

Lesson 1. Wonder Why?

- Have you ever wondered why Aham is sometimes written as अहं and sometimes as अहम् ?
- Have you ever wondered why Poojya Swamiji , when singing bhajans, sometimes pronounces (say for example) Aham as अहम् and sometimes as अहन् ?
- The curious may move onto Lesson No. Two.

Lesson 2. अहं versus अहम्

To answer those riddles, we must first get familiar with the स्वर s (vowels) and the व्यञ्जन s (consonants).

अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः are the स्वर s. They are complete in themselves and do not require the help of another letter to be pronounced. स्वर s are sixteen in number.

The व्यञ्जन s, on the other hand, are incomplete. They can be pronounced only with the help of a स्वर.

For example, the क we know and recognize, is actually a combination of क् and अ . क = क् + अ . Without the अ , the क् is unpronounceable..(is there such a word ? !)

का = क् + आ and so on and so forth.

A व्यञ्जन HAS to join up with a स्वर to be pronounced. If the व्यञ्जन is a combination of two व्यञ्जन s, as in प्ल , you still need a स्वर , in this case an अ , to be added to the ल to pronounce the "conjunct" प्ल ।

The व्यञ्जन s are

क्	ख्	ग्	घ्	ङ्
च्	छ्	ज्	झ्	ञ्
ट्	ठ्	ड्	ढ्	ण्
त्	थ्	द	ध्	न्
प्	फ्	ब	भ्	म्
य्	र	ल्	व्	श्
ष्	स्	ह्	ळ्	क्ष्

Thirty five of them.

Interesting fact..Sixteen स्वर s plus thirty five व्यञ्जन s make up the वर्णमाला । Add to it , three ॐ s , it gives us fifty four. Fifty four

plus fifty four, add up to a hundred and eight. We go over the entire वर्णमाला twice, forwards and backwards, when we do one माला of जप ।

The व्यञ्जन s highlighted in the table are called अनुनासिक व्यञ्जन s । The oblique stroke at the bottom of the consonants is called a हलन्त् । That means the sound of that consonant is clipped.

A small example...the English word "cup" is pronounced as "कप्" and कप् is cuppa (as in I wanna cuppa tea...gottit?)

In a sentence like अहम् अनामिका (i am Anamika) the म् is written as म् to enable it to join with the अ (a स्वर) in अनामिका , to form the complete letter म । The sentence then becomes अहमनामिका ।

If the sentence were अहम् तारा , the म् is unable to join with the त in the ता (a व्यञ्जन) of the तारा, to form a single complete letter. It could become म्ता , but that would make it a conjunct and not a single complete letter. Does the difference come through clearly?

When faced with the prospect of becoming a conjunct, म् converts itself into a dot and places itself above the previous letter. Maintaining an identity of its own, it now calls itself an अनुस्वार ।

The correct form of the sentence then becomes अहं तारा ।

So म् is written as म् , in two cases.....

1. when म् is the last letter in a word and when the letter after it , in the next word , is a स्वर and
2. when it is at the end of a sentence...eg. तारा अहम् । (Why does म् remain a म् at the end of a sentence? Beats me. Some rules are just stated and we, poor things, just accept them.)

Interesting fact.. Only म् has the authority to be used as an अनुस्वार. This changes the entire concept on how to write and pronounce a word correctly. Details in Lesson No. Three. Answers to riddle two in Lesson three too.

Lesson 3. The Anunasiks justification for existing.

A long long time ago, knowledge was passed on from guru to shishya verbally. No books. No revision. Rehearing, definitely. The prospect of making a mistake was great. Pronunciations had to be accurate. If one invited श्वजनाः instead of स्वजनाः to one's feast, one could be assured of hurt neglected relatives and a smile on every canine face on the street.

The word संस्कृत itself means 'that which has been systemized.' Just take a look at our व्यञ्जन table again, you'll begin to appreciate how systematic it is. It also gives us excellent clues on how to pronounce the अनुनासिक व्यञ्जन s. Those are the ones that really trip us up.

The first row beginning with क is called the क वर्ग, literally meaning Class क. It includes all the व्यञ्जन s in that class...क ख ग घ ङ । Notice how the tongue remains in exactly the same place when you say these words out loud. Now, just as you would say क, say ङ, but bring out the sound nasally as well. The क वर्ग is called the कण्ठः, since the sounds of this group are based in the throat.

च वर्ग । This group is called the तालु . तालु is the palate. Keep the tongue in the same position as you would when saying च् then say ज् which roughly is a न्यं । The rest ट् वर्गमूर्धा (the top of the palate), the त् वर्ग ...दन्तः (the tongue touches the teeth every single time) and the प् वर्ग... ओष्ठः (here the lips are used) are easy to pronounce.

That's all very well but what in heaven's name are that ङ् and ज् doing there? When are they used? **The rule is that one ought to use that अनुनासिक व्यञ्जन with only those consonants that belong to the same class.**

WHEN WRITING

For example, the correct form of the word Shankar is शङ्कर and not शंकर . The trick is to look at the व्यञ्जन immediately after the nasal sound in a word and then decide which अनुनासिक one to write. Also, only म् has the अधिकार to be used as an अनुस्वार... the dot on top of a letter at the end of a word. Therefore to give you examples of words from all the वर्ग s..... अङ्ग is correct and not अंक । पञ्च is correct and not पंच । कण्ठ and not कंठ । दन्त and not दंत । चम्पा and not चंपा.

WHEN PRONOUNCING

Sanskrit is like water . It flows. It should be easy for us to vocalize words. Therefore the म् in words adapts its pronunciation to flow in with the next word . In the sentence अहं तारा , the dot is pronounced like न् to flow with the next letter त to whose class the न् belongs. Pronounced, अहन् तारा and not अहम् तारा (And written अहं तारा ।) अहं कान्ता is pronounced as अहङ् कान्ता. The म् should sound like ङ् । Therefore अहं टिपू सुल्तान् is pronounced as अहण् टिपू सुल्तान् । If we have royally confused you, let us know.

Lesson 4. Placating Visarga

विसर्ग , the two dots sometimes found at the end of a word, is not pleased with me. Here is what he has been thinking.....

Don't want him unhappy. We need him a great deal in the days to come and we can't afford to get him mad. So here goes...

How come I don't get any mention at all in your last message ?

The विसर्ग too is extremely adaptable. In an isolated word, he takes the sound of the letter just before him. For example...रामः is pronounced रामह. हरिः is pronounced हरिहि. गुरुः is pronounced गुरुहु , मतिः is मतिहि , वानराः is वानराहा । मालाभिः is मालाभिहि । And so on and so forth.



I think he is happy now.

Interesting fact? No... sad, sad fact. Many schools have dropped the ड् and the ज् from the वर्णमाला because they might "confuse" our kids. These so called do-gooders have spawned an entire generation of children who read शङ्कर as Shadkar instead of Shankar. Forget the Gods, the Rishis have not been spared either...i have heard that ऋ will soon be given a 'termination of services' notice. And keep this to yourselves...rumour has it that the विसर्ग too will be struck off the rolls. i loathe to think what विसर्ग will feel when he hears this bit of self defeating news.

OUR lessons WILL stick to the original वर्णमाला । i'd like to believe that she (वर्णमाला , i mean) feels safe and protected with us.

Lesson 5. Meet our exuberant Jagadeeshaha

When we entered our Sanskrit class for the very first time, we were greeted very enthusiastically by an energetic and bubbly youngster called Jagadeesh. He spoke only in Sanskrit but in the space of a few minutes, we figured out what was happening. Just by asking questions and answering them himself (and with exaggerated gestures and an infectious smile!) our vocabulary jumped up from zero to five. No kiddin'. Take a look...

He looked at Mala and said.. मम नाम जगदीशः । (My name is Jagadeesh.)

अहं जगदीशः । (I am Jagadeesh.)

भवती का ? (Who are you? भवती is the respectful feminine form of you as in the Hindi आप..... का = feminine who)

भवत्याः नाम किम् ? (What is your name?)

Mala answered मम नाम माला । अहं माला ।

Jagadeesh next pointed to Chaitanya. भवान् कः । (Who are you?) (भवान् = masculine आपकः = masculine who)

भवतः नाम किम् ? (What is your name?)

Chaitanya answered अहं चैतन्यः । मम नाम चैतन्यः ।

Our Jagadeesh grabbed Chaitanya by the shoulder and said एषः चैतन्यः (This is Chaitanya) and pointing to a man seated some distance away asked....

सः कः ? (who is he?)

Chaitanya answered सः रविः । (He is Ravi)

Jagadeesh then said... एषा माला । (This is Mala)

and to Mala said... एषः चैतन्यः । This is Chaitanya)

(Pointing to Ravi and Saraswati seated some distance away,)

सः कः ? सा का ? सः रविः । सा सरस्वती ।

Jagadeesh next called out to Ravi... सा का ? (Who is she?)

Ravi answered एषा सरस्वती । सा माला । (This is Saraswati. That is Mala)

Those sitting close to you are एषः or एषा (depending on whether it is a man or a woman.)

Those at a distance from you are सः or सा (ditto)

Game for a game?

You are Suraj. Next to you are seated Ram and Sita. Away from you are Lakshmi and Shibi (yup, the same person in the dove and eagle story ...and for those of you who want to know the story, write to me) Introduce yourself to the others and then ask the others their names. Listen to their answers and then introduce each one to the other. Pay special attention to when भवत्याः नाम किम् and when भवतः नाम किम् are used.

Lesson 5. and we are socializing in Sanskrit already!!

Lesson 6. Affronted गम् speaks up.

Dears all,

I was going through the lessons that have already been sent to you and I can't believe that I have not been given my due.

Let me introduce myself. I am गम् (go). I am a root word called a धातु and like my other friends, वद् (speak), पठ् (read/ study), खाद् (eat), लिख् (write) etc, I am extremely versatile. By the simple addition of suffixes or prefixes, I can become a verb, or a noun, or an adverb, or an adjective....And that is far more than the visargas and the anusvaras of this world can even hope to be.

I think I better introduce you very gently to my multifaceted personality. (By the way, check out definitions for verbs, nouns, adverbs, adjectives and grammatical whatchamacallits in the column to your left.)

To make me into a verb, you have to use my avataar गच्छ । Add different suffixes called प्रत्यय s and hey presto I am ready to be used! Look at the following sentences, [all in the present tense](#) and you will see what I mean. My friends have also chipped in to help.

सः गच्छति । सः वदति । सः पठति । सः खादति । सः लिखति ।

He goes. He speaks He reads He eats He writes

सा गच्छति । सा वदति । सा पठति । सा खादति । सा लिखति ।

She goes She speaks She reads She eats She writes

तत् गच्छति । तत् वदति । तत् पठति । तत् खादति । तत् लिखति ।

It goes It speaks It reads It eats It writes

रामः गच्छति । रामः वदति । रामः पठति । रामः खादति । रामः लिखति ।

सीता गच्छति । सीता वदति । सीता पठति । सीता खादति । सीता लिखति ।

Yup, the ति is added to the root verb, which makes it compatible with he, she, it, and with any name whether masculine or feminine BUT

त्वं गच्छसि । त्वं वदसि । त्वं पठसि । त्वं खादसि । त्वं लिखसि ।

You go You speak You read You eat You write

AND

अहं गच्छामि । अहं वदामि । अहं पठामि । अहं खादामि । अहं लिखामि ।

I go I speak I read I eat I write

1. Do you see how the same suffix (प्रत्यय) has been added to all the धातु s to make the verb compatible with a particular subject?
2. ति is loyal to सः, सा and तत् or for that matter to, say, सुमित्रा, सुधा, दशरथः, रावणः, पुस्तकं , विद्यालयः etc.(राधा लिखति परन्तु अहं लिखामि...gettit?)
3. सि is loyal only to त्वं AND मि is loyal only to अहम् ।
4. Please note that it is गच्छामि and not गच्छमि । There is an I मात्रा added to the धातु before the प्रत्यय is added.
5. गच्छति conveys both meanings "goes" and "is going"
6. Thus you can safely translate अहं वदामि as I speak and I am speaking.
7. Also, if you notice, since मि is loyal to अहम् , I can simply say वदामि and the message that I am the one who is speaking and NO ONE ELSE, has been conveyed. Ditto with त्वम्...the minute I say.. खादसि , it's YOU who are eating and NO ONE ELSE. I do not have to even mention the अहम् or the त्वम् । The ति though, does need a specified subject. (Refer to 2 for reasons why)

Knowing this, you can now make two word sentences in Sanskrit using अहं, त्वं, सः, सा and तत्. Let me provide you with a few more "everyday" धातुs. हस् laugh, पच् cook, रक्ष् protect, नम् namaskaar (to salute.)

Now, if you noticed, गम् (yours truly) becomes गच्छ before the suffixes are added. All the rest remain the same. Similarly, two very important धातुs .. पा (drink) becomes पिब and दृश् (see) becomes पश्य. Henceforth, if the धातु 's form must be changed before it can be used, the usable form will be given in brackets eg: गम्(गच्छ) or पा (पिब). Use पा (पिब) and दृश् (पश्य) too to make some more two word sentences.

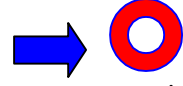
If you find this lesson difficult or need clarification of any kind, please do not hesitate to write. These guys out here can't wait to be useful. Besides, they have to impress their teacher Smt. Tarangini Khot. A Sanskrit wizard, if you ask me. Besides having a post graduate degree (and a B.Ed. for good measure) she speaks and thinks **FLUENTLY** in Sanskrit. This may be my coming out ball, my debut, but honestly, I have no trouble sharing the limelight with Tarangini. On the contrary, I am honoured. More next week.

All love, गम्।

Lesson 7. Presenting the entire present tense deal.

Thou shalt not press the panic button.

Panic Button.



Thou shalt tell thyself, "So what, if Sanskrit has not just a singular and a plural but a dual as well !"

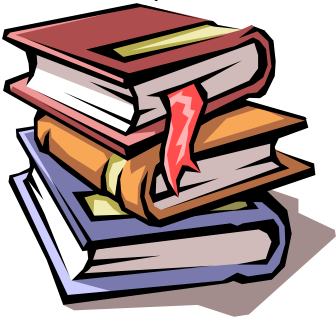


ते पठतः । They two study.

युवां पठथः । You two study.

आवां पठावः । We two study.

Thou shalt reassure thyself, "Thank the good Lord that we do not need to learn a triple!"



पुस्तकानि । Books, just books.

Here, my dears, is the works.

गम् (to go) लट् लकार (the present tense.)

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम M F N	सः He सा She तत् It गच्छति	तौ Two He s ते Two She s ते Two It s गच्छतः	ते Many He s ताः Many She s तानि Many It s गच्छन्ति
मध्यम	त्वं / त्वम् You गच्छसि	युवां / युवाम् You two गच्छथः	यूयं / यूयम् All of you गच्छथ
उत्तम	अहं / अहम् I गच्छामि	आवां / आवाम् We two गच्छावः	वयं / वयम् All of us गच्छामः

1. Only the प्रथमपुरुष has distinct words based on gender. (Phew!!) M= Masculine. F= Feminine. N=Neuter.
2. The प्रथमपुरुष contains within it ALL the nouns and pronouns in the whole wide world EXCEPT for you, you two, all of you, I, two of us , all of us. Therefore....
3. When the verbs of the मध्यम and the उत्तम are used, the subject need not be given. For example, if I say खादथः, the subject can be none but युवाम्. It is only for the प्रथम , that the subject has to be specified.
4. Refer to Lesson 2, on when अहं is used and when अहम् ।
5. This style of presentation is what is original. Here the first preference, in true altruistic style, is given to he, she and it. These

become the first person. Yet knowing that the Divine Aatman resides in oneself, one refers to oneself as the उत्तमपुरुष।

6. To make Sanskrit available to a generation already accustomed to English grammar, the style that you see in various text books will be the other way around where उत्तम is referred to as the प्रथमपुरुष ..first person, the मध्यम is referred to as द्वितीयपुरुष ...the second person, and the third person is called the तृतीयपुरुष ...where, in this table, is the प्रथम. So certain texts will have the table the way it is written here and certain other texts will have it "upside down"
7. It doesn't really matter which way you learn it as long as the right form of verb is used with the right subject.

Brain Teaser....In the second stanza of the bhajan पूर्णकलामयि संवित्स्वरूपिणी, who is the subject? What is the verb?(Ignore the other words that have not been taught as yet.) Those of you who do not know the bhajan, here are the words....

गुरुमूर्ते त्वां नमामि सततं
आत्मकाम संवर्धनि अम्ब ।

Exercise...Using the given table as a guide, use the correct form of the verb given in brackets and translate the following ..

1. He speaks. (वद्)
2. We two eat. (खाद्)
3. All of them (Feminine) see. (दृश् - पश्य)
4. सा पिबति ।
5. यूयं नमथ ।
6. वयं पठामः ।

Go over the table at least twice a day for the next few days and you will see how easily you will begin to match the verb with its subject.

The tables for the धातु s वद् , पठ् , खाद् , लिख् , हस् , पच् , रक्ष् , नम् , पा (पिब), दृश् (पश्य) are all there for your ready reference in the index. Have titled it "Verb conjugations in the present tense."

May i lend you a shoulder?

When i first landed up with this memorizing process, i wasn't too sure i could do it... i had left school years ago. But once i got started, my learning ability adapted itself to my new requirements. Once you remove the " I can't! " block from your mind, the words begin to flow. Use the words often during the day, it makes it simpler. When faced with a limited vocabulary, i have even constructed sentences like

"अहं milkam boi लामि ," to connect the right verb प्रत्यय s with its subject. Try it. It's fun.

Once you are more or less comfortable with this, we can move onto our next set of lessons.

Till we meet again, " Adios Amigos!"

Lesson 7 A. "Gender and Person combinations."

Sushma Nadkarni from Australia, had a very interesting question to ask. What subject form does one use, तौ or ते , if you want to say , "They two go, " AND, if one person is a man and the other a woman? Okey Dokey ,....here is what happens...(By the way, a subject is the one who performs the action in a sentence.)

RULES THAT APPLY TO च (AND)

NOTE: There are two ways in which च (and) is added in a sentence.

- List all the objects and add च after the last listed object. For example: The cat, dog, elephant, mouse च play. This is the most common usage and is THE PREFERRED one while conversing.
- Put the च in between all listed objects. For example: The cat च dog च elephant च mouse च play.
Musical, but a mouthful!!! File this usage, correct but rare, away in your memory bank.

Back to Sushma's query.

- When the two are a man and a woman, the Masculine form of the pronoun always takes the preference. So one can say तौ गच्छतः । For all the feminists out there, there's a way out. Say instead --- सः सा च गच्छतः ।
- रामः सीता च नमतः । The dual form of the verb is used to match with the two subjects. Gottit?
- रामः सीता लक्ष्मणः च नमन्ति । The plural form of the verb with more than two subjects.
- Sometimes one may come across a sentence like. " In him neither cleanliness, nor character nor truth exists." The verb HAS to be

singular. Therefore, even though the sentence contains three subjects, the verb form HAS to be singular. तस्मिन् न शौचं न आचारः न च सत्यम् अस्ति । (अस् + ति) अस् the root form meaning " be ".

- What if you have subjects from two or three different पुरुष s ? In that case, use the dual or the plural form of the verb (depending on the number of subjects) and give preference to उत्तम पुरुष first , then to मध्यम पुरुष and last of all to प्रथम पुरुष. For example...
 1. त्वम् अहं च गच्छावः । Since there are two people, use the dual form of the verb. Since उत्तम पुरुष features in the sentence, use the dual form of the verb for the उत्तम पुरुष.
 2. रामः त्वम् अहं च गच्छामः । Plural form AND उत्तम पुरुष ।
 3. रामः त्वं च गच्छथः । Dual And मध्यम.
 4. ते त्वं च गच्छथ । Plural And मध्यम ।

RULES THAT APPLY TO वा (OR)

- The verb matches the subject that you place last in your sentence. अहं वा त्वं वा गच्छसि । त्वं वा अहं वा गच्छामि । अहं वा ते वा गच्छन्ति । (Yup, वा prefers to be between all the words and at the end....he insists on making his presence felt!)

I must thank Sushma for her question. This got me a reading and a referring again. This kind of interaction builds a quicker, greater and a very "useful understanding "of the language, don't you think? Everybody benefits. All questions are welcome. Looking forward to active participation from all of you. And a very " G'dai to you mate!"

Lesson 7 B. Sanskritofying English!!!

Something happened a few days ago...something that filled my heart with deep appreciation, pride and hope... **Nimish Ubhayakar**, a fifteen year old, born and brought up in the U.K., wrote to us. Deeply interested in India and Her culture, he learnt the Devanagiri script to be able to learn Sanskrit. With young people like him, we can be assured that the future of Sanskrit lies in good and caring hands.

Lesson 7. seems to need further explanations. So here goes...

First let's get a few concepts absolutely clear...

Lesson 6. dealt with the introduction of a root word called a धातु |

A धातु is the most flexible thing in the universe. It is the basic form of a verb and can be converted into a noun or an adjective etc. by the addition of prefixes and suffixes. Let us just concentrate on the verb aspect first. The others will be introduced by and by.

In English we have a singular and a plural.... Boy. Boys. A boy goes. Boys go. Sanskrit has an additional "dual " besides a singular and a plural. So we have...a boy goes, two boys go and many boys go.

Just as in English where the verb has to match the subject ("Boys goes" is an absolute howler.) in Sanskrit too, the verbs HAVE to match the subject . Now that Sanskrit has an additional dual, we need separate verb forms to distinguish the duals from the singulars and the plurals.

To understand grammar better, Sanskrit verbs are always shown in a tabular form. Vertically they denote "Number" and horizontally the "person." Let's take a peek at the table again .

The present tense गम् (to go) लट् लकार (लट् लकार are Sanskrit words that mean the Present Tense.)

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	गच्छति	गच्छतः	गच्छन्ति
मध्यम	गच्छसि	गच्छथः	गच्छथ
उत्तम	गच्छामि	गच्छावः	गच्छामः

Keep the गम् table that has earlier been given in Lesson 7. alongside this one and begin to compare the two.

These concepts should come through clearly...

१. Every noun and pronoun in the dictionary fall into the प्रथम ...whether cat ,dog, museums, two cobs of corn , many fish, one bird, two rats. These verbs will therefore be used for the third person... Use गच्छति with singular forms of ANY noun. Use गच्छतः with dual forms of ANY noun. Use गच्छन्ति with plural forms of ANY noun. For example...One cat गच्छति . Two cats गच्छतः . Three or more cats गच्छन्ति । Yes, the noun form "cat" is written differently for one cat, two cats and three or more cats...but that will be explained in Lesson 8. For the moment, combine English and Sanskrit to "remember" which verb form goes with which subject form. Similarly...one tadpole तरति, two tadpoles तरतः and three or more tadpoles तरन्ति । तृ (to swim) being the धातु ।
2. You, two of you, three or more of youthese fall into the मध्यम । The subject is so specific here that just by looking at the word खादसि (the suffix सि is the indicator) i know that it is you who are eating and nobody else. If i say वदथः, the suffix थः indicates "two of you".
३. Therefore since both मध्यम and उत्तम have predetermined subjects, i needn't add the subject at all in my sentences. If i say "sing" it is unclear as to who is singing...i? you? we?...but if i say गायामि, the मि tells me that "I am singing."
4. To identify the verb forms, you must look at its tail end. Catch a hold of the suffix... is it ति, तः, न्ति, सि, थः, थ, मि, वः, मः ...and then figure out who the subject is. Now let's tease the brain teaser in Lesson 7. into giving us a solution...

गुरुमूर्ते त्वां नमामि सततं
आत्मकाम संवर्धनि अम्ब ।

नमामि tells you that the one who is performing the namaskaar is none but "I." Simple.

Use these verb suffixes with their matching subjects to form Sanskrit/English sentences...until our vocabulary grows. अहं singामि , त्वं meditateसि , two elephants trumpetतः, Mother cookति, Father snoreति । ...sentences like that , till the verb suffixes- subject combinations have more or less been memorized. Go on to the next lesson. Once you have finished reading Lesson 8 and Lesson 8 A, come back to Lesson 7, things will begin to make sense then. If you are still in a soup, write to the chef (yours truly). Let's see if i can tease my brain into coming up with better explanations! Looking forward to your feedback.

Lesson 8. Insights into विभक्ति s

Have a look at these two sentences...

- The cat drinks milk.
- Milk drinks the cat.

In most languages, the minute the words are shifted around, the meaning of the sentence changes.

Sanskrit is musical. It is rhythmic. Almost everything that we have in our shastras , our scriptures, our texts, are all set to a particular metre in the form of poetry. We needed the freedom to be able to put words in any order in a sentence, without any changes to the meaning of what had to be conveyed.

The only way to ensure that was to convert a preposition into a suffix, a प्रत्यय, and then add that to the noun. The noun plus the preposition-turned- into- suffix became a completely new word whose meaning became crystal clear. (A preposition is a word in a sentence that shows the relationship between two or more nouns/pronouns. For example.. She sat under a tree. Krishna spoke to Raghava. They played with bats and balls. What we essentially do in Sanskrit is write the word "under tree" as "treeunder", "to Raghava " as "Raghavato" and "with bats and balls" as "batsballswith" The subject's word form, as in the one performing the action, remains unchanged. The changes occur with the other noun or pronoun in the sentence with whom the subject seeks to establish a relationship. Clarity any clearer??!!)

It was a long time ago. The early morning was vibrant in the silence of meditation. The Rishi Budhakaushik had disappeared within himself. The Lord Shiva, in His infinite grace, gave to the Rishi the Ramaraksha stotra. In it, is a beautiful verse...

रामः (रामो) राजमणिः सदा विजयते रामं रमेशं भजे ।
रामेण अभिहता निशाचरचमूः रामाय तस्मै नमः ॥
रामात् नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम् ।
रामे चित्तलयः सदा भवतु मे हे राम माम् उद्धर ॥

Notice how the word राम appears in many different forms in the verse. Each of them convey a different meaning. Let's go through each one of them in sequence.

रामः is the subject form. रामं becomes the object form. रामेण means 'by or with Rama.' रामाय signifies 'for Rama.' रामात् is 'from Rama.' रामस्य conveys the meaning 'Rama's.' रामे is 'in Rama.' And राम by itself, is the form the word takes when calling out to someone named Rama.

Let us put it in the form of a table to make it easier to refer to.

राम अकारान्त पुलिङ्ग

विभक्ति	एकवचन singular	द्विवचन dual	बहुवचन plural
प्रथमा subject	रामः		
द्वितीया object	रामं		
तृतीया by, with	रामेण		
चतुर्थी for	रामाय		
पञ्चमी from	रामात्		
षष्ठी (denotes possession)	रामस्य		
सप्तमी in, on	रामे		
सम्बोधन (used when calling out to..)	(हे) राम		

Now, रामः is an अकारान्त पुलिङ्ग word. That means that it ends in the sound , and is a masculine word. If you remember, म = म् + अ

There are lots of masculine words that end in अ. For example, बालक (boy), वृक्ष (tree), ग्रन्थ (book), कर्ण (ear), छात्र (student) besides so many names like शिव, महेश, अमर etc.

Since Sanskrit is so musical, all I have to do is make sure that my words rhyme. For example if I have to say "from the book," I look at the word for "from Rama" It says, रामात्। So therefore, "from the book" JUST HAS to be ग्रन्थात्। Simple. I can see eyebrows raised over the blank spaces for the dual and plurals. Are they

needed? You can betcha bottom dollar that they are! What in the world would you say for " I hear with my two ears?" Or for that matter , " All my students fell asleep while reading my lesson? "

Therefore, here now is the entire table.

राम अकारान्त पुलिङ्ग (Just to look at my dears, don't get flustered!)

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	रामः	रामौ	रामाः
द्वितीया object	रामम्	रामौ	रामान्
तृतीया by, with	रामेण	रामाभ्याम्	रामैः
चतुर्थी for	रामाय	रामाभ्याम्	रामेभ्यः
पञ्चमी from	रामात्	रामाभ्याम्	रामेभ्यः
षष्ठी shows possession	रामस्य	रामयोः	रामाणाम्
सप्तमी in, on	रामे	रामयोः	रामेषु
सम्बोधन (used when addressing)	(हे) राम	(हे) रामौ	(हे) रामाः

I have tried to show you that certain words are repeated in the table by clubbing them together in the same colour. They are used not too often , that is why the need to create new words did not present itself. Thank God for small mercies ...there is so much less to memorize.

New Concepts taught in this lesson

- You can arrange the words in any manner in a Sanskrit sentence.

Let me give you some concrete examples..

रामः शिवं नमति । नमति रामः शिवम् । शिवं नमति रामः । नमति शिवं रामः ।
 शिवं रामः नमति । रामः नमति शिवम् । All these sentences mean exactly the same thing, Rama does Namaskaar to Shiva. Since Rama does the action, the Rama is picked from the प्रथमा विभक्ति । Since Shiva is the object to whom the namaskaar is done, you use the द्वितीया विभक्ति form which is शिवम् ।

- A word + a preposition is used in Sanskrit...a word is NEVER used by itself.
 If I use the word राम, you may safely assume that I am calling out to Ram.

If I intend using Ram as the object of my adoration , I MUST use the word रामम् । If Ram is the person performing the action, I must use the word रामः ।

Hope these two concepts have been dealt with clearly in this lesson.

In a lighter vein...

Here is a little limerick that might amuse you.
The study of Sanskrit should not make one tense.
For, look at the sentence, "the birds sat on the fence."
If you mix up the words,
In the end, put the birds,
In Sanskrit, it will still make sense!

Lesson 8 A . Reinforcing Vibhaktis.

I remember going into a complete tizzy when first introduced to the vibhakti idea. I asked more questions than a talkative four year old. Luckily for me, Tarangini had the patience of a growing pearl. Here is what I gathered in an oyster.

Take a look at the गम् present tense verb table. Besides the conjugations of the verb, the matching subject forms are also given. Ignore the verb forms and just concentrate on the subject forms. The table is broken horizontally into three पुरुष s. Divide the lot completely as so...

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम M F N	सः He सा She तत् It	तौ Two He s ते Two She s ते Two It s	ते Many He s ताः Many She s तानि Many It s

मध्यम	त्वं / त्वम् You	युवां / युवाम् You two	यूयं / यूयम् All of you
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उत्तम	अहं / अहम् I	आवां / आवाम् We two	वयं / वयम् All of us
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Now let's concentrate on the प्रथम पुरुष.

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural

प्रथम	M	सः He रामः, हरिः, गुरुः।	तौ Two He s	ते Many He s
	F	सा She रमा, मतिः, नदी	ते Two She s	ताः Many She s
	N	तत् It गृहम्, वनम्	ते Two It s	तानि Many It s

At the risk of sounding terribly repetitious and boring..

1. The प्रथम पुरुष accommodates every single noun and pronoun in the dictionary except for those of the मध्यम and the उत्तम .
2. Therefore, रामः गच्छति, गुरुः गच्छति, रमा गच्छति, माला गच्छति, गृहम् गच्छति, वनम् गच्छति .

Just as there are अकारान्त पुलिङ्ग words like राम, बालक etc, there are उकारान्त पुलिङ्ग words like गुरु, भानु (sun), शिशु (child), साधु etc... and there are इकारान्त पुलिङ्ग words like कवि, हरि, गिरि etc...

१. All अकारान्त पुलिङ्ग words are declined like(made to rhyme like)
राम ।

२. All उकारान्त पुलिङ्ग words are declined like गुरु ।

३. All इकारान्त पुलिङ्ग words are declined like हरि ।

उकारान्त पुलिङ्ग words and इकारान्त पुलिङ्ग words are declined differently from अकारान्त पुलिङ्ग words BUT the most beautiful thing is that Sanskrit allows us the freedom to convert all words into अकारान्त

पुंलिङ्ग words and decline them like राम । For instance, why not convert गुरु into गुरुदेव or maybe हरि into नारायण ? Makes conversation simple! These antics are alright in the beginning but eventually we will have to learn all the forms of different words simply so that we may recognize them in shlokas and texts. (We'll take it easy... i shan't give you more than you can chew. And that's a promise.)

Similarly we have different ending feminine words and neuter words. All rhyming words are declined in the same manner. BUT remember that a masculine word is rhymed with its masculine counterpart; a feminine one with its feminine rhyming counterpart; and a neuter with a neuter.

Just try and understand this concept. Things will become clearer as we proceed and i will keep explaining and repeating concepts for as long as you require me to.

Just hit the feedback button on our Sanskrit page, relate your woes and we'll provide instant relief! The Agony Aunts and Uncles here are a prompt lot.

See you next week!

Lesson 9. Of Caterpillars and Non-Caterpillars.

Much as you have been introduced to verbs and nouns that change their shape and size at the drop of a hat, there are some heartwarming, steady ones that never, ever "metamorphosize." (Ah! NOW the reference to caterpillars becomes clear!)

You can use them with any noun, verb, vibhakti, gender, tense, you name it, they hold their own, in a changing world. They are called अव्यय s. Let's go through a group of them in every lesson .

Sanskrit	English	Hindi
किम् / किं	what	क्या
अत्र	here	यहाँ
तत्र	there	वहाँ
यत्र	from-where	जहाँ
कुत्र	where	कहाँ
एकत्र	all together	साथ में
सर्वत्र	everywhere	सब जगह
अन्यत्र	elsewhere	किसी और जगह

So I can accurately say

अहं तत्र गच्छामि । त्वं तत्र गच्छसि । सः तत्र गच्छति । रामः तत्र गच्छति ।

आवां तत्र गच्छावः ।and so on and so forth.

Having introduced our Non- Caterpillars, shall we get familiar with our Caterpillars?

In a sentence such as " Ram is eating a laddoo," The Ram is the subject.

Therefore you pick the word Ram from the प्रथमा विभक्ति । रामः ।

The verb is " is eating" and HAS to follow the subject. Since रामः is from the प्रथमपुरुष एकवचन (Third Person Singular...according to English

Grammar) the verb also has to be from the प्रथमपुरुष एकवचन ... खादति ।

The object that is being gobbled up is the laddoo (मोदक ...the root word)

The object form of the word मोदक is मोदकम्...

Therefore the sentence becomes.. रामः मोदकं खादति ।

CLUE: Whenever a sentence is constructed or translated, grab (for dear life) the verb and its subject. THEN add the rest of the words to complete the sentence.

Let's add an अव्यय.

रामः मोदकम् अत्र खादति । Ram is eating a laddoo here.

रामः मोदकं तत्र खादति । Ram is eating a laddoo there.

Let's change the subject AND along with it, the verb.

अहं मोदकम् अत्र खादामि । I am eating a laddoo here.

अहं मोदकं तत्र खादामि । I am eating a laddoo there.

त्वं मोदकम् अन्यत्र खादसि । You are eating a laddoo elsewhere.(Probably averse to sharing it.)

त्वं मोदकं सर्वत्र खादसि । You are eating a laddoo everywhere.(Don't even try and imagine it.)

(New Concept मोदक is a masculine word. Whenever i introduce NEW masculine words to you, i shall put an (M) next to it. neuter words will be introduced with an (N) and feminine words with an (F). To use them in sentences, change the word according to the विभक्ति table to include a preposition)

Rules that must be followed.

1. The verb HAS to agree with the कर्ता, the subject.

अहं गच्छति is an absolute no no.

2. The conjugation(Changes in a verb form) of the verb in its various forms remains the same for all three genders. The verb is bound by पुरुष person and वचन number, not by लिङ्ग gender.

रामः खादति , सा खादति ,माला खादति , तत् न खादति ।

3. The subject कर्ता ALWAYS is in the प्रथमा विभक्ति and the object कर्म is ALWAYS in the द्वितीया ।

गज (elephant, M) मोदक (laddoo, M)

गजः मोदकं खादति is translated as The elephant is eating a laddoo.

गजं मोदकः खादति is ... The laddoo is eating an elephant.

Thou shalt tread this path with care.

New Concept

Whenever you use गम् in its verb, or other yet to be introduced forms, the place to where the "going to" happens ALWAYS is in the द्वितीया विभक्ति। (Easier to say, add the म् or the anuswaar to wherever you are going to.)

अहं विद्यालयं गच्छामि । गजः वनं गच्छति । सः गृहं गच्छति ।
गच्छामि विद्यालयम् अहम् ।

The faithful shall follow me into solving the exercises in Lesson 9 A.

Lesson 9 A ...Exercises in sentence building.

Let's build a vocabulary now. The अ ending masculine (अकारान्त पुलिङ्ग) noun " राम " has already been introduced. We will work with just the first two vibhaktis today. Subsequent lessons will introduce one vibhakti at a time.

Time now to introduce a new concept....

Whenever new verbs are introduced, the प्रथम पुरुष एक वचन will be given in brackets alongside the धातु । For example, दृश् (पश्यति) । All you have to do is separate the word पश्यति into पश्य + ति and understand that the usable verb form is the first part of the word. You can build an entire present tense table based on this by the addition of प्रत्यय s (suffixes) as so..

दृश् (पश्यति) to see लट् लकार (present tense)

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	पश्यति	पश्यतः	पश्यन्ति
मध्यम	पश्यसि	पश्यथः	पश्यथ
उत्तम	पश्यामि	पश्यावः	पश्यामः

For quick reference to help you do the exercises, are the first two वि०

राम अकारान्त पुलिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	रामः	रामौ	रामाः
द्वितीया object	रामम्	रामौ	रामान्

Do you have a notebook , a pencil and a HUGE eraser ready? Then let's gettagoin' !

Nouns / Pronouns.	Verbs.	Avyayas.
सः he	भू (भवति to be)	किम्
तौ two he s	पठ् (पठति to read or study),	अत्र
ते all the he s	गम् (गच्छति to go)	तत्र
राम (M)	हस् (हसति- हसना to laugh)	यत्र
ईश्वर (M)		कुत्र
बालक boy (M)		सर्वत्र
मनुष्य man (M)		अन्यत्र
नृप king (M)		एकत्र
विद्यालय school (M)		
ग्राम village (M)		

Example sentences.

1. He is reading. सः पठति ।
2. Those two men are reading. मनुष्यौ पठतः ।

Recall...All nouns and pronouns except for the त्वं, युवां, यूयं, अहं, आवां, and वयं fall into the प्रथम पुरुष । Therefore logically, two men HAVE to be matched with पठतः the dual प्रथम पुरुष verb. And since there are two men, the word for two men HAS to rhyme with रामौ which makes it मनुष्यौ ।

3. What is happening there? तत्र किं भवति?

Whatever is happening also falls into the प्रथम पुरुष । Since it appears to be singular, भवति is used.

4. The boy is going there. बालकः तत्र गच्छति ।

Try doing the rest on your own. Answers are provided in Lesson 9B. But you shall be honest and take a peek only after you have tried completing the exercise.

Translate.

1. He is reading.
2. He is laughing there.
3. The boy is going to school.
4. Ram is going to the village.
5. The king is going elsewhere.
6. Where is the boy laughing?
7. Ram and Ishwar are studying (Refer to lesson 7 A).
8. Ram is namaskaaring(for lack of an appropriate word!) Ishwar.
9. The two are reading here.
10. Two boys are laughing.
11. Two men are going to the village.
12. Two boys are going to school.
13. All the boys are laughing.
14. All the men are going to the village.
15. All the boys are namaskaaring Ram.
16. Ram is namaskaaring all the boys.

Correct these sentences.

1. सः पठतः।
2. सः पठन्ति ।
3. तौ पठति ।
4. ते पठति ।
5. बालकः हसन्ति ।
6. सः गच्छन्ति ।
7. रामः ग्रामः गच्छन्ति ।

8. ते किं पठति ।
9. ते किम् पठन्ति ।

Seems more than enough for a first time session. Will see you next week. By the way, you may take that peek now. You have my blessings.

Lesson 9 B. Answers to questions in Lesson 9 A

1. He is reading. सः पठति ।
2. He is laughing there. सः तत्र हसति।
3. The boy is going to school. बालकः विद्यालयं गच्छति।
4. Ram is going to the village. रामः ग्रामं गच्छति।
5. The king is going elsewhere. नृपः अन्यत्र गच्छति ।
6. Where is the boy laughing? बालकः कुत्र हसति ?
7. Ram and Ishwar are studying. रामः ईश्वरः च पठतः।
8. Ram is namaskaaring Ishwar. रामः ईश्वरं नमति ।
9. The two are reading here. तौ अत्र पठतः।
10. Two boys are laughing. बालकौ हसतः।
11. Two men are going to the village. मनुष्यौ ग्रामं गच्छतः ।
12. Two boys are going to school. बालकौ विद्यालयं गच्छतः ।
13. All the boys are laughing. बालकाः हसन्ति ।
14. All the men are going to the village. मनुष्याः ग्रामं गच्छन्ति ।
15. All the boys are namaskaaring Ram. बालकाः रामं नमन्ति ।
16. Ram is namaskaaring all the boys. रामः बालकान् नमति ।

Corrected sentences.

1. सः पठतः । सः पठति ।
2. सः पठन्ति । ते पठन्ति।
3. तौ पठति । तौ पठतः।
4. ते पठति । ते पठन्ति।
5. बालकः हसन्ति । बालकः हसति।
6. सः गच्छन्ति । सः गच्छति ।
7. रामः ग्रामः गच्छन्ति । रामः ग्रामं गच्छति ।
8. ते किं पठति । ते किं पठन्ति।
9. ते किम् पठन्ति । ते किं पठन्ति ।

How was the goin' ?