

# Introduction to Sanskrit

THOMAS EGENES

PART ONE

MOTILAL BANARSIDASS PUBLISHERS  
PRIVATE LIMITED • DELHI

*First Indian Edition: Delhi, 1994*  
*Second Revised Edition: Delhi, 1996*  
*Third Revised Edition: Delhi, 2003*

*First Published: California, 1989*

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ISBN: 81-208-1140-2

*Also available at:*

**MOTILAL BANARSIDASS**

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007  
8 Mahalaxmi Chamber, 22 Bhulabhai Desai Road, Mumbai 400 026  
236, 9th Main III Block, Jayanagar, Bangalore 560 011  
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8 Camac Street, Kolkata 700 017  
Ashok Rajpath, Patna 800 004  
Chowk, Varanasi 221 001

*FOR SALE IN SOUTH AND SOUTHEAST ASIA ONLY.*

Printed in India  
BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,  
A-45 NARAINA, PHASE-I, NEW DELHI 110 028  
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR  
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,  
BUNGALOW ROAD, DELHI 110 007

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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 (**samskr̥ta**) means "perfected," or "put together" ("put," **kr̥ta** and "together," **sam̐**). 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.

**ACKNOWLEDGEMENTS** The following individuals have kindly offered inspiration and creative suggestions, and have cheerfully assisted in the preparation of this text: Bryan Aubrey, Niels Baumann, Harriet Berman, Laurie Couture, Michael Davis, Carol de Giere, Katherine Doak, Lawrence Eyre, James French, June French, Peter Freund, Elizabeth Goldfinger, Shepley Hansen, Jean Harrison, Monica Hayward, Park Hensley, Jos Hindriks, Sherry Hogue, Jan Houben, Robert Hütwohl, Alicia Isen, Vernon Katz, Lee Keng, John Kremer, John Konhaus, Sara Konhaus, Margaret Lerom, Sherry Levesque, Dawn Machea, Richard Marsan, Devorah McKay, Meha Mehta, Christine Mosse, Anthony Naylor, Patricia Oates, Dafna O’Neill, Helen Ovens, Craig Pearson, David Reigle, Beatrice Reilly, Beth Reilly, John Roberts, Robert Roney, Frederick Rosenberg, Susan

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Rosenfield, William Sands, Peter Scharf, Barney Sherman, Barbara Small, Thomas Stanley, Dale Stephens, Jan Storms, Sheila Terry, Roxie Teague, Susan Tripp, Agnes Maria Von Agris, Douglas Walker, Keith Wegman, Geoffrey Wells, Julian White, and Elinor Wolfe. Many other students who have studied this text have given valuable feedback. Peter Freund and Eric Vautier developed the devanāgarī and transliteration fonts used in this text. My wife, Linda assisted in editing and offered continuous guidance and support.

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, Berkely
- *Sanskrit, An Introduction to the Classical Language*, Michael Coulson, Teach Yourself Books, Hodder and Stoughton
- *A Sanskrit Grammar for Students*, Arthur MacDonell, Motilal Banarsidass
- *Samskṛtasubodhinī: 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 (**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

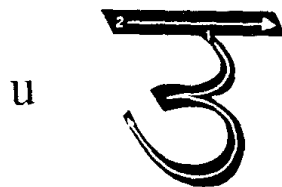
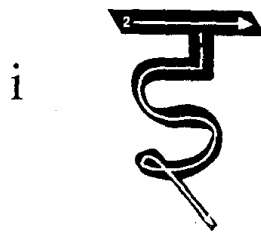
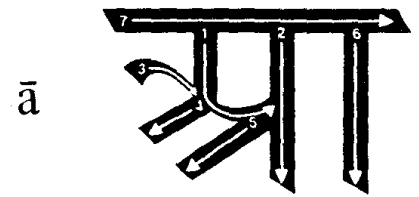
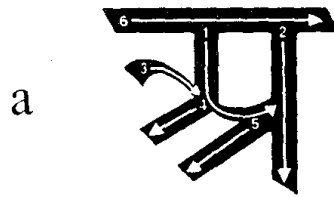
4. In Vedic Sanskrit, but rarely in Classical Sanskrit, there are also vowels held for three counts, called **pluta**, which are marked in **devanāgarī** and roman script by the short vowel followed by the numeral 3. For example: **a3**, or **a** times 3. You may also see it marked with a long vowel: **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:

<b>a</b>	like the “a” in	America
<b>ā</b>	like the “a” in	father
<b>i</b>	like the “ea” in	heat
<b>ī</b>	like the “ee” in	beet
<b>u</b>	like the “u” in	suit
<b>ū</b>	like the “oo” in	pool
<b>ṛ</b>	like the “ri” in	river (usually not rolled)
<b>ṝ</b>	like the “ri” in	reed
<b>ḷ</b>	like the “lry” in	jewelry
<b>e</b>	like the “a” in	gate
<b>ai</b>	like the “ai” in	aisle
<b>o</b>	like the “o” in	pole
<b>au</b>	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 (**tiñ**) to form a verb (**tiñanta**).

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) **pr̥cchati** (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.

**pr̥cchati gacchāmi ca**

He asks and I go.

**pr̥cchati ca gacchāmi ca**

He asks and I go.

**gacchasi ca pr̥cchasi 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. pṛchasi ca gacchati ca	e. pṛchati pṛchāmi ca
b. gacchāmi pṛchāmi ca	f. gacchasi ca gacchati ca
c. pṛchati ca gacchati ca	g. pṛchāmi gacchasi ca
d. gacchasi pṛchāmi ca	h. pṛchati 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

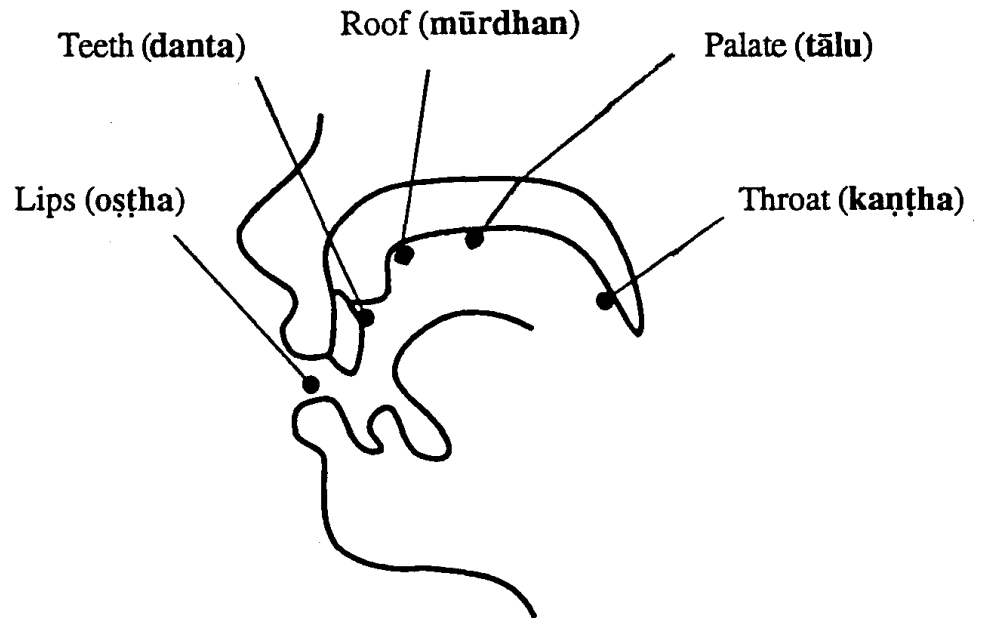
Alphabet: Most of the consonants and how they are organized  
The last seven vowels in **devanāgarī**

Grammar: Verbs in the dual

Vocabulary: More verbs  
The word for “where”

**ALPHABET:  
CONSONANTS**

1. The first 25 consonants, called stops (*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 (**dviṭīya**), the third (**trīṭīya**), the fourth (**catūrtha**), 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:

<b>k</b>	like the “k” in	skate
<b>kh</b>	like the “kh” in	bunkhouse
<b>g</b>	like the “g” in	go
<b>gh</b>	like the “gh” in	loghouse
<b>ṅ</b>	like the “n” in	sing
<b>c</b>	like the “c” in	cello
<b>ch</b>	like the “ch” in	charm (using more breath)
<b>j</b>	like the “j” in	just
<b>jh</b>	like the “j” in	just (using more breath)
<b>ñ</b>	like the “n” in	enjoyable

<b>ṭ</b>	like the “t” in	stable (for this group the tongue is touching the hard palate, as in the diagram on page 9.)
<b>ṭh</b>	like the “t” in	table (using more breath)
<b>ḍ</b>	like the “d” in	dynamic
<b>ḍh</b>	like the “dh” in	redhead (using more breath)
<b>ṇ</b>	like the “n” in	gentle

In English, we normally pronounce “t” and “d” somewhere between these two groups (retroflex and dental).

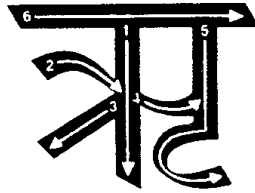
<b>t</b>	like the “t” in	stable (tongue at base of teeth)
<b>th</b>	like the “t” in	table (using breath, tongue at base of teeth)
<b>d</b>	like the “d” in	dynamic (tongue at base of teeth)
<b>dh</b>	like the “dh” in	redhead (using breath, tongue at base of teeth)
<b>n</b>	like the “n” in	gentle (tongue at base of teeth)

<b>p</b>	like the “p” in	spin
<b>ph</b>	like the “ph” in	shepherd
<b>b</b>	like the “b” in	beautiful
<b>bh</b>	like the “bh” in	clubhouse
<b>m</b>	like the “m” in	mother

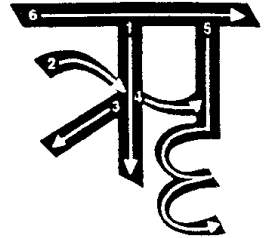
8. In Vedic Sanskrit, when **ḍa** or **ḍha** have vowels on both sides, they may become **ḷa** or **ḷha**. The example used is that when white has crimson on both sides, the white changes its color slightly. Therefore, when **ḍa** has a vowel on both sides, it changes to **ḷa**. For example, **agnim iḍe** is found in the **Rk Saṃhitā** as **agnim iḷe**.

9. Here are the remaining vowels in devanāgarī:

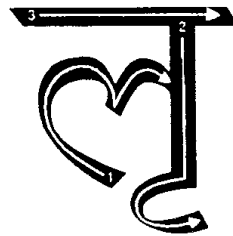
r̥



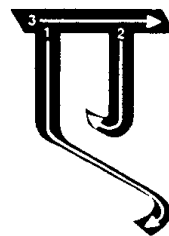
r̄



l̥



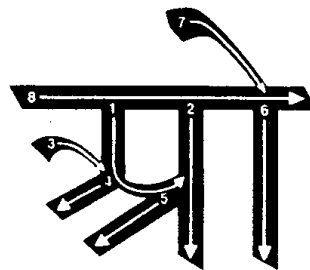
e



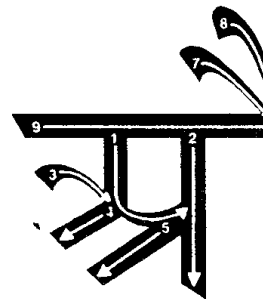
ai



o



au





## 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. **bhvasi ca bhavāvah ca**  
(bhvasi ca bhavāvah 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. **ṛcchāmi ca smarati ca**  
(**ṛcchāmi 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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvah</b> (we two go)
	_____   Singular	_____   Dual

## VERBS

√gam	<b>gacchati</b>	he goes, she goes
√prach	<b>prechati</b>	he asks
√bhū	<b>bhavati</b>	he is
√vas	<b>vasati</b>	he lives
√smṛ	<b>smarati</b>	he remembers

## INDECLINABLES

<b>kutra</b>	where
<b>ca</b>	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:

<b>y</b>	like the “y” in	yes
<b>r</b>	like the “r” in	red
<b>l</b>	like the “l” in	law
<b>v</b>	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 <sup>a</sup>
iḥ	=	ih <sup>i</sup>
uḥ	=	uh <sup>u</sup>

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	n̄	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)

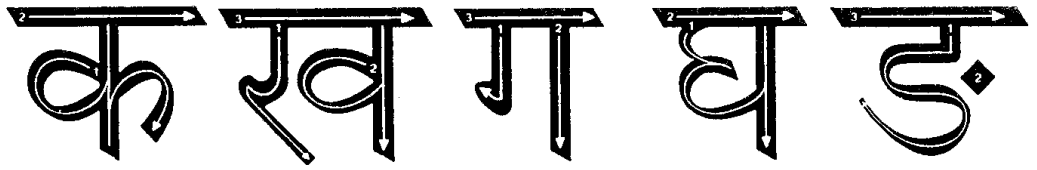
Simple (śuddha)	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
Complex (saṃyukta)	e	ai
	o	au
Nasalization (anusvāra)		ṁ
Aspiration (visarga)		ḥ

CONSONANTS (vyañjana)

Velar (kaṇṭhya)	ka	kha	ga	gha	ña
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.



ka

kha

ga

gha

ṅa



ca

cha

ja

jha

ña

**GRAMMAR:  
THE PLURAL**

1. Here is the plural (**bahu-vacana**) for the verb  $\sqrt{\text{gam}}$ :

Third person	<b>gacchanti</b> (gaccha - a + anti)	they (all) go
Second person	<b>gacchatha</b> (gaccha + tha)	you (all) go
First person	<b>gacchāmaḥ</b> (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**):

<b>gacchati</b>	<b>gacchataḥ</b>	<b>gacchanti</b>
<b>gacchasi</b>	<b>gacchathaḥ</b>	<b>gacchatha</b>
<b>gacchāmi</b>	<b>gacchāvaḥ</b>	<b>gacchāmaḥ</b>

---

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 “l” sounds, because they are each abbreviated by **Pāṇini** with a word beginning with the letter “l.” We have learned the present indicative (abbreviated as **lat**). Other tense/moods are the perfect (**lit**), the periphrastic future (**luṭ**), the simple future (**lṛṭ**), the subjunctive (**leṭ**), the imperative (**lot**), 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 ( <b>prathama</b> )	he, she, or it
Second ( <b>madhyama</b> )	you
First ( <b>uttama</b> )	I

Number: We have learned the three numbers (**vacana**):

Singular ( <b>eka</b> )
Dual ( <b>dvi</b> )
Plural ( <b>bahu</b> )

- 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:

<b>gacchāmi</b>	I go	pres. indic. act. 1st per. sing.
<b>bhavanti</b>	they are	pres. indic. act. 3rd per. pl.
<b>ṛcchāvah</b>	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 **R̥k 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<br>(vadati na ca vadāmi)      | e. bhavathaḥ ca vasathaḥ ca<br>(bhavathaś ca vasathaś ca)       |
| b. vadathaḥ smarataḥ ca<br>(vadathaḥ smarataś ca)    | f. kutra bhavasi<br>(kutra bhavasi)                             |
| c. na gacchanti<br>(na gacchanti)                    | g. tiṣṭhanti gacchanti ca<br>(tiṣṭhanti gacchanti ca)           |
| d. tiṣṭhāmaḥ gacchāmaḥ ca<br>(tiṣṭhāmo gacchāmaś ca) | h. na ca pṛcchati na ca vadati<br>(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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvaḥ</b> (we two go)	<b>gacchāmaḥ</b> (we all go)
	_____	_____	_____
	Singular	Dual	Plural

## VERBS

√gam	<b>gacchati</b>	he goes
√prach	<b>pr̥chati</b>	he asks
√bhū	<b>bhavati</b>	he is
√vad	<b>vadati</b>	he speaks, he says
√vas	<b>vasati</b>	he lives
√sthā	<b>tiṣṭhati</b>	he stands
√smṛ	<b>smarati</b>	he remembers

## INDECLINABLES

<b>kutra</b>	where
<b>ca</b>	and
<b>na</b>	not



# 4

## LESSON FOUR

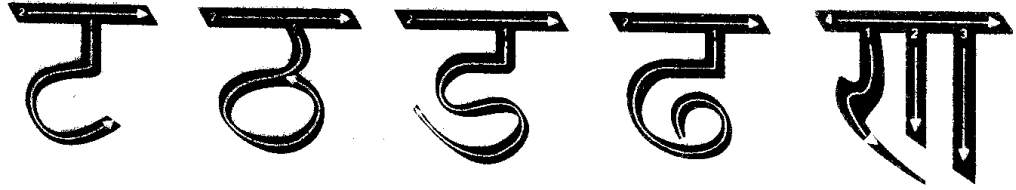
Alphabet: Ten more consonants in **devanāgarī**

Grammar: The nominative case  
The accusative case

Vocabulary: Nouns that end in short **a**

## ALPHABET

1. Here are ten more consonants to learn:



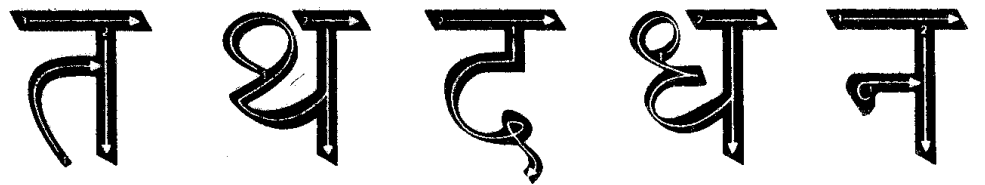
ṭa

ṭha

ḍa

ḍha

ṇa



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	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
Accusative	<b>naram</b>	<b>narau</b>	<b>narān</b>
	_____	_____	_____
	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 rāmam 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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvah</b> (we two go)	<b>gacchāmaḥ</b> (we all go)
	Singular	Dual	Plural

√gam	<b>gacchati</b>	he goes
√prach	<b>prcchati</b>	he asks
√bhū	<b>bhavati</b>	he is
√vad	<b>vadati</b>	he speaks, he says
√vas	<b>vasati</b>	he lives
√sthā	<b>tiṣṭhati</b>	he stands
√smṛ	<b>smarati</b>	he remembers

## NOUNS

	Nominative (subject)	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
<b>aśvaḥ</b> horse				
	Accusative (object)	<b>naram</b>	<b>narau</b>	<b>narān</b>
<b>gajaḥ</b> elephant				
<b>naraḥ</b> man				
<b>putraḥ</b> son				
<b>mṛgaḥ</b> deer				
<b>rāmaḥ</b> Rāma				

Singular      Dual      Plural

## INDECLINABLES

<b>kutra</b>	where
<b>ca</b>	and
<b>na</b>	not
<b>vā</b>	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

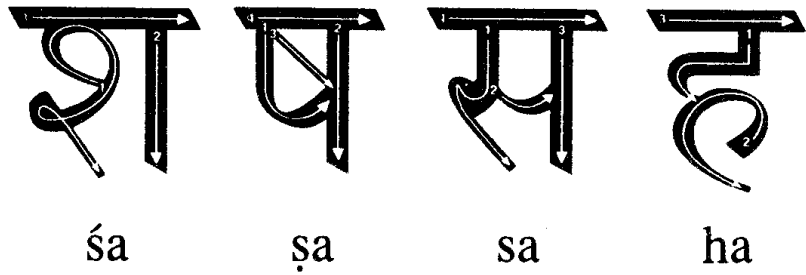
ya

ra

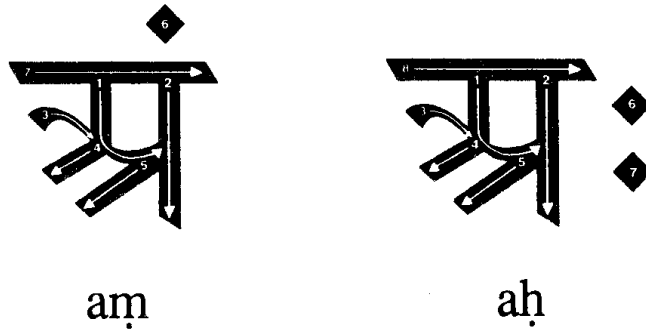
la

va

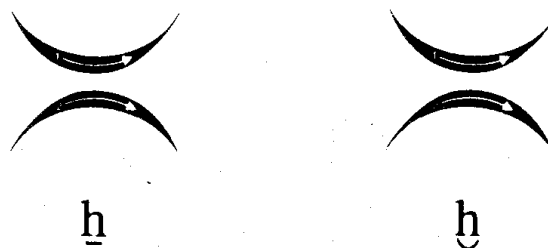
3. Here are the sibilants and aspirate:



4. Here is the anusvāra and visarga following a:



5. Here are the *jihvāmūliya* (h) and *upadhmaniya* (h). 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* (h) 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 putrāyāśvaṃ 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	<b>narena*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
Dative	<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
	_____	_____	_____
	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: **narena**, **putrena**, **mṛgeṅa**, **rāmeṅa**. 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
	<b>tatra</b> (indeclinable)	there
	<b>nṛpaḥ</b> (mas.)	king
	<b>bālaḥ</b> (mas.)	boy
	<b>vīraḥ</b> (mas.)	hero
	<b>saha</b> (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 putraṃ vadanti)

h. **vīrāḥ mṛgān rāmam pṛchanti** (same as 5b. below)  
(vīrā mṛgān rāmaṃ pṛchanti)

i. **tatra bālaḥ 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 'śvaṃ putraṃ pṛcchati)
- g. tatra gajāḥ na tiṣṭhanti  
(tatra gajā na tiṣṭhanti)
- h. vīraḥ nṛpam bālam vadati  
(vīro nṛpam bālaṃ vadati)
- i. mṛgaiḥ aśvaiḥ ca saha gajaḥ vasati  
(mṛgair aśvaiś ca saha gajo vasati)
- j. kutra tiṣṭhāmaḥ  
(kutra tiṣṭhāmaḥ)

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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvah</b> (we two go)	<b>gacchāmaḥ</b> (we all go)
	_____	_____	_____
	Singular	Dual	Plural

√gam	<b>gacchati</b>	he goes
√prach	<b>ṛcchati</b>	he asks
√bhū	<b>bhavati</b>	he is
√vad	<b>vadati</b>	he speaks, he says
√vas	<b>vasati</b>	he lives
√sthā	<b>tiṣṭhati</b>	he stands
√smṛ	<b>smarati</b>	he remembers

## NOUNS

		Nominative (subject)		<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
<b>aśvaḥ</b>	horse					
		Accusative (object)		<b>naram</b>	<b>narau</b>	<b>narān</b>
<b>gajaḥ</b>	elephant					
<b>naraḥ</b>	man	Instrumental (with)		<b>nareṇa*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
<b>nṛpaḥ</b>	king					
		Dative (for)		<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
<b>putraḥ</b>	son					
<b>bālaḥ</b>	boy			Singular	Dual	Plural
<b>mṛgaḥ</b>	deer			<b>*gajena, bālena</b> (See page 46.)		
<b>rāmaḥ</b>	Rāma					
<b>vīraḥ</b>	hero					

## INDECLINABLES

<b>kutra</b>	where
<b>ca</b>	and
<b>tatra</b>	there
<b>na</b>	not
<b>vā</b>	or
<b>saha</b>	with, together (used after instrumental)

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# 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 giī 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

**GRAMMAR:**  
**ABLATIVE AND**  
**GENITIVE**

1. Now we will learn the ablative (**pañcamī**) and genitive (**ṣaṣṭhī**) cases (**vibhakti**).
2. The ablative is used for origin or source. It usually means “from.” It is also used for comparison. For example:

**gajāt āgacchati**

**(gajād āgacchati)**

He comes from the elephant.

(ablative)

One learns from practice.

(ablative)

He is taller than she.

(ablative)

3. The genitive is used for possession. For example:

**narasya aśvaḥ**

**(narasyāśvaḥ)**

the horse of the man.

(genitive)

4. The genitive is always used in relation to the noun which follows it. For example:

**rāmasya putraḥ** the son of Rāma (or Rāma’s son)

**(rāmasya putraḥ)**

**amṛtasya putrāḥ** sons of immortality

**(amṛtasya putrāḥ)**

5. The genitive is sometimes used as a substitute for other cases, such as the dative, instrumental, ablative, and locative.

6. Here is the formation of the ablative and genitive:

Stem: **nara** (masculine) man

Ablative	<b>narāt</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Genitive	<b>narasya</b>	<b>narayoḥ</b>	<b>narāṇām*</b>
	_____	_____	_____
	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 grāmam gacchati)
- b. rāmasya putraḥ aśvam gacchati  
(rāmasya putro 'śvam 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 pṛcchati**  
(kutra gajās tiṣṭhantīti nṛpaḥ pṛcchati)
- f. **bālaḥ nṛpasya grāmam gacchati**  
(bālo nṛpasya grāmam gacchati)
- g. **atra vīrāḥ vasanti iti narāḥ vadanti**  
(atra vīrā vasantīti narā vadanti)
- h. **kutra gacchasi iti rāmaḥ pṛcchati**  
(kutra gacchasīti rāmaḥ pṛcchati)

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 nṛpam vadati**  
(atra bhavāmīti bālo nṛpam vadati)
- c. **kutra vasasi iti vīraḥ putram pṛchati**  
(kutra vasasīti vīraḥ putram pṛchati)
- 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 pṛchanti**  
(rāmaṃ smarasīti bālā naram pṛchanti)
- h. **kutra grāmaḥ bhavati iti naraḥ putram pṛchati**  
(kutra grāmo bhavatīti naraḥ putram pṛchati)
- i. **grāmaḥ tatra bhavati iti putraḥ naram vadati**  
(grāmas tatra bhavatīti putro naram 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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)  _____  Singular	<b>gacchāvaḥ</b> (we two go)  _____  Dual	<b>gacchāmaḥ</b> (we all go)  _____  Plural

## VERBS

<b>ā + √gam</b>	<b>āgacchati</b>	he comes
<b>√gam</b>	<b>gacchati</b>	he goes
<b>√prach</b>	<b>pr̥cchati</b>	he asks
<b>√bhū</b>	<b>bhavati</b>	he is
<b>√vad</b>	<b>vadati</b>	he speaks, he says
<b>√vas</b>	<b>vasati</b>	he lives
<b>√sthā</b>	<b>tiṣṭhati</b>	he stands
<b>√smṛ</b>	<b>smarati</b>	he remembers

NOUNS		Nom. (subject)	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
<b>aśvaḥ</b>	horse	Acc. (object)	<b>naram</b>	<b>narau</b>	<b>narān</b>
<b>gajaḥ</b>	elephant	Inst. (with)	<b>nareṇa*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
<b>naraḥ</b>	man	Dat. (for)	<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
<b>nṛpaḥ</b>	king	Abl. (from)	<b>narāt</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
<b>putraḥ</b>	son	Gen. (of, 's)	<b>narasya</b>	<b>narayoḥ</b>	<b>narāṇām*</b>
<b>rāmaḥ</b>	Rāma				
<b>vīraḥ</b>	hero				

Singular      Dual      Plural

\*gajena, gajānām (See page 46.)

### INDECLINABLES

<b>atra</b>	here
<b>iti</b>	end of quote
<b>kutra</b>	where
<b>ca</b>	and
<b>tatra</b>	there
<b>na</b>	not
<b>vā</b>	or
<b>saha</b>	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      त्वा

2. Here are examples of other clusters of consonants that are written side by side:

tma त्म      ष्या

sya स्य      त्या

bhya भ्य      न्त

nti न्ति      ष्ट

3. Some clusters are written on top of each other. For example:

dva द्व      द्दा

nga ङ्ग      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    र्प                  rmya    र्म्य

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 द्ध्य      śva श्व (or) शव

dya द्य      kta क्त (or) क्त

tta त्त      kṣa क्ष (or) क्ष

hma ह्म      kra क्र (or) क्र

hṇa ह्ण      hva ह्व

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

ṛ ॠ or ॠ

ṝ ॡ or ॡ

jha भ or झ

ṇa ण or ण



5. Like verbs, there is a parsing code, or way of classifying nouns. They are classified according to:

Gender ( <b>liṅga</b> ):	Masculine ( <b>puṃ-liṅga</b> )	(mas.)
	Feminine ( <b>stri-liṅga</b> )	(fem.)
	Neuter ( <b>napuṃsaka-liṅga</b> )	(n.)

Case ( <b>vibhakti</b> ):	Nominative ( <b>prathamā</b> )	(nom.)
	Accusative ( <b>dvitīyā</b> )	(acc.)
	Instrumental ( <b>tr̥tīyā</b> )	(inst.)
	Dative ( <b>caturthī</b> )	(dat.)
	Ablative ( <b>pañcamī</b> )	(abl.)
	Genitive ( <b>ṣaṣṭhī</b> )	(gen.)
	Locative ( <b>saptamī</b> )	(loc.)
	Vocative ( <b>ṣaṃbodhana</b> )	(voc.)

Number ( <b>vacana</b> ):	Singular ( <b>eka-vacana</b> )	(sing.)
	Dual ( <b>dvi-vacana</b> )	(dual)
	Plural ( <b>bahu-vacana</b> )	(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 narebhyaḥ
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. nṛpāt   | 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 bālam pṛcchati)

g. आचार्यस्य शिष्यः तिष्ठति वदति च ।

ācāryasya śiṣyaḥ tiṣṭhati vadati ca  
(ācāryasya śiṣyas tiṣṭhati vadati ca)

h. रामेण विना वीरः ग्रामात् आगच्छन्ति ।

rāmeṇa vinā vīraḥ grāmāt āgacchanti  
(rāmeṇa vinā vīrā grāmād āgacchanti)

i. ग्रामे वसामि इति वीरस्य बालः चिन्तयति ।

grāme vasāmi iti vīrasya bālaḥ cintayati  
(grāme vasāmīti vīrasya bālaś cintayati)



5. Translate the following sentences into Sanskrit:
- The king tells the hero that the boys are going to the village.
  - Without the king, the boys come.
  - In the hand of the hero is the son.
  - “Where am I?” thinks the boy.
  - He asks the son of the hero where the men are.
  - The teacher tells the student that the sun is not the moon.
  - The king lives in the village.
  - 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 grāmāṇāṃ 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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvah</b> (we two go)	<b>gacchāmah</b> (we all go)
	_____  Singular	_____  Dual	_____  Plural

## VERBS

<b>ā + √gam</b>	<b>āgacchati</b>	he comes
<b>√gam</b>	<b>gacchati</b>	he goes
<b>√cint</b>	<b>cintayati</b>	he thinks
<b>√paś (√dṛś)</b>	<b>paśyati</b>	he sees
<b>√prach</b>	<b>prcchati</b>	he asks
<b>√bhū</b>	<b>bhavati</b>	he is
<b>√vad</b>	<b>vadati</b>	he speaks, he says
<b>√vas</b>	<b>vasati</b>	he lives
<b>√sthā</b>	<b>tiṣṭhati</b>	he stands
<b>√smṛ</b>	<b>smarati</b>	he remembers

## NOUNS

		Nom. (subject)	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
<b>aśvaḥ</b>	horse				
<b>ācāryaḥ</b>	teacher	Acc. (object)	<b>naram</b>	<b>narau</b>	<b>narān</b>
<b>gajaḥ</b>	elephant	Inst. (with)	<b>nareṇa*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
<b>grāmaḥ</b>	village				
<b>candraḥ</b>	moon	Dat. (for)	<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
<b>naraḥ</b>	man	Abl. (from)	<b>narāt</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
<b>nṛpaḥ</b>	king				
<b>putraḥ</b>	son	Gen. (of, 's)	<b>narasya</b>	<b>narayoḥ</b>	<b>narāṇām*</b>
<b>bālaḥ</b>	boy	Loc. (in, on)	<b>nare</b>	<b>narayoḥ</b>	<b>nareṣu</b>
<b>mṛgaḥ</b>	deer				
<b>rāmaḥ</b>	Rāma	Voc. (O)	<b>nara</b>	<b>narau</b>	<b>narāḥ</b>

**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  $\bar{\ }$  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	r
Dental	ḷ		l
Labial	u	ū	v
	_____	_____	
	Vowels		Semi-vowels

12. Some vowels (**pragrhya**) are not subject to **sandhi**. They are:

- a. The vowels **i**, **u**, and **e** when they are dual endings.
  - b. 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 phalayoḥ	फलानाम् phalānām
Locative	फले phale	फलयोः phalayoḥ	फलेषु phaleṣu
Vocative	फल phala	फले phale	फलानि phalāni
	 Singular	 Dual	 Plural

## VOCABULARY

## SANSKRIT

## ENGLISH

अमृतम्	amṛtam (n.)	immortality, an immortal
कथम्	katham (ind.)	how (used like <b>kutra</b> )
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 **ṇ**. 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 jñānaṃ 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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvaḥ</b> (we two go)	<b>gacchāmaḥ</b> (we all go)
	_____	_____	_____
	Singular	Dual	Plural

<b>ā + √gam</b>	<b>āgacchati</b>	he comes
<b>√gam</b>	<b>gacchati</b>	he goes
<b>√cint</b>	<b>cintayati</b>	he thinks
<b>√paṭh</b>	<b>paṭhati</b>	he reads
<b>√paś (√dṛś)</b>	<b>paśyati</b>	he sees
<b>√prach</b>	<b>prcchati</b>	he asks
<b>√bhū</b>	<b>bhavati</b>	he is
<b>√vad</b>	<b>vadati</b>	he speaks, he says
<b>√vas</b>	<b>vasati</b>	he lives
<b>√sthā</b>	<b>tiṣṭhati</b>	he stands
<b>√smṛ</b>	<b>smarati</b>	he remembers

## MASCULINE NOUNS

Nom. (subject)	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
Acc. (object)	<b>naram</b>	<b>narau</b>	<b>narān</b>
Inst. (with)	<b>nareṇa*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
Dat. (for)	<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Abl. (from)	<b>narāt</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Gen. (of, 's)	<b>narasya</b>	<b>narayoḥ</b>	<b>narāṇām*</b>
Loc. (in, on)	<b>nare</b>	<b>narayoḥ</b>	<b>nareṣu</b>
Voc. (O)	<b>nara</b>	<b>narau</b>	<b>narāḥ</b>

Singular      Dual              Plural

\*gajena, gajānām (See page 46.)

## MASCULINE NOUNS

<b>aśvaḥ</b>	horse	<b>rāmaḥ</b>	Rāma
<b>ācāryaḥ</b>	teacher	<b>vīraḥ</b>	hero
<b>gajaḥ</b>	elephant	<b>śiṣyaḥ</b>	student
<b>grāmaḥ</b>	village	<b>sūryaḥ</b>	sun
<b>candraḥ</b>	moon	<b>hastāḥ</b>	hand
<b>naraḥ</b>	man		
<b>nṛpaḥ</b>	king		
<b>putraḥ</b>	son		
<b>bālaḥ</b>	boy		
<b>mṛgaḥ</b>	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)

<b>amṛtam</b>	immortality
<b>jñānam</b>	knowledge
<b>pustakam</b>	book
<b>phalam</b>	fruit
<b>vanam</b>	forest
<b>śāstram</b>	scripture
<b>satyam</b>	truth
<b>sūktam</b>	hymn

## INDECLINABLES

<b>atra</b>	here
<b>iti</b>	end of quote
<b>katham</b>	how (used like <b>kutra</b> )
<b>kutra</b>	where
<b>ca</b>	and
<b>tatra</b>	there
<b>na</b>	not
<b>vā</b>	or
<b>vinā</b>	without
<b>saha</b>	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 वृत्ते भवतीति वानरः वदति ।  
(हृदयं वृत्ते 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."  
**kumbhīrah** (mas. noun) crocodile
2. **vānarah** (mas. noun) monkey  
**taṭah** (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**.

**hr̥dayam** (neuter noun) heart. The **ṛ** is written next to the **h**.  
(See Lesson 6, page 57.)

**icchatī** (3rd per. sing. verb) she wants (to eat)

6. **vṛkṣaḥ** (mas. noun) tree

7. **kaḥ** (mas. pronoun) who

**cit** (ind.) (makes **kaḥ** indefinite)

**kaścīt** 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

Aphabet: The **sandhi** rules for final **h**

Grammar: The middle voice and “have”

Vocabulary: Verbs in the middle voice

**ALPHABET:  
SANDHI RULES  
FOR FINAL ḥ**

1. The following chart describes the changes that take place when the first word ends in ḥ (which was originally s). There are three categories: aḥ, āḥ, and ḥ preceded by any other vowel.

FINAL LETTERS OF FIRST WORD

Any vowel r Any vowel ḥ (except aḥ and āḥ)	āḥ	aḥ	INITIAL LETTER OF SECOND WORD
The ḥ or r becomes			
r	ā	a <sup>(2)</sup>	vowels (a)
r	ā	o	g/gh
r	ā	o	j/jh
r	ā	o	ḍ/ḍh
r	ā	o	d/dh (b)
r	ā	o	b/bh
r	ā	o	nasals (n/m)
r	ā	o	y/v
-( <sup>1</sup> )	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

2. If the first word ends in **ah**, then use the third column. If the first word ends in **āh**, then use the middle column. If the first word ends in any other vowel before the **h** 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 **h**. 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 **h**), 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.)





**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	<b>bhāṣate</b>	<b>bhāṣete</b>	<b>bhāṣante</b>
Second	<b>bhāṣase</b>	<b>bhāṣethe</b>	<b>bhāṣadhve</b>
First	<b>bhāṣe</b>	<b>bhāṣāvahe</b>	<b>bhāṣāmahe</b>
	_____	_____	_____
	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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvah</b> (we two go)	<b>gacchāmaḥ</b> (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	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



Third	<b>bhāṣate</b> (he speaks)	<b>bhāṣete</b> (they two speak)	<b>bhāṣante</b> (they all speak)
Second	<b>bhāṣase</b> (you speak)	<b>bhāṣethe</b> (you two speak)	<b>bhāṣadhve</b> (you all speak)
First	<b>bhāṣe</b> (I speak)	<b>bhāṣāvahe</b> (we two speak)	<b>bhāṣāmahe</b> (we all speak)
	_____  Singular	_____  Dual	_____  Plural

VERBS PRIMARILY TAKING MIDDLE ENDINGS (**ātmanepada**)

√ <b>bhāṣ</b>	<b>bhāṣate</b>	he speaks
√ <b>man</b>	<b>manyate</b>	he thinks
√ <b>labh</b>	<b>labhate</b>	he obtains
√ <b>sev</b>	<b>sevate</b>	he serves

VERB REGULARLY TAKING BOTH ENDINGS (**ubhayapada**)

√ <b>cint</b>	<b>cintayati -te</b>	he thinks
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## MASCULINE NOUNS

Nom. (subject)	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
Acc. (object)	<b>naram</b>	<b>narau</b>	<b>narān</b>
Inst. (with)	<b>nareṇa*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
Dat. (for)	<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Abl. (from)	<b>narāt</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Gen. (of, 's)	<b>narasya</b>	<b>narayoḥ</b>	<b>narāṇām*</b>
Loc. (in, on)	<b>nare</b>	<b>narayoḥ</b>	<b>nareṣu</b>
Voc. (O)	<b>nara</b>	<b>narau</b>	<b>narāḥ</b>

Singular    Dual            Plural

\*gajena, gajānām (See page 46.)

<b>aśvaḥ</b>	horse	<b>vīraḥ</b>	hero
<b>ācāryaḥ</b>	teacher	<b>śiṣyaḥ</b>	student
<b>gajaḥ</b>	elephant	<b>sūryaḥ</b>	sun
<b>grāmaḥ</b>	village	<b>hastāḥ</b>	hand
<b>candraḥ</b>	moon		
<b>naraḥ</b>	man		
<b>nṛpaḥ</b>	king		
<b>putraḥ</b>	son		
<b>bālaḥ</b>	boy		
<b>mṛgaḥ</b>	deer		
<b>rāmaḥ</b>	Rāma		

## NEUTER NOUNS

Nom. (subject)	<b>phalam</b>	<b>phale</b>	<b>phalāni*</b>
Acc. (object)	<b>phalam</b>	<b>phale</b>	<b>phalāni*</b>
Inst. (with)	<b>phalena*</b>	<b>phalābhyām</b>	<b>phalaiḥ</b>
Dat. (for)	<b>phalāya</b>	<b>phalābhyām</b>	<b>phalebhyaḥ</b>
Abl. (from)	<b>phalāt</b>	<b>phalābhyām</b>	<b>phalebhyaḥ</b>
Gen. (of, 's)	<b>phalasya</b>	<b>phalayoḥ</b>	<b>phalānām*</b>
Loc. (in, on)	<b>phale</b>	<b>phalayoḥ</b>	<b>phaleṣu</b>
Voc. (O)	<b>phala</b>	<b>phale</b>	<b>phalāni*</b>

Singular      Dual      Plural

\*śāstrāṇi, śāstreṇa, śāstrāṇām

<b>amṛtam</b>	immortality	<b>satyam</b>	truth
<b>gṛham</b>	house	<b>sukham</b>	happiness
<b>jalam</b>	water	<b>sūktam</b>	hymn
<b>jñānam</b>	knowledge		
<b>duḥkham</b>	suffering		
<b>pustakam</b>	book		
<b>phalam</b>	fruit		
<b>vanam</b>	forest		
<b>śāstram</b>	scripture		

## INDECLINABLES

<b>atra</b>	here
<b>iti</b>	end of quote
<b>eva</b>	only, ever
<b>katham</b>	how (used like <b>kutra</b> )
<b>kutra</b>	where
<b>ca</b>	and
<b>tatra</b>	there
<b>na</b>	not
<b>vā</b>	or
<b>vinā</b>	without
<b>saha</b>	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 **mithilām**.)
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 <sup>1</sup>	m	vowels
d	n	m̐	g/gh
j	ñ	m̐	j/jh
ḍ	ṇ	m̐	ḍ/ḍh
ḍ	n	m̐	d/dh
ḍ	n	m̐	b/bh
n	n	m̐	nasals (n/m)
d	n	m̐	y/v
d	n	m̐	r
l	m̐l	m̐	l
d(dh) <sup>3</sup>	n	m̐	h
t	n	m̐	k/kh
c	m̐ś	m̐	c/ch
t̐	m̐ṣ	m̐	t̐/t̐h
t	m̐s	m̐	t/t̐h
t	n	m̐	p/ph
c(ch) <sup>4</sup>	ñ(ch) <sup>2</sup>	m̐	ś
t	n	m̐	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. you	त्वम् tvam	युवाम् yuvām	यूयम् yūyam
Acc. you	त्वाम् त्वा tvām (tvā)	युवाम् वाम् yuvām (vām)	युष्मान् वः yuṣmān (vaḥ)
Inst. with you	त्वया tvayā	युवाभ्याम् yuvābhyām	युष्माभिः yuṣmābhiḥ
Dat. for you	तुभ्यम् ते tubhyam (te)	युवाभ्याम् वाम् yuvābhyām (vām)	युष्मभ्यम् वः yuṣmabhyam (vaḥ)
Abl. from you	त्वत् tvat	युवाभ्याम् yuvābhyām	युष्मत् yuṣmat
Gen. your	तव ते tava (te)	युवयोः वाम् yuvayoh (vām)	युष्माकम् वः yuṣmākam (vaḥ)
• Loc. on you	त्वयि tvayi	युवयोः yuvayoh	युष्मासु 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 nr̥pasya gajo gacchati (with sandhi)**

The beautiful elephant of the king goes.

सुन्दरस्य नृपस्य गजो गच्छति ।

**sundarasya nr̥pasya 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 nr̥po 'sti

6. Here is the present indicative (Iaṭ) 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 svaḥ  _____  Dual	स्मः smaḥ  _____  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 gṛhe 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	<b>gacchati</b> (he, she goes)	<b>gacchataḥ</b> (they two go)	<b>gacchanti</b> (they all go)
Second	<b>gacchasi</b> (you go)	<b>gacchathaḥ</b> (you two go)	<b>gacchatha</b> (you all go)
First	<b>gacchāmi</b> (I go)	<b>gacchāvah</b> (we two go)	<b>gacchāmaḥ</b> (we all go)
	_____  Singular	_____  Dual	_____  Plural

VERBS PRIMARILY TAKING ACTIVE ENDINGS (**parasmaipada**)

<b>ā + √gam</b>	<b>āgacchati</b>	he comes
<b>√gam</b>	<b>gacchati</b>	he goes
<b>√ji</b>	<b>jayati</b>	he conquers
<b>√paṭh</b>	<b>paṭhati</b>	he reads
<b>√paś (√dṛś)</b>	<b>paśyati</b>	he sees
<b>√prach</b>	<b>pr̥cchati</b>	he asks
<b>√bhū</b>	<b>bhavati</b>	he is
<b>√vad</b>	<b>vadati</b>	he speaks, he says
<b>√vas</b>	<b>vasati</b>	he lives
<b>√sthā</b>	<b>tiṣṭhati</b>	he stands
<b>√smṛ</b>	<b>smarati</b>	he remembers

Third	<b>bhāṣate</b> (he speaks)	<b>bhāṣete</b> (they two speak)	<b>bhāṣante</b> (they all speak)
Second	<b>bhāṣase</b> (you speak)	<b>bhāṣethe</b> (you two speak)	<b>bhāṣadhve</b> (you all speak)
First	<b>bhāṣe</b> (I speak)	<b>bhāṣāvahe</b> (we two speak)	<b>bhāṣāmahe</b> (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)	<b>naraḥ</b>	<b>narau</b>	<b>narāḥ</b>
Acc. (object)	<b>naram</b>	<b>narau</b>	<b>narān</b>
Inst. (with)	<b>nareṇa*</b>	<b>narābhyām</b>	<b>naraiḥ</b>
Dat. (for)	<b>narāya</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Abl. (from)	<b>narāt</b>	<b>narābhyām</b>	<b>narebhyaḥ</b>
Gen. (of, 's)	<b>narasya</b>	<b>narayoḥ</b>	<b>narāṇām*</b>
Loc. (in, on)	<b>nare</b>	<b>narayoḥ</b>	<b>nareṣu</b>
Voc. (O)	<b>nara</b>	<b>narau</b>	<b>narāḥ</b>

Singular    Dual            Plural

\*gajena, gajānām (See page 46.)

<b>aśvaḥ</b>	horse	<b>vīraḥ</b>	hero
<b>ācāryaḥ</b>	teacher	<b>śiṣyaḥ</b>	student
<b>gajaḥ</b>	elephant	<b>sūryaḥ</b>	sun
<b>grāmaḥ</b>	village	<b>hastāḥ</b>	hand
<b>candraḥ</b>	moon		
<b>naraḥ</b>	man		
<b>nṛpaḥ</b>	king		
<b>putraḥ</b>	son		
<b>bālaḥ</b>	boy		
<b>mṛgaḥ</b>	deer		
<b>rāmaḥ</b>	Rāma		

## NEUTER NOUNS

Nom. (subject)	<b>phalam</b>	<b>phale</b>	<b>phalāni*</b>
Acc. (object)	<b>phalam</b>	<b>phale</b>	<b>phalāni*</b>
Inst. (with)	<b>phalena*</b>	<b>phalābhyām</b>	<b>phalaiḥ</b>
Dat. (for)	<b>phalāya</b>	<b>phalābhyām</b>	<b>phalebhyaḥ</b>
Abl. (from)	<b>phalāt</b>	<b>phalābhyām</b>	<b>phalebhyaḥ</b>
Gen. (of, 's)	<b>phalasya</b>	<b>phalayoh</b>	<b>phalānām*</b>
Loc. (in, on)	<b>phale</b>	<b>phalayoh</b>	<b>phaleṣu</b>
Voc. (O)	<b>phala</b>	<b>phale</b>	<b>phalāni*</b>

Singular

Dual

Plural

\*śāstrāṇi, śāstreṇa, śāstrāṇām

<b>amṛtam</b>	immortality	<b>satyam</b>	truth
<b>gṛham</b>	house	<b>sukham</b>	happiness
<b>jalam</b>	water	<b>sūktam</b>	hymn
<b>jñānam</b>	knowledge		
<b>duḥkham</b>	suffering		
<b>pustakam</b>	book		
<b>phalam</b>	fruit		
<b>vanam</b>	forest		
<b>śāstram</b>	scripture		

## ADJECTIVES

<b>kupita</b>	angry
<b>dhārmika</b>	virtuous
<b>bhīta</b>	afraid
<b>sundara</b>	beautiful

## INDECLINABLES

<b>atīva</b>	very
<b>atra</b>	here
<b>api</b>	also, too (placed after the word it is associated with)
<b>aho</b>	aha! hey!
<b>iti</b>	end of quote
<b>eva</b>	only, ever
<b>evam</b>	thus, in this way
<b>katham</b>	how
<b>kutra</b>	where
<b>ca</b>	and
<b>tatra</b>	there
<b>na</b>	not
<b>nāma</b>	by name (placed after the word it is associated with)
<b>punar</b>	again
<b>vā</b>	or
<b>vinā</b>	without
<b>saha</b>	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 **ṣṭhā**

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	
<b>ca</b>	<b>cha</b>	<b>ja</b>	<b>jha</b>	<b>ña</b>	ya	śa
<b>ṭa</b>	<b>ṭha</b>	<b>ḍa</b>	<b>ḍha</b>	<b>ṇa</b>	ra	ṣa
<b>ta</b>	<b>tha</b>	<b>da</b>	<b>dha</b>	na	<b>la</b>	<b>sa</b>
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 senābhyaḥ
Abl.	सेनायाः senāyāḥ	सेनाभ्याम् senābhyām	सेनाभ्यः senābhyaḥ
Gen.	सेनायाः senāyāḥ	सेनयोः senayoh	सेनानाम् senānām
Loc.	सेनायाम् senāyām	सेनयोः senayoh	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:

**kupīta** mf(ā)n  
**dhārmika** mf(ī)n

**bhīta** mf(ā)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 tayoh	तेषाम् teṣām
Loc. (on him, them)	तस्मिन् tasmin	तयोः tayoh	तेषु teṣu
	 Singular	 Dual	 Plural

5. With **sandhi, saḥ**, the masculine nominative singular, drops the final **ḥ** 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

sa gacchati

He goes.

सोऽत्र

so 'tra

He is here.

6. Here is the neuter third person pronoun:

Stem: **tad** (neuter) it

Nom. (it)	तत् tat	ते te	तानि tāni
Acc. (it—object)	तत् tat	ते te	तानि tāni
Inst. (with it)	तेन tena	ताभ्याम् tābhyām	तैः taiḥ
Dat. (for it)	तस्मै tasmai	ताभ्याम् tābhyām	तेभ्यः tebhyaḥ
Abl. (from it)	तस्मात् tasmāt	ताभ्याम् tābhyām	तेभ्यः tebhyaḥ
Gen. (of it, its)	तस्य tasya	तयोः tayoh	तेषाम् teṣām
Loc. (on it)	तस्मिन् tasmin	तयोः tayoh	तेषु 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. पुनर्मां 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. **hr̥dayam** (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. **pr̥ṣṭham** (n.) back  
**vahati** (3rd per. sing.) he carries
- j. **madhyam** (n.) middle
- k. **vṛkṣaḥ** (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

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# 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	<b>prathama</b>	Sixth	<b>ṣaṣṭha</b>
Second	<b>dvitīya</b>	Seventh	<b>saptama</b>
Third	<b>tṛtīya</b>	Eighth	<b>aṣṭama</b>
Fourth	<b>caturtha</b> (or <b>turīya</b> )	Ninth	<b>navama</b>
Fifth	<b>pañcama</b>	Tenth	<b>daśama</b>

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	<b>prathamā</b>	Sixth	<b>ṣaṣṭhī</b>
Second	<b>dvitīyā</b>	Seventh	<b>saptamī</b>
Third	<b>tṛtīyā</b>	Eighth	<b>aṣṭamī</b>
Fourth	<b>caturthī</b> (or <b>turīyā</b> )	Ninth	<b>navamī</b>
Fifth	<b>pañcamī</b>	Tenth	<b>daśamī</b>

Compare the **devanāgarī** numerals with other scripts:



COMPARATIVE TABLE OF NUMERALS

	1	2	3	4	5	6	7	8	9	0
Hieratic	1	4	2	4	1	2	2	2	1	0
Gupta	-	=	≡	4	4	4	4	4	4	0
Maldivic	1	2	3	4	5	6	7	8	9	0
Lepcha	9	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	1	3	3	4	5	2	3	3	6	.
Bengali	১	২	৩	৪	৫	৬	৭	৮	৯	০
Assamese	১	২	৩	৪	৫	৬	৭	৮	৯	০
Telugu	1	2	3	4	5	6	7	8	9	0
Tamil	௧	௨	௩	௪	௫	௬	௭	௮	௯	௦
Malabar	1	2	3	4	5	6	7	8	9	0
Sinhalese	1	2	3	4	5	6	7	8	9	0
Burmese	၆	၇	၈	၉	၀	၁	၂	၃	၄	၅
Simese	၆	၇	၈	၉	၀	၁	၂	၃	၄	၅
Cambodian	១	២	៣	៤	៥	៦	៧	៨	៩	០
" (simplified)	1	2	3	4	5	6	7	8	9	0
Javanese	1	2	3	4	5	6	7	8	9	0

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	catur	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 agniḥ	अग्नी agnī	अग्नयः agnayah
Acc.	अग्निम् agnim	अग्नी agnī	अग्नीन् कीर्तीः agnīn / kīrtiḥ
Inst.	अग्निना कीर्त्या agninā / kīrtiyā	अग्निभ्याम् agnibhyām	अग्निभिः agnibhiḥ
Dat.	अग्नये कीर्त्यै agnaye (kīrtyai)	अग्निभ्याम् agnibhyām	अग्निभ्यः agnibhyaḥ
Abl.	अग्नेः कीर्त्याः agneḥ (kīrtiyāḥ)	अग्निभ्याम् agnibhyām	अग्निभ्यः agnibhyaḥ
Gen.	अग्नेः कीर्त्याः agneḥ (kīrtiyāḥ)	अग्न्योः agnyoḥ	अग्नीनाम् agnīnām
Loc.	अग्नौ कीर्त्याम् agnau (kīrtiyām)	अग्न्योः agnyoḥ	अग्निषु agniṣu
Voc.	अग्ने agne	अग्नी agnī	अग्नयः agnayah
	┌──────────┐ 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 **kīrtyai**. 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 dr̥ṣṭvā 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 absolute, 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>	
$\bar{a}$ + $\sqrt{\text{gam}}$	āgacchati	āgamyā	having come (also āgatya)
$\sqrt{\text{gam}}$	gacchati	gatvā	having gone
$\sqrt{\text{cint}}$	cintayati -te	cintayitvā	having thought
$\sqrt{\text{ji}}$	jayati	jitvā	having conquered
$\sqrt{\text{drś}}$ (paś)	paśyati	dr̥ṣtvā	having seen
$\sqrt{\text{paṭh}}$	paṭhāti	paṭhitvā	having read
$\sqrt{\text{prach}}$	pr̥cchati	pr̥ṣtvā	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
$\sqrt{\text{sthā}}$	tiṣṭhāti	sthitvā	having stood
$\sqrt{\text{smṛ}}$	smarati	smṛtvā	having remembered

## VOCABULARY

## SANSKRIT

## ENGLISH

अग्निः	agniḥ (mas.)	fire
अतिथिः	atithiḥ (mas.)	guest
ऋषिः	ṛṣiḥ (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
	□	□	□
	<b>guṇa</b>	<b>vṛddhi</b>	<b>Corresponding Semi-vowel</b>

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	<b>guṇa</b>	<b>vṛddhi</b>

3. Memorize the above chart and then memorize the **sandhi** rules for combining vowels that follow:

4. SIMILAR VOWELS

$$\check{a} + \check{a} = \bar{a}$$

$$\text{राम} + \text{अश्वः} = \text{रामाश्वः}$$

$$\text{rāma} + \text{aśvaḥ} = \text{rāmāśvaḥ}$$

$$\ddot{i} + \ddot{i} = \ddot{i}$$

गच्छति + इति = गच्छतीति  
gacchati + iti = gacchatīti

$$\ddot{u} + \ddot{u} = \ddot{u}$$

गुरु + उप = गुरुप  
guru + upa = gurūpa

$$\ddot{r} + \ddot{r} = \ddot{r}$$

पितृ + ऋषि = पितृषि  
pitṛ + ṛṣi = pitṛṣi

These rules apply first. Then the following rules apply.

#### 5. DISSIMILAR VOWELS

$\ddot{i} + \text{vowel} = \text{yvowel}$  ("vowel" means any short or long vowel)

गच्छति + अश्वम् =

गच्छत्यश्वम्  
gacchati + aśvam =  
gacchaty aśvam

$\ddot{u} + \text{vowel} = \text{vvowel}$

गुरु + अश्वम् = गुर्वश्वम्  
guru + aśvam = gurv aśvam

$\ddot{r} + \text{vowel} = \text{rvowel}$

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 + ṛ = 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 (**pragṛhya**) are not subject to **sandhi**. They are:
- the letters **ī**, **ū**, and **e**, when they serve as dual endings. For example, **bāle āgacchataḥ** (The two girls come.) needs no **sandhi**.
  - 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 nadyaḥ
Acc.	नदीम् nadīm	नद्यौ nadyau	नदीः nadīḥ
Inst.	नद्या nadyā	नदीभ्याम् nadībhyām	नदीभिः nadībhiḥ
Dat.	नद्यै nadyai	नदीभ्याम् nadībhyām	नदीभ्यः nadībhyaḥ
Abl.	नद्याः nadyāḥ	नदीभ्याम् nadībhyām	नदीभ्यः nadībhyaḥ
Gen.	नद्याः nadyāḥ	नद्योः nadyoḥ	नदीनाम् nadīnām
Loc.	नद्याम् nadyām	नद्योः nadyoḥ	नदीषु nadīṣu
Voc.	नदि nadi [ ] Singular	नद्यौ nadyau [ ] Dual	नद्यः nadyaḥ [ ] 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):

<b>yataḥ</b>	since, when	<b>tataḥ</b>	therefore
<b>yatra</b>	where	<b>tatra</b>	there
<b>yathā</b>	since	<b>tathā</b>	so, therefore
<b>yadā</b>	when	<b>tadā</b>	then
<b>yadi</b>	if	<b>tadā</b>	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  
**yasmiṃs 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 तस्मिन्नामो 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 **h**

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  
**rāmah + 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  
**rāmah + āgacchati = rāma āgacchati**

- (3) If the first word ends in  $\bar{a}h$  and the second word begins in any vowel,  $\bar{a}h$  changes to  $\bar{a}$ :

$$\bar{a}h + \text{vowel} = \bar{a} + \text{vowel}$$

नराः + इति = नरा इति

$$\text{narā}h + \text{iti} = \text{narā iti}$$

- (4) If the first word ends in any other vowel before the final  $h$ , and the second word begins in a vowel, then the  $h$  changes to  $r$ . For example:

$$oh + \text{vowel} = or\text{vowel}$$

नद्योः + अत्र = नद्योरत्र

$$\text{nadyoh} + \text{atra} = \text{nadyor atra}$$

- (b) If the second word begins in a voiced consonant, there are three rules:

Second word begins in :

ga      gha      ṅa

ja      jha      ña

ḍa      ḍha      ṇa

da      dha      na

ba      bha      ma

ya      ra      la      va      ha

- (1) If the first word ends in **ah**, it becomes **o**:

**ah** + voiced consonant = **o** voiced consonant

रामः + गच्छति = रामो गच्छति  
 rāmaḥ + gacchati = rāmo gacchati

- (2) If the first word ends in **āh**, it becomes **ā**:

**āh** + 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 **h**, the **h** 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:

<b>ka</b>	<b>kha</b>		
<b>ca</b>	<b>cha</b>		
<b>ṭa</b>	<b>ṭha</b>		
<b>ta</b>	<b>tha</b>		
<b>pa</b>	<b>pha</b>		
<b>śa</b>	<b>ṣa</b>	<b>sa</b>	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 ष्च 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:

<b>upa</b>	towards, near
<b>upagacchati</b>	he goes toward, he approaches
<b>prati</b>	back to, against
<b>pratigacchati</b>	he goes back to, he returns.

**THE IMPERFECT**

3. The imperfect (**lañ**) 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-karṇa**). The imperfect uses slightly different endings, called secondary endings, or the imperfect endings. For example:

<b>a</b>	+	<b>gaccha</b>	+	<b>t</b>	becomes	<b>agacchat</b>	he went
<b>a</b>	+	<b>vada</b>	+	<b>t</b>	becomes	<b>avadat</b>	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 agacchah	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 gacchatah	गच्छन्ति gacchanti
2nd	गच्छसि gacchasi	गच्छथः gacchathah	गच्छथ gacchatha
1st	गच्छामि gacchāmi   Singular	गच्छावः gacchāvah   Dual	गच्छामः gacchāmah   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

 $\bar{a} + \sqrt{ni}$  (active)\*

आनयति

ānayati

he brings

उप + गम्

upa +  $\sqrt{gam}$  (active)

उपगच्छति

upagacchati

he goes toward,  
approaches

गुप्

 $\sqrt{gup}$  (active)

गोपायति

gopāyati

he protects

नी

 $\sqrt{ni}$  (ubhayapada)\*

नयति

nayati -te

he leads

पा

 $\sqrt{pā}$  (active)

पिबति

pibati

he drinks

प्रति + गम्

prati +  $\sqrt{gam}$  (active)

प्रतिगच्छति

pratigacchati

he goes back, returns

बुध्

 $\sqrt{budh}$  (ubhayapada)

बोधति

bodhati -te

he knows

हस्

 $\sqrt{has}$  (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  $\sqrt{ni}$  and  $\sqrt{budh}$  are **ubhayapada**, but  $\bar{a} + \sqrt{ni}$  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 कुपितान्नृपाद्रामं गोपायतीति रामोऽवदत् ।४।
  - e. वाप्यां गजं दृष्ट्वर्षिरहसदहसच्च ।५।
  - f. सुन्दरीं तव पत्नीं बोधामीति कन्या वीरमवदत् ।६।

g. यस्मिन्गृहे पत्न्यवसत्तत्सा 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)

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# 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 = putraṃ 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:

<b>ud</b>	up, up out
<b>uttiṣṭhati</b>	he stands up
(The <b>d</b> changes to <b>t</b> because of <b>sandhi</b> .)	
<b>udbhavati</b>	he is born

<b>ava</b>	down, away, off
<b>avagacchati</b>	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 ( <b>udāna</b> , upward breath)
उप	upa	towards, near, subordinate ( <b>upaniṣad</b> , sit down near; <b>upasarga</b> , “discharged near,” prefix)
दुस्	dus	ill, bad, difficult, hard ( <b>duṣkṛta</b> , badly done; <b>duḥkham</b> , suffering) (usually used with nouns)
नि	ni	down, into ( <b>upaniṣad</b> , sit down near)
निस्	nis	out from, forth, without, entirely ( <b>nistraiguṇya</b> , without the three <b>guṇas</b> )
परा	parā	away, forth, along, off ( <b>parāśara</b> , “crusher”)
परि	pari	around, about ( <b>pariṇāma</b> , transformation)
प्र	pra	forward, onward, forth ( <b>prāṇa</b> , vital breath; <b>prakṛti</b> , nature)
प्रति	prati	back to, in reverse direction, every ( <b>pratyāhāra</b> , food from the reverse direction)
वि	vi	apart, away, out ( <b>vyāna</b> , moving breath, circulation)
सम्	sam	together ( <b>samāna</b> , even breath, digestion; <b>saṃskṛta</b> , put together, perfected)
सु	su	well, very, good, right, easy ( <b>sukṛta</b> , well-done; <b>sukham</b> , 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 bhāṣāvaha   Dual	भाषामहे bhāṣāmahe   Plural

## VOCABULARY

## SANSKRIT

## ENGLISH

अव + गम्      अवगच्छति  
ava + √gam (active)      avagacchati

he understands

उद् + भू      उद्भवति  
ud + √bhū (active)      udbhavati

he is born

उद् + स्था      उत्तिष्ठति  
ud + √sthā (active)      uttiṣṭhati

he stands up

रम्      रमते  
√ram (middle)      ramate

he enjoys

शुभ्      शोभते  
√śubh (middle)      śobhate

he shines

स्मि      स्मयते  
√smi (middle)      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, Sītā 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



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 rājabhyah
Abl.	राज्ञः आत्मनः rājñāḥ/ātmanah	राजभ्याम् rājabhyām	राजभ्यः rājabhyah
Gen.	राज्ञः आत्मनः rājñāḥ / ātmanah	राज्ञोः आत्मनोः rājñoh / ātmanoh	राज्ञाम् आत्मनाम् rājñām / ātmanām
Loc.	राज्ञि आत्मनि rājñi/ātmani	राज्ञोः आत्मनोः rājñoh/ātmanoh	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:

अगत्वा

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 ण and the future tense

Vocabulary: Nouns in ण

**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	ña		
(a) c	<b>ca</b>	<b>cha</b>		<b>ja</b>	<b>jha</b>	ña		j (e)
(b) ṭ	<b>ṭa</b>	<b>ṭha</b>		<b>ḍa</b>	<b>ḍha</b>	ṇa		ḍ (f)
	ta	tha		da	dha	na		
	pa	pha		ba	bha	ma		
				ya	ra	la va		l (g)
(c) c (ch)	śa	ṣa		<b>ha</b>				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 = रामाद्दस्तः  
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 dātṛbhyaḥ
Abl.	दातुः dātuḥ	दातृभ्याम् dātṛbhyām	दातृभ्यः dātṛbhyaḥ
Gen.	दातुः dātuḥ	दात्रोः dātroḥ	दातृणाम् dātṛṇām
Loc.	दातरि dātari	दात्रोः dātroḥ	दातृषु dātṛṣu
Voc.	दातर् dātar   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; **mātr** (fem.) mother; **bhrātṛ** (mas.) brother

Nom.	पिता pitā	पितरौ pitarau	पितरः pitarah
Acc.	पितरम् pitaram	पितरौ pitarau	पितृन् भ्रातृन् मातृः pitṛṅ bhrātṛṅ 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:

<b>upa + √gam</b>	<b>upagamiṣyati</b>	he will approach
<b>√gam</b>	<b>gamiṣyati</b>	he will go
<b>√gup</b>	<b>gopṣyati</b>	he will protect
<b>√cint</b>	<b>cintayiṣyati -te</b>	he will think
<b>√ji</b>	<b>jeṣyati</b>	he will conquer
<b>√dṛś</b>	<b>drakṣyati</b>	he will see
<b>√nī</b>	<b>neṣyati -te</b>	he will lead
<b>√paṭh</b>	<b>paṭhiṣyati</b>	he will read
<b>√paś</b>	<b>drakṣyati</b>	he will see
<b>√pā</b>	<b>pāsyati</b>	he will drink



√prach	praksyati	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	lapsyate	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 <b>kutra</b> )
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 **ṛ**.
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.
-

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# 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 + saṁhitā = ṛk saṁhitā

(b) Before a nasal these letters become the nasal of their row (**varga**). For example:

सुप् + नाम = सुम्राम

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	vigraha:	शुक्ला माला
śukla-mālā		śuklā mālā
“white-garland”	analysis:	the white garland

प्रियबालः	vigraha:	प्रियो बालः
priya-bālaḥ		priyo bālaḥ
“the dear-boy”	analysis:	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	vigraha:	राजर्षिः
rāja-rṣiḥ		rāja rṣiḥ
“king-seer”	analysis:	the king seer

## 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-sīte**, “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) <b>dvandva</b>     | Both members are principal.  |
| (2) <b>tatpuruṣa</b>   | Second member is principal.  |
| (3) <b>bahuvrīhi</b>   | Neither member is principal. |
| (4) <b>avyayībhāva</b> | 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:

<b>mad</b>	I
<b>asmad</b>	we
<b>tvad</b>	you
<b>yusmad</b>	you (plural)
<b>tad</b>	he, she, it, they

For example:

**मद्बालः**

**mad-bālah**

my boy (genitive **tatpuruṣa**)

**तत्पुरुषः**

**tat-puruṣah**

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.

## ANSWERS TO EXERCISES

### LESSON ONE

5. a. You ask and he goes.
  - b. I go and I ask. (or) I go and ask.
  - c. He asks and he goes. (or) He asks and goes.
  - d. You go and I ask.
  - e. He asks and I ask. (or) He and I ask.
  - f. You go and he goes. (or ) You and he go.
  - g. I ask and you go.
  - h. He asks and I go.
- 
6. a. **gacchāmi pṛchāmi ca (or) gacchāmi ca pṛchāmi ca**
  - b. **pṛchasi gacchati ca (ca may also go in the middle.)**
  - c. **pṛchati gacchasi ca**
  - d. **gacchati pṛchati ca**
  - e. **pṛchasi**
  - f. **pṛchāmi ca gacchasi ca (or) pṛchāmi gacchasi ca**
  - g. **gacchāmi gacchasi ca**
  - h. **gacchati gacchasi ca**

## LESSON TWO

5. a. Where do we two live?  
 b. You are and we two are.  
 c. I live and those two remember.  
 d. You two ask and he remembers.  
 e. Where are we two going?  
 f. Where am I?  
 g. Where am I going? (or) Where do I go?  
 h. I ask and he remembers.  
 i. You live and we two go.  
 j. Where are you going? (or) Where do you go?
6. Use only one verb. The auxiliary verb “are” need not be translated when there is another verb.

(Just observe the sentences in parentheses, written with the **sandhi** included.)

- a. **kutra gacchathaḥ**  
 (**kutra gacchathaḥ**)
- b. **vasāmi vasataḥ ca**  
 (**vasāmi vasataś ca**)
- c. **ṛcchāvaḥ smarataḥ ca**  
 (**ṛcchāvaḥ smarataś ca**)
- d. **gacchasi gacchati ca**  
 (**gacchasi gacchati ca**)

**LESSON TWO**  
**(CONTINUED)**

- e. **kutra gacchāmi**  
**(kutra gacchāmi)**
- f. **bhavāmi ca bhavathaḥ ca**  
**(bhavāmi ca bhavathaś ca)**
- g. **kutra bhavasi**  
**(kutra bhavasi)**
- h. **kutra gacchati**  
**(kutra gacchati)**

**LESSON THREE**

5. a. He speaks and I do not speak. (or) He says and I do not say.
- b. You two speak and those two remember.
- c. They do not go.
- d. We all stand and go.
- e. You two are and you two live. (or) You two are and live.
- f. Where are you?
- g. They stand and go. (or) They stand and they go.
- h. He does not ask and he does not speak.

6. (All the following sentences are written the same with **sandhi**.)

- a. **kutra gacchanti**
- b. **na vadāmaḥ**
- c. **ṛcchati ca vadanti ca**
- d. **kutra tiṣṭhāmaḥ**
- e. **kutra vasataḥ**
- f. **na gacchāmaḥ**
- g. **ṛcchāmi smaranti ca**
- h. **kutra bhavāmaḥ**

## LESSON FOUR

4. a. The men remember the deer.  
 b. Rāma goes to the two horses.  
 c. Where do the elephants live?  
 d. The two men speak to Rāma.  
 e. The son remembers or asks.  
 f. Rāma goes to the deer.  
 g. The two horses do not speak.  
 h. Rāma speaks to the son.
5. (The sentences in parentheses are with **sandhi**.)
- a. **narāḥ mṛgam vadanti**  
 (narā mṛgaṃ vadanti)
- b. **rāmaḥ aśvān vadati**  
 (rāmo 'śvān vadati)
- c. **putraḥ aśvam gacchati tiṣṭhati ca**  
 (putro 'śvaṃ gacchati tiṣṭhati ca)
- d. **gajāḥ na smaranti**  
 (gajā na smaranti)
- e. **kutra aśvāḥ tiṣṭhanti**  
 (kutra aśvās tiṣṭhanti)
- f. **kutra gajaḥ bhavati**  
 (kutra gajo bhavati)



**LESSON FOUR**  
**(CONTINUED)**

- g. **rāmaḥ vadati putraḥ ca smarati**  
(rāmo vadati putraś ca smarati)
- h. **tiṣṭhanti vā gacchanti vā**  
(tiṣṭhanti vā gacchanti vā)
- i. **kutra rāmaḥ tiṣṭhati**  
(kutra rāmas tiṣṭhati)
- j. **rāmaḥ putraḥ vā gacchati**  
(rāmaḥ putro vā gacchati)
- k. **rāmaḥ putraḥ ca gacchataḥ**  
(rāmaḥ putraś ca gacchataḥ)
6. a. The two men speak to the son.  
b. Where are the horses and elephants going?  
c. The horse or the deer goes.  
d. Rāma speaks to the two sons.  
e. The deer, horse and elephant are going.  
f. The sons do not remember the deer. (Deer is plural.)  
g. Where do the two men live?  
h. I ask Rāma.  
i. The two men do not speak to the sons.  
j. Where are the deer?

**LESSON FOUR**  
**(CONTINUED)**

7. a. **kutra rāmaḥ gacchati**  
(kutra rāmo gacchati)
- b. **rāmaḥ aśvam gacchati**  
(rāmo 'śvaṃ gacchati)
- c. **putraḥ aśvān na vadati**  
(putro 'śvān na vadati)
- d. **gajau naram smarataḥ**  
(gajau naraṃ smarataḥ)
- e. **kutra mṛgau vasataḥ**  
(kutra mṛgau vasataḥ)
- f. **aśvam gacchasi**  
(aśvaṃ gacchasi)
- g. **kutra tiṣṭhāmaḥ**  
(kutra tiṣṭhāmaḥ)
- h. **putraḥ aśvān gajān ca gacchati**  
(putro 'śvān gajāṃś ca gacchati)
- i. **gajam vadatha**  
(gajaṃ vadatha)
- j. **gajaḥ na smarati**  
(gajo na smarati)

**LESSON FIVE**

4. a. Where do the heroes stand?  
 b. There, together with the elephant, are the two boys.  
 c. The king goes to the horse.  
 d. With the horse, the hero goes to the kings.  
 e. Rāma lives with the deer.  
 f. The boys go together with the elephants.  
 g. The men speak to the son.  
 h. The heroes ask Rāma about all the deer.  
 i. The boy goes there for the king.
5. a. **bālāḥ aśvān gacchanti**  
 (bālā aśvān gacchanti)  
 b. **putraḥ mṛgam nṛpam pṛcchati**  
 (putro mṛgam nṛpaṃ pṛcchati)  
 c. **nṛpaḥ naram smarati**  
 (nṛpo naraṃ smarati)  
 d. **putreṇa saha vīraḥ vasati**  
 (putreṇa saha vīro vasati)  
 e. **bālāḥ nṛpam pṛcchati nṛpaḥ ca smarati**  
 (bālo nṛpaṃ pṛcchati nṛpaś ca smarati)  
 f. **putreṇa saha tatra gajāḥ na bhavanti**  
 (putreṇa saha tatra gajā na bhavanti)

**LESSON FIVE**  
**(CONTINUED)**

- g. **kutra rāmaḥ vasati**  
(kutra rāmo vasati)
- h. **nṛpaḥ vīraḥ vā bālam vadati**  
(nṛpo vīro vā bālaṃ vadati)
- i. **vīraḥ bālāya gacchati**  
(vīro bālāya gacchati)
- j. **tatra gajāḥ aśvaiḥ saha bhavanti**  
(tatra gajā aśvaiḥ saha bhavanti)
- k. **nṛpam smarāmi**  
(nṛpaṃ smarāmi)
- l. **tatra bālena saha gacchasi**  
(tatra bālena saha gacchasi)
6. a. The hero goes with the horses.  
b. The men go there for the king.  
c. The two heroes stand and speak.  
d. All the deer live there.  
e. Where does the king go with the two boys?  
f. Rāma asks the son about the horse.  
g. The elephants are not standing there.  
h. The hero speaks to the boy about the king.  
i. The elephant lives with the deer and the horses.  
j. Where are we standing?

**LESSON FIVE**  
**(CONTINUED)**

7. a. **tatra bālābhyām saha nṛpaḥ vasati**  
(tatra bālābhyāṃ saha nṛpo vasati)
- b. **kutra gajaiḥ saha gacchasi**  
(kutra gajaiḥ saha gacchasi)
- c. **tatra naraḥ aśvāya gacchati**  
(tatra naro 'śvāya gacchati)
- d. **bālaḥ nṛpam na smarati**  
(bālo nṛpaṃ na smarati)
- e. **gajau nṛpam vadāmi**  
(gajau nṛpaṃ vadāmi)
- f. **nṛpaḥ putrāya aśvam gacchati**  
(nṛpaḥ putrāyāśvaṃ gacchati)
- g. **kutra tiṣṭhāmaḥ**  
(kutra tiṣṭhāmaḥ)
- h. **naraḥ aśvam bālam pṛcchati**  
(naro 'śvaṃ bālaṃ pṛcchati)
- i. **tatra rāmaḥ narāya gacchati**  
(tatra rāmo narāya gacchati)
- j. **kutra mṛgāḥ bhavanti**  
(kutra mṛgā bhavanti)

## LESSON SIX

- |           |          |          |
|-----------|----------|----------|
| 3. a. इति | g. भवावः | m. ऋषि   |
| b. नर     | h. वदसि  | n. देवता |
| c. राम    | i. नृपः  | o. गुण   |
| d. गज     | j. न     | p. जय    |
| e. वीर    | k. वा    | q. गुरु  |
| f. वसति   | l. च     | r. देव   |

4. a. The boy's elephant goes to the village.  
 b. The son of Rāma goes to the horse.  
 c. "Here is the horse," the king says.  
 d. The son comes from the village.  
 e. "Where are the elephants standing?" the king asks.  
 f. The boy goes to the village of the king.  
 g. "The heroes live here," the men say.  
 h. "Where are you going?" asks Rāma.

5. a. atra vasāmi iti putraḥ vadati  
 (atra vasāmiti putro vadati)  
 b. aśvāḥ gajāḥ ca grāmāt āgacchanti  
 (aśvā gajāś ca grāmād āgacchanti)

## LESSON SIX

## (CONTINUED)

- c. **narān smarasi iti nṛpaḥ bālam pṛcchati**  
 (narān smarasīti nṛpo bālam pṛcchati)  
 (The question is understood.)
- d. **grāmam gacchāmi iti rāmaḥ vadati**  
 (grāmaṃ gacchāmīti rāmo vadati)
- e. **bālāya grāmam gacchāmi iti rāmaḥ vadati**  
 (bālāya grāmaṃ gacchāmīti rāmo vadati)
- f. **kutra vīraḥ gacchati**  
 (kutra vīro gacchati)
- g. **vīraḥ grāmam gacchati iti nṛpaḥ vadati**  
 (vīro grāmaṃ gacchatīti nṛpo vadati)
- h. **atra nṛpasya putraḥ vasati**  
 (atra nṛpasya putro vasati)
- i. **nṛpasya putrāḥ grāmāt āgacchanti**  
 (nṛpasya putrā grāmād āgacchanti)
- j. **naraḥ gajān rāmam vadati**  
 (naro gajān rāmaṃ vadati)
6. a. The two men come from the village.  
 b. "Here I am," the boy says to the king.  
 c. "Where do you live?" the hero asks the son.  
 d. "I live here with Rāma," the son says.  
 e. The sons of the man are standing there.

**LESSON SIX**  
**(CONTINUED)**

- f. Here are the hero's elephant.  
g. "Do you remember Rāma?" the boys ask the man.  
h. "Where is the village?" the man asks the son.  
i. "The village is there," the son says to the man.  
j. "I am going to the village for the elephant," the man says.

7. a. **kutra gacchasi iti nṛpaḥ bālam pṛcchati**  
(kutra gacchasīti nṛpo bālaṃ pṛcchati)  
b. **aśvam gacchāmi iti bālaḥ vadati**  
(aśvaṃ gacchāmīti bālo vadati)  
c. **grāmāṇām nṛpaḥ narān vadati**  
(grāmāṇaṃ nṛpo narān vadati)  
d. **aśvāt gajāt ca bālau āgacchataḥ**  
(aśvād gajāc ca bālāvāgacchataḥ)  
e. **rāmeṇa saha bālaḥ vasati**  
(rāmeṇa saha bālo vasati)  
f. **atra rāmasya putrāḥ bhavanti iti vīraḥ vadati**  
(atra rāmasya putrā bhavantīti vīro vadati)  
g. **tatra bālāḥ tiṣṭhanti iti nṛpaḥ vadati**  
(tatra bālās tiṣṭhantīti nṛpo vadati)  
h. **grāmam gacchāmi iti vīrasya putraḥ vadati**  
(grāmam gacchāmīti vīrasya putro vadati)  
i. **atra mṛgābhyām saha aśvau āgacchataḥ**  
(atra mṛgābhyāṃ sahaśvāvāgacchataḥ)  
j. **tatra nṛpasya aśvau bhavataḥ**  
(tatra nṛpasyāśvau bhavataḥ)



## LESSON SEVEN

- |              |             |              |
|--------------|-------------|--------------|
| 1. a. purāṇa | e. gacchati | i. aśva      |
| b. gandharva | f. candra   | j. putrasya  |
| c. chandaḥ   | g. jyotiṣa  | k. śiṣyaḥ    |
| d. vyākaraṇa | h. kalpa    | l. tiṣṭhanti |

3. a. the men (mas., nom., pl.)  
 b. the hands (mas., nom., dual or mas., acc., dual)  
 c. of the boys (mas., gen., pl.)  
 d. from the king (mas., abl., sing.)  
 e. for Rāma (mas., dat., sing.)  
 f. with the deer (mas., inst., sing.)  
 g. with the elephants (mas., inst., pl.)  
 h. the heroes (mas., acc., pl.)  
 i. in the villages (mas., loc., pl.)  
 j. for the teacher (mas., dat., sing.)
4. a. The student sees the moon and the sun.  
 b. O Rāma! The elephants are standing in the village.  
 c. "The hero lives in the village," the teacher tells the student.  
 d. "Where is the moon?" the son asks.  
 e. The two boys are standing there on the elephant.  
 f. "Son, where is the moon?" the hero asks the boy.  
 g. The student of the teacher stands and speaks.  
 h. Without Rāma the heroes come from the village.  
 i. The hero's boy thinks that he lives in the village.

**LESSON SEVEN  
(CONTINUED)**

5. a. **bālāḥ grāmam gacchanti iti nṛpaḥ vīram vadati**  
(bālā grāmaṃ gacchantīti nṛpo vīraṃ vadati)
- b. **nṛpeṇa vinā bālāḥ āgacchanti**  
(nṛpeṇa vinā bālā āgacchanti)
- c. **vīrasya haste putraḥ bhavati**  
(vīrasya haste putro bhavati)
- d. **kutra bhavāmi iti bālāḥ cintayati**  
(kutra bhavāmīti bālāś cintayati)
- e. **kutra narāḥ bhavanti iti vīrasya putram pṛcchati**  
(kutra narā bhavantīti vīrasya putraṃ pṛcchati)
- f. **sūryaḥ candraḥ na bhavati iti ācāryaḥ śiṣyam vadati**  
(sūryaś candro na bhavatītyācāryaḥ śiṣyaṃ vadati)
- g. **grāme nṛpaḥ vasati**  
(grāme nṛpo vasati)
- h. **tatra nṛpasya gajāḥ bhavanti**  
(tatra nṛpasya gajā bhavanti)
6. a. The boy goes to the village without Rāma.  
b. Where are the king's elephants?  
c. "Here I am," the boy says to the man.  
d. Without the sun you cannot see the moon.  
e. The teacher speaks to the students.

## LESSON SEVEN

## (CONTINUED)

- f. "I see the moon," the boy thinks.  
 g. Here comes the king of the villages.  
 h. The king sees the horse of the hero.  
 i. "Where are the sun and the moon?" the boy asks.  
 j. The students do not remember the man.

7. a. कुत्र गच्छसि इति बालः नृपस्य पुत्रम्

पृच्छति ।

kutra gacchasi iti bālaḥ nṛpasya putram pṛcchati  
 (kutra gacchasīti bālo nṛpasya putraṃ pṛcchati)

b. मृगौ ग्रामे भवतः ।

mṛgau grāme bhavataḥ  
 (mṛgau grāme bhavataḥ)

c. आचार्यः वीरस्य पुत्रम् वदति ।

ācāryaḥ vīrasya putram vadati  
 (ācāryo vīrasya putraṃ vadati)

d. नृपः सूर्यम् चन्द्रम् च पश्यति ।

nṛpaḥ sūryam candram ca paśyati  
 (nṛpaḥ sūryaṃ candraṃ ca paśyati)

e. सूर्येण विना चन्द्रम् न पश्यामः ।

sūryeṇa vinā candram na paśyāmaḥ  
 (sūryeṇa vinā candraṃ na paśyāmaḥ)

LESSON SEVEN  
(CONTINUED)

- f. वीरः नृपस्य गजे भवति ।  
vīraḥ nṛpasya gaje bhavati  
(vīro nṛpasya gaje bhavati)
- g. ग्रामेषु वसामः इति बालाः वदन्ति ।  
grāmeṣu vasāmaḥ iti bālāḥ vadanti  
(grāmeṣu vasāma iti bālā vadanti)
- h. रामः अश्वेभ्यः गजान् गच्छति ।  
rāmaḥ aśvebhyaḥ gajān gacchati  
(rāmo 'śvebhyo gajān gacchati)
- i. कुत्र गच्छावः इति बालः नृपम् पृच्छति ।  
kutra gacchāvaḥ iti bālaḥ nṛpam pṛcchati  
(kutra gacchāva iti bālo nṛpaṃ pṛcchati)
- j. शिष्यैः सह ग्रामे आचार्यः वसति ।  
śiṣyaiḥ saha grāme ācāryaḥ vasati  
(śiṣyaiḥ saha grāma ācāryo vasati)

## LESSON SEVEN

## (CONTINUED)

- |  |  |
|--|--|
| <p>8. 1. <b>ṛṣi</b> (seer)</p> <p>2. <b>āsana</b> (seat)</p> <p>3. <b>ahaṃkāra</b> (ego, "I maker")</p> <p>4. <b>guṇa</b> (quality)</p> <p>5. <b>jñāna</b> (knowledge)</p> <p>6. <b>kuru-kṣetra</b> (field of the Kurus)</p> <p>7. <b>karma</b> (action)</p> <p>8. <b>dhyāna</b> (meditation)</p> <p>9. <b>darśana</b> (vision, or<br/>system of philosophy)</p> <p>10. <b>duḥkha</b> (pain)</p> <p>11. <b>veda</b> (knowledge)</p> <p>12. <b>citta</b> (mind)</p> | <p>13. <b>citta-vṛtti</b><br/>(impulse of the mind)</p> <p>14. <b>avidyā</b> (ignorance)</p> <p>15. <b>avyakta</b> (unseen)</p> <p>16. <b>dhāraṇā</b> (steadiness)</p> <p>17. <b>ātman</b> (the Self)</p> <p>18. <b>ānanda</b> (bliss)</p> <p>19. <b>aṣṭāṅga-yoga</b> (eight<br/>limbs of yoga)</p> <p>20. <b>tat tvam asi</b> (thou art that)</p> <p>21. <b>nāma-rūpa</b> (name and form)</p> <p>22. <b>upaniṣad</b> (sit down near)</p> <p>23. <b>nitya</b> (eternal)</p> <p>24. <b>dharma</b> (duty, or that<br/>which upholds)</p> |
|--|--|

## LESSON EIGHT

2. a. पुत्रेणात्र  
 b. सहाचार्यः  
 c. तत्रेति  
 d. इत्यत्र  
 e. इत्याचार्यः  
 f. देवावागच्छतः  
 g. नरेऽत्र  
 h. वन इति  
 i. फलानीति  
 j. स्मरत्यत्र
3. a. gacchati iti  
 b. gajau āgacchataḥ  
 c. pṛcchati āgacchati ca  
 d. gacchāmi iti  
 e. haste iti  
 f. nṛpasya aśvaḥ  
 g. aśve atra  
 h. kutra aśvaḥ  
 i. kutra iti  
 j. gacchati atra
5. a. Rāma goes from the village to the forest.  
 b. Immortality is the fruit of knowledge.  
 c. "Knowledge is truth," the boys read in the scripture.  
 d. "You are the sons of immortality," the teacher tells the students.  
 e. How do the teachers remember the hymns?  
 f. Rāma says that he sees the truth in the scriptures.

**LESSON EIGHT  
(CONTINUED)**

- g. "Where is the knowledge of the hymns?" the hero asks the son.  
h. The king reads the book to the boy.

6. a. **gajaḥ vanasya nṛpaḥ na bhavati**  
**gajaḥ vanasya nṛpaḥ na bhavati** (with vowel sandhi)  
**गजः वनस्य नृपः न भवति ।** (with vowel sandhi)  
**(गजो वनस्य नृपो न भवति ।)** (complete sandhi)

- b. **katham candram paśyasi**  
**katham candram paśyasi**  
**कथम् चन्द्रम् पश्यसि ।**  
**(कथं चन्द्रं पश्यसि ।)** (with complete sandhi)

- c. **mṛgam paśyāmi iti rāmaḥ cintayati**  
**mṛgam paśyāmīti rāmaḥ cintayati**  
**मृगम् पश्यामीति रामः चिन्तयति ।**  
**(मृगं पश्यामीति रामश्चिन्तयति ।)**

- d. **phalam bālasya hastayoḥ bhavati** (or **phalāni**)  
**phalam bālasya hastayoḥ bhavati**  
**फलम् बालस्य हस्तयोः भवति ।**  
**(फलं बालस्य हस्तयोर्भवति ।)**

**LESSON EIGHT**  
**(CONTINUED)**

- e. *katham rāmeṇa vinā nṛpaḥ vasati*  
*katham rāmeṇa vinā nṛpaḥ vasati*

कथम् रामेण विना नृपः वसति ।

(कथं रामेण विना नृपो वसति ।)

- f. *rāmaḥ nṛpaḥ bhavati*  
*rāmaḥ nṛpaḥ bhavati*

रामः नृपः भवति ।

(रामो नृपो भवति ।)

- g. *nṛpaḥ rāmaḥ bhavati*  
*nṛpaḥ rāmaḥ bhavati*

नृपः रामः भवति ।

(नृपो रामो भवति ।)

- h. *vīraḥ amṛtānām grāme vasati*  
*vīraḥ amṛtānām grāme vasati*

वीरः अमृतानाम् ग्रामे वसति ।

(वीरोऽमृतानां ग्रामे वसति ।)

7. a. How can the men see the king without the sun?  
b. The students' teacher reads the book.



**LESSON EIGHT**  
**(CONTINUED)**

- c. "Here in the forest is fruit," the boy says to the hero.  
d. The deer lives in the forest and the elephant lives in the village.  
e. "Knowledge is not in the book," the teacher says.  
f. Without the book the student remembers the knowledge.  
g. "Rāma, where are you going with the deer?" the son asks.

h. The man reads the book to the boy.

8. a. **kutra amṛtasya jñānam paṭhasi**  
**kutrāmṛtasya jñānam paṭhasi** (with vowel sandhi)

**कुत्रामृतस्य ज्ञानम् पठसि ।** (with vowel sandhi)

**(कुत्रामृतस्य ज्ञानं पठसि ।)** (with complete sandhi)

- b. **katham aśvaiḥ vinā rāmaḥ vanam gacchati**  
**katham aśvaiḥ vinā rāmaḥ vanam gacchati**

**कथम् अश्वैः विना रामः वनम् गच्छति ।**

**(कथमश्वैर्विना रामो वनं गच्छति ।)**

- c. **pustake sūktāni bhavanti iti ācāryaḥ śiṣyān vadati**  
**pustake sūktāni bhavanti ity ācāryaḥ śiṣyān vadati**

**पुस्तके सूक्तानि भवन्तीत्याचार्यः शिष्यान् वदति ।**

**(पुस्तके सूक्तानि भवन्तीत्याचार्यः शिष्यान्वदति ।)**

LESSON EIGHT  
(CONTINUED)

- d. rāmaḥ satyam paśyati satyam ca vadati  
rāmaḥ satyam paśyati satyam ca vadati

रामः सत्यम् पश्यति सत्यम् च वदति ।

(रामः सत्यं पश्यति सत्यं च वदति ।)

- e. sūryam candram ca paśyāmi iti nṛpasya putraḥ vadati  
sūryam candram ca paśyāmi iti nṛpasya putraḥ vadati

सूर्यम् चन्द्रम् च पश्यामीति नृपस्य पुत्रः वदति ।

(सूर्यं चन्द्रं च पश्यामीति नृपस्य पुत्रो वदति ।)

- f. jñānena vinā tatra ācāryāḥ śiṣyāḥ vā na bhavanti  
jñānena vinā tatra ācāryāḥ śiṣyāḥ vā na bhavanti

ज्ञानेन विना तत्राचार्याः शिष्याः वा न भवन्ति ।

(ज्ञानेन विना तत्राचार्याः शिष्या वा न भवन्ति ।)

- g. vīraḥ amṛtam bālān vadati  
vīraḥ amṛtam bālān vadati

वीरः अमृतम् बालान् वदति ।

(वीरोऽमृतं बालान्वदति ।)

LESSON EIGHT  
(CONTINUED)

h. grāmāt aśvāḥ gajāḥ bālāḥ ca āgacchanti  
grāmāt aśvāḥ gajāḥ bālāḥ cāgacchanti

ग्रामात् अश्वाः गजाः बालाः चागच्छन्ति ।

(ग्रामादश्वा गजा बालाश्चागच्छन्ति ।)

- |  |   |
|--|---|
| 9. 1. purāṇa<br>(ancient)                                | 13. rāma-rājya<br>(kingdom of Rāma)                 |
| 2. rāma<br>(Rāma, hero of the Rāmāyaṇa)                  | 14. rāmāyaṇa<br>(life of Rāma)                      |
| 3. puruṣa<br>(man, or consciousness)                     | 15. śiṣya<br>(student)                              |
| 4. prakṛti<br>(nature)                                   | 16. sthita-prajña<br>(man of established intellect) |
| 5. prajñā<br>(intellect)                                 | 17. bhagavad-gītā<br>(Song of the Lord)             |
| 6. sītā<br>(Sītā, Rāma's wife)                           | 18. samādhi<br>(even intelligence)                  |
| 7. sukham<br>(happiness)                                 | 19. yoga<br>(union)                                 |
| 8. saṃyama<br>(last three of the eight<br>limbs of yoga) | 20. buddha<br>(Buddha)                              |
| 9. saṃsāra<br>(creation)                                 | 21. mahābhārata<br>(Great India)                    |
| 10. saṃskāra<br>(impression)                             | 22. prajñāparādha<br>(mistake of the intellect)     |
| 11. saṃskṛta<br>(perfected, put together)                | 23. vedānta<br>(culmination of the Veda)            |
| 12. satyam<br>(truth)                                    | 24. veda-līlā<br>(play of knowledge)                |

**THE MONKEY AND  
THE CROCODILE**

1. tatra gaṅgāyām kumbhīraḥ bhavati  
(tatra gaṅgāyām kumbhīro bhavati)
2. vānaraḥ taṭe vasati  
(vānaraḥ taṭe vasati)
3. vānaraḥ phalāni kumbhīrāya nikṣipati  
(vānaraḥ phalāni kumbhīrāya nikṣipati)
4. kumbhīraḥ phalāni khādati  
(kumbhīraḥ phalāni khādati)
5. bhāryā vānarasya hṛdayam icchati  
(bhāryā vānarasya hṛdayam icchati)
6. hṛdayam vṛkṣe bhavatīti vānaraḥ vadati  
(hṛdayam vṛkṣe bhavatīti vānaro vadati)
7. kaścit hṛdayam corayatīti vānaraḥ vadati  
(kaścit dhṛdayam corayatīti vānaro vadati)
8. evam kumbhīraḥ vānaraḥ ca mitre tiṣṭhataḥ  
(evam kumbhīro vānaraś ca mitre tiṣṭhataḥ)

1. There is a crocodile in the Ganges.
2. A monkey lives on the bank (of the river).

3. The monkey throws down fruit for the crocodile.
4. The crocodile eats the fruit.
5. The wife wants (to eat) the monkey's heart.
6. "The heart is in the tree!" the monkey says.
7. "Someone steals the heart," the monkey says.
8. Therefore, the crocodile and the monkey remain friends (stand in friendship).

## LESSON NINE

1. a. रामो गच्छति e. राम इति
  - b. बाला आगच्छन्ति f. देवाः स्मरन्ति
  - c. वीरावागच्छतः g. पुत्रः पश्यति
  - d. शिष्योऽत्र h. अश्वो वदति
2. a. रामः गच्छति e. अश्वाः आगच्छन्ति
  - b. कुत्र आगच्छसि f. रामः पुत्रः च
  - c. सूर्यः चन्द्रः च g. गजैः सह
  - d. गजैः वीरः h. फलयोः जलम्
3. a. The hero has a boy. (Of the hero a boy is.)
  - b. Happiness is the fruit of knowledge.
  - c. The students obtain water from the house for the teacher.
  - d. "Rāma goes there for the water," the hero says.
  - e. The student serves the teacher.
  - f. The students obtain knowledge from the teacher.
  - g. O Rāma! How do you conquer suffering?

**LESSON NINE  
(CONTINUED)**

- h. The son goes from the house on the king's horses.
- i. "Immortality is the fruit of happiness," he thinks.
- j. The teacher reads the book of knowledge to the student.
4. a. जलम् रामस्य हस्तयोः भवति । (without sandhi)  
 जलम् रामस्य हस्तयोर्भवति । (with vowel and final h  
 sandhi)  
 (जलं रामस्य हस्तयोर्भवति ।) (with complete sandhi)
- b. बालः पुस्तकम् पठति ।  
 बालः पुस्तकम् पठति ।  
 (बालः पुस्तकं पठति ।)
- c. वीरः नृपस्य गृहे एव तिष्ठति ।  
 वीरो नृपस्य गृह एव तिष्ठति ।  
 (वीरो नृपस्य गृह एव तिष्ठति ।)

## LESSON NINE

(CONTINUED)

d. बालाः वनात् फलानि लभन्ते ।

बाला वनात् फलानि लभन्ते ।

(बाला वनात्फलानि लभन्ते ।)

e. ज्ञानेन दुःखम् जयसि इति आचार्यः वदति ।

ज्ञानेन दुःखम् जयसीत्याचार्यो वदति ।

(ज्ञानेन दुःखं जयसीत्याचार्यो वदति ।)

f. फलात् बालः जलम् लभते ।

फलात् बालो जलम् लभते ।

(फलाद्बालो जलं लभते ।)

g. सूर्ये चन्द्रे च सत्यम् पश्यामि इति रामः वदति ।

सूर्ये चन्द्रे च सत्यम् पश्यामीति रामो वदति ।

(सूर्ये चन्द्रे च सत्यं पश्यामीति रामो वदति ।)



## LESSON NINE

(CONTINUED)

h. ज्ञानेन विना दुःखम् भवति ।

ज्ञानेन विना दुःखम् भवति ।

(ज्ञानेन विना दुःखं भवति ।)

i. ग्रामात् न आगच्छामि इति नृपस्य पुत्रः वदति ।

ग्रामात् नागच्छामीति नृपस्य पुत्रो वदति ।

(ग्रामान्नागच्छामीति नृपस्य पुत्रो वदति ।)

j. वीरः बालः च वने वसतः ।

वीरो बालश्च वने वसतः ।

(वीरो बालश्च वने वसतः ।)

**RĀMĀYAṆA**

1. **ayodhyāyām daśaratho nāma nṛpo vasati**  
(ayodhyāyām daśaratho nāma nṛpo vasati)
2. **daśarathasya catvāraḥ putrā bhavanti**  
(daśarathasya catvāraḥ putrā bhavanti)
3. **putrā rāmo bharato lakṣmaṇaḥ śatrughno bhavanti**  
(putrā rāmo bharato lakṣmaṇaḥ śatrughno bhavanti)
4. **rāmaḥ sundaraḥ śānto vīraś ca bhavati**  
(rāmaḥ sundaraḥ śānto vīraś ca bhavati)
5. **nṛpo rāme snihyati**  
(nṛpo rāme snihyati)
6. **rāmo mithilām lakṣmaṇena saha gacchati**  
(rāmo mithilām lakṣmaṇena saha gacchati)
7. **tatra rāmaḥ sītām paśyati**  
(tatra rāmaḥ sītām paśyati)
8. **sītāyām snihyāmīti rāmo vadati**  
(sītāyām snihyāmīti rāmo vadati)

1. In Ayodhyā lives a king named Daśaratha.
2. Daśaratha has four sons.
3. The sons are Rāma, Bharata, Lakṣmaṇa, and Śatrughna.
4. Rāma is beautiful, peaceful, and strong.
5. The king loves Rāma.
6. Rāma goes to Mithilā with Lakṣmaṇa.
7. There Rāma sees Sītā.
8. "I love Sītā," Rāma says.

## LESSON TEN

1. a. मम पुत्रो गच्छति ।  
My son goes.
- b. तव गजो मत्तवां गच्छति ।  
Your elephant goes from me to you.
- c. मम हस्तौ पुस्तकेषु स्तः ।  
My hands are on the books.
- d. अहं नृपोऽस्मि ।  
I am the king.
- e. वयमश्चे तिष्ठामः ।  
We are standing on the horse.
- f. त्वं मम पुस्तकं पठसि ।  
You are reading my book.
- g. रामस्तव नृपोऽस्ति ।  
Rāma is your king.
- h. यूयं गृहे स्थ ।  
You are all in the house.
- i. अस्माकं नृपः कुपितोऽस्ति ।  
Our king is angry.
- j. त्वया सहाहं गच्छामि ।  
I am going with you.

LESSON TEN  
(CONTINUED)

k. धार्मिको नृपो भीतोऽस्ति ।

The virtuous king is afraid.

1. सुन्दरस्त्वम् ।

You are beautiful.

2. a. The king has a son.

b. Aha! Rāma is speaking again.

c. I am very afraid.

d. Even teachers read books.

e. There is a king named Rāma in the forest.

f. "How do I go to your house?" the student asks.

g. The hero conquers my village.

h. The son obtains water from the beautiful fruit.

i. Without happiness there is suffering.

j. The son thinks that the elephant is beautiful.

3. a. शिष्यः आचार्यात् भीतः न अस्ति ।

शिष्य आचार्याद्भीतो नास्ति ।

## LESSON TEN

(CONTINUED)

b. त्वम् शास्त्रेभ्यः ज्ञानम् लभसे ।

त्वं शास्त्रेभ्यो ज्ञानं लभसे ।

c. तत्र बालः अस्ति इति वीरः आचार्यम् वदति ।

तत्र बालोऽस्तीति वीर आचार्यं वदति ।

d. अहम् मृगम् आचार्यम् पृच्छामि ।

अहं मृगमाचार्यं पृच्छामि ।

e. कुत्र गच्छसि इति बालः पृच्छति ।

कुत्र गच्छसीति बालः पृच्छति ।

f. पुनर् वीरः मम गृहम् आगच्छति ।

पुनर्वीरो मम गृहमागच्छति ।

g. तव आचार्यः सत्यम् वदति ।

तवाचार्यः सत्यं वदति ।

## LESSON TEN

(CONTINUED)

h. अस्माकम् अश्वाः ग्रामे तिष्ठन्ति ।

अस्माकमश्वा ग्रामे तिष्ठन्ति ।

i. अस्ति नृपः रामः नाम अस्माकम् ग्रामे ।

अस्ति नृपो रामो नामास्माकं ग्रामे ।

j. कथम् त्वत् नृपस्य अश्वान् लभे ।

कथं त्वन्नृपस्याश्वांल्लभे ।

- LESSON ELEVEN 1. a. रामेण सह with Rāma
- b. शास्त्राणि scriptures
- c. फले अश्वे स्तः । The two fruits are on the horse.  
(The dual ends in a **pragrhya** vowel.  
See page 91.)
- d. स गच्छति । He goes.
- e. स बाल आगच्छति । That boy comes.
- f. बालो मामागच्छति । The boy comes to me.
- g. सा बाला मामागच्छति । That girl comes to me.
- h. तां गच्छति । He goes to her.
- i. स बालो गच्छति । That boy goes.
- j. सा बाला गच्छति । That girl goes.
- k. स बाल इव गच्छामि । Like that boy, I go.
- l. अहो राम Hey Rāma!
- m. तस्मिन्वने स वसति । He lives in that forest.
- n. सीताया माला Sītā's garland

**LESSON ELEVEN**  
**(CONTINUED)**

2. a. That army conquers the king.  
 b. Like Rāma, the boy is virtuous.  
 c. Your child reads the story.  
 d. The children stand in the shadow of the elephant.  
 e. Sītā is the daughter of the king.  
 f. He serves the teacher's wife.  
 g. The king has a daughter.  
 h. With knowledge the student obtains immortality.  
 i. Like that girl, Sītā goes to the house.
3. a. अस्ति कन्या सीता नाम तस्मिन् ग्रामे ।  
 अस्ति कन्या सीता नाम तस्मिन्ग्रामे ।
- b. धार्मिकस्य नृपस्य पुत्रिका अतीव भीता भवति ।  
 धार्मिकस्य नृपस्य पुत्रिकातीव भीता भवति ।
- c. पुनर् माम् वदति इति सा प्रजा वदति ।  
 पुनर्मा वदतीति सा प्रजा वदति ।



## LESSON ELEVEN

(CONTINUED)

d. अहो अहम् ताम् कथाम् स्मरामि इति कन्या  
वदति ।

अहो अहं तां कथां स्मरामीति कन्या वदति ।

e. विद्यया अमृतम् लभसे । अविद्यया दुःखम् लभसे ।  
विद्ययामृतं लभसे । अविद्यया दुःखं लभसे ।

f. ताः कन्याः इव सीता पुस्तकानि पठति ।

ताः कन्या इव सीता पुस्तकानि पठति ।

g. कुत्र आवयोः पुत्रिका अस्ति इति वीरः तस्य  
भार्याम् पृच्छति । ("Our" is dual.)

कुत्रावयोः पुत्रिकास्तीति वीरस्तस्य भार्यां पृच्छति ।

h. रामस्य भार्या सीता अस्ति ।

रामस्य भार्या सीतास्ति ।

## LESSON ELEVEN

(CONTINUED)

- i. वीरः मालाम् लभते एवम् च भार्याम् लभते ।  
वीरो मालां लभत एवं च भार्यां लभते ।
- j. सीतया विना सूर्येन विना इव अस्मि इति रामः  
वदति ।  
सीतया विना सूर्येण विनेवास्मीति रामो वदति ।

**THE MONKEY  
AND THE  
CROCODILE**

4. a. There is in the Ganges a crocodile.  
b. His friend, a monkey, lives on the bank of the Ganges.  
c. Everyday the monkey throws down ripe fruits.  
d. The crocodile eats the fruits.  
e. "The heart of the monkey is sweet!" says the wife of the crocodile.  
f. The wife wants to eat the heart.  
g. "Hey monkey! Come to my house!" the crocodile says to the monkey.  
h. "OK" the monkey says.  
i. The crocodile carries the monkey on his back.  
j. In the middle of the Ganges the crocodile tells the truth.  
k. "My heart is in the tree!" the monkey says.  
l. "Take me there again," the monkey says.  
m. The crocodile takes the monkey to the bank of the Ganges.  
n. The monkey jumps up to the tree.  
o. The monkey looks in the hole of the tree.  
p. "Someone has stolen my heart!" the monkey says.  
q. Therefore the crocodile and the monkey remain friends.

## LESSON TWELVE

1.
  - a. Having seen the fire, the horse goes from the house.
  - b. The student lives in the village.
  - c. The seers see the hymns of the scriptures.
  - d. The king serves the tenth guest.
  - e. Having conquered the village, the hero obtains fame.
  - f. The siddha lives in the village.
  - g. "Hey Rāma! Where are you going?" the second hero asks.
  - h. Having read the book, the poet thinks about it.
  - i. With truth comes peace.
  - j. "We live on the earth," the people say.
  
2.
  - a. सेनाम् जित्वा वीरः भूमौ कीर्तिम् लभते ।१।  
सेनां जित्वा वीरो भूमौ कीर्तिं लभते ।१।
  
  - b. सीता रामः च इव शिष्यः वनम् गच्छति ।२।  
सीता रामश्चैव शिष्यो वनं गच्छति ।२।
  
  - c. तृतीयम् तस्याः अतिथिम् सेवित्वा सीता रामम्  
वदति ।३।

## LESSON TWELVE

(CONTINUED)

तृतीयं तस्या अतिथिं सेवित्वा सीता रामं  
वदति ।३।

d. कथायाम् रामः कीर्तिम् लभते ।४।

कथायां रामः कीर्तिं लभते ।४।

e. वीरः अविद्याम् न जयते ।५।

वीरोऽविद्यां न जयते ।५।

f. नृपः रामः नाम अतीव धार्मिकः अस्ति ।६।

नृपो रामो नामातीव धार्मिकोऽस्ति ।६।

g. कथम् सिद्धिम् लभसे इति द्वितीयः शिष्यः

पृच्छति ।७।

कथं सिद्धिं लभस इति द्वितीयः शिष्यः

पृच्छति ।७।

## LESSON TWELVE

(CONTINUED)

h. तस्य भार्यया सह वने उषित्वा नृपः रामः नाम  
ग्रामम् गच्छति । ८।

तस्य भार्यया सह वन उषित्वा नृपो रामो नाम  
ग्रामं गच्छति । ८।

i. शान्तिम् सिद्धिम् कीर्तिम् च लब्ध्वा ऋषिः  
सुन्दरम् वनम् गच्छति । ९।

शान्तिं सिद्धिं कीर्तिं च लब्ध्वर्षिः सुन्दरं  
वनं गच्छति । ९।

j. गजे एवम् तस्य भार्याम् दृष्ट्वा वीरः ताम्  
गच्छति । १०।

गज एवं तस्य भार्यां दृष्ट्वा वीरस्तां  
गच्छति । १०।

**LESSON THIRTEEN**

1. a. Where there is peace, there is perfection.
- b. The girl who is my wife's daughter lives here.
- c. "Sītā is the beautiful daughter of the king," Rāma says.
- d. Since the horses are not coming here, the men and the boys are going there.
- e. Having gone to the river, the two friends read books.
- f. When the army serves the king, then the virtuous king conquers.
- g. If a man obtains perfection, then he becomes a sage.
- h. The poet reads the story to the boy who is his guest.
- i. With the friend, the man goes to the beautiful river.
- j. The hero remembers the village from which I come.

2. a. नद्याः जलम् बालः लभते ।१।

नद्या जलं बालो लभते ।१।

b. यत् वाप्याम् अस्ति तत् फलम् पत्नी पश्यति ।२।

यद्वाप्यामस्ति तत्फलं पत्नी पश्यति ।२।

c. मालाम् लब्ध्वा अस्माकम् अतिथिः ग्रामम्

गच्छति ।३।

मालां लब्ध्वास्माकमतिथिग्रामं गच्छति ।३।

## LESSON THIRTEEN

(CONTINUED)

d. यदा तस्य पत्नी तम् सेवते तदा सः नृपः इव  
वसति ।४।

यदा तस्य पत्नी तं सेवते तदा स नृप इव  
वसति ।४।

e. या रामस्य भार्या भवति सा सीता भूमौ कीर्तिम्  
लभते ।५।

या रामस्य भार्या भवति सा सीता भूमौ कीर्तिं  
लभते ।५।

f. यः बालः आगच्छति तम् धार्मिकः नृपः  
पश्यति ।६।

यो बाल आगच्छति तं धार्मिको नृपः पश्यति ।६।

g. शिष्यः मत्वा नदीम् कविम् पृच्छति ।७।

शिष्यो मत्वा नदीं कविं पृच्छति ।७।

## LESSON THIRTEEN

(CONTINUED)

h. सा सुन्दरी पत्नी दुःखेन विना वसति ।८।

सा सुन्दरी पत्नी दुःखेन विना वसति ।८।

i. यः नरः पश्यति तस्मै अविद्या छाया इव  
भवति ।९।यो नरः पश्यति तस्मा अविद्या छायेव  
भवति ।९।j. यदा नृपस्य पुत्रिका आगच्छति तदा प्रजाः  
तिष्ठन्ति ।१०।

यदा नृपस्य पुत्रिकागच्छति तदा प्रजास्तिष्ठन्ति ।१०।



## LESSON FOURTEEN

3. a. When the student brings water, then the teacher drinks it.  
 b. The boy led the elephants to the pond. (A double accusative is a common formation in Sanskrit.)  
 c. The poet speaks to the man who is approaching the village.  
 d. Rāma said that the hero protects the village from the angry king.  
 e. After seeing the elephant in the pond, the seer laughed and laughed.  
 f. "I know your beautiful wife," the girl said to the hero.  
 g. The wife returned to the house in which she lived.  
 h. The sage knows peace, truth, perfection, immortality, and happiness.  
 i. The hero protected the village from the army.  
 j. Having seen the beautiful king, the boy laughed.

4. a. कविः पुस्तकम् अपठत् जलम् अपिबत् इव ।१।  
 कविः पुस्तकमपठजलमपिबदिव ।१।  
 b. कथम् सेनायाः ग्रामम् गोपायामि इति वीरः  
 अपृच्छत् ।२।  
 कथं सेनाया ग्रामं गोपायामीति वीरोऽपृच्छत् ।२।

## LESSON FOURTEEN

(CONTINUED)

- c. कथम् ऋषयः अग्निना विना अवसन् ।३।  
कथमृषयोऽग्निना विनावसन् ।३।
- d. यदि अश्वाः नदीम् प्रतिगच्छन्ति तदा बालः  
तान् वनम् नयति ।४।  
यद्यश्वा नदीं प्रतिगच्छन्ति तदा बालस्तान्वनं  
नयति ।४।
- e. यदा नरः दुःखम् न बोधते तदा  
सिद्धिम् उपगच्छति ।५।  
यदा नरो दुःखं न बोधते तदा  
सिद्धिमुपगच्छति ।५।
- f. नृपः रामः नाम तस्य भार्यायै सीतायै मालाम्  
आनयत् ।६।  
नृपो रामो नाम तस्य भार्यायै सीतायै  
मालामानयत् ।६।

## LESSON FOURTEEN

(CONTINUED)

g. नरः अविद्याम् विद्यया जयति ।७।

नरोऽविद्यां विद्यया जयति ।७।

h. यत् जलम् नद्याः आगच्छत् तत् प्रजा अपिबत् ।८।

यज्जलं नद्या आगच्छत्तत्प्रजापिबत् ।८।

i. कन्या नदीम् दृष्ट्वा तस्याः गृहम् प्रत्यगच्छत् ।९।

कन्या नदीं दृष्ट्वा तस्या गृहं प्रत्यगच्छत् ।९।

j. बालः वनात् नदीम् अश्वान् अनयत् ।१०।

बालो वनान्नदीमश्वाननयत् ।१०।

## LESSON FIFTEEN

3.
  - a. Having understood the story, the poet smiled.
  - b. Rāma and Sītā enjoyed the water in the river.
  - c. When the guest approaches, then the boys stand up.
  - d. When the guest approached, then the boys stood up.
  - e. Where there is peace, there is happiness.
  - f. A daughter is born in the house of the king.
  - g. Having conquered ignorance with knowledge, the sage shines like the sun.
  - h. "Hey Rāma! How do you stand up on that elephant?" the boy asked.
  - i. Having enjoyed the fruit in the forest, the wife of the hero returned to the house.
  - j. Rāma smiled at the boy who is his son.
  - k. When the teacher spoke, then the students stood up.
4. Sentences will be given with **sandhi**. If the **sandhi** is difficult, the sentence will be given without **sandhi** first.
  - a. यथातिथिः फलमरमत तथा गृहं पुनः  
प्रतिगच्छति ।१।
  - b. स्मित्वा सीता सुन्दरीं बालामवदत् ।२।
  - c. गजादागत्य बालस्तं ग्राममुपागच्छत् ।३।

## LESSON FIFTEEN

## (CONTINUED)

- d. नरस्य पुत्रोऽस्तीत्यवगच्छति । ४।
- e. फलाञ्जलं पीत्वा कन्योत्तिष्ठति । ५।
- f. यदा चन्द्रः शोभते तदा वने छायाः पश्यसि । ६।
- g. यदा बालो गजं पश्यति तदा स्मयते हसति च । ७।
- h. नरस्तस्य पत्नी च तत्सुन्दरं गृहं रमेते । ८।
- i. यदा तस्य पुत्रः उदभवत् तदा वीरः  
अस्मयत । ९।  
यदा तस्य पुत्र उदभवत्तदा वीरोऽस्मयत । ९।
- j. यः नरः तिष्ठति तस्मात् कन्या फलानि  
अलभत । १०।  
यो नरस्तिष्ठति तस्मात्कन्या फलान्यलभत । १०।
- k. यतः सूर्यश्चन्द्रे शोभते ततश्चन्द्रोऽस्मासु शलभते  
। ११।

## LESSON SIXTEEN

5. a. Kṛṣṇa protected the horses, deer, and elephants. (This could be written in other ways, such as “horse, deer, and elephant.”)
- b. The beloved king, Rāma, smiled to the boys of the village.
- c. The girl protected the child from the sun with her shadow.
- d. He who knows the Self, (he) enjoys action. (“Action” is sometimes put in the plural when it is used in this way.)
- e. The child laughed at the black horse’s action.
- f. The boy stood up when she said his name.
- g. Having approached his dear son, the hero smiled.
- h. The boy and girl are the children of the shining king.
- i. The white horses were in the forest.
- j. In the village there was a king, named Rāma.

6. a. कृष्णोऽश्वो नद्या जलं पिबति ।१।
- b. य आत्मानं बोधति स कर्माकर्म रमते ।२।
- c. राज्ञो नाम कृष्ण आसीत् ।३।
- d. राजा रमणीयानि पुत्रस्य कर्माणि रमते ।४।
- e. प्रियः वीरः सिद्धि असिद्धी अवागच्छत् ।५।
- प्रियो वीरः सिद्ध्यसिद्ध्यवागच्छत् ।५।

## LESSON SIXTEEN

(CONTINUED)

- f. बालो गजादागच्छति गृहं च प्रतिगच्छति ।६।
- g. यो नागच्छति न गच्छति स आत्मा ।७।
- h. यदा राजोपागच्छत्तदा बालबाला उदतिष्ठन् ।८।
- i. यः नरः राजा आसीत् सः कृष्णात् वनात्  
आगच्छत् ।९।  
यो नरो राजासीत्स कृष्णाद्वनादागच्छत् ।९।
- j. आत्मनः ज्ञानम् सूर्यचन्द्रयोः ज्ञानम् अपि  
अस्ति ।१०।  
आत्मनो ज्ञानं सूर्यचन्द्रयोर्ज्ञानमप्यस्ति ।१०।

## LESSON SEVENTEEN

4. a. "My father will go there," the boy said to his mother.  
 b. "When will your brother obtain the water?" the father asked.  
 c. The father and mother will protect the family from the water.  
 d. "When will you come from the forest?" Rāma asked his brother.  
 e. After serving his father, Rāma will be the king.  
 f. She smiles when she thinks of her brother.  
 g. A mother is the giver of happiness to her child.  
 h. He who conquers the Self is a maker of peace.  
 i. After drinking the water, he will read his mother's book.  
 h. Rāma will live in the forest with the brother.

5. a. यदा मम स्वसा उदभवत् तदा सा मम

मातरम् अस्मयत ।१।

यदा मम स्वसोदभवत्तदा सा मम

मातरमस्मयत ।१।

- b. मम कुलस्य नाम ऋषेः नाम्नः भवति ।२।

मम कुलस्य नामर्षेर्नाम्नो भवति ।२।

- c. कदा राजानं वदिष्यामीति तस्याः पितामन्यत ।३।



## LESSON SEVENTEEN

## (CONTINUED)

d. तस्याः पितुः पत्नी तस्या माता भवति । ४।

e. मम पितास्माकं कुले शान्तेः कर्तास्ति । ५।

f. भ्रातास्वसारौ वनात्फलानि लप्स्येते । ६।

g. वीरः वने अग्रेः राजानम् गोप्स्यति । ७।

वीरो वनेऽग्रे राजानं गोप्स्यति । ७।

h. राज्ञः पुत्रस्य भ्रातरो न भवन्ति । ८।

i. कदा शिष्याः धार्मिकात् आचार्यात् ज्ञानम् लप्स्यन्ते  
। ९।

कदा शिष्या धार्मिकादाचार्याज्ज्ञानं लप्स्यन्ते । ९।

j. वाप्याम् त्वाम् अपश्यम् इति राजा सुन्दरम् पुत्रम्  
वदति । १०।

वाप्यां त्वामपश्यमिति राजा सुन्दरं पुत्रं वदति । १०।

**LESSON EIGHTEEN**

4. a. The white cow stands in the pond and drinks water.  
 b. The sage has conquered the enemy.  
 c. If the forest is full of fruit, then the cows go there.  
 d. My mother reads the little book and enjoys it.  
 e. A teacher is the giver of much happiness.  
 f. The little boy shines like the white sun.  
 g. When you understand the Self, then you are the cause of much happiness.  
 h. When will the pleasant king protect our family from the enemy?  
 i. The swift girl comes from the forest with fruit.  
 j. The cause of the teacher's happiness is the attainments of his students.  
 k. "The enemy of knowledge is ignorance," the boy said.
5. a. सुन्दराल्पधेनुर्वाप्या जलमपिबत् ।१।  
 b. शीघ्रकृष्णाश्वोऽल्पे ग्रामे तिष्ठति ।२।  
 c. शत्रुं जित्वा सेना शान्तिसुखे रंस्यते ।३।  
 d. अविद्या सत्यशत्रुः ।४।  
 e. आत्मानं बुद्ध्वा स कर्माकर्मस्य  
 हेतुमवागच्छत् ।५।

## LESSON EIGHTEEN

(CONTINUED)

- f. प्रजा सुन्दरे वनेऽल्पगृह उदभवत् ।६।
- g. शिष्यस्तस्य गुरवे सुन्दरमालामानेष्यति ।७।
- h. वनं फलपूर्णा भवति वापी च जलपूर्णा भवति ।८।
- i. तस्य कुलं दृष्ट्वा पिता जलाय वनमगच्छत् ।९।
- j. कदा सुन्दरी धेनुरत्र शीघ्रनद्या  
आगमिष्यति ।१०।
- k. धेनुं दृष्ट्वा रमणीयो बालो वाप्यां जलं रमते ।११।

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

Nom.	नरः	नरौ	नराः
Acc.	नरम्	नरौ	नरान्
Inst.	नरेण *	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 **n**. (See page 142. 143.)

**a**Stem: **phala** (neuter) fruit (given on p. 92)

## 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)

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

**i**Stem: **agni** (masculine) fire; **kīrti** (feminine) glory (given on p. 160)**MASCULINE****FEMININE**

Nom.	अग्निः	अग्नी	अग्रयः
Acc.	अग्निम्	अग्नी	अग्नीन् कीर्तिः
Inst.	अग्निना कीर्त्या	अग्निभ्याम्	अग्निभिः
Dat.	अग्रये कीर्त्यै	अग्निभ्याम्	अग्निभ्यः
Abl.	अग्नेः कीर्त्याः	अग्निभ्याम्	अग्निभ्यः
Gen.	अग्नेः कीर्त्याः	अग्र्योः	अग्नीनाम्
Loc.	अग्नौ कीर्त्याम्	अग्र्योः	अग्निषु
Voc.	अग्ने	अग्नी	अग्रयः
	—————	—————	—————
	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 **kīrtiyā**.

**i**

**FEMININE**

Stem: **nadī** (feminine) river (given on p. 171)

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.	वापि	नद्यौ	नद्यः
	┌───┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural



**an**Stem: **rājan** (mas.) king; **ātman** (mas.) Self (given on p. 208)

## MASCULINE

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	राज्ञोः	राज्ञाम्
	आत्मनः	आत्मनोः	आत्मनाम्
Loc.	राज्ञि आत्मनि	राज्ञोः आत्मनोः	राजसु
Voc.	राजन्	राजानौ	राजानः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

**an****NEUTER**Stem: **nāman** (neuter) name (given on p. 209)

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: **dāṛ** (mas.) giver; **svasṛ** (fem.) sister (given on p. 220)

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

(These nouns follow **dāṛ** in all other cases.)

Stem: **pitṛ** (mas.) father; **māṛ** (fem.) mother; **bhrāṛ** (mas.) brother

Nom.	pitā	pitarau	pitaraḥ
Acc.	pitaram	pitarau	pitṛn / bhrātṛn / māṛḥ

**U**Stem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232)**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**.

**mad**

Stem: mad (singular) I; asmad (plural) we (given on p. 128)

**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; **yusmad** (plural) you (given on p. 129)**yusmad**

Nom.	त्वम्	युवाम्	यूयम्
	you (subject)		
Acc.	त्वाम् त्वा	युवाम् वाम्	युष्मान् व
	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

**tad**Stem: **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

VERBS	ROOT	PRESENT	GERUND	FUTURE	ENGLISH
	अव गम्	अवगच्छति	अवगत्य अवगम्य	अवगमिष्यति	understand
	आ गम्	आगच्छति	आगत्य आगम्य	आगमिष्यति	come
	आ नी	आनयति	आनीय	आनेष्यति	bring
	उद् भू	उद्भवति	उद्भूय	उद्भविष्यति	born
	उद् स्था	उत्तिष्ठति	उत्स्थाय	उत्स्थास्यति	stand up
	उप गम्	उपगच्छति	उपगत्य उपगम्य	उपगमिष्यति	approach
	गम्	गच्छति	गत्वा	गमिष्यति	go
	गुप्	गोपायति	गोपित्वा	गोप्स्यति	protect
	चिन्त्	चिन्तयति चिन्तयते	चिन्तयित्वा	चिन्तयिष्यति चिन्तयिष्यते	think
	जि	जयति	जित्वा	जेष्यति	conquer

ROOT	PRESENT	GERUND	FUTURE	ENGLISH
दृश्	पश्यति	दृष्ट्वा	द्रक्ष्यति	see
नी	नयति	नीत्वा	नेष्यति	lead
	नयते		नेष्यते	
पठ्	पठति	पठित्वा	पठिष्यति	read
पश्	पश्यति	दृष्ट्वा	द्रक्ष्यति	see
पा	पिबति	पीत्वा	पास्यति	drink
प्रछ्	पृच्छति	पृष्ट्वा	प्रक्ष्यति	ask
प्रति गम्	प्रतिगच्छति	प्रतिगत्य	प्रतिगमिष्यति	return
		प्रतिगम्य		
बुध्	बोधति	बुद्ध्वा	बोधिष्यति	know
	बोधते		बोधिष्यते	
भाष्	भाषते	भाषित्वा	भाषिष्यते	speak
भू	भवति	भूत्वा	भविष्यति	be
मन्	मन्यते	मत्वा	मंस्यते	think

ROOT	PRESENT	GERUND	FUTURE	ENGLISH
रम्	रमते	रत्वा	रंस्यते	enjoy
लभ्	लभते	लब्ध्वा	लप्स्यते	obtain
वद्	वदति	उदित्वा	वदिष्यति	speak
वस्	वसति	उषित्वा	वत्स्यति	live
शुभ्	शोभते	शोभित्वा	शोभिष्यति	shine
सेव्	सेवते	सेवित्वा	सेविष्यते	serve
स्था	तिष्ठति	स्थित्वा	स्थास्यति	stand
स्मि	स्मयते	स्मित्वा	स्मेष्यते	smile
स्मृ	स्मरति	स्मृत्वा	स्मरिष्यति	remember
हस्	हसति	हसित्वा	हसिष्यति	laugh

## √as

PRESENT INDICATIVE	3rd	अस्ति	स्तः	सन्ति
	2nd	असि	स्थः	स्थ
	1st	अस्मि	स्वः	स्मः
		┌	┌	┌
		Singular	Dual	Plural
IMPERFECT	3rd	आसीत्	आस्ताम्	आसन्
	2nd	आसीः	आस्तम्	आस्त
	1st	आसम्	आस्व	आस्म
		┌	┌	┌
		Singular	Dual	Plural

**PRESENT ACTIVE**

Root: √gam (active) go

3rd	गच्छति	गच्छतः	गच्छन्ति
2nd	गच्छसि	गच्छथः	गच्छथ
1st	गच्छामि	गच्छावः	गच्छामः
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

**PRESENT MIDDLE**

Root: √bhāṣ (middle) speak

3rd	भाषते	भाषेते	भाषन्ते
2nd	भाषसे	भाषेथे	भाषध्वे
1st	भाषे	भाषावहे	भाषामहे
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

**ENDINGS**

## PRESENT ACTIVE

## PRESENT MIDDLE

3rd	ति	तस्	अन्ति	ते	इते	अन्ते
2nd	सि	थस्	थ	से	इथे	ध्वे
1st	मि	वस्	मस्	इ	वहे	महे
	┌──┐	┌──┐	┌──┐	┌──┐	┌──┐	┌──┐
	Singular	Dual	Plural	Singular	Dual	Plural

Note that when a word is formed, final s becomes ḥ due to

..

## IMPERFECT ACTIVE

Root: √gam (active) go

3rd	अगच्छत्	अगच्छताम्	अगच्छन्
2nd	अगच्छः	अगच्छतम्	अगच्छत
1st	अगच्छम्	अगच्छाव	अगच्छाम
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

## IMPERFECT MIDDLE

Root: √bhāṣ (middle) speak

3rd	अभाषत	अभाषेताम्	अभाषन्त
2nd	अभाषथाः	अभाषेथाम्	अभाषध्वम्
1st	अभाषे	अभाषावहि	अभाषामहि
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

## ENDINGS

## IMPERFECT ACTIVE

## IMPERFECT MIDDLE

3rd	त्	ताम्	अन्	त	इताम्	अन्त
2nd	स्	तम्	त	थास्	इथाम्	ध्वम्
1st	अम्	व	म	इ	वहि	महि
	┌──┐	┌──┐	┌──┐	┌──┐	┌──┐	┌──┐
	Singular	Dual	Plural	Singular	Dual	Plural

Note that when a word is formed, final s becomes ḥ due to sandhi.

**PREFIXES**

(given on pp.197-199)

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	Numerals		Cardinal Numbers	
<b>CARDINAL NUMBERS</b>	1.	१	one	एक
(given on pp.157-159)	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
<b>ORDINAL</b>	First	प्रथम	Sixth	षष्ठ
<b>NUMBERS</b>	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	āvō	o
au	yau	vau	rau	a au	ā au	āvau	au

**SANDHI  
FINAL ङ**

Final letters of first word:

Any vowel ङ or r  
(except अङ and आङ)

आङ

अङ

Initial  
letter of  
second word:

r	आ	अ <sup>2</sup>	vowels (a)
r	आ	o	g/gh
r	आ	o	j/jh
r	आ	o	ḍ/ḍh
r	आ	o	ḍ/ḍh
r	आ	o	b/bh (b)
r	आ	o	nasals (n/m)
r	आ	o	y/v
-l	आ	o	r
r	आ	o	l
r	आ	o	h
ङ	आङ	अङ	k/kh
ś	आś	अś	c/ch
ṣ	आṣ	अṣ	ṭ/ṭh
s	आs	as	t/th
ङ	आङ	अङ	p/ph (c)
ङ	आङ	अङ	ś
ङ	आङ	अङ	ṣ/s
ङ	आङ	अङ	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 अङ + a = o' For example:

रामः + अत्र = रामोऽत्र

rāmaṅ + atra = rāmo'tra

Remember that final s follows the same rules as final ङ.

**SANDHI  
FINAL ङ**

<b>a</b>	<b>ā</b>	
<b>i</b>	<b>ī</b>	
<b>u</b>	<b>ū</b>	(a)
<b>ṛ</b>	<b>ṝ</b>	Vowels
<b>ḷ</b>		
<b>e</b>	<b>ai</b>	
<b>o</b>	<b>au</b>	

<b>ङ</b>	<b>ka</b>	<b>kha</b>		<b>ga</b>	<b>gha</b>	<b>ṅa</b>
<b>च</b>	<b>ca</b>	<b>cha</b>		<b>ja</b>	<b>jha</b>	<b>ṅa</b>
<b>ष</b>	<b>ṭa</b>	<b>ṭha</b>		<b>ḍa</b>	<b>ḍha</b>	<b>ṅa</b>
<b>स</b>	<b>ta</b>	<b>tha</b>		<b>da</b>	<b>dha</b>	<b>na</b>
<b>ह</b>	<b>pa</b>	<b>pha</b>		<b>ba</b>	<b>bha</b>	<b>ma</b>
				<b>ya</b>	<b>ra</b>	<b>la</b> <b>va</b>
<b>ह</b>	<b>śa</b>	<b>ṣa</b>		<b>sa</b>	<b>ha</b>	
<b>ह</b>	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 <sup>1</sup>	m	vowels
d	n	m	g/gh
j	ñ	m	j/jh
ḍ	ṇ	m	ḍ/ḍh
ḍ	n	m	d/dh
d	n	m	b/bh
n	n	m	nasals (n/m)
d	n	m	y/v
d	n	m	r
l	ṁl	m	l
d(dh) <sup>3</sup>	n	m	h
t	n	m	k/kh
c	ṁś	m	c/ch
ṭ	ṁṣ	m	ṭ/ṭh
t	ṁs	m	t/th
t	n	m	p/ph
c(ch) <sup>4</sup>	ñ(ch) <sup>2</sup>	m	ś
t	n	m	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

			<b>a</b>	<b>ā</b>		
			<b>i</b>	<b>ī</b>		
			<b>u</b>	<b>ū</b>		<b>nn</b> (e)
			<b>r</b>	<b>ṛ</b>		(if preceded by
			<b>l</b>			a short vowel)
			<b>e</b>	<b>ai</b>		
			<b>o</b>	<b>au</b>		
	ka	kha		ga	gha	ṅa
(a) <b>ṁś</b>	<b>ca</b>	<b>cha</b>		<b>ja</b>	<b>jha</b>	<b>ñā</b>
(b) <b>ṁṣ</b>	<b>ṭa</b>	<b>ṭha</b>		<b>ḍa</b>	<b>ḍha</b>	<b>ṇa</b>
(c) <b>ṁs</b>	<b>ta</b>	<b>tha</b>		<b>da</b>	<b>dha</b>	<b>na</b>
	pa	pha		ba	bha	ma
				ya	ra	la
(d) <b>ñ (ch) śa</b>	<b>ṣa</b>	<b>sa</b>		<b>ha</b>		<b>ṁl</b> (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 = ñśa or ñcha**

(e) **an + a = anna**

**an + i = anni**

**ān + u = ānu**

(f) **n + ja = ñja ; n + jha = ñjha**

(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	ṅa		
(a) c	ca cha		ja jha	ña		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) t + śa = ccha

(d) t + all nasals = nnasal

(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 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.

**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 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** before vowels if the **ṇ** 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 Ṣ**

any vowel	in spite of	changes s	unless final
(but a or ā),	intervening	to ṣ	or followed
k, or r	ṃ or ḥ		by r

**N TO Ṇ**

r	unless c, ch, j, jh, ñ,	changes n	if followed by
ṛ	ṭ, ṭh, ḍ, ḍh, ṇ,	to ṇ	vowels, m, y,
ṙ	t, th, d, dh,		v, or n
or ṣ	l, ś, s interferes		

## VOCABULARY

अग्निः	agniḥ (mas.)	fire
अति	ati (prefix)	across, beyond, surpassing
अतिथिः	atithiḥ (mas.)	guest
अतीव	atīva (ind.)	very
अत्र	atra (ind.)	here
अधि	adhi (prefix)	above, over, on
अनु	anu (prefix)	after, following
अप	apa (prefix)	away, off
अपि	api (prefix)	on, close on
अपि	api (ind.)	also, too
अभि	abhi (prefix)	to, against
अमृतम्	amṛtam (n.)	immortality
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	aśvaḥ (mas.)	horse
अष्ट	aṣṭa	eight
अष्टम	aṣṭama mf(i)n (adj.)	eighth
अस्	√as asti	he, she, it is
असिद्धिः		asiddhiḥ (fem.) failure
अस्मद्	asmad (pro.)	we (used in compounds)
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	ācāryaḥ (mas.)	teacher
आत्मन्	ātman (mas.)	Self

इति	iti (ind.)	(end of quote)
इव	iva (ind.)	as if, like
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
ऋषिः	rṣih (mas.)	seer, sage
एक	eka	one
एव	eva (ind.)	only, ever
एवम्	evam (ind.)	thus, in this way
कथम्	katham (ind.)	how
कथा	kathā (fem.)	story
कदा	kadā (ind.)	when

कन्या	kanyā (fem.)	girl
कर्ता	kartā (mas.)	maker, doer (ṛ declension)
कर्म	karma (n.)	action (an declension)
कविः	kaviḥ (mas.)	poet
कुत्र	kutra (ind.)	where
कुपित	kupita mf(ā)n (adj.)	angry
कुलम्	kulam (n.)	family
कीर्तिः	kīrtiḥ (fem.)	glory, fame
कृष्ण	kṛṣṇa mf(ā)n (adj.)	black
कृष्णः	kṛṣṇaḥ (mas.)	Kṛṣṇa
गजः	gajaḥ (mas.)	elephant
गम्	√gam gacchati	he goes
गुप्	√gup gopāyati	he protects
गुरु	guru mf(vī)n (adj.)	heavy

गुरुः	guruh (mas.)	teacher
गृहम्	gṛham (n.)	house
ग्रामः	grāmaḥ (mas.)	village
च	ca (ind.)	and
चतुर्	catur	four
चतुर्थ	caturtha mf(ī)n (adj.)	fourth
चन्द्रः	candraḥ (mas.)	moon
चिन्त्	√cint cintayati -te	he thinks
छाया	chāyā (fem.)	shadow
जलम्	jalam (n.)	water
जि	√ji jayati	he conquers
ज्ञानम्	jñānam (n.)	knowledge
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
तुरीय	turiya mf(ā)n (adj.)	fourth
तृतीय	trīya mf(ā)n (adj.)	third
त्वद्	tvad (pro.)	you (used in compounds)
त्रि	tri	three
दश	daśa	ten
दशम	daśama mf(ī)n (adj.)	tenth
दाता	dātā (mas.)	giver (ṛ declension)
दात्री	dātrī (fem.)	giver
दुस्	dus (prefix)	ill, bad, difficult, hard

दुःखम्	duḥkham (n.)	suffering
दृश्	√dṛś paśyati	he sees
द्वि	dvi	two
द्वितीय	dvitiya mf(ā)n (adj.)	second
धार्मिक	dhārmika mf(ī)n (adj.)	virtuous
धेनुः	dhenuḥ (fem.)	cow
न	na (ind.)	not
नदी	nadī (fem.)	river
नरः	narah (mas.)	man
नव	nava	nine
नवम	navama mf(ī)n (adj.)	ninth
नाम	nāma (ind.)	by name
नाम	nāman (n.)	name (an declension)
नि	ni (prefix)	down, into



निस्	nis (prefix)	out, forth, without, entirely
नी	√nī nayati -te	he leads
नृपः	nrpaḥ (mas.)	king
पञ्च	pañca	five
पञ्चम	pañcama mf(ī)n (adj.)	fifth
पठ्	√paṭh paṭhati	he reads
पत्नी	patnī (fem.)	wife
परा	parā (prefix)	away, forth
परि	pari (prefix)	around, about
पश्	√paś paśyati	he sees
पा	√pā pibati	he drinks
पिता	pitā (mas.)	father (ṛ declension)
पुत्रः	putraḥ (mas.)	son
पुत्रिका	putrikā (fem.)	daughter

पुनर्	punar (ind.)	again
पुस्तकम्	pustakam (n.)	book
पूर्ण	pūrṇa mf(ā)n (adj.)	full
प्र	pra (prefix)	forward, onward, forth
प्रच्छ	√prach ṛcchati	he asks
प्रजा	prajā (fem.)	child, subject (of a king)
प्रति	prati (prefix)	back to, in reverse direction, every
प्रति गम्	prati + √gam pratigacchati	he goes back, returns
प्रथम	prathama mf(ā)n (adj.)	first
प्रिय	priya mf(ā)n (adj.)	dear, beloved
फलम्	phalam (n.)	fruit
बहु	bahu mf(vī or u)n (adj.)	much, many

बालः	bālah (mas.)	boy
बाला	bālā (fem.)	girl
बुध्	√budh bodhati -te	he knows
भार्या	bhāryā (fem.)	wife
भाष्	√bhāṣ bhāṣate	he speaks
भीत	bhīta mf(ā)n (adj.)	afraid
भू	√bhū bhavati	he is
भूमिः	bhūmiḥ (fem.)	earth
भ्राता	bhrātā (mas.)	brother (ṛ declension)
मद्	mad (pro.)	I (used in compounds)
मन्	√man manyate	he thinks
माता	mātā (fem.)	mother (ṛ declension)
माला	mālā (fem.)	garland
मित्रम्	mitram (n.)	friend

मृगः	mṛgaḥ (mas.)	deer
यतः	yataḥ (ind.)	since
यत्र	yatra (ind.)	where
यथा	yathā (ind.)	since
यद्	yad (rel pro.)	who, what, which (declined like <b>tad</b> )
यदा	yadā (ind.)	when
यदि	yadi (ind.)	if
युष्मद्	yuṣmad (pro.)	you (used in compounds)
रम्	√ram ramate	he enjoys
रमणीय	ramaṇīya mf(ā)n (adj.)	pleasant
राजा	rājā (mas.)	king (an declension)
रामः	rāmaḥ (mas.)	Rāma
लभ्	√labh labhate	he obtains

वद्	√vad vadati	he speaks
वनम्	vanam (n.)	forest
वस्	√vas vasati	he lives
वा	vā (ind.)	or
वापी	vāpī (fem.)	pond
वि	vi (prefix)	apart, away, out
विद्या	vidyā (fem.)	knowledge
विना	vinā (ind.)	without
वीरः	vīrah (mas.)	hero
शत्रुः	śatruḥ (mas.)	enemy
शान्तिः	śāntiḥ (fem.)	peace
शास्त्रम्	śāstram (n.)	scripture
शिष्यः	śiṣyaḥ (mas.)	student
शीघ्र	śīghra mf(ā)n (adj.)	swift

शुभ्	√śubh śobhate	he shines
शोभन	śobhana mf(ā or ī)n (adj.)	shining, bright, beautiful
षष्	ṣaṣ	six
षष्ठ	ṣaṣṭha mf(ī)n (adj.)	sixth
सत्यम्	satyam (n.)	truth
सप्त	sapta	seven
सप्तम	saptama mf(ī)n (adj.)	seventh
सम्	sam (prefix)	together
सह	saha (ind.)	with
सिद्धः	siddhaḥ mf(siddhā)	one who attains perfection
सिद्धिः	siddhiḥ (fem.)	perfection, attainment, proof
सीता	sītā (fem.)	Sītā
सु	su (prefix)	well, very, good, right, easy

सुखम्	sukham (n.)	happiness
सुन्दर	sundara mf(ī)n (adj.)	beautiful
सूक्तम्	sūktam (n.)	hymn
सूर्यः	sūryaḥ (mas.)	sun
सेना	senā (fem.)	army
सेव्	√sev sevate	he serves
स्था	√sthā tiṣṭhati	he stands
स्मि	√smi smayate	he smiles
स्मृ	√smṛ smarati	he remembers
स्वसृ	svasṛ (fem.)	sister
हस्	√has hasati	he laughs
हस्तः	hastāḥ (mas.)	hand
हेतुः	hetuḥ (mas.)	cause, motive

ENGLISH-SANSKRIT	above, over, on	अधि	adhi (prefix)
VOCABULARY	across, beyond, surpassing	अति	ati (prefix)
	action (an declension)	कर्म	karma (n.)
	afraid	भीत	bhīta mf(ā)n (adj.)
	after, following	अनु	anu (prefix)
	again	पुनर्	punar (ind.)
	aha, hey!	अहो	aho (ind.)
	also, too	अपि	api (ind.)
	and	च	ca (ind.)
	angry	कुपित	kupita mf(ā)n (adj.)
	apart, away, out	वि	vi (prefix)
	army	सेना	senā (fem.)
	around, about	परि	pari (prefix)
	as if, like	इव	iva (ind.)
	ask	प्रच्छ्	√prach pṛcchati
	away, forth	परा	parā (prefix)
	away, off	अप	apa (prefix)
	back, return	आ	ā (prefix)
	back to, in reverse direction,		
	every	प्रति	prati (prefix)
	beautiful	सुन्दर	sundara mf(ī)n (adj.)



black	कृष्ण	kr̥ṣṇa mf(ā)n (adj.)
book	पुस्तकम्	pustakam (n.)
born	उद् भू	ud + √bhū udbhavati
boy	बालः	bālah (mas.)
bring	आ नी	ā + √nī ānayati
brother (ṛ declension)	भ्राता	bhrātā (mas.)
by name, named	नाम	nāma (ind.)
cause, motive	हेतुः	hetuḥ (mas.)
child, subject (of a king)	प्रजा	prajā (fem.)
come	आ गम्	ā + √gam āgacchati
conquer	जि	√ji jayati
cow	धेनुः	dhenuḥ (fem.)
daughter	पुत्रिका	putrikā (fem.)
dear, beloved	प्रिय	priya mf(ā)n (adj.)
deer	मृगः	mṛgaḥ (mas.)
doer (ṛ declension)	कर्ता	kartā (mas.)
down	अव	ava (prefix)
down, into	नि	ni (prefix)
drink	पा	√pā pibati
earth	भूमिः	bhūmiḥ (fem.)

eight	अष्ट	aṣṭi
eighth	अष्टम	aṣṭama mf(ī)n (adj.)
elephant	गजः	gajāḥ (mas.)
(end of quote)	इति	iti (ind.)
enemy	शत्रुः	śatruḥ (mas.)
enjoy	रम्	√ram ramate
failure	असिद्धिः	asiddhiḥ (fem.)
family	कुलम्	kulam (n.)
father	पितृ	pitṛ (mas.)
fifth	पञ्चम	pañcama mf(ī)n (adj.)
fire	अग्निः	agniḥ (mas.)
first	प्रथम	prathama mf(ā)n (adj.)
five	पञ्च	pañca
forest	वनम्	vanam (n.)
forward, onward, forth	प्र	pra (prefix)
four	चतुर्	catuṛ
fourth	चतुर्थ	caturtha mf(ī)n (adj.)
fourth	तुरीय	turiya mf(ā)n (adj.)
friend	मित्रम्	mitram (n.)

fruit	फलम्	phalam (n.)
full	पूर्णा	pūrṇa mf(ā)n (adj.)
garland	माला	mālā (fem.)
girl	कन्या	kanyā (fem.)
girl	बाला	bālā (fem.)
giver (ṛ declension)	दाता	dātā (mas.)
giver	दात्री	dātrī (fem.)
glory, fame	कीर्तिः	kīrtiḥ (fem.)
go	गम्	√gam gacchati
go back, return	प्रति गम्	prati + √gam pratigacchati
go toward, approach	उप गम्	upa + √gam upagacchati
guest	अतिथिः	atithiḥ (mas.)
hand	हस्तः	hastāḥ (mas.)
happiness	सुखम्	sukham (n.)
he (see declension)	तद्	tad (pro.)
heavy	गुरु	guru mf(vī)n (adj.)
here	अत्र	atra (ind.)
hero	वीरः	vīraḥ (mas.)
horse	अश्वः	aśvaḥ (mas.)
house	गृहम्	gṛham (n.)

how	कथम्	katham (ind.)
hymn	सूक्तम्	sūktam (n.)
I (used in compounds)	मद्	mad (pro.)
if	यदि	yadi (ind.)
ignorance	अविद्या	avidyā (fem.)
ill, bad, difficult, hard	दुस्	dus (prefix)
immortality	अमृतम्	amṛtam (n.)
is	अस्	√as asti
is	भू	√bhū bhavati
it (used in compounds)	तद्	tad (pro.)
king	नृपः	nṛpaḥ (mas.)
king (an declension)	राजा	rājā (mas.)
know	बुध्	√budh bodhati -te
knowledge	ज्ञानम्	jñānam (n.)
knowledge	विद्या	vidyā (fem.)
Kṛṣṇa	कृष्णः	kṛṣṇaḥ (mas.)
laugh	हस्	√has hasati
lead	नी	√nī nayati -te
little	अल्प	alpa mf(ā)n (adj.)
live	वस्	√vas vasati
maker (ṛ declension)	कर्ता	kartā (mas.)

man	नरः	naraḥ (mas.)
moon	चन्द्रः	candraḥ (mas.)
mother	मातृ	mātr̥ (fem.)
much, many	बहुः	bahuḥ mf(vī or u)n (adj.)
name	नामन्	nāman (n.)
nine	नव	nava
ninth	नवम	navama mf(ī)n
not	न	na (ind.)
obtain	लभ्	√labh labhate
on, close on	अपि	api (prefix)
one	एक	eka
one who attains perfection	सिद्धः	siddhaḥ (mas.)
one who attains perfection	सिद्धा	siddhā (fem.)
only, ever (emphatic)	एव	eva (ind.)
or	वा	vā (ind.)
out, forth	निस्	nis (prefix)
peace	शान्तिः	śāntiḥ (fem.)
perfection, attainment, proof	सिद्धिः	siddhiḥ (fem.)
pleasant	रमणीय	ramaṇīya mf(ā)n (adj.)
poet	कविः	kaviḥ (mas.)

pond	वापी	vāpī (fem.)
protect	गुप्	√gup gopāyati
Rāma	रामः	rāmaḥ (mas.)
read	पठ्	√paṭh paṭhati
remember	स्मृ	√smṛ smarati
river	नदी	nadī (fem.)
scripture, text	शास्त्रम्	śāstram (n.)
second	द्वितीय	dvitīya mf(ā)n (adj.)
see	दृश्	√dṛś paśyati
see	पश्	√paś paśyati
seer, sage	ऋषिः	rṣiḥ (mas.)
Self (an declension)	आत्मा	ātmā (mas.)
serve	सेव्	√sev sevate
seven	सप्त	sapta
seventh	सप्तम	saptama mf(ī)n (adj.)
shadow	छाया	chāyā (fem.)
she (see declension)	तद्	tad (pro.)
shine	शुभ्	√śubh śobhate
shining, bright, beautiful	शोभन	śobhana mf(ā or ī)n (adj.)
since	यतः	yataḥ (ind.)

since	यथा	yathā (ind.)
sister (ṛ declension)	स्वसा	svasā (fem.)
Sītā	सीता	sītā (fem.)
six	षष्	ṣaṣ
sixth	षष्ठ	ṣaṣṭha mf(ī)n (adj.)
smile	स्मि	√smi smayate
so, therefore	तथा	tathā (ind.)
son	पुत्रः	putrah (mas.)
speak	भाष्	√bhāṣ bhāṣate
speak	वद्	√vad vadati
stand	स्था	√sthā tiṣṭhati
stand up	उद् स्था	ud + √sthā uttiṣṭhati
story	कथा	kathā (fem.)
student	शिष्यः	śiṣyah (mas.)
subject (of a king)	प्रजा	prajā (fem.)
suffering	दुःखम्	duḥkham (n.)
sun	सूर्यः	sūryah (mas.)
swift	शीघ्र	śīghra mf(ā)n (adj.)
teacher	आचार्यः	ācāryah (mas.)
teacher	गुरुः	guruh (mas.)

ten	दश	daśa
tenth	दशम	daśama mf(ī)n (adj.)
then	तदा	tadā (ind.)
there	तत्र	tatra (ind.)
therefore	ततः	tataḥ (ind.)
think	चिन्त्	√cint cintayati -te
think	मन्	√man manyate
third	तृतीय	tr̥tīya mf(ā)n (adj.)
three	त्रि	tri
thus, in this way	एवम्	evam (ind.)
to, against	अभि	abhi (prefix)
together	सम्	sam (prefix)
towards	उप	upa (prefix)
truth	सत्यम्	satyam (n.)
two	द्वि	dvi
understand	अव गम्	ava + √gam avagacchati
up, up out	उद्	ud (prefix)
very	अतीव	atīva (ind.)
village	ग्राम	grāma (mas.)
virtuous	धार्मिक	dhārmika mf(ī)n (adj.)



water	जलम्	jalam (n.)
we (used in compounds)	अस्मद्	asmad (pro.)
well, very, good, right, easy	सु	su (prefix)
when (question)	कदा	kadā (ind.)
when	यदा	yadā (ind.)
where (question)	कुत्र	kutra (ind.)
where	यत्र	yatra (ind.)
white	शुक्ल	śukla mf(ā)n (adj.)
who, what (declined like tad)	यद्	yad (rel. pro.)
with	सह	saha (ind.)
without	विना	vinā (ind.)
wife	पत्नी	patnī (fem.)
wife	भार्या	bhāryā (fem.)
you (sing., used in compounds)	त्वद्	tvad (pro.)
you (plural, used in compounds)	युष्मद्	yuṣmad (pro.)

SANSKRIT

ऋचो अक्षरे परमे व्योमन्

QUOTATIONS

यस्मिन्देवा अधि विश्वे निषेदुः

यस्तन्न वेद किमृचा करिष्यति

य इत्तद्विदुस्त इमे समासते

ṛco akṣare parame vyoman  
 yasmin devā adhi viśve niṣeduh  
 yas tan na veda kim ṛcā kariṣyati  
 ya it tad vidus ta ime samāsate

Rk Saṃhitā 1.164.39

The verses of the Veda exist in the collapse of fullness (the kṣara of 'A') in the transcendental field, the Self, in which reside all the devas, the impulses of creative intelligence, the laws of nature responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness, wholeness of life.

ṛco	akṣare	parame	vyoman
verses	in the collapse of fullness field		in the transcendent
yasmin	devā	adhi	viśve niṣeduh
in which	impulses (laws of nature)	responsible for universe	reside
yas	tan	na veda	kim ṛcā kariṣyati
who	this (field)	not know	what verses will accomplish
ya	it tad	vidus	ta ime samāsate
who	this (level)	know	they in evenness established

1. निस्त्रैगुणयो भवार्जुन

**nistraiguṇyo bhavārjuna**

without three guṇas be O Arjuna

Be without the three guṇas, O Arjuna.

**Bhagavad-Gītā 2.45**

2. योगस्थः कुरु कर्माणि

**yogasthaḥ kuru karmāṇi**

yoga established perform actions

Established in Yoga perform actions.

**Bhagavad-Gītā 2.48**

3. प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः

**prakṛtiṃ svām avaṣṭabhya visṛjāmi punaḥ punaḥ**

nature own taking recourse I create again again

Taking recourse to my own nature, I create again and again.

**Bhagavad-Gītā 9.8**

4. मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्

**mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram**

by my presidentship nature creates moving unmoving

Under my presidentship my nature creates all creation.

**Bhagavad-Gītā 9.10**

## Mahāvākyas Great Sayings

### 1. अहं ब्रह्मास्मि

ahaṃ brahmāsmi

I totality am

I am Totality.

**Bṛhadāranyaka Upaniṣad 1.4.10**

### 2. तत्त्वमसि

tat tvam asi

that thou art

Thou art that.

**Chāndogya Upaniṣad 6.11**

### 3. सर्वं खल्विदं ब्रह्म

sarvaṃ khalv idaṃ brahma

all (emphatic) this (is) Brahman

All this is Totality.

**Chāndogya Upaniṣad 3.14.1**

### 4. प्रज्ञानं ब्रह्म

prajñānaṃ brahma

Fully awake self-referral dynamism (of the universe) born of the Veda—fully awake *Brahman*, which universe in the infinite

Fully awake self-referral dynamism (of the infinite organizing power of pure knowledge, the totality of the individual consciousness is comprehends the infinite dynamism of the silence of the Self.

**Aitareya Upaniṣad 3.1.3**

1. पूर्णमिदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

Īśa Upaniṣad (introductory verse for  
Upaniṣads of the Śukla Yajur-Veda)

pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate  
full (is) that full (is) this from fullness fullness comes out

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate  
of fullness fullness taking fullness remains

That is full; this is full. From fullness, fullness comes out.  
Taking fullness from fullness, what remains is fullness.

2. वसुधैव कुटुम्बकम्

vasudhaiva kuṭumbakam

the world family

The world is my family.

Mahā Upaniṣad 6.71

## 1. अहं विश्वम्

ahaṃ viśvam

My universe is my Self.

Taittirīya Upaniṣad 3.10

## 2. हेयं दुःखमनागतम्

heyam duḥkham anāgatam

avert danger not yet come

Avert the danger which has not yet come.

Yoga Sūtra 2.16

## 3. तत्सृष्ट्वा तदेवानुप्राविशत्

tat sṛṣṭvā tad evānuprāviśat

it having created it entered into

The Creator, having created the creation, entered into it.

Taittirīya Upaniṣad 2.6.1

## 4. भगवद्गीता किञ्चिदधीता

गङ्गाजललवकणिका पीता

bhagavad-gītā kiñcid adhitā

gaṅgā-jala-lava-kaṇikā pītā

Bhagavad-Gītā a little studied

Ganges-water-drop-particle drank.

Even a little study of the **Bhagavad-Gītā**,

like a drop of the flow of nectar, is sufficient.

Śaṅkara, Bhaja Govindam 20

सह नाववतु

सह नौ भुनक्तु

सह वीर्यं करवावहै

तेजस्वि नावधीतमस्तु

मा विद्विषावहै

saha nāv avatu

saha nau bhunaktu

saha vīryam karavāvahai

tejasvi nāv adhītam astu

mā vidviṣāvahai

**Upaniṣads** (introductory verse for Upaniṣads  
of the Kṛṣṇa Yajur-Veda)

Let us be together,

Let us eat together,

Let us be vital together,

Let us be radiating truth,  
radiating the light of life,

Never shall we denounce anyone,  
never entertain negativity.

1. सत्यं ब्रूयात्प्रियं ब्रूयात्

satyaṃ brūyāt priyaṃ brūyāt  
truth speak sweetness speak  
Speak the sweet truth.

Manu Smṛti 4.138

2. ब्रह्मवित् ब्रह्मैव भवति

brahmavit brahmaiva bhavati  
Brahman knower Brahman is  
The knower of Brahman is Brahman itself.

Muṇḍaka Upaniṣad 3.2.9

3. द्वितीयाद्वै भयं भवति

dvitīyād vai bhayaṃ bhavati  
from duality certainly fear is  
Certainly fear is born of duality.

Bṛhadāraṇyaka Upaniṣad 1.4.2

4. यो जागार तमृचः कामयन्ते

yo jāgāra tam ṛcaḥ kāmayante  
who is awake him hymns seek out  
He who is awake, the ṛcas seek him out.

Ṛk Saṃhitā 5.44.14



1. निवर्तध्वम्

**nivartadhvam**

Return.

**Ṛk Saṃhitā 10.19.1**

2. यतीनां ब्रह्मा भवति सारथिः

**yatinām brahmā bhavati sārathiḥ**

For those who are established in self-referral consciousness,  
Brahmā, the Creator, becomes the charioteer of all activity.

**Ṛk Saṃhitā 1.158.6**

3. आत्मैवेदं सर्वम्

**ātmaivedaṃ sarvam**

Ātmā is all that there is.

**Nṛsiṃhottaratāpanīya Upaniṣad 7**

1. एकमेवाद्वितीयम्

**ekam evādvitīyam**

one no second

One reality without a second.

**Chāndogya Upaniṣad 6.2.1**

2. अणोरणीयान्महतोमहीयान्

**aṇoraṇīyān mahatomahīyān**

than small smaller than large larger

Smaller than the smallest, larger than the largest.

**Kaṭha Upaniṣad 1.2.20**

3. तत्सन्निधौ वैरत्यागः

**tat-sannidhau vaira-tyāgaḥ**

that-vicinity hostile tendencies-eliminated

In the vicinity of Yoga, hostile tendencies are eliminated.

**Yoga Sūtra 2.35**

4. सत्यमेव जयते

**satyam eva jayate**

Truth alone triumphs.

**Muṇḍaka Upaniṣad 3.1.6**

1. असतो मा सद्गमय  
 तमसो मा ज्योतिर्गमय  
 मृत्योर्मा अमृतं गमय

asato mā sad gamaya  
 tamaso mā jyotir gamaya  
 mṛtyor mā amṛtaṃ gamaya

Brhadāranyaka Upaniṣad 1.3.28

From non-existence lead me to existence,  
 From darkness lead me to light,  
 From death lead me to immortality.

asato from non-existence lead	mā me	sad	gamaya existence
tamaso from darkness lead	mā	jyotir me	gamaya light
mṛtyor from death lead	mā me	amṛtaṃ	gamaya immortality

2. आयुर्वेदो अमृतानाम्

āyur-vedo amṛtānām

Knowledge of lifespan truly belongs to the custodians of  
 immortality.

Caraka Saṃhitā, Sūtrasthāna 25.40

## 1. तिलेषु तैलवद्वेदे वेदान्तः सुप्रतिष्ठितः

**tileṣu tailavad vede vedāntaḥ supratīṣṭhitaḥ**

in a sesame seed oil-like in Veda Vedānta is established

As oil is present in a sesame seed, so is Vedānta present in the Veda

**Muktikā Upaniṣad 1.9**

## 2. अयमात्मा ब्रह्म

**ayam ātmā brahma**

This Ātmā is Brahman.

**Māṇḍūkya Upaniṣad 2**

## 3. भूमिरापोऽनलो वायुः

खं मनो बुद्धिरेव च

अहंकार इतीयं मे

भिन्ना प्रकृतिरष्टधा

**bhūmir āpo 'nalo vāyuh**

**khaṃ mano buddhir eva ca**

**ahaṃkāra itīyaṃ me**

**bhinnā prakṛtir aṣṭadhā**

Earth, water, fire, air,

space, mind, intellect, and

ego: Thus is my

prakṛti divided eightfold.

**Bhagavad-Gītā 7.4**

## 4. अमृतस्य पुत्राः

**amṛtasya putrāḥ**

of immortality O sons

O sons of immortality.

**Śvetāśvatara Upaniṣad 2.5**

## 1. तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति

**tat svayaṃ yoga-saṃsiddhaḥ kālenātmani vindati**  
 this himself yoga-perfected with time in himself finds  
 He who is perfected in Yoga, of himself in time finds this  
 within himself.

**Bhagavad-Gītā 4.38**

## 2. समत्वं योग उच्यते

**samatvaṃ yoga ucyate**  
 balance yoga is called  
 Balance of mind is called Yoga.

**Bhagavad-Gītā 2.48**

## 3. अत्ता चराचरग्रहणात्

**attā carācara-grahaṇāt**  
 devourer movable-immovable-from taking in  
 Brahman is the devourer of all diversity.

**Brahma Sūtra 1.2.9**

## 4. वेदो अखिलो धर्ममूलम्

**vedo akhilo dharmamūlam**  
 Veda is the root of all laws.

**Manu Smṛti 2.6**

## 1. यो वै भूमा तत्सुखं नाल्पे सुखमस्ति

**yo vai bhūmā tat sukhaṃ nālpe sukham asti**

which unbounded that happy not in small joy is

That which is unbounded is happy. There is no happiness in the small.

**Chāndogya Upaniṣad 7.23**

## 2. आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो

**निदिध्यासितव्यः**

**ātmā vāre draṣṭavyaḥ śrotavyo mantavyo**

**nididhyāsitaḥ**

That Ātmā alone, that simplest form of awareness alone, is worthy of seeing, hearing, contemplating, and realizing.

**Bṛhadāraṇyaka Upaniṣad 2.4.5**

## 3. प्रचारः स तु विज्ञेयः

**pracāraḥ sa tu vijñeyaḥ**

The mind gets expanded in the transcendent.

**Gauḍapāda's Māṇḍūkya Kārikā 3.34**

## 4. दूरेदृशं गृहपतिमथर्युम्

**dūre-dṛśaṃ gṛha-patim atharyum**

distance-seen house-owner reverberating

Far in the distance is seen the owner of the house, reverberating.

**Ṛk Saṃhitā 7.1.1**

1. शिवं शान्तमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः

**śivaṃ śāntam advaitaṃ caturthaṃ manyante sa ātmā  
sa vijñeyaḥ**

blissful peaceful undivided fourth they regard that Self  
that to be known

The peaceful, the blissful, the undivided is thought to be the fourth;  
that is the Self. That is to be known.

**Nṛsiṃhottaratāpanīya Upaniṣad 1**

2. स्मृतिर्लब्धा

**smṛtir labdhā**

memory regained

I have regained memory.

**Bhagavad-Gītā 18.73**

3. अथातो ब्रह्मजिज्ञासा

**athāto brahma-jijñāsā**

now from here brahman-desire to know

Now, from here, the desire to know Brahman.

**Brahma Sūtra 1.1.1**

4. पश्य मे योगमैश्वरम्

**paśya me yogam aiśvaram**

behold my yoga sovereign

Behold the richness of my Yoga.

**Bhagavad-Gītā 9.5**

1. वेदोऽहम्

**vedo 'ham**

I am the Veda. **Devī Upaniṣad 1**

2. अथ योगानुशासनम्

**atha yogānuśāsanam**

now yoga teaching

Now is the teaching on Yoga.

**Yoga Sūtra 1.1**

3. योगश्चित्तवृत्तिनिरोधः

**yogaś citta-vṛtti-nirodhaḥ**

yoga mind-activity-complete settling

Yoga is the complete settling of the activity of the mind.

**Yoga Sūtra 1.2**

4. तदा द्रष्टुः स्वरूपे अवस्थानम्

**tadā draṣṭuḥ svarūpe avasthānam**

then the observer in himself established

Then the observer is established in himself.

**Yoga Sūtra 1.3**

5. वृत्तिसारूप्यमितरत्र

**vṛtti-sārūpyam itaḥ atra**

Tendencies of the observer emerge from here and remain here.

**Yoga Sūtra 1.4**



1. योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये  
 yoginaḥ karma kurvanti saṅgaṃ tyaktvātma-śuddhaye  
 yogis action perform attachment abandoning self-purification  
 Yogis, abandoning attachment, perform action for self-purification.  
 Bhagavad-Gītā 5.11

2. ज्ञानविज्ञानतृप्तात्मा  
 jñāna-vijñāna-trptātmā  
 knowledge-experience-contented-Self  
 Contented in knowledge and experience.  
 Bhagavad-Gītā 6.8

3. आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते  
 आनन्देन जातानि जीवन्ति  
 आनन्दं प्रयन्त्यभिसंविशन्ति  
 ānandād dhy eva khalv imāni bhūtāni jāyante  
 ānandena jātāni jīvanti  
 ānandaṃ prayanty abhisamviśanti  
 Out of bliss these beings are born,  
 In bliss they are sustained,  
 And to bliss they go and merge again.  
 Taittirīya Upaniṣad 3.6.1

## 1. भद्रं कर्णेभिः शृणुयाम देवा

भद्रं पश्येमाक्षभिर्यजत्राः

bhadraṃ karṇebhiḥ śṛṇuyāma devā

bhadraṃ paśyemākṣabhir yajatrāḥ

All good I should hear from the ears.

All good I should see through the eyes.

Introduction to Upaniṣads of Atharva Veda

## 2. तरति शोकमात्मवित्

tarati śokam ātmavit

crosses suffering Self-knower

Established in the Self, one overcomes sorrows and suffering.

Chāndogya Upaniṣad 7.1.3

## 3. ब्रह्मसंस्पर्शमत्यन्तं सुखम्

brahma-saṃsparśam atyantam sukham

brahman-contact infinite joy

Contact with Brahman is infinite joy.

Bhagavad-Gītā 6.28

## 4. समितिः समानी

samitiḥ samānī

assembly even

An assembly is significant in unity.

Rk Saṃhitā 10.191.3

## 1. गहना कर्मणो गतिः

gahanā karmaṇo gatiḥ

unfathomable of action course

Unfathomable is the course of action.

Bhagavad-Gītā 4.17

## 2. स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्

svalpam apy asya dharmasya trāyate mahato bhayāt

little even of this dharma delivers from great fear

Even a little of this dharma delivers from great fear.

Bhagavad-Gītā 2.40

## 3. आनन्दमयोऽभ्यासात्

ānandamayo 'bhyāsāt

blissful from practice

Brahman becomes blissful through practice.

Brahma Sūtra 1.1.12

## 4. निमित्तमात्रं भव सव्यसाचिन्

nimitta-mātraṃ bhava savyasācin

instrument-only be Arjuna

Be only the instrument, O Arjuna.

Bhagavad-Gītā 11.33

## 5. प्रत्यवायो न विद्यते

pratyavāyo na vidyate

obstacle not exists

No obstacle exists.

Bhagavad-Gītā 2.40

## 1. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनीक्षते

sarvabhūtaṣṭham ātmānaṃ sarvabhūtāni cātmanīkṣate

in all beings established Self all beings and in the Self he sees

He sees the Self in all beings, and all beings in the Self.

Bhagavad-Gītā 6.29

## 2. ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः

jñānāgni-dagdha-karmāṇaṃ tam āhuḥ paṇḍitaṃ budhāḥ

knowledge-fire-burnt-action him call wise knowers of reality

Whose action is burnt up in the fire of knowledge, him the knowers of Reality call wise.

Bhagavad-Gītā 4.19

## 3. वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः

vaśyātmanā tu yatatā śakyo 'vāptum upāyataḥ

disciplined-man endeavoring possible to gain through proper means

Yoga can be gained through proper means by the man of endeavor who is disciplined.

Bhagavad-Gītā 6.36

## 4. स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः

sa tu dīrgha-kāla-nairantarya-satkārāsevito drdha-bhūmiḥ

Yoga becomes an established state when it has been respectfully and uninterruptedly cultivated for a long time.

Yoga Sūtra 1.14

BHAGAVAD-GĪTĀ  
CHAPTER TWO

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

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

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४६॥

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

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।  
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

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

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

buddhi-yukto jahātiha ubhe sukrta-duṣkrte  
tasmād yogāya yujyasva yogaḥ karmasu kauśalam 50

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणाः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

karmajaṃ buddhi-yuktā hi phalaṃ tyaktvā manīṣiṇaḥ  
janma-bandha-vinirmuktāḥ padaṃ gacchanty anāmayam 51

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

yadā te moha-kalilaṃ buddhir vyatitariṣyati

tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca 52

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

śruti-vipratipannā te yadā sthāsyati niścalā

samādhāv acalā buddhis tadā yogam avāpsyasi 53

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

arjuna uvāca

sthita-prajñasya kā bhāṣā samādhi-sthasya keśava

sthita-dhīḥ kiṃ prabhāṣeta kim āsīta vrajeta kim 54

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrī-bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha mano-gatān

ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate 55

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spr̥haḥ

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśubham  
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā 57

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

yadā saṃharate cāyaṃ kūrmo 'ṅgānīva sarvaśaḥ  
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā 58

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

viṣayā vinivartante nirāhārasya dehinah  
rasa-varjaṃ raso 'py asya paraṃ drṣṭvā nivartate 59

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

yatato hy api kaunteya puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni haranti prasabhaṃ manaḥ 60

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

tāni sarvāṇi saṃyamya yukta āsīta mat-paraḥ  
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā 61

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।  
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

*dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate*

*saṅgāt saṁjāyate kāmāḥ kāmāt krodho 'bhijāyate 62*

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्राणशयति ॥६३॥

*krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramāḥ*

*smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati 63*

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

*rāga-dveṣa-viyuktais tu viṣayān indriyaiś caran*

*ātma-vaśyair vidheyātmā prasādam adhigacchati 64*

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

*prasāde sarva-duḥkhānāṁ hānir asyopajāyate*

*prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate 65*

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

*nāsti buddhir ayuktasya na cāyuktasya bhāvanā*

*na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham 66*

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



indriyāṇāṃ hi caratām yan mano 'nuvidhiyate

tad asya harati prajñāṃ vāyur nāvam ivāmbhasi 67

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

tasmād yasya mahābāho nigrhītāni sarvaśaḥ

indriyāṇāṃindriyārthebhyas tasya prajñā pratiṣṭhitā 68

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

yā niśā sarva-bhūtānāṃ tasyāṃ jāgarti saṃyamī

yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ 69

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न

कामकामी ॥७०॥

āpūryamaṇam acala-pratiṣṭhaṃ samudram āpaḥ praviśanti yadvat

tadvat kāmā yaṃ praviśanti sarve sa śāntim āpnoti na kāma-kāmī 70

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥

vihāya kāmān yaḥ sarvān pumāṃś carati niḥsprhaḥ

nirmamo nirahaṅkāraḥ sa śāntim adhigacchati 71

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati

sthitvāsyām anta-kāle 'pi brahma-nirvāṇam ṛcchati 72

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Introduction  
to Sanskrit  
Part Two

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Part Two

Thomas  
Egenes

संस्कृत

*Introduction to Sanskrit*, in two volumes, is designed to open the door to India's rich spiritual literature. This self-teaching guide presents Sanskrit pronunciation, grammar, and vocabulary in simple and systematic steps, allowing students to easily master the fundamentals of this enchanting language. Each lesson includes instruction in alphabet, grammar, and vocabulary, with concise explanations and easy practice exercises. Also included in *Part One* is a reading from the Bhagavad-Gītā and Sanskrit quotations from the R̥k Samhitā, Upaniṣads, Yoga Sūtras, Brahma Sūtra, and Manu Smṛti. *Part Two* uses verses from the Bhagavad-Gītā to teach principles of grammar, and includes additional essays on Sanskrit pronunciation and grammar.

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# Introduction to Sanskrit

THOMAS EGENES

PART TWO

MOTILAL BANARSIDASS PUBLISHERS  
PRIVATE LIMITED • DELHI

*First Edition: Delhi, 2000*

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ISBN: 81-208-1693-5

## MOTILAL BANARSIDASS

236 Sri Ranga, 9th Main III Block, Jayanagar, Bangalore 560 011  
41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007  
8 Mahalaxmi Chamber, Warden Road, Mumbai 400 026  
120 Royapettah High Road, Mylapore, Chennai 600 004  
Sanas Plaza, 1302, Baji Rao Road, Pune 411 002  
8 Camac Street, Calcutta 700 017  
Ashok Rajpath, Patna 800 004  
Chowk, Varanasi 221 001

PRINTED IN INDIA  
BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,  
A-45 NARAINA, PHASE I, NEW DELHI 110 028  
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR  
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,  
BUNGALOW ROAD, DELHI 110 007.



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# 19

## LESSON NINETEEN

- Recitation: **Bhagavad-Gītā** Chapter 2, Verse 45  
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 <b>dvigu</b> compound, see Lesson 18, p. 236.) (For the suffix <b>ya</b> , 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



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

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

<b>kṛt-vṛtti</b>	nouns formed by adding primary suffixes to verb roots
<b>taddhita-vṛtti</b>	nouns and adjectives formed by adding secondary suffixes to nouns
<b>dhātu-vṛtti</b>	complex verbs derived from verb roots. These include the causative ( <b>ṇijanta</b> ), desiderative ( <b>sannanta</b> ), intensive ( <b>yaṇanta</b> ), and denominative ( <b>nāmadhātu</b> ) forms.
<b>samāsa-vṛtti</b>	compounds, divided into four groups (See Lesson 18, p. 235, 236.)
<b>ekaśeṣa-vṛtti</b>	“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 **vṛddhi** 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
नित्य	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
सत्य	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.

त्रैगुरयविषया वेदा

निस्त्रैगुरयो 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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# 20

## 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

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

<b>druta</b>	quick, melted, indistinct
<b>madhya</b>	medium
<b>vilambita</b>	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 (**loṭ**), 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:

**guṇa of root + a**

Here are some examples of how the stem is formed:

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

**smar + a = smara** (remember)

(smarati, he remembers)

The guṇa 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 **vṛddhi** 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	भवतः	भवन्ति
	bhavati	bhavataḥ	bhavanti
	bhava+ti	bhava+tas	bhava-a+anti
madhyama	भवसि	भवथः	भवथ
	bhavasi	bhavathaḥ	bhavatha
	bhava+si	bhava+thas	bhava+tha
uttama	भवामि	भवावः	भवामः
	bhavāmi	bhavāvaḥ	bhavāmaḥ
	bhava+a+mi	bhava+a+vas	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  $\sqrt{\text{bhāṣ}}$ :

Root:  $\sqrt{\text{bhāṣ}}$  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.**  $\sqrt{\text{div}}$  **gaṇa.** ( $\sqrt{\text{div}}$  play, increase, shine) This stem is formed by:

root + ya

Here is an example of how the stem is formed ( $\sqrt{\text{div}}$  is irregular):

$\sqrt{\text{man}}$  + ya = manya (think)

(manyate, he thinks)

Notice that  $\sqrt{\text{man}}$  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 **gaṇa** (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: √tan 8U\* (stretch) Present Indicative

prathama	तनोति	तनुतः	तन्वन्ति
	<u>tanoti</u> tan+o+ti	<u>tanutaḥ</u> tan+u+tas	<u>tanvanti</u> tan+u+anti
madhyama	तनोषि	तनुथः	तनुथ
	<u>tanosi</u> tan+o+si	<u>tanuthaḥ</u> tan+u+thas	<u>tanutha</u> tan+u+tha
uttama	तनोमि	तनुवः	तनुमः
	<u>tanomi</u> tan+o+mi	<u>tanuvaḥ</u> tan+u+vas	<u>tanumaḥ</u> 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 <b>parasmaipada</b>	Same
Imperfect <b>parasmaipada</b>	Same
Imperative <b>parasmaipada</b>	Same (except the 2nd per.sing. is <b>hi</b> in classes 2, 3, 7, and 9)
Present Indicative <b>ātmanepada</b>	Different
Imperfect <b>ātmanepada</b>	Different
Imperative <b>ātmanepada</b>	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, **saṃskṛta**, “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 **kartṛ**. 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  $\sqrt{\text{paṭh}}$  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:

$\sqrt{\text{paṭh}}$  1P (read) passive

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

√ <b>ji</b>	<b>jayati</b>	<b>jīyate</b>
conquer	he conquers	is conquered

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

√ <b>sthā</b>	<b>tiṣṭhati</b>	<b>sthīyate</b>
stand	he stands	is stood

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

√ <b>krṛ</b>	<b>karoti</b>	<b>kriyate</b>
make	he makes	is made

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

√ <b>smṛ</b>	<b>smarati</b>	<b>smaryate</b>
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:

√ <b>vad</b>	<b>vadati</b>	<b>udyate</b>
speak	he speaks	is spoken

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

√ <b>cint</b>	<b>cintayati</b>	<b>cintyate</b>
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)	paṭhati	paṭhyate	is read
√pā (1P)	pibati	pīyate	is drunk
√prach (6P)	pr̥cchati	pr̥cchyate	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	sthīyate	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 तदाश्व 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 सङ्गाद्भुष्यते ।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 r 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.

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# 21

## LESSON TWENTY-ONE

Recitation:	<b>Bhagavad-Gītā</b> Chapter 2, Verse 49 Traditional Methods of Memorization
Grammar:	Nouns ending in <b>as</b> The <b>bahuvrīhi</b> compound
Vocabulary:	Words from Chapter 2, Verse 49 Nouns ending in <b>as</b>

## BHAGAVAD-GĪTĀ

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ

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

<b>jaya</b>	(mas. $\sqrt{ji}$ 1P) winner, conqueror
<b>dhanañ-jaya</b>	(mas. voc. sing. <b>tatpuruṣa</b> compound) O winner of wealth ( <b>Arjuna</b> )
<b>buddhau</b>	(fem. loc. sing.) in the intellect, in intelligence
<b>śaraṇam</b>	(n. acc. sing.) refuge
<b>anu-iccha</b>	(2nd per. imperative <b>anu</b> $\sqrt{iṣ}$ 6P) take, seek
<b>krpaṇāḥ</b>	(mas. nom. pl.) pitiable
<b>phala-</b>	(n.) fruit
<b>hetavaḥ</b>	(mas. nom. pl.) causes, motives
<b>phala-hetavaḥ</b>	( <b>bahuvrīhi</b> 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:

<b>saṃhitā-pāṭha</b>	Collected reading
<b>pada-pāṭha</b>	word reading
<b>krama-pāṭha</b>	step reading
<b>jaṭā-pāṭha</b>	twisted reading
<b>ghana-pāṭha</b>	“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

krpaṇāḥ 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

krpaṇāḥ 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
saṃbodhana	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
trīyā	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:

<b>bahuvrihi</b>	
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**

<b>bahu-vrihiḥ</b>	<b>vigraha:</b>
“much-rice”	analysis:

**बहुव्रीहिर्यस्य स बहुव्रीहिः**

**bahur vrihir yasya sa bahu-vrihiḥ**  
he whose rice is much is “much-rice”

**विश्वरूपः**

<b>viśva-rūpaḥ</b>	<b>vigraha:</b>
“all-form”	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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# 22

## 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 sukr̥ta-duṣkr̥te

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

(n. acc. dual adj.) both

su-

(ind.) good (See below for su, a prefix.)

kr̥ta-

(neuter p.p.p. √kr̥ 8P) action

du-

(ind.) bad

kr̥te

(n. acc. dual of p.p.p.) actions

<b>su-kṛta-dus-kṛte</b>	(dvandva compound) good and evil, good and bad actions
<b>tasmāt</b>	(ind. from mas. abl. sing. of <b>tad</b> ) from that, therefore
<b>yogāya</b>	(mas. dat. sing.) to yoga
<b>yujyasva</b>	(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.)
<b>yogaḥ</b>	(mas. nom. sing.) yoga, union
<b>karmasu</b>	(n. loc. pl.) in action, in deeds
<b>kauśalam</b>	(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:

<b>rāma</b>	<b>rā + ma</b>
<b>prajā</b>	<b>pra + jā</b>

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:

<b>dharma</b>	<b>dhar + ma</b>
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According to the **Ṛk Prātiśākhya**, 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 **sparśa** followed by a sibilant or semi-vowel, they both go with the following syllable. For example:

<b>vatsa</b>	<b>va + tsa</b>
<b>iṣetvā</b>	<b>i + ṣe + tvā</b>

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	dr̥ṣṭa	seen
√nī (1U)	nayati -te	nīta	lead
√paṭh (1P)	paṭhati	paṭhita	read
√pā (1P)	pibati	pīta	drunk
√prach (6P)	prcchati	pr̥ṣṭa	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	smīta	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:

<b>anudita</b>	not spoken
<b>anāgata</b>	not come

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

<b>iṣṭam phalam</b>	desired reward, desired fruit
<b>iṣṭa-phalam</b>	desired reward, desired fruit (karmadhāraya)
<b>sthitā prajñā</b>	established intellect
<b>sthita-prajñā</b>	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	krta (m.f.n.) done	krta (n.) action
√gai sing	gīta (m.f.n.) sung	gītā (fem.) song
√budh 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.**  $\sqrt{\text{hu}}$  **gaṇa** ( $\sqrt{\text{hu}}$  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 **gaṇa** for strong forms). The formation of class 3 stems is:

**abhyāsa** + root (weak forms)

**abhyāsa** + **gaṇa** 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:

$\sqrt{\text{dā}}$  (give)      **dadā**

3. An aspirated syllable becomes unaspirated. For example:

$\sqrt{\text{dhā}}$  (put)      **dadhā**

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

$\sqrt{\text{bhṛ}}$  (carry)      **bibhṛ**

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

$\sqrt{\text{tyaj}}$  (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:

$\sqrt{\text{sthā}}$  (stand)      **tiṣṭha**

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

√kr̥ (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	जुहुतः	जुहति
	<u>juhoti</u> juho+ti	juhutaḥ juhu+tas	juhvati juhv+ati
madhyama	जुहोषि	जुहुथः	जुहुथ
	<u>juhosi</u> juho+si	juhuthaḥ juhu+thas	juhutha juhu+tha
uttama	जुहोमि	जुहुवः	जुहुमः
	<u>juhomi</u> juho+mi	juhuvah juhu+vas	juhumaḥ 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	जुहुताम्	जुह्वतु
	<u>juhotu</u>	juhutām	juhvatu
	juho+tu	juhu+ <u>tām</u>	juhv+atu
madhyama	जुहधि	जुहुतम्	जुहत
	juhudhi	juhutam	juhuta
	juhu+dhi	juhu+tam	juhu+ta
uttama	जुह्वानि	जुह्वाव	जुह्वाम
	<u>juhavāni</u>	juhavāva	juhavāma
	juho+ <u>āni</u>	juho+ <u>āva</u>	juho+ <u>āma</u>
	_____	_____	_____
	eka	dvi	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:

**duṣkrta** 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. Añgiras 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 manīṣiṇaḥ

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

<b>phalam</b>	(n. acc. sing.) fruit
<b>tyaktvā</b>	(gerund √ <b>tyaj</b> 1P) having renounced
<b>manīṣiṇaḥ</b>	(mas. nom. pl.) the wise (This is from <b>manīṣin</b> . See below for the <b>in</b> declension.)
<b>janma-</b>	(n.) birth
<b>bandha-</b>	(m.) bondage, bond
<b>janma-bandha-</b>	( <b>tatpuruṣa</b> compound) bonds of birth
<b>vi-nir-muktāḥ</b>	(mas. nom. pl. p.p.p. <b>vi nir</b> √ <b>muc</b> 6P) liberated, released from
<b>janma-bandha-vi-nir-muktāḥ</b>	( <b>tatpuruṣa</b> compound) liberated from the bonds of birth
<b>padam</b>	(n. acc. sing.) place, state
<b>gacchanti</b>	(3rd pe. pl. pres. active √ <b>gam</b> 1P) they go, arrive, reach
<b>an-āmayam</b>	(n. acc. sing.) devoid of suffering, without sickness, without <b>āma</b> . ( <b>āma</b> —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 **l**) 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  
 trai guṇ ya vi ṣa yāḥ ve dāḥ

Notice that the first syllable (**trai**) 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|०००|००-

**gajagati** (gait of an elephant)

रविसुतापरिसरे (example)

b. ज र ल ग = ०००|०००|००-

**pramānikā** (measured)

पुनातु भक्तिरच्युता (example)

c. भ त ल ग = ०००|०००|००-

**mānavaka** (youthful)

चंचलचूडं चपलैः (example)

d. म म ग ग = ०००|०००|००-

**vidyunmālā** (garland of light)

यस्मिन्नास्तां रापोच्छित्त्यै (example)

e. र ज ग ल = ०००|०००|००-

**samānikā** (uniform)

यस्य कृष्णापादपद्म

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

त्रैगुण्यविषया वेदा                    - - - | - - - | - -

निस्त्रैगुण्यो भवार्जुन ।                - - - | - - - | - -

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

निर्योगक्षेम आत्मवान् ॥           - - - | - - - | - -

योगस्थः कुरु कर्माणि                - - - | - - - | - -

सङ्गं त्यक्त्वा धनञ्जय ।               - - - | - - - | - -

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

समत्वं योग उच्यते ॥                 - - - | - - - | - -

दूरेण ह्यवरं कर्म                      - - - | - - - | - -

बुद्धियोगाद्धनञ्जय ।                 - - - | - - - | - -

बुद्धौ शरणमन्विच्छ                   - - - | - - - | - -

कृपणाः फलहेतवः ॥                 - - - | - - - | - -



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
trītiyā	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

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
saṃbodhana	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
<b>daṇḍa</b> (mas.) stick	<b>daṇḍin</b> (mfn) possessing a stick
<b>aśva</b> (mas.) horse	<b>aśvin</b> (mfn) possessing horses
<b>hasta</b> (mas.) hand	<b>hastin</b> (mfn) possessing hands
<b>śaśa</b> (mas.) rabbit	<b>śaśin</b> (mfn) possessing the rabbit
<b>bala</b> (mas.) strength	<b>balin</b> (mfn) possessing strength
<b>mañīṣā</b> (mas.) wisdom	<b>mañīṣin</b> (mfn) possessing wisdom
<b>yoga</b> (mas.) union	<b>yogin</b> (mfn) possessing yoga
<b>pakṣa</b> (mas.) wing	<b>pakṣin</b> (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 (substantives). For example:

	Adjective	Noun
<b>daṇḍin</b>	(mfn) possessing a stick	(mas.) recluse
<b>aśvin</b>	(mfn) possessing horses	(mas.) the Aśvins, charioteers
<b>hastin</b>	(mfn) possessing a hand	(mas.) elephant
<b>śaśin</b>	(mfn) possessing the rabbit	(mas.) moon
<b>balin</b>	(mfn) possessing strength	(mas.) bull
<b>mañiṣin</b>	(mfn) possessing wisdom	(mas.) wise person
<b>yogin</b>	(mfn) possessing <b>yoga</b>	(mas.) yogī
<b>pakṣin</b>	(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 **kāmīn**, 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 √**dā** (3P), which means “give.” Like all class 3 verbs, √**dā** reduplicates.

Root: √**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. Here is the present indicative for class 7:

Root:  $\sqrt{\text{yuj}}$  (unite) 7U Present Indicative

prathama	युनक्ति <u>yunakti</u> yunaj+ti	युङ्क्तः yuṅktaḥ yuñj+tas	युञ्जन्ति yuñjanti yuñj+anti
madhyama	युनक्ति <u>yunaksi</u> yunaj+si	युङ्क्थः yuṅkthaḥ yuñj+thas	युङ्क्थ yuṅktha yuñj+tha
uttama	युनज्मि <u>yunajmi</u> yunaj+mi eka	युञ्ज्वः yuñjvaḥ yuñj+vas dvi	युञ्ज्मः yuñjmaḥ yuñj+mas 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, **tiñ**, 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 (4Ā) 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  $\sqrt{dā}$ ,  $\sqrt{dhā}$ , and  $\sqrt{yuj}$ .
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.





BHAGAVAD-GĪTĀ

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं

श्रोतव्यस्य श्रुतस्य च ॥५२॥

yadā te moha-kalilam

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

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

ātma buddhyā samety ārthān mano yuṅkte vivakṣayā  
manaḥ kāyāgnim āhanti sa prerayati mārutam  
mārutas tūrasī caran mandraṃ 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. (**Pāniniya Shikshā** 6-7)

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

तुरीयं वाचो मनुष्या वदन्ति

3. The **Pāniniya 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 Samhitā** 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 (**karāṇa**) 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 (**saṁvāra**) 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	गन्तारौ	गन्तारः
	gantā	gantārau	gantārah
madhyama	गन्तासि	गन्तास्थः	गन्तास्थ
	gantāsi	gantāsthah	gantāstha
	gantā+asi	gantā+sthah	gantā+stha
uttama	गन्तास्मि	गन्तास्वः	गन्तास्मः
	gantāsmi	gantāsvah	gantāsmah
	gantā+asmi	gantā+svah	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)	prcchati	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)	śṛnoti	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	aniya	tavya	ya	ENGLISH
√āp (5P)	āpanīya	āptavya	āpya	to be obtained
√iṣ (6P)	eṣanīya	eṣitavya	eṣya	to be chosen
√kr (8U)	karānīya	kartavya	kārya	to be done
√gam (1P)	gamanīya	gantavya	gāmya	to be gone
√gup (1P)	gopanīya	goptavya	gopya	to be protected
√cint (10U)	cinatānīya	cintayitavya	cintya	to be thought
√cur (10U)	coranīya	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)	tāranīya	taritavya	tārya	to be crossed
√tyaj (1P)	tyajanīya	tyaktavya	tyājya	to be abandoned
√dā (3U)	dānīya	dātavya	deya	to be given
√div (4P)	—	devitavya	—	to be played
√drś (1P)	darśanīya	draṣṭavya	drśya	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	prcchya	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)	raṁaniya	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	smarya	to be remembered
√has (1P)	hasaniya	hasitavya	hāsyā	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>	śṛṇutaḥ	śṛṇvanti
	śṛno+ti	śṛṇu+tas	śṛṇu+anti
madhyama	शृणोषि	शृणुथः	शृणुथ
	<u>śṛnosi</u>	śṛṇuthaḥ	śṛṇutha
	śṛno+si	śṛṇu+thas	śṛṇu+tha
uttama	शृणोमि	शृणुवः	शृणुमः
	<u>śṛnomi</u>	śṛṇuvaḥ	śṛṇumah
	śṛno+mi	śṛṇu+vas	śṛṇu+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>	āpnutah	āpnuvanti
	āpno+ti	āpnu+tas	āpnu+anti
madhyama	आप्नोषि	आप्नुथः	आप्नुथ
	<u>āpnoṣi</u>	āpnuṭhah	āpnutha
	āpno+si	āpnu+thas	āpnu+tha
uttama	आप्नोमि	आप्नुवः	आप्नुमः
	<u>āpnomi</u>	āpnuvah	āpnumah
	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) श्रुणोति

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

।२।

- 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 बन्धाद्बुच्यते  
।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 स्मित्वा 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.

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# 25

## LESSON TWENTY-FIVE

Recitation:	<b>Bhagavad-Gītā</b> 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



<b>samādhau</b>	(mas. loc. sing.) in the Self, in <b>samādhi</b>
<b>a-calā</b>	(fem. nom. sing. adj.) steadfast, unmoving
<b>buddhiḥ</b>	(fem. nom. sing.) intellect
<b>tadā</b>	(ind.) then
<b>yogam</b>	(mas. acc. sing.) yoga, union
<b>ava-āpsyasi</b>	(2nd. per. sing. fut. act. <b>ava</b> √ <b>āp</b> 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:



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

āt mā  
pad ma  
svap na

The release of a **sparśa** 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 **sparśa**, and the **yama** then off-glides into the following nasal. It is perhaps most easily perceived as a division (twin) of the **sparśa** before a nasal sound. The **yama** corresponds to the **sparśa**, 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 खुँ गुँ घुँ

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

5. The word **svarabhakti** means a “fragment of sound,” or “division of sound.” It is the sound of a vowel created by a consonant. The **svarabhakti** 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 **svarabhakti**. 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 ekaṃ 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

<b>prathamā</b>	सर्वः	सर्वौ	सर्वे
<b>dvitīyā</b>	सर्वम्	सर्वौ	सर्वान्
<b>tr̥tīyā</b>	सर्वेण	सर्वाभ्याम्	सर्वैः
<b>caturthī</b>	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
<b>pañcamī</b>	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
<b>ṣaṣṭhī</b>	सर्वस्य	सर्वयोः	सर्वेषाम्
<b>saptamī</b>	सर्वास्मिन्	सर्वयोः	सर्वेषु
	-----	-----	-----
	eka	dvi	bahu

## VERB CLASS 2

1. **Class 2** √ad gāṇa (√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 <u>atti</u> ad+ti	अत्तः attah ad+tas	अदन्ति adanti ad+anti
madhyama	अत्सि <u>atsi</u> ad+si	अत्थः atthah ad+thas	अत्थ attha ad+tha
uttama	अद्यि <u>admi</u> ad+mi [ ] eka	अद्दः advah ad+vas [ ] dvi	अद्दः admah ad+mas [ ] bahu

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

Root:  $\sqrt{\text{han}}$  (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**  $\sqrt{\text{kri}}$  **gaṇa** ( $\sqrt{\text{kri}}$  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  $\sqrt{\text{jñā}}$  (know). This root is regular, except that it loses its **ñ** throughout the conjugation:

Root:  $\sqrt{\text{jñā}}$  (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:

#	<u>GANĀ</u>	<u>STEM</u>	<u>PRESENT</u>	<u>ENGLISH</u>
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.	√krī (U)	root + nā (strong) root + nī (weak)	krīṇā+ti krīṇī+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 **guna** 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. Sitā 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.

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# 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

<b>sthita-prajñasya</b>	( <b>bahuvrīhi</b> compound) of a man whose intellect is steady
<b>kā</b>	(fem. nom. sing.) what (See below for interrogative pronoun.)
<b>bhāṣā</b>	(fem. nom. sing.) description, sign
<b>samādhi- sthasya</b>	(mas.) transcendental awareness, the Self (mas. gen. sing. from $\sqrt{\text{sthā}}$ 1P) of the absorbed, established
<b>samādhi-sthasya</b>	( <b>bahuvrīhi</b> compound based upon an <b>upapada</b> compound) of him who is absorbed in the Self
<b>keśava</b>	(mas. voc. sing.) Kṛṣṇa, "one with long hair"
<b>sthita- dhīḥ</b>	(mas. p.p.p. $\sqrt{\text{sthā}}$ 1P) steady, established (fem. nom. sing.) intellect (See below for monosyllabic nouns.)
<b>sthita-dhīḥ</b>	( <b>bahuvrīhi</b> compound) man of steady intellect, man whose intellect is steady
<b>kim</b>	(n. nom. sing.) how, what
<b>pra-bhāṣeta</b>	(3rd per. optative middle <b>pra</b> $\sqrt{\text{bhāṣ}}$ 1Ā) should speak, might speak, would speak
<b>kim</b>	(n. nom. sing.) how, what
<b>āsīta</b>	(3rd per. optative middle $\sqrt{\text{ās}}$ 2Ā) should sit, might sit, would sit
<b>vrajeta</b>	(3rd per. optative middle $\sqrt{\text{vraj}}$ 1P) should go, might walk, would walk
<b>kim</b>	(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। एऔण् ।३। ऐऔच् ।४।  
 हयवरट् ।५। लण् ।६। जमङ्गानम् ।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 l, 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	ॐ	ॐ

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>
<b>vartamāna</b>	<b>laṭ</b>	present
<b>anadyatanabhūta</b>	<b>lañ</b>	imperfect
<b>parokṣabhūta</b>	<b>liṭ</b>	perfect
<b>bhūta</b>	<b>luñ</b>	orist
<b>anadyatana</b>	<b>luṭ</b>	periphrastic future
<b>bhaviṣyan</b>	<b>lṛṭ</b>	simple future

<u>MOOD</u>	<u>NAME BY PĀNINI</u>	<u>ENGLISH</u>
<b>ājñā</b>	<b>loṭ</b>	imperative
<b>vidhi</b>	<b>liñ</b>	optative
<b>āśīh</b>	<b>leṭ</b>	subjunctive
<b>saṃketa</b>	<b>lṛñ</b>	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	उचे ūce ūc+e	उचाते ūcāte ūc+āte	उचिरे ūcire ūc+ire
madhyama	उचिषे ūciṣe ūc+i+se	उचाथे ūcāthe ūc+āthe	उचिध्वे ūcidhve ūc+i+dhve
uttama	उचे ūce ūc+e   eka	उचिवहे ūcivahe ūc+i+vahe   dvi	उचिमहे ūcimahe ūc+i+mahe   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	आसतुः	आसुः
	āsa	āsatuḥ	āsuḥ
	ās+a	ās+atus	ās+us
madhyama	आसिथ	आसथुः	आस
	āsitha	āsathuḥ	āsa
	uvac+tha	ās+athus	ās+a
uttama	आस	आसिव	आसिम
	āsa	āsiva	āsima
	ās+a	ās+i+va	ās+i+ma
	_____	_____	_____
	eka	dvi	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
√kr (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
√tṛ (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
tr̥tīyā	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
tr̥tīyā	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
tr̥tīyā	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, **dhi**, intellect, follows the declension for monosyllabic nouns ending in **ī**.

Stem: **dhi** (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 liñ**). 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:  $\sqrt{\text{bhū}}$  (be) 1P Optative (should be)

prathama	भवेत् bhavet bhava+ī+t	भवेताम् bhavetām bhava+ī+tām	भवेयुः bhaveyuh bhava+ī+us
madhyama	भवेः bhaveḥ bhava+ī+s	भवेतम् bhavetam bhava+ī+tam	भवेत bhaveta bhava+ī+ta
uttama	भवेयम् bhaveyam bhava+ī+am	भवेव bhaveva bhava+ī+va	भवेम bhavema 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  $\bar{i}$ , which when mixed with **a** appears as **e**, marks the optative active. When followed by a vowel, the  $\bar{i}$  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 sunuyuh sunu+y+us
madhyama	सुनुयाः sunuyāḥ sunu+yā+s	सुनुयातम् sunuyātam sunu+yā+tam	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	स्याताम्	स्युः
	syāt	syātām	syuḥ
	s+yā+t	s+yā+tām	s+y+us
madhyama	स्याः	स्यातम्	स्यात
	syāḥ	syātam	syāta
	s+yā+s	s+yā+tam	s+yā+ta
uttama	स्याम्	स्याव	स्याम
	syām	syāva	syāma
	s+yā+am	s+yā+va	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	आसीयाताम्	आसीरन्
	āsīta	āsīyātām	āsīran
	ās+ī+ta	ās+ī+ātām	ās+ī+ran
madhyama	आसीथाः	आसीयाथाम्	आसीध्वम्
	āsīthāḥ	āsīyāthām	āsīdhvam
	ās+ī+thās	ās+ī+āthām	ās+ī+dhvam
uttama	आसीय	आसीवहि	आसीमहि
	āsīya	āsīvahi	āsīmahi
	ās+ī+a	ās+ī+vahi	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 ब्रजेयमिति 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 Sītā. (Use **bahu-mataḥ** for "thought well of.")

- e. Sītā 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

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



## PĀNINI

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 **Pāṇiniya 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 **Liṅgānuśāsana** (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:

<b>dravya</b> stationary	<b>satva</b> static	nouns
<b>kriyā</b> active	<b>bhāva</b> dynamic	verbs
<b>sattā</b> 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 **kāraḥ**. A **kāraḥ** is the “instrument of action,” meaning the capacity in which something becomes instrumental in bringing about the action of a verb. The **kāraḥ** correspond to six of the cases, which are called **kāraḥ-vibhaktis**. The six **kāraḥ** are:

**karṭṛ** (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 **karṭṛ** 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 **karṭṛ** 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 (strī-liṅga) speech

prathamā	वाक्	वाचौ	वाचः
dvitīyā	वाचम्	वाचौ	वाचः
tr̥tīyā	वाचा	वाग्भ्याम्	वाग्भिः
caturthī	वाचे	वाग्भ्याम्	वाग्भ्यः
pañcamī	वाचः	वाग्भ्याम्	वाग्भ्यः
ṣaṣṭhī	वाचः	वाचोः	वाचाम्
saptamī	वाचि	वाचोः	वाचु
sambodhana	वाक्	वाचौ	वाचः
	┌───┐	┌───┐	┌───┐
	eka	dvi	bahu

Stem: marut (pum-liṅga) wind

prathamā	मरुत्	मरुतौ	मरुतः
dvitīyā	मरुतम्	मरुतौ	मरुतः
trītiyā	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

**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 tã. 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	eṣtum	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
√dhṛ (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)	tiṣṭhāti	sthātum	to stand
√smi (1Ā)	smayate	smetum	to smile
√smṛ (1P)	smarati	smartum	to remember



√han (2P)	<b>hanti</b>	<b>hantum</b>	to kill
√has (1P)	<b>hasati</b>	<b>hasitum</b>	to laugh
√hā (3P)	<b>jahāti</b>	<b>hātum</b>	to abandon
√hu (3P)	<b>juhoti</b>	<b>hotum</b>	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 vanam 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 कृष्ण छेतुमर्हसि

etan me saṁśayaṁ 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  $\sqrt{\text{arh}}$  1P. For example:

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्

**tasmān nārhā vyaṃ hantum dhārtarāṣṭrān**

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

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

बालः पुस्तकं पठितुं शक्नोति ।

**bālaḥ 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** (strī-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

सर्वान्पार्थ 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. मनिषिणां 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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# 28

## 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-spr̥haḥ

vīta-rāga-bhaya-krodhaḥ

sthita-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-

spr̥haḥ

(n. loc. pl.) in pleasures

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

(mas. nom. sing.) longing, desire

<b>vigata-sprhaḥ</b>	(bahuvrīhi compound) who is free from longing
<b>vīta-</b>	(p.p.p. vi √i 2P) departed
<b>rāga-</b>	(mas.) attachment, passion
<b>bhaya-</b>	(n.) fear
<b>krodhaḥ</b>	(mas. nom. sing.) anger
<b>rāga-bhaya-krodhaḥ</b>	(dvandva compound)
<b>vīta-rāga-bhaya-krodhaḥ</b>	(bahuvrīhi compound) whose attachment fear and anger have departed
<b>sthita-</b>	(p.p.p. √sthā 1P) steady
<b>dhīḥ</b>	(mas. nom. sing.) intellect
<b>sthita-dhīḥ</b>	(bahuvrīhi compound) whose intellect is steady, of steady intellect (The compound is masculine even though "intellect" is feminine.)
<b>muniḥ</b>	(mas. nom. sing.) sage
<b>ucyate</b>	(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
√krī (9U)	krīṇanti	krīṇant	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
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

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:

पश्यञ्छ्रवन्स्पृशञ्जिघ्रन्नश्नन्स्वपञ्चसन्

paśyañ chr̥ṇvan spr̥śañ 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 **gaṇa** 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
dvitīyā	गच्छत्	गच्छन्ती	गच्छन्ति
ṛtīyā	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 **ī**, which forms **anti**. It is then declined like a long **ī**. For example:

Root:  $\sqrt{\text{gam}}$  (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 **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	<b>bhāṣa</b>	<b>bhāṣamāna</b>	speaking
√sev	1	<b>seva</b>	<b>sevamāna</b>	serving
√vṛt	1	<b>varta</b>	<b>vartamāna</b>	being
√kṛ	8	<b>kuru</b> (weak)	<b>kurvāna</b>	doing
√su	5	<b>sunu</b> (weak)	<b>sunvāna</b>	pressing
√rudh	7	<b>rundh</b> (weak)	<b>rundhāna</b>	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	sunvatiyām (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 sitā 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 paśyatah 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 गृहमक्रधोऽरागश्च वर्तते ।२।

- c. धार्मिको मुनिरात्मानं धरन्भयं कामं च न सृजति  
।३।
- d. सर्वकामदं ज्ञात्वा मुनिः स्पृहात्कामाच्च तीर्णः  
।४।
- e. सर्वेषु कर्मसु गुरौः 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 परां 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.

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# 29

## LESSON TWENTY-NINE

Recitation:	<b>Bhagavad-Gītā</b> Chapter 2, Verse 57
Grammar:	Feminine Nouns in <b>ū</b> The Causative More Pronouns: <b>ayam, idam, iyam</b>
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



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

**FEMININE NOUNS  
IN Ū**

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

Stem: vadhū (stri-liṅga) woman

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

## E CAUSATIVE

1. There is a group of verb formations that are called derivative verbs, or secondary verbs (**pratyayānta-dhātu**): the causative (**nijanta**), 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)	jāyati	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
√drś(√paś)(1P)	paśyati	darśayati	he causes to see
√dhā (3U)	dadhāti, dhatte	dhāpayati	he causes to place
√dhr (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)	<b>bhāṣate</b>	<b>bhāṣayati</b>	he causes to speak
√bhū (1P)	<b>bhavati</b>	<b>bhāvayati</b>	he causes to be
√man (4Ā)	<b>manyate</b>	<b>mānayati</b>	he causes to think
√muc (6U)	<b>muñcati -te</b>	<b>mocayati</b>	he causes to release
√yuj (7U)	<b>yunakti, yuñkte</b>	<b>yojayati</b>	he causes to unite
√ram (1Ā)	<b>ramate</b>	<b>ramayati</b>	he causes to enjoy
√labh (1Ā)	<b>labhate</b>	<b>lambhayati</b>	he causes to obtain
√vac (2P)	<b>vakti</b>	<b>vācayati</b>	he causes to speak
√vad (1P)	<b>vadati</b>	<b>vādayati</b>	he causes to speak
√vas (1P)	<b>vasati</b>	<b>vāsayati</b>	he causes to live
√viś (6P)	<b>viśati</b>	<b>veśayati</b>	he causes to enter
√vraj (1P)	<b>vrajati</b>	<b>vrājayati</b>	he causes to walk
√śak (5P)	<b>śaknoti</b>	<b>śākayati</b>	he causes to be able
√śubh (1Ā)	<b>śobhate</b>	<b>śobhayati</b>	he causes to shine
√śru (5P)	<b>śrṇoti</b>	<b>śrāvayati</b>	he tells
√srj (6P)	<b>srjati</b>	<b>sarjayati</b>	he causes to create
√sev (1Ā)	<b>sevate</b>	<b>sevayati</b>	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	ghāpayati	he causes to kill
√has (1P)	hasati	hāpayati	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 (lot)	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		
(karmani 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	
	gamañīya	to be caused to go
Future (lṛṭ)	gamayiṣyati	he will cause to go
Periphrastic future (luṭ)	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

**Brhadāranyaka Upaniṣad 1.3.28**

From non-existence lead us to existence,

From darkness lead us to light,

From death lead us to immortality.



RE PRONOUNS:  
AM, IDAM, IYAM

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

Stem: ayam (pum-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

<b>prathamā</b>	<b>इयम्</b>	<b>इमे</b>	<b>इमाः</b>
<b>dvitīyā</b>	<b>इमाम्</b>	<b>इमे</b>	<b>इमाः</b>
<b>trītiyā</b>	<b>अनया</b>	<b>आभ्याम्</b>	<b>आभिः</b>
<b>caturthī</b>	<b>अस्यै</b>	<b>आभ्याम्</b>	<b>आभ्यः</b>
<b>pañcamī</b>	<b>अस्याः</b>	<b>आभ्याम्</b>	<b>आभ्यः</b>
<b>ṣaṣṭhī</b>	<b>अस्याः</b>	<b>अनयोः</b>	<b>आसाम्</b>
<b>saptamī</b>	<b>अस्याम्</b>	<b>अनयोः</b>	<b>आसु</b>
	_____	_____	_____
	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

dvitiyā      एनम्      एनौ      एनान्

tr̥tīyā      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* (*stri-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)	प्रतिष्ठति	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 एनत्स्रष्टुं  
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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# 30

## 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 saṁharate cāyaṁ  
 kūrmo 'ṅgānīva sarvaśaḥ  
 indriyāṇīndriyārthebhyas  
 tasya prajñā 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
saṁ-harate	(3rd per. sing. pres. indict. mid. sam √hr 1P) he withdraws, takes together
ca	(ind.) and
ayam	(mas. nom. sing.) this
kūрмаḥ	(mas. nom. sing.) tortoise, turtle
aṅgāni	(n. acc. pl.) limbs
iva	(ind.) like
sarvaśaḥ	(ind.) completely, everywhere, on all sides

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

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



Stem: **dhanus** (napuṃsaka-liṅga) bow

prathamā	धनुः	धनुषी	धनूषि
dvitīyā	धनुः	धनुषी	धनूषि
tr̥tīyā	धनुषा	धनुभ्याम्	धनुर्भिः
caturthī	धनुषे	धनुभ्याम्	धनुर्भ्यः
pañcamī	धनुषः	धनुभ्याम्	धनुर्भ्यः
ṣaṣṭhī	धनुषः	धनुषोः	धनुषाम्
saptamī	धनुषि	धनुषोः	धनुःषु
saṃbodhana	धनुः	धनुषी	धनूषि
	-----	-----	-----
	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) <b>a</b>   | (d) <b>man</b> |
| (b) <b>ā</b>   | (e) <b>as</b>  |
| (c) <b>ana</b> | (f) <b>ti</b>  |

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

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

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

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

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

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

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

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

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

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

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

## SECONDARY SUFFIXES

i. The secondary suffixes are formed from nouns and adjectives, often by changing the first syllable to its **vṛddhi** 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) <b>a</b>	(e) <b>ka (ika)</b>
(b) <b>ya (iya)</b>	(f) <b>maya (mayī)</b>
(c) <b>eya</b>	(g) <b>tara</b>
(d) <b>tva (tā)</b>	(h) <b>tama</b>

(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 **vṛddhi** 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 brāhman  
**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

**r̥ṣi** (mas.) seer  
**kuntī** (fem.) Kuntī  
**puruṣa** (mas.) man

DERIVATIVE

**ārṣeya** (adj.) pertaining to a r̥ṣi  
**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

*ādhidevika* (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

<b>jyotiḥ</b> (n.) light	<b>jyotirmaya</b> (adj.) filled with light
<b>hiranya</b> (n.) gold	<b>hiranyamaya</b> (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>
<b>priya</b> dear	<b>priyatara</b> dearer	<b>priyatama</b> dearest
<b>manda</b> slow	<b>mandatara</b> slower	<b>mandatama</b> 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>
<b>aśva</b> (mas.) horse	<b>aśvavat</b> like a horse
<b>āditya</b> (mas.) sun	<b>ādityavat</b> like the sun (Bhagavad-Gītā 5.16)
<b>āścarya</b> (n.) a wonder	<b>āścaryavat</b> as a wonder (Bhagavad-Gītā 2.29)

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

<u>NOMINAL</u>	<u>ADVERB</u>
<b>madhya</b> (adj.) middle	<b>madhyataḥ</b> 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 **īsa**. 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 jīgamīṣati

Sītā desires to go to the forest.

4. All desiderative stems end in **a**, and are treated like stems in the **gaṇas** 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	āsīṣati	he wants to sit
√i (2P)	eti	iyīṣati	he wants to go
√is (6P)	icchati	esisīṣati	he wants to choose

√kṛ (8U)	karoti, kurute	cikīṛṣati	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	jijīviṣati	he wants to live
√jñā (9U)	jānāti, jānīte	jijñāsati	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	titīṛṣati	he wants to cross
√tyaj (1P)	tyajati	tityakṣati	he wants to abandon
√dā (3U)	dadāti, datte	ditsati	he wants to give
√drś(√paś)(1P)	paśyati	didṛkṣati	he wants to see
√dhā (3U)	dadhāti, dhatte	dhitsati	he wants to place

√dhr̥ (1U)	dharati -te	didhīr̥ṣati	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)	pr̥cchati	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	mīmāṃṣate	he wants to think
√muc (6U)	muñcati -te	mumukṣati	he wants to release
√yuj (7U)	yunakti, yuñkte	yuyukṣati	he wants to unite
√ram (1Ā)	ramate	riraṃṣati	he wants to enjoy
√labh (1Ā)	labhate	lipsate	he wants to obtain
√vac (2P)	vakti	vivakṣati	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)	śṛnoti	śuśrūṣati	he wants to hear
√srj (6P)	sṛjati	sirṅkṣati	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 ।

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. <b>sam ava</b> √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 संहृत्य 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 Śītā 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. indic. 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

varjaṃ

(adv.) except, excluding

rasa-varjaṃ

(tatpuruṣa compound) except the taste

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

**NOUNS ENDING IN  
O, AU**

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

Stem: go (pum-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
saṃbodhana	गौः	गावौ	गावः
	-----	-----	-----
	eka	dvi	bahu



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

Stem: nau (stī-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>
√ <b>ji</b> 1P	jejeti jejayīti	jejīyate	he conquers repeatedly
√ <b>dhā</b> 3P	dādhāti dādheti	dedhīyate	he strongly places
√ <b>nī</b> 1P	neneti nenayīti	nenīyate	he strongly leads
√ <b>bhū</b> 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>
<b>kathā</b> (story)	<b>kathayati</b>	he tells the story
<b>kavi</b> (poet)	<b>kavīyati</b>	he wishes for a poet
<b>gopa</b> (cow protector)	<b>gopāyati</b>	he protects
<b>tapas</b> (austerity)	<b>tapasyati</b>	he performs austerities
<b>namas</b> (homage)	<b>namasyati</b>	he pays homage to
<b>rājan</b> (king)	<b>rājāyati</b>	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	<b>gamiṣyati</b>	<b>agamiṣyat</b>	he would have gone
√bhū 1P	<b>bhaviṣyati</b>	<b>abhaviṣyat</b>	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 vanam gatavān

Rāma went to the forest.

सीता वनं गतवती ।

sītā vanam gatavatī

Sītā went to the forest.

**ARDINAL 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
aṣṭaviṃśati	२८	28
navaviṃśati	२९	29

triṃśat	३०	30
catvāriṃśat	४०	40
pañcaśat	५०	50
ṣaṣṭi	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

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

<b>prathamā</b>	<b>trayaḥ</b>	<b>trīṇi</b>	<b>tisraḥ</b>
<b>dvitīyā</b>	<b>trīn</b>	<b>trīṇi</b>	<b>tisraḥ</b>
<b>ṛtīyā</b>	<b>tribhiḥ</b>	<b>tribhiḥ</b>	<b>tisṛbhiḥ</b>
<b>caturthī</b>	<b>tribhyaḥ</b>	<b>tribhyaḥ</b>	<b>tisṛbhyaḥ</b>
<b>pañcamī</b>	<b>tribhyaḥ</b>	<b>tribhyaḥ</b>	<b>tisṛbhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>trayāṇām</b>	<b>trayāṇām</b>	<b>tisṛṇām</b>
<b>saptamī</b>	<b>triṣu</b>	<b>triṣu</b>	<b>tisṛṣu</b>
<b>saṃbodhana</b>	<b>trayaḥ</b>	<b>trīṇi</b>	<b>tisraḥ</b>
	_____	_____	_____
	Masculine	Neuter	Feminine

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

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

<b>prathamā</b>	<b>catvāraḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
<b>dvitīyā</b>	<b>caturaḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
<b>ṛtīyā</b>	<b>caturbhiḥ</b>	<b>caturbhiḥ</b>	<b>catasṛbhiḥ</b>
<b>caturthī</b>	<b>caturbhyaḥ</b>	<b>caturbhyaḥ</b>	<b>catasṛbhyaḥ</b>
<b>pañcamī</b>	<b>caturbhyaḥ</b>	<b>caturbhyaḥ</b>	<b>catasṛbhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>caturṇām</b>	<b>caturṇām</b>	<b>catasṛṇām</b>
<b>saptamī</b>	<b>caturṣu</b>	<b>caturṣu</b>	<b>catasṛṣu</b>
<b>saṃbodhana</b>	<b>catvāraḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
	_____	_____	_____
	Masculine	Neuter	Feminine

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

Stem: **pañca** (all genders) five

<b>prathamā</b>	<b>pañca</b>
<b>dvitīyā</b>	<b>pañca</b>
<b>tr̥tīyā</b>	<b>pañcabhiḥ</b>
<b>caturthī</b>	<b>pañcabhyaḥ</b>
<b>pañcamī</b>	<b>pañcabhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>pañcāṇām</b>
<b>saptamī</b>	<b>pañcasu</b>
<b>saṃbodhana</b>	<b>pañca</b>

6. Here is the declension for six:

Stem: **ṣaṣ** (all genders) six

<b>prathamā</b>	<b>ṣaṣ</b>
<b>dvitīyā</b>	<b>ṣaṣ</b>
<b>tr̥tīyā</b>	<b>ṣaṣbhiḥ</b>
<b>caturthī</b>	<b>ṣaṣbhyaḥ</b>
<b>pañcamī</b>	<b>ṣaṣbhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>ṣaṣṇām</b>
<b>saptamī</b>	<b>ṣaṣsu</b>
<b>saṃbodhana</b>	<b>ṣaṣ</b>



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

Stem: **aṣṭa** (all genders) eight

<b>prathamā</b>	<b>aṣṭa / aṣṭau</b>
<b>dvitīyā</b>	<b>aṣṭā / aṣṭau</b>
<b>tr̥tīyā</b>	<b>aṣṭabhiḥ / aṣṭābhiḥ</b>
<b>caturthī</b>	<b>aṣṭabhyaḥ / aṣṭābhyaḥ</b>
<b>pañcamī</b>	<b>aṣṭabhyaḥ / aṣṭābhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>aṣṭānām</b>
<b>saptamī</b>	<b>aṣṭasu / aṣṭāsu</b>
<b>saṃbodhana</b>	<b>aṣṭa / aṣṭau</b>

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 <sup>1Ā</sup> 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॥

yatato 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).

yataṭataḥ	(mas. gen. sing. pres. act. pl. √yat 1Ā) of the endeavoring person
vipaś-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.

saṁyamyā	(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 puṃsah  
saṅgas teṣūpajāyate  
saṅgāt saṃjāyate kāmah  
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
puṃsah	(mas. gen. sing.) of a man

क्रोधाद्भवति संमोहः  
 संमोहात्स्मृतिविभ्रमः ।  
 स्मृतिभ्रंशाद्बुद्धिनाशो  
 बुद्धिनाशात्प्रणश्यति ॥६३॥

krodhād bhavati saṃmohaḥ  
 saṃmohāt smṛti-vibhramaḥ  
 smṛti-bhraṃśād buddhi-nāśo  
 buddhi-nāśāt praṇśyati 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
praṇśyati	(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-duḥkhānām  
 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. <b>anu vi</b> √ <b>dhā</b> 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  
 nigrhītāni sarvaśaḥ  
 indriyāṇīndriyārthebhyas  
 tasya prajñā pratiṣṭhitā 68

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

nigrhītāni

(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-bhūtānām  
 tasyām jāgarti saṃyamī  
 yasyām 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 yaṃ 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  
pumāṁś carati niḥspr̥haḥ  
nirmamo nirahaṅkāraḥ  
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 <b>pumāṁś</b> ) man
niḥspr̥haḥ	(mas. nom. sing.) without longing
nirmamaḥ	(mas. nom. sing.) free from the sense of 'mine'
nirahaṅkāraḥ	(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 ṛcchati 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
ṛcchati	(3rd per. sing. pres. indict. act. √ṛ 1P) he attains



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

Nom.	नरः	नरौ	नराः
Acc.	नरम्	नरौ	नरान्
Inst.	नरेण *	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)

**a**Stem: **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**Stem: **senā** (feminine) army (given on p. 145, Part I)**FEMININE**

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

**i**Stem: **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**.

i

## FEMININE

Stem: **nadī** (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	राज्ञोः	राज्ञाम्
	आत्मनः	आत्मनोः	आत्मनाम्
Loc.	राज्ञि आत्मनि	राज्ञोः आत्मनोः	राजसु
Voc.	राजन्	राजानौ	राजानः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

**an**Stem: **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

**Ḍ****MASCULINE**Stem: **dātr** (mas.) giver; **svasr** (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; **bhrātr** (mas.) brother(These nouns follow **dātr** in all other cases.)

Nom.	pitā	pitarau	pitarah
Acc.	pitaram	pitarau	pitṛn / bhrātṛn / mātr̥h



**U**Stem: **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**.

**mad**Stem: **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; **yusmad** (plural) you (p. 129, Part I)**yusmad**

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

**tad**Stem: **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.)

ad

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**Stem: **tad** (feminine) she**FEMININE**

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
tṛtīyā	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

## MAT, VAT

## NEUTER

Stem: bhagavat (neuter) possessing fortune, fortunate

prathamā	भगवत्	भगवती	भगवन्ति
dviṭiyā	भगवत्	भगवती	भगवन्ति
ṭṛṭiyā	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
saṃbodhana	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
sambodhana	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	हस्तिभ्य
ṣaṣṭhī	हस्तिनः	हस्तिनोः	हस्तिनाम्
saptamī	हस्तिनि	हस्तिनोः	हस्तिषु
sambodhana	हस्तिन्	हस्तिनौ	हस्तिनः
	-----  eka	-----  dvi	-----  bahu

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

prathamā दण्डि दण्डिनी दण्डीनि

dvtīyā दण्डि दण्डिनी दण्डीनि

saṃbodhana दण्डि दण्डिनी दण्डीनि

दण्डिन्

|-----|

eka

|-----|

dvi

|-----|

bahu

The rest are the same as the masculine.

MONOSYLLABIC  
NOUNS  
FEMININE

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
ṣaṣthī	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

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

**NOUNS ENDING IN  
CONSONANTS  
MASCULINE**

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
saṃbodhana	मरुत्	मरुतौ	मरुतः
	-----  eka	-----  dvi	-----  bahu



## ū

## FEMININE NOUNS

Stem: vadhū (stī-liṅga) woman

prathamā	वधूः	वध्वौ	वध्वः
dvitīyā	वधूम्	वध्वौ	वधूः
trītiyā	वध्वा	वधूभ्याम्	वधूभिः
caturthī	वध्वै	वधूभ्याम्	वधूभ्यः
pañcamī	वध्वाः	वधूभ्याम्	वधूभ्यः
ṣaṣṭhī	वध्वाः	वध्वोः	वधूनाम्
saptamī	वध्वाम्	वध्वोः	वधूषु
sambodhana	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
saṃbodhana	हविः	हविषी	हवींषि
	-----  eka	-----  dvi	-----  bahu

US

NEUTER

Stem: *dhanus* (napuṃsaka-liṅga) bow

prathamā	धनुः	धनुषी	धनूषि
dvitīyā	धनुः	धनुषी	धनूषि
tr̥tīyā	धनुषा	धनुभ्याम्	धनुर्भिः
caturthī	धनुषे	धनुभ्याम्	धनुर्भ्यः
pañcamī	धनुषः	धनुभ्याम्	धनुर्भ्यः
ṣaṣṭhī	धनुषः	धनुषोः	धनुषाम्
saptamī	धनुषि	धनुषोः	धनुःषु
saṃbodhana	धनुः	धनुषी	धनूषि
	-----  eka	-----  dvi	-----  bahu

## O

## MASCULINE

## FEMININE

Stem: go (pum-liṅga) bull; (stri-liṅga) cow

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

## AU

## FEMININE

Stem: nau (stī-liṅga) ship

prathamā	नौः	नावौ	नावः
dvtiṅyā	नावम्	नावौ	नावः
trtiṅyā	नावा	नौभ्याम्	नौभिः
caturthī	नावे	नौभ्याम्	नौभ्यः
pañcamī	नावः	नौभ्याम्	नौभ्यः
ṣaṣthī	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	सर्वस्मिन्	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** (stri-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) **pun-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
sambodhana	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
tr̥tīyā	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
tr̥tīyā	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
tr̥tīyā	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
tr̥tīyā	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
dvitiyā	इमाम्	इमे	इमाः
ṭṛtīyā	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** (pum-liqṅga) thisd<sup>vi</sup>tiyā एनम् एनौ एनान्t<sup>ṛ</sup>tiyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

|  
eka|  
dvi|  
bahu**ENA****NEUTER**Stem: **ena** (napuṃsaka-liṅga) thisd<sup>vi</sup>tiyā एनत् एने एनानिt<sup>ṛ</sup>tiyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

|  
eka|  
dvi|  
bahu

**ENA****FEMININE**

Stem: ena (stri-līṅga) this

dvitiyā	एनाम्	एने	एनाः
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trīyā	एनया		
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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

paśāsat	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
sambodhana	trayaḥ	trīṇi	tisraḥ
	_____	_____	_____
	Masculine	Neuter	Feminine

## CATUR

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

<b>prathamā</b>	<b>catvāraḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
<b>dvitīyā</b>	<b>caturāḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
<b>tr̥tīyā</b>	<b>caturbhiḥ</b>	<b>caturbhiḥ</b>	<b>catasrbhiḥ</b>
<b>caturthī</b>	<b>caturbhyaḥ</b>	<b>caturbhyaḥ</b>	<b>catasrbhyaḥ</b>
<b>pañcamī</b>	<b>caturbhyaḥ</b>	<b>caturbhyaḥ</b>	<b>catasrbhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>caturṇām</b>	<b>caturṇām</b>	<b>catasṛṇām</b>
<b>saptamī</b>	<b>caturṣu</b>	<b>caturṣu</b>	<b>catasṛṣu</b>
<b>saṃbodhana</b>	<b>catvāraḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
	_____	_____	_____
	Masculine	Neuter	Feminine

## PAÑCA

Stem: **pañca** (all genders) five

<b>prathamā</b>	<b>pañca</b>
<b>dvitīyā</b>	<b>pañca</b>
<b>tr̥tīyā</b>	<b>pañcabhiḥ</b>
<b>caturthī</b>	<b>pañcabhyaḥ</b>
<b>pañcamī</b>	<b>pañcabhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>pañcāṇām</b>
<b>saptamī</b>	<b>pañcasu</b>
<b>saṃbodhana</b>	<b>pañca</b>

**ṢAṢ**

Stem: ṣaṣ (all genders) six

prathamā	ṣaṭ
dvitīyā	ṣaṭ
tr̥tīyā	ṣaḍbhiḥ
caturthī	ṣaḍbhyaḥ
pañcamī	ṣaḍbhyaḥ
ṣaṣṭhī	ṣaṣṇām
saptamī	ṣaṣsu
sambodhana	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
sambodhana	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

## Numerals

## Cardinal Numbers

## 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

## First

प्रथम

## Sixth

षष्ठ

## NUMBERS

## 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	ah		
r	ā	a <sup>2</sup>	vowels (a)
r	ā	o	g/gh
r	ā	o	j/jh
r	ā	o	ḍ/ḍh
r	ā	o	d/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
h	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	ṝ	Vowels
ḷ		
e	ai	
o	au	

---

ङ	ka	kha		ga	gha	ṅa	
ś	ca	cha		ja	jha	ṅa	
ṣ	ṭa	ṭha		ḍa	ḍha	ṇa	
s	ta	tha		da	dha	na	
ḥ	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:

Final letter of first word:			Initial letter of second word:
t	n	m	
d	n <sup>1</sup>	m	vowels
d	n	m	g/gh
j	ñ	m	j/jh
ḍ	ṇ	m	ḍ/ḍh
d	n	m	d/dh
d	n	m	b/bh
n	n	m	nasals (n/m)
d	n	m	y/v
d	n	m	r
l	ml	m	l
d(dh) <sup>3</sup>	n	m	h
t	n	m	k/kh
c	mś	m	c/ch
t	mṣ	m	ṭ/ṭh
t	mś	m	t/th
t	n	m	p/ph
c(ch) <sup>4</sup>	ñ(ch) <sup>2</sup>	m	ś
t	n	m	ś/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	
		r	ṛ	<b>nn</b> (e)
		l		(if preceded by
		e	ai	a short vowel)
		o	au	
	ka kha		ga gha	nā
(a) <b>mś</b>	<b>ca cha</b>		<b>ja jha</b>	nā
(b) <b>mṣ</b>	<b>ṭa ṭha</b>		<b>ḍa ḍha</b>	ṇa
(c) <b>mś</b>	<b>ta tha</b>		da dha	na
	pa pha		ba bha	ma
			ya ra	la va
(d) <b>n̄ (ch) śa</b>	ṣa sa		ha	<b>m̄l</b> (h)
	end of line			

(a) **n + ca = mśca ; n + cha = mścha**

(b) **n + ṭa = mṣṭa ; n + ṭha = mṣṭha**

(c) **n + ta = mśta ; n + tha = mśtha**

(d) **n + śa = n̄śa or n̄cha**

(e) **an + a = anna**

**an + i = anni**

**ān + u = ānu**

(f) **n + ja = n̄ja ; n + jha = n̄jha**

(g) **n + ḍa = n̄ḍa ; n + ḍha = n̄ḍha**

(h) **n + la = m̄lla**

**SANDHI  
FINAL T**

**t remains t  
except:**

**t changes  
to d except:**

			a	ā		
			i	ī		
			u	ū		
			r	ṛ		
			l			
			e	ai		
			o	au		(before all nasals)
						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					

(a) **t + ca = cca ; t + cha = ccha**

(b) **t + ṭa = ṭṭa ; t + ṭha = ṭṭha**

(c) **ṭ + śa = ccha**

(d) **t + all nasals = nnasal**

(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  $\bar{n}$** 

(a) Like final **n**, final  $\bar{n}$  becomes  $\bar{n}\bar{n}$  before vowels if the  $\bar{n}$  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  $\bar{a}$  and  $\bar{m}\bar{a}$ .

**INTERNAL SANDHI****S TO Ṣ**

any vowel	in spite of	changes s	unless final
(but a or $\bar{a}$ ),	intervening	to ṣ	or followed
k, or r	$\bar{m}$ or $\bar{h}$		by r

**N TO Ṇ**

r	unless c, ch, j, jh, $\bar{n}$ ,	changes n	if followed by
ṛ	$\bar{t}$ , $\bar{th}$ , $\bar{d}$ , $\bar{dh}$ , $\bar{n}$ ,	to $\bar{n}$	vowels, m, y,
$\bar{r}$	$\bar{t}$ , $\bar{th}$ , $\bar{d}$ , $\bar{dh}$ ,		v, or n
or ṣ	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** (periphrastic 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** (periphrastic 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**  
(periphrastic future), **āpaniya**, **āptavya**, **āpya**  
(gerundive), **āpa** (perfect), **āptum** (infinitive),  
**āpayati** (causative), **īpsati** (desirative), **āpat**  
(aorist)



आस्

√**ās** (2Ā) **āste** (pres. indict.) he sits,  
**āsitvā** (gerund), **āsiṣyate** (future), **āsyate**  
 (passive), **āsita**, **-āsyā** (p.p.p.), **āsitā**  
 (periphrastic future), **āsaniya**, **āsitavya**, **āsyā**  
 (gerundive), **āsa** (perfect), **āsitum** (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), **īyīṣati**  
 (desirative), **aiṣit** (aorist)

इष्

√**iṣ** (6P) **icchatī** (pres. indict.) he wishes,  
 desires, **iṣtvā** (gerund), **eṣiṣyati** (future),  
**iṣyāte** (passive), **iṣita**, **-iṣya** (p.p.p.),  
**eṣitā** (periphrastic future), **eṣitaniya**,  
**eṣitavya**, **eṣya** (gerundive), **iyeṣa**  
 (perfect), **eṣitum** (infinitive), **eṣayati**  
 (causative), **eṣiṣiṣati** (desirative), **aiṣit**  
 (aorist)

कृ

√**kr** (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), **cikīṣati**  
 (desirative), **akārṣit** (aorist)

क्री

√**kri** (9U) **kriṇāti**, **kriṇīte** (pres. indict.) he buys, **kriṭvā** (gerund), **kreṣyati** (future), **kriyate** (passive), **kriṭa**, **-kriya** (p.p.p.), **kretā** (periphrastic future), **kraṇiṇya**, **kretavya**, **kreya** (gerundive), **cikāya** (perfect), **kretum** (infinitive), **krāpayati** (causative), **cikriṣati** (desirative), **akraiṣit** (aorist)

गम्

√**gam** (1P) **gacchati** (pres. indict.) he goes, **gatvā** (gerund), **gamiṣyati** (future), **gamyate** (passive), **gata**, **-gamyā**, **-gatyā** (p.p.p.), **gantā** (periphrastic future), **gamaṇiṇya**, **gantavya**, **gamyā** (gerundive), **jagāma** (perfect), **gantum** (infinitive), **gamayati** (causative), **jigamiṣati** (desirative), **agamat** (aorist)

गुप्

√**gup** (1P) **gopāyati** (pres. indict.) he protects, **guptvā**, **gopitvā** (gerund), **gopiṣyati**, **gopsyati** (future), **gupyate** (passive), **gupta**, **gupita**, **-gupya** (p.p.p.), **gopāyitā**, **gopitā**, **goptā** (periphrastic future), **gopaṇiṇya**, **goptavya**, **gopya** (gerundive), **jugopa** (perfect), **goptum**, **gopitum** (infinitive), **gopayati** (causative), **jugopiṣati** (desirative), **agaupsit** (aorist)

गै

√**gai** (1P) **gāyati** (pres. indict.) he sings, **gītvā** (gerund), **gāsyati** (future), **gīyate** (passive), **gīta**, **-gāya** (p.p.p.), **gātā** (periphrastic future), **gāṇiṇya**, **gātavya**, **geya** (gerundive), **jagau** (perfect), **gātum** (infinitive), **gāpayati** (causative), **jigāsati** (desirative), **agāsit** (aorist)

चिन्त्

√cint (10U) cintayati -te (pres. indic.) he thinks, cintayitvā (gerund), cintayiṣyati (future), cintyate (passive), cintita, -cintya (p.p.p.) cintayitā (periphrastic future), cintayitavya, cintaniya, cintya, (gerundive), cintayām (perfect), cintayitum (infinitive), acīcintat (aorist)

चुर

√cur (10U) corayati -te (pres. indic.) he steals, corayitvā (gerund), corayiṣyati (future), coryate (passive), corita, -corya (p.p.p.), corayitā (periphrastic future), coraniya, corayitavya, corya (gerundive), corayām (perfect), corayitum (infinitive), acūcorayiṣati (desirative), acūcurat (aorist)

जन्

√jan (4Ā) jāyate (pres. indic.) 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. indic.) he conquers, jitvā (gerund), jeṣyati, jayiṣyati (future), jiyate (passive), jita, -jitya (p.p.p.), jetā (periphrastic future), jetavya, jitya, jeya (gerundive), jigāya (perfect), jetum (infinitive), jāpayat (causative), jigīṣati (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), **jīvaniya**, **jīvitavya**, **jīvya**  
 (gerundive), **jijīva** (perfect), **jīvitum**  
 (infinitive), **jīvayati** (causative), **jijiviṣati**  
 (desirative), **ajīvīt** (aorist)

ज्ञा

√**jñā** (9U) **jānāti**, **jānīte** (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**, **-tatya**, **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), **tutukṣati** (desirative), **atuṣat** (aorist)

तृ

√**tṛ** (1P) **tarati** (pres. indict.) he crosses over, **tīrtvā** (gerund), **tariṣyati** (future), **tīryate** (passive), **tīrṇa**, **-tīrya** (p.p.p.), **taritā** (periphrastic future), **taritavya**, **tāraṇīya**, **tārya** (gerundive), **tatāra** (perfect), **tartum**, **taritum** (infinitive), **tārayati** (causative), **titīrṣati** (desirative), **atārit**, **atārṣit** (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), **atyākṣit** (aorist)

दा

√**dā** (3U) **dadāti**, **datte** (pres. indict.) he gives, **dattvā** (gerund), **dāsyati** (future), **dīyate** (passive), **datta**, **-dāya** (p.p.p.), **dātā** (periphrastic future), **dāṇīyā**, **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), **drśyate** (passive), **drṣta**, **-drṣya** (p.p.p.), **drṣtā** (periphrastic future), **draṣṭavya**, **darśaniya**, **drśya** (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), **dveṣaniya**, **dveṣya** (gerundive), **didveṣa** (perfect), **dveṣtum** (infinitive), **dveṣayati** (causative), **didvikṣati** (desirative), **advikṣat** (aorist)

धा

√dhā (3U) **dadhāti**, **dhatte** (pres. indic.) he places, **dhivā**, **hitvā** (gerund), **dhāsyati** (future), **dhīyate** (passive), **hita**, **-dhāya** (p.p.p.), **dhātā** (periphrastic future), **dhātavya**, **dhāniya**, **dheya** (gerundive), **dadhau** (perfect), **dhātum** (infinitive), **dhāpayati** (causative), **dhitsati** (desirative), **adhāt** (aorist)

**धृ**             $\sqrt{\text{dhr}}$  (1U) **dharati -te** (pres. indict.) he holds, **dhrtvā** (gerund), **dharisyati** (future), **dhriyate** (passive), **dhrta, -dhrtya** (p.p.p.), **dhartā** (periphrasic future), **dhāraṇīya, dhartavya, dhārya** (gerundive), **dadhāra** (perfect), **dhartum** (infinitive), **dhārayati** (causative), **didhariṣati** (desirative), **adhārṣīt** (aorist)

**नद्**             $\sqrt{\text{nand}}$  (1P) **nandati** (pres. indict.) he exults, rejoices, **nandisyati** (future), **nandyate** (passive), **nandita, -nandya** (p.p.p.), **nanditā** (periphrasic future), **nandaniya, nandya** (gerundive), **nananda** (perfect), **nanditum** (infinitive), **nandayati** (causative), **ninandiṣati** (desirative), **anandīt** (aorist)

**नी**             $\sqrt{\text{nī}}$  (1U) **nayati -te** (pres. indict.) he leads, **nītvā** (gerund), **neṣyati** (future), **nīyate** (passive), **nīta, -nīya** (p.p.p.), **netā** (periphrasic future), **nayaniya, netavya, neya** (gerundive), **nināya** (perfect), **netum** (infinitive), **nāyayati** (causative), **niniṣati** (desirative), **anaīṣīt** (aorist)

**पठ्**             $\sqrt{\text{paṭh}}$  (1P) **paṭhati** (pres. indict.) he reads, **paṭhitvā** (gerund), **paṭhisyati** (future), **paṭhyate** (passive), **paṭhita, -paṭhya** (p.p.p.), **paṭhitā** (periphrasic 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)
- प्रच्छ्**      √prach (6P) pṛcchati (pres. indict.) he asks, **pṛṣtvā** (gerund), **prakṣyati** (future), **pṛcchate** (passive), **pṛṣta**, **-pṛcchya** (p.p.p.), **praṣtā** (periphrastic future), **praṣtavya**, **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** (periphrastic 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** (periphrastic 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** (periphrastic 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 (periphrasic future), mantavya, mānaniya, mānya (gerundive), mene (perfect), manitum, mantum (infinitive), mānayati (causative), mimamṣate (desirative), amaṃsta, amata (aorist)

मुच्

√muc (6U) muñcati -te (pres. indict.) he releases, liberates, muktvā (gerund), mokṣyati (future), mucyate (passive), mukta, -mucya (p.p.p.), moktā (periphrasic future), mocaniya, moktavya, mocya (gerundive), mumoca (perfect), moktum (infinitive), mocayati (causative), mumukṣati (desirative), amucat (aorist)

युज्

√yuj (7U) yunakti, yuñkte (pres. indict.) he unites, yuktvā (gerund), yokṣyati (future), yujyate (passive), yukta, -yujya (p.p.p.), yoktā (periphrasic 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 (periphrasic future), ramaniya, rantavya, ramya (gerundive), reme (perfect), rantum (infinitive), ramayati (causative), riraṃsate (desirative), araṃsta (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), **labhayati** (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), **vācāniya**, **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**, **vādāniya**, **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,  
**vijisyati** (future), **vijyate** (passive), **vigna**, **-vijya**  
 (p.p.p.), **vijitā** (periphrastic future), **vivije**  
 (perfect), **vijitum** (infinitive), **vejayati** (causative),  
**vivijīṣati** (desirative), **avijit** (aorist)

विद्

√ **vid** (4Ā) **vidyate** (pres. indict.) he is,  
**veysyate** (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), *vrajisyati* (future),  
*vrajyate* (passive), *vrajita*, *-vrajya* (p.p.p.),  
*vrajitā* (periphrastic future), *vrajya*  
 (gerundive), *vavrāja* (perfect), *vrajitum*  
 (infinitive), *vrajayati* (causative), *vivrajīṣati*  
 (desirative), *avrājīṣat* (aorist)
- शक्**                   √*śak* (5P) *śaknoti* (pres. indict.) he is able,  
*śaktvā* (gerund), *śakiṣyati*, *śakṣyati* (future),  
*śakyate* (passive), *śakita*, *śakta*, *-śakya*  
 (p.p.p.), *śaktā* (periphrastic future), *śakya*  
 (gerundive), *śaśāka* (perfect) *śakitum*,  
*śaktum* (infinitive), *śakayati* (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), sāvyati  
 (causative), susūṣati (desirative), asaūṣīt  
 (aorist)

सृज्

√sṛj (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), sraṣṭum  
 (infinitive), sarjayati (causative), sirsṛkṣati  
 (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. indic.) he stands, **sthītvā** (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. indic.) 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. indic.) he remembers, **smṛtvā** (gerund), **smariṣyati** (future), **smaryate** (passive), **smṛta**, **-smṛtya** (p.p.p.), **smartā** (periphrastic future), **smaraṇīya**, **smartavya**, **smarya** (gerundive), **sasmāra** (perfect), **smartum** (infinitive), **smārayati** (causative), **susmūrṣate** (desirative), **asmārṣite** (aorist)

हन्

√**han** (2P) **hanti** (pres. indic.) 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), **jighāṃsati** (desirative), **avadhīt** (aorist)

हस्

√**has** (1P) **nasati** (pres. indict.) he laughs, **hasitvā** (gerund), **hasiṣyati** (future), **hasyate** (passive), **hasita**, **-hasya** (p.p.p.), **hasitā** (periphrastic future), **hasaniya**, **hasitavya**, **hāsya** (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)

हु

√**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, **hrtvā** (gerund), **hariṣyati** (future), **hriyate** (passive), **hrta**, **-hrtya** (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:  $\sqrt{\text{bhū}}$  'be' Present stem: bhava

## Parasmaipada

## Ātmanepada

## Present

<b>bhavati</b>	<b>bhavataḥ</b>	<b>bhavanti</b>	<b>bhavate</b>	<b>bhavete</b>	<b>bhavante</b>
<b>bhavasi</b>	<b>bhavathaḥ</b>	<b>bhavatha</b>	<b>bhavase</b>	<b>bhavethe</b>	<b>bhavadhve</b>
<b>bhavāmi</b>	<b>bhavāvaḥ</b>	<b>bhavāmaḥ</b>	<b>bhave</b>	<b>bhavāvahe</b>	<b>bhavāmahe</b>

## Imperfect

<b>abhavat</b>	<b>abhavatām</b>	<b>abhavan</b>	<b>abhavata</b>	<b>abhavetām</b>	<b>abhavanta</b>
<b>abhavaḥ</b>	<b>abhavatam</b>	<b>abhavata</b>	<b>abhavathāḥ</b>	<b>abhavethām</b>	<b>abhavadhvam</b>
<b>abhavam</b>	<b>abhavāva</b>	<b>abhavāma</b>	<b>abhave</b>	<b>abhavāvahi</b>	<b>abhavāmahi</b>

## Imperative

<b>bhavatu</b>	<b>bhavatām</b>	<b>bhavantu</b>	<b>bhavatām</b>	<b>bhavetām</b>	<b>bhavantām</b>
<b>bhava</b>	<b>bhavatam</b>	<b>bhavata</b>	<b>bhavasva</b>	<b>bhavethām</b>	<b>bhavadhvam</b>
<b>bhavāni</b>	<b>bhavāva</b>	<b>bhavāma</b>	<b>bhavai</b>	<b>bhavāvahai</b>	<b>bhavāmahai</b>

## Optative

<b>bhavet</b>	<b>bhavetām</b>	<b>bhaveyuḥ</b>	<b>bhaveta</b>	<b>bhaveyātām</b>	<b>bhaveran</b>
<b>bhaveḥ</b>	<b>bhavetam</b>	<b>bhaveta</b>	<b>bhavethāḥ</b>	<b>bhaveyāthām</b>	<b>bhavedhvam</b>
<b>bhaveyam</b>	<b>bhaveva</b>	<b>bhavema</b>	<b>bhaveya</b>	<b>bhavevahi</b>	<b>bhavemahi</b>

## 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	admah	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>ādāni</u>	<u>ādāva</u>	<u>ādāma</u>	<u>adai</u>	<u>adāvahai</u>	<u>adāmahai</u>	
Optative						
adyāt	adyātām	adyuḥ	adīta	adiyātām	adīran	
adyāh	adyātam	adyāta	adīthāḥ	adiyāthām	adīdhvam	
adyām	adyāva	adyāma	adiya	adivahi	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	juhumaha

## Imperfect

<u>ajuhot</u>	ajuhutām	ajuhavuh	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
juhudhi	juhutam	juhuta	juhuṣva	juhvāthām	juhudhvam
<u>juhavāni</u>	<u>juhavāva</u>	<u>juhavāma</u>	<u>juhavai</u>	<u>juhavāvahai</u>	<u>juhavāmahai</u>

## Optative

juhuyāt	juhuyātām	juhuyuh	juhvīta	juhviyātām	juhviran
juhuyah	juhuyātam	juhuyāta	juhviṭhāḥ	juhviyāthām	juhvidhvam
juhuyām	juhuyāva	juhuyāma	juhviya	juhviivahi	juhvimahi

## CLASS 4

Root: √div 'play' Present stem: dīvyā

## 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
dīvyā	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: suno, 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	sunuyuḥ	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	tuderaṇ	
tudeḥ	tudetam	tudeta	tudethāḥ	tudeyāthām	tudedhvam	
tudeyam	tudeva	tudema	tudeya	tudevahi	tudemahi	

## CLASS 7

Root: √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	rundhmah	rundhe	rundhvahe	rundhmahe

## Imperfect

<u>arunat</u>	arunddhām	arundhan	arunddha	arundhātām	arundhata
<u>arunat</u>	arunddham	arunddha	arunddhāḥ	arundhāthām	arunddhvam
<u>arunadham</u>	arundhva	arundhma	arundhi	arundhvahi	arundhmahi

## Imperative

<u>runaddhu</u>	runddhām	rundhantu	runddhām	rundhātām	rundhatām
runddhi	runddham	runddha	runtsva	rundhāthām	runddhvam
<u>runadhāni</u>	<u>runadhāva</u>	<u>runadhāma</u>	<u>runadhai</u>	<u>runadhāvahai</u>	<u>runadhāmahai</u>

## Optative

rundhyāt	rundhyātām	rundhyuh	rundhīta	rundhīyātām	rundhīran
rundhyāh	rundhyātam	rundhyāta	rundhīthāḥ	rundhīyāthām	rundhīdhvam
rundhyām	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	tañuta	tanuṣya	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:  $\text{krīṅā}$ ,  $\text{krīṅī}$ ,  $\text{krīṅ}$

## Parasmaipada

## Ātmanepada

Present

<u>krīṅāti</u>	krīṅitaḥ	krīṅanti	krīṅīte	krīṅāte	krīṅate
<u>krīṅāsi</u>	krīṅithaḥ	krīṅitha	krīṅīṣe	krīṅāthe	krīṅīdhve
<u>krīṅāmi</u>	krīṅivaḥ	krīṅimahaḥ	krīṅe	krīṅīvaha	krīṅīmahe

Imperfect

<u>akrīṅāt</u>	akrīṅītām	akrīṅan	akrīṅīta	akrīṅātām	akrīṅata
<u>akrīṅāh</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
krīṅīyāh	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	
ईयम्	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 tanute tanu+te	तन्वाते tanvāte tanu+āte	तन्वते tanvate tanu+ate
madhyama	तनुषे tanuṣe tanu+se	तन्वाथे tanvāthe tanu+āthe	तनुध्वे tanudhve tanu+dhve
uttama	तन्वे tanve tanu+e _____	तनुवहे tanuvahe tanu+vahe _____	तनुमहे 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 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.

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 *ātmanepada*

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>	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

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>	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

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	abhisnehaḥ (mas.)	undue fondness, attraction
अमृतम्	amṛtam (n.)	immortality
अयम्	ayam (mas. pro.)	this
अर्जुनः	arjunaḥ (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	aśvakaḥ (mas.)	colt
अष्ट	aṣṭa	eight
अष्टम	aṣṭama mf(i)n (adj.)	eighth
अस्	√as (2P) asti	he, she, it is
असिद्धिः	asiddhiḥ (mas.)	failure
अस्मद्	asmad (pro.)	we (used in compounds)
अहिंसा	ahiṃsā (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	ācāryaḥ (mas.)	teacher
आत्मन्	ātman (mas.)	Self
आदित्यः	ādityaḥ (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	kausālam (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	<b>catur</b>	four
चतुर्थ	<b>caturtha mf(ī)n (adj.)</b>	fourth
चन	<b>cana (ind.)</b>	(marks indefinite after ka, etc.)
चन्द्रः	<b>candraḥ (mas.)</b>	moon
चिन्त्	<b>√cint (10U) cintayati -te</b>	he thinks
चित्	<b>cit (ind.)</b>	(marks indefinite after ka, etc.)
चुर्	<b>√cur (10U) corayati -te</b>	he steals
चेद्	<b>ced (ind.)</b>	if (placed after the word it refers to)
चेतस्	<b>cetas (n.)</b>	mind, thought
छाया	<b>chāyā (fem.)</b>	shadow
जन्	<b>√jan (4Ā) jāyate</b>	he is born
जन्मन्	<b>janman (n.)</b>	birth, origin, rebirth
जलम्	<b>jalam (n.)</b>	water
जि	<b>√ji (1P) jayati</b>	he conquers
जीव्	<b>√jīv (1P) jīvati</b>	he lives
जीवः	<b>jīvaḥ (mas.)</b>	living individual
ज्ञा	<b>√jñā (9U) jānāti, jānīte</b>	he knows
ज्ञानम्	<b>jñānam (n.)</b>	knowledge
ज्योतिस्	<b> jyotis (n.)</b>	light, flame
ततः	<b>tataḥ (ind.)</b>	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) dīvyati	he plays, shines, increases
दुःखम्	duḥkham (n.)	suffering
दुस्	dus (prefix)	ill, bad, difficult, hard
दूरम्	dūram (n.)	distance
दृश्	√dṛś (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 -ṭe	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	<b>dhenuḥ</b> (fem.)	cow
न	<b>na</b> (ind.)	not
नदी	<b>nadī</b> (fem.)	river
नन्द्	√ <b>nand</b> (1P) <b>nandati</b>	he exults, rejoices <b>ni</b>
नमस्	<b>namas</b> (n.)	reverence, homage
नरः	<b>narah</b> (mas.)	man
नव	<b>nava</b>	nine
नवम	<b>navama</b> mf(ī)n (adj.)	ninth
नाम	<b>nāma</b> (ind.)	by name
नामन्	<b>nāman</b> (n.)	name
नि	<b>ni</b> (prefix)	down, into
नि वृत्	<b>ni +√vṛt</b> <b>nivartate</b>	he ceases
नित्य	<b>nitya</b> mf(ā)n (adj.)	eternal, continual, perpetual
नित्यम्	<b>nityam</b> (adv.)	always
निर्वेदः	<b>nirvedaḥ</b> (mas.)	indifference
निश्चल	<b>niścala</b> mf(ā)n (adj.)	unmoving, steady
निस्	<b>nis</b> (prefix)	out, forth
नी	√ <b>nī</b> (1U) <b>nayati -te</b>	he leads
नृपः	<b>nṛpaḥ</b> (mas.)	king
नौ	<b>nau</b> (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) pṛcchati	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	bandhaḥ (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	bhrātr (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	mātr (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	viśayaḥ (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
शरणम्	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	√śubh (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) śrṇoti	he hears

श्रुतिः	śrutih (fem.)	Veda, scripture
श्रीः	śrīh (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(i)n (adj.)	beautiful
सूक्तम्	sūktam (n.)	hymn
सूर्यः	sūryaḥ (mas.)	sun
सृज्	√sṛj (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

## ENGLISH-SANSKRIT

<b>VOCABULARY</b>	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	bālaḥ (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	√kri (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	tamaś (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	√sṛj (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	turiya (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 ( <b>mahā</b> is used in compounds for <b>mahat</b> or <b>mahānt.</b> )	महा	mahā (in comp.)
guest	अतिथिः	atithih (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) śrṇoti
heavy, teacher	गुरुः	guruh (mas.)
here	अत्र	atra (ind.)

here, in this world	इह	iha (ind.)
hero	वीरः	vīraḥ (mas.)
higher, beyond	पर	para (mf ā n adj.)
hold	धृ	√dhr̥ (1U) dharati -te
homage, reverence	नमस्	namas (n.)
horse	अश्वः	aśvaḥ (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) divyati
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	nṛpah (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) jñāti, jñāte
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	kartr̥ (mas.)
maker, doer	कर्त्री	kartrī (fem.)
make, do	कृ करोति	√kr̥ (8U) karoti, kurute
man	नरः	narahaḥ (mas.)
means of action, instrument	करणम्	kaṛaṇam (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	mātr̥ (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) krīṇāti, krīṇīte
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	√dṛś (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	svasr̥ (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	kūrmah (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	kūrmah (mas.)
two (follows the declension of dva)	द्वि	dvi
understand	अव गम्	ava + √gam avagacchati
undue fondness, attraction	अभिस्नेहः	abhisnehah (mas.)
union, acquisition	योगः	yogah (mas.)



unite (also found in other classes)	युज्	√yuj (7U) yunakti, yuñkte
up, up out	उद्	ud (prefix)
Veda, scripture	श्रुतिः	śrutiḥ (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 √hṛ samharate
within, between	अन्तर्	antar (prefix)
without	विना	vinā (ind.)
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worthy	अर्ह	√arh (1P) arhati
you (used in compounds)	त्वद्	tvad (pro.)
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- jagatī** 4 (Part Two)
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- tālu**: palate 9 (Part One)
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