Introduction to Sanskrit

THOMAS EGENES

PART ONE

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI
## CONTENTS

### INTRODUCTION

<table>
<thead>
<tr>
<th>Alphabet:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The vowels in roman script</td>
<td>2</td>
</tr>
<tr>
<td>The first six vowels in devanāgarī</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grammar:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>How a verb is formed</td>
<td>5</td>
</tr>
<tr>
<td>The singular ending for verbs</td>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vocabulary:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The verbs गाम and प्रच</td>
<td>6</td>
</tr>
<tr>
<td>The word for “and”</td>
<td>6</td>
</tr>
<tr>
<td>How to write simple sentences</td>
<td>6</td>
</tr>
</tbody>
</table>

### LESSON ONE

<table>
<thead>
<tr>
<th>Alphabet:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most of the consonants and how they are organized</td>
<td>9</td>
</tr>
<tr>
<td>The last seven vowels in devanāgarī</td>
<td>12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grammar:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbs in the dual</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vocabulary:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>More verbs</td>
<td>14</td>
</tr>
<tr>
<td>The word for “where”</td>
<td>14</td>
</tr>
</tbody>
</table>

### LESSON TWO

<table>
<thead>
<tr>
<th>Alphabet:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The remaining letters in roman script</td>
<td>19</td>
</tr>
<tr>
<td>The first ten consonants in devanāgarī</td>
<td>23</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grammar:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The plural</td>
<td>24</td>
</tr>
<tr>
<td>The grammatical terms to describe a verb</td>
<td>25</td>
</tr>
<tr>
<td>Accent</td>
<td>27</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vocabulary:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>More verbs</td>
<td>28</td>
</tr>
</tbody>
</table>
### LESSON FOURTEEN

- **Alphabet:** The *sandhi* rules for final ḫ  
- **Grammar:** Verb prefixes and the imperfect active  
- **Vocabulary:** More verbs

### LESSON FIFTEEN

- **Alphabet:** The *sandhi* rules for final m  
- **Grammar:** More verb prefixes  
  - The imperfect middle  
- **Vocabulary:** More verbs

### LESSON SIXTEEN

- **Alphabet:** The *sandhi* rules for final n  
- **Grammar:** Nouns in *an*  
  - The imperfect for *vas*  
  - The dvandva compound  
- **Vocabulary:** Nouns in *an*, more adjectives

### LESSON SEVENTEEN

- **Alphabet:** The *sandhi* rules for final t  
- **Grammar:** Nouns ending in r, the future tense  
- **Vocabulary:** Nouns in r

### LESSON EIGHTEEN

- **Alphabet:** All remaining *sandhi* rules  
- **Grammar:** Nouns in *u*  
  - The karmadhāraya and tatpuruṣa compound  
  - Summary of compounds  
- **Vocabulary:** Nouns in *u*, more adjectives
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>ix</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANSWERS TO EXERCISES</td>
<td>242</td>
</tr>
<tr>
<td>TABLES</td>
<td></td>
</tr>
<tr>
<td>Masculine a</td>
<td>298</td>
</tr>
<tr>
<td>Neuter a</td>
<td>299</td>
</tr>
<tr>
<td>Feminine ā</td>
<td>300</td>
</tr>
<tr>
<td>Masculine i, feminine i</td>
<td>301</td>
</tr>
<tr>
<td>Feminine ī</td>
<td>302</td>
</tr>
<tr>
<td>Masculine an</td>
<td>303</td>
</tr>
<tr>
<td>Neuter an</td>
<td>304</td>
</tr>
<tr>
<td>Masculine r, feminine r</td>
<td>305</td>
</tr>
<tr>
<td>Masculine u, feminine u</td>
<td>306</td>
</tr>
<tr>
<td>Pronouns</td>
<td>307</td>
</tr>
<tr>
<td>Verbs</td>
<td>312</td>
</tr>
<tr>
<td>Prefixes</td>
<td>318</td>
</tr>
<tr>
<td>Numerals</td>
<td>319</td>
</tr>
<tr>
<td>sandhi</td>
<td>320</td>
</tr>
<tr>
<td>VOCABULARY</td>
<td></td>
</tr>
<tr>
<td>ENGLISH-SANSKRIT VOCABULARY</td>
<td>328</td>
</tr>
<tr>
<td>SANSKRIT QUOTATIONS</td>
<td></td>
</tr>
<tr>
<td>READING FROM THE BHAGAVAD GĪTĀ</td>
<td>342</td>
</tr>
<tr>
<td>INDEX OF GRAMMATICAL TERMS</td>
<td>352</td>
</tr>
<tr>
<td>GENERAL INDEX</td>
<td>371</td>
</tr>
<tr>
<td>INDEX OF GRAMMATICAL TERMS</td>
<td>376</td>
</tr>
<tr>
<td>GENERAL INDEX</td>
<td>382</td>
</tr>
</tbody>
</table>
INTRODUCTION

REASONS FOR STUDYING SANSKRIT

There are several reasons to study the subtle and refined language of Sanskrit. The sound, script, grammar, and systematic nature of the language is charming in itself, something of great beauty. The study of Sanskrit creates orderliness within the mind because Sanskrit is a highly systematic language, reflecting the orderliness of nature itself.

Most students who study Sanskrit also have an interest in the content of the Sanskrit literature. This large body of literature is enormously diverse, including such fields as philosophy, science, art, music, phonology, grammar, mathematics, architecture, history, education, and logic (to name just a few). The literature can be understood in greater depth when it is studied in its original language.

Even a little Sanskrit will give you control over English translations of the Sanskrit literature, so you will be able to decide if a crucial word has been mistranslated. While you may not become an expert translator of the Sanskrit literature, you’ll find that an introductory knowledge of Sanskrit has great worth. Even a small knowledge of Sanskrit is useful when reading Sanskrit texts in English. And who knows? The study of Sanskrit could lead to something far beyond what you anticipated.

VEDIC AND CLASSICAL SANSKRIT

Sanskrit (sanskṛta) means “perfected,” or “put together” (“put,” kṛta and “together,” sam). Sanskrit is divided into two principal parts: Vedic Sanskrit and Classical Sanskrit. The older language is Vedic Sanskrit, or Vedic, the language of the Samhitā and...
Brāhmaṇa. Vedic Sanskrit begins with the Rk-Saṃhitā. Classical Sanskrit, which includes several aspects, is the language of the Bhagavad-Gītā, Rāmāyaṇa, and the rest of the Sanskrit literature.

This text focuses on the beginning study of Classical Sanskrit, although several of the quotations are in Vedic Sanskrit. Normally, Vedic Sanskrit is studied after Classical Sanskrit is learned.

TEXTS ON Sanskrit
Over the past several hundred years, few Western scholars have written grammars or introductory textbooks for Sanskrit. In the 17th and 18th centuries, a few introductory materials for Sanskrit were written by Jesuit missionaries living in India. Some 19th Century works are by: Bartholome (1801), Foster (1804), Colebrooke (1805), Carey (1806), Wilkens (1808), Hamilton (1814), Yates (1820), Bopp (1827), Wilson (1841), Monier-Williams (1846), Ballantyne (1862), Benfey (1863), Müller (1866), Kielhorn (1870), Whitney (1879), and Perry (1886). Some 20th Century works are by: MacDonell (1911), Renou (1942), Antoine (1954), Burrow (1955), Tyberg (1964), Gonda (1966), Hart (1972), Coulson (1976), and Goldman (1980).

FEATURES OF THIS TEXT
This text is written to fulfill a need that still remains, which is to make the introductory study of Sanskrit simple, concise, and systematic, thereby making it more accessible and enjoyable for a beginning student. The text is not a complete survey of Sanskrit grammar, or even a primer. It is meant to be a “pre-primer,” a step-by-step introduction to the fundamental aspects of the language.
Some of the features of this text are:

- Small, learnable steps
- Sequential organization
- A balance between alphabet, grammar, and vocabulary in each lesson
- As few unnecessary complications as possible
- Gradual integration of sandhi rules

After completing this text, you should be able to study any of the above Sanskrit textbooks more comfortably, or begin Part II of this text. Part II will feature the reading of selected verses from the Bhagavad-Gītā, accompanied by a more thorough explanation of unfamiliar rules of grammar as they are encountered in the reading. Both volumes together will cover the basic rules of Sanskrit grammar. For college classes, Part I covers the standard material for a one-semester course and Part II for the second semester. After completing Part II, the student should be able to read the Bhagavad-Gītā with the aid of a Sanskrit dictionary and a word-by-word English translation.

In this text, each lesson has three sections:

1. Alphabet
2. Grammar
3. Vocabulary

**ALPHABET**

1. The study of any language begins with the study of the alphabet—both pronunciation and script. From the beginning, the pronunciation of Sanskrit should be relaxed and natural, without straining. One of the texts of Śikṣā states that Sanskrit should be
One challenge for the beginning student is learning the rules, called sandhi rules, which describe how the sounds of words change in different environments. In the past, students have found these rules demanding, because they cannot be used until they are memorized, and they are difficult to memorize without being used. By introducing sandhi in small steps that are easy to master, this text attempts to overcome this problem. Beginning in Lesson 2, the exercises will be given without sandhi (pada-pātha), but will also be observed with sandhi (saṃhitā-pātha). Beginning in Lesson 8, the sandhi rules will be given in chart form, so that the charts can be used temporarily as a quick reference to gain understanding of the general context of the rules. After using the charts for some time, it will be easy to memorize the rules, which begin in Lesson 13.

**GRAMMAR**

2. The study of grammar is from Vyākaraṇa, of which the primary text is the Aṣṭādhyāyī of Pāṇini. The Aṣṭādhyāyī is a concise and complete grammar of Sanskrit, containing about 4,000 sūtras, or aphorisms. While saṃskṛta means to “put together,” Vyākaraṇa means to “undo” or to “take apart.” It gives the details of the structure of the language.

Many of the grammatical terms are given in Sanskrit. Memorizing these terms will be useful for several reasons. It will give you a better understanding of the tradition from which these rules came. It will allow you to feel more comfortable when studying more advanced Sanskrit textbooks, of which many use these terms. It will increase your vocabulary, which will be useful in many areas, since most of these terms are also found in other areas than grammar.

**VOCABULARY**

3. According to Yāska’s Nirukta (the Vedāṅga dealing with word meaning), all Sanskrit words can be divided into four categories: verbs (ākhyāta), nominals (nouns, pronouns, and adjectives)
(nāman), prefixes (upasarga), and indeclinables (nipāta). Verbs, as well as nominals, are systematically derived from verb roots (dhatu), of which there are about 2,000. In this text, the limited vocabulary is aimed at eventually providing you with an entry into the reading of the Bhagavad-Gītā and the Rāmāyana.

**HOW TO STUDY THIS TEXT**

Review the alphabet, grammar rules, and vocabulary frequently and in a relaxed state of mind before doing the exercises. Then the exercises will be more enjoyable, with fewer difficult areas. The exercises in this text contain as few idiomatic Sanskrit expressions as possible, so that you will not be overburdened with learning too much at one time. If the exercises seem difficult, you should review more. The answers to the exercises are given in the back of the text (p. 242).

In general, you should review as often as possible during the day, taking a few minutes to bring the material to mind. If there is any hesitation in recall, immediately look at the written form, rather than straining and thus “programming” your mind to forget. The best way to memorize is to speak the words out loud, if possible. Memorization should be easy, comfortable, and frequent.

**ACKNOWLEDGEMENTS**

The following individuals have kindly offered inspiration and creative suggestions, and have cheerfully assisted in the preparation of this text: Bryan Aubrey, Niels Baumann, Harriet Berman, Laurie Couture, Michael Davis, Carol de Giere, Katherine Doak, Lawrence Eyre, James French, June French, Peter Freund, Elizabeth Goldfinger, Shepley Hansen, Jean Harrison, Monica Hayward, Park Hensley, Jos Hindriks, Sherry Hogue, Jan Houben, Robert Hütwohl, Alicia Isen, Vernon Katz, Lee Keng, John Kremer, John Konhaus, Sara Konhaus, Margaret Lerom, Sherry Levesque, Dawn Macheca, Richard Marsan, Devorah McKay, Meha Mehta, Christine Mosse, Anthony Naylon, Patricia Oates, Dafna O’Neill, Helen Owens, Craig Pearson, David Reigle, Beatrice Reilly, Beth Reilly, John Roberts, Robert Roney, Frederick Rosenberg, Susan
One challenge for the beginning student is learning the rules, called *sandhi* rules, which describe how the sounds of words change in different environments. In the past, students have found these rules demanding, because they cannot be used until they are memorized, and they are difficult to memorize without being used. By introducing *sandhi* in small steps that are easy to master, this text attempts to overcome this problem. Beginning in Lesson 2, the exercises will be given without *sandhi* (*pada-pātha*), but will also be observed with *sandhi* (*saṃhitā-pātha*). Beginning in Lesson 8, the *sandhi* rules will be given in chart form, so that the charts can be used temporarily as a quick reference to gain understanding of the general context of the rules. After using the charts for some time, it will be easy to memorize the rules, which begin in Lesson 13.

**GRAMMAR**

2. The study of grammar is from *Vyākaraṇa*, of which the primary text is the *Aṣṭādhyāyī* of Pāṇini. The *Aṣṭādhyāyī* is a concise and complete grammar of Sanskrit, containing about 4,000 sūtras, or aphorisms. While *saṃskṛta* means to “put together,” *Vyākaraṇa* means to “undo” or to “take apart.” It gives the details of the structure of the language.

Many of the grammatical terms are given in Sanskrit. Memorizing these terms will be useful for several reasons. It will give you a better understanding of the tradition from which these rules came. It will allow you to feel more comfortable when studying more advanced Sanskrit textbooks, of which many use these terms. It will increase your vocabulary, which will be useful in many areas, since most of these terms are also found in other areas than grammar.

**VOCABULARY**

3. According to Yāska’s *Nirukta* (the *Vedāṅga* dealing with word meaning), all Sanskrit words can be divided into four categories: verbs (*ākhyāta*), nominals (nouns, pronouns, and adjectives)
(nāman), prefixes (upasarga), and indeclinables (nipāta). Verbs, as well as nominals, are systematically derived from verb roots (dhātu), of which there are about 2,000. In this text, the limited vocabulary is aimed at eventually providing you with an entry into the reading of the Bhagavad-Gītā and the Rāmāyaṇa.

HOW TO STUDY THIS TEXT

Review the alphabet, grammar rules, and vocabulary frequently and in a relaxed state of mind before doing the exercises. Then the exercises will be more enjoyable, with fewer difficult areas. The exercises in this text contain as few idiomatic Sanskrit expressions as possible, so that you will not be overburdened with learning too much at one time. If the exercises seem difficult, you should review more. The answers to the exercises are given in the back of the text (p. 242).

In general, you should review as often as possible during the day, taking a few minutes to bring the material to mind. If there is any hesitation in recall, immediately look at the written form, rather than straining and thus "programming" your mind to forget. The best way to memorize is to speak the words out loud, if possible. Memorization should be easy, comfortable, and frequent.

ACKNOWLEDGEMENTS

The following individuals have kindly offered inspiration and creative suggestions, and have cheerfully assisted in the preparation of this text: Bryan Aubrey, Niels Baumann, Harriet Berman, Laurie Couture, Michael Davis, Carol de Giere, Katherine Doak, Lawrence Eyre, James French, June French, Peter Freund, Elizabeth Goldfinger, Shepley Hansen, Jean Harrison, Monica Hayward, Park Hensley, Jos Hindriks, Sherry Hogue, Jan Houben, Robert Hütwohl, Alicia Isen, Vernon Katz, Lee Keng, John Kremer, John Konhaus, Sara Konhaus, Margaret Lerom, Sherry Levesque, Dawn Macheca, Richard Marsan, Devorah McKay, Meha Mehta, Christine Mosse, Anthony Naylon, Patricia Oates, Dafna O'Neill, Helen Ovens, Craig Pearson, David Reigle, Beatrice Reilly, Beth Reilly, John Roberts, Robert Roney, Frederick Rosenberg, Susan
Rosenfield, William Sands, Peter Scharf, Barney Sherman, Barbara Small, Thomas Stanley, Dale Stephens, Jan Storms, Sheila Terry, Roxie Teague, Susan Tripp, Agnes Maria Von Agris, Douglas Walker, Keith Wegman, Geoffrey Wells, Julian White, and Elinor Wolfe. Many other students who have studied this text have given valuable feedback. Peter Freund and Eric Vautier developed the devanāgarī and transliteration fonts used in this text. My wife, Linda assisted in editing and offered continuous guidance and support.

The Sanskrit quotations beginning on page 352 (Part One) and the verses from the Bhagavad Gītā (Part Two) are from translations by Maharishi Mahesh Yogi.

FOR FURTHER STUDY

- Sanskrit Manual, Roderick Buknell, Motilal Banarsidass
- A Sanskrit-English Dictionary, Monier Monier-Williams, Motilal Banarsidass
- Devavānīpraveśikā: Introduction to the Sanskrit Language, Goldman and Sutherland, University of California, Berkely
- Sanskrit, An Introduction to the Classical Language, Michael Coulson, Teach Yourself Books, Hodder and Stoughton
- A Sanskrit Grammar for Students, Arthur MacDonell, Motilal Banarsidass
- Sanskr̥tasubodhīni: A Sanskrit Primer, Madhav Deshpande, University of Michigan
- Sanskrit: An Easy Introduction to an Enchanting Language, Ashok Aklujkar, University of British Columbia
- Sanskrit Grammar, William Dwight Whitney, Motilal Banarsida:
- Sanskrit Reader, Charles Lanman, Motilal Banarsidass
- A Manual of Sanskrit Phonetics, C. C. Uhlenbeck, Munshiram
- A Dictionary of Sanskrit Grammar, K. V. Abhyankar, Baroda Oriental Institute
- A Critical Study of Sanskrit Phonetics, Vidhata Mishra
DEDICATION

This book is dedicated with deep appreciation and gratitude to Maharishi Mahesh Yogi. Maharishi describes Sanskrit as the language of nature, the language of the impulses within pure consciousness, the Self. Maharishi explains how the ancient Vedic rishis of the Himalayas, fathoming the silent depth of their own pure consciousness, cognized these impulses. These cognitions were recorded in the Vedic literature, a vast body of beautiful expressions that embodies the mechanics of evolution in every field of life.

Over the years, Maharishi has emphasized the most significant passages from this literature, of which many are included in the section of this text entitled “Sanskrit Quotations.” The knowledge contained in these expressions can be found at the foundation of every culture and tradition.

From the Vedic tradition of India, Maharishi has brought to light practical procedures for experiencing pure consciousness and promoting evolution in daily life—Maharishi’s Transcendental Meditation and TM-Sidhi program. This simple, natural program has brought happiness and fulfillment to millions of people around the world, and has been verified by more than 500 scientific studies on every continent. Maharishi has provided the means for removing stress and suffering and for unfolding the full potential within every individual—for creating perfect health, progress, prosperity, and permanent peace in the world.
LESSON ONE

Alphabet: The vowels in roman script
          The first six vowels in devanāgarī

Grammar: How a verb is formed
         The singular ending for verbs

Vocabulary: The verbs गम and च्रच
          The word for “and”
          How to write simple sentences
1. In Sanskrit, each letter represents one and only one sound (varṇa). In English, the letter "a" may indicate many sounds, but not so in Sanskrit. The alphabet is systematically arranged according to the structure of the mouth.

2. There are two basic divisions to the alphabet:
   
a. Vowels (śvara, or sounded)
   
b. Consonants (vyāñjana, or manifesting)

3. Vowels can be either short (hrasva) or long (dīrgha). Short vowels are held for one count (māṭā), and long vowels are held for two counts. Some vowels are called simple (śuddha), and some are called complex (saṃyukta).

<table>
<thead>
<tr>
<th>SHORT</th>
<th>LONG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple</td>
<td>Long</td>
</tr>
<tr>
<td>a</td>
<td>ā</td>
</tr>
<tr>
<td>i</td>
<td>ĭ</td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
</tr>
<tr>
<td>ŭ</td>
<td>ŭ</td>
</tr>
<tr>
<td>l</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LONG</th>
<th>LONG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Complex</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td>o</td>
<td>au</td>
</tr>
</tbody>
</table>

4. In Vedic Sanskrit, but rarely in Classical Sanskrit, there are also vowels held for three counts, called pluta, which are marked in devanāgarī and roman script by the short vowel followed by the numeral 3. For example: a3, or a times 3. You may also see it marked with a long vowel: ā3. Pāṇini (1.2.27) compares the three counts to the calling of a rooster: u ū u3.
5. Here is the pronunciation of the vowels:

- a like the first “a” in America
- ā like the “a” in father
- i like the “ea” in heat
- ĩ like the “ee” in beet
- u like the “u” in suit
- ū like the “oo” in pool
- r̥ like the “ri” in river (usually not rolled)
- ř̥ like the “ri” in reed
- l̥ like the “lry” in jewelry
- e like the “a” in gate
- ai like the “ai” in aisle
- o like the “o” in pole
- au like the “ou” in loud

6. The lines and dots are called “diacritics,” or “diacritical marks.” They are used because the Sanskrit alphabet has more letters than the English alphabet. Diacritics are combined with roman letters to represent new sounds.

7. A vowel by itself, or a consonant or group of consonants followed by a vowel, is called a syllable (akṣara).
8. Sanskrit is written in the *devanāgarī* script. The word *devanāgarī* means the "city (*nāgari*) of immortals (*deva*)." There are no capital letters.

9. The ideal way to learn the script will be to memorize approximately one letter each day, writing it 20 times or so, and putting it on a flash card (*devanāgarī* on the front and roman on the back). Continue to practice regularly with your flash cards throughout the course. Practice for small amounts of time, several times a day.

10. Here are six vowels in *devanāgarī*. The small numbers inside each letter indicate the order in drawing the various parts of the letter. In general, write left to right, top to bottom, writing the bar last. (Alternate forms for a and ā will be learned in Lesson Seven.)
GRAMMAR: VERBS

1. Sanskrit roots are divided into ten classes (gāṇa) in order to form the present stem. We will study the four classes whose stems end in a. The root (dhātu), written with √ before it, forms a stem (aṅga), and the stem adds an ending (tiṅ) to form a verb (tiṅanta).

Root √gam go
Stem gaccha go
Verb gacchati he, she, or it goes
                          Stem + Ending (ti)

2. Verbs are in three persons (puruṣa): third (prathama, or first), second (madhyama, or middle), and first (uttama, or last). (Students in the West have learned these upside down.)

Third person he, she, or it
Second person you
First person I

3. The stem stays the same, but the ending changes for each person. This form is called the present indicative, because it is in the present tense, and it indicates. It is singular (eka-vacana).

Third person gacchati she goes, he goes (gaccha + ti)
Second person gacchasi you go (gaccha + si)
First person gacchāmi I go (gaccha + a + mi)
VOCABULARY

1. Here is the vocabulary in Sanskrit and in English. Each verb appears in its root form, followed by the third person singular form. The stem can be found by removing the endings.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>√gam (root) gacchati (3rd per. sing.)</td>
<td>he goes, she goes</td>
</tr>
<tr>
<td>ca (indeclinable*)</td>
<td>and (placed after the last word of the series, or after each word) (never first in a sentence or clause)</td>
</tr>
<tr>
<td>√prach (root) prcchati (3rd per. sing.)</td>
<td>he asks, she asks</td>
</tr>
</tbody>
</table>

*Some words do not have endings, and so are called "indeclinable" (avyaya). Included as indeclinables are: prepositions, adverbs, particles, conjunctions (like ca), and interjections. A few nouns (like svasti) are also treated as indeclinables.

2. Here are some sample sentences:

- gacchāmi I go. (or) I am going.
- prcchati gacchāmi ca He asks and I go.
- prcchati ca gacchāmi ca He asks and I go.
- gacchasi ca prcchasi ca You go and you ask. (or) You go and ask.
EXERCISES

1. Memorize the vowels and their order in roman script. Learn to pronounce them correctly.

2. Learn to write and recognize the first six vowels in devanāgarī.

3. Memorize the forms for the first, second, and third person singular verbs in the present indicative.

4. Memorize the vocabulary.

5. Translate the following sentences into English. Pronounce each sentence several times out loud, both before and after translating. Compare with the correct answers given on page 242.
   
a. pṛcchasi ca gacchati ca  
b. gacchāmi pṛchāmi ca  
c. pṛcchati ca gacchati ca  
d. gacchasi pṛchāmi ca  
e. pṛcchati pṛchāmi ca  
f. gacchasi ca gacchati ca  
g. pṛcchāmi gacchasi ca  
h. pṛcchati ca gacchāmi ca

6. Translate the following sentences into Sanskrit:
   
a. I go and I ask.  
b. You ask and he goes.  
c. He asks and you go.  
d. He goes and asks.  
e. You ask.  
f. I ask and you go.  
g. I go and you go  
h. He goes and you go.
LESSON TWO

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

Grammar: Verbs in the dual

Vocabulary: More verbs
            The word for “where”
1. The first 25 consonants, called stops (sparśa), are arranged according to five points of articulation (sthāna):

![Diagram of the human mouth showing the five points of articulation: Teeth (danta), Roof (mūrdhan), Palate (tālu), Lips (oṣṭha), Throat (kaṇṭha).]

2. Here are the five sets (varga), arranged according to point of articulation. For example, all the consonants in the velar row (ka varga), are pronounced in the throat. The labial row is pronounced at the lips. The a is added for the sake of pronunciation.

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
</tr>
</thead>
<tbody>
<tr>
<td>Velar (kaṇṭhya)</td>
<td>ka</td>
<td>kha</td>
<td>ga</td>
<td>gha</td>
<td>ṅa</td>
</tr>
<tr>
<td>Palatal (tālavya)</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>jha</td>
<td>ṅa</td>
</tr>
<tr>
<td>Retroflex (mūrdhanya)</td>
<td>ṭa</td>
<td>ṭha</td>
<td>ḍa</td>
<td>ḍha</td>
<td>ṅa</td>
</tr>
<tr>
<td>Dental (dantya)</td>
<td>ta</td>
<td>tha</td>
<td>da</td>
<td>dha</td>
<td>na</td>
</tr>
<tr>
<td>Labial (oṣṭhya)</td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>bha</td>
<td>ma</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aspirated</td>
<td>Voiced</td>
<td>Nasal</td>
</tr>
</tbody>
</table>

---

Note: The symbols 'a' in the 5th column represent the nasal sound.
3. Each set of English letters represents one Sanskrit sound. For example, gh is one sound. It is the aspirated, voiced velar.

4. The sound ka is called kakāra ("ka" maker). The sound ga is called gakāra ("ga" maker), and so on. The only exception is that ra is not called rakāra, but just ra or repha, "snarl." (In the next lesson we will learn ra.)

5. Each row is divided into five sounds: the first (prathama), the second (dvitiya), the third (tṛṭiya), the fourth (caturthā), and the fifth (pañcama). For example, ka, ca, ta, ta, and pa are all first in their rows.

6. Some sounds are aspirated (mahā-prāṇa)—more breath is used in pronouncing these sounds. Some are unaspirated (alpa-prāṇa). Some are voiced (ghoṣavat)—the vocal chords are used in pronouncing these sounds. Some are unvoiced (aghōṣa). The n, ŋ, n, and m are called nasals (anunāsika).

7. Here is how the consonants are pronounced:

   k   like the “k” in skate
   kh  like the “kh” in bunkhouse
   g   like the “g” in go
   gh  like the “gh” in loghouse
   n   like the “n” in sing
   c   like the “c” in cello
   ch  like the “ch” in charm (using more breath)
   j   like the “j” in just
   jh  like the “jh” in just (using more breath)
   ŋ   like the “ṅ” in enjoyable
LESSON TWO

\( \ddot{\text{t}} \)  like the “t” in stable (for this group the tongue is touching the hard palate, as in the diagram on page 9.)

\( \text{th} \)  like the “t” in table (using more breath)

\( \ddot{\text{d}} \)  like the “d” in dynamic

\( \ddot{\text{dh}} \)  like the “dh” in redhead (using more breath)

\( \ddot{\text{n}} \)  like the “n” in gentle

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

\( \text{t} \)  like the “t” in stable (tongue at base of teeth)

\( \text{th} \)  like the “t” in table (using breath, tongue at base of teeth)

\( \text{d} \)  like the “d” in dynamic (tongue at base of teeth)

\( \text{dh} \)  like the “dh” in redhead (using breath, tongue at base of teeth)

\( \text{n} \)  like the “n” in gentle (tongue at base of teeth)

\( \text{p} \)  like the “p” in spin

\( \text{ph} \)  like the “ph” in shepherd

\( \text{b} \)  like the “b” in beautiful

\( \text{bh} \)  like the “bh” in clubhouse

\( \text{m} \)  like the “m” in mother

8. In Vedic Sanskrit, when \( \ddot{\text{a}} \) or \( \ddot{\text{ha}} \) have vowels on both sides, they may become \( \ddot{\text{a}} \) or \( \ddot{\text{ha}} \). The example used is that when white has crimson on both sides, the white changes its color slightly. Therefore, when \( \ddot{\text{a}} \) has a vowel on both sides, it changes to \( \ddot{\text{a}} \). For example, \( \ddot{\text{agnim} \ \ddot{i} \ddot{\text{de}}} \) is found in the \( \ddot{\text{Rk Sanhit}} \ddot{\text{a}} \) as \( \ddot{\text{agnim} \ \ddot{i} \ddot{\text{le}}} \).
9. Here are the remaining vowels in devanāgarī:

\[ \begin{align*}
\text{र} & \quad \text{र} \\
\text{ऱ} & \\
\text{े} & \quad \text{े} \\
\text{ो} & \quad \text{ो} \\
\text{े} & \\
\text{ॉ} & \quad \text{ॉ} \\
\text{ॊ} & \quad \text{ॊ} \\
\end{align*} \]
GRAMMAR: DUAL VERBS

1. Unlike English, Sanskrit has dual verbs. The dual (dvi-vacana) is formed like this:

   Third person  gacchataḥ  those two go
                 (gaccha + tas)

   Second person gacchathāḥ  you two go
                 (gaccha + thas)

   First person  gacchāvah  we two go
                 (gaccha + a + vas)

   We will learn the pronunciation of ḥ in the next lesson. Note that the ending tas becomes tah when it forms a verb. This change is because sandhi is applied. (See the following page for an introduction to sandhi.)

2. In English, interrogative words usually begin with “wh,” such as where, when, etc. In Sanskrit, interrogative words usually begin with k. The word for “where” is kutra. It is usually placed at the beginning of a sentence. The other words do not need to be rearranged to make a question out of the sentence. For example:

   kutra gacchati
   Where is he going?

3. To translate kutra gacchati into English, first write “where” for kutra and then write “he goes” for gacchati. Literally it would then be translated as “Where he goes?” However, it is important to form correct English sentences. For “Where he goes?” you must write “Where is he going?” or “Where does he go?”
VOCABULARY

**SANSKRIT**                      **ENGLISH**

**kutra** (indeclinable)                      where

\[\sqrt{bhū} \text{ (root)} \ bhavati \text{ (3rd per. sing.)} \]

he is, he becomes

(you are, I am)

\[\sqrt{vas} \text{ (root)} \ vasati \text{ (3rd per. sing.)} \]

he lives

\[\sqrt{smṛ} \text{ (root)} \ smarati \text{ (3rd per. sing.)} \]

he remembers

SANDHI

Before doing the exercises, we will have an introduction to **sandhi** (saṃdhi), the rules for how sounds are combined. In English, we say “an apple” but “a pear.” The word “the” is often pronounced differently, depending upon the following word. For example, “the house” and “the other house.” Some sounds are modified according to their phonetic environment. In Sanskrit, many sounds make these same changes, and unlike English, all of these changes are written. The rules for these changes are called **sandhi**, which means “junction,” “putting together,” or “combination.” **Sandhi** is now an English word and appears in most English dictionaries. The Sanskrit word is saṃdhi.

The exercises in Lesson 1 are written the same even after **sandhi** rules have been applied. However, in Lesson 2 the sentences would be written differently if they were to appear in a Sanskrit text. At this point, however, you do not need to learn these rules. Just observe the sentences in parentheses, and notice that these sentences are written slightly differently with **sandhi**.
EXERCISES

1. Learn the five sets of consonants, their order, and their pronunciation. Learn to write the last seven vowels in devanāgarī.

2. Be able to identify each consonant by its classification. For example, the aspirated, voiced palatal is jha.

3. Learn the dual endings for verbs.

4. Learn the vocabulary.

5. Translate these sentences, using the summary sheet on page 17. Just observe the sentences in parentheses with sandhi. (See page 14.) Answers are given on pages 243 and 244.
   a. kutra vasāvaḥ
      (kutra vasāvaḥ)
   b. bhavasi ca bhavāvaḥ ca
      (bhavasi ca bhavāvaś ca)
   c. vasāmi smarataḥ ca
      (vasāmi smarataś ca)
   d. prchathāḥ ca smarati ca
      (prchathāś ca smarati ca)
   e. kutra gacchāvaḥ
      (kutra gacchāvaḥ)
   f. kutra bhavāmi
      (kutra bhavāmi)
   g. kutra gacchāmi
      (kutra gacchāmi)
h. प्रचामी ca चमारति ca
   (प्रचामी ca चमारति ca)

i. वाससी ca गच्छावाह ca
   (वाससी ca गच्छावाह ca)

j. कुत्रा gacchasi
   (कुत्रा gacchasi)

6. Translate the following sentences into Sanskrit:

   a. Where are you two going?

   b. I live and those two live.

   c. We two ask and those two remember.

   d. You go and he goes.

   e. Where am I going?

   f. I am and you two are.

   g. Where are you? (Use the singular.)

   h. Where is he going?
SUMMARY SHEET

Third  
gacchati  gacchataḥ  
(he, she goes)  (they two go)

Second  
gacchasi  gacchathah  
(you go)  (you two go)

First  
gacchāmi  gacchāvah  
(I go)  (we two go)  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
</table>

VERBS

√gam  gacchati  he goes, she goes

√prach  prcchati  he asks

√bhū  bhavati  he is

√vas  vasati  he lives

√smṛ  smarati  he remembers

INDECLINABLES

kutra  where

cā  and
LESSON THREE

Alphabet: The remaining letters in roman script
          The first ten consonants in devanāgarī

Grammar: The plural
          The grammatical terms to describe a verb
          Accent

Vocabulary: More verbs
ALPHABET:
THE REMAINING LETTERS

1. The previous consonants are sometimes referred to as “stops,” because they stop the flow of air. They are formed by “complete contact” (ṣpraṭa). The remaining letters are consonants, but they allow more flow of air.

2. There are four consonants, formed by “slight contact” (iṣat-ṣpraṭa), called semi-vowels. They are voiced, but not aspirated: They are considered to be between vowels and consonants, and so are called antahṣṭha, or “in-between”:

   ya, ra, la, va

3. The sibilants are formed by “half contact” (ardha-ṣpraṭa). They are aspirated, but not voiced. They are called ūṣman, or “heated”:

   ̐sa, ̐śa, sa

4. The aspirate (voiced, but sometimes classified as a sibilant) is:

   ha

5. Here is how these sounds are pronounced:

   y like the “y” in yes
   r like the “r” in red
   l like the “l” in law
   v like the “v” in victory (but closer to a “w”)
\( ś \) like the “sh” in shine
\( ş \) like the “c” in efficient (similar to the \( ś \))
\( s \) like the “s” in sweet
\( h \) like the “h” in hero

6. Two additional sounds are the anusvāra (\( ◌ \)) and the visarga (\( ħ \)), which both follow vowels.

7. The anusvāra (\( ◌ \)) causes the last portion of the vowel before it to be nasal (like the French word “bon”). The anusvāra changes its sound according to the following sound. It may sound like the nasal of the set to which the sound following it belongs. For example, saṅkhya is pronounced similar to saṅkhyā. In the dictionary, the anusvāra is found in the same place as the nasal to which it refers. If the anusvāra comes before a semi-vowel or sibilant, it is found in the dictionary before ka.

8. The visarga (\( ħ \)), or visarjaniya, is an unvoiced breathing that occurs in many contexts instead of an \( s \) or \( r \). In modern India it is often pronounced, at the end of a line, as an echo of the vowel before it. For example, after an \( a \) it would be a short ha. After an \( i \) it would be a short hi:

\[
\begin{align*}
\text{ah} &= \text{ah}^{a} \\
\text{ih} &= \text{ih}^{i} \\
\text{uh} &= \text{uh}^{u}
\end{align*}
\]

The jīhvāmūliya (\( ħ \)) is sometimes used in place of a visarga before ka or kha. The upadhmāniya (\( ħ \)) is sometimes used in place of a visarga before pa or pha. These letters, used more in Vedic Sanskrit, indicate a subtle difference in the breath before ka and pa, which is like breathing through the throat (\( ħ \)) or breathing through the lips (\( ħ \)).
9. We have now learned all the letters in their transliterated form (their roman letter equivalents). There are other ways of representing some letters. At times you may see:

śa as sha śānti, shānti
ṛ as ri ṛk, rīk
ṅ as ṃ Śaṅkara, Śaṅkara
cha as chha chandas, chhandas
cā as cha candra, chandra

10. All the sounds can be classified according to the part of the mouth they come from:

Velar  a ā  ka kha ga gha ŋa ha
Palatal  i ĩ e ae ai ca cha ja jha ŋa ya ŋa
Retroflex  Ṛ ī ṛ ṭa ṭha ḍa ḍha ṇa ra ṣa
Dental  Ṽ ta tha da dha na la sa
Labial  u ū o au pa pha ba bha ma va

The complex vowels are pronounced at two points of contact: The sounds e (which can be said to be composed of a and i) and ai (composed of ā and i) are both velar and palatal. The sounds o (composed of a and u) and au (composed of ā and u) are both velar and labial. Also, the sound va is both dental and labial.
11. Here is the entire alphabet:

**VOWELS (svara)**

<table>
<thead>
<tr>
<th>Simple (śuddha)</th>
<th>a</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>i</td>
<td>ī</td>
</tr>
<tr>
<td></td>
<td>u</td>
<td>ū</td>
</tr>
<tr>
<td></td>
<td>ŋ</td>
<td>ŋ</td>
</tr>
<tr>
<td>Complex (saṃyukta)</td>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td></td>
<td>o</td>
<td>au</td>
</tr>
</tbody>
</table>

**Nasalization (anusvāra)**

| ñ   |

**Aspiration (visarga)**

| h   |

**CONSONANTS (vyañjana)**

<table>
<thead>
<tr>
<th>Velar (kañṭhya)</th>
<th>ka</th>
<th>kha</th>
<th>ga</th>
<th>gha</th>
<th>ŋa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatal (tālavya)</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>jha</td>
<td>ŋa</td>
</tr>
<tr>
<td>Retroflex (mūrdhanya)</td>
<td>ṭha</td>
<td>ḍa</td>
<td>ḍha</td>
<td>ṇa</td>
<td></td>
</tr>
<tr>
<td>Dental (dantya)</td>
<td>ta</td>
<td>tha</td>
<td>da</td>
<td>dha</td>
<td>na</td>
</tr>
<tr>
<td>Labial (oṣṭhya)</td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>bha</td>
<td>ma</td>
</tr>
<tr>
<td>Semi-vowels (antaḥsthā)</td>
<td>ya</td>
<td>ra</td>
<td>la</td>
<td>va</td>
<td></td>
</tr>
<tr>
<td>Sibilants (ūṣman)</td>
<td>śa</td>
<td>śa</td>
<td>sa</td>
<td>ha</td>
<td></td>
</tr>
</tbody>
</table>
13. Here are the first ten consonants in devanāgarī script. Each symbol includes the sound a. For example, ka and not just k is meant by the first symbol.

कङ्गगघड़
ka kha ga gha ña

चछजझञ
ca cha ja jha ña
GRAMMAR:  
THE PLURAL

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

   Third person  \[\text{gacchanti}\]  they (all) go  
                 \[(\text{gaccha} \cdot a + \text{anti})\]
   Second person \[\text{gacchatha}\]  you (all) go  
                  \[(\text{gaccha} + \text{tha})\]
   First person  \[\text{gacchāmaḥ}\]  we (all) go  
                 \[(\text{gaccha} + a + \text{mas})\]

Notice that the third person is \[\text{gaccha}\] minus \[a\] plus \[\text{anti}\].

2. Now we have the complete conjugation (or verbal paradigm) for the present indicative (\(\text{latex}\)):

\[\begin{array}{ccc}
\text{gacchati} & \text{gacchathaḥ} & \text{gacchanti} \\
\text{gacchasi} & \text{gacchathaḥ} & \text{gacchatha} \\
\text{gacchāmi} & \text{gacchāvaḥ} & \text{gacchāmaḥ}
\end{array}\]

he goes                  those two go                  they all go
you go                    you two go                    you all go
I go                      we both go                    we all go

Singular  Dual  Plural

Students of Sanskrit in India memorize these conjugations horizontally. Students in Europe and America have learned them vertically. It would be better to follow the system of India and memorize horizontally (for both verbs and nouns).
3. Here are the standard endings:

<table>
<thead>
<tr>
<th></th>
<th>3rd</th>
<th>2nd</th>
<th>1st</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ti</td>
<td>si</td>
<td>mi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tas</td>
<td>thas</td>
<td>vas</td>
<td></td>
</tr>
<tr>
<td></td>
<td>anti</td>
<td>tha</td>
<td>mas</td>
<td></td>
</tr>
</tbody>
</table>

Singular  Dual  Plural

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

4. Verbs can be classified in four basic ways: tense/mood, voice, person, and number. This is similar to, but slightly different from, how verbs are classified in English. Here is a simplified overview:

Tense/Mood: The tenses and modes are grouped together in the ten lakāra, or “I” sounds, because they are each abbreviated by Pāṇini with a word beginning with the letter “I.” We have learned the present indicative (abbreviated as lat). Other tense/moods are the perfect (liṭ), the periphrastic future (lūt), the simple future (lṛt), the subjunctive (leṭ), the imperative (loṭ), the imperfect (laṅ), the optative or potential (liṅ), the aorist (luṅ), and the conditional (lṛṅ).

Voice (upagraha): We have learned the active voice (parasmaipada), which takes active endings. In Lesson 9 we will learn the middle voice (ātmanepada), which takes middle endings. Usually, when the fruit of an action comes back to the agent (ātman), the ātmanepada is used. When the fruit of an action goes to another person (para), the parasmaipada is used (although this distinction does not seem to be strictly followed in the literature). Some roots are conjugated in both voices (ubhayapada) and some usually in one voice. All the verbs we have learned so far are usually seen in the active voice.
Person: We have learned the three persons (puṟuṣa):

Third (prathama) he, she, or it
Second (madhyama) you
First (uttama) I

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

Singular (eka)
Dual (dvi)
Plural (bahu)

5. Each verb may be classified according to these categories. For example, gacchati (he goes), is present indicative, active, third person, singular.

6. Using abbreviations, called parsing codes, we could identify gacchati as: pres. indic. act. 3rd per. sing.—present indicative, active, third person, singular. (This isn’t as hard as it may seem, since all verbs so far are present indicative and active. All we need to determine is the person and number.)

7. Here are some examples:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Parsing Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchāmi</td>
<td>I go</td>
<td>pres. indic. act. 1st per. sing.</td>
</tr>
<tr>
<td>bhavanti</td>
<td>they are</td>
<td>pres. indic. act. 3rd per. pl.</td>
</tr>
<tr>
<td>prcchāvah</td>
<td>we both ask</td>
<td>pres. indic. act. 1st per. dual</td>
</tr>
</tbody>
</table>
ACCENT

1. Accent consists of higher and lower tones (svarga). There is a raised tone (udatta), an unraised tone (anudatta), and a "moving" tone (svarita). In the Rk Samhitā the udatta is unmarked, the anudatta is marked by a low horizontal bar, and the svarita is marked by a high vertical bar. For example:

\[ \text{नग्रिमीठे पुरोहितं वजस्त् देवमुत्तिविज्ञम्} \]

In classical Sanskrit texts, the accents are not marked.

2. In most Sanskrit dictionaries, a mark is placed over the udatta for Vedic words only. For example:

- Mānu
- mādhu
- rāt

3. Pāṇini does not give rules for stress accent.

4. For now, an important rule for proper pronunciation is to maintain a clear distinction between the short and long vowels (discussed on pages 2 and 3).
VOCABULARY: MORE VERBS

SANSKRIT  | ENGLISH
---|---
na  | not (placed before the verb)
√vad (root) vadati (3rd per. sing.)  | he says, he speaks
√sthā (root) tiṣṭhati (3rd per. sing.)  | he stands

All vocabulary is given in the order of the Sanskrit alphabet.

An additional rule you’ll need to know to do these exercises is that if a member in a series has more than one word (such as na gacchati), ca usually comes after the first word. For example:

gacchāmi na ca gacchati
I go and she does not go.

You may also see ca at the end of a clause (less often). For example:

gacchāmi na gacchati ca
I go and she does not go.

EXERCISES

1. Learn the pronunciation and order of the semi-vowels, sibilants, anusvāra, and visarga. Learn the first ten consonants in devanāgari.

2. Write, in correct order, the entire alphabet (in transliteration, or roman script).

3. Conjugate each verb we have learned, and learn the nine endings.

4. Be able to give the parsing code for each form we have learned.
LESSON THREE

5. Translate the following sentences into English, using the summary sheet on page 30. Underneath each sentence is the sentence with **sandhi**. Just observe the sentence with the **sandhi**. (Answers are on p. 245.)

a. vadati na ca vadāmi  
   (vadati na ca vadāmi)

e. bhavathāḥ ca vasathāḥ ca  
   (bhavathaś ca vasathaś ca)

b. vadathāḥ smarataḥ ca  
   (vadathaḥ smarataş ca)

f. kutra bhavasi  
   (kutra bhavasi)

c. na gacchanti  
   (na gacchanti)

g. tiṣṭhanti gacchanti ca  
   (tiṣṭhanti gacchanti ca)

d. tiṣṭhāmaḥ gacchāmaḥ ca  
   (tiṣṭhāmo gacchāmaś ca)

h. na ca prcchati na ca vadati  
   (na ca prcchati na ca vadati)

6. Translate these sentences into Sanskrit. Unless “two” is used, it will be understood that the plural form is intended.

a. Where are they going?  

b. We do not speak.

c. He asks and they speak.

d. Where are we standing?

e. Where do those two live?

f. We are not going.

g. I ask and they remember.

h. Where are we?
### SUMMARY SHEET

<table>
<thead>
<tr>
<th>Case</th>
<th>Third</th>
<th>Second</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>gacchati</td>
<td>gacchataḥ</td>
<td>gacchanti</td>
</tr>
<tr>
<td></td>
<td>(he, she goes)</td>
<td>(they two go)</td>
<td>(they all go)</td>
</tr>
<tr>
<td></td>
<td>gacchasi</td>
<td>gacchathāḥ</td>
<td>gacchatha</td>
</tr>
<tr>
<td></td>
<td>(you go)</td>
<td>(you two go)</td>
<td>(you all go)</td>
</tr>
<tr>
<td></td>
<td>gacchāmi</td>
<td>gacchāvah</td>
<td>gacchāmāḥ</td>
</tr>
<tr>
<td></td>
<td>(I go)</td>
<td>(we two go)</td>
<td>(we all go)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

### VERBS

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Form</th>
<th>Meaning</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>√gam</td>
<td>gacchati</td>
<td>he goes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>√prach</td>
<td>prcchati</td>
<td>he asks</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>√bhū</td>
<td>bhavati</td>
<td>he is</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>√vad</td>
<td>vadati</td>
<td>he speaks, he says</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>√vas</td>
<td>vasati</td>
<td>he lives</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>√sthā</td>
<td>tiṣṭhati</td>
<td>he stands</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>√smṛ</td>
<td>smarati</td>
<td>he remembers</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### INDECLINABLES

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kutra</td>
<td>where</td>
</tr>
<tr>
<td>ca</td>
<td>and</td>
</tr>
<tr>
<td>na</td>
<td>not</td>
</tr>
</tbody>
</table>
LESSON FOUR

Alphabet: Ten more consonants in devanāgarī

Grammar: The nominative case
The accusative case

Vocabulary: Nouns that end in short a
ALPHABET

1. Here are ten more consonants to learn:

\[ \text{त ठ ड ढ ण} \]

\[ \text{ta tha da dha na} \]

\[ \text{त थ द ध न} \]

\[ \text{ta tha da dha na} \]

2. There are two additional consonants, ल and ठ. (See p. 11.)

The ल is written as: 

The ठ is written as: 

1. Sanskrit nouns are formed in a similar way as verbs—the root (dhātu) forms a stem (prātipadika), and endings (sup) are added to form a noun (subanta). Nouns are in various cases (vibhakti, division), depending upon their role in the sentence.

2. We will learn two cases. The nominative (prathamā) is used for naming the subject, as in “Ṛama goes.” The nominative case is also used for a predicate nominative identified with the subject, as in “Ṛama is the king.” In India, words are normally cited independently in the nominative, or “naming” case.

    The accusative (dvitiyā) is the direct object. The accusative is also the object of motion, as in “He goes to the city.”

3. For example, in the sentence, “The man goes to the horse,” the word “man” would be in the nominative and the word “horse” would be in the accusative:

    The man goes to the horse.
    (nominative) (accusative)

4. Here is the formation of masculine nouns whose stems end in a:

    Stem: nara (masculine) man

    Nominative  naraḥ  narau  narāḥ
    Accusative  naram  narau  narān
                    Singular  Dual  Plural
    (eka-vacana) (dvi-vacana) (bahu-vacana)

    Notice that naraḥ is formed by nara + s. The s changes to ḥ because of sandhi.
5. The verb and subject must agree in number in both English and Sanskrit. For example, if the subject is singular, then the verb must also be singular:

The man goes to the horse. (Subject and verb are singular.)

The men go to the horse. (Subject and verb are plural.)

6. The direct object need not agree with either the subject or verb. We are learning the rules for the agent construction (kartari prayoga), which is like an active construction. Here the agent of action (kartṛ) is in the nominative, and the object of action (karman) is in the accusative.

7. A noun in apposition, such as “Rāma, the boy,” is put in the same case as the noun it follows. For example, in the sentence “She speaks to Rāma, the boy,” both “Rāma” and “boy” are accusative.

8. The normal word order is:

\[
\begin{align*}
\text{subject} & \quad \text{direct object} & \quad \text{verb} \\
\text{narah} & \quad \text{aśvam} & \quad \text{gacchati} \quad (\text{without sandhi}) \\
(\text{naro} & \quad 'śvam} & \quad \text{gacchati} \quad (\text{with sandhi}) \\
\text{the man} & \quad \text{to the horse} & \quad \text{goes}
\end{align*}
\]

Because narah ends in ḷ, we know that it is the man who is doing the going and not the horse. While English relies on the order of the words, Sanskrit relies more on the word endings for meaning.

9. Articles, such as “the” or “a,” must be put in the English translation as needed.
**Vocabulary**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अस्वाह (masculine)</td>
<td>horse</td>
</tr>
<tr>
<td>गाजाह (masculine)</td>
<td>elephant</td>
</tr>
<tr>
<td>नाराह (masculine)</td>
<td>man</td>
</tr>
<tr>
<td>पुत्राह (masculine)</td>
<td>son</td>
</tr>
<tr>
<td>म्रगाह (masculine)</td>
<td>deer</td>
</tr>
<tr>
<td>रामाह (masculine)</td>
<td>Rāma</td>
</tr>
<tr>
<td>व (inddeclinable)</td>
<td>or (used like ca) (never first in sentence or clause)</td>
</tr>
</tbody>
</table>

Nouns will be cited in the nominative case because traditionally that case is used for citing words independently.

Nouns, as well as verbs, may be connected with ca and vā. When two nominatives are connected with vā, the verb agrees with the nominative closest to it, as in English. For example:

- अस्वाह गाजाह व गच्छाति (without sandhi)
- (अष्वो गाजाह व गच्छाति) (with sandhi)

The horse or the elephants go.

“He goes” is gacchati. “The man, he goes” is naraḥ gacchati (with sandhi, naro gacchati). However, when there is a subject, the “he” is dropped. Therefore, naraḥ gacchati (naro gacchati) would be translated as “The man goes.” Always write English sentences using the rules of correct English.
EXERCISES

1. Continue to learn the consonants in devanāgarī.

2. Memorize the singular, dual, and plural forms for the masculine nouns ending with a short a (like nara) in the nominative and accusative. These should be learned horizontally.

3. Learn the vocabulary and continue reviewing all vocabulary from past lessons.

4. Translate the following sentences into English, using the summary sheet. Translate the verb first, then the nominative, and then the accusative, if any. Continue to observe the sandhi.

   a. narāḥ mṛgam smaranti
      (narā mṛgaṁ smaranti)

   b. rāmaḥ āsvau gacchati
      (rāmo 'śvau gacchati)

   c. kutra gajāḥ vasanti
      (kutra gajā vasanti)

   d. narau rāmaṁ vadataḥ
      (narau rāmaṁ vadataḥ)

   e. putraḥ smarati pṛcchati vā
      (putraḥ smarati pṛcchati vā)

   f. rāmaḥ mṛgam gacchati
      (rāmo mṛgaṁ gacchati)
g. aśvau na vadataḥ
   (aśvau na vadataḥ)

h. rāmaḥ putram vadati
   (rāmaḥ putraṃ vadati)

5. Translate the following sentences into Sanskrit:
   a. The men speak to the deer. (one deer)
   b. Rāma speaks to the horses.
   c. The son goes to the horse and stands.
   d. Elephants do not remember.
   e. Where are the horses standing?
   f. Where is the elephant?
   g. Rāma speaks and the son remembers.
   h. They stand or they go.
   i. Where does Rāma stand?
   j. Rāma or the son goes.
   k. Rāma and the son go.
6. Translate the following sentences into English:

   a. narau putram vadataḥ
      (narau putraṁ vadataḥ)

   b. kutra aśvāḥ ca gajāḥ ca gacchanti
      (kutrāśvāś ca gajāś ca gacchanti)

   c. aśvāḥ mṛgaḥ vā gacchati
      (aśvo mṛgo vā gacchati)

   d. rāmaḥ putrau vadati
      (rāmaḥ putrau vadati)

   e. mṛgaḥ aśvāḥ gajaḥ ca gacchanti
      (mṛgo 'śvo gajaś ca gacchanti)

   f. putrāḥ mṛgān na smaranti
      (putrā mṛgān na smaranti)

   g. kutra narau vasataḥ
      (kutra narau vasataḥ)

   h. rāmam prṛchāmi
      (rāmam prṛchāmi)
i. narau putrān na vadataḥ
   (narau putrān na vadataḥ)

j. kutra mṛgāḥ bhavanti
   (kutra mṛgāḥ bhavanti)

7. Translate the following sentences into Sanskrit:

a. Where is Rāma going?

b. Rāma is going to the horse.

c. The son does not speak to the horses.

d. The two elephants remember the man.

e. Where do the two deer live?

f. You go to the horse.

g. Where are we standing?

h. The son goes to the horses and the elephants.

i. You are all speaking to the elephant.

j. The elephant does not remember.
### SUMMARY SHEET

#### VERBS

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Nominative</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>gacchati</td>
<td>gacchataḥ</td>
<td>naraḥ</td>
</tr>
<tr>
<td></td>
<td>(he, she goes)</td>
<td>(they two go)</td>
<td>narau</td>
</tr>
<tr>
<td></td>
<td>gacchanti</td>
<td>gacchathaḥ</td>
<td>naraḥ</td>
</tr>
<tr>
<td></td>
<td>(they all go)</td>
<td>(you two go)</td>
<td>narān</td>
</tr>
<tr>
<td></td>
<td>gacchatha</td>
<td>gacchāmah</td>
<td>naraḥ</td>
</tr>
<tr>
<td></td>
<td>(you all go)</td>
<td>(we all go)</td>
<td>narau</td>
</tr>
<tr>
<td></td>
<td>gacchāvah</td>
<td>gacchāmah</td>
<td>narāḥ</td>
</tr>
<tr>
<td></td>
<td>(we two go)</td>
<td></td>
<td>narau</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>narān</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Nominative</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>gacchāmi</td>
<td>gacchāvah</td>
<td>naraḥ</td>
</tr>
<tr>
<td></td>
<td>(I go)</td>
<td>(we two go)</td>
<td>narau</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gacchāmah</td>
<td>narāḥ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>narau</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>narān</td>
</tr>
</tbody>
</table>

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- **√gam**
  - gacchati
  - he goes

- **√prach**
  - prepchati
  - he asks

- **√bhū**
  - bhavati
  - he is

- **√vad**
  - vadati
  - he speaks, he says

- **√vas**
  - vasati
  - he lives

- **√sthā**
  - tiṣṭhati
  - he stands

- **√smṛ**
  - smarati
  - he remembers

#### NOUNS

<table>
<thead>
<tr>
<th>Noun</th>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśvaḥ</td>
<td>horse</td>
<td>naraḥ</td>
<td>narau</td>
<td>narāḥ</td>
</tr>
<tr>
<td>gajah</td>
<td>elephant</td>
<td>naram</td>
<td>narau</td>
<td>narān</td>
</tr>
<tr>
<td>naraḥ</td>
<td>man</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>putraḥ</td>
<td>son</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mṛgah</td>
<td>deer</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rāmaḥ</td>
<td>Rāma</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### INDECLINABLES

- **kutra** where
- **ca** and
- **na** not
- **vā** or
LESSON FIVE

Alphabet: The rest of the alphabet in devanagari

Grammar: The instrumental and dative cases

Vocabulary: More nouns that end in short a
1. Here are the last five stops:

प फ ब भ म

pa  pha  ba  bha  ma

2. Here are the semi-vowels:

य र ल व

ya  ra  la  va
3. Here are the sibilants and aspirate:

शपसह
śa śa sa ha

4. Here is the anusvāra and visarga following a:

पः पः
am ah

5. Here are the jihvāmūliya (ह) and upadhūmīlya (ह). They are usually written the same way. If followed by ka or kha, it is a jihvāmūliya. If followed by pa or pha, it is an upadhūmīlya:

ह ह

The upadhūmīlya (ह) may appear as ḫ
6. Here is the entire alphabet in *devanāgarī* script:

<table>
<thead>
<tr>
<th>Vowels</th>
<th>अ a</th>
<th>आ aā</th>
<th>इ i</th>
<th>ई iī</th>
<th>उ u</th>
<th>ऊ ū</th>
<th>ऋ r̥</th>
<th>ऌ r̥̄</th>
<th>ल l</th>
<th>ळ l̄</th>
<th>ए e</th>
<th>ऐ ai</th>
<th>ओ o</th>
<th>औ au</th>
<th>अः an (ursively) अः ah (h)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Velar</td>
<td>क ka</td>
<td>ख kha</td>
<td>ग ga</td>
<td>घ gha</td>
<td>ङ ḡna</td>
<td>Palatal</td>
<td>च ca</td>
<td>छ cha</td>
<td>ज ja</td>
<td>झ jha</td>
<td>ञ j̄na</td>
<td>Retroflex</td>
<td>ट ta</td>
<td>ठ tha</td>
<td>ड da</td>
</tr>
<tr>
<td>Dental</td>
<td>त ta</td>
<td>थ tha</td>
<td>द da</td>
<td>ध dha</td>
<td>न na</td>
<td>Labial</td>
<td>प pa</td>
<td>फ pha</td>
<td>ब ba</td>
<td>भ bha</td>
<td>म ma</td>
<td>Semi-vowels</td>
<td>य ya</td>
<td>र ra</td>
<td>ल la</td>
</tr>
<tr>
<td>Sibilants</td>
<td>श śa</td>
<td>ष ṣa</td>
<td>स sa</td>
<td>ह ha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
GRAMMAR:
INSTRUMENTAL AND DATIVE

1. We will now learn two new cases: the instrumental (tṛṭīyā) and the dative (caturthī).

2. The instrumental is used for accompaniment. For example:

   gajena saha rāmah gacchati (without sandhi)
   (gajena saha rāmo gacchati) (with sandhi)
   Rāma goes with the elephant.
   (instrumental)

The word saha, “together,” is sometimes used after the instrumental to indicate accompaniment.

3. The instrumental is also used to express instrumentality, or “by means of.” (Although this usage is derived from the first, it is used more frequently.) For example:

   I write with a pen.
   (instrumental)

4. The dative is used for the indirect object. It shows “purpose.” For example:

   rāmaḥ putrāya aśvam gacchati (without sandhi)
   (rāmaḥ putrāyāśvam gacchati) (with sandhi)
   Rāma goes to the horse for the son.
   (dative)

   rāmaḥ putrāya pustakam paṭhati (without sandhi)
   (rāmaḥ putrāya pustakaṁ paṭhati) (with sandhi)
   Rāma reads the book to the son.
   (dative)
5. Here is how they are formed:

Stem: nara (masculine) man

Instrumental  nareṇa*  narābhyām  naraḥ

Dative       narāya  narābhyām  narebhyaḥ

Singular  Dual  Plural

*“with the elephant” is gajena (See below.)

6. We will learn the following sandhi rule in more detail in Lesson 11. For now, when a word contains an r or ṛ, it often changes the following n to ṇ. For example: nareṇa, putreṇa, mṛgena, rāmeṇa. But aśvena, gajena.

7. The word order is not rigid in Sanskrit. Usually the instrumental goes near the word most closely associated with it, and the dative goes before the verb. (More will be said about word order later.)

8. The verbs vadati (he says) and pṛechati (he asks) often take a “double accusative”: the object talked about and the person addressed. Usually the person addressed is placed closer to the verb. The context will give you the correct meaning. For example:

rāmaḥ mṛgaṁ putraṁ vadati (without sandhi)
(rāmo mṛgaṁ putraṁ vadati) (with sandhi)
Rāma speaks to the son about the deer.
<table>
<thead>
<tr>
<th>VOCABULARY</th>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>tatra</strong></td>
<td>(indeclinable)</td>
<td>there</td>
</tr>
<tr>
<td><strong>nrpaḥ</strong></td>
<td>(mas.)</td>
<td>king</td>
</tr>
<tr>
<td><strong>bālaḥ</strong></td>
<td>(mas.)</td>
<td>boy</td>
</tr>
<tr>
<td><strong>vīraḥ</strong></td>
<td>(mas.)</td>
<td>hero</td>
</tr>
<tr>
<td><strong>saha</strong></td>
<td>(indeclinable)</td>
<td>with, together</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(sometimes used after the instrumental as a marker of accompaniment)</td>
</tr>
</tbody>
</table>

Remember that word order is less rigid in Sanskrit than in English. Even more than English, words can be placed in several different orders and still be correct.
EXERCISES

1. Learn the alphabet in devanāgarī.

2. Learn the forms for the instrumental and dative. By now you have learned four cases.

3. Learn the vocabulary and keep up with all past vocabulary.

4. Translate the following sentences. (Remember that more than one word order will still be correct in Sanskrit as well as English.)

   a. kutra vīrāḥ tiṣṭhanti
      (kutra vīrās tiṣṭhanti)

   b. bālau gajena saha tatra bhavataḥ
      (bālau gajena saha tatra bhavataḥ)

   c. nṛpaḥ aśvam gacchati
      (nṛpo 'śvaṃ gacchati)

   d. aśvena saha vīraḥ nṛpān gacchati
      (aśvena saha vīro nṛpān gacchati)

   e. mṛgeṇa saha rāmaḥ vasati
      (mṛgeṇa saha rāmo vasati)

   f. gajaiḥ saha bālāḥ gacchanti
      (gajaiḥ saha bālā gacchanti)

   g. naraḥ putram vadanti
      (naraḥ putraṃ vadanti)
h. vírāḥ mṛgān rāmam prcchanti (same as 5b. below)
   (vīrā mṛgān rāmam prcchanti)

i. tatra bālāḥ nṛpāya gacchati
   (tatra bālo nṛpāya gacchati)

5. Translate the following sentences into Sanskrit:

a. The boys go to the horses.

b. The son asks the king about the deer. (double accusative)

c. The king remembers the man.

d. The hero lives with the son.

e. The boy asks the king and the king remembers.

f. There are no elephants with the son.

g. Where does Rāma live?

h. The king or the hero speaks to the boy.

i. The hero goes for the boy.

j. The elephants are there with the horses.

k. I remember the king.

l. You are going there with the boy.
6. Translate the following sentences into English:

a. aśvaiḥ saha vīraḥ gacchati  
   (aśvaiḥ saha vīro gacchati)

b. tatra nṛpāya narāḥ gacchanti  
   (tatra nṛpāya narā gacchanti)

c. vīrau tiṣṭhataḥ vadataḥ ca  
   (vīrau tiṣṭhato vadatas ca)

d. mṛgāḥ tatra vasanti  
   (mṛgās tatra vasanti)

e. kutra bālabhyāṁ saha nṛpaḥ gacchati  
   (kutra bālabhyāṁ saha nṛpo gacchati)

f. rāmaḥ aśvam putram prcchati  
   (rāmo 'śvam putraṁ prcchati)

g. tatra gajāḥ na tiṣṭhanti  
   (tatra gajā na tiṣṭhanti)

h. vīraḥ nṛpam bālam vadati  
   (vīro nṛpam bālam vadati)

i. mṛgaiḥ aśvaiḥ ca saha gajah vasati  
   (mṛgair aśvaiś ca saha gajo vasati)

j. kutra tiṣṭhāmaḥ  
   (kutra tiṣṭhāmaḥ)
7. Translate the following sentences into Sanskrit:

a. The king lives there with the two boys.

b. Where are you going with the elephants?

c. The man goes there for the horse.

d. The boy does not remember the king.

e. I am speaking to the king about the two elephants.

f. The king goes to the horse for the son.

g. Where are we standing?

h. The man asks the boy about the horse.

i. Rāma goes there for the man.

j. Where are all the deer?
<table>
<thead>
<tr>
<th></th>
<th>( gacchati ) (he, she goes)</th>
<th>( gacchataḥ ) (they two go)</th>
<th>( gacchanti ) (they all go)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second</td>
<td>( gacchasi ) (you go)</td>
<td>( gacchathaḥ ) (you two go)</td>
<td>( gacchatha ) (you all go)</td>
</tr>
<tr>
<td>First</td>
<td>( gacchāmi ) (I go)</td>
<td>( gacchāvah ) (we two go)</td>
<td>( gacchāmahaḥ ) (we all go)</td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>( \sqrt{g}am )</th>
<th>( gacchati )</th>
<th>he goes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \sqrt{p}rach )</td>
<td>( pṛchati )</td>
<td>he asks</td>
</tr>
<tr>
<td></td>
<td>( \sqrt{bhū} )</td>
<td>( bhavati )</td>
<td>he is</td>
</tr>
<tr>
<td></td>
<td>( \sqrt{v}ad )</td>
<td>( vadati )</td>
<td>he speaks, he says</td>
</tr>
<tr>
<td></td>
<td>( \sqrt{v}as )</td>
<td>( vasati )</td>
<td>he lives</td>
</tr>
<tr>
<td></td>
<td>( \sqrt{sthā} )</td>
<td>( tiṣṭhati )</td>
<td>he stands</td>
</tr>
<tr>
<td></td>
<td>( \sqrt{smṛ} )</td>
<td>( smarati )</td>
<td>he remembers</td>
</tr>
</tbody>
</table>
### NOUNS

<table>
<thead>
<tr>
<th>Nominative (subject)</th>
<th>Titular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>naraḥ narau narāḥ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aśvaḥ horse</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gajaḥ elephant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>naraḥ man</td>
<td>Instrumental (with)</td>
<td>nareṇa* narābhyaṁ naraḥ</td>
<td></td>
</tr>
<tr>
<td>nṛpaḥ king</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>putraḥ son</td>
<td>Dative (for)</td>
<td>narāya narābhyaṁ narebhyaḥ</td>
<td></td>
</tr>
<tr>
<td>bālaḥ boy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mṛgaḥ deer</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rāmaḥ Rāma</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vīraḥ hero</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### INDECLINABLES

| kutra | where |
| ca    | and   |
| tatra | there |
| na    | not   |
| vā    | or    |
| saha  | with, together (used after instrumental) |
LESSON SIX

Alphabet: How vowels are formed when they follow consonants

Grammar: The ablative and the genitive
          The use of iti

Vocabulary: More nouns in a
ALPHABET:

VOWELS AFTER CONSONANTS

1. Words are formed by putting letters together. The vowel characters learned so far are used only when they are the first letter of a word. For example, eka (one) is written:

ऎकः eka

2. A consonant without a vowel following it is written with a short stroke (virāma) beneath it. For example:

क ka प pa

कः k पः p

3. When a vowel follows a consonant, the vowel is written in contracted form. The a is replaced by other vowels. Here are the vowel forms:

ग ga गा gā

गः gi गी gī

गु gu गू gū
4. Note that the sign for the i is written before the consonant, even though the i is sounded after the consonant. When written by hand, the curved line on top should touch the vertical line of the consonant. For example:

\[ \text{गि} \]

Often, due to typesetting, the i will not touch at all. For example:

\[ \text{गि} \]

5. These vowel signs may follow all consonants, including the semi-vowels, sibilants, and aspirate. For example:
6. Sometimes these signs are put in different places. For example:

ru is written: \( \text{र} \)

r\( \text{ु} \) is written: \( \text{रु} \)

h\( \text{र} \) is written: \( \text{हर} \)

We will learn more of these forms in the next lesson.

7. Here are more examples of how words are formed by putting letters together:

\( \text{गज} \) \( \text{वीर} \) \( \text{वसति} \)

\text{gaja} \text{ vira} \text{ vasati}
GRAMMAR: ABLATIVE AND GENITIVE

1. Now we will learn the ablative (pañcamī) and genitive (śaśṭhi) cases (vibhakti).

2. The ablative is used for origin or source. It usually means “from.” It is also used for comparison. For example:

   gajāt āgacchati
   (gajād āgacchati)
   He comes from the elephant.
   (ablative)

   One learns from practice. He is taller than she.
   (ablative) (ablative)

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

   narasya āsvah
   (narasyāsvah)
   the horse of the man.
   (genitive)

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

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

   amṛtasya putraḥ sons of immortality
   (amṛtasya putraḥ)

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

Stem: nara (masculine) man

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablative</td>
<td>narāt</td>
</tr>
<tr>
<td>Genitive</td>
<td>narasya</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

*gajānāṃ, bālānāṃ (See page 46.)

7. Now we will learn the use of iti. This important particle is used at the end of a quotation. For example:

aśvah gacchati iti rāmah vadati
(aśvo gacchātī tī rāmo vadati)
“The horse goes,” says Rāma.

Notice that iti is a convenient point to break the sentence down into smaller, more manageable parts.

8. When translating from English to Sanskrit, indirect quotations must first be turned into direct quotations before iti can be used. For example:

He says that he is going. (indirect quotation)
“I am going,” he says. (direct quotation)
gacchāmī iti vadati
(gacchāmītī vadati)

Notice that the change from an indirect quotation to a direct quotation changes the clause from “he is going” to “I am going.”
<table>
<thead>
<tr>
<th><strong>VOCABULARY</strong></th>
<th><strong>SANSKRIT</strong></th>
<th><strong>ENGLISH</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>atra (indeclinable)</td>
<td>here</td>
<td></td>
</tr>
<tr>
<td>ā + √gam (root) āgacchati *</td>
<td>he comes</td>
<td></td>
</tr>
<tr>
<td>iti (indeclinable)</td>
<td>indicates the end of a quotation</td>
<td></td>
</tr>
<tr>
<td>grāmāḥ (mas.)</td>
<td>village</td>
<td></td>
</tr>
</tbody>
</table>

*Note that ā is a verb prefix. It changes the meaning of gacchati from “he goes” to “he comes.”*
EXERCISES

1. Learn to recognize and write the devanāgarī for vowels that follow consonants.

2. Learn the forms for the ablative and genitive.

3. Write the following words in devanāgarī:

   a. iti  g. bhavāvaḥ  m. ṛṣi
   b. nara  h. vadasī  n. devatā
   c. rāma  i. nrpaḥ  o. guṇa
   d. gaja  j. na  p. jaya
   e. vīra  k. vā  q. guru
   f. vasati  l. ca  r. deva

4. Translate the following sentences into English, using the summary sheet. Remember to read each sentence out loud several times.

   a. bālasya gajaḥ grāmam gacchati
      (bālasya gajo grāmam gacchati)

   b. rāmasya putraḥ aśvam gacchati
      (rāmasya putro 'śvam gacchati)

   c. atra aśvaḥ bhavati iti nrpaḥ vadati
      (atrāśvo bhavatīti nrpo vadati)

   d. grāmāt putraḥ āgacchati
      (grāmāt putra āgacchati)
e. kutra gajäh tiṣṭhanti iti nṛpaḥ prcchati
   (kutra gajās tiṣṭhantīti nṛpaḥ prcchati)

f. bālaḥ nṛpasya grāmam gacchati
   (bālo nṛpasya grāmam gacchati)

g. atra vīrāḥ vasanti iti naraḥ vadanti
   (atra vīrā vasantīti naraḥ vadanti)

h. kutra gacchasi iti rāmaḥ prcchati
   (kutra gacchasīti rāmaḥ prcchati)

5. Translate the following sentences into Sanskrit:
   

   b. The horses and elephants are coming from the village.

   c. “Do you remember the men?” the king asks the boy.

   d. Rāma says that he is going to the village.

   e. “I am going to the village for the boy,” says Rāma.

   f. Where does the hero go?

   g. “The hero goes to the village,” says the king.

   h. The son of the king lives here.
i. The king’s sons come from the village.

j. The man speaks to Rāma about the elephants.

6. Translate the following sentences into English:

a. narau grāmāt āgacchataḥ
   (narau grāmād āgacchataḥ)

b. atra bhavāmi iti bālaḥ nṛpam vadati
   (atra bhavāmīti bālo nṛpaṃ vadati)

c. kutra vasasi iti vīraḥ putram pṛcchati
   (kutra vasasīti vīraḥ putraṃ pṛcchati)

d. rāmeṇa saha atra vasāmi iti putraḥ vadati
   (rāmeṇa sahātra vasāmīti putro vadati)

e. narasya putrāḥ tatra tiṣṭhanti
   (narasya putrās tatra tiṣṭhanti)

f. atra vīrasya gajaḥ bhavati
   (atra vīrasya gajo bhavati)

g. rāmam smarasi iti bālaḥ naram pṛcchanti
   (rāmaṃ smarasīti bālā naram pṛcchanti)

h. kutra grāmaḥ bhavati iti naraḥ putram pṛcchati
   (kutra grāmo bhavatīti naraḥ putraṃ pṛcchati)

i. grāmaḥ tatra bhavati iti putraḥ naram vadati
   (grāmas tatra bhavatīti putro naram vadati)
7. Translate the following sentences into Sanskrit:

a. “Where are you going?” the king asks the boy.

b. “I am going to the horse,” the boy says.

c. The king of the villages speaks to the men.

d. The two boys are coming from the horse and the elephant.

e. The boy lives with Rāma.

f. “Here are the sons of Rāma,” says the hero.

g. The king says that the boys are standing there.

h. “I am going to the village,” says the son of the hero.

i. The two horses are coming here together with the two deer.

j. The king’s two horses are there.
### SUMMARY SHEET

<table>
<thead>
<tr>
<th></th>
<th>Third</th>
<th>Second</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>gacchati</td>
<td>gacchathāḥ</td>
<td>gacchāmi</td>
</tr>
<tr>
<td></td>
<td>(he, she goes)</td>
<td>(you two go)</td>
<td>(I go)</td>
</tr>
<tr>
<td></td>
<td>gacchātṛi</td>
<td>gacchathāḥ</td>
<td>gacchāvaḥ</td>
</tr>
<tr>
<td></td>
<td>(they two go)</td>
<td>(you all go)</td>
<td>(we two go)</td>
</tr>
<tr>
<td></td>
<td>gacchāmpī</td>
<td>gacchāṭṛi</td>
<td>gacchāmāḥ</td>
</tr>
<tr>
<td></td>
<td>(they all go)</td>
<td>(we all go)</td>
<td></td>
</tr>
</tbody>
</table>

---

### VERBS

- **ā + √gam**
  - āgacchati: he comes
- √gam
  - gacchati: he goes
- √prach
  - pṛcchati: he asks
- √bhū
  - bhavati: he is
- √vad
  - vadati: he speaks, he says
- √vas
  - vasati: he lives
- √sthā
  - tiṣṭhati: he stands
- √smṛ
  - smarati: he remembers
NOUNS

|          | Nom. (subject) |  |  |
|---------|---------------|  |  |
| aśvaḥ   | horse         | naraḥ | narau | narāḥ |
| gajaḥ   | elephant      | naram | narau | narān |
| grāmaḥ  | village       | nareṇa* | narābhyām | naraiḥ |
| naraḥ   | man           |  |  |  |
| nrpaḥ   | king          |  |  |  |
| putraḥ  | son           |  |  |  |
| bālaḥ   | boy           |  |  |  |
| mṛgaḥ   | deer          |  |  |  |
| rāmaḥ   | Rāma          |  |  |  |
| vīraḥ   | hero          |  |  |  |

|          | Dat. (for) |  |  |
|---------|------------|  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

|          | Abl. (from) |  |  |
|---------|-------------|  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

|          | Gen. (of, 's) |  |  |
|---------|--------------|  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

|          |  |  |  |
|---------|  |  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

|          |  |  |  |
|---------|  |  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

|          |  |  |  |
|---------|  |  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

|          |  |  |  |
|---------|  |  |  |
| naraḥ   |  |  |  |
| nrpaḥ   |  |  |  |
| putraḥ  |  |  |  |
| bālaḥ   |  |  |  |
| mṛgaḥ   |  |  |  |
| rāmaḥ   |  |  |  |
| vīraḥ   |  |  |  |

INDECLINABLES

atra  here
iti  end of quote
kutra where
cā  and
tatra there
na  not
vā  or
saha with, together

*gajena, gajānām (See page 46.)
LESSON SEVEN

Alphabet: Conjunct consonants

Grammar: The locative and vocative

Vocabulary: More nouns in a
1. We will now learn how to write two or more consonants without a vowel coming between them. To write tva, remove the vertical line from the t. For example:

\[
tava \quad \text{तव} \quad \text{tva} \quad \text{तव}
\]

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

\[
tma \quad \text{तम} \quad \text{ṣya} \quad \text{ष्य}
\]

\[
sya \quad \text{स्य} \quad \text{tya} \quad \text{त्य}
\]

\[
bhya \quad \text{भ्य} \quad \text{nta} \quad \text{न्त}
\]

\[
nti \quad \text{ति} \quad \text{ṣṭa} \quad \text{ष्ट}
\]

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

\[
dva \quad \text{द्व} \quad \text{dda} \quad \text{द्दा}
\]

\[
ṅga \quad \text{ञ्ग} \quad \text{ddho} \quad \text{द्धो}
\]
4. Consonant conjuncts are read left to right and top to bottom. They will be learned most easily by close observation to their formation as we continue with the exercises.

5. When the semi-vowel \( r \) comes immediately before another consonant, the \( r \) takes the form of a small hook above the consonant. For example:

\[
\begin{align*}
\text{rpa} & \quad प्र \quad \text{rmya} \quad म्र्यः \\
\text{ryā} & \quad यः \quad \text{rgo} \quad गः
\end{align*}
\]

Notice that the \( r \) is placed as far to the right as possible.

6. When \( r \) immediately follows a consonant, the \( r \) takes the form of a small slanted stroke, written near the bottom of the vertical line (danda, meaning "stick"), if there is a vertical line. For example:

\[
\begin{align*}
\text{pra} & \quad प्र \quad \text{bra} \quad ब्र \\
\text{sra} & \quad स्र \quad \text{gra} \quad ग्र \\
\text{mra} & \quad म्र \quad \text{dra} \quad द्र
\end{align*}
\]
7. Some forms are completely different than the two letters that make them up. These must be learned:

\begin{align*}
\text{tra} & \quad \text{jña} \quad \text{त} \\
\text{ddhya} & \quad \text{śva} \quad \text{श} \quad \text{शव} \\
\text{dyā} & \quad \text{kta} \quad \text{क} \quad \text{क्त} \\
\text{tta} & \quad \text{kṣa} \quad \text{च} \quad \text{च्छ} \\
\text{hma} & \quad \text{kra} \quad \text{क} \quad \text{क्र} \\
\text{ḥṇa} & \quad \text{hva} \quad \text{ह} \\
\end{align*}

The ‘ represents a missing a. It is written in devanāgarī as ॐ.

For example: वेदोऽहम् vedo ’ham
8. A vertical line (daṇḍa) is used as a period at the end of a sentence. It is also used to mark the halfway part of a verse. Two vertical lines mark the end of a paragraph or the end of a verse. For example:

रामो गच्छति।

9. There are other ways of forming certain letters, which you should be able to recognize:

\[
\begin{align*}
\text{a} & \quad \text{ा} & \quad \text{ा} & \quad \text{ा} \\
\text{ā} & \quad \text{ँ} & \quad \text{ा} & \quad \text{ा} \\
\text{ṛ} & \quad \text{ऍ} & \quad \text{ऍ} & \quad \text{ऍ} \\
\text{ṝ} & \quad \text{ऐ} & \quad \text{ऐ} & \quad \text{ऐ} \\
\text{jha} & \quad \text{झ} & \quad \text{झ} & \quad \text{झ} \\
\text{ṇa} & \quad \text{ण} & \quad \text{ण} & \quad \text{ण}
\end{align*}
\]
GRAMMAR: LOCATIVE AND VOCATIVE

1. Now we will learn the locative (saptami) and vocative (sambodhana—“awakening,” “arousing”).

2. The locative case is used to express location. For example:

   gräme vasati   gaje tiṣṭhati (same with sandhi)
   He lives in the village. He stands on the elephant.
   (locative)      (locative)

3. The vocative is used for address. The vocative often, but not always, begins a sentence. For example:

   rāma atra āgacchasi
   (rāma atrāgacchasi)
   O Rāma, you are coming here.
   (vocative)

Indian grammarians do not consider the vocative a true case (vibhakti) like the seven other cases, but a modification of the nominative, or naming case.

4. Here is the formation of the locative and vocative:

   Stem: nara (masculine) man

   Locative       nare       narayoh     nareṣu
   Vocative       nara       narau       narāh
                   |_________| |_________| |_________
   Singular       Dual       Plural
5. Like verbs, there is a parsing code, or way of classifying nouns. They are classified according to:

Gender (liṅga):
- Masculine (puṃ-liṅga) (mas.)
- Feminine (stṛ-liṅga) (fem.)
- Neuter (napuṃsaka-liṅga) (n.)

Case (vibhakti):
- Nominative (prathamā) (nom.)
- Accusative (dvitiyā) (acc.)
- Instrumental (ṛṭṭiyā) (inst.)
- Dative (caturthī) (dat.)
- Ablative (pañcamī) (abl.)
- Genitive (ṣaṣṭhī) (gen.)
- Locative (saptamī) (loc.)
- Vocative (saṃbodhana) (voc.)

Number (vacana):
- Singular (eka-vacana) (sing.)
- Dual (dvī-vacana) (dual)
- Plural (bahu-vacana) (pl.)

6. The word narah would be classified as masculine, nominative, singular. Its parsing code would be mas. nom. sing.

The word narān would be classified as masculine, accusative, plural. Its parsing code would be mas. acc. pl.
7. Here is the entire short a masculine declension:

**Stem: nara (masculine) man**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (subject)</td>
<td>नरः</td>
<td>नरौ</td>
<td>नरा:</td>
</tr>
<tr>
<td>Accusative (object)</td>
<td>नरम्</td>
<td>नरौ</td>
<td>नरान्</td>
</tr>
<tr>
<td>Instrumental (with)</td>
<td>नरेना*</td>
<td>नराभयाम</td>
<td>नरेयः</td>
</tr>
<tr>
<td>Dative (for)</td>
<td>नराय</td>
<td>नराभयाम</td>
<td>नरेभ्यः</td>
</tr>
<tr>
<td>Ablative (from)</td>
<td>नरात्</td>
<td>नराभयाम</td>
<td>नरेभ्यः</td>
</tr>
<tr>
<td>Genitive (of, 's)</td>
<td>नरस्य</td>
<td>नरयोः</td>
<td>नराग्राम्</td>
</tr>
<tr>
<td>Locative (in, on)</td>
<td>नरे</td>
<td>नरयोः</td>
<td>नरेशु</td>
</tr>
<tr>
<td>Vocative (O)</td>
<td>नर</td>
<td>नरौ</td>
<td>नरा:</td>
</tr>
</tbody>
</table>

*Suggested readings, gajena, gajānām (See p. 46.)*
<table>
<thead>
<tr>
<th>VOCABULARY</th>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>चारायर्यः</td>
<td>अचर्य (mas.)</td>
<td>teacher</td>
</tr>
<tr>
<td>चन्द्रः</td>
<td>चन्द्र (mas.)</td>
<td>moon</td>
</tr>
<tr>
<td>चिन्त्</td>
<td>चिन्त्र (root) cintayati</td>
<td>he thinks</td>
</tr>
<tr>
<td>पश्</td>
<td>पश्र (root) paśyati</td>
<td>he sees</td>
</tr>
<tr>
<td>(ङ्द्र is also considered to be the root.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>विना</td>
<td>विन (indeclinable)</td>
<td>without (used like saha)</td>
</tr>
<tr>
<td>शिष्यः</td>
<td>शिष्य (mas.)</td>
<td>student</td>
</tr>
<tr>
<td>सूर्यः</td>
<td>सूर्य (mas.)</td>
<td>sun</td>
</tr>
</tbody>
</table>
EXERCISES

1. Learn the examples given for consonant conjuncts. Put these words into roman letters (transliterate them):

   a. पुराणा  
   b. गन्धर्व  
   c. छन्दः  
   d. व्याकरणा  
   e. गच्छति  
   f. चन्द्र  
   g. ज्योतिष  
   h. कल्प  
   i. ग्रंथ  
   j. पुत्रस्य  
   k. शिष्यः  
   l. तिथिन्ति  

2. Learn the forms for the locative and vocative.

3. Parse the following words and give their meaning:

   a. narāḥ  
   b. hastau  
   c. bālānām  
   d. nrpāt  
   e. rāmāya  
   f. mṛgeṇa  
   g. gajaiḥ  
   h. vīrān  
   i. grāmeṣu  
   j. ācāryāya
4. Translate the following sentences into English. (Use the summary sheet.) Cover the devanāgarī with a sheet of paper, write it yourself, and then compare:

a. शिष्यः चन्द्रम् सूर्यम् च पश्यति ।

śiṣyaḥ candram sūryam ca paśyati
(śiṣyaś candram sūryam ca paśyati)

b. राम गजा: ग्रामे तिष्ठन्ति ।

rāma gajāḥ grāme tiṣṭhanti
(rāma gajā grāme tiṣṭhanti)

c. वीरः ग्रामे वसति इति ग्राचार्यः

शिष्यम् वदति ।

vīraḥ grāme vasati iti ācāryaḥ śiṣyam vadati
(vīro grāme vasatīty ācāryaḥ śiṣyaṃ vadati)

d. कुट्र चन्द्रः भवति इति पुत्रः

पृच्छति ।

kutra candrah bhavati iti putraḥ prcchati
(kutra candro bhavatīti putraḥ prcchati)
e. तत्र गजेबालो तिष्ठतः।

tatra gaje bālau tiṣṭhataḥ
(tatra gaje bālau tiṣṭhataḥ)

f. पुत्र कुट्रं चन्द्रं भवति इति वीरः

बालम् पुष्पति।

putra kutra candraḥ bhavati iti vīraḥ bālam pṛcechati
(putra kutra candro bhavatīti vīro bālāṃ pṛcechati)

g. चार्चार्यस्य शिष्यः तिष्ठति वदति च।

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

h. रामेशा विना वीरा: ग्रामात् चागच्छन्ति।

rāmeṇa vinā vīraḥ grāmād āgacchanti
(rāmeṇa vinā vīra grāmād āgacchanti)

i. ग्रामे वसामि इति वीरस्य वालं चिन्तयति।

grāme vasāmī iti vīrasya bālaḥ cintayati
(grāme vasāmīti vīrasya bālaḥ cintayati)
5. Translate the following sentences into Sanskrit:

a. The king tells the hero that the boys are going to the village.

b. Without the king, the boys come.

c. In the hand of the hero is the son.

d. “Where am I?” thinks the boy.

e. He asks the son of the hero where the men are.

f. The teacher tells the student that the sun is not the moon.

g. The king lives in the village.

h. There are the elephants of the king.

6. Translate the following sentences into English:

a. रामेश विना बाल: ग्रामम् गच्छति ।
   
   rāmeṇa vinā bālah grāmam gacchati
   (rāmeṇa vinā bālo grāmam gacchati)
b. कुत्र नृपस्य गजाः भवन्ति ।

kutra nṛpasya gajāḥ bhavanti
(kutra nṛpasya gajā bhavanti)

c. ऋत्र भवामि इति बालः नरम् वदति ।

atra bhavāmi iti bālah naram vadati
(atra bhavāmīti bālo naram vadati)

d. सूर्येण विना चन्द्रम् न पश्यसि ।

sūryeṇa vinā candram na paśyasi
(sūryeṇa vinā candram na paśyasi)

e. ऋचार्यः शिष्यान् वदति ।

ācāryaḥ śisyān vadati
(ācāryaḥ śisyān vadati)

f. चन्द्रम् पश्यामि इति बालः चिन्तयति ।

candram paśyāmi iti bālah cintayati
(candram paśyāmīti bālaś cintayati)

g. ऋत्र ग्रामाशाम् नृपः आगच्छति ।

atra grāmānām nṛpaḥ āgacchati
(atra grāmānām nṛpa āgacchati)
h. नृपः वीरस्य ऋषभम् पश्यति।

nṛpaḥ vīrasya ṛṣvam paśyati
(nṛpo vīrasyāśvaṁ paśyati)

i. कुत्र सूर्यः चन्द्रः च भवतः इति बालः प्रृच्छति।

kutra sūryaḥ candraḥ ca bhavataḥ iti bālaḥ pṛcchati
(kutra sūryaḥ candraḥ ca bhavata iti bālaḥ pṛcchati)

j. शिष्या: नरम् न स्मरन्ति।

śisyāḥ naram na smaranti
(śisyā naraṁ na smaranti)

7. Translate the following sentences into Sanskrit, writing first in roman script and then in devanāgarī:

a. “Where are you going?” the boy asks the king’s son.

b. The two deer are in the village.

c. The teacher speaks to the hero’s son.
d. The king sees the sun and the moon.

e. Without the sun we do not see the moon.

f. The hero is on the elephant of the king.

g. "We live in the villages," the boys say.

h. Rāma goes from the horses to the elephants.

i. "Where are we going?" the boy asks the king.

j. The teacher lives in the village with the students.
8. Transliterate the following:

1. ऋषि  
13. चित्तवृत्ति
2. ऋशन  
14. ऋविद्या
3. ऋविकार  
15. ऋविकत
4. गुप्त  
16. धारणा
5. ज्ञान  
17. धार्मन्
6. कुरुचेत्र  
18. धानंद
7. कर्म  
19. धृष्टांबोग
8. ध्यान  
20. तत्त्वमसि
9. दर्शन  
21. नामरूप
10. दुःख  
22. उपनिषद्
11. वेद  
23. नित्य
12. चित्त  
24. धर्म
### SUMMARY SHEET

<table>
<thead>
<tr>
<th></th>
<th>Third</th>
<th>Second</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>(he, she goes)</td>
<td><strong>gacchāti</strong></td>
<td><strong>gacchāthā</strong></td>
<td><strong>gacchānti</strong></td>
</tr>
<tr>
<td>(they two go)</td>
<td>(they all go)</td>
<td>(you go)</td>
<td>(you all go)</td>
</tr>
<tr>
<td>(you two go)</td>
<td>(you all go)</td>
<td>(I go)</td>
<td>(we all go)</td>
</tr>
<tr>
<td>(we two go)</td>
<td>(we all go)</td>
<td>(we go)</td>
<td>(we go)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>__________</td>
<td>__________</td>
<td>__________</td>
</tr>
</tbody>
</table>

**VERBS**

- $\ddot{a} + \sqrt{\text{gam}}$  → **āgacchāti** he comes
- $\sqrt{\text{gam}}$ → **gacchāti** he goes
- $\sqrt{\text{cint}}$ → **cintayāti** he thinks
- $\sqrt{\text{paś (}\sqrt{\text{dṛś})}}$  → **paśyāti** he sees
- $\sqrt{\text{prach}}$ → **pracchāti** he asks
- $\sqrt{\text{bhū}}$ → **bhavāti** he is
- $\sqrt{\text{vad}}$ → **vadāti** he speaks, he says
- $\sqrt{\text{vas}}$ → **vasāti** he lives
- $\sqrt{\text{stāh}}$ → **tiṣṭhati** he stands
- $\sqrt{\text{smṛ}}$ → **smarati** he remembers
### Nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Case</th>
<th>Plural 1</th>
<th>Plural 2</th>
<th>Plural 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśvaḥ</td>
<td>Nom. (subject)</td>
<td>naraḥ</td>
<td>narau</td>
<td>narāḥ</td>
</tr>
<tr>
<td>ācāryaḥ</td>
<td>Acc. (object)</td>
<td>naram</td>
<td>narau</td>
<td>narān</td>
</tr>
<tr>
<td>gajaḥ</td>
<td>Inst. (with)</td>
<td>nareṇa*</td>
<td>narābhyām</td>
<td>naraiḥ</td>
</tr>
<tr>
<td>grāmaḥ</td>
<td>Dat. (for)</td>
<td>narāya</td>
<td>narābhyām</td>
<td>narebhyaḥ</td>
</tr>
<tr>
<td>candraḥ</td>
<td>Voc. (O)</td>
<td>narāt</td>
<td>narābhyām</td>
<td>narebhyaḥ</td>
</tr>
<tr>
<td>naraḥ</td>
<td>Abl. (from)</td>
<td>naraṣya</td>
<td>narayoḥ</td>
<td>narāṇām*</td>
</tr>
<tr>
<td>nṛpāḥ</td>
<td>Gen. (of, 's)</td>
<td>nare</td>
<td>narayoḥ</td>
<td>nareṣu</td>
</tr>
<tr>
<td>putraḥ</td>
<td>Loc. (in, on)</td>
<td>nara</td>
<td>narau</td>
<td>narāḥ</td>
</tr>
<tr>
<td>bālaḥ</td>
<td>Rāma</td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>mṛgāḥ</td>
<td></td>
<td><em>gajena, gajānām</em> (See page 46.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
LESSON EIGHT

Alphabet: The sandhi rules for combining vowels

Grammar: Neuter nouns in short a

Vocabulary: Neuter nouns
ALPHABET: 
VOWEL SANDHI

1. The word “sandhi” means “combination” or “junction point.”
   The rules of sandhi insure that sounds will combine in a pleasing,
   euphonic way. Pāṇini (1.4.109) also refers to these junction
   points as saṁhītā, or “togetherness.” There are two types of
   sandhi rules:

   a. External sandhi, or changes at the junction between
      words

   b. Internal sandhi, or changes within a word

2. The sandhi rules involve sound changes so that the flow of the
   language is smooth. As mentioned in Lesson 2, “an apple” is
   smoother to pronounce than “a apple.” “The house” is
   pronounced differently than “the other house.” These are
   examples of external sandhi. The sandhi rules of Sanskrit exist
   because the Sanskrit tradition has been primarily an oral tradition,
   and because its grammatical insights were so sophisticated. (The
   term sandhi has been adopted by modern linguists to describe
   sound modifications between words in any language.)

3. Don't allow the sandhi rules to overwhelm you. There are many
   rules to learn, but with practice you will gradually assimilate
   them. We will begin our study of the external sandhi rules using
   charts, and then after we have used the rules for some time, we
   will memorize them. There will be three charts, because external
   sandhi can be divided into three groups:

   a. Vowel sandhi (svara-sandhi) Lesson Eight
   b. Final ṣ sandhi (visarga-sandhi) Lesson Nine
   c. Consonant sandhi (hal-sandhi) Lesson Ten
4. The chart on page 89 describes what happens if a word ends with a vowel and the next word begins with a vowel. For example, if one word ends with a short i, and the next word begins with an a, then the two combine (sandhi) to form ya:

\[
\text{गृण्डि} + \text{श्रम्} \quad \text{would be written} \quad \text{गृण्डृश्रम्}
\]
\[
gacchati + \text{aśvam} \quad \text{would be written} \quad \text{gacchaty aśvam}
\]

\[
\text{एव} + \text{श्रविष्ठ्यते} = \text{एवाश्रविष्ठ्यते}
\]
\[
eva + avaśiṣyate \quad = \quad \text{evāvaśiṣyate}
\]

\[
\text{ब्रह्म} + \text{स्मि} = \text{ब्रह्मस्मि}
\]
\[
\text{brahma} + \text{asmi} \quad = \quad \text{brahmāsmi}
\]

\[
\text{भव} + \text{र्जुन} = \text{भवर्जुन}
\]
\[
\text{bhava} + \text{arjuna} \quad = \quad \text{bhavārjuna}
\]

5. On the following page is the chart describing the sandhi change if the first word ends in a vowel (the vowels at the top of the chart) and the second word begins in a vowel (the vowels in the right column). If a vowel has \(\text{ американскू} \) above it, then it refers to a short or a long vowel.

6. This chart need not be memorized. It should be used in the exercises, and the rules will be memorized later, once the patterns of change are more clear.
<table>
<thead>
<tr>
<th>Vowel Sandhi</th>
<th>Final Vowels</th>
<th>Initial Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>āi</td>
<td>ũr e ai au</td>
<td></td>
</tr>
<tr>
<td>ëi</td>
<td>ũr e ai au</td>
<td></td>
</tr>
<tr>
<td>ëi</td>
<td>ũr e ai au</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>ùru au ëva</td>
<td>u</td>
</tr>
<tr>
<td>o</td>
<td>ùru au ëvũ</td>
<td>u</td>
</tr>
<tr>
<td>ar</td>
<td>vr ũr a r ār āvr</td>
<td>r</td>
</tr>
<tr>
<td>ai</td>
<td>ye ve re a e āe āve</td>
<td>e</td>
</tr>
<tr>
<td>ai</td>
<td>yai vai rai a ai ā ai āvai</td>
<td>ai</td>
</tr>
<tr>
<td>au</td>
<td>yo vo ro a o ã o āvo</td>
<td>o</td>
</tr>
<tr>
<td>au</td>
<td>yau vau rau a au ā au āvau</td>
<td>au</td>
</tr>
</tbody>
</table>
7. Here are some examples:

\[ i + ū = yū \]
\[ r + i = ri \]
\[ i + u = yu \]

\[ गच्छति + इति = गच्छतीति \]
\[ gacchati + iti = gacchatīti \]

Additional examples are given on pages 167–170.

8. Remember that the apostrophe (') represents the missing letter a. It is called \textit{avagraha}, meaning “separation.” It is written in \textit{devanāgarī} as:

\[ अ \]
\[ ग्रामे + अत्र = ग्रामेत्र \]
\[ grāme + atra = grāme tra \]

9. Once the \textit{sandhi} rules have been applied, there is no further application of \textit{sandhi} rules. The \textit{sandhi} rules are only applied once.

10. In this text, words are always separated in transliteration (roman script), unless two vowels have formed one long vowel, such as \[ i + i = ī \]. In \textit{devanāgarī} script, words involving vowel \textit{sandhi} are joined except when there is a space (hiatus) between the vowels in the chart. Until you learn more \textit{sandhi} rules, all other words should be kept separated. For example:
गच्छाति + इति = गच्छातीति
gacchati + iti = gacchatiti

गच्छाति + अश्वम = गच्छात्याश्वम்
gacchati + asvam = gacchatya asvam

11. In vowel sandhi, often a vowel will be replaced by the semi-vowel that corresponds to it. For example, i will be replaced by y. According to Pāṇini, the change from the corresponding semi-vowel to the vowel is called samprasaṅraṇa ("spreading out," "extension") because the semi-vowel "spreads out" to form the vowel:

<table>
<thead>
<tr>
<th>Palatal</th>
<th>i</th>
<th>ī</th>
<th>y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retroflex</td>
<td>r</td>
<td>ū</td>
<td>r</td>
</tr>
<tr>
<td>Dental</td>
<td>l</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>Labial</td>
<td>u</td>
<td>ū</td>
<td>v</td>
</tr>
</tbody>
</table>

Vowels      Semi-vowels

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

a. The vowels i, u, and e when they are dual endings.

b. The final vowel of an interjection (usually a vocative). For example, rāma āgacchanti (Rāma, they come.) needs no sandhi.

13. The rules for this lesson are written out in Lesson 13. We will memorize them at that time.
**GRAMMAR:**

**NEUTER NOUNS**

1. All the nouns that we have studied so far have been masculine. Now we will study the neuter nouns that end in short a.

2. Here is the formation of the neuter short a nouns:

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Instrumental</th>
<th>Dative</th>
<th>Ablative</th>
<th>Genitive</th>
<th>Locative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>फलम्</td>
<td>फले</td>
<td>फलानि</td>
<td>फलाय</td>
<td>फलात्</td>
<td>फलस्य</td>
<td>फले</td>
<td>फहला</td>
</tr>
<tr>
<td></td>
<td>phalam</td>
<td>phale</td>
<td>phalāni</td>
<td>phalāya</td>
<td>phalāt</td>
<td>phalasya</td>
<td>phale</td>
<td>phala</td>
</tr>
<tr>
<td></td>
<td>फलाध्वाम्</td>
<td>फले:</td>
<td>फलाध्वाम्</td>
<td>फलेध्व:</td>
<td>फलाध्वाम्</td>
<td>फलाध्वाम्</td>
<td>फलेध्व:</td>
<td>फलेध्व</td>
</tr>
<tr>
<td></td>
<td>phalābhyaṃ</td>
<td>phalaiḥ</td>
<td>phalābhyaṃ</td>
<td>phalebhyaḥ</td>
<td>phalābhyaṃ</td>
<td>phalābhyaṃ</td>
<td>phalebhyaḥ</td>
<td>phalebhyaḥ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Stem: **phala** (neuter) fruit
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>अमृतम् (amṛtam)</td>
<td>immortality, an immortal</td>
</tr>
<tr>
<td>कथम् (katham)</td>
<td>how (used like kutra)</td>
</tr>
<tr>
<td>ज्ञानम् (jñānam)</td>
<td>knowledge</td>
</tr>
<tr>
<td>पद् (path (root) pathati)</td>
<td>he reads</td>
</tr>
<tr>
<td>पुस्तकम् (pustakam)</td>
<td>book</td>
</tr>
<tr>
<td>फलम् (phalam)</td>
<td>fruit</td>
</tr>
<tr>
<td>वनम् (vanam)</td>
<td>forest</td>
</tr>
<tr>
<td>शास्त्रम् (śāstram)</td>
<td>scripture</td>
</tr>
<tr>
<td>सत्यम् (satyam)</td>
<td>truth</td>
</tr>
<tr>
<td>सूक्तम् (sūktam)</td>
<td>hymn</td>
</tr>
</tbody>
</table>

Notice that neuter nouns are also given in their nominative singular form. For example, अमृता (stem form) is listed as अमृतम् (nominitive form).

Notice that the neuter nouns decline like the masculine nouns, except in the nominative, accusative, and vocative.
EXERCISES

1. We had learned that r or r changes the following n to ṇ. This change will not occur if a t comes between, because the t changes the position of the tongue. Therefore: amṛtāni, amṛtena, amṛtānām. But: śāstrāni, śāstrena, śāstrāṇām. This sandhi rule will be studied in more detail in Lesson 11.

2. Put the following words together, using correct sandhi rules, and then write the final form in devanāgarī:

   a. putreṇa atra
   b. saha ācāryah
   c. tatra iti
   d. iti atra
   e. iti ācāryah
   f. devau āgacchataḥ
   g. nare atra
   h. vane iti
   i. phalāni iti
   j. smarati atra

3. Write in roman script and take out the sandhi:

   a. gacchṭītī
d. gacchāmītī
e. hast ṇi
   f. nupṣṭyāḍh:
g. abhṛṣṭa
   h. kuṭraḍh:
i. kuṭreṇi
ej. gacchṭyatra
4. In the following exercises, remember that the subject and the predicate nominative are put in the nominative case, since they both refer to the same subject. (See page 33.) For example:

rāmah putraḥ bhavati
(rāmah putro bhavati)
Rāma is the son.

In this text, the predicate nominative is usually placed after the subject, although other word orders are equally common. (See 5b, c; 6a, f, g.)

5. In the following sentences, cover up the roman script and transliterate each sentence (write in roman script). Then cover the devanāgarī and write in devanāgarī. Then take out any sandhi. Only the sandhi rules learned so far have been applied—that is, only when one word ends in a vowel and the next word begins in a vowel. Finally, translate into English:

a. रामः ग्रामात् वनम् गच्छति ।
rāmah grāmāt vanam gacchati
(rāmo grāmād vanaṃ gacchati)

b. आम्रूतम् ज्ञानस्य फलम् भवति ।
amṛtam jñānasya phalam bhavati
(amṛtaṃ jñānasya phalam bhavati)
c. ज्ञानम् सत्यम् भवतीति बाला: शाख्रे पठन्ति ।

ज्ञानम् सत्यम् भवतिः बालः साध्रे पाृंहती
(ज्ञानम् सत्यम् भवतिः बालः साध्रे पाृंहती)

d. अमृतस्य पुत्रा: भवथेत्याचार्यः शिष्यान्

वदति ।

अमृतस्यापुत्राः भवथेत्याः अचार्याः शिष्याः वदति
(अमृतस्यापुत्राः भवथेत्याः अचार्याः शिष्याः वदति)

e. कथम् अचार्याः: सूक्तानि स्मरन्ति ।

कथम् अचार्याः सूक्ताः स्मरन्ति
(कथम् अचार्याः सूक्ताः स्मरन्ति)

f. शाख्रे षु सत्यम् पश्यामीति गमः वदति ।

साह्यस्य सत्यम् पाृंहमिः रामः वदति
(साह्यस्य सत्यम् पाृंहमिः रामः वदति)
g. कुत्र सूक्तानां ज्ञानं भवतीति बीरः पुत्रम् पृच्छति ।

kutra sūktānāṁ jñānam bhavatīti vīraḥ putram pṛcchati
(kutra sūktānāṁ jñānam bhavatīti vīraḥ putram pṛcchati)

h. नृपः बालाय पुस्तकम् पठति ।

nrpaḥ bālāya pustakam paṭhati
(nrpo bālāya pustakam paṭhati)

6. Translate the following sentences into Sanskrit. First write them without sandhi, then with (vowel) sandhi, and finally in devanāgarī.

a. The elephant is not the king of the forest.

b. How do you see the moon?

c. Rāma thinks that he sees the deer.

d. The fruit is in the hands of the boy.

e. How does the king live without Rāma?

f. Rāma is the king.
g. The king is Rāma.

h. The hero lives in the village of the immortals.

7. Translate the following sentences into English. First write in roman script, then take out the sandhi, and finally write in English:

a. कथम् सूर्येश विना नराः नृपम् पश्यन्ति ।
   (कथम् सूर्येश विना नराः नृपम् पश्यन्ति ।)

b. शिष्यानाम् ग्रामाचार्यः पुस्तकम् पठति ।
   (शिष्यानामाचार्यः पुस्तकं पठति ।)

c. अन्त्र वने फलानि भवन्तीति बालः वीरम् वदति ।
   (अन्त्र वने फलानि भवन्तीति बालो वीरं वदति ।)

d. मृगः वने वसति गजः च ग्रामे वसति ।
   (मृगो वने वसति गजश्रु ग्रामे वसति ।)
   (When a phrase or clause is joined by ca, it usually takes the second position. See p. 28.)

e. ज्ञानम् पुस्तकेन भवतीत्याचार्यः वदति ।
   (ज्ञानं पुस्तकेन भवतीत्याचार्यं वदति ।)
f. धुतकन विना शिष्यः ज्ञानम् स्मरति।
   (धुतकन विना शिष्यो ज्ञान स्मरति।)

g. राम कुत्र मृगेश सह गच्चसीति पुत्रः पृच्छति।
   (राम कुत्र मृगेश सह गच्चसीति पुत्रः पृच्छति।)

h. नरः बालाय पुस्तकम् पठति।
   (नरे बालाय पुस्तकं पठति।)

8. Translate the following sentences into Sanskrit. Translate, put in the vowel sandhi, and write in devanāgarī:

   a. Where do you read the knowledge of immortality?

   b. How does Rāma go to the forest without the horses?

   c. “The hymns are in the book,” the teacher tells the students.

   d. Rāma sees the truth and speaks the truth.

   e. “I see the sun and the moon,” says the son of the king.

   f. Without knowledge, there are no teachers or students.

   g. The hero speaks to the boys about immortality.

   h. The horses, elephants, and boys come from the village.
9. Transliterate the following:

1. पुराण  
2. राम  
3. पुरुष  
4. प्रकृति  
5. प्रज्ञा  
6. सीता  
7. सुखम्  
8. संयम  
9. संसार  
10. संस्कार  
11. संस्कृत  
12. सत्यम्  
13. रामराज्य  
14. रामायण  
15. शिष्य  
16. स्थितप्रज  
17. भगवद्गीता  
18. समाधि  
19. योग  
20. बुद्ध  
21. महाभारत  
22. प्रजापतिराध  
23. वेदान्त  
24. वेदलीला
### SUMMARY SHEET

#### VERBS

<table>
<thead>
<tr>
<th></th>
<th>Third</th>
<th>Second</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>gacchati</td>
<td>gacchataḥ</td>
<td>gacchanti</td>
</tr>
<tr>
<td></td>
<td>(he, she goes)</td>
<td>(they two go)</td>
<td>(they all go)</td>
</tr>
<tr>
<td></td>
<td>gacchasi</td>
<td>gacchathaḥ</td>
<td>gacchatha</td>
</tr>
<tr>
<td></td>
<td>(you go)</td>
<td>(you two go)</td>
<td>(you all go)</td>
</tr>
<tr>
<td></td>
<td>gacchāmi</td>
<td>gacchāvah</td>
<td>gacchāmaḥ</td>
</tr>
<tr>
<td></td>
<td>(I go)</td>
<td>(we two go)</td>
<td>(we all go)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

| åa + √gam | āgacchati | he comes |
| √gam      | gacchati  | he goes  |
| √cint     | cintayati | he thinks |
| √path     | pathati   | he reads  |
| √paś (√drś) | paśyati  | he sees  |
| √prach    | prcchati  | he asks   |
| √bhū      | bhavati   | he is     |
| √vad      | vadati    | he speaks, he says |
| √vas      | vasati    | he lives   |
| √sthā     | tiṣṭhāti  | he stands  |
| √smṛ      | smarati   | he remembers |
MASCULINE NOUNS

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

Singular  Dual  Plural
*gaṇaṇa, gaṇāṇām (See page 46.)

MASCULINE NOUNS

<table>
<thead>
<tr>
<th>aśvaḥ</th>
<th>horse</th>
<th>rāmaḥ</th>
<th>Rāma</th>
</tr>
</thead>
<tbody>
<tr>
<td>ācāryaḥ</td>
<td>teacher</td>
<td>vīraḥ</td>
<td>hero</td>
</tr>
<tr>
<td>gajaḥ</td>
<td>elephant</td>
<td>śiṣyaḥ</td>
<td>student</td>
</tr>
<tr>
<td>grāmaḥ</td>
<td>village</td>
<td>sūryaḥ</td>
<td>sun</td>
</tr>
<tr>
<td>candraḥ</td>
<td>moon</td>
<td>haveḥ</td>
<td>hand</td>
</tr>
<tr>
<td>naraḥ</td>
<td>man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nṛpaḥ</td>
<td>king</td>
<td></td>
<td></td>
</tr>
<tr>
<td>putraḥ</td>
<td>son</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bālaḥ</td>
<td>boy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mṛgaḥ</td>
<td>deer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
NEUTER NOUNS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>phalam</td>
<td>phale</td>
<td>phalāni*</td>
<td>phalāni*</td>
<td>phalena*</td>
<td>phalābhyaṁ</td>
<td>phalaiḥ</td>
<td>phalāya</td>
<td>phalābhyaṁ</td>
<td>phalebhyaḥ</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>phalābhyaṁ</td>
<td>phalābhyaḥ</td>
<td></td>
<td>phalāt</td>
<td>phalābhyaḥ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>phalasya</td>
<td>phalāyoh</td>
<td>phalānām*</td>
<td></td>
<td>phale</td>
<td>phalāyoh</td>
<td>phalesu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>phala</td>
<td>phale</td>
<td>phalāni*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Sāstrāṇi, Sāstreṇa, Sāstrāṇāṃ

NEUTER NOUNS

<table>
<thead>
<tr>
<th>(given in nominative form)</th>
<th>INDECLINABLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>amṛtam</td>
<td>atra</td>
</tr>
<tr>
<td>amṛtam</td>
<td>iti</td>
</tr>
<tr>
<td>jñānam</td>
<td>katham</td>
</tr>
<tr>
<td>pustakam</td>
<td>kutra</td>
</tr>
<tr>
<td>phalam</td>
<td>ca</td>
</tr>
<tr>
<td>vanam</td>
<td>tatra</td>
</tr>
<tr>
<td>āśāstram</td>
<td>na</td>
</tr>
<tr>
<td>satyam</td>
<td>vā</td>
</tr>
<tr>
<td>sūktam</td>
<td>vinā</td>
</tr>
<tr>
<td></td>
<td>saha</td>
</tr>
</tbody>
</table>
THE MONKEY AND THE CROCODILE

Translate the following, using the vocabulary on the next page. Words not given you should already know.

1. तत्र गङ्गायाम् कुम्भीर: भवति ।
   (तत्र गङ्गायाम् कुम्भीरो भवति ।)

2. वानरः तटे वसति ।
   (वानरस्त्रटे वसति ।)

3. वानरः फलानि कुम्भीराय निदिष्टि ।
   (वानरः फलानि कुम्भीराय निदिष्टि ।)

4. कुम्भीरः फलानि स्वादति ।
   (कुम्भीरः फलानि स्वादति ।)

5. भायां वानरस्य हृदयम् इच्छति ।
   (भायां वानरस्य हृदयमिच्छति ।)
6. हदयम् वृस्चे भवतीति वानरः वदति।
(हदयम् वृस्चे भवतीति वानरो वदति।)

7. कक्षित् हदयम् चोरतीति वानरः वदति।
(कक्षितःहदयम् चोरतीति वानरो वदति।)

8. एवम् कुम्भीरः वानरः च मित्रः तिष्ठतः।
(एवं कुम्भीरो वानरश्च मित्रे तिष्ठतः।)

**VOCABULARY**
*(IN ORDER OF APPEARANCE)*

1. **gaṅgā** (fem. noun) Ganges. This follows the feminine declension for long ā. The locative is gaṅgāyām, “in the Ganges.”
   **kumbhīrah** (mas. noun) crocodile

2. **vānaraḥ** (mas. noun) monkey
   **tataḥ** (mas. noun) bank (of the river)

3. **nikṣipati** (3rd per. sing. verb) he throws down

4. **khādati** (3rd per. sing. verb) he eats

5. **bhāryā** (fem. noun) wife. This, again, follows the feminine declension for long ā. The stem, as well as the nominative, is bhāryā.
ḥṛdayam (neuter noun) heart. The ṛ is written next to the h. (See Lesson 6, page 57.)
icchati (3rd per. sing. verb) she wants (to eat)

6. vykṣaḥ (mas. noun) tree

7. kāḥ (mas. pronoun) who
cit (ind.) (makes kāḥ indefinite)
kaścit someone
corayati (3rd per. sing. verb) he steals

8. evam (ind.) therefore
mitram (neuter noun) friend (Here it is used in the nom. dual.)
tiṣṭhati (3rd per. sing. verb) he remains, or stands as (Here used in the dual.)

(The story will become more clear when it is studied in detail in Lesson 11.)
LESSON NINE

Aphabet: The sandhi rules for final ʰ

Grammar: The middle voice and “have”

Vocabulary: Verbs in the middle voice
1. The following chart describes the changes that take place when the first word ends in \( h \) (which was originally \( s \)). There are three categories: \( ah \), \( a\dot{h} \), and \( h \) preceded by any other vowel.

**FINAL LETTERS OF FIRST WORD**

<table>
<thead>
<tr>
<th>Any vowel ( r )</th>
<th>Any vowel ( h ) (except ( ah ) and ( a\dot{h} ))</th>
<th>( ah )</th>
<th>( a\dot{h} )</th>
<th>INITIAL LETTER OF SECOND WORD</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ( h ) or ( r ) becomes</td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>g/gh</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>j/jh</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>d/dh (b)</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>b/bh</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>nasals (n/m)</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>y/v</td>
</tr>
<tr>
<td></td>
<td>( a ( )^{(1)} )</td>
<td>( a )</td>
<td>o</td>
<td>r</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>l</td>
</tr>
<tr>
<td></td>
<td>r</td>
<td>( a )</td>
<td>o</td>
<td>h</td>
</tr>
<tr>
<td>( h )</td>
<td>( a\dot{h} )</td>
<td>( ah )</td>
<td>k/kh</td>
<td></td>
</tr>
<tr>
<td>( s )</td>
<td>( a\dot{s} )</td>
<td>( a\dot{s} )</td>
<td>c/ch</td>
<td></td>
</tr>
<tr>
<td>( s )</td>
<td>( a\dot{s} )</td>
<td>( a\dot{s} )</td>
<td>t/th</td>
<td></td>
</tr>
<tr>
<td>( s )</td>
<td>( a\dot{s} )</td>
<td>( a\dot{s} )</td>
<td>t/th</td>
<td></td>
</tr>
<tr>
<td>( h )</td>
<td>( a\dot{h} )</td>
<td>( ah )</td>
<td>p/ph (c)</td>
<td></td>
</tr>
<tr>
<td>( h )</td>
<td>( a\dot{h} )</td>
<td>( ah )</td>
<td>( s )</td>
<td></td>
</tr>
<tr>
<td>( h )</td>
<td>( a\dot{h} )</td>
<td>( ah )</td>
<td>( s/s )</td>
<td></td>
</tr>
<tr>
<td>( h )</td>
<td>( a\dot{h} )</td>
<td>( ah )</td>
<td>end of line</td>
<td></td>
</tr>
</tbody>
</table>

(1) The \( h \) disappears, and if \( i \) or \( u \) precedes, it becomes \( \dot{i} \) or \( \ddot{u} \).

The \( r \) disappears, and if \( a \), \( i \), or \( u \) precedes, it becomes \( \ddot{a} \), \( \ddot{i} \), or \( \ddot{u} \).

(2) Except that \( ah + a = o ' \) For example:

\begin{align*}
\text{राम:} & + \text{अत्र} = \text{रामोऽत्र} \\
\text{rāmāḥ} + \text{ātra} & = \text{rāmō ’tra}
\end{align*}
2. If the first word ends in ah, then use the third column. If the first word ends in āh, then use the middle column. If the first word ends in any other vowel before the h or any vowel before the r (including ar or ār), then use the first column.

3. Here are some examples:

<table>
<thead>
<tr>
<th>Without sandhi</th>
<th>With sandhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>राम: गच्छति</td>
<td>रामो गच्छति</td>
</tr>
<tr>
<td>rāmah gacchati</td>
<td>rāmo gacchati</td>
</tr>
<tr>
<td>वीरा: गच्छन्ति</td>
<td>वीरा गच्छन्ति</td>
</tr>
<tr>
<td>vīrāh gacchanti</td>
<td>vīrā gacchanti</td>
</tr>
<tr>
<td>राम: पश्यति</td>
<td>राम: पश्यति</td>
</tr>
<tr>
<td>rāmah paśyati</td>
<td>rāmah paśyati</td>
</tr>
<tr>
<td>वीरा: पश्यन्ति</td>
<td>वीरा: पश्यन्ति</td>
</tr>
<tr>
<td>vīrāh paśyanti</td>
<td>vīrāh paśyanti</td>
</tr>
</tbody>
</table>

Additional examples are given on pages 183–187.

4. Final s should be treated as h. For example, rāmas follows the same rules as rāmah. Either would become rāmo before gacchati.

5. After these sandhi rules have been applied, if the first word ends in a vowel (including h), then there is a break between words in devanāgarī. For now, words that do not follow the sandhi rules presented in Lessons 8 and 9 should be kept separate.
In this text, when writing in roman script, words are usually separated, unless the sandhi change is a result of two vowels joining together, such as bhavārjuna. For example:

**Without sandhi** | **With sandhi**
---|---
रामः चिन्तयति | रामःस्वचिन्तयति
rāmaḥ cintayati | rāmaś cintayati
रामः तिघ्नति | रामःस्तिघ्नति
rāmaḥ tiṣṭhati | rāmas tiṣṭhati
gच्छति इति | gच्छतीति
gacchati iti | gacchatīti
भव अर्जुन | भवार्जुन
bhava arjuna | bhavārjuna

6. Notice that the chart is divided into three groups on the right side: (a), (b), and (c). These three groups are determined by the first letter of the second word. The groups are:

(a) Vowels
(b) Voiced consonants
(c) Unvoiced consonants (The end of the line is considered to be unvoiced.)
7. The following chart (described in more detail in Lesson 14) puts the sandhi changes into these three groups. It gives the same information as the first chart, but in a more conceptual form, so that later on it will be easier to memorize. Each group represents the first letter of the second word:

\[
\begin{align*}
&\text{a} \quad \ddot{\text{a}} \\
&\text{i} \quad \ddot{i} \\
&\text{u} \quad \ddot{\text{u}} \quad (\text{a}) \\
&\ddot{\text{r}} \quad \ddot{\text{R}} \quad \text{Vowels} \\
&\ddot{l} \\
&\text{e} \quad \text{ai} \\
&\ddot{o} \quad \text{au} \\
\end{align*}
\]

\begin{tabular}{ccccccc}
\hline
\h & ka & kha & ga & gha & na \\
\s & ca & cha & ja & jha & \ddot{\text{na}} \\
\\s & \ddot{\text{ta}} & \ddot{\text{tha}} & \ddot{\text{da}} & \ddot{\text{dha}} & \ddot{\text{na}} \\
\s & ta & tha & \ddot{\text{da}} & \ddot{\text{dha}} & \ddot{\text{na}} \\
\h & \ddot{\text{pa}} & \ddot{\text{pha}} & \ddot{\text{ba}} & \ddot{\text{bha}} & \ddot{\text{ma}} \\
\ddot{\text{h}} & \ddot{\text{ya}} & \ddot{\text{ra}} & \ddot{\text{la}} & \ddot{\text{va}} \\
\h & \ddot{\text{sa}} & \ddot{\text{sa}} & \ddot{\text{sa}} & \ddot{\text{ha}} \\
\ddot{\text{h}} & \text{end of line} & \ddot{\text{ha}} \\
\hline
\end{tabular}

(c) Unvoiced consonant \quad (b) Voiced consonant

(a) If the second word begins in a vowel:
\begin{itemize}
  \item \text{ah} becomes \text{a} (except \text{ah} + \text{a} = \text{o} )
  \item \ddot{\text{ah}} becomes \ddot{\text{a}}
  \item vowel \ddot{\text{h}} becomes \ddot{\text{r}}
\end{itemize}

(b) If the first letter of the second word is a voiced consonant:
\begin{itemize}
  \item \text{ah} becomes \text{o}
  \item \ddot{\text{ah}} becomes \ddot{\text{a}}
  \item vowel \ddot{\text{h}} becomes \ddot{\text{r}} (except before a word beginning in \text{r})
\end{itemize}

(c) If the first letter of the second word is an unvoiced consonant, the \ddot{\text{h}} changes to the letter in the far left column.
1. Now we will learn the middle endings (ātmanepada). For the middle voice, the fruit of action is said to go to the agent (ātman). For the active voice, the fruit of action goes to someone else (para). Many verbs usually take active endings, many usually take middle endings and some verbs take both endings.

2. Here is the formation of the middle verb वभाष (to speak):

<table>
<thead>
<tr>
<th></th>
<th>bhāṣate</th>
<th>bhāsete</th>
<th>bhāṣante</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>bhāṣase</th>
<th>bhāsethe</th>
<th>bhāṣadhve</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>bhāše</th>
<th>bhāśāvahe</th>
<th>bhāśāmahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

Note that the present middle endings are listed on p. 316.

3. Although most of the verbs we have learned (before वभाष) are usually seen with active endings, they occasionally take middle endings also (in situations where the fruit of action goes more to the agent). One verb, वcint, regularly takes both active and middle endings, and so is classified as ubhayapada. (See p. 25.) Verbs that regulary take both endings will be listed like this: cintayati-te.

4. There is no verb for “have” in Sanskrit. “Have” is formed with the genitive and वbhū. For example:

वीरस्य पुत्रो भवति 

vīrasya putro bhavati

Of the hero a son is. (becomes)
The hero has a son.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>एव (eva)</td>
<td>only, ever</td>
</tr>
<tr>
<td>ग्रहम (grham)</td>
<td>house</td>
</tr>
<tr>
<td>जलम (jalam)</td>
<td>water</td>
</tr>
<tr>
<td>जि (ji)</td>
<td>he conquers</td>
</tr>
<tr>
<td>दुःखम (duḥkham)</td>
<td>suffering</td>
</tr>
<tr>
<td>भाष (bḥāṣ)</td>
<td>he speaks</td>
</tr>
<tr>
<td>मन (man)</td>
<td>he thinks</td>
</tr>
<tr>
<td>लभ (labh)</td>
<td>he obtains</td>
</tr>
<tr>
<td>सुखम (sukham)</td>
<td>happiness</td>
</tr>
<tr>
<td>सेव (sev)</td>
<td>he serves</td>
</tr>
</tbody>
</table>

*When the ह occurs in the middle of a word, it is pronounced as a breath of air.*
EXERCISES

1. Put in the correct sandhi for the following phrases:
   a. राम: गच्छति
   b. बाला: ग्रागच्छन्ति
   c. बीरो ग्रागच्छति
   d. शिष्य: ग्रंत
   e. राम: इति
   f. देवा: स्मरन्ति
   g. पुत्र: पश्यति
   h. ग्रंथ: वदति

2. Take out the sandhi in the following phrases:
   a. रामो गच्छति
   b. कुट्रागच्छसि
   c. सूर्यवंश
   d. गजेवर्यः
   e. ग्रंथा ग्रागच्छन्ति
   f. राम: पुत्राः
   g. गजे: सह
   h. फल्योर्जल्मू

3. Translate the following sentences into English. Take out the sandhi (for vowels and final ः), and then translate:
   a. वीरस्य बालो भवति।
      virasya bālo bhavati
      (वीरस्य बालो भवति।)
b. सुखम् ज्ञानस्य फलम् भवति ।
sukham jñānasya phalam bhavati

(सुखं ज्ञानस्य फलं भवति ।)

c. शिष्या गृहात् जलम् आचार्याय लभन्ते ।
śisyā grhāt jalam ācāryāya labhante

(शिष्या गृहाजलमाचार्याय लभन्ते ।)

d. रामस्तत्र जलाय गच्छतीति वीरो वदति ।
rāmas tatra jalāya gacchatīti vīro vadati

(रामस्तत्र जलाय गच्छतीति वीरो वदति ।)

e. शिष्य आचार्येम् सेवते ।
śisyā ācāryam sevate

(शिष्य आचार्यं सेवते ।)

f. शिष्या ज्ञानम् आचार्यायत् लभन्ते ।
śisyā jñānam ācāryāt labhante

(शिष्या ज्ञानमाचार्यायलभन्ते ।)
4. Translate the following sentences into Sanskrit. First write in roman, then devanāgarī, and then write again with the (vowel and final h) sandhi:

a. The water is in Rāma’s hands.

b. The boy reads the book.
c. The hero stands ever in the house of the king.

d. The boys obtain the fruits from the forest.

e. "You conquer suffering with knowledge," the teacher says.

f. From the fruit the boy obtains water. (Use singular for "fruit.")

g. "I see truth in the sun and the moon," says Rāma.

h. Without knowledge there is suffering.

i. "I do not come from the village," the king's son says.

j. The hero and the boy live in the forest.
SUMMARY SHEET

Third
gacchati (he, she goes)
gacchataḥ (they two go)
gacchanti (they all go)

Second
gacchasi (you go)
gacchathāḥ (you two go)
gacchatha (you all go)

First
gacchāmi (I go)
gacchāvah (we two go)
gacchāmāḥ (we all go)

Singular | Dual | Plural

VERBS PRIMARILY TAKING ACTIVE ENDINGS (parasmaipada)

ā + √gam  āgacchati  he comes
√gam  gacchati  he goes
√ji  jayati  he conquers
√paṭh  paṭharti  he reads
√paś (√dṛś)  paśyati  he sees
√prach  pracchati  he asks
√bhū  bhavati  he is
√vad  vadati  he speaks, he says
√vas  vasati  he lives
√sthā  tiṣṭhāti  he stands
√smṛ  smarati  he remembers
<table>
<thead>
<tr>
<th>Gender</th>
<th>Third</th>
<th>Second</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bhāṣate</td>
<td>bhāṣete</td>
<td>bhāṣante</td>
</tr>
<tr>
<td></td>
<td>(he speaks)</td>
<td>(they two speak)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(they all speak)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bhāṣase</td>
<td>bhāṣethe</td>
<td>bhāṣadhve</td>
</tr>
<tr>
<td></td>
<td>(you speak)</td>
<td>(you two speak)</td>
<td>(you all speak)</td>
</tr>
<tr>
<td></td>
<td>bhāše</td>
<td>bhāṣāvahe</td>
<td>bhāṣāmahe</td>
</tr>
<tr>
<td></td>
<td>(I speak)</td>
<td>(we two speak)</td>
<td>(we all speak)</td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

VERBS PRIMARILY TAKING MIDDLE ENDINGS (ātmanepada)

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāṣ</td>
<td>bhāṣate</td>
<td>he speaks</td>
</tr>
<tr>
<td>man</td>
<td>manyate</td>
<td>he thinks</td>
</tr>
<tr>
<td>labh</td>
<td>labhate</td>
<td>he obtains</td>
</tr>
<tr>
<td>sev</td>
<td>sevate</td>
<td>he serves</td>
</tr>
</tbody>
</table>

VERB REGULARLY TAKING BOTH ENDINGS (ubhayapada)

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>cint</td>
<td>cintayati-te</td>
<td>he thinks</td>
</tr>
</tbody>
</table>
# MASCULINE NOUNS

<table>
<thead>
<tr>
<th>Nom. (subject)</th>
<th>naraḥ</th>
<th>narau</th>
<th>narāḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. (object)</td>
<td>naram</td>
<td>narau</td>
<td>narān</td>
</tr>
<tr>
<td>Inst. (with)</td>
<td>nareṇa*</td>
<td>narābhyaṃ</td>
<td>naraiḥ</td>
</tr>
<tr>
<td>Dat. (for)</td>
<td>narāya</td>
<td>narābhyaṃ</td>
<td>narebhyaḥ</td>
</tr>
<tr>
<td>Abl. (from)</td>
<td>narāt</td>
<td>narābhyaṃ</td>
<td>narebhyaḥ</td>
</tr>
<tr>
<td>Gen. (of, ’s)</td>
<td>narasya</td>
<td>narayoḥ</td>
<td>narāṇām*</td>
</tr>
<tr>
<td>Loc. (in, on)</td>
<td>nare</td>
<td>narayoḥ</td>
<td>naresu</td>
</tr>
<tr>
<td>Voc. (O)</td>
<td>nara</td>
<td>narau</td>
<td>narāḥ</td>
</tr>
</tbody>
</table>

Singular  Dual  Plural

*ga[jena, gajānām (See page 46.)

<table>
<thead>
<tr>
<th>aśvaḥ</th>
<th>horse</th>
<th>vīraḥ</th>
<th>hero</th>
</tr>
</thead>
<tbody>
<tr>
<td>ācāryaḥ</td>
<td>teacher</td>
<td>śiṣyaḥ</td>
<td>student</td>
</tr>
<tr>
<td>gajaḥ</td>
<td>elephant</td>
<td>sūryaḥ</td>
<td>sun</td>
</tr>
<tr>
<td>grāmaḥ</td>
<td>village</td>
<td>hastaḥ</td>
<td>hand</td>
</tr>
<tr>
<td>candraḥ</td>
<td>moon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>naraḥ</td>
<td>man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nṛpaḥ</td>
<td>king</td>
<td></td>
<td></td>
</tr>
<tr>
<td>putraḥ</td>
<td>son</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bālaḥ</td>
<td>boy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mṛgaḥ</td>
<td>deer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rāmaḥ</td>
<td>Rāma</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### NEUTER NOUNS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>phalam</td>
<td>phale</td>
<td>phalena*</td>
<td>phalāya</td>
<td>phalāt</td>
<td>phalasya</td>
<td>phale</td>
<td>phala</td>
</tr>
<tr>
<td></td>
<td>phale</td>
<td>phale</td>
<td>phalāni*</td>
<td>phalābhyām</td>
<td>phalābhyām</td>
<td>phalayoh</td>
<td>phala</td>
<td>phala</td>
</tr>
<tr>
<td></td>
<td>phalāni*</td>
<td>phalāni*</td>
<td>phalaiḥ</td>
<td>phalaiḥ</td>
<td>phaleśu</td>
<td>phalēnum*</td>
<td>phalēni*</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*śastrāṇi, śastraṇa, śastraṇāṃ

<table>
<thead>
<tr>
<th>Amrtam</th>
<th>immortality</th>
<th>Satyam</th>
<th>truth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gṛham</td>
<td>house</td>
<td>Sukham</td>
<td>happiness</td>
</tr>
<tr>
<td>Jalam</td>
<td>water</td>
<td>Süktam</td>
<td>hymn</td>
</tr>
<tr>
<td>Jñānam</td>
<td>knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Duḥkham</td>
<td>suffering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pustakam</td>
<td>book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phalam</td>
<td>fruit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vanam</td>
<td>forest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Śāstram</td>
<td>scripture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>INDECLINABLES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>atra</td>
<td>here</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iti</td>
<td>end of quote</td>
<td></td>
<td></td>
</tr>
<tr>
<td>eva</td>
<td>only, ever</td>
<td></td>
<td></td>
</tr>
<tr>
<td>katham</td>
<td>how (used like kutra)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kutra</td>
<td>where</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ca</td>
<td>and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tatra</td>
<td>there</td>
<td></td>
<td></td>
</tr>
<tr>
<td>na</td>
<td>not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vā</td>
<td>or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vinā</td>
<td>without</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saha</td>
<td>with</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Translate the following, using the vocabulary given afterward:

1. अयोध्यायाम् दशरथो नाम नृपो वसति ।
   (अयोध्यायां दशरथो नाम नृपो वसति ।)

2. दशरथस्य चत्वारः पुत्रा भवति ।
   (दशरथस्य चत्वारः पुत्रा भवति ।)

3. पुत्रा रामो भरतो लक्ष्मणः शत्रुश्रो भवति ।
   (पुत्रा रामो भरतो लक्ष्मणः शत्रुश्रो भवति ।)

4. रामः सुन्दरः शान्तो वीरश्र भवति ।
   (रामः सुन्दरः शान्तो वीरश्र भवति ।)

5. नृपो रामे स्मिर्द्धति ।
   (नृपो रामे स्मिर्द्धति ।)

6. रामो मिथिलाम् लक्षमणेन सह गच्छति ।
   (रामो मिथिलां लक्षमणेन सह गच्छति ।)
7. तत्र रामः सीताम् पश्यति ।
(तत्र रामः सीतां पश्यति ।)

8. सीतायाम् सिद्धामीति रामो वदति ॥
(सीतायां सिद्धामीति रामो वदति ॥)

**VOCABULARY**

1. **ayodhya** (fem.) the city of Ayodhya (The locative is ayodhyāyām, “in Ayodhya.”)
2. **catvāraḥ** (nom.) four (used as an adjective)
3. **bharataḥ, laksmanah, satrughnah** names of Rāma’s brothers
4. **sundara** (adjective) beautiful
   **śānta** (adjective) peaceful
   **vīra** strong (here an adjective—strong like a hero)
5. **snihyati** (3rd per. sing. verb) he loves (used with locative)
6. **mithilā** (fem.) city of Mithilā (The accusative is mithilām.)
7. **sītā** (fem.) Śītā (The accusative is sītām.)
8. The locative of sītā is sītāyām.
LESSON TEN

Alphabet: The remaining *sandhi* rules

Grammar: Pronouns and adjectives
         The verb √as

Vocabulary: Adjectives and particles
1. Here is the chart for the sandhi rules for final t, n, and m:

<table>
<thead>
<tr>
<th>FINAL LETTER OF FIRST WORD:</th>
<th>INITIAL LETTER OF SECOND WORD:</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>n</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>j</td>
<td>j</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>d</td>
<td>n</td>
</tr>
<tr>
<td>d</td>
<td>n</td>
</tr>
<tr>
<td>d</td>
<td>n</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>c</td>
<td>c</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
</tbody>
</table>

1. If the vowel before n is short, n becomes nn.

2. The following s may become ch.

3. The following h becomes dh.

4. The following sh becomes ch.

Examples for this chart can be found on:
   p. 196 (for final m)
   pps. 205–207 (for final n)
   pps. 218 and 219 (for final t)
2. Many of the changes on this chart occur because the last letter of the first word is "getting ready" to say the first letter of the next word. This rule, which often involves a change of voicing, is called "regressive assimilation." The prior sound is assimilated.

3. There are a few additional rules, which are used less often. They are discussed in Lesson 18.

4. There are no sandhi changes if the first word ends in a vowel (excluding h and m) and the second word begins with a consonant.

5. At one time the manuscripts didn’t have any breaks between words, sentences, or paragraphs in the written script. Fortunately, modern editions have introduced some spaces between words. Words are separated in devanāgarī as much as possible without changing how they are written and without adding a virāma.

6. Here are the cases that result in a break between words. After the sandhi has been applied, there is a break in the devanāgarī between words when the first word ends in a vowel, which includes h or m. For example:

\[
\text{रामः गच्छति} = \text{रामो गच्छति (vowel)}
\]

\[
\text{रामः पृच्छति} = \text{राम: पृच्छति (h)}
\]

\[
\text{रामम् गच्छामि} = \text{रामं गच्छामि (m)}
\]

\[
\text{rāmāḥ gacchati} = \text{rāmo gacchati (vowel)}
\]

\[
\text{rāmāḥ pṛcchati} = \text{rāmāḥ pṛcchati (h)}
\]

\[
\text{rāmam gacchāmi} = \text{rāmaṃ gacchāmi (m)}
\]

7. If the first word ends in a vowel and the second word begins in a vowel and together they form a new vowel (bhava + arjuna = bhavārjuna), then there can be no break in devanāgarī or roman script. (See point 10 on page 90.)
1. Pronouns (sarva-nāman) decline exactly the same way that nouns decline. This table does not give, however, the endings, but the entire first person pronoun (I, we two, we, etc.):

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>I, we</th>
<th></th>
<th>Acc.</th>
<th>me, us</th>
<th></th>
<th>Inst.</th>
<th>with me, us</th>
<th></th>
<th>Dat.</th>
<th>for me, us</th>
<th></th>
<th>Abl.</th>
<th>from me, us</th>
<th></th>
<th>Gen.</th>
<th>my, our</th>
<th></th>
<th>Loc.</th>
<th>on me, us</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aham</td>
<td>āvām</td>
<td>vayam</td>
<td>mām</td>
<td>mā (mā)</td>
<td>āvām (nau)</td>
<td>mayā</td>
<td>āvābhyaṁ</td>
<td>asmābhiḥ</td>
<td>mahyam (me)</td>
<td>āvābhyaṁ (nau)</td>
<td>asmabhyaṁ (naḥ)</td>
<td>mat</td>
<td>āvābhyaṁ</td>
<td>asmat</td>
<td>mama (me)</td>
<td>āvayoḥ (nau)</td>
<td>asmākam (naḥ)</td>
<td>mayi</td>
<td>āvayoḥ</td>
<td>asmāsū</td>
</tr>
</tbody>
</table>

|       |       |       |       |       |        |       |       |            |       |       |            |       |       |          |       |       |         |       |       |         |       |
|       |       |       |       |       |        |       |       |            |       |       |            |       |       |          |       |       |         |       |       |         |       |
|       |       |       |       |       |        |       |       |            |       |       |            |       |       |          |       |       |         |       |       |         |       |

Singular | Dual | Plural

2. The Sanskrit words in parentheses are sometimes used. For example, mā is sometimes used instead of mām (except beginning a sentence).
3. Here is the second person pronoun (you):

Stems: **tvad** (singular) you; **yusmad** (plural) you. Both are any gender.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>त्वम्</td>
<td>युवाम्</td>
<td>यूयम्</td>
</tr>
<tr>
<td>you</td>
<td>tvam</td>
<td>yuvām</td>
<td>yūyam</td>
</tr>
<tr>
<td>Acc.</td>
<td>त्वाम् त्वा</td>
<td>युवाम् वाम्</td>
<td>युष्मान् वः</td>
</tr>
<tr>
<td>you</td>
<td>tvām (tvā)</td>
<td>yuvām (vām)</td>
<td>yuṣmān (vaḥ)</td>
</tr>
<tr>
<td>Inst.</td>
<td>त्वया</td>
<td>युवाभ्याम्</td>
<td>युष्माभिः</td>
</tr>
<tr>
<td>with you</td>
<td>tvayā</td>
<td>yuvābhyaṁ</td>
<td>yuṣmabhīḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>तुभ्यम् ते</td>
<td>युवाभ्याम् वाम्</td>
<td>युष्माभ्यम् वः</td>
</tr>
<tr>
<td>for you</td>
<td>tubhyam (te)</td>
<td>yuvābhyaṁ (vām)</td>
<td>yuṣmabhyaṁ (vaḥ)</td>
</tr>
<tr>
<td>Abl.</td>
<td>त्वत्</td>
<td>युवाभ्याम्</td>
<td>युष्मत्</td>
</tr>
<tr>
<td>from you</td>
<td>tvat</td>
<td>yuvābhyaṁ</td>
<td>yuṣmat</td>
</tr>
<tr>
<td>Gen.</td>
<td>तव ते</td>
<td>युवयोः वाम्</td>
<td>युष्माकम् वः</td>
</tr>
<tr>
<td>your</td>
<td>tava (te)</td>
<td>yuvayoh (vām)</td>
<td>yuṣmākam (vaḥ)</td>
</tr>
<tr>
<td>Loc.</td>
<td>त्वयि</td>
<td>युवयोः</td>
<td>युष्माशु</td>
</tr>
<tr>
<td>on you</td>
<td>tvayi</td>
<td>yuvayoh</td>
<td>yuṣmāsu</td>
</tr>
</tbody>
</table>

4. Adjectives (viśeṣaṇa) are considered nominals (subanta), or noun forms. They are declined like nouns. They are usually placed before the noun that they modify and agree with it in number, case, and gender. For example, the adjective for “beautiful” is **sundara**.
सुन्दरो गाजो गच्छति ।
sundaro gajo gacchati (with sandhi)
The beautiful elephant goes.

If a genitive is also modifying a noun, the genitive goes closest to the noun. For example:

सुन्दरस्य नृपस्य गाजो गच्छति ।
sundarasya nrpaśya gajo gacchati (with sandhi)
The beautiful elephant of the king goes.

सुन्दरस्य नृपस्य गाजो गच्छति ।
sundarasya nrpaśya gajo gacchati (with sandhi)
The elephant of the beautiful king goes.

\( \sqrt{as} \)

5. One of the most common roots in Sanskrit is \( \sqrt{as} \), which means “to be.” We have had another root, \( \sqrt{bhū} \), which also means “to be,” but \( \sqrt{as} \) is more common. It is used to mean “there is” and as a copula. For example:

There is the horse.  
\[ अश्वो \ '\text{asti} \]

Rāma is the king.  
\[ रामो \ नृपो \ '\text{asti} \]
6. Here is the present indicative (lit) for √as. These are not the endings, but the entire verb:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Infinitive</th>
<th>Stemmed</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>अग्रस्ति</td>
<td>स्तः</td>
<td>सन्ति</td>
</tr>
<tr>
<td></td>
<td>asti</td>
<td>stah</td>
<td>santi</td>
</tr>
<tr>
<td>Second</td>
<td>अग्रसि</td>
<td>स्थः</td>
<td>स्थः</td>
</tr>
<tr>
<td></td>
<td>asi</td>
<td>sthaḥ</td>
<td>stha</td>
</tr>
<tr>
<td>First</td>
<td>अग्रस्मि</td>
<td>स्वः</td>
<td>स्मः</td>
</tr>
<tr>
<td></td>
<td>asmi</td>
<td>svah</td>
<td>smaḥ</td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

Note how closely this is related to the endings for the active verbs. Note also that the singular forms begin with a, and the dual and plural begin with s.

7. This verb is often understood. That is, the verb is meant, but is not written in the sentence. For example:

रामो नृपोजस्ति। or नृपो राम।
rāmo nṛpo 'sti           nṛpo rāmaḥ
Rāma is the king.         Rāma is the king.

Notice that when the verb is understood, the predicate nominative (king) is sometimes placed before the subject (Rāma).

8. Often this verb begins the sentence. For example:

अग्रस्ति नृपो दशरथो ग्रामे।
asti nṛpo daśaratho grāme
There is a king, Daśaratha, in the village.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>atīva (ind.)</td>
<td>very</td>
</tr>
<tr>
<td>api (ind.)</td>
<td>also, too (placed after the word it is associated with)</td>
</tr>
<tr>
<td>√as (root) asti (3rd per. sing.)</td>
<td>he, she, or it is</td>
</tr>
<tr>
<td>asmad (plural pro.)</td>
<td>we</td>
</tr>
<tr>
<td>aho (ind.)</td>
<td>aha! hey!</td>
</tr>
<tr>
<td>evam (ind.)</td>
<td>thus, in this way</td>
</tr>
<tr>
<td>kupita (adj.)</td>
<td>angry</td>
</tr>
<tr>
<td>tvad (sing. pro.)</td>
<td>you</td>
</tr>
<tr>
<td>dhārmika (adj.)</td>
<td>virtuous</td>
</tr>
<tr>
<td>nāma (ind.)</td>
<td>by name (placed after the word it is associated with)</td>
</tr>
<tr>
<td>punar (ind.)</td>
<td>again</td>
</tr>
<tr>
<td>bhīta (adj.)</td>
<td>afraid</td>
</tr>
<tr>
<td>mad (sing. pro.)</td>
<td>I</td>
</tr>
<tr>
<td>yuṣmad (plural pro.)</td>
<td>you</td>
</tr>
<tr>
<td>sundara (adj.)</td>
<td>beautiful</td>
</tr>
</tbody>
</table>
EXERCISES

1. Put in the correct sandhi, write in devanāgarī, and translate:
   
a. mama putraḥ gacchati
   
b. tava gajaḥ mat tvām gacchati
   
c. mama hastau pustakeṣu stah
   
d. aham nṛpaḥ asmi
   
e. vayam āśve tiṣṭhāmaḥ
   
f. tvam mama pustakam paṭhasi
   
g. rāmaḥ tava nṛpaḥ asti
   
h. yūyam grhe stha
   
i. asmākam nṛpaḥ kuṇitaḥ asti
   
j. tvayā saha aham gacchāmi
   
k. dhārmikāḥ nṛpaḥ bhītaḥ asti
   
l. sundaraḥ tvam

2. Take out the sandhi and translate the following:

   a. नृपस्य पुत्रोजस्ति।
b. ऋहो रामः पुनर्वंदति।

c. ऋब्रमतीव भीतो भवामि।

d. ऋचार्यां ऋपि पुस्तकानि पठति।

e. ऋस्ति नृपो रामो नाम वने।

f. कथं तव गृहं गच्छामीति शिष्यः पृच्छति।

g. वीरो मम ग्रामं जयति।

h. पुत्रः सुन्दरशत्कलाजःलं लभते।

i. सुखेन विना दुःखमस्ति।

j. सुन्दरो गज इति पुत्रो मन्यते।
3. Translate the following sentences, writing them first without sandhi (in devanāgarī) and then with sandhi (in devanāgarī):

a. The student is not afraid of the teacher. (Use ablative for teacher.)

b. You obtain knowledge from the scriptures.

c. “The boy is there,” says the hero to the teacher.

d. I ask the teacher about the deer.

e. “Where are you going?” the boy asks.

f. Again the hero comes to my house.

g. Your teacher speaks the truth.

h. Our horses are standing in the village.

i. There is a king, Rāma by name, in our village.

j. How do I obtain the king’s horses from you?
### SUMMARY SHEET

<table>
<thead>
<tr>
<th>Third</th>
<th>gacchati</th>
<th>gacchataḥ</th>
<th>gacchanti</th>
</tr>
</thead>
<tbody>
<tr>
<td>(he, she goes)</td>
<td>(they two go)</td>
<td>(they all go)</td>
<td></td>
</tr>
<tr>
<td>Second</td>
<td>gacchasi</td>
<td>gacchathaḥ</td>
<td>gacchatha</td>
</tr>
<tr>
<td>(you go)</td>
<td>(you two go)</td>
<td>(you all go)</td>
<td></td>
</tr>
<tr>
<td>First</td>
<td>gacchāmi</td>
<td>gacchāvah</td>
<td>gacchāmaḥ</td>
</tr>
<tr>
<td>(I go)</td>
<td>(we two go)</td>
<td>(we all go)</td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### VERBS PRIMARILY TAKING ACTIVE ENDINGS (parasmaipada)

<table>
<thead>
<tr>
<th>ग + गम</th>
<th>गजच्छति</th>
<th>he comes</th>
</tr>
</thead>
<tbody>
<tr>
<td>गम</td>
<td>gacchati</td>
<td>he goes</td>
</tr>
<tr>
<td>जि</td>
<td>jayati</td>
<td>he conquers</td>
</tr>
<tr>
<td>पाठ</td>
<td>pathati</td>
<td>he reads</td>
</tr>
<tr>
<td>पास (प्रश)</td>
<td>paśyati</td>
<td>he sees</td>
</tr>
<tr>
<td>प्रच</td>
<td>prechati</td>
<td>he asks</td>
</tr>
<tr>
<td>भु</td>
<td>bhavati</td>
<td>he is</td>
</tr>
<tr>
<td>वद</td>
<td>vadati</td>
<td>he speaks, he says</td>
</tr>
<tr>
<td>वस</td>
<td>vasati</td>
<td>he lives</td>
</tr>
<tr>
<td>स्था</td>
<td>tiṣṭhati</td>
<td>he stands</td>
</tr>
<tr>
<td>स्मṛ</td>
<td>smarati</td>
<td>he remembers</td>
</tr>
</tbody>
</table>
Third  bhāṣate  bhāṣete  bhāṣante
      (he speaks) (they two speak) (they all speak)
Second  bhāṣase  bhāṣete he  bhāṣadhve
       (you speak) (you two speak) (you all speak)
First   bhāše  bhāṣāvahe  bhāṣāmahe
       (I speak) (we two speak) (we all speak)

Singular  | Dual  | Plural
----------|-------|-------

VERBS PRIMARILY TAKING MIDDLE ENDINGS (ātmānepada)

√ bhāṣ  bhāṣate  he speaks

√ man  manyate  he thinks

√ labh  labhate  he obtains

√ sev  sevate  he serves

VERB REGULARLY TAKING BOTH ENDINGS (ubhayapada)

√ cint  cintayati-te  he thinks

THE VERB √ as

Third asti  stah  santi

Second asi  sthaḥ  stha

First  asmi  stvaḥ  smaḥ

Singular  | Dual  | Plural
----------|-------|-------

Charts for pronouns are listed on pages 307-311.
MASCULINE NOUNS

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

Singular  Dual  Plural

*gaṇena, gaṇānām (See page 46.)

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśvaḥ</td>
<td>horse</td>
</tr>
<tr>
<td>ācāryaḥ</td>
<td>teacher</td>
</tr>
<tr>
<td>gaṇaḥ</td>
<td>elephant</td>
</tr>
<tr>
<td>grāmaḥ</td>
<td>village</td>
</tr>
<tr>
<td>candraḥ</td>
<td>moon</td>
</tr>
<tr>
<td>naraḥ</td>
<td>man</td>
</tr>
<tr>
<td>nṛpaḥ</td>
<td>king</td>
</tr>
<tr>
<td>putraḥ</td>
<td>son</td>
</tr>
<tr>
<td>bālaḥ</td>
<td>boy</td>
</tr>
<tr>
<td>mṛgaḥ</td>
<td>deer</td>
</tr>
<tr>
<td>rāmaḥ</td>
<td>Rāma</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vīraḥ</td>
<td>hero</td>
</tr>
<tr>
<td>śiṣyaḥ</td>
<td>student</td>
</tr>
<tr>
<td>sūryaḥ</td>
<td>sun</td>
</tr>
<tr>
<td>hastaḥ</td>
<td>hand</td>
</tr>
</tbody>
</table>
NEUTER NOUNS

<table>
<thead>
<tr>
<th>Nom. (subject)</th>
<th>phalam</th>
<th>phale</th>
<th>phalāni*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. (object)</td>
<td>phalam</td>
<td>phale</td>
<td>phalāni*</td>
</tr>
<tr>
<td>Inst. (with)</td>
<td>phalena*</td>
<td>phalābhyaṁ</td>
<td>phalaiḥ</td>
</tr>
<tr>
<td>Dat. (for)</td>
<td>phalāya</td>
<td>phalābhyaṁ</td>
<td>phalebhyaḥ</td>
</tr>
<tr>
<td>Abl. (from)</td>
<td>phalāt</td>
<td>phalābhyaṁ</td>
<td>phalebhyaḥ</td>
</tr>
<tr>
<td>Gen. (of, 's)</td>
<td>phalasya</td>
<td>phalayoh</td>
<td>phalānāṁ*</td>
</tr>
<tr>
<td>Loc. (in, on)</td>
<td>phalē</td>
<td>phalayoh</td>
<td>phalesu</td>
</tr>
<tr>
<td>Voc. (O)</td>
<td>phala</td>
<td>phale</td>
<td>phalāni*</td>
</tr>
</tbody>
</table>

Singular  Dual  Plural

*śāstrāṇi, śāstreṇa, śāstrāṇāṁ

<table>
<thead>
<tr>
<th>amṛtam</th>
<th>immortality</th>
<th>satyam</th>
<th>truth</th>
</tr>
</thead>
<tbody>
<tr>
<td>grham</td>
<td>house</td>
<td>sukham</td>
<td>happiness</td>
</tr>
<tr>
<td>jālam</td>
<td>water</td>
<td>süktam</td>
<td>hymn</td>
</tr>
<tr>
<td>jñānam</td>
<td>knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>duḥkhām</td>
<td>suffering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pustakam</td>
<td>book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phalam</td>
<td>fruit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vanam</td>
<td>forest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>śāstrāṃ</td>
<td>scripture</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ADJECTIVES

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kupita</td>
<td>angry</td>
</tr>
<tr>
<td>dhārmika</td>
<td>virtuous</td>
</tr>
<tr>
<td>bhīta</td>
<td>afraid</td>
</tr>
<tr>
<td>sundara</td>
<td>beautiful</td>
</tr>
</tbody>
</table>

INDECLINABLES

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

Alphabet: Internal sandhi rules

Grammar: Feminine nouns in ā and third person pronouns

Vocabulary: Feminine nouns
ALPHABET:  
INTERNAL SANDHI

1. We will learn only two internal sandhi rules at this time. These need not be memorized, but are mainly for recognition.

2. The first rule is that s changes to š if immediately preceded by any vowel but a or ā, or preceded by k or r. The rule does not apply if the s is final or followed by an r. It applies even if an anusvāra (m) or visarga (h) comes between the vowel, k, or r—and the s. This rule is clearer in chart form:

<table>
<thead>
<tr>
<th>any vowel</th>
<th>in spite of</th>
<th>changes s</th>
<th>unless final</th>
</tr>
</thead>
<tbody>
<tr>
<td>(but a or ā),</td>
<td>intervening to š</td>
<td>or followed</td>
<td>immediately</td>
</tr>
<tr>
<td>k, or r</td>
<td>m or h</td>
<td>by r</td>
<td></td>
</tr>
</tbody>
</table>

3. If the sound following the s is t, th, or n, it is also retroflexed. For example:

sthā becomes tiṣṭhati

4. The second rule is that n changes to ŋ if preceded anywhere in the same word by r, ř, ř, or š. Certain sounds may interrupt the process. Study this chart:

<table>
<thead>
<tr>
<th>r</th>
<th>unless c, ch, j, jh, ŋ,</th>
<th>changes n</th>
<th>if followed by</th>
</tr>
</thead>
<tbody>
<tr>
<td>ř</td>
<td>t, th, d, dh, ŋ,</td>
<td>to ŋ</td>
<td>vowels, m, y,</td>
</tr>
<tr>
<td>ř</td>
<td>t, th, d, dh,</td>
<td></td>
<td>v, or n</td>
</tr>
<tr>
<td>ř</td>
<td>t, ś, s interferes</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| r | ř | ř | ř | ř |
5. Retroflex sounds, such as r, ř, ṭ̌, and ṣ, leave the tongue in a retroflexed position. Unless certain sounds interfere, such as retroflex sounds of the releasing type, like ɻ, or sounds from the row above or below, then n becomes retroflexed. (The ka varga and pa varga don’t seem to move the tongue enough to change out of the retroflex position.) For example:

rāmeṇa (The r changes the n to ṇ.)
putreṇa (The r changes the n to ṇ.)
putrāṇāṃ (The r changes the n to ṇ.)

6. In this chart, the sounds which could interfere are in bold. They are all the consonants in three rows except for ya:

ka  kha  ga  gha  ṇa  ha
ca  cha  ja  jha  ṇa  ya  śa
ṭa  ṭha  ḍa  ḍha  ṇa  ra  śa
ta  tha  ḍa  ḍha  na  la  sa
pa  pha  ba  bha  ma  va

7. If another n immediately follows the n, they both become ṇn.
GRAMMAR:  
FEMININE  
NOUNS IN Ā

1. There are standard endings to nouns, and it will help to compare all future declensions with the standard endings. Some declensions follow these endings more closely than other declensions. The standard endings are the same for all genders, except the neuter nominative and neuter accusative, which are m, Ī, and i.

<table>
<thead>
<tr>
<th></th>
<th>mas/fem n</th>
<th>mas/fem n</th>
<th>mas/fem n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>s</td>
<td>m</td>
<td>au ī</td>
</tr>
<tr>
<td>Acc.</td>
<td>am</td>
<td>m</td>
<td>au ī</td>
</tr>
<tr>
<td>Inst.</td>
<td>ā</td>
<td>bhyām</td>
<td>bhis</td>
</tr>
<tr>
<td>Dat.</td>
<td>e</td>
<td>bhyām</td>
<td>bhyas</td>
</tr>
<tr>
<td>Abl.</td>
<td>as</td>
<td>bhyām</td>
<td>bhyas</td>
</tr>
<tr>
<td>Gen.</td>
<td>as</td>
<td>os</td>
<td>ām</td>
</tr>
<tr>
<td>Loc.</td>
<td>i</td>
<td>os</td>
<td>su</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These endings are generally applied to most stems using sandhi rules. For example, the masculine nominative plural standard ending is as. When as is added to nara, the word for “men” becomes narās (narāh with sandhi). These standard endings are listed by Pāṇini in a sūtra (4.1.2) that begins with su and ends with p. Pāṇini therefore calls the nominal endings sup.

2. On the following page is the declension for feminine nouns ending with ā in their stem form:
Stem: senā (feminine) army

Nom.  
senā  
sene  
senāḥ

Acc.  
senām  
sene  
senāḥ

Inst.  
senayā  
senābhyaṃ  
senābhīḥ

Dat.  
senāyai  
senābhyaṃ  
senābhyaḥ

Abl.  
senāyāḥ  
senābhyaṃ  
senābhyaḥ

Gen.  
senāyāḥ  
senayōḥ  
senānāṃ

Loc.  
senāyāṃ  
senayōḥ  
senāsu

Voc.  
Sene  
sene  
senāḥ

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

3. Feminine nouns must have feminine adjectives. Masculine and neuter adjectives normally are declined like nara and phala. If the noun is feminine, the adjective is declined like ā or ī stems. (The feminine stem ending in ī will be studied in Lesson 13.) The dictionary will indicate how the feminine adjective is formed. For example:
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kupita mf(a)n</td>
<td>सः  तौ  ते</td>
<td>तम्  तौ  तान्</td>
<td>तेन  ताभ्याम्  तैः</td>
<td>तस्मै  ताभ्याम्  तेभ्यः</td>
<td>तस्मात्  ताभ्याम्  तेभ्यः</td>
<td>तस्य  तयोः  तेषाम्</td>
<td>तस्मिन्  तयोः  तेषु</td>
</tr>
<tr>
<td>bhūta mf(a)n</td>
<td>saḥ  tau  te</td>
<td>tam  tau  tān</td>
<td>tena  tābhyaṁ  taiḥ</td>
<td>tasmai  tābhyaṁ  tebhyaḥ</td>
<td>tasmāt  tābhyaṁ  tebhyaḥ</td>
<td>tasya  tayoḥ  teṣām</td>
<td>tasmin  tayoḥ  teṣu</td>
</tr>
<tr>
<td>dhārmika mf(i)n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sundara mf(i)n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If the dictionary entry is marked (mfn), the word is an adjective, and the feminine adjective is usually formed with ā.

**Third Person Pronouns**

4. While the first and second person pronoun have only one declension, the third person pronoun has three declensions—one for each gender:
5. With sandhi, saḥ, the masculine nominative singular, drops the final ḥ before all consonants and all vowels but a. It usually appears as sa. At the end of a line, it appears as saḥ, and before a it appears as so (and the a is dropped). For example:

प गच्छति  
sa gacchati  
He goes.

सोऽत्र  
so ’tra  
He is here.

6. Here is the neuter third person pronoun:

Stem: tad (neuter) it

<table>
<thead>
<tr>
<th>Nom. (it)</th>
<th>तत्</th>
<th>ते</th>
<th>तानि</th>
</tr>
</thead>
<tbody>
<tr>
<td>tat</td>
<td>te</td>
<td>tāni</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc. (it—object)</th>
<th>तत्</th>
<th>ते</th>
<th>तानि</th>
</tr>
</thead>
<tbody>
<tr>
<td>tat</td>
<td>te</td>
<td>tāni</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inst. (with it)</th>
<th>तेन</th>
<th>ताभ्याम्</th>
<th>तैः</th>
</tr>
</thead>
<tbody>
<tr>
<td>tena</td>
<td>tābhyaṁ</td>
<td>taiḥ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dat. (for it)</th>
<th>तस्मै</th>
<th>ताभ्याम्</th>
<th>तेभ्यः</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasmāi</td>
<td>tābhyaṁ</td>
<td>tebhyaḥ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abl. (from it)</th>
<th>तस्मात्</th>
<th>ताभ्याम्</th>
<th>तेभ्यः</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasmāt</td>
<td>tābhyaṁ</td>
<td>tebhyaḥ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gen. (of it, its)</th>
<th>तस्य</th>
<th>तयोः</th>
<th>तेषाम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasya</td>
<td>tayoh</td>
<td>teśām</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Loc. (on it)</th>
<th>तस्मिन्</th>
<th>तयोः</th>
<th>तेषु</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasmin</td>
<td>tayoh</td>
<td>teṣu</td>
<td></td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
7. Notice that the nominative and accusative are the only forms in which the neuter differs from the masculine.

8. Here is the feminine third person pronoun:

<table>
<thead>
<tr>
<th>Stem: <strong>tad</strong> (feminine) she</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td>(she, they)</td>
</tr>
<tr>
<td>सा</td>
</tr>
<tr>
<td>sā</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td>(her, them)</td>
</tr>
<tr>
<td>ताम्</td>
</tr>
<tr>
<td>tām</td>
</tr>
<tr>
<td><strong>Inst.</strong></td>
</tr>
<tr>
<td>(with her, them)</td>
</tr>
<tr>
<td>तया</td>
</tr>
<tr>
<td>tayā</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
</tr>
<tr>
<td>(for her, them)</td>
</tr>
<tr>
<td>तस्येच</td>
</tr>
<tr>
<td>tasyai</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
</tr>
<tr>
<td>(from her, them)</td>
</tr>
<tr>
<td>तस्याह</td>
</tr>
<tr>
<td>tasyāḥ</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>(her, their)</td>
</tr>
<tr>
<td>तस्याह</td>
</tr>
<tr>
<td>tasyāḥ</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
</tr>
<tr>
<td>(on her, them)</td>
</tr>
<tr>
<td>तस्याम्</td>
</tr>
<tr>
<td>tasyāṁ</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
9. The third person pronoun can act as a pronoun or a demonstrative pronoun meaning “that.” For example:

स गच्छति।
sa gacchati
He goes. ("He" is a pronoun.)

स नरो गच्छति।
sa naro gacchati
That man goes. ("That" is a demonstrative pronoun.)

The demonstrative pronoun is usually referred to in English as a demonstrative adjective. In Sanskrit, it is called a pronoun.

10. The demonstrative pronoun goes in front of the noun it is used with and corresponds to the noun in case, gender, and number. For example:

स बालो गच्छति।
sa bālo gacchati
That boy goes.

बालस्तं ग्रामं गच्छति।
bālas tam grāmaṇi gacchati
The boy goes to that village.

IVA

11. The word “iva” indicates “like” or “as if.” For example:

नृप इव बालो वदति।
nṛpa iva bālo vadati.
The boy speaks like a king.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>avidyā (fem.)</td>
<td>ignorance</td>
</tr>
<tr>
<td>iva (ind.)</td>
<td>as if, like (used after verbs, nouns or adjectives)</td>
</tr>
<tr>
<td>kathā (fem.)</td>
<td>story</td>
</tr>
<tr>
<td>kanyā (fem.)</td>
<td>girl</td>
</tr>
<tr>
<td>kupitā (fem. adj.)</td>
<td>angry</td>
</tr>
<tr>
<td>chāyā (fem.)</td>
<td>shadow</td>
</tr>
<tr>
<td>putrikā (fem.)</td>
<td>daughter</td>
</tr>
<tr>
<td>prajā (fem.)</td>
<td>child, subject (of a king)</td>
</tr>
<tr>
<td>bālā (fem.)</td>
<td>girl</td>
</tr>
<tr>
<td>bhāryā (fem.)</td>
<td>wife</td>
</tr>
<tr>
<td>bhītā (fem. adj.)</td>
<td>afraid</td>
</tr>
<tr>
<td>mālā (fem.)</td>
<td>garland</td>
</tr>
<tr>
<td>vidyā (fem.)</td>
<td>knowledge</td>
</tr>
<tr>
<td>sītā (fem.)</td>
<td>Sītā (wife of Rāma)</td>
</tr>
<tr>
<td>senā (fem.)</td>
<td>army</td>
</tr>
</tbody>
</table>
EXERCISES

1. Write in devanāgarī, with correct internal and external sandhi, and translate. Use the vocabulary list and tables located in the back of the text.

   a. rāmena saha
   b. śastraṇi
   c. phale aśve stañ
   d. saḥ gacchati
   e. saḥ bālaḥ āgacchati
   f. bālaḥ mām āgacchati
   g. sā bālā mām āgacchati
   h. tāṃ gacchati
   i. saḥ bālaḥ gacchati
   j. sā bālā gacchati
   k. saḥ bālaḥ īva gacchāmi
   l. aho rāma
   m. tasmin vane saḥ vasati
   n. sītāyāḥ mālā

2. Take out the sandhi and translate the following:

   a. सा सेना नृपं जयिति
   b. राम इव बालो धार्मिकोपस्ति
   c. तव प्रजा कथां पठिति
   d. गजस्य च्छायायां प्रजास्तिष्ठिति

   (Notice that ch becomes cch after a short vowel. See p. 230 #5.)
3. Translate the following into Sanskrit, including sandhi, and then write in devanāgarī:

a. There is a girl, Sītā by name, in that village.

b. The daughter of the virtuous king is very afraid.

c. "He tells me again," that subject says.

d. "Aha! I remember that story!" the girl says.

e. With knowledge, you obtain immortality; with ignorance, you obtain suffering.

f. Like those girls, Sītā reads books.

g. "Where is our daughter?" the hero asks his wife.
h. The wife of Rāma is Sītā.

i. The hero obtains a garland and thus obtains a wife.

j. “Without Sītā, I am as if without the sun,” Rāma says.

THE MONKEY AND THE CROCODILE

4. Translate the following story. The vocabulary is given afterward:

a. यशस्ति गजायां कुम्भीरः।

b. वानरस्त्रय मित्रं गजायास्तेव वसति।

c. प्रतिदिनं वानरं पक्वानि फलानि निचिपितं।

d. कुम्भीरं फलानि स्वादित।

e. वानरस्त्रय हदयं मिथ्मस्तीति कुम्भीरस्त्रय भायर्य वदति।

f. भायर्य हदयं स्वादितृमित्।

g. श्राहो वानर यम गृहमागच्छति कुम्भीरो वानरं वदति।

h. एवमस्तिपिति वानरो वदति।

i. तस्य पृष्ठे कुम्भीरो वानरं वहति।
j. गंगाया मध्ये कुम्भीरः सत्यं वदति।

k. मम हृदयं वृत्ते भवतीति वानरो भाषते।

l. पुनर्मा तत्र नयेति वानरो भाषते।

m. कुम्भीरो वानरं गंगायास्तं नयति।

n. वानरो वृछमुच्छलति।

o. वानरो वृछस्य बिले पश्यति।

p. कस्त्रिन्यम हृदयं चोरयति स्मृति वानरो वदति।

q. एवं कुम्भीरे वानरश्च मित्रे तिष्ठत।

VOCABULARY

a. gaṅgā (fem., ā declension) Ganges
   kumbhīraḥ (mas.) crocodile

b. mitram (n.) friend
   vānaraḥ (mas.) monkey. Appears first as an appositional (his friend, a monkey)
   taṭaḥ (mas.) bank (of the river)

c. pratidinam (ind.) everyday
   pakva m(fā)n (adj.) ripe
   nṝṣipati (3rd per. sing.) he throws down

b. khādati (3rd per. sing.) he eats
e. hrdayam (n.) heart  
miṣṭa mf(ā)n (adj.) sweet  
bhāryā (fem., ā declension) wife

f. khāditum (infinitive—treated like an accusative) to eat  
icchati (3rd per. sing.) he wants (khāditum icchati = he wants to eat)

g. āgaccha (2nd per. sing. imperative)

h. evam astu (ind.) O.K., so let it be

i. prśtham (n.) back  
vahati (3rd per. sing.) he carries

j. madhyam (n.) middle

k. vrkṣah (mas.) tree

l. nayati (3rd per. sing.) he takes, he carries. Second person imperative is naya (combined with iti is nayeti).

n. ucchalati (3rd per. sing.) he jumps up

o. bilam (n.) hole

p. kah (mas. pronoun) who  
cit (ind.) (makes kah indefinite)  
kaścit someone  
corayati (3rd per. sing.) he steals  
sma (ind.) makes verb before it in past tense

q. tiṣṭhati (3rd per. sing.) he remains
LESSON TWELVE

Alphabet: Numerals; cardinal and ordinal numbers

Grammar: Nouns in i and the gerund

Vocabulary: Nouns in i
1. Here are the numerals (sāṃkhyā) and cardinal numbers from one to ten. Alternate forms for some numerals are given in parentheses.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>devanāgarī</th>
<th>English</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>१</td>
<td>one</td>
<td>एक eka</td>
</tr>
<tr>
<td>2.</td>
<td>२</td>
<td>two</td>
<td>द्वि dvi</td>
</tr>
<tr>
<td>3.</td>
<td>३</td>
<td>three</td>
<td>त्रि tri</td>
</tr>
<tr>
<td>4.</td>
<td>४</td>
<td>four</td>
<td>चतुर् catur</td>
</tr>
<tr>
<td>5.</td>
<td>५ (५)</td>
<td>five</td>
<td>पञ्च pañca</td>
</tr>
<tr>
<td>6.</td>
<td>६</td>
<td>six</td>
<td>षष्ठ ṣaṣ</td>
</tr>
<tr>
<td>7.</td>
<td>७</td>
<td>seven</td>
<td>सप्त sapta</td>
</tr>
<tr>
<td>8.</td>
<td>८ (८)</td>
<td>eight</td>
<td>अष्ट aṣṭa</td>
</tr>
<tr>
<td>9.</td>
<td>९ (९)</td>
<td>nine</td>
<td>नव nava</td>
</tr>
<tr>
<td>10.</td>
<td>१०</td>
<td>ten</td>
<td>दश daśa</td>
</tr>
</tbody>
</table>

2. The devanāgarī numerals combine just like Arabic numerals (since Arabic numerals were formed from Sanskrit). For example:

11 ११
12 १२
13 १३
20 २०
3. For now, we will not use the cardinal numbers (eka, dvi, etc.) as part of the sentences, since their declensions are complex. At the end of each sentence in the exercises, we will use the numerals (२, ३, ४, etc.).

4. Here are the ordinal numbers:

<table>
<thead>
<tr>
<th>First</th>
<th>prathama</th>
<th>Sixth</th>
<th>šaṣṭha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second</td>
<td>dvitiya</td>
<td>Seventh</td>
<td>saptama</td>
</tr>
<tr>
<td>Third</td>
<td>tritiya</td>
<td>Eighth</td>
<td>aṣṭama</td>
</tr>
<tr>
<td>Fourth</td>
<td>caturtha (or turīya)</td>
<td>Ninth</td>
<td>navama</td>
</tr>
<tr>
<td>Fifth</td>
<td>pañcama</td>
<td>Tenth</td>
<td>daśama</td>
</tr>
</tbody>
</table>

5. The ordinal numbers will be used in the exercises, because their declensions are easier than the cardinal numbers. The ordinal numbers are used like adjectives, going before the noun they modify and agreeing with it in gender and case. The number will be singular.

6. The ordinal numbers follow the short a declension for the masculine and neuter. Here are the feminine stems. (The feminine Ī will be learned in Lesson 13.)

<table>
<thead>
<tr>
<th>First</th>
<th>prathamā</th>
<th>Sixth</th>
<th>śaṣṭhī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second</td>
<td>dvitiyā</td>
<td>Seventh</td>
<td>saptamī</td>
</tr>
<tr>
<td>Third</td>
<td>tritiyā</td>
<td>Eighth</td>
<td>aṣṭamī</td>
</tr>
<tr>
<td>Fourth</td>
<td>caturthī (or turīyā)</td>
<td>Ninth</td>
<td>navamī</td>
</tr>
<tr>
<td>Fifth</td>
<td>pañcamī</td>
<td>Tenth</td>
<td>daśamī</td>
</tr>
</tbody>
</table>

Compare the devanāgarī numerals with other scripts:
### Comparative Table of Numerals

<table>
<thead>
<tr>
<th>Hieratic</th>
<th>Gupta</th>
<th>Malediv</th>
<th>Lepcha</th>
<th>Tibetan</th>
<th>Nepali</th>
<th>Devanagari</th>
<th>Kashmiri</th>
<th>Bengali</th>
<th>Assamese</th>
<th>Telugu</th>
<th>Tamil</th>
<th>Malayalam</th>
<th>Sinhalese</th>
<th>Burmese</th>
<th>Siamese</th>
<th>Cambodian</th>
<th>Javanese</th>
</tr>
</thead>
<tbody>
<tr>
<td>货源</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

7. Compare the cardinal numbers with numbers from several Romance languages:

<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
<th>Italian</th>
<th>French</th>
<th>Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>eka</td>
<td>uno</td>
<td>un</td>
<td>uno</td>
</tr>
<tr>
<td>two</td>
<td>dvi</td>
<td>due</td>
<td>deux</td>
<td>dos</td>
</tr>
<tr>
<td>three</td>
<td>tri</td>
<td>tre</td>
<td>trois</td>
<td>tres</td>
</tr>
<tr>
<td>four</td>
<td>catur</td>
<td>quattro</td>
<td>quatre</td>
<td>cuatro</td>
</tr>
<tr>
<td>five</td>
<td>pañca</td>
<td>cinque</td>
<td>cinq</td>
<td>cinco</td>
</tr>
<tr>
<td>six</td>
<td>saṣṣ</td>
<td>sei</td>
<td>six</td>
<td>seis</td>
</tr>
<tr>
<td>seven</td>
<td>saptā</td>
<td>sette</td>
<td>sept</td>
<td>siete</td>
</tr>
<tr>
<td>eight</td>
<td>aṣṭā</td>
<td>otto</td>
<td>huit</td>
<td>ocho</td>
</tr>
<tr>
<td>nine</td>
<td>nava</td>
<td>nove</td>
<td>neuf</td>
<td>nueve</td>
</tr>
<tr>
<td>ten</td>
<td>daṣa</td>
<td>dieci</td>
<td>dix</td>
<td>diez</td>
</tr>
</tbody>
</table>
1. Here are the masculine and feminine declensions for ṛṇi nouns. They differ only in the accusative plural and the instrumental singular.

Stem: agni (masculine) fire; kīrti (feminine) glory

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ṛgniḥ</td>
<td>agniḥ</td>
<td>agnī</td>
</tr>
<tr>
<td></td>
<td>ṛgni</td>
<td>agnī</td>
<td>agnayaḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṛgniṃṣ</td>
<td>agniṃ</td>
<td>agnīn / kīrtiḥ</td>
</tr>
<tr>
<td></td>
<td>ṛgni</td>
<td>agni</td>
<td>agnīn</td>
</tr>
<tr>
<td>Inst.</td>
<td>ṛgninā kīrtyā</td>
<td>agnīnā / kīrtyā</td>
<td>agnibhiḥ</td>
</tr>
<tr>
<td></td>
<td>ṛgnibhyām</td>
<td>agnibhyām</td>
<td>agnibhiḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṛgnaye kīrtyai</td>
<td>agnaye (kīrtyai)</td>
<td>agnibhyāḥ</td>
</tr>
<tr>
<td></td>
<td>ṛgnibhyām</td>
<td>agnibhyām</td>
<td>agnibhyāḥ</td>
</tr>
<tr>
<td>Abl.</td>
<td>ṛgneḥ kīrtyāḥ</td>
<td>agneḥ (kīrtyāḥ)</td>
<td>agnibhyāḥ</td>
</tr>
<tr>
<td></td>
<td>ṛgnibhyām</td>
<td>agnibhyām</td>
<td>agnibhyāḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṛgnē kīrtyāṃ</td>
<td>agneḥ (kīrtyāṃ)</td>
<td>agnīnām</td>
</tr>
<tr>
<td></td>
<td>ṛgnēyō</td>
<td>agnyōḥ</td>
<td>agnīnām</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṛgnī kīrtyāṃm</td>
<td>agnīyō</td>
<td>agnīṣu</td>
</tr>
<tr>
<td></td>
<td>ṛgnīyō</td>
<td>agnyoh</td>
<td>agnīṣu</td>
</tr>
<tr>
<td>Voc.</td>
<td>ṛgne</td>
<td>agne</td>
<td>agnayaḥ</td>
</tr>
<tr>
<td></td>
<td>ṛgni</td>
<td>agni</td>
<td>agnayaḥ</td>
</tr>
</tbody>
</table>

2. The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is kīrtyae or kīrtyai. The feminine instrumental singular is kīrtyā only.
THE GERUND

3. Now we will study the gerund, which is a participle. A participle is formed from a verb, but does not take verb endings (tiñ). The gerund (ktvânta) indicates prior action. The sentence, “Râma speaks and goes,” could be formed with a gerund. It would be: “Having spoken, Râma goes.” “Having spoken” is the gerund.

udîtvâ râmo gacchati
Having spoken, Râma goes.
(gerund)

4. Because the gerund continues the action, it is sometimes called a continuative or conjunctive participle.

5. The gerund is used with only one subject.

6. The gerund has the meaning of doing something first, whether the main verb is past, present, or future. A series of gerunds may be used, but they must always be followed by a main verb. Each gerund follows in time the one before it, and the main verb comes last in time, as well as position in the sentence. For example:

gajam druṣṭvâ jalam labdhvâ râmo gacchati
Having seen the elephant, having obtained water, Râma goes.

7. There are several alternative translations:

Seeing the elephant, obtaining water, Râma goes.
After seeing the elephant and after obtaining water, Râma goes.
After having seen the elephant and after having obtained water, Râma goes.
8. Everything that goes with the gerund, such as the accusative, is usually placed immediately before it. (See the example in #6.)

9. The gerund is easy to recognize because it is not declined. It is sometimes called the absolutive, because it stays in the same form.
It is usually formed from the root by adding -tvā to the end (called kvā by Pāṇini). If there is a prefix, -ya is added at the end (lyap).

10. Here are the forms for the gerund (√as has no gerund):

<table>
<thead>
<tr>
<th>Root</th>
<th>3rd Per. Sing.</th>
<th>Gerund</th>
</tr>
</thead>
<tbody>
<tr>
<td>a + √gam</td>
<td>āgacchati</td>
<td>āgamyā having come</td>
</tr>
<tr>
<td></td>
<td>(also āgatya)</td>
<td></td>
</tr>
<tr>
<td>√gam</td>
<td>gacchati</td>
<td>gatvā having gone</td>
</tr>
<tr>
<td>√cint</td>
<td>cintayati -te</td>
<td>cintayitvā having thought</td>
</tr>
<tr>
<td>√ji</td>
<td>jayati</td>
<td>jītvā having conquered</td>
</tr>
<tr>
<td>√drś (paś)</td>
<td>paśyati</td>
<td>drśtvā having seen</td>
</tr>
<tr>
<td>√paṭh</td>
<td>paṭhati</td>
<td>paṭhitvā having read</td>
</tr>
<tr>
<td>√prach</td>
<td>prcchati</td>
<td>prśtvā having asked</td>
</tr>
<tr>
<td>√bhāś</td>
<td>bhāṣate</td>
<td>bhāśitvā having said</td>
</tr>
<tr>
<td>√bhū</td>
<td>bhavati</td>
<td>bhūtvā having been</td>
</tr>
<tr>
<td>√man</td>
<td>manyate</td>
<td>matvā having thought</td>
</tr>
<tr>
<td>√labh</td>
<td>labhate</td>
<td>labdhvā having obtained</td>
</tr>
<tr>
<td>√vad</td>
<td>vadati</td>
<td>udītvā having said</td>
</tr>
<tr>
<td>√vas</td>
<td>vasati</td>
<td>uṣītvā having lived</td>
</tr>
<tr>
<td>√sev</td>
<td>sevate</td>
<td>sevītvā having served</td>
</tr>
<tr>
<td>√sthā</td>
<td>tiṣṭhati</td>
<td>sthītvā having stood</td>
</tr>
<tr>
<td>√smṛ</td>
<td>smarati</td>
<td>smṛtvā having remembered</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>agnih (mas.)</td>
<td>fire</td>
<td></td>
</tr>
<tr>
<td>atithih (mas.)</td>
<td>guest</td>
<td></td>
</tr>
<tr>
<td>rsih (mas.)</td>
<td>seer, sage</td>
<td></td>
</tr>
<tr>
<td>kavih (mas.)</td>
<td>poet</td>
<td></td>
</tr>
<tr>
<td>krtih (fem.)</td>
<td>glory, fame</td>
<td></td>
</tr>
<tr>
<td>bhumi (fem.)</td>
<td>earth</td>
<td></td>
</tr>
<tr>
<td>santih (fem.)</td>
<td>peace</td>
<td></td>
</tr>
<tr>
<td>siddha (mas.)</td>
<td>one who attains perfection</td>
<td></td>
</tr>
<tr>
<td>siddha (fem.)</td>
<td>one who attains perfection</td>
<td></td>
</tr>
<tr>
<td>siddhi (fem.)</td>
<td>perfection, attainment, proof</td>
<td></td>
</tr>
</tbody>
</table>
EXERCISES

1. Translate the following sentences. Use the vocabulary and tables listed at the end of the text.

   a. अग्रिं दृष्टा गृहादश्चो गच्छति ।

   b. शिष्यो ग्रामे वसति ।

   c. ऋषयः शाखाशां सूक्ष्णि पश्यन्ति ।

   d. नृपो दशममतिथिं सेवते ।

   e. ग्रामं जित्वा वीरः कीर्ति लभते ।

   f. सिद्धो ग्रामे वसति ।

   g. अर्हो राम कुञ्ज गच्छसीति द्वितीयो वीरः पृच्छति ।
h. पुस्तकं पठित्वा कविस्त्रीतयति १५।

i. सत्येन सह शान्तिरागच्छति १६।

j. भूमो वसाम इति प्रजा वदन्ति १९।

2. Write the following sentences in Sanskrit:

a. After conquering the army, the hero obtains fame on earth.

b. Like Sītā and Rāma, the student goes to the forest.

c. After serving her third guest, Sītā speaks to Rāma.

d. In the story, Rāma obtains fame.

e. The hero does not conquer ignorance.

f. The king, Rāma by name, is very virtuous.

g. “How do you obtain perfection?” the second student asks.

h. Having lived in the forest with his wife, the king, Rāma by name, goes to the village.

i. Having obtained peace, perfection, and glory, the seer goes to the beautiful forest.

j. Thus having seen his wife on the elephant, the hero goes to her.
LESSON THIRTEEN

Alphabet: The sandhi rules for combining vowels

Grammar: Feminine nouns in Ī
Relative-correlative clauses

Vocabulary: Nouns in Ī
Relative and correlative adverbs
ALPHABET: VOWEL SANDHI

1. The following chart shows the changes that vowels often undergo. These changes are called guṇa and vrddhi changes:

   a       a       ā       ā
   ā       ā       ā
   i, ī    e       ai      y
   u, ū    o       au      v
   r       ar      ār      r
   l       al      āl      l
   guṇa    vrddhi  Corresponding
           Semi-vowel

2. This important chart will help you understand how vowels combine in both internal and external sandhi. Later on, it will help you understand how roots are strengthened (by guṇa or vrddhi) to form verbs and nominals. For example:

   √vid veda vaidya
   √div deva daivika
   √yuj yoga yaugika
   √dhṛ dharma dhārmika
   guṇa vrddhi

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

4. SIMILAR VOWELS

   ā + ā = ā  \rāma + \acrsha = \racrsha
   rāma + aśvah = rāmāśvah
\[ \ddot{i} + \ddot{i} = \ddot{i} \]

\[
\text{gacchati} + \text{iti} = \text{gacchatiti}
\]

\[ \ddot{u} + \ddot{u} = \ddot{u} \]

\[
\text{guru} + \text{upa} = \text{gurupa}
\]

\[ \dddot{r} + \dddot{r} = \dddot{r} \]

\[
\text{pitru} + \text{ṛṣi} = \text{pitṛṣi}
\]

These rules apply first. Then the following rules apply.

5. DISSIMILAR VOWELS

\[ \dddot{i} + \text{vowel} = \text{yvowel} \quad ("\text{vowel}" \text{ means any short or long vowel}) \]

\[
\text{gacchati} + \text{aṃḥ} = \text{gacchatyāṃḥ}
\]

\[
\text{gacchati} + \text{aśvam} = \text{gacchaty aśvam}
\]

\[ \ddot{u} + \text{vowel} = \text{uvowel} \]

\[
\text{guru} + \text{aṃḥ} = \text{gurvāṃḥ}
\]

\[
\text{guru} + \text{aśvam} = \text{gurv aśvam}
\]

\[ \dddot{r} + \text{vowel} = \text{rvowel} \]

\[
\text{pitru} + \text{aṭra} = \text{pitṛ aṭra}
\]
6. $e + a = e'$
   \[\text{gram}e + \text{atra} = \text{gram}e\ '\text{tra}\]

   $e + \text{vowel} = a \text{ vowel}$
   \[\text{gram}e + \text{iti} = \text{gram} \text{ iti}\]
   \[\text{grame} + \text{iti} = \text{grama} \text{ iti}\]

7. $ai + \text{vowel} = \dddot{a} \text{ vowel}$
   \[\text{tas}m\ddot{a} + \text{atra} = \text{tasma} \text{ atra}\]

   An o seldom occurs in a final position before sandhi is applied.

   $au + \text{vowel} = \dddot{a}v\text{vowel}$
   \[\text{gaj}o + \text{iti} = \text{gaja}v\text{iti}\]
   \[\text{gajau} + \text{iti} = \text{gajav} \text{ iti}\]

8. **FINAL "a" FOLLOWED BY DISSIMILAR VOWELS**

   \[\dddot{a} + \dddot{i} = e\]
   \[\text{t}a\ddot{t}r\ddot{a} + \text{iti} = \text{tat}r\ddot{e}t\ddot{i}\]
   \[\text{tatra} + \text{iti} = \text{tatreti}\]

   \[\dddot{a} + \dddot{u} = o\]
   \[\text{k}a\ddot{t}\ddot{a} + \text{upani}\dddot{a}d = \text{ka}\ddot{t}h\ddot{o}p\dddot{a}ni\dddot{a}d\]
   \[\text{ka}\ddot{t}ha + \text{upani}\dddot{a}d = \text{ka}\ddot{th}opani\dddot{a}d\]

   \[\dddot{a} + \dddot{r} = \text{ar}\]
   \[\text{sa}\ddot{t}y + \text{\dddot{r}tam} = \text{sat}y\dddot{r}t\ddot{a}m\]
   \[\text{satya} + \text{\dddot{rt}am} = \text{satya rtam}\]
\[ \ddot{a} + e, \text{id} = \text{id} \quad \text{तत्र + एव} = \text{तत्रैव} \\
\text{tatra + eva} = \text{tatraiva} \]

\[ \ddot{a} + o, \text{au} = \text{au} \quad \text{ञ्चन + ओक्} = \text{ञ्चनौक्} \\
\text{atra + okah} = \text{atraukah} \]

9. Some vowels (pragṛhya) are not subject to sandhi. They are:

a. the letters \( \ddot{a}, \ddot{u}, \) and \( e \), when they serve as dual endings. For example, \( \text{bāle āgacchataḥ} \) (The two girls come.) needs no sandhi.

b. the final vowel of an interjection (usually a vocative). For example, \( \text{aho aśva} \) (O horse!) needs no sandhi.
1. Here is the declension for feminine nouns ending with ī in their stem form:

**Stem: nadi (feminine) river**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>nādi</td>
<td>nādyām</td>
<td>nadyā</td>
<td>nadyai</td>
<td>nadyāh</td>
<td>nadyāh</td>
<td>nadyām</td>
<td>nadi</td>
</tr>
<tr>
<td></td>
<td>nadi</td>
<td>nadyām</td>
<td>nadyā</td>
<td>nadyai</td>
<td>nadyāh</td>
<td>nadyāh</td>
<td>nadyām</td>
<td>nadi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nadyām</td>
<td>nadyā</td>
<td>nadyai</td>
<td>nadyāh</td>
<td>nadyāh</td>
<td>nadyām</td>
<td>nadi</td>
</tr>
</tbody>
</table>

Singular | Dual    | Plural  |
RELATIVE-CORRELATIVE CLAUSES

2. Now we will learn about relative and correlative clauses. In English, the sentence “I see where the king lives,” contains two separate clauses: “I see” and “where the king lives.” The sentence contains a subordinate, or relative clause (“where the king lives”), and an independent or correlative clause (“I see”). For example:

   I see where the king lives.
   ___________________
  correlative    relative

3. In Sanskrit, the relative clause usually goes first and the correlative goes second. The relative clause is introduced by a relative adverb (indeclinable) and the correlative clause by a correlative adverb.

   Where the king lives, there I see.
   ___________________  ________
            relative clause    correlative clause

   Where the king lives, there I see.
   ________  ________
     relative adverb    correlative adverb

   yatra nṛpo vasati tatra ahaṃ paśyāmi
   ___________________  ___________________
         relative clause    correlative clause

   yatra nṛpo vasati tatra ahaṃ paśyāmi
   ________  ________
     relative adverb    correlative adverb
4. Here are the relative adverbs and their correlative partners (none are declined):

<table>
<thead>
<tr>
<th>yatah</th>
<th>since, when</th>
<th>tataḥ</th>
<th>therefore</th>
</tr>
</thead>
<tbody>
<tr>
<td>yatra</td>
<td>where</td>
<td>tatra</td>
<td>there</td>
</tr>
<tr>
<td>yathā</td>
<td>since</td>
<td>tathā</td>
<td>so, therefore</td>
</tr>
<tr>
<td>yadā</td>
<td>when</td>
<td>tadā</td>
<td>then</td>
</tr>
<tr>
<td>yadi</td>
<td>if</td>
<td>tadā</td>
<td>then</td>
</tr>
</tbody>
</table>

5. Here are some examples:

When he goes, then I remember.
\[ yadā gacchati tadā smarāmi \]

I go if you go. (becomes)
If you go, then I go.
\[ yadi gacchasi tadā gacchāmi \]

You obtain fruit where the forest is. (becomes)
Where the forest is, there you obtain fruit.
\[ yatra vanam asti tatra phalāni labhase \]

6. There is also a relative-correlative pronoun, yad and tad ("who" and "he"). This construction would be used to translate this sentence:

The man who goes is the king.

\[ \underline{\text{relative clause}} \]
7. In Sanskrit, the relative clause contains the relative pronoun *yad*, and the correlative clause contains the correlative pronoun *tad*. Sometimes the correlative pronoun may be omitted. The pronoun *yad* follows the declension of *tad* (See p.177.):

who man goes, he is the king
|__________|__________|
relative clause  correlative clause

*yō naro gacchati sa nṛpo 'sti*
|__________|__________|
relative clause  correlative clause

8. Both "who" (*yō*) and "he" (*sa*) refer back to the man, who is called the antecedent. In English, the antecedent goes directly before the relative pronoun (who). In Sanskrit, the antecedent usually follows the relative pronoun (who) or the correlative pronoun (he):

who man goes, he is the king
*yō naro gacchati sa nṛpo 'sti*
|___|
antecedent

or

who goes, that man is the king
*yō gacchati sa naro nṛpo 'sti*
|___|
antecedent
9. The relative and correlative pronouns take the gender and number of the antecedent. The case of the antecedent depends upon its role in each clause. Study the following examples:

I see the man who is going. (becomes)
which man is going, him I see
yo naro gacchati tāṃ paśyāmi
   ___
  antecedent

___   ___
relative clause  correlative clause

or

who is going, that man I see
yo gacchati tāṃ naraṃ paśyāmi
   ___
  antecedent

___   ___
relative clause  correlative clause

The king sees the elephant on which I stand. (becomes)
on which elephant I stand, him the king sees
yasmin gaje tiṣṭhāmi tāṃ nṛpaḥ paśyati
   ___
  antecedent

___   ___
relative clause  correlative clause
or

on which I stand, that elephant the king sees

\textit{yasmim ś tiśhāmi tām gājaṃ nṛpāḥ paśyati}

\begin{tabular}{ll}
\hline
antecedent & relative clause & correlative clause \hline
\end{tabular}

10. Notice that the relative pronoun (\textit{ya}) and the correlative pronoun (\textit{ta}) agree with each other in gender and number, but may differ in case. Like the antecedent, the relative word and the correlative word take a case (\textit{vibhakti}) that is determined by their role in the clause. Study the following examples:

I see the man with whom Rāma goes.
(becomes)

with which man Rāma goes, him I see

\begin{small}
\textit{yena nareṇa saha rāmo gacchati tām ahaṃ paśyāmi}
\end{small}

or

with whom Rāma goes, that man I see

\begin{small}
\textit{yena rāmo gacchati tām naram ahaṃ paśyāmi}
\end{small}
Rāma lives in the village from which I am coming. (becomes)
from which village I am coming, in it Rāma lives

यस्माद् ग्रामादगच्छामि तस्मिनामो वसति।
yasmād grāmād āgacchāmi tasmin rāmo vasati
or
from which I am coming in that village Rāma lives

यस्माद् गच्छामि तस्मिनामेऽस्मो वसति।
yasmād āgacchāmi tasmin grāme rāmo vasati

11. The pronoun yad follows the same declension as tad (mas., n., fem.), except that the masculine nominative singular follows normal sandhi rules, and therefore appears as yah, yo, etc. Observe, for example, the masculine:

Stem: yad (masculine) who, what, which
Nom. (who) यः यो ये
Acc. (whom) यम् यो यान्
Inst. (with whom) येन याभ्याम् येंः
Dat. (for whom) यस्मै याभ्याम् येंभ्यः
Abl. (from whom) यस्मात् याभ्याम् येंभ्यः
Gen. (whose) यस्य ययोः येष्म्
Loc. (on whom) यस्मिन् ययोः येषु
<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhārmikī (fem. adj.)</td>
<td>virtuous</td>
</tr>
<tr>
<td>nadi (fem.)</td>
<td>river</td>
</tr>
<tr>
<td>patnī (fem.)</td>
<td>wife</td>
</tr>
<tr>
<td>mitram (n.)</td>
<td>friend</td>
</tr>
<tr>
<td>yad (pro.)</td>
<td>who, what, which</td>
</tr>
<tr>
<td>vāpi (fem.)</td>
<td>pond</td>
</tr>
<tr>
<td>sundari (fem. adj.)</td>
<td>beautiful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>ENGLISH</th>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>(relative adverbs)</td>
<td>(correlative adverbs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yataḥ</td>
<td>since, when</td>
<td>tataḥ</td>
<td>therefore</td>
</tr>
<tr>
<td>yatra</td>
<td>where</td>
<td>tatra</td>
<td>there</td>
</tr>
<tr>
<td>yathā</td>
<td>since, as</td>
<td>tathā</td>
<td>so, therefore</td>
</tr>
<tr>
<td>yadā</td>
<td>when</td>
<td>tadā</td>
<td>then</td>
</tr>
<tr>
<td>yadī</td>
<td>if</td>
<td>tadā</td>
<td>then</td>
</tr>
</tbody>
</table>
EXERCISES

1. Translate the following:

a. यत्र शान्तिस्तम्य सिद्धः ॥ १॥

b. या मम पत्याः पुत्रिकास्ति सा बालात्र वसति ॥ २॥

c. सीता सुन्दरी नृपस्य पुत्रिकास्तीति रामो वदति ॥ ३॥

d. यथाश्र्य अन्त्र नागच्छन्ति तथा नरा बालाश्र्य तत्र गच्छन्ति ॥ ४॥

e. नदी गत्वा मित्रे पुस्तकानि पठतः ॥ ५॥

f. यदा सेना नृपं सेवते तदा धर्मिको नृपो जयति ॥ ६॥

g. यदि नरः सिद्धं लभते तदा स ऋषिभ्यं च ॥ ७॥
h. यस्तस्यातिथिर्भवति तस्मै बालाय कथि: कथां पठति। ६।

i. नरो मित्रेश सह सुन्दरी नदीं गच्छति। ६।

j. यस्मादहमागच्छनं तं ग्रामं चौरं स्मरति। ९०।

2. Translate the following into Sanskrit:

   a. The boy obtains water from the river.
   b. The wife sees the fruit which is in the pond.
   c. Having obtained a garland, our guest goes to the village.
   d. He lives like a king when his wife serves him.
   e. Sītā, who is the wife of Rāma, obtains fame on earth.
   f. The virtuous king sees the boy who is coming.
   g. The student, having thought, asks the poet about the river.
   h. That beautiful wife lives without suffering.
   i. Ignorance is like a shadow for the man who sees.
   j. When the daughter of the king comes, then the subjects stand.
LESSON FOURTEEN

Alphabet: The sandhi rules for final ḫ

Grammar: Verb prefixes and the imperfect active

Vocabulary: More verbs
ALPHABET:
SANDHI RULES
FOR FINAL ũ

Now we will memorize the sandhi rules for words ending in ũ. These rules were presented in charts in Lesson 9. Both charts in Lesson 9 present the same rules, but it will be easier to follow the structure of the second chart on page 111. While the first word ends in ũ, the second word may begin with any letter of the alphabet. Notice that the chart breaks the alphabet into three parts. The chart is arranged according to which section of the alphabet the second word begins. Here is one way of dividing the alphabet in order to learn these rules:

(a) Vowels

- -
- -
- -
- -
- -
- -
- -
- -

(b) Voiced consonants

- -  |  - - - -
- -  |  - - - -
- -  |  - - - -
- -  |  - - - -
- -  |  - - - -
- -  |  - - - -
- -  |  - - - -

(c) Unvoiced consonants
(a) If the second word begins in a vowel, there are four rules:

Second word begins in any of the following:

\[
\begin{array}{c}
a & \tilde{a} \\
i & \tilde{i} \\
u & \tilde{u} \\
f & \tilde{f} \\
{l} & e & ai & o & au \\
\end{array}
\]

(1) If the first word ends in \textit{ah} and the second begins in \textit{a}, the \textit{ah} changes to \textit{o}, and \textit{a} is deleted (marked by an apostrophe in roman script or \textit{avagraha} in \textit{devanāgarī}). For example:

\[\textit{ah} + a = o '\]

\textbf{राम:} + \textit{अन्त्र} = रामोऽन्त्र

\[\textit{rāmah} + a\textit{tra} = rāmo '\textit{tra}\]

(2) If the first word ends in \textit{ah} and the second word begins in any vowel (except \textit{a}), \textit{ah} changes to \textit{a}:

\[\textit{ah} + \text{vowel} = \text{a vowel}\]

\textbf{राम:} + \textit{आगच्छतिः} = राम \textit{आगच्छतिः}

\[\textit{rāmah} + \textit{āgacchati} = rāma \textit{āgacchati}\]
(3) If the first word ends in āh and the second word begins in any vowel, āh changes to ā:

\[ \text{āh + vowel} = \text{ā + vowel} \]

नरा: + इति = नरा इति
\[ \text{narāḥ + iti} = \text{narā iti} \]

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

\[ \text{ōḥ + vowel} = \text{orvowel} \]

नद्यो: + ऋत्र = नद्योरत्र
\[ \text{nadyōḥ + atra} = \text{nadyor atra} \]

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

Second word begins in:

<table>
<thead>
<tr>
<th>ga</th>
<th>gha</th>
<th>ŏa</th>
</tr>
</thead>
<tbody>
<tr>
<td>ja</td>
<td>jha</td>
<td>ŏa</td>
</tr>
<tr>
<td>ḍa</td>
<td>ḍha</td>
<td>ŏa</td>
</tr>
<tr>
<td>da</td>
<td>dha</td>
<td>ŏa</td>
</tr>
<tr>
<td>ba</td>
<td>bha</td>
<td>ma</td>
</tr>
<tr>
<td>ya</td>
<td>ra</td>
<td>la</td>
</tr>
</tbody>
</table>
(1) If the first word ends in āh, it becomes o:

\[ \text{āh} + \text{voiced consonant} = \text{o voiced consonant} \]

रामः + गच्छति = रामो गच्छति
rāmah + gacchati = rāmo gacchati

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

\[ \text{āh} + \text{voiced consonant} = \text{ā voiced consonant} \]

नरः + गच्छति = नरागच्छति
narāh + gacchanti = narā gacchanti

(3) If the first word ends in any other vowel before the
final h, the h becomes r (unless the second word begins
with an r). For example:

\[ \text{oḥ} + \text{voiced consonant} = \text{or voiced consonant} \]

नरयोः + गच्छति = नरयोर्गच्छति
narayoh + gacchati = narayor gacchati

A double r does not occur. If the second word begins in r,
the first r is dropped and the preceding vowel made long,
if it is short.

Note that the last two rules (2 and 3) are the similar to the
rules (3 and 4) for second words beginning in a vowel.
(c) For the third group, the second word begins in an unvoiced consonant. For this group, the rules are the same when the first word ends in aḥ, āḥ, or any other vowel before the ḫ. There are four rules:

Second word begins in:

<table>
<thead>
<tr>
<th>ka</th>
<th>kha</th>
</tr>
</thead>
<tbody>
<tr>
<td>ca</td>
<td>cha</td>
</tr>
<tr>
<td>ṭa</td>
<td>ṭha</td>
</tr>
<tr>
<td>ta</td>
<td>tha</td>
</tr>
<tr>
<td>pa</td>
<td>pha</td>
</tr>
</tbody>
</table>
| śa  | ṣa    | sa | end of line

(1) If the second word begins in ca or cha, the ḫ (with any vowel preceding it) changes to ś. For example:

\[ \text{aḥ} + \text{ca} = \text{aśca} \]

\[ \text{राम} + \text{च} = \text{रामश्च} \]

\[ \text{rāmāḥ} + \text{ca} = \text{rāmaś ca} \]

(2) If the second word begins in ṭa or ṭha, the ḫ changes to ṣ:

\[ \text{aḥ} + \text{ṭ} = \text{aṣṭ} \]

\[ \text{राम} + \text{टीका} = \text{रामश्चिका} \]

\[ \text{rāmāḥ} + \text{ṭīkā} = \text{rāmaśṭīkā} \]
(3) If the second word begins in ta or tha, the ḷ becomes s:

\[ \text{aḥ + ta} = \text{asta} \]

रामः + तत्र = रामस्तत्र
\[ \text{rāmaḥ + tatra} = \text{rāmas tatra} \]

The above three rules might best be learned visually, using the devanāgarī script. In each case the ḷ becomes the sibilant that corresponds with the following letter, whether palatal (ca, cha), retroflex (ṭa, ṭha), or dental (ta, tha):

\[ \text{श रङ्ग छ छ स्त स्थ} \]
\[ \text{śca ścha śṭa śṭha sta stha} \]

(4) All other unvoiced consonants (ka, kha, pa, pha, ña, ṇa, and sa) cause the ḷ to stay ḷ. The end of the line also causes the ḷ to stay ḷ. For example:

\[ \text{aḥ + k} = \text{aḥ k} \]

रामः + कुत्र = रामः कुत्र
\[ \text{rāmaḥ + kutra} = \text{rāmaḥ kutra} \]
1. Verb prefixes (upasarga) are placed before verbs to modify the basic meaning of the verb. They are used much like verb prefixes in English, such as “receive” and “perceive.” We have already learned one prefix, ā, which changes “he goes” (gacchati) to “he comes” (āgacchati).

2. Here are two additional prefixes:

   upa    towards, near
   upagacchati  he goes toward, he approaches

   prati back to, against
   pratigacchati  he goes back to, he returns.

3. The imperfect (īañ) indicates past action. It is traditionally described as action done “not of today,” (anadyatana), or in the past. It is formed by putting an augment (āgama), a, before the present stem. The a is called “maker of the past tense” (bhūta-karaṇa). The imperfect uses slightly different endings, called secondary endings, or the imperfect endings. For example:

   a + gaccha + t becomes agacchat  he went
   a + vada + t becomes avadat  he spoke

   augment stem  ending  imperfect
IMPERFECT
ACTIVE VERBS

4. Here is the formation for the imperfect:

<table>
<thead>
<tr>
<th>3rd</th>
<th>अगच्छत्</th>
<th>अगच्छताम्</th>
<th>अगच्छन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>agacchat</td>
<td>agacchatām</td>
<td>agacchan</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd</th>
<th>अगच्छ:</th>
<th>अगच्छतम्</th>
<th>अगच्छत</th>
</tr>
</thead>
<tbody>
<tr>
<td>agacchaḥ</td>
<td>agacchatam</td>
<td>agacchata</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st</th>
<th>अगच्छाम्</th>
<th>अगच्छाव</th>
<th>अगच्छाम</th>
</tr>
</thead>
<tbody>
<tr>
<td>agaccham</td>
<td>agacchāva</td>
<td>agacchāma</td>
<td></td>
</tr>
</tbody>
</table>

Singular | Dual | Plural

Note that the imperfect active endings are listed on p. 317.

5. Here are the endings for the present indicative that we have already learned. Notice that the imperfect has similar endings, but shorter:

<table>
<thead>
<tr>
<th>3rd</th>
<th>गच्छति</th>
<th>गच्छत:</th>
<th>गच्छनि</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchati</td>
<td>gacchataḥ</td>
<td>gacchanti</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd</th>
<th>गच्छसि</th>
<th>गच्छथ:</th>
<th>गच्छथ</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchasi</td>
<td>gacchathah</td>
<td>gacchatha</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st</th>
<th>गच्छामि</th>
<th>गच्छाव:</th>
<th>गच्छाम:</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchāmi</td>
<td>gacchāvah</td>
<td>gacchāmah</td>
<td></td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
6. The imperfect puts the augment, a, after the prefix but before the stem. The sandhi rules apply here. Study these examples:

प्रति + अ + गच्छ + त् = प्रत्यगच्छत्

prati + a + gaccha + t = pratyagacchat
he returned

prefix augment stem ending imperfect

उप + अ + गच्छ + त् = उपागच्छत्

upa + a + gaccha + t = upāgacchat
he approached

अ + अ + गच्छ - अ + अम् = अगच्छम्

ā + a + gaccha - a + am = āgaccham
I came

7. Often a prefix may affect whether a verb takes active or middle endings. The dictionary will indicate which endings should be used.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ + नी</td>
<td>आनयति</td>
<td>he brings</td>
</tr>
<tr>
<td>अ + √नी (active)*</td>
<td>अनयति</td>
<td>he brings</td>
</tr>
<tr>
<td>उप + गम्</td>
<td>उपगच्छति</td>
<td>he goes toward, approaches</td>
</tr>
<tr>
<td>upa + √gam (active)</td>
<td>upagacchati</td>
<td>he goes toward, approaches</td>
</tr>
<tr>
<td>गुप्</td>
<td>गोपायति</td>
<td>he protects</td>
</tr>
<tr>
<td>√gup (active)</td>
<td>gopāyati</td>
<td>he protects</td>
</tr>
<tr>
<td>नी</td>
<td>नयति</td>
<td>he leads</td>
</tr>
<tr>
<td>√नी (ubhayapada)*</td>
<td>nayati -te</td>
<td>he leads</td>
</tr>
<tr>
<td>पा</td>
<td>पिबति</td>
<td>he drinks</td>
</tr>
<tr>
<td>√पा (active)</td>
<td>pibati</td>
<td>he drinks</td>
</tr>
<tr>
<td>प्रति + गम्</td>
<td>प्रतिगच्छति</td>
<td>he goes back, returns</td>
</tr>
<tr>
<td>prati + √gam (active)</td>
<td>pratigacchati</td>
<td>he goes back, returns</td>
</tr>
<tr>
<td>बुध्</td>
<td>बोधति</td>
<td>he knows</td>
</tr>
<tr>
<td>√बुध (ubhayapada)</td>
<td>bodhati -te</td>
<td>he knows</td>
</tr>
<tr>
<td>हस्</td>
<td>हसति</td>
<td>he laughs</td>
</tr>
<tr>
<td>√हस (active)</td>
<td>hasati</td>
<td>he laughs</td>
</tr>
</tbody>
</table>

The gerund forms for each of these verbs is listed in the back of the text (pages 312-314). Remember that if a verb has a prefix, it forms a gerund with -ya rather than -tvā.

*Note that √नी and √बुध are ubhayapada, but अ + √नी is active.
EXERCISES

1. Memorize the sandhi rules that take place when the first word ends in ह.

2. Memorize the endings for the imperfect active.

3. Translate the following sentences into English:

   a. यदा शिष्यो जलमानयति तदाचार्यस्तत्तिष्ठति 11।

   b. बालो वार्षी गजाननयत् 12।

   c. यो नरो ग्राममुपगच्छति तं कविवर्षदति 13।

   d. वीर: कुपितान्नपाद्रामं गोपायतीति रामोवदत् 14।

   e. वाय्यों गजं दृष्टिवर्षरहस्तःहस्त्व 15।

   f. सुन्दरी तव पत्नी बोधामीति कन्या वीरमवदत् 16।
4. Translate the following into Sanskrit:

a. The poet read the book as if he were drinking water.

b. The hero asked, "How do I protect the village from the army?"

c. How did sages live without fire?

d. If the horses go back to the river, then the boy leads them to the forest. (Use double accusative.)

e. When a man does not know suffering, then he approaches perfection.
f. The king, named Rāma, brought his wife, Sītā, a garland.

g. By means of knowledge, a man conquers ignorance.

h. The child drank the water which came from the river.

i. Having seen the river, the girl returned to her house.

j. The boy led the horses from the forest to the river. (double accusative)
LESSON FIFTEEN

Alphabet: The sandhi rules for final m

Grammar: More verb prefixes and the imperfect middle

Vocabulary: More verbs
1. If the first word ends in \( m \), there are only two rules:

(a) If the next word begins in a consonant, the \( m \) becomes \( \text{m} \) and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word. For example:

\[
\text{पुत्रम्} + \text{गच्छामि} = \text{पुत्र गच्छामि}
\]

\[
\text{putram} + \text{gacchami} = \text{putram gacchami}
\]

(b) If the next word begins in a vowel or the \( m \) is at the end of a line, the \( m \) remains the same. The \( m \) remains the same because the mouth is not preparing to close at a specific point of contact as it would if the next word began with a consonant. For example:

\[
\text{पुत्रम्} + \text{आगच्छामि} = \text{पुत्रम आगच्छामि}
\]

\[
\text{putram} + \text{āgacchami} = \text{putram āgacchami}
\]
GRAMMAR: VERB PREFIXES

1. Here are two more verb prefixes. Some prefixes hardly change the meaning of the original stem, while others change the meaning:

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

ava          down, away, off
avagacchati  he goes down, understands

2. Here is a list of the major prefixes (given in Pāṇini 1.4.58). Prefixes can also be used in front of nouns.

आति  ati  across, beyond, surpassing, past (atīndriya, beyond the senses; atyanta, beyond the end, infinite)

आधि  adhi  above, over, on (adhyātma, pertaining to the Self; adhiviśva, above all, responsible for the universe)

आनु  anu  after, following (anusvāra, “after sound”)

आप  apa  away, off (apāna, downward breath, elimination)

आपि  api  on, close on (apihita, placed into)

आभि  abhi  to, against (abhyaṅga, rubbing against)

आव  ava  down, away, off (avatāra, crossing down)

आ  ā  back, return, to, fully (ācāra, to go toward, conduct; ācārya, teacher of conduct)
उद् ud  up, up out (udāna, upward breath)

उप upa  towards, near, subordinate (upaniṣad, sit down near; upasarga, "discharged near," prefix)

दुस् dus  ill, bad, difficult, hard (duṣkṛta, badly done; duḥkham, suffering) (usually used with nouns)

नि ni  down, into (upaniṣad, sit down near)

निस् nis  out from, forth, without, entirely (nistraigūṇya, without the three guṇas)

परा parā  away, forth, along, off (parāśara, "crusher")

परि pari  around, about (parināma, transformation)

प्र pra  forward, onward, forth (prāṇa, vital breath; prakṛti, nature)

प्रति prati  back to, in reverse direction, every (pratyāhāra, food from the reverse direction)

वि vi  apart, away, out (vyāna, moving breath, circulation)

सम् sam  together (samāna, even breath, digestion; samāskṛta, put together, perfected)

सु su  well, very, good, right, easy (sukṛta, well-done; sukhāma, happiness) (usually used with nouns)
3. Here is the imperfect middle, which is also used as a past tense:

Root: \( \sqrt{\text{bhāṣ}} \) (middle) speak

3rd  
\[ \text{abhāṣata} \quad \text{abhāṣetām} \quad \text{abhāṣanta} \]

2nd  
\[ \text{abhāṣathāḥ} \quad \text{abhāṣethām} \quad \text{abhāṣadhvam} \]

1st  
\[ \text{abhāše} \quad \text{abhāṣāvahi} \quad \text{abhāṣāmahi} \]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

Note that the endings are given on page 317.

4. Compare the imperfect endings with the present indicative endings:

3rd  
\[ \text{bhāṣate} \quad \text{bhāṣete} \quad \text{bhāṣante} \]

2nd  
\[ \text{bhāṣase} \quad \text{bhāṣethe} \quad \text{bhāṣadhve} \]

1st  
\[ \text{bhāše} \quad \text{bhāṣāvaha} \quad \text{bhāṣāmahe} \]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanskrit Word</td>
<td>Explanation</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>ग्रवगच्छति</td>
<td>he understands</td>
<td></td>
</tr>
<tr>
<td>उद्धवति</td>
<td>he is born</td>
<td></td>
</tr>
<tr>
<td>उद्भवति</td>
<td>he stands up</td>
<td></td>
</tr>
<tr>
<td>रमते</td>
<td>he enjoys</td>
<td></td>
</tr>
<tr>
<td>शोभते</td>
<td>he shines</td>
<td></td>
</tr>
<tr>
<td>समयते</td>
<td>he smiles</td>
<td></td>
</tr>
</tbody>
</table>

The gerund forms for each of these verbs is listed at the back of the text (pages 312–314).
EXERCISES

1. Memorize the sandhi rules that take place when the first word ends in m.

2. Memorize the endings for the imperfect middle.

3. Translate the following sentences into English:

   a. कथामवगत्य कविस्मयत ।१।

   b. राम: सीता च नद्यां जलमरमेताम् ।२।

   c. यदातिथिरुपगच्छति तदा बाला उत्तिष्ठति ।३।

   d. यदातिथिरुपगच्छत्तदा बाला उदतिष्ठन् ।४।

   e. यत्र शान्तिस्तत्र सुखं ।५।

   f. पुत्रिका नृपस्य गृह उद्ववति ।६।

   g. विद्याविद्यां जित्वा सूर्य इवविष: शोभते ।७।
h. ओहो राम कथं तस्मिनाज उत्तिष्ठसीति बालो
उपृच्छत् १५।

i. वने फलानि रत्वा वीरस्य पलनि गृहं प्रत्यगच्छत् १६।

j. यो बालस्तस्य पुत्रस्तं रामोऽस्मयत १०।

k. यदाचार्योऽवदत्तदा शिष्या उदतिष्ठन् ११।

4. Translate the following sentences into Sanskrit:

a. Since the guest enjoyed the fruit, (therefore) he returns to the house again.

b. Having smiled, Sītā spoke to the beautiful girl.

c. Having come from the elephant, the boy approached that village.

d. He understands that the man has a son.

e. After drinking the water from the fruit, the girl stands up.
f. When the moon shines, then you see shadows in the forest.

g. When the boy sees the elephant, then he smiles and laughs.

h. The man and his wife enjoy that beautiful house.

i. When his son was born, the hero smiled.

j. The girl obtained fruit from the man who is standing.

k. When the sun shines on the moon, then the moon shines on us.
LESSON SIXTEEN

Alphabet: The sandhi rules for final n

Grammar: Nouns in an
The imperfect for vas
The dvandva compound

Vocabulary: Nouns in an
More adjectives
**ALPHABET:**

**SANDHI RULES FOR FINAL N**

1. Now we will learn the sandhi rules for when the first word ends in \( n \). In the majority of cases it remains unchanged. The chart below contains eight rules (a - h) in which \( n \) changes.

2. For each rule, those letters in the alphabet that are in bold represent the first letter of the second word, which causes the change. The letters outside the alphabet are the change the \( n \) undergoes. See the examples on the following pages.

<table>
<thead>
<tr>
<th>preceding</th>
<th>( n ) becomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ā</td>
</tr>
<tr>
<td>i</td>
<td>ī</td>
</tr>
<tr>
<td>u</td>
<td>ŭ</td>
</tr>
<tr>
<td>ř</td>
<td>ř̄ (if preceded by a short vowel)</td>
</tr>
<tr>
<td>l</td>
<td>a</td>
</tr>
<tr>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td>o</td>
<td>au</td>
</tr>
<tr>
<td>ka</td>
<td>ga</td>
</tr>
<tr>
<td>kha</td>
<td>gha</td>
</tr>
<tr>
<td>Ů</td>
<td>ň (f)</td>
</tr>
<tr>
<td>(a) mś</td>
<td>ca</td>
</tr>
<tr>
<td>cha</td>
<td>ja</td>
</tr>
<tr>
<td>ŭa</td>
<td>ňa</td>
</tr>
<tr>
<td>(b) mś</td>
<td>ťa</td>
</tr>
<tr>
<td>ťha</td>
<td>da</td>
</tr>
<tr>
<td>ťha</td>
<td>dha</td>
</tr>
<tr>
<td>ňa</td>
<td>ř̄ na</td>
</tr>
<tr>
<td>(c) mś</td>
<td>ta</td>
</tr>
<tr>
<td>tha</td>
<td>da</td>
</tr>
<tr>
<td>dha</td>
<td>na</td>
</tr>
<tr>
<td>ř̄ ma</td>
<td>ř̄ ma</td>
</tr>
<tr>
<td>(d) ř̄ (ch)</td>
<td>ša</td>
</tr>
<tr>
<td>ša</td>
<td>sa</td>
</tr>
<tr>
<td>ha</td>
<td>ř̄ ma</td>
</tr>
</tbody>
</table>

end of line
3. Here are examples for each of these eight rules:

(a) तस्मिन् + च = तस्मिन्ध
tasmin + ca = tasminś ca

नरान् + च = नरांश्व
narān + ca = narāṃś ca
c

(b) नरान् + ट = नरांष्ट
narān + ṭa = narāṃṣ ṭa

(c) नरान् + तत्र = नरांस्तत्र
narān + tatra = narāṃś tatra

(d) नरान् + शोभन्ते = नरांशोभन्ते
narān + ṣobhante = narānī chobhante

or (rarely)

नरान् + शोभन्ते = नरांशोभन्ते
narān + ṣobhante = narān ṣobhante

(e) राजन् + अत्र = राजन्त्र
rājan + atra = rājann atra

नरान् + अत्र = नरान्त्र
narān + atra = narān atra
(f) नरान् + जयति = नराङ्जयति
    narān + jayati = narāṅ jayati

(g) नरान् + ड = नराङ्ड
    narān + ṛa = narāṅ ṛa

(h) नरान् + लभते = नराङ्लभते
    narān + labhate = narāṅl labhate
**Grammatical Case:**

**Nouns in an**

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

   **Stem:** राजन (masculine) king; अत्मन (masculine) Self

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Dative</th>
<th>Ablative</th>
<th>Genitive</th>
<th>Locative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>राजा</td>
<td>राजन</td>
<td>राजान</td>
<td>राजान</td>
<td>राजान</td>
<td>राजान</td>
</tr>
<tr>
<td></td>
<td>rājā</td>
<td>rājāna</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>राजानम्</td>
<td>राजानौ</td>
<td>राजन</td>
<td>अत्मन</td>
<td>राजन</td>
<td>अत्मन</td>
</tr>
<tr>
<td></td>
<td>rājānam</td>
<td>rājānaũ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
</tr>
<tr>
<td>Inst.</td>
<td>राजा अत्मनाः राजस्याः</td>
<td>राजस्याः</td>
<td>राजस्य</td>
<td>राजस्य</td>
<td>राजस्य</td>
<td>राजस्य</td>
</tr>
<tr>
<td></td>
<td>rājā/ātmanā</td>
<td>rājabhyām</td>
<td>rājabhiḥ</td>
<td>rājabhiḥ</td>
<td>rājabhiḥ</td>
<td>rājabhiḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>राजे अत्मने राजस्याः</td>
<td>राजस्याः</td>
<td>राजस्य</td>
<td>राजस्य</td>
<td>राजस्य</td>
<td>राजस्य</td>
</tr>
<tr>
<td></td>
<td>rājē/ātmane</td>
<td>rājabhyām</td>
<td>rājabhyāḥ</td>
<td>rājabhyāḥ</td>
<td>rājabhyāḥ</td>
<td>rājabhyāḥ</td>
</tr>
<tr>
<td>Abl.</td>
<td>राजः अत्मनः राजस्याः</td>
<td>राजस्याः</td>
<td>राजस्य</td>
<td>राजस्य</td>
<td>राजस्य</td>
<td>राजस्य</td>
</tr>
<tr>
<td></td>
<td>rājānaḥ/ātmanāḥ</td>
<td>rājabhyām</td>
<td>rājabhyāḥ</td>
<td>rājabhyāḥ</td>
<td>rājabhyāḥ</td>
<td>rājabhyāḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>राजः</td>
<td>राजः</td>
<td>राजाः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
</tr>
<tr>
<td></td>
<td>अत्मनः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
</tr>
<tr>
<td></td>
<td>rājānaḥ/ātmanāḥ</td>
<td>rājānaḥ/ātmanāḥ</td>
<td>rājānaḥ/ātmanāḥ</td>
<td>rājānaḥ/ātmanāḥ</td>
<td>rājānaḥ/ātmanāḥ</td>
<td>rājānaḥ/ātmanāḥ</td>
</tr>
<tr>
<td>Loc.</td>
<td>राजः अत्मनि राजः</td>
<td>अत्मनः</td>
<td>अत्मनः</td>
<td>राजसु</td>
<td>राजसु</td>
<td>राजसु</td>
</tr>
<tr>
<td></td>
<td>rājē/ātmani</td>
<td>rājōMah/ātmanōḥ</td>
<td>rājōMah/ātmanōḥ</td>
<td>rājē/ātmani</td>
<td>rājē/ātmani</td>
<td>rājē/ātmani</td>
</tr>
<tr>
<td>Voc.</td>
<td>राजन्</td>
<td>राजानौ</td>
<td>राजान</td>
<td>राजान</td>
<td>राजान</td>
<td>राजान</td>
</tr>
<tr>
<td></td>
<td>rājan</td>
<td>rājānaũ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
<td>rājānaḥ</td>
</tr>
</tbody>
</table>
2. Note that the only difference between राजन and अत्मन is that since the त्मन combination cannot occur, अत्मन always keeps the a before the n. Sometimes that a may be long. If so, the form is considered strong. The neuter is similar to the masculine:

Stem: नामन (neuter) name

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Instrumental</th>
<th>Dative</th>
<th>Ablative</th>
<th>Genitive</th>
<th>Locative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>नामन (nāma)</td>
<td>नामनी (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामने (nāmena)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Acc.</td>
<td>नामनी (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Inst.</td>
<td>नामन्त्रम् (nāmabhyām)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Dat.</td>
<td>नामने (nāmena)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Abl.</td>
<td>नामनाप्रथम (nāmabhyām)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Gen.</td>
<td>नामनाप्रथम (nāmabhyām)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Loc.</td>
<td>नामनजी (nāmnajī)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
<tr>
<td>Voc.</td>
<td>नामन (nāma)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
<td>नामानि (nāmi)</td>
</tr>
</tbody>
</table>
3. Here is the imperfect for न as:

<table>
<thead>
<tr>
<th></th>
<th>चारसीत्</th>
<th>चारस्ताम्</th>
<th>चारसन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>आसीत्</td>
<td>आस्ताम्</td>
<td>आसन्</td>
</tr>
<tr>
<td>2nd</td>
<td>आसीह्</td>
<td>आस्तम्</td>
<td>आस्ता</td>
</tr>
<tr>
<td>1st</td>
<td>आसम्</td>
<td>आस्व</td>
<td>आस्मा</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural

Remember that these are not the endings, but the entire verb.

4. Now we will begin our study of compounds (संमासा). Sanskrit has several different types of compounds, which are members joined together to create one unit. In देवनागरी, compounds are written without a break. With transliteration, in this text the members of a compound are joined by a hyphen, when sandhi permits. For example:

एकवचन एक-वचना (singular number)

5. Nominal compounds join nouns, adjectives, or pronouns. They are usually formed by taking the base form (नारा, फ्लाला, etc.) and putting them together, using sandhi rules. Generally only the last member is declined, and prior members have loss (लुक) of case ending (सुप).

6. The first type of compound that we will study is the द्वांव्यa compound. A द्वांव्य (related to the word “dual”) is a series of
equal items that would normally be joined by “and.” For example, “Sītā and Rāma” could be written as a dvandva compound:

सीतारामोऽ
sītā-rāmau

7. All compounds may undergo an analysis (vigraha), which is how the words would appear if the compound were dissolved. For example:

सीतारामोऽ vigraha: सीता रामश्च
sītā-rāmau sītā rāmaś ca
“Sītā-Rāma” analysis: Sītā and Rāma

8. This dvandva (above) is called an itaretara-dvandva, because it names its members in a distributive sense. (See #13.) In it, the last member is in the dual because two persons are named.

9. If more than two persons are named, the last member is in the plural. For example:

अचार्यणीश्वया: vigraha: अचार्यणीश्वयाः
acārya-śiśyāḥ acāryah śiṣyāś ca
“teacher-students” analysis: the teacher and students

10. A dvandva with three members is always plural. For example:

भ्रमणग्रजपुष्कः vigraha: भ्रमणो गजो मुष्कः
aśva-gaja-mṛgāḥ aśvo gajo mṛgāś ca
“horse-elephant-deer” analysis: horse, elephant and deer
11. The gender is determined by the last item named. For example:

रामसीते vigraha: राम: सीता च
rāma-sīte rāmaḥ sītā ca
“Rāma-Sīte” analysis: Rāma and Sītā

12. The first member is in its stem form even if it refers to something plural. Because of this, there is sometimes ambiguity concerning whether a member is singular, dual, or plural. For example:

उदाचार्यशिष्या: could be analyzed as:
“teacher-students”
teacher and students (or) teachers and student (or)
teachers and students

You must judge the correct translation by the context, and in most contexts, the first example would be what is meant: “the teacher and the students.”

13. There is an additional kind of dvandva, called samāhāra, in which the ending is always singular and neuter. The members are referred to collectively as a single unit. The meaning of the individual members is not as important as the collective sense of the whole compound. Often pairs of opposites are put in samāhāra-dvandva form. For example:

सुख्तुःकम् vigraha: सुख्त दुःक्ष्म च
sukha-duḥkham sukham duḥkham ca
“happiness-suffering” analysis: happiness and suffering

14. Words ending in -an usually act in compounds like words that end in -a. For example, ātman is often reduced to ātma, when it is
prior to the last member of the compound. Some words, such as rājan, take the -a ending as a prior member and also as the last member of the compound. For example:

राजरामी
rāja-rāmau  The king and Rāma

रामराजी
rāma-rājau  Rāma and the king

THE NEGATIVE COMPOUND

15. Another type of compound is negating, or the negative compound (nān, or negative samāsa). A noun can be negated by placing a before it. For example:

विद्या  अविद्या
vidyā  avidyā  knowledge  ignorance

16. A gerund is also negated with a. If the gerund begins with a, and there is no prefix, the ending is -tvā. For example:

अगत्वा
agatvā  not having gone

17. If the word begins with a vowel, then it is negated with an. For example:

अनुदित्वा
anuditvā  not having spoken
<table>
<thead>
<tr>
<th>VOCABULARY</th>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>आत्मा</td>
<td>ātma (mas.)</td>
<td>Self (usually has capital “S” (follows the an declension)</td>
</tr>
<tr>
<td>कर्म</td>
<td>karma (n.)</td>
<td>action (an declension)</td>
</tr>
<tr>
<td>कृष्णा</td>
<td>krṣṇa mf(ā)n (adj.)</td>
<td>black</td>
</tr>
<tr>
<td>कृष्णा:</td>
<td>krṣṇah (mas. noun)</td>
<td>Krṣṇa</td>
</tr>
<tr>
<td>नाम</td>
<td>nāma (n.)</td>
<td>name (an declension)</td>
</tr>
<tr>
<td>प्रिय</td>
<td>priya mf(ā)n (adj.)</td>
<td>dear, beloved</td>
</tr>
<tr>
<td>समर्थय</td>
<td>ramaṇīya mf(ā)n (adj.)</td>
<td>pleasant</td>
</tr>
<tr>
<td>राजा</td>
<td>rājā (mas.)</td>
<td>king (an declension)</td>
</tr>
<tr>
<td>शुक्ल</td>
<td>śukla mf(ā)n (adj.)</td>
<td>white</td>
</tr>
<tr>
<td>शोभन</td>
<td>śobhana mf(ā or ī)n (adj.)</td>
<td>shining, bright, beautiful</td>
</tr>
</tbody>
</table>
EXERCISES

1. Memorize the sandhi rules for final n.

2. Memorize the masculine and neuter for the an declension.

3. Memorize the imperfect of ās.

4. Review the formation of dvandva compounds.

5. Translate the following sentences into English:
   a. कृष्णोद्श्रम्गमजानगोपायत् ॥ १॥
   b. प्रियो राजा रामो ग्रामस्य बालानस्मयत ॥ २॥
   c. कन्या प्रजाः सूर्याच्याश्चायागोपायत् ॥ ३॥
   d. य आत्मानं बोधति स कर्माणि रमते ॥ ४॥
   e. प्रजा कृष्णश्चार्बस्य कर्माहसत् ॥ ५॥
   f. यदा सा तस्य नामावदत्तदा बाल उदतिष्ठत् ॥ ६॥
   g. प्रियं तस्य पुत्रमुपगत्य चीरोजस्मयत् ॥ ७॥
h. बालबाले शोभनस्य राज्यः प्रजे स्तः ।

i. शुक्ला ऋषिका वन आसन्न ।

j. आसीद्राजा रामो नाम ग्रामे ।

6. Translate the following sentences into Sanskrit:

a. The black horse drinks the water from the river.

b. He who knows the Self enjoys action and inaction.

c. The king’s name was Kṛṣṇa.

d. The king enjoys the pleasant actions of the son.

e. The beloved hero understood perfection and imperfection (success and failure).

f. The boy comes from the elephant and returns to the house.

g. That which neither comes nor goes is the Self.

h. When the king approached, the boys and girls stood up.

i. The man who was king came from the black forest.

j. Knowledge of the Self is knowledge also of the sun and the moon.
LESSON SEVENTEEN

Alphabet: The sandhi rules for final t

Grammar: Nouns ending in र and the future tense

Vocabulary: Nouns in र
1. When the first word ends in t, in the majority of cases it remains the same if the following letter is unvoiced, and it changes to d if the following letter is voiced. Those letters which are in bold are exceptions. See the examples that follow.

<table>
<thead>
<tr>
<th>t remains t</th>
<th>t changes to d except</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>u</td>
<td>ü</td>
</tr>
<tr>
<td>r</td>
<td>ř</td>
</tr>
<tr>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td>o</td>
<td>au</td>
</tr>
</tbody>
</table>

    (before all nasals)

    ka kha l ga gha řa

    ca cha l ja jha řa

    (a) c

    řa řha l da dha řa

    (b) ř

    ta tha l da dha na

    pa pha l ba bha ma

    pa pha l ba bha ma

    (c) c (ch) ša ša sa l ha

    d (dh) (h)

    end of line

2. Here are examples for each of these eight rules:

(a) rāmāṭ + c = rāmācra

rāmāt + ca = rāmāc ca
(b) रामात् + ट = रामाद्र
   rāmāt + ṭa = rāmāḍ ṭa

(c) रामात् + शास्त्रम् = रामाच्छास्त्रम्
   rāmāt + śāstram = rāmaç chāstram

(d) रामात् + मन्यते = रामान्यते
   rāmāt + manyate = rāmān manyate

(e) रामात् + जलम् = रामाज्जलम्
   rāmāt + jalam = rāmañ jalam

(f) रामात् + ड = रामाड्र
   rāmāt + ṭa = rāmāḍ ṭa

(g) रामात् + लभते = रामाल्लभते
   rāmāt + labhate = rāmal labhate

(h) रामात् + हस्तः = रामाद्हस्तः
   rāmāt + hastāḥ = rāmāḍ dhastāḥ
1. Here is the declension for nouns ending in र. These nouns are usually an agent of action or a relation, such as father or mother.

Stem: दात्र (masculine) giver; स्वात्र (feminine) sister

<table>
<thead>
<tr>
<th>Case</th>
<th>दाता</th>
<th>दातारौ</th>
<th>दातारः</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dātā</td>
<td>dātārāu</td>
<td>dātārāḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>dātāram</td>
<td>dātārāu</td>
<td>dātṛn / svasṛḥ</td>
</tr>
<tr>
<td>Inst.</td>
<td>dātrā</td>
<td>dātrbhyaṁ</td>
<td>dātrbhīḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>dātre</td>
<td>dātrbhyaṁ</td>
<td>dātrbhyaḥ</td>
</tr>
<tr>
<td>Abl.</td>
<td>dātṛḥ</td>
<td>dātrbhyaṁ</td>
<td>dātrbhyaḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>dātṛḥ</td>
<td>dātroḥ</td>
<td>dātrṇām</td>
</tr>
<tr>
<td>Loc.</td>
<td>dātārī</td>
<td>dātroḥ</td>
<td>dātrṣu</td>
</tr>
<tr>
<td>Voc.</td>
<td>dātār</td>
<td>dātārāu</td>
<td>dātārāḥ</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural |
2. Father, mother, and brother have a weaker form (looking at the second syllable) in the nominative and vocative (dual and plural), and the accusative (singular and dual):

Stem: pitṛ (mas.) father; mātṛ (fem.) mother; bhrātṛ (mas.) brother

<table>
<thead>
<tr>
<th></th>
<th>pītā</th>
<th>pītarī</th>
<th>pītarah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>pītaram</td>
<td>pītarau</td>
<td>pītṛn bhrātṛn mātṛṇḥ</td>
</tr>
<tr>
<td>Voc.</td>
<td>pitar</td>
<td>pītarau</td>
<td>pītarah</td>
</tr>
</tbody>
</table>

3. In a few but frequently used dvandva compounds of pairs, such as “mother and father,” the first word usually ends in ā, the nominative singular. For example:

mātā-pitarau  mother and father

THE FUTURE TENSE  4. Now we will study the future tense. Sometimes the present indicative may indicate the immediate future. For example:

gacchāmi  I will go

5. More often, the simple future is used. The future tense (Irā) is used for any future action. It is formed by adding sya or iṣya to the
strengthened root. (Remember that ś becomes ṣ when immediately preceded by any vowel except a or ā. See internal sandhi, p. 142.)

6. Most roots are strengthened by adding guṇa changes to the vowel. (See page 167.) The standard active and middle endings are then added.

7. Here is the third person singular future for some of the verbs we have learned:

<table>
<thead>
<tr>
<th>Root</th>
<th>Future Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>upa + ṣgam</td>
<td>upagamiṣyati</td>
<td>he will approach</td>
</tr>
<tr>
<td>ṣgam</td>
<td>gamiṣyati</td>
<td>he will go</td>
</tr>
<tr>
<td>ṣgup</td>
<td>gopsyati</td>
<td>he will protect</td>
</tr>
<tr>
<td>ṣcint</td>
<td>cintaiṣyati -te</td>
<td>he will think</td>
</tr>
<tr>
<td>ṣji</td>
<td>jeṣyati</td>
<td>he will conquer</td>
</tr>
<tr>
<td>ṣdṛś</td>
<td>draksyati</td>
<td>he will see</td>
</tr>
<tr>
<td>ṣnī</td>
<td>neṣyati -te</td>
<td>he will lead</td>
</tr>
<tr>
<td>ṣpāth</td>
<td>paṭhisyati</td>
<td>he will read</td>
</tr>
<tr>
<td>ṣpaś</td>
<td>draksyati</td>
<td>he will see</td>
</tr>
<tr>
<td>ṣpā</td>
<td>pāsyati</td>
<td>he will drink</td>
</tr>
<tr>
<td>√prach</td>
<td>prakṣyati</td>
<td>he will ask</td>
</tr>
<tr>
<td>--------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>√budh</td>
<td>bodhiṣyati -te</td>
<td>he will know</td>
</tr>
<tr>
<td>√bhū</td>
<td>bhaviṣyati</td>
<td>he will be</td>
</tr>
<tr>
<td>√man</td>
<td>maṃsyate</td>
<td>he will think</td>
</tr>
<tr>
<td>√ram</td>
<td>raṃsyate</td>
<td>he will enjoy</td>
</tr>
<tr>
<td>√labh</td>
<td>lapsyate</td>
<td>he will obtain</td>
</tr>
<tr>
<td>√vad</td>
<td>vadiṣyati</td>
<td>he will speak</td>
</tr>
<tr>
<td>√vas</td>
<td>vatsyati</td>
<td>he will live</td>
</tr>
<tr>
<td>√subh</td>
<td>šobhiṣyate</td>
<td>he will shine</td>
</tr>
<tr>
<td>√sev</td>
<td>seviṣyate</td>
<td>he will serve</td>
</tr>
<tr>
<td>√sthā</td>
<td>sthāsyati</td>
<td>he will stand</td>
</tr>
<tr>
<td>√smi</td>
<td>smeṣyate</td>
<td>he will smile</td>
</tr>
<tr>
<td>√smṛ</td>
<td>smariṣyati</td>
<td>he will remember</td>
</tr>
<tr>
<td>√has</td>
<td>hasiṣyati</td>
<td>he will laugh</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------</td>
<td></td>
</tr>
<tr>
<td>kadā</td>
<td>when (used like kutra)</td>
<td></td>
</tr>
<tr>
<td>kartā (mas.)</td>
<td>maker, doer (follows the r declension)</td>
<td></td>
</tr>
<tr>
<td>kartrī (fem.)</td>
<td>maker, doer (follows long ī declension)</td>
<td></td>
</tr>
<tr>
<td>kulam (n.)</td>
<td>family</td>
<td></td>
</tr>
<tr>
<td>dātā (mas.)</td>
<td>giver (follows the r declension)</td>
<td></td>
</tr>
<tr>
<td>dātrī (fem.)</td>
<td>giver (ī declension)</td>
<td></td>
</tr>
<tr>
<td>pitā (mas.)</td>
<td>father (r declension)</td>
<td></td>
</tr>
<tr>
<td>bhrātā (mas.)</td>
<td>brother (r declension)</td>
<td></td>
</tr>
<tr>
<td>mātā (fem.)</td>
<td>mother (r declension)</td>
<td></td>
</tr>
<tr>
<td>svasā (fem.)</td>
<td>sister (r declension)</td>
<td></td>
</tr>
</tbody>
</table>
EXERCISES

1. Memorize the *sandhi* rules for final *t*.

2. Memorize the declension for nouns ending in *r*.

3. Make yourself familiar with the future third person singular forms.

4. Translate the following sentences into English:

   a. मम पिता तत्र गमिष्यतीति बालस्तथ्य
      मातरमवरदत् ११।

   b. कदा तव भ्राता जलं लप्यत इति पितापृच्छत् १२।

   c. पितामातरौ जलात्कुलं गोप्यत: १३।

   d. कदा वनादागमिष्यसीति रामस्तथ्य
      भ्रातरमपृच्छत् १४।

   e. तत्त्व पितरं सेवित्वा रामो राजा भविष्यति १५।
f. यदा तस्या भ्रातं मन्यते तदा सा स्मरते ।

g. माता तस्या प्रजावै सुखस्य दात्री भवति ।

h. य भ्रात्मानं जयति स शान्तेः कर्ता ।

i. जलं पीत्वा तस्य मातुः पुस्तकं पतिष्यति ।

j. भ्रात्रा सह रामो वने वत्स्यति ।

5. Translate the following sentences into Sanskrit:

a. When my sister was born, she smiled at my mother.

b. My family's name is from the name of a seer.

c. "When will I speak to the king?" her father thought.

d. Her father's wife is her mother.
e. My father is the maker of peace in our family.

f. The brother and sister will obtain fruit from the forest.

g. The hero will protect the king from the fire in the forest.

h. The son of the king has no brothers.

i. When will the students obtain knowledge from the virtuous teacher?

j. "I have seen you in the pond," the king says to the beautiful son.
LESSON EIGHTEEN

Alphabet: All remaining sandhi rules

Grammar: Nouns in u
The karmadhairaya and tatpurusa compound
Summary of compounds

Vocabulary: Nouns in u, more adjectives
ALPHABET: ALL REMAINING SANDHI RULES

1. We will now study the remaining sandhi rules, which include final r, p, t, k, ṽ, ṉ, and initial ch.

2. Here are the rules for final r:

   (a) Before a word beginning with a voiced letter, the r remains the same. For example:

   \[ \text{पुनर्} + \text{गच्छति} = \text{पुनर्गच्छति} \]
   
   punar + gacchati = punar gacchati

   \[ \text{पुनर्} + \text{ग्रागच्छति} = \text{पुनर्ग्रागच्छति} \]
   
   punar + āgacchati = punar āgacchati

   (b) Before an unvoiced letter or the end of a line, r follows the same rules as final s. For example:

   \[ \text{पुनर्} + \text{पुनर्} = \text{पुन: पुन:} \]
   
   punar + punar = punah punah

   \[ \text{पुनर्} + \text{तत्र} = \text{पुनस्तत्र} \]
   
   punar + tatra = punas tatra

   (c) Final r, whether original or derived from s, cannot stand before another r. The final r is dropped and the vowel before it made long if it is short. For example:

   \[ \text{पुनर्} + \text{राम:} = \text{पुना राम:} \]
   
   punar + rāmaḥ = puna rāmaḥ
3. Here are the rules for final \( p, \ t, \) and \( k \):
(a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same. For example:

\[
\text{ऋक्क + वेद = ऋग्वेद}
\]
\[
\text{र्क + वेदा = र्ग वेदा}
\]

\[
\text{ऋक्क + संहिता = ऋक्संहिता}
\]
\[
\text{र्क + साम्हिता = र्क साम्हिता}
\]

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

\[
\text{सुप + नाम = सुम्नाम}
\]
\[
\text{sup + nāma = sumnāma}
\]

(c) Before \( h \) these letters become voiced and the \( h \) becomes their voiced aspirated counterpart. For example:

\[
\text{वाक + हसति = वाग्हसति}
\]
\[
\text{vāk + hasati = vāg ghasati}
\]

4. Here is the rule for final \( ɲ \) and \( ŋ \):
(a) Like final \( n \), final \( ɲ \) becomes \( ɲ ɲ \) before vowels if the \( ɲ \) is preceded by a short vowel. Also, final \( ŋ \) becomes \( ŋ ŋ \) if the \( ŋ \) is preceded by a short vowel.

5. Here is the rule for initial \( ch \):
(a) Initial \( ch \) becomes \( cch \) if the first word ends in a short vowel.
The \( ch \) also becomes \( cch \) after \( ā \) and \( mā \). For example:
कुट्र + छाया = कुट्र छाया
kutra + chāyā = kutra cchāyā

6. Ambiguities can sometimes be created by sandhi. Two different sets of words could appear the same after sandhi has been applied. For example:

राम + एव = राम एव
rāmaḥ + eva = rāma eva

रामे + एव = राम एव
rāme + eva = rāma eva

बाला + न = बाला न
bālāḥ + na = bālā na

बाल + न = बाला न
bālā + na = bālā na

You can usually judge from the context of the sentence which words are correct.
GRAMMAR: NOUNS IN U

1. Here is the declension for final u:

Stem: hetu (masculine) cause; dhenu (feminine) cow

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>हेतु:</td>
<td>हेतू</td>
<td>हेताव:</td>
</tr>
<tr>
<td></td>
<td>hetuḥ</td>
<td>hetū</td>
<td>hetavaḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>हेतुम्</td>
<td>हेतू</td>
<td>हेतुनू धेनूः</td>
</tr>
<tr>
<td></td>
<td>hetum</td>
<td>hetū</td>
<td>hetūn / dhenūḥ</td>
</tr>
<tr>
<td>Inst.</td>
<td>हेतुना धेन्वा</td>
<td>हेतुभ्याम्</td>
<td>हेतुभिः</td>
</tr>
<tr>
<td></td>
<td>hetunā / dhenvā</td>
<td>hetubhyām</td>
<td>hetubhiḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>हेतवे धेन्वे</td>
<td>हेतुभ्याम्</td>
<td>हेतुभः</td>
</tr>
<tr>
<td></td>
<td>hetave (dhenvai)</td>
<td>hetubhyām</td>
<td>hetubhyaḥ</td>
</tr>
<tr>
<td>Abl.</td>
<td>हेतो: धेन्वा:</td>
<td>हेतुभ्याम्</td>
<td>हेतुभः</td>
</tr>
<tr>
<td></td>
<td>hetoḥ (dhenvāḥ)</td>
<td>hetubhyām</td>
<td>hetubhyaḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>हेतो: धेन्वा:</td>
<td>हेतो: हेतुनाम्</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hetoḥ (dhenvāḥ)</td>
<td>hetoḥ</td>
<td>hetūnām</td>
</tr>
<tr>
<td>Loc.</td>
<td>हेतौ धेन्वाम्</td>
<td>हेतो: हेतुष</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hetau (dhenvām)</td>
<td>hetoḥ</td>
<td>hetuṣu</td>
</tr>
<tr>
<td>Voc.</td>
<td>हेतो</td>
<td>हेतू</td>
<td>हेतव:</td>
</tr>
<tr>
<td></td>
<td>heto</td>
<td>hetū</td>
<td>hetavaḥ</td>
</tr>
</tbody>
</table>

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is dhenave or dhenvai. This entire declension is the same as the declension ending in i (page 160). The only differences are due to sandhi.
COMPOUNDS

2. Now we will study another kind of compound: the tatpuruṣa compound. Unlike the dvandva, whose members are considered equal, in the tatpuruṣa the last member is usually principal (pradhāna) and the prior member is subordinate (upasarjana). The tatpuruṣa is sometimes called a “determinative compound,” because the subordinate member qualifies or determines the sense of the principal member, which could stand alone.

KARMA DHĀRAYA

3. One type of tatpuruṣa is the karmadhāraya. In a karmadhāraya compound, both members refer to the same object, and if separated, would be in the same case (samānādhikaraṇa).

4. The simplest kind of karmadhāraya is the adjective and noun:

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

प्रियबाल: vigraha: प्रियो बाल:
priya-bālaḥ priyo bālaḥ
“the dear-boy” analysis: the dear boy

Note that even if the second member of the compound is a feminine noun (mālā), the adjective often takes the form of a masculine stem (a). (Feminine nouns keep their gender in these compounds.)

5. Another type of karmadhāraya is the noun and noun:

राजर्षिः vigraha: राजर्षिः
rāja-rṣiḥ rāja rṣiḥ
“king-seer” analysis: the king seer
6. In other tatpurusa compounds (here usually referred to as tatpurusa), the members refer to different objects and would be in different cases (vyadhikarana) if the compound were dissolved and the last member is put in the nominative. The compound is further named after the case of the first member, which would be in cases two through seven if the compound were analyzed. For example, if the first member is genitive, the compound is called a genitive tatpurusa. Here are two genitive tatpurusa compounds:

राजपुरुषः । vigraha: । राजः । पुरुषः
राजा-पुरुषः । rājñāḥ puruṣaḥ
“king-man” । analysis: । the king’s man

नरपुस्तकाम् । vigraha: । नरस्य पुस्तकाम्
nara-pustakam । narasya pustakam
“man-book” । analysis: । the man’s book

7. A compound, like a simple word, may become a member in another compound. In these cases, in India, the analysis usually begins with the smaller pieces. For example:

रामपुत्रपुस्तकाम्
rāma-putra-pustakam
“Rāma-son-book”

(1) रामस्य पुत्रः
rāmasya putraḥ
the son of Rāma
(2) सामस्य पुत्रस्य पुस्तकम्

rāmasya putrasya pustakam
the book of the son of Rāma

In the West, analysis of a compound begins at the right and goes to the left. In India, analysis begins with the smaller units. Rather than “taking apart” a compound, the analysis starts with smaller units and shows how the compound is “built up.”

SUMMARY OF COMPOUNDS

8. Compounds may be classified into four groups. The following is a generalized description, for background information, to which exceptions may be added later:

(1) dvandva. In this compound, each member is considered principal. There are two types:

   (a) itaretara. The members are viewed separately. For example, rāma-sīte, “Rāma and Sītā.”
   (b) samāhāra. The members are viewed as a whole. For example, sukha-duḥkham, “happiness and suffering.”

(2) tatpuruṣa. In this compound, the first member qualifies and is subordinate to the second member. There are several types:

   (a) tatpuruṣa (vyadhikaraṇa-tatpuruṣa). This name is normally used for the compound that refers to different objects. The first member would be in a different case than the second if the compound were dissolved. This compound has six types, corresponding to cases two through seven. For example, rāja-puruṣah, “the king's man.”
(b) karmadhāraya (samāṇādhikaraṇa-tatpuruṣa). Both members refer to the same object and therefore would be in the same case if the compound were dissolved. For example, śukla-mālā, “the white garland.” If the first member is a number, it is called a dvīgu. For example, dvi-vacana, “dual number.”

(c) upapada. The second member is an adjusted verbal root. For example, brahma-vit, “the knower of brahman.”

(d) nañ. This is a tatpuruṣa compound in which na is reduced to a or an, used to negate. For example, avidyā, “ignorance.” (See p. 213.)

(e) prādi. The first member is one of the twenty upasargas given by Pāṇini, which he listed as beginning with pra. (See pps.197–199.) The entire compound is used as a nominal. For example, anusvāra, “after-sound.”

(f) gati. The first member is another type of prefix, called gati, and the entire compound is used as a nominal. For example, antaryāmin, “inner ruler.”

(3) bahuvrīhi. In this compound, the actual principal is outside of the compound. The compound serves as an adjective, describing something else. The members may be in the same or different cases. For example, mahā-rathah, “having a great chariot,” means one whose chariot is great, or a “great hero.” To use an example in English, “redcoat,” meaning “having a red coat,” refers to a person whose coat is red, or a British soldier.

(4) avyayībhāva. This compound usually begins with an indeclinable. The entire compound is used as an adverb. For example, yathānāma, “by name.”
9. These four groups of compounds may be understood from the perspective of which member is principal:

   (1) dvandva       Both members are principal.
   (2) tatpuruṣa     Second member is principal.
   (3) bahuvrihi     Neither member is principal.
   (4) avyayībhāva   First member is principal.

10. If pronouns are used as prior members of a compound, they are put in base forms, which are used regardless of the case, gender, or number of the pronoun:

   mad           I
   asmad         we
   tvad          you
   yuṣmad        you (plural)
   tad           he, she, it, they

For example:

मदधातः
mad-bālaḥ
my boy (genitive tatpuruṣa)

तत्पूरुषः
tat-puruṣaḥ
his man (genitive tatpuruṣa)
<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>alpa mf(ā)n</td>
<td>little</td>
</tr>
<tr>
<td>guru mf(vī)n</td>
<td>heavy</td>
</tr>
<tr>
<td>guruḥ (mas. noun)</td>
<td>teacher</td>
</tr>
<tr>
<td>dhenuḥ (fem.)</td>
<td>cow</td>
</tr>
<tr>
<td>pūrṇa mf(ā)n</td>
<td>full</td>
</tr>
<tr>
<td>bahu mf(vī or u)n</td>
<td>much, many</td>
</tr>
<tr>
<td>śatruḥ (mas.)</td>
<td>enemy</td>
</tr>
<tr>
<td>śīghra mf(ā)n</td>
<td>swift</td>
</tr>
<tr>
<td>hetuḥ (mas.)</td>
<td>cause, motive</td>
</tr>
</tbody>
</table>
EXERCISES

1. Memorize the last of the sandhi rules.

2. Memorize the declension for u.

3. Review how to form karmadhāraya and tatpuruṣa compounds and memorize the short forms of the pronouns used in those compounds.

4. Translate the following sentences into English:
   
a. शुक्लधेनुवांप्यां तिष्ठति जलं च पिबति ।

b. ऋषिः शानुमजयत् ॥

c. यदि वनं फलस्य पूर्णमस्ति तदा धेनवस्त्रत्र गच्छन्ति ॥

d. मन्माताल्पं पुस्तकं पठितं तत्रमते च ॥

e. बहुसुखस्य दाता गुरुः ॥

f. चर्यपवालः शुक्लसूर्य इव शोभते ॥
5. Translate the following sentences into Sanskrit:

a. The beautiful little cow drank water from the pond.

b. The swift black horse stands in the little village.
c. Having conquered the enemy, the army will enjoy peace and happiness.

d. Ignorance is the enemy of truth.

e. Having known the Self, he understood the cause of action and inaction.

f. The child was born in a little house in the beautiful forest.

g. The student will bring the beautiful garland for his teacher.

h. The forest is full of fruit and the pond is full of water.

i. Seeing his family, the father went to the forest for water.

j. When will the beautiful cow come here from the swift river?

k. Having seen the cow, the beautiful boy enjoys the water in the pond.
ANSWERS TO EXERCISES

LESSON ONE

5. a. You ask and he goes.

   b. I go and I ask. (or) I go and ask.

   c. He asks and he goes. (or) He asks and goes.

   d. You go and I ask.

   e. He asks and I ask. (or) He and I ask.

   f. You go and he goes. (or) You and he go.

   g. I ask and you go.

   h. He asks and I go.

6. a. gacchāmi pṛechāmi ca (or) gacchāmi ca pṛechāmi ca

   b. pṛechasi gacchati ca (ca may also go in the middle.)

   c. pṛechati gacchasi ca

   d. gacchati pṛechati ca

   e. pṛechasi

   f. pṛechāmi ca gacchasi ca (or) pṛechāmi gacchasi ca

   g. gacchāmi gacchasi ca

   h. gacchati gacchasi ca
LESSON TWO

5. a. Where do we two live?
   b. You are and we two are.
   c. I live and those two remember.
   d. You two ask and he remembers.
   e. Where are we two going?
   f. Where am I?
   g. Where am I going? (or) Where do I go?
   h. I ask and he remembers.
   i. You live and we two go.
   j. Where are you going? (or) Where do you go?

6. Use only one verb. The auxiliary verb “are” need not be translated when there is another verb.

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

a. kutra gacchathah
   (kutra gacchathah)

b. vasami vasatah ca
   (vasami vasataś ca)

c. prcchavaḥ smarataḥ ca
   (prcchāvah smarataś ca)

d. gacchasi gacchati ca
   (gacchasi gacchati ca)
LESSON TWO  
(CONTINUED)  
e. kutra gacchāmi  
   (kutra gacchāmi)  
f. bhavāmi ca bhavathaḥ ca  
   (bhavāmi ca bhavathaś ca)  
g. kutra bhavasi  
   (kutra bhavasi)  
h. kutra gacchati  
   (kutra gacchati)
LESSON THREE

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

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

   a. kutra gacchanti

   b. na vadāmaḥ

   c. pṛcchati ca vadanti ca

   d. kutra tiṣṭhāmaḥ

   e. kutra vasataḥ

   f. na gacchāmaḥ

   g. pṛcchāmi smaranti ca

   h. kutra bhavāmaḥ
LESSON FOUR

4. a. The men remember the deer.
   b. Rāma goes to the two horses.
   c. Where do the elephants live?
   d. The two men speak to Rāma.
   e. The son remembers or asks.
   f. Rāma goes to the deer.
   g. The two horses do not speak.
   h. Rāma speaks to the son.

5. (The sentences in parentheses are with sandhi.)
   a. narāḥ mṛgaṁ vadanti
      (narā mṛgaṁ vadanti)
   b. rāmaḥ aśvān vadati
      (rāmo 'śvān vadati)
   c. putraḥ aśvam gacchati tiṣṭhati ca
      (putro 'śvaṁ gacchati tiṣṭhati ca)
   d. gajāḥ na smaranti
      (gajā na smaranti)
   e. kutra aśvāḥ tiṣṭhanti
      (kutra aśvās tiṣṭhanti)
   f. kutra gajaḥ bhavati
      (kutra gajo bhavati)
ANSWERS TO EXERCISES

LESSON FOUR (CONTINUED)

g. rāmaḥ vadati putraḥ ca smarati
   (rāmo vadati putraś ca smarati)

h. tiṣṭhanti vā gacchanti vā
   (tiṣṭhanti vā gacchanti vā)

i. kutra rāmaḥ tiṣṭhati
   (kutra rāmas tiṣṭhati)

j. rāmaḥ putraḥ vā gacchati
   (rāmaḥ putro vā gacchati)

k. rāmaḥ putraḥ ca gacchataḥ
   (rāmaḥ putraś ca gacchataḥ)

6. a. The two men speak to the son.
   b. Where are the horses and elephants going?
   c. The horse or the deer goes.
   d. Rāma speaks to the two sons.
   e. The deer, horse and elephant are going.
   f. The sons do not remember the deer. (Deer is plural.)
   g. Where do the two men live?
   h. I ask Rāma.
   i. The two men do not speak to the sons.
   j. Where are the deer?
LESSON FOUR (CONTINUED)

7. a. kutra rāmaḥ gacchati
   (kutra rāmo gacchati)

b. rāmaḥ aśvam gacchati
   (rāmo 'śvaṁ gacchati)

c. putraḥ aśvān na vadati
   (putro 'śvān na vadati)

d. gajau naraṃ smarataḥ
   (gajau naraṁ smarataḥ)

e. kutra mṛgau vasataḥ
   (kutra mṛgau vasataḥ)

f. aśvam gacchasi
   (aśvaṁ gacchasi)

g. kutra tiṣṭhāmaḥ
   (kutra tiṣṭhāmaḥ)

h. putraḥ aśvān gajān ca gacchati
   (putro 'śvān gajāṁś ca gacchati)

i. gajam vadatha
   (gajam vadatha)

j. gajaḥ na smarati
   (gajo na smarati)
LESSON FIVE

4. a. Where do the heroes stand?
   b. There, together with the elephant, are the two boys.
   c. The king goes to the horse.
   d. With the horse, the hero goes to the kings.
   e. Rāma lives with the deer.
   f. The boys go together with the elephants.
   g. The men speak to the son.
   h. The heroes ask Rāma about all the deer.
   i. The boy goes there for the king.

5. a. bālāḥ aśvān gacchanti
    (bālā aśvān gacchanti)
   b. putraḥ mṛgam nṛpam pṛcchati
    (putro mṛgaṃ nṛpaṃ pṛcchati)
   c. nṛpaḥ naram smarati
    (nṛpo naraṃ smarati)
   d. putreṇa saha vīraḥ vasati
    (putreṇa saha vīro vasati)
   e. bālāḥ nṛpam pṛcchati nṛpaḥ ca smarati
    (bālo nṛpaṃ pṛcchati nṛpaḥ ca smarati)
   f. putreṇa saha tatra gajāḥ na bhavanti
    (putreṇa saha tatra gajā na bhavanti)
LESSON FIVE
(CONTINUED)

g. kutra rāmaḥ vasati
   (kutra rāmo vasati)

h. nṛpaḥ vīraḥ vā bālam vadati
   (nṛpo vīro vā bālaṁ vadati)

i. vīraḥ bālāya gacchati
   (vīro bālāya gacchati)

j. tatra gajāḥ aśvaiḥ saha bhavanti
   (tatra gajā aśvaiḥ saha bhavanti)

k. nṛpaṁ smarāmi
   (nṛpaṁ smārāmi)

l. tatra bālena saha gacchasi
   (tatra bālena saha gacchasi)

6. a. The hero goes with the horses.

b. The men go there for the king.

c. The two heroes stand and speak.

d. All the deer live there.

e. Where does the king go with the two boys?

f. Rāma asks the son about the horse.

g. The elephants are not standing there.

h. The hero speaks to the boy about the king.

i. The elephant lives with the deer and the horses.

j. Where are we standing?
LESSON FIVE

7. a. tatra bālābhyaṁ saha nṛpaḥ vasati
   (tatra bālābhyaṁ saha nṛpo vasati)

   b. kutra gajaiḥ saha gacchasi
   (kutra gajaiḥ saha gacchasi)

   c. tatra narah aśvāya gacchati
   (tatra naro 'śvāya gacchati)

   d. bālaḥ nṛpaṁ na smarati
   (bālo nṛpaṁ na smarati)

   e. gajau nṛpaṁ vadāmi
   (gajau nṛpaṁ vadāmi)

   f. nṛpaḥ putrāya aśvam gacchati
   (nṛpaḥ putrāyāśvaṁ gacchati)

   g. kutra tiṣṭhāmah
   (kutra tiṣṭhāmah)

   h. narah aśvam bālam pṛcchati
   (naro 'śvaṁ bālaṁ pṛcchati)

   i. tatra rāmaḥ narāya gacchati
   (tatra rāmo narāya gacchati)

   j. kutra mṛgāḥ bhavanti
   (kutra mṛgā bhavanti)
LESSON SIX

3. a. इति g. भवावः m. ऋषि

b. नर h. वदसि n. देवता

c. राम i. नृपः o. गुरु

d. गज j. न p. जय
e. वीर k. वा q. गुरु
f. वसति l. च r. देव

4. a. The boy’s elephant goes to the village.

b. The son of Rāma goes to the horse.

c. “Here is the horse,” the king says.

d. The son comes from the village.

e. “Where are the elephants standing?” the king asks.

f. The boy goes to the village of the king.

g. “The heroes live here,” the men say.

h. “Where are you going?” asks Rāma.

5. a. atra vasāmi iti putraḥ vadati

(atara vasāmīti putro vadati)

b. aśvāḥ gajāḥ ca grāmāt āgacchanti

(aśvā gajāś ca grāmād āgacchanti)
6. a. The two men come from the village.
   b. “Here I am,” the boy says to the king.
   c. “Where do you live?” the hero asks the son.
   d. “I live here with Rāma,” the son says.
   e. The sons of the man are standing there.
f. Here are the hero’s elephant.

g. “Do you remember Rāma?” the boys ask the man.

h. “Where is the village?” the man asks the son.

i. “The village is there,” the son says to the man.

j. “I am going to the village for the elephant,” the man says.

7. a. kutra gacchasi iti nṛpaḥ bālam prcchati
   (kutra gacchasīti nṛpo bālam prcchati)

b. aśvam gacchāmi iti bālah vadati
   (aśvaṁ gacchāmīti bālo vadati)

c. grāmāṇāṁ nṛpaḥ narāṇ vadati
   (grāmāṇāṁ nṛpo narāṇ vadati)

d. aśvāt gajāt ca bālau āgacchataḥ
   (aśvād gajāc ca bālāvāgacchataḥ)

e. rāmeṇa saha bālaḥ vasati
   (rāmeṇa saha bālo vasati)

f. atra rāmasya putrāḥ bhavanti iti vīrāḥ vadati
   (atra rāmasya putrā bhavantiṭi vīro vadati)

g. tatra bālaḥ tiṣṭhanti iti nṛpaḥ vadati
   (tatra bālās tiṣṭhantīti nṛpo vadati)

h. grāmām gacchāmi iti vírasya putraḥ vadati
   (grāmaṁ gacchāmīti vírasya putro vadati)

i. atra mṛgābhyāṁ saha aśvau āgacchataḥ
   (atra mṛgābhīyāṁ sahāśvāvāgacchataḥ)

j. tatra nṛpasya aśvau bhavataḥ
   (tatra nṛpasyāśvau bhavataḥ)
LESSON SEVEN

1. a. purāṇa  c. gacchati  e. aśva
   b. gandharva  f. candra  j. putrasya
   c. chandah  g. jyotiṣa  k. śisyah
   d. vyākaraṇa  h. kalpa  l. tiṣṭhanti

3. a. the men (mas., nom., pl.)
   b. the hands (mas., nom., dual or mas., acc., dual)
   c. of the boys (mas., gen., pl.)
   d. from the king (mas., abl., sing.)
   e. for Rāma (mas., dat., sing.)
   f. with the deer (mas., inst., sing.)
   g. with the elephants (mas., inst., pl.)
   h. the heroes (mas., acc., pl.)
   i. in the villages (mas., loc., pl.)
   j. for the teacher (mas., dat., sing.)

4. a. The student sees the moon and the sun.
   b. O Rāma! The elephants are standing in the village.
   c. “The hero lives in the village,” the teacher tells the student.
   d. “Where is the moon?” the son asks.
   e. The two boys are standing there on the elephant.
   f. “Son, where is the moon?” the hero asks the boy.
   g. The student of the teacher stands and speaks.
   h. Without Rāma the heroes come from the village.
   i. The hero’s boy thinks that he lives in the village.
5. a. bālāḥ grāmaṃ gacchānti iti nṛpaḥ vīram āvadati
   (bālā grāmaṃ gacchāntīti nṛpo vīraṃ āvadati)

b. nṛpeṇa vinā bālāḥ āgacchānti
   (nṛpeṇa vinā bālā āgacchānti)

c. vīrasya haste putraḥ bhavati
   (vīrasya haste putro bhavati)

d. kutra bhavāmi iti bālaḥ cintayati
   (kutra bhavāmiḥi bālaś cintayati)

e. kutra narāḥ bhavanti iti vīrasya putram pṛcchati
   (kutra narā bhavantīti vīrasya putraṃ pṛcchati)

f. sūryaḥ candraḥ na bhavati iti ācāryaḥ śiṣyaṃ āvadati
   (sūryaś candro na bhavatītyācāryaḥ śiṣyaṃ āvadati)

g. grāme nṛpaḥ vasati
   (grāme nṛpo vasati)

h. tatra nṛpasya gajāḥ bhavanti
   (tatra nṛpasya gajā bhavanti)

6. a. The boy goes to the village without Rāma.

b. Where are the king’s elephants?

c. “Here I am,” the boy says to the man.

d. Without the sun you cannot see the moon.

e. The teacher speaks to the students.
LESSON SEVEN (CONTINUED)

f. “I see the moon,” the boy thinks.

g. Here comes the king of the villages.

h. The king sees the horse of the hero.

i. “Where are the sun and the moon?” the boy asks.

j. The students do not remember the man.

7. a. कुत्र गच्छसि इति बालः नरपस्य पुत्रम्

पृच्छति ।

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

b. मृगौ ग्रामे भवतः ।

mṛgau grāme bhavataḥ
(mṛgau grāme bhavataḥ)

c. एड़ा भार्याः वीरस्य पुत्रम् वदति ।

ācāryaḥ vīrasya putram vadati
(ācāryaḥ vīrasya putram vadati)

d. नृप: सूर्यम् चन्द्रम् च पश्यति ।

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

e. सूर्येश्व विना चन्द्रम् न पश्याम: ।

sūryeṇa vinā candram na paśyāmaḥ
(sūryeṇa vinā candram na paśyāmaḥ)
f. चीर: नृपस्य गजे भवति।

vīrah nrpasya gaje bhavati
(vīro nrpasya gaje bhavati)

g. ग्रामेशु वसाम: इति बाला: वदन्ति।

grāmeṣu vasāmah iti bālaḥ vadanti
(grāmeṣu vasāma iti bālā vadanti)

h. राम: ऋष्टेभ्य: गजान् गच्छति।

rāmaḥ aśvebhyaḥ gajān gacchati
(rāmo 'śvebhyo gajān gacchati)

i. कुत्र गच्छाव: इति बाल: नृपम् पृच्छति।

kutra gacchāvah iti bālaḥ nrpam pṛcchati
(kutra gacchāva iti bālo nrpaṁ pṛcchati)

j. शिष्ये: सह ग्रामे ऋचार्य: वसति।

śiṣyaiḥ saha grāme ācāryaḥ vasati
(śiṣyaiḥ saha grāma ācāryo vasati)
LESSON SEVEN

(CONTINUED)

8. 1. ṛṣi (seer) 13. citta-vṛtti (impulse of the mind)

2. āsana (seat) 14. avidyā (ignorance)

3. ahaṁkāra (ego, "I maker") 15. avyakta (unseen)

4. guṇa (quality) 16. dhāraṇā (steadiness)

5. jñāna (knowledge) 17. ātman (the Self)

6. kuru-kṣetra (field of the Kurus) 18. ānanda (bliss)

7. karma (action) 19. aṣṭāṅga-yoga (eight limbs of yoga)

8. dhyāna (meditation) 20. tat tvam asi (thou art that)

9. darśana (vision, or system of philosophy) 21. nāma-rūpa (name and form)

10. duḥkha (pain) 22. upaniṣad (sit down near)

11. veda (knowledge) 23. nitya (eternal)

12. citta (mind) 24. dharma (duty, or that which upholds)
LESSON EIGHT

2. a. पुत्रेष्वात्र
   b. सहचार्यः
   c. तत्रति
   d. इत्यत्र
   e. इत्याचार्यः
   f. देवावागच्छतः
   g. नरेष्वत्र
   h. वन इति
   i. फलानीति
   j. स्मरत्यत्र

3. a. gacchati iti
   b. gajau āgacchataḥ
   c. pṛcchati āgacchati ca
   d. gacchāmi iti
   e. haste iti
   f. nṛpasya aśvah
   g. aśve atra
   h. kutra aśvah
   i. kutra iti
   j. gacchati atra

5. a. Rāma goes from the village to the forest.
   b. Immortality is the fruit of knowledge.
   c. “Knowledge is truth,” the boys read in the scripture.
   d. “You are the sons of immortality,” the teacher tells the students.
   e. How do the teachers remember the hymns?
   f. Rāma says that he sees the truth in the scriptures.
LESSON EIGHT
(CONTINUED)

6. a. gajaḥ vanasya nṛpaḥ na bhavati
   gajaḥ vanasya nṛpaḥ na bhavati (with vowel sandhi)

   गजः वनस्य नृपः न भवति। (with vowel sandhi)

   (गज़ो वनस्य नृपो न भवति।) (complete sandhi)

b. katham candram paśyasi
   katham candram paśyasi

   कथम् चन्द्रम पश्यसि।

   (कथं चन्द्रं पश्यसि।) (with complete sandhi)

c. mṛgam paśyāmi iti rāmaḥ cintayati
   mṛgam paśyāmīti rāmaḥ cintayati

   मृगम् पश्यामीति रामः चिन्तयति।

   (मृगं पश्यामीति रामेश्चिन्तयति।)

d. phalam bālasya hastayoḥ bhavati (or phalāni)
   phalam bālasya hastayoh bhavati

   फलम् बालस्य हस्तयोः भवति।

   (फलं बालस्य हस्तयोध्वंसति।)

h. The king reads the book to the boy.

g. “Where is the knowledge of the hymns?” the hero asks the son.
7. a. How can the men see the king without the sun?

b. The students’ teacher reads the book.
LESSON EIGHT  
(CONTINUED)

   c. “Here in the forest is fruit,” the boy says to the hero.

   d. The deer lives in the forest and the elephant lives in the village.

   e. “Knowledge is not in the book,” the teacher says.

   f. Without the book the student remembers the knowledge.

   g. “Rāma, where are you going with the deer?” the son asks.

   h. The man reads the book to the boy.

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

   (कुत्रामृतस्य ज्ञानम् पाठसी ।) (with complete sandhi)

   b. katham aśvaiḥ vinā rāmāḥ vanam gacchati  
katham aśvaiḥ vinā rāmāḥ vanam gacchati

   (कथमः अश्वार् विनाः रामाः वानम् गच्छति ।)

   c. pustake süktāni bhavanti iti ācāryaḥ śisyān vadati  
pustake süktāni bhavantīty ācāryaḥ śisyān vadati

   (पुस्तके सूक्तानि भवन्तीत्याचार्यः शिष्यान् वदति ।)
LESSON EIGHT  
(CONTINUED)

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

राम: सत्यम् पश्यति सत्यम् च वदति ।
(राम: सत्यं पश्यति सत्यं च वदति ।)

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

सूर्यम् चन्द्रम् च पश्यामीति नृपस्य पुत्रः वदति ।
(सूर्यं चन्द्रं च पश्यामीति नृपस्य पुत्रो वदति ।)

f. jñānenā vinā tatra ācāryāḥ śisyāḥ vā na bhavanti  
   jñānenā vinā tatrācāryāḥ śisyāḥ vā na bhavanti

ज्ञानेन विना तत्राचार्यः शिष्यः वा न भवन्ति ।
(ज्ञानेन विना तत्राचार्यः शिष्यः वा न भवन्ति ।)

g. vīrah amṛtam bālān vadati  
   vīrah amṛtam bālān vadati

वीरः अमृतम् बालान् वदति ।
(वीरोःमृतं बालान्वदति ।)
h. grāmāt asvāḥ gajāḥ bālāḥ ca āgacchanti
   grāmāt asvāḥ gajāḥ bālāḥ cāgacchanti

ग्रामात् ग्रामात् ग्रामात् ग्रामात् ग्रामात्

(ग्रामाद्वः ग्राम ग्रामाद्वः ग्राम ग्रामाद्वः ग्राम)

9. 1. purāṇa
    (ancient)

2. rāma
   (Rāma, hero of the Rāmāyaṇa)

3. puruṣa
   (man, or consciousness)

4. prakṛti
   (nature)

5. praṇā
   (intellect)

6. sītā
   (Sītā, Rāma’s wife)

7. sukham
   (happiness)

8. saṃyama
   (last three of the eight limbs of yoga)

9. saṃsāra
   (creation)

10. saṃskāra
    (impression)

11. saṃskṛta
    (perfected, put together)

12. satyam
    (truth)

13. rāma-rājya
    (kingdom of Rāma)

14. rāmāyaṇa
    (life of Rāma)

15. śiśya
    (student)

16. sthita-praṇā
    (man of established intellect)

17. bhagavad-gītā
    (Song of the Lord)

18. samādhi
    (even intelligence)

19. yoga
    (union)

20. buddha
    (Buddha)

21. mahābhārata
    (Great India)

22. praṇāparādha
    (mistake of the intellect)

23. vedānta
    (culmination of the Veda)

24. veda-īlā
    (play of knowledge)
THE MONKEY AND THE CROCODYL

1. tatra gangayam kumbhirah bhavati
   (tatra gangayam kumbhiro bhavati)

2. vanarah tate vasati
   (vanaresas tate vasati)

3. vanarah phalanis kumbhiraya nikshipati
   (vanaarah phalanis kumbhiraya nikshipati)

4. kumbhirah phalanis khadati
   (kumbhirah phalanis khadati)

5. bharya vanaresyacharam hridayam icchati
   (bharya vanaresya hridayam icchati)

6. hridayam vrksah bhavatiti vanaarah vadati
   (hridayam vrksah bhavatiti vanaro vadati)

7. kaicit hridayam coratiti vanaarah vadati
   (kaacid dhridayam coratiti vanaro vadati)

8. evam kumbhirah vanaarah ca mitre tisthatah
   (evam kumbhiro vanaresh ca mitre tisthatah)

1. There is a crocodile in the Ganges.

2. A monkey lives on the bank (of the river).
3. The monkey throws down fruit for the crocodile.

4. The crocodile eats the fruit.

5. The wife wants (to eat) the monkey’s heart.

6. “The heart is in the tree!” the monkey says.

7. “Someone steals the heart,” the monkey says.

8. Therefore, the crocodile and the monkey remain friends (stand in friendship).
LESSON NINE

1. a. रामो गच्छति
   b. बाला आगच्छन्ति
   c. वीरावागच्छत:
   d. शिष्योज्ज
   e. राम इति
   f. देवा: स्मरन्ति
   g. पुत्र: पश्यति
   h. अश्रो वदति

2. a. रामः गच्छति
   b. कुट्र आगच्छसि
   c. सूर्य: चन्द्र: च
   d. गजेः वीरः
   e. अश्रोः आगच्छन्ति
   f. रामः पुत्रः च
   g. गजेः सह
   h. फलयोः जलम्

3. a. The hero has a boy. (Of the hero a boy is.)
   b. Happiness is the fruit of knowledge.
   c. The students obtain water from the house for the teacher.
   d. “Rāma goes there for the water,” the hero says.
   e. The student serves the teacher.
   f. The students obtain knowledge from the teacher.
   g. O Rāma! How do you conquer suffering?
h. The son goes from the house on the king’s horses.

i. “Immortality is the fruit of happiness,” he thinks.

j. The teacher reads the book of knowledge to the student.

4. a. जलम् रामस्य हस्तयोऽभवति (without sandhi)

   जलम् रामस्य हस्तयोर्भवति (with vowel and final ह sandhi)

   (जलं रामस्य हस्तयोर्भवति) (with complete sandhi)

b. बाल: पुस्तकम् पठति ।

   बाल: पुस्तकम् पठति ।

   (बाल: पुस्तकं पठति ।)

c. वीर: नृपस्य गृहे एव तिष्ठति ।

   वीरो नृपस्य गृहे एव तिष्ठति ।

   (वीरो नृपस्य गृहं एव तिष्ठति ।)
d. बाला: वनात् फलानि लभन्ते।
   बाला वनात् फलानि लभन्ते।
   (बाला वनात्फलानि लभन्ते।)

e. ज्ञानेन दुःखम् जयसि इति आचार्यः वदति।
   ज्ञानेन दुःखम् जयसीत्याचार्यः वदति।
   (ज्ञानेन दुःखं जयसीत्याचार्यं वदति।)

f. फलात् बाल: जलम् लभते।
   फलात् बालो जलम् लभते।
   (फलाद्बालो जलं लभते।)

g. सूर्यं चन्द्रे च सत्यम् पश्यामि इति राम् वदति।
   सूर्यं चन्द्रे च सत्यम् पश्यामीति रामो वदति।
   (सूर्यं चन्द्रे च सत्यं पश्यामीति रामो वदति।)
LESSON NINE

h. ज्ञानेन विना दुःखम् भवति।
   ज्ञानेन विना दुःखम् भवति।
   (ज्ञानेन विना दुःखभवति।)

i. ग्रामात् न आगच्छामि इति नृपस्य पुत्रः वदति।
   ग्रामात् नागच्छामि इति नृपस्य पुत्रों वदति।
   (ग्रामान्यागच्छामि इति नृपस्य पुत्रों वदति।)

j. वीरः बालः च वने वसतः।
   वीरो बालश्च वने वसतः।
   (वीरो बालश्च वने वसतः।)
1. ayodhyāyāṁ daśarathā nāma nṛpo vasati
   (ayodhyāyāṁ daśarathā nāma nṛpo vasati)

2. daśarathasya catvāraḥ putrāḥ bhavanti
   (daśarathasya catvāraḥ putrāḥ bhavanti)

3. putrā rāmo bharato lakṣmaṇaḥ śatrughno bhavanti
   (putrā rāmo bharato lakṣmaṇaḥ śatrughno bhavanti)

4. rāmaḥ sundaraḥ śanto vīraś ca bhavati
   (rāmaḥ sundaraḥ śanto vīraś ca bhavati)

5. nṛpo rāme snihyati
   (nṛpo rāme snihyati)

6. rāmo mithilāṁ lakṣmaṇena saha gacchati
   (rāmo mithilāṁ lakṣmaṇena saha gacchati)

7. tatra rāmaḥ sītāṁ paśyati
   (tatra rāmaḥ sītāṁ paśyati)

8. sītāyāṁ snihyāmīti rāmo vadati
   (sītāyāṁ snihyāmīti rāmo vadati)

1. In Ayodhya lives a king named Daśaratha.

2. Daśaratha has four sons.

3. The sons are Rāma, Bharata, Lakṣmaṇa, and Śatrughna.

4. Rāma is beautiful, peaceful, and strong.

5. The king loves Rāma.

6. Rāma goes to Mithilā with Lakṣmaṇa.

7. There Rāma sees Sītā.

8. "I love Sītā," Rāma says.
LESSON TEN

1. a. मम पुत्रो गच्छति ।
   My son goes.

   b. तव गजो मतवां गच्छति ।
   Your elephant goes from me to you.

   c. मम हस्तो पुस्तकेषु स्तः ।
   My hands are on the books.

   d. ग्राहं नृपोज्ञमि ।
   I am the king.

   e. चयमध्ये तिष्ठामः ।
   We are standing on the horse.

   f. त्वं मम पुस्तकं पठसि ।
   You are reading my book.

   g. रामस्तब नृपोज्ञस्ति ।
   Rāma is your king.

   h. यूयं गृहे रथ ।
   You are all in the house.

   i. अरमाकं नृपः कुष्टिज्ञस्ति ।
   Our king is angry.

   j. त्वथा सहांह गच्छामि ।
   I am going with you.
LESSON TEN
(CONTINUED)

k. धार्मिको नृपो भीतोउस्ति।
   The virtuous king is afraid.

1. सुन्दरस्त्वम्।
   You are beautiful.

2. a. The king has a son.

   b. Aha! Rāma is speaking again.

   c. I am very afraid.

   d. Even teachers read books.

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

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

   g. The hero conquers my village.

   h. The son obtains water from the beautiful fruit.

   i. Without happiness there is suffering.

   j. The son thinks that the elephant is beautiful.

3. a. शिष्य: ग्राचार्यांत् भीत: न च्रस्स्ति।
   शिष्य ग्राचार्यांद्रीतो नास्ति।

   The student is afraid of the teacher and does not think of the teacher alone.

   The student is afraid of the teacher.
b. त्वम् शाक्षेष्य्‌ ज्ञानम् लभसे।
त्वं शाक्षेष्यो ज्ञानं लभसे।

c. तत्र बालः अस्ति इति वीरः आचार्यम् वदति।
तत्र बालोस्तीतिस्त वीर आचार्य वदति।

d. आहम् मृगम् आचार्यम् पृच्छामि।
आहं मृगमाचार्यं पृच्छामि।

e. कुत्र गच्छसि इति बालः पृच्छति।
कुत्र गच्छसीति बालः पृच्छति।

f. पुनरं वीरः मम गृहम् आगच्छति।
पुनर्वीरो मम गृह्मागच्छति।

g. तव आचार्यं: सत्यम् वदति।
तवाचार्यं: सत्यं वदति।
LESSON TEN

(CONTINUED)

h. अर्स्माकम् अश्वा: ग्रामे तिष्ठन्ति ।

अर्स्माकमश्वा ग्रामे तिष्ठन्ति ।

i. अर्स्ति नृपः रामः नाम अर्स्माकम् ग्रामे ।

अर्स्ति नृपो रामो नामास्माकं ग्रामे ।

j. कथमू त्वत् नृपस्य अश्वान् लभे ।

कथं त्वत्तन्नोपस्याश्रांलः ।
LESSON ELEVEN

1. a. रामेश सह
   with Rāma

   b. शाखाएँ
   scriptures

   c. फले आश्वेत स्तः।
   The two fruits are on the horse.
   (The dual ends in a pragrhya vowel. See page 91.)

   d. स गच्छति।
   He goes.

   e. स बाल अग्रगच्छति।
   That boy comes.

   f. बालो मामागच्छति।
   The boy comes to me.

   g. सा बाला मामागच्छति।
   That girl comes to me.

   h. तां गच्छति।
   He goes to her.

   i. स बालो गच्छति।
   That boy goes.

   j. सा बाला गच्छति।
   That girl goes.

   k. स बाल इव गच्छामि।
   Like that boy, I go.

   l. ओहो राम
   Hey Rāma!

   m. तस्मिन्चने स वसति।
   He lives in that forest.

   n. सीताया माला
   Sītā’s garland
LESSON ELEVEN

(CONTINUED)

2.  a. That army conquers the king.
    b. Like Rāma, the boy is virtuous.
    c. Your child reads the story.
    d. The children stand in the shadow of the elephant.
    e. Sītā is the daughter of the king.
    f. He serves the teacher’s wife.
    g. The king has a daughter.
    h. With knowledge the student obtains immortality.
    i. Like that girl, Sītā goes to the house.

3.  a. ग्रस्ति कन्या सीता नाम तस्मिन् ग्रामे ।
    ग्रस्ति कन्या सीता नाम तस्मिनःग्रामे ।

    b. धार्मिकस्य नृपस्य पुत्रिका ग्रातीव भीता भवति ।
    धार्मिकस्य नृपस्य पुत्रिकातीव भीता भवति ।

    c. पुनर् माम् वदति इति सा प्रजा वदति ।
    पुनर्माण् वदतीति सा प्रजा वदति ।
LESSON ELEVEN

(CONTINUED)

d. ॐहृ ॐहम् ताम् कथाम् स्मरामि इति कन्या
    वदति।

ॐहृ ॐहं तां कथं स्मरामीति कन्या वदति।

e. विद्या अमृतम् लभसे। अविद्या दुःखम् लभसे।
    विद्यामृतं लभसे। अविद्या दुःखं लभसे।

f. ता: कन्या: इव सीता पुस्तकानि पठति।
    ता: कन्या इव सीता पुस्तकानि पठति।

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

h. रामस्य भार्या सीता अस्ति।
    रामस्य भार्या सीतास्ति।
LESSON ELEVEN

(CONTINUED)

i. वीरः मालां लभते एवम् च भायां लभते ।

वीरो मालां लभत एवं च भाया लभते ।

j. सीतया विना सूर्येन विना इव ऋष्मि इति रामः

वदति ।

सीतया विना सूर्येश विनेवास्मीति रामो वदति ।

THE MONKEY

AND THE

CROCODILE

4. a. There is in the Ganges a crocodile.

b. His friend, a monkey, lives on the bank of the Ganges.

c. Everyday the monkey throws down ripe fruits.

d. The crocodile eats the fruits.

e. “The heart of the monkey is sweet!” says the wife of the crocodile.

f. The wife wants to eat the heart.

g. “Hey monkey! Come to my house!” the crocodile says to the monkey.

h. “OK” the monkey says.

i. The crocodile carries the monkey on his back.

j. In the middle of the Ganges the crocodile tells the truth.

k. “My heart is in the tree!” the monkey says.

l. “Take me there again,” the monkey says.

m. The crocodile takes the monkey to the bank of the Ganges.

n. The monkey jumps up to the tree.

o. The monkey looks in the hole of the tree.

p. “Someone has stolen my heart!” the monkey says.

q. Therefore the crocodile and the monkey remain friends.
LESSON TWELVE

1. a. Having seen the fire, the horse goes from the house.
   
b. The student lives in the village.
   
c. The seers see the hymns of the scriptures.
   
d. The king serves the tenth guest.
   
e. Having conquered the village, the hero obtains fame.
   
f. The siddha lives in the village.
   
g. “Hey Rāma! Where are you going?” the second hero asks.
   
h. Having read the book, the poet thinks about it.
   
i. With truth comes peace.
   
j. “We live on the earth,” the people say.

2. a. सेनाम् जित्वा वीरः भूमौ कीर्तिम् लभते ।
    सेनां जित्वा वीरो भूमौ कीर्तिः लभते ।
   
b. सीता रामः च इव शिष्यः वनम् गच्छति ।
    सीता रामक्षेत्रे शिष्यो वनं गच्छति ।
   
c. तृतीयम् तस्यः ऋतिथिम् सेवित्वा सीता रामम्
    वदति ।
LESSON TWELVE

(CONTINUED)

तृतीयं तस्या अरतिधिं सेवित्वा सीता रामं वदति १३।

d. कथायामू रामं कीर्तिम् लभते १४।
   कथायां रामं कीर्तिं लभते १४।

e. चीरं अविद्यामु न जयते १५।
   चीरोजविद्यां न जयते १५।

f. नृपं रामं नाम ग्रांतीव धार्मिकं अरस्ति १६।
   नृपो रामो नामातीव धार्मिकोजस्ति १६।

g. कथम् सिद्धिम् लघसे इति द्वितीयं शिष्यं
   पृच्छति १७।
   कथं सिद्धिं लघसं इति द्वितीयं शिष्यं
   पृच्छति १७।
h. तस्य भार्यया सह वने उषित्वा नृपः समः नाम
ग्रामम् गच्छति। ८।
तस्य भार्यया सह वन उषित्वा नृपो रामो नाम
ग्रामं गच्छति। ८।

i. शान्तिम् सिद्धिम् कीर्तिम् च लक्ष्वा ऋषिः
सुन्दरम् वनम् गच्छति। ६।
शान्तिं सिद्धि कीर्तिं च लक्ष्वर्षिः सुन्दरं
वनं गच्छति। ६।

j. गजें एवं तस्य भार्याम् दृशा वीरः ताम्
गच्छति। १०।
गजं एवं तस्य भार्यं दृशा वीरस्तां
गच्छति। १०।
LESSON THIRTEEN

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

2. a. नद्या: जलम् बालः लभते ।
   नद्या जलं बालो लभते ।

b. यत् वाप्याम् अस्ति तत् फलम् पली पश्यति ।
   यद्याप्यामस्ति तत्कलं पली पश्यति ।

c. मालाम् लल्ल्वा च्रस्माकम् अतिथिः ग्रामम्
   गच्छति ।
   मालां लल्ल्वास्माकमतिथिग्रामं गच्छति ।
d. यदा तस्य पत्ती तमू सेवते तदा सः नृपः इव
वसति १४।
यदा तस्य पत्ती तं सेवते तदा स नृप इव
वसति १४।
e. या रामस्य भार्या भवति सा सीता भूमी कीर्तिम्
लभते १५।
या रामस्य भार्या भवति सा सीता भूमी कीर्ति
लभते १५।
f. यः बालः अगच्छति तम् धार्मिकः नृपः
पश्यति १६।
यो बाल अगच्छति तं धार्मिको नृपः पश्यति १६।
g. शिष्यः मत्वा नदीम् कविम् पृच्छति १७।
शिष्यो मत्वा नदीं कविं पृच्छति १७।
LESSON THIRTEEN

(CONTINUED)

h. सा सुन्दरी पल्ली दुःखेन बिना वसति ।
   सा सुन्दरी पल्ली दुःखेन बिना वसति ।

i. यः नरः पश्यति तस्मै ऋविद्या छाया इव
   भवति ।

   यो नरः पश्यति तस्मा ऋविद्या छायेव
   भवति ।

j. यदा नृपस्य पुत्रिका ऋग्च्छति तदा प्रजाः
   तिष्ठन्ति ।

   यदा नृपस्य पुत्रिकागच्छति तदा प्रजास्तिष्ठन्ति ।
LESSON FOURTEEN

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

4. a. कविः पुस्तकम् ऋषिष्टत् जलम् ऋषिवित् इव ११।
   कविः पुस्तकमपठ जलमपिबदिव । १२।
   b. कथम् सेनाया: ग्रामम् गोपायाभि इति वीरः
   ऋषुप्रच्छन्त १२।
   कथथ सेनाया ग्रामं गोपायाभीति वीरोप्रच्छन्त । १२।
LESSON FOURTEEN

(Continued)

c. कथम् ऋषयः ऋव्रिना विना ऋवसन् ।

कथमृषयोरिव्रिना विनावसन् ।

d. यदि ऋश्रा: नदीम् प्रतिगच्छन्ति तदा बालः

तान् वनम् नयति ।

यद्यश्रा नदी प्रतिगच्छन्ति तदा बालस्तान्वन

नयति ।

e. यदा नर: दुःखम् न बोधते तदा

सिद्धिम् उपगच्छति ।

यदा नरो दुःखं न बोधते तदा

सिद्धिमुपगच्छति ।

f. नृपः रामः नाम तस्य भार्याय रीतायेय मालाम्

आनयत् ।

नृपो रामो नाम तस्य भार्याय सीतायेय

मालामानयत् ।
LESSON FOURTEEN

(Continued)

g. नरः ॠविद्याम् विद्यया जयति १७।

नरोऽविद्यां विद्यया जयति १७।

h. यत् जलम् नद्या: ऋगच्छत् तत् प्रजा ऋपिवत् १५।

यज्जलं नद्या ऋगच्छतः प्रजापिवत् १५।

i. कन्या नदीम् दृश्य तस्या: गृहम् प्रत्यगच्छत् १६।

कन्या नदीं दृश्य तस्या गृहं प्रत्यगच्छत् १६।

j. बालं वनात् नदीम् ऋश्वानं ऋनयत् १०।

बालो वनानदीमश्वाननयत् १०।
LESSON FIFTEEN

3.  a. Having understood the story, the poet smiled.
    b. Rāma and Sītā enjoyed the water in the river.
    c. When the guest approaches, then the boys stand up.
    d. When the guest approached, then the boys stood up.
    e. Where there is peace, there is happiness.
    f. A daughter is born in the house of the king.
    g. Having conquered ignorance with knowledge, the sage shines like the sun.
    h. “Hey Rāma! How do you stand up on that elephant?” the boy asked.
    i. Having enjoyed the fruit in the forest, the wife of the hero returned to the house.
    j. Rāma smiled at the boy who is his son.
    k. When the teacher spoke, then the students stood up.

4. Sentences will be given with sandhi. If the sandhi is difficult, the sentence will be given without sandhi first.
   
a. यथातिथि: फलमरमत तथा गृहं पुनः
   प्रतिगच्छति ११।

b. स्मित्वा सीता सुन्दरी बालामवदत् १२।

c. गजादगत्य बालस्तं ग्राममुपागच्छत् १३।
LESSON FIFTEEN

(CONTINUED)

d. नरस्य पुत्रोऽस्तीत्यवगच्छन्ति १४।

e. फलाजलं पीत्वा कन्योतिष्ठति १५।

f. यदा चन्द्रः शोभते तदा बने छायाः पश्यसि १६।

g. यदा बालों गजं पश्यति तदा स्मयते हसति च १७।

h. नरस्तस्य पत्नी च तत्सुन्दरं गृहं रमेते १८।

i. यदा तस्य पुत्रः उदभवतृ तदा चीरः

समस्यत १६।

यदा तस्य पुत्र उदभवत्तदा चीरोस्मयत १६।

j. यः नरः तिष्ठति तस्मात् कन्या फलानि

अलभत १०।

यो नरस्तिष्ठति तस्मात्तक्न्या फलाय्यलभत १०।

k. यतः सूर्यश्चन्द्रे शोभते ततःश्चन्द्रोऽस्मासु शलभते

१०१।
LESSON SIXTEEN

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

6. a. कृष्णोऽश्रो नद्या जलं पिबति १।
b. य आत्मानं बोधति स कर्माकर्म समते २।
c. राजो नाम कृष्ण आसीत् ३।
d. राजा रमणीयानि पुत्रस्य कर्मार्यिः समते ४।
e. प्रियं वीरं सिद्धं धसिद्धं चवागच्छत् ५।
   प्रियो वीरं सिद्धं सिद्धवागच्छत् ६।
LESSON SIXTEEN

(CONTINUED)

f. बालो गजादागच्छति गृहं च प्रतिगच्छति ।६।

g. यो नागच्छति न गच्छति स आत्मा ।७।

h. यदा राजोपागच्छतदा बालबाला उदतिष्ठन ।८।

i. यः नरः राजा आसीत् सः कृष्णात् वनात्
   आगच्छत् ।६।

   यो नरो राजासीत्स कृष्णाध्नादागच्छत् ।६।

j. आत्मनः ज्ञानम् सूर्यचन्द्रयोः ज्ञानम् अपि
   आस्ति ।३०।

   आत्मनो ज्ञान सूर्यचन्द्रयोज्ञानमप्यस्ति ।३०।
LESSON SEVENTEEN

4. a. “My father will go there,” the boy said to his mother.

b. “When will your brother obtain the water?” the father asked.

c. The father and mother will protect the family from the water.

d. “When will you come from the forest?” Rāma asked his brother.

e. After serving his father, Rāma will be the king.

f. She smiles when she thinks of her brother.

g. A mother is the giver of happiness to her child.

h. He who conquers the Self is a maker of peace.

i. After drinking the water, he will read his mother’s book.

h. Rāma will live in the forest with the brother.

5. a. यदा मम स्वसा उदभवत् तदा सा मम
मातरम् अस्मयत् 1।

यदा मम स्वसोदभवत्तदा सा मम
मातरमस्मयत् 1।

b. मम कुलस्य नाम ऋषेः नामः भवति 1।

मम कुलस्य नामेनांनौः भवति 1।

c. कदा राजां विदिप्यामीति तस्याः पितामनयत् 1।
LESSON SEVENTEEN

((CONTINUED)

d. तस्या: पितु: पत्नी तस्या माता भवति। ४।

e. मम पितास्माकं कुले शान्ते: कतास्ति। ५।

f. भ्रातास्वसारी वनात्मकलानि लप्स्येते। ६।

g. वीर: वने अण्गे: राजानम् गोप्यति। ७।

वीरो वनेः अण्गे राजान् गोप्यति। ७।

h. राजः: पुत्रस्य भ्रातरो न भवति। ८।

i. कदा शिष्या: धार्मिकात् आचार्यांत् ज्ञानम् लप्स्यन्ते

कदा शिष्या धार्मिकादाचार्यांज्ञानं लप्स्यन्ते। ९।

j. वाण्याम् त्वाम् अपस्यम् इति राजा सुन्दरम् पुत्रम्

वदति। १०।

वाण्यां त्वामपश्यिति राजा सुन्दरं पुत्रं वदति। १०।
LESSON EIGHTEEN

4. a. The white cow stands in the pond and drinks water.
   b. The sage has conquered the enemy.
   c. If the forest is full of fruit, then the cows go there.
   d. My mother reads the little book and enjoys it.
   e. A teacher is the giver of much happiness.
   f. The little boy shines like the white sun.
   g. When you understand the Self, then you are the cause of much happiness.
   h. When will the pleasant king protect our family from the enemy?
   i. The swift girl comes from the forest with fruit.
   j. The cause of the teacher’s happiness is the attainments of his students.
   k. “The enemy of knowledge is ignorance,” the boy said.

5. a. सुन्दराल्पथेनुवाप्या जलपिंबत् ११।
   b. शीघ्रकृप्या श्रोऽवे ग्रामे तिष्ठति २१।
   c. शत्रुं जित्वा सेना शान्तिसुखे रंग्यते ३१।
   d. ऋविद्या सत्यशत्रुः ४१।
   e. आत्मानं वृद्ध्वा स कर्मकर्मस्य हेतुमवागच्छत् ५५।
LESSON EIGHTEEN

(CONTINUED)

f. प्रजा सुन्दरे वनेश्ल्यगृह उदभवत् ।६।

g. शिष्यस्तद्य गृहे सुन्दरसालागानेयति ।७।

h. चर्म फलपूर्गरो भवति वापी च जलपूर्गरो भवति ।८।

i. तस्य कुलं दृश्या पिता जलाय वनमगच्छत् ।९।

j. कदा सुन्दरी धनुरत्र शी्र्यन्नद्या

आगमिष्यति ।१०।

k. धनुं दृश्य रमणीयो बालो वाप्यां जलं रमते ।११।
TABLES

Stem: nara (masculine) man (given on p. 74)

Nom. नरः नरौ नराः

Acc. नरम् नरौ नरान्

Inst. नरेशः * नराभ्याम् नरेः

Dat. नराय नराभ्याम् नरेभ्यः

Abl. नरात् नराभ्याम् नरेभ्यः

Gen. नरस्य नरयोः नराशाम् *

Loc. नरे नरयोः नरेशु

Voc. नर नरौ नराः

Singular Dual Plural

*The instrumental singular for gaja is gajena, and the genitive plural for gaja is gajānām. The r in nareṇa and narāṇām causes the n to become n. (See page 142, 143.)
Stem: *phala* (neuter) fruit (given on p. 92)

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>फलम्</td>
<td>फले</td>
<td>फलानि</td>
</tr>
<tr>
<td>Acc.</td>
<td>फलम्</td>
<td>फले</td>
<td>फलानि</td>
</tr>
<tr>
<td>Inst.</td>
<td>फलेन</td>
<td>फलाभ्याम्</td>
<td>फलेवः</td>
</tr>
<tr>
<td>Dat.</td>
<td>फलाय</td>
<td>फलाभ्याम्</td>
<td>फलेभ्यः</td>
</tr>
<tr>
<td>Abl.</td>
<td>फलात्</td>
<td>फलाभ्याम्</td>
<td>फलेभ्यः</td>
</tr>
<tr>
<td>Gen.</td>
<td>फलस्य</td>
<td>फलयः</td>
<td>फलानाम्</td>
</tr>
<tr>
<td>Loc.</td>
<td>फले</td>
<td>फलयः</td>
<td>फलेषु</td>
</tr>
<tr>
<td>Voc.</td>
<td>फल</td>
<td>फले</td>
<td>फलानि</td>
</tr>
</tbody>
</table>
Stem: *senā* (feminine) army (given on p. 145)

**FEMININE**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sena</td>
<td>सेना</td>
<td>सेनम्</td>
<td>सेनया</td>
<td>सेनाये</td>
<td>सेनाया:</td>
<td>सेनाया:</td>
<td>सेनायम्</td>
<td>सेने</td>
</tr>
<tr>
<td>Sena</td>
<td>सेने</td>
<td>सेनम्</td>
<td>सेनायम्</td>
<td>सेनायम्</td>
<td>सेनायम्</td>
<td>सेनायम्</td>
<td>सेनायम्</td>
<td>सेनने</td>
</tr>
<tr>
<td>Sena:</td>
<td>सेना:</td>
<td>सेना:</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेननाम्</td>
</tr>
<tr>
<td>Sena-</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनसु</td>
</tr>
<tr>
<td>Sena-</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्याम्</td>
<td>सेनासु</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>MASCULINE</td>
<td>अग्नि:</td>
<td>अग्नि</td>
<td>अग्नयः</td>
<td>अग्निम्</td>
<td>अग्नि</td>
<td>अग्निन् कीत्या:</td>
<td>अग्निभाम्</td>
<td>अग्निभिः:</td>
</tr>
<tr>
<td>FEMININE</td>
<td>अग्निणाः कीत्याः</td>
<td>अग्निभाम्</td>
<td>अग्निभिः:</td>
<td>अग्निये कीत्ये</td>
<td>अग्निभाम्</td>
<td>अग्निभिः:</td>
<td>अग्निये कीत्याः</td>
<td>अग्नियो:</td>
</tr>
<tr>
<td></td>
<td>अग्नियो: कीत्या:</td>
<td>अग्निभाम्</td>
<td>अग्निभिः:</td>
<td>अग्नियो: कीत्या:</td>
<td>अग्निभाम्</td>
<td>अग्निभिः:</td>
<td>अग्नियो: कीत्याम्</td>
<td>अग्नियो:</td>
</tr>
</tbody>
</table>

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is किर्तये or किर्तयै. The feminine instrumental singular is किर्त्या.
<table>
<thead>
<tr>
<th>Case</th>
<th>Noun Form</th>
<th>Gender</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>नदी</td>
<td>नद्यौ</td>
<td>नद्यः</td>
</tr>
<tr>
<td>Acc.</td>
<td>नदीपू</td>
<td>नद्यौ</td>
<td>नदीः</td>
</tr>
<tr>
<td>Inst.</td>
<td>नद्या</td>
<td>नदीभ्याम्</td>
<td>नदीभिः</td>
</tr>
<tr>
<td>Dat.</td>
<td>नद्ये</td>
<td>नदीभ्याम्</td>
<td>नदीभ्यः</td>
</tr>
<tr>
<td>Abl.</td>
<td>नद्याः</td>
<td>नदीभ्याम्</td>
<td>नदीभ्यः</td>
</tr>
<tr>
<td>Gen.</td>
<td>नद्याः</td>
<td>नद्योः</td>
<td>नदीनाम्</td>
</tr>
<tr>
<td>Loc.</td>
<td>नद्याम्</td>
<td>नद्योः</td>
<td>नदीषु</td>
</tr>
<tr>
<td>Voc.</td>
<td>वापि</td>
<td>नद्यौ</td>
<td>नद्यः</td>
</tr>
</tbody>
</table>

Stem: नदी (feminine) river (given on p. 171)
<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Vocative</th>
<th>Genitive</th>
<th>Ablative</th>
<th>Instrumental</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative Singular</th>
<th>Vocative Dual</th>
<th>Vocative Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>राजा</td>
<td>राजानी</td>
<td>राजान:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>राजानम्</td>
<td>राजानी</td>
<td>राज: अत्मन्</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>राजा अत्मना</td>
<td>राजभ्याम्</td>
<td>राजभि:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>राजे अत्मने</td>
<td>राजभ्याम्</td>
<td>राजभ्य:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>राज: अत्मन:</td>
<td>राजभ्याम्</td>
<td>राजभ्य:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>राज:</td>
<td>राजो:</td>
<td>राजाम्</td>
<td>अत्मन:</td>
<td>अत्मनो:</td>
<td>अत्मनाम्</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>राजि अत्मनि</td>
<td>राजो: अत्मनो:</td>
<td>राजसु</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Stem: rājan (mas.) king; ātman (mas.) Self (given on p. 208)
<table>
<thead>
<tr>
<th>Case</th>
<th>Nāmaṃ (neuter) name</th>
<th>नामानि</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>नाम</td>
<td>नामी नामनी</td>
</tr>
<tr>
<td>Acc.</td>
<td>नाम</td>
<td>नामी नामनी</td>
</tr>
<tr>
<td>Inst.</td>
<td>नाम्रा</td>
<td>नामभ्याम्</td>
</tr>
<tr>
<td>Dat.</td>
<td>नाम्रे</td>
<td>नामभ्याम्</td>
</tr>
<tr>
<td>Abl.</td>
<td>नाम्रः</td>
<td>नामभ्याम्</td>
</tr>
<tr>
<td>Gen.</td>
<td>नाम्रः</td>
<td>नाम्रः</td>
</tr>
<tr>
<td>Loc.</td>
<td>नाम्रि नामनि</td>
<td>नाम्रः</td>
</tr>
<tr>
<td>Voc.</td>
<td>नामनः नाम</td>
<td>नामी नामनी</td>
</tr>
<tr>
<td></td>
<td><strong>Singular</strong></td>
<td><strong>Dual</strong></td>
</tr>
</tbody>
</table>
Sanskrit numerals and forms

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>मृ</td>
<td>दाता</td>
<td>दातारी</td>
<td>दातारः</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सुर</td>
<td>दातारम्</td>
<td>दातारी</td>
<td>दातृन् स्वसूः</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर</td>
<td>दात्र त</td>
<td>दातृभ्याम्</td>
<td>दातृभि:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सुर</td>
<td>दात्रे</td>
<td>दातृभ्याम्</td>
<td>दातृभ्यः</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर</td>
<td>दातुः</td>
<td>दातृभ्याम्</td>
<td>दातृभ्यः</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर</td>
<td>दातृः</td>
<td>दात्रोः</td>
<td>दातृशामः</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर</td>
<td>दातरि</td>
<td>दात्रोः</td>
<td>दातृषु</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सर</td>
<td>दातरः</td>
<td>दातारी</td>
<td>दातारः</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Stem: *dātr* (mas.) giver; *svasr* (fem.) sister (given on p. 220)

Stem: *pitṛ* (mas.) father; *mātr* (fem.) mother; *bhṛtr* (mas.) brother

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

Nom.  | pitā    | pitarau  | pitaraḥ  |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>pitaram</td>
<td>pitarau</td>
<td>pitṛ / bhṛṭṛ / māṭṛḥ</td>
</tr>
</tbody>
</table>

(The primary language is Sanskrit.)
Stem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>हेतुः</td>
<td>हेतु</td>
<td>हेतुना धेन्वा</td>
<td>हेतवे धेन्वे</td>
<td>हेतोऽधेन्वा</td>
<td>हेतोऽधेन्वा</td>
<td>हेतौ धेन्वाम्</td>
<td>हेतोऽधेन्वाम्</td>
</tr>
<tr>
<td></td>
<td>हेतुः</td>
<td>हेतु</td>
<td>हेतुन् धेनूः</td>
<td>हेतुभ्याम्</td>
<td>हेतुभ्याम्</td>
<td>हेतुभ्याम्</td>
<td>हेतुभ्याम्</td>
<td>हेतुभ्याम्</td>
</tr>
<tr>
<td></td>
<td>हेतवः</td>
<td>हेतवः</td>
<td>हेतुभ्यि:</td>
<td>हेतुभ्यः</td>
<td>हेतुभ्यः</td>
<td>हेतुभ्यः</td>
<td>हेतुभ्यः</td>
<td>हेतुभ्यः</td>
</tr>
<tr>
<td></td>
<td>हेतवः</td>
<td>हेतवः</td>
<td>हेतुनाधेन्वा</td>
<td>हेतुधेन्वे</td>
<td>हेतोऽधेन्वा</td>
<td>हेतोऽधेन्वा</td>
<td>हेतौनाम्</td>
<td>हेतौनाम्</td>
</tr>
<tr>
<td></td>
<td>हेतुः</td>
<td>हेतुः</td>
<td>हेतुन्धेनूः</td>
<td>हेतुवधेन्वे</td>
<td>हेतोऽधेन्वः</td>
<td>हेतोऽधेन्वः</td>
<td>हेतुः</td>
<td>हेतुः</td>
</tr>
</tbody>
</table>

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**.
<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ग्रहम्</td>
<td>ग्रावाम्</td>
<td>वयम्</td>
</tr>
<tr>
<td>I, we</td>
<td>माम् मा</td>
<td>ग्रावाम् नौ</td>
<td>ग्रस्मान् नः</td>
</tr>
<tr>
<td>Acc.</td>
<td>मया</td>
<td>ग्रावाभ्याम्</td>
<td>ग्रस्माभिः</td>
</tr>
<tr>
<td>me, us</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>महाम् मे</td>
<td>ग्रावाभ्याम् नौ</td>
<td>ग्रस्मभ्यम् नः</td>
</tr>
<tr>
<td>with me, us</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>मत्</td>
<td>ग्रावाभ्याम्</td>
<td>ग्रस्मत्</td>
</tr>
<tr>
<td>for me, us</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>मम मे</td>
<td>ग्रावयो: नौ</td>
<td>ग्रस्माकम् नः</td>
</tr>
<tr>
<td>from me, us</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>मथि</td>
<td>ग्रावयो:</td>
<td>ग्रस्मासु</td>
</tr>
<tr>
<td>my, our</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>on me, us</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

**yuṣmad**

Stem: *tvad* (singular) you; *yuṣmad* (plural) you (given on p. 129)

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>you (subject)</th>
<th>Acc.</th>
<th>त्वाम् त्वा</th>
<th>युवाम् वाम्</th>
<th>युष्मान् व</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inst.</td>
<td>त्वया</td>
<td>युवाभ्याम्</td>
<td>युष्माभि:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>तुभ्यम् ते</td>
<td>युवाभ्याम् वाम्</td>
<td>युष्मभ्यम् व:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>त्वत्</td>
<td>युवाभ्याम्</td>
<td>युष्मत्</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>तव ते</td>
<td>युवयो: वाम्</td>
<td>युष्माकम् व:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>त्वयि</td>
<td>युवयो:</td>
<td>युष्मासु</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
**tad**

Stem: *tad* (masculine) he

**MASCULINE**

<table>
<thead>
<tr>
<th>Case</th>
<th>सः</th>
<th>तौः</th>
<th>ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>तम्</td>
<td>तौः</td>
<td>तान्</td>
</tr>
<tr>
<td>Acc.</td>
<td>तेन</td>
<td>ताभ्याम्</td>
<td>तैः</td>
</tr>
<tr>
<td>Inst.</td>
<td>तस्मै</td>
<td>ताभ्याम्</td>
<td>तेभ्यः</td>
</tr>
<tr>
<td>Dat.</td>
<td>तस्मात्</td>
<td>ताभ्याम्</td>
<td>तेभ्यः</td>
</tr>
<tr>
<td>Abl.</td>
<td>तस्य</td>
<td>तयोः</td>
<td>तेशाम्</td>
</tr>
<tr>
<td>Gen.</td>
<td>तस्य</td>
<td>तयोः</td>
<td>तेशाम्</td>
</tr>
<tr>
<td>Loc.</td>
<td>तस्मिन्</td>
<td>तयोः</td>
<td>तेपु</td>
</tr>
</tbody>
</table>

on him, them

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

Remember that *sah*, the nominative singular, usually appears as *sa*. (See #5, p. 147.)
### tad

**Stem:** tad (neuter) it

#### NEUTER

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>तत्</td>
<td>ते</td>
<td>तानि</td>
</tr>
<tr>
<td>it (subject)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>तत्</td>
<td>ते</td>
<td>तानि</td>
</tr>
<tr>
<td>it (object)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>तैन</td>
<td>ताभ्याम्</td>
<td>तैः</td>
</tr>
<tr>
<td>with it</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>तस्याम्</td>
<td>ताभ्याम्</td>
<td>तेभ्यः</td>
</tr>
<tr>
<td>for it</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>तस्यात्</td>
<td>ताभ्याम्</td>
<td>तेभ्यः</td>
</tr>
<tr>
<td>from it</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>तस्य</td>
<td>तयोः</td>
<td>तेषाम्</td>
</tr>
<tr>
<td>of it, its</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>तस्मिन्</td>
<td>तयोः</td>
<td>तेषु</td>
</tr>
<tr>
<td>on it</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
<table>
<thead>
<tr>
<th>Case</th>
<th>Sanskrit</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>सा</td>
<td>та:</td>
</tr>
<tr>
<td>she, they</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ताम्</td>
<td>та:</td>
</tr>
<tr>
<td>her, them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>तया</td>
<td>тाभ्यायम्</td>
</tr>
<tr>
<td>with her, them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>तस्यै</td>
<td>тाभ्यायम्</td>
</tr>
<tr>
<td>for her, them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>तस्या:</td>
<td>тाभ्यायम्</td>
</tr>
<tr>
<td>from her, them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>तस्या:</td>
<td>тयो:</td>
</tr>
<tr>
<td>her, their</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>तस्याम्</td>
<td>тयो:</td>
</tr>
<tr>
<td>on her, them</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
</tr>
</tbody>
</table>

Stem: tad (feminine) she
<table>
<thead>
<tr>
<th>VERBS</th>
<th>ROOT</th>
<th>PRESENT</th>
<th>GERUND</th>
<th>FUTURE</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>understand</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>come</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>bring</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>born</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>stand up</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>approach</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>go</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>protect</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>think</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>உடவ ரமு</td>
<td>உடவச்சதி</td>
<td>உடவத்ய</td>
<td>உடவமித்யதி</td>
<td>conquer</td>
<td>உடவமம்</td>
</tr>
<tr>
<td>ROOT</td>
<td>PRESENT</td>
<td>GERUND</td>
<td>FUTURE</td>
<td>ENGLISH</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>दृश्</td>
<td>पश्यति</td>
<td>दृष्टा</td>
<td>द्रच्यति</td>
<td>see</td>
<td></td>
</tr>
<tr>
<td>नी</td>
<td>नयति</td>
<td>नीत्वा</td>
<td>नेष्यति</td>
<td>lead</td>
<td></td>
</tr>
<tr>
<td></td>
<td>नयते</td>
<td></td>
<td>नेष्यते</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पद्</td>
<td>पठति</td>
<td>पठित्वा</td>
<td>पठिष्यति</td>
<td>read</td>
<td></td>
</tr>
<tr>
<td>पश्</td>
<td>पश्यति</td>
<td>पश्ता</td>
<td>प्रच्यति</td>
<td>see</td>
<td></td>
</tr>
<tr>
<td>पा</td>
<td>पिवति</td>
<td>पीत्वा</td>
<td>पास्यति</td>
<td>drink</td>
<td></td>
</tr>
<tr>
<td>प्रछ्</td>
<td>प्रच्छति</td>
<td>प्रछा</td>
<td>प्रच्यति</td>
<td>ask</td>
<td></td>
</tr>
<tr>
<td>प्रति गम्</td>
<td>प्रतिगच्छति</td>
<td>प्रतिगत्य</td>
<td>प्रतिगमिष्यति</td>
<td>return</td>
<td></td>
</tr>
<tr>
<td>प्रतिगम्य</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वृद्ध्</td>
<td>बोधति</td>
<td>वृद्धा</td>
<td>बोधिष्यति</td>
<td>know</td>
<td></td>
</tr>
<tr>
<td></td>
<td>बोधते</td>
<td></td>
<td>बोधिष्यते</td>
<td></td>
<td></td>
</tr>
<tr>
<td>भाषू</td>
<td>भाषते</td>
<td>भाषित्वा</td>
<td>भाषिष्यते</td>
<td>speak</td>
<td></td>
</tr>
<tr>
<td>भू</td>
<td>भवति</td>
<td>भूत्वा</td>
<td>भविष्यति</td>
<td>be</td>
<td></td>
</tr>
<tr>
<td>मन्</td>
<td>मन्यते</td>
<td>मत्वा</td>
<td>मन्यते</td>
<td>think</td>
<td></td>
</tr>
<tr>
<td>ROOT</td>
<td>PRESENT</td>
<td>GERUND</td>
<td>FUTURE</td>
<td>ENGLISH</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>रम्</td>
<td>रमते</td>
<td>रत्वा</td>
<td>रस्यते</td>
<td>enjoy</td>
<td></td>
</tr>
<tr>
<td>लभ्</td>
<td>लभते</td>
<td>लब्ध्वा</td>
<td>लप्यते</td>
<td>obtain</td>
<td></td>
</tr>
<tr>
<td>वद्</td>
<td>वदति</td>
<td>उदित्वा</td>
<td>वदिष्यति</td>
<td>speak</td>
<td></td>
</tr>
<tr>
<td>वस्</td>
<td>वसति</td>
<td>उषित्वा</td>
<td>वत्स्यति</td>
<td>live</td>
<td></td>
</tr>
<tr>
<td>शुभ्</td>
<td>शोभते</td>
<td>शोभित्वा</td>
<td>शोभिष्यति</td>
<td>shine</td>
<td></td>
</tr>
<tr>
<td>सेव्</td>
<td>सेवते</td>
<td>सेवित्वा</td>
<td>सेविष्यते</td>
<td>serve</td>
<td></td>
</tr>
<tr>
<td>स्था</td>
<td>तिष्ठति</td>
<td>स्थित्वा</td>
<td>स्थास्यति</td>
<td>stand</td>
<td></td>
</tr>
<tr>
<td>स्मि</td>
<td>स्मयते</td>
<td>स्मित्वा</td>
<td>स्मेष्यते</td>
<td>smile</td>
<td></td>
</tr>
<tr>
<td>स्म्</td>
<td>स्मरति</td>
<td>स्मृत्वा</td>
<td>स्मरिष्यति</td>
<td>remember</td>
<td></td>
</tr>
<tr>
<td>हस्</td>
<td>हसति</td>
<td>हसित्वा</td>
<td>हसिष्यति</td>
<td>laugh</td>
<td></td>
</tr>
</tbody>
</table>
\sqrt{as}

**PRESENT INDICATIVE**

<table>
<thead>
<tr>
<th></th>
<th>3rd</th>
<th>स्रसि</th>
<th>स्त्</th>
<th>सति</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>च्रासि</td>
<td>स्थ्</td>
<td>स्थ</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>च्रास्मि</td>
<td>स्व्</td>
<td>स्म्</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>

**IMPERFECT**

<table>
<thead>
<tr>
<th></th>
<th>3rd</th>
<th>च्रासीत्</th>
<th>च्रास्ताम्</th>
<th>च्रासन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>च्रासिः</td>
<td>च्रास्तम्</td>
<td>च्रास्</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>च्रासम्</td>
<td>च्रास्व</td>
<td>च्रास्प</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>
PRESENT ACTIVE  
Root: गम (active) go

<table>
<thead>
<tr>
<th>3rd</th>
<th>गच्छति</th>
<th>गच्छत:</th>
<th>गच्छन्ति</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>गच्छसि</td>
<td>गच्छथ:</td>
<td>गच्छथ</td>
</tr>
<tr>
<td>1st</td>
<td>गच्छामि</td>
<td>गच्छाव:</td>
<td>गच्छाम:</td>
</tr>
</tbody>
</table>

Singular  | Dual  | Plural

PRESENT MIDDLE  
Root: भास (middle) speak

<table>
<thead>
<tr>
<th>3rd</th>
<th>भाषते</th>
<th>भाषेते</th>
<th>भाषन्ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>भाषसे</td>
<td>भाषेधे</td>
<td>भाषधे</td>
</tr>
<tr>
<td>1st</td>
<td>भाषे</td>
<td>भाषावहे</td>
<td>भाषामहे</td>
</tr>
</tbody>
</table>

Singular  | Dual  | Plural

ENDINGS  

PRESENT ACTIVE  

<table>
<thead>
<tr>
<th>3rd</th>
<th>ति</th>
<th>तस्</th>
<th>च्रन्ति</th>
<th>ते</th>
<th>हते</th>
<th>च्रन्ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>सि</td>
<td>बस्</td>
<td>थ</td>
<td>से</td>
<td>हवे</td>
<td>धवे</td>
</tr>
<tr>
<td>1st</td>
<td>मि</td>
<td>वस्</td>
<td>मस्</td>
<td>इ</td>
<td>हवे</td>
<td>महे</td>
</tr>
</tbody>
</table>

Singular  | Dual  | Plural

PRESENT MIDDLE  

<table>
<thead>
<tr>
<th>3rd</th>
<th>ति</th>
<th>तस्</th>
<th>च्रन्ति</th>
<th>ते</th>
<th>हते</th>
<th>च्रन्ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>सि</td>
<td>बस्</td>
<td>थ</td>
<td>से</td>
<td>हवे</td>
<td>धवे</td>
</tr>
<tr>
<td>1st</td>
<td>मि</td>
<td>वस्</td>
<td>मस्</td>
<td>इ</td>
<td>हवे</td>
<td>महे</td>
</tr>
</tbody>
</table>

Singular  | Dual  | Plural

Note that when a word is formed, final s becomes श due to "..."
### Imperfect Active

**Root:** गम (active) go

<table>
<thead>
<tr>
<th>3rd</th>
<th>गच्छत्</th>
<th>गच्छताम्</th>
<th>गच्छन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>गच्छः</td>
<td>गच्छतम्</td>
<td>गच्छत</td>
</tr>
<tr>
<td>1st</td>
<td>गच्छम्</td>
<td>गच्छाव</td>
<td>गच्छाम</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

### Imperfect Middle

**Root:** भास (middle) speak

<table>
<thead>
<tr>
<th>3rd</th>
<th>भाषत</th>
<th>भाषेताम्</th>
<th>भाषन्त</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>भाषः</td>
<td>भाषेधाम्</td>
<td>भाषध्वम्</td>
</tr>
<tr>
<td>1st</td>
<td>भाषे</td>
<td>भाषावहि</td>
<td>भाषामहि</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

### Endings

<table>
<thead>
<tr>
<th>3rd</th>
<th>त्</th>
<th>ताम्</th>
<th>अन्</th>
<th>त्</th>
<th>इताम्</th>
<th>अन्त</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>स्</td>
<td>तम्</td>
<td>त्</td>
<td>स्</td>
<td>थास्</td>
<td>ध्वम्</td>
</tr>
<tr>
<td>1st</td>
<td>अम्</td>
<td>वम्</td>
<td>इ्</td>
<td>वहि</td>
<td>महि</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

Note that when a word is formed, final स becomes ह due to sandhi.
PREFIXES
(given on pp.197-199)

अत्र across, beyond, surpassing, past
अधि above, over, on
सून after, following
अप away, off
पि on, close on
भि to, against
चव down, away, off
आ back, return, to, fully
उद up, up out
उप towards, near, subordinate
सृ न नि ill, bad, difficult, hard
down, into
निस् out from, forth, without, entirely
पार away, forth, along, off
परि around, about
प्र forward, onward, forth
प्रति back to, in reverse direction
वि apart, away, out
भसम् together
सु well, very, good, right, easy
<table>
<thead>
<tr>
<th>NUMERALS</th>
<th>Numerals</th>
<th>Cardinal Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>CARDINAL NUMBERS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. १</td>
<td>one</td>
<td>एक</td>
</tr>
<tr>
<td>2. २</td>
<td>two</td>
<td>द्वितीय</td>
</tr>
<tr>
<td>3. ३</td>
<td>three</td>
<td>तृतीय</td>
</tr>
<tr>
<td>4. ४</td>
<td>four</td>
<td>चतुर्थी</td>
</tr>
<tr>
<td>5. ५ (६)</td>
<td>five</td>
<td>पञ्चम</td>
</tr>
<tr>
<td>6. ६</td>
<td>six</td>
<td>षष्ठ</td>
</tr>
<tr>
<td>7. ७</td>
<td>seven</td>
<td>सात</td>
</tr>
<tr>
<td>8. ८ (८)</td>
<td>eight</td>
<td>अष्टी</td>
</tr>
<tr>
<td>9. ९ (९)</td>
<td>nine</td>
<td>नव</td>
</tr>
<tr>
<td>10. ० (०)</td>
<td>ten</td>
<td>दश</td>
</tr>
</tbody>
</table>

<p>| ORDINAL NUMBERS         |          |                  |
| First प्रथम              | Sixth पञ्चम |
| Second द्वितीय           | Seventh सात   |
| Third तृतीय             | Eighth अष्टी   |
| Fourth चतुर्थी or तुरीय | Ninth नव     |
| Fifth पञ्चम              | Tenth दश     |</p>
<table>
<thead>
<tr>
<th>FINAL VOWELS</th>
<th>INITIAL VOWELS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ा ya va ra e</td>
<td>ा a ाva a</td>
</tr>
<tr>
<td>आ yā vā rā a</td>
<td>आ a ाvā आ</td>
</tr>
<tr>
<td>इ i vi ri ai</td>
<td>इ i ाi ाvi इ</td>
</tr>
<tr>
<td>ई i vi ri ai</td>
<td>ई i ाi ाvi ई</td>
</tr>
<tr>
<td>उ o yu ū ru au</td>
<td>उ o ाu ाvu उ</td>
</tr>
<tr>
<td>ऋ o yū ū ru au</td>
<td>ऋ o ाu ाvu ऋ</td>
</tr>
<tr>
<td>ऋ ar yr vṛ ṛ</td>
<td>ऋ ar ाr ाvṛ ऋ</td>
</tr>
<tr>
<td>ई ai ye ve re</td>
<td>ई ai ाe ाve ई</td>
</tr>
<tr>
<td>ऋ ai yai vai rai</td>
<td>ऋ ai ाai ाvai ऋ</td>
</tr>
<tr>
<td>ऋ au yo vo ro</td>
<td>ऋ au ाo ाvo ऋ</td>
</tr>
<tr>
<td>ऋ au yau vau rau</td>
<td>ऋ au ाau ाvau ऋ</td>
</tr>
</tbody>
</table>
SANDHI FINAL ֵה

Final letters of first word:
Any vowel ֵה or ֵא (except ֵאָה and ֵאֶה) ֵאָה ֵאֶה

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ֵא</td>
<td>ֵא</td>
<td>ֵא</td>
</tr>
</tbody>
</table>

Initial letter of second word:

vowels (a)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ֵא</td>
<td>ֵא</td>
<td>ֵא</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ֵא</td>
<td>ֵא</td>
<td>ֵא</td>
</tr>
</tbody>
</table>

(1) The ֵה disappears, and if ֵא or ֵו precedes, it becomes ֵי or ֵוי.

The ֵא disappears, and if ֵא, ֵא, or ֵו precedes, it becomes ֵא, ֵי, or ֵוי.

(2) Except that ֵאָה + ֵא = ֵא For example:

राम: + ऊँ = रामोँत्र

रामः + अत्र = रामो 'त्रा

Remember that final ֵא follows the same rules as final ֵה.
| SANDHI          | a    | ā   |
|                | i    | ĩ   |
| FINAL ḫ        | u    | ū   | (a) |
|                | r    | ř   | Vowels |
|                | !    |     |      |
|                | e    | ai  |
|                | o    | au  |

|                  | ka   | kha | ga   | gha | ŋa |
| ḫ                 | ṡ    | ca  | cha  | ja  | jha | ŋa |
| ṟ                 | ṡ    | ṭa  | ṭha  | ḍa  | ḍha | ṇa |
| s                 | ta   | tha | ḍa   | da  | dha | na |
| ḫ                 | pa   | pha | ba   | bha | ma  |
|                   |      |     | ya   | ra  | la  | va |
| ṡ                 | śa   | ṡa  | sa   | ha  |
| ḫ                 |      | end of line | (c) Unvoiced consonant |      | (b) Voiced consonant |

(a) If the second word begins in a vowel:

ah becomes a (except ah + a = o *)

āh becomes ā

vowel ḫ becomes r

(b) If the first letter of the second word is a voiced consonant:

ah becomes o

āh becomes ā

vowel ḫ becomes r (except before a word beginning in r)

(c) If the first letter of the second word is an unvoiced consonant, the ḫ (with any vowel in front of it) changes to the letter in the far left column.
### SANDHI FINAL M, N, T

<table>
<thead>
<tr>
<th>Final letter of first word:</th>
<th>Initial letter of second word:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>t</strong></td>
<td></td>
</tr>
<tr>
<td><strong>n</strong></td>
<td></td>
</tr>
<tr>
<td><strong>m</strong></td>
<td></td>
</tr>
<tr>
<td><strong>d</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>g</strong>/<strong>gh</strong></td>
</tr>
<tr>
<td><strong>j</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>j</strong>/<strong>jh</strong></td>
</tr>
<tr>
<td><strong>d</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>d</strong>/<strong>dh</strong></td>
</tr>
<tr>
<td><strong>d</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>b</strong>/<strong>bh</strong></td>
</tr>
<tr>
<td><strong>n</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td>nasals (n/m)</td>
</tr>
<tr>
<td><strong>d</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>y</strong>/<strong>v</strong></td>
</tr>
<tr>
<td><strong>d</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>r</strong></td>
</tr>
<tr>
<td><strong>l</strong></td>
<td><strong>ml</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>l</strong></td>
</tr>
<tr>
<td><strong>d(dh)³</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>h</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>k</strong>/<strong>kh</strong></td>
</tr>
<tr>
<td><strong>c</strong></td>
<td><strong>ms</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>c</strong>/<strong>ch</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>ms</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>t</strong>/<strong>th</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>ms</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>t</strong>/<strong>th</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>p</strong>/<strong>ph</strong></td>
</tr>
<tr>
<td><strong>c(ch)⁴</strong></td>
<td><strong>ni(ch)²</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>s</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>s</strong>/<strong>s</strong></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>n</strong></td>
</tr>
<tr>
<td></td>
<td><strong>m</strong></td>
</tr>
<tr>
<td></td>
<td><strong>end of line</strong></td>
</tr>
</tbody>
</table>

1. If the vowel before the n is short, the n becomes nn.
2. The following s may become ch.
3. The following h becomes dh.
4. The following s becomes ch
SANDHI FINAL N

Final n remains unchanged unless the following letter is in bold.

Then:

\[ n \text{ becomes} \]

<table>
<thead>
<tr>
<th>( a )</th>
<th>( å )</th>
<th>( n \text{ becomes} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>( i )</td>
<td>( ĩ )</td>
<td></td>
</tr>
<tr>
<td>( u )</td>
<td>( ū )</td>
<td>( nn \ (e) )</td>
</tr>
<tr>
<td>( ř )</td>
<td>( ř̌ )</td>
<td>(if preceded by</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a short vowel)</td>
</tr>
<tr>
<td>( e )</td>
<td>( ă )</td>
<td></td>
</tr>
<tr>
<td>( o )</td>
<td>( au )</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ka</th>
<th>kha</th>
<th>ga</th>
<th>gha</th>
<th>ēa</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) 娘家</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>jha</td>
</tr>
<tr>
<td>(b) 妹</td>
<td>ta</td>
<td>tha</td>
<td>ḍa</td>
<td>ḍha</td>
</tr>
<tr>
<td>(c) 爹</td>
<td>ta</td>
<td>tha</td>
<td>ḍa</td>
<td>ḍha</td>
</tr>
<tr>
<td></td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>bha</td>
</tr>
<tr>
<td></td>
<td>ya</td>
<td>ra</td>
<td>la</td>
<td>va</td>
</tr>
<tr>
<td>(d) 妹 (ch)</td>
<td>ʂa</td>
<td>ʂa</td>
<td>sa</td>
<td>ha</td>
</tr>
</tbody>
</table>

end of line

(a) \( n + ca = ɲʃca \); \( n + cha = ɲʃcha \)
(b) \( n + ţa = ɲʃta \); \( n + tha = ɲʃtha \)
(c) \( n + ta = ɲsta \); \( n + tha = ɲstha \)
(d) \( n + ʂa = ŋsa \) or ŋcha
(e) an + a = anna
   an + i = anni
   ān + u = ānu
(f) \( n + ja = ņja \); \( n + jha = ņjha \)
(g) \( n + ɖa = ņda \); \( n + ɖha = ņdha \)
(h) \( n + la = ņlala \)
<table>
<thead>
<tr>
<th>SANDHI</th>
<th>FINAL T</th>
</tr>
</thead>
<tbody>
<tr>
<td>t remains t except:</td>
<td>t changes to d except:</td>
</tr>
<tr>
<td>a ā</td>
<td></td>
</tr>
<tr>
<td>i ĩ</td>
<td></td>
</tr>
<tr>
<td>u ū</td>
<td></td>
</tr>
<tr>
<td>ŋ ŋ</td>
<td></td>
</tr>
<tr>
<td>e ai</td>
<td></td>
</tr>
<tr>
<td>o au</td>
<td>(before all nasals)</td>
</tr>
<tr>
<td></td>
<td>n (d)</td>
</tr>
<tr>
<td>(a) c ca cha</td>
<td>ja jha ŋa j (e)</td>
</tr>
<tr>
<td>(b) ŋ ta tha</td>
<td>ḍa ḍha na ḍ (f)</td>
</tr>
<tr>
<td>ta tha</td>
<td>da dha na</td>
</tr>
<tr>
<td>pa pha</td>
<td>ba bha ma</td>
</tr>
<tr>
<td></td>
<td>ya ra la va l (g)</td>
</tr>
<tr>
<td>(c) c (ch) śa sa sa</td>
<td>ha</td>
</tr>
</tbody>
</table>

end of line

(a) t + ca = cca ; t + cha = ccha
(b) t + ŋa = ŋa ; t + tha = ŋha
(c) t + śa = ccha
(d) t + all nasals = nnasal
(e) t + ja = jja ; t + jha = jjha
(f) t + ḍa = ḍḍa ; t + ḍha = ḍḍha
(g) t + la = lla
(h) t + ha = ddha (ha becomes dha.)
SANDHI FINAL M
(a) If the next word begins in a consonant, the m becomes n and
is pronounced (and could be written) as the nasal
corresponding to the first letter of the next word.

(b) If the next word begins in a vowel or the m is at the end of a
line, the m remains the same. The m remains the same because
the mouth is not preparing to close at a specific point of
contact as it would if the next word began with a consonant.

SANDHI FINAL R
(a) Before a word beginning with a voiced letter (other than r), the r
remains the same.

(b) Before an unvoiced letter or the end of a line, r follows the
same rules as final h.

(c) Final r, whether original or derived from h, cannot stand
before another r. The final r is dropped and the vowel before it
made long if it is short.

FINAL P, T, K
(a) Before a voiced sound these letters become voiced, and before
an unvoiced sound they remain the same.

(b) Before a nasal these letters become the nasal of their row
(varga).

(c) Before h these letters become voiced and the h becomes their
voiced aspirated counterpart.
**TABLES**

| FINAL Ñ AND Ň | (a) Like final n, final ň becomes ň ň before vowels if the ň is preceded by a short vowel. Also, final ř becomes ř ř before vowels if the ř is preceded by a short vowel. |
| INITIAL CH | (a) Initial ch becomes cch if the first word ends in a short vowel. The ch also becomes cch after the preposition ā and mā. |

| INTERNAL SANDHI | |
| S TO Š | any vowel | in spite of | changes s | unless final | |
| (but a or ā), | intervening | to ŝ | or followed | |
| k, or r | m or ř | by r | |

<p>| N TO Ň | r | unless c, ch, j, jh, ň, | changes n | if followed by | |
| ř | ř, th, ð, dh, ň, | to ř | vowels, m, y, | |
| ř | t, th, d, dh, | | v, or ř | |
| or ŕ | l, s, s interferes | | | |
| | | | | |</p>
<table>
<thead>
<tr>
<th>Sanskrit Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agniḥ (mas.)</td>
<td>fire</td>
</tr>
<tr>
<td>Ati (prefix)</td>
<td>across, beyond, surpassing</td>
</tr>
<tr>
<td>Atithiḥ (mas.)</td>
<td>guest</td>
</tr>
<tr>
<td>Ativa (ind.)</td>
<td>very</td>
</tr>
<tr>
<td>Atra (ind.)</td>
<td>here</td>
</tr>
<tr>
<td>Adhi (prefix)</td>
<td>above, over, on</td>
</tr>
<tr>
<td>Anu (prefix)</td>
<td>after, following</td>
</tr>
<tr>
<td>Apa (prefix)</td>
<td>away, off</td>
</tr>
<tr>
<td>Api (prefix)</td>
<td>on, close on</td>
</tr>
<tr>
<td>Api (ind.)</td>
<td>also, too</td>
</tr>
<tr>
<td>Abhi (prefix)</td>
<td>to, against</td>
</tr>
<tr>
<td>Amṛtam (n.)</td>
<td>immortality</td>
</tr>
<tr>
<td>Alpa mf(ā)n (adj.)</td>
<td>little</td>
</tr>
<tr>
<td>Ava (prefix)</td>
<td>down, away, off</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ava + √gam avagacchati</td>
<td>he understands</td>
</tr>
<tr>
<td>avidyā (fem.)</td>
<td>ignorance</td>
</tr>
<tr>
<td>aśvah (mas.)</td>
<td>horse</td>
</tr>
<tr>
<td>aṣṭa</td>
<td>eight</td>
</tr>
<tr>
<td>aṣṭama mf(ī)n (adj.)</td>
<td>eighth</td>
</tr>
<tr>
<td>√as asti</td>
<td>he, she, it is</td>
</tr>
<tr>
<td>asiddhiḥ (fem.)</td>
<td>failure</td>
</tr>
<tr>
<td>asmad (pro.)</td>
<td>we (used in compounds)</td>
</tr>
<tr>
<td>aho (ind.)</td>
<td>aha, hey!</td>
</tr>
<tr>
<td>ā (prefix)</td>
<td>back, return</td>
</tr>
<tr>
<td>ā + √gam āgacchati</td>
<td>he comes</td>
</tr>
<tr>
<td>ā + √nī ānayati</td>
<td>he brings</td>
</tr>
<tr>
<td>ācāryah (mas.)</td>
<td>teacher</td>
</tr>
<tr>
<td>ātman (mas.)</td>
<td>Self</td>
</tr>
</tbody>
</table>
इति iti (ind.) (end of quote)
इव iva (ind.) as if, like
उद ud (prefix) up, up out
उद्भू ud + √bhū udbhavati he is born
उद्ध्वa ud + √sthā uttiṣṭhati he stands up
उप upa (prefix) towards
उप गम् upa + √gam upagacchati he goes toward, approaches
ऋषिः rṣih (mas.) seer, sage
एक eka one
एव eva (ind.) only, ever
एवम् evam (ind.) thus, in this way
कथम् katham (ind.) how
कथा kathā (fem.) story
कदा kadā (ind.) when
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>Transliteration</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>कन्या</td>
<td>kanyā</td>
<td>girl</td>
</tr>
<tr>
<td>कर्ता</td>
<td>kartā</td>
<td>maker, doer (ṛ declension)</td>
</tr>
<tr>
<td>कर्म</td>
<td>karma</td>
<td>action (an declension)</td>
</tr>
<tr>
<td>कविः</td>
<td>kaviḥ</td>
<td>poet</td>
</tr>
<tr>
<td>कुत्र</td>
<td>kutra</td>
<td>where</td>
</tr>
<tr>
<td>कुपित</td>
<td>kupita mf(ā)n</td>
<td>angry</td>
</tr>
<tr>
<td>कुलम्</td>
<td>kulam</td>
<td>family</td>
</tr>
<tr>
<td>कीर्तिः</td>
<td>kirtiḥ</td>
<td>glory, fame</td>
</tr>
<tr>
<td>कृष्ण</td>
<td>krṣṇa mf(ā)n</td>
<td>black</td>
</tr>
<tr>
<td>कृष्णः</td>
<td>krṣṇah</td>
<td>Krṣṇa</td>
</tr>
<tr>
<td>गजः</td>
<td>gajah</td>
<td>elephant</td>
</tr>
<tr>
<td>गङ्ग</td>
<td>gām gacchati</td>
<td>he goes</td>
</tr>
<tr>
<td>गुप्त</td>
<td>gup gopāyati</td>
<td>he protects</td>
</tr>
<tr>
<td>गुरु</td>
<td>guru mf(vī)n</td>
<td>heavy</td>
</tr>
<tr>
<td>Sanskrit Word</td>
<td>Sanskrit</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>गुरुः</td>
<td>guruh</td>
<td>teacher</td>
</tr>
<tr>
<td>ग्रहम्</td>
<td>grham</td>
<td>house</td>
</tr>
<tr>
<td>ग्रामः</td>
<td>gramaḥ</td>
<td>village</td>
</tr>
<tr>
<td>च</td>
<td>ca</td>
<td>and</td>
</tr>
<tr>
<td>चतुर्</td>
<td>catur</td>
<td>four</td>
</tr>
<tr>
<td>चतुर्थ्य</td>
<td>caturtha</td>
<td>fourth</td>
</tr>
<tr>
<td>चन्द्रः</td>
<td>candraḥ</td>
<td>moon</td>
</tr>
<tr>
<td>चिन्त्</td>
<td>cint cintayati -te</td>
<td>he thinks</td>
</tr>
<tr>
<td>छाया</td>
<td>chāya</td>
<td>shadow</td>
</tr>
<tr>
<td>जलम्</td>
<td>jalam</td>
<td>water</td>
</tr>
<tr>
<td>जि</td>
<td>jī jayati</td>
<td>he conquers</td>
</tr>
<tr>
<td>ज्ञानम्</td>
<td>jñānam</td>
<td>knowledge</td>
</tr>
<tr>
<td>ततः</td>
<td>tataḥ</td>
<td>therefore</td>
</tr>
<tr>
<td>तत्र</td>
<td>tatra</td>
<td>there</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>तथा</td>
<td>tathā (ind.)</td>
<td>so, therefore</td>
</tr>
<tr>
<td>तद्</td>
<td>tad (pro.)</td>
<td>he, she, it (used in compounds)</td>
</tr>
<tr>
<td>तदा</td>
<td>tadā (ind.)</td>
<td>then</td>
</tr>
<tr>
<td>तुरीय</td>
<td>turiya mf(ā)n (adj.)</td>
<td>fourth</td>
</tr>
<tr>
<td>तृतीय</td>
<td>trāṭiya mf(ā)n (adj.)</td>
<td>third</td>
</tr>
<tr>
<td>त्वद्</td>
<td>tvad (pro.)</td>
<td>you (used in compounds)</td>
</tr>
<tr>
<td>त्रि</td>
<td>tri</td>
<td>three</td>
</tr>
<tr>
<td>दश</td>
<td>daśa</td>
<td>ten</td>
</tr>
<tr>
<td>दशम</td>
<td>daśama mf(ī)n (adj.)</td>
<td>tenth</td>
</tr>
<tr>
<td>दाता</td>
<td>dātā (mas.)</td>
<td>giver (ṛ declension)</td>
</tr>
<tr>
<td>दात्री</td>
<td>dātrī (fem.)</td>
<td>giver</td>
</tr>
<tr>
<td>दुस्</td>
<td>dus (prefix)</td>
<td>ill, bad, difficult, hard</td>
</tr>
<tr>
<td>sanskrit</td>
<td>english</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>दुःखम्</td>
<td>duḥkham (n.) suffering</td>
<td></td>
</tr>
<tr>
<td>दृश्</td>
<td>vāḍīṣ paśyati he sees</td>
<td></td>
</tr>
<tr>
<td>द्वि</td>
<td>dvi two</td>
<td></td>
</tr>
<tr>
<td>द्वितीय</td>
<td>dvitīya mf(ā)n (adj.) second</td>
<td></td>
</tr>
<tr>
<td>धार्मिक</td>
<td>dhārmika mf(ī)n (adj.) virtuous</td>
<td></td>
</tr>
<tr>
<td>धेनुः</td>
<td>dhenuḥ (fem.) cow</td>
<td></td>
</tr>
<tr>
<td>न</td>
<td>na (ind.) not</td>
<td></td>
</tr>
<tr>
<td>नदी</td>
<td>nādi (fem.) river</td>
<td></td>
</tr>
<tr>
<td>नरः</td>
<td>narah (mas.) man</td>
<td></td>
</tr>
<tr>
<td>नव</td>
<td>nava nine</td>
<td></td>
</tr>
<tr>
<td>नवम</td>
<td>navama mf(ī)n (adj.) ninth</td>
<td></td>
</tr>
<tr>
<td>नाम</td>
<td>nāma (ind.) by name</td>
<td></td>
</tr>
<tr>
<td>नाम</td>
<td>nāman (n.) name (an declension)</td>
<td></td>
</tr>
<tr>
<td>नि</td>
<td>ni (prefix) down, into</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
---|---|---|
निस्| nis (prefix) | out, forth, without, entirely |
नी| निनयाति -ते | he leads |
नृपः| nṛpah (mas.) | king |
पञ्च| pañca | five |
पञ्चम| pañcama mfi(ī)n (adj.) | fifth |
पद्| पाठ पाठति | he reads |
पत्ती| patni (fem.) | wife |
परा| parā (prefix) | away, forth |
परि| pari (prefix) | around, about |
पश्| पाश पाशयति | he sees |
पा| पापिबति | he drinks |
पिता| pitā (mas.) | father (ṛ declension) |
पुत्रः| putraḥ (mas.) | son |
पुत्रिका| putrikā (fem.) | daughter |
puṇar (ind.) again

pustakam (n.) book

pūrṇa mf(ā)n (adj.) full

pra (prefix) forward, onward, forth

vprach prechati he asks

prajā (fem.) child, subject (of a king)

prati (prefix) back to, in reverse direction, every

prati + vgam pratigacchati he goes back, returns

prathama mf(ā)n (adj.) first

priya mf(ā)n (adj.) dear, beloved

phalam (n.) fruit

bahu mf(vī or u)n (adj.) much, many
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>बाल:</td>
<td>bālaḥ (mas.)</td>
</tr>
<tr>
<td>बाला</td>
<td>bālā (fem.)</td>
</tr>
<tr>
<td>बुध्</td>
<td>v/budh bodhati -te</td>
</tr>
<tr>
<td>भायां</td>
<td>bhāryā (fem.)</td>
</tr>
<tr>
<td>भाष्</td>
<td>v/bhāṣ bhāṣate</td>
</tr>
<tr>
<td>भीत</td>
<td>bhīta mf(ā)n (adj.)</td>
</tr>
<tr>
<td>भू</td>
<td>v/bhū bhavati</td>
</tr>
<tr>
<td>भूमिः</td>
<td>bhūmiḥ (fem.)</td>
</tr>
<tr>
<td>भ्राता</td>
<td>bhrātā (mas.)</td>
</tr>
<tr>
<td>मद्</td>
<td>mad (pro.)</td>
</tr>
<tr>
<td>मन्</td>
<td>v/man manyate</td>
</tr>
<tr>
<td>माता</td>
<td>mātā (fem.)</td>
</tr>
<tr>
<td>माला</td>
<td>mālā (fem.)</td>
</tr>
<tr>
<td>मित्रम्</td>
<td>mitram (n.)</td>
</tr>
</tbody>
</table>
मृगः mṛgaha (mas.) deer
यतः yataha (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
युष्मद् yuṣmad (pro.) you (used in compounds)
रम् √ram ramate he enjoys
रमणीय ramanīya mfs(n) (adj.) pleasant
राजा rāja (mas.) king (an declension)
रामः rāmaḥ (mas.) Rāma
लभ् √labh labhate he obtains
<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vad</td>
<td>vadati</td>
</tr>
<tr>
<td>vanam</td>
<td>(n.)</td>
</tr>
<tr>
<td>vas</td>
<td>vasati</td>
</tr>
<tr>
<td>vā</td>
<td>(ind.)</td>
</tr>
<tr>
<td>vāpi</td>
<td>(fem.)</td>
</tr>
<tr>
<td>vi</td>
<td>(prefix)</td>
</tr>
<tr>
<td>vidyā</td>
<td>(fem.)</td>
</tr>
<tr>
<td>vinā</td>
<td>(ind.)</td>
</tr>
<tr>
<td>vīraḥ</td>
<td>(mas.)</td>
</tr>
<tr>
<td>śatruḥ</td>
<td>(mas.)</td>
</tr>
<tr>
<td>śāntiḥ</td>
<td>(fem.)</td>
</tr>
<tr>
<td>śāstram</td>
<td>(n.)</td>
</tr>
<tr>
<td>šisyaḥ</td>
<td>(mas.)</td>
</tr>
<tr>
<td>śighra</td>
<td>mf(ā)n (adj.)</td>
</tr>
</tbody>
</table>
शुभः śubh śobhate
शोभन sobhana mf(ā or ī)n (adj.) shining, bright, beautiful
षष्ठ saṣṣa six
षष्ठा saṣṭha mf(ī)n (adj.) sixth
सत्यम् satyam (n.) truth
सात sapta seven
सप्तमा saptama mf(ī)n (adj.) seventh
सम् sam (prefix) together
सह saha (ind.) with
सिद्धः siddhaḥ mf(siddhā) one who attains perfection
सिद्धिः siddhiḥ (fem.) perfection, attainment, proof
सीता sītā (fem.) Sītā
सु su (prefix) well, very, good, right, easy
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुखम्</td>
<td>sukham (n.)</td>
</tr>
<tr>
<td>सुन्दर</td>
<td>sundara mf(i)n (adj.)</td>
</tr>
<tr>
<td>सूक्तम्</td>
<td>süktam (n.)</td>
</tr>
<tr>
<td>सूर्य:</td>
<td>süryaḥ (mas.)</td>
</tr>
<tr>
<td>सेना</td>
<td>senā (fem.)</td>
</tr>
<tr>
<td>सेव्</td>
<td>ṣeṣe ṣevate</td>
</tr>
<tr>
<td>स्था</td>
<td>ṣṭhā tiṣṭhati</td>
</tr>
<tr>
<td>स्मि</td>
<td>ṣmi smayate</td>
</tr>
<tr>
<td>च्यू</td>
<td>ṣmr smarati</td>
</tr>
<tr>
<td>स्वसृ</td>
<td>svasṛ (fem.)</td>
</tr>
<tr>
<td>हस्</td>
<td>ṣhas hasati</td>
</tr>
<tr>
<td>हस्तः</td>
<td>hastāḥ (mas.)</td>
</tr>
<tr>
<td>हेतुः</td>
<td>hetuḥ (mas.)</td>
</tr>
</tbody>
</table>

happiness
beautiful
hymn
sun
army
he serves
he stands
he smiles
he remembers
sister
he laughs
hand
cause, motive
above, over, on
across, beyond, surpassing
action (an declension)
afraid
after, following
again
aha, hey!
also, too
and
angry
apart, away, out
army
around, about
as if, like
ask
away, forth
away, off
back, return
back to, in reverse direction,
every
beautiful

ग्रधि  adhi (prefix)
ग्रति  ati (prefix)
कर्म  karma (n.)
भीत  bhīta mf(ā)n (adj.)
अनु  anu (prefix)
पुनर्  punar (ind.)
अहो  aho (ind.)
अपि  api (ind.)
च  ca (ind.)
कुपित  kupita mf(ā)n (adj.)
वि  vi (prefix)
सेना  senā (fem.)
परि  pari (prefix)
इव  iva (ind.)
प्रचः  √prach prcchati
परा  parā (prefix)
अप  apa (prefix)
आ  ā (prefix)
प्रति  prati (prefix)
सुन्दर  sundara mf(ī)n (adj.)
<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>black</td>
<td>कृष्ण</td>
</tr>
<tr>
<td>book</td>
<td>पुस्तकम्</td>
</tr>
<tr>
<td>born</td>
<td>उद्भू</td>
</tr>
<tr>
<td>boy</td>
<td>बालः</td>
</tr>
<tr>
<td>bring</td>
<td>अनी अनयति</td>
</tr>
<tr>
<td>brother (ṛ declension)</td>
<td>भ्राता</td>
</tr>
<tr>
<td>by name, named</td>
<td>नाम</td>
</tr>
<tr>
<td>cause, motive</td>
<td>हेतु:</td>
</tr>
<tr>
<td>child, subject (of a king)</td>
<td>प्रजा</td>
</tr>
<tr>
<td>come</td>
<td>आगम</td>
</tr>
<tr>
<td>conquer</td>
<td>जित</td>
</tr>
<tr>
<td>cow</td>
<td>धेनुः</td>
</tr>
<tr>
<td>daughter</td>
<td>पुत्रिका</td>
</tr>
<tr>
<td>dear, beloved</td>
<td>प्रिय</td>
</tr>
<tr>
<td>deer</td>
<td>मृगः</td>
</tr>
<tr>
<td>doer (ṛ declension)</td>
<td>कर्ता</td>
</tr>
<tr>
<td>down</td>
<td>अव</td>
</tr>
<tr>
<td>down, into</td>
<td>नि</td>
</tr>
<tr>
<td>drink</td>
<td>वा</td>
</tr>
<tr>
<td>earth</td>
<td>भूमि:</td>
</tr>
</tbody>
</table>

krṣṇa mf(ā)n (adj.)
pustakam (n.)
ud + √bhū
ubdhavati
bālaḥ (mas.)
ā + √ni ānayati
bhrātā (mas.)
nāma (ind.)
hetuḥ (mas.)
prajā (fem.)
ā + √gam
āgacchati
√jī jayati
dhenuḥ (fem.)
putrikā (fem.)
priya mf(ā)n (adj.)
mṛgaḥ (mas.)
kartā (mas.)
ava (prefix)
ni (prefix)
√pā pibati
bhūmiḥ (fem.)
eight \text{\textit{\text{aṣṭi}}} \\
eighth \text{\textit{\text{aṣṭama mf(ī)n (adj.)}}} \\
elephant \text{\textit{\text{gajaḥ (mas.)}}} \\
(end of quote) \\
enemy \text{\textit{\textit{īti (ind.)}}} \\
enjoy \text{\textit{\text{śatruḥ (mas.)}}} \\
failure \text{\textit{\text{vram ramate}}} \\
family \text{\textit{\text{asiddhiḥ (fem.)}}} \\
father \text{\textit{\textit{kulam (n.)}}} \\
fifth \text{\textit{\textit{pitṛ (mas.)}}} \\
fire \text{\textit{\textit{pañcama mf(ī)n (adj.)}}} \\
first \text{\textit{\textit{agniḥ (mas.)}}} \\
five \text{\textit{\textit{prathama mf(ā)n (adj.)}}} \\
forest \text{\textit{\textit{pañca}}} \\
forward, onward, forth \text{\textit{\textit{vanam (n.)}}} \\
four \text{\textit{pra (prefix)}} \\
fourth \text{\textit{\textit{catur}}} \\
fourth \text{\textit{\textit{caturtha mf(ī)n (adj.)}}} \\
fourth \text{\textit{\textit{turīya mf(ā)n (adj.)}}} \\
fourth \text{\textit{\textit{mitram (n.)}}} \\
friend
fruit
full
garland
girl
girl
giver (ṛ declension)
giver

glory, fame
go
go back, return
go toward, approach
guest
hand
happiness
he (see declension)
heavy
here
hero
horse
house

फलम् phalam (n.)
पूर्णा pūrṇa mf(ā)n (adj.)
माला mālā (fem.)
कन्या kanyā (fem.)
बाला bālā (fem.)
दाता dāta (mas.)
दात्री dātri (fem.)
कीर्तिः kīrtiḥ (fem.)
गम् √gam gacchati
प्रति गम् prati + √gam
प्रतिगच्छति pratigacchati
उप गम् upa + √gam
उपगच्छति upagacchati

ऋतिषः atithih (mas.)
हस्तः hastah (mas.)
सुखम् sukham (n.)
तद् tad (pro.)
गुरु guru mf(vi)n (adj.)
ऋत्र atra (ind.)
वीरः vīraḥ (mas.)
ऋष्ट्रः aśvaḥ (mas.)
ग्रहम् grham (n.)

<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>how</td>
<td>कथम् katham (ind.)</td>
</tr>
<tr>
<td>hymn</td>
<td>सूक्तम् süktam (n.)</td>
</tr>
<tr>
<td>I (used in compounds)</td>
<td>मद् mad (pro.)</td>
</tr>
<tr>
<td>if</td>
<td>यदि yadi (ind.)</td>
</tr>
<tr>
<td>ignorance</td>
<td>अविद्या avidyā (fem.)</td>
</tr>
<tr>
<td>ill, bad, difficult, hard</td>
<td>दुस् dus (prefix)</td>
</tr>
<tr>
<td>immortality</td>
<td>अमृतम् amṛtam (n.)</td>
</tr>
<tr>
<td>is</td>
<td>वस asti</td>
</tr>
<tr>
<td>is</td>
<td>भू bhū bhavati</td>
</tr>
<tr>
<td>it (used in compounds)</td>
<td>तद् tad (pro.)</td>
</tr>
<tr>
<td>king</td>
<td>नर्पाः nṛpaḥ (mas.)</td>
</tr>
<tr>
<td>king (an declension)</td>
<td>राजा rāja (mas.)</td>
</tr>
<tr>
<td>know</td>
<td>बुध् √budh bodhati -te</td>
</tr>
<tr>
<td>knowledge</td>
<td>ज्ञानम् jñānam (n.)</td>
</tr>
<tr>
<td>knowledge</td>
<td>विद्या vidyā (fem.)</td>
</tr>
<tr>
<td>Kṛṣṇa</td>
<td>कृष्णाः kṛṣṇaḥ (mas.)</td>
</tr>
<tr>
<td>laugh</td>
<td>हस् √has hasati</td>
</tr>
<tr>
<td>lead</td>
<td>नी √nī nayati -te</td>
</tr>
<tr>
<td>little</td>
<td>अल्प alpa mf(8)n (adj.)</td>
</tr>
<tr>
<td>live</td>
<td>वस् √vas vasati</td>
</tr>
<tr>
<td>maker (ṛ declension)</td>
<td>कर्ता kartā (mas.)</td>
</tr>
<tr>
<td>English</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
</tr>
<tr>
<td>man</td>
<td>नरः</td>
</tr>
<tr>
<td>moon</td>
<td>चन्द्रः</td>
</tr>
<tr>
<td>mother</td>
<td>मातृः</td>
</tr>
<tr>
<td>much, many</td>
<td>बहुः</td>
</tr>
<tr>
<td>name</td>
<td>नामन्</td>
</tr>
<tr>
<td>nine</td>
<td>नवः</td>
</tr>
<tr>
<td>ninth</td>
<td>नवमः</td>
</tr>
<tr>
<td>not</td>
<td>नः</td>
</tr>
<tr>
<td>obtain</td>
<td>लभः</td>
</tr>
<tr>
<td>on, close on</td>
<td>अः</td>
</tr>
<tr>
<td>one</td>
<td>एकः</td>
</tr>
<tr>
<td>one who attains perfection</td>
<td>सिद्धः</td>
</tr>
<tr>
<td>one who attains perfection</td>
<td>सिद्धा</td>
</tr>
<tr>
<td>only, ever (emphatic)</td>
<td>एव</td>
</tr>
<tr>
<td>or</td>
<td>वा</td>
</tr>
<tr>
<td>out, forth</td>
<td>निस्</td>
</tr>
<tr>
<td>peace</td>
<td>शान्तिः</td>
</tr>
<tr>
<td>perfection, attainment, proof</td>
<td>सिद्धः</td>
</tr>
<tr>
<td>pleasant</td>
<td>रमणीय</td>
</tr>
<tr>
<td>poet</td>
<td>कविः</td>
</tr>
<tr>
<td>English</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
</tr>
<tr>
<td>pond</td>
<td>वापी (fem.)</td>
</tr>
<tr>
<td>protect</td>
<td>गुप्त sampūryati</td>
</tr>
<tr>
<td>Rāma</td>
<td>रामाशा (mas.)</td>
</tr>
<tr>
<td>read</td>
<td>पाठ पाठाति</td>
</tr>
<tr>
<td>remember</td>
<td>स्मरण समराति</td>
</tr>
<tr>
<td>river</td>
<td>नदी (fem.)</td>
</tr>
<tr>
<td>scripture, text</td>
<td>सास्त्रम (n.)</td>
</tr>
<tr>
<td>second</td>
<td>dvitiya mf(ā)n (adj.)</td>
</tr>
<tr>
<td>see</td>
<td>पश्च पश्चाति</td>
</tr>
<tr>
<td>see</td>
<td>ऋषिः (mas.)</td>
</tr>
<tr>
<td>seer, sage</td>
<td>ऋत्मा (mas.)</td>
</tr>
<tr>
<td>Self (an declension)</td>
<td>सेवे sevate</td>
</tr>
<tr>
<td>serve</td>
<td>सप्ता</td>
</tr>
<tr>
<td>seven</td>
<td>सप्तम (adj.)</td>
</tr>
<tr>
<td>seventh</td>
<td>सप्ताना mf(ī)न</td>
</tr>
<tr>
<td>shadow</td>
<td>छाया (fem.)</td>
</tr>
<tr>
<td>she (see declension)</td>
<td>तद् (pro.)</td>
</tr>
<tr>
<td>shine</td>
<td>शुभं矿物</td>
</tr>
<tr>
<td>shining, bright, beautiful</td>
<td>शोभाना</td>
</tr>
<tr>
<td>since</td>
<td>यतः (ind.)</td>
</tr>
</tbody>
</table>
since
sister (f declension)
Sītā
six
sixth
smile
so, therefore
son
speak
speak
stand
stand up
story
student
subject (of a king)
suffering
sun
swift
teacher
teacher

Yathā, yathā (ind.)
svasā, svasā (fem.)
sītā, sītā (fem.)
śaś
śaśṭha mf(ī)n (adj.)
śmi, smayate

Tathā, tathā (ind.)
putraḥ, putraḥ (mas.)

Vṛbhāṣ, bhāṣate

Vād, vadati

Vṛstha, tiṣṭhati

Uḍ, uṭṭha

Kathā, kathā (fem.)
śīṣyāḥ, śīṣyāḥ (mas.)
prajā, prajā (fem.)

Duḥkham, duḥkham (n.)

Sūryāḥ, sūryāḥ (mas.)

Śīghra, śīghra mf(ā)n (adj.)

Ācāryāḥ, ācāryāḥ (mas.)

Guruḥ, guruh (mas.)
<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ten</td>
<td>दश</td>
<td>daśa</td>
</tr>
<tr>
<td>tenth</td>
<td>दशम</td>
<td>daśama mf(ī)n (adj.)</td>
</tr>
<tr>
<td>then</td>
<td>तदा</td>
<td>tadā (ind.)</td>
</tr>
<tr>
<td>there</td>
<td>तत्र</td>
<td>tatra (ind.)</td>
</tr>
<tr>
<td>therefore</td>
<td>ततः</td>
<td>tataḥ (ind.)</td>
</tr>
<tr>
<td>think</td>
<td>चिन्तू</td>
<td>√cint cintayati -te</td>
</tr>
<tr>
<td>think</td>
<td>मन्</td>
<td>√man manyate</td>
</tr>
<tr>
<td>third</td>
<td>तृतीय</td>
<td>tṛtiya mf(ā)n (adj.)</td>
</tr>
<tr>
<td>three</td>
<td>त्रि</td>
<td>tri</td>
</tr>
<tr>
<td>thus, in this way</td>
<td>एवम्</td>
<td>evam (ind.)</td>
</tr>
<tr>
<td>to, against</td>
<td>अभि</td>
<td>abhi (prefix)</td>
</tr>
<tr>
<td>together</td>
<td>सम्</td>
<td>sam (prefix)</td>
</tr>
<tr>
<td>towards</td>
<td>उप</td>
<td>upa (prefix)</td>
</tr>
<tr>
<td>truth</td>
<td>सत्यम्</td>
<td>satyam (n.)</td>
</tr>
<tr>
<td>two</td>
<td>द्वि</td>
<td>dvi</td>
</tr>
<tr>
<td>understand</td>
<td>अव गम्</td>
<td>ava + √gam avagacchati</td>
</tr>
<tr>
<td>up, up out</td>
<td>उद्</td>
<td>ud (prefix)</td>
</tr>
<tr>
<td>very</td>
<td>अतीव</td>
<td>atīva (ind.)</td>
</tr>
<tr>
<td>village</td>
<td>ग्राम</td>
<td>grāma (mas.)</td>
</tr>
<tr>
<td>virtuous</td>
<td>धार्मिक</td>
<td>dhārmika mf(ī)n (adj.)</td>
</tr>
<tr>
<td>English</td>
<td>Sanskrit</td>
<td>Description</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>water</td>
<td>जलम् (n.)</td>
<td>jalam (n.)</td>
</tr>
<tr>
<td>we (used in compounds)</td>
<td>अस्मद् (pro.)</td>
<td>asmad (pro.)</td>
</tr>
<tr>
<td>well, very, good, right, easy</td>
<td>बु (prefix)</td>
<td>su (prefix)</td>
</tr>
<tr>
<td>when (question)</td>
<td>कदा (ind.)</td>
<td>kadā (ind.)</td>
</tr>
<tr>
<td>when</td>
<td>यदा (ind.)</td>
<td>yadā (ind.)</td>
</tr>
<tr>
<td>where (question)</td>
<td>कुत्र (ind.)</td>
<td>kutra (ind.)</td>
</tr>
<tr>
<td>where</td>
<td>यत्र (ind.)</td>
<td>yatra (ind.)</td>
</tr>
<tr>
<td>white</td>
<td>शुक्ल (adj.)</td>
<td>śukla mf(ā)n (adj.)</td>
</tr>
<tr>
<td>who, what (declined like tad)</td>
<td>यद् (rel. pro.)</td>
<td>yad (rel. pro.)</td>
</tr>
<tr>
<td>with</td>
<td>सह (ind.)</td>
<td>saha (ind.)</td>
</tr>
<tr>
<td>without</td>
<td>विना (ind.)</td>
<td>vinā (ind.)</td>
</tr>
<tr>
<td>wife</td>
<td>पत्नी (fem.)</td>
<td>patnī (fem.)</td>
</tr>
<tr>
<td>wife</td>
<td>भार्या (fem.)</td>
<td>bhāryā (fem.)</td>
</tr>
<tr>
<td>you (sing., used in compounds)</td>
<td>त्वद् (pro.)</td>
<td>tvad (pro.)</td>
</tr>
<tr>
<td>you (plural, used in compounds)</td>
<td>युष्मद् (pro.)</td>
<td>yuṣmad (pro.)</td>
</tr>
</tbody>
</table>
The verses of the Veda exist in the collapse of fullness (the kṣara of 'A') in the transcendental field, the Self, in which reside all the devas, the impulses of creative intelligence, the laws of nature responsible for the whole manifest universe.

He whose awareness is not open to this field, what can the verses accomplish for him?

Those who know this level of reality are established in evenness, wholeness of life.
1. निस्रैगुणयो भवार्जुन

nistraiguṇyo bhavārjuna
without three guṇas be O Arjuna
Be without the three guṇas, O Arjuna.

Bhagavad-Gītā 2.45

2. योगस्थः कुरु कर्माणि

yogasthaḥ kuru karmāṇi
yoga established perform actions
Established in Yoga perform actions.

Bhagavad-Gītā 2.48

3. प्रकृति स्वामवर्ष्य विस्रजामि पुनः पुनः

prakṛtiḥ svām avaśṭabhya visṛjāmi punah punah
nature own taking recourse I create again again
Taking recourse to my own nature, I create again and again.

Bhagavad-Gītā 9.8

4. प्रयाध्यक्षेण प्रकृति: सूयते साधराचरम

mayādhyaśaṇa prakṛtiḥ sūyate sācarācaram
by my presidentship nature creates moving unmoving
Under my presidentship my nature creates all creation.

Bhagavad-Gītā 9.10
Mahāvākyas Great Sayings

1. चेत ब्रह्मास्मि
   aham brahma\v asmi
   I totality am
   I am Totality.

   Bṛhadāraṇyaka Upaniṣad 1.4.10

2. तत्त्वमसि
   tat tvam asi
   that thou art
   Thou art that.

   Chāndogya Upaniṣad 6.11

3. सर्वं स्वतः स्वतः
   sarvam khalv idam brahma
   all (emphatic) this (is) Brahman
   All this is Totality.

   Chāndogya Upaniṣad 3.14.1

4. प्रज्ञानं ब्रह्म
   prajñāna\v m brahma
   Fully awake self-referral dynamism (of the
   universe) born of the infinite organizing power of pure knowledge, the
   Veda—fully awake totality of the individual consciousness is
   Brahman, which comprehends the infinite dynamism of the
   universe in the infinite silence of the Self.

   Aitareya Upaniṣad 3.1.3
1. पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

पूर्णम adah pūrṇam idam pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate
Īṣa Upaniṣad (introductory verse for
Upaniṣads of the Śukla Yajur-Veda)

pūrṇam adah pūrṇam idam pūrṇat pūrṇam udacyate
full (is) that full (is) this from fullness fullness comes out

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate
of fullness fullness taking fullness remains

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

2. वसुधैव कुटुम्बकम्
vasudhaiya kuṭumbakam
the world family
The world is my family.

Mahā Upaniṣad 6.71
1. ग्रहं विश्वम्

ahaṁ viśvam
My universe is my Self.

Taittirīya Upaniṣad 3.10

2. हेयं दु:खमनागतम्

heyaṁ duḥkham anāgatam
avert danger not yet come
Avert the danger which has not yet come.

Yoga Sūtra 2.16

3. तत्सृष्टा तदेवानुप्राविशत्

tat sṛṣṭvā tad evānuprāviṣat
it having created it entered into
The Creator, having created the creation, entered into it.

Taittirīya Upaniṣad 2.6.1

4. भगवद्गीता किन्निद्धीत्ता

गंगाजललवकशिका पीता

bhagavad-gītā kiñcid adhitā
gāṅgā-jala-lava-kaṇikā pītā
Bhagavad-Gītā a little studied
Ganges-water-drop-particle drank.

Even a little study of the Bhagavad-Gītā,
like a drop of the flow of nectar, is sufficient.

Śaṅkara, Bhaja Govindam 20
Sah navat
Sah no bhunaktu
Sah virya karavahai
Tejas vi nav adhitam astu
Mā vidviśavahai

_Upaniṣads_ (introductory verse for _Upaniṣads_ of the _Krśna Yajur-Veda_)

Let us be together,
Let us eat together,
Let us be vital together,
Let us be radiating truth,
radiating the light of life,

Never shall we denounce anyone,
ever entertain negativity.
1. सत्यं बृहाति प्रियं बृहातः  
satyaṁ bṛyāt priyaṁ bṛyāt
truth speak sweetness speak
Speak the sweet truth.
   Manu Smṛti 4.138

2. ब्रह्मवित् ब्रह्मेव भवति  
brahmaṁ brahmaṁ bhavati
Brahman knower Brahman is
The knower of Brahman is Brahman itself.
   Mṇḍaka Upaniṣad 3.2.9

3. द्वितीयाद्रि भयं भवति  
dvitiyaṁ vai bhayam bhavati
from duality certainly fear is
Certainly fear is born of duality.
   Bṛhadāranyaka Upaniṣad 1.4.2

4. यो जागार तमृच्छः कामयन्ते  
yo jāgāra tam rcaḥ kāmayante
who is awake him hymns seek out
He who is awake, the rcaḥ seek him out.
   Rk Saṁhitā 5.44.14
1. निवर्ताद्वम्
nivartadhvam
Return.  Ārk Saṁhitā 10.19.1

2. यतीनां ब्रह्म भवति सारथि:
yatīnāṁ brahma bhavati sārathiḥ

For those who are established in self-referral consciousness,
Brahmā, the Creator, becomes the charioteer of all activity.
Ārk Saṁhitā 1.158.6

3. श्रात्मेवेदं सर्वम्
ātmavedam sarvam
Ātmā is all that there is.
Nṛsiṁhottarātāpanīya Upaniṣad 7
1. एकमेवाद्वितीयम्
   ekam evādviṭiyam
   one no second
   One reality without a second.
   Chāndogya Upaniṣad 6.2.1

2. ग्रन्थोरशीयान्महतोमहीयान्
   anoraṇiyān mahatomahiṇyān
   than small smaller than large larger
   Smaller than the smallest, larger than the largest.
   Kaṭha Upaniṣad 1.2.20

3. तत्सन्निधों वैरत्यागः:
   tat-sannidhau vaira-tyāgaḥ
   that-vicinity hostile tendencies-eliminated
   In the vicinity of Yoga, hostile tendencies are eliminated.
   Yoga Sūtra 2.35

4. सत्यमेव जयते
   satyam eva jayate
   Truth alone triumphs.
   Muṇḍaka Upaniṣad 3.1.6
1. च्यस्तो मा सद्मय
tamase mā jyotir gamaya
mṛtyor mā amṛtam gamaya

Bṛhadāraṇyaka Upaniṣad 1.3.28

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

2. āyur-vedo amṛtānām
Knowledge of lifespan truly belongs to the custodians of immortality.

Caraka Saṃhitā, Sūtrasthāna 25.40
1. तिलेषु तैलब्रह्मस्ते वेदान्तः सुप्रतिष्ठितः
tileṣu tailavad vede vedāntaḥ supratīṣṭhitaḥ
in a sesame seed oil-like in Veda Vedānta is established
As oil is present in a sesame seed, so is Vedānta present in the Veda
Muktikā Upaniṣad 1.9

2. अयम् ात्मा ब्रह्म
ayam ātmā brahma
This Ātmā is Brahman.
Māṇḍūkya Upaniṣad 2

3. भूमिरापोजनलो वायुः
śaṁ mno buddhir eva ca
aḥaṁkāra iti ātmam bhinnā prakṛtir āṣṭadha
Earth, water, fire, air, space, mind, intellect, and ego: Thus is my prakṛti divided eightfold.
Bhagavad-Gītā 7.4

4. अमृतस्य पुत्रः
amṛtasya putrāḥ
of immortality O sons
O sons of immortality.
Śvetāsvatara Upaniṣad 2.5
1. **तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति**

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

_Bhagavad-Gītā_ 4.38

2. **समत्वं योग उच्यते**

samatvam yoga ucyate
balance yoga is called
Balance of mind is called Yoga.

_Bhagavad-Gītā_ 2.48

3. **आत्मा चराचरग्रहणात्**

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

_Brahma Sūtra_ 1.2.9

4. **वेदो अर्थिलो धर्ममूलम्**

vedo akhilo dharma-mūlam
Veda is the root of all laws.

_Manu Smṛti_ 2.6
1. यो वै भूमा तत्सुखं नाल्ये सुखमस्ति
   yo vai bhūmā tat sukham nālpe sukham asti
   which unbounded that happy not in small joy is
   That which is unbounded is happy. There is no happiness in the small.
   Chāndogya Upaniṣad 7.23

2. ऋत्वरा वारे दृष्टव्य: ऋत्वर्यो मन्तव्यो
   nīdīḥvāsītavāy:
   ātmā vāre draṣṭavyah śrotavyo mantavyo
   nīdīḥvāsītavyah
   That Ātmā alone, that simplest form of awareness alone,
   is worthy of seeing, hearing, contemplating, and realizing.
   Brhadāraṇyaka Upaniṣad 2.4.5

3. प्रचारः स तु विज्ञेयः
   pracārah sa tu vijñeyah
   The mind gets expanded in the transcendent.
   Gauḍapāda's Māṇḍūkya Kārikā 3.34

4. दूरेदृशं गृहपतिमथर्युम्
   dūre-dṛśaṁ grha-patim atharyum
   distance-seen house-owner reverberating
   Far in the distance is seen the owner of the house, reverberating.
   Rk Śaṁhitā 7.1.1
1. शिवं शान्तमद्वैं चतुर्थ मन्यन्ते स चात्मा स विज्ञेयः
śivam śāntam adhvaṇti caturthāṁ manyante sa ātmā
sa vijnāyah
blissful peaceful undivided fourth they regard that Self
that to be known

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

Nṛsiṃhottarātāpanīya Upaniṣad 1

2. स्मृतिलिङ्धा
smṛtir labdhā
memory regained
I have regained memory.

Bhagavad-Gītā 18.73

3. अथाৎ ब्रह्मजिज्ञासा
athāto brahma-jiṣṭhāśa
now from here brahman-desire to know
Now, from here, the desire to know Brahman.

Brahma Sūtra 1.1.1

4. पश्य मे योगमेद्धरम्
pāsy me yogam aśvaram
behold my yoga sovereign
Behold the richness of my Yoga.

Bhagavad-Gītā 9.5
1. वेदो 'हम्
vedo 'ham
I am the Veda.  Devī Upaniṣad 1

2. अथ योगानुशासनम्
atha yogānuśāsanam
now yoga teaching
Now is the teaching on Yoga.
Yoga Sūtra 1.1

3. योगशिष्टबृत्तिनिरोधः
yogaś citta-vṛtti-nirodhaḥ
yoga mind-activity-complete settling
Yoga is the complete settling of the activity of the mind.
Yoga Sūtra 1.2

4. तदा द्रष्टृ: स्वरूपे ऋवस्थानम्
tadā draṣṭuḥ svarūpe avasthānam
then the observer in himself established
Then the observer is established in himself.
Yoga Sūtra 1.3

5. वृत्तिसारुप्यमितरः
vṛtti-sārūpyam itaḥ atra
Tendencies of the observer emerge from here and remain here.
Yoga Sūtra 1.4
1. **Yogin: karma kuruṇti saṁgaṁ tyaktvātmā-suddhaye**
   yogināḥ karma kurvanti saṅgaṁ tyaktvātmā-śuddhaye
   Yogis action perform attachment abandoning self-purification
   Yogis, abandoning attachment, perform action for self-purification.
   Bhagavad-Gītā 5.11

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

3. **Ānandaśāvek śatvimāni bhūtāni jāyante**
   ānandād dhy eva khalv imāni bhūtāni jāyante
   Out of bliss these beings are born,
   In bliss they are sustained,
   And to bliss they go and merge again.
   Taittirīya Upaniṣad 3.6.1
1. भद्रं कर्णेभि: श्रुतुः हाम देवा

भद्रं पश्यंमाचर्यंजनः:
bhadram karnebhiḥ śrṇuyāma devā
bhadram paśyemākṣabhīr yajatraḥ
All good I should hear from the ears.
All good I should see through the eyes.

Introduction to Upaniṣads of Atharva Veda

2. तरति शोकमात्मवित्
tarati śokam ātmavit
crosses suffering Self-knower
Established in the Self, one overcomes sorrows and suffering.

Chāndogya Upaniṣad 7.1.3

3. ब्रह्मसंपर्शस्मत्वान्तं सुखम्
brahma-saṃsparśam atyantam sukham
brahman-contact infinite joy
Contact with Brahman is infinite joy.

Bhagavad-Gītā 6.28

4. समिति: समानी
samitiḥ samānī
assemble even
An assembly is significant in unity.

Ṛk Saṃhitā 10.191.3
1. गहन्य कर्मशो गति:
   gahanā karmano gatiḥ
   unfathomable of action course
   Unfathomable is the course of action.
   Bhagavad-Gītā 4.17

2. स्वल्पमण्डस्य धर्मस्य त्रायते महतो भयात्
   svalpam apy asya dharmasya trāyate mahato bhayāt
   little even of this dharma delivers from great fear
   Even a little of this dharma delivers from great fear.
   Bhagavad-Gītā 2.40

3. ऋणन्दमयो 'भ्यासात्
   ānandamayo 'bhāsāt
   blissful from practice
   Brahman becomes blissful through practice.
   Brahma Sūtra 1.1.12

4. निमित्तमात्रं भव सव्यसाचिन्
   nimitta-mātraṃ bhava savyasācin
   instument-only be Arjuna
   Be only the instrument, O Arjuna.
   Bhagavad-Gītā 11.33

5. प्रत्यवायो न विद्यते
   pratyavāyo na vidyate
   obstacle not exists
   No obstacle exists.
   Bhagavad-Gītā 2.40
1. सर्वभूतस्थात्मां सर्वभूतानि चात्मनीछत्ते
sarvabhūtastham ātmānaṁ sarvabhūtāni cātmanīkṣate
in all beings established Self all beings and in the Self he sees
He sees the Self in all beings, and all beings in the Self.
Bhagavad-Gītā 6.29

2. ज्ञानाग्रिदधकर्माणां तमाहः परिधितं बुधा:
jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ
knowledge-fire-burnt-action him call wise knowers of reality
Whose action is burnt up in the fire of knowledge, him the knowers of
Reality call wise.
Bhagavad-Gītā 4.19

3. वश्यात्मना तु यत्ता शक्योबामुमुपायत:
vaśyātmanā tu yatatā śakyo 'vāptum upāyataḥ
disciplined-man endeavoring possible to gain through proper means
Yoga can be gained through proper means by the man of endeavor
who is disciplined.
Bhagavad-Gītā 6.36

4. स तु दीर्घकालेनरंतरसत्कारासेवितो दृढ़भूमि:
sa tu dīrgha-kāla-nairāṁtaryasya-satkārāsevito dṛḍhā-bhūmiḥ
Yoga becomes an established state when it has been respectfully and
uninterruptedly cultivated for a long time.
Yoga Sūtra 1.14
\textbf{BHAGAVAD-GÎTÂ}  
\textit{CHAPTER TWO}

त्रेगुरायविषया वेदा निश्चेपुष्यो भवार्जुन।
निर्द्वन्दो नित्यसत्वस्यो नियोगोचत्म आत्मवान।

\textit{traigunya-visayā vedā nistraiguno bhavārjuna}

योगस्थ: कुरु कर्माणि सञ्जय त्यक्तवाधनञ्जय।
सिद्धसिद्धोऽसऽस्मो भूत्वा समत्वं योगः उच्चते।

\textit{yogasthāḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya}

सिद्ध-असिद्धोऽसऽस्मो भूत्वा समत्वम् योगः उच्चते।

\textit{siddhy-asiddhyoh samo bhūtvā samatvam yoga ucyate}

दूरे ष द्वारं कर्म बुद्धियोगानञ्जय।
बुद्धौ शरासमन्वित्च कृपशा: फलहेतवः।

\textit{dūreṇa hy avaraṇ karma buddhi-yogām dhanañjaya}

बुद्धे शरासमन्वित्च कृपशा: फलहेतवः।

\textit{buddhau saraṇam anvıccha kṛpanāḥ phala-hetavaḥ}

\textbf{50}

बुद्धिुत्को जहातीह उभे सुकृततुष्टकर्ते।
तस्माद्योगाय युज्यस्य योगः कर्मसु कौशल्म।

\textit{buddhi-yukto jahātiha ubhe sukṛta-duṣkṛte}

तस्माद्योगाय युज्यस्य योगः कर्मसु कौशल्म।

\textit{tasmād yogāya yujyasva yogah karmas kauśalam}

\textbf{51}

कर्मजं बुद्धियुत्का हि फलं त्यक्तवा मनोविषयः।
जन्मव-धविनिमुक्ताक: पदं गच्छन्त्यनामयेत्।

\textit{karmajan buddhi-yuktā hi phalam tyaktvā maniśiṇah}

जन्म-पंचनिमुक्ताक: पदं गच्छन्त्यनामयेत्।

\textit{janma-bandha-vinirmuktāḥ padaṁ gacchanty anāmayam}

\textbf{51}
यदा ते मोहकतिलं बुद्धिव्यतितरिप्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च 11.5.2।
yadā te moha-kalilam buddhir vyatitarisyati
tadā gantāsi nirvedam śrotavyasya śrutasya ca 52

श्रुतिविप्रतिपन्न ते यदा स्थास्यति निष्कला।
समाधावचला बुद्धिस्तदा योगमवाप्यसि 11.5.3।
śruti-vipratipannā te yadā sthāsyati niścalā
samādhāv acalā buddhis tadā yogam avāpsyasi 53

इर्जुन उवाच।
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधी: किं प्रभापेत किमासीत ब्रजेत किम् 11.5.4।

arjuna uvāca
sthitā-prajñasya kā bhāṣā samādhi-sthasya keśava
sthitā-dhiḥ kim prabhāṣeta kim āśīta vrajeta kim 54

श्रीभगवानुवाच।
प्रजहाति यदा कामान्सवान्याध्य मनोगतान्।
च्यात्मयेवात्मना तुएः स्थितप्रज्ञस्तदोच्चते 11.5.5।

śrī-bhagavān uvāca
prajahāti yadā kāmān sarvān pārthā mano-gatān
ātmāna evātmanā tuṣṭāḥ sthita-prajñās tadacyate 55

दु:खेष्वनुत्विग्नमनम्: सुखेषु विगतस्पुहः।
वीतरागभयक्रोधं: स्थितधीरुनिरुच्चते 11.5.6।
duḥkheṣv anudvigna-manāḥ sukeṣu vigata-sprhaḥ
यः सर्वानन्यत्र सत्ततः तत्वाय सुभाषभम्।
नाभिनद्वयाः न देवी तत्स्य प्रज्ञा प्रतिष्ठिताः ॥५७॥
yah sarvatranabhisnehas tat tat prāpya śubhāśubham
nābhinnandati na dveṣī tasya prajñā pratiṣṭhitā

यदा संहारते चायं कूर्मीः ज्ञानीव सर्वशः।
इन्द्रियशीत्रियार्थभवस्तस्य प्रज्ञा प्रतिष्ठिताः ॥५८॥
yadā saṃharate cāyaṃ kūrmo 'ṅgāṇīva sarvaśaḥ
Indriyāṇi indriyārthebhyas tasya prajñā pratiṣṭhitā

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्ज रसोप्यस्य परं दृष्टा निवर्तते ॥५९॥
viṣayā vinivartante nirāhārasya dehinaḥ
rasa-varjam raso 'py asya paraṃ drṣṭvā nivartate

यततो ह्यापि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाशि प्रमाधीनि हरतिः प्रसभं मनः ॥६०॥
yatato hy api kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabham manah

तानि सर्वानि संयम्य युक्त आसीत मयपरः।
वशे हि यस्यन्त्रियाशि तत्स्य प्रज्ञा प्रतिष्ठिता ॥६१॥
tāni sarvāni sāmyamya yukta āśīta mat-paṇah
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā
ध्यायतो विषयानुःः सक्षेत्रघृपायते।
सक्षात्संजायते कामः कामात्क्रोऽभिजायते ॥५२॥
dhyāyato viṣayān pumṣaḥ saṅgas teṣūpajāyate
saṅgāt saṃjāyate kāmaḥ kāmaḥ krodhaḥ bhūjāyate ६२

क्रोधानुविवशति समोहः समोहात्स्मिष्टिविश्रमः।
स्मृतिभ्रंशायुक्तीनाशो बुद्धिनायात्राशयति ॥५३॥
krodhūḥ bhavati saṃmohah sammohāḥ smṛti-vibhramah
smṛti-bhraṃśaḥ buddhi-nāśo buddhi-nāśat praṇāsyati ६३

रागद्विशेषवियुक्तस्तु विषयानिन्द्रियवैक्षेत्रनू क्रोधात\n
आत्मविवेचित्येतात्मा प्रसाददमिगच्छति ॥५४॥
rāga-dveṣa-viyuktais tu viṣayān indriyaṁ caran
ātma-vaiśyair vidheyātmā prasādam adhigacchati ६४

प्रसादे सर्वदुःखानं हानिरस्योपप्रायते।
प्रसादचेतसो ह्वाशु बुद्धि: पर्यवृत्तिष्ठते ॥५५॥
prasāde sarva-duḥkhaṁ hānir asyopajāyate
prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate ६५

नास्ति बुद्धिर्युक्तस्य न चायुक्तस्य भावना।
न चाभावयत: शान्तिरशान्तस्य कुत: सुखम् ॥५६॥
nāsti buddhir āyuktaṁ na cāyuκtaṁ bhāvanā
nā cābhāvayataṁ śāntir aśāntasya kutah sukham ६६

इन्द्रियाः हि चर्तां यन्नोऽनुविधीयते।
तदस्य हरिति प्रजाः चायुनांविविक्तमिवाम्भसि ॥५७॥
inḍrīyasyaṁ hi chārtāṁ yanmo'ṇu-vibhīdyate
tadasya harati prajāṁ cāyuṣāṁ vāpyōmāvambhasi ६७
indriyāṇāṁ hi caratāṁ yan mano 'nuvidhīyate
tad asya harati prajāṇāṁ vāyur nāvam ivāṁbhasi 67

tasmād yasya mahābāho nigṛhitāni sarvasaḥ
indriyāṇindriyārthebyas tasya prajāṇa pratiśhitā 68

ya nisā sarva-bhūtānāṁ tasyāṁ jagartī saṁyami
yasyāṁ jagrati bhūtāni sā nisā paśyato muneḥ 69

āperyamāṇaṁ acala-pratiśthamaṁ samudram āpāṁ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī 70

vihaṁ kāmāṁ yaṁ sarvāṁ pumāṁś carati niḥspṛhaḥ
nirnāmo nirahaṅkāraḥ sa śāntim adhigacchati 71

ēpa brāhmi śrīṁcinti: pārthā naināṁ prāṇāṁ vimuḥvati
śīkhyāstāmaṁntakaleśpam bhrāṁnarāgaṁcchati 72

eśā brāhmaṁ sthitih pārthā naināṁ prāpya vimuhyati
sthitvāsyāṁ anta-kāle 'pi brahma-nirvāṇam rcechati 72
<table>
<thead>
<tr>
<th>INDEX OF GRAMMATICAL TERMS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>akṣara: “imperishable, that which cannot be analyzed further,” syllable</td>
<td>3</td>
</tr>
<tr>
<td>aghoṣa: unvoiced</td>
<td>10</td>
</tr>
<tr>
<td>aṅga: stem, base</td>
<td>5</td>
</tr>
<tr>
<td>anadantana: “not of today,” past sense of imperfect</td>
<td>188</td>
</tr>
<tr>
<td>anudāṭta: unraised tone</td>
<td>27</td>
</tr>
<tr>
<td>anunāsika: nasal</td>
<td>10</td>
</tr>
<tr>
<td>anusvāra: “after sound,” ṛ, nasal sound</td>
<td>20</td>
</tr>
<tr>
<td>antaḥstha: “in-between,” semi-vowel</td>
<td>19</td>
</tr>
<tr>
<td>ardha-spṛṣṭa: “half contacted,” (referring to sibilants)</td>
<td>19</td>
</tr>
<tr>
<td>alpa-prāṇa: “little breath,” unaspirated</td>
<td>10</td>
</tr>
<tr>
<td>avagṛha: “held apart, separation, pause,” (’’) represents a missing a</td>
<td>90, 183</td>
</tr>
<tr>
<td>avyaya: “unmoving,” indeclinable word</td>
<td>6</td>
</tr>
<tr>
<td>avyayībhāva: adverbial compound composed of an indeclinable and a nominal</td>
<td>236</td>
</tr>
<tr>
<td>ākhyāta: “fully spoken,” verb</td>
<td>xv</td>
</tr>
<tr>
<td>āgama: augment</td>
<td>188</td>
</tr>
<tr>
<td>ātmanepada: “word for oneself,” middle endings, middle voice</td>
<td>25, 112</td>
</tr>
<tr>
<td>itaretara-dvandva: compound whose members are viewed separately</td>
<td>211, 235</td>
</tr>
<tr>
<td>īṣat-spṛṣṭa: “slightly contacted,” (referring to semi-vowels)</td>
<td>19</td>
</tr>
<tr>
<td>udāṭta: raised tone</td>
<td>27</td>
</tr>
<tr>
<td>upagṛha: “taking possession of, sense,” voice</td>
<td>25</td>
</tr>
<tr>
<td>upadhmnīya: “on-breathing,” ḫ before p or ph</td>
<td>113</td>
</tr>
<tr>
<td>upapada-samāsa: compound whose last member is an adjusted verbal root</td>
<td>236</td>
</tr>
<tr>
<td>upasarga: “discharged near,” verb prefix</td>
<td>xv, 188</td>
</tr>
</tbody>
</table>
INDEX OF GRAMMATICAL TERMS

upasarjana: the subordinate member of a compound  233
ubhayapada: “word for both,” verb that can take  
active or middle endings  25
ūṣman: “heat, glow,” sibilant  19
oṣṭha: lips  9
oṣṭhya: labial  9, 22
kaṇṭha: throat  9
kaṇṭhya: velar  9, 22
kartari prayoga: agent construction (active  
construction), subject is the agent of action  34
kartr̥: agent of action  34
karmadhāraya: tatpuruṣa compound whose members  
refer to the same object and would be in the same  
case if the compound were dissolved  233, 236
karman: object of action  34
ktvā: “tvā ending” for a gerund  162
ktvānta: gerund  161
gaṇa: “list, group,” class of verb roots  5
gati: compound beginning with a gati prefix  236
guṇa: “quality, property,” strengthened vowel  167
ghoṣavat: voiced  10
caturtha: “fourth,” fourth letter in each varga  10
jihvāmūlīya: “formed at the base of the tongue,”  
ḥ before k or kh  113
tatpuruṣa: “his man,” general class of compounds  
whose second member is principal (The term  
tatpuruṣa is often used for vyadhikaraṇa-  
tatpuruṣa. See below.)  233, 235
tālavya: palatal  9, 22
tālu: palate  9
tiṇ: verb ending  5
tiṇanta: “having a tiṇ ending,” verb, having verb endings  5
INDEX OF GRAMMATICAL TERMS

trīya: “third,” third letter in each varga 10
danda: “stick,” vertical line used in many letters,
       vertical line at the end of a sentence 69, 71
danta: teeth 9
dantya: dental 9, 22
dīrgha: “long,” long vowel 2
devanāgarī: script of the “city of immortals” 4
dvandva: “two-by-two,” copulative compound;
       both members are principal. If compound were
       dissolved, members would be joined by “and.” 210, 235
dvigu: “worth two cows,” karmadhāraya compound
       that begins with a number 236
dvitiya: “second,” second letter in each varga 10
dhātu: “element,” root xv, 5, 33
nañ-samāsa: negative compound 213, 236
nāman: “name,” nominal xv
nipāta: indeclinable, particle xv
pañcama: “fifth,” fifth letter in each varga 10
pada-pātha: “word-reading,” (without sandhi)
       recitation of the individual words of the Veda xiv
parasmaipada: “word for another,” active endings,
       active voice 25, 112
puruṣa: person 5, 26
       prathama: “first,” third 5, 26
       madhyama: “middle,” second 5, 26
       uttama: “last,” first 5, 26
pragrhya: “restrained (from sandhi),” vowel not
       subject to sandhi 91, 170
prathama: “first,” first letter in each varga 10
pradhāna: the principal member of a compound 233
pratipadika: “prior word” (coming first) or “every
       word” (the same before all endings), noun stem 33
prādi: "pра, etc.,” compound beginning with an
upasarga prefix 236
pluta: “floating,” vowel held for three counts, protracted 2
bahuvrīhi: “having much rice,” compound whose principal is
outside itself (he whose rice is much) 236
bhūta-karaṇa: “maker of the past tense,” the letter a as
used in forming the imperfect 188
mahā-prāṇa: “great breath,” aspirated 10
mātra: “meter,” count, measure, duration, quantity 2
mūrdhan: roof 9
mūrdhanya: retroflex 9, 22
repha: “snarl,” the sound ra 10
lakāra: the ten tenses and moods
   laṭ: present indicative 24, 25
   liṭ: perfect 25
   luṭ: periphrastic future 25
   lṛṭ: simple future 25, 221
   leṭ: subjunctive 25
   loṭ: imperative 25
   laṛ: imperfect 25, 188
   liṅ: optative, potential 25
   luṅ: aorist 25
   lṛṅ: conditional 25
liṅga: “mark, characteristic,” gender 73
   puṃ-liṅga: masculine 73
   strī-liṅga: feminine 73
   naṃṣaka-liṅga: neuter 73
luk: loss (of case ending) 210
lyap: “ya ending” for a gerund with a prefix 162
vacana: number 26  
  eka: singular 5, 26, 73  
  dvi: dual 13, 26, 73  
  bahu: plural 24, 26, 73  
  varga: set, row, class 9  
  varṇa: “color,” sound, phoneme, letter 2  
  vigrāha: “held apart,” analysis of a compound 211  
  vibhaktī: “division,” case 33, 73  
    prathamā: “first,” nominative 33, 73  
    dvitīyā: “second,” accusative 33, 73  
    tṛitīyā: “third,” instrumental 45, 73  
    caturthī: “fourth,” dative 45, 73  
    pañcamī: “fifth,” ablative 58, 73  
    saṣṭhī: “sixth,” genitive 58, 73  
    saptamī: “seventh,” locative 72, 73  
  sambodhana: “awakening, arousing,” vocative 72, 73  
  (not a separate case, but a modification of the  
    nominative case)  
  virāma: “pause,” oblique stroke that removes the a 72, 73  
  višeṣāṇa: “qualifying,” adjective 55  
  visarga: “letting go,” ḫ (often represents final s or r) 129  
  visarjanīya: ḫ (often represents final s or r) 20  
  vrddhi: “increase, extension,” strengthened vowel 20  
  vyañjana: “manifesting,” consonant 167  
  vyadikaraṇa: having different objects and forming  
    different cases  
  vyadikaraṇa-tatpuruṣa: compound whose members  
    refer to different objects and would be in different  
    cases if dissolved 234  
  vyākaraṇa: “taken apart,” grammar 235  
  śuddha: “pure,” simple vowel xiv  
  saṃyukta: “connected,” complex vowel 2
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>sanskṛta</td>
<td>xi, 2</td>
<td>“put together, perfected,” Sanskrit</td>
</tr>
<tr>
<td>saṃhītā</td>
<td>87</td>
<td>“togetherness,” euphonic junction point</td>
</tr>
<tr>
<td>saṃhītā-pāṭha</td>
<td>xiv</td>
<td>“collected reading,” (with sandhi) recitation of the “collected” text of the Veda</td>
</tr>
<tr>
<td>saṃkhyā</td>
<td>157</td>
<td>numeral</td>
</tr>
<tr>
<td>sandhi</td>
<td>14</td>
<td>“combination, junction, connection,” euphonic combination</td>
</tr>
<tr>
<td>svara-sandhi</td>
<td>87</td>
<td>vowel sandhi</td>
</tr>
<tr>
<td>visarga-sandhi</td>
<td>87</td>
<td>final ḫ (s or r) sandhi</td>
</tr>
<tr>
<td>hal-sandhi</td>
<td>87</td>
<td>consonant sandhi</td>
</tr>
<tr>
<td>saṃānādhikaraṇa</td>
<td>233</td>
<td>having the same object and formed with the same case</td>
</tr>
<tr>
<td>saṃānādhikaraṇa-tatpuruṣa</td>
<td>236</td>
<td>a karmadhārāya</td>
</tr>
<tr>
<td>samāsa</td>
<td>210</td>
<td>“put together,” compound</td>
</tr>
<tr>
<td>saṃāhāra-dvandva</td>
<td></td>
<td>compound whose members are viewed as a whole. Last member takes neuter, singular ending</td>
</tr>
<tr>
<td>samprasāraṇa</td>
<td>91</td>
<td>“extension, spreading out,” the movement from corresponding semi-vowel to its vowel</td>
</tr>
<tr>
<td>sarva-nāman</td>
<td>128</td>
<td>“all-name,” pronoun (which names anything)</td>
</tr>
<tr>
<td>sup</td>
<td>33, 144, 210</td>
<td>nominal ending</td>
</tr>
<tr>
<td>subanta</td>
<td>33, 129</td>
<td>“having a sup ending,” nominal, word taking case terminations</td>
</tr>
<tr>
<td>sthāna</td>
<td>9</td>
<td>point of articulation</td>
</tr>
<tr>
<td>sparśa</td>
<td>9</td>
<td>“contact,” stop</td>
</tr>
<tr>
<td>sprṣṭa</td>
<td>19</td>
<td>“making complete contact,” (referring to stops)</td>
</tr>
<tr>
<td>svara</td>
<td>2, 27</td>
<td>“sounded,” vowel, tone</td>
</tr>
<tr>
<td>svarīta</td>
<td>27</td>
<td>moving tone</td>
</tr>
<tr>
<td>hrasva</td>
<td>2</td>
<td>“dwarfish, small,” short vowel</td>
</tr>
</tbody>
</table>
# GENERAL INDEX

<table>
<thead>
<tr>
<th>Entry</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accent</td>
<td>27</td>
</tr>
<tr>
<td>Active endings, active voice</td>
<td>25, 112</td>
</tr>
<tr>
<td>Adjectives</td>
<td>129</td>
</tr>
<tr>
<td>Agent construction (active construction)</td>
<td>34</td>
</tr>
<tr>
<td>Alphabet in devanāgarī</td>
<td>44</td>
</tr>
<tr>
<td>Alphabet in roman script</td>
<td>22</td>
</tr>
<tr>
<td>Analysis of a compound</td>
<td>211</td>
</tr>
<tr>
<td>anusvāra</td>
<td>20</td>
</tr>
<tr>
<td>√as (active)</td>
<td>130, 315</td>
</tr>
<tr>
<td>√as (imperfect)</td>
<td>210, 315</td>
</tr>
<tr>
<td>Aspirate (ha)</td>
<td>19</td>
</tr>
<tr>
<td>Aspirated</td>
<td>10</td>
</tr>
<tr>
<td>Augment for imperfect</td>
<td>188</td>
</tr>
<tr>
<td>avagraha (' )</td>
<td>90, 183</td>
</tr>
<tr>
<td>ca (placement of ca)</td>
<td>28</td>
</tr>
<tr>
<td>Case</td>
<td>33, 73</td>
</tr>
<tr>
<td>Nominative</td>
<td>33, 73</td>
</tr>
<tr>
<td>Accusative</td>
<td>33, 73</td>
</tr>
<tr>
<td>Instrumental</td>
<td>45, 73</td>
</tr>
<tr>
<td>Dative</td>
<td>45, 73</td>
</tr>
<tr>
<td>Ablative</td>
<td>58, 73</td>
</tr>
<tr>
<td>Genitive</td>
<td>58, 73</td>
</tr>
<tr>
<td>Locative</td>
<td>72, 73</td>
</tr>
<tr>
<td>Vocative (part of the nominative case)</td>
<td>72, 73</td>
</tr>
<tr>
<td>Complex vowels</td>
<td>2</td>
</tr>
<tr>
<td>Compounds</td>
<td>210</td>
</tr>
<tr>
<td>Compounds, summary</td>
<td>235</td>
</tr>
<tr>
<td>Demonstrative pronoun</td>
<td>149</td>
</tr>
<tr>
<td>Dental</td>
<td>9, 22</td>
</tr>
<tr>
<td>devanāgarī script</td>
<td>4</td>
</tr>
<tr>
<td>Vowels</td>
<td>4, 12</td>
</tr>
<tr>
<td>Consonants</td>
<td>23, 32, 42</td>
</tr>
<tr>
<td>Vowels following consonants</td>
<td>55</td>
</tr>
<tr>
<td>Conjugent consonants</td>
<td>68</td>
</tr>
<tr>
<td>Term</td>
<td>Page(s)</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Diacritics</td>
<td>3</td>
</tr>
<tr>
<td>Direct quotation</td>
<td>59</td>
</tr>
<tr>
<td>Double accusative</td>
<td>46</td>
</tr>
<tr>
<td><strong>dvandva compound</strong></td>
<td>210, 235</td>
</tr>
<tr>
<td>Gender (nominals)</td>
<td>73</td>
</tr>
<tr>
<td>Masculine</td>
<td>73</td>
</tr>
<tr>
<td>Feminine</td>
<td>73</td>
</tr>
<tr>
<td>Neuter</td>
<td>73</td>
</tr>
<tr>
<td>Gerund</td>
<td>161</td>
</tr>
<tr>
<td><strong>guna</strong></td>
<td>167</td>
</tr>
<tr>
<td>Half contact (sibilants)</td>
<td>19</td>
</tr>
<tr>
<td>“Have”</td>
<td>112</td>
</tr>
<tr>
<td>Imperfect active</td>
<td>188, 316</td>
</tr>
<tr>
<td>Imperfect middle</td>
<td>199, 317</td>
</tr>
<tr>
<td>Indeclinable word</td>
<td>6</td>
</tr>
<tr>
<td>Internal sandhi</td>
<td>142</td>
</tr>
<tr>
<td>iti</td>
<td>59</td>
</tr>
<tr>
<td>iva</td>
<td>149</td>
</tr>
<tr>
<td><strong>karmadhāraya</strong></td>
<td>233, 236</td>
</tr>
<tr>
<td>Labial</td>
<td>9, 22</td>
</tr>
<tr>
<td><strong>lakāra</strong></td>
<td>25</td>
</tr>
<tr>
<td>Long vowels</td>
<td>2</td>
</tr>
<tr>
<td>Loss of case ending</td>
<td>210</td>
</tr>
<tr>
<td>Meter</td>
<td>2</td>
</tr>
<tr>
<td>Middle endings, middle voice</td>
<td>25, 112</td>
</tr>
<tr>
<td>Nasal</td>
<td>10</td>
</tr>
<tr>
<td>Negative compound</td>
<td>213, 236</td>
</tr>
<tr>
<td><strong>Nirukta</strong></td>
<td>xvi</td>
</tr>
<tr>
<td>Nominal, word taking case terminations</td>
<td>33, 129</td>
</tr>
<tr>
<td>Noun bases</td>
<td>33</td>
</tr>
</tbody>
</table>
Noun declensions

<table>
<thead>
<tr>
<th>Gender</th>
<th>Example</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine a</td>
<td></td>
<td>74, 298</td>
</tr>
<tr>
<td>Neuter a</td>
<td></td>
<td>92, 299</td>
</tr>
<tr>
<td>Feminine ā</td>
<td></td>
<td>144, 300</td>
</tr>
<tr>
<td>Masculine i, feminine i</td>
<td></td>
<td>160, 301</td>
</tr>
<tr>
<td>Feminine ī</td>
<td></td>
<td>171, 302</td>
</tr>
<tr>
<td>Masculine an</td>
<td></td>
<td>208, 303</td>
</tr>
<tr>
<td>Neuter an</td>
<td></td>
<td>209, 304</td>
</tr>
<tr>
<td>Masculine ū, feminine ū</td>
<td></td>
<td>220, 305</td>
</tr>
<tr>
<td>Masculine u, feminine u</td>
<td></td>
<td>232, 306</td>
</tr>
</tbody>
</table>

Noun summary  

| Nouns in apposition  | 34 |

Number (verbs and nominals)

<table>
<thead>
<tr>
<th>Number</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>5, 26, 73</td>
</tr>
<tr>
<td>Dual</td>
<td>13, 26, 73</td>
</tr>
<tr>
<td>Plural</td>
<td>24, 26, 73</td>
</tr>
</tbody>
</table>

| Numerals | 157, 319 |
| Ordinal numbers | 158, 319 |
| Palatal | 9, 22 |
| Pāṇini | xvi |
| Parsing | 26, 73 |

Person (verbs)

<table>
<thead>
<tr>
<th>Person</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>5, 26</td>
</tr>
<tr>
<td>Second</td>
<td>5, 26</td>
</tr>
<tr>
<td>First</td>
<td>5, 26</td>
</tr>
</tbody>
</table>

Point of articulation | 9 |

Prefixes | xvi, 188, 197, 318 |

Pronoun declensions

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Example</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, we; mad, asmad</td>
<td></td>
<td>128, 307</td>
</tr>
<tr>
<td>you; tvad, yuśmad</td>
<td></td>
<td>129, 308</td>
</tr>
<tr>
<td>he; tad (masculine)</td>
<td></td>
<td>146, 309</td>
</tr>
<tr>
<td>it; tad (neuter)</td>
<td></td>
<td>147, 310</td>
</tr>
<tr>
<td>she; tad (feminine)</td>
<td></td>
<td>148, 311</td>
</tr>
</tbody>
</table>

Pronouns | 128 |
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protracted vowels</td>
<td>2</td>
</tr>
<tr>
<td>Relative-correlative clauses</td>
<td>172</td>
</tr>
<tr>
<td>Retroflex</td>
<td>9, 22</td>
</tr>
<tr>
<td>Roots</td>
<td>xvi, 5, 33</td>
</tr>
<tr>
<td><strong>samāhāra-dvandva compound</strong></td>
<td>212, 235</td>
</tr>
<tr>
<td><strong>sandhi, euphonic combination</strong></td>
<td>14</td>
</tr>
<tr>
<td>Vowels <strong>sandhi</strong></td>
<td>87, 89, 167, 320</td>
</tr>
<tr>
<td>Final ū (s or r) <strong>sandhi</strong></td>
<td>87, 108, 182, 321</td>
</tr>
<tr>
<td>Consonant <strong>sandhi</strong></td>
<td>87, 126, 323</td>
</tr>
<tr>
<td>Final m</td>
<td>197, 323</td>
</tr>
<tr>
<td>Final n</td>
<td>205, 324</td>
</tr>
<tr>
<td>Final t</td>
<td>218, 325</td>
</tr>
<tr>
<td>Additional rules</td>
<td>229, 326</td>
</tr>
<tr>
<td>Internal <strong>sandhi</strong></td>
<td>142, 327</td>
</tr>
<tr>
<td><strong>sandhi, word breaks in</strong></td>
<td>127</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>xi, 2</td>
</tr>
<tr>
<td>Semi-vowels</td>
<td>19</td>
</tr>
<tr>
<td>Short vowels</td>
<td>2</td>
</tr>
<tr>
<td>Sibilants</td>
<td>19</td>
</tr>
<tr>
<td>Simple vowels</td>
<td>2</td>
</tr>
<tr>
<td>Slight contact (semi-vowels)</td>
<td>19</td>
</tr>
<tr>
<td>Standard nominal endings</td>
<td>144</td>
</tr>
<tr>
<td>Stem, base</td>
<td>5</td>
</tr>
<tr>
<td>Stop</td>
<td>9</td>
</tr>
<tr>
<td><strong>Summary sheets</strong></td>
<td></td>
</tr>
<tr>
<td>Lesson Two</td>
<td>17</td>
</tr>
<tr>
<td>Lesson Three</td>
<td>30</td>
</tr>
<tr>
<td>Lesson Four</td>
<td>40</td>
</tr>
<tr>
<td>Lesson Five</td>
<td>52</td>
</tr>
<tr>
<td>Lesson Six</td>
<td>65</td>
</tr>
<tr>
<td>Lesson Seven</td>
<td>84</td>
</tr>
<tr>
<td>Lesson Eight</td>
<td>101</td>
</tr>
<tr>
<td>Lesson Nine</td>
<td>118</td>
</tr>
<tr>
<td>Lesson Ten</td>
<td>136</td>
</tr>
<tr>
<td>Term</td>
<td>Page(s)</td>
</tr>
<tr>
<td>---------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Syllable</td>
<td>3</td>
</tr>
<tr>
<td><strong>tatpurusa</strong> compound</td>
<td>233, 235</td>
</tr>
<tr>
<td>Tone</td>
<td>27</td>
</tr>
<tr>
<td>Unaspirated</td>
<td>10</td>
</tr>
<tr>
<td>Unraised tone</td>
<td>27</td>
</tr>
<tr>
<td>Unvoiced</td>
<td>10</td>
</tr>
<tr>
<td><strong>upadhmaniya</strong></td>
<td>113</td>
</tr>
<tr>
<td>Velar</td>
<td>9, 22</td>
</tr>
<tr>
<td>Verb table</td>
<td>312, 316</td>
</tr>
<tr>
<td>Verbs</td>
<td>5</td>
</tr>
<tr>
<td><strong>virama</strong></td>
<td>55</td>
</tr>
<tr>
<td>visarga (ʰ)</td>
<td>20</td>
</tr>
<tr>
<td>Voice, active and middle</td>
<td>25, 112</td>
</tr>
<tr>
<td>Voiced</td>
<td>10</td>
</tr>
<tr>
<td>Vowels</td>
<td>2</td>
</tr>
<tr>
<td>Vyakarana</td>
<td>xvi</td>
</tr>
<tr>
<td>vrddhi</td>
<td>167</td>
</tr>
<tr>
<td>Word order</td>
<td>34, 46</td>
</tr>
<tr>
<td>yad</td>
<td>177</td>
</tr>
<tr>
<td>Yaska</td>
<td>xvi</td>
</tr>
</tbody>
</table>