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abbreviations

Abbreviations: abl. = ablative; acc. = accusative; adj. = adjective; caus. = causative; f(em). = feminine; gen. = genitive; indef. = indefinite; inf. = infinite; intrans. = intransitive; irreg. = irregular; m(asc). = masculine; n(eut). = neuter; part. = participle; pass. = passive; pl. = plural; poss. = possessive; prep. = preposition; pres. = present; s(in)g. = singular; trans. = transitive.

preface

The plan, scope and length of this book have been determined primarily by the aim of enabling students to cope as rapidly as possible with straightforward Classical Sanskrit texts. The material has been drawn almost entirely from the Sanskrit (not Prākṛit) prose dialogue of the major dramas, extracted onto cards and then graded according to the main morphological and syntactical features that required explanation. From Chapter 6 onwards all the sentences of the exercises and all the more elaborate examples given in the chapters themselves are taken without change from actual Sanskrit works. While the intention is to provide an introduction to the Classical language in general, because of the nature of the bulk of the material the book is, in the first place, a guide to Sanskrit dramatic prose; and it is probable that I have sometimes incautiously presented as generally valid points of usage that really hold good only of the Classical dramatists.

Existing Sanskrit primers tend to be admirably systematic in their presentation of the complicated morphology of Sanskrit (which includes a mass of verb forms little used by most writers) but rather cursory in their treatment of such basic facts of life as the prevalence of nominal constructions and compound formations. The student may get the misleading impression that Classical Sanskrit syntax is very similar to that of Latin and Greek, and emerge well drilled in the varieties of athematic inflexion and yet quite unprepared, for instance, for such simple discoveries as the fact that someone in a play, speaking from the heart, instead of saying 'Thank God my children are alive' can and does say (literally) 'Thank God I am alive-childed'. In the present book thorough drilling in all the forms of declension and conjugation has been a secondary consideration, and the student will therefore benefit from a certain self-discipline in memorising accurately the paradigms introduced into each chapter. In

part this shift of emphasis (though I think it desirable at any rate) has been dictated by the use of real Sanskrit material: second-person dual ātmanepada forms are not particularly thick on the ground whether in plays or in texts of any other kind. Serious inadequacy in this respect is, however, prevented by the fact that grammatical forms once introduced continue to be illustrated and required throughout the book: each exercise contains a natural element of revision of all previous exercises.

It is particularly students without a teacher who need a fuller explanation of Sanskrit syntax and idiom than existing primers give, and so I have been happy to model this book upon the Teach Yourself volumes which I myself in the past have found so helpful and stimulating. At the same time it seemed practical to assume a somewhat greater degree of sophistication in potential students of Sanskrit than in students proposing to teach themselves a language such as French. Someone who has never previously learnt a foreign language will probably find the early chapters rather heavy going unless he is fairly bright. A significant proportion of readers are likely to have some acquaintance with either Latin or Greek, and so I have cited parallels where these seemed illuminating, but knowledge of either language on the part of all readers is in no way assumed. In passing it is perhaps worth stating plainly that the present work is essentially intended to be an entirely 'synchronic' study of Classical Sanskrit: occasional references to the earlier history of the language, whether at the Vedic or Indo-European stage, have been introduced where it seemed that they might help to emphasise or clarify the point under discussion. Undoubtedly some readers would prefer more of such references, other less.

For reasons of both convenience and economy, the use of the nāgarī script is discontinued in the body of the text after the first five chapters. Ample practice in reading and writing the script continues to be provided in the exercises.

Many people have given help and advice during the long and laborious period of preparation of this book. A particularly deep debt of gratitude is due to the following: to Dr. Richard Gombrich, of Oxford, for detailed comment and unfailing sympathy and encouragement over many years; to Mr. C. A. Rylands, formerly of the School of Oriental and African Studies in London, for reading with a quite remarkably sharp eye much of the final draft, and for giving me in many acute observations the fruits of his years of experience as a teacher of Sanskrit; to my colleague at Edinburgh Mr. W. E. Jones, for much patient and

careful discussion of the first two chapters; and to Mrs. Elizabeth Kelsall, without whose competent editorial assistance I should still be struggling to get the book finished. Much error has been eliminated with the help of these friends and of the students with whom I have used the work in draft form. I am keenly conscious that many imperfections remain.

Edinburgh, January 1973

Note: Dr. Coulson died before this book could be published. Dr. Gombrich has seen it through the press; he wishes to thank Miss Elizabeth Christie for her help with the proof-reading.

Sanskrit is a member of the Indo-European family of languages to which most of the languages of Europe (including, for instance, English, Welsh, Latin and Greek) also belong. These have all evolved from a single language (or, more immediately, a group of closely related dialects), namely 'Primitive Indo-European' or just 'Indo-European', spoken in about the third millennium BC, of which no direct record remains. The original Indo-European speakers seem to have been tribes inhabiting the plains of Eastern Europe, particularly the area north of the Black Sea (archaeological remains in the South Russian Steppes are in harmony with this supposition), from where migration subsequently occurred in many directions. With the discovery of Hittite, Sanskrit has ceased to be the oldest recorded Indo-European language: but for many reasons, including the fact that Hittite separated early from the main Indo-European stock, Sanskrit remains of central importance to the student of the history of the Indo-European languages.

Sanskrit belongs, more specifically, to the Indo-Iranian branch of Indo-European. The other most important member of this branch is Persian. The earliest Indo-Iranian speakers are conveniently known as Aryans, from the name which they gave themselves (Sanskrit *ārya*, Avestan *airya*—from the latter the modern name Iran is derived, while the name Éire, at the other end of the Indo-European spectrum, may also be cognate). Although it is reasonable to assume that the original homeland of the Aryan tribes was to the north of the Caucasus, our earliest record of them comes neither from this region nor from the Indo-Iranian area but from south of the Caucasus, from the Mitanni kingdom of Northern Mesopotamia, where a ruling dynasty bearing Aryan names and worshipping Aryan gods such as Indra had established itself in the first half of the second millennium BC.

However, the main movement of Aryan migration was not south but east into Central Asia, and from there by separate penetrations into Iran and India. Thereafter the Aryans of Iran and the Aryans of India went their separate ways both culturally and linguistically. The oldest stage of Iranian is represented by Avestan, the sacred language of the Zoroastrians, and by Old Persian, the dialect used in the cuneiform inscriptions of the Achaemenian kings.

In India, a highly evolved and urbanised civilisation had existed long before the coming of the Aryans. This was the 'Indus Valley Civilisation', known to us in particular from excavations at Harappa and Mohenjo Daro, and dating from at least the middle of the third millennium. The culture was stable over a long period, and literate. It came to a sudden end, and it is tempting in the extreme to attribute its destruction to the coming of the Aryans. However, an awkward time gap exists, and has not yet been successfully explained, for the Indus civilisation seems to have perished in about 1700 BC and there is no evidence that the Aryans reached India before the latter half of the second millennium.

The survival in Baluchistan up to the present day of a Dravidian language, Brahui, so far from what is now the main Dravidian area in Southern India, makes it reasonable to conclude that before the arrival of the Aryans Dravidian was spoken over a much wider area, and the suggestion has naturally been made that the inhabitants of the Indus cities spoke a Dravidian language. At present this remains unproved, unless recent claims of successful decipherment of the Indus script are accepted, and other non-Aryan language families do exist in India, most notably the group of Munda languages. Although the language of the Aryans established itself over most of Northern India, it seems that in the long run the Aryans were affected both culturally and linguistically by the peoples they conquered, and Dravidian and Munda influences (particularly the former) can be traced in the development of Sanskrit itself.

The speech introduced by the Aryans into India developed and diversified, and the major modern languages of Northern India are descended from it. The generic term for such languages is Indo-Aryan. One may conveniently divide the development of Indo-Aryan into three stages: Old, Middle and Modern.

Old Indo-Aryan is equivalent to Sanskrit only in the widest sense of the latter term, and is divided principally between Vedic and the later Classical Sanskrit. Our record of Old Indo-Aryan

begins with the hymns of the Rgveda, which date back to at least 1000 BC and are the product of a considerable literary skill. That they were composed a fair time after the arrival of the Aryans in India is shown both by the absence of any reference to a homeland outside India and by divergences, principally phonetic, in the language itself from what can be reconstructed as the common Indo-Iranian tongue. Intermediate between the language of the Rgveda and that of the Classical period is the language of the Brāhmanas, prose works which seek to interpret the mystical significance of the Vedic ritual, the earliest of them written well before the middle of the first millennium BC. The Upaniṣads are a part of the Brāhmaṇa literature.

With the passage of time the language of even the educated priestly class diverged more and more from that of the sacred hymns themselves, and it became increasingly a matter of concern that the hymns should be transmitted without corruption, in order to preserve their religious efficacy. Consequently, a study began to be made of the principles of linguistic, and more particularly of phonetic, analysis. From this developed a grammatical science which concerned itself not only with the sacred language but also with contemporary educated speech. The grammar of Pāṇini, the Aṣṭādhyāyī, usually attributed to the fourth century BC, is evidently the culmination of a long and sophisticated grammatical tradition, though the perfection of his own work caused that of his predecessors to vanish. In less than 4000 sūtras, or brief aphorisms (supplemented on points of detail by the grammarian Kātyāyana), he analyses the whole phonology and morphology of Sanskrit. He anticipates much of the methodology of modern formal grammar: his grammar is generative and in some respects transformational. It cannot, however, be compared very directly with modern grammars, since its form is geared to the needs of oral transmission, and Pāṇini could not avail himself of the mathematical symbols and typographical conventions of the written page. The work was so brief that it could be recited from beginning to end in a couple of hours. It was so comprehensive and accurate that it quickly became the final authority on all questions of correct usage. By Classical Sanskrit is meant essentially the language codified by Pāṇini.

The formal differences between Vedic and Classical Sanskrit are not enormous. Phonologically, the most obvious is a difference of sandhi, whereby for instance a trisyllable such as vīriam (or vīriyam) becomes a disyllable vīryam. Morphologically, the wealth of inflected forms is somewhat reduced, for instance by

the disappearance of the subjunctive. In vocabulary a fair number of ancient Aryan words are lost, but the loss is far outweighed by the acquisition of enormous numbers of words from non-Aryan sources. Classical Sanskrit is based on a more easterly dialect of Old Indo-Aryan than is the R̥gveda, as is shown by the fact that it contributes a number of words which preserve an original Indo-European l, where the R̥gvedic dialect (in common with Iranian) changes this sound to r: thus both Vedic raghú 'swift, light' and Classical Sanskrit laghu 'light, nimble' are cognate with Greek *elakhús*. Other Old Indo-Aryan dialects existed; we have no direct record of them, but from them various dialects of Middle Indo-Aryan evolved.

The beginnings of Middle Indo-Aryan antedate Pāṇini, for the speech of the ordinary people had been evolving faster than that of the educated classes. The term *samskr̥ta* means 'polished, (grammatically) correct', and is in contrast with *prākṛta* '(speech) of the common people'. Just as Sanskrit interpreted in a wide sense may conveniently stand for Old Indo-Aryan, so Prākṛit, interpreted equally widely, may stand for Middle Indo-Aryan. More narrowly, three stages of Middle Indo-Aryan may be distinguished. The first is represented by Pāli, the only Indian language in which the earliest Buddhist scriptures have been preserved on a large scale, and by the dialects used in the inscriptions of the emperor Aśoka (c. 250 BC). The process of morphological simplification which distinguishes Classical Sanskrit from Vedic here continues and is accompanied by drastic phonological simplification, including a reduction in the number of vowels and a simplification of consonant groups (thus Sanskrit *traividya* becomes Pali *tevijja*). These processes continue (for instance, with the loss of many intervocalic consonants) in the second stage, that of the Prākṛits proper, including Māhārāstrī, Śaurasēnī and Māgadhī, and the various dialects of the Jāin scriptures. The third stage is represented by Apabhraṃśa, a generic term for the further popular evolution of Middle Indo-Aryan up to the end of the first millennium AD, foreshadowing the final collapse of the old Indo-European inflexional system and the emergence of the Modern Indo-Aryan languages, Bengali, Hindi, Panjabi, Gujarati, Marathi, etc. Hindi in its wider sense denotes a group of dialects spoken from Rajasthan to Bihar: upon one particular dialect are based both the official language of Pakistan, Urdu, and the official language of India, (modern standard) Hindi. The term Hindustani is sometimes used nowadays to denote the common substratum of these two

languages, lacking both the extreme Persianisation of Urdu and the extreme Sanskritisation of Hindi.

The Sanskrit of Pāṇini's time had the cachet not simply of being the dialect of the educated classes but also of being much closer than was the popular speech to the language of the sacred scriptures themselves. Naturally the prestige of Sanskrit was resisted by those who questioned the authority of the Vedas, and for this reason the early writings of the Buddhists and the Jains are in varieties of Middle Indo-Aryan; the Buddha is reported to have said that his teachings should be given to the people in their own language. Nevertheless, Sanskrit continued to be cultivated, and not merely by the brahmins. Important evidence of this is provided by the two great Indian epics, the Mahābhārata and the Rāmāyaṇa. They were recited and handed down by non-brahmins (the Sūtas), and their audience was a popular one. Although their origins are no doubt more ancient, they evidently belong in something like their present form to about the beginning of the first millennium AD. Their language is Sanskrit, but of a later kind than Pāṇini's—Classical Sanskrit with an admixture of minor features of Middle Indo-Aryan morphology and syntax. It is Sanskrit composed instinctively rather than according to Pāṇini's rules by men for whom Sanskrit was not too remote from their own informal speech. The advantage of using Sanskrit, in addition to the dignity which it imparted to the verse, lay in its role as a lingua franca uniting the various regions of Aryan India. One may compare the way a Londoner and a Glaswegian often find the English of the BBC easier to understand than each other's.

As Middle Indo-Aryan developed and its various dialects drew further apart, this role as a lingua franca grew increasingly important, and at a time when brahminical influence was increasing. In the early centuries AD, first in the north and later in the south, Sanskrit became the only acceptable language both for administration and for learned communication. The Buddhist Aśvaghoṣa (second century AD) is a significant figure in the process. While early Buddhist literature had first eschewed Sanskrit completely, then compromised with a hybrid language or at least with a non-Pāṇinian Sanskrit, he himself not merely writes Classical Sanskrit but is a master of Sanskrit literary style, and is as important in the history of Sanskrit literature as in the history of Buddhism.

This is the beginning of the great period of Classical Sanskrit, and it lasted for something like a thousand years (possibly a little less

for creative literature, but several centuries longer in various fields of speculative thought). For the early centuries AD our knowledge is sketchy, for much of what was written has perished. Part of the reason for Aśvaghōṣa's literary importance is that he is very nearly the only significant predecessor of the poet Kālidāsa whose work has survived. Kālidāsa is commonly dated to the early fifth century, and on reading his poetry one cannot doubt that it represents the culmination of a great tradition; yet he is the earliest of the major classical poets. Perhaps, like Pāṇini, Kālidāsa eclipsed his predecessors and made their work seem not worth preserving.

By now Sanskrit was not a mother tongue but a language to be studied and consciously mastered. This transformation had come about through a gradual process, the beginnings of which are no doubt earlier than Pāṇini himself. Something of the true position must be reflected in the drama, where not merely the characters of low social status but also the women and young children speak some variety of Prākṛit. Kālidāsa learnt his Sanskrit from the rules of a grammarian living some 700 years before his time. Such a situation may well strike the Western reader as paradoxical. Our nearest parallel is in the position of Latin in Medieval Europe. There is, however, an important difference. Few would deny Cicero or Vergil a greater importance in Latin literature than any Medieval author. Conversely, few Sanskritists would deny that the centre of gravity in Sanskrit literature lies somewhere in the first millennium AD, for all that its authors were writing in a so-called 'dead language'.

On this point it may be useful to make a twofold distinction—between a living and a dead language, and between a natural and a learned one. A language is natural when it is acquired and used instinctively; it is living when people choose to converse and formulate ideas in it in preference to any other. To the modern Western scholar Sanskrit is a dead as well as a learned language. To Kālidāsa or Śaṅkara it was a learned language but a living one. (The term 'learned' is not entirely satisfactory, but the term 'artificial', which is the obvious complementary of 'natural', is normally reserved for application to totally constructed languages such as Esperanto.)

The literary medium of any language contains elements of learned speech. Apart from any tendency to conform to conscious grammatical rules, one may observe a limitation or regularisation of sentence patterns, and a widening of vocabulary by the itemisation of more complex ideas. In the expression of a given idea, provided that in both cases it is contained in a single sentence, the

syntax will therefore be simpler in formal than in conversational speech. Compare the subject-verb-object simplicity of 'an unexpected arrival will admittedly affect our numbers' with the relative syntactical complexity of 'it's true that how many we're going to be will depend on whether anyone turns up that we aren't expecting'. (A particular factor affecting the written style of English is the need to avoid sentences made seriously ambiguous by the lack of an appropriate voice inflection.)

Living languages, whether natural or learned, change and develop. But when a learned language such as literary English is closely tied to, and constantly revitalised by, a natural idiom, its opportunities for independent growth are limited. Sanskrit provides a fascinating example of a language developing in complete freedom from such constraints as an instrument of intellectual and artistic expression. To say that Classical Sanskrit was written in conformity with Pāṇini's rules is true, but in one sense entirely misleading. Pāṇini would have been astounded by the way in which Bāṇa or Bhavabhūti or Abhinavagupta handled the language. It is precisely the fact that Sanskrit writers insisted on using Sanskrit as a living and not as a dead language that has often troubled Western scholars. W. D. Whitney, a great but startlingly arrogant American Sanskritist of the nineteenth century, says of the Classical language: 'Of linguistic history there is next to nothing in it all; but only a history of style, and this for the most part showing a gradual depravation, an increase of artificiality and an intensification of certain more undesirable features of the language—such as the use of passive constructions and of participles instead of verbs, and the substitution of compounds for sentences.' Why such a use of passives, participles and compounds should be undesirable, let alone depraved, is left rather vague, and while there have been considerable advances in linguistic science in the past fifty years there seems to have been nothing which helps to clarify or justify these strictures. Indeed, Whitney's words would not be worth resurrecting if strong echoes of them did not still survive in some quarters.

Acceptance of Pāṇini's rules implied a final stabilisation of the phonology of Sanskrit, and also (at least in the negative sense that no form could be used which was not sanctioned by him) of its morphology. But Pāṇini did not fix syntax. To do so explicitly and incontrovertibly would be difficult in any language, given several ways of expressing the same idea and various other ways of expressing closely similar ideas. Certain major morphological simplifications typical of Middle Indo-Aryan were prevented by Pāṇini's codification: thus Sanskrit retains a middle

voice and an obligatory dual number. On the other hand, the way Prakrit dealt with all past tenses, replacing them with a past participle and where necessary a passive construction, being a negative procedure could be imitated by Sanskrit (see Chapter 4), and as a result in certain styles of Classical Sanskrit a past finite tense is something of a rarity. Because it did not occur to Pāṇini to prohibit such a construction, or to limit its use to particular circumstances, supposedly 'Pāṇinian' Sanskrit could be written in a quite non-Pāṇinian way, eschewing a whole mass of difficult forms and conforming to the usage of the popular language.

But in other and more important respects the syntactical changes wrought in Sanskrit took it further from popular speech. Indeed, one such may be distinguished which actually depends upon the preservation of the full Old Indo-Aryan case system, namely the increasing exploitation of various cases to represent certain 'abstract' syntactical relationships: instrumental or ablative to express cause, dative purpose, locative circumstance and hypothesis, an abstract accusative with a verb of motion to express change of state, and so on. This development is inseparable from the most striking change of all, the exploitation of nominal composition. In Vedic, noun compounds are hardly more frequent than in Homeric Greek, but their frequency increases throughout the history of the language. More important still, the compounds which occur in the earlier language are seldom of more than two members, whereas in the later language the occurrence in a single short sentence of several compounds of four or five members is perfectly normal, and in certain styles compounds of twenty or more members are not thought excessive. Here again, advantage has been taken of a negative freedom. It is, in fact, an important feature of compounds that, co-ordinatives apart, they are binary in structure (i.e. can be analysed through repeated bisection—see particularly Chapter 7). Pāṇini gives rules for the construction of compounds. By applying these rules recursively, compounds of any length may be built up. At one and the same time Pāṇini is obeyed and bypassed. One may indeed wonder to what extent the style of the grammatical sūtras themselves encouraged this process; evolved to meet very specific scientific needs and utilising cases and compounds in a way quite foreign to the natural language, it may well have served as a partial model for other types of discourse.

The cumulative effect of such changes is certainly startling. The syntax of Classical Sanskrit in many major respects bears little resemblance to the syntax of any other Indo-European language

(leaving aside similarities in certain kinds of Middle Indo-Aryan writing). Whitney is typical of many Western scholars who manage to convey contempt for the avoidance of the intricacies of the Old Indo-Aryan verbal system, with a simultaneous contempt for the pedantry of those who flex their grammatical muscles from time to time by using a number of *recherché* forms and irritation at the difficulty of understanding the ordinary language of the learned. The first two points are of little importance. As to the third, it is certainly true that modern scholars often meet with ambiguities and obscurities in reading Classical texts, and that some of the ambiguities arise out of the use of long compounds. But the texts were not written for us, and there is little to suggest that Sanskrit writers qualified to participate in academic discussion found any difficulty in following the language it was couched in: such a situation would indeed have been perverse. (The use of long compounds in creative literature (*kāvya*m) is something of a separate issue: there, easy intelligibility might well be at odds with the desire to achieve some particular effect.) What is perhaps true is that such a style does not take kindly to textual corruption. A great burden of information may be carried by a single vowel or consonant, the alteration of which may give an entirely different twist to the meaning of a whole sentence. To this may be added the inadequacy of existing dictionaries for many kinds of Sanskrit texts, and the fact that modern scholarship has still a long way to go in reconstructing the cultural and intellectual presuppositions, the 'universe of discourse' implicit in Sanskrit literature.

Another striking feature of Classical Sanskrit is its wealth of synonyms. First (what is, of course, not quite the same thing), it has a huge vocabulary, a composite store of words from many sources, Aryan and non-Aryan. Secondly, there operates upon these words a tendency, no doubt normal to some extent in any learned language, to blur distinctions between words that to start with were close in meaning but not synonymous. One may compare the way writers of English will ring the changes on various series of words ('way, manner, fashion, mode', 'occupation, employment, pursuit') merely to avoid repeating the same word, not because some other is especially appropriate (the phenomenon of 'elegant variation'). Particularly significant is the way a hyponym (more specific term — 'innovation, development, transformation') will alternate with its superordinate (less specific term — 'change') for the same reason, and not because some particular level of precision is being aimed at. The usage of words that are more distinct 'emotively' than 'cognitively' ('hide', 'conceal') may also be assimilated, and this may come about because

the literary context (e.g. committee report as opposed to advertising copy) neutralises possible differences of emotional effect.

Poetry written within such a literary idiom does not necessarily seek to reverse these trends. As the literary tradition develops, poets moving towards a classical style build up a useful stock of uncoloured synonyms (*amor, ardor, flamma, venus; amour, fers, feu, flamme, soupirs, vœux*) which they can draw on at will, confident that long use has made the words innocuous. Classical poets do not need these extra words because they are technically less competent than poets who stick closely to natural speech: they merely prefer to reserve their energies for other ends. The tendency to treat language in this way, perhaps only faintly observable in the Western tradition, is of central importance in the poetry of Classical Sanskrit. The poet has quite enormous reserves of cognitively and emotively synonymous words to draw upon. What most especially swells these reserves is the possibility of a sort of 'componential' compounding; thus the word *rājan* 'king' may be replaced by an indefinite number of compounds meaning 'lord of men', 'guardian of the people', 'enjoyer of the earth', etc. (the extent to which any word with the appropriate sense could be used in helping to form such compounds was partly a question of style; naturally, creative literature in general went further than academic prose, and thorough exploitation of the device was considered a particular characteristic of the Gaudā (Eastern) poetic style). Because of these resources it was possible to write Sanskrit verse in metres of great complexity and beauty.

Furthermore, because of the long history of the language and the varied sources from which it drew its vocabulary, many Sanskrit words have a number of quite distinct meanings; and this feature, too, is much augmented by compounding (e.g. because it literally means 'twice-born', the word *dvijah* can signify 'brahmin', 'bird' or 'tooth'). Thus punning is made possible on a scale inconceivable in a natural language—on far too large a scale, in fact, to be effective per se for any humorous purpose. Instead sustained paronomasia is used in certain literary styles for perfectly serious literary purposes—not (at least in good writers) for empty display or mere playfulness, but to achieve a density of expression that could be attained in no other way: the same words may convey simultaneously the imagery of an idea and the contrasting imagery of a metaphor or simile which comments upon that idea. In this as in other respects it is the peculiar merits of Sanskrit poetry which make it least translatable.

Provided that the main features of Sanskrit phonology described in Chapter 1 are understood, it is not necessary to memorise the whole alphabet before proceeding to Chapter 2. The nāgarī script is complicated, and is best assimilated gradually; most learners need several weeks, even months, to read it with complete fluency. It would be possible to use this book without learning the nāgarī script at all (making use only of the transliterated versions of the exercises). This might suit some experienced linguists, anxious to gain a rapid impression of the language. But the ordinary student is advised against such a course. Transliteration has a distorting effect upon Sanskrit phonology, unless interpreted with a knowledge either of the nāgarī script or of phonetics. It is essential to have a sure grasp of the fact that letters distinguished from each other only by small diacritic marks represent totally independent items in the Sanskrit sound system and that dh, for instance, is no less a single phoneme than d.

Sanskrit is a language with a very different surface structure from that of English. Each chapter deals with a number of its more prominent morphological and syntactical features. The focus of attention should always be firmly upon the Sanskrit structure and not upon the English by which it is represented. Thus in Chapter 4 there should be no danger of an attempt to translate 'literally' into Sanskrit a sentence like 'it was he who made this garden', since neither the relative pronoun nor a verb 'to be' has been introduced at this stage. Such a sentence should be dealt with in the light of what is said in Chapter 4 on the use of the particle eva.

Those who do not find committing paradigms to memory an impossible burden would be well advised to learn the grammar for

each chapter before tackling the exercises; time spent on this will be saved in doing the exercises themselves. Some may wish to go further, and to learn each special vocabulary by heart. If this is not done, it is at least worth reading slowly through the vocabulary (preferably aloud) before starting the exercises. As the vocabularies grow longer, it will become increasingly important to handle Sanskrit alphabetical order: a note on this is given at the beginning of the general Sanskrit–English vocabulary; the complications caused by the position of anusvāra should not give rise to much difficulty in the (comparatively short) special vocabularies.

It is assumed that the aim of anyone using this book is to acquire the ability to read original Sanskrit texts. The sentences contained in Exercise 6 onwards are all taken from Sanskrit authors. They should therefore be treated as interesting objects of study rather than as hurdles to be overcome. The test of your progress is not whether you have always achieved versions identical with those found in the keys (this is hardly possible) but whether you have fully understood how the key corresponds to the exercise. Those students who are in need of extra practice will find supplementary English–Sanskrit exercises on the Internet at www.teachyourself.co.uk/tysanskritsupplementary.htm

A particular difficulty arises over the Sanskrit–English sentences. Deriving from real utterances, they will sometimes seem quirky or obscure when divorced from their literary context. The special vocabularies are designed to reduce this difficulty as much as possible. There is also the question of the more general context, i.e. the cultural background, of the material. In this connection all students of Sanskrit should be aware of the existence of Professor A. L. Basham’s scholarly and yet highly readable account of ancient Indian civilisation, *The Wonder That Was India* (Sidgwick and Jackson, hardback; Fontana, paperback).

Those who do not learn languages easily may prefer to work through the book once using both parts of each exercise for translation out of Sanskrit only. Progress could then be consolidated by working through all the English–Sanskrit sentences a second time in the normal way.

Careful attention should be paid to the examples given in the text of each chapter, since these represent the types of sentence to be encountered in the exercises. Because each example is followed immediately by a translation, it has not seemed necessary to exclude an occasional form which anticipates the grammar of a later chapter (as well as grammatical forms dealt with later in the same chapter). These forms are explained in the general vocabulary,

where there will also be found any words not listed in the special vocabulary of the exercises.

For clearness and convenience a topic is usually treated as a whole in a particular chapter, even if one or two aspects of it are not applicable until later in the book. Observations which may be passed over rapidly and returned to later are enclosed in square brackets.

Many Sanskrit words have a number of different meanings. The vocabularies in this book are not intended as a dictionary, and generally speaking therefore only meanings relevant to the material used in the book are given either in the special or in the general vocabulary.

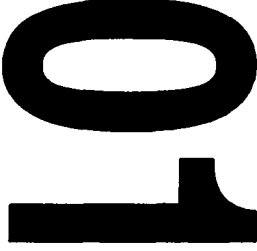
Many Sanskrit words are synonymous with several others, at least in certain of their meanings. Such synonyms have often been differentiated by near-synonyms in English. The object of this is merely to guide towards a correct choice of Sanskrit word in a particular sentence (correct in the sense of corresponding to the original). There need be no head-scratching over the difference in meaning between a word translated as 'employ' and a word translated as 'engage': there is none of any consequence.

Conversely, when a Sanskrit word already met with occurs again in a related but slightly different sense, it is not put a second time into the special vocabulary but will be found listed with both meanings in the general vocabulary.

Certain typographical devices have been used in English versions of Sanskrit sentences. These should give no trouble if the following principle is borne in mind: rounded brackets (parentheses) enclose matter not directly represented in the Sanskrit; square brackets enclose what is not wanted in the English version. A colon implies that what follows is a freer version of what precedes. Thus a sentence is often interrupted by a literally translated phrase in square brackets and with a colon, followed immediately by a more idiomatic or more intelligible rendering of the same phrase. Square brackets are also used in conjunction with an oblique stroke to provide an alternative interpretation of the Sanskrit: e.g. 'he [/she] is going'. Rounded brackets with an oblique stroke suggest an alternative phrasing: e.g. 'he said "that is so" (/that this was so)'.

Students with linguistic aptitude who are particularly impatient to grapple with a continuous text may like to experiment with something simple on their own at any point after Chapter 8.

Advice on dictionaries, etc. is given in Appendix 1. It would be advisable to glance ahead at the main features described in the later chapters, and in particular (if a narrative text is chosen) at the paradigms of the imperfect and perfect tenses.



Before the introduction of printing into India in the eighteenth century, the script in which Sanskrit was written and taught varied from place to place in India, and was the same, or almost the same, as that used in writing the local vernacular language. Well-travelled paṇḍits might understand many forms of the alphabet, but the basis of Sanskrit tradition lay in recitation and oral communication. The widespread dissemination of printed Sanskrit texts, however, encouraged the predominance of one form of writing, the nāgarī (or devanāgarī) script of central India, in which the modern languages Hindi and Marāṭhī are also written. Today even the most traditionally minded paṇḍits are familiar with it, and Sanskrit publications of more than local interest are printed in no other script.

All the Indian scripts, however much elaborated in their forms, are developments over the course of centuries from a single source. This was the brāhmī script, written from left to right, first known to us from the inscriptions of the emperor Aśoka (third century BC). Its origin is unknown. Many suppose it to be an adaptation of the Semitic alphabet, but by the time of the Aśokan inscriptions the adaptation is already too thorough for positive identification. It reflects with considerable accuracy the phonetic structure of the Indo-Aryan languages. All later Indian scripts inherit its unusual graphic system; they differ from it and from each other solely as to the shapes into which the individual letters have evolved.

Your best way to learn the sounds of Sanskrit is therefore to learn to write the nāgarī script.¹ In this chapter the sounds and

¹ It may be wondered why several references are made in this chapter to the values of the nāgarī letters as used for modern Hindi. The point is that basically the values are the same for both languages: spelling of the Indian vernaculars

the letters are presented side by side. You may think it worth taking the trouble to learn to write Sanskrit well, even if your usual English handwriting is a scrawl: you will never need to cover page after page in a tearing hurry, and in what you do write you can take pleasure in forming the characters slowly and with control. You should use black ink and a pen with a nib capable of producing thick and thin strokes. The most convenient method is to acquire one of the inexpensive fountain-pens to which a variety of nibs can be fitted. For preliminary practice, an ordinary pencil can be sharpened to a broad, flat point.

Because of the way in which an Indian reed pen is cut, the thick and thin strokes lie in the reverse direction to our own Italic script: that is, the thick strokes run from bottom left to top right and the thin strokes from top left to bottom right: / \. Left-handed writers are thus at less of a disadvantage than in writing the Italic script; and right-handed writers will need to hold the pen at a different angle from usual in their hand and may find it helpful to use a nib with a moderately oblique cut of the sort normally intended for the left-handed. Right-handed and left-handed writers will make each stroke from opposite ends. (In this and what follows it should be emphasised that what is being taught is not traditional Indian calligraphy—for which see in particular H. M. Lambert's *Introduction to the Devanagari Script* (London, 1953)—but its adaptation in one of various possible ways to the modern fountain-pen.) The right-handed writer should hold the pen along the line of the thick stroke and pointing to the bottom left; the left-handed should also hold it along the line of the thick stroke but pointing to the top right. In as many of the strokes as possible the pen should be drawn towards you—up towards the right for the right-handed, down towards the left for the left-handed.

has never been allowed to ossify in the same way as that of Italian and Greek, in which words with a classical spelling (*voce, hugieia*) are given a quite unclassical pronunciation. Thus Sanskrit karma 'deed' changed to Prakrit kamma and Medieval Hindi kāma. These distinctions are reflected in the spelling. Only the latest change, to modern kām with final 'a mute', remains unrecorded, and this can be justified both because final a still has a vestigial, 'latent' existence, like French 'e muet', and because of the extreme inconvenience within the Indian system of writing of marking this particular change. That region which has most altered the traditional sound values of the alphabet, Bengal, shows an exactly parallel deviation in the way its paṇḍits (of the older school) actually pronounce Sanskrit itself. Another reason for mentioning certain features of modern pronunciation is that these may otherwise puzzle the learner when he hears Sanskrit spoken by an Indian.

In addition to their distinctive element, most letters in the nāgarī script contain a vertical and a horizontal stroke. The right-handed writer will draw the vertical stroke upwards and the horizontal stroke to the right. The left-handed will draw the vertical stroke downwards and the horizontal stroke to the left. In each letter the distinctive element should be written first.

This is how a right-handed writer might form the sign त ta:



1 Distinctive element



2 Vertical stroke



3 Horizontal stroke

This is how a left-handed writer might form the same sign:



This sign is an illustration of the basic principle of the script, which is halfway in character between an alphabet and a very regular syllabary. The signs for the consonants such as t do not stand for themselves alone but possess an inherent short a (which is by far the commonest of all Sanskrit vowel sounds). If you wish to represent the consonant t without a following a, you must add a special cancellation stroke (called a virāma) below the letter: त् t. Thus the word tat meaning 'it' or 'that' is written तत्.

Vowels

To represent vowel sounds other than a various marks are added above, below or on either side of the basic consonant sign. There are thirteen vowels in Sanskrit, of which one (ऌ) occurs only in one verb and another (ॡ) is not very frequent. They are given below as written after the consonant t. As additional guides to pronunciation, an appropriate IPA symbol is given in square brackets and the nearest equivalent sounds in French and English are added. The French sounds are seldom more inaccurate than the English, and often very much nearer the mark.

Simple vowels (long and short)

	<i>English 'equivalent'</i>	<i>French 'equivalent'</i>
न ता [ə]	but	—
ता त्ā [a:]	father	tard
ति ति [i]	fit	ici
ती ती [i:]	fee	pire
तु तु [u]	put	tout
तू तू [u:]	boo	court

Syllabic liquids

र र [r]	American 'purdy' (but nowadays pronounced as in English 'pretty')	
रू रू [r:]	—(the preceding sound lengthened)—	
रु रु [l]	table	table

Diphthongs

ते ते (i.e. tē)	[e:]	made (esp. Welsh)	été (but longer)
तै तै	[ai]	bite	travail
तो तो (i.e. tō)	[o:]	rope (esp. Welsh)	fausse
तौ तौ	[au]	found	caoutchouc

Notes on the vowel sounds¹

To the British in India, the short a sounded like the English vowel sound in the received pronunciation of 'but' and 'duck'—hence spellings such as 'pundit', 'suttee', 'Punjab' (paṇḍit, satī, Pañjāb). This English sound may be taken as a reasonable guide to the pronunciation, although the Indian sound is somewhat less open. The corresponding long vowel ā is completely open, and thus these two vowels are distinguished not merely in length but also

¹ The sounds of Sanskrit are known to us with considerable accuracy. But difficulties in mastering the less familiar sounds need cause no great distress. Many Western Sanskritists treat Sanskrit entirely as a written language, and when forced to pronounce a few words of it do so without distinguishing, for example, between retroflex and dental, or between aspirates and non-aspirates. How much trouble to take is thus a matter of personal choice, although the tendency nowadays is to pay more attention to such matters.

in quality (for standard Western Hindi *a* is half-open, central, unrounded; *ā* is open, forward of central, unrounded). This distinction of quality held good over 2000 years ago and was known to Pāṇini.¹ On the other hand, the long vowels *ī*, *ū* and *ṛ* differ from the corresponding short vowels only in being held longer. This distinction of pure length has been almost lost in modern Hindi, and uneducated people regularly confuse *i* with *ī* and *u* with *ū* in their spelling. All three syllabic liquids, *ṛ*, *ṛ̥* and *l*, vanished long ago from popular speech, and the memory of how to pronounce them correctly has faded. Syllabic *l* occurs only in some forms of the verb *klp* and may be ignored. Paṇḍits nowadays tend to pronounce *ṛ* as if it were *rī* and *ṛ̥* even more probably as *rī*. (Hence the anglicised spelling Rigveda for *ṛgveda*.) For convenience you may do the same. But it is by no means impossible to make [r] a syllable in its own right: American speakers do so in some pronunciations of 'pretty' ('prɪdɪ'), and upper- and middle-class Englishmen in some pronunciations of 'interesting' ('ɪntɪrstɪŋ').²

Of the four diphthongs, *e* and *o* are known as 'short' diphthongs, and *ai* and *au* as corresponding 'long' diphthongs. Historically this is justified: while *e* and *o* are descended from normal Indo-European diphthongs, *ai* and *au* correspond to diphthongs of which the prior element was long (as in Greek *ēi*, *ōi*, *ēu*, etc.). But in Sanskrit at an early stage the long diphthongs shortened to ordinary diphthongs, and the ordinary diphthongs narrowed into simple vowel sounds. It is extremely important to remember, however, not only that *e* and *o* despite their pronunciation remain classified as diphthongs (for reasons that will be apparent when you learn the rules of sandhi) but also that phonetically and metrically *e* and *o* are not short but *long* vowels. The only reason they are not usually transliterated as *ē* and *ō* is that since short *ě* and *ǒ* do not occur at all in Sanskrit (because Indo-European *e*, *o* and *a* all converge into Sanskrit *a*) the distinction does not have to be marked. The

¹ The final aphorism of his whole grammar is the shortest grammatical rule in the world: simply अ अ a—i.e. /a/ → [ə], 'The sound that (for convenience of grammatical statement) we have treated as differing from /ā/ only in length is, in fact, to be realised as [ə].'

² This example is particularly close, in that ancient phoneticians analysed syllabic *ṛ* as consisting of the consonant *r* with a vocalic 'trace element' before and after it—like the two vestigial 'e's' in 'int'r'sting'. Phonemically, however, *ṛ* is a short vowel like any other: a word such as *kr̥ta* 'done' is composed of two equally short (or 'light') syllables, e.g. for purposes of verse scansion.

process of diphthong narrowing has continued, and modern Indian speakers pronounce ai and au as very pinched, closer sounds (cf. the ultra-genteel pronunciation of English 'nice'), some even as monophthongs, so that it is often rather difficult to distinguish ai from e and au from o.

Notes on the vowel signs

Perhaps the most striking is the sign for short i—f—which is written before the consonant sign, although the vowel sound itself follows the consonant. Originally, in fact, the sign consisted only of the curl at the top, but to distinguish it more clearly from other signs the tail was lengthened into a vertical line. If you are like most Sanskritists, you will often find at first that you have written a consonant sign without noticing that the next vowel is an i, for which a space should have been left.

Note that the four diphthong signs are constructed on a regular principle. The sign for e is doubled to make ai; from these o and au respectively are distinguished by the addition of the vertical bar I, which on its own is used to make ā. Usually the signs are placed above the bar, but very occasionally you may find them above the consonant sign itself, thus: *तो* to and *तौ* tau. This does have the advantage of distinguishing *तो* to more clearly from *ती* ti. Even so, it should normally be quite possible to tell them apart: you may occasionally come across bad printing in which it is difficult. In your own writing you should form the two differently: the I is a single stroke, the vertical line being once again a prolonged tail. On the other hand, o is made up of two strokes, which should be written separately. First draw the vertical bar I (upwards if right-handed, downwards if left-handed); then draw the hook ʻ (to the right if right-handed, to the left if left-handed).

Initial vowel signs

Whenever a vowel is preceded by a consonant, the vowel sign is attached to the consonant, as described above. This applies not only within a single word but also when one word begins with a vowel and the preceding word ends in a consonant. For this reason, in printing Sanskrit in nāgarī (or in any other Indian script), it is not always possible to make a space between one word and the next, and it needs practice to spot where one word ends and the next begins. Even so, a vowel obviously cannot be combined with a consonant (a) when it begins a sentence, (b) when it is itself preceded by another vowel—in Sanskrit this is

comparatively rare—and (c) when a word beginning with a vowel is written on its own, as in a dictionary entry.

For use in these circumstances there is a second set of vowel signs—initial (or more accurately ‘free-standing’) signs. They are:

अ or आ a, आ or आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ṛ, ॠ ṝ, लृ ḷ; ए e; ऐ ai;
ओ or औ o; औ or औ au

Examples for practice एति eti ‘he goes’; अतीत atīta ‘past’; तितउ titaü ‘sieve’.

There are two signs in Sanskrit that have no ‘free-standing’ form because they represent modifications of vowel sounds, one by nasalisation, the other by adding aspiration.

Anusvāra

This is written as a dot at the top right of the syllable (represented in transliteration by *m̐*). It signifies that the vowel sound is nasalised, probably rather in the way that some French vowel sounds are nasalised—although the ancient descriptions are not absolutely clear. Thus तौ *tom̐* and तं *taṁ* are to be pronounced very roughly as the French *ton* and *teint* respectively.

Examples for practice तं *taṁ* ‘him’; तां *tāṁ* ‘her’; तितउं *titaüm̐* ‘sieve’ (*accusative case*); अंत *aṁta* less correct spelling of *anta* ‘end’.¹

Visarga

This is written as two dots after the syllable (represented in transliteration by *ḥ*). Its pronunciation presents more difficulty to a European than that of *anusvāra*. In theory it is a pure voiceless aspiration like an English ‘h’, but added after the vowel sound, whereas of course the English aspirate always precedes a vowel. To achieve this you might start by pronouncing it as the *ch* in German *ich*, or even Scottish *loch*, and then refine away the ‘rasping’ element until only a pure breathing is left. Alternatively, you may, like many *paṇḍits*, introduce a fainter

¹ When these less correct (or at any rate less precise) spellings are encountered, they should not affect pronunciation: पंडित *paṇḍita* is still to be pronounced पण्डित *paṇḍita*. For a fuller discussion of the ancient value of the *anusvāra*, see W. S. Allen’s *Phonetics in Ancient India*, pp. 40–6.

echo of the preceding vowel sound: e.g. तः taḥ as 'tah^a', तीः tīḥ as 'tīhⁱ' (which is like English 'tee-hee' only if you put all the stress on the *first* syllable of the latter).

Examples for practice ततः tataḥ 'thereupon'; ताः tāḥ 'those women'; तैः taiḥ 'by them'; आः āḥ 'ah!'.

Consonants

All the vowel sounds of Sanskrit have now been mentioned. Their number is less than the number of vowel sounds in English. Of consonants, on the other hand, Sanskrit has a far greater number than English. This is principally due to the proliferation of plosive consonants (or 'stops'). These the grammarians grouped into five series according to their place of articulation, each series comprising four stops together with the related nasal consonant:

Stops and nasals

	Voiceless		Voiced		
	Unaspirated	Aspirate	Unaspirated	Aspirate	Nasal
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

Unaspirated voiceless stops k, c, ṭ, t, p

These really are unaspirated, unlike their English equivalents. It is often not realised that one of the ways in which, for instance, the English word 'key' differs from the French *qui* is that the English *k* is followed by an aspirate, or 'h-sound' (which, however, disappears when the *k* is preceded by an *s*, as in 'skill'). Unless you speak a language such as French in which the voiceless stops are never aspirated, you may have difficulty in eliminating this aspiration from your pronunciation.

क् k as *k* in 'kill'—better, as *c* in French *coup*

च् c as *ch* in 'chill'—better, as *c* in Italian *voce*

प् p as *p* in 'pill'—better, as *p* in French *pique*

Retroflex¹ and dental

Sanskrit distinguishes two types of *t*, *d*, etc. The dental series is the type found in European languages other than English. A French *t* or *d* is made by striking the edge of the teeth with the tip of the tongue. (In other words, the place of articulation is the same as for the English *th* in 'thin'.) An English *t* or *d* is made with the tongue drawn a little further back, so that the tip strikes against the front of the palate or the teethridge, instead of against the teeth. This English *t* seems to Indians to be their retroflex *ṭ*, rather than a dental *t*—and when transcribing English words into the nāgarī script they employ retroflex consonants instead of dentals: e.g. the English word 'tip' would be written टिप् *ṭip*. However, the true Indian retroflex consonant is made rather by curling the tongue up and striking the palate (perhaps at a point further back) with the very tip or even the underside of the tongue.

ट् *t* as *t* in English 'try'

त् *t* as the first *t* in French 'tout'

Examples for practice तटः *tataḥ* 'bank'; पीत *pīta* 'drunk'; पचति *pacati* 'he cooks'; कूपः *kūpaḥ* 'a well'.

Voiceless aspirates *kh*, *ch*, *ṭh*, *th*, *ph*

These are much *more* strongly aspirated than the English voiceless stops *k*, *t*, etc., which fall between two stools. However, it is easier to add aspiration than to take it away: pronounce 'upheaval' first in two distinct parts and then more rapidly, trying to run the *p* on to the following syllable. It should be plainly understood that all these sounds are merely aspirated forms of those in the preceding column: *ph* is NOT as in 'physic', *th* NOT as in 'thin', *kh* NOT as *ch* in Scottish 'loch'.

Examples for practice अथ *atha* 'hereupon'; पीठं *pītham* 'stool'; फटा *phatā* 'serpent's hood'; खात *khāta* 'dug up'; छोटितं *choṭita* 'torn off'.

¹ A frequent synonym of 'retroflex' is 'cerebral'. This is an unfortunate translation of the Sanskrit term *mūrdhanya* 'made in the head', itself unusually imprecise. The word 'cerebral' is still in common use among Sanskritists, but since retroflexion as a phonetic phenomenon is by no means confined to Sanskrit, I have thought it wiser to adopt the more accurate term preferred by phoneticians as being more likely to prevail in the end.

Unaspirated voiced stops g, j, ḍ, d, b

This is the simplest series. The corresponding English letters will serve as a guide. The only problem is in preserving the distinction described above between retroflex ḍ and dental d.

Examples for practice गजः gajaḥ 'elephant'; जड़ jaḍa 'numb'; बीजं bijam 'seed'; ददाति dadāti 'he gives'.

Voiced aspirates gh, jh, ḍh, dh, bh

These are all equally troublesome. They are, of course, aspirated forms of the preceding series. The difficulty is that, since the letters are voiced, the aspiration must be a voiced aspiration. The last letter of the Sanskrit alphabet is ह ha, the Sanskrit *h*, which is also voiced. (The only voiceless *h* in Sanskrit is the rather special visarga, described above.) The key to the pronunciation of all these letters is learning to pronounce a voiced *h* instead of the voiceless English *h*¹ (it is true that some English speakers make voiced *h* a rather infrequent allophone of *h*—e.g. in the word 'inherent').

Voiced sounds are those made with a vibration of the vocal cords. Some consonants are voiced, others voiceless. All vowels are voiced, unless you whisper them. An extremely easy way to tell whether a sound is voiced or not is to put your hands firmly over your ears: start by making a prolonged sss sound, which is voiceless; then make a zzz sound, which is voiced, and you will hear the vibration of the vocal cords very plainly as a droning in your ears. Lengthen the ordinary English *h* into a prolonged breathing and it will be quite obviously voiceless. The task now is to modify this breathing until you can hear that it is accompanied by the droning. The sound you are aiming at is similar to the sound children sometimes use when they want to make someone jump. The voiced *h*, once produced, can easily be combined with g, j etc., and practice will soon smooth the sound down until you do not seem to be trying to give your listeners a series of heart attacks.

Examples for practice आघातः āghātaḥ 'blow'; ज्झटिति jhātiti 'at once'; बाढं bādham 'certainly'; धातु dhātu 'element'; बोधति bōdhati 'he awakes'; भागः bhāgaḥ 'portion'; बिभेद bibheda 'he split'.

¹ I believe this to be so, from having taught myself in this way before I had ever heard a voiced aspirate pronounced correctly. On the other hand, in India ह ha itself is no longer a voiced sound, and consequently an Englishman I met there, who had lived in the country for several years, had difficulty when asked in producing a plain voiced *h* sound, even though he could pronounce the voiced aspirate stops perfectly.

Nasals ṅ, ñ, ṇ, n, m

Velar ṅ and palatal ñ are used almost entirely with stops of their own class, e.g. अङ्गं aṅgam 'limb'; पञ्च pañca 'five'. aṅga sounds rather like English 'anger'—or 'hunger' without the *h*; pañca is rather like 'puncher'. Between ṅ and n a distinction of retroflex and dental is regularly made by paṇḍits, although in Hindi this distinction—unlike that between retroflex and dental stops—has been lost, except as a (learned) spelling pronunciation.

Examples for practice तृणं tṛṇam 'grass'; जनः janah 'people'; मति mati 'thought'.

A note on handwriting

In practising the nāgarī letters, the most important general principle for the acquisition of good handwriting is to give the letters 'body' by keeping the distinctive portion of each full and uncramped. Too often, beginners produce a few tiny curls and loops in an acreage of white. The secret is to divide the vertical bar not into two parts but into three, so that the distinctive portion of letters such as ज and त occupy at least the lower two-thirds, and letters such as प, भ and ध at least the upper two-thirds:

**Semivowels**

Four sounds are classified as semivowels. They and the vowels associated with them are given places in four of the five series:

palatal	य ya	corresponding to the vowels	i ī
retroflex	र ra	"	ṛ ṛī
dental	ल la	"	l
labial	व va	"	u ū

y is often pronounced, nowadays at least, more lightly and obtrusively than the English y in 'yes'. r is usually a tapped sound similar to an Italian r. It was described as being alveolar (against the arch of the gums) rather than fully retroflex. (However, for convenience of grammatical statement, all members of the 'retroflex' group are treated as truly retroflex.)

Speakers of Southern or BBC English should be careful always to give *r* its full value, and should guard against letting it colour their pronunciation of a preceding vowel: distinguish *karma* 'deed', which approximately rhymes with an American's pronunciation of 'firmer', from *kāma* 'desire', which approximately rhymes with an Englishman's 'farmer'. *l* is dental, and so even more like a French than an English *l*. It does not have the 'dark' quality which in varying degrees an English *l* may have. In origin, *v* was a true labial, i.e. a bilabial like the English *w*, and it would be just as appropriate to transliterate it by *w* as by *v*. In most of India it is pronounced now as a labio-dental, that is to say with the upper teeth and the lower lips, and this seems to have been so from an early period. The best method is to try to produce a 'w sound' but using the upper teeth instead of the upper lip. If you employ a full-blooded labio-dental fricative like the English *v*, it will sound odd when *v* is combined with another consonant, e.g. in the word *svastika*.

In combination with *ṛ*, the signs for *u* and *ū* are written in a rather different form, beside instead of below the consonant:

रु *ru* रू *rū*: e.g. रूपं *rūpaṃ* 'form'

The (rare) combination of consonant *ṛ* with vocalic ऋ *ṛ* is made with the aid of the conjunct form of *ṛ* described below:

ऋँ *ṛṛ*: e.g. निर्ऋण *nir-ṛṇa* 'debtless'

Examples for practice छाया *chāyā* 'shade'; रीति *rīti* 'style'; लयः *layaḥ* 'dissolution'; वीरः *vīraḥ* 'hero'.

Sibilants

Three of the five series include voiceless sibilants:

palatal	श	śa
retroflex	ष	ṣa
dental	स	sa

Dental *s* is like an English *s*. The other two sibilants are con-founded in modern popular pronunciation: they are similar to an English *sh* as in 'ship'. You may like to make your own distinction between the two on the basis that one is palatal and the other retroflex.

Note carefully that there is no voiced sibilant, i.e. no *z* of any kind, in Sanskrit: *s* is *always* to be pronounced as the *ss* in 'hiss' (so, for instance, in *tasya* 'of him'), *never* as the *s* in 'his'.

Examples for practice आशा *āśā* 'hope'; दोषः *doṣaḥ* 'fault'; रसः *rasaḥ* 'flavour'.

Voiced *h*

ह *ha*

As mentioned above, *h* was in classical times a voiced aspirate sound. Nowadays, however, it has lost its voicing and corresponds to an English *h*, although the other voiced aspirates (the five stops) are a fully preserved feature of most modern Indo-Aryan languages. The reason for the loss of voicing in this one case is no doubt connected with the fact that this sound, unlike the other five, is not in phonemic contrast with voiceless and other counterparts (*dh* has to be distinguished from *th* and also from *d*, and so on). The voiceless visarga appears only at the end of a syllable, exactly where *h* does not, and at any rate visarga disappeared completely from Middle Indo-Aryan onwards.

The vowels *ṛ* and *ṝ* are usually written within rather than below this consonant: ह *hṛ*, हृ *hṝ*.

Examples for practice हत *hata* 'killed'; इह *iha* 'here'; बाहु *bāhu* 'forearm'; हत *hṛta* 'taken'.

Conjunct consonants

In the foregoing description of the alphabet, words in which one consonant immediately follows another have been avoided as far as possible. The only two printed in *nāgarī* were अङ्ग *aṅgaṃ* and पञ्च *pañca*. The use of the *virāma* stroke to cancel the inherent *a* of ङ *ṅa* and ञ *ña* is, however, a device contrary to the principles of the script, to be used only in the direst emergencies.¹

The proper way to represent clusters of two or more consonants (even when the cluster is divided between two words) is to combine them into a single sign whose constituent elements are more

¹ In the representation of the early Middle Indo-Aryan dialects for which the *brāhmī* script is often thought originally to have been designed, the problem of consonant clusters was not particularly acute. The phonology of the dialects limited these to doublings and combinations with class nasals, both of which might be dealt with by special means. The writing of Hindi, however, which has borrowed many words direct from Sanskrit as well as from foreign sources, demands an equally wide range of conjuncts—and this poses a considerable problem in the construction of Hindi typewriters, soluble only with some sacrifice of typographical elegance.

or less easily discernible. In this way aṅgam and pañca should have been represented by अङ्ग and पञ्च. The general principles for combining consonants are given below.

Those consonants from which a vertical bar can easily be separated lose this bar as the initial consonant of the group, and conjoin horizontally:

ग्घ = गघ gggha; घ्य = घ्य gghya; त्स्य = त्स्य tsya; न्म = न्म nma

Where (a) the vertical bar does not exist or cannot easily be detached, or (b) the distinctive portion of the following consonant does not provide a convenient point of anchorage, the letters are conjoined vertically, the initial consonant being on top. In this case the letters are reduced in size to preserve symmetry:

(a) ङ्ग = ङ्ग ṅga; द्ग = द्ग dga; द्ढ = द्ढ ṭṭha; ह्ल = ह्ल hla;
कल = कल kla

(b) ञ्च = ञ्च ṅca; घ्न = घ्न ghna; त्न = त्न tna; प्त = प्त pta;
ष्ट = ष्ट ṣṭa

Minor modifications

A straight line is substituted for the distinctive portion of त ta and the loop of क ka in some frequent combinations:

त्त = त्त tta; क्त = क्त kta (for tra and kra see below)

For convenience, श्च may be substituted for श्सा śa in forming various combinations:

श्च = श्च śca; श्ल = श्ल śla; श् + उ = शु or शु śu

The letter य ya, although frequently the second member of a conjunct, is never written below another. Instead, an open form य or य is used:

क्य = क्य kya; द्य = द्य ṭya; द्य = द्य dya

(There is a similar open form for म ma: e.g. म्म ṁma; द्य dma.)

Combinations with र ra

The forms रु ru and रू rū have been noted above. The isolate form र ra is never used in consonant combinations. As the initial member of a cluster, a semi-circle is substituted and placed at the extreme top right of the syllable:

रत = र्त rta; र्य = र्य rya; र्खी = र्खी rkhīm

At the middle or end of a cluster, a short diagonal / is substituted:

प्र = प्र pra; त्र = त्र tra; क्र = क्र or ऋ kra; श्र्य = श्र्य śrya

The combinations *kṣa* and *jñā*

Two signs representing conjunct consonants cannot be resolved into constituent parts.

क्ष or क्ख *kṣa* is the equivalent of the roman *x*—e.g. लक्ष्मी Lakṣmī, the goddess of prosperity, occasionally transliterated as 'Laxmi'. In some parts of India क्ष *kṣa* is pronounced as *kkha* or *ccha*.

ज्ञ *jñā*: the pronunciation of this varies widely. In some places, for instance, it is like *gya*, in others *dnya*. The palatal series is derived from original velar sounds (cf. *jan* 'to be born' with Greek *génos*). The point about *jñ* is that it is a palatalisation so to speak *en bloc* of an original *gn*. Thus *jñā* 'to know' is connected with Latin *co-gno-scere* and English 'know'. Perhaps the most appropriate of the modern pronunciations to adopt is therefore *gnya*, which (by adding *y* to *gn*) does crudely represent a palatalisation.

A list of conjunct consonants is given at the end of this chapter.

Doubling of consonants

Where the same consonant is written twice, it should be held longer in pronunciation. This happens in English, but usually only between words (or at least morphemes)—cf. the *s+s* sound in 'less soap', the *t+t* in 'hat-trick' or the *n+n* in 'greenness'. Doubled *aspirates* are not written as such: rather, the first appears in unaspirated form. Thus, while ग *g* doubles to ग्ग *gg*, घ *gh* doubles to ग्घ *ggh*.

Miscellaneous

Other signs

Manuscripts were written continuously, and neither paragraphs nor chapters needed to begin on a fresh line. The only marks of sentence punctuation are a single bar † (called a *danḍa*) and a double bar ††. Their primary function is to mark respectively the halfway point and the end of a stanza of verse. In prose passages the single bar is used to mark off sentences and the double bar usually to mark off paragraphs.

A small circle above the line indicates an abbreviation. Thus आघातः तम् तेन āghātaḥ-tam-tena should be read as āghātaḥ āghātam āghātena. Similarly, शकु° stands, in context, for the name Śakuntalā.

The avagraha ('separation') ऽ is nowadays restricted to marking the disappearance of an initial short a. Thus सो ऽवग्रहः so ṽagrahaḥ 'that separation'.

Numerals

The numerical signs are very simple, since we owe our modern zero-based system to India (by way of the Arabs). The shapes of the numerals vary with the shapes of the letter. For the nāgarī script they are:

१	२	३	४	५	६	७	८	९	०
I	2	3	4	5	6	7	8	9	0
१९८४		1984		१०६६		1066			

The figure 2 after a word (sometimes found in books printed in India) implies that the word is to be repeated:

अहो२ aho aho 'oh, oh!'

Names of the letters

Letters are designated either by their own sound alone or, more explicitly, with the addition of the suffix kāra ('making'). The inherent short a is added to the consonants:

ई or ईकार I or ikāra 'long i'; ग or गकार ga or gākāra 'the letter g'.

The letter र r, however, has a special name: रेफ repha 'tearing'.

Transliteration

The letters and diacritic marks chosen to represent Sanskrit sounds in the roman alphabet are, of course, purely a matter of convention, but a convention by now so firmly established that it has not been deviated from here even to choose the one significant (but less common) variant, namely ç for ś, even though this would be less confusing than having three kinds of s and more immediately recognisable as a palatal letter.

This and the representation of anusvāra by ṁ instead of m are probably the only two deviations still to be met with in specialist works. However, there are certain nineteenth-century devices still on occasion retained for the benefit of the general reader. They are:

ṛi, rī for ऋ ṛ, ॠ ṛī; ch for च c, and chh for छ ch; sh for श ṣ (or even for श ṣ)

A further practice, now thoroughly discredited, whereby palatal letters are represented by italicised velars and retroflex by italicised dentals (e.g. *ka* for च ca, *dha* for ढ dha), has unfortunately also to be mentioned, since it was followed in the *Sacred Books of the East* series and by Macdonell in his dictionary (though not in his grammar).

Prosody

Sanskrit verse is quantitative: it is based, that is to say (as in Latin and Greek), on a regular arrangement of long and short syllables and not, as in English, of stressed and unstressed syllables. To distinguish long and short syllables more clearly from long and short *vowels* the former may be referred to as 'heavy' and 'light' (corresponding to the Sanskrit terms गुरु *guru* and लघु *laghu*).

A syllable is heavy if its vowel is long, or if its vowel, though short, is followed (even in another word) by two or more consonants. Thus पश्यामि ग्रामौ *paśyāmi grāmau* 'I see two villages' contains five heavy syllables (-----).

A syllable is light if its vowel is short and not followed by more than one consonant. अथ पचति *atha pacati* 'next he cooks' contains five light syllables (~~~~~). (थ th is, of course, only a single consonant.) Anusvāra and visarga are never followed by a vowel, and a syllable containing either of them is always heavy. ततः कूपं गच्छति *tataḥ kupam gacchati* 'then he goes to the well' scans ~-----~.

In ancient times Sanskrit was characterised by a tonic, or pitch, accent: one syllable in a word was pronounced with a higher musical pitch than the others. This is an Indo-European feature preserved also in ancient Greek, in which language parallel words usually have a corresponding accent (cf. श्रुतस् *śrutás* 'heard' with *klutós*). In Greek the accent, although retained, changed from one of musical pitch to one of stress. In Sanskrit the pitch accent, which was kept alive for some centuries after

Pāṇini, finally disappeared and was replaced (as in Latin) by a regularly positioned stress accent bearing no relation at all to the original Indo-European accent. There are various graphical systems for representing the ancient accent in Vedic works, and it is only in certain methods of reciting the Vedas that any attempt is made nowadays to reproduce the pitch accent in pronunciation.

The position of the modern stress accent is much as in Latin, the principal difference being that it may go one syllable further back. Thus the stress falls on the penultimate syllable if that is heavy, failing which it falls on the antepenultimate if the latter is heavy. If both penultimate and antepenultimate are light, it falls on the fourth syllable from the end. Thus आघातः āghātaḥ, आघातेन āghāténa, शकुन्तला Śakúntalā, कामयते kāmayate, गमयति gāmayati.

However, there is a tendency for all heavy syllables to receive a heavier stress than any of the light syllables. The key to reciting Sanskrit is to dwell exaggeratedly on every heavy syllable (and, in particular, to draw out long vowels to a great length) while passing lightly and rapidly over all light syllables.

List of conjunct consonants

(For reference only: most of the combinations listed are easily recognisable.)

क k-ka, क्ख k-kha, क्च k-ca, क्ण k-ṇa, क्त् k-ta, क्त k-t-ya, कु k-t-ra, कुय k-t-r-ya, क्त्क k-t-va, क्क k-na, कुय k-n-ya, क्म k-ma, क्य k-ya, क्र or कृ k-ra, क्य or कृय k-r-ya, क्ल k-la, क्व k-va, क्वय k-v-ya, क्श् or क्श्च k-ṣa, क्श्म k-ṣ-ma, क्श्च क-ṣ-ya, क्श्च क-ṣ-va.—ख्य kh-ya, ख्र kh-ra.—ग्य g-ya, ग्र g-ra, ग्य g-r-ya.—घ्न gh-na, घ्न्य gh-n-ya, घ्न्य gh-ma, घ्य gh-ya, घ्र gh-ra.—ङ्क ṅ-k-a—ङ्क ṅ-k-ta, ङ्क्य ṅ-k-t-ya, ङ्क्य ṅ-k-ya, ङ्क्य ṅ-k-ṣa, ङ्क्य ṅ-k-ṣ-va, ङ्क्य ṅ-kha, ङ्क्य ṅ-kh-ya, ङ्क्य ṅ-ga, ङ्क्य ṅ-g-ya, ङ्क्य ṅ-gha, ङ्क्य ṅ-gh-ya, ङ्क्य ṅ-gh-ra, ङ्क्य ṅ-ṅa, ङ्क्य ṅ-na, ङ्क्य ṅ-ma, ङ्क्य ṅ-ya.

च c-ca, च्च c-cha, च्छ c-ch-ra, च्छ c-ṅa, च्च c-ma, च्च c-ya.—च्य ch-ya, च्र ch-ra.—ज्ज j-ja, ज्ज् j-jha, ज्ज or ज्ज् j-ṅa, ज्ज्य j-ṅ-ya, ज्ज j-ma, ज्य j-ya, ज्र j-ra, ज्व j-va.—ञ्ज ṅ-ca, ज्ज n-c-ma, ज्य ṅ-c-ya, ज्ज ṅ-cha, ज्ज ṅ-ja, ज्य ṅ-j-ya.

ट् t-ta, ट्य t-ya.—ट्य th-ya, ट्र th-ra.—ट्ङ्क d-ga, ट्ङ्क्य d-g-ya, ट्ङ्क d-gha, ट्ङ्क्य d-gh-ra, ट्ङ्क d-dha, ट्ङ्क्य d-ma, ट्ङ्क्य d-ya.—ट्य dh-ya, ट्ङ्क dh-ra.—एट् ṅ-ta, एट् ṅ-tḥa, एट् ṅ-da, एट्ङ्क्य ṅ-d-ya, एट्ङ्क्य ṅ-d-r-ya, एट्ङ्क्य ṅ-dha, एट् or एट्ङ्क्य ṅ-na, एट्ङ्क्य ṅ-ma, एट्ङ्क्य ṅ-ya, एट्ङ्क्य ṅ-va.

त्क t-ka, त्क t-k-ra, त t-ta, त्य t-t-ya, त्र t-t-ra, त्व t-t-va,
 त्थ t-tha, त्ना t-na, त्थ t-n-ya, त्प t-pa, त्प t-p-ra, त्म t-ma,
 त्म t-m-ya, त्थ t-ya, त् or त्र t-ra, त्थ t-r-ya, त्थ t-va, त्थ t-sa, त्थ t-s-
 na, त्थ t-s-n-ya. —थ्य th-ya. —द् d-ga, द् d-g-ra, द् d-g-gha, द् d-g-gh-ra,
 द् d-da, द् d-d-ya, द् d-dha, द् d-dh-ya, द् d-na, द् d-ba, द् d-bha,
 द् d-bh-ya, द् d-ma, द् d-ya, द् d-ra, द् द् d-r-ya, द् d-va,
 द् द् d-v-ya. —ध dh-na, ध् dh-n-ya, ध् dh-ma, ध् dh-ya, ध् dh-ra,
 ध् dh-r-ya, ध् dh-va. —न् n-ta, त्थ n-t-ya, त्थ n-t-ra, न् n-da,
 न् n-d-ra, न् n-dha, न् n-dh-ra, न् n-na, न् n-pa, न् n-p-ra, न् n-
 ma, न् n-ya, न् n-ra, न् n-sa.

प p-ta, प्थ p-t-ya, प्ना p-na, प्थ p-pa, प्थ p-ma, प्थ p-ya, प्थ p-ra,
 प्थ p-la, प्थ p-va, प्थ p-sa, प्थ p-s-va. —ब् b-gha, ब् b-ja, ब् b-da,
 ब् b-dha, ब् b-na, ब् bb-ba, ब् bha, ब्थ b-bh-ya, ब्थ b-ya, ब् b-ra,
 ब् b-va. —भ bh-na, भ्थ bh-ya, भ्थ bh-ra, भ्थ bh-va. —म् m-na,
 म्थ m-pa, म्थ m-p-ra, म्थ m-ba, म्थ m-bha, म्थ m-ma, म्थ m-ya,
 म्थ m-ra, म्थ m-la, म्थ m-va.

य्थ y-ya, य्थ y-va. —ल्क l-ka, ल्थ l-pa, ल्थ l-ma, ल्थ l-ya, ल्थ l-la,
 ल्थ l-va, ल्थ l-ha. —व्थ v-na, व्थ v-ya, व्थ v-ra, व्थ v-va.

श्थ ś-ca, श्थ ś-c-ya, श्थ ś-na, श्थ ś-ya, श्थ ś-ra, श्थ ś-r-ya, श्थ ś-la,
 श्थ ś-va, श्थ ś-v-ya, श्थ ś-śa. —ष्ट ṣ-ta, श्थ ṣ-t-ya, श्थ ṣ-t-ra, श्थ ṣ-t-r-ya,
 श्थ ṣ-t-va, श्थ ṣ-t-ha, श्थ ṣ-na, श्थ ṣ-n-ya, श्थ ṣ-pa, श्थ ṣ-p-ra, श्थ ṣ-ma,
 श्थ ṣ-ya, श्थ ṣ-va. —स्क s-ka, श्थ s-kha, श्थ s-ta, श्थ s-t-ya, श्थ s-t-ra,
 श्थ s-t-va, श्थ s-t-ha, श्थ s-na, श्थ s-n-ya, श्थ s-pa, श्थ s-pha,
 श्थ s-ma, श्थ s-m-ya, श्थ s-ya, श्थ s-ra, श्थ s-va, श्थ s-sa.

ह्थ h-na, ह्थ h-na, ह्थ h-ma, ह्थ h-ya, ह्थ h-ra, ह्थ h-la, ह्थ h-va.

Exercise 1a (Answers will be found at the beginning of the
 key in nāgarī to the English–Sanskrit exercises.)

Transcribe into the nāgarī script the following words, some of
 which may be familiar to you already:

mahārāja, Sītā, Rāvana, maithuna, devanāgarī, himālaya,
 Śiva, Kālidāsa, guru, Āśoka, samsāra, upaniṣad, Śakuntalā,
 caitya, pinda, manasmṛti, Viṣṇu, Kautīlyā, saṃskāra,
 anusvāra, śakti, Aśvaghōṣa, Vātsyāyana, vedānta, brahman,
 cakra, Candragupta, kāmasūtra, mantra, visargaḥ, nirvāṇa,
 dharmasāstra, Bhāratavarṣa, yakṣa, vijñānavādin

Transcribe the following sentences, remembering that in the
 nāgarī script a word ending in a consonant (h and ṃ apart) will
 be joined with the next word:

1 ko niyogo nūṣṭhīyatām 2 evaṃ nv etat 3 anantarakarāṇi-

yam idānim ājñāpayatv āryaḥ 4 atha kataram punar ṛtum samā-
śritya gāsyāmi 5 nanu prathamam evāryenājñaptam abhijñā-
naśakutalam nāmāpūrvam nātakam abhiniyatām iti 6 ita itah
priyasakhyau 7 sakhi Śakuntale tvatto pi tātakanvasyāśra-
mavr̥ṣakāḥ priyā iti tarkāyami yena navamālikākusuma-
paripelavāpi tvam eteṣv ālavālapūraṇeṣu niyuktā

Exercise 1b (Answers will be found at the beginning of the key in Roman to the English–Sanskrit exercises.)

महायान । योग । महाभारत । रामायण । पुराणा । जाति । भीम । पाणिनि । साधु
। काशी । कैलास । विहार । मीमांसा । अग्नि । आत्मन् । पण्डित । क्षत्रिय ।
वैश्य । शूद्र । घण्डाल । ऋग्वेद । मुद्रा । कर्म । जगन्नाथ । गङ्गा । संस्कृत । प्राकृत
। अर्धमागधी । सन्धि । अश्वमेध । बोधिसत्त्व । अवग्रह । इन्द्र । कृष्ण । अर्जुन ।
भगवद्गीता । पञ्चतन्त्र ॥

सख्यनुसूये न केवलं तातस्य नियोगो ममापि सहोदरस्नेह एतेषु । १ ।

उदकं लम्बिता एते ग्रीष्मकालकुसुमदायिन आश्रमवृक्षकाः । २ ।

इदानीमतिक्रान्तकुसुमसमयानपि वृक्षकान्सिञ्चामः । ३ ।

अतिपिन्दुनैतेन वल्कलेन प्रियंवदया दृढं पीडितास्मि । ४ ।

तच्छिथिलय तावदेनत् । ५ ।

अत्र तावत्पयोधरविस्तारयितारमात्मनो यौवनारम्भमुपालभस्व । ६ ।

सख्यावेश वातेरितपल्लवाङ्गुलीभिः किमपि व्याहरतीव मां द्युतवृक्षकः ॥ ७ ॥

20

Roots and verb classes

Descriptions of Sanskrit verbs are based upon the verbal root (Sanskrit धातु dhātu 'element'). Just as in English we might analyse the forms 'bear, bearing, borne, burden' as having a common element 'b-r', so the Indian grammarians described the forms भरति bharati, बभार babhāra, भ्रियते bhriyate, भृत bhr̥ta as being derived from the verbal root भृ bhr̥. The verbal roots are not words in their own right but convenient grammatical fictions.

Roots are divided into ten classes according to the way in which their present tense is formed. These ten classes are analogous to the four conjugations of Latin or French, but it is essential to grasp that this classification refers solely to the method of forming the present tense and its derivatives: it has no relevance in forming, for example, the aorist or the past participle.

Verbs of classes I, IV, VI and X differ from each other only in the relationship that their present stem bears to the root; in all these classes the present stem, once formed, is thereupon conjugated according to the 'thematic paradigm' (see grammatical section, Appendix 2). The remaining classes are called 'athematic' because the personal endings are added without a connecting or 'thematic' vowel. Thus भृ bhr̥, which is exceptional in that it may be conjugated *either* in class I *or* in class III (reduplicated class), in the latter instance adds the third person singular ending ति ti directly to the reduplicated stem विभर् bibhar: विभर्ति bibhar-ti 'he bears'; but to the class I present stem भर bhar thematic a is added before the personal ending: भरति bhar-a-ti 'he bears'.

Vowel gradation: *guṇa* and *vṛddhi*

The present stem भर *bhar* is derived from the root भृ *bhr* by a regular process of 'vowel gradation'. The three forms भृ *bhr*, भर *bhar* and भार *bhār*, found in भृत *bhrta* (past participle) 'borne', भरति *bharati* (present) 'he bears' and बभार *babhāra* (perfect) 'he bore', exemplify a characteristic pattern of vowel alternation in Sanskrit words. Indian grammarians described this phenomenon by saying that अर् *ar* and आर् *ār* were two successively strengthened grades of the vowel ऋ *r*. To the first of these, अर् *ar*, they gave the name गुण *guṇa*; to the second, आर् *ār*, the name वृद्धि *vṛddhi*. The Sanskrit vowels are arranged in this analysis as follows:

basic grade	a, ā	i, ī	u, ū	ṛ, ṝ	ḷ
guṇa	a	e	o	ar	al
vṛddhi	ā	ai	au	ār	āl

From the point of view of the comparative philologist, the middle grade, *guṇa*, is the normal grade and the others result from weakening and strengthening. Failure to appreciate this landed Indian grammarians in some complications, since the regular pattern of strengthening from the basic to the *guṇa* grade presented above did not occur in all roots. If we compare the verbs स्रवति *sravati* 'flows', घोषति *ghoṣati* 'proclaims' and स्वपति *svapati* (or स्वपिति *svapiti*) 'sleeps' with their past participles स्मृत *sruta*, घुष्ट *ghuṣṭa* and सुप्त *supta*, we may detect the general principle that the formation of the past participle involves elimination of the element *a-srav/sru*, *ghoṣ/ghus*, *svap/sup* (historically *e* and *o* may be taken to represent *ay* and *av*, and *y*, *r*, *l*, *v* to represent consonantal alternants of the vowels *i*, *ṛ*, *ḷ*, *u*). If, however, we take the reduced form as shown in the past participle as our starting-point (which in principle is what the Indian grammarians did), we shall on the analogy of स्रवति *sravati* and घोषति *ghoṣati* predict **sopati* instead of the correct स्वपति *svapati*. For this reason the root of verbs such as the last is formed according to the middle grade (thus root स्वप् *svap* 'sleep' as against स्मृ *sru* and घृष् *ghuṣ*), and the appearance of reduced forms such as सुप् *sup* is accounted for by a special process called संप्रसारण *samprasāraṇa* ('vocalisation [of the semi-vowel]'). Other verbs such as गम् *gam* 'go' and मन् *man* 'think' are also quoted in what is essentially their middle grade: this is because the Indo-European vowels *m* and *n* (the sonant nasals) were replaced in Sanskrit by a short *a* (the past participles are गत *gata*, from **gṛnta*, and मत *mata*, from **mṛnta*), so that a reduced form of the root might be insufficiently distinctive.

The foregoing will help to explain why a, which is essentially a guṇa vowel, appears in the table also as a basic-grade vowel whose guṇa equivalent is identical.

Classes I, IV and VI

The present stems of these classes are formed according to the following basic principles:

Class I

The root is strengthened to the guṇa grade and is followed by the thematic vowel a: श्रुच् śruc, शोचति śocati 'he grieves'.

Roots containing a therefore remain unchanged: वद्द्वाद, वदति vadati 'he says'.

If they immediately precede the thematic a, the vowels e, o, and ai appear as ay, av and āy respectively: जि ji, जयति jayati 'he wins'.

Roots containing a long vowel followed by a consonant, or a short vowel followed by two consonants, remain unchanged: जीव् jīv, जीवति jīvati 'he lives'. (Note: This is a general limitation upon the operation of guṇa, and it applies in other formations as well.)

Important irregular formations are गम् gam, गच्छति gacchati 'he goes' and स्था sthā, तिष्ठति tiṣṭhati 'he stands'.

Class IV

The suffix ya is added to the root, which usually remains unstrengthened: नृत् nṛt, नृत्यति nṛtyati 'he dances'.

Class VI

The root remains unstrengthened and is followed by the thematic vowel a. (Historically, it remains unstrengthened because the tonic accent fell not on the root, as in class I, but on the thematic a.) लिख् likh, लिखति likhāti 'he writes'; प्रच्छ् prach, पृच्छति pṛcchāti (by samprasāraṇa) 'he asks'.

Conjugation of the present indicative

The Sanskrit verb distinguishes, without the aid of pronouns, not only first, second and third persons but also three numbers: singular, dual and plural. Dual terminations are also found in Greek, but rarely, and applied only to things naturally paired together. In Sanskrit the use of the dual is obligatory, both in

nouns and in verbs, wherever two people or things are in question. The plural is restricted in application to three or more.

The present indicative of the verb नी *nī* 'lead' is:

Singular	Dual	Plural
<i>1st person</i>		
नयामि <i>nayāmi</i> I lead	नयावः <i>nayāvah</i> we two lead	नयामः <i>nayāmah</i> we lead
<i>2nd person</i>		
नयसि <i>nayasi</i> you (<i>sg.</i>) lead	नयथः <i>nayathah</i> you two lead	नयथ <i>nayatha</i> you (<i>pl.</i>) lead
<i>3rd person</i>		
नयति <i>nayati</i> he leads	नयतः <i>nayatah</i> the two of them lead	नयन्ति <i>nayanti</i> they lead

The order in which you learn this paradigm is a matter of taste. Traditionally in Sanskrit the third person (which is called the first) is taken as representative of the tense, and the order of recitation would be *nayati*, *nayatah*, *nayanti*, *nayasi*, etc. However, Westerners usually adopt the European order (as in Latin) *nayāmi*, *nayasi*, *nayati*, *nayāvah*, etc.

The English distinction between simple present and continuous present does not exist in Sanskrit. नयति *nayati* means both 'he leads' and 'he is leading'. In addition, the present indicative may express an immediate intention or proposal: पृच्छामि *pr̥cchāmi* 'I'll ask', गच्छामः *gacchāmah* 'let's go'.

Prefixes

Verbs may undergo the addition of various prefixes, which may modify, sometimes considerably and sometimes not at all, the basic meaning:

विशति	<i>viśati</i>	he enters
प्रविशति	<i>praviśati</i>	he enters
उपविशति	<i>upaviśati</i>	he sits down
गच्छति	<i>gacchati</i>	he goes
आगच्छति	<i>āgacchati</i>	he comes
आवगच्छति	<i>avagacchati</i>	he understands

Negation is expressed by the word न na:

न वदति na vadati he does not say, he is not saying

Sandhi

In English a word that we spell only in one way may be pronounced differently according to its position in a sentence. Thus the definite article 'the' is pronounced with a neutral vowel (ðə) before consonants, 'the man, the hill', and with a short *i* vowel (ði) before vowels, 'the owl, the end'. Moreover, in separating this word out in order to talk about it, we may use another, a lengthened vowel, and say 'the definite article ðɪ'. We have examples like the English non-standard 'doam be stupid'. Here the word 'don't', having lost its final *t*, changes its *n* to *m*, which is more like the following *b* (put more technically, the *alveolar nasal n* is replaced by the *bilabial nasal m* before the *bilabial stop b*). A different sort of example involves not a separate word but a 'morpheme', for example 'plural *s*': so, the plural of 'cat' is 'cats', but the plural of 'dog' is 'dogz', although in standard spelling of the latter the same letter, *s*, is used—the general rule is that voiceless *s* is added to voiceless consonants ('cats', 'pups') and voiced *z* to voiced consonants and vowels ('dogs', 'toes'), except that if the word itself ends in a sibilant the suffix takes the form '-iz' ('bases', 'phrases'). Similar sound changes occurred in Latin words, as the spelling of their English derivatives will indicate—compare for instance 'induce' and 'conduce' with 'impress' and 'compress'.

The reason underlying such variations is one of euphony or ease of utterance, the fact that what is a convenient sound in one environment may not be at all convenient in another. The phenomenon is referred to (very often even in talking about languages other than Sanskrit) by the term sandhi, a Sanskrit word meaning 'junction'. What we are concerned with at present, as in the first two examples above, is *external sandhi*, i.e. the changes in the appearance of complete words when they come together, or make a juncture, in a sentence. In Sanskrit these changes were particularly widespread and striking, which is why the word sandhi has become generally current among phoneticians. They were fully analysed by the ancient grammarians and are extensively reflected in the orthography. This is not necessarily a good thing. Writing 'thə' and 'thi' or 'cats' and 'dogz' in English would obscure the fact that a single word or morpheme is in question—though it would be marginally helpful to

foreigners in learning to pronounce the language. Beginners in Sanskrit, being more concerned with reading and writing than with pronunciation, will find the operation of the rules of sandhi a considerable obstacle in the earliest stages of learning the language, but one that is fairly quickly surmounted because met with at every turn.

Use of the sandhi grids

The approach to the problem adopted in this book is primarily a practical one. Instead of attempting to master in one go all the phonetic principles involved in euphonic combination, you are encouraged to make use of Table 2.1, where all the relevant combinations of final and initial sounds are set out in tabular form. In addition, certain preliminary remarks to aid you in using the tables are here offered.

When sandhi is made between two words, the first may end in a vowel or a consonant and the second may begin with a vowel or a consonant. Four main classes of sandhi are thus distinguished.

1 Vowel + vowel

When two vowels come together they coalesce, often into a single vowel. The body of the vowel grid represents the combination of the two vowels. Thus तत्र *tatra* followed by इव *iva* is written as तत्रेव *tatreva* 'as if there'. Most of the features of vowel sandhi will make sense if you remember that historically the Sanskrit diphthongs *e*, *o* represent *ay*, *av* (or *āi*, *āu*) and the diphthongs *ai*, *au* represent *āy*, *āv* (or *āi*, *āu*). Hiatus is not permitted, in the sense that when the original vowels come together the appropriate rule of sandhi must be applied; but *secondary* hiatus is permitted, in that the resultant sandhi may contain two distinct vowels. So वने *vane* + इव *iva* results in वन इव *vana iva* 'as if in the forest' (by way of *vanayiva*, with elision of the *y*), and this remains and does *not* further combine into **vaneva*.

2 Vowel + consonant

The simplest of all possibilities. The words remain unchanged, with one very minor exception: if the vowel is short and the following consonant is च् *ch*, this *ch* changes to च्च *cch*: so न च्छिनति *na cchinatti* 'he does not cut'. If the vowel is long, the change is optional (except after the words आ *ā* and मा *mā*, when it is again obligatory): सा च्छिनति *sā chinatti* or सा च्छिनति *sā cchinatti* 'she cuts'.

Table 2.1 Sandhi grids

Consonants (Bracketed letters indicate the form taken by a following initial)

Permitted finals									
k	t	p	n	m	(Except āḥ/āḥ) h/r	āḥ	āḥ	Initial letters:	
k	t	p	n	m	h	āḥ	āḥ	āḥ	k/kh
g	d	b	n	m	r	ā	ā	ā	g/gh
k	c	p	mś	m	ś	ās	ās	ās	c/ch
g	j	b	n	m	ś	ā	ā	ā	j/ḥ
k	t	p	mś	m	ś	ās	ās	ās	t/ḥ
g	d	b	n	m	ś	ā	ā	ā	d/dh
k	t	p	n	m	h	āḥ	āḥ	āḥ	t/ḥ
g	d	b	n	m	h	ā	ā	ā	d/dh
k	t	p	n	m	r	ā	ā	ā	p/ph
g	d	b	n	m	r	ā	ā	ā	b/bh
g	n	m	n	m	r	ā	ā	ā	nasals (n/m)
g	d	b	n	m	r	ā	ā	ā	y/v
g	l	b	n	m	zero ¹	ā	ā	ā	r
g	l	b	n	m	r	ā	ā	ā	l
k	c(ch)	p	n	m	r	āḥ	āḥ	āḥ	ś
k	t	p	n	m	h	āḥ	āḥ	āḥ	ś/s
g(gh)	d(dh)	b(bh)	n	m	r	ā	ā	ā	h
g	d	b	n/nn ³	m	r	ā	ā	ā	vowels
k	t	p	n	m	h	āḥ	āḥ	āḥ	zero

¹ h or r disappears, and if a/vu precedes, this lengthens to ā/h/ū.

² e.g. tān + labhasva = तानलभस्वा

³ The doubling occurs when the preceding vowel is short.

⁴ Except that āḥ + a = oś.

Note: Various alternative sandhis are permissible, but none has been noted, except in the case of n + ś.

Table 2.1 Sandhi grids

Vowels (A space is left between two elements where such a space would occur in the *nāgarī* script.)

ā	ā	ī	ū	ī	e	ai	o	au	Initial vowels:
ā	va	ya	va	ra	e	āa	o	āva	a
ā	vā	yā	vā	rā	āā	āā	āā	āvā	ā
e	vī	ī	vī	rī	ai	āī	ai	āvī	ī
o	ū	yū	ū	rū	āū	āū	āū	āvū	ū
ar	vī	yī	vī	ī	ar	āī	ar	āvī	r
ai	ve	ye	ve	re	ae	āe	ae	āve	e
ai	vai	yai	vai	rai	ai	āai	ai	āvai	ai
au	vo	yo	vo	ro	ao	āo	ao	āvō	o
au	vau	yau	vau	rau	au	āau	au	āvau	au

3 Consonant + consonant

Here, the body of the consonant grid represents the form that the last letter of the first word assumes before the following consonant. In Sanskrit a word may end only in a vowel or in *k*, *ṭ*, *t*, *p*, *ñ*, *n*, *m*, *r* or *ḥ* (on these last two, see below), which is why the grid is not even more complicated than it is. In the body of the grid a bracketed sound indicates a change in the form of the following initial: thus तत् *tat* + शरीरम् *śarīram* becomes तच्छरीरम् *taccharīram*.

4 Consonant + vowel

The possibilities of this are represented by the penultimate horizontal column in the consonant grid.

5 Zero

There is one further possibility. One word instead of being followed by another may occur at the end of a phrase or sentence, i.e. 'before zero'. In this position the basic form of the word remains without change. To put the matter the other way round, the form that a word assumes by itself or at the end of a sentence has been selected as the basic form: so रमणीयं वनम् *ramaṇīyam vanam* 'the forest is pleasant'. There is, unfortunately, one exception to this rule:

Sandhi of final *r* or *ḥ*

(If the following account seems discouragingly complicated, remember that it is only provided as background explanation; what is important at this stage is simply knowing how to use the sandhi grid.) Visarga (*ḥ*) is the last letter of many Sanskrit words as they appear at the end of a sentence. It may represent one of two original (Indo-European) sounds, *s* and *r*. Thus, from *s*, अश्वः *aśvaḥ* (cf. *equus*) 'horse'; अस्थाः *asthāḥ* (cf. *éstēs*) 'you stood'; गतिः *gatiḥ* (cf. *básis*) 'going'. But, from original *r*, मातः *mātaḥ* (cf. *māter*) 'O mother'; द्वारः *dvāḥ* (cf. the English cognate) 'door'; चतुः *catuḥ* (cf. *quattuor*) 'four'.

The sandhi of these words is complicated by two factors: first, by whether the visarga originates from *s* or from *r*; secondly, by the vowel that precedes the visarga. We can eliminate the first factor, and so reduce the confusion, by taking *r* as the basic letter in the comparatively few cases where *ḥ* derives from *r* and reserving *ḥ* for the cases where it represents original *s* (so *aśvaḥ*, *asthāḥ*, *gatiḥ*; but *mātar*, *dvār*, *catuḥ*). (In practice, however, final *r* may be reserved for instances of *ar* or *ār* alone, since its sandhi

when preceded by any other vowel is identical with the sandhi of final *h*, and therefore a distinction in these cases could be made only after an etymological inquiry, and not always even then.)

After vowels other than *a* or *ā*, *h* and *r* have the same sandhi (see grid). Broadly, *r* appears before a word beginning with a voiced sound, *s* or some other unvoiced sound before a word beginning with an unvoiced sound.

Furthermore, this is the sandhi of final *r* even after *a* and *ā* (*mātar*, *dvār*). But after *ā*, final *h* is lost before voiced sounds, and words ending in *aḥ* change *aḥ* to *o* before voiced consonants. Before all vowels except short *a*, *aḥ* becomes *a*: thus अश्वः + इव *aśvaḥ* + *iva* becomes अश्व इव *aśva iva* 'like a horse'. In combination with an initial *a*, *aḥ* becomes *o*: thus अश्वः + अस्ति *aśvaḥ* + *asti* becomes अश्वोस्ति *aśvoṣṭi* 'there is a horse'. In modern printing this last sandhi is generally represented as अश्वो ऽस्ति *aśvo Ṣṭi*, with the avagraha (*Ṣ*) representing the disappearance of an initial short *a*.

Here are some further examples of the operation of sandhi rules:

अपि *api* + अवगच्छसि *avagacchasi* = अप्यवगच्छसि *apy avagacchasi* do you understand?

ननु *nanu* + उपविशामः *upaviśāmaḥ* = ननूपविशामः *nanūpaviśāmaḥ* well, we are sitting down

उभौ *ubhau* + आगच्छतः *āgacchataḥ* = उभावागच्छतः *ubhāvāgacchataḥ* both are coming

कथम् *katham* + स्मरति *smarati* = कथं स्मरति *katham smarati* what, he remembers?

तत् *tat* + जयति *jayati* = तज्जयति *taj jayati* he is winning that

द्विद् *dviḍ* + हसति *hasati* = द्विद्दुसति *dviḍ dhasati* the enemy laughs

तान् *tān* + तु *tu* = तान्स्तु *tānṣtu* them however

नरः *narahaḥ* + रक्षति *rakṣati* = नरो रक्षति *naro rakṣati* the man protects

पुनर *punar* + रक्षति *rakṣati* = पुना रक्षति *punā rakṣati* again he protects

गायन् *gāyan* + आगच्छति *āgacchati* = गायन्नागच्छति *gāyann āgacchati* singing he comes

It will be observed in the above examples that frequently the nāgarī script cannot show where the first word ends and the second begins. Spellings such as अप् अवगच्छसि *apy avagacchasi* are never found, except in one or two texts intended for beginners. In transcription, on the other hand, the words can usually be separated out. But they still cannot be so where two vowels coalesce into a single vowel, and in such a case, furthermore, there may be considerable ambiguity as to the original vowels: ā, for instance, might represent a + a, a + ā, ā + a or ā + ā. In the system of transcription used in this book, these difficulties are overcome by the use of the signs › and ››, which for convenience may be thought of as marks of elision. The former stands in the place of an original short vowel and the latter of an original long vowel. They always stand in place of the first of the two original vowels, except that › is used like the avagraha in the nāgarī script after e and o and also after ā. A circumflex over the sandhi vowel indicates that it is not the same as the original second vowel (see Table 2.2).

Table 2.2

1st vowel	2nd vowel									
	a	ā	ī	ī	u	ū	e	ai	o	au
a	›ā	›ā	›ē	›ē	›ō	›ō	›aī	›ai	›aū	›au
ā	ā›	›ā	›ē	›ē	›ō	›ō	›aī	›ai	›aū	›au
ī			›ī	›ī						
ī			›ī	›ī						
u					›ū	›ū				
ū					›u	›ū				

Instead of a circumflex, a macron is used over e and o to distinguish instances where the second original vowel was long. So न na + इच्छति icchati = नेच्छति n› êcchati 'he does not want', but न na + ईक्षते ikṣate = नेक्षते n› êkṣate 'he does not see'.

Note that › always represents a and ›› ā except in the union of two like simple vowels (namely, ī + ī, ū + ū, ɿ + ɿ, the last being very rare).

In the early lessons, where Sanskrit is given both in nāgarī and in transliteration, the sandhis of the nāgarī text are usually resolved *completely* in the transliterated version. When this is done, the transliteration is put within brackets to show that it is an analysis and not an equivalent: e.g. तनेच्छति tat na icchati for tan n› êcchati 'he doesn't want that'. No account is taken, however, of a mere change of final m to anusvāra.

Notes on certain words

1 च ca. This is the Sanskrit for 'and'. It is the same word as Latin *-que* and Greek *te*, and like them it is *enclitic*, i.e. cannot stand as the first word in its sentence or clause. In fact, it always follows the word it connects: instead of 'eggs and bacon' one says 'eggs bacon ca'.

शोचति माद्यति च śocati mādyati ca he grieves and rejoices

When it connects a whole phrase it may (unlike *-que*) be placed at the very end of the phrase rather than after the first word:

जीवति पुत्रं पश्यति च jīvati putraṃ paśyati ca

alternatively:

जीवति पुत्रं च पश्यति jīvati putraṃ ca paśyati he is living and sees (his) son

When a whole series of items is listed ca, like 'and', may be used with the final item alone ('eggs, bacon, sausage tomato ca'). On the other hand, ca may be attached to the first item as well as to the subsequent item or items ('eggs ca bacon ca'). This is like the English 'both . . . and', but the usage is commoner in Vedic than in Classical Sanskrit.

2 इव iva. This enclitic word introduces comparisons. When used with a verb it may be translated literally as 'as it were', and expresses the notion of 'to seem':

वदति vadati he is speaking

वदतीव (vadati iva) [he is speaking as it were:] he seems to be speaking

3 किम् kim, and interrogative sentences. Used as a pronoun, kim means 'what?':

किं वदति kiṃ vadati? what is he saying?

It may also mean 'why?':

किं शोचसि kiṃ śocasi? why do you grieve?

Finally, both kim and अपि api may be used at the beginning of a sentence to mark a question expecting a *yes* or *no* answer (note that, used in this sense, the word api is *not* enclitic):

किं तत्र गच्छति kiṃ tatra gacchati? is he going there? (or why is he going there?)

अपि जयति api jayati? is he winning?

Of the two particles *api* is the stronger and usually marks a definite request for information. As in English, questions may also lack any interrogative particle, context or tone of voice (*kāku*) indicating that the sentence is not a plain statement.

4 इति *iti*. Originally this word meant 'thus'. But in Classical Sanskrit it is almost wholly confined to the special function of marking off a preceding word or phrase (or even paragraph) as being a quotation of some sort. It is the Sanskrit equivalent of inverted commas:

आगच्छाम इति वदन्ति āgacchāmaḥ *iti vadanti* 'we are coming',
they say

There is no system of indirect speech in Sanskrit, and so the above might equally well be translated: 'they say that they are coming'.

The phrase isolated by *iti* need by no means consist of words actually spoken; it frequently expresses an attitude of mind, the grounds upon which something is done, and so in the right context may represent 'because', 'in order that', etc. Most frequently this '*iti* clause' stands at the beginning of its sentence:

पुनर्वदतीति तिष्ठन्ति punar vadati *iti tiṣṭhanti* they stop to hear
him speak further—*lit.* 'he is speaking again', so *thinking*
they halt

The uses of *iti* are discussed at greater length in Chapter 14.

Vocabulary

Verbs of class I

अवगम्	ava + gam (अवगच्छति avagacchati)	understand
आगम्	a + gam (आगच्छति āgacchati)	come
आनी	a + nī (आनयति ānayati)	bring
गम्	gam (गच्छति gacchati)	go
गै	gai (गायति gāyati)	sing
जि	ji (जयति jayati)	win, conquer
जीव्	jīv (जीवति jīvati)	live, be alive
दृश्	drś (पश्यति paśyati) ¹	see, look (at)
नी	nī (नयति nayati)	lead, take (with one)
भ्रम्	bhram (भ्रमति bhramati)	wander, be confused

¹ This form is *suppletive*, i.e. originally taken from another root, in the same way that in English 'went' is suppletive of the verb 'go'.

वद्	vad (वदति vadati)	say, speak
वस्	vas (वसति vasati)	live (i.e. dwell)
शुच्	śuc (शोचति śocati)	grieve
स्था	sthā (तिष्ठति tiṣṭhati)	stand, halt
स्मृ	smṛ (स्मरति smarati)	remember

Verbs of class IV

नृत्	nṛt (नृत्यति nṛtyati)	dance
मद्	mad (माद्यति mādyati)	rejoice

Verbs of class VI

इष्	iṣ (इच्छति icchati)	want, wish
उपविष्	upa + viś (उपविशति upaviśati)	sit down
प्रच्छ	prach (पृच्छति pṛcchati)	ask
प्रविष्	pra + viś (प्रविशति praviśati)	enter, go in(to), come in(to)
लिख	likh (लिखति likhati)	write

Adverbs and particles

अत्र	atra	here; to here
अद्य	adya	today
अधुना	adhunā	now
अपि	api	also, too, even (<i>placed after word qualified</i>)
इतः	itah	from here; in this direction, this way
एवम्	evam	thus, so
कथम्	katham	how?; (<i>also, introducing an exclamatory sentence</i>) 'what . . . ?'
क्व	kva	where?
तत्र	tatra	there; to there
न	na	not
पुनर्	punar	again; (<i>as an enclitic</i>) however, but
पुनरपि	punar api	yet again, again, once more

(For च ca, किम् kim, इव iva, इति iti, see chapter text.)

Exercise 2a With the help of the sandhi grid, arrange the following sequences of separate words into continuous utterances.

Two keys are provided: one in transliteration with punctuation of vowel sandhi, the other as the sentences would appear in a normal nāgarī text.

For those who like to know what they are writing, the words mean, in the order of sentence 1, 'stealthily; in the darkness; the master's; two horses; the villains; with knives; at last; release; from the reins; in fact'.

1 svairam; tamasi; īśvarasya; aśvau; durjanāḥ; śāstraiḥ; cirāt; muñcanti; raśmibhyaḥ; eva. 2 aśvau; īśvarasya; eva; svairam; śāstraiḥ; raśmibhyaḥ; muñcanti; cirāt; durjanāḥ; tamasi. 3 svairam; eva; īśvarasya; muñcanti; aśvau; śāstraiḥ; durjanāḥ; cirāt; tamasi; raśmibhyaḥ. 4 muñcanti; eva; tamasi; aśvau; śāstraiḥ; īśvarasya; cirāt; raśmibhyaḥ; durjanāḥ; svairam. 5 raśmibhyaḥ; tamasi; śāstraiḥ; muñcanti; cirāt; eva; svairam; īśvarasya; aśvau; durjanāḥ. 6 śāstraiḥ; tamasi; raśmibhyaḥ; svairam; durjanāḥ; īśvarasya; cirāt; aśvau; muñcanti; eva. 7 tamasi; durjanāḥ; raśmibhyaḥ; cirāt; īśvarasya; aśvau; svairam; muñcanti; śāstraiḥ; eva. 8 muñcanti; durjanāḥ; eva; raśmibhyaḥ; aśvau; īśvarasya; cirāt; svairam; śāstraiḥ; tamasi.

Exercise 2b Translate into English the following sentences. Comparison with the transliterated version in the key will sometimes help to solve difficulties.

गच्छामि । १ । अत्र न प्रविशामः । २ । पुनरपि लिखति । ३ । अधुना क्र वसथ । ४ । एवमिच्छसि । ५ । क्र पुनस्तिष्ठन्ति । ६ । कथमित्त आगच्छति । ७ । अत्र किमानयतः । ८ । पश्चामि लिखामि च । ९ । भ्रमतीव । १० । नृत्थो गायथश्च । ११ । स्मरन्ति च शोचन्ति च । १२ । अत्र प्रविशाव इति वदतः । १३ । अधुनापि कथं नागच्छति । १४ । जयामीति माह्वामि । १५ । न जीवन्तीति शोचामः । १६ ।

Exercise 2c Translate the following sentences into Sanskrit. Model word order on the Sanskrit-English sentences (adverbs are normally placed before verbs).

1 You are wandering. 2 Now we understand. 3 There too she dances. 4 The two of you live here? 5 What, are they winning? 6 Let us two sit down. 7 The two of them do not say so. 8 Are you asking yet again? 9 What shall I write here? 10 Do you not see? 11 You (pl.) seem to be singing. 12 They come and go. 13 Now she both lives and grieves. 14 He sees

and seems to speak. 15 'What do you (*pl.*) want?' they ask.
16 We go because they are coming. 17 However we do not re-
joice. 18 So also do the two of us remember—What do you re-
member?—That he is not coming today.

3

Some nominal and pronominal paradigms

Table 3.1

Stem form	Singular			Dual	Plural	
	Nom.	Voc.	Acc.	Nom./ Voc./ Acc.	Nom./ Voc.	Acc.
Nouns अश्व horse aśva <i>masc.</i>	अश्वः aśvaḥ	अश्व aśva	अश्वम् aśvam	अश्वौ aśvau	अश्वाः aśvāḥ	अश्वान् aśvān
फल fruit phala <i>neuter</i>	फलम् phalam	फल phala	फलम् phalam	फले phale	फलानि phalāni	
Pronouns: <i>1st per.</i>						
मत् अस्मत् mat/asmat	अहम् aham I		माम् mām me	आवाम् āvām	वयम् vayam we	अस्मान् asmān us
<i>2nd per.</i>						
त्वत् युष्मत् tvat/ yuṣmat	त्वम् tvam you		त्वाम् tvām	युवाम् yuvām	युयम् yūyam	युष्मान् yuṣmān
<i>3rd per.</i>						
तत् tat <i>masc.</i>	स सः sa/saḥ he		तम् tam him	तौ tau	ते te they	तान् tān them
तत् tat <i>neuter</i>		तत् tat it		ते te	तानि tāni	

¹ Though some do have productive stem forms (cf. Chapter 10), personal and demonstrative pronouns are referred to in this book by means of the nominative singular masculine: aham, tvam, saḥ, etc.

Stem form	Singular			Dual	Plural	
	Nom.	Voc.	Acc.	Nom./ Voc./ Acc.	Nom./ Voc.	Acc.
Interrog.						
— who?	कः		कम्	कौ	के	कान्
— masc.	kaḥ who?		kam whom?	kau	ke	kān
किम् what?	किम्			के	कानि	
kim neuter	kim			ke	kāni	

(Vocative forms of the pronouns do not occur.)

The nominative and accusative cases are used to express the subject and object respectively of finite verbs.

आचार्यः शिष्यं पश्यति ācāryaḥ śiṣyaṃ paśyati teacher sees pupil
आचार्ये शिष्यः पश्यति acāryaṃ śiṣyaḥ paśyati pupil sees teacher

There is no definite or indefinite article in Sanskrit: in one context ācāryaḥ is to be translated 'the teacher', in another 'a teacher'. (Where the difference of meaning is crucial, 'the' is sometimes represented by saḥ 'that': चित्रमेतत् citram etat 'this is a picture', तदेतच्चित्रम् tat etat citram 'this is the picture'.)

The accusative is also used to express the goal with verbs of motion: नगरं गच्छति nagaram gacchati 'he goes to the city'. Verbs such as ni 'lead' may take this accusative in addition to that of the direct object: नगरं त्वां नयामि nagaram tvāṃ nayāmi 'I'll take you to the city'.

The verb vad 'say, speak' may optionally take an accusative of the person addressed as well as an accusative of that which is said.

As was seen in Chapter 2, the finite verb forms in themselves distinguish person and number. The use of the nominative of the personal pronouns is therefore optional with finite verbs and is normally dispensed with unless at least a slight degree of emphasis is called for: प्रविशामि praviśāmi 'I'll go in' as opposed to अहमपि प्रविशामि aham api praviśāmi 'I too will go in'.

The vocative is the case of address. It is most frequently placed at the beginning of the sentence, and regularly precedes even connecting particles.

बाल किं वदसि bāla kiṃ vadasi what do you say, child?

वयस्य तत्किं शोचसि vayasya, tat kiṃ śocasi? then why,
friend, do you grieve?

In a phrase such as 'the large cat' we often call 'large' an adjective and 'cat' a noun. More formally, both might be called nouns: 'large' a noun adjective and 'cat' a noun substantive. To preserve this wider sense of the word 'noun' in talking about Sanskrit is not mere pedantry, for many nouns may be used both adjectivally and substantivally, and the classification of nouns by inflexional type is independent of whether they are substantives or adjectives. In this book the terms 'noun' and 'nominal' are to be interpreted in their wider sense.

Adjectives ending in a inflect in the masculine like *aśvaḥ*, in the neuter like *phalaṃ*. An adjective accords in number, gender and case with the substantive it qualifies:

रमणीयानि वनानि शोभनं जलं च पश्यामि

ramaṇīyāni vanāni śobhanaṃ jalaṃ ca paśyāmi I see pleas-
ant forests and shining water

Pronouns no less than nouns may be used both adjectivally and substantivally. Thus the pronoun *saḥ* means both 'that' and 'he/it' (i.e. 'that one'). Similarly, the interrogative pronoun may be used alone or qualifying a substantive:

तं शिष्यमिच्छन्ति taṃ śiṣyam icchanti they want that pupil

न तं पश्यामि na taṃ paśyāmi I don't see him

तदिच्छसि tat icchasi? do you want it/that?

को नगरं गच्छति kaḥ nagaram gacchati? who is going to the
city?

कः शिष्य एव वदति kaḥ śiṣyaḥ evam vadati? which pupil says
so?

Irregularities of external sandhi

The vowels *i*, *ū* and *e* when at the end of a *dual* inflexion (whether nominal, pronominal or verbal) are not subject to the operation of sandhi but remain unchanged before vowels:

ते फले इच्छामः te phale icchāmaḥ we want those two fruits

The nominative singular masculine of the pronoun *tat* has really two forms, *sa* and *saḥ* (cf. Greek *ho* with the *hós* in

(ê d'hós). sa is used before all consonants. saḥ is used in all other circumstances, namely at the end of a sentence and before vowels, but by the normal operation of sandhi it thereby becomes sa before all vowels except short a:

स गजः। स शिष्यः। स आचार्यः। सो ऽश्वः। अश्वः सः। sa gajaḥ / sa śiṣyaḥ / sa ācāryaḥ / so ṽśvaḥ / aśvaḥ saḥ

Nominal sentences

There is an important type of sentence in Sanskrit which contains no verb. Such sentences, consisting of a juxtaposition of subject and non-verbal predicate, are a feature of many Indo-European languages. In English the type is almost lost, and when used it has a literary flavour, as in 'happy the man who...'. In Greek there are sentences like *sophòs ho philósophos* 'the philosopher is wise'; in a song of Edith Piaf occurs '*balayées les amours*' 'loves are swept away'. Regularly in such an English sentence the subject is *not* placed first. A twentieth-century poet, T. S. Eliot, can write 'dark the Sun and Moon, and the Almanach de Gotha', but 'the Sun and Moon dark' would hardly have been possible. This fact distinguishes such a sentence from one simply involving an ellipse of the verb 'to be': we may say 'John is intelligent, Peter stupid'.

In Sanskrit adjectives used predicatively agree in number, gender and case with their substantive, just as when used attributively. As a phrase, शीघ्रावस्वी śīghrau aśvau means 'the two swift horses'; as a complete statement, it means 'the two horses are swift'.

रमणीयो बालः ramaṇīyaḥ bālaḥ the child is pleasant

The predicate may, however, be another substantive, and then agreement of number or gender is not necessary:

स्वल्पं सुखं क्रोधः svalpaṃ sukhaṃ krodhaḥ anger is a small pleasure

If the subject is a pronoun and the predicate a substantive, the pronoun usually reflects the number and gender of the predicate:

सूर्यः सः sūryaḥ saḥ that is the sun

The predicate may also be adverbial. Thus it may consist of an adverb, or of a substantive in some other case such as the locative.

एवं सर्वदा सुखानि evaṃ sarvadā sukhāni joys are ever thus

क्व देवदत्तः kva Devadattaḥ? where is Devadatta?

उद्याने देवदत्तः udyāne Devadattaḥ Devadatta is in the garden

Word order

Many of the relationships that English normally expresses by means of word order (subject–verb, verb–object, etc.) are expressed in Sanskrit by means of inflexions—e.g. दुर्लभमभिलषति मनोरथः durlabham (*object*) abhilaṣati (*verb*) manorathah (*subject*) ‘desire hankers-after the inaccessible’; to put these three words in some other order would make no difference to what is hankering after what. As a result, word order plays a less crucial role in Sanskrit than in English grammar, and more frequently than in English two or more different arrangements of the same words are possible without any strongly felt difference of effect. But this is not to say that if one were to shake up a sentence of even the most unpretentious Sanskrit prose and spill out the words in some random new order, that order would always have been equally acceptable to the writer. Word order is important to the rhythm and emphasis of a Sanskrit sentence. One might suggest that its role is sometimes analogous to that of stress and intonation in spoken English, but a detailed investigation of this would depend upon more adequate accounts both of Sanskrit word order and of the role of stress/intonation patterns in English than at present exist. The following generalisations (which anticipate some grammatical forms to be explained in later chapters) should be measured against sentences actually encountered, and particularly against the original sentences occurring in Chapter 6 onwards. Further remarks will be made later, for example in connection with imperatives and relative clauses.

Words that form a natural group are normally placed together. In particular, adjectives and dependent genitives are placed with (most often before) their substantives.

Small unemphatic words should not be placed last (unless they are actual enclitics forming one unit with what immediately precedes). Sentences usually end with a verb or a substantive.

The initial position is the position of greatest emphasis: पश्यति त्वामाचार्यः paśyati tvām ācāryah ‘the teacher sees (/can see) you’;

प्रलपत्येव वैधेयः pralapati eṣa(h) vaidheyaḥ 'this fool is (just) babbling'. In lively discourse, and especially in nominal sentences or those whose predicate is an intransitive verb, the subject unless emphasised is enclitic; it does not occupy the initial position. It need not actually stand last. Especially if it is a pronoun, it may be inserted into the middle of a predicate of two or more words:

चित्रमेतत् citram etat this is a picture

तदेतच्चित्रम् tat etat citram this is the picture

विनय एव चन्द्रगुप्तस्य vinayaḥ eṣa(h) Candraguptasya this is Candragupta's good breeding

द्वितीयमिदमाश्वासजननम् dvitīyam idam aśvāsajananaṁ this is a further ground-for-optimism

बलवदत्रभवती परित्रस्ता balavat atrabhavatī paritrastā the lady is extremely frightened

Examples of emphatic subjects coming first are:

द्वयमपि प्रियं नः dvayam api priyaṁ naḥ both things alike are welcome to us

सौहार्दमेवं पश्यति sauhārdam evaṁ paśyati (it is) friendship (which) sees (things) so

There is another rhythm, found more particularly in longer sentences, which is more like the prevailing rhythm of English sentences, where a subject is first announced and then talked about. Where this happens, the subject is frequently marked either by the 'anaphoric' pronoun saḥ or by the addition of some particle: रामस्तावत् Rāmaḥ tāvat 'as for Rāma, he...', रामो ऽपि Rāmaḥ api 'and Rāma for his part'.

iva

The enclitic particle of comparison *iva* is employed much more commonly with nouns than (as in the previous chapter) with verbs. Where two substantives are compared, they will be in the same case. The word may be translated by English 'like', 'as if', etc.:

आचार्य इव शिष्यो मां पृच्छति ācāryaḥ iva śiṣyaḥ mām pṛcchati the pupil is questioning me like a teacher

आचार्यमिव मां शिष्यः पृच्छति ācāryam iva mām śiṣyaḥ pṛcchati the pupil is questioning me as if I were a teacher

When an adjective appears as the standard of comparison, the word 'as' may appear twice in English:

अहमिव शून्यमरण्यम् aham iva śūnyam arāṇyam the forest is
(as) desolate as I

An adjective may also be introduced with *iva* attached to it:

विस्मित इव पश्यति vismitaḥ iva paśyati he gazes as if astonished

Where *iva* is used with the predicate of a nominal sentence, either 'is like' or 'seems' may be appropriate:

विस्मित इव पण्डितः vismitaḥ iva paṇḍitaḥ the scholar seems
astonished

जलमिव सुखम् jalam iva sukham happiness is like water

पण्डित इव स शिष्यः paṇḍitaḥ iva sa śiṣyaḥ that pupil seems a
scholar (/is like a scholar)

Co-ordinative compounds (*dvandva*)

Sanskrit inherited from Indo-European a considerable facility in the formation of compound nouns, and subsequently extended the facility even further. English also forms compounds of two members fairly freely, but principally of the determinative type, particularly the dependent determinative ('hand-made', 'wife-beater', etc). In this chapter attention is confined to one class of compounds, co-ordinatives, which from the point of view of English are the most peculiar (we may find a faint echo of them in a word such as 'bitter-sweet' or the compound numerals such as 'sixty-seven').

In English we may wonder whether a phrase such as 'magazine stand' should be classified as a compound at all. In Sanskrit there is a simple criterion which is almost universally valid. All members of a compound except the last appear in their stem form. The stem form of a noun is the form lacking any case termination. *aśva*, *phala* and *ramaṇīya* are stem forms. Nouns are usually quoted in their stem forms in dictionaries: when quoted in this book, however, substantives in a usually have visarga or anusvāra added to them as an aid to remembering whether they are masculine or neuter.

To form a co-ordinative compound (called in Sanskrit द्वन्द्व *dvandva* 'couple') two or more stems are put together with a relationship between them such as would be expressed by the English word 'and': आचार्यशिष्य *ācāryaśiṣya* 'teacher and pupil'. The gender of

the compound is that of its final member, and the number is that of the sum of the elements;¹ an appropriate inflexion is added:

आचार्यशिष्यावागच्छतः ācāryaśiṣyau āgacchataḥ teacher and pupil are coming

The same notion may, of course, be expressed without the use of a compound, by means of the particle ca:

आचार्यश्च शिष्यश्चागच्छतः ācāryaḥ ca śiṣyaḥ ca āgacchataḥ

Stem forms are ambiguous as between singular, dual and plural. ācāryaśiṣya may therefore also mean 'teachers and pupils', 'teacher and pupils' or 'teachers and pupil'. In all these instances the inflexions are inevitably plural (signifying three or more).

Any number of stems may be put together in a dvandva. Again, if more than two stems are involved, the final inflexion must necessarily be plural:

अश्वगजबालनरा नृत्यन्ति aśva;gaja;bāla;narāḥ nṛtyanti horses, elephants, children and men are dancing

Because of the importance of correct analysis of compounds for the understanding of Sanskrit, a system of punctuating transliterated Sanskrit so as to make plain their grammatical structure is used throughout this book. In this system of punctuation, semicolons (as in the above example) indicate dvandva relationship between members.

Vocabulary

Substantives—masculine

अश्वः aśvaḥ horse

आचार्यः ācāryaḥ teacher

क्रोधः krodhaḥ anger

गजः gajaḥ elephant

चन्द्रः candraḥ moon

जनः janaḥ person,

people

नरः naraḥ man

पण्डितः paṇḍitaḥ scholar,

paṇḍit

पर्वतः parvataḥ mountain

बालः bālaḥ child, boy

ब्राह्मणः brāhmaṇaḥ

brahmin

शिष्यः śiṣyaḥ pupil

सूर्यः sūryaḥ sun

¹ A different type of dvandva (of restricted application) in which the termination is neuter singular has deliberately not been introduced here.

Substantives — neuter¹

क्षेत्रं kṣetram	field	दुःखं duḥkham	pain, unhappiness, sorrow
जलं jalam	water	वनं vanam	forest
फलं phalam	fruit, reward, advantage	सुखं sukham	pleasure, happiness
भोजनं bhojanam	food		
वचनं vacanam	word, speech		

Adjectives

रमणीयं ramaṇīya	pleasant	शीघ्रं śīghra	swift, fast
विस्मितं vismita	astonished	शोभनं śobhana	shining, bright, beautiful
		स्वल्पं svalpa	small, scant

(Note: अत्र atra, as well as meaning 'here', may be translated by 'in this (matter), on this (point)').)

Exercise 3a Translate into English:

आचार्यं शिष्या आनयन्ति ।१। अप्यश्नानिच्छसि ।२। अहं सूर्यचन्द्रौ पश्यामि ।३। सुखं को नेच्छति ।४। स्वल्पं भोजनम् ।५। जलमश्वान्नरो नयति ।६। कस्त्वमिति मां पृच्छतः ।७। कं पर्वतं पण्डितो गच्छति ।८। अत्र क्रोधो न वसतीति वनं प्रविशतः ।९। शीघ्रं वचनं नावगच्छामः ।१०। आचार्यं पर्वत इव स गजः ।११। कं पुनः पृच्छामि ।१२। किं शिष्या यूयम् ।१३। जलं नरबालाः प्रविशन्ति ।१४। रमणीयमधुना तत्फलमिति विस्मिता वदन्ति ।१५। कथमत्रापि बालाः ।१६। दुःखान्यपि फलमानयन्ति ।१७। बाला अत्र किं सुखं पश्यथेति शिष्यानाचार्यो वदति ।१८।

Exercise 3b Translate into Sanskrit (using dvandva compounds where possible):

1 We want water and food. 2 The two of them see a swift horse. 3 Scholars, what do you want? 4 Anger conquers you as if (you were) a child. 5 Which two teachers do you see? 6 The moon is as bright as the sun today. 7 Is he pleasant? 8 Teacher, what brahmin is coming this way? 9 What is the

¹ Note: The anusvāra added to neuter a stems simply indicates gender: the basic form of the nominative/accusative singular ending should be thought of as m, which remains before vowels or zero and converts to anusvāra only before consonants.

advantage in this? 10 Children, where is that teacher? 11 Do you (*pl.*) not remember even pleasant words? 12 We see scant advantage. 13 Are the teachers astonished? 14 The two boys see fields, mountains and forests. 15 Why do you (*pl.*) say that he does not want happiness? 16 They are taking the elephant to the field. 17 But where the food (*is*), you do not tell me. [*Use iti.*] 18 That man is speaking to the astonished people like a brahmin.

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The past participle

The past participle is the most important of the nominal formations from the verbal root (nominal forms of the verb being those which function not as finite verbs but as substantives or adjectives). Its sense corresponds to that of the English past participle in the latter's more adjectival use; it thus in general signifies completed action and, except in the case of necessarily intransitive verbs, passive voice. So लिखित *likhita* 'written', स्मृत *smṛta* 'remembered', गत *gata* 'gone', मग्न *magna* 'sunk', 'sunken'.

The past participle is formed by adding to the root one of three suffixes: (a) -ta, (b) -ita, (c) -na. Very few roots form their past participle in more than one of these three ways. In all cases the root remains unstrengthened (without *guṇa* or *vṛddhi*).

(a) -ta. Before this suffix, the root usually appears in its very weakest form (cf. the remarks on *samprasāraṇa* in Chapter 2.) Thus उप्त *upta* (from वप् *vap*) 'sown' and हत *hata* (हन् *han*) 'killed'. The past participle of roots ending in *ā* or *ai* may end in *ita* or *ita* (and might therefore be mentioned under (b) below): गीत *gīta* (गै *gai*) 'sung' स्थित *sthita* (स्था *sthā*) 'standing' (in the sense of 'remaining standing'). Important irregular forms are हित *hita* (धा *dhā*) 'put' and दत्त *datta* (दा *dā*) 'given'. The operation of internal sandhi often produces a considerable change of appearance: दृष्ट *dr̥ṣṭa* (दृश् *dr̥ś*) 'seen' पृष्ट *pr̥ṣṭa* (प्रश् *prach*, with *samprasāraṇa*) 'asked', लब्ध *labdha* (लभ् *labh*) 'taken', ऊढ *ūḍha* (वह् *vah*, with *samprasāraṇa* and lengthening of the resulting *u*) 'carried'.

(b) -ita. Here the same suffix -ta is added to the root with insertion of the connecting vowel *i*. The root is not strengthened, neither in general is it reduced by *samprasāraṇa* or other processes;

so पतित patita (पत् pat) 'fallen'. Among exceptional reduced forms are उदित udita (वद् vad) 'spoken' and, with long I, गृहीत gr̥hita (ग्रह grah) 'seized'.

(Class X verbs and other verbs with stems ending in -aya substitute -ita for this suffix: कथयति kathayati 'tells'; कथित kathita 'told'. Otherwise -ita is substituted only for the final a of a derivative stem: कण्डूयति kaṇḍūyati 'scratches'; कण्डूयित kaṇḍūyita 'scratched'.)

(c) -na. This suffix is taken by many roots ending in ā/ai, i, ū, ṛ, d and j. *dn becomes nn and *jn becomes gn. *rn generally becomes ṛn, but after a labial consonant ūrn. ā/ai becomes sometimes ā and sometimes ī. So भिन्न bhinna (भिद् bhid) 'split', तीर्ण tīrna (तृ ṛ) 'crossed', पूर्ण pūrṇa (पृ ṛ) 'filled', ग्लान glāna (ग्ल glai) 'tired', हीन hīna (ह्य hā) 'left'.

No rule can predict the form that the past participle of a particular verb will take. To ascertain it you should therefore in future consult the list of verbs in Appendix 2. But the following is a list in order of the past participles of verbs quoted in the vocabularies of Chapters 2 and 4: अवगत avagata, आगत āgata, आनीत ānīta, गत, gata, गीत gīta, जित jita, जीवित jīvita, दृष्ट dr̥ṣṭa, नीत nīta, भ्रान्त bhrānta, उदित udita, उषित uṣita, (past participle of śuc not found) स्थित sthita, स्मृत smṛta, नृत nr̥ta, मत् matta, इष्ट iṣṭa, उपविष्ट upaviṣṭa, पृष्ट pr̥ṣṭa, प्रविष्ट pravīṣṭa, लिखित likhita, कृत kṛta, त्यक्त tyakta, विस्मृत vismṛta.

The verb कृ kṛ 'do' forms a present stem of class VIII, which inflects quite differently from the stems so far learnt (thus करोति karoti 'he does', कुर्वन्ति kurvanti 'they do'). Do not feel free therefore to use the *present* stem of any verb unless it is stated to belong to class I, IV, VI or X (the 'thematic' classes).

Use of the past participle

Past participles may be used in all the ways in which other adjectives are used (in fact, in the previous exercise विस्मित vismīta 'astonished', like its English counterpart, is actually a participle).

इष्टं फलं न पश्यामि। iṣṭaṃ phalaṃ na paśyāmi I do not see the desired reward

जितो राक्षसः। jito Rākṣasaḥ Rākṣasa is beaten

शिष्यानुपविष्टः पृच्छति। śiṣyān upaviṣṭaḥ pr̥cchati seated, he questions the pupils

In particular, the use of the enclitic particle अपि *api* 'even' with participles is noteworthy. It has a concessive force and may be translated by 'though' (with or without a finite verb):

इष्टा अपि पण्डिता नागच्छन्ति । *iṣṭāḥ api paṇḍitāḥ na āgacchanti* [even desired:] though wanted, the paṇḍits do not come: though we want the paṇḍits, they do not come

इष्टानपि पण्डितान् पश्यामः । *iṣṭān api paṇḍitān na paśyāmaḥ* the paṇḍits, though wanted, we do not see: though we want the paṇḍits, we do not see them

Instrumental case

In addition to nominative, vocative and accusative, Sanskrit nouns distinguish instrumental, dative, ablative, genitive and locative cases. From now on, the paradigms in the grammatical section of the book should be consulted. However, the following are the instrumental forms of the words quoted in Chapter 3:

अश्वेन *aśvena*, अश्वभ्याम् *aśvābhyām*, अश्वैः *aśvaiḥ*; फलेन *phalena*, फलाभ्याम् *phalābhyām*, फलैः *phalaiḥ*; मया *mayā*, आवाभ्याम् *āvābhyām*, अस्माभिः *asmābhiḥ*; त्वया *tvayā* युवाभ्याम् *yuvābhyām*, युष्माभिः *yuśmābhiḥ*; तेन *tena*, ताभ्याम् *tābhyām*, तैः *taiḥ* (*m.* and *n.*); केन *kena*, काभ्याम् *kābhyām*, कैः *kaiḥ* (*m.* and *n.*).

The instrumental case has both an instrumental and a comitative sense: it expresses both main senses of the English 'with'. It also denotes the agent in a passive construction. Among possible translations of its significance are therefore 'with', 'by means of', 'because of', 'through', 'together with', 'by'.

जलेनाश्वान्सिञ्चति । *jalena aśvān siñcati* he sprinkles the horses with water

सुखं योगेन गच्छति । *sukhaṃ yogena gacchati* he [goes to:] attains happiness by means of yoga

बालैरागच्छति । *bālaiḥ āgacchati* he is coming with the children

जितो राक्षसश्चाणक्येन । *jito Rākṣasaḥ Cānakyena* Rākṣasa is beaten by Cānaka

saha

The comitative sense of the instrumental is, however, usually reinforced by the addition of the preposition सह *saha* 'together

with', which like most Sanskrit prepositions usually *follows* the substantive it governs:

बालैः सहागच्छति । *bālaiḥ saha āgacchati* he is coming with
the children

Past passive sentences

The example given earlier, *jito Rākṣasaś Cāṅkyaena* 'Rākṣasa is beaten by Cāṅkya', might with very little alteration of sense also be translated as 'Cāṅkya has beaten Rākṣasa'. But furthermore, since Sanskrit does not normally distinguish perfect from preterite, it might be translated as 'Cāṅkya beat Rākṣasa'. We thus have in Sanskrit a way of expressing past active statements in which the subject is represented by the instrumental case, the object by the nominative case and the verb by a past participle agreeing with the latter.¹

In Sanskrit this is one among several ways of expressing past statements. Other possibilities include the use of a finite past tense (imperfect, aorist or perfect—often, in the later language, without distinction of meaning) and the use of past active participle (see Chapter 9). In this and the immediately following exercises it is the past participle construction that is to be practised. In translating into Sanskrit you will find it convenient to recast the sentence mentally in English first:

though tired, the friends seized the very first opportunity
by the friends, though tired, the very first opportunity (was)
seized

परिश्रान्तरपि वयस्यैः प्रथम एवावसरो गृहीतः । *pariśrāntaiḥ api*
vayasyaiḥ prathamāḥ eva avasaraḥ gṛhītaḥ

When a verb is intransitive, an impersonal passive construction might theoretically be used: *तेन गतम्* *tena gatam* 'by him (it was) gone'; 'he went'. But this is far less common than the use

¹ This type of construction was so well favoured that it became the regular way of expressing such statements in some of the languages descended from Sanskrit. Thus the Hindi sentence *रामने काम किया* *Rāmne kām kiya* 'Rām did the work' represents the Sanskrit *रामेण कर्म कृतम्* *Rāmeṇa karma kṛtam*. From this results the apparently curious phenomenon in Hindi that in the past tense the subject of a transitive verb takes a special suffix, and the verb agrees in number and gender with the object.

of such a participle in an intransitive sense, with the subject in the nominative case:

ते च वयस्यैः सह नगरं गताः । te ca vayasyaiḥ saha nagaram gataḥ
and they are gone/have gone/went with their friends to the
city

There are, however, a number of past participles that may have both an active and a passive sense. Thus पीत *pīta*, like 'drunk' in English, can be applied both to the drink and to the drinker (though in Sanskrit there is no necessary implication of intoxication). Similarly, प्रविष्ट *praviṣṭa* 'entered' or 'having entered', विस्मृत *vismṛta* 'forgotten' or 'having forgotten'. Thus with an active construction:

रामो अपि नगरं प्रविष्टः Rāmo api nagaram praviṣṭaḥ and with a
passive construction:

रामेणापि नगरं प्रविष्टम् Rāmeṇa api nagaram praviṣṭam

the meaning of both versions being 'and Rāma entered the city'.

Omission of pronouns

It is not uncommon to find in Sanskrit sentences such as हन्त न गतः *hanta, na gataḥ* 'oh, he hasn't gone!'. Here, the pronominal subject 'he' is completely omitted and can only be inferred from the masculine singular form of the predicate *gataḥ*. This is parallel to the already mentioned omission of the personal pronouns with finite verbs (न गच्छति *na gacchati* 'he is not going' etc.) but is of more limited scope. First and second person subjects cannot normally be omitted (unless replaced by the appropriate form of the verb as 'be'—see Chapter 5), since they are not distinguished by any special form of the past participle.

The 'logical subject' of past passive sentences, in other words the agent expressed by the instrumental case, is also often omitted. But this omission is of a different order, since the Sanskrit sentence is grammatically complete without any expressed agent. While *jito Rākṣasaś Cānakyena* means 'Cānakyā beat Rākṣasa', there is nothing lacking in the simple *jito Rākṣasaḥ* 'Rākṣasa got beaten'. Hence Sanskrit may not bother to express an agent whose presence is grammatically necessary in English: one person may ask किं दृष्टं तदुद्यानम् *kim drṣṭam tat udyānam?*, meaning 'have (you) seen that garden?', and another may reply दृष्टम् *drṣṭam*, meaning '(I) have seen it'. In the following exercises

English pronouns are bracketed where they are not expressed or directly implied in the Sanskrit version.

(The term 'logical subject' points to the parallel between the nominative subject of present active sentences and the instrumental agent of past passive sentences. It is a blanket term useful in discussing sentences that attribute past or present behaviour to animate beings. But it cannot be pressed too far, for the term 'subject' is also used to cover the nominative subject of intransitive presents and nominal sentences, and the nominative of past passive sentences is itself often comparable to this latter type of 'subject'.)

eva

एव *eva* is an enclitic particle which serves to emphasise the immediately preceding word. It may thus correspond to the emphatic inflection of the voice which we represent in print, if at all, by the use of italics:

स्वल्पान्येवेच्छामः । *svalpāni eva icchāmaḥ* we want the *small* ones

(The degree of emphasis would often be better represented by the use of a stress mark such as ˘ ('we want the *smá*ll ones'), and such a mark is occasionally used in this book where the use of italics would be particularly distorting to the sense.)

This type of emphasis may also be represented in English by a relative clause construction (as regularly in French—'*c'est moi qui l'ai fait*', 'I did it').

एतानेव गुणानिच्छामः । *etān eva guṇān icchāmaḥ* these are the qualities we want *or* it is these qualities we want

देवेनैवैतदिष्टम् । *devena eva etat iṣṭam* it was His Majesty who wanted this

eva may also be translated by a specific word such as 'really', 'actually', 'in fact', 'quite', 'very', 'just', 'only'. अद्भुत एव *adbhutaḥ eva* 'really extraordinary'; बाल एवैषः *bālaḥ eva eṣaḥ* 'he is just a child'; स एव जनः *saḥ eva janaḥ* 'that very person'. The use with the demonstrative *saḥ*, as in the last example, is particularly noteworthy and may be represented in English by the word 'same': तदेव क्षेत्रम् *tat eva kṣetram* 'that very field': 'the same field'.

eva is particularly used to mark the predicate of a nominal sentence:

एव एव स ब्राह्मणः । *eṣaḥ eva saḥ brāhmaṇaḥ* [that brahmin is *this* one] here is the brahmin

eṣaḥ

एषः eṣaḥ 'this' is a compounded form of the demonstrative pronoun saḥ 'that'. Its inflexion follows that of saḥ precisely, except that by internal sandhi the nominative singular masculine saḥ/sa and nominative singular feminine sā become एषः/एष eṣaḥ/eṣa and एषा eṣā respectively. The distribution of the forms eṣaḥ/eṣa is the same as that of saḥ/sa.

Whereas saḥ is an unemphatic pronoun used to qualify what is not immediately present to the speaker, eṣaḥ is a deictic pronoun normally referring to what is close at hand. When it qualifies an already defined substantive, it may be represented in English by 'here', 'here is/are', 'see', etc.

एष स ब्राह्मणः । eṣaḥ saḥ brāhmaṇaḥ here is the brahmin

एष रामो बालानानयति । eṣaḥ Rāmaḥ bālān ānayati see, Rāma is bringing the children or here is Rāma, bringing the children

The most striking example of this usage is in conjunction with a first or second person verb:

एष उद्यानं प्रविशामि । eṣaḥ udyānaṁ praviśāmi see, I am going into the garden

vā

वा vā is yet another enclitic particle. It has the meaning 'or' and follows what it 'disjoins' as ca follows what it joins. 'Either . . . or . . .' is represented by . . . vā . . . vā.

आचार्येण वा शिष्यैर्वा गज एष आनीतः । ācāryeṇa vā śiṣyairvā vā gajaḥ eṣaḥ ānītaḥ either the teacher or the pupils brought this elephant here

kṛtam, alam and kim

कृतम् kṛtam 'done (with)' and अलम् alam 'enough (of)' are used with a substantive in the instrumental to express a negative exhortation, 'cease from' (the exhortation occasionally being addressed to oneself):

अलं शोकेन । alam śokena enough of sadness: do not be sad

कृतं कुतूहलेन । kṛtam kutūhalena have done with curiosity: I/you must not be curious

किम् kim? 'what (with)?' is used in a similar fashion:

किमुद्यानेन रमणीयेन । kim udyānena ramaṇīyena? what is the point of an attractive garden?

Adverbs of manner

Sanskrit adjectives do not have a termination exclusively reserved for adverbial usage. Instead, the accusative singular neuter (acting as an 'internal accusative') may do duty.

शीघ्रं चलति । śīghram calati [he moves a swift (moving):]
he moves swiftly

Adverbs of manner are also frequently represented by substantives in the instrumental case. विषादेन visādena 'with dejection': 'dejectedly', वचनैः vacanaiḥ 'by words': 'verbally'.

Internal sandhi

The rules of external sandhi, as covered by the sandhi grids, describe juncture phenomena between complete words within a sentence. Internal sandhi concerns the juncture of morphemes within a single word. External sandhi is the more regular and invariable because it is comparatively *ad hoc*: in principle, any Sanskrit word may find itself next to any other Sanskrit word. The rules of internal sandhi are both less invariable and, from the learner's point of view, less overwhelmingly important, because they describe a previously established set of forms, the forms which inflected words do in fact have, and which are due to other factors as well as to the operation of internal sandhi. (Similarly in English, while we may by rules of internal sandhi predict both 'cats' and 'dogz', that 'children' is the plural of 'child' is merely an historically determined fact about the language.)

The principles of internal sandhi are therefore best absorbed by observation of actual nominal and verbal formations. There are many features in common with external sandhi, but broadly speaking, instead of assimilation of the first sound to the second, the assimilation is two-way and a greater variety of combination is permitted. Instead of reducing to *k/t/v/p*, stops preserve both aspiration and voicing, and the palatal series is also retained. Before vowels, semivowels and nasals, all these stops remain unchanged. The *t* of the past participle may assimilate the voicing and aspiration of a root final sound: so बुध् budh 'awake', बुद्ध buddha (for **budh-ta*) 'awakened'. Before vowels and *y*, the diphthongs revert to *ay/āy/av/āv*: so *ne + ati* = *nayati* (cf. Chapter 2).

Retroflexion of *s* and *n*

Included within the scope of internal sandhi are two important rules which are really about possible sequences of sound within

a Sanskrit word. (Minor exceptions to both rules occur, but these are not important for the beginner.) The first rule is that ṣ is found instead of s immediately after k , r or any vowel except a or ā , provided that it is neither final nor followed by r . This happens even if there is an anusvara or visarga between the preceding vowel and the s . The rule will appear plainer in tabular form (Table 4.1).

Table 4.1

k , r , i , ī , u , ū , ṛ , ṝ , e , ai , o or au	in spite of an intervening m or ḥ	changes s to ṣ	unless final or followed by r
--	---	----------------------------------	---

Thus esa/esah in comparison with sa/sah . If the following sound is, in fact, t , th or n , this also becomes retroflex. Thus, in comparison with the root sthā 'stand', tiṣṭhati (for *tisthati) 'he stands'.

The second rule is at once more important and more difficult to apply, for the reason that it is capable of operating over a much longer phonetic sequence (though only within a single word). See first the rule in tabular form (Table 4.2).

Table 4.2

ṛ ṝ r or ṣ	in spite of any combination of velars (k , kh , g , gh , ṅ), labials (p , ph , b , bh , m and v) or y , h , ṃ (ḥ cannot occur) or vowels	changes n to ṇ	if followed by vowels, m , y , v , or n (which also becomes ṇ)
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The point is this. The pronunciation of the retroflex sounds ṛ , ṝ , r , ṣ (but *not* of t , th , ḍ , ḍh or ṇ) is such that the tongue does not release the retroflex position even after the sound has been made. This retroflex position continues (within a single word) until there occurs either a retroflex sound of the releasing type (t , th , ḍ , ḍh , ṇ) or a sound that requires the use of the tongue in another position (c , ch , j , jh , ñ , ś , t , th , d , dh , l , s). But if n , an easily assimilable sound, occurs while the tongue is in the retroflex position, it is realised as a retroflex ṇ (thus causing release of the retroflex position)—unless, indeed, it is the last sound in the word or is followed by some less easily assimilable sound such as t , which guards the dental quality of both. Under the same circumstances nn becomes ṇṇ .

An illustration of both the above rules occurs in the past participle of सद् sad 'sit' when combined with the prefix नि ni 'down'. The past participle of sad is सन्न sanna. *nisanna becomes by the first rule *nisanna, which in turn becomes by the second rule निषण्ण niṣaṅṅa 'seated'.

The rules do not apply between separate words or (with rare and unimportant exceptions) between the elements of a nominal compound: thus नरनगराणि nara;nagarāṇi, not *nara;nagarāṇi. After a verbal prefix the rules do operate, but with many exceptions. Generally speaking, n and s are retroflected only if they are the first sound in the following stem (a restriction already naturally applicable to s), and not always even then. Thus, as quoted above, निषण्ण niṣaṅṅa, but as an exception विसर्पति visarpati (from विसृप् vi + सर्प) 'glides'. From नम् nam, प्रणामति pranamati 'salutes'. But from निन्द् nind, either परिनिन्दति parinindati or परिनिन्दति parinindati 'censures'. The vocabularies will show whether or not retroflexion occurs after a prefix. As they will also show, particular lexical items do not always exhibit the expected retroflexion of s: e.g. कुसुमम् kusumam 'flower', not *kuṣumam. The most important sphere of application of both rules is in the addition of suffixes: e.g. guru + su = गुरुषु guruṣu, locative plural of guru 'heavy'. The terminations so far encountered containing an n liable to retroflexion are the neuter plural -āni and the instrumental singular -ena.

It is not easy at first always to remember to make n retroflex. If after several exercises you find this is still causing trouble, you should make a special check of each exercise to determine whether the rule has been fully applied.

Absence of external sandhi

When some pause of sense occurs within a sentence, the rules of sandhi are not necessarily observed (in prose). Thus, in particular, sandhi does not occur after interjections and is optional after initial vocatives. If you abstain from making sandhi in the latter circumstances, it is wiser to show that this is deliberate by inserting a dash or a comma.

Vocabulary

अवसरः avasarah opportunity,
occasion

उद्यानं udyānaṃ garden,
park

देवः devaḥ god; His
Majesty; Your Majesty

नगरं nagaraṃ city, town

पुत्रः putraḥ son

कुतूहलं *kutūhalaṃ* curiosity,
interest

गृहं *gr̥ham* house
(*m. in pl.*)

जीवितं *jīvitaṃ*¹ life

दर्शनं *darśanaṃ* sight,
spectacle

प्रयत्नः *prayatnaḥ* effort,
attempt

वयस्यः *vayasyaḥ* friend
(*lit. of same age*)

विषादः *viṣādaḥ* despair,
dejection

संदेहः *saṃdehaḥ* doubt

अद्भुत *adbhuta*
extraordinary, marvellous

जीवित *jīvita*¹ alive

दूर *dūra* far off; *adv.*
(*dūram*) a long way

परिश्रान्त *pariśrānta*¹
exhausted, tired

प्रथम *prathama* first,
previous; *adv.* (*prathamam*)
already

प्रिय *priya* dear,
beloved

मदीय *madīya* my
(*possessive adj.*)

कृ *kr̥* (VIII करोति *karoti*)
do, make

त्यज् *tyaj* (I त्यजति *tyajati*)
abandon, leave, give up

विस्मृ *vi + smṛ* (I विस्मरति
vismarati) forget

अलम् *alam* enough;
+ *instr.* enough of, do not,
etc.

एव *eva* in fact, actually,
quite, only, (the) very

एषः *eṣaḥ* *pron.* this

वा *vā* or

सह *saha + instr.* (together)

with

हे *he* (*before vocatives*) o

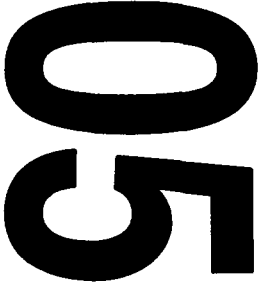
Exercise 4a Translate into English:

पुत्रैः सह गृहं त्यजति ।१। एतदुद्यानम्—प्रविशामः ।२। आचार्येण च शिष्यैश्चाद्भुतः
प्रयत्नः कृतः ।३। प्रियो मदीयो वयस्य इति जीवितमेतेन त्यक्तम् ।४। क एष
गृहमागच्छति ।५। रमणीयेन दर्शनेन किं न माद्यसि ।६। दृष्टमवगतं च ।७। अत्रैते नराः
किमिच्छन्तीति कुतूहलेन गृहं प्रविशति ।८। दूरमेव नगरं वयं च परिश्रान्ता भ्रमामः
।९। इच्छथैवैतन्न वा ।१०। कृतं वचनैर्गतो ऽवसर इति विषादेन वदतः ।११। पुत्राः
स एवैषो ऽवसरः ।१२। एते वयं नगरमागताः ।१३। विस्मृतो वयस्याभ्यां प्रथमो
विषादः ।१४। हे पण्डित स्वमश्रं क्व नयसीति पृष्ठो ऽपि वचनं न वदति ।१५। किं
प्रयत्नेन—नैव त्वां पश्यति देवः ॥१६॥

¹ In origin a past participle.

Exercise 4b Translate into Sanskrit:

1 Your Majesty is tired: let us sit down here. 2 The people did not forget these words. 3 This is quite beautiful. 4 He remembers (his) son although he has gone to the forest. [*Translate for both meanings of the second 'he'.*] 5 We came only today. 6 Your Majesty, these two children have even now not left the garden. 7 Here he stands with (his) friends. 8 What is extraordinary in this? I have *already* seen this man. 9 See, His Majesty Candragupta has actually arrived. 10 We have seen the garden with interest. 11 (He) has gone either to the forest or to the park. 12 Friends, we have been brought a long way by this horse. 13 An end of doubt: here come the two pupils alive. 14 Even today it is with pleasure that we remember that extraordinary sight. 15 Despair has conquered them. 16 Although astonished by this sight, they are not giving up the attempt.



Paradigms: m. and n. of *kānta*, *aham*, *tvam*, *saḥ*, *eṣaḥ* and *ayam*; present indicative of *as* 'be'

Sanskrit grammarians discussed the cases of the noun in terms of inflexional morphemes modifying the nominal stem. In addition to the vocative (*saṃbuddhi*, not regarded as on a par with the other cases), those so far introduced have been the nominative (*prathamā* 'first (inflexion)'), the accusative (*dvitīyā* 'second') and the instrumental (*ṭṛtīyā* 'third'). The order of the cases in Sanskrit was principally determined by the wish to group like endings together. The following is a brief sketch (by no means a full account) of the chief uses of the remaining cases.

Dative (*caturthī* 'fourth'): 'to, for'

Of all the cases the dative has the smallest scope. In Middle Indo-Aryan dialects it was lost, merged into the genitive. Even in Sanskrit itself the tendency of the genitive to usurp the traditional functions of the dative is very noticeable. The dative may be used to denote the indirect object after verbs of giving, telling, etc.:

दत्तं मया ब्राह्मणेभ्यो द्रविणम्। *dattam mayā brāhmaṇebhyaḥ*
draviṇam I have given the brahmins wealth

But in such a sentence the genitive *brāhmaṇānām* may be substituted for the dative.

However, the dative in Classical Sanskrit does have one function not shared by any other case, that of denoting purpose or result. The best translation in English is often by means of an infinitive:

लण्ड्रं गच्छामि नृपस्य दर्शनाय। *Laṅdraṃ gacchāmi nṛpasya*
darśanāya I'm going to London [for the seeing of:] to see

अङ्गानां भङ्गायारूढो बालैः प्राकारः। aṅgānām bhaṅgāya ārūḍhah
bālaiḥ prākārah the children climbed the wall [for the
breaking of:] only to break their limbs

Especially noteworthy is the use of such a dative as a predicate in itself:

सर्वमतिमात्रं दोषाय। sarvam atimātram doṣāya all (that is) ex-
cessive [is for a fault:] becomes reprehensible

Ablative (*pañcamī* 'fifth'): 'from'

The ablative expresses the relationship 'from':

नगराद्धेत्राणि गच्छति। nagarāt kṣetrāṇi gacchati he goes from
the city to the fields

When a causal relationship is implied, translations such as 'because of' may be used: क्रोधात् krodhāt 'from anger', 'out of anger', 'because of anger', 'through anger'.

The ablative of comparison will be mentioned later.

Genitive (*ṣaṣṭhī* 'sixth'): 'of, 's/s''

The genitive is the case with the widest range of uses. It most often qualifies another substantive, and has a possessive sense of some kind:

नृपस्य क्रोधं नावगच्छामः। nṛpasya krodham na avagacchāmaḥ
we do not understand the king's anger/the anger of the king

Where the substantive embodies a verbal notion, the relationship may be either subjective or objective, just as the word 'its' in English is subjective in the phrase 'its consumption of electricity' and objective in 'its consumption by the community'. nṛpasya in the preceding example is subjective (the king is angry); in नृपस्य दर्शनम् nṛpasya darśanam when this means 'sight of the king' it is objective (I see the king).

The use of the genitive as an alternative to the dative after verbs of giving, telling, etc. has been mentioned. Furthermore, it is the genitive and *not* the dative that should be used in relation to adjectives to express 'point of view', conveyed in English by 'to' or 'for'.

मित्राणामेव प्रियमेतद्दर्शनम् mitrāṇām eva priyam etat darśanam to
friends, this is a welcome sight

तत्स्थाने ऽस्य वृषलो देवश्चन्द्रगुप्तः। tat sthāne asya 'Vṛṣalah' devah
Candraguptah then appropriately is His Majesty
Candragupta (just) 'Vṛṣala' to him

श्रुतम् — न पुनः पर्याप्तं हृदयस्य। śrutam — na punaḥ paryāptam
hrdayasya (I) have heard, yet (it is) not sufficient for (my)
heart

Similarly, past participles formed from roots meaning 'to know',
'to desire' or 'to honour', such as विदित vidita 'known', take a
genitive (instead of an instrumental of the agent) when used ad-
jectivally:

अपि विदितमेतद्देवस्य। api viditam etat devasya? is this known
to Your Majesty?

But:

अपि विदितो देवेन तेषामभिप्रायः। api viditah devena teṣām abhi-
prāyah? did Your Majesty (get to) know their intentions?

The possessive adjective मदीय madīya 'my, mine' was given in the
previous chapter. There are various others—e.g. मामक
māmaka (same meaning), युष्मदीय yuṣmadīya 'belonging to (all
of) you', etc. More commonly, however, the genitive of the ap-
propriate pronoun is used instead of the possessive adjective:

मम गृहम् mama gr̥ham [the house of me:] my house

मम क्षेत्राणि mama kṣetrāṇi my fields

तव पुत्राः tava putrāḥ your sons (*addressing one person*)

युष्माकं पुत्राः yuṣmākam putrāḥ your sons (*addressing sev-
eral persons*)

कस्य पुष्पाणि kasya puṣpāṇi? whose flowers?

तस्य हस्तौ tasya hastau his hands

The unemphatic forms of the first and second person
pronouns (मै me, नौ nau, etc.) may also be used. Like the ordi-
nary forms, they may either precede or follow their substantive,
but as enclitics they may not stand first in the sentence.

इमे नो गृहाः। ime naḥ gr̥hāḥ here is our house (*the plural of
gr̥ha often has a singular sense*)

Generally speaking, neither possessive adjectives nor the geni-
tives of pronouns may be used to refer to the subject or 'logical
subject' of a sentence. If necessary, the reflexive adjective स्व
'my own, your own, his own, their own, etc.' or the genitive

singular of the reflexive word आत्मन् ātman 'self' may be employed, but it is usually omitted unless exceptional emphasis is intended. [sva is often compounded with its substantive, while as a separate word ātmanah is more normal.]

पुत्रां रक्षति putrān rakṣati he protects his sons

तस्य पुत्रां रक्षति tasya putrān rakṣati he protects his [*i.e.* the other's] sons

स्वानेव पुत्रां रक्षति svān eva putrān rakṣati you protect your own sons

Because the omission of the reflexive possessive is standard, it is from now on *not* normally indicated in the exercises by any bracketing of the English word: 'he protects his sons', not 'he protects (his) sons'.

Locative (*saptamī* 'seventh'): 'at, in, on, among; into, onto'

The locative expresses such notions as station or circumstance:

चरति वने किं चित् carati vane kiṃ cit something is moving in the forest

फलके बाला उपविष्टाः phalake bālāḥ upaviṣṭāḥ the children are seated on the table

मित्राणां दर्शने न किं चिद्ब्रूति mitrāṇām darśane na kiṃ cit vadati [at the sight of:] on seeing his friends he says nothing

It also expresses the end result of motion:

जले बालं क्षिपति jale bālaṃ kṣipati he throws the child into the water

It can bear the sense 'in the matter of':

अपापे ऽहं पर्वतेश्वरे apāpaḥ aham Parvateśvare I am guiltless [in the matter of:] towards Parvateśvara

In particular, it is used to denote the object of feelings (English 'towards', 'for'):

अवगच्छामि ते तस्मिन्सौहार्दम्। avagacchāmi te tasmin sauhārdam I understand your fondness for him

It thus occurs after a verb such as स्निह snih 'feel affection (for)':

किं नु खलु बाले ऽस्मिन्नौरस इव पुत्रे स्निह्यति मे हृदयम्। kim nu khalu bāle asmin aurase iva putre snihyati me hrdayam? now

why indeed does my heart feel affection for this child as for a son of my own loins?

The use of the locative in expressing circumstance leads to the 'locative absolute' construction (Chapter 11).

Expressions of time

Many of the cases are used in expressing statements of time. The following is an indication of the main usages:

(a) Accusative, 'time *during* which':

त्रीन्दिवसान्भ्रमन्ति। trīn divasān bhramanti they wander for three days

(b) Instrumental, 'time *within* which':

ते ऽपि त्रिभिर्दिवसैर्नगरं प्राप्ताः। te api tribhiḥ divasaiḥ nagaram prāptāḥ and they reached the city in three days

(c) Ablative (sometimes genitive), 'time *after* which':

ते ऽपि त्रिभ्यो दिवसेभ्यः प्राप्ताः। te api tribhyaḥ divasebhyaḥ prāptāḥ and they arrived after three days

धिरस्य कालस्य प्राप्तो ऽसि। cirasya kālasya prāptaḥ asi you have arrived after a long time/at long last

(d) Locative, 'time *at* which':

ते ऽपि तृतीये दिवसे नगरं प्राप्ताः। te api tṛtiye divase nagaram prāptāḥ and they reached the city on the third day

ayam

The irregularity of the declension of the pronoun *ayam* is partly due to the fact that it derives from two stems: one *a* (cf. the adverbs अत्र *atra* and अतः *ataḥ*, the other *i* (cf. इह *iha* and इतः *itaḥ*).

Two pronouns are conventionally translated by the English 'that': सः *saḥ* and असौ *asau* (Chapter 13); and two by the English 'this': अयम् *ayam* and एषः *eṣaḥ*. Traditionally, the distinctions are that *saḥ* is used of what is not present to the speaker, *asau* of what is remote from him (though possibly visible), *ayam* of what is present and *eṣaḥ* of what is near at hand. Thus *asau* is the 'stronger' of the two which mean 'that', *eṣaḥ* the 'stronger' of the two which mean 'this'.

It is evident that even if these distinctions were adhered to there would be considerable overlap within each pair (and also that *ayam* in particular might represent 'that' as well as 'this'). In practice, the distinctions are somewhat blurred and, at any rate, not always easy to apply. A different distinction is that, used in reference to discourse, *eṣaḥ* means 'what precedes', *ayam* 'what follows'.

श्रुत्वैतदिदं वदति। śrutvā etat idam vadati hearing this, he says
the following

This rule also is not universally observed, but it is true enough to be worth remembering.

In the oblique cases other than the accusative (and in practice to some extent in all cases), *ayam* may be used simply as an unemphatic third person pronoun. In this sense it is usually enclitic.

क्रोधमेवां नावगच्छामि। krodham eṣāṃ na avagacchāmi I don't
understand their anger

Pronominal adjectives

Certain common adjectives in a follow wholly or in part the pronominal rather than the nominal declension, *anya* 'other' does so wholly: its neuter singular nominative/accusative is *अन्यत्* *anyat* (cf. the *d* of Latin *aliud*). सर्व *sarva* 'all', एक *eka* 'one' and स्व *sva* 'own' are also wholly pronominal, except that their neuter singular nominative/accusative is सर्वम् *sarvam*, एकम् *ekam*, स्वम् *svam*.

सर्वेषां नृपाणामयं मार्गः। sarveṣāṃ nṛpāṇām ayam mārgaḥ this
is the path for all kings

एकस्मिन्नेव देशे सर्वे बालाः। ekasmin eva deśe sarve bālāḥ the
children are all in a single place

In conjunction with an interrogative, *अन्य* *anya* may be translated by 'else':

अन्यः क आगच्छति। anyaḥ kaḥ āgacchati? who else is coming?

kaś cit and *ko pi*

The addition of an indefinite particle, usually either चित् *cit* or अपि *api*, turns the interrogative pronoun ('who?', 'what?') into an indefinite pronoun ('someone', 'anyone', 'some', 'any', 'a little',

'a few'). The addition of न na ('not anyone' etc.) gives the Sanskrit for 'no one', 'nothing', etc.

केन जलं पीतम्। kena jalam pītam? who has drunk the water?

केनापि जलं पीतम्/केन चिज्जलं पीतम्। kena api jalam pītam/kena cit jalam pītam someone/somebody has drunk the water

केनापि जलं न पीतम्। kena api jalam na pītam no one/nobody has drunk the water

उद्याने न कश्चिच्चरति। udyāne na kaḥ cit carati no one is walking in the park

तव किं चिज्जलं भवति। न किं चिदेव। tava kim cit jalam bhavati?—na kim cit eva have you any/a little water?—none at all

Interrogative adverbs are used in the same way:

कलहंसकं न क्वचिदपश्यामि। Kalahamsakam na kva cit paśyāmi I don't see Kalahamsaka anywhere

कृतः कथमपि घटः। kṛtaḥ katham api ghaṭaḥ somehow (he) made the pot

कथमपि katham api or कथं चित् katham cit has by extension the sense 'scarcely', 'with difficulty':

चन्द्रं कथमपि पश्यामि। candram katham api paśyāmi I can only just see the moon

as 'be'

The verb as 'be', a very common irregular verb, is an athematic of class II (Chapter 12). The six first and second person forms of the present indicative provide an alternative to (and are, in fact, much more frequent than) the use of pronominal subjects in nominal and past participial sentences. So अतिकृतरो ऽसि atikātarah asi as well as अतिकृतरस्वम् atikātarah tvam 'you are over-timid', and गतो ऽस्मि gataḥ asmi as well as गतो ऽहम् gataḥ aham 'I went'. Similarly धन्यौ स्वः dhanyau svaḥ 'the two of us are lucky', प्राप्तौ स्थः prāptau sthah 'the two of you have arrived', etc. These forms are normally enclitic.

The third person forms (अस्ति asti, स्तः staḥ, सन्ति santi), on the other hand, are seldom if ever used as a copula but have existential force ('there is', 'there are') and most frequently stand as the first word.

अस्ति पर्वतेषु नगरम्। asti parvateṣu nagaram there is in the mountains a city

अतः परमपि प्रियमस्ति। atah param api priyam asti? is there
(any) blessing beyond this?

अस्येतत्। asti etat this is —i.e. this is true, that is so

bhū 'be'

This verb, a regular verb of class I, may mean in its non-copulative uses either 'exist' (like as) or 'come into existence', 'arise':

भवन्ति चात्र श्लोकाः। bhavanti ca atra ślokāḥ and on this point
there are stanzas

क्रोधाद्भवति संमोहः। krodhāt bhavati saṃmohaḥ from anger
arises delusion

As a copulative verb it provides a less frequent alternative to a nominal sentence, more particularly in general statements.

दर्शनमेवास्य रमणीयं भवति परिश्रान्तानाम्। darśanam eva asya
ramaṇīyam bhavati pariśrāntānām the very sight of it is
delightful to the exhausted

'To have'

The notion of the English 'have' in the sense of 'possess' is generally expressed by means of the genitive case: i.e. instead of 'John has a hat', one says 'of John there is a hat'. However, even in this existential sense the verb as or bhū is sometimes omitted.

तव पुत्राणां धनं न भवति। tava putrāṇām dhanam na bhavati
your sons have no money

अस्ति चास्माकमन्यदपि मित्रम्। asti ca asmākam anyat api mitram
and we have another friend too

श्रुतम्। असंतोषस्तु हृदयस्य। śrutam—asaṃtoṣaḥ tu hṛdayasya
(I) have heard, but [(there is) dissatisfaction for my heart:]
my heart has/feels no satisfaction (*Compare the use of var-tate* [Chapter 9].)

'To feel'

As the above example suggests, there are various ways in which the notion 'to feel (an emotion etc.)' might be represented in Sanskrit. It may, however, be worth pointing out that the equivalent of इव *iva* in first person statements is often 'feel' ('seem' being inappropriate):

अशरणा इवास्मि। aśaraṇaḥ iva asmi I feel helpless

The absolutive

Of an ancient verbal action noun in **-tu** (cf. the Latin supine) two cases survive in Classical Sanskrit: the accusative, supplying the Sanskrit infinitive (नेतुम् *netum* 'to lead', with strengthening of the root), and the instrumental, supplying the absolutive (or 'gerund', or 'indeclinable participle')—नीत्वा *nītvā* 'after leading, by leading', with weak grade of the root.

The absolutive in **-tvā** is not difficult to form. With very few exceptions it may be obtained by substituting *tvā* for the **-ta** or **-na** of the past participle (with internal sandhi as appropriate). So उक्त्वा *uktvā* 'after saying', दृष्ट्वा *dr̥ṣtvā* 'after seeing', लब्ध्वा *labdhvā* 'after taking', पतित्वा *patitvā* 'after falling', तीर्त्वा *tīrtvā* 'after crossing'.

The absolutive in **-tvā** may *not* be used when a verb is compounded with a prefix or prefixes. In such a case the suffix **-ya** (probably itself the instrumental of an old action noun in **-i**) is added to the verb, which usually appears in its weaker form. In internal sandhi, fortunately, *y* is without effect on the preceding sound. Roots ending in a short vowel add **-tya** instead of **-ya**, and those roots ending in **-an/-am** which shorten to **-a** in the past participle may *optionally* do so (again shortening to **-a**). So संदृश्य *samdṛśya* 'after seeing', प्रत्युच्य *pratyucya* 'after replying', विजित्य *viijitya* 'after conquering', आगम्य *āgamya* or आगत्य *āgatya* 'after coming'.

(A minor exception to both the above formations is provided by derivative verbs in **-ayati**. They form their past participle in **-ita** but their simple absolutive in **-ayitvā**. In the compounded absolutive, they substitute **-ya** for **-ayati** in general but **-ayya** if the vowel of the stem is unstrengthened. So गमयित्वा *gamayitvā* 'after causing to go', आगमय्य *āgamayya* 'after causing to come', प्रवेश्य *praveśya* 'after causing to enter'. See pp. 85–7.)

The sense of the absolutive is generally that of action preceding the action of the main verb. Its closest equivalent is often therefore in primer English the perfect participle ('having led') and in ordinary English the present participle ('leading').

ग्रहं त्यक्त्वा वने परिभ्रमति *gṛham tyaktvā vane paribhramati*
leaving his home, he wanders about in the forest

This might alternatively be translated as 'he leaves his home and wanders. . .'. In English both versions are possible. In

Sanskrit a sequence of events is almost invariably represented by the use of absolutes rather than by clauses connected with च ca.

उद्यानं प्रविश्य कुमारं दृष्ट्वा प्रतिच्छन्दकमाच्छादयति udyānam praviśya kumāram dr̥ṣṭvā praticchandakam ācchādayati he enters the garden, sees the young man, and hides the picture

पुत्रमाहूय पृच्छामि putram āhūya pṛcchāmi I'll call my son and ask him

The subject of the action expressed by the absolute is not necessarily the grammatical subject of the sentence. Rather it is the logical subject, which in passive sentences will be in the instrumental case and in some other sentences in yet some other case:

तेनापि श्लोकमवगम्य प्रतिवचनमुक्तम् tena api ślokaṁ avagamya prativācanam uktam and he understood the stanza and spoke a reply

नृपाणां तु कुमारं दृष्ट्वात्यन्तं कुतूहलं भवति nr̥pāṇāṁ tu kumāram dr̥ṣṭvā atyantam kutūhalam bhavati [but of the kings, having seen the young man, an intense curiosity arises:] but the kings, on seeing the young man, feel an intense curiosity

Sometimes the logical subject itself remains unexpressed:

कथमधिरेणेव निर्माय लिखितः श्लोकः katham acireṇa eva nirmāya likhitaḥ ślokaḥ [what, after composing within a very short while, a stanza has been written:] why, he has (/you/they have) rapidly composed and written out a stanza

हन्त भोः शकुन्तलां विसृज्य लब्धमिदानीं स्वास्थ्यम्। hanta bhoḥ— Śakuntalāṁ visṛjya labdham idānīm svāsthyam Oh, in bidding farewell to Śakuntalā (I) have now found ease

khalu

खलु khalu, like एव eva, is an enclitic particle of emphasis. But whereas eva is an affirmative particle stressing what is new, khalu is a confirmatory particle tending to stress what is already implicitly known. In consequence, whereas eva often marks out a predicate, khalu may equally well qualify the subject (or perhaps spread its emphasis more evenly over the whole statement). The subject is then usually placed first in the sentence. For convenience, khalu is represented in the exercises by 'indeed',

'assuredly', 'of course', 'after all', 'certainly'.

दारुणः खल्वसि। dāruṇaḥ khalu asi you are indeed cruel

कापालिकः खल्वेषः। kāpālikaḥ khalu eṣaḥ this man is assuredly a monster

अनुत्सेकः खलु विक्रमालंकारः। anutsekaḥ khalu vikramaalam-kāraḥ modesty, after all, is valour's ornament

External sandhi

Now that a wider range of forms is occurring in the exercises, attention is drawn to two disconcerting rules of external sandhi: (a) final n preceded by a short vowel is doubled when the next word begins with a vowel (thus when n closes a word, the final syllable can never be light) and (b) t combines with a following ś to make cch.

Vocabulary

आवेगः āvegaḥ alarm

उपायः upāyaḥ method,
means, way

कुमारः kumāraḥ (well-born)
young-man; prince;
Your/His Highness

क्षणः kṣaṇaḥ instant of
time, second, moment

देशः deśaḥ place; country

पादः pādaḥ foot

पुष्पं puṣpaṃ flower

पुस्तकं puṣṭakaṃ book

प्रतिच्छन्दकं praticchandakam
portrait, picture

प्रतिवचनं prativacanam
answer, reply

मार्गः mārgaḥ road

मित्रं mitram (N.B. gender)
friend

मुहुर्तं muhūrta m./n. short
while, 'minute'

हृदयं hṛdayam heart,
mind

(Kalahamsaka, Mādhava and Rāma are proper names.)

अयम् ayam (pron.) this

अन्ध andha blind

अन्य anya (pron.) other

एक eka (pron.) one

कश्चित् कोऽपि kaś cit / ko 'pi
(see chapter text)

काण kāṇa one-eyed

पाप pāpa evil, bad; m.
villain

सर्व sarva (pron.) all,
every; n. sg. everything;
m. sg. everyone

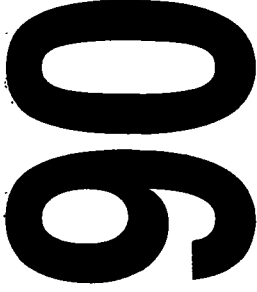
अभिलिख् abhi + likh (VI अभिलिखति abhiliikhati) draw (picture)	
अस् as (II अस्ति asti) be, exist	
ग्रह grah (IX गृह्णाति gr̥hnāti) seize, take	
पत् pat (I पतति patati) fall	
प्रभू pra + bhū (I प्रभवति prabhavati) arise; prevail, have power	
भू bhū (I भवति bhavati) become, be	
श्रु śru (V शृणोति śṛṇoti) hear, listen	
अपि api and (<i>sentence connective, placed after subject</i>)	खलु khalu indeed etc.
	तु tu (<i>enclitic</i>) but, however
इदानीम् idānīm now	हा hā ah! oh!
इह iha here; in this world	

Exercise 5a Translate into English:

इमौ स्वः ।१। प्रतिवचनं मे श्रुत्वा किमन्यदिच्छन्ति ।२। नास्त्येव ते पुस्तकम् ।३।
 वयस्य हृदयमिवासि मम ।४। अस्मिन्नहाने मुहूर्तमुपविशावः ।५। क्षेत्रेषु सर्वे भ्रमन्ति
 ।६। देव अन्यस्मान्नगराद्गङ्गाः कश्चिदागतः ।७। कमुपायं पश्यसि मम पुत्राणां
 दर्शनाय ।८। क्रोधमस्य दृष्ट्वावेग इव नो हृदये ।९। अयं कुमारस्तिष्ठति ।१०। कथं
 क्षामेवोपविश्य दृष्टे मया पुनरपि मित्रे ।११। अन्यः को ऽपि मार्गो न भवति ।१२।
 दुःखायैव मित्राणामिदानीं रामस्य दर्शनम् ।१३। अन्येभ्यो ऽपि देवेनैतच्छ्रुतम् ।१४।
 गृहं प्रविश्य च्च क्वेदानीं स पाप इति सर्वान्पृच्छति ।१५। अन्यानां देशे काणा एव
 प्रभवति ।१६। कलहंसक केनैतन्माधवस्य प्रतिच्छन्दकमभिलिखितम् ॥१७॥

Exercise 5b Translate into Sanskrit:

1 You are blind indeed. 2 From this house he was led to the woods. 3 And they went to the park and seized the villains. 4 The anger of these two is extraordinary. 5 You have been seen, (my) sons. 6 But we have friends in Candanadāsa's house. 7 I ask because I'm tired. 8 We have seen this on all the country's roads. 9 Your Majesty, I am that same prince. 10 He falls at the blind (man)'s feet. 11 By some means I saw (them) all. 12 This reply of the prince (will make) for anger. 13 But hearing this they sit in the road. 14 Kalahamsaka, we have no interest in books. 15 In just one garden there are a few flowers. 16 Even after seeing everything Your Highness says nothing. 17 What, have you *doubt* about it [atra]? 18 Oh Makaranda, oh Kalahamsaka, your friend has gone. 19 But the prince stayed in another place and heard the villain's whole reply. 20 What advantage does this (man) see in anger?



Paradigms: f. of *kānta*; f. of *saḥ*, *ayam* and other pronouns

Feminine gender

In addition to the masculine and neuter genders so far presented, Sanskrit has a feminine gender. Feminine substantives in *-ā* decline like the feminine of the adjective *kānta*. There are no masculine or neuter substantives that end in this *-ā*, and no feminine substantives in *-a*. The majority of adjectives (among them all past participles) that end in *-a* form their feminine in *-ā*. A substantial minority, however, form their feminine in *-ī* and inflect like *nadī* 'river' (among this group are most adjectives formed by *vṛddhi* derivation). A certain number of adjectives have the option of either formation: so *pāpā* or *pāpī* (the latter is the more archaic form), feminine of *pāpa* 'wicked'. Adjectives in *-a* with feminines in *-ī* are so indicated in the vocabulary, but the use of forms in *-ī* is not required in this chapter.

There is, of course, concord of adjectives, including pronominal adjectives, with feminine substantives:

vayasya, iyaṃ sā vārttā friend, this is that news

Determinative compounds

Present-day English shows a considerable fondness for forming determinatives. If the food we buy nowadays cannot be urged on us as either 'home'-baked' or 'farm'-fresh', it is at least quite likely to be 'oven'-ready'. A determinative compound

is one in which the final element, whether adjective or substantive, is merely further defined by what precedes it:

1	black:bird, girl:friend	new:found, ice:cold
2	door-stop	man-eating
3	sword-fight	hand-written
4	dining-room	accident-prone
5	book-learning	trouble-free
6	status-symbol	class-conscious
7	side-door	home-made

Each of the above examples is a limited exemplification of its final element. A blackbird is a bird, but of a particular kind; a dining-room is a room, but for a particular purpose. Similarly, the adjectives (including past participles) in the second column mean: cold to a particular degree, free from a particular thing, and so on.

If we compare determinative with other compounds, the point will become even clearer. Twenty: eight is not a particular kind of eight. Bare; foot is not a particular kind of foot (in fact, the compounded word is not even a substantive). Richard the Lion-heart was not a heart. And an over head railway is not a 'head railway' of a special sort. (Our use of the underscore is explained on p. 100.)

In analysing in English the meaning of determinatives, we can usually make use of a preposition, chosen according to the sense of the compound. 'Home-made' no doubt means made *in* the home or *at* home (cf. home-baked); but 'hand-made' must mean made *by* hand or *with* one's hands. In Sanskrit it is broadly possible to express the relationship between the elements of any particular determinative (*tatpuruṣa*) compound in terms of one of the seven cases. The above English examples are set out according to this analysis. Compounds analysed as involving nominative relationship will be discussed below. Those involving relationship in any oblique case (accusative to locative) are known as *dependent* determinatives.

Dependent determinatives

In the punctuation of compounds in this book, dependent determinative relationship is represented by a hyphen. Occasionally, when a more precise analysis is desired, a number

from 2 to 7 is superscribed, representing the particular case. So pakṣa-dvāram 'side-door', with locative (saptamī 'seventh case') relationship.

Assignment to a particular oblique case may sometimes be arbitrary, and irrelevant to understanding of the compound. 'Book-learning' has been taken to be learning *from* books, but it might be thought of as learning *in* books (locative) or perhaps *by means of* books (instrumental). As an example of accusative case relationship, 'door-stop' may not be thought entirely convincing (it is here treated as 'a stop (which stops) a door', but perhaps it is simply 'a stop *for* a door' or 'the stop *of* a door'). The point is, of course, that the accusative case essentially relates nouns to verbs. The corresponding relationship between substantives is expressed by the objective genitive. In a sense nrpa-darśanam 'king-seeing' contains an accusative relationship, but expressed by separate words it would appear as nrpasya/nrpayor/nrpānām darśanam 'sight of the king/kings'. (A subjective genitive relationship may also be expressed by a determinative compound: in the appropriate context nrpa-darśanam could also mean 'sight *by* the king' etc.)

The last example will serve to remind you of the principle that stem forms are indeterminate between singular, dual and plural. There is a similar indeterminacy in English, as the example 'book-learning' will have suggested. In the same way a 'garage-owner' may own one or many garages. A phrase such as 'child welfare' (the welfare of children) shows that determinative relationship in English may exist between words not joined by a hyphen.

Although such compounds are frequent in English, they are by no means substitutable in all circumstances for more analytical turns of phrase. In general they denote characteristic rather than *ad hoc* relationships. A 'hand-held' camera is such by virtue of its design or at least some deliberate policy of its user. We do not say 'He brandished the hand-held book' instead of 'He brandished the book held in his hand'. In Classical Sanskrit there is no such inhibition. Wherever nouns are connected among themselves by oblique case relationships, compounds are formed extensively. In fact, a long sentence composed entirely of short words each with its own case termination would have seemed unnecessarily clumsy.

samvady ubhayaḥ Mālatī³-niveditaḥ śarīr-ākārah [the appearance-of-body reported-by-Mālatī fits for both] they are both as Mālatī described them

kāla²-jñā devī—kāry²-ôparodham me pariharati Her Majesty is ['occasion-knowing'] tactful—she avoids interruption-of-my-business

The compound kāla-jñā illustrates the fact that a number of forms are found at the end of determinative compounds which would never be used as words by themselves. In particular, many verbal roots are so used, predominantly with an active participial sense. If the root ends in a consonant, it is inflected according to the consonant declension (to be described later). Furthermore, roots ending in i, u or ṛ add a euphonic t. But roots in ā and certain others are simplified so as to end in a, and are inflected like kānta (thus kāla-jñā, from jñā know).

drś	see	sarva ² -drś	all-seeing
kṛ	make	vighna ² -kṛt	obstacle-making, interfering
ji	conquer	satya ³ -jit	conquering by truth
sthā	stand	mārga ⁷ -stha	standing (/being) in the road
jan	be born	jala ⁷ -ja	born in the water

Very frequent also in such compounds is the root extended by the suffix a. So side by side exist jala⁷-ruh (consonant-stem) and jala⁷-ruha (inflected like kānta) 'growing in the water'.

Occasionally compounds are found in which the first member appears in an inflected instead of a stem form, and this is not uncommon when the final member cannot be used as an independent word. So agre-ga 'going in front' from agram 'front' and the root gam. From the same root hrdayamgama 'going to the heart'. An example of a case termination (here dative singular) before a word which also occurs independently is the grammatical term parasmai-padam 'word for another, active voice'. In such instances, one of the most important criteria for the existence of a compound rather than two separate words is lacking, but others remain: in Vedic, specialised meaning or unity of accent; in Classical Sanskrit, specialised meaning or the ability to occur as part of a longer compound.

The word arthah 'purpose' is used adverbially at the end of compounds, usually in the accusative case, artham, to mean 'for the sake of': udak-ârtham 'for the sake of water', 'for water', 'to get water'; kim-artham 'for the sake of what', 'for what purpose', 'why?'.

The first member of a dependent determinative must be a nominal or pronominal substantive, or a substantially used adjective (e.g. *priya* m. and *priyā* f. 'loved one'—or the first of these two forms, *priya*, used with neuter significance, 'benefit, service'). This does not apply to the other class of determinative compounds.

Descriptive determinatives

For this type of determinative there is a special name in Sanskrit, *karmadhāraya*. The notion that it expresses nominative relationship between the two members should not be pressed too far, for where the final member is an adjective it is not usually possible to achieve even an approximate representation of the sense of the compound merely by assigning the same case ending to the first member as to the second. The point is rather that in descriptives the first element stands in an attributive relationship (represented in the punctuation by a colon) to the second. Where the second element is a noun, the relationship is adjectival, the first element being either an adjective or a substantive used 'adjectivally', that is to say in apposition. Where the second element is an adjective, the relationship is adverbial, and the first element is either an adverbially used adjective (or sometimes an actual adverb) or an adverbially used substantive. *Karmadhārayas* may thus conveniently be discussed under four main headings.

1 *Adjective + substantive* (black:bird). What is true of such compounds in English originally applied in Sanskrit too. They were used principally where the compound had a conventional significance transcending the separate meanings of its parts. In the same way that 'blackbird' in English does not mean just any bird that is black, so the equivalent Sanskrit compound *kr̥ṣṇaḥśakuni* meant, in fact, a crow. Even in the Classical period it remains true that an adjective qualifying a substantive preserves its own inflexion in the vast majority of cases, in preference to being compounded in its stem form with the latter. However, there was a continuous whittling away at this principle. It was often violated in verse for reasons of metrical convenience. Common adjectives of unemphatic meaning such as *mahā* 'great' and *sva* '(my etc.) own' may be used fairly freely, and so may common collocations such as *priyaḥvayasyaḥ* 'dear friend'. In later Sanskrit prose words like *sarva* 'all' and *anya* 'other' are compounded in *karmadhārayas* with increasing frequency. In the exercises you should not yourself form *karmadhārayas* of adjective plus substantive unless directed to do so. (But this does *not* apply to *karmadhārayas* forming part of a longer compound: see Chapter 7.)

An adjective has only one stem form for all three genders, deriving from that of the masculine–neuter. So *priya:sakhī* ‘dear [female] friend’, not *priyāsakhī*, which could only be either two separate words or a dependent compound meaning ‘friend of (my) sweetheart’.

2. *Substantive + substantive* (girl:friend). In these compounds the substantives are in appositional relationship: so *rājarṣi* ‘king-seer’. In particular, titles are compounded: *amātya: Bhūrivasu* ‘Minister Bhūrivasu’, *bhatt: Ōdbhataḥ* ‘Dr Udbhata’. Other types are *strī:janaḥ* ‘womenfolk’, *dhvani:śabdaḥ* ‘the word “dhvani”’. Where proper names are involved, the expected order is sometimes reversed: thus *Rāma:bhadraḥ* ‘dear ‘Rāma’, *Sitā:devī* ‘Queen Sitā’.

One particular type of *karmadhāraya* made from two substantives is of great importance in literary style. It may be called the *karmadhāraya* of comparison. According to Sanskrit literary critics, it embodies the figure of speech called *rūpakam* ‘metaphor’ (as opposed to *upamā* ‘simile’), in which one makes a comparison by stating directly that something is something else. So if we take the word *padmam* ‘lotus’ and qualify it by the word *pādaḥ* ‘foot’, we have the compound *pāda:padmam* ‘foot lotus, a lotus consisting of a foot’. This means, in effect, ‘a lotus-like foot’, and such compounds are often so translated, though strictly speaking such translations would exemplify *upamā* and not *rūpakam*. The more literal way to translate these compounds is by means of the preposition ‘of’, also useful in translating other types of appositional *karmadhāraya*, e.g. *Kāñci:puraṃ* ‘the city of Kāñci’: so ‘the lotus of (your) foot’; *smita: jyotsnā* ‘the moonlight of (her) smile’; *nara:pumgavaḥ* ‘a bull of a man’, etc.:

katham, idānim unmad:ōparāga eva Mādhav:ēndum āskandati what, does the eclipse of insanity now attack the moon of Mādhava? (*i.e.* does insanity engulf him, like an eclipse engulfing the moon?)

3. *adjectiveladverb + adjective* (new: found). So from *udagra* ‘intense’ and *ramaṇīya* ‘lovely’, *udagra:ramaṇīya* ‘intensely lovely’. A past participle as a final member is particularly common: *nava:baddha* ‘new-bound, newly bound’; *madhur:ōkta* ‘spoken sweetly’.

The first member may be an actual adverb: *punar:ukta* ‘spoken again, repeated’; *anyathā:vādin* ‘speaking otherwise’; *bahih:śruta* ‘heard outside’; *atra:stha* ‘standing here’.

Certain past participles may be qualified adverbially by words which in a verbal sentence would stand in a predicative relationship. So corresponding to the sentence *sa śrānta āgacchati* 'he arrives tired' is the compound *śrānto:āgata* 'arriving tired'. In particular, substantives, adjectives or adverbs which would appear as the complement of the verb *bhū* 'be' may qualify its past participle *bhūta* 'having become, being': so *nimitta:bhūta* 'being the cause', *sukumāra:bhūta* 'being delicate', *evam:bhūta* 'being so', *bhūta* need not always be translated into English, serving merely to smooth or clarify the construction in Sanskrit, e.g.:

mad-anuja-marāṇa-nimitta:bhūtāyāḥ pāpāyā Bālacandrikāyāḥ
of the wicked Bālacandrikā, cause of my brother's death . . .

(Occasionally an instance occurs of an adverb predicatively qualifying a *substantive*: *alam anyathā:sambhāvanayā* 'enough of supposing otherwise'.)

4 *substantive + adjective* (ice:cold). A substantive adverbially qualifying an adjective typically implies a comparison: *hima:śīśira* 'ice-cold, cold as ice'; *prāṇa:priya* 'dear as life'.

As *karmadhārayas*, these compounds have such a meaning. Ambiguity arises, however, because they may often be interpreted as dependent determinatives with, for instance, instrumental or ablative relationship: so *hima-śīśira* might mean 'cold because of the ice'. The same author may write in one place *priyaṅgu:śyāma* 'dark as the black vine', and in another *kādambinī-śyāmala* '(skies) dark with rainclouds'.

Prepositions

The relationships expressed by the Sanskrit case terminations are expressed in English by a number of prepositions: 'to', 'with', 'for', 'from', 'in', etc. The existence of six oblique cases, each used in a variety of circumstances, means that the use of prepositions is a comparatively unimportant feature of Sanskrit. In the Vedic language (as in other Indo-European languages) the particles used as verbal prefixes are also found functioning as prepositions, usually placed *after* the noun they govern. But in Classical Sanskrit only two of these remain really important, *ā* and *prati*. *ā* governs the ablative and usually means 'up to': *ā samudrāt* 'up to the ocean'. It is the only preposition regularly placed *before* its noun (the others would more appropriately be called *postpositions*). *prati* means firstly 'towards, against' and, by extension, 'with regard to': *vanam prati* 'towards the forest', *devasy-āsvāस्थ्यam prati* 'with respect to Your Majesty's illness'.

anu (with accusative) 'after' also occurs. Related to the verbal prefix sam is the preposition saha referred to in Chapter 4.

In addition, there are a number of prepositions of adverbial and nominal origin, for instance vinā (usually with instrumental) 'without', pascāt (with ablative or genitive) 'behind'. These shade into the use, with the genitive, of a number of nouns of somewhat blunted meaning, e.g. madhye 'in the middle of, among': eka eva mama putrānām madhye 'one alone among my sons'. Instead of the genitive, a determinative compound may be formed:

tan-madhyāt kim idam ekam? is this one [from among:] of them?

jāla-mārgena paśyāmaḥ let us watch [by way of:] through the window

Occasionally such compounding occurs even with actual prepositions: e.g. rath-ōpari instead of rathasya ōpari 'upon the chariot'.

Verbal action nouns in a

It is well worth noticing the more important types of nominal stem formation from the Sanskrit root, not in order to form such stems for oneself but in order to make sense of the relationship between various individual items of vocabulary. One of the most important is the addition of a to the root to form a masculine substantive. Normally the root appears in guṇa grade, and the predominant meaning is of an abstract 'action' noun: so from the root krudh 'be angry', krodhaḥ 'anger'. Similarly, but with some development of meaning, from diś 'point', deśaḥ 'point, place, country'.

The verbal root and the derived noun may have a prefix: sam + dih 'smear, confuse', samdehaḥ 'confusion, doubt'; upa + i 'approach', upāyah 'approach, means'.

Vṛddhi instead of guṇa is quite often found, but only where the resulting vowel is ā: vi + sad 'be dejected', viśādaḥ 'dejection'; bhr 'bear', bhāraḥ 'burden'. The longer grade is particularly found after a prefix: thus from ru 'roar', ravaḥ 'roar' but samrāvaḥ 'uproar'.

A point to be noted particularly is that (for historical reasons) roots ending in a palatal stop usually change that stop to the corresponding velar: vij 'start; tremble', āvegah/samvegah 'agitation'; śuc 'grieve', śokaḥ 'grief'.

Among examples of the formation in the vocabulary of Exercise 6 are:

anu + śī lie alongside, anuśayaḥ consequence, regret

abhi + laṣ crave, abhilāsaḥ craving

ā + rabh begin, ārambhaḥ beginning

pari + has laugh, parihāsaḥ laughter

prati + sidh forbid, pratiśedhaḥ prohibition

pra + viś enter, praveśaḥ entry

vi + ava + hṛ deal with, vyavahāraḥ dealings, usage

Ambiguities of external sandhi

Sometimes the operation of different sandhi rules can lead to a single result, so that the final form is ambiguous. The following are the ambiguities most likely to cause difficulty:

1 nn may represent t + n or n + n.

Example: asmānna ← asmāt + na or asmān + na

Furthermore, if the vowel preceding the nn is short, this may represent the sandhi of final n before a vowel.

Example: paśyannāste ← paśyan + āste, paśyan + nāste or paśyat + nāste

2 a before a vowel other than a may represent aḥ or e.

Example: aśva eva ← aśvaḥ + eva or aśve eva

(Theoretically the a might also represent a final o, but this is rare.)

3 ā before a voiced consonant may represent āḥ or simple ā.

Example: kanyā nayati ← kanyāḥ nayati or kanyā nayati

4 cch may represent t + ś or t + ch.

Example: asmācchalāt ← asmāt + śalāt or asmāt + chalāt

5 ggh etc. may represent a stop followed by h or by gh etc.

Example: asmāddhṛtāt ← asmāt + hṛtāt or asmāt + dhṛtāt

6 Long vowel followed by r may represent long/short vowel with ḥ or itself alone.

Example: śuci rakṣati ← śucih rakṣati, śucih + rakṣati or
śuci + rakṣati

The sandhi of two vowels is also a source of ambiguity, but here a learner is less likely to assume one particular resolution of the sandhi. The possibilities implicit in the sandhi vowels ā, i, ū, e, ai, o, au are set out in Table 2.2.

Vocabulary

akṣaram	syllable, written character	Kusumapuram	name of city
anarthaḥ	reverse, disaster	Kaumudī-mahotsavaḥ	Full Moon Festival
anuśayaḥ	repentance, regret	caritaṃ	conduct, deeds
abhijña	conversant with (<i>gen.</i>)	cintā	worry
abhilāṣaḥ	craving, passion for (<i>loc.</i>)	tāpasaḥ	ascetic
amātyaḥ	minister	Duṣṣantaḥ	<i>pr. n.</i>
ambā	(<i>irreg. voc.</i> amba) mother (<i>either one's own or as a title of respect</i>)	dvayaṃ	couple, pair (<i>one way of expressing two</i>)
avasthā	state, condition	niyata	constrained; niyatam necessarily
asphuṭa	unclear, illegible	niyojyaḥ	servant
āgamaṃ	coming, arrival	nirvāṇaṃ	bliss
ārambhaḥ	beginning	netraṃ	eye
ārya	noble, honourable; <i>f.</i> noble lady	pathaḥ	(<i>usually ifc.</i>) path
āśānkā	apprehension	parihāsaḥ	joke
āśā	hope	puram	city
āśramaḥ	hermitage	pauraḥ	citizen; paura:janaḥ citizens, townfolk
īdṛśa	(<i>f. ī</i>) of this kind, such	Pauravaḥ	descendant of Puru
uddeśaḥ	region, part, place	prajā	subject (of king)
uparāgaḥ	eclipse	pratiśedhaḥ	prohibition, cancellation
ubha	both (<i>only dual</i>)	prathita	widely known
katama	(<i>pr. adj.</i>) which?	pradeśaḥ	place
kanyā	girl, daughter	prayojanaṃ	purpose
kaṣṭa	grievous, harsh kaṣṭam alas	pravātaṃ	breeze
kāryaṃ	task	praveśaḥ	entry, entering
kālaḥ	time	priyā	beloved (woman)
kulaṃ	family	bhadra	good; <i>f. voc.</i> madam
kuśalam	welfare	maṇḍapa	<i>m.in.</i> pavilion, bower
		mahā:rājaḥ	great king

mah»:ôtsavaḥ [great] festival, holiday	vyavahārah usage
Mādhavyaḥ <i>pr. n.</i>	vyasanaṃ vice, vicious failing
Māricaḥ <i>pr. n.</i>	vrataṃ vow
mudrā seal	Śakuntalā <i>pr. n.</i>
mūḍha deluded, idiotic; <i>m.</i> idiot	Śoṇottarā <i>pr. n.</i>
mṛgaḥ deer	śravaṇaṃ hearing
Lakṣmaṇaḥ <i>pr. n.</i>	śrotriyaḥ learned (brahmin), scholar
latā creeper	saṃvegaḥ agitation
lokaḥ world	satya true; satyam truly
vārttā news	subhaga delightful
Vāsavaḥ (<i>epithet of</i>) Indra	sevā attendance (upon some- one), servitude
vistṛṇa extensive	sthānaṃ place, occasion;
vṛttāntaḥ news, happening	sthāne in place, appropriate
Vṛṣalaḥ <i>pr. n.</i>	

a + pat (I āpatati) befall, happen
upa + gam (I upagacchati) go to, reach
pari + grah (IX pariḡṛhṇāti) accept
pari + bhuj (VII paribhujati; <i>p.p.</i> paribhukta) enjoy
pra + nam (I praṇamati) make obeisance to (<i>dat./gen./loc./acc.</i>)
prati + sidh (I pratiśedhati) restrain, forbid
labh (<i>Iātm.</i> labhate; <i>p.p.</i> labdha) take, gain, win
vi + pra + labh (<i>vipralabhate</i>) mislead, deceive

aho oh
ittham thus, so
iha here
kim-artham for what purpose, why?
kutah? from where?
tat (<i>first word in sentence, frequent connecting particle</i>) so, then
tarhi (<i>usually enclitic</i>) in that case
nanu surely (<i>often in objection to a previous remark</i>)
prati (+ <i>acc.</i>) to, towards; with regard to

Note: The abbreviations *ibc.* and *ifc.* signify respectively 'in the beginning (i.e. as first half) of a compound' and 'in fine compositi, as second half of a compound'.

Exercise 6a Translate into English:

शोणोत्तरे किमागमनप्रयोजनम् ।१। कष्टम् — अनर्थद्वयमापतितम् ।२। महाराज अपि कुशलं कुमारलक्ष्मणस्य ।३। कुतः पुनरिदं वार्ता ।४। सत्यमित्थंभूत एवास्मि ।५। अमात्य विस्तीर्णाः कुसुमपुरवृत्तान्तः ।६। त्वमार्याभिः पुत्र इव गृहीतः ।७। कतमस्मिन्प्रदेशे मारीचाश्रमः ।८। अम्ब कासि — किमर्थमहं त्वया प्रतिषिद्धः ।९। नन्वनुशयस्थानमेतत् ।१०। सैवेयम् ।११। उभाभ्यामपि वां वासवनियोज्यो दुःषन्तः प्राणमति ।१२। कष्टा खलु सेवा ।१३। न खलु वृषलस्य श्रवणापथमुपगतो ऽयं मया कुतः कौमुदीमहोत्सवप्रतिषेधः ।१४। किं तवानया चिन्तया ।१५। माघव्य अप्यस्ति ते शकुन्तलादर्शनं प्रति कुतूहलम् ।१६। श्रोत्रियलिखितान्यक्षराणि प्रयत्नलिखितान्यपि नियतमस्फुटानि भवन्ति ।।१७।।

Exercise 6b Words joined together by points (-) should be translated by a single compound.

1 This is a deer-of-the-hermitage. 2 A beginning-in-the-task has been made. 3 Here stands Minister-Rākṣasa. 4 Idiot, this is no time-for-jokes. 5 In that case whose is this seal? 6 You are indeed conversant with the usages-of-the-world. 7 Then did the townsfolk not accept [our-word:] what we said? 8 Oh, this part-of-the-wood is delightful-for-its-breeze. 9 Do not be apprehensive. 10 (I) have gained a bliss-for-the-eyes. 11 How (is it that) you do not see Rāma's condition? 12 Śārṅgarava, such agitation [of you:] on your part from-entering-the-city is indeed appropriate. 13 Descendants of Puru have this family-vow. 14 Madam, Duṣanta's-conduct is widely known among his subjects. 15 Then have done now with the vice-of-hope. 16 I do not of course *truly* have a passion for the ascetic's-daughter. 17 But with regard to the eclipse-of-the-moon, someone has misled you [*f.*]. 18 I'll stay for a while just here in the bower-of-creepers enjoyed-by-(my)-beloved.

20

Paradigms: Unchangeable consonant stems (*suhṛd*, *manas*, *etc.*);
nadī

Nominal stems ending in consonants

The largest class of nouns in Sanskrit is the 'thematic a' class, the members of which are inflected like *aśvaḥ* or *phalaṃ*. But historically speaking, thematic a is a formational suffix added either to a root or to an existing stem. Nominal stems ending in a consonant in general represent an earlier stage of Indo-European word formation. They may consist of a plain root used in a nominal sense (so from *yudh* 'fight', *yudh* f. 'battle'—and, more important in Classical Sanskrit, the use of a root form at the end of a determinative, as described in Chapter 6); or of the root extended by some consonantal suffix (so from *sad* 'sit', *sadas* n. and *sadman* n. 'seat'). There are two main reasons why the inflexion of consonant stems is more complicated than that of thematic a stems. One is that variations may occur in the basic form of the stem in inflexion, due ultimately to an ancient shift of accent. Stems exhibiting this variation are not introduced until Chapter 8. The other reason is that direct contact between the final consonant of the stem and the case terminations causes a number of internal sandhi changes. As opposed to a single stem in thematic a, we have in fact a series of related stems in *c*, *j*, *t*, *th*, *d*, *dh*, *p*, *bh*, *ś*, *ṣ*, *h*, *as*, *is*, *us*, *etc.*

The basic terminations of consonant stem nouns are exhibited in the declension of the stem *suhṛd* 'friend'. Before a *vowel* the stem final remains unchanged (except that *s* after *i* *etc.* becomes *ṣ* by internal sandhi—cf. Chapter 4); in the nominative singular or before a termination beginning with a *consonant*, it must be reduced to one of the 'permitted finals' and the rules of

external sandhi thereafter applied (with consequent voicing before *bh*, lack of voice before *su*). This reduction is according to the following scheme (a number of sounds not actually occurring as nominal stem finals are included for completeness):

- k, kh, g, gh ; c, *j, ś, *h become k*
*t, th, ḍ, ḍh; ch, *j, jh; *ś, ṣ, *h become t*
*t, th, d, dh; *h become t*
p, ph, b, bh become p
ñ, ñ become ñ
n, m remain
s becomes ḥ, r remains
ṅ, y, l, v do not occur

The asterisked sounds (*j ś h*) are those treated differently in different words: where ambiguity exists, the nominative singular form is added in brackets after the stem form in the vocabulary. In a number of words, for historical reasons, a final aspirate throws its aspiration back upon a preceding stop: *go-duh* 'cow-milking', nom. sg. *go-dhuk*.

Feminine consonant stems are inflected like the masculine (though changeable masculine stems may often form corresponding feminines in *ī*). Among the unchangeable stems, neuters are rare—except for stems in *s*, which are rarely masculine or feminine (unless at the end of an exocentric compound). Neuter stems have no termination in the nominative, vocative or accusative singular; add *ī* for *au* in the dual; and *i* for *aḥ* in the plural, with *n* infixed before a final stop or sibilant and assimilated as appropriate to the class nasal or to *anusvāra*. The nominative singular of masculine/feminine nouns in *as* is with lengthened *a*: *āḥ*.

In addition to learning the paradigm *suhrd*, you should study carefully the examples listed after it of stems ending in other consonants.

Feminines in *ī*

The suffix *ī*, inflected as in *nadī*, is important as forming a large number of derivative feminine stems—in particular, as mentioned above and in Chapter 6, the feminine of changeable consonant stems and of many stems in *a*.

Causatives

In addition to a simple present tense formed according to one (occasionally more than one) of the ten classes, and to perfect and aorist tenses, to be described later, a verbal root may form some five other finite tense systems, all inflected as if they were thematic presents like *nayati/nayate*. They are: future (*neṣyati* 'will lead'), passive (*nīyate* 'is led'), causative (*nāyayati* 'causes to lead, makes (someone) lead, has (someone) lead/led'), desiderative (*ninīṣati* 'wants to lead') and intensive (*nenīyate* 'leads forcibly'). From the point of view of their formation, all these five are on a more or less equal footing; but since the last three are felt to involve a more fundamental modification of the meaning of the verb and may make formations from their stems (e.g. a past participle) outside the thematic a paradigm, they are usually classed together as derivative or secondary conjugations.

Of these three the causative is by far the most important. It may be regarded as having evolved out of the tenth verb class through specialisation of form and meaning. The principal features of its formation are the suffix *aya* and a strengthening of the root. The syllable before *aya* should usually be heavy. Therefore *guṇa* of the root is almost always employed where this produces a heavy syllable: so from *drś*, *darśayati* 'causes to see, shows'. If the root when strengthened to *guṇa* grade is still light, *vrddhi* is usually employed: *kr̥*, *kārayati* 'causes to do'; *bhū*, *bhāvayati* 'causes to be'. But a few causatives with light first syllable are found: *gam*, *gamayati* 'causes to go'; *tvar*, *tvarayati* 'causes to hurry'. Among exceptional forms with neither *guṇa* nor *vrddhi* (but still with heavy first syllable) are *duṣ*, *dūṣayati* 'spoils' and *pṛ*, *pūrayati* 'fills'.

Most verbs ending in *ā* and some others, including *ṛ* 'go', *adhi + i* 'study' and optionally *ruh* 'rise', take the suffix *p*: *sthā*, *sthāpayati* 'establishes'; *ṛ*, *arpayati* 'transfers'; *ruh*, *rōhayati* or *ropayati* 'raises'. An important anomalous form (evidently denominative in origin) is *ghātayati* 'has killed, puts to death' functioning as the causative of *han* 'kill'.

Causatives exist in English, though they are not a morphologically prominent feature of the language. 'Fell' is the causative of 'fall'—'he fells the tree': so 'lay' of 'lie', 'raise' of 'rise'. More frequently, what is expressed by the Sanskrit causative we express by transitive use of otherwise intransitive verbs:

vr̥kṣo rohati a tree grows **artho vardhate** wealth grows,
increases

vr̥kṣam ropayati he grows a tree **artham vardhayati**
he increases his wealth

The frequency of causative forms in Sanskrit means that often what we express by pairs of unrelated words in English is directly expressed in Sanskrit by a causative formation: **jan** 'be born', **janayati** 'begets'; **vi + dru** 'run away', **vidrāvayati** 'puts to flight, chases away'. In the same way the French causative *faire voir* 'make to see' or the Sanskrit equivalent **darśayati** may be translated by the English 'show'.

Where, as in the earlier examples, a causative is formed from an intransitive verb, the original subject becomes the object. Where a causative is formed from an already transitive verb, the displaced subject may either join the existing object as a further object in the accusative case or be treated as an agent in the instrumental case:

dāso harati bhāram a servant carries the luggage

hārayati bhāram dāsam he has a servant carry the luggage

hārayati bhāram dāsenā he has the luggage carried by
a servant

Choice of one or the other is a matter of usage. Construction with the instrumental may be taken as the general rule. But some verbs, notably **kr̥** 'do' and **hr̥** 'carry', are found with either construction. A number of others are regularly found with a double accusative: among these are **smārayati** (**smr̥** 'remember') 'reminds', **āśayati** (**aś** 'eat') 'feeds', **pāyayati** 'makes to drink', **adhyāpayati** 'teaches', **bodhayati** (**budh** 'learn') 'informs', **lambhayati** (irreg. from **labh**) 'causes to take'; and some other verbs with similar meanings.

The formation of absolutes and past participles from the causative stem has already been mentioned (Chapters 4 and 5). In the past participle **ita** is simply substituted for **aya**. A point to note in connection with the past participle is that causatives construed with two accusatives often make the 'secondary' object into the subject of the passive voice, leaving a 'retained accusative' as in English:

udakam lambhitā ete vr̥kṣāḥ these trees have been [caused
to take:] given water

samanantaram garbh-aikādaśe varṣe kṣātreṇa kalpen **ōpaniya**
trayī-vidyām adhyāpitau thereafter in the eleventh year from
[the womb:] conception, after being initiated according to

the kṣatriya rite, (the two of them) were [caused to study:] taught the Science of the Three (Vedas)

Some roots form causatives without causative meaning: so from *dhṛ* 'hold', *dhārayati* 'he holds'. This might be considered a class X verb if the forms *dharati* etc. were not also theoretically possible. Outside the present, formations are often made from the simple root: past participle *dhṛta* is commoner than *dhārita*. Much the same is true of *pṛ*, *pūrayati* 'fills', p.p. *pūrṇa*. With some other verbs, although the simple present is not uncommon, causative forms often seem to occur without any obvious distinction of sense: e.g. *yunakti* or *yojayati* (*yuj*) 'joins'; *muñcati* or *mocayati* (*muc*) 'releases'; *niṣedhati* or *niṣedhayati* (*ni + sidh*) 'prevents'.

Some causatives with well-established meanings behave like simple verbs in their constructions. So *darśayati* 'shows', in addition to the construction with two accusatives, often takes a genitive of reference: *indrāyudham na kasya cid darśayati* 'he does not show the rainbow to anyone'. Similarly, *nivedayati* '[causes to know:] informs', like other verbs meaning 'tell', may take a dative (or genitive) of the indirect object, while *āpayati* 'transfers, hands over' may behave like any verb of giving: *ābharanam sūtasya āpayati* 'he hands over his insignia to his driver'.

Class X verbs

The present stem of verbs belonging to class X is formed with the addition of the suffix *aya*: so from the root *spṛh* 'desire', *spṛhayati* 'he desires'. But, as has just been described, the suffix *aya* in conjunction with a strengthening of the root is used to form causatives, while another suffix, *ya*, frequently preceded by a short *a*, is used in the formation of denominative verbs (see Chapter 9). And, in fact, all but a handful of the verbs classified by the grammarians under class X may be looked on either as causatives (but lacking obvious causative significance) or as denominatives (but receiving the old tonic accent upon the first *á*, instead of upon the *yá* as do regular denominatives):

chad, *chādayati* covers

varṇ, *varṇayati* depicts, describes (*really from varṇaḥ* colour, appearance: *the root varṇ is artificially contrived*)

kath, *kathayati* relates, tells (*really from katham* how?—*i.e.* says how, relates circumstances)

Karmadhārayas with inseparable prefixes

Just as the second member of a *dependent* determinative may be a form that cannot occur in isolation, so the first member of a *descriptive* may be a prefix incapable of independent use. Under this heading might logically be included all verbal nouns beginning with prefixes. Thus, as a compound of *gamanam* 'going', *nirgamanam* 'outgoing'. But where corresponding verbal forms occur or are possible (thus *nirgacchati* 'goes out'), this analysis is unnecessary.

Occasionally, however, verbal prefixes are compounded with nouns where no corresponding verbal form exists: so *adhi:pati* 'over:lord', *ati:dūra* 'extremely far', *prati:nayanam* 'encountering eye', *prati:śabdaḥ* '[responding sound:] echo', *ā:śyāmala* 'darkish'.

More frequent are a number of prefixes never compounded with finite verbs:

su (laudatory particle) 'well, very'—*su:krta* 'done well', *su:pakva* 'well cooked, very ripe', *su:bhadra* 'very good', *su:janaḥ* 'nice person', *su:vicāraḥ* 'proper thought'
dus (pejorative particle) 'ill, badly'—*dur:ukta* 'ill spoken', *duś:ceṣṭā* 'misconduct', *dur:gandhaḥ* 'bad smell, stench'

Like other prefixes ending in *s* and a few other initial forms in compounds (e.g. *namas* 'obeisance' in *namaskāra* making obeisance'), *dus* retains a final sibilant before *k/kh* and *p/ph* (except when these in turn are followed by a sibilant). In conformity with internal sandhi it appears as *duṣ* : *duṣ:krta* 'ill done'. (Sandhi before other sounds follows the usual pattern.)

Corresponding to the verbal prefix *saṃ*, occurs occasionally *sa* or *saha* 'together': *saha:maraṇam* 'dying together', *sa:brahmacārin* 'fellow-student'.

The most important karmadhāraya prefix is the negative particle *a* (before consonants) or *an* (before vowels). Unlike other 'non-verbal' prefixes, it may be compounded freely not only with ordinary adjectives and substantives and with past participles but also with other participles and with absolutes and gerundives: *a:krta* 'unmade, undone', *an:ukta* 'unspoken', *a:dharmah* 'unrighteousness', *an:ati:dūra* 'not particularly far', *an:āgacchant* 'not coming'. The negation not infrequently qualifies a whole compound: *a:guṇa-jña* 'not recognising merit', *a:loka-śāmānya* 'not common in the world', *a:kāla-kṣep-ārha* 'not brooking delay'.

Especially noteworthy is the use with the absolutive. The best translation is usually 'without': a:dr̥ṣṭvā 'not having seen, without seeing'. Note that the addition of a/an, unlike that of a verbal prefix, does not in itself entail the use of the compounded (ya) form of the absolutive.

uttaram a:dattv» aīva prasthitā she set off without giving any reply

pūrva

A curious anomaly in the formation of karmadhāraya compounds is that the word pūrva 'previous' used adverbially may be placed after the word it qualifies; so pūrva:kṛta or kṛta:pūrva 'previously done, already done'.

kim atrabhavatī mayā pariṇīta:pūrvā? did I previously marry this lady?

Compounds of more than two members

Determinative compounds are based upon a relationship between a prior element and a final element. In a sense therefore a determinative, considered in itself, cannot possibly consist of more than two parts. However, either of these parts may in turn on closer analysis be found to consist of a compound expression, itself resolvable into its constituent parts. In English 'waste paper basket' is a dependent: a basket not 'for paper' but 'for waste paper'. But the prior element is itself a compound, a descriptive determinative 'paper which is waste', subordinated to a larger whole. We may represent the subordination by brackets: (waste:paper)-basket. Thus in Sanskrit:

Mālatī-mukhaṃ Mālatī's face

(Mālatī-mukh)-āvalokanaṃ gazing on Mālatī's face

From a different starting-point, mukh-āvalokanaṃ 'gazing on a face', we may arrive at a compound with the same form but a different meaning:

Mālatī-(mukh)-āvalokanaṃ Mālatī's gazing on a face

The fact that this latter is a far less natural interpretation illustrates an important point about Sanskrit compounds: they build up as they go along. As each element is added to the compound, it should form by itself a complete final element, to

which all that precedes will stand in the relation of prior element:

Mālatī-mukha

(Mālatī-mukha)-âvalokana

[(Mālatī-mukha)-âvalokana]-vihasta clumsy from gazing on Mālatī's face

This is not an absolute rule. But it represents the first interpretation that will occur to the reader's mind. If therefore two or more elements are to be added *en bloc*, i.e. 'bracketed', they must form a natural group: in other words, the first of the added elements must group itself more naturally with what follows than with what precedes, as in the following:

(sāyamṭana:snāna)-(saviśeṣa:śītala) completely cool from the evening bathe

Since it merely represents the normal rhythm of a Sanskrit compound, it is not necessary to indicate by successive bracketings the progressive expansion of the prior element of a compound. Where, on the other hand, a subordinated group is added as the *final* element (for the moment) of the compound this may be most simply indicated by some sign for subordination, such as \checkmark , above the relationship sign within the group. The above thus becomes:

sāyamṭana:snāna-saviśeṣa ṣītala

Slightly more complex is the following:

pratyagra:sāyamṭana:snāna-saviśeṣa:śītala completely cool from the recent evening bathe

This is a compound built up in three stages:

pratyagra recent

pratyagra:sāyamṭana:snāna recent evening-bathe

pratyagra:sāyamṭana:snāna-saviśeṣa:śītala

The first three words in this compound illustrate two points. First, as remarked in Chapter 6, there is no restriction on the use of karmadhāraya compounds as part of a longer compound, provided that the finally completed compound is not in itself a karmadhāraya (the rule boils down to this: in general, if you can avoid a karmadhāraya simply by putting an inflexion on an adjective, or on a compound functioning as an adjective, do so).

Secondly, where two adjectives qualify the same substantive within a compound, it is more likely that the second is in a closer relationship with the substantive and thus forms a subordinate unit with it than that the two adjectives are linked in a co-ordinative relationship. So in English 'startled: old:woman' means an old woman who is startled, not a woman who is startled and old.

Like karmadhārayas, dvandva compounds occur very frequently as a subordinate part of a longer compound:

Pārā;Sindhu-saṃbhedam avagāhya nagarīm eva praviśāvah
let us bathe at the confluence of the (rivers) Pārā and
Sindhu, and go into the city

aho samāna:vayo;rūpa-ramanīyaṃ sauhārdam atrabhavatīnām
how delightful [for the similar age-and-looks:] for its equal-
ity in youth and looks is the friendship of you (young) ladies

Within a subordinate group a further subordinate (or 'double-bracketed') group may sometimes be detected. This is even less frequent than one-degree subordination. Subordination in general is more frequent in bahuvrīhi compounds (see Chapter 8) than in determinatives. Here is an example of such a compound, one that can actually be analysed as including *three* degrees of subordination. The point is that such compounds are possible because the way the elements group together is natural and immediately evident to anyone who knows Sanskrit.

virājat;katipayaḥ;komalaḥ;dantaḥ;kuṭmalḥ;āgra with (a few
(tender (tips of budlike teeth))) gleaming out

If you find any difficulty in grasping the logic of subordinate groupings, remember the analogy with algebra, and 'first solve what is within brackets'—i.e. determine the meaning of words linked by the sign ~ before relating them to the rest of the compound.

In theory, any word standing outside a compound may form a grammatical relationship only with the compound as a whole, not simply with some prior portion of it. In practice, in Classical Sanskrit this rule is sometimes violated if the alternative of incorporating the extra word into the compound is inconvenient or not sufficiently clear. Typically one may find that a word or phrase in the genitive qualifies the first element or elements of a following compound:

tasya kām-ōnmattasya citra:vadha-vārttāpreṣaṇena (please
me) by sending news of the [variegated death:] death by
torture of that love-crazed (one)

Here the genitive *-unmattasya* qualifies *citra:vadha* not *-preṣaṇena*.

The use of long compounds

A single compound inserted into a Sanskrit sentence may serve the purpose of a whole clause or even of a separate sentence in English. The following sentence:

itaḥ pradeśād apakramya Mādhava-āpakāraṃ praty abhiviṣṭā bhavāmi I'll withdraw from this place and become intent upon the ruin of Mādhava

may be augmented by a compound qualifying *pradeśāt*:

ito Mālatī-vivāha-parikarma-satvara:pratiḥāra-śata-saṃkulāt pradeśād apakramya etc. I'll withdraw from this place, (which is) crowded with hundreds of porters busy on preparations for Mālatī's wedding, and work for Mādhava's ruin

But the announcement of withdrawal in the word *apakramya* occurs late in the sentence. We would therefore be more faithful to one aspect of the original, the order of ideas, by translating:

This place is crowded with porters busy on preparations for Mālatī's wedding: I'll withdraw and *etc.*

or even

Preparations for Mālatī's wedding have brought hundreds of porters flooding into here *etc.*

On the other hand, if we always adhere religiously to the order of the original, this may involve us in destroying its structure, and the latter may sometimes be the more important. This is the dilemma of all translators faced with the more elaborate styles of Sanskrit, and there is no general solution: each case must be judged on its merits.

The construction of long compounds is exploited to good effect in both literary and academic prose, making possible the handling of a vast mass of detail without any obscuring of the main thread of narrative or argument. Beginners in writing Sanskrit prose, however, often misguidedly attempt large numbers of exceptionally long compounds. These are difficult to handle successfully, and the translation of ordinary English prose offers little scope for them. A practical limit to aim at is the compound of three, four or, very occasionally, five members. Page after

page of elegant, perspicuous Sanskrit may be read containing no compound longer than this.

gata

The past participle *gata* 'gone to' is often used at the end of a compound to mean '[being] in', without any sense of prior motion. Thus *citra-gatā nārī* 'the woman in the picture'; *kara-tala-gatā kṣamālā* 'the rosary in (his) hand'.

Sugāṅga:prāsāda-gatena deven āham āryasya pādāmḷam preṣitaḥ His Majesty was in the Sugāṅga Palace when he sent me to Your Honour[’s feet]

(It would be wrong to translate this as 'having gone to the palace, His Majesty *etc.*' For the latter sense one should rather use the absolutive *gatvā*.)

gata may also be translated by 'referring to, about', or it may represent the locative used with verbs of feeling: *putragataḥ snehaḥ* 'affection towards a son, love of a son'.

Vocabulary

atyanta excessive, extreme
atyāhitaṃ calamity
a:darśanaṃ lack of sight, not seeing
Avalokitā *pr. n.*
a:vinayaḥ lack of breeding, discourtesy
astram missile, weapon
a:sthāne not in place, inappropriate
ābharaṇam ornament
āryaḥ Your Honour; *voc. sir*
āharaṇam (act of) fetching
udvigna distressed
Urvaśī *pr. n.*
ṛtvij (ṛtvik) m. priest
auśadham medicine
kathā story; talk, speaking
kṣīra-vṛkṣaḥ fig-tree
kṣudra mean, common, low

gātram limb
ghātakah executioner
Candraguptaḥ *pr. n.*
cira long (*of time*); *ciram* for a long time
cūrṇam powder
chāyā shade
tātaḥ (one's own) father
tīraṃ bank
darbhah (*and pl.*) a type of (sacrificial) grass
dūre far away
devī goddess; (the) Queen, Her (/Your) Majesty
nirvṛta content, happy
puruṣaḥ man
pūrva previous; *in karmadhāraya* previously, before, once, already
prakārah manner, way

pratīkārah	remedy	vṛkṣaḥ	tree
prabhāvaḥ	power	vedanā	ache, pain
bhagavati	Her Reverence	vedī	(sacrificial) altar
bhayaṃ	fear, danger	vaidyaḥ	doctor
bhavati	you (<i>polite form of address to woman</i>)	vyakta	evident, clear; vyaktam clearly
madanaḥ	(sexual) love	śarīram	body
madan-ōdyānaṃ	park of (temple to the god of) Love	śīras n.	head
miśra	mixed	saṃstaraṇaṃ	(act of) strewing
yatnaḥ	effort	sakhī	[female] friend
yoga-cūrṇaṃ	magic powder	samidh	f. firewood
Rākṣasaḥ	<i>pr. n.</i>	sarasī	lake
Rāmāyaṇaṃ	<i>name of an epic poem</i>	sahya	bearable
vaṇij (vaṇik)	m. businessman, trader	Sitā	<i>pr. n.</i>
vatsala	affectionate, loving	suhṛd	m. friend
vadhya	condemned to death	saujanyaṃ	kindness
vibhāgaḥ	part, portion	snehaḥ	affection, love
vivādaḥ	disagreement, dispute	sparśaḥ	touch
		sva	<i>pron. adj.</i> (one's) own
		svāgatam	(<i>lit.</i> 'well come') welcome to (<i>dat.</i>)

anu + grah	(IX anugrṇāti)	favour
apa + hr̥	(I apaharati)	carry off
ava + tṣ	(I avatarati)	descend; <i>caus.</i> (avatārayati) remove
ā + śri	(I āśrayati/aśrayate)	resort to (<i>acc.</i>)
upa + ram	(I uparamate)	cease, die
upa + hr̥	(I upaharati)	offer
kath	(X kathayati)	say, tell, relate
klp	(I kalpate)	be suitable; <i>caus.</i> (kalpayati) arrange, prepare
kṣud	(I kṣodati <i>p.p.</i> kṣuṇṇa)	trample, tread
dr̥ś	<i>caus.</i> (darśayati)	show
dhṛ	<i>caus.</i> (dhārayati)	hold, carry, wear
ni + yuj	(VII niyuṅkte)	engage (someone) upon (<i>loc.</i>)
pā	(I pibati)	drink; <i>caus.</i> (pāyayati) make to drink
prati + pāl	(X pratipālayati)	wait for
prati + budh	<i>caus.</i> (pratibodhayati)	wake (someone)
prati + i	<i>caus.</i> (pratyāyayati)	make confident

pra + yuj (VII prayuñkte) employ

pra + sthā (I pratiṣṭhate) set out

pra + iṣ caus. (preṣayati) despatch, send

lajj (VI lajjate) be embarrassed; caus. (lajjayati) embarrass

vi + krī (IX vikrīṇīte) sell to (loc.)

vi + cint (X vicintayati) consider, think of

vi + dru (I vidravati) run away; caus. (vidrāvayati) disperse, chase away

vi + dhā (III vidadhāti) arrange, manage

vi + yuj (VII viyuñkte) disjoin, deprive of (instr.)

vṛdh (I vardhate) grow; caus. (vardhayati) increase

aye ah!

used to express a present intention,

tena hi therefore

and may be represented by just in

tāvāt (enclitic, lit. meanwhile)

English (as in I'll just buy a

and yāvāt (usually first word,

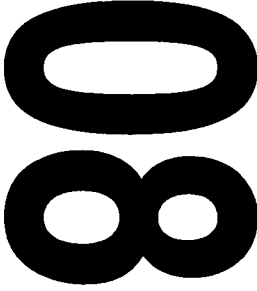
newspaper)

lit. during which time) are

Exercise 7a अये इयं देवी ।१। प्रतिबोधित एवास्मि केनापि ।२। इदममात्वरक्षसगृहम् ।३। अहो वत्सलेन सुहृदा वियुक्ताः स्मः ।४। सुविधिनित्तं भगवत्या ।५। आर्य अपि सहा शिरोवेदना ।६। लज्जयति मामत्यन्तसौजन्यमेषाम् ।७। तेन हीमां क्षीरवृक्षच्छायामाश्रयामः ।८। चिरमदर्शनेनार्यस्य वयमुद्विग्नाः ।९। स्वागतं देव्यै ।१०। अलमस्मदविनयाशङ्कया ।११। अमात्य कल्पितमनेन योगचूर्णमिश्रमौषधं चन्द्रगुप्ताय ।१२। अये उर्वशीगात्रस्यर्शादिव निर्वृतं मे शरीरम् ।१३। अर्ये किमत्याहितं सीतादेव्याः ।१४। यावदिमान्वेदीसंस्तरणार्थं दर्भानृत्विग्भ्य उपहरामि ।१५। कथितमवलोकितया मदनोद्यानं गतो माधव इति ।१६। कष्टम् उभयोरप्यस्थाने बलः ।१७। नायं कथाविभागो ऽस्माभिरन्येन वा श्रुतपूर्वः ।१८। वयमपि तावद्भवत्यौ सखीगतं किञ्चित्पृच्छामः ।१९। अमात्य इदमाभरतां कुमारेण स्वशरीरादवतार्य प्रेषितम् ॥२०॥

Exercise 7b 1 I am Ātreyi. 2 You increase my curiosity. 3 This is the bank of the lake. 4 I will just wait for these (girls) [having resorted to:] in the shade. 5 This is a road trodden by common people. 6 Clearly these [n.] too were sold to us by a trader employed by Cānakya. 7 Oh, (you) have shown love for (your) friend. 8 The danger is at (your) head, the remedy for it far away. 9 Dear [use sakhī] Madayantikā, welcome. You [bhavati] have favoured our house. 10 It is this dispute which makes me confident. 11 The two of us set out

[for-the·fetching·of:] to·fetch·firewood. 12 Why did you two ladies check me? 13 That is well·managed on the occasion·of·the·entry·of·Kalahāṃsaka·and·Makaranda. 14 What, (was) this ornament once·worn by (my) father? 15 I have in fact engaged her·dear·friend Buddharakṣitā on the matter [tatra]. 16 Are *these* the two·men·in·the·Rāmāyaṇa·story? 17 This dear·friend Siddhārthaka chased the executioners away and carried me off from the [place·of·the·condemned:] execution ground. 18 Quite different [anya] is this [un·trodden:] unhackneyed way·of·speaking by [*use gen.*] Her Reverence. 19 This must be [*use khalu*] the power·of·the·Vārūna·weapons·employed·by·Prince·Lava. 20 That doctor indeed was made to drink the same medicine, and at once died. [*Express at once by linking the two verbs with ca . . . ca.*]



Paradigms: Consonant stems in an (rājan, ātman, nāman)

Changeable consonant stems

Indo-European vowel gradation was based on the position of the accent: *guṇa* or *vṛddhi* occurred in an accented syllable, zero grade in an unaccented syllable. From Vedic texts, in which the ancient accentuation is preserved, we know that this distinction is broadly true of Sanskrit itself. It applies to gradations of the root not only in derivative formations (from *i* 'go', *éti* 'he goes', *itá* 'gone', *áyanam* 'path') but also within the inflexion of a single tense: e.g. *émi* 'I go', *imáh* 'we go'. In nominal inflexion we should expect the root to undergo similar changes, but only the traces of such a system remain, even in Vedic. An interesting example, mentioned in Chapter 5, is the infinitive (*nétum* 'to lead') in comparison with the absolutive (*nītvá* 'after leading'): in origin these are the accusative and instrumental singular respectively of an obsolete verbal action noun. Similarly, in Vedic, from *kṣam* 'earth' occur nominative plural *kṣámah* and ablative singular *kṣmáh*. But most nouns have standardised one grade of the root throughout their inflexion. For instance, from *vac* (or *uc*) 'speak' the noun *vāc* 'speech' has standardised *vṛddhi* grade throughout (cf. Latin *vōx*, *vōcis*). So the nominative plural is *vācaḥ* and the ablative singular *vācáh*, with no distinction of grade despite the fact that the shift of accent is preserved. And since the ancient system of accents was lost early in the Classical period and is not marked in Classical texts, it is reasonable to say that in Classical Sanskrit the ablative and genitive singular, and the nominative, vocative and accusative plural of *vāc* are identical in form.

Nevertheless vowel gradation remains an important feature of nominal inflexion, for although gradation of the root is almost entirely lost, gradation of the *suffix* is preserved in many types of declension. In this chapter attention is confined to the declension of stems ending in the suffix *an*. [Latin has a corresponding declension, but has standardised the strong grade in one type (*sermō*, *sermōnis*) and a weaker grade in another (*nōmen*, *nōminis*).]

Strong cases of the noun (those in which the accent stood originally not on the termination but on the stem) are nominative, vocative and accusative singular, nominative, vocative and accusative dual, and nominative and vocative (not accusative) plural for the masculine; and nominative, vocative and accusative plural only for the neuter. Feminines hardly occur, the feminine of changeable stems being formed by the addition of the suffix *ī*. The other cases are the weak cases. Of these, however, there is a subdivision in many types of declension between 'weakest' and 'middle' cases. The weakest cases are those whose termination begins with a vowel (-*ah*, -*i*, etc.); the middle cases are those whose termination begins with a consonant (-*bhīh*, -*su*, etc.) and also the nominative, vocative and accusative neuter singular, which has no termination.

Stems in *an*, such as *rājan* 'king' *nāman* 'name', are in fact among those which distinguish these three grades, strong, middle and weakest. Here the difference between middle and weakest is straightforward, and historically easily explained. The suffix *an* reduces to *n* in the weak grade, and this *n* remains before a vowel but appears as a (representing **n* 'syllabic *n*') in the middle cases: so *nāmnā* instrumental singular of *nāman*, but *nāmabhīh* (for **nāmnbhīh*) instrumental plural. The *n* is assimilated where appropriate to the class of the preceding consonant: so *rājñā* 'by the king'.

Except in the vocative singular the strong stem appears not in the *guṇa* grade *an* but in the *vṛddhi* grade *ān*: *rājānau* 'the two kings'. In the nominative singular masculine the final *n* is lost: *rājā* (cf. Latin *sermō*).

In the locative singular and in the nominative, vocative and accusative dual neuter, *an* may optionally replace *n*: *rājñi* or *rājani* 'in the king', *nāmnī* or *nāmani* 'the two names'. In stems ending in -*man* or -*van* preceded by a consonant, *man/van* necessarily replaces *mn/vn* (for ease of pronunciation) in all the weakest cases: so *ātmanā*, *karmaṇā*.

An important practical point about nouns with changeable stems (and some consolation for the greater difficulties of inflexion) is that in the masculine plural they distinguish the nominative from the accusative. *suhṛdah* (as well as being ablative and genitive singular) may be either nominative or accusative plural; *rājānaḥ* can only be nominative (or vocative)—and *rājānaḥ*, if plural, can only be accusative.

Exocentric compounds: *bahuvrīhi*

If a nominal compound functions neither as an aggregate in some sense of its parts (co-ordinative) nor as a hyponym, 'special instance', of one of its parts (determinative—in Classical Sanskrit that part is, in fact, always the *final* element, if we except rarities like *dr̥ṣṭa:pūrva*), then it must function as the qualifier of some substantial notion outside itself, whether the latter is expressed or left unexpressed. For this reason the term 'exocentric' is used to describe the third main class of nominal compounds. The class is extremely various: in principle, any meaningful collocation of words may be isolated and used as a descriptive tag. This is, in fact, our practice in English: we talk of a *ne'er-do-well* husband, *ban-the-bomb* marchers, the *two-car* family. The English practice helps to explain the way in which such compounds may have arisen in the Indo-European period, namely as survivals of an earlier stage of the language in which nouns had lacked inflexion, and relationships could be expressed by simple juxtaposition, much as in English: to give an example based on Sanskrit, *aśva mukha* 'horse's face'. When a system of inflexions arose, such collocations, where used with their primary value, could easily be superseded: so *aśvasya mukham*. Therefore compounds with determinative sense survived only if well established or of specialised meaning. Used, on the other hand, with exocentric value, *aśvamukha* 'horse face' could not be replaced by two inflected words and would thus survive as an adjective: *aśvamukhaḥ* 'the horse-faced (man)'.

There are very few instances of exocentric compounds in Sanskrit simply based on some random phrase (one example would be *ahampūrva* 'wanting to be first' based on the phrase *aham pūrvah* 'I'm first!'). The commonest type is that exemplified in the preceding paragraph, the compound based on two nouns standing in determinative relationship. This is termed in Sanskrit a *bahuvrīhi* compound (literally 'much-riced', an example of the class). In the system of punctuation here

adopted, exocentric value is denoted by an underscore, and this is placed beneath the mark of the relationship between the elements. So based on the *dependent* determinative *aśva-mukhaṃ* 'horse's face' is the exocentric compound *aśva-mukha* 'horse-faced'. In fact, however, the vast majority of bahuvrīhis are based on *descriptive* (karmadhāraya) relationship. Examples are *ugra;mukha* 'grim-faced', *tri;śīrṣa* 'three-headed', *kṛṣṇa;varṇa* 'black-coloured'.

In general, as these examples indicate, the type of compound in English which represents the bahuvrīhi most closely is that formed with the possessive suffix '-ed'. Truly parallel English bahuvrīhis are few, but a useful one to remember is 'bare;foot'. Like the determinative 'tooth-brush', it illustrates the fact that stem forms do not distinguish singular from plural: a bare-foot man is one whose *feet* are bare.

All bahuvrīhis are essentially adjectival. The compound on which a bahuvrīhi is based is reduced to a stem form, and then inflected to agree with a substantive expressed or understood. The stem form must in the first place be a masculine stem form. Thus a feminine substantive in ā at the end of a bahuvrīhi has its final vowel reduced to short a: e.g. from *svalp;êcchā* 'small desire', *svalp;êccha* 'having small desire'. But although in theory almost any noun might be used at the end of a bahuvrīhi, in practice restraint is observed so as to avoid awkward terminations. For instance, a polysyllabic feminine in I is hardly to be found at the end of a bahuvrīhi (cf. Chapter 10). Among bahuvrīhis ending in consonants, a notable type (paralleled in Greek) is that formed from neuters in -as: e.g. from *su;manas* 'good mind', *su;manas* 'well-disposed', nom. sg. m. or f. *su;manāḥ* (cf. Gk. *eumenés*).

The adjective *mahānt* 'great' (Chapter 10) when used as the first member of a karmadhāraya or bahuvrīhi compound takes the form *mahā*: *mahā;puruṣaḥ* 'great man', *mahā;bala* 'of great strength'.

The term bahuvrīhi is often translated 'possessive compound', and this certainly reflects the prevailing sense of these compounds in Sanskrit. In perhaps nine cases out of ten the sense can be represented by putting the word 'having' before the determinative meaning of the compound: 'having three heads' and so forth. However, the sophisticated exploitation of bahuvrīhis is a striking feature of Classical Sanskrit, and the simple notion of 'possession' can be unhelpful or positively misleading in their interpretation, particularly in the many instances

where a past participle forms the first element in the compound. Sanskrit commentators have standardised a more adequate analysis by means of a relative clause, the full neatness and usefulness of which will be more obvious later when the construction of Sanskrit relative clauses is explained (cf. Chapter 11, p. 148). For the present, the analysis is introduced in a translated version. Let us begin by labelling the first element in the compound A and the second element B. The compound then means

of/by/in etc.	whom/which	B (sg./du./pl.)	is/are	A (or of etc. A)
} or simply whose				

By this analysis the compounds already encountered might become 'whose face is grim', 'whose heads are three', 'of which the colour is black', 'whose feet are bare', 'whose desires are few', 'whose disposition is good'. Where there is dependent determinative relationship, a preposition or 'apostrophe s' needs to be attached to A: 'whose face is a horse's', 'of whom there is the face of a horse'. As in the last example, the formula may be varied by substituting 'there is/there are'. This works very well for the normal possessive bahuvrīhis—'of whom there are three heads' etc.—but is not always appropriate elsewhere: the Sanskrit version of the formula usefully blurs this distinction.

Bahuvrīhis based on various special types of karmadhārayas occur. The prefixes *su* and *dus* are perhaps even commoner in bahuvrīhis than in simple karmadhārayas. *su*manas has been mentioned; similarly, *dur*ātman 'evil-natured'. The negative prefix *a* is probably rather less common in bahuvrīhi than in karmadhāraya sense (the alternative being the use of the prefix *nis*—see Chapter 9): examples are *a*nimitta 'for which there is no cause' and *a*viśrāma 'from which there is no respite, ceaseless'. An example of *sa* converted from karmadhāraya to bahuvrīhi sense is found in *sa*pinda 'having the ancestral offering in common', but *sa* usually has a different sense in exocentric compounds (see Chapter 9).

The prefixes *su* ('easily') and *dus* ('with difficulty') are used with verbal action nouns to give a 'gerundive' sense: e.g. *dur*jaya 'difficult to conquer', *su*bodha 'easy to understand'. The noun is normally in *guṇa* grade, even in the case of a medial *a*: thus *su*labha 'easily got', *dur*labha 'hard to get', even though *labhaḥ* does not occur as an independent word, the form being *lābhaḥ* 'acquisition'.

Corresponding to the karmadhāraya of comparison is a bahuvrīhi in which the same elements appear in reverse order: vadana:pañkajam 'the lotus of (her) face', but pañkaja:vadanā 'the lotus-faced (girl)'. (This latter was classed by critics as simile rather than as metaphox.)

The first element of the bahuvrīhi may be an adverb instead of an adjective. Examples are sarvato:mukha '{whose face is in all directions:] facing all ways', and tathā:vidha or evam:vidha (from vidhā 'form, sort') '[whose sort is thus:] of such a kind'.

When the first element of the bahuvrīhi is a past participle, an ambiguity exists which makes correct analysis important. dr̥ṣṭ:ārtha 'whose purpose is seen, having a visible purpose' is easily understood. dr̥ṣṭa:kāṣṭa, however, is used to mean not 'whose calamity is seen' but 'by whom calamity has been seen', i.e. '(one) who has experienced calamity'. Similarly, kṛta:śrama means 'by whom exertions have been made', vidita:vārtta 'by whom news has been learnt'. A past participle like datta 'given' introduces a further ambiguity: datta:ādara may mean either 'by whom respect is given' or 'to whom respect is given'.

Besides the mainly literal translations mentioned above, the use of bahuvrīhis may correspond to various kinds of idiom in English.

The 'having' of the 'possessive' translation may be replaced by a preposition such as 'of' or 'with', as in:

ramañīya:darśanaḥ (a man) *of* attractive appearance

bahu:svara (a word) *of* many syllables

ālakṣya:danta:mukulāḥ a:nimitta:hāsaiḥ (children) *with*
their buds of teeth just visible through causeless chuckles

ek:ānvayo yam asmākam he is *of* one family with us

In apposition to the subject, a bahuvrīhi may often be translated by an absolute phrase in English:

ubhe vismayād urasi nihita:haste parasparam ālokatataḥ the
two (girls) look at each other in astonishment, *their hands*
placed on their breasts

The addition of api results in a concessive clause:

avasita:pratijñā:bhāro ypi Vṛṣala-āpekṣayā śastraṃ dhārayāmi
[though one by whom the burden of the promise has been
fulfilled, through regard for Vṛṣala I bear the sword:]

though I have discharged the burden of my promise, I bear the sword (of office) out of regard for Vṛṣala

van;aūikaso pi vayam loka-jñā eva though our home is the forest, we do know the world

The difference between Sanskrit and English idiom is most strikingly illustrated in the many sentences in which a bahuvrīhi forms the predicate to a nominal sentence. The way of translating these will vary, but as a general rule the most naturally corresponding English sentence will make the final element of the bahuvrīhi into the subject, and the subject of the Sanskrit into a word dependent on it:

diṣṭyā jīvita;vatsā smi thank God *my* children are alive

mṛga-pracāra-sūcita;svāpadam aranyam the forest is one-in-which-the-beasts-are-indicated-by-the-movements-of-the-deer:] the game in the forest has been tracked by the movements of the deer

nanv iyam samnihita;vetr-āsan» aīva dvāraprakoṣṭha-śālā [why, this hall of the entrance-court is in fact one-in-which-a-seat-of-cane-is-present:] why, there is already a canework couch here in the hall of the forecourt

In questions the neuter singular interrogative kim may be used as a stem form:

kim;vyāpāro bhagavān Mārīcaḥ? [the revered son of Marīci is one whose occupation is what?:] how is the revered son of Marīci occupied ?

teṣāṃ Daśarath-ātmajānām kim;nāmadheyāny apatyāni? what are the names of the offspring of those sons of Daśaratha?

Where a past participle is used, a simple English perfect may be the obvious translation:

pratyāpanna;cetano vayasyah [(my) friend is one-by-whom-consciousness-is-regained:] my friend has regained consciousness

labdh;āvakāśā me manorathāḥ [my desires are ones-for-which-scope-has-been-obtained:] I have won the scope for my desires

It has already been pointed out that karmadhārayas are not freely formed as complete compounds. One reason for this will

now be clear, namely the ambiguities of interpretation which would arise: *hataputraḥ* is not used in the sense of 'a slain son' because it is needed in the sense of '(he) whose son is slain' or '(he) who has slain a son'. Conversely, although *bahuvrīhi*s as the earlier part of some longer compound are not impossible, they are not particularly common in simple prose style. The rule of thumb in translating from Sanskrit is therefore: expect *hataputra* as a complete word to be a *bahuvrīhi*, but as a stem form to be a *karmadhāraya*—thus *hata:putradarśanam* 'the sight of (his) slain son [/sons]'

'Called'

To express the idiom 'a man called Devadatta' the word *nāman* may be used in either of two ways: adverbially in the accusative, e.g. *nāma* 'by name':

Devadatto nāma puruṣaḥ a man, Devadatta by name
or else at the end of a *bahuvrīhi* compound (feminine in ī):

Devadatta:nāmā puruṣaḥ a man whose name is Devadatta
Madayantikā:nāmnī kanyakā a girl called Madayantikā

ātman

This is a masculine substantive meaning 'self'. It is also used, in the masculine *singular*, as a reflexive pronoun for all three numbers, genders and persons:

ātmānaṃ praśamsatha you are praising [the self:] yourselves
ātmany eṣā doṣaṃ na paśyati she sees no fault in herself

In the genitive, *ātmanaḥ*, it is thus a frequent alternative to the reflexive adjective *sva*:

ātmano gṛham idānīm praviśāmi I'll now enter my own house

Often a phrase qualifies *ātman* which in English would qualify the subject:

*purā kila . . . Sītā:devī prāpta:prasava~vedanam ātmānam
ati:duḥkha-samvegād Gaṅgā-pravāhe niksīptavati* Once,
it seems, Queen Sītā, when the pangs of childbirth were
upon her, cast herself in the extremity of her suffering into
the Ganges' stream

Neither *ātman* nor *sva* is restricted to referring to the nominative subject: they may refer to any appropriate substantive or

pronoun in the vicinity: hence a phrase such as *asya sva:bhrtyah* 'this man's own servant'. In the following example, the first *sva* refers to *amuṣya*, the second to *mahī-patiḥ*:

*sva:bhavan-ōpanayanam apy amuṣya sva:māhātmya-prakā
śanāya mahī-patir anvamamsta* and [for the displaying
of:] to display his generosity, the king permitted [the carrying
to his own home of that one:] him to be carried to his
own home

svayam

The stem *sva* provides an indeclinable form *svayam*. This represents the notions 'personally' or 'of one's own accord' (the instrumental *ātmanā* is sometimes used in the same way). It may therefore correspond to the emphatic use of the English reflexive: *svayam āgacchati* 'he is coming himself (/in person)'. In combination with a past participle an agentive sense is uppermost: *svayam adhigata* 'acquired by oneself'.

Predicative accusatives

In sentences such as 'he likes his curry hot', 'they drink their martinis dry' much of the burden of statement is carried by an adjective ('hot', 'dry') syntactically dependent upon a subordinate element ('curry', 'martinis') in a sentence that might already appear to be structurally complete. Such an adjective is 'predicative' in rather the same way as is the adjectival complement of a nominal sentence: the sentences are, in fact, closely similar in meaning to 'the curry he likes *is hot*', 'the martinis they drink *are dry*'. In Sanskrit, too, the object of a verb may be qualified by such a predicate. The verb *avagam* 'understand, perceive, etc.' may be used to illustrate possible equivalents of the construction in English:

mūrkham tvām avagacchāmi

- (a) I think you a fool
- (b) I perceive you *to be* a fool
- (c) I recognise you *as* a fool (*for* a fool)
- (d) I realise *that* you are a fool

There is no 'accusative and infinitive' construction of the Latin kind in Sanskrit, but an 'accusative and accusative' construction as illustrated by the above is not uncommon and may be an alternative to the use of an 'iti clause'. Thus the above might also

have been expressed by *mūrkhas tvam ity avagacchāmi*.

tat kim khalv idāniṃ pūrṇam ātmano manoratham n̄ ābhī-
nandāmi? [so do I not now rejoice in my own desire (as)
fulfilled:] may I not now rejoice that my desire is fulfilled?

Here again, *pūrṇam ātmano manoratham* might conceivably be replaced by *pūrṇo me manoratha iti*.

Particularly noteworthy is the predicative use with a verb such as *iṣ* 'want' of a present participle (Chapter 10):

bhadra Bhāsvaraka, na mām dūri~bhavantam¹ icchati kum-
ārah good Bhāsvaraka, His Highness does not want me
[being far away:] to be far away

Verbal action nouns in *ana*

The suffix *ana* added to the verbal root (normally strengthened to *guṇa* grade) is sometimes used to form nouns with adjectival or agentive force: thus from *śubh* 'shine', *śobhana* 'brilliant'; from *nand* 'rejoice', *nandana* 'gladdening'. But its far more frequent function is to provide neuter action nouns. So from *dr̥ś* 'see', *darśanam* 'act of seeing'; from *ā + gam* 'come', *āgamanam* 'act of coming, arrival'. There is thus an overlap of meaning with the masculine action nouns in a already described, and sometimes both formations are found from the same root in much the same sense, e.g. *uparodhaḥ* or *uparodhanam* 'act of blocking'. A more concrete meaning is also not uncommon with this formation: *bhojanam*, from *bhuj* 'enjoy, eat', means 'thing eaten, food' more often than it means 'act of eating'; *vacanam* usually means 'thing spoken, word' rather than 'act of speaking' (cf. in English the two senses of the word 'utterance' and the frequent ambiguity of words ending in '-ation', so that, for instance, 'formation' can equally well mean 'act of forming' and 'thing formed').

The first *a* of the suffix coalesces with the vowel of roots ending in *ā*: *sthānam* 'place', *jñānam* 'knowledge', etc. The roots *labh* and *rabh* insert a nasal: *vipralambhanam* 'deception'. Lengthening of a medial *a* is little found, except to some extent in distinguishing a causative significance: *maranam* 'dying', *māranam* 'killing'. More generally, however (and especially in later Śanskrit), derivative stems both causative and denominative make use of a related feminine suffix *anā*: *gaṇanā* 'counting', *prārthanā* 'solicitation', *vijñāpanā* 'requesting'.

¹ For the tilde ~ in compounds of *kṛ* and *bhū* see Chapter 12.

samvṛta

The past participle of samvṛt 'happen' is frequently used to express the 'change of state' equivalent (in past time) of a nominal sentence. It thus represents English 'became' or 'has become'.

eṣo ›smi kārya-vaśād Āyodhyakas tadānīm tanaś ca samvṛttah
behold, through (theatrical) need I have become (/turned
into) an inhabitant of Ayodhyā and a man of the period

Often jāta, the past participle of jan 'be born, arise', is used in the same way:

niḥsahā ›si jātā you [f.] have become exhausted

'Palace', 'temple'

Sanskrit usually designates types of buildings more analytically than English. There is no single word that exclusively denotes either the residence of a king or the place where a god is worshipped. Therefore the notion 'palace' may be represented by an indefinite number of phrases meaning 'king's house', e.g. nṛpa-bhavanam. (The word prāsādaḥ normally denotes a fine building and may therefore be used by itself to mean 'palace' if the context makes it plain who the owner is.) Similarly, 'temple' is expressed by the phrase 'house of god', e.g. deva-kulam. Where a specific deity is named, the inclusion of a word such as devaḥ or devatā is, of course, not necessary: Śiv-āyatanam 'temple of Śiva'.

Vocabulary

aṅgurīyaka *m./n.* ring
(for finger)

ati:bībhatsa extremely
repulsive, foul

atrabhavatī this lady

anukūla favourable

anvayaḥ succession, lineage,
family

aparādhah offence

apavārita hidden

abhiyukta diligent

aranyaṃ forest

arthah meaning, matter;
purpose, object

avasānam termination, end,
conclusion

avasita terminated, over

ātman *m.* self

āmodah scent

āyatanam abode

āsakta fastened, fixed, occupied

autsukyam eagerness

kaṭaka *m./n.* (royal) camp

karman *n.* deed, work

- kaṣāya astringent, sharp
 (of scent)
 Kāma:devaḥ the god of Love
 kusumaṃ flower
 kesaraṃ hair, filament
 kautukaṃ curiosity
 krauryaṃ cruelty
 gamaṇaṃ going
 guṇaḥ merit, quality, worth
 caryā movement, riding
 (in vehicle)
 cittaṃ thought, mind
 jāpyaṃ (muttered) prayer
 tādrśā (f. ī) (of) such (a kind)
 dakṣiṇāpathaḥ southern region
 (of India), the Deccan
 Dāruvarman *m.*, *pr. n.*
 divasaḥ day
 dur:bodha difficult to
 understand
 dur:vipākaḥ cruel turn
 (of fortune)
 daivaṃ fate, chance, fortune
 doṣaḥ fault, inconvenience
 dharmaḥ religious law, duty,
 piety
 nāmadheyam appellation, name
 nāman *n.* name
 nr̥ṣamsa injurious; *m.* monster
 Padmapuram *name of a city*
 pariṇāmaḥ evolution, outcome
 parinirvāṇam complete
 extinction
 parivṛta surrounded, having a
 retinue
 pariṣad *f.* assembly, audience
 parīta encompassed, overcome
 pādapaḥ tree
 puṇḍarīkaṃ lotus
 pratigrahaḥ present (*to a*
brahmin from a king)
 prabandhaḥ (literary) work
 bahumānaḥ respect for (*loc.*)
 manas *n.* mind
 manda sluggish, slack
 mahānt (*stem form in*
compound mahā) great
 mukhaṃ face
 mudrā authorising seal/stamp,
 'pass'
 rathaḥ chariot
 rājan *m.* king
 vatsaḥ dear child
 vṛttāntaḥ news; event, scene
 (of activity)
 veśman *n.* residence
 vaikhānasaḥ hermit, anchorite
 vaitālikaḥ royal bard
 vaimanasyaṃ despondency
 vairam hostility
 vyañjanaṃ sign, insignia,
 disguise
 śāṅkā suspicion, fear
 śāpaḥ curse
 śītala cool
 -sad *ifc.* dweller (in)
 sadrśā (f. ī) similar, suitable,
 worthy
 saṃdhyā twilight, evening
 siddha achieved
 sundara (f. ī) beautiful
 stambhaḥ pillar
 aṅk (X aṅkayati) brand, stamp
 adhi + gam (I adhigacchati) find; realise, perceive
 anu + kamp (I anukampate) sympathise with, take pity on

abhi + as (IV abhyasyati) practise; *p.p.* abhyasta familiar (to one through practice)

ava + nam (I avanamati, *p.p.* avanata) bow down, bend down

ut + śvas (II ucchvasiti) bloom, blossom

upa + śru (V upaśṛṇoti) hear of, learn of

jan *caus.* (janayati) beget, produce, arouse

nis + diś (VI nirdiśati) designate, specify

nis + kram (I niṣkrāmati) go out of (*abl.*)

pari + ikṣ (I parikṣate) examine, scrutinise

pari + aṭ (I paryaṭati) wander about

prati + vas (I prativasati) dwell, live (in)

prati + abhi + jñā (IX pratyabhijñāti) recognise

bandh (IX badhnāti, *p.p.* baddha) bind, fix; enter into (friendship or hate)

vās (X vāsayati) perfume

vid (II vetti, *p.p.* vidita) know, learn, discover

sam + vṛt (I samvartate) happen, become (*see chapter text*)

adhastāt + *gen.* beneath

itaḥ from here; over here

kiṃ tu (*first in sentence*) but

tadā then, at that time

nanu why! well!

bho bhoḥ ho there!

svayam (*emphatic pron.*) myself

etc., personally

hanta ah! alas!

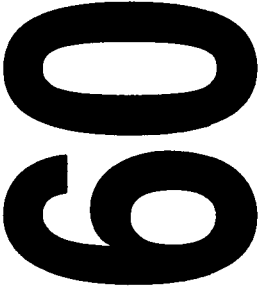
hi (*enclitic*) for (*as conj.*)

Exercise 8a हन्त सिद्धार्थी स्वः ।१। कृतं रामसदृशं कर्म ।२। अस्ति दक्षिणापथे पक्षपुरं नाम नगरम् ।३। वयस्य इतः स्तम्भापवारितशरीरौ तिष्ठावः ।४। रमणीयः खलु दिवसावसानवृत्तान्तो राजवेश्मनि ।५। किमर्थमगृहीतमुद्रः कटकान्निष्क्रामसि ।६। वत्स अलमालापराधशङ्कया ।७। भो भोः किंप्रयोजनो ऽयमश्वः परिवृत्तः पर्यटति ।८। कां पुनरत्रभवतीमवगच्छामि ।९। कुमार नायमत्यन्तदुर्बोधो ऽर्थः ।१०। किंत्वमात्यराक्षसश्चाणक्ये बद्धवैरो न चन्द्रगुप्ते ।११। तदेव स्वयं परीक्षितगुणान्नाह्यान्नेषयामि ।१२। हा कष्टम् अतिबीभत्सकर्मा नृशंसो ऽस्मि संवृत्तः ।१३। कथम् कृतमहापराधो ऽपि भगवतीभ्यामनुकम्पितो रामः ।१४। यावदिदानीमवसितसंध्याजाप्यं महाराजं पश्यामि ।१५। स तदैव देव्याः सीतायास्तादृशं दैवदुर्विपाकमुपश्रुत्य वैखानसः संवृत्तः ।१६। अफलमनिष्टफलं वा दारुवर्माणः प्रयत्नमधिगच्छामि ।१७। सुन्दरि अपरिनिर्वाणो दिवसः ।१८। शकुन्तलादर्शनादेव मन्दौत्सुक्यो ऽस्मि नगरगमनं प्रति ॥१९॥

Exercise 8b 1 This is a present from the king. 2 I went, my-curiosity-aroused-by-Avalokitā, to the temple-of-Kāmadeva. 3 This signet ring is stamped-with-the-minister's-name. 4 We do not find a work with-the-qualities-specified-by-the-audience. 5 Why, you [*pl.*] too are exhausted by this work-of-piety. 6 'See, I [*m.*] have become Kāmandakī.' 'And I Avalokitā.' 7 Vṛṣala, these inconveniences happen to [*bhū + gen.*] kings (who are) themselves not-diligent. 8 Then why are you standing [*sthita*] with-the-lotus-of-your-face-bent-down? 9 For there lives a dear-friend [of me:] of mine, [*having-the-disguise-of:*] disguised-as-a-royal-bard, called Stanakalaśa. 10 Did (my) friend [*m*] learn her-family-and-name? 11 Dearest, even the cruelty practised [*prayukta*] by me upon you has come [*use samvṛt*] to-have-a-favourable-outcome. So now I want [*myself recognised:*] to be recognised by you. 12 Though my mind-is-concerned-with-*[gata]*-Urvaśī, I have the same respect for Her Majesty. 13 But we are forest-dwellers, to-whom-riding-in-a-chariot-is-un-familiar. 14 So let us (both) just sit beneath this very kāñcanāra-tree, [*by-which-is-perfumed:*] which-perfumes-the-garden-with-a-sharp-cool-scent-from-the-filaments-of-blossomed-flowers.

Translate the following as nominal sentences with bahuvrīhis for predicate:

15 She has learnt-the-news-of-Sītā. 16 Oh, His Majesty's mind-is-occupied-with-other-(things). 17 What-is-the-name-of this vow of Her Majesty's? 18 And that curse [*has-as-its-conclusion:*] is ended-by-the-sight-of-the-ring. 19 Though (he is) overcome-with-despondency, the-sight-of His Majesty is-pleasant [*priya*].



Paradigms: śuci, mṛdu; dhanavant; present ātmanepada of ni

Stems in short *i* and short *u*

Substantives in *i* and *u* occur in all three genders, corresponding in inflexion to the adjectives śuci and mṛdu. In these stems, however, a fair number of alternative forms are possible.

1 For clarity, the distinctively feminine endings *yai/yāḥ/yām*, *vai/vāḥ/vām* of the singular have been listed in the paradigms. These endings have really spread by analogy from the *ī* declension, and it is not uncommon for feminines in the dative, ablative, genitive and locative singular, whether adjective or substantive, to decline like the masculine (reverting, in other words, to their original inflexion): so *tan-matau* or *tan-matyām* ‘in his opinion’.

2 The special neuter forms with infix *n* (sg. *ne/naḥ/ni*; du. *noḥ*) are optional in adjectives but *not* in substantives. Therefore neuter adjectives may be declined like the masculine in all cases but the nominative, vocative and accusative: *śucino vāriṇaḥ* or *śucer vāriṇaḥ* (but *not* **vāreh*) ‘from the clean water’.

3 The vocative singular of neuters may take *guṇa* like the masculine–feminine: *vāri* or *vāre*, *madhu* or *madho*.

4 Adjectives in *u* may also form their feminine by adding the suffix *ī*: *laghu* f. or *laghvī* f. ‘light’. (Feminines in lengthened *ū* are also occasionally found.)

Substantives in *i* occur freely at the end of *bahuvrīhi* compounds: so from *buddhi* f. ‘intelligence’, *mugdhaḥ:buddheḥ* ‘(this is the argument) of a simple-minded (person)’—a terse comment on another scholar’s views.

Stems in *vant* and *mant*

Corresponding in sense to English compounds such as 'white-winged', formed with the possessive suffix '-ed', are bahuvrīhis such as *sita:pakṣa* 'of whom there are white wings', formed without any suffix. The English suffix may also be added to a single word: so 'winged', in the sense of 'possessing wings'. In these latter circumstances Sanskrit, like English, must make use of a suffix. One of the most widely used is the suffix *vant*: so *pakṣavant* 'of whom there are wings, winged'. It combines very freely with stems which either end in a stop, *m*, *a* or *ā* or have *m*, *a* or *ā* as their penultimate sound. Care should be exercised in attaching it to a consonant stem, since it normally but not always follows the rules of *internal sandhi* (e g. *payasvant* 'juicy' but *sragvant* 'garlanded').

The suffix *mant* (also with *internal sandhi*) normally replaces *vant* after stems ending in *i*, *ī*, *u*, *ū*, *r*, *o* and *iṣ*, *uṣ*, and sometimes after stops: *dhīmant* 'having wit, wise'; *Garutmant* '[the Winged One:] the divine bird Garuḍa'.

The inflexion of these stems is straightforward: the strong stem ends in *ant*, the weak in *at*; the feminine ends in *atī*; and the nominative singular masculine in *ān*. In forming compounds the stem form is *at*.

Ātmanepada

The forms of the present indicative so far learnt are those of the active voice or *parasmaipada* ('word for another'). But in Sanskrit, finite tenses (and the participles attached to them) show a second set of forms, those of the *ātmanepada* ('word for oneself'). The distinction is not made in such nominal formations as the past participle, absolute, etc. The *ātmanepada* corresponds to the middle voice of Greek, and its underlying implication is that the action or state expressed by the verb affects the subject. Thus *yajati* 'sacrifices' is used of the officiating priest (or in earlier times of the Fire God who carries the oblation), while *yajate* 'sacrifices' is used of the one for whose benefit the sacrifice is being made. But except in a few instances like this, the underlying implication is so blurred that it is not worth pursuing. It must rather be taken as a fact of the language that some verbs are found only in the *parasmaipada*, a few only in the *ātmanepada*, and some show both sets of forms with little evident distinction of meaning. (Sometimes there are differences within a single verb, for example between *ātmanepada* in the

present system and parasmaipada in the perfect.) The form of the present indicative quoted in the vocabulary will show whether a verb is to be inflected in the parasmaipada (termination ti) or the ātmanepada (termination te).

vartate

It is, however, worth noting that verbs regularly conjugated in the ātmanepada are more usually intransitive in sense. One important such verb is *vṛt* (I *vartate*), literally 'turn, revolve' ('turn' in transitive sense is expressed by the causative *vartayati*). It is common in such meanings as 'proceed, be current' and thus often translates 'be, exist' in an 'active' as opposed to a stative sense, particularly where the subject is an abstract noun.

hanta, bibhatsam agrato vartate [Oh, repulsiveness is going on in front:] What ghastliness is before me!

atīva me kautukam vartate [there is curiosity in me excessively:] I am feeling intensely curious

kā velā vartate? what time is it?

Past active participle

The possessive suffix *vant*, in addition to its regular use with substantives, may be added to past participles. Its effect is to convert a passive sense into an active: so *likhita* 'written'. *likhitavant* 'having written'. In itself, however, such a description gives a misleading impression of the scope of the formation, for in practice (apart from its occurrence in locative absolutes) it is usually confined to a particular function – that of providing an active alternative to past passive sentences by standing in the nominative as a predicate to a nominative subject. The object, if there is one, stands in the accusative case. So instead of *tena likhito lekhaḥ* '[by him (is) written the letter:] he has written the letter', we may have *sa lekham likhitavān* '[he (is) having written the letter:] he has written the letter'. When the subject is first or second person, it is usually expressed by the appropriate form of *as* 'be' (occasionally by the pronoun):

Menakā kila sakhyaḥ te janma-pratiṣṭhā» ēti sakhī:janād asmi śrutavān I heard from (her) friends that Menakā was the mother of your friend's wife (*the first sakhī* = wife of a friend, *janma-pratiṣṭhā lit.* birth-foundation)

The participle naturally agrees with the subject in number and gender as well as case:

atha tāḥ . . . mām aṅguli-vilāsen akhyātavatyah then they (f.)
announced me with a playful movement of their fingers

The chief effect of this construction is to enable the subject of past statements to be put into the nominative rather than the instrumental case. The formation is unnecessary with past participles which do not bear a passive sense, and is not usually found in such cases. Occasionally, however, a form such as (sā) āgatavatī 'she came' for (sā) āgatā does occur. The subject of a past active participle is normally personal, and masculine or feminine in gender.

Exocentric compounds: prepositional compounds

In addition to the ubiquitous determinative-based bahuvrīhis, there exists a rather smaller class of exocentric compounds in Sanskrit in which the first member stands in the relationship of a governing preposition to the second member. These compounds are exceptional in that the relationship between the elements is neither co-ordinative nor determinative: in punctuating them, this relationship has therefore been left unmarked, and only the underscore, denoting exocentric value, is employed.

Typical examples are: *ati_mātra* 'exceeding the proper measure', from *ati* 'beyond' and *mātrā* f. 'measure'; *pratiloma* 'against the nap, à rebours'; *upari_martya* 'above mortals, superhuman'. An English example would be 'over-head' as in 'over_head railway'.

The prepositions thus have a different value from when they are used with determinative relationship. This may be illustrated by examples of the prefixes *ati* 'beyond' and *ut* 'up, high', which in prepositional compounds carries the significance 'eschewing':

- (a) *karmadhāraya* (substantive or adjective):
ati:bhāraḥ excessive load *ut:svanaḥ* high sound
ati:bībhatsa excessively repulsive *uc:caṇḍa* highly
 violent
- (b) *determinative-based bahuvrīhi*:
ati:bala having excessive strength *ut:karna* having the
 ears (pricked) up
- (c) *prepositional compound*:
ati_bodhisattva surpassing the bodhisattvas *un_nidra*
 renouncing sleep, wakeful

sa and nis

Particularly common is a pair of prefixes of opposed meaning, *sa* 'with, having' and *nis* 'without, lacking'. [Since these prefixes do not occur as independent prepositions, it would be possible to treat them as contracting a karmadhāraya relationship like *su*, *dus* and *a*: the present treatment is adopted because it is convenient to distinguish, for example, *sa_rūpa* 'having form' from the more indisputably karmadhāraya value of *sa;rūpa* 'having the same form', and because *nis* is not normally an alternative to *a* in forming simple karmadhārayas.] So *nir_āśa* 'without hope, hopeless'; *sa_viṣa* 'with poison, having poison' (e.g. *sa_viṣam auṣadham* 'poisoned medicine').

sa is so common a prefix that it is worth distinguishing various shades of meaning and possible translations:

1 'Accompanied by':

sa_putra āgataḥ 'he has come with his son' (This is a common alternative to saying *putreṇa saha*.)

2 'And':

This is the previous usage extended to cases where we would probably use co-ordination in English: *sa_śaraś cāpaḥ* '[bow with arrow:] bow and arrow'.

ataḥ khalu me sa_bāhyaḥkarano antar:ātmā prasīdati
[from this of course:] so that is why my soul within and my external senses are at peace

3 'Possessing, containing, having':

Here the sense is close to that of the suffix *vant*. Both *balavant* and *sa_bala* may be translated 'possessing strength, strong'. When a distinction can be drawn, it is that *sa* marks a temporary, *vant* a more permanent characteristic: so *sa_putra* means 'having a son with one' as opposed to 'alone'; *putravant* means 'having a son' as opposed to 'childless'. Compounds with *sa* are particularly common in the neuter singular as adverbs of manner: e.g. *sa_kopam* 'with anger, angrily'.

Compounds with *yathā*

Conveniently classed with prepositional compounds, although strictly distinguishable from them, are compounds whose first member is a relative adverb, most often *yathā* 'as': so *yathā_rtha*

'as (is) the meaning, corresponding to the meaning'; *yathā_rha* 'as deserved'; *yathā_ôkta* 'as stated', *yathā_nirdiṣṭa* 'as specified'.

The term *avyayībhāva*

These latter particularly, and prepositional compounds in general, are most frequently employed in the neuter singular as adverbs. (The same usage is found in English, as in 'the aeroplane passed overhead', in contrast with the non-compound form 'the aeroplane passed over our heads'.) When so used, the class has a special name in Sanskrit, *avyayībhāva* 'conversion to indeclinable'. Thus *ā_mūlam* 'down to the root, radically', *anu_Mālinī_tīram* 'along the bank of the Mālinī'. Particularly noteworthy is the distributive use of the preposition *prati*: from *kriyā* 'action', *prati_kriyam* 'action for action'; from *dinam* 'day', *prati_dinam* 'day by day, daily'.

Polite forms of address

In Sanskrit it is not positively impolite to address someone in the second person singular, but more specifically polite forms of address are also common. These usually involve a substantive construed with a third person verb form and having a literal meaning something like 'Your Honour' (cf. Spanish *usted*). Much the commonest, so common that its force is very little different from that of the second person pronoun, is *bhavant* 'you'. (The various translations here attached are merely matters of convenience.) This is usually considered to have originated from a contraction of *bhagavant* 'Your Reverence' and is inflected like any other stem ending in the suffix *vant*: it is thus to be distinguished from *bhavant* 'being', present participle of *bhū* 'be', of which the nominative singular masculine is *bhavan* with short *a*.

sulabh» *aīva* *Buddharakṣitā-priyasakhī bhavataḥ* *Buddharakṣitā*'s dear friend [is really easily-won by Your Honour:] is easy enough for you to win (*one young man talking to another*)

In talking of someone in his absence, the compound form *tatrabhavant* 'His Honour [there]' may be used; similarly, *atrabhavant* 'His Honour [here]', usually of someone actually present, whether addressed directly or not.

The feminine forms of these pronouns are *bhavatī*, *tatrabhavatī*, *atrabhavatī*.

Sometimes as a mark of respect the plural of the second person or of **bhavant** (**yūyam**, **bhavantaḥ**) is used in addressing one person. Among other possible forms of polite address are:

āryaḥ [the noble one:] Your/His Excellency; *f.* **āryā**

āyusmant [the long-lived one:] Sire *etc.*—*used particularly but not exclusively of kings and monks*

bhagavant [the blessed one:] Your/His Reverence—*used of religious people and gods: thus bhagavad-gītā* Song of the Blessed One (*i.e.* Krishna); *f.* **bhagavati**.

mahābhāgaḥ [the fortunate one:] noble sir, the noble gentleman *used especially by women in addressing or referring to men of good birth*

These forms (from **āryaḥ** onwards) are also used freely in the vocative. In addition, the vocative form **bhadra** ‘my good fellow, my dear man’ is often used in addressing men of comparatively low social status.

janaḥ

The word **janaḥ** ‘person, people’ is used at the end of a determinative compound to imply indefiniteness or plurality: **kāmi:janaḥ** ‘a lover, some lovers, lovers in general’. As part of a longer compound it thus helps to suggest a plural: **suhṛd̐vacana-sammūḍha** ‘bewildered by the word of his friend’, **suhṛj:janavacana-sammūḍha** ‘bewildered by the words of his (various) friends’. A respectful vagueness rather than plurality may be implied: **guru:janaḥ** ‘elders, tutor, guardian’; **mātr:janaḥ** ‘(my) mother’.

diṣṭyā

The form **diṣṭyā**, literally ‘by good luck’, is used to express strong pleasure:

sakhe Śakaṭadāsa, diṣṭyā dr̥ṣṭo ṛsi Śakaṭadāsa my friend,
thank heaven I see you

In particular, it is used with the verb **vr̥dh** ‘grow, prosper’ to express congratulations, the reason for the congratulations being expressed in the instrumental:

bhadre Madayantike, diṣṭyā vardhase bhrātur Mālatī-lābhena dear Madyantikā, you are congratulated
(I congratulate you) on your brother’s winning of Mālatī

[The causative of *vr̥dh* thus has the same construction as the English 'congratulate' and is used where the simple verb cannot be (as it can in the previous example): *tām diṣṭyā vardhitavān asi* 'you congratulated her'.]

Denominative verbs

Denominative verbs are verbs formed from nouns (in the wider sense of substantives and adjectives): thus in English 'bowdlerise' from the proper name 'Bowdler'; 'hand' ('he hands') from the substantive 'hand'; 'blacken' from the adjective 'black'. Where verbs and nouns exist side by side, we may hesitate (unless we have historical information) as to which has priority—what, for instance, of 'a brush' and 'he brushes'? A practical distinction exists in Sanskrit, in that the grammarians assigned *roots* to all verbs which they did not regard as denominative.

The most usual type of denominative in Sanskrit is made by the addition of the suffix *ya* to the noun stem (the third person singular present thus ends in *yati*). The significance of the formation varies with the noun. From *tapas* 'religious austerity' is formed *tapasyati* 'he practises austerities'; from *namas* 'homage', *namasyati* 'he pays homage'. It may be noted that the roots *tap* 'be hot' and *nam* 'bend' (both class I verbs), from which the above nouns in turn derive, have 'suffer pain, practise austerities' and 'bow, pay homage' among their meanings. Thus *tapati* and *namati* are more 'primitive' non-denominative alternatives to the specialised denominatives *tapasyati* and *namasyati*. Stems in *a* do not lose the vowel before the suffix: so from *deva*, *devayati* 'he cultivates the gods, is pious'. Stems in *i* also form denominatives with lengthened *ā*. These latter are usually intransitive and conjugated in the *ātmanepada*, and may correspond to a transitive form in *ayati*: so from *śithila* 'slack', *śithilayati* 'slackens (*trans.*), makes loose' and *śithilāyate* 'slackens (*intrans.*), becomes loose'. More rarely, another type of denominative is found which lacks the *ya* suffix: thus from *ut;kanṭha* '[having the neck raised:] eager', *utkanṭhate* 'longs for, is in love with'.

Examples of denominative verbs which, because of their accent, are classed as class X verbs have been given in Chapter 7. Another such example is *mantr* (X *mantrāyate*) 'takes counsel', which is really based on *mantraḥ* 'counsel', the latter deriving in turn from the root *man* 'think'. The absolutes of

Vṛddhi derivatives

Secondary nominal formations from existing nominal stems are made in a wide variety of ways in Sanskrit: thus from *rūpam* 'beauty', *rūpavant* (or *rūpin*—see Chapter 10) 'beautiful', *rūpavattara* 'more beautiful', etc. One of the most characteristic types of formation involves a strengthening to vṛddhi grade of the first syllable of the stem and the addition of a suffix, most usually *a* or *ya*. Stems ending in *a* or *ā* lose their final vowel before either suffix (so that one *a* may merely be exchanged for another). The general sense of the formation is something like 'belonging or appertaining to, deriving from', etc. From *puram* 'city', *paura* 'urban'; as a masculine substantive, *paurah* 'citizen'. From *puruṣaḥ* 'man', *pauruṣa* 'manly'; as a neuter substantive, *pauruṣam* 'manliness'. From a consonant stem, *tapas* 'religious austerity', *tāpasaḥ* 'one who practises austerities, an ascetic'. From a feminine substantive *Yamunā* 'the river Yamunā (Jumna)', *Yāmuna* (*f.* *Yāmuni*) 'relating to the Yamunā'. Similarly, from *vidyā* 'learning', *vaidya* 'learned', *vaidyaḥ* 'physician'. Where sandhi has reduced the prefix *vi* to *vy* in the original noun, it is expanded by vṛddhi to *vaiy*: thus *vyākaraṇam* 'analysis, grammar', *vaiyākaraṇaḥ* 'grammarian'.

Two types of formation are especially noteworthy:

1 Many patronymics ('son or descendant of') are formed with vṛddhi and the suffix *a*: *Saubhadraḥ* 'son of Subhadrā'; *Māricah* '(Kaśyapa) son of Marīci'; *Daivodāsa* 'descended from Divodāsa'. Stems ending in *u* usually make *guna* of this vowel as well as vṛddhi of the initial syllable: *Pauravaḥ* 'descendant of Puru'. The feminine of these forms is always in *i*: *Draupadī* 'daughter of Drupada'. Instead of patronymic value, the forms may sometimes bear the sense of 'king' or 'leader': *Śaibyaḥ* 'king of the Śibis'; *Vāsavaḥ* '(the god Indra) chief of the Vasus'. And there are yet other kinds of relationship which may be similarly expressed—thus *Śaivah* 'follower of the god Śiva'.

2 From adjectives and substantives, neuter abstract substantives are often formed by vṛddhi and the suffix *ya*. So *adhika* 'superior', *ādhikyam* 'superiority'; *sadrśa* 'like, similar', *sadrśyam* 'likeness, similarity'; *viḥmanas* 'despondent', *vaimanasyam* 'despondency'; *sujanaḥ* 'good person', *saujanyaḥ* 'benevolence, kindness'; *pāṇḍitaḥ* 'scholar', *pāṇḍityam* 'learning, scholarship'.

Although both types of formation (and especially the latter) are fairly productive, the above remarks are intended merely to be explanatory: vṛddhi derivatives are listed in the vocabulary

Vocabulary

- agni *m.* fire
 aṅguli *f.* or aṅguli finger
 añjali *m.* the hands joined together (in *salutation* or for alms)
 atikrānta [gone beyond:] past, bygone
 atidāruṇa dreadful
 atyudāra proud, noble
 anu_rūpa conformable, suitable, proper
 anvita accompanied by, full of
 aparāgaḥ disaffection
 a:pūrvā unprecedented, strange
 arthaḥ meaning
 avagrahaḥ obstacle, restraint
 a:viśayaḥ [non-sphere:] matter beyond the scope (of)
 ākhyā appellation, name
 ātapaḥ heat (*esp.* of sun)
 ātma-jā [born of oneself:] daughter
 āyusmant long-lived (*see p. 112*)
 āśrama-padaṃ site of hermitage, hermitage
 āsanna near; *ifc.* beside
 ugra fierce
 utsuka eager; utsukaṃ eagerness
 upakāraḥ help, aiding (of)
 upajāpaḥ instigation to rebellion, 'overtures'
 upapanna suitable, possible
 ṛṣi *m.* seer
 Kaṇvaḥ *pr. n.*
 gāthā verse (*esp. in the dryā metre*)
 guru heavy; *m.* teacher, elder, senior, guardian
 cetas *n.* mind, heart
 -jñā *ifc.* knowing, aware of, recognising
 tatrabhavant His Honour *etc.* (*see p. 116*)
 tatrabhavatī that lady *etc.* (*see p. 116*)
 tapas *n.* (religious) austerity
 dāruṇa cruel
 dhī mant wise
 nir_utsuka without eagerness
 patnī wife; dharma-patnī lawful wife
 para vant [having another:] under another's control; beside oneself, overwhelmed
 paryāpta sufficient
 pārthivaḥ king, ruler
 Puṇḍarīkaḥ *pr. n.*
 prakṛti *f.* nature, disposition; *pl.* subjects (of king)
 praṇidhi *m.* (secret) agent
 pratijñā promise
 prahr̥ṣṭa delighted
 bakulaṃ bakula-tree blossom
 bahumānaḥ respect
 brahman *n.* (religious) chastity
 bhagavant reverend (sir) (*see pp. 116-17*)
 bhadra good; *m. voc.* my good fellow
 bhavanam house, residence
 bhavant you (*see pp. 116-17*)
 Bhūrivasu *m., pr. n.*
 mandāraḥ, mandāra:vr̥kṣakaḥ coral-tree
 mahiman *m.* greatness
 Mah»:ēndraḥ [the great] Indra
 mālā garland
 mṛgayā hunting, the chase

yath»_ōkta	as stated, as described	vyasanam	weak spot, weakness
rathyā	[carriage-]road, street	vyāpārah	occupation
ramaṇīya	attractive	śatru	<i>m.</i> enemy
lajjā	shame, embarrassment	śāsvata	(<i>f. ī</i>) perpetual
lekhaḥ	letter, epistle	sakhe	<i>voc. of sakhi m.</i> friend
valaya	<i>m./n.</i> bracelet; circle, enclosure	sacivaḥ	counsellor, minister
vikramaḥ	valour	saṃdarśanam	sight, beholding (of)
vighnaḥ	obstacle, hindrance	saṃnihita	present (<i>as opp.</i> absent)
vibhūti	<i>f.</i> splendour, wealth; <i>pl.</i> riches	samāgamah	meeting with, union
vivasvant	<i>m.</i> [the Shining One:] the sun	saṃbhāvya	credible
viṣam	poison; viṣa-kanyā poison-girl	saṃmardah	crush, encounter, throng
Viṣṇuśarman	<i>m., pr. n.</i>	sādhu	good; <i>n.</i> sādhu bravo!
vismayaḥ	astonishment	sutā	daughter
velā	time (of day)	Saudhātaki	<i>m., pr. n.</i>
Vaideha	belonging to (the country of) Videha	hetu	<i>m.</i> motive, ground for (<i>loc.</i>)
		homaḥ	oblation, sacrifice

anu + sthā	(I anuṣṭhāti, <i>p.p.</i> anuṣṭhita)	carry out, perform, act
anu + smṛ	(I anusmarati)	remember
abhi + dhā	(III abhidadhāti, <i>p.p.</i> abhihita)	say, speak
abhi + vad	<i>caus.</i> (abhivādayate)	greet
ā + diś	(VI ādiśati)	order, proclaim
ā + śāṅk	(I āśāṅkate)	fear, doubt, be afraid
utkaṅṭhate	<i>denom.</i>	long for, be in love with (<i>gen.</i>)
upa + labh	(I upalabhate)	acquire, ascertain, discover
upa + sthā	(I upatiṣṭhate)	stand near, be at hand
kṣam	(I kṣamate)	be patient, endure
gam	<i>caus.</i> (gamayati)	spend (time)
tarj	<i>caus.</i> (tarjayati)	threaten, scold
dah	(I dahati)	burn
ni + kṣip	(VI nikṣipati)	throw, cast into (<i>loc.</i>); place, deposit
ni + vid	<i>caus.</i> (nivedayati)	report, inform someone (<i>dat./gen.</i>) of something (<i>acc.</i>)
ni + vṛt	(I nivartate)	go back, return
pari + vṛdh	<i>caus.</i> (parivardhayati)	cause to grow, tend (plants)

prati + budh (IV pratibudhyate) wake up (*intrans.*)
 pra + sthā caus. (prasthāpayati) despatch
 man (IV manyate) think, suppose
 vac (II vakti, *p.p.* ukta) tell, say
 vṛt (I vartate) exist *etc.* (*see chapter text*)
 vṛdh (I vardhate) increase, prosper; + *diṣṭyā*: *see chapter text*
 sam + car (I saṃcarate) walk, stroll
 sam + diś (VI saṃdiśati) command
 sam + ṛ caus. (samarpayati) hand over to (*dat./gen.*)
 sam + mantr (X saṃmantrayati) take counsel, consult
 smṛ caus. (smārayati) cause to remember, remind
 han caus. (ghātayati) cause to be killed, have killed

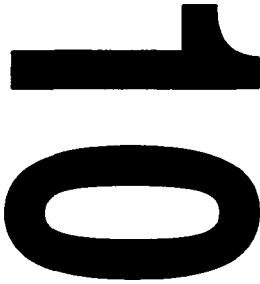
atha now (*as unemphatic introductory particle*)
 kaccid (*interrogative particle introducing tentative enquiry*) perhaps?
 kim iti with what in mind? why?
 tataḥ thereupon, then
 nāma (*often used as an emphatic particle*) indeed *etc.*
 nis *ibc.* without, lacking (*see chapter text*)
 prāk previously, before
 prāyeṇa generally
 bahuśaḥ often
 yathā *ibc.*, *see chapter text*
 sa *ibc.*, *see chapter text*
 saṃprati now
 hi assuredly

Exercise 9a किमुक्तवानसि ।१। संप्रति निवर्तामहे वचम् ।२। कृताञ्जलिः
 प्राणमति ।३। सर्वानभिवादये वः ।४। सखे पुण्डरीक नैतदुत्तरं भवतः ।५।
 यावदुपस्थितां होमवेलां गुरवे निवेदयामि ।६। कच्चिदहमिव विस्मृतवांस्त्वमपि ।७।
 परवन्तो वयं विस्मयेन ।८। आर्यं अपि शत्रोर्व्यसनमुपलब्धम् ।९। तत्किमित्याशङ्कसे
 ।१०। अहमधुना यथादिष्टमनुतिष्ठामि ।११। भगवन् न खलु कश्चिदविषयो नाम
 धीमताम् ।१२। शकुन्तला सखीमङ्गल्या तर्जयति ।१३। साधु सखे भूरिवसो साधु
 ।१४। किमयं प्रतिबुद्धो ऽभिहितवान् ।१५। अथ सा तत्रभवती किमाख्यस्य राजर्षेः
 पत्नी ।१६। भद्र अथाग्निप्रवेशे सुहृदस्ते को हेतुः ।१७। परवती खलु तत्रभवती न च
 संहितगुरुजना ।१८। दिव्या धर्मपत्नीसमागमेन पुत्रमुखसंदर्शनेन चायुष्मान्धर्षते
 ।१९। तत्किमयमार्येण सलेखः पुरुषः कुसुमपुरं प्रस्थापितः ।२०। तत्रभवान्कण्वः
 शाश्वते ब्रह्मणि वर्तते इयं च वः सखी तस्यात्मजेति कथमेतत् ।२१। ममापि
 कण्वसुतामनुस्मृत्य मृगयां प्रति निरुत्सुकं चेतः ।२२। अपि चन्द्रगुप्तदोषा

अतिक्रान्तपार्थिवगुणान्स्मारयन्ति प्रकृतीः । २३ । एतामसंभाव्यां ब्राह्मणस्य प्रतिज्ञां
श्रुत्वा ससचिवो राजा प्रहृष्टमना विस्मयान्वितः सबहुमानं तस्मै विष्णुशर्मणे
कुमारान्समर्पितवान् ॥२४॥

Exercise 9b Use the past active participle where appropriate. 'You' when preceded by an asterisk is to be translated by *bhavant*.

1 Is (your) austerity without-hindrance? 2 Friend Makaranda, are *you in love with Madayantikā? 3 But where did Mālātī see Mādhava before? 4 Lady, a shame-less Lakṣmana herewith [eṣaḥ] salutes (you). 5 What do *you [pl.] say? 6 Mālātī has-a-noble-nature. 7 The riches of Minister-Bhūrivasu are indeed attractive. 8 There is a dreadful throng-of-people. 9 I told *you the story-[vṛttāntaḥ]-of-(my)-first-sight of Śakuntalā. 10 Reverend Arundhatī, I Siradhvaja (King) of Videha greet (you). 11 Are Candragupta's-subjects responding to [kṣam] our-overtures? 12 He thinks me actually not-present. 13 A rather [ko pi] strange ground-for-respect towards [loc.] (one's) elders, Saudhātaki! 14 This (man), employed-by-Rākṣasa, had Parvateśvara killed by a poison-girl. 15 (She) casts the garland-of-bakulas into Mādhava's joined hands. 16 (I) congratulate *you on your greatness-in-valour, sufficient-for-the-aiding-of-Mahendra. 17 Thereupon there enters, her-occupation-as-described, together with two [female] friends, Śakuntalā. 18 Truly [nanu] friend, we [two] often walk along [instr.] the very street-beside-the-minister's-residence—so this is possible. 19 To Candragupta's-subjects assuredly it is Cānakya's-faults which are grounds-for-disaffection. 20 Friend, the sun burns without-restraint, as cruel as fate. 21 Bravo, Vrsala, bravo! You have commanded (this) after consulting with my own [eva] heart. 22 Ah! the meaning-of-the-verse is 'I am one-who-has-[jñā]-news-of-Kusumapura, and *your-agent'. 23 See, we two have entered Prajāpati's hermitage, its-coral-trees-tended-by-Aditi. 24 This time when-the-heat-is-fierce that lady generally spends with-her-friends on the banks-of-the-Mālinī with-[vant]-(their)-enclosures-of-creepers.



Paradigms: Stems in *ī* and *ū*, *strī*; stems in *in*; present participles in *ant*, *mahānt*; imperative (*para.* and *ātm.*) of *nī*

Stems in *ī* and *ū*

Polysyllabic stems in *ī* such as *nadī* were introduced in Chapter 7. The declension of the few polysyllables in *ū* is exactly parallel, with the important exception that they add *h* in the nominative singular. Quite different from these, and parallel to each other, are the monosyllabic stems in *ī* and *ū*: these in effect are like consonant stems, with *ī/ū* changing to *iy/uv* before vowels (though they have the option of the special feminine endings *ai*, *āḥ* and *ām*).

It will be noted that the word *strī* 'woman' behaves more like a polysyllabic than a monosyllabic stem: it is to be treated as one, and probably was one in origin.

It has already been mentioned that nouns like *nadī* are rare at the end of an exocentric compound. Sometimes the difficulty is surmounted by the addition of the adjectival suffix *ka*: so *sa_patnī~ka* 'with one's wife', *pravṛtta;bibhatsa;kinṃvadanti~ka* '(citizens) among whom foul rumours are current'. The sign~ is used here to indicate that the suffix is added to the compound as a whole. Exocentric compounds based on *ī/ū* monosyllables and determinatives formed with verbal roots in *ī* and *ū* do occur, and are most usually inflected like the plain monosyllables (alternative forms being possible, but neuter forms of any kind being little found). Examples are *su;dhī* 'of good intelligence', *padma-bhū* 'sprung from a lotus'.

Stems in *in*

The inflexion of stems in *in* presents little difficulty. They are essentially single-stem, but the final *n* drops before consonants

and in the nominative (vocative) and accusative neuter singular. The nominative singular masculine ends in *ī*, and the nominative, vocative and accusative neuter plural in *īni*; the feminine adds *ī*—thus *dhaninī*.

The suffix *in* is a common alternative to the suffix *vant* after stems in *a* or *ā*, the final vowel being dropped. Thus *balavant* or *balin* 'possessing strength, strong'; *śikhāvant* or *śikhin* 'crested'. With the same meaning, but rare, are the suffixes *vin* (in particular, after a number of nouns in *as*) and *min*. Two common examples of the former are *tapasvin* 'practising austerities, ascetic' (also 'pitiable') and *manasvin* 'possessed of intelligence'. The substantive *svāmin* 'owner, master' derives from *sva* 'own' and the suffix *min*.

in as a verbal suffix

The same suffix may also be added, with strengthening of the root, to verbs: so from the root *pat*, *pātin* 'flying, falling'. [In this instance at least, it might seem that the suffix can be regarded as added to the verbal action noun *pātaḥ* 'flight, fall', and certainly the distinction between the 'primary' formation described here and the 'secondary' formation described above is not absolute. But there are limiting cases of difference of form: thus from *bhuj* 'enjoy', the velar consonant of *bhogaḥ* 'enjoyment' contrasts with the palatal of *bhojin* 'enjoying'.] In this formation the root syllable is almost invariably heavy, medial *a* being lengthened where necessary to *ā*. Roots ending in *ā* take a connecting *y*: thus *sthāyin* 'remaining, stable'.

The formation has an active verbal meaning, close to that of the present participle. Where it differs from this latter is in tending towards a more general, characterising sense: e.g. *nagaragāmī mārgaḥ* 'the road going to the city'. The difference is conveniently illustrated by the phrase *Candragupt-ānuyāyinā rāja-loken-ānugamyamānaḥ* 'being attended (on this occasion—*present participle*) by the princes that (would normally—*adjective in in*) attend Candragupta'.

Here are examples from the verbs *chid* 'cut out', *anu + kṛ* 'imitate', *hr̥* 'carry', *śams* 'proclaim':

vimarśa-cchedi vacanam [the speech is doubt-removing:]
(her) words are such as to remove all doubt

*sakhe, kv-ēdānim upaviṣṭaḥ priyāyāḥ kim cid anukāriṇiṣu
latāsu dṛṣṭim vinodayāmi?* Friend, where shall I now

[being seated, distract:] sit and distract my gaze among vines that somewhat imitate my beloved?

kim Kaṇva-saṃdeśa-hāriṇaḥ sa_strī~kās tapasvinaḥ? ascetics with women, bringing a message from Kaṇva (you say)?

aye, dakṣiṇena priyā-carāṇa~nikṣepa-śaṃsī nūpuraśabdaḥ ah, a sound of anklets to the right, proclaiming my beloved's tread

While it may not always be easy to distinguish the meaning of this formation from that of the present participle, certain clear-cut distinctions of a formal nature do exist. The present participle may govern an accusative and may not normally stand at the end of a compound (in these respects it resembles a finite verb form). The verbal noun in *in*, on the other hand, with rare exceptions cannot govern an accusative and (as the above examples illustrate) is commoner at the end of a compound than as an isolated form.

Present participle

Two participles are attached to the present stem (and other thematic a paradigms), one in *ant* (parasmaipada) and one in *amāna* (ātmanepada): so *nayant* 'leading', *vartamāna* 'going on, current, contemporary'.

The declension of participles in *ant* differs from that of stems in *vant/mant* in only two particulars: the nominative singular masculine ends in *an* (not **an*), and the feminine (and the neuter dual form) is *antī* (not **ati*). (Remember that by sandhi a final *an* becomes *ann* before vowels.)

[On the formation of athematic participles (Chapter 12 onwards) the following points should be noted. The feminine (and neuter dual) is in *atī* (this is also an option for class VI verbs and futures). The strong stem is like the third person plural parasmaipada without the final *i*, and in reduplicated verbs is therefore simply *at*: note that as a further consequence the nominative singular *masculine* (as well as neuter) in these verbs ends in *t* not *n*, e.g. *dadat* '(he) giving'. For athematics, the ātmanepada termination is *āna* not *amāna*.]

It was pointed out in Chapter 5 that where the English participle in '-ing' represents an action prior to that of the main verb its usual Sanskrit equivalent is the absolutive. The Sanskrit present participle is therefore normally reserved for actions or states which can be seen as contemporaneous with those of the main verb. Whether active or middle, it agrees syntactically with the

subject and governs an object in the accusative:

purā kila Karāl»-āyatane Mālatim upaharann Aghoraghaṇṭaḥ
krpāna;pānir Mādhavena vyāpāditaḥ some time ago, it
seems, while (engaged in) sacrificing Mālatī in the temple of
Karālā, Aghoraghaṇṭa knife in hand was slain by Mādhava

ati:krpaṇāḥ khalv amī prānāḥ, yad upakāriṇam api tātam kv>
āpi gacchantam ady> āpi n> ānugacchanti that life (of
mine) is indeed extremely niggardly, in that even today it
does not follow (my) father, although he was my benefactor,
as he goes somewhere (*the father has died*)

vanam gatena mayā kā cid aśaranyā vyakta:kārpaṇyā> śru
muñcantī vanitā vilokitā having gone to the forest I saw
a woman without refuge and of obvious wretchedness
shedding tears

Beyond simple contemporaneity, a casual or (with the addition of *api*) a concessive force may be implied. One particular implication, that of responsibility, 'doing B by virtue of doing A', deserves special mention. It may usually be turned in English by the translation 'in/by (doing *etc.*):

ātmanā krto yam doṣaḥ Saṃjivakam Piṅgalakasakāśam
ānayatā it is (I) myself, in bringing Saṃjivaka to
Piṅgalaka, who have done this mischief

evam atidurmanāyamānaḥ pīdayati mām vatsaḥ the dear
child tortures me by being so miserable

The verb as 'be' forms a present participle *sant*, feminine *satī*, which may function as an adjective meaning 'real, true, good, virtuous' (hence 'suttee'). As a participle it is sometimes added pleonastically to predicative adjectives, particularly compounds: e.g. *prasanna;manasā satā Mādhavena* 'by Mādhava, being of tranquil mind'.

mahānt

The adjective *mahānt* 'great' is irregular in having a strong stem in *ānt* (the middle and weak stem is *mahat*). The feminine is *mahatī*, the nominative singular masculine *mahān*. The stem form for *karmadhāraya* and *bahuvrīhi* compounds is *mahā*, for others *mahat*.

enam

enam is an enclitic pronoun, occurring only in the accusative (*enam, enām, enat; enau, ene; enān, enāḥ, enāni*), the instrumental singular (*enena, enayā*) and the genitive/locative

dual (enayoh). (Of these the commonest forms are enam and enām.) It is used as an unemphatic third person pronoun ('him, her'), not usually adjectival, and normally referring to persons. Oblique cases other than the accusative may be supplied by the pronoun ayam (see Chapter 5).

Stem forms in composition

It may be useful to summarise here the ways in which the form of a stem as it appears in a compound may differ from the form in which the word is quoted in a dictionary (apart from the normal operation of the rules of external sandhi). Of nouns in general it need only be pointed out that consonant stems show their middle form: so ātman becomes ātma; dhanin, dhani; and bhagavant, bhagavat (this last being at any rate the form in which such stems are often quoted). The use of pronouns in composition is somewhat restricted. The first person forms mat and asmat, second person tvat and yuṣmat (dual forms are hardly found), and the demonstrative tat are used freely, except as the final member of the compound. The relative yat is also used freely, but only as the first member. Of the interrogative pronoun kaḥ, the (primarily neuter) form kim occurs quite often: not, of course, in the animate sense of 'who(m)', but capable of qualifying a substantive of any gender—as in kim:vyāpāra 'of whom the occupation (vyāpāraḥ m.) is what?' The pronouns ayam, enam and asau have as stem forms idam and adas.

Certain words change to forms from different, though related, stems when used in composition. So, at the end of a compound, ahan 'day', rājan 'king', rātri 'night' and sakhi 'friend' become a stems: aha, rāja, rātra and sakha. mahānt 'great' when forming the prior member of a karmadhāraya or, in consequence, a bahuvrīhi compound regularly changes to mahā: the stem form mahat, even in the substantival sense of 'great man', is not very much used. Two of the changes mentioned are illustrated in the karmadhāraya mahā:rājah 'great king'.

The imperative

One way of expressing a command or wish in Sanskrit is by means of the imperative mood, which is a part of the present stem: so gaccha 'go!', paritrāyasva nah 'save us!'. The imperative is in effect confined to the second and third persons. The first person forms given in grammars to complete the paradigms are really survivals of the old subjunctive mood, and at any rate

are not particularly common; first person expressions like 'let's go' are usually put in the indicative—thus *gacchāvahaḥ*.

In moderately urgent second person commands, the verb, as is natural, tends to stand first (after any vocative), unless special emphasis is put on some other item in the sentence:

sūta, prerayāśvān driver, start the horses

masī-bhājanam pattram ca ṅpanaya bring inkpot and paper

But if an absolutive is also used, chronological sequence should be preserved:

vayasya, upasrtya Lavaṅgikā-sthāne tiṣṭha go up and stand in Lavaṅgikā's place, friend

If less urgent instructions or a wish are in question, the verb may stand elsewhere, often (and particularly in the latter case) at the end:

sakhe Virādhagupta, tvam anenāivāhitundikacchadmanā punaḥ Kusumapuram eva gaccha Virādhagupta my friend, you are to go back again to Kusumapura in this same disguise of a snake-charmer

vatsa, ciram pṛthivīm pālaya my child, long may you protect the earth

When an imperative is genuinely 'third person', the same various principles apply:

ārye, tiṣṭhatu tāvad ājñā-niyogaḥ good (wife), for the moment [let the entrusting of orders stand:] never mind what orders I have for you

atrabhavatī tāvad ā prasavād asmad-grhe tiṣṭhatu this lady, then, should remain in our house till her confinement

But where the third person is used as a polite form of address, it is particularly common for the imperative to stand as penultimate word followed by the quasi-pronoun:

bho bhos tapasvinaḥ, tapo-vana-saṁnihita:sattvarakṣanāya sajjībhavantu bhavantaḥ ho there ascetics, prepare [for the defending of:] to defend the creatures about the ascetic grove

The second person imperative of *bhū* does not usually stand as first word. So *sthira bhava* 'be firm'. The second person forms of *as* are rare, but the third person forms are freely used and, of

course, are necessary as copula where indicative forms could be dispensed with:

viditam astu deva-pādānām be it known to Your Majesty[’s feet] . . .

The use of the imperative in an *iti* clause is a device allowing the representation of ‘indirect command’ in the widest sense. Translation by means of the English infinitive is usually appropriate:

nanv idānīm eva mayā tatra Kalahaṃsakah preṣitah ‘pracchannam upagamyā Nandan-āvāsa-pravṛttim upalabhasv’ ēti why, I have just now sent Kalahaṃsaka there, [(saying) ‘after approaching stealthily find out events in Nandana’s house’:] to find out discreetly what has been happening in Nandana’s house

To express a prohibition the negative particle to be used with the imperative is *mā*, e.g. *mā gaccha* ‘don’t go’. This, however, is rare, the more elegant alternative (as mentioned in Chapter 15) being the use of *mā* with the unaugmented form of the aorist or occasionally of the imperfect. Even this is not especially frequent. The usual way of expressing a prohibition if it implies ‘cease to’ is simply *alam* or some other particle with the instrumental: *alam śokena* ‘do not grieve (any more)’. But in other circumstances, probably commonest is the use of the gerundive (Chapter 12):

Vṛṣala, sa viṣam auśadham—na pātavyam Vṛṣala,
the medicine’s poisoned—don’t drink it

Abstract nouns

Mention was made in the previous chapter of the formation of neuter abstract nouns (i.e. substantives) by means of *vṛddhi*, e.g. *pāṇḍityam* ‘learning’. Another device to achieve the same effect, and a simpler one to apply, is the use of the suffixes *tvam* (neuter) and *tā* (feminine, this latter normally restricted to occurrence after a stem ending in a short vowel, usually *a*): so *pāṇḍitatvam* and *pāṇḍitatā* ‘learning’, or more explicitly ‘being a *pāṇḍit*’. These suffixes may be added not merely to simple words but also to whole compounds: e.g. *rajanīyaḥ darśana~tā* ‘the state of having an attractive appearance’. [As in the case of the adjectival suffix *ka*, discussed above, the sign *~* indicates that the suffix is to be added to the compound as a whole. The following example will illustrate the potential difference of meaning: *niṣ-pāṇḍitya* means ‘(who is)

without scholarship'; *niṣ_pandītatva* would be a very improbable formation with the same meaning; but *niṣ_pandīta~tva* means 'the state of being without a *paṇḍit*', as in the sentence *lajjayati grāma-nivāsino niṣ_pandīta~tvam* 'being without a *paṇḍit* embarrasses those living in the village'.]

Most of the uses of abstract nouns possible in English are possible also in Sanskrit. In particular (and in contrast to Latin and Greek), their use as the subject of an active verb does not imply any vivid personification of the abstract concept:

ata eva mām prayojana-sūśrūṣā mukharayati that is why the desire to learn [*sūśrūṣā*] of (your) motives is making me [talkative:] so persistent

Often an abstract noun is the subject of a nominal sentence:

rājñām tu carit;ārtha~tā »pi duḥkh;ōttar» aīva but for kings, [even the state of being one whose aims are effected has as a consequence unhappiness:] even success is attended with unhappiness

The difference between Sanskrit and English idiom lies in the thoroughness with which Sanskrit exploits the various, possible uses of abstract nouns, and particularly in the potential length of abstract compounds. The following sentence easily permits of literal translation:

sa ◦ Auśanasyām daṇḍa-nītau catuḥṣaṣṭy;āṅge jyotih-śāstre ca param prāvīnyam upagataḥ and he has attained a high proficiency in the political science of Uśanas and the [sixty-four-limbed:] sixty-four branches of astronomy

But what in this particular sentence is unremarkable represents a regular Sanskrit idiom whereby almost any verb of motion (and some others implying acquisition etc.) may be construed with the accusative of almost any abstract noun to express what we most usually represent in English by 'become': so, in the above, 'he has become highly proficient'. Another example, showing better the scope of the idiom, is:

tad idānīm rāj-ārtha~tām āpadyate that now [arrives at king-property-ness:] becomes the property of the king

Hence the common idiom for 'he dies', *pañcatvam gacchati* 'he becomes five', i.e. 'is resolved into the five elements'.

Furthermore, the causative of these verbs, and any other verb of appropriate sense such as *nī* 'lead', can be used in the sense of

producing a certain condition in someone or something, i.e. 'making A [into] B':

loke gurutvaṃ viparītātāṃ ca

sva:ceṣṭitāny eva naraṃ nayanti

in (this) world it is his own actions which [lead a man to important-ness and opposite-ness:] make a man important or the reverse

In English we know without thinking about it that the phrase 'the greenness of the grass' is related to the phrase 'green grass'. In Sanskrit it is often advisable to keep the point more explicitly in mind. To take an example of extreme simplicity, a commentary discussing an author's use of the term *vyavahāra* 'litigation' in the plural says *tasya ānekaḥvidhaṅtvam darśayati bahuvacanaena* 'he shows by the plural the several-sortedness of it'. We may, if we wish, translate this as 'he indicates by the plural its manifoldness'. But we shall remind ourselves more plainly what we are talking about, besides being fairer to the simplicity of the original, if we say 'he indicates by the plural that it is of several sorts'. Often at any rate literal translation is impossible:

n. *āsty eva dhvaniḥ, prasiddha:prasthāna-vyatire-kināḥ kāvya-prakārasya kāvyatva-hāneḥ* [*dhvani* (a technical term of literary criticism) just does not exist, from the abandonment of [deficiency in] poetry-ness of a type of poetry distinct from established ways:] there is no such thing as *dhvani*, for a kind of poetry which transgressed the recognised norms would cease to be poetry

It would be quite mistaken to suppose, on the basis of such usages, that the 'thought' of Sanskrit writers is somehow more 'abstract' than our own. It would be truer to say that their style is nominal rather than verbal. In coming to grips with academic prose, students tend to be vague and ill at ease about the meaning of sentences until the purely syntactical nature of this difference sinks in. And, as was implied above, even in translating quite simple nominal phrases the possibility of 'denominalisation' in English should always be kept in mind.

In brief, the difference between English and Sanskrit usage is that English noun clauses ('that the grass is green') and noun phrases with a verbal component such as an infinitive ('for the grass to be green') tend to be replaced in Sanskrit by a straight abstract noun ('the greenness of the grass'). Normally, when both subjective and objective genitives are involved, only the

objective genitive is compounded with the abstract—e.g. **bālānām kusum-âvacayaḥ** ‘children’s flower-picking’: ‘for children to pick flowers’.

Furthermore, the use of the abstract noun in various oblique cases corresponds to English adverbial clauses and phrases of various kinds. Commonest is the ablative of cause:

suhrt-sampādita~tvāt sādhitara;phalo me manorathah
[from being brought about by (my) friend:] because (you my) friend brought it about, my desire (has been) better rewarded

No doubt because its ablative is not distinct in form from its genitive, the suffix **tā** is less usual here than **tvam** or a **ṛddhi** derivative. But it is common enough in the instrumental, another case which is used to express cause (‘by (reason of)’):

asau punar abhiniviṣṭayā drśā Mālatī-mukh-âvalokana-vihasta~tayā viṣama;viracit;aiika;bhāgām tām eva bahu manyamānā ‘mahān ayam prasāda’ iti gr̥hītavatī but she with an intent glance, highly esteeming that same (garland) of-which-one-portion-was-worked-unevenly [by clumsiness through gazing:] because-(I)-had-been-clumsy. through-gazing-on-Mālatī’s-face, accepted it (with the words) [‘this is a great favour:’] ‘thank you very much indeed’

The dative is normally used with another type of abstract noun, the verbal action noun, to express purpose. Examples of this, such as **nṛpa-darśanāya** ‘in order to see the king’, have already been encountered. The locative expresses circumstance of one kind or another: **kula-kṣaye** ‘on the destruction of the family: when/if the family is destroyed’, **prayojan-ōtpattau** ‘if/when/as the need arises’. The addition of **api** gives concessive force: **kula-kṣaye ṛpi** ‘[even on destruction of the family:] despite destruction of the family: though the family is/were to be destroyed’.

Exclamations

The English ‘what (a) . . .’, though it has direct Sanskrit equivalents such as **kīdrśa**, is more usually represented by the particle **aho** ‘oh!’ followed by a substantive in the nominative case:

aho samvaranam what duplicity!
aho rāga-parivāhinī gītiḥ [oh the song overflowing with passion/ ‘musical mood’:] what an impassioned song!

Where the whole emphasis would be put on an adjective qualifying the substantive, the phrase is often turned round and the adjective becomes an abstract noun: in other words, 'oh the blúe sky!' becomes 'oh the sky's blúeness!' Similarly in English, according to the particular emphasis intended, we may say either 'what a blue ský!' or 'how blúe the sky is!' The normal suffix here is *tā*, or a *vṛddhi* derivative, rather than *tvam*:

aho vaidagdhyaṃ [oh the cleverness:] how cléver (she is)!

aho sukha-pratyarthi~tā daivasya [oh the-being-hostile-to-happiness of fate:] how hóstile fate is to happiness!

Sentences containing 'how' are slightly ambiguous in English because they can be stressed more than one way. For this reason, an acute accent has been added to mark the main sentence stress: this falls somewhere on the word or phrase which appears as a nominative substantive in the Sanskrit:

aho vyabhrā díśaḥ what a cloudless sky! or how cloudless the ský is!

aho díśāṃ vyabhratā how clóudless the ský is!

aho cestā-pratirūpikā kāmi:jana-manovṛttih how like to the deed (itself) is a lover's imaginátion!

'Containing'

The word *garbhah* 'womb, foetus' occurs at the end of a bahuvrihi compound with the sense 'having inside, containing': e.g. *dhana:garbham bhāṇḍam* 'box containing money'; or, as a sentence, 'the box has money in it'.

Verbal nouns in *ti*

The suffix *ti* may be added to the weak grade of a root to form a feminine substantive. Thus *gati* (cf. Greek *básis*) 'going, procedure, course'. The formation is less productive than those in *ā* and *ana*, and less 'action-oriented', tending towards a more general sense. The *ti* is normally treated exactly like the *ta* of the past participle (and is seldom found with verbs that form their past participles in *ita* or *na*). Other examples are *bhakti* 'devotion', *drṣṭi* 'sight, faculty of sight', *mati* 'thought', *siddhi* 'achievement', *vṛddhi* 'growth'. A number of roots ending in *d*, although forming a past participle in *na*, do take this suffix: thus *utpatti*, from *ut + pad*, 'arising'.

Vocabulary

añcalah border (of dress)

atiśaya surpassing

an:adhyayanam [non-studying:]
holiday from lessons

apathya-kārin [doing what is
unwholesome (to king):] traitor

apavādin decrying

a:pramādin [not negligent:]
vigilant

abhiyogaḥ intentness, preoccu-
pation

avayavaḥ portion, particle

asuraḥ demon

ādeśaḥ command

āyudham weapon

āveśaḥ attack (of emotion)

utsarpin high-soaring

utsāhaḥ enthusiasm

upagrahaḥ conciliation, winning
over

uparodhanam besieging (of)

upādhyāyaḥ teacher

eka *pron. adj.* one, alone

enam *see chapter text*

kalakalaḥ disturbance, noise

kārin doing

kāryam affair, business

kidṛśa (*f. ī*) of what kind? of
what kind! what (a)!

kṣitipati *m.* king

kṣipra:kārin [swift-acting:]
precipitate

ḡarbha *see chapter text*

gṛham quarters, chamber

gṛha-janaḥ family (*more partic-
ularly wife*)

cakravartin *m.* emperor

daṇḍaḥ stick; punishment

darśanīya attractive

darśin seeing, that see

diś (dik) *f.* cardinal point, region
(of sky); *pl.* sky, skies

duḥśīla irritable

dur;ātman vile

dṛḍha firm

Nandanaḥ *pr. n.*

nir_đaya pitiless

nṛpaḥ king

nyāya regular, right

pakṣa-pātin on the side of,
partial to

pañkti *f.* row, line

Pañcavatī *name of a place*

paṭaḥ cloth, robe

pati *m.* lord (of)

parijanaḥ attendant, servant

pipīlikā ant

pauraḥ citizen

pratijñā promise, assertion

pratividhānam precaution,
countermeasure against (*gen.*)

pratyavāyaḥ reverse, annoyance

pratyāsanna near, at hand, about

pratyutpanna prompt, ready

pratyutpanna;mati ready-
witted

prabhūta numerous

prārthanā longing

Candanedāsaḥ *pr. n.*

chidraṃ hole, chink

tapasvin *m.* ascetic

tikṣṇa sharp, severe

tikṣṇa:rasaḥ [sharp liquid:]
poison

tikṣṇa:rasa-dāyin [poison-
giving:] poisoner

tīrtham ford, sacred bathing
place

taikṣṇyaṃ sharpness
 trikālaṃ [the three times:] past,
 present and future
 mati *f.* thought, wit
 Madayantikā *pr. n.*
 Manmathaḥ (name of the god
 of) Love
 mahārghya valuable
 Mādhavyaḥ *pr. n.*
 muni *m.* sage
 mlecchaḥ barbarian
 rakṣas *n.* devil
 vayas *n.* youth, age
 Vasisthaḥ *pr. n.*
 vidhā kind, sort;
 -vidha such as
 vimardaḥ conflict
 vivekaḥ discrimination
 vihārin roaming
 vyagra engrossed, intent
 śayanaṃ repose, sleeping;
 śayana-grhaṃ bed-chamber
 śarad *f.* autumn
 śiṣṭa learned; śiṣṭ-āna-
 dhyayanaṃ holiday in hon-
 our of learned (guests)
 śūnya empty, devoid (of)
 śokaḥ grief
 baṭu *m.* young brahmin (stu-
 dent); fellow (*used contemptu-
 ously*)
 balaṃ force, strength; *sg. or pl.*
 (military) forces

balāt forcibly
 bahu many
 bhaktaṃ food
 bhakti *f.* devotion, loyalty
 bhāvin future, imminent
 bhitti *f.* wall
 bhīru fearful
 madhura sweet
 śobhā brilliance, beauty
 śreṣṭhin *m.* eminent business-
 man, merchant
 sakhī [[female] friend; wife of
 one's friend
 samayaḥ occasion, season
 samādhi *m.* concentration
 [religious] meditation
 sambandhaḥ union
 sambhṛta assembled, prepared;
 augmented
 sarpaḥ snake
 salilaṃ water
 sahabhū inherent, natural
 sām̐nidhyaṃ presence
 s-āvadhāna careful
 siddhi *f.* accomplishment,
 success
 suraḥ god
 suhṛttamaḥ close friend
 strī woman
 svāmin *m.* master
 svikaraṇaṃ marrying
 svairam̐ gently

anu + gam (I anugacchati) follow, attend
 anu + bhū (I anubhavati) experience, undergo
 anu + rudh (IV anurudhyate) adhere to, comply with (*acc.*)
 ava + lok (X avalokayati) see
 ākulayati *denom.* confuse, disturb
 ā + kr̥ṣ (I ākarṣati) drag, draw
 ā + pad (IV āpadyate, *p.p.* āpanna) attain, come to
 ut + pad *caus.* (utpādayati) cause to arise, cause

ut + veṣṭ *caus.* (udveṣṭayati) unwrap, open (letter)
 khel (I khelati) play
 cint (X cintayati) reflect, think things over
 tvar (I tvarate) hurry; *caus.* tvarayati
 dah *caus.* (dāhayati) make burn, cause to be fired
 drś *caus.* (darśayati) cause to see, show
 ni + grah (IX nigrhñāti) repress, restrain
 nis + gam (I nirgacchati) go away, retire from (*abl.*)
 pari + tuṣ *caus.* (paritoṣayati) make satisfied, tip, reward
 pari + trai (I paritrāyate) rescue, save
 pari + pāl (X paripālayati) guard, preserve, keep intact
 pari + bhraṣ (IV paribhraśyate, *p.p.* paribhraṣṭa) fall, drip, slip
 pari + hṛ (I pariharati) avoid, shun, resist
 prati + as (IV pratyasyati) cast aside
 pra + sthā (I pratiṣṭhate) set forth
 bhañj (VII bhanakti, *p.p.* bhagna) break, shatter
 mudrayati *denom.* stamp, seal
 vand (I vandate) venerate, worship
 vi + jñā *caus.* (vijñāpayati) say politely, request, entreat, beg
 vi + sṛj *caus.* (visarjayati) release, dismiss
 vij (X vijayate) fan
 sam + stambh (IX samstabhñāti, *absol.* samstabhya) make firm,
 sustain, compose
 ataḥ from this
 aho bata oh alas!
 kila apparently, it seems that
 tā, tvam *abstract noun suffixes; see chapter text*
 bhoḥ (*in calling*) oh! ho! (*irreg. sandhi bho before vowels and voiced
 consonants*)
 sāmpratam now, at once

Exercise 10a पश्य माधवस्यावस्थाम् ।१। महति विषादे वर्तते ते सखीजनः
 ।२। इदं तत्प्रत्युत्पन्नमतित्वं स्त्रीणाम् ।३। अहो दर्शनीयान्यक्षराणि ।४।
 मुहूर्तमुपविशत ।५। भोः श्रेष्ठिन् चन्दनदास एवमपथ्यकारिषु तीक्ष्णदण्डो राजा ।६।
 अनुभवतु राजापथ्यकारित्वस्य फलम् ।७। प्रत्यासन्नः किल मृगयाविहारी पार्थिवो
 दुःषन्तः ।८। गच्छतां भवन्तौ ।९। भोस्तपस्विन् चिन्तयन्नपि न खलु
 स्वीकरणमत्रभवत्याः स्मरामि ।१०। सखे माधव्य दृढप्रतिज्ञो भव ।११। अहो
 निर्दयता दुरात्मनां पौराणाम्—अहो रामस्य राज्ञः क्षिप्रकारिता ।१२। भगवन्मन्थ
 कृतस्ते कुसुमायुधस्य सतस्तैक्षायमेतत् ।१३। ननु भवत्यः पटाञ्जलैर्वत्सो वीजयध्वम्
 ।१४। भग्नोत्साहः कृतो ऽस्मि मृगयापवादिना माधव्येन ।१५। अहो बत कीदृशीं

वयोऽवस्थामापन्नो ऽस्मि । १९६। अत्र शिक्षानध्ययनमिति खेलतां बट्टनामयं कलकत्ता
 १९७। स्वैरं स्वैरं गच्छन्तु भवत्यः । १९८। परित्रायतां सुहृदं महाराजः ।
 तत्रभवतः कुलपतेरसांनिध्याद्भ्रक्षांसि नस्तपोविष्णुमुत्पादयन्ति । १९९। भद्रं अनया मुद्रया
 मुद्रयैन्म । १९९। शत्रुप्रयुक्तानां च तीक्ष्णरसदायिनां प्रतिविधानं प्रत्यप्रमादि
 परीक्षितभेद्यः क्षितिपतिप्रत्यासन्ना नियुः पुरुषाः । १९९। संप्रति मदयन्तिकासंभवे
 नन्दनोपग्रहात्प्रत्यस्तशङ्काः खलु वयम् । १९९। भाविनमेनं चक्रवर्तिनमवगच्छतु भवतः
 १९९। मया तावत्सुहृत्तमस्य घन्दनदासस्य गृहे गृहजनं निक्षिप्य नगराभिर्गच्छतु
 न्याय्यमनुष्ठितम् । १९९। देवि संस्तव्यात्मानमनुरुध्यस्व भगवतो वसिष्ठस्यादेशमिति
 विज्ञापयामि ॥२९६॥

Exercise 10b 1 Look, Your Excellencies. 2 What valuable
 jewels! 3 She stands gazing. 4 This lady must hurry. 5 Sage
 that-see-past-present-and-future have proclaimed [ā+diś] a con-
 flict-(between)-gods-and-demons (to be) imminent. 6 Being
 king has-many-annoyances. 7 [It is from this:] That is what
 (men) such-as-*you are great. 8 May you have success-in-your
 affairs. 9 Keeping the seal intact, open (it) and show (me). 10
 How devoid-of-discrimination is the barbarian! 11 Restrain
 [dual] your attack-of-grief and follow me. 12 It is preoccupa-
 tion-with-affairs, dear child, that is disturbing us, and not [na-
 punar] the irritability towards pupils natural-in-a-teacher. 13
 Though I am resisting [pari + hr], love-of-Pañcavatī seems to
 draw me forcibly. 14 How sweet is the sight of these (girls)!
 15 Citralekhā, get Urvaśī to hurry. 16 The gods (do) have this
 fearfulness-of-the-meditations-of-others. 17 The longing of
 great (men) is of course [high-soaring:] for higher things. 18 At
 once let our-forces set forth to-besiege-Kusumapura. 19
 (Being) partial-to-*your-merits, I have forgotten the
 merits-of-(my)-master. 20 Priyamvadaka, we have no interest
 in snakes. So tip him and dismiss him. 21 (It) slipped from
 your friend's wife at the ford-of-Śacī as she was worshipping the
 water. 22 Be careful, dear child. 23 Because (my) mind is en-
 grossed-in-affairs and (my) agents numerous, (I had) forgotten.
 24 Noble Jājali, you too go back with-the-servants: Bhāgurāyana
 alone shall attend me. 25 How surpassingly-lovely the skies
 are, their-wealth-of-beauty-augmented-by-the-autumn-season.
 26 Then, seeing a line of ants emerging from a [eka]
 hole-in-the-wall carrying-[use grhīta]-particles-of-food, (he)
 grasping-the-fact [grhīta-ārtha] that [iti] the chamber had-men
 in-it, caused that same bed-chamber to be fired.

Paradigms: kartṛ, pitṛ, svasṛ, māṛ

Stems in ṛ

In origin the inflexion of stems in ṛ is parallel with that of consonant stems in an. They exhibit a strong stem with vṛddhi or guṇa grade (kartāram, pitāram: cf. rājānam); a weakest grade with the stem in consonant form (kartrā: cf. rājñā); and a middle grade with the stem in vocalic form (kartṛbhiḥ: cf. rājabhīḥ < *rājñbhiḥ).

These stems are nevertheless classified as vowel stems rather than consonant stems, for two reasons: r has a distinctive vocalic alternant (ṛ), whereas n does not (since *n became a); and some terminations have been acquired through the analogy of other vowel stems. Thus by analogy with kāntān, śucīn, etc., an accusative plural in ṛn (f. -ṛñ); and by analogy with kāntānām etc. a genitive plural in -ṛñām. (These formations create the long alternant of syllabic ṛ, which is not part of inherited Indo-European phonology.)

As with an stems, the nominative singular takes vṛddhi and loses its final consonant: kartā, pitā. An unusual feature is the genitive singular in uḥ (or ur). Guṇa grade of the locative singular, an alternative form for stems in an, is here obligatory: kartari.

Stems in ṛ fall into two main classes, agent nouns and nouns, of relationship. Agent nouns end in ṛtṛ (though the t is sometimes changed by internal sandhi) and are added to a guṇa grade of the root, often with connecting i. [The description of the infinitive in Chapter 13 may be taken as a guide to the formation of this

stem, with substitution of *ṭṛ* for *tum*.) The suffix of agent nouns is always inflected with *vr̥ddhi* in the strong grade: *netāram* 'leader' acc. (cf. Latin *amātōrem*). A derived feminine is made with the suffix *ī*: *netrī* 'she who leads'. Neuter forms on the analogy of the neuter of *śuci* etc. are theoretically possible but not very common.

Nouns of relationship normally take *guṇa* in the strong grade, and may be feminine as well as masculine (in which case the accusative plural ends in *ṛh*); *napṭṛ* 'grandson', *bharṭṛ* 'husband' and *svasṛ* 'sister' are exceptional in taking *vr̥ddhi*. Thus *pitaram*, *mātaram*, but *svasāram* (cf. Latin *patrem*, *mātrēm*, but *sorōrem*). The dual form *pitarau* means 'parents'. The suffix *ka* may be employed when one of these nouns occurs at the end of a *bahuvr̥hi* compound: *mṛtaḥbharṭṛkā* 'she whose husband is dead'.

Like the present participle active, the agent noun does not normally stand at the end of a determinative compound. But, as might be expected, whereas the present participle construes with an accusative, the agent noun construes with an objective genitive: *varṇaḥ; āśramāṇām rakṣitā* 'protector of (all) classes and conditions (of men)'.

The agent noun in *ṭṛ* is not so prominent a feature of Sanskrit as are nouns in '-er' of English. Other suffixes also denote the agent. For instance, 'leader' may be expressed by *nāyakaḥ* as well as by *netṛ*. 'Potter' ('pot-maker') may be translated by *kumbha-kāraḥ* or possibly *kumbha-kṛt*, but not by *kumbha-karṭṛ*. Noun phrases will often be represented by a compound ending in the suffix *in*, e.g. *upatyakā rāṇya-vāsinah* 'dwellers in the forests of the foothills'. There is, however, one distinctive usage of the agent noun which is worth noting. It may have potential force—'someone to do something'. Thus *netā jana upaiṣyati* 'a person will come [as guide:] to guide (you)', or the following:

tvādr̥śam punaḥ pratipakṣ-ōddharaṇe sambhāvyaḥ śaktim abhiyoktāram āśādyā kṣipram enaṃ parityajya tvām ev āśrayante However, having found (someone) like yourself, with enough power to destroy the enemy, [such as to attack:] to be their champion, they (will) quickly abandon him and flock to you

[*Periphrastic future*. Allied to this potential sense is the use of the agent noun to form a comparatively rare tense known as the periphrastic future. Mention of it is included briefly here, since

it will not be introduced into any of the exercises. The agent noun is used predicatively to refer to future time, with the verb as in the first and second persons, without in the third person: *kartāsmi* 'I am to do', *kartā* 'he/she is to do'. Three features distinguish the tense formally from a straightforward deployment of the agent noun. Feminine and (in so far as they occur) neuter subjects do not affect the masculine form of the verb; the ending *-tā* remains unchanged in the first and second persons, even in the dual and plural (*kartā smaḥ* 'we are to do'; and a direct object appears in the accusative, not in the genitive (*kumbhaṃ bāle kartārau* 'the two girls are to make a pot').

The tense is used especially for events fixed for a particular future time: often, in fact, the verb is accompanied by an adverb of time. Thus *śva āgantā* 'he is to come tomorrow'.]

The suffix *tra*

Allied to the agent suffix *ṭr* is the neuter suffix *tra* denoting the instrument used by the agent. Thus *pāṭṛ* 'drinker', *pāṭram* '[that which is a drinker's (when he drinks):] drinking-vessel'. Similarly, *astram* '[instrument of throwing:] missile', *gātram* '[instrument of movement:] limb', *śastram* '[instrument of cutting:] knife'—this last to be carefully distinguished from *śāstram* '[instrument of instruction:] treatise'.

The suffix occurs in other Indo-European languages. Thus Greek *árottron*, Latin *arātrum* 'plough', beside *arotēr*, *arātor* 'ploughman'.

The passive

In origin the passive may be regarded as a specialisation of the *ātmanepada* of class IV verbs. It is formed with weak grade of the root, the suffix *ya* and the thematic *ātmanepada* endings. [Secondary differentiation occurred, in that passives retained the accent on the suffix, while class IV verbs shifted the accent to the root. But this distinction being inoperative in Classical Sanskrit, forms such as *manyate* may be interpreted according to context either as *ātmanepada* ('thinks') or as passive ('is thought').] The passive is a present system, comprising a present indicative, imperfect, imperative and optative, and a participle in *māna*. [In the future, the perfect, and to some extent the aorist, *ātmanepada* forms may be used with passive significance.]

With the following exceptions, the root generally remains unchanged before the suffix *ya*:

Final *i* and *u* lengthen: *ci*, *ciyate* 'is heaped'; *śru*, *śrūyate* 'is heard'.

Final *r* becomes *ri* after a single consonant, *ar* after two: *kr*, *kriyate* 'is done', but *smr*, *smaryate* 'is remembered'.

Final *ṛ* becomes *ir* generally, but *ūr* after a labial: *kṛ*, *kīryate* 'is scattered'; *pṛ*, *pūryate* 'is filled'.

Roots liable to *samprasāraṇa* display it here: *vac*, *ucyate* 'is told'; *grah*, *grāhyate* 'is taken'.

Roots liable to lose an 'infix' nasal do so: *bhañj*, *bhajyate* 'is broken', but *nand*, *nandyate* 'is rejoiced in'.

Roots ending in *ā* or *ai* most often convert to *ī*: *sthā*, *sthīyate* 'it is stood'. But among several exceptions is *jñā*, *jñāyate* 'is known'.

When a passive is formed not directly from a root but from a derived stem, the derived stem loses any suffix it may have before adding the suffix *ya*. Thus class X verbs and causatives change *ayati* to *yate*: *coryate* 'is stolen'; *nāyyate* 'is made to lead'; *sthāpyate* 'is made to stand'.

The passive is used, as one would expect, when the agent of action is unknown or indefinite:

tat ko nu khalv evaṃ niṣidhyate then who can it be (whom I hear) being thus checked?

vatse, uparudhyate me tapovan-ānuṣṭhānam dear child, my duties in the ascetic grove are being hindered (*to specify by you would strike a jarring note*)

But the fondness for passive constructions so prominent in past statements may be observed to a lesser extent in the present also, so that the natural English translation is often by means of the active voice:

niyatam anayā samkalpa-nirmitaḥ priya-samāgamo nu bhūyate assuredly she is experiencing an imagined union with her beloved

Priyamvade, kasya êdam usîr-ânulepanam mṛṇālavanti ca nalini-dalāni niyante? Priyamvadā, to whom are (you) taking the usîra ointment and the lotus leaves complete with fibres?

The notion of 'logical subject' (to which, for instance, an absolute refers) is, of course, applicable here as in past statements:

kim ity avijñāya, vayasya, vaiklavyam avalambyate? why without knowing (for certain), friend, [is despondency adopted:] do you grow despondent?

Even commoner than the passive indicative is the passive imperative (usually third person forms only):

anubhūyatām tarhi narapati-kopaḥ experience, then, the king's anger

Raivataka, senāpatis tāvad āhūyatām Raivataka, summon the general, will you?

The imperative, and more particularly the passive imperative, is often best represented in English by 'must', 'should', etc., and may be used in ways the English imperative is not, for instance in a question:

tat kim anyad anuṣṭhīyatām then what else [must be performed:] do you wish done?

The Sanskrit passive may be used impersonally in the third person singular:

purastād avagamyata eva [from there on, it is quite understood:] I can imagine the rest

datta:pūrv» ēty āśāṅkyate that she has already been given (in marriage) [it is worried:] is what worries (us)

The neuter demonstrative **idam** is often added with deictic force to an impersonal passive: **idam gamyate** [this is being gone:] 'see, (we) are going'.

In the imperative this impersonal passive is extremely common. Probably the most frequent Sanskrit for 'listen!' is **śrūyatām** ['let it be heard']. Similarly, **āsyatām** or **upaviśyatām** 'be seated'.

ayi bhinn:ārtham abhidhīyatām ah, speak plainly

sukhaṁ sthīyatām remain at your ease

Śārngarava, jñāyatām punaḥ kim etad iti Śārngarava, find out again what it is

The present passive participle follows the same syntax as the past participle when the latter has a passive sense: it agrees syntactically with the word denoting the object while the agent of

the action it expresses is put into the instrumental. Like the present participle it is used to denote an action which occurs simultaneously with the main action:

mahāḥ:tavi-madhye śītal:ôpacāram racayatā mahi-surena parikṣyamānaḥ śilāyām śayitaḥ kṣaṇam atiṣṭham in the vast forest I remained for a moment lying on a stone while being examined by the brahmin who applied cooling remedies

Locative absolute

Analogous to the ablative absolute of Latin (or nominative absolute of English), there is in Sanskrit a locative absolute. So **kāle śubhe prāpte** 'an auspicious time having arrived'. The phrase consists of a small nominal sentence put into the locative, the natural case to express an attendant circumstance. The predicate may be a participle (present or past), an adjective or a predicatively used substantive, and in any of these cases the present participle **sant** of the verb **as** 'be' is sometimes added pleonastically. The force of the construction may usually be represented in English by a temporal clause introduced by 'when' or, where a present participle marks contemporaneous action, by 'as' or 'while': **tasmin dahyamāne** 'as it was burning'. An impersonal passive is not uncommon: **tathā nuṣṭhite** '[it having been performed thus:] this done'. According to context there may be a causal or conditional implication as well as the temporal, while the addition of **api** adds a concessive force: **aparādhe krte ṽpi** 'though an offence be committed'; **evam ukte ṽpi** 'despite this being said'. The past active participle may be used in the locative absolute construction: **evam abhīhitavati pārthive** 'the king having spoken thus'. Present participles are common: **evam samatikrāmatsu divaseṣu** 'the days passing thus'.

The locative absolute is not as prominent a construction in Sanskrit as its counterpart in Latin. As has already been pointed out, English absolutes are often to be represented by **bahuvrihis**—e.g. **śoka-samvigna:mānasah** 'his mind overwhelmed with grief'. The locative absolute is better avoided when either of its elements is easily relatable grammatically to the rest of the sentence: one says **vayasyam drṣṭvā** 'after seeing (his) friend' rather than **drṣṭe vayasye**, if the subject of 'see' is also the subject of the main sentence. We are left with instances like:

bhoḥ śreṣṭhin, Candragupte rājany a:parigrahaś chalānām
oh merchant, now that Candragupta is king, there is no welcome for errors

a:grhite Rākṣase, kim utkhātam Nanda-vaṃśasya? with Rākṣasa not taken, what [has been uprooted:] uprooting has there been of the Nanda dynasty?

Another factor which militates against the frequency of locative absolutes as such is the possibility of using an abstract noun of circumstance in the locative. Thus the previous example might be rewritten as Rākṣasasy-âgrahane, or even Rākṣasasy-âgrhātave.

[There also occurs occasionally a genitive absolute. It is used mostly with a present participle, sometimes with a verbal adjective in -in. A typical example would be paśyatas tasya 'while he looked on', the implication usually being 'looked on powerless and disregarded'. And there are borderline examples which might be classified as genitive absolutes but where the genitive can equally be seen as having some other function.]

The relative pronoun

The relative clause in Sanskrit is less frequent than its English counterpart. The reason is evident enough. In English an adjectival relative clause provides a more substantial qualification of a noun than a single adjective can. In Sanskrit the possibility of compound adjectives, whether determinative or bahuvrīhi, enables very lengthy and elaborate qualification without resort to a relative clause. The use of the Sanskrit relative clause, therefore, tends to be confined to the expression of restrictive clauses (the kind written without commas in English) or, rather less commonly, of 'afterthoughts'.

As in other languages, the relative pronoun agrees with its antecedent in number, gender and (in so far as the fact is manifested) person but appears in the case appropriate to its own clause. Two features more special to Sanskrit are striking: the relative clause almost never appears within the main clause but either before it or after it; and the relative pronoun may be placed anywhere within its own clause, occasionally even as last word.

When the relative clause is placed before the main clause, its sense is prevailingly restrictive and the relative pronoun is normally picked up in the main clause by a demonstrative pronoun (most often saḥ) as correlative, usually standing at or near the beginning of the main clause. Often, as is natural, the antecedent (if expressed at all other than by the demonstrative pronoun) appears *within* the relative clause, usually immediately after the relative pronoun, and therefore in the same case as the latter.

Putting these points together, one would rearrange an English sentence such as 'I have asked the upholsterer who came to look at the sofa yesterday for his estimate' rather on the following lines: 'to look at the sofa which upholsterer came yesterday, him I have asked for his estimate'.

yeṣāṃ prasādād idam āsit, ta eva na santi those by whose grace this was (so), are no (more)

sarvathā Cāṇakya; Candraguptayoh puṣkalāt kāraṇād yo viśeṣa utpadyate, sa ātyantiko bhavati at all events, that estrangement between Cāṇakya and Candragupta which arises from a strong cause, will be lasting

tad atra yat sāmpratam, tatra bhavān eva pramāṇam so what is proper in this matter, in that you are the judge

In the following example a relative clause has been used purely to add restrictive force to a word:

'etad āryam pṛcchāmi'—'kumāra ya āryas tam pṛccha. vayam idānim an:āryāḥ samvṛttāḥ' 'I ask (your) honourable (self) this—' 'Your Highness, ask one who is honourable. [We:] I am now become without honour'

The addition of kaś cit to the relative gives an indefinite sense—'whoever, whatever':

yaḥ kaś cid garbha-dohado ṛsyā bhavati, so ṛvaśyam acirān mānayatavyaḥ any [longing of the womb:] pregnant fancy that she gets, [necessarily after not long must be honoured:] (you) must be sure to satisfy at once

When the relative clause follows the main clause, this may be a mere reversal of the above pattern (but with the antecedent remaining within the main clause):

tayā gavā kim kriyate, yā na dogdhri, na garbhīṇī? what is (to be) done with a cow which is neither a yielder of milk nor productive of calves?

(Note that in general statements in English the antecedent of a restrictive clause may be qualified equally well by 'the'/'that' or by 'a', the last having the sense of 'any'.)

When the main clause stands first, the correlative pronoun is often eṣaḥ or ayam instead of saḥ. And if the main clause consists of no more than a word or two, the correlative is sometimes omitted:

kriyate yad eṣā kathayati (we) are doing what she says

If the antecedent is indefinite or negative, it is naturally not qualified by a demonstrative pronoun:

Vijayasena, apy asti Vindhyaketor apatyam yatṛ āsya paritoṣasya phalam darśayāmi? Vijayasena, has Vindhyaketu (any) offspring towards whom [yatra = yasmin] I (may) show [fruit:] a token of [this:] my satisfaction?

In this following position, on the other hand, the relative clause may also be added to an already complete sentence as an additional statement. Here especially there is no need for a preceding demonstrative, and the force of the relative is roughly that of 'and' plus a demonstrative pronoun, or of 'one who/which'.

athṛ êdam ārabhyate mitrabhedam nāma prathamam tantram, yasyṛ āyam ādyaḥ ślokaḥ now here begins the first chapter, called Separation of Friends, of which [= and of it] the following is the initial stanza

asty atra nagaryam mahā:śmaśāna-pradeśe Karālā nāma Cāmundā . . . yā kila vividha:jīv-ōpahāra:priyṛ êti sāhasikānām pravādaḥ there is in the city in the area of the great burning-ground (an image of) the Fierce Goddess, named Karālā—one who, it seems, is fond of the sacrifice of living creatures of various kinds: so (runs) the report of adventurous (people)

Another very common variety of following relative clause also deserves mention. It is one which gives the reason for the preceding statement. It may be paraphrased by 'for' or 'in that' with a pronoun, and its natural equivalent in English is often an infinitive:

aho a:sādhu:darśi tatrābhavān Kaṇvo, ya imam valkala-dhārane niyunkte oh, His Honour Kaṇva is not right-seeing [who puts her:] to put her to wearing a bark-dress

krta:punya eva Nandano, yaḥ priyam idrṣim kāmayisyate Nandana's really lucky [who will love:] to be going to love such a sweetheart

vayam ev ātra nanu śocyā, ye Nanda-kula-vināśe pi jīvitum icchāmaḥ we rather are the ones to be pitied, who even on the destruction of the house of Nanda seek to live (on) (Note the abstract noun as an alternative to a locative absolute such as vināśte pi Nanda-kulē.)

Analysis of bahuvr̥his

An example may now be given of the way analysis of bahuvr̥his can be made in Sanskrit glosses, taking advantage of the fact that relative clauses may precede their antecedent and that the relative pronoun may stand at the end of its clause. The two parts of the compound are resolved into a nominal sentence or phrase; the relative pronoun indicates the case-relationship with the substantive that is being qualified; and finally the demonstrative recalls the inflexional termination of the original compound. So *viditā:vārttebhyah paurebhyah* 'from the citizens who had learnt the news' becomes

viditā vārttā yais tebhyah paurebhyah by whom the news was learnt, from those citizens

Pronouns and pronominal adverbs

Now that a fair number of adverbial and other pronominal forms have been encountered in the exercises, it is worth drawing attention to relationships between them.

The list in Table 11.1, and particularly the fourth column, is intended to be illustrative, not exhaustive. It could be extended either vertically or horizontally. Most pronominal adjectives have at least some adverbial forms—thus *anyatra* 'else where', *ekadā* 'at one time', *sarvathā* 'in every way'.

Attributively used adverbs

The adverbs of 'place where and place from where' listed in the second and third lines of Table 11.1 have an obvious affinity of meaning with the locative and ablative cases of the corresponding pronouns—'where?' means 'at, in or on what (place)?'; 'from where?' means 'from what (place)?'. In fact, to talk of adverbs of *place* in Sanskrit is somewhat misleading, since their reference may be as wide as that of the corresponding pronominal cases, extending to people and things as well as places. Thus a common meaning of *tatra* at the beginning of a sentence is 'among those (people or things just mentioned)': e.g. *tatra kenāpy uktam* '[among them someone:] one of them said'.

Similarly, by a common idiom these adverbs may be used as attributive adjectives qualifying substantives in the locative or (apparently rather less frequently) the ablative case. So *atra vane*

Table 11.1

Interrogative	Relative	Normal correlative	Demonstrative	Other demonstratives
kah? who?	yah who	saḥ he, that		asam this, asau that
kva? } where?	yatra where	tatra there		atra, iha here
kutra? } [to] where?				
kutaḥ? from where?	yataḥ from where	tataḥ from there		itah from here; in this direction
" for what reason?	" because	" therefore		ataḥ hence, for this reason
kadā? when?	yadā when	tadā then		idānīm, adhunā now
katham? how?	yathā as	tathā } so, thus		itham, evam in this way
		evam }		
kīdṛśa? of what kind?	yādṛśa of which kind	tādṛśa of that kind, such (a)		īdṛśa of this kind, such (a)
kiyant? how much?	yāvant as much as	tāvant so much		iyant this much
kiyacciram? } for how	yāvat as long as, while	tāvat for so long		iyacciram } for this long
kiyantam kālam? } long?				iyantaṃ kālam }
	yadi } if	tat etc. then		
	cet }			
	yady api } even if,	tathā pi } even so,		
	kāmam } granted that	punar } nevertheless		

does not mean 'here in the forest' but is synonymous with *asmin vane* 'in this forest'. Other examples of the usage are:

tatra kâle at that time
atr-ântare at this juncture
kutaś cid vyañjanāt from some indication
atra or atra vastuni in this matter
iha or iha loke in this world

The suffix *taḥ*

It will be noticed that this suffix is used to form all the adverbs with ablative sense. In fact, it may also be added to the first and second person pronouns as a commoner alternative to the theoretical ablative forms: one usually says *mattaḥ* rather than *mat* for 'from me' and so on.

The sense of the suffix is not always strictly ablative: *itaḥ* as well as meaning 'from here' is common in the sense of 'over here' or 'in this direction'. Unlike other adverbial suffixes, *taḥ* is combined with a wide range of nouns as well as pronouns and converts them to adverbs with some such sense as well as pronouns and converts them to adverbs with some such sense as 'in accordance with' or 'in respect of'. The suffix often alternates not only with the ablative case but also with other cases, particularly the instrumental:

saṃkṣepaḥ abridgement *saṃkṣepeṇa, saṃkṣepāt or saṃkṣepataḥ* in brief

vistaraḥ expansion *vistareṇa, vistarāt or vistarataḥ* in detail

prasaṅgaḥ occasion *prasaṅgena, prasaṅgāt or prasaṅgataḥ* incidentally, in passing

api jñāyante nāma taḥ? do (you) know them by name?

tau ca bhagavatā Vālmikīnā dhātrī-karma vastu taḥ pariḡrhya poṣitau parirakṣitau ca and the revered Vālmiki, adopting [as to substance:] in effect the role of a foster-mother, reared and looked after the two of them

Numerals

Complicated numerals are too infrequent in ordinary texts to justify the devoting of much space to them in an elementary primer. It is, however, worth committing to memory the list of numerals at the back of the book. From 1 to 4 the cardinal

numerals agree with the substantive they qualify in number, gender and case; from 5 to 19, in number and case, but with only one form for all genders; from 20 onwards, in case only. Thus *tisrbhir nadibhiḥ* 'with three rivers', *ṣoḍaśabhir nadibhiḥ* 'with sixteen rivers', *śatena nadibhiḥ* 'with a hundred rivers'. From 20 onwards the numbers are, in fact, collective nouns, and alternatively therefore the qualified substantive may be put in the genitive plural: *śatena nadīnām* 'with a hundred [of] rivers'. Or, again, a determinative compound may be made: *nadī-śatena* 'with [a river-century:] a hundred rivers'.

Compounds with collective nouns ('pair', 'triad', etc.) may also be used to express the smallest numbers. A dual form is very often avoided by using one of the many words for 'pair': *go-dvayam*, *go-yugam*, *go-mithunam*, etc. [cow-pair:] two cows'.

All the numerals may be compounded attributively in their stem form: *dvīpāda* 'two-footed', *śataḥmukha* 'having a hundred mouths', *daśa:kumāra-caritam* 'the story of the ten princes'.

Concord

The principle that a predicate should agree with its subject is modified in Sanskrit when the subject consists of a number of co-ordinated items. In such cases there is a tendency for the predicate to agree with the nearest item. This happens regularly when the verb precedes the subject.

tataḥ praviśaty Arundhatī Kausalyā kañcukī ca then enter
Arundhati, Kausalyā and the chamberlain (*not praviśanti*)

tad idam tāvad gr̥hyatām ābharanam dhanuś ca so just take
this decoration and (this) bow (*not gr̥hyetām*)

prabhavati prāyaśaḥ kumārīnām janayitā daivam ca (what)
generally governs girls (is) their father and their fate (*not prabhavataḥ*)

Nominative with *iti*

Where in English we would quote a word such as a proper name and isolate it between inverted commas, a Sanskrit word may be isolated by *iti* and it is then normally put in the nominative case: so 'Rāma' *iti viśrutah* 'known as "Rāma"'.
 'śva' *iti paśu-samāmnāye sāmgrāmike ca paṭhyate* 'horse' is mentioned in the list of sacrificial animals, and in the military (list)

mātra

The word *mātrā* 'measure' is used at the end of a bahuvrīhi compound in the sense of 'sharing the size of' both literally (*aṅguṣṭha-mātra* 'thumb-sized', *khadyota-mātra* 'no bigger than a firefly') and in the sense of 'fully measured by, being nothing more than', and so 'mere' or 'merely', 'only'. In this sense it may form a neuter substantive: *jala-mātram* 'only water', *pravada-mātram* 'mere talk'.

Especially striking is the combination of this *mātra* with a past participle to express 'as soon as': thus *dr̥ṣṭa-mātra* 'no more than seen, as soon as seen'.

pravīṣṭa-mātren > *aīva śayana-gr̥haṃ durātmanā Cānaka-*
hataken > *āvalokitam* the very moment he entered, the evil
and accursed Cānaka examined the sleeping quarters

Vocabulary

<i>aṅgaṃ</i> limb (<i>the four 'limbs' of an army are elephants, chariots, cavalry and infantry</i>)	<i>kalatram</i> (N.B. gender) wife
<i>adhikārah</i> authority, office	<i>kalikā</i> bud
<i>adhiṣṭhātṛ</i> <i>m.</i> superintending, at the head of	<i>Kuśaḥ</i> <i>pr. n.</i>
<i>antevāsin</i> [resident] disciple	<i>garbhaḥ</i> womb
<i>apanodanaṃ</i> driving away	<i>catur</i> (<i>stem form</i>) four
<i>abhidhānaṃ</i> statement; appellation, name	<i>Candraketu</i> <i>m., pr. n.</i>
<i>abhiprāyaḥ</i> intention, inclination	<i>candrikā</i> moonlight
<i>abhivyakta</i> manifest, visible	<i>cāpa</i> <i>m./n.</i> bow
<i>abhīsu</i> <i>m.</i> rein, bridle	<i>citta-vṛtti</i> <i>f.</i> [activity of mind:] mental process, thought
<i>arth-ōtsargaḥ</i> expenditure [of money]	<i>cūṭaḥ</i> mango-tree
<i>ardhaḥ</i> half (portion)	<i>Jānakī</i> <i>pr. n.</i>
<i>alaṃkaraṇaṃ</i> ornament	<i>tarkaḥ</i> conjecture
<i>ātmajaḥ</i> son	<i>trayaṃ</i> triad (of) (<i>at end of cpd. expresses 'three'</i>)
<i>ānuyātrikaḥ</i> escort to (<i>gen.</i>)	<i>dārāḥ</i> <i>m. pl.</i> (N.B. number and gender) wife
<i>iṣṭa:janaḥ</i> the loved one	<i>divya</i> celestial
<i>ucita</i> suitable, appropriate	<i>dīpikā</i> lamp
<i>utsavaḥ</i> festival	<i>duṣkara</i> difficult [to do]
	<i>duhitṛ</i> <i>f.</i> daughter
	<i>dvītiya</i> second, another

dhūrtah rogue
 dhairyam firmness
 nibandhanam bond
 paṇāyitr̥ *m.* hawker
 para *pron. adj.* other, another
 Pārvateśvaraḥ *pr. n.*
 pāṇi *m.* hand
 paunaruktam redundancy
 pracalita in motion
 prabhu *m.* master
 pramādaḥ mishap
 pravṛtti *f.* news
 prasādaḥ favour
 prāṇāḥ *m. pl.* [breaths:] life
 prārthayitr̥ *m.* suitor
 Priyamvadakaḥ *pr. n.*
 bhāṅgaḥ breaking; plucking
 (of buds); dispersal
 (of crowd)
 bhāgaḥ division, portion, tithe
 bhrātṛ *m.* brother
 madhu *m.* (season or first
 month of) spring
 Mandārikā *pr. n.*
 mahānt great, vast, numerous
 mahā:māmsam human flesh
 mātṛ *f.* mother
 -mātra mere, only (*see*
chapter)
 mānuṣaḥ human being, mortal
 māmakina my
 Mālatī *pr. n.*
 mūrkhā foolish; *m.* fool
 medhya fit for sacrifice,
 sacrificial
 yamaja twin[-born]

yātrā procession
 yādṛśa (*f. ī*) *relative adj. of*
 which kind, such as, just as
 rakṣitr̥ *m.* guard
 ratnam jewel
 rājyam kingdom
 rāśi *m.* heap
 lajjā-kara(*f. ī*) embarrassing
 Lavaḥ *pr. n.*
 lābhaḥ profit
 vane-caraḥ forest-dweller
 vallabhaḥ sweetheart
 Vasuṃdharā *pr. n.*
 vastu *n.* thing, matter, subject-
 matter
 Vāmadevaḥ *pr. n.*
 Vālmiki *m. pr. n.*
 vikretr̥ *m.* vendor
 vicitra variegated, various
 viśeṣana:padam [distinguishing
 word:] epithet
 Vairodhakaḥ *pr. n.*
 Vaihinari *m., pr. n.*
 śataṃ a hundred
 śāstram treatise, law-book
 ślāghya laudable, virtuous
 saṃvyavahāraḥ transaction
 saṃkulam throng
 saṃpradāyaḥ tradition
 -sambhava *ifc.* arising from,
 offspring of
 sahasram a thousand
 sādhanam army
 suvarṇaḥ gold; gold piece
 snigdha affectionate
 hastaḥ hand

ati + sṛj (VI atisṛjati) bestow

ati + pra + hi (V apuṣāhineti) send (someone after something),
 despatch

anu + mantr (X anumantrayāte) consecrate with mantras, bless

- anu + i (II anveti) follow, attend
 anu + iṣ (I anveṣate) look for, search
 abhi + nand (I abhinandati) rejoice in, prize; greet with enthusiasm
 ava + āp (V avāpnoti) obtain, acquire
 ava + īkṣ (avekṣate) watch, watch over
 ā + rabh (I ārabhate) undertake, begin
 ās (II āste) sit, stay, remain; joṣam ās remain silent
 ā + hve (I āhvayati *pass.* āhūyate) summon, call
 ih (I ihate) long, for, desire
 upa + klp *caus.* (upakalpayati) equip; assign
 upa + nī (I upanayati) bring
 krī (IX krīṇāti) buy
 jñā (IX jānāti) know, learn, find out
 dā (III dadāti) give
 nis + vap (I nirvapati) sprinkle, offer, donate
 ni + vṛ *caus.* (nivārayati) ward off, drive off
 ni + sidh (I niśedhati) prohibit, cancel
 pari + tyaj (I parityajati) leave, abandon
 pari + rakṣ (I parirakṣati) protect, save, spare
 pra + ci (V pracinoti) accumulate (*the pass. corresponds to the English intrans.*)
 prati + śru (V pratiśṛṇoti) promise
 rakṣ (I rakṣati) protect
 vi + ghaṭ (I vighaṭate, *p. p.* vighaṭita) become separated
 vi + muc (VI vimuñcati) release, loose
 vi + śram (IV viśrāmyati) rest, cease, take a rest
 vi + sṛj (VI viśṛjati) discharge, release
 vi + īkṣ (I vikṣate) discern, spy
 vi + ava + hṛ (I vyavaharati) act, behave towards (*loc.*)
 sam + ṛ *caus.* (samarpayati) hand over
 sam + bhū *caus.* (saṃbhāvayati) conceive, imagine
 stu (II stauti) praise

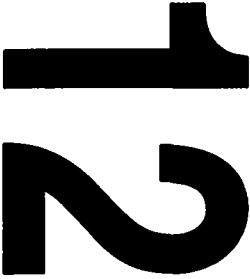
an;antaram [without interval:] immediately	madhyāt from the middle of, from among
ayi ha!	mṛṣā vainly
ekadā at one time, once	vihāya ['having left behind':]
kiṃ ca moreover	beyond (<i>acc.</i>)
cirasya after a long time	sarvathā in every way,
tathā in that way, thus, so	altogether, totally
prasaṅgatah in passing	

Exercise 11a कथम् इयं सा कण्वदुहिता शकुन्तला ।१। वत्से यदहमीहे तदस्तु ते ।२। हे धूर्तं लेखो नीयते न च ज्ञायते कस्येति ।३। प्रिये मालति इयं वीक्ष्यसे ।४। विश्रम्यतां परिजनेन ।५। मन्दारिके यदत्र वस्तुन्येष ते वल्लभः कथयति अपि तथा तत् ।६। देवेनैवं निषिद्धे ऽपि मधूत्सवे द्यूतकलिकाभङ्गमारभसे ।७। परिरक्ष्यन्तामस्य प्राणाः ।८। भो राजन् किमिदं जोषमास्यते ।९। तदनुष्ठीयतामात्मनो ऽभिप्रायः ।१०। किं घातिसृष्टः पर्वतेश्वरघात्रे वैरोधकाय पूर्वप्रतिश्रुतो राज्यार्थः ।११। कथं शकुन्तलेत्थस्य मातुराख्या ।१२। कः स महापुरुषो येनैतन्मानुषमात्रदुष्करं महत्कर्मानुष्ठितम् ।१३। प्रियंवदक ज्ञायतां का वेला वर्तत इति ।१४। आर्यं वैहीनरे दीयतामाभ्यां वैतालिकाभ्यां सुवर्णाशतसहस्रम् ।१५। वृषल किमयमस्थान एव महानर्थोत्सर्गः क्रियते ।१६। भोः श्रेष्ठिन् अपि प्रचीयन्ते संव्यवहाराणां लाभाः ।१७। भगवति वसुंधरे ऽग्राह्यां दुहितरमवेक्षस्व जानकीम् ।१८। कथं निवार्यमाणो ऽपि स्थित एव ।१९। भगवन्वाल्मीके उपनीयेतामिमौ सीतागर्भसंभवां रामभद्रस्य कुशलवा ।२०। यादूशो ऽयं तादृशौ तावपि ।२१। विसृष्टश्च वामदेवानुमन्त्रितो मेध्यो ऽश्वः। उपकल्पिताश्च यथाशास्त्रं तस्य रक्षितारः। तेषामधिष्ठाता लक्ष्मणात्मजश्चन्द्रकेतुरवापदिव्यास्रसंप्रदायश्चतुरङ्गसाधनान्वितो ऽनुग्रहितः ।२२। हन्त हन्त सर्वथा नृशंसो ऽस्मि यश्चिरस्य दृष्टान्प्रियसुहृदः प्रियान्दारान्न रिनग्यं पश्यामि ।२३। अथ तस्मादरण्यात्परित्यज्य निवृत्ते लक्ष्मणे सीतायाः किं वृत्तमिति काचिदस्ति प्रवृत्तिः ।२४। अस्ति तावदेकदा प्रसङ्गतः कथित एव मया माधवाभिधानः कुमारो यस्त्वमिव मामकीनस्य मनसो द्वितीयं निबन्धनम् ॥२५॥

Exercise 11b Translate all present actives (except in 14, 18 and 24) and all imperatives by means of the passive.

1 Give him an answer. 2 We are twin brothers. 3 Masters do not summon (those) holding-[vant]-office without-a-purpose. 4 Stop right here. 5 Give (me) one [from among:] of those three-ornaments which (I) bought. 6 Loose the reins. 7 Why speak of 'firmness'? 8 Hurry, my good fellows, hurry. 9 The moonlight (being) visible, what point in a redundancy-of-lamps? 10 Lātavya, call Urvaśī. 11 Oh, this is the decoration which I removed from my-own-person and sent to Rākṣasa. 12 Ha, dear child [f:]! (You) are thus praising yourself. 13 Reward the vendor and accept it. 14 Your Excellency, have (you) anyone who is going to Kusumapura or coming from there? 15 Have him come in. 16 Why vainly [search with conjecture:] speculate? 17 'Minister' is now an embarrassing epithet. 18 Alas, I am quite deluded to behave towards this forest-dweller (in a way [n. sg.] appropriate-to-my-friend-Makaranda. 19 Hand over Rākṣasa's family—enjoy for a long time (to come) the-king's-favour with-its-various-advantages. 20 Protect, at the cost of

[*simply use instr.*] another's-wife, your own wife and your life.
 21 This is the son-of-Kāmandakī's-friend, Mādhava, (here) to hawk human flesh. 22 (As) escort to the disciples by whose hand (he) has sent that book to Bharata's-hermitage, (he) has sent our-brother bow-in-hand [cāpaḥ pāṇi] to-drive-away-mishap. 23 And she having immediately become separated (from me) by the throng of numerous [mahānt] townsfolk in-motion-upon-the-dispersal-of-the-procession, I came (here). 24 Fool, these ascetics donate a quite different tith, one which is prized beyond even heaps-of-jewels. 25 Thus, imagining [*use p.p.*]·by-his-own inclinations-the-thoughts-of-the-loved-one, the suitor is deceived.



Paradigms: Present of classes II, V and VIII

Athematic presents

The four present classes so far dealt with (I, IV, VI and X) are the thematic classes: they differ from each other only in the way in which the stem is formed from the root, for the stem thus formed always ends in (or: is linked to the endings by) the thematic vowel *a*. The other six classes are comparable with the nominal consonant stems, and their inflexion is of far greater difficulty and variety mainly because the stem is in direct contact (collision may sometimes seem a better word) with the personal endings. One may distinguish practically between the lesser complications of those classes where the stem ends in a suffix (V, VIII, IX) and the greater complications of those where the final letter of the stem is also the final letter of the actual root (II, III, VII).

In class II, the root class, the stem consists simply of the root itself. This generally strengthens to *guṇa* in the strong grade and remains unchanged in the weak grade. In this and all other athematic classes, the strong grade appears in the whole of the singular *parasmaipada* both present and imperfect, in the third person singular *parasmaipada* of the imperative, and in all first person forms of the imperative, while two noteworthy features of the personal terminations of athematic verbs are the absence of *n* in the third person plural *ātmanepada* present, imperfect and imperative, and the addition of the suffix *dhi* (after consonants) or *hi* (after vowels) in the second person singular imperative *parasmaipada*.

The conjugation of the commonest class II root, as 'be', has already been introduced. The inflexion of *i* 'go' is typical of a root ending in a vowel: among sandhi changes one may note

retroflexion of *s* (*eṣi* 'you go') and consonantalisation of *i* (*yanti* 'they go'). The inflexion of *dvīṣ* 'hate' illustrates some of the sandhis of final *ṣ*: thus *ṣ + s = kṣ*, *ṣ + dh = ḍḍh*.

The strong grade of *han* 'kill' is *han*: so *hanti* 'he kills', which looks misleadingly like a plural form. The weak grade is also stated as *han*, but it appears as *ha* before *t/th* and as *ghn* before *a*: *hatha* 'you kill'; *ghnanti* 'they kill'. The second person singular imperative is *jahi*.

One root retains the strong grade throughout: *śī*, *śete* 'he lies'. Some, though classed as root verbs, add the suffix *i* before some terminations: *rud*, *roditi* 'he weeps', *brū* 'speak' adds *ī* in the strong forms before a consonant: *bravītu* 'let him speak'.

Class V verbs add the suffix *nu* before the terminations, and this strengthens to *no* in the strong grade. The root *śru* 'hear' forms a present stem *śṛnu/śṛno* (on the basis of a more primitive form of the root, *śr*): *śṛnoṣi* 'you hear'. Roots ending in a *vowel* (*a*) do not take the suffix *hi* in the second person singular imperative, (*b*) may optionally reduce *nu* to *n* before *v* and *m*: *śṛnu* 'listen'; *śṛnumaḥ* or *śṛnmaḥ* 'we hear'. Roots ending in a *consonant* (*a*) must add *hi* in the imperative, (*b*) must change *nu* to *nuv* before vowels: *āpnuhi* 'obtain'; *āpnuvanti* 'they obtain'.

Class VIII verbs add the suffix *u*, strengthening to *o*. Of the eight verbs in this class, seven have roots ending in *n* and behave in the same way as class V roots ending in vowels, as described above: *tan*, *tanoti* 'he extends'; *tanuvaḥ* or *tanvaḥ* 'we two extend'. The eighth verb is the common *kṛ* 'do'. The strong stem is *karo*, the weak *kuru*, but this latter *must* appear as *kur* before *v*, *m* and *y*. The second person singular imperative *parasmaipada* is *kuru*.

The formation of the present participles of athematics is mentioned in Chapter 10. Remember that the *ātmanepada* participle is in *-āna*, not *-amāna*. The present participle of *ās* 'stay' is anomalous, *āśīna*.

Gerundives

The gerundive (sometimes called the future passive participle) is a verbal adjective with passive sense expressing such notions as obligation or necessity—'(requiring) to be done' etc. It may be formed in a number of alternative ways, by the addition to the root of any of three suffixes: *ya*, *anīya*, *tavya*.

The gerundive in *ya* is the most ancient of the three and shows the greatest variety of formation. In general, the following are

the changes undergone by the root before this suffix. Final *ā* becomes *e*: *dā*, *deya* 'to be given'. Final *i/i* strengthens to *e*: *nī*, *neya* 'to be led'. Final *u/ū* strengthens to *av* or to *āv*: *śru*, *śravya* or *śrāvya* 'to be heard'. Final *ṛ/ṛ* strengthens to *ār*: *kr*, *kārya* 'to be done'. Followed by a single consonant, medial *i/u* becomes *e/o*, medial *ṛ* is unchanged, medial *a* sometimes remains and sometimes strengthens to *ā*: *śuc*, *śocya* 'to be mourned for'; *bhid*, *bhedyā* 'to be split'; *drś*, *drśya* 'to be seen'; *gam*, *gamyā* 'to be gone to'; but *vac*, *vācyā* 'to be spoken'.

As well as exceptions to the above, there are a number of alternative forms: most notably, final *i/u/ṛ* may remain unstrengthened and add a connecting *t*: so *śrutya* besides *śravya* and *śrāvya*, *kṛtya* besides *kārya*.

Derivative stems drop *aya* before adding *ya*: *varṇya* 'to be described'. Gerundives in *ya* from causatives are, however, little found, since they would not usually be distinguishable from the gerundive of the simple verb.

The suffix *anīya* is an adjectival extension of the suffix *ana*, which is most commonly used to form neuter action nouns (see Chapter 8). The root almost always appears in the *guṇa* grade, being strengthened to the same extent as in forming class I presents: *kr*, *karānīya* 'to be done'; *nind*, *nindanīya* 'blameworthy'. Derivative stems again drop *aya*. A number of causative forms are found, e.g. *bhāvanīya* 'to be caused to be'.

The suffix *tavya* is an adjectival extension of another suffix, this time of the obsolete verbal noun in *tu* on which the infinitive and the absolutive are based. This type of gerundive may in fact be formed by substituting *tavya* for the *tum* of the infinitive, and so the remarks in Chapter 13 (pp. 172–4) on the formation of the infinitive should now be studied and the list of principal parts of verbs consulted. A point to note particularly is that, as in the infinitive, derivative stems retain the suffix *ay*: from *vid* 'know', *veditavya* 'to be known' but *vedayitavya* 'to be made known'. Causatives form gerundives of this type freely.

As was mentioned in Chapter 8, the prefixes *su* and *dus* (as also *iṣat* 'slightly') combine not with a gerundive but with a verbal noun in *a*: *dur;jaya* 'difficult to conquer' etc.

Gerundives may be used predicatively in sentences expressing obligation or necessity: *ahaṃ bhavadbhir draṣṭavyaḥ* 'I am to be seen by you'. As with past participles, a passive is often best translated by an active, and so the above may be represented by 'you must see me'. In English, in fact, it is often appropriate to

translate a gerundive as an imperative, and so we may also say '(come and) see me'.

While there is a considerable overlap between the three types of gerundive, certain differences of usage can be distinguished. The types in *ya* and *anīya*, and particularly the former, tend to have a wider, more characterising sense: thus *a:nirvarṇyam khalu parakalatram* 'one ought not of course to gaze upon the wife of a stranger'—whereas 'don't look at her' would probably be expressed by *na draṣṭavyā*. These forms are thus far more likely than the *tavya* form to be used as simple adjectives—e.g. *ślāghya* 'praiseworthy', *śocanīya* 'lamentable'. They are particularly used after verbs with prefixes; they may also combine with the negative prefix *a*, and even appear to a limited extent at the end of determinative compounds: e.g. *anantara:karaṇīya* 'to be done immediately'. The implication of necessity may be entirely lost in the more general notion of potentiality: 'such as to be', and therefore 'capable of being'. The meaning then comes close to that of the past participle but is normally to be distinguished by the absence of any factual implication: *dr̥ṣṭa* '(actually) seen', but *dr̥śya* 'visible' and *prayatna-prekṣaṇīya* 'to be discerned with difficulty'.

ari-balam ca vihata:vidhvastam strī;bāla-hārya:śastraṃ vartate and the enemy's forces, broken and shattered, are in a state where their weapons [are takeable:] could be taken by women or children

The gerundive in *tavya*, on the other hand, while it can be used in both general and particular statements and with prefixed and unprefixed verbs, seldom loses the notion of necessity and is normally used as the predicate of a sentence rather than as an attributive adjective. (It may appear as the predicate of a locative absolute: thus *durga-saṃskāra ārabdhavye* '(at a time) when fortifications ought to be undertaken'.) It should not be used at the end of a nominal compound or in combination with the prefix *a*.

A strictly passive sense is more universally prevalent in gerundives than in past participles, even for verbs normally intransitive. Thus *gamyā*, *gamanīya* and *gantavyā* may all mean '(requiring) to be gone to'. However, a gerundive construction can be given to an essentially intransitive verb by means of the impersonal passive:

nanu Lavaṅgike, Kāmandakyā ṛpi na khalv atah param ... jīvitavyam why Lavaṅgikā, Kāmandakī too shall certainly not live any longer (*lit.* it is not to be lived by Kāmandakī *etc.*)

Particularly noteworthy, as defying literal translation into English, is the frequent impersonal use of the gerundive of *bhū* 'be'. The complement of the verb like the logical subject itself must be put in the instrumental case:

tad bhagavati Godāvāri, tvayā tatra sṛ_āvadhānāyā bhavitavyam so venerable Godāvāri, you must be watchful in the matter

viśrāntena bhavatā mam_ ānyasminn an_āyāse karmaṇi sahāyena bhavitavyam when rested, you must be my companion in another task, which is not a strenuous one

This particular gerundive is often used to mark an inference:

vyaktam āhituṇḍika_-cchadmanā Virādhagupten_ ānena bhavitavyam this (person) must obviously be Virādhagupta disguised as a snake-charmer

aye dhīra:praśāntaḥ svaraha—tat tapasvibhir bhavitavyam such strong, calm tones! It must then be ascetics (I can hear)

Similarly, in an inference about a past event, *evam anayā praśṭavyam* '[thus:] this is what she must have asked'.

kr and compounds of kr and bhū

The verb *kr* may be translated by 'do' or 'make' in English: *kim kurmaḥ?* 'what shall we do?'; *kumbhaṃ karoti* 'he is making a pot'. With an abstract noun in the accusative it has the effect of creating a more complex verb: *vandanāṃ karoti* 'makes salutation, salutes'; *āśvāsana_mātraṃ karoti* 'makes mere consolation, merely consoles'. Like 'make' in English, it may also be used with an accusative and a predicative adjective to give causative sense: *tvāṃ a;kāmaṃ karomi* 'I'll [make you one-whose-desires-are-not:] frustrate you'.

tat kim atra vipine priyā-vārtt_āharam karomi? what then in this forest shall I make a carrier of news to my beloved?

In this sense of 'turn into', however, there is an alternative construction. One may compound the predicative adjective with the verb by changing the *a* of the adjective's stem to *ī* and adding it directly to the front of *kr*: so *tvāṃ a;kāmaṃ karomi* might appear instead as *tvāṃ akāmīkaromi* (if we wish to preserve the punctuation we may write *a;kāmī~karomi*). The rule is that nouns change final *a*, *ā*, *i* or *in* to *ī* and final *u* to *ū* (as in *laghu*

'light', *laghūkr* 'lighten'), while most other stems would appear without change; but the formation is far commoner with nouns in a than with any others. Substantives are as freely used as adjectives in this construction, e.g. *aṅgī~karoti* 'turns into a limb, subordinates'.

The same construction is found with the verb *bhū* in the sense of 'become', e.g. *aṅgī~bhūta* 'become a limb, subordinated'. This is distinct in meaning from the karmadhāraya *aṅga:bhūta* 'being a limb, subordinate'.

In this way we have pairs of transitive and intransitive denominative verbs. Mention was made in Chapter 9 of the denominative pair *śīthilayati* 'slackens (*trans.*)' and *śīthilayate* 'slackens (*intrans.*)'. With the same meanings we may form *śīthilī~karoti* and *śīthilī~bhavati*.

This construction forms a small exception to the general principle in Sanskrit that nouns may compound with each other but not with finite verbs (and even this construction occurs most commonly of all in non-finite forms, in particular in the past participle).

In a similar way there are a number of adverbs and other non-verbal forms which may be combined with *kr* and *bhū* (and to a limited extent also with *dhā* 'put' and as 'be'). So from the Vedic adverb *āvis* 'openly', *āviṣ~kr* 'reveal', *āvī~bhū* 'become apparent'. Similarly, from *tiras* 'secretly', *tiras~kr* 'conceal', *tīro~bhū* 'vanish'. It is *kr* which combines with the widest variety of such forms. Among other examples one might mention *alamkaroti* 'ornaments', *namaskaroti* 'pays homage to', *satkaroti* 'does honour to'.

In all such compounds the absolutive used should be the compound form in *ya*.

Relative adverbs

The tendency of pronominal adverbs to act as extensions of the case system was mentioned in the previous chapter—e.g. *atra vane = asmin vane* 'in this forest'. Relative adverbs used in this way are simple extensions therefore of the relative pronoun. This is often true of *yatra* 'where, in which' and *yatah* 'from where, from which'. Thus *tad etat Prācetas-ādhyuṣitam aranyam, yatra kīla dēvi parityaktā* 'this is the forest inhabited by Prācetasā, in which [or where], I believe, Her Majesty was abandoned'. One may substitute *yasmin* for *yatra* in the above sentence without affecting the meaning.

In their characteristic use, however, relative adverbs have simply a more limited scope than the relative pronoun, in that the correlative adverb plays the same role in the main clause as the relative adverb in the relative clause (as when relative and correlative pronoun are in the same case): so *yadā . . . tadā* 'at which time, . . . at that time', *yathā . . . tathā* 'in which way . . . in that way', etc. Thus the relative clause and the main clause share a common feature: in 'where the rain falls, there the plants grow', the falling of the rain and the growing of plants are given a common location; if one substituted 'when . . . then', they would be given a common time.

The general feature of adverbial relative clauses are those already described for other relative clauses. The correlative adverb will correspond in function to its relative, but there may be a choice of forms. For instance, the correlative of *yathā* 'as' may equally well be either *tathā* or *evam* 'so, thus':

kim nu khalu yathā vayam asyām, evam iyam apy asmān prati syāt? could she for her part possibly [be:] feel towards us as we (do) towards her?

'*kim tu katham asmābhir upagantavya iti sampradhārayāmi*' — '*yathā*» *aīva gurus tathā*» *ōpasadanena* 'but I am wondering in what way we ought to approach him' — 'with the same respectful salutation as (one would) one's preceptor'

A particular use of *yathā* is in inferences—'from the way that':

yathā» *ōn mukham ālokeyati, tathā vyaktam 'pravāṣ' ōtsukaḥ manasā mayā na dṛṣṭaḥ*»' *ēty āha* from the way he gazes up, he is obviously saying, 'with my mind eager for the journey, I didn't see her'

The most usual correlative of *yadā* 'when' is *tadā* 'then', but others such as *tataḥ* 'thereupon' and *atha* 'hereat' are also found. Even if *tadā* itself is used, the relation of the two clauses is often one of sequence rather than of strict contemporaneity. Temporal clauses in narrative tend to be rather long, and for the usual reason that short clauses may be expressed in other ways in Sanskrit. Because it is not necessary for a relative pronoun or adverb to stand at the beginning of its clause, it is quite possible for the writer or speaker to be well launched on his sentence before deciding to subordinate it as a relative clause:

tataḥ 'kutas tav' āyam mahān dhan-āgama?' iti pṛcchamāno yadā vākya-bhedam ākulam akathayat, tadā Cānākya:hatak-ādeśād vicitreṇa vadhena vyāpāditaḥ then, when on being

asked 'where did your great accession of wealth (come) from?' he told a confused variety of stories, he was by order of the accursed Cāṅkya [killed by a variegated death:] put to death by torture

The word *yāvat* 'while' deserves comment. It is in origin the adverbially used neuter singular of the relative pronoun *yāvānt* 'as much . . . as', whose use is illustrated by

*yāvān artha udapāne sarvataḥ sampluṭṭōdake,
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ*

as much point as (there is) in a water-tank when it has water flooding all round it, so much (is there) in all the Vedas for a brahmin who discerns [*gen. sg. pres. part. of vijñā*]

yāvat thus means in origin 'for all the time that, for as long as', and this is the meaning which it has in forming 'prepositional' compounds similar to those made with *yathā* described in Chapter 9, where it may represent the same notion as the English 'throughout': e.g. *yāvad_rājyam* 'throughout the reign', *yāvad_adhyayanam* 'throughout the (period of) study'. As a conjunction *yāvat* may mean 'during all or some of the time that' and thus correspond to 'while':

*yāvat prānīmi, tāvad asya . . . madana-samtāpasya pratikriyām
kriyamāṇām icchāmi* I want a remedy to be contrived for this love-torment while I am (still) breathing

*Vijaye, muhūrtaṁ nibhṛtaḥ pada-samcārā bhava, yāvad asya
parāṅmukhasya aīva pāṇibhyām nayane niruṇadhmi*
Vijayā, keep your footsteps quiet for a moment, while I cover his eyes with my hands as he is looking the other way

upaśleṣaya rathaṁ yāvad ārohāmi bring up the chariot while I get in

In the last two examples the idea of purpose is present, and the notion of 'while' shades into that of 'until', which is another meaning of *yāvat*. In this latter sense it is often but not necessarily construed with the future tense:

*pratikṣasva kāni cid dināni, yāvad iyam . . . prakṛtāv eva
sthāsyati* wait a few days, until she [shall abide in her actual nature:] comes to her senses

*tat sarvathā smāt sthānād anyat sthānam āśrayāmi yāvad
asya mayā vijñātaṁ cikīrṣitaṁ* so at all events I'll go from this place to another, until I have found out his intentions [*p.p. in the sense of a (future) perfect*]

'Until, up to' is also the usual meaning of *yāvat* when it is a preposition governing (and following) a noun in the accusative: e.g. *sūry-ôdayam yāvat* 'until sunrise'. This contrasts with the meaning 'throughout' which it usually has in prepositional compounds. (However, the difference will normally also be conveyed by the presence, on the one hand, of a word more naturally implying duration, such as 'life', or, on the other, of one more naturally implying an event, such as 'arrival'.)

Finally, *yāvat* with a negative may be translated 'before' (although there are other ways of expressing this notion, such as the use of *prāk* or *pūrvam* with the ablative of an abstract noun):

... *na yāvad āyāti, tāvat tvaritam anena tarugahanen-
âpasarpata* [while he is not coming:] before he comes, es-
cape quickly through this wood

The following example combines *yāvat* 'while' and *yāvat + na* 'before':

*yāvad eva sa cetanā ṅsmi, yāvad eva ca na parisphuṭam anena
vibhāvyaṭe me madana-duṣceṣṭitalāghavam etat, tāvad ev-
âsmāt pradeśād apasarpaṇam śreyah* it is better to escape
from this place while I am still conscious, and [while by
him is not clearly detected:] before he clearly detects in me
this disrespect (arising) from the mischievous workings of
passion

The adverbial suffix *vat*

The possessive suffix *vant* is used adverbially in the neuter singular with the special sense of expressing a comparison: thus *brāhmaṇa vat* 'like a brahmin'. There is nothing in the form to indicate the grammatical role played by the subject of the comparison in the rest of the sentence, and so according to context *brāhmaṇa vat* may be the equivalent of *brāhmaṇa iva*, *brāhmaṇam iva*, etc. In the following example the context shows that *pitṛ vat* is the equivalent of *pitṛn iva*:

*Kāśi-pati; Maithil; Āṅga-rājāṃś ca suhr̥n-niveditān pitṛ vad
apaśyat* and he (the prince) looked on the kings of Kāśi,
Mithilā and the Āngas, presented by his friends, as his fa-
thers.

viśeṣaḥ

viśeṣaḥ literally means 'distinction, difference, particularity', and is often used in this literal sense. At the end of a determinative

compound (analysable as either dependent or descriptive) it may also be used idiomatically to express the notion 'a particular . . . ; a special . . .'. Thus *brāhmanaviśeṣaḥ* '[a particularity of brahmin, a specialty that is a brahmin:] a particular brahmin'; *strīviśeṣaḥ* 'a particular woman'; *ratna-viśeṣaḥ* 'a special jewel, a particularly excellent jewel'. Less frequently, *viśeṣa* may be used with this same meaning as the prior member of the compound.

Vocabulary

Agastyah *pr. n.*

apadeśaḥ pretence, pretext

a:parikleśaḥ lack of vexation

apsaras *f.* nymph (of heaven)

a:vighna unhindered

aśokaḥ *aśoka*-tree

ākula confused; *ākuli~bhū* grow confused; *p.p.* in confusion

āyus *n.* life

ārta oppressed

āsanam sitting, seat

udghātin having elevations, bumpy

kathitaṃ thing spoken, talk, conversation

kaṣṭa tara more grievous

kāla-haraṇam delay; *kāla-haraṇam kṛ* (to) delay

kiyant how much?

kṣudh *f.* hunger

tantram administration

tapasvin ascetic; poor, wretched

tapo-vanam ascetics' grove

devatā divinity, god

dhanam wealth

dhyānam meditation, meditating

nayanam eye

patatrin bird

panthan *m., irreg. noun*

(*Appendix 2*) road, path, way

para other; *m.* enemy, (hostile) stranger

parikleśaḥ vexation

parigrahaḥ occupation, occupying

parityāgaḥ giving up, sacrificing; liberality

paścāt:tāpaḥ [after-pain:] remorse

piṇḍapātin *m.* mendicant

pracchāyam shade

pratyaḥkhyānam rejection

prayogaḥ performance (of play)

prasādaḥ graciousness, favour; free gift; *prasādi kṛ* bestow [as free gift]

prārabdham thing undertaken, enterprise

prāvīṇyam proficiency

bharataḥ actor, player

bhūmi *f.* ground; fit object (for); *parityāga-bhūmi* object of liberality, suitable recipient (of)

maṅgalaṃ welfare, auspicious omen, good luck

manda slow, slack; *mandi~bhū* slacken

manyu *m.* passion, anger

maraṇam death

maru *m.* desert

Mānasam name of a lake

mohaḥ delusion

raśmi *m.* rein, bridle

rahas *n.* solitude, secrecy;

rahasi in secret

ripu *m.* enemy

lavaḥ fragment; lavaśo lavaśaḥ
piece by piece

lobhaḥ greed

viklava bewildered, distressed

vinīta disciplined, modest

viśeṣaḥ distinction; *ifc. see*
chapter text; viśeṣa taḥ in
particular

viśrambhaḥ confidence;

viśrambha-kathā/kathitam
confidential or intimate
conversation

vṛṣṭi *f.* rain

vegah haste, speed

vetasaḥ cane, reed

veśaḥ dress, attire

vyasanaṃ vice; weakness;
misfortune,

misery

śālah sal-tree

Śrīparvataḥ *name of a mountain*

saṃyamaṇaṃ restraint,
tightening

saṃjñā signal

saṃbandhin *m.* relative [by
marriage]

sahadharmacārin *m.* lawful
husband

sahadharmacāriṇī lawful wife

sāmājikaḥ spectator

sāra *m./n.* substance; property

su:caritaṃ good deed

su:nayana fair-eyed

sthali [dry] land

sthira firm; sthīrī~kṛ make
firm, sustain; sthīrī~bhū
be[come] firm

svī~kṛ make one's own,
appropriate

ati + kram (I atikrāmati) transgress, go against

apa + nī (I apanayati) remove, take away

ava + gam *caus.* (avagamayati) procure

ākaraṇayati *denom.* (*ger.* ākarṇaniya) give ear, listen to

ā + dā (III ādatte) take, take hold of, bring

āp (V āpnoti) obtain, get

ut + pat (I utpatati) fly up

ut + ās (II udāste) sit idle

upa + ā + labh (I upālabhate) reproach, blame

upa + ās (II upāste) sit by, wait upon, honour

ceṣṭ (I ceṣṭati) move, act, behave (towards), treat (*loc.*)

taḍ (X tāḍayati, *pass.* tāḍyate) strike, beat

ni + kṛṭ (VI nikṛntati) cut up, shred

parā + pat (I parāpatati) approach, arrive

prati + ā + diś (VI pratyādiśati) reject; put to shame (by example)

pra + dru (I pradravati) run (*p.p. intrans.*)

pra + āp *caus.* (prāpayati) cause to reach, convey

brū (II bravīti) say, tell

vah (I vahati, *p.p. ūdha*) carry, take, marry

sam + yam (I samyacchati) restrain, arrest

sam + ā + sad *caus.* (samāsādayati) approach, attain, meet

sam + upa + diś (VI samupadiśati) point out, show

a:samyak wrongly

āvir~bhū become manifest,
reveal oneself

āviṣ~kṛ make manifest,
reveal

itas tataḥ hither and thither

tiro~bhū become hidden, vanish

tūṣṇīm ās stay silent

tūṣṇīm bhū be[come] silent

nanu *may be translated as*
'rather' in rejoinders

bahiḥ outside

bhavatu [let it be:] right!

yatra, yathā, yadā, yāvat *see*

chapter text

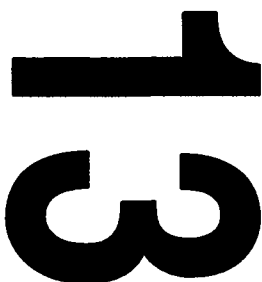
-vat like (*see chapter text*)

Exercise 12a भद्र भद्र न प्रवेष्टव्यम् ।१। भवतु शृणोमि तावदासां
विश्रम्भकथितानि ।२। तूष्णीं भव यावदाकर्णयामि ।३। अमात्य तथापि
प्रारब्धमपरित्याज्यमेव ।४। तदत्र शालप्रच्छाये मुहूर्तमासनपरिग्रहं करोतु तातः ।५।
समुपदिश तमुद्देशं यत्रास्ते स पिण्डपाती ।६। हृदय स्थिरीभव । किमपि त
कष्टतरमाकर्णनीयम् ।७। किमन्यद्वीतु ।८। इयं चोर्वशी यावदायुस्तव
सहधर्मधारिणी भवतु ।९। तद्वावच्छ्रीपर्वतमुपनीय लवशो लवश एनां निकृत्य
दुःखमरणां करोमि ।१०। अस्ति नः सुचरितश्रवाणालोभादन्यदपि प्रष्टव्यम् ।११।
तत्किमित्युदासते भरताः ।१२। तत्र चैवमनुष्ठेयं यथा वदामि ।१३। ननु भवतीभ्यामेव
शकुन्तला स्थिरीकर्तव्या ।१४। गृहीतगृहसारमेनं सपुत्रकलत्रं संयम्य रक्ष
तावद्वावन्मया वृषलाय कथ्यते ।१५। संप्रत्यगस्थाश्रमस्य पन्थानं ब्रूहि ।१६।
विनीतवेषप्रवेश्यानि तपोवनानि ।१७। मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा
।१८। उद्धातिनी भूमिरिति रश्मिसंयमनाद्रथस्य मन्दीभूतो वेगः ।१९। चक्रवर्तिनं
पुत्रमाप्नुहि ।२०। तत्किञ्चनं कालमस्माभिरेवं संभृतबलैरपि शत्रुव्यसनमवेक्ष्य
मागौरुदासितव्यम् ।२१। यदैवाङ्कुरीयकदर्शनादनुस्मृतं देवेन सत्यमूढपूर्वा रहसि मया
तत्रभवती शकुन्तला मोहात्प्रत्यादिष्टेति तदैव पश्चात्तापमुपगतो देवः ।२२।
महाधनत्वाद्गुह्यपत्नीकेनानेन भवितव्यम् ।२३। अमात्य ईदृशस्याभरणविशेषस्य
विशेषतः कुमारैरेण स्वगात्रादवतार्य प्रसादीकृतस्य किमयं परित्यागभूमिः ।२४।
यावच्च संबन्धिनो न परापतन्ति तावद्भूत्सया मालत्या नगरदेवतागृहमविघ्नमङ्गलाय
गन्तव्यम् ॥२५॥

Exercise 12b For convenience, gerundives in tavya are represented by 'must' and those in ya and añīya by 'should'.

- 1 What do you say?
- 2 With this letter (I) must defeat Rāksasa.
- 3 (You) must remain right there until the arrival of Makaranda.

and Madayantikā. 4 Let the two of us just listen. 5 Alas, (my) enemies have made even my heart their own. 6 Stay, Your Majesty [āyusmant], in this aśoka-tree's-shade, while I announce you to Indra's-sire. 7 His-Excellency's-instructions are that I should safeguard Rākṣasa's life. 8 So let it be as it must [be]. 9 The *whole* administration is in confusion. 10 Why do *you stay silent? 11 So one should-not-blame Rākṣasa in this matter. 12 Good Bhāsvaraka, take him outside and beat him till he talks. 13 Listen to this wonderful (thing). 14 Śakuntalā must be in this very bower-of-reed-and-creeper. 15 So now you should not [make:] feel anger towards your lawful husband. 16 I'll go to the very spot where that faireyed (girl) vanished before [loc.] my eyes. 17 The dear child has revealed proficiency-in-speaking. 18 In that case let us wait upon their honours here the spectators by [abl.] an actual [eva] performance-of-it. 19 *You too, like His Highness, are one-whose-words-(I)-should-not-go-against. 20 I behaved wrongly in delaying after I had met my beloved. 21 Alas! See how [use eṣah], sitting idle like-a-stranger in our friend's-misfortunes, we are put to shame by this (man). 22 Oh merchant! You must rather [nanu] ask *us* 'and how does that lack-of-vexation reveal itself?' 23 Before these birds fly up from the lake, eager for Mānasa, (I) must procure news-of-(my)-beloved from them. 24 Then, they having run hither and thither in [abl.] a pretence-of-fear-on-receiving-the-signal [use *grhīta in bahuvrīhi*], you must take Śakatadāsa away from the execution-ground and convey him to Rākṣasa. 25 As soon as [yad» aīva... tad» aīva] Menakā came to Dākṣāyanī from the nymphs'-pool [tīrtham] bringing Śakuntalā distressed-by-(her)-rejection, I learnt-what-had-happened [vrttānta in bahuvrīhi] from meditating—that, as a result of [abl.] Durvāsas' curse, this poor (girl) had been rejected by her lawful husband.



Paradigms: Presents of classes III, VII and IX; asau

Reduplication

Reduplication (as a grammatical phenomenon in Sanskrit) is the prefixing to the root of some initial part of that root in either identical or altered form. Thus from the roots *tud* 'strike' and *kṛ* 'do', the first person plural *parasmaipada* perfect forms *tutudima* 'we struck' and *cakṛma* 'we did'. Reduplication is a feature of class III presents, of the perfect tense, of some aorists, and of desiderative and intensive formations. The principles of reduplication differ somewhat in each of these formations, but for convenience the following rules may be taken as a norm on the basis of which any variations will be described:

Only the first syllable of the root, i.e. the vowel and what precedes it, is reduplicated: *yuj*, *yuyuj*; *dih*, *didih*.

Of an initial consonant group only the first consonant is repeated: *kruś*, *cukruś*. But when the group consists of *s* followed by a stop (or by an unvoiced sound—the rule may be stated either way, since *s* is never followed by either a sibilant or a voiced stop), it is the stop which is reduplicated. Thus *stu*, *tuṣṭu* (with retroflexion by internal sandhi); whereas *sru*, *susru* follows the general rule.

Long vowels are shortened, and diphthongs represented by *i* or *u* as appropriate: *nī*, *ninī*; *dā*, *dadā*; *jīv*, *jijīv*; *sev*, *siṣev*. However, roots ending in *e/ai/o* (often given as ending in *ā* in Western grammars) reduplicate with *a*: *mlai*, *mamlai*.

Aspirated consonants reduplicate in unaspirated form: *bhid*, *bibhid*.

Velars are represented by corresponding palatals, and h by j: kram, cakram ; khan, cakhan ; gup, jugup ; hu, juhu.

Roots beginning with a vowel follow the same general pattern of reduplication, but internal sandhi produces considerable changes of appearance. For instance, in the weak reduplicated form of iṣ, iiṣ becomes iṣ; but in the strong reduplicated form, ieṣ becomes iyeṣ.

The most important variation of the above principles is that the vowel of the reduplicated syllable is in some circumstances strengthened and in others replaced by a or by i. The vowels ṛ/ṝ never reduplicate without change.

Presents of classes III, VII and IX

The present stem of class III verbs is formed by reduplication of the root: hu 'offer (sacrifice)', juhōti 'he sacrifices', juhumaḥ 'we sacrifice'. The rules of reduplication are in general those described above. ṛ/ṝ reduplicates as i: bhṛ 'carry', bibharti.

The chief peculiarity of these reduplicated stems is that in the indicative and imperative parasmaipada the third person plural termination is ati atu, not *anti *antu: juhvati 'they sacrifice'. [In the imperfect there is a special third person plural termination uḥ.]

Among the more important stems of this class are dhā 'put' and dā 'give'. Their weak stems reduce to dadh and dad, and dadh becomes dhat before t/th: dadhāti 'he puts', dadhati 'they put', dadhmaḥ 'we put', dhattha 'you put'. The imperative second person singular parasmaipada is dhehi/dehi. A noteworthy compound of dhā is śrad-dhā 'put trust in, believe' (cf. Latin *credo*): śradhatte 'he believes', etc.

The roots mā 'measure' and hā 'go forth' have weak stems mim-/jihī which reduce to mim/jih before vowels.

The distinguishing 'suffix' of class VII verbs is the nasal n infixed after the vowel of the root and strengthening to na in the strong forms. Thus from yuj 'join', yuñj and yunaj: yunakti 'he joins', yuñjanti 'they join'. One or two roots such as bhañj 'break', are quoted in a form already incorporating the nasal: this is because the nasal remains in various forms outside the present stem—e.g. bhañjanam 'a breaking'.

Class IX verbs add a suffix which has the strong form nā and the weak forms nī before consonants and n before vowels : krī

'buy', *krīṇāti* 'he buys', *krīṇīmah* 'we buy', *krīṇanti* 'they buy'. Roots in *ū* shorten to *u*: *pū*, *punāti* 'purifies'. The infix nasal found in various forms of roots such as *bandh* 'tie' is dropped: *badhnāti* 'he ties'. Two of the commonest roots of this class are *jñā* 'know' and *grah* 'seize, take': they shorten to *jā* and *gr̥h* respectively—*jānāti* 'knows', *gr̥hṇāti* 'takes'.

A peculiar termination *āna* for the second person singular *parasmaipada* imperative is found in verbs of this class whose roots end in a consonant: so *gr̥hāna* 'take (it)'.

The infinitive

The infinitive is formed by adding the suffix *tum* to the root strengthened to *guṇa* grade: *nī*, *netum* 'to lead'; *budh*, *bodddhum* 'to learn'; *gam*, *gantum* 'to go'. In a fair number of verbs, most of them ending in a consonant, the suffix is added with connecting *i*: *car*, *caritum* 'to move'; *bhū*, *bhavitum* 'to be'. Generally, but by no means invariably, verbs that add *ita* in the past participle add *itum* in the infinitive. Quite frequently, infinitives of both forms are found: thus *nayitum* beside *netum*. Derivative stems retain the suffix *ay*: *cārayitum* 'to cause to move'.

Strengthening to *guṇa* is not invariable : thus *likh*, *likhitum* (as well as *lekhitum*) 'to write'. Several verbs containing *ṣ* strengthen this to *ra*: the commonest of them is *dr̥ś*, *draṣṭum* 'to see'. The infinitive of *grah* 'take' is *grahitum*.

The Sanskrit infinitive has a more limited range of uses than the English infinitive: various ways of representing the English infinitive have, in fact, been encountered in previous chapters. The nominalisation of verbal notions may be accomplished in Sanskrit by means of various nominal suffixes, or (though much less frequently) by means of relative clauses. Apart from being employed like the English infinitive to express purpose, the infinitive is generally restricted to 'prolative' use after a number of verbs and adjectives with meanings like 'want to, (be) able to, begin to, (be) ready to', etc.: thus *śrotum icchāmi* 'I want to hear'. (However, in implying a request, such a turn of phrase does not have the abruptness of the English expression, and so 'I should like to' would usually be a more appropriate translation.) Similarly, *śrotum śaknoti* 'he can hear'; *śrotum samarthah* '(he is) capable of hearing'. *jñā* with an infinitive means 'have enough knowledge to, know how to'.

alam with an infinitive usually means 'has the capacity to':

bhuvam adhipatir bāb-āvastho py alam parirakṣitum

a ruler, though a child in years, is capable of guarding the earth

The verb **arh**, literally 'be worthy to', may express the notion 'should, ought'. It is frequently used in particular as a polite way of conveying a request or instruction:

śanaiḥ śanair āroḍḍhum arhati devaḥ Your Majesty should ascend very gently: be careful as you ascend, Your Majesty

The second main use of the infinitive is to express purpose ('in order to'). It has the same sense as a verbal noun in the dative or in composition with **artham** but is especially used with verbs of motion or where a verbal noun is not readily available.

tad eṣa Vṛṣalas tvām draṣṭum āgacchati here then is Vṛṣala coming to see you

paścāt kopayitum āyuṣmantam tathā kṛtavān asmi thereafter to make you angry, sire, I acted thus

An infinitive may be used with words such as **avasaraḥ** and **samayaḥ** 'opportunity to, (right) time to':

avasaraḥ khalv ayam ātmānam darśayitum this is certainly the moment to reveal myself

Sometimes an infinitive comes near to functioning as the subject of a sentence, when it is an extension of an impersonal passive—e.g. **ālikhitum vismṛtam asmābhiḥ** 'we forgot to draw'. Similar and quite frequent is the use with **yukta** 'right, proper', **ayukta** 'wrong', etc. (The finite verb form **yujyate** 'is proper' may be used in the same way.) The construction may be with a genitive of reference, or with a predicative instrumental, as in the impersonal gerundive:

na yuktam anayos tatra gantum it is not right for the two of them to go there

nir_udyogair asmābhir avasthātum ayuktam it is wrong for us to remain without exertion

There is no special passive form of the infinitive. It may, however, bear a passive sense when used in a passive context, e.g. **hantum nīyate** 'is taken to be killed'. In particular, the passives of **ārabh** 'begin' and **śak** 'be able' are used where we use a passive infinitive in English: **kartum ārabhyate** 'is beginning to be

done'; *kartum śakyate* 'can be done'. The adjective *śakya* 'possible, able to be' is frequent in this passive sense, used either personally or impersonally:

śakyaḥ khalv eṣa . . . prajñāyā nivārayitum he can of course
be checked by guile

adhunā śakyam anena maraṇam apy anubhavitum it is now
possible for him to suffer even death

The infinitive suffix appears exceptionally in its stem form *tu* with the nouns *kāmaḥ* 'desire' and (less often) *manas* 'mind' to form *bahuvrīhi* compounds: *apahnotu-kāma* 'having a desire to conceal, anxious to conceal'; *kartu-manas* 'having a mind to do, intending to do'; *kim asi vaktu-kāmaḥ?* 'what are you wanting to say?'

Future tense

The future tense is formed by adding the suffix *sya*, or *iṣya* (which is the preceding suffix with connecting *i*), to the root strengthened to *guṇa* grade, the resulting stem being inflected in the thematic *a* class. Thus *nī*, *neṣyati* 'will lead'; *bhū*, *bhaviṣyati* 'will be'. There is a general correspondence as to the strengthening of the root and the addition of the connecting vowel between this formation and that of the infinitive: so *drakṣyati* 'will see', *grahīṣyati* 'will take', *likhīṣyati* 'will write'. The most important difference is that all roots ending in *ṛ* must add the connecting vowel: so *kartum* 'to do', but *kariṣyati* 'will do'.

The sense of the future corresponds to that of English 'shall' and 'will', more particularly in the 'uncoloured' usages of these words. If the distinction between 'shall' and 'will' is crucial, it must be represented in some other way in Sanskrit; but a sentence such as *acirād asya pariśramasya phalam anurūpam adhigamiṣyasi* may be translated equally well as 'you shall soon receive' or 'you will soon receive, a suitable recompense for this exertion'.

ardharātra-samaye Candraguptasya Nanda-bhavana-praveśo bhaviṣyati Candragupta's entry into the Nanda palace
will happen at midnight

nṛ eḍam vismariṣyāmi I shan't/won't forget this

ramaṇyaṃ hi vatsa: Makarandam avalokayiṣyati Madayantikā
Madayantikā will see dear Makaranda (looking) most
attractive

Many instances have already been given of the present tense used to announce an immediate intention. If the future tense used in the same way has any difference of force, it is perhaps in making the statement of intention a shade more deliberate: *prcchāmi* 'I'll ask (him)', *prakṣyāmi* 'what I'll do is ask (him)'.

evam rājā ḥam iti parijñānaṃ bhavet. bhavatu, atithi-samācāram avalambīṣye (if I act) like that, there might be the realisation that I am the king. Well then, I will adopt the behaviour of a (normal) guest

The future may express a prediction about an already existing state of affairs ('it will turn out to be the case that'), as also in English—'that will be the postman'.

jñāsyati Candanadāsasya vṛttāntam (this man) will (be sure to) know what has happened to Candanadāsa

The prediction may also be about a past event, and here, as in the English use of the future perfect, a generalisation may be implied: 'he won't have done anything foolish' implies '—because in general he would not do anything foolish'. Thus 'would' or 'would have' are sometimes possible English translations of the Sanskrit future.

eṣa . . . ratho dṛśyate—na khalu so ḥkr̥ṭ;ārtho nivartīṣyate look, I can see the chariot! He won't have/wouldn't have returned [/wouldn't return] unsuccessful

na hy an:ātma-sadṛṣeṣu Rākṣasaḥ kalatram nyāstī-kariṣyati Rākṣasa certainly won't have/wouldn't have entrusted [/wouldn't entrust] his wife to those [not worthy of:] less worthy than himself

Relative adverbs continued

Examples have been given in Chapters 11 and 12 of subordinate clauses having a nominal or adverbial feature in common with a main clause. In any language there also arises the need to make the whole notion of one clause a subordinate part of the notion of another. One might alternatively talk of subordinating the *verbal* notion of one clause. These two concepts are not in fact equivalent, but languages have some tendency to treat them as such. For instance, in the English 'his acquiescence has been unhappy', 'unhappy' may qualify the verbal notion of acquiescence ('acquiescence in an unhappy spirit') or the implicit total notion ('that he should have acquiesced is to be regretted'). We may use devices

such as intonation and pause to distinguish the two: 'he has acquiesced unhappily' as against 'he has acquiesced, unhappily'.

As should already be clear (e.g. from the discussion of the use of abstract nouns in Chapter 10), Sanskrit deals with such relationships principally by means of nominal constructions. But where finite constructions are used, they are achieved by extending the sense of the relative pronouns and adverbs. (Certain subordinating conjunctions exist, notably *cet* 'if', which are not formally related to the relative base *ya-*, but they may usually be treated as the equivalent of some relative adverb—the major exception being, of course, *iti*.) As a result of this extension of usage, certain ambiguities arise. This is not surprising, for even in English, where subordinate clauses are far more important, there is a similar situation—cf. the two possible interpretations of the phrase 'the fact that we must not forget', or the mere comma (or slight change of intonation) which distinguishes 'he said nothing which annoyed me' from 'he said nothing, which annoyed me'.

In what follows, a number of the more important extensions of usage will be described. The translations of the examples given should usually make the usage plain. The (perhaps rather elaborate) theoretical framework has been introduced to help account for some ambiguities.

First, there is the simple case in which a following ('connecting') relative has as its antecedent the whole of the preceding statement:

. . . *ācakranda rāja-kanyā, yena tat sakalam eva kanyā-ntaḥpuram . . . ākulībhūva* the princess screamed—[by which (screaming) that whole girls' quarters was thrown into confusion:] which threw the whole of the girls' quarters into confusion

bakula-māle upakāriṇy asi, yataḥ svāgatam bhavatyāḥ
bakula garland, you are my ally—[as a result of which:]
and therefore, welcome to you

katham iyaṃ bhagavatyāḥ . . . ādyā śiṣyā Saudāmanī?—*yataḥ sarvāṃ adhunā saṃgacchate* what, is this Her Reverence's earliest pupil Saudāmanī? [as a result of which:] in that case everything now fits

This use of *yataḥ* to mean 'therefore' (introducing an effect) contrasts sharply with its use to mean 'for' (introducing a cause) as described below.

Where the total notion of the clause is subordinate to another statement, it is introduced most neutrally by the neuter singular form *yat*. (In traditional terms, *yat* may be said to represent the 'internal accusative' of the subordinate verb.)

yan mithah:samavāyād imāṃ madīyāṃ duhitaraṃ bhavān upayame, tan mayā prītimatā yuvayor anujñātam that you, sir, married this my daughter by mutual union, I gladly assent to for you both

eken> ābhisamdhinā pratyarpayāmi . . . yad idam aham eva yathā_ssthānaṃ niveśayāmi I'll hand (it) over on one condition—that I should be the one to put it in place

When a noun clause is the object of a verb meaning 'say', 'know', etc., the regular construction is, of course, with *iti*. But where the noun clause follows the main clause, a frequent alternative is to introduce it with *yathā*. (One might compare the use of 'how' for 'that' in sentences like 'he told me how a man had come to see him'.) In fact, in such cases *iti* is frequently added pleonastically at the end of the clause (in the second of the following examples it is not pleonastic, being needed for the sub-subordinate clause):

vatsa, ucyatāṃ Bhāgurāyaṇo yathā 'tvaritaṃ sambhāvay> aīnam' iti child, let Bhāgurāyaṇa be told to find him at once

idaṃ tāvat prasiddham eva, yathā Nandanāya Mālatīṃ prārthayamānaṃ Bhūrivasur nṛpam uktavān 'prabhavati nija:kanyakā:janasya Mahā:rāja' iti Now it is entirely established that Bhūrivasu told the king when the latter was seeking Mālatī for Nandana, 'Your Majesty has power over his own daughter'

The subordinate clause may be related as reason to the main clause. The implied correlative of *yat* is then *tat* in its sense of 'then, so', and its force may be represented literally in English by 'inasmuch as':

kim atyāhitaṃ Mādhavasya, yad aniṣṭaṃ vyavasito>si? is there (some) disaster to Mādhava, that you have (this) dreadful resolve?

This has the same force as the use of the personal relative pronoun described in Chapter 11 (p. 147), but the latter is, of course, more restricted in its scope, since it can be used only when there is some identifiable common element in the two clauses. In the three examples given in Chapter 11, on the other hand, *yat* might be substituted without change of meaning.

As well as *yat*, other forms of the relative are used. These forms are somewhat illogical and represent the attraction of the relative into the case of the antecedent. Thus *yena* really means *tena* *yat* 'in view of the (fact) that'.

aho mahā;prabhāvo rājā Duṣṣantaḥ, yena praviṣṭa; mātra eva ātrabhavati nir-upaplavāni naḥ kāryāṇi samvṛttāni how great is the power of King Duṣṣanta, in that from the moment His Honour entered, our rites have become unmolested

[Note that, without the locative absolute phrase, *yena* might have been interpreted personally—'he by whose agency'.]

na yathāvad drṣṭam, yat kāraṇam bhavān a;pradhānaḥ (you) did not see it properly, for the reason that you are not one in authority

abhimatā vā bhavanam atithayaḥ samprāptāḥ, yata eṣa pāka-viśeṣ;-ārambhaḥ? or have honoured guests come to the house, that there is this embarking upon special cooking?

na khalv anyathā vastu-vṛttam, yataḥ śrāvaka;āvasthāyām asmat;Saudāmanī-samakṣam anayor vṛtt» *ēyaṃ pratijñā* the facts are not really [otherwise:] at variance (with what has been said), for when they were students the two of them made this promise before Saudāmanī and myself

The meaning of 'inasmuch as' shades into that of 'for' (in which sense the emphatic particle *hi* is common) and finally into that of 'because':

yato yaṃ cirān nirvṛto mam; ōpayogaṃ na jānāti, tena ādhunā mam; āhāra-dāne pi mand;ādarah because this man, satisfied for (so) long, does not recognise my utility, he is now careless even in providing fodder for me

When the subordinate clause is related as a result to the main clause, it may be introduced by *yathā*. This again is a case of attraction into the form of the correlative : *tathā . . . yathā* means 'in such a way that (as a result)':

bhos tathā ham utpatitā yathā sakala eṣa giri;nagara;grāma; sarid;arāṇya-vyatikarāś cakṣuṣā parikṣipyate oh, I have flown up so (high) that this whole expanse of mountains, cities, villages, rivers and forests is encompassed by my eye

*upoḍha;rāgeṇa vilola;tāraḥ
tathā gṛhītaṃ śaśinā niśa-mukham
yathā samastaṃ timir;āṃśukaṃ tayā
puro pi rāgād galitaṃ na lakṣitaṃ*

The moon, with passion [/redness] increased, has seized the tremulous-eyed [/winking-starred] face [/forepart] of the night in such a way that she has not noticed all the garment of her darkness slip away even in front [/in the east] because of (her answering) passion [/redness]

Other relatives and correlatives are possible in result clauses. Thus:

Idṛśas te nirmāṇa-bhāgaḥ pariṇato, yena lajjayā svacchandam ākranditum api na śakyate your [allotment of creation:] destiny in life has turned out to be such that for very shame one cannot even weep as one would wish

However, Sanskrit usually expresses consequence by subordinating the reason rather than the result: 'he was so miserly he never spent a shilling' would become 'by him being miserly not a shilling was spent'.

aho, Rākṣasaṃ prati me vitarka-bāhulyād ākulā buddhir na niścayam adhicacchati [oh, confused from the multitude of doubts about Rākṣasa, my mind attains no certainty:] I am in such a storm of doubt about Rākṣasa, I cannot make up my mind

evaṃ nirbhinnaḥṛdaya-āvegaḥ śīsuḥjanen āpy anukampito smi [thus with the agitation of my heart betrayed, I am pitied even by children:] I betrayed my distress so clearly that even a child takes pity on me

atibhūmim ayaṃ gato na śakyate nivartayitum [having gone to excess, this one cannot be turned back:] he has gone too far to be turned back

The use of *yathā* in expressing result is commonest in a particular idiom with verbs like *kr* 'act' and *vidhā* 'arrange', to express 'act in such a way that', 'see to it that':

yathā svāmī jāgarti tathā mayā kartavyam I must see to it that my master wakes up

yathā haṃ bhavadbhyāṃ saḥ ākāśa-vartmanā yāmi, sa upāyo vidhīyatām [so that I go with you two by the way of air, let that expedient be arranged:] find a way for me to accompany the two of you in your flight

Similarly with *niśidh* 'forbid' (note how the common subject is placed with the first verb rather than with the main verb):

yathā ca sainikās tapo-vanaṃ n ṅparundhanti dūrāt pariharanti ca, tathā niśeddhavyāḥ [and so that the soldiers do not molest the ascetic grove and avoid it from afar, thus

(they) are to be checked:] and you must restrain the soldiers from molesting the ascetic grove and have them keep well clear of it

The notion expressed by a noun clause may be a possibility rather than a fact (and even so—as in the example *eken ābhisamdhinā* . . . above—the verb may remain in the present indicative):

yac ca 'śṛgālo yam' iti matvā mam ṅpary avajñā kriyate, tad apy ayuktam and that (he) should feel (/for him to feel) contempt for me thinking 'he is (just) a jackal', that also (would be) wrong

Here we might most naturally say 'if he should feel'. And the usual word for 'if', *yadi*, is in fact in origin merely *yat* with a strengthening particle. A correlative is often lacking (regularly so when the conditional follows the main clause). When expressed, it is probably most usually *tat*, but other correlatives are often found, such as *tataḥ*, *tadā*, *tarhi*.

ārye, yadi nepathya-vidhānam adhyavasitam, tad ih āgamyatām lady, if arrangements backstage are completed, come here

iha devam upatiṣṭhatu, yadi na doṣaḥ let him attend You Majesty here, if there is no [fault:] objection

The alternative word for 'if', *cet*, must not stand as the first word in its clause:

na ced anya:kāry-ātipātaḥ, praviśy ātra gr̥hyatām atithi-satkāraḥ if (it means) no neglect of other duties, enter here and accept (our) hospitality

Other words, such as *atha*, are also found:

atha kautukam, āvedayāmi if (you feel) curiosity, I'll tell you

With *api* added, we have *yady api* 'even if, though'. Similar in sense is *kāmam* 'granted that, though'. The correlative may be *tathā* ›pi, *punar*, *tu* 'even so, yet'.

kāmam khalu sarvasy āpi kula-vidyā bahumatā, na punar asmākam nāṭyam prati mithyā gauravam though of course everyone thinks highly of his own hereditary learning, our regard for the drama is not misplaced

yady apy ete na paśyanti, lobh-ōpahata;cetasah, kula-kṣaya-kṛtam doṣam mitra-drohe ca pātakam—

**katham na jñeyam asmābhiḥ pāpād asmān nivartitum,
kula-kṣaya-kṛtaṃ doṣaṃ prapaśyadbhir, Janārdana?**

Even if these men, their understanding killed by greed, do not see

The sin caused by the ruin of a family and the crime in the injuring of a friend,

How should we not know (enough) to turn back from this wickedness,

We, Krishna, who can see such sin?

asau

The pronoun **asau** 'that, he' is less common than the other demonstrative pronouns. It is used specifically of what is not near at hand, but anything to which it refers may also be referred to, if absent by the pronoun **saḥ** and if present by the pronoun **ayam**. To give stronger deictic force ('there is, look at that') the combination **ayam asau** may be used:

ayam asau mahā:nadyor vyatikaraḥ there is the confluence of the two great rivers

Used of what is absent, **asau** offers a perhaps slightly more emphatic alternative to **saḥ**:

Vṛṣala Rākṣasaḥ khalv asau Vṛṣala, he (/the man you are talking about) is Rākṣasa, don't forget

hṛt:ādihikāraḥ kva sāmpratam asau baṭuḥ? where is that fellow, now that he has lost his job?

ādi 'etc.'

ādi m. and less frequently some other word such as **prabhṛti** f., literally meaning 'beginning', may be used at the end of a **bahuvrīhi** compound with the sense 'of which the beginning is X', and therefore 'beginning with X/[consisting of] X, etc./ such as X':

Indr:ādayaḥ surāḥ the gods Indra, etc., Indra and the other gods

śrotr:ādīn̄ īndriyāṇi the senses such as hearing

Viśvāvasu:prabhṛtayas trayo bhrātaraḥ Viśvāvasu and his two (younger) brothers

Note the possibility of the translation 'X and', particularly in the last of the above examples.

Such compounds are often used without the substantive they qualify being expressed. If the omitted substantive has a rather general reference, there is a tendency for the compound itself to be put into the singular:

mṛto »sau Saṃjīvako, »smābhiḥ c̣ āgny;ādinā satkṛtaḥ that
Saṃjīvaka is dead, and we have [honoured him with fire
etc.:] given him a cremation ceremony and so forth

na hy etābhyām atidīpta;prajñā;medhābhyām asmad;ādeḥ
sah;ādhyayana-yogo »sti for (anyone) like us, there is no
managing common lessons with those two, whose under-
standing and intellect are exceptionally brilliant

The neuter singular form **prabhṛti** comes to be used adverbially with the ablative or with a form ending in the suffix **taḥ** in the sense of 'from X onwards, since': **cirāt prabhṛti** 'since a long time', **tataḥ prabhṛti** 'from that (point) on'.

ājñāpayati and vijñāpayati

The causatives of **ājñā** and **vijñā** (of which the past participles have the anomalous alternative forms **ājñāpta** and **vijñāpta**) may often be translated 'order' and 'request' respectively. More widely, they may both mean 'say', the first with the implication that the speaker is someone (such as a king or guru) whose word is not to be questioned, the second with the reverse implication that the speaker is someone (such as a counsellor or pupil) who should show deference to the person addressed. A form such as **vijñāpayāmi** 'I beg to state' may, of course, simply indicate politeness between equals.

Vocabulary

atithi *m.* guest
anucaraḥ companion,
attendant
anutāpaḥ remorse
antaraṃ interval
anveṣin searching, in search of
apatyaṃ offspring

aparāddha (*p.p.*) and
aparādhin offending, guilty
abhiyogaḥ attack
amṛtaṃ nectar, ambrosia
ājñā command, order
ādi *m.* beginning;
;ādi *see chapter text*

āpta trustworthy
 iṣu *m.* arrow
 upapanna equipped with,
 possessed of
 upasaṃgrahaḥ embracing;
 collecting; looking after
 etāvanta this much
 kanyakā girl
 kāmaḥ wish, desire, love;
 °tu-kāma wanting to,
 anxious to (see chapter text)
 kāyasthaḥ scribe, letter-writer
 kāraṇam reason
 kāvyam [that which derives
 from a kavi 'poet, creative
 writer':] literature
 kumārakaḥ young man, son
 kṛta-vedin conscious of [things
 done for one:] debt: grateful,
 obliged
 koṣaḥ treasury, resources,
 wealth
 kriyā doing; rite
 kṣatriyaḥ [member of] warrior
 [caste]
 guhya [to be concealed:] secret
 Gautamī *pr. n.*
 gauravam high esteem, duty of
 respect [towards an elder]
 ghaṭaḥ pot
 cakṣus *n.* eye
 jāta *p.p.* born; jāta-karman
n. birth-ceremony
 jāñātṛ knower, person to know/
 understand
 tikṣṇa:rasa-daḥ poisoner
 tuccha trifling
 dāsī slave girl, servant girl
 Devarātaḥ *pr. n.*
 dauhitraḥ daughter's son,
 grandson
 dhurā pole, yoke, burden

Nandaḥ *pr. n.*
 nṛpati *m.* king
 payas *n.* water
 para far, ultimate, supreme
 parigrahaḥ acquisition,
 possession
 paritoṣaḥ satisfaction
 puṇya auspicious, holy
 purātana (*f. i*) former
 pṛthvī, pṛthivī earth
 pracchādanam concealment
 pratikūla contrary, hostile
 pramāṇam measure, size
 prākṛta (*f. ā/i*) of the people,
 vulgar, common
 priyam benefit, service
 bādha molestation, damage
 brahmacārin *m.* student ;
 sa:brahmacārin *m.*
 fellow-student
 bhārika burdensome
 bhūṣaṇam ornament
 bhraṃśaḥ fall, decline;
 sthāna-bhraṃśaḥ fall from
 position, loss of place
 mati mant possessing wit,
 sensible
 madhya-stha [mid-standing:]
 neutral
 manorathaḥ desire
 mantrin *m.* minister
 yukta proper, right
 rahasya secret
 rāja-kāryam, rājya-kāryam
 [business of king/kingdom:]
 state affairs, state
 administration
 rāmaṇīyakam loveliness,
 delightful aspect
 lakṣaṇam characteristic,
 (auspicious) mark
 Lopāmudrā *pr. n.*

-vacanāt [from the speech of:]
in the name of
varāka (*f.* ī) wretched, poor
varṇaḥ colour, appearance
vāc *f.* speech, words
vādin speaking, talking
vāsin living in, dweller
vijñāpanā request
vidhi *m.* injunction [*esp.* for
performance of religious rite];
vidhi vat according to [the
injunction of] ritual
vivakṣita (*desiderative p.p.*)
wished to be said, meant
vihāraḥ (Buddhist) monastery
convent
vedin knowing, conscious of,
appreciative of
vyapadeśaḥ designation, name
vyayaḥ loss; expense,
extravagance
vyāghraḥ tiger
Śakaṭadāsaḥ *pr. n.*
śaṭha cunning
Śatakratu *m.* (*name of*) Indra

Śakuntaleya born of
Śakuntalā
śāsanam command
śuddhāntaḥ women's
apartments, household
śūla *m./n.* stake; śūlam ā + ruh
caus. solidus [cause to mount,
the stake:] impale
śṅgālaḥ jackal
śrotṛ *m.* listener, someone to
listen
śrauta derived from scripture,
scriptural
śvapākaḥ outcast
saṃcayaḥ collection,
quantity
satkāraḥ hospitality
samartha capable, able
sācivyaṃ being minister,
post of minister
Siddhārthakaḥ *pr. n.*
secanam (act of) sprinkling,
watering
Somarātaḥ *pr. n.*
sainikaḥ soldier

ati + śī (II atīsete) surpass, triumph over
anu + jñā (IX anujñānāti) allow, give someone leave to (*dat. of verbal
noun*)
abhi + druh (IV abhidruhyati) do violence to
abhi + vṛt (I abhivartate) approach, go towards, make for
arh (I arhati) be worthy; 'should' (*see chapter text*)
ava + jñā (IX avajñānāti) despise
ā + khyā (II ākhyāti) declare, tell
ā + dṛ (IV ādriyate) heed, respect, defer to, refer to
ā + ruh *caus.* (āropayati) cause to mount, raise onto
ut + ghuṣ (I udghoṣati) cry out
ut + hā (III ujjihīte) start up; depart
upa + bhuj (VII upabhuñkte) enjoy, consume, spend
upa + rudh (VII uparunaddhi) besiege, invade

- f + lañgh *caus.* (ullañghayati) transgress, violate
 am *caus.* kāmāyate desire, be in love with
 up *caus.* kopayati anger
 uṣ *caus.* (dūṣayati) spoil, defile
 ri + ci (V paricinoti) become acquainted with,
 recognise
 iḍ (X piḍayati) squeeze
 i (IX punāti, punīte) purify
 f (*caus.* pūrayati, *p.p.* pūrṇa) fill, fulfil
 ra + khyā *caus.* (prakhyāpayati) publish, proclaim
 rati + nand (I pratinandati) receive gladly, welcome
 rati + vi + dhā (III pratividadhāti) prepare against, take
 precautions
 ra + bhā (II prabhāti) shine forth, dawn
 ra + yat (I prayatate) strive, exert oneself
 ra + yuj (VII prayujkte) employ; perform (on stage)
 man *caus.* (mānāyati) esteem, honour
 mṛṣ *caus.* (marṣayati) overlook, excuse
 vi + ā + pṛ *caus.* (vyāpārayati) set to work, employ
 śak (V śaknoti) be able, can
 sam *caus.* (śamayati) quieten, appease
 śrad + dhā (III śraddhatte) trust, believe
 sat + kṛ (VIII satkaroti) receive with hospitality, entertain
 sam + dhā (III saṃdhatte) bring together; aim (arrow)
 sam + ā + sañj (I samāsajati) attach something to (*loc.*),
 impose upon
 spṛś (VI spṛśati) touch

ati: (*karmadhāraya prefix*)
 too, over-, extremely, very
 aticirāt after very long
 anyatra elsewhere
 asau that, he, she
 ataretara (*stem form*) mutual,
 of/to *etc.* each other
 kaccit? I hope that . . . ?
 kāmam admittedly; granted
 that

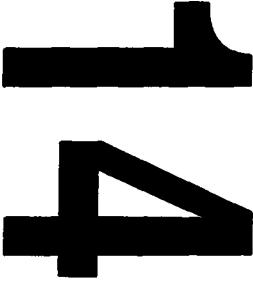
cirāt at long last
 cet (*enclitic*) if
 prabhṛti + *abl.* starting with,
 from . . . onward, ever since
 prādur + bhū become manifest,
 arise
 yat satyam [what is true:] truth
 to tell, in truth
 yady evam [if so:] in that case
 yataḥ, yadi, *etc.*: see chapter text

Exercise 13a देहि मे प्रतिवचनम् ।१। त्वया सह गौतमी गमिष्यति ।२। कश्चिद् शून्या इवामी प्रदेशाः ।३। एष तमिषु संदधे ।४। यदि रहस्यं तदा तिष्ठतु । यदि रहस्यं तर्हि कथ्यताम् ।५। अहमप्यमुं वृत्तान्तं भगवत्स्य लोपामुद्रायै निवेदयामि ।६। खलु मूर्खस्तं युष्माभिरतिसृष्टं प्रभूतमर्थराशिमवाप्य महता व्ययेनोपभोक्तुमारब्धवान् ।७। दिष्ट्या सुप्रभातमद्य चदयं देवो दृष्टः ।८। किं चिदाख्यातुकामास्मि ।९। उपालप्स्ये तावदेनम् ।१०। भद्रं सिद्धार्थकं काममपर्याप्तमिदमस्य प्रियस्य तथापि गृह्यताम् ।११। अयमसौ राजाज्ञया राजापथ्यकारी कायस्थः शकटदासः शूलमारोपयितुं नीयते ।१२। ज्ञास्यथः खल्वेतत् ।१३। पुण्याश्रमदर्शनेनात्मानं पुनीमहे तावत् ।१४। भद्रे न तत्परिहार्यं—यतो विवक्षितमनुकमनुतापं जनयति ।१५। नायमवसरो मम शतक्रतुं द्रष्टुम् । १६। सखे न तावदेनो पश्यसि चेन त्वमेवंवादी ।१७। अये एतास्तपस्विकन्यकाः स्वप्रमाणानुरूपैः सेचनघटैर्बालिपादपेभ्यः पयो दातुमित् एवाभिवर्तन्ते ।१८। न चेन्मुनिकुमारको ऽयं तत्को ऽस्य व्यपदेशः ।१९। मतिमांश्राणक्यस्तुच्छे प्रयोजने किमिति चन्द्रगुप्तं कोपयिष्यति । न च कृतवेदी चन्द्रगुप्त एतावता गौरवमुत्साङ्गयिष्यति ।२०। तेन हि विज्ञाप्यतां मद्गुचनानुपाध्यायः सोमराज - अमूनाश्रमवासिनः श्रौतेन विधिना सत्कृत्य स्वयमेव प्रवेशयितुमर्हसीति । २१। स्मर्तव्यं तु सौजन्यमस्य नृपतेर्यदपराधिनीरप्यनपराद्गुरोरिव नौ कृतप्रसादं चेष्टितवान् ।२२। हे व्यसनसब्रह्मचारिन् यदि न गुह्यं नातिभारिकं वा ततः श्रोतुमिच्छामि ते प्राणपरित्यागकारणम् ।२३। आर्यं वैहीनरे अद्य प्रभृत्यनादृत्य चाणक्यं चन्द्रगुप्तं स्वयमेव राजकार्याणि करिष्यतीति गृहीतार्थाः क्रियन्तां प्रकृतयः ।२४। वयमप्याश्रमबाधा यथा न भवति तथा प्रयतिष्यामहे ।२५। किमिदानीं चन्द्रगुप्तः स्वराज्यकार्यधुरामन्त्रं मन्त्रिण्यात्मनि वा समासज्य स्वयं प्रतिविधातुमसमर्थः ।२६। यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुञ्जानस्य ममापि सुमहान्परितोषः प्रादुर्भवति ।२७। चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारिता दारुवर्मादय इति नगरे प्रख्याप्य शकटदासः शूलमारोपितः ।२८। स खलुं कस्मिंश्चिदपि जीवति नन्दान्वयावयवे वृषलस्य साधिव्यं ग्राहयितुं न शक्यते ।२९। इदमत्र रामणीयकं यदमात्यभूरिवसुदेवरातयोश्चिरात्पूर्णां ऽयमितरेतरापत्यसंबन्धामृतमनोरथः ॥ ३० ॥

Exercise 13b (In this exercise translate 'should' where appropriate by arh.)

1 Vijayā, do *you recognise this ornament? 2 That fellow is certainly cunning. 3 Lavaṅgikā has managed well, since Mādhava's attendant Kalahamsaka is in love with that servant-girl of the convent, Mandārikā. 4 But where will *you (ladies) wait for me? 5 Why, quite without giving an answer he has started to dance. 6 What, are soldiers in search of me invading the ascetic grove? 7 Granted that this is to be prized,

yet we are neutral about it [atra]. 8 After not very long the minister will restore [*use ā + ruh caus.*] us to (our) former state. 9 It is not right to despise even a common man. 10 King Candragupta, it is already known to you that we lived for a certain interval-of-time with [*loc.*] Malayaketu. 11 Oh Viṣṇugupta, you should not touch me (who am) defiled-by-the-touch-of-an-out-caste. 12 My dear child, I hope you have greeted [abhi + nand] this son born of Śakuntalā whose-birth-ceremony-and-other-rites-were-performed by us according to ritual? 13 Then give me leave to go. 14 We are not able to triumph with words over Your Excellency's words. 15 If Your Excellency thus sees the time-for-attack, why delay? 16 Come in, my dear fellow: you will get someone to listen and to understand. 17 'Just now (he) has directed his daughter to (show) hospitality-to-guests and gone to Soma-tīrtha to appease a fate hostile to her'—'In that case she is the one I will see.' 18 Why do you ask, friend, un-believing(ly)? 19 Is the earth without-warriors, that (you) cry out in this way? 20 I should like to employ you, my dear fellow, on a certain task that-must-be-performed-by-a-trustworthy-person. 21 If the grandson-of-the-sage proves to be [bhū] possessed-of-those-marks, you will welcome her and introduce her into your household. 22 Do you then not pity the poor (girl) whose-life-is-departing? 23 Loss-of-place will not oppress one-without-possessions. 24 (We) have established Śakaṭadāsa with a great quantity-of-wealth to-look-after the poisoners-and-so-forth employed-by-us to do violence to Candragupta's-person, and to-instigate-(his)-subjects-to-rebellion. 25 Mādhavya my friend, you have-not-obtained-the-reward-of-your-eyes, since you have not seen the ultimate of things to see [*draṣṭavya*]. 26 Oh merchant Candanadāsa, a king so severe-in-punishment towards traitors will not overlook *your concealment-of Rā-kṣasa's-wife. 27 Since those tigers-and-others, deceived-by-mere-appearance, without-knowing (him to be) a jackal regard that one (as) king—see [*pl.*] to it that he is recognised. 28 Your Majesty, who else anxious-to-live would have violated Your Majesty's command? 29 Though (your) master's-merits cannot be forgotten, Your Excellency should honour my request.



Paradigms: Imperfect and optative of present stems; śreyāms

Imperfect tense

Like the imperative, the imperfect is part of the present stem of the verb. It shares its two most prominent characteristics with the aorist tense (Chapter 15): the stem is prefixed by an augment, and the terminations are the 'secondary terminations'.

The augment consists of the vowel a: *nayati* 'he leads', *anayat* 'he led'; *karoti* 'he does', *akarot* 'he did'. When the stem begins with a vowel, the combination with a always results in *vrddhi*, even in the case of *i/i/u/ū/r̄*: thus *icchati* 'he wants', *aicchāt* 'he wanted'. When a verb is compounded with a prefix, the augment is always placed *after* any such prefix, immediately before the verb: *samudatiṣṭhat* 'he rose up', from *sam + ut + sthā*.

The personal endings of the present tense (e.g. *-ti*) are called 'primary', and those of the imperfect and aorist (e.g. *-t*) are called 'secondary'. The terminology is in fact misguided, since from an historical point of view the 'primary' endings are derived from the 'secondary'. Thus on the basis of a primitive *nayat* (surviving in Vedic as a form of the 'injunctive' mood), the imperfect *anayat* is differentiated by the addition of the augment and the present *nayati* by the addition of a suffix *i* (while the imperative *nayatu* is differentiated by the addition of another suffix, *u*). The relationship of primary and secondary endings is not always so transparent, and there is no alternative to committing the paradigms to memory, but it is perhaps also worth pointing out that the third person plural form *anayan* is reduced (because Sanskrit words cannot normally end in more than one consonant) from an original **anayant*.

In the imperfect, as in the present, of athematic verbs, the three parasmaipada singular forms are strong, the rest weak. Those verbs which take -ati not -anti in the third person plural parasmaipada present (class III verbs and some other reduplicated stems) take -uḥ not -an in the corresponding imperfect form. Final ā disappears before this suffix, but i/i/u/ū/r take guna: ajuhavuh 'they sacrificed'. In a few further verbs of class II this ending is an optional alternative.

The imperfect is used as a simple past narrative tense—'he did', 'he went', etc. It is frequent in certain styles of Sanskrit, but since its sense may also be represented by the past participle and the past active participle (and to some extent by the aorist or perfect) there are other kinds of Sanskrit in which it occurs rarely. The examples of the imperfect in Exercise 14 are taken mainly from Classical prose romances. The imperfect tense is so named because it is parallel in *formation* with the imperfect of various other Indo-European languages, notably Greek. But it is important to realise that in sense it normally has no progressive or durative implication ('he was doing', 'he used to do', etc.). Such implications tend, even in past time, to be expressed in Sanskrit by the present tense (sometimes with the addition of the particle sma):

atha sā yadā vāyu-preritair vṛkṣa-śākhā-graiḥ spr̥śyate, tadā śabdaṃ karoti, anyathā tūṣṇīm āste now when the tips of the tree-branches, stirred by the wind, touched that (drum), it would make a noise, (while) otherwise it would remain silent

tasmāt sarasoḍ dūra-vartini tapo-vane jābālir nāma mahāḥtapā muniḥ prativasati sma in an ascetics' grove not far from that lake there lived an ascetic of great austerity named Jāvāli

(Conversely, it should be mentioned, the use of the present as an ordinary past narrative tense—'historic present'—is not characteristic of good Classical writers.)

An exception to the general significance of the imperfect is provided by the imperfect of as 'be', which normally has a stative sense (except in a phrase such as tūṣṇīm āsit 'fell silent'):

R̥ṣyaśṛṅg-āśrame guruḥjanas tadḥ āsit (his) elders were at that time in R̥ṣyaśṛṅga's hermitage

priyāārāmā hi sarvathā Vaidehy āsit the Princess of Videha was always fond of the woodland

Sometimes, by combining with a past participle, this verb can convey a pluperfect sense:

atha tāmbūla-karañka-vāhini madīyā Taralikā nāma mayā
aīva saha gatā snātum āsīt now my betel-box carrier
called Taralikā [was having gone:] had gone to bathe with me

Imperfect forms may be made from the future stem, giving a tense known as the conditional: thus from *karīṣyati* 'he will do' *akarīṣyat* (lit. 'he was going to do') 'he would have done'. The use of this tense is mentioned below.

The optative

From the paradigms it will be seen that the optative links the secondary endings to the present stem by means of a suffix *i* or *yā*, which in the case of thematic verbs becomes *e* (from *a + i*). Before either form of the suffix the stem of athematic verbs appears in its weak form.

While a prescriptive usage ('he shall do') is common in law-books and similar texts, the prevalent sense of the optative in Classical literary texts is potential, to express what 'may' or 'might' be the case now or in the future (or even occasionally in the past). In plain statements *kadācit* 'perhaps' is often added:

atha vā mayi gate nṛśaṃso hanyād enām but no, with me
gone the monster may kill her

kumāra, anyeṣāṃ bhūmipālānāṃ kadācid amātyavyasanam
a:vyasanam syāt, na punaś Candraguptasya Your
Highness, for other rulers a deficiency in ministers might
perhaps be no deficiency, but not for Candragupta

ārāma-prāsāda-vedikāyām kṛṣṭadbbhiḥ pārāvataih pātitaṃ
bhavet it [may be having been dropped:] may have been
dropped by the pigeons while playing in the balcony of the
pleasure-pavilion

kv ēdānīm ātmānaṃ vinodayeyam where can I now distract
myself?

api khalu svapna eṣa syāt? could this indeed be a dream?

The combination *api nāma* is frequent with the optative, and may express anything from speculation or anxious hope to a wish, even an impossible wish ('if only'):

tad api nāma Rāma:bhadrah punar idam vanam alamkuryāt?
might dear Rāma, then, (be going to) grace this forest
again?

api nām̐ âham̐ Purūravā bhaveyam̐ if only I (a woman)
could become Purūravas!

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Chapter 14

14

Remote conditions

The optative is used to express remote hypotheses in relation to the future ('if he were to do') or the present ('if he were doing'). The construction does not in itself distinguish clearly between 'if this were to happen, this would be so' and 'if this were to happen, this *might* be so'.

tad yadi kadācī Candraguptas̐ Cānakyam̐ atījītakāśīnam̐
asahamānaḥ sācīvyād̐ avaropayet, tataḥ . . . amātyaḥ Rākṣasaś̐
Candraguptena saha samdadhīta so if by any chance
Candragupta, not enduring Cānakyas̐ (s̐ being so) extremely
arrogant, were to dismiss him from his ministerial post,
Minister Rākṣasa might come to terms with Candragupta

One of the optatives may be replaced by a present indicative, as in the following beautiful verse of Kālidāsa:

anadhigataḥ manorathasya pūrvam̐
śataguṇit̐» ēva gatā mama triyāmā
yadi tu tava samāgame tath̐» aīva
prasarati subhru, tataḥ kṛtī bhaveyam̐

[Earlier with my desire unobtained:] before I won my desire,
The night passed for me as if multiplied by a hundred:
But if it could stretch like that [upon your union:] when I am
with you,
I should be satisfied, my fair one

As in any language the conditional clause may be implied (or conveyed by an adverbial word or phrase) rather than directly expressed:

vyaktam̐ n̐ āstī—katham̐ anyathā Vāsantī api tām̐ na paśyet?
obviously she does not (really) exist. Otherwise how would
Vāsantī not [be seeing:] be able to see her too?

sādhu, sādhu! anena ratha-vegena pūrvaḥ prasthitam̐ Vainateyam̐
apy āsādayeyam, kim̐ punas̐ tam̐ apakāriṇam̐ Maghonaḥ
bravo, bravo! With this speed of the chariot I could even
overtake [Vinatā's son:] Garuḍa [previously set out:] after
giving him a start, let alone that offender against Indra

Conversely, there is an idiom whereby the main clause is suppressed and a tentative supposition is expressed by *yadi* with the optative:

... *pārāsarī Divākaramitra-nāmā giri-nadīm āsṛitya prativasati—sa yadi vinded vārttām* a wandering mendicant called Divākaramitra is living (in those parts) by a mountain stream—it is possible that he might possess some information

The conditional tense may be used (in both the subordinate and the main clause) to express a past unfulfilled condition. To quote Kālidāsa again:

*yadi surabhim avāpsyas tan-mukh-ōcchvāsagandham,
tava ratir abhaviṣyat puṇḍarīke kim asmin?*

If (O bee) you had discovered the sweet fragrance of her breath,
Would you (after that) have found pleasure in this lotus?

But for various reasons the conditional is not a very common tense. Despite its origin, it is not needed in reported statements to express a non-conditional, 'future in the past' sense ('he said he would do it') since a direct construction with *iti* is available in such circumstances. Secondly, sentences of the type 'he wouldn't have done it without asking' are expressed by the future (Chapter 13). Thirdly, even in its special function of expressing past unfulfilled conditions it may be replaced by the optative:

*Vṛṣala, Rākṣasaḥ khalv asau—vikramya grhyamānaḥ svayaṃ
vā vinaśyed yuṣmad-balāni vā vināśayet* Vṛṣala, the person (you are speaking of) is Rākṣasa after all: [being seized:] if we had seized him by force either he would have died himself or else he would have destroyed your forces

Comparatives and superlatives

The normal comparative suffix is *tara*, and the normal superlative suffix is *tama*: *mṛdu* 'soft', *mṛdutarā* 'softer', *mṛdutama* 'softest'. These suffixes are freely attached to adjectives, and are also found with past participles (*utpīditatara* 'particularly squeezed') and occasionally substantives (*suhr̥ttama* 'very close friend').

Stems in *-yāms* (usually *-īyāms*) also in principle have comparative force and are paired with superlative forms in *-iṣṭha*. They are primary derivatives of ancient formation, added always to monosyllabic stems, and do not necessarily correspond directly to any

adjective in the positive degree. What correspondence there is will be in meaning and/or in ultimate derivation from the same root rather than in form. Thus *kṣodiyāms* 'meaner, inferior' and *kṣodiṣṭha* 'meanest' are derived directly from the root *kṣud* 'trample'; and the simple adjective *kṣudra* 'mean' is a separate formation from the same root; while *kaniyāms* 'smaller' and *kaniṣṭha* 'smallest' are related only in meaning to *alpa* 'small'. Some other examples of these stems are:

<i>guru</i> heavy, important	<i>garīyāms</i>	<i>gariṣṭha</i>
<i>vr̥ddha</i> old	<i>vyāyāms</i> elder	<i>vyeṣṭha</i>
<i>antika</i> near	<i>nedīyāms</i>	<i>nediṣṭha</i>
<i>paṭu</i> sharp	<i>paṭīyāms</i>	<i>paṭiṣṭha</i>
<i>priya</i> dear	<i>preyāms</i>	<i>preṣṭha</i>
<i>balin</i> strong	<i>balīyāms</i>	<i>baṣiṣṭha</i>
<i>bahu</i> much	<i>bhūyāms</i>	<i>bhūyiṣṭha</i>
<i>mahānt</i> great	<i>mahīyāms</i>	<i>mahiṣṭha</i>
(<i>cf. śrī</i> splendour)	<i>śreyāms</i> better	<i>śreṣṭha</i>

It should be noted that while some of the forms listed above are frequent, they do not exclude the use of the suffixes *tara* and *tama*: thus 'dearer' may be represented by *priyatara* as well as by *preyāms*.

The other term of the comparison is represented by the ablative (or by a form in *-taḥ*):

sv:ārthāt satām gurutarā pranayi-kriy» aīva more important to the virtuous than their own interests is carrying out the request of a petitioner

It is not, in fact, necessary for the adjective to be in the comparative degree for the use of this ablative of comparison. 'Dearer even than life' may be represented simply by *prāṇebhyo ṽpi priyah*. Similarly:

*vajrād api kaṭhorāni, mrdūni kusumād api
lok-ōttarāṇām cetāmsi ko hi vijñātum arhati?*

harder even than adamant, softer even than a flower—
who can aspire to understand the minds of those who
are above the world?

On the other hand, in Sanskrit (unlike English) the comparative adjective by itself need not have overtly comparative force but may be simply a more emphatic equivalent of the positive: *balīyāms*, rather than meaning 'stronger', often just means 'notably strong, particularly strong'. As a result, the comparative

force is expressed much more by the ablative of comparison than by the adjective, with the exception of a few adjectives of almost invariably comparative significance such as *jyāyāms* 'elder' and *bhūyāms* 'more'. One should, in fact, beware of translating *balīyāms* as 'stronger' unless the context makes it quite plain that a comparison is intended.

Similar to the ablative of comparison is the ablative after an adjective such as *anya* 'other (than)' or after a verb such as *pari + hā* (*passive*) 'be inferior to':

na tarhi prāg:avasthāyāḥ parihīyase in that case you are [not inferior to your previous state:] no worse off than you were before

Occasionally, an analytical construction with a negative is found replacing the ablative of comparison. This is the regular construction with the word *varam* 'a preferable thing, the lesser of evils'.

varam vandhyā bhāryā na o avidvān putraḥ [a barren wife is the preferable thing and not:] better a barren wife than an ignorant son

' *sarvathā mātya:Rākṣasa eva praśasyataḥ* ' — 'na bhavān' *iti vākyaśeṣaḥ* ' 'at all events it is Minister Rākṣasa who is more to be admired—["not you" is the rest of the sentence:] than I am, you mean?'

Just as comparatives do not always have comparative force, so superlatives need not imply literal supremacy: *mṛdutama* may mean simply 'pre-eminently soft', 'very soft', rather than '(the) softest (of all)'. The field of comparison may be expressed either by the genitive (*sodaryānām ṣaṇṇām jyesthāḥ* 'eldest of the six [co-uterine] brothers') or by the locative (*buddhimatsu narāḥ śreṣṭhāḥ* 'men are supreme among sentient beings').

Once again, a superlative form is not necessary to express superlative force:

vihageṣu panditā aiśā jātiḥ [among birds this is the clever species:] this is the cleverest species of bird

Constructions with *iti*

The uses of the particle *iti* may now be considered in greater detail than was practicable when the word was first introduced into the exercises.

iti is in origin an adverb meaning 'thus, in this way'. But its use in this wider sense is almost entirely lost in Classical Sanskrit.

Instead, its function is to indicate that the preceding utterance is a quotation or is in some sense being treated as a quotation. (Unfortunately, there is no corresponding formal indication of where the quotation begins: more often than not it begins with the beginning of the sentence, but ambiguities can occur.) Although in principle (with rare exceptions in verse) *iti* is placed immediately after the quotation, it is not necessarily enclitic. After a long quotation, *iti* may be the first word in a new paragraph or a new stanza of verse. Or it may even refer to the words of another speaker.

iti śrutvā devaḥ pramāṇam having heard (what I have told you), Your Majesty is the judge (of what to do)

vatsa, ity eva āham pariḥlavamānaḥḥṛdayaḥ pramugdho ḥsmi my dear (brother), from just such (thoughts as you have voiced) my heart is trembling and I am faint

The construction with *iti* may represent both direct and indirect discourse in English. In the latter case various appropriate changes must be made: according to circumstance, 'I' and 'you' may be represented by 'he' etc., 'is' by 'was', 'here' by 'there', 'now' by 'then', and so forth.

For greater clarity, the words of the *iti* clause in all the Sanskrit examples which follow have been isolated by inverted commas.

aye 'Candraguptād aparaktān puruṣān jānām' ity upakṣiptam anena oh, he has hinted ['I know men disloyal to Candragupta:'] that he knows men disloyal to Candragupta

tato bhagavaty Arundhatī 'na āham vadhū-virahitām Ayodhyāṃ gamiṣyām' ity āha thereupon the revered Arundhatī said ['I will not go . . .:'] that she would not go to an Ayodhyā bereft of its bride

abhūc ca ghoṣanā 'śvaḥ kām-ōtsava' iti and there was a proclamation ['tomorrow (there will be) a Love Festival:'] that the next day was to be a Love Festival

However, the principle that the words of the *iti* clause should represent the original form of the quotation is not invariable. Occasionally in practice a first or second person form belonging in the main sentence intrudes into the *iti* clause to avoid a clumsy third person periphrasis. Theoretically, this can lead to ambiguity, but context or common sense will normally make the meaning plain.

bhartṛdārike, 'tvam asvasthaḥśarīr' ēti pariḥjanād upalabhya mahādevī prāptā mistress, the Queen has arrived, having

heard from her attendants [“you” are unwell:] that you are unwell (*The words actually addressed to the Queen would have been ‘the Princess is unwell’.*)

A verb of telling, being told, etc. need not be expressed after *iti*. From its original meaning of ‘in this way’ it can naturally imply ‘with these words’—becoming in effect the equivalent of *ity uktvā*. Thus a speech may conclude with *iti pādayoh papāta* ‘with these words (she) fell at (the other’s) feet’, or *iti kim cid asmayata* ‘so (saying) she smiled slightly’, ‘—she said, with a slight smile’. This use is especially common in the stage-directions of plays. A line of dialogue will be followed, for example, by *iti Mādhavam āliṅgati* ‘[so saying] she embraces Mādhava’.

The usage permits great flexibility of construction, since the *iti* clause may represent not actual dialogue but the substance of what is said:

‘eṣā ku:matir na kalyāṇ»’ *īti nivārayantyaṃ mayi vana-vāsāya kopāt prasthitā* [upon my restraining (her) by saying ‘this ill notion is not beneficial’:] when I remonstrated that no good would come of such wrong-headedness, she went off in a temper to live in the forest

‘mahān ayam prasāda’ *īti grhītavatī* she accepted (it) [with the words ‘this is a great favour’:] with grateful thanks

‘pitā te Cānakyaena ghātita’ *īti rahasi trāsaitvā Bhāgurāyaṇen» āpavāhitaḥ Parvataka-putro Malayaketuḥ* after secretly frightening him by claiming that Cānakya had his father murdered, Bhāgurāyaṇa helped Parvataka’s son Malayaketu to escape (*Note here how the second person in the Sanskrit avoids the ambiguities of the English third person forms.*)

That *iti* clauses, as well as combining with verbs meaning ‘tell’ or ‘hear’ (‘be told’), may be used with verbs of knowing, thinking, supposing, etc. needs little illustration:

‘tat-sahacāriṇībhiḥ sakhī te hrt»’ *ēti me hṛdayam āśānkate* my heart suspects that your friend’s wife was carried off by the companions of that (goddess)

But just as *iti* can be used without a verb of saying actually expressed to mean ‘with these words’, so it can be used without a verb of thinking actually expressed to mean ‘with these thoughts, with this in mind’. *iti* thus becomes the equivalent of *iti matvā*, and represents English ‘because’ or ‘since’ where these have the sense of ‘on the grounds that’.

'prāṇa-parityāgen' āpi rakṣaṇīyāḥ suhr̥d-asava' iti kathayāmi
I speak out because a friend's life must be saved even at the
cost of sacrificing (one's own) life

'kathoraḥgarbh'»' ēti n. ānītā 'si (we) did not bring you (with
us) because (you were) late in pregnancy

aham tvayā tasminn avasare nir-dayam nighnaty api 'str'»' ity
avajñātā on that occasion though I struck (you) fiercely,
you despised me [thinking '(she is) a woman':] as a woman

As well as expressing statements and suppositions, *iti* clauses are
used to some extent to represent situations—'the possibility
that', 'the fact that'. The first of the following examples, where
a finite verb occurs and where a relative construction with *yat*
might perhaps have been used, is less typical than the others:

'tatrabhavān Kaṇvaḥ śāśvate brahmaṇi vartate, iyam ca vaḥ
sakhī tasy' ātmaj'»' ēti katham etat? how is it that His
Honour Kaṇva lives in perpetual chastity and (yet) this
friend of yours is his daughter?

bhagavan, 'prāḡ abhipreta-siddhiḥ, paścād darśanam' ity
apūrvah khalu vo 'nugrahaḥ revered one, for the fulfil-
ment of (our) wishes to be first and the audience (with you)
to come afterwards (constitutes) a quite unprecedented
kindness on your part

athavā 'kāmam a:satyasandha' iti param ayaśo, na punaḥ
śatru-vañcanā-paribhūtiḥ but in fact to be wilfully false
to one's word is a greater disgrace than to be beaten by an
enemy's tricks

iti clauses have so far been considered from the point of view of
their relation to the main sentence. The examples quoted have
been of clauses of statement. But *iti* clauses may also take the form
of commands or questions. Where these may best be represented
by direct speech in English, they require no special mention.
Elsewhere they correspond broadly to the syntactical categories
of indirect command and indirect question, and may be treated
from that point of view.

Clauses of command

Indirect command in English is generally expressed by an accu-
sative and infinitive construction—'I told him to do it'.

tatrabhavatā Kaṇvena vayam ajñāpitāḥ 'Śakuntalāhetor
vanaspatibhyaḥ kusumāny āharat'»' ēti His Honour Kaṇva

has ordered us ['bring blossoms . . .'] to bring blossoms from the trees for Śakuntalā

As well as by an imperative, the command may be expressed in Sanskrit by other means such as a gerundive:

'rakṣanīyā Rākṣasasya prānā' ity āry-ādeśaḥ His Excellency's orders are ['Rākṣasa's life should be protected:'] to protect Rākṣasa's life'

By the use of *iti* in its *ity uktvā* or *iti matvā* sense, the equivalent of a clause of purpose may be obtained.

nanv idānim eva mayā tatra Kalahaṃsakaḥ preṣitaḥ
'pracchannam upagamyā Nandan-āvāsa-pravṛttim upa-
labhasv' ēti why, I have just now sent Kalahaṃsaka there
[with the words 'approaching stealthily find out . . .'] to find
out discreetly what has been happening in Nandana's house

'mā bhūd āśrama-pīd' ēti parimeya; purahsarau (the two of
them travelled) with a limited entourage [with the thought
'let there not be affliction of the hermitage:'] lest they
should trouble the hermitage

Interrogative clauses

These, of course, often occur with verbs meaning 'enquire' or 'speculate':

tad yāvad gṛhinīm āhūya pṛcchāmi 'asti kim api prātarāśo na
v' ēti so I'll just call my wife and ask ['is there breakfast
at all or not?'] whether she has any breakfast for me or not

kim tu 'katham asmābhir upagantavya' iti sampradhārayāmi
but I am wondering how we should approach him

Indirect questions also occur with verbs of knowing or stating, and here it is interesting to note another modification of the principle that the words of an *iti* clause represent a direct quotation: what is known or stated is the *answer* to the question. There is, in fact, no direct speech equivalent of the indirect interrogative in 'he said who had come', unless it is a statement of the form 'such-and-such a person has come'.

ārye, yady evaṃ tat kathaya sarvataḥ 'ka eṣa vṛttānta' iti
Lady, if so then tell (us) exactly what this is that has been
happening

na tv evaṃ vidmaḥ 'kataro 'yam āyusmatoḥ Kuśa; Lavayor' iti
but we do not know [the following,] which of the two
princes Kuśa and Lava he is

Not infrequently, the *iti* is omitted, so that the interrogative pronoun has the function in itself of introducing an indirect question:

paśyasi kā vārtā you see what the news is

na jāne kim idam valkalānāṃ sadṛśam, utāho jaṭānāṃ
samucitam I do not know if this is in keeping with the
bark garment (of an ascetic), or in accord with his matted
locks

jñāyatāṃ bhoḥ kim etat ho there, find out what that is

Sometimes a relative pronoun serves to introduce the same kind of clause:

brūhi yad upalabdham tell me what (you) have discovered

tad etat kārtsnyena yo 'yam, yā c 'ēyam, yathā c 'āśya śravaṇa-
śikharam samārūdhā, tat sarvam āveditam so (I) have
told it all completely—who he is, what that (spray of blossoms)
is, and how it [attained:] came to be placed at the tip
of his ear

Once again, *iti* may be used in its *ity uktvā* and *iti matvā* senses: thus 'kim kim' *iti sahas*» *ôpasṛtya* 'rushing up [with the words "what (is it), what (is it)?"':] to find out what was happening'; 'kuto 'yam' *ity uparūdha; kutūhalā* 'with her curiosity mounting as to where it came from'.

Word repetition

Word repetition in Sanskrit may be employed for emphasis (intensive or iterative use). Thus *sādhu sādhu* 'bravo, bravo!'; *hato hataś Caṇḍavarmā* 'Candravarman is murdered, murdered!'; *pacati pacati* 'he cooks and cooks, he's always cooking' (an example given by Sanskrit grammarians); *mandam mandam* 'very slowly'; *punaḥ punaḥ* 'again and again'.

Repetition may also have a distributive sense ('each various one'). This is typical of pronouns. Thus *svān svān bālān ānayanti* 'they bring their various children'; *tat tat kāraṇam utpādyā* 'producing [this and that reason:] various reasons'. Similarly with relatives: *yo yaḥ* (alternative to *yaḥ kaś cit*) 'whichever person, whosoever'; *yathā yathā . . . tathā tathā* 'in proportion as, the more that'.

Vocabulary

- adhyavasāyaḥ** resolution
an:adhyavasāyaḥ irresolution, hesitation
anilaḥ wind, breeze
an:iṣṭa undesired, unpleasant
anurāgaḥ passion, love
antaḥ end
antahpuram women's quarters (of palace), harem
antarita hidden, concealed
apadeśaḥ pretext
apara other, different
apasarpaṇam getting away, escape
abhilāṣin desirous, anxious
arthin having an object, wanting, petitioning
a:śeṣa [without remainder:] complete, whole, all
a:śobhana unpleasant, awful
ahamahamikā rivalry
ādarāḥ care, trouble; **ādaram** kṛ take care (to)
ādhoraṇaḥ elephant-driver
āpanna:sattva [to whom a living creature has occurred:] pregnant
ārti *f.* affliction, distress
ārdra moist, tender
ārya-putraḥ [son of] noble-man; *voc.* noble sir
indriyam (organ or faculty of) sense
uttama uppermost, supreme, top
unmāthaḥ shaking, disturbance;
manmath-ōnmāthaḥ pangs of love
upakāraḥ help, service
upanyāsaḥ mention, allusion
upasthānam (religious) attendance
ekākin alone
Aikṣvāka descended from King Ikṣvāku
kātara timid, nervous
kānaṇam forest
kārmukam bow
kiṃvadantī rumour
kusum:āyudhaḥ [the flower weaponed:] god of love
kūlam bank, shore
kṛpālu compassionate
kolāhalaḥ clamour
khedāḥ exhaustion
gaṇikā courtesan
gandhaḥ smell, scent
gariyāms important, considerable; worthy/worthier of respect
gahanam dense place
gir *f.* speech, voice, tone
guṇaḥ merit; strand, string
ghrāṇam smelling, (sense of) smell
candana *m./n.* sandal, sandal-wood-tree
cūtaḥ mango-tree
jarāṭha old, decrepit
jālapādaḥ goose
jjyāyāms older, elder
taru *m.* tree; **taru-gahanam** thicket of trees, wood
tāmbūlam betel
dakṣiṇa right, on the right hand
dur:nimittam ill omen
drṣṭi *f.* gaze
drohaḥ injury, hostility
dvandvam pair; **dvandvasam-prahāraḥ** single combat, duel
dvār *f.* door
dharma-vit learned in the sacred law
nava:yauvanam [fresh] youth
nikhila entire
nipuṇa clever, sharp

nirbhara	excessive, full	mṛgatṛṣṇikā	mirage
nivedaka	announcing, indicating	raṁhas	<i>n.</i> speed
pañca	five	rūpam	form; beauty
paṭu	sharp; paṭīyāms sharper	laghu	light; brief
pati	<i>m.</i> lord; husband	locanam	eye
padam	step	vargaḥ	group
paravaśa	in another's power, helpless	vigrahaḥ	separation; body
parimalaḥ	perfume	viṭapa	<i>m./n.</i> branch, bush, thicket
pāṭhaḥ	recitation, reading; part (in play)	vitarkaḥ	conjecture, doubt
pātraṁ	vessel, receptacle; worthy recipient; actor; pātra-vargaḥ cast (of play)	vipinam	forest
potakaḥ	young animal/plant; cūta-potakaḥ young mango-tree	vilakṣa	disconcerted, ashamed
pratikriyā	remedy, remedying	vihvala	tottering, unsteady
pradhāna	principal, important	vīthikā	row, grove
prastāvaḥ	prelude	śastraṁ	knife, sword
prāsādaḥ	mansion; terrace; [upstairs] room	samskāraḥ	preparation, adornment
bānaḥ	arrow	sa-phala	[having fruit:] full-filled
bisaṁ	lotus fibre	samprahāraḥ	fighting, combat
Bharataḥ	<i>pr. n.</i>	sammūḍha	confused
bhājanam	receptacle, box	saras	<i>n.</i> lake
bhāryā	wife	sārathi	<i>m.</i> driver of chariot
bhūyāms	more, further	su:ratam	love-making
matta	in rut, rutting	surabhi	fragrant
madaḥ	intoxication	su:labha	easily got, natural
madhukaraḥ, madhukarī	bee, honey-bee	skhalanam	failure, lapse
mūrchā	faint, swoon; madana-mūrchā amorous swoon	svapnaḥ	dream
mūlam	root, basis, foundation	svāminī	mistress
		svedaḥ	sweat
		Hari	<i>m., pr. n.</i>
		harṣaḥ	joy, delight
		hastin	<i>m.</i> elephant
		hita	beneficial; well-disposed, good (friend)

ati + vah *caus.* (ativāhayati) spend (time)
 adhi + ruh (I adhirohati) ascend, mount
 anu + bandh (IX anubadhnāti) pursue, importune
 anu + lip (VI anulimpati) anoint
 anu + vṛt (I anuvartate) go after, attend upon
 apa + yā (II apayāti) go away, depart
 abhi + ghrā (I abhijighrati) smell
 abhi + bhū (I abhibhavati) overpower
 abhi + syand (I abhiṣyandate) flow

- ava + gam (I avagacchati) understand; suppose, consider
 ava + dhṛ *caus.* (avadhārayati) determine, resolve
 ava + lamb (I avalambate) cling to, hold on to
 ā + gam *caus.* (āgamayati) acquire
 ā + ghrā (I ājighrati) smell
 ā + car (I ācarati) conduct oneself, act, do
 ā + śvas *caus.* (āśvāsayati) cause to breathe freely, comfort
 ut + cal (I uccalati) move away; rise
 ut + sthā (I uttiṣṭhati) stand up, get up
 ut + as (IV udasyati) throw up, throw out, push out
 upa + kṛ (VIII upakaroti) furnish, provide
 upa + kṣip (VI upakṣipati) hint at
 upa + jan (IV upajāyate, *p.p.* upajāta) come into being, be roused
 upa + sthā *caus.* (upasthāpayati) cause to be near, fetch, bring up
 upa + i (II upaiti) approach, come to
 kṛp (I kalpate) be suitable, conduce to, turn to (*dat.*)
 tṛp *caus.* (tarpayati) satisfy
 nigadaḥayati (*denom.*) fetter, bind
 ni + śam *caus.* (niśāmayati) perceive, observe
 pari + trai (II paritrāti) rescue, protect
 prati + drś (I pratipaśyati) see
 prati + ni + vṛt (I pratinivartate) return
 prati + pad (IV pratipadyate) assent, admit
 pra + budh *caus.* (prabodhayati) inform, admonish
 pra + svap (II prasvapiti) fall asleep
 pra + hi (V prahiṇoti) despatch, send
 bhid (VII bhinatti) split, separate
 vi + kas (I vikasati) burst, blossom, bloom
 vi + car (I vicarati) move about, roam
 vi + car *caus.* (vicārayati) deliberate, ponder
 vi + lok *caus.* (vilokayati) look at, watch
 vi + sṛp (I visarpati) be diffused, spread
 sam + jan (IV samjāyate, *p.p.* samjāta) come into being, be aroused
 sam + ā + car (I samācarati) conduct oneself, act, do
 spand (I spandate) quiver
 syand (I syandate) flow, move rapidly

agrataḥ in front of (*gen.*)
 ati: (*karmadhāraya prefix*)
 extreme(ly)
 api nāma if only
 kadācit. perhaps
 jhaṭiti suddenly

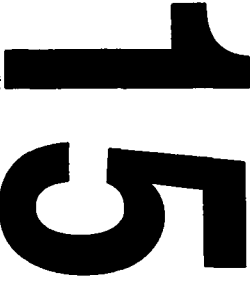
nu khalu (*enclitic stressing interrogative now* (who etc.)
 I wonder?
 sakāśam to [the presence of]
 yathā yathā . . . tathā tathā in proportion as, the more that

Exercise 14a प्रियंवदक ज्ञायतां को ऽस्मद्दर्शनार्थी द्वारि तिष्ठति ।१। क नु खलु गता स्यात् ।२। आसीत्तादृशो मुनिरस्मिन्नाश्रमे ।३। आयुष्मन् श्रूयतां यदर्थमस्मि हरिणा त्वत्सकाशं प्रेषितः ।४। एवमुक्तो ऽप्यहमेनं प्राबोधयं पुनः पुनः ।५। धिरात्प्रभृत्यार्थः परित्यक्तोचितशरीरसंस्कार इति पीड्यते मे हृदयम् ।६। विस्मयहर्षमूलश्च कोलाहलो लोकस्योदजिहीत ।७। तदुच्यतां पात्रवर्गः स्वेषु स्वेषु पाठेष्वसंमूढैर्भवितव्यमिति ।८। सखे चिन्तय तावत्केनापदेशेन पुनराश्रमपदं गच्छामः ।९। अपि नाम दुरात्मनश्छाणक्याच्छन्द्रगुप्तो भिद्येत ।१०। अयमसौ मम ज्यायानार्थः कुशो नाम भरताश्रमात्प्रतिनिवृत्तः ।११। सुरतखेदप्रसुप्तयोस्तु तयोः स्वप्ने विसगुणनिगडितपादो जरठः कश्चिज्जालपादः प्रत्यदृश्यत । प्रत्यबुध्येतां चोभौ ।१२। तदन्विष्यतां यदि काचिदापन्नसत्त्वा तस्य भार्या स्यात् ।१३। आर्यपुत्र नायं विश्रम्भकथाया अवसरस्ततो लघुतरमेवाभिधीयसे ।१४। कथमीदृशेन सह वत्सस्य वन्द्यकेतोर्द्वन्द्वसंप्रहारमनुजानीयाम् ।१५। इत्यवधार्यापसर्पणाभिलाषिष्यहमभवम् ।१६। कस्मिन्प्रयोजने ममायं प्रणिधिः प्रहित इति प्रभूतत्वात्प्रयोजनानां न ज्ञत्स्ववधारयामि ।१७। यदि कश्चिदस्त्युपायः पतिद्रोहप्रतिक्रियायै दर्शयामुम् । मतिर्हि ते पटीयसी ।१८। अनयैव च कथया तथा सह तस्मिन्नेव प्रासादे तथैव प्रतिधित्प्रशेषपरिजनप्रवेशा दिवसमत्यवाहयम् ।१९। तदुपायश्चिन्त्यतां यथा सफलप्रार्थनो भवेयम् ।२०। श्रुत्वा चैतत्तमेव मत्तहस्तिनमुदस्ताधोरणो राजपुत्रो ऽधिरुह्य रहसोत्तमेन राजभवनमभ्यवर्तत ।२१। उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य म्लेच्छराजबलस्य मध्यात्प्रधानतमाः पञ्च राजानः परया सुहृत्तया राक्षसमनुवर्तन्त इति ।२२। यदि पुनरियं किंवदन्ती महाराजं प्रति स्थन्देत तत्कष्टं स्यात् ।२३। इत्यवधार्यान्वेष्टुमादरमकरवम् । अन्वेषमाणश्च यथा यथा नापश्यं तं तथा तथा सुहृत्स्नेहकारेण मनसा तत्तदशोभनमाशङ्कमानस्तरुगहनानि चन्दनवीथिका लतामण्डपान्सरःकूलानि च वीक्ष्यमाणो निपुणमितस्ततो दत्तदृष्टिः सुधिरं व्यचरम् ।२४। एकास्मिंश्च प्रदेशे झटिति वनानिलेनोपनीतं निर्भरविकसिते ऽपि कानने ऽभिभूतान्यकुसुमपरिमलं विसर्पन्तमत्तिसुरभितयानुलिम्पन्तमिव तर्पयन्तमिव पूरयन्तमिव घ्राणेन्द्रियमहमहमिकया मधुकरकुलैरनुबध्यमानमनाघ्रातपूर्वममानुष-लोकोचितं कुसुमगन्धमभ्यजिघ्रम् ॥२५॥

Exercise 14b Translate past tenses by the imperfect except in sentence 23.

1 Lātavya, do *you know whose arrow this is? 2 Ah you fool! Are *you more-learned-in-the-sacred-law than our preceptor? 3 And I observed in that hermitage in the shade of a young-mango-tree an ascetic of-melancholy-appearance. 4 The writing might be spoiled, friend, by the sweat-from-(my)-fingers. 5 What then is this great hesitation at every step? 6 And so saying she drew it (patrikā the letter) from the betel-box and showed it (to me).

7 The allusion to (such) considerable love-and-service is indeed opportune [avasare]. 8 Raivataka, tell our-driver to bring up the chariot complete-with-[sa_]bow and-arrows. 9 He may even, perhaps, ashamed-of-his-lapse from-self-control, do something dreadful [aniṣṭa]. 10 Now [yāvāt] I heard that it was Mālatī who was the cause-of his ^pangs-of-love. 11 And she became mistress-of his-entire-harem. 12 Tell (me) what further benefit I (can) provide for you. 13 After speaking thus he fell silent, his-gaze-fixed-on-my face (to see) what I [f.] would say. 14 Whereabouts then in this forest may I acquire news-of-my-beloved? 15 He forsooth [kila], (feeling) compassionate, comforted those people in a tender tone and asked the courtesan the reason-for-her-distress. 16 Your Highness, Śakaṭadāsa will never ever [na kadācid api] admit in front of minister-Rākṣasa that he wrote it. 17 Why my dear Bhāgurāyaṇa, minister-Rākṣasa is the dearest and best (of friends) to us. 18 *You [f.] having departed, I stayed alone for a little while [muhūrtam iva], and my-doubts-aroused as to what he was now doing I returned and with-my-body-concealed-in-the-thickets watched the place. 19 If only this prelude does not, like a mirage, turn in the end to disappointment. 20 Come to me (who am) Purūravas, returned from attendance-upon-the-Sun, and tell me what (I) must protect *you [f. p!] from. 21 While speaking thus I [f.] managed, with limbs unsteady-from-the-exhaustion-of-my-amorous-swoon to get up by holding on to her. And (when I had) risen, my right eye quivered, indicating-an-ill-omen. And my-anxieties-roused, I thought, 'here is something untoward [apara] hinted at by fate'. 22 If (you) consider Rākṣasa worthier of respect than we are, then give him this sword of ours. 23 To start with [tāvāt] friend, I should like to hear what the poisoners-and-others employed-by me have done since Candragupta's entry-into-the-city. 24 Yet if the descendant of Ikṣvāku King Rāma were to see you such (as you are), then his heart would flow with tenderness. 25 Just as I [f.] was pondering in this way, the love natural-to-youth, by-which-distinctions-of-merit-and-demerit-are-not-pondered (but which is) solely-partial-to-beauty made me as helpless as the intoxication-of-the-season-of-blossoms does the honey-bee.



Paradigms: Perfect and aorist tenses; ahan

Perfect tense

The perfect tense is formed by reduplication of the root and the addition of a special set of personal endings. As in athematic present stems, the three parasmaipada singular forms are strong, involving guṇa or sometimes vr̥ddhi of the root, while the other forms are weak. Thus from ḍṛś 'see', dadarśa 'he saw', dadṛśuḥ 'they saw'.

The vowel of the reduplication is i/u for roots containing ĩ/ũ, a for other roots. Initial a reduplicates to ā: as 'be', āsa, āsuḥ. Initial i reduplicates to ī (from i + i) in the weak forms, iye (i + e) in the strong: is 'want', iyeṣa, īsuḥ. yaj 'sacrifice', vac 'speak', and a number of other roots liable to samprasāraṇa, reduplicate with samprasāraṇa of the semi-vowel: iyāja, ījuḥ (i + ij-); uvāca, ūcuḥ (u + uc-); similarly, from svap 'sleep', susvāpa, suṣupuḥ.

The strong grade is normally guṇa. In the third person singular it is vr̥ddhi in the case of roots ending in a vowel or in a followed by a single consonant—in other words, where guṇa would produce a prosodically light syllable. Thus ḍṛś, dadarśa, but kṛ, cakāra; nī, nināya; pat, papāta. This vr̥ddhi is optional in the first person singular, and such verbs may therefore distinguish the first from the third person singular, whereas these forms are necessarily identical in other verbs. Thus cakara 'I did,' cakāra 'I did/he did'; ninaya 'I led', nināya 'I led/he led'; papata 'I fell', papāta 'I fell/he fell'. Roots ending in -ā make a first and third person form in -au: sthā 'stand', tasthau 'I stood/he stood'.

The terminations -itha, -iva, -ima, -iṣe, -ivahe, -imahe contain a connecting i which is omitted in a few verbs ending in ṛ or u,

including *kr̥* 'do' and *śru* 'hear': thus *śuśrūma* 'we heard'. In the second person singular form *-itha*, the *i* is omitted in a number of other verbs as well, and is optional in yet others, including those ending in *-ā*.

The form of weak stem which requires most comment is that of roots with medial *a*. Sometimes this *a* is eliminated: *gam* 'go', *jaḡāma*, *jaḡmuḥ*; *han* 'kill', *jaḡhāna*, *jaḡhnuḥ*. Similarly, by a process of internal sandhi the root *sad* 'sit' gives *sasāda*, *seduḥ* (from **sasduḥ*). But the analogy of this last form is followed by other roots with medial *a* if the initial consonant reduplicates unchanged: *pat* 'fall, fly', *papāta*, *petuḥ* (the expected form *pap-tuḥ* does occur in Vedic); *tan* 'stretch', *tatāna*, *tenuḥ*.

The root *bhū* 'be' is irregular in reduplicating with *a* and in failing to strengthen to *guṇa* or *vṛddhi*: *babhūva*, *babhūvuḥ*.

The root *vid* 'know' forms a perfect without reduplication which has a present sense: *veda* 'he knows', *viduḥ* 'they know'.

The root *ah* 'say' is very defective. It occurs only in the perfect and only in the third person forms *āha*, *āhatuḥ*, *āhuḥ*, and the second person forms *āttha* and *āhathuḥ*. It has a present sense—'he says'.

The *ātmanepada* forms of the perfect may have a passive as well as a middle sense—*ninye* 'was led', *jaḡrhe* 'was seized', etc.

The *ātmanepada* participle in *-āna* attached to the perfect stem scarcely occurs at all in Classical Sanskrit; and the *parasmaipada* participle in *-vāms* is rare, with the exception of *vidvāms*, which is formed from the non-reduplicated perfect of *vid* referred to above and is used as an adjective meaning 'wise, learned'.

Perfect forms may be made from causative and other derivative verbs by means of the periphrastic perfect. This arose from the combination of the accusative of an abstract noun (not otherwise used) with the perfect of the verb *kr̥*: *darśayām cakāra* '[he did a showing:] he showed'. In the *parasmaipada*, however, *kr̥* is normally replaced in Classical Sanskrit by the perfect of *as* (very occasionally of *bhū*): *darśayām āsa* 'he showed', *darśayām āsuḥ* 'they showed'. This formation is also utilised by one or two simple verbs which do not form an ordinary perfect: e.g. *īkṣām cakre* 'he looked'.

Despite its name (and its Indo-European origins) the perfect is not used in Classical Sanskrit to express any stative or perfective sense. It is a tense of historical narrative, which according to the grammarians should not be used to describe events within

the personal experience of the speaker. In consequence the first and second person forms are not at all common and the tense as a whole is not much used in dialogue. Its frequent use is a characteristic of narrative poetry, both epic and Classical, as in the extract given in Exercise 15a from the *Kumārasambhava* of Kālidāsa.

Aorist tense

The aorist and imperfect tenses are specialisations of a single past tense characterised by the augment and the 'secondary' endings. From the point of view of its formation, the imperfect might be looked on as an 'aorist of the present stem'. An aorist is an aorist, and not an imperfect, if no corresponding present forms exist. Thus *ayāt* 'he went', from *yā* 'go', and *atudat* 'he struck', from *tud* 'strike', are imperfect forms because they correspond to the presents *yāti* 'he goes' (class II) and *tudati* 'he strikes' (class VI). But *adhāt* 'he put' and *agamat* 'he went' are aorist forms derived directly from the root, since *dhā* 'put' and *gam* 'go' form presents of a different kind, *dadhāti* (class III) and *gacchati* (class I), with corresponding imperfect forms *adadhāt* and *agacchat*. These remarks concern formation: in *meaning* an imperfect form (such as *ayāt*) should differ from an aorist form (such as *adhāt*), although the distinction becomes of little importance in Classical Sanskrit.

Some forms of aorist, the sigmatic aorists, are characterised by the addition of some variety of suffixal *s*. These aorists are more sharply differentiated from an imperfect, since no present stem employs such a suffix. There are seven main varieties of aorist, three non-sigmatic and four sigmatic. The endings of two of the non-sigmatic and one of the sigmatic aorists are thematic, i.e. precisely similar to those of the imperfect of *nī*. The other types of aorist have athematic endings comparable with the imperfect of athematic verbs but without the same pattern of strong and weak forms. In all athematic types the third person plural *parasmaipada* ending is *-uḥ* (as in the imperfect of class III and some class II verbs). In all athematic types of the sigmatic aorist, the second and third person singular *parasmaipada* forms end in *īḥ* and *īt* respectively.

Non-sigmatic aorists

1 *Root aorist* (small class: athematic endings; *parasmaipada* only). This type of aorist is confined in the Classical period to a number of roots ending in *ā* and to *bhū*. [The class was originally

much larger, and other isolated forms of it survive—notably to supply the second and third person singular *ātmanepada* in the sigmatic aorist of some verbs: thus from *kr* ‘do’, *akārsih*, *akārsit*, *parasmaipada*, but *akṛthāh*, *akṛta* *ātmanepada*.] The third person plural ending *an* in *abhūvan* is anomalous.

2 *a-aorist* (thematic endings; weak grade of root). The class is not particularly large, and *ātmanepada* forms are uncommon. The class includes two reduplicated forms: *pat* ‘fall’, *apaptat* and *vac* ‘speak’, *avocat* (*a-va-uc-at*).

3 *Reduplicated aorist* (thematic endings; root syllable light, reduplicated syllable heavy; sense normally causative). This form is analogous to the periphrastic perfect. It provides the ordinary aorist of one or two verbs: thus *dru* ‘run’, *adudruvat* ‘he ran’. But, while formed directly from the root, it normally supplies the aorist of causative and class X verbs: *nī*, *nāyayati* ‘he causes to lead’, *anīnayat* ‘he caused to lead’; *cur*, *corayati* ‘he steals’, *acūcurat* ‘he stole’. Vowels other than *u* reduplicate as *i*. The reduplicated *i* or *u* lengthens to *ī/ū* if the reduplicated syllable would otherwise be light. The root syllable does not appear in *guṇa* grade unless it can continue to be prosodically light (and not invariably even then—cf. *adudruvat*).

<i>grah</i>	seize	<i>ajgrahat</i>	he caused to be seized
<i>jan</i>	be born	<i>ajjanat</i>	he begat
<i>drś</i>	see	<i>adīdṛśat</i>	he showed
<i>muc</i>	free	<i>amūmucat</i>	he caused to be freed
<i>jī</i>	conquer	<i>ajījayat</i>	he caused to be conquered
<i>mṛ</i>	die	<i>amīmarat</i>	he put to death

If the root syllable even in its reduced grade remains heavy, the reduplicated syllable is light. But even in such verbs a special shortening of the root often occurs, to preserve the normal rhythm of ‘heavy-light’. Thus from *dīp* ‘shine’, either *adīdīpat* or *adīdīpat* ‘caused to shine, kindled’.

Sigmatic aorists

4 *s-aorist* (suffix *s*; athematic endings; *vṛddhi* in *parasmaipada*, *guṇa* or weak grade in *ātmanepada*). All roots take *vṛddhi* throughout the *parasmaipada*; in the *ātmanepada*, roots ending in *ī* or *ū* take *guṇa*, others remain unstrengthened. The paradigm of *dah* illustrates complications caused by internal sandhi.

5 *iṣ-aorist* (suffix *iṣ*; athematic endings; *vṛddhi* or *guṇa* in *parasmaipada*, *guṇa* in *ātmanepada*). This is the suffix *s* added

with connecting *i*. The basic grade is *guna*, but in the *para-**maipada* final *i/ũ/ṛ* is strengthened to *vr̥ddhi* (thus ensuring a heavy syllable before the suffix), and medial *a* is sometimes strengthened to *ā* and sometimes remains unchanged.

6 *siṣ-aorist* (small class: suffix *siṣ*; athematic endings; *para-**maipada* only). This aorist (inflected like the *iṣ* aorist) is formed only from a number of roots ending in *-ā* and from *nam* 'bow', *yam* 'hold' and *ram* 'take pleasure'.

7 *sa-aorist* (small class: suffix *s* with thematic endings; weak-grade). This aorist is confined to a number of roots containing *i/u/ṛ* and ending in some consonant which by internal sandhi combines with the *s* of the suffix to make *kṣ*. In the *ātmanepada*, three of the terminations are athematic—*i*, *āthām* and *ātām*.

8 *Aorist passive*. There is a formation, independent of the types of aorist listed above, which conveys the sense of a third person singular aorist passive: e.g. *akāri* 'was done', *adarśi* 'was seen', etc. The augment is prefixed to the root, and a suffix, *i*, is added. Medial *i/u/ṛ* take *guna*; otherwise *vr̥ddhi* is normal. A *y* is inserted after roots ending in *ā*: thus *ajñāyi* 'was known'.

The aorist tense, like the imperfect, expresses simple past statements. In particular, it is supposedly the most appropriate tense where the speaker is describing a recent event. But this function was usurped at an early stage by participial constructions, and the aorist became a learned formation little used in simple Sanskrit. In the Classical literature it takes its place beside the imperfect and the perfect as a narrative tense. Despite its complicated variety of forms, the aorist is easy to spot because of the augment and the secondary terminations; the best way to acquire familiarity with it is to read extensively in a work which makes use of it (e.g. the *Daśakumāracarita* of Daṇḍin).

Injunctive

In the Vedic language unaugmented forms of the aorist or imperfect are often used with imperative or subjunctive force and are then described as 'injunctive' forms. This usage has disappeared in Classical Sanskrit, with the following exception. The particle *mā* may be used with the unaugmented forms of the aorist, or very occasionally the imperfect, to express prohibition. Thus *mā bhaiṣṭa* 'do not fear', *mā aivam mamsthāh* 'do not suppose so', *mā bhūt* 'let it not be', *mā dhyavasyah sāhasam* 'do not resolve (anything) rash'.

Precative

The precative, or benedictive, is a kind of aorist optative. In Classical Sanskrit it is used only in the *parasmaipada*. It is formed by the addition of the suffix *yās* to the unstrengthened root, which appears as before the passive suffix *ya*. It is used to express wishes and prayers:

a:virahitau dampatī bhūyāstām may husband and wife be unseparated

kriyād aghānām Maghavā vighātam may Indra cause elimination of evils

ahan 'day'

The neuter substantive *ahan* 'day' has *ahar* as its middle stem. The form *ahar* is thus nominative, vocative and accusative singular, and also the normal stem form as the prior member of a compound; it has, however, the further irregularity of appearing before the voiced middle case endings as *aho* (as if it were from *ahas*)—thus instrumental, dative and ablative dual *ahobhyām* etc. As the last member of a compound it appears as a (masculine) short *a* stem in one of two forms, *aha* or *ahna*.

antaram

Among the meanings of the word *antaram* is 'interval, difference'. At the end of a determinative compound, as well as meaning literally 'a difference of', it can signify 'a different —, another—': thus *varṇ-ântaram* 'a difference of colour' or 'a different colour'.

likhit-ântaram asy āniyātam bring another [thing written of him:] example of his writing

śastrapāṇi, aśrumukha

There are a few *bahuvrīhis* in which the second member expresses the location of the first. Thus *śastra-pāṇi* 'sword-handed', i.e. '[having a hand in which there is a sword:] whose hand holds a sword'; *aśru-mukha* 'tear-faced', i.e. '[having tears on the face:] tearful-faced'. Grammarians analysed such compounds by putting the second member in the locative case: e.g. *gaḍu-kanṭha* 'goitre-necked', *gaḍuḥ kanṭhe yasya* 'on whose neck there is a goitre'. Similarly, 'in whose hand there is a sword' etc.

Sanskrit metre

Mention was made in Chapter 1 of the quantitative nature of Sanskrit verse and of the rules for distinguishing light and heavy syllables. A general description of Classical Sanskrit metre is given here, and individual details of the commoner metres will be found in the grammatical section at the back of the book. The subject is often omitted from standard Sanskrit grammars, which is a pity, since Sanskrit poetry cannot be fully appreciated by those who are metrically deaf. Much of a poet's creative effort is obviously lost upon the reader for whom a poem might just as well have been written in prose. The need, of course, is not simply to understand metrical structure analytically but to be able to feel the rhythm of the verse without conscious effort as it is read or recited. (A practical advantage of this ability, and a test of it, is that one may, through simply noticing that a line does not scan, be alerted to some of the small misprints which plague many editions of Sanskrit texts.) While learning to master the rhythms of Sanskrit verse, there is no harm in exaggerating to any degree that is helpful the natural tendency in Sanskrit recitation to prolong and stress the heavy syllables.

The *anuṣṭubh* metre

This is the bread-and-butter metre of Sanskrit verse, comparable in function and importance with the Latin hexameter or the English iambic pentameter. As well as being frequently used in Classical poetry, it is the staple metre of Sanskrit epic and of the many didactic works composed in verse. It is a simple, easily handled metre, since the pattern of light and heavy syllables is not fixed throughout the line.

As with other Sanskrit metres, a normal *anuṣṭubh* stanza is divisible into four quarters, called *pādas*. The word *pāda* literally means 'foot', and the latter word is therefore better avoided where possible in discussing Sanskrit versification, although in the case of the *anuṣṭubh* each *pāda* falls naturally for purposes of analysis into two groups of four syllables which might well be termed 'feet' in the English sense. The last group in each half-verse, i.e. the last group in the second and fourth *pādas*, consists of a double iambus: $\text{v} \text{---} \text{v}$. Any of the preceding four syllables may in principle be either light or heavy. If we represent such a syllable of indeterminate quantity by \circ , the pattern of the second or fourth *pāda* is therefore $\circ \circ \circ \circ \text{v} \text{---} \text{v}$. In the first and third *pādas* the pattern of the last two syllables is reversed, which gives $\circ \circ \circ \circ \text{v} \text{---} \text{v}$.

An anuṣṭubh stanza thus consists of two half-verses of sixteen syllables each and has the following basic rhythm (with the sign ' indicating a rhythmically prominent syllable):

o o o o o ˘ ˘ ˘ ˘ / o o o o o ˘ ˘ ˘ ˘ |
o o o o o ˘ ˘ ˘ ˘ / o o o o o ˘ ˘ ˘ ˘ ||

The syncopation at the end of the first and third pādas gives a feeling of suspense which is resolved at the end of each half-verse.

There should be a caesura (a break between words—or sometimes a break between two members of a long compound) at the end of each pāda. But the break between the second and third pādas, i.e. at the half-verse, is stronger than that between first and second or third and fourth. Thus the break at the half-verse is treated for purposes of sandhi as the end of a sentence, whereas sandhi is obligatory at all points within the half-verse.

The scheme given above is subject to the following qualifications:

- 1 The final syllable of the second and fourth pādas (as in other metres) and also of the first and third pādas may, in fact, be either heavy or light. (It was given as above merely to emphasise the underlying rhythm.)
- 2 No pāda may begin o ~ ~ ~ (i.e. either the second or the third syllable must always be heavy).
- 3 The second or fourth pāda must not end ~ ~ ~ ~ ~ (i.e. in three iambs).
- 4 The above pattern for the first or third pāda is the pathyā (regular) form. The less common vipulā (permitted) forms are given at the back of the book.

The first stanza of Exercise 15 scans as follows:

— — — ˘ ˘ — — — — — ˘ ˘ ˘ — ˘ —
e vaṃ vā di ni de var ṣau / pār śve pi tu ra dho mu khī |
— — ˘ ˘ ˘ — — ˘ ˘ — — ˘ — — ˘ —
lī lā ka ma la pat trā ṇi / ga ṇa yā mā sa pār va tī ||

Even (samacatuṣpadī) metres

In addition to the anuṣṭubh, Classical literature employs a wide range of more elaborate metres, some of the commoner of which are listed at the back of the book (Appendix 3). In most of these, each pāda is identical and consists of a fixed pattern of light and

heavy syllables normally between eleven and twenty-one in number. Thus the fourteen-syllabled Vasantatilakā metre, which has the pattern - - - - - (if such a long 'unstructured' string seems daunting at first sight, it may be helpful, purely as an aid to learning, to think of it as made up of - - - - -):

preyān manoratha-sahasra-vṛtaḥ sa eṣa,
 supta;pramatta;janam etad amātya-veśma |
 prauḍhaṃ tamaḥ—kuru kṛtajñatay» aīva bhadram,
 utkṣipta ;mūka;maṇi-nūpuram ehi yāmaḥ ||

(A girl is persuaded to elope:) Here is that lover wooed in a thousand dreams. Here is the minister's house where the people are asleep or inattentive. The darkness is thick. Simply from gratitude [do good:] treat your lover well. With jewelled anklets raised and muffled, come, let us be off.

Similarly, the nineteen-syllabled Śārdūlavikṛīdita, - - - - -
 - - - / - - - - - (or - - - - - / - - - - -):

manda:kvāṇita;veṇur ahni śīthile vyāvartayan go-kulam
 barh-āpīdakam uttamāṅga-racitaṃ go-dhūli-dhūmraṃ
 dadhat |
 mlāyantyā vana-mālayā parigataḥ śrānto-pi ramy;ākṛtir
 gopa-stri-nayan-ōtsavo vitaratu śreyāṃsi vaḥ Keśavaḥ ||

(A benediction:) Sounding his flute gently, driving the cattle back [the day being slack:] as the day declines, wearing [placed] on his head a crest of peacock feathers grey with the dust from the cows, encircled with a fading garland of wild flowers, though tired attractive to look at, a feast for the eyes of the cowherd girls, may Kṛṣṇa bestow blessings upon you

Many metres, particularly the longer ones, contain one or more fixed caesuras within the pāda. Thus in the Śārdūlavikṛīdita there is always a break after the twelfth syllable, so that the final seven syllables form a separate rhythmical unit. The final syllable of the pāda in any of these metres is supposed to be heavy. A light syllable may, however, be substituted at the end of the half-verse or verse, since it is compensated for by the following pause. A light syllable at the end of the first or third pāda is not normal, but it is permissible in some metres, notably the Vasantatilakā.

The way to master any of these metres is simply to fix its rhythm in one's head. This may be achieved pleasantly enough by committing stanzas of Sanskrit poetry to memory. But for those who do not find it too arid, another possibility with practical advantages, which, of course, does not preclude the other method, is to memorise a Sanskrit definition of each metre. Such definitions can embody in a single pāda of the appropriate metre a statement of its metrical pattern, including any caesuras, and its name. The last is especially useful since it is all too easy to recognise a particular metre without remembering what it is called. (The name of a metre always fits somewhere into its metrical pattern, and may perhaps sometimes have been a phrase taken from an early example of the type.)

Sanskrit prosodists refer to a heavy syllable as *guru* 'heavy', or simply *g* or *ga*; and to a light syllable as *laghu* 'light', or simply *l* or *la*. They proceed to an economical analysis by similarly assigning a letter to each possible group of three syllables:

y---	bh---	m---	g-
r---	j---	n---	l-
t---	s---		

(The value of these letters can be learnt by memorising them in the following pattern:

yamātārājabhānasalagāḥ

where each letter initiates its own pattern—*yamātā*, *mātārā*, *tārāja*, *rājabhā*, etc.)

Thus the definition of the *Vasantatilakā*, as given by *Kedāra* in his *Vṛttaratnākara*, is:

uktā *Vasantatilakā* ta;bha;jā ja;gau gah the *Vasantatilakā* is
described as t, bh and j, (then) j and g, (then) g —i.e. ---,
---, ---, ---, ---, ---

The group of three syllables is, of course, in no sense a rhythmical unit, and the pāda is analysed continuously with out reference to any caesura (*yati*). Caesuras are mentioned separately by a numerical grouping—e.g. the *Sārdūlavikrīḍita* is said to consist of twelve syllables plus seven. Symbolic numbers rather than the ordinary numerals are mostly used for this purpose (these symbolic numbers are found in other contexts in Sanskrit, for instance in verses giving dates). For the ordinary numeral there is substituted some noun frequently associated with that particular

number (as if we were to say 'sin' for 'seven' in English because there are seven deadly sins). Thus yuga 'age of the world' means 'four'; surya 'sun' means 'twelve' (with reference to the signs of the zodiac); aśva 'horse' means 'seven' (because there were seven horses of the sun). Kedāra's definition of the Śārdūlavikrīḍita is:

sūrya; āśvair yadi māt sa; jau sa; ta; ta; gāh, Śārdūlavikrīḍitam if, with twelve (syllables) plus seven, (there is) after m both s and j, (and then) s, t, t and g, (we have) the Śārdūlavikrīḍita

(The ablative to express 'after' is a grammarian's usage mentioned below.)

Semi-even (*ardhasamacatuṣpadī*) metres

There exists a number of metres which are not absolutely identical in each pāda, although each half-verse corresponds exactly. The commonest of these comprise a small family group in which the second or fourth pāda differs from the first or third simply by the insertion of an extra heavy syllable. Of these metres the Puspitāgrā is the most frequently occurring.

The Āryā metre

This metre, which was adopted into Sanskrit from more popular sources, differs fundamentally in structure from all the preceding. It is divided into feet (here the English term is appropriate and difficult to avoid), each of four mātrās in length. A mātrā 'mora' is a unit of prosodie length equivalent to a light syllable. Each foot (except the sixth) may therefore consist of ~~~~, --, --- or ~~-; and the second, fourth and sixth may further take the form ~-~. A stanza is normally made up of two lines of seven and a half feet each, with the sixth foot of the second line consisting of a single light syllable. In its Classical Sanskrit use, the metre usually contains a caesura after the third foot in each line.

In this metre the rhythmical ictus often falls upon a light syllable, and it can be difficult when reading some Āryā stanzas to keep a proper grip on the rhythm and at the same time avoid an unnatural manner of recitation. The following example, however, flows smoothly.

gacchati puraḥ śarīraṃ, dhāvati paścād a:samsthitaṃ cetaḥ |
cīnāṃśukam iva ketoḥ prati_vātaṃ nīyamānasya ||

(as I think of the girl I have just parted from) my body moves forward, but my unsteady mind runs back, like the silk of a banner being carried into the wind

The Kumāra-saṃbhava of Kālidāsa

Kālidāsa, in almost every estimation the greatest of Sanskrit poets, wrote both plays and poems. Among the latter are two examples of the *mahākāvya* or major narrative poem, *Raghu-vaṃśa* 'The race of Raghu' and *Kumāra-saṃbhava* 'The birth of Kumāra'. Kumāra (lit. 'the Prince') is another name of Skanda or Kārttikeya, god of war and son of the mighty god Śiva. Cantos I to VIII of the poem (all that are regarded as genuinely the work of Kālidāsa) describe the events leading up to his birth, but stop short of the birth itself. The gods need a powerful general to defeat the demon Tāraka, and such a general will be born only from the union of Śiva with Pārvatī, the daughter of the mountain-god Himālaya. However, Śiva is a practising ascetic and has no thought of marriage. Kāma, the god of love, attempts to inflame Śiva's feelings and is reduced to ashes for his pains; but Pārvatī finally wins Śiva's love by becoming an ascetic herself and practising the severest austerities. Canto VI describes how Śiva sends the Seven Sages (accompanied by Arundhatī, wife of one of them) to ask Himālaya for his daughter's hand in marriage. The extract given in Exercise 15 begins just after the Sage Aṅgiras has conveyed this request.

Each canto of a *mahākāvya* is normally written in a single metre, with the exception of one or more closing verses. The metre used is either the *anuṣṭubh* or one of the shorter of the other metres, *Indravajrā*, *Vaṃśastha*, *Viyoginī*, etc. (but never the *Āryā*). The longer metres such as the *Śārdūlavikrīḍita* do not lend themselves to use in continuous narrative; and even with the shorter metres actually employed, the stanzaic structure, with each stanza a polished and self-contained unit, is one of the more striking features of such poetry. The concluding stanza or stanzas of each canto are written in a different and normally somewhat more elaborate metre: this is illustrated by the present extract, which extends to the end of the canto and closes with a *Puṣpitāgrā* stanza.

The extract has been chosen because it is a simple passage which illustrates both the *anuṣṭubh* metre and the perfect tense, but in its slight way it does also suggest some of the qualities of Kālidāsa's genius: his luminous and unerringly exact use of language, the mark of the great poet everywhere, and his ability to view human life and activity (here, the giving of a daughter in

marriage) under a transfiguring sense of divine order—an ability sometimes superficially seen as a tendency to treat the gods in secular and sensual terms.

Here, as a preliminary guide to the general sense of the passage, is a comparatively free translation of it:

- 84 When the divine sage had spoken,
Pārvatī, at her father's side,
Keeping her face bent down began to count
The petals of the lotus she was playing with.
- 85 The Mountain, though he had all he could wish for,
Looked enquiringly at Menā.
For where his daughter is concerned
A man's eyes are his wife.
- 86 And Menā gave her assent
To all that her husband longed for.
The wishes of a devoted wife
Are never at odds with those of her husband.
- 87 Determining inwardly
The way he should reply,
When the speech was over
He took hold of his daughter, adorned for the happy
occasion.
- 88 'Come, dearest child,
You are destined as alms for the Most High.
The Sages themselves are here to sue for you.
My life as a householder has found its fulfilment.'
- 89 Having said this much to his child
The Mountain spoke to the Sages:
'The bride of the Three-eyed God
Herewith salutes you all.'
- 90 Joyfully the sages acknowledged
The noble generosity of these words,
And bestowed upon Ambā
Blessings that would immediately be fulfilled.
- 91 She, in her anxiety to do them homage,
Displaced the golden ornaments at her ears,
And as she showed her confusion
Arundhatī took her upon her lap,
- 92 And the mother, whose face was full of tears,
Made anxious by love for her daughter,

She reassured about the merits of that bridegroom,
Who had no other to make prior claims on him.

- 93 When Śiva's father-in-law
Had consulted them upon the wedding-date,
And they had answered it should be three days hence,
The sages departed.
- 94 After taking their leave of Himālaya
They returned to the Trident-holder,
Announced the success of their mission,
And, dismissed by him, flew up to heaven.
- 95 And the Lord of Creatures passed those days with
difficulty,
Longing for union with the Mountain's daughter.
When even our Lord is not immune from such feelings,
What ordinary, helpless man can escape the torments?

In stanza 87 'adorned for the happy occasion' refers to the occasion of the Sages' visit ; but by a literary resonance it hints also at the coming occasion of the wedding. In stanza 92 the compound *ananyapūrva*, as well as meaning (as Mallinātha takes it) 'not having another more senior wife', is a pun meaning 'having none other than Pārvatī herself as a previous wife'— a reference to the fact that Śiva's earlier wife Satī was a previous incarnation of Pārvatī. (I am indebted to Dr Wendy O'Flaherty for both these observations.)

Mallinātha's commentary

The extract from the Kumāra-sambhava is accompanied by a commentary upon it by the medieval scholar Mallinātha, the author of standard commentaries on Kālidāsa's two other main non-dramatic works, as well as on the mahākāvya of other Sanskrit poets. His work is an excellent example of the more literal type of Sanskrit commentary, which expounds the original text by means of a continuous close verbal paraphrase. It is an interesting reflection of the structure of the Classical language and the difficulties of Classical literary style that such a word-for-word paraphrase should be worth making. The style of such commentaries should be mastered, since when they are by good scholars they are an extremely important aid in the interpretation of Classical texts. It should also be noted that many major works by writers on philosophical and other subjects are, formally speaking, commentaries upon earlier texts (or even upon some more succinctly expressed version of the writer's own

views) and exhibit certain peculiarities of style deriving from this fact. The following remarks, although concerned primarily with the present extract from Mallinātha, should be of some help in the interpretation of commentaries in general.

The basis of the commentatorial style is oral exposition, and the simplest starting-point in understanding Mallinātha is to imagine him as a teacher sitting with a manuscript of the original text in front of him. He reads out or recites from memory—inevitably the latter, had he been expounding Pāṇini or the Vedas—the portion of the original, normally one stanza, which he is about to explain. (This is indicated in the written text of the commentary by the first word of the original followed by *iti*: thus in Exercise 15 *evam iti* means 'the portion beginning with the word *evam*', i.e. stanza 84.) He then goes back and takes the words one at a time or in small phrases, selecting them in the order most convenient for exposition and resolving sandhi as necessary.

As he takes up each word or phrase, he follows it with a literal equivalent, unless he considers it too obvious for helpful paraphrase. This habit of making paraphrase (or 'gloss') the rule rather than the exception is a useful one. It may seem pointless at times: on stanza 92 it is hardly likely to help anyone to be told that *dubhiṭ-snehena* means *putrikāpreṃṇā*. But this is a small price to pay for the advantage of having a check on the interpretation of passages which are not so obvious as they seem at first sight.

The commentary is often unobtrusively helpful in analysing compounds by resolving them into separate words. When this is done the compound is frequently not quoted in its original form in the commentary. Thus in 88 *gr̥hamedhi-phalam* 'reward of a householder' occurs only as *gr̥hamedhinaḥ phalam* (with *gr̥hamedhinaḥ* glossed as *gr̥hasthasya*). When the original form of the compound is quoted, it tends to appear after the analysis: e.g. 92 *tasyāḥ . . . mātaram tan-mātaram*. This forms an exception to the general principle that the paraphrase is placed after the original. (In the transliterated version of Exercise 15 any direct gloss is placed in parentheses, and a colon is placed between the gloss and the original—i.e. normally immediately before the gloss, sometimes immediately after.) The practice serves to 're-establish' an original form after analysis and is commoner with less straightforward compounds such as *bahuvrihis*: e.g. 92 (*aśrūni mukhe yasyās tām*): *aśrumukhīm*. Even in such cases the original compound may be replaced by a phrase like *tath» ôktaḥ* '(being one) so described': thus in 85 *gr̥hiniḥnetrāḥ* 'having a

wife as one's eye' appears as *gr̥hīny eva netram . . . yeṣām te tathā* » *ôktāh* 'of whom the eye is in fact the wife—those such' (the particle *eva* serving, as frequently, to distinguish the predicate).

The formula *yathā tathā* is used to indicate adverbial value. Thus if *śīghram* has the meaning 'swiftly', this may be made clear by the gloss *śīghram yathā tathā* 'in such a way as to be swift'.

While *bahuvrīhi* compounds are regularly analysed by means of relative clauses, the analysis of other formations is generally by means of an *iti* clause, with the relative pronoun replaced by *ayam* (or, in the nominative case, omitted): e.g. *balam asy* » *âst* *iti balī* 'the word *balin* means ["this has strength":] "that which has strength"; *pacyata iti pākah* 'the word *pāka* means ["it is cooked":] "that which is cooked" '.

As in the above examples (*balī*, *pākah*), a formation to be analysed is normally mentioned in the nominative case. The formation is thereafter 'picked up', and if necessary returned to the appropriate oblique case, by means of the pronoun *saḥ*. The discussion of *an:anyaḥpūrvasya* in stanza 92 illustrates the use of *saḥ* and also of the relative clause and the *iti* clause:

1 *anyā pūrvam yasy* » *âsti so* » *nyaḥpūrvah* 'anyaḥpūrva means "one who has another (woman) as a prior (claim)" '.

2 *sa na bhavat* » *īty an:anyaḥpūrvah* 'an:anyaḥpūrva means "one who is not anyaḥpūrva" '.

3 *tasya an:anyaḥpūrvasya* 'this latter formation when placed in the genitive singular provides (the word contained in the text, namely) *an:anyaḥpūrvasya* '.

The present participle of *as*, *sant*, is often inserted in the course of exegesis and serves to distinguish attributive words from the substantive they qualify: so in stanza 84 *adhomukhī sati* '(Pārvatī counted the petals) being downward-gazing (as she did so)'. The phrase *tathā hi* 'for thus' indicates that the following portion of the text is an explanation or amplification of the preceding.

The syntactical structure of the original text provides a framework for the commentary, but syntactical continuity is frequently interrupted by the insertion of explanatory remarks (such asides being natural in a spoken exposition.) One type of insertion, that occasioned by detailed grammatical analysis, has already been touched upon. In the same way the word-for-word gloss may be interrupted by a freer paraphrase of the preceding

words, followed by *ity arthaḥ* 'such is the meaning', 'in other words . . .', or *iti bhāvah* 'such is the essence or implication', 'i.e. . . ., that is . . .'. *iti yāvat* 'which is as much as to say', 'in fact' is especially used where something is glossed in terms of a simpler or more precise concept which might not have occurred to the reader. Where something is to be supplied in the original, this is indicated by *iti śeṣaḥ* 'such is the remainder', 'understand . . .'.

Quotations and opinions from other authors are indicated by *iti* plus the name of the writer or the work. The use made of Pāṇini's rules in explaining grammatical forms is discussed below. Lexicons are also appealed to. The oldest and most reliable of these is the *Amarakoṣa* by Amara or Amarasimha (written in verse, for ease of memorisation). Lexicons make continual use of the locative case in a technical meaning of 'in the sense of'. Thus *udāro dātṛmahatoḥ*, quoted under stanza 90, means '(the word) *udāra* (occurs) in (the sense of) *dātṛ* or *mahānt*'.

The use of punctuation and sandhi in commentary style is naturally different from their use in a normal text. The *daṇḍa* may be used at any 'pause for breath' and separates the asides from the mainstream of the commentary. The following policy on sandhi has been adopted in editing the present extract: no sandhi has been made between the words of the text quoted directly in the commentary and the surrounding words of Mallinātha himself, and similarly none before *iti* where this marks a quotation by Mallinātha from any other author.

Pāṇinian grammar

When Mallinātha considers a form worthy of grammatical analysis, he explains it by quoting the relevant rules of Pāṇini's grammar. For the non-specialist, in fact, the operation of the Pāṇinian system can be studied more enjoyably in a literary commentator such as Mallinātha, where its application to the normal forms of the language can be observed, than in the commentaries upon Pāṇini himself, which are frequently concerned with *recherché* forms and complex theoretical considerations. A brief explanation of the references to Pāṇini in Exercise 15 may help to give a first faint inkling of how his grammar works.

Pāṇini's sūtras, or aphoristic rules, are formed with the greatest possible succinctness. They are arranged in such a way that they frequently depend for their understanding upon the statements made in the sūtras immediately preceding, and have indeed in principle to be interpreted in the light of all the other

sūtras in the grammar. The suffixes which combine with word bases to form actual words are abstractions just as the verbal roots are. Thus the causative–denominative suffix is treated as having the basic form *i*, which by the operation of various sūtras changes to *ay* and combines with the inflexional endings. Systematic use is made of anubandhas, ‘indicatory letters’ attached to these suffixes. Thus the past participle suffix is known as *kta*, the *k* indicating that the preceding stem appears in its weak form. The causative–denominative is similarly known as *ṇi*: the *ṇ* permits the *vrddhi* of a root such as *kr̥* in *kārayati*, while other sūtras ensure other grades of the root where necessary. The *ṇ* also serves to distinguish *ṇi* from other *i* suffixes, such as *ṣi* the neuter plural ending (*kāntāni*, *manāmsi*, etc.) or the Vedic *ki* as in *papi* ‘drinking’. The compound-final suffix *ṭac* referred to in sūtra 5.4.91 is one of a host of a suffixes: the *ṭ* indicates that the feminine is in *ī*, and the *c* that the accent is on the final. These artificial words are inflected like ordinary stems of the language, so that *ṇi* is a substantive in short *i* (gen. *neḥ*, loc. *ṇau*) and *ṭac* is a consonant stem. But *ṭac* illustrates the fact that certain sounds may occur in final position in made-up words that are not so found in the natural words of the language.

The cases are used in technical senses: the ablative to signify ‘after’, the locative ‘before’, the genitive ‘for, in place of’, while the substitute which is put ‘in place’ is expressed in the nominative. It is as if one were to say ‘after *child* for *s* (there is) *ren*’ to express the irregular plural of *child*; or ‘for *soft* (there is) *sof* before *en*’ to indicate that the *t* of *soften* is not pronounced. To describe the sandhi of *the* mentioned in Chapter 2, we may (if we select *ḍi* as the basic form) say ‘for *ḍi* (there is) *ə* before consonants’. It is not necessary to say in full ‘(there is) *ḍə*’, since (with certain qualifications) it is a principle of interpreting Pāṇinian rules that a single-letter substitute is to be treated as replacing only the final letter of the original.

The first sūtra which Mallinātha quotes, Pāṇini 7.3.43, illustrates this last point. It concerns the fact that the causative of *ruh* ‘ascend’ may take the form *ropayati* as well as the regular *rohayati*. It runs *ruhaḥ po nyatarasyām*. From an earlier sūtra (7.3.36) the word *ṇau* ‘before *ṇi*’ is to be supplied, *ruhaḥ* is the genitive of *ruh*. *nyatarasyām* means ‘optionally’. The sūtra therefore means ‘before the causative suffix, for (the final *h* of) *ruh*, *p* is substituted optionally’.

The discussion of the word *tryahaḥ* ‘period of three days’ in stanza 93 is more complex. It may be observed in passing that

such compounds, which correspond to the English 'a fortnight', 'a twelvemonth', are best looked on as having exocentric value—'that (period) in which there are fourteen nights/twelve months'. But Sanskrit grammarians include them in a special class called *dvigu* 'numerical compound', which is treated as a sub-variety of *tatpuruṣa*.

Mallinātha begins by quoting 2.1.51 *taddhit;ârth;ôttara-pada;samâhâre ca. samân;âdhikaranena* must be supplied from 2.1.49, which states that certain words may combine 'with (another word) having the same case relationship' to form a compound. This is a way of saying that they may be prefixed with adjectival or appositional value to another word so as to form a descriptive determinative. *dik;samkhye* must be supplied from 2.1.50, which deals with the fact that '(words denoting) either region or number' combine in the same type of compound to express various proper names. The present sūtra thus says that words expressing region or number may compound with a word having the same case relationship 'in the following further circumstances (ca): to express the sense of a *taddhita* (secondary suffix), or when there is a further member (added to the compound), or to express collective sense'. The first two possibilities will not be discussed since they are not relevant here. In *tryahaḥ* we have the numeral *tri* 'three' combining with *ahan* 'day' to express the sense 'collection consisting of three days'. The locative *samâhâre* does not here have its sense of 'before' but its other technical sense of 'in the sense of' as used in lexicons.

The following sūtra, 2.1.52, not quoted by Mallinātha, says *samkhyâ;pûrvo dviguḥ*, i.e. 'the name *dvigu* is given to a compound (of one of these three kinds) when the first member is a numeral'. (This explains why Pāṇini did not make 2.1.50 and 2.1.51 a single sūtra: the name *dvigu* does *not* apply to a compound like *sapta;ṛṣayaḥ* (nom. pl.) 'the Seven Sages', the Sanskrit name for the Great Bear.)

Although the word *ahan* 'day' is a consonant stem, *tryahaḥ* is an a-stem. Mallinātha quotes 5.4.91 *rāj;âhaḥ;sakhibhyaḥ ṭac*. This is governed by 5.4.68 *samās-ântāḥ* 'the following suffixes (down to the end of Book 5, in fact) are compound-final'. The sūtra thus means 'after the words *rājan*, *ahan* and *sakhi* there occurs as a compound-final suffix *ṭac*'.

Mallinātha does not bother to quote 6.4.145 *ahnaḥ ṭa;khor eva*, which shows how to apply this last rule. The words *lopaḥ* 'elision', i.e. 'zero-substitution', and *ṭeḥ* 'in place of *ṭi*' are to be supplied, *ṭi* is a technical term meaning 'the final vowel of a

word plus the following consonant if any'. The sūtra therefore means 'zero is substituted for the final vowel and consonant of ahan, but only before a suffix with indicator ʃ or kha'. Thus ahan + ʃac becomes ah + ʃac, i.e. aha.

Mallinātha refers to, without actually quoting, 2.4.1 dvigur ekavacanam 'dvigu compounds are singular'; and finally justifies the masculine gender of tryahaḥ (though Kālidāsa only uses the ambiguous ablative form tryahāt) by 2.4.29 rātr;āhn;āhāḥ pumsi. From 2.4.26 dvandva;tatpurusayoḥ is supplied: 'the words rātra, ahna and aha (used at the end of a coordinative or determinative compound) occur in the masculine'.

To summarise the above:

tri + ahan means 'group of three days' by 2.1.51
 the compound takes the suffix ʃac by 5.4.91
 ahan + ʃac becomes aha by 6.4.145
 the compound is a dvigu by 2.1.52
 and therefore singular by 2.4.1
 and masculine by 2.4.29.

Sūtra 5.2.80 utka unmanāḥ is interesting as an example of nipātaḥ, a formation listed ready-made by Pāṇini without justification in terms of its components, utka 'eager' is listed among formations made with the suffix kan, but is anomalous both because kan is added not to a nominal stem but to the prefix ut and because its meaning, which refers to a mental state, it is not fully explicable from its elements. Pāṇini thus lists it as a special form and gives its meaning. The word nipātaḥ is better known in the sense of 'particle', a meaning it acquires because particles exist ready-made without undergoing grammatical formation.

Lastly, in his comment on stanza 87 Mallinātha shows his knowledge of Pāṇini's analysis of the word nyāyya 'proper'. Sūtra 4.4.92. dharmapatharthanyāyād anapete, teaches that the taddhita suffix yat, whose real form is ya, is added to the forms dharma, pathin (the stem form of panthan as analysed by the Sanskrit grammarians), artha and nyāya in order to form words which mean 'not departed from dharma', etc. Although Mallinātha does not quote Pāṇini exactly, his gloss of the word nyāyyam as nyāyād anapetam echoes the relevant sūtra.

Quotations from literary critics

Besides citing grammarians and lexicographers, Mallinātha quotes from many other sources, including popular sayings and

works on right conduct (dharma-śāstra) or political science (nīti-śāstra), and in particular from many literary critics. He seldom gives the name of the work he is quoting from, and sometimes when he does so the attribution is wrong. It may be assumed that his quotations are normally made from memory.

Sanskrit literary criticism as it is known from about the ninth century onward is the development of an earlier alamkāra-śāstra 'Science of Embellishment' in combination with certain elements of nāṭya-śāstra 'Theatrical Science'. The term alamkāra 'ornament, embellishment' is wider than the English 'figure of speech' and somewhat different in scope. It includes almost all the usages by means of which a poet's language departs from the most colourless possible presentation of facts and ideas, and covers devices of sound such as assonance and rhyme as well as devices of sense such as simile and metaphor. In addition to the alamkāras proper, various possible 'Qualities' (gunas) are enumerated. Mallinātha observes that stanza 94 illustrates the Quality known as Conciseness (samkṣepa) and quotes a rather tautologous definition of this Quality from a work called the Pratāparudriya. An examination of the stanza will indeed show that Kālidāsa's telescoping of the narrative at this point is sufficiently marked and deliberate to be considered a literary device.

Although Mallinātha does not bother to point the fact out, the second half of stanza 85 (like the second half of 86, which is parallel) illustrates a common rhetorical figure known as arthāntaranyāsa 'Substantiation' or 'Corroboration'. In its most typical form, as here, it consists of a general reflection provoked by the particular facts of the situation that is being described, and is frequently signalled by the presence of a word such as *prāyeṇa* 'generally'. The figure thus has the flavour of 'moral-drawing', There is a similar flavour to the second half of stanza 95, but here, as Mallinātha points out, the precise figure involved is arthāpatti 'Strong Presumption', i.e. reasoning *a fortiori*.

From nāṭya-śāstra literary critics adopted the theory of rasa (lit. 'flavour, taste'), which in its most developed form is a subtle theory of the nature of aesthetic experience. Its basis is the division of the spectator's experience of a play into a number of 'flavours' (at first eight, later usually nine)—comic, horrific, etc. To each of these rasas corresponds a basic human emotion (sthāyī:bhāva 'Stable or Dominant State'), which will normally be represented in one or more of the characters of the drama. Around the basic emotion various minor emotions come fleetingly into play—the thirty-three Transitory or Subordinate

States, called either *vyabhicāri:bhāva* or *sarmcāri:bhāva*. Thus in the Amorous or Romantic *rasa* (*śrīṅāra*) the hero and heroine feel the *sthāyibhāva* of Love (*rati*) and the *vyabhicāribhāvas* of Impatience, Disappointment, Contentedness and so on. Mallinātha points out that stanza 84 illustrates the *vyabhicāribhāva* of Dissimulation (*avahittha* or *avahitthā*). In fact, this stanza is the one most quoted in textbooks as an example of this particular State.

Vocabulary

- aṅkaḥ** hook; curve of the body,
lap
Aṅgiras *m., pr. n.*
aṅgī kṛ make a part,
subordinate; adopt, accept,
promise
adri *m.* rock, mountain
adho;mukha (*f. I*) down-faced,
with face bent down
antaram interval, difference;
-**antaram** *ifc.* a different,
another
anyatarasyām (*gram.*) optionally
apara *pron. adj.* other
apūpaḥ cake: *see* *daṇḍapūpikā*
apeta departed; free from (*abl.*)
abhīpsita desired; **abīpsitaṃ**
thing desired, desire
Amarah, Amarasimhaḥ *pr. n.,*
author of the lexicon
Amara-kośaḥ
Ambā, Ambikā *pr. n., the wife*
of Śiva
arth-āntara-nyāsaḥ (*lit. crit.*)
Substantiation
arth-āpatti *f. (lit. crit.)* Strong
Presumption
alamkāraḥ ornament; (*lit. crit.*)
embellishment, literary figure
a;vaśa powerless, helpless
avahittham, avahitthā dissimu-
lation
aśru *n.* tear; **aśru-mukha**
'tear-faced', tearful-faced
ahan *n. irreg.* day
-ahah, -ahnaḥ (*ifc. for ahan*)
day
ākāraḥ form, appearance,
(facial) expression
ākāśam ether, sky
āpatanam occurrence, (sudden)
appearance, arising
āpatti *f.* happening, occurrence
āśis *f. irreg.* prayer, benediction
āśīrvādaḥ blessing, benison
āsakti *f.* adherence, intentness
(on)
itara *pron. adj.* other
iṣṭam thing wished, wish
īpsita desired, wished for
utka eager, longing for
uttara following, subsequent,
further; **uttaram** answer
udāra noble, generous
un;manas eager, longing
eka-vacanam (*gram.*) singular
(number)
kanakam gold
kamala *m./n.* lotus
karaṇam doing, performing
kavi *m.* poet, creative writer
kāraṇam instrument, means
kuṭumbam household, family
kuṭumbin *m.* householder,
family man
kuṇḍalam earring, ear-ornament
kṛcchram hardship; **kṛcchrāt**
with difficulty

kaimutika deriving from the notion *kim uta* 'let alone';
kaimutika:nyāyāt [from the principle of 'let alone:'] a *fortiori*

khaṃ hole; vacuum; sky, heaven

gaḥ the letter g; (*in prosody*) heavy syllable

gaṇanā counting

gārhasthyam being a householder

giri *m.* mountain

gr̥hamedhin [performer of domestic sacrifices:] householder

gr̥ha-sthaḥ one who is in a house, householder

gr̥hinī housewife, wife

gopanaṃ concealment, hiding

caturtha (*f. ī*) fourth

śīraṃ strip of bark (worn by ascetic)

jaḥ the letter j; (*in prosody*) the syllables ---

jāmbūnada (*f. ī*) golden

jijñāsā desire to know, wish to determine

jñānaṃ knowledge, perceiving

ṭac (*gram.*) the suffix a

tat:kṣaṇam at that moment, thereupon

taddhitah [*i.e. tat-hitah* 'suitable for that'] (*gram.*) secondary suffix

tanayā daughter

tāraka causing to cross over, rescuing, liberating

tīthi *m./f.* lunar day (*esp. as auspicious date for ceremony*)

tri three

tri:locanaḥ the Three-eyed (god), Śiva

Tryambakaḥ *name of Śiva*

try:ahaḥ [period of] three days

daṇḍāpūpikā the stick-and-cake principle ('if a mouse eats a stick he'll certainly eat a cake'), reasoning a *fortiori*

dalam petal

dātṛ giver, granting

dānaṃ gift, bestowal

dvigu *m.* [from *dvigu* 'worth two cows'] (*gram.*) numerical compound

naḥ the letter n; (*in prosody*) the syllables ---

nama-kāraḥ making obeisance

nipātaḥ (*gram.*) ready-made form (laid down without grammatical analysis)

niścayaḥ determination, resolve

nyāyaḥ rule, principle; propriety

paḥ, pa-kāraḥ the letter p

pattraṃ feather; leaf, petal

padaṃ word, member of a compound

para:tantra under another's control, not in control (of)

pariṇayaḥ marriage

:paryanta [having as an end:] ending with, up to

Paśupati *m. name of Śiva*

pākaḥ cooking; ripeness, full-filment

Pārvatī *pr. n. wife of Śiva*

pārśvaṃ flank, side

pitṛ *m.* father

pum:liṅga having masculine gender

pumvant (*gram.*) masculine

pumṣ *m. (irreg.) man, male, masculine*

putrī, putrikā daughter

puraskṛta placed in front, before the eyes

puṣpitāgrā (*in prosody*) *name of a metre*

pr̥thag:janaḥ separate person, ordinary person

pranāmaḥ salutation
 pratyayaḥ (*gram.*) suffix
 :pradhāna having as one's
 authority
 preman *m./n.* affection
 bandhu *m.* kinsman
 buddhi *f.* intelligence, mind
 bhartṛ *m.* husband
 bhāvaḥ state of being; essence,
 meaning; emotional state,
 emotion
 bhikṣā alms
 bhūta afraid
 mahādharaḥ mountain
 mṛtyum-jayaḥ Conqueror of
 Death
 Menā *pr. n.* Pārvatī's mother
 ya-kāraḥ the letter y; (*in*
prosody) the syllables ---
 yācitṛ *m.* suer, petitioner
 yukti *f.* argument
 yugam pair; *ifc.* two
 yuj joined, even (in number);
 a:yuj uneven, odd
 yogya suitable
 raḥ the letter r; (*in prosody*) the
 syllables ---
 rātraḥ at the end of compound
 for rātri *f.* night
 ruh the root ruh
 repaḥ = raḥ
 lakṣaṇam mark, characteristic;
 definition
 liṅgam mark, sign; phallus;
 (*gram.*) gender
 līlā play, sport
 vacas *n.* word, words, speech
 vataṃsaḥ/vataṃsakaḥ ornament,
esp. earring
 vadhū *f.* woman, bride
 varaḥ suitor
 valkala *m./n.* bark (of tree)
 vaśaḥ power; -vaśāt from the
 power of, because of
 vasaṇam dress

vākyaṃ utterance
 vikāraḥ transformation; mental
 disturbance; *ifc.* made out of
 vipratipanna perplexed,
 uncertain; a:vipratipanna not
 uncertain, entirely fixed
 vibhu powerful, *esp. as an*
epithet of Śiva
 vilambaḥ delay
 vivāhaḥ wedding
 viśoka free from sorrow, at ease
 viśv-ātman *m.* Soul of the
 Universe, Supreme Godhead
 viśayaḥ dominion, sphere, field
 of action
 vistaraḥ expansion, prolixity
 vṛttam metre
 vṛtti *f.* behaviour, conduct;
 (*gram.*) synthetic expression
 (*by compounding, as opp.*
analytic expression by separate
words)
 vaivāhika (*f. ī*) (suitable) for a
 wedding
 vodhṛ bridegroom
 vyabhicāraḥ deviation, swerving
 vyabhicārin liable to deviate,
 swerving; a:vyabhicārin
 unswerving
 vyājaḥ fraud, pretence
 Śivaḥ *pr. n.*
 śūlin Trident-bearer, *epithet of*
Śiva
 śeṣaḥ remainder, portion to be
 supplied
 śailaḥ mountain
 ślokaḥ stanza
 samketaḥ agreement, assigna-
 tion; samketa-sthānam place of
 assignation
 samkṣipta abbreviated, in
 concise form
 samkṣepaḥ conciseness
 samcārin going together,
 transitory; samcāri bhāvah

(lit. crit.) Subsidiary Emotional State	siddha accomplished
ṣamarthanam establishment, confirmation	sūtram aphorism, aphoristic rule
samāsaḥ (gram.) compound	stambaḥ clump of grass
samāhāraḥ group, collection	-stha standing, being at/in etc.
sampūrṇa fulfilled	Smara-haraḥ the Destroyer of Love, epithet of Śiva
sarva-nāman n. (gram.) [name for anything:] pronoun	Harah name of Śiva
sāpatnyam the state of being the sharer of a husband (sapatnī)	Himavant m., Himālayaḥ the mountain (range)
	Himālaya
anu + yuj (VII anuyunkte) question, examine	
alam + kṛ (VIII alamkaroti) adorn, embellish	
ah (defective verb, perf. āha) say, speak	
ā + pat (I āpatati) occur, befall, appear suddenly, present oneself	
ā + prach (VI āprcchati) take leave of, say goodbye	
ā + mantr (X āmantrayate) salute; take leave of	
ā + ruh caus. (āropayati) cause to mount, raise onto	
ut + iḥṣ (I udikṣate) look at	
ut + yā (II udyāti) rise up	
upa + iḥṣ (I upekṣate) overlook, disregard	
edh caus. (edhayati) cause to prosper, bless	
gaṇ (X gaṇayati) count	
gup (denom. pres. gopāyati) guard ; hide	
car (I carati) move, go, depart	
cal (I calati) stir, move, go away	
jñā caus. (jñāpayati) inform, announce	
nam (I namati) bow, salute	
nis + ci (V niścinoti) ascertain, settle, fix upon	
nis + pad (IV niṣpadyate) come forth, be brought about; p.p. niṣpanna completed	
pac (I pacati) cook, ripen ; pass. pacyate be cooked, ripen	
pari + kīrt (X parikīrtayati) proclaim, declare	
pari + kṛp caus. (parikalpayati) fix, destine for (dat.)	
pra + āp (V prāpnoti) reach, go to; obtain, win	
bhī (III bibhēti) fear; p.p. bhīta afraid	
yā (II yāti) go	
yā caus. (yāpayati) spend (time)	
lajj (VI lajjate) be shy, blush, show confusion	
vi + kṛ (VIII vikaroti) alter, change, distort, cause mental disturbance (vikārah) to	
vid (VI vindati) find ; pass. vidyate is found, exists	
vi + pra + kr (VIII viprakaroti) injure, torment	

vi + mṛś (VI vimṛśati) perceive, reflect, deliberate
 sam + vṛdh *caus.* (samvardhayati) congratulate
 sam + stu (II samstauti) praise
 sam + khyā (II samkhyāti) count, reckon up
 sah (I sahate; *irreg. inf. sodhum*) withstand, endure, bear
 sūc (X sūcayati) point out, indicate
 srams (I sramsate ; *p. p. srasta*) drop, slip
 upari after (*abl.*)
 ūrdhvam after (*abl.*)
 ehi (*imperv. of ā + i*) come
 paratra elsewhere, in the next world
 puraḥ in front, immediate
 yasmāt inasmuch as, since

Exercise 15 Note: The transliterated version of this exercise should be of particular help in solving difficulties.

एवंवादिनि देवर्षीं पार्श्वे पितुरधोमुखी ।

लीलाकमलपद्माणि गणायामास पार्वती ॥८४॥

एवमिति ॥ देवर्षीं अङ्गिरसि एवंवादिनि सति पार्वती पितुः पार्श्वे अधोमुखी सती । लज्जयेति शेषः । लीलाकमलपद्माणि गणायामास संघख्यौ । लज्जावशात्कमलदल-गणनाव्याजेन हर्षं जुगोपेत्यर्थः । अनेनावहित्थाख्यः संचारी भाव उक्तः । तदुक्तम्— अवहित्था तु लज्जादेर्हर्षाद्वाकारगोपनमिति ॥

शैलः संपूर्णकामो ऽपि मेनामुखमुदैक्षत ।

प्रायेण गृहिणीनेत्राः कन्यार्येषु कुटुम्बिनः ॥८५॥

शैल इति ॥ शैलः हिमवान् संपूर्णकामो ऽपि । दातुं कृतनिश्चयो ऽपीत्यर्थः । मेनामुखमुदैक्षत । उद्विग्नोत्तरजिज्ञासयेति भावः । तथा हि । प्रायेण कुटुम्बिनः गृहस्थाः कन्यार्येषु कन्याप्रयोजनेषु गृह्णीयेव नेत्रं कार्यज्ञानकारणं येषां ते तथोक्ताः । कलत्रप्रधानवृत्तय इत्यर्थः ॥

मेने मेनापि तत्सर्वं पत्युः कार्यमभीप्सितम् ।

भवन्त्यव्यभिचारिण्यो भर्तुरिष्टे पतिव्रताः ॥८६॥

मेन इति ॥ मेनापि पत्युः हिमालयस्य तत्सर्वमभीप्सितं कार्यं मेने अङ्गीचकार । तथा हि । पतिरेव व्रतं यासां ताः भर्तुरिष्टे अभीप्सिते न विद्यते व्यभिचारो यासां ताः अव्यभिचारिण्यो भवन्ति । भर्तृचित्ताभिप्रायज्ञा भवन्तीति भावः ॥

इदमत्रोत्तरं न्याय्यमिति बुद्ध्वा विमृश्य सः ।

आददे वचसामन्ते मङ्गलालं कृतां सुताम् ॥८७॥

इदमिति ॥ सः हिमवान् वचसामन्ते मुनिवाक्यावसाने अत्र मुनिवाक्ये इदम् उत्तरश्लोके
विश्वयमाणं दानमेव न्याय्यम् न्यायादानपेतम् उत्तरमिति बुद्ध्या धितेन विग्रह्य विचिन्त्य
मङ्गलं यथा तथालंकृतां मङ्गलालंकृतां सुतामाददे हस्ताभ्यां जग्राह ॥

एहि विश्वात्मने वत्से भिक्षासि परिकल्पिता ।

अर्थिनो मुनयः प्राप्तं गृहमेधिफलं मया ॥८८॥

एहीति ॥ हे वत्से पुत्रि एहि आगच्छ । त्वं विश्वात्मने शिवाय भिक्षा परिकल्पितासि
निश्चितासि । रत्नादि स्तम्भपर्यन्तं सर्वं भिक्षा तपस्विनः इति वचनादिति भावः ।
अर्थिनः याचितारः मुनयः । मया गृहमेधिनः गृहस्थस्य फलं प्राप्तम् । इह परत्र च
तारकत्वात्पात्रे कन्यादानं गार्हस्थ्यस्य फलमित्यर्थः ॥

एतावदुक्त्वा तनयामृषीनाह महीधरः ।

इयं नमति वः सर्वास्त्रिलोचनवधूरिति ॥८९॥

एतावदिति ॥ महीधरः हिमवान् तनयाम् एतावत् पूर्वोक्तम् उक्त्वा ऋषीन् आह ।
किमिति । इयं त्रिलोचनवधुः त्र्यम्बकपत्नी वः सर्वान् नमति इति । त्रिलोचनवधूरिति
सिद्धवदभिधानेनाविप्रतिपन्नं दानमिति सूचयति ॥

इप्सितार्थक्रियोदारं ते ऽभिनन्द्य गिरेर्वचः ।

आशीभिरेघयामासुः पुरःपाकाभिरम्बिकाम् ॥९०॥

इप्सितार्थेति ॥ ते मुनयः इप्सितार्थक्रियया इष्टार्थकरणेन उदारं महत् । उदारो दातृमह-
तोः इत्यमरः । गिरेः हिमवतः वचः वचनम् अभिनन्द्य साध्विति संस्तुत्य । अम्बिकाम्
अम्बाम् । पच्यत इति पाकः फलम् । पुरःपाकाभिः पुरस्कृतफलाभिः आशीभिः
आशीर्वादैः एघयामासुः संवर्धयामासुः ॥

तां प्रणामादरस्त्रस्तजाम्बूनदवतंसकाम् ।

अङ्कमारोपयामास लज्जमानामरुन्धती ॥९१॥

तामिति ॥ प्रणामादरेण नमस्कारासत्त्या स्त्रस्ते जाम्बूनदे सुवर्णविकारे वतंसके
कनककुण्डले यस्यास्तां लज्जमानां ताम् अम्बिकाम् अरुन्धती अङ्कमारोपयामास । रुहः
पो ऽन्यतरस्याम् इति पकारः ॥

तन्मातरं चाश्रुमुखीं दुहितृस्नेहविक्रवाम् ।

वरस्यानन्यपूर्वस्य विशोकामकरोद्गुणैः ॥९२॥

तदिति ॥ दुहितृस्नेहेन पुत्रिकाप्रेम्णा विक्रवां वियोग्यत इति भीताम् । अत एवाश्रुणि
मुखे यस्यास्ताम् अश्रुमुखीं तस्याः आम्बिकायाः मातरं तन्मातरं मेनां च । अन्या पूर्वं
यस्यास्ति सो ऽन्यपूर्वः । सर्वनाम्नो वृत्तिविषये पुंवद्भावः इति पूर्वपदस्य पुंवद्भावः ।
स न भवतीत्यनन्यपूर्वस्तस्य अनन्यपूर्वस्य । सापत्यदुःखमकुर्वत इत्यर्थः । वरस्य
वोढुः गुणैः मृत्युंजयत्वादिभिः विशोकां निर्दुःखाम् अकरोत् ॥

वैवाहिकीं तिथिं पृष्ट्वास्तक्ष्णं हरबन्धुना ।

ते त्र्यहादूर्ध्वमाख्याय चेरुक्षीरपरिग्रहाः ॥१३॥

वैवाहिकीमिति ॥ घीरपरिग्रहाः बल्कमात्रवसनाः ते तपस्विनः तत्क्षणम् तस्मिन्नेव क्षणे हरबन्धुना हिमवता वैवाहिकीं विवाहयोग्यां तिथिं पृष्ट्वाः केत्यनुयुक्ताः सन्ताः। त्रयाणामद्वां समाहारस्थहः। तद्विद्युत्तरपदसमाहारे घ इति समासः। राज्ञाहःसखिष्यष्टष् इति टध्रत्ययः। द्विगुत्वादेकवचनम्। रात्राद्ग्रहाः पुंसि इति पुल्लिङ्गता। तस्मात् त्र्यहात् ऊर्ध्वम् उपरि आख्याय चतुर्थे ऽहनि विवाहः इत्युक्ता चरुः चलिताः ॥

ते हिमालयमामन्त्र्य पुनः प्राप्य घ शूलिनम्।

सिद्धं चास्मै निवेद्यार्थं तद्विसृष्टाः खमुद्युः ॥१४॥

त इति ॥ ते मुनयः हिमालयमामन्त्र्य साधु याम इत्यापृच्छ्य पुनः शूलिनम् हरं संकेतस्थानस्थं प्राप्य घ। सिद्धम् निष्पन्नम् अर्थम् प्रयोजनम् अस्मै निवेद्य ज्ञापयित्वा घ। तद्विसृष्टाः तेन शूलिना विसृष्टाः खम् आकाशं प्रति उद्युः उत्पेतुः। अत्र संक्षिप्तार्थाभिधानात्संक्षेपो नाम गुण उक्तः। तदुक्तम्—संक्षिप्तार्थाभिधानं यत्संक्षेपः परिकीर्तितः इति ॥

भगवान्पशुपतिस्त्र्यहमात्रविलम्बमपि सोढुं न शशाक तदौत्सुक्यादित्याह

पशुपतिरपि तान्यहानि कृच्छ्राद्

अगमयदद्विसृतासमागमोत्कः।

कमपरमवशं न विप्रकुर्युर्

विभुमपि तं चदमी स्पृशन्ति भावाः ॥१५४॥

पशुपतिरिति ॥ उत्कं मनो यस्य सः उत्कः। उत्क उन्मनाः इति निपातः। अद्विसृतासमागमोत्कः पार्वतीपरिहायोत्सुकः पशुपतिरपि तानि। त्रीणीति शेषः। अहानि कृच्छ्रादगमयत् अयापयत्। कविराह—अमी भावाः औत्सुक्यादयः संचारिणः अवशम् इन्द्रियपरतन्त्रम् अपरम् पृथग्जनं कं न विप्रकुर्युः न विकारं नयेयुः। यत् यस्मात् विभुम् समर्थम्। जितेन्द्रियमिति यावत्। तम् स्मरहरम् अपि स्पृशन्ति। विकुर्वन्तीत्यर्थः। अत्र विभुविकारसमर्थनादर्थादितरजनविकारः कैमुतिकन्यायादापततीत्यर्थापत्तिरलंकारः। तथा च सूत्रम् — दण्डापूपिकयार्थान्तरापतनमर्थापत्तिः इति। अर्थान्तरन्यास इति के चित् तदुपेक्षणीयम्। युक्तिस्तु विस्तरभयान्नोच्यते। पुष्यिताग्रा वृत्तम् —अयुजि नयुगरेफतो यकारो युजि घ नजी जरगाश्च पुष्यिताग्रा इत लक्षणात् ॥

Anyone who has mastered the present volume is adequately equipped to read simple Classical Sanskrit. Those whose interest lies particularly in Indian religious thought may well wish to begin with the best loved of all Hindu religious texts, the *Bhagavad Gītā*, written in eighteen short cantos of easy, straightforward verse. Innumerable texts and translations of this work exist. For the student, the most scrupulously faithful translation is probably that by F. Edgerton (Harper Torchbooks). Other distinguished scholars who have translated the work include R. C. Zaehner (*Hindu Scriptures*, Everyman; also *The Bhagavad Gītā* with commentary and text in transcription, Oxford University Press) and S. Radhakrishnan (Allen & Unwin, including text in transcription). The pocket edition with a text in nāgarī by Annie Besant (Theosophical Publishing House) is cheap and convenient, though the accompanying translation is unreliable.

In secular literature a good starting-point is the *Pañcatantra*, a witty and sophisticated collection of animal fables (the ultimate source of La Fontaine), written in fluent, racy Sanskrit. Many versions of this work have survived, and these were collated by Edgerton, who produced a recension as near as he thought it was possible to get to the original. His translation of this has been reprinted (Allen & Unwin), but not unfortunately the Sanskrit text (American Oriental Series, Volume 2, New Haven, 1924), which should, however, be obtainable from specialist libraries.

An especially attractive and accessible branch of Classical Sanskrit literature is the drama. The prose dialogue is straightforward (many sentences are likely to seem familiar to the student of this book!). Certain characters speak in Prākṛit, but almost all editions include a Sanskrit translation (*chāyā*) of these passages. The stanzas of verse interspersed among the prose are

more elaborate in style but should not prove too difficult with the help of a translation and notes such as have been provided for most standard Sanskrit plays by M. R. Kale: Kale's student editions are very useful and workmanlike, and are usually in print in India—though regrettably these reprints often bristle with grotesque printing errors. The best known of all Sanskrit plays is the *Śakuntalā* of Kālidāsa. Other masterpieces include the *Mṛcchakatikā* ('Toy Cart') of Śūdraka, the *Mudrārākṣasa* ('The Signet Ring and Rākṣasa') of Viśākhadatta and the *Uttararāmacarita* ('The Later Story of Rāma') of Bhavabhūti—the last, although a moving and beautiful work, being of the four perhaps the least immediately attractive to Western taste in its style and feeling.

Sanskrit dictionaries

A. A. Macdonell's *A Sanskrit Dictionary for Students* (Oxford University Press, 382 pp.) is much the most convenient in the early stages of study. The author lists in the preface the Sanskrit works for which the dictionary is specifically a vocabulary. In reading other works or for more scholarly use, M. Monier-Williams' *A Sanskrit-English Dictionary* (Oxford University Press, 1333 pp.), effectively a translation and condensation of the great *Sanskrit-Wörterbuch* of Böhtlingk and Roth, is indispensable. Unfortunately, it suffers the irritating drawback of being arranged not in strict alphabetical order but according to verbal roots. All present dictionaries are grossly out of date: Sanskrit studies will be revolutionised when the vast work at present under preparation in Poona finally sees the light of day.

Sanskrit grammars

A. A. Macdonell's *A Sanskrit Grammar for Students* (Oxford University Press) is again the most convenient work available and, despite some inaccuracies and omissions, is a model of clarity and conciseness. The standard Sanskrit grammar in English is still that of W. D. Whitney (2nd edition 1889, reprinted by Oxford University Press), but this is now very out of date, the presentation of Vedic and Classical material is confusingly intertwined and the treatment of syntax is sketchy in the extreme. The really standard work is in German, the monumental *Altindische Grammatik* of Wackernagel and Debrunner

(Göttingen, 1896-1957); but special mention should be made of a French work, the *Grammaire sanscrite* of Louis Renou (Paris, 2nd edition 1961), which, while of a more manageable size than Wackernagel, treats Classical Sanskrit in considerable detail and is full of valuable observations on syntax.

Vedic studies

Students primarily interested in comparative Indo-European philology may like to turn to the Vedic language at an early stage in their studies, and here yet again the path is smoothed by A. A. Macdonell. His *Vedic Reader for Students* (Oxford University Press) contains a selection of Vedic hymns transliterated, analysed and translated, with very full notes on points of linguistic interest and a complete vocabulary at the back of the book. The Vedic hymns, which are not without their attraction from the literary point of view, are thus made easily accessible to the non-specialist. Macdonell's *Vedic Grammar for Students* is arranged to correspond paragraph for paragraph with his Sanskrit Grammar mentioned above, so facilitating the comparison of Vedic grammar with Classical.

This appendix is for use in conjunction with the foregoing chapters, where further irregularities and alternative forms may be mentioned.

Nouns

It will be noticed that in all nouns each of the following groups has a single form:

- (i) Nominative, vocative and accusative (N. V. A.) dual
- (ii) Instrumental, dative and ablative (I. D. Ab.) dual
- (iii) Genitive and locative (G. L.) dual
- (iv) Dative and ablative plural
- (v) Nominative and vocative dual or plural
- (vi) Nominative and accusative *neuter*, any number

1 Vowel stems

Stems in a/ā: kanta 'beloved'

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
N. sing.	kantaḥ	kāntam	kāntā
A. "	kāntam	kāntam	kāntām
I. "	kāntena	kāntena	kāntāya
D. "	kāntāya	kāntāya	kāntāyai
Ab. "	kāntāt	kāntāt	kāntāyāḥ
G. "	kāntasya	kāntasya	kāntāyāḥ
L. "	kānte	kānte	kāntāyām
V. "	kānta	kānta	kānte
N. V. A. du.	kāntau	kānte	kānte
I. D. Ab. "	kāntābhyām	kāntābhyām	kāntābhyām
G. L. "	kāntayoḥ	kāntayoḥ	kāntayoḥ

N. V. pl.	kāntāḥ	kāntāni	kāntāḥ
A. "	kāntān	kāntāni	kāntāḥ
I. "	kāntaiḥ	kāntaiḥ	kāntābhiḥ
D. Ab. "	kāntebhyaḥ	kāntebhyaḥ	kāntābhyaḥ
G. "	kāntānām	kāntānām	kāntānām
L. "	kānteṣu	kānteṣu	kāntāsu

Stems in ī and ū: nadi f. 'river', vadhū f. 'woman', strī f. 'woman', dhī f. 'thought', bhū f. 'earth'

Polysyllabic

Irregular

N. sg.	nadi	vadhūḥ	strī
A.	nadīm	vadhūm	strīm/striyam
I.	nadyā	vadhvā	striyā
D.	nadyai	vadhvai	striyai
Ab. G.	nadyāḥ	vadhvāḥ	striyāḥ
L.	nadyām	vadhvām	striyām
V.	nadi	vadhu	stri
N.V. A. du.	nadyau	vadhvau	striyau
I. D. Ab.	nadībhyām	vadhūbhyām	strībhyām
G. L.	nadyoḥ	vadhvoḥ	striyoḥ
N. V. pl.	nadyāḥ	vadhvāḥ	striyāḥ
A.	nadiḥ	vadhūḥ	strīḥ/striyāḥ
I.	nadībhiḥ	vadhūbhiḥ	strībhiḥ
D. Ab.	nadībhyaḥ	vadhūbhyaḥ	strībhyaḥ
G.	nadinām	vadhūnām	strīṅām
L.	nadiṣu	vadhūṣu	strīṣu

Monosyllabic

N. sg.	dhīḥ	bhūḥ
A.	dhiyam	bhuvam
I.	dhiyā	bhuvā
D.	dhiye	bhuve
Ab. G.	dhiyāḥ	bhuvāḥ
L.	dhiyi	bhuvi
V.	dhīḥ	bhūḥ
N.V. A. du.	dhiyau	bhuvau
I. D. Ab.	dhībhyām	bhūbhyām
G. L.	dhiyoḥ	bhuvoḥ
N. V. pl.	dhiyāḥ	bhuvāḥ
A.	dhiyāḥ	bhuvāḥ
I.	dhībhiḥ	bhūbhiḥ
D. Ab.	dhībhyaḥ	bhūbhyaḥ
G.	dhiyām	bhūvām
L.	dhiṣu	bhūṣu

Stems in i and u: śuci 'clean', mṛdu 'soft'

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
N. sg.	śuciḥ	śuci	śuciḥ
A.	śucim	śuci	śucim
I.	śucinā	śucinā	śucyā

D.	śucaye	śucine	śucyai
Ab. G.	śuceḥ	śucinaḥ	śucyāḥ
L.	śucāu	śucini	śucyām
V.	śuce	śuci	śuce
N. V. A. du.	śuci	śucinī	śuci
I. D. Ab.	śucibhyām	śucibhyām	śucibhyām
G. L.	śucyoḥ	śucinoḥ	śucyoḥ
N. V. pl.	śucayaḥ	śucini	śucayaḥ
A.	śucin	śucī	śuciḥ
I.	śucibhiḥ	śucibhiḥ	śucibhiḥ
D. Ab.	śucibhyaḥ	śucibhyaḥ	śucibhyaḥ
G.	śucinām	śucinām	śucinām
L.	śuciṣu	śuciṣu	śuciṣu
	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
N. sg.	mṛduḥ	mṛdu	mṛduḥ
A.	mṛdum	mṛdu	mṛdum
I.	mṛdunā	mṛdunā	mṛdvā
D.	mṛdave	mṛdune	mṛdvai
Ab. G.	mṛdoḥ	mṛdunaḥ	mṛdvāḥ
L.	mṛdau	mṛduni	mṛdvām
V.	mṛdo	mṛdu	mṛdo
N. V. A. du.	mṛdū	mṛduni	mṛdū
I. D. Ab.	mṛdubhyām	mṛdubhyām	mṛdubhyām
G. L.	mṛdvoḥ	mṛdunoḥ	mṛdvoḥ
N. V. pl.	mṛdavaḥ	mṛdūni	mṛdavaḥ
A.	mṛdūn	mṛdūni	mṛdūḥ
I.	mṛdubhiḥ	mṛdubhiḥ	mṛdubhiḥ
D. Ab.	mṛdubhyaḥ	mṛdubhyaḥ	mṛdubhyaḥ
G.	mṛdūnām	mṛdūnām	mṛdūnām
L.	mṛduṣu	mṛduṣu	mṛduṣu

Stems in ṛ: kartṛ m. 'maker', pitṛ m. 'father', svasṛ f. 'sister', mātr̥ f. 'mother'

masc.

N. sg.	kartā	pitā
A.	kartāram	pitāram
I.	kartrā	pitrā
D.	kartre	pitre
Ab. G.	kartuḥ	pituh
L.	kartari	pitari
V.	kartar	pitar
N. V. A. du.	kartārau	pitārau
I. D. Ab.	kartṛbhyām	pitṛbhyām
G. L.	kartroḥ	pitroḥ
N. V. pl.	kartāraḥ	pitarāḥ

A.	kartṭn	pitṭn
I.	kartṭbhiḥ	pitṭbhiḥ
D. Ab.	kartṭbhyaḥ	pitṭbhyaḥ
G.	kartṭṇām	pitṭṇām
L.	kartṭṣu	pitṭṣu

fem.

N. sg.	svasā	mātā
A.	svasāram	mātaram
I.	svasrā	mātrā
D.	svasre	mātre
Ab. G.	svasuh	mātuḥ
L.	svasari	mātari
V.	svasar	mātar
N. V. A. du	svasārau	mātarau
I. D. Ab.	svasrbhyām	mātrbhyām
G. L.	svasroḥ	mātroḥ
N. V. pl.	svasārah	mātarah
A.	svasṭh	mātrh
I.	svasrbhiḥ	mātrbhiḥ
D. Ab.	svasrbhyaḥ	mātrbhyaḥ
G.	svasṭṇām	mātrṇām
L.	svasṭṣu	mātrṣu

Note: The feminine of kartṭ is kartrī.

2 Consonant stems

Unchangeable stems: suhṛd m. 'friend', go-duh m./f. 'cow-milker', manas n. 'mind', sumanas m./f. 'benevolent'

N. sg.	suhṛt	godhuk
A.	suhṛdam	goduham
I.	suhṛdā	goduhā
D.	suhṛde	goduhe
Ab. G.	suhṛdah	goduhaḥ
L.	suhṛdi	goduhi
V.	suhṛt	godhuk
N. V. A. du.	suhṛdau	goduhau
I. D. Ab.	suhṛdbhyām	godhugbhyām
G. L.	suhṛdoḥ	goduhoḥ
N. V. A. pl.	suhṛdah	goduhaḥ
I.	suhṛdbhiḥ	godhugbhiḥ
D. Ab.	suhṛdbhyaḥ	godhugbhyaḥ
G.	suhṛdām	goduhām
L.	suhṛtsu	godhukṣu

N. sg.	manah	sumanah
A.	manah	sumanasam
I.	manasā	sumanasā
D.	manase	sumanase
Ab. G.	manasaḥ	sumanasah
L.	manasi	sumanasi
V.	manah	sumanah
N. V. A. du.	manasi	sumanasau
I. D. Ab.	manobhyām	sumanobhyam
G. L.	manasoḥ	sumanasoḥ
N. V. A. pl.	manāṃsi	sumanasah
I.	manobhiḥ	sumanobhiḥ
D. Ab.	manobhyaḥ	sumanobhyaḥ
G.	manasām	sumanasām
L.	manaḥsu	sumanaḥsu

The neuter of *sumanas* is inflected like *manas*. Table A2.1 gives examples of stems ending in other consonants.

Table A2.1

<i>Stem</i>	<i>N. sg.</i>	<i>N. pl.</i>	<i>I. pl.</i>	<i>L. pl.</i>
<i>suyudh m.</i> good fighter	suyut	suyudhah	suyudbhiḥ	suyutsu
<i>kakubh f.</i> region	kakup	kakubhah	kakubbhiḥ	kakupsu
<i>vāc f.</i> speech	vāk	vācaḥ	vāgbhiḥ	vākṣu
<i>vaṇij m.</i> businessman	vaṇik	vaṇijah	vaṇigbhiḥ	vaṇikṣu
<i>parivrāj m.</i> medicant	parivrāj	parivrājah	parivrāḍbhiḥ	parivrāṭṣu
<i>dīś f.</i> direction	dik	dīśah	digbhiḥ	dikṣu
<i>viś m.</i> settler	viṭ	viśah	viḍbhiḥ	viṭṣu
<i>dviṣ m.</i> enemy	dviṭ	dviśah	dviḍbhiḥ	dviṭṣu
<i>madhuliḥ m.</i> bee	madhuliṭ	madhulihah	madhuliḍbhiḥ	madhuliṭṣu

Stems in *ir/ur* (both rare) lengthen to *īr/ūr* before consonants and in the nominative singular. Stems in *is/us* become *iṣ/uṣ* or *ir/ur* according to sandhi, and also lengthen the vowel in the nominative, vocative and accusative neuter plural (Table A2.2).

Table A2.2

<i>gir f.</i> speech	gīḥ	girah	gīrbhiḥ	gīrṣu
<i>dhur f.</i> yoke	dhūḥ	dhurah	dhūrbhiḥ	dhūrṣu
<i>barhis n.</i> sacred grass	barhiḥ	barhiṃṣi	barhirbhiḥ	barhiṃṣu
<i>cakṣus n.</i> eye	cakṣuḥ	cakṣuṃṣi	cakṣurbhiḥ	cakṣuṃṣu
<i>āśis¹ f.</i> benediction	āśīḥ	āśisah	āśīrbhiḥ	āśīṣu

¹ Although an *is* stem, this noun lengthens its *i* in the same circumstances as a stem in *ir*.

Stems in in: dhanin m./n. (dhaninī f.) 'rich' (Table A2.3).

Table A2.3

	Singular		Dual		Plural	
	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>
N.	dhanī	dhani	dhaninau	dhaninī	dhaninaḥ	dhanini
A.	dhaninam	dhani			dhaninaḥ	dhanini
I.		dhaniṅā	"dhanibhyām"		"dhanibhiḥ"	
D.		dhane	"		"dhanibhyaḥ"	
Ab.		dhaninaḥ	"		"	
G.		dhaninaḥ	dhaninoḥ		"dhaninām"	
L.		dhanini	"		dhanīṣu	
V.	dhanin	dhani/dhanin	(as N.)		(as N.)	

Stems in an: rājan m. 'king', ātman m. 'self', nāman n. 'name',
panthan m. 'road' (irreg.) ahan n. 'day' (irreg.)

N. sg.	rāja	ātmā	nāma
A.	rājānam	ātmānam	nāma
I.	rājāṅā	ātmanā	nāmnā
D.	rājāne	ātmane	nāmne
Ab. G.	rājānaḥ	ātmanaḥ	nāmanaḥ
L.	rājāni/rājani	ātmani	nāmni/nāmani
V.	rājan	ātman	nāma/nāman
N. V. A. du.	rājānau	ātmānau	nāmni/nāmani
I. D. Ab.	rājābhyām	ātmābhyām	nāmābhyām
G. L.	rājānoḥ	ātmanoḥ	nāmnoḥ
N. V. pl.	rājānaḥ	ātmānaḥ	nāmāni
A.	rājānaḥ	ātmanaḥ	nāmāni
I.	rājābhiḥ	ātmābhiḥ	nāmābhiḥ
D. Ab.	rājābhyaḥ	ātmābhyaḥ	nāmābhyaḥ
G.	rājānām	ātmānām	nāmānām
L.	rājasu	ātmasu	nāmasu
N. sg.	panthāḥ	ahar	
A.	panthānam	ahar	
I.	panthā	ahnā	
D.	panthe	ahne	
Ab. G.	panthaḥ	ahnaḥ	
L.	panthi	ahni/ahani	
V.	panthāḥ	ahar	
N. V. A. du.	panthānau	ahni/ahani	
I. D. Ab.	panthābhyām	ahobhyām	
G. L.	panthoḥ	ahnoḥ	
N. V. pl.	panthānaḥ	ahāni	
A.	panthaḥ	ahāni	
I.	panthābhiḥ	ahobhiḥ	
D. Ab.	panthābhyaḥ	ahobhyaḥ	
G.	panthām	ahnām	
L.	panthīṣu	ahaḥsu	

Stems in ant and at: dhanavant 'rich', nayant 'leading', dadhat 'putting'

	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>
N. sg.	dhanavān	dhanavat	nayan	nayat
A.	dhanavantam	"	nayantam	"
I.	dhanavatā		nayatā	
D.	dhanavate		nayate	
Ab. G.	dhanavataḥ		nayataḥ	
L.	dhanavati		nayati	
V.	dhanavan	dhanavat	nayan	nayat
N. V. A. du.	dhanavantau	dhanavati	nayantau	nayanti
I. D. Ab.	dhanavadbhyām		nayadbhyām	
G. L.	dhanavatoḥ		nayatoḥ	
N. V. pl.	dhanavantaḥ	dhanavanti	nayantaḥ	nayanti
A.	dhanavataḥ	"	nayataḥ	"
I.	dhanavadbhiḥ		nayadbhiḥ	
D. Ab.	dhanavadbhyaḥ		nayadbhyaḥ	
G.	dhanavataṁ		nayataṁ	
L.	dhanavatsu		nayatsu	

	<i>masc.</i>	<i>neut.</i>
N. sg.	dadhat	dadhat
A.	dadhatam	"
I.	dadhata	
D.	dadhate	
Ab. G.	dadhataḥ	
L.	dadhati	
V.	dadhat	dadhat
N. V. A. du.	dadhatau	dadhati
I. D. Ab.	dadhadbhyām	
G. L.	dadhatoḥ	
N. V. pl.	dadhataḥ	dadhanti
A.	dadhataḥ	"
I.	dadhadbhiḥ	
D. Ab.	dadhadbhyaḥ	
G.	dadhataṁ	
L.	dadhatsu	

Stems in yāms: śreyāms m./n. (śreyasī f.) 'better' (Table A2.4).

Table A2.4

	Singular		Dual		Plural	
	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>
N.	śreyān	śreyah	śreyāmsau	śreyasī	śreyāmsah	śreyāmsi
A.	śreyāmsam	śreyah	"	"	śreyasah	śreyāmsi
I.	śreyasā		śreyobhyām		śreyobhiḥ	
D.	śreyase		"		śreyobhyaḥ	
Ab.	śreyasaḥ		"		"	
G.	śreyasaḥ		śreyasoḥ		śreyasām	
L.	śreyasi		"		śreyasau	
V.	śreyan	śreyah	(as N.)		(as N.)	

Stems in vāms: vidvāms m./n. (viduṣī f.) 'learned' (Table A2.5).

Table A2.5

	Singular		Dual		Plural	
	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>
N.	vidvān	vidvat	vidvāmsau	viduṣī	vidvāmsaḥ	vidvāmsi
A.	vidvāmsam	vidvat	"	"	viduṣaḥ	vidvāmsi
I.	viduṣā		vidvadbhyām		vidvadbhiḥ	
D.	viduṣe		"		vidvadbhyaḥ	
Ab.	viduṣaḥ		"		"	
G.	viduṣaḥ		viduṣoḥ		viduṣām	
L.	viduṣī		"		vidvatsu	
V.	vidvan	vidvat	(as N.)		(as N.)	

Stems in añc: pratyañc m./n. (pratiṅī f.) 'Western' (Table A2.6).

Table A2.6

	Singular		Dual		Plural	
	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>	<i>masc.</i>	<i>neut.</i>
N. V.	pratyāñ	pratyak	pratyāñcau	pratiṅī	pratyāñcaḥ	pratyāñci
A.	pratyāñcam	pratyak	"	"	pratiṅcaḥ	pratyāñci
I.	pratiṅcā		pratyagbhyām		pratyagbhiḥ	
D.	pratiṅce		"		pratyagbhyaḥ	
Ab.	pratiṅcaḥ		"		"	
G.	pratiṅcaḥ		pratiṅcoḥ		pratiṅcām	
L.	pratiṅci		"		pratyakṣu	

In words such as prañc 'Eastern', where two as (pra + añc) coalesce, the middle and weak stems are identical: prañc. Thus ablative, genitive and locative plural prañcbhyaḥ, prañcām, prañcṣu.

Pronouns

	1st person aham 'I' (Enclitic forms in brackets.)	2nd person tvam 'you'
N. sg.	aham	tvam
A.	mām (mā)	tvām (tvā)
I.	mayā	tvayā
D.	mahyam (me)	tubhyam (te)
Ab.	mat or mattaḥ	tvat or tvattaḥ
G.	mama (me)	tava (te)
L.	mayi	tvayi
N. A. du.	āvām	yuvām
I. D. Ab.	āvābhyām	yuvābhyām
G. L.	āvayoḥ	yuvayoḥ
	(A. D. G. nau)	(A. D. G. vām)

N. pl.	vayam	yūyam
A.	asmān (naḥ)	yuṣmān (vaḥ)
I.	asmābhiḥ	yuṣmābhiḥ
D.	asmābhyam (naḥ)	yuṣmābhyam (vaḥ)
Ab.	asmat or asmattaḥ	yuṣmat or yuṣmattaḥ
G.	asmākam (naḥ)	yuṣmākam (vaḥ)
L.	asmāsu	yuṣmāsu

3rd person
saḥ 'he, that'

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
N. sg.	saḥ	tat	sā
A.	tam	tat	tām
I.		tena	tayā
D.		tasmai	tasyai
Ab.		tasmāt	tasyāḥ
G.		tasya	tasyāḥ
L.		tasmin	tasyām
N. A. du.	tau	te	te
I. D. Ab.		tābhyām	
G. L.		tayoḥ	
N. pl.	te	tāni	tāḥ
A.	tān	tāni	tāḥ
I.		taiḥ	tābhiḥ
D.		tebhyaḥ	tābhyaḥ
Ab.		tebhyaḥ	tābhyaḥ
G.		teṣām	tāsam
L.		teṣu	tāsu

The accusative singular enclitic forms mā and tvā are seldom used in the Classical language.

The following pronouns follow the inflexion of saḥ, tat, sā in any forms not quoted here.

- (a) eṣaḥ, etat, eṣā this
 (b) yaḥ, yat, yā who? *relative pronoun*
 (c) anyah, anyat, anyā other
 (d) kaḥ, kim, kā who? *interrogative pronoun*
 (e) sarvaḥ, sarvam, sarvā all
 (f) ekaḥ, ekam, ekā one
 (g) svaḥ, svam, svā own

ayam 'this'

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
N. sg.	ayam	idam	iyam
A.	imam	idam	imām
I.		anena	anayā
D.		asmai	asyai
Ab.		asmāt	asyāḥ
G.		asya	asyāḥ
L.		asmin	asyām

N. A. du.	imau	ime	ime
I. D. Ab.		ābhyām	
G. L.		anayoḥ	
N. pl.	ime	imāni	imāḥ
A.	imān	imāni	imāḥ
I.		ebhiḥ	abhiḥ
D. Ab.		ebhyaḥ	ābhyaḥ
G.		eṣām	āsām
L.		eṣu	āsu

asau 'that'

	<i>masc.</i>	<i>neut.</i>	<i>fem.</i>
N. sg.	asau	adaḥ	asau
A.	amum	adaḥ	amūm
I.		amunā	amuyā
D.		amuṣmai	amuṣyai
Ab.		amuṣmāt	amuṣyāḥ
G.		amuṣya	amuṣyāḥ
L.		amuṣmin	amuṣyām
N. A. du.		amū	
I. D. Ab.		amūbhyām	
G. L.		amuyoh	
N. pl.	ami	amūni	amūḥ
A.	amūn	amūni	amūḥ
I.		amūbhiḥ	amūbbhiḥ
D. Ab.		amūbhyaḥ	amūbbhyaḥ
G.		amūṣām	amūṣām
L.		amūṣu	amūṣu

For the pronoun enam 'him' see Chapter 10, p. 127.

Numerals

Cardinals

1 eka	19	navadaśa
2 dvi		ūna:viṃśati
3 tri	20	viṃśati
4 catur	23	trayo:viṃśati
5 pañca	30	triṃśat
6 ṣaṣ	33	trayas:triṃśat
7 sapta	40	catvāriṃśat
8 aṣṭa	41	eka:catvāriṃśat
9 nava	42	dvā:catvāriṃśat
10 daśa	43	tri:catvāriṃśat
11 ekādaśa	44	catus:catvāriṃśat
12 dvādaśa	45	pañca:catvāriṃśat
13 trayodaśa	46	ṣaṭ:catvāriṃśat
14 caturdaśa	47	sapta:catvāriṃśat
15 pañcadaśa	48	aṣṭā:catvāriṃśat
16 ṣoḍaśa	49	nava:catvāriṃśat
17 saptadaśa		ūna:pañcāśat
18 aṣṭādaśa	50	pañcāśat

60	ṣaṣṭi	(dvy-adhikam
70	saptati	102) śatam
80	aṣṭi	(dvi:śatam
82	dvy:aṣṭi	200) (dve śate
90	navati	(dvi:śatam
96	ṣaṣṭi:navati	1000 sahasram
100	śatam	100 000 lakṣam
		10 000 000 koti

Ordinals

- 1st prathama
 2nd dviṭīya
 3rd tṛtīya
 4th caturtha, turīya, turya
 5th pañcama
 6th ṣaṣṭha
 7th saptama
 8th aṣṭama
 9th navama
 10th daśama
 11th-18th as *cardinals*
 19th navadaśa, ūnaviṃśa
 20th viṃśa, viṃśatitama
 30th triṃśa, triṃśattama
 40th catvāriṃśa,
 catvāriṃśattama
 50th pañcāśa,
 pañcāśattama
 60th ṣaṣṭitama
 61st ekaṣaṣṭa
 70th saptatitama
 71st ekasaptata
 80th aṣṭitama
 81st ekāśīta
 90th navatitama
 91st ekanavata
 100th śatatama

To form the cardinal numbers not included in the list, the analogy of 41 to 49 may be followed, though some alternative forms are possible.

For the ordinals 60th, 70th, 80th, 90th by themselves only the forms in *-tama* are allowed. But wherever short forms are permitted, the forms in *-tama* are always a possible alternative: thus 61st *ekaṣaṣṭa* or *ekaṣaṣṭitama*.

The sandhi of ṣaṣ is as if it were ṣaṣ, except that ṣaṣ + d = ṣoḍ and ṣaṣ + n = ṣaṣṇ.

The ordinals are all inflected like *kānta*. Their feminine is always in *-ī*, except for *prathamā*, *dviṭīyā*, *tṛtīyā*, *turīyā* and *turyā*.

Inflexion of cardinals

The cardinal numbers below 100 are all quoted above in stem form. *vimśati* and higher numbers ending in *-i* are feminine *i* stems; those ending in *-t* are feminine consonant stems.

The inflexion of *eka* is mentioned under the pronouns. *dvi* inflects like the dual of *kānta*: *dvau*, *dve*, *dve*; *dvābhyām*; *dvayoḥ*.

tri three

N. V.	trayaḥ	trīṇi	tisraḥ
A.	trīn	trīṇi	tisraḥ
I.	tribhiḥ		tisṛbhiḥ
D. Ab.	tribhyaḥ		tisṛbhyaḥ
G.	trayaṇām		tisṛṇām
L.	triṣu		tisṛṣu

catur four

N. V.	catvāraḥ	catvāri	catasraḥ
A.	caturāḥ	catvāri	catasraḥ
I.	caturbhiḥ		catasṛbhiḥ
D. Ab.	caturbhyaḥ		catasṛbhyaḥ
G.	caturṇām		catasṛṇām
L.	caturṣu		catasṛṣu

pañca five ṣaṣ six aṣṭa eight

N. V. A.	pañca	ṣaṣ	aṣṭa/aṣṭau
I.	pañcabhiḥ	ṣaṣbhiḥ	aṣṭabbhiḥ/aṣṭābhiḥ
D. Ab.	pañcabhyaḥ	ṣaṣbhyaḥ	aṣṭābhyaḥ/aṣṭābhyaḥ
G.	pañcānām	ṣaṣṇām	aṣṭānām
L.	pañcasu	ṣaṣṣu	aṣṭāsu/aṣṭāsu

The numbers 7 and 9 to 19 inflect like *pañca*.

Verbs

General view of the Sanskrit verb

The following scheme (which is not exhaustive) will give some idea of the range of possible formations from the verbal root. The second column adds parallel formations from the most highly developed secondary stem, the causative. For the particular verb quoted, some forms are theoretical rather than actually found.

1 Finite formations

From the root *nī* 'lead'

From the stem *nāy(aya)* 'cause to lead'

Past active participle
nītavant 'having led' nāyitavant 'having caused to lead'

Absolutive
(uncompounded) nītvā nāyayitvā }
'after leading' 'after causing to lead'
(after prefix) -nīya -nāyaya }

With strong grade

Infinitive
netum 'to lead' nāyayitam 'to cause to lead'

Agent noun
netṛ 'leader' nāyayitr̥ 'causer of leading'

Gerundives
(a) neya '(requiring) to be led' nāyaya '(requiring) of be caused'
(b) netavya " nāyayitavya "
(c) nayanīya " nāyanīya "

3 Remoter nominal formations

Formations of the following types may be regarded as less integrated into the verbal structure. Often they are lacking in particular roots or have developed some independent meaning. They fall into two broad categories:

- (a) Action nouns ('leading, guidance'): nayanam; nayaḥ 'prudent conduct'; nīti f. 'prudent conduct'
- (b) Agentives ('that lead'): -nī; -nāyin; nāyakaḥ 'leading actor'; netram '[instrument of guidance:] eye' (nayanam may also have this sense).

Present paradigms

Thematic paradigm

The inflexions of the present system of class I verbs, as illustrated by nī, are shared by class IV, VI and X, the future, the passive and all derivative verbs in ati/ate (which means all derivative verbs except one type of intensive).

	nī 'lead'			
	Present	Imperfect	Imperative	Optative
	<i>parasmaipada</i>			
1st sg.	nāyāmi	anayam	nāyāni	nāyeyam
2nd	nāyasi	anayaḥ	naya	nāyeḥ
3rd	nāyati	anayat	nāyatu	nāyet
1st du.	nāyāvah	anayāva	nāyāva	nāyeva
2nd	nāyathah	anayatam	nāyatam	nāyetam
3rd	nāyataḥ	anayatām	nāyatām	nāyetām

1st pl.	nayāmah	anayāma	nayāma	nayema
2nd	nayatha	anayata	nayata	nayeta
3rd	nayanti	anayan	nayantu	nayeyuh
Part.	nayant			

ātmanepada

1st sg.	naye	anaye	nayai	nayeya
2nd	nayase	anayathāḥ	nayasva	nayethāḥ
3rd	nayate	anayata	nayatām	nayeta
1st du.	nayāvahe	anayāvahi	nayāvahai	nayevahi
2nd	nayethe	anayethām	nayethām	nayeyāthām
3rd	nayete	anayetām	nayetām	nayeyātām
1st pl.	nayāmahe	anayāmahi	nayāmahai	nayemahi
2nd	nayadhve	anayadhvam	nayadhvam	nayedhvam
3rd	nayante	anayanta	nayantām	nayeran
Part.	nayamāna			

Class II (root class)

dviṣ 'hate'

	Present	Imperfect	Imperative	Optative
			<i>parasmaipada</i>	
1st sg.	dveṣmi	adveṣam	dveṣāmi	dviṣyām
2nd	dveṣi	adveṣ	dviḍḍhi	dviṣyāḥ
3rd	dveṣti	adveṣ	dveṣtu	dviṣyāt
1st du.	dviṣvaḥ	adviṣva	dveṣava	dviṣyāva
2nd	dviṣthāḥ	adviṣtam	dviṣtam	dviṣyātam
3rd	dviṣtaḥ	adviṣtām	dviṣtām	dviṣyātām
1st pl.	dviṣmah	adviṣma	dveṣāma	dviṣyāma
2nd	dviṣtha	adviṣta	dviṣta	dviṣyāta
3rd	dviṣanti	adviṣan	dviṣantu	dviṣyuh
Part.	dviṣant			

ātmanepada

1st sg.	dviṣe	adviṣi	dveṣai	dviṣiya
2nd	dviṣe	adviṣthāḥ	dviṣva	dviṣithāḥ
3rd	dviṣte	adviṣta	dviṣtām	dviṣita
1st du.	dviṣvahe	adviṣvahi	dveṣāvahai	dviṣivahi
2nd	dviṣathe	adviṣāthām	dviṣāthām	dviṣiyāthām
3rd	dviṣāte	adviṣātām	dviṣātām	dviṣiyātām
1st pl.	dviṣmahe	adviṣmahi	dveṣāmahai	dviṣimahi
2nd	dviḍḍhve	adviḍḍhvam	dviḍḍhvam	dviṣidhvam
3rd	dviṣāte	adviṣata	dviṣātām	dviṣīran
Part.	dviṣāna			

as 'be'

	Present	Imperfect	Imperative	
			<i>parasmaipada</i>	

1st sg.	asmi	āsam	asāmi
2nd	asi	āsīḥ	edhi
3rd	asti	āsīt	astu
1st du.	svaḥ	āsva	asāva
2nd	sthaḥ	āstam	stam

ās 'sit, stay'

	Present	Imperfect	Imperative	
			<i>ātmanepada</i>	

1st sg.	āse	āsī	āsai
2nd	āsse	āsthāḥ	āsava
3rd	āste	āsta	āstām
1st du.	āsvahe	āsvahi	āsāvahai
2nd	āsāthe	āsāthām	āsāthām

3rd	stah	āstām	stām	āstāte	āsātām	āsātām
1st pl.	smaḥ	āsma	asāma	āsmāhe	āsmahi	āsāmahai
2nd	stha	āsta	sta	ādḥve	ādḥvam	ādḥvam
3rd	santi	āsan	santu	āsate	āsata	āsātām
Opt.	syām,			āsiya,		
	syāḥ <i>etc.</i>			asīthāḥ <i>etc.</i>		
Part.	sant			āsina (<i>irreg.</i>)		

	i 'go'			i 'go' (in adhi + i 'study')		
	Present	Imperfect	Imperative	Present	Imperfect	Imperative
	<i>parasmaipada</i>			<i>ātmanepada</i>		
1st sg.	emi	āyam	ayāni	iye	aiyi	ayai
2nd	eṣi	aiḥ	ihi	iṣe	aithāḥ	iṣva
3rd	eti	ait	etu	ite	aita	itām
1st du.	ivaḥ	aiva	ayāva	ivahe	aivahi	ayāvahai
2nd	ithaḥ	aitam	itam	iyāthe	aiyāthām	iyāthām
3rd	itaḥ	aitām	itām	iyāte	aiyātām	iyātām
1st pl.	imaḥ	aima	ayāma	imahe	aimahi	ayāmahai
2nd	itha	aita	ita	idhve	aidhvam	idhvam
3rd	yanti	āyan	yantu	iyate	aiyata	iyatām
Opt.	iyām,			iyīya,		
	iyāḥ <i>etc.</i>			iyīthāḥ <i>etc.</i>		
Part.	yant			iyāna		

Class III (reduplicated class)

	hu 'sacrifice'			
	Present	Imperfect	Imperative	Optative
	<i>parasmaipada</i>			
1st sg.	juhomi	ajuhavam	juhavāni	juhuyām
2nd	juhoṣi	ajuhoh	juhudhi	juhuyāḥ
3rd	juhoti	ajuhot	juhotu	juhuyāt
1st du.	juhuvāḥ	ajuhuva	juhavāva	juhuyāva
2nd	juhuthāḥ	ajuhutam	juhutam	juhuyātam
3rd	juhutaḥ	ajuhutām	juhutām	juhuyātām
1st pl.	juhumaḥ	ajuhuma	juhavāma	juhuyāma
2nd	juhutha	ajuhuta	juhuta	juhuyāta
3rd	juhvati	ajuhavuḥ	juhvaru	juhuyuḥ
Part.	juhvat			

The second person singular imperative juhudhi (instead of *juhuhi) is anomalous.

	<i>ātmanepada</i>			
1st sg.	juhve	ajuhvi	juhavai	juhvīya
2nd	juhuse	ajuhuthāḥ	juhuseva	juhvitāḥ
3rd	juhute	ajuhuta	juhutām	juhvīta
1st du.	juhuvāhe	ajuhuvahi	juhavāvahai	juhvivahi
2nd	juhvāthe	ajuhvāthām	juhvāthām	juhvivāthām
3rd	juhvāte	ajuhvātām	juhvātām	juhvivātām
1st pl.	juhumahe	ajuhumahi	juhavāmahai	juhvimahi
2nd	juhudhve	ajuhudhvam	juhudhvam	juhvidhvam

3rd Part.	juhvate juhväna	ajuhvata	juhvatäm	juhviran
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Class V (ṇu class)

		su 'press'	
	Present	Imperfect	Imperative
		<i>parasmaipada</i>	
1st sg.	sunomi	asunavam	sunaväni
2nd	sunosi	asunoḥ	sunu
3rd	sunoti	asunot	sunotu
1st du.	sunuvaḥ/sunvaḥ	asunuva/asunva	sunaväva
2nd	sunuthaḥ	asunutam	sunutam
3rd	sunutah	asunutäm	sunutäm
1st pl.	sunumaḥ/sunmaḥ	asunuma/asunma	sunaväma
2nd	sunutha	asunuta	sunuta
3rd	sunvanti	asunvan	sunvantu
Opt. Part.	sunuyäm <i>etc.</i> suvant		

		<i>ātmanepada</i>	
1st sg.	sunve	asunvi	sunavai
2nd	sunuṣe	asunuthāḥ	sunuṣva
3rd	sunute	asunuta	sunutäm
1st du.	sunuvāhe/sunvahe	asunuvāhi/asunvāhi	sunavāvāhai
2nd	sunvāthe	asunvāthām	sunvāthām
3rd	sunvāte	asunvātām	sunvātām
1st pl.	sunumahe/sunmahe	asunumāhi/asunmahī	sunavāmāhai
2nd	sunudhve	asunudhvam	sunudhvam
3rd	sunvate	asunvata	sunvatām
Opt. Part.	sunvīya <i>etc.</i> suvāna		

Class VII (infix nasal class)

		rudh 'obstruct'		
	Present	Imperfect	Imperative	Optative
		<i>parasmaipada</i>		
1st sg.	ruṇadhmi	aruṇadham	ruṇadhāni	rundhyām
2nd	ruṇatsi	aruṇat	runddhi	rundhyāḥ
3rd	ruṇaddhi	aruṇat	ruṇaddhu	rundhyāt
1st du.	rundhvaḥ	arundhva	ruṇadhāva	rundhyāva
2nd	runddhah	arunddham	runddham	rundhyātām
3rd	runddhah	arunddhām	runddham	rundhyātām
1st pl.	rundhmaḥ	arundhma	ruṇadhāma	rundhyāma
2nd	runddha	arunddha	runddha	rundhyāta
3rd	rundhanti	arundhan	rundhantu	rundhyuḥ
Part.	rundhant			

		<i>ātmanepada</i>	
1st sg.	rundhe	arundhi	ruṇadhāi
2nd	runtse	arunddhāḥ	runtsva
			rundhīya
			rundhīthāḥ

3rd	runddhe	arunddha	runddhām	rundhita
1st du.	runddvahe	arundhvahi	ruṇadhāvahai	rundhivahi
2nd	runddhāthe	arunddhāthām	runddhāthām	rundhīyāthām
3rd	runddhāte	arunddhātām	runddhātām	rundhīyātām
1st pl.	rundhmahe	arundhmahi	ruṇadhāmahai	rundhīmahi
2nd	runddhve	arunddhvam	runddhvam	rundhidhvam
3rd	rundhate	arunddhata	runddhātām	rundhīran
Part.	runddhāna			

Class VIII (u class)

		kṛ 'do'		
	Present	Imperfect	Imperative	Optative
		<i>parasmaipada</i>		
1st sg.	karomi	akaravam	karavāṇi	kuryām
2nd	karoṣi	akaroh	kuru	kuryāḥ
3rd	karoti	akarot	karotu	kuryāt
1st du.	kurvaḥ	akurva	karavāva	kuryāva
2nd	kuruthaḥ	akurutam	kurutam	kuryātām
3rd	kurutaḥ	akurutām	kurutām	kuryātām
1st pl.	kurmaḥ	akurma	karavāma	kuryāma
2nd	kurutha	akuruta	kuruta	kuryāta
3rd	kurvanti	akurvan	kurvantu	kuryuḥ
Part.	kurvant			

ātmanepada

1st sg.	kurve	akurvi	karavai	kurviya
2nd	kuruṣe	akuruthāḥ	kuruṣva	kurvithāḥ
3rd	kurute	akuruta	kurutām	kurvita
1st du.	kurvahe	akurvahi	karavāvahai	kurvivahi
2nd	kurvāthe	akurvāthām	kurvāthām	kurviyāthām
3rd	kurvāte	akurvātām	kurvātām	kurviyātām
1st pl.	kurmahe	akurmahi	karavāmahai	kurvimahi
2nd	kurudhve	akurudhvam	kurudhvam	kurvidhvam
3rd	kurvate	akurvata	kurvatām	kurviran
Part.	kurvāṇa			

The other seven verbs of this class inflect like su.

Class IX (nā class)

		krī 'buy'		
	Present	Imperfect	Imperative	Optative
		<i>parasmaipada</i>		
1st sg.	krīṇāmi	akrīṇām	krīṇāni	krīṇīyām
2nd	krīṇāsi	akrīṇāḥ	krīṇīhi	krīṇīyāḥ
3rd	krīṇāti	akrīṇāt	krīṇātu	krīṇīyāt
1st du.	krīṇīvaḥ	akrīṇīva	krīṇāva	krīṇīyāva

2nd	krīñithaḥ	akrīñitam	krīñitam	krīñiyātam
3rd	krīñitah	akrīñitām	krīñitām	krīñiyātām
1st pl.	krīñimāḥ	akrīñīma	krīñāma	krīñiyāma
2nd	krīñitha	akrīñīta	krīñīta	krīñiyāta
3rd	krīñanti	akrīñan	krīñantu	krīñiyuḥ
Part.	krīñant			

ātmanepada

1st sg.	krīñe	akrīñi	krīñai	krīñiya
2nd	krīñiṣe	akrīñithaḥ	krīñiṣva	krīñithāḥ
3rd	krīñīte	akrīñīta	krīñītām	krīñīta
1st du.	krīñivāhe	akrīñivahi	krīñāvahai	krīñivahi
2nd	krīñāthe	akrīñāthām	krīñāthām	krīñiyāthām
3rd	krīñāte	akrīñātām	krīñātām	krīñiyātām
1st pl.	krīñīmahe	akrīñīmahi	krīñāmahai	krīñīmahi
2nd	krīñīdhve	akrīñīdhvam	krīñīdhvam	krīñīdhvam
3rd	krīñāte	akrīñāta	krīñātām	krīñīran
Part.	krīñāna			

Perfect paradigms

ḍṛś 'see' kṛ 'do' vac 'speak' pac 'cook' dhā 'put'

parasmaipada

1st sg.	dadarśa	cakara/cakāra	uvaca/uvāca	papaca/papāca	dadhau
2nd	dadarśitha	cakartha	uvaktha/ uvacitha	papaktha/ pecitha	dadhātha/ dadhitha
3rd	dadarśa	cakāra	uvāca	papāca	dadhau
1st du.	dadṛśiva	cakṛva	ūciva	peciva	dadhiva
2nd	dadṛśathuḥ	cakrathuḥ	ūcathuḥ	pecathuḥ	dadhathuḥ
3rd	dadṛśatuḥ	cakratuḥ	ūcatuḥ	pecatuḥ	dadhatuḥ
1st pl.	dadṛśīma	cakṛma	ūcima	pecima	dadhīma
2nd	dadṛśā	cakra	ūca	peca	dadha
3rd	dadṛśuḥ	cakruḥ	ūcuḥ	pecuḥ	dadhuḥ
Part.	dadṛśivāṃs	cakṛvāṃs	ūcivāṃs	pecivāṃs	dadhivāṃs

ātmanepada

1st sg.	dadṛśe	cakre	ūce	pece	dadhe
2nd	dadṛśiṣe	cakṛṣe	ūciṣe	peciṣe	dadhiṣe
3rd	dadṛśe	cakre	ūce	pece	dadhe
1st du.	dadṛśivāhe	cakṛvāhe	ūcivāhe	pecivāhe	dadhivāhe
2nd	dadṛśāthe	cakrāthe	ūcāthe	pecāthe	dadhāthe
3rd	dadṛśāte	cakrāte	ūcāte	pecāte	dadhāte
1st pl.	dadṛśīmahe	cakṛmahe	ūcimahe	pecimahe	dadhīmahe
2nd	dadṛśīdhve	cakṛdhve	ūcidhve	pecidhve	dadhidhve
3rd	dadṛśīre	cakṛire	ūcīre	pecīre	dadhire
Part.	dadṛśāna	cakṛāṇa	ūcāna	pecāna	dadhāna

as 'be' (parasmaipada): āsa āsitha āsa; āsiva āsathuḥ āsatuḥ; āsima āsa āsuh—no participle.

Aorist paradigms

Non-sigmatic aorists

	Root aorist		a-aorist	Reduplicated aorist
	dhā 'put'	bhū 'be'	sic 'moisten'	nī (cause to) 'lead'
	<i>parasmaipada</i>			
1st sg.	adhām	abhūvam	asicam	aninayam
2nd	adhāḥ	abhūḥ	asicah	aninayaḥ
3rd	adhāt	abhūt	asicat	aninayat
1st du.	adhāva	abhūva	asicāva	aninayāva
2nd	adhātām	abhūtām	asicatām	aninayatām
3rd	adhātām	abhūtām	asicatām	aninayatām
1st pl.	adhāma	abhūma	asicāma	aninayāma
2nd	adhāta	abhūta	asicata	aninayata
3rd	adhuḥ	abhūvan	asican	aninayan

ātmanepada

1st sg.		asice	aninaye
2nd		asicathāḥ	aninayathāḥ
3rd		asicata	aninayata
1st du.		asicāvahi	aninayāvahi
2nd		asicethām	aninayethām
3rd		asicetām	aninayetām
1st pl.		asicāmahi	aninayāmahi
2nd		asicadhvam	aninayadhvam
3rd		asicanta	aninayanta

Sigmatic aorists

	s-aorist		iṣ-aorist	siṣ-aorist	sa-aorist
	<i>After vowel</i>	<i>After consonant</i>			
	ni 'lead'	dah 'burn'	pū 'purify'	yā 'go'	diś 'point'
	<i>parasmaipada</i>				
1st sg.	anaīṣam	adhākṣam	apāviṣam	ayāsiṣam	adikṣam
2nd	anaīṣiḥ	adhākṣiḥ	apāvīḥ	ayāsiḥ	adikṣaḥ
3rd	anaīṣit	adhākṣit	apāvīt	ayāsit	adikṣat
1st du.	anaīṣva	adhākṣva	apāviṣva	ayāsiṣva	adikṣāva
2nd	anaīṣtām	adāgḍham	apāviṣtām	ayāsiṣtām	adikṣatām
3rd	anaīṣtām	adāgḍhām	apāviṣtām	ayāsiṣtām	adikṣatām
1st pl.	anaīṣma	adhākṣma	apāviṣma	ayāsiṣma	adikṣāma
2nd	anaīṣta	adāgḍha	apāviṣta	ayāsiṣta	adikṣata
3rd	anaīṣuḥ	adhākṣuḥ	apāviṣuḥ	ayāsiṣuḥ	adikṣan

1st sg.	aneṣi	adhakṣi	apaviṣi	adikṣi
2nd	aneṣṭhāḥ	adagdhāḥ	apaviṣṭhāḥ	adikṣathāḥ
3rd	aneṣṭa	adagdha	apaviṣṭa	adikṣata
1st du.	aneṣvahi	adhakṣvahi	apaviṣvahi	adikṣāvahi
2nd	aneṣāthām	adhakṣāthvm	apaviṣāthām	adikṣāthām
3rd	aneṣātām	adhakṣātām	apaviṣātām	adikṣātām
1st pl.	aneṣmahī	adhakṣmahī	apaviṣmahī	adikṣāmahī
2nd	aneṣdhvam	adhagdhvam	apaviṣdhvam	adikṣadhvam
3rd	aneṣata	adhakṣata	apaviṣata	adikṣanta

*ātmanepada***Precative**

bhū 'be' (parasmaipada): bhūyāsam bhūyāḥ bhūyāt; bhūyāsva
bhūyāstam bhūyāstām; bhūyāsma bhūyāsta bhūyāsuḥ.

Principal parts of verbs

The following list of verbs (arranged in Sanskrit alphabetical order) shows the main formations from each root. The less important verbs and those, such as class X verbs, whose derivative forms are obvious are omitted. The past participle is to be taken as a guide to the formation of the past active participle and of the uncompounded absolutive in -tvā; the infinitive to the formation of the agent noun and of the gerundive in tavya. Similarly, the gerundive in anīya, when it is found, is based on the verbal noun in ana (here normally given as anam since it is most often a neuter substantive). Where parasmaipada and ātmanepada forms both exist, only the former are mentioned. A blank indicates that the part of the verb in question is not known to appear in Classical Sanskrit; and even of those forms given some are rare or dubious.

1	Root	ad 'eat'	as 'be'	ap 'obtain'	as 'sit'	i 'go'
2	Present	II atri	II asti	V apmon	II aste	II eti
3	Perfect		asa	apa	asadun cakre	iyaya
4	Aorist	atsyati		apat	asisyate	esyati
5	Future	adyate		apsyati	asyate	iyate
6	Passive	adayati		apayati		arayati
7	Causative	jagdba		apta	asita	ita
8	Past participle			apya	-asya	-itya
9	Absolutive in ya			aptum	asitum	etum
10	Infinitive	artum		apya	asanam	ayanam
11	Gerundive in ya	adya		apanam		ayin
12	Nominal in ya	adanam		apin		
13	Nominal in in	adin				
1	Root	is 'want'	iks 'see'	kq 'do'	kqs 'drag'	kliq 'be fit'
2	Present	VI icchati	I ikstate	VIII karoti	I karšati	I kalpate
3	Perfect	iyetsa	iksadun cakre	calakara	calakara	calakpe
4	Aorist	aisit	alkšit	alkaršit	akaršat	(aciklipat)
5	Future	ešiyati	iksisyate	karšiyati	akaršit	kalpisyate
6	Passive	isyate	ikšiyate	kriyate	kšiyate	kalpayati
7	Causative	ešayati	ikšayati	karayati	karšayati	kalpata
8	Past participle	išta	ikšita	kra	kšta	
9	Absolutive in ya	-išya	-ikšya	-krya	-kšya	
10	Infinitive	eštum	ikšitum	kartum	kraštum	
11	Gerundive in ya	ešya	ikšanam	karya	kšya	karšanam
12	Nominal in ya	ešanam	ikšin	karanam	karšanam	kalpanam
13	Nominal in in	ešin		karin	karšin	

1	Root	kram 'stride'	kri 'buy'	kšip 'throw'	(š)khyā 'tell'	gam 'go'
2	Present	I kramāti	IX kṛipāti	VI kšipāti	II khyāti	I gacchati
3	Perfect	calkrāma		cikšepa	cakhyau	jagāma
4	Aorist					agamat
5	Future	kramisyati		kšepsyati	khyāsyati	gamisyati
6	Passive	kramayate	kriyate	kšipyate	khyāyate	gamayate
7	Causative	kramayati		kšepayati	khyāpayati	gamayati
8	Past participle	krānta	krīta	kšipta	khyāta	gata
9	Absolutive in ya	-kramya	-kriya	-kšipyā	-khyāya	-garya/-gamyā
10	Infinitive	krāntum	krētum	kšepitum	khyātum	gamitum
11	Gerundive in ya	kramya	kreya	kšepya	khyāya	gamyā
12	Nominal in ya	kramaṇam	krayaṇam	kšepaṇam	-khyeya	gamaṇam
13	Nominal in in		-krayin	-kšepin		gāmin
1	Root	gai 'sing'	grab 'seize'	car 'move'	ci 'collect'	chid 'cut'
2	Present	I gāyati	IX grānāti	I carati	V cinoti	VII chinatti
3	Perfect	jagau	jagrāha	caçāra	cikāya	cicheda
4	Aorist		ajigrahāt	acçarat		achidat/achaitsit
5	Future	gāsyati	grahisyati	carisyati	cepyati	chetsyati
6	Passive	giyate	grīyate	caryate	ciyate	chidyate
7	Causative	gāpayati	grāhayati	çarayati	çāyate	chedayati
8	Past participle	gīta	grīta	carita	cita	chinna
9	Absolutive in ya	-gīya	-grīya	-carya	-ciya	-chidya
10	Infinitive	gātum	grāhitum	caritum	cetum	chetum
11	Gerundive in ya	geya	grāhya	çaraṇam	ceya	chedya
12	Nominal in ya		grahaṇam	çarin	çayaṇam	chedanaṇam
13	Nominal in in	gāyin	grāhin		-çayin	-chedin

1	Root	jan 'be born'	ji 'win'	jiv 'live'	jia 'know'	tan 'stretch'
2	Present	IV jāyate	I jāyati	I jīvati	IX jānāti	VIII tanoti
3	Perfect	jāñe	jūṣāya	jijīva	jāñāu	tañāna
4	Aorist	ajāniṣṭa	ajāñiṣṭi		ajāñāñit	
5	Future	jāniṣyati	jēsyati	jiviṣyati	jāñāsyati	tanyate
6	Passive		jīyate	jīvyate	jāñāyate	tānāyati
7	Causative	janayati		jivayati	jāñāpayati	tata
8	Past participle	jāta	jīta	jivita	jāñāta	-tātya/-ṣāya
9	Absolutive in ya		-jītya	-jīvyā	-jāñāya	
10	Infinitive		jertum	jivitum	jāñārum	
11	Gerundive in ya		jēya	jīyānam	jāñāya	
12	Nominal in ya		-jāyin	-jīvin	jāñānam	
13	Nominal in in					
1	Root	tud 'strike'	tuṣ 'be content'	ṭ 'cross'	tyaj 'forsake'	tvar 'hurry'
2	Present	VI tudati	IV tuṣyati	I tarati	I tyajati	I tvarate
3	Perfect	tutoḍa	tutoṣa	taṭāra	taryāja	tatvare
4	Aorist			adrṣit	aryākṣit	
5	Future			tarisyati	tyakṣyati/tyajisyati	
6	Passive	tudyate		tiryate	tyajyate	tvaryate
7	Causative	todayati	toṣayati	tārayati	tyajayati	tvarayati
8	Past participle	tuana	tuṣṭa	tṛṇa	tyakta	tvartita
9	Absolutive in ya	-tudyā	-tuṣya	-tīryā	-tyajya	
10	Infinitive			taritum	tyaktum	
11	Gerundive in ya		toṣānam	tāryā	tyajya	
12	Nominal in ya		toṣin	taraṇānam		
13	Nominal in in				tyāgin	

1	Root	dāh 'burn'	dā 'give'	dās 'point'	duṣ 'spoil'	duṣ 'see'
2	Present	I dahāti	III dadāti	VI diśati	IV duṣyati	I paśyati
3	Perfect	dadāha	dadau	dideśa		dadarśa
4	Aorist	adahaṣit	adāt	adikṣat		adarkṣit/adarśat
5	Future	dhakṣyati	dāsyati	dekṣyati		drakṣyati
6	Passive	dahyate	dīyate	diśyate		dīśyate
7	Causative	dāhayati	dāpayati	dēśayati	dūṣayati	dārśayati
8	Past participle	dagdha	datta	diṣṭa	duṣṭa	darśita
9	Absolutive in ya	-dahya	-dāya	-diśya		-dīśya
10	Infinitive	dagdhum	dātum	deṣṭum		draṣṭum
11	Gerundive in ya	dāhya	dēya	dēśya	dūṣya	dīśya
12	Nominal in ya	dahanam	dānam		dūṣanam	darśanam
13	Nominal in in	dāhin	dāyin	dēsūn	-dūṣin	-darśin
1	Root	dru 'run'	drub 'hurt'	dhā 'put'	dhṛ 'hold'	nand 'be glad'
2	Present	I dravati	IV druhyati	III dadhāti	I dharati	I nandati
3	Perfect	dudrāva	dudrohe	dadhau	dadhāra	nananda
4	Aorist		adrūhat	adhāt		
5	Future			dhāsyati	dhariṣyati	nandyate
6	Passive			dīyate	dhriyate	nandayate
7	Causative	drāvayati		dāpayati	dhārayati	nandita
8	Past participle	druta	drugdha	hita	dhṛta	-nandya
9	Absolutive in ya	-drutya	-drugdha	-dhāya	-dhṛtya	-nandya
10	Infinitive	dronum	drogdhum	dhatum	dhartum	
11	Gerundive in ya			dheya	dhārya	-nandya
12	Nominal in ya			-dhanam	dhāranam	nandana
13	Nominal in in	dravanam	drohin	-dhāyin	dhārin	nandin

1	Root	nam 'bow'	naš 'perish'	ni 'lead'	nrt 'dance'	pac 'cook'
2	Present	I namati	IV našyati	I nayati	IV nryati	I pacati
3	Perfect	nanāma	nanāša	nināya	nanarta	papāca
4	Aorist	anapāst	anašat	anašit		
5	Future	namšyati	našisyati/ nankšyati	nešyati	nartšyati	pakšyati
6	Passive	namyate		niyate	nryate	pacyate
7	Causative	namayati	nāšayati	nāyayati	nartayati	pācayati
8	Past participle	nata	našta	nita	nrtta	(pakva)
9	Absolutive in ya	-namya		-niya		
10	Infinitive	namitum/nantum		netum	nartitum	
11	Gerundive in ya			neya		
12	Nominal in ya	namanaṃ	našanaṃ	nayanaṃ	nartanaṃ	pacanaṃ
13	Nominal in in			-nāyin	nartin	
1	Root	pat 'fall'	pad 'go'	pā 'drink'	pf 'fill'	prach 'ask'
2	Present	I patati	IV padyate	I pibati	III pāpāti	VI pīcchati
3	Perfect	papāta	papāda	papau	pupure	papraccha
4	Aorist	apāpat	apādi	apāt		aprakṣit
5	Future	patšyati	patsyate	pāsyati	pūryate	prakšyati
6	Passive			piyate	pūryate	pīcchate
7	Causative	pātayati	pādayati	pāyayati	pūrayati	
8	Past participle	patita	paṇna	pita	pārna/pūrta	piṣa
9	Absolutive in ya	-patya	-padya	-pāya	-pūrya	-pīcchya
10	Infinitive	patitum	pattum	pātum		praṣtum
11	Gerundive in ya			peya		-pīcchya
12	Nominal in ya	patanaṃ	-pādin	pānaṃ	pūranaṃ	
13	Nominal in in	pātin		-pāyin		

1	Root	bandh 'bind'	budh 'wake'	brō 'say'	bhaj 'divide'	bhañj 'break'
2	Present	IX badhanāti	I bodhati/IV budhyate	II braviti	I bhajati	VII bhānakti
3	Perfect	babandha	bubudhe		babhāja	babhāra
4	Aorist		abuddha	bubhūje	abhañkṣit	babhāra
5	Future	bhantsyati	bhotsyate	abbaukṣit	bhaviṣyati	bhaviṣyati
6	Passive	badhyate	budhyate	bhukṣyati	bhūyate	bhriyate
7	Causative	bandhayati	bodhayati	bhujyate	bhāvayate	bhārayati
8	Past participle	baddhya	buddha	bhojayati	bhūta	bhūta
9	Absolute in ya	-badhya	-budhya	bhukta	-bhāya	-bhrya
10	Infinitive	banddhum	boddhum	bhoktum	bhavitum	bhārtum
11	Gerundive in ya	bandhya	bodhya	bhojya	bhāvya	bhārya
12	Nominal in ya	bandhanam	bodhanam	bhojanam	bhavanam	bharanam
13	Nominal in in	bandhin	bodhin	bhojin	bhavin	bharin
<hr/>						
1	Root	bhid 'split'	bhi 'fear'	bhuj 'enjoy'	bhū 'be'	bhū 'carry'
2	Present	VII bhīnanti	III bibheti	VII bhūnakti	I bhavati	III bibharti
3	Perfect	bibheda	bibhāya	bubhūje	babhāya	babhāra
4	Aorist		abhaisit	abbaukṣit	abūt	babhāra
5	Future	bhetsyati	bhīyate	bhukṣyati	bhaviṣyati	bhaviṣyati
6	Passive	bhidya	bhāyate	bhujyate	bhūyate	bhriyate
7	Causative	bhedayati	bhāyati/bhīṣayate	bhojayati	bhāvayati	bhārayati
8	Past participle	bhinna	bhīta	bhukta	bhūta	bhūta
9	Absolute in ya	-bhīdyā	-bhīya		-bhāya	-bhrya
10	Infinitive	bhetrum	bhetrum	bhoktum	bhavitum	bhārtum
11	Gerundive in ya	bhedyā	bhedyā	bhojya	bhāvya	bhārya
12	Nominal in ya	bhedanam	bhedanam	bhojanam	bhavanam	bharanam
13	Nominal in in	bhedin	bhedin	bhojin	bhavin	bharin

1	Root	vad 'speak'	vas 'dwell'	vah 'carry'	vid 'know'	viś 'enter'
2	Present	I vadati	I vasati	I vahati	II vesti (pres. pref. veda)	VI viśati
3	Perfect		uvāsa	uvāha	viveda	viveśa
4	Aorist	avādīt	avāsit	avāksīt	avedit	avikṣat
5	Future	vadiṣyati	vadiṣyati	vatsyati	vetsyati	vetṣyati
6	Passive	udyate	uṣyate	ubhyate	vidyate	viśyate
7	Causative	vādayati	vādayati	vāhayati	vedayati	vesayati
8	Past participle	udita	uṣita	ūdha	vidita	viśta
9	Absolutive in ya	-udya	-uṣya	-ubhya	-vidya	-viśya
10	Infinitive	vaditum	vastum/vasitum	voḍhum	veditum	veṣtum
11	Gerundive in ya	vadya	vadya	vāhya	vedya	veśya
12	Nominal in ya	vadanam	vasanam	vahanam	vedanam	
13	Nominal in in	vadin	vāsin	vāhin	vedin	
1	Root	vṛt 'turn'	vṛdh 'increase'	śak 'be able'	śi 'lie'	śuc 'grieve'
2	Present	I vartate	I vardhate	V śaknoti	II śete	I śocati
3	Perfect	vavarta	vavardha	śāśaka	śiṣye	śuśoca
4	Aorist	avṛtat	avṛdhat/avardhaṣṭa	aśakat	aśayṣṭa	aśucat
5	Future	vartisyate/vartisyate	vartisyati	śakṣyati	śayṣyate	śociṣyati
6	Passive			śakyate		
7	Causative	vartayati	vardhayati		śāyati	śocayati
8	Past participle	vṛtta	vṛddha	śakta	śayita	
9	Absolutive in ya	-vṛtya			-śayya	śocitum
10	Infinitive	vartitum	vardhitum		śayitum	śocya
11	Gerundive in ya	vartanam	vardhanam	śakya	śayanam	-śocanam
12	Nominal in ya	vartin	vardin		śāyin	-śocin
13	Nominal in in					

1	Root	śram 'be tired'	śri 'resort'	śru 'hear'	śvas 'breathe'	sañj 'adhere'
2	Present	IV śramyati	I śrayati	V śruoti	II śvasati	I sañjati
3	Perfect	śasrāma	śisrāya	śusrāva	śasvāsa	śasañja
4	Aorist	śramyate	aśisriyat	aśraugīt	aśvasīt	aśahṣīt
5	Future	śramayati	śrayiṣyati	śroyati	śvasiṣyati	sañjayati
6	Passive	śramayati	śriyate	śruyate	śvasyate	sakta
7	Causative	śrānta	śrita	śrutva	śvasayati	-sajya
8	Past participle	-śramya	-śrita	-śrutya	śvasita/śvasta	saktum
9	Absolute in ya		śrayitum	śrotum	-śvasya	
10	Infinitive		śrayitum	śrotum	śvasitum	
11	Gerundive in ya		-śrayaṇam	śrāvya	śvasana	sañjanaṃ
12	Nominal in ya	śramaṇa	-śrayin	śrāvya	śvāsin	saṅgin
13	Nominal in in			śrāvīn		
1	Root	sad 'sit'	sah 'endure'	śj 'emit'	stu 'praise'	sthā 'stand'
2	Present	I sidati	I sahate	VI śjati	II stauti	I tisthāti
3	Perfect	śasāda		sasarja	tuṣṭava	tasthau
4	Aorist	asadat		asrakṣīt	asthāva	asthāt
5	Future	satsyati/sidisyati	sahisyate	sraṣyati	stosyati	sthāsyati
6	Passive	sadyate	sahyate	śjyate	stūyate	sthiyate
7	Causative	sādayati	sāhayati	śarjayati	sāvayati	sthāpayati
8	Past participle	sanna	sodha	śṛṣṭa	stuta	sthita
9	Absolute in ya	-sadya	-sāhya	-śṛṣṭya	-stutya	-sthāya
10	Infinitive	sattum	sodhum	sraṣtum	storum	sthācum
11	Gerundive in ya		sahya	śrutyā/stavya	stheya	
12	Nominal in ya	sadanaṃ	sahanaṃ	śarjanaṃ	stavanaṃ	sthānaṃ
13	Nominal in in	sādīn	-sāhin	-śargin		sthāyīn

1	Root	spṛś 'touch'	smṛ 'remember'	svap 'sleep'	han 'strike'	bhā 'leave'
2	Present	VI spṛśati	I smarati	II svapiti	II hanti	III bhāti
3	Perfect	pasparśa	sasmāra	suśvāpa	jaghāna	jāhau
4	Aorist	asparśāt		asvāpsit	(avadhāt)	ahāt/ahāsīt
5	Future	spṛśyati	smarisyati	svapsyati	hanisyati	bhāsyati
6	Passive	spṛśyate	smarīyate	svapsyate	hanīyate	bhāsyate
7	Causative	spṛśayati	smārayati	svāpayati	ghātayati	bhāpayati
8	Past participle	spṛśta	smṛta	supta	hata	hina
9	Absolutive in ya	-spṛśya	-smṛtya		-hātya	-bhāya
10	Infinitive	spṛśtum	smartum	svaptum	hantum	hātum
11	Gerundive in ya	spṛśya	smarāya		(vadhya)	heya
12	Nominal in ya	spṛśanaṃ	smaraṇaṃ	svapanaṃ	hanaṃ	hanaṃ
13	Nominal in in	spṛśin	smṛin		ghātin	bhāyin
1	Root	hr̥ 'take'	hve 'call'			
2	Present	I hr̥ati	I hvayati			
3	Perfect	jabhāra	jubhāva			
4	Aorist	abhāṣīt				
5	Future	hr̥isyati				
6	Passive	hr̥iyate				
7	Causative	hr̥ayati	bhūyate			
8	Past participle	hr̥ta	hvāyayati			
9	Absolutive in ya	-hr̥tya	bhūta			
10	Infinitive	hr̥tum	-bhūya			
11	Gerundive in ya	hr̥ya	hvātum			
12	Nominal in ya	hr̥anaṃ				
13	Nominal in in	hr̥in	hvānaṃ			

1 Anuṣṭubh

Normal form:

○ ○ ○ ○ ∨ - - ○ / ○ ○ ○ ○ ∨ - ∨ ○ (half-verse)

- (i) The second or third syllable of each pāda must be heavy.
 (ii) The half-verse must not end ∨ - ∨ - ∨ ○.

Permitted variant forms of the first or third pāda:

- (a) ○ ○ - } - ∨ ∨ ∨ ○ (i.e. the fourth syllable as well as the
 ○ - ∨ } second or third must be heavy)
 (b) ○ - ∨ - - - ∨ ∨ ○
 (c) ○ - ∨ - - / - - ○ (caesura after fifth syllable)
 (d) ○ ○ ○ - / - ∨ - ○ (caesura after fourth syllable)

2 Samacatuṣpadī metres (in order of length)

(Name; analysis, including caesura; definition, normally taken from Kedāra's *Vṛttaratnākara*.)

Indravajrā - - ∨ - - ∨ ∨ - - - (t t j g g)

syād Indravajrā yadi tau ja;gau gaḥ

Upendravajrā ∨ - ∨ - - - ∨ ∨ - - - (j t j g g)

Upendravajrā ja;ta;jās tato gau

Upajāti Any mixture of Indravajrā and Upendravajrā pādas
 (i.e. first syllable light or heavy at will)

Rathoddhatā - ∨ - ∨ ∨ ∨ - ∨ ∨ - - (r n r l g)

rān na ;rāv iha Rathoddhatā la;gau

Vaṃśastha ∨ - ∨ - - - ∨ ∨ - ∨ - - (j t j r)

ja;tau tu Vaṃśastham udīritam ja;rau

Indravamśā --- - - - - - - - - - - (t t j r)

syād Indravamśā ta;ta;jai ra-samyutaiḥ

Vamśamālā Any mixture of Vamśāstha and Indravamśā pādas
(i.e. first syllable light or heavy at will)

Vasantatilakā --- - - - - - - - - - - (t bh j j g g)

uktā Vasantatilakā ta;bha;jā ja;gau gaḥ

Mālinī - - - - - - - - - - / - - - - - - - - - - (n n m y y 8 + 7)

na;na;ma;ya;ya-yut> êyam / Mālinī bhogi;lokaiḥ

Śikhariṇī - - - - - - - - - - / - - - - - - - - - - (y m n s bh l g
6 + 11)

rasai rudrais chinnā / ya;ma;na;sa;bha;lā gaḥ Śikhariṇī

Hariṇī - - - - - - - - - - / - - - - - - - - - - (n s m r s l g
6 + 4 + 7)

rasa;yuga;hayair / n;sau m;rau s;lau go / yadā Hariṇī tadā

Mandākrāntā - - - - - / - - - - - - - - - - (m bh n t t g g
4 + 6 + 7)

Mandākrāntā / jaladhi;ṣaḍ;agair / m;bhau na;tau tād
gurū cet

Śardūlavikrīditam - - - - - - - - - - / - - - - - - - - - -

(m s j s t t g 12 + 7)

sūry;āśvair yadi māt sa;jau sa;ta;ta;gāh /

Śardūlavikrīditam

Sragdharā - - - - - - - - - - / - - - - - - - - - -

(m r bh n y y y 7 + 7 + 7)

m;ra;bh;nair yānām trayeṇa / tri;muni:yati-yutā / Sragdharā
kīrti> êyam

y - - - bh - - -

Symbolic numbers

r - - - j - - -

4 yuga (age of world); jaladhi
(ocean)

t - - - s - - -

m - - - n - - -

6 rasa (flavour)

g - - - l - - -

7 loka (world); aśva, haya (horse);
aga (mountain); muni (star of
Great Bear)

8 bhogin (serpent-demon)

11 rudra (god)

12 sūrya (sun)

3 Ardhasamacatuṣpadī metres

(The bracketed syllable occurs only in the second and fourth pādas.)

Exercise 2b 1 gacchāmi 2 atra na praviśāmaḥ 3 punar api likhati 4 adhunā kva vasatha? 5 evam icchasi? 6 kva punas tiṣṭhanti? 7 katham, ita āgacchati? 8 atra kim ānayataḥ? 9 paśyāmi likhāmi ca 10 bhramaḥ iva 11 nṛtyatho gāyathas ca 12 smaranti ca śocanti ca 13 'atra praviśāva' iti vadataḥ 14 adhunā 'pi katham n' āgacchati? 15 jayam' iti mādyāmi 16 na jīvant' iti śocāmaḥ

Exercise 3a 1 ācāryaṃ śiṣyā ānayanti 2 apy aśvān icchasi? 3 ahaṃ sūrya;candrau paśyāmi 4 sukhaṃ ko n' êcchati? 5 svalpaṃ bhojanam 6 jalam aśvān naro nayati 7 'kas tvam?' iti māṃ pṛcchataḥ 8 kaṃ parvataṃ paṇḍito gacchati? 9 atra krodho na vasat' iti vanaṃ praviśataḥ 10 śiḡhraṃ vacanaṃ n' āvagacchāmaḥ 11 ācārya, parvata iva sa gajaḥ 12 kaṃ punaḥ pṛcchāmi? 13 kiṃ śiṣyā yūyam? 14 jalam nara ;bālāḥ praviśanti 15 'ramaṇīyam adhunā tat phalam' iti vismitā vadanti 16 katham, atr' āpi bālāḥ? 17 duḥkhāny api phalam ānayanti 18 'bālā, atra kiṃ sukhaṃ paśyath.?' êti śiṣyān ācāryo vadati

Exercise 4a 1 putraiḥ saha gṛhaṃ tyajati 2 etad udyānam—praviśāmaḥ 3 ācāryeṇa ca śiṣyaiś c' ādbhutaḥ prayatnaḥ kṛtaḥ 4 priyo madīyo vayasya iti jīvitam etena tyaktam 5 ka eṣa gṛham āgacchati? 6 ramaṇīyena darśanena kiṃ na mādyasi? 7 dṛṣṭam avagataṃ ca 8 'atr' aīte narāḥ kim icchant.?' iti kutūhalena gṛhaṃ praviśati 9 dūram eva nagaram, vayaṃ ca pariśrāntā bhramāmaḥ 10 icchath' aīv' aītan, na vā? 11 'kṛtam vacanaī, gato 'vasara' iti viśādena vadataḥ 12 putrāḥ, sa ev' aiṣo 'vasaraḥ 13 ete vayaṃ nagaram āgataḥ 14 vismṛto vayasyā-bhyāṃ prathamo viśādaḥ 15 'he paṇḍita, tvam aśvaṃ kva nayas.?' iti pṛṣṭo 'pi vacanaṃ na vadati 16 kiṃ prayatnena?—n' aīva tvāṃ paśyati devaḥ

Exercise 5a 1 imau svaḥ 2 prativacanam me śrutvā kim anyad icchanti? 3 n' āsty eva te pustakam 4 vayasya, hṛdayam iv' āsi mama 5 asminn udyāne muhūrtam upaviśvaḥ 6 kṣetreṣu sarve bhramanti 7 deva, anyasmān nagarād brāhmaṇaḥ kaścīd āgataḥ 8 kam upāyaṃ paśyasi mama putrāṇaṃ darśanāya? 9 krodham asya dṛṣṭv' āvega iva no hṛdaye 10 ayaṃ kumāras tiṣṭhati 11 katham, kṣaṇam ev' ōpaviśya dṛṣṭe mayā punar api mitre 12 anyaḥ ko 'pi mārgo na bhavati 13 duḥkhāy' aiva mitrāṇaṃ idānīm Rāmasya darśanam 14 anyebhyo 'pi deven' āitac chrutam 15 grhaṃ praviśya 'kva kv' ēdānīm sa pāpa?' iti sarvān pṛcchati 16 andhāṇaṃ deśe kāṇa eva prabhavati 17 Kalahaṃsaka, ken' āitan Mādhavasya pratichhandakam abhilihitam?

Exercise 6a 1 Śoṇottare, kim āgamana-prayojanam? 2 kaṣṭam, anartha-dvayam āpatitam 3 mahārāja, api kuśalam kumāra:Lakṣmaṇasya? 4 kutaḥ punar iyaṃ vārttā? 5 satyam itthaṃ:bhūta ev' āsmi 6 amātya, vistīrṇaḥ Kusumapura-vṛttāntaḥ 7 tvam āryābhiḥ putra iva gṛhītaḥ 8 katamasmin pradeśe Māric-āśramaḥ? 9 amba, kā 'si? kim-artham ahaṃ tvayā pratiśiddhaḥ? 10 nanv anuśaya-sthānam etat 11 s' aiv' ēyam 12 ubhābhyām api vām Vāsava-niyoyjo Duḥśantaḥ praṇamati 13 kaṣṭā khalu sevā 14 na khalu Vṛṣalasya śravaṇa-patham upagato 'yaṃ mayā kṛtaḥ Kaumudimahotsava-pratiśedhaḥ? 15 kiṃ tav' ānayā cintayā? 16 Mādhavya, apy asti te Śakuntalā-darśanam prati kutūhalam? 17 śrotriya-likhitāny akṣarāṇi prayatnalikhitāny api niyatam asphuṭāni bhavanti

Exercise 7a 1 aye, iyaṃ devī 2 pratibodhita ev' āsmi ken' āpi 3 idam amātya:Rākṣasa-grhaṃ 4 aho vatsalena suhṛdā viyuktāḥ smaḥ 5 su:vicintitaṃ bhagavatyā 6 ārya, api sahyā śirovedanā? 7 lajjayati mām atyanta:saujanyaṃ eṣām 8 tena h' imāṃ kṣīra-vṛkṣa-cchāyām āśrayāmaḥ 9 ciram adarśanen' āryasya vayam udvignāḥ 10 svāgataṃ devyai 11 alam asmad-avinay-āśaṅkayā 12 amātya, kalpitam anena yogacūrṇa-miśram auśadhaṃ Candraguptāya 13 aye, Urvaśi-gātra-sparsād iva nirvṛtaṃ me śarīram 14 ārye, kim atyāhitaṃ Sītā:devyāḥ? 15 yāvad imān vedī-saṃstaraṇ'ārthaṃ darbhān ṛtviḅbhya upa-harāmi 16 kathitam Avalokitayā 'Madan-ōdyānaṃ gato Mādhava' iti 17 kaṣṭam, ubhayor apy asthāne yatnaḥ 18 n' āyaṃ kathā-vibhāgo 'smābhir anyena vā śruta: pūrvaḥ 19 vayam api tāvad bhavatyau sakhī-gataṃ kiṃcit pṛcchāmaḥ 20 amātya, idam ābharaṇam kumāreṇa sva:śarīrād avatārya preṣitam

Exercise 8a 1 hanta, siddh;ārthau svaḥ 2 kṛtaṃ Rāma-
sadr̥śaṃ karma 3 asti dakṣiṇāpathe Padmapuram nāma na-
garam 4 vayasya, itaḥ stambh;āpavārīta;śarīrau tiṣṭhāvah 5
ramaṇīyah khalu divas;-āvasāna-vṛttānto rāja-veśmani 6 kim-
artham a:gr̥hīta;mudraḥ kaṭakān niṣkrāmasi? 7 vatsa, alam
ātṃ;-āparādha-śaṅkayā 8 bho bhoḥ, kiṃ;prayojano ›yam aśvaḥ
parivṛtaḥ paryatati? 9 kām punar atrabhavatīm avagacchāmi?
10 kumāra, n› āyam atyanta:durbodho ›rthaḥ 11 kiṃ tv
amātya:Rākṣasaś Cāpakye baddha;vairo, na Candragupte 12
tad eṣa svayaṃ parīkṣita;guṇān brāhmaṇān preṣayāmi 13 hā
kaṣṭam, atibibhatsa;ḥkarmā nṛśaṃso ›smi saṃvṛtaḥ 14 katham,
kṛta;mahā;parādho ›pi bhagavatibhyām anukampito Rāmaḥ
15 yāvad idānīm avasita;sam̐dhyā;›jāpyaṃ mahārājaṃ paśyāmi
16 sa tad› aīva devyāḥ Sītāyās tādr̥śaṃ daiva-durvipākam
upaśrutya vaikhānasaḥ saṃvṛtaḥ 17 a;phalam an:iṣṭa;phalaṃ
vā Dāruvarmaṇaḥ prayatnam adhigacchāmi 18 sundari,
a;parinirvāṇo divasaḥ 19 Śakuntalā-darśanād eva mand;aut-
sukyo ›smi nagara-gamaṇaṃ prati

Exercise 9a 1 kim uktavān asi? 2 saṃprati nivartāmahe
vayam 3 kṛt;āñjaliḥ praṇamati 4 sarvān abhivādāye vaḥ 5
sakhe Puṇḍarīka, n› aītaḍ anurūpaṃ bhavataḥ 6 yāvad up-
asthitāṃ homa-velāṃ gurave nivedayāmi 7 kaccid aham iva
vismṛtavāṃs tvam api? 8 paravanto vayaṃ vismayena 9 ārya,
api śator vyasanam upalabdham? 10 tat kim ity āśaṅkase?
11 aham adhunāyath›-ādiṣṭam anutiṣṭhāmi 12 bhagavan, na
khalu kaścīd a:viśayo nāma dhīmatām 13 Śakuntalā sakhīm
aṅgulyā tarjayati 14 sādhu sakhe Bhūrivaso sādhu 15 kim
ayaṃ pratibuddho ›bhihitavān? 16 atha sā tatrabhavati
kim;ākhyasya rāja:rṣeḥ patnī? 17 bhadra, ath› āgni-praveśe
suhṛdas te ko hetuḥ? 18 paravati khalu tatrabhavati, na ca
saṃnihita:guru;janā 19 diṣṭyā dharma-patnī-samāgamena
putra-mukhasaṃdarśanena c› āyuṣmān vardhate 20 tat kim
ayam āryeṇa sa_lekhaḥ puruṣaḥ Kusumapuram prasthāpitaḥ?
21 tatrabhavān Kaṇvaḥ śāśvate brahmaṇi vartate, iyaṃ ca vaḥ
sakhī tasy› ātmaj› ēti katham etat? 22 mam› āpi Kaṇva-sūtām
anusmṛtya mṛgayāṃ prati nir_utsukaṃ cetāḥ 23 api
Candragupta-doṣā atikrānta;pārthiva-guṇān smārayanti
prakṛtiḥ? 24 etām a:sambhāvyaṃ brāhmaṇasya pratijñāṃ
śrutvā sa_sacivo rājā prahr̥ṣṭa;manā vismay;-ānviṭaḥ sa_bahumā-
naṃ tasmai Viṣṇuśarmaṇe kumārān samarpitavān

Exercise 10a 1 paśya Mādhavasy› āvasthām 2 mahati viṣāde
vartate te sakhī;janaḥ 3 idaṃ tat pratyutpanna;matī~tvam

strīṇām 4 aho darśanīyāny akṣarāṇi 5 muhūrtaṃ upaviśata
 6 bhoḥ śreṣṭhīn Candanadāsa, evam apathya-kāriṣu tikṣṇa;daṇḍo
 rājā 7 anubhavatu rājāpathya-kāri~tvasya phalam 8
 pratyāsannāḥ kila mṛgayā-vihārī pārthivo Duḥṣantaḥ 9 gaccha-
 tāṃ bhavantau 10 bhoḥ tapasvin, cintayann api na khalu svī-
 karaṇam atrabhavatyāḥ smarāmi 11 sakhe Mādhavya,
 dṛḍha;pratijño bhava 12 aho nir_ḍaya~tā dur;ātmanāṃ pau-
 rāṇām—aho Rāmasya rājñāḥ kṣipra;kāri~tā 13 bhagavan
 Manmatha, kutas te kusum;āyudhasya satas taikṣṇyam etat?
 14 nanu bhavatyāḥ paṭ-āñcalair vatsau vijayadhvam 15
 bhagn;ōtsāhaḥ kṛto ḥsmi mṛgayā;pavādinā Mādhavyena 16
 aho bata, kīdṛṣīm vayo;vasthām āpanno ḥsmi 17 adya
 śiṣṭānadhyanam iti khelatāṃ baṭūnām ayaṃ kalakalaḥ 18
 svairāṃ svairāṃ gacchantu bhavatyāḥ 19 paritrāyatāṃ
 suhr̥ḍam Mahārājaḥ 20 tatrabhavataḥ kulapater aśm̥midhyād
 rakṣāṃsi nas tapo-vighnam utpādayanti 21 bhadra, anayā mu-
 drayā mudray; aīnam 22 śatru-prayuktānāṃ ca tikṣṇa;rasa-
 dāyināṃ pratividhānaṃ praty apramādiṇaḥ parīkṣita;bhaktayaḥ
 kṣitipati-pratyāsannā niyuktāḥ puruṣāḥ 23 samprati
 Madayantikā-sambandhena Nandan;ōpagrahāt pratyasta;śaṅ-
 kāḥ khalu vayam 24 bhāvinam enaṃ cakravartinam avagac-
 chatu bhavān 25 mayā tāvat suhr̥ttamasya Candanadāsasya
 gr̥he gr̥ha-janaṃ nikṣipya nagarān nīrgacchatā nyāyāṃ anuṣṭhi-
 tam 26 devī, samstabh; ātmānam anurudhyasva bhagavato
 Vasiṣṭhasy; ādeśam iti vijñāpayāmi

Exercise 11a 1 katham, iyaṃ sā Kaṇva-duhitā Śakuntalā? 2
 vatse, yad aham l̥he tad astu te 3 he dhūrta, lekho nīyate, na ca
 jñāyate 'kasy;' ēti? 4 priye Mālātī, iyaṃ vikṣyase 5 viśramy-
 atāṃ parijanena 6 Mandārike, yad atra vastunye eṣa te vallabhāḥ
 kathayati, api tathā tat? 7 deven; aīvaṃ niśiddhe ḥpi Madh;-ūt-
 save, cūtakalikā-bhaṅgam ārabhase? 8 parirakṣyantāṃ asya
 prāṇāḥ 9 bho rājan, kim idaṃ joṣam āsyate? 10 tad anuṣṭhi-
 yatāṃ ātmano ḥbhiprāyaḥ 11 kim c; ātisṣṭaḥ Parvateśvara-
 bhr̥tre Vairodhakāya pūrva;prastīruto rājy;-ārdhaḥ 12
 katham, 'Śakuntal;' ēty asya mātur ākhyā? 13 kaḥ sa mahā;pu-
 ruṣo yen; aītan mānuṣamātra-duṣkaraṃ mahat karm; anuṣṭhi-
 tam? 14 Priyaṃvadaka, jñāyatāṃ 'kā velā vartata?' iti 15 ārya
 Vaihīnare, dīyatāṃ abhyāṃ vaitālikābhyāṃ suvarṇasata-sahas-
 ram 16 Vṛṣala kim ayam asthāna eva mahān arth;-ōtsargaḥ
 kriyate? 17 bhoḥ śreṣṭhīn, api pracīyante samvyavahārāṇāṃ lāb-
 hāḥ? 18 bhagavati Vasuṃdhare, ślāghyāṃ duhitaram avekṣasva
 Jānakīm 19 katham, nivāryamāṇo ḥpi sthita eva? 20 bhaga-
 van Vālmīke, upanīyetāṃ imau Sitā-garbha-sambhavau

Rāma:bhadrasya Kuśa;Lavau 21 yādṛṣo ›yaṃ tādṛṣau tāv api
22 viṣṛṣṭaś ca Vāmadev-ānumantrito medhyo ›svaḥ. upakalpitāś
ca yathā_śāstram tasya rakṣitāraḥ. teṣāṃ adhiṣṭhātā Lakṣmaṇ-āt-
majaś Candraketur avāpta;divy;āstra-sampradāyaś
catur;āṅga:sādhan-ānvito ›nuprahitaḥ 23 hanta, hanta,
sarvathā nṛṣamso ›smi, yaś cirasya dṛṣṭān priya:suhṛdaḥ priyān
dārān na snigdham paśyāmi 24 atha tasmād aranyāt parityajya
nivṛtte Lakṣmaṇe Sītāyāḥ kiṃ vṛttam? iti kācid asti pravṛttiḥ?
25 asti tāvad ekadā prasaṅgataḥ kathita eva mayā Mādhav;ā-
bhidhānaḥ kumāro, yas tvam iva māmakinasya manaso dvitīyaṃ
nibandhanam

Exercise 12a 1 bhadra, bhadra, na praveṣṭavyam 2 bhavatu,
śṛṇomi tāvad āsāṃ viśrambha-kathitāni 3 tūṣṇiṃ bhava, yāvad
ākaraṇyāmi 4 amātya, tathā ›pi prārabdham a:parityājyam eva
5 tad atra śāla-pracchāye muhūrtam āsana-parigrahaṃ karotu
tātaḥ 6 samupadiśa tam uddeśam yatr› āste sa piṇḍapātī
7 hṛdaya sthīrī~bhava. kim api te kaṣṭataram ākaraṇīyam
8 kim anyad bravītu? 9 iyaṃ c› Ōrvaśī yāvad āyus tava sahad-
harmacāriṇī bhavatu 10 tad yāvac Chriparvatam upaniya
lavaśo lavaśa enāṃ nikṛtya duḥkha;maraṇāṃ karomi 11 asti
naḥ sucarita-śravaṇa-lobhād anyad api praśṭavyam 12 tat kim
ity udāsite bharatāḥ? 13 tatra c› aīvam anuṣṭheyaṃ yathā
vadāmi 14 nanu bhavatībhyāṃ eva Śakuntalā sthīrikartavyā
15 gṛhīta;gṛha-sāram enaṃ sa_putra;kalatram saṃyamya rakṣa
tāvad yāvan mayā Vṛṣalāya kathyate 16 sampraty Agasty-āśra-
masya panthānaṃ brūhi 17 vinita;veṣa-praveśyāni tapo-vanāni
18 maru-sthalyāṃ yathā vṛṣṭiḥ, kṣudh›ārte bhojanaṃ tathā 19
udghātīni bhūmir iti raśmi-saṃyamanād rathasya mandībhūto
vegaḥ 20 cakravartinam putram āpnuhi 21 tat kiyantaṃ
kālam asmābhir evaṃ sambhṛta;balair api śatru-vyasanam
avekṣamāṇair udāsitavyam? 22 yad› āiv› āṅguriyaka-darśanād
anusmṛtam devena 'satyam ūḍha:pūrvā rahasi mayā tatrabhavati
Śakuntalā mohāt pratyādiṣṭ›' ēti, tad› aīva paścāttāpam upagato
devaḥ 23 mahā;dhana~tvād bahu;patnī~ken› ānena bhavi-
tavyam 24 amātya, idṛśasy› ābharāṇa-viśeṣasya viśeṣataḥ
kumāreṇa sva:gātrād avatārya prasādikṛtasya kim ayaṃ parityāga-
bhūmiḥ? 25 yāvac ca sambandhino na parāpatanti, tāvad vatsayā
Mālatyā nagara-devatā-gṛham avighna:maṅgalāya gantavyam

Exercise 13a 1 dehi me prativacanam 2 tvayā saha Gau-
tamī gamiṣyati 3 katham, śūnyā iv› āmī pradeśaḥ 4 eṣa tam
iṣuṃ samdadhe 5 yadi rahasyam, tadā tiṣṭhatu—yadi na ra-
hasyam, tarhi kathyatām 6 aham apy amuṃ vṛttāntam bhaga-
vatyai Lopāmudrāyai nivedayāmi 7 sa khalu mūrkkhas tam

yuṣmābhir atisṛṣṭaṃ prabhūtam artha-rāśim avāpya, mahatā
 vyayen ṅpabhoktum ārabdhavān 8 diṣṭyā su:prabhātam adya,
 yad ayaṃ devo dṛṣṭaḥ 9 kiṃ cid ākhyātu-kāmā ḍsmi 10 upālap-
 sye tāvad enam 11 bhadra Siddhārthaka, kāmam a:paryāptam
 idam asya priyasya, tathā ḍpi gr̥hyatām 12 ayam asau rāj-ājñayā
 rāj-āpathya-kāri kāyasthaḥ Śakaṭadāsaḥ śūlam āropayitum niyate
 13 jñāsyathaḥ khalv etat 14 puṇy:āśrama-darśanen ḍātmānaṃ
 puṇimahe tāvat 15 bhadre, na tat parihāryaṃ, yato vivakṣitam
 an:uktam anutāpaṃ janayati 16 n ḍāyam avasaro mama
 Śatakratuṃ draṣṭum 17 sakhe, na tāvad enāṃ paśyasi, yena tvam
 evam:vādī 18 aye, etās tapasvi-kanyakāḥ sva:pramāṇ-ānurūpaiḥ
 secana-ghaṭair bala:pādapebhyaḥ payo dātum ita ev ḍābhivartante
 19 na cen muni-kumārako ḍyaṃ, tat ko ḍsya vyapadeśaḥ? 20
 matimāṃś Cāṇakyaś tucche prayojane kim iti Candraguptaṃ
 kopayiṣyati? na ca kṛtavedī Candragupta etāvatā gauravam ul-
 laṅghayiṣyati 21 tena hi vijñāpyatāṃ mad-vacanād upādhyāyaḥ
 Somarātaḥ—'amūn āśrama-vāsināḥ śrautena vidhinā satkṛtya
 svayam eva praveśayitum arhas' iti 22 smartavyaṃ tu sau-
 janyam asya nṛpater, yad aparādhinor apy an:aparāddhayaḥ iva
 nau kṛta:prasādam ceṣṭitavān 23 he vyasana-sabrahmacārin,
 yadi na guhyaṃ nḍātibhārikaṃ vā, tataḥ śrotum icchāmi te
 prāṇa-parityāga-kāraṇam 24 ārya Vaihinare, 'adya prabhṛty
 an:ādṛtya Cāṇakyaṃ Candraguptaḥ svayam eva rāja-kāryāṇi kar-
 iṣyat' iti gr̥hit:ārthāḥ kriyantāṃ prakṛtayaḥ 25 vayam apy
 āśrama-bādhā yathā na bhavati, tathā prayatiṣyāmahe 26 kim
 idānīm Candraguptaḥ sva:rāja-kārya:dhurām anyatra mantriṇy
 ātmani vā samāśjaya svayaṃ pratividhātum a:samarthaḥ? 27
 yat satyaṃ, kāvya-viśeṣa-vedinyāṃ pariṣadi prayuñjānasya mam
 āpi su:mahān paritoṣaḥ prādur~bhavati 28 'Candragupta-
 śarīram abhidrogdhum anena vyāpāritā Dāruvarm:ādaya' iti na-
 gare prakhyāpya Śakaṭadāsaḥ śūlam āropitaḥ 29 sa khalu
 kasmimś cid api jīvati Nand-ānvay-āvayave Vṛśalasya śācivyaṃ
 grāhayitum na śakyate 30 idam atra rāmaṇīyakaṃ, yad
 amātya:BhūrivasuḥDevarātayoś cirāt pūrṇo ḍyam itaretar-
 āpatya-sambandh:āmṛta-manorathaḥ

Exercise 14a 1 Priyaṃvadaka, jñāyatāṃ ko ḍsmad-darśan-
 ārthī dvāri tiṣṭhati 2 kva nu khalu gatā syāt? 3 āsit tādrśo
 munir asminn āśrame 4 āyuṣman, śrūyatāṃ yadartham asmi
 Hariṇā tvat-sakāśaṃ preṣitaḥ 5 evam ukto ḍpy aham enam
 prābodhayaṃ punaḥ punaḥ 6 cirāt prabhṛty āryaḥ parityakt:-
 ōcita:śarīra-saṃskāra iti piḍyate me hṛdayam 7 vismaya:-
 harṣa:mūlāś ca kolāhalo lokasy ḍōdajihīta 8 tad ucyatāṃ
 pātravargaḥ 'sveṣu sveṣu pāṭheṣv asaṃmūḍhair bhavitavyam' iti
 9 sakhe, cintaya tāvat ken ḍāpadeśena punar āśrama-padam

gacchāmah 10 api nāma dur;ātmanas Cāṇakyāc Candragupto
bhidyeta 11 ayam asau mama jyāyān āryaḥ Kuśo nāma
Bharat-āśramāt pratinivṛttaḥ 12 surata-kheda-prasuptayos tu
tayoḥ svapne bisa-guṇa-nigadita;pādo jaraṭhaḥ kaś cij jālapādaḥ
pratyadṛśyata. pratyabudhyetām c ōbhau 13 tad anviśyatām
yadi kā cid āpanna;sattvā tasya bhāryā syāt 14 āryaputra, n
āyaṃ viśrambhakathāyā avasaras, tado laghutaram ev ābhidhī-
yase 15 katham idṛśena saha vatsasya Candraketoḥ
dvandasamprahāram anujāniyām? 16 ity avadhāry āpasar-
paṇ ābhilāśiny aham abhavam 17 kasmin prayojane mam
āyaṃ praṇidhiḥ prahita iti prabhūta tvāt prayojanānām na khalv
avadhārayāmi 18 yadi kaś cid asty upāyaḥ pati-droha-
pratikriyāyai, darśay āmum — matir hi te paṭiyasī 19 anay āiva
ca kathayā tayā saha tasminn eva prāsāde tath āiva pratiśiddh;
āśeṣa;parijana-praveśā divasam atyavāhayam 20 tad upāyaś
cintyatām yathā saphala;prārthano bhaveyam 21 śrutvā c aītat
tam eva matta:hastinam udat;ādhorāṇo rāja-putro dhiruhya
raṃhas ottamena rājabhavanam abhyavartata 22 upalab-
dhavān asmi praṇidhibhyo yathā tasya mleccha-rāja-balasya
madhyāt pradhānatamāḥ pañca rājānaḥ parayā suhṛt tayā
Rākṣasam anuvartanta iti 23 yadi punar iyaṃ kimvadantī
mahārājaṃ prati syandeta, tat kaṣṭam syāt 24 ity avadhāry ān-
veṣṭum ādaram akaravam. anveṣamāṇas ca yathā yathā n
āpaśyaṃ tam, tathā tathā suhṛtsneha-kātareṇa manasā tat tad
asobhanam āśaṅkamānas taru-gahanāni candana-vithikā latā-
maṇḍapān saraḥ-kūlāni ca vikṣamāṇo nipuṇam itas tato
datta;dṛṣṭiḥ su:ciraṃ vyacaram 25 ekasmimś ca pradeśe jhaṭiti
van ānilen ōpanītam nirbhara;vikasite pi kānane bhībhūt;-
ānya;kusuma-parimalaṃ visarpantam ati:surabhi tayā nulum-
pantam iva tarpayantam iva pūrayantam iva ghrāṇ-ēndriyam,
ahamahamikayā madhukara-kulair anubadhyamānam
an:āghrāta;pūrvam a:mānuṣa-lok-ōcitam kusuma-gandham ab-
hyajighram

Exercise 15 evaṃ:vādini deva:rṣau pārśve pitur adhomukhī |
lilā-kamala-patṛāṇi gaṇayām āsa Pārvatī ||84 ||
*evam iti || deva:rṣau (: Aṅgīrasi) evaṃ:vādini sati Pārvatī pituḥ p`
arśve adhomukhī sati | lajjay» ēti śeṣaḥ | lilā-kamala-patṛāṇi
gaṇayām āsa (: saṃcakhyau) | lajjā-vaśāt kamala-dala-gaṇanā:vyā-
jena haṛṣaṃ jugop» ēty arthaḥ | anen» āvahitth»; ākhyāḥ saṃcāri
bhāva uktaḥ | tad uktam—*

‘avahitthā tu lajj»;āder haṛṣ;ādy-ākāra-gopanam’ iti ||

Śailaḥ sampūrṇa;kāmo pi Menā-mukham udaikṣata|
prāyeṇa gṛhiṇi;netrāḥ kanyā-rtheṣu kuṭumbinaḥ ||85||

Saila iti || *Śailaḥ* (: Himavān) *saṃpārṇa;kāmo* ›pi| dātum
kṛta;niścayo ›p› ity arthaḥ | *Menā-mukham udaikṣata* | ucit:
ōttara-jijñāsay› ēti bhāvaḥ | tathā hi | *prāyeṇa kuṭumbīnaḥ* (: gr̥ha-
sthāh) *kanyā-rtheṣu* (: kanyā-prayojaneṣu) *gr̥hiṇy eva netraṃ*
(: kāryajñāna-kāraṇaṃ) yeṣāṃ te tath› ōktāḥ | kalatra;pradhāna;
vṛttaya ity arthaḥ ||

mene Menā ›pi tat sarvaṃ patyuh kāryam abhīpsitam |
bhavanty avyabhicāriṇyo bhartur iṣṭe pati;vratāḥ ||86||

mena iti || *Menā* ›pi *patyuh* (: Himālayasya) *tat sarvaṃ*
abhīpsitam kāryam mene (: aṅgī~cakāra) |tathā hi *patir eva*
vratam yāsāṃ tāḥ bhartur iṣṭe (: abhīpsite) (na vidyate vyab-
hicāro yāsāṃ tāḥ:) *avyabhicāriṇyo bhavanti* | bhartṛ-citt›-āb-
hiprāya-jñā bhavant› itī bhāvaḥ ||

‘idam atr› ōttaraṃ nyāyyam’ iti buddhyā vimṛśya saḥ |
ādade vacasām ante maṅgal-ālamkṛtām sutām ||87||

idam iti || *saḥ* (: Himavān) *vacasām ante* (: munivāky›-āvasāne)
atra (: muni-vakye) *idam* (: uttara:śloke vakṣyamāṇaṃ dānam
eva) *nyāyyam* (: nyāyād an:apetam) *uttaram iti buddhyā* (: cit-
tena) *vimṛśya* (: vicintya) (maṅgalaṃ yathā tathā ›lamkṛtām :)
maṅgal-ālamkṛtām sutām ādade (: hastābhyāṃ jagrāha) ||

‘ehi, Viśvātmane, vatse, bhikṣā ›si parikalpitā |
arthino munayaḥ—prāptam gr̥hamedhi-phalaṃ mayā’ ||88||

eh› itī || *he vatse* (: putri) *ehi* (: āgaccha) | *tvam Viśvātmane*
(: Śivāya) *bhikṣā parikalpitā* ›si | (: niścitā ›si) |

‘ratn›;ādi stamba;paryantam sarvaṃ bhikṣā tapasvinaḥ’
iti vacanād iti bhāvaḥ | *arthinaḥ* (: yācitāraḥ) *munayaḥ* | *mayā*
gr̥hamedhinaḥ (: gr̥hasthasya) *phalaṃ prāptam* | iha paratra ca
tāraka~tvāt pātre kanyādānaṃ gārhashtasya phalaṃ ity arthaḥ ||

etāvad uktvā tanayām ṛṣiṇ āha mahīdharah |
‘iyam namati vaḥ sarvāṃs Trilocana-vadhūr’ iti ||89||

etāvad iti || *mahīdharah* (: Himavān) *tanayām etāvat* (: pūr›
:ōktam) *uktvā ṛṣiṇ āha* | kim iti? | ‘*iyam Trilocana-vadhūr*
(: Tryambaka-patnī) *vaḥ sarvān namati*’ iti | ‘Trilocana-vadhūr’ iti
siddha~vad abhidhānen› ‘ā:vipratipannaṃ dānam’ iti sūcayati ||

īpsit:ārtha-kriy›-ōdāraṃ te ›bhinandya girer vacaḥ
āśīrbhir edhayām āsuḥ puraḥ;pākābhīr Ambikām ||90||

īpsit:ārth› ēti || *te* (: munayaḥ) *īpsit:ārtha-kriyāyā* (: iṣṭ:ārtha-
karaṇena) *udāraṃ* (: mahat) | ‘udāro dātṛ;mahatoḥ’ ity Amaraḥ |

gireḥ (: Himavataḥ) *vacah* (: vacanam) *abhinandya* (: 'sādhv' iti samstutya) | *Ambikām* (: Ambām) | 'pacyata' iti *pākaḥ* (: phalam) | *purah;pākabhīḥ* (: puraskṛta;phalābhīḥ) *āśīrbhīḥ* (: āśīrvādaiḥ) *edhayām āsuh* (: samvardhayām āsuh) ||

tām praṇām>ādara-srasta;jāmbūnada;vatamsakam |
aṅkam āropayām āsa lajjamānām Arundhati ||91||

tām iti || *praṇām>ādareṇa* (: namaskār-āsaktyā) *sraste jāmbūnade* (: suvarṇa-vikāre) *vatamsake* (: kanaka-kuṇḍale) *yasyās tām lajjamānām tām* (: Ambikām) *Arundhati aṅkam āropayām āsa* | 'ruhaḥ po >nyatarasyām' iti pakāraḥ ||

tan-mātaram c> āśru-mukhīm duhitṛ-sneha-viklavām |
varasy> ān:anya;pūrvasya vi;śokām akarod guṇaiḥ ||92||

tad iti || *duhitṛ-snehena* (: putrikā-premṇā) *viklavām* (: 'viyoḁsyata' iti bhītām) | *ata ev* (āśrūṇi mukhe *yasyās tām* :) *āśrumukhīm* (tasyāḥ (: Ambikāyāḥ) *mātaram* :) *tan-mātaram* (: Menām) *ca* | (anya pūrvam *yasy* āsti so :) >nya;pūrvah | 'sarvanāmno vṛtti-viṣaye puṁvad-bhāvaḥ' iti pūrva:padasya puṁvad-bhāvaḥ | ('sa na bhavat' ity an:anya;pūrvas, tasya:) *an:anya;pūrvasya* | sāpatnya-duḁkham a:kurvata ity arthaḥ | *varasya* (: voḁhuḥ) *guṇaiḥ* (: mṛtyuṁjaya~tv;ādibhīḥ) *vi;śokām* (: nir_duḁkhām) *akarot* ||

vaivāhikīm tithim pṛṣṭās tatkṣaṇam Hara-bandhunā |
te tryahād ūrdhvam ākhyāya ceruś cira;parigrahāḥ ||93||

vaiivāhikīm iti || *cira;parigrahāḥ* (: valkala-mātra;vasanāḥ) *te* (: tapasvinaḥ) *tatkṣaṇam* (: tasminn eva kṣaṇe) *Hara-bandhunā* (: Himavatā) *vaiivāhikīm* (: vivāha-yogyām) *tithim pṛṣṭāḥ* (: 'k>?' êty anuyuktāḥ) *santaḥ* | trayāṇām ahnām samāhāras try;ahaḥ | 'taddhit;ārth;ōttarapada;samāhāre ca' iti samāsaḥ 'rāj;-āhaḥ;sakhibhyaḥ ṭac' iti ṭac:pratyayaḥ | dvigu~tvād ekavacanam | 'rātr;āhn;āhāḥ puṁsi' iti puṁ;liṅga~tā | (tasmāt :) *try;ahāt ūrdhvam* (: upari) *ākhyāya* (: 'caturthe >hani vivāhaḥ' ity uktvā) *ceruḥ* (: calitāḥ) ||

te Himālayam āmantrya punaḥ prāpya ca Śūlinam |
siddham c> āsmai nivedy> ārtham tad-visṛṣṭāḥ kham
udyayuh ||94||

ta iti || *te* (: munayaḥ) *Himālayam āmantrya* (: 'sādhv, yāma' ity āpṛcchya) *punaḥ Śūlinam* (: Haram) samketa-sthāna-stham *prāpya ca* | *siddham* (: niṣpannam) *artham* (: prayojanam) *asmai nivedya* (: jñāpayitvā) *ca tad-visṛṣṭāḥ* (: tena (: Śūlinā) visṛṣṭāḥ) *kham* (: ākāṣam) *prati udyayuh* (: utpetuh) | atra samkṣipt-

:ârth>âbhidhânât 'samkṣepo'nāma guṇa uktaḥ | tad uktam—
'samkṣipto:ârth>âbhidhānam yat, samkṣepaḥ parikirtitaḥ' iti ||
bhagavān Paśupatis tryaha-mātra:vilambam api soḍhum na
śaśāka tad-autsukyād ity āha—

Paśupatir api tāny ahāni kṛcchrād
agamayad adri-sutā-samāgam>ôtkah |
kam aparam avaśam na viprakuryur
vibhum api tam yad amī sprśanti bhāvāḥ? ||95||

Paśupatir iti || (utkam mano yasya saḥ :) utkaḥ | 'utka
unmanāḥ' iti nipātaḥ | *adri-sutā-samāgam>ôtkah* (: Pārvati-par-
iṇay>ôtsukaḥ) *Paśupatir api tāni* | trīṇ> îti śeṣaḥ | *ahāni kṛcchrād*
agamayat (: ayāpayat) | kavir āha-*amī bhāvāḥ* (: autsuky:ādayaḥ
saṃcāriṇaḥ) *avaśam* (: indriya-paratantram) *aparam* (: prthag-
janaṃ) *kam na viprakuryuḥ* (: na vikāraṃ nayeyuḥ) *yat* (: yas-
māt) *vibhum* (: samartham) | jit>êndriyam iti yāvat | *tam*
(: Smaraharam) *api sprśanti* | vikurvant> îty arthaḥ | atra vibhu-
vikāra-samarthanād arthād itara:jana-vikāraḥ kaimutika:nyāyād
āpata> îty arth>āpattir alaṃkāraḥ | tathā ca sūtram—'daṇḍāpū-
pikayā >rth>ântar>āpatanam arth>āpattiḥ' iti | arthāntaranyāsa iti
ke cit, tad upekṣaṇīyam | yuktis tu vistarabhayān n> ōcyate |
puṣpitāgrā vṛttam—

'a:yuji na-yuga;repha~to yakāro
yuji ca na;jau ja;ra;gās ca puṣpitāgrā'
iti lakṣaṇāt ||

Exercise 2b 1 I am going. 2 We aren't going [Let us not go] in here. 3 He writes yet again. 4 Where are you [pl.] living now? 5 Do you so wish? 6 But where are they standing? 7 What, is he coming this way? 8 What are the two of them bringing here? 9 I see and write. 10 He seems to be wandering [to be confused]. 11 The two of you dance and sing. 12 They both remember and grieve. 13 'We are coming in here,' the two of them say. 14 How (is it that) he is not coming even now. 15 I rejoice that I am winning. 16 We grieve that they are not [living:] alive.

Exercise 3a 1 The pupils are bringing the teacher. 2 Do you want horses [the horses]? 3 I see the sun and moon. 4 Who does not want happiness? 5 The food is scant. 6 The man takes the horses to the water. 7 'Who are you?' the two of them ask me. 8 To what mountain is the scholar going? 9 The two of them enter the forest because anger does not dwell there [here of direct speech often becomes there of indirect]. 10 We do not understand swift speech. 11 Teacher, that elephant is like a mountain. 12 But whom shall I ask? 13 Are you pupils? 14 Men and children are entering the water. 15 'That fruit is now pleasant' they say astonished. 16 What, children here too? 17 Even sorrows bring reward. 18 'Children, what pleasure do you see in this?' the teacher says to the pupils.

Exercise 4a 1 He quits the house with his sons. 2 Here is a garden: let us go in. 3 Both teacher and pupils made an extraordinary effort. 4 This man gave up life because his friend was dear [or possibly because my friend was dear (to him)]. 5 Who (is) this (who) is coming to the house? 6 Why do you not rejoice at the pleasant sight? 7 (I have) seen and understood.

8 In curiosity as to what these [/the] men want here [/there], he goes into the house. 9 The city is far, and we are wandering exhausted. 10 Do you *want* this or not? 11 'Have done with words, the opportunity is gone' the two of them say in despair (/dejectedly). 12 Sons, this is the very opportunity. 13 See, we have come to the city. 14 The two friends have forgotten (their) first despair. 15 Though asked, 'O paṇḍit, where are you taking the horse?' he speaks not a word. 16 What point in effort? His Majesty is not looking at you.

Exercise 5a 1 Here we (both) are. 2 [After hearing:] They have heard my answer—what else do they want? 3 You do not [/do you not] in fact have a book. [/?] 4 Friend, you are like my (own) heart. 5 Let the two of us sit for a while in this garden. 6 They are all wandering in the fields. 7 Your Majesty, a [certain] brahmin has come from another city. 8 What means (can) you see for seeing my sons? 9 When we see his anger, we feel alarm in our heart (/our heart feels alarm). 10 Here stands His Highness. 11 Why, after sitting for just a moment I have seen my two friends once more. 12 There is no other road. 13 The sight of Rāma now actually [is for sorrow:] causes sorrow to his friends. 14 Your Majesty has heard this from others too. 15 He goes into the house and asks everyone 'Where, where is the villain now?' [*The repetition of kva is for emphasis.*] 16 In the country of the blind it is the one-eyed man who has power. 17 Kalahamsaka, who drew this picture of Mādhava?

Exercise 6a 1 Śoṇottarā, what is (your) purpose in coming? 2 Alas, two disasters have befallen (me). 3 Great king, [is there welfare of:] is it well with Prince Lakṣmaṇa? 4 But where is this news from? 5 Truly I am exactly so. 6 Minister, the news from Kusumapura is extensive. 7 You are accepted as a son by the noble ladies [*in fact an honorific plural = the Queen*]. 8 In which place is Mārica's hermitage? 9 Mother, who are you? Why did you restrain me? 10 Surely this is an occasion for regret. 11 This is the same (woman). 12 To both of you alike Indra's servant Duṣṣanta makes obeisance. 13 Servitude is indeed harsh. 14 Has this cancellation [made] by me of the Full Moon festival not indeed reached Vṛṣala's [path of hearing:] ears? 15 What have you (to do) with this worry? 16 Mādhavya, do you feel curiosity [with regard to seeing:] to see Śakuntalā? 17 [The characters written by a scholar, though written with care, are necessarily illegible:] However painstakingly a scholar writes, he is bound to be illegible.

Exercise 7a 1 Ah, here is Her Majesty. 2 Someone [/something] has woken me. 3 Here is Minister Rākṣasa's house. 4 Oh, we have been deprived of a loving friend. 5 (That was) well thought of by Her Reverence. 6 Sir, is (your) head-ache bearable? 7 Their excessive kindness embarrasses me. 8 Therefore let us [resort to:] shelter in this fig-tree's shade. [Note that this more conveniently qualifies tree in English, shade in Sanskrit.] 9 We have been distressed at not seeing Your Honour for a long time. 10 Welcome to her [/Your] Majesty. 11 Do not fear discourtesy from us. 12 Minister, he prepared a medicine mixed with a magic powder for Candragupta. 13 Ah, my body is (as) happy as if [from the touch of Urvaśī's limbs:] it had been touched by Urvaśī. 14 Noble lady, [is there calamity of:] has some calamity happened to Queen Sitā? 15 I will just offer the priests this grass for strewing on the altar. 16 Avalokitā has told (me) that Mādhava is gone to the park of (the) Love (temple). 17 Alas, the effort of both alike (was) misplaced. 18 This portion of the story has not been heard before by us or (anyone) else. 19 We for our part will just ask you [two ladies] something concerning your friend. 20 Minister, here is an ornament which His Highness has removed from his own person and sent (you).

Exercise 8a 1 Ah, we [two] have achieved our object. 2 A deed worthy of Rāma has been done. 3 There is in the Deccan a city called Padmapura. 4 Friend, let us stand over here [with our bodies] hidden by the pillar. 5 Pleasant indeed is the scene at the end of the day in the king's palace. 6 Why are you going out of the camp [with seal unreceived:] without getting a pass? 7 Dear child, do not fear [offence by (your)self:] that you have offended. 8 Ho there, for what purpose does this horse wander around with a retinue? 9 But whom (am) I (to) understand this lady (to be)? 10 Your Highness, this matter is not terribly difficult to understand. 11 But Minister Rākṣasa's hostility is fixed on Cānakya, not on Candragupta. 12 So I personally send (you) herewith [eṣa] brahmins of proven worth. [Or svayam may be taken with parīkṣita: whose worth has been examined by myself.] 13 Alas, I am become a man of foul deeds, a monster. 14 What, though he has committed great offence, have the two blessed (goddesses) taken pity on Rāma? 15 I will just (go and) see the king, now that his evening prayers are over. 16 He at that very time, hearing of such a cruel turn of fortune for Queen Sitā, became an anchorite. 17 I perceive that Dāruvarman's efforts (were) fruitless or had an unwished-for fruit. 18 Beautiful one, the day is not completely over.

19 From meeting Śakuntalā, my eagerness to go (back) to the city has slackened.

Exercise 9a 1 What did you say? 2 Now we are going back. 3 He salutes [having made an añjali:] with joined hands. 4 I greet you all. 5 Friend Puṇḍarīka, this is [not proper for:] wrong of you. 6 I will just inform my teacher that the time of sacrifice is at hand. 7 Did you too perhaps forget like me? 8 We are overwhelmed with astonishment. 9 Have (you) discovered a weakness of the enemy, sir? 10 Why then are you afraid? 11 I shall now act as ordered. 12 Reverend sir, there is indeed no matter beyond the scope of the wise. 13 Śakuntalā threatens (/scolds) her friend with (a shaking of) her finger. 14 Bravo, friend Bhūrivasu, bravo! 15 What did he say on waking? 16 Now [that good lady is the wife of a royal seer called what?:] what is the name of the royal seer whose wife that lady is? 17 Now what (was) your friend's motive, good fellow, in entering the fire [*i.e.* committing suicide]? 18 The lady is of course under another's control, and her guardian is not present. 19 Congratulations to you, sire, on your (re)union with your lawful wife and on beholding the face of your son. 20 Then why did Your Honour despatch this man to Kusumapura with a letter? 21 How is it that His Honour Kaṇva lives in perpetual chastity and (yet) this friend of yours is his daughter? [Note: The answer is that she is an adopted child.] 22 For my part too, when I remember Kaṇva's daughter, my heart is without eagerness for the chase. 23 Do Candragupta's faults cause his subjects to remember the merits of bygone rulers? 24 Hearing this incredible promise by the brahmin, the king in company with his ministers, with delighted mind (and) full of astonishment, respectfully handed his royal sons over to that (same) Viṣṇuśarman.

Exercise 10a 1 See Mādhava's condition. 2 Your friends are in great distress. 3 This is women's well-known [tat] readiness of wit. 4 What attractive [characters:] hāndwriting! 5 Sit down [*pl.*] for a minute. 6 Oh merchant Candanadāsa, you see how [evam] severe in punishment towards traitors is the king. 7 Let him [experience:] reap the reward of being a traitor to the king. 8 It seems that King Duṣṣanta is at hand, roaming in the hunt. 9 Go (both of) you. 10 Oh ascetic! Even when I think it over, I certainly do not remember marrying this lady. 11 Mādhavya my friend, be firm in your assertions. 12 How pitiless (were) the vile citizens! How precipitate King Rāma! 13 Blessed god of Love, from where do you, who are armed with

flowers, get this sharpness? 14 Well (all of), you [f.] fan the two dear children with the borders of your robes. 15 In decrying hunting Mādhavya has made me [of shattered enthusiasm:] lose my enthusiasm. 16 Oh alas! to what a state of (old) age am I come! 17 This noise is (the sound) of young brahmins playing because today is a holiday in honour of learned (guests). 18 Go very gently, ladies. 19 Save (your) friend, sire. 20 Because the revered lord of our house is not present, devils are causing hindrance to our austerities. 21 Seal it, my dear fellow, with this ring. 22 Men of proven loyalty have been appointed about the king, vigilant in countermeasures against poisoners engaged by the enemy. 23 Now that Nandana is won over by Madayantikā's union, we have indeed cast aside our cares. 24 [You must understand him to be a future emperor:] know that in time to come he will be emperor. 25 Well, I did right to deposit my family in the house of my close friend Candanadāsa [and retire:] before retiring from the city. 26 Your Majesty [f.], I beg you to compose yourself and comply with the revered Vasiṣṭha's command.

Exercise 11a 1 What, is this Kaṇva's daughter Śakuntalā? 2 Dear child, may you have what I desire (for you). 3 You rogue. You are taking a letter and you don't know for whom? 4 Dear Mālatī, see you are spied [or See, I am searching you out]. 5 Let the servants take a rest. 6 Mandārikā, what your sweetheart here says on this matter—is it so? 7 Though the Spring Festival has been thus cancelled by His Majesty, do you begin plucking the mango buds? 8 Spare his life. 9 Ho sire! Why do you remain silent like this? 10 Do, then, [your own inclination:] as you will. 11 Moreover (he) bestowed on Parvateśvara's brother Vairodhaka the half of the kingdom previously promised (to Parvateśvara). 12 What, is his mother's name 'Śakuntalā'? 13 Who is the great man who has performed this great deed, difficult for a mere mortal? 14 Priyaṃvadaka, find out what time it is. 15 Noble Vaihinari, give these two bards a hundred thousand gold pieces. 16 Vṛṣala, why are you quite inappropriately making this vast expenditure? 17 Ho merchant! Are the profits of your transactions accumulating? 18 Blessed Vasuṃdharā, watch over your virtuous daughter Jānakī. 19 What, does he just stay, though driven off? 20 Reverend Vālmiki, bring these two offspring of Sītā's womb, Kuśa and Lava, to dear Rāma [or (who are) dear Rāma's (sons)]. 21 Just as he is, so also are the two of them. 22 And a sacrificial horse blessed by Vāmadeva has been released, and (men) assigned in conformity with the law-books to guard it. At their head, Lakṣmaṇa's son Candraketu, who has

acquired the tradition of the celestial missiles, has been despatched, attended by a [four-limbed:] full army. 23 Alas, alas, I am a total monster not to look affectionately on the dear wife of a dear friend, seen after (so) long. 24 Is there any news as to [iti] what then happened to (/became of) Sītā when Lakṣmaṇa had returned from that forest after abandoning (her there)? 25 There is then a young man called Mādhava [actually spoken of by me:] whom I did mention once in passing, someone who is another bond such as you (yourself are) to my heart. [*The unusual possessive adjective māmakīna avoids the ugly sound of mama manaso or man-manaso. The speaker is a Buddhist nun who ought to shun all ties of affection.*]

Exercise 12a 1 My good fellow, my good fellow, you mustn't come in. 2 Right—I'll just listen to the confidential talk of these (girls). 3 Be quiet while I listen. 4 Even so, minister, (you) should certainly not give up the enterprise [or one should not give up something one has undertaken]. 5 So [let father make an occupying of a seat:] take a seat, father, for a while in the shade of this sal tree. [atra for asmin; cf. also note on Exercise 8a, no. 8] 6 Show (me) the place where that mendicant stays. 7 Be firm, my heart. You have something more grievous to listen to. 8 What else is she [he] to say? 9 And let Urvaśī here be your [throughout life:] lifelong lawful spouse. 10 So I'll just take her to Śrīparvata, shred her piece by piece and make her have a painful death. 11 In our greed to hear of good deeds, we have (something) else to ask as well. 12 So why do the players sit idle? 13 And there you must do as I tell you. 14 It is rather you two (girls) who must sustain Śakuntalā. 15 Seize his household property, arrest him and his son and wife, and hold him while I tell Vṛṣala. 16 Now tell the way to Agastya's hermitage. 17 One should enter ascetic groves in modest attire. 18 Like rain on desert land is food to one oppressed by hunger. [*This is a line of verse—hence the unusual position of tathā.*] 19 From (my) tightening the reins because the ground was bumpy, the speed of the chariot has slackened. 20 May you get a son (to be) Emperor. 21 How long, then, must we sit idle like this, though with our forces assembled, watching for a weakness in the enemy? 22 As soon as His Majesty, from seeing the ring, remembered that he really had previously married in secret the Lady Śakuntalā (and) from delusion rejected her, His Majesty became remorseful. 23 Since he has great wealth, he must have many wives. 24 Minister, is this man a suitable recipient for such a special decoration, particularly one that His Highness removed from his own person and bestowed (upon you)? 25 And

before the (bridegroom's) relatives arrive, dear Mālatī must go to the city temple (to make an offering) for unhindered good luck.

Exercise 13a 1 Give me an answer. 2 Gautamī will go with you. 3 Why, those places seem deserted! 4 See, I am aiming that arrow. 5 If (it is) a secret, let it be—if it is not a secret, then tell (me). 6 And I for my part will announce that news to the reverend Lopāmudrā. 7 That fool, of course, on obtaining that large pile of money that you lavished (on him), began to spend it with great extravagance. 8 Thank heaven, it has dawned fair today, in that I see His Majesty here. 9 I [f.] want to tell (you) something. 10 I will just rebuke him. 11 Good Siddhārthaka, admittedly this is (an) inadequate (reward) for this service, but take it! 12 There is that letter-writer Śakaṭadāsa, a traitor to the king, being taken by the king's order to be impaled. 13 You [du.] will certainly learn this. 14 Let us just purify ourselves by seeing a holy hermitage. 15 Dear (young) lady, do not omit it—since what is meant but unsaid causes remorse. 16 This is not the right moment for me to see Indra. 17 Well, friend, you [are not a seer of:] have not seen her, for you to talk in that way. 18 Oh! here are ascetics' girls making this way, to [give water to:] water the young trees with watering-pots appropriate to their own (small) size. 19 If he is not the son of a sage, what is his name? 20 Why should Cāṇakya, being sensible, anger [have angered] Candragupta over a trifling cause? And Candragupta, conscious of his debt, would not violate [have violated] his duty of respect (just) for this much. 21 In that case beg to tell (my) preceptor Somarāta in my name that he should entertain those hermitage dwellers [by the scriptural injunctions to ritual:] with scriptural rite and personally show them in (to me). 22 But we must remember the kindness of this king, in treating us though guilty as graciously as if (we had been) innocent. 23 Ah fellow-student in misery! if (it is) not secret, nor too burdensome, I should like to hear your reason for (your intention of) sacrificing your life. 24 Noble Vaihinari, let the people be [made aware:] given to understand that from today onward Candragupta shall conduct state affairs in person, without reference to Cāṇakya. 25 We for our part will exert ourselves (to see) that there is no damage to the hermitage. 26 Is Candragupta now incapable of imposing the yoke of his state administration upon another [anyatra = anyasmin] minister or upon himself and (thus) taking precautions for himself? 27 In truth, the greatest satisfaction arises for myself, performing (as I am) before an audience that appreciates especial (ly good) literature. 28 Śakaṭadāsa was impaled after proclamation in the city that he had employed Dāruvarman

and others to do violence to Candragupta's person. 29 He of course while any member at all of Nanda's family is (still) alive [*jīvatī loc. sg. pres. part.*] cannot be brought to accept the post of Vṛṣala's minister. 30 The delightful thing in this is that Ministers Bhūriवासु and Devarāta's desire for the ambrosia of a union of each other's offspring is at long last hereby fulfilled.

Exercise 14a 1 Priyaṃvadaka, find out who is standing at the door wanting to see us. 2 Now where, I wonder, can she have gone? 3 There was (once) such a sage in this hermitage. 4 Sire, hear for what purpose Hari has sent me to you. 5 Though addressed in these terms, I admonished him again and again. 6 My heart is grieved that Your Excellency has for (so) long given up proper adornment of your person. 7 And a clamour of [which the basis was] astonishment and delight rose up from the people. 8 So tell the cast to be [not confused:] well rehearsed in their various parts. 9 Just think, friend, on what pretext we can go to the hermitage again. 10 If only Candragupta can be separated from the vile Cāṇakya. 11 There is my noble elder (brother), named Kuṣa, returned from Bharata's hermitage. 12 But when the two of them had fallen asleep from the exhaustion of love-making, they saw in a dream an old goose, its feet bound with strands of lotus fibre; and they both woke up. 13 So enquire whether he may have any wife who is pregnant. 14 Noble sir, this is no time for intimate conversation—and so I (will) speak to you quite briefly. 15 How can I allow dear Candraketu (to engage in) single combat with such a one? 16 So determining, I [*f.*] became anxious to get away. 17 [From the numerousness of concerns:] My concerns are so numerous that I cannot at all determine which concern it was that (I) sent this agent of mine on. 18 If there exists any means of remedying (your) husband's hostility, reveal it—for you have the sharper mind [or a particularly sharp mind]. 19 And I spent the day with her in just such conversation—in just that room and in just that way, forbidding entry to all my servants. 20 Think of some means, then, whereby my desires may be fulfilled. 21 And hearing this, the prince mounted that same rutting elephant after pushing out the driver, and made for the palace at top speed. 22 I have learnt from my agents that out of the forces of the barbarian kings the five most important kings attend upon Rākṣasa with particular affection. 23 But if this rumour should reach the king, it would be disastrous. 24 So determining, I took care to search (for him). And, with my mind (made) nervous by my fondness for my friend, fearing some awful thing or other the more I failed to see him in my search, I roamed a good long time,

directing my gaze sharply here and there, scrutinising the woods, the groves of sandalwood-trees, the bowers of vine and the banks of the lakes. 25 And in one place, borne suddenly on the jungle breeze, spreading so as to overpower the perfume of other flowers even in a forest fully in bloom, seeming with its extreme fragrance to anoint and satisfy and enrich the sense of smell, pursued by swarms of bees in rivalry (with each other), I smelt a scent of blossom, such as I had never smelt before, one [not appropriate:] alien to the human world.

Exercise 15 84 The divine sage so speaking, Pārvatī at her father's side, with face bent down, counted the petals on the [play lotus:] lotus she was playing with.

Stanza 84: *The divine sage (Aṅgiras) so speaking, Pārvatī at her father's side, being with face bent down (understand 'because of shyness') counted (reckoned up) the petals on her play-lotus.* In other words, out of shyness she hid her delight under the pretence of counting the petals on the lotus. This describes the Subsidiary State (of mind) known as 'Dissimulation': to quote—

'Now Dissimulation is the hiding of the expression of any thing such as delight from (a motive) such as shyness.'

85 The Mountain(-god), though with his desires fulfilled, looked at Menā's face]. Usually in matters (concerning) their daughters, family-men make their wives their eyes.

Stanza 85: *The Mountain (Himālaya) though with his desires fulfilled (in other words, though resolved to bestow (her)) looked at Menā's face (i.e. in his wish to determine the right answer). The reason being : usually family-men (householders) in matters concerning their daughters (in their daughters' concerns) are described as ones whose eye (means of perceiving matters) is their wife. In other words, their conduct is submitted to the authority of their spouse.*

86 And Menā approved the whole matter desired by her husband. [Those devoted to their husband:] Devoted wives are unswerving [in respect of their husband's wish:] in following their husband's wishes.

Stanza 86: *And Menā approved (accepted) the whole matter desired by her husband (Himālaya). The reason being: those women whose vow is simply their husband are unswerving (ones in whom there exists no swerving) in respect of their husband's wish (desire): that is, are aware of the inclination of their husband's mind.*

87 He, having deliberated in his mind [‘this is the proper answer to this:’] what would be the proper answer to this, at the end of the speech took hold of his auspiciously adorned daughter.

Stanza 87: *He (Himālaya) at the end of the speech (at the conclusion of the sage’s utterance) having deliberated (having reflected) in his mind (in his thoughts) that this (the bestowal about to be declared in the following stanza) would be the proper (not lacking in propriety) answer to this (to the sage’s utterance), took hold of (grasped in his arms) his auspiciously adorned (adorned so that there was auspiciousness) daughter.*

88 ‘Come, dear child, you are destined as alms for the Supreme Godhead; the Sages are the petitioners—I have won the reward of (being) a householder.’

Stanza 88: *O dear child (daughter) come (approach). You are destined (fixed upon) as alms for the Supreme Godhead (for Śiva)—i.e. because of the saying that ‘the alms given to an ascetic may be anything at all from a gem to a clump of grass.’ The Sages are the petitioners (are (here) to sue). I have won the reward of a householder (of one in (charge of) a house). In other words, because it is liberating in this world and the next, the bestowing of a daughter upon a worthy recipient is the reward of being a householder.*

89 Having said this much to his daughter, the Mountain spoke to the Sages, ‘Herewith the bride of the Three-Eyed God salutes you all.’

Stanza 89: *The Mountain (Himālaya) having said this much (the foregoing words) to his daughter, spoke to the Sages. In what terms?— ‘Herewith the bride of the Three-Eyed God (the wife of Tryambaka) salutes you all.’ By saying ‘the bride of the Three-Eyed God’ as if it were an accomplished fact, he indicates that the bestowal is immutably determined.*

90 They, applauding the Mountain’s words, [generous in effecting the wished-for object:] which generously granted their wishes, blessed Ambikā with benedictions whose fulfilment would be immediate.

Stanza 90: *They (the Sages), applauding (praising with ‘bravo!’) the Mountain’s (Himālaya’s) words (statement), generous (noble) in effecting the wished-for object (because of performing the desired object). According to Amara ‘udāra is used in the sense of dātṛ granting or mahānt great, noble’. [Despite Mallinātha, the former sense is obviously not irrelevant here.]*

pākaḥ fulfilment means that which is ripened, i.e. fruit, reward. *With benedictions* (benisons) *whose fulfilment would be immediate* (whose fruit was before the eyes) *they blessed* (congratulated) *Ambikā* (Ambā).

91 Her, when her golden earrings slipped in her anxiety to salute them, as she showed confusion, Arundhatī took upon her lap.

Stanza 91: *Her* (Ambikā), whose *golden* (made out of gold) *earrings* (gold ear-ornaments) *slipped in her anxiety to salute them* (because of intentness upon making obeisance), *as she showed confusion Arundhatī took upon her lap*. The **p** (in *āropayām āsa*) occurs by the rule '(before the causative suffix) for (the final h of) ruh, there occurs optionally p'.

92 And her mother, tearful-faced (and made) distressed by love for her daughter, she set at ease by (describing) the qualities of the suitor who had no other (with) prior (claim on him).

Stanza 92: *And her mother* (the mother (Menā) of her (Ambikā)) because of her *love for her daughter* (affection for her child) *distressed* (afraid that she would be separated), and therefore *tearful-faced* (one on whose face there were tears). *anyapūrva* means 'having another woman as a prior (claim)'. The masculine gender of the prior member of the compound occurs by the rule that 'a pronoun takes the masculine gender [in the sphere of synthetic expression:] when forming part of a compound'. *ananyapūrva* means not being this, and is here used in the genitive. *She set at ease* (without distress) *by the qualities* (such as being the Conqueror of Death) of the suitor (bridegroom) *who had no other with prior claim on him*—in other words, who did not occasion the distress caused by sharing a husband.

93 Being asked the date for the wedding thereupon by Hara's (new) kinsman, they the bark-garmented ones declared (it to be) after three days, and departed.

Stanza 93: *They* (the ascetics) *bark-garmented* (dressed only in bark) *thereupon* (at that very instant) *by Hara's kinsman* (Himālaya) being *asked* (questioned as to what was) *the date for the wedding* (suitable for the wedding). *tryahaḥ* means a group of three days. The compound occurs by the rule that '(words denoting a region or number compound with another word having the same case-relationship) also (a) to express the sense that would be expressed by a secondary suffix, (b) where there is a further member (added to the compound), (c) to express collective sense'. The suffix *ṭac* occurs by the rule that '(the compound-final suffix) *ṭac* occurs after the words *rājan*, *ahan* and *sakhi*'. The singular is

because it is a *dvigu* compound. It is masculine in gender by the rule that '(when at the end of a co-ordinative or determinative compound) the words *rātra*, *ahna* and *aha* occur in the masculine'. Here the word is used in the ablative. *They declared it after* (subsequent to) *three days* (said 'the wedding (shall be) on the fourth day') *and departed* (went away).

94 They, after taking leave of Himālaya and going back to the Trident-bearer and reporting to him that their business was accomplished, dismissed by him rose up to heaven.

Stanza 94: *They* (the Sages) *taking leave* (saying-goodbye with the words 'good, let us go') of *Himālaya*, *and going back to the Trident-bearer* (Hara), who was at the appointed place [mentioned in fact in stanza 33], and reporting (announcing) to him that their business (mission) was accomplished (completed), dismissed by him (by the Trident-bearer) rose up (flew up) towards heaven (the sky). In this (stanza), since there is a stating of matters in a concise form, the quality known as 'Conciseness' is expressed: to quote—

'Conciseness is declared to be [that which is] the stating of matters in a concise form.'

(The poet now) states that the blessed Paśupati could not bear even a delay of merely three days, because of his longing for her:

95 And Paśupati passed those days with difficulty, longing for union with the Mountain's daughter. What other helpless (person) would such emotions not torment, in that they affect even him who is (so) powerful?

Stanza 95: *utka* means 'of whom the mind is *utka* [raised up, i.e.] eager'. The form is given ready-made by the rule that '*utka* occurs (in the sense of) one who is *un_manas* longing'. *And longing for union with the Mountain's daughter* (eager for marriage with Pārvati) *Paśupati passed* (spent) *those* (understand 'three') *days with difficulty*. The poet comments: *such emotions* (the Subsidiary (States) such as longing) *what other* (ordinary person) *helpless* (not in control of his senses) *would they not torment* (cause mental disturbance to), *in that* (since) *even him* (the Destroyer of Love) *who is powerful* (is capable—has conquered his senses, in fact) *they affect* (in other words, mentally disturb)?

The embellishment here is Strong Presumption, since from (one) matter, the confirmation of mental disturbance in the All-powerful one, (another matter) the mental disturbance of other people [presents itself:] is inferred on the *a fortiori* principle. As the

sūtra states, 'Strong Presumption is the arising (through inference) of another matter by the stick-and-cake rule.' Some consider it Substantiation, but this should be disregarded, though the arguments (for rejection) are not stated for fear of going on too long.

The metre is Puṣpītāgrā, since this is defined as follows:

'In the odd (lines), after two ns and an r, a y,

And 'in the even (lines), n and j, j, r and g—(make) a Puṣpītāgrā.'

Exercise 1b mahāyāna, yoga, Mahābhārata, Rāmāyaṇa, purāṇa, jāti, Bhīma, Pāṇini, sādhu, Kāśī, Kailāsa, vihāra, mīmāṃsā, agni, ātman, paṇḍita, kṣatriya, vaiśya, śūdra, caṇḍāla, ṛgveda, mudrā, karma, Jagannātha, Gaṅgā, saṃskṛta, prākṛta, ardhama-gadhī, sandhi, aśvamedha, bodhisattva, avagraha, Indra, Kṛṣṇa, Arjuna, Bhagavadgītā, Pañcatantra

In the following sentences words have been separated where appropriate, but the student is of course not expected to have been able to do this for himself:

1 sakhy Anusūye na kevalaṃ tātasya niyogo, mamāpi saho-darasneha eteṣu 2 udakaṃ lambhitā ete grīṣmakālakusumadāy-ina āśramavṛkṣakāḥ 3 idānīm atikrāntakusumasamayān api vṛkṣakān siñcāmaḥ 4 atipinaddhenaitena valkalena Priyaṃ-vadayā dṛḍhaṃ pīḍitāsmi 5 tac chithilaya tāvad enat 6 atra tāvat payodharavistārayitāram ātmano yauvanārambham up-ālabhasva 7 sakhyāv eṣa vāteritapallavāṅgulibhiḥ kim api vyāharatīva māṃ cūtavṛkṣakāḥ

Exercise 2a 1 svairam tamas' iśvarasy' āśvau durjanāḥ śas-traiś cirān muñcanti raśmibhya eva 2 aśvāv iśvarasy' aiva svairam śastrai raśmibhyo muñcanti cirād durjanās tamasi 3 svairam ev' eśvarasya muñcanti aśvau śastrair durjanās cirāt tamasi raśmibhyaḥ 4 muñcanti eva tamasy aśvau śastrair iś-varasya cirād raśmibhyo durjanāḥ svairam 5 raśmibhyas tamasi śastrair muñcanti cirād eva svairam iśvarasy' āśvau durjanāḥ 6 śastrais tamasi raśmibhyaḥ svairam durjanā iś-varasya cirād aśvau muñcanti eva 7 tamasi durjanā raśmi-bhyaś cirād iśvarasy' āśvau svairam muñcanti śastrair eva 8 muñcanti durjanā eva raśmibhyo 'śvāv iśvarasya cirāt svairam śastrais tamasi

Exercise 2c 1 bhramasi 2 adhunā ›vagacchāmaḥ 3 tatrā ›api nr̥tyati 4 atra vasathaḥ? 5 katham, jayanti? 6 upaviśāvaḥ 7 evaṃ na vadataḥ 8 kiṃ punar api p̥r̥chasi? 9 atra kiṃ likhāmi? 10 kiṃ na paśyasi? 11 gāyath› ēva 12 gacchanty āgacchanti ca (Note the usual order of this pair in Sanskrit.) 13 adhunā jīvati ca śocati ca 14 paśyati vadat› īva ca 15 'kim icchath›?' ēti p̥r̥chanti 16 āgacchant› īti gacchāmaḥ 17 na punar mādyāmaḥ 18 evam api smarāvaḥ—kiṃ smarathaḥ?—'adya n› āgacchat›' īti (Note that the context shows 'you' to be dual.)

Exercise 3b 1 jala;bhojane icchāmaḥ [Note the absence of sandhi.] 2 śiḡhram aśvaṃ paśyataḥ 3 paṇḍitāḥ kim icchatha? 4 tvāṃ bālam iva krodho jayati 5 kāv ācāryau paśyasi? 6 sūrya iv› ādya candraḥ śobhanaḥ 7 api ramaṇīyaḥ saḥ? 8 ācārya, ko brāhmaṇa ita āgacchati? 9 atra kiṃ phalam? 10 bālāḥ, kva sa ācāryaḥ? 11 kiṃ ramaṇīyāny api vacanāni na smaratha? 12 svalpaṃ phalaṃ paśyāmaḥ 13 api vismitā ācāryāḥ? 14 kṣetra; parvata;vanāni bālau paśyataḥ 15 'sukham sa n› ēcchat›' īti kiṃ vadatha? 16 kṣetraṃ gajaṃ nayanti 17 kva punar bhojanam iti māṃ na vadasi 18 vismitaṃ janaṃ brāhmaṇa iva sa naro vadati

Exercise 4b 1 pariśrānto devaḥ—atr› ḍpaviśāvaḥ 2 na vism̥rtāni janen› aītāni vacanāni 3 śobhanam ev› aītat 4 vanaṃ gato ›pi [or gatam api] putraṃ smarati 5 ady› aiv› āgatā vayam 6 deva, adhunā ›py etābhyāṃ bālābhyāṃ udyānaṃ na tyaktam 7 eṣa vayasyaiḥ saha tiṣṭhati 8 atra kim adbhutam?—prathamam eva d̥r̥ṣṭo may›› aiśa naraḥ 9 eṣa āgata eva devaś Candraguptaḥ 10 d̥r̥ṣṭaṃ kutūhalen› āsmābhir udyānam 11 vanaṃ v›ḍdyānaṃ vā gataḥ 12 vayasyāḥ, dūram eten› āśvena vayam ānitāḥ 13 kṛtaṃ samdehena—etau jīvitāv āgacchataḥ śiṣyau 14 ady› āpi sukhen› aīva tad adbhutaṃ darśanaṃ smarāmaḥ 15 jitās te viśādena 16 vismitā apy etena darśanena, prayatnaṃ na tyajanti

Exercise 5b 1 andhaḥ khalv asi 2 asmād ḡr̥hād vanāni sa nitaḥ 3 tair apy udyānaṃ gatvā pāpā ḡr̥hitāḥ 4 adbhuto ›nayoḥ krodhaḥ 5 putrāḥ, d̥r̥ṣṭāḥ stha 6 santi tv asmākaṃ Candanadāsasya ḡr̥he mitrāni 7 pariśrānto ›sm› īti p̥r̥chāmi 8 sarveṣu deśasya māṅgeṣu d̥r̥ṣṭam idam asmābhiḥ 9 deva, sa ev› āsmi kumāraḥ 10 andhasya pādayoḥ patati 11 sarve mayā ken› āpy upāyena d̥r̥ṣṭāḥ 12 krodhāy› aītat kumārasya prativa-canam 13 śrutvā tv etan mārga upaviśanti 14 Kalahaṃsaka,

na naḥ kutūhalaṃ pustakeṣu 15 ekasminn ev' ōdyāne puṣpāṇi
kānicid bhavanti 16 dṛṣṭvā 'pi sarvaṃ n' aīva kiṃcid vadati
kumāraḥ 17 kathāṃ saṃdeha ev' ātra te? 18 hā Makaranda,
hā Kalahāṃsaka, gato vāṃ vayasyaḥ [Note that 'your' must be
dual.] 19 kumāreṇa tv anyasmin deṣe sthitvā sarvaṃ pāpasya
pratīvacanaṃ śrutam 20 krodhe kiṃ phalam eṣa paśyati?

Exercise 6b 1 āśrama-mṛgo 'yam 2 kṛtaḥ kāry'-ārambhāḥ
3 ayam amātya:Rākṣasas tiṣṭhati 4 mūḍha, n' āyam parihāsa-
kālaḥ 5 iyam tarhi kasya mudrā? 6 abhijñāḥ khalv asi loka-
vyavahārāṇām 7 tat kiṃ na pariḡṛhitam asmad-vacanaṃ
paura:janena? 8 aho, pravāta-subhago 'yaṃ van'-ōddeśaḥ 9
alam āśānkayā 10 labdhaṃ netra-nirvāṇam 11 kathāṃ na
paśyasi Rāmasy' āvasthām? 12 Śārṅgarava, sthāne khalu pura-
praveśāt tav' ēdṛśaḥ saṃvegāḥ 13 asty etat kula-vrataṃ
Pauravāṇām 14 bhadre, prathitaṃ Duṣṣanta-caritaṃ prajāsu
15 tat kṛtam idānim āśā:vyasanena 16 na khalu satyam eva tā-
pasa-kanyāyām abhilāṣo me 17 candr'-ōparāgam prati tu, ken'
āpi vipralabdā 'si 18 ih' aīva priyā-paribhukte latāmaṇḍape
muhūrtaṃ tiṣṭhāmi

Exercise 7b 1 Ātreyy asmi 2 vardhayasi me kutūhalaṃ 3
tad idam sarasī-tīram 4 yāvad etāś chāyām āśritaḥ pratīpālayāmi
5 kṣudra:jana-kṣuṇṇa eṣa mārگاḥ 6 vyaktam etāny api Cāṇakya-
prayuktena vaṇijā 'smāsu vikrītāni 7 aho, darśito mitra-snehaḥ
8 śirasi bhayaṃ dūre tat-pratikāraḥ 9 sakhī Madayantike, svā-
gatam. anuḡṛhītam asmad-ḡṛhaṃ bhavatyā 10 eṣa vivāda eva
mām pratyāyayati 11 samid-āharaṇāya prasthitāv āvām
[āharaṇ-ārtham would also do. Note samid from samidh by ex-
ternal sandhi.] 12 kimarthaṃ bhavatibhyām pratiśiddho 'smi?
13 Kalahāṃsaka;Makaranda-praveś-āvasare tat su:vihitam 14
katham, tātena dhṛta:pūrvam idam ābharaṇam? 15 niyukt' aīva
mayā tatra tat-priya:sakhī Buddharakṣitā 16 etāv eva Rāmāyaṇa-
kathā-puruṣau? 17 anena priya:suhṛdā Siddhārthakena ghātakān
vidrāvya vadhya-sthānād apahrto 'smi 18 anya ev' āyam
a:kṣuṇṇaḥ kathā-prakāro bhagavatyāḥ 19 kumāra:Lavapra-
yukta:Vāruṇ':āstra-prabhāvaḥ khalv eṣaḥ 20 sa khalu vaidyas
tad ev' auśadhaṃ pāyitaś c' ōparataś ca

Exercise 8b 1 rājñāḥ pratigraho 'yam 2 gato 'ham Avalokitā-
janita;kautukaḥ Kāmadev'-āyatanam 3 amātya-nām'-āñkit'
ēyam mudrā 4 pariṣan-nirdiṣṭa:guṇaṃ prabandhaṃ n' ādhigac-
chāmaḥ 5 nanu yūyam apy anena dharma-karmaṇā pariśrāntāḥ
6 eṣo 'smi Kāmandakī saṃvṛttaḥ. aham apy Avalokitā 7
Vṛṣala, svayam an:abhiyuktānām rājñām ete doṣā bhavanti

8 tat kim avanata;mukhaḥpuṇḍarikāḥ sthito ḥsi? 9 tatra hi me priya:suhrd vaiṭālika-vyafījanāḥ Stanakalaśo nāma prativasati 10 api vayasyena vidite tad-anvaya;nāmani? 11 priye, krauryam api me tvayi prayuktam anukūla;pariṇāmaṃ samvṛttam. tad aham idānīm tvayā pratyabhijñātam ātmānam icchāmi 12 Urvaśigata;manaso ḥpi me sa eva devyām bahumānaḥ 13 kiṃ tv aranya-sado vayam an:abhyasta;ratha-caryāḥ 14 tad asy aīva tāvad ucchvasita:kusuma-kesarakaśāyā;śītal-āmoda-vāsita;ōdyānasya kāñcanāra:pādapasy ādhastād upaviśāvaḥ 15 vidita;Sītā-vṛttāntḥ ēyam 16 aye, any-āsakta;citto devaḥ 17 kiṃ;nāmadheyam etad devyā vratam? 18 sa c ānguriyaka-darśan;āvasānaḥ śāpaḥ 19 vaimanasya-parīto ḥpi priya;darśano devaḥ

Exercise 9b 1 api nir_vighnaṃ tapaḥ? 2 vayasya Makaranda, api bhavān utkaṇṭhate Madayantikāyāḥ? 3 kva punar Mālatī Mādhavaṃ prāg dr̥ṣṭavati? 4 ārye, eṣa nir_lajjo Lakṣmaṇaḥ praṇamati 5 kiṃ kathayanti bhavantaḥ? 6 atyudāra;prakṛtir Mālatī 7 ramaṇiyāḥ khalv amātya:Bhūrivasor vibhūṭayaḥ 8 atidāruṇo jana-sammardo vartate 9 Śakuntalāyāḥ prathama;darśana-vṛttāntaṃ kathitavān asmi bhvate 10 bhagavaty Arundhati, Vaidehaḥ Śiradhvajo ḥbhivādāye 11 api kṣamante ḥsmad-upajāpaṃ Candraguptaparakṛtayaḥ? 12 a:samnihitam eva māṃ manyate 13 apūrvāḥ ko ḥpi bahumāna-hetur guruṣu, Saudhātake 14 eṣa Rākṣasa-prayukto viṣa-kanyayā Parvateśvaraṃ ghātitaṃ 15 Mādhavasy āñjalau bakula-mālāṃ nikṣipati 16 diṣṭyā Mahendr-ōpakāraparyāptena vikrama-mahimnā vardhate bhavān 17 tataḥ praviśati yath»_ōkta;vyāpārā saha sakhībhyāṃ Śakuntalā 18 vayasya, nanv amātya-bhavan-āsanna:rathyay» aīva bahuśaḥ samcarāvahe—tad upapannam etat 19 Candragupta-prakṛtināṃ hi Cāṇakya-doṣā ev āparāga-hetavaḥ 20 vayasya, nir_avagrahaṃ dahati daivam iva dāruṇo vivasvān 21 sādhu Vṛṣala sādhu—mam» aīva hṛdayena saha sammantrya samdiṣṭavān asi 22 aye, 'Kusumapura-vṛttānta-jñō ḥham, bhavat-praṇidhiś c' ēti gāthā-rthaḥ 23 etāv Aditiparivardhita;mandāra:vṛkṣakam Prajāpater āśramapadaṃ praviṣṭau svaḥ 24 imām ugr-ātapaṃ velāṃ prāyeṇa latā-valaya vatsu Mālinī-tīreṣu sa_sakhījanā tatrabhavati gamayati

Exercise 10b 1 āryāḥ paśyata 2 aho mahārghyāṇy ābharaṇāni 3 paśyantī tiṣṭhati 4 tvaratām atrabhavati 5 trikāladarśibhir munibhir ādiṣṭaḥ sur;āśura-vimardo bhāvī 6 bahu;pratyavāyaṃ nṛpatvam 7 ata eva bhavad-vidhā mahāntaḥ 8 astu te kārya-siddhiḥ 9 mudrāṃ paripālayann udveṣṭya

darśaya 10 aho viveka-sūnya~tā mlecchasya 11 nigṛhya śok-
āveśaṃ mām anugacchatam 12 vatsa, kāry-ābhiyoga ev
āsmān ākulayati, na punar upādhyāya-sahabhūh śiṣya:jane duṣṭi-
latā 13 pariharantam api mām Pañcavaṭi-sneho balād ākarṣat-
īva 14 aho madhuram āsām darśanam 15 Citralekhe, tvaray
Ūrvaśim 16 asty etad anyasamādhi-bhīru~tvam devānām 17
utsarpiṇi khalu mahatām prārthanā 18 sāmpratam eva
Kusumapur-ōparodhanāya pratiṣṭhantām asmad-balāni 19
vismṛtā bhavad-guṇa-pakṣapātinā mayā svāmi-guṇāḥ 20
Priyamvadaka, na naḥ kutūhalaṃ sarpeṣu—tat paritoṣya visar-
jay-ainam 21 Śaci-tīrthe salilaṃ vandamānāyās tava sakhyāḥ
paribhraṣtam 22 vatsa, sāvadhāno bhava 23 kārya-vyagra~tvān
manasaḥ prabhūtatvāc ca pranidhīnām vismṛtam 24 ārya Jājale,
tvam api sa_parijano nivartasva—Bhāgurāyaṇa ev aiko mām
anugacchatu 25 aho śarat:samaya-sambhṛta:śobhā~vibhūti-
nām diśām atisaya:ramaṇīya~tā 26 tata ekasmād bhitti-
cchidrād gṛhita:bhakt~āvayavānām pipilikānām niṣkrāmantīnām
pañktim avalokya, 'puruṣa:garbham etad gṛham' iti gṛhi-
t:ārthena dāhitam tad eva śayana-gṛham

Exercise 11b 1 dīyatām asmai prativacanam 2 bhrātarāv
āvām yamajau 3 na niṣ-prayojanam adhikāra vantaḥ prabhu-
bhīr āhūyante 4 atr aiva sthīyatām 5 yat tad alaṃkaraṇa-
trayaṃ krītam, tan-madhyād ekaṃ dīyatām 6 vimucyantām
abhīśavaḥ 7 kim ucyate 'dhairyam' iti? 8 bhadrās tvaryatām
tvaryatām 9 abhivyaktāyām candrikāyām kiṃ dipikā-paunaruk-
tena? 10 Lātavya, āhūyatām Urvaśi 11 aye, tad idam
ābharaṇam yan mayā sva:śarīrād avatārya Rākṣasāya preṣitam
12 ayi vatse, evam ātmā stūyate 13 paritoṣya vikretāraṃ
gṛhyatām 14 ārya, asti kaścid yah Kusumapuram gacchati, tata
āgacchati vā? 15 praveśyatām 16 kiṃ mṛṣā tarkeṃ ānviṣyate?
17 'amātya' iti lajjā-karam idāniṃ viśeṣaṇa:padam 18 hanta,
mūḍha ev āsmi, yo smin vanecare vayasya:Makarand-ōcitam
vyavaharāmi 19 samarpyatām Rākṣasasya gṛha-janaḥ
anubhūyatām ciraṃ vicitra:phalo rāja-prasādaḥ 20 rakṣyatām
para-kalatreṃ ātamaṇā kalatraṃ jīvitam ca 21 sa eṣa
Kāmandakī-suhṛtputro mahā:māmsasya paṇyitā Mādhavaḥ 22
yeṣām antevāsinām hastena tat pustakam Bharat-āśramam
preṣitam, teṣām ānuyātrikaś cāpa:pāṇiḥ pramād:āpanodan-ārtham
asmad-bhrātā preṣitaḥ 23 anantaraṃ ca yātrā-bhaṅga-pracalita-
sya mahataḥ paura:janasya saṃkulena vighaṭitāyām tasyām āgato
smi 24 mūrkhā, anyam eva bhāgam ete tapasvino nirvapanti, yo
ratna-rāśim api vihāy ābhinandyate 25 evam ātm-ābhiprāya-
sambhāvit: eṣṭa:jana~cittavṛttiḥ prārthayitā vipralabhyate

Exercise 12b 1 kiṃ bravīṣi? 2 anena lekheṇa Rākṣaso jē-tavyaḥ 3 tatṛ aīva Makaranda;Madayantik-āgamaṇaṃ yāvat sthātavyam 4 śṃpuvas tāvat 5 hanta, hṛdayam api me ripu-bhiḥ svīkṛtam 6 asyāṃ aśoka-cchāyāyāṃ āstāṃ āyusmān, yāvat tvām aham Indra-gurave nivedayāmi 7 rakṣaṇīyā Rākṣasasya prāṇā ity āryādeśaḥ 8 tad yathā bhavitavyaṃ tathā bhavatu 9 sarvam eva tantram ākulibhūtam 10 kiṃ bhavāṃs tūṣṇīm āste? 11 tad atra vastuṇy an:upālabhyo Rākṣasaḥ 12 bhadrā Bhāsvaraka, bahir nītvā tāvat tādyatāṃ yāvat kathyate »nena 13 śṃpu vicitram idam 14 asminn eva vetasa;latā-maṇḍape bhavitavyaṃ Śakuntalayā 15 tad idānīm sahadharmacāriṇaṃ prati na tvayā manyuḥ karaṇīyaḥ 16 tam ev-ōddeśaṃ gac-chāmi yatra me nayanayoḥ sā su:nayanā tiro~bhūtā 17 āviṣkṛ-taṃ kathā-prāvīṇyaṃ vatsena 18 tena hi tat-prayogaḍ ev-ātrabhavataḥ sāmājīkān upāsmahe 19 kumāra iv-ān:atikramaṇ-īya;vacano bhavān api 20 a:samyak ceṣṭitaṃ priyaṃ samāsādyā kāla-haraṇaṃ kurvatā mayā 21 kaṣṭam, ete suhṛd-vyasaneṣu para vad udāsīnāḥ pratyādiśyāmahe vayam anena 22 bhoḥ śreṣṭhin, sa c-āparikleśaḥ katham āvirbhavāt-īti nanu praṣṭavyā vayam eva bhavatā 23 yāvad ete Mānas-ōtsukāḥ patatrīṇaḥ saraso n-ōtpatanti, tāvad etebhyaḥ priyā-pravṛttir avagamayitavyā 24 tatas teṣu grhīta:samjñeṣu bhay-āpadeśād itas tataḥ pradruṣeṣu Śakata-dāso vadhyasthānād apanīya Rākṣasaṃ prā-payitavyaḥ 25 yad-āiv-āpsaras-tīrthāt pratyākhyāna-viklavāṃ Śakuntalāṃ ādāya Dākṣāyaṇīm upagatā Menakā, tad-āiva dhyānād avagata;vṛttānto »smi 'Durvāsasaḥ śāpād iyaṃ tapasvīni sahadhamacāriṇā pratyādiṣṭ-» ēti

Exercise 13b 1 Vijaye, pratyabhijānāti bhavatī bhūṣaṇam idam? 2 śaṭhaḥ khalv asau baṭuḥ 3 su:vihitam Lavaṅgikayā, yato Mādhav-ānucaraḥ Kalahaṃsakas tāṃ vihāradāsīm Mandārikāṃ kāmayate 4 kva punar māṃ bhavatyāḥ pratipālayiṣyanti? 5 katham, a:dattv-āiva prativacanaṃ nartitum ārabdhaḥ 6 katham, madanveṣiṇaḥ sainīkās tapo-vanam up-arundhanti? 7 kāmam etad abhināndaṇīyaṃ, tathā »pi vayam atra madhyasthāḥ 8 n-āticirād amātyo »smān purātanīm avasthām āropayiṣyati 9 na yuktaṃ prakṛtam api puruṣam avajñātum 10 rājan Candragupta, viditam eva te yathā vyaṃ Malayaketau kiṃ cit kāl-āntaram uṣitāḥ 11 bho Viṣṇugupta, na māṃ śvapāka-sparśadūṣitaṃ spraṣṭum arhasi 12 vatsa, kac-cid abhinanditas tvayā vidhivad asmābhir anuṣṭhita;jāta-karm-ādi;kriyaḥ putra eṣa Śakuntaleyāḥ? 13 tad anujānihi māṃ gamanāya 14 na śaknumo vayam āryasya vācā vācam atīṣayitum 15 yady evam abhiyoga-kālam āryaḥ paśyati, tat kim

āsyate? 16 bhadra, praviśa-lapsyase śrotāraṃ jñātāraṃ ca 17
'idānim eva duhitaram atithi-satkārāy' ādiśya, daivam asyāḥ
pratikūlaṃ śamayitum Somatīrthaṃ gataḥ' -'yady evaṃ, tām eva
drakṣyāmi' 18 sakhe, kim a:śraddadhānaḥ pṛcchasi? 19 kim
a:kṣatriyā pṛthivī, yad evaṃ udghuṣyate? 20 bhadra, kasmimś
cid āpta:jan-ānuṣṭheye karmaṇi tvāṃ vyāpārayitum icchāmi 21
sa cen muni-dauhitras tal:lakṣaṃ-ōpapanno bhavati tataḥ prati-
nandya śuddhāntam enāṃ praveśayisyasi 22 tat kim ujñihāna:jī-
vitāṃ varākīṃ n- ānukampase? 23 na niṣ-parigrahaṃ sthāna-
bhraṃsaḥ pīdayiṣyati 24 Candragupta-śarīram abhidrogdhum
asmat-prayuktānāṃ tikṣṇa:rasa-d:ādīnāṃ upasaṃgrah-ārthaṃ
prakṛty-upajāp-ārthaṃ ca mahatā koṣa-saṃcayena sthāpitaḥ
Śakaṭadāsaḥ 25 sakhe Mādavya, an:avāpta:cakṣuḥ-phalo 'si,
yena tvayā draṣṭavyānāṃ paraṃ na dṛṣṭam 26 bhoḥ śreṣṭhin
Candanadāsa, evaṃ rāj-āpathya-kāriṣu tikṣṇa:daṇḍo rājā na
marṣayisyati Rākṣasa-kalatra-pracchādanam bhavataḥ 27 yato
'mī vyāghr:ādayo varṇa-mātra-vipralabdhāḥ śrgālam a:jñātvā
rājānam amuṃ manyante, tad yathā 'yaṃ paricīyate tathā ku-
ruta 28 deva, jīvitu-kāmaḥ ko'nyo devasya śāsanam ul-
laṅghayisyati? 29 yady api svāmi-guṇā na śakyante vismar-
tum, tathā 'pi madvijñāpanāṃ mānayitum arhaty āryaḥ

Exercise 14b 1 Lātavya, api jānīte bhavān kasy-āyam bāṇa iti?
2 aye mūrkhā, kiṃ bhavān asmākam upādhyāyād dharma-vit
taraḥ? 3 nyaśāmayaṃ ca tasminn āśrame kasya cic cūta-
potakasya cchāyāyāṃ kam apy udvigna:varṇaṃ tāpasam
4 vayasya, aṅgulī-svedena dūṣyerann akṣarāṇi 5 tat ko 'yaṃ
pade pede mahān an:adhyavasāyaḥ? 6 ity uktvā ca sā tāmbūla-
bhājanād ākṛṣya tām adarśayat 7 avasare khalv
anurāg:ōpakārayor garīyasor upanyasaḥ 8 Raivataka, ucyatām
asmat-sārathīḥ sa bāṇa:kārmukaṃ ratham upasthāpay-ēti 9 sa
kadācid dhairya-skhalana-vilakṣaḥ kiṃ cid anīṣṭam api samācaret
10 yāvad aśṇavaṃ Mālaty ev-āśya manmath-ōnmātha-hetur iti
11 nikhil:āntaḥpura-svāminī ca tasy-ābhavat 12 ucyatām kiṃ
te bhūyaḥ priyam upakaromi 13 ity abhidhāya kim iyaṃ
vakṣyat-īti man-mukh-āsakta:dṛṣṭis tuṣṇim āsit 14 tat kuto
'smin vipine priyā-pravṛttim āgamayeyam? 15 sa kila kṛpālus
taṃ janam ārdrayā gir-āśvāsy-ārti-kāraṇaṃ tām ganikām apr-
chat 16 kumāra, na kadācid api Śakaṭadāso 'mātya:Rākṣasasy-
āgrato 'mayā likhitam' iti pratipatsyate 17 sakhe Bhāgurāyaṇa,
nanv asmākam amātya:Rākṣasaḥ priyatamo hitatamaś ca 18
apayātāyāṃ bhavatyāṃ muhūrtam iva sthitv-āikākī 'kim ayam
idānim ācarat?'-īti samjāta:vitarkaḥ pratinvṛtya viṭap-āntarita:vi-
grahas taṃ pradeśaṃ vyalokayam 19 api nāma mṛgatṛṣṇik-ēva n-

âyam ante prastâvo viṣādâya kalpeta 20 sūryôpasthânât pratinivṛttam Purûravasṃ mām upetya kathyatām kuto bhavatyah paritrâtavyā iti 21 ity abhidadhānā madana-mūrchā-kheda-vihvalair aṅgaiḥ katham cid avalambya tām ev ôdatiṣṭham. uccal-itāyās ca me durnimitta-nivedakam aspandata dakṣiṇam locanam. upajāta:śaṅkā c âcintayam 'idam aparām kim apy upakṣiptam daiven' ēti 22 yady asmatto gariyān Rākṣaso ṽagamyate, tadā ṽsmākam idam śastraṃ tasmai diyatām 23 sakhe, Candraguptasya aīva tāvan nagara-praveśāt prabhṛti mat-prayuktaiḥ tikṣṇa:rasa-d:ādibhiḥ kim anuṣṭhitam iti śrotum icchāmi 24 yadi punar idṛṣam tvām Aikṣvāko rājā Rāmaḥ paśyēt tadā ṽsya snehena hṛdayam abhiṣyandeta 25 iti vicārayantīm eva mām a:vicārita:guṇa:doṣa-ṽišeṣo rūp:-aīka:pakṣapātī nava:yauvana-sulabhaḥ kusum-āyudhaḥ kusuma-samaya-mada iva madhukarīm paravaśām akarot

Exercise 1a महाराज । सीता । रावण । मैथुन । देवनागरी । हिमालय । शिव । कालिदास । गुरु । अशोक । संसार । उपनिषद् । शकुन्तला । चैत्य । पिण्ड । मनुस्मृति । विष्णु । कौटिल्य । संस्कार । अनुस्वार । शक्ति । अश्वघोष । वात्स्यायन । वेदान्त । ब्रह्मन् । चक्र । चन्द्रगुप्त । कामसूत्र । मन्त्र । विसर्गः । निर्वाण । धर्मशास्त्र । भारतवर्ष । यक्ष । विज्ञानवादिन् ॥

को नियोगो ऽनुष्ठीयताम् । १ । एवं न्वेतत् । २ । अनन्तरकरणीयमिदानीमाज्ञापयत्वार्थः । ३ । अथ कतरं पुनर्ऋतुं समाश्रित्य गास्यामि । ४ । ननु प्रथममेवार्येणाज्ञप्तमभिज्ञानशकुन्तलं नामापूर्वं नाटकमभिनीयतामिति । ५ । इत इतः प्रियसख्यौ । ६ । सखि शकुन्तले त्वत्तो ऽपि तातकण्ववस्याश्रमवृक्षकाः प्रिया इति तर्कयामि येन नवमालिकाकुसुमपरिपेलवापि त्वमेतेष्वालवालपूरणेषु नियुक्ता । ७ ।

Exercise 2a स्वैरं तमसीश्वरस्याश्वौ दुर्जनाः शस्त्रैश्चिरान्मुञ्चन्ति रशिमभ्य एव । १ । अश्ववीश्वरस्यैव स्वैरं शस्त्रै रशिमभ्यो मुञ्चन्ति चिराद्दुर्जनास्तमसि । २ । स्वैरमेवेश्वरस्य मुञ्चन्त्यश्वौ शस्त्रैर्दुर्जनाश्चिरात्तमसि रशिमभ्यः । ३ । मुञ्चन्त्येव तमस्यश्वौ शस्त्रैरीश्वरस्य चिराद्रशिमभ्यो दुर्जनाः स्वैरम् । ४ । रशिमभ्यस्तमसि शस्त्रैर्मुञ्चन्ति चिरादेव स्वैरमीश्वरस्याश्वौ दुर्जनाः । ५ । शौस्तमसि रशिमभ्यः स्वैरं दुर्जना ईश्वरस्य चिरादश्वौ मुञ्चन्त्येव । ६ । तमसि दुर्जना रशिमभ्यश्चिरादीश्वरस्याश्वौ स्वैरं मुञ्चन्ति शस्त्रैरेव । ७ । मुञ्चन्ति दुर्जना एव रशिमभ्यो ऽश्ववीश्वरस्य चिरात्स्वैरं शस्त्रैस्तमसि ॥ ८ ॥

Exercise 2c भ्रमसि । १ । अधुनावगच्छामः । २ । तत्रापि नृत्यति । ३ । अत्र वसथः । ४ । कथं जयन्ति । ५ । उपविशावः । ६ । एवं न वदतः । ७ । किं पुनरपि पृच्छसि । ८ । अत्र किं लिखामि । ९ । किं न पश्यसि । १० । गायथेव । ११ । गच्छन्त्यागच्छन्ति च । १२ । अधुना जीवति च शोचति च । १३ । पश्यति वदतीव च । १४ । किमिच्छथेति पृच्छन्ति । १५ । आगच्छन्तीति गच्छामः । १६ । न पुनर्माद्यामः । १७ । एवमपि स्मरावः । किं स्मरथः । अद्य नागच्छतीति ॥ १८ ॥

Exercise 3b जलभोजने इच्छामः ।१। शीघ्रमश्वं पश्यतः ।२। पण्डिताः किमिच्छन्तः ।३। त्वां बालमिव क्रोधो जयति ।४। कावाचार्यो पश्यसि ।५। सूर्य इवाद्य चन्द्रः शोभनः ।६। अपि रमणीयः सः ।७। आचार्यं को ब्राह्मण इत आगच्छति ।८। अत्र किं फलम् ।९। बाला : क्व स आचार्यः ।१०। किं रमणीयान्यपि वचनानि न स्मरथ ।११। स्वल्पं फलं पश्यामः ।१२। अपि विस्मिता आचार्याः ।१३। क्षेत्रपर्वतवनानि बालौ पश्यतः ।१४। सुखं स नेच्छतीति किं वदथ ।१५। क्षेत्रं गजं नयन्ति ।१६। क्व पुनर्भोजनमिति मां न वदसि ।१७। विस्मितं जनं ब्राह्मण इव स नरो वदति ॥१८॥

Exercise 4b परिश्रान्तो देवः—अत्रोपविशावः ।१। न विस्मृतानि जनैतानि वचनानि ।२। शोभनमेवैतत् ।३। वनं गतो ऽपि (गतमपि) पुत्रं स्मरति ।४। अद्यैवागता वयम् ।५। देव अधुनाप्येताभ्यां बालाभ्यामुद्यानं न त्यक्तम् ।६। एष वयस्यैः सह तिष्ठति ।७। अत्र किमद्भुतम्—प्रथममेव दृष्टो मयैष नरः ।८। एष आगत एव देवश्चन्द्रगुप्तः ।९। दृष्टं कुतूहलेनास्माभिरुद्यानम् ।१०। वनं बोद्यानं वा गतः ।११। वयस्याः दूरमेतेनाश्वेन वयमानीताः ।१२। कृतं संदेहेन—एतौ जीवितावागच्छतः शिष्यौ ।१३। अद्यापि सुखेनैव तदद्भुतं दर्शनं स्मरामः ।१४। जितास्ते विषादेन ।१५। विस्मिता अप्येतेन दर्शनेन प्रयत्नं न त्यजन्ति ॥१६॥

Exercise 5b अश्वः खल्वसि ।१। अस्माद्ब्रह्मद्वानि स नीतः ।२। तैरप्युद्यानं गत्वा पापा गृहीताः ।३। अद्भुतो जनयोः क्रोधः ।४। पुत्राः दृष्टाः स्थ ।५। सन्ति त्वस्माकं चन्दनदा-सस्य गृहे मित्राणि ।६। परिश्रान्तो ऽस्मीति पृच्छामि ।७। सर्वेषु देशस्य मार्गेषु दृष्टमिदमस्माभिः ।८। देव स एवास्मि कुमारः ।९। अश्वस्य पादयोः पतति ।१०। सर्वे मया केनाप्युपायेन दृष्टाः ।११। क्रोधायैतत्कुमारस्य प्रतिवचनम् ।१२। श्रुत्वा त्वेतन्मार्गं उपविशन्ति ।१३। कलहंसक न नः कुतूहलं पुस्तकेषु ।१४। एकस्मिन्नेवोद्याने पुष्पाणि कानिचिद्भवन्ति ।१५। दृष्ट्वापि सर्वे नैव किञ्चिद्बदन्ति कुमारः ।१६। कथं संदेह एवात्र ते ।१७। ह्य मकरन्द ह्य कलहंसक गतो वां वयस्यः ।१८। कुमारेण त्वन्यस्मिन्देशे स्थित्वा सर्वे पापस्य प्रतिवचनं श्रुतम् ।१९। क्रोधे किं फलमेष पश्यति ॥२०॥

Exercise 6b आश्रमगृहो ऽयम् ।१। कृतः कार्यारम्भः ।२। अयममात्यराक्षसस्तिष्ठति ।३। मूढ नायं परिहासकालः ।४। इयं तर्हि कस्य मुद्रा ।५। अभिज्ञः खल्वसि लोकव्यवहाराणाम् ।६। तत्किं न परिगृहीतमस्मद्बचनं पौरजनेन ।७। अहो प्रवातसुभगो ऽयं वनोद्देशः ।८। अलमाशङ्क्या ।९। लब्धं नेत्रनिर्वाणम् ।१०। कथं न पश्यसि रामस्यावस्थाम् ।११। शार्ङ्गरव स्थाने खलु पुरप्रवेशात्तदेवदृशः संवेगः ।१२। अस्त्येतत्कुलव्रतं पौरवाणाम् ।१३। भद्रे प्रथितं दुःशन्तचरितं प्रजासु ।१४। तत्कृतमिदानीमाशाव्यसनेन ।१५। न खलु सत्यमेव तापसकन्यायामभिलाषो मे ।१६। चन्द्रोपरागं प्रति तु केनापि विप्रलब्धासि ।१७। इहैव प्रियापरिभुक्ते लतामण्डपे मुहूर्तं तिष्ठामि ॥१८॥

Exercise 7b आत्रेयस्मि १। वर्षयसि मे कुतूहलम् २। तविदं सरसीतीरम् ३। यावदेताश्च्छायामाश्रितः प्रतिपालयामि ४। क्षुद्रजनक्षुण्ण एष मार्गः ५। व्यक्तमेतान्यपि चाणक्यप्रयुक्तेन वणिजास्मासु विक्रीतानि ६। अहो दर्शितो मित्रस्नेहः ७। शिरसि भयं दूरे तत्रतीकारः ८। सखि मदन्यन्तिके स्वागतम् ९। अनुगृहीतमस्मद्गृहं भवत्या १०। एष विवाद एव मां प्रत्याययति १०। समिदाहरणाय प्रस्थितावावाम् ११। किमर्थं भवतीभ्यां प्रतिषिद्धो ऽस्मि १२। कलहंसकमकरन्दप्रवेशावसरे तत्पुत्रविहितम् १३। कथम् तातेन धृतपूर्वमिदमाभरणम् १४। नियुक्तैव मया तत्र तत्प्रियसखी बुद्धरक्षिता १५। एतावेव रामायणकथापुरुषौ १६। अनेन प्रियसुहृदा सिद्धार्थकेन घातकात्विद्रव्ये वध्यस्थानादपहृतो ऽस्मि १७। अन्य एवायमक्षुण्णः कथाप्रकारो भगवत्याः १८। कुमारलव-प्रयुक्तवारुणास्त्रप्रभावः खल्वेषः १९। स खलु वैद्यस्तदेवौषधं पायितश्चोपरतश्च ॥२०॥

Exercise 8b राज्ञः प्रतिग्रहो ऽयम् १। गतो ऽहमवलोकितताजनितकौतुकः कामदेवायतनम् २। अमात्यनामाङ्कितैयं मुद्रा ३। परिषन्निर्दिष्टयुणं प्रबन्धं नाधिगच्छामः ४। ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः ५। एषो ऽस्मि कामन्दकी संवृत्तः ६। अहमप्यवलोकितता ६। वृषल स्वयमनभियुक्तानां राज्ञामेते दोषा भवन्ति ७। तत्किमवनतमुखपुण्डरीकः स्थितो ऽसि ८। तत्र हि मे प्रियसुहृद्वैतालिकव्यञ्जनः स्तनकलशो नाम प्रतिवसति ९। अपि वयस्येन विदिते तदन्वयनामनी १०। प्रिये क्रौर्यमपि मे त्वयि प्रयुक्तमनुकूलपरिणामं संवृत्तम् १। तदहमिदानीं त्वया प्रत्यभिज्ञातमात्मानमिच्छामि ॥११॥ उर्वशीगतमनसो ऽपि मे स एव देव्यां बहुमानः १२। किंत्वरण्यसदो वयमनभ्यस्तरथचर्याः १३। तदस्यैव तावदुच्छसितकुसुम-केसरकषायशीतलामोदवासितोद्यानस्य काञ्चानारपादपस्याधस्तादुपविशावः १४। विदितसीतावृत्तान्तेयम् १५। अये अन्यासक्तचित्तो देवः १६। किंनामधेयमेतद्देव्या व्रतम् १७। स चाङ्गुरीयकदर्शनावसानः शापः १८। वैमनस्यपरीतो ऽपि प्रियदर्शिनो देवः ॥१९॥

Exercise 9b अपि निर्विघ्नं तपः १। वयस्य मकरन्द अपि भवानुत्कण्ठते मदन्यन्तिकायाः २। कृ पुनर्मालती माधवं प्राग्दृष्टवती ३। आर्ये एष निर्लज्जो लक्ष्मणः प्रणमति ४। किं कथयन्ति भवन्तः ५। अत्युदारप्रकृतिर्मालती ६। रमणीयाः खल्वमात्यभूरिवसोर्विभूतयः ७। अतिदारुणो जनसंमर्दो वर्तते ८। शकुन्तलायाः प्रथमदर्शनवृत्तान्तं कथितवानस्मि भवते ८। भगवत्यरुन्धति वैदेहः सीरध्वजो ऽभिवादये १०। अपि क्षमन्ते ऽस्मदुपजापं चन्द्रगुप्तप्रकृतयः ११। अर्सनिहितमेव मां मन्यते १२। अपूर्वः को ऽपि बहुमानहेतुर्गुरुषु सौधातके १३। एष राक्षसप्रयुक्तो विषकन्यया पर्वतिश्चरं घातितवान् १४। माधवस्याञ्जलौ बकुलमालां निक्षिपति १५। दिव्या महेन्द्रोपकारपर्याप्तोऽन विक्रममहिम्ना वर्धते भवान् १६। ततः प्रविशति यथोक्तव्यापारा सह सखीभ्यां शकुन्तला १७। वयस्य नन्वमात्यभवनसास्ररथ्यैव बहुशः संचरावहे १। तदुपपन्नमेतत् १८। चन्द्रगुप्तप्रकृतीनां हि चाणक्यदोषा एवापरागहेतवः १९। वयस्य निरवग्रहं दहति दैवमिव दारुणो विवस्वान् २०। साधु वृषल साधु १। ममैव हृदयेन सह संमन्त्र्य संदिष्टवानसि २१।

अये कुसुमपुरवृत्तान्तज्ञो ऽहं भवत्यग्निधिक्षेति गाथार्थः । १२२ । एतावदितिपरिवर्धितमन्दारवृक्षकं
प्रजापतेराश्रमपदं प्रविष्टौ स्वः । १२३ । इमामुआतपां वेलां प्रायेण लतावलयवत्सु
मालिनीतीरेषु ससखीजना तत्रभवती गमयति ॥१४॥

Exercise 10b आर्याः पश्यत । १ । अहो महाध्याण्याभरणानि । २ । पश्यन्ती तिष्ठति । ३ ।
त्वरतामत्रभवती । ४ । त्रिकालदर्शिभिर्मुनिभिरादिष्टः सुरासुरविमर्दी भावी । ५ । बहुप्रत्यवायं
नृपत्वम् । ६ । अत एव भवद्विधा महन्तः । ७ । अस्तु ते कार्यसिद्धिः । ८ । मुद्रां परिपालयन्नुद्वेष्टय
दर्शय । ९ । अहो विवेकमून्यता म्लेच्छस्य । १० । निगृह्य शोकविशं मामनुगच्छतम् । ११ । वत्स
कार्याभियोग एवास्मान्कूलयति न पुनरुपाध्यायसहभूः शिष्यजने दुःशीलता । १२ । परिहरन्तमपि
मां पञ्चवटीस्नेहो बलादाकर्षतीव । १३ । अहो मधुरमासां दर्शनम् । १४ । चित्रलेखे त्वरयोर्वशीम्
। १५ । अस्त्येतदन्यसमाधिभीरुत्वं देवानाम् । १६ । उत्सर्पिणी खलु महतां प्रार्थना । १७ ।
सांप्रतमेव कुसुमपुरोपरोधनाय प्रतिष्ठन्तामस्मद्दलानि । १८ । विस्मृता भवद्गणपक्षपातिना मया
स्वामिगुणाः । १९ । प्रियंवदक न नः कुतुहलं सर्पेषु । तत्परितोष्य विसर्जयैनम् । २० । शचीतीर्थे
सलिलं बन्दमानायास्तव सख्याः परिभ्रष्टम् । २१ । वत्स सावधानो भव । २२ ।
कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणिधीनां विस्मृतम् । २३ । आर्य जाजले त्वमपि सपरिजने
निवर्तस्व । भागुरायण एवैको मामनुगच्छतु । २४ । अहो शरत्समयसंभूतशोभाविभूतीनां
दिशामतिशयरमणीयता । २५ । तत एकस्मान्दितिच्छिद्राद्गृहीतभक्तगवयवानां पिपीलिकानां निष्क्र-
मन्तीनां पङ्क्तिमवलोक्य पुरुषगर्भमेतद्ब्रह्ममिति गृहीतार्थेन दाहितं तदेव शयनगृहम् ॥२६॥

Exercise 11b दीयतामस्मै प्रतिवचनम् । १ । भ्रातरावावां यमजौ । २ । न
निष्प्रयोजनमधिकारवन्तः प्रभुभिराहूयन्ते । ३ । अत्रैव स्थीयताम् । ४ । यत्तदलंकरणप्रथयं क्रीतं
तन्मध्यादेकं दीयताम् । ५ । विमुच्यन्तामभीशवः । ६ । किमुच्यते धैर्यमिति । ७ । भद्रास्त्वर्यतां
त्वर्यताम् । ८ । अभिव्यक्त्यायां चन्द्रिकायां किं दीपिकापीनरुक्तेन । ९ । लातव्य आहूयतामुर्वशी
। १० । अये तदिदमाभरणं यन्मया स्वशरीरदवतार्यं राक्षसाय प्रेषितम् । ११ । अथि वत्से
एवमात्मा स्तूयते । १२ । परितोष्य विक्रेतारं गृह्यताम् । १३ । आर्य अस्ति कश्चिद्ब्रह्मः कुसुमपुरं
गच्छति तत आगच्छति वा । १४ । प्रवेश्यताम् । १५ । किं मृषा तर्केणान्विष्यते । १६ । अमात्य
इति लज्जाकरमिदानीं विशेषणपदम् । १७ । हन्त मूढ एवास्मि यो ऽस्मिन्वनेचरे
वयस्यमकरन्दोचितं व्यवहरामि । १८ । समर्प्यतां राक्षसस्य गृहजनः । अनुभूयतां चिरं
विचित्रफलो राजप्रसादः । १९ । रक्ष्यतां परकलत्रेणात्मनः कलत्रं जीवितं च । २० । स एष
कामन्दकीसुहृत्पुत्रो मह्यमांसस्य पणायिता माधवः । २१ । येषामन्तेवासिनां
हस्तेन तत्पुस्तकं भरताश्रमं प्रेषितं तेषामानुयात्रिकश्चापपाणिः प्रमादापनोदनार्थमस्मद्द्राता प्रेषितः
। २२ । अनन्तरं च यात्राभङ्गप्रचलितस्य महतः पौरजनस्य संकुलेन विषटितायां तस्यामागतो
ऽस्मि । २३ । मूर्खं अन्यमेव भागमेते तपस्विनो निर्यपन्ति यो रत्नराशीनपि विहायाभिनगद्यते
। २४ । एवमात्माभिप्रायसंभावितेष्टजनचित्तवृत्तिः प्रार्थयिता विप्रलभ्यते ॥२५॥

Exercise 12b किं ब्रवीषि १। अनेन लेखेन राक्षसो जेतव्यः २। तत्रैव मकरन्द-
मदयन्तिकागमनं यावत्स्थातव्यम् ३। शृणुवस्तावत् ५। हन्त हृदयमपि मे रिपुभिः
स्वीकृतम् ५। अस्यामशोकच्छायायामास्तामायुष्मान्वावत्त्वामहमिन्द्रगुरवे निवेदयामि ६।
रक्षणीया राक्षसस्य प्राणा इत्यायदिशः ७। तद्यथा भवितव्यं तथा भवतु ८। सर्वमेव
तन्त्रमाकुलीभूतम् ९। किं भवांस्तूष्णीमास्ते १०। तदत्र वस्तुन्यनुपालभ्यो राक्षसः ११।
भद्र भास्वरक बहिर्नीत्वा तावताड्यतां यावत्कथ्यते ऽनेन १२। शृणु विचित्रमिदम् १३।
अस्मिन्नेव वेतसलतामण्डपे भवितव्यं शकुन्तलया १४। तदिदानीं सहधर्मचारिणं प्रति न
त्वया मन्युः करणीयः १५। तमेवोद्देशं गच्छामि यत्र मे नयनयोः सा सुनयना तिरोभूता
१६। आविष्कृतं कथाप्रावीण्यं वत्सेन १७। तेन हि तत्प्रयोगदेवात्रभवतः
सामाजिकानुपासमहे १८। कुमार इवानतिक्रमणीयवचनो भवानपि १९। असम्बवच्छेत्तं
प्रियां समासाद्य कालहरणं कुर्वता मया २०। कष्टम् एते सुहृद्ययंस्तेषु परवदुदासीनाः
प्रत्यादिश्यामहे वयमनेन २१। भोः श्रेष्ठिन् स चापरिकेशः कथमाविर्भवतीति ननु प्रष्टव्या
वयमेव भवता २२। यावदेते मानसोत्पुकाः पतत्रिणः सरसो नोत्पतन्ति तावदेतेभ्यः
प्रियाप्रवृत्तिरवगमयितव्या २३। ततस्तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः प्रदुतेषु
शकटदासो वध्यस्थानादपनीय राक्षसं प्रापयितव्यः २४। यदैवाप्सरस्तीर्थात्प्रत्याख्यान-
विक्रुवां शकुन्तलामादाय दाक्षायणीमुपगता मेनका तदैव ध्यानादवगतवृत्तान्तो ऽस्मि दुर्वाससः
शापादियं तपस्विनी सहधर्मचारिणा प्रत्यादिष्टेति ॥२५॥

Exercise 13b विजये प्रत्यभिजानाति भवती भूषणमिदम् १। शठः खल्वसौ बटुः
२। सुविहितं लवङ्गिकया यतो माधवानुचरः कलहंसकस्तां विहारदासीं मन्दारिकां कामयते
३। क्व पुनर्मां भवत्यः प्रतिपालयिष्यन्ति ४। कथम् अदत्त्वैव प्रतिवचनं नर्तितुमारब्धः ५।
कथं मदन्वेषिणः सैनिकास्तपोवनमुपरुन्धन्ति ६। काममेतदभिनन्दीयं तथापि वयमत्र
मध्यस्थाः ७। नातिचिरादमात्यो ऽस्मान्पुरातनीमवस्थामारोपयिष्यति ८। न युक्तं
प्राकृतमपि पुरुषमवज्ञातुम् ९। राजन् चन्द्रगुप्त विदितमेव ते यथा वयं मलयकेतौ
किञ्चित्कालान्तरमुषिताः १०। भो विष्णुगुप्त न मां श्वपाकस्पर्शदूषितं स्मष्टुमर्हसि ११।
वत्स कश्चिदभिनन्दितस्त्वया विधिवदस्माभिरनुष्ठितजातकर्मादिक्रियः पुत्र एष शाकुन्तलेयः
१२। तदनुजानीहि मां गमनाय १३। न शक्नुमो वयमार्यस्यः वाचा वाचमतिशयितुम्
१४। यद्येवमभियोगकालमार्यः पश्यति तत्किमास्यते १५। भद्र प्रविश १। लप्स्यसे श्रोतारं
ज्ञातारं च १६। इदानीमेव दुहितरमतिथिसत्कारारायादिष्य दैवमस्याः प्रतिकूलं शमयितुं
सोमतीर्थं गतः १। यद्येवं तामेव द्रक्ष्यामि १७। सखे किमप्रह्वानः पृच्छसि १८। किमक्षत्रिया
पृथिवी यदेवमुद्बुध्यते १९। भद्र कस्मिंश्चिदाप्तजानानुष्ठेये कर्मणि त्वां व्यापारयितुमिच्छामि
२०। स चेन्मुनिदोहितरस्तल्लक्ष्णोपपन्नो भवति ततः प्रतिनन्द्य शुद्धान्तमेनां प्रवेशयिष्यसि
२१। तत्किमुज्जिह्वानजीवितां वराकीं नानुकम्पसे २२। न निष्परिग्रहं स्थानप्रंशः
पीडयिष्यति २३। चन्द्रगुप्तशरीरमभिद्रोग्धुमस्मत्प्रयुक्तानां तीक्ष्णरसदादीनामुपसंग्रहार्थं
प्रकृत्युपजापार्थं च महता कोषसंचयेन स्थापितः शकटदासः २४। सखे माधव्य

अनवाप्तचक्षुःफलो ऽसि येन त्वया द्रष्टव्यानां परं न दृष्टम् । २५ । भोः श्रेष्ठिन् चन्दनदास एवं राजापथकारिषु तीक्ष्णदण्डो राजा न वर्षीयिष्यति राक्षसकलत्रप्रच्छादनं भवतः । २६ । यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः शृगालमज्ञात्वा राजानममुं मन्यन्ते तद्व्याथं परिचीयते तथा कुरुत । २७ । देव जीवितुकामः को ऽन्यो देवस्य शासनमुल्लङ्घयिष्यति । २८ । यद्यपि स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि मद्भिज्ञापनां मानयितुमर्हत्यायः ॥ २९ ॥

Exercise 14b लातव्य अपि जानीते भवान्कस्यायं बाण इति । १ । अये मूर्ख किं भवानस्माकमुपाध्यायाद्धर्मवित्तरः । २ । न्यशामयं च तस्मिन्नाश्रमे कस्य चिच्चूतपोतकस्य च्छायायां कमप्युद्विग्नवर्णं तापसम् । ३ । वयस्य अङ्गुलीस्वेदेन दूष्यन्नक्षराणि । ४ । तत्को ऽयं पदे पदे महाननन्धवसायः । ५ । इत्युक्त्वा च सा ताम्बूलभाजनादाकृष्य तामदर्शयत् । ६ । अवसरे खल्वनुरागोपकारयोग्यरीयसोरुपन्यासः । ७ । रैवतक उच्यतामस्मत्सारधिः सबाणकार्मुकं रथमुपस्थापयेति । ८ । स कदाचिद्धैर्यस्खलनविलक्षः किंचिदनष्टमपि समाचरेत् । ९ । यावदमृणवं मालत्येवास्य मन्मथोन्माथहेतुरिति । १० । निखिलान्तःपुरस्वामिनी च तस्याभवत् । ११ । उच्यतां किं ते भूयः प्रियमुपकरोमि । १२ । इत्थमिधाय किमियं वक्ष्यतीति मन्मुखासक्तदृष्टिस्तूष्णीमासीत् । १३ । तत्कुतो ऽस्मिन्विपिने प्रियाप्रवृत्तिमागमयेयम् । १४ । स किल कृपालुस्तं जनमार्द्रया गिराश्चास्यार्तिकारणं तां गणिकामपृच्छत् । १५ । कुमार न कदाचिदपि शकटदासो ऽमात्यराक्षसस्याग्रतो मया लिखितमिति प्रतिपत्स्यते । १६ । सखे भागुरायण नन्वस्माकममात्यराक्षसः प्रियतमो हिततमश्च । १७ । अपयातायां भवत्यां मुहूर्तमिव स्थित्वैकाकी किमयमिदानीमाचरतीति संजातवितर्कः प्रतिनिवृत्य विटपान्तरितविग्रहस्तं प्रदेशं व्यलोकयम् । १८ । अपि नाम मृगतृष्णिकेव नायमन्ते प्रस्तावो विषादाय कल्पेत । १९ । सूर्योपस्थानात्प्रतिनिवृत्तं पुरुरवसं मामुपेत्य कथ्यतां कुतो भवत्यः परित्रातव्या इति । २० । इत्थमिदधाना मदनमूर्च्छाखेदविहूलैरङ्गैः कथंचिदवलम्ब्य तामेवोदतिष्ठम् । उच्चलितायाश्च मे दुर्निमित्तनिवेदकमस्पन्दत दक्षिणं लोचनम् । उपजातशङ्का चाचिन्तयम् इदमपरं किमप्युपक्षिप्तं दैवेनेति । २१ । यद्यस्मत्तो गरीयान्नाक्षसो ऽवगम्यते तदास्माकमिदं शब्दं तस्मै दीयताम् । २२ । सखे चन्द्रगुप्तस्यैव तावन्नगरप्रवेशात्प्रभृति मत्प्रयुक्तैस्तीक्ष्णरसदादिभिः किमनुष्ठितमिति श्रोतुमिच्छामि । २३ । यदि पुनरीदृशं त्वामैश्वकाको राजा रामः पश्येत्तदास्य स्नेहेन हृदयमभिष्यन्देत । २४ । इति विचारयन्तीमेव मामविचारितगुणदोषविशेषो रूपैकपक्षाती नवयौवनसुलभः कुसुमायुधः कुसुमसमयमद इव मधुकरं परवशामकरोत् ॥ २५ ॥

Alphabetical order

The order of the Sanskrit alphabet is a, ā, i, ī, u, ū, ṛ, ̄, ḷ, e, ai, o, au, ṁ, ḥ, k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, ś, ṣ, s, h.

The position of anusvāra (ṁ) given above applies where the anusvāra is followed by y, r, l, v, ś, ṣ, s or h. But in accordance with the usual practice of Sanskrit dictionaries, anusvāra before a stop or nasal is given the alphabetical place of the appropriate class nasal. Thus the word **saṁtoṣaḥ** is treated as if it were **san-toṣaḥ**. (The latter spelling, which better represents the pronunciation of the word, is in fact possible, though hardly ever found nowadays in printed texts.) In looking up a word containing anusvāra, therefore, the anusvāra should be converted mentally into a nasal consonant wherever this is possible.

A similar principle applies in the case of visarga (ḥ): **ḥś**, **ḥṣ** and **ḥs** occupy the position of **śś**, **ṣṣ** and **ss** respectively. In practice, however, this will cause comparatively little difficulty.

Gender

Substantives ending in a are given as ending in aḥ if masculine and am if neuter. Substantives ending in ā or ī should be assumed to be feminine. The gender of nouns ending in -in and -ṛ is not normally specified, since these may, if appropriate, be treated as adjectival (with feminines in -inī and -ṛī).

Verbs

While a point has been made of quoting the present tense of all verbs listed, it should be mentioned that present stem formations

may sometimes be far less common than the particular form, such as past participle or absolutive, which has led to the inclusion of the verb in the Vocabulary.

अ a <i>negative prefix</i> not, no, un- etc.	अङ्गुलि aṅguli <i>f. or aṅguli</i> finger, toe
अंशुकं aṃśukam cloth, garment	अङ्गुष्ठः aṅguṣṭhaḥ thumb, big toe
अकथयत् akathayat <i>3rd sg. imperf. para. of kath</i>	अचिर a:cira [not long:] soon
अकृतार्थ a:kṛt:ârtha [whose aim is unachieved:] unsuccessful	अचिरात् acirât after a short while
अक्षमाला akṣa-mālā [garland of Eleocarpus seeds:] rosary	अचिरेण acireṇa within a short while
अक्षरं akṣaram syllable, written character	अञ्जलः añcalaḥ border (of dress)
अगः agaḥ [not moving:] mountain	अञ्जलि añjali <i>m.</i> joined hands
अगस्त्यः Agastyah <i>pr. n.</i>	अटवी aṭavī <i>f.</i> forest
अग्नि agni <i>m.</i> fire	अतः ataḥ from this, hence, for this reason; ata eva [precisely from this:] that is why
अग्रं agram front, top, tip	अति ati <i>prefix</i> excessive(ly), extreme(ly), too, very etc.
अग्रतः agrataḥ in front of (<i>gen.</i>)	अतिक्रपण atikṛpaṇa extremely niggardly
अघं agham evil, impurity	अतिक्रम् ati + kram (I atikrāmati) go beyond; transgress, go against
अङ्क aṅk (X aṅkayati) brand, stamp	अतिक्रान्त atikrānta past, bygone
अङ्कः aṅkaḥ hook; curve of body, lap	अतिचिर ati:cira very long
अङ्गं aṅgam limb, division	अतिथि atithi <i>m.</i> guest;
अङ्गीकृ aṅgī~kṛ make a part, subordinate; adopt, accept, promise	अतिथि-satkāraḥ honouring of guests, hospitality
अङ्गुरीयक aṅguriyaka <i>m./n.</i> ring (for finger)	

अतिदारुण *ati:dāruṇa* [very] dreadful
 अतिदीप्त *ati:dipta* exceptionally brilliant
 अतिदुःखसंवेगः *ati:duḥkhaḥ samvegaḥ* extreme pangs of pain
 अतिपातः *atipātaḥ* lapse, neglect
 अतिभूमि *atibhūmi* *f.* culmination, excess
 अतिमात्र *ati_mātra* [beyond measure:] excessive
 अतिवह् *ati + vah caus.* (ativāhayati) spend (time)
 अतिशय *atisāya* surpassing
 अतिशी *ati + śī* (II *atiśete*) surpass, triumph over
 अतिसृज् *ati + sṛj* (VI *atisṛjati*) bestow, lavish
 अतीत *atīta* [*ati + ita* gone beyond:] past
 अतीव *atīva* excessively, intensely
 अत्यन्त *aty_anta* [beyond limit:] excessive, extreme, intensely, 'terribly'
 अत्याहितं *atyāhitam* calamity, disaster
 अत्र *atra* here, in this, on this; on this matter, about this
 अत्रभवन् *atrabhavat* His Honour here

अत्रभवती *atrabhavati* Her Honour here, this Lady
 अथ *atha* *introductory or connecting particle* now, next, then
 अथवा *atha vā* or rather, but no, but
 अदर्शनं *a:darśanam* not seeing
 अदूरवर्तिन् *a:dūra-vartin* situated not distant (from)
 अद्भुत *adbhuta* extraordinary
 अद्य *adya* today, now
 अद्य प्रभृति *adya prabhṛti* from today onward
 अद्रि *adri m.* rock, mountain
 अधस्तात् *adhastāt* beneath (*gen.*)
 अधिक *adhika* additional, superior
 अधिकरणं *adhikaraṇam* grammatical relationship
 अधिकारः *adhikāraḥ* authority, responsibility, office, job
 अधिगम् *adhi + gam* (I *adhi-gacchati*) find, obtain, receive; realise, perceive
 अधिपति *adhipati m.* overlord, ruler
 अधिरुह् *adhi + ruh* (I *adhi-rohati*) ascend, mount

अधिष्ठात् *adhiṣṭhāt* *m.*
superintending, at the
head of
अधी *adhī* (*adhi + i*) (II
adhīte) study; *caus.*
(*adhyāpayati*) teach
अधुना *adhunā* now
अधोमुख *adhōmukha* down-
faced, with face bent down
अध्ययनं *adhyayanam* study-
ing, study
अध्यवसायः *adhyavasāyaḥ*
resolution
अध्यवसित *adhyavasita* re-
solved, accomplished, com-
pleted
अध्यवसो *adhy + ava + so*
(IV *adhyavasati*) resolve,
decide, accomplish
अधुषित *adhyuṣita* (*p.p. of*
adhi + vas) inhabited
अनध्ययनं *an:adhyayanam*
freedom from study, (aca-
demic) holiday
अनध्यवसायः *an:adhyavasāyaḥ*
irresolution, hesitation
अनन्तरम् *an:antaram* [with-
out interval:] immediately
अनपराद्ध *an:aparāddha* un-
offending, innocent
अनर्थः *anarthaḥ* reverse,
disaster
अनादृत्य *an:ādṛtya* *absolute*
not heeding, without refer-
ence to

अनायास *an:āyāsa* [in which
there is no exertion:] not
strenuous
अनिमित्त *a:nimitta* without
cause
अनिलः *anilaḥ* wind, breeze
अनिष्ट *an:iṣṭa* undesired, un-
pleasant, dreadful
अनुकम्प *anu + kamp* (I *anu-*
kampate) sympathise
with, pity
अनुकारिन् *anukārin* (*anu + kṛ*
imitate) imitative
अनुकूल *anukūla* favourable
अनुगम् *anu + gam* (I *anugac-*
chati) follow, attend
अनुग्रह *anu + grah* (IX
anugṛhṇāti) favour
अनुग्रहः *anugrahaḥ* favour,
kindness
अनुचरः *anucaraḥ* compan-
ion, attendant
अनुजः *anujah* [born after:]
younger brother
अनुज्ञा *anu + jñā* (IX *anujānāti*)
allow, give leave, assent
अनुतापः *anutāpaḥ* remorse
अनुत्सेकः *an:utsekaḥ* [non-
arrogance:] modesty
अनुग्रहि *anu + pra + hi* (V *anu-*
prahiṇoti) send (someone
after something), despatch
अनुबन्ध *anu + bandh* (IX
anubadhnāti) pursue, im-
portune

अनुभू anu + bhū (I anubhāvati) experience, undergo, 'reap, enjoy'

अनुमन् anu + mantr (X anu-mantrayate) consecrate with mantras, bless

अनुवाचिन् anuvāyin (anu + yā attend) attendant upon

अनुयुज् anu + yuj (VII anuyunkte) question, examine

अनुरागः anurāgaḥ passion, love

अनुरुध् anu + rudh (IV anurudhyate) adhere to, comply with (*acc.*)

अनुरूप anu_rūpa conformable, suitable, proper, appropriate

अनुलिप anu + lip (VI anulimpati) anoint

अनुलेपनं anulepanam ointment

अनुवृत् anu + vṛt (I anuvar-tate) go after, attend upon

अनुशयः anuśayaḥ consequence, repentance, regret

अनुष्ठा anuṣṭhā (anu + sthā) (I anuṣṭhāti) carry out, perform, act, do

अनुष्ठानं anuṣṭhānam carrying out, [performance of task:] 'duties'

अनुस्मृ anu + smṛ (I anusmarati) remember

अनेक ane:ka [not one:] several

अन्तः antaḥ end, boundary, final (syllable of word)

अन्तःपुरं antaḥpuram women's quarters (of palace), harem

अन्तरं antaram interval, juncture, difference; -antaram *ifc.* a different, another

अन्तरात्मन् antar:ātman *m.* soul within, internal feelings

अन्तरित antarita (*p.p.* of antar + i go between) hidden, concealed

अन्तेवासिन् antevāsin [resident] disciple

अन्ध andha blind

अन्य anya *pron.* other, another, else, different

अन्यतरस्याम् anyatarasyām (*gram.*) optionally

अन्यत्र anyatra elsewhere, on *etc.* another

अन्यथा anyathā otherwise, in other circumstances

अन्वमंस्त anvamamsta 3rd *sg. ātm. s-aorist* of anu + man 'assent, permit'

अन्वयः anvayaḥ succession, lineage, family

अन्वित anvita attended by, full of

अन्विष् *anviṣ* (anu + iṣ) (I an-
veṣate) look for, search
for, enquire

अन्वेषिन् *anveṣin* searching
for

अपकारः *apakāraḥ* doing
harm, injury, ruination

अपकारिन् *apakārin* (from
apa kṛ 'do harm') harming,
offending

अपक्रम् *apa + kram* (I *apakrā-*
mati) go away, withdraw

अपत्यं *apatyaṃ* offspring

अपथ्य *a:pathya* unwhole-
some

अपथ्यकारिन् *apathya-kārin*
doing what is inimical (to
king), traitor

अपदेशः *apadeśaḥ* pretence,
pretext

अपनी *apa + nī* (I *apanayati*)
remove, take away

अपनोदनं *apanodanaṃ* driv-
ing away

अपया *apa + yā* (II *apayāti*)
go away, depart

अपर *apara* other, different

अपरक्त *aparakta* disaffected,
disloyal

अपरागः *aparāgaḥ* disaffec-
tion, disloyalty

अपराद्ध *aparāddha* having
offended, guilty

अपराधः *aparādhaḥ* offence,
guilt

अपराधिन् *aparādhin* offend-
ing, guilty

अपरिवेकशः *a:parikleśaḥ*
lack of vexation

अपर्याप्त *a:paryāpta* inad-
quate

अपवादिन् *apavādin* decrying

अपवारित *apavārita* hidden

अपवाहित *apavāhita* *p.p.* of
caus. of *apa + vah* 'carry
off'

अपश्यत् *apaśyat* *3rd sg. im-*
perf. para. of *drś* 'see'

अपसरणं *apasarṇaṃ* get-
ting away, escape

अपसृप् *apa + sṛp* (I
apasarpati) get away, es-
cape

अपह् *apa + hṛ* (I *apaharati*)
carry off

अपह्नु *apa + hnu* (II *apahnute*)
conceal

अपाप *a:pāpa* without sin,
guiltless

अपि *api* *enclitic* also,
too, as well, alike, and;
even, though, however;
gives indefinite sense to
interrog. pronouns; api
non-enclitic marks a
question

अपि नाम *api nāma* *with opt.*
could it be that?, if only!

अपूपः *apūpaḥ* cake: *see*
daṇḍāpūpikā

अपूर्व a:pūrva unprece-
 dented, strange
 अपेक्षा apekṣā consideration,
 regard
 अपेत apeta (apa + ita) de-
 parted; free from (*abl.*),
 lacking
 अप्रमादिन् a:pramādin [not
 negligent:] vigilant
 अप्सरस् apsaras *f.* nymph
 (of heaven)
 अभिघ्रा abhi + ghrā (I abhi-
 jighrati) smell
 अभिज्ञ abhijñā knowing,
 conversant with (*gen.*)
 अभिद्रुह् abhi + druh (IV
 abhidruhyate) do
 violence to
 अभिधा abhi + dhā (III abhi-
 dadhāti/abhidhatte) tell,
 say, speak
 अभिषान् abhidhānam appel-
 lation, name; speaking,
 stating
 अभिनन्द् abhi + nand (I abhi-
 nandati) rejoice in, greet
 with enthusiasm, prize
 अभीनिविष्ट abhiniviṣṭa con-
 centrated, intent
 अभिप्रायः abhiprāyaḥ incli-
 nation, will, intention
 अभिप्रेतं abhipretam [thing
 willed:] wish
 अभिभू abhi + bhū (I abhibha-
 vati) overpower

अभिमत abhimata respected,
 honoured
 अभियुक्त abhiyukta diligent
 अभियोक्तृ abhiyoktṛ attacker
 अभियोगः abhiyogaḥ intent-
 ness, preoccupation; assault,
 attack
 अभिलष् abhi + laṣ (I abhi-
 laṣati) wish for, crave,
 hanker after
 अभिलाषः abhilāṣaḥ craving,
 passion for (*loc.*)
 अभिलाषिन् abhilāṣin de-
 siring, anxious
 अभिलिख् abhi + likh (VI ab-
 hilikhati) draw (picture)
 अभिवद् abhi + vad *caus.*
 (abhivādayate) greet
 अभिवृत् abhi + vṛt (I abhivar-
 tate) approach, go to-
 wards, make for
 अभिव्यक्त abhivyakta mani-
 fest, visible
 अभिष्यन्द् abhiṣyand (abhi +
 syand) (I abhiṣyandate)
 flow
 अभिसंधि abhisandhi *m.*
 agreement, condition
 अभिहित abhihita *p.p.* of ab-
 hidhā
 अभीप्सित abhīpsita desired;
 abhīpsitam [thing de-
 sired:] desire
 अभीशु abhīśu *m.* rein,
 bridle

अभूत् abhūt 3rd sg. aorist of
 bhū
 अभ्यस्त abhyasta practised,
 familiar
 अभ्रं abhram cloud
 अमरः Amaraḥ author of
 the Amarakośaḥ
 अमात्यः amātyaḥ minister
 (of king)
 अमी अमुम् अमुष्य amī, amum,
 amuṣya forms of asau
 अमृतं amṛtaṃ nectar, am-
 brosia
 अम्बा ambā mother
 अम्बा अम्बिका Ambā, Ambikā
 pr. n.
 अयम् ayam pron. this, this
 one, he; here (is), see,
 hereby
 अयशस् a:yaśas n. [non-
 fame:] disgrace
 अयि ayi ha!, ah!
 अयुक्त a:yukta [not right:]
 wrong
 अयुज् a:yuj uneven, odd
 अयोध्या Ayodhyā name of a
 city (Oudh)
 अये aye ah!, oh!
 अरण्यं aranyaṃ forest
 अरि ari m. enemy
 अरुन्धती Arundhatī pr. n.
 अर्थः arthaḥ matter, busi-
 ness; object, purpose, point,
 aim, interests; meaning,
 sense; wealth, property

अर्थम् -artham ifc. for the
 sake of, in order to
 अर्थान्तरन्यासः artha-āntara-
 nyāsaḥ (lit. crit.) Substa-
 ntiation
 अर्थापत्ति artha-āpatti f.
 (lit. crit.) Strong Presum-
 ption
 अर्थिन् arthin having an
 object, wanting, petitioning
 अर्थोत्सर्गः artha-ōtsargaḥ ex-
 penditure of money
 अर्धः ardhāḥ half (portion)
 अर्धरात्रः ardharātraḥ mid-
 night
 अर्पयति arpayati caus. of ळ
 अर्ह् arh (I arthati) be wor-
 thy; be able, 'aspire to';
 should, ought
 अर्ह् arha deserving, merit-
 ing; proper, deserved
 अलंकरणं alaṃkaraṇaṃ or-
 nament
 अलंकारः alaṃkāraḥ orna-
 ment; (lit. crit.) embellish-
 ment, literary figure
 अलंक् alam + कृ (VIII
 alaṃkaroti) adorn,
 embellish
 अलम् alam enough; + instr.
 enough of, do not etc.;
 + inf. capable of
 अल्प alpa small
 अवकाशः avakāśaḥ space,
 scope

अवगम् *ava + gam* under-stand, learn, know; sup-
 pose, consider
 अवगम् *ava + gam caus.* (av-
 agamayati) procure
 अवगाह् *ava + gāh* (I avagā-
 hate) plunge into, bathe
 in (*acc.*)
 अवग्रहः *avagrahaḥ* obstacle,
 restraint; separation (of
 words)
 अवचयः *avacayaḥ* gathering,
 picking
 अवज्ञा *ava + jñā* (IX *avajānāti*)
 despise
 अवज्ञा *avajñā* contempt
 अवत् *ava + tṛ caus.* (*avatā-*
rayati) remove
 अवध् *ava + dhṛ caus.*
 (*avadhārayati*) determine,
 resolve
 अवनत *avanata* (*p.p. of ava*
+ nam) bent down
 अवयवः *avayavaḥ* portion,
 particle, member
 अवरुह् *ava + ruh caus.*
 (*avaropayati*) cause to de-
 scend, dismiss from office
 अवलम्ब् *ava + lamb* (I *avalam-*
bate) cling to, hold on to;
 adopt (position)
 अवलोक् *ava + lok* (X *aval-*
okayati) see, look at
 अवलोकनं *avalokanam* look-
 ing at, gazing on

अवलोकिता *Avalokitā pr. n.*
 अवश *aṃvaśa* powerless,
 helpless
 अवश्यम् *avaśyam* necessarily
 अवसरः *avasaraḥ* opportu-
 nity, occasion, right mo-
 ment, time (for)
 अवसरे *avasare* at the right
 moment, opportune
 अवसानं *avasānam* termina-
 tion, end, conclusion
 अवसित *avasita* (*p.p. of ava*
+ so) terminated, over, ful-
 filled
 अवस्था *ava + sthā* stay (in a
 state), remain
 अवस्था *avasthā* state, condi-
 tion, period of life
 अवहित्थं *avahittham, avahitthā*
 dissimulation
 अवाप् *avāp* (*ava + āp*) (V *avā-*
pnoti) obtain, acquire
 अविघ्न *aṃvighna* unhindered
 अविद्वान् *aṃvidvān* ignorant
 अविनयः *aṃvinayaḥ* lack of
 breeding, discourtesy
 अविप्रतिपन्न *aṃvipratipanna*
 not uncertain, entirely fixed
 अविषयः *aṃviṣayaḥ* [non-
 sphere:] matter beyond the
 scope (of)
 अवेक्ष् *avekṣ* (*ava + ikṣ*) (I *ave-*
kṣate) watch, watch over
 अव्यभिचारिन् *aṃvyabhicārin*
 undeviating, unswerving

अशरण a:śaraṇa without
 refuge, helpless
 अशरण्यं a:śaraṇya without
 refuge, helpless
 अशेष a:śeṣa [without
 remainder:] complete,
 whole, all
 अशोकः aśokaḥ aśoka-tree
 अशोभन a:śobhana unpleas-
 ant, awful
 अश्रु aśru *n.* tear
 अश्रुमुख aśru-mukha tearful-
 faced
 अश्वः aśvaḥ horse
 अस् as (II asti) by exist;
may express 'have' etc.
 असंतोषः a:samtoṣaḥ dissatis-
 faction
 असमर्थ a:samartha incapable
 असंभाव्य a:sambhāvya in-
 credible
 असम्यक् a:samyak wrongly
 असु asu *m.* breath; *pl.* life
 असुरः asuraḥ demon
 असौ asau *pron.* that
 अस्त्रं astraṁ missile, weapon
 अस्थाः asthāḥ *2nd sg. aorist*
para. of sthā
 अस्थाने a:sthāne not in
 place, misplaced, inappro-
 priately
 अस्फुट a:sphuṭa unclear, il-
 legible
 अस्मत् asmat *stem of 1st pl.*
pron. vāyam

अस्वस्थशरीर a:svastha:śarīra
 [whose body is not well:]
 [physically] unwell
 अस्वास्थ्यं a:svāस्थ्यam dis-
 comfort, illness
 अह् ah *see āha*
 अहन् ahan *n. irreg. day*
 अहः अहः -ahaḥ, -ahnaḥ *ifc.*
for ahan
 अहमहमिका ahamahamikā
 rivalry
 अहो aho oh!, what a—!;
 aho bata oh alas!
 आ ā + *abl.* up to, until
 आकर्णयति ākarṇayati
 (*denom.*) give ear, listen to
 आकारः ākāraḥ form, ap-
 pearance, (facial) expression
 आकाशं ākāśam ether, air,
 sky
 आकुल ākula confused
 आकुलयति ākulayati
 (*denom.*) confuse, disturb
 आकुलीभू ākuli~bhū grow
 confused
 आकुलीभूत ākuli~bhūta
 [being] in confusion
 आकृति ākṛti *f.* appearance,
 figure
 आकृष ā + kṛṣ (I ākarṣati)
 drag, draw
 आक्रन्द ā + krand (I ākran-
 dati) cry out, scream,
 lament

आख्या a + khyā (II akhyāti)
 declare, tell, announce
 आख्या ākhyā appellation,
 name; ākhyā [having as a
 name:] called, known as
 आगम् ā + gam (I āgacchati)
 come, approach, arrive
 आगम् ā + gam *caus.* (āgamay-
 ati) acquire
 आगमः āgamaḥ arrival, ac-
 cession
 आगमनं āgamaṇam coming,
 arrival
 आघ्रा ā + ghrā (I ājighrati)
 smell
 आचक्रन्द ācakranda 3rd sg.
para. perf. of ākrand
 आचर् ā + car (I ācarati)
 conduct oneself, act, do
 आचार्यः ācāryaḥ teacher
 आच्छद् ā + chad (X ācchāday-
 ati) hide, conceal
 आज्ञा ājñā command, order
 आज्ञा ā + jñā *caus.* (ājñāpay-
 ati) order, say (authorita-
 tively)
 आतपः ātapaḥ heat (*esp.* of
 sun)
 आत्मजः ātma-jah [born of
 oneself:] son
 आत्मजा ātma-jā daughter
 आत्मन् ātman *m.* self, myself
etc.
 आत्यन्तिक ātyantika (*cf.*
 atyanta) perpetual, lasting

आत्रेयी Ātreyī *pr. n.*
 आदरः ādaraḥ care, respect,
 trouble, anxiety (to do
 something); ādaraṇ kṛ take
 care (to)
 आदा ā + dā (III ādatte)
 take, take hold of, bring
 आदि ādi *m.* beginning
 आदि ādi *etc.*
 आदिश्व् ā + diś (VI ādiśati)
 order, proclaim, direct
 आदृ ā + dṛ (IV ādriyate)
 heed, respect, defer to,
 refer to
 आदेशः ādeśaḥ command,
 order, instruction
 आद्य ādya initial, first,
 earliest
 आधोरणः ādhoraṇaḥ ele-
 phant-driver
 आनी ā + nī (I ānāyati) bring
 आनुयात्रिकः ānuyātrikaḥ
 escort
 आप् āp (V āpnoti) obtain,
 get
 आपत् ā + pat (I āpatati)
 occur, befall, appear sud-
 denly, present oneself
 आपतनं āpatanaṇam occurrence,
 (sudden) appearance, arising
 आपत्ति āpatti *f.* (from ā + pad)
 happening, occurrence
 आपद् ā + pad (IV āpadyate)
 attain, come to, happen,
 occur

आपन्नसत्त्व āpannaḥsattva [to whom a living creature has occurred:] pregnant
 आपीडः āpīḍaḥ, āpīḍakaḥ chaplet, crest
 आप्त āpta trustworthy
 आप्रच्छ् ā + prach (VI āpr̥cchati) take leave of, say goodbye
 आभरणं ābharanaṃ ornament, jewel, decoration, insignia
 आमन्त्र् ā + mantr (X āmantrayate) salute; take leave of
 आमोदः āmodaḥ scent
 आचतनं āyatanaṃ abode, [abode of god:] temple
 आया ā + yā (II āyāti) come
 आयासः āyasaḥ effort, exertion
 आयुधं āyudhaṃ weapon
 आयुस् āyus *n.* life
 आयुष्मन्त् āyuṣmant long-lived, (*of respect*) sire *etc.*
 आयोध्यक Āyodhyaka inhabiting Ayodhyā
 आरभ् ā + rabh (I ārabhate) undertake, begin, start
 आरम्भः ārambhaḥ beginning, undertaking
 आरामः ārāmaḥ pleasure; pleasure-grove, woodland
 आरूह् ā + ruh (I ārohati) ascend, climb, mount, get in (to chariot)

आरूह् ā + ruh *caus.* (āropayati) cause to mount, raise on to; *with* śūlam impale
 आर्त ārta afflicted, oppressed
 आर्ति ārti *f.* affliction, distress
 आर्द्र ārdra moist, tender
 आर्य ārya noble, honourable
 आर्यः āryaḥ Your/His Excellency/Honour, sir, *etc.*
 आर्यपुत्रः ārya-putraḥ [son of] nobleman; *voc.* noble sir
 आर्या āryā noble lady, Madam, *etc.*
 आलक्ष्य ālakṣya discernible, just visible
 आलिख् ā + likh (VI ālikhati) draw (picture)
 आलिङ्ग् ā + liṅg (I āliṅgati) embrace
 आलोक् ā + lok (X ālokayati) gaze, look at
 आवासः āvāsaḥ dwelling, house
 आविद् ā + vid *caus.* (āvedayati) make known, tell
 आविर्भू avir~bhū become manifest, reveal oneself
 आविष्क् āviṣ~kr̥ make manifest, reveal
 आवेगः āvegaḥ alarm, agitation
 आवेशः āveśaḥ attack (*of emotion*)

आशङ्क *ā + śaṅk* (I *āśaṅkate*)
 fear, doubt, suspect, be afraid
 आशङ्का *āśaṅkā* apprehen-
 sion, fear
 आशा *āśā* hope
 आशिस् *āśis* *f. irreg.* prayer,
 benediction
 आशीर्वादः *āśīrvādaḥ* bless-
 ing, benison
 आश्रमः *āśramaḥ* hermitage;
more widely one of the four
 stages of life (of which enter-
 ing a hermitage is the
 third)
 आश्रमपदं *āśrama-padam*
 [site of] hermitage
 आश्रि *ā + śri* (I *āśrayati/āśray-*
ate) resort to, take shelter
 with (*acc.*)
 आश्रित्य *āśritya* [having re-
 sorted to:] at, in, by
 आश्वस् *ā + śvas* *caus.* (*āśvā-*
sayati) cause to breathe
 freely, comfort, console
 आश्वसः *āśvāsaḥ* [breathing
 freely:] feeling of comfort,
 optimism
 आश्वसनं *āśvāsanam* com-
 forting, consolation
 आस् *ās* (II *āste*) sit, stay,
 remain
 आसक्त *āsakta* fastened,
 fixed, occupied
 आसक्ति *āsakti* *f.* adherence,
 intentness (on)

आसद् *ā + sad* *caus.* (*āsāday-*
ati) reach, overtake; find,
 acquire
 आसनं *āsanam* seat, couch
 आसन्न *āsanna* near; *ifc.* be-
 side
 आसीत् *āsīt* *3rd sg. imperf.*
of as 'be'
 आस्कन्द् *ā + skand* (I *āskan-*
dati) leap upon, attack
 आह *āha* (*3rd sg. para. perf.*
of ah 'say') says, said
 आहर *-āhara* *ifc.* bringer,
 carrier
 आहरणं *āharaṇam* bringing,
 fetching
 आहारः *āhāraḥ* fodder
 आहितुण्डिकः *āhituṇḍikāḥ*
 snake-charmer
 आहूय *āhūya* *absolutive of*
āhve
 आह् *ā + hṛ* (I *āharati*) bring,
 fetch
 आहू *ā + hve* (I *āhvayati*)
 summon, call
 इ *i* (II *eti*) go
 इच्छा *icchā* wish, desire
 इतः *itaḥ* from here, from
 this; in this direction, this
 way, over here; *itas tataḥ*
 hither and thither
 इतर *itara* other
 इतरेतर *itaretara* mutual,
of/to etc. each other

इति *iti* [thus:] with these words, with this thought *etc.*; see Chapters 2, 14 and 15
 इत्थम् *ittham* in this way, so
 इत्थंभूत *ittham:bhūta* [being in this way:] such, so
 इदम् *idam* *n. sg. of ayam*
 इदानीम् *idānīm* now
 इन्दु *indu* *m.* moon
 इन्द्रः *Indraḥ* the god Indra
 इन्द्रायुधं *Indr-āyudham* [Indra's weapon:] rainbow
 इन्द्रियं *indriyam* (organ or faculty of) sense
 इव *iva* as it were, as if, like, as, such as, *etc.*
 इष् *iṣ* (VI *icchati*) want, wish, desire, 'should like'
 इषु *iṣu* *m.* arrow
 इष्टं *iṣṭam* thing wished, wish
 इष्टजनः *iṣṭa:janaḥ* the loved one
 इह *iha* here, in this; in this world
 ईक्ष् *ikṣ* (I *ikṣate*) look upon, see
 ईदृश *īdrśa* (*f. ī*) of this kind, such
 ईप्सित *īpsita* desired, wished for
 ईषत् *iṣat* slightly
 ईह् *ih* (I *ihate*) long for, desire

उक्त *ukta* *p.p. of vac*
 उग्र *ugra* fierce, grim
 उचित *ucita* suitable, appropriate, proper, right
 उच्छल् *uccal* (*ut + cal*) (I *uccalati*) move away; rise
 उच्छ्वस् *ucchvas* (*ut + śvas*) (II *ucchvasiti*) breathe, bloom, blossom
 उच्छ्वासः *ucchvāsaḥ* breath
 उत् *ut* *prefix up etc.*
 उताहो *utāho* or? (*marking alternative question*)
 उत्क *utka* eager, longing for
 उत्कण्ठते *utkaṅṭhate* *denom.* long for, be in love with (*gen.*)
 उत्क्षिप् *ut + kṣip* (VI *utkṣipati*) throw up, raise
 उत्खात *utkhāta* (*p.p. of ut + khā*) dug up, uprooted
 उत्तम *uttama* uppermost, supreme, top
 उत्तमाङ्गं *uttam:āṅgam* [highest limb:] head
 उत्तर *uttara* following, subsequent, further; upper, superior to, above
 उत्तरं *uttaram* answer, reply; consequence, prevalent, result
 उत्था *utthā* (*ut + sthā*) (I *uttiṣṭhati*) get up
 उत्पत् *ut + pat* (I *utpatati*) fly up

उत्पत्ति utpatti *f.* arising
 उत्पद् ut + pad (IV utpadyate)
 arise
 उत्पद् ut + pad *caus.*
 (utpādayati) cause to arise,
 cause
 उत्पीडित utpīḍita squeezed
 उत्सर्गः utsargaḥ pouring
 out, expenditure
 उत्सर्पिन् utsarpin (*from* ut +
 srp 'soar up') high-soaring
 उत्सवः utsavaḥ festival
 उत्साहः utsāhaḥ enthusiasm
 उत्सुक utsuka eager
 उत्सुकं utsukaṃ eagerness
 उदकं udakaṃ water
 उदग्र udagra intense
 उदपान udapāna *m./n.* well,
 water-tank
 उदयः udayaḥ (*from* ut + i)
 rising
 उदस् udas (ut + as) (IV uda-
 syati) throw up, throw
 out, push out
 उदार udāra noble, generous
 उदास udās (ut + ās) (II udāste)
 sit idle
 उदीक्ष् udīkṣ (ut + īkṣ) (I udi-
 kṣate) look at
 उद्धातिन् udghātin having
 elevations, bumpy
 उद्घुष् udghuṣ (ut + ghuṣ) (I
 udghoṣati) cry out
 उद्देशः uddeśaḥ region, part,
 place, spot

उद्धरणं uddharaṇam (*from*
 ut + hr) tearing out, de-
 struction
 उद्धा uddhā (ut + hā) (III
 ujjihite) rise up, start up;
 depart
 उद्या udyā (ut + yā) (II udyāti)
 rise up
 उद्यानं udyānaṃ garden,
 park
 उद्योगः udyogaḥ exertion
 उद्विग्न udvigna distressed,
 love-sick, melancholy
 उद्वेष्ट udveṣṭ (ut + veṣṭ) *caus.*
 (udveṣṭayati) unwrap,
 open (letter)
 उन्मत्त unmatta insane,
 crazed
 उन्मनस् un-manas eager,
 longing
 उन्माथः unmāthaḥ shaking
 up, pangs
 उन्मादः unmādaḥ insanity
 उन्मुखम् un-mukham [with
 the face] upwards
 उपकारः upakāraḥ help, aid-
 ing (of), service
 उपकारिन् upakārin helper,
 ally
 उपकृ upa + kṛ (VIII upaka-
 roti) furnish, provide, help
 उपवअप् upa + klp *caus.*
 (upakalpayati) equip; assign
 उपक्षिप् upa + kṣip (VI
 upakṣipati) hint at

उपगम् upa + gam (I upagac-
 chati) go to, come to,
 reach, approach
 उपग्रहः upagrahaḥ concilia-
 tion, winning over
 उपचारः upacāraḥ *m.* atten-
 dance, treatment, remedy
 उपजन् upa + jan (IV upajā-
 yate) come into being, be
 roused
 उपजापः upajāpaḥ (secret)
 instigation to rebellion,
 'overtures'
 उपत्यका upatyakā foothill
 उपनयनं upanayanam bring-
 ing, carrying
 उपनी upa + nī (I upanayati)
 bring, take, carry, bear;
 initiate (into adulthood)
 उपन्यासः upanyāsaḥ men-
 tion, allusion
 उपपन्न upapanna suitable,
 possible; possessed of
 उपल्पवः upaplavaḥ afflic-
 tion, molestation
 उपभुज् upa + bhuj (VII upab-
 huṅkte) enjoy, consume,
 spend
 उपमा upamā simile
 उपचेमे upayeme 3rd sg. *ātm.*
perf. of upa + yam 'marry'
 उपयोगः upayogaḥ use,
 utility
 उपरम् upa + ram (I upara-
 mate) cease, die

उपरागः uparāgaḥ eclipse
 उपरि upari above, on; about,
 concerning (*gen.*); after (*abl.*)
 उपरुध् upa + rudh (VII up-
 arunaddhi) besiege, in-
 vade, molest, hinder
 उपरोधः uparodhaḥ obstruc-
 tion, interruption
 उपरोधनं uparodhanam be-
 sieging
 उपलभ् upa + labh (I upalab-
 hate) acquire, ascertain,
 discover, learn
 उपविष् upa + viś (VI up-
 aviśati) sit down
 उपश्रु upa + śru (V upaśṛṇoti)
 hear of, learn of
 उपश्लिप् upa + śliṣ *caus.*
 (upaśleṣayati) cause to
 come near, bring near
 उपसंग्रहः upasaṅgrahaḥ
 embracing; collecting;
 looking after
 उपसदनं upasadanam re-
 spectful salutation
 उपसृ upa + sṛ (I upasarati)
 go up to, approach
 उपस्था upa + sthā (I upati-
 ṣṭhate) stand near, be at
 hand; (upatiṣṭhati) attend
 उपस्था upa + sthā *caus.* (up-
 asthāpayati) cause to be at
 hand, bring near
 उपस्थानं upasthānam atten-
 dance

उपहत upahata struck, hurt,
killed

उपहारः upahārah offering
up, sacrifice

उपहृ upa + hr̥ (I upaharati)
offer; offer up, sacrifice

उपाध्यायः upādhyāyah
teacher, preceptor

उपायः upāyah means, way,
expedient

उपारूढ upārūḍha *p.p.* of upa
+ ā + ruh 'mount'

उपालभ् upa + ā + labh (I upā-
labhate) reproach, rebuke,
blame

उपास् upās (upa + ās) (II
upāste) sit by, wait upon,
honour

उपे upe (upa + i) (II upaiti)
approach, come to

उपेक्ष् upekṣ (upa + iḥ) (I
upekṣate) overlook,
disregard

उपोढ upoḍha (*p.p.* of upa +
ūh) produced, increased

उभ ubha (*dual only*) both

उरस् uras *n.* chest, bosom,
breast

उर्वशी Urvaśī *pr. n.*

उल्ङ् ullaṅgh (ut + laṅgh)
caus. (ullaṅghayati) trans-
gress, violate

उशीर uśīra *m./n.* a fragrant
root

उषित uṣita *p.p.* of vas

ऊढ ūḍha *p.p.* of vah
ऊर्ध्वम् ūrdhvam after (*abl.*)

ऋ ऋ *caus.* (arpayati)
transfer, hand over

ऋणं ṛṇam debt

ऋत्विज् ṛtvij (ṛtvik) *m.* priest

ऋषि ṛṣi *m.* seer, sage

एक eka *pron.* one, a, only,
alone, single

एकदा ekadā at one time,
once

एकवचनं eka-vacanam
(*gram.*) singular (number)

एकाकिन् ekākin alone

एकादश ekādaśa (*f. ī*)
eleventh

एतत् etat *n. sg. and stem*
form of eṣaḥ

एतावन् etāvant this much

एध् edh *caus.* (edhayati)
cause to prosper, bless

एनम् enam *enclitic pron.*
him, her, it, etc.

एव eva *enclitic particle of*
emphasis in fact, really, ac-
tually, exactly, just, only,
entirely, quite, (the) very,
the same, it is . . . that, etc.

एवम् evam in this way, like
this, thus, so, you see how

एषः eṣaḥ *pron.* this, this
one, he; here (is), see, here-
with

एहि ehi (2nd sg. para. imperu. of ā + ī) come

ऐश्वका Aikṣvāka (f. ī) descended from King Ikṣvāku

ओकस् okas n. home

औत्सुक्यं autsukyam eagerness, longing

औरस aurasa (f. ī) produced from the breast (uras), belonging to oneself

औशनस Auśanasa (f. ī) originating from Uśanas

औषधं auśadham medicine

क ka suffix sometimes added to exocentric compounds

कः kaḥ interrog. pron. who? what? which?;

kaḥ + api/cit any(one), any(thing), some(one),

some(thing), a (certain), a few

कञ्चित् kaccit I hope that ...?

कञ्चुकिन् kañcukin m. chamberlain

कटक kaṭaka m./n. (royal) camp

कठोर kaṭhora hard, full-grown

कठोरगर्भं kaṭhora:garbha [with foetus full-grown:] late in pregnancy

कण्ठः kaṇṭhaḥ neck, throat

कण्वः Kaṇvaḥ pr. n.

कतम katama pron. which?

कतर katara pron. which (of two)?

कतिपय katipaya a few

कथ् kath (X kathayati) tell, relate, say, mention, speak of

कथम् katham how?, in what way?, what, ...?, why, ...!

कथञ्चित् katham cit, katham api somehow, only just

कथा kathā story, talk, speaking, conversation

कथितं kathitam thing spoken, talk, conversation

कदा kadā when?

कदाचित् kadācit sometimes, perhaps

कनकं kanakam gold

कन्यका kanyakā, kanyā girl, daughter

कम् kam caus. (kāmayate) desire, love, be in love with

कमल kamala m./n. lotus

कर -kara ifc. making, causing

करः karaḥ hand kara-talaḥ palm of the hand

करङ्कः karaṅkaḥ skull, vessel, box

करणं karanam doing, performing; sense organ

कराला Karālā name of a goddess

कर्णः karṇaḥ ear

कर्तृ kartṛ *m.* doer, agent
 कर्मन् karman *n.* deed, task,
 [the work of:] 'role'
 कलकलः kalakalaḥ distur-
 bance, noise
 कलत्रं kalatram wife, spouse
 कलहंसकः Kalahamsakah
pr. n.
 कलिका kalikā bud
 कल्पः kalpaḥ sacred pre-
 cept or practice, rite
 कल्याण kalyāṇa (*f. 1*) fair,
 auspicious, beneficial
 कवि kavi *m.* poet, (cre-
 ative) writer
 कश्चित् kaś cit *see* kaḥ + cit
 कषाय kaṣāya astringent,
 sharp(-smelling)
 कष्ट kaṣṭa grievous, harsh,
 disastrous, calamitous
 कष्टम् kaṣṭam alas!
 काकु kaku *f.* tone of voice
 काञ्चनारः kāñcanāraḥ moun-
 tain ebony
 काण kāṇa one-eyed
 कातर kātara timid, nervous
 कादम्बिनी kādambinī bank
 of clouds
 काननं kānanam forest
 कान्त kānta (*p.p. of*
 kam) beloved
 कापालिकः kāpālikaḥ (repul-
 sive) Śaiva ascetic
 कामः kamaḥ wish, desire,
 love

कामः Kamaḥ, Kāma:devaḥ
 the God of Love
 कामम् kāmam at will, wil-
 fully; admittedly, granted
 that, though
 कामयिष्यते kāmayaṣyate *3rd*
sg. atm. fut. of kam
 कामिन् kāmīn loving, lover
 कायस्थः kāyasthaḥ scribe,
 letter-writer
 कारणं kāraṇam reason,
 cause; instrument, means
 कारिन् kārin doing,
 doer
 कार्त्स्न्यं kārtsnyam totality;
 kārtsnyena in full
 कार्पण्यं kārpaṇyam
 wretchedness
 कार्मुकं karmukam bow
 कार्यं kāryam task, duty,
 affair, business, matter
 कालः kālaḥ time, right
 time, occasion
 कालक्षेपः kāla-kṣepaḥ, kāla-
 haraṇam wasting of time,
 delay
 काव्यं kāvyam poetry, (cre-
 ative) literature
 काशी kāśī *name of city*
 (Banaras)
 किंवदन्ती kimvadtantī
 rumour
 किञ्च kiṃ ca moreover
 किञ्चित् kiṃ cit something;
 somewhat, slightly

किंतु kiṃ tu but
 किंनुखलु kiṃ nu khalu can
 it be that?
 किम् kiṃ (*n. sg. of kaḥ*)
 what?; why?; *may mark a
 question; + instr. what is the
 point in? what business
 (have you etc.) with?*
 किमपि kiṃ api something;
 somewhat, at all
 किमिति kiṃ iti in what
 terms?; with what in mind?
 why?
 किमुत kiṃ uta, kiṃ punar
 [what then of:] let alone
 कियन्त् kiyant how much?
 किल kila it seems that, ap-
 parently, I believe
 कीदृश kīdṛśa (*f. ī*) of what
 kind? of what kind! what (a)!
 कीर्त् kīrt (X kīrtayati) de-
 clare
 कु ku: *pejorative prefix* ill
 कुटुम्बं kuṭumbaṃ house-
 hold, family
 कुटुम्बिन् kuṭumbin *m.*
 householder, family-man
 कुट्मल kuṭmala *m./n.* bud
 कुण्डलं kuṇḍalaṃ earring,
 ear-ornament
 कुतः kutaḥ from where?
 from what?; in what direc-
 tion, whereabouts?
 कुतूहलं kutūhalaṃ curiosity,
 interest

कुप kup *caus.* (kopayati)
 make angry, anger
 कुमति kumati *f.* ill thought,
 wrong-headedness
 कुमारः kumāraḥ (well-born)
 young man, son; prince;
 Your/His Highness
 कुमारः Kumāraḥ the Prince
 (*name of Skanda, god of
 war*)
 कुमारकः kumārakaḥ young
 man, son
 कुमारी kumārī girl, daugh-
 ter, princess
 कुम्भः kumbhaḥ pot
 कुलं kuḷaṃ family, dynasty,
 house; herd, swarm (of bees)
 कुलविद्या kula-vidyā learning
 that is [in a family:] heredi-
 tary
 कुशः Kuśaḥ *pr. n.*
 कुशलं kuśalaṃ welfare
 कुसुमं kusumaṃ flower,
 blossom
 कुसुमपुरं Kusumapuram
 'flower-city' name of
 Pataliputra
 कुसुमासुधः kusuma-āyudhaḥ
 [the flower-weaponed:] God
 of Love
 कुलं kuḷaṃ bank, shore
 कृ कृ (VIII karoti) do, act,
 see to, conduct (affairs);
 make, cause, contrive; *forms
 verbal periphrasis with*

abstract or action nouns, e.g.
 avajñāṃ kṛ feel contempt,
 despise
 कृच्छ्रं kṛcchraṃ hardship;
 कृच्छ्रतः kṛcchrāt with difficulty
 कृतम् kṛtam + *instr.* have
 done with
 कृतज्ञ kṛta-jñā, kṛta-vedin
 conscious of [things done
 for one:] debt, grateful,
 obliged
 कृतज्ञता kṛtajñā~tā gratitude
 कृतपुण्य कृताःपुण्या [who
 has done meritorious things
 (in a previous life):] fortune-
 nate, lucky
 कृतिन् कृतिन् [having some-
 thing done:] satisfied, ful-
 filled
 कृपण kṛpaṇa niggardly,
 wretched
 कृपाणः कृपाणाḥ sword,
 (sacrificial) knife; कृपाणाः
 पाणि *cf. Chapter 15, p. 210*
 कृपालु कृपालु compassion-
 ate
 कृष्ण कृष्णा black
 कृष्णशकुनि कृष्णाःशकुनि *m.*
 [black bird:] crow
 कल्प कल्प (I kalpate) be
 suitable, conduce to, turn to
 (*dat.*)
 कल्प कल्प *caus.* (kalpayati)
 arrange, prepare
 केतु ketu *m.* flag, banner

केशवः Keśavaḥ name of the
 god Kṛṣṇa
 केसरं kesaraṃ hair, filament
 कैमुतिकन्यायात् kaimutika:nyā-
 yāt [from the principle
 kim uta 'let alone':] a for-
 tiori
 कोपः kopaḥ anger
 कोऽपि ko 'pi see kaḥ + api
 कोमल komala tender
 कोलाहलः kolāhalaḥ clam-
 our
 कोशः kośaḥ, koṣaḥ treas-
 ury, resources, wealth
 कौतुकं kautukaṃ curiosity
 कौमुदी kaumudī moonlight;
 day of full moon
 क्रिया kriyā doing, perform-
 ing, effecting, action; rite
 क्री क्रि (IX kṛiṇāti) buy
 क्रीड् क्रीड् (I kṛiḍati) play
 क्रोधः krodhaḥ anger
 क्रौर्यं krauryaṃ cruelty
 क्व क्वा where? in what?
 क्वप् क्वप् *caus.* (kvāṇayati)
 [cause to] sound
 क्षणः kṣaṇaḥ instant of
 time, second, moment
 क्षत्रियः kṣatriyaḥ [member
 of] warrior [caste]
 क्षम क्शम (I kṣamate) be
 patient, endure, tolerate
 क्षयः kṣayaḥ destruction,
 ruin

क्षात्र *ksātra* (*f.* 1) relating to the *kṣatriya* caste
 क्षितिपति *kṣiti-pati m.* [lord of earth:] king
 क्षिप् *kṣip* (*VI kṣipati*) throw; waste (time)
 क्षिप्र *kṣipra* swift, quick
 क्षिप्रकारिन् *kṣipra:kārin* [swift-acting:] precipitate
 क्षीरवृक्षः *kṣīra-vṛkṣaḥ* fig-tree
 क्षुद् *kṣud* (*I kṣodati*) trample, tread
 क्षुद्र *kṣudra* mean, common, low
 क्षुध् *kṣudh f.* hunger
 क्षेत्रं *kṣetraṃ* field
 क्षेपः *kṣepaḥ* (*from kṣip*) throwing, wasting
 खं *khaṃ* hole; vacuum; sky, heaven
 खद्योतः *khadyotaḥ* firefly
 खलु *khalu confirmatory particle* indeed, of course, after all, certainly, don't forget; *na khalu* certainly not, not at all
 खेदः *khedaḥ* exhaustion
 खेल *khel* (*I khelati*) play
 ग -*ga ifc.* going
 गः *gaḥ* the letter *g*; (*in prosody*) heavy syllable
 गङ्गा *Gaṅgā* the Ganges

गजः *gajaḥ* elephant
 गडु *gaḍu m.* goitre.
 गण् *gaṇ* (*X gaṇayati*) count
 गणना *gaṇanā* counting
 गणिका *gaṇikā* courtesan
 गत *gata* (*p.p. of gam*) gone; *ifc.* gone to, [being] in, concerning, *etc.*
 गन्धः *gandhaḥ* scent, smell, fragrance
 गम् *gam* (*I gacchati*) go, attain
 गम् *gam caus.* (*gamayati*) spend, pass (time)
 गमनं *gamaṇaṃ* going
 गरीयांस् *garīyāṃs* important, considerable; worthy/worthier of respect
 गर्भः *garbhaḥ* womb, foetus; *ifc.* containing
 गर्भिन् *garbhīn* [having foetuses:] productive of offspring
 गल *gal* (*I galati*) drip, slip away
 गहनं *gahanam* dense place, thicket
 गात्रं *gātraṃ* limb, body, 'person'
 गाथा *gāthā* verse (*esp. in the āryā metre*)
 गामिन् *gāmin* going
 गार्हस्थ्यं *gārhasthyaṃ* being a householder
 गिर *gir f.* speech, voice, tone

गिरि giri *m.* mountain
 गीत gīta *p.p.* of gai
 गीता gītā, gīti *f.* song
 गुणः guṇaḥ merit, quality,
 worth; strand, string; 'fold',
e.g. tri:guṇa threefold
 गुप् gup (*denom. pres. gopā-*
yati) guard; hide
 गुरु guru heavy, important;
m. teacher, elder, senior,
 guardian
 गुह्य guhya [to be con-
 cealed:] secret
 गृहं gr̥ham (*m. in pl.*) house,
 home, household; quarters,
 chamber
 गृहजनः gr̥ha-janaḥ family
 (*more particularly wife*)
 गृहमेधिन् gr̥hamedhin *m.*,
 gr̥hasthaḥ householder
 गृहिणी gr̥hīnī housewife, wife
 गृहीत gr̥hīta *p.p.* of grah
 गृहीतार्थं gr̥hīta:ārtha [by
 whom the fact has been
 grasped:] aware
 गै gai (*I gāyati*) sing
 गो go *m.* ox; *f.* cow; go-
 kulaṃ herd of cows, cattle
 गोपः gopaḥ cowherd
 गोपनं gopanaṃ conceal-
 ment, hiding
 गौतमी Gautamī *pr. n.*
 गौरवं gauravaṃ high es-
 teem, regard, duty of re-
 spect [towards an elder]

ग्रह grah (*IX gr̥hṇāti*) seize,
 grasp, take, receive, accept
 ग्रहणं grahaṇaṃ seizing,
 taking
 ग्रामः grāmaḥ village
 घटः ghaṭaḥ pot
 घातकः ghātaḥ execu-
 tioner
 घातयति ghātayati *caus. of*
han 'strike, kill'
 घुष् ghuṣ (*I ghoṣati*) pro-
 claim
 घोषणा ghoṣaṇā proclama-
 tion
 घ्राणं ghrāṇaṃ smelling,
 (sense of) smell
 च ca *enclitic* and, in addi-
 tion; ... ca ... ca both ...
 and ..., no sooner ...
 than ...
 चक्रवर्तिन् cakravartin *m.*
 emperor
 चक्षुस् cakṣus *n.* eye
 चण्ड caṇḍa violent
 चतुर् catur four
 चतुर्थ caturtha (*f. ī*) fourth
 चतुःषष्टि catuḥ;ṣaṣṭi *f.* sixty-
 four
 चन्दन candana *m./n.* san-
 dal, sandalwood-tree
 चन्दनदासः Candanaḍasaḥ
pr. n.
 चन्द्रः candraḥ moon

चन्द्रकेतु Candraketu *m. pr. n.*
 चन्द्रगुप्तः Candraguptaḥ *pr. n.*
 चन्द्रिका candrikā moonlight
 चर् car (I carati) move, go
 depart; behave, act; do,
 effect
 चरणं caraṇam *m./n.* foot;
 caraṇa-nikṣepaḥ [putting
 down of feet:] tread
 चरितं caritaṁ conduct,
 deeds 'story'
 चर्या caryā going about,
 riding (in vehicle)
 चल् cal (I calati) stir, move,
 go away
 चाणक्यः Cāṇakyaḥ *pr. n.*
 चाप cāpa *m./n.* bow
 चामुण्डा Cāmuṇḍā *name of*
the goddess Durgā
 चिकीर्षितं cikīrṣitaṁ [things
 desired to be done:] intention
 चित् cit *enclitic, gives indef-*
inite sense to interrogative
pronouns
 चित्तं cittaṁ thought, mind
 चित्तवृत्ति citta-vṛtti *f.* [activ-
 ity of mind:] mental
 process, thought
 चित्र citra variegated
 चित्रं citraṁ picture
 चित्रलेखा Citralekhā *pr. n.*
 चिन् cint (X cintayati) reflect,
 think (things over), think of
 चिन्ता cintā thought, worry
 चिर cira long (*of time*)

चिरम् ciram for a long time
 चिरस्य cirasya, cirāt after a
 long time
 चीनांशुकं cīnāṁśukam
 [Chinese cloth:] silk
 चीरं cīraṁ strip of bark
 (worn by ascetic)
 चुर cur (X corayati) steal
 चूतः cūtaḥ mango-tree
 चूर्णं cūrṇam powder
 चेत् cet *enclitic if*
 चेतना cetanā consciousness
 चेतस् cetas *n.* mind, heart,
 intelligence, understanding
 चेष्ट चेष्ट (I ceṣṭati, ceṣṭate)
 move, act, behave (to-
 wards), treat (*loc.*)
 चेष्टा ceṣṭā conduct, action
 चेष्टितं ceṣṭitaṁ action
 चैत्ररथं caitrarathaṁ *pr. n.*
 छद्मन् chadman *n.* disguise
 छलं chalaṁ fraud, fallacy,
 error
 छाया chāyā shade
 छिद् chid (II chinatti) cut,
 cut out
 छिद्रं chidraṁ hole, chink
 छिन्न chinna (*p.p. of chid*)
 cut, divided
 छेदिन् chedin cutting out,
 removing
 जः jaḥ the letter j; (*pro-*
sody) the syllables - - -

जटा jaṭā matted locks (of ascetic)

जन् jan (IV jāyate) be born, arise, become

जन् jan *caus.* (janayati) cause to arise, cause, beget, produce, rouse

जनः janah person, people, folk; *ifc. gives plural or indefinite sense*

जननं jananaṃ thing producing, 'ground for'

जनयितृ janayitr̥ *m.* begetter, father

जनार्दनः Janārdanaḥ *name of Kṛṣṇa*

जन्मन् janman *n.* birth; janma-pratiṣṭhā [birth-foundation:] mother

जयः jayah conquest

जरठ jaraṭha old, decrepit

जलं jalam water

जलधि jaladhi *m.* ocean; the number four

जागृ jāgr̥ (II jāgarti) be awake, wake up

जाजलि Jajali *m., pr. n.*

जात jāta (*p.p.* of jan) born, become; jāta-karmaṇ *n.* birth-ceremony

जाति jāti *f.* birth

जानकी Jānakī *pr. n.*

जाप्यं jāpyam̐ (muttered) prayer

जाम्बूनद jāmbūnada (*f.* I) golden

जालं jālam net, lattice, window

जालपादः jālapādaḥ [web-footed:] goose

जि जि (I jayati) win, conquer, beat, defeat

जिज्ञासा jijñāsā desire to know, wish to determine

जितकाशिन् jita-kāśin flushed with victory, arrogant

जीव् jīv (I jīvati) live, be alive

जीवः jivah living creature, soul

जीवित jīvita alive

जीवितं jivitam life

जोषमास् joṣam ās (II joṣam āste) remain silent

ज्ञ -jñā *ifc.* knowing, aware of, recognising

ज्ञा jñā (IX jānāti) know, learn, find out, recognise

ज्ञा jñā *caus.* (jñāpayati) make known, announce

ज्ञातृ jñātr̥ knower, person to know/understand

ज्ञानं jñānam knowledge, perceiving

ज्ञेय jñeya *ger. of jñā*

ज्यायांस् jyāyāms older, elder

ज्योतिस् jyotis *n.* light; heavenly body; jyotiḥ-śāstram astronomy, astrology

- ज्योत्स्ना jyotsnā moonlight
- झटिति jhaṭiti suddenly, at once
- टच् ṭac (*gram.*) the suffix a
- तः taḥ *adverbial suffix* from, in respect of *etc.*
- तटः taṭaḥ slop, bank
- तद् taḍ (X tāḍayati) strike, beat
- तत् tat *n. sg. and stem form of saḥ*
- तत् tat *connecting particle* then, so
- ततः tataḥ from there, from that, thereupon, then, and so, therefore
- तत्क्षणम् tat:kṣaṇam at that moment, thereupon
- तत्र tatra there, in/on *etc.* that, among them
- तत्रभवन्त् tatra:bhavant His Honour [there], that (honourable) man, the revered
- तत्रभवती tatra:bhavatī Her Honour [there], that (good) lady
- तथा tathā thus, in such a way, so
- तथापि tathā >pi even so, nevertheless, but, yet
- तदा tadā then, at that time
- तदानीम् tadānīm (*cf. idānīm*) then, at that time; tadā-nīṃ~tana belonging to that time, of that period
- तद्धितः taddhitaḥ (*gram.*) ['suitable for that':] secondary suffix
- तन् tan (VIII tanoti) extend, stretch
- तन tana *suffix added to words denoting time*
- तनया tanayā daughter
- तन्त्रं tantraṃ framework; administration; chapter of a textbook
- तपस् tapas *n.* (religious) austerity
- तपस्विन् tapasvin practiser of austerities, ascetic; wretched, 'poor'
- तपोवनं tapo-vanaṃ ascetics' grove
- तम tama *superlative suffix* most, pre-eminently, very
- तमस tamas *n.* darkness
- तर tara *comparative suffix* more, notably, particularly
- तरु taru *m.* tree; taru-gaṇaṃ thicket of trees, wood
- तर्कः tarkaḥ conjecture
- तर्ज् tarj *caus.* (tarjayati) threaten, scold
- तर्हि tarhi in that case, then
- तल tala *m./n.* palm (of the hand)

तव tava of you, your, of
 yours
 ता tā *abstract noun*
suffix -ness etc.
 तातः tātaḥ (one's own) father
 तादृश tādrśa (*f. ३*) (of) such
 (a kind), so
 तापसः tāpasasḥ ascetic
 ताम्बूलं tāmbūlaṃ betel
 तारक tāraḥ causing to
 cross over, rescuing, liberat-
 ing
 तारका tārakā star; pupil of
 eye
 तावत् tāvat (*n. sg. of tāvant*)
 during that time, for so
 long, meanwhile
 तावत् tāvat *enclitic* well
 now, (now) then, to start
 with, now as for—; + *pres.*
or imperv. (I'll) just, (would
 you) just *etc.*
 तावन् तāvant that much, so
 much
 तिथि tithi *m. f.* lunar day
 (*esp. as auspicious date for*
ceremony)
 तिमिरं timiraṃ darkness
 तिरोभू tiro~bhū (I tirobha-
 vati) become hidden, van-
 ish
 तीक्ष्ण tīkṣṇa sharp, severe
 तीक्ष्णरसः tīkṣṇa:rasasḥ
 [sharp liquid:] poison
 तीरं tīraṃ bank

तीर्थ tīrthaṃ ford, sacred
 bathing-place, pool
 तु tu *enclitic* but, yet, now
 तुच्छ tuccha trifling
 तुष्णीमस् tūṣṇīm as, tūṣṇīm
 bhū fall silent
 तुष्णीमास् tūṣṇīm ās remain
 silent
 तृतीय तृtiya third
 तृप् तृp *caus.* (tarpayati)
 satisfy
 ते te (i) *nom. pl. m. etc.* of
 saḥ, (ii) *enclitic dat./gen. sg.*
of tvam
 तेन tena therefore, in that
 case
 तैक्षण्यं taiḥṣṇyaṃ sharpness
 त्यज् tyaj (I tyajati) aban-
 don, quit, leave, give up,
 sacrifice
 त्रयं trayaṃ triad; *ifc.* three
 त्रयी trayī triad, the Three
 (Vedas)
 त्रस् tras *caus.* (trāsayati)
 make afraid, frighten
 त्रि tri three
 त्रिकालं tri:kālaṃ (*dvigu*
cpd.) [the three times:] past,
 present and future
 त्रियामा tri:yāmā [containing
 three watches:] night
 त्रिलोचनः tri:lōcanaḥ the
 three-eyed (god), Śiva
 त्र्यम्बकः Tryambakaḥ *name*
of Śiva

त्रयः tryāhaḥ [period of] three days
 त्वं tvam *abstract noun suffix-ness etc.*
 त्वम् tvam (*stem forms tvat and yuṣmat*) you
 त्वर् tvar (I tvarate) hurry; *caus. tvarayati*
 त्वरितम् tvaritam hurriedly, quickly, at once
 त्वादृश tvādr̥śa (*f. 1*) like you
 द -da *ifc.* giving, administering
 दक्षिण dakṣiṇa right, on the right hand; dakṣiṇena on the right, to the right
 दक्षिणापथः dakṣiṇāpathaḥ southern region (of India), the Deccan
 दण्डः daṇḍaḥ stick; punishment; vertical stroke (as punctuation mark)
 दण्डनीति daṇḍa-nīti *f.* administration of justice, political science
 दण्डापूपिका daṇḍāpūpikā [the 'stick-and-cake' principle:] reasoning *a fortiori*
 दत्त datta *p.p. of dā*
 दधत् dadhat *nom. sg. m. pres. part. para. of dhā*
 दन्तः dantaḥ tooth
 दम्पति dam-pati *m. (Vedic)* lord of the house; *du.*

husband and wife
 दया dayā pity, compassion
 दर्भः darbhaḥ *sg. and pl. a. type of (sacrificial) grass*
 दर्शनं darśanaṁ (act of) seeing, meeting, sight, appearance; sight (of king or god), audience
 दर्शनीय darśanīya worth seeing, attractive
 दर्शयति darśayati *caus. of dr̥ś*
 दर्शिन् darśin seeing
 दलं dalaṁ petal, leaf
 दश daśa ten
 दह् dah (I dahati) burn
 दह् dah *caus. (dāhayati)* cause to burn
 दा dā (III dadāti) give, bestow, direct (gaze)
 दाक्षायणी Dākṣāyaṇī [daughter of Dakṣa:] Aditi
 दातृ dātṛ giver, granting
 दानं dānaṁ gift, bestowal, provision (of)
 दायिन् dāyin giving, administering
 दाराः dārāḥ *m. pl. (N.B. number and gender)* wife
 दारुण dāruṇa cruel
 दारुवर्मन् Dāruvarman *m., pr. n.*
 दासः dāsaḥ slave, servant
 दासी dāsī slave girl, servant girl

दिनं *dinaṃ* day
 दिवसः *divasaḥ* day
 दिव्य *divya* celestial
 दिग् *diś* (*dik*) *f.* direction,
 cardinal point, region; *pl.*
 sky, skies
 दिष्टया *diṣṭyā* [by good
 luck:] thank heaven that;
 + *vṛdh* congratulations!
 दीपिका *dīpikā* lamp
 दीप्त *dīpta* (*dīp* 'blaze,
 shine') brilliant
 दुःखं *duḥkhaṃ* sorrow, un-
 happiness, pain, distress
 दुरात्मन् *durātman* evil-na-
 tured, evil, vile
 दुर्गं *durgam* [hard to get
 at:] stronghold, citadel;
durga-saṃskāraḥ prepara-
 tion of stronghold, fortifica-
 tion
 दुर्निमित्तं *dur:nimittam* ill
 omen
 दुर्बोध *dur:bodha* difficult to
 understand
 दुर्मनस् *dur:manas* in bad
 spirits, miserable
 दुर्मनायते *durmanāyate*
denom. be miserable
 दुर्लभ *dur:labha* hard to ob-
 tain, inaccessible
 दुर्वासस् *Durvāsas* *m., pr. n.*
 दुर्विपाकः *dur:vipākaḥ* cruel
 turn (of fortune)
 दुःचेष्टितं *duś:ceṣṭitam* mis-

chievous action
 दुःशील *duḥśīla* bad-tem-
 pered, irritable
 दुष् *duṣ* *caus.* (*dūṣayati*)
 spoil, defile
 दुष्कर *duṣ:kara* difficult [to
 do]
 दुःषन्तः *Duḥṣantaḥ* *pr. n.*
 दुस् *dus* *pejorative prefix* ill,
 bad, evil, mis- *etc.*; difficult to
 दुह *duh* (*II dogdhi*) milk;
 (*dugdhe*) yield milk
 दुहितृ *duhitṛ* *f.* daughter
 दूर *dūra* far (off), remote;
dūram (for) a long way;
dūrāt from afar; *dūre* at
 a distance, far away
 दूरीभवन्तम् *dūri~bhavantam*
acc. sg. m. pres. part. of
dūri~bhū 'be far away'
 दृढ *dr̥ḍha* firm
 दृश् *dr̥ś* (*I paśyati*) see,
 look/gaze at/on, watch
 दृश् *dr̥ś* *caus.* (*darśayati*)
 show, reveal
 दृश् *dr̥ś* *f.* look, glance
 दृष्ट *dr̥ṣṭa* *p.p. of dr̥ś*
 दृष्टि *dr̥ṣṭi* *f.* look, gaze
 देवः *devaḥ* god; His/Your
 Majesty
 देवता *devatā* divinity, god
 देवतागृहं *devatā-gṛhaṃ*
 [house of god:] temple
 देवपादाः *deva-pādāḥ* the feet
 (*N.B. pl.*) of Your Majesty,

honorific for Your Majesty
 देवरातः Devarātaḥ *pr. n.*
 देवी devī goddess; (the)
 Queen, Her/Your Majesty
 देशः deśaḥ place, country
 दैवं daivam fate, chance,
 fortune
 दोग्ध्री dogdhrī *f. of dogdhr*
 (doh + ṛ), *agent noun of duh*
 दोषः doṣaḥ fault, demerit,
 blemish, sin, offence,
 harm
 दोहदः dohadah (pregnant)
 longing
 दौहित्रः dauhitraḥ daughter's
 son, grandson
 द्रविणं draviṇam wealth
 द्रष्टव्यं draṣṭavya *ger. of drś*
 द्रोहः drohaḥ injury, hostility
 द्वन्द्वं dvandvam pair;
 dvandva-samprahārah
 single combat, duel
 द्वयं dvayaṁ couple, pair;
ifc. two
 द्वारं dvār *f.*, dvāram door;
 dvāra-prakoṣṭhaḥ forecourt
 द्वि dvi two
 द्विगुं dvigu *m. (gram.) nu-*
merical compound
 द्वितीयं dvitīya second, an-
 other, a further
 द्विषं dviṣ (II dveṣṭi) hate
 द्विषं dviṣ (dviṣ) *m. enemy*
 धनं dhanam wealth, money

धनुस् dhanus *n. bow*
 धन्यं dhanya lucky
 धर्मः dharmah religious law,
 duty, piety
 धर्मपत्नी dharma-patnī lawful
 wife
 धा dhā (III dadhāti) put,
 hold, wear
 धातु dhātu *m. (primary) ele-*
ment; (gram.) root
 धातृ dhātṛ creator, supporter
 धात्री dhātrī nurse, foster-
 mother
 धारणं dhāraṇam (dhṛ) hold-
 ing, wearing
 धाव् dhāv (I dhāvati) run
 धी dhī *f. intelligence*
 धीमन् dhīmant intelligent,
 wise
 धीर dhīra steady, firm, res-
 olute, strong
 धुरा dhurā pole, yoke, burden
 धूम्रं dhūmra smoke-
 coloured, grey
 धूर्तः dhūrtah rogue
 धूलिं dhūli *f. dust*
 धृ dhṛ *caus. (dhārayati, p.p.*
dhārīta/dhṛta) hold, carry,
wear
 धैर्यं dhairyaṁ steadiness,
 firmness, self-control
 ध्यानं dhyānam meditation,
 meditating
 ध्वनिं dhvani *m. sound;*
(lit. crit.) 'Suggestion'

न na not, no, 'fail to';
 (in comparisons) rather
 than, than; na kaś cit, na ko
 ५pi [not anyone]: no one,
 nobody
 नः naḥ the letter n;
 (prosody) the syllables ~ ~ ~
 नगरं nagaram, nagarī city,
 town
 नदी nadi river
 ननु nanu why! well!; (in
 objection or qualification)
 surely, rather
 नन्दः Nandaḥ pr. n.
 नन्दनः Nandanaḥ pr. n.
 नम् nam (I namati) bow,
 salute
 नमस् namas n. homage
 नमस्कारः namaskāraḥ mak-
 ing obeisance
 नयनं nayanam eye
 नरः naraḥ man
 नरपति narapati m. king
 नलिनी nalinī lotus
 नव nava new, fresh
 नवयौवनं nava:yauvanam
 [fresh] youth
 नाट्यं nāṭyam acting, drama
 नाम nāma enclitic by name;
 indeed
 नामधेयं nāmadheyam appel-
 lation, name
 नामन् nāman n. name; ifc.
 named, called
 नारी nārī woman

निकृत् ni + kṛt (VI nikṛntati)
 cut up, shred
 निक्षिप् ni + kṣip (VI nikṣipati)
 throw, cast into (loc.);
 place, deposit
 निक्षेपः nikṣepaḥ (act of)
 putting down
 निखिल nikhila entire
 निगडयति nigadayati denom.
 fetter, bind
 निग्रह ni + grah (IX nigrhṇāti)
 repress, restrain
 निघ्नती nighnatī nom. sg. f.
 pres. part. para. of ni + han
 'strike'
 निज nija one's own
 निपातः nipātaḥ (gram.)
 ready-made form, particle
 निपुण nipuṇa clever, sharp
 निबन्धनं nibandhanam bond
 निभृत् nibhṛta secret, quiet
 निमित्तं nimittam sign, omen;
 cause, motive
 नियत niyata constrained;
 niyatam necessarily, as-
 suredly
 नियुज् ni + yuj (VII niyujkte)
 engage (someone) upon
 (loc.), appoint, set to (doing)
 नियोगः niyogaḥ employ-
 ment, entrusting
 नियोज्यः niyojyaḥ servant
 निरुणद्धि niruṇadhmi 1st sg.
 pres. para. of ni + rudh
 'confine, restrain'

निरुत्सुक *nir_utsuka* without eagerness
 निर्गम् *nirgam* (*nis + gam*) (I *nirgacchati*) go away, retire from (*abl.*)
 निर्दय *nir_daya* pitiless, fierce
 निर्दिश्य् *nirdiś* (*nis + diś*) (VI *nirdiśati*) designate, specify
 निर्भर *nirbhara* excessive, full
 निर्भिन्न *nirbhinna* blossomed forth, found out, betrayed
 निर्मा *nirmā* (*nis + mā*) (II *nirmāti*) create, compose
 निर्माणं *nirmāṇam* creation
 निर्मित *nirmita* created
 निर्वप् *nirvap* (*nis + vap*) (I *nirvapati*) sprinkle, offer, donate
 निर्वर्णं *nirvarṇ* (*nis + varṇ*) (X *nirvarṇayati*) gaze upon
 निर्वाणं *nirvāṇam* bliss
 निर्वृत *nirvṛta* content, happy, satisfied
 निवासिन् *nivāsin* living (in), inhabitant
 निविद् *ni + vid* *caus.* (*nivedayati*) report, announce, inform someone (*dat./gen.*) of (*acc.*), present someone (*acc.*)
 निविश्य् *ni + viś* *caus.* (*niveśayati*) cause to settle, put in place
 निवृ *ni + vṛ* *caus.* (*nivārayati*) ward off, drive off; check, restrain

निवृत् *ni + vṛt* (I *nivartate*) go back, turn back, return
 निवृत् *ni + vṛt* *caus.* (*nivartayati*) turn back (*trans.*)
 निवेदक *nivedaka* announcing, indicating
 निशम् *ni + śam* *caus.* (*niśamayati*) perceive, observe
 निशा *niśā* night
 निश्चयः *niścayaḥ* determination, resolve, certainty
 निश्चि *niści* (*nis + ci*) (V *niś-inoti*) ascertain, settle, fix upon
 निषिद्य् *niśidh* (*ni + sidh*) (I *niśedhati*) prohibit, cancel, prevent, check
 निष्क्रम् *niṣkram* (*nis + kram*) (I *niṣkrāmati*) go out of (*abl.*), emerge
 निष्पण्ण *niṣpaṇṇa* (*p.p of ni + pad* 'be brought about') completed
 निस् *nis* prefix without, -less, etc.
 निःसह *niḥsaha* weak, exhausted
 निहित *nihita* *p.p. of ni + dhā* 'place'
 नी *nī* (I *nayati*) lead, guide, take, carry; + *abstract noun* cause a condition in someone
 नीति *nīti* *f.* conduct, policy, political science

नु खलु nu khalu *enclitic, stressing interrogative now (who etc.)* I wonder?

नूपुर nūpura *m./n.* (ornamental) anklet

नृत् nṛt (IV nṛtyati) dance

नृपः nṛpaḥ king

नृपति nṛpati *m.* king

नृशंस nṛśamsa injurious; *m.* monster

नेतृ netṛ leader

नेत्रं netraṃ eye

नेपथ्यं nepathyam area behind stage

न्यायः nyāyaḥ rule, principle; propriety

न्याय्य nyāyya regular, right, proper

न्यासः nyāsaḥ deposit, pledge

न्यासीकृ nyāsī~kṛ deposit, entrust

पः paḥ, pakāraḥ the letter p

पक्कं pakva cooked, ripe

पक्षः pakṣaḥ wing, 'flank', side

पक्षपातिन् pakṣa-pātin . on the side of, partial to

पङ्कजं paṅkajam [mud-born:] lotus

पङ्क्ति paṅkti *f.* row, line

पच् pac (I pacati) cook, ripen (*trans.*); *pass.* be cooked, ripen (*intrans.*)

पञ्च pañca five

पञ्चम pañcama (*f. ī*) fifth

पञ्चवटी Pañcavaṭī name of a place

पटः paṭaḥ cloth, robe

पटु paṭu sharp; paṭiyāms sharper

पठ् paṭh (I paṭhati) read (aloud), study; cite, mention

पणायितृ paṇāyitṛ hawker

पण्डित paṇḍita clever, learned; *m.* scholar, paṇḍit

पत् pat (I patati) fall, fly

पत् pat *caus.* (pātayati) cause to fall, drop

पतत्रिन् patatrin bird

पति pati, *m.* lord, king; (*irreg.*) husband

पत्रं patraṃ feather; leaf, petal; leaf for writing, 'paper'

पत्नी patnī wife

पथः -pathaḥ (*usually ifc.*) path (*cf.* panthan)

पथ्य pathya suitable, salutary, regular

पदं padaṃ step, footstep, foot; position, site; word, member of nominal compound

पद्मं padmaṃ lotus

पद्मपुरं Padma-puraṃ name of city

पन्थन् panthan *m.* (*irreg.*) road, path, way

पयस् payas *n.* water, juice

- पर *para* *pron. adj.* other, another; *m.* stranger; far, ultimate, supreme, great, particularly marked, (+ na) greater than
- परम् *param* beyond, further than (*abl.*)
- परतन्त्र *para-tantra* under another's control, not in control (of)
- परत्र *paratra* elsewhere, in the next world
- परवन्त् *paravant* under another's control; beside oneself, overwhelmed
- परवश *paravaśa* in another's power, helpless
- परस्पर *paraspara* mutual; *parasparam* one another, each other
- पराञ्च *parāñc* turned the other way
- परापत् *parā + pat* (I *parāpatati*) approach, arrive
- परिकर्मन् *parikarman* *n.* preparation
- परिकीर्त् *pari + kīrt* (X *parikīrtayati*) proclaim, declare
- परिवृत् *pari + kṛp* *caus.* (*parikalpayati*) fix, destine for (*dat.*)
- परिवृष्टः *pariklēśaḥ* vexation
- परिक्षिप् *pari + kṣip* (VI *parikṣipati*) encircle, encompass
- परिगम् *pari + gam* (I *parigacchati*) surround, encircle
- परिग्रह् *pari + grah* (IX *parigrhṇāti*) accept, adopt, possess, occupy
- परिग्रहः *parigrahaḥ* acceptance, welcome; possession, wrapping round, dress
- परिचि *pari + ci* (V *paricinoti*) become acquainted with, recognise
- परिजनः *parijanaḥ* attendant, servant
- परिज्ञानं *parijñānam* realisation
- परिणम् *pariṇam* (*pari + nam*) (I *pariṇamati*) develop, turn out (to be)
- परिणयः *pariṇayaḥ* marriage
- परिणामः *pariṇāmaḥ* development, outcome
- परिणी *pariṇī* (*pari + nī*) (I *pariṇayati*) marry
- परितुष्ट् *pari + tuṣ* *caus.* (*paritoṣayati*) make satisfied, reward, tip
- परितोषः *paritoṣaḥ* satisfaction
- परित्यज् *pari + tyaj* (I *parityajati*) give up, abandon
- परित्यागः *parityāgaḥ* giving up, sacrificing; liberality
- परित्रस्त *paritrasta* frightened
- परित्रै *pari + trai* (I *paritrāyate*) rescue, save, protect
- परिनिर्वाणं *parinirvāṇam* complete extinction

- परिपाल् pari + pāl (X paripāl-
ayati) guard, preserve,
keep intact
- परिप्लु pari + plu (I pari-
plavate) float, move rest-
lessly, tremble
- परिभुञ् परि + bhuj (VII pari-
bhunakti) enjoy
- परिभूति paribhūti *f.* humilia-
tion, defeat
- परिभ्रंश् परि + bhramś (IV
paribhraśyate) fall, drop,
slip
- परिभ्रम् परि + bhram (I parib-
hramati) wander around
- परिमलः parimalaḥ perfume
- परिमेय parimeya measura-
ble, limited
- परिरक्ष् परि + rakṣ (I
parirakṣati) protect, look
after, save, spare
- परिवाहिन् parivāhin over-
flowing
- परिवृत parivṛta surrounded,
having a retinue
- परिवृष् परि + vṛdh *caus.*
(parivardhayati) cause to
grow, tend (plants)
- परिश्रमः pariśramaḥ fatigue,
exertion
- परिश्रान्त pariśrānta exhau-
sted, tired
- परिषद् pariṣad *f.* assembly,
audience
- परिस्फुट parisphuṭa clear,
distinct
- परिहा परि + hā *passive*
(parihīyate) be deficient,
be inferior to (*abl.*)
- परिहासः parihāsaḥ joke,
laughter
- परिह परि + hr (I pariharati)
avoid, shun, omit (to do),
resist
- परीक्ष् parīkṣ (pari + lkṣ) (I
parīkṣate) examine, scruti-
nise; *p.p.* parīkṣita exam-
ined, proven
- परीत parīta encompassed,
overcome
- पर्यट् paryaṭ (pari + aṭ) (I
paryaṭati) wander about
- पर्यन्तः paryantaḥ limit, end;
ifc. [having as an end:] end-
ing with, up to
- पर्याप्त paryāpta sufficient,
adequate
- पर्वतः parvataḥ mountain
- पर्वतेश्वरः Parvateśvaraḥ *pr. n.*
- पशु paśu *m.* animal, sacrifi-
cial animal
- पशुपति Paśupati *m.* [lord of
beasts:] *name of Śiva*
- पश्चात् paścāt behind, back-
ward; after, afterwards
- पश्चात्तापः paścāt:tāpaḥ [after-
pain:] remorse
- पश्यति paśyati *present of*
drś 'see'
- पा pā (I pibati) drink; *caus.*

(pāyayati) make to drink
 पाकः pākah cooking;
 ripeness, fulfilment
 पाठः pāṭhah recitation,
 reading; part (in play)
 पाणि pāṇi *m.* hand
 पाण्डित्यं pāṇḍityam learning,
 scholarship
 पातकं pātakam [causing to
 fall:] sin, crime
 पातिन् pātin falling, flying
 पात्रं pātram vessel, recepta-
 cle; worthy recipient; actor;
 pātra-vargah cast (of play)
 पादः pādah foot
 पादपः pādapaḥ [drinking
 by the foot:] tree
 पादमूलं pāda-mūlam [foot-
 root:] feet (*in deferential
 reference to person*)
 पाप pāpa evil, bad, wicked;
m. villain; *n.* wickedness
 पारावतः pārāvataḥ pigeon
 पाराशरिन् pārāśarin wander-
 ing mendicant
 पार्थिवः pārthivah king,
 ruler
 पार्वती Pārvatī *pr. n., wife of
 Śiva*
 पार्श्वं pārśvam flank, side
 पाल् pāl (*X pālayati*) pro-
 tect
 पिण्डः piṇḍah ball of rice,
 ritual offering to ancestors

पिण्डपातिन् piṇḍapātin *m.*
 mendicant
 पितृ pitṛ *m.* father; *du.* par-
 ents
 पिपीलिका pipilikā ant
 पीड् pīḍ (*X pīḍayati*)
 squeeze, oppress, torture,
 grieve
 पीडा pīḍā oppression, af-
 fliction
 पीत pīta *p.p. of pā* 'drink'
 पुलिङ्ग pumliṅga having
 masculine gender
 पुंवाच् pumvant (*gram.*) mas-
 culine
 पुंस् pums *m. (irreg.)* man,
 male, masculine
 पुंगवः puṅgavaḥ bull
 पुण्डरीकं puṇḍarikam lotus
 पुण्डरीकः Puṇḍarikah *pr. n.*
 पुण्य puṇya auspicious, virtu-
 ous, holy; *n.* religious merit
 पुत्रः putraḥ son
 पुत्रिका putrikā, putrī daugh-
 ter
 पुनर् punar again, back
 (again); *enclitic* however,
 but, even so, yet, neverthe-
 less
 पुनरपि punar api yet again,
 once more
 पुनरु— punar:ukta re-
 peated, redundant
 पुर pur *f.* rampart, city
 पुरं puram city

पुरः purah forward, in front, immediate, in the East
 पुरस्कृत puraskṛta placed in front, before the eyes; honoured
 पुरस्तात् purastāt forward, from there on
 पुरःसरः puraḥsarah forerunner, attendant; *pl.* entourage
 पुरा purā formerly, previously, once
 पुरातन purātana (*f. ī*) former
 पुरुषः puruṣaḥ man
 पुरूरवस् Purūravas *m. pr. n.*
 पुष् पुष् *caus.* (poṣayati) cause to thrive, rear
 पुष्कल puṣkala abundant, strong
 पुष्पं puṣpam flower
 पुष्पिताग्रा puspitāgrā (*prosody*) name of a metre
 पुस्तकं pustakaṃ book
 पू pū (IX punāti/punīte) purify
 पूरयति pūrayati *caus.* of pṛ
 पूर्णं pūrṇa full (*p.p.* of pṛ)
 पूर्व pūrva *pron. adj.* previous, earlier, first, prior, foregoing
 पूर्वम् pūrvam previously, earlier; before (*abl.*)
 पृथक् pṛthak separately
 पृथग्जनः pṛthagjanaḥ separate person, ordinary person

पृथिवी pṛthivī, pṛthvī earth
 पृष्ट pṛṣṭa *p.p.* of prach
 पू pū *caus.* (pūrayati) fill, fulfil, 'enrich'
 पौतकः potakaḥ young animal/plant
 पौनरुक्तं paunaruktaṃ redundancy
 पौर paura urban; *m.* citizen; paura:janaḥ townfolk
 पौरव Paurava (*f. ī*) descended from Puru
 प्रकारः prakāraḥ manner, way, type, kind
 प्रकाशनं prakāśanam displaying
 प्रकृति prakṛti *f.* nature, disposition; *pl.* subjects (of king), people
 प्रकोष्ठं prakoṣṭhaḥ courtyard
 प्रख्या pra + khyā *caus.* (prakhyāpayati) publish, proclaim
 प्रचलितं pracalita in motion
 प्रचारः pracāraḥ roaming, movement
 प्रचि pra + ci (V pracinoti) accumulate (*trans.*); *pass.* pracīyate accumulate (*intrans.*)
 प्रच्छन्नम् pracchannam secretly, stealthily
 प्रच्छादनं pracchādanam concealment

प्रच्छायं *pracchāyam* shade
 प्रच्छ् *prach* (VI *pr̥cchati*) ask,
 question
 प्रजा *prajā* subject (of king)
 प्रजापति *Prajāpati* *m., pr. n.*
 प्रज्ञा *prajñā* intelligence, un-
 derstanding, guile
 प्रणम् *praṇam* (*pra + nam*) (I
praṇamati) make obei-
 sance to, salute
 प्रणयः *praṇayaḥ* affection,
 entreaty
 प्रणयिन् *praṇayin* entreating,
 suppliant, petitioner;
praṇayi-kriyā acting for a
 petitioner, carrying out a
 request
 प्रणामः *praṇāmaḥ* salutation
 प्रणिधि *praṇidhi* *m.* (secret)
 agent
 प्रति *prati + acc.* towards,
 against, with regard to,
 about
 प्रतिकूल *prati_kūla* [against
 the bank:] contrary, hostile
 प्रतिक्रिया *pratikriyā* [action
 against:] remedy, remedying
 प्रतिग्रहः *pratigrahaḥ* present
 (*to a brahmin from a king*)
 प्रतिच्छन्दकं *praticchandakam*
 portrait, picture
 प्रतिज्ञा *pratiññā* promise,
 assertion
 प्रतिदृश् *prati + dṛś* (I *prati-*
paśyati) see

प्रतिनन्द *prati + nand* (I *prati-*
nandati) receive gladly;
 welcome
 प्रतिनिवृत् *prati + ni + vṛt* (I
pratinivartate) return
 प्रतिपक्षः *pratipakṣaḥ* oppo-
 site side, enemy
 प्रतिपद् *prati + pad* (IV *prati-*
padyate) assent, admit
 प्रतिपाल् *prati + pāl* (X *prati-*
pālayati) wait for
 प्रतिबुद् *prati + budh* (IV *prati-*
budhyate) wake up (*in-*
trans.)
 प्रतिबुद् *prati + budh* *caus.*
 (*pratibodhayati*) wake up
 (*trans.*)
 प्रतिरूपक *pratirūpaka* (*f. ikā*)
 corresponding in form, like
 प्रतिवचनं *prativacanam* an-
 swer, reply
 प्रतिवस् *prati + vas* (I *prati-*
vasati) dwell, live (in)
 प्रतिवातम् *prati_vātam* against
 the wind, into the wind
 प्रतिविधा *prati + vi + dhā* (III
pratividadhāti) prepare
 against, take precautions
 प्रतिविधानं *pratividhānam*
 counter-measure
 प्रतिश्रु *prati + śru* (V *pratiś-*
ṛṇoti) promise
 प्रतिषिद् *pratiṣidh* (*prati + sidh*)
 (I *pratiśedhati*); restrain,
 forbid

प्रतिषेधः *pratiṣedhaḥ* prohibition, cancellation
 प्रतिष्ठा *pratiṣṭhā* foundation
 प्रती *pratī* (*prati + i*) *caus.*
 (*pratyāyayati*) make confident
 प्रतीकारः *pratīkāraḥ* remedy
 प्रतीक्ष् *pratīkṣ* (*prati + iḥ*) (*I*
pratīkṣate) wait (for)
 प्रतीहारः *pratīhāraḥ* door-keeper, porter
 प्रत्यग्र *pratyagra* fresh, recent
 प्रत्यभिज्ञा *pratyabhi + jñā*
 (*IX pratyabhijānāti*) recognise
 प्रत्ययः *pratyayah* (*gram.*)
 suffix
 प्रत्यर्थिन् *pratyarthin* hostile
 प्रत्यर्पयति *pratyarpayati*
 (*caus. of prati + ṛ*) hand over, give back
 प्रत्यवायः *pratyavāyah* reverse, annoyance
 प्रत्यस् *pratyas* (*prati + as*) (*IV*
pratyasyati) cast aside
 प्रत्याख्यानं *pratyākhyānam* rejection
 प्रत्यादिष् *pratyā + diṣ* (*VI*
pratyādiṣati) reject; put to shame (by example)
 प्रत्यापन्न *pratyāpanna* returned
 प्रत्यासन्न *pratyāsanna* near, at hand, about
 प्रत्युत्पन्न *pratyutpanna* prompt, ready

प्रथम *prathama* first, previously; *prathamam* already
 प्रथित *prathita* widely known
 प्रदृश् *pra + drś* (*I prapaśyati*)
 see
 प्रदेशः *pradeśaḥ* place, area
 प्रदु *pra + dru* (*I pradravati*)
 run (*p.p. intrans.*)
 प्रधान *pradhāna* principal, important, (person) in authority; *ifc.* having as one's authority
 प्रबन्धः *prabandhaḥ* (literary) work
 प्रबुध् *pra + budh* *caus.* (*prabodhayati*) wake up; inform, admonish
 प्रभा *pra + bhā* (*II prabhāti*)
 shine forth, dawn
 प्रभावः *prabhāvaḥ* power
 प्रभु *prabhu* *m.* master
 प्रभू *pra + bhū* (*I prabhavati*)
 arise; prevail, have power over, govern (*gen.*)
 प्रभूत *prabhūta* numerous, abundant, large
 प्रभृति *prabhṛti* *f.* beginning; *ifc. etc.*
 प्रभृति *prabhṛti + abl. or ifc.*
 (ever) since; *cirāt prabhṛti* [since a long time:] for (so) long
 प्रमत्त *pramatta* negligent, inattentive

प्रमाणं pramāṇam measure, size; standard of authority, 'judge'

प्रमादः pramādaḥ negli-
gence, mishap

प्रमुग्ध प्रमुग्धा (*p.p. of*
pra + muh) in a swoon, faint

प्रयत् प्रयत् (I prayatate)
strive, exert oneself

प्रयत्नः prayatnaḥ effort, at-
tempt

प्रयुज् प्रयुज् (VII pray-
uñkte) employ; put into
practice; perform (on stage)

प्रयोगः prayogaḥ perform-
ance (of play)

प्रयोजनं prayojanaṁ pur-
pose, motive, need, mission,
matter, concern

प्रलप् प्रलप् (I pralapati)
talk idly, babble

प्रवातं pravātaṁ breeze

प्रवादः pravādaḥ talk, report

प्रवासः pravāsaḥ travel
abroad, journey

प्रवाहः pravāhaḥ stream,
current

प्रविष् प्रविष् (VI praviśati)
enter, go/come in(to)

प्रविष् प्रविष् *caus.* (pra-
veśayati) cause to come in,
show in, introduce into

प्रवृत्त प्रवृत्ता commenced,
under way, in operation,
current

प्रवृत्ति प्रवृत्ति *f.* news, events,
what has been happening

प्रवेशः praveśaḥ entry,
entering

प्रशंस् प्रशंस (I praśamsati)
praise, extol

प्रशस्य प्राशस्य praiśasya praiśewor-
thy, to be admired

प्रशान्त प्राशान्त praśānta calm

प्रसङ्गः praśaṅgaḥ contin-
gency, occasion: pra-
śaṅga~taḥ in passing

प्रसद् प्रसद् (I prasīdati)
become tranquil, be at
peace

प्रसन्न प्रासन्न praśanna tranquil

प्रसवः prasavaḥ parturition,
childbirth

प्रसादः prasādaḥ favour,
grace, graciousness; free gift
प्रसादीकृ प्रासादीकृ praśādikṛ bestow
(as free gift)

प्रसिद्ध प्रासिद्ध praśiddha estab-
lished, recognised

प्रसुप्त प्रासुप्त praśupta *p.p. of* pra +
svap

प्रसृ प्रसृ (I prasarati)
move forward, extend,
stretch

प्रस्तावः praśtāvaḥ prelude

प्रस्था प्रा + sthā (I prat-
iṣṭhate) set out/off/forth

प्रस्था प्रा + sthā *caus.*
(praśthāpayati) send off,
despatch

प्रस्थानं prasthānam depar-
ture; system, way

प्रस्वप् pra + svap (II prasva-
piti) fall asleep

प्रहि pra + hi (V prahiṇoti)
despatch, send

प्रहृष्ट prahr̥ṣṭa delighted

प्राक् prāk previously, be-
fore, first(ly); + *abl.* before

प्राकारः prākāraḥ rampart,
wall

प्राकृत prākṛta (*f. ā/ī*) of the
people, vulgar, common

प्राण् prāṅ (pra + an)
(II prāṇiti) breathe

प्राणः prāṇaḥ breath; *pl.* life

प्रातराशः prātarāśaḥ [morn-
ing eating:] breakfast

प्रादुर्भू prādur + bhū (prādurb-
havati) become manifest,
arise

प्राप् prāp (pra + āp) (V prāp-
noti) reach, arrive, go to;
obtain, win

प्राप् pra + āp *caus.* (prāpay-
ati) cause to reach, convey

प्राप्त prāpta obtained, ar-
rived, upon one

प्रायशः prāyaśaḥ, prāyeṣa
generally, usually

प्रारब्धं prārabdham [thing
undertaken:] enterprise

प्रार्थ् prārth (pra + arth) (X
prārthayate) long for, seek,
sue for

प्रार्थना prārthanā longing,
desire

प्रार्थयित् prārthayitṛ suitor

प्रावीण्यं prāvīṇyam profi-
ciency

प्रासादः prāsādaḥ mansion,
palace, pavilion; terrace;
[upstairs-]room

प्रिय priya dear, dearest,
beloved, welcome; *ibc. or*
ifc. fond of; *m.lf.* sweet-
heart, loved on

प्रियं priyam benefit, service,
blessing

प्रियंवदकः Priyamvadakaḥ
pr. n.

प्रियङ्गु priyaṅgu *m.lf. a type*
of creeper

प्रियसखी priya:sakhī [dear]
friend

प्रीतिमन्त् prīti~mant full of
joy or affection, glad

प्रेक्ष् prekṣ (pra + ikṣ) (I pre-
kṣate) see, discern

प्रेमन् preman *m./n.* affection
प्रेयांस् preyāṃs dearer; *m.*
loved one, lover

प्रेर् prer (pra + īr) *caus.*
(prerayati) drive on,
impel, stir

प्रेष् preṣ (pra + iṣ) *caus.*
(preṣayati) despatch,
send

प्रेषणं preṣaṇam sending
प्रौढ praudha full-grown

फलं phalaṃ fruit, reward,
recompense, advantage
फलकं phalakaṃ board,
bench, table

बकुलः bakulaḥ a type of
tree; bakulaṃ bakula-
tree blossom

बटु baṭu m. young brahmin
(student); fellow (*contemp-
tuously*)

बत bata *enclitic* alas!

बन्ध bandh (IX badhnāti)
tie, bind, fix; enter into
(friendship or hate)

बन्धु bandhu m. kinsman

बर्हं barha m./n. (peacock's)
tail-feather

बलं balaṃ force, strength;
sg./pl. (military) forces;
बलāt forcibly

बलवन्त् balavant possessing
strength, strong; balavat
strongly, extremely

बलिन् balin possessing
strength, strong

बहिः bahiḥ outside

बहु bahu much, many; + man
(bahu manyate) think
much of, esteem highly

बहुमानः bahu:mānaḥ high
esteem, respect

बहुवचनं bahu-vacanaṃ
(gram.) plural (number)

बहुशः bahuśaḥ many times,
often

बाणः bāṇaḥ arrow

बाधा bādha molestation,
damage

बाल bāla young; m. boy,
child; f. girl, child

बाहुल्यं bāhulyaṃ abun-
dance, multitude

बाह्य bāhya external

बिसं bisaṃ lotus-fibre

बीभत्स bībhatsa repulsive,
foul; n. repulsiveness

बुद्धरक्षिता Buddharakṣitā pr. n.

बुद्धि buddhi f. intelligence,
mind

बुद्धिमन्त् buddhimant pos-
singing intelligence, sentient

बुध् budh (I bodhati/bodhate,
IV budhyate) awake, per-
ceive, learn

बोधिसत्त्वः bodhi:sattvaḥ

[whose essence is enlighten-
ment:] Buddhist saint in the
final stage of enlightenment

ब्रह्मचारिन् brahmacārin
student

ब्रह्मन् brahman n. spiritual-
ity, (religious) chastity

ब्राह्मणः brāhmaṇaḥ brahmin

ब्रू brū (II bravīti) say, tell,
speak

भक्तं bhaktaṃ food

भक्ति bhakti f. devotion,
loyalty

भगवन्त् bhagavant reverend,
revered, venerable, blessed;

m. His Reverence, Reverend Sir, *f.* (bhagavatī) Her Reverence
 भग्न bhagna *p.p.* of bhañj
 भङ्गः bhaṅgaḥ breaking; plucking (of buds); dispersal (of crowds)
 भङ्ग bhañj (VII bhanakti) break, shatter
 भङ्गनं bhañjanam breaking
 भट्टः bhaṭṭaḥ lord, master, learned man
 भद्र bhadra good, dear; *voc.* bhadra my good man, bhadre dear lady, madam
 भयं bhayaṃ fear, danger
 भरतः bhārataḥ actor, player
 भरतः Bhārataḥ *pr. n.*
 भर्तृ bhartṛ *m.* [supporter:] master; husband
 भर्तृदारिका bhartṛ-dārikā [daughter of (my) master:] mistress
 भवती bhavatī *f.* of bhavant
 भवतु bhavatu [let it be:] right then!
 भवनं bhavanam house, home; [house (of king):] palace
 भवन्तु bhavant *pres. part.* of bhū
 भवन्तु bhavant *m.*, bhavatī *f.* you (*politeness*), you sir *etc.*
 भवेत् bhavet (*3rd sg. para. opt.* of bhū) might be

भागः bhāgaḥ division, portion, allotment, tithe
 भागुरायणः Bhāgurāyaṇaḥ *pr. n.*
 भाजनं bhājanam receptacle, box
 भाण्डं bhāṇḍam box
 भारः bhāraḥ burden, load, luggage
 भारिक bhārika burdensome
 भार्या bhāryā wife
 भावः bhāvaḥ state of being; essence, meaning, implication; emotional state, emotion
 भाविन् bhāvin future, imminent
 भास्वरकः Bhāsvarakaḥ *pr. n.*
 भिक्षा bhikṣā alms
 भित्ति bhitti *f.* wall
 भिद् bhid (VII bhinatti) split, separate
 भिन्न bhinna split, open, different; bhinnāṅārtha with open meaning, plain
 भीत bhīta afraid
 भीरु bhīru fearful
 भू bhū (I bhavati) become, be; arise, happen; *expresses* 'have, get' *etc.*
 भू bhū *f.* earth
 भूत् bhūt *3rd sg. injunctive* of bhū
 भूत bhūta having become, being

भूमि bhūmi *f.* ground; fit
 object (for); parityāgabhūmi
 suitable recipient (of)
 भूमिपालः bhūmi-pālaḥ king,
 ruler
 भूयांस् bhūyāms more, fur-
 ther
 भूरिवसु Bhūrivasu *m., pr. n.*
 भूषणं bhūṣaṇam ornament
 भू bhṛ (I bharati, III bibharti)
 bear, support
 भृत्यः bhṛtyaḥ servant
 भेदः bhedaḥ division, separa-
 tion, variety
 भैष्ट bhaiṣṭa *2nd pl. para.*
injunctive of bhī 'fear'
 भोः bhoḥ oh! ho!; bho
 bhoḥ ho there!
 भोगः bhogaḥ enjoyment
 भोगिन् bhogin serpent; the
 number eight
 भोजनं bhojanam food
 भ्रंशः bhraṁśaḥ fall, decline
 भ्रम् bhram (I bhramati)
 wander, be confused
 भ्रातृ bhrātṛ *m.* brother
 मंस्थाः mamsthāḥ *2nd*
sg. ātm. injunctive of man
 मकरन्दः Makarandaḥ *pr. n.*
 मघवन्त् Maghavant *m. irreg.*
(gen. sg. Maghonah) name
of Indra
 मङ्गलं maṅgalaṁ welfare,
 good luck, auspicious
 omen, auspiciousness

मणि maṇi *m.* jewel
 मण्डप maṇḍapa *m./n.* pavil-
 ion, bower
 मत् mat *stem form and abl.*
sg. of aham
 मति mati *f.* thought, wit,
 mind, opinion, notion
 मतिमन्त् matimant possess-
 ing wit, sensible
 मत्त matta in rut, rutting
 मत्तः mattaḥ from me
 मद् mad (IV mādyati) re-
 joice, be intoxicated
 मदः madaḥ intoxication
 मदनः madanaḥ love, pas-
 sion; god of love
 मदयन्तिका Madayantikā
pr. n.
 मदीय maḍīya my, mine
 मधु madhu *m.* (season or
 first month of) spring
 मधुकरः madhukaraḥ, mad-
 hukarī [honey-maker:]
 bee, honey-bee
 मधुर madhura sweet
 मध्य madhya middle;
 madhyāt from the middle
 of, from among; madhye
 in the middle of, among
 मध्यस्थ madhya-stha [mid-
 standing:] neutral
 मन् man (IV manyate)
 think, suppose, regard (as),
 esteem, approve
 मन् man *caus.* (mānayati)
 esteem, honour

मनस् manas *n.* mind, heart,
 intelligence
 मनोरथः manorathaḥ desire,
 fancy
 मनोवृत्तिः mano-vṛtti *f.*
 process of mind, fancy,
 imagination
 मन्त् mant *possessive suffix*
 मन्त्रिन् mantrin minister
 मन्द manda slow, slack,
 gentle; mandāḍara careless
 मन्दारः mandāraḥ, mandāra:
 vṛkṣakaḥ coral-tree
 मन्दारिका Mandārikā *pr. n.*
 मन्दीभू mandībhū become
 slack, slacken
 मन्मथः manmathaḥ love,
 god of love
 मन्यु manyu *m.* passion,
 anger
 मरणं maraṇam death, dying
 मरीचि Marīci *m. name of a*
sage
 मरु maru *m.* desert
 मर्त्यं martya mortal, human
 मलयकेतु Malayaketu *m.,*
pr. n.
 मषी maṣī, maṣī black pow-
 der, ink; maṣī-bhājanaṁ
 receptacle for ink, inkpot
 महा mahā *descriptive stem*
form of mahānt
 महादेवी mahādevī chief
 queen
 महान् mahānt great, noble,
 vast, numerous

महामांसं mahā:māmsam
 [great flesh:] human flesh
 महाराजः mahā:rājaḥ great
 king, king
 महार्घ्यं mahārghya valuable
 महिमन् mahiman *m.* great-
 ness
 मही mahī earth
 महीधरः mahī-dharaḥ [earth-
 supporter:] mountain
 महीपति mahī-pati *m.* [lord
 of earth:] king
 महीसुरः mahīsuraḥ *m.* [god
 on earth:] brahmin
 महेन्द्रः Mah»:ēndraḥ [great]
 Indra
 महोत्सवः mah»:ōtsavaḥ
 [great] festival, holiday
 मा mā *prohibitive particle*
 (do) not *etc.*
 मांसं māmsam flesh, meat
 मातृ mātr *f.* mother
 मात्रा mātṛā measure, size;
 -mātra having the size of,
 mere, only *etc.*
 माधवः Mādhavaḥ *pr. n.*
 माधव्यः Mādhavyaḥ *pr. n.*
 मानयितव्य mānayitavya (*ger.*
of caus. of man) requiring
 to be honoured
 मानसं mānasam [that which
 is mental:] mind
 मानसं Mānasam *name of a*
lake
 मानुषः mānuṣaḥ human
 being, mortal

- मामकीन *māmakīna* my, mine
 मारीचः *Mārīcaḥ* (Kaśyapa) son of Marīci
 मार्गः *mārgaḥ* road, path, way
 मालती *Mālatī* *pr. n.*
 माला *mālā* garland
 मालिनी *Mālinī* name of river
 माहात्म्यं *māhātmyaṃ* greatness of spirit, generosity
 मित्रं *mitraṃ* friend
 मिथः *mithaḥ* together, mutually
 मिथुनं *mithunaṃ* pair
 मिथ्या *mithyā* wrong(ly), improper(ly)
 मिश्र *miśra* mixed
 मुकुलं *mukulaṃ* bud
 मुखं *mukhaṃ* (*f. ī* when *ifc.*) face, mouth, front, forepart
 मुखर *mukhara* talkative
 मुखरयति *mukharayati* *denom.* make talkative
 मुखोच्छ्वासः *mukh-ôcchvāsaḥ* breath [of the mouth]
 मुग्ध *mugdha* naïve, simple
 मुच् *muc* (*muñcati*) let go, shed
 मुद्रयति *mudrayati* *denom.* stamp, seal
 मुद्रा *mudrā* seal, stamp, (signet-)ring, [authorising seal:] 'pass'
 मुनि *muni* *m.* sage
 मुहूर्त *muhūrta* *m./n.* (short) while, 'minute', moment
 मूक *mūka* dumb, silent
 मूढ *mūḍha* deluded, idiotic; *m.* idiot
 मूर्ख *mūrkhā* foolish; *m.* fool
 मूर्छा *mūrchā* faint, swoon
 मूलं *mūlaṃ* root, basis, foundation
 मृगः *mṛgaḥ* deer
 मृगतृष्णिका *mṛgatṛṣṇikā* [deer-thirst:] mirage
 मृगया *mṛgayā* hunting, the chase
 मृणालवन् *mṛṇālavant* possessing lotus-fibres
 मृत *mṛta* (*p.p. of mṛ* 'die') dead
 मृत्युञ्जयः *mṛtyuñ-jayah* Conqueror of Death
 मृदु *mṛdu* soft
 मृष् *mṛṣ* *caus.* (*marṣayati*) overlook, excuse
 मृषा *mṛṣā* vainly
 मेधा *medhā* mental power, intellect
 मेध्य *medhya* fit for sacrifice, sacrificial
 मेनका *Menakā* *pr. n.*
 मेना *Menā* *pr. n.*
 मेने *mene* 3rd sg. *ātm. perf.* of man
 मैथिल *Maithilā* belonging to Mithilā; *m.* king of Mithilā

मोहः mohah delusion
 म्लेच्छः mlecchah barbarian
 म्लै mlai (I mlāyati) fade,
 wither

यः yaḥ, ya-kārah the letter y;
 (prosody) the syllables य—

यः yaḥ *rel. pron.* who,
 which, that; *n. sg.* yat
 that, in that, inasmuch as
etc. (Chapters 11 to 13)

यः कश्चित् yaḥ kaś cit who-
 ever

यतः yataḥ *rel. adv.* from
 which, since *etc.*

यति yati *f.* (prosody) caesura

यत्नः yatnaḥ effort

यत्र yatra *rel. adv.* in which,
 where

यत्सत्यम् yat satyam [what is
 true:] truth to tell, in truth

यथा yathā *rel. adv.* in the
 way that, as; so that *etc.*;
 yathā yathā . . . tathā tathā
 in proportion as, the more
 that

यथा yathā *ibc.* as, according
 to, in conformity with

यथावत् yathāvat exactly,
 properly

यदा yadā *rel. adv.* when;
 yad»aīva as soon as

यदि yadi *rel. adv.* if,
 whether; yady api even if,
 though

यमः yamaḥ twin

यमज yamaja twin[-born]

या yā (II yāti) go

या yā *caus.* (yāpayati)
 spend (time)

याचित् yācīt (from yāc 'so-
 licit') suer, petitioner

यात्रा yātrā procession

यादृश yādṛśa (*f. i*) *rel. adj.* of
 which kind, such as, just as

यामः yāmaḥ night watch
 (of three hours)

यावत् yāvat *connective par-*
ticle [during which time:]
 (I'll) just

यावत् yāvat + *acc.* until, up
 to; *ibc.* throughout

यावत् yāvat *rel. adv.* for as
 long as, while, until; yāvat +
 na before

यावन् yāvant *rel. adj.* as
 much as

युक्त युक्ता proper, right

युक्ति युक्ति *f.* argument

युगं युगम् pair; *ifc.* two

युज् युज् joined, even (in
 number); a:yuj uneven, odd

युत युता united, equipped
 with

युष्मत् युष्मत् *pl. stem form*
and abl. pl. of tvam

युष्मदीय युष्मदीया belong-
 ing to you (*pl.*)

युष्माकम् युष्माकम् of you
 (*pl.*), yours, of yours

योगः yogah use, application, managing; magical art; system of meditation
 योग्य योग्या suitable
 रः रेफः rah, rephaḥ the letter r; (*prosody*) the syllables
 - - -
 रहस् ramhas *n.* speed
 रक्ष rakṣ (I rakṣati) protect, save, guard, hold
 रक्षणं rakṣaṇam protection, defending
 रक्षस् rakṣas *n.* devil
 रक्षित् rakṣitṛ protector, guard
 रच् rac (V racayati) produce, place
 रचित racita placed
 रति rati *f.* pleasure, love-making, love
 रत्नं ratnam jewel, gem
 रथ्या rathyā (rathaḥ carriage) [carriage-]road, street
 रमणीय ramaṇīya pleasant, attractive, lovely, delightful
 रम्य ramya attractive
 रश्मि raśmi *m.* rein, bridle
 रसः rasaḥ juice, liquid; flavour, taste
 रहस् rahas *n.* solitude, secrecy; rahasi in secret, secretly
 रहस्य rahasya secret
 राक्षसः Rākṣasaḥ *pr. n.*

रागः rāgaḥ passion; redness; musical mood
 राजकन्या rāja-kanyā princess
 राजकार्यं rāja-kāryam [king's business:] state administration
 राजन् rājan *m.* king, prince, chieftain; *voc.* sire
 राजपुत्रः rāja-putraḥ king's son, prince
 राजभवनं rāja-bhavanam palace
 राजलोकः rāja-lokaḥ [company of] kings or princes
 राज्यं rājyam kingdom, state; kingship, reign
 रात्रः rātraḥ *at end of cpd.* for rātri *f.* night
 रामः Rāmaḥ *pr. n.*
 रामणीयकं rāmaṇīyakam loveliness, delightful aspect
 रामायणं Rāmāyaṇam *name of an epic poem*
 राशि rāśi *m.* heap
 रिपु ripu *m.* enemy
 रुध् rudh (VII ruṇaddhi) obstruct
 रुह ruh (I rohati) rise, grow
 रुह् ruh *caus.* (rohayati/ropayati) raise, grow
 रूपं rūpam form; beauty, looks
 रूपकं rūpakam (*lit. crit.*) metaphor

रेफः rephaḥ *see* raḥ

रैवतकः Raivatakah *pr. n.*

लक्ष् lakṣ (X lakṣayati)
notice

लक्षणं lakṣaṇam characteris-
tic, (auspicious) mark; defi-
nition

लक्ष्मणः Lakṣmaṇah *pr. n.*

लघु laghu light; brief

लज्ज् lajj (VI lajjate) be em-
barrassed, blush, show con-
fusion

लज्ज् lajj *caus.* (lajjayati)
embarrass

लज्जा lajjā shame, embar-
rassment, shyness

लज्जाकर lajjā-kara (*f. ī*)
embarrassing

लण्ड्र् Landra London

लता latā creeper, vine

लभ् labh (I labhate) take,
gain, win, get, obtain, find

लभ् labh *caus.* (lambhayati)
cause to take, give

लवः lavaḥ fragment; lavaśo
lavaśah piece by piece

लवः Lavaḥ *pr. n.*

लवङ्गिका Lavaṅgikā *pr. n.*

लाघवम् lāghavam lightness,
levity, [light treatment of a
guru:] disrespect

लातव्यः Lātavyah *pr. n.*

लाभः lābhaḥ getting, win-
ning, acquisition; profit

लिख् likh (VI likhati) write

लिङ्गं liṅgam mark, sign;
phallus; (*gram.*) gender

लीला līlā play, sport

लेखः lekhaḥ letter, docu-
ment

लोकः lokaḥ world, people

लोचनं locanaṁ eye

लोपामुद्रा Lopāmudrā *pr. n.*

लोभः lobhaḥ greed

लोमन् loman *n.* hair (on
body)

वंशः vaṁśah lineage, dy-
nasty, race

वच् vac (II vakti) tell, say,
state, express, declare, speak
of, describe, speak to, ad-
dress

वचनं vacanaṁ saying, state-
ment, speech, word; -vacanāt
[from the statement of:] in
the name of

वचस् vacas *n.* word, words,
speech

वज्र vajra *m./n.* thunder-
bolt, diamond, hard sub-
stance

वञ्चना vañcanā cheating, trick
वणिज् vanij (vanik) *m.*
businessman, trader

वत् ~vat (*n. sg. of vant*)

like, as, in accordance with

वतंसः vatamsaḥ, vatamsakaḥ
ornament, *esp.* earring

- वत्सः vatsaḥ calf; dear child
 वत्सल vatsala affectionate,
 loving
 वद् vad (I vadati) say,
 speak, tell
 वदनं vadanam mouth, face
 वधः vadhaḥ killing, death
 वधू vadhū f. woman, bride
 वध्य vadhya [due to be executed:] condemned to death
 वनं vanam forest, jungle,
 wood, grove; vana-mālā
 [jungle-garland:] garland of
 wild flowers
 वनस्पति vanaspati m. [lord
 of the jungle:] (forest) tree
 वनिता vanitā f. woman
 वनेचरः vanecaraḥ forest-
 dweller
 वन्त vant possessive suffix
 वन्द vand (I vandate) vener-
 ate, worship
 वन्ध्य vandhya barren
 वयम् vayam (nom. pl. of
 aham) we etc.
 वयस् vayas n. vigour,
 youth; age (in general)
 वयस्यः vayasyaḥ [one of
 same age:] friend
 वरं varam a preferable
 thing, better
 वरः varaḥ suitor
 वराक varāka (f. ī)
 wretched, pitiable, 'poor'
 वर्गः vargaḥ group
 वर्णं varṇam (X varṇayati) de-
 pict, describe
 वर्णः varṇaḥ colour, appear-
 ance; social class
 वर्त्मन् vartman n. track,
 path, way
 वर्षः varṣaḥ rain; year
 वलय valaya m./n. bracelet;
 circle, enclosure
 वल्कल valkala m./n. bark
 (of tree), bark-dress (worn
 by ascetic)
 वल्लभ vallabha beloved; m.
 sweetheart
 वशः vaśaḥ power;
 -vaśāt from the power of,
 because of
 वस् vas (I vasati) dwell, live
 (in)
 वसनं vasanam dress
 वसिष्ठः Vasiṣṭhaḥ pr. n.
 वसुंधरा Vasuṃdharā pr. n.
 वस्तु vastu n. thing, matter,
 substance; vastu-ṛttam
 [what has happened in sub-
 stance:] the facts
 वह् vah (I vahati) carry,
 take, marry
 वा vā enclitic or; . . . vā . . .
 vā either . . . or . . . ; na vā
 or not; na . . . na vā not . . .
 nor
 वाक्यं vākyaṃ statement, ut-
 terance, sentence
 वाच् vāc f. speech, words

वातः vātaḥ wind
 वादिन् vādin speaking, talk-
 ing
 वामदेवः Vāmadevaḥ *pr. n.*
 वायु vāyu *m.* wind
 वारि vāri *n.* water
 वारुण Vāruṇa (*f.* 1) deriving
 from the god Varuṇa
 वार्ता vārtā news
 वाल्मीकि Vālmiki *m., pr. n.*
 वास् vās (*X vāsayati*) perfume
 वासः vāsaḥ dwelling, living
 वासवः Vāsavaḥ (*Indra*)
 chief of the Vasus
 वासिन् vāsin living in, dweller
 वाहिन् vāhin carrier
 विकस् vi + kas (*I vikasati*)
 burst, blossom, bloom
 विकारः vikāraḥ transforma-
 tion; mental disturbance;
ifc. made out of
 विकृ vi + kṛ (*VIII vikaroti*)
 alter, change, distort, men-
 tally disturb
 विक्रमः vikramaḥ valour
 विक्रम्य vikramya (*absol. of*
vi + kram) after attacking,
 by force
 विक्री vi + krī (*IX vikrīṅīte*)
 sell to (*loc.*)
 विक्रेत् vikreṭ vendor
 विवञ्चः vikkvaḥ bewildered,
 distressed
 विग्रहः vighraḥ separation;
 body

विघट् vi + ghaṭ (*I vighaṭate*)
 become separated
 विघातः vighātaḥ destruc-
 tion, elimination
 विघ्नः vighnaḥ obstacle,
 hindrance
 विघर् vi + car (*I vicarati*)
 move about, roam
 विचर् vi + car *caus.* (*vicāray-*
ati) deliberate, ponder
 विचारः vicāraḥ pondering,
 thought
 विचित्र vicitra variegated,
 various, wonderful
 विचिन्त् vi + cint (*X vicintayati*)
 consider, think of, reflect
 विजया Vijayā *pr. n.*
 विज्ञा vi + jñā (*IX vijānāti*)
 find out, discern, under-
 stand, know
 विज्ञा vi + jñā *caus.* (*vijñāpay-*
ati) say politely, request,
 beg, beg to say/tell
 विज्ञापना vijñāpanā request
 विटप viṭapa *m. n.* branch,
 bush, thicket
 वितर्कः vitarkaḥ conjecture,
 doubt
 वितृ vi + ṭṛ (*I vitarati*) grant,
 bestow
 विद् vid (*II vetti*) know,
 learn, discover
 विद् vid (*VI vindati*) find,
 acquire, possess; *pass.* vidy-
 ate is found, exists

- विद् -vid *ifc.* knowing,
learned in
विदग्ध vidagdha skilful,
clever
विद्या vidyā learning, science
विद्गु vi + dru *caus.* (vidrāv-
ayati) chase away, disperse
विद्वांस् vidvāms (*perf. part.*
of vid) learned, wise
विधा vi + dhā (III vidadhāti)
arrange, manage, provide
for (something)
विधा vidhā kind, sort; *ifc.*
of the same sort as, such as
विधानं vidhānam arrangement
विधि vidhi *m.* injunction
(*esp. of ritual*); vidhivat
according to [the injunction
of] ritual
विध्वंस् vi + dhvams (I vid-
hvamsate) fall to pieces,
shatter
विनयः vinayaḥ discipline,
good breeding
विनश् vi + naś (IV vinaśyati)
perish, die; *caus.*
(vinaśayati) destroy
विनष्ट vinaṣṭa *p.p.* of vi +
naś
विना vinā + *instr.* without
विनाशः vināśaḥ destruction
विनीत vinīta disciplined,
well bred, modest
विनुद् vi + nud *caus.*
(vinodayati) divert, distract
विपरीत viparīta inverted,
reverse, opposite
विपिनं vipinam forest
विप्रक्क vi + pra + kṛ (VIII
viprakaroti) injure, tor-
ment
विप्रतिपन्न vipratipanna per-
plexed, uncertain
विप्रलभ् vi + pra + labh (I
vipralabhate) mislead, de-
ceive
विभागः vibhāgaḥ part, por-
tion
विभु vibhu powerful *esp. as*
epithet of Śiva
विभू vi + bhū *caus.* (vibhāv-
ayati) make manifest: per-
ceive distinctly, detect
विभूति vibhūti *f.* splendour,
wealth; *pl.* riches
विमनस् viṁmanas despon-
dent
विमर्दः vimardaḥ conflict
विमर्शः vimarśaḥ delibera-
tion, doubt
विमुच् vi + muc (VI vimuñ-
cati) release, loose
विमृश् vi + mṛś (VI vimṛśati)
perceive, reflect, deliberate
वियुज् vi + yuj (VII viyuñkte)
disjoin, separate, deprive of
(*instr.*)
विरच् vi + rac (X viracayati)
construct, fashion, work

विरहित virahita separated,
bereft

विराज् vi + rāj (I virājati)
gleam, shine out; virājant
pres. part. gleaming out

विलक्ष् vilakṣa disconcerted,
ashamed

विलम्बः vilambaḥ delay

विलासः vilāsaḥ coquetry,
playful movement

विलोक् vi + lok *caus.*

(vilokayati) look at, watch

विलोल vilola unsteady,
tremulous

विवक्षित vivakṣita (*p.p. of*
desiderative vivakṣati)

wished to be said, meant

विवस्वन् vivasvant *m.* [the
Shining One:] sun

विवादः vivādaḥ disagree-
ment, dispute

विवाहः vivāhaḥ wedding

विविध viḥvidha of various
kinds

विवेकः vivekaḥ discrimina-
tion

विशेषः viśeṣaḥ distinction;
ifc. a particular —, a spe-
cial —; viśeṣa~taḥ in par-
ticular

विशेषणपदं viśeṣaṇa-padaṃ
[distinguishing word:] epi-
thet

विशोक viśoka free from
sorrow, at ease

विश्रम् vi + śram (IV viśrāmy-
ati) rest, cease, take a rest

विश्रम्भः viśrambhaḥ confi-
dence; viśrambha-kathā/
kathitaṃ confidential or
intimate conversation

विश्रान्त viśrānta *p.p. of vi +*
śram

विश्रामः viśrāmaḥ rest, respite
विश्रुत viśruta widely heard
of, known, famous

विश्लेषः viśleṣaḥ separation,
estrangement

विश्वं viśvaṃ the whole
world, universe

विश्वात्मन् viśv-ātman *m.*
Soul of the Universe,
Supreme Godhead

विषं viṣaṃ poison

विषम viṣama uneven

विषयः viṣayaḥ dominion,
sphere, field of action

विषादः viṣādaḥ despair, de-
jection, disappointment,
distress

विष्णुगुप्तः Viṣṇuguptaḥ *pr. n.*

विष्णुशर्मन् Viṣṇuśarman *m.,*
pr. n.

विसृज् vi + sṛj (VI visṛjati)
discharge, release, dismiss

विसृज् vi + sṛj *caus.* (visarjay-
ati) release, dismiss, bid
farewell to

विसृप् vi + sṛp (I visarpati)
be diffused, spread, glide

विस्तरः vistarah expansion, prolixity; vistarataḥ at length, in detail
 विस्तीर्णं vistīrṇa extensive
 विस्मयः vismayah astonishment
 विस्मित vismita astonished
 विस्मृ vi + smṛ (I vismarati) forget
 विहगः vihagah bird
 विहत vihata (*p.p. of vi + han*) struck, broken
 विहस्त vi;hasta [with hands awry:] clumsy
 विहाय vihāya [having left behind:] beyond (*acc.*)
 विहारः vihārah (Buddhist) monastery/convent
 विहारिन् vihārin roaming
 विहित vihita (*p.p. of vi + dhā*)
 विह्वल vihvala tottering, unsteady
 वीक्ष् viḥṣ (vi + iḥṣ) (I viḥṣate) discern, spy, scrutinize
 वीज् vij (X vijayate) fan
 वीथिका vīthikā row, grove
 वृक्षः वृक्षकः vṛkṣah, vṛkṣakah tree
 वृत् vṛt (I vartate) proceed, currently exist, abide, happen; (*of promises etc.*) be entered upon
 वृत् vṛta (*p.p. of vṛ*) chosen, preferred, asked in marriage

वृत्त vṛtta (*p.p. of vṛt*) happened etc.
 वृत्तं vṛttam metre; vṛttaratnā-karah 'Treasury of Metres'
 वृत्तान्तः vṛttāntah news, what has happened, 'scene', 'story'
 वृत्ति vṛtti *f.* behaviour, conduct; (*gram.*) synthetic expression (*i.e. by cpds.*)
 वृध् vṛdh (I vardhate) grow; + diṣṭyā be congratulated
 वृष् vṛdh *caus.* (vardhayati) increase (*trans.*); + diṣṭyā congratulate
 वृषलः Vṛṣalah *pr. n.*
 वृष्टि vṛṣṭi *f.* rain
 वेगः vegah haste, speed
 वेणु veṇu *m.* bamboo, reed; flute
 वेतसः वेत्र vetasah, vetra *m./n.* reed, cane
 वेदः vedaḥ (*from vid*) knowledge, sacred knowledge, scripture
 वेदना vedanā ache, pain, pang
 वेदिका vedikā balcony
 वेदिन् vedin knowing, conscious (of), appreciative
 वेदी vedī (sacrificial) altar
 वेला velā boundary; shore; time (of day)
 वैशमन् veśman *n.* residence, house, etc.

वेषः veṣaḥ dress, attire
 वैवञ्ज्यं vaiklavyaṃ (viklava)
 bewilderment, despondency
 वैखानसः vaikhānasaḥ her-
 mit, anchorite
 वैतालिकः vaitālikaḥ (royal)
 bard
 वैदग्ध्यं vaidagdhyaṃ (vida-
 gdha) cleverness (*esp.* ver-
 bal dexterity)
 वैदेह Vaideha (*f.* 1) belong-
 ing to (the country of)
 Videha; *m.* King of Videha;
f. Queen/Princess of Videha
 वैद्य vaidya learned; *m.*
 physician, doctor
 वैधेय vaidheya foolish; *m.*
 fool
 वैनतेयः Vainateyaḥ [Vinatā's
 son:] Garuḍa (King of the
 Birds)
 वैमनस्यं vaimanasyaṃ de-
 spondency
 वैरं vairaṃ hostility
 वैरोधकः Vairodhakaḥ *pr. n.*
 वैवाहिक vaivāhika (*f.* 1)
 (suitable) for a wedding
 वैहीनरि Vaihīnari *m., pr. n.*
 वोढु voḍhṛ *m.* bridegroom
 व्यक्त vyakta clear, obvious
 व्यग्र vyagra engrossed, in-
 tent
 व्यञ्जनं vyañjanaṃ sign,
 indication; insignia,
 disguise

व्यतिकरः vyatikaraḥ (*kt*
 'mix') blending together,
 confluence, 'expanse'
 व्यतिरेकिन् vyatirekin differ-
 ing, distinct
 व्यपदेशः vyapadeśaḥ desig-
 nation, name
 व्यभिचारः vyabhicāraḥ devi-
 ation, swerving
 व्यभिचारिन् vyabhicārin li-
 able to deviate, swerving
 व्यभ्र व्यःabhra cloudless
 व्ययः vyayaḥ loss; expense,
 extravagance
 व्यवसो vyavaso (*vi* + *ava* + *so*)
 (IV *vyavasyati p.p.* *vyava-*
sita) decide, resolve
 व्यवहारः vyavahāraḥ dealings,
 usage; litigation
 व्यवह व्यःvahaḥ (*vi* + *ava* + *hr̥*)
 (I *vyavaharati*) act, deal
 with, behave towards (*loc.*)
 व्यसनं vyasanaṃ vice, vi-
 cious failing, weakness, de-
 ficiency; misfortune, misery
 व्याघ्रः vyāghraḥ tiger
 व्याजः vyājaḥ fraud, pre-
 tence
 व्यापद् व्या + *pad* *caus.* (*vyā-*
pādāyati) [cause to per-
 ish:] kill, slay
 व्यापारः vyāpāraḥ occupa-
 tion
 व्यापृ व्य + *pṛ* *caus.* (*vyāpā-*
rayati) set to work, employ

व्यावृत् व्य् + वृत् *caus.* (vyāvartayati) cause to turn back, drive back
 व्रतं vratam̐ vow; *ifc.* [having as one's vow:] devoted to
 व्रीहि vrīhi *m.* rice
 शः śaḥ *distributive suffix:*
 ekaśaḥ in ones, singly;
 lavaśaḥ in pieces
 शंसं śams̐ (I śamsati)
 praise, proclaim
 शंसिन् śamsin̐ proclaiming
 शक् śak (V śaknoti) be
 able, 'can'
 शकटदासः Śakaṭadāsaḥ *pr. n.*
 शकुनि śakuni *m.* bird
 शकुन्तला Śakuntalā *pr. n.*
 शक्ति śakti *f.* ability, power
 शक्य śakya possible, able to
 be
 शङ्का śaṅkā suspicion, fear,
 anxiety, care
 शची Śacī *name of Indra's*
wife
 शठ śaṭha cunning
 शतं śatam̐ a hundred
 शतक्रतु Śatakratu *m. name*
of Indra
 शतगुण śata:guṇa hundred-
 fold; śatagunayati *denom.*
 multiply by a hundred
 शत्रु śatru *m.* enemy
 शनैः śanaiḥ quietly, gently;
 śanaiḥ śanaiḥ very gently

शब्दः śabdaḥ sound, noise;
 word
 शम् śam *caus.* (śamayati)
 quieten, appease
 शयनं śayanaṃ (śī 'lie') re-
 pose, sleeping; śayana-
 gr̥ham̐ sleeping-quarters,
 bedchamber
 शरः śaraḥ arrow
 शरणं śaraṇam̐ shelter,
 refuge
 शरद् śarad *f.* autumn
 शरीरं śarīram̐ body, 'person'
 शशिन् śaśin̐ *m.* moon
 शस्त्रं śastraṃ knife, sword,
 weapon
 शकुन्तलेय Śakuntaleya born
 of Śakuntalā
 शाखा śākhā branch
 शापः śāpaḥ curse
 शार्ङ्गरवः Śārṅgaravaḥ *pr. n.*
 शार्दूलः śārdūlah̐ tiger
 शालः śālah̐ sal-tree
 शाला śālā hall, apartment
 शाश्वत śāśvata (*f.* 1) perpetual
 शास् शाs̐ (II śāsti) govern,
 teach
 शासनं śāsanam̐ command
 शास्त्रं śāstram̐ (technical)
 treatise, law-book
 शिखर śikhara *m./n.* point,
 tip
 शिखा śikhā crest
 शिथिल śithila loose, slack
 शिरस् śiras *n.* head

शिला śīla *f.* stone

शिवः Śivaḥ *name of a god*

शिशिर śīśira cold

शिशु śīśu *m.* child

शिष्ट śiṣṭa (*p.p. of śās*)

learned; śiṣṭ-ānadhyaṇam

holiday in honour of

learned (guests)

शिष्यः śiṣyaḥ [one requiring to be taught:] pupil

शी śī (II śete) lie

शीघ्र śīghra swift, fast

शीतल śītala cool

शीर्ष śīrṣam head

शुच् śuc (I śocati) grieve, mourn

शुचि śuci pure, clean

शुद्धान्तः śuddhāntaḥ

women's apartments, household

शुभ śubha auspicious

शुश्रूषा śušrūṣā (*desiderative of śru*) desire to hear/learn

शून्य śūnya empty, devoid (of), deserted, desolate

शूल śūla *m./n.* stake, spit, lance, trident (of Śiva);

śūlam āruh *caus.* [cause to mount the stake:] impale

शूलिन् śūlin Trident-bearer (*epithet of Śiva*)

शृगालः śṛgālaḥ jackal

शेषः śeṣaḥ remainder, portion to be supplied

शैलः śāilaha mountain

शोकः śokaḥ grief, sadness

शोचनीय śocaniya, śocya

(*ger. of śuc*) to be mourned for, pitiable, lamentable

शोणोत्तरा Śoṇottarā *pr. n.*

शोभन śobhana shining,

bright, beautiful

शोभा śobhā brilliance, beauty

श्मशानं śmaśānaṁ burning

ground, cemetery

श्याम śyāma, śyāmala dark

श्रद्धा śrad + dhā (III śrad-

dhatte) put trust in, believe

श्रमः śramaḥ exertion

श्रवणं śravaṇaṁ hearing

श्रवणः śravaṇaḥ ear

श्रान्त śrānta (*p.p. of śram* 'tire') tired

श्रावकः śrāvakaḥ Buddhist

disciple, student

श्रीपर्वतः Śrīparvataḥ *name of a mountain*

श्रु śru (V śṛṇoti) hear, listen to

श्रेयास् śreyāṁs better; *n. sg.*

śreyas welfare, blessing

श्रेष्ठ śreṣṭha best, supreme

श्रेष्ठिन् śreṣṭhin *m.* eminent businessman, merchant

श्रोत् śrotṛ listener, someone to listen

श्रोत्रं śrotraṁ (organ or act of) hearing

श्रोत्रियः śrotriyaḥ learned
(brahmin,) scholar
श्रौत śrauta (f. ī/ā) deriving
from scripture, scriptural
श्लाघ्य ślāghya praisewor-
thy, virtuous
श्लोकः ślokaḥ stanza
श्वः śvaḥ *adv.* tomorrow
श्वपाकः śvapākaḥ outcaste
श्वापद śvāpada *m./n.* beast
of prey, 'big game'

षष्ठः ṣaṣṭ (ṣaṣṭ) six
षोडश ṣoḍaśa(n) sixteen

स sa *prefix* co-, fellow-;
having (with one), accom-
panied by, possessing, shar-
ing *etc.*

सः saḥ *pron.* that, the, that
one, he *etc.*; saḥ + eva just
that, that very, the same

सं सम् sam, sam¹ *verbal pre-*
fix together *etc.*

संयम् sam + yam (I samyac-
chati) restrain, arrest

संयमनं samyamanam re-
straint, tightening

संयुत samyuta joined

संवद् sam + vad (I samvadati)
accord, fit

संवरणं samvaraṇam cover-
ing up, duplicity

संविग्न samvigna agitated,
overwhelmed

संवृत्त samvṛtta (*p.p.* of sam
+ vṛt) become, turned into
etc.

संवृष् sam + vṛdh *caus.* (sam-
vardhayati) congratulate

संवेगः samvegah agitation

संव्यवहारः samvyavahārah
transaction

संस्कारः samskārah prepara-
tion, adornment

संस्तम्भ् sam + stambh (IX
samstabhñāti) make firm,
sustain, compose

संस्तरणं samstaraṇam strew-
ing

संस्तु sam + stu (II samstauti)
praise

संस्थित samsthita standing,
remaining, steady

सकल sakala whole

सकाशम् sakāśam [to the
presence of:] to

सखि sakhi *m. (irreg.)* com-
rade, friend; *voc.* sakhe
(my) friend, my dear—*etc.*

सखी sakhī (female) friend,
wife of friend; *voc.* sakhi
my dear *etc.*

संकल्पनिर्मित samkalpa-nirmita
[created by conception:]
imagined

¹ sam is the basic form, but for brevity in the following entries sam + yam is written instead of samyam (sam + yam) and so forth.

संकुल saṃkula crowded, thronged; *n.* throng
 संकेतः saṃketaḥ agreement, assignation; saṃketa-sthānaṃ place of assignation
 संक्षिप्त saṃkṣipta abbreviated, in concise form
 संक्षेपः saṃkṣepaḥ abridgement, conciseness
 संख्या saṃ + khyā (II saṃkhyāti) count, reckon up
 संख्या saṃkhyā number, numeral
 संगम् saṃ + gam (I saṃgacchate) come together, agree, fit
 सचिवः sacivaḥ counsellor, minister
 सज्ज saṃ + jja prepared, equipped
 सज्जिभू saṃ + jī + bhū (I saṃjībhavati) become prepared, prepare
 संचयः saṃcayaḥ collection, quantity
 संचर saṃ + car (I saṃcarate) walk, stroll
 संचारः saṃcāraḥ movement
 संचारिन् saṃcārin going together, transitory; saṃcārī bhāvaḥ (*lit. crit.*)
 Subsidiary Emotional State
 संजन् saṃ + jan (IV saṃjāyate) come into being, be aroused

संज्ञा saṃjñā signal
 सत्कारः satkāraḥ honouring, hospitality, entertainment
 सत्कृ sat + kṛ (VIII satkaroti) honour; receive with hospitality, entertain
 सत्त्वं sattvaṃ being, essence; creature
 सत्य satya true, real; satyam truly, really; satyaṃ truth
 सत्यसंध satya;saṃdha [whose compact is true:] true to one's word
 सत्त्वर sa + tvāra full of haste, busy
 सद् sad (I sīdati) sit, abide
 सद् -sad *ifc.* dweller (in)
 सदृश सदृशा (*f. ī*) similar, like, suitable, in keeping with, worthy
 सन्त sant *pres. part. of as;* true, virtuous
 संतापः saṃtāpaḥ burning, torment
 संतोषः saṃtoṣaḥ satisfaction
 संदर्शनं saṃdarśanaṃ sight, beholding
 संदिश saṃ + diś (VI saṃdiśati) command
 संदेशः saṃdeśaḥ message
 संदेहः saṃdehaḥ doubt, confusion
 संधा saṃ + dhā (III saṃdhātte) bring together; agree, come to terms; aim (arrow)

संघा samdhā agreement, compact
 संध्या samdhya twilight, evening
 संनिहित samnihita present, [in the area of:] about
 सप्त sapta(n) seven
 सप्तम saptama seventh
 सफल sa-phala [having fruit:] fulfilled
 सम sama even, equal
 समक्षम् samakṣam visibly, in front of
 समनन्तरम् samanantaram immediately after, there-upon
 समयः samayaḥ occasion, season, time
 समर्थ samartha capable, able
 समर्थनं samarthanam establishment, confirmation
 समर्पयति samarpayati (caus. of sam + ṛ) hand over
 समवाचः samavāyaḥ coming together, union
 समस्त samasta combined, all
 समागमः samāgamaḥ meeting with, union
 समाचर् sam + ā + car (I samā-carati) conduct oneself, act, do
 समाचारः samācāraḥ conduct, behaviour
 समाधि samādhi m. concentration, (religious) meditation

समान samāna similar, same
 समाग्नायः samāmnāyaḥ traditional enumeration, list
 समारुह sam + ā + ruh (I samā-rohati) ascend, attain
 समासः samāsaḥ (gram.) compound
 समासजू sam + ā + sañj (I samāsa-jati) attach to (loc.), impose upon
 समासद् sam + ā + sad caus. (samāsādayati) approach, attain, meet
 समाहारः samāhāraḥ group, collection
 समिध् samidh f. firewood
 समुचित samucita suitable, in accord with
 समुत्था samutthā (sam + ut + sthā) (I samuttiṣṭhati) rise up
 समुद्रः samudraḥ ocean
 समुपदिश् sam + upa + diś (VI samupadiśati) point out, show
 संपद् sam + pad caus. (sampādayati) bring about
 संपूर्ण sampūrṇa fulfilled
 संप्रति samprati now
 संप्रदायः sampradāyaḥ tradition
 संप्रश् sam + pra + dhṛ caus. (sampradhārayati) deliberate, wonder

संप्रहारः samprahārah fighting, combat
 संप्राप् samprāp (sam + pra + āp) (V samprāpnoti) arrive, come to
 संप्लुत sampluta flowed together, flooding
 संबन्धः sambandhaḥ union
 संबन्धिन् sambandhin relative (by marriage)
 संबुद्धिः sambuddhi *f.* calling out; (*gram.*) vocative
 संभव -sambhava *ifc.* arising from, offspring of
 संभवः sambhavaḥ birth, origin
 संभावना sambhāvanā supposing
 संभाव्य sambhāvya credible, conceivable, adequate
 संभू sam + bhū (I sambhavati) arise, be born
 संभू sam + bhū *caus.* (sambhāvayati) conceive, imagine; meet with, find
 संभृत sambhṛta assembled, concentrated, augmented
 संबेदः sambhedah union, confluence
 संमन् sam + mantr (X sammantrayati) take counsel, consult
 संमर्दः sammardah crush, encounter, throng

संमूढ sammūḍha (*p.p.* of sam + muh) bewildered, confused, deluded
 संमोहः sammohaḥ bewilderment, delusion
 सरस् saras *n.*, sarasī lake
 सरित् sarit *f.* river
 सर्पः sarpaḥ snake
 सर्व sarva *pron.* all, whole, every; *n. sg.* everything, anything (at all); *m. sg.* everyone (in general)
 सर्वतः sarvataḥ on all sides, in all directions; totally, in full detail
 सर्वथा sarvathā in every way, totally, at all events, [in all circumstances:] always
 सर्वदा sarvadā always, ever
 सर्वनामन् sarva-nāman *n.* (*gram.*) [name for anything:] pronoun
 सलिलं salilaṃ water
 सविशेषम् sa-viśeṣam [with particulars:] particularly, completely
 सह sah (I sahate) withstand, endure, bear
 सह saha + *instr.* together with, with
 सहचारिन् sahaçārin accompanying, companion
 सहधर्मचारिन् sahadharmacārin *m.* lawful husband; sahadharmacāriṇī lawful wife

- सहभू sahabhū inherent,
natural
सहसा sahasā vehemently,
suddenly
सहस्रं sahasraṃ a thousand
सहाध्ययनं saha:ādhyayanam
studying together, common
lessons
सहायः sahāyaḥ companion
सहा sahya (*ger. of sah*)
bearable
सांग्रामिक saṃgrāmika (*f. ī*)
relating to war (saṃgrā-
mah), military
साचिव्यं sācivyaṃ being
minister, post of minister
साधनं sādhanam army
साधु sādhu good, virtuous,
right; *adv.* sādhu bravo!;
sādhutara better
सांनिध्यं saṃnidhyaṃ presence
सापत्यं sāpatnyam the state
of being the sharer of a
husband (sapatnī)
सामाजिकः sāmājikaḥ specta-
tor
सामान्य sāmānya common,
general
साम्प्रत saṃprata [relating to
now (saṃprati):] timely,
proper; *adv.* saṃpratam
now, at once
सायम् sāyam at evening;
sāyamtana (*f. ī*) [relating to]
evening
सार sāra *m./n.* substance;
property
सारथि sārathi *m.* driver of
chariot
सावधान sa:āvadhāna care-
ful, watchful
साहस sāhasa rash, reckless
साहसिक sāhasika (*f. ī*) reck-
less, adventurous
सिच् sic (IV siñcati) sprin-
kle, moisten
सित sita white
सिद्ध siddha (*p.p. of sidh*)
achieved, accomplished
सिद्धार्थकः Siddhārthakaḥ
pr. n.
सिद्धि siddhi *f.* achievement,
success, fulfilment
सीता Sītā *pr. n.*
सीरध्वजः Sīradhvajaḥ *pr. n.*
सु su *laudatory prefix* well,
fair, good, very *etc.*; easily,
easy
सुकुमार su:kumāra (*f. ī*)
delicate
सुखं sukham pleasure,
happiness; *adv.* sukham
comfortably, at one's ease
सुचरितं su:caritam good
deed
सुतः sutaḥ son
सुता sutā daughter
सुन्दर sundara (*f. ī*) beautiful
सुप्त supta (*p.p. of svap*)
asleep

सुभग subhaga fortunate,
 lovely, delightful
 सुभ्रु सु:bhṛū fair-browed,
 fair
 सुरः suraḥ god
 सुरतं su:ratam love-making
 सुरभि surabhi fragrant
 सुलभ सु:labha easily got,
 natural
 सुवर्णं suvarṇam gold; su-
 varṇaḥ gold piece
 सुहृत्तमः suhṛttamaḥ close
 friend
 सुहृता suhṛttā being friendly,
 affection
 सुहृद् suhṛd *m.* friend
 सूच् सूc (X sūcayati) point
 out, indicate
 सूतः sūtaḥ driver of chariot
 सूत्रं sūtram thread; apho-
 rism, aphoristic rule
 सूर्यः sūryaḥ sun
 सेचनं secanam (act of)
 sprinkling, watering
 सेना senā army
 सेनापति senā-pati *m.* [lord
 of army:] general
 सेवा sevā attendance (upon
 someone), servitude
 सैनिकः sainikaḥ [belonging
 to army:] soldier
 सोढुम् soḍhum *inf. of sah*
 सोदरः sodaraḥ, sodaryaḥ
 [one born of same womb:]
 brother [of same mother]

सोमतीर्थं Somatīrtham *name*
 of pilgrimage place
 सोमरातः Somarātaḥ *pr. n.*
 सौजन्यं saujanyaṁ kindness
 सौधातकि Saudhātaki *m.*,
pr. n.
 सौहार्दं sauhārdam friend-
 ship, fondness
 स्खलनं skhalanam failure,
 lapse
 स्तनकलशः Stanakalaśaḥ
pr. n.
 स्तम्बः stambaḥ clump of
 grass
 स्तम्भः stambhaḥ pillar
 स्तु stu (II stauti) praise
 स्त्री strī *irreg.* woman
 स्थ -stha standing, being
 at/in, etc.
 स्थली sthālī dry land
 स्था sthā (I tiṣṭhati) stand,
 stay, remain, abide, stop,
 halt
 स्था sthā *caus.* (sthāpayati)
 cause to stand, establish
 स्थानं sthānam place, occa-
 sion; sthāne in place,
 appropriate(ly)
 स्थानभ्रंशः sthāna-bhraṁśaḥ
 fall from position, loss of
 place
 स्थायिन् sthāyin lasting, sta-
 ble
 स्थास्यति sthāsyati *3rd sg.*
fut. para. of sthā

स्थित sthita (*p.p. of sthā*)
standing *etc.*

स्थिर sthira firm; sthīrī~kṛ
make firm, sustain; sthīrī~
bhū be[come] firm

स्नानं snānaṃ bathing, bathe
स्निग्ध snigdha affectionate
स्निह snih (IV snihyati) feel
affection for (*loc.*)

स्नेहः snehaḥ affection,
fondness, tenderness, love
स्पन्द spand (I spandate)
quiver

स्पर्शः sparśaḥ touch
स्पृश् स्पृश (VI स्पृशति)
touch, affect

स्राष्टुम् spraṣṭum *inf. of स्पृश*
स्फुट sphuṭa clear, distinct
स्मरहरः Smara-haraḥ
Destroyer of Love (*epithet*
of Śiva)

स्मि smi (I smayate) smile
स्मितं smitaṃ smile

स्मृ smṛ (I smarati) remem-
ber (*acc. or gen.*)

स्मृ smṛ *caus.* (smārayati)
cause to remember, remind
स्वन्द syand (I syandate)

flow, move rapidly
स्यात् syāt *3rd sg. opt. of as*
संस् sraṃs (I sraṃsate)
drop, slip

स्रज् sraja *f.* garland

सु sru (I sravati) flow

स्व sva *pron. adj.* (one's)
own

स्वच्छन्दम् svacchandaṃ
one's will, as one would
wish

स्वनः svanaḥ sound

स्वप् स्वप (II स्वपति) sleep

स्वप्नः svapnaḥ sleep; dream

स्वयम् svayam *emphatic*
pron. myself etc., by/for
myself etc., personally, of
one's own accord

स्वरः svaraḥ sound, tone,
syllable

स्वल्प sv:alpa small, scant

स्वसृ स्वसृ *f.* sister

स्वागतम् sv:āgataṃ welcome
to (*dat.*)

स्वामिन् svāmin owner, mas-
ter; svāminī mistress

स्वास्थ्यं svāsthyam comfort,
ease

स्वीकरणं svī~karaṇam
[making one's own:] marry-
ing

स्वीकृ svī~kṛ make one's
own, appropriate

स्वेदः svedaḥ sweat

स्वैरम् svairam gently

हत hata *p.p. of han*

हतक hataka *ifc.* accursed

हन् han (II hanti) kill, slay,
murder

हन् han *caus.* (ghātayati)
get killed, have killed, put
to death

हन्त hanta ah! alas!

हयः hayaḥ horse
 हरः Haraḥ name of Śiva
 हरणं haraṇam (from hr̥)
 taking
 हरि Hari m. name of Viṣṇu
 or Indra
 हर्षः harṣaḥ joy, delight
 हस् has (I hasati) laugh
 हस्तः hastaḥ hand, arm,
 trunk (of elephant)
 हस्तिन् hastin elephant
 हा hā ah! oh!
 हानि hāni f. abandonment
 हारिन् hārin taking,
 bringing
 हार्य hārya ger. of hr̥
 हासः hāsaḥ laugh, chuckle
 हि hi enclitic particle
 for; assuredly, certainly,
 etc.

हित hita (p.p. of dhā) put;
 beneficial, well-disposed,
 good (friend)
 हिमं himam frost, snow, ice
 हिमवन् Himavant m., Himā-
 layaḥ the mountain
 (range) Himālaya
 हु hu (III juhōti) sacrifice
 ह hr̥ (I harati) take, carry,
 carry off, take away
 ह hr̥ caus. (hārayati)
 cause to carry
 हृदयं hr̥dayam heart, mind
 हे he (before vocatives) O,
 ah
 हेतु hetu m. motive, ground
 for (loc.) cause; hetoḥ for
 the sake of, for
 होमः homaḥ oblation, sacri-
 fice

This is solely a vocabulary to the English-Sanskrit exercises: words which occur only in the Sanskrit-English sections or in the body of the chapters are not included. No exhaustive attempt has been made to indicate the limits within which the Sanskrit word is equivalent to the English. It must be gathered from the context of the sentences themselves that, for instance, *prati + pad* corresponds to 'admit' in its sense of 'confess' and that *smāra-yati* means 'recall' in the sense of 'bring to another's mind'. Where distinctions are made, the colon is used to mean 'in the sense of' — e.g. 'call (:summon)', 'call in the sense of summon'.

Where an English word (e.g. 'wish') occurs as more than one part of speech, its verbal usage is normally listed first; but the Sanskrit equivalent should at any rate indicate which part of speech is in question. The same applies to forms in -ing such as 'seeing': *darśanaṃ* is the substantive (action noun), *darśin* the adjective (agent noun).

Morphological indications such as verb class are not usually given where these may be found in the special vocabularies or in the verb list.

a/an *usually omit*, *kaś cit*, *ko*
 >pi, *ekaḥ*
 abandon *hā*, *vi + hā*; *aban-*
doned ujjhita (p.p. of ujjh)
 abide *ās*
 able, be —(to) *śak*
 about (:concerning) *prati*;
 about this (:on this matter)
atra
 absent-minded *śūnya*; *hr̥daya*
 abundance *bāhulyaṃ*

accept *grah*, *pari + grah*, *prati +*
grah, *aṅgī-kṛ*
 acceptance *parigrahaḥ*
 acclamation *praśams-ālāpaḥ*
 accompany *anu + vṛt*
 accomplished *siddha*
 accomplishment (:act of achiev-
 ing) *siddhi f.*; (:technical abil-
 ity) *śilpaṃ*
 accord, of one's own — *svayam*
 according to -*vat*

accursed *hatakaḥ ifc.*
 acknowledge *abhi + upa + i*
 acquire *ā + gam caus.*
 act (:do) *anu + sthā*
 act (a play) *naṭ caus.*
 acting (:doing) *kārin*
 acting (in play) *nṛttam*; science
 of acting *nāṭya-śāstram*
 activity *kriyā*
 actual *use eva*
 actually *eva*
 address *abhi + dhā*
 administration *tantram*
 admit *prati + pad*
 adored one *priyatamā*
 advantage *phalam*
 advice *upadeśaḥ*
 affair *kāryam*
 affection *praṇayaḥ*
 after *pareṇa + abl.*; *use absol.*;
 after very long *aticirāt*
 after all *khalu*
 afterwards *paścāt*
 again *punar*; yet again *punar api*
 agent *praṇidhi m.*
 agitation *saṃvegaḥ*
 ah! *aye*
 aiding *upakāraḥ*
 alas! *hanta, kaṣṭam*
 alight, set — *ut + dīp caus.*
 (*uddīpayati*)
 alive *jīvita*
 all *sarva pron.*; on all sides *sarvataḥ*; at all *eva*; after all
khalu
 allusion *upanyāsaḥ*
 alone *eka*; (:solitary) *ekākin*
 already *prathamam, pūrva in*
cpd. with p.p., sometimes just
eva
 also *api enclitic*
 altercation *saṃgharṣaḥ*
 although *api*
 among, from — *madhyāt + gen.*
or ifc.

amorous swoon *madanamūrchā*
 and *ca enclitic*, *ca . . . ca*;
connecting two verbs,
usually expressed by absol.;
connecting sentences, often
expressed by api after new
subject
 anger *krodhaḥ, kopāḥ, manyu*
m.
 announce *ni + vid caus.*
 announcing *nivedanam*
 annoyance *pratyavāyaḥ*
 another *anya, para*
 answer *prativacanam*
 ant *pipilikā*
 anxiety *śāṅkā*
 anxious to *akāma*
 any *kaś cit, ko pi*
 anyone *kaś cit, ko pi*; (:no
 matter who) *sarvaḥ*
 apart from *antareṇa + acc.*
 appearance *varṇaḥ*
 appease (:quieten) *śam cause.*;
 (curry favour with) *ā + rādh*
caus.
 appeasement *anunayaḥ*
 appointment *saṃketaḥ*
 apprehension *āśāṅkā*
 appropriate, to — *svīkr*
 appropriate *ucita*;
 appropriate(ly) *sthāne*
 approve *abhi + nand*
 army (:forces) *balaṃ*
 arouse (:bring about) *jan caus.*;
 aroused *janita, saṃjāta*
 arrival *āgamanam*
 arrive *ā + gam, pra + āp*
 arrow *bāṇaḥ, śaraḥ*
 as (:like) *iva*; *introducing subor-*
dinate clause yathā . . . tathā;
in cpd. yathā
 as if *use iva*
 as soon as *yad» aīva . . . tad»*
aīva
 as well (:also) *api*

ascetic tãpasah, tapasvin
 ascetics' grove tapo-vanaṃ
 ashamed vilakṣa
 ask (about) prach (+ acc.)
 asleep supta
 assistant in gambling-house sab-
 hyaḥ
 assume (role) grah
 assuredly hi
 astonished vismita
 astonishment vismayaḥ
 at use loc.
 at all eva
 at once sãmpratam
 attachment prasakti f.
 attack (of emotion) åveśaḥ; (on
 enemy) abhiyogaḥ
 attempt prayatnaḥ
 attend anu + gam
 attendance upasthãnaṃ
 attendant anucaraḥ
 attentive avahita
 attractive ramaṇiya
 audience pariśad f.
 augmented sambhṛta
 aunt (maternal) mãtṛ-śvasṛ
 austerity (religious-) tapas n.
 autumn śarad f.
 avoid pari + hṛ

 bad news a:priyaṃ
 bakula (blossom) bakulaṃ
 banish nis + vas caus.
 bank tīraṃ
 barb śalya m./n.
 barbarian mlecchaḥ
 bard (royal—) vaiṭalikaḥ
 battle samaraḥ
 be as, bhū; (be currently) vṛt
 bearing dhārin
 beat taḍ
 beat off apa + han
 beating tāḍaḥ
 beautiful śobhana
 beauty śobhã, rūpaṃ

because use instr. or abl. of ab-
 stract noun; (:with the thought
 that) iti
 become bhū (in past samvṛtta),
 or use verb of motion with ab-
 stract noun
 become an object viśayī bhū
 bedchamber śayana-grhaṃ
 before (:previously) prāk; in
 cpd. with p.p. pūrva
 before (conj.) yāvat na . . . tāvat
 begin (:undertake) sam + ā +
 rabh, (:make a start) upa +
 kram
 beginning ārambhaḥ
 behalf, on — of -artham
 behave ceṣṭ, ā + ceṣṭ; (:deal
 with) vi + ava + hṛ
 belief pratyayaḥ
 believe śrad + dhã
 beloved priya, vallabha; beloved
 wife praṇayinī
 bend down ava + nam
 beneath adhastāt + gen.
 benefit priyaṃ
 besieging uparodhanaṃ
 beside āsanna, -samīpe
 bestow pra + dã (+ dat.)
 betel tãmbūlaṃ; betel-box
 tãmbūla-bhãjanaṃ
 beyond vibãya
 bird patatrin, pakṣin
 birth janman n.; birth-ceremony
 jãta-karman n.
 bit chedaḥ
 blame upa + ā + labh
 blessing maṅgalaṃ
 blind andha
 bliss nirvãnaṃ
 blossom ut + śvas
 blossom kusumaṃ
 boast ślãgh (I ślãghate)
 body śarīraṃ, vighrahaḥ, gãtraṃ
 bodyguard, provide a — for
 pari + vṛ (V parivṛṇoti) + acc.

bondage bandhanam
 book pustakam
 born of Śakuntalā Śakuntaleya
 both (*adj.*) ubha; both . . . and
 . . . ca . . . ca
 bow cāpa *m./n.*, kārmukam
 bower maṇḍapa *m./n.*
 box bhāṇḍam
 boy bālah
 brahmin brāhmaṇaḥ
 bravo! sādhu
 breast uras *n.*
 breeze pravātam
 bride vadhū
 bridegroom varah; bride and
 groom vara; vadhū
 bright śobhana
 bring ā + nī, ā + dā; bring to a
 pass avasthām gam *caus.*
 bring up (chariot) upa + sthā
caus.
 broken bhagna
 brother bhrātṛ
 brother-in-law śyālah
 burn dah
 busy vyagra
 busy oneself on abhi + yuj *pass.*
 + *loc.*
 but punar *enclitic*, tu *enclitic*,
 kiṃ tu; but then athavā
 buy krī
 by *normally use instr.*; by (virtue
 of doing something) *use pres.*
part.
 call (:summon) ā + hve
 called (:named) *use nāma* 'by
 name' or ;nāman
 camp ni + viś
 can *use śak*; *sometimes not*
necessary to translate
 cancellation pratiśedhaḥ
 capture grah
 careful s_āvadhāna
 carriage pravahaṇam

carry off apa + hr
 case, in that — tarhi, tena hi,
 yady evam
 cast ni + kṣip
 cause (to) *use caus.*
 cause hetu *m.*
 ceremony saṃskāraḥ
 certain, a — kaścit, ko pi
 certainly khalu
 change pariṇāmaḥ
 character śīlam
 chariot rathaḥ
 chase away vi + dru *caus.*
 check prati + sidh
 chieftain rājan *m.*
 child bālah; dear child vatsaḥ
 childless an;apatya
 circumstances daśā
 citizen pauraḥ
 city nagaram, puram
 clamour kolāhalaḥ
 clean śuci
 clearly vyaktam
 clever nipuṇa
 clod of earth loṣṭa *m./n.*
 come ā + gam, upa + gam, upa +
 i, ā + yā, sam + ā + gam
 come! (*imperv.*) ehi
 come in pra + viś
 comfort ā + śvas *caus.*
 command sam + diś
 command śāsanam saṃdeśaḥ,
 ājñā
 common prākṛta
 company, in the — of -sameta
 compassion, feel — day (I day-
 ate)
 compassionate kṛpālu
 complacent subhagaṃmanya
 complete sam + āp
 complete with sa_
 conceal ā + chad (X ācchā-
 dayati)
 concealed antarita
 concealment pracchādanam

- conceive pari + klp *caus.*
 concern cintā
 conclusion avasānam
 condemned vadhya
 condition (:state) avasthā
 conduct caritaṃ
 confer (on) prati + pad *caus.* +
dat.
 confidence, inspiring of — viś-
 vasaṇīya
 confident, make — prati + i *caus.*
 confirmation pratipatti *f.*
 conflict vimardah
 confused ākula
 confusion, in — ākuli~bhūta
 congratulate use diṣṭyā vṛdh or
its caus. (see Chapter 9)
 conjecture tarkaḥ
 connive at (:overlook) upa +
 ikṣ
 conquer ji
 conscious of -vedin
 consciousness saṃjñā
 consecrated abhimantrita
 consider ava + gam, cint (X cin-
 tayati)
 considerable garīyāms
 contemporary vartamāna
 contemptuous avamānin
 contrive [:bring about] ut + pad
caus.
 control, under one's own—
 svādhīna
 convent vihāraḥ
 conversant with abhijñā + *gen.*
 conversation saṃlāpaḥ
 convey pra + āp *caus.*
 cool śītala
 coral-tree mandāraḥ
 correctly samyak
 council pariṣad *f.*
 counsellor sacivaḥ
 counter-measures, take — prati +
 vi + dhā
 country deśaḥ
 course gati *f.*
 course, of — khalu *enclitic*
 court rāja-kulaṃ
 courtesan gaṇikā
 crag silā-cayaḥ
 creak vi + ru (II virauti)
 create nis + mā (*p.p.* nirmita)
 creeper latā
 crime doṣaḥ
 crowd of people jana-
 padasamavāyāḥ
 cruel dāruṇa
 cruelty krauryaṃ
 cry ā + krand (I ākrandati)
 cry out ut + ghuṣ
 cunning śaṭha
 curiosity kutūhalaṃ, kautukaṃ
 curlew krauñcaḥ
 curse śāpaḥ
 dance nṛt
 danger bhayaṃ
 dare ut + sah
 darkness tamas *n.*
 daughter kanyā, sutā, duhitṛ
 day divasaḥ; by day divā
 dead mṛta
 dear priya, vallabha; dear child
 vatsaḥ/vatsā; my dear X (*voc.*)
 use sakhe *m./sakhi f.*; my dear
 fellow bhadra; dear Rāma
 Rāma:bhadraḥ
 death mṛtyu *m.*
 debtless anṛṇa
 decayed jirṇa
 deceive vi + pra + labh
 declare ā + cakṣ (II ācaṣṭe), but
normally ā + khyā outside pres.
stem
 decoration bhūṣaṇaṃ
 decrepit jirṇa
 deed karma *n.*
 deer mṛgaḥ
 defeat ji
 defeat parājayaḥ

defile duṣ *caus.*
 deity devatā
 delay kāla-haraṇam kṛ, ās
 delight harṣah; (:delightful
 event) utsavaḥ
 delighted prahr̥ṣṭa
 delightful subhaga
 deluded mūḍha
 demerit doṣah
 demon asuraḥ
 denounce apa + diś
 depart ut + hā, apa + yā
 departure prasthānam
 depict abhi + likh
 depressed, feel — durmanāyate
 descendant of use vṛddhi deriv-
 ative
 describe varṇayati; as described
 yath»_ōkta
 desert pari + tyaj
 desirable kānta
 desire prārthitam, prārthanā
 despatch pra + hi (*p.p.* prahita)
 despise ava + jñā
 dependency vaimanasyam
 destiny vidhi *m.*
 destroying vadhaḥ
 destruction vināśah
 determination niścayaḥ
 devoid śūnya
 die upa + ram
 different anya *pron.*
 difficult duḥkara; difficult (to
 achieve) dur;labha
 diligence abhiyogaḥ
 diligent abhiyukta
 direct ā + diś
 direction diś *f.*; in one — . . . in
 another anyataḥ . . . anyataḥ
 disaffection aparāgaḥ
 disappointment viṣādaḥ
 discern sam + vi + jñā, upa +
 lakṣ (*X upalakṣayati*)
 disciple antevāsin
 discover vid, pari + jñā

discrimination vivekaḥ
 disgrace, in — sa_nikāram
 disguise vyañjanam
 disinclined parānmukha
 disloyalty aparāgaḥ
 dismiss vi + sṛj *caus.*
 dispersal (of crowd) bhaṅgaḥ
 dispute vivādaḥ
 distance, at a good — from
 atidūre + *gen.*
 distinction viśeṣah
 distract (pleasurably) vi + nud
caus.
 distracted (:crazed) unmatta
 distress ārti *f.*; distress of mind
 citta-khedaḥ
 distress, be in — duḥkham sthā,
 duḥkham ās
 distressed viklava
 disturb ākulayati
 do kṛ, anu + sthā, ā + car;
 sam + ā + car
 do violence to abhi + druh
 doctor vaidyaḥ
 don pari + dhā *ātm.*
 donate nis + vap
 done, have — with kṛtam +
instr.
 don't use alam, or na + *ger.*
 door dvāram, kapāṭam
 doubt saṁdehaḥ, vitarkaḥ
 draw ā + kṛṣ
 draw near prati + ā + sad
 dreadful atidaruṇa, aniṣṭa
 drink pā
 drink pānam
 drinking -pa *ifc.*
 drive use nī with abstract noun
 driver sārathi *m.*
 driving away apanodanam
 dweller -sad
 dynasty vaṁśah
 each other anyonya
 eager utsuka

ear karnaḥ
 earlier pūrva *pronom.*
 earth pṛthivī, bhū f.
 easy sulabha
 eclipse uparāgaḥ
 effect kṛ
 either . . . or . . . vā . . . vā
 elder jyāyāms; elder (person)
 guru m.
 elder brother jyāyāms bhrātṛ,
 agrajaḥ
 elephant gajaḥ
 else anya *pronom.*; somewhere
 else anyatra kv āpi
 embarrassing lajjā-kara
 embrace pari + svaj (I pariṣva-
 jate)
 emerge nis + kram
 employ pra + yuj, vi + ā + pṛ
 caus.
 enclosure valaya m./n., vāṭikā
 end antaḥ; to what end?
 kim;nimittam; an end of kṛtam
 + instr.
 enemy ripu m.
 engage ni + yuj
 engrossed vyagra
 enjoin vi + dhā
 enjoy pari + bhuj, (:experience)
 anu + bhū
 enough alam
 enrage caṇḍī~kṛ
 enter pra + viś
 enter upon (vow) sam + ā + ruh
 entering praveśaḥ
 enterprise ārambhāḥ
 entire nikhila
 entirely eva
 entry praveśaḥ
 epithet viśeṣaṇa:padaṃ
 escape apakramaṇaṃ
 escort ānuyātrikaḥ
 especially -tara
 establish sthā *caus.*
 even api *enclitic*

ever kadācit
 every sarva *pronom.*
 everyone (of a number) sarve
 (pl.); (in general) sarvaḥ (sg.)
 everything sarvaṃ
 evil pāpa
 evil-natured durjātman
 Excellency, His/Your āryaḥ
 excessively ati *prefix*
 execution-ground vadhyasthā-
 naṃ
 executioner ghātaḥ
 exertion pariśramaḥ
 exhausted pariśrānta
 exploits caritaṃ
 extermination unmūlanaṃ
 extraordinary adbhuta
 extremely ati *prefix*
 eye netraṃ, nayanam, cakṣus
 n., locanaṃ
 face mukhaṃ, vaktraṃ
 fact, in — eva; from the fact
 that yathā . . . tathā
 faint moham upa + gam
 fair-eyed su;nayana
 fall pat, ni + pat; (to one's lot)
 upa + nam
 fall silent tūṣṇim as
 falling nipātaḥ
 fame yaśas n.
 familiar abhyasta
 family kulam, anvayaḥ,
 kuṭumbaṃ; (:members of imm-
 ediate household) gr̥ha-janaḥ
 far away dūre
 fast to death an:aśanena sam +
 sthā *ātm.*
 fate daivam
 father pitṛ; (one's own) tātaḥ
 father-in-law śvaśuraḥ
 fault doṣaḥ
 favour anu + grah
 favour prasādaḥ
 favourable anukūla

fearful *trasta*
 fearfulness *bhīru~tvam*
 fearing *śāṅkin*
 fellow *baṭu m.*; good fellow,
 dear fellow *bhadraḥ*
 festival *mahotsavaḥ*
 fetch down (from carriage) *ava +*
ṭṭ caus.
 fetching *āharaṇam*
 few, a — *use kaścit*
 field *kṣetram*
 fierce *ugra*
 filament *kesaram*
 find *adhi + gam*
 find out *upa + labh*
 finger *aṅguli/aṅgulī f.*
 fire *agni m.*, *analaḥ*, *vahni m.*
 fired, cause to be — *dah caus.*
 firewood *samidh f.*
 firmness *dhairyam*
 first *prathama*
 fixed (on) *-śakta*
 flame *jvālā*
 flesh *māmsam*
 flow *abhi + syand*
 flower *puṣpam*, *kusumam*
 fly up *ut + pat*, *ut + ḍī (uḍḍī)*
 folk *janaḥ*
 follow *anu + gam*
 follower *ānyātrikaḥ*
 fondness *prīti f.*
 food *bhojanam*, *bhaktam*
 fool *mūrkhaḥ*
 foot *pādaḥ*
 for (*prep.*) *use gen.*; (a period of
 time) *use acc.*; for (the sake of)
-artham or use dat.
 for (*conj.*) *hi enclitic*
 for oneself (:of one's own accord)
svayam
 forcibly *balāt*
 ford *tīrtham*
 forest *vanam*, *araṇyam*, *vipinam*
 forest-dweller *vanecaraḥ*
 forget *vi + smṛ*

forgive *kṣam (pass. kṣamyate)*
 form *vapus n.*
 former *purātana (f. ī)*
 forsooth *kila*
 forth, and so — *ādi*
 fortune *bhāgyam*
 forward *anu + pra + iṣ caus.*
(anupreṣayati)
 four *catur*
 free *muc*
 free from *nis prefix*
 freedom (:scope) *prasaraḥ*
 friend *vayasyaḥ*, *mitram*, *suhṛd*
m., *sakhi m. (voc. sakhe)*; (fe-
 male) friend *sakhī*, (= *pl.*)
sakhī;janaḥ
 friend's wife *sakhī*
 friendship *sakhyam*
 frivolous *cañcala*
 from *use abl.*; from
 what/where? *kutaḥ*; from
 someone *kutaś cit*
 front, in — of *agrataḥ + gen.*,
-samakṣam
 fruit *phalam*
 fruitful *sa-phala*
 fruitless, make — *viphali~kr*
 fulfil *pṛ caus.*
 Full Moon Festival *Kaumudima-*
hotsavaḥ
 further *bhūyāms*
 gain *labh*
 gale *nabhasvant m.*
 gallery *vithikā*, *śālā*
 game *kriḍā*
 gaming master *sabhikaḥ*
 Gandharva *Gandharvaḥ*;
 Gandharva rite *Gāndharva*
vidhi m.
 garden *udyānam*
 garland *mālā*
 garment *vāsas n.*
 gaze *drś*
 gaze *drṣṭi f.*

gem ratnaṃ
 generally prāyeṇa
 get labh; get (done) use caus.
 get up ut + sthā (s lost between
 the t and th — e.g. p.p. utthita)
 girl kanyā, kanyakā
 give dā
 give up tyaj
 giving dānaṃ
 glory śrī
 go gam, yā
 go against ati + kram
 go back ni + vṛt
 go in(to) pra + viś
 god suraḥ, devaḥ
 God of Love Manmathaḥ,
 Kusumāyudhaḥ
 goddess devī
 going gamanaṃ
 gold suvarṇaṃ, hema n.
 good sādhu, (friend) hita, (in
 voc.) bhadra; (:prosperity)
 śreyas n.
 good fellow bhadraḥ
 good man sujanaḥ
 good woman (voc.) bhadre
 gotra gotraṃ
 grandson dauhitraḥ
 grant pra + yam
 granted that kāmam
 grasp grah
 great mahānt
 greatness mahiman m.
 greet (person) abhi + vad caus.
 ātm.; (thing) abhi + nand
 grief śokaḥ
 grieve śuc
 groom see bridegroom
 ground bhūmi f.; (:cause) hetu
 m.
 guard rakṣ
 guest atithi m. abhyāgataḥ
 guide, someone to — netr

ha! ayi, hanta, āḥ
 half (nortion) ardhaḥ

hand, hand over sam + ṛ caus.,
 ṛ caus.
 hand hastaḥ, pāni m.
 hand, at — āsanna
 handmaid ājñākarī
 happen: what happens/has hap-
 pened etc. vṛttāntaḥ
 happiness sukhaṃ
 hard to attain dur;adhigama
 hard to win dur;labha
 harem antaḥpuram
 harlot veśyā
 harsh viśama
 hate dviṣ
 have use gen. with verb mean-
 ing 'be' — usually as, some-
 times bhū or vṛt; have (some-
 thing done) use caus.
 having use bahuvrīhi, suffixes
 vant/mant, sa, etc.
 hawker paṇāyitr
 he, him etc. saḥ, ayam, enam,
 eṣaḥ, asau or omit
 head śiras n.
 heap rāśi m.
 hear śru
 heart hṛdayam, cittam
 heat ātapaḥ
 heavens, thank — diṣṭyā
 hell naraka m./n.
 helpful upakārin
 helpless paravaśa
 here atra, iha, or use eṣaḥ,
 ayam; over here itaḥ
 hereditary pitṛ-paryāy-āgata
 herewith use eṣaḥ
 hermitage āsramaḥ, āsrama-
 padaṃ
 hero vīraḥ
 hesitation an:adhyavasāyaḥ
 high-soaring utsarpiṇ
 highest (:most excellent) parā-
 rdhya
 Highness, your/His — kumāraḥ
 hindrance vighnaḥ, antarāyaḥ
 hint at upa + kṣip

his tasya etc.; his (own) sva
 hither and thither itas tataḥ
 ho, ho there! bhoḥ
 hold on to ava + lamb
 hole chidraṃ
 homage namas n.
 home gṛhaṃ, āvasathaḥ
 honey-bee (female) madhukari
 honour (request etc.) man
 caus.; (:do honour to) puras +
 kṛ, pūj (X pūjayati ger. pūjya)
 Honour, His/Your — āryaḥ;
 His Honour here atrabhavant
 honourable ārya
 hope ā + śams (I āśamsate); I
 hope kaccid (particle)
 hope āśā
 horse aśvaḥ
 hospitality satkāraḥ
 hostile (:adverse) pratikūla
 house gṛhaṃ, geḥaṃ
 household sūddhāntaḥ, gaṇaḥ
 how? katham; in exclamations
 use aho
 however punar enclitic
 human flesh mahā:māmsaṃ
 huntsman vyādhaḥ
 hurry tvar ātm.
 husband, lawful — sahadhar-
 macārin
 husband and wife dampatī
 (du.)
 I aham
 idiot mūḍhaḥ
 idea, sit — ut + ās
 if yadi, cet enclitic; if only! api
 nāma
 ignoble anārya
 ignorant an:abhijña
 ill-disposed to vimukha + gen.
 ill omen dur:nimittaṃ
 imagine sam + bhū caus.
 immediately an:antaram, sadya
 eva; immediately upon -anan-
 taram eva

imminent bhāvin
 impairment sāithilyam
 important thing pradhānaṃ
 in use loc., sometimes adverb in
 -tra; (being) in -gata; having
 (with)in :garbha; in . . . ing
 often use pres. part.
 inclination abhiprāyaḥ
 incline pra + vṛt
 including urikṛtya + acc.
 inconvenience use doṣaḥ
 increase vṛdh caus.
 indeed khalu enclitic
 indicate upa + diś
 indicating nivedaka
 inevitably niyatam
 inferiority lāghavaṃ
 inflammatory saṃdipana
 inform ni + vid caus. + dat./gen.
 ingratitude kṛtaghna~tā
 inscrutable acintya
 instigation to rebellion upajāpaḥ
 instructed śikṣita
 instructions ādeśaḥ
 intact, keep — pari + pāl
 intelligence buddhi f.
 intention abhiprāyaḥ
 interest kutūhalaṃ
 interval antaraṃ
 intimacy viśrambhaḥ
 intoxication madaḥ
 introduce (into) pra + viś caus.,
 upa + nī + acc.
 invade upa + rudh
 invite upa + ni + mantr (X up-
 animantrayati)
 irritability duḥśīla~tā
 it saḥ, ayam, enam, eṣaḥ, asau
 (usually in n.)
 its tasya etc.
 jackal śṛgālaḥ
 jewel ābharaṇaṃ
 join ghaṭ caus. (ghaṭayati)
 joined hands añjali m.
 joke parihāsaḥ

juncture *antarap*; at this juncture *atr-ântare*

just *eva enclitic* (:merely)
=mātra; (I'll) just . . . *tāvat enclitic, yāvat*

kill *vi + ā + pad caus.*; have
(:cause to be) killed *ghātayati*

killing *vināśaḥ*
king *rājan m. (ifc. -rājaḥ),*
nṛpaḥ

king of Videha *Vaidehaḥ*

kingdom *rājyaṃ*

kinsman *bandhu m.*

know *jñā, vid, ava + gam*; know
how to *jñā*

lack of *use a:/an*:

lady, noble lady *āryā*; this lady
atrabhavatī; that lady *tatrabha-*
vatī

lake *sarasī*

lamp *dīpikā*

lapse *skhalanaṃ*

later, some time — *kasya cit*
kālasya

laugh *has (I hasati)*

Lāvāṇaka, (being) at — *Lāvā-*
ṇaka adj.

law, sacred — *dharmah*

lay *ā + ruh caus.*

lead *nī*

learn *vid, ava + gam*

learned in the sacred law
dharma-vit

leave *tyaj, pari + tyaj*

leave, give — *anu + jñā*

-less *nis-, a:/an*;

let *use imperv., sometimes in-*
dicative

let alone *kiṃ punar*

let go *muc*

letter *lekhaḥ, pattrikā, pattraṃ*

licked *avalīḍha*

life *jvitaṃ, prāṇa m. pl.*

like, I should — to *icchāmi*
like *use iva, ~vat, sadṛśa (f. ī) +*
instr.

limb *aṅgaṃ*

line *pañkti f.*

listen (to) *śru*

listen, someone to — *śrotṛ*

little while *muhūrta m./n.*

live (:be alive) *jīv*; (:dwell) *vas,*
prati + vas, ni + vas

long *dūra*; (for) a long way

dūram; for a long time *ciram*

long, after very — *aticirāt*

long, at — last *cirāt*

long-lived *āyusmant*

look (at) *drś*; look upon *ikṣ*

looking after *upasaṃgrahaḥ*

loose *vi + muc*

lord *pati m., adhipati m.*

loss of place *sthāna-bhramśaḥ*

lotus *puṇḍarikāṃ*

loudly *uccaiḥ*

love (:fondness) *snehaḥ, (:devo-*
tion) anurāgaḥ, (:passion) man-
mathaḥ

Love (god of-) *Manmathaḥ,*

Kusumāyudhaḥ, Makara-
dhvajah

love, be in — with *utkaṅṭhate,*
kam caus.

loved one *iṣṭa:janaḥ*

lovely *ramaṇīya, manohara*

low (:mean) *kṣudra*

madam (*voc.*) *bhadre*

magnanimous *mah-ātman*

maid servant *paricārikā*

maintain (fire) *ā + dhā*

Majesty, Her/Your — *devī*

Majesty, His/Your — *devaḥ,*

āyusmant

make *kr, ut + pad caus.*

maker *kartṛ*

man *naraḥ, puruṣaḥ; (:person)*

janaḥ

manage vi + dhā; manage to
use katham cit -
 mango-tree cūtaḥ
 manoeuvre ceṣṭā
 many bahu
 mark lakṣaṇam
 marriage dāra-karman *n.*
 marry vah
 mass saṃghātaḥ
 master svāmin *m.*
 matching saṃvādaḥ
 mating yugma-cārin ('going in a
 pair')
 matter vastu *n.*
 me mām *etc.*
 meaning arthaḥ
 means upāyaḥ
 measure mā (*caus.* māpayati)
 measure pramāṇam
 medicine auśadham
 meditating dhyānam
 meditation samādhi *m.*
 meet sam + ā + sad *caus.*;
 (:receive) prati + ut + gam
 meeting samāgamaḥ
 melancholy udvigna
 memory smṛti *f.*
 mendicant kṣapaṇakaḥ
 mental turmoil vikāraḥ
 merchant śreṣṭhin *m.*
 mere =mātra, eva
 merit guṇaḥ; of merit
 guṇa~vant
 milk kṣīram
 mind manas *n.*, cittam, cetas *n.*,
 hṛdayam
 mine, of mine say 'of me, my'
 minister amātyaḥ
 mirage mṛgatṛṣṇikā
 misconduct apacāraḥ
 misdeed akāryam
 misfortune vyasanam
 mishap pramādaḥ
 mislead vi + pra + labh
 mission prayojanam

mistress svāminī, īśvarī
 moment mubhūrta *m./n.*
 money dhanam
 monster nṛśaṃsaḥ
 moon candraḥ
 moonlight candrikā
 morning (:of the —) *adj.* prage-
 tana (*f.* ī)
 mother jananī, ambā (*voc.*
 amba), mātṛ
 motion, in — pracalita
 mountain, parvataḥ, śailaḥ,
 acalaḥ
 mouth vadanam
 murder vi + ā + pad *caus.*
 must *use ger. in tavya*
 mutual (:of *etc.* each other)
 itaretara-
 my mādiya, or say 'of me', or
 omit
 my own sva; of my own accord
 svayam
 myself reflexive ātman; (:me)
 use aham
 name nāman *n.*, nāmadheyam
 natural sulabha, (:innate) sa-
 habhū
 nature prakṛti *f.*, ātman *m.*
 necklace mālā
 negligent pramatta
 neutral madhyastha
 never na kadācit
 news vṛttāntaḥ, pravṛtti *f.*
 night, by — rātrau
 no *use* na or a;
 noble ārya, atyudāra
 noise śabdaḥ
 normal ucita
 not na, a; A not B A na tu B
 nothing na kiṃ cit
 notice lakṣ (X lakṣayati)
 now (:at the present time)
 adhunā, idānim, samprati;
 (*connective*) atha, yāvat, tāvat

numerous *prabhūta*, *mahānt*
nymph *apsaras f.*

object (:province) *viśayaḥ*

observe *ni + śam caus.*

obstacle *vighnaḥ*

obstruct *ni + rudh*

obtain *ava + āp*

obviously *nūnam*

occasion *avasaraḥ*, *sthānaḥ*

occupation *vyāpāraḥ*

occupy *adhi + ās*

occur *jan*

ocean *sāgaraḥ*

of *use gen.*, *vṛddhi derivative*,
bahuvrīhi cpd. etc.

offend against *apa + rādḥ + gen.*

(*p.p. aparāddha*)

office *adhikāraḥ*

often *bahuśaḥ*

oh! *hā*, *aye*, *bhoḥ*, *ayi*

on *use loc.*; on . . . *ing use*

absol. or loc. of verbal noun

once *use pūrva*; once more

punar api

one *eka pron.*; (:a person) *use*

impersonal construction

only *eva*, *mātra*

open (letter) *ut + veṣṭ caus.*

opportune *avasare*

opportunity *avasaraḥ*

oppress *pīḍ*

or *vā enclitic*; (:nor) *vā na*

ornament *ābharaṇaḥ*, *alaṅ-*

karaṇaḥ, *bhūṣaṇaḥ*

other *anya*, *para*; and other(s)

īdi

otherwise *anyathā*

our, of ours *say 'of us'*

out of *use abl.*

outcaste *śvapākaḥ*

outcome *pariṇāmaḥ*, *viṣṭambhi-*
taḥ

outside *bahiḥ*

over here *itah*

overcome *parīta*

overlook *mṛṣ caus.*

overtures (:instigation to rebel-
lion) *upajāpaḥ*

own, my/your *etc.* — *sva*, *āt-*

manaḥ; make one's own *svī~kṛ*

paint *ā + likh*

painter *citrakaraḥ*

pair *yugalaḥ*

palace *rāja-kulaḥ*; *Sugāṅga*

Palace *Sugāṅga:prāsādaḥ*

pang *vedaṇā*; pangs of love

manmath-ōnmāthaḥ

pardon *mṛṣ (IV mṛṣyati)*

parents *pitṛ du.*

park *udyaṇaḥ*

part *uddeśaḥ*; for (someone's)

part *use api*

partial *pakṣapātin*

particle *avayavaḥ*

partisan *pakṣapātin*

pass *avasthā*, *daśā*

pass over *ati + kram*

passion *abhilāṣaḥ*

past *atīta*

past, present and future

trikālaḥ

path *-pathaḥ*

peak *sānu m.*

people *janaḥ*

perceive *ava + lok (X avalokay-*
ati)

perform (:do) *anu + sthā*; (a

play) *pra + yuj*

performance *prayogaḥ*

perfume *vas*

persistence (:adherence) *anuband-*
haḥ

person *janaḥ*; (:body)

śarīraḥ; *deha m.in.*

personally *svayam eva*

petition *pra + arth (X prārtha-*
yate)

picking *avacayaḥ*

picture **citram**
 piety **dharmah**
 pity **anu + kamp**
 place **ni + kṣip**
 place **deśah, sthānam, pradeśah**
 place of sacrifice **agnihotra-
śaraṇam**
 plan **saṅkalpah**
 play a role **bhūmikām kṛ atm.**
 pleasant **ramaṇīya, priya**
 pleasure **sukham**
 pluck out **ut + hṛ**
 poet **kavi m.**
 point, what - in? **kim + instr.**
 poison **viṣam**
 poisoner **tikṣṇa:rasa-daḥ**
 ponder **vi + car caus.**
 pool **tīrtham**
 poor, poor fellow (*pityingly*)
tapasvin; poor girl varākī
 poor material **adravyam**
 portrait **ālekhyam**
 possessed of - **upapanna**
 possessions **parigrahaḥ**
 possessor of ~mant
 possible **upapanna**
 power **prabhāvaḥ; have power
over pra + bhū + gen.**
 practise (cruelty) **pra + yuj,**
 (austerities) **car**
 praise **stu**
 prayer **japah**
 preceptor **upādhyāyah**
 prelude **prastāvaḥ**
 presence, to the—of **-sakāśam;**
 in the — of **pratyakṣam + gen.**
 present **saṁnihita**
 present **pratigrahaḥ**
 present with **prati + pad caus. +
double acc.**
 pretence **apadeśah**
 previously **pūrva ifc.**
 prince **kumārah**
 princess **rāja-putrī**
 prisoner **bandhana-sthaḥ**

prize (:value highly) **abhi +
nand**
 proceed **ut + cal**
 procession **yātrā**
 proclaim **ut + ghuṣ caus.;** (:de-
 clare authoritatively) **ā + diś**
 proclamation, after — **prakhyā-
pya (lit. 'having proclaimed')**
 procure **ava + gam caus.**
 proficiency **prāviṇyam**
 promised **pratiśruta**
 proper **yukta**
 protect **rakṣ, pari + trai, pari +
pāl; (someone) to protect (one)
trātṛ**
 provide **upa + kṛ**
 punishment **daṇḍah**
 pupil **śiṣyah, śiṣyā**
 purse-proud **artha-matta**
 pursue **anu + sṛ**
 put to shame **prati + ā + diś**

 quality **guṇah**
 quantity **saṁcayah**
 queen **rājōi (as title) devī**
 quickly **āśu**
 quiet **mībhṛta**
 quite **eva enclitic**
 quiver **spand**

 rag **paṭaccaram**
 rather **nanu**
 reach **anu + pra + āp**
 ready **udyata**
 realise **ava + gam**
 really **satyam**
 reason **kāraṇam**
 rebuke **upa + ā + labh**
 rebuking **upālabhaḥ**
 recall **smṛ caus.**
 receive **grah**
 recklessness **asamīkṣya:kāri~tā**
 recognise **prati + abhi + jñā, pari
+ ci**
 reconciled **prasanna**

redundancy paunaruktaṃ
 reed vetasaḥ
 refuse to use na
 regain (consciousness) upa +
 labh
 regard (:think) man
 regard for -anurodhaḥ; with
 regard to prati + acc.
 rein abhīsu m.
 reject prati + ā + diś
 rejection pratyākhyānaṃ,
 pratyādeśaḥ
 rejoice mad
 release vi + sṛj
 relent prasādaṃ kṛ
 religious power siddhi f.
 remain sthā
 remaining part śeṣaḥ
 remark vacanaṃ
 remedy pratikāraḥ
 remember smṛ
 remnant śeṣaḥ
 remove apa + nī; (ornaments
 etc.) ava + tṣ caus.
 reply prativacanaṃ
 report prasiddhi f.
 request vijñāpanā
 rescue abhi + upa + pad
 rescue prāṇa-rakṣā
 residence bhavanaṃ
 resist pari + hṛ
 resolve niścayaḥ
 resort to ā + śri
 respect for bahumānaḥ + loc.
 respect, worthier of — gariyāms
 respectfully sa_gauravam
 resplendent dipti~mant
 restrain ni + grah, upa + sam + hṛ
 restraint avagrahaḥ
 return prati + ni + vṛt
 reveal āviṣ~kṛ, pra + kās caus.
 reveal oneself āvir~bhū
 revered tatrabhavant; my
 revered father tāta-pādāḥ
 Reverence, Her/Your — bhagavati

reverend bhagavant (f.
 bhagavati)
 reward pari + tuṣ caus.
 reward phalaṃ
 rewarding paritoṣaḥ
 riches vibhūti f. pl.
 riding caryā
 right adv. eva
 right (:proper) yukta; rightly
 yuktam
 right (opp. left) dakṣiṇa; to the
 right of dakṣiṇena + acc.
 ring aṅguriyaka m.in.
 rise ut + cal, ut + sthā
 rite kriyā, vidhi m., maṅgalaṃ
 river nadī
 road, roadway mārgaḥ
 rock śilā
 role bhūmikā
 rosary akṣamālā
 roused upajāta
 royal bard vaitālikaḥ
 royal seer rāja:rṣi m.
 ruined, be — ava + sad
 ruler īśvaraḥ
 run pra + dru
 sacred law dharmah
 sacrifice hu
 sacrifice, place of — agniho-
 traśaraṇaṃ
 sacrificial medhya
 sacrilege abrahmanyam
 safeguard rakṣ
 sage muni m.
 sake, for the — of -artham
 salute pra + nam, vand (ger.
 vandyā)
 same, the/that — saḥ + eva; this
 same ayam etc. + eva
 say vad, vac, kath, brū, abhi +
 dhā
 scandal kaulinaṃ
 scant svalpa
 scare ut + tras caus. (utrāsayati)

scent āmodaḥ
 scholar paṇḍitaḥ
 science śāstraṃ
 scold upa + ā + labh
 seal mudrā
 search anu + iṣ
 search, in — of anveṣin
 season samayaḥ
 seated, be — ni + sad
 second dvitīya
 secret rahasyaṃ
 seduce ā + vṛj *caus.*
 see dṛś, ava + lok, ā + lok; see to
 it that kṛ + yathā
 see, see how *use eṣaḥ or ayam*
 seeing darśanaṃ
 seeing darśin
 seem *use iva*
 seer ṛṣi *m.*, great seer maha:ṛṣi
m.
 seize grah
 self, myself *etc. (reflexive)*
 ātman *m. sg.; (emphatic)/for*
 oneself *etc. svayam*
 self-control dhairyaṃ
 selfsame eva
 sell vi + kṛi
 send pra + iṣ *caus. (preṣayati)*
 senior to guru + *gen.*
 separated, having become —
 vighaṭita
 serpent viśadharāḥ, nāgaḥ,
 phaṇabhṛt *m.*
 servant parijanaḥ, dāsī; servant
 girl dāsī
 service upakāraḥ, priyaṃ
 set sthā *caus.*
 set forth, set out pra + sthā
 severe (punishment) tikṣṇa;
 (austerity) kaṣṭha
 shade chāyā
 shake cal *caus. (calayati)*
 shame lajjā; shame (on) dhik
 (+*acc.*)
 shame, put to — prati + ā + diś

sharp niśita; (:astringent)
 kaṣāya
 shoot vyadh (*pass. vidhyate*)
 should *use arh or ger. in ya/*
 anīya
 show dṛś *caus.*
 show prekṣaṇīyakaṃ
 shower abhi + vṛṣ (I abhivarṣati)
 shower (:multitude) nikaraḥ
 shut āvṛta
 side pakṣaḥ
 sides, on all — sarvataḥ
 sight darśanaṃ
 sign liṅgaṃ, cihnaṃ
 signal samjñā
 signature svahastaḥ
 silent, stay — tūṣṇīm ās; fall
 silent tūṣṇīm as (*in imperf.*)
 sin pāpman *m.*
 since (*prep.*) prabhṛti + *abl.*;
 (:because) *use abl./instr. of ab-*
stract noun, or yena, yataḥ, yat,
iti
 sing gai
 sir ārya
 sire rājan
 sister bhaginī, svasṛ
 sit (down) upa + viś
 skill kauśalaṃ
 sky gaganam; skies diś *f. pl.*
 slab talaṃ
 slender *use yaṣṭi f.*
 slip pari + bhraṃś
 slow, by — stages śanaiḥ śanaiḥ
 snake sarpaḥ
 snatch hṛ
 so (*simple connective*) tat,
 (:I infer that) tarhi; (:thus)
 evam, (:to such an extent) evam
 sobriquet prasiddhi *f.*
 soft mṛdu
 sojourn sahavāsaḥ
 soldier sainikaḥ
 solely kevalam; solely partial
 eka:pakṣapātin

solitary *ekākin*
 some, someone *kaś cit, ko pi*;
 someone (to do something)
agent noun
 son *putraḥ, dāraḥ, sutaḥ, pu-
 trakaḥ*
 sorrow *viśādaḥ*
 sovereignty *rājyaṃ*
 speak *vad, vac, abhi + dhā*
 speaking *kathā*
 specify *nis + diś*
 spectator *sāmājikaḥ*
 speech *vāc f.*
 spend (time) *gam caus., yā
 caus. (yāpayati)*
 spoil *duṣ caus.*
 spot (:place) *uddeśaḥ*
 stages, by slow — *śanaiḥ śanaiḥ*
 stamp *aṅk*
 stand *sthā*
 standing *-stha ifc.*
 start *ā + rabh*
 state *avasthā*
 stay *sthā, ās*
 step *padam*
 still *idānim api*
 stone *śilā*
 stop *sthā*
 story *vṛttāntaḥ*
 strange (:unprecedented)
apūrva; (:marvellous) citra
 stranger *paraḥ*
 strategy *nīti f.*
 street *rathya*
 stroll through *anu + vi + car +
 acc.*
 student *baṭu*
 stupid *bālīśa*
 subject *prajā, prakṛti f.*
 success *siddhi f.*
 such *idrśa, evam; vidha, idrś
 (idrśk)*
 such as *=vidha, ādi*
 suddenly *sahasā*
 sūdra *sūdraḥ*

suffering *vyathā*
 sufficient *paryāpta*
 suicide *ātma-tyāgaḥ*
 suited *anurūpa*
 suitor *prārthayitr*
 summon *ā + hve, sam + ā + hve*
 sun *sūryaḥ, vivasvant m.*
 support *nibandhanaṃ*
 suppress *ni + grah*
 suppressing *nigrahaḥ*
 surely *khalu*
 surmise *tark (X tarkayati)*
 surpassing (:extreme) *atīśaya;*
 (:going beyond) *-atirikta*
 surround *pari + vṛ*
 sweat *svedaḥ*
 sweet *madhura*
 swift *śighra, kṣipra*
 swoon *mūrchā*
 sword *śastraṃ*
 syllable *akṣaraṃ*

take (:convey) *nī; (accept, un-
 derstand) grah*
 take away *apa + nī*
 talk *kath*
 talking *ālāpaḥ*
 task *kāryam, karman n.*
 taunt *adhi + kṣip*
 teacher *ācāryaḥ, upādhyāyaḥ*
 tell *vad, vac, kath*
 temple *āyatanam*
 tend (plants) *pari + vṛdh caus.*
 tender *ārdra; make tender vat-
 salayati*
 tenderness *snehaḥ*
 that (*demon.*) *saḥ, asau; (conj.)
 iti, yat, yathā*
 the *usually omit, saḥ, asau*
 then *tadā, tataḥ; (:so) tat; but
 then atha vā*
 there *tatra; from there tataḥ*
 there is *asti; there is ayam asau*
 therefore *ataḥ*
 thereupon *tataḥ*

thicket *viṭapa m./n.*
 think *man, cint*
 this *eṣaḥ, ayam, enam; in/on/*
 about this atra; from this atah
 though *api, yady api*
 thoughts *citta-vṛtti f.*
 thread *sūtram*
 three *-trayaṃ; three or four*
 tricitatura
 threshold *dvār f.*
 throne *siṃhāsanaṃ*
 throng *saṃmardaha, saṃkulaṃ*
 thus *evam*
 tiger *vyāghraḥ*
 time *kālah, velā, avasaraḥ; some*
 time later kasya cit kālasya
 tip *pari + tuṣ caus.*
 tired *parisrānta*
 tithe *bhāgaḥ*
 title *śabdaḥ*
 to *use gen., dat., inf. etc.; (:in*
 the direction of) use acc., prati,
 -antikam; (:in order to) use
 dat. or -artham
 today *adya*
 together *with saha + instr.*
 tone *gir f.*
 too *api*
 top *śikharaṃ*
 touch *spṛś*
 touch *sparsaḥ*
 towards *prati + acc.; (— an ob-*
 ject of feeling) prati or use loc.
 town *puram*
 townsfolk *paura;janaḥ*
 trader *vaṇij m.*
 trainer *vinetṛ*
 traitor *rāj-āpathya-kārin*
 tread *kṣud*
 tree *pādapaḥ, vṛkṣakaḥ, vṛkṣaḥ;*
 young tree potakaḥ
 tremble *kamp (I kampate)*
 triumph over *ati + śi*
 trouble *bādh (I bādhathe)*
 true *satya*

truly *satyam, nanu*
 trust . *vi + śvas (I visvasati) + loc.*
 trustworthy *āpta*
 try *yat*
 turmoil, in a — *tumula*
 turn (to) *kṛp + dat.*
 turn away *parā + vṛt caus.*
 turn back *prati + ni + vṛt*
 turn into (:become) *use*
 saṃvṛtta; (:convert into) use kṛ
 in compound
 turn round *pari + vṛt caus.*
 twin *yamaḥ*
 two *use du. or -dvayam*
 twofold *dvaya (f. dvayī)*
 ugliness *vairūpyam*
 ultimate *para*
 un- *a/an:*
 uncalled for *aḥkāraṇa*
 uncertainty *vikalpaḥ*
 understand *ava + gam, grah*
 understand, someone to —
 jñātṛ
 underway *pravṛtta*
 unite *yuj caus.*
 unshakeable (resolve) *ahārya*
 unsteady *vihvala*
 until *yāvāt*
 untoward *apara*
 upon *use loc.*
 us *asmān etc.*
 usher in *pra + viś caus.*
 utterance *bhāratī*
 vain *vitatha*
 vainly *mṛṣā*
 valour *vikramaḥ*
 valuable *mahārghya*
 vanish *tiras + bhū*
 vapour *dhūmaḥ*
 various *vicitra; various-ness*
 vaicitryam
 vendor *vikretṛ*
 verse *gāthā*

very (*adj.*) *use eva*
 vexation *parikleśaḥ*
 victorious, be— *vi + ji ātm.*
 victory *vijayaḥ*
 Videha, of — *Vaideha (f. ī)*
 vile *durātman*
 villain *pāpaḥ*
 vine *latā*
 violate *ut + laṅgh caus.*
 violence, do—to *abhi + druh*
 violent *pracaṇḍa*
 virtuous *sādhu (f. sādhvī)*
 visible *abhivyakta*
 voice *vāc f.*
 void *śūnya*
 vow *vratam, pratijñā*

 wait for *prati + pāl*
 wait upon *upa + ās*
 walk *sam + car ātm.*
 wall *bhitti f.*
 wander *bhram*
 want *iṣ*
 warrior *kṣatriyaḥ*
 washed *dhauta*
 watch *vi + lok caus., dṛś*
 water *jalaṃ, salilaṃ*
 way *prakāraḥ; in this way*
 evam; this way (:in this direc-
 tion) itaḥ; on the way antarā
 wayward *dur:vinita*
 wealth *vibhūti f., koṣaḥ, dyum-*
 naṃ
 weaning *stanya-tyāgaḥ* ('leaving
 the breast')
 weapon *astram*
 wear *dhṛ*
 wed *upa + yam*
 weep *rud*
 welcome *prati + nand; wel-*
 come! svāgatam
 welfare *kuśalaṃ*
 well *su prefix*
 well, as — *api*
 wet *klinna*

what? *kaḥ (kim); what, . . . ?*
 katham; what (a)! use aho;
 what (:that which) yat; from
 what? kutaḥ; what of it? tataḥ
 kim
 when *yadā, yāvat*
 where? *kva; where (conj.) yatra;*
 where from? kutaḥ
 whereabouts? *kutaḥ*
 which? *kaḥ; which (rel. pron.)*
 yah
 while (:short time) *muhūrta*
 m. n.; for a little while muhūr-
 rtam iva
 while (*conj.*) *yāvat*
 who/whom? *kaḥ; who/whom*
 (rel. pron.) yah; it is . . . who
 use eva
 whole *sarva, sakala, aśeṣa*
 whore *pumścali*
 whose *kasya etc., yasya etc.*
 why? *kim, (:for what purpose?)*
 kim-artham, (:from what
 cause?) kasmāt; why! (in sur-
 prise) katham, (in mild admo-
 nition) nanu
 wicked *durātman*
 widespread *prathita*
 wife *kalatram, dārāḥ m. pl.;*
 friend's wife sakhi
 win *ji*
 wine *madhu n.*
 wish *iṣ*
 wish *manorathaḥ*
 with *use instr.; (:together with)*
 saha + instr., sa in cpd.; (:pos-
 sessing) ~vant or bahuvrīhi
 withdraw *sam + hṛ*
 without *use prefixes nis or a;*
 without (doing) a + absol.
 witness *pratyakṣi~kṛ*
 witness (to) *-sākṣin*
 woman *strī, nārī, yoṣit f.*
 wonder, I — (*after interrog.*) *nu*
 khalu

wonderful vicitra
woo pra + arth (X prārthayate)
wood vanaṃ, kānanaṃ
word vacanaṃ
work karman *n.*; (:literary
work) prabandhaḥ, prayoga-
bandhaḥ, kṛti *f.*
working vyāpāraḥ
world lokaḥ
worried, be — śaṅk (I
śaṅkate)
worship vand
worthier of respect garīyāṃs
worthy ārya

worthy holder bhājanaṃ
wounded vranita
wretch varākaḥ
write likh, abhi + likh
writer kavi *m.*
yet tathā ›pi, punar *enclitic*
you tvam (tvat/yuṣmat) *etc.*;
*you (*polite form*) bhavant (*f.*
bhavatī)
young tree potakaḥ
younger kaṇīyāṃs
your/yours/of yours say 'of you'
youth nava:yauvanaṃ

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