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THOMAS EGENES

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THOMAS EGENES received his B.A. from the University of Notre Dame and his M.A. and Ph.D. from the University of Virginia, under the guidance of Dr. Seshagiri Rao. Dr. Egenes has published several Sanskrit teaching materials, including a workbook, flash cards, videotapes, and *Introduction to Sanskrit*, which has been translated into Dutch and German. He has also published a book of stories from the Upaniṣads, entitled *All Love Flows to the Self*. Dr. Egenes has given presentations on Sanskrit in India, Europe, Canada, and the United States. He is Associate Professor of the Science of Creative Intelligence at Maharishi University of Management in Fairfield, Iowa, U.S.A.

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# Introduction to Sanskrit

THOMAS EGENES

PART TWO

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## LESSON NINETEEN

Recitation: **Bhagavad-Gītā** Chapter 2, Verse 45  
Introduction to Meter

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

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

## BHAGAVAD-GĪTĀ

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥४५॥

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

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

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

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

## INTRODUCTION TO METER

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

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

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

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

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

**GRAMMAR:**  
**NOMINALS ENDING**  
**IN MAT, VAT**

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

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

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

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

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

prathamā    भगवत्    भगवती    भगवन्ति

dvitīyā    भगवत्    भगवती    भगवन्ति

saṃbodhana    भगवत्    भगवती    भगवन्ति

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

prathamā    भगवती    भगवत्यौ    भगवत्यः

dvitīyā    भगवतीम्    भगवत्यौ    भगवतीः

tritīyā    भगवत्या    भगवतीभ्याम्    भगवतीभिः

caturthī    भगवत्यै    भगवतीभ्याम्    भगवतीभ्यः

pañcamī    भगवत्याः    भगवतीभ्याम्    भगवतीभ्यः

ṣaṣṭhī    भगवत्याः    भगवत्योः    भगवतीनाम्

saptamī    भगवत्याम्    भगवत्योः    भगवतीषु

saṃbodhana    भगवति    भगवत्यौ    भगवत्यः



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

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

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

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

वेद knowledge

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

योग union

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

दर्शन vision

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

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

बुद्धिमत्

buddhimat

possessed of intelligence, wise

धनवत्

dhanavat

possessed of wealth, wealthy

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

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

रूपवत्

rūpavat

having the form

रसवत्

rasavat

having the essence

स्मृतिमत्

smṛtimat

possessed of memory, wise

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

त्रिगुण

triguṇa

three guṇas

becomes

त्रैगुण्य

traiguṇya

pertaining to the three guṇas

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

पुत्र

putra (son)

becomes

पैत्र

pautra (grandson)

जनक

janaka (a king) becomes

जानकी

jānakī (his daughter, Sītā)

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

सत्

sat (existence) becomes

सत्य

satya (truth—that which  
pertains to existence)

दन्त

danta (teeth) becomes

दन्त्य

dantya (dental)

राजन्

rājan (king) becomes

राज्य

rājya (kingdom)

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

सत्

sat (existence) becomes

सत्त्व

sattva (purity, consciousness)

नित्य

nitya (eternal) becomes

नित्यत्व

nityatva (eternity)

अमृत

amṛta (immortal) becomes

अमृतत्व

amṛtatva (immortality)

**THE IMPERATIVE**

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

root: √gam (go) Imperative Active

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

root: √labh (obtain) Imperative Middle

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

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

मा विद्विषावहै ।

Never shall we denounce anyone.

4. Here is the imperative for √as:

Root: √as (be) Imperative

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

## THE UPAPADA COMPOUND

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

सत्त्वस्थ

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

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

गृहस्थ

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

आत्मवित्

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

इन्द्रजित्

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

तरति शोकमात्मवित्

**tarati śokam ātma-vit**

The knower of the Self overcomes sorrow.

(**Chāndogya Upaniṣad** 7.1.3)

## VOCABULARY

## SANSKRIT

## ENGLISH

अर्जुनः (mas.)

Arjuna

क्षेमः (mas.)

security, prosperity, comforts

गुणः (mas.)

quality, attribute, strand

द्वन्द्वम् (n.)

"two-by-two," pairs of opposites

नित्यम् mf(ā)n (adj.)

eternal, continual, perpetual

नित्यम् (adv.)

eternally, ever, always

भगवत् mfn (adj.)

fortunate, glorious

भगवत् (mas.)

the honorable one, sir

योगः (mas.)

union, acquisition

राज्यम् (n.)

kingdom, realm

विषयः (mas.)

concern, sphere of action, territory, object

वेदः (mas.)

knowledge

सत्त्वम् (n.)

purity

सत्यम् mf(ā)n (adj.)

true

सत्यम् (n.)

truth



**EXERCISES**

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

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥४५॥

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

a. वनं गच्छ फलानि च म आनयेति बाला

वदति ।१।

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

h. अर्जुनस्य गुणौ सत्त्वं च सत्यं च ।८।

6. Translate the following sentences:

a. योगक्षेमं त्रैगुण्यविषयेऽस्ति ।१।

b. भगवन्नामस्य कथां पठतु ।२।

c. रामराज्यं सुखवदासीत् ।३।

d. यत्र राजा वसति तत्र नित्यं स्मराणि ।४।

e. योगविषयो निर्द्वन्द्वोऽस्ति ।५।

f. वेदानां सूक्तानि स्मरेमेत्याचार्यो वदति ।६।

g. तव कुलं योगज्ञानं लभतामिति सीतावदत् ।७।

h. सीतया विना कुत्र गमिष्यामीति रामः पृच्छति ।८।

### ANSWERS

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

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

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# 20

## LESSON TWENTY

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

## BHAGAVAD-GĪTĀ

योगस्थः कुरु कर्माणि

सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा

समत्वं योग उच्यते ॥४८॥

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

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

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

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

### THE ORAL TRADITION OF TEACHING

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

<b>druta</b>	quick, melted, indistinct
<b>madhya</b>	medium
<b>vilambita</b>	slow



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

## VERB CLASSES 1, 4, 6, 10

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

**gaṇa of root + a**

Here are some examples of how the stem is formed:

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

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

(smarati, he remembers)

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

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

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

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

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

√jīv and √bhāṣ do not take **guṇa**.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

11. Here is the conjugation of √bhāṣ:

Root: √bhāṣ 1Ā (speak) Present Indicative

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

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

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

root + ya

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

√man + ya = manya (think)

(manyate, he thinks)

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

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

root + a

Here is an example of how the stem is formed:

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

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

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

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

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

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

gaṇa of root + aya

Here are some examples of how the stem is formed:

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

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

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

**VERB CLASS 8**

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

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

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

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

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

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



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

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

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

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

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

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

tanumaḥ or tanmaḥ  
tanuvaḥ or tanvaḥ

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

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

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

Root: √kṛ 8U (do) Present Indicative

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

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

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

## PASSIVE CONSTRUCTION

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

The boy reads the book.

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

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

The book is read by the boy.

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

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

मया गम्यते ।

It is gone by me. (I go.)

This construction is not usually found in English.

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

root + ya + **ātmanepada** endings

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

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

**paṭh + ya + te = paṭhyate** (is read)

6. Here are the two constructions:

**बालः पुस्तकं पठति ।** (active construction)

The boy reads the book.

**पुस्तकं बालेन पठ्यते ।** (passive construction)

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

7. Here is the conjugation for the passive verb:

√**paṭh** 1P (read) passive

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

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

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

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

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

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

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

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

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

√ <b>smṛ</b>	<b>smarati</b>	<b>smaryate</b>
remember	he remembers	is remembered

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

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

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

√ <b>cint</b>	<b>cintayati</b>	<b>cintyate</b>
think	he thinks	is thought

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

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

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

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



## VOCABULARY

## SANSKRIT

## ENGLISH

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

चुर् (10U) चोरयति चोरयते he steals

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

तुद् (6U) तुदति तुदते he pushes, strikes

त्यज् (1P) त्यजति he abandons

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

सङ्गः (mas.) attachment, clinging

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

समत्वम् (n.) balance, equanimity

## EXERCISES

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

योगस्थः कुरु कर्माणि

सङ्गं त्यक्त्वा धनञ्जय ॥

सिद्ध्यसिद्ध्योः समो भूत्वा

समत्वं योग उच्यते ॥४८॥

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

a. वापी नद्या जलेन क्रियते ।१।

b. सङ्गं त्यक्त्वर्षिः समत्वमलभत ।२।

c. धार्मिकेण बालेन फलानि न चोर्यन्ते ।३।

d. बालाः सुन्दरीं शुक्लां मालां कुर्वन्ति ।४।

e. यदा नित्यो वेदस्त्यज्यते तदा सत्यं नावगम्यते ।५।

f. यदा वीरोऽश्वं तुदति तदाश्वं उत्तिष्ठति ।६।

g. रामो राजा भूम्यां शत्रुणा विना भवति ।७।

h. तस्याः प्रियया पुत्रिकया माता दीव्यति ।८।

6. Translate the following sentences:

a. सत्यवान्नामः सुखदुःखे सङ्गाद्गुप्यते ।१।

b. नदीं गच्छ जलेन च प्रतिगच्छेति माताल्पं  
बालमवदत् ।

c. स्मित्वा सीता तस्याः पितरं राजानं वदति ।३।

d. रामराज्ये सुन्दरा ग्रामाः सेनया गुप्यन्ते ।४।

e. चन्द्रस्य छाया गजान्मृगं तनोति ।५।

f. योगस्थः समो भवेत्याचार्यः शिष्यं वदति ।६।

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

h. नित्यं वेदं पृच्छेति पिता तस्य पुत्रमवदत् ।८।

## ANSWERS

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

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

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# 21

## LESSON TWENTY-ONE

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

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

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

## BHAGAVAD-GĪTĀ

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणां न्विच्छ

कृपणाः फलहेतवः ॥४६॥

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

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

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

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

### TRADITIONAL METHODS OF MEMORIZATION

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

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

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



दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणामन्विच्छ

कृपणाः फलहेतवः ॥४६॥

dūreṇa hy avaram karma

buddhi-yogād dhanañjaya

buddhau śaraṇam anviccha

kṛpaṇāḥ phala-hetavaḥ 49

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

दूरेण हि अऽवरम् कर्म

बुद्धिऽयोगात् धनम्ऽजय ।

बुद्धौ शरणम् अनुऽइच्छ

कृपणाः फलऽहेतवः ॥४६॥

dūreṇa hi a-varam karma

buddhi-yogāt dhanam-jaya

buddhau śaraṇam anu-iccha

kṛpaṇāḥ phala-hetavaḥ

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

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

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

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

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

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

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

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

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

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

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

## NOUNS IN AS

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

Stem: *manas* (neuter) mind

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

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

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

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

## THE BAHUVRĪHI COMPOUND

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

सीतारामौ गच्छतः ।

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

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

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

रामपुत्रो गच्छति ।

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

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

पुत्रो गच्छति ।

The son is going.

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

outside the compound. Observe the following English sentence:

The redcoats are coming.

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

She reads the paperback.

He sees the Redwing.

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

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

**bahuvrīhi**

much-rice

having much rice

red-coat

having a red coat

paper-back

having a paper back

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

much-rice

whose rice is much

A B

whose B is A

red-wing

whose wing is red

paper-back

whose back is paper

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

**बहुव्रीहिः****bahu-vrīhiḥ**

“much-rice”

**vigraha:**

analysis:

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

he whose rice is much is “much-rice”

**विश्वरूपः****viśva-rūpaḥ**

“all-form”

**vigraha:**

analysis:

विश्वो रूपो यस्य स विश्वरूपः

viśvo rūpo yasy sa viśva-rūpaḥ  
he whose form is all is "all-form"

स्थितप्रज्ञः

sthita-prajñāḥ vighraha:  
"steady-intellect" analysis:

स्थिता प्रज्ञा यस्य स स्थितप्रज्ञः

sthitā prajñā yasy sa sthita-prajñāḥ  
he whose intellect is steady is "steady-intellect"

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



## VOCABULARY

## SANSKRIT

## ENGLISH

अङ्गिरस् (mas.)

Aṅgiras (a ṛṣi) (given in stem form)

इष् (6P) इच्छति

he wishes, desires, seeks

चेतस् (n.)

mind, thought (stem form)

तपस् (n.)

austerity, increasing heat

तमस् (n.)

darkness, dullness

तेजस् (n.)

light, splendor

दूरम् (n.)

distance, duration

दूरे (ind.)

far, in a distance (used as an indeclinable)

दूरेण (ind.)

far, by a distance

नमस् (n.)

reverence, homage

बुद्धिः (fem.)

intellect, intelligence

मनस् (n.)

mind

महा (in comp.)

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

शरणाम् (n.)

refuge, shelter

हि (ind.)

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

**EXERCISES**

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

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय । .

बुद्धौ शरणमन्विच्छ

कृपणाः फलहेतवः ॥४९॥

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

a. समबुद्धिमिच्छेति पितावदत् ।१।

b. आचार्याय नमः शिष्यैः क्रियते ।२।

c. महात्मा शान्त्यै कुपितानि कुलान्यपृच्छत् ।३।

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

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

f. भगवानृषिर्बुद्धिमानस्ति कर्मफलं च नेच्छति ।६।

g. एवमस्त्विति राजा मन्यते ।७।

h. अश्वगजमृगा महानद्या जलमिच्छन्ति ।८।

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

6. Translate the following sentences:

a. प्रजा राज्ञो विषये वसन्ति ।१।

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

## ANSWERS

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

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

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# 22

## LESSON TWENTY-TWO

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

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

Vocabulary: Words from Chapter 2, Verse 50

## BHAGAVAD-GĪTĀ

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

buddhi-yukto jahātiha

ubhe sukrta-duṣkrte

tasmād yogāya yujyasva

yogaḥ karmasu kauśalam 50

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

buddhi-  
yuktaḥ

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

buddhi-yuktaḥ  
jahāti

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

iha

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

ubhe  
su-  
krta-  
dus-  
krte

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



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

## DIVISION OF SYLLABLES

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

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

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

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

**vāk**

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

<b>dharma</b>	<b>dhar + ma</b>
---------------	------------------

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

**dha + rma** or **dhar + ma**

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

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

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

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

traiguṇya-ṡayā vedā

nistraiguṇyo bhavārjuna

nirdvandvo nitya-sattvastho

niryoga-kṡema ātmavān .

traī guṇ ya vi ṡa yā ve dā

niṡ traī guṇ yo bha vār ju na

nir dvan dvo ni tya sat tvas tho

nir yo ga kṡe ma āt ma vān

## PAST PASSIVE PARTICIPLE

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

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

the satisfied customer  
the spoken word

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

The customer was satisfied.  
The word was spoken.

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

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

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

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

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

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

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

अश्वो बालेन लब्धः ।

The horse was obtained by the boy.

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

अश्वो बालेन लब्धः ।

The horse is obtained by the boy.

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

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

रामो वनं गतः ।

Rāma went to the forest.

सीता वनं गता ।

Sītā went to the forest.

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

**anudita**                      not spoken

**anāgata**                      not come

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

**iṣṭam phalam**                      desired reward, desired fruit

**iṣṭa-phalam**                      desired reward, desired fruit  
(karmadhāraya)

**sthitā prajñā**                      established intellect

**sthita-prajñā**                      established intellect  
(karmadhāraya)

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



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

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

## VERB CLASS 3

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

**abhyāsa** + root (weak forms)

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

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

√**dā** (give)      **dadā**

3. An aspirated syllable becomes unaspirated. For example:

√**dhā** (put)      **dadhā**

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

√**bhṛ** (carry)      **bibhṛ**

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

√**tyaj** (abandon) **tatyāja**

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

√**sthā** (stand)      **tiṣṭha**

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

√kr (do) cakāra

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

√hā (abandon) jahā

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

Root: √hu (offer) 3P Present Indicative

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

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

8. Here is the imperative.

Root: √hu (offer) 3P Imperative

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

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

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

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

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

### PREFIXES SU AND DUS

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

<b>su</b>	well, very, good, right, easy
<b>dus</b>	ill, bad, difficult, hard

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

<b>sukṛta</b>	well-done
<b>sugīta</b>	well-sung

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

**duṣkr̥ta** bad-action

**durjaya** difficult to conquer

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

**subodha** easy to understand

## VOCABULARY

## SANSKRIT

## ENGLISH

इह

(ind.)

here, in this world

उभ

mfn (adj.)

both (used in the dual)

कौशलम्

(n.)

skill, good fortune, prosperity

दुस्

(prefix)

ill, bad, difficult, hard

सु

(prefix)

well, very, good, right, easy

हा (3P)

जहाति

he abandons

हु (3P)

जुहोति

he offers

**EXERCISES**

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

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

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

a. बालस्त्यक्तया धेन्वा शीघ्राया नद्याः प्रतिगच्छति ।१।

b. अङ्गिरा दुर्वनं जहाति ।२।

c. यदातिथय आगच्छन्ति तदा तेभ्यो जलं जुहमः ।३।



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

6. Translate the following sentences:

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

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

## ANSWERS

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

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

# 23

## LESSON TWENTY-THREE

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

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

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

BHAGAVAD-GĪTĀ

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥५१॥

karmajaṃ buddhi-yuktā hi

phalaṃ tyaktvā maṇiṣiṇaḥ

janma-bandha-vinirmuktāḥ

padaṃ gacchanty anāmayam 51

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

karma-

(n.) action

jam

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

karma-jam

(upapada compound) born of action

buddhi-

(fem.) intellect

yuktāḥ

(mas. nom. pl. p.p.p. √yuj 7P) united

buddhi-yuktāḥ

(tatpuruṣa compound) united in intellect

hi

(ind.) truly, for

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

**METER**

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

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

ma	hā	bhā	ra	taṃ
∪	—	—	∪	—

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



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

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

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

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

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

यमाताराजभानसलगाः  
 yamātārājabhānasalagāḥ

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

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

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

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

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

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

a. न भ ल ग = ००० | -०० | ०-

gajagati (gait of an elephant)

रविसुतापरिसरे (example)

b. ज र ल ग = ०-० | -०- | ०-

pramāṇikā (measured)

पुनातु भक्तिरच्युता (example)

c. भ त ल ग = -०० | -०० | ०-

māṇavaka (youthful)

चंचलचूडं चपलैः (example)

d. म म ग ग = - - - | - - - | - -

vidyunmālā (garland of light)

यस्मिन्नास्तां रापोच्छित्यै (example)

e. र ज ग ल = -०- | ०-० | ०-

samānikā (uniform)

यस्य कृष्णापादपद्म

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

त्रैगुण्यविषया वेदा ---०|००-|--

निस्त्रैगुण्यो भवार्जुन । ---|०-|००

निर्द्वन्द्वो नित्यसत्त्वस्थो ---|०-|--

निर्योगक्षेम आत्मवान् ॥ ---|०-|०-

योगस्थः कुरु कर्माणि ---|००-|--०

सङ्गं त्यक्त्वा धनञ्जय । ---|०-|००

सिद्ध्यसिद्ध्योः समो भूत्वा ---०-|--

समत्वं योग उच्यते ॥ ०---|०-|०-

दूरेण ह्यवरं कर्म ---|००-|--०

बुद्धियोगाद्धनञ्जय । ---०-|--००

बुद्धौ शरणमन्विच्छ ---०|००-|-

कृपणाः फलहेतवः ॥ ००-|००-|०-

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

**NOUNS ENDING  
IN "IN"**

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

Stem: **hastin** (masculine) elephant

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

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

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

prathamā दण्डि दण्डिनी दण्डीनि

dvitīyā दण्डि दण्डिनी दण्डीनि

sambodhana दण्डि दण्डिनी दण्डीनि

दण्डिन्

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

Noun

Adjective

**daṇḍa** (mas.) stick

**daṇḍin** (mfn) possessing a stick

**aśva** (mas.) horse

**aśvin** (mfn) possessing horses

**hasta** (mas.) hand

**hastin** (mfn) possessing hands

**śaśa** (mas.) rabbit

**śaśin** (mfn) possessing the rabbit

**bala** (mas.) strength

**balin** (mfn) possessing strength

**mañiṣā** (mas.) wisdom

**mañiṣin** (mfn) possessing wisdom

**yoga** (mas.) union

**yogin** (mfn) possessing yoga

**pakṣa** (mas.) wing

**pakṣin** (mfn) possessing wings

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

**yogin** (masculine)

**yoginī** (feminine)

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

**tapas** (austerity)

**tapasvin** (possessing austerity)

**tejas** (light)

**tejasvin** (possessing light)

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

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



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

**kāma-kāmī** desirer of desires

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

### MORE CLASS 3 VERBS

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

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

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

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

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

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

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

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

## VERB CLASS 7

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

$\sqrt{\text{yuj}}$ (unite)	<b>yunaj</b> (strong)
	<b>yuñj</b> (weak)

2. Here is the present indicative for class 7:

Root: √yuj (unite) 7U Present Indicative

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

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

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

### INTERNAL SANDHI

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

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

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

a. Before vowels and y:

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

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

b. Before unvoiced consonants:

d becomes t

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

- c. Before unvoiced unaspirated consonants:

**dh** (sometimes) becomes **t**

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

- d. Before unvoiced unaspirated consonants:

**bh** (sometimes) becomes **b**

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

## VOCABULARY

## SANSKRIT

## ENGLISH

जन् (4Ā) जायते

he is born

जन्मन् (n.)

birth, origin, rebirth

दा (3U) ददाति दत्ते

he gives

धा (3U) दधाति धत्ते

he places

पक्षिन् (mas.)

bird

पदम् (n.)

place, state, step, foot

बन्धः (mas.)

bondage

मनीषिन् (mas.)

wise person

मुच् (6U) मुञ्चति मुञ्चते

he releases, liberates

युज् (7U) युनक्ति युक्ते

he unites

योगिन् (mas.)

practitioner of yoga (male)

योगिनी (fem.)

practitioner of yoga (female)  
(ī declension)

रुध् (7U) रुणाद्धि रुन्धे

he blocks, opposes

शशिन् (mas.)

moon

हस्तिन् (mas.)

elephant

## EXERCISES

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

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणाः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥५१॥

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

a. ज्ञानं शान्तिमनसो जायते ।१।

b. कृष्णो वनाच्छुक्लं पक्षिणामानयति तं च मुञ्चति

c. सुखं मनीषिणा बुध्यते ।३।

d. शशिनस्तेजः पश्येति मित्रं वदति ।४।

e. पुत्रिका कुलं पुत्रवदजायत ।५।

f. महाराजोऽतिथौ मालामदधात् ।६।

g. महाराजस्तस्मै जलं फलानि चाप्यददात् ।७।

h. योगी जन्मनो बन्धाद्युक्तः ।८।

7. Translate the following sentences into Sanskrit:-

a. योगाद्बुद्धेः सत्त्वमागच्छति बुद्धेः सत्त्वाच्च  
सुखं जायते ।१।

b. यो दूरादागच्छति तं पक्षिणामर्जुनः स्मयते ।२।



c. असङ्गचेतो नित्यसुखस्य दातेह ।३।

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

d. कौशलं सुकर्मजं मनीषिभिर्बुध्यते न दुःस्वस्थैः

।४।

e. यदा ते बुद्धिरात्मस्थस्तदा योगं लप्स्यसे ।५।

f. अतिथयेऽत्र जलमानयेति माता पुत्रिकां

वदति ।६।

g. वाप्या जलं लब्ध्वा कन्या गृहेऽतिथये तद्ददाति

।७।

h. अग्निं हित्वा हस्ती जले पदान्यदधात् ।८।

**ANSWERS**

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

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

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# 24

## LESSON TWENTY-FOUR

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

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

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

## BHAGAVAD-GĪTĀ

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं

श्रोतव्यस्य श्रुतस्य च ॥५२॥

yadā te moha-kalilaṃ

buddhir vyatitarīṣyati

tadā gantāsi nirvedaṃ

śrotavyasya śrutasya ca 52

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

yadā	(ind.) when
te	(gen. sing.) your, of you
moha-	(mas.) delusion
kalilam	(mas. acc. sing.) mire, thicket
moha-kalilam	(tatpuruṣa compound) mire of delusion
buddhiḥ	(fem. nom. sing.) intellect
vi-ati-tariṣyati	(3rd per. sing. fut. vi ati √ tr 1P) will cross, crosses, crosses beyond
tadā	(ind.) then

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

## SVARA

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

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

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

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

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

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

तुरीयं वाचो मनुष्या वदन्ति

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

स्वरतः कालतः स्थानात्प्रयत्नानुप्रदानतः

**svarataḥ kālataḥ sthānāt prayatnānupradānataḥ**

Here are the five ways:

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

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

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

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

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

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



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

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

## THE PERIPHRASTIC FUTURE

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

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

For example:

√ **gam** becomes **gantā**

√ **kṛ** becomes **kartā**

√ **bhū** becomes **bhavitā**

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

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

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

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

5. Here is the declension of √gam:

Root: √gam (go) 1P Periphrastic Future

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

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

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

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

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

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

**THE GERUNDIVE**

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

अश्वो राज्ञा नेयः ।

aśvo rājñā neyah

The horse is to be lead by the king.

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

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

I must go. (becomes)

मया गन्तव्यम् ।

**mayā gantavyam**

It is to be gone by me.

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

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

गन्तव्यम्

Go. (It is to be gone.)

आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो

निदिध्यासितव्यः

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

स आत्मा स विज्ञेयः ।

That is the Self. That is to be known.

(Nṛsiṃhottaratāpanīya Upaniṣad 1)

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

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



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

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

### VERB CLASS 5

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

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

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

Root: √śru (hear) 5P Present Indicative

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

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

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

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

## VOCABULARY

## SANSKRIT

## ENGLISH

आप् (5P) आप्नोति

he obtains

कलिलः (mas.)

mire, thicket

चेद् (ind.)

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

तु (ind.)

but (not placed first in a sentence)

तृ (1P) तरति

he crosses over

निर्वेदः (mas.)

indifference

मोहः (mas.)

delusion

श्रु (5P) शृणोति

he hears

सु (5U) सुनोति सुनुते

he presses

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

**EXERCISES**

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

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

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

a. सुखवांश्चेदसि तदेहामृतमाप्तासि ।१।

b. वयं फलानि सुनुमो जलं च पक्षिभ्य आमुमः

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

7. Translate the following sentences:

a. जन्मबन्धं मत्वा मनीषी समत्वमिच्छति ।१।

b. विषयेषु सद्भादविद्या जायते ।२।

c. शिष्याः पुस्तकं पठतेत्याचार्यो वदति ।३।

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

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

f. आत्मा श्रोतव्यो मन्तव्योऽवगन्तव्यश्च ।६।



g. बन्धस्य हेतुं दृष्टोत्तिष्ठ मोहमुक्त इति  
कृष्णोऽर्जुनमवदत् ।७।

h. सीतेव स्मित्वा माता सुन्दरीं पुत्रिकामवदत् ।८।

### ANSWERS

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

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

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# 25

## LESSON TWENTY-FIVE

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

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

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

## BHAGAVAD-GĪTĀ

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्

तदा योगमवाप्स्यसि ॥५३॥

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

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

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

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

## ADDITIONAL LETTERS

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

⸘

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

⸘ or ṽ or ॐ

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

āt mā  
pad ma  
svap na

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

are written in **devanāgarī** as:

ँ or कुँ खँ गुँ घँ

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

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

**rājarṣi**

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

ँ

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

**PRONOMINAL  
ADJECTIVES**

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

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

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

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

Neuter Nominative Singular

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



3. Here are some examples of their use:

एकः पुत्रो वनं गच्छति ।

ekah putro vanam gacchati

One son goes to the forest.

बालः सर्वाणि पुस्तकानि पठति ।

bālah sarvāni pustakāni paṭhati

The boy reads all the books.

बालोऽन्यस्माद्गजादागच्छति ।

bālo 'nyasmād gajād āgacchati

The boy comes from the other elephant.

प्रकृतिं स्वामवष्टभ्य

prakṛtiṃ svām avaṣṭabhya

Entering into my own nature (Bhagavad-Gītā 9.8)

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

तदेकं वद

tad ekam vada

Tell me the one (Bhagavad-Gītā 3.2)

एवं बुद्धेः परं बुद्ध्वा

evam buddheḥ param buddhvā

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

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

Stem: **sarva** (masculine) all

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

**VERB CLASS 2**

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

root (for weak forms)

**guṇa** of root (for strong forms)

2. The most common verb in this class is  $\sqrt{\text{as}}$  (be, become), which we have already learned. Here is the conjugation of  $\sqrt{\text{ad}}$ :

Root:  $\sqrt{\text{ad}}$  (eat) 2P Present Indicative

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

3. Here is the conjugation of √brū (speak), which is irregular. Notice that an ī is added in the strong forms:

Root: √brū (speak) 2U Present Indicative

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

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

Root: √han (han) 2P Present Indicative

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

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

## VERB CLASS 9

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

root + **nī** (for weak forms)

root + **nā** (for strong forms)

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

Root: √jñā (know) 9U Present Indicative

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

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

**SUMMARY OF  
VERB CLASSES**

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

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

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



## VOCABULARY

## SANSKRIT

## ENGLISH

अद् (2P) अत्ति

he eats

अन्य (mfn adj.)

other

क्री (9U) क्रीणाति क्रीणीते

he buys, purchases

ज्ञा (9U) जानाति जानीते

he knows

निश्चल (mf(ā)n adj.)

unmoving, steady

पद् (4Ā) पद्यते

he goes, attains

पर (mf(ā)n adj.)

higher, beyond

पूर्व (mfn adj.)

former

ब्रू (2U) ब्रवीति ब्रूते

he speaks

श्रुतिः (fem.)

Veda, scripture

समाधिः (mas.)

transcendental awareness

सर्व (mfn adj.)

all

स्व (mfn adj.)

own

हन् (2P) हन्ति

he kills

**EXERCISES**

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

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्

तदा योगमवाप्स्यसि ॥५३॥

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

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

b. श्रुतिर्निश्चलमनोभिः श्रूयते ।२।

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

7. Translate the following sentences:

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

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

## ANSWERS

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

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

# 26

## LESSON TWENTY-SIX

Recitation: **Bhagavad-Gītā** Chapter 2, Verse 54  
The alphabet

Grammar: The tenses and moods  
The perfect  
Interrogative pronouns  
Monosyllabic nouns  
The optative

Vocabulary: Words from Chapter 2, Verse 54  
Indefinite particles

BHAGAVAD-GĪTĀ

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा

समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत

किमासीत ब्रजेत किम् ॥५४॥

arjuna uvāca

sthita-prajñasya kā bhāṣā

samādhi-sthasya keśava

sthita-dhīḥ kiṃ prabhāṣeta

kim āsīta vrajeta kim 54

Arjuna said:

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

who is absorbed in the Self, O Keshava?

How does the man of steady intellect speak,

how does he sit, how does he walk?

arjuna

(mas. nom. sing.) Arjuna

uvāca

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

(See below for the perfect.)

sthita-

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

prajñasya

(mas. gen. sing.) of intellect



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

## THE ALPHABET

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

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

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

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

4 yamas

---

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

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

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

## THE TENSES AND MOODS

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

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

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

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

**THE PERFECT**

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

Root: √ vac (speak) 2P Perfect

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

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

3. Here is the perfect middle for √vac:

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

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

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

## 4. Here is the perfect for √as:

Root: √as (be) 2P Perfect (he was)

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

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



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

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

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

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

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

## INTERROGATIVE PRONOUNS

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

Stem: **ka** (masculine) who

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

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

3. Here is the neuter:

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

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

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

4. Here is the feminine:

Stem: *kā* (feminine) who

prathamā का के काः

dvitīyā काम् के काः

trītiyā कया काभ्याम् काभिः

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

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

कश्चन

anyone

किञ्चित्

anything

केनचित्

with anything

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

न कश्चित्

no one

न किंचन

nothing

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

को जलं पिबति ।

ko jalam pibati

Who drinks the water?

कश्चिज्जलमपिबत् ।

kaścij jalam apibat

Someone drank the water.

न कश्चिज्जलमपिबत् ।

na kaścij jalam apibat

No one drank the water.

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

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

Whenever dharma is in decay, O Bhārata

(Bhagavad Gītā 4.7)

## MONOSYLLABIC NOUNS

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

Stem: **dhī** (feminine) intellect

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

eka

dvi

bahu

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

## THE OPTATIVE

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

Root:  $\sqrt{\text{bhū}}$  (be) 1P Optative (should be)

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

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



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

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

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

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

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

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

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

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

5. Here is the conjugation for √as:

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

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

Notice that the weak form of as is s.

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

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

prathama	आसीत् āsīta ās+i+ta	आसीयाताम् āsiyātām ās+i+ātām	आसीरन् āsīran ās+i+ran
madhyama	आसीथाः āsīthāḥ ās+i+thās	आसीयाथाम् āsiyāthām ās+i+āthām	आसीध्वम् āsīdhvam ās+i+dhvam
uttama	आसीय āsiya ās+i+a	आसीवहि āsivahi ās+i+vahi	आसीमहि āsīmahi ās+i+mahi
	-----	-----	-----
	eka	dvi	bahu

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

## VOCABULARY

## SANSKRIT

## ENGLISH

आस् (2Ā) आस्ते

he sits

क (mas.)

who, what

का (fem.)

who, what

किम् (n.)

what, how, why

चन (ind.)

(marks indefinite after ka, etc.)

चित् (ind.)

(marks indefinite after ka, etc.)

धीः (fem.)

intellect

प्रज्ञ (mf(ā)n adj.)

intelligent, wise

प्रज्ञा (fem.)

intelligence, wisdom

भाषा (fem.)

description, sign

वच् (2P) वक्ति

he says

व्रज् (1P) व्रजति

he goes, he walks

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

7. Translate the following sentences:

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

b. किं कृष्णां वनं ते जानन्ति ।२।

c. केनापि स्वं ग्रामं रामो गमिष्यति ।३।

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

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

e. बुद्धिसत्त्वेन सीता रामश्च दुःखस्य बन्धं तरतः  
।५।

f. तस्मात्पुत्रं ज्ञातव्यं सर्वं ज्ञात्वा सुखवान्भवेति  
पितोवाच ।६।

g. सङ्गजं दुःखमसङ्गजं च सुखमित्याचार्यो  
भाषिष्यते ।७।

h. किं महाराजं वदेयमिति वीरो मन्यते । ८।

### ANSWERS

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



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

# 27

## LESSON TWENTY-SEVEN

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

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

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

BHAGAVAD-GĪTĀ

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्यार्थं मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrī-bhagavān uvāca

prajahāti yadā kāmān

sarvān pārtha mano-gatān

ātmany evātmanā tuṣṭaḥ

sthita-prajñas tadocyate 55

The Blessed Lord said:

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

śrī-

(fem.) blessed, radiant

bhagavān

(mas. nom. sing.) lord

uvāca

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

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

## PĀṆINI

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

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

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

<b>dravya</b> stationary	<b>satva</b> static	nouns
<b>kriyā</b> active	<b>bhāva</b> dynamic	verbs
<b>sattā</b> existence		

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

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

**tiñ** (to form verbs, **tiñanta**),

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

**taddhita** (secondary endings to form nominals from nouns),

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

**stri** (endings to make a word feminine).

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

**karṭṛ** (the agent),

**karman** (the object),

**karana** (the instrument, in the instrumental case),

**sampradāna** (the purpose, in the dative),

**apādāna** (showing separation, in the ablative), and

**adhikarana** (support or location, in the locative).

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

**NOUNS ENDING IN  
CONSONANTS**

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

Stem: vāc (stri-liṅga) speech

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



Stem: marut (pum-liṅga) wind

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

**THE INFINITIVE**

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

**guṇa of root + tum (or itum)**

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

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

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

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

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

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

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

रामो गन्तुमिच्छति ।

rāmo gantum icchati

Rāma wants to go.

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

रामो वनं गन्तुमिच्छति ।

rāmo vanam gantum icchati

Rāma wants to go to the forest.

रामो वनादागन्तुमिच्छति ।

rāmo vanād āgantum icchati

Rāma wants to come from the forest.

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

भरतो वनं न गन्तुं शक्नोति ।

bharato vanaṃ na gantum śaknoti

Bharata is not able to go to the forest.

नानुशोचितुमर्हसि

nānuśocitum arhasi

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

(Bhagavad-Gītā 2.25)

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

एतन्मे संशयं कृष्णा छेत्तुमर्हसि

etan me saṃśayaṃ kṛṣṇa chettum arhasi

You are able to dispel this doubt of mine O Kṛṣṇa

(Bhagavad-Gītā 6.39)

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

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

शक्योऽवाप्तुम्

śakyo 'vāptum

It can be gained. (Bhagavad-Gītā 6.36)

(It is possible to obtain.)

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

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्

tasmān nārhā vayaṃ hantum dhārtarāṣṭrān

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

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

बालः पुस्तकं पठितुं शक्नोति ।

bālah pustakaṃ pathitum śaknoti (active construction)

The boy is able to read the book.

बालेन पुस्तकं पठितुं शक्यते ।

bālena pustakaṃ pathitum śakyate (passive construction)

The book can be read by the boy.

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

**THE PRONOUN  
ETAD**

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

Stem: **etad** (puṃ-liṅga) this

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

Stem: **etad** (napuṃsaka-liṅga) this

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

Stem: **etad** (stri-liṅga) this

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



2. Here are some examples of its use:

एषा ब्रह्मी स्थितिः पार्थ

eṣā brāhmī sthitiḥ pārtha

This is the state of Brahman, O Pārtha

(Bhagavad-Gītā 2.72)

एतन्मे संशयं

etan me saṁśayaṁ

This doubt of mine

(Bhagavad-Gītā 6.39)

## VOCABULARY

## SANSKRIT

## ENGLISH

अर्ह (1P) अर्हति

he is worthy

एतद् (mfn pro.)

this

कामः (mas.)

desire

जीव् (1P) जीवति

he lives

तुष् (4P) तुष्यति

he is satisfied, contented

धृ (1P) धरति

he holds

मरुत् (mas.)

wind

वाक् (fem.)

speech

विद् (4Ā) विद्यते

he is

शक् (5P) शक्नोति

he is able

शक्य (mf(ā)n adj.)

possible, able

श्रीः (fem.)

radiance, splendor

**EXERCISES**

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

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्यार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

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

a. रामो मृगं न हन्तुमिच्छति सीता तु तं पृच्छति

।१।

b. एते सुमरुतो दूराज्जलादागच्छन्ति ।२।

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

7. Translate the following sentences:

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

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

## ANSWERS

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

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

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# 28

## LESSON TWENTY-EIGHT

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

Grammar: **The Present Participle  
Absolute Constructions**

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



BHAGAVAD-GĪTĀ

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣv anudvigna-manāḥ

sukheṣu vigata-spr̥hah

vīta-rāga-bhaya-krodhah

sthīta-dhīr munir ucyate 56

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

duḥkheṣu

an-ud-vigna-

manāḥ

anudvigna-manāḥ

(n. loc. pl.) in sorrows

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

(mas. nom. sing.) mind

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

sukheṣu

vi-gata-

spr̥hah

(n. loc. pl.) in pleasures

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

(mas. nom. sing.) longing, desire

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

## THE PRESENT PARTICIPLE

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

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

Rāma, going to the forest, sees a deer.

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

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

Rāma, going to the forest, sees a deer.

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

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

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

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

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

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

dhātu: √gam (go) 1P

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

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

8. Here are some examples:

रामो वनं गच्छन्मृगं पश्यति ।

rāmo vanam gacchan mṛgam paśyati

Rāma, going to the forest, sees a deer.

रामो मृगं पश्यंस्तं गच्छति ।

rāmo mṛgaṃ paśyaṃs taṃ gacchati

Rāma, seeing the deer, goes to it.

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

पश्यञ्छ्रवन्स्पृशञ्जिघ्रन्नश्नान्छन्स्वपञ्चसन्

paśyañ chṛṇvan sprśañ jighrann aśnan gacchan

svapañ chvasan

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

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

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

**dhātu:** √gam (go) 1P

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

**napuṃsaka-liṅga**

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

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

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

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

Present Active Participle Stem:  $\text{gacchanti}$  (going)  $\text{stri-liṅga}$

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

\_\_\_\_\_

eka

\_\_\_\_\_

dvi

\_\_\_\_\_

bahu

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



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

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

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

## ABSOLUTE CONSTRUCTIONS

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

When Rāma is speaking, the boy hears.

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

In Rāma's speaking, the boy hears.

4. Here is the example in Sanskrit:

रामे भाषमाणे बालः शृणोति ।

rāme bhāsamāne bālah śṛṇoti

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

5. Here is another example:

न हन्यते हन्यमाने शरीरे ।

na hanyate hanyamāne śarīre

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

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

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

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

रामे वनं गच्छति सीता गच्छति ।

rāme vanam gacchati sītā gacchati

When Rāma goes to the forest Sītā goes.

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

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

राज्ञि भाषमाणोऽपि बालस्तन्न शृणोति ।

rājñi bhāsamāne 'pi bālas tan na śṛṇoti

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

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

तस्य पश्यतः सा गच्छति ।

tasya paśyataḥ sā gacchati

While he looks on, she goes.

राज्ञो भाषमाणस्य बालोऽहसत् ।

rājño bhāsamānasya bālo 'hasat

While the king was speaking, the boy laughed.

## VOCABULARY

## SANSKRIT

## ENGLISH

अधि+गम् अधिगच्छति

he attains

इ (2P) एति

he goes

क्रोधः (mas.)

anger

गै (1P) गायति

he sings

भयम् (n.)

fear

मुनिः (mas.)

sage

रागः (mas.)

attachment, passion, red color,

melody

विज् (6Ā) विजते

he fears

विश् (6P) विशति

he enters

वृत् (1Ā) वर्तते

he is

सृज् (6P) सृजति

he creates, emits

स्पृहा (fem.)

longing, desire

**EXERCISES**

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

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

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

a. पक्षिषु न गायत्स्वपि बालो भयेन विना कृष्णां

वनं विशति ।१।

b. श्रीमतः सत्त्वस्य योगिनो गृहमक्रोधोऽरागश्च

वर्तते ।२।

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

7. Translate the following sentences:

a. ज्ञानं लब्ध्वा योगी परां शान्तिमध्यगच्छत् ।१।

b. यो नर आत्मनि तुष्टः स सङ्गात्समत्वमेति ।२।

c. मातुः पश्यन्त्या अपि बालः सर्वाणि चोरितानि  
फलान्यत्ति ।३।

d. यद्यपि हस्तिनं द्रष्टुं न शक्नोषि तदा तं दूरे  
श्रोष्यसीति राजोवाच ।४।

e. रामे शृण्वति सीता रागमालां गायति ।५।

f. सूर्यः कामदो मनीषिभिर्बुध्यते ।६।

g. किं मुनिः कामं च क्रोधं च त्यक्तुं कुर्यात् ।७।

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



h. क्रोधभयस्पृहाः मनीषिणां शत्रुरुच्यन्ते । ८।

### ANSWERS

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

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

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# 29

## LESSON TWENTY-NINE

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

## BHAGAVAD-GĪTĀ

यः सर्वत्रानभिस्नेहस्

तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

yaḥ sarvatrānabhisnehas

tat tat prāpya śubhāśubham

nābhinandati na dveṣṭi

tasya prajñā pratiṣṭhitā 57

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

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

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

**FEMININE NOUNS  
IN Ū**

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

Stem: vadhū (strī-liṅga) woman

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

**THE CAUSATIVE**

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

तत्र बालो गच्छति ।

tatra bālo gacchati

The boy goes there.

तत्र माता बालं गमयति ।

tatra mātā bālaṃ gamayati

The mother sends the boy there.

(The mother causes the boy to go there.)

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ॥

asato mā sad gamaya

tamaso mā jyotir gamaya

mṛtyor mā amṛtaṃ gamaya

Bṛhadāranyaka Upaniṣad 1.3.28

From non-existence lead us to existence,

From darkness lead us to light,

From death lead us to immortality.

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

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

Stem: ayam (puṃ-liṅga) this

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

2. Here is the neuter:

Stem: idam (napuṃsaka-liṅga) this

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

## 3. Here is the feminine:

Stem: *iyam* (*stri-liṅga*) this

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

4. Here is an example:

सर्वं खल्विदं ब्रह्म ।

sarvaṃ khalv idam brahma

All this is Brahman. (Chāndogya Upaniṣad 3.14.1)

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

Stem: **ena** (puṃ-liṅga) this

dvitīyā एनम् एनौ एनान्

trtīyā एनेन

ṣaṣṭhī एनयोः

saptamī

एनयोः

eka

dvi

bahu



7. Here is the neuter:

Stem: *ena* (*napuṃsaka-liṅga*) this

*dvitīyā* एनत् एने एनानि

*ṛtīyā* एनेन

*ṣaṣṭhī* एनयोः

*saptamī*

एनयोः

\_\_\_\_\_   
 eka

\_\_\_\_\_   
 dvi

\_\_\_\_\_   
 bahu

8. Here is the feminine:

Stem: *ena* (*strī-liṅga*) this

*dvitīyā* एनाम् एने एनाः

*ṛtīyā* एनया

*ṣaṣṭhī* एनयोः

*saptamī*

एनयोः

\_\_\_\_\_   
 eka

\_\_\_\_\_   
 dvi

\_\_\_\_\_   
 bahu

9. Here is an example:

आश्चर्यवत्पश्यति कश्चिदेनम् ।

*āścaryavat paśyati kaścīd enam*

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

## VOCABULARY

## SANSKRIT

## ENGLISH

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

**EXERCISES**

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

यः सर्वत्रानभिस्त्रेहस्  
 तत्तत्प्राप्य शुभाशुभम् ।  
 नाभिनन्दति न द्वेष्टि  
 तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

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

a. कश्चिच्चेच्छुभं प्राप्नोति स सुखं भवति ।१।

b. कृष्णोऽर्जुनेन सङ्गं त्याजयति ।२।

c. य आनन्दो योगिभिः प्राप्यते स सर्वैरापनीयम्  
।३।

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

e. यः कश्चित्तस्या गृहमविशत्तस्मै श्रीमती  
वधूरानन्दमभवयत् ।५।

f. धीमतो नृपस्य शत्रुस्तस्य प्रजाभिर्द्विष्टः ।६।

g. त्वमत्र गजमानयान्येन केनचित्तमानायय वेति  
राजा नरमुवाच ।७।

h. वनं गच्छन् रामो भ्रात्रा राज्यं नाययति ।८।

7. Translate the following sentences:

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

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

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

### ANSWERS

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

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



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# 30

## LESSON THIRTY

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

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

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

## BHAGAVAD-GĪTĀ

यदा संहरते चायं

कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

yadā samharate cāyaṃ

kūrho 'ṅgānīva sarvaśaḥ

indriyāṇīndriyārthebhyas

tasya prajāṇā pratiṣṭhitā 58

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

yadā

(ind.) when

sam-harate

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

he withdraws, takes together

ca

(ind.) and

ayam

(mas. nom. sing.) this

kūrho

(mas. nom. sing.) tortoise, turtle

aṅgāni

(n. acc. pl.) limbs

iva

(ind.) like

sarvaśaḥ

(ind.) completely, everywhere, on all sides

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

## NOUNS IN IS, US

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

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

prathamā	हविः	हविषी	हवींषि
dvitīyā	हविः	हविषी	हवींषि
tr̥tīyā	हविषा	हविभ्याम्	हविभिः
catūrtthā	हविषे	हविभ्याम्	हविभ्यः
pañcamī	हविषः	हविभ्याम्	हविभ्यः
ṣaṣṭhī	हविषः	हविषोः	हविषाम्
saptamī	हविषि	हविषोः	हविःषु
saṃbodhana	हविः	हविषी	हवींषि
	-----	-----	-----
	eka	dvi	bahu

Stem: dhanus (napuṃsaka-liṅga) bow

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

## PRIMARY SUFFIXES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SECONDARY SUFFIXES

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

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

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

Here are some examples:



NOUN

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

DERIVATIVE

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

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

NOUN

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

DERIVATIVE

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

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

NOUN

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

DERIVATIVE

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

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

NOUN

amṛta (adj.) immortal

deva (adj.) heavenly

nitya (adj.) eternal

sama (adj.) even

DERIVATIVE

amṛtatva (n.) immortality

devatā (fem.) divinity

nityatva (n.) eternity

samatva (n.) evenness, equinimity

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

NOUN

adhideva (n.) mind

adhibhūta (n.) object

adhyātama (n.) Self

ant (mas.) end

aśva (mas.) horse

dharma (mas.) law

nyāya (mas.) logic

putra (mas.) son

mama (pro.) my

veda (mas.) knowledge

DERIVATIVE

ādhidaivika (adj.) pertaining to the mind

ādhibhautika (adj.) physical

ādhyātmika (adj.) relating to the Self

antaka (mas.) death

aśvaka (mas.) colt

dhārmika (adj.) virtuous

naiyāyika (m.) knower of Nyāya

putraka (mas.) little son

māmaka (adj.) mine

vaidika (adj.) relating to the Veda

vaidika (mas.) scholar of the Veda

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

NOUN

ānanda (mas.) joy

cit (fem.) consciousness

jñāna (n.) knowledge

DERIVATIVE

ānandamaya (adj.) filled with joy

ānandamayī (fem.) filled with joy

cinmaya (adj.) made of consciousness

jñānamaya (adj.) consisting of knowledge

<b>jyotiḥ</b> (n.) light	<b>jyotirmaya</b> (adj.) filled with light
<b>hiranya</b> (n.) gold	<b>hiranyamaya</b> (adj.) made of gold

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

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

## ADVERBS

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

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

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

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

For example:

शक्योऽवाप्तुमुपायतः ।

śakyo 'vāptum upāyataḥ

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

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

NOMINAL

eka one (mfn)

sarva all (mfn)

ADVERB

ekaśaḥ one by one

sarvaśaḥ completely

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

NOMINAL

nitya (adj.) eternal

satya (n.) truth

sukha (n.) happiness

duḥkha (n.) pain

ADVERB

nityam always

satyam truthfully

sukham happily

duḥkhena painfully

For example:

सुखं बन्धात्प्रमुच्यते ।

sukhaṃ bandhāt pramucyate

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

**THE DESIDERATIVE**

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

सीता वनं जिगमिषति ।

**sītā vanam jīgamisati**

Sītā desires to go to the forest.

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

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

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

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

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

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

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



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

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

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

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

Here is the new vocabulary:

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

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

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

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

अथातो ब्रह्मजिज्ञासा ॥१॥

athāto brahma-jijñāsā

Now, from here, the desire to know Brahman.

## VOCABULARY

## SANSKRIT

## ENGLISH

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

**EXERCISES**

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

यदा संहरते चायं

कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

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

a. सर्वकामक्रोदौ त्यक्त्वा योगी

जीवन्मुक्तिरित्युच्यते ।१।

b. यथादित्यो ज्योतिः सृजति तथा कविः काव्यं

सिसृक्षति ।२।

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

7. Translate the following sentences:

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

h. तस्य पत्नीं सीतां बुभूषन्नामो महाधनुस्तनोति । ८ ।

### ANSWERS

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

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



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# 31

## LESSON THIRTY-ONE

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

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

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

BHAGAVAD-GĪTĀ

विषया विनिवर्तन्ते

निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य

परं दृष्ट्वा निवर्तते ॥५६॥

viṣayā vinivartante

nirāhārasya dehinaḥ

rasa-varjaṃ raso 'py asya

paraṃ dr̥ṣṭvā nivartate 59

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

viṣayāḥ

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

vi-ni-vartante

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

nir-ā-hārasya

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

dehinaḥ

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

rasa-

(mas.) taste, essence

varjam

(adv.) except, excluding

rasa-varjam

(tatpuruṣa compound) except the taste

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

**NOUNS ENDING IN  
O, AU**

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

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

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

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

Stem: nau (*sti-liṅga*) ship

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

**THE INTENSIVE**

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

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

**THE DENOMINATIVE**

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

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

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

### THE CONDITIONAL

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

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

### THE AORIST

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

ROOT

√gam 1P

√bhū 1P

AORIST

agamat, ajīgamat, agāmi

abhuvat, abībhuvat, abhūt

**FUTURE ACTIVE AND  
MIDDLE PARTICIPLES**

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

ROOT

√gam 1P

√sev 1Ā

√sthā 1P

FUTURE

gamiṣyati

seviṣyate

sthāsyati

PARTICIPLE STEM

gamiṣyant

seviṣyamāṇa

sthāsyant

ENGLISH

will be going

will be serving

will be standing

**THE PAST ACTIVE  
PARTICIPLE**

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

रामो वनं गतवान् ।

rāmo vanaṃ gatavān

Rāma went to the forest.

सीता वनं गतवती ।

sītā vanaṃ gatavatī

Sītā went to the forest.



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

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

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

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

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

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

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

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

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

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

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

Stem: **pañca** (all genders) five

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

6. Here is the declension for six:

Stem: **ṣaṣ** (all genders) six

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

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

Stem: **aṣṭa** (all genders) eight

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

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

## VOCABULARY

## SANSKRIT

## ENGLISH

गो (mas.)

bull

गो (fem.)

cow

जीवः (mas.)

living individual

दानम् (n.)

giving

देहिन् (mas.)

embodied one, a person

नि वृत्(1Ā)निवर्तते

he ceases

नित्यम् (adv.)

always

नौ (fem.)

ship

प्रिय (adj.)

dear

प्रियतम (adj.)

dearest

प्रियतर (adj.)

dearer

रसः (mas.)

taste, essence, nectar

वचनम् (n.)

speech

वर्जम् (adv.)

except

वि नि वृत्(1Ā)विनिवर्तते

he turns away

वृत् 1Ā वर्तते

he is

वैदिकः (mas.)

scholar of the Veda

हिरण्यमय (adj.)

made of gold, golden

**EXERCISES**

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

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

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

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

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

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

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



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

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

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

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

ध्यायतो विषयान्पुंसः

सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः

कामात्क्रोधोऽभिजायते ॥६२॥

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

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

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

क्रोधाद्भवति संमोहः  
 संमोहात्स्मृतिविभ्रमः ।  
 स्मृतिभ्रंशाद्बुद्धिनाशो  
 बुद्धिनाशात्प्राणशयति ॥६३॥

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

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

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

रागद्वेषवियुक्तैस्तु  
 विषयानिन्द्रियैश्चरन् ।  
 आत्मवश्यैर्विधेयात्मा  
 प्रसादमधिगच्छति ॥६४॥

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

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

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

प्रसादे सर्वदुःखानां  
 हानिरस्योपजायते ।  
 प्रसन्नचेतसो ह्याशु  
 बुद्धिः पर्यवतिष्ठते ॥६५॥

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

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

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

नास्ति बुद्धिरयुक्तस्य

न चायुक्तस्य भावना ।

न चाभावयतः शान्तिर्

अशान्तस्य कुतः सुखम् ॥६६॥

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

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

bhāvanā (fem. nom. sing.) steady thought

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

indriyāṇāṃ hi caratāṃ  
 yan mano 'nuvidhīyate  
 tad asya harati prajñāṃ  
 vāyur nāvam ivāmbhasi 67

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

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

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

tasmād yasya mahābāho  
 nigṛhītāni sarvaśaḥ  
 indriyāṇīndriyārthebhyas  
 tasya prajñā pratiṣṭhitā 68

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

**nigṛhītāni**

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



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

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

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

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

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

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

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

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

विहाय कामान्यः सर्वान्

पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः

स शान्तिमधिगच्छति ॥७१॥

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

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

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

एषा ब्राह्मी स्थितिः पार्थ

नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि

ब्रह्मनिर्वाणामृच्छति ॥७२॥

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

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

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

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

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

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

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

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

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

Nom.	सेना	सेने	सेनाः
Acc.	सेनाम्	सेने	सेनाः
Inst.	सेनया	सेनाभ्याम्	सेनाभिः
Dat.	सेनायै	सेनाभ्याम्	सेनाभ्यः
Abl.	सेनायाः	सेनाभ्याम्	सेनाभ्यः
Gen.	सेनायाः	सेनयोः	सेनानाम्
Loc.	सेनायाम्	सेनयोः	सेनासु
Voc.	सेने	सेने	सेनाः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

**i**Stem: **agni** (masculine) fire; **kīrti** (feminine) glory (p. 160, Part I)**MASCULINE****FEMININE**

Nom.	अग्निः	अग्नी	अग्नयः
Acc.	अग्निम्	अग्नी	अग्नीन् कीर्तीः
Inst.	अग्निना कीर्त्या	अग्निभ्याम्	अग्निभिः
Dat.	अग्नये कीर्त्यै	अग्निभ्याम्	अग्निभ्यः
Abl.	अग्नेः कीर्त्याः	अग्निभ्याम्	अग्निभ्यः
Gen.	अग्नेः कीर्त्याः	अग्न्योः	अग्नीनाम्
Loc.	अग्नौ कीर्त्याम्	अग्न्योः	अग्निषु
Voc.	अग्ने	अग्नी	अग्नयः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **kīrtaye** or **kīrtyai**. The feminine instrumental singular is **kīrtyā**.



**i**

**FEMININE**

Stem: **nadi** (feminine) river (given on p. 171, Part I)

Nom.	नदी	नद्यौ	नद्यः
Acc.	नदीम्	नद्यौ	नदीः
Inst.	नद्या	नदीभ्याम्	नदीभिः
Dat.	नद्यै	नदीभ्याम्	नदीभ्यः
Abl.	नद्याः	नदीभ्याम्	नदीभ्यः
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	नदि	नद्यौ	नद्यः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

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

Nom.	राजा	राजानौ	राजानः
Acc.	राजानम्	राजानौ	राज्ञः आत्मनः
Inst.	राज्ञा आत्मना	राजभ्याम्	राजभिः
Dat.	राज्ञे आत्मने	राजभ्याम्	राजभ्यः
Abl.	राज्ञः आत्मनः	राजभ्याम्	राजभ्यः
Gen.	राज्ञः आत्मनः	राज्ञोः आत्मनोः	राज्ञाम् आत्मनाम्
Loc.	राज्ञि आत्मनि	राज्ञोः आत्मनोः	राजसु
Voc.	राजन्	राजानौ	राजानः
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

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

Nom.	नाम	नाम्नी नामनी	नामानि
Acc.	नाम	नाम्नी नामनी	नामानि
Inst.	नाम्ना	नामभ्याम्	नामभिः
Dat.	नाम्ने	नामभ्याम्	नामभ्यः
Abl.	नाम्नः	नामभ्याम्	नामभ्यः
Gen.	नाम्नः	नाम्नोः	नाम्नाम्
Loc.	नाम्नि नामनि	नाम्नोः	नामसु
Voc.	नामन् नाम	नाम्नी नामनी	नामानि
	┌──────────┐	┌──────────┐	┌──────────┐
	Singular	Dual	Plural

**ṛ****MASCULINE**Stem: **dātṛ** (mas.) giver; **svasṛ** (fem.) sister (p. 220, Part I)**FEMININE**

Nom.	दाता	दातारौ	दातारः
Acc.	दातारम्	दातारौ	दातृन् स्वसृः
Inst.	दात्रा	दातृभ्याम्	दातृभिः
Dat.	दात्रे	दातृभ्याम्	दातृभ्यः
Abl.	दातुः	दातृभ्याम्	दातृभ्यः
Gen.	दातुः	दात्रोः	दातृणाम्
Loc.	दातरि	दात्रोः	दातृषु
Voc.	दातर्	दातारौ	दातारः

Stem: **pitṛ** (mas.) father; **mātr** (fem.) mother; **bhrātṛ** (mas.) brother(These nouns follow  
**dātṛ** in all other cases.)

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

**U**Stem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232, Part I)**MASCULINE****FEMININE**

Nom.	हेतुः	हेतू	हेतवः
Acc.	हेतुम्	हेतू	हेतून् धेनूः
Inst.	हेतुना धेन्वा	हेतुभ्याम्	हेतुभिः
Dat.	हेतवे धेन्वै	हेतुभ्याम्	हेतुभ्यः
Abl.	हेतोः धेन्वाः	हेतुभ्याम्	हेतुभ्यः
Gen.	हेतोः धेन्वाः	हेत्वोः	हेतूनाम्
Loc.	हेतौ धेन्वाम्	हेत्वोः	हेतुषु
Voc.	हेतो	हेतू	हेतवः
	-----	-----	-----
	Singular	Dual	Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**.

**mad**Stem: **mad** (singular) I; **asmad** (plural) we (p. 128, Part I)**asmad**

Nom. I, we	अहम्	आवाम्	वयम्
Acc. me, us	माम् मा	आवाम् नौ	अस्मान् नः
Inst. with me, us	मया	आवाभ्याम्	अस्माभिः
Dat. for me, us	मह्यम् मे	आवाभ्याम् नौ	अस्मभ्यम् नः
Abl. from me, us	मत्	आवाभ्याम्	अस्मत्
Gen. my, our	मम मे	आवयोः नौ	अस्माकम् नः
Loc. on me, us	मयि	आवयोः	अस्मासु
	┌──────────┐ Singular	┌──────────┐ Dual	┌──────────┐ Plural

**tvad**

Stem: tvad (singular) you; yuṣmad (plural) you (p. 129, Part I)

**yuṣmad**

Nom.	त्वम्	युवाम्	यूयम्
	you (subject)		
Acc.	त्वाम् त्वा	युवाम् वाम्	युष्मान् वः
	you (object)		
Inst.	त्वया	युवाभ्याम्	युष्माभिः
	with you		
Dat.	तुभ्यम् ते	युवाभ्याम् वाम्	युष्मभ्यम् वः
	for you		
Abl.	त्वत्	युवाभ्याम्	युष्मत्
	from you		
Gen.	तव ते	युवयोः वाम्	युष्माकम् वः
	of you, your		
Loc.	त्वयि	युवयोः	युष्मासु
on you	┌	┌	┌
	Singular	Dual	Plural

**tad**Stem: **tad** (masculine) he**MASCULINE**

Nom. he, they	सः	तौ	ते
Acc. him, them	तम्	तौ	तान्
Inst. with him, them	तेन	ताभ्याम्	तैः
Dat. for him, them	तस्मै	ताभ्याम्	तेभ्यः
Abl. from him, them	तस्मात्	ताभ्याम्	तेभ्यः
Gen. his, their	तस्य	तयोः	तेषाम्
Loc. on him, them	तस्मिन्	तयोः	तेषु
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

Remember that **saḥ**, the nominative singular, usually appears as **sa**.  
(See #5, p. 147.)



**tad****NEUTER**Stem: **tad** (neuter) it

Nom. it (subject)	तत्	ते	तानि
Acc. it (object)	तत्	ते	तानि
Inst. with it	तेन	ताभ्याम्	तैः
Dat. for it	तस्मै	ताभ्याम्	तेभ्यः
Abl. from it	तस्मात्	ताभ्याम्	तेभ्यः
Gen. of it, its	तस्य	तयोः	तेषाम्
Loc. on it	तस्मिन्	तयोः	तेषु
	┌───┐ Singular	┌───┐ Dual	┌───┐ Plural

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

Nom. she, they	सा	ते	ताः
Acc. her, them	ताम्	ते	ताः
Inst. with her, them	तया	ताभ्याम्	ताभिः
Dat. for her, them	तस्यै	ताभ्याम्	ताभ्यः
Abl. from her, them	तस्याः	ताभ्याम्	ताभ्यः
Gen. her, their	तस्याः	तयोः	तासाम्
Loc. on her, them	तस्याम्	तयोः	तासु
	_____  Singular	_____  Dual	_____  Plural

**MAT, VAT****MASCULINE**Stem: **bhagavat** (masculine) possessing fortune, fortunate

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

## MAT, VAT

## NEUTER

Stem: bhagavat (neuter) possessing fortune, fortunate

prathamā	भगवत्	भगवती	भगवन्ति
dvitīyā	भगवत्	भगवती	भगवन्ति
tr̥tīyā	भगवता	भगवद्भ्याम्	भगवद्भिः
caturthī	भगवते	भगवद्भ्याम्	भगवद्भ्यः
pañcamī	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
ṣaṣṭhī	भगवतः	भगवतोः	भगवताम्
saptamī	भगवति	भगवतोः	भगवत्सु
saṃbodhana	भगवत्	भगवती	भगवन्ति
	-----  eka	-----  dvi	-----  bahu

## MAT, VAT

### FEMININE

Stem: **bhagavat** (neuter) possessing fortune, fortunate

prathamā	भगवती	भगवत्यौ	भगवत्यः
dvitīyā	भगवतीम्	भगवत्यौ	भगवतीः
tritīyā	भगवत्या	भगवतीभ्याम्	भगवतीभिः
caturthī	भगवत्यै	भगवतीभ्याम्	भगवतीभ्यः
pañcamī	भगवत्याः	भगवतीभ्याम्	भगवतीभ्यः
ṣaṣṭhī	भगवत्याः	भगवत्योः	भगवतीनाम्
saptamī	भगवत्याम्	भगवत्योः	भगवतीषु
sambodhana	भगवति	भगवत्यौ	भगवत्यः
	-----	-----	-----
	eka	dvi	bahu

**AS****NEUTER**Stem: **manas** (neuter) mind

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

**AS****MASCULINE****FEMININE**Stem: **aṅgiras** (masculine) **aṅgiras** (feminine)

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

## IN

## MASCULINE

Stem: *hastin* (masculine) elephant

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



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

<b>prathamā</b>	दण्डि	दण्डिनी	दण्डीनि
<b>dvitīyā</b>	दण्डि	दण्डिनी	दण्डीनि
<b>saṃbodhana</b>	दण्डि	दण्डिनी	दण्डीनि
	दण्डिन्		
	_____	_____	_____
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

The rest are the same as the masculine.

MONOSYLLABIC  
NOUNS  
FEMININE

Stem: **dhī** (feminine) intellect

prathamā	धीः	धियौ	धियः
dvitīyā	धियम्	धियौ	धियः
tr̥tīyā	धिया	धीभ्याम्	धीभिः
caturthī	धिये धियै	धीभ्याम्	धीभ्यः
pañcamī	धियः धियाः	धीभ्याम्	धीभ्यः
ṣaṣṭhī	धियः धियाः	धियोः	धियाम् धीनाम्
saptamī	धियि धियाम्	धियोः	धीषु
saṃbodhana	धीः	धियौ	धियः
	-----	-----	-----
	eka	dvi	bahu

**NOUNS ENDING IN  
CONSONANTS**

**FEMININE**

Stem: *vāc* (*stri-liṅga*) speech

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

**NOUNS ENDING IN  
CONSONANTS  
MASCULINE**

Stem: marut (puṃ-liṅga) wind

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

## ū

## FEMININE NOUNS

Stem: vadhū (stī-liṅga) woman

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

## IS

## NEUTER

Stem: havis (napuṃsaka-liṅga) oblation

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

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

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

## O

MASCULINE  
FEMININE

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

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



## AU

## FEMININE

Stem: nau (stī-liṅga) ship

prathamā	नौः	नावौ	नावः
dvitiyā	नावम्	नावौ	नावः
tr̥tiyā	नावा	नौभ्याम्	नौभिः
caturthī	नावे	नौभ्याम्	नौभ्यः
pañcamī	नावः	नौभ्याम्	नौभ्यः
ṣaṣṭhī	नावः	नावोः	नावाम्
saptamī	नावि	नावोः	नौषु
saṃbodhana	नौः	नावौ	नावः
	-----  eka	-----  dvi	-----  bahu

**ADJECTIVES  
DECLINED LIKE  
PRONOUNS**

Stem: sarva (masculine) all

prathamā	सर्वः	सर्वौ	सर्वे
dvitīyā	सर्वम्	सर्वौ	सर्वान्
tr̥tīyā	सर्वेण	सर्वाभ्याम्	सर्वैः
caturthī	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
pañcamī	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
ṣaṣṭhī	सर्वस्य	सर्वयोः	सर्वेषाम्
saptamī	सर्वास्मिन्	सर्वयोः	सर्वेषु
	-----  eka	-----  dvi	-----  bahu

**INTERROGATIVE  
PRONOUNS**

Stem: **ka** (masculine) who

prathamā	कः	कौ	के
dvitīyā	कम्	कौ	कान्
tr̥tīyā	केन	काभ्याम्	कैः

And so on, like **tad** in the masculine. (See Part 1, p. 309.)

Stem: **kim** (neuter) what, how

prathamā	किम्	के	कानि
dvitīyā	किम्	के	कानि
tr̥tīyā	केन	काभ्याम्	कैः

And so on, like **tad** in the neuter. (See Part 1, p. 310.)

Stem: **kā** (feminine) who

prathamā	का	के	क
dvitīyā	काम्	के	काः
tr̥tīyā	कया	काभ्याम्	काभिः

And so on, like **tad** in the feminine. (See Part 1, p. 311.)

**ETAD**

Stem: etad (puṃ-liṅga) this

prathamā	एषः	एतौ	एते
dvitīyā	एतम्	एतौ	एतान्
	┌ eka	┌ dvi	┌ bahu

And so on, like tad in the masculine. (See Part 1, p. 309.)

Stem: etad (napuṃsaka-liṅga) this

prathamā	एतत्	एते	एतानि
dvitīyā	एतत्	एते	एतानि
	┌ eka	┌ dvi	┌ bahu

And so on, like tad in the neuter. (See Part 1, p. 310.)

Stem: etad (strī-liṅga) this

prathamā	एषा	एते	एताः
dvitīyā	एताम्	एते	एताः
	┌ eka	┌ dvi	┌ bahu

And so on, like tad in the feminine. (See Part 1, p. 311.)

**PRESENT ACTIVE  
PARTICIPLE  
MASCULINE**

**dhātu: √gam (go) 1P**

Present Active Participle Stem: **gacchant** (going) **pum-liṅga**

prathamā	गच्छन्	गच्छन्तौ	गच्छन्तः
dvitīyā	गच्छन्तम्	गच्छन्तौ	गच्छतः
trītiyā	गच्छता	गच्छद्भ्याम्	गच्छद्भिः
caturthī	गच्छते	गच्छद्भ्याम्	गच्छद्भ्यः
pañcamī	गच्छतः	गच्छद्भ्याम्	गच्छद्भ्यः
ṣaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
saṃbodhana	गच्छन्	गच्छन्तौ	गच्छन्तः
	-----  eka	-----  dvi	-----  bahu

**PRESENT ACTIVE  
PARTICIPLE  
NEUTER**

**dhātu:** √gam (go) 1P

Present Active Participle Stem: **gacchant** (going)

**napuṃsaka-liṅga**

prathamā	गच्छत्	गच्छन्ती	गच्छन्ति
dvitīyā	गच्छत्	गच्छन्ती	गच्छन्ति
ṭṭīyā	गच्छता	गच्छद्भ्याम्	गच्छद्भिः
cathurthī	गच्छते	गच्छद्भ्याम्	गच्छद्भ्यः
pañcamī	गच्छतः	गच्छद्भ्याम्	गच्छद्भ्यः
ṣaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
saṃbodhana	गच्छत्	गच्छन्ती	गच्छन्ति
	-----  eka	-----  dvi	-----  bahu

Note that for the **dvi-vacana**, classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **antī**.

**PRESENT ACTIVE  
PARTICIPLE  
FEMININE**

Root: √gam (go) 1P

Present Active Participle Stem: gacchantī (going) stri-liṅga

prathamā	गच्छन्ती	गच्छन्त्यौ	गच्छन्त्यः
dvitīyā	गच्छन्तीम्	गच्छन्त्यौ	गच्छन्तीः
trītiyā	गच्छन्त्या	गच्छन्तीभ्याम्	गच्छन्तीभिः
caturthī	गच्छन्त्यै	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
pañcamī	गच्छन्त्याः	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
ṣaṣṭhī	गच्छन्त्याः	गच्छन्त्योः	गच्छन्तीनाम्
saptamī	गच्छन्त्याम्	गच्छन्त्योः	गच्छन्तीषु
sambodhana	गच्छन्ति	गच्छन्त्यौ	गच्छन्त्यः
	┌───┐	┌───┐	┌───┐
	eka	dvi	bahu

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **atī** rather than **anti**.

**AYAM****MASCULINE**

Stem: ayam (puṃ-liṅga) this

prathamā	अयम्	इमौ	इमे
dvitīyā	इमम्	इमौ	इमान्
ṭṛtīyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu



**IDAM**  
**NEUTER**

Stem: **idam** (napuṃsaka-liṅga) this

prathamā	इदम्	इमे	इमानि
dvitīyā	इदम्	इमे	इमानि
ṭṛtīyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

**IYAM****FEMININE**Stem: *iyam* (*stri-liṅga*) *this*

prathamā	इयम्	इमे	इमाः
dvitīyā	इमाम्	इमे	इमाः
ṭṛtīyā	अनया	आभ्याम्	आभिः
caturthī	अस्यै	आभ्याम्	आभ्यः
pañcamī	अस्याः	आभ्याम्	आभ्यः
ṣaṣṭhī	अस्याः	अनयोः	आसाम्
saptamī	अस्याम्	अनयोः	आसु
	eka	dvi	bahu

**ENA****MASCULINE**Stem: **ena** (puṃ-liṅga) this

dvitīyā एनम् एनौ एनान्

tṛtīyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

eka

dvi

bahu

**ENA****NEUTER**Stem: **ena** (napuṃsaka-liṅga) this

dvitīyā एनत् एने एनानि

tṛtīyā एनेन

ṣaṣṭhī एनयोः

saptamī एनयोः

eka

dvi

bahu

**ENA****FEMININE**

Stem: ena (stri-liṅga) this

dvitīyā एनाम् एने एनाः

tṛtīyā एनया

ṣaṣṭhī एनयोः

saptamī एनयोः

eka	dvi	bahu

## CARDINAL NUMBERS

śūnya	०	0
ekādaśa	११	11
dvādaśa	१२	12
trayodaśa	१३	13
caturdaśa	१४	14
pañcadaśa	१५	15
ṣoḍaśa	१६	16
saptadaśa	१७	17
aṣṭādaśa	१८	18
navadaśa	१९	19
viṃśati	२०	20
ekaviṃśati	२१	21
dvāviṃśati	२२	22
trayoviṃśati	२३	23
caturviṃśati	२४	24
pañcaviṃśati	२५	25
ṣaḍviṃśati	२६	26
saptaviṃśati	२७	27
aṣṭāviṃśati	२८	28
navaviṃśati	२९	29
triṃśat	३०	30
catvāriṃśat	४०	40

paśāsat	५०	50
śaṣṭi	६०	60
saptati	७०	70
aśīti	८०	80
navati	९०	90
śatam	१००	100
dviśatam	२००	200
sahasram	१०००	1,000
lakṣa	१०००००	100,000

## TRI

Stem: tri (mas., n., fem.) three

prathamā	trayaḥ	trīṇi	tisraḥ
dvitīyā	trīn	trīṇi	tisraḥ
trītiyā	tribhiḥ	tribhiḥ	tisṛbhiḥ
caturthī	tribhyaḥ	tribhyaḥ	tisṛbhyaḥ
pañcamī	tribhyaḥ	tribhyaḥ	tisṛbhyaḥ
ṣaṣṭhī	trayānām	trayānām	tisṛnām
saptamī	triṣu	triṣu	tisṛṣu
saṁbodhana	trayaḥ	trīṇi	tisraḥ
	_____	_____	_____
	Masculine	Neuter	Feminine

## CATUR

Stem: **catur** (mas., n., fem.) four

<b>prathamā</b>	<b>catvāraḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
<b>dvitīyā</b>	<b>caturāḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
<b>ṭṛtīyā</b>	<b>caturbhiḥ</b>	<b>caturbhiḥ</b>	<b>catasrbhiḥ</b>
<b>caturthī</b>	<b>caturbhyaḥ</b>	<b>caturbhyaḥ</b>	<b>catasrbhyaḥ</b>
<b>pañcamī</b>	<b>caturbhyaḥ</b>	<b>caturbhyaḥ</b>	<b>catasrbhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>caturṇām</b>	<b>caturṇām</b>	<b>catasṛṇām</b>
<b>saptamī</b>	<b>caturṣu</b>	<b>caturṣu</b>	<b>catasṛṣu</b>
<b>saṃbodhana</b>	<b>catvāraḥ</b>	<b>catvāri</b>	<b>catasraḥ</b>
	_____	_____	_____
	Masculine	Neuter	Feminine

## PAÑCA

Stem: **pañca** (all genders) five

<b>prathamā</b>	<b>pañca</b>
<b>dvitīyā</b>	<b>pañca</b>
<b>ṭṛtīyā</b>	<b>pañcabhiḥ</b>
<b>caturthī</b>	<b>pañcabhyaḥ</b>
<b>pañcamī</b>	<b>pañcabhyaḥ</b>
<b>ṣaṣṭhī</b>	<b>pañcāṇām</b>
<b>saptamī</b>	<b>pañcasu</b>
<b>saṃbodhana</b>	<b>pañca</b>

**ṢAṢ**

Stem: ṣaṣ (all genders) six

prathamā	ṣaṭ
dvitīyā	ṣaṭ
tr̥tīyā	ṣaḍbhiḥ
caturthī	ṣaḍbhyaḥ
pañcamī	ṣaḍbhyaḥ
ṣaṣṭhī	ṣaṣṭhām
saptamī	ṣaṣṭsu
saṃbodhana	ṣaṭ

**AṢṬA**

Stem: aṣṭa (all genders) eight

prathamā	aṣṭa / aṣṭau
dvitīyā	aṣṭā / aṣṭau
tr̥tīyā	aṣṭabhiḥ / aṣṭābhiḥ
caturthī	aṣṭabhyaḥ / aṣṭābhyaḥ
pañcamī	aṣṭabhyaḥ / aṣṭābhyaḥ
ṣaṣṭhī	aṣṭānām
saptamī	aṣṭasu / aṣṭāsu
saṃbodhana	aṣṭa / aṣṭau

The declension for 7 and 9 – 19 follows the declension of **pañca**.



## PREFIXES

अति	across, beyond, surpassing, past
अधि	above, over, on
अनु	after, following
अप	away, off
अपि	on, close on
अभि	to, against
अव	down, away, off
आ	back, return, to, fully
उद्	up, up out
उप	towards, near, subordinate
दुस्	ill, bad, difficult, hard
नि	down, into
निस्	out from, forth, without, entirely
परा	away, forth, along, off
परि	around, about

प्र	forward, onward, forth
प्रति	back to, in reverse direction
वि	apart, away, out
सम्	together
सु	well, very, good, right, easy

## NUMERALS

## CARDINAL NUMBERS

## Numerals

1. १

2. २

3. ३

4. ४

5. ५ (५)

6. ६

7. ७

8. ८ (८)

9. ९ (९)

10. १०

## Cardinal Numbers

one एक

two द्वि

three त्रि

four चतुर्

five पञ्च

six षष्

seven सप्त

eight अष्ट

nine नव

ten दश

## ORDINAL

## NUMBERS

First प्रथम

Second द्वितीय

Third तृतीय

Fourth चतुर्थ or तुरीय

Fifth पञ्चम

Sixth षष्ठ

Seventh सप्तम

Eighth अष्टम

Ninth नवम

Tenth दशम

SANDHI  
VOWELS

## FINAL VOWELS

ā	ī	ū	ṛ	e	ai	au	INITIAL VOWELS
ā	ya	va	ra	e	ā a	āva	a
ā	yā	vā	rā	a ā	ā ā	āvā	ā
e	ī	vi	ri	a i	ā i	āvi	i
e	ī	vī	rī	a ī	ā ī	āvī	ī
o	yu	ū	ru	a u	ā u	āvu	u
o	yū	ū	rū	a ū	ā ū	āvū	ū
ar	yṛ	vṛ	ṛ	a ṛ	ā ṛ	āvṛ	ṛ
ai	ye	ve	re	a e	ā e	āve	e
ai	yai	vai	rai	a ai	ā ai	āvai	ai
au	yo	vo	ro	a o	ā o	āvo	o
au	yau	vau	rau	a au	ā au	āvau	au

**SANDHI  
FINAL ḥ**

Final letters of first word:			Initial letter of second word:
Any vowel ḥ or r (except aḥ and āḥ)	āḥ	aḥ	
r	ā	a <sup>2</sup>	vowels (a)
r	ā	o	g/gh
r	ā	o	j/jh
r	ā	o	ḍ/dh
r	ā	o	ḍ/dh
r	ā	o	b/bh (b)
r	ā	o	nasals (n/m)
r	ā	o	y/v
-l	ā	o	r
r	ā	o	l
r	ā	o	h
ḥ	āḥ	aḥ	k/kh
ś	āś	aś	c/ch
ṣ	āṣ	aṣ	ṭ/ṭh
s	ās	as	t/th
ḥ	āḥ	aḥ	p/ph (c)
ḥ	āḥ	aḥ	ś
ḥ	āḥ	aḥ	ṣ/s
ḥ	āḥ	aḥ	end of line

(1) The ḥ disappears, and if i or u precedes, it becomes ī or ū.

The r disappears, and if a, i, or u precedes, it becomes ā, ī, or ū.

(2) Except that aḥ + a = o' For example:

रामः + अत्र = रामोऽत्र

rāmaḥ + atra = rāmo 'tra

Remember that final s follows the same rules as final ḥ.

**SANDHI**  
**FINAL ङ**

a	ā	
i	ī	
u	ū	(a)
ṛ	Ṛ	Vowels
ḷ		
e	ai	
o	au	

---

ङ	ka	kha		ga	gha	ṅa	
ञ	ca	cha		ja	jha	ṅa	
ष	ṭa	ṭha		ḍa	ḍha	ṅa	
स	ta	tha		da	dha	na	
ङ	pa	pha		ba	bha	ma	
				ya	ra	la	va
ङ	śa	ṣa		sa	ha		
ङ	end of line						

(c) Unvoiced consonant | (b) Voiced consonant

(a) If the second word begins in a vowel:

**aṅ** becomes **a** (except **aṅ + a = o**')

**āṅ** becomes **ā**

vowel **ṅ** becomes **r**

(b) If the first letter of the second word is a voiced consonant:

**aṅ** becomes **o**

**āṅ** becomes **ā**

vowel **ṅ** becomes **r** (except before a word beginning in **r**)

(c) If the first letter of the second word is an unvoiced consonant, the **ṅ** (with any vowel in front of it) changes to the letter in the far left column.

**SANDHI**  
**FINAL M, N, T**

Final letter of first word:

Initial  
letter of  
second word:

t	n	m	
d	n <sup>1</sup>	m	vowels
d	n	m	g/gh
j	ñ	m	j/jh
ḍ	ṇ	m	ḍ/ḍh
d	n	m	d/dh
d	n	m	b/bh
n	n	m	nasals (n/m)
d	n	m	y/v
d	n	m	r
l	ṁl	m	l
d(dh) <sup>3</sup>	n	m	h
t	n	m	k/kh
c	ṁś	m	c/ch
ṭ	ṁṣ	m	ṭ/ṭh
t	ṁs	m	t/th
t	n	m	p/ph
c(ch) <sup>4</sup>	ñ(ch) <sup>2</sup>	m	ś
t	n	m	ṣ/s
t	n	m	end of line

1. If the vowel before the **n** is short, the **n** becomes **nn**.
2. The following **ś** may become **ch**.
3. The following **h** becomes **dh**.
4. The following **ś** becomes **ch**

**SANDHI**  
**FINAL N**

Final **n** remains unchanged unless the following letter is in bold.

Then:

**n** becomes

**n** becomes

		a	ā				
		i	ī				
		u	ū				
		ṛ	ṝ				
		ḷ					
		e	ai				
		o	au				
		ka	kha	ga	gha	ṅa	
(a) <b>ṁś</b>		ca	cha	ja	jha	ṅa	ṅ (f)
(b) <b>ṁṣ</b>		ṭa	ṭha	ḍa	ḍha	ṇa	ṇ (g)
(c) <b>ṁs</b>		ta	tha	da	dha	na	
		pa	pha	ba	bha	ma	
				ya	ra	la	va
(d) <b>ñ (ch) śa</b>		ṣa	sa	ha			ṁl (h)
		end of line					

(a) **n + ca = ṁśca ; n + cha = ṁścha**

(b) **n + ṭa = ṁṣṭa ; n + ṭha = ṁṣṭha**

(c) **n + ta = ṁsta ; n + tha = ṁstha**

(d) **n + śa = ṅśa or ṅcha**

(e) **an + a = anna**

**an + i = anni**

**ān + u = ānu**

(f) **n + ja = ṅja ; n + jha = ṅjha**

(g) **n + ḍa = ṇḍa ; n + ḍha = ṇḍha**

(h) **n + la = ṁlla**



**SANDHI  
FINAL T**

**t remains t  
except:**

**t changes  
to d except:**

			a	ā		
			i	ī		
			u	ū		
			r	ṛ		
			l			
			e	ai		
			o	au		(before all nasals)
						n (d)
	ka kha		ga gha	ñā		
(a) c	ca cha		ja jha	ñā		j (e)
(b) ṭ	ṭa ṭha		ḍa ḍha	ṇa		ḍ (f)
	ta tha		da dha	na		
	pa pha		ba bha	ma		
			ya ra	la va		l (g)
(c) c (ch)	śa śa sa		ha			d (dh) (h)

end of line

- (a) **t + ca = cca ; t + cha = ccha**  
 (b) **t + ṭa = ṭṭa ; t + ṭha = ṭṭha**  
 (c) **ṭ + śa = ccha**  
 (d) **t + all nasals = nnasal**  
 (e) **t + ja = jja ; t + jha = jjha**  
 (f) **t + ḍa = ḍḍa ; t + ḍha = ḍḍha**  
 (g) **t + la = lla**  
 (h) **t + ha = ddha (ha becomes dha.)**

**SANDHI  
FINAL M**

- (a) If the next word begins in a consonant, the **m** becomes **m̃** and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word.
- (b) If the next word begins in a vowel or is at the end of a line, the **m** remains the same. The **m** remains the same because the mouth is not preparing to close at a specific point of contact as it would if the next word began with a consonant.

**SANDHI  
FINAL R**

- (a) Before a word beginning with a voiced letter (other than **r**), the **r** remains the same.
- (b) Before an unvoiced letter or the end of a line, **r** follows the same rules as final **h**.
- (c) Final **r**, whether original or derived from **h**, cannot stand before another **r**. The final **r** is dropped and the vowel before it made long if it is short.

**FINAL P, T, K**

- (a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same.
- (b) Before a nasal these letters become the nasal of their row (**varga**).
- (c) Before **h** these letters become voiced and the **h** becomes their voiced aspirated counterpart.

**FINAL  $\bar{n}$** 

(a) Like final **n**, final  $\bar{n}$  becomes  $\bar{n}\bar{n}$  before vowels if the  $\bar{n}$  is preceded by a short vowel.

**INITIAL CH**

(a) Initial **ch** becomes **cch** if the first word ends in a short vowel. The **ch** also becomes **cch** after the preposition  $\bar{a}$  and  $m\bar{a}$ .

**INTERNAL SANDHI****S TO ṣ**

any vowel	in spite of	changes s	unless final
(but a or ā),	intervening	to ṣ	or followed
k, or r	ṃ or ḥ		by r

**N TO Ṇ**

r	unless c, ch, j, jh, $\bar{n}$ ,	changes n	if followed by
ṛ	t, th, ḍ, ḍh, ṇ,	to ṇ	vowels, m, y,
ṙ	t, th, d, dh,		v, or n
or ṣ	l, ś, s interferes		

## VERB ROOTS

अद्

√ad (2P) atti (pres. indict.) he eats,  
 jagdhvā (gerund), atsyati (future),  
 adyate (passive), jagdha, -jagdhya (p.p.p.),  
 attā (periphrastic future), attavya, adaniya,  
 adya (gerundive), āda (perfect), attum  
 (infinitive), ādayati (causative), jighatsati  
 (desirative), aghasat (aorist)

अर्ह

√arh (1P) arhati (pres. indict.) he is  
 worthy, arhitvā (gerund), arhiṣyati (future),  
 arhyate (passive), arhita, -arghya (p.p.p.),  
 arhayitā (periphrastic future), arhaniya  
 (gerundive) ānarha (perfect), arhitum  
 (infinitive), arhayati (causative), arjihīṣati  
 (desirative), ārhīt (aorist)

अस्

√as (2P) asti (pres. indict.) he, she, it is,  
 āsa (perfect)

आप्

√āp (5P) āpnoti (pres. indict.) he obtains,  
 āptvā (gerund), āpsyati (future), āpyate  
 (passive), āpta, -āpya (p.p.p.), āptā  
 (periphrastic future), āpaniya, āptavya, āpya  
 (gerundive), āpa (perfect), āptum (infinitive),  
 āpayati (causative), īpsati (desirative), āpat  
 (aorist)

आस्

√**ās** (2Ā) **āste** (pres. indict.) he sits,  
**āsivā** (gerund), **āsiyate** (future), **āsyate**  
 (passive), **āsita**, **-āsya** (p.p.p.), **āsitā**  
 (periphrastic future), **āsaniya**, **āsitavya**, **āsya**  
 (gerundive), **āsa** (perfect), **āsitum** (infinitive),  
**āsayaṭi** (causative), **āsiṣate** (desirative),  
**āsiṣṭa** (aorist)

इ

√**i** (2P) **eti** (pres. indict.) he goes,  
**itvā** (gerund), **eṣyati** (future), **īyate**  
 (passive), **ita**, **-itya** (p.p.p.), **etā**  
 (periphrastic future), **etavya**, **eya**  
 (gerundive), **iyāya** (perfect), **etum**  
 (infinitive), **āyayati** (causative), **iyiṣati**  
 (desirative), **aiṣit** (aorist)

इष्

√**iṣ** (6P) **icchati** (pres. indict.) he wishes,  
 desires, **iṣtvā** (gerund), **eṣiyati** (future),  
**iṣyāte** (passive), **iṣita**, **-iṣya** (p.p.p.),  
**eṣitā** (periphrastic future), **eṣitaniya**,  
**eṣitavya**, **eṣya** (gerundive), **iyeṣa**  
 (perfect), **eṣitum** (infinitive), **eṣayati**  
 (causative), **eṣiṣati** (desirative), **aiṣit**  
 (aorist)

कृ

√**kṛ** (8U) **karoti**, **kurute** (pres. indict.)  
 he makes, does, performs, **kṛtvā**, **-kṛtya**  
 (gerund), **kariṣyati** (future), **kriyate**  
 (passive), **kṛta** (p.p.p.), **kartā** (periphrastic  
 future), **karaṇiya**, **kartavya**, **kārya**  
 (gerundive), **cakāra** (perfect), **kartum**  
 (infinitive), **kārayati** (causative), **cikīrṣati**  
 (desirative), **akārṣit** (aorist)

क्री

√**kri** (9U) **krīnāti**, **krīṇīte** (pres. indict.) he buys, **krītvā** (gerund), **kreṣyati** (future), **kriyate** (passive), **krīta**, **-krīya** (p.p.p.), **kretā** (periphrastic future), **krayanīya**, **kretavya**, **kreya** (gerundive), **cikāya** (perfect), **kretum** (infinitive), **krāpayati** (causative), **cikriṣati** (desirative), **akraiṣit** (aorist)

गम्

√**gam** (1P) **gacchati** (pres. indict.) he goes, **gatvā** (gerund), **gamisyati** (future), **gamyate** (passive), **gata**, **-gamyā**, **-gatyā** (p.p.p.), **gantā** (periphrastic future), **gamaniya**, **gantavya**, **gamyā** (gerundive), **jagāma** (perfect), **gantum** (infinitive), **gamayati** (causative), **jigamiṣati** (desirative), **agamat** (aorist)

गुप्

√**gup** (1P) **gopāyati** (pres. indict.) he protects, **guptvā**, **gopitvā** (gerund), **gopisyati**, **gopsyati** (future), **gupyate** (passive), **gupta**, **gupita**, **-gupya** (p.p.p.), **gopāyitā**, **gopitā**, **goptā** (periphrastic future), **gopaniya**, **goptavya**, **gopya** (gerundive), **jugopa** (perfect), **goptum**, **gopitum** (infinitive), **gopayati** (causative), **jugopiṣati** (desirative), **agaupsit** (aorist)

गै

√**gai** (1P) **gāyati** (pres. indict.) he sings, **gītvā** (gerund), **gāsyati** (future), **gīyate** (passive), **gīta**, **-gāya** (p.p.p.), **gātā** (periphrastic future), **gāniya**, **gātavya**, **geya** (gerundive), **jagau** (perfect), **gātum** (infinitive), **gāpayati** (causative), **jigāsati** (desirative), **agāsit** (aorist)

चिन्त्

√cint (10U) **cintayati -te** (pres. indict.) he thinks, **cintayitvā** (gerund), **cintayisyati** (future), **cintyate** (passive), **cintita, -cintya** (p.p.p.) **cintayitā** (periphrastic future), **cintayitavya, cintaniya, cintya**, (gerundive), **cintayām** (perfect), **cintayitum** (infinitive), **acīcintat** (aorist)

चुर्

√cur (10U) **corayati -te** (pres. indict.) he steals, **corayitvā** (gerund), **corayisyati** (future), **coryate** (passive), **corita, -corya** (p.p.p.), **corayitā** (periphrastic future), **coraniya, corayitavya, corya** (gerundive), **corayām** (perfect), **corayitum** (infinitive), **cucorayisati** (desirative), **acūcurat** (aorist)

जन्

√jan (4Ā) **jāyate** (pres. indict.) he is born, **janitvā** (gerund), **janiṣyate** (future), **janyate** (passive), **jāta, -janya** (p.p.p.), **janitā** (periphrastic future), **janitavya, janya** (gerundive), **jajñe** (perfect), **janitum** (infinitive), **janayati** (causative), **jijaniṣate** (desirative), **ajaniṣta** (aorist)

जि

√ji (1P) **jayati** (pres. indict.) he conquers, **jitvā** (gerund), **jeṣyati, jayisyati** (future), **jīyate** (passive), **jita, -jitya** (p.p.p.), **jetā** (periphrastic future), **jetavya, jitya, jeya** (gerundive), **jigāya** (perfect), **jetum** (infinitive), **jāpayat** (causative), **jigiṣati** (desirative), **ajaiṣit** (aorist)

जीव्

√**jīv** (1P) **jīvati** (pres. indict.) he lives,  
**jīvitvā** (gerund), **jīviṣyati** (future), **jīvyate**  
 (passive), **jīvita**, **-jīvya** (p.p.p.), **jīvitā**  
 (periphrastic future), **jivaniya**, **jīvitavya**, **jīvyā**  
 (gerundive), **jijīva** (perfect), **jīvitum**  
 (infinitive), **jīvayati** (causative), **jijiviṣati**  
 (desirative), **ajīvit** (aorist)

ज्ञा

√**jñā** (9U) **jñānāti**, **jñānīte** (pres. indict.) he knows,  
**jñātvā** (gerund), **jñāsyati** (future), **jñayate**  
 (passive), **jñāta**, **-jñāya** (p.p.p.), **jñātā**  
 (periphrastic future), **jñātavya**, **jñeya**  
 (gerundive) **jajñau** (perfect), **jñātum**  
 (infinitive), **jñāpayati** (causative), **jijñāsati**  
 (desirative), **ajyāsīt** (aorist)

तन्

√**tan** (8U) **tanoti**, **tanute** (pres. indict.) he  
 stretches, spreads, goes, **tantvā**, **tanitvā**,  
 (gerund), **taniṣyati** (future), **tanyate**  
 (passive), **tata**, **-tatyā**, **tāya** (p.p.p.), **tanitā**  
 (periphrastic future), **tanitavya**, **tanya**  
 (gerundive), **tatāna** (perfect), **tantum**,  
**tanitum** (infinitive), **tānayati** (causative),  
**titanīṣati** (desirative), **atānīt** (aorist)

तुद्

√**tud** (6U) **tudati -te** (pres. indict.) he pushes,  
 strikes, **tuttvā** (gerund), **totsyate** (future),  
**tudyate** (passive), **tunna**, **-tudya** (p.p.p.),  
**tottā** (periphrastic future), **todya** (gerundive),  
**tutoda** (perfect), **tuditum** (infinitive),  
**todayati** (causative), **tututsati** (desirative),  
**atautsīt** (aorist)



तुष्

√**tuṣ** (4P) **tuṣyati** (pres. indict.) he is satisfied, contented, **tuṣtvā** (gerund), **tokṣyati** (future), **tuṣyate** (passive), **tuṣta**, **-tuṣya** (p.p.p.), **toṣṭā** (periphrastic future), **toṣaṇīya**, **toṣṭavya**, **toṣya** (gerundive), **tutoṣa** (perfect), **toṣtum** (infinitive), **toṣayati** (causative), **tutuṣṭati** (desirative), **atuṣat** (aorist)

तृ

√**tī** (1P) **tarāti** (pres. indict.) he crosses over, **tīrtvā** (gerund), **tarīṣyati** (future), **tīryate** (passive), **tīrṇa**, **-tīrya** (p.p.p.), **taritā** (periphrastic future), **tarītavya**, **tāraṇīya**, **tārya** (gerundive), **tatāra** (perfect), **tartum**, **tarītum** (infinitive), **tārayati** (causative), **titīrṣṭati** (desirative), **atārit**, **atārṣīt** (aorist)

त्यज्

√**tyaj** (1P) **tyajati** (pres. indict.) he abandons, **tyaktvā** (gerund), **tyakṣyati** (future), **tyajyate** (passive), **tyakta** (p.p.p.), **tyaktā** (periphrastic future), **tyajaniya**, **tyaktavya**, **tyājya** (gerundive), **tatyāja** (perfect), **tyaktum** (infinitive), **tyājayati** (causative), **tityakṣati** (desirative), **atyākṣīt** (aorist)

दा

√**dā** (3U) **dadāti**, **datte** (pres. indict.) he gives, **dattvā** (gerund), **dāsyati** (future), **dīyate** (passive), **datta**, **-dāya** (p.p.p.), **dātā** (periphrastic future), **dāniyā**, **dātavya**, **deya** (gerundive), **dadau** (perfect), **dātum** (infinitive), **dāpayati** (causative), **ditsati** (desirative), **adāt** (aorist)

दिव्

√div (4P) **dīvyati** (pres. indic.) he plays, shines, increases, **deviṣyati** (future), **dīvyate** (passive), **dyūna**, **-dīvyā** (p.p.p.), **devitā** (periphrastic future), **devitavya** (gerundive), **dideva** (perfect), **devitum** (infinitive), **devayati** (causative), **adevīt** (aorist)

दृश्

√drś (1P) **paśyati** (pres. indic.) he sees, **drṣtvā** (gerund), **drakṣyati** (future), **drṣyate** (passive), **drṣta**, **-drṣya** (p.p.p.), **drṣtā** (periphrastic future), **draṣṭavya**, **darśanīya**, **drṣya** (gerundive), **dadarśa** (perfect), **draṣṭum** (infinitive), **darśayati** (causative), **didrṣate** (desirative), **adrākṣīt** (aorist)

द्विष्

√dviṣ (2U) **dveṣti**, **dviṣte** (pres. indic.) he hates, **dviṣtā** (gerund), **dveksyati** (future), **dviṣyate** (passive), **dviṣta**, **-dviṣya** (p.p.p.), **dviṣyste** (periphrastic future), **dveṣanīya**, **dveṣya** (gerundive), **didveṣa** (perfect), **dveṣtum** (infinitive), **dveṣayati** (causative), **didvikṣati** (desirative), **advikṣat** (aorist)

धा

√dhā (3U) **dadhāti**, **dhatte** (pres. indic.) he places, **dhītvā**, **hitvā** (gerund), **dhāsyati** (future), **dhīyate** (passive), **hita**, **-dhāya** (p.p.p.), **dhātā** (periphrastic future), **dhātavya**, **dhānīya**, **dheya** (gerundive), **dadhau** (perfect), **dhātum** (infinitive), **dhāpayati** (causative), **dhitsati** (desirative), **adhāt** (aorist)

धृ

√**dhṛ** (1U) **dharati -te** (pres. indic.) he holds, **dhṛtvā** (gerund), **dhariṣyati** (future), **dhriyate** (passive), **dhṛta, -dhṛtya** (p.p.p.), **dhartā** (periphrastic future), **dhāraṇīya, dhartavya, dhārya** (gerundive), **dadhāra** (perfect), **dhartum** (infinitive), **dhārayati** (causative), **dīdhariṣati** (desirative), **adhāṛṣīt** (aorist)

नन्द्

√**nand** (1P) **nandati** (pres. indic.) he exults, rejoices, **nandiṣyati** (future), **nandyate** (passive), **nandita, -nandya** (p.p.p.), **nanditā** (periphrastic future), **nandaniya, nandya** (gerundive), **nananda** (perfect), **nanditum** (infinitive), **nandayati** (causative), **ninandiṣati** (desirative), **anandīt** (aorist)

नी

√**nī** (1U) **nayati -te** (pres. indic.) he leads, **nītvā** (gerund), **neṣyati** (future), **nīyate** (passive), **nīta, -nīya** (p.p.p.), **netā** (periphrastic future), **nayaniya, netavya, neya** (gerundive), **nināya** (perfect), **netum** (infinitive), **nāyayati** (causative), **niniṣati** (desirative), **anaīṣīt** (aorist)

पठ्

√**paṭh** (1P) **paṭhati** (pres. indic.) he reads, **paṭhitvā** (gerund), **paṭhiṣyati** (future), **paṭhyate** (passive), **paṭhita, -paṭhya** (p.p.p.), **paṭhitā** (periphrastic future), **paṭhitavya, paṭhaniya, pāṭhya** (gerundive), **papāṭha** (perfect), **paṭhitum** (infinitive), **pāṭhayati** (causative), **pipaṭhiṣati** (desirative), **aphāṭhīt** (aorist)

- पद्**      √pad (4Ā) **padyate** (pres. indict.) he goes, attains, **pattvā** (gerund), **patsyate** (future), **padyate** (passive), **panna**, **-padya** (p.p.p.), **paṭitā** (periphrastic future), **pādaniya**, **pattavya**, **pādyā** (gerundive), **pede** (perfect), **pattum** (infinitive), **pādayati** (causative), **pitsate** (desirative), **apatta** (aorist)
- पश्**      √paś (1P) **paśyati** (pres. indict.) he sees
- पा**      √pā (1P) **pibati** (pres. indict.) he drinks, **pītvā** (gerund), **pāsyati** (future), **pīyate** (passive), **pīna**, **-pīya** (p.p.p.), **pātā** (periphrastic future), **pāniya**, **pātavya**, **peya** (gerundive), **papau** (perfect), **pātum** (infinitive), **pāyayati** (causative), **pipāsati** (desirative), **apāt** (aorist)
- प्रछ्**      √prach (6P) **pr̥chati** (pres. indict.) he asks, **pr̥ṣtvā** (gerund), **prakṣyati** (future), **pr̥chate** (passive), **pr̥ṣta**, **-pr̥chya** (p.p.p.), **praṣtā** (periphrastic future), **praṣtava**, **pr̥chya** (gerundive), **papraccha** (perfect), **praṣtum** (infinitive), **pracchayati** (causative), **pipr̥chiṣati** (desirative), **apr̥kṣit** (aorist)

बुध्

√**budh** (1U) **bodhati -te** (pres. indict.) he knows, **buddhvā** (gerund), **bodhiṣyati** (future), **bhudyate** (passive), **buddha, -budhya** (p.p.p.), **bodhitā** (periphrastic future), **bodhaniya, bodhitavya, bodhya** (gerundive), **bubodha** (perfect), **bodhitum** (infinitive), **bodhayati** (causative), **bubodhiṣati** (desirative), **abhodīt** (aorist)

ब्रू

√**brū** (2U) **bravīti, brūte** (pres. indict.) he speaks

भाष्

√**bhāṣ** (1Ā) **bhāṣate** (pres. indict.) he speaks, **bhāṣitvā** (gerund), **bhāṣiṣyate** (future), **bhāṣyate** (passive), **bhāṣita, -bhāṣya** (p.p.p.), **bhāṣitā** (periphrastic future), **bhāṣitavya, bhāṣaniya, bhāṣya** (gerundive), **babhāṣe** (perfect), **bhāṣitum** (infinitive), **bhāṣayati** (causative), **bibhāṣiṣate** (desirative), **abhāṣiṣta** (aorist)

भू

√**bhū** (1P) **bhavati** (pres. indict.) he is, **bhūtvā** (gerund), **bhaviṣyati** (future), **bhūyate** (passive), **bhūta, -bhūya** (p.p.p.), **bhavitā** (periphrastic future), **bhavaniya, bhavitavya, bhāvya** (gerundive), **babhūva** (perfect), **bhavitum** (infinitive), **bhāvayati** (causative), **bubhūṣati** (desirative), **abhūt** (aorist)

मन्

√**man** (4Ā) **manyate** (pres. indict.) he thinks, **manitvā, matvā** (gerund), **maṃsyate** (future), **manyate** (passive), **mata, -manya, -matya** (p.p.p.), **mantā** (periphrastic future), **mantavya, mānaniya, mānya** (gerundive), **mene** (perfect), **manitum, mantum** (infinitive), **mānayati** (causative), **mimamsate** (desirative), **amaṃsta, amata** (aorist)

मुच्

√**muc** (6U) **muñcati -te** (pres. indict.) he releases, liberates, **muktvā** (gerund), **moksyati** (future), **mucyate** (passive), **mukta, -mucya** (p.p.p.), **moktā** (periphrastic future), **mocaniya, moktavya, mocya** (gerundive), **mumoca** (perfect), **moktum** (infinitive), **mocayati** (causative), **mumuksati** (desirative), **amucat** (aorist)

युज्

√**yuj** (7U) **yunakti, yuñkte** (pres. indict.) he unites, **yuktvā** (gerund), **yoksyati** (future), **yujiyate** (passive), **yukta, -yujya** (p.p.p.), **yoktā** (periphrastic future), **yoktavya, yojaniya, yojya** (gerundive), **yuyoja** (perfect), **yoktum** (infinitive), **yojayati** (causative), **yuyukṣati** (desirative), **ayujat** (aorist)

रम्

√**ram** (1Ā) **ramate** (pres. indict.) he enjoys, **rantvā, ratvā** (gerund), **raṃsyate** (future), **ramyate** (passive), **rata, -ramya, -ratya** (p.p.p.), **rantā** (periphrastic future), **ramaniya, rantavya, ramya** (gerundive), **reme** (perfect), **rantum** (infinitive), **ramayati** (causative), **riraṃsate** (desirative), **aramsta** (aorist)

रुध्

√**rudh** (7U) **ruṇaddhi**, **rundhe** (pres. indict.) he blocks, opposes, **ruddhvā** (gerund), **rotsyati** (future), **rudhyate** (passive), **ruddha**, **-rudhya** (p.p.p.), **roddhā** (periphrastic future), **rodhya** (gerundive), **rurodha** (perfect), **roddhum** (infinitive), **rodhayati** (causative), **rurutsati** (desirative), **arudhat** (aorist)

लभ्

√**labh** (1Ā) **labhate** (pres. indict.) he obtains, **labdhvā** (gerund), **lapsyate** (future), **labhyate** (passive), **labdha**, **-labhya** (p.p.p.), **labdhā** (periphrastic future), **labhya**, **labdhavya**, **labhaniya** (gerundive), **lebhe** (perfect), **labdhum** (infinitive), **lambhayati** (causative), **lipsate** (desirative), **alabdha** (aorist)

वच्

√**vac** (2P) **vakti** (pres. indict.) he says, **uktvā** (gerund), **vakṣyati** (future), **ucyate** (passive), **ukta**, **-ucya** (p.p.p.), **vaktā**, **vācayitā** (periphrastic future), **vācanīya**, **vaktavya**, **vācya** (gerundive), **uvāca** (perfect), **vaktum** (infinitive), **vācayati** (causative), **vivakṣati** (desirative), **avocat** (aorist)

वद्

√**vad** (1P) **vadati** (pres. indict.) he speaks, **uditvā** (gerund), **vadiṣyati** (future), **udyate** (passive), **udita**, **-udya** (p.p.p.), **vaditā** (periphrastic future), **vaditavya**, **vādaniya**, **vadya** (gerundive), **uvāda** (perfect), **vaditum** (infinitive), **vādayati** (causative), **vivadiṣati** (desirative), **avādīt** (aorist)

वस्

√**vas** (1P) **vasati** (pres. indict.) he lives,  
**uṣitvā** (gerund), **vatsyati** (future), **uṣyate**  
 (passive), **uṣita**, **-uṣya** (p.p.p.), **vastā**  
 (periphrastic future), **vastavya**, **vāsaniya**  
**vāsyā** (gerundive), **uvāsa** (perfect), **vas(i)tum**  
 (infinitive), **vāsayati** (causative), **vivatsati**  
 (desirative), **avātsīt** (aorist)

विज्

√**vij** (6Ā) **vijate** (pres. indict.) he fears,  
**vijīsyati** (future), **vijyate** (passive), **vigna**, **-vijya**  
 (p.p.p.), **vijitā** (periphrastic future), **vivije**  
 (perfect), **vijitum** (infinitive), **vejayati** (causative),  
**vivijīṣati** (desirative), **avijīt** (aorist)

विद्

√**vid** (4Ā) **vidyate** (pres. indict.) he is,  
**vetsyate** (future), **vidyate** (passive), **vitta**, **-vidya**  
 (p.p.p.), **veptā** (periphrastic future), **vivide**  
 (perfect), **vivitsate** (desirative), **avitta** (aorist)

विश्

√**viś** (6P) **viśati** (pres. indict.) he enters  
**viṣtvā** (gerund), **vekṣyati** (future), **viśyate**  
 (passive), **viṣta**, **-viśya** (p.p.p.), **veṣtā**  
 (periphrastic future), **veśaniya**, **veṣtavya**,  
**veśya** (gerundive), **viveśa** (perfect), **veṣtum**  
 (infinitive), **veśayati** (causative), **vivikṣati**  
 (desirative), **avikṣat** (aorist)



वृत्

√**vṛt** (1Ā) **vartate** (pres. indict.) he is, **vṛttvā** (gerund), **vartiṣyate** (future), **vṛtyate** (passive), **vṛtta**, **-vṛtya** (p.p.p.), **vartitā** (periphrastic future), **vartaniya**, **vartitavya**, **vartya** (gerundive), **vavarta** (perfect), **vartitum** (infinitive), **vartayati** (causative), **vivartiṣate** (desirative), **avṛtat** (aorist)

व्रज्

√**vraj** (1P) **vrajati** (pres. indict.) he goes, he walks, **vrajitvā** (gerund), **vrajiṣyati** (future), **vrajyate** (passive), **vrajita**, **-vrajya** (p.p.p.), **vrajitā** (periphrastic future), **vrajya** (gerundive), **vavrāja** (perfect), **vrajitum** (infinitive), **vrājayati** (causative), **vivrajiṣati** (desirative), **avrājī** (aorist)

शक्

√**śak** (5P) **śaknoti** (pres. indict.) he is able, **śaktvā** (gerund), **śakiṣyati**, **śaksyati** (future), **śakyate** (passive), **śakita**, **śakta**, **-śakya** (p.p.p.), **śaktā** (periphrastic future), **śakya** (gerundive), **śaśāka** (perfect) **śakitum**, **śaktum** (infinitive), **śākayati** (causative), **śikṣati** (desirative), **aśakat** (aorist)

शुभ्

√**śubh** (1Ā) **śobhate** (pres. indict.) he shines, **śobhitvā** (gerund), **śobhiṣyati** (future), **śobhita**, **subhita** (p.p.p.), **śobhitā** (periphrastic future), **śobhaniya** (gerundive), **śuśobha** (perfect), **śobhitum** (infinitive), **śobhayati** (causative), **śuśobhiṣate** (desirative), **aśuṣat** (aorist)

श्रु  $\sqrt{\text{śru}}$  (5P) **śṛṇoti** (pres. indict.) he hears, **śrutvā** (gerund), **śroṣyati** (future), **śrūyate** (passive), **śruta**, **-śrutya** (p.p.p.), **śrotā** (periphrastic future), **śravaṇīya**, **śrotavya**, **śravya** (gerundive), **śuśrāva** (perfect), **śrotum** (infinitive), **śrāvayati** (causative), **śuśrūṣate** (desirative), **aśrauṣīt** (aorist)

सु  $\sqrt{\text{su}}$  (5U) **sunoti**, **sunute** (pres. indict.) he presses, **sutvā** (gerund), **soṣyati** (future), **sūyate** (passive), **suta**, **-suya** (p.p.p.), **sotā** (periphrastic future), **sotavya** (gerundive), **susāva** (perfect), **sotum** (infinitive), **sāvayati** (causative), **susūṣati** (desirative), **asauṣīt** (aorist)

सृज्  $\sqrt{\text{sṛj}}$  (6P) **sṛjati** (pres. indict.) he creates, emits, **sṛṣtvā** (gerund), **sṛakṣyati** (future), **sṛjyate** (passive), **sṛṣṭa**, **-sṛjya** (p.p.p.), **sṛaṣṭā** (periphrastic future), **sṛaṣṭavya**, **sarjya** (gerundive), **sasarja** (perfect), **sṛaṣṭum** (infinitive), **sarjayati** (causative), **sirakṣati** (desirative), **asrākṣīt** (aorist)

सेव्  $\sqrt{\text{sev}}$  (1Ā) **sevate** (pres. indict.) he serves, **sevitvā** (gerund), **seviṣyate** (future), **sevyate** (passive), **sevita**, **-sevyā** (p.p.p.), **sevaniya**, **sevitavya**, **sevya** (gerundive), **siṣeve** (perfect), **sevitum** (infinitive), **sevayati** (causative), **siseviṣate** (desirative), **aseviṣṭa** (aorist)

स्था

√**sthā** (1P) **tiṣṭhati** (pres. indict.) he stands, **sthitvā** (gerund), **sthāsyati** (future), **sthīyate** (passive), **sthita**, **-sthāya** (p.p.p.), **sthātā** (periphrastic future), **sthātavya**, **stheya** (gerundive), **tasthau** (perfect), **sthātum** (infinitive), **sthāpayati** (causative), **tiṣṭhāsati** (desirative), **asthāt** (aorist)

स्मि

√**smi** (1Ā) **smayate** (pres. indict.) he smiles, **smitvā** (gerund), **smesyate** (future), **smīyate** (passive), **smita**, **-smitya**, **-smayitya** (p.p.p.), **smetā** (periphrastic future), **smayaniya**, **smetavya**, **smāya** (gerundive), **siṣmiye** (perfect), **smetum** (infinitive), **smāyayati** (causative), **sismayīṣate** (desirative), **asmeṣṭa** (aorist)

स्मृ

√**smṛ** (1P) **smarati** (pres. indict.) he remembers, **smṛtvā** (gerund), **smariṣyati** (future), **smaryate** (passive), **smṛta**, **-smṛtya** (p.p.p.), **smartā** (periphrastic future), **smaraṇiya**, **smartavya**, **smarya** (gerundive), **sasmāra** (perfect), **smartum** (infinitive), **smārayati** (causative), **susmūrṣate** (desirative), **asmārṣite** (aorist)

हन्

√**han** (2P) **hanti** (pres. indict.) he kills, **hatvā** (gerund), **haniṣyati** (future), **hanyate** (passive), **hata**, **-hanya**, **-hatya** (p.p.p.), **hantā** (periphrastic future), **hantavya** (gerundive), **jaghāna** (perfect), **hantum** (infinitive), **ghātayati** (causative), **jighāmsati** (desirative), **avadhīt** (aorist)

हस्

√**has** (1P) **hasati** (pres. indict.) he laughs, **hasitvā** (gerund), **hasiṣyati** (future), **hasyate** (passive), **hasita**, **-hasya** (p.p.p.), **hasitā** (periphrastic future), **hasaniya**, **hasitavya**, **hāsyā** (gerundive), **janāsa** (perfect), **hasitum** (infinitive), **hāsayati** (causative), **jihasiṣati** (desirative), **ahasit** (aorist)

हा

√**hā** (3P) **jahāti** (pres. indict.) he abandons, **hitvā** (gerund), **hāsyati** (future), **hiyate** (passive), **hīna**, **-haya** (p.p.p.), **hātā** (periphrastic future), **hātavya**, **heya** (gerundive), **jahau** (perfect), **hātum** (infinitive), **hāpayati** (causative), **jihāsati** (desirative), **ahā(sī)t** (aorist)

हु

√**hu** (3P) **juhōti** (pres. indict.) he offers, **hutvā** (gerund), **hoṣyati** (future), **hūyate** (passive), **huta**, **-hūya** (p.p.p.), **hotā** (periphrastic future), **hotavya**, **havya** (gerundive), **juhāva** (perfect), **hotum** (infinitive), **hāvayati** (causative), **juhūṣati** (desirative), **ahaṣit** (aorist)

हृ

√**hr̥** (1U) **harati -te** (pres. indict.) he takes, **hṛtvā** (gerund), **hariṣyati** (future), **hriyate** (passive), **hṛta**, **-hṛtya** (p.p.p.), **hartā** (periphrastic future), **haraniya**, **hartatya**, **hārya** (gerundive), **jahāra** (perfect), **hartum** (infinitive), **hārayati** (causative), **jihirṣati** (desirative), **ahārṣit** (aorist)

## VERB CLASSES

## CLASS 1

Root:  $\sqrt{\text{bhū}}$  'be' Present stem: bhava

	Parasmaipada			Ātmanepada		
Present						
bhavati	bhavataḥ	bhavanti	bhavate	bhavete	bhavante	
bhavasi	bhavathaḥ	bhavatha	bhavase	bhavethe	bhavadhve	
bhavāmi	bhavāvaḥ	bhavāmaḥ	bhave	bhavāvahe	bhavāmahe	
Imperfect						
abhavat	abhavatām	abhavan	abhavata	abhavetām	abhavanta	
abhavaḥ	abhavatam	abhavata	abhavathāḥ	abhavethām	abhavadhvam	
abhavam	abhavāva	abhavāma	abhave	abhavāvahi	abhavāmahi	
Imperative						
bhavatu	bhavatām	bhavantu	bhavatām	bhavetām	bhavantām	
bhava	bhavatam	bhavata	bhavasva	bhavethām	bhavadhvam	
bhavāni	bhavāva	bhavāma	bhavai	bhavāvahai	bhavāmahai	
Optative						
bhavet	bhavetām	bhaveyuḥ	bhaveta	bhaveyātām	bhaveran	
bhaveḥ	bhavetam	bhaveta	bhavethāḥ	bhaveyāthām	bhavedhvam	
bhaveyam	bhaveva	bhavema	bhaveya	bhavevahi	bhavemahi	

## CLASS 2

Root: √ad, 'eat' Present stem: at, at

	Parasmaipada			Ātmanepada		
Present						
<u>atti</u>	attah	adanti	atte	adāte	adate	
<u>atsi</u>	atthaḥ	attha	atse	adāthe	addhve	
<u>admi</u>	advah	admaḥ	ade	advahē	admahe	
Imperfect						
<u>ādat</u>	āttām	ādan	ātta	ādātām	ādata	
<u>ādah</u>	āttam	ātta	ātthāḥ	ādāthām	ādhvam	
<u>ādam</u>	ādva	ādma	ādi	ādvaḥi	ādmahi	
Imperative						
<u>attu</u>	attām	adantu	attām	adātām	adatām	
<u>addhi</u>	attam	atta	atsva	adāthām	addhvam	
<u>adāni</u>	<u>adāva</u>	<u>adāma</u>	<u>adai</u>	<u>adāvahai</u>	<u>adāmahai</u>	
Optative						
adyāt	adyātām	adyuḥ	adīta	adīyātām	adīran	
adyāḥ	adyātam	adyāta	adīthāḥ	adīyāthām	adīdhvam	
adyām	adyāva	adyāma	adīya	adīvaḥi	adīmahi	

## CLASS 3

Root:  $\sqrt{\text{hu}}$ , 'offer' Present stem: **juho, juhu**

	Parasmaipada			Ātmanepada		
Present						
<u>juhoti</u>	juhutaḥ	juhuati	juhute	juhvāte	juhvate	
<u>juhoṣi</u>	juhuthaḥ	juhutha	juhuṣe	juhvāthe	juhudhve	
<u>juhomi</u>	juhuvah	juhumah	juhve	juhuvahe	juhumahe	
Imperfect						
<u>ajuhot</u>	ajuhutām	ajuhavuḥ	ajuhuta	ajuhvātām	ajuhvata	
<u>ajuhoh</u>	ajuhutam	ajuhuta	ajuhuthāḥ	ajuhvāthām	ajuhudhvam	
<u>ajuhavam</u>	ajuhuva	ajuhuma	ajuhvi	ajuhuvahi	ajuhumahi	
Imperative						
<u>juhotu</u>	juhutām	juhvatu	juhutām	juhvātām	juhvatām	
<u>juhudhi</u>	juhutam	juhuta	juhuṣva	juhvāthām	juhudhvam	
<u>juhavāni</u>	juhavāva	juhavāma	juhavai	juhavāvahai	juhavāmahai	
Optative						
<u>juhuyāt</u>	juhuyātām	juhuyuḥ	juhvīta	juhvyātām	juhviran	
<u>juhuyah</u>	juhuyātam	juhuyāta	juhvīthāḥ	juhvyāthām	juhvidhvam	
<u>juhuyām</u>	juhuyāva	juhuyāma	juhviya	juhvivahi	juhvimahi	

## CLASS 4

Root: √div 'play' Present stem: dīvya

	Parasmaipada			Ātmanepada		
Present						
dīvyati	dīvyataḥ	dīvyanti	dīvyate	dīvyete	dīvyante	
dīvyasi	dīvyathaḥ	dīvyatha	dīvyase	dīvyethe	dīvyadhve	
dīvyāmi	dīvyāvaḥ	dīvyāmaḥ	dīvye	dīvyāvahe	dīvyāmahe	
Imperfect						
adīvyat	adīvyatām	adīvyan	adīvyata	adīvyetām	adīvyanta	
adīvyah	adīvyatam	adīvyata	adīvyathāḥ	adīvyethām	adīvyadhvam	
adīvyam	adīvyāva	adīvyāma	adīvye	adīvyāvahi	adīvyāmahi	
Imperative						
dīvyatu	dīvyatām	dīvyantu	dīvyatām	dīvyetām	dīvyantām	
dīvya	dīvyatam	dīvyata	dīvyasva	dīvyethām	dīvyadhvam	
dīvyāni	dīvyāva	dīvyāma	dīvyai	dīvyāvahai	dīvyāmahai	
Optative						
dīvyet	dīvyetām	dīvyeyuḥ	dīvyeta	dīvyeyātām	dīvyeran	
dīvyeh	dīvyetam	dīvyeta	dīvyethāḥ	dīvyeyāthām	dīvyedhvam	
dīvyeyam	dīvyeva	dīvyema	dīvyeya	dīvyevahi	dīvyemahi	



## CLASS 5

Root:  $\sqrt{\text{su}}$ , 'press' Present stem: **sunō, sunu**

	Parasmaipada			Ātmanepada		
Present						
<b><u>sunoti</u></b>	<b>sunutaḥ</b>	<b>sunvanti</b>	<b>sunute</b>	<b>sunvāte</b>	<b>sunvate</b>	
<b><u>sunosi</u></b>	<b>sunuthaḥ</b>	<b>sunutha</b>	<b>sunuṣe</b>	<b>sunvāthe</b>	<b>sunudhve</b>	
<b><u>sunomi</u></b>	<b>sunuvaḥ</b>	<b>sunumaḥ</b>	<b>sunve</b>	<b>sunuvahe</b>	<b>sunumahe</b>	
Imperfect						
<b>asunot</b>	<b>asunūtām</b>	<b>asunvan</b>	<b>asunuta</b>	<b>asunvātām</b>	<b>asunvata</b>	
<b><u>asunoh</u></b>	<b>asunutam</b>	<b>asunuta</b>	<b>asunuthāḥ</b>	<b>asunvāthām</b>	<b>asunudhvam</b>	
<b><u>asunavam</u></b>	<b>asunuva</b>	<b>asunuma</b>	<b>asunvi</b>	<b>asunuvahi</b>	<b>asunumahi</b>	
Imperative						
<b><u>sunotu</u></b>	<b>sunūtām</b>	<b>sunvantu</b>	<b>sunūtām</b>	<b>sunvātām</b>	<b>sunvatām</b>	
<b>sunu</b>	<b>sunutam</b>	<b>sunuta</b>	<b>sunuṣva</b>	<b>sunvāthām</b>	<b>sunudhvam</b>	
<b><u>sunavāni</u></b>	<b><u>sunavāva</u></b>	<b><u>sunavāma</u></b>	<b><u>sunavai</u></b>	<b><u>sunavāvahai</u></b>	<b><u>sunavāmahai</u></b>	
Optative						
<b>sunuyāt</b>	<b>sunuyātām</b>	<b>sunuyuh</b>	<b>sunvīta</b>	<b>sunvīyātām</b>	<b>sunvīran</b>	
<b>sunuyāh</b>	<b>sunuyātam</b>	<b>sunuyāta</b>	<b>sunvīthāḥ</b>	<b>sunvīyāthām</b>	<b>sunvīdhvam</b>	
<b>sunuyām</b>	<b>sunuyāva</b>	<b>sunuyāma</b>	<b>sunvīya</b>	<b>sunvīvahi</b>	<b>sunvīmahi</b>	

## CLASS 6

Root: √tud 'push' Present stem: tuda

	Parasmaipada			Ātmanepada		
Present						
tudati	tudataḥ	tudanti	tudate	tudete	tudante	
tudasi	tudathaḥ	tudatha	tudase	tudethe	tudadhve	
tudāmi	tudāvaḥ	tudāmaḥ	tude	tudāvahe	tudāmahe	
Imperfect						
atudat	atudatām	atudan	atudata	atudetām	atudanta	
atudaḥ	atudatam	atudata	atudathāḥ	atudethām	atudadhvam	
atudam	atudāva	atudāma	atude	atudāvahi	atudāmahi	
Imperative						
tudatu	tudatām	tudantu	tudatām	tudetām	tudantām	
tuda	tudatam	tudata	tudasva	tudethām	tudadhvam	
tudāni	tudāva	tudāma	tudai	tudāvahai	tudāmahai	
Optative						
tudet	tudetām	tudeyuḥ	tudeta	tudeyātām	tuderan	
tudeḥ	tudetam	tudeta	tudethāḥ	tudeyāthām	tudedhvam	
tudeyam	tudeva	tudema	tudeya	tudevahi	tudemahi	

## CLASS 7

Root:  $\sqrt{\text{rudh}}$ , 'block' Present stem: **runadh, rundh**

	Parasmaipada			Ātmanepada		
Present						
<u>runaddhi</u>	runddhah	rundhanti	runddhe	rundhāte	rundhate	
<u>runatsi</u>	runddhah	runddha	runtse	rundhāthe	runddhve	
<u>runadhmi</u>	rundhvaḥ	rundhmaḥ	rundhe	rundhvahe	rundhmahe	
Imperfect						
<u>arunāt</u>	arunddhām	arundhan	arunddha	arundhātām	arundhata	
<u>arunāt</u>	arunddham	arunddha	arunddhāḥ	arundhāthām	arunddhvam	
<u>arunadham</u>	arundhva	arundhma	arundhi	arundhvahi	arundhmahi	
Imperative						
<u>runaddhu</u>	runddhām	rundhantu	runddhām	rundhātām	rundhatām	
<u>runddhi</u>	runddham	runddha	runtsva	rundhāthām	runddhvam	
<u>runadhāni</u>	<u>runadhāva</u>	<u>runadhāma</u>	<u>runadhāi</u>	<u>runadhāvahai</u>	<u>runadhāmahai</u>	
Optative						
<u>rundhyāt</u>	rundhyātām	rundhyuḥ	rundhīta	rundhīyātām	rundhīran	
<u>rundhyāḥ</u>	rundhyātām	rundhyāta	rundhīthāḥ	rundhīyāthām	rundhīdhvam	
<u>rundhyām</u>	rundhyāva	rundhyāma	rundhīya	rundhīvahi	rundhīmahi	

## CLASS 8

Root: √tan, 'stretch' Present stem: tano, tanu

	Parasmaipada			Ātmanepada		
Present						
<u>tanoti</u>	tanutaḥ	tanvanti	tanute	tanvāte	tanvate	
<u>tanosi</u>	tanuthaḥ	tanutha	tanuṣe	tanvāthe	tanudhve	
<u>tanomi</u>	tanuvaḥ	tanumaḥ	tanve	tanuvahe	tanumahe	
Imperfect						
<u>atanot</u>	atanutām	atanvan	atanuta	atanvātām	atanvata	
<u>atanoh</u>	atanutam	atanuta	atanuthāḥ	atanvāthām	atanudhvam	
<u>atanavam</u>	atanuva	atanuma	atanvi	atanuvahi	atanumahi	
Imperative						
<u>tanotu</u>	tanutām	tanvantu	tanutām	tanvātām	tanvatām	
tanu	tanutam	taṇuta	tanuṣva	tanvāthām	tanudhvam	
<u>tanavāni</u>	<u>tanavāva</u>	<u>tanavāma</u>	<u>tanavai</u>	<u>tanavāvahai</u>	<u>tanavāmahai</u>	
Optative						
tanuyāt	tanuyātām	tanuyuh	tanvīta	tanvīyātām	tanvīran	
tanuyāh	tanuyātam	tanuyāta	tanvīthāḥ	tanvīyāthām	tanvīdhvam	
tanuyām	tanuyāva	tanuyāma	tanvīya	tanvīvahi	tanvīmahi	

## CLASS 9

Root:  $\sqrt{\text{krī}}$ , 'buy' Present stem:  $\text{krīṅā}$ ,  $\text{krīṅī}$ ,  $\text{krīṅ}$

	Parasmaipada			Ātmanepada		
Present						
<u>krīṅāti</u>	krīṅītaḥ	krīṅanti	krīṅīte	krīṅāte	krīṅate	
<u>krīṅāsi</u>	krīṅīthaḥ	krīṅītha	krīṅīṣe	krīṅāthe	krīṅīdhve	
<u>krīṅāmi</u>	krīṅīvaḥ	krīṅīmaḥ	krīṅe	krīṅīvahe	krīṅīmahe	
Imperfect						
<u>akrīṅāt</u>	akrīṅītām	akrīṅan	akrīṅīta	akrīṅātām	akrīṅata	
<u>akrīṅāh</u>	akrīṅītam	akrīṅīta	akrīṅīthāḥ	akrīṅāthām	akrīṅīdhvam	
<u>akrīṅām</u>	akrīṅīva	akrīṅīma	akrīṅī	akrīṅīvahi	akrīṅīmahi	
Imperative						
<u>krīṅātu</u>	krīṅītām	krīṅantu	krīṅītām	krīṅātām	krīṅatām	
krīṅīhi	krīṅītam	krīṅīta	krīṅīṣva	krīṅāthām	krīṅīdhvam	
<u>krīṅāni</u>	<u>krīṅāva</u>	<u>krīṅāma</u>	<u>krīṅai</u>	<u>krīṅāvahai</u>	<u>krīṅāmahai</u>	
Optative						
krīṅīyāt	krīṅīyātām	krīṅīyuh	krīṅīta	krīṅīyātām	krīṅīran	
krīṅīyāh	krīṅīyātam	krīṅīyāta	krīṅīthāḥ	krīṅīyāthām	krīṅīdhvam	
krīṅīyām	krīṅīyāva	krīṅīyāma	krīṅīya	krīṅīvahi	krīṅīmahi	

## CLASS 10

Root: √cur 'steal' Present stem: coraya

	Parasmaipada			Ātmanepada		
Present						
corayati	corayataḥ	corayanti	corayate	corayete	corayante	
corayasi	corayathaḥ	corayatha	corayase	corayethe	corayadhve	
corayāmi	corayāvaḥ	corayāmaḥ	coraye	corayāvahe	corayāmahe	
Imperfect						
acorayat	acorayatām	acorayan	acorayata	acorayetām	acorayanta	
acorayaḥ	acorayatam	acorayata	acorayathāḥ	acorayethām	acorayadhvam	
acorayam	acorayāva	acorayāma	acoraye	acorayāvahi	acorayāmahi	
Imperative						
corayatu	corayatām	corayantu	corayatām	corayetām	corayantām	
coraya	corayatam	corayata	corayasva	corayethām	corayadhvam	
corayāni	corayāva	corayāma	corayai	corayāvahai	corayāmahai	
Optative						
corayet	corayetām	corayeyuḥ	corayeta	corayeyātām	corayeran	
corayeh	corayetam	corayeta	corayethāḥ	corayeyāthām	corayedhvam	
corayeyam	corayeva	corayema	corayeya	corayevahi	corayemahi	

VERB ENDINGS  
CLASSES 1, 4, 6, 10

	Parasmaipada			Ātmanepada		
Present						
ति	तस्	अन्ति	ते	इते	अन्ते	
सि	थस्	थ	से	इथे	ध्वे	
मि	वस्	मस्	इ	वहे	महे	
Imperfect						
त्	ताम्	अन्	त	इताम्	अन्त	
स्	तम्	त	थाः	इथाम्	ध्वम्	
अम्	व	म	इ	वहि	महि	
Imperative						
तु	ताम्	अन्तु	ताम्	इताम्	अन्ताम्	
-	तम्	त	स्व	इथाम्	ध्वम्	
आनि	आव	आम	ऐ	आवहै	आमहै	
Optative						
ईत्	ईताम्	ईयुस्	ईत	ईयाताम्	ईरन्	
ईस्	ईतम्	ईत	ईथास्	ईयाथाम्	ईध्वम्	
ईयम	ईव	ईम	ईय	ईवहि	ईमहि	

## VERB ENDINGS

CLASSES 2, 3, 5, 7, 8, 9

	Parasmaipada			Ātmanepada		
Present						
ति	तस्	अन्ति	ते	आते	अते	
सि	थस्	थ	से	आथे	ध्वे	
मि	वस्	मस्	ए	वहे	महे	
Imperfect						
त्	ताम्	अन्	त	आताम्	अत	
स्	तम्	त	थास्	आथाम्	ध्वम्	
अम्	व	म	इ	वहि	महि	
Imperative						
तु	ताम्	अन्तु	ताम्	आताम्	अताम्	
हि	तम्	त	स्व	आथाम्	ध्वम्	
आनि	आव	आम	ऐ	आवहै	आमहै	
Optative						
यात्	याताम्	युस्	ईत	ईयाताम्	ईरन्	
यास्	यअतम्	यात	ईथास्	ईयाथाम्	ईध्वम्	
याम्	याव	याम	ईय	ईवहि	ईमहि	



The present indicative **ātmanepada** endings for classes 2, 3, 5, 7, 8, and 9:

prathama	ते	आते	अते
madhyama	से	आथे	ध्वे
uttama	ए	वहे	महे

Root:  $\sqrt{\text{tan}}$  Class 8 (stretch) Present Indicative **ātmanepada**

prathama	तनुते tanute tanu+te	तन्वाते tanvāte tanu+āte	तन्वते tanvate tanu+ate
madhyama	तनुषे tanuṣe tanu+se	तन्वाथे tanvāthe tanu+āthe	तनुध्वे tanudhve tanu+dhve
uttama	तन्वे tanve tanu+e	तनुवहे tanuvahe tanu+vahe	तनुमहे tanumahe tanu+mah
	eka	dvi	bahu

Notice that all forms are weak. Notice that the third person plural has no **n** (**ate** rather than **ante**). Notice also that the second and third person dual are slightly different than classes 1, 4, 6, and 10.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

prathama	त	आताम्	अत
madhyama	धास्	आथाम्	ध्वम्
uttama	इ	वहि	महि

Root:  $\sqrt{\text{tan}}$  Class 8 (stretch) Imperfect  $\bar{a}$ tmanepada

prathama	अतनुत atanuta a+tanu+ta	अतन्वाताम् atanvātām a+tanu+ātām	अतन्वत atanvata a+tanu+ata
madhyama	अतनुथाः atanuthāh a+tanu+thās	अतन्वाथाम् atanvāthām a+tanu+āthām	अतनुध्वम् atanudhvam a+tanu+dhvam
uttama	अतन्वि atanvi a+tanu+i eka	अतनुवहि atanuvahi a+tanu+vahi dvi	अतनुमहि atanumahi a+tanu+mahi bahu

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

prathama	त	आताम्	अत
madhyama	धास्	आथाम्	ध्वम्
uttama	इ	वहि	महि

Root:  $\sqrt{\text{tan}}$  Class 8 (stretch) Imperfect  $\dot{\text{a}}$ tmanepada

prathama	अतनुत atanuta a+tanu+ta	अतन्वाताम् atanvātām a+tanu+ātām	अतन्वत atanvata a+tanu+ata
madhyama	अतनुथाः atanuthāḥ a+tanu+thās	अतन्वाथाम् atanvāthām a+tanu+āthām	अतनुध्वम् atanudhvam a+tanu+dhvam
uttama	अतन्वि atanvi a+tanu+i  -----  eka	अतनुवहि atanuvahi a+tanu+vahi  -----  dvi	अतनुमहि atanumahi a+tanu+mahi  -----  bahu

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

Root: √kr 8P (do) Present Indicative parasmaipada

prathama	करोति	कुरुतः	कुर्वन्ति
	<u>karoti</u>	kurutah	kurvanti
	kar+o+ti	kur+u+tas	kur+v+anti
madhyama	करोषि	कुरुथः	कुरुथ
	<u>karosi</u>	kuruthah	kurutha
	kar+o+si	kur+u+thas	kur+u+tha
uttama	करोमि	कुर्वः	कुर्मः
	<u>karomi</u>	kurvah	kurmah
	kar+o+mi	kur-u+vas	kur-u+mas
	-----	-----	-----
	eka	dvi	bahu

Root: √kr 8P (do) Imperfect parasmaipada

prathama	अकरोत्	अकुरुताम्	अकुर्वन्
	<u>akarot</u>	akurutām	akurvan
	a+kar+o+t	a+kur+u+tām	a+kur+u+an
madhyama	अकरोः	अकुरुतम्	अकुरुत
	<u>akaroh</u>	akurutam	akuruta
	a+kar+o+s	a+kur+u+tam	a+kur+u+ta
uttama	अकरवम्	अकुर्व	अकुर्म
	<u>akaravam</u>	akurva	akurma
	a+kar+o+am	a+kur+va	a+kur+ma
	-----	-----	-----
	eka	dvi	bahu

Root: √kr 8P (do) Present Indicative parasmaipada

prathama	करोति	कुरुतः	कुर्वन्ति
	<u>karoti</u>	kurutah	kurvanti
	kar+o+ti	kur+u+tas	kur+v+anti
madhyama	करोषि	कुरुथः	कुरुथ
	<u>karosi</u>	kuruthah	kurutha
	kar+o+si	kur+u+thas	kur+u+tha
uttama	करोमि	कुर्वः	कुर्मः
	<u>karomi</u>	kurvah	kurmah
	kar+o+mi	kur-u+vas	kur-u+mas
	-----	-----	-----
	eka	dvi	bahu

Root: √kr 8P (do) Imperfect parasmaipada

prathama	अकरोत्	अकुरुताम्	अकुर्वन्
	<u>akarot</u>	akurutām	akurvan
	a+kar+o+t	a+kur+u+tām	a+kur+u+an
madhyama	अकरोः	अकुरुतम्	अकुरुत
	<u>akaroh</u>	akurutam	akuruta
	a+kar+o+s	a+kur+u+tam	a+kur+u+ta
uttama	अकरवम्	अकुर्व	अकुर्म
	<u>akaravam</u>	akurva	akurma
	a+kar+o+am	a+kur+va	a+kur+ma
	-----	-----	-----
	eka	dvi	bahu

## VOCABULARY

अग्निः	agniḥ (mas.)	fire
अङ्गं	aṅgam (n.)	limb
अङ्गिरस्	aṅgiras (mas.)	Aṅgiras (a ṛṣi)
अति	ati (prefix)	across, beyond, surpassing
अतिथिः	atithiḥ (mas.)	guest
अतीव	atīva (ind.)	very
अत्र	atra (ind.)	here
अद्	√ad (2P) atti	he eats
अधि	adhi (prefix)	above, over, on
अनु	anu (prefix)	after, following
अन्तर्	antar (prefix)	within, between
अन्य	anya (mfn adj.)	other
अप	apa (prefix)	away, off
अपि	api (prefix)	on, close on
अपि	api (ind.)	also, too
अभि	abhi (prefix)	to, against
अभिस्नेहः	abhisnehaḥ (mas.)	undue fondness, attraction
अमृतम्	amṛtam (n.)	immortality
अयम्	ayam (mas. pro.)	this
अर्जुनः	arjunaḥ (mas.)	Arjuna

## VOCABULARY

अग्निः	agniḥ (mas.)	fire
अङ्गं	aṅgam (n.)	limb
अङ्गिरस्	aṅgiras (mas.)	Aṅgiras (a ṛṣi)
अति	ati (prefix)	across, beyond, surpassing
अतिथिः	atithiḥ (mas.)	guest
अतीव	atīva (ind.)	very
अत्र	atra (ind.)	here
अद्	√ad (2P) atti	he eats
अधि	adhi (prefix)	above, over, on
अनु	anu (prefix)	after, following
अन्तर्	antar (prefix)	within, between
अन्य	anya (mfn adj.)	other
अप	apa (prefix)	away, off
अपि	api (prefix)	on, close on
अपि	api (ind.)	also, too
अभि	abhi (prefix)	to, against
अभिस्नेहः	abhisnehah (mas.)	undue fondness, attraction
अमृतम्	amṛtam (n.)	immortality
अयम्	ayam (mas. pro.)	this
अर्जुनः	arjunah (mas.)	Arjuna

अर्थः	arthah (mas.)	object, purpose
अर्ह	√arh (1P) arhati	he is worthy
अल्प	alpa mf(ā)n (adj.)	little
अव	ava (prefix)	down, away, off
अव गम्	ava + √gam avagacchati	he understands
अविद्या	avidyā (fem.)	ignorance
अश्वः	aśvah (mas.)	horse
अश्वकः	aśvakah (mas.)	colt
अष्ट	aṣṭa	eight
अष्टम	aṣṭama mf(ī)n (adj.)	eighth
अस्	√as (2P) asti	he, she, it is
असिद्धिः	asiddhiḥ (mas.)	failure
अस्मद्	asmad (pro.)	we (used in compounds)
अहिंसा	ahimsā (fem.)	non-injury
अहो	aho (ind.)	aha, hey!
आ	ā (prefix)	back, return
आ गम्	ā + √gam āgacchati	he comes
आ नी	ā + √nī ānayati	he brings
आचार्यः	ācāryah (mas.)	teacher
आत्मन्	ātman (mas.)	Self
आदित्यः	ādityah (mas.)	sun



आदित्यवत्	ādityavat (adv.)	like the sun
आनन्दः	ānandaḥ (mas.)	joy, bliss
आप्	√āp (5P) āpnoti	he obtains
आस्	√ās (2Ā) āste	he sits
इ	√i (2P) eti	he goes
इति	iti (ind.)	(end of quote)
इदम्	idam (n. pro.)	this
इन्द्रियम्	indriyam (n.)	sense
इयम्	iyam (fem. pro.)	this
इव	iva (ind.)	as if, like
इष्	√iṣ (6P) icchati	he wishes, desires
इह	iha (ind.)	here, in this world
उद्	ud (prefix)	up, up out
उद् भू	ud + √bhū udbhavati	he is born
उद् स्था	ud + √sthā uttiṣṭhati	he stands up
उप	upa (prefix)	towards
उप गम्	upa + √gam upagacchati	he goes toward, approaches
उभ	ubha (mfn adj.)	both (used in the dual)
ऋषिः	ṛṣiḥ (mas.)	seer, sage
एक	eka	one
एतद्	etad (mfn pro.)	this

एन	ena (pro.)	this
एव	eva (ind.)	only, ever
एवम्	evam (ind.)	thus, in this way
क	ka (mas.pro.)	who, what
कथम्	katham (ind.)	how
कथा	kathā (fem.)	story
कदा	kadā (ind.)	when
कन्या	kanyā (fem.)	girl
करणम्	karaṇam (n.)	means of action, instrument
कर्तृ	karṭṛ (mas.)	maker, doer
कर्त्री	kartrī (fem.)	maker, doer
कर्मन्	karman (n.)	action
कलिलः	kalilah (mas.)	mire, thicket
कविः	kaviḥ (mas.)	poet
का	kā (fem. pro.)	who, what
कामः	kāmaḥ (mas.)	desire
काव्यम्	kāvyaṃ (n.)	poetry
किम्	kim (n. pro.)	what, how, why
कीर्तिः	kīrtiḥ (fem.)	glory, fame
कुत्र	kutra (ind.)	where
कुपित	kupita mf(ā)n (adj.)	angry

कुलम्	kulam (n.)	family
कूर्मः	kūрмаḥ (mas.)	tortoise, turtle
कृ	√kr (8U) karoti, kurute	he makes, does, performs
कृष्णः	kṛṣṇaḥ (mas.) mf(ā)n adj.	Kṛṣṇa, black
कौशलम्	kaūśalam (n.)	skill, good fortune, prosperity
क्री	√krī (9U) krīṇāti, krīṇīte	he buys, purchases
क्रोधः	krodhaḥ (mas.)	anger
क्षेमः	kṣemaḥ (mas.)	security, prosperity
गजः	gajaḥ (mas.)	elephant
गम्	√gam (1P) gacchati	he goes
गुणः	guṇaḥ (mas.)	quality, attribute, strand
गुप्	√gup (1P) gopāyati	he protects
गुरुः	guruḥ (mas.) mf(vī)n adj.	teacher, heavy
गृहम्	gṛham (n.)	house
गै	√gai (1P) gāyati	he sings
गो	go (mas.)	bull
गो	go (fem.)	cow
ग्रामः	grāmaḥ (mas.)	village
च	ca (ind.)	and
चक्षुस्	caḥṣus (n.)	eye

चतुर्	catur	four
चतुर्थ	caturtha mf(ī)n (adj.)	fourth
चन	cana (ind.)	(marks indefinite after ka, etc.)
चन्द्रः	candraḥ (mas.)	moon
चिन्त्	√cint (10U) cintayati -te	he thinks
चित्	cit (ind.)	(marks indefinite after ka, etc.)
चुर्	√cur (10U) corayati -te	he steals
चेद्	ced (ind.)	if (placed after the word it refers to)
चेतस्	cetas (n.)	mind, thought
छाया	chāyā (fem.)	shadow
जन्	√jan (4Ā) jāyate	he is born
जन्मन्	janman (n.)	birth, origin, rebirth
जलम्	jalam (n.)	water
जि	√ji (1P) jayati	he conquers
जीव्	√jīv (1P) jīvati	he lives
जीवः	jīvaḥ (mas.)	living individual
ज्ञा	√jñā (9U) jānāti, jānīte	he knows
ज्ञानम्	jñānam (n.)	knowledge
ज्योतिस्	jyotis (n.)	light, flame
ततः	tataḥ (ind.)	therefore

तत्र	tatra (ind.)	there
तथा	tathā (ind.)	so, therefore
तद्	tad (pro.)	he, she, it (used in compounds)
तदा	tadā (ind.)	then
तन्	√tan (8U) tanoti, tanute	he stretches, spreads, goes
तपस्	tapas (n.)	austerity, increasing heat
तमस्	tamas (n.)	darkness, dullness
तु	tu (ind.)	but (not placed first in a sentence)
तुद्	√tud (6U) tudati -te	he pushes, strikes
तुरीय	turīya mf(ā)n (adj.)	fourth
तुष्	√tuṣ (4P) tuṣyati	he is satisfied, contented
तृ	√tṛ (1P) tarati	he crosses over
तृतीय	tṛtīya mf(ā)n (adj.)	third
तेजस्	tejas (n.)	light, splendor
त्यज्	√tyaj (1P) tyajati	he abandons
त्रि	tri	three
त्वद्	tvad (pro.)	you (used in compounds)
दश	daśa	ten
दशम	daśama mf(ī)n (adj.)	tenth

दा	√dā (3U) dadāti, datte	he gives
दातृ	dātr (mas.)	giver
दात्री	dātrī (fem.)	giver
दानम्	dānam (n.)	giving
दिव्	√div (4P) divyati	he plays, shines, increases
दुःखम्	duḥkham (n.)	suffering
दुस्	dus (prefix)	ill, bad, difficult, hard
दूरम्	dūram (n.)	distance
दृश्	√drś (1P) paśyati	he sees
देही	dehī (mas.)	embodied one, a person (in)
द्वन्द्वम्	dvandvam (n.)	"two-by-two," pairs of opposites
द्वि	dvi	two (follows the declension of dva)
द्वितीय	dvitīya mf(ā)n (adj.)	second
द्विष्	√dviṣ (2U) dviṣti -te	he hates
धनुः	dhanuḥ (n.)	bow (us)
धा	√dhā (3U) dadhāti, dhatte	he places
धार्मिक	dhārmika mf(ī)n (adj.)	virtuous
धीः	dhīḥ (fem.)	intellect
धृ	√dhr (1U) dharati -te	he holds

धेनुः	<b>dhenuḥ</b> (fem.)	cow
न	<b>na</b> (ind.)	not
नदी	<b>nadī</b> (fem.)	river
नन्द्	√ <b>nand</b> (1P) <b>nandati</b>	he exults, rejoices <b>ni</b>
नमस्	<b>namas</b> (n.)	reverence, homage
नरः	<b>narah</b> (mas.)	man
नव	<b>nava</b>	nine
नवम	<b>navama</b> mf(i)n (adj.)	ninth
नाम	<b>nāma</b> (ind.)	by name
नामन्	<b>nāman</b> (n.)	name
नि	<b>ni</b> (prefix)	down, into
नि वृत्	<b>ni +√vṛt nivartate</b>	he ceases
नित्य	<b>nitya</b> mf(ā)n (adj.)	eternal, continual, perpetual
नित्यम्	<b>nityam</b> (adv.)	always
निर्वेदः	<b>nirvedaḥ</b> (mas.)	indifference
निश्चल	<b>niścala</b> mf(ā)n (adj.)	unmoving, steady
निस्	<b>nis</b> (prefix)	out, forth
नी	√ <b>nī</b> (1U) <b>nayati -te</b>	he leads
नृपः	<b>nṛpaḥ</b> (mas.)	king
नौ	<b>nau</b> (fem.)	ship

पक्षिन्	pakṣin (mas.)	bird
पञ्च	pañca	five
पञ्चम	pañcama mf(ī)n (adj.)	fifth
पठ्	√paṭh (1P) paṭhati	he reads
पत्नी	patnī (fem.)	wife
पद्	√pad (4Ā) padyate	he goes, attains
पदम्	padam (n.)	place, state, step, foot
पर	para (mf(ā)n adj.)	higher, beyond
परा	parā (prefix)	away, forth
परि	pari (prefix)	around, about
पश्	√paś (1P) paśyati	he sees
पा	√pā (1P) pibati	he drinks
पितृ	pitṛ (mas.)	father
पुत्रः	putraḥ (mas.)	son
पुत्रिका	putrikā (fem.)	daughter
पुनर्	punar (ind.)	again
पुस्तकम्	pustakam (n.)	book
पूर्णा	pūrṇa mf(ā)n (adj. or noun)	full, fullness
पूर्व	pūrva (mfn adj.)	former
पौत्रः	pautraḥ (mas.)	grandchild
प्र	pra (prefix)	forward, onward, forth



प्रच्छ्	√prach (1P) prcchati	he asks
प्रजा	prajā (fem.)	child, subject (of a king)
प्रज्ञः	prajñah (mas.)	intellect
प्रति	prati (prefix)	back to, in reverse direction
प्रति गम्	prati + √gam pratigacchati	he goes back, returns
प्रति स्था	prati + √sthā pratitiṣṭhati	he establishes
प्रथम	prathama mf(ā)n (adj.)	first
प्र आप्	pra + √āp prāpnoti	he gains, arrives
प्रिय	priya mf(ā)n (adj.)	dear, beloved
प्रियतम	priyatama (adj.)	dearest
प्रियतर	priyatara (adj.)	dearer
फलम्	phalam (n.)	fruit
बन्धः	bandhah (mas.)	bondage
बहु	bahu mf(vī or u) n (adj.)	much, many
बालः	bālah (mas.)	boy
बाला	bālā (fem.)	girl
बुध्	√budh (1U) bodhati -te	he knows
बुद्धिः	buddhiḥ (fem.)	intellect, intelligence
ब्रह्मन्	brahman (n.)	the absolute
ब्रू	√brū (2U) bravīti, brūte	he speaks
भगवत्	bhagavat mfn (adj.)	fortunate, glorious

भयम्	<b>bhayam</b> (n.)	fear
भार्या	<b>bhāryā</b> (fem.)	wife
भाष्	√ <b>bhāṣ</b> (1Ā) <b>bhāṣate</b>	he speaks
भाषा	<b>bhāṣā</b> (fem.)	description, sign
भीत	<b>bhīta</b> mf(ā)n (adj.)	afraid
भू	√ <b>bhū</b> (1P) <b>bhavati</b>	he is
भूमिः	<b>bhūmiḥ</b> (fem.)	earth
भ्रातृ	<b>bhrātr̥</b> (mas.)	brother
मद्	<b>mad</b> (pro.)	I (used in compounds)
मन्	√ <b>man</b> (4Ā) <b>manyate</b>	he thinks
मनस्	<b>manas</b> (n.)	mind
मनीषिन्	<b>manīṣin</b> (mas.)	wise person
मरुत्	<b>marut</b> (mas.)	wind
महा	<b>mahā</b> (in comp.)	great ( <b>mahā</b> is used in compounds for <b>mahat</b> , or <b>mahānt</b> .)
मातृ	<b>mātr̥</b> (fem.)	mother
माला	<b>mālā</b> (fem.)	garland
मित्रम्	<b>mitram</b> (n.)	friend
मुक्तिः	<b>muktiḥ</b> (fem.)	liberation
मुच्	√ <b>muc</b> (6U) <b>muñcati -te</b>	he releases, liberates
मुनिः	<b>muniḥ</b> (mas.)	sage

मृगः	mṛgaḥ (mas.)	deer
मोहः	mohaḥ (mas.)	delusion
यतः	yataḥ (ind.)	since
यत्र	yatra (ind.)	where
यथा	yathā (ind.)	since
यद्	yad (rel. pro.)	who, what, which (declined like tad)
यदा	yadā (ind.)	when
यदि	yadi (ind.)	if
युज्	√yuj (7U) yunakti, yuñkte	he unites (also found in other classes)
युष्मद्	yuṣmad (pro.)	you (used in compounds)
योगः	yogaḥ (mas.)	union, acquisition
योगिन्	yogin (mas.)	practitioner of yoga (male)
योगिनी	yoginī (fem.)	practitioner of yoga (female)
रम्	√ram (1Ā) ramate	he enjoys
रमणीय	ramaṇīya mf(ā)n (adj.)	pleasant
रसः	rasaḥ (mas.)	taste, essence, nectar
रागः	rāgaḥ (mas.)	attachment, passion, red color, melody
राजन्	rājan (mas.)	king

राज्यम्	rājyam (n.)	kingdom, real
रामः	rāmaḥ (mas.)	Rāma
रुध्	√rudh (7U) ruṇaddhi, rundhe	he blocks, opposes
लभ्	√labh (1Ā) labhate	he obtains
वच्	√vac (2P) vakti	he says
वचनम्	vacanam (n.)	speech
वद्	√vad (1P) vadati	he speaks
वधूः	vadhūḥ (fem.)	woman
वनम्	vanam (n.)	forest
वर्जम्	varjam (adv.)	except
वस्	√vas (1P) vasati	he lives
वा	vā (ind.)	or
वाक्	vāk (fem.)	speech
वापी	vāpī (fem.)	pond
वि	vi (prefix)	apart, away, out
विज्	√vij (6Ā) vijate	he fears
विद्	√vid (4Ā) vidyate	he is
विद्या	vidyā (fem.)	knowledge
विना	vinā (ind.)	without
वि नि वृत्	vi ni √vṛt viniyartate	he turns away
वीरः	vīraḥ (mas.)	hero

विश्	√viś (6P) viśati	he enters
विषयः	viṣayaḥ (mas.)	concern, sphere of action, object
वृत्	√vṛt (1Ā) vartate	he is
वेदः	vedaḥ (mas.)	knowledge
वैदिकः	vaidikaḥ (mas.)	scholar of the Veda
व्रज्	√vraj (1P) vrajati	he goes, he walks
शक्	√śak (5P) śaknoti	he is able
शक्य	śakya (mfān adj.)	possible, able
शत्रुः	śatruḥ (mas.)	enemy
शरणम्	śaraṇam (n.)	refuge, shelter
शशिन्	śaśin (mas.)	moon
शान्तिः	śāntiḥ (fem.)	peace
शास्त्रम्	śāstram (n.)	scripture
शिष्यः	śiṣyaḥ (mas.)	student
शीघ्र	śīghra mf(ā)n (adj.)	swift
शुक्ल	śukla mf(ā)n (adj.)	white
शुभ्	√śubh (1Ā) śobhate	he shines
शुभम्	śubham (n.)	the good, the pleasant
शोभन	śobhana mf(ā or ī)n (adj.)	shining, bright, beautiful
श्रु	√śru (5P) śṛnoti	he hears

श्रुतिः	śrutiḥ (fem.)	Veda, scripture
श्रीः	śrīḥ (fem.)	radiance, splendor
षष्	ṣaṣ	six
षष्ठ	ṣaṣṭha mf(ī)n(adj.)	sixth
सङ्गः	sāṅgaḥ (mas.)	attachment, clinging
सत्त्वम्	sattvam (n.)	purity
सत्यम्	satyam (n.)	truth
सप्त	sapta	seven
सप्तम	saptama mf(ī)n (adj.)	seventh
सम्	sam (prefix)	together
सम् ह	sam √hr samharate	he withdraws, takes together
सम	sama mf(ā)n (adj.)	balanced, equal, same
समत्वम्	samatvam (n.)	balance, equanimity
समाधिः	samādhīḥ (mas.)	transcendental awareness
सर्गः	sargaḥ (mas.)	creation
सर्व	sarva (mfn adj.)	all
सर्वत्र	sarvatra (ind.)	everywhere, always
सर्वशः	sarvaśaḥ (ind.)	on all sides, completely
सह	saha (ind.)	with
सिद्धः	siddhaḥ mf(ā)	one who attains perfection

सिद्धिः	siddhiḥ (mas.)	perfection, attainment, proof
सीता	sītā (fem.)	Sītā
सु	su (prefix)	well, very, good, right, easy
सु	√su (5U) sunoti, sunute	he presses
सुखम्	sukham (n.)	happiness
सुखम्	sukham (adv.)	happily
सुन्दर	sundara mf(ī)n (adj.)	beautiful
सूक्तम्	sūktam (n.)	hymn
सूर्यः	sūryaḥ (mas.)	sun
सृज्	√srj (6P) sṛjati	he creates, emits
सेना	senā (fem.)	army
सेव्	√sev (1Ā) sevate	he serves
स्था	√sthā (1P) tiṣṭhati	he stands
स्पृहा	sprhā (fem.)	longing, desire
स्मि	√smi (1Ā) smayate	he smiles
स्मृ	√smṛ (1P) smarati	he remembers
स्व	sva (mfn adj.)	own
स्वसृ	svasṛ (fem.)	sister
हन्	√han (2P) hanti	he kills
हविस्	havis (n.)	oblation

हस्	√has (1P) hasati	he laughs
हस्तः	hastah (mas.)	hand
हस्तिन्	hastin (mas.)	elephant
हा	√hā (3P) jahāti	he abandons
हेतुः	hetuh (mas.)	cause, motive
हि	hi (ind.)	indeed, certainly, for (not first in a sentence)
हिरण्यमय	hiranyamaya (adj.)	made of gold, golden
हु	√hu (3P) juhoti	he offers
हृ	√hr̥ (1U) harati -te	he takes



## ENGLISH-SANSKRIT

## VOCABULARY

abandon	त्यज्	√tyaj (1P) tyajati
abandon	हा	√hā (3P) jahāti
able	शक्	√śak (5P) śaknoti
able, possible	शक्य	śakya (mf ā n adj.)
above, over, on	अधि	adhi (prefix)
absolute	ब्रह्मन्	brahman (n.)
acquisition, union	योगः	yogaḥ (mas.)
across, beyond, surpassing	अति	ati (prefix)
action	कर्म	karma (n.)
afraid	भीत	bhīta (mf ā n adj.)
after, following	अनु	anu (prefix)
again	पुनर्	punar (ind.)
against	अभि	abhi (prefix)
aha, hey!	अहो	aho (ind.)
all	सर्व	sarva (mfn adj.)
also, too, to	अपि	api (ind.)
always	नित्यम्	nityam (adv.)
always, everywhere	सर्वत्र	sarvatra (ind.)
Angiras	अङ्गिरस्	aṅgiras (mas.)
and	च	ca (ind.)

anger	क्रोधः	krodhaḥ (mas.)
angry	कुपित	kupita (mf ā n adj.)
apart, away, out	वि	vi (prefix)
approach, go toward	उप गम्	upa + √gam upagacchati
Arjuna	अर्जुनः	arjunaḥ (mas.)
around, about	परि	pari (prefix)
arrive, gain	प्र आप्	pra + √āp prāpnoti
as if, like	इव	iva (ind.)
ask	प्रच्छ्	√prach (6P) prcchati
attachment, passion, red color, melody	रागः	rāgaḥ (mas.)
attachment, clinging	सङ्गः	saṅgaḥ (mas.)
attain, go	पद्	√pad (4Ā) padyate
attraction, undue fondness	अभिस्नेह	abhisneha (mas.)
attribute, quality, strand	गुणः	guṇaḥ (mas.)
austerity, increasing heat	तपस्	tapas (n.)
away, off	अप	apa (prefix)
away, down, off	अव	ava (prefix)
away, forth	परा	parā (prefix)
back, return	आ	ā (prefix)
bad, ill, difficult, hard	दुस्	dus (prefix)

back to, in reverse direction	प्रति	prati (prefix)
balance, equanimity	समत्वम्	samatvam (n.)
balanced, equal, same	सम	sama (mf ā n adj.)
beautiful	सुन्दर	sundara (mf ī n.)
beloved, dear	प्रिय	priya (mf ā n adj.)
between, within	अन्तर्	antar (prefix)
beyond, higher	पर	para (mf ā n adj.)
bird	पक्षिन्	pakṣin (mas.)
birth, origin, rebirth	जन्मन्	janman (n.)
black	कृष्ण	kṛṣṇa (mf ā n adj.)
bliss, joy	आनन्द	ānanda (mas.)
block, oppose	रुध्	√rudh (7U) ruṇaddhi, rundhe
bondage	बन्धः	bandhaḥ (mas.)
book	पुस्तकम्	pustakam (n.)
born	उद् भू	ud + √bhū udbhavati
born	जन्	√jan (4Ā) jāyate
both (used in the dual)	उभ	ubha (mfn adj.)
bow	धनुस्	dhanus (n.)
boy	बालः	bālaḥ (mas.)
bright, beautiful, shining	शोभन	śobhana (mf ā or ī n adj.)
bring	आ नी	ā + √nī ānayati

brother	भ्रातृ	bhrātr (mas.)
bull	गो	go (mas.)
but (not placed first in a sentence)	तु	tu (ind.)
buys, purchases	क्री	√krī (9U) krīṇāti, krīṇīte
cana (marks indefinite after ka, etc.)	चन	cana (ind.)
cause, motive	हेतुः	hetuḥ (mas.)
cease	नि वृत्	ni + √vṛt nivartate
certainly, indeed, for (never first in a sentence)	हि	hi (ind.)
child, subject (of a king)	प्रजा	prajā (fem.)
clinging, attachment	सङ्गः	saṅgaḥ (mas.)
cit (marks indefinite after ka, etc.)	चित्	cit (ind.)
color, attachment, passion, red melody	रागः	rāgaḥ (mas.)
colt	अश्वकः	aśvakaḥ (mas.)
comes	आ गम्	ā + √gam āgacchati
completely, on all sides	सर्वशः	sarvaśaḥ (ind.)
concern, sphere of action, object	विषयः	viśayaḥ (mas.)
conquer	जि	√ji (1P) jayati
contented, satisfied	तुष्	√tuṣ (4P) tuṣyati
continual, eternal, perpetual	नित्य	nitya (mf ā n adj.)
cow	गो	go (fem.)

cow	धेनुः	dhenuḥ (fem.)
create, emit	सृज्	√sṛj (6P) sṛjati
creation	सर्गः	sargaḥ (mas.)
crosses over	तृ	√tṛ (1P) tarati
darkness, dullness	तमस्	tamas (n.)
daughter	पुत्रिका	putrikā (fem.)
dear, beloved	प्रिय	priya (mf ā n adj.)
dearer	प्रियतर	priyatara (adj.)
dearest	प्रियतम	priyatama (adj.)
deer	मृगः	mṛgaḥ (mas.)
delusion	मोहः	mohaḥ (mas.)
description, sign	भाषा	bhāṣā (fem.)
desire	कामः	kāmaḥ (mas.)
desire, longing	स्पृहा	sprhā (fem.)
desires, wishes	इष्	√iṣ (6P) icchati
difficult, ill, bad, hard	दुस्	dus (noun prefix)
distance	दूरम्	dūram (n.)
doer, maker	कर्तृ	karṭṛ (mas.)
does, makes	कृ	√kṛ (8U) karoti, kurute
down, away, off	अव	ava (prefix)
down, into	नि	ni (prefix)

drink	पा	√pā (1P) pibati
earth	भूमिः	bhūmiḥ (fem.)
easy, well, very good, right	सु	su (prefix)
eat	अद्	√ad (2P) atti
eight	अष्ट	aṣṭa
eighth	अष्टम	aṣṭama (mf ī n adj.)
elephant	गजः	gajāḥ (mas.)
elephant	हस्तिन्	hastin (mas.)
embodied one, a person	देहिन्	dehin (mas.)
emit, create	सृज्	√srj (6P) sṛjati
(end of quote)	इति	iti (ind.)
enemy	शत्रुः	śatruḥ (mas.)
enjoy	रम्	√ram (1Ā) ramate
enter	विश्	√viś (6P) viśati
equal, balanced, same	सम	sama (mf ā n adj.)
equanimity, balance	समत्वम्	samatvam (n.)
establish	प्रति स्था	prati + √sthā pratitiṣṭhati
essence, taste, nectar	रसः	rasaḥ (mas.)
eternal, continual, perpetual	नित्य	nitya (mf ā n)
ever, only	एव	eva (ind.) (adj.)

every	सर्व	sarva (mfn adj.)
everywhere, always	सर्वत्र	sarvatra (ind.)
except	वर्जम्	varjam (adv.)
exult, rejoice	नन्द्	√nand (1P) nandati
eye	चक्षुस्	cakṣus (n.)
failure	असिद्धिः	asiddhiḥ (mas.)
fame, glory	कीर्तिः	kīrtiḥ (fem.)
family	कुलम्	kulam (n.)
father	पितृ	pitṛ (mas.)
fear	भयम्	bhayam (n.)
fears	विज्	√vij (6Ā) vijate
fifth	पञ्चम	pañcama (mf ī n adj.)
fire	अग्निः	agniḥ (mas.)
first	प्रथम	prathama (mf ā n adj.)
five	पञ्च	pañca
flame, light	ज्योतिस्	jyotis (n.)
foot, place, state, step	पदम्	padam (n.)
for, indeed, certainly	हि	hi (ind.)
forest	वनम्	vanam (n.)
former	पूर्व	pūrva (mfn adj.)
forth, away	परा	parā (prefix)

forth, out	निस्	nis (prefix)
fortunate, glorious	भगवत्	bhagavat (mfn)
forward, onward, forth	प्र	pra (prefix)
four	चतुर्	catur
fourth	चतुर्थ	caturtha (mf ī n adj.)
fourth	तुरीय	turiya (mf ā n adj.)
friend	मित्रम्	mitram (n.)
fruit	फलम्	phalam (n.)
full	पूर्णा	pūrṇa (mf ā n adj.)
fullness	पूर्णा	pūrṇa (mf ā n noun)
gain, arrive	प्र आप्	pra + √āp prāpnoti
garland	माला	mālā (fem.)
girl	कन्या	kanyā (fem.)
girl	बाला	bālā (fem.)
giver	दातृ	dātr (mas.)
giver	दात्री	dātrī (fem.)
gives	दा	√dā (3U) dadāti, datte
giving	दानम्	dānam (n.)
glorious, fortunate	भगवत्	bhagavat (mfn adj.)
glory, fame	कीर्तिः	kīrtiḥ (fem.)
go	इ	√i (2P) eti



go	गम्	√gam (1P) gacchati
go, attain	पद्	√pad (4Ā) padyate
go, spread	तन्	√tan (8U) tanoti, tanute
go, walk	व्रज्	√vraj (1P) vrajati
go back, return	प्रति गम्	prati + √gam pratigacchati
go toward, approach	उप गम्	upa + √gam upagacchati
good, pleasant	शुभम्	śubham (n.)
good fortune, skill, prosperity	कौशलम्	kauśalam (n.)
grandchild	पौत्रः	pautrah (mas.)
great ( <b>mahā</b> is used in compounds for <b>mahat</b> or <b>mahānt.</b> )	महा	mahā (in comp.)
guest	अतिथिः	atithiḥ (mas.)
golden, made of gold	हिरण्यमय	hiranyamaya (adj.)
hard, ill, bad, difficult	दुस्	dus (prefix)
hates	द्विष्	√dviṣ (2U) dviṣti, dviṣte
happily	सुखम्	sukham (adv.)
happiness	सुखम्	sukham (n.)
hand	हस्तः	hastah (mas.)
he, she, it (used in compounds)	तद्	tad (pro.)
hear	श्रु	√śru (5P) śṛṇoti
heavy, teacher	गुरुः	guruh (mas.)
here	अत्र	atra (ind.)

here, in this world	इह	iha (ind.)
hero	वीरः	vīrah (mas.)
higher, beyond	पर	para (mf ā n adj.)
hold	धृ	√dhr (1U) dharati -te
homage, reverence	नमस्	namas (n.)
horse	अश्वः	aśvah (mas.) (mf vī n adj.)
house	गृहम्	gṛham (n.)
how	कथम्	katham (ind.)
how, what, why	किम्	kim (n.)
hymn	सूक्तम्	sūktam (n.)
I (used in compounds)	मद्	mad (pro.)
if	यदि	yadi (ind.)
if (placed after the word it refers to)	चेद्	ced (ind.)
ignorance	अविद्या	avidyā (fem.)
ill, bad, difficult, hard	दुस्	dus (prefix)
immortality	अमृतम्	amṛtam (n.)
increases	दिव्	√div (4P) dīvyati
indeed, certainly, for	हि	hi (ind.)
indifference	निर्वेदः	nirvedaḥ (mas.)
instrument, means of action	करणम्	karaṇam (n.)
intellect	धी	dhī (fem.)

intellect	प्रज्ञः	prajñah (mas.)
intellect, intelligence	बुद्धिः	buddhiḥ (fem.)
into, down	नि	ni (prefix)
is	भू	√bhū (1P) bhavati
is	विद्	√vid (4Ā) vidyate
is	वृत्	√vṛt (1Ā) vartate
is	अस्	√as (2P) asti
it, he, she	तद्	tad (pro.)
joy, bliss	आनन्दः	ānandah (mas.)
kill	हन्	√han (2P) hanti
king	नृपः	nṛpaḥ (mas.)
king	राजन्	rājan (mas.)
kingdom, real	राज्यम्	rājyam (n.)
knowledge	ज्ञानम्	jñānam (n.)
knowledge	वेदः	vedaḥ (mas.)
knowledge	विद्या	vidyā (fem.)
know	ज्ञा	√jñā (9U) jānāti, jānīte
know	बुध्	√budh (1U) bodhati -te
Kṛṣṇa	कृष्णः	kṛṣṇah (mas.)
laugh	हस्	√has (1P) hasati
lead	नी	√nī (1U) nayati -te

liberate, release	मुच्	√muc (6U) muñcati -te
liberation	मुक्तिः	muktiḥ (fem.)
light, flame	ज्योतिस्	jyotis (n.)
light, splendor	तेजस्	tejas (n.)
like the sun	आदित्यवत्	ādityavat (adv.)
limb	अङ्गम्	aṅgam (n.)
little	अल्प	alpa (mf ā n adj.)
live	वस्	√vas (1P) vasati
live	जीव्	√jīv (1P) jīvati
living individual	जीवः	jīvaḥ (mas.)
longing, desire	स्पृहः	spṛhaḥ (mas.)
made of gold, golden	हिरण्यमय	hiranyamaya (adj.)
maker, doer	कर्तृ	kartr (mas.)
maker, doer	कर्त्री	kartrī (fem.)
make, do	कृ करोति	√kr (8U) karoti, kurute
man	नरः	naraha (mas.)
means of action, instrument	करणम्	karaṇam (n.)
melody, attachment, passion, red color	रागः	rāgaḥ (mas.)
mind	मनस्	manas (n.)
mind, thought	चेतस्	cetas (n.)
mire, thicket	कलिलः	kalilah (mas.)

moon	चन्द्रः	candraḥ (mas.)
moon	शशिन्	śaśin (mas.)
mother	मातृ	mātr (fem.)
motive, cause	हेतुः	hetuḥ (mas.)
much, many	बहु	bahu (mf vī or u n adj.)
name	नामन्	nāman (n.)
name, (by)	नाम	nāma (ind.)
nectar, taste, essence	रसः	rasaḥ (mas.)
nine	नव	nava
ninth	नवम	navama (mf ī n adj.)
non-injury	अहिंसा	ahimsā (fem.)
not	न	na (ind.)
object, purpose	अर्थः	arthaḥ (mas.)
object, concern, sphere of action	विषयः	viṣayaḥ (mas.)
oblation	हविस्	havis (n.)
obtain	आप्	√āp (5P) āpnoti
obtain	लभ्	√labh (1Ā) labhate
off, down, away	अव	ava (prefix)
offer	हु	√hu (3P) juhoti
on, close on	अपि	api (prefix)
one	एक	eka

only, ever	एव	eva (ind.)
onward, forward, forth	प्र	pra (prefix)
oppose, block	रुध्	√rudh (7U) ruṇaddhi, rundhe
opposites, pairs of, "two-by-two"	द्वन्द्वम्	dvandvam (n.)
or	वा	vā (ind.)
origin, birth, rebirth	जन्मन्	janman (n.)
other	अन्य	anya (mfn adj.)
out, apart, away	वि	vi (prefix)
out, forth	निस्	nis (prefix)
own	स्व	sva (mfn adj.)
passion, attachment, red color, melody	रागः	rāgaḥ (mas.)
perform	कृ	√kr (8U) karoti, kurute
perpetual, eternal, continual	नित्य	nitya (mf ā n adj.)
peace	शान्तिः	śāntiḥ (fem.)
perfection, attainment, proof	सिद्धिः	siddhiḥ (mas.)
perfection, one who attains	सिद्धः	siddhaḥ (mas. fem. ā)
place	धा	√dhā (3U) dadhāti, dhatte
place, state, step, foot	पदम्	padam (n.)
play, shine	दिव्	√div (4P) divyati
pleasant	रमणीय	ramaṇīya (mf ā n adj.)
pleasant (the), the good	शुभम्	śubham (n.)

poet	कविः	kaviḥ (mas.)
poetry	काव्यम्	kāvyaṃ (n.)
pond	वापी	vāpī (fem.)
possible, able	शक्य	śakya (mf ā n adj.)
practitioner of yoga (male)	योगिन्	yogin (mas.)
practitioner of yoga (female)	योगिनी	yoginī (fem.)
proof, perfection, attainment	सिद्धिः	siddhiḥ (mas.)
prosperity, security	क्षेमः	kṣemaḥ (mas.)
prosperity, skill, good fortune	कौशलम्	kauśalam (n.)
protect	गुप्	√gup (1P) gopāyati
press	सु	√su (5U) sunoti, sunute
purchase, buy	क्र	√kri (9U) kriṇāti, kriṇīte
purity	सत्त्वम्	sattvam (n.)
purpose, object	अर्थः	arthaḥ (mas.)
push, strike	तुद्	√tud (6U) tudati -te
quality, attribute, strand	गुणः	guṇaḥ (mas.)
radiance, splendor	श्री	śrī (fem.)
Rāma	रामः	rāmaḥ (mas.)
read	पठ्	√paṭh (1P) paṭhati
real, kingdom	राज्यम्	rājyaṃ (n.)
rebirth, birth, origin	जन्मन्	janman (n.)

red color, attachment, melody	रागः	rāgaḥ (mas.)
refuge, shelter	शरणम्	śaraṇam (n.)
rejoice, exult	नन्द्	√nand (1P) nandati
release, liberate	मुच्	√muc (6U) muñcati -te
remember	स्मृ	√smṛ (1P) smarati
return, back	आ	ā (prefix)
returns, goes back	प्रति गम्	prati + √gam pratigacchati
reverence, homage	नमस्	namas (n.)
well, very good, right, easy	सु	su (prefix)
river	नदी	nadī (fem.)
sage	मुनिः	muniḥ (mas.)
sage, seer	ऋषिः	rṣiḥ (mas.)
same, balanced, equal	सम	sama (mf ā n adj.)
satisfy	तुष्	√tuṣ (4P) tuṣyati
says	वच्	√vac (2P) vakti
scholar of the Veda	वैदिकः	vaidikaḥ (mas.)
scripture	शास्त्रम्	śāstram (n.)
scripture, Veda	श्रुतिः	śrutiḥ (fem.)
second	द्वितीय	dvitīya (mf ā n adj.)
security, prosperity	क्षेमः	kṣemaḥ (mas.)
seer, sage	ऋषिः	rṣiḥ (mas.)



see	दृश्	√drś (1P) paśyati
see	पश्	√paś (1P) paśyati
Self	आत्मन्	ātman (mas.)
sense	इन्द्रियम्	indriyam (n.)
serve	सेव्	√sev (1Ā) sevate
seven	सप्त	sapta
seventh	सप्तम	saptama (mf ī n adj.)
shadow	छाया	chāyā (fem.)
she, he, it (used in compounds)	तद्	tad (pro.)
shelter, refuge	शरणम्	śaraṇam (n.)
shine, play	दिव्	√div (4P) dīvyati
shine	शुभ्	√śubh (1Ā) śobhate
shining, bright, beautiful	शोभन	śobhana (mf ā or ī n adj.)
ship	नौ	nau (fem.)
sign, description	भाषा	bhāṣā (fem.)
since	यतः	yataḥ (ind.)
since	यथा	yathā (ind.)
sing	गै	√gai (1P) gāyati
Sītā	सीता	sītā (fem.)
sits	आस्	√ās (2Ā) āste
six	षष्	ṣaṣ

sixth	षष्ठ	ṣaṣṭha (mf ī n. adj.)
sister	स्वसृ	svasṛ (fem.)
skill, good fortune, prosperity	कौशलम्	kauśalam (n.)
smile	स्मि	√smi (1Ā) smayate
so, therefore	तथा	tathā (ind.)
son	पुत्रः	putraḥ (mas.)
speak	ब्रू	√brū (2P) bravīti
speak	भाष्	√bhāṣ (1Ā) bhāṣate
speak	वद्	√vad (1P) vadati
speech	वचनम्	vacanam (n.)
speech	वाक्	vāk (fem.)
sphere of action, concern, object	विषयः	viṣayaḥ (mas.)
splendor, light	तेजस्	tejas (n.)
splendor, radiance	श्री	śrī (fem.)
spread, stretch, go	तन्	√tan (8U) tanoti, tanute
stand	स्था	√sthā (1P) tiṣṭhati
stand up	उद् स्था	ud + √sthā uttiṣṭhati
state, step, place, foot	पदम्	padam (n.)
steal	चुर्	√cur (10U) corayati -te
step, state, place, foot	पदम्	padam (n.)
story	कथा	kathā (fem.)

strand, quality, attribute	गुणः	guṇaḥ (mas.)
stretch, spread, go	तन्	√tan (8U) tanoti, tanute
strike, push	तुद्	√tud (6U) tudati -te
student	शिष्यः	śiṣyaḥ (mas.)
subject (of a king), child	प्रजा	prajā (fem.)
suffering	दुःखम्	duḥkham (n.)
sun	सूर्यः	sūryaḥ (mas.)
swift	शीघ्र	śīghra (mf ā n adj.)
take	ह	√hr̥ (1U) harati -te
take together, withdraw	सम्	sam √hr̥ samharate
taste, essence, nectar	रसः	rasaḥ (mas.)
teacher	आचार्यः	ācāryaḥ (mas.)
teacher	गुरुः	guruḥ (mas, fem vī)
ten	दश	daśa
tenth	दशम	daśama (mf ī n adj.)
then	तदा	tadā (ind.)
there	तत्र	tatra (ind.)
therefore	ततः	tataḥ (ind.)
therefore, so	तथा	tathā (ind.)
thicket, mire	कलिलः	kalilaḥ (mas.)
think	चिन्त्	√cint (10U) cintayati -te

think	मन्	√man (4Ā) manyate
third	तृतीय	tṛtīya (mf ā n adj.)
this	अयम्	ayam (mas. pro.)
this	इदम्	idam (n. pro.)
this	इयम्	iyam (fem. pro.)
this	एतद्	etad (mfn pro.)
this	एन	ena (pro.)
thought, mind	चेतस्	cetas (n.)
three	त्रि	tri
thus, in this way	एवम्	evam (ind.)
together	सम्	sam (prefix)
tortoise, turtle	कूर्मः	kūрмаḥ (mas.)
towards	उप	upa (prefix)
transcendental awareness	समाधिः	samādhīḥ (mas.)
truth	सत्यम्	satyam (n.)
turn away	वि नि वृत्	vi ni √vṛt vinivartate
turtle, tortoise	कूर्मः	kūрмаḥ (mas.)
two (follows the declension of dva)	द्वि	dvi
understand	अव गम्	ava + √gam avagacchati
undue fondness, attraction	अभिस्नेहः	abhisnehaḥ (mas.)
union, acquisition	योगः	yogaḥ (mas.)

unite (also found in other classes)	युज्	√yuj (7U) yunakti, yuñkte
up, up out	उद्	ud (prefix)
Veda, scripture	श्रुतिः	śrutiḥ (fem.)
very	अतीव	atīva (ind.)
very good, well, right, easy	सु	su (prefix)
village	ग्रामः	grāmaḥ (mas.)
virtuous	धार्मिक	dhārmika (mf ī n adj.)
walk, go	व्रज्	√vraj (1P) vrajati
water	जलम्	jalam (n.)
we (used in compounds)	अस्मद्	asmad (pro.)
well, very good, right, easy	सु	su (prefix)
what, how, why	किम्	kim (n.)
what, who, which	यद्	yad (rel. pro.)
when	कदा	kadā (ind.)
when	यदा	yadā (ind.)
where	कुत्र	kutra (in.d)
where	यत्र	yatra (in.d)
which, what, who	यद्	yad (rel.. pro.)
white	शुक्ल	śukla (mf ā n adj.)
who, what	क	ka (mas.)
who, what	का	kā (fem.)

who, what, which	यद्	yad (rel. pro.) (declined like tad)
why, what, how	किम्	kim (n.)
wife	पत्नी	patnī (fem.)
wife	भार्या	bhāryā (fem.)
wind	मरुत्	marut (mas.)
wise person	मनीषिन्	manīṣin (mas.)
wish, desire	इष्	√iṣ (6P) icchati
with	सह	saha (ind.)
withdraw, take together	सम् ह	sam √hr samharate
within, between	अन्तर्	antar (prefix)
without	विना	vinā (ind.)
woman	वधूः	vadhūḥ (fem.)
worthy	अर्ह	√arh (1P) arhati
you (used in compounds)	त्वद्	tvad (pro.)
you (used in compounds)	युष्मद्	yuṣmad (pro.)

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