is the conjugation of $\sqrt{\text{brū}}$ (speak), which is irregular. Notice that an \bar{i} is added in the strong forms:

Root: $\sqrt{\text{brū}}$ (speak) 2U Present Indicative

prathama	ब्रवीति	ब्रूतः	ब्रुवन्ति
	<u>bravīti</u>	brūtaḥ	bruvanti
	bravī+ti	brū+tas	bruv+anti
madhyama	ब्रवीषि	ब्रूथः	ब्रूथ
	<u>bravīsi</u>	brūthaḥ	brūtha
	bravī+si	brū+thas	brū+tha
uttama	ब्रवीमि	ब्रूवः	ब्रूमः
	<u>bravīmi</u>	brūvaḥ	brūmaḥ
	bravī+mi	brū+vas	brū+mas
	_____	_____	_____
	eka	dvi	bahu

4. Here is the conjugation for the irregular verb √han (kill):

Root: √han (han) 2P Present Indicative

prathama	हन्ति	हतः	घ्नन्ति
	<u>hanti</u>	hataḥ	ghnanti
	han+ti	ha+tas	ghn+anti
madhyama	हंसि	हथः	हथ
	<u>hamsi</u>	hathaḥ	hatha
	han+si	ha+thas	ha+tha
uttama	हन्मि	हन्वः	हन्मः
	<u>hanmi</u>	hanvaḥ	hanmaḥ
	han+mi	han+vas	han+mas
	_____	_____	_____
	eka	dvi	bahu

Notice that in a few cases the n in han is dropped, and before anti, han loses its a and the h becomes gh.

VERB CLASS 9

1. **Class 9** √kṛī gaṇa (√kṛī buy) The ninth class forms its stem by adding **nā** in strong forms and **nī** in weak forms. the present stem is formed by:

root + **nī** (for weak forms)

root + **nā** (for strong forms)

2. Few of the roots in class 9 are used, except for the important root √jñā (know). This root is regular, except that it loses its ñ throughout the conjugation:

Root: √jñā (know) 9U Present Indicative

prathama	जानाति <u>jānāti</u> jānā+ti	जानीतः jānītaḥ jānī+tas	जानन्ति jānanti jān+anti
madhyama	जानासि <u>jānāsi</u> jānā+si	जानीथः jānīthaḥ jānī+thas	जानीथ jānītha jānī+tha
uttama	जानामि <u>jānāmi</u> jānā+mi eka	जानीवः jānīvaḥ jānī+vas dvi	जानीमः jānīmaḥ jānī+mas bahu

Notice that before **anti**, the **nī** loses the **ī**.

**SUMMARY OF
VERB CLASSES**

1. Here is a table that reviews the ten classes of verbs:

#	GANĀ	STEM	PRESENT	ENGLISH
1.	√bhū (P)	guṇa of root + a	bhava+ti	he is
2.	√ad (P)	guṇa of root (strong) root (weak)	at+ti at+taḥ	he eats those two eat
3.	√hu (P)	abhyāsa + guṇa of root (strong) abhyāsa + root (weak)	juho+ti juhu+taḥ	he offers those two offer
4.	√div (P)	root + ya	dīvyā+ti	he plays
5.	√su (U)	root + no (strong) root + nu (weak)	suno+ti sunu+taḥ	he presses those two press
6.	√tud (U)	root + a	tuda+ti	he pushes
7.	√rudh (U)	na after vowel of root (strong) n after vowel of root (weak)	ruṇaddhi (ruṇadh+ti) runddhaḥ (rundh+taḥ)	he blocks those two block
8.	√tan (U)	root + o (strong) root + u (weak)	tano+ti tanu+taḥ	he stretches those two stretch
9.	√kri (U)	root + nā (strong) root + nī (weak)	kriṇā+ti kriṇī+taḥ	he buys those two buy
10.	√cur (U)	guṇa of root + aya	corayati	he steals

2. Remember that in classes 1, 4, 6, and 10, the stem ends in **a**, and does not change. The other classes have strong and weak forms of the stem, and in the present indicative, the singular forms are strong. Remember **guṇa** only takes place if the root ends in a vowel, or has a short vowel followed by one consonant.

VOCABULARY

SANSKRIT

ENGLISH

अद् (2P) अत्ति

he eats

अन्य (mfn adj.)

other

क्री (9U) क्रीणाति क्रीणीते

he buys, purchases

ज्ञा (9U) जानाति जानीते

he knows

निश्चल (mf(ā)n adj.)

unmoving, steady

पद् (4Ā) पद्यते

he goes, attains

पर (mf(ā)n adj.)

higher, beyond

पूर्व (mfn adj.)

former

ब्रू (2U) ब्रवीति ब्रूते

he speaks

श्रुतिः (fem.)

Veda, scripture

समाधिः (mas.)

transcendental awareness

सर्व (mfn adj.)

all

स्व (mfn adj.)

own

हन् (2P) हन्ति

he kills

EXERCISES

1. Learn to recite Chapter 2, Verse 53 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī**:

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्

तदा योगमवाप्स्यसि ॥५३॥

3. Memorize the pronominal adjectives and know how to decline them.
4. Learn verb classes 2 and 9, and memorize the summary of verb classes.
5. Learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. यः कार्यं कर्म सर्वं करोति स कर्मयोगी ।१।

b. श्रुतिर्निश्चलमनोभिः श्रूयते ।२।

- c. सीता वने सर्वाणि फलानि जानाति परं चापि
।३।
- d. धार्मिकं कर्म जानामि तत्तु न करोमीति राजा
वदति ।४।
- e. दुर्वनं हित्वा वीरः शत्रुं हन्ति ।५।
- f. समाधिस्था निश्चला सुन्दरी कन्या योगं करोति
।६।
- g. परस्माद्बोहात्तीर्त्वा योगी शान्तिं पद्यते ।७।
- h. नृपः स्वस्य पुत्रस्य जन्मनश्च कथां ब्रवीति ।८।

7. Translate the following sentences:

- a. धार्मिकमेव कर्म कुरुतेति माता सर्वा
प्रजामब्रवीत् ।१।
- b. जलं पीत्वा बालाः सर्वाणि फलान्यदन्ति
महाहस्तीव ।२।
- c. उभयोः सूर्यचन्द्रोस्तेजो जानामीति मनीषी
ब्रवीति ।३।
- d. योगश्रुतौ बन्धान्मोहाच्च शरनं समाधिर्जायते
।४।
- e. समत्वे स्थितः सत्त्वं मनः कृत्वा योगी
बन्धान्मुक्तः ।५।

- f. हस्तिनो वने तेषां सर्वाञ्शत्रून्घ्नन्ति ।६।
- g. आत्मनात्मानं ज्ञात्वा योगिनी सुखमिहाप्नोति ।७।
- h. नदीं गच्छ जलं च म आनयेति पिता
पुत्रमब्रवीत् ।८।

ANSWERS

6. a. He who performs all action that ought to be done is a karma yogī.
- b. The scripture is heard by those whose minds are unmoving. (Notice that the verb agrees with the object, which is in the nominative.)
- c. Sītā knows all the fruits in the forest and even beyond.
- d. The king says, "I know virtuous action, but I do not do it."
- e. After abandoning the difficult forest, the hero kills the enemy.
- f. Established in the Self, unmoving, the beautiful girl performs yoga.
- g. Having crossed beyond delusion, the yogī attains peace.
- h. The king speaks about his own son and his birth.

7. a. "Do only virtuous action," the mother said to all her children.
- b. After drinking the water the boys eat all the fruit like a great elephant.
- c. "I know the splendor of both the sun and moon," says the wise man.
- d. In the scripture of yoga, the shelter from bondage and delusion is known as samādhi.
- e. Established in equanimity, having made the mind pure, the yogī is liberated from bondage.
- f. The elephants kill all their enemies in the forest.
- g. Having known the Self by the Self, the yoginī obtains happiness in this world.
- h. "Go to the river and bring me water," the father said to his son.

26

LESSON TWENTY-SIX

Recitation:	Bhagavad-Gītā Chapter 2, Verse 54 The alphabet
Grammar:	The tenses and moods The perfect Interrogative pronouns Monosyllabic nouns The optative
Vocabulary:	Words from Chapter 2, Verse 54 Indefinite particles

BHAGAVAD-GĪTĀ

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा

समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत

किमासीत व्रजेत किम् ॥५४॥

arjuna uvāca

sthita-prajñasya kā bhāṣā

samādhi-sthasya keśava

sthita-dhīḥ kiṃ prabhāṣeta

kim āsīta vrajeta kim 54

Arjuna said:

What are the signs of a man whose intellect is steady,

who is absorbed in the Self, O Keshava?

How does the man of steady intellect speak,

how does he sit, how does he walk?

arjuna

(mas. nom. sing.) Arjuna

uvāca

(3rd per. sing. perfect active √ vac 2P) said

(See below for the perfect.)

sthita-

(mas. p.p.p. √sthā 1P) steady, established

prajñasya

(mas. gen. sing.) of intellect

sthita-prajñasya	(bahuvrīhi compound) of a man whose intellect is steady
kā	(fem. nom. sing.) what (See below for interrogative pronoun.)
bhāṣā	(fem. nom. sing.) description, sign
samādhi-sthasya	(mas.) transcendental awareness, the Self (mas. gen. sing. from $\sqrt{\text{sthā}}$ 1P) of the absorbed, 'established'
samādhi-sthasya	(bahuvrīhi compound based upon an upapada compound) of him who is absorbed in the Self
keśava	(mas. voc. sing.) Kṛṣṇa, "one with long hair"
sthita-dhīḥ	(mas. p.p.p. $\sqrt{\text{sthā}}$ 1P) steady, established (fem. nom. sing.) intellect (See below for monosyllabic nouns.)
sthita-dhīḥ	(bahuvrīhi compound) man of steady intellect, man whose intellect is steady
kim	(n. nom. sing.) how, what
pra-bhāṣeta	(3rd per. optative middle pra $\sqrt{\text{bhāṣ}}$ 1Ā) should speak, might speak, would speak
kim	(n. nom. sing.) how, what
āsīta	(3rd per. optative middle $\sqrt{\text{ās}}$ 2Ā) should sit, might sit, would sit
vrajeta	(3rd per. optative middle $\sqrt{\text{vraj}}$ 1P) should go, might walk, would walk
kim	(n. nom. sing.) how, what

THE ALPHABET

1. Śikṣā is the first of the six Vedāṅgas, which are: Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas, and Jyotiṣa. Probably the most important text of Śikṣā is the Pāṇinīya Śikṣā. The Taittirīya Upaniṣad (1.2.1) lists six topics included in the study of śikṣā: varṇaḥ svaraḥ mātṛā balaṃ sāmā santānaḥ (letter, tone, duration, force, articulation, combination).
2. The Pāṇinīya Śikṣā begins, as does the Āṣṭādhyāyī, with the 14 Śiva Sūtras, or Maheśvara Sūtras. These sūtras list the alphabet, using a system of abbreviation called pratyāhāra, "bringing together." Groups of letters are listed by mentioning the first and last, as one might say "from A to Z" for the entire alphabet. Some letters, called anubandha, or it, indicate that an abbreviation has taken place.
3. Here are the 14 Śiva Sūtras:

अइउण् ।१। ऋलृक् ।२। एओण् ।३। ऐऔच् ।४।
 हयवरट् ।५। लण् ।६। ञमडणानम् ।७। भभञ्
 ।८। घढधष् ।९। जबगडदश् ।१०। खफछठथच-
 टतव् ।११। कपय् ।१२। शषसर् ।१३। हल् ।१४।

4. The Pāṇinīya Śikṣā lists the alphabet as 63 or 64 letters. One letter, the long ḷ, is considered duḥsprṣṭa, or "difficult." Here is the alphabet as given there:

अ	आ	अ३	
इ	ई	इ३	
उ	ऊ	उ३	
ऋ	ॠ	ऋ३	
लृ	ॡ	लृ३	
ए	ऐ	ए३	ऐ३
ओ	औ	ओ३	औ३
अं	अः	अं३	अः३

4 yamas

क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य	र	ल	व	
श	ष	स	ह	

5. The alphabet is listed as containing different numbers of letters in various texts. It is listed as containing 43 letters in the **Śiva Sūtras**, 63 or 64 in the **Pāṇinīya Śikṣā**, 47 in the **Ṛk Prātiśākhya**, 52 in the **Taittirīya Prātiśākhya**, 65 in the **Vājasaneyi Prātiśākhya**, and 57 in the **Ṛk Tantra**.
6. The **Aitareya Āraṇyaka** (2.3.6.14) defines the role of a: "A is the whole of speech, and manifested as different consonants and sibilants, it becomes many forms." (**akāro vai sarvā vāk saiṣā sparśoṣmabhir vyajyamānā bahvī nānā rūpā bhavati**).
7. The **Aitareya Āraṇyaka** (2.2.1) compares the vowels to days and the consonants to nights. It compares the vowels to consciousness, the sibilants to the breath, and the consonants to the body. (Thus the consonants are dependent upon the vowels.) In another passage of the **Aitareya Āraṇyaka** (3.2.5), the vowels are compared to the celestial, the sibilants to the atmosphere, and the consonants to the earth.
8. Still another passage of the **Aitareya Āraṇyaka** (3.2.2) compares the vowels to marrow, consonants to bone, sibilants to breath, and semi-vowels to flesh and blood. According to the **Chāndogya Upaniṣad** (2.22.3) the vowels are the body of Indra, the sibilants are the body of Prajāpati, and the consonants are the body of death.
9. The **Chāndogya Upaniṣad** (2.22.5) states:

All the vowels should be pronounced resonant and strong.
 All the sibilants should be pronounced open, without being slurred or elided. All the consonants should be pronounced slowly, without merging them together.

THE TENSES AND MOODS

1. The tenses and moods for verbs are grouped together by Pāṇini into the ten **lakāras**. (See Lesson 3, p. 25.) These ten **lakāras** can be divided into six tenses (**kālā**) and four moods (**arthā**):

<u>TENSE</u>	<u>NAME BY PĀNINI</u>	<u>ENGLISH</u>
vartamāna	laṭ	present
anadyatanabhūta	lañ	imperfect
parokṣabhūta	liṭ	perfect
bhūta	luñ	orist
anadyatana	luṭ	periphrastic future
bhaviṣyan	lṛṭ	simple future

<u>MOOD</u>	<u>NAME BY PĀNINI</u>	<u>ENGLISH</u>
ājñā	loṭ	imperative
vidhi	liñ	optative
āśīḥ	leṭ	subjunctive
saṃketa	lṛñ	conditional

2. Those verbs ending in ṭ use primary endings, and are listed alphabetically: **laṭ**, **liṭ**, **luṭ**, **lṛṭ**, **leṭ**, and **loṭ**. Those verbs ending in ñ use secondary endings: **lañ**, **liñ**, **luñ**, and **lṛñ**.
3. In four of these—the present, imperfect, imperative, and optative—the root forms a special stem through modifications (**vikarāṇa**), and the verb is formed from that stem. This group is called **sārvadhātuka**, or special. All of the others form the verb more or less from the root, and so are called **ārdhadhātuka**, or general. The **sārvadhātuka** verbs, along with the present participle, are referred to as the present system, because the verb is based upon the present stem.

THE PERFECT

1. Now we will study the perfect tense, which is not considered part of the present system. The perfect is traditionally used for remote past action not witnessed by the speaker. It is usually found in the **prathama puruṣa** form.
2. The perfect is formed in two ways: through reduplication and periphrastically. We will observe the perfect formed through reduplication of the root. The perfect has its own set of endings. There are many complexities for forming the perfect, so for now we will just observe and use some of the forms. Here is the perfect active for √ vac:

Root: √ vac (speak) 2P Perfect

prathama	उवाच <u>uvāca</u> uvāc+a	उचतुः ūcatuḥ ūc+atus	उचुः ūcuḥ ūc+us
madhyama	उवक्थ <u>uvaktha</u> uvac+tha	उचथुः ūcathuḥ ūc+athus	उच ūca ūc+a
uttama	उवच <u>uvaca</u> uvac+a eka	उचिव ūciva ūc+i+va dvi	उचिम ūcima ūc+i+ma bahu

Notice that the singular stems are strong, as in the present indicative active. Also notice that there is an **i** inserted before the endings **va** and **ma**.

3. Here is the perfect middle for √vac:

Root: √vac (speak) 2P Perfect middle (he spoke)

prathama	ऊचे	ऊचाते	ऊचिरे
	ūce	ūcāte	ūcire
	ūc+e	ūc+āte	ūc+ire
madhyama	ऊचिषे	ऊचाथे	ऊचिध्वे
	ūciṣe	ūcāthe	ūcidhve
	ūc+i+se	ūc+āthe	ūc+i+dhve
uttama	ऊचे	ऊचिवहे	ऊचिमहे
	ūce	ūcivahe	ūcimahe
	ūc+e	ūc+i+vahe	ūc+i+mahe
	┌───┐	┌───┐	┌───┐
	eka	dvi	bahu

Notice that, like the present indicative middle, all forms are weak in the perfect middle.

4. Here is the perfect for √as:

Root: √as (be) 2P Perfect (he was)

prathama	आस āsa ās+a	आसतुः āsatuḥ ās+atus	आसुः āsuḥ ās+us
madhyama	आसिथ āsitha uvac+tha	आसथुः āsathuḥ ās+athus	आस āsa ās+a
uttama	आस āsa ās+a [] eka	आसिव āsiva ās+i+va [] dvi	आसिम āsima ās+i+ma [] bahu

Notice that the word *itihāsa* is formed from *iti* + *ha* + *āsa*, meaning "thus it was," or history.

5. Here is the **prathama puruṣa eka-vacana** for some of the verbs we have studied. Just observe, so that you will be able to recognize the perfect:

<u>ROOT</u>	<u>PRESENT</u>	<u>PERFECT</u>	<u>ENGLISH</u>
√ad (2P)	atti	āda	he ate
√as (2P)	asti	āsa	he was
√āp (5P)	āpnoti	āpa	he obtained
√ās (2Ā)	āste	āsa	he sat
√iṣ (6P)	icchati	iyeṣa	he desired
√kṛ (8U)	karoti, kurute	cakāra cakre	he did
√gam (1P)	gacchati	jagāma	he went
√jan (4Ā)	jāyate	jajñe	he was born
√ji (1P)	jayati	jigāya	he conquered
√jñā (9U)	jānāti, jānīte	jajñau jajñe	he knew
√tan (8U)	tanoti, tanute	tatāna tene	he stretched
√tud (6U)	tudati -te	tutoda	he pushed
√tī (1P)	tarati	tatāra	he crossed
√tyaj (1P)	tyajati	tatyāja	he abandoned

√dā (3U)	dadāti, datte	dadau	he gave
√div (4P)	dīvyati	dideva	he played
√drś(√paś)(1P)	paśyati	dadarśa	he saw
√dhā (3U)	dadhāti, dhatte	dadhau dadhe	he placed
√nī (1U)	nayati -te	nināya	he lead
√paṭh (1P)	paṭhati	papāṭha	he read
√pad (4Ā)	padyate	pede	he went
√pā (1P)	pibati	papau	he drank
√prach (6P)	prcchati	papraccha	he asked
√budh (1U)	bodhati -te	bubodha bubudhe	he knew
√bhāṣ (1Ā)	bhāṣate	babhāṣe	he spoke
√bhū (1P)	bhavati	babhūva	he was
√man (4Ā)	manyate	mene	he thought
√muc (6U)	muñcati -te	mumoca mumuce	he released
√yuj (7U)	yunakti, yuñkte	yuyoja yuyuje	he united
√ram (1Ā)	ramate	reme	he enjoyed
√labh (1Ā)	labhate -ti	lebhe	he obtained

√vac (2P)	vakti	uvāca	he spoke
√vad (1P)	vadati	uvāda	he spoke
√vas (1P)	vasati	uvāsa	he lived
√vraj (1P)	vrajati	vavrāja	he walked
√śubh (1Ā)	śobhate	śuśubhe	he shined
√śru (5P)	śrṇoti	śuśrāva	he heard
√su (5U)	sunoti, sunute	suśāva	he pressed
√sev (1Ā)	sevate	siśeve	he served
√sthā (1P)	tiṣṭhati	tasthau	he stood
√smi (1Ā)	smayate	siśmiye	he smiled
√smṛ (1P)	smarati	sasmāra	he remembered
√han (2P)	hanti	jaghāna	he killed
√has (1P)	hasati	jahāsa	he laughed
√hā (3P)	jahāti	jahau	he abandoned
√hu (3P)	juhoti	juhāva	he offered

Notice that for a verb root that ends in ā, the perfect ending is au.

INTERROGATIVE PRONOUNS

1. Now we will learn the interrogative pronoun, **ka**, which means "who," "what," or "how." This pronoun is declined exactly like **tad**, except that the neuter singular nominative and accusative is **kim**.
2. Here are some examples of the declension:

Stem: **ka** (masculine) who

prathamā	कः	कौ	के
dvitīyā	कम्	कौ	कान्
trītiyā	केन	काभ्याम्	कैः

And so on, like **tad** in the masculine. (See Part 1, p. 309.)

3. Here is the neuter:

Stem: **kim** (neuter) what, how

prathamā	किम्	के	कानि
dvitīyā	किम्	के	कानि
trītiyā	केन	काभ्याम्	कैः

And so on, like **tad** in the neuter. (See Part 1, p. 310.)

4. Here is the feminine:

Stem: *kā* (feminine) who

prathamā का के काः

dvitīyā काम् के काः

trītiyā कया काभ्याम् काभिः

And so on, like *tad* in the feminine. (See Part 1, p. 311.)

5. This pronoun becomes an indefinite pronoun when followed by *api*, *cana*, or *cid*. The first part (*kas* or *kim*) may be declined. For example:

कश्चन

anyone

किञ्चित्

anything

केनचित्

with anything

6. With the addition of *na* before, it becomes:

न कश्चित्

no one

न किंचन

nothing

7. Here are some examples of how they are used:

को जलं पिबति ।

ko jalam pibati

Who drinks the water?

कश्चिज्जलमपिबत् ।

kaścij jalam apibat

Someone drank the water.

न कश्चिज्जलमपिबत् ।

na kaścij jalam apibat

No one drank the water.

8. Pronouns can also be made indefinite by repeating them. For example:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

Whenever dharma is in decay, O Bhārata

(Bhagavad Gītā 4.7)

MONOSYLLABIC NOUNS

1. There are some nouns that are one syllable ending in a vowel. These nouns follow their own declensions. For example, **dhī**, intellect, follows the declension for monosyllabic nouns ending in **ī**.

Stem: **dhī** (feminine) intellect

prathamā	धीः	धियौ	धियः
dvitīyā	धियम्	धियौ	धियः
trītiyā	धिया	धीभ्याम्	धीभिः
caturthī	धिये धियै	धीभ्याम्	धीभ्यः
pañcamī	धियः धियाः	धीभ्याम्	धीभ्यः
ṣaṣṭhī	धियः धियाः	धियोः	धियाम् धीनाम्
saptamī	धियि धियाम्	धियोः	धीषु
saṃbodhana	धीः	धियौ	धियः

eka

dvi

bahu

Notice that **ī** changes to **iy** before endings that begin with a vowel.
Notice that several of the words have optional forms.

THE OPTATIVE

1. Now we will study the optative mood (**vidhi liṅ**). This is the last verb form in the present system which we have not yet studied. The optative is used for what "should" or "ought" to be done. It is also used for what "might" or "would" be done. The optative, also called potential, expresses hope, expectation, advice, or a soft command.
2. Here is an example of the optative active for classes 1, 4, 6, and 10:

Root: √bhū (be) 1P Optative (should be)

prathama	भवेत्	भवेताम्	भवेयुः
	bhaves	bhavesām	bhaveyuh
	bhava+ī+t	bhava+ī+tām	bhava+ī+us
madhyama	भवेः	भवेतम्	भवेत
	bhaveḥ	bhavesam	bhavesa
	bhava+ī+s	bhava+ī+tam	bhava+ī+ta
uttama	भवेयम्	भवेव	भवेम
	bhaveyam	bhaveva	bhavema
	bhava+ī+am	bhava+ī+va	bhava+ī+ma
	eka	dvi	bahu

Notice that, except for the third person plural, the endings are the same as the imperfect active. These are called secondary endings, as opposed to the primary endings of the present indicative. Long ī, which when mixed with a appears as e, marks the optative active. When followed by a vowel, the ī becomes ey.

3. Here is an example of the optative middle for classes 1, 4, 6, and 10:

Root: √labh (obtain) 1Ā Optative (should obtain)

prathama	लभेत	लभेयाताम्	लभेरन्
	labheta	labheyātām	labheran
	labha+ī+ta	labha+ī+ātām	labha+ī+ran
madhyama	लभेथाः	लभेयाथाम्	लभेध्वम्
	labhethāḥ	labheyāthām	labhedhvam
	labha+ī+thās	labha+ī+āthām	labha+ī+dhvam
uttama	लभेय	लभेवहि	लभेमहि
	labheya	labhevahi	labhemahi
	labha+ī+a	labha+ī+vahi	labha+ī+mahi
	-----	-----	-----
	eka	dvi	bahu

Notice that, except for the first person singular and third person plural, the endings are the same as the imperfect middle. Long ī, which when mixed with a appears as e, marks the optative middle. When followed by a vowel, the ī becomes ey.

4. Here is an example of the optative active for classes 2, 3, 5, 7, 8, and 9:

Root: √su (press) 5U Optative (should press)

prathama	सुनुयात् sunuyāt sunu+yā+t	सुनुयाताम् sunuyātām sunu+yā+tām	सुनुयुः sunuyuḥ sunu+y+us
madhyama	सुनुयाः sunuyāḥ sunu+yā+s	सुनुयातम् sunuyātām sunu+yā+tām	सुनुयात sunuyāta sunu+yā+ta
uttama	सुनुयाम् sunuyām sunu+yā+am	सुनुयाव sunuyāva sunu+yā+va	सुनुयाम sunuyāma sunu+yā+ma
	-----	-----	-----
	eka	dvi	bahu

Notice that, except for the third person plural, the endings are the same as the imperfect active. Instead of long ī, is yā, added to the weak form of the stem almost everywhere.

5. Here is the conjugation for √as:

Root: √as (is) 2P Optative (should be)

prathama	स्यात् syāt s+yā+t	स्याताम् syātām s+yā+tām	स्युः syuh s+y+us
madhyama	स्याः syāḥ s+yā+s	स्यातम् syātām s+yā+tām	स्यात syāta s+yā+ta
uttama	स्याम् syām s+yā+am	स्याव syāva s+yā+va	स्याम syāma s+yā+ma
	eka	dvi	bahu

Notice that the weak form of as is s.

6. Here is the conjugation for the optative middle for classes 2, 3, 5, 7, 8, and 9:

Root: $\sqrt{\text{ās}}$ (sit) 2Ā Optative Middle (should sit)

prathama	आसीत् āsīta ās+ī+ta	आसीयाताम् āsīyātām ās+ī+ātām	आसीरन् āsīran ās+ī+ran
madhyama	आसीथाः āsīthāḥ ās+ī+thās	आसीयाथाम् āsīyāthām ās+ī+āthām	आसीध्वम् āsīdhvam ās+ī+dhvam
uttama	आसीय āsīya ās+ī+a	आसीवहि āsīvahi ās+ī+vahi	आसीमहि āsīmahi ās+ī+mahi
	-----	-----	-----
	eka	dvi	bahu

Notice that y is inserted if the ending begins with a vowel.

VOCABULARY

SANSKRIT

ENGLISH

आस् (2Ā) आस्ते

he sits

क (mas.)

who, what

का (fem.)

who, what

किम् (n.)

what, how, why

चन (ind.)

(marks indefinite after ka, etc.)

चित् (ind.)

(marks indefinite after ka, etc.)

धीः (fem.)

intellect

प्रज्ञ (mf(ā)n adj.)

intelligent, wise

प्रज्ञा (fem.)

intelligence, wisdom

भाषा (fem.)

description, sign

वच् (2P) वक्ति

he says

व्रज् (1P) व्रजति

he goes, he walks

- c. यः कश्चिद्वने सर्वाणि फलानि जानाति स प्रथमं
फलमद्यादिति राजोवाच ।३।
- d. केन मम जन्मनः पदं व्रजेयमिति नरः पप्रच्छ ।४।
- e. कस्य स पुत्र इति न भाषितव्यम् ।५।
- f. यस्मादागच्छति तन्न ज्ञायते ।६।
- g. आत्मना युक्त्वा सङ्गं जहीधीत्याचार्योऽब्रवीत्
।७।
- h. य एको मोहकलिलादिह मुक्तः स योगी ।८।

7. Translate the following sentences:

- a. बहवो हस्तिनो न श्रोतव्या दूरे भीतैर्बालैः
श्रूयन्ते ।१।

b. किं कृष्णां वनं ते जानन्ति ।२।

c. केनापि स्वं ग्रामं रामो गमिष्यति ।३।

Notice that *svam* is used for "his own."

d. सर्वैर्बहुमतो भूत्वा रामः शुक्लां मालां सीतया
दीयते ।४।

e. बुद्धिसत्त्वेन सीता रामश्च दुःखस्य बन्धं तरतः
।५।

f. तस्मात्पुत्रं ज्ञातव्यं सर्वं ज्ञात्वा सुखवान्भवेति
पितोवाच ।६।

g. सङ्गजं दुःखमसङ्गजं च सुखमित्याचार्यो
भाषिष्यते ।७।

h. किं महाराजं वदेयमिति वीरो मन्यते । ८।

ANSWERS

6. a. He who sits with the teacher without having offered water to him is not a student of the scripture.
- b. Who said that happiness is born of wisdom?
- c. "Whoever knows all the fruits in the forest should eat the first fruit," the king said.
- d. "With whom should I go to the place of my birth?" the man asked.
- e. Let it not be said, "Whose son is he?"
- f. From where he comes is not known.
- g. "Abandon attachment, having become united by means of the Self," the teacher said.
- h. The yogī is the one who is released from the mire of delusion in this world.
7. a. Many elephants which should not be heard are heard in the distance by the fearful boys.
- b. What do they know about the black forest?
- c. Rāma will go to his own village with anyone.
- d. Having been thought well of by all, Rāma is given the white garland by Sitā. (Use **bahu-mataḥ** for "thought well of.")

- e. Śītā and Rāma cross over the bondage of suffering through purity of intellect.
- f. "Therefore son, having known all that is to be known, be filled with happiness," the father said.
- g. "Suffering is born of attachment and happiness is born of non-attachment," the teacher will say.
- h. "How should I speak to the great king," the hero thinks.

27

LESSON TWENTY-SEVEN

Recitation: **Bhagavad-Gītā Chapter 2, Verse 55**
Pāṇini

Grammar: **Nouns Ending in Consonants**
The Infinitive
The Pronoun etad

Vocabulary: **Words from Chapter 2, Verse 55**

BHAGAVAD-GĪTĀ

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्यार्थं मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrī-bhagavān uvāca

prajahāti yadā kāmān

sarvān pārtha mano-gatān

ātmany evātmanā tuṣṭaḥ

sthita-prajñas tadocyate 55

The Blessed Lord said:

When a man completely casts off all desires
that have gone (deep) into the mind, O Partha,
when he is satisfied in the Self through the Self alone,
then is he said to be of steady intellect.

śrī-

(fem.) blessed, radiant

bhagavān

(mas. nom. sing.) lord

uvāca

(3rd per. sing. perfect active √ vac 2P) said

pra-jahāti	(3rd per. sing. pres. indic. active. pra √ hā 3P) casts off, abandons
yadā	(ind.) when
kāmān	(mas. acc. pl.) desires, cravings
sarvān	(mas. acc. pl.) all
pārtha	(mas. voc. sing.) son of Pṛthā, Arjuna
manah-	(n.) mind
gatān	(mas. acc. pl. p.p.p. √ gam) gone
mano-gatān	(tatpuruṣa compound) gone into the mind
ātmani	(mas. loc. sing.) in the Self
eva	(ind.) alone
ātmanā	(mas. inst. sing.) through the Self
tuṣṭaḥ	(mas. nom. sing. p.p.p. √ tuṣ 4P) satisfied
sthita-	(mas. p.p.p. √ sthā 1P) steady
prajñāḥ	(mas. nom. sing.) intellect
sthita-prajñāḥ	(bahuvrīhi compound) man whose intellect is steady
tadā	(ind.) then
ucyate	(3rd per. sing. pres. indic. passive √ vac 2P) is said

PĀṆINI

1. **Vyākaraṇa** is said to be the mouth of the **Veda**. The principal author of **Vyākaraṇa** is **Pāṇini**, the author of the **Aṣṭādhyāyī** (eight chapters), as well as the **Pāṇinīya Śikṣā, Dhātupāṭha** (a list of 2,200 verb roots, along with meanings), **Gāṇapaṭha** (a list of verb roots divided into ten **gaṇas** according to how they form their present stem), and the **Līṅgānuśāsana** (a list of words according to their genders).
2. **Pāṇini's Aṣṭādhyāyī** is in about 4,000 **sūtras**. It is both a complete description of Sanskrit, and extremely brief. For the sake of brevity, technical terms (**saṃjñā**) are used. Generally, there are two types of **saṃjñā**: **kṛtrima saṃjñā** and **akṛtrima saṃjñā**. The **kṛtrima saṃjñā** is an artificial term, such as **laṭ, liṅ, etc.** The term is short, to maintain brevity. The **akṛtrima saṃjñā** is a term in which the word itself conveys the literal sense, such as **sarvanāman** ("all-name," pronoun) or **samāsa** ("put together," compound). **Pāṇini** uses **kṛtrima saṃjñā**, such as **ṛk, ak, hal, sup, tiṅ, etc.**
3. **Pāṇini** uses a technique to form the **kṛtrimā saṃjñā** called **pratyāhāra** ("bringing together"). The technique is to name the first and the last instead of all members of a set. For example, it is shorter to say "from A to Z" than it is to list the entire alphabet, and it is easier to say "from K to 12" than list all 12 grades. Another technique is to list the first or first few members of a set to indicate the entire set. For example, it is shorter to say "A, B C's" than it is to list the entire alphabet.
4. The technique of **pratyāhāra** is to list one or more members of the set, and then end with a marker, called **anubandha**. **Pāṇini** has a special abbreviation for the **anubandha**, called **it**. For example, **sup** stands for the nominal endings. The first nominal ending (the nominative singular) is **s**, which is the first letter of **sup**. The **p** at the end of **sup** is an **anubandha (it)**. The letter

before the **anubandha** is usually the end of the list. In the example “from A to Z,” the word “from” is like an **anubandha**, because it indicates a list. The **anubandhas** are given in the 14 **Śiva Sūtras** which begin the **Aṣṭādhyāyī**. In addition to technical terms, there are statements called **paribhāṣā** that tell how the technical terms and other rules are to be interpreted.

5. **Pāṇini** listed all verb roots in ten **gaṇas**, or classes. Each class has a model root. The model root for the first class is $\sqrt{\text{bhū}}$, which means both “being” and “becoming.” The ultimate sense of this and every word is considered by **Pāṇini** to be **sattā**, existence or being.
6. When **sattā** is viewed from the standpoint of the world, it appears as **kriyā** (active) and **dravya** (stationary). The active aspect (**kriyā**) is dynamic (**bhāva**) and appears as verbs. The stationary aspect (**dravya**) is static (**satva**) and appears as nouns. Every word is modeled after $\sqrt{\text{bhū}}$ in that every word has being (**sattā**) and becoming (**kriyā** or **dravya**). For example:

dravya stationary	satva static	nouns
kriyā active	bhāva dynamic	verbs
sattā existence		

7. **Pāṇini** shows how verbs and nouns can be formed systematically from verb roots. The root forms a base or stem, called **prakṛti**. Affixes, called **pratyaya**, are added to the base to form a word. According to **Pāṇini** there are six types of **pratyayas**:

sup (to form nouns, **subanta**),

tiñ (to form verbs, **tiñanta**),

kṛt (primary endings to form nominals, including participles, **kṛdanta**),

taddhita (secondary endings to form nominals from nouns),

dhātu (secondary or derivative endings to form a verbal or nominal base), and

stri (endings to make a word feminine).

8. **Pāṇini** listed the relationship between a verb and various nouns in six **kāraḥas**. A **kāraḥa** is the "instrument of action," meaning the capacity in which something becomes instrumental in bringing about the action of a verb. The **kāraḥas** correspond to six of the cases, which are called **kāraḥa-vibhaktis**. The six **kāraḥas** are:

kartṛ (the agent),

karman (the object),

karana (the instrument, in the instrumental case),

sampradāna (the purpose, in the dative),

apādāna (showing separation, in the ablative), and

adhikarana (support or location, in the locative).

In **kartari prayoga** (agent construction) the **kartṛ** is in the nominative case and the **karman** is in the accusative case. In the **karmani prayoga** (passive construction), the **karman** is in the nominative case, and the **kartṛ** is in the instrumental case. The genitive case is called **upapada-vibhakti**, which is considered weaker because this case shows a relationship between two nouns only.

**NOUNS ENDING IN
CONSONANTS**

1. Here are two examples of nominal declensions that end in a consonant:

Stem: vāc (stri-liṅga) speech

prathamā	वाक्	वाचौ	वाचः
dvitīyā	वाचम्	वाचौ	वाचः
trītiyā	वाचा	वाग्भ्याम्	वाग्भिः
caturthī	वाचे	वाग्भ्याम्	वाग्भ्यः
pañcamī	वाचः	वाग्भ्याम्	वाग्भ्यः
ṣaṣṭhī	वाचः	वाचोः	वाचाम्
saptamī	वाचि	वाचोः	वाचु
saṃbodhana	वाक्	वाचौ	वाचः
	-----	-----	-----
	eka	dvi	bahu

Stem: marut (pum-liṅga) wind

prathamā	मरुत्	मरुतौ	मरुतः
dvitīyā	मरुतम्	मरुतौ	मरुतः
tr̥tīyā	मरुता	मरुद्भ्याम्	मरुद्भिः
caturthī	मरुते	मरुद्भ्याम्	मरुद्भ्यः
pañcamī	मरुतः	मरुद्भ्याम्	मरुद्भ्यः
ṣaṣṭhī	मरुतः	मरुतोः	मरुताम्
saptamī	मरुति	मरुतोः	मरुत्सु
sambodhana	मरुत्	मरुतौ	मरुतः
	┌	┌	┌
	eka	dvi	bahu

THE INFINITIVE

1. In English, the infinitive is marked by "to." For example, "to go," and "to obtain" are infinitives. In Sanskrit, the infinitive is formed, with exceptions, by:

guṇa of root + tum (or itum)

The formation of the infinitive is the same as the periphrastic future, only with the **kṛt** ending **tum**, instead of **tā**. The Sanskrit infinitive is an indeclinable participle.

2. Here is the formation of the infinitive for some of the verbs we have studied:

<u>ROOT</u>	<u>PRESENT</u>	<u>INFINITIVE</u>	<u>ENGLISH</u>
√ad (2P)	atti	attum	to eat
√āp (5P)	āpnoti	āptum	to obtain
√ās (2Ā)	āste	āsitum	to sit
√iṣ (6P)	icchati	eṣṭum	to desire
√kṛ (8U)	karoti, kurute	kartum	to do
√gam (1P)	gacchati	gantum	to go
√gup (1P)	gopāyati	gopitum	to protect
√ji (1P)	jayati	jetum	to conquer
√jīv (1P)	jīvati	jīvitum	to live

√jñā (9U)	jānāti, jānīte	jñātum	to know
√tan (8U)	tanoti, tanute	tantum	to stretch
√tuṣ (4P)	tuṣyati	toṣtum	to satisfy
√tṛ (1P)	tarati	tartum	to cross
√tyaj (1P)	tyajati	tyaktum	to abandon
√dā (3U)	dadāti, datte	dātum	to give
√drś(√paś)(1P)	paśyati	draṣtum	to see
√dhā (3U)	dadhāti, dhatte	dhātum	to place
√dhr (1U)	dharati -te	dhartum	to hold
√nī (1U)	nayati -te	netum	to lead
√paṭh (1P)	paṭhati	paṭhitum	to read
√pad (4Ā)	padyate	pattum	to go
√pā (1P)	pibati	pātum	to drink
√prach (6P)	prcchati	praṣtum	to ask
√budh (1U)	bodhati -te	boddhum	to know
√bhāṣ (1Ā)	bhāṣate	bhāṣtum	to speak

√bhū (1P)	bhavati	bhavitum	to be
√man (4Ā)	manyate	mantum	to think
√muc (6U)	muñcati -te	moktum	to release
√yuj (7U)	yunakti, yuñkte	yoktum	to unite
√ram (1Ā)	ramate	ramitum	to enjoy
√vac (2P)	vakti	vaktum	to speak
√vad (1P)	vadati	vaditum	to speak
√vas (1P)	vasati	vastum	to live
√vraj (1P)	vrajati	vrajitum	to walk
√śak (5P)	śaknoti	śaktum	to be able
√śubh (1Ā)	śobhate	śobhitum	to shine
√śru (5P)	śrṇoti	śrotum	to hear
√sev (1Ā)	sevate	sevitum	to serve
√sthā (1P)	tiṣṭhati	sthātum	to stand
√smi (1Ā)	smayate	smetum	to smile
√smṛ (1P)	smarati	smartum	to remember

√han (2P)	hanti	hantum	to kill
√has (1P)	hasati	hasitum	to laugh
√hā (3P)	jahāti	hātum	to abandon
√hu (3P)	juhōti	hotum	to offer

3. The infinitive is usually used like the direct object of a verb (or verb form, such as the past passive participle). The infinitive is used as an accusative with the verb, and thus ends in **m** for the accusative. The infinitive shows purpose, and is sometimes used instead of the dative. For example:

रामो गन्तुमिच्छति ।

rāmo gantum icchati

Rāma wants to go.

4. While the infinitive is usually the only accusative of the verb, the infinitive may take its own accusative. It may, like a verb, also relate to words in other cases, such as the ablative, instrumental, dative, etc. For example:

रामो वनं गन्तुमिच्छति ।

rāmo vanam gantum icchati

Rāma wants to go to the forest.

रामो वनादागन्तुमिच्छति ।

rāmo vanād āgantum icchati

Rāma wants to come from the forest.

5. The infinitive is negated with **na**. It is often used with two roots: $\sqrt{\text{śak}}$ 5P (be able) and $\sqrt{\text{arh}}$ 1P (be worthy). For example:

भरतो वनं न गन्तुं शक्नोति ।

bharato vanaṃ na gantum śaknoti

Bharata is not able to go to the forest.

नानुशोचितुमर्हसि

nānuśocitum arhasi

You are not worthy to grieve. (You should not grieve.)

(Bhagavad-Gītā 2.25)

Notice that this example uses the infinitive to form a request, or imperative. Here is another example:

एतन्मे संशयं कृष्णा छेत्तुमर्हसि

etan me saṃśayaṃ kṛṣṇa chettum arhasi

You are able to dispel this doubt of mine O Kṛṣṇa

(Bhagavad-Gītā 6.39)

Also notice the word for “this,” which is presented below.

6. The infinitive may be used with śakya (adj.), which means “possible,” and is derived from $\sqrt{\text{śak}}$ 5P. For example:

शक्योऽवाप्तुम्

śakyo 'vāptum

It can be gained. (Bhagavad-Gītā 6.36)

(It is possible to obtain.)

7. The infinitive may be used with **arha** (adj.), which means “worthy of” or “being allowed” and is derived from √**arh** 1P. For example:

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्

tasmān nārhā vayaṃ hantum dhārtarāṣṭrān

Therefore it would not be right for us to kill the sons of Dhṛtarāṣṭra. (**Bhagavad-Gītā** 1.37)

8. The infinitive can also be used with a passive construction. For example:

बालः पुस्तकं पठितुं शक्नोति ।

bālah pustakaṃ pathitum śaknoti (active construction)

The boy is able to read the book.

बालेन पुस्तकं पठितुं शक्यते ।

bālena pustakaṃ pathitum śakyate (passive construction)

The book can be read by the boy.

(The book is able to be read by the boy.)

**THE PRONOUN
ETAD**

1. The pronoun **etad** (this) is declined the same as **tad**.
It refers to something nearer than **tad**. Here are some examples
of its declension:

Stem: **etad** (puṃ-liṅga) this

prathamā	एषः	एतौ	एते
dvitīyā	एतम्	एतौ	एतान्
	┌───┐	┌───┐	┌───┐
	eka	dvi	bahu

Stem: **etad** (napuṃsaka-liṅga) this

prathamā	एतत्	एते	एतानि
dvitīyā	एतत्	एते	एतानि
	┌───┐	┌───┐	┌───┐
	eka	dvi	bahu

Stem: **etad** (stri-liṅga) this

prathamā	एषा	एते	एताः
dvitīyā	एताम्	एते	एताः
	┌───┐	┌───┐	┌───┐
	eka	dvi	bahu

2. Here are some examples of its use:

एषा ब्रह्मी स्थितिः पार्थ

eṣā brāhmī sthitiḥ pārtha

This is the state of Brahman, O Pārtha

(Bhagavad-Gītā 2.72)

एतन्मे संशयं

etan me saṁśayaṁ

This doubt of mine

(Bhagavad-Gītā 6.39)

VOCABULARY

SANSKRIT

ENGLISH

अर्ह (1P) अर्हति

he is worthy

एतद् (mfn pro.)

this

कामः (mas.)

desire

जीव् (1P) जीवति

he lives

तुष् (4P) तुष्यति

he is satisfied, contented

धृ (1P) धरति

he holds

मरुत् (mas.)

wind

वाक् (fem.)

speech

विद् (4Ā) विद्यते

he is

शक् (5P) शक्नोति

he is able

शक्य (mf(ā)n adj.)

possible, able

श्रीः (fem.)

radiance, splendor

EXERCISES

1. Learn to recite Chapter 2, Verse 55 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** in the **devanāgarī** with meaning:

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्यार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

3. Memorize the declensions for nouns ending in consonants.
4. Learn the use of the infinitive.
5. Learn the use of **etad** and learn the vocabulary.
6. Translate the following sentences into English:

a. रामो मृगं न हन्तुमिच्छति सीता तु तं पृच्छति

।१।

b. एते सुमरुतो दूराज्जलादागच्छन्ति ।२।

- c. सर्वकामांस्त्यक्त्वा श्रीरामस्तस्य राज्येन विनापि
तुष्टः ।३।
- d. य एषो वीरो महासेनां नेतुमर्हति स केनचिदास्ते
च वदति च ।४।
- e. अङ्गिरा वेदानां ज्ञानमाप्तुं गच्छति ।५।
- f. मनो मरुतमिव न धर्तुं शक्नोमीति शिष्यो मन्यते
।६।
- g. विषयसङ्गजो बन्धः सर्वदुःखानां हेतुर्विद्यते ।७।
- h. कदा ते पक्षिनोऽन्यत इव
दुर्वनात्प्रतिगमिष्यन्तीति राजापृच्छत् ।८।

7. Translate the following sentences:

- a. अस्माकं शत्रुभ्यो राज्यं धर्तुं शक्नवामेति राजा
ब्रवीति ।१।
- b. त्वं योगं कुरु कामेन विना च जीवेत्याचार्य
उवाच ।२।
- c. मनिषिनां वाक्तेजोवती समवती च विद्यते ।३।
- d. यो वने जीवति स योगी वेदानां सूक्तानि सुखेन
पठति ।४।
- e. त्वया भवितुमिच्छामीति सीता राममब्रवीत् ।५।
- f. एषो योगः समत्वं त्वयोक्त्वा मयाप्तव्यो
भवतीत्यर्जुनः कृष्णामुवाच ।६।
- g. का भाषा स्थितप्रज्ञस्येत्यर्जुनः पप्रच्छ ।७।

- h. स आत्मवांस्तुष्टो निश्चलो मोहाद्युक्त इति
कृष्णोऽर्जुनमुवाच । ८।

ANSWERS

6. a. Rāma doesn't want to kill the deer, but Sītā asks him.
- b. These good winds come from the distant water.
- c. Having abandoned all desires Śrī Rāma is satisfied even without his kingdom.
- d. This hero, who is able to lead the great army, sits and speaks with anyone.
- e. Aṅgiras goes to obtain knowledge of the Vedas.
- f. "I am unable to hold the mind, like the wind," the student thinks.
- g. Born of attachment to objects, bondage is the cause of all suffering.
- h. "When will those birds, like the others, return from the bad forest?" the king asked.
7. a. The king says that we must be able to hold the kingdom from our enemies. (Use the imperative for "must be able.")

- b. "You must perform yoga and live without desire," the teacher said.
- c. The speech of the wise is possessed of balance and splendor.
- d. The yogī who lives in the forest reads the hymns of the Vedas with happiness.
- e. "I want to be with you," said Sītā to Rāma.
- f. "This yoga, spoken of by you as evenness is to be attained by me," said Arjuna to Kṛṣṇa.
- g. "What is the sign of one whose intellect is steady?" Arjuna asked.
- h. "He is possessed of the Self, contented, steady, and released from delusion," Kṛṣṇa said to Arjuna.

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LESSON TWENTY-EIGHT

Recitation: **Bhagavad-Gītā Chapter 2, Verse 56**

Grammar: **The Present Participle
Absolute Constructions**

Vocabulary: **Words from Chapter 2, Verse 56**

BHAGAVAD-GĪTĀ

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣv anudvigna-manāḥ

sukheṣu vigata-spr̥hah

vīta-rāga-bhaya-krodhah

sthīta-dhīr munir ucyate 56

He whose mind is unshaken in the midst of sorrows,
 who amongst pleasures is free from longing,
 from whom attachment, fear and anger have departed,
 he is said to be a sage of steady intellect.

duḥkheṣu

an-ud-vigna-

manāḥ

anudvigna-manāḥ

(n. loc. pl.) in sorrows

(p.p.p. **an ud** √vij 6Ā) unshaken,
unagitated

(mas. nom. sing.) mind

(bahuvrīhi compound) whose mind
is unshaken (The compound is
masculine even though "mind" is
neuter.)

sukheṣu

vi-gata-

spr̥hah

(n. loc. pl.) in pleasures

(p.p.p. **vi** √gam 1P) free, gone away

(mas. nom. sing.) longing, desire

vigata-spr̥haḥ	(bahuvrīhi compound) who is free from longing
vīta-	(p.p.p. vi √i 2P) departed
rāga-	(mas.) attachment, passion
bhaya-	(n.) fear
krodhaḥ	(mas. nom. sing.) anger
rāga-bhaya-krodhaḥ	(dvandva compound)
vīta-rāga-bhaya-krodhaḥ	(bahuvrīhi compound) whose attachment fear and anger have departed
sthita-	(p.p.p. √sthā 1P) steady
dhīḥ	(mas. nom. sing.) intellect
sthita-dhīḥ	(bahuvrīhi compound) whose intellect is steady, of steady intellect (The compound is masculine even though "intellect" is feminine.)
muniḥ	(mas. nom. sing.) sage
ucyate	(3rd per. sing. pres. indict. passive √vac 2P) is said

THE PRESENT PARTICIPLE

1. The present participle (**vartamāne kṛdanta**) is the last form that we have not yet studied that is based upon the present stem. It is considered part of the present system.

2. Here is an example of a present participle in English:

Rāma, going to the forest, sees a deer.

The word “going” is a present participle. It is used in Sanskrit something like the gerund (Having gone to the forest, Rāma . . .) in that it takes the same subject, which is “Rāma.” Also, it may take its own accusative, etc. Like the gerund, it forms a dependent clause, and is subordinate to the main verb. However, while the gerund expresses completed action, the present participle expresses action still in progress.

3. The present participle is best understood by breaking the sentence in two. For example:

Rāma, going to the forest, sees a deer.

The dependent phrase, “going to the forest” could be understood on its own first, and then integrated with the rest of the sentence.

4. Like other participles, the present participle acts as an adjective and a verb. As an adjective, it must agree with a word in the independent clause. (For example, “going” would agree with “Rāma.”) As a verb, it may take its own object. (For example, “going” takes the object “forest.”)
5. In Sanskrit there is a present active participle and a present middle participle. They are used the same way, but are formed differently. Active roots take the present active participle, and middle roots take the present middle participle.

6. The stem of the present active participle is formed by taking the third person plural form of the present indicative and dropping the final *i*. For example:

<u>ROOT</u>	<u>3rd Per. Pl.</u>	<u>STEM</u>	<u>ENGLISH</u>
√bhū (1P)	bhavanti	bhavant	being
√ad (2P)	adanti	adant	eating
√hu (3P)	juhvati	juhvat	offering
√div (4P)	dīvyanti	dīvyant	playing
√su (5U)	sunvanti	sunvant	pressing
√tud (6U)	tudanti	tudant	pushing
√rudh (7U)	rundhanti	rundhant	blocking
√tan (8U)	tanvanti	tanvant	stretching
√kri (9U)	kriṇanti	kriṇant	buying
√cur (10U)	corayanti	corayant	stealing

Notice that the third *gaṇa* does not have an *n* before the final *t*. (It's declension will be discussed below, #9)

7. Like an adjective, the present participle stem is declined in the masculine, feminine, and neuter.
8. For the masculine declension, the participle stem follows the *at* (or *ant*) declension. (See Lesson 19.) The only exception is that the nominative singular ends in *an* rather than *ān*. Here is the masculine declension for the present active participle:

dhātu: √gam (go) 1P

Present Active Participle Stem: gacchant (going) puṃ-liṅga

prathamā	गच्छन्	गच्छन्तौ	गच्छन्तः
dvitiyā	गच्छन्तम्	गच्छन्तौ	गच्छतः
trītiyā	गच्छता	गच्छद्भ्याम्	गच्छद्भिः
caturthī	गच्छते	गच्छद्भ्याम्	गच्छद्भ्यः
pañcamī	गच्छतः	गच्छद्भ्याम्	गच्छद्भ्यः
ṣaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
sambodhana	गच्छन्	गच्छन्तौ	गच्छन्तः
	-----	-----	-----
	eka	dvi	bahu

8. Here are some examples:

रामो वनं गच्छन्मृगं पश्यति ।

rāmo vanam gacchan mṛgam paśyati

Rāma, going to the forest, sees a deer.

रामो मृगं पश्यंस्तं गच्छति ।

rāmo mṛgaṃ paśyaṃs taṃ gacchati

Rāma, seeing the deer, goes to it.

Notice that in each example, the participle agrees with the subject, which is masculine. Notice that in the second example, **paśyan** changes to **paśyaṃs** because of **sandhi**. Here is another example:

पश्यञ्छ्रवन्स्पृशञ्जिघ्रन्नश्नान्छन्स्वपञ्चसन्

paśyañ chṛṇvan sprśañ jighrann aśnan gacchan

svapañ chvasan

seeing, hearing, touching, smelling, eating, walking,
sleeping, breathing (Bhagavad-Gītā 5.8)

Notice that all of these present active participles are nominative, masculine, singular. Each of the participles ends in **an**, but some of them change because of **sandhi** (**n + ś = ñś** or **ñch**; **an + a = anna**).

9. For **gana** 3 verbs, the **at** (**ant**) declension is followed, only those forms that have **ant** use **at**, and thus are considered weak. The masculine nominative singular ends in **at** rather than **an**.
10. The neuter participle also follows the **at** declension (neuter), the only exception is that the nominative, accusative, and vocative dual have an **n** before the **t**. For example:

dhātu: √gam (go) 1P

Present Active Participle Stem: **gacchant** (going)

napuṃsaka-liṅga

prathamā	गच्छत्	गच्छन्ती	गच्छन्ति
dvtiā	गच्छत्	गच्छन्ती	गच्छन्ति
trtiā	गच्छता	गच्छद्भ्याम्	गच्छद्भिः
cathurthī	गच्छते	गच्छद्भ्याम्	गच्छद्भ्यः
pañcamī	गच्छतः	गच्छद्भ्याम्	गच्छद्भ्यः
ṣaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
saṃbodhana	गच्छत्	गच्छन्ती	गच्छन्ति
	-----	-----	-----
	eka	dvi	bahu

Note that for the **dvi-vacana**, classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **antī**.

11. The feminine declension forms the stem by adding \bar{i} , which forms anti . It is then declined like a long \bar{i} . For example:

Root: $\sqrt{\text{gam}}$ (go) 1P

Present Active Participle Stem: gacchanti (going) stri-liṅga

prathamā	गच्छन्ती	गच्छन्त्यौ	गच्छन्त्यः
dvitīyā	गच्छन्तीम्	गच्छन्त्यौ	गच्छन्तीः
trītiyā	गच्छन्त्या	गच्छन्तीभ्याम्	गच्छन्तीभिः
caturthī	गच्छन्त्यै	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
pañcamī	गच्छन्त्याः	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
ṣaṣṭhī	गच्छन्त्याः	गच्छन्त्योः	गच्छन्तीनाम्
saptamī	गच्छन्त्याम्	गच्छन्त्योः	गच्छन्तीषु
saṃbodhana	गच्छन्ति	गच्छन्त्यौ	गच्छन्त्यः
	_____	_____	_____
	eka	dvi	bahu

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use ati rather than anti .

12. The stem for the present middle participle is formed by adding **māna** to the present stem for classes 1, 4, 6, and 10. The other classes add **āna** to the weak form of the stem. For example:

<u>ROOT</u>	<u>CLASS</u>	<u>VERB STEM</u>	<u>PARTICIPLE STEM</u>	<u>ENGLISH</u>
√bhāṣ	1	bhāṣa	bhāṣamāṇa	speaking
√sev	1	seva	sevamāna	serving
√vṛt	1	varta	vartamāna	being
√kṛ	8	kuru (weak)	kurvāṇa	doing
√su	5	sunu (weak)	sunvāna	pressing
√rudh	7	rundh (weak)	rundhāna	blocking

13. The present middle participle is declined like the masculine **a**, the neuter **a**, and the feminine **ā**.
14. The present participle stem for √as is **sant** (mas.), **sat** (n.), and **satī** (fem.).
15. The present passive participle stem is formed from the passive stem, with the ending **māna** for all classes.

ABSOLUTE CONSTRUCTIONS

1. There are two absolute constructions: the locative absolute and genitive absolute. These are both used with the present participle (or past participle) to express two actions taking place at the same time. With the absolute constructions, the participle and the main verb have different subjects.
2. The locative absolute (**sat saptamī**), which is more common, is a dependent clause which, in English, could be introduced with "when," "while," or "as." For example:

When Rāma is speaking, the boy hears.

The subject and the participle of the locative absolute clause are in the locative case. In sentence above, "Rāma is speaking" would be in the locative. It might be understood as:

In Rāma's speaking, the boy hears.

4. Here is the example in Sanskrit:

रामे भाषमाणे बालः शृणोति ।

rāme bhāsamāne bālah śṛṇoti

Notice that the subject and participle of the locative absolute clause are in the locative case.

5. Here is another example:

न हन्यते हन्यमाने शरीरे ।

na hanyate hanyamāne śarīre

He is not slain when the body is slain. (Bhagavad-Gītā 2.20)

6. Let's look at the formation of the locative for some of the participles:

ROOT	PARTICIPLE STEM	LOCATIVE
√sev (1Ā)	sevamāna	sevamāne (mas., n. sing.)
√sev (1Ā)	sevamāna	sevamānāyām (fem. sing.)
√sev (1Ā)	sevamāna	sevamāneṣu (mas. pl.)
√sev (1Ā)	sevamāna	sevamānāsu (fem. pl.)
√bhū (1P)	bhavant	bhavati (mas. sing.)
√bhū (1P)	bhavanti	bhavantiyām (fem. sing.)
√bhū (1P)	bhavant	bhavatsu (mas. pl.)
√bhū (1P)	bhavanti	bhavantiṣu (fem. pl.)
√su (5U)	sunvatī	sunvatyām (fem. sing.)
√hu (3P)	juhvat	juhvati (mas. sing.)
√as (2P)	sant	sati (mas. sing.)
√as (2P)	sant	satsu (mas. pl.)

7. Notice that the masculine singular locative of **parasmaipada** verbs (**bhavati** and **juhvati**) resembles a conjugated verb. This could lead to confusion. For example:

रामे वनं गच्छति सीता गच्छति ।

rāme vanam gacchati sītā gacchati

When Rāma goes to the forest Sītā goes.

In this example, **rāme vanam gacchati** is the locative absolute clause, and **sītā gacchati** is the main clause. The first **gacchati** must be a locative participle because **rāme** is locative. If a word is in the locative, it may often be the subject of a locative absolute clause.

8. When the locative absolute is used with **api**, it means “even though.” For example:

राज्ञि भाषमाणोऽपि बालस्तन्न शृणोति ।

rājñi bhāsamāne 'pi bālas tan na śṛṇoti

Even though the king speaks, the boy does not hear him.

9. There is also a genitive absolute, which is used like the locative absolute. The genitive absolute is called the “genitive of disrespect,” because it indicates action which is happening in spite of the action of the genitive absolute. For example:

तस्य पश्यतः सा गच्छति ।

tasya paśyataḥ sā gacchati

While he looks on, she goes.

राज्ञो भाषमाणस्य बालोऽहसत् ।

rājño bhāsamānasya bālo 'hasat

While the king was speaking, the boy laughed.

VOCABULARY

SANSKRIT

ENGLISH

अधि+गम् अधिगच्छति

he attains

इ (2P) एति

he goes

क्रोधः (mas.)

anger

गै (1P) गायति

he sings

भयम् (n.)

fear

मुनिः (mas.)

sage

रागः (mas.)

attachment, passion, red color,

melody

विज् (6Ā) विजते

he fears

विश् (6P) विशति

he enters

वृत् (1Ā) वर्तते

he is

सृज् (6P) सृजति

he creates, emits

स्पृहा (fem.)

longing, desire

EXERCISES

1. Learn to recite Chapter 2, Verse 56 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with the meaning in mind:

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

3. Learn the use and formation of the present participle.
4. Learn the use of the absolute construction.
5. Learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. पक्षिषु न गायत्स्वपि बालो भयेन विना कृष्णां

वनं विशति ।१।

b. श्रीमतः सत्त्वस्य योगिनो गृहमक्रोधोऽरागश्च

वर्तते ।२।

- c. धार्मिको मुनिरात्मानं धरन्भयं कामं च न सृजति
।३।
- d. सर्वकामदं ज्ञात्वा मुनिः स्पृहात्कामाच्च तीर्णः
।४।
- e. सर्वेषु कर्मसु गुणैः क्रियमानेष्वपि कर्ताहमिति
मन्यते ।५।
- f. जलं पीत्वाभयात्कन्या गातुं शक्नोति ।६।
- g. तस्यातिथेर्पदाभ्यां जलं जुह्वद्वेदेभ्यो मुनिस्तस्मै
सूक्तान्यगायत् ।७।
- h. सुन्दराणां पक्षिणां गीतं शृण्वती सीता सुखवती
भवति ।८।

7. Translate the following sentences:

- a. ज्ञानं लब्ध्वा योगी परं शान्तिमध्यगच्छत् ।१।
- b. यो नर आत्मनि तुष्टः स सङ्गात्समत्वमेति ।२।
- c. मातुः पश्यन्त्या अपि बालः सर्वाणि चोरितानि
फलान्यत्ति ।३।
- d. यद्यपि हस्तिनं द्रष्टुं न शक्नोषि तदा तं दूरे
श्रोष्यसीति राजोवाच ।४।
- e. रामे शृण्वति सीता रागमालां गायति ।५।
- f. सूर्यः कामदो मनीषिभिर्बुध्यते ।६।
- g. किं मुनिः कामं च क्रोधं च त्यक्तुं कुर्यात् ।७।

(The third person singular optative is *kuryāt*.)

h. क्रोधभयस्पृहाः मनीषिणां शत्रुरुच्यन्ते । ८।

ANSWERS

6. a. Even though the birds are not singing, the boy enters the black forest without fear.
- b. The house of the radiant and pure yogī is without anger and passion.
- c. The virtuous sage, holding to the Self, does not create fear and desire.
- d. Having known the granter of all wishes (Śiva) the sage crossed beyond longing and desire. (**kāmada** is an **upapada** compound. See p. 13.)
- e. Even though all actions are performed by the guṇas, he thinks, "I am the doer."
- f. Having drunk water, the girl is able to sing without fear.
- g. While offering water to the feet of his guest, the sage sang hymns from the Vedas to him.
- h. Hearing the song of the beautiful birds, Sītā becomes filled with happiness.

7. a. Having gained knowledge, the yogī attained supreme peace.
- b. The man who is satisfied in the Self goes from attachment to equanimity.
- c. Even while the mother watches, the boy eats all the stolen fruit.
- d. “Even if you are not able to see the elephant, you will hear him in the distance,” the king said.
- e. Sītā sings a garland of melodies while Rāma listens.
- f. The sun is known as the giver of desires by the wise.
- g. What should the sage do to abandon desire and anger?
- h. Anger, fear, and desire are called the enemy of the wise.

29

LESSON TWENTY-NINE

Recitation:	Bhagavad-Gītā Chapter 2, Verse 57
Grammar:	Feminine Nouns in ū The Causative More Pronouns: ayam, idam, iyam
Vocabulary:	Words from Chapter 2, Verse 57

BHAGAVAD-GĪTĀ

यः सर्वत्रानभिस्नेहस्

तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

yaḥ sarvatrānabhisnehas

tat tat prāpya śubhāśubham

nābhinandati na dveṣṭi

tasya prajñā pratiṣṭhitā 57

He who has no undue fondness towards anything,
who neither exults nor recoils
on gaining what is good or bad,
his intellect is established.

yaḥ	(mas. nom. sing.) who, he who
sarvatra	(ind.) everywhere, always
an-abhi-snehaḥ	(mas. nom. sing.) without undue fondness
tat	(n. acc. sing.) that
tat	(n. acc. sing.) that
tat tat	this or that, anything
pra-āpya	(gerund pra √ āp 5P) having gained, obtained
śubha-	(n.) good, pleasant
aśubham	(n. acc. sing.) bad, unpleasant

śubhāśubham	(samāhāra dvandva compound) good or bad (For the samāhāra dvandva compound, see Lesson 16, p.212.)
na	(ind.) not
abhi-nandati	(3rd per. sing. pres. indict. active abhi √ nand 1P) he exults, rejoices
na	(ind.) not
dveṣṭi	(3rd per. sing. pres. indict. active √ dviṣ 2P) he hates, recoils
tasya	(mas. gen. sing.) his, of him
prajñā	(fem. nom. sing.) intellect, discrimination
prati-sthitā	(fem. nom. sing. p.p.p. prati √ sthā 1P) established

**FEMININE NOUNS
IN Ū**

1. Here is the declension for feminine nouns ending in ū:

Stem: vadhū (strī-liṅga) woman

prathamā	वधूः	वध्वौ	वध्वः
dvitiyā	वधूम्	वध्वौ	वधूः
trītiyā	वध्वा	वधूभ्याम्	वधूभिः
caturthī	वध्वै	वधूभ्याम्	वधूभ्यः
pañcamī	वध्वाः	वधूभ्याम्	वधूभ्यः
ṣaṣṭhī	वध्वाः	वध्वोः	वधूनाम्
saptamī	वध्वाम्	वध्वोः	वधूषु
saṃbodhana	वधु	वध्वौ	वध्वः
	-----	-----	-----
	eka	dvi	bahu

THE CAUSATIVE

1. There is a group of verb formations that are called derivative verbs, or secondary verbs (**pratyayānta-dhātu**): the causative (**niḥanta**), desiderative (**sannanta**), intensive (**yañanta**), and denominative (**nāmadhātu**). These verbs form their stem by adding a sign, such as **i**, to the strengthened root. The stem is then conjugated.
2. We will now study the causative. The causative indicates that someone is being caused to do the action expressed in the root.
3. The causative is formed by adding the suffix **i** to the strengthened root. The **i** usually appears as **ay** or **aya**. For example:

तत्र बालो गच्छति ।

tatra bālo gacchati

The boy goes there.

तत्र माता बालं गमयति ।

tatra mātā bālaṃ gamayati

The mother sends the boy there.

(The mother causes the boy to go there.)

Notice that in English it is better, if possible, to give the meaning of “cause to go” with the verb “send.”

4. With the causative, there are considered to be two subjects (**kartr**), or agents: the subject of the causative verb and the subject of the underlying root. In the example above, the mother is the subject of the causative, and the boy is the subject of the underlying root. The subject of the underlying root is in the accusative case for intransitive verbs and verbs of motion.

For transitive verbs (**sakarmaka dhātu**), or verbs which have

an object, the subject of the underlying root is often in the instrumental case.

5. Causatives usually take **parasmaipada** endings.
6. Here are some examples of the formation of the causative. The causative is conjugated like the roots of class 10.

<u>ROOT</u>	<u>PRESENT</u>	<u>CAUSATIVE</u>	<u>ENGLISH</u>
√ad (2P)	atti	ādayati	he feeds
√āp (5P)	āpnoti	āpayati	he causes to obtain
√ās (2Ā)	āste	āsayati	he causes to sit
√i (2P)	eti	āyayati	he sends
√iṣ (6P)	icchati	eṣayati	he causes to choose
√kṛ (8U)	karoti, kurute	kārayati	he causes to do
√gam (1P)	gacchati	gamayati	he causes to go
√gup (1P)	gopāyati	gopayati	he causes to protect
√gai (1P)	gāyati	gāpayati	he causes to sing
√jan (4Ā)	jāyate	janayati	she gives birth to
√ji (1P)	jayati	jāpayati	he causes to conquer
√jīv (1P)	jīvati	jīvayati	he causes to live

√jñā (9U)	jānāti, jānīte	jñāpayati jñāpayati	he tells
√tan (8U)	tanoti, tanute	tānayati	he causes to stretch
√tud (6U)	tudati -te	todayati	he causes to push
√tuṣ (4P)	tuṣyati	toṣayati	he causes to satisfy
√tṛ (1P)	tarati	tārayati	he causes to cross
√tyaj (1P)	tyajati	tyājayati	he causes to abandon
√dā (3U)	dadāti, datte	dāpayati	he causes to give
√dṛś(√paś)(1P)	paśyati	darśayati	he causes to see
√dhā (3U)	dadhāti, dhatte	dhāpayati	he causes to place
√dhṛ (1U)	dharati -te	dhārayati	he causes to hold
√nī (1U)	nayati -te	nāyayati	he causes to lead
√paṭh (1P)	paṭhati	pāṭhayati	he causes to read
√pad (4Ā)	padyate	pādayati	he sends
√pā (1P)	pibati	pāyayati	he causes to drink
√prach (6P)	prcchati	pracchayati	he causes to ask
√budh (1U)	bodhati -te	bodhayati	he causes to know

√bhāṣ (1Ā)	bhāṣate	bhāṣayati	he causes to speak
√bhū (1P)	bhavati	bhāvayati	he causes to be
√man (4Ā)	manyate	mānayati	he causes to think
√muc (6U)	muñcati -te	mocayati	he causes to release
√yuj (7U)	yunakti, yuñkte	yojayati	he causes to unite
√ram (1Ā)	ramate	ramayati	he causes to enjoy
√labh (1Ā)	labhate	lambhayati	he causes to obtain
√vac (2P)	vakti	vācayati	he causes to speak
√vad (1P)	vadati	vādayati	he causes to speak
√vas (1P)	vasati	vāsayati	he causes to live
√viś (6P)	viśati	veśayati	he causes to enter
√vraj (1P)	vrajati	vrājayati	he causes to walk
√śak (5P)	śaknoti	śākayati	he causes to be able
√śubh (1Ā)	śobhate	śobhayati	he causes to shine
√śru (5P)	śṛnoti	śrāvayati	he tells
√sṛj (6P)	sṛjati	sarjayati	he causes to create
√sev (1Ā)	sevate	sevayati	he causes to serve

√sthā (1P)	tiṣṭhati	sthāpayati	he places
√smi (1Ā)	smayate	smāpayati	he causes to smile
√smṛ (1P)	smarati	smārayati smarayati	he causes to remember
√han (2P)	hanti	ghāṭayati	he causes to kill
√has (1P)	hasati	hāsayati	he causes to laugh
√hā (3P)	jahāti	hāpayati	he causes to abandon
√hu (3P)	juhoti	hāvayati	he causes to offer

Notice that some roots take a **p** before the **aya**.

7. The causative can be used as the stem for all conjugations in the present system. For example:

Present indicative (laṭ)	gamayati	he causes to go
Imperfect (lañ)	agamayat	he caused to go
Imperative (loṭ)	gamayatu	he must cause to go
Optative (vidhi liñ)	gamayet	he should cause to go
Present participle (vartamāne kṛdanta)	gamayan	he is causing to go

8. The causative can be used for many other verbal formations (of which some look similar or identical to other formations already learned). For example:

Passive		
(karmaṇi prayoga)	gamyate	he caused to have gone
Past passive participle		
(bhūte kṛdanta)	gamita	he caused to have gone
Gerund	gamayitvā	having caused to go
Infinitive	gamayitum	to cause to go
Gerundive	gamayitavya	
	gamyā	
	gamaṇīya	to be caused to go
Future (lṛ)	gamayiṣyati	he will cause to go
Periphrastic future (lu)	gamayitā	he will cause to go

9. The causative past passive participle is always formed with **i**, which is the sign of the causative.

10. Observe the imperative of √gam, which is formed with the causative:

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ॥

asato mā sad gamaya

tamaso mā jyotir gamaya

mṛtyor mā amṛtaṃ gamaya

Bṛhadāranyaka Upaniṣad 1.3.28

From non-existence lead us to existence,

From darkness lead us to light,

From death lead us to immortality.

**MORE PRONOUNS:
AYAM, IDAM, IYAM**

1. There is an additional pronoun which means "this." It is declined in all three genders. Here is the masculine:

Stem: ayam (puṃ-liṅga) this

prathamā	अयम्	इमौ	इमे
dvitīyā	इमम्	इमौ	इमान्
tr̥tīyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	-----	-----	-----
	eka	dvi	bahu

2. Here is the neuter:

Stem: idam (napuṃsaka-liṅga) this

prathamā	इदम्	इमे	इमानि
dvitīyā	इदम्	इमे	इमानि
tr̥tīyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

3. Here is the feminine:

Stem: *iyam* (*stri-liṅga*) this

prathamā	इयम्	इमे	इमाः
dvitīyā	इमाम्	इमे	इमाः
tr̥tīyā	अनया	आभ्याम्	आभिः
caturthī	अस्यै	आभ्याम्	आभ्यः
pañcamī	अस्याः	आभ्याम्	आभ्यः
ṣaṣṭhī	अस्याः	अनयोः	आसाम्
saptamī	अस्याम्	अनयोः	आसु
	_____	_____	_____
	eka	dvi	bahu

4. Here is an example:

सर्वं खल्विदं ब्रह्म ।

sarvaṃ khalv idam brahma

All this is Brahman. (Chāndogya Upaniṣad 3.14.1)

5. Closely related to this pronoun is the pronoun **ena** (this). This pronoun is not used first in a sentence, and refers to something that has already been named. It is used as a substansive and not a demonstrative—that is, it is used by itself and not before a noun. (The pronoun **tad** can be used alone or before a noun.)
6. The pronoun **ena** is found in all three genders, but not in all cases. It means “this,” and refers to something already spoken of. Here is the masculine:

Stem: **ena** (puṃ-liṅga) this

dvitīyā एनम् एनौ एनान्

trtīyā एनेन

ṣaṣṭhī एनयोः

saptamī

एनयोः

eka

dvi

bahu

7. Here is the neuter:

Stem: *ena* (*napuṃsaka-liṅga*) this

dvitīyā एनत् एने एनानि

tr̥tīyā एनेन

ṣaṣṭhī एनयोः

saptamī

एनयोः

 eka

 dvi

 bahu

8. Here is the feminine:

Stem: *ena* (*strī-liṅga*) this

dvitīyā एनाम् एने एनाः

tr̥tīyā एनया

ṣaṣṭhī एनयोः

saptamī

एनयोः

 eka

 dvi

 bahu

9. Here is an example:

आश्चर्यवत्पश्यति कश्चिदेनम् ।

āścaryavat paśyati kaścīd enam

One sees him as a wonder. (Bhagavad-Gītā 2.29)

VOCABULARY

SANSKRIT

ENGLISH

अभिस्नेहः	(mas.)	undue fondness, attraction
अयम्	(mas. pro.)	this
आनन्दः	(mas.)	joy, bliss
इदम्	(n. pro.)	this
इयम्	(fem. pro.)	this
एन	(pro.)	this
द्विष् (2U)	द्वेष्टि द्वेष्टे	he hates
नन्द् (1P)	नन्दति	he exults, rejoices
प्र आप् (5P)	प्राप्नोति	he gains, arrives
प्रति स्था (1P)	प्रतितिष्ठति	he establishes
वधूः	(fem.)	woman
शुभम्	(n.)	the good, the pleasant
सर्वत्र	(ind.)	everywhere, always

EXERCISES

1. Learn to recite Chapter 2, Verse 57 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with word meaning:

यः सर्वत्रानभिस्त्रेहस्

तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

3. Memorize the declension for feminine nouns ending in **ū**.
4. Learn the use and formation of the causative.
5. Learn the pronoun **ayam** in all genders, and learn the vocabulary from this lesson.
6. Translate the following sentences into English:

a. कश्चिच्चेच्छुभं प्राप्नोति स सुखं भवति ।१।

b. कृष्णोऽर्जुनेन सङ्गं त्याजयति ।२।

c. य आनन्दो योगिभिः प्राप्यते स सर्वैरापनीयम्
।३।

d. निश्चिलं मनः प्राप्य योगी सर्वेभ्य एनत्स्वष्टुं
शक्नोति ।४।

e. यः कश्चित्तस्या गृहमविशत्तस्मै श्रीमती
वधूरानन्दमभवयत् ।५।

f. धीमतो नृपस्य शत्रुस्तस्य प्रजाभिर्द्विष्टः ।६।

g. त्वमत्र गजमानयान्येन केनचित्तमानायय वेति
राजा नरमुवाच ।७।

h. वनं गच्छन् रामो भ्रात्रा राज्यं नाययति ।८।

7. Translate the following sentences:

- a. सत्यसत्त्वसमत्वानन्दा इति तुष्टनरस्य भाषा इमाः
।१।
- b. सर्वकर्माणि त्यक्त्वा योगी समाधौ विशति न
कुर्वन्न कारयन्वा।२।
- c. य आत्मने सर्वाणि कर्माणि दत्त्वा सङ्गं त्यक्त्वा
करोति स श्रीमान्मुनिः ।३।
- d. मनसा बुद्ध्या वाचा च शान्तिमती वधूः शुभं
सर्वत्र प्रत्यतिष्ठत् ।४।
- e. या नरा आनन्दवन्तः सत्यमन्यैर्दर्शयन्तस्ते
दुःखान्मुच्यन्ते ।५।
- f. पुस्तकं पठनप्ययं बालस्तस्य सुन्दरीमल्पां
स्वसारं पश्यति ।६।

g. यदि सूर्यः शोभते तदा जलस्य वाप्यामिमे बाला
दीव्येयुः ।७।

h. मुनिः किमशुभं न द्वेष्टि शुभे च न नन्दति ।८।

ANSWERS

6. a. If someone obtains the good, he becomes happy.
 - b. Kṛṣṇa causes Arjuna to abandon attachment.
 - c. The bliss attained by yogīs should be obtained by all.
 - d. Having gained a steady mind, the yogī is able to create this for all.
 - e. The radiant woman caused bliss for anyone who entered her house.
 - f. The enemy of the wise king was hated by his subjects.
 - g. "You must bring the elephant here or have someone else bring it," the king told the man.
 - h. Going to the forest, Rāma has his brother lead the kingdom.
7. a. These are the signs of a contented man: truth, purity, balance, and joy.

- b. Having abandoned all action, the yogī enters samādhi, neither acting nor causing action to be done.
- c. He who acts, having given all actions to the Self, having abandoned attachment, is a sage, full of splendor.
- d. By means of the mind, intellect, and speech, the peaceful woman established good everywhere.
- e. Those men who are full of joy, causing others to see truth, are released from suffering.
- f. Even though reading a book, this boy watches his beautiful little sister.
- g. If the sun shines, then these boys might play in the pond of water.
- h. The sage neither hates what is not good nor exults in the good.

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LESSON THIRTY

Recitation: **Bhagavad-Gītā** Chapter 2, Verse 58

Grammar: Nouns in **is, us**
Primary suffixes
Secondary suffixes
Adverbs
The Desiderative

Vocabulary: Words from Chapter 2, Verse 58
Nouns Formed from Primary Suffixes
Nouns Formed from Secondary Suffixes

BHAGAVAD-GĪTĀ

यदा संहरते चायं

कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

yadā samharate cāyaṃ

kūrho 'ṅgānīva sarvaśaḥ

indriyāṇīndriyārthebhyas

tasya prajāṇā pratiṣṭhitā 58

And when a man withdraws
his senses from their objects,
as a tortoise draws in its limbs from all sides,
his intellect is established.

yadā

(ind.) when

sam-harate

(3rd per. sing. pres. indict. mid. sam √hr 1P)

he withdraws, takes together

ca

(ind.) and

ayam

(mas. nom. sing.) this

kūrho

(mas. nom. sing.) tortoise, turtle

aṅgāni

(n. acc. pl.) limbs

iva

(ind.) like

sarvaśaḥ

(ind.) completely, everywhere, on all sides

indriyāṇi	(n. acc. pl.) senses
indriya	(n.) sense
arthebhyaḥ	(mas. abl. pl.) from the objects
indriya-arthebhyaḥ	(tatpuruṣa compound) from the objects of the senses
tasya	(mas. gen. sing.) his
prajñā	(fem. nom. sing.) intellect
prati-sthitā	(fem. nom. sing. p.p.p. prati √ sthā 1P) established

NOUNS IN IS, US

1. There are a few nouns that end in **is** and **us**. Their declension is much like nouns ending in **as**.

Stem: **havis** (napuṃsaka-liṅga) oblation

prathamā	हविः	हविषी	हवींषि
dvitīyā	हविः	हविषी	हवींषि
tr̥tīyā	हविषा	हविभ्याम्	हविर्भिः
caturthā	हविषे	हविभ्याम्	हविर्भ्यः
pañcamī	हविषः	हविभ्याम्	हविर्भ्यः
ṣaṣṭhī	हविषः	हविषोः	हविषाम्
saptamī	हविषि	हविषोः	हविःषु
saṃbodhana	हविः	हविषी	हवींषि
	-----	-----	-----
	eka	dvi	bahu

Stem: dhanus (napuṃsaka-liṅga) bow

prathamā	धनुः	धनुषी	धनूंषि
dvitīyā	धनुः	धनुषी	धनूंषि
trītiyā	धनुषा	धनुभ्याम्	धनुर्भिः
caturthī	धनुषे	धनुभ्याम्	धनुर्भ्यः
pañcamī	धनुषः	धनुभ्याम्	धनुर्भ्यः
ṣaṣṭhī	धनुषः	धनुषोः	धनुषाम्
saptamī	धनुषि	धनुषोः	धनुःषु
sambodhana	धनुः	धनुषी	धनूंषि
	-----	-----	-----
	eka	dvi	bahu

PRIMARY SUFFIXES

1. We have seen (in Lesson 19) that suffixes (**pratyaya**) are called primary (**kṛt**) and secondary (**taddhita**). Primary suffixes are added directly to the verbal root or an adjusted form of the verbal root, such as **guṇa**. Secondary suffixes are added to a nominal which is formed by a primary suffix. Learning the suffixes and observing the changes from the roots is a way of generating a larger vocabulary.
2. Now we will observe six of the several dozen primary suffixes:

- | | |
|----------------|----------------|
| (a) a | (d) man |
| (b) ā | (e) as |
| (c) ana | (f) ti |

- (a) The most important suffix is **a**, which is usually added to the **guṇa** of the root, if the root is a light syllable or ends in a long vowel. It forms mostly masculine nouns. If the root ends in **c** or **j**, it becomes **k** or **g**. Here are some examples:

<u>VERBAL ROOT</u>	<u>NOMINAL DERIVATIVE</u>
√ grah (9P) hold	graha (adj.) holding, seizing graha (mas.) planet
√ ji (1P) conquer	jaya (mas.) victory
√ jīv (1P) live	jīva (mas.) a living individual
√ tṛ (1P) cross	tāra (mas.) crossing avatāra (mas.) one who crosses down
√ tyaj (1P) abandon	tyāga (mas.) renunciation
√ bhū (1P) be	bhava, bhāva (mas.) state, condition
√ bhī (3P) fear	bhaya (n.) fear
√ yuj (7U) unite	yoga (mas.) union
√ vid (2P) know	veda (mas.) knowledge
√ srj (6P) create	sarga (mas.) creation

(b) The suffix **ā** forms feminine nouns. For example:

<u>VERBAL ROOT</u>	<u>NOMINAL DERIVATIVE</u>
√cint (10U) think	cintā (fem.) thought
√bhāṣ (1Ā) speak	bhāṣā (fem.) speech
√sev (1Ā) serve	sevā (fem.) service
√han (2P) kill	hiṃsā (fem.) injury
	ahiṃsā (fem.) non-injury

(c) The suffix **ana** forms mostly neuter nouns:

<u>VERBAL ROOT</u>	<u>NOMINAL DERIVATIVE</u>
√ās (2Ā) sit	āsana (n.) seat, posture
√kṛ (8U) do	karana (n.) means of action
√gam (1P) go	gamana (n.) going
√dā (3U) give	dāna (n.) giving
√vac (2P) speak	vacana (n.) speech
√śru (5P) hear	śravaṇa (n.) hearing
√sthā (3P) stand	sthāna (n.) standing, place

(d) The suffix **man** forms mostly neuter nouns:

<u>VERBAL ROOT</u>	<u>NOMINAL DERIVATIVE</u>
√kṛ (8U) do	karman (n.) action
√jan (4Ā) be born	janman (n.) birth
√bṛh (1P) expand	brahman (n.) the absolute
√hu (3P) offer	homan (n.) sacrifice

(e) The suffix **as** forms mostly neuter nouns:

<u>VERBAL ROOT</u>	<u>NOMINAL DERIVATIVE</u>
√tap (10U) heat	tapah (n.) austerity
√man (4Ā) think	manah (n.) mind
√vac (2P) speak	vacah (n.) speech

(f) The suffix **ti** forms feminine nouns:

<u>VERBAL ROOT</u>	<u>NOMINAL DERIVATIVE</u>
√gam (1P) go	gati (fem.) path
√jan (4Ā) be born	jāti (fem.) birth, caste
√drś (1P) see	dr̥ṣṭi (fem.) sight
√budh (1U) know	buddhi (fem.) intellect
√man (4Ā) think	mati (fem.) thought
√muc (6U) release	mukti (fem.) liberation
√srj (6P) create	sr̥ṣṭi (fem.) creation

SECONDARY SUFFIXES

i. The secondary suffixes are formed from nouns and adjectives, often by changing the first syllable to its **vr̥ddhi** substitute. Often an adjective is formed. We have studied several of the secondary suffixes which indicate possession: **vant**, **mant**, **in**, and **vin**. Here are a few more of the several dozen secondary suffixes:

(a) a	(e) ka (ika)
(b) ya (iya)	(f) maya (mayī)
(c) eya	(g) tara
(d) tva (tā)	(h) tama

(a) The letter **a** is also an important secondary suffix, showing connection, such as family descent (**apatya**), or abstraction. Sometimes the **a** is added, but more often the **a** replaces the final **a**, and the only visible change is the **vr̥ddhi** substitute in the first syllable.

Here are some examples:

NOUN

pāṇḍu (mas.) Pāṇḍu
putra (mas.) son
brahman (n.) brahman
manas (n.) mind
śiva (mas.) Śiva

DERIVATIVE

pāṇḍava (mas.) descendant of Pāṇḍu
pautra (mas.) grandchild
brāhmaṇa (adj.) a brāhmaṇ
manasa (adj.) mental
śaiva (adj.) belonging to Śiva

(b) The suffix **ya** (or **iya**) forms mostly adjectives and abstract nouns in the neuter:

NOUN

aditi (fem.) Aditi
kavi (mas.) a poet
kṣatra (n.) might
danta (mas.) tooth
madhu (mas.) honey
vīra (mas.) hero
sat (n.) existence
soma (mas.) soma

DERIVATIVE

āditya (mas.) descendent of Aditi, the sun
kāvya (n.) poetry
kṣatriya (mas.) kṣatriya
dantya (adj.) dental
madhavya (adj.) consisting of honey
vīrya (n.) heroism
satya (n.) truth
saumya (n.) belonging to soma

(c) The suffix **eya** takes **vṛddhi** in the first syllable and shows descent from or pertaining to:

NOUN

ṛṣi (mas.) seer
kuntī (fem.) Kuntī
puruṣa (mas.) man

DERIVATIVE

ārṣeya (adj.) pertaining to a ṛṣi
kaunteya (mas.) son of Kuntī, Arjuna
pauruṣeya (adj.) human
apauruṣeya (adj.) non-human

- (d) The suffix *tva* forms neuter abstract nouns, and the suffix *tā* forms feminine abstract nouns:

NOUN

amṛta (adj.) immortal
deva (adj.) heavenly
nitya (adj.) eternal
sama (adj.) even

DERIVATIVE

amṛtatva (n.) immortality
devatā (fem.) divinity
nityatva (n.) eternity
samatva (n.) evenness, equinimity

- (e) The suffix *ka* (or *ika*) may mean “referring to” or indicate smallness:

NOUN

adhideva (n.) mind
adhibhūta (n.) object
adhyātama (n.) Self
ant (mas.) end
aśva (mas.) horse
dharma (mas.) law
nyāya (mas.) logic
putra (mas.) son
mama (pro.) my
veda (mas.) knowledge

DERIVATIVE

ādhidaivika (adj.) pertaining to the mind
ādhibhautika (adj.) physical
ādhyātmika (adj.) relating to the Self
antaka (mas.) death
aśvaka (mas.) colt
dhārmika (adj.) virtuous
naiyāyika (m.) knower of Nyāya
putraka (mas.) little son
māmaka (adj.) mine
vaidika (adj.) relating to the Veda
vaidika (mas.) scholar of the Veda

- (f) The suffix *maya* (feminine, *mayī*), added to an unchanged (no *guṇa* added) nominal, indicates “made of” or “filled with”:

NOUN

ānanda (mas.) joy
cit (fem.) consciousness
jñāna (n.) knowledge

DERIVATIVE

ānandamaya (adj.) filled with joy
ānandamayī (fem.) filled with joy
cinmaya (adj.) made of consciousness
jñānamaya (adj.) consisting of knowledge

jyotiḥ (n.) light	jyotirmaya (adj.) filled with light
hiranya (n.) gold	hiranyamaya (adj.) made of gold

- (g, h) The suffixes **tara** and **tama** are applied to adjectives to form the comparative and superlative adjective. The adjective appears as it would before a case ending beginning with a consonant:

<u>ADJECTIVE</u>	<u>COMPARATIVE</u>	<u>SUPERLATIVE</u>
priya dear	priyatara dearer	priyatama dearest
manda slow	mandatara slower	mandatama slowest

ADVERBS

1. There are several secondary suffixes which form adverbs (which are not declined). The suffix **vat** means "like" or "as":

<u>NOUN</u>	<u>ADVERB</u>
aśva (mas.) horse	aśvavat like a horse
āditya (mas.) sun	ādityavat like the sun (<i>Bhagavad-Gītā</i> 5.16)
āścarya (n.) a wonder	āścaryavat as a wonder (<i>Bhagavad-Gītā</i> 2.29)

2. The suffix **tas** forms an ablative adverb (or sometimes genitive or instrumental):

<u>NOMINAL</u>	<u>ADVERB</u>
madhya (adj.) middle	madhyataḥ from the middle

For example:

शक्योऽवाप्तुमुपायतः ।

śakyo 'vāptum upāyataḥ

It can be gained through proper means. (*Bhagavad-Gītā* 6.36)
(It is possible to obtain from proper means.)

3. The suffix **śas** forms adverbs of manner:

NOMINAL

eka one (mfn)

sarva all (mfn)

ADVERB

ekaśaḥ one by one

sarvaśaḥ completely

4. Adverbs can also be formed with the accusative neuter singular of nouns and adjectives. Also, the singular of other cases, such as the instrumental, can form an adverb. For example:

NOMINAL

nitya (adj.) eternal

satya (n.) truth

sukha (n.) happiness

duḥkha (n.) pain

ADVERB

nityam always

satyam truthfully

sukham happily

duḥkhena painfully

For example:

सुखं बन्धात्प्रमुच्यते ।

sukhaṃ bandhāt pramucyate

He is easily released from bondage. (Bhagavad-Gītā 5.3)

THE DESIDERATIVE

1. The desiderative (**sannanta**) is part of the group of secondary verbs, which form their stem by adding a sign to the root. (The causative, intensive, and denominative are also secondary verbs.)
2. The desiderative indicates desire. It indicates that the subject wishes or desires to do the action of the verbal root. The sign of the desiderative is **sa**, which sometimes appears as **iṣa**. It is placed after the root.
3. The root takes reduplication (**abhyāsa**). In the reduplicated syllable, which comes first, some vowels (**a, ā, ṛ, ṝ, i, and ī**) appear as **i**. For example:

सीता वनं जिगमिषति ।

sītā vanam jīgamisati

Sītā desires to go to the forest.

4. All desiderative stems end in **a**, and are treated like stems in the **ganas** which end in **a** (1, 4, 6, and 10).
5. Here are the desiderative stems for some of the verbs we have studied:

<u>ROOT</u>	<u>PRESENT</u>	<u>DESIDERATIVE</u>	<u>ENGLISH</u>
√ad (2P)	atti	jighatsati	he wants to eat
√āp (5P)	āpnoti	īpsati	he wants to obtain
√ās (2Ā)	āste	āsisisati	he wants to sit
√i (2P)	eti	iyisati	he wants to go
√is (6P)	icchati	esisisati	he wants to choose

√kr̥ (8U)	karoti, kurute	cikīrṣati	he wants to do
√gam (1P)	gacchati	jigamiṣati	he wants to go
√gup (1P)	gopāyati	jugupsati	he wants to protect
√gai (1P)	gāyati	jigāsati	he wants to sing
√jan (4Ā)	jāyate	jijaniṣate	he wants to be born
√ji (1P)	jayati	jjigīṣati	he wants to conquer
√jīv (1P)	jīvati	jjīviṣati	he wants to live
√jñā (9U)	jānāti, jānīte	jjñāsati	he wants to know
√tan (8U)	tanoti, tanute	titāṃsati	he wants to stretch
√tud (6U)	tudati -te	tututsati	he wants to push
√tuṣ (4P)	tuṣyati	tutukṣati	he wants to satisfy
√tṛ (1P)	tarati	titīrṣati	he wants to cross
√tyaj (1P)	tyajati	tityakṣati	he wants to abandon
√dā (3U)	dadāti, datte	ditsati	he wants to give
√dr̥ś(√paś)(1P)	paśyati	didr̥kṣati	he wants to see
√dhā (3U)	dadhāti, dhatte	dhitsati	he wants to place

√dhr̥ (1U)	dharati -te	didhīrsati	he wants to hold
√nī (1U)	nayati -te	niniṣati	he wants to lead
√paṭh (1P)	paṭhati	pipaṭhiṣati	he wants to read
√pad (4Ā)	padyate	pitsati	he wants to go
√pā (1P)	pibati	pipāsati	he wants to drink
√prach (6P)	pr̥chati	pipr̥chiṣati	he wants to ask
√budh (1U)	bodhati -te	bubhutsati	he wants to know
√bhāṣ (1Ā)	bhāṣate	bibhāṣiṣati	he wants to speak
√bhū (1P)	bhavati	bubhūṣati	he wants to be
√man (4Ā)	manyate	mīmāṃsate	he wants to think
√muc (6U)	muñcati -te	mumuksati	he wants to release
√yuj (7U)	yunakti, yuñkte	yuyuksati	he wants to unite
√ram (1Ā)	ramate	riraṃsati	he wants to enjoy
√labh (1Ā)	labhate	lipsate	he wants to obtain
√vac (2P)	vakti	vivaksati	he wants to speak
√vad (1P)	vadati	vivadiṣati	he wants to speak
√vas (1P)	vasati	vivatsati	he wants to live

√viś (6P)	viśati	vivikṣati	he wants to enter
√vraj (1P)	vrajati	vivrajiṣati	he causes to walk
√śak (1P)	śaknoti	śikṣati	he wants to be able
√śubh (1Ā)	śobhate	śuśobhiṣate	he causes to shine
√śru (5P)	śrṇoti	śuśrūṣati	he wants to hear
√sṛj (6P)	sṛjati	sirṣkṣati	he wants to create
√sev (1Ā)	sevate	siseviṣati	he wants to serve
√sthā (1P)	tiṣṭhati	tiṣṭhāṣati	he wants to stand
√smi (1Ā)	smayate	sismayiṣati	he wants to smile
√smṛ (1P)	smarati	susmūrṣati	he causes to remember
√han (2P)	hanti	jighāṃṣati	he wants to kill
√has (1P)	hasati	jihasiṣati	he wants to laugh
√hā (3P)	jahāti	jihāṣati	he wants to abandon
√hu (3P)	juhoti	juhūṣati	he wants to offer

6. There is an adjective derived from the desiderative, by changing the final a of the stem to u. For example:

<u>ROOT</u>	<u>DESIDERATIVE STEM</u>	<u>ADJECTIVE</u>	<u>ENGLISH</u>
√yudh (4Ā)	yuyutsa	yuyutsu	eager to fight

7. Observe the first verse of the **Bhagavad-Gītā**:

धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव
किमकुर्वत सञ्जय ॥१॥

darma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya 1

Assembled on the field of Dharma,
O Sañjaya, on the field of the Kurus,
eager to fight, what did my people
and the Paṇḍavas do?

Here is the new vocabulary:

kṣetre	(n. loc. sing.) on the field
samavetāḥ	(mas. nom pl. p.p.p. sam ava √i 2P) assembled
yuyutsavaḥ	(mas. nom. pl. from desiderative of √yudh 4Ā) eager to fight
māmakāḥ	(mas. nom. pl.) mine (my people)
pāṇḍavāḥ	(mas. nom. pl.) sons of Pāṇḍu

6. There is also a feminine noun derived from the desiderative, by changing the final a of the stem to ā. For example:

<u>ROOT</u>	<u>DESIDERATIVE STEM</u>	<u>NOUN (fem.)</u>	<u>ENGLISH</u>
√man (4Ā) think	mīmāṃsa	mīmāṃsā	analysis
√jñā (9P) know	jijñāsa	jijñāsā	the desire to know
√śak (1P) be able	śikṣa	śikṣā	the desire to be able, education

7. Observe the first sūtra of the **Brahma Sūtra**:

अथातो ब्रह्मजिज्ञासा ॥१॥

athāto brahma-jijñāsā

Now, from here, the desire to know Brahman.

VOCABULARY

SANSKRIT

ENGLISH

अङ्गम्	(n.)	limb
अर्थः	(mas.)	object, purpose
अश्वकः	(mas.)	colt
अहिंसा	(fem.)	non-injury
आदित्यः	(mas.)	the sun
आदित्यवत्	(adv.)	like the sun
इन्द्रियम्	(n.)	sense
करणम्	(n.)	means of action, instrument
काव्यम्	(n.)	poetry
कूर्मः	(mas.)	tortoise, turtle
चक्षुस्	(n.)	eye
सर्गः	(mas.)	creation
ज्योतिः	(n.)	light, flame
धनुस्	(n.)	bow
पौत्रः	(mas.)	grandchild
ब्रह्मन्	(n.)	the absolute
मुक्तिः	(fem.)	liberation
सम् ह (1U) संहरते		he withdraws, takes together
सर्वशः	(ind.)	on all sides, completely
सुखम्	(adv.)	happily
हविस्	(n.)	oblation
ह (1U) हरति हरते		he takes

EXERCISES

1. Learn to recite Chapter 2, Verse 58 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with meaning:

यदा संहरते चायं

कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

3. Memorize the declension for nouns ending in **is** and **us**.
4. Learn the formations made with primary and secondary endings.
5. Learn the formation and use of the desiderative.
6. Translate the following sentences:

a. सर्वकामक्रोदौ त्यक्त्वा योगी

जीवन्मुक्तिरित्युच्यते ।१।

b. यथादित्यो ज्योतिः सृजति तथा कविः काव्यं

सिसृक्षति ।२।

- c. सुन्दराभ्यां चक्षुर्भ्यां तस्य मातरं पश्यन्नश्वकस्तुष्टः
॥३॥
- d. इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ॥४॥
- e. आत्मानमबुधित्वा ब्रह्म बोद्धुं न शक्नोति ॥५॥
- f. यः सर्वगतं ब्रह्मात्मानां पश्यति स एव पश्यति
॥६॥
- g. योऽग्रये हविर्जुहूषते स ज्योतिषि जलं फलं च
दधाति ॥७॥
- h. योगो जन्मनो मुक्त्याः करणमुच्यते ॥८॥

7. Translate the following sentences:

- a. इन्द्रियार्थेभ्यः संहत्य योगी समाधौ स्थितः ।१।
- b. ब्रह्मणि सर्वाणि कर्माणि दत्त्वा विषयेषु सङ्गं
त्यक्त्वा मुनिः सुखं करोति ।२।
- c. पौत्रो जलाय नदीमश्वकं निनीषति ।३।
- d. अल्पो ज्योतिरादित्यवत्कृष्णो गृहे शोभते ।४।
- e. यदा कूर्मो जलादागच्छत्तदा स तस्याङ्गानि
सर्वशः समहरत ।५।
- f. सर्वेभ्योऽहिंसया महात्मा मुक्तिं प्राप्नोति ।६।
- g. ज्ञानं लब्ध्वा परां शान्तिमधिगच्छति ।७।

h. तस्य पत्नीं सीतां बुभूषन्नामो महाधनुस्तनोति । ८ ।

ANSWERS

6. a. The yogī, having abandoned all desire and anger, is called “jīvan-mukti,” or “liberated while living.”
 - b. As the sun creates light, so the poet desires to create poetry.
 - c. Seeing his mother with his beautiful eyes, the colt is contented.
 - d. Even here, in this life, the universe is conquered by those whose mind is established in equanimity. (Bhagavad-Gītā 5.19)
 - e. It is not possible to know Brahman without having known the Self.
 - f. Who sees the Self as the all-pervading Brahman, he alone sees.
 - g. He who wants to offer an oblation to the fire, places water and fruit in the flame.
 - h. Yoga is called the instrument for liberation from rebirth.
7. a. Having withdrawn from the objects of the senses, the yogī is established in samādhi.

- b. Having given all actions to the universal being, having abandoned attachment to objects, the sage happily acts.
- c. The grandchild wants to lead the colt to the river for water.
- d. The small flame shines like the sun in the black house.
- e. When the turtle came from the water, then he withdrew his limbs on all sides.
- f. Through non-violence to all, the great soul gains liberation.
- g. Having gained knowledge, he comes to the supreme peace.
- h. Wishing Sītā to be his wife, Rāma stretches the great bow.

31

LESSON THIRTY-ONE

Recitation: **Bhagavad-Gītā Chapter 2, Verse 59**

Grammar: **Nouns Ending in o, au**
The Intensive
The Denominative
The Conditional
The Aorist
Future Active and Middle Participles
The Past Active Participle
Cardinal Numbers

Vocabulary: **Words from Chapter 2, Verse 59**

BHAGAVAD-GĪTĀ

विषया विनिवर्तन्ते

निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य

परं दृष्ट्वा निवर्तते ॥५६॥

viṣayā vinivartante

nirāhārasya dehinaḥ

rasa-varjaṃ raso 'py asya

paraṃ dr̥ṣṭvā nivartate 59

The objects of sense turn away
from him who does not feed upon them,
but the taste for them persists.
On seeing the Supreme even this taste ceases.

viṣayāḥ

(mas. nom. pl.) the objects, objects of sense

vi-ni-vartante

(3rd per. pl. pres. indict. middle vi ni √vṛt 1Ā)
turn away

nir-ā-hārasya

(mas. gen. sing. from nir ā hāra) of the not
feeding, not bringing near

dehinaḥ

(mas. gen. sing. from deha) of the embodied
one, of him

rasa-

(mas.) taste, essence

varjam

(adv.) except, excluding

rasa-varjam

(tatpuruṣa compound) except the taste

rasaḥ	(mas. nom. sing.) taste
api	(ind.) even, also
asya	(mas. gen. sing.) of this
param	(mas. acc. sing.) the Supreme
dr̥ṣṭvā	(gerund √ dr̥ś 1P) having seen, on seeing
ni-vartate	(3rd per. sing. pres. indict. middle ni √ vṛt 1Ā) ceases

**NOUNS ENDING IN
O, AU**

1. Here is the declension of nouns ending in o:

Stem: go (puṃ-liṅga) bull; (strī-liṅga) cow

prathamā	गौः	गावौ	गावः
dvitīyā	गाम्	गावौ	गाः
tr̥tīyā	गवा	गोभ्याम्	गोभिः
caturthī	गवे	गोभ्याम्	गोभ्यः
pañcamī	गोः	गोभ्याम्	गोभ्यः
ṣaṣṭhī	गोः	गवोः	गवाम्
saptamī	गवि	गवोः	गोषु
saṃbodhana	गौः	गावौ	गावः
	_____	_____	_____
	eka	dvi	bahu

2. Here is the declension of nouns ending in **au**:

Stem: nau (*sti-liṅga*) ship

prathamā	नौः	नावौ	नावः
dvitīyā	नावम्	नावौ	नावः
tr̥tīyā	नावा	नौभ्याम्	नौभिः
caturthī	नावे	नौभ्याम्	नौभ्यः
pañcamī	नावः	नौभ्याम्	नौभ्यः
ṣaṣṭhī	नावः	नावोः	नावाम्
saptamī	नावि	नावोः	नौषु
saṃbodhana	नौः	नावौ	नावः
	┌	┌	┌
	eka	dvi	bahu

THE INTENSIVE

1. We will now briefly review several formations. The intensive (**yañanta**) is considered a secondary verbal derivative, like the causative and desiderative. The intensive indicates intensity or force. It is sometimes called the frequentative, because it may indicate the repetition of the action of the verb.
2. The intensive is rarely used and is formed from less than half the roots—only from monosyllabic roots beginning with a consonant. It is formed in two ways. One way is through a strong kind of reduplication (**abhyāsa**) and **parasmaipada** endings. For this form, **ī** may optionally be added before terminations beginning with consonants. The other takes **ya** after the reduplication and uses **ātmanepada** endings.
3. Here are a few examples of each form of the intensive:

<u>ROOT</u>	<u>1st FORM</u>	<u>2nd FORM</u>	<u>ENGLISH</u>
√ ji 1P	jejeti jejayīti	jejīyate	he conquers repeatedly
√ dhā 3P	dādhāti dādheti	dedhīyate	he strongly places
√ nī 1P	neneti nenayīti	nenīyate	he strongly leads
√ bhū 1P	bobhoti bobhavīti	bobhūyate	he definitely is

THE DENOMINATIVE

1. The denominative (**nāmadhātu**) is a verb formed from a nominal (**nāman**). There are many examples of verbs formed from nouns or adjectives in English. For example, “He hands it to me” or “The sky blackens.”
2. The denominative means “act like,” “make into,” “regard,” or “desire” the underlying noun.

3. The denominative stem is formed by adding **ya** to the noun. The final vowel of the noun may be adjusted or lengthened. The stem is then conjugated like an **a gaṇa** stem with either **parasmaipada** or **ātmanepada** endings. (Some of these verbs have been encountered already.) For example:

<u>NOUN</u>	<u>DENOMINATIVE</u>	<u>ENGLISH</u>
kathā (story)	kathayati	he tells the story
kavi (poet)	kaviyati	he wishes for a poet
gopa (cow protector)	gopāyati	he protects
tapas (austerity)	tapasyati	he performs austerities
namas (homage)	namasyati	he pays homage to
rājan (king)	rājāyati	he acts as a king

THE CONDITIONAL

1. The conditional (**lṛñ**) is a rarely used verb mood which indicates “would have.” It is used for situations contrary to fact. It is a past tense. It might be thought of as a past form of the future, and is formed exactly that way. The simple future changes to the conditional in the same way the present changes to the imperfect. An **a** is prefixed and the imperfect endings are added to the simple future. For example:

<u>ROOT</u>	<u>FUTURE</u>	<u>CONDITIONAL</u>	<u>ENGLISH</u>
√gam 1P	gamiṣyati	agamiṣyat	he would have gone
√bhū 1P	bhaviṣyati	abhaviṣyat	it would have been

THE AORIST

1. The aorist (**luñ**) indicates past tense. It is considered to be action “of today” (**adyatana**). Other past tenses are the imperfect, which is “not of today” (**anadyatana**) and the perfect, which is “remote” (**parokṣa**). The aorist is very rarely used in classical Sanskrit.
2. There are several types of aorist formations. Here are some examples:

ROOT

√gam 1P

√bhū 1P

AORIST

agamat, ajīgamat, agāmi

abhuvat, abībhuvat, abhūt

**FUTURE ACTIVE AND
MIDDLE PARTICIPLES**

1. The future active and middle participles are formed from the simple future stem in the same way as the present participles. For example:

ROOT

√gam 1P

√sev 1Ā

√sthā 1P

FUTURE

gamiṣyati

seviṣyate

sthāsyati

PARTICIPLE STEM

gamiṣyant

seviṣyamāṇa

sthāsyant

ENGLISH

will be going

will be serving

will be standing

**THE PAST ACTIVE
PARTICIPLE**

1. The past active participle is formed by adding the ending **vant** to the past passive participle. It is used as a past tense in the active construction (**kartari prayoga**). It agrees with the subject. For example:

रामो वनं गतवान् ।

rāmo vanaṃ gatavān

Rāma went to the forest.

सीता वनं गतवती ।

sītā vanaṃ gatavatī

Sītā went to the forest.

CARDINAL NUMBERS 1. The cardinal numbers were introduced in Lesson 12. Here are some additional numbers:

śūnya	०	0
ekādaśa	११	11
dvādaśa	१२	12
trayodaśa	१३	13
caturdaśa	१४	14
pañcadaśa	१५	15
ṣoḍaśa	१६	16
saptadaśa	१७	17
aṣṭādaśa	१८	18
navadaśa	१९	19
viṃśati	२०	20
ekaviṃśati	२१	21
dvāviṃśati	२२	22
trayoviṃśati	२३	23
caturviṃśati	२४	24
pañcaviṃśati	२५	25
ṣaḍviṃśati	२६	26
saptaviṃśati	२७	27
aṣṭāviṃśati	२८	28
navaviṃśati	२९	29

triṃśat	३०	30
catvāriṃśat	४०	40
pañcaśat	५०	50
ṣaṣṭi	६०	60
saptati	७०	70
aṣṭi	८०	80
navati	९०	90
śatam	१००	100
dviśatam	२००	200
sahasram	१०००	1,000
lakṣa	१०००००	100,000

2. Here is the declension for some of the numbers. The numbers from one to nineteen are treated like adjectives. The declension for **eka**, "one," was discussed in Lesson 25. The declension for **dvi** follows **dva** (short **a**), and is declined in the dual only. In compounds, **dvi** is used.

3. From three onward, the plural is used. Here is the declension for "three" in all three genders:

Stem: **tri** (mas., n., fem.) three

prathamā	trayaḥ	trīṇi	tisraḥ
dvitīyā	trīn	trīṇi	tisraḥ
tr̥tīyā	tribhiḥ	tribhiḥ	tisṛbhiḥ
caturthī	tribhyaḥ	tribhyaḥ	tisṛbhyaḥ
pañcamī	tribhyaḥ	tribhyaḥ	tisṛbhyaḥ
ṣaṣṭhī	trayāṇām	trayāṇām	tisṛṇām
saptamī	triṣu	triṣu	tisṛṣu
saṃbodhana	trayaḥ	trīṇi	tisraḥ
	_____	_____	_____
	Masculine	Neuter	Feminine

4. Here is the declension for "four" in all three genders:

Stem: **catur** (mas., n., fem.) four

prathamā	catvāraḥ	catvāri	catasraḥ
dvitīyā	caturaḥ	catvāri	catasraḥ
tr̥tīyā	caturbhiḥ	caturbhiḥ	catasṛbhiḥ
caturthī	caturbhyaḥ	caturbhyaḥ	catasṛbhyaḥ
pañcamī	caturbhyaḥ	caturbhyaḥ	catasṛbhyaḥ
ṣaṣṭhī	caturṇām	caturṇām	catasṛṇām
saptamī	caturṣu	caturṣu	catasṛṣu
saṃbodhana	catvāraḥ	catvāri	catasraḥ
	_____	_____	_____
	Masculine	Neuter	Feminine

5. The declension for "five" onward is the same for all three genders:

Stem: **pañca** (all genders) five

prathamā	pañca
dvitīyā	pañca
ṛtīyā	pañcabhiḥ
caturthī	pañcabhyaḥ
pañcamī	pañcabhyaḥ
ṣaṣṭhī	pañcāṇām
saptamī	pañcasu
saṃbodhana	pañca

6. Here is the declension for six:

Stem: **ṣaṣ** (all genders) six

prathamā	ṣaṣ
dvitīyā	ṣaṣ
ṛtīyā	ṣaṣbhiḥ
caturthī	ṣaṣbhyaḥ
pañcamī	ṣaṣbhyaḥ
ṣaṣṭhī	ṣaṣṇām
saptamī	ṣaṣsu
saṃbodhana	ṣaṣ

7. The declension for eight has a few alternate forms:

Stem: **aṣṭa** (all genders) eight

prathamā	aṣṭa / aṣṭau
dvitīyā	aṣṭā / aṣṭau
ṛtīyā	aṣṭabhiḥ / aṣṭābhiḥ
caturthī	aṣṭabhyaḥ / aṣṭābhyaḥ
pañcamī	aṣṭabhyaḥ / aṣṭābhyaḥ
ṣaṣṭhī	aṣṭānām
saptamī	aṣṭasu / aṣṭāsu
sambodhana	aṣṭa / aṣṭau

8. The declension for 7 and 9 – 19 follows the declension of **pañca**. They decline like adjectives. Numbers from 20 and higher decline like nouns, and are put in the same case as the noun they describe or are put in the genitive.

VOCABULARY

SANSKRIT

ENGLISH

गो (mas.)

bull

गो (fem.)

cow

जीवः (mas.)

living individual

दानम् (n.)

giving

देहिन् (mas.)

embodied one, a person

नि वृत्(1Ā)निवर्तते

he ceases

नित्यम् (adv.)

always

नौ (fem.)

ship

प्रिय (adj.)

dear

प्रियतम (adj.)

dearest

प्रियतर (adj.)

dearer

रसः (mas.)

taste, essence, nectar

वचनम् (n.)

speech

वर्जम् (adv.)

except

वि नि वृत्(1Ā)विनिवर्तते

he turns away

वृत् 1Ā वर्तते

he is

वैदिकः (mas.)

scholar of the Veda

हिरण्यमय (adj.)

made of gold, golden

EXERCISES

1. Learn to recite Chapter 2, Verse 59 from the **Bhagavad-Gītā**, for pronunciation and then with word meaning. Be able to give the grammatical analysis of each word.
2. Practice reciting the verse from the **Bhagavad-Gītā** with meaning:

विषया विनिवर्तन्ते
 निराहारस्य देहिनः ।
 रसवर्जं रसोऽप्यस्य
 परं दृष्ट्वा निवर्तते ॥५९॥

3. Memorize the declension for nouns ending in **o** and **au**.
4. Learn the following verb formations: the intensive, denominative, and conditional.
5. Learn the future active and middle participles, the past active participle, the formation and use of the cardinal numbers, and the vocabulary from this lesson.
6. Decline the following verses from the **Bhagavad-Gītā**. Be able to read them in Sanskrit with the meaning. Some of the vocabulary is given.

यततो ह्यपि कौन्तेय

पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि

हरन्ति प्रसभं मनः ॥६०॥

yaṭato hy api kaunteya
puruṣasya vipāścitaḥ
indriyāṇi pramāthīni
haranti prasabhaṃ manaḥ 60

The turbulent senses, O son of Kunti,
forcibly carry away the mind
even of a discerning man
who endeavors (to control them).

yaṭataḥ	(mas. gen. sing. pres. act. pl. √yat 1Ā) of the endeavoring person
vipāś-citaḥ	(mas. gen. sing.) of the discerning
pramāthīni	(n. nom. pl.) turbulent,
prasabham	(adv.) forcibly

तानि सर्वाणि संयम्य
 युक्त आसीत् मत्परः ।
 वशे हि यस्येन्द्रियाणि
 तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

tāni sarvāṇi saṁyamyā
 yukta āsīta mat-parah
 vaśe hi yasyendriyāṇi
 tasya prajñā pratiṣṭhitā 61

Having brought them all under control,
 let him sit united, looking to Me as Supreme;
 for his intellect is established
 whose senses are subdued.

samyamyā	(gerund sam √yam 1P) having brought under control
mat-parah	(mas. nom. sing.) Me as Supreme
vaśe	(mas. loc. sing.) in control, subdued

ध्यायतो विषयान्पुंसः

सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः

कामात्क्रोधोऽभिजायते ॥६२॥

dhyāyato viṣayān puṃsaḥ
saṅgas teṣūpajāyate
saṅgāt saṃjāyate kāmaḥ
kāmat krodho 'bhijāyate 62

Pondering on objects of the senses, a man
develops attachment for them;
from attachment springs up desire,
and desire gives rise to anger.

dhyāyataḥ	(mas. gen. sing. pres. act. pl. √dhai 1P) pondering
puṃsaḥ	(mas. gen. sing.) of a man

क्रोधाद्भवति संमोहः
 संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद्बुद्धिनाशो
 बुद्धिनाशात्प्राणशयति ॥६३॥

krodhād bhavati saṃmohaḥ
 saṃmohāt smṛti-vibhramaḥ
 smṛti-bhraṃśād buddhi-nāśo
 buddhi-nāśāt praṇāśyati 63

From anger arises delusion;
 from delusion unsteadiness of memory;
 from unsteadiness of memory destruction of intellect;
 through the destruction of the intellect he perishes.

saṃmohaḥ	(mas. nom. sing.) delusion
vibhramaḥ	(mas. nom. sing.) unsteadiness
nāśaḥ	(mas. nom. sing.) destruction
praṇāśyati	(3rd per. sing. pres. indict. act. pra √ naś 4P) he perishes

रागद्वेषवियुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥६४॥

rāga-dveṣa-viyuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati 64

But he who is self-disciplined,
who moves among the object of the senses
with the senses freed from attachment and aversion
and under his own control, he attains to 'grace.'

dveṣa	(mas.) aversion
viyuktaiḥ	(mas. inst. pl. p.p.p. vi √ yuj 7U) freed
caran	(mas. nom sing. pres. act. participle √ car 1P) moves
vaśyaiḥ	(mas. inst. pl.) control
vidheya	(gerundive vi √ dhā 3U) disciplined
prasādam	(mas. acc. sing.) grace

प्रसादे सर्वदुःखानां
 हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्याशु
 बुद्धिः पर्यवतिष्ठते ॥६५॥

prasāde sarva-duḥkhānāṃ
 hānir asyopajāyate
 prasanna-cetaso hy āśu
 buddhiḥ paryavatiṣṭhate 65

In 'grace' is born an end to all his sorrows.
 Indeed the intellect of the man
 of exalted consciousness
 soon becomes firmly established.

hāniḥ	(fem. nom. sing.) end
prasanna	(mas. p.p.p. √sad 1P) exalted
cetasah	(mas. gen. sing.) of consciousness
prasanna-cetasah	(bahuvrīhi compound) man of exalted consciousness
āśu	(adv.) quickly, soon

नास्ति बुद्धिरयुक्तस्य

न चायुक्तस्य भावना ।

न चाभावयतः शान्तिर्

अशान्तस्य कुतः सुखम् ॥६६॥

nāsti buddhir ayuktasya
na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir
aśāntasya kutaḥ sukham 66

He who is not established has no intellect,
nor has he any steady thought.
The man without steady thought has no peace;
for one without peace how can there be happiness?

bhāvanā (fem. nom. sing.) steady thought

इन्द्रियाणां हि चरतां
 यन्मनोऽनुविधीयते ।
 तदस्य हरति प्रज्ञां
 वायुर्नावमिवाम्भसि ॥६७॥

indriyāṇāṃ hi caratām
 yan mano 'nuvidhīyate
 tad asya harati prajñām
 vāyur nāvam ivāmbhasi 67

When a man's mind is governed
 by any of the wandering senses,
 his intellect is carried away by it
 as a ship by the wind on water.

anuvidhīyate	(3rd per. sing. pres. indict. pass. anu vi √dhā 3U) is governed
vāyuh	(mas. nom. sing.) wind
nāvam	(fem. acc. sing.) ship
ambhasi	(n. loc. sing.) on water

तस्माद्यस्य महाबाहो
 निगृहीतानि सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस्
 तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

tasmād yasya mahābāho
 nigṛhītāni sarvaśaḥ
 indriyāṇīndriyārthebhyas
 tasya prajñā pratiṣṭhitā 68

Therefore he whose senses
 are all withdrawn from their objects.
 O mighty-armed,
 his intellect is established.

nigṛhītāni

(n. nom. pl. p.p.p. ni √grah 9U)
 withdrawn

या निशा सर्वभूतानां
 तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि
 सा निशा पश्यतो मुनेः ॥६६॥

yā niśā sarva-bhūtānāṃ
 tasyāṃ jāgarti saṃyamī
 yasyāṃ jāgrati bhūtāni
 sā niśā paśyato muneh 69

That which is night for all beings,
 therein the self-controlled is awake.
 that wherein beings are awake
 is night for the sage who sees.

niśā	(fem. nom. sing.) night
bhūtānām	(n. gen. pl.) of beings
jāgarti	(3rd per. sing. pres. indict. act. √jāgr 2P) is awake
saṃyamī	(mas. nom. sing.) self-controlled
jāgrati	(3rd per. pl. pres. indict. act. √jāgr 2P) are awake

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇam acala-pratiṣṭham
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī 70

He whom all desires enter
as waters enter
the ever-full and unmoved sea
attains peace, and not he who cherishes desires.

āpūryamāṇam	(mas. acc. sing. pres. mid. participle √ pṛ 3P) ever-full
acala	(mas.) unmoved
pratiṣṭham	(n. acc. sing.) stationary
acala-pratiṣṭham	(karmadhāraya compound) unmoved
samudram	(n. acc. sing.) sea
āpaḥ	(fem. nom. pl.) waters
yadvat	(adv.) as
kāma-kāmī	(tatpuruṣa compound mas. nom. sing.) desirer of desires, he who cherishes desires

विहाय कामान्यः सर्वान्

पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः

स शान्तिमधिगच्छति ॥७१॥

vihāya kāmān yaḥ sarvān
pumāṃś carati niḥsprhaḥ
nirmamo nirahaṅkārah
sa śāntim adhigacchati 71

When a man acts without longing,
having relinquished all desires,
free from the sense of 'I' and 'mine,'
he attains to peace.

vihāya	(gerund vi √hā3P) having relinquished
pumān	(mas. nom. sing. from pumāṃs) man
niḥsprhaḥ	(mas. nom. sing.) without longing
nirmamaḥ	(mas. nom. sing.) free from the sense of 'mine'
nirahaṅkārah	(mas. nom. sing.) free from the sense of 'I'

एषा ब्राह्मी स्थितिः पार्थ

नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि

ब्रह्मनिर्वाणामृच्छति ॥७२॥

eṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati
sthitvāsyām anta-kāle 'pi
brahma-nirvāṇam ṛchhati 72

This is the state of Brahman, O Partha.
Having attained it, a man is not deluded.
Established in that, even at the last moment,
he attains eternal freedom in divine consciousness.

anta-kāle	(mas. loc. sing.) at the end of time, at the last moment
ṛchhati	(3rd per. sing. pres. indict. act. √ṛ 1P) he attains

a**MASCULINE****TABLES**Stem: **nara** (masculine) man (given on p. 74, Part I)

Nom.	नरः	नरौ	नराः
Acc.	नरम्	नरौ	नरान्
Inst.	नरेणा *	नराभ्याम्	नरैः
Dat.	नराय	नराभ्याम्	नरेभ्यः
Abl.	नरात्	नराभ्याम्	नरेभ्यः
Gen.	नरस्य	नरयोः	नराणाम् *
Loc.	नरे	नरयोः	नरेषु
Voc.	नर	नरौ	नराः
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

*The instrumental singular for **gaja** is **gajena**, and the genitive plural for **gaja** is **gajānām**. The **r** in **nareṇa** and **narāṇām** causes the **n** to become **ṅ**. (See page 142, 143 Part I)

aStem: **phala** (neuter) fruit (given on p. 92, Part I)**NEUTER**

Nom.	फलम्	फले	फलानि
Acc.	फलम्	फले	फलानि
Inst.	फलेन	फलाभ्याम्	फलैः
Dat.	फलाय	फलाभ्याम्	फलेभ्यः
Abl.	फलात्	फलाभ्याम्	फलेभ्यः
Gen.	फलस्य	फलयोः	फलानाम्
Loc.	फले	फलयोः	फलेषु
Voc.	फल	फले	फलानि
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

ā**FEMININE**Stem: *senā* (feminine) army (given on p. 145, Part I)

Nom.	सेना	सेने	सेनाः
Acc.	सेनाम्	सेने	सेनाः
Inst.	सेनया	सेनाभ्याम्	सेनाभिः
Dat.	सेनायै	सेनाभ्याम्	सेनाभ्यः
Abl.	सेनायाः	सेनाभ्याम्	सेनाभ्यः
Gen.	सेनायाः	सेनयोः	सेनानाम्
Loc.	सेनायाम्	सेनयोः	सेनासु
Voc.	सेने	सेने	सेनाः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

iStem: **agni** (masculine) fire; **kīrti** (feminine) glory (p. 160, Part I)**MASCULINE****FEMININE**

Nom.	अग्निः	अग्नी	अग्नयः
Acc.	अग्निम्	अग्नी	अग्नीन् कीर्तीः
Inst.	अग्निना कीर्त्या	अग्निभ्याम्	अग्निभिः
Dat.	अग्नये कीर्त्यै	अग्निभ्याम्	अग्निभ्यः
Abl.	अग्नेः कीर्त्याः	अग्निभ्याम्	अग्निभ्यः
Gen.	अग्नेः कीर्त्याः	अग्न्योः	अग्नीनाम्
Loc.	अग्नौ कीर्त्याम्	अग्न्योः	अग्निषु
Voc.	अग्ने	अग्नी	अग्नयः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **kīrtaye** or **kīrtyai**. The feminine instrumental singular is **kīrtyā**.

ī

FEMININE

Stem: **nadi** (feminine) river (given on p. 171, Part I)

Nom.	नदी	नद्यौ	नद्यः
Acc.	नदीम्	नद्यौ	नदीः
Inst.	नद्या	नदीभ्याम्	नदीभिः
Dat.	नद्यै	नदीभ्याम्	नदीभ्यः
Abl.	नद्याः	नदीभ्याम्	नदीभ्यः
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	नदि	नद्यौ	नद्यः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

an**MASCULINE**Stem: *rājan* (mas.) king; *ātman* (mas.) Self (given on p. 208, Part I)

Nom.	राजा	राजानौ	राजानः
Acc.	राजानम्	राजानौ	राज्ञः आत्मनः
Inst.	राज्ञा आत्मना	राजभ्याम्	राजभिः
Dat.	राज्ञे आत्मने	राजभ्याम्	राजभ्यः
Abl.	राज्ञः आत्मनः	राजभ्याम्	राजभ्यः
Gen.	राज्ञः आत्मनः	राज्ञोः आत्मनोः	राज्ञाम् आत्मनाम्
Loc.	राज्ञि आत्मनि	राज्ञोः आत्मनोः	राजसु
Voc.	राजन्	राजानौ	राजानः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

anStem: **nāman** (neuter) name (given on p. 209, Part I)**NEUTER**

Nom.	नाम	नाम्नी नामनी	नामानि
Acc.	नाम	नाम्नी नामनी	नामानि
Inst.	नाम्ना	नामभ्याम्	नामभिः
Dat.	नाम्ने	नामभ्याम्	नामभ्यः
Abl.	नाम्नः	नामभ्याम्	नामभ्यः
Gen.	नाम्नः	नाम्नोः	नाम्नाम्
Loc.	नाम्नि नामनि	नाम्नोः	नामसु
Voc.	नामन् नाम	नाम्नी नामनी	नामानि
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

ṛ**MASCULINE**Stem: **dātṛ** (mas.) giver; **svasṛ** (fem.) sister (p. 220, Part I)**FEMININE**

Nom.	दाता	दातारौ	दातारः
Acc.	दातारम्	दातारौ	दातृन् स्वसृः
Inst.	दात्रा	दातृभ्याम्	दातृभिः
Dat.	दात्रे	दातृभ्याम्	दातृभ्यः
Abl.	दातुः	दातृभ्याम्	दातृभ्यः
Gen.	दातुः	दात्रोः	दातृणाम्
Loc.	दातरि	दात्रोः	दातृषु
Voc.	दातर्	दातारौ	दातारः

Stem: **pitṛ** (mas.) father; **mātr** (fem.) mother; **bhrātṛ** (mas.) brother(These nouns follow
dātṛ in all other cases.)

Nom.	pitā	pitarau	pitaraḥ
Acc.	pitaram	pitarau	pitṛn / bhrātṛn / mātrḥ

UStem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232, Part I)**MASCULINE****FEMININE**

Nom.	हेतुः	हेतू	हेतवः
Acc.	हेतुम्	हेतू	हेतून् धेनूः
Inst.	हेतुना धेन्वा	हेतुभ्याम्	हेतुभिः
Dat.	हेतवे धेन्वै	हेतुभ्याम्	हेतुभ्यः
Abl.	हेतोः धेन्वाः	हेतुभ्याम्	हेतुभ्यः
Gen.	हेतोः धेन्वाः	हेत्वोः	हेतूनाम्
Loc.	हेतौ धेन्वाम्	हेत्वोः	हेतुषु
Voc.	हेतो	हेतू	हेतवः
	-----	-----	-----
	Singular	Dual	Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**.

madStem: **mad** (singular) I; **asmad** (plural) we (p. 128, Part I)**asmad**

Nom. I, we	अहम्	आवाम्	वयम्
Acc. me, us	माम् मा	आवाम् नौ	अस्मान् नः
Inst. with me, us	मया	आवाभ्याम्	अस्माभिः
Dat. for me, us	मह्यम् मे	आवाभ्याम् नौ	अस्मभ्यम् नः
Abl. from me, us	मत्	आवाभ्याम्	अस्मत्
Gen. my, our	मम मे	आवयोः नौ	अस्माकम् नः
Loc. on me, us	मयि	आवयोः	अस्मासु
	┌──────────┐ Singular	┌──────────┐ Dual	┌──────────┐ Plural

tvad

Stem: tvad (singular) you; yuṣmad (plural) you (p. 129, Part I)

yuṣmad

Nom.	त्वम्	युवाम्	यूयम्
	you (subject)		
Acc.	त्वाम् त्वा	युवाम् वाम्	युष्मान् वः
	you (object)		
Inst.	त्वया	युवाभ्याम्	युष्माभिः
	with you		
Dat.	तुभ्यम् ते	युवाभ्याम् वाम्	युष्मभ्यम् वः
	for you		
Abl.	त्वत्	युवाभ्याम्	युष्मत्
	from you		
Gen.	तव ते	युवयोः वाम्	युष्माकम् वः
	of you, your		
Loc.	त्वयि	युवयोः	युष्मासु
on you	┌	┌	┌
	Singular	Dual	Plural

tadStem: **tad** (masculine) he**MASCULINE**

Nom. he, they	सः	तौ	ते
Acc. him, them	तम्	तौ	तान्
Inst. with him, them	तेन	ताभ्याम्	तैः
Dat. for him, them	तस्मै	ताभ्याम्	तेभ्यः
Abl. from him, them	तस्मात्	ताभ्याम्	तेभ्यः
Gen. his, their	तस्य	तयोः	तेषाम्
Loc. on him, them	तस्मिन्	तयोः	तेषु
	_____	_____	_____
	Singular	Dual	Plural

Remember that **saḥ**, the nominative singular, usually appears as **sa**.
(See #5, p. 147.)

tad**NEUTER**Stem: **tad** (neuter) it

Nom. it (subject)	तत्	ते	तानि
Acc. it (object)	तत्	ते	तानि
Inst. with it	तेन	ताभ्याम्	तैः
Dat. for it	तस्मै	ताभ्याम्	तेभ्यः
Abl. from it	तस्मात्	ताभ्याम्	तेभ्यः
Gen. of it, its	तस्य	तयोः	तेषाम्
Loc. on it	तस्मिन्	तयोः	तेषु
	_____	_____	_____
	Singular	Dual	Plural

tad**FEMININE**Stem: **tad** (feminine) she

Nom. she, they	सा	ते	ताः
Acc. her, them	ताम्	ते	ताः
Inst. with her, them	तया	ताभ्याम्	ताभिः
Dat. for her, them	तस्यै	ताभ्याम्	ताभ्यः
Abl. from her, them	तस्याः	ताभ्याम्	ताभ्यः
Gen. her, their	तस्याः	तयोः	तासाम्
Loc. on her, them	तस्याम्	तयोः	तासु
	_____ Singular	_____ Dual	_____ Plural

MAT, VAT**MASCULINE**Stem: **bhagavat** (masculine) possessing fortune, fortunate

prathamā	भगवान्	भगवन्तौ	भगवन्तः
dvitīyā	भगवन्तम्	भगवन्तौ	भगवतः
tr̥tīyā	भगवता	भगवद्भ्याम्	भगवद्भिः
caturthī	भगवते	भगवद्भ्याम्	भगवद्भ्यः
pañcamī	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
ṣaṣṭhī	भगवतः	भगवतोः	भगवताम्
saptamī	भगवति	भगवतोः	भगवत्सु
sambodhana	भगवन्	भगवन्तौ	भगवन्तः
	-----	-----	-----
	eka	dvi	bahu

MAT, VAT**NEUTER**Stem: **bhagavat** (neuter) possessing fortune, fortunate

prathamā	भगवत्	भगवती	भगवन्ति
dvitīyā	भगवत्	भगवती	भगवन्ति
tr̥tīyā	भगवता	भगवद्भ्याम्	भगवद्भिः
caturthī	भगवते	भगवद्भ्याम्	भगवद्भ्यः
pañcamī	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
ṣaṣṭhī	भगवतः	भगवतोः	भगवताम्
saptamī	भगवति	भगवतोः	भगवत्सु
saṃbodhana	भगवत्	भगवती	भगवन्ति
	-----	-----	-----
	eka	dvi	bahu

MAT, VAT

FEMININE

Stem: **bhagavat** (neuter) possessing fortune, fortunate

prathamā	भगवती	भगवत्यौ	भगवत्यः
dvitīyā	भगवतीम्	भगवत्यौ	भगवतीः
tritīyā	भगवत्या	भगवतीभ्याम्	भगवतीभिः
caturthī	भगवत्यै	भगवतीभ्याम्	भगवतीभ्यः
pañcamī	भगवत्याः	भगवतीभ्याम्	भगवतीभ्यः
ṣaṣṭhī	भगवत्याः	भगवत्योः	भगवतीनाम्
saptamī	भगवत्याम्	भगवत्योः	भगवतीषु
sambodhana	भगवति	भगवत्यौ	भगवत्यः
	-----	-----	-----
	eka	dvi	bahu

AS**NEUTER**Stem: **manas** (neuter) mind

prathamā	मनः	मनसी	मनांसि
dvitīyā	मनः	मनसी	मनांसि
tr̥tīyā	मनसा	मनोभ्याम्	मनोभिः
caturthī	मनसे	मनोभ्याम्	मनोभ्यः
pañcamī	मनसः	मनोभ्याम्	मनोभ्यः
ṣaṣṭhī	मनसः	मनसोः	मनसाम्
saptamī	मनसि	मनसोः	मनःसु
saṃbodhana	मनः	मनसी	मनांसि
	-----	-----	-----
	eka	dvi	bahu

AS**MASCULINE****FEMININE**Stem: **aṅgiras** (masculine) **aṅgiras** (feminine)

prathamā	अङ्गिराः	अङ्गिरसौ	अङ्गिरसः
dvitīyā	अङ्गिरसम्	अङ्गिरसौ	अङ्गिरसः
tr̥tīyā	अङ्गिरसा	अङ्गिरोभ्याम्	अङ्गिरोभिः
caturthī	अङ्गिरसे	अङ्गिरोभ्याम्	अङ्गिरोभ्यः
pañcamī	अङ्गिरसः	अङ्गिरोभ्याम्	अङ्गिरोभ्यः
ṣaṣṭhī	अङ्गिरसः	अङ्गिरसोः	अङ्गिरसाम्
saptamī	अङ्गिरसि	अङ्गिरसोः	अङ्गिरःसु
saṃbodhana	अङ्गिरः	अङ्गिरसी	अङ्गिरांसि
	-----	-----	-----
	eka	dvi	bahu

IN

MASCULINE

Stem: *hastin* (masculine) elephant

prathamā	हस्ती	हस्तिनौ	हस्तिनः
dvitīyā	हस्तिनम्	हस्तिनौ	हस्तिनः
tr̥tīyā	हस्तिना	हस्तिभ्याम्	हस्तिभिः
caturthī	हस्तिने	हस्तिभ्याम्	हस्तिभ्यः
pañcamī	हस्तिनः	हस्तिभ्याम्	हस्तिभ्यः
ṣaṣṭhī	हस्तिनः	हस्तिनोः	हस्तिनाम्
saptamī	हस्तिनि	हस्तिनोः	हस्तिषु
saṃbodhana	हस्तिन्	हस्तिनौ	हस्तिनः
	----- eka	----- dvi	----- bahu

IN**NEUTER**Stem: **daṇḍin** (neuter) (adjective) having a stick

prathamā	दण्डि	दण्डिनी	दण्डीनि
dvitīyā	दण्डि	दण्डिनी	दण्डीनि
sambodhana	दण्डि	दण्डिनी	दण्डीनि
	दण्डिन्		
	_____	_____	_____
	eka	dvi	bahu

The rest are the same as the masculine.

MONOSYLLABIC
NOUNS
FEMININE

Stem: **dhi** (feminine) intellect

prathamā	धीः	धियौ	धियः
dvitīyā	धियम्	धियौ	धियः
tr̥tīyā	धिया	धीभ्याम्	धीभिः
caturthī	धिये धियै	धीभ्याम्	धीभ्यः
pañcamī	धियः धियाः	धीभ्याम्	धीभ्यः
ṣaṣṭhī	धियः धियाः	धियोः	धियाम् धीनाम्
saptamī	धियि धियाम्	धियोः	धीषु
saṃbodhana	धीः	धियौ	धियः
	-----	-----	-----
	eka	dvi	bahu

**NOUNS ENDING IN
CONSONANTS**

FEMININE

Stem: *vāc* (*stri-liṅga*) speech

<i>prathamā</i>	वाक्	वाचौ	वाचः
<i>dvitīyā</i>	वाचम्	वाचौ	वाचः
<i>tr̥tīyā</i>	वाचा	वाग्भ्याम्	वाग्भिः
<i>caturthī</i>	वाचे	वाग्भ्याम्	वाग्भ्यः
<i>pañcamī</i>	वाचः	वाग्भ्याम्	वाग्भ्यः
<i>ṣaṣṭhī</i>	वाचः	वाचोः	वाचाम्
<i>saptamī</i>	वाचि	वाचोः	वाचु
<i>saṃbodhana</i>	वाक्	वाचौ	वाचः
	_____ eka	_____ dvi	_____ bahu

**NOUNS ENDING IN
CONSONANTS
MASCULINE**

Stem: marut (puṃ-liṅga) wind

prathamā	मरुत्	मरुतौ	मरुतः
dvitīyā	मरुतम्	मरुतौ	मरुतः
tr̥tīyā	मरुता	मरुद्भ्याम्	मरुद्भिः
caturthī	मरुते	मरुद्भ्याम्	मरुद्भ्यः
pañcamī	मरुतः	मरुद्भ्याम्	मरुद्भ्यः
ṣaṣṭhī	मरुतः	मरुतोः	मरुताम्
saptamī	मरुति	मरुतोः	मरुत्सु
saṃbodhana	मरुत्	मरुतौ	मरुतः
	----- eka	----- dvi	----- bahu

ū

FEMININE NOUNS

Stem: vadhū (stī-liṅga) woman

prathamā	वधूः	वध्वौ	वध्वः
dvitiyā	वधूम्	वध्वौ	वधूः
tr̥tiyā	वध्वा	वधूभ्याम्	वधूभिः
caturthī	वध्वै	वधूभ्याम्	वधूभ्यः
pañcamī	वध्वाः	वधूभ्याम्	वधूभ्यः
ṣaṣṭhī	वध्वाः	वध्वोः	वधूनाम्
saptamī	वध्वाम्	वध्वोः	वधूषु
saṃbodhana	वधु	वध्वौ	वध्वः
	-----	-----	-----
	eka	dvi	bahu

IS

NEUTER

Stem: havis (napuṃsaka-liṅga) oblation

prathamā	हविः	हविषी	हवींषि
dvitīyā	हविः	हविषी	हवींषि
tr̥tīyā	हविषा	हविभ्याम्	हविर्भिः
caturthā	हविषे	हविभ्याम्	हविर्भ्यः
pañcamī	हविषः	हविभ्याम्	हविर्भ्यः
ṣaṣṭhī	हविषः	हविषोः	हविषाम्
saptamī	हविषि	हविषोः	हविःषु
sambodhana	हविः	हविषी	हवींषि
	----- eka	----- dvi	----- bahu

US

NEUTER

Stem: dhanus (napuṃsaka-liṅga) bow

prathamā	धनुः	धनुषी	धनूंषि
dvitīyā	धनुः	धनुषी	धनूंषि
trītiyā	धनुषा	धनुभ्याम्	धनुर्भिः
caturthī	धनुषे	धनुभ्याम्	धनुर्भ्यः
pañcamī	धनुषः	धनुभ्याम्	धनुर्भ्यः
ṣaṣṭhī	धनुषः	धनुषोः	धनुषाम्
saptamī	धनुषि	धनुषोः	धनुःषु
saṃbodhana	धनुः	धनुषी	धनूंषि
	----- eka	----- dvi	----- bahu

O
MASCULINE
FEMININE

Stem: go (puṃ-liṅga) bull; (stri-liṅga) cow

prathamā	गौः	गावौ	गावः
dvitīyā	गाम्	गावौ	गाः
tr̥tīyā	गवा	गोभ्याम्	गोभिः
caturthī	गवे	गोभ्याम्	गोभ्यः
pañcamī	गोः	गोभ्याम्	गोभ्यः
ṣaṣṭhī	गोः	गवोः	गवाम्
saptamī	गवि	गवोः	गोषु
sambodhana	गौः	गावौ	गावः
	----- eka	----- dvi	----- bahu

AU

FEMININE

Stem: nau (stī-liṅga) ship

prathamā	नौः	नावौ	नावः
dvitiyā	नावम्	नावौ	नावः
trītiyā	नावा	नौभ्याम्	नौभिः
caturthī	नावे	नौभ्याम्	नौभ्यः
pañcamī	नावः	नौभ्याम्	नौभ्यः
ṣaṣṭhī	नावः	नावोः	नावाम्
saptamī	नावि	नावोः	नौषु
saṃbodhana	नौः	नावौ	नावः
	----- eka	----- dvi	----- bahu

**ADJECTIVES
DECLINED LIKE
PRONOUNS**

Stem: sarva (masculine) all

prathamā	सर्वः	सर्वौ	सर्वे
dvitīyā	सर्वम्	सर्वौ	सर्वान्
tr̥tīyā	सर्वेण	सर्वाभ्याम्	सर्वैः
caturthī	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
pañcamī	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
ṣaṣṭhī	सर्वस्य	सर्वयोः	सर्वेषाम्
saptamī	सर्वास्मिन्	सर्वयोः	सर्वेषु
	----- eka	----- dvi	----- bahu

**INTERROGATIVE
PRONOUNS**

Stem: **ka** (masculine) who

prathamā	कः	कौ	के
dvitīyā	कम्	कौ	कान्
tr̥tīyā	केन	काभ्याम्	कैः

And so on, like **tad** in the masculine. (See Part 1, p. 309.)

Stem: **kim** (neuter) what, how

prathamā	किम्	के	कानि
dvitīyā	किम्	के	कानि
tr̥tīyā	केन	काभ्याम्	कैः

And so on, like **tad** in the neuter. (See Part 1, p. 310.)

Stem: **kā** (feminine) who

prathamā	का	के	क
dvitīyā	काम्	के	काः
tr̥tīyā	कया	काभ्याम्	काभिः

And so on, like **tad** in the feminine. (See Part 1, p. 311.)

ETAD

Stem: etad (puṃ-liṅga) this

prathamā	एषः	एतौ	एते
dvitīyā	एतम्	एतौ	एतान्
	┌ eka	┌ dvi	┌ bahu

And so on, like tad in the masculine. (See Part 1, p. 309.)

Stem: etad (napuṃsaka-liṅga) this

prathamā	एतत्	एते	एतानि
dvitīyā	एतत्	एते	एतानि
	┌ eka	┌ dvi	┌ bahu

And so on, like tad in the neuter. (See Part 1, p. 310.)

Stem: etad (strī-liṅga) this

prathamā	एषा	एते	एताः
dvitīyā	एताम्	एते	एताः
	┌ eka	┌ dvi	┌ bahu

And so on, like tad in the feminine. (See Part 1, p. 311.)

**PRESENT ACTIVE
PARTICIPLE
MASCULINE**

dhātu: √gam (go) 1P

Present Active Participle Stem: gacchant (going) puṃ-liṅga

prathamā	गच्छन्	गच्छन्तौ	गच्छन्तः
dvitīyā	गच्छन्तम्	गच्छन्तौ	गच्छतः
trītiyā	गच्छता	गच्छद्भ्याम्	गच्छद्भिः
caturthī	गच्छते	गच्छद्भ्याम्	गच्छद्भ्यः
pañcamī	गच्छतः	गच्छद्भ्याम्	गच्छद्भ्यः
ṣaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
saṃbodhana	गच्छन्	गच्छन्तौ	गच्छन्तः
	----- eka	----- dvi	----- bahu

**PRESENT ACTIVE
PARTICIPLE
NEUTER**

dhātu: √gam (go) 1P

Present Active Participle Stem: **gacchant** (going)

napuṃsaka-liṅga

prathamā	गच्छत्	गच्छन्ती	गच्छन्ति
dvitīyā	गच्छत्	गच्छन्ती	गच्छन्ति
ṭṛtīyā	गच्छता	गच्छद्भ्याम्	गच्छद्भिः
cathurthī	गच्छते	गच्छद्भ्याम्	गच्छद्भ्यः
pañcamī	गच्छतः	गच्छद्भ्याम्	गच्छद्भ्यः
ṣaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
saṃbodhana	गच्छत्	गच्छन्ती	गच्छन्ति
	----- eka	----- dvi	----- bahu

Note that for the **dvi-vacana**, classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **antī**.

**PRESENT ACTIVE
PARTICIPLE
FEMININE**

Root: √gam (go) 1P

Present Active Participle Stem: gacchantī (going) stri-liṅga

prathamā	गच्छन्ती	गच्छन्त्यौ	गच्छन्त्यः
dvitīyā	गच्छन्तीम्	गच्छन्त्यौ	गच्छन्तीः
trītiyā	गच्छन्त्या	गच्छन्तीभ्याम्	गच्छन्तीभिः
caturthī	गच्छन्त्यै	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
pañcamī	गच्छन्त्याः	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
ṣaṣṭhī	गच्छन्त्याः	गच्छन्त्योः	गच्छन्तीनाम्
saptamī	गच्छन्त्याम्	गच्छन्त्योः	गच्छन्तीषु
sambodhana	गच्छन्ति	गच्छन्त्यौ	गच्छन्त्यः
	┌───┐ eka	┌───┐ dvi	┌───┐ bahu

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **anti**.

AYAM**MASCULINE**

Stem: ayam (puṃ-liṅga) this

prathamā	अयम्	इमौ	इमे
dvitīyā	इमम्	इमौ	इमान्
ṭṛtīyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

IDAM
NEUTER

Stem: **idam** (napuṃsaka-liṅga) this

prathamā	इदम्	इमे	इमानि
dvitīyā	इदम्	इमे	इमानि
ṭṛtīyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

IYAM**FEMININE**Stem: *iyam* (stri-liṅga) this

prathamā	इयम्	इमे	इमाः
dvitīyā	इमाम्	इमे	इमाः
ṛtīyā	अनया	आभ्याम्	आभिः
caturthī	अस्यै	आभ्याम्	आभ्यः
pañcamī	अस्याः	आभ्याम्	आभ्यः
ṣaṣṭhī	अस्याः	अनयोः	आसाम्
saptamī	अस्याम्	अनयोः	आसु
	eka	dvi	bahu

ENA**MASCULINE**Stem: **ena** (puṃ-liṅga) this

dvitīyā एनम् एनौ एनान्

tṛtīyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

eka

dvi

bahu

ENA**NEUTER**Stem: **ena** (napuṃsaka-liṅga) this

dvitīyā एनत् एने एनानि

tṛtīyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

eka

dvi

bahu

ENA**FEMININE**

Stem: ena (stri-liṅga) this

dvitīyā एनाम् एने एनाः

tṛtīyā एनया

ṣaṣṭhī एनयोः

saptamī एनयोः

eka	dvi	bahu

CARDINAL NUMBERS

śūnya	०	0
ekādaśa	११	11
dvādaśa	१२	12
trayodaśa	१३	13
caturdaśa	१४	14
pañcadaśa	१५	15
ṣoḍaśa	१६	16
saptadaśa	१७	17
aṣṭādaśa	१८	18
navadaśa	१९	19
viṃśati	२०	20
ekaviṃśati	२१	21
dvāviṃśati	२२	22
trayoviṃśati	२३	23
caturviṃśati	२४	24
pañcaviṃśati	२५	25
ṣaḍviṃśati	२६	26
saptaviṃśati	२७	27
aṣṭaviṃśati	२८	28
navaviṃśati	२९	29
triṃśat	३०	30
catvāriṃśat	४०	40

paśat	५०	50
śaṣṭi	६०	60
saptati	७०	70
aśīti	८०	80
navati	९०	90
śatam	१००	100
dviśatam	२००	200
sahasram	१०००	1,000
lakṣa	१०००००	100,000

TRI

Stem: tri (mas., n., fem.) three

prathamā	trayaḥ	trīṇi	tisraḥ
dvitīyā	trīn	trīṇi	tisraḥ
trītiyā	tribhiḥ	tribhiḥ	tisṛbhiḥ
caturthī	tribhyaḥ	tribhyaḥ	tisṛbhyaḥ
pañcamī	tribhyaḥ	tribhyaḥ	tisṛbhyaḥ
ṣaṣṭhī	trayānām	trayānām	tisṛnām
saptamī	triṣu	triṣu	tisṛṣu
saṁbodhana	trayaḥ	trīṇi	tisraḥ
	_____	_____	_____
	Masculine	Neuter	Feminine

CATUR

Stem: **catur** (mas., n., fem.) four

prathamā	catvāraḥ	catvāri	catasraḥ
dvitīyā	caturāḥ	catvāri	catasraḥ
ṭṛtīyā	caturbhiḥ	caturbhiḥ	catasrbhiḥ
caturthī	caturbhyaḥ	caturbhyaḥ	catasrbhyaḥ
pañcamī	caturbhyaḥ	caturbhyaḥ	catasrbhyaḥ
ṣaṣṭhī	caturṇām	caturṇām	catasṛṇām
saptamī	caturṣu	caturṣu	catasṛṣu
saṃbodhana	catvāraḥ	catvāri	catasraḥ
	_____	_____	_____
	Masculine	Neuter	Feminine

PAÑCA

Stem: **pañca** (all genders) five

prathamā	pañca
dvitīyā	pañca
ṭṛtīyā	pañcabhiḥ
caturthī	pañcabhyaḥ
pañcamī	pañcabhyaḥ
ṣaṣṭhī	pañcāṇām
saptamī	pañcasu
saṃbodhana	pañca

ṢAṢ

Stem: ṣaṣ (all genders) six

prathamā	ṣaṭ
dvitīyā	ṣaṭ
tr̥tīyā	ṣaḍbhiḥ
caturthī	ṣaḍbhyaḥ
pañcamī	ṣaḍbhyaḥ
ṣaṣṭhī	ṣaṣṭhām
saptamī	ṣaṣṭsu
saṃbodhana	ṣaṭ

AṢṬA

Stem: aṣṭa (all genders) eight

prathamā	aṣṭa / aṣṭau
dvitīyā	aṣṭā / aṣṭau
tr̥tīyā	aṣṭabhiḥ / aṣṭābhiḥ
caturthī	aṣṭabhyaḥ / aṣṭābhyaḥ
pañcamī	aṣṭabhyaḥ / aṣṭābhyaḥ
ṣaṣṭhī	aṣṭānām
saptamī	aṣṭasu / aṣṭāsu
saṃbodhana	aṣṭa / aṣṭau

The declension for 7 and 9 – 19 follows the declension of **pañca**.

PREFIXES

अति	across, beyond, surpassing, past
अधि	above, over, on
अनु	after, following
अप	away, off
अपि	on, close on
अभि	to, against
अव	down, away, off
आ	back, return, to, fully
उद्	up, up out
उप	towards, near, subordinate
दुस्	ill, bad, difficult, hard
नि	down, into
निस्	out from, forth, without, entirely
परा	away, forth, along, off
परि	around, about

प्र	forward, onward, forth
प्रति	back to, in reverse direction
वि	apart, away, out
सम्	together
सु	well, very, good, right, easy

NUMERALS

CARDINAL NUMBERS

Numerals

Cardinal Numbers

1. १

one एक

2. २

two द्वि

3. ३

three त्रि

4. ४

four चतुर्

5. ५ (५)

five पञ्च

6. ६

six षष्

7. ७

seven सप्त

8. ८ (८)

eight अष्ट

9. ९ (९)

nine नव

10. १०

ten दश

ORDINAL

NUMBERS

First प्रथम

Sixth षष्ठ

Second द्वितीय

Seventh सप्तम

Third तृतीय

Eighth अष्टम

Fourth चतुर्थ or तुरीय

Ninth नवम

Fifth पञ्चम

Tenth दशम

**SANDHI
VOWELS**

FINAL VOWELS

ā	ī	ū	ṛ	e	ai	au	INITIAL VOWELS
ā	ya	va	ra	e	ā a	āva	a
ā	yā	vā	rā	a ā	ā ā	āvā	ā
e	ī	vi	ri	a i	ā i	āvi	i
e	ī	vī	rī	a ī	ā ī	āvī	ī
o	yu	ū	ru	a u	ā u	āvu	u
o	yū	ū	rū	a ū	ā ū	āvū	ū
ar	yṛ	vṛ	ṛ	a ṛ	ā ṛ	āvṛ	ṛ
ai	ye	ve	re	a e	ā e	āve	e
ai	yai	vai	rai	a ai	ā ai	āvai	ai
au	yo	vo	ro	a o	ā o	āvo	o
au	yau	vau	rau	a au	ā au	āvau	au

**SANDHI
FINAL ḥ**

Final letters of first word:			Initial letter of second word:
Any vowel ḥ or r (except aḥ and āḥ)	āḥ	aḥ	
r	ā	a ²	vowels (a)
r	ā	o	g/gh
r	ā	o	j/jh
r	ā	o	ḍ/dh
r	ā	o	ḍ/dh
r	ā	o	b/bh (b)
r	ā	o	nasals (n/m)
r	ā	o	y/v
-l	ā	o	r
r	ā	o	l
r	ā	o	h
ḥ	āḥ	aḥ	k/kh
ś	āś	aś	c/ch
ṣ	āṣ	aṣ	ṭ/ṭh
s	ās	as	t/th
ḥ	āḥ	aḥ	p/ph (c)
ḥ	āḥ	aḥ	ś
ḥ	āḥ	aḥ	ṣ/s
ḥ	āḥ	aḥ	end of line

(1) The ḥ disappears, and if i or u precedes, it becomes ī or ū.

The r disappears, and if a, i, or u precedes, it becomes ā, ī, or ū.

(2) Except that aḥ + a = o' For example:

रामः + अत्र = रामोऽत्र

rāmaḥ + atra = rāmo 'tra

Remember that final s follows the same rules as final ḥ.

SANDHI
FINAL ङ

a	ā	
i	ī	
u	ū	(a)
ṛ	Ṛ	Vowels
ḷ		
e	ai	
o	au	

ङ	ka	kha		ga	gha	ṅa	
ञ	ca	cha		ja	jha	ṅa	
ष	ṭa	ṭha		ḍa	ḍha	ṅa	
स	ta	tha		da	dha	na	
ङ	pa	pha		ba	bha	ma	
				ya	ra	la	va
ङ	śa	ṣa		sa	ha		
ङ	end of line						

(c) Unvoiced consonant | (b) Voiced consonant

(a) If the second word begins in a vowel:

aṅ becomes **a** (except **aṅ + a = o**')

āṅ becomes **ā**

vowel **ṅ** becomes **r**

(b) If the first letter of the second word is a voiced consonant:

aṅ becomes **o**

āṅ becomes **ā**

vowel **ṅ** becomes **r** (except before a word beginning in **r**)

(c) If the first letter of the second word is an unvoiced consonant, the **ṅ** (with any vowel in front of it) changes to the letter in the far left column.

SANDHI
FINAL M, N, T

Final letter of first word:

Initial
letter of
second word:

t	n	m	
d	n ¹	m	vowels
d	n	m̐	g/gh
j	ñ	m̐	j/jh
ḍ	ṇ	m̐	ḍ/ḍh
d	n	m̐	d/dh
d	n	m̐	b/bh
n	n	m̐	nasals (n/m)
d	n	m̐	y/v
d	n	m̐	r
l	ṁl	m̐	l
d(dh) ³	n	m̐	h
t	n	m̐	k/kh
c	ṁś	m̐	c/ch
ṭ	ṁṣ	m̐	ṭ/ṭh
t	ṁs	m̐	t/th
t	n	m̐	p/ph
c(ch) ⁴	ñ(ch) ²	m̐	ś
t	n	m̐	ṣ/s
t	n	m	end of line

1. If the vowel before the **n** is short, the **n** becomes **nn**.
2. The following **ś** may become **ch**.
3. The following **h** becomes **dh**.
4. The following **ś** becomes **ch**

SANDHI
FINAL N

Final **n** remains unchanged unless the following letter is in bold.

Then:

n becomes

n becomes

		a	ā				
		i	ī				
		u	ū				
		ṛ	ṝ				
		ḷ					
		e	ai				
		o	au				
		ka	kha	ga	gha	ṅa	
(a) ṁś		ca	cha	ja	jha	ṅa	ṅ (f)
(b) ṁṣ		ṭa	ṭha	ḍa	ḍha	ṇa	ṇ (g)
(c) ṁś		ta	tha	da	dha	na	
		pa	pha	ba	bha	ma	
				ya	ra	la	va
(d) ñ (ch) śa		ṣa	sa	ha			ṁl (h)
		end of line					

(a) **n + ca = ṁśca ; n + cha = ṁścha**

(b) **n + ṭa = ṁṣṭa ; n + ṭha = ṁṣṭha**

(c) **n + ta = ṁsta ; n + tha = ṁstha**

(d) **n + śa = ṅśa or ṅcha**

(e) **an + a = anna**

an + i = anni

ān + u = ānu

(f) **n + ja = ṅja ; n + jha = ṅjha**

(g) **n + ḍa = ṇḍa ; n + ḍha = ṇḍha**

(h) **n + la = ṁlla**

**SANDHI
FINAL T**

	t remains t except:		t changes to d except:
		a ā	
		i ī	
		u ū	
		ṛ ṝ	
		ḷ	
		e ai	
		o au	(before all nasals)
			n (d)
	ka kha	ga gha	ñā
(a) c	ca cha	ja jha	ñā j (e)
(b) ṭ	ṭa ṭha	ḍa ḍha	ṇa ḍ (f)
	ta tha	da dha	na
	pa pha	ba bha	ma
		ya ra	la va l (g)
(c) c (ch)	śa ṣa sa	ha	d (dh) (h)

end of line

- (a) **t + ca = cca ; t + cha = ccha**
 (b) **t + ṭa = ṭṭa ; t + ṭha = ṭṭha**
 (c) **ṭ + śa = ccha**
 (d) **t + all nasals = mnasal**
 (e) **t + ja = jja ; t + jha = jjha**
 (f) **t + ḍa = ḍḍa ; t + ḍha = ḍḍha**
 (g) **t + la = lla**
 (h) **t + ha = ddha (ha becomes dha.)**

**SANDHI
FINAL M**

- (a) If the next word begins in a consonant, the **m** becomes **m̃** and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word.
- (b) If the next word begins in a vowel or is at the end of a line, the **m** remains the same. The **m** remains the same because the mouth is not preparing to close at a specific point of contact as it would if the next word began with a consonant.

**SANDHI
FINAL R**

- (a) Before a word beginning with a voiced letter (other than **r**), the **r** remains the same.
- (b) Before an unvoiced letter or the end of a line, **r** follows the same rules as final **h**.
- (c) Final **r**, whether original or derived from **h**, cannot stand before another **r**. The final **r** is dropped and the vowel before it made long if it is short.

FINAL P, T, K

- (a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same.
- (b) Before a nasal these letters become the nasal of their row (**varga**).
- (c) Before **h** these letters become voiced and the **h** becomes their voiced aspirated counterpart.

FINAL ñ

(a) Like final **n**, final **ñ** becomes **ññ** before vowels if the **ñ** is preceded by a short vowel.

INITIAL CH

(a) Initial **ch** becomes **cch** if the first word ends in a short vowel. The **ch** also becomes **cch** after the preposition **ā** and **mā**.

INTERNAL SANDHI**S TO Ś**

any vowel	in spite of	changes s	unless final
(but a or ā),	intervening	to ś	or followed
k, or r	ṃ or ḥ		by r

N TO Ñ

r	unless c, ch, j, jh, ñ,	changes n	if followed by
ṛ	t, th, ḍ, ḍh, ṇ,	to ñ	vowels, m, y,
ṙ	t, th, d, dh,		v, or n
or ś	l, ś, s interferes		

VERB ROOTS

अद्

√ad (2P) atti (pres. indict.) he eats,
 jagdhvā (gerund), atsyati (future),
 adyate (passive), jagdha, -jagdhya (p.p.p.),
 attā (periphrasic future), attavya, adaniya,
 adya (gerundive), āda (perfect), attum
 (infinitive), ādayati (causative), jighatsati
 (desirative), aghasat (aorist)

अर्ह

√arh (1P) arhati (pres. indict.) he is
 worthy, arhitvā (gerund), arhiṣyati (future),
 arhyate (passive), arhita, -arghya (p.p.p.),
 arhayitā (periphrasic future), arhaniya
 (gerundive) ānarha (perfect), arhitum
 (infinitive), arhayati (causative), arjihīṣati
 (desirative), ārhīt (aorist)

अस्

√as (2P) asti (pres. indict.) he, she, it is,
 āsa (perfect)

आप्

√āp (5P) āpnoti (pres. indict.) he obtains,
 āptvā (gerund), āpsyati (future), āpyate
 (passive), āpta, -āpya (p.p.p.), āptā
 (periphrasic future), āpaniya, āptavya, āpya
 (gerundive), āpa (perfect), āptum (infinitive),
 āpayati (causative), īpsati (desirative), āpat
 (aorist)

आस्

√**ās** (2Ā) **āste** (pres. indict.) he sits,
āsītvā (gerund), **āsiṣyate** (future), **āsyate**
 (passive), **āsita**, **-āsya** (p.p.p.), **āsītā**
 (periphrastic future), **āsaniya**, **āsītavya**, **āsya**
 (gerundive), **āsa** (perfect), **āsītum** (infinitive),
āsayati (causative), **āsiṣate** (desirative),
āsiṣta (aorist)

इ

√**i** (2P) **eti** (pres. indict.) he goes,
itvā (gerund), **eṣyati** (future), **īyate**
 (passive), **ita**, **-itya** (p.p.p.), **etā**
 (periphrastic future), **etavya**, **eya**
 (gerundive), **iyāya** (perfect), **etum**
 (infinitive), **āyayati** (causative), **iyiṣati**
 (desirative), **aiṣit** (aorist)

इष्

√**iṣ** (6P) **icchati** (pres. indict.) he wishes,
 desires, **iṣtvā** (gerund), **eṣiṣyati** (future),
iṣyāte (passive), **iṣita**, **-iṣya** (p.p.p.),
eṣītā (periphrastic future), **eṣitaniya**,
eṣītavya, **eṣya** (gerundive), **iyeṣa**
 (perfect), **eṣitum** (infinitive), **eṣayati**
 (causative), **eṣiṣati** (desirative), **aiṣit**
 (aorist)

कृ

√**kṛ** (8U) **karoti**, **kurute** (pres. indict.)
 he makes, does, performs, **kṛtvā**, **-kṛtya**
 (gerund), **kariṣyati** (future), **kriyate**
 (passive), **kṛta** (p.p.p.), **kartā** (periphrastic
 future), **karaṇiya**, **kartavya**, **kārya**
 (gerundive), **cakāra** (perfect), **kartum**
 (infinitive), **kārayati** (causative), **cikīrṣati**
 (desirative), **akārṣit** (aorist)

क्री

√**kri** (9U) **krīnāti**, **krīṇīte** (pres. indict.) he buys, **krītvā** (gerund), **kreṣyati** (future), **kriyate** (passive), **krīta**, **-krīya** (p.p.p.), **kretā** (periphrastic future), **kraṇīya**, **kretavya**, **kreya** (gerundive), **cikāya** (perfect), **kretum** (infinitive), **krāpayati** (causative), **cikrīṣati** (desirative), **akraiṣīt** (aorist)

गम्

√**gam** (1P) **gacchati** (pres. indict.) he goes, **gatvā** (gerund), **gamisyati** (future), **gamyate** (passive), **gata**, **-gamyā**, **-gatyā** (p.p.p.), **gantā** (periphrastic future), **gamaniya**, **gantavya**, **gamyā** (gerundive), **jagāma** (perfect), **gantum** (infinitive), **gamayati** (causative), **jigamiṣati** (desirative), **agamat** (aorist)

गुप्

√**gup** (1P) **gopāyati** (pres. indict.) he protects, **guptvā**, **gopitvā** (gerund), **gopisyati**, **gopiyati** (future), **gupyate** (passive), **gupta**, **gupita**, **-gupya** (p.p.p.), **gopāyitā**, **gopitā**, **goptā** (periphrastic future), **gopaniya**, **goptavya**, **gopya** (gerundive), **jugopa** (perfect), **goptum**, **gopitum** (infinitive), **gopayati** (causative), **jugopiṣati** (desirative), **agaupsīt** (aorist)

गै

√**gai** (1P) **gāyati** (pres. indict.) he sings, **gītvā** (gerund), **gāsyati** (future), **gīyate** (passive), **gīta**, **-gāya** (p.p.p.), **gātā** (periphrastic future), **gāniya**, **gātavya**, **geya** (gerundive), **jagau** (perfect), **gātum** (infinitive), **gāpayati** (causative), **jigāsati** (desirative), **agāsīt** (aorist)

चिन्त्

√cint (10U) **cintayati** -te (pres. indict.) he thinks, **cintayitvā** (gerund), **cintayisyati** (future), **cintyate** (passive), **cintita**, **-cintya** (p.p.p.) **cintayitā** (periphrastic future), **cintayitavya**, **cintaniya**, **cintya**, (gerundive), **cintayām** (perfect), **cintayitum** (infinitive), **acīcintat** (aorist)

चुर्

√cur (10U) **corayati** -te (pres. indict.) he steals, **corayitvā** (gerund), **corayisyati** (future), **coryate** (passive), **corita**, **-corya** (p.p.p.), **corayitā** (periphrastic future), **coraniya**, **corayitavya**, **corya** (gerundive), **corayām** (perfect), **corayitum** (infinitive), **cucorayisati** (desirative), **acūcurat** (aorist)

जन्

√jan (4Ā) **jāyate** (pres. indict.) he is born, **janitvā** (gerund), **janiṣyate** (future), **janyate** (passive), **jāta**, **-janya** (p.p.p.), **janitā** (periphrastic future), **janitavya**, **janya** (gerundive), **jajñe** (perfect), **janitum** (infinitive), **janayati** (causative), **jijaniṣate** (desirative), **ajaniṣta** (aorist)

जि

√ji (1P) **jayati** (pres. indict.) he conquers, **jitvā** (gerund), **jeṣyati**, **jaiṣyati** (future), **jīyate** (passive), **jita**, **-jitya** (p.p.p.), **jetā** (periphrastic future), **jetavya**, **jitya**, **jeya** (gerundive), **jigāya** (perfect), **jetum** (infinitive), **jāpayat** (causative), **jigiṣati** (desirative), **ajaiṣit** (aorist)

जीव्

√**jīv** (1P) **jīvati** (pres. indict.) he lives,
jīvitvā (gerund), **jīviṣyati** (future), **jīvyate**
 (passive), **jīvita**, **-jīvya** (p.p.p.), **jīvitā**
 (periphrastic future), **jivaniya**, **jīvitavya**, **jīvyā**
 (gerundive), **jijīva** (perfect), **jīvitum**
 (infinitive), **jīvayati** (causative), **jijiviṣati**
 (desirative), **ajīvit** (aorist)

ज्ञा

√**jñā** (9U) **jñānāti**, **jñānīte** (pres. indict.) he knows,
jñātvā (gerund), **jñāsyati** (future), **jñayate**
 (passive), **jñāta**, **-jñāya** (p.p.p.), **jñātā**
 (periphrastic future), **jñātavya**, **jñeya**
 (gerundive) **jajñau** (perfect), **jñātum**
 (infinitive), **jñāpayati** (causative), **jijñāsati**
 (desirative), **ajyāsīt** (aorist)

तन्

√**tan** (8U) **tanoti**, **tanute** (pres. indict.) he
 stretches, spreads, goes, **tantvā**, **tanitvā**,
 (gerund), **taniṣyati** (future), **tanyate**
 (passive), **tata**, **-tatyā**, **tāya** (p.p.p.), **tanitā**
 (periphrastic future), **tanitavya**, **tanya**
 (gerundive), **tatāna** (perfect), **tantum**,
tanitum (infinitive), **tānayati** (causative),
titanīṣati (desirative), **atānīt** (aorist)

तुद्

√**tud** (6U) **tudati -te** (pres. indict.) he pushes,
 strikes, **tuttvā** (gerund), **totsyate** (future),
tudyate (passive), **tunna**, **-tudya** (p.p.p.),
tottā (periphrastic future), **todya** (gerundive),
tutoda (perfect), **toditum** (infinitive),
todayati (causative), **tututsati** (desirative),
atautsīt (aorist)

तुष्

√**tuṣ** (4P) **tuṣyati** (pres. indict.) he is satisfied, contented, **tuṣtvā** (gerund), **tokṣyati** (future), **tuṣyate** (passive), **tuṣta**, **-tuṣya** (p.p.p.), **toṣṭā** (periphrastic future), **toṣaṇīya**, **toṣṭavya**, **toṣya** (gerundive), **tutoṣa** (perfect), **toṣtum** (infinitive), **toṣayati** (causative), **tutuṣṭati** (desirative), **atuṣat** (aorist)

तृ

√**tī** (1P) **tarāti** (pres. indict.) he crosses over, **tīrtvā** (gerund), **tarīṣyati** (future), **tīryate** (passive), **tīrṇa**, **-tīrya** (p.p.p.), **taritā** (periphrastic future), **tarītavya**, **tāraṇīya**, **tārya** (gerundive), **tatāra** (perfect), **tartum**, **tarītum** (infinitive), **tārayati** (causative), **titīrṣṭati** (desirative), **atārit**, **atārṣīt** (aorist)

त्यज्

√**tyaj** (1P) **tyajati** (pres. indict.) he abandons, **tyaktvā** (gerund), **tyakṣyati** (future), **tyajyate** (passive), **tyakta** (p.p.p.), **tyaktā** (periphrastic future), **tyajaniya**, **tyaktavya**, **tyājya** (gerundive), **tatyāja** (perfect), **tyaktum** (infinitive), **tyājayati** (causative), **tityakṣati** (desirative), **atyākṣīt** (aorist)

दा

√**dā** (3U) **dadāti**, **datte** (pres. indict.) he gives, **dattvā** (gerund), **dāsyati** (future), **dīyate** (passive), **datta**, **-dāya** (p.p.p.), **dātā** (periphrastic future), **dānīyā**, **dātavya**, **deya** (gerundive), **dadau** (perfect), **dātum** (infinitive), **dāpayati** (causative), **ditsati** (desirative), **adāt** (aorist)

दिव्

√div (4P) **dīvyati** (pres. indic.) he plays, shines, increases, **deviṣyati** (future), **dīvyate** (passive), **dyūna**, **-dīvyā** (p.p.p.), **devitā** (periphrastic future), **devitavya** (gerundive), **dideva** (perfect), **devitum** (infinitive), **devayati** (causative), **adevīt** (aorist)

दृश्

√drś (1P) **paśyati** (pres. indic.) he sees, **drṣtvā** (gerund), **drakṣyati** (future), **drṣyate** (passive), **drṣta**, **-drṣya** (p.p.p.), **drṣtā** (periphrastic future), **draṣṭavya**, **darśanīya**, **drṣya** (gerundive), **dadarśa** (perfect), **draṣṭum** (infinitive), **darśayati** (causative), **didrṣate** (desirative), **adrākṣīt** (aorist)

द्विष्

√dviṣ (2U) **dveṣti**, **dviṣte** (pres. indic.) he hates, **dviṣtā** (gerund), **dveksyati** (future), **dviṣyate** (passive), **dviṣta**, **-dviṣya** (p.p.p.), **dviṣyste** (periphrastic future), **dveṣanīya**, **dveṣya** (gerundive), **didveṣa** (perfect), **dveṣtum** (infinitive), **dveṣayati** (causative), **didvikṣati** (desirative), **advikṣat** (aorist)

धा

√dhā (3U) **dadhāti**, **dhatte** (pres. indic.) he places, **dhītvā**, **hitvā** (gerund), **dhāsyati** (future), **dhīyate** (passive), **hita**, **-dhāya** (p.p.p.), **dhātā** (periphrastic future), **dhātavya**, **dhānīya**, **dheya** (gerundive), **dadhau** (perfect), **dhātum** (infinitive), **dhāpayati** (causative), **dhitsati** (desirative), **adhāt** (aorist)

धृ

√**dhṛ** (1U) **dharati -te** (pres. indict.) he holds, **dhṛtvā** (gerund), **dhariṣyati** (future), **dhriyate** (passive), **dhṛta, -dhṛtya** (p.p.p.), **dhartā** (periphrastic future), **dhāraṇīya, dhartavya, dhārya** (gerundive), **dadhāra** (perfect), **dhartum** (infinitive), **dhārayati** (causative), **dīdhariṣati** (desirative), **adhāṛṣīt** (aorist)

नन्द्

√**nand** (1P) **nandati** (pres. indict.) he exults, rejoices, **nandiṣyati** (future), **nandyate** (passive), **nandita, -nandya** (p.p.p.), **nanditā** (periphrastic future), **nandaniya, nandya** (gerundive), **nananda** (perfect), **nanditum** (infinitive), **nandayati** (causative), **ninandiṣati** (desirative), **anandīt** (aorist)

नी

√**nī** (1U) **nayati -te** (pres. indict.) he leads, **nītvā** (gerund), **neṣyati** (future), **nīyate** (passive), **nīta, -nīya** (p.p.p.), **netā** (periphrastic future), **nayaniya, netavya, neya** (gerundive), **nināya** (perfect), **netum** (infinitive), **nāyayati** (causative), **niniṣati** (desirative), **anaīṣīt** (aorist)

पठ्

√**paṭh** (1P) **paṭhati** (pres. indict.) he reads, **paṭhitvā** (gerund), **paṭhiṣyati** (future), **paṭhyate** (passive), **paṭhita, -paṭhya** (p.p.p.), **paṭhitā** (periphrastic future), **paṭhitavya, paṭhaniya, pāṭhya** (gerundive), **papāṭha** (perfect), **paṭhitum** (infinitive), **pāṭhayati** (causative), **pipaṭhiṣati** (desirative), **aphāṭhīt** (aorist)

पद्

√pad (4Ā) padyate (pres. indict.) he goes, attains, **pattvā** (gerund), **patsyate** (future), **padyate** (passive), **panna**, **-padya** (p.p.p.), **paṭitā** (periphrastic future), **pādaniya**, **pattavya**, **pādyā** (gerundive), **pede** (perfect), **pattum** (infinitive), **pādayati** (causative), **pitsate** (desirative), **apatta** (aorist)

पश्

√paś (1P) paśyati (pres. indict.) he sees

पा

√pā (1P) pibati (pres. indict.) he drinks, **pītvā** (gerund), **pāsyati** (future), **pīyate** (passive), **pīna**, **-pīya** (p.p.p.), **pātā** (periphrastic future), **pāniya**, **pātavya**, **peya** (gerundive), **papau** (perfect), **pātum** (infinitive), **pāyayati** (causative), **pipāsati** (desirative), **apāt** (aorist)

प्रच्छ

√prach (6P) pṛcchati (pres. indict.) he asks, **pṛṣtvā** (gerund), **prakṣyati** (future), **pṛcchate** (passive), **pṛṣta**, **-pṛcchya** (p.p.p.), **praṣtā** (periphrastic future), **praṣtava**, **pṛcchya** (gerundive), **papraccha** (perfect), **praṣtum** (infinitive), **pracchayati** (causative), **pipṛcchiṣati** (desirative), **aprākṣit** (aorist)

बुध्

√**budh** (1U) **bodhati -te** (pres. indict.) he knows, **buddhvā** (gerund), **bodhiṣyati** (future), **bhudyate** (passive), **buddha, -budhya** (p.p.p.), **bodhitā** (periphrasic future), **bodhaniya, bodhitavya, bodhya** (gerundive), **bubodha** (perfect), **bodhitum** (infinitive), **bodhayati** (causative), **bubodhiṣati** (desirative), **abhodīt** (aorist)

ब्रू

√**brū** (2U) **bravīti, brūte** (pres. indict.) he speaks

भाष्

√**bhāṣ** (1Ā) **bhāṣate** (pres. indict.) he speaks, **bhāṣitvā** (gerund), **bhāṣiṣyate** (future), **bhāṣyate** (passive), **bhāṣita, -bhāṣya** (p.p.p.), **bhāṣitā** (periphrasic future), **bhāṣitavya, bhāṣaniya, bhāṣya** (gerundive), **babhāṣe** (perfect), **bhāṣitum** (infinitive), **bhāṣayati** (causative), **bibhāṣiṣate** (desirative), **abhāṣiṣta** (aorist)

भू

√**bhū** (1P) **bhavati** (pres. indict.) he is, **bhūtvā** (gerund), **bhaviṣyati** (future), **bhūyate** (passive), **bhūta, -bhūya** (p.p.p.), **bhavitā** (periphrasic future), **bhavaniya, bhavitavya, bhāvya** (gerundive), **babhūva** (perfect), **bhavitum** (infinitive), **bhāvayati** (causative), **bubhūṣati** (desirative), **abhūt** (aorist)

मन्

√**man** (4Ā) **manyate** (pres. indict.) he thinks, **manitvā, matvā** (gerund), **maṃsyate** (future), **manyate** (passive), **mata, -manya, -matya** (p.p.p.), **mantā** (periphrastic future), **mantavya, mānaniya, mānya** (gerundive), **mene** (perfect), **manitum, mantum** (infinitive), **mānayati** (causative), **mimamsate** (desirative), **amaṃsta, amata** (aorist)

मुच्

√**muc** (6U) **muñcati -te** (pres. indict.) he releases, liberates, **muktvā** (gerund), **moksyati** (future), **mucyate** (passive), **mukta, -mucya** (p.p.p.), **moktā** (periphrastic future), **mocaniya, moktavya, mocya** (gerundive), **mumoca** (perfect), **moktum** (infinitive), **mocayati** (causative), **mumuksati** (desirative), **amucat** (aorist)

युज्

√**yuj** (7U) **yunakti, yuñkte** (pres. indict.) he unites, **yuktvā** (gerund), **yoksyati** (future), **yujiyate** (passive), **yukta, -yujya** (p.p.p.), **yoktā** (periphrastic future), **yoktavya, yojaniya, yojya** (gerundive), **yuyoja** (perfect), **yoktum** (infinitive), **yojayati** (causative), **yuyukṣati** (desirative), **ayujat** (aorist)

रम्

√**ram** (1Ā) **ramate** (pres. indict.) he enjoys, **rantvā, ratvā** (gerund), **raṃsyate** (future), **ramyate** (passive), **rata, -ramya, -ratya** (p.p.p.), **rantā** (periphrastic future), **ramaniya, rantavya, ramya** (gerundive), **reme** (perfect), **rantum** (infinitive), **ramayati** (causative), **riraṃsate** (desirative), **aramsta** (aorist)

रुध्

√**rudh** (7U) **ruṇaddhi**, **rundhe** (pres. indict.) he blocks, opposes, **ruddhvā** (gerund), **rotsyati** (future), **rudhyate** (passive), **ruddha**, **-rudhya** (p.p.p.), **roddhā** (periphrastic future), **rodhya** (gerundive), **rurodha** (perfect), **roddhum** (infinitive), **rodhayati** (causative), **rurutsati** (desirative), **arudhat** (aorist)

लभ्

√**labh** (1Ā) **labhate** (pres. indict.) he obtains, **labdhvā** (gerund), **lapsyate** (future), **labhyate** (passive), **labdha**, **-labhya** (p.p.p.), **labdhā** (periphrastic future), **labhya**, **labdhavya**, **labhaniya** (gerundive), **lebhe** (perfect), **labdhum** (infinitive), **lambhayati** (causative), **lipsate** (desirative), **alabdha** (aorist)

वच्

√**vac** (2P) **vakti** (pres. indict.) he says, **uktvā** (gerund), **vakṣyati** (future), **ucyate** (passive), **ukta**, **-ucya** (p.p.p.), **vaktā**, **vācayitā** (periphrastic future), **vācanīya**, **vaktavya**, **vācya** (gerundive), **uvāca** (perfect), **vaktum** (infinitive), **vācayati** (causative), **vivakṣati** (desirative), **avocat** (aorist)

वद्

√**vad** (1P) **vadati** (pres. indict.) he speaks, **uditvā** (gerund), **vadiṣyati** (future), **udyate** (passive), **udita**, **-udya** (p.p.p.), **vaditā** (periphrastic future), **vaditavya**, **vādaniya**, **vadya** (gerundive), **uvāda** (perfect), **vaditum** (infinitive), **vādayati** (causative), **vivadiṣati** (desirative), **avādīt** (aorist)

वस्

√**vas** (1P) **vasati** (pres. indict.) he lives,
uṣitvā (gerund), **vatsyati** (future), **uṣyate**
 (passive), **uṣita**, **-uṣya** (p.p.p.), **vastā**
 (periphrastic future), **vastavya**, **vāsaniya**
vāsyā (gerundive), **uvāsa** (perfect), **vas(i)tum**
 (infinitive), **vāsayati** (causative), **vivatsati**
 (desirative), **avātsīt** (aorist)

विज्

√**vij** (6Ā) **vijate** (pres. indict.) he fears,
vijīsyati (future), **vijyate** (passive), **vigna**, **-vijya**
 (p.p.p.), **vijitā** (periphrastic future), **vivije**
 (perfect), **vijitum** (infinitive), **vejayati** (causative),
vivijīṣati (desirative), **avijīt** (aorist)

विद्

√**vid** (4Ā) **vidyate** (pres. indict.) he is,
vetsyate (future), **vidyate** (passive), **vitta**, **-vidya**
 (p.p.p.), **veptā** (periphrastic future), **vivide**
 (perfect), **vivitsate** (desirative), **avitta** (aorist)

विश्

√**viś** (6P) **viśati** (pres. indict.) he enters
viṣtvā (gerund), **vekṣyati** (future), **viśyate**
 (passive), **viṣta**, **-viśya** (p.p.p.), **veṣtā**
 (periphrastic future), **veśaniya**, **veṣtavya**,
veśya (gerundive), **viveśa** (perfect), **veṣtum**
 (infinitive), **veśayati** (causative), **vivikṣati**
 (desirative), **avikṣat** (aorist)

वृत्

√**vṛt** (1Ā) **vartate** (pres. indict.) he is,
vṛttvā (gerund), **vartiṣyate** (future), **vṛtyate**
 (passive), **vṛtta**, **-vṛtya** (p.p.p.), **vartitā**
 (periphrastic future), **vartaniya**, **vartitavya**,
vartya (gerundive), **vavarta** (perfect),
vartitum (infinitive), **vartayati** (causative),
vivartiṣate (desirative), **avṛtat** (aorist)

व्रज्

√**vraj** (1P) **vrajati** (pres. indict.) he goes, he
 walks, **vrajitvā** (gerund), **vrajiṣyati** (future),
vrajyate (passive), **vrajita**, **-vrajya** (p.p.p.),
vrajitā (periphrastic future), **vrajya**
 (gerundive), **vavrāja** (perfect), **vrajitum**
 (infinitive), **vrājayati** (causative), **vivrajiṣati**
 (desirative), **avrājī** (aorist)

शक्

√**śak** (5P) **śaknoti** (pres. indict.) he is able,
śaktvā (gerund), **śakiṣyati**, **śaksyati** (future),
śakyate (passive), **śakita**, **śakta**, **-śakya**
 (p.p.p.), **śaktā** (periphrastic future), **śakya**
 (gerundive), **śaśāka** (perfect) **śakitum**,
śaktum (infinitive), **śākayati** (causative),
śikṣati (desirative), **aśakat** (aorist)

शुभ्

√**śubh** (1Ā) **śobhate** (pres. indict.) he shines,
śobhitvā (gerund), **śobhiṣyati** (future),
śobhita, **subhita** (p.p.p.), **śobhitā**
 (periphrastic future), **śobhaniya** (gerundive),
śuśobha (perfect), **śobhitum** (infinitive),
śobhayati (causative), **śuśobhiṣate**
 (desirative), **aśuṣat** (aorist)

श्रु

√śru (5P) śṛṇoti (pres. indict.) he hears,
 śrutvā (gerund), śroṣyati (future), śrūyate
 (passive), śruta, -śrutya (p.p.p.), śrotā
 (periphrastic future), śravaṇīya, śrotavya,
 śravya (gerundive), śuśrāva (perfect),
 śrotum (infinitive), śrāvayati (causative),
 śuśrūṣate (desirative), aśrauṣīt (aorist)

सु

√su (5U) sunoti, sunute (pres. indict.) he
 presses, sutvā (gerund), soṣyati (future),
 sūyate (passive), suta, -suya (p.p.p.), sotā
 (periphrastic future), sotavya (gerundive),
 susāva (perfect), sotum (infinitive), sāvayati
 (causative), susūṣati (desirative), asauṣīt
 (aorist)

सृज्

√srj (6P) sṛjati (pres. indict.) he creates,
 emits, sṛṣtvā (gerund), sṛakṣyati (future),
 sṛjyate (passive), sṛṣṭa, -sṛjya (p.p.p.),
 sṛaṣṭā (periphrastic future), sṛaṣṭavya, sarjya
 (gerundive), sasarja (perfect), sṛaṣṭum
 (infinitive), sarjayati (causative), sisṛkṣati
 (desirative), asrākṣīt (aorist)

सेव्

√sev (1Ā) sevate (pres. indict.) he serves,
 sevitvā (gerund), seviṣyate (future), sevyate
 (passive), sevita, -sevyā (p.p.p.), sevaniya,
 sevitavya, sevyā (gerundive), siṣeve (perfect),
 sevitum (infinitive), sevayati (causative),
 siseviṣate (desirative), aseviṣṭa (aorist)

स्था

√**sthā** (1P) **tiṣṭhati** (pres. indict.) he stands, **sthitvā** (gerund), **sthāsyati** (future), **sthīyate** (passive), **sthita**, **-sthāya** (p.p.p.), **sthātā** (periphrastic future), **sthātavya**, **stheya** (gerundive), **tasthau** (perfect), **sthātum** (infinitive), **sthāpayati** (causative), **tiṣṭhāsati** (desirative), **asthāt** (aorist)

स्मि

√**smi** (1Ā) **smayate** (pres. indict.) he smiles, **smitvā** (gerund), **smesyate** (future), **smīyate** (passive), **smita**, **-smitya**, **-smayitya** (p.p.p.), **smetā** (periphrastic future), **smayaniya**, **smetavya**, **smāya** (gerundive), **siṣmiye** (perfect), **smetum** (infinitive), **smāyayati** (causative), **sismayīṣate** (desirative), **asmeṣṭa** (aorist)

स्मृ

√**smṛ** (1P) **smarati** (pres. indict.) he remembers, **smṛtvā** (gerund), **smariṣyati** (future), **smaryate** (passive), **smṛta**, **-smṛtya** (p.p.p.), **smartā** (periphrastic future), **smaraṇiya**, **smartavya**, **smarya** (gerundive), **sasmāra** (perfect), **smartum** (infinitive), **smārayati** (causative), **susmūrṣate** (desirative), **asmārṣite** (aorist)

हन्

√**han** (2P) **hanti** (pres. indict.) he kills, **hatvā** (gerund), **haniṣyati** (future), **hanyate** (passive), **hata**, **-hanya**, **-hatya** (p.p.p.), **hantā** (periphrastic future), **hantavya** (gerundive), **jaghāna** (perfect), **hantum** (infinitive), **ghātayati** (causative), **jighāmsati** (desirative), **avadhīt** (aorist)

हस्

√**has** (1P) **hasati** (pres. indict.) he laughs, **hasitvā** (gerund), **hasiṣyati** (future), **hasyate** (passive), **hasita**, **-hasya** (p.p.p.), **hasitā** (periphrastic future), **hasaniya**, **hasitavya**, **hāsyā** (gerundive), **janāsa** (perfect), **hasitum** (infinitive), **hāsayati** (causative), **jihasiṣati** (desirative), **ahasit** (aorist)

हा

√**hā** (3P) **jahāti** (pres. indict.) he abandons, **hitvā** (gerund), **hāsyati** (future), **hīyate** (passive), **hīna**, **-haya** (p.p.p.), **hātā** (periphrastic future), **hātavya**, **heya** (gerundive), **jahau** (perfect), **hātum** (infinitive), **hāpayati** (causative), **jihāsati** (desirative), **ahā(sī)t** (aorist)

हृ

√**hu** (3P) **juhōti** (pres. indict.) he offers, **hutvā** (gerund), **hoṣyati** (future), **hūyate** (passive), **huta**, **-hūya** (p.p.p.), **hotā** (periphrastic future), **hotavya**, **havya** (gerundive), **juhāva** (perfect), **hotum** (infinitive), **hāvayati** (causative), **juhūṣati** (desirative), **ahaṣit** (aorist)

हृ

√**hr** (1U) **harati -te** (pres. indict.) he takes, **hṛtvā** (gerund), **hariṣyati** (future), **hriyate** (passive), **hṛta**, **-hṛtya** (p.p.p.), **hartā** (periphrastic future), **haraniya**, **hartatya**, **hārya** (gerundive), **jahāra** (perfect), **hartum** (infinitive), **hārayati** (causative), **jihirṣati** (desirative), **ahārṣit** (aorist)

VERB CLASSES

CLASS 1

Root: √bhū 'be' Present stem: bhava

	Parasmaipada			Ātmanepada		
Present						
bhavati	bhavataḥ	bhavanti	bhavate	bhavete	bhavante	
bhvasi	bhavathaḥ	bhavatha	bhavase	bhavethe	bhavadhve	
bhavāmi	bhavāvaḥ	bhavāmaḥ	bhave	bhavāvahe	bhavāmahe	
Imperfect						
abhavat	abhavatām	abhavan	abhavata	abhavetām	abhavanta	
abhavaḥ	abhavatam	abhavata	abhavathāḥ	abhavethām	abhavadhvam	
abhavam	abhavāva	abhavāma	abhave	abhavāvahi	abhavāmahi	
Imperative						
bhavatu	bhavatām	bhavantu	bhavatām	bhavetām	bhavantām	
bhava	bhavatam	bhavata	bhavasva	bhavethām	bhavadhvam	
bhavāni	bhavāva	bhavāma	bhavai	bhavāvahai	bhavāmahai	
Optative						
bhavet	bhavetām	bhaveyuḥ	bhaveta	bhaveyātām	bhaveran	
bhaveḥ	bhavetam	bhaveta	bhavethāḥ	bhaveyāthām	bhavedhvam	
bhaveyam	bhaveva	bhavema	bhaveya	bhavevahi	bhavemahi	

CLASS 2

Root: √ad, 'eat' Present stem: at, at

	Parasmaipada			Ātmanepada		
Present						
<u>atti</u>	attah	adanti	atte	adāte	adate	
<u>atsi</u>	atthaḥ	attha	atse	adāthe	addhve	
<u>admi</u>	advah	admaḥ	ade	advahē	admahe	
Imperfect						
<u>ādat</u>	āttām	ādan	ātta	ādātām	ādata	
<u>ādah</u>	āttam	ātta	ātthāḥ	ādāthām	ādhvam	
<u>ādam</u>	ādva	ādma	ādi	ādvaḥi	ādmahi	
Imperative						
<u>attu</u>	attām	adantu	attām	adātām	adatām	
<u>addhi</u>	attam	atta	atsva	adāthām	addhvam	
<u>adāni</u>	<u>adāva</u>	<u>adāma</u>	<u>adai</u>	<u>adāvahai</u>	<u>adāmahai</u>	
Optative						
adyāt	adyātām	adyuḥ	adīta	adīyātām	adīran	
adyāḥ	adyātam	adyāta	adīthāḥ	adīyāthām	adīdhvam	
adyām	adyāva	adyāma	adīya	adīvahi	adīmahi	

CLASS 3

Root: $\sqrt{\text{hu}}$, 'offer' Present stem: **juho, juhu**

	Parasmaipada			Ātmanepada		
Present						
<u>juhoti</u>	juhutaḥ	juhuati	juhute	juhvāte	juhvate	
<u>juhoṣi</u>	juhuthaḥ	juhutha	juhuṣe	juhvāthe	juhudhve	
<u>juhomi</u>	juhuvah	juhumah	juhve	juhuvahe	juhumahe	
Imperfect						
<u>ajuhot</u>	ajuhutām	ajuhavuḥ	ajuhuta	ajuhvātām	ajuhvata	
<u>ajuhoh</u>	ajuhutam	ajuhuta	ajuhuthāḥ	ajuhvāthām	ajuhudhvam	
<u>ajuhavam</u>	ajuhuva	ajuhuma	ajuhvi	ajuhuvahi	ajuhumahi	
Imperative						
<u>juhotu</u>	juhutām	juhvatu	juhutām	juhvātām	juhvatām	
<u>juhudhi</u>	juhutam	juhuta	juhuṣva	juhvāthām	juhudhvam	
<u>juhavāni</u>	<u>juhavāva</u>	<u>juhavāma</u>	<u>juhavai</u>	<u>juhavāvahai</u>	<u>juhavāmahai</u>	
Optative						
<u>juhuyāt</u>	juhuyātām	juhuyuḥ	juhvīta	juhvyātām	juhviran	
<u>juhuyah</u>	juhuyātam	juhuyāta	juhvīthāḥ	juhvyāthām	juhvidhvam	
<u>juhuyām</u>	juhuyāva	juhuyāma	juhviya	juhvivahi	juhvimahi	

CLASS 4

Root: √div 'play' Present stem: dīvya

	Parasmaipada			Ātmanepada		
Present						
dīvyati	dīvyataḥ	dīvyanti	dīvyate	dīvyete	dīvyante	
dīvyasi	dīvyathaḥ	dīvyatha	dīvyase	dīvyethe	dīvyadhve	
dīvyāmi	dīvyāvaḥ	dīvyāmaḥ	dīvye	dīvyāvahe	dīvyāmahe	
Imperfect						
adīvyat	adīvyatām	adīvyan	adīvyata	adīvyetām	adīvyanta	
adīvyah	adīvyatam	adīvyata	adīvyathāḥ	adīvyethām	adīvyadhvam	
adīvyam	adīvyāva	adīvyāma	adīvye	adīvyāvahi	adīvyāmahi	
Imperative						
dīvyatu	dīvyatām	dīvyantu	dīvyatām	dīvyetām	dīvyantām	
dīvya	dīvyatam	dīvyata	dīvyasva	dīvyethām	dīvyadhvam	
dīvyāni	dīvyāva	dīvyāma	dīvyai	dīvyāvahai	dīvyāmahai	
Optative						
dīvyet	dīvyetām	dīvyeyuḥ	dīvyeta	dīvyeyātām	dīvyeran	
dīvyeh	dīvyetam	dīvyeta	dīvyethāḥ	dīvyeyāthām	dīvyedhvam	
dīvyeyam	dīvyeva	dīvyema	dīvyeya	dīvyevahi	dīvyemahi	

CLASS 5

Root: $\sqrt{\text{su}}$, 'press' Present stem: **sunō, sunu**

	Parasmaipada			Ātmanepada		
Present						
<u>sunoti</u>	sunutaḥ	sunvanti	sunute	sunvāte	sunvate	
<u>sunosi</u>	sunuthaḥ	sunutha	sunuṣe	sunvāthe	sunudhve	
<u>sunomi</u>	sunuvaḥ	sunumaḥ	sunve	sunuvahe	sunumahe	
Imperfect						
asunot	asunutām	asunvan	asunuta	asunvātām	asunvata	
<u>asunoh</u>	asunutam	asunuta	asunuthāḥ	asunvāthām	asunudhvam	
<u>asunavam</u>	asunuva	asunuma	asunvi	asunuvahi	asunumahi	
Imperative						
<u>sunotu</u>	sunutām	sunvantu	sunutām	sunvātām	sunvatām	
sunu	sunutam	sunuta	sunuṣva	sunvāthām	sunudhvam	
<u>sunavāni</u>	<u>sunavāva</u>	<u>sunavāma</u>	<u>sunavai</u>	<u>sunavāvahai</u>	<u>sunavāmahai</u>	
Optative						
sunuyāt	sunuyātām	sunuyuh	sunvīta	sunvīyātām	sunvīran	
sunuyāh	sunuyātam	sunuyāta	sunvīthāḥ	sunvīyāthām	sunvīdhvam	
sunuyām	sunuyāva	sunuyāma	sunvīya	sunvīvahi	sunvīmahi	

CLASS 6

Root: √tud 'push' Present stem: tuda

	Parasmaipada			Ātmanepada		
Present						
tudati	tudataḥ	tudanti	tudate	tudete	tudante	
tudasi	tudathaḥ	tudatha	tudase	tudethe	tudadhve	
tudāmi	tudāvaḥ	tudāmaḥ	tude	tudāvahe	tudāmahe	
Imperfect						
atudat	atudatām	atudan	atudata	atudetām	atudanta	
atudaḥ	atudatam	atudata	atudathāḥ	atudethām	atudadhvam	
atudam	atudāva	atudāma	atude	atudāvahi	atudāmahi	
Imperative						
tudatu	tudatām	tudantu	tudatām	tudetām	tudantām	
tuda	tudatam	tudata	tudasva	tudethām	tudadhvam	
tudāni	tudāva	tudāma	tudai	tudāvahai	tudāmahai	
Optative						
tudet	tudetām	tudeyuḥ	tudeta	tudeyātām	tuderan	
tudeḥ	tudetam	tudeta	tudethāḥ	tudeyāthām	tudedhvam	
tudeyam	tudeva	tudema	tudeya	tudevahi	tudemahi	

CLASS 7

Root: $\sqrt{\text{rudh}}$, 'block' Present stem: **runadh, rundh**

	Parasmaipada			Ātmanepada		
Present						
<u>runaddhi</u>	runddhah	rundhanti	runddhe	rundhāte	rundhate	
<u>runatsi</u>	runddhah	runddha	runtse	rundhāthe	runddhve	
<u>runadhmi</u>	rundhvah	rundhmaḥ	rundhe	rundhvahe	rundhmahe	
Imperfect						
<u>arunāt</u>	arunddhām	arundhan	arunddha	arundhātām	arundhata	
<u>arunāt</u>	arunddham	arunddha	arunddhāḥ	arundhāthām	arunddhvam	
<u>arunadham</u>	arundhva	arundhma	arundhi	arundhvahi	arundhmahi	
Imperative						
<u>runaddhu</u>	runddhām	rundhantu	runddhām	rundhātām	rundhatām	
<u>runddhi</u>	runddham	runddha	runtsva	rundhāthām	runddhvam	
<u>runadhāni</u>	<u>runadhāva</u>	<u>runadhāma</u>	<u>runadhāi</u>	<u>runadhāvahai</u>	<u>runadhāmahai</u>	
Optative						
<u>rundhyāt</u>	rundhyātām	rundhyuḥ	rundhīta	rundhīyātām	rundhīran	
<u>rundhyāh</u>	rundhyātām	rundhyāta	rundhīthāḥ	rundhīyāthām	rundhīdhvam	
<u>rundhyām</u>	rundhyāva	rundhyāma	rundhīya	rundhīvahi	rundhīmahi	

CLASS 8

Root: √tan, 'stretch' Present stem: tano, tanu

	Parasmaipada			Ātmanepada		
Present						
<u>tanoti</u>	tanutaḥ	tanvanti	tanute	tanvāte	tanvate	
<u>tanosi</u>	tanuthaḥ	tanutha	tanuṣe	tanvāthe	tanudhve	
<u>tanomi</u>	tanuvaḥ	tanumaḥ	tanve	tanuvahe	tanumahe	
Imperfect						
<u>atanot</u>	atanutām	atanvan	atanuta	atanvātām	atanvata	
<u>atanoh</u>	atanutam	atanuta	atanuthāḥ	atanvāthām	atanudhvam	
<u>atanavam</u>	atanuva	atanuma	atanvi	atanuvahi	atanumahi	
Imperative						
<u>tanotu</u>	tanutām	tanvantu	tanutām	tanvātām	tanvatām	
tanu	tanutam	taṇuta	tanuṣva	tanvāthām	tanudhvam	
<u>tanavāni</u>	<u>tanavāva</u>	<u>tanavāma</u>	<u>tanavai</u>	<u>tanavāvahai</u>	<u>tanavāmahai</u>	
Optative						
tanuyāt	tanuyātām	tanuyuḥ	tanvīta	tanvīyātām	tanvīran	
tanuyāh	tanuyātam	tanuyāta	tanvīthāḥ	tanvīyāthām	tanvīdhvam	
tanuyām	tanuyāva	tanuyāma	tanvīya	tanvīvahi	tanvīmahi	

CLASS 9

Root: $\sqrt{\text{krī}}$, 'buy' Present stem: krīṅā , krīṅī , krīṅ

	Parasmaipada			Ātmanepada		
Present						
<u>krīṅāti</u>	krīṅītaḥ	krīṅanti	krīṅīte	krīṅāte	krīṅate	
<u>krīṅāsi</u>	krīṅīthaḥ	krīṅītha	krīṅīṣe	krīṅāthe	krīṅīdhve	
<u>krīṅāmi</u>	krīṅīvaḥ	krīṅīmaḥ	krīṅe	krīṅīvahe	krīṅīmahe	
Imperfect						
<u>akrīṅāt</u>	akrīṅītām	akrīṅan	akrīṅīta	akrīṅātām	akrīṅata	
<u>akrīṅāḥ</u>	akrīṅītam	akrīṅīta	akrīṅīthāḥ	akrīṅāthām	akrīṅīdhvam	
<u>akrīṅām</u>	akrīṅīva	akrīṅīma	akrīṅī	akrīṅīvahi	akrīṅīmahi	
Imperative						
<u>krīṅātu</u>	krīṅītām	krīṅantu	krīṅītām	krīṅātām	krīṅatām	
krīṅīhi	krīṅītam	krīṅīta	krīṅīṣva	krīṅāthām	krīṅīdhvam	
<u>krīṅāni</u>	<u>krīṅāva</u>	<u>krīṅāma</u>	<u>krīṅai</u>	<u>krīṅāvahai</u>	<u>krīṅāmahai</u>	
Optative						
krīṅīyāt	krīṅīyātām	krīṅīyuh	krīṅīta	krīṅīyātām	krīṅīran	
krīṅīyāḥ	krīṅīyātam	krīṅīyāta	krīṅīthāḥ	krīṅīyāthām	krīṅīdhvam	
krīṅīyām	krīṅīyāva	krīṅīyāma	krīṅīya	krīṅīvahi	krīṅīmahi	

CLASS 10

Root: √cur 'steal' Present stem: coraya

	Parasmaipada			Ātmanepada		
Present						
corayati	corayataḥ	corayanti	corayate	corayete	corayante	
corayasi	corayathaḥ	corayatha	corayase	corayethe	corayadhve	
corayāmi	corayāvaḥ	corayāmaḥ	coraye	corayāvahe	corayāmahe	
Imperfect						
acorayat	acorayatām	acorayan	acorayata	acorayetām	acorayanta	
acorayaḥ	acorayatam	acorayata	acorayathāḥ	acorayethām	acorayadhvam	
acorayam	acorayāva	acorayāma	acoraye	acorayāvahi	acorayāmahi	
Imperative						
corayatu	corayatām	corayantu	corayatām	corayetām	corayantām	
coraya	corayatam	corayata	corayasva	corayethām	corayadhvam	
corayāni	corayāva	corayāma	corayai	corayāvahai	corayāmahai	
Optative						
corayet	corayetām	corayeyuḥ	corayeta	corayeyātām	corayeran	
corayeh	corayetam	corayeta	corayethāḥ	corayeyāthām	corayedhvam	
corayeyam	corayeva	corayema	corayeya	corayevahi	corayemahi	

VERB ENDINGS
CLASSES 1, 4, 6, 10

	Parasmaipada			Ātmanepada		
Present						
ति	तस्	अन्ति	ते	इते	अन्ते	
सि	थस्	थ	से	इथे	ध्वे	
मि	वस्	मस्	इ	वहे	महे	
Imperfect						
त्	ताम्	अन्	त	इताम्	अन्त	
स्	तम्	त	थाः	इथाम्	ध्वम्	
अम्	व	म	इ	वहि	महि	
Imperative						
तु	ताम्	अन्तु	ताम्	इताम्	अन्ताम्	
-	तम्	त	स्व	इथाम्	ध्वम्	
आनि	आव	आम	ऐ	आवहै	आमहै	
Optative						
ईत्	ईताम्	ईयुस्	ईत	ईयाताम्	ईरन्	
ईस्	ईतम्	ईत	ईथास्	ईयाथाम्	ईध्वम्	
ईयम	ईव	ईम	ईय	ईवहि	ईमहि	

VERB ENDINGS

CLASSES 2, 3, 5, 7, 8, 9

	Parasmaipada			Ātmanepada		
Present						
ति	तस्	अन्ति	ते	आते	अते	
सि	थस्	थ	से	आथे	ध्वे	
मि	वस्	मस्	ए	वहे	महे	
Imperfect						
त्	ताम्	अन्	त	आताम्	अत	
स्	तम्	त	थास्	आथाम्	ध्वम्	
अम्	व	म	इ	वहि	महि	
Imperative						
तु	ताम्	अन्तु	ताम्	आताम्	अताम्	
हि	तम्	त	स्व	आथाम्	ध्वम्	
आनि	आव	आम	ऐ	आवहै	आमहै	
Optative						
यात्	याताम्	युस्	ईत	ईयाताम्	ईरन्	
यास्	यअतम्	यात	ईथास्	ईयाथाम्	ईध्वम्	
याम्	याव	याम	ईय	ईवहि	ईमहि	

The present indicative **ātmanepada** endings for classes 2, 3, 5, 7, 8, and 9:

prathama	ते	आते	अते
madhyama	से	आथे	ध्वे
uttama	ए	वहे	महे

Root: $\sqrt{\text{tan}}$ Class 8 (stretch) Present Indicative **ātmanepada**

prathama	तनुते	तन्वाते	तन्वते
	tanute tanu+te	tanvāte tanu+āte	tanvate tanu+ate
madhyama	तनुषे	तन्वाथे	तनुध्वे
	tanuṣe tanu+se	tanvāthe tanu+āthe	tanudhve tanu+dhve
uttama	तन्वे	तनुवहे	तनुमहे
	tanve tanu+e	tanuvahe tanu+vahe	tanumahe tanu+mah
	eka	dvi	bahu

Notice that all forms are weak. Notice that the third person plural has no **n** (**ate** rather than **ante**). Notice also that the second and third person dual are slightly different than classes 1, 4, 6, and 10.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

prathama	त	आताम्	अत
madhyama	धास्	आथाम्	ध्वम्
uttama	इ	वहि	महि

Root: $\sqrt{\text{tan}}$ Class 8 (stretch) Imperfect $\bar{\text{a}}$ tmanepada

prathama	अतनुत atanuta a+tanu+ta	अतन्वाताम् atanvātām a+tanu+ātām	अतन्वत atanvata a+tanu+ata
madhyama	अतनुथाः atanuthāh a+tanu+thās	अतन्वाथाम् atanvāthām a+tanu+āthām	अतनुध्वम् atanudhvam a+tanu+dhvam
uttama	अतन्वि atanvi a+tanu+i eka	अतनुवहि atanuvahi a+tanu+vahi dvi	अतनुमहि atanumahi a+tanu+mahi bahu

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

prathama	त	आताम्	अत
madhyama	धास्	आथाम्	ध्वम्
uttama	इ	वहि	महि

Root: $\sqrt{\text{tan}}$ Class 8 (stretch) Imperfect $\dot{\text{a}}$ tmanepada

prathama	अतनुत atanuta a+tanu+ta	अतन्वाताम् atanvātām a+tanu+ātām	अतन्वत atanvata a+tanu+ata
madhyama	अतनुथाः atanuthāḥ a+tanu+thās	अतन्वाथाम् atanvāthām a+tanu+āthām	अतनुध्वम् atanudhvam a+tanu+dhvam
uttama	अतन्वि atanvi a+tanu+i ----- eka	अतनुवहि atanuvahi a+tanu+vahi ----- dvi	अतनुमहि atanumahi a+tanu+mahi ----- bahu

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

Root: √kr 8P (do) Present Indicative parasmaipada

prathama	करोति	कुरुतः	कुर्वन्ति
	<u>karoti</u>	kurutah	kurvanti
	kar+o+ti	kur+u+tas	kur+v+anti
madhyama	करोषि	कुरुथः	कुरुथ
	<u>karosi</u>	kuruthah	kurutha
	kar+o+si	kur+u+thas	kur+u+tha
uttama	करोमि	कुर्वः	कुर्मः
	<u>karomi</u>	kurvah	kurmah
	kar+o+mi	kur-u+vas	kur-u+mas
	-----	-----	-----
	eka	dvi	bahu

Root: √kr 8P (do) Imperfect parasmaipada

prathama	अकरोत्	अकुरुताम्	अकुर्वन्
	<u>akarot</u>	akurutām	akurvan
	a+kar+o+t	a+kur+u+tām	a+kur+u+an
madhyama	अकरोः	अकुरुतम्	अकुरुत
	<u>akaroh</u>	akurutam	akuruta
	a+kar+o+s	a+kur+u+tam	a+kur+u+ta
uttama	अकरवम्	अकुर्व	अकुर्म
	<u>akaravam</u>	akurva	akurma
	a+kar+o+am	a+kur+va	a+kur+ma
	-----	-----	-----
	eka	dvi	bahu

Root: √kr 8P (do) Present Indicative parasmaipada

prathama	करोति	कुरुतः	कुर्वन्ति
	<u>karoti</u>	kurutah	kurvanti
	kar+o+ti	kur+u+tas	kur+v+anti
madhyama	करोषि	कुरुथः	कुरुथ
	<u>karosi</u>	kuruthah	kurutha
	kar+o+si	kur+u+thas	kur+u+tha
uttama	करोमि	कुर्वः	कुर्मः
	<u>karomi</u>	kurvah	kurmah
	kar+o+mi	kur-u+vas	kur-u+mas
	-----	-----	-----
	eka	dvi	bahu

Root: √kr 8P (do) Imperfect parasmaipada

prathama	अकरोत्	अकुरुताम्	अकुर्वन्
	<u>akarot</u>	akurutām	akurvan
	a+kar+o+t	a+kur+u+tām	a+kur+u+an
madhyama	अकरोः	अकुरुतम्	अकुरुत
	<u>akaroh</u>	akurutam	akuruta
	a+kar+o+s	a+kur+u+tam	a+kur+u+ta
uttama	अकरवम्	अकुर्व	अकुर्म
	<u>akaravam</u>	akurva	akurma
	a+kar+o+am	a+kur+va	a+kur+ma
	-----	-----	-----
	eka	dvi	bahu

VOCABULARY

अग्निः	agniḥ (mas.)	fire
अङ्गं	aṅgam (n.)	limb
अङ्गिरस्	aṅgiras (mas.)	Aṅgiras (a ṛṣi)
अति	ati (prefix)	across, beyond, surpassing
अतिथिः	atithiḥ (mas.)	guest
अतीव	atīva (ind.)	very
अत्र	atra (ind.)	here
अद्	√ad (2P) atti	he eats
अधि	adhi (prefix)	above, over, on
अनु	anu (prefix)	after, following
अन्तर्	antar (prefix)	within, between
अन्य	anya (mfn adj.)	other
अप	apa (prefix)	away, off
अपि	api (prefix)	on, close on
अपि	api (ind.)	also, too
अभि	abhi (prefix)	to, against
अभिस्नेहः	abhisnehaḥ (mas.)	undue fondness, attraction
अमृतम्	amṛtam (n.)	immortality
अयम्	ayam (mas. pro.)	this
अर्जुनः	arjunaḥ (mas.)	Arjuna

VOCABULARY

अग्निः	agniḥ (mas.)	fire
अङ्गं	aṅgam (n.)	limb
अङ्गिरस्	aṅgiras (mas.)	Aṅgiras (a ṛṣi)
अति	ati (prefix)	across, beyond, surpassing
अतिथिः	atithiḥ (mas.)	guest
अतीव	atīva (ind.)	very
अत्र	atra (ind.)	here
अद्	√ad (2P) atti	he eats
अधि	adhi (prefix)	above, over, on
अनु	anu (prefix)	after, following
अन्तर्	antar (prefix)	within, between
अन्य	anya (mfn adj.)	other
अप	apa (prefix)	away, off
अपि	api (prefix)	on, close on
अपि	api (ind.)	also, too
अभि	abhi (prefix)	to, against
अभिस्नेहः	abhisnehah (mas.)	undue fondness, attraction
अमृतम्	amṛtam (n.)	immortality
अयम्	ayam (mas. pro.)	this
अर्जुनः	arjunah (mas.)	Arjuna

अर्थः	arthah (mas.)	object, purpose
अर्ह	√arh (1P) arhati	he is worthy
अल्प	alpa mf(ā)n (adj.)	little
अव	ava (prefix)	down, away, off
अव गम्	ava + √gam avagacchati	he understands
अविद्या	avidyā (fem.)	ignorance
अश्वः	aśvah (mas.)	horse
अश्वकः	aśvakah (mas.)	colt
अष्ट	aṣṭa	eight
अष्टम	aṣṭama mf(ī)n (adj.)	eighth
अस्	√as (2P) asti	he, she, it is
असिद्धिः	asiddhiḥ (mas.)	failure
अस्मद्	asmad (pro.)	we (used in compounds)
अहिंसा	ahimsā (fem.)	non-injury
अहो	aho (ind.)	aha, hey!
आ	ā (prefix)	back, return
आ गम्	ā + √gam āgacchati	he comes
आ नी	ā + √nī ānayati	he brings
आचार्यः	ācāryah (mas.)	teacher
आत्मन्	ātman (mas.)	Self
आदित्यः	ādityah (mas.)	sun

आदित्यवत्	ādityavat (adv.)	like the sun
आनन्दः	ānandaḥ (mas.)	joy, bliss
आप्	√āp (5P) āpnoti	he obtains
आस्	√ās (2Ā) āste	he sits
इ	√i (2P) eti	he goes
इति	iti (ind.)	(end of quote)
इदम्	idam (n. pro.)	this
इन्द्रियम्	indriyam (n.)	sense
इयम्	iyam (fem. pro.)	this
इव	iva (ind.)	as if, like
इष्	√iṣ (6P) icchati	he wishes, desires
इह	iha (ind.)	here, in this world
उद्	ud (prefix)	up, up out
उद् भू	ud + √bhū udbhavati	he is born
उद् स्था	ud + √sthā uttiṣṭhati	he stands up
उप	upa (prefix)	towards
उप गम्	upa + √gam upagacchati	he goes toward, approaches
उभ	ubha (mfn adj.)	both (used in the dual)
ऋषिः	ṛṣiḥ (mas.)	seer, sage
एक	eka	one
एतद्	etad (mfn pro.)	this

एन	ena (pro.)	this
एव	eva (ind.)	only, ever
एवम्	evam (ind.)	thus, in this way
क	ka (mas.pro.)	who, what
कथम्	katham (ind.)	how
कथा	kathā (fem.)	story
कदा	kadā (ind.)	when
कन्या	kanyā (fem.)	girl
करणम्	karaṇam (n.)	means of action, instrument
कर्तृ	karṭṛ (mas.)	maker, doer
कर्त्री	kartrī (fem.)	maker, doer
कर्मन्	karman (n.)	action
कलिलः	kalilah (mas.)	mire, thicket
कविः	kaviḥ (mas.)	poet
का	kā (fem. pro.)	who, what
कामः	kāmaḥ (mas.)	desire
काव्यम्	kāvyaṃ (n.)	poetry
किम्	kim (n. pro.)	what, how, why
कीर्तिः	kīrtiḥ (fem.)	glory, fame
कुत्र	kutra (ind.)	where
कुपित	kupita mf(ā)n (adj.)	angry

कुलम्	kulam (n.)	family
कूर्मः	kūрмаḥ (mas.)	tortoise, turtle
कृ	√kr (8U) karoti, kurute	he makes, does, performs
कृष्णः	kṛṣṇaḥ (mas.) mf(ā)n adj.	Kṛṣṇa, black
कौशलम्	kaūśalam (n.)	skill, good fortune, prosperity
क्री	√krī (9U) krīṇāti, krīṇīte	he buys, purchases
क्रोधः	krodhaḥ (mas.)	anger
क्षेमः	kṣemaḥ (mas.)	security, prosperity
गजः	gajaḥ (mas.)	elephant
गम्	√gam (1P) gacchati	he goes
गुणः	guṇaḥ (mas.)	quality, attribute, strand
गुप्	√gup (1P) gopāyati	he protects
गुरुः	guruḥ (mas.) mf(vī)n adj.	teacher, heavy
गृहम्	gṛham (n.)	house
गै	√gai (1P) gāyati	he sings
गो	go (mas.)	bull
गो	go (fem.)	cow
ग्रामः	grāmaḥ (mas.)	village
च	ca (ind.)	and
चक्षुस्	caḥṣus (n.)	eye

चतुर्	catur	four
चतुर्थ	caturtha mf(ī)n (adj.)	fourth
चन	cana (ind.)	(marks indefinite after ka, etc.)
चन्द्रः	candraḥ (mas.)	moon
चिन्त्	√cint (10U) cintayati -te	he thinks
चित्	cit (ind.)	(marks indefinite after ka, etc.)
चुर्	√cur (10U) corayati -te	he steals
चेद्	ced (ind.)	if (placed after the word it refers to)
चेतस्	cetas (n.)	mind, thought
छाया	chāyā (fem.)	shadow
जन्	√jan (4Ā) jāyate	he is born
जन्मन्	janman (n.)	birth, origin, rebirth
जलम्	jalam (n.)	water
जि	√ji (1P) jayati	he conquers
जीव्	√jīv (1P) jīvati	he lives
जीवः	jīvaḥ (mas.)	living individual
ज्ञा	√jñā (9U) jānāti, jānīte	he knows
ज्ञानम्	jñānam (n.)	knowledge
ज्योतिस्	jyotis (n.)	light, flame
ततः	tataḥ (ind.)	therefore

तत्र	tatra (ind.)	there
तथा	tathā (ind.)	so, therefore
तद्	tad (pro.)	he, she, it (used in compounds)
तदा	tadā (ind.)	then
तन्	√tan (8U) tanoti, tanute	he stretches, spreads, goes
तपस्	tapas (n.)	austerity, increasing heat
तमस्	tamas (n.)	darkness, dullness
तु	tu (ind.)	but (not placed first in a sentence)
तुद्	√tud (6U) tudati -te	he pushes, strikes
तुरीय	turīya mf(ā)n (adj.)	fourth
तुष्	√tuṣ (4P) tuṣyati	he is satisfied, contented
तृ	√tṛ (1P) tarati	he crosses over
तृतीय	tṛtīya mf(ā)n (adj.)	third
तेजस्	tejas (n.)	light, splendor
त्यज्	√tyaj (1P) tyajati	he abandons
त्रि	tri	three
त्वद्	tvad (pro.)	you (used in compounds)
दश	daśa	ten
दशम	daśama mf(ī)n (adj.)	tenth

दा	√dā (3U) dadāti, datte	he gives
दातृ	dātr (mas.)	giver
दात्री	dātrī (fem.)	giver
दानम्	dānam (n.)	giving
दिव्	√div (4P) divyati	he plays, shines, increases
दुःखम्	duḥkham (n.)	suffering
दुस्	dus (prefix)	ill, bad, difficult, hard
दूरम्	dūram (n.)	distance
दृश्	√drś (1P) paśyati	he sees
देही	dehī (mas.)	embodied one, a person (in)
द्वन्द्वम्	dvandvam (n.)	"two-by-two," pairs of opposites
द्वि	dvi	two (follows the declension of dva)
द्वितीय	dvitīya mf(ā)n (adj.)	second
द्विष्	√dviṣ (2U) dviṣti -te	he hates
धनुः	dhanuḥ (n.)	bow (us)
धा	√dhā (3U) dadhāti, dhatte	he places
धार्मिक	dhārmika mf(ī)n (adj.)	virtuous
धीः	dhīḥ (fem.)	intellect
धृ	√dhr (1U) dharati -te	he holds

धेनुः	dhenuḥ (fem.)	cow
न	na (ind.)	not
नदी	nadī (fem.)	river
नन्द्	√ nand (1P) nandati	he exults, rejoices ni
नमस्	namas (n.)	reverence, homage
नरः	narah (mas.)	man
नव	nava	nine
नवम	navama mf(i)n (adj.)	ninth
नाम	nāma (ind.)	by name
नामन्	nāman (n.)	name
नि	ni (prefix)	down, into
नि वृत्	ni +√vṛt nivartate	he ceases
नित्य	nitya mf(ā)n (adj.)	eternal, continual, perpetual
नित्यम्	nityam (adv.)	always
निर्वेदः	nirvedaḥ (mas.)	indifference
निश्चल	niścala mf(ā)n (adj.)	unmoving, steady
निस्	nis (prefix)	out, forth
नी	√ nī (1U) nayati -te	he leads
नृपः	nṛpaḥ (mas.)	king
नौ	nau (fem.)	ship

पक्षिन्	pakṣin (mas.)	bird
पञ्च	pañca	five
पञ्चम	pañcama mf(ī)n (adj.)	fifth
पठ्	√paṭh (1P) paṭhati	he reads
पत्नी	patnī (fem.)	wife
पद्	√pad (4Ā) padyate	he goes, attains
पदम्	padam (n.)	place, state, step, foot
पर	para (mf(ā)n adj.)	higher, beyond
परा	parā (prefix)	away, forth
परि	pari (prefix)	around, about
पश्	√paś (1P) paśyati	he sees
पा	√pā (1P) pibati	he drinks
पितृ	pitṛ (mas.)	father
पुत्रः	putraḥ (mas.)	son
पुत्रिका	putrikā (fem.)	daughter
पुनर्	punar (ind.)	again
पुस्तकम्	pustakam (n.)	book
पूर्णा	pūrṇa mf(ā)n (adj. or noun)	full, fullness
पूर्व	pūrva (mfn adj.)	former
पौत्रः	pautraḥ (mas.)	grandchild
प्र	pra (prefix)	forward, onward, forth

प्रच्छ्	√prach (1P) prcchati	he asks
प्रजा	prajā (fem.)	child, subject (of a king)
प्रज्ञः	prajñah (mas.)	intellect
प्रति	prati (prefix)	back to, in reverse direction
प्रति गम्	prati + √gam pratigacchati	he goes back, returns
प्रति स्था	prati + √sthā pratitiṣṭhati	he establishes
प्रथम	prathama mf(ā)n (adj.)	first
प्र आप्	pra + √āp prāpnoti	he gains, arrives
प्रिय	priya mf(ā)n (adj.)	dear, beloved
प्रियतम	priyatama (adj.)	dearest
प्रियतर	priyatara (adj.)	dearer
फलम्	phalam (n.)	fruit
बन्धः	bandhah (mas.)	bondage
बहु	bahu mf(vī or u) n (adj.)	much, many
बालः	bālah (mas.)	boy
बाला	bālā (fem.)	girl
बुध्	√budh (1U) bodhati -te	he knows
बुद्धिः	buddhiḥ (fem.)	intellect, intelligence
ब्रह्मन्	brahman (n.)	the absolute
ब्रू	√brū (2U) bravīti, brūte	he speaks
भगवत्	bhagavat mfn (adj.)	fortunate, glorious

भयम्	bhayam (n.)	fear
भार्या	bhāryā (fem.)	wife
भाष्	√ bhāṣ (1Ā) bhāṣate	he speaks
भाषा	bhāṣā (fem.)	description, sign
भीत	bhīta mf(ā)n (adj.)	afraid
भू	√ bhū (1P) bhavati	he is
भूमिः	bhūmiḥ (fem.)	earth
भ्रातृ	bhrāṭṛ (mas.)	brother
मद्	mad (pro.)	I (used in compounds)
मन्	√ man (4Ā) manyate	he thinks
मनस्	manas (n.)	mind
मनीषिन्	manīṣin (mas.)	wise person
मरुत्	marut (mas.)	wind
महा	mahā (in comp.)	great (mahā is used in compounds for mahat , or mahānt .)
मातृ	māṭṛ (fem.)	mother
माला	mālā (fem.)	garland
मित्रम्	mitram (n.)	friend
मुक्तिः	muktiḥ (fem.)	liberation
मुच्	√ muc (6U) muñcati -te	he releases, liberates
मुनिः	muniḥ (mas.)	sage

मृगः	mṛgaḥ (mas.)	deer
मोहः	mohaḥ (mas.)	delusion
यतः	yataḥ (ind.)	since
यत्र	yatra (ind.)	where
यथा	yathā (ind.)	since
यद्	yad (rel. pro.)	who, what, which (declined like tad)
यदा	yadā (ind.)	when
यदि	yadi (ind.)	if
युज्	√yuj (7U) yunakti, yuñkte	he unites (also found in other classes)
युष्मद्	yuṣmad (pro.)	you (used in compounds)
योगः	yogaḥ (mas.)	union, acquisition
योगिन्	yogin (mas.)	practitioner of yoga (male)
योगिनी	yoginī (fem.)	practitioner of yoga (female)
रम्	√ram (1Ā) ramate	he enjoys
रमणीय	ramaṇīya mf(ā)n (adj.)	pleasant
रसः	rasaḥ (mas.)	taste, essence, nectar
रागः	rāgaḥ (mas.)	attachment, passion, red color, melody
राजन्	rājan (mas.)	king

राज्यम्	rājyam (n.)	kingdom, real
रामः	rāmaḥ (mas.)	Rāma
रुध्	√rudh (7U) ruṇaddhi, rundhe	he blocks, opposes
लभ्	√labh (1Ā) labhate	he obtains
वच्	√vac (2P) vakti	he says
वचनम्	vacanam (n.)	speech
वद्	√vad (1P) vadati	he speaks
वधूः	vadhūḥ (fem.)	woman
वनम्	vanam (n.)	forest
वर्जम्	varjam (adv.)	except
वस्	√vas (1P) vasati	he lives
वा	vā (ind.)	or
वाक्	vāk (fem.)	speech
वापी	vāpī (fem.)	pond
वि	vi (prefix)	apart, away, out
विज्	√vij (6Ā) vijate	he fears
विद्	√vid (4Ā) vidyate	he is
विद्या	vidyā (fem.)	knowledge
विना	vinā (ind.)	without
वि नि वृत्	vi ni √vṛt viniyartate	he turns away
वीरः	vīraḥ (mas.)	hero

विश्	√viś (6P) viśati	he enters
विषयः	viṣayaḥ (mas.)	concern, sphere of action, object
वृत्	√vṛt (1Ā) vartate	he is
वेदः	vedaḥ (mas.)	knowledge
वैदिकः	vaidikaḥ (mas.)	scholar of the Veda
व्रज्	√vraj (1P) vrajati	he goes, he walks
शक्	√śak (5P) śaknoti	he is able
शक्य	śakya (mfān adj.)	possible, able
शत्रुः	śatruḥ (mas.)	enemy
शरणाम्	śaraṇam (n.)	refuge, shelter
शशिन्	śaśin (mas.)	moon
शान्तिः	śāntiḥ (fem.)	peace
शास्त्रम्	śāstram (n.)	scripture
शिष्यः	śiṣyaḥ (mas.)	student
शीघ्र	śīghra mf(ā)n (adj.)	swift
शुक्ल	śukla mf(ā)n (adj.)	white
शुभ्	√subh (1Ā) śobhate	he shines
शुभम्	śubham (n.)	the good, the pleasant
शोभन	śobhana mf(ā or ī)n (adj.)	shining, bright, beautiful
श्रु	√śru (5P) śṛnoti	he hears

श्रुतिः	śrutiḥ (fem.)	Veda, scripture
श्रीः	śrīḥ (fem.)	radiance, splendor
षष्	ṣaṣ	six
षष्ठ	ṣaṣṭha mf(ī)n(adj.)	sixth
सङ्गः	saṅgaḥ (mas.)	attachment, clinging
सत्त्वम्	sattvam (n.)	purity
सत्यम्	satyam (n.)	truth
सप्त	sapta	seven
सप्तम	saptama mf(ī)n (adj.)	seventh
सम्	sam (prefix)	together
सम् ह	sam √hr samharate	he withdraws, takes together
सम	sama mf(ā)n (adj.)	balanced, equal, same
समत्वम्	samatvam (n.)	balance, equanimity
समाधिः	samādhīḥ (mas.)	transcendental awareness
सर्गः	sargaḥ (mas.)	creation
सर्व	sarva (mfn adj.)	all
सर्वत्र	sarvatra (ind.)	everywhere, always
सर्वशः	sarvaśaḥ (ind.)	on all sides, completely
सह	saha (ind.)	with
सिद्धः	siddhaḥ mf(ā)	one who attains perfection

सिद्धिः	siddhiḥ (mas.)	perfection, attainment, proof
सीता	sītā (fem.)	Sītā
सु	su (prefix)	well, very, good, right, easy
सु	√su (5U) sunoti, sunute	he presses
सुखम्	sukham (n.)	happiness
सुखम्	sukham (adv.)	happily
सुन्दर	sundara mf(ī)n (adj.)	beautiful
सूक्तम्	sūktam (n.)	hymn
सूर्यः	sūryaḥ (mas.)	sun
सृज्	√srj (6P) sṛjati	he creates, emits
सेना	senā (fem.)	army
सेव्	√sev (1Ā) sevate	he serves
स्था	√sthā (1P) tiṣṭhati	he stands
स्पृहा	sprhā (fem.)	longing, desire
स्मि	√smi (1Ā) smayate	he smiles
स्मृ	√smṛ (1P) smarati	he remembers
स्व	sva (mfn adj.)	own
स्वसृ	svasṛ (fem.)	sister
हन्	√han (2P) hanti	he kills
हविस्	havis (n.)	oblation

हस्	√has (1P) hasati	he laughs
हस्तः	hastah (mas.)	hand
हस्तिन्	hastin (mas.)	elephant
हा	√hā (3P) jahāti	he abandons
हेतुः	hetuh (mas.)	cause, motive
हि	hi (ind.)	indeed, certainly, for (not first in a sentence)
हिरण्यमय	hiranyamaya (adj.)	made of gold, golden
हु	√hu (3P) juhoti	he offers
हृ	√hr̥ (1U) harati -te	he takes

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abandon	त्यज्	√tyaj (1P) tyajati
abandon	हा	√hā (3P) jahāti
able	शक्	√śak (5P) śaknoti
able, possible	शक्य	śakya (mf ā n adj.)
above, over, on	अधि	adhi (prefix)
absolute	ब्रह्मन्	brahman (n.)
acquisition, union	योगः	yogaḥ (mas.)
across, beyond, surpassing	अति	ati (prefix)
action	कर्म	karma (n.)
afraid	भीत	bhīta (mf ā n adj.)
after, following	अनु	anu (prefix)
again	पुनर्	punar (ind.)
against	अभि	abhi (prefix)
aha, hey!	अहो	aho (ind.)
all	सर्व	sarva (mfn adj.)
also, too, to	अपि	api (ind.)
always	नित्यम्	nityam (adv.)
always, everywhere	सर्वत्र	sarvatra (ind.)
Angiras	अङ्गिरस्	aṅgiras (mas.)
and	च	ca (ind.)

anger	क्रोधः	krodhaḥ (mas.)
angry	कुपित	kupita (mf ā n adj.)
apart, away, out	वि	vi (prefix)
approach, go toward	उप गम्	upa + √gam upagacchati
Arjuna	अर्जुनः	arjunaḥ (mas.)
around, about	परि	pari (prefix)
arrive, gain	प्र आप्	pra + √āp prāpnoti
as if, like	इव	iva (ind.)
ask	प्रच्छ्	√prach (6P) prcchati
attachment, passion, red color, melody	रागः	rāgaḥ (mas.)
attachment, clinging	सङ्गः	saṅgaḥ (mas.)
attain, go	पद्	√pad (4Ā) padyate
attraction, undue fondness	अभिस्नेह	abhisneha (mas.)
attribute, quality, strand	गुणः	guṇaḥ (mas.)
austerity, increasing heat	तपस्	tapas (n.)
away, off	अप	apa (prefix)
away, down, off	अव	ava (prefix)
away, forth	परा	parā (prefix)
back, return	आ	ā (prefix)
bad, ill, difficult, hard	दुस्	dus (prefix)

back to, in reverse direction	प्रति	prati (prefix)
balance, equanimity	समत्वम्	samatvam (n.)
balanced, equal, same	सम	sama (mf ā n adj.)
beautiful	सुन्दर	sundara (mf ī n.)
beloved, dear	प्रिय	priya (mf ā n adj.)
between, within	अन्तर्	antar (prefix)
beyond, higher	पर	para (mf ā n adj.)
bird	पक्षिन्	pakṣin (mas.)
birth, origin, rebirth	जन्मन्	janman (n.)
black	कृष्ण	kṛṣṇa (mf ā n adj.)
bliss, joy	आनन्द	ānanda (mas.)
block, oppose	रुध्	√rudh (7U) ruṇaddhi, rundhe
bondage	बन्धः	bandhaḥ (mas.)
book	पुस्तकम्	pustakam (n.)
born	उद् भू	ud + √bhū udbhavati
born	जन्	√jan (4Ā) jāyate
both (used in the dual)	उभ	ubha (mfn adj.)
bow	धनुस्	dhanus (n.)
boy	बालः	bālah (mas.)
bright, beautiful, shining	शोभन	śobhana (mf ā or ī n adj.)
bring	आ नी	ā + √nī ānayati

brother	भ्रातृ	bhrātr (mas.)
bull	गो	go (mas.)
but (not placed first in a sentence)	तु	tu (ind.)
buys, purchases	क्री	√krī (9U) krīṇāti, krīṇīte
cana (marks indefinite after ka, etc.)	चन	cana (ind.)
cause, motive	हेतुः	hetuḥ (mas.)
cease	नि वृत्	ni + √vṛt nivartate
certainly, indeed, for (never first in a sentence)	हि	hi (ind.)
child, subject (of a king)	प्रजा	prajā (fem.)
clinging, attachment	सङ्गः	saṅgaḥ (mas.)
cit (marks indefinite after ka, etc.)	चित्	cit (ind.)
color, attachment, passion, red melody	रागः	rāgaḥ (mas.)
colt	अश्वकः	aśvakaḥ (mas.)
comes	आ गम्	ā + √gam āgacchati
completely, on all sides	सर्वशः	sarvaśaḥ (ind.)
concern, sphere of action, object	विषयः	viśayaḥ (mas.)
conquer	जि	√ji (1P) jayati
contented, satisfied	तुष्	√tuṣ (4P) tuṣyati
continual, eternal, perpetual	नित्य	nitya (mf ā n adj.)
cow	गो	go (fem.)

cow	धेनुः	dhenuḥ (fem.)
create, emit	सृज्	√sṛj (6P) sṛjati
creation	सर्गः	sargaḥ (mas.)
crosses over	तृ	√tṛ (1P) tarati
darkness, dullness	तमस्	tamas (n.)
daughter	पुत्रिका	putrikā (fem.)
dear, beloved	प्रिय	priya (mf ā n adj.)
dearer	प्रियतर	priyatara (adj.)
dearest	प्रियतम	priyatama (adj.)
deer	मृगः	mṛgaḥ (mas.)
delusion	मोहः	mohaḥ (mas.)
description, sign	भाषा	bhāṣā (fem.)
desire	कामः	kāmaḥ (mas.)
desire, longing	स्पृहा	sprhā (fem.)
desires, wishes	इष्	√iṣ (6P) icchati
difficult, ill, bad, hard	दुस्	dus (noun prefix)
distance	दूरम्	dūram (n.)
doer, maker	कर्तृ	karṭṛ (mas.)
does, makes	कृ	√kṛ (8U) karoti, kurute
down, away, off	अव	ava (prefix)
down, into	नि	ni (prefix)

drink	पा	√pā (1P) pibati
earth	भूमिः	bhūmiḥ (fem.)
easy, well, very good, right	सु	su (prefix)
eat	अद्	√ad (2P) atti
eight	अष्ट	aṣṭa
eighth	अष्टम	aṣṭama (mf ī n adj.)
elephant	गजः	gajāḥ (mas.)
elephant	हस्तिन्	hastin (mas.)
embodied one, a person	देहिन्	dehin (mas.)
emit, create	सृज्	√srj (6P) sṛjati
(end of quote)	इति	iti (ind.)
enemy	शत्रुः	śatruḥ (mas.)
enjoy	रम्	√ram (1Ā) ramate
enter	विश्	√viś (6P) viśati
equal, balanced, same	सम	sama (mf ā n adj.)
equanimity, balance	समत्वम्	samatvam (n.)
establish	प्रति स्था	prati + √sthā pratitiṣṭhati
essence, taste, nectar	रसः	rasaḥ (mas.)
eternal, continual, perpetual	नित्य	nitya (mf ā n)
ever, only	एव	eva (ind.) (adj.)

every	सर्व	sarva (mfn adj.)
everywhere, always	सर्वत्र	sarvatra (ind.)
except	वर्जम्	varjam (adv.)
exult, rejoice	नन्द्	√nand (1P) nandati
eye	चक्षुस्	cakṣus (n.)
failure	असिद्धिः	asiddhiḥ (mas.)
fame, glory	कीर्तिः	kīrtiḥ (fem.)
family	कुलम्	kulam (n.)
father	पितृ	pitṛ (mas.)
fear	भयम्	bhayam (n.)
fears	विज्	√vij (6Ā) vijate
fifth	पञ्चम	pañcama (mf ī n adj.)
fire	अग्निः	agniḥ (mas.)
first	प्रथम	prathama (mf ā n adj.)
five	पञ्च	pañca
flame, light	ज्योतिस्	jyotis (n.)
foot, place, state, step	पदम्	padam (n.)
for, indeed, certainly	हि	hi (ind.)
forest	वनम्	vanam (n.)
former	पूर्व	pūrva (mfn adj.)
forth, away	परा	parā (prefix)

forth, out	निस्	nis (prefix)
fortunate, glorious	भगवत्	bhagavat (mfn)
forward, onward, forth	प्र	pra (prefix)
four	चतुर्	catur
fourth	चतुर्थ	caturtha (mf ī n adj.)
fourth	तुरीय	turīya (mf ā n adj.)
friend	मित्रम्	mitram (n.)
fruit	फलम्	phalam (n.)
full	पूर्णा	pūrṇa (mf ā n adj.)
fullness	पूर्णा	pūrṇa (mf ā n noun)
gain, arrive	प्र आप्	pra + √āp prāpnoti
garland	माला	mālā (fem.)
girl	कन्या	kanyā (fem.)
girl	बाला	bālā (fem.)
giver	दातृ	dātr (mas.)
giver	दात्री	dātrī (fem.)
gives	दा	√dā (3U) dadāti, datte
giving	दानम्	dānam (n.)
glorious, fortunate	भगवत्	bhagavat (mfn adj.)
glory, fame	कीर्तिः	kīrtiḥ (fem.)
go	इ	√i (2P) eti

go	गम्	√gam (1P) gacchati
go, attain	पद्	√pad (4Ā) padyate
go, spread	तन्	√tan (8U) tanoti, tanute
go, walk	व्रज्	√vraj (1P) vrajati
go back, return	प्रति गम्	prati + √gam pratigacchati
go toward, approach	उप गम्	upa + √gam upagacchati
good, pleasant	शुभम्	śubham (n.)
good fortune, skill, prosperity	कौशलम्	kauśalam (n.)
grandchild	पौत्रः	pautrah (mas.)
great (mahā is used in compounds for mahat or mahānt.)	महा	mahā (in comp.)
guest	अतिथिः	atithiḥ (mas.)
golden, made of gold	हिरण्यमय	hiranyamaya (adj.)
hard, ill, bad, difficult	दुस्	dus (prefix)
hates	द्विष्	√dviṣ (2U) dviṣti, dviṣte
happily	सुखम्	sukham (adv.)
happiness	सुखम्	sukham (n.)
hand	हस्तः	hastah (mas.)
he, she, it (used in compounds)	तद्	tad (pro.)
hear	श्रु	√śru (5P) śṛṇoti
heavy, teacher	गुरुः	guruh (mas.)
here	अत्र	atra (ind.)

here, in this world	इह	iha (ind.)
hero	वीरः	vīrah (mas.)
higher, beyond	पर	para (mf ā n adj.)
hold	धृ	√dhr (1U) dharati -te
homage, reverence	नमस्	namas (n.)
horse	अश्वः	aśvah (mas.) (mf vī n adj.)
house	गृहम्	gṛham (n.)
how	कथम्	katham (ind.)
how, what, why	किम्	kim (n.)
hymn	सूक्तम्	sūktam (n.)
I (used in compounds)	मद्	mad (pro.)
if	यदि	yadi (ind.)
if (placed after the word it refers to)	चेद्	ced (ind.)
ignorance	अविद्या	avidyā (fem.)
ill, bad, difficult, hard	दुस्	dus (prefix)
immortality	अमृतम्	amṛtam (n.)
increases	दिव्	√div (4P) dīvyati
indeed, certainly, for	हि	hi (ind.)
indifference	निर्वेदः	nirvedaḥ (mas.)
instrument, means of action	करणम्	karaṇam (n.)
intellect	धी	dhī (fem.)

intellect	प्रज्ञः	prajñah (mas.)
intellect, intelligence	बुद्धिः	buddhiḥ (fem.)
into, down	नि	ni (prefix)
is	भू	√bhū (1P) bhavati
is	विद्	√vid (4Ā) vidyate
is	वृत्	√vṛt (1Ā) vartate
is	अस्	√as (2P) asti
it, he, she	तद्	tad (pro.)
joy, bliss	आनन्दः	ānandah (mas.)
kill	हन्	√han (2P) hanti
king	नृपः	nṛpaḥ (mas.)
king	राजन्	rājan (mas.)
kingdom, real	राज्यम्	rājyam (n.)
knowledge	ज्ञानम्	jñānam (n.)
knowledge	वेदः	vedaḥ (mas.)
knowledge	विद्या	vidyā (fem.)
know	ज्ञा	√jñā (9U) jānāti, jānīte
know	बुध्	√budh (1U) bodhati -te
Kṛṣṇa	कृष्णः	kṛṣṇah (mas.)
laugh	हस्	√has (1P) hasati
lead	नी	√nī (1U) nayati -te

liberate, release	मुच्	√muc (6U) muñcati -te
liberation	मुक्तिः	muktiḥ (fem.)
light, flame	ज्योतिस्	jyotis (n.)
light, splendor	तेजस्	tejas (n.)
like the sun	आदित्यवत्	ādityavat (adv.)
limb	अङ्गम्	aṅgam (n.)
little	अल्प	alpa (mf ā n adj.)
live	वस्	√vas (1P) vasati
live	जीव्	√jīv (1P) jīvati
living individual	जीवः	jīvaḥ (mas.)
longing, desire	स्पृहः	spṛhaḥ (mas.)
made of gold, golden	हिरण्यमय	hiranyamaya (adj.)
maker, doer	कर्तृ	kartr (mas.)
maker, doer	कर्त्री	kartrī (fem.)
make, do	कृ करोति	√kr (8U) karoti, kurute
man	नरः	naraha (mas.)
means of action, instrument	करणम्	karaṇam (n.)
melody, attachment, passion, red color	रागः	rāgaḥ (mas.)
mind	मनस्	manas (n.)
mind, thought	चेतस्	cetas (n.)
mire, thicket	कलिलः	kalilah (mas.)

moon	चन्द्रः	candraḥ (mas.)
moon	शशिन्	śaśin (mas.)
mother	मातृ	mātr (fem.)
motive, cause	हेतुः	hetuḥ (mas.)
much, many	बहु	bahu (mf vī or u n adj.)
name	नामन्	nāman (n.)
name, (by)	नाम	nāma (ind.)
nectar, taste, essence	रसः	rasaḥ (mas.)
nine	नव	nava
ninth	नवम	navama (mf ī n adj.)
non-injury	अहिंसा	ahimsā (fem.)
not	न	na (ind.)
object, purpose	अर्थः	arthaḥ (mas.)
object, concern, sphere of action	विषयः	viṣayaḥ (mas.)
oblation	हविस्	havis (n.)
obtain	आप्	√āp (5P) āpnoti
obtain	लभ्	√labh (1Ā) labhate
off, down, away	अव	ava (prefix)
offer	हु	√hu (3P) juhoti
on, close on	अपि	api (prefix)
one	एक	eka

only, ever	एव	eva (ind.)
onward, forward, forth	प्र	pra (prefix)
oppose, block	रुध्	√rudh (7U) ruṇaddhi, rundhe
opposites, pairs of, "two-by-two"	द्वन्द्वम्	dvandvam (n.)
or	वा	vā (ind.)
origin, birth, rebirth	जन्मन्	janman (n.)
other	अन्य	anya (mfn adj.)
out, apart, away	वि	vi (prefix)
out, forth	निस्	nis (prefix)
own	स्व	sva (mfn adj.)
passion, attachment, red color, melody	रागः	rāgaḥ (mas.)
perform	कृ	√kr (8U) karoti, kurute
perpetual, eternal, continual	नित्य	nitya (mf ā n adj.)
peace	शान्तिः	śāntiḥ (fem.)
perfection, attainment, proof	सिद्धिः	siddhiḥ (mas.)
perfection, one who attains	सिद्धः	siddhaḥ (mas. fem. ā)
place	धा	√dhā (3U) dadhāti, dhatte
place, state, step, foot	पदम्	padam (n.)
play, shine	दिव्	√div (4P) divyati
pleasant	रमणीय	ramaṇīya (mf ā n adj.)
pleasant (the), the good	शुभम्	śubham (n.)

poet	कविः	kaviḥ (mas.)
poetry	काव्यम्	kāvyaṃ (n.)
pond	वापी	vāpī (fem.)
possible, able	शक्य	śakya (mf ā n adj.)
practitioner of yoga (male)	योगिन्	yogin (mas.)
practitioner of yoga (female)	योगिनी	yoginī (fem.)
proof, perfection, attainment	सिद्धिः	siddhiḥ (mas.)
prosperity, security	क्षेमः	kṣemaḥ (mas.)
prosperity, skill, good fortune	कौशलम्	kauśalam (n.)
protect	गुप्	√gup (1P) gopāyati
press	सु	√su (5U) sunoti, sunute
purchase, buy	क्र	√kri (9U) kriṇāti, kriṇīte
purity	सत्त्वम्	sattvam (n.)
purpose, object	अर्थः	arthaḥ (mas.)
push, strike	तुद्	√tud (6U) tudati -te
quality, attribute, strand	गुणः	guṇaḥ (mas.)
radiance, splendor	श्री	śrī (fem.)
Rāma	रामः	rāmaḥ (mas.)
read	पठ्	√paṭh (1P) paṭhati
real, kingdom	राज्यम्	rājyaṃ (n.)
rebirth, birth, origin	जन्मन्	janman (n.)

red color, attachment, melody	रागः	rāgaḥ (mas.)
refuge, shelter	शरणम्	śaraṇam (n.)
rejoice, exult	नन्द्	√nand (1P) nandati
release, liberate	मुच्	√muc (6U) muñcati -te
remember	स्मृ	√smṛ (1P) smarati
return, back	आ	ā (prefix)
returns, goes back	प्रति गम्	prati + √gam pratigacchati
reverence, homage	नमस्	namas (n.)
well, very good, right, easy	सु	su (prefix)
river	नदी	nadī (fem.)
sage	मुनिः	muniḥ (mas.)
sage, seer	ऋषिः	rṣiḥ (mas.)
same, balanced, equal	सम	sama (mf ā n adj.)
satisfy	तुष्	√tuṣ (4P) tuṣyati
says	वच्	√vac (2P) vakti
scholar of the Veda	वैदिकः	vaidikaḥ (mas.)
scripture	शास्त्रम्	śāstram (n.)
scripture, Veda	श्रुतिः	śrutiḥ (fem.)
second	द्वितीय	dvitīya (mf ā n adj.)
security, prosperity	क्षेमः	kṣemaḥ (mas.)
seer, sage	ऋषिः	rṣiḥ (mas.)

see	दृश्	√drś (1P) paśyati
see	पश्	√paś (1P) paśyati
Self	आत्मन्	ātman (mas.)
sense	इन्द्रियम्	indriyam (n.)
serve	सेव्	√sev (1Ā) sevate
seven	सप्त	sapta
seventh	सप्तम	saptama (mf ī n adj.)
shadow	छाया	chāyā (fem.)
she, he, it (used in compounds)	तद्	tad (pro.)
shelter, refuge	शरणम्	śaraṇam (n.)
shine, play	दिव्	√div (4P) dīvyati
shine	शुभ्	√śubh (1Ā) śobhate
shining, bright, beautiful	शोभन	śobhana (mf ā or ī n adj.)
ship	नौ	nau (fem.)
sign, description	भाषा	bhāṣā (fem.)
since	यतः	yataḥ (ind.)
since	यथा	yathā (ind.)
sing	गै	√gai (1P) gāyati
Sītā	सीता	sītā (fem.)
sits	आस्	√ās (2Ā) āste
six	षष्	ṣaṣ

sixth	षष्ठ	ṣaṣṭha (mf ī n. adj.)
sister	स्वसृ	svasṛ (fem.)
skill, good fortune, prosperity	कौशलम्	kauśalam (n.)
smile	स्मि	√smi (1Ā) smayate
so, therefore	तथा	tathā (ind.)
son	पुत्रः	putraḥ (mas.)
speak	ब्रू	√brū (2P) bravīti
speak	भाष्	√bhāṣ (1Ā) bhāṣate
speak	वद्	√vad (1P) vadati
speech	वचनम्	vacanam (n.)
speech	वाक्	vāk (fem.)
sphere of action, concern, object	विषयः	viṣayaḥ (mas.)
splendor, light	तेजस्	tejas (n.)
splendor, radiance	श्री	śrī (fem.)
spread, stretch, go	तन्	√tan (8U) tanoti, tanute
stand	स्था	√sthā (1P) tiṣṭhati
stand up	उद् स्था	ud + √sthā uttiṣṭhati
state, step, place, foot	पदम्	padam (n.)
steal	चुर्	√cur (10U) corayati -te
step, state, place, foot	पदम्	padam (n.)
story	कथा	kathā (fem.)

strand, quality, attribute	गुणः	guṇaḥ (mas.)
stretch, spread, go	तन्	√tan (8U) tanoti, tanute
strike, push	तुद्	√tud (6U) tudati -te
student	शिष्यः	śiṣyaḥ (mas.)
subject (of a king), child	प्रजा	prajā (fem.)
suffering	दुःखम्	duḥkham (n.)
sun	सूर्यः	sūryaḥ (mas.)
swift	शीघ्र	śīghra (mf ā n adj.)
take	ह	√hr̥ (1U) harati -te
take together, withdraw	सम्	sam √hr̥ samharate
taste, essence, nectar	रसः	rasaḥ (mas.)
teacher	आचार्यः	ācāryaḥ (mas.)
teacher	गुरुः	guruḥ (mas, fem vī)
ten	दश	daśa
tenth	दशम	daśama (mf ī n adj.)
then	तदा	tadā (ind.)
there	तत्र	tatra (ind.)
therefore	ततः	tataḥ (ind.)
therefore, so	तथा	tathā (ind.)
thicket, mire	कलिलः	kalilaḥ (mas.)
think	चिन्त्	√cint (10U) cintayati -te

think	मन्	√man (4Ā) manyate
third	तृतीय	tr̥tīya (mf ā n adj.)
this	अयम्	ayam (mas. pro.)
this	इदम्	idam (n. pro.)
this	इयम्	iyam (fem. pro.)
this	एतद्	etad (mfn pro.)
this	एन	ena (pro.)
thought, mind	चेतस्	cetas (n.)
three	त्रि	tri
thus, in this way	एवम्	evam (ind.)
together	सम्	sam (prefix)
tortoise, turtle	कूर्मः	kūрмаḥ (mas.)
towards	उप	upa (prefix)
transcendental awareness	समाधिः	samādhīḥ (mas.)
truth	सत्यम्	satyam (n.)
turn away	वि नि वृत्	vi ni √vṛt vinivartate
turtle, tortoise	कूर्मः	kūрмаḥ (mas.)
two (follows the declension of dva)	द्वि	dvi
understand	अव गम्	ava + √gam avagacchati
undue fondness, attraction	अभिस्नेहः	abhisnehaḥ (mas.)
union, acquisition	योगः	yogaḥ (mas.)

unite (also found in other classes)	युज्	√yuj (7U) yunakti, yuñkte
up, up out	उद्	ud (prefix)
Veda, scripture	श्रुतिः	śrutih (fem.)
very	अतीव	atīva (ind.)
very good, well, right, easy	सु	su (prefix)
village	ग्रामः	grāmaḥ (mas.)
virtuous	धार्मिक	dhārmika (mf ī n adj.)
walk, go	व्रज्	√vraj (1P) vrajati
water	जलम्	jalam (n.)
we (used in compounds)	अस्मद्	asmad (pro.)
well, very good, right, easy	सु	su (prefix)
what, how, why	किम्	kim (n.)
what, who, which	यद्	yad (rel. pro.)
when	कदा	kadā (ind.)
when	यदा	yadā (ind.)
where	कुत्र	kutra (in.d)
where	यत्र	yatra (in.d)
which, what, who	यद्	yad (rel.. pro.)
white	शुक्ल	śukla (mf ā n adj.)
who, what	क	ka (mas.)
who, what	का	kā (fem.)

who, what, which	यद्	yad (rel. pro.) (declined like tad)
why, what, how	किम्	kim (n.)
wife	पत्नी	patnī (fem.)
wife	भार्या	bhāryā (fem.)
wind	मरुत्	marut (mas.)
wise person	मनीषिन्	manīṣin (mas.)
wish, desire	इष्	√iṣ (6P) icchati
with	सह	saha (ind.)
withdraw, take together	सम् ह	sam √hr samharate
within, between	अन्तर्	antar (prefix)
without	विना	vinā (ind.)
woman	वधूः	vadhūḥ (fem.)
worthy	अर्ह	√arh (1P) arhati
you (used in compounds)	त्वद्	tvad (pro.)
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aghoṣa: unvoiced	10 (Part One)
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- upadhmaniya:** "on-breathing," **h** before **p** or **ph**
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- upapada-samāsa:** compound whose last member is
an adjusted verbal root 236 (Part One); 13 (Part Two)
- upasarga:** verb prefix
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- upasarjana:** the subordinate member of a compound
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- ubhayapada:** "word for both," verb that can take
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- ūṣman:** "heat, glow," sibilant 19 (Part One)
- oṣṭha:** lips 9 (Part One)
- oṣṭhya:** labial 9, 22 (Part One)
- kaṅṭha:** throat 9 (Part One)
- kaṅṭhya:** velar 9, 22 (Part One)
- kaṛaṇa:** "instrument," tongue 110 (Part Two)
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- ktvā:** "tvā ending" for a gerund 162 (Part One)
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- jihvāmūlīya:** "formed at the base of the tongue,"
- ḥ** before **k** or **kh** 113 (Part One); 132 (Part Two)
- ñijanta:** the causative 7, 222 (Part Two)
- tatpuruṣa:** "his man," general class of compounds whose second member is principal (The term **tatpuruṣa** is often used for **vyadhikarāṇa-tatpuruṣa**. See below.) 233, 235 (Part One)
- taddhita pratyaya:** secondary suffix 7, 247 (Part Two)
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- tālu:** palate 9 (Part One)
- tiñ:** verb ending 5 (Part One)
- tiñanta:** "tiñ ending," verb, word taking verb endings 5 (Part One)
- ṛtīya:** "third," third letter in each **varga** 10 (Part One)
- daṇḍa:** "stick," vertical line used in many letters, vertical line at the end of a sentence 69, 71 (Part One)

- danta:** teeth 9 (Part One)
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- dīrgha:** long vowel 2 (Part One)
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- dvandva:** "two-by-two," copulative compound; both members are principal. If compound were dissolved, members would be joined by "and." 210, 235 (Part One)
- dvigu:** "worth two cows," karmadhāraya compound that begins with a number 236 (Part One)
- dvitīya:** "second," second letter in each varga 10 (Part One)
- dhātu:** root x (Part One); 347 (Part Two)
- nañ-samāsa:** negative compound 213, 236 (Part One)
- nāmadhātu:** the denominative 7, 222, 269 (Part Two)
- nāman:** "name," nominal x (Part One)
- nāsikya:** "pertaining to the nose," nasal sound 133 (Part Two)
- nipāta:** indeclinable, particle x (Part One)
- pañcama:** "fifth," fifth letter in each varga 10 (Part One)
- pada-pāṭha:** "word-reading," (without sandhi) recitation of the individual words of the Veda ix (Part One); 47 (Part Two)
- parasmaipada:** "word for another," active endings,

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- pāṭha**: reading ix (Part One); 46 (Part Two)
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- pada-pāṭha**: word reading 47 (Part Two)
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- jaṭā-pāṭha**: twisted reading 48 (Part Two)
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- pratyaya**: suffix 7, 245 (Part Two)
- pratyayānta dhātu** derivative verb, secondary verb
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- prātipadika**: noun stem 33 (Part One)
- piuta**: "floating," vowel held for three counts, protracted
2 (Part One)
- bahuvrīhi**: "much rice," compound whose principal is
outside itself (he whose rice is much)
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- bāhya-prayatna**: external effort 111 (Part Two)
- bhaviṣyan**: simple future, second future
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- virāma:** “pause,” oblique stroke that removes the a
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- viśeṣaṇa:** “qualifying,” adjective
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- vyadhikaraṇa:** having different objects and forming
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- vyadhikaraṇa-tatpuruṣa:** compound whose members
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- vyākaraṇa:** “taken apart,” grammar
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- śuddha:** "pure," simple vowel 2 (Part One)
- saṃyukta:** "connected," complex vowel 2 (Part One)
- saṃskṛta:** "put together, perfected," Sanskrit vi, 2 (Part One)
- saṃhitā:** "togetherness," euphonic junction point
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INTRODUCTION

REASONS FOR STUDYING SANSKRIT

There are several reasons to study the subtle and refined language of Sanskrit. The sound, script, grammar, and systematic nature of the language is charming in itself, something of great beauty. The study of Sanskrit creates orderliness within the mind because Sanskrit is a highly systematic language, reflecting the orderliness of nature itself.

Most students who study Sanskrit also have an interest in the content of the Sanskrit literature. This large body of literature is enormously diverse, including such fields as philosophy, science, art, music, phonology, grammar, mathematics, architecture, history, education, and logic (to name just a few). The literature can be understood in greater depth when it is studied in its original language.

Even a little Sanskrit will give you control over English translations of the Sanskrit literature, so you will be able to decide if a crucial word has been mistranslated. While you may not become an expert translator of the Sanskrit literature, you'll find that an introductory knowledge of Sanskrit has great worth. Even a small knowledge of Sanskrit is useful when reading Sanskrit texts in English. And who knows? The study of Sanskrit could lead to something far beyond what you anticipated.

VEDIC AND CLASSICAL SANSKRIT

Sanskrit (**saṃskṛta**) means "perfected," or "put together" ("put," **kr̥ta** and "together," **saṃ**). Sanskrit is divided into two principal parts: Vedic Sanskrit and Classical Sanskrit. The older language is Vedic Sanskrit, or Vedic, the language of the **Samhitā** and

Brāhmaṇa. Vedic Sanskrit begins with the **Ṛk-Saṃhitā**. Classical Sanskrit, which includes several aspects, is the language of the **Bhagavad-Gītā, Rāmāyaṇa**, and the rest of the Sanskrit literature.

This text focuses on the beginning study of Classical Sanskrit, although several of the quotations are in Vedic Sanskrit. Normally, Vedic Sanskrit is studied after Classical Sanskrit is learned.

TEXTS ON SANSKRIT

Over the past several hundred years, few Western scholars have written grammars or introductory textbooks for Sanskrit. In the 17th and 18th centuries, a few introductory materials for Sanskrit were written by Jesuit missionaries living in India. Some 19th Century works are by: Bartholome (1801), Foster (1804), Colebrooke (1805), Carey (1806), Wilkens (1808), Hamilton (1814), Yates (1820), Bopp (1827), Wilson (1841), Monier-Williams (1846), Ballantyne (1862), Benfey (1863), Müller (1866), Kielhorn (1870), Whitney (1879), and Perry (1886). Some 20th Century works are by: MacDonell (1911), Renou (1942), Antoine (1954), Burrow (1955), Tyberg (1964), Gonda (1966), Hart (1972), Coulson (1976), and Goldman (1980).

FEATURES OF THIS TEXT

This text is written to fulfill a need that still remains, which is to make the introductory study of Sanskrit simple, concise, and systematic, thereby making it more accessible and enjoyable for a beginning student. The text is not a complete survey of Sanskrit grammar, or even a primer. It is meant to be a “pre-primer,” a step-by-step introduction to the fundamental aspects of the language.

Some of the features of this text are:

- Small, learnable steps
- Sequential organization
- A balance between alphabet, grammar, and vocabulary in each lesson
- As few unnecessary complications as possible
- Gradual integration of **sandhi** rules

After completing this text, you should be able to study any of the above Sanskrit textbooks more comfortably, or begin Part II of this text. Part II will feature the reading of selected verses from the **Bhagavad-Gītā**, accompanied by a more thorough explanation of unfamiliar rules of grammar as they are encountered in the reading. Both volumes together will cover the basic rules of Sanskrit grammar. For college classes, Part I covers the standard material for a one-semester course and Part II for the second semester. After completing Part II, the student should be able to read the **Bhagavad-Gītā** with the aid of a Sanskrit dictionary and a word-by-word English translation.

In this text, each lesson has three sections:

1. Alphabet
2. Grammar
3. Vocabulary

ALPHABET

1. The study of any language begins with the study of the alphabet—both pronunciation and script. From the beginning, the pronunciation of Sanskrit should be relaxed and natural, without straining. One of the texts of **Śikṣā** states that Sanskrit should be

One challenge for the beginning student is learning the rules, called **sandhi** rules, which describe how the sounds of words change in different environments. In the past, students have found these rules demanding, because they cannot be used until they are memorized, and they are difficult to memorize without being used. By introducing **sandhi** in small steps that are easy to master, this text attempts to overcome this problem. Beginning in Lesson 2, the exercises will be given without **sandhi** (**pada-pāṭha**), but will also be observed with **sandhi** (**saṃhitā-pāṭha**). Beginning in Lesson 8, the **sandhi** rules will be given in chart form, so that the charts can be used temporarily as a quick reference to gain understanding of the general context of the rules. After using the charts for some time, it will be easy to memorize the rules, which begin in Lesson 13.

GRAMMAR

2. The study of grammar is from **Vyākaraṇa**, of which the primary text is the **Aṣṭādhyāyī** of **Pāṇini**. The **Aṣṭādhyāyī** is a concise and complete grammar of Sanskrit, containing about 4,000 **sūtras**, or aphorisms. While **saṃskṛta** means to “put together,” **Vyākaraṇa** means to “undo” or to “take apart.” It gives the details of the structure of the language.

Many of the grammatical terms are given in Sanskrit. Memorizing these terms will be useful for several reasons. It will give you a better understanding of the tradition from which these rules came. It will allow you to feel more comfortable when studying more advanced Sanskrit textbooks, of which many use these terms. It will increase your vocabulary, which will be useful in many areas, since most of these terms are also found in other areas than grammar.

VOCABULARY

3. According to **Yāska's Nirukta** (the **Vedāṅga** dealing with word meaning), all Sanskrit words can be divided into four categories: verbs (**ākhyāta**), nominals (nouns, pronouns, and adjectives)

(*nāman*), prefixes (*upasarga*), and indeclinables (*nipāta*). Verbs, as well as nominals, are systematically derived from verb roots (*dhātu*), of which there are about 2,000. In this text, the limited vocabulary is aimed at eventually providing you with an entry into the reading of the **Bhagavad-Gītā** and the **Rāmāyaṇa**.

HOW TO STUDY THIS TEXT

Review the alphabet, grammar rules, and vocabulary frequently and in a relaxed state of mind before doing the exercises. Then the exercises will be more enjoyable, with fewer difficult areas. The exercises in this text contain as few idiomatic Sanskrit expressions as possible, so that you will not be overburdened with learning too much at one time. If the exercises seem difficult, you should review more. The answers to the exercises are given in the back of the text (p. 242).

In general, you should review as often as possible during the day, taking a few minutes to bring the material to mind. If there is any hesitation in recall, immediately look at the written form, rather than straining and thus “programming” your mind to forget. The best way to memorize is to speak the words out loud, if possible. Memorization should be easy, comfortable, and frequent.

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The Sanskrit quotations beginning on page 352 (Part One) and the verses from the **Bhagavad Gītā** (Part Two) are from translations by Maharishi Mahesh Yogi.

FOR FURTHER STUDY

- *Sanskrit Manual*, Roderick Buknell, Motilal Banarsidass
- *A Sanskrit-English Dictionary*, Monier Monier-Williams, Motilal Banarsidass
- *The Bhagavad Gītā*, translated by Winthrop Sargeant, State of New York University Press
- *Devavāṇīpraveśikā: Introduction to the Sanskrit Language*, Goldman and Sutherland, University of California, Berkeley
- *Sanskrit, An Introduction to the Classical Language*, Michael Coulson, Teach Yourself Books, Hodder and Stoughton
- *A Sanskrit Grammar for Students*, Arthur MacDonell, Motilal Banarsidass
- *Saṃskṛtasubodhinī: A Sanskrit Primer*, Madhav Deshpande, University of Michigan
- *Sanskrit: An Easy Introduction to an Enchanting Language*, Ashok Aklujkar, University of British Columbia
- *Sanskrit Grammar*, William Dwight Whitney, Motilal Banarsidass
- *Sanskrit Reader*, Charles Lanman, Motilal Banarsidass
- *A Higher Sanskrit Grammar*, M. R. Kale, Motilal Banarsidass
- *A Manual of Sanskrit Phonetics*, C. C. Uhlenbeck, Munshiram
- *A Dictionary of Sanskrit Grammar*, K. V. Abhyankar, Baroda Oriental Institute
- *A Critical Study of Sanskrit Phonetics*, Vidhata Mishra

DEDICATION

This book is dedicated with deep appreciation and gratitude to Maharishi Mahesh Yogi. Maharishi describes Sanskrit as the language of nature, the language of the impulses within pure consciousness, the Self. Maharishi explains how the ancient Vedic rishis of the Himalayas, fathoming the silent depth of their own pure consciousness, cognized these impulses. These cognitions were recorded in the Vedic literature, a vast body of beautiful expressions that embodies the mechanics of evolution in every field of life.

Over the years, Maharishi has emphasized the most significant passages from this literature, of which many are included in the section of this text entitled “Sanskrit Quotations.” The knowledge contained in these expressions can be found at the foundation of every culture and tradition.

From the Vedic tradition of India, Maharishi has brought to light practical procedures for experiencing pure consciousness and promoting evolution in daily life—Maharishi’s Transcendental Meditation and TM-Sidhi program. This simple, natural program has brought happiness and fulfillment to millions of people around the world, and has been verified by more than 500 scientific studies on every continent. Maharishi has provided the means for removing stress and suffering and for unfolding the full potential within every individual—for creating perfect health, progress, prosperity, and permanent peace in the world.

1

LESSON ONE

- Alphabet: The vowels in roman script
 The first six vowels in **devanāgarī**
- Grammar: How a verb is formed
 The singular ending for verbs
- Vocabulary: The verbs √**gam** and √**prach**
 The word for “and”
 How to write simple sentences

**ALPHABET:
VOWELS**

1. In Sanskrit, each letter represents one and only one sound (**varṇa**). In English, the letter "a" may indicate many sounds, but not so in Sanskrit. The alphabet is systematically arranged according to the structure of the mouth.
2. There are two basic divisions to the alphabet:
 - a. Vowels (**ṣvara**, or sounded)
 - b. Consonants (**vyañjana**, or manifesting)
3. Vowels can be either short (**hrasva**) or long (**dīrgha**). Short vowels are held for one count (**mātrā**), and long vowels are held for two counts. Some vowels are called simple (**śuddha**), and some are called complex (**saṃyukta**).

	SHORT	LONG
Simple	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
	LONG	LONG
Complex	e	ai
	o	au

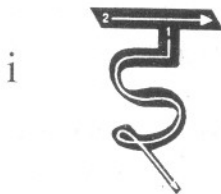
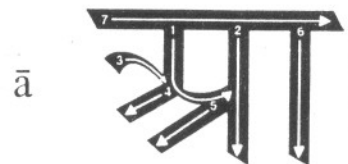
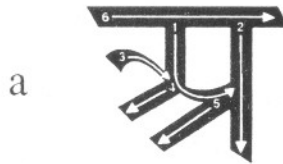
4. In Vedic Sanskrit, but rarely in Classical Sanskrit, there are also vowels held for three counts, called **pluta**, which are marked in **devanāgarī** and roman script by the short vowel followed by the numeral 3. For example: **a3**, or **a** times 3. You may also see it marked with a long vowel: **ā3**. **Pāṇini** (1.2.27) compares the three counts to the calling of a rooster: **u ū u3**.

5. Here is the pronunciation of the vowels:

a	like the first "a" in	America
ā	like the "a" in	father
i	like the "ea" in	heat
ī	like the "ee" in	beet
u	like the "u" in	suit
ū	like the "oo" in	pool
ṛ	like the "ri" in	river (usually not rolled)
ṝ	like the "ri" in	reed
ḷ	like the "lry" in	jewelry
e	like the "a" in	gate
ai	like the "ai" in	aisle
o	like the "o" in	pole
au	like the "ou" in	loud

6. The lines and dots are called "diacritics," or "diacritical marks." They are used because the Sanskrit alphabet has more letters than the English alphabet. Diacritics are combined with roman letters to represent new sounds.
7. A vowel by itself, or a consonant or group of consonants followed by a vowel, is called a syllable (**akṣara**).

8. Sanskrit is written in the **devanāgarī** script. The word **devanāgarī** means the “city (**nāgarī**) of immortals (**deva**).” There are no capital letters.
9. The ideal way to learn the script will be to memorize approximately one letter each day, writing it 20 times or so, and putting it on a flash card (**devanāgarī** on the front and roman on the back). Continue to practice regularly with your flash cards throughout the course. Practice for small amounts of time, several times a day.
10. Here are six vowels in **devanāgarī**. The small numbers inside each letter indicate the order in drawing the various parts of the letter. In general, write left to right, top to bottom, writing the bar last. (Alternate forms for **a** and **ā** will be learned in Lesson Seven.)



**GRAMMAR:
VERBS**

1. Sanskrit roots are divided into ten classes (**gaṇa**) in order to form the present stem. We will study the four classes whose stems end in **a**. The root (**dhātu**), written with √ before it, forms a stem (**aṅga**), and the stem adds an ending (**tiṅ**) to form a verb (**tiṅanta**).

Root	√ gam	go
Stem	gaccha	go
Verb	gacchati	he, she, or it goes
	_____ _	
	Stem + Ending (ti)	

2. Verbs are in three persons (**puruṣa**): third (**prathama**, or first), second (**madhyama**, or middle), and first (**uttama**, or last). (Students in the West have learned these upside down.)

Third person	he, she, or it
Second person	you
First person	I

3. The stem stays the same, but the ending changes for each person. This form is called the present indicative, because it is in the present tense, and it indicates. It is singular (**eka-vacana**).

Third person	gacchati	she goes, he goes
	(gaccha + ti)	
Second person	gacchasi	you go
	(gaccha + si)	
First person	gacchāmi	I go
	(gaccha + a + mi)	

VOCABULARY

1. Here is the vocabulary in Sanskrit and in English. Each verb appears in its root form, followed by the third person singular form. The stem can be found by removing the endings.

SANSKRIT

ENGLISH

√**gam** (root) **gacchati** (3rd per. sing.) he goes, she goes

ca (indeclinable*)

and (placed after the last word of the series, or after each word) (never first in a sentence or clause)

√**prach** (root) **ṛcchati** (3rd per. sing.) he asks, she asks

*Some words do not have endings, and so are called “indeclinable” (**avyaya**). Included as indeclinables are: prepositions, adverbs, particles, conjunctions (like **ca**), and interjections. A few nouns (like **svasti**) are also treated as indeclinables.

2. Here are some sample sentences:

gacchāmi

I go. (or) I am going.

ṛcchati gacchāmi ca

He asks and I go.

ṛcchati ca gacchāmi ca

He asks and I go.

gacchasi ca ṛcchasi ca

You go and you ask.
(or) You go and ask.

EXERCISES

1. Memorize the vowels and their order in roman script. Learn to pronounce them correctly.
2. Learn to write and recognize the first six vowels in **devanāgarī**.
3. Memorize the forms for the first, second, and third person singular verbs in the present indicative.
4. Memorize the vocabulary.
5. Translate the following sentences into English. Pronounce each sentence several times out loud, both before and after translating. Compare with the correct answers given on page 242.

- | | |
|----------------------------------|-----------------------------------|
| a. ṛcchasi ca gacchati ca | e. ṛcchati ṛcchāmi ca |
| b. gacchāmi ṛcchāmi ca | f. gacchasi ca gacchati ca |
| c. ṛcchati ca gacchati ca | g. ṛcchāmi gacchasi ca |
| d. gacchasi ṛcchāmi ca | h. ṛcchati ca gacchāmi ca |

6. Translate the following sentences into Sanskrit:

- | | |
|-------------------------|------------------------|
| a. I go and I ask. | e. You ask. |
| b. You ask and he goes. | f. I ask and you go. |
| c. He asks and you go. | g. I go and you go |
| d. He goes and asks. | h. He goes and you go. |

2

LESSON TWO

Alphabet: Most of the consonants and how they are organized

The last seven vowels in **devanāgarī**

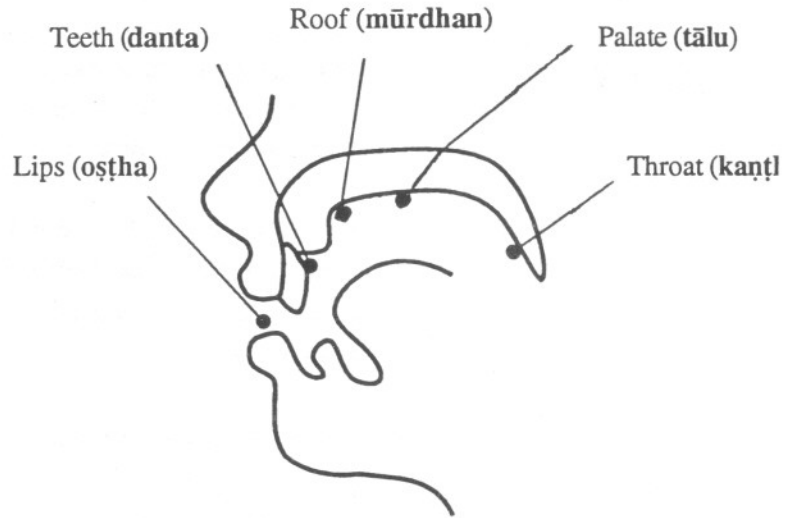
Grammar: Verbs in the dual

Vocabulary: More verbs

The word for “where”

**ALPHABET:
CONSONANTS**

1. The first 25 consonants, called stops (**sparsā**), are arranged according to five points of articulation (**sthāna**):



2. Here are the five sets (**varga**), arranged according to point of articulation. For example, all the consonants in the velar row (**ka varga**), are pronounced in the throat. The labial row is pronounced at the lips. The **a** is added for the sake of pronunciation.

	1st	2nd	3rd	4th	5th
Velar (kaṅṭhīya)	ka	kha	ga	gha	ṅa
Palatal (tālavya)	ca	cha	ja	jha	ña
Retroflex (mūrdhanya)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (dantya)	ta	tha	da	dha	ṇa
Labial (oṣṭhīya)	pa	pha	ba	bha	ṇa
		┌──┐		┌──┐	┌──┐
		Aspirated		Aspirated	N
			└──────────────────┘		
			Voiced		

3. Each set of English letters represents one Sanskrit sound. For example, **gh** is one sound. It is the aspirated, voiced velar.
4. The sound **ka** is called **kakāra** (“ka” maker). The sound **ga** is called **gakāra** (“ga” maker), and so on. The only exception is that **ra** is not called **rakāra**, but just **ra** or **repha**, “snarl.” (In the next lesson we will learn **ra**.)
5. Each row is divided into five sounds: the first (**prathama**), the second (**dvitīya**), the third (**trītiya**), the fourth (**caturtha**), and the fifth (**pañcama**). For example, **ka**, **ca**, **ṭa**, **ta**, and **pa** are all first in their rows.
6. Some sounds are aspirated (**mahā-prāṇa**)—more breath is used in pronouncing these sounds. Some are unaspirated (**alpa-prāṇa**). Some are voiced (**ghoṣavat**)—the vocal chords are used in pronouncing these sounds. Some are unvoiced (**aghoṣa**). The **ṅ**, **ṇ**, **ṅ**, **n**, and **m** are called nasals (**anunāsika**).
7. Here is how the consonants are pronounced:

k	like the “k” in	skate
kh	like the “kh” in	bunkhouse
g	like the “g” in	go
gh	like the “gh” in	loghouse
ṅ	like the “n” in	sing
c	like the “c” in	cello
ch	like the “ch” in	charm (using more breath)
j	like the “j” in	just
jh	like the “j” in	just (using more breath)
ṅ	like the “n” in	enjoyable

ṭ	like the “t” in	stable (for this group the tongue is touching the hard palate, as in the diagram on page 9.)
ṭh	like the “t” in	table (using more breath)
ḍ	like the “d” in	dynamic
ḍh	like the “dh” in	redhead (using more breath)
ṇ	like the “n” in	gentle

In English, we normally pronounce “t” and “d” somewhere between these two groups (retroflex and dental).

t	like the “t” in	stable (tongue at base of teeth)
th	like the “t” in	table (using breath, tongue at base of teeth)
d	like the “d” in	dynamic (tongue at base of teeth)
dh	like the “dh” in	redhead (using breath, tongue at base of teeth)
n	like the “n” in	gentle (tongue at base of teeth)
p	like the “p” in	spin
ph	like the “ph” in	shepherd
b	like the “b” in	beautiful
bh	like the “bh” in	clubhouse
m	like the “m” in	mother

8. In Vedic Sanskrit, when **ḍa** or **ḍha** have vowels on both sides, they may become **ḷa** or **ḷha**. The example used is that when white has crimson on both sides, the white changes its color slightly. Therefore, when **ḍa** has a vowel on both sides, it changes to **ḷa**. For example, **agnim iḍe** is found in the **Ṛk Saṃhitā** as **agnim iḷe**.

9. Here are the remaining vowels in devanāgarī:

ī



ī̄



i



e



ai



o



au



**GRAMMAR:
DUAL VERBS**

1. Unlike English, Sanskrit has dual verbs. The dual (**dvi-vacana**) is formed like this:

Third person	gacchataḥ (gaccha + tas)	those two go
Second person	gacchathaḥ (gaccha + thas)	you two go
First person	gacchāvaḥ (gaccha + a + vas)	we two go

We will learn the pronunciation of ḥ in the next lesson. Note that the ending **tas** becomes **taḥ** when it forms a verb. This change is because **sandhi** is applied. (See the following page for an introduction to **sandhi**.)

2. In English, interrogative words usually begin with “wh,” such as where, when, etc. In Sanskrit, interrogative words usually begin with **k**. The word for “where” is **kutra**. It is usually placed at the beginning of a sentence. The other words do not need to be rearranged to make a question out of the sentence. For example:

kutra gacchati

Where is he going?

3. To translate **kutra gacchati** into English, first write “where” for **kutra** and then write “he goes” for **gacchati**. Literally it would then be translated as “Where he goes?” However, it is important to form correct English sentences. For “Where he goes?” you must write “Where is he going?” or “Where does he go?”

VOCABULARY

SANSKRIT

ENGLISH

kutra (indeclinable)

where

√**bhū** (root) **bhavati** (3rd per. sing.)

he is, he becomes
(you are, I am)

√**vas** (root) **vasati** (3rd per. sing.)

he lives

√**smṛ** (root) **smarati** (3rd per. sing.)

he remembers

SANDHI

Before doing the exercises, we will have an introduction to **sandhi** (**saṁdhi**), the rules for how sounds are combined. In English, we say “an apple” but “a pear.” The word “the” is often pronounced differently, depending upon the following word. For example, “the house” and “the other house.” Some sounds are modified according to their phonetic environment. In Sanskrit, many sounds make these same changes, and unlike English, all of these changes are written. The rules for these changes are called **sandhi**, which means “junction,” “putting together,” or “combination.” **Sandhi** is now an English word and appears in most English dictionaries. The Sanskrit word is **saṁdhi**.

The exercises in Lesson 1 are written the same even after **sandhi** rules have been applied. However, in Lesson 2 the sentences would be written differently if they were to appear in a Sanskrit text. At this point, however, you do not need to learn these rules. Just observe the sentences in parentheses, and notice that these sentences are written slightly differently with **sandhi**.

EXERCISES

1. Learn the five sets of consonants, their order, and their pronunciation. Learn to write the last seven vowels in **devanāgarī**.
2. Be able to identify each consonant by its classification. For example, the aspirated, voiced palatal is **jha**.
3. Learn the dual endings for verbs.
4. Learn the vocabulary.
5. Translate these sentences, using the summary sheet on page 17. Just observe the sentences in parentheses with **sandhi**. (See page 14.) Answers are given on pages 243 and 244.
 - a. **kutra vasāvah**
(**kutra vasāvah**)
 - b. **bhavasi ca bhavāvah ca**
(**bhavasi ca bhavāvaś ca**)
 - c. **vasāmi smarataḥ ca**
(**vasāmi smarataś ca**)
 - d. **ṛcchathaḥ ca smarati ca**
(**ṛcchathaś ca smarati ca**)
 - e. **kutra gacchāvah**
(**kutra gacchāvah**)
 - f. **kutra bhavāmi**
(**kutra bhavāmi**)
 - g. **kutra gacchāmi**
(**kutra gacchāmi**)

- h. **pr̥chāmi ca smarati ca**
(pr̥chāmi ca smarati ca)
- i. **vasasi ca gacchāvaḥ ca**
(vasasi ca gacchāvaś ca)
- j. **kutra gacchasi**
(kutra gacchasi)

6. Translate the following sentences into Sanskrit:

- a. Where are you two going?
- b. I live and those two live.
- c. We two ask and those two remember.
- d. You go and he goes.
- e. Where am I going?
- f. I am and you two are.
- g. Where are you? (Use the singular.)
- h. Where is he going?

**SUMMARY
SHEET**

Third	gacchati (he, she goes)	gacchataḥ (they two go)
Second	gacchasi (you go)	gacchathaḥ (you two go)
First	gacchāmi (I go) _____ Singular	gacchāvah (we two go) _____ Dual

VERBS

√gam	gacchati	he goes, she goes
√prach	ṛcchati	he asks
√bhū	bhavati	he is
√vas	vasati	he lives
√smṛ	smarati	he remembers

INDECLINABLES

kutra	where
ca	and

3

LESSON THREE

- Alphabet: The remaining letters in roman script
 The first ten consonants in **devanāgarī**
- Grammar: The plural
 The grammatical terms to describe a verb
 Accent
- Vocabulary: More verbs

**ALPHABET:
THE REMAINING
LETTERS**

1. The previous consonants are sometimes referred to as “stops,” because they stop the flow of air. They are formed by “complete contact” (**sprṣṭa**). The remaining letters are consonants, but they allow more flow of air.
2. There are four consonants, formed by “slight contact” (**īṣat-sprṣṭa**), called semi-vowels. They are voiced, but not aspirated: They are considered to be between vowels and consonants, and so are called **antaḥstha**, or “in-between”:

ya, ra, la, va

3. The sibilants are formed by “half contact” (**ardha-sprṣṭa**). They are aspirated, but not voiced. They are called **ūṣman**, or “heated”:

śa, ṣa, sa

4. The aspirate (voiced, but sometimes classified as a sibilant) is:

ha

5. Here is how these sounds are pronounced:

y	like the “y” in	yes
r	like the “r” in	red
l	like the “l” in	law
v	like the “v” in	victory (but closer to a “w”)

ś	like the “sh” in	shine
ṣ	like the “c” in	efficient (similar to the ś)
s	like the “s” in	sweet
h	like the “h” in	hero

6. Two additional sounds are the **anusvāra** (ṁ) and the **visarga** (ḥ), which both follow vowels.
7. The **anusvāra** (ṁ) causes the last portion of the vowel before it to be nasal (like the French word “bon”). The **anusvāra** changes its sound according to the following sound. It may sound like the nasal of the set to which the sound following it belongs. For example, **saṁkhyā** is pronounced similar to **saṅkhyā**. In the dictionary, the **anusvāra** is found in the same place as the nasal to which it refers. If the **anusvāra** comes before a semi-vowel or sibilant, it is found in the dictionary before **ka**.
8. The **visarga** (ḥ), or **visarjanīya**, is an unvoiced breathing that occurs in many contexts instead of an **s** or **r**. In modern India it is often pronounced, at the end of a line, as an echo of the vowel before it. For example, after an **a** it would be a short **ha**. After an **i** it would be a short **hi**:

aḥ = ah^a

iḥ = ihⁱ

uḥ = uh^u

The **jihvāmūlīya** (ḥ) is sometimes used in place of a **visarga** before **ka** or **kha**. The **upadhmānīya** (ḥ) is sometimes used in place of a **visarga** before **pa** or **pha**. These letters, used more in Vedic Sanskrit, indicate a subtle difference in the breath before **ka** and **pa**, which is like breathing through the throat (ḥ) or breathing through the lips (ḥ).

9. We have now learned all the letters in their transliterated form (their roman letter equivalents). There are other ways of representing some letters. At times you may see:

śa	as	sha	śānti, shānti
ṛ	as	ri	ṛk, rik
ñ	as	n̄	Śaṅkara, Śaṅkara
cha	as	chha	chandās, chhandās
ca	as	cha	candra, chandra

10. All the sounds can be classified according to the part of the mouth they come from:

Velar	a	ā		ka	kha	ga	gha	ṅa	ha
Palatal	i	ī	e ai	ca	cha	ja	jha	ña	ya śa
Retroflex	ṛ	ṝ		ṭa	ṭha	ḍa	ḍha	ṇa	ra ṣa
Dental	l			ta	tha	da	dha	na	la sa
Labial	u	ū	o au	pa	pha	ba	bha	ma	va

The complex vowels are pronounced at two points of contact: The sounds **e** (which can be said to be composed of **a** and **i**) and **ai** (composed of **ā** and **i**) are both velar and palatal. The sounds **o** (composed of **a** and **u**) and **au** (composed of **ā** and **u**) are both velar and labial. Also, the sound **va** is both dental and labial.

11. Here is the entire alphabet:

VOWELS (svara)

Simple (śuddha)	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
Complex (saṃyukta)	e	ai
	o	au
Nasalization (anusvāra)		ṁ
Aspiration (visarga)		ḥ

CONSONANTS (vyañjana)

Velar (kaṇṭhya)	ka	kha	ga	gha	ṅa
Palatal (tālavya)	ca	cha	ja	jha	ña
Retroflex (mūrdhanya)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (dantya)	ta	tha	da	dha	na
Labial (oṣṭhya)	pa	pha	ba	bha	ma
Semi-vowels (antaḥstha)		ya	ra	la	va
Sibilants (ūṣman)		śa	ṣa	sa	ha

13. Here are the first ten consonants in devanāgarī script. Each symbol includes the sound **a**. For example, **ka** and not just **k** is meant by the first symbol.

क ख ग घ ङ

ka

kha

ga

gha

ṅa

च छ ज झ ञ

ca

cha

ja

jha

ña

**GRAMMAR:
THE PLURAL**

1. Here is the plural (**bahu-vacana**) for the verb $\sqrt{\text{gam}}$:

Third person	gacchanti (gaccha - a + anti)	they (all) go
Second person	gacchatha (gaccha + tha)	you (all) go
First person	gacchāmaḥ (gaccha + a + mas)	we (all) go

Notice that the third person is **gaccha** minus **a** plus **anti**.

2. Now we have the complete conjugation (or verbal paradigm) for the present indicative (**laṭ**):

gacchati	gacchataḥ	gacchanti
gacchasi	gacchathaḥ	gacchatha
gacchāmi	gacchāvaḥ	gacchāmaḥ

he goes	those two go	they all go
you go	you two go	you all go
I go	we both go	we all go
_____	_____	_____
Singular	Dual	Plural

Students of Sanskrit in India memorize these conjugations horizontally. Students in Europe and America have learned them vertically. It would be better to follow the system of India and memorize horizontally (for both verbs and nouns).

3. Here are the standard endings:

3rd	ti	tas	anti
2nd	si	thas	tha
1st	mi	vas	mas
	□	□	□
	Singular	Dual	Plural

Note that when a word is formed, final **s** becomes **ḥ** due to **sandhi**.

GRAMMATICAL TERMS

4. Verbs can be classified in four basic ways: tense/mood, voice, person, and number. This is similar to, but slightly different from, how verbs are classified in English. Here is a simplified overview:

Tense/Mood: The tenses and modes are grouped together in the ten **lakāra**, or “I” sounds, because they are each abbreviated by **Pāṇini** with a word beginning with the letter “I.” We have learned the present indicative (abbreviated as **laṭ**). Other tense/moods are the perfect (**liṭ**), the periphrastic future (**luṭ**), the simple future (**lṛṭ**), the subjunctive (**leṭ**), the imperative (**loṭ**), the imperfect (**lañ**), the optative or potential (**liñ**), the aorist (**luñ**), and the conditional (**lṛñ**).

Voice (upagraha): We have learned the active voice (**parasmaipada**), which takes active endings. In Lesson 9 we will learn the middle voice (**ātmanepada**), which takes middle endings. Usually, when the fruit of an action comes back to the agent (**ātman**), the **ātmanepada** is used. When the fruit of an action goes to another person (**para**), the **parasmaipada** is used (although this distinction does not seem to be strictly followed in the literature). Some roots are conjugated in both voices (**ubhayapada**) and some usually in one voice. All the verbs we have learned so far are usually seen in the active voice.

ACCENT

1. Accent consists of higher and lower tones (**svara**). There is a raised tone (**udāṭṭa**), an unraised tone (**anudāṭṭa**), and a “moving” tone (**svarita**). In the **Ṛk Saṃhitā** the **udāṭṭa** is unmarked, the **anudāṭṭa** is marked by a low horizontal bar, and the **svarita** is marked by a high vertical bar. For example:

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्

In classical Sanskrit texts, the accents are not marked.

2. In most Sanskrit dictionaries, a mark is placed over the **udāṭṭa** for Vedic words only. For example:

Mánu
mádhu
rátna

3. **Pāṇini** does not give rules for stress accent.
4. For now, an important rule for proper pronunciation is to maintain a clear distinction between the short and long vowels (discussed on pages 2 and 3).

**VOCABULARY:
MORE VERBS**

SANSKRIT

ENGLISH

na

not (placed before the verb)

√**vad** (root) **vadati** (3rd per. sing.)

he says, he speaks

√**sthā** (root) **tiṣṭhati** (3rd per. sing.)

he stands

All vocabulary is given in the order of the Sanskrit alphabet.

An additional rule you'll need to know to do these exercises is that if a member in a series has more than one word (such as **na gacchati**), **ca** usually comes after the first word. For example:

gacchāmi na ca gacchati

I go and she does not go.

You may also see **ca** at the end of a clause (less often). For example:

gacchāmi na gacchati ca

I go and she does not go.

EXERCISES

1. Learn the pronunciation and order of the semi-vowels, sibilants, **anusvāra**, and **visarga**. Learn the first ten consonants in **devanāgarī**.
2. Write, in correct order, the entire alphabet (in transliteration, or roman script).
3. Conjugate each verb we have learned, and learn the nine endings.
4. Be able to give the parsing code for each form we have learned.

5. Translate the following sentences into English, using the summary sheet on page 30. Underneath each sentence is the sentence with **sandhi**. Just observe the sentence with the **sandhi**. (Answers are on p. 245.)
- | | |
|--|---|
| a. vadati na ca vadāmi
(vadati na ca vadāmi) | e. bhavathaḥ ca vasathaḥ ca
(bhavathaś ca vasathaś ca) |
| b. vadathaḥ smarataḥ ca
(vadathaḥ smarataś ca) | f. kutra bhavasi
(kutra bhavasi) |
| c. na gacchanti
(na gacchanti) | g. tiṣṭhanti gacchanti ca
(tiṣṭhanti gacchanti ca) |
| d. tiṣṭhāmaḥ gacchāmaḥ ca
(tiṣṭhāmo gacchāmaś ca) | h. na ca pṛcchati na ca vadati
(na ca pṛcchati na ca vadati) |
6. Translate these sentences into Sanskrit. Unless "two" is used, it will be understood that the plural form is intended.
- | | |
|----------------------------|-----------------------------|
| a. Where are they going? | e. Where do those two live? |
| b. We do not speak. | f. We are not going. |
| c. He asks and they speak. | g. I ask and they remember. |
| d. Where are we standing? | h. Where are we? |

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	_____ Singular	_____ Dual	_____ Plural

VERBS

√gam	gacchati	he goes
√prach	pr̥cchati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

INDECLINABLES

kutra	where
ca	and
na	not

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Person: We have learned the three persons (**puruṣa**):

Third (prathama)	he, she, or it
Second (madhyama)	you
First (uttama)	I

Number: We have learned the three numbers (**vacana**):

Singular (eka)
Dual (dvi)
Plural (bahu)

- Each verb may be classified according to these categories. For example, **gacchati** (he goes), is present indicative, active, third person, singular.
- Using abbreviations, called parsing codes, we could identify **gacchati** as: pres. indic. act. 3rd per. sing.—present indicative, active, third person, singular. (This isn't as hard as it may seem, since all verbs so far are present indicative and active. All we need to determine is the person and number.)
- Here are some examples:

gacchāmi	I go	pres. indic. act. 1st per. sing.
bhavanti	they are	pres. indic. act. 3rd per. pl.
ṛcchāvah	we both ask	pres. indic. act. 1st per. dual

Egenes Урок 4.

Упражнение 4. Перевод на русский язык.

№4.	Санскрит без сандхи	Санскрит с сандхи	Русский
1.	narāḥ mṛgaṃ smaranti	narā mṛgaṃ smaranti	
2.	rāmaḥ aśvau gacchati	rāmo 'śvau gacchati	
3.	kutra gajāḥ vasanti	kutra gajā vasanti	
4.	narau rāmam vadataḥ	narau rāmaṃ vadataḥ	
5.	putraḥ smarati ṛcchati vā	putraḥ smarati ṛcchati vā	
6.	rāmaḥ mṛgaṃ gacchati	rāmo mṛgaṃ gacchati	
7.	aśvau na vadataḥ	aśvau na vadataḥ	
8.	rāmaḥ putram vadati	rāmaḥ putraṃ vadati	

Упражнение 5. Перевод на санскрит.

№4.	Русский	Санскрит без сандхи	Санскрит с сандхи
1.	Люди говорят антилопе (оленю).		
2.	Рама говорит лошадям.		
3.	Сын идёт к коню и останавливается (стоит).		
4.	Слоны не помнят.		
5.	Где стоят кони?		
6.	Где находится слон?		
7.	Рама говорит и сын помнит.		
8.	Они стоят или они идут.		
9.	Где стоит Рама?		
10.	Рама или сын идёт.		
11.	Рама и сын идут.		

Egenes Урок 4.

Упражнение 6. Перевод на русский язык.

№	Санскрит без сандхи	Санскрит с сандхи	Русский
1.	narau putram vadataḥ	narau putraṃ vadataḥ	
2.	kutra aśvāḥ ca gajāḥ ca gacchanti	kuṭrāśvāś ca gajāś ca gacchanti	
3.	aśvaḥ mṛgaḥ vā gacchati	aśvo mṛgo vā gacchati	
4.	rāmaḥ putrau vadati	rāmaḥ putrau vadati	
5.	mṛgaḥ aśvaḥ gajaḥ ca gacchanti	mṛgo 'śvo gajaś ca gacchanti	
6.	putrāḥ mṛgān na smaranti	putrā mṛgān na smaranti	
7.	kutra narau vasataḥ	kutra narau vasataḥ	
8.	rāmam ṛcchāmi	rāmam ṛcchāmi	
9.	narau putrān na vadataḥ	narau putrān na vadataḥ	
10.	kutra mṛgāḥ bhavanti	kutra mṛgā bhāvanti	

Упражнение 7. Перевод на санскрит.

№	Английский	Русский	Sanskrit + Sandhi
1.	Where is Rāma going?	Куда идёт Рама?	
2.	Rāma is going to the horse.	Рама идёт к лошади.	
3.	The son does not speak to the horses.	Сын не говорит лошадям.	
4.	The two elephants remember the man.	Оба слона помнят человека.	
5.	Where do the two deer live?	Где проживают оба оленья?	
6.	You go to the horse.	Ты идёшь к лошади.	
7.	Where are we standing?	Где мы стоим?	
8.	The son goes to the horses and the elephants.	Сын идёт к лошадям и слонам.	
9.	You are all speaking to the elephant.	Вы говорите слону.	
10.	The elephant does not remember.	Слон не помнит.	

Egenes ५rok 5.

Упражнение 4. Перевод на русский язык.

८5.	Санскрит без сандхи	Санскрит с сандхи	Русский
a.	kutra vīrāḥ tiṣṭhanti	kutra vīrās tiṣṭhanti	
b.	bālau gajena saha tatra bhavataḥ		
c.	nṛpaḥ aśvam gacchati	nṛpo 'śvam gacchati	
d.	aśvena saha vīraḥ nṛpān gacchati	aśvena saha vīro nṛpān gacchati	
e.	mṛgeṇa saha rāmaḥ vasati	mṛgeṇa saha rāmo vasati	
f.	gajaiḥ saha bālāḥ gacchanti	gajaiḥ saha bālā gacchanti	
g.	narāḥ putram vadanti	narāḥ putram vadanti	
h.	vīrāḥ mṛgān rāmam pṛcchānti	vīrā mṛgān rāmam pṛcchānti	
i.	tatra bālaḥ nṛpāya gacchati	tatra bālo nṛpāya gacchati	

Упражнение 7. Перевод на санскрит.

८4.	Английский	Русский	Санскрит с сандхи
a.	The boys go to the horses.	Мальчики идут к лошадям.	
b.	The son asks the king about the deer.	Сын спрашивает царя об олене.	
c.	The king remembers the man.	Царь помнит человека.	
d.	The hero lives with the son.	Герой живёт вместе с сыном.	
e.	The boy asks the king and the king remembers.	Мальчик спрашивает царя и царь помнит.	
f.	There are no elephants with the son.	Там вместе с сыном нет слонов (не бытуют).	
g.	Where does Rāma live?	Где живёт Рама?	
h.	The king or the hero speaks to the boy.	Царь или герой говорит мальчику.	
i.	The hero goes for the boy.	Герой идёт ради мальчика.	
j.	The elephants are there with the horses.	Там слоны вместе с лошадьми.	
k.	I remember the king.	Я помню царя.	

l.	You are going there with the boy.	Ты там с мальчиком идёшь.	
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Упражнение 6. Перевод на русский.

№5.	Санскрит без сандхи	Санскрит с сандхи	Русский
a.	aśvaiḥ saha vīrah gacchati	aśvaiḥ saha vīro gacchati	
b.	tatra nṛpāya narāḥ gacchanti	tatra nṛpāya narā gacchanti	
c.	vīrau tiṣṭhataḥ vadataḥ ca	vīrau tiṣṭhato vadataś ca	
d.	mṛgāḥ tatra vasanti	mṛgās tatra vasanti	
e.	kutra bālābhyām saha nṛpaḥ gacchati	kutra bālābhyām saha nṛpo gacchati	
f.	rāmaḥ aśvam putram pṛcchati	ramo 'śvam putram pṛcchati	
g.	tatra gajāḥ na tiṣṭhanti	tatra gajā na tiṣṭhanti	
h.	vīrah nṛpam bālam vadati	vīro nṛpam bālam vadati	
i.	mṛgaiḥ aśvaiḥ ca saha gajāḥ vasati	mṛgair aśvaiś ca saha gajo vasati	
j.	kutra tiṣṭhāmaḥ	kutra tiṣṭhāmaḥ	

Упражнение 7. Перевод на санскрит.

№5.	Английский	Русский	Санскрит с сандхи
a.	The king lives there with the two boys.	Царь там обитает с двумя мальчиками.	
b.	Where are you going with the elephants?	Куда ты идёшь со слонами?	
c.	The man goes there for the horse.	Человек идет туда для коня.	
d.	The boy does not remember the king.	Мальчик не помнит царя.	
e.	I am speaking to the king about the two elephants.	Я говорю царю о двух слонах.	
f.	The king goes to the horse for the son.	Царь идет к лошади для сына.	
g.	Where are we standing?	Где мы стоим?	
h.	The man asks the boy about the horse.	Человек спрашивает мальчика о коне.	
i.	Rāma goes there for the man.	Рама там идёт для человека.	
j.	Where are all the deer?	Где находятся олени?	

Egenes Урок 6

Грамматика

iti	<p>Данная частица ставится на конце цитируемого высказывания наподобие русского «дескать»:</p> <p>aśvaḥ gacchati iti rāmaḥ vadati > aśvo gacchaṭīti rāmo vadati «Конь идёт,» - говорит Рама. Возможен перевод в качестве косвенной речи: Рама говорит, что конь идёт.</p>
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Лексика к упражнениям:

आ+√गम् आगच्छति	ā + √gam āgaccha-	приходить	ग्राम	grāma- <i>m.</i>	деревня
भ्रम्	bhram-	бродить	दुःख	duḥkha- <i>n.</i>	беда, горе
			अश्रु	áśru- <i>n.</i>	слеза [лит. ašara, tear, Zähre < гот. tagrs]
साधु	sādhú-	хороший	नेत्र	netra- <i>n.</i>	глаз
खलु	khálu	поистине	जाति	jāti- <i>f.</i>	рождение [лат. gens; лит. pri-gentis]
एव	evá	точно, как раз, прямо, непосредственно	रथ्या	rathyā- <i>f.</i>	улица, дорога

пример 'для поднятия или ухудшения настроения' [Fick 26: 7]:

असाधुः साधुर् वा भवति खलु जात्यैव पुरुषः

asādhuḥ sādhur vā bhavati khalu jātyaivá puruṣaḥ

Упражнение 4. Перевод на русский.

№.	Devanagari	Sanskrit + Sandhi	перевод
a.	बालस्य गजो ग्रामं गच्छति	bālasya gajo grāmaṃ gacchati	
a1.	ग्रामस्या रथ्यासु गजा	grāmasya rathyāsu gajā bhrāmyanti	

	भ्राम्यन्ति		
b.	रामस्य पुत्रो ऽश्वं गच्छति	rāmasya putro 'śvaṃ gacchati	
c.	अत्राश्वो भवतीति नृपो वदति	atrāśvo bhavatīti nṛpo vadati	
c1.	ऋषिर् दुःखात् पुत्रं रक्षति	ṛṣir duḥkhāt putraṃ rakṣati	
d.	ग्रामात् पुत्र आगच्छति	grāmāt putra ā-gacchati	
e.	कुत्र गजास् तिष्ठन्तीति नृपः पृच्छति	kutra gajāś tiṣṭhantīti nṛpaḥ pṛcchati	
f.	बालो नृपस्य ग्रामं गच्छति	bālo nṛpasya grāmaṃ gacchati	
g.	अत्र वीरा वसन्तीति नरा वदन्ति	atra vīrā vasantīti narā vadanti	
h.	कुत्र गच्छसीति रामः पृच्छति	kutra gacchasīti rāmaḥ pṛcchati	
h1.	बालस्य नेत्राभ्याम् अश्रूनि पतन्ति	bālasya netrābhyām aśrūni patanti	

Упражнение 5. Перевод на санскрит.

№.	English	Russian	Sanskrit + Sandhi
a.	'I live here,' the son says.	'Я здесь живу' – говорит сын.	
b.	The horses and elephants	Кони и слоны приходят из	

	are coming from the village.	деревни.	
b1.		Свет идёт из города	
c.	'Do you remember the men?' the king asks the boy.	'Ты помнишь людей?', - царь спрашивает мальчика.	
d.	Rāma says that he is going to the village.	Рама говорит, что он идёт в деревню.	
e.	'I am going to the village for the boy,' says Rāma.	'Я иду в деревню для мальчика,' – говорит Рама.	
f.	Where does the hero go?	Куда идёт герой?	
g.	'The hero goes to the village', says the king.	'Герой идёт в деревню,' – говорит царь.	
h.	The son of the king lives here.	Сын царя живёт здесь.	
i.	The king's sons come from the village.	Царские сыновья приходят из деревни.	
j.	The man speaks to Rāma about the elephants.	Человек говорит Рама о слонах.	

Упражнение 6. Перевод на русский.

№6.	Devanagari	Sanskrit + Sandhi	Russian
a.	नरौ ग्रामाद् आगच्छतः	narau grāmād āgacchataḥ	
b.	अत्र भवामीति बालो नृपं वदति	atra bhavāmīti bālo nṛpaṃ vadati	
c.	कुत्र वससीति वीरः पुत्रं पृच्छति	kutra vasasīti vīraḥ putraṃ pṛcchati	
d.	रामेण सहात्र वसामीति पुत्रो वदति	rāmeṇa sahātra vasāmīti putro vadati	
e.	नरस्य पुत्रास् तत्र तिष्ठन्ति	narasya putrās tatra tiṣṭhanti	
f.	अत्र वीरस्य गजो भवति	atra vīrasya gajo bhavati	
g.	रामं स्मरसीति बाला	rāmaṃ smarasīti bālā	

	नरं पृच्छन्ति		
h.	कुत्र ग्रामो भवतीति नरः पुत्रं पृच्छति	kutra grāmo bhavātīti naraḥ putraṃ pṛcchati	
i.	ग्रामस् तत्र भवतीति पुत्रो नरं वदति	grāmas tatra bhavātīti putro naraṃ vadati	
j.	गजाय ग्रामं गच्छामीति नरो वदति	gajāya grāmaṃ gacchāmīti naro vadati	

Упражнение 7. Перевод на санскрит.

№.	English	Russian	Sanskrit + Sandhi
a.	'Where are you going?' the king asks the boy.	'Куда ты идёшь' – спрашивает мальчика царь.	
b.	'I am going to the horse,' the boy says.	'Я иду к коню,' – говорит мальчик.	
c.	The king of the villages speaks to the men.	Царь деревень говорит людям.	
d.	The two boys are coming from the horse and the elephant.	Оба мальчика приходят от коня и слона.	
e.	The boy lives with Rāma.	Мальчик живёт с Рамой.	
f.	'Here are the sons of Rāma', says the hero.	'Здесь находятся сыновья Рамы', – говорит герой.	
g.	The king says that the boys are standing there.	'Мальчики стоят там', – говорит царь.	
h.	'I am going to the village,' says the son of the hero.	'Я иду в деревню', – говорит сын героя.	
i.	The two horses are coming here together with the two deer	Сюда приходят два коня с двумя оленями.	
j.	The king's two horses are there.	Там находятся два царских коня.	

Egenes Lesson 7

Лексика

आचार्य	ācārya-	учитель (m.)	√पश् पश्यति	√paś- paśyati	видеть (в прош. вр.) корень √dṛś
चन्द्र	candra-	луна (m.)	विना	vinā	без (применение по модели saha)
√चिन्त्	√cint-	думать	शिष्य	śiṣya-	ученик (m.)
चिन्तयति	cintayati	он думает	सूर्य	sūrya-	солнце (m.)

Упражнение 4. Перевод на русский.

№.	Devanagari	Sanskrit + Sandhi	Russian
a.	शिष्यश् चन्द्रं सूर्यं च पश्यति	śiṣyaś candraṃ sūryaṃ ca paśyati	
b.	राम गजा ग्रामे तिष्ठन्ति	rāma gajā grāme tiṣṭhanti	
c.	वीरो ग्रामे वसतीत्य् आचार्यः शिष्यं वदति	vīro grāme vasatīty ācāryaḥ śiṣyaṃ vādati	
d.	कुत्र चन्द्रो भवतीति पुत्रः पृच्छति	kutra candro bhavatīti putraḥ pṛcchāti	
e.	तत्र गजे बालौ तिष्ठतः	tatra gaje bālau tiṣṭhataḥ	
f.	पुत्र कुत्र चन्द्रो भवतीति वीरो बालं पृच्छति	putra kutra candro bhavatīti vīro bālāṃ pṛcchāti	
g.	आचार्यस्य शिष्यस्	ācāryāsya śiṣyas tiṣṭhati vadati ca	

	तिष्ठति वदति च		
h.	रामेण विना वीरा ग्रामाद् आगच्छन्ति	rāmeṇa vinā vīrā grāmād āgacchānti	Egenes Lesson 7
i.	ग्रामे वसामीति वीरस्य बालश् चिन्तयति	grāme vasāmīti vīrasya bālaś cintayati	

Упражнение 5. Перевод на санскрит.

Egenes Lesson 7

№	English	Russian	Sanskrit + Sandhi	Devanagari
a.	The king tells the hero that the boys are going to the village.	Царь говорит герою: 'Мальчики идут в деревню'.		
b.	Without the king, the boys come.	Мальчики приходят без царя.		
c.	In the hand of hero is the son.	Сын в руке героя.		
d.	"Where am I?" thinks the boy.	'Где я?' – думает мальчик.		
e.	He asks the son of the hero where the men are.	Он спрашивает сына героя: Где люди?		
f.	The teacher tells the student that the sun is not the moon.	Учитель говорит ученику: 'Солнце – не луна'.		
g.	The king lives in the village.	Царь живёт в деревне.		
h.	There are the elephants of the king.	Там находятся слоны царя.		

Упражнение 6. Перевод на русский.

Egenes Lesson 7

№.	Devanagari	Sanskrit + Sandhi	Russian
a.	रामेण विना बालो ग्रामं गच्छति		
b.	कुत्र नृपस्य गजा		

	भवन्ति		
c.	अत्र भवामीति बालो नरं वदति		
d.	सूर्येण विना चन्द्रं न पश्यसि		
e.	आचार्यः शिष्यान् वदति		
f.	चन्द्रं पश्यामीति बालश् चिन्तयति		
g.	अत्र ग्रामाणां नृप आगच्छति		
h.	नृपो वीरस्याश्वं पश्यति		
i.	कुत्र सूर्यश् चन्द्रश् च भवत इति बालः पृच्छति		
j.	शिष्या नरं न स्मरन्ति		

Упражнение 7. Перевод на санскрит.

English	Russian	Sanskrit + Sandhi	Devanagari
a. "Where are you going?" the boy asks the king's son.	Куда ты идёшь, спрашивает мальчик царского сына.		
b. The two deer are in village.	Два оленя в деревне.		
c. The teacher speaks to the	Учитель говорит сыну героя.		Egenes Lesson 7

	hero's son.			
d	The king sees the sun and the moon.	Царь видит солнце и луну.		
e	Without the sun we do not see the moon.	Без солнца мы не видим луны.		
f	The hero is on the elephant of the king.	Герой находится на слоне царя.		
g	"We live in villages," the boys say.	Мы живём в деревнях, - говорят мальчики.		
h	Rāma goes from the horses to the elephants.	Рама идёт от лошадей к слонам.		
i	"Where are we going?" the boy asks the king.	Куда мы идём, - спрашивает мальчик царя.		
j	The teacher lives in the village with the students.	Учитель живёт в деревне с учениками.		

Egenes Крок 8
Svara sandhi
ТАБЛИЦА

сочетаний конечных гласных звуков с начальными
(Правила сандхи)

конечные	+ начальные										
	a	ā	i	ī	u	ū	ṛ	e	ai	o	au
a ā	ā	ā	e	e	o	o	aṛ	ai	ai	au	au
i ī	ya	yā	ī	ī	yu	yū	yṛ	ye	yai	yo	yau
u ū	va	vā	vi	vi	ū	ū	vṛ	ve	vai	vo	vau
ṛ ṝ	ra	rā	ri	rī	ru	rū	ṝ	re	rai	ro	rau
e	e'	a ā ayā	a i ayi	a ī ayī	a u ayu	a ū ayū	a ṛ ayṛ	a e aye	a ai ayai	a o ayo	a au ayau
ai	āya ā a	āyā ā ā	āyi ā i	āyī ā ī	āyu ā u	āyū ā ū	āyṛ ā ṛ	āye ā e	āyai ā ai	āyo ā o	āyau ā au
o	o'	avā a ā	āvi a i	āvī a ī	avu a u	avū a ū	avṛ a ṛ	ave a e	avai a ai	avo a o	avau a au
au	āva ā a	āvā ā ā	āvi ā i	āvī ā ī	āvu ā u	āvū ā ū	āvṛ ā ṛ	āve ā e	āvai ā ai	āvō ā o	āvau ā au

Не подчиняются правилам сандхи:

1. Гласные i, u, e, когда они являются показателями двойственного числа.
2. Конечный гласный восклицания (обычно вокатив). gāma āgacchanti 'Рама, они приходят.'

Лексика (здесь все существительные среднего рода)

Egenes Крок 8.

अमृत	amṛtam	бессмертие	फल	phalam	плод
कथम्	katham	как	वन	vanam	лес
ज्ञान	jñānam	знание	शास्त्र	śāstram	писание
पठ्	paṭh-	читать	सत्य	satyam	истина
पुस्तक	pustakam	книга	सूक्त	sūktam	гимн

Упражнение 1. Мы выучили, что ṛ или ṝ меняет следующий за ним п в ण. Это не происходит, если согласный t появляется между ними, ибо t меняет положение языка. Таким, образом:

- d. अमृतस्य पुत्राः भवथेत्य्
आचार्यः शिष्यान् वदति
- e. कथम् आचार्याः
सूक्तानि स्मरन्ति
- f. शास्त्रेषु सत्यं
पश्यामीति रामो वदति
- g. कुत्र सूक्तानां ज्ञानं
भवतीति वीरः पुत्रं
पृच्छति
- h. नृपो बालाय पुस्तकं
पठति

Упражнение 6. Перевод на санскрит.

- ES. английский / русский
1. The elephant is not the king of the forest.
Слон – не царь леса.
 2. How do you see the moon?
Как ты видишь луну?
 3. Rāma thinks that he sees the deer.
Рама думает, что он видит оленя.
 4. The fruit is in the hands of the boy.
Плод в руках мальчика.
 5. How does the king live without Rāma?
Как царь живёт без Рама?
 6. Rāma is the king.
Рама – (он) царь.
 7. The king is Rāma.
Царь – (он) Рама.
 8. The hero lives in the village of the immortals.
Герой живёт в деревне бессмертных.

транскрипция

Сурेश Крок 8.
деванагари

Упражнение 7. Переведите предложения, сделав латинскую транскрипцию.

Сгенез Урок 8.

<i>ES.</i>	देवनागरी	транскрипция	перевод
1.	कथं सूर्येण विना नरा नृपं पश्यन्ति।		
2.	शिष्यानामाचार्यः पुस्तकं पठति।		
3.	अत्र वने फलानि भवन्तीति बालो वीरं वदति।		
4.	मृगो वने वसति गजश्च ग्रामे वसति।		
5.	ज्ञानं पुस्तकेन भवतीत्याचार्यो वदति		
6.	पुस्तकेन विना शिष्यो ज्ञानं स्मरति।		
7.	राम कुत्र मृगेण सह गच्छसीति पुत्रः पृच्छति।		
8.	नरो बालाय पुस्तकं पठति।		

Текст

Обезьяна и Крокодил.

1.	तत्र गङ्गयं कुम्भीरो भवति
2.	वानरस्तटे वसति
3.	वानरः फलानि कुम्भीराय निक्षिपति
4.	कुम्भीरः फलानि

खादति

भार्या वानरस्य

5.

हृदयमिच्छति

हृदयं वृक्षे भवतीति

6.

वानरो वदति

कश्चिद्धृदयं चोरयतीति

7.

वानरो वदति

एवं कुम्भीरो वानरश्च

8.

मित्रे तिष्ठतः

Egenes Lesson 9

Visarga sandhi. Правила сандхи. ātmanepada

§1. Правила сандхи для конечного ḥ.

конечное - ḥ превращается в:	следующий согласный			a	ā	предшествующее - aḥ превращается в: -o если перед ним стоит краткий гласный или неглухой согласный		
				i	ī			
				u	ū			
				ṛ	ṛī			
				ḷ				
				e	ai			
				o	au			
ḥ		ka	kha	ga	gha	ṅa		
ś		ca	cha	ja	jha	ña		
ṣ		ṭa	ṭha	ḍa	ḍha	ṇa		
s		ta	tha	da	dha	na		
ḥ		pa	pha	ba	bha	ma		
				ya	ra	la	va	
ḥ	śa	ṣa	sa	ha				
ḥ	конец строки							
Глухие согласные				Неглухие согласные (звонкие и плавные)				

Лексика

एव	evá ¹	только (only), всегда, когда-либо (ever) ²	√भाष् भाषते	√bhāṣ- bhāṣate	говорить
गृह	gṛham	дом	√मन् मन्यते	√man- mányate	думать, 'мнить'
जल	jalam	вода	√लभ् लभते	√labh- lābhate ³	получать; добывать; приобретать

¹ Авест. aeua ; готск. aiv ; др.-нем. eo , io ; совр. нем. je '1. когда-нибудь, когда-либо, когда бы то ни было; 2. в зависимости от, смотря по'

² По Словарю Кочергиной: 1) так 2) едва, только 3) ещё 4) именно 5) же.

По Словарю М.-W.: в том числе 'even' (точно, ровно, как раз), ср.: just, exactly, very, same, only, even, alone, merely, immediately on, still, already. Но значение 'ever' не упомянуто.

³ др.-гр. λάφυρον , λαμβάνω ; лат. labor ; лит. ląbas , lóbis

√जि जयति	√ji- jáyati	завоёвывать	√सेव् सेवते	√sev- sévate	служить
दुःख	duḥkham	страдание	सुख	sukham	счастье

ātmanepada (результат действия направлен на подлежащее-агенса)

	Sg.	Du.	Pl.
3	bhāṣate	bhāṣete	bhāṣante
2	bhāṣase	bhāṣethe	bhāṣadhve
1	bhāṣe	bhāṣāvahe	bhāṣāmahe

Упражнение 1. Соедините вместе следующие слова, используя правила сандхи, и затем напишите сандхированные формы в деванагари.

- | | |
|-------------------|------------------|
| 1 रामः गच्छति | 6 रामः इति |
| 2 बालाः आगच्छन्ति | 7 वेदाः स्मरन्ति |
| 3 वीरौ आगच्छतः | 8 पुत्रः पश्यति |
| 4 शिष्यः अत्र | 9 अश्वः वदति |

Упражнение 2. Сделайте латинскую транслитерацию с де-сандхированием.

- | | |
|--------------------|-------------------|
| 1 रामो गच्छति | 6 अश्वा आगच्छन्ति |
| 2 कुत्रागच्छसि | 7 रामः पुत्रश्च |
| 3 सूर्यश्चन्द्रश्च | 8 गजैः सह |
| 4 गजैर्वीरः | 9 फलयोर्जलम् |

Упражнение 3. Перевод на русский.

E9.	Devanagari	Транскрипция	Перевод
a.	वीरस्य बालो भवति		
b.	सुखं ज्ञानस्य फलं भवति		
c.	शिष्या गृहाज् जलमाचार्याय लभन्ते		
d.	रामस्तत्र जलाय गच्छतीति वीरो वदति		

e.	शिष्य आचार्यं सेवते		
f.	शिष्या ज्ञानमाचार्याद् लभन्ते		
g.	राम कथं दुःखं जयसि		
h.	पुत्रो गृहान्नृपस्याश्वेषु गच्छति		
i.	अमृतं सुखस्य फलं भवतीति चिन्तयते		
j.	आचार्यो ज्ञानस्य पुस्तकं शिष्याय पठति		

Упражнение 4. Перевод на санскрит.

№.	English	Russian	Транскрипция	Devanagari
a.	The water is in Rāma's hands.	Вода в руках Рама.		
b.	The boy reads the book.	Мальчик читает книгу.		
c.	The hero stands ever in the house of the king.	Герой стоит только в доме царя.		
d.	The boys obtain the fruits from the forest.	Мальчики добывают плоды из леса.		
e.	'You conquer suffering with knowledge,' the teacher says.	Ты завоёвываешь страдание при помощи знания, - говорит учитель.		
f.	From the fruit (Sg.!) the boy obtains water.	Из плода мальчик добывает воду.		
g.	'I see truth in the sun and the moon', says Rāma.	Я вижу истину в солнце и луне, - говорит Рама.		
h.	Without knowledge there is suffering.	Без знания - страдание.		
i.	'I do not come from the village,' the king's son	Я не прихожу из деревни, - говорит сын царя.		

	says.			
j.	The hero and the boy live in the forest.	Герой и мальчик живут в лесу.		

Rāmāyaṇa

क्र.	Devanagari	Транскрипция	Перевод
1.	अयोध्यायां दशरथो नाम नृपो वसति		
2.	दशरथस्य चत्वारः पुत्रा भवन्ति		
3.	पुत्रा रामो भरतो लक्ष्मणः शत्रुघ्नो भवन्ति		
4.	रामः सुन्दरः शान्तो वीरश्च भवति		
5.	नृपो रामे स्निह्यति		
6.	रामो मिथिलां लक्ष्मणेन सह गच्छति		
7.	तत्र रामः सीतां पश्यति		
8.	सीतायां स्निह्यामीति रामो वदति		

Egenes ५०क 10.

Местоимения (sarva-nāman).

Я (мы), ц.-слав. az, авест. azəm ; др.-гр.. ἐγώ ; готск. ik ; нем. ich ;

६10.	Sg.		Du.		Pl.		
N. я	अहम्	ahám	आवाम्	āvām	वयम्	vayam	мы
Acc. меня	मा(म्)	mā(m)	आवाम् (नौ)	āvām (nau)	अस्मान् (नस्)	asmān (nas)	нас
Inst. мною	मया	mayā	आवाभ्याम्	āvābhyām	अस्माभिस्	asmābhis	нами
Dat. мне	मह्यम् (मे)	mahyam (me)	आवाभ्याम् (नौ)	āvābhyām (nau)	अस्माभ्यम् (नस्)	asmābhyam (nas)	нам
Abl. от меня	मत्	mat	आवाभ्याम्	āvābhyām	अस्मत्	asmat	от нас
Gen. мой	मम (मे)	mama (me)	आवयोस् (नौ)	āvayos (nau)	अस्माकम् (नस्)	asmākam (nas)	наш
Loc. у меня	मयि	mayi	आवयोस्	āvayos	अस्मासु	asmāsu	у нас

Ты (вы), др.-гр. toi ; лат. tu

६10.	Sg.		Du.		Pl.		
N. ты	त्वम्	tvam	युवाम्	yuvām	यूयम्	yūyam	вы
Acc. тебя	त्वा(म्)	tvā(m)	युवाम् (वाम्)	yuvām (vām)	युष्मान् (वस्)	yuṣmān (vas)	вас
Inst. тобой	त्वया	tvayā	युवाभ्याम्	yuvābhyām	युष्माभिस्	yuṣmābhis	вами
Dat. тебе	तुभ्यम्	tubhyam (te)	युवाभ्याम् (वाम्)	yuvābhyām (vām)	युष्माभ्यम् (वस्)	yuṣmābhyam (vas)	вам
Abl. от тебя	त्वत्	tvat	युवाभ्याम्	yuvābhyām	युष्मत्	yuṣmat	от вас
Gen. твой	तव (ते)	tava (te)	युवयोस् (वाम्)	yuvayos (vām)	युष्माकम् (वस्)	yuṣmākam (vas)	ваш
Loc. у тебя	त्वयि	tvayi	युवयोस्	yuvayos	युष्मसु	yuṣmāsu	у вас

Парадигма спряжения в настоящем времени (Laṭ) глагола √as 'быть'.

лицо	единственное число		двойственное		множественное	
3-e	अस्ति	asti	स्तः	staḥ	सन्ति	santi
2-e	असि	asi	स्थः	sthaḥ	स्थ	stha
1-e	अस्मि	asmi	स्वः	svaḥ	स्मः	smaḥ

Лексика

Egenes Крок 10.

अतीव	atīva	сверх меры, чрезвычайно, очень exceedingly, very;excessively, too; quite	एवम्	evam	так, таким образом
अपि	āpi	даже, even; также also, too (ставится после слова)	कुपित	kupita	сердитый
अहो	aho	Ara! Эй!	धार्मिक	dhārmika	благочестивый
भीत	bhītá	испуганный frightened, afraid	पुनर्	punar	снова, вновь
भीम	bhīmá	вселяющий страх, страшный, ужасный	सुन्दर	sundara	красивый (м.б. < su-nara = sūnara)

Упражнение 1. Перевод на русский.

Egenes Крок 10.

№	санскрит без сандхи	санскрит с сандхи	перевод
1.	mama putraḥ gacchati		
2.	tava gajaḥ mat tvām gacchati		
3.	mama hastau pustakeṣu staḥ		
4.	aham nṛpaḥ asmi		
5.	vayam aśve tiṣṭhāmaḥ		
6.	tvam mama pustakam paṭhasi		
7.	rāmaḥ tava nṛpaḥ asti		
8.	yūyam gr̥he stha		
9.	asmākam nṛpaḥ kupitaḥ asti		
10.	tvayā saha aham gacchāmi		
11.	dhārmikaḥ nṛpaḥ bhītaḥ asti		
12.	sundaraḥ tvam		

Egenes Крок 10.

Упражнение 2. Перевод на русский.

Сгенеризуй блок 10.

№10.	देवनागरी	транскрипция	перевод
1.	नृपस्य पुत्रो ऽस्ति ।		
2.	अहो रामः पुनर्वदति ।		
3.	अहमतीव भीतो भवामि।		
4.	आचार्या अपि पुस्तकानि पठन्ति।		
5.	अस्ति नृपो रामो नाम वने।		
6.	कथं तव गृहं गच्छामीति शिष्यः पृच्छति		
7.	वीरो मम ग्रामं जयति।		
8.	पुत्रः सुन्दरात्फलाज्जलं लभते।		
9.	सुखेन विना दुःखमस्ति।		
10.	सुन्दरो गज इति पुत्रो मन्यते।		

Сгенеризуй блок 10.

Упражнение 3. Перевод на санскрит.

एगणेश ङ्गक 10.

№10.	английский / русский	транскрипция	деванагари
1.	The student is not afraid of the teacher (Abl.)		
	Ученик не боится учителя (Abl.)		
2.	You obtain knowledge from the scriptures.		
	Ты получаешь знание из писаний.		
3.	'The boy is there,' says the hero to the teacher.		
	«Мальчик там», говорит герой учителю.		
4.	I ask the teacher about the deer.		
	Я спрашиваю учителя об олене.		
5.	"Where are you going?" the boy asks.		
	«Куда ты идёшь?» - спрашивает мальчик.		
6.	Again the hero comes to my house.		
	Герой вновь приходит к моему дому.		
7.	Your teacher speaks the truth.		
	Твой учитель говорит правду.		
8.	Our horses are standing in the village.		
	Наши кони стоят в деревне.		
9.	There is a king, Rāma by name, in our village.		
	В нашей деревне пребывает царь по имени Рама.		
10.	How do I obtain the king's horses from you?		
	Как я получаю коней царя от тебя?		

Egenes ५०क 11.

Местоимения (sarva-nāman).

Он (они), мужской род

Egenes ५०क 11.

ॐ.	Sg.		Du.		Pl.		
N. он	सः	saḥ	तौ	tau	ते	te ¹	ОНИ
Acc. его	तम्	tam ²			तान्	tān	ИХ
Inst. им	तेन	téna	ताभ्याम्	tābhyām	तैः	taiḥ	ИМИ
Dat. ему	तस्मै	tásmai ³			तेभ्यः	tebhyaḥ	ИМ
Abl. от него	तस्मात्	tásmāt ⁴			तेषाम्	téṣām ⁷	ОТ НИХ
Gen. его	तस्य	tásya ⁵	तयोः	tayoh ⁶	तेषु	téṣu	ИХ
Loc. у него	तस्मिन्	tásmin			तेषु	téṣu	У НИХ

Оно (они), средний род

Egenes ५०क 11.

ॐ.	Sg.		Du.		Pl.		
N. ОНО	तत्	tat	ते	te	तानि	tāni	ОНИ
Acc. его							ИХ
Inst. им	तेन	téna	ताभ्याम्	tābhyām	तैः	taiḥ	ИМИ
Dat. ему	तस्मै	tásmai			तेभ्यः	tebhyaḥ	ИМ
Abl. от него	तस्मात्	tásmāt			तेषाम्	téṣām	ОТ НИХ
Gen. его	तस्य	tásya	तयोः	tayoh	तेषु	téṣu	ИХ
Loc. у него	तस्मिन्	tásmin			तेषु	téṣu	У НИХ

¹ Mh.III.50.21c; 51.10d*

² Mh 6c, 7a

³ Mh.III.50.8a

⁴ [+ tá-tas RV; Mh.III.51.5a]

⁵ Mh.III.50.26c

⁶ Mh.III.50.16a; 51.13c

⁷ Mh.III.50.18c; 51.10d*; 51.16c

Она (они), женский род

Egenes 11.11

ॐ.	Sg.		Du.		Pl.		
N. она	सा	sā	ते	te	ताः	tāḥ ⁸	ОНИ
Acc. её	ताम्	tām ⁹					ИХ
Inst. ею	तया	tāyā	ताभ्याम्	tābhyām	ताभिस्	tābhis	ИМИ
Dat. ей	तस्यै	tāsyai					ИМ
Abl. от неё							ОТ НИХ
Gen. её	तस्यास्	tāsyāḥ ¹⁰	तयोः	tāyoḥ ¹¹	तासाम्	tāsām	ИХ
Loc. у неё	तस्याम्	tāsyām					तासु

Лексика

Egenes 11.11

अविद्या	avidyā	f. неведение, незнание	प्रजा	pra-jā	f. отпрыск, чадо; дети; (offspring, children); ТВАРЬ, ЛЮД(И) (a creature, animal, man, mankind; people), ПОДДАННЫЙ (царя; subjects of a prince)
इव	iva	как, подобно (употребляется как послелог)	बाला	bālā	f. девочка
कथा	kathā	f. рассказ	भार्या	bhāryā	f. жена
कन्या	kanyā	f. девушка	भीता	bhītā	f. испуганная
कुपिता	kupitā	гневная	माला	mālā	f. гирлянда, венок
छाया	chāyā	f. тень	विद्या	vidyā	f. знание
पुत्रिका	putrikā	f. дочь	सेना	senā	f. армия
			सीता	sītā	Сита, жена Рамы

⁸ Mh.III.51.4c⁹ Mh.III.50.11a; 51.4c¹⁰ Mh.III.50.15a¹¹ Mh.III.50.16a; 51.13c

Падежные окончания основ на –ā

Образец склонения putrikā- f "дочь"

	sg.	du.	pl.
N.	putrikā́	putrik-é	putrikā́-ḥ
A.	putrikā́-m		
I.	putrikā́-yā	putrikā́-bhyām	putrikā́-bhiḥ
D.	putrikā́-yai		putrikā́-bhyaḥ
Abl.	putrikā́-yāḥ		putrikā́-yoḥ
G.		putrikā́-su	
L.	putrikā́-yām		
V.	putrik-e	putrik-é	putrikā́-ḥ

Между –ā основы и окончаниями, начинающимися с гласной, появляются соединительные элементы -y- (sg., du.) и -n- (pl.). В I.sg. и G.L.du. –ā основы сокращается в -a.

В V.sg. и N.A.du. окончание -e замещает –ā основы.

	единственное число (sg.)	двойственное число (du.)	множественное число (pl.)
N.	-	-e	-ḥ
A.	-m		
I.	-ā	-bhyām	-bhiḥ
D.	-ai		-bhyaḥ
Abl.	-āḥ		-oḥ
G.		-su	
L.	-ām		
V.	-e	=N.	=N.

Универсальные падежные окончания

единственное число (sg.)	A. –m
двойственное число (du.)	I. D. Abl. –bhyām
	G. L. –os
множественное число (pl.)	I. -bhis (но не в основах на -a)
	D. Abl. –bhyas
	G. -(n)ām
	L. –su

Упражнение 1. Написать в деванагари, исправив внутренние и внешние сандхи.

Осуществить перевод.

Сгенез Урок 11.

№.	санскрит без сандхи	санскрит с сандхи	деванагари	перевод
1.	rāmena saha			
2.	śāstrāni			
3.	phale aśve staḥ			
4.	saḥ gacchati			
5.	saḥ bālaḥ āgacchati			
6.	bālaḥ mām āgacchati			
7.	sā bālā mām āgacchati			
8.	tām gacchati			
9.	saḥ bālaḥ gacchati			
10.	sā bālā gacchati			
11.	saḥ bālaḥ iva gacchāmi			
12.	aho rāma			
13.	tasmin vane saḥ vasati			
14.	sītāyāḥ mālā			

Упражнение 2. Перевод на русский.

Сгенез Урок 11.

№	деванагари	транскрипция	перевод
1.	सा सेना नृपं जयति।		
2.	राम इव बालो धार्मिकोऽस्ति		
3.	तव प्रजा कथां पठति।		
4.	गजस्य च्छायायां प्रजास्तिष्ठन्ति ¹²		
5.	नृपस्य पुत्रिका सीतास्ति।		
6.	सा आचार्यस्य भार्या सेवते।		
7.	नृपस्य पुत्रिका।		
8.	विद्यया शिष्योऽमृतं लभते।		
9.	सा बालेव सीता गृहं गच्छति।		

¹² ch > sch после краткой гласной.

Упражнение 3. Перевод на санскрит.

एगणसः षुण 11.

क्र०.	английский / русский	транскрипция	देवनागरी
1.	There is a girl, Sītā by name, in that village.		
	В этой деревне есть девочка по имени Сита.		
2.	The daughter of the virtuous king is very afraid.		
	Дочь благочестивого царя напугана.		
3.	'He tells me again', that subject says.		
	Этот подданный говорит: «Он говорит мне снова».		
4.	'Aha! I remember that story!' the girl says.		
	Ага! Я помню эту историю, - говорит девочка.		
5.	With knowledge, you obtain immortality; with ignorance, you obtain suffering.		
	Знанием приобретаешь бессмертие; неведением приобретаешь страдание		
6.	Like those girls, Sītā reads books.		
	Подобно этим девочкам, Сита читает книги.		
7.	'Where is our daughter?' the hero asks his wife.		
	Где наша дочь? – герой спрашивает свою жену.		
8.	The wife of Rāma is Sītā.		
	Жена Рама – Сита.		
9.	The hero obtains a garland and thus obtains a wife.		
	Герой достаёт гирлянду и таким образом добывает жену.		
10.	'Without Sītā, I am as if without the sun,' Rāma says.		
	Без Ситы я как без солнца, - говорит Рама.		

Упражнение 4. Перевод на русский.

Сгенеризировано 11.

Лексика

गङ्गा	gaṅgā-	f. Ганг	पृष्ठम्	prṣṭham	л. спина
प्रतिदिनम्	pratidinam	каждый день	वह्	vah-	Р. нести
पक्व	pakva-	зрелый, спелый	मध्यम्	madhyam	л. середина
मिष्ट	miṣṭa-	сладкий dainty, delicate, sweet MBh.	नयति	nayati	он берёт, несёт
खादितुम्	khāditum	инфинитив 'кушать'	नय	naya	бери! неси!
आगच्छ	āgaccha	приди!	उच्छलति	ucchalati	он прыгает
एवम् अस्तु	evam astu	Да будет так!	बिलम्	bilam	л. дыра
			स्म	sma	переводит глагол, стоящий перед ним, из наст. вр. в прошедшее

1. अस्ति गङ्गायं कुम्भीरः।
2. वानरस्तस्य मित्रं गङ्गायास्तटे वसति ।
3. प्रतिदिनं वानरः पक्वानि फलानि निक्षिपति ।
4. कुम्भीरः फलानि खादति ।
5. वानरस्य हृदयं मिष्टमस्तीति कुम्भीरस्य भार्या वदति ।
6. भार्या हृदयं खादितुमिच्छति।
7. अहो वानर मम गृहमागच्छेति कुम्भीरो वानरं वदति।
8. एवमस्त्विति वानरो वदति
9. तस्य पृष्ठे कुम्भीरो वानरं वहति ।
10. गङ्गाया मध्ये कुम्भीरः सत्यं वदति।
- ११। मम हृदयं वृक्षे भवतीति वानरो भाषते।
- १२। पुनर्मा तत्र नयेति वानरो भाषते।
13. कुम्भीरो वानरं गङ्गायास्तटे नयति।
14. वानरो वृक्षमुच्छलति ।
15. वानरो वृक्षस्य बिले पश्यति।
16. कश्चिन्मम हृदयं चोरयति स्मेति वानरो वदति।
17. एवं कुम्भीरो वानरश्च मित्रे तिष्ठतः।

Egenes Урок 12.

Числительные (saṃkhyā).

Числительные

Egenes Урок 12.

числительные			количественные числительные		
«арабские» европейские	арабские	devanāgarī	русские	санскрит devanāgarī	санскрит транслит
1	١	१	один	एक	eka-
2	٢	२	два	द्वि	dvi-
3	٣	३	три	त्रि	tri-
4	٤	४	четыре	चतुर्	catur-
5	٥	५	пять	पञ्च	pañca-
6	٦	६	шесть	षष्	ṣaṣ-
7	٧	७	семь	सप्त	sapta-
8	٨	८	восемь	अष्ट	aṣṭa-
9	٩	९	девять	नव	nava-
10	١٠	१०	десять	दश	daśa-

порядковые числительные мужского рода

१	первый	prathama- प्रथम	
२	второй	dvitīya- द्वितीय	
३	третий	tṛtīya- तृतीय	
४	четвёртый	caturha- चतुर्ह	turīya- तुरीय
५	пятый	pañcama- पञ्चम	
६	шестой	ṣaṣṭha- षष्ठ	
७	седьмой	saptama- सप्तम	

Egenes-Sviatopolk Урок 13.

Чередование гласных. Правила сандхи при сочетании гласных. Существительные женского рода на ī. Определительное придаточное и коррелятивное предложение.

Чередование гласных (подъём гласных у Бюлера).

При словоизменении и словообразовании санскрита большую роль играет чередование гласных. Оно не определяется правилами sandhi и происходит преимущественно в корнях и суффиксах, включая и основообразующие. Различаются три ступени чередования гласных: слабая ступень, ступень गुणá [“качество, свойство”] и ступень वृद्धि vṛddhi [(от глагола vardh - “расти”) - “приращение, рост”]. Древнеиндийские ученые исходной, основной ступенью считали слабую, из которой выводили ступени гуणá и vṛddhi. Исторически чередование гласных было связано с ударением. Под ударением находилась гласная в ступени гуणá. Поэтому *европейские ученые-компаративисты* признают гласные гуणá исходной, “нормальной” ступенью гласных, называя их средним или сильным звуковым видом (или ступенью огласовки). Из гласных средней ступени выводят слабый звуковой вид (слабая ступень) и протяженный (ступень vṛddhi).

Трехступенчатое чередование части гласных санскрита может быть представлена в следующем виде (таблица подъёма гласных у Бюлера):

Евр.	Слабая ¹ ступень	Средняя ступень	Протяженная ступень	Соответствующий полугласный
Инд.	-	guṇá	vṛddhi	
	a ²	a	ā	
	ā ³	ā	ā	
	i / ī	e	ai	y
	u / ū	o	au	v
	ṛ	aṛ	ār	r
	ṛ	aṛ	ār	r
	ṛ	al	āl	l

Слабая ступень	Ступень гуणá	Ступень vṛddhi
√vid	veda	vaidya
√div	deva	daivika
√yuj	yoga	yaugika
√dhṛ	dharma	dhārmika

Правила сандхи при сочетании гласных⁴.

a+a = ā : rāma + aśvaḥ = rāmāśvaḥ

i+i = ī : gacchati + iti = gacchāṭī

¹ У Бюлера: низшая.

² У Бюлера прочерк, у Кочергиной: нуль

³ Данной строки ни у Бюлера, ни у Кочергиной нет вовсе.

⁴ В данной главе о сочетании гласных в тех случаях, когда сочетаются краткие гласные a, u, i, тем же правилам подчиняются и долгие гласные ā, ū, ī.

u+u = ū : guru + uṛa = gurūṛa

ṛ + ṛ = ṝ : pitṛ + ṛṣi = pitṝṣi

Эти правила применяются в первую очередь. Затем применимы следующие правила:

1) DISSIMILAR VOWELS

i + гласный = y-гласный ('гласный' означает как долгий, так и краткий гласный)

gacchati + aśvam = gacchati aśvam

u + гласный = v-гласный: guru + aśvam = gurv aśvam

ṛ + гласный = r-гласный: pitṛ + atra = pitr atra

2) e + a = e' : grāme + atra = grāme 'tra

e + V = a V, где V = ā, ī, i, ū, u, e, o: grāme + iti = grāma iti

3) ai + гласный = ā гласный: tasmai + atra = tasmā atra

o редко встречается в конечной позиции до применения сандхирования

au + гласный = āv гласный: gajau + iti = gajāv iti

4) когда следом за конечным -a идут DISSIMILAR VOWELS:

a + i = e : tatra + iti = tatreti

a + u = o : kaṭha + upaniṣad = kaṭhopaniṣad

a + ṛ = ar : satya + ṛtam = satya ṛtam

a + e / ai = ai : tatra + eva = tatraiva

a + o / au = au : atra + okaḥ = atraukaḥ

Не подчиняются правилам сандхи:

1. Гласные i, u⁵, e, когда они являются показателями двойственного числа: bāle āgacchataḥ 'Приходят две девушки'
2. Конечный гласный восклицания (обычно вокатив). gāma āgacchanti 'Рама, они приходят.'; aho aśva 'О, конь!'

Склонение основ на -ī и -ū.

Сгенез Лек 13.

Основы на -ī и -ū всегда женского рода.

	Sg.		du.		pl.	
	-ī	-ū	-ī	-ū	-ī	-ū
N.	-	-s	-au		-as	
A.	-m				-s	
I.	-ā		-bhyām		-bhis	
D.	-ai				-bhyas	
Abl.	-ās					
G.	-ām		-os		(-n)ām	
L.					-su	
V.	-i	-u	=N.		=N.	

⁵ В данной главе о сочетании гласных в тех случаях, когда сочетаются краткие гласные a, u, i, тем же правилам подчиняются и долгие гласные ā, ī, ū.

В формах с падежными окончаниями, начинающимися с гласной, происходят внутренние sandhi.

Сопоставительная таблица склонения ж.р. на i- и на ī-

Ēgenes Śvīatopolk Үлок 13.

	sg.		du.		pl.	
	bhūmi-	nadī-	bhūmi-	nadī-	bhūmi-	nadī-
N.	bhūm- is	nad- ī	bhūm- ī	nad- yáu	bhūm- áyas	nad- yás
A.	bhūm- im	nad- īm			bhūm- ín	nad- ís
I.	bhūm- yá	nad- yá	bhūm- ibhyām	nad- ibhyām	bhūm- ibhis	nad- ibhis
D.	bhūm- ái	nad- yái			bhūm- ibhyas	nad- ibhyas
Abl.	bhūm- yás	nad- yás	bhūm- yós	nad- yós	bhūm- ínām	nad- ínām
G.					bhūm- íṣu	nad- íṣu
L.	bhūm- yám	nad- yám				
V.	bhūm- e	nád- i	bhūm- ī = N.	nad- yáu	bhūm- áyas	nad- yás = N.

Образцы склонения

Ēgenes Үлок 13.

	nadī- "река"	vadhū- "невеста"
Sg.		
N.	nadī	vadhūs
A.	nadīm	vadhúm
I.	nadyá	vadvhá
D.	nadyái	vadvhái
Abl.	nadyás	vadvhás
G.		
L.	nadyám	vadvhám
V.	nádi	vádhu
Du.		
N.A.V.	nadyáu	vadvháu
I.D.Abl.	nadībhyām	vadhúbhyām
G.L.	nadyós	vadvhós
Pl.		
N.	nadyás	vadvhás
A.	nadís	vadhús
I.	nadībhis	vadhúbhis
D.	nadībhyas	vadhúbhyas
Abl.		
G.	nadínām	vadhúnām
L.	nadīṣu	vadhúṣu
V.	=N.	=N.

Примечание: lakṣmī- nom. pr. "Лакшми" и tantrī- "струна" имеют в N.sg. окончание -s.

Определительное придаточное и коррелятивное предложение⁶

Предложение «Я вижу, где живёт царь», англ. "I see where the king lives" содержит главное (Я вижу) и придаточное (где живёт царь) предложения. В санскрите определительное придаточное предложение обычно ставится перед главным коррелятивным. Первое вводится относительным наречием (несклоняемо), а второе – коррелятивным:

yatra nṛpo vasati	tatra ahaṃ paśyāmi
определительное придаточное	главное или коррелятивное предложение

yatra	nṛpo vasati	tatra	ahaṃ paśyāmi
относительное наречие		коррелятивное наречие	

Относительные наречия и их коррелятивные дуплеты (несклоняемы):

yataḥ	с тех пор как	since, when	tataḥ	тогда	therefore
yatra	где	where	tatra	там	there
yathā	после того, как; так как	since	tathā	то(гда)	so, therefore
yadā	когда	when	tadā	то(гда)	then
yadi	если	if	tadi	то	then

Примеры: 'Когда ты идёшь, тогда я помню' yadā gacchati tadā smarāmi.

'Я иду, если ты идёшь', т.е. на санскрите: 'Если ты идёшь, то (и) я иду' yadi gacchasi tadā gacchāmi.

'Ты добудешь фрукты там, где лес'; т.е. на санскрите: 'Где есть лес, там ты (и) добудешь фрукты';
yatra vanam asti tatra phalāni labhase.

Относительное местоимение yad ('кто, который') и его коррелятивный дуплет tad (заменяет местоимение 3 Sg. 'он'). Этой конструкцией переводится следующее выражение:

'Человек, который идёт,	есть царь'.
yo nago gacchati	sa nṛpo 'sti
определительное придаточное	коррелятивное предложение

Коррелятивное местоимение иногда опускается. Местоимение yad склоняется по модели tad.

Оба местоимения 'который' (yo) и 'он' (sa) отсылают к человеку, которого называют **антецедентом**⁷.

В русском и английском антецедент ставится непосредственно перед относительным

⁶ Придаточное предложение, выполняющее в предложении функцию определения. Образуется с помощью относительного местоимения, которое ставится в начале придаточного предложения после определяемого слова; относительное местоимение иногда может быть опущено.

⁷ Связь между двумя элементами в тексте (предложении) в которой один из них (предшествующий, вышеназванный) является антецедентом, имеющим независимую референцию, а второй (субститут, анафор) - отсылает к предшествующему антецеденту.

местоимением 'который' (who). В санскрите антецедент (**naro**) обычно ставится после относительного местоимения 'который' или коррелятивного местоимения 'он':

который человек идёт, он есть царь: yo **naro** gacchati sa nṛpo 'sti *или*

который идёт, этот человек есть царь: yo gacchati sa **naro** nṛpo 'sti

Относительные и коррелятивные местоимения согласуются в роде и числе с антецедентом. Падеж антецедента зависит от его роли в каждом предложении. Изучим следующие примеры, проследив два варианта следующих превращений стандартной фразы:

Я вижу человека, который идёт.		
Который человек идёт, его я вижу.	<i>или</i>	Который идёт, этого человека я вижу.
yo naro gacchati taṃ paśyāmi		yo gacchati taṃ naram paśyāmi

Царь видит слона, на котором я стою. (*превращается в*)

'На котором слоне я стою,	его царь видит'.
yasmin gaje tiṣṭhāmi	taṃ nṛpaḥ paśyati
определяющее придаточное	коррелятивное предложение

или

'На котором я стою,	этого слона царь видит'.
yasmiṃs tiṣṭhāmi	taṃ gajam nṛpaḥ paśyati
определяющее придаточное	коррелятивное предложение

Необходимо отметить, что относительное местоимение yad ('кто, который') и его коррелятивный дуплет tad согласуются друг с другом в роде и числе, но могут различаться по падежам. Как и антецедент, относительное слово и его коррелятивный дуплет находятся в том падеже, который определяется их ролью в предложении. Изучим следующие примеры, проследив два варианта следующих превращений стандартной фразы:

Я вижу человека, с которым идёт Рама.		
С которым человеком идёт Рама, его я вижу.	<i>или</i>	С которым идёт Рама, этого человека я вижу.
yena nareṇa saha rāmo gacchati taṃ ahaṃ paśyāmi		yena rāmo gacchati taṃ naram ahaṃ paśyāmi
येन नरेण सह रामो गच्छति तमहं पश्यामि		येन रामो गच्छति तं नरमहं पश्यामि

Рама живёт в деревне, из которой я приезжаю.		
Из которой деревни я приезжаю, в ней Рама живёт.	<i>или</i>	Из которой я приезжаю, в этой деревне Рама живёт.
yasmād grāmād āgacchāmi tasmin rāmo vasati		yasmād āgacchāmi tasmin grāme rāmo vasati
यस्माद् ग्रामाद् आगच्छामि तस्मिन् रामो वसति।		यस्माद् आगच्छामि तस्मिन् ग्रामे रामो वसति।

Местоимение *yad*.

Полностью соответствует местоимённому склонению *tad* (m.,f., n.), за исключением того факта, что masc. Nom. Sg. подчиняется обычным правилам сандхи, т.о., появляются *yaḥ*, *yo* и т.д.

Кто, что, который, мужской род.

Сгенез 13.

№	Sg.		Du.		Pl.		
N. <i>кто</i>	यः	yaḥ	यौ	yau	ये	<i>ye</i>	<i>кто</i>
Acc. <i>кого</i>	यम्	yam			यान्	yān	<i>кого</i>
Inst. <i>с кем</i>	येन	yéna	याभ्याम्	yābhyām	यैः	yaiḥ	<i>с кем</i>
Dat. <i>кому</i>	यस्मै	yásmai			येभ्यः	yebhyaḥ	<i>кому</i>
Abl. <i>от кого</i>	यस्मात्	yásmāt					
Gen. <i>чей</i>	यस्य	yásya	ययोः	yayoḥ	येषाम्	yéṣām	<i>чей</i>
Loc. <i>на ком</i>	यस्मिन्	yásmin			येषु	yéṣu	<i>на ком</i>

Лексика

Сгенез 13.

धार्मिकी	dhārmikī-	добродетельная	मित्रम्	mitram	n. друг
नदी	nadī-	f. река	वापी	vāpī-	f. пруд ⁸
पत्नी	patnī-	f. жена	सुन्दरी	sundarī-	красивая

⁸ any pond (made by scattering or damming up earth), a large oblong pond, an oblong reservoir of water, tank, pool, lake Mn. MBh.

Упражнение 1. Перевод на русский.

Египет 13.

№	देवनागरी	транскрипция	перевод
1.	यत्र शान्तिस्तत्र सिद्धिः ।१।		
2.	या मम पत्न्याः पुत्रिकास्ति सा बालात्र वसति ।२।		
3.	सीता सुन्दरी नृपस्य पुत्रिकास्तीति रामो वदति ।३।		
4.	यथाश्वा अत्र नागच्छन्ति तथा नरा बालाश्च तत्र गच्छन्ति ।४।		
5.	नदीं गत्वा मित्रे पुस्तकानि पठतः ।५।		
6.	यदा सेना नृपं सेवते तदा धार्मिको नृपो जयति ।६।		
7.	यदि नरः सिद्धिं लभते तदा स ऋषिर्भवते ।७।		
8.	यस्तस्यातिथिर्भवति तस्मै बालाय कविः कथां पठति ।८।		
9.	नरो मित्रेण सह सुन्दरीं नदीं गच्छति ।९।		
10	यस्माद्दहमागच्छामि तं ग्रामं वीरः स्मरति ।१०।		

Упражнение 2. Перевод на санскрит.

एकेणः श्लोक 13.

№13.	английский / русский	транскрипция	деванагари
1.	The boy obtains water from the river.		
	Мальчик добывает воду из реки.		
2.	The wife sees the fruit which is in the pond.		
	Жена видит плод, который находится в пруду.		
3.	Having obtained a garland, our guest goes to the village.		
	Добыв гирлянду, наш гость идёт в деревню.		
4.	He lives like a king when his wife serves him.		
	Он живёт как царь, когда его жена обслуживает его.		
5.	Sītā, who is the wife of Rāma, obtains fame on earth.		
	Сита, которая является женой Рамы, обретает славу на земле.		
6.	The virtuous king sees the boy who is coming.		
	Благочестивый царь видит мальчика, который приходит.		
7.	The student, having thought, asks the poet about the river.		
	Ученик, подумав, спрашивает поэта о реке.		
8.	That beautiful wife lives without suffering.		
	Та прекрасная жена живёт без страдания.		
9.	Ignorance is like a shadow for the man who sees.		
	Неведение как тень для человека, который видит.		
10.	When the daughter of the king comes, then the subjects stand.		
	Когда приходит дочь царя, тогда придворные стоят.		

Egenes-Sviatopolk Ъок 14.

Правила сандхи для конечного ङ. Глагольные префиксы (upasarga) и действительный залог имперфекта.

Правила сандхи для конечного ङ.

гласные ⇒				a	ā			
				i	ī			
				u	ū			
				ṛ	ṛī			
				ḷ				
				e	ai			
				o	au			
ḥ		ka	kha		ga	gha	ṅa	ङ
ś		ca	cha		ja	jha	ṅa	ञ
ṣ		ṭa	ṭha		ḍa	ḍha	ṅa	ण
s		ta	tha		da	dha	na	न
ḥ		pa	pha		ba	bha	ma	
					ya	ra	la	va
ḥ	śa	ṣa	sa		ha			
ḥ	конец строки							
Незвонкие согласные					Звонкие согласные			

Имперфект (Lañ)

Действительный залог имперфекта, Parasmaipada:

	sg.	du.	pl.
1.	ágacchām	ágacchāva	ágacchāma
2.	ágacchaḥ	ágacchatam	ágacchata
3.	ágacchat	ágacchatām	ágacchan

Лексика

Egenes Ъок 14.

деванагари	транслитерация	English	перевод	деепричастие (ind.p.)	
आ+ √नी; आनयति	ā + √nī; ānayati	to bring	приносить	आनीय	āniya
√नी; नयति; -ते	√nī; U.; nayati; -te	to lead	вести	नयित्वा	nayitvā ¹
उप+√गम्; उपगच्छति	upa ² + √gam; upagacchati	to go toward, approach	направляться, подходить, приближаться	उपगत्य; उपगम्य	upagatya; upagamya
√गुप्; गोपायति	√gup; gopāyati	to protect	защищать; охранять	गोपित्वा	gopitvā

¹ приведена форма из эпического санскрита (*Mh.*), ср. в Брахманах: nītvā; в Атхарва-Веде: nīya.

² Avest. *upa* ; Gk. *ὑπό* ; Lat. *sub* ; Goth. *uf* ; Old Germ. *oba* ; Mod. Germ. *ob* in *Obdach* , *obliegen*

√पा; पिबति	√pā; pibati	to drink	пить	पीत्वा	pītvā
√बुध्; बोधति; -ते	√budh ³ ; U.; bodhati; -te ⁴	to know to be, recognize as (with two Acc.)	узнавать, осознавать, признавать (с двумя Вин.пад.)	बुद्धा	buddhvā
प्रति+ √गम् ; प्रतिगच्छति	prati + √gam; pratigacchati	to go back, return	возвращаться	प्रतिगत्य	pratigatya
√हस्; हसति	√has; hasati	to laugh	смеяться	हसित्वा	hasitvā

Упражнение 1. Перевод на русский.

Сгенез Урок 14.

№	देवनागरी	транскрипция	перевод
1.	यदा शिष्यो जलमानयति तदाचार्यस्तत्पिबति		
2.	बालो वापीं गजानानयत्		
3.	यो नरो ग्राममुपगच्छति तं कविर्वदति		
4.	वीरः कुपितानृपाद्ग्रामं गोपायतीति रामोऽवदत्		
5.	वाप्यां गजं दृष्ट्वर्षिरहसदहसच्च		
6.	सुन्दरीं तव पत्नीं बोधामीति कन्या वीरमवदत्		
7.	यस्मिन्गृहे पत्न्यवसत्तत्सा प्रत्यगच्छत्		

³ Comparanda: Avest. bud ; Gk. πυθ for (φυθ) in πυνθάνομαι , πυθέσθαι ; Slav. būdĕti , būdrŭ ; Lith. budėti , budrŭs ; Goth. biudan ; Germ. biotan , bieten ; Angl. Sax béodan ; Eng. bid

⁴ также встречается класс IV: būdhyate (ер. also P. -ti)

8.	ऋषिः शान्तिं सत्यं सिद्धिममृतं सुखं च बोधति		
9.	वीरः सेनाया ग्राममगोपायत्		
10	सुन्दरं नृपं दृष्ट्वा बालोऽहसत्		

Упражнение 2. Перевод на санскрит.

Exercise 14.

№14.	английский / русский	транскрипция	деванагари
1.	The poet read the book as if he were drinking water.		
	Поэт читал книгу как будто он пил воду.		
2.	The hero asked, "How do I protect the village from the army?"		
	Герой спросил: "Как мне защитить деревню от армии?"		
3.	How did sages live without fire?		
	Как мудрецы жили без огня?		
4.	If the horses go back to the river, then the boy leads them to the forest (2Ac.)		
	Если лошади возвращаются к реке, тогда мальчик ведёт их в лес (2Ac.).		
5.	When a man does not know suffering, then he approaches perfection.		
	Когда человек не знает страдания, тогда он приближается к совершенству.		
6.	The king, named Rāma, brought for his wife, Sītā, a garland.		
	Царь по имени Рама принёс для своей жены Ситы гирлянду.		
7.	By means of knowledge, a man conquers ignorance.		
	Посредством знания человек одолевает неведение.		
8.	The child drank the water which came from the river.		
	Ребёнок пил воду, которая пришла с реки.		

9.	Having seen the river, the girl returned to her house.		
	Увидев реку, девушка вернулась в свой дом.		
10.	The boy led the horses from the forest to the river (2Ac.).		
	Мальчик вёл лошадей из леса к реке (2Ac.).		

Egenes-Sviatopolk Үрок 15.

Правила сандхи для конечного ढ. Глагольные префиксы (upasarga) и средний залог имперфекта.

Правила сандхи для конечного ढ.

Имперфект (Lañ)

Средний залог имперфекта, Ātmanepada:

	sg.	du.	pl.
1.	ábhāṣe	ábhāṣāvahi	ábhāṣāmahi
2.	ábhāṣathāḥ	ábhāṣethām	ábhāṣadhvam
3.	ábhāṣata	ábhāṣetām	ábhāṣanta

Лексика

Egenes Үрок 15.

деванагари	транслитерация	English	перевод	деепричастие (ind.p.)	
अ + √गम्; अवगच्छति	ava ¹ -√gam- (P.); avagacchati	understand, to hit upon, learn, know,	понимать, случайно об-наружить	अवगत्य अवगम्य	ava-gátya ² ; ava-gámya
उद् + √भू; उद्भवति	ud ³ -√bhū- (P.); udbhavati	be born	родиться	उद्भूय	ud-bhūya
उद् + √स्था; उत्तिष्ठति	ud-√sthā- (P.); uttiṣṭhati	stand up	вставать	उत्स्थाय	ut-sthāya
√रम्; रमते	√ram (Ā.); ramate	enjoy	любоваться, получать удовольствие	रत्वा	ratvā ⁴
√शुम्; शोभते	√śobh- (Ā.); śobhate	shine	блестеть, сиять, сверкать	शोभत्वा	śobhatvā
√स्मि; स्मयते	√smi-; smayate	smile	улыбаться	स्मित्वा	smitvā

Упражнение 1. Перевод на русский.

Egenes Үрок 15.

№15	деванагари	транскрипция	перевод
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¹ down, away, off (avatāra, crossing down); + Авест.(Zd.) ava ; Слав. ovo, рус. об-(?); also the syllable au in αὐτός, αὐ, αὐθι; Lat. au-t, autem.

² RV. VI, 75, 5

³ up(wards), up out (udāna, upward breath) up, upwards; upon, on; over, above. (As implying separation and disjunction) out, out of, from, off, away from, apart (According to native authorities ud may also imply publicity, pride, indisposition, weakness, helplessness, binding, loosing, existence, acquisition.) + Zd. us ; Hib. uas and in composition os, ois

⁴ rantvā Kāv. ; -ramya or -ratya Pāṇ. 6-4, 38

1.	कथामवगत्य कविरस्मयत		
2.	रामः सीता च नद्यां जलमरमेताम्		
3.	यदातिथिरुपगच्छति तदा बाला उत्तिष्ठन्ति		
4.	यदातिथिरुपागच्छत्तदा बाला उदतिष्ठन्		
5.	यत्र शान्तिस्तत्र सुखं		
6.	पुत्रिका नृपस्य गृह उद्भवति		
7.	विद्ययाविद्यां जित्वा सूर्य इवर्षिः शोभते		
8.	अहो राम कथं तस्मिन्गज उत्तिष्ठसीति बालो ऽपृच्छत्		
9.	वने फलानि रत्वा वीरस्य पत्नी गृहं प्रत्यगच्छत्		
१०	यो बालस्तस्य पुत्रस्तं रामो ऽस्मयत		
११	यदाचार्योऽवदत्तदा शिष्या उदतिष्ठन्		

Упражнение 2. Перевод на санскрит.

एकेणः ऋषेः 15.

№15.	английский / русский	транскрипция	деванагари
1.	Since the guest enjoyed the fruit, (therefore) he returns to the house again.		
	Так как гость наслаждался плодом, (то) он вновь возвращается в дом.		
2.	Having smiled, Sītā spoke to the beautiful girl.		
	Улыбнувшись, сказала Сита красивой девушке.		
3.	Having come from the elephant, the boy approached that village.		
	Придя от слона, мальчик подходит к той деревне.		
4.	He understands that the man has a son.		
	Он понимает, что (=декабрь) у человека есть сын.		
5.	After drinking the water from the fruit, the girl stands up.		
	Выпив воду из плода, девушка поднимается.		
6.	When the moon shines, then you see shadows in the forest.		
	Когда светит луна, тогда ты видишь тени в лесу.		
7.	When the boy sees the elephant, then he smiles and laughs.		
	Когда мальчик видит слона, тогда он улыбается и смеётся.		
8.	The man and his wife enjoy that beautiful house.		
	Человек и его жена наслаждаются тем красивым домом.		
9.	When his son was born, the hero smiled.		
	Когда у него родился сын, герой улыбнулся.		
10.	The girl obtained fruit from the man who is standing.		

	Девушка получила плод от человека, который стоит.		
11.	When the sun shines on the moon, then the moon shines on us.		
	Когда солнце светит на луну, тогда луна светит на нас.		

Egenes-Sviatopolk Урок 16.

Правила сандхи для конечного n. Существительные на –an. Имперфект (Lañ) для глагола √as.
Сложные слова (компози́ты) типа dvandva.

§1. Правила сандхи для конечного n.

предшествующее следующему согласному -n превращается в:	следующий согласный			a	ā	предшествующее -n превращается в: -nn если перед ним стоит краткий гласный		
				i	ī			
				u	ū			
				ṛ	ṛī			
				ḷ				
				e	ai			
				o	au			
		ka	kha	ga	gha	ña		
-ṃś		ca	cha	ja	jha	ña		-ñ
-ṃṣ		ṭa	ṭha	ḍa	ḍha	ṇa		-ṇ
-ṃs		ta	tha	da	dha	na		
		pa	pha	ba	bha	ma		
				ya	ra	la	va	-ṃl
-ñ (ch)	śa	ṣa	sa	ha				
	конец строки							
Глухие согласные				Неглухие согласные (звонкие и плавные)				

Т.о. согласный -n претерпевает превращения только, если стоит перед согласным (за исключением, разумеется, носовых ञ ण) соответствующего ряда (скр. термин *varga*) №:

- 2) нёбным или палатальным (tālu-) согласным: च छ ज झ;
- 3) церебральным или ретрофлексным (mūrdhan-) согласным: ट ठ ड ढ;
- 4) глухого сегмента зубных или дентальных (danta-) согласных: त थ

Примеры: 1) tasmin + ca > tasmiṃś ca तस्मिंश्च; narān + ca > narāṃś ca नरांश्च

2) narān + ṭa > narāṃṣ ṭa नरांष्ट ;

3) narān + tatra > narāṃs tatra नरांस्तत्र; katham nṛpasyāśvāṃs tvad labhāmi Как я получаю коней царя от тебя? Egenes 10:3j

4) narān + śobhante > narāñ chobhante नराञ्छोभन्ते

редко narān + śobhante > narāñ śobhante नराञ्शोभन्ते

5) rājan + atra > rājann atra राजन्नत्र

narān + atra > narān atra नरानत्र

6) narān + jayati > narāñ jayati नराञ्जयति

7) narān + ḍa > narāṇ ḍa नराण्ड

8) narān + labhate > narāṃl labhate नराल्लभते

§2. Сопоставительная таблица склонения на an- муж. и ср. родов (N). Список 16.

	sg.		du.		pl.	
	Masculine	Neuter	Masculine	Neuter	Masculine	Neuter
N.	rāj-ā	nām-a	rājān-āu	nām(a)n-ī	rājān-āḥ	nām-āni
A.	rājān-ām	nām-a	rāj-abhyām	nām-abhyām	rāj-āḥ ¹	nām-āni
Inst.	rājñ-ā ²	nāmn-ā			rāj-abhiḥ	nām-abhiḥ
D.	rājñ-e ³	nāmn-e	rājñ-ōḥ ⁵	nāmn-ōḥ	rāj-abhyaḥ	nām-abhyaḥ
Abl.	rājñ-aḥ ⁴	nāmn-aḥ			rājñ-ām ⁶	nām-nām
G.	rājñ-ī ⁷	nām(a)n-i	rāj-asu	nām-asu		
V.	rāj-an	nām-a(n)	rājān-āu = N.	nām(a)n-ī	rājān-āḥ	nām-āni

§3. Имперфект (Lañ) глагола √as:

	sg.	du.	pl.
1.	āsam	āsva	āsma
2.	āsīḥ	āstam	āsta
3.	āsīt	āstām	āsan

§4. Основосложение. Сложные слова (компози́ты) типа dvandva⁸.

§4.1. Характерной чертой санскрита является сложение основ и образование сложных слов. Сложным словом мы будем считать такое сочетание основ, при котором каждая из основ встречается в самостоятельном употреблении в языке определенного периода - т. е. в эпическом и классическом санскрите.

Как важнейшее явление санскрита сложные слова (samāsa) были изучены древнеиндийскими учеными. Грамматист Панини (rāṇini, V-IV вв. до н.э.) и его последователи дали исчерпывающее описание и классификацию сложных слов. Типы сложения они обозначили сложными словами-терминами, почти каждый из которых является представителем одного из

¹ но: ātman-āḥ

² но: ātman-ā

³ но: ātman-e

⁴ но: ātman-aḥ

⁵ но: ātman-ōḥ

⁶ но: ātman-ām.

⁷ но: ātman-i

⁸ при подготовке данного параграфа использовались материалы Занятия XXXII учебника Кочергиной.

типов. Род композита определяется родом последней основы. Внутри сложного слова действуют правила внешних sandhi. Обычно склоняется только последний член композита, а у предшествующих ему членов отсутствует (luk) падежное окончание (sup). На письме (деванагари) сложное слово записывается в одно слово без прерываний. В транслитерации применяется дефис в том случае, когда позволяют сандхи: एकवचन eka-vacana 'единственное число'.

§4.2. Сложение **dvandva**, значение термина - "два и два" (по Эдженсу, относящийся к слову 'двойственный'). Слова dvandva являются соединением основ однородных членов предложения и переводятся на русский язык с союзом "и". В слова dvandva соединяются существительные, реже прилагательные. Dvandva могут состоять из двух и более основ.

§4.3. В dvandva, состоящих из двух основ, основа последнего существительного употребляется 1. в форме двойственного числа или 2., при собирательном значении слова (samāhāra-dvandva), в форме единственного числа на -am.

Например: 1. सीतारामौ sītā-rāmau 'Сита и Рама', rāma-kṛṣṇau "Рама и Кришна", 2. rāṇi-pādam "руки и ноги, конечности" [3. иногда возможны оба случая: sukham duḥkham ca "счастье и несчастье" → sukhaduḥkham (sg.) или sukhaduḥkhe (du.)].

Тип двандвы, называемый samāhāra, образует окончание всегда единственного числа и среднего рода. Собирательное значение композита здесь будет превалировать над значением каждого члена в отдельности. Часто бинарные оппозиции будут выступать именно в форме samāhāra-dvandva:

sukhaduḥkham	vigraha	sukham duḥkham ca
счастье-несчастье	Анализ	счастье и несчастье

Двучленные dvandva, обозначающие множество предметов, могут иметь форму множественного числа.

Например: puṣpa-phalāni n "цветы и плоды".

§4.4. Все композиты могут быть подвергнуты анализу (vigraha), который разложит сложное слово на составляющие: सीतारामौ sītā-rāmau 'Сита-Рама', Анализ (vigraha): सीतारामश्च sītā-rāmaśca 'Сита и Рама'. Dvandva такого типа называется itaretara-dvandva, поскольку она упоминает его членов в дистрибутивном смысле (каждый в отдельности). В этом типе композита последний член стоит в двойственном числе, поскольку обе персоны названы.

§4.5. Если названо более двух персон, последний член ставится во множественное число: ācārya-śiṣyāḥ 'учитель-ученики'; Анализ (vigraha): ācāryaḥ-śiṣyāś ca 'учитель и ученики'.

Dvandva, состоящие из трех и более основ существительных, всегда имеют последнюю основу в форме множественного числа.

Например: aśva-gaja-mṛgāḥ 'конь, слон и олень'; deva-gandharva-manuṣya-uraga-rākṣasāḥ - "небожители, гандхарвы, люди, демоны-змеи и ракшасы" (Mh. III.50.28ab).

При образовании dvandva существуют определенные правила расположения основ внутри сложного слова: основы, начинающиеся с гласной, занимают первые места, основы с меньшим

количеством слогов предшествуют многосложным, названия времен года следуют в их естественном порядке, названия варн (каст) располагаются начиная с высшей, перечисление родственников начинают со старшего и т. п. (см. также пример, приведенный выше).

§4.6. Род композита определяется последним его членом (как в немецком языке):

rāma-sīte	vigraha	rāmaḥ sītā ca
Рамаситэ	Анализ	Рама и Сита

§4.7. Первый член находится в форме своей основы, даже если он относится к множ. числу.

Вследствие этого иногда возникает двусмысленность, касающаяся его числа. Например:

आचार्यशिष्याः	Учитель и студенты.
	Учителя и студент.
	Учителя и студенты.

§4.8. Слова, заканчивающиеся на –an, в композитах обычно ведут себя как слова, заканчивающиеся на –a. Например, ātmán часто сокращается до ātmá, когда он выступает в качестве 1-го члена композита. Некоторые слова, такие, как gāján, принимают окончание –a, будучи как первым, так и последним членом двандвы. Например:

राजरामौ rāja-rāmau ‘царь и Рама’; रामराजौ rāma-rājau ‘Рама и царь’

§4.9. Другой тип композита известен как отрицательный или негативный композит (pañ или негативный samāsa). Существительное отрицается приставкой a-:

विद्या vidyā ‘знание’; अविद्या avidyā ‘неведение’

§4.10. Отрицание деепричастия также образуется посредством отрицательной приставки a-. Если деепричастие начинается на a-, и в нём нет никакого префикса (преверба), то его окончание будет –tvā: अगत्वा agatvā ‘не пойдя’.

§4.11. Если слово начинается с гласной, тогда оно отрицается посредством приставки an-. Например: अनुदित्वा anuditvā ‘не сказав’.

Лексика

Exercis 16.

आत्मान्	ātmán	Самость, душа, Истинное Я (<i>m.</i>)	प्रिय	priya	дорогой (dear), любимый (beloved)
कर्मन्	karman	действие, поступок [action] (<i>n.</i>)	रमणीय	ramaṇīya	приятный; радостный; милый (pleasant)
कृष्ण	kṛṣṇa	чёрный	राजान्	rājan	царь <i>m.</i>
कृष्णः	kṛṣṇaḥ	Кришна	शुक्ल	śukla	белый
नामन्	nāman	имя (<i>n.</i>)	शोभन	śobhana	блестящий, яркий, красивый

Упражнение 1. Перевод на русский.

Египет Урок 16.

№	देवनागरी	транскрипция	перевод
1.	कृष्णोऽश्वमृगगजानगोपायत्		
2.	प्रियो राजा रामो ग्रामस्य बालानस्मयत		
3	कन्या प्रजां सूर्यात्तस्याश्छाययागोपायत्		
4	य आत्मानं बोधति स कर्माणि रमते		
5	प्रजा कृष्णास्याश्वस्य कर्माहसत्		
6	यदा सा तस्य नामावदत्तदा बाल उदतिष्ठत्		
7	प्रियं तस्य पुत्रमुपगत्य वीरो ऽस्मयत		
8	बालबाले शोभनस्य राज्ञः प्रजे स्तः		
9	शुक्ला अश्वा वन आसन्		
10	आसीद्राजा रामो नाम ग्रामे		

Упражнение 2. Перевод на санскрит.

Египет Урок 16.

№.	английский / русский	транскрипция	देवनागरी
1.	The black horse drinks the water from the river.		
	Черный конь пьёт воду из реки.		

2.	He who knows the Self enjoys action and inaction.		
	Тот, кто знает Самость, наслаждается деянием и не деянием.		
3.	The king's name Kṛṣṇa.		
	Имя царя – Кришна.		
4.	The king enjoys the pleasant actions of the son.		
	Царь наслаждается милыми поступками сына.		
5.	The beloved hero understood perfection and imperfection (success and failure).		
	Любимый герой постиг совершенство и не совершенство (успех и неудача).		
6.	The boy comes from the elephant and returns to the house.		
	Мальчик приходит от слона и возвращается в дом.		
7.	That which neither comes nor goes is the Self.		
	То, что ни приходит, ни идёт, есть Самость.		
8.	When the king approached, the boys and girls stood up.		
	Когда царь приблизился, мальчики и девочки встали.		
9.	The man who was the king came from the black forest.		
	Человек, который был царём, пришёл из чёрного леса.		
10.	Knowledge of the Self is knowledge also of the sun and the moon.		
	Знание Самости – это также знание солнце и луны.		

Egenes-Sviatopolk Урок 17.

Правила сандхи для конечного t. Существительные на -t. Будущее время (Lrt).

§1. Правила сандхи для конечного t.

-t превращается в -t за исключением:	следующий согласный			a	ā	-t превращается в -d за исключением:		
				i	ī			
				u	ū			
				ṛ	ṛī			
				ḷ				
				e	ai			
				o	au			
		ka	kha	ga	gha	ṅa		-n ¹
-c		ca	cha	ja	jha	ña		-j
-ṭ		ṭa	ṭha	ḍa	ḍha	ṇa		-ḍ
		ta	tha	da	dha	na		-n
		pa	pha	ba	bha	ma		-n
				ya	ra	la	va	-l
-c (ch)	śa	ṣa	sa	ha				-d (dh)
конец строки								
Незвонкие согласные				Звонкие согласные				

Примеры: 1) rāmāt + ca > rāmāc ca रामाच्च ;

2) rāmāt + ṭa > rāmāṭ ṭa रामाट् ;

3) rāmāt + śāstram > rāmāc śāstram रामाच्छास्त्रम्

4) rāmāt + manyate > rāmān manyate रामान्मन्यते

5) rāmāt + jalam > rāmāj jalam रामाज्जलम्

6) rāmāt + ḍa > rāmāḍ ḍa रामाड्

7) rāmāt + labhate > rāmāl labhate रामाल्लभते

8) rāmāt + hastaḥ > rāmād dhastaḥ रामाद्धस्तः

¹ перед всеми назальными

§2. Таблица склонения на -ṛ муж. и жен. родов. *Сгенез* Урок 17.

Сильное склонение основ dātṛ- 'дающий' (m.), svasṛ- 'сестра' (f.).

Особенности слабого склонения основ pitṛ- 'отец', mātṛ- 'мать', bhrātṛ- 'брат'.

	sg.		du.		pl.	
	Masculine		Masculine		Masculine	
N.	dāt-ā	pit-ā	dātār-áu	pitār-áu	dātār-āḥ	pitār-aḥ
A.	dātār-ám	pitār-ám			dātṛ-n	mātṛ-ḥ
Inst.	dātṛ-ā		dātṛ-bhyām		dātṛ-bhiḥ	
D.	dātṛ-e				dātṛ-bhyaḥ	
Abl.	dāt-uḥ					
G.			dātṛ-óḥ		dātṛ-nām	
L.	dātār-i				dātṛ-ṣu	
V.	dātār	pitār	dātār-áu = N.	pitār-áu	dātār-āḥ	pitār-aḥ

Двандва pitā-mātarau 'отец-мать' или mātā-pitarau 'мать-отец', т.е. 'родители', образуется из первого члена конструкции, стоящем в Nom.Sg. Аналогично форма двойственного числа от 'отцов' pitarau будет иметь то же значение 'родители'.

§3. Будущее время, Futur (Lṛt):

Основа будущего времени образуется от всех глаголов по единому правилу - прибавлением к корню ударяемого суффикса -syá. Корни на согласные могут иметь варианты этого суффикса – ṣya или -iṣya. При образовании основы будущего времени от глаголов на гласные суффикс -sya прибавляется к корням на -ā, -ṣya - к корням на другие гласные, -iṣya - к корням на дифтонги или на -ar.

Например:

dā "давать" - основа будущего времени dāsyá-

kar "делать" - основа будущего времени kariṣyá-

Корни, содержащие i, ī, u, в основе будущего времени имеют эти гласные в ступени ṣya, т.е. e, o.

Например:

likh "писать" - основа будущего времени lekhisyá-

nī "вести" - основа будущего времени neṣyá-

budh "будить, узнавать" - основа будущего времени bodhisyá-

Корни, оканчивающиеся на ū, имеют в основе будущего времени o/au, изменяющиеся перед -i в -av.

Например:

bhū "быть" - основа будущего времени bho-/bhau- + iṣya → bhaviṣya -.

Простое будущее время образуется от основы будущего времени прибавлением к ней первичных личных окончаний. Ударение падает на суффикс основы.

№	корень	Зл. ед. ч. наст. вр.	перевод	Futur (Lṛṭ)	деепричастие	перевод
1.	√gam-	gacchati	идти	gamiṣyāti	gatvā	пойдя
1.1	ā + √gam-	āgacchati	приходить	ā-gamiṣyāti	ā-gamya ā-gatya	придя
1.2	ava- + √gam-	avagacchati	понимать, случайно об-наружить	ava-gamiṣyāti	ava-gátya ² ; ava-gāmya	об-наружив
1.3	prati- + √gam-	pratigacchati	возвращаться	prati-gamiṣyāti	pratigatya प्रतिगत्य	вернувшись
1.4	upa- + √gam	upagacchati	направляться, подходить, приближаться	upa-gamiṣyāti	upa-gátya; upa-gāmya	приблизивши сь
2.	√gup-	gopāyati	защищать	gopṣyati	gopitvā	защитив
3.	√cint-	cintayati, cintayate	думать	cintayiṣyāti, cintayiṣyáte	cintayitvā	подумав
4.	√ji-	jayati	завоевать	jeṣyāti	jitvā जित्वा	завоевав
5.	√drś- (paś-)	paśyati	видеть	drakṣyāti	drṣtvā दृष्ट्वा	увидев
6.	√nī;	nayati; -te	вести	neṣyāti; -te	nayitvā ³ नयित्वा	
6.1	ā + √nī	ānayati	приносить	ā-neṣyāti	āniya आनीय	
7.	√paṭh-	paṭhati	читать	paṭhiṣyāti	paṭhitvā	прочитав
8.	√pā-	pibati	пить	pāṣyati	pītvā पीत्वा	выпив
9.	√prach-	pr̥cchati	спрашивать	prakṣyāti	pr̥ṣtvā	спросив
10.	√budh-;	bodhati; -te	узнавать, осознавать, признавать	bodhiṣyāti, bodhiṣyáte	buddhvā बुद्ध्वा	узнав
11.	√bhāṣ-	bhāṣate	говорить	bhāṣiṣyáte	bhāṣitvā	сказав
12.	√bhū-	bhavati	быть	bhaviṣyāti	bhūtvā	будучи
13.	√man-	manyate	мыслить	maṁsyate	matvā	помыслив
14.	√ram-	ramate	любоваться, получать удовольствие	raṁsyate	ratvā ⁴ रत्वा	получив удовольствие
15.	√labh-	labhate	приобретать	lapsyate	labdhvā लब्ध्वा	приобретя
16.	√vad-	vadati	говорить	vadiṣyāti	uditvā	сказав
17.	√vas-	vasati	обитать	vatsyāti	uṣitvā उषित्वा	пожив
18.	√śubh-	śobhate; -ti ⁵ ; śumbhāti	блестеть, сиять, сверкать	śobhiṣyāti	śobhatvā शोभत्वा	сверкнув
19.	√sev-	sevate	служить	seviṣyáte	sevitvā सेवित्वा	обслужив
20.	√sthā-	tiṣṭhati	стоять	sthāsyāti	sthitvā	встав

² RV. VI, 75, 5

³ приведена форма из эпического санскрита (*Mh.*), ср. в Брахманах: nītvā; в Атхарва-Веде: nīya.

⁴ rantvā Kāv. ; -ramya or -ratya Pāṇ. 6-4, 38

⁵ только в эпическом санскрите

21.	√smi-	smayate	улыбаться	smeṣyáte	smitvá स्मिन्त्वा	улыбнувшись
22.	√smṛ-	smarati	помнить	smariṣyáti	smṛtvā	помня
23.	√has-	hasati	смеяться	hasiṣyáti	hasitvā हसित्वा	засмеявшись

Лексика

Список 17.

कदा	kadā	‘когда’	दात्री	dātrī-	‘дающая’
कर्तृ	karṭr-	<i>m.</i> ‘делающий, творец’	पितृ	pitṛ-	‘отец’
कर्त्री	kartrī-	<i>f.</i> ‘делающая’	भ्रातृ	bhrātr-	‘брат’
कुलम्	kulam	<i>n.</i> ‘семья’	मातृ	mātr-	<i>f.</i> ‘мать’
दातृ	dātr-	<i>m.</i> ‘дающий’	स्वसृ	svasṛ-	<i>f.</i> ‘сестра’
उत्सव	ut-savā-	<i>m.</i> праздник, a festival, jubilee	श्वशुर	śváśura-	свёкор, a father-in-law, husband's or wife's father
वारिम्	vārim	<i>n.</i> вода ⁶	निवस्	ni-√vas-	обитать, жить вместе с кем-л. в (Loc.) ⁷
हृ	√hr- hárati, -te	брать, уносить ⁸	सखी	sakhī	<i>f.</i> подруга
अपहृ	apa-√hr-	отнимать, удалять	आराम	ārāma-	<i>m.</i> сад (под открытым небом, Luftgarten)
नौ	naú-	<i>f.</i> корабль	निशा	niśā-	<i>f.</i> ночь
क्रीडन	krīḍana-	<i>n.</i> «игра, playing»	तमस्क	tamaska-	<i>m./n.</i> darkness

Упражнение 1. Перевод на русский.

Список 17.

⁶ water, rain, fluid, fluidity Mn. MBh

⁷ to sojourn, pass or spend time, dwell or live or be in

⁸ to take, bear, carry; to take away, carry off, seize, deprive of, steal [Gk. χεῖρ]

८17	देवनागरी	транскрипция	перевод
1.	मम पिता तत्र गमिष्यतीति बालस्तस्य मातरमवदत् ।१।		
2.	कदा तव भ्राता जलं लप्स्यत इति पितापृच्छत् ।२।		
3	पितामातरौ जलात्कुलं गोप्स्यतः ।३।		
4	कदा वनादागमिष्यसीति रामस्तस्य भ्रातरमपृच्छत् ।४।		
5	तस्य पितरं सेवित्वा रामो राजा भविष्यति ।५।		
6	यदा तस्या भ्रातरं मन्यते तदा सा स्मयते ।६।		
7	माता तस्याः प्रजायै सुखस्य दात्री भवति ।७।		
8	य आत्मानं जयति स शान्तेः कर्ता ।८।		
9	जलं पीत्वा तस्य मातुः पुस्तकं पठिषति ।९।		
10	भ्रात्रा सह रामो वने वत्स्यति ।१०।		
11	राज्ञो गृह उत्सवो ऽभवत् ।११।		
12	वायुर्वारौ नावं हरति ।१२।		

13	राज्ञः सुता सखीभिः सहारामे क्रीडनाय गच्छति स्म । १३।		
14	सूर्यो निशायास्तमस्कमपहरति । १४।		
15	श्वशुर्गृहे कन्ये न्यवसताम्		
16	पित्रोर्गृहे सुखेन वसामः		
17	शस्त्रस्य कर्त्रे पाणिनये नामः		

Упражнение 2. Перевод на санскрит.

Exercises 17.

№.	английский / русский	транскрипция	деванагари
1.	When my sister was born, she smiled at my mother.		
	Когда родилась моя сестра, она улыбнулась моей матери.		
2.	My family's name is from the name of a seer.		
	Имя моей семьи (происходит) от имени провидца.		
3.	'When will I speak to the king?' her father thought.		
	'Когда я скажу царю?' – думал её отец.		
4.	Her father's wife is her mother.		
	Жена её отца – её мать.		
5.	My father is the maker of peace in our family.		
	Мой отец – творец мира в нашей семье.		
6.	The brother and sister will obtain fruit from the forest.		
	Брат и сестра добудут плод из леса.		
7.	The hero will protect the king from the fire in the forest.		
	Герой защитит царя от огня в лесу.		
8.	The son of the king has no brothers.		
	У сына царя нет братьев.		
9.	When will the students obtain knowledge from the virtuous teacher?		
	Когда ученики получают знание от добродетельного учителя?		
10.	'I have seen you in the pond', the king says to the beautiful son.		
	'Я видел тебя в пруду' – говорит царь прекрасному сыну.		

८	ВОСЬМОЙ	aṣṭama- अष्टम
९	ДЕВЯТЫЙ	navama- नवम
१०	ДЕСЯТЫЙ	daśama- दशम

Парадигма склонения основы м. и ж. р. на i-.

	sg.		du.		pl.	
	<i>m</i>	<i>f</i>	<i>m</i>	<i>f</i>	<i>m</i>	<i>f</i>
N.	pāṇ- īś	kīrt- īś	pāṇ- ī	kīrt- ī	pāṇ- āyas	kīrt- āyas
A.	pāṇ- īm	kīrt- īm			pāṇ- īn	kīrt- īs
I.	pāṇ- inā	kīrt- yā	pāṇ- ibhyām	kīrt- ibhyām	pāṇ- ibhis	kīrt- ibhis
D.	pāṇ- āye	kīrt- yai			pāṇ- ibhyas	kīrt- ibhyas
Abl.	pāṇ- és	kīrt- yās			pāṇ- īnām	kīrt- īnām
G.			pāṇ- īśu	kīrt- īśu		
L.	pāṇ- āu	kīrt- yām / āu	pāṇ- ī = N. = kīrt- ī	pāṇ- āyas = N. = kīrt- āyas		
V.	pāṇ- e	kīrt- e				

Падежные окончания основ на -i и -u.

	sg.			du.			pl.		
	<i>m</i>	<i>f</i>	<i>n</i>	<i>m</i>	<i>f</i>	<i>n</i>	<i>m</i>	<i>f</i>	<i>n</i>
N.	-s		=och.	-ī / -ū		-nī	-as		-īni/-ūni
A.	-m						-īn/-ūn	-īs/-ūs	
I.	-nā	-ā	-nā	-bhyām			-bhis		
D.	-e		-ne				-bhyas		
Abl.	-s		-nas				-īnām/-ūnām		
G.	-s		-nas	-os		-nos	-īnām/-ūnām		
L.	-au		-ni	-os		-nos	-śu		
V.	-		=och.	=N.			=N.		

При склонении основ на -i и -u следует учитывать:

1). Чередование гласной основы:

- в Abl.-G. и V.sg. *m* и *f* гласная основы выступает в ступени *guṇa*, т. е. *i* → *e*, *u* → *o*.
- в D.sg. *m* и *f* в N.V. pl. *m* и *f* гласная основы выступает в ступени *guṇa*, изменяясь перед гласной окончания, т. е. *e* → *ai*, *o* → *av*.
- в L.sg. *m* и *f* основ на -u гласная основы выступает в ступени *vṛddhi*, т. е. *u* → *au*. В L.sg. *m* и *f* основ на -ī по аналогии с основами на -u гласная основы замещается -au.

2) Sandhi гласной основы перед падежными окончаниями, начинающимися с гласной, т. е.

I.sg. *f*, D.sg. *m* и *f*; G.-L. du. *m* и *f*; N.pl. *m* и *f*.

3) Удлинение гласной основы:

а) в N.A.V.du. *m* и *f* (без присоединения окончания)

б) в G.pl. всех родов, в N.A.pl. *l* и в A.pl. *m* и *f* (перед падежными окончаниями).

Сопоставительная таблица склонения на а- и на і-

Сгенез 12.

	sg.		du.		pl.	
	nara-	agni-	nara-	agni-	nara-	agni-
N.	nar- ás	agn- ís	nar- áú	agn- í	nar- ās	agn- áyas
A.	nar- ám	agn- ím			nar- ān	agn- ín
I.	nar- éṇa ¹	agn- ínā	nar- ābhyām	agn- ibhyām	nar- ais	agn- ibhis
D.	nar- āya	agn- āye			nar- ébhyas	agn- ibhyas
Abl.	nar- ād	agn- és			nar- áyos	agn- yós
G.	nar- ásya		nar- e	agn- áú		
L.	nar- e	agn- áú	nar- áú = N.	agn- í = N.	nar- ās	agn- áyas = N.
V.	nar- a	agn- e				

Деепричастие (санскр. ktvānta; англ. gerund).

Сгенез 12.

uditvā rāmo gacchati 'Сказав, Рама идёт'

gajaṃ dr̥ṣtvā jalaṃ labdhvā rāmo gacchati 'Увидев слона, достав воду, Рама идёт'.

Формы деепричастий (√as- деепричастий не образует):

№	корень	3л. ед. ч. наст. вр.	деепричастие		русский перевод
1.	ā + √gam-	āgacchati	āgamya	āgatya	придя
2.	√gam-	gacchati	gatvā		пойдя
3.	√cint-	cintayati, -te	cintayitvā		подумав
4.	√ji-	jayati	jitvā	जित्वा	завоевав
5.	√dr̥ṣ- (paś-)	paśyati	dr̥ṣtvā	दृष्ट्वा	увидев
6.	√paṭh-	paṭhati	paṭhitvā		прочитав
7.	√prach-	pr̥cchati	pr̥ṣtvā		спросив

¹ но: gaj-éna; van-éna.

² но: gaj-ānām; van-ānām.

8.	√bhāṣ-	bhāṣate	bhāṣitvā	сказав
9.	√bhū-	bhavati	bhūtvā	будучи
10.	√man-	manyate	matvā	помыслив
11.	√labh-	labhate	labdhvā लब्ध्वा	приобретя
12.	√vad-	vadati	uditvā	сказав
13.	√vas-	vasati	uṣitvā उषित्वा	пожив
14.	√sev-	sevate	sevitvā सेवित्वा	обслужив
15.	√sthā-	tiṣṭhati	sthitvā	встав
16.	√smṛ-	smarati	smṛtvā	помня

Лексика

Exercises Book 12.

अग्नि	agni-	<i>m.</i> огонь	कीर्ति	kīrti-	<i>f.</i> слава, известность; (СИНОНИМ. श्रव śravā- <i>m.</i> с ОТТЕНКОМ 'молва, слух')
अतिथि	atithi-	<i>m.</i> гость	भूमि	bhūmi-	<i>f.</i> земля
ऋषि	ṛṣi-	<i>m.</i> пророк, мудрец	शान्ति	śānti-	<i>f.</i> мир; умиротворение
कवि	kavi-	<i>m.</i> поэт	सिद्धि	siddhi-	<i>f.</i> совершенство
सिद्ध	siddha-	<i>m.</i> достигающий совершенства	सिद्धा	siddhā-	<i>f.</i> достигающая совершенства

Упражнение 1. Перевод на русский.

Египет 12.

№	देवनागरी	транскрипция	перевод
1.	अग्निं दृष्ट्वा गृहादश्वो गच्छति		
2.	शिष्यो ग्रामे वसति		
3.	ऋषयः शास्त्राणां सूक्तानि पश्यन्ति		
4.	नृपो दशममतिथिं सेवते		
5.	ग्रामं जित्वा वीरः कीर्तिं लभते		
6.	सिद्धो ग्रामे वसति		
7.	अहो राम कुत्र गच्छसीति द्वितीयो वीरः पृच्छति		
8.	पुस्तकं पठित्वा कविस्तच्चिन्तयति		
9.	सत्येन सह शान्तिरागच्छति		
10.	भूमौ वसाम इति प्रजा वदन्ति		

Упражнение 2. Перевод на санскрит.

Египет 12.

№.	английский / русский	транскрипция	देवनागरी
1.	After conquering the army, the hero obtains fame on earth.		
	Победив армию, герой обретает славу на земле.		
2.	Like Sītā and Rāma, the student goes to the forest.		
	Подобно Сите и Рама ученик		

	идёт в лес.		
3.	After serving her third guest, Sītā speaks to Rāma.		
	Обслужив своего (ейного) третьего гостя, Сита говорит Рама.		
4.	In the story, Rāma obtains fame.		
	В рассказе Рама обретает славу.		
5.	The hero does not conquer ignorance.		
	Герой не одолевает невежества.		
6.	The king, Rāma by name, is very virtuous.		
	Царь по имени Рама очень благочестив.		
7.	„How do you obtain perfection?” the second student asks.		
	«Как ты добиваешься совершенст-ва?» - спрашивает второй ученик.		
8.	Having lived in the forest with his wife, the king, Rāma by name, goes to the village.		
	Пожив в лесу со своей женой, царь по имени Рама идёт в деревню.		
9.	Having obtained peace, perfection, and glory, the seer goes to the beautiful forest.		
	Обретя мир, совершенство и славу, провидец идет в прекрасный лес.		
10.	Thus having seen his wife on the elephant, the hero goes to her.		
	Таким образом, увидев свою жену на слоне, герой идёт к ней.		

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1

LESSON ONE

- Alphabet: The vowels in roman script
The first six vowels in **devanāgarī**
- Grammar: How a verb is formed
The singular ending for verbs
- Vocabulary: The verbs √**gam** and √**prach**
The word for “and”
How to write simple sentences

**ALPHABET:
VOWELS**

1. In Sanskrit, each letter represents one and only one sound (**varṇa**). In English, the letter “a” may indicate many sounds, but not so in Sanskrit. The alphabet is systematically arranged according to the structure of the mouth.
2. There are two basic divisions to the alphabet:
 - a. Vowels (**svara**, or sounded)
 - b. Consonants (**vyañjana**, or manifesting)
3. Vowels can be either short (**hrasva**) or long (**dīrgha**). Short vowels are held for one count (**mātrā**), and long vowels are held for two counts. Some vowels are called simple (**śuddha**), and some are called complex (**saṃyukta**).

	SHORT	LONG
Simple	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
	LONG	LONG
Complex	e	ai
	o	au

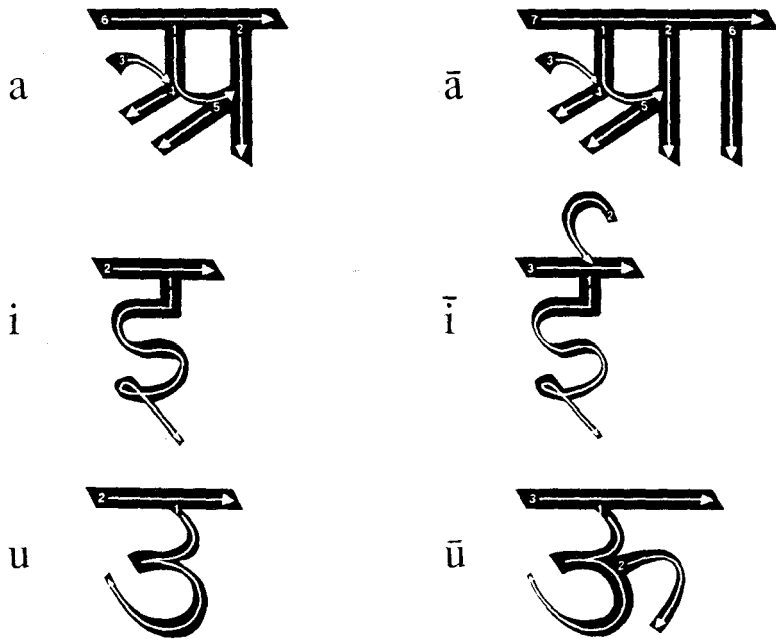
4. In Vedic Sanskrit, but rarely in Classical Sanskrit, there are also vowels held for three counts, called **pluta**, which are marked in **devanāgarī** and roman script by the short vowel followed by the numeral 3. For example: a3, or a times 3. You may also see it marked with a long vowel: ā3. **Pāṇini** (1.2.27) compares the three counts to the calling of a rooster: u ū u3.

5. Here is the pronunciation of the vowels:

a	like the first “a” in	America
ā	like the “a” in	father
i	like the “ea” in	heat
ī	like the “ee” in	beet
u	like the “u” in	suit
ū	like the “oo” in	pool
ṛ	like the “ri” in	river (usually not rolled)
ṝ	like the “ri” in	reed
ḷ	like the “lry” in	jewelry
e	like the “a” in	gate
ai	like the “ai” in	aisle
o	like the “o” in	pole
au	like the “ou” in	loud

6. The lines and dots are called “diacritics,” or “diacritical marks.” They are used because the Sanskrit alphabet has more letters than the English alphabet. Diacritics are combined with roman letters to represent new sounds.
7. A vowel by itself, or a consonant or group of consonants followed by a vowel, is called a syllable (**akṣara**).
-

8. Sanskrit is written in the **devanāgarī** script. The word **devanāgarī** means the “city (**nāgarī**) of immortals (**deva**).” There are no capital letters.
9. The ideal way to learn the script will be to memorize approximately one letter each day, writing it 20 times or so, and putting it on a flash card (**devanāgarī** on the front and roman on the back). Continue to practice regularly with your flash cards throughout the course. Practice for small amounts of time, several times a day.
10. Here are six vowels in **devanāgarī**. The small numbers inside each letter indicate the order in drawing the various parts of the letter. In general, write left to right, top to bottom, writing the bar last. (Alternate forms for **a** and **ā** will be learned in Lesson Seven.)



**GRAMMAR:
VERBS**

1. Sanskrit roots are divided into ten classes (**gaṇa**) in order to form the present stem. We will study the four classes whose stems end in **a**. The root (**dhātu**), written with √ before it, forms a stem (**aṅga**), and the stem adds an ending (**tiṅ**) to form a verb (**tiṅanta**).

Root	√ gam	go
Stem	gaccha	go
Verb	gacchati	he, she, or it goes
	_____ _	
	Stem + Ending (ti)	

2. Verbs are in three persons (**puruṣa**): third (**prathama**, or first), second (**madhyama**, or middle), and first (**uttama**, or last). (Students in the West have learned these upside down.)

Third person	he, she, or it
Second person	you
First person	I

3. The stem stays the same, but the ending changes for each person. This form is called the present indicative, because it is in the present tense, and it indicates. It is singular (**eka-vacana**).

Third person	gacchati	she goes, he goes
	(gaccha + ti)	
Second person	gacchasi	you go
	(gaccha + si)	
First person	gacchāmi	I go
	(gaccha + a + mi)	

VOCABULARY

1. Here is the vocabulary in Sanskrit and in English. Each verb appears in its root form, followed by the third person singular form. The stem can be found by removing the endings.

SANSKRIT**ENGLISH**

√**gam** (root) **gacchati** (3rd per. sing.) he goes, she goes

ca (indeclinable*)

and (placed after the last word of the series, or after each word) (never first in a sentence or clause)

√**prach** (root) **prcchati** (3rd per. sing.) he asks, she asks

*Some words do not have endings, and so are called “indeclinable” (**avyaya**). Included as indeclinables are: prepositions, adverbs, particles, conjunctions (like **ca**), and interjections. A few nouns (like **svasti**) are also treated as indeclinables.

2. Here are some sample sentences:

gacchāmi

I go. (or) I am going.

prcchati gacchāmi ca

He asks and I go.

prcchati ca gacchāmi ca

He asks and I go.

gacchasi ca prcchasi ca

You go and you ask.
(or) You go and ask.

EXERCISES

1. Memorize the vowels and their order in roman script. Learn to pronounce them correctly.
 2. Learn to write and recognize the first six vowels in **devanāgarī**.
 3. Memorize the forms for the first, second, and third person singular verbs in the present indicative.
 4. Memorize the vocabulary.
 5. Translate the following sentences into English. Pronounce each sentence several times out loud, both before and after translating. Compare with the correct answers given on page 242.
 - a. **ṛcchasi ca gacchati ca**
 - b. **gacchāmi ṛcchāmi ca**
 - c. **ṛcchati ca gacchati ca**
 - d. **gacchasi ṛcchāmi ca**
 - e. **ṛcchati ṛcchāmi ca**
 - f. **gacchasi ca gacchati ca**
 - g. **ṛcchāmi gacchasi ca**
 - h. **ṛcchati ca gacchāmi ca**
 6. Translate the following sentences into Sanskrit:
 - a. I go and I ask.
 - b. You ask and he goes.
 - c. He asks and you go.
 - d. He goes and asks.
 - e. You ask.
 - f. I ask and you go.
 - g. I go and you go
 - h. He goes and you go.
-

2

LESSON TWO

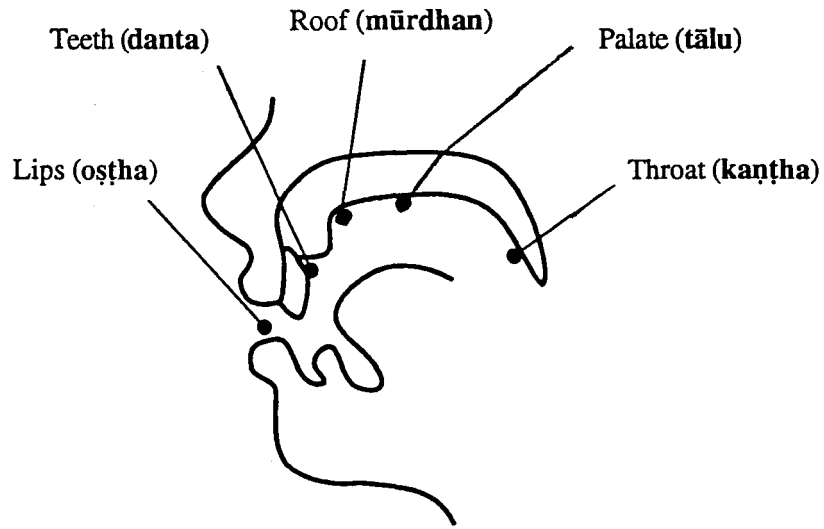
Alphabet: Most of the consonants and how they are organized
The last seven vowels in **devanāgarī**

Grammar: Verbs in the dual

Vocabulary: More verbs
The word for “where”

**ALPHABET:
CONSONANTS**

1. The first 25 consonants, called stops (*sparśa*), are arranged according to five points of articulation (*sthāna*):



2. Here are the five sets (*varga*), arranged according to point of articulation. For example, all the consonants in the velar row (*ka varga*), are pronounced in the throat. The labial row is pronounced at the lips. The **a** is added for the sake of pronunciation.

	1st	2nd	3rd	4th	5th
Velar (<i>kaṇṭhya</i>)	ka	kha	ga	gha	ṅa
Palatal (<i>tālavya</i>)	ca	cha	ja	jha	ña
Retroflex (<i>mūrdhanya</i>)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (<i>dantya</i>)	ta	tha	da	dha	na
Labial (<i>oṣṭhya</i>)	pa	pha	ba	bha	ma
		┌		┌	┌
		Aspirated		Aspirated	Nasal
			└──────────────────┘		
			Voiced		

3. Each set of English letters represents one Sanskrit sound. For example, **gh** is one sound. It is the aspirated, voiced velar.
4. The sound **ka** is called **kakāra** (“ka” maker). The sound **ga** is called **gakāra** (“ga” maker), and so on. The only exception is that **ra** is not called **rakāra**, but just **ra** or **repha**, “snarl.” (In the next lesson we will learn **ra**.)
5. Each row is divided into five sounds: the first (**prathama**), the second (**dvitīya**), the third (**tr̥tīya**), the fourth (**caturtha**), and the fifth (**pañcama**). For example, **ka**, **ca**, **ṭa**, **ta**, and **pa** are all first in their rows.
6. Some sounds are aspirated (**mahā-prāṇa**)—more breath is used in pronouncing these sounds. Some are unaspirated (**alpa-prāṇa**). Some are voiced (**ghoṣavat**)—the vocal chords are used in pronouncing these sounds. Some are unvoiced (**aghoṣa**). The **ṅ**, **ṇ**, **ṅ**, **n**, and **m** are called nasals (**anunāsika**).
7. Here is how the consonants are pronounced:

k	like the “k” in	skate
kh	like the “kh” in	bunkhouse
g	like the “g” in	go
gh	like the “gh” in	loghouse
ṅ	like the “n” in	sing
c	like the “c” in	cello
ch	like the “ch” in	charm (using more breath)
j	like the “j” in	just
jh	like the “j” in	just (using more breath)
ṅ	like the “n” in	enjoyable

ṭ	like the “t” in	stable (for this group the tongue is touching the hard palate, as in the diagram on page 9.)
ṭh	like the “t” in	table (using more breath)
ḍ	like the “d” in	dynamic
ḍh	like the “dh” in	redhead (using more breath)
ṇ	like the “n” in	gentle

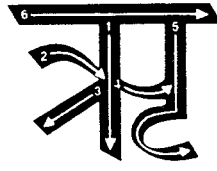
In English, we normally pronounce “t” and “d” somewhere between these two groups (retroflex and dental).

t	like the “t” in	stable (tongue at base of teeth)
th	like the “t” in	table (using breath, tongue at base of teeth)
d	like the “d” in	dynamic (tongue at base of teeth)
dh	like the “dh” in	redhead (using breath, tongue at base of teeth)
n	like the “n” in	gentle (tongue at base of teeth)
p	like the “p” in	spin
ph	like the “ph” in	shepherd
b	like the “b” in	beautiful
bh	like the “bh” in	clubhouse
m	like the “m” in	mother

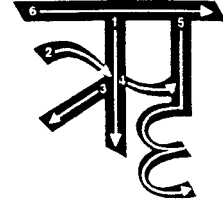
8. In Vedic Sanskrit, when **ḍa** or **ḍha** have vowels on both sides, they may become **ḷa** or **ḷha**. The example used is that when white has crimson on both sides, the white changes its color slightly. Therefore, when **ḍa** has a vowel on both sides, it changes to **ḷa**. For example, **agnim iḍe** is found in the **Rk Samhitā** as **agnim ḷe**.

9. Here are the remaining vowels in devanāgarī:

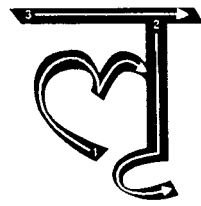
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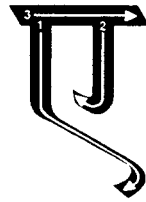
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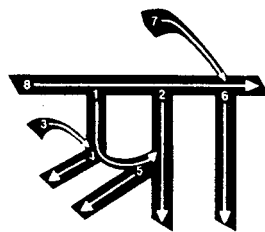
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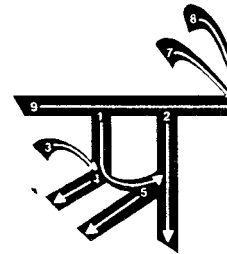
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o



au



**GRAMMAR:
DUAL VERBS**

1. Unlike English, Sanskrit has dual verbs. The dual (**dvi-vacana**) is formed like this:

Third person **gacchataḥ** those two go
(gaccha + tas)

Second person **gacchathaḥ** you two go
(gaccha + thas)

First person **gacchāvah** we two go
(gaccha + a + vas)

We will learn the pronunciation of ḥ in the next lesson. Note that the ending **tas** becomes **taḥ** when it forms a verb. This change is because **sandhi** is applied. (See the following page for an introduction to **sandhi**.)

2. In English, interrogative words usually begin with “wh,” such as where, when, etc. In Sanskrit, interrogative words usually begin with **k**. The word for “where” is **kutra**. It is usually placed at the beginning of a sentence. The other words do not need to be rearranged to make a question out of the sentence. For example:

kutra gacchati
Where is he going?

3. To translate **kutra gacchati** into English, first write “where” for **kutra** and then write “he goes” for **gacchati**. Literally it would then be translated as “Where he goes?” However, it is important to form correct English sentences. For “Where he goes?” you must write “Where is he going?” or “Where does he go?”

VOCABULARY

SANSKRIT

ENGLISH

kutra (indeclinable)

where

√bhū (root) bhavati (3rd per. sing.)

he is, he becomes
(you are, I am)

√vas (root) vasati (3rd per. sing.)

he lives

√smṛ (root) smarati (3rd per. sing.)

he remembers

SANDHI

Before doing the exercises, we will have an introduction to **sandhi (saṁdhi)**, the rules for how sounds are combined. In English, we say “an apple” but “a pear.” The word “the” is often pronounced differently, depending upon the following word. For example, “the house” and “the other house.” Some sounds are modified according to their phonetic environment. In Sanskrit, many sounds make these same changes, and unlike English, all of these changes are written. The rules for these changes are called **sandhi**, which means “junction,” “putting together,” or “combination.” **Sandhi** is now an English word and appears in most English dictionaries. The Sanskrit word is **saṁdhi**.

The exercises in Lesson 1 are written the same even after **sandhi** rules have been applied. However, in Lesson 2 the sentences would be written differently if they were to appear in a Sanskrit text. At this point, however, you do not need to learn these rules. Just observe the sentences in parentheses, and notice that these sentences are written slightly differently with **sandhi**.

EXERCISES

1. Learn the five sets of consonants, their order, and their pronunciation. Learn to write the last seven vowels in **devanāgarī**.
2. Be able to identify each consonant by its classification. For example, the aspirated, voiced palatal is **jha**.
3. Learn the dual endings for verbs.
4. Learn the vocabulary.
5. Translate these sentences, using the summary sheet on page 17. Just observe the sentences in parentheses with **sandhi**. (See page 14.) Answers are given on pages 243 and 244.
 - a. **kutra vasāvah**
(**kutra vasāvah**)
 - b. **bhavasi ca bhavāvah ca**
(**bhavasi ca bhavāvaś ca**)
 - c. **vasāmi smarataḥ ca**
(**vasāmi smarataś ca**)
 - d. **ṛcchathaḥ ca smarati ca**
(**ṛcchathaś ca smarati ca**)
 - e. **kutra gacchāvah**
(**kutra gacchāvah**)
 - f. **kutra bhavāmi**
(**kutra bhavāmi**)
 - g. **kutra gacchāmi**
(**kutra gacchāmi**)

- h. **pr̥chāmi ca smarati ca**
(**pr̥chāmi ca smarati ca**)
- i. **vasasi ca gacchāvaḥ ca**
(**vasasi ca gacchāvaś ca**)
- j. **kutra gacchasi**
(**kutra gacchasi**)

6. Translate the following sentences into Sanskrit:

- a. Where are you two going?
- b. I live and those two live.
- c. We two ask and those two remember.
- d. You go and he goes.
- e. Where am I going?
- f. I am and you two are.
- g. Where are you? (Use the singular.)
- h. Where is he going?

**SUMMARY
SHEET**

Third	gacchati (he, she goes)	gacchataḥ (they two go)
Second	gacchasi (you go)	gacchathaḥ (you two go)
First	gacchāmi (I go)	gacchāvaḥ (we two go)
	_____ Singular	_____ Dual

VERBS

√gam	gacchati	he goes, she goes
√prach	pr̥cchati	he asks
√bhū	bhavati	he is
√vas	vasati	he lives
√smṛ	smarati	he remembers

INDECLINABLES

kutra	where
ca	and

3

LESSON THREE

- Alphabet: The remaining letters in roman script
 The first ten consonants in **devanāgarī**
- Grammar: The plural
 The grammatical terms to describe a verb
 Accent
- Vocabulary: More verbs

**ALPHABET:
THE REMAINING
LETTERS**

1. The previous consonants are sometimes referred to as “stops,” because they stop the flow of air. They are formed by “complete contact” (**spr̥ṣṭa**). The remaining letters are consonants, but they allow more flow of air.
2. There are four consonants, formed by “slight contact” (**īṣat-spr̥ṣṭa**), called semi-vowels. They are voiced, but not aspirated: They are considered to be between vowels and consonants, and so are called **antaḥstha**, or “in-between”:

ya, ra, la, va

3. The sibilants are formed by “half contact” (**ardha-spr̥ṣṭa**). They are aspirated, but not voiced. They are called **ūṣman**, or “heated”:

śa, ṣa, sa

4. The aspirate (voiced, but sometimes classified as a sibilant) is:

ha

5. Here is how these sounds are pronounced:

y	like the “y” in	yes
r	like the “r” in	red
l	like the “l” in	law
v	like the “v” in	victory (but closer to a “w”)

ś	like the “sh” in	shine
ṣ	like the “c” in	efficient (similar to the ś)
s	like the “s” in	sweet
h	like the “h” in	hero

6. Two additional sounds are the **anusvāra (ṁ)** and the **visarga (ḥ)**, which both follow vowels.
7. The **anusvāra (ṁ)** causes the last portion of the vowel before it to be nasal (like the French word “bon”). The **anusvāra** changes its sound according to the following sound. It may sound like the nasal of the set to which the sound following it belongs. For example, **saṁkhyā** is pronounced similar to **saṅkhyā**. In the dictionary, the **anusvāra** is found in the same place as the nasal to which it refers. If the **anusvāra** comes before a semi-vowel or sibilant, it is found in the dictionary before **ka**.
8. The **visarga (ḥ)**, or **visarjanīya**, is an unvoiced breathing that occurs in many contexts instead of an **s** or **r**. In modern India it is often pronounced, at the end of a line, as an echo of the vowel before it. For example, after an **a** it would be a short **ha**. After an **i** it would be a short **hi**:

aḥ	=	ah^a
iḥ	=	ihⁱ
uḥ	=	uh^u

The **jihvāmūliya (ḥ)** is sometimes used in place of a **visarga** before **ka** or **kha**. The **upadhmāniya (ḥ)** is sometimes used in place of a **visarga** before **pa** or **pha**. These letters, used more in Vedic Sanskrit, indicate a subtle difference in the breath before **ka** and **pa**, which is like breathing through the throat (**ḥ**) or breathing through the lips (**ḥ**).

9. We have now learned all the letters in their transliterated form (their roman letter equivalents). There are other ways of representing some letters. At times you may see:

śa	as	sha	śānti, shānti
ṛ	as	ri	ṛk, rik
ñ	as	ñ	Śaṅkara, Śaṅkara
cha	as	chha	chandas, chhandas
ca	as	cha	candra, chandra

10. All the sounds can be classified according to the part of the mouth they come from:

Velar	a	ā	ka	kha	ga	gha	ṅa	ha			
Palatal	i	ī	e	ai	ca	cha	ja	jha	ña	ya	śa
Retroflex	ṛ	ṝ	ṭa	ṭha	ḍa	ḍha	ṇa	ra	ṣa		
Dental	l	ta	tha	da	dha	na	la	sa			
Labial	u	ū	o	au	pa	pha	ba	bha	ma	va	

The complex vowels are pronounced at two points of contact: The sounds e (which can be said to be composed of a and i) and ai (composed of ā and i) are both velar and palatal. The sounds o (composed of a and u) and au (composed of ā and u) are both velar and labial. Also, the sound va is both dental and labial.

11. Here is the entire alphabet:

VOWELS (svara)

Simple (śuddha)	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
Complex (saṃyukta)	e	ai
	o	au
Nasalization (anusvāra)		ṃ
Aspiration (visarga)		ḥ

CONSONANTS (vyañjana)

Velar (kaṇṭhya)	ka	kha	ga	gha	ṅa
Palatal (tālavya)	ca	cha	ja	jha	ña
Retroflex (mūrdhanya)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (dantya)	ta	tha	da	dha	na
Labial (oṣṭhya)	pa	pha	ba	bha	ma
Semi-vowels (antaḥstha)		ya	ra	la	va
Sibilants (ūṣman)		śa	ṣa	sa	ha

13. Here are the first ten consonants in devanāgarī script. Each symbol includes the sound **a**. For example, ka and not just k is meant by the first symbol.

क ख ग घ ङ

ka kha ga gha ṅa

च छ ज झ ञ

ca cha ja jha ṅa

**GRAMMAR:
THE PLURAL**

1. Here is the plural (**bahu-vacana**) for the verb √gam:

Third person	gacchanti (gaccha - a + anti)	they (all) go
Second person	gacchatha (gaccha + tha)	you (all) go
First person	gacchāmaḥ (gaccha + a + mas)	we (all) go

Notice that the third person is **gaccha** minus **a** plus **anti**.

2. Now we have the complete conjugation (or verbal paradigm) for the present indicative (**laṭ**):

gacchati	gacchataḥ	gacchanti
gacchasi	gacchathaḥ	gacchatha
gacchāmi	gacchāvaḥ	gacchāmaḥ

he goes	those two go	they all go
you go	you two go	you all go
I go	we both go	we all go
_____	_____	_____
Singular	Dual	Plural

Students of Sanskrit in India memorize these conjugations horizontally. Students in Europe and America have learned them vertically. It would be better to follow the system of India and memorize horizontally (for both verbs and nouns).

3. Here are the standard endings:

3rd	ti	tas	anti
2nd	si	thas	tha
1st	mi	vas	mas
	□	□	□
	Singular	Dual	Plural

Note that when a word is formed, final *s* becomes *h* due to *sandhi*.

GRAMMATICAL TERMS

4. Verbs can be classified in four basic ways: tense/mood, voice, person, and number. This is similar to, but slightly different from, how verbs are classified in English. Here is a simplified overview:

Tense/Mood: The tenses and modes are grouped together in the ten **lakāra**, or “I” sounds, because they are each abbreviated by **Pāṇini** with a word beginning with the letter “I.” We have learned the present indicative (abbreviated as **laṭ**). Other tense/moods are the perfect (**liṭ**), the periphrastic future (**luṭ**), the simple future (**lṛṭ**), the subjunctive (**leṭ**), the imperative (**loṭ**), the imperfect (**lañ**), the optative or potential (**liñ**), the aorist (**luñ**), and the conditional (**lṛñ**).

Voice (upagraha): We have learned the active voice (**parasmaipada**), which takes active endings. In Lesson 9 we will learn the middle voice (**ātmanepada**), which takes middle endings. Usually, when the fruit of an action comes back to the agent (**ātman**), the **ātmanepada** is used. When the fruit of an action goes to another person (**para**), the **parasmaipada** is used (although this distinction does not seem to be strictly followed in the literature). Some roots are conjugated in both voices (**ubhayapada**) and some usually in one voice. All the verbs we have learned so far are usually seen in the active voice.

Person: We have learned the three persons (**puruṣa**):

Third (prathama)	he, she, or it
Second (madhyama)	you
First (uttama)	I

Number: We have learned the three numbers (**vacana**):

Singular (eka)
Dual (dvi)
Plural (bahu)

- Each verb may be classified according to these categories. For example, **gacchati** (he goes), is present indicative, active, third person, singular.
- Using abbreviations, called parsing codes, we could identify **gacchati** as: pres. indic. act. 3rd per. sing.—present indicative, active, third person, singular. (This isn't as hard as it may seem, since all verbs so far are present indicative and active. All we need to determine is the person and number.)
- Here are some examples:

gacchāmi	I go	pres. indic. act. 1st per. sing.
bhavanti	they are	pres. indic. act. 3rd per. pl.
ṛcchāvah	we both ask	pres. indic. act. 1st per. dual

ACCENT

1. Accent consists of higher and lower tones (**svara**). There is a raised tone (**udāṭṭa**), an unraised tone (**anudāṭṭa**), and a “moving” tone (**svarita**). In the **Ṛk Saṃhitā** the **udāṭṭa** is unmarked, the **anudāṭṭa** is marked by a low horizontal bar, and the **svarita** is marked by a high vertical bar. For example:

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्

In classical Sanskrit texts, the accents are not marked.

2. In most Sanskrit dictionaries, a mark is placed over the **udāṭṭa** for Vedic words only. For example:

Mánu
mádhu
rátna

3. **Pāṇini** does not give rules for stress accent.
4. For now, an important rule for proper pronunciation is to maintain a clear distinction between the short and long vowels (discussed on pages 2 and 3).

**VOCABULARY:
MORE VERBS**

SANSKRIT

ENGLISH

na

not (placed before the verb)

√**vad** (root) **vadati** (3rd per. sing.)

he says, he speaks

√**sthā** (root) **tiṣṭhati** (3rd per. sing.)

he stands

All vocabulary is given in the order of the Sanskrit alphabet.

An additional rule you'll need to know to do these exercises is that if a member in a series has more than one word (such as **na gacchati**), **ca** usually comes after the first word. For example:

gacchāmi na ca gacchati

I go and she does not go.

You may also see **ca** at the end of a clause (less often). For example:

gacchāmi na gacchati ca

I go and she does not go.

EXERCISES

1. Learn the pronunciation and order of the semi-vowels, sibilants, **anusvāra**, and **visarga**. Learn the first ten consonants in **devanāgarī**.
2. Write, in correct order, the entire alphabet (in transliteration, or roman script).
3. Conjugate each verb we have learned, and learn the nine endings.
4. Be able to give the parsing code for each form we have learned.

5. Translate the following sentences into English, using the summary sheet on page 30. Underneath each sentence is the sentence with **sandhi**. Just observe the sentence with the **sandhi**. (Answers are on p. 245.)

- | | |
|--|---|
| a. vadati na ca vadāmi
(vadati na ca vadāmi) | e. bhavathaḥ ca vasathaḥ ca
(bhavathaś ca vasathaś ca) |
| b. vadathaḥ smarataḥ ca
(vadathaḥ smarataś ca) | f. kutra bhavasi
(kutra bhavasi) |
| c. na gacchanti
(na gacchanti) | g. tiṣṭhanti gacchanti ca
(tiṣṭhanti gacchanti ca) |
| d. tiṣṭhāmaḥ gacchāmaḥ ca
(tiṣṭhāmo gacchāmaś ca) | h. na ca pṛcchati na ca vadati
(na ca pṛcchati na ca vadati) |

6. Translate these sentences into Sanskrit. Unless “two” is used, it will be understood that the plural form is intended.

- | | |
|----------------------------|-----------------------------|
| a. Where are they going? | e. Where do those two live? |
| b. We do not speak. | f. We are not going. |
| c. He asks and they speak. | g. I ask and they remember. |
| d. Where are we standing? | h. Where are we? |

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvaḥ (we two go)	gacchāmaḥ (we all go)
	_____	_____	_____
	Singular	Dual	Plural

VERBS

√gam	gacchati	he goes
√prach	prcchati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

INDECLINABLES

kutra	where
ca	and
na	not

4

LESSON FOUR

Alphabet: Ten more consonants in **devanāgarī**

Grammar: The nominative case
The accusative case

Vocabulary: Nouns that end in short **a**

ALPHABET

1. Here are ten more consonants to learn:

ट ठ ड ढ ण

ṭa

ṭha

ḍa

ḍha

ṇa

त थ द ध न

ta


tha


da

dha

na

2. There are two additional consonants, ḷa and ḷha. (See p. 11.)

The ḷa is written as: 

The ḷha is written as: 

**GRAMMAR:
NOUNS**

1. Sanskrit nouns are formed in a similar way as verbs—the root (**dhātu**) forms a stem (**prātipadika**), and endings (**sup**) are added to form a noun (**subanta**). Nouns are in various cases (**vibhakti**, division), depending upon their role in the sentence.
2. We will learn two cases. The nominative (**prathamā**) is used for naming the subject, as in “Rāma goes.” The nominative case is also used for a predicate nominative identified with the subject, as in “Rāma is the king.” In India, words are normally cited independently in the nominative, or “naming” case.

The accusative (**dvitīyā**) is the direct object. The accusative is also the object of motion, as in “He goes to the city.”

3. For example, in the sentence, “The man goes to the horse,” the word “man” would be in the nominative and the word “horse” would be in the accusative:

The man goes to the horse.
(nominative) (accusative)

4. Here is the formation of masculine nouns whose stems end in **a**:

Stem: **nara** (masculine) man

Nominative	naraḥ	narau	narāḥ
Accusative	naram	narau	narān
	_____	_____	_____
	Singular	Dual	Plural
	(eka-vacana)	(dvi-vacana)	(bahu-vacana)

Notice that **naraḥ** is formed by **nara + s**. The **s** changes to **ḥ** because of **sandhi**.

5. The verb and subject must agree in number in both English and Sanskrit. For example, if the subject is singular, then the verb must also be singular:

The man goes to the horse. (Subject and verb are singular.)

The men go to the horse. (Subject and verb are plural.)

6. The direct object need not agree with either the subject or verb. We are learning the rules for the agent construction (**kartari prayoga**), which is like an active construction. Here the agent of action (**kartṛ**) is in the nominative, and the object of action (**karman**) is in the accusative.
7. A noun in apposition, such as “Rāma, the boy,” is put in the same case as the noun it follows. For example, in the sentence “She speaks to Rāma, the boy,” both “Rāma” and “boy” are accusative.
8. The normal word order is:

subject	direct object	verb
naraḥ	aśvam	gacchati (without sandhi)
(naro	'śvaṃ	gacchati) (with sandhi)
the man	to the horse	goes

Because **naraḥ** ends in **ḥ**, we know that it is the man who is doing the going and not the horse. While English relies on the order of the words, Sanskrit relies more on the word endings for meaning.

9. Articles, such as “the” or “a,” must be put in the English translation as needed.

VOCABULARY

SANSKRIT

ENGLISH

aśvaḥ (masculine)

horse

gajaḥ (masculine)

elephant

naraḥ (masculine)

man

putraḥ (masculine)

son

mṛgaḥ (masculine)

deer

rāmaḥ (masculine)

Rāma

vā (indeclinable)

or (used like **ca**) (never first in sentence or clause)

Nouns will be cited in the nominative case because traditionally that case is used for citing words independently.

Nouns, as well as verbs, may be connected with **ca** and **vā**. When two nominatives are connected with **vā**, the verb agrees with the nominative closest to it, as in English. For example:

aśvaḥ gajāḥ vā gacchanti (without **sandhi**)

(aśvo gajā vā gacchanti) (with **sandhi**)

The horse or the elephants go.

“He goes” is **gacchati**. “The man, he goes” is **naraḥ gacchati** (with **sandhi**, **naro gacchati**). However, when there is a subject, the “he” is dropped. Therefore, **naraḥ gacchati** (**naro gacchati**) would be translated as “The man goes.” Always write English sentences using the rules of correct English.

EXERCISES

1. Continue to learn the consonants in **devanāgarī**.
2. Memorize the singular, dual, and plural forms for the masculine nouns ending with a short **a** (like **nara**) in the nominative and accusative. These should be learned horizontally.
3. Learn the vocabulary and continue reviewing all vocabulary from past lessons.
4. Translate the following sentences into English, using the summary sheet. Translate the verb first, then the nominative, and then the accusative, if any. Continue to observe the **sandhi**.
 - a. **narāḥ mṛgam smaranti**
(narā mṛgaṃ smaranti)
 - b. **rāmaḥ aśvau gacchati**
(rāmo 'śvau gacchati)
 - c. **kutra gajāḥ vasanti**
(kutra gajā vasanti)
 - d. **narau rāmam vadataḥ**
(narau rāmaṃ vadataḥ)
 - e. **putraḥ smarati pṛcchati vā**
(putraḥ smarati pṛcchati vā)
 - f. **rāmaḥ mṛgam gacchati**
(rāmo mṛgaṃ gacchati)

g. aśvau na vadataḥ
(aśvau na vadataḥ)

h. rāmaḥ putram vadati
(rāmaḥ putraṃ vadati)

5. Translate the following sentences into Sanskrit:

- a. The men speak to the deer. (one deer)
- b. Rāma speaks to the horses.
- c. The son goes to the horse and stands.
- d. Elephants do not remember.
- e. Where are the horses standing?
- f. Where is the elephant?
- g. Rāma speaks and the son remembers.
- h. They stand or they go.
- i. Where does Rāma stand?
- j. Rāma or the son goes.
- k. Rāma and the son go.

6. Translate the following sentences into English:

- a. **narau putram vadataḥ**
(narau putraṃ vadataḥ)
- b. **kutra aśvāḥ ca gajāḥ ca gacchanti**
(kutrāśvās ca gajāś ca gacchanti)
- c. **aśvaḥ mṛgaḥ vā gacchati**
(aśvo mṛgo vā gacchati)
- d. **rāmaḥ putrau vadati**
(rāmaḥ putrau vadati)
- e. **mṛgaḥ aśvaḥ gajaḥ ca gacchanti**
(mṛgo 'śvo gajaś ca gacchanti)
- f. **putrāḥ mṛgān na smaranti**
(putrā mṛgān na smaranti)
- g. **kutra narau vasataḥ**
(kutra narau vasataḥ)
- h. **rāmam pṛchāmi**
(rāmam pṛchāmi)

i. **narau putrān na vadataḥ**
(narau putrān na vadataḥ)

j. **kutra mṛgāḥ bhavanti**
(kutra mṛgā bhavanti)

7. Translate the following sentences into Sanskrit:

- a. Where is Rāma going?
- b. Rāma is going to the horse.
- c. The son does not speak to the horses.
- d. The two elephants remember the man.
- e. Where do the two deer live?
- f. You go to the horse.
- g. Where are we standing?
- h. The son goes to the horses and the elephants.
- i. You are all speaking to the elephant.
- j. The elephant does not remember.

SUMMARY SHEET

VERBS

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmah (we all go)
	----- Singular	----- Dual	----- Plural

√gam	gacchati	he goes
√prach	pr̥chati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

NOUNS

	Nominative (subject)	naraḥ	narau	narāḥ
aśvaḥ horse				
gajaḥ elephant	Accusative (object)	naram	narau	narān
naraḥ man				
putraḥ son				
mṛgaḥ deer				
rāmaḥ Rāma				

		Singular	Dual	Plural

INDECLINABLES

kutra	where
ca	and
na	not
vā	or

5

LESSON FIVE

Alphabet: The rest of the alphabet in **devanāgarī**

Grammar: The instrumental and dative cases

Vocabulary: More nouns that end in short **a**

ALPHABET

1. Here are the last five stops:

प फ व भ म

pa

pha

ba

bha

ma

2. Here are the semi-vowels:

य र ल व

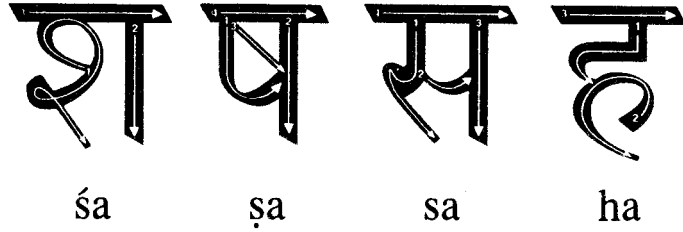
ya

ra

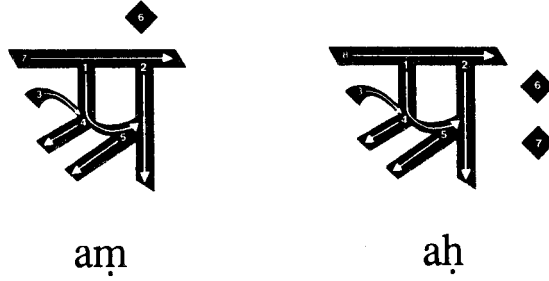
la

va

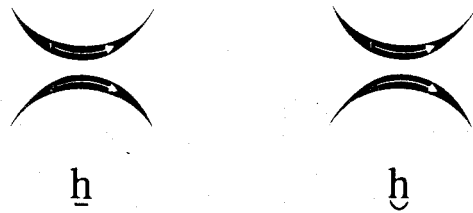
3. Here are the sibilants and aspirate:



4. Here is the anusvāra and visarga following a:



5. Here are the *jihvāmūliya* (ḥ) and *upadhmaniya* (ḥ). They are usually written the same way. If followed by *ka* or *kha*, it is a *jihvāmūliya*. If followed by *pa* or *pha*, it is an *upadhmaniya*:



The *upadhmaniya* (ḥ) may appear as ॢ

6. Here is the entire alphabet in devanāgarī script:

Vowels	अ	a	आ	ā						
	इ	i	ई	ī						
	उ	u	ऊ	ū						
	ऋ	r̄	ॠ	r̄̄						
	ऌ	l̄								
	ए	e	ऐ	ai						
	ओ	o	औ	au						
	अं	aṃ (ṁ)	अः	aḥ (ḥ)						
<hr/>										
Velar	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa
Palatal	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña
Retroflex	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa
Dental	त	ta	थ	tha	द	da	ध	dha	न	na
Labial	प	pa	फ	pha	ब	ba	भ	bha	म	ma
Semi-vowels	य	ya	र	ra	ल	la	व	va		
Sibilants	श	śa	ष	ṣa	स	sa	ह	ha		

**GRAMMAR:
INSTRUMENTAL
AND DATIVE**

1. We will now learn two new cases: the instrumental (**tr̥tīyā**) and the dative (**caturthī**).
2. The instrumental is used for accompaniment. For example:

gajena saha rāmaḥ gacchati (without **sandhi**)
(gajena saha rāmo gacchati) (with **sandhi**)
 Rāma goes with the elephant.
 (instrumental)

The word **saha**, “together,” is sometimes used after the instrumental to indicate accompaniment.

3. The instrumental is also used to express instrumentality, or “by means of.” (Although this usage is derived from the first, it is used more frequently.) For example:

I write with a pen.
 (instrumental)

4. The dative is used for the indirect object. It shows “purpose.” For example:

rāmaḥ putrāya aśvam gacchati (without **sandhi**)
(rāmaḥ putrāyāśvam gacchati) (with **sandhi**)
 Rāma goes to the horse for the son.
 (dative)

rāmaḥ putrāya pustakam paṭhati (without **sandhi**)
(rāmaḥ putrāya pustakaṃ paṭhati) (with **sandhi**)
 Rāma reads the book to the son.
 (dative)

5. Here is how they are formed:

Stem: **nara** (masculine) man

Instrumental	nareṇa*	narābhyām	naraiḥ
Dative	narāya	narābhyām	narebhyaḥ
	_____	_____	_____
	Singular	Dual	Plural

*“with the elephant” is **gajena** (See below.)

6. We will learn the following **sandhi** rule in more detail in Lesson 11. For now, when a word contains an **r** or **ṛ**, it often changes the following **n** to **ṅ**. For example: **nareṇa**, **putreṇa**, **mṛgeṇa**, **rāmeṇa**. But **aśvena**, **gajena**.
7. The word order is not rigid in Sanskrit. Usually the instrumental goes near the word most closely associated with it, and the dative goes before the verb. (More will be said about word order later.)
8. The verbs **vadati** (he says) and **pr̥cchati** (he asks) often take a “double accusative”: the object talked about and the person addressed. Usually the person addressed is placed closer to the verb. The context will give you the correct meaning. For example:

rāmaḥ mṛgaṃ putram vadati (without **sandhi**)
(rāmo mṛgaṃ putraṃ vadati) (with **sandhi**)
 Rāma speaks to the son about the deer.

VOCABULARY	SANSKRIT	ENGLISH
	tatra (indeclinable)	there
	nṛpaḥ (mas.)	king
	bālaḥ (mas.)	boy
	vīraḥ (mas.)	hero
	saha (indeclinable)	with, together (sometimes used after the instrumental as a marker of accompaniment)

Remember that word order is less rigid in Sanskrit than in English. Even more than English, words can be placed in several different orders and still be correct.

EXERCISES

1. Learn the alphabet in **devanāgarī**.
2. Learn the forms for the instrumental and dative. By now you have learned four cases.
3. Learn the vocabulary and keep up with all past vocabulary.
4. Translate the following sentences. (Remember that more than one word order will still be correct in Sanskrit as well as English.)
 - a. **kutra vīrāḥ tiṣṭhanti**
(kutra vīrās tiṣṭhanti)
 - b. **bālau gajena saha tatra bhavataḥ**
(bālau gajena saha tatra bhavataḥ)
 - c. **nṛpaḥ aśvam gacchati**
(nṛpo 'śvam gacchati)
 - d. **aśvena saha vīraḥ nṛpān gacchati**
(aśvena saha vīro nṛpān gacchati)
 - e. **mṛgeṇa saha rāmaḥ vasati**
(mṛgeṇa saha rāmo vasati)
 - f. **gajaiḥ saha bālāḥ gacchanti**
(gajaiḥ saha bālā gacchanti)
 - g. **narāḥ putram vadanti**
(narāḥ putram vadanti)

h. **vīrāḥ mṛgān rāmam pṛcchanti** (same as 5b. below)
(**vīrā mṛgān rāmam pṛcchanti**)

i. **tatra bālāḥ nṛpāya gacchati**
(**tatra bālo nṛpāya gacchati**)

5. Translate the following sentences into Sanskrit:

- a. The boys go to the horses.
- b. The son asks the king about the deer. (double accusative)
- c. The king remembers the man.
- d. The hero lives with the son.
- e. The boy asks the king and the king remembers.
- f. There are no elephants with the son.
- g. Where does Rāma live?
- h. The king or the hero speaks to the boy.
- i. The hero goes for the boy.
- j. The elephants are there with the horses.
- k. I remember the king.
- l. You are going there with the boy.

6. Translate the following sentences into English:

- a. aśvaiḥ saha vīraḥ gacchati
(aśvaiḥ saha vīro gacchati)
- b. tatra nṛpāya narāḥ gacchanti
(tatra nṛpāya narā gacchanti)
- c. vīrau tiṣṭhataḥ vadataḥ ca
(vīrau tiṣṭhato vadataś ca)
- d. mṛgāḥ tatra vasanti
(mṛgās tatra vasanti)
- e. kutra bālābhyām saha nṛpaḥ gacchati
(kutra bālābhyām saha nṛpo gacchati)
- f. rāmaḥ aśvam putram pṛcchati
(rāmo 'śvam putram pṛcchati)
- g. tatra gajāḥ na tiṣṭhanti
(tatra gajā na tiṣṭhanti)
- h. vīraḥ nṛpam bālam vadati
(vīro nṛpam bālam vadati)
- i. mṛgaiḥ aśvaiḥ ca saha gajaḥ vasati
(mṛgair aśvaiś ca saha gajo vasati)
- j. kutra tiṣṭhāmāḥ
(kutra tiṣṭhāmāḥ)

7. Translate the following sentences into Sanskrit:

- a. The king lives there with the two boys.
- b. Where are you going with the elephants?
- c. The man goes there for the horse.
- d. The boy does not remember the king.
- e. I am speaking to the king about the two elephants.
- f. The king goes to the horse for the son.
- g. Where are we standing?
- h. The man asks the boy about the horse.
- i. Rāma goes there for the man.
- j. Where are all the deer?

SUMMARY SHEET VERBS

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	----- Singular	----- Dual	----- Plural

√gam	gacchati	he goes
√prach	pr̥cchati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

NOUNS

		Nominative	naraḥ	narau	narāḥ
		(subject)			
aśvaḥ	horse				
		Accusative	naram	narau	narān
gajaḥ	elephant	(object)			
naraḥ	man	Instrumental	nareṇa*	narābhyām	naraiḥ
		(with)			
nrpaḥ	king				
		Dative	narāya	narābhyām	narebhyaḥ
putraḥ	son	(for)			
bālaḥ	boy		Singular	Dual	Plural
mṛgaḥ	deer		*gajena, bālena (See page 46.)		
rāmaḥ	Rāma				
vīraḥ	hero				

INDECLINABLES

kutra	where
ca	and
tatra	there
na	not
vā	or
saha	with, together (used after instrumental)

6

LESSON SIX

Alphabet: How vowels are formed when they follow consonants

Grammar: The ablative and the genitive
The use of *iti*

Vocabulary: More nouns in **a**

**ALPHABET:
VOWELS AFTER
CONSONANTS**

1. Words are formed by putting letters together. The vowel characters learned so far are used only when they are the first letter of a word. For example, **eka** (one) is written:

एक eka

2. A consonant without a vowel following it is written with a short stroke (**virāma**) beneath it. For example:

क ka प pa

क् k प् p

3. When a vowel follows a consonant, the vowel is written in contracted form. The **a** is replaced by other vowels. Here are the vowel forms:

ga ग gā गा

gi गि gī गी

gu गु gū गू

gṛ	गृ	gṝ	गृ̄
ge	गे	gai	गै
go	गो	gau	गौ

4. Note that the sign for the *i* is written before the consonant, even though the *i* is sounded after the consonant. When written by hand, the curved line on top should touch the vertical line of the consonant. For example:

गि

Often, due to typesetting, the *i* will not touch at all. For example:

गि

5. These vowel signs may follow all consonants, including the semi-vowels, sibilants, and aspirate. For example:

च	चा	चि	ची	चु	चू	चृ	चृ
ca	cā	ci	cī	cu	cū	ṅ	ṅ
चे	चै	चो	चौ				
ce	cai	co	cau				
ज	जा	जि	जी	जु	जू	जृ	जृ
ja	jā	ji	jī	ju	jū	ṅ	ṅ
जे	जै	जो	जौ				
je	jai	jo	jau				

6. Sometimes these signs are put in different places. For example:

ru is written: रु

rū is written: रू

hṛ is written: हृ

We will learn more of these forms in the next lesson.

7. Here are more examples of how words are formed by putting letters together:

गज	वीर	वसति
gaja	vīra	vasati

6. Here is the formation of the ablative and genitive:

Stem: **nara** (masculine) man

Ablative	narāt	narābhyām	narebhyaḥ
Genitive	narasya	narayoḥ	narānām*
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

***gajānām, bālānām** (See page 46.)

ITI

7. Now we will learn the use of **iti**. This important particle is used at the end of a quotation. For example:

aśvaḥ gacchati iti rāmaḥ vadati

(aśvo gacchatīti rāmo vadati)

“The horse goes,” says Rāma.

Notice that **iti** is a convenient point to break the sentence down into smaller, more manageable parts.

8. When translating from English to Sanskrit, indirect quotations must first be turned into direct quotations before **iti** can be used. For example:

He says that he is going. (indirect quotation)

“I am going,” he says. (direct quotation)

gacchāmi iti vadati

(gacchāmīti vadati)

Notice that the change from an indirect quotation to a direct quotation changes the clause from “he is going” to “I am going.”

VOCABULARY

SANSKRIT

ENGLISH

atra (indeclinable)

here

ā + √gam (root) **āgacchati ***

he comes

iti (indeclinable)indicates the end of a
quotation**grāmaḥ** (mas.)

village

*Note that **ā** is a verb prefix. It changes the meaning of **gacchati** from “he goes” to “he comes.”

EXERCISES

1. Learn to recognize and write the **devanāgarī** for vowels that follow consonants.

2. Learn the forms for the ablative and genitive.

3. Write the following words in **devanāgarī**:

- | | | |
|-----------|-------------|-----------|
| a. iti | g. bhavāvaḥ | m. ṛṣi |
| b. nara | h. vadasi | n. devatā |
| c. rāma | i. nṛpaḥ | o. guṇa |
| d. gaja | j. na | p. jaya |
| e. vīra | k. vā | q. guru |
| f. vasati | l. ca | r. deva |

4. Translate the following sentences into English, using the summary sheet. Remember to read each sentence out loud several times.

- a. **bālasya gajaḥ grāmam gacchati**
(bālasya gajo grāmaṃ gacchati)
- b. **rāmasya putraḥ aśvam gacchati**
(rāmasya putro 'śvaṃ gacchati)
- c. **atra aśvaḥ bhavati iti nṛpaḥ vadati**
(atrāśvo bhavatīti nṛpo vadati)
- d. **grāmāt putraḥ āgacchati**
(grāmāt putra āgacchati)

- e. **kutra gajāḥ tiṣṭhanti iti nṛpaḥ pṛchati**
(kutra gajāś tiṣṭhantīti nṛpaḥ pṛchati)
- f. **bālaḥ nṛpasya grāmam gacchati**
(bālo nṛpasya grāmaṃ gacchati)
- g. **atra vīrāḥ vasanti iti narāḥ vadanti**
(atra vīrā vasantīti narā vadanti)
- h. **kutra gacchasi iti rāmaḥ pṛchati**
(kutra gacchasīti rāmaḥ pṛchati)

5. Translate the following sentences into Sanskrit:

- a. "I live here," the son says.
- b. The horses and elephants are coming from the village.
- c. "Do you remember the men?" the king asks the boy.
- d. Rāma says that he is going to the village.
- e. "I am going to the village for the boy," says Rāma.
- f. Where does the hero go?
- g. "The hero goes to the village," says the king.
- h. The son of the king lives here.

- i. The king's sons come from the village.
- j. The man speaks to Rāma about the elephants.
6. Translate the following sentences into English:
- a. **narau grāmāt āgacchataḥ**
(narau grāmād āgacchataḥ)
- b. **atra bhavāmi iti bālāḥ nṛpaṃ vadati**
(atra bhavāmīti bālo nṛpaṃ vadati)
- c. **kutra vasasi iti vīraḥ putram pṛcchati**
(kutra vasasīti vīraḥ putraṃ pṛcchati)
- d. **rāmeṇa saha atra vasāmi iti putraḥ vadati**
(rāmeṇa sahātra vasāmīti putro vadati)
- e. **narasya putrāḥ tatra tiṣṭhanti**
(narasya putrās tatra tiṣṭhanti)
- f. **atra vīrasya gajaḥ bhavati**
(atra vīrasya gajo bhavati)
- g. **rāmam smarasi iti bālāḥ naram pṛcchanti**
(rāmaṃ smarasīti bālā naraṃ pṛcchanti)
- h. **kutra grāmaḥ bhavati iti naraḥ putram pṛcchati**
(kutra grāmo bhavatīti naraḥ putraṃ pṛcchati)
- i. **grāmaḥ tatra bhavati iti putraḥ naram vadati**
(grāmas tatra bhavatīti putro naraṃ vadati)

- j. **gajāya grāmam gacchāmi iti naraḥ vadati**
(gajāya grāmaṃ gacchāmīti nara vadati)

7. Translate the following sentences into Sanskrit:

- a. "Where are you going?" the king asks the boy.
- b. "I am going to the horse," the boy says.
- c. The king of the villages speaks to the men.
- d. The two boys are coming from the horse and the elephant.
- e. The boy lives with Rāma.
- f. "Here are the sons of Rāma," says the hero.
- g. The king says that the boys are standing there.
- h. "I am going to the village," says the son of the hero.
- i. The two horses are coming here together with the two deer.
- j. The king's two horses are there.

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go) _____ Singular	gacchāvah (we two go) _____ Dual	gacchāmaḥ (we all go) _____ Plural

VERBS

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√prach	pr̥cchati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

NOUNS		Nom. (subject)	naraḥ	narau	narāḥ
aśvaḥ	horse	Acc. (object)	naram	narau	narān
gajaḥ	elephant	Inst. (with)	nareṇa*	narābhyām	naraiḥ
naraḥ	man	Dat. (for)	narāya	narābhyām	narebhyaḥ
nṛpaḥ	king	Abl. (from)	narāt	narābhyām	narebhyaḥ
putraḥ	son	Gen. (of, 's)	narasya	narayoḥ	narāṇām*
bālaḥ	boy				
mṛgaḥ	deer				
rāmaḥ	Rāma				
vīraḥ	hero				

Singular Dual Plural

*gajena, gajānām (See page 46.)

INDECLINABLES

atra	here
iti	end of quote
kutra	where
ca	and
tatra	there
na	not
vā	or
saha	with, together

7

LESSON SEVEN

Alphabet: Conjunct consonants

Grammar: The locative and vocative

Vocabulary: More nouns in a

**ALPHABET:
CONJUNCT
CONSONANTS**

1. We will now learn how to write two or more consonants without a vowel coming between them. To write *tva*, remove the vertical line from the *t*. For example:

tava तव tva त्व

2. Here are examples of other clusters of consonants that are written side by side:

tma त्म śya ष्य

sya स्य tya त्य

bhya भ्य nta न्त

nti न्ति ṣṭa ष्ट

3. Some clusters are written on top of each other. For example:

dva द्व dda द्द

ṅga ङ्ग ddho द्धो

4. Consonant conjuncts are read left to right and top to bottom. They will be learned most easily by close observation to their formation as we continue with the exercises.
5. When the semi-vowel **r** comes immediately before another consonant, the **r** takes the form of a small hook above the consonant. For example:

rpa प rmya म्य

ryā र्या rgo र्गो

Notice that the **r** is placed as far to the right as possible.

6. When **r** immediately follows a consonant, the **r** takes the form of a small slanted stroke, written near the bottom of the vertical line (**daṇḍa**, meaning “stick”), if there is a vertical line. For example:

pra प्र bra ब्र

sra स्त्र gra ग्र

mra म्र dra द्र

7. Some forms are completely different than the two letters that make them up. These must be learned:

tra त्र jña ज्ञ

ddhya द्य श्व (or) श्व

dya द्य क्त (or) क्त

tta त्त क्ष (or) क्ष

hma ह्य क्र (or) क्र

hna ह्य ह्य

The ' represents a missing a. It is written in devanāgarī as ऽ

For example: वेदोऽहम् vedo 'ham

8. A vertical line (daṇḍa) is used as a period at the end of a sentence. It is also used to mark the halfway part of a verse. Two vertical lines mark the end of a paragraph or the end of a verse. For example:

रामो गच्छति ।

9. There are other ways of forming certain letters, which you should be able to recognize:

a अ or अ

ā आ or आ

r र or र

r̄ र̄ or र̄

jha भ or झ

ṇa ण or ण

**GRAMMAR:
LOCATIVE AND
VOCATIVE**

1. Now we will learn the locative (**saptamī**) and vocative (**saṃbodhana**—“awakening,” “arousing”).
2. The locative case is used to express location. For example:

grāme vasati **gaje tiṣṭhati** (same with **sandhi**)
He lives in the village. He stands on the elephant.
(locative) (locative)

3. The vocative is used for address. The vocative often, but not always, begins a sentence. For example:

rāma atra āgacchasi
(**rāma atrāgacchasi**)
O Rāma, you are coming here.
(vocative)

Indian grammarians do not consider the vocative a true case (**vibhakti**) like the seven other cases, but a modification of the nominative, or naming case.

4. Here is the formation of the locative and vocative:

Stem: **nara** (masculine) man

Locative	nare	narayoḥ	nareṣu
Vocative	nara	narau	narāḥ
	____	____	____
	Singular	Dual	Plural

5. Like verbs, there is a parsing code, or way of classifying nouns. They are classified according to:

Gender (liṅga):	Masculine (pum-liṅga)	(mas.)
	Feminine (stri-liṅga)	(fem.)
	Neuter (napuṃsaka-liṅga)	(n.)
Case (vibhakti):	Nominative (prathamā)	(nom.)
	Accusative (dvitīyā)	(acc.)
	Instrumental (ṛtīyā)	(inst.)
	Dative (caturthī)	(dat.)
	Ablative (pañcamī)	(abl.)
	Genitive (ṣaṣṭhī)	(gen.)
	Locative (saptamī)	(loc.)
	Vocative (ṣambodhana)	(voc.)
Number (vacana):	Singular (eka-vacana)	(sing.)
	Dual (dvi-vacana)	(dual)
	Plural (bahu-vacana)	(pl.)

6. The word **naraḥ** would be classified as masculine, nominative, singular. Its parsing code would be mas. nom. sing.

The word **narān** would be classified as masculine, accusative, plural. Its parsing code would be mas. acc. pl.

7. Here is the entire short a masculine declension:

Stem: **nara** (masculine) man

Nominative (subject)	नरः naraḥ	नरौ narau	नराः narāḥ
Accusative (object)	नरम् naram	नरौ narau	नरान् narān
Instrumental (with)	नरेण nareṇa*	नराभ्याम् narābhyām	नरैः naraiḥ
Dative (for)	नराय narāya	नराभ्याम् narābhyām	नरेभ्यः narebhyah
Ablative (from)	नरात् narāt	नराभ्याम् narābhyām	नरेभ्यः narebhyas
Genitive (of, 's)	नरस्य narasya	नरयोः narayoḥ	नराणाम् narāṇām*
Locative (in, on)	नरे nare	नरयोः narayoḥ	नरेषु nareṣu
Vocative (O)	नर nara	नरौ narau	नराः narāḥ
	┌───┐ Singular	┌───┐ Dual	┌───┐ Plural

*gajena, gajānām (See p. 46.)

VOCABULARY

SANSKRIT

ENGLISH

आचार्यः ācāryaḥ (mas.) teacher

चन्द्रः candraḥ (mas.) moon

चिन्त् √cint (root) cintayati he thinks

पश् √paś (root) paśyati he sees
(√dṛś is also considered to be the root.)

विना vinā (indeclinable) without (used like saha)

शिष्यः śiṣyaḥ (mas.) student

सूर्यः sūryaḥ (mas.) sun

EXERCISES

1. Learn the examples given for consonant conjuncts. Put these words into roman letters (transliterate them):

- a. पुराणा e. गच्छति i. अश्व
 b. गन्धर्व f. चन्द्र j. पुत्रस्य
 c. छन्दः g. ज्योतिष k. शिष्यः
 d. व्याकरणा h. कल्प l. तिष्ठन्ति

2. Learn the forms for the locative and vocative.
 3. Parse the following words and give their meaning:

- a. narāḥ f. mṛgeṇa
 b. hastau g. gajaiḥ
 c. bālānām h. vīrān
 d. nrpāt i. grāmeṣu
 e. rāmāya j. ācāryāya

4. Translate the following sentences into English. (Use the summary sheet.) Cover the **devanāgarī** with a sheet of paper, write it yourself, and then compare:

a. शिष्यः चन्द्रम् सूर्यम् च पश्यति ।

śiṣyaḥ candram sūryam ca paśyati
(śiṣyaś candraṃ sūryaṃ ca paśyati)

b. राम गजाः ग्रामे तिष्ठन्ति ।

rāma gajāḥ grāme tiṣṭhanti
(rāma gajā grāme tiṣṭhanti)

c. वीरः ग्रामे वसति इति आचार्यः

शिष्यम् वदति ।

vīraḥ grāme vasati iti ācāryaḥ śiṣyam vadati
(vīro grāme vasatīty ācāryaḥ śiṣyaṃ vadati)

d. कुत्र चन्द्रः भवति इति पुत्रः

पृच्छति ।

kutra candraḥ bhavati iti putraḥ pṛcchati
(kutra candro bhavatīti putraḥ pṛcchati)

e. तत्र गजे बालौ तिष्ठतः ।

tatra gaje bālau tiṣṭhataḥ
(tatra gaje bālau tiṣṭhataḥ)

f. पुत्र कुत्र चन्द्रः भवति इति वीरः

बालम् पृच्छति ।

putra kutra candraḥ bhavati iti vīraḥ bālam pṛcchati
(putra kutra candro bhavatīti vīro bālaṃ pṛcchati)

g. आचार्यस्य शिष्यः तिष्ठति वदति च ।

ācāryasya śiṣyaḥ tiṣṭhati vadati ca
(ācāryasya śiṣyas tiṣṭhati vadati ca)

h. रामेण विना वीराः ग्रामात् आगच्छन्ति ।

rāmeṇa vinā vīrāḥ grāmāt āgacchanti
(rāmeṇa vinā vīrā grāmād āgacchanti)

i. ग्रामे वसामि इति वीरस्य बालः चिन्तयति ।

grāme vasāmi iti vīrasya bālaḥ cintayati
(grāme vasāmiti vīrasya bālaś cintayati)

5. Translate the following sentences into Sanskrit:

- a. The king tells the hero that the boys are going to the village.
- b. Without the king, the boys come.
- c. In the hand of the hero is the son.
- d. "Where am I?" thinks the boy.
- e. He asks the son of the hero where the men are.
- f. The teacher tells the student that the sun is not the moon.
- g. The king lives in the village.
- h. There are the elephants of the king.

6. Translate the following sentences into English:

a. रामेण विना बालः ग्रामम् गच्छति ।

rāmeṇa vinā bālaḥ grāmam gacchati
(rāmeṇa vinā bālo grāmaṃ gacchati)

b. कुत्र नृपस्य गजाः भवन्ति ।

kutra nṛpasya gajāḥ bhavanti
(kutra nṛpasya gajā bhavanti)

c. अत्र भवामि इति बालः नरम् वदति ।

atra bhavāmi iti bālaḥ naram vadati
(atra bhavāmīti bālo naraṃ vadati)

d. सूर्येण विना चन्द्रम् न पश्यसि ।

sūryeṇa vinā candram na paśyasi
(sūryeṇa vinā candraṃ na paśyasi)

e. आचार्यः शिष्यान् वदति ।

ācāryaḥ śiṣyān vadati
(ācāryaḥ śiṣyān vadati)

f. चन्द्रम् पश्यामि इति बालः चिन्तयति ।

candram paśyāmi iti bālaḥ cintayati
(candraṃ paśyāmīti bālaś cintayati)

g. अत्र ग्रामाणाम् नृपः आगच्छति ।

atra grāmāṇām nṛpaḥ āgacchati
(atra grāmāṇām nṛpa āgacchati)

h. नृपः वीरस्य अश्वम् पश्यति ।

nṛpaḥ vīrasya aśvam paśyati
(nṛpo vīrasyāśvaṃ paśyati)

i. कुत्र सूर्यः चन्द्रः च भवतः इति बालः
पृच्छति ।

kutra sūryaḥ candraḥ ca bhavataḥ iti bālaḥ pṛcchati
(kutra sūryaś candraś ca bhavata iti bālaḥ pṛcchati)

j. शिष्याः नरम् न स्मरन्ति ।

śiṣyāḥ naram na smaranti
(śiṣyā naraṃ na smaranti)

7. Translate the following sentences into Sanskrit, writing first in roman script and then in devanāgarī:

a. "Where are you going?" the boy asks the king's son.

b. The two deer are in the village.

c. The teacher speaks to the hero's son.

- d. The king sees the sun and the moon.

- e. Without the sun we do not see the moon.

- f. The hero is on the elephant of the king.

- g. "We live in the villages," the boys say.

- h. Rāma goes from the horses to the elephants.

- i. "Where are we going?" the boy asks the king.

- j. The teacher lives in the village with the students.

8. Transliterate the following:

- | | |
|----------------|-----------------|
| 1. ऋषि | 13. चित्तवृत्ति |
| 2. आसन | 14. अविद्या |
| 3. अहंकार | 15. अव्यक्त |
| 4. गुण | 16. धारणा |
| 5. ज्ञान | 17. आत्मन् |
| 6. कुरुक्षेत्र | 18. आनन्द |
| 7. कर्म | 19. अष्टाङ्गयोग |
| 8. ध्यान | 20. तत्त्वमसि |
| 9. दर्शन | 21. नामरूप |
| 10. दुःख | 22. उपनिषद् |
| 11. वेद | 23. नित्य |
| 12. चित्त | 24. धर्म |
-

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmah (we all go)
	_____	_____	_____
	Singular	Dual	Plural

VERBS

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√cint	cintayati	he thinks
√paś (√dṛś)	paśyati	he sees
√prach	prcchati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

NOUNS

		Nom. (subject)	naraḥ	narau	narāḥ
aśvaḥ	horse				
ācāryaḥ	teacher	Acc. (object)	naram	narau	narān
gajaḥ	elephant	Inst. (with)	nareṇa*	narābhyām	naraiḥ
grāmaḥ	village				
candraḥ	moon	Dat. (for)	narāya	narābhyām	narebhyaḥ
naraḥ	man	Abl. (from)	narāt	narābhyām	narebhyaḥ
nṛpaḥ	king				
putraḥ	son	Gen. (of, 's)	narasya	narayoḥ	narāṇām*
bālaḥ	boy	Loc. (in, on)	nare	narayoḥ	nareṣu
mṛgaḥ	deer				
rāmaḥ	Rāma	Voc. (O)	nara	narau	narāḥ

vīraḥ hero

Singular Dual Plural

śiṣyaḥ student***gajena, gajānām** (See page 46.)**sūryaḥ** sun**hastaḥ** hand

INDECLINABLES

atra here**iti** end of quote**kutra** where**ca** and**tatra** there**na** not**vā** or**vinā** without (used like **saha**)**saha** with

8

LESSON EIGHT

Alphabet: The **sandhi** rules for combining vowels

Grammar: Neuter nouns in short **a**

Vocabulary: Neuter nouns

**ALPHABET:
VOWEL SANDHI**

1. The word “**sandhi**” means “combination” or “junction point.” The rules of **sandhi** insure that sounds will combine in a pleasing, euphonic way. **Pāṇini** (1.4.109) also refers to these junction points as **saṃhitā**, or “togetherness.” There are two types of **sandhi** rules:
 - a. External **sandhi**, or changes at the junction between words
 - b. Internal **sandhi**, or changes within a word

2. The **sandhi** rules involve sound changes so that the flow of the language is smooth. As mentioned in Lesson 2, “an apple” is smoother to pronounce than “a apple.” “The house” is pronounced differently than “the other house.” These are examples of external **sandhi**. The **sandhi** rules of Sanskrit exist because the Sanskrit tradition has been primarily an oral tradition, and because its grammatical insights were so sophisticated. (The term **sandhi** has been adopted by modern linguists to describe sound modifications between words in any language.)

3. Don't allow the **sandhi** rules to overwhelm you. There are many rules to learn, but with practice you will gradually assimilate them. We will begin our study of the external **sandhi** rules using charts, and then after we have used the rules for some time, we will memorize them. There will be three charts, because external **sandhi** can be divided into three groups:
 - a. Vowel **sandhi** (**svara-sandhi**) Lesson Eight
 - b. Final **h** **sandhi** (**visarga-sandhi**) Lesson Nine
 - c. Consonant **sandhi** (**hal-sandhi**) Lesson Ten

4. The chart on page 89 describes what happens if a word ends with a vowel and the next word begins with a vowel. For example, if one word ends with a short **i**, and the next word begins with an **a**, then the two combine (**sandhi**) to form **ya**:

गच्छति + अश्वम् would be written गच्छत्यश्वम्
 gacchati + aśvam would be written gacchaty aśvam

एव + अवशिष्यते = एवावशिष्यते
 eva + avaśiṣyate = evāvaśiṣyate

ब्रह्म + अस्मि = ब्रह्मास्मि
 brahma + asmi = brahmāsmi

भव + अर्जुन = भवार्जुन
 bhava + arjuna = bhavārjuna

5. On the following page is the chart describing the **sandhi** change if the first word ends in a vowel (the vowels at the top of the chart) and the second word begins in a vowel (the vowels in the right column). If a vowel has $\bar{\sim}$ above it, then it refers to a short or a long vowel.
6. This chart need not be memorized. It should be used in the exercises, and the rules will be memorized later, once the patterns of change are more clear.

VOWEL SANDHI

FINAL VOWELS							INITIAL VOWELS
ā	ī	ū	ṛ	e	ai	au	
ā	ya	va	ra	e	ā a	āva	a
ā	yā	vā	rā	a ā	ā ā	āvā	ā
e	ī	vi	ri	a i	ā i	āvi	i
e	ī	vī	rī	a ī	ā ī	āvī	ī
o	yu	ū	ru	a u	ā u	āva	u
o	yū	ū	rū	a ū	ā ū	āvū	ū
ar	yṛ	vṛ	ṛ	a ṛ	ā ṛ	āvṛ	ṛ
ai	ye	ve	re	a e	ā e	āve	e
ai	yai	vai	rai	a ai	ā ai	āvai	ai
au	yo	vo	ro	a o	ā o	āvo	o
au	yau	vau	rau	a au	ā au	āvau	au

7. Here are some examples:

$$i + \bar{u} = y\bar{u}$$

$$r + i = ri$$

$$i + u = yu$$

$$\text{गच्छति} + \text{इति} = \text{गच्छतीति}$$

$$\text{gacchati} + \text{iti} = \text{gacchatīti}$$

Additional examples are given on pages 167–170.

8. Remember that the apostrophe (') represents the missing letter **a**. It is called **avagraha**, meaning “separation.” It is written in **devanāgarī** as:

ऽ

$$\text{ग्रामे} + \text{अत्र} = \text{ग्रामेऽत्र}$$

$$\text{grāme} + \text{atra} = \text{grāme 'tra}$$

9. Once the **sandhi** rules have been applied, there is no further application of **sandhi** rules. The **sandhi** rules are only applied once.

10. In this text, words are always separated in transliteration (roman script), unless two vowels have formed one long vowel, such as **i + i = ī**. In **devanāgarī** script, words involving vowel **sandhi** are joined except when there is a space (hiatus) between the vowels in the chart. Until you learn more **sandhi** rules, all other words should be kept separated. For example:

गच्छति + इति = गच्छतीति
 gacchati + iti = gacchatīti

गच्छति + अश्वम् = गच्छत्यश्वम्
 gacchati + aśvam = gacchaty aśvam

11. In vowel **sandhi**, often a vowel will be replaced by the semi-vowel that corresponds to it. For example, **i** will be replaced by **y**. According to **Pāṇini**, the change from the corresponding semi-vowel to the vowel is called **samprasāraṇa** (“spreading out,” “extension”) because the semi-vowel “spreads out” to form the vowel:

Palatal	i ī	y
Retroflex	ṛ ṝ	ṛ
Dental	l	l
Labial	u ū	v
	_____	_____
	Vowels	Semi-vowels

12. Some vowels (**pragrhya**) are not subject to **sandhi**. They are:

- The vowels **i**, **u**, and **e** when they are dual endings.
- The final vowel of an interjection (usually a vocative).
For example, **rāma āgacchanti** (Rāma, they come.) needs no **sandhi**.

13. The rules for this lesson are written out in Lesson 13. We will memorize them at that time.

GRAMMAR:
NEUTER NOUNS

1. All the nouns that we have studied so far have been masculine.
Now we will study the neuter nouns that end in short **a**.
2. Here is the formation of the neuter short **a** nouns:

Stem: **phala** (neuter) fruit

Nominative	फलम् phalam	फले phale	फलानि phalāni
Accusative	फलम् phalam	फले phale	फलानि phalāni
Instrumental	फलेन phalena	फलाभ्याम् phalābhyām	फलैः phalaiḥ
Dative	फलाय phalāya	फलाभ्याम् phalābhyām	फलेभ्यः phalebhyaḥ
Ablative	फलात् phalāt	फलाभ्याम् phalābhyām	फलेभ्यः phalebhyaḥ
Genitive	फलस्य phalasya	फलयोः phalayoh	फलानाम् phalānām
Locative	फले phale	फलयोः phalayoh	फलेषु phaleṣu
Vocative	फल phala Singular	फले phale Dual	फलानि phalāni Plural

VOCABULARY	SANSKRIT	ENGLISH
	अमृतम् amṛtam (n.)	immortality, an immortal
	कथम् katham (ind.)	how (used like kutra)
	ज्ञानम् jñānam (n.)	knowledge
	पठ् √paṭh (root) paṭhati	he reads
	पुस्तकम् pustakam (n.)	book
	फलम् phalam (n.)	fruit
	वनम् vanam (n.)	forest
	शास्त्रम् śāstram (n.)	scripture
	सत्यम् satyam (n.)	truth
	सूक्तम् sūktam (n.)	hymn

Notice that neuter nouns are also given in their nominative singular form. For example, **amṛta** (stem form) is listed as **amṛtam** (nominative form).

Notice that the neuter nouns decline like the masculine nouns, except in the nominative, accusative, and vocative.

EXERCISES

1. We had learned that **r̄** or **r** changes the following **n** to **ṅ**. This change will not occur if a **t** comes between, because the **t** changes the position of the tongue. Therefore: **amṛtāni**, **amṛtena**, **amṛtānām**. But: **śāstrāṇi**, **śāstreṇa**, **śāstrāṇām**. This **sandhi** rule will be studied in more detail in Lesson 11.

2. Put the following words together, using correct **sandhi** rules, and then write the final form in **devanāgarī**:

- | | |
|-----------------|---------------------|
| a. putreṇa atra | f. devau āgacchataḥ |
| b. saha ācāryaḥ | g. nare atra |
| c. tatra iti | h. vane iti |
| d. iti atra | i. phalāni iti |
| e. iti ācāryaḥ | j. smarati atra |

3. Write in roman script and take out the **sandhi**:

- | | |
|----------------------|----------------|
| a. गच्छतीति | f. नृपस्याश्वः |
| b. गजावागच्छतः | g. अश्वेऽत्र |
| c. पृच्छत्यागच्छति च | h. कुत्राश्वः |
| d. गच्छामीति | i. कुत्रेति |
| e. हस्त इति | j. गच्छत्यत्र |

4. In the following exercises, remember that the subject and the predicate nominative are put in the nominative case, since they both refer to the same subject. (See page 33.) For example:

rāmaḥ putraḥ bhavati
(rāmaḥ putro bhavati)
 Rāma is the son.

In this text, the predicate nominative is usually placed after the subject, although other word orders are equally common. (See 5b, c; 6a, f, g.)

5. In the following sentences, cover up the roman script and transliterate each sentence (write in roman script). Then cover the **devanāgarī** and write in **devanāgarī**. Then take out any **sandhi**. Only the **sandhi** rules learned so far have been applied—that is, only when one word ends in a vowel and the next word begins in a vowel. Finally, translate into English:

a. रामः ग्रामात् वनम् गच्छति ।

rāmaḥ grāmāt vanam gacchati
(rāmo grāmād vanaṃ gacchati)

b. अमृतम् ज्ञानस्य फलम् भवति ।

amṛtam jñānasya phalam bhavati
(amṛtaṃ jñānasya phalaṃ bhavati)

c. ज्ञानम् सत्यम् भवतीति बालाः शास्त्रे

पठन्ति ।

jñānam satyam bhavatīti bālāḥ śāstre paṭhanti
(jñānaṃ satyaṃ bhavatīti bālāḥ śāstre paṭhanti)

d. अमृतस्य पुत्राः भवथेत्याचार्यः शिष्यान्

वदति ।

amṛtasya putrāḥ bhavathety ācāryaḥ śiṣyān vadati
(amṛtasya putrā bhavathety ācāryaḥ śiṣyān vadati)

e. कथम् आचार्याः सूक्तानि स्मरन्ति ।

katham ācāryāḥ sūktāni smaranti
(katham ācāryāḥ sūktāni smaranti)

f. शास्त्रेषु सत्यम् पश्यामीति रामः वदति ।

śāstreṣu satyam paśyāmīti rāmaḥ vadati
(śāstreṣu satyaṃ paśyāmīti rāmo vadati)

g. कुत्र सूक्तानाम् ज्ञानम् भवतीति वीरः पुत्रम्
पृच्छति ।

**kutra sūktānām jñānam bhavatīti vīraḥ putram
pṛcchati
(kutra sūktānām jñānam bhavatīti vīraḥ putraṃ
pṛcchati)**

h. नृपः बालाय पुस्तकम् पठति ।

**nṛpaḥ bālāya pustakam paṭhati
(nṛpo bālāya pustakaṃ paṭhati)**

6. Translate the following sentences into Sanskrit. First write them without **sandhi**, then with (vowel) **sandhi**, and finally in **devanāgarī**.

- a. The elephant is not the king of the forest.
- b. How do you see the moon?
- c. Rāma thinks that he sees the deer.
- d. The fruit is in the hands of the boy.
- e. How does the king live without Rāma?
- f. Rāma is the king.

g. The king is Rāma.

h. The hero lives in the village of the immortals.

7. Translate the following sentences into English. First write in roman script, then take out the **sandhi**, and finally write in English:

a. कथम् सूर्येण विना नराः नृपम् पश्यन्ति ।

(कथं सूर्येण विना नरा नृपं पश्यन्ति ।)

b. शिष्यानाम् आचार्यः पुस्तकम् पठति ।

(शिष्यानामाचार्यः पुस्तकं पठति ।)

c. अत्र वने फलानि भवन्तीति बालः वीरम् वदति ।

(अत्र वने फलानि भवन्तीति बालो वीरं वदति ।)

d. मृगः वने वसति गजः च ग्रामे वसति ।

(मृगो वने वसति गजश्च ग्रामे वसति ।)

(When a phrase or clause is joined by **ca**, it usually takes the second position. See p. 28.)

e. ज्ञानम् पुस्तकेन भवतीत्याचार्यः वदति ।

(ज्ञानं पुस्तकेन भवतीत्याचार्यो वदति ।)

f. पुस्तकेन विना शिष्यः ज्ञानम् स्मरति ।

(पुस्तकेन विना शिष्यो ज्ञानं स्मरति ।)

g. राम कुत्र मृगेण सह गच्छसीति पुत्रः पृच्छति ।

(राम कुत्र मृगेण सह गच्छसीति पुत्रः पृच्छति ।)

h. नरः बालाय पुस्तकम् पठति ।

(नरो बालाय पुस्तकं पठति ।)

8. Translate the following sentences into Sanskrit. Translate, put in the vowel **sandhi**, and write in **devanāgarī**:

a. Where do you read the knowledge of immortality?

b. How does Rāma go to the forest without the horses?

c. "The hymns are in the book," the teacher tells the students.

d. Rāma sees the truth and speaks the truth.

e. "I see the sun and the moon," says the son of the king.

f. Without knowledge, there are no teachers or students.

g. The hero speaks to the boys about immortality.

h. The horses, elephants, and boys come from the village.

9. Transliterate the following:

- | | |
|-------------|-----------------|
| 1. पुराण | 13. रामराज्य |
| 2. राम | 14. रामायण |
| 3. पुरुष | 15. शिष्य |
| 4. प्रकृति | 16. स्थितप्रज्ञ |
| 5. प्रज्ञा | 17. भगवद्गीता |
| 6. सीता | 18. समाधि |
| 7. सुखम् | 19. योग |
| 8. संयम | 20. बुद्ध |
| 9. संसार | 21. महाभारत |
| 10. संस्कार | 22. प्रज्ञापराध |
| 11. संस्कृत | 23. वेदान्त |
| 12. सत्यम् | 24. वेदलीला |

SUMMARY SHEET

VERBS

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvaḥ (we two go)	gacchāmaḥ (we all go)
	_____ Singular	_____ Dual	_____ Plural

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√cint	cintayati	he thinks
√paṭh	paṭhati	he reads
√paś (√dṛś)	paśyati	he sees
√prach	prcchati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

MASCULINE NOUNS

Nom. (subject)	naraḥ	narau	narāḥ
Acc. (object)	naram	narau	narān
Inst. (with)	nareṇa*	narābhyām	naraiḥ
Dat. (for)	narāya	narābhyām	narebhyaḥ
Abl. (from)	narāt	narābhyām	narebhyaḥ
Gen. (of, 's)	narasya	narayoḥ	narāṇām*
Loc. (in, on)	nare	narayoḥ	nareṣu
Voc. (O)	nara	narau	narāḥ

Singular Dual Plural

*gajena, gajānām (See page 46.)

MASCULINE NOUNS

aśvaḥ	horse	rāmaḥ	Rāma
ācāryaḥ	teacher	vīraḥ	hero
gajaḥ	elephant	śiṣyaḥ	student
grāmaḥ	village	sūryaḥ	sun
candraḥ	moon	hastāḥ	hand
naraḥ	man		
ṛpaḥ	king		
putraḥ	son		
bālaḥ	boy		
mṛgaḥ	deer		

NEUTER NOUNS

Nom. (subject)	phalam	phale	phalāni*
Acc. (object)	phalam	phale	phalāni*
Inst. (with)	phalena*	phalābhyām	phalaiḥ
Dat. (for)	phalāya	phalābhyām	phalebhyaḥ
Abl. (from)	phalāt	phalābhyām	phalebhyaḥ
Gen. (of, 's)	phalasya	phalayoḥ	phalānām*
Loc. (in, on)	phale	phalayoḥ	phaleṣu
Voc. (O)	phala	phale	phalāni*

Singular Dual Plural

*śāstrāṇi, śāstreṇa, śāstrāṇām

NEUTER NOUNS

(given in nominative form)

amṛtam	immortality
jñānam	knowledge
pustakam	book
phalam	fruit
vanam	forest
śāstram	scripture
satyam	truth
sūktam	hymn

INDECLINABLES

atra	here
iti	end of quote
katham	how (used like kutra)
kutra	where
ca	and
tatra	there
na	not
vā	or
vinā	without
saha	with

**THE MONKEY AND
THE CROCODILE**

Translate the following, using the vocabulary on the next page. Words not given you should already know.

1. तत्र गङ्गायाम् कुम्भीरः भवति ।
(तत्र गङ्गायां कुम्भीरो भवति ।)
2. वानरः तटे वसति ।
(वानरस्तटे वसति ।)
3. वानरः फलानि कुम्भीराय निक्षिपति ।
(वानरः फलानि कुम्भीराय निक्षिपति ।)
4. कुम्भीरः फलानि खादति ।
(कुम्भीरः फलानि खादति ।)
5. भार्या वानरस्य हृदयम् इच्छति ।
(भार्या वानरस्य हृदयमिच्छति ।)

6. हृदयम् वृक्षे भवतीति वानरः वदति ।
(हृदयं वृक्षे भवतीति वानरो वदति ।)
7. कश्चित् हृदयम् चोरयतीति वानरः वदति ।
(कश्चिद्धृदयं चोरयतीति वानरो वदति ।)
8. एवम् कुम्भीरः वानरः च मित्रे तिष्ठतः ।
(एवं कुम्भीरो वानरश्च मित्रे तिष्ठतः ।)

**VOCABULARY
(IN ORDER OF
APPEARANCE)**

1. **gaṅgā** (fem. noun) Ganges. This follows the feminine declension for long ā. The locative is **gaṅgāyām**, "in the Ganges."
kumbhīraḥ (mas. noun) crocodile
2. **vānaraḥ** (mas. noun) monkey
taṭaḥ (mas. noun) bank (of the river)
3. **nikṣipati** (3rd per. sing. verb) he throws down
4. **khādati** (3rd per. sing. verb) he eats
5. **bhāryā** (fem. noun) wife. This, again, follows the feminine declension for long ā. The stem, as well as the nominative, is **bhāryā**.

hṛdayam (neuter noun) heart. The **r** is written next to the **h**.
(See Lesson 6, page 57.)

icchati (3rd per. sing. verb) she wants (to eat)

6. **vṛkṣaḥ** (mas. noun) tree

7. **kaḥ** (mas. pronoun) who

cit (ind.) (makes **kaḥ** indefinite)

kaścit someone

corayati (3rd per. sing. verb) he steals

8. **evam** (ind.) therefore

mitram (neuter noun) friend (Here it is used in the nom.
dual.)

tiṣṭhati (3rd per. sing. verb) he remains, or stands as (Here
used in the dual.)

(The story will become more clear when it is studied in detail
in Lesson 11.)



LESSON NINE

Alphabet: The **sandhi** rules for final **h**

Grammar: The middle voice and “have”

Vocabulary: Verbs in the middle voice

**ALPHABET:
SANDHI RULES
FOR FINAL ङ**

1. The following chart describes the changes that take place when the first word ends in ङ (which was originally s). There are three categories: अङ्, आङ्, and ङ preceded by any other vowel.

FINAL LETTERS OF FIRST WORD			INITIAL LETTER OF SECOND WORD		
Any vowel r Any vowel ङ (except अङ् and आङ्)	आङ्	अङ्			
The ङ or r becomes					
r		आ		a ⁽²⁾	vowels (a)
r		आ		o	g/gh
r		आ		o	j/jh
r		आ		o	ḍ/ḍh
r		आ		o	d/dh (b)
r		आ		o	b/bh
r		आ		o	nasals (n/m)
r		आ		o	y/v
-(¹)		आ		o	r
r		आ		o	l
r		आ		o	h
ह		आङ्		अङ्	k/kh
ś		आś		अś	c/ch
ṣ		आṣ		अṣ	ṭ/ṭh
s		आs		as	t/th
ह		आङ्		अङ्	p/ph (c)
ह		आङ्		अङ्	ś
ह		आङ्		अङ्	ṣ/s
ह		आङ्		अङ्	end of line

- (1) The ङ disappears, and if **i** or **u** precedes, it becomes **ī** or **ū**.
The **r** disappears, and if **a**, **i**, or **u** precedes, it becomes **ā**, **ī**, or **ū**.

- (2) Except that अङ् + a = o' For example:

रामः + अत्र = रामोऽत्र

rāmaṅ + atra = rāmo 'tra

2. If the first word ends in **aḥ**, then use the third column. If the first word ends in **āḥ**, then use the middle column. If the first word ends in any other vowel before the **ḥ** or any vowel before the **r** (including **ar** or **ār**), then use the first column.
3. Here are some examples:

Without sandhi

रामः गच्छति
rāmaḥ gacchati

वीराः गच्छन्ति
vīrāḥ gacchanti

रामः पश्यति
rāmaḥ paśyati

वीराः पश्यन्ति
vīrāḥ paśyanti

With sandhi

रामो गच्छति
rāmo gacchati

वीरा गच्छन्ति
vīrā gacchanti

रामः पश्यति
rāmaḥ paśyati

वीराः पश्यन्ति
vīrāḥ paśyanti

Additional examples are given on pages 183–187.

4. Final **s** should be treated as **ḥ**. For example, **rāmas** follows the same rules as **rāmaḥ**. Either would become **rāmo** before **gacchati**.
5. After these **sandhi** rules have been applied, if the first word ends in a vowel (including **ḥ**), then there is a break between words in **devanāgarī**. For now, words that do not follow the **sandhi** rules presented in Lessons 8 and 9 should be kept separate.

In this text, when writing in roman script, words are usually separated, unless the **sandhi** change is a result of two vowels joining together, such as **bhavārjuna**. For example:

Without sandhi

रामः चिन्तयति
rāmaḥ cintayati

रामः तिष्ठति
rāmaḥ tiṣṭhati

गच्छति इति
gacchati iti

भव अर्जुन
bhava arjuna

With sandhi

रामश्चिन्तयति
rāmaś cintayati

रामस्तिष्ठति
rāmas tiṣṭhati

गच्छतीति
gacchatīti

भवार्जुन
bhavārjuna

6. Notice that the chart is divided into three groups on the right side: (a), (b), and (c). These three groups are determined by the first letter of the second word. The groups are:
- (a) Vowels
 - (b) Voiced consonants
 - (c) Unvoiced consonants (The end of the line is considered to be unvoiced.)

7. The following chart (described in more detail in Lesson 14) puts the **sandhi** changes into these three groups. It gives the same information as the first chart, but in a more conceptual form, so that later on it will be easier to memorize. Each group represents the first letter of the second word:

a	ā	
i	ī	
u	ū	(a)
ṛ	ṝ	Vowels
ḷ		
e	ai	
o	au	

ḥ	ka	kha		ga	gha	ṅa
ś	ca	cha		ja	jha	ña
ṣ	ṭa	ṭha		ḍa	ḍha	ṇa
s	ta	tha		da	dha	na
ḥ	pa	pha		ba	bha	ma
				ya	ra	la va
ḥ	śa	ṣa	sa		ha	
ḥ	end of line					

(c) Unvoiced consonant (b) Voiced consonant

- (a) If the second word begins in a vowel:
 - aḥ becomes a (except aḥ + a = o')
 - āḥ becomes ā
 - vowel ḥ becomes r
- (b) If the first letter of the second word is a voiced consonant:
 - aḥ becomes o
 - āḥ becomes ā
 - vowel ḥ becomes r (except before a word beginning in r)
- (c) If the first letter of the second word is an unvoiced consonant, the ḥ changes to the letter in the far left column.

**GRAMMAR:
MIDDLE VERBS**

1. Now we will learn the middle endings (**ātmanepada**). For the middle voice, the fruit of action is said to go to the agent (**ātman**). For the active voice, the fruit of action goes to someone else (**para**). Many verbs usually take active endings, many usually take middle endings and some verbs take both endings.

2. Here is the formation of the middle verb √**bhāṣ** (to speak):

Third	bhāṣate	bhāṣete	bhāṣante
Second	bhāṣase	bhāṣethe	bhāṣadhve
First	bhāṣe	bhāṣāvahe	bhāṣāmahe
	_____	_____	_____
	Singular	Dual	Plural

Note that the present middle endings are listed on p. 316.

3. Although most of the verbs we have learned (before √**bhāṣ**) are usually seen with active endings, they occasionally take middle endings also (in situations where the fruit of action goes more to the agent). One verb, √**cint**, regularly takes both active and middle endings, and so is classified as **ubhayapada**. (See p. 25.) Verbs that regularly take both endings will be listed like this: **cintayati -te**.

“HAVE”

4. There is no verb for “have” in Sanskrit. “Have” is formed with the genitive and √**bhū**. For example:

वीरस्य पुत्रो भवति ।

vīrasya putro bhavati

Of the hero a son is. (becomes)

The hero has a son.

VOCABULARY	SANSKRIT	ENGLISH
एव	eva (ind.)	only, ever
गृहम्	gṛham (n.)	house
जलम्	jalam (n.)	water
जि	√ji (active) jayati	he conquers
दुःखम्	duḥkham* (n.)	suffering
भाष्	√bhāṣ (middle) bhāṣate	he speaks
मन्	√man (middle) manyate	he thinks
लभ्	√labh (middle) labhate	he obtains
सुखम्	sukham (n.)	happiness
सेव्	√sev (middle) sevate	he serves

*When the **h** occurs in the middle of a word, it is pronounced as a breath of air.

EXERCISES

1. Put in the correct **sandhi** for the following phrases:

- | | |
|--------------------|-------------------|
| a. रामः गच्छति | e. रामः इति |
| b. बालाः आगच्छन्ति | f. देवाः स्मरन्ति |
| c. वीरौ आगच्छतः | g. पुत्रः पश्यति |
| d. शिष्यः अत्र | h. अश्वः वदति |

2. Take out the **sandhi** in the following phrases:

- | | |
|---------------------|--------------------|
| a. रामो गच्छति | e. अश्वा आगच्छन्ति |
| b. कुत्रागच्छसि | f. रामः पुत्रश्च |
| c. सूर्यश्चन्द्रश्च | g. गजैः सह |
| d. गजैर्वीरः | h. फलयोर्जलम् |

3. Translate the following sentences into English. Take out the **sandhi** (for vowels and final **h**), and then translate:

- a. वीरस्य बालो भवति ।
vīrasya bālo bhavati
(वीरस्य बालो भवति ।)

- b. सुखम् ज्ञानस्य फलम् भवति ।
 sukham jñānasya phalam bhavati
 (सुखं ज्ञानस्य फलं भवति ।)
- c. शिष्या गृहात् जलम् आचार्याय लभन्ते ।
 śiṣyā grhāt jalam ācāryāya labhante
 (शिष्या गृहाज्जलमाचार्याय लभन्ते ।)
- d. रामस्तत्र जलाय गच्छतीति वीरो वदति ।
 rāmas tatra jalāya gacchatīti vīro vadati
 (रामस्तत्र जलाय गच्छतीति वीरो वदति ।)
- e. शिष्य आचार्यम् सेवते ।
 śiṣya ācāryam sevate
 (शिष्य आचार्यं सेवते ।)
- f. शिष्या ज्ञानम् आचार्यात् लभन्ते ।
 śiṣyā jñānam ācāryāt labhante
 (शिष्या ज्ञानमाचार्याल्लभन्ते ।)

g. राम कथम् दुःखम् जयसि ।
 rāma katham duḥkham jayasi
 (राम कथं दुःखं जयसि ।)

h. पुत्रो गृहात् नृपस्याश्वेषु गच्छति ।
 putro grhāt nṛpasyāśveṣu gacchati
 (पुत्रो गृहानृपस्याश्वेषु गच्छति ।)

i. अमृतम् सुखस्य फलम् भवतीति चिन्तयते ।
 amṛtam sukhasya phalam bhavatīti cintayate
 (अमृतं सुखस्य फलं भवतीति चिन्तयते ।)

j. आचार्यो ज्ञानस्य पुस्तकम् शिष्याय पठति ।
 ācāryo jñānasya pustakam śiṣyāya paṭhati
 (आचार्यो ज्ञानस्य पुस्तकं शिष्याय पठति ।)

4. Translate the following sentences into Sanskrit. First write in roman, then **devanāgarī**, and then write again with the (vowel and final **h**) **sandhi**:

a. The water is in Rāma's hands.

b. The boy reads the book.

- c. The hero stands ever in the house of the king.
- d. The boys obtain the fruits from the forest.
- e. "You conquer suffering with knowledge," the teacher says.
- f. From the fruit the boy obtains water. (Use singular for "fruit.")
- g. "I see truth in the sun and the moon," says Rāma.
- h. Without knowledge there is suffering.
- i. "I do not come from the village," the king's son says.
- j. The hero and the boy live in the forest.

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmah (we all go)
	-----	-----	-----
	Singular	Dual	Plural

VERBS PRIMARILY TAKING ACTIVE ENDINGS (**parasmaipada**)

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√ji	jayati	he conquers
√paṭh	paṭhati	he reads
√paś (√dṛś)	paśyati	he sees
√prach	prachati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

Third	bhāṣate (he speaks)	bhāṣete (they two speak)	bhāṣante (they all speak)
Second	bhāṣase (you speak)	bhāṣethe (you two speak)	bhāṣadhve (you all speak)
First	bhāṣe (I speak)	bhāṣāvahe (we two speak)	bhāṣāmahe (we all speak)
	_____ Singular	_____ Dual	_____ Plural

VERBS PRIMARILY TAKING MIDDLE ENDINGS (**ātmanepada**)

√ bhāṣ	bhāṣate	he speaks
√ man	manyate	he thinks
√ labh	labhate	he obtains
√ sev	sevate	he serves

VERB REGULARLY TAKING BOTH ENDINGS (**ubhayapada**)

√ cint	cintayati -te	he thinks
---------------	----------------------	-----------

MASCULINE NOUNS

Nom. (subject)	naraḥ	narau	narāḥ
Acc. (object)	naram	narau	narān
Inst. (with)	nareṇa*	narābhyām	naraiḥ
Dat. (for)	narāya	narābhyām	narebhyaḥ
Abl. (from)	narāt	narābhyām	narebhyaḥ
Gen. (of, 's)	narasya	narayoḥ	narāṅām*
Loc. (in, on)	nare	narayoḥ	nareṣu
Voc. (O)	nara	narau	narāḥ

Singular Dual Plural

***gajena, gajānām** (See page 46.)

aśvaḥ	horse	vīraḥ	hero
ācāryaḥ	teacher	śiṣyaḥ	student
gajaḥ	elephant	sūryaḥ	sun
grāmaḥ	village	hastāḥ	hand
candraḥ	moon		
naraḥ	man		
nṛpaḥ	king		
putraḥ	son		
bālaḥ	boy		
mṛgaḥ	deer		
rāmaḥ	Rāma		

NEUTER NOUNS

Nom. (subject)	phalam	phale	phalāni*
Acc. (object)	phalam	phale	phalāni*
Inst. (with)	phalena*	phalābhyām	phalaiḥ
Dat. (for)	phalāya	phalābhyām	phalebhyaḥ
Abl. (from)	phalāt	phalābhyām	phalebhyaḥ
Gen. (of, 's)	phalasya	phalayoḥ	phalānām*
Loc. (in, on)	phale	phalayoḥ	phaleṣu
Voc. (O)	phala	phale	phalāni*

Singular Dual Plural

*śāstrāṇi, śāstreṇa, śāstrāṇām

amṛtam	immortality	satyam	truth
gṛham	house	sukham	happiness
jalam	water	sūktam	hymn
jñānam	knowledge		
duḥkham	suffering		
pustakam	book		
phalam	fruit		
vanam	forest		
śāstram	scripture		

INDECLINABLES

atra	here
iti	end of quote
eva	only, ever
katham	how (used like kutra)
kutra	where
ca	and
tatra	there
na	not
vā	or
vinā	without
saha	with

RĀMĀYAṆA

Translate the following, using the vocabulary given afterward:

1. अयोध्यायाम् दशरथो नाम नृपो वसति ।
(अयोध्यायां दशरथो नाम नृपो वसति ।)
2. दशरथस्य चत्वारः पुत्रा भवन्ति ।
(दशरथस्य चत्वारः पुत्रा भवन्ति ।)
3. पुत्रा रामो भरतो लक्ष्मणः शत्रुघ्नो भवन्ति ।
(पुत्रा रामो भरतो लक्ष्मणः शत्रुघ्नो भवन्ति ।)
4. रामः सुन्दरः शान्तो वीरश्च भवति ।
(रामः सुन्दरः शान्तो वीरश्च भवति ।)
5. नृपो रामे स्निह्यति ।
(नृपो रामे स्निह्यति ।)
6. रामो मिथिलाम् लक्ष्मणेन सह गच्छति ।
(रामो मिथिलां लक्ष्मणेन सह गच्छति ।)

7. तत्र रामः सीताम् पश्यति ।
(तत्र रामः सीतां पश्यति ।)
8. सीतायाम् स्निह्यामीति रामो वदति ॥
(सीतायां स्निह्यामीति रामो वदति ॥)

VOCABULARY

1. **ayodhyā** (fem.) the city of Ayodhyā (The locative is **ayodhyāyām**, "in Ayodhyā.")
daśarathaḥ (mas. noun) Daśaratha, the king of Ayodhyā
nāma (ind.) by name
2. **catvāraḥ** (nom.) four (used as an adjective)
3. **bharataḥ**, **lakṣmaṇaḥ**, **śatrughnaḥ** names of Rāma's brothers
4. **sundara** (adjective) beautiful
śānta (adjective) peaceful
vīra strong (here an adjective—strong like a hero)
5. **snihyati** (3rd per. sing. verb) he loves (used with locative)
6. **mithilā** (fem.) city of Mithilā (The accusative is **mīthilām**.)
7. **sītā** (fem.) Sītā (The accusative is **sītām**.)
8. The locative of **sītā** is **sītāyām**.

10

LESSON TEN

Alphabet: The remaining **sandhi** rules

Grammar: Pronouns and adjectives
The verb √**as**

Vocabulary: Adjectives and particles

**ALPHABET:
REMAINING
SANDHI RULES**

1. Here is the chart for the **sandhi** rules for final **t**, **n**, and **m**:

FINAL LETTER OF FIRST WORD:			INITIAL LETTER OF SECOND WORD:
t	n	m	
d	n ¹	m	vowels
d	n	ṃ	g/gh
j	ñ	ṃ	j/jh
ḍ	ṇ	ṃ	ḍ/ḍh
ḍ	n	ṃ	d/dh
ḍ	n	ṃ	b/bh
n	n	ṃ	nasals (n/m)
ḍ	n	ṃ	y/v
ḍ	n	ṃ	r
l	ml	ṃ	l
d(dh) ³	n	ṃ	h
t	n	ṃ	k/kh
c	ṃś	ṃ	c/ch
ṭ	ṃṣ	ṃ	ṭ/ṭh
t	ṃs	ṃ	t/th
t	n	ṃ	p/ph
c(ch) ⁴	ñ(ch) ²	ṃ	ś
t	n	ṃ	ṣ/s
t	n	m	end of line

1. If the vowel before **n** is short, **n** becomes **nn**.
2. The following **ś** may become **ch**.
3. The following **h** becomes **dh**.
4. The following **ś** becomes **ch**.

Examples for this chart can be found on:

- p. 196 (for final **m**)
- pps. 205–207 (for final **n**)
- pps. 218 and 219 (for final **t**)

2. Many of the changes on this chart occur because the last letter of the first word is “getting ready” to say the first letter of the next word. This rule, which often involves a change of voicing, is called “regressive assimilation.” The prior sound is assimilated.
3. There are a few additional rules, which are used less often. They are discussed in Lesson 18.
4. There are no **sandhi** changes if the first word ends in a vowel (excluding **ḥ** and **ṃ**) and the second word begins with a consonant.
5. At one time the manuscripts didn't have any breaks between words, sentences, or paragraphs in the written script. Fortunately, modern editions have introduced some spaces between words. Words are separated in **devanāgarī** as much as possible without changing how they are written and without adding a **virāma**.
6. Here are the cases that result in a break between words. After the **sandhi** has been applied, there is a break in the **devanāgarī** between words when the first word ends in a vowel, which includes **ḥ** or **ṃ**. For example:

रामः गच्छति = रामो गच्छति (vowel)

रामः पृच्छति = रामः पृच्छति (ḥ)

रामम् गच्छामि = रामं गच्छामि (ṃ)

rāmaḥ gacchati = rāmo gacchati (vowel)

rāmaḥ pṛcchati = rāmaḥ pṛcchati (ḥ)

rāmam gacchāmi = rāmaṃ gacchāmi (ṃ)

7. If the first word ends in a vowel and the second word begins in a vowel and together they form a new vowel (**bhava + arjuna = bhavārjuna**), then there can be no break in **devanāgarī** or roman script. (See point 10 on page 90.)

**GRAMMAR:
PRONOUNS**

1. Pronouns (*sarva-nāman*) decline exactly the same way that nouns decline. This table does not give, however, the endings, but the entire first person pronoun (I, we two, we, etc.):

Stems: **mad** (singular) I; **asmad** (plural) we. Both are any gender.

Nom. I, we	अहम् aham	आवाम् āvām	वयम् vayam
Acc. me, us	माम् मा mām (mā)	आवाम् नौ āvām (nau)	अस्मान् नः asmān (naḥ)
Inst. with me, us	मया mayā	आवाभ्याम् āvābhyām	अस्माभिः asmābhiḥ
Dat. for me, us	मह्यम् मे mahyam (me)	आवाभ्याम् नौ āvābhyām (nau)	अस्मभ्यम् नः asmabhyam (naḥ)
Abl. from me, us	मत् mat	आवाभ्याम् āvābhyām	अस्मत् asmat
Gen. my, our	मम मे mama (me)	आवयोः नौ āvayoḥ (nau)	अस्माकम् नः asmākam (naḥ)
Loc. on me, us	मयि mayi	आवयोः āvayoḥ	अस्मासु asmāsu
	┌──────────┐ Singular	┌──────────┐ Dual	┌──────────┐ Plural

2. The Sanskrit words in parentheses are sometimes used. For example, **mā** is sometimes used instead of **mām** (except beginning a sentence).

3. Here is the second person pronoun (you):

Stems: **tvad** (singular) you; **yuṣmad** (plural) you. Both are any gender.

Nom.	त्वम्	युवाम्	यूयम्
you	tvam	yuvām	yūyam
Acc.	त्वाम् त्वा	युवाम् वाम्	युष्मान् वः
you	tvām (tvā)	yuvām (vām)	yuṣmān (vaḥ)
Inst.	त्वया	युवाभ्याम्	युष्माभिः
with you	tvayā	yuvābhyām	yuṣmābhiḥ
Dat.	तुभ्यम् ते	युवाभ्याम् वाम्	युष्मभ्यम् वः
for you	tubhyam (te)	yuvābhyām (vām)	yuṣmabhyam (vaḥ)
Abl.	त्वत्	युवाभ्याम्	युष्मत्
from you	tvat	yuvābhyām	yuṣmat
Gen.	तव ते	युवयोः वाम्	युष्माकम् वः
your	tava (te)	yuvayoḥ (vām)	yuṣmākam (vaḥ)
Loc.	त्वयि	युवयोः	युष्मासु
on you	tvayi	yuvayoḥ	yuṣmāsu
	----- Singular	----- Dual	----- Plural

ADJECTIVES

4. Adjectives (**viśeṣaṇa**) are considered nominals (**subanta**), or noun forms. They are declined like nouns. They are usually placed before the noun that they modify and agree with it in number, case, and gender. For example, the adjective for “beautiful” is **sundara**:

सुन्दरो गजो गच्छति ।

sundaro gajo gacchati (with sandhi)

The beautiful elephant goes.

If a genitive is also modifying a noun, the genitive goes closest to the noun. For example:

सुन्दरो नृपस्य गजो गच्छति ।

sundaro nrpasya gajo gacchati (with sandhi)

The beautiful elephant of the king goes.

सुन्दरस्य नृपस्य गजो गच्छति ।

sundarasya nrpasya gajo gacchati (with sandhi)

The elephant of the beautiful king goes.

√AS

5. One of the most common roots in Sanskrit is √as, which means “to be.” We have had another root, √bhū, which also means “to be,” but √as is more common. It is used to mean “there is” and as a copula. For example:

There is the horse.

अश्वोऽस्ति

aśvo 'sti

Rāma is the king.

रामो नृपोऽस्ति

rāmo nrpo 'sti

6. Here is the present indicative (**laṭ**) for √**as**. These are not the endings, but the entire verb:

Third	अस्ति asti	स्तः stah	सन्ति santi
Second	असि asi	स्थः sthaḥ	स्थ stha
First	अस्मि asmi Singular	स्वः svah Dual	स्मः smah Plural

Note how closely this is related to the endings for the active verbs. Note also that the singular forms begin with **a**, and the dual and plural begin with **s**.

7. This verb is often understood. That is, the verb is meant, but is not written in the sentence. For example:

रामो नृपोऽस्ति ।	or	नृपो रामः ।
rāmo nṛpo 'sti		nṛpo rāmaḥ
Rāma is the king.		Rāma is the king.

Notice that when the verb is understood, the predicate nominative (king) is sometimes placed before the subject (Rāma).

8. Often this verb begins the sentence. For example:

अस्ति नृपो दशरथो ग्रामे ।
asti nṛpo daśaratho grāme
There is a king, Daśaratha, in the village.

VOCABULARY

SANSKRIT

ENGLISH

अतीव	atīva (ind.)	very
अपि	api (ind.)	also, too (placed after the word it is associated with)
अस्	√as (root) asti (3rd per. sing.)	he, she, or it is
अस्मद्	asmad (plural pro.)	we
अहो	aho (ind.)	aha! hey!
एवम्	evam (ind.)	thus, in this way
कुपित	kupita (adj.)	angry
त्वद्	tvad (sing. pro.)	you
धार्मिक	dhārmika (adj.)	virtuous
नाम	nāma (ind.)	by name (placed after the word it is associated with)
पुनर्	punar (ind.)	again
भीत	bhīta (adj.)	afraid
मद्	mad (sing. pro.)	I
युष्मद्	yuṣmad (plural pro.)	you
सुन्दर	sundara (adj.)	beautiful

EXERCISES

1. Put in the correct **sandhi**, write in **devanāgarī**, and translate:
 - a. mama putraḥ gacchati
 - b. tava gajaḥ mat tvām gacchati
 - c. mama hastau pustakeṣu staḥ
 - d. aham nṛpaḥ asmi
 - e. vayam aśve tiṣṭhāmaḥ
 - f. tvam mama pustakam paṭhasi
 - g. rāmaḥ tava nṛpaḥ asti
 - h. yūyam grhe stha
 - i. asmākam nṛpaḥ kupitaḥ asti
 - j. tvayā saha aham gacchāmi
 - k. dhārmikaḥ nṛpaḥ bhītaḥ asti
 - l. sundaraḥ tvam

2. Take out the **sandhi** and translate the following:

a. नृपस्य पुत्रोऽस्ति ।

- b. अहो रामः पुनर्वदति ।
- c. अहमतीव भीतो भवामि ।
- d. आचार्या अपि पुस्तकानि पठन्ति ।
- e. अस्ति नृपो रामो नाम वने ।
- f. कथं तव गृहं गच्छामीति शिष्यः पृच्छति ।
- g. वीरो मम ग्रामं जयति ।
- h. पुत्रः सुन्दरात्फलाञ्जलं लभते ।
- i. सुखेन विना दुःखमस्ति ।
- j. सुन्दरो गज इति पुत्रो मन्यते ।

3. Translate the following sentences, writing them first without **sandhi** (in **devanāgarī**) and then with **sandhi** (in **devanāgarī**):
- a. The student is not afraid of the teacher. (Use ablative for teacher.)
 - b. You obtain knowledge from the scriptures.
 - c. “The boy is there,” says the hero to the teacher.
 - d. I ask the teacher about the deer.
 - e. “Where are you going?” the boy asks.
 - f. Again the hero comes to my house.
 - g. Your teacher speaks the truth.
 - h. Our horses are standing in the village.
 - i. There is a king, Rāma by name, in our village.
 - j. How do I obtain the king's horses from you?

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	_____ Singular	_____ Dual	_____ Plural

VERBS PRIMARILY TAKING ACTIVE ENDINGS (parasmaipada)

$\bar{a} + \sqrt{\text{gam}}$	āgacchati	he comes
$\sqrt{\text{gam}}$	gacchati	he goes
$\sqrt{\text{ji}}$	jayati	he conquers
$\sqrt{\text{paṭh}}$	paṭhati	he reads
$\sqrt{\text{paś}} (\sqrt{\text{dṛś}})$	paśyati	he sees
$\sqrt{\text{prach}}$	prcchati	he asks
$\sqrt{\text{bhū}}$	bhavati	he is
$\sqrt{\text{vad}}$	vadati	he speaks, he says
$\sqrt{\text{vas}}$	vasati	he lives
$\sqrt{\text{sthā}}$	tiṣṭhati	he stands
$\sqrt{\text{smṛ}}$	smarati	he remembers

Third	bhāṣate (he speaks)	bhāṣete (they two speak)	bhāṣante (they all speak)
Second	bhāṣase (you speak)	bhāṣethe (you two speak)	bhāṣadhve (you all speak)
First	bhāṣe (I speak)	bhāṣāvahe (we two speak)	bhāṣāmahe (we all speak)
	_____ Singular	_____ Dual	_____ Plural

VERBS PRIMARILY TAKING MIDDLE ENDINGS (*ātmanepada*)

√*bhāṣ* **bhāṣate** he speaks

√*man* **manyate** he thinks

√*labh* **labhate** he obtains

√*sev* **sevate** he serves

VERB REGULARLY TAKING BOTH ENDINGS (*ubhayapada*)

√*cint* **cintayati -te** he thinks

THE VERB √*as*

Third **asti** **staḥ** **santi**

Second **asi** **sthaḥ** **stha**

First **asmi** **svaḥ** **smaḥ**

|_____| |_____| |_____|
Singular Dual Plural

Charts for pronouns are listed on pages 307-311.

MASCULINE NOUNS

Nom. (subject)	naraḥ	narau	narāḥ
Acc. (object)	naram	narau	narān
Inst. (with)	nareṇa*	narābhyām	naraiḥ
Dat. (for)	narāya	narābhyām	narebhyaḥ
Abl. (from)	narāt	narābhyām	narebhyaḥ
Gen. (of, 's)	narasya	narayoḥ	narāṇām*
Loc. (in, on)	nare	narayoḥ	nareṣu
Voc. (O)	nara	narau	narāḥ

Singular Dual Plural

*gajena, gajānām (See page 46.)

aśvaḥ	horse	vīraḥ	hero
ācāryaḥ	teacher	śiṣyaḥ	student
gajaḥ	elephant	sūryaḥ	sun
grāmaḥ	village	hastāḥ	hand
candraḥ	moon		
naraḥ	man		
nṛpaḥ	king		
putraḥ	son		
bālaḥ	boy		
mṛgaḥ	deer		
rāmaḥ	Rāma		

NEUTER NOUNS

Nom. (subject)	phalam	phale	phalāni*
Acc. (object)	phalam	phale	phalāni*
Inst. (with)	phalena*	phalābhyām	phalaiḥ
Dat. (for)	phalāya	phalābhyām	phalebhyaḥ
Abl. (from)	phalāt	phalābhyām	phalebhyaḥ
Gen. (of, 's)	phalasya	phalayoḥ	phalānām*
Loc. (in, on)	phale	phalayoḥ	phaleṣu
Voc. (O)	phala	phale	phalāni*

Singular Dual Plural

*śāstrāṇi, śāstreṇa, śāstrāṇām

amṛtam	immortality	satyam	truth
gṛham	house	sukham	happiness
jalam	water	sūktam	hymn
jñānam	knowledge		
duḥkham	suffering		
pustakam	book		
phalam	fruit		
vanam	forest		
śāstram	scripture		

ADJECTIVES

kupita	angry
dhārmika	virtuous
bhīta	afraid
sundara	beautiful

INDECLINABLES

atīva	very
atra	here
api	also, too (placed after the word it is associated with)
aho	aha! hey!
iti	end of quote
eva	only, ever
evam	thus, in this way
katham	how
kutra	where
ca	and
tatra	there
na	not
nāma	by name (placed after the word it is associated with)
punar	again
vā	or
vinā	without
saha	with

11

LESSON ELEVEN

Alphabet: Internal **sandhi** rules

Grammar: Feminine nouns in **ā** and third person pronouns

Vocabulary: Feminine nouns

**ALPHABET:
INTERNAL
SANDHI**

1. We will learn only two internal **sandhi** rules at this time. These need not be memorized, but are mainly for recognition.
2. The first rule is that **s** changes to **ṣ** if immediately preceded by any vowel but **a** or **ā**, or preceded by **k** or **r**. The rule does not apply if the **s** is final or followed by an **r**. It applies even if an **anusvāra** (**ṁ**) or **visarga** (**ḥ**) comes between the vowel, **k**, or **r**—and the **s**. This rule is clearer in chart form:

any vowel	in spite of	changes s	unless final
(but a or ā),	intervening	to ṣ	or followed
k, or r	ṁ or ḥ		immediately
			by r

3. If the sound following the **s** is **t**, **th**, or **n**, it is also retroflexed. For example:

sthā becomes **tiṣṭhati**

4. The second rule is that **n** changes to **ṇ** if preceded anywhere in the same word by **r**, **ṛ**, **ṝ**, or **ṣ**. Certain sounds may interrupt the process. Study this chart:

r	unless c, ch, j, jh, ṅ,	changes n	if followed by
ṛ	ṭ, ṭh, ḍ, ḍh, ṇ,	to ṇ	vowels, m, y,
ṝ	t, th, d, dh,		v, or n
or ṣ	l, ś, s interferes		

5. Retroflex sounds, such as **r**, **ṛ**, **ṝ**, and **ṣ**, leave the tongue in a retroflexed position. Unless certain sounds interfere, such as retroflex sounds of the releasing type, like **ṭ**, or sounds from the row above or below, then **n** becomes retroflexed. (The **ka varga** and **pa varga** don't seem to move the tongue enough to change out of the retroflex position.) For example:

rāmeṇa (The **r** changes the **n** to **ṇ**.)

putreṇa (The **r** changes the **n** to **ṇ**.)

putrāṇām (The **r** changes the **n** to **ṇ**.)

6. In this chart, the sounds which could interfere are in bold. They are all the consonants in three rows except for **ya**:

ka	kha	ga	gha	ṅa	ha	
ca	cha	ja	jha	ña	ya	śa
ṭa	ṭha	ḍa	ḍha	ṇa	ra	ṣa
ta	tha	da	dha	na	la	sa
pa	pha	ba	bha	ma	va	

7. If another **n** immediately follows the **n**, they both become **ṇṇ**.

**GRAMMAR:
FEMININE
NOUNS IN Ā**

1. There are standard endings to nouns, and it will help to compare all future declensions with the standard endings. Some declensions follow these endings more closely than other declensions. The standard endings are the same for all genders, except the neuter nominative and neuter accusative, which are **m**, **ī**, and **i**.

	mas/fem n		mas/fem n		mas/fem n	
Nom.	s	m	au	ī	as	i
Acc.	am	m	au	ī	as	i
Inst.	ā		bhyām		bhis	
Dat.	e		bhyām		bhyas	
Abl.	as		bhyām		bhyas	
Gen.	as		os		ām	
Loc.	i		os		su	
	_____		_____		_____	
	Singular		Dual		Plural	

These endings are generally applied to most stems using **sandhi** rules. For example, the masculine nominative-plural standard ending is **as**. When **as** is added to **nara**, the word for “men” becomes **narās** (**narāḥ** with **sandhi**). These standard endings are listed by **Pāṇini** in a **sūtra** (4.1.2) that begins with **su** and ends with **p**. **Pāṇini** therefore calls the nominal endings **sup**.

2. On the following page is the declension for feminine nouns ending with **ā** in their stem form:

Stem: **senā** (feminine) army

Nom.	सेना senā	सेने sene	सेनाः senāḥ
Acc.	सेनाम् senām	सेने sene	सेनाः senāḥ
Inst.	सेनया senayā	सेनाभ्याम् senābhyām	सेनाभिः senābhiḥ
Dat.	सेनायै senāyai	सेनाभ्याम् senābhyām	सेनाभ्यः senābhyah
Abl.	सेनायाः senāyāḥ	सेनाभ्याम् senābhyām	सेनाभ्यः senābhyah
Gen.	सेनायाः senāyāḥ	सेनयोः senayoḥ	सेनानाम् senānām
Loc.	सेनायाम् senāyām	सेनयोः senayoḥ	सेनासु senāsu
Voc.	सेने sene	सेने sene	सेनाः senāḥ
	_____ Singular	_____ Dual	_____ Plural

3. Feminine nouns must have feminine adjectives. Masculine and neuter adjectives normally are declined like **nara** and **phala**. If the noun is feminine, the adjective is declined like **ā** or **ī** stems. (The feminine stem ending in **ī** will be studied in Lesson 13.) The dictionary will indicate how the feminine adjective is formed. For example:

kupita mf(ā)n **bhīta** mf(ā)n
dhārmika mf(ī)n **sundara** mf(ī)n

If the dictionary entry is marked (mfn), the word is an adjective, and the feminine adjective is usually formed with ā.

THIRD PERSON PRONOUNS

4. While the first and second person pronoun have only one declension, the third person pronoun has three declensions—one for each gender:

Stem: **tad** (masculine) he

Nom. (he, they)	सः saḥ	तौ tau	ते te
Acc. (him, them)	तम् tam	तौ tau	तान् tān
Inst. (with him, them)	तेन tena	ताभ्याम् tābhyām	तैः taiḥ
Dat. (for him, them)	तस्मै tasmai	ताभ्याम् tābhyām	तेभ्यः tebhyaḥ
Abl. (from him, them)	तस्मात् tasmāt	ताभ्याम् tābhyām	तेभ्यः tebhyaḥ
Gen. (his, their)	तस्य tasya	तयोः tayoḥ	तेषाम् teṣām
Loc. (on him, them)	तस्मिन् tasmin	तयोः tayoḥ	तेषु teṣu
	_____ Singular	_____ Dual	_____ Plural

5. With **sandhi**, **saḥ**, the masculine nominative singular, drops the final **h** before all consonants and all vowels but **a**. It usually appears as **sa**. At the end of a line, it appears as **saḥ**, and before **a** it appears as **so** (and the **a** is dropped). For example:

स गच्छति	सोऽत्र
sa gacchati	so 'tra
He goes.	He is here.

6. Here is the neuter third person pronoun:

Stem: **tad** (neuter) it

Nom.	तत्	ते	तानि
(it)	tat	te	tāni
Acc.	तत्	ते	तानि
(it—object)	tat	te	tāni
Inst.	तेन	ताभ्याम्	तैः
(with it)	tena	tābhyām	taiḥ
Dat.	तस्मै	ताभ्याम्	तेभ्यः
(for it)	tasmai	tābhyām	tebhyaḥ
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
(from it)	tasmāt	tābhyām	tebhyaḥ
Gen.	तस्य	तयोः	तेषाम्
(of it, its)	tasya	tayoḥ	teṣām
Loc.	तस्मिन्	तयोः	तेषु
(on it)	tasmin	tayoḥ	teṣu
	_____	_____	_____
	Singular	Dual	Plural

7. Notice that the nominative and accusative are the only forms in which the neuter differs from the masculine.
8. Here is the feminine third person pronoun:

Stem: **tad** (feminine) she

Nom.	सा	ते	ताः
(she, they)	sā	te	tāḥ
Acc.	ताम्	ते	ताः
(her, them)	tām	te	tāḥ
Inst.	तया	ताभ्याम्	ताभिः
(with her, them)	tayā	tābhyām	tābhiḥ
Dat.	तस्यै	ताभ्याम्	ताभ्यः
(for her, them)	tasyai	tābhyām	tābhyah
Abl.	तस्याः	ताभ्याम्	ताभ्यः
(from her, them)	tasyāḥ	tābhyām	tābhyah
Gen.	तस्याः	तयोः	तासाम्
(her, their)	tasyāḥ	tayoḥ	tāsām
Loc.	तस्याम्	तयोः	तासु
(on her, them)	tasyām	tayoḥ	tāsu
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

9. The third person pronoun can act as a pronoun or a demonstrative pronoun meaning “that.” For example:

स गच्छति ।

sa gacchati

He goes. (“He” is a pronoun.)

स नरो गच्छति ।

sa naro gacchati

That man goes. (“That” is a demonstrative pronoun.)

The demonstrative pronoun is usually referred to in English as a demonstrative adjective. In Sanskrit, it is called a pronoun.

10. The demonstrative pronoun goes in front of the noun it is used with and corresponds to the noun in case, gender, and number. For example:

स बालो गच्छति ।

sa bālo gacchati

That boy goes.

बालस्तं ग्रामं गच्छति ।

bālas taṃ grāmaṃ gacchati

The boy goes to that village.

IVA

11. The word “iva” indicates “like” or “as if.” For example:

नृप इव बालो वदति ।

nṛpa iva bālo vadati.

The boy speaks like a king.

VOCABULARY

SANSKRIT

ENGLISH

अविद्या	avidyā (fem.)	ignorance
इव	iva (ind.)	as if, like (used after verbs, nouns or adjectives)
कथा	kathā (fem.)	story
कन्या	kanyā (fem.)	girl
कुपिता	kupitā (fem. adj.)	angry
छाया	chāyā (fem.)	shadow
पुत्रिका	putrikā (fem.)	daughter
प्रजा	prajā (fem.)	child, subject (of a king)
बाला	bālā (fem.)	girl
भार्या	bhāryā (fem.)	wife
भीता	bhītā (fem. adj.)	afraid
माला	mālā (fem.)	garland
विद्या	vidyā (fem.)	knowledge
सीता	sītā (fem.)	Sītā (wife of Rāma)
सेना	senā (fem.)	army

EXERCISES

1. Write in **devanāgarī**, with correct internal and external **sandhi**, and translate. Use the vocabulary list and tables located in the back of the text.

- | | |
|--------------------------|---------------------------|
| a. rāmena saha | h. tām gacchati |
| b. śāstrāni | i. saḥ bālaḥ gacchati |
| c. phale aśve staḥ | j. sā bālā gacchati |
| d. saḥ gacchati | k. saḥ bālaḥ iva gacchāmi |
| e. saḥ bālaḥ āgacchati | l. aho rāma |
| f. bālaḥ mām āgacchati | m. tasmin vane saḥ vasati |
| g. sā bālā mām āgacchati | n. sītāyāḥ mālā |

2. Take out the **sandhi** and translate the following:

- a. सा सेना नृपं जयति ।
- b. राम इव बालो धार्मिकोऽस्ति ।
- c. तव प्रजा कथां पठति ।
- d. गजस्य च्छायायां प्रजास्तिष्ठन्ति । (Notice that **ch** becomes **cch** after a short vowel. See p. 230 #5.)

- e. नृपस्य पुत्रिका सीतास्ति ।
- f. स आचार्यस्य भार्या सेवते ।
- g. नृपस्य पुत्रिका ।
- h. विद्यया शिष्योऽमृतं लभते ।
- i. सा बालेव सीता गृहं गच्छति ।

3. Translate the following into Sanskrit, including **sandhi**, and then write in **devanāgarī**:

- a. There is a girl, Sītā by name, in that village.
- b. The daughter of the virtuous king is very afraid.
- c. "He tells me again," that subject says.
- d. "Aha! I remember that story!" the girl says.
- e. With knowledge, you obtain immortality; with ignorance, you obtain suffering.
- f. Like those girls, Sītā reads books.
- g. "Where is our daughter?" the hero asks his wife.

- h. The wife of Rāma is Sītā.
- i. The hero obtains a garland and thus obtains a wife.
- j. "Without Sītā, I am as if without the sun," Rāma says.

**THE MONKEY AND
THE CROCODILE**

4. Translate the following story. The vocabulary is given afterward:

- a. अस्ति गङ्गायां कुम्भीरः ।
- b. वानरस्तस्य मित्रं गङ्गायास्तटे वसति ।
- c. प्रतिदिनं वानरः पक्वानि फलानि निक्षिपति ।
- d. कुम्भीरः फलानि खादति ।
- e. वानरस्य हृदयं मिष्टमस्तीति कुम्भीरस्य भार्या वदति ।
- f. भार्या हृदयं खादितुमिच्छति ।
- g. अहो वानर मम गृहमागच्छेति कुम्भीरो वानरं वदति ।
- h. एवमस्त्विति वानरो वदति ।
- i. तस्य पृष्ठे कुम्भीरो वानरं वहति ।

- j. गङ्गाया मध्ये कुम्भीरः सत्यं वदति ।
- k. मम हृदयं वृक्षे भवतीति वानरो भाषते ।
- l. पुनर्मा तत्र नयेति वानरो भाषते ।
- m. कुम्भीरो वानरं गङ्गायास्तटं नयति ।
- n. वानरो वृक्षमुच्छलति ।
- o. वानरो वृक्षस्य बिले पश्यति ।
- p. कश्चिन्मम हृदयं चोरयति स्मेति वानरो वदति ।
- q. एवं कुम्भीरो वानरश्च मित्रे तिष्ठतः ।

VOCABULARY

- a. **gaṅgā** (fem., ā declension) Ganges
kumbhīraḥ (mas.) crocodile
- b. **mitram** (n.) friend
vānaraḥ (mas.) monkey. Appears first as an appositional (his friend, a monkey)
taṭaḥ (mas.) bank (of the river)
- c. **pratidinam** (ind.) everyday
pakva mf(ā)n (adj.) ripe
nikṣipati (3rd per. sing.) he throws down
- d. **khādati** (3rd per. sing.) he eats

- e. **hrdayam** (n.) heart
miṣṭa mf(ā)n (adj.) sweet
bhāryā (fem., ā declension) wife
- f. **khāditum** (infinitive—treated like an accusative) to eat
icchati (3rd per. sing.) he wants (**khāditum icchati** = he wants to eat)
- g. **āgaccha** (2nd per. sing. imperative)
- h. **evam astu** (ind.) O.K., so let it be
- i. **prṣṭham** (n.) back
vahati (3rd per. sing.) he carries
- j. **madhyam** (n.) middle
- k. **vrkṣaḥ** (mas.) tree
- l. **nayati** (3rd per. sing.) he takes, he carries. Second person imperative is **naya** (combined with **iti** is **nayeti**).
- n. **ucchalati** (3rd per. sing.) he jumps up
- o. **bilam** (n.) hole
- p. **kaḥ** (mas. pronoun) who
cit (ind.) (makes **kaḥ** indefinite)
kaścit someone
corayati (3rd per. sing.) he steals
sma (ind.) makes verb before it in past tense
- q. **tiṣṭhati** (3rd per. sing.) he remains

12

LESSON TWELVE

Alphabet: Numerals; cardinal and ordinal numbers

Grammar: Nouns in *i* and the gerund

Vocabulary: Nouns in *i*

**ALPHABET:
NUMBERS**

1. Here are the numerals (**saṃkhyā**) and cardinal numbers from one to ten. Alternate forms for some numerals are given in parentheses.

NUMERALS		CARDINAL NUMBERS	
Arabic	devanāgarī	English	Sanskrit
1.	१	one	एक eka
2.	२	two	द्वि dvi
3.	३	three	त्रि tri
4.	४	four	चतुर् catur
5.	५ (५)	five	पञ्च pañca
6.	६	six	षष् ṣaṣ
7.	७	seven	सप्त sapta
8.	८ (८)	eight	अष्ट aṣṭa
9.	९ (९)	nine	नव nava
10.	१०	ten	दश daśa

2. The **devanāgarī** numerals combine just like Arabic numerals (since Arabic numerals were formed from Sanskrit). For example:

11	११
12	१२
13	१३
20	२०

3. For now, we will not use the cardinal numbers (**eka, dvi, etc.**) as part of the sentences, since their declensions are complex. At the end of each sentence in the exercises, we will use the numerals (१, २, ३, etc.).

4. Here are the ordinal numbers:

First	prathama	Sixth	ṣaṣṭha
Second	dvitīya	Seventh	saptama
Third	trītiya	Eighth	aṣṭama
Fourth	caturtha (or turīya)	Ninth	navama
Fifth	pañcama	Tenth	daśama

5. The ordinal numbers will be used in the exercises, because their declensions are easier than the cardinal numbers. The ordinal numbers are used like adjectives, going before the noun they modify and agreeing with it in gender and case. The number will be singular.
6. The ordinal numbers follow the short **a** declension for the masculine and neuter. Here are the feminine stems. (The feminine **ī** will be learned in Lesson 13.)

First	prathamā	Sixth	ṣaṣṭhī
Second	dvitīyā	Seventh	saptamī
Third	trītiyā	Eighth	aṣṭamī
Fourth	caturthī (or turīyā)	Ninth	navamī
Fifth	pañcamī	Tenth	daśamī

Compare the **devanāgarī** numerals with other scripts:

COMPARATIVE TABLE OF NUMERALS

	1	2	3	4	5	6	7	8	9	0
Hieratic	1	2	3	4	5	6	7	8	9	0
Gupta	-	=	≡	4	5	6	7	8	9	0
Maldivic	1	2	3	4	5	6	7	8	9	0
Lepcha	1	2	3	4	5	6	7	8	9	0
Tibetan	1	2	3	4	5	6	7	8	9	0
Nepali	1	2	3	4	5	6	7	8	9	0
Devanāgarī	१	२	३	४	५	६	७	८	९	०
Kashmiri	१	२	३	४	५	६	७	८	९	०
Bengali	১	২	৩	৪	৫	৬	৭	৮	৯	০
Assamese	১	২	৩	৪	৫	৬	৭	৮	৯	০
Telugu	౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
Tamil	௧	௨	௩	௪	௫	௬	௭	௮	௯	௦
Malabar	൧	൨	൩	൪	൫	൬	൭	൮	൯	൦
Sinhalese	෧	෨	෩	෪	෫	෬	෭	෮	෯	෦
Burmese	၁	၂	၃	၄	၅	၆	၇	၈	၉	၀
Siamese	๑	๒	๓	๔	๕	๖	๗	๘	๙	๐
Cambodian	១	២	៣	៤	៥	៦	៧	៨	៩	០
" (simplified)	1	2	3	4	5	6	7	8	9	0
Japanese	一	二	三	四	五	六	七	八	九	〇

7. Compare the cardinal numbers with numbers from several Romance languages:

English	Sanskrit	Italian	French	Spanish
one	eka	uno	un	uno
two	dvi	due	deux	dos
three	tri	tre	trois	tres
four	catvur	quattro	quatre	cuatro
five	pañca	cinque	cinq	cinco
six	ṣaṣ	sei	six	seis
seven	sapta	sette	sept	siete
eight	aṣṭa	otto	huit	ocho
nine	nava	nove	neuf	nueve
ten	daśa	dieci	dix	diez

GRAMMAR:
NOUNS IN I

1. Here are the masculine and feminine declensions for **i** nouns. They differ only in the accusative plural and the instrumental singular.

Stem: **agni** (masculine) fire; **kīrti** (feminine) glory

Nom.	अग्निः agnih̥	अग्नी agnī	अग्नयः agnayah̥
Acc.	अग्निम् agnim	अग्नी agnī	अग्नीन् कीर्तीः agnīn̄ / kīrtīḥ
Inst.	अग्निना कीर्त्या agninā / kīrtiyā	अग्निभ्याम् agnibhyām	अग्निभिः agnibhiḥ
Dat.	अग्नये कीर्त्यै agnaye (kīrtiyai)	अग्निभ्याम् agnibhyām	अग्निभ्यः agnibhyaḥ
Abl.	अग्नेः कीर्त्याः agneḥ (kīrtiyāḥ)	अग्निभ्याम् agnibhyām	अग्निभ्यः agnibhyaḥ
Gen.	अग्नेः कीर्त्याः agneḥ (kīrtiyāḥ)	अग्नयोः agnyoḥ	अग्नीनाम् agnīnām
Loc.	अग्नौ कीर्त्याम् agnau (kīrtiyām)	अग्नयोः agnyoḥ	अग्निषु agnīṣu
Voc.	अग्ने agne	अग्नी agnī	अग्नयः agnayah̥
	┌──────────┐ Singular	┌───┐ Dual	┌──────────┐ Plural

2. The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **kīrtaye** or **kīrtiyai**. The feminine instrumental singular is **kīrtiyā** only.

THE GERUND

3. Now we will study the gerund, which is a participle. A participle is formed from a verb, but does not take verb endings (**tiñ**). The gerund (**ktvānta**) indicates prior action. The sentence, “Rāma speaks and goes,” could be formed with a gerund. It would be: “Having spoken, Rāma goes.” “Having spoken” is the gerund.

uditvā rāmo gacchati

Having spoken, Rāma goes.

(gerund)

4. Because the gerund continues the action, it is sometimes called a continuative or conjunctive participle.
5. The gerund is used with only one subject.
6. The gerund has the meaning of doing something first, whether the main verb is past, present, or future. A series of gerunds may be used, but they must always be followed by a main verb. Each gerund follows in time the one before it, and the main verb comes last in time, as well as position in the sentence. For example:

gajaṃ dṛṣṭvā jalaṃ labdhvā rāmo gacchati

Having seen the elephant, having obtained water, Rāma goes.

7. There are several alternative translations:

Seeing the elephant, obtaining water, Rāma goes.

After seeing the elephant and after obtaining water, Rāma goes.

After having seen the elephant and after having obtained water, Rāma goes.

8. Everything that goes with the gerund, such as the accusative, is usually placed immediately before it. (See the example in #6.)
9. The gerund is easy to recognize because it is not declined. It is sometimes called the absolutive, because it stays in the same form. It is usually formed from the root by adding **-tvā** to the end (called **ktvā** by Pāṇini). If there is a prefix, **-ya** is added at the end (**lyap**).
10. Here are the forms for the gerund ($\sqrt{\text{as}}$ has no gerund):

<u>Root</u>	<u>3rd Per. Sing.</u>	<u>Gerund</u>	
\bar{a} + $\sqrt{\text{gam}}$	$\bar{a}gacchati$	$\bar{a}gamya$	having come (also $\bar{a}gatya$)
$\sqrt{\text{gam}}$	$gacchati$	$gatvā$	having gone
$\sqrt{\text{cint}}$	$cintayati -te$	$cintayitvā$	having thought
$\sqrt{\text{ji}}$	$jayati$	$jitvā$	having conquered
$\sqrt{\text{drś}} (\text{paś})$	$paśyati$	$dr̥ṣṭvā$	having seen
$\sqrt{\text{paṭh}}$	$paṭhathi$	$paṭhitvā$	having read
$\sqrt{\text{prach}}$	$pr̥cchati$	$pr̥ṣṭvā$	having asked
$\sqrt{\text{bhāṣ}}$	$bhāṣate$	$bhāṣitvā$	having said
$\sqrt{\text{bhū}}$	$bhavati$	$bhūtvā$	having been
$\sqrt{\text{man}}$	$manyate$	$matvā$	having thought
$\sqrt{\text{labh}}$	$labhate$	$labdhvā$	having obtained
$\sqrt{\text{vad}}$	$vadati$	$uditvā$	having said
$\sqrt{\text{vas}}$	$vasati$	$uṣitvā$	having lived
$\sqrt{\text{sev}}$	$sevate$	$sevitvā$	having served
$\sqrt{\text{sthā}}$	$tiṣṭhathi$	$sthitvā$	having stood
$\sqrt{\text{smṛ}}$	$smarati$	$smṛtvā$	having remembered

VOCABULARY

SANSKRIT

ENGLISH

अग्निः	agniḥ (mas.)	fire
अतिथिः	atithiḥ (mas.)	guest
ऋषिः	rṣiḥ (mas.)	seer, sage
कविः	kaviḥ (mas.)	poet
कीर्तिः	kīrtiḥ (fem.)	glory, fame
भूमिः	bhūmiḥ (fem.)	earth
शान्तिः	śāntiḥ (fem.)	peace
सिद्धः	siddhaḥ (mas.)	one who attains perfection
सिद्धा	siddhā (fem.)	one who attains perfection
सिद्धिः	siddhiḥ (fem.)	perfection, attainment, proof

EXERCISES

1. Translate the following sentences. Use the vocabulary and tables listed at the end of the text.

a. अग्निं दृष्ट्वा गृहादश्वो गच्छति ।१।

b. शिष्यो ग्रामे वसति ।२।

c. ऋषयः शास्त्राणां सूक्तानि पश्यन्ति ।३।

d. नृपो दशममतिथिं सेवते ।४।

e. ग्रामं जित्वा वीरः कीर्तिं लभते ।५।

f. सिद्धो ग्रामे वसति ।६।

g. अहो राम कुत्र गच्छसीति द्वितीयो वीरः
पृच्छति ।७।

h. पुस्तकं पठित्वा कविस्तच्चिन्तयति ।८।

i. सत्येन सह शान्तिरागच्छति ।९।

j. भूमौ वसाम इति प्रजा वदन्ति ।१०।

2. Write the following sentences in Sanskrit:

- a. After conquering the army, the hero obtains fame on earth.
- b. Like Sītā and Rāma, the student goes to the forest.
- c. After serving her third guest, Sītā speaks to Rāma.
- d. In the story, Rāma obtains fame.
- e. The hero does not conquer ignorance.
- f. The king, Rāma by name, is very virtuous.
- g. "How do you obtain perfection?" the second student asks.
- h. Having lived in the forest with his wife, the king, Rāma by name, goes to the village.
- i. Having obtained peace, perfection, and glory, the seer goes to the beautiful forest.
- j. Thus having seen his wife on the elephant, the hero goes to her.

13

LESSON THIRTEEN

Alphabet: The **sandhi** rules for combining vowels

Grammar: Feminine nouns in **ī**
Relative-correlative clauses

Vocabulary: Nouns in **ī**
Relative and correlative adverbs

**ALPHABET:
VOWEL SANDHI**

1. The following chart shows the changes that vowels often undergo. These changes are called **guṇa** and **vṛddhi** changes:

a	a	ā	
ā	ā	ā	
i, ī	e	ai	y
u, ū	o	au	v
ṛ	ar	ār	r
ḷ	al	āl	l
	┌	┌	┌
	guṇa	vṛddhi	Corresponding Semi-vowel

2. This important chart will help you understand how vowels combine in both internal and external **sandhi**. Later on, it will help you understand how roots are strengthened (by **guṇa** or **vṛddhi**) to form verbs and nominals. For example:

√vid	veda	vaidya
√div	deva	daivika
√yuj	yoga	yaugika
√dhṛ	dharma	dhārmika
┌	┌	┌
Root	guṇa	vṛddhi

3. Memorize the above chart and then memorize the **sandhi** rules for combining vowels that follow:
4. SIMILAR VOWELS

$$\check{a} + \check{a} = \bar{a}$$

$$\text{राम} + \text{अश्वः} = \text{रामाश्वः}$$

$$\text{rāma} + \text{aśvaḥ} = \text{rāmāśvaḥ}$$

$$\tilde{i} + \tilde{i} = \tilde{i}$$

गच्छति + इति = गच्छतीति
gacchati + iti = gacchatīti

$$\tilde{u} + \tilde{u} = \tilde{u}$$

गुरु + उप = गुरूप
guru + upa = gurūpa

$$r + r = \tilde{r}$$

पितृ + ऋषि = पितृषि
pitṛ + ṛṣi = pitṛṣi

These rules apply first. Then the following rules apply.

5. DISSIMILAR VOWELS

$\tilde{i} + \text{vowel} = \text{yvowel}$ ("vowel" means any short or long vowel)

गच्छति + अश्वम् =

गच्छत्यश्वम्

gacchati + aśvam =
gacchaty aśvam

$\tilde{u} + \text{vowel} = \text{vvowel}$

गुरु + अश्वम् = गुर्वश्वम्

guru + aśvam = gurv aśvam

$r + \text{vowel} = \text{rvowel}$

पितृ + अत्र = पितृत्र

pitṛ + atra = pitṛ atra

6. e + a = e'

ग्रामे + अत्र = ग्रामेऽत्र
grāme + atra = grāme 'tra

e + vowel = a vowel

ग्रामे + इति = ग्राम इति
grāme + iti = grāma iti

7. ai + vowel = ā vowel

तस्मै + अत्र = तस्मा अत्र
tasmai + atra = tasmā atra

An o seldom occurs in a final position before sandhi is applied.

au + vowel = āv vowel

गजौ + इति = गजाविति
gajau + iti = gajāv iti

8. FINAL "a" FOLLOWED BY DISSIMILAR VOWELS

ā + ī = e

तत्र + इति = तत्रेति
tatra + iti = tatreti

ā + ū = o

कठ + उपनिषद् = कठोपनिषद्
kaṭha + upaniṣad = kaṭhopaniṣad

ā + r = ar

सत्य + ऋतम् = सत्यर्तम्
satya + ṛtam = satya rtam

ā + e, ai = ai

तत्र + एव = तत्रैव
tatra + eva = tatraiva

ā + o, au = au

अत्र + ओकः = अत्रौकः
atra + okaḥ = atraukaḥ

9. Some vowels (**pragrhya**) are not subject to **sandhi**. They are:
- a. the letters **ī**, **ū**, and **e**, when they serve as dual endings. For example, **bāle āgacchataḥ** (The two girls come.) needs no **sandhi**.
 - b. the final vowel of an interjection (usually a vocative). For example, **aho aśva** (O horse!) needs no **sandhi**.

GRAMMAR:
NOUNS IN Ī

1. Here is the declension for feminine nouns ending with Ī in their stem form:

Stem: **nadī** (feminine) river

Nom.	नदी nadī	नद्यौ nadyau	नद्यः nadyah
Acc.	नदीम् nadīm	नद्यौ nadyau	नदीः nadiḥ
Inst.	नद्या nadyā	नदीभ्याम् nadiḥbyām	नदीभिः nadiḥbhiḥ
Dat.	नद्यै nadyai	नदीभ्याम् nadiḥbyām	नदीभ्यः nadiḥbhyah
Abl.	नद्याः nadyāḥ	नदीभ्याम् nadiḥbyām	नदीभ्यः nadiḥbhyah
Gen.	नद्याः nadyāḥ	नद्योः nadyoḥ	नदीनाम् nadinām
Loc.	नद्याम् nadyām	नद्योः nadyoḥ	नदीषु nadiṣu
Voc.	नदि nadi [] Singular	नद्यौ nadyau [] Dual	नद्यः nadyah [] Plural

**RELATIVE-
CORRELATIVE
CLAUSES**

2. Now we will learn about relative and correlative clauses. In English, the sentence “I see where the king lives,” contains two separate clauses: “I see” and “where the king lives.” The sentence contains a subordinate, or relative clause (“where the king lives”), and an independent or correlative clause (“I see”). For example:

I see where the king lives.
 | | |
 correlative relative

3. In Sanskrit, the relative clause usually goes first and the correlative goes second. The relative clause is introduced by a relative adverb (indeclinable) and the correlative clause by a correlative adverb.

Where the king lives, there I see.
 | | |
 relative clause correlative clause

Where the king lives, there I see.
 | | |
 relative adverb correlative adverb

yatra nṛpo vasati tatra ahaṃ paśyāmi
 | | |
 relative clause correlative clause

yatra nṛpo vasati tatra ahaṃ paśyāmi
 | | |
 relative adverb correlative adverb

4. Here are the relative adverbs and their correlative partners (none are declined):

yataḥ	since, when	tataḥ	therefore
yatra	where	tatra	there
yathā	since	tathā	so, therefore
yadā	when	tadā	then
yadi	if	tadā	then

5. Here are some examples:

When he goes, then I remember.

yadā gacchati tadā smarāmi

I go if you go. (becomes)

If you go, then I go.

yadi gacchasi tadā gacchāmi

You obtain fruit where the forest is. (becomes)

Where the forest is, there you obtain fruit.

yatra vanam asti tatra phalāni labhase

6. There is also a relative-correlative pronoun, **yad** and **tad** (“who” and “he”). This construction would be used to translate this sentence:

The man who goes is the king.

_____ |
relative clause

7. In Sanskrit, the relative clause contains the relative pronoun **yad**, and the correlative clause contains the correlative pronoun **tad**. Sometimes the correlative pronoun may be omitted. The pronoun **yad** follows the declension of **tad** (See p.177.):

who man goes, he is the king
 |_____| |_____|
 relative clause correlative clause

yo naro gacchati sa nr̥po 'sti
 |_____| |_____|
 relative clause correlative clause

8. Both “who” (**yo**) and “he” (**sa**) refer back to the man, who is called the antecedent. In English, the antecedent goes directly before the relative pronoun (who). In Sanskrit, the antecedent usually follows the relative pronoun (who) or the correlative pronoun (he):

who man goes, he is the king
yo naro gacchati sa nr̥po 'sti
 |_____|
 antecedent

or

who goes, that man is the king
yo gacchati sa naro nr̥po 'sti
 |_____|
 antecedent

9. The relative and correlative pronouns take the gender and number of the antecedent. The case of the antecedent depends upon its role in each clause. Study the following examples:

I see the man who is going. (becomes)
 which man is going, him I see
yo naro gacchati taṃ paśyāmi

 antecedent
 _____ | _____
 relative clause correlative clause

or

who is going, that man I see
yo gacchati taṃ naraṃ paśyāmi

 antecedent
 _____ | _____
 relative clause correlative clause

The king sees the elephant on which I stand. (becomes)
 on which elephant I stand, him the king sees
yasmin gaje tiṣṭhāmi taṃ nṛpaḥ paśyati

 antecedent
 _____ | _____
 relative clause correlative clause

or

on which I stand, that elephant the king sees
yasmims tiṣṭhāmi taṃ gajaṃ nṛpaḥ paśyati

_____ |
 antecedent

_____ | _____ |
 relative clause correlative clause

10. Notice that the relative pronoun (**yad**) and the correlative pronoun (**tad**) agree with each other in gender and number, but may differ in case. Like the antecedent, the relative word and the correlative word take a case (**vibhakti**) that is determined by their role in the clause. Study the following examples:

I see the man with whom Rāma goes.
 (becomes)
 with which man Rāma goes, him I see

येन नरेण सह रामो गच्छति तमहं पश्यामि ।
yena nareṇa saha rāmo gacchati tam ahaṃ paśyāmi

or

with whom Rāma goes, that man I see

येन रामो गच्छति तं नरमहं पश्यामि ।
yena rāmo gacchati taṃ naram ahaṃ paśyāmi

Rāma lives in the village from which I am coming.
(becomes)
from which village I am coming, in it Rāma lives

यस्माद्ग्रामादागच्छामि तस्मिन्ग्रामो वसति ।

yasmād grāmād āgacchāmi tasmin rāmo vasati

or

from which I am coming in that village Rāma lives

यस्मादागच्छामि तस्मिन्ग्रामे रामो वसति ।

yasmād āgacchāmi tasmin grāme rāmo vasati

11. The pronoun **yad** follows the same declension as **tad** (mas., n., fem.), except that the masculine nominative singular follows normal **sandhi** rules, and therefore appears as **yaḥ**, **yo**, etc. Observe, for example, the masculine:

Stem: **yad** (masculine) who, what, which

Nom. (who)	यः	यौ	ये
Acc. (whom)	यम्	यौ	यान्
Inst. (with whom)	येन	याभ्याम्	यैः
Dat. (for whom)	यस्मै	याभ्याम्	येभ्यः
Abl. (from whom)	यस्मात्	याभ्याम्	येभ्यः
Gen. (whose)	यस्य	ययोः	येषम्
Loc. (on whom)	यस्मिन्	ययोः	येषु

VOCABULARY

	SANSKRIT	ENGLISH
	धार्मिकी dhārmikī (fem. adj.)	virtuous
	नदी nadī (fem.)	river
	पत्नी patnī (fem.)	wife
	मित्रम् mitram (n.)	friend
	यद् yad (pro.)	who, what, which
	वापी vāpī (fem.)	pond
	सुन्दरी sundarī (fem. adj.)	beautiful

SANSKRIT	ENGLISH	SANSKRIT	ENGLISH
(relative adverbs)		(correlative adverbs)	
यतः yataḥ	since, when	ततः tataḥ	therefore
यत्र yatra	where	तत्र tatra	there
यथा yathā	since, as	तथा tathā	so, therefore
यदा yadā	when	तदा tadā	then
यदि yadi	if	तदा tadā	then

EXERCISES

1. Translate the following:

- a. यत्र शान्तिस्तत्र सिद्धिः ।१।
- b. या मम पत्न्याः पुत्रिकास्ति सा बालात्र वसति ।२।
- c. सीता सुन्दरी नृपस्य पुत्रिकास्तीति रामो वदति ।३।
- d. यथाश्वा अत्र नागच्छन्ति तथा नरा बालाश्च तत्र
गच्छन्ति ।४।
- e. नदीं गत्वा मित्रे पुस्तकानि पठतः ।५।
- f. यदा सेना नृपं सेवते तदा धार्मिको नृपो जयति ।६।
- g. यदि नरः सिद्धिं लभते तदा स ऋषिर्भवते ।७।

- h. यस्तस्यातिथिर्भवति तस्मै बालाय कविः कथां
पठति । ८।
- i. नरो मित्रेण सह सुन्दरीं नदीं गच्छति । ९।
- j. यस्मादहमागच्छामि तं ग्रामं वीरः स्मरति । १०।

2. Translate the following into Sanskrit:

- a. The boy obtains water from the river.
- b. The wife sees the fruit which is in the pond.
- c. Having obtained a garland, our guest goes to the village.
- d. He lives like a king when his wife serves him.
- e. Sītā, who is the wife of Rāma, obtains fame on earth.
- f. The virtuous king sees the boy who is coming.
- g. The student, having thought, asks the poet about the river.
- h. That beautiful wife lives without suffering.
- i. Ignorance is like a shadow for the man who sees.
- j. When the daughter of the king comes, then the subjects stand.

14

LESSON FOURTEEN

Alphabet: The **sandhi** rules for final **ḥ**

Grammar: Verb prefixes and the imperfect active

Vocabulary: More verbs

(a) If the second word begins in a vowel, there are four rules:

Second word begins in any of the following:

a	ā		
i	ī		
u	ū		
ṛ	ṝ		
ḷ			
e	ai	o	au

(1) If the first word ends in **ah** and the second begins in **a**, the **ah** changes to **o**, and **a** is deleted (marked by an apostrophe in roman script or **avagraha** in **devanāgarī**). For example:

ah + a = o '

रामः + अत्र = रामोऽत्र
rāmaḥ + atra = rāmo 'tra

(2) If the first word ends in **ah** and the second word begins in any vowel (except **a**), **ah** changes to **a**:

ah + vowel = a vowel

रामः + आगच्छति = राम आगच्छति
rāmaḥ + āgacchati = rāma āgacchati

- (3) If the first word ends in **āḥ** and the second word begins in any vowel, **āḥ** changes to **ā**:

$$\text{āḥ} + \text{vowel} = \text{ā} + \text{vowel}$$

$$\begin{aligned} \text{नराः} + \text{इति} &= \text{नरा इति} \\ \text{narāḥ} + \text{iti} &= \text{narā iti} \end{aligned}$$

- (4) If the first word ends in any other vowel before the final **ḥ**, and the second word begins in a vowel, then the **ḥ** changes to **r**. For example:

$$\text{oḥ} + \text{vowel} = \text{orvowel}$$

$$\begin{aligned} \text{नद्योः} + \text{अत्र} &= \text{नद्योरत्र} \\ \text{nadyoḥ} + \text{atra} &= \text{nadyor atra} \end{aligned}$$

- (b) If the second word begins in a voiced consonant, there are three rules:

Second word begins in :

ga	gha	ṅa		
ja	jha	ṅa		
ḍa	ḍha	ṅa		
da	dha	na		
ba	bha	ma		
ya	ra	la	va	ha

- (1) If the first word ends in **aḥ**, it becomes **o**:

aḥ + voiced consonant = **o** voiced consonant

रामः + गच्छति = रामो गच्छति
rāmaḥ + **gacchati** = **rāmo** **gacchati**

- (2) If the first word ends in **āḥ**, it becomes **ā**:

āḥ + voiced consonant = **ā** voiced consonant

नराः + गच्छन्ति = नरा गच्छन्ति
narāḥ + **gacchanti** = **narā** **gacchanti**

- (3) If the first word ends in any other vowel before the final **ḥ**, the **ḥ** becomes **r** (unless the second word begins with an **r**). For example:

oḥ + voiced consonant = **or**voiced consonant

नरयोः + गच्छति = नरयोर्गच्छति
narayoḥ + **gacchati** = **narayor** **gacchati**

A double **r** does not occur. If the second word begins in **r**, the first **r** is dropped and the preceding vowel made long, if it is short.

Note that the last two rules (2 and 3) are the similar to the rules (3 and 4) for second words beginning in a vowel.

- (c) For the third group, the second word begins in an unvoiced consonant. For this group, the rules are the same when the first word ends in **aḥ**, **āḥ**, or any other vowel before the **ḥ**. There are four rules:

Second word begins in:

ka	kha		
ca	cha		
ṭa	ṭha		
ta	tha		
pa	pha		
śa	ṣa	sa	end of line

- (1) If the second word begins in **ca** or **cha**, the **ḥ** (with any vowel preceding it) changes to **ś**. For example:

aḥ + ca = aśca

रामः + च = रामश्च

rāmaḥ + ca = rāmaś ca

- (2) If the second word begins in **ṭa** or **ṭha**, the **ḥ** changes to **ṣ**:

aḥ + ṭ = aṣṭ

रामः + टीका = रामष्टीका

rāmaḥ + ṭikā = rāmaṣ ṭikā

- (3) If the second word begins in **ta** or **tha**, the **h** becomes **s**:

aḥ + ta = asta

रामः + तत्र = रामस्तत्र

rāmaḥ + tatra = rāmas tatra

The above three rules might best be learned visually, using the **devanāgarī** script. In each case the **h** becomes the sibilant that corresponds with the following letter, whether palatal (**ca, cha**), retroflex (**ṭa, ṭha**), or dental (**ta, tha**):

श्च श्छ ष्ट ष्ठ स्त स्थ

śca ścha ṣṭa ṣṭha sta stha

- (4) All other unvoiced consonants (**ka, kha, pa, pha, śa, ṣa, and sa**) cause the **h** to stay **h**. The end of the line also causes the **h** to stay **h**. For example:

aḥ + k = aḥ k

रामः + कुत्र = रामः कुत्र

rāmaḥ + kutra = rāmaḥ kutra

**GRAMMAR:
VERB PREFIXES**

1. Verb prefixes (**upasarga**) are placed before verbs to modify the basic meaning of the verb. They are used much like verb prefixes in English, such as “receive” and “perceive.” We have already learned one prefix, **ā**, which changes “he goes” (**gacchati**) to “he comes” (**āgacchati**).
2. Here are two additional prefixes:

upa	towards, near
upagacchati	he goes toward, he approaches
prati	back to, against
pratigacchati	he goes back to, he returns.

THE IMPERFECT

3. The imperfect (**lan̄**) indicates past action. It is traditionally described as action done “not of today,” (**anadyatana**), or in the past. It is formed by putting an augment (**āgama**), **a**, before the present stem. The **a** is called “maker of the past tense” (**bhūta-karaṇa**). The imperfect uses slightly different endings, called secondary endings, or the imperfect endings. For example:

a	+	gaccha	+	t	becomes	agacchat	he went
a	+	vada	+	t	becomes	avadat	he spoke
□	□	□	□	□			
augment	stem	ending		imperfect			

**IMPERFECT
ACTIVE VERBS**

4. Here is the formation for the imperfect:

3rd	अगच्छत् agacchat	अगच्छताम् agacchatām	अगच्छन् agacchan
2nd	अगच्छः agacchaḥ	अगच्छतम् agacchatam	अगच्छत agacchata
1st	अगच्छम् agaccham Singular	अगच्छाव agacchāva Dual	अगच्छाम agacchāma Plural

Note that the imperfect active endings are listed on p. 317.

5. Here are the endings for the present indicative that we have already learned. Notice that the imperfect has similar endings, but shorter:

3rd	गच्छति gacchati	गच्छतः gacchataḥ	गच्छन्ति gacchanti
2nd	गच्छसि gacchasi	गच्छथः gacchathaḥ	गच्छथ gacchatha
1st	गच्छामि gacchāmi Singular	गच्छावः gacchāvaḥ Dual	गच्छामः gacchāmaḥ Plural

6. The imperfect puts the augment, a, after the prefix but before the stem. The **sandhi** rules apply here. Study these examples:

प्रति + अ + गच्छ + त् = प्रत्यगच्छत्

prati + a + gaccha + t = pratyagacchat
he returned

□ □ □ □ □
prefix augment stem ending imperfect

उप + अ + गच्छ + त् = उपागच्छत्

upa + a + gaccha + t = upāgacchat
he approached

आ + अ + गच्छ - अ + अम् = आगच्छम्

ā + a + gaccha - a + am = āgaccham
I came

7. Often a prefix may affect whether a verb takes active or middle endings. The dictionary will indicate which endings should be used.

VOCABULARY

SANSKRIT	ENGLISH	
आ + नी ā + √nī (active)*	आनयति ānayati	he brings
उप + गम् upa + √gam (active)	उपगच्छति upagacchati	he goes toward, approaches
गुप् √gup (active)	गोपायति gopāyati	he protects
नी √nī (ubhayapada)*	नयति nayati -te	he leads
पा √pā (active)	पिबति pibati	he drinks
प्रति + गम् prati + √gam (active)	प्रतिगच्छति pratigacchati	he goes back, returns
बुध् √budh (ubhayapada)	बोधति bodhati -te	he knows
हस् √has (active)	हसति hasati	he laughs

The gerund forms for each of these verbs is listed in the back of the text (pages 312-314). Remember that if a verb has a prefix, it forms a gerund with **-ya** rather than **-tvā**.

*Note that √nī and √budh are **ubhayapada**, but ā + √nī is active.

EXERCISES

1. Memorize the **sandhi** rules that take place when the first word ends in **h**.
2. Memorize the endings for the imperfect active.
3. Translate the following sentences into English:
 - a. यदा शिष्यो जलमानयति तदाचार्यस्तत्पिबति ।१।
 - b. बालो वार्षीं गजाननयत् ।२।
 - c. यो नरो ग्राममुपगच्छति तं कविर्वदति ।३।
 - d. वीरः कुपितान्नृपाद्ग्रामं गोपायतीति रामोऽवदत् ।४।
 - e. वाप्यां गजं दृष्ट्वर्षिरहसदहसच्च ।५।
 - f. सुन्दरीं तव पत्नीं बोधामीति कन्या वीरमवदत् ।६।

g. यस्मिन्गृहे पत्यवसत्तत्सा प्रत्यगच्छत् ।७।

h. ऋषिः शान्तिं सत्यं सिद्धिममृतं सुखं च बोधति ।८।

i. वीरः सेनाया ग्राममगोपायत् ।९।

j. सुन्दरं नृपं दृष्ट्वा बालोऽहसत् ।१०।

4. Translate the following into Sanskrit:

- a. The poet read the book as if he were drinking water.
- b. The hero asked, "How do I protect the village from the army?"
- c. How did sages live without fire?
- d. If the horses go back to the river, then the boy leads them to the forest. (Use double accusative.)
- e. When a man does not know suffering, then he approaches perfection.

- f. The king, named Rāma, brought his wife, Sītā, a garland.
- g. By means of knowledge, a man conquers ignorance.
- h. The child drank the water which came from the river.
- i. Having seen the river, the girl returned to her house.
- j. The boy led the horses from the forest to the river. (double accusative)

15

LESSON FIFTEEN

Alphabet: The **sandhi** rules for final **m**

Grammar: More verb prefixes and the imperfect middle

Vocabulary: More verbs

**ALPHABET:
SANDHI RULES
FOR FINAL M**

1. If the first word ends in **m**, there are only two rules:

- (a) If the next word begins in a consonant, the **m** becomes **m̐** and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word. For example:

पुत्रम् + गच्छामि = पुत्रं गच्छामि

putram + gacchāmi = putram̐ gacchāmi

- (b) If the next word begins in a vowel or the **m** is at the end of a line, the **m** remains the same. The **m** remains the same because the mouth is not preparing to close at a specific point of contact as it would if the next word began with a consonant. For example:

पुत्रम् + आगच्छामि = पुत्रमागच्छामि

putram + āgacchāmi = putram āgacchāmi

**GRAMMAR:
VERB PREFIXES**

1. Here are two more verb prefixes. Some prefixes hardly change the meaning of the original stem, while others change the meaning:

ud	up, up out
uttiṣṭhati	he stands up
(The d changes to t because of sandhi .)	
udbhavati	he is born

ava	down, away, off
avagacchati	he goes down, understands

2. Here is a list of the major prefixes (given in **Pāṇini** 1.4.58). Prefixes can also be used in front of nouns.

अति **ati** across, beyond, surpassing, past (**atīndriya**, beyond the senses; **atyanta**, beyond the end, infinite)

अधि **adhi** above, over, on (**adhyātma**, pertaining to the Self; **adhiviśva**, above all, responsible for the universe)

अनु **anu** after, following (**anusvāra**, “after sound”)

अप **apa** away, off (**apāna**, downward breath, elimination)

अपि **api** on, close on (**apihita**, placed into)

अभि **abhi** to, against (**abhyaṅga**, rubbing against)

अव **ava** down, away, off (**avatāra**, crossing down)

आ **ā** back, return, to, fully (**ācāra**, to go toward, conduct; **ācārya**, teacher of conduct)

उद्	ud	up, up out (udāna , upward breath)
उप	upa	towards, near, subordinate (upaniṣad , sit down near; upasarga , “discharged near,” prefix)
दुस्	dus	ill, bad, difficult, hard (duṣkṛta , badly done; duḥkham , suffering) (usually used with nouns)
नि	ni	down, into (upaniṣad , sit down near)
निस्	nis	out from, forth, without, entirely (nistraiguṇya , without the three guṇas)
परा	parā	away, forth, along, off (parāśara , “crusher”)
परि	pari	around, about (pariṇāma , transformation)
प्र	pra	forward, onward, forth (prāṇa , vital breath; prakṛti , nature)
प्रति	prati	back to, in reverse direction, every (pratyāhāra , food from the reverse direction)
वि	vi	apart, away, out (vyāna , moving breath, circulation)
सम्	sam	together (samāna , even breath, digestion; samskṛta , put together, perfected)
सु	su	well, very, good, right, easy (sukṛta , well-done; sukham , happiness) (usually used with nouns)

**IMPERFECT
MIDDLE**

3. Here is the imperfect middle, which is also used as a past tense:

Root: √bhāṣ (middle) speak

3rd	अभाषत abhāṣata	अभाषेताम् abhāṣetām	अभाषन्त abhāṣanta
2nd	अभाषथाः abhāṣathāḥ	अभाषेथाम् abhāṣethām	अभाषध्वम् abhāṣadhvam
1st	अभाषे abhāṣe Singular	अभाषावहि abhāṣāvahi Dual	अभाषामहि abhāṣāmahi Plural

Note that the endings are given on page 317.

4. Compare the imperfect endings with the present indicative endings:

3rd	भाषते bhāṣate	भाषेते bhāṣete	भाषन्ते bhāṣante
2nd	भाषसे bhāṣase	भाषेथे bhāṣethe	भाषध्वे bhāṣadhve
1st	भाषे bhāṣe Singular	भाषावहे bhāṣāvahe Dual	भाषामहे bhāṣāmahe Plural

VOCABULARY

SANSKRIT

ENGLISH

अव + गम् ava + √gam (active)	अवगच्छति avagacchati	he understands
उद् + भू ud + √bhū (active)	उद्भवति udbhavati	he is born
उद् + स्था ud + √sthā (active)	उत्तिष्ठति uttisthati	he stands up
रम् √ram (middle)	रमते ramate	he enjoys
शुभ् √śubh (middle)	शोभते śobhate	he shines
स्मि √smi (middle)	स्मयते smayate	he smiles

The gerund forms for each of these verbs is listed at the back of the text (pages 312–314).

EXERCISES

1. Memorize the **sandhi** rules that take place when the first word ends in **m**.
2. Memorize the endings for the imperfect middle.
3. Translate the following sentences into English:
 - a. कथामवगत्य कविरस्मयत ।१।
 - b. रामः सीता च नद्यां जलमरमेताम् ।२।
 - c. यदातिथिरुपगच्छति तदा बाला उत्तिष्ठन्ति ।३।
 - d. यदातिथिरुपागच्छत्तदा बाला उदतिष्ठन् ।४।
 - e. यत्र शान्तिस्तत्र सुखं ।५।
 - f. पुत्रिका नृपस्य गृह उद्भवति ।६।
 - g. विद्ययाविद्यां जित्वा सूर्य इवर्षिः शोभते ।७।

- h. अहो राम कथं तस्मिन्नाज उत्तिष्ठसीति बालो
ऽपृच्छत् । ८।
- i. वने फलानि रत्वा वीरस्य पत्नी गृहं प्रत्यगच्छत् । ९।
- j. यो बालस्तस्य पुत्रस्तं रामोऽस्मयत । १०।
- k. यदाचार्योऽवदत्तदा शिष्या उदतिष्ठन् । ११।

4. Translate the following sentences into Sanskrit:

- a. Since the guest enjoyed the fruit, (therefore) he returns to the house again.
- b. Having smiled, Sitā spoke to the beautiful girl.
- c. Having come from the elephant, the boy approached that village.
- d. He understands that the man has a son.
- e. After drinking the water from the fruit, the girl stands up.

- f. When the moon shines, then you see shadows in the forest.
- g. When the boy sees the elephant, then he smiles and laughs.
- h. The man and his wife enjoy that beautiful house.
- i. When his son was born, the hero smiled.
- j. The girl obtained fruit from the man who is standing.
- k. When the sun shines on the moon, then the moon shines on us.

16

LESSON SIXTEEN

Alphabet: The **sandhi** rules for final **n**

Grammar: Nouns in **an**
The imperfect for √**as**
The **dvandva** compound

Vocabulary: Nouns in **an**
More adjectives

**ALPHABET:
SANDHI RULES
FOR FINAL N**

1. Now we will learn the **sandhi** rules for when the first word ends in **n**. In the majority of cases it remains unchanged. The chart below contains eight rules (a - h) in which **n** changes.
2. For each rule, those letters in the alphabet that are in **bold** represent the first letter of the second word, which causes the change. The letters outside the alphabet are the change the **n** undergoes. See the examples on the following pages.

preceding
n becomes

preceding
n becomes

			a	ā		
			i	ī		
			u	ū		
			r	ṛ		
			l			
			e	ai		
			o	au		
	ka	kha		ga	gha	ṅa
(a) ṁś	ca	cha		ja	jha	ṅa
(b) ṁṣ	ṭa	ṭha		ḍa	ḍha	ṅa
(c) ṁs	ta	tha		da	dha	na
	pa	pha		ba	bha	ma
				ya	ra	la va
(d) ṅ (ch)	śa	ṣa		sa	ha	
		end of line				

nn (e)
(if preceded by
a short vowel)

ṅ (f)

ṇ (g)

ṁl (h)

3. Here are examples for each of these eight rules:

(a) तस्मिन् + च = तस्मिंश्च
tasmin + ca = tasmimś ca

नरान् + च = नरांश्च
narān + ca = narāṃś ca
fic

(b) नरान् + ट = नरांष्ट
narān + ṭa = narāṃṣ ṭa

(c) नरान् + तत्र = नरांस्तत्र
narān + tatra = narāṃs tatra

(d) नरान् + शोभन्ते = नराञ्छोभन्ते
narān + śobhante = narāñ chobhante

or (rarely)

नरान् + शोभन्ते = नराञ्शोभन्ते
narān + śobhante = narāñ śobhante

(e) राजन् + अत्र = राजन्नत्र
rājan + atra = rājann atra

नरान् + अत्र = नरानत्र
narān + atra = narān atra

(f) नरान् + जयति = नराञ्जयति
narān + jayati = narāñ jayati

(g) नरान् + ङ = नराणङ्
narān + ṅa = narāṅ ṅa

(h) नरान् + लभते = नरांल्लभते
narān + labhate = narāṅl labhate

GRAMMAR:
NOUNS IN AN

1. Here is the declension for nouns ending in **an**:

Stem: **rājan** (masculine) king; **ātman** (masculine) Self

Nom.	राजा rājā	राजानौ rājānau	राजानः rājānaḥ
Acc.	राजानम् rājānam	राजानौ rājānau	राज्ञः आत्मनः rājñāḥ/ātmanah
Inst.	राज्ञा आत्मना rājñā/ātmanā	राजभ्याम् rājabhyām	राजभिः rājabhiḥ
Dat.	राज्ञे आत्मने rājñe/ātmane	राजभ्याम् rājabhyām	राजभ्यः rājabhyaḥ
Abl.	राज्ञः आत्मनः rājñāḥ/ātmanah	राजभ्याम् rājabhyām	राजभ्यः rājabhyaḥ
Gen.	राज्ञः आत्मनः rājñāḥ / ātmanah	राज्ञोः आत्मनोः rājñoḥ / ātmanoḥ	राज्ञाम् आत्मनाम् rājñām / ātmanām
Loc.	राज्ञि आत्मनि rājñi/ātmani	राज्ञोः आत्मनोः rājñoḥ/ātmanoḥ	राजसु rājasu
Voc.	राजन् rājan	राजानौ rājānau	राजानः rājānaḥ
	----- Singular	----- Dual	----- Plural

2. Note that the only difference between **rājan** and **ātman** is that since the **tmn** combination cannot occur, **ātman** always keeps the **a** before the **n**. Sometimes that **a** may be long. If so, the form is considered strong. The neuter is similar to the masculine:

Stem: **nāman** (neuter) name

Nom.	नाम nāma	नाम्नी नामनी nāmni/nāmani	नामानि nāmāni
Acc.	नाम nāma	नाम्नी नामनी nāmni/nāmani	नामानि nāmāni
Inst.	नाम्ना nāmnā	नामभ्याम् nāmabhyām	नामभिः nāmabhiḥ
Dat.	नाम्ने nāmne	नामभ्याम् nāmabhyām	नामभ्यः nāmabhyaḥ
Abl.	नाम्नः nāmnah	नामभ्याम् nāmabhyām	नामभ्यः nāmabhyaḥ
Gen.	नाम्नः nāmnah	नाम्नोः nāmnoḥ	नाम्नाम् nāmnām
Loc.	नाम्नि नामनि nāmni/nāmani	नाम्नोः nāmnoḥ	नामसु nāmasu
Voc.	नामन् नाम nāman/nāma	नाम्नी नामनी nāmni/nāmani	नामानि nāmāni
	┌──────────┐ Singular	┌──────────┐ Dual	┌──────────┐ Plural

THE IMPERFECT FOR √AS

3. Here is the imperfect for √as:

3rd	आसीत् āsīt	आस्ताम् āstām	आसन् āsan
2nd	आसीः āsīḥ	आस्तम् āstam	आस्त āsta
1st	आसम् āsam	आस्व āsva	आस्म āsma
	----- Singular	----- Dual	----- Plural

Remember that these are not the endings, but the entire verb.

THE DVANDVA COMPOUND

4. Now we will begin our study of compounds (**samāsa**). Sanskrit has several different types of compounds, which are members joined together to create one unit. In **devanāgarī**, compounds are written without a break. With transliteration, in this text the members of a compound are joined by a hyphen, when **sandhi** permits. For example:

एकवचन eka-vacana (singular number)

5. Nominal compounds join nouns, adjectives, or pronouns. They are usually formed by taking the base form (**nara**, **phala**, etc.) and putting them together, using **sandhi** rules. Generally only the last member is declined, and prior members have loss (**luk**) of case ending (**sup**).
6. The first type of compound that we will study is the **dvandva** compound. A **dvandva** (related to the word “dual”) is a series of

equal items that would normally be joined by “and.” For example, “Sītā and Rāma” could be written as a **dvandva** compound:

सीतारामौ
sītā-rāmau

7. All compounds may undergo an analysis (**vigraha**), which is how the words would appear if the compound were dissolved. For example:

सीतारामौ	vigraha:	सीता रामश्च
sītā-rāmau		sītā rāmaś ca
“Sītā-Rāma”	analysis:	Sītā and Rāma

8. This **dvandva** (above) is called an **itaretara-dvandva**, because it names its members in a distributive sense. (See #13.) In it, the last member is in the dual because two persons are named.
9. If more than two persons are named, the last member is in the plural. For example:

आचार्यशिष्याः	vigraha:	आचार्यः शिष्याश्च
ācārya-śiṣyāḥ		ācāryaḥ śiṣyāś ca
“teacher-students”	analysis:	the teacher and students

10. A **dvandva** with three members is always plural. For example:

अश्वगजमृगाः	vigraha:	अश्वो गजो मृगाश्च
aśva-gaja-mṛgāḥ		aśvo gajo mṛgāś ca
“horse-elephant-deer”	analysis:	horse, elephant and deer

11. The gender is determined by the last item named. For example:

रामसीते	vigraha:	रामः सीता च
rāma-sīte		rāmaḥ sītā ca
“Rāma-Sīte”	analysis:	Rāma and Sītā

12. The first member is in its stem form even if it refers to something plural. Because of this, there is sometimes ambiguity concerning whether a member is singular, dual, or plural. For example:

आचार्यशिष्याः	could be analyzed as:
“teacher-students”	teacher and students (or)
	teachers and student (or)
	teachers and students

You must judge the correct translation by the context, and in most contexts, the first example would be what is meant: “the teacher and the students.”

13. There is an additional kind of **dvandva**, called **samāhāra**, in which the ending is always singular and neuter. The members are referred to collectively as a single unit. The meaning of the individual members is not as important as the collective sense of the whole compound. Often pairs of opposites are put in **samāhāra-dvandva** form. For example:

सुखदुःखम्	vigraha:	सुखं दुःखं च
sukha-duḥkham		sukhaṃ duḥkhaṃ ca
“happiness-suffering”	analysis:	happiness and suffering

14. Words ending in **-an** usually act in compounds like words that end in **-a**. For example, **ātman** is often reduced to **ātma**, when it is

prior to the last member of the compound. Some words, such as **rājan**, take the **-a** ending as a prior member and also as the last member of the compound. For example:

राजरामौ

rāja-rāmau

The king and Rāma

रामराजौ

rāma-rājau

Rāma and the king

THE NEGATIVE COMPOUND

15. Another type of compound is negating, or the negative compound (**nañ**, or negative **samāsa**). A noun can be negated by placing **a** before it. For example:

विद्या

vidyā

knowledge

अविद्या

avidyā

ignorance

16. A gerund is also negated with **a**. If the gerund begins with **a**, and there is no prefix, the ending is **-tvā**. For example:

अगतवा

agatvā

not having gone

17. If the word begins with a vowel, then it is negated with **an**. For example:

अनुदित्वा

anuditvā

not having spoken

VOCABULARY

SANSKRIT

ENGLISH

आत्मा

ātmā (mas.)

Self (usually has capital "S"
(follows the **an** declension)

कर्म

karma (n.)

action (**an** declension)

कृष्ण

kṛṣṇa mf(ā)n (adj.)

black

कृष्णः

kṛṣṇaḥ (mas. noun)

Kṛṣṇa

नाम

nāma (n.)

name (**an** declension)

प्रिय

priya mf(ā)n (adj.)

dear, beloved

रमणीय

ramaṇīya mf(ā)n (adj.)

pleasant

राजा

rājā (mas.)

king (**an** declension)

शुक्ल

śukla mf(ā)n (adj.)

white

शोभन

śobhana mf(ā or ī)n (adj.)

shining, bright, beautiful

EXERCISES

1. Memorize the **sandhi** rules for final **n**.
2. Memorize the masculine and neuter for the **an** declension.
3. Memorize the imperfect of $\sqrt{\text{as}}$.
4. Review the formation of **dvandva** compounds.
5. Translate the following sentences into English:
 - a. कृष्णोऽश्वमृगगजानगोपायत् ।१।
 - b. प्रियो राजा रामो ग्रामस्य बालानस्मयत ।२।
 - c. कन्या प्रजां सूर्यात्तस्याश्छाययागोपायत् ।३।
 - d. य आत्मानं बोधति स कर्माणि रमते ।४।
 - e. प्रजा कृष्णास्याश्वस्य कर्माहसत् ।५।
 - f. यदा सा तस्य नामावदत्तदा बाल उदतिष्ठत् ।६।
 - g. प्रियं तस्य पुत्रमुपगत्य वीरोऽस्मयत ।७।

h. बालबाले शोभनस्य राज्ञः प्रजे स्तः ।८।

i. शुक्ला अश्वा वन आसन् ।९।

j. आसीद्राजा रामो नाम ग्रामे ।१०।

6. Translate the following sentences into Sanskrit:

- a. The black horse drinks the water from the river.
- b. He who knows the Self enjoys action and inaction.
- c. The king's name was Kṛṣṇa.
- d. The king enjoys the pleasant actions of the son.
- e. The beloved hero understood perfection and imperfection (success and failure).
- f. The boy comes from the elephant and returns to the house.
- g. That which neither comes nor goes is the Self.
- h. When the king approached, the boys and girls stood up.
- i. The man who was king came from the black forest.
- j. Knowledge of the Self is knowledge also of the sun and the moon.

17

LESSON SEVENTEEN

Alphabet: The **sandhi** rules for final **t**

Grammar: Nouns ending in **र्** and the future tense

Vocabulary: Nouns in **र्**

**ALPHABET:
SANDHI RULES
FOR FINAL T**

1. When the first word ends in **t**, in the majority of cases it remains the same if the following letter is unvoiced, and it changes to **d** if the following letter is voiced. Those letters which are in bold are exceptions. See the examples that follow.

t remains **t**
except:

t changes
to **d** except

			a	ā			
			i	ī			
			u	ū			
			ṛ	ṝ			
			ḷ				
			e	ai		(before all nasals)	
			o	au			n (d)
	ka	kha		ga	gha	ṅa	
(a) c	ca	cha		ja	jha	ṅa	j (e)
(b) ṭ	ṭa	ṭha		ḍa	ḍha	ṅa	ḍ (f)
	ta	tha		da	dha	na	
	pa	pha		ba	bha	ma	
				ya	ra	la va	l (g)
(c) c (ch)	śa	ṣa sa		ha			d (dh) (h)
				end of line			

2. Here are examples for each of these eight rules:

(a) रामात् + च = रामाच्च
rāmāt + ca = rāmāc ca

- (b) रामात् + ट = रामाट्
rāmāt + ṭa = rāmāṭ ṭa
- (c) रामात् + शास्त्रम् = रामाच्छास्त्रम्
rāmāt + śāstram = rāmāc chāstram
- (d) रामात् + मन्यते = रामान्मन्यते
rāmāt + manyate = rāmān manyate
- (e) रामात् + जलम् = रामाज्जलम्
rāmāt + jalam = rāmāj jalam
- (f) रामात् + ड = रामाड्
rāmāt + ḍa = rāmāḍ ḍa
- (g) रामात् + लभते = रामाल्लभते
rāmāt + labhate = rāmāl labhate
- (h) रामात् + हस्तः = रामाद्धस्तः
rāmāt + hastah = rāmād dhastah

GRAMMAR:
NOUNS IN ऋ

1. Here is the declension for nouns ending in ऋ. These nouns are usually an agent of action or a relation, such as father or mother.

Stem: **dātṛ** (masculine) giver; **svasṛ** (feminine) sister

Nom.	दाता dātā	दातारौ dātārau	दातारः dātārah
Acc.	दातारम् dātāram	दातारौ dātārau	दातृन् स्वसृः dātṛn / svasṛḥ
Inst.	दात्रा dātrā	दातृभ्याम् dātṛbhyām	दातृभिः dātṛbhiḥ
Dat.	दात्रे dātre	दातृभ्याम् dātṛbhyām	दातृभ्यः dātṛbhyah
Abl.	दातुः dātuḥ	दातृभ्याम् dātṛbhyām	दातृभ्यः dātṛbhyah
Gen.	दातुः dātuḥ	दात्रोः dātroḥ	दातृणाम् dātṛṇām
Loc.	दातरि dātari	दात्रोः dātroḥ	दातृषु dātṛṣu
Voc.	दातर् dātār ┌ Singular	दातारौ dātārau ┌ Dual	दातारः dātārah ┌ Plural

2. Father, mother, and brother have a weaker form (looking at the second syllable) in the nominative and vocative (dual and plural), and the accusative (singular and dual):

Stem: **pitṛ** (mas.) father; **mātr̥** (fem.) mother; **bhrātr̥** (mas.) brother

Nom.	पिता pitā	पितरौ pitarau	पितरः pitarah
Acc.	पितरम् pitaram	पितरौ pitarau	पितृन् भ्रातृन् मातृः pitṛn bhrātṛn mātṛḥ
Voc.	पितर् pitar Singular	पितरौ pitarau Dual	पितरः pitarah Plural

3. In a few but frequently used **dvandva** compounds of pairs, such as “mother and father,” the first word usually ends in **ā**, the nominative singular. For example:

मातापितरौ

mātā-pitarau mother and father

THE FUTURE TENSE

4. Now we will study the future tense. Sometimes the present indicative may indicate the immediate future. For example:

गच्छामि

gacchāmi I will go

5. More often, the simple future is used. The future tense (**lṛṭ**) is used for any future action. It is formed by adding **sya** or **iṣya** to the

strengthened root. (Remember that **s** becomes **ṣ** when immediately preceded by any vowel except **a** or **ā**. See internal **sandhi**, p. 142.)

6. Most roots are strengthened by adding **guṇa** changes to the vowel. (See page 167.) The standard active and middle endings are then added.
7. Here is the third person singular future for some of the verbs we have learned:

upa + √gam	upagamiṣyati	he will approach
√gam	gamiṣyati	he will go
√gup	gopṣyati	he will protect
√cint	cintayīṣyati -te	he will think
√ji	jeṣyati	he will conquer
√dṛṣ	drakṣyati	he will see
√nī	neṣyati -te	he will lead
√paṭh	paṭhiṣyati	he will read
√paś	drakṣyati	he will see
√pā	pāsyati	he will drink

√prach	prakṣyati	he will ask
√budh	bodhiṣyati -te	he will know
√bhū	bhaviṣyati	he will be
√man	maṁsyate	he will think
√ram	raṁsyate	he will enjoy
√labh	lapyate	he will obtain
√vad	vadiṣyati	he will speak
√vas	vatsyati	he will live
√śubh	śobhiṣyate	he will shine
√sev	seviṣyate	he will serve
√sthā	sthāsyati	he will stand
√smi	smeṣyate	he will smile
√smṛ	smariṣyati	he will remember
√has	hasiṣyati	he will laugh

VOCABULARY:
NOUNS IN ऋ

	SANSKRIT	ENGLISH
	कदा kadā (indeclinable)	when (used like <i>kuṭra</i>)
	कर्ता kartā (mas.)	maker, doer (follows the ऋ declension)
	कर्त्री kartrī (fem.)	maker, doer (follows long ī declension)
	कुलम् kulam (n.)	family
	दाता dātā (mas.)	giver (follows the ऋ declension)
	दात्री dātrī (fem.)	giver (ī declension)
	पिता pitā (mas.)	father (ऋ declension)
	भ्राता bhrātā (mas.)	brother (ऋ declension)
	माता mātā (fem.)	mother (ऋ declension)
	स्वसा svasā (fem.)	sister (ऋ declension)

EXERCISES

1. Memorize the **sandhi** rules for final t.
2. Memorize the declension for nouns ending in ण.
3. Make yourself familiar with the future third person singular forms.
4. Translate the following sentences into English:
 - a. मम पिता तत्र गमिष्यतीति बालस्तस्य
मातरमवदत् ।१।
 - b. कदा तव भ्राता जलं लप्स्यत इति पितापृच्छत् ।२।
 - c. पितामातरौ जलात्कुलं गोप्स्यतः ।३।
 - d. कदा वनादागमिष्यसीति रामस्तस्य
भ्रातरमपृच्छत् ।४।
 - e. तस्य पितरं सेवित्वा रामो राजा भविष्यति ।५।

- f. यदा तस्या भ्रातरं मन्यते तदा सा स्मयते ।६।
- g. माता तस्याः प्रजायै सुखस्य दात्री भवति ।७।
- h. य आत्मानं जयति स शान्तेः कर्ता ।८।
- i. जलं पीत्वा तस्य मातुः पुस्तकं पठिष्यति ।९।
- j. भ्रात्रा सह रामो वने वत्स्यति ।१०।

5. Translate the following sentences into Sanskrit:

- a. When my sister was born, she smiled at my mother.
- b. My family's name is from the name of a seer.
- c. "When will I speak to the king?" her father thought.
- d. Her father's wife is her mother.

- e. My father is the maker of peace in our family.
 - f. The brother and sister will obtain fruit from the forest.
 - g. The hero will protect the king from the fire in the forest.
 - h. The son of the king has no brothers.
 - i. When will the students obtain knowledge from the virtuous teacher?
 - j. "I have seen you in the pond," the king says to the beautiful son.
-

18

LESSON EIGHTEEN

Alphabet: All remaining *sandhi* rules

Grammar: Nouns in **u**
The **karmadhāraya** and **tatpuruṣa** compound
Summary of compounds

Vocabulary: Nouns in **u**, more adjectives

**ALPHABET:
ALL REMAINING
SANDHI RULES**

1. We will now study the remaining sandhi rules, which include final **r**, **p**, **ṭ**, **k**, **ñ**, **ṇ**, and initial **ch**.
2. Here are the rules for final **r**:
 - (a) Before a word beginning with a voiced letter, the **r** remains the same. For example:

पुनर् + गच्छति = पुनर्गच्छति
punar + gacchati = punar gacchati

पुनर् + आगच्छति = पुनरागच्छति
punar + āgacchati = punar āgacchati

- (b) Before an unvoiced letter or the end of a line, **r** follows the same rules as final **s**. For example:

पुनर् + पुनर् = पुनः पुनः
punar + punar = punaḥ punaḥ

पुनर् + तत्र = पुनस्तत्र
punar + tatra = punas tatra

- (c) Final **r**, whether original or derived from **s**, cannot stand before another **r**. The final **r** is dropped and the vowel before it made long if it is short. For example:

पुनर् + रामः = पुना रामः
punar + rāmaḥ = punā rāmaḥ

3. Here are the rules for final **p**, **t**, and **k**:

(a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same. For example:

ऋक् + वेद = ऋग्वेद

ṛk + veda = ṛg veda

ऋक् + संहिता = ऋक्संहिता

ṛk + saṃhitā = ṛk saṃhitā

(b) Before a nasal these letters become the nasal of their row (**varga**). For example:

सुप् + नाम = सुम्नाम

sup + nāma = sumnāma

(c) Before **h** these letters become voiced and the **h** becomes their voiced aspirated counterpart. For example:

वाक् + हसति = वाग्घसति

vāk + hasati = vāg ghasati

4. Here is the rule for final **ñ** and **ṇ**:

(a) Like final **n**, final **ñ** becomes **ññ** before vowels if the **ñ** is preceded by a short vowel. Also, final **ṇ** becomes **ṇṇ** if the **ṇ** is preceded by a short vowel.

5. Here is the rule for initial **ch**:

(a) Initial **ch** becomes **cch** if the first word ends in a short vowel. The **ch** also becomes **cch** after **ā** and **mā**. For example:

कुत्र + छाया = कुत्र च्छाया
 kutra + chāyā = kutra cchāyā

6. Ambiguities can sometimes be created by **sandhi**. Two different sets of words could appear the same after **sandhi** has been applied. For example:

रामः + एव = राम एव
 rāmaḥ + eva = rāma eva

रामे + एव = राम एव
 rāme + eva = rāma eva

बालाः + न = बाला न
 bālāḥ + na = bālā na

बाला + न = बाला न
 bālā + na = bālā na

You can usually judge from the context of the sentence which words are correct.

GRAMMAR:
NOUNS IN U

1. Here is the declension for final **u**:

Stem: **hetu** (masculine) cause; **dhenu** (feminine) cow

Nom.	हेतुः hetuḥ	हेतू hetū	हेतवः hetavaḥ
Acc.	हेतुम् hetum	हेतू hetū	हेतून् धेनूः hetūn / dhenūḥ
Inst.	हेतुना धेन्वा hetunā / dhenvā	हेतुभ्याम् hetubhyām	हेतुभिः hetubhiḥ
Dat.	हेतवे धेन्वै hetave (dhenvai)	हेतुभ्याम् hetubhyām	हेतुभ्यः hetubhyaḥ
Abl.	हेतोः धेन्वाः hetoḥ (dhenvāḥ)	हेतुभ्याम् hetubhyām	हेतुभ्यः hetubhyaḥ
Gen.	हेतोः धेन्वाः hetoḥ (dhenvāḥ)	हेत्वोः hetvoḥ	हेतूनाम् hetūnām
Loc.	हेतौ धेन्वाम् hetau (dhenvām)	हेत्वोः hetvoḥ	हेतुषु hetuṣu
Voc.	हेतो heto	हेतू hetū	हेतवः hetavaḥ
	┌──────────┐ Singular	┌────────┐ Dual	┌──────────┐ Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**. This entire declension is the same as the declension ending in **i** (page 160). The only differences are due to **sandhi**.

COMPOUNDS

2. Now we will study another kind of compound: the **tatpuruṣa** compound. Unlike the **dvandva**, whose members are considered equal, in the **tatpuruṣa** the last member is usually principal (**pradhāna**) and the prior member is subordinate (**upasarjana**). The **tatpuruṣa** is sometimes called a “determinative compound,” because the subordinate member qualifies or determines the sense of the principal member, which could stand alone.

KARMADHĀRAYA

3. One type of **tatpuruṣa** is the **karmadhāraya**. In a **karmadhāraya** compound, both members refer to the same object, and if separated, would be in the same case (**samānādhikaraṇa**).
4. The simplest kind of **karmadhāraya** is the adjective and noun:

शुक्लमाला śukla-mālā “white-garland”	vighraha: analysis:	शुक्ला माला śuklā mālā the white garland
प्रियबालः priya-bālaḥ “the dear-boy”	vighraha: analysis:	प्रियो बालः priyo bālaḥ the dear boy

Note that even if the second member of the compound is a feminine noun (**mālā**), the adjective often takes the form of a masculine stem (**a**). (Feminine nouns keep their gender in these compounds.)

- ✓ 5. Another type of **karmadhāraya** is the noun and noun:

राजर्षिः rāja-rṣiḥ “king-seer”	vighraha: analysis:	राजर्षिः rāja rṣiḥ the king seer
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TATPURUṢA

6. In other **tatpuruṣa** compounds (here usually referred to as **tatpuruṣa**), the members refer to different objects and would be in different cases (**vyadhikaraṇa**) if the compound were dissolved and the last member is put in the nominative. The compound is further named after the case of the first member, which would be in cases two through seven if the compound were analyzed. For example, if the first member is genitive, the compound is called a genitive **tatpuruṣa**. Here are two genitive **tatpuruṣa** compounds:

राजपुरुषः	vigraha:	राज्ञः पुरुषः
rāja-puruṣaḥ		rājñāḥ puruṣaḥ
“king-man”	analysis:	the king’s man
नरपुस्तकम्	vigraha:	नरस्य पुस्तकम्
nara-pustakam		narasya pustakam
“man-book”	analysis:	the man’s book

7. A compound, like a simple word, may become a member in another compound. In these cases, in India, the analysis usually begins with the smaller pieces. For example:

रामपुत्रपुस्तकम्
 rāma-putra-pustakam
 “Rāma-son-book”

- (1) रामस्य पुत्रः
 rāmasya putraḥ
 the son of Rāma

(2) रामस्य पुत्रस्य पुस्तकम्

rāmasya putrasya pustakam

the book of the son of Rāma

In the West, analysis of a compound begins at the right and goes to the left. In India, analysis begins with the smaller units. Rather than “taking apart” a compound, the analysis starts with smaller units and shows how the compound is “built up.”

SUMMARY OF
COMPOUNDS

8. Compounds may be classified into four groups. The following is a generalized description, for background information, to which exceptions may be added later:

(1) **dvandva**. In this compound, each member is considered principal. There are two types:

- (a) **itaretara**. The members are viewed separately. For example, **rāma-sītā**, “Rāma and Sītā.”
 (b) **samāhāra**. The members are viewed as a whole. For example, **sukha-duḥkham**, “happiness and suffering.”

(2) **tatpuruṣa**. In this compound, the first member qualifies and is subordinate to the second member. There are several types:

- (a) **tatpuruṣa (vyadhikaraṇa-tatpuruṣa)**. This name is normally used for the compound that refers to different objects. The first member would be in a different case than the second if the compound were dissolved. This compound has six types, corresponding to cases two through seven. For example, **rāja-puruṣaḥ**, “the king's man.”

- (b) **karmadhāraya (samānādhikaraṇa-tatpuruṣa)**. Both members refer to the same object and therefore would be in the same case if the compound were dissolved. For example, **śukla-mālā**, “the white garland.” If the first member is a number, it is called a **dvigu**. For example, **dvi-vacana**, “dual number.”
- (c) **upapada**. The second member is an adjusted verbal root. For example, **brahma-vit**, “the knower of **brahman**.”
- (d) **nañ**. This is a **tatpuruṣa** compound in which **na** is reduced to **a** or **an**, used to negate. For example, **avidyā**, “ignorance.” (See p. 213.)
- (e) **prādi**. The first member is one of the twenty **upasargas** given by Pāṇini, which he listed as beginning with **pra**. (See pps.197–199.) The entire compound is used as a nominal. For example, **anusvāra**, “after-sound.”
- (f) **gati**. The first member is another type of prefix, called **gati**, and the entire compound is used as a nominal. For example, **antaryāmin**, “inner ruler.”
- (3) **bahuvrīhi**. In this compound, the actual principal is outside of the compound. The compound serves as an adjective, describing something else. The members may be in the same or different cases. For example, **mahā-rathaḥ**, “having a great chariot,” means one whose chariot is great, or a “great hero.” To use an example in English, “redcoat,” meaning “having a red coat,” refers to a person whose coat is red, or a British soldier.
- (4) **avyayībhāva**. This compound usually begins with an indeclinable. The entire compound is used as an adverb. For example, **yathānāma**, “by name.”

9. These four groups of compounds may be understood from the perspective of which member is principal:

- (1) **dvandva** Both members are principal.
- (2) **tatpuruṣa** Second member is principal.
- (3) **bahuvrīhi** Neither member is principal.
- (4) **avyayībhāva** First member is principal.

10. If pronouns are used as prior members of a compound, they are put in base forms, which are used regardless of the case, gender, or number of the pronoun:

mad	I
asmad	we
tvad	you
yuṣmad	you (plural)
tad	he, she, it, they

For example:

मद्बालः

mad-bālaḥ

my boy (genitive **tatpuruṣa**)

तत्पुरुषः

tat-puruṣaḥ

his man (genitive **tatpuruṣa**)

VOCABULARY

SANSKRIT

ENGLISH

अल्प	alpa mf(ā)n (adj.)	little
गुरु	guru mf(vī)n (adj.)	heavy
गुरुः	guruḥ (mas. noun)	teacher
धेनुः	dhenuḥ (fem.)	cow
पूर्णा	pūrṇa mf(ā)n (adj.)	full
बहु	bahu mf(vī or u)n (adj.)	much, many
शत्रुः	śatruḥ (mas.)	enemy
शीघ्र	śīghra mf(ā)n (adj.)	swift
हेतुः	hetuḥ (mas.)	cause, motive

EXERCISES

1. Memorize the last of the **sandhi** rules.
2. Memorize the declension for **u**.
3. Review how to form **karmadhāraya** and **tatpuruṣa** compounds and memorize the short forms of the pronouns used in those compounds.
4. Translate the following sentences into English:
 - a. शुक्लधेनुर्वाप्यां तिष्ठति जलं च पिबति ।१।
 - b. ऋषिः शत्रुमजयत् ।२।
 - c. यदि वनं फलस्य पूर्णमस्ति तदा धेनवस्तत्र गच्छन्ति ।३।
 - d. मन्माताल्पं पुस्तकं पठति तत्रमते च ।४।
 - e. बहुसुखस्य दाता गुरुः ।५।
 - f. अल्पबालः शुक्लसूर्य इव शोभते ।६।

- g. यदात्मानमवगच्छसि तदा त्वं बहुसुखस्य
हेतुरसि ।७।
- h. कदा रमणीयराजा शत्रोरस्माकं कुलं गोप्स्यति ।८।
- i. शीघ्रा बाला फलेन सह वनादागच्छति ।९।
- j. गुरोः सुखस्य हेतुस्तस्य शिष्याणां सिद्धयो भवति
।१०।
- k. विद्यायाः शत्रुरविद्या भवतीति बालोऽवदत् ।११।

5. Translate the following sentences into Sanskrit:

- a. The beautiful little cow drank water from the pond.
- b. The swift black horse stands in the little village.

- c. Having conquered the enemy, the army will enjoy peace and happiness.
- d. Ignorance is the enemy of truth.
- e. Having known the Self, he understood the cause of action and inaction.
- f. The child was born in a little house in the beautiful forest.
- g. The student will bring the beautiful garland for his teacher.
- h. The forest is full of fruit and the pond is full of water.
- i. Seeing his family, the father went to the forest for water.
- j. When will the beautiful cow come here from the swift river?
- k. Having seen the cow, the beautiful boy enjoys the water in the pond.