

THE CAMBRIDGE INTRODUCTION TO SANSKRIT

Key to the Exercises

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CHAPTER 1

1) a) *ta, ka, pha, pa, ṣa, a, ma, ca, tha, na, i, ra* b) *sa, ma, śa, ṛ, u, ū, ja, pha, ba, bha, na, ta* c) *ṣa, va, ha, ṭa, ṇa, ī, bha, dha, gha, ai, la, sa* d) *au, gha, la, ta, na, tha, ya, dha, ba, va, śa, ṣa*

2) a) *ne, ya, mā, ru, li, a, dhu, vā, phū, ki, ḍhai, phu* b) *gau, dhī, ḍe, mu, gho, thu, ṭā, chī, mṛ, ṭha, u, bau* c) *dā, ṭṛ, o, ḍho, jā, pa, hṛ, bhai, do, dau, dṛ, che* d) *kā, cū, ḍi, bṛ, te, dṛ, rū, jī, ge, i, ca, hu*

3) a) *naraḥ, aditiḥ, karma, devaḥ, uṣāḥ, śivaḥ, āyurvedaḥ, ekāya, sarasvatī, nāma — avatāraḥ, bhārataḥ, namaste, agniḥ, priyau, ātmā, rākṣasaḥ, bhagavadgītā, cakrāṇi, manuḥ* b) *kṛṣṇaḥ, devī, gaṇeśaḥ, rāmaḥ, kaliyugam, lakṣmī, mitram, muniḥ, pūjā — ṛgvedaḥ, hanumān, śāntiḥ, tantram, yogī, amṛtā, brāhmaṇaḥ, itiḥāsaḥ, mahātmā — putraiḥ, saṃsāraḥ, nirvāṇam, paṇḍitaḥ, āśramaḥ, īśvarebhyaḥ, saṃskṛtam* c) *siṃhaḥ, svāmī, viṣṇuḥ, ācāryaḥ, mahāyānam, ṛṣiḥ, vākṣu, arhaḥ, iṣṭam, annam — ukṭvā, aṇjaliḥ, guptaḥ,*

akṣaḥ, gantum, yajñāḥ, aśvaḥ, svastiḥ, patsu, kva d) *vāgbhiḥ, uttamaḥ, uktam, atra, vatsaḥ, strī, bodhisattvaḥ, itthā, vākyam, — adya, padbhiḥ, tattat, rātryā, labdhāyai, mantram, vidyut, buddhaḥ, brahma*

4)

guruḥ गुरुः, *Rāmāyaṇam* रामायणम्, *Mahābhārataṃ* महाभारतम्, *Rāmaḥ* रामः, *Sītā* सीता, *yogaḥ* योगः, *Upaniṣad* उपनिषद्, *Aśokaḥ* अशोकः, *Rādhā* राधा, *somaḥ* सोमः, *Hastināpuram* हस्तिनापुरम्, *svayaṃvaraḥ* स्वयंवरः, *Kurukṣetram* कुरुक्षेत्रम्, *Indraḥ* इन्द्रः, *mātā* माता, *pramāṇam* प्रमाणम्, *mokṣaḥ* मोक्षः, *maitrī* मैत्री, *nṛpatiḥ* नृपतिः, *Saṃskṛtam* संस्कृतम्, *vyāghraḥ* व्याघ्रः, *Kāmasūtram* कामसूत्रम्, *Samajayaḥ* संजयः, *Kālidāsaḥ* कालिदासः, *dharmāḥ* धर्मः

5) *yat iha asti tat anyatra yat na iha asti na tat kvacit → yadihāsti tadanyatra yannehāsti na tatkvacit*

CHAPTER 2

1) a) *gna, jya, tra, pta, bra, rṣa, śya, sra, śma, dya* b) *stha, ṣṇa, rṣa, nma, dya, khyā, rda, jña* c) *śra, gra, ṇḍa, vya, tsa, spa, npa, rja* d) *rta, kṣa, tpa, rbha, dva, ndra, dya, ṣṭha, sta* e) *kta, jña, tva, nda, pra, rma, śca, ṇya* f) *bhya, stra, tka, lya, dhya, śva, kṣya* g) *sva, śya, vra, rdha, pya, nta, tma, cya* h) *cca, tta, tya, nva, rtha, rya, dṛ, sya, hya* i) *ñca, kra, dra, nya, rṇa, dya, rva, ṣṭa, sma* j) *rha, nna, dya, kya, stva, ddha, ṇja, rga, hma, jña*

2) a) *gacchati, tataḥ, gr̥ham, kṣatriyaḥ, jñānam, snihyati, yuddham, tiṣṭhati, pr̥cchati* b) *tuṣyati, dravati, rājñī, kṛtsnam, candraḥ, vidyut, kṛtvā, suhṛt, kṣudra, adya*

c) *krodhaḥ, aśvaḥ, śrī, śaknoti, vr̥ṇoti, dveṣṭi, gr̥hṇāti, viśva, anyonya, śrutvā* d) *bandhuḥ, buddhiḥ, śatruḥ, dṛṣṭiḥ, aśru, kīrtiḥ, snānam, antarikṣagaḥ, hṛcchayaḥ, pr̥thivī* e) *jitendriya, anantaratnaprabhava, balahākacchedavibhaktarāgā, lāṅgūlavikṣepavisarpiśobha*

3) a) *kumaraḥ* कुमारः, *chāyā* छाया, *amara* अमर, *puram* पुर, *pauraḥ* पौरः b) *avatarati* अवतरति, *uvāca* उवाच, *āśā* आशा, *sakhī* सखी, *pitaraḥ* पितरौ c) *hastī* हस्ती, *darśanam* दर्शनम्, *anya* अन्य, *svalpa* स्वल्प, *śīghra* शीघ्र

4)

a) *Arjunaḥ uvāca*
cañcalam hi manaḥ kṛṣṇa pramāthi balavat dṛḍham
tasya aham nigraham manye vāyoh iva suduṣkaram
śrībhagavān uvāca
asaṃśayam mahābāho manaḥ durnigraham calam
abhyāsena tu kaunteya vairāgyeṇa ca gr̥hyate

b) *yadyat ācarati śreṣṭhaḥ tattat eva itaraḥ janaḥ*
sa yat pramāṇam kurute lokaḥ tat anuvartate

c) *vairūpyam ca na te dehe kāmarūpadharaḥ tathā*
bhaviṣyasi raṇe arīṇām vijetā ca na saṃśayaḥ

CHAPTER 2A

1)

sargāṇām ādīḥ antaḥ ca madhyam ca eva aham arjuna ।
adhyātmavidyā vidyānām vādaḥ pravadatām aham ॥
akṣarāṇām akāraḥ asmi dvandvaḥ sāmāsikasya ca ।

aham eva akṣayaḥ kālāḥ dhātā aham viśvatomukhaḥ ॥

mṛtyuḥ sarvaharaḥ ca aham udbhavaḥ ca bhaviṣyatām ।
kīrtiḥ śrīḥ vāk ca nārīṇām smṛtiḥ medhā dhṛtiḥ kṣamā ॥

2)

yuñjannevaṁ sadātmānaṁ yogī niyatamānasaḥ ।
śāntiṁ nirvāṇaparamāṁ matsamsthām-adhigacchati ॥
nātyaśnatas-tu yogaḥ asti na caikāntamānaśnataḥ ।
na cātisvapnaśīlasya jāgrato naiva cārjuna ॥
yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ ॥
yadā viniyataṁ cittam-ātmanyevāvatiṣṭhate ।
niḥsprhaḥ sarvakāmebhyo yukta ityucyate tadā ॥

CHAPTER 3

1) 1) He (she/it) goes and enters. 2) What does he want? 3) He writes again. 4) Here and there. 5) He is not going/does not go. 6) He remembers and writes. 7) Does he go (away) or enter? 8) He does not remember and does not understand. 9) He does not remember and does not understand. 10) Does he not understand? 11) What does he take?

2) sarvadevatāḥ gandharvāḥ tridaśālayāḥ Rāmam
kamalapattrāśram puṣpavarṣaiḥ ca vāgbhiḥ ca tuṣṭuvuḥ
। Rāmam tathā pūjayitvā yathāgatam pratijagmuḥ ।
tat ākāśam mahotsavasamkāśam āsīt acyuta ।

yadi sūryasahasrasya bhāḥ sadṛśī utthitā divi yugapat
bhavet sā bhāsaḥ tasya mahātmanaḥ syāt ।

CHAPTER 4

1) a) muñcāmi, muñcasi, muñcati, muñcāvaḥ, muñcathaḥ, muñcataḥ, muñcāmaḥ, muñcataḥ, muñcanti (मुञ्चामि, मुञ्चसि etc.) b) viśāmi, viśasi, viśati, viśāvaḥ, viśathaḥ, viśataḥ, viśāmaḥ, viśathaḥ, viśanti (विशामि, विशसि etc.) c) hr̥ṣyāmi, hr̥ṣyasi, hr̥ṣyati, hr̥ṣyāvaḥ, hr̥ṣyathaḥ, hr̥ṣyataḥ, hr̥ṣyāmaḥ, hr̥ṣyathaḥ, hr̥ṣyanti (हृष्यामि, हृष्यसि etc.) d) smarāmi, smarasi, smarati, smarāvaḥ, smarathaḥ, smarataḥ, smarāmaḥ, smarathaḥ, smaranti (स्मरामि, स्मरसि etc.) e) bodhāmi, bodhasi, bodhati, bodhāvaḥ, bodhathaḥ, bodhataḥ, bodhāmaḥ, bodhathaḥ, bodhanti (बोधामि, बोधसि etc.)

2) 1) bodhati: 3rd SG of √budh ‘to awake’ → ‘he/she awakes’ 2) bharatha: 2nd PL of √bhr̥ ‘to carry’ → ‘you carry’ (alternatively: ‘you (many) carry’, ‘you all /y’ all carry’) 3) harasi: 2nd SG of √hr̥ ‘to take’ → ‘you take’ 4) viśāvaḥ: 1st DU of √viś ‘to enter’ → ‘we both enter’ 5) smaranti: 3rd PL of √smṛ ‘to remember’ → ‘they remember’ 6) kṣipatha: 2nd PL of √kṣip ‘to throw’ → ‘you throw’ 7) snihyataḥ: 3rd DU of √snih ‘to be attached to’ → ‘they both are attached to’ 8) muñcathaḥ: 2nd DU of √muc ‘to release’ → ‘you both release’ 9) bharāmi: 1st SG of √bhr̥ ‘to carry’ → ‘I carry’ 10) hr̥ṣyatha: 2nd PL of √hr̥ṣ ‘to be happy’ → ‘you are happy’ 11) kṣipataḥ: 3rd DU of √kṣip ‘to throw’ → ‘they both throw’ 12) viśāmaḥ: 1st PL of √viś ‘to enter’ → ‘we enter’ 13) lumpanti: 3rd PL of √lup ‘to rob’ → ‘they rob’ 14) vindāvaḥ: 1st DU of √vid ‘to find’ → ‘we both find’ 15) snihyāmaḥ: 1st PL of √snih ‘to be attached to’ → ‘we are attached to’ 16) paśyatha: 2nd PL of √dṛś ‘to see’ → ‘you see’ 18) smarāvaḥ: 1st DU of √smṛ ‘to remember’ → ‘we both remember’ 19) likhatha: 2nd PL of √likh ‘to write’ → ‘you write’ 20) paśyasi: 2nd SG of √dṛś ‘to see’ → ‘you see’

3) 1) I find [it] and I am happy. 2) Do you carry [it] or does he carry [it]? 3) I love, but you don’t love. 4) Why do the two of them enter here? 5) But you don’t understand. 6) We both enter here and you both enter there. 7) Do you remember again? 8) I enter, but you don’t see [it/me]. 9) We enter. Why don’t you see [us]?

4) a) harāmaḥ b) punar gacchati c) hr̥ṣyathaḥ d) bodhāmi e) smarāmaḥ bodhāmaḥ ca f) tatra gacchanti atra ca na viśanti g) api bodhasi h) na paśyāvaḥ i) kim paśyataḥ j) likhati k) likhati l) likhati

CHAPTER 5

1) The Alarming Spread of Poetry

To the thinking man: DAT; few things: NOM; In the good old days: LOC; for the purpose: DAT; from the offices: ABL; of magazines and papers: GEN; to which: DAT (indirect object) or ACC (direction); their wares: ACC (direct object); a book: ACC (direct object); by a guarantee: INSTR; wine NOM; of cheese GEN.

Editors: NOM; real money: ACC; for poetry: DAT; a profit: ACC; of verse: GEN; he: NOM; on a crust: LOC, or perhaps better INSTR (‘on’ here = ‘by means of’); the restaurant: NOM; a marked effect: ACC; to adolescence: ACC (direction); with the feeling: INSTR; poets: NOM (‘they’ =

subject; 'poets' refers to 'they'); by the heady knowledge: INSTR; all over the country: LOC; on a sunny afternoon: LOC; by the warm weather: INSTR; a horrible sight: NOM; at desks: LOC; Dear Sir: VOC; In reply: good question! LOC? INSTR ('by means of...')? NOM ('as a reply')?; with their fingers: INSTR; in their hair: LOC; with the agony: INSTR; rhymes: ACC.

The Jabberwocky

the slithy toves: NOM; in the wabe: LOC; raths: NOM; my son: VOC; vorpal sword: ACC; in hand: LOC or INSTR; the manxome foe: ACC; by the Tumtum tree: LOC; in thought: LOC; in uffish thought: LOC; with eyes: INSTR; of flame: GEN; the vorpal blade: NOM; it: ACC; dead: ACC; with its head: INSTR; he: NOM; the Jabberwock: ACC; to my arms: ACC (direction); beamish boy: VOC; frabjous: VOC; in his joy: LOC; mimsy: NOM; the borogoves: NOM.

2) 1) *bālaḥ aśvaṃ muñcati*. (ACC) 'The child releases [his] horse.' 2) *evam naraḥ bālaṃ pure vindati*. (ACC, LOC) 'Thus the man finds [his] child in the city.' 3) *bālaḥ eva aśvena saha puram prati gacchati*. (INSTR) 'The child indeed/Only the child/The child alone/The child (implied: and not someone else) goes to the city with the [or: his] horse.' 4) *kiṃ grāmaṃ prati bharanti*. (ACC) 'What do they carry to the village?' 5) *naraḥ grhaṃ viśanti*. (NOM PL, ACC) 'The men enter the house.' 6) *siṃhaḥ vyāghraḥ ca narasya grhaṃ prati gacchataḥ*. (GEN) 'The lion and the tiger both go to the man's house.' 7) *grāmāt naraḥ bālaḥ ca puram prati gacchataḥ*. (ABL, ACC) 'The man and [his] child both go from the village to

the city.' 8) *naraḥ bāle snihyati*. (LOC) 'The man is attached to/loves [his] child.' 9) *api siṃhaḥ kṣetrāt vanam prati gacchati*. (ABL, ACC) 'Does the lion go/is the lion going from the field to the forest?' 10) *bālaḥ aśvena vinā grāmaṃ viśati*. (INSTR) 'The child enters the village without the/[his] horse.'

3) 1) तत्र/tatra 2) 'to carry' 3) √स्मृ/smr 4) 'lion' 5) 'what? why?'; marks sentence as a yes/no question 6) मित्रम्/mitram 7) 'here' 8) 'he wants' 9) 'knowledge' 10) 'he sees' 11) 'to wake up; to understand' 12) 'warrior' 13) मुञ्चति/muñcati 14) 'but' 15) गच्छति/gacchati 16) व्याघ्रः/vyāghraḥ 17) 'to rob' 18) 'or'

READING

*hanumad-vacanāt eva sugrīveṇa samāgataḥ
mahā-balaḥ rāmaḥ sugrīvāya sarvam tat aśaṃsat ।
tataḥ vānara-rājena sarvam vaira-anukathanam prati
rāmāya āveditam ।*

CHAPTER 6

1. a) गुणः, गुणा, गुणम्, गुणेना, गुणया, गुणतः, गुणस्या, गुणे b) श्लोकः, श्लोकौ, श्लोकः, श्लोकभ्याम्, श्लोकभ्याम्, श्लोकयोः, श्लोकयोः c) दूतः, दूतः, दूतः, दूतैः, दूतैः, दूतैः, दूतैः, दूतैः d) फलानि, फलानि, फलानि, फलानि, फलैः, फलैः, फलैः, फलैः

2. 1) *puruṣeṇa*: INSTR SG of *puruṣa*- → 'with a/the man' (from now on, only one possible translation will be given;

the choice of *a/the* depends on the context) 2) *dūta*: VOC SG of *dūta*- → 'o messenger' 3) *yuddhe*: LOC SG of *yuddha*- → 'in a fight', NOMVOCACC DU of *yuddha*- → 'two fights, o two fights' 4) *nṛpāt*: ABL SG of *nṛpa*- → 'from a leader' 5) *vedāya*: DAT SG of *veda*- → 'for knowledge' 6) *kṣetrāṇi*: NOMVOCACC PL of *kṣetra*- → 'fields' 7) *vyāghraiḥ*: INSTR PL of *vyāghra*- → 'with tigers' 8) *vacaneṣu*: LOC PL of *vacana*- → 'in speeches' 9) *śūrasya*: GEN SG of *śūra*- → 'of a hero' 10) *bālān*: ACC PL of *bāla*- → 'children' 11) *īśvaraḥ*: NOM SG of *īśvara*- → 'the lord' 12) *guṇaiḥ*: INSTR PL of *guṇa*- → 'with (good) qualities' 13) *phalena*: INSTR SG of *phala*- → 'with a fruit/reward' 14) *sukhaṃ narau*: NOMVOCACC DU of *sukha*- *nara*- → 'two happy men' 15) *vanam*: NOMACC SG of *vana*- → 'a forest' 16) *kṣatriyaiḥ*: INSTR PL of *kṣatriya*- → 'by warriors' 17) *puruṣa*: VOC SG of *puruṣa*- → 'man! servant!' 18) *janān*: ACC PL of *jana*- → 'people' 19) *dharmāt*: ABL SG of *dharma*- → 'from/out of duty' 20) *jñānena*: INSTR SG of *jñāna*- → 'with wisdom' 21) *dūtām*: ACC SG of *dūta*- → 'a messenger' 22) *ślokanām*: GEN PL of *śloka*- → 'of verses' 23) *putrāṇām*: GEN PL of *putra*- → 'of sons' 24) *mitrayoḥ*: GENLOC DU of *mitra*- → 'of/in the two friends' 25) *grhāt*: ABL SG of *grha*- → 'from the house' 26) *īśvarāya*: DAT SG of *īśvara*- → 'for/to a lord' 27) *bālena priyeṇa*: INSTR SG of *bāla*- *priya*- → 'with a dear/one's own child'

3. a) ईश्वरानाम्/īśvarāṇām b) ज्ञानेन jñānena c) वने/vane d) सिंहम्/siṃham e) श्लोकेन/ślokena f) वचने/vacane g) सिंहः/siṃhaḥ h) पाप ईश्वर/pāpa īśvara i) पुरम्/puram j) फलाय/phalāya k) युद्धात्/yuddhāt l) क्षेत्रयोः/kṣetrayoḥ m)

बालाः/bālāḥ n) गृहाभ्याम्/gṛhābhyām o) पुरेषु or नगरेषु/pureṣu or nagareṣu p) जनेभ्यः/janebhyaḥ

4. 1) We enter the master's house/the house of the master. 2) What is the child doing in the master's house? 3) The two children enter the forest with the[/their] horses. 4) The children understand the man's words and are excited. 5) Master! What do you want? 6) The child remembers the god's (good) qualities. 7) The two heroes carry their friend from the fight. 8) 'God [is] here in the forest', the child understands. 9) For a king, the people [are] dear like his children. 10) Are the child's friends heroic or bad/heroes or bad guys? 11) The horse carries the man and [his] two children from the forest to the city. 12) O heroic men, do you see the two lions in the forest? 13) The child does not remember the friend's/his friend's words 14) 'The horses are excited from the fight,' the hero understands. 15) Do the man and [his] horse see the tigers? 16) The masters take the evil men's horses and rob their houses. 17) In the tree indeed/only in the tree I see fruit. 18) Here in the fight I see evil and heroic people.

READINGS

The order of life on earth 'Here/In this world there are creatures of two kinds: the moving and the stationary (ones). The moving creatures have a threefold origin (of the moving ones (there is) a threefold origin), [being] born from an egg, heat ('sweat') or a womb. Indeed, of all moving (ones), the best, o king, are womb-born ones. Of the womb-born ones the best are men and domestic

animals.'

The best possible gift 'No gift of cows, no gift of earth/land or gift of food is indeed such an important thing as the greatest gift of/among all gifts: the gift of safety/of absence of fear.'

CHAPTER 7

1) *vadati*, *śocati* (√*vad* is among the roots that are cited in *guṇa* – you can see that from the fact that the form '*vad*' contains an *-a-*. Already standing in *guṇa*, this root does thus *not* add an *-a-* to form the present-tense stem. √*śuc*, on the other hand is cited in zero grade, thus needs to add an *-a-* to form its present-tense stem, and thus we arrive at *śocati*.

2) 1) कथयति/*kathayati* – 'to talk about' 2) यजति/*yajati* – 'to worship' 3) नयति/*nayati* – 'to lead' 4) इच्छति/*icchatī* – 'to want' 5) स्निहति/*snihyati* – 'to love, be attached to' 6) शोचति *śocati* – 'to mourn' 7) पूजयति/*pūjayati* – 'to honour' 8) भवति/*bhavati* – 'to be' 9) क्षिपति/*kṣipati* – 'to throw' 10) मुञ्चति/*muñcati* – 'to release' 11) जयति/*jayati* – 'to win' 12) स्मरति/*smarati* – 'to remember' 13) पश्यति/*paśyati* – 'to see'

3) 1) √*bhū* 'to be' → *guṇa*: *bho/bhav*, *vrddhi*: *bhau/bhāv* 2) √*budh* 'to understand' → *guṇa*: *bodh*, *vrddhi*: *baudh* 3) √*kṛ* 'to do' → *guṇa*: *kar*, *vrddhi*: *kār* 4) √*gam* 'to go' → zero: *ga/gm*, *vrddhi*: *gām* 5) √*i* 'to go' → *guṇa*: *e/ay*, *vrddhi*: *ai/āy* 6) √*klp* 'to be suitable' → *guṇa*: *kalp*, *vrddhi*: *kālp* 7) √*bhī* 'to fear' → *guṇa*: *bhe/bhay*, *vrddhi*:

bhai/bhāy 8) √*man* 'to think' → zero: *ma/mn*, *vrddhi*: *mān* 9) √*ji* 'to win' → *guṇa*: *je/jay*, *vrddhi*: *jai/jāy* 10) √*pat* 'to fall' → zero: *pt*, *vrddhi*: *pāt* 11) √*tyaj* 'to abandon' → zero: *tij*, *vrddhi*: *tyāj* 12) √*svap* 'to sleep' → zero: *sup*, *vrddhi*: *svāp*

4) (To keep this from being just a formal exercise, the answers below include the meaning of each word.) 1) *vrddhi*, √*bhr*; भारः → 'burden, load'; 'work, toil' 2) *guṇa*, √*hr̥ṣ*; हर्षः → 'joy, pleasure, happiness' 3) *guṇa*, √*likh*; लेखः → 'line, stroke'; pl. 'letter, writing' 4) *guṇa*, √*kṣip*; क्षेपः → 'a throw, throwing' 5) zero, √*smṛ*; स्मृतिः → 'memory, remembrance' 6) zero, √*nam*; नतिः → 'bending, bowing; humility, modesty' 7) *vrddhi*, √*pat*; पातः → 'flight; falling, downfall' 8) zero, √*cint*; चिन्ता → 'worry' 9) *guṇa*, √*ji*; जेता → 'a winner, victor' 10) *vrddhi*, √*tyaj*; त्यागः → 'leaving, abandoning' 11) *guṇa*, √*dr̥ś*; दर्शनम् → 'sight; appearance' 12) *guṇa*, √*snih*; स्नेहः → 'love, attachment to' 13) *guṇa*, √*śuc*; शोकः → 'grief' 14) *guṇa*, √*nam*; नमः → 'a bow, a greeting' 15) *guṇa*, √*nī*; नेता → 'a leader' 16) *vrddhi*, √*bhū*; प्रभावः → 'might, power' (lit. 'before-being') 17) *guṇa*, √*dru*; द्रवः → 'motion, (quick) movement'

5) a) शोचयति/*śocayati* b) नाययति/*nāyayati* c) स्नेहयति/*snehayati* d) हारयति/*hārayati* e) द्रावयति/*drāvayati* f) स्थापयति/*sthāpayati* g) वर्धयति/*vardhayati* (Note: even though *-a-* is a short vowel, the syllable as a whole counts as long because its vowel is followed by more than one consonant – see Chapter 2a.)

6) 1) 'they grieve' 2) 'you (pl.) carry' 3) 'he stands'

4) 'you both are excited' 5) 'the two of us/we both honour' 6) 'I understand' 7) 'he does' 8) द्रावयन्ति/drāvayanti 9) 'you write' 10) 'you (pl.) tell' 11) 'we want' 12) 'they both remember' 13) 'they abandon' 14) पश्यामि/paśyāmi 15) 'you take' 16) नमसि/namasi 17) 'I enter' 18) 'he is' 19) 'the two of you make [someone] carry [something]' 20) 'you cause [someone] to enter'

7) 1) We leave our own house and lead the horses to the city. 2) Friend! Do you honour the gods with words and verses? 3) The masters cause the city to grow/make the city bigger. 4) Children, why are you standing here and are not in the house? (Addressing two children.) 5) The child runs [away] from the house with his friend. 6) The mighty men cause the tiger to run to the forest. 7) Do the warriors cause the evil men to fall in the fight? 8) The brave horse protects/saves the man from the tiger. 9) I remember my friends, at least, and lead them to the house. 10) Oh, warriors! Are you defeating the evil man in the battle and leading the people to the city?

READINGS

Like father, like son Necessarily the son follows the father's conduct. For indeed an Āmalakī fruit does not come from/of a Ketaka tree.

The natural circle of things Creatures/living beings come from food, the origin of the food is from rain, rain comes from ritual sacrifice.

CHAPTER 8

1. 1) *patitvā*: absolutive of √pat → 'having fallen' 2) *kṣipitaḥ vṛkṣaḥ*: NOM SG MASC of the *ta*-participle of √kṣip and of *vṛkṣa-* → 'the tree that was hit' 3) *nītānām bālānām*: GEN PL MASC of the *ta*-participle of √nī and of *bāla-* → 'of the children that have been led' 4) *namitum*: infinitive of √nam → 'to bend, bow' 5) *snigdhebhyaḥ mitrebhyaḥ*: DATBL PL NTR of the *ta*-participle of √snih and of *mitra-* → 'for/from the friends who are loved' 6) *pālayitvā*: absolutive of √pāl → 'having protected' 7) *uktasya vacanasya*: GEN SG NTR of the *ta*-participle of √vac and of *vacana-* → 'of the word that was said' 8) *tyaktvā*: absolutive of √tyaj → 'having abandoned' 9) *iṣṭāḥ aśvāḥ*: NOMVOC PL MASC of the *ta*-participle of √iṣ and of *aśva-* → 'the wanted/desired horses' 10) *gatvā*: absolutive of √gam → 'having gone' 11) *śoktum*: infinitive of √śuc → 'to mourn' 12) *bhūtvā*: absolutive of √bhū → 'having been/become' 13) *jetum*: infinitive of √ji → 'to win' 14) *kathayitvā*: absolutive of √kath → 'having told' 15) *dagdhaḥ grāmaḥ*: NOM SG MASC of the *ta*-participle of √dah and of *grāma-* → 'the burnt village' 16) *harṣtum*: infinitive of √hrṣ → 'to be excited' 17) *cintayitvā*: absolutive of √cint → 'having worried about' 18) *dagdhum*: infinitive of √dah → 'to burn' 19) *buddhvā*: absolutive of √budh → 'having understood' 20) *viṣṭena grheṇa*: INSTR SG MASC/NTR of the *ta*-participle of √viś and of *grha-* → 'by/with the house that had been entered' 21) *dhārayitum*: infinitive of √dhṛ → 'to hold' 22) *tyaktāt purāt*: ABL SG NTR of the *ta*-participle of √tyaj and of *pura-* → 'from the abandoned city'

2. a) भृत्वा, भृतः (*bhṛtvā, bhṛtaḥ*) b) लिखित्वा, लिखितः (*likhitvā, likhitaḥ*) c) द्रुत्वा, द्रुतः (*drutvā, drutaḥ*) d) मुक्त्वा, मुक्तः (*muktvā, muktaḥ*) e) वृद्ध्वा, वृद्धः (*vṛddhvā, vṛddhaḥ*) f) नत्वा, नतः (*natvā, nataḥ*) g) जीवित्वा, जीवितः (*jīvitvā, jivitaḥ*) h) नीत्वा, नीतः (*nītvā, nītaḥ*) i) स्मृत्वा, स्मृतः (*smṛtvā, smṛtaḥ*)

3. 1) 'the fields' 2) 'they enjoy' 3) 'of the verses' 4) 'the one who was caused/made to bow' 5) 'to release' 6) 'they both perish' 7) 'they cause to lead' 8) 'in the fights' 9) 'of/in the two friends' 10) 'having been protected' 11) 'they two protect' 12) 'he protects' 13) 'by those who were bent/bowed to' 14) 'having been mourned' 15) 'with/for/from the two houses' 16) 'having seen' 17) 'we cause to see/we show' 18) 'to burn' 19) 'you speak/say' 20) 'you two want' 21) 'you go'

4. 1) Having defeated the evil men in the fight, the heroes are happy. 2) I see your friends (who are) standing in the village. 3) Having protected the child from the tiger, the horse goes with the child to the master's house. 4) Having wondered "What is the lion doing here?", the child runs to the house. 5) Having left behind his own family, the prince leads his friends to the fight. 6) The messenger went to the forest. "Why are you going there?", he was asked by the man. 7) Having left the house with his two friends, the child runs from the city to the forest. 8) The stories of the city conquered by the heroes make the people happy. The people bow to the heroes. 9) Having said: "I live in the city", the child asks

the man: “Why do you live in the forest?” 10) We say: “The gods see [our] good qualities.” 11) Having gone to their master’s house, did the people bow to the master? 12) Having said “I do not want to leave my house and family”, the young man sits down. 13) Having said: “We are going to see [our] friends”, the children leave the house. 14) Having seen the city conquered by evil men, the heroes do not want to enter it/that city. 15) The son, having taken the fruit that have fallen from the tree, wants to give them to [his] master. 16) The son, having taken the fruit that have been made to fall from the tree (that were shaken off the tree) by the man, wants to give them to [his] master. 17) I do not want to go to the forest. 18) Having seen the burnt field and the abandoned city here, the people mourn.

READINGS

Kṛṣṇa tells arjuna about the cycle of rebirths Many of my births have passed and many of yours, Arjuna. I know them all, but you do not know [them], burner of the enemy

Ways to learn about someone’s character Having seen the messenger or the letter of a leader whom I haven’t seen, I know if that leader is wise or without wisdom.

A warrior’s fortune Either, having been killed, he will reach heaven, or, having killed his enemies, [he will reach] happiness. Both these qualities of heroes are very difficult to attain.

CHAPTER 9

1. 1) *prajāyāi*: DAT SG of *prajā-* (f.) ‘progeny’ → ‘for/to the progeny’ 2) *kathāsu*: LOC PL of *kathā-* (f.) ‘story’ → ‘in the stories’ 3) *ugrābhiḥ*: INSTR PL FEM of *ugra-* ‘terrible’ → ‘by/with terrible [women/grammatically feminine ones]’ 4) *priye*: LOC SG MASC of *priya-* ‘one’s own, dear’ → ‘in one’s own, in a dear...’; VOC SG FEM, NOMVOCACC DU FEM → ‘dear!’, ‘(o) dear ones’ (addressing one/two women or girls, or anything else that is grammatically feminine), NOMVOCACC DU NTR ‘(o) dear ones’ (addressing/talking about exactly two) 5) *prabhāyāḥ*: ABLGENSG of *prabhā-* (f.) ‘splendor’ → ‘from/of splendor’ 6) *chāyāyām*: LOC SG of *chāyā-* (f.) ‘shadow, shade’ → ‘in the shade’ 7) *amarāḥ*: NOMVOCACC PL FEM/NOMVOC PL MASC of *amara-* ‘immortal → ‘the/o immortal ones’ 8) *prajāyā*: INSTR SG of *prajā-* (f.) ‘progeny’ → ‘with/by the progeny/offspring’ 9) *priyā*: NOM SG FEM of *priya-* ‘one’s own’ → ‘one’s own’ 10) *prajñā*: Nom Sg of *prajñā-* (f.) ‘wisdom’ → ‘wisdom’ 11) *prājñā*: Nom Sg Fem of *prājñā-* ‘wise’ → ‘the wise woman’ 12) *bhāryāyai*: DAT SG of *bhāryā-* (f.) ‘wife’ → ‘for/to the (his) wife’ 13) *pūjā*: NOM SG of *pūjā-* (f.) ‘honour’ → ‘honour’ 14) *jarām*: ACC SG of *jarā-* (f.) ‘old age’ → ‘old age’ 15) *cintāḥ*: NOMVOCACC PL of *cintā-* (f.) ‘care, worry’ → ‘cares, worries’ 16) *āśāyām*: LOC SG of *āśā-* (f.) ‘hope’ → ‘in hope’ 17) *āśayā*: INSTR SG of *āśā-* (f.) ‘hope’ → ‘with hope’ 18) *māyām*: ACC SG of *māyā-* (f.) ‘magic, illusion’ → ‘magic, illusion’ 19) *prajāyāḥ*: ABLGEN SG of *prajā-* (f.) ‘progeny’ → ‘from/of the progeny’ 20) *bāle*: VOC SG and NOMVOCACC DU of *bālā-* (f.) ‘girl’ → ‘girl!’, ‘two girls, o girls!’ 21)

prtanābhyāḥ: DATBL PL of *prtanā-* (f.) ‘battle’ → ‘for/from the battles’ 22) *kanyayoḥ*: GENLOC DU of *kanyā-* (f.) ‘girl’ → ‘of/in the two girls’ 23) *pāpayoḥ*: GENLOC DU MASC/FEM/NTR of *papa-* ‘evil’ → ‘of/in both evil men/women/things’ 24) *śūrām*: ACC SG FEM of *śūra-* ‘mighty’ → ‘the mighty woman’

2. a) *kathābhyām* b) *jarāyāḥ* c) *prajāyāi* d) *chāyāḥ* e) *kanyayoḥ* f) *māyayā* g) *bhārye* h) *kanyābhyāḥ* i) *pūjāyāḥ* j) *cintābhyāḥ* k) *prabhām* l) *prtanāsu*, *yuddheṣu* m) *senābhiḥ* n) *āśāḥ* o) *prajñāyāḥ*

3. a) NOMVOCACC: *ugrau vyāghrau*, INSTRDATBL: *ugrābhyām vyāghrābhyām*, GENLOC: *ugrayoḥ vyāghrayoḥ* b) NOMVOCACC: *priyāṇi mitrāṇi*, INSTR *priyaiḥ mitraiḥ*, DATBL *priyebhyaḥ mitrebhyaḥ*, GEN *priyāṇām mitrāṇām*, LOC *priyeṣu mitreṣu* c) NOM *śūrā bālā*, VOC *śūre bāle*, ACC *śūrām bālām*, INSTR *śūrayā bālayā*, DAT *śūrāyai bālāyai*, ABLGEN *śūrāyāḥ bālāyāḥ*, LOC *śūrāyām bālāyām*

4. 1) Having seen his wife and daughters (or: children), the man, pleased, goes into the city. 2) Having said: ‘Honour to the immortals!’, the people bow. 3) There are worries in fights and battles. 4) Having heard the stories of the gods, the two men go to the tree standing in the field and sit down. 5) ‘There is wisdom in old age’, the child says. 6) The master is the protector of (his) subjects. 7) Having seen the beauty of the girl the prince forgets his worries. 8) Having heard the story of/about the bad people defeated by the heroes, do you honour

these heroes? 9) The man thinks: 'The girl is grown(-up).' 10) Like a wise god, he/she lives happily.

Sītā's abductor talks about her and her husband, Rāma
She was abducted by me, his wife, called Sītā, Janaka's daughter. Rāma/he has come here, having constructed a bridge over the ocean, wanting to/intent on freeing her.

Advice for politicians It is not possible to rule a kingdom with the natural standards of men, for those which are faults of men are the good qualities of a ruler.

Ask yourself where you are in life Ask yourself again and again: what is the right time? Who are (my) friends? Which place (is this)? What changes (are these)? Who am I and what is my strength?

CHAPTER 10

1. १) संभरथ → sam- + √bhr २) समूत्पतामः → sam- + ud- + √pat ३) उद्धारयसि → ud- + √dhr ४) अनुविनशामः → anu- + vi- + √naś ५) व्यपनयन्ति → vi- + apa- + √nī ६) अध्यागम्य → adhi- + ā- + √gam ७) विषीदति → vi- + √sad ८) संनिभृतम् → sam- + ni- + √bhr ९) परिणमति → pari- + √nam १०) प्रोद्धवसि → pra- + ud- + √bhū ११) उपानेतुम् → upa- + ā- + √nī १२) व्यपगच्छथ → vi- + apa- + √gam १३) प्रणत्य → pra- + √nam १४) पर्यन्विच्छामः → pari- + anu- + √iṣ १५) प्रतीष्टः → prati- + √iṣ

2) 1) The people go apart/split up. The men go into the field and the boys into the house. 2) The men, wives and children praise the gods together with their verses. 3)

From/because of the tiger, the children together with their horses run to the house/run home, and the birds fly up. 4) Having bowed to the master, the young men stand up together. 5) The wise ruler foresees the worries of the subjects. 6) The warrior does not survive ('over-live') and the people mourn him. 7) Having listened to the master's words the two girls come/approach. 8) Having forgotten her own worries, the girl stands/gets up and goes back to the city. 9) Having all led the horses from the fields, we sit in the house/at home and tell stories. 10) The people mourn the child that had been robbed/seized by a tiger. 11) Having gone away from/left the house, the two girls run towards the fields.

READINGS

Rāma takes back Sītā Rāma takes her (Sītā) back, relying on the force/army of Sugrīva, having built (literally: bound) a bridge across the ocean and burnt Lankā with sharp arrows.

Introducing the story of the foolish turtle He who does not welcome the advice of loyally loving friends, he perishes (will perish) like the foolish turtle that had fallen from a log.

The effect of choosing bad leaders Having appointed a king of imperfect character and intent on bad conduct, countries and cities will perish, entered (overcome) by bad conduct.

Kṛṣṇa/Viṣṇu describes himself I am the fluidity in the

waters, Arjuna, I am the light of the moon and the sun. I am the om in all the Vedas, I am the sound of/in the sky, I am humanity in men.

CHAPTER 11

1. a) -da- b) -gdh- c) -ñj- d) -ñn- e) -mi- f) -cch- g) -āna- h) -ṁt- i) -ggh- j) -tt- k) -mn- l) -gl- m) -ḥl- n) -ddh- o) -annu- p) -ṁst- q) -pt- r) -ll- s) -dd- t) -bbh- u) -cch- v) -ṁśch- w) -īna- x) -innā-

2. a) -t + g- b) -p + t- c) -m + a- d) -p + g- e) -t + l- f) -t + h-, -t + dh- g) -t + m-, -n + m-

3. a) -t + l- b) -t + vowel-/g-/gh-/d-/dh-/b-/bh-/y-/v-/r-/h- c) -t + zero/k-/kh-/t-/th-/p-/ph-/ṣ-/s- d) -n + zero/vowel-/k-/kh-/g-/gh-/d-/dh-/p-/ph-/b-/bh-/n-/m-/y-/v-/r-/ṣ-/s-/h- e) -k + vowel-/g-/gh-/j-/jh-/ḍ-/ḍh-/d-/dh-/b-/bh-/y-/v-/r-/l-/h- f) -k + zero/k-/kh-/c-/ch-/ṭ-/ṭh-/t-/th-/p-/ph-/ṣ-/ṣ-/s- g) -p + zero/k-/kh-/c-/ch-/ṭ-/ṭh-/t-/th-/p-/ph-/ṣ-/ṣ-/s- h) -n + t-/th-

4. a) -p, -b, -m b) -m, -ṁ c) -n, -ṁś, -ñ, -ṁṣ, -ṇ, -ṁs, -ḥ d) -t, -d, -c, -j, -ṭ, -ḍ, -n, -l e) -ān f) -an, -ann

5. 1) vṛkṣāt patati/He falls from the tree. ('flies from the tree' if a bird is being talked about) 2) vṛkṣāt avapatati/He falls down from the tree ('flies down from the tree' if a bird is being talked about) 3) kumāram eval the prince (ACCSG) indeed 4) ślokaṁ avagacchāmi/I understand the verse. 5) siṁhāt na vidravati/He does

not run away from the lion. 6) *grhāt hi*/from the house indeed 7) *narān ca kumārān ca paśyāmi*/I see the men and young men/princes. 8) *mitram upaveśayati*/I make (my) friend sit down/I cause him to sit down. 9) *kṣatriyān jayati*/He defeats/conquers the warriors. (As always, 3rd Sg can imply 'he', 'she' or 'it'.)

6.

*pūrvajanmakṛtaṃ karma taddaivamiti kathyate |
tasmātpuruṣakāreṇa yatnaṃ kuryādatandritaḥ ||*

*asmimṣtu nirguṇaṃ gotre nāpatyamupajāyate |
ākare padmarāgāṇaṃ janma kācamaneḥ kutaḥ ||*

*yasmācca yena ca yathā ca yadā ca yacca |
yāvacca yatra ca śubhāśubhamātmakarma ||
tasmācca tena ca tathā ca tadā ca tacca |
tāvacca tatra ca vidhātṛvaśādupaiti ||*

*kaccijñātīngurūnvṛddhāndaivatāmstāpasānapi |
caityāmśca vṛkṣāṅkalyāṇānbrahmanāṃśca namasyasi ||
kaccicchokaḥ na manyuḥ vā tvayā protpādyate anagha |*

READINGS

Introducing the story of the brahmin and the mongoose
He who, not having recognised reality, goes towards the rule of anger (is ruled by anger). He will soon be parted from his friend, like the brahmin from the mongoose.

The importance of the earth Indeed all is born in the earth, all perishes in the earth. The earth is the resting-

place for creatures, the earth is indeed (like) a shelter. Of whom the earth is (who has control over the earth), of him the whole world is (he controls the entire world), both standing and moving. Thus ('there', 'in this matter'), very greedy, kings kill each other.

The fates of warriors And you should not even mourn them, o ruler, who have been killed in the fight. If the scriptures are right, they have gone (taken) the highest path. Having been killed, he (the warrior) takes (goes to) heaven, and having killed he takes (receives) fame. Both are great for us. There is no fruitlessness in battle.

CHAPTER 12

1. 1) *paryanunayāmaḥ* → *pari+anu+√nī* 2) *saṃnibhṛtaḥ* → *saṃ+ni+√bhr* 3) *apātiṣṭāvaḥ* → *apa+ā+√sthā* 4) *pratyupadravasi* → *prati+upa+√dru* 5) *samutkṣipataḥ* → *saṃ+ud+√kṣip* 6) *apātiṣṭhāva* → *apa+ā+√sthā* 7) *āgacchat* → *ā+√gam* 8) *vyapāgacchāma* → *vi+apa+√gam* 9) *abhyavanayet* → *abhi+ava+√nī* 10) *anūttiṣṭhati* → *anu+ud+√sthā* 11) *prodgacchanti* → *pra+ud+√gam* 12) *anvāgacchat* → *anu+ā+√gam* 13) *anvāgacchati* → *anu+ā+√gam* 14) *anvagacchat* → *anu+√gam* 15) *pratyānayati* → *prati+ā+√nī*

2. 1) *patati* → *apatat* 'he fell; he flew' 2) *pūjayāvaḥ* → *apūjayāva* 'we both honoured' 3) *gacchanti* → *agacchan* 'they went' 4) *saṃyajathaḥ* → *samayaajatam* 'you both worshipped together' 5) *āgacchan* → *āgacchanti* 'they

come' 6) *utpatatha* → *udapatata* 'you flew out' 7) *aviśāma* → *viśāmaḥ* 'we enter' 8) *upaviśāmaḥ* → *upāviśāma* 'we sat down' 9) *parigacchati* → *paryagacchat* 'he went around' 10) *rohāmaḥ* → *arohāma* 'we ascended' 11) *prāviśatām* → *praviśataḥ* 'they both enter' 12) *anvadravaḥ* → *anudravasi* 'you run towards' 13) *āgacchasi* → *āgacchaḥ* 'you came' 14) *jayathaḥ* → *ajayatam* 'you both won' 15) *vasasi* → *avasah* 'you lived' 16) *abhyabhavaḥ* → *abhibhavasi* 'you overpower'

3. 1) *tarāmaḥ* → *tarema* 'we should cross' 2) *vadasi* → *vadeḥ* 'you should speak' 3) *harathaḥ* → *haretam* 'you both should take' 4) *viśanti* → *viśeyuḥ* 'they should enter' 5) *tyajema* → *tyajāmaḥ* 'we leave behind' 6) *vigacchasi* → *vigaccheḥ* 'you should go away' 7) *praviśataḥ* → *praviśetām* 'they both should enter' 8) *dahāmi* → *daheyam* 'I should burn' 9) *pateyam* → *patāmi* 'I fall' 10) *muñcāvaḥ* → *muñceva* 'we both should release' 11) *bhavati* → *bhavaḥ* 'he should be' 12) *avataranti* → *avatareyuḥ* 'they should ascend' 13) *āgaccheyuḥ* → *āgacchanti* 'they come'

4. a) *abharat* b) *anayat* c) *atiṣṭhat* d) *arohat* e) *avātarat* f) *abhyadravat* g) *abhyabhavat* h) *upāviśat*, *asīdat* i) *avadat* j) *udatiṣṭhat* k) *ayajat* l) *agacchat* m) *adahat*

5. a) *jīvema* b) *paśyema* c) *tarema* d) *prasīdema* e) *rohema* or *tuṣyema* f) *vardhema* g) *muñcema* h) *snihyema* i) *icchema* j) *śocema* k) *uttiṣṭhema* l) *darśayema*

6. 1) *naraḥ · purāt pratyāgatya bālāyai vr̥kṣam adarśayat.* Having come back from the city, the man showed the tree to the girl. 2) *devānām prabhām paśyeḥ · iti naraḥ · mitram avadat.* ‘You ought to see the splendour of the gods’, the man said to his friend. 3) *ugram kṣatriyam dṛṣtvā naraḥ · mitram api kṣatriyam apaśyaḥ · iti · apr̥cchat.* Having seen the horrible warrior, the man asked his friend: ‘Did you see the warrior?’ 4) *devān yajñaiḥ · toṣayema · iti sūraḥ · avadat.* ‘We should please the gods with sacrifices’, the hero said. 5) *yuddhe yathā nagarāṇi naṣṭāni* (typo: not *naṣṭhāni*) *tathā janāḥ · naṣṭāḥ* (typo: not *naṣṭhāḥ*). Just as the cities were destroyed in battle, so were the people/so did the people perish. (Note typos: नष्टानि, नष्टः, not नष्टानि, नष्टः.) 6) *ugraḥ · nr̥paḥ · janebhyaḥ · dānāni · āptum aicchat.* The terrible king wanted to get gifts from [his] people. 7) *padmam darśayeḥ · iti bālau kanyām avadatām.* ‘You should show [us] the lotus’, the two boys said to the girl. 8) *bhadre kāle punar samāgacchema · iti · atra niṣadya · cintāḥ · ca · vismareḥ · avadan.* Having said ‘At the right time, we should come together/meet again’, the young left immediately. 9) *kṣatriyasya vacanāni śrutvā narāḥ · atra niṣadya cintāḥ · ca vismareḥ · iti · avadan.* Having heard the words of the warrior, the men said: ‘You should/Please sit down here and forget your worries.’ (lit: ‘having sat down, you should’). Note Errata: the *ca* from this sentence should be omitted. 10) *yathā janāḥ · kṣetre sthitasya vr̥kṣasya phalaiḥ tuṣyanti tathā · aśvāḥ.* Just as the people rejoice about the fruit of the tree that is standing in the field, so do the horses.

READINGS

Some things are worth great sacrifice One should abandon a single person for the sake of a family, a family for the sake of a village, a village for the sake of a nation, and the earth for one’s own soul.

Sītā vividly describes her loyalty to her husband Even if the sky and (together with) the stars fell, even if the earth became fragmented/broke up, even if the fires went towards coldness/cooled down, I would not leave Rāma.

The power of emotion over reason Just as the fire is covered by smoke, (just as) a mirror (is covered) by dust, just as the embryo is covered by a womb, so is the mind covered by passion.

CHAPTER 13

1. 1) *pr̥thivīm*: ACC SG of *pr̥thivī*:- ‘earth’ → ‘the earth’ 2) *sakhībhiḥ*: INSTR PL of *sakhī*:- ‘friend’ → ‘with the friends’ 3) *nagarīṇām*: GEN PL of *nagarī*:- ‘city’ → ‘of the cities’ 4) *bhuvāḥ*: ABLGEN SG of *bhū*:- ‘the earth’ → ‘from/of the earth’ 5) *nārīṣu*: LOC PL of *nārī*:- ‘woman’ → ‘in the women’ 6) *dhiyai*: DAT SG of *dhī*:- ‘thought’ → ‘for the thought’ 7) *dāsyā*: INSTR SG of *dāśī*:- ‘female servant’ → ‘with/by the female servant’ 8) *camūnām*: GEN PL of *camū*:- ‘army’ → ‘of the armies’ 9) *devyaḥ*: NOMVOC PL of *devī*:- ‘goddess’ → ‘the goddesses’ 10) *śriyam*: ACC SG of *śrī*:- ‘wealth’ → ‘the wealth’ 11) *nadyām*: LOC SG of *nadī*:- ‘river’ → ‘in the river’ 12) *bhuvaḥ*: ABLGEN SG Fem, NOMVOCACC PL of *bhū*:-

‘earth’ → ‘from/of the earth; the earths/oh, earths!’ 13) *nadī*: NOM SG of *nadī*:- ‘river’ → ‘the river’ 14) *dāśīṣu*: LOC PL of *dāśī*:- ‘female servant’ → ‘in/among the female servants’ 15) *pr̥thivyā*: INSTR SG of *pr̥thivī*:- ‘earth’ → ‘with/by the earth’ 16) *pr̥thivyāḥ*: ABLGEN SG of *pr̥thivī*:- ‘earth’ → ‘from/of the earth’ 17) *nadī*: VOC SG of *nadī*:- ‘river’ → ‘oh, river!’ 18) *śriyaḥ*: ABLGEN SG FEM, NOMVOCACC PL of *śrī*:- ‘beauty’ → ‘from/of the beauty; the beauties/oh, beauties!’ 19) *rājñīnām*: GEN PL of *rājñī*:- ‘queen’ → ‘of the queens’ 20) *bhūḥ*: NOMVOC SG of *bhū*:- ‘the earth’ → ‘the earth/o earth!’ 21) *nagaribhyaḥ*: DATABL PL of *nagarī*:- ‘city’ → ‘for/from the cities’ 22) *devyāḥ*: ABLGEN SG of *devī*:- ‘goddess’ → ‘from/of the goddess’ 23) *nārīḥ*: ACC PL of *nārī*:- ‘woman’ → ‘the women’ 24) *camūḥ*: NOM SG, ACC PL of *camū*:- ‘army’ → ‘armies’ 25) *camvai*: DAT SG of *camū*:- ‘army’ → ‘for/to the army’ 26) *nagarīm*: ACC SG of *nagarī*:- ‘city’ → ‘the city’ 27) *striyaḥ*: ABLGEN SG Fem, NOMVOCACC PL of *strī*:- ‘woman’ → ‘from/of the woman, the women, o women!’ 28) *nagaryai*: DAT SG of *nagarī*:- ‘city’ → ‘for the city’ 29) *dhībhyām*: INSTRDATABL DU of *dhī*:- ‘thought’ → ‘with/for/from the two thoughts’ 30) *bhuvam*: ACC SG of *bhū*:- ‘the earth’ → ‘the earth’ 31) *dhiyi*: LOC SG of *dhī*:- ‘thought’ → ‘on the thought’ 32) *nadyau*: NOMVOCACC DU of *nadī*:- ‘river’ → ‘the two rivers/oh, two rivers!’ 33) *camūm*: ACC SG of *camū*:- ‘army’ → ‘the army’ 34) *nadīṣu*: LOC PL of *nadī*:- ‘river’ → ‘in the rivers’ 35) *sakhī*: NOM SG of *sakhī*:- ‘friend’ → ‘friend’ 36) *bhuvi*: LOC SG of *bhū*:- ‘earth’ → ‘in the earth’ 37) *dāsyāḥ*: ABLGEN SG of *dāśī*:- ‘female servant’ → ‘from/of the female servant’ 38) *striyām*: LOC SG of *strī*:-

: ‘woman’ → ‘in a woman’ 39) *nadīḥ*: ACC PL of *nadī*:-
‘river’ → ‘the rivers’ 40) *dhiḥ*: NOM VOC SG of *dhi*:-
‘thought’ → ‘the thought/o thought!’ 41) *sakhyai*: DAT
SG of *sakhī*:- ‘friend’ → ‘for/to the friend’ 42) *devi*: VOC
SG of *devī*:- ‘goddess’ → ‘o goddess!’

2. a) *devībhiḥ* b) *camvāḥ* c) *bhuve, bhuvai* d)
nāryoḥ e) *sakhīm* f) *rajñibhyaḥ* g) *bhuvam* h)
nagaryau i) *rajñyoḥ* j) *nagarīm* k) *bhuvāḥ, bhuvāḥ*
l) *śriyāḥ, śriyāḥ* m) *striyāḥ* n) *prthivyāḥ* o) *nadyau*
p) *dhībhyāḥ* q) *narīṇām* r) *strībhyām* s) *camūṣu* t)
nadi u) *prthivyā* v) *sakhībhyāḥ* w) *śrībhiḥ* x) *devīḥ*

3. 1) river: *nadī* (f.) 2) *jarā*:- ‘old age’ 3) *arha*:-
‘proper’ 4) *pra-√sad*: ‘be pleased’ (I *pra-sīdati*) 5) city:
pura- (n.), *nagara*- (n.), *nagarī*- (f.) 6) *hi*: ‘indeed’ 7)
arrow: *śara*- (m.) 8) *√dhṛ*: ‘to hold, support’ (X
dhārayati) 9) *ugra*:- ‘terrible’ 10) *√jīv*: ‘to be alive’ (I
jīvati) 11) *rājñī*:- ‘queen’ 12) where?: *kva* 13) *strī*:-
‘woman’ 14) *√prach*: ‘to ask’ (VI *prcchati*) 15) *pāla*-
(m.): ‘protector’ 16) *√svap*: ‘to sleep’ (I *svapati*) 17)
putra- (m.): ‘son’ 18) *ava-√gam*: ‘to understand’ (I *ava-*
gacchati) 19) *dūta*- (m.): ‘messenger’ 20) how?:
katham 21) *√arh*: ‘to be able to’ (I *arhati*) 22) *grāma*-
: ‘village’ 23) to conquer: *√ji* (I *jayati*) 24) *hetoḥ*: ‘for
the sake of (+GEN)’ 25) *√dah*: ‘to burn’ (I *dahati*) 26)
haṁsa- (m.): ‘goose, swan’ 27) *√śuc*: ‘to mourn’ (I
śocati) 28) *prajñā*:- ‘wisdom’ (f.) 29) *√tuṣ*: ‘to enjoy’
(IV *tuṣyati*) 30) magic: *māyā*- (f.)

4. a) *-iḥ p-* b) *-o j-* c) *-āsch-* d) *-ist-* e) *-aird-*

f) *-iru-* g) *-o b-* h) *-ā gh-* i) *-ī r-* j) *-ā bh-* k) *-*
ura- l) *-aḥ k-* m) *-uḥ ph-* n) *-urī-* o) *-īsch-* p) *-*
āṣṭ- q) *-o ‘-* r) *-aḥ p-* s) *-irb-* t) *-ast-* u) *-āśc-*
v) *-o r-* w) *-ira-* x) *-ā g-* y) *-āḥ k-* z) *-ū r-* aa) *-*
ā ū- bb) *-urdh-* cc) *-ū r-* dd) *-irdh-* ee) *-ā a-* ff) *-*
-isth- gg) *-o bh-* hh) *-ā r-* ii) *-a i-* jj) *-o ‘-*

5.

tato ‘mbudharasamkāśam pravṛddhasikharam girim |
vicitrakūṭam kūṭaiśca sarvataḥ parivāritam ||
śilāgrhairavatataṁ nānāvṛkṣaiḥ samāvṛtam |
dadarśa kapiśārdūlo ramyaṁ jagati parvatam ||
tasya adūrātsa padminyō nānādvijagānāyutāḥ |
dadarśa kapiśārdūlo hanumānmārutātmajaḥ ||
kṛtrimāṁ dīrghikāṁ ca · api pūrṇāṁ śītena vāriṇā |
maṇipravarasopānāṁ muktāsikataśobhitām ||
vividhairmrgasamghaiśca vicitrāṁ citrakānanām |
prāsādaiḥ sumahadbhiśca nirmitairviśvakarmaṇā ||
kānanaiḥ kṛtrimaiśca · api sarvataḥ samalaṁkṛtām |
ye ke citpādapāstatra puṣpopagaphalopagāḥ ||
sacchatrāḥ savitardīkāḥ sarve sauvarṇavedikāḥ |

duryodhanaśca putraste durmukho duḥsahaḥ śalaḥ |
duḥśāsanaśca atirathastathā durmarṣaṇo nṛpa ||
viviṁśatiscitraseno vikarṇaśca mahārathaḥ |
purumitro jayo bhojaḥ saumadattiśca vīryavān ||
mahācāpāni dhunvanto meghā iva savidyutaḥ |
ādadānāśca nārācānnirmuktāśīviṣopamān ||
atha te draupadīputrāḥ saubhadraśca mahārathaḥ |
nakulaḥ sahadēvaśca dhṛṣṭadyumnaśca pārṣataḥ ||
dhārtarāṣṭrānpratiyayurardayantaḥ śitaiḥ śaraiḥ |

vajrairiva mahāvegaiḥ śikharāṇi dharābhṛtām ||

CHAPTER 14

1.

raja-, *putra-*

a) sons of the king b) king and sons (kings and son,
kings and sons) c) they whose son is a king/whose sons
are kings

2. a) *tatpuruṣa*/ dependent determinative b) *tatpuruṣa*/
dependent determinative c) *karmadhāraya*/ descriptive
determinative d) *bahuvrīhi*/ possessive e)
karmadhāraya/ descriptive determinative f) *bahuvrīhi*/
possessive g) *tatpuruṣa*/ dependent determinative (it’s
not a house that is green, but a house for green things to
grow in) h) *karmadhāraya*/ descriptive determinative i)
tatpuruṣa/ dependent determinative j) *karmadhāraya*/
descriptive determinative k) *bahuvrīhi*/ possessive l)
bahuvrīhi/ possessive m) *karmadhāraya*/ descriptive
determinative (a frog like a bull in its size) n) *dvandva*/
co-ordinative o) not straightforward! When used for the
interval during a game whose time is half over, one could
argue that it is a *bahuvrīhi*/ possessive. Alternatively, one
could call it a *karmadhāraya*/ descriptive determinative,
arguing that it does refer to time. p) *tatpuruṣa*/
dependent determinative q) *bahuvrīhi*/ possessive r)
tatpuruṣa/ dependent determinative s) *dvandva*/ co-
ordinative (but if so, it does not refer to two things, as
Sanskrit *dvandvas* would, but to one thing that is two
things at the same time) or *karmadhāraya*/ descriptive
determinative (a phone that (also) is a camera) t)

tatpuruṣa/ dependent determinative (a field for growing corn) or *karmadhāraya*/ descriptive determinative (a field that consists of/ is/ is filled with corn) **u** *tatpuruṣa*/ dependent determinative **v** *karmadhāraya*/ descriptive determinative (a book that is a guide) or *tatpuruṣa*/ dependent determinative (a book for guiding you) **w** *bahuvrīhi*/ possessive **x** *dvandva*/ co-ordinative

Note how compounds that cannot straightforwardly be classified nevertheless are clear in their meaning.

3. 1) *tatpuruṣa*, ‘protectors of the earth’ 2) *dvandva*, ‘in happiness and in unhappiness’ 3) *bahuvrīhi*, ‘one whose mind is gone’ 4) *bahuvrīhi*, lit. ‘one by whom the añjali is made’, i.e. one who greets/expresses respect 5) *tatpuruṣa*, ‘with love for one’s son’ 6) *tatpuruṣa*, ‘from fear of anger’ (note this cannot be a *dvandva* as it isn’t dual or plural) 7) *dvandva*, ‘anger and fear’ 8) *dvandva*, ‘a man and a woman’

4. 1) The warriors went to the battle with the purpose of fight(ing). 2) The tigers, quicker than the horse, took/seized the horse. 3) From fear of the warriors’ (or: warrior’s) strength, the young man ran away. 4) The female servant said: ‘The warriors die without fear.’ 5) The sun and the moon see the whole world. 6) The lion with the terrible mane caused the two boys to run away. 7) The people, having mourned/grieved for the hero whose sons had been killed, took them to the city. 8) Strength-purposed (To become stronger), the child ran away, wanting to climb trees and to cross fields and rivers.

9) The exceedingly virtuous girl received a boon from the gods. 10) The young man saw the exceedingly beautiful girl and thought: ‘This girl has a radiant face (‘is radiance-faced’) like the sun!’

READINGS

The character of good people Aren’t loves that last, angers (instances of anger) that can be broken in a moment and unselfish gifts [the signs of] noble people?

The fate of two heroes These two heroes, covered with/by arrows, the two brothers Rāma and Lakṣmaṇa fell from the sky to the earth like the sun and the moon.

Arjuna sees Kṛṣṇa in his divine form I see you with many arms, bellies, mouths and eyes, everywhere, with an endless form. I do not see an end, a middle or again a beginning of you, lord of all, all-shaped.

The friendship of bad people, the friendship of good people Friendship with crooks is sweetness at first, strength in the middle (and) (like) an excessively hot day in the end. One/uniform (and) pleasant in the beginning, middle (and) end is the friendship with good people.

A female rākṣasa watches Rāma (She saw Rāma) lion-chested, great-armed, his eyes like lotus petals, a good young man whose true nature was great, possessing the mark of an earthly ruler.

CHAPTER 15

1. 1) *vedavidī*: LOC SG MASC/FEM/NTR of *vedavid-* ‘knowing the vedas’ → ‘in someone/something knowing the vedas’ 2) *suhṛde*: DAT SG of *suhṛd-* (m.) ‘friend’ → ‘for/to the/a friend’ 3) *balakṛtaḥ*: ABLGEN SG MASC/FEM/NTR, NOMVOCACC PL MASC/FEM of *balakṛt-* ‘strengthening’ → ‘from/of the strengthening one; the strengthening ones’ 4) *vācā*: INSTR SG of *vāc-* (f.) ‘voice’ → ‘with the voice’ 5) *vidyutsu*: LOC PL of *vidyut-* (f.) ‘lightning’ → ‘in the lightning strikes’ 6) *antakṛdbhyām*: INSTRDATABL DU of *antakṛt-* (m.) ‘death’ → ‘by/for/from two deaths’ 7) *suhṛt*: NOMVOC SG of *suhṛd-* (m.) ‘friend’ → ‘friend/friend!’ 8) *vidyutaḥ*: ABLGEN SG, NOMVOCACC PL of *vidyut-* (f.) ‘lightning’ → ‘from/of lightning; lightning strikes’ 9) *priyavācau*: NOMVOCACC DU MASC/FEM of *priyavāc-* ‘pleasant-voiced’ → ‘the two pleasant-voiced ones’ 10) *āpatsu*: LOC PL of *apad-* (f.) ‘accident’ → ‘in the accidents’ 11) *vidyudbhiḥ*: INSTR PL of *vidyut-* (f.) ‘lightning’ → ‘by the lightning strikes’ 12) *yajñabhujē*: DAT SG MASC/FEM/NTR of *yajñabhuj-* ‘enjoying the sacrifice’ → ‘for/to the one enjoying the sacrifice’ 13) *jagatī*: NOMVOCACC DU of *jagat-* (n.) ‘world’ → ‘the two worlds’ 14) *suhṛdoḥ*: GENLOC DU of *suhṛd-* (m.) ‘friend’ → ‘of/in the two friends’ 15) *vidyutām*: GEN PL of *vidyut-* (f.) ‘lightning’ → ‘of the lightning strikes’ 16) *yajñabhuk*: NOM SG MASC/FEM/NTR of *yajñabhuj-* ‘enjoying the sacrifice’ → ‘someone/something enjoying the sacrifice’ 17) *vācaḥ*: ABLGEN SG, NOMVOCACC PL of *vāc-* (f.) ‘voice’ → ‘from/of the voice; voices’ 18) *jaganti*: NOMVOCACC PL of *jagat-* (n.) ‘world’ → ‘worlds’ 19) *vāgbhyaḥ*: DATABL PL of *vāc-* (f.) ‘voice’ → ‘for/from the

voices' 20) *balakṛdbhiḥ*: INSTR PL MASC/FEM/NTR of *balakṛt*- 'strengthening' → 'with/by the strengthening ones' 21) *vākṣu*: LOC PL of *vāc*- (f.) 'voice' → 'in the voices' 22) *priyavācoḥ*: GENLOC DU MASC/FEM/NTR of *priyavāc*- 'pleasant-voiced' → 'of/in the two pleasant-voiced one' 23) *āpadam*: ACC SG of *āpad*- (f.) 'accident' → 'the accident'

2. a) *āpadaḥ* b) *antakṛtau* c) *vedavidah* d) *vidyute* e) *priyavacaḥ* f) *yajñabhuñji* g) *suhṛt* h) *jagataḥ* i) *balakṛtoḥ* j) *āpatsu* k) *priyavācām* l) *vāgbhiḥ*

3. 1) *dānāni*: NOMVOCACC PL of *dāna*- (n.) → 'the gifts' 2) *chāyāyām*: LOC SG of *chāyā*- (f.) → 'in the shade' 3) *madhyāt*: ABL SG of *madhya*- (n.) → 'from the middle' 4) *dāsīm*: ACC SG of *dāsī*- (f.) → 'the female servant' 5) *nidhanasya*: GEN SG of *nidhana*- (n.) → 'of the end' 6) *kṛtsnā*: NOM SG FEM of *kṛtsna*- 'whole' 7) *bhārye*: VOC SG, NOMVOCACC DU of *bhāryā*- (f.) → 'o wife!; two wives' 8) *arthāya*: DAT SG of *artha*- (m.) → 'for a purpose' 9) *pṛthivyai*: DAT SG of *pṛthivī*- (f.) → 'for the earth' 10) *kulābhyām*: INSTRDATBL DU of *kula*- (n.) → 'with/from/for two families' 11) *vāk*: NOMVOC SG of *vāk*- (f.) → 'the voice/voice!' 12) *nāryaḥ*: NOMVOC PL of *nārī*- (f.) → 'the women/women!' 13) *padmau*: NOMVOCACC DU of *padma*- (here m.) → 'both lotuses' 14) *aṅge*: LOC SG or NOMVOCACC DU of *aṅga*- (n.) → 'in the limb; two limbs'

4.

Arjuna uvāca

ayatiḥ śraddhayā upeto yogāccalitamānasah |
aprāpya yogasaṃsiddhiṃ kām gatim kṛṣṇa gacchati ||
kaccinna ubhayavibhraṣṭaśchinnābhramiva naśyati |
apraṭiṣṭo mahābāho vimūḍho brahmaṇaḥ pathi ||
etanme saṃśayaṃ kṛṣṇa chettumarhasi aśeṣataḥ |
tvadanyaḥ saṃśayasya asya chettā na hi upapadyate ||
Śrībhagavānuvāca
pārtha na eva iha na amutra vināśastasya vidyate |
na hi kalyāṇakṛtkaściddurgatim tāta gacchati ||
prāpya puṇyakṛtām lokānuṣṭvā śāśvatīḥ samāḥ |
śucinām śrīmatām gehe yogabhraṣṭo 'bhijāyate ||
athavā yogināmeva kule bhavati dhīmatām |
etaddhi durlabhataraṃ loke janma yadīdṛśam ||
tatra taṃ buddhisamyogaṃ labhate paurvadehikam |
yataḥ ca tato bhūyaḥ saṃsiddhau kurunandana ||
pūrvābhyāseṇa tenaiva hriyate hyavaśo 'pi saḥ |
jijñāsurapi yogasya śabdabrahma ativartate ||
prayatnādyatamānastu yogī saṃsuddhakilbiṣaḥ |
anekajanmasaṃsiddhastato yāti parām gatim ||
tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ |
karmibhyaśca adhiko yogi tasmādyogī bhava Arjuna ||
yogināmapī sarveṣāṃ madgatena antarātmanā |
śraddhāvānbhajate yo mām sa me yuktatamo mataḥ ||

5. 1) The friend brought food and water for the girl. 2) Having heard the voice of her friend (and) having brought him food and water, the girl bowed (lit. 'the girl, having brought... bowed). 3) Having heard the voice of the king, the men do not forget his words. 4) Let's honour the warrior who knows his duty. May the strength of the warrior overpower the evil men in the entire world. 5)

Having thrown/cast the dice, the defeated heroes went to live in the forest. 6) When the king, standing in his chariot, went to the city, the crowd of warriors immediately saw [him]. 7) I want to cross the whole world like the wind. 8) I see the child enjoying the water and I am pleased/happy. (Lit: having seen...) 9) The god who has made the world makes the creatures on the whole earth happy ('causes them to rejoice')

READINGS

How to recognise someone true to their word One who speaks right, measured, refined, not (too) much and after examining his goals, he indeed is a speaker who does/performs all his duties.

Our reactions to worldly things Both from contact with unwanted things and from absence of what is dear, people of little understanding are burned by mental sufferings.

Think before you act [Something] badly seen, badly understood, badly heard [or] badly examined should not be done by (any) man.

Rāma, his wife Sītā and his brother Lakṣmaṇa travel together Having gone from one forest to another, having crossed rivers with much water, having reached [Mount] Citrakūṭa by order of Bharadvāja, having made a pleasant dwelling-place, enjoying themselves in the forest, these three there dwelt happily like divine gandharvas.

The qualities of great people Strength in misfortune and

patience in success, rhetorical skill in the assembly hall, courage in a fight, and pleasure in fame, devotion to scripture: all this is indeed acquired naturally by great people.

CHAPTER 16

SANDHI REVIEW

1. a) -e- b) -āvi- c) -o- d) -ā a- e) -ar- f) -a ā- g) -vo- h) -e + ' - i) -ar- j) -o + ' - k) -au- l) -yau- m) -o- n) -a + o- o) -āve- p) -a r- q) -āvau- r) -ai-

2. a) -e- b) -ā b- c) -inni- d) -ī- e) -ū r- f) -ī r- g) -yau- h) -e- i) -āva- j) -eḥ k- k) -o- l) -mm- m) -ddh- n) -ai- o) -āḥ s- p) -ṁst- q) -pk- r) -au- s) -mo- t) -yu- u) -ai- v) -a i- w) -ū- x) -ñm- y) -vṛ- z) -ya- aa) -ṁśc- bb) -nk- cc) -īśc- dd) -ā e- ee) -aira- ff) -ī- gg) -ḍb- hh) -ā r- ii) -yo- jj) -ā- kk) -mn- ll) -au- mm) -o l- nn) -ord- oo) -ggh- pp) -a ī- qq) -o j- rr) -āvū- ss) -airm- tt) -dg- uu) -ā- vv) -aśch- ww) -āvu- xx) -o r- yy) -a au- zz) -aḥ ś- A) -vai- B) -āvī- C) -cch- D) -ā h- E) -ve- F) -ṁ kh- G) -aḥ p- H) -ū t- I) -o ' - J) -ā u- K) -ā a- L) -ast- M) -ā l- N) -ar- O) -āśc- P) -vau- Q) -ro- R) -bb- S) -āsth- T) -e ' -

3. a) -u/ū + u/ū- b) -ḥ + c- c) -m + p- d) -m + ā- , -ma + a/ā- e) -a/ā + o, a/ā + au- f) -ān + c- g) -p + h, p + bh- h) -āḥ + d-, -ā + d- i) -ā + t- j) -uḥ + r-, -ū + r- k) -p + n- l) -m + n- m) -an + a, -at + na, -

an + na- n) -n a- o) -īḥ b- p) -p + e-, -ba/bā + i/ī- q) -aḥ + b-, -o + b- r) -p + j- s) -e + o, o + o-, -aḥ + o- t) -n + t- u) -ai + e-, -āḥ + e- v) -i/ī + ā-, -ya/-yā + a-/ā- w) -t + k- x) -u/ū + o- y) -t + l- z) -t + ś-, -t + ch- aa) -ḥ + d- (with any vowel other than a preceding) bb) -aḥ + t- cc) -a/ā + a/ā- dd) -aḥ + ai-, -o + ai- (much rarer) ee) -au + ū-, -āvu + u/ū- ff) -iḥ + r-, -ī r- gg) -u/ū + ī-, -vi/-vī i/-ī- hh) -e + u, o + u-, -aḥ + u- ii) -k + h-, -k + gh- jj) -e + ṛ, o + ṛ-, -aḥ + ṛ- kk) -a/ā + e, a/ā + ai- ll) -āḥ + g-, -ā + g- mm) -ā + p-

3. Immediately after r, k, or any vowel other than a or ā, s turns into ś

even if that intervening vowel is followed by anusvāra (ṁ) or visarga (ḥ)

unless that s stands at the end of a word, or is followed by r

5. a) gr̥heṣu b) tyakta- c) nareṇa d) gatvā e) buddha- f) dṛṣṭa- g) mitrāṇām h) kṛṣṇa- i) dagdha- j) kṣaṇa- k) raṇa-

6.

necchāmi pratighātaṁ te nāsmi vighnakarastava ।
śṛṇu cedam vaco rāma śrutvā kartavyamācara ॥
yadi dāsyāmi te mārgaṁ sainyasya vrajata ājñayā ।
anye 'pyājñāpayiṣyanti māmevaṁ dhanuṣo balāt ॥
asti tvatra nalo nāma vānaraḥ śilpisaṁmataḥ ।
tvaṣṭurdevasya tanayo balavānviśvakarmaṇaḥ ॥

sa yatkāṣṭhaṁ tṛṇaṁ vāpi śilāṁ vā kṣepsyate mayi ।
sarvaṁ taddhārayiṣyāmi sa te seturbhaviṣyati ॥
ityuktvāntarhite tasminrāmo nalamuvāca ha ।
kuru setuṁ samudre tvaṁ śakto hyasi mato mama ॥
tenopāyena kākutsthaḥ setubandhamakārayat ।
daśayojanavistāramāyataṁ śatayojanam ॥
nalaseturiti khyāto yo 'dyāpi prathito bhuvi ।
rāmasyājñāṁ puraskṛtya niryāto girisaṁnibhaḥ ॥

EXERCISES

1. 1) The girl with beautiful hair entered the house and immediately the young man stood up. 2) Having bowed to the king, the subjects tell him [their] worries. 3) Having returned from the village and having seen her own/dear city, the woman entered (it) immediately. 4) Having overpowered the whole region, the terrible ruler burnt the cities. 5) 'Where are the protectors of our cities?', the woman, having seen the burnt cities, asked. 6) After he made the maidservant who had protected the girl happy with choice gifts, the man led the girl home. 7) The two terrible warriors, having robbed (his) wife and children (lit. 'the with-child-ed wife', i.e. wife and child/two children/many children), left the man behind unhappy. 8) Having seen cities, forests and rivers, the pleased child went back to [his] house/home. (Without further context, we cannot tell how many of the members of a dvandva there are, thus, 'cities, forests and rivers' could well read 'a city, a forest and a river', or any combination of singulars, duals and plurals). 9) Having seen the queen's jewels with astonishment, the child thinks: 'Her beauty is like the sun's.'

READINGS

The two possible fates of warriors Either, having died, he reaches heaven, or, having killed the enemy, [he reaches] happiness. Both of these qualities (here: achievements) of heroes are very difficult to obtain.

Rāma reaches a special place

But having entered the great forest, the Dāṇḍaka forest, the great-souled Rāma, the unconquerable, saw a circle of ascetics' hermitages. Surrounded by Kuśa grass, covered in brahminic splendor, like/as the shining, difficult-to-behold round of the sun in the sky, a protecting, well-cleaned place of/for all creatures at all times, both worshipped and eternally surrounded in dance by groups of heavenly nymphs, (...) surrounded by great forest-trees, beautiful, their fruits sweet.

The Himālaya

There is in the north, divine by nature, called Himālaya, the king of the mountains. Plunging into the eastern and western oceans, he stands like the measuring-stick of the earth. (...) Of it, the source of endless treasure, the snow is not a diminisher of beauty (the snow does not diminish the beauty of the Himālaya, which is a source of endless

treasure); a sole blemish in an assembly of good qualities disappears just like the dark spot of the moon among its rays of light.

CHAPTER 17

1. 1) *pāpatva-*: 'evil(ness), misery' (*pāpa-*) 2) *bhava-*, *bhāva-*: 'becoming, being, existence' (*√bhū*) 3) *patana-*: 'flight; fall' (*√pat*) 4) *pāta-*: 'flight; fall' (*√pat*) 5) *nandana-*: 'rejoicing, pleasing' (*√nand*) 6) *drava-*: 'running; flowing, fluid' (*√dru*) 7) *kanyātva-*: 'girlness, being a girl' (*kanyā-*) 8) *bhara-*, *bhāra-*: 'bearing, carrying; burden, load, weight' (*√bhr*) 9) *netra-*: 'leader, guide; eye' (the instrument that guides you) (*√nī*) 10) *vāda-*: 'speaking; speech' (*√vad*) 11) *cintana-*: 'thinking; thought' (*√cint*) 12) *sukhatva-*: 'happiness; being lucky' (*sukha-*) 13) *pātana-*: 'causing to fall; lowering, humbling' (*√pat*) 14) *nayana-*: 'leading, directing' (*√nī*) 15) *cara-*: 'moving, going' (*√car-*) 16) *priyatva-*: 'being dear, being beloved; dearness' (*priya-*) 17) *jaya-*: 'conquering, winning; conquest, victory' (*√ji*) 18) *vadana-*: 'the act of speaking; mouth' (*√vad*) 19) *vardhana-*: 'increasing, growing, striving' (*√vrdh*) 20) *pālana-*: 'guarding; the act of guarding' (*√pāl*) 21) *ānayana-*: 'bringing, leading near' (*ā-√nī*) 22) *puruṣatva-*: 'manhood, manliness, being a man' (*puruṣa-*) 23) *gama-*: 'going; a course' (*√gam*) 24) *darśana-*: 'sight, the act of looking; appearance' (*√dṛś*)

2. a) *sauhārda-*: friendship b) *gaurava-*: weight, heaviness c) *laulya-*: greed d) *laukya-*: worldly e) *audārya-*: nobleness f) *aikya-*: loneliness g) *dāridrya-*

: poverty h) *dautya-*: message; messenger i) *pauruṣa-*: manly, human j) *yauvana-*: youth, youthfulness k) *saubhāgya-*: good luck, fortune l) *kāvya-*: poetry m) *kṣaura-*: a shave, the act of shaving n) *kaivalya-*: isolation

3. 1) May life be happy and old age not unhappy. 2) The sight of the gods/seeing the gods pleased the people. 3) Having seen the face of the beautiful girl, the young man smiled happily. 4) Having thought: 'Unpleasant people live in the city', the two young men wanted to live in the forest. 5) The love of the man made the woman happy. (*nandayati* is the causative of *√nand*) 6) Friend, you should protect [your] children from anger and grief. 7) Friend, you should protect [your] children from anger and grief. 8) Having taught the people with his words, the Buddha went to the forest and thought 'May they be happy'. 9) Having said: 'The girl's gifts/the gifts from the girl are beautiful', the man smiled. 10) Having said, 'Friend, there should be no worries, grief or ('and') anger in your heart', the man looked at his friend's face and smiled.

READINGS

Hanumān, Rāma's monkey helper, introduces himself to Sītā Sītā, I [am] Rāma's messenger, the wind-born monkey, have come here through the air/by air wanting to see you.

Hanumān addresses Sītā and tells her how Rāma has suffered since her abduction

Noble woman, the son of Raghu is burnt/suffering from

not seeing you/ ('not-sight-of-you'),

Like a fire-mountain/volcano [is burnt] eternally by a blazing fire.

For your sake/on account of you, sleeplessness, grief and worries make that son of Raghu

suffer, the great-souled one, like fires [heat up] a fire-house/shrine.

How not to act They who desire to find a friend through deception, duty through fraud, the generation of wealth through the oppression of others, knowledge with ease, a woman with roughness, they certainly are fools.

The importance of learning

Learning indeed is the extraordinary beauty of a man; it is hidden wealth. Learning creates enjoyment, it creates happiness and fame, it is the teacher of teachers. Learning is the relative during a foreign trip, learning is the supreme deity. Wisdom is honoured among kings – not wealth. Deprived of learning, [man] is cattle.

CHAPTER 18

1. 1) *juhōti*: 3rd SG of √*hu* 'to sacrifice' → 'he sacrifices'
- 2) *bibhīmaḥ*: 1st PL of √*bhī* 'to fear' → 'we fear'
- 3) *vetṣi*: 2nd SG of √*vid* 'to know' → 'you know'
- 4) *bhuñjmaḥ*: 1st PL of √*bhuj* 'to eat, enjoy' → 'we eat/enjoy'
- 5) *āpnomi*: 1st SG of √*āp* 'to reach' → 'I reach'
- 6) *tanoti*: 3rd SG of √*tan* 'to stretch' → 'he stretches'
- 7) *bun̄ktha*: 2nd PL of √*bhuj* 'to eat, enjoy' → 'you eat/enjoy'
- 8) *bhinatsi*: 2nd SG of √*bhid* 'to split' → 'you split'
- 9) *yanti*: 3rd PL of √*i* 'to go' → 'they go'
- 10) *punāsi*: 2nd SG of √*pū* 'to cleanse' → 'you

- cleanse'
- 11) *vr̥ṇoṣi*: 2nd SG of √*vr̥* 'to cover' → 'you cover'
- 12) *vittaḥ*: 3rd DU of √*vid* 'to know' → 'they both know'
- 13) *vr̥ṇuthaḥ*: 2nd DU of √*vr̥* 'to cover' → 'you both cover'
- 14) *śaknoti*: 3rd SG of √*śak* 'to be strong' → 'he is strong, able to'
- 15) *āpnuvaḥ*: 1st DU of √*āp* 'to get' → 'the two of us get'
- 16) *punīthaḥ*: 2nd DU of √*pū* 'to cleanse' → 'the two of you cleanse'
- 17) *tanumaḥ*: 1st PL of √*tan* 'to stretch' → 'we stretch'
- 18) *bhunajmi*: 1st SG of √*bhuj* 'to eat, enjoy' → 'I eat/enjoy'
- 19) *bibhemi*: 1st SG of √*bhī* 'to fear' → 'I fear'
- 20) *vr̥ṇāmi*: 1st SG of √*vr̥* 'to choose' → 'I choose'
- 21) *śaknutha*: 2nd PL of √*śak* 'to be strong' → 'you are strong/able to'
- 22) *vidvaḥ*: 1st DU of √*vid* 'to know' → 'the two of us know'
- 23) *eṣi*: 2nd SG of √*i* 'to go' → 'you go'
- 24) *juhutaḥ*: 3rd DU of √*hu* 'to pour' → 'the two of them pour'
- 25) *vr̥ṇīvaḥ*: 1st DU of √*vr̥* 'to choose' → 'the two of us choose'

2. a) 'go' (3rd SG) → *eti* b) 'be strong' (3rd PL) → *śaknuvanti* c) 'fear' (3rd SG) → *bibheti* d) 'purify' (1st SG) → *punāmi* e) 'stretch' (2nd DU) → *tanuthaḥ* f) 'choose' (3rd SG) → *vr̥ṇāti* g) 'sacrifice' (3rd PL) → *juhvati* h) 'split' (1st SG) → *bhinadmi* i) 'cover' (3rd DU) → *vr̥ṇutaḥ* j) 'stretch' (2nd SG) → *tanoṣi* k) 'choose' (1st PL) → *vr̥ṇīmaḥ* l) 'reach' (3rd SG) → *āpnoti* m) 'go' (1st DU) → *ivaḥ* n) 'split' (3rd PL) → *bhindanti* o) 'purify' (2nd PL) → *punītha* p) 'cover' (1st SG) → *vr̥ṇomi* q) 'sacrifice' (2nd SG) → *juhoṣi* r) 'choose' (3rd PL) → *vr̥ṇanti* s) 'reach' (2nd PL) → *āpnutha* t) 'fear' (2nd DU) → *bibhithaḥ*

3. 1) 'The evil men are not able to burn the city', the

warriors know. 2) Having asked: 'Do you know the warrior hated by the people (whom the people hate)?', the man goes away together with his friend. 3) The two children think: 'We are not able to reach the city.' 4) The girls are not able to get home and are afraid. 5) Having spotted/found a tiger in the forest the two men are afraid. 6) The young man knows: 'The citizens enjoy the gifts of the lord.' 7) The children asked the man: 'Do you enjoy living in the forest?' 8) I asked the children: 'Do you eat/enjoy the food?' they answered: 'We do not enjoy [it].'

I asked a (the) girl: 'Do you enjoy the food?' She replied: 'I enjoy the food.'

READINGS

The reality of things What is impossible that is not possible, what is possible that is indeed possible. A cart does not go on water, a ship does not go on land.

The sattvic mind The mind that knows activity and inactivity, what must be done and what must not be done, what must be feared and what must not be feared, bondage and liberation, that [mind], Arjuna, is sattvic.

Kṛṣṇa describes his involvement in the human world For the protection of good people and for the destruction of wrong-doers, for the purpose of establishing *dharma* I am born in every age. He who truly knows my birth and my actions to be divine, having left behind his body, does not go towards rebirth (is not reborn). He goes to me, o Arjuna.

Hanumān addresses Sītā and tells her how Rāma has suffered since her abduction

Through grief over not seeing you, Rāma is shaken,
like a great mountain by a great earth-quake.

Moving through the very pleasant forests and waterfalls,
He does not find pleasure, not seeing you, princess.

This tiger among men, Rāma, will reach you
quickly/soon,

having killed Rāvaṇa together with his friends and
relatives, o daughter of Janaka.

CHAPTER 19

1. 1) *asi*: 'you are' (√as) 2) *asvapam*: 'I slept' (√svap)
- 3) *jānīvaḥ*: 'we both know' (√jñā) 4) *āpnutām*: 'they both reached' (√āp) 5) *dviṣmaḥ*: 'we hate' (√dviṣ) 6) *hatha*: 'you kill' (√han) 7) *abravīt*: 'he spoke' (√brū) 8) *akuruta*: 'you did' (√kr) 9) *vr̥ṇuyāḥ*: 'you would cover' (√vr̥) 10) *dhattāḥ*: 'they both place' (√dhā) 11) *svapimi*: 'I sleep' (√svap) 12) *bhindyāt*: 'he would split' (√bhid) 13) *āsta*: 'you were' (√as) 14) *kurmaḥ*: 'we do' (√kr) 15) *dadāmi*: 'I give' (√dā) 16) *datthaḥ*: 'you both give' (√dā) 17) *syāt*: 'he would be' (√as) 18) *stauṣi*: 'you praise' (√stu) 19) *dadyāma*: 'we would give' (√dā) 20) *śṛṇoṣi*: 'you listen' (√śru) 21) *syām*: 'I would be' (√as) 22) *vetti*: 'he knows' (√vid) 23) *karomi*: 'I do' (√kr) 24) *stutha*: 'you praise' (√stu) 25) *jānāti*: 'he knows' (√jñā) 26) *āyan*: 'they went' (√i) 27) *śṛṇutha*: 'you hear' (√śru) 28) *svaḥ*: 'we both are' (√as) 29) *punīyuh*: 'they would purify' (√pū) 30) *dadhāti*: 'he puts' (√dhā) 31) *chinatsi*: 'you cut' (√chid) 32) *aśaknuta*: 'you were strong' (√śak) 33) *gr̥hṇāti*: 'he takes' (√grah) 34) *ajuhot*: 'he sacrificed'

- (√hu) 35) *yāvaḥ*: 'the two of us go' (√yā) 36) *bravīmi*: 'I speak' (√brū) 37) *abibhīma*: 'we feared' (√bhī) 38) *ghnanti*: 'they kill' (√han) 39) *vidyuh*: 'they would know' (√vid) 40) *dveṣi*: 'you hate' (√dviṣ) 41) *iyām*: 'I would go' (√i) 42) *syāḥ*: 'you would be' (√as)

2. a) 'to give' (2nd SG IMPF) → *adadāḥ* 'you gave' b) 'to know' (2nd DU POT) → *vidyātām* 'you would know' c) 'to kill' (1st SG PRES IND) → *hanmi* 'I kill' d) 'to put' (3rd PL IND) → *dadhati* 'they put' e) 'to hear' (3rd DU IMPF) → *aśṛṇutām* 'they both heard' f) 'to speak' (3rd SG PRES IND) → *bravīti* 'he speaks' g) 'to praise' (1st DU IMPF) → *astuva* 'we both praised' h) 'to hear' (2nd SG IMPF) → *aśṛṇoh* 'you heard' i) 'to give' (1st SG PRES POT) → *dadyām* 'I should give' j) 'to split' (1st PL PRES IND) → *bhindmaḥ* 'we split' k) 'to be' (3rd PL IMPF) → *āsan* 'they were' l) 'to speak' (3rd PL PRES POT) → *brūyuh* 'they would speak' m) 'to make' (2nd SG PRES IND) → *karoṣi* 'you make' n) 'to seize' (1st DU PRES POT) → *gr̥hṇīyāvaḥ* 'we both would seize' o) 'to be' (1st SG PRES IND) → *asmi* 'I am' p) 'to kill' (3rd PL IMPF) → *aghnan* 'they killed' q) 'to put' (2nd SG PRES IND) → *dadhāsi* 'you put' r) 'to seize' (3rd SG IMPF) → *agr̥hṇāt* 'he seized' s) 'to know' (2nd SG PRES IND) → *vetsi* 'you know' t) 'to praise' (3rd SG PRES IND) → *stauti* 'he praises' u) 'to make' (3rd PL IMPF) → *akurvan* 'they made'

3. 1) Having said 'We want to sleep', the girls went to the house/went home. 2) The people should hate the villain and praise the hero. 3) Having taken their bows, the two men should give them to the king. 4) The woman says:

'The men should be in the house, but they are not.' 5) I asked: 'Do you see the cut-down tree/the tree that was cut down?' The girl replied: 'I cannot see it.' 6) You say to the men: 'Having praised together you should sacrifice to the gods.' 7) Having rejoiced that heroes had killed the warriors, the people decorated the city. 8) The master said to his maidservant: 'You should give the horse to the man.' 'He always has been the protector of the people', the maidservant replied. 9) The people said: 'We didn't hear the master's words.' 10) The master, having praised the excellent maidservant, gave her gifts. 11) The warrior, standing on his chariot, recognizes his end/death, [but] he does not fear it. Let us praise the warrior. 12) Having seen the beauty of the girl, the young man, with happy/excited eyes, praised her appearance and splendor with positive/good words.

16

READINGS

Kṛṣṇa outlines the origin of things My womb [is] great brahman. In it I place the seed. From that, the origin of all things comes to be, Arjuna.

Hanumān addresses Sītā and tells her how Rāma has suffered since her abduction (Part 3/3)

Rāma and Sugrīva both united made an agreement to kill Vālin,

and to search for you. Then, having killed Vālin in the battle with speed/quickly,

Rāma made Sugrīva the leader of the assembly of all the golden monkeys.

In this way, my lady, the unity/pact between/of Rāma and

Sugrīva was born.

Dharma is your friend Dharma that is killed/destroyed kills you. Dharma that is protected protects. Thus dharma must not be killed/destroyed, lest killed/destroyed dharma destroys [us]. Dharma indeed is the only friend who follows in death. Everything else is destroyed together with/at the same time as the body.

Your choices when you have money

Giving, enjoyment, loss are the three paths of possessions/wealth.

He who does not give, who does not enjoy, he will go the third path (his is the third path).

CHAPTER 20

1. *saḥ, tam, tena, tasmai, tasmāt, tasya, tasmin*

2.

- 1) *teṣu*: LOC PL MASC/NTR of *saḥ/tad-* 'this' → 'in these'
- 2) *taiḥ*: INSTR PL MASC/NTR of *saḥ/tad-* 'this' → 'with these'
- 3) *tābhiḥ*: INSTR PL FEM of *saḥ/tad-* 'this' → 'with these'
- 4) *tayoḥ*: GENLOC DU MASC/NTR/FEM of *saḥ/tad-* 'this' → 'of/in these two'
- 5) *asmāt*: ABL SG MASC/NTR of *ayam/idam-* 'this, that' → 'from this'
- 6) *tasya*: GEN SG MASC/NTR of *saḥ/tad-* 'this' → 'of this'
- 7) *te*: NOMACC DU NTR/FEM, NOM PL MASC of *saḥ/tad-* 'this' → 'these two; these'
- 8) *teṣām*: GEN PL MASC/NTR of *saḥ/tad-* 'this' → 'of these'
- 9) *tābhyām*: INSTRDATBL DU MASC/NTR/FEM of *saḥ/tad-* 'this' → 'with/for/from these two'
- 10) *tām*: ACC SG FEM of *saḥ/tad-* 'this' → 'this'
- 11)

- tam*: ACC SG MASC of *saḥ/tad-* 'this' → 'this'
- 12) *idam*: NOMACC SG NTR of *ayam/idam-* 'this, that' → 'this'
- 13) *āsu*: LOC PL FEM of *ayam/idam-* 'this, that' → 'in these'
- 14) *tebhyaḥ*: DATBL PL MASC/NTR of *saḥ/tad-* 'this' → 'for/from these'
- 15) *asyām*: LOC SG FEM of *ayam/idam-* 'this, that' → 'in this'
- 16) *tāḥ*: NOMACC PL FEM of *saḥ/tad-* 'this' → 'these'
- 17) *tasyāḥ*: ABLGEN SG FEM of *saḥ/tad-* 'this' → 'from/of this'
- 18) *tasmin*: LOC SG MASC/NTR of *saḥ/tad-* 'this' → 'in this'
- 19) *tasyām*: LOC SG FEM of *saḥ/tad-* 'this' → 'in this'
- 20) *asmin*: LOC SG ACC MASC/NTR of *ayam/idam-* 'this, that' → 'in this'
- 21) *anena*: INSTR SG MASC/NTR of *ayam/idam-* 'this, that' → 'with/by this'
- 22) *ebhyaḥ*: DATBL PL MASC/NTR of *ayam/idam-* 'this, that' → 'for/from this'
- 23) *ābhyaḥ*: DATBL PL FEM of *ayam/idam-* 'this, that' → 'for/from this'
- 24) *ime*: NOM PL MASC of *ayam/idam-* 'this, that' → 'these'
- 25) *tat*: NOMACC SG NTR of *saḥ/tad-* 'this' → 'this'
- 26) *ābhyām*: INSTRDATBL DU MASC/FEM/NTR of *ayam/idam-* 'this, that' → 'with/for/from this'
- 27) *anayā*: INSTR SG FEM of *ayam/idam-* 'this, that' → 'with this'
- 28) *tena*: INSTR SG MASC/NTR of *saḥ/tad-* 'this' → 'with this'
- 29) *āsām*: GEN PL FEM of *ayam/idam-* 'this, that' → 'of these'

3. a) *tāni* b) *tābhyām* c) *teṣu* d) *anayoḥ* e) *anayoḥ* f) *ebhyaḥ* g) *imām* h) *te* i) *tābhyām* j) *tasyāḥ* k) *tasya* l) *ebhyaḥ*

4. 1) The woman and the man both come back to the house together. He carries the food, but she the water. 2) I went to the city for the sake of this/her/him/them (*tad-*

being the stem form of *saḥ/tad-*, we cannot tell what gender or number it refers to; only the context can do that for us). 3) These horses led the chariots into battle. 4) It was done by this man. (Better English: This man did it.) 5) Did you do this for him or for her? 6) Happy people live in this country. 7) I am not able to burn the city [that is] protected by them. 8) They (fem.) were pleased with this. 9) 'I am not able to do this', the man knows. (Or: the man knows that...) 10) Having come back from this forest, the young man entered the/his house. 11) These are good, but those I fear. 12) I do not know this house.

READINGS

Yudhiṣṭhira welcomes the great sage Nārada Having seen that seer Nārada come, he who knows all dharma, the best of the Pāṇḍus, having risen immediately together with his younger siblings, greeted [him] with joy, bowing properly, having given him a seat that was worthy of him, as is proper.

Hanumān before his heroic jump to Śrī Laṅkā to find Sītā Just like an arrow released by Rāma, as fast as the wind, would go, so I will go to Laṅkā, protected by Rāvaṇa. If I will not see her, the daughter of Janaka, on Laṅkā with this speed I will go to the abode of the gods. If I will/do not see Sītā in heaven, having done hard work, having bound/fettered Rāvaṇa, the king of the demons, I will bring him [here]. (= I will bind and bring...)

CHAPTER 21

1. 1) *mucyase*: 'you are released' 2) *vepiṣyase*: 'you will tremble' 3) *vakṣyase*: 'you will speak' 4) *vardhiṣyanti*: 'they will grow' 5) *vekṣyāmi*: 'I will enter' 6) *lapsyante*: 'they will take' 7) *droṣyanti*: 'they will run' 8) *dhiyāvahe*: 'the two of us are put/placed' 9) *labhethe*: 'you both are taken' 10) *vartiṣyante*: 'they will turn/be' 11) *hūyete*: 'the two are sacrificed' 12) *juhvāte*: 'the two sacrifice' 13) *ikṣadhve*: 'you are seen' 14) *ikṣiṣyāvahe*: 'we both will see' 15) *bhīyāmahe*: 'we are feared' 16) *lapsyadhve*: 'you will take' 17) *dyotāvahe*: 'we both shine' 18) *vidye*: 'I am known/seen/found' 19) *uhyāmahe*: 'we are carried/drawn' 20) *stūyadhve*: 'you are praised' 21) *janiṣyāmi*: 'I will give birth/be born' 22) *yudhyate*: 'he is fought' 23) *mriyadhve*: 'you die' 24) *avataṛiṣyasi*: 'you will descend' 25) *vahiṣyethe*: 'you both will carry' 26) *maṛiṣyate*: 'he will die' 27) *abhibhūyadhve*: 'you are overpowered' 28) *dīyate*: 'it is given' 29) *nīyethe*: 'you both are led' 30) *nayethe*: 'you both lead' (middle) 31) *tuṣye*: 'I enjoy' (middle) or 'I am enjoyed' 32) *lekhiṣyāmaḥ*: 'we will write' 33) *naṣiṣyati*: 'he will perish' 34) *jeṣyanti*: 'they will win' 35) *vartsyatha*: 'you will become' (remember: even verbs which typically have middle endings may sometimes have active endings) 36) *maṛiṣyete*: 'they both will die' 37) *vartsyate*: 'he will become' 38) *pālayiṣyāvaḥ*: 'we both will protect' 39) *bhāṣiṣye*: 'I will speak' 40) *bhriyante*: 'they are carried' 41) *patiṣyāvaḥ*: 'we both will fall' 42) *vepe*: 'I tremble' 43) *gamiṣyathaḥ*: 'you both will go'

2. a) *nayanti* → *nīyante* b) *jayasi* → *jīyase* c) *punīvaḥ* → *pūyāvahe* d) *yaje* → *ijye* e) *āpnuvahe* → *āpyāvahe*

f) *dadāmi* → *dīye* g) *yudhyate* → *yudhyate* h) *bharataḥ* → *bhriyete* i) *kurutha* → *kriyadhve* j) *juhuma* → *hūyāmahe* k) *vadati* → *udyate* l) *abhibhavati* → *abhibhūyate*

3. (NOTE: there is no explicit FUT PASS form; you need to use the future middle, which can have active or passive meaning) a) $\sqrt{\text{ikṣ}}$ (2nd PL FUT PASS) → *ikṣiṣyadhve* (you will be seen) b) $\sqrt{\text{dyut}}$ (2nd PL PRES MID) → *dyotadhve* (you shine) c) $\sqrt{\text{ji}}$ (3rd SG PRES PASS) → *jīyate* (it is won) d) $\sqrt{\text{labh}}$ (3rd DU PRES MID) → *labhete* (they both take) e) $\sqrt{\text{vṛt}}$ (1st PL FUT MID) → *vartiṣyāmahe/vartsyāmahe* (we will be (etc.)) f) $\sqrt{\text{vṛt}}$ (1st PL PRES MID) → *vartāmahe* (we be (etc.)) g) $\sqrt{\text{vip}}$ (2nd SG FUT MID) → *vepiṣyase* (you will tremble) h) $\sqrt{\text{mr}}$ (2nd DU FUT MID) → *maṛiṣyethe* (you both will die) i) $\sqrt{\text{jan}}$ (1st DU PRES MID) → *jāyāvahe* (we both give birth/are born) j) $\sqrt{\text{vah}}$ (1st PRES PASS) → *uhye* (I am carried) k) $\sqrt{\text{lakṣ}}$ (2nd SG FUT PASS) → *lakṣiṣyase* (you will be noticed) l) $\sqrt{\text{bhāṣ}}$ (1st SG PRES MID) → *bhāṣe* (I speak)

4. 1) The young man was asked by the girl: 'Will the sun shine again tomorrow?' 2) Having heard the words of the lord and having seen [his] anger (or: when/if they hear...), the people will tremble. 3) Having noticed that they are bringing gifts into the house, the child rejoiced. 4) Having said 'The bad [men] will not make the people tremble', the master is drawn towards the battle by chariot. 5) Having asked, 'When will the young men drive to the city with their horses?', the master sat down. 6) The heroes say 'We will be able to reach the city and release

our friends.' 7) Having said, 'We will go to the field and seize the evil men right away', the warrior led the young men away. 8) Having thought, 'The city will be protected by the world-protectors', the people became happy. 9) Having said, 'I will be overcome by neither worry nor anger', the warrior goes into the fight. 10) The man will give the jewel to his wife. 11) 'Let's climb the trees. We will be able to see the whole city', the two boys said. 12) Having asked: 'Do you not see the man standing in the forest?' the two young men took their horses and rode away. 13) The two men told the boy: 'You should harness your horse and ride to the city.' 14) Having thought 'It is pleasant to fight in a fight', and having harnessed his horse, the young man went into the fight with the warriors. 15) The warrior is carried/swept off (*apa-uhyate*, passive of *apa-√vah*; see p. 73 on this kind of zero grade) his chariot by a fierce wind. Having fallen down, he is killed. 16) The man killed in/by an accident is mourned by his friends. 17) 'May we/let us be happy!' the gods are asked by the people

READINGS

Encouraging Sītā, Rāma's wife No more fear, oh timid one. Who will/would overpower Rāma? Soon you will see Rāma having come/who has come here, o sweetly smiling one.

At the beginning of the great battle, Saṃjaya is introduced to the blind king Dhṛtarāṣṭra as guide

This Saṃjaya, o king, will describe the fight to you. To (lit. 'of') him, nothing in the entire battle will be

invisible (lit. 'all will not be hidden').

Samjaya, o king, is endowed with divine sight.

He will narrate the fight to you, and will be all-knowing.

Visible or invisible, or if by night or by day

even what is thought in/by someone's mind – Samjaya will know it all.

Weapons will not cut him, exhaustion will not trouble him.

This son of Gavalgaṇa will return from battle living/alive.

What the Buddha will be like

Having left behind his kingdom, without regard for sensual pleasures, having reached the truth with intense efforts, in order to kill/destroy the darkness of illusion in the world, he, a sun consisting of knowledge, will burn brightly.

From the flood of evil/unhappiness whose foam is filled with disease, whose waves are old age and whose horrible current is death, he will cause to emerge the oppressed world, which is carried (away by that current), with the great boat of knowledge.

The world of living beings, affected by thirst, will drink the supreme river of dharma emanating from him, (the river) whose stream is the water of knowledge, whose banks are solid moral discipline, which is cool through mental focus, whose cakravāka birds are vows.

To those tormented by evils/suffering, surrounded/closed in on by sensual pleasures/sense objects, finding themselves on the path of the wilderness of saṃsāra, he will announce the way to liberation, like/as

to travellers whose path is destroyed (i.e. 'who have lost their way').

Rāvaṇa, the king of the demons, laments his fate and wonders about his future

Then with his relatives slain, the king of the demons lamented: 'What shall I do with my kingdom? What is to be done with Sītā? – Now the brave Atikāya is slain I cannot bear to live. Who will humiliate the enemy? Who will conquer Yama? – Who will cut Varuṇa's noose except Atikaya? Who will esteem Rāvaṇa? Whom will the Self-existent favour? – By whom will I be eulogized? What noble person will lead my kinsmen to glory? Who will propitiate the ancestors at the right time? After action, who will not boast? – Indra will raise up his thunderbolt, he will go about without fear, he will enjoy his portion of the sacrifice and he will bear his pride as a hero.' (Transl. Fallon 2009)

CHAPTER 22

1. a) *naraḥ ikṣamānaḥ* b) *vṛkṣeṣu vardhamāneṣu* c) *bālebhyaḥ nandamānebhyaḥ* d) *naraḥ yudhyamānāḥ* e) *narāḥ yudhyamānāḥ* f) *phalena dīyamānena* g) *bālāyāḥ smayamānāyāḥ* h) *vāk śrūyamānā* i) *bālābhiḥ stūyamānābhiḥ* j) *puram drśyamānam* k) *nāryaḥ gr̥he sīdamānāḥ/āsīnāḥ* l) *balayoḥ udyamānayoḥ* (or: *ucyamānayoḥ, bhāṣyamānayoḥ, brūyamānayoḥ*) m) *narāṇām yajamānānām* n) *devānām iḥyamānānām* o) *narāya pūjyamānāya*

2. a) अन्य- (Nom Sg Ntr) → *anyat* b) उत्तम- (Gen Sg Fem) → *uttamasyāḥ, uttamāyāḥ* c) एषः/एतद्- (Loc Du Ntr) → *etayoḥ* d) सर्व- (Nom Pl Masc) → *sarve* e) एक- (Loc Sg Masc) → *ekasmin* f) विश्व- (Nom Du Fem) → *viśve* g) य- (Dat Sg Fem) → *yasyai* h) क- (Nom Pl Masc) → *ke* i) कतर- (Acc Sg Masc) → *kataram* j) क- (Nom Sg Fem) → *kā* k) विश्व- (Nom Du Ntr) → *viśve* l) य- (Nom Pl Masc) → *ye* m) पूर्व- (Dat Du Masc) → *pūrvābhyām* n) एक- (Acc Sg Ntr) → *ekam* o) सर्व- (Acc Sg Fem) → *sarvām* p) एषः/एतद्- (Gen Pl Masc) → *eteṣām* q) अन्यतर- (Gen Sg Ntr) → *anyatarasya* r) पर- (Dat Sg Masc) → *parasmai* s) अन्य- (Instr Sg Fem) → *anyayā* t) कतर- (Nom Du Fem) → *katare* u) विश्व- (Gen Pl Ntr) → *viśveṣām* v) य- (Acc Sg Ntr) → *yat* w) एषः/एतद्- (Nom Sg Fem) → *eṣā* x) स्व- (Instr Sg Masc) → *svena* y) पूर्व- (Abl Sg Fem) → *pūrvasyāḥ, pūrvāyāḥ* z) सर्व- (Gen Pl Fem) → *sarvāsām* aa) अन्य- (Instr Du Fem) → *anyābhyām* bb) उत्तम- (Acc Sg Ntr) → *uttamam* or *uttamat* cc) स्व- (Loc Pl Masc) → *sveṣu* dd) एक- (Abl Sg Ntr) → *ekasmāt* ee) पूर्व- (Nom Pl Masc) → *pūrve* ff) विश्व- (Acc Sg Fem) → *viśvām* gg) उत्तम- (Loc Sg Fem) → *uttamasyām, uttamāyām* hh) य- (Abl Sg Fem) → *yasyāḥ* ii) स्व- (Loc Du Masc) → *svayoḥ* jj) पर- (Gen Pl Masc) → *pareṣām* kk) कतर- (Acc Sg Ntr) → *kataram* or *katarat* ll) अन्य- (Nom Pl Masc) → *anye* mm) क- (Dat Pl Masc) → *kebhyaḥ*

3. 1) *udaka*:- 'water' (n.) 2) *śubh*:- 'to adorn' (I *śobhati*, -te, VI *śumbhati*) 3) *krudh*:- 'to be angry' (IV *krudhyati*) 4) *pramukhataḥ*:- 'facing, in front of' 5) *āpad*:- 'fall, accident' (f.) 6) *tīra*:- 'bank, shore' (n.) 7) *śoka*:- 'grief'

(m.) 8) *hṛd-*: 'heart' (n.) 9) *√labh*: 'to take' (I *labhate*)
 10) *kṣaṇena*: 'immediately, instantly' 11) *gaṇa-*: 'group, flock' (m.) 12) *adya*: 'today' 13) *iha*: 'here' 14) *√kup*: 'to be angry' (IV *kupyati*) 15) *samudra-*: 'ocean' (m.)
 16) *√nand*: 'to rejoice in' (I *nandati*) 17) *arthe*: 'for the purpose/sake of' 18) *pra-√āp*: 'to reach' (V *prāpnoti*)
 19) *āśrama-*: 'hermitage' (m.) 20) *√ās*: 'to sit' (II *āste*)
 21) *tattvataḥ*: 'in truth, truly' 22) *√ruh*: 'to ascend' (I *rohati*) 23) *netra-*: 'eye' (n.) 24) *vākya-*: 'speech' (n.)

4. 1) All the citizens want to enter/go into the river. 2) 'I am first!', the child said, excited. 3) Having been asked: 'Do you see those two trees?', he replied: 'I can see one, but I cannot see the other.' 4) Having mourned the young man killed in the fight, the leader thinks: 'There are no other heroes in this country.' 5) The child thinks: 'You are the best of all the gods.' 6) Having adorned their own faces, the two women wanted to go to the city. 7) Do you/Why do you fear the lightning? It is able to burn everything. 8) We all want to attack the other/enemy army. 9) 'I will not be able to see the face of that beautiful woman', the young man said. Having abandoned all hope, he chooses to go away. 10) I do not fear my own death, but I do fear my friend's death. 11) The beautiful woman takes the fruit from the smiling man. 12) You should not eat other people's food, but your own.

READINGS

The problem with mortality Wife, sons/children, sleep, food or jewellery and clothes and whatever of such a kind that are desired by man: who would say no among/to

these? But there is just a little bit of a limit in the enjoyment of these: if there is hatred towards this (if you hate/dislike this), death is the one who has a say there.

True birth In turning *saṃsāra*, who, having died, is not born [again]? He is truly born by whose birth [his] family goes to eminence/becomes eminent.

Indra's wife travels far to reach her husband Then Śacī followed that goddess who had gone ahead, having crossed the divine forest and many mountains, having crossed the Himalayas, she came to its northern side/face. Having reached the ocean stretched out many leagues, she came to a great island covered with different trees and vines. There she saw a divine lake covered with various birds. There [she also saw] divine five-coloured lotuses, o descendant of Bharata, danced around by bees, in bloom, by the thousands.

What the Buddha will be like

To the person being burned in this world by the fire of passion whose fuel is the sense-based pleasures he will give delight through the rain of dharma, like a great cloud with its rain at the end of the summer heat.

The door whose bolt is thirst and whose panels are confusion and **darkness**, for the sake of the escape of creatures, he will split open with the supreme, unparalleled bolt of true dharma.

And having awoken, he, the king of dharma, will make/cause bondage-release of a world that is tied by its

own bounds of confusion, overcome by sorrow, (and) shelterless.

Thus don't make grief/don't grieve on account of him. He is to be mourned in this world who will not hear his perfect dharma through confusion or through the love of pleasures or from/on account of arrogance.

CHAPTER 23

1. 1) From which city all these young men are coming, in that I want to live. (I want to live in the city from which...) (Split up *yasmāt purāt sarve te kumārā āgacchan tasmin vastum icchāmi*.) 2) Which warriors you see running away, those we will not be able to kill. (We will not be able to kill the warriors which...) 3) Which girl the man saw seated in the forest, to that he gave food. (The man gave food to the girl who...) 4) As long as I see the sun shining, I smile. 5) Having been asked, 'Where are the young men? They are not here in the city,' the woman replied unhappily, 'They went away to fight.' 6) Whoever is born will die. 7) Because he sees his son come back from a fight, he rejoices. 8) Whenever the boy goes to the city, food is given to him to eat. 9) Which words I have heard those I praise. (I praise the words which...) 10) Whenever you see someone who knows the vedas, you ought to listen to his words. 11) Wherever there are friends there is happiness. 12) Which of the two trees is higher? Which one is highest, that I want to climb. (I want to climb the one that...)

READINGS

While you are well

As long as this body is healthy [and] free from disease, as long as old age is far away,
And as long as the power of the senses is unobstructed, while there is no end to health,
(That long), concerning personal happiness, a great effort should be made by the wise man (the wise man should work hard).
When the house has burnt down, of what use is the digging of a well as a countermeasure?

When should one decide to fight? Where death is certain in a non-battle (without fighting) and where there is the possibility of life/survival in/through a battle: that the wise men call the right time of/for a battle.

A description of the island Sudarśana

I will describe the island Sudarśana to you, o delight of the Kurus,
this round island, o great king, is wheel-shaped,
covered by the water of rivers and by cloud-shaped mountains,
and by cities of various forms, and pleasant communities,
By trees that have flowers and fruit; having excellent riches and crops,
it is surrounded on all sides by salty water.
Just as a man would see his own face in a mirror,
so the island Sudarśana is seen in the round of the moon.

Unrequited love Her whom I think about all the time, she is indifferent to me. She also desires another person. That person is devoted to [yet] someone else. Some other

woman is in love with me. Damn her, damn him, damn love, and that other woman, and me.

A woman's influence Who has been formerly restrained not by teachers, not by friends, not even by a wise person and indeed not by enemy laughter, o beautiful woman, he is led to good behaviour by you.

A leopard cannot change its spots What is the true nature of someone, that is always difficult to overcome. If a dog is made king, does he then not (still) gnaw on a shoe?

CHAPTER 24

1.

vacah, vacaḥ, vacaḥ, vacasā, vacase, vacasaḥ, vacasaḥ, vacasi — vacasī, vacasī, vacasī, vacobhyām, vacobhyām, vacobhyām, vacasoḥ, vacasoḥ — vacāṃsi, vacāṃsi, vacāṃsi, vacobhiḥ, vacobhyaḥ, vacobhyaḥ, vacasām, vacaḥsu

uṣāḥ, uṣaḥ, uṣasam, uṣasā, uṣase, uṣasaḥ, uṣasaḥ, uṣasi — uṣasau, uṣasau, uṣasau, uṣobhyām, uṣobhyām, uṣobhyām, uṣasoḥ, uṣasoḥ — uṣasaḥ, uṣasaḥ, uṣasaḥ, uṣobhiḥ, uṣobhyaḥ, uṣobhyaḥ, uṣasām, uṣaḥsu

vapuḥ, vapuḥ, vapuḥ, vapuṣā, vapuṣe, vapuṣaḥ, vapuṣaḥ, vapuṣi — vapuṣī, vapuṣī, vapuṣī, vapurbhyām, vapurbhyām, vapurbhyām, vapusoḥ, vapusoḥ — vapūṃsi, vapūṃsi, vapurbhiḥ, vapurbhyaḥ, vapurbhyaḥ, vapuṣām, vapuḥsu

2. 1) *vacobhiḥ*: INSTR PL NTR → 'with/by the words' 2) *tapasaḥ*: ABLGEN SG NTR → 'of/from heat' 3) *rahasi*: LOC SG → 'in solitude' 4) *cetasī*: NOMVOCACC DU NTR → 'both thoughts' 5) *sumanāṃsi*: NOMVOCACC PL NTR → 'benevolent ones' 6) *caḥṣurbhyām*: INSTRDATABL DU → 'with/by, for, from two eyes' 7) *havirbhiḥ*: INSTR PL NTR → 'with/by the oblations' 8) *sumanasau*: NOMVOCACC DU MASC/FEM → 'both benevolent ones' 9) *vapuḥṣu*: LOC PL NTR → 'in the forms' 10) *namase*: DAT SG NTR → 'for respect/for a bow' 11) *acakṣuḥ*: NOMVOC SG MASC/FEM, NOMVOCACC NTR → 'the blind one/oh blind one' 12) *rajasā*: INSTR SG NTR → 'with passion' 13) *caḥṣuṣoḥ*: GENLOC DU NTR → 'of/in both eyes' 14) *uṣasi*: LOC SG FEM → 'at dawn' 15) *śirasi*: LOC SG NTR → 'in/on the head' 16) *sumanasā*: INSTR SG NTR/MASC/FEM → 'with/by the benevolent one' 17) *cetāṃsi*: NOMVOCACC PL NTR → 'thoughts' 18) *ojaḥ*: NOMVOCACC SG NTR → 'power' 19) *uṣāḥ*: NOM SG FEM → 'dawn' 20) *rajasi*: LOC SG NTR → 'in passion' 21) *yaśasā*: INSTR SG NTR → 'with/by glory' 22) *acakṣuṣaḥ*: ABLGEN SG MASC/FEM/NTR, NOMVOCACC PL MASC/FEM → 'of, from a blind one; the blind ones' 23) *ojase*: DAT SG NTR → 'for power' 24) *uṣasaḥ*: ABLGEN SG, NOMVOCACC PL FEM → 'from, of dawn; the dawns' 25) *haviṣaḥ*: ABLGEN SG → 'of, from the oblation' 26) *cetasī*: LOC SG NTR → 'in thought' 27) *sumanāḥ*: NOM SG MASC/FEM → 'the benevolent one' 28) *havirbhyām*: INSTRDATABL DU NTR → 'with/for/from the two oblations' 29) *vapuṣā*: INSTR SG NTR → 'with beauty' 30) *acakṣuḥṣu*: LOC PL NTR/MASC/FEM → 'in the blind

ones'

3. a) uṣasā b) vacasī c) havirbhyaḥ d) cetaḥsu e) uṣāḥ f) havirbhiḥ g) acakṣurbhyaḥ h) yaśasaḥ i) namaḥ j) ojasah k) vapuḥ l) rajasi m) rahaḥ n) cakṣurbhyaḥ o) havirbhyām p) tapasā

4. a) Speak! b) Look up! c) You both should act! d) Listen! e) Let him sacrifice. f) We should go/let's go! g) Choose! h) They both should/let them speak! i) Let them go away! j) Look! k) Fight! l) Sit down! m) Know!

5. 1) Having thought, 'Having climbed to the peak of the mountain, I will be able to see the entire world', the young man left the city. But he was not able to reach the top. 2) Where there are eyes, there is beauty. 3) Enough with (your) fear! Stand up, foe-burner! Fight the enemy (lit. 'enemies')! 4) Glory and respect to every warrior who, knowing his duty and in control of his senses, does not fear death. 5) Through his strength, the ruler is able to overpower the enemy (lit. 'enemies'). 6) The boy should give fruit(s) to the girl! O girl, enjoy those fruit(s)! 7) Respect the gods and always speak the truth! 8) In passion, even those with good eyes are blind. 9) The benevolent ones gave food to the girl. 10) Warriors, take your killed friend! Carry him back to his own house/home! 11) They praise with their words, but are angry/blame in their minds. 12) What the young men did in the leader's house, that they should tell us. 13) Seeing the power of the king, all of the citizens honour

him with respect/with a bow. 15) The man, having seen his unhappy friend, spoke this word: Listen, friend, enough worrying! Make another attempt tomorrow.' 16) Having asked 'Where are the highest mountains?', the young man goes to see them.

READINGS

The more we know...

When, knowing little (literally: 'knowing something'), I was like an elephant blinded by his rut, then my mind was stained by thinking 'I know everything!'

When I understood more and more from/through the contact with intelligent people, Then, (realising) 'I'm a fool!' the madness went away from me like a fever.

The actions of good people

Cut out desire, practice patience, kill/cease passion, don't make enjoyment in evil (don't enjoy evil),

Speak the truth, follow the path of good people, honour learned men,

Praise the praiseworthy, pacify those who are hostile, show civility,

Preserve your reputation, be compassionate ('do compassion') to one who is unhappy: that is the behaviour of the good.

Sarcastic and/or realistic?

May pedigree/high birth go to hell. May the group/collection of good qualities go even lower. May

good character fall off the mountainside. May noble descent be burnt by fire. May a fast thunderbolt fall/may a thunderbolt fall quickly on [anyone showing] valour against the enemy. May we just have money. Without that alone, all these qualities put together are worth a blade of grass.

Introduction to the Hitopadeśa: the instructive power of stories

Because the final decoration added to a new vessel will not be otherwise (will not change), (therefore) a child is here told about good conduct in the form/guise of stories. The taking of friends, the splitting up with friends, separation and reconciliation is (are) written about, collected from the Pañcatantra' and from another collection.

CHAPTER 25

1. a)

MASC paśyan, paśyan, paśyantam, paśyatā, paśyate, paśyataḥ, paśyataḥ, paśyati — paśyantau, paśyantau, paśyantau, paśyadbhyām, paśyadbhyām, paśyadbhyām, paśyatoḥ, paśyatoḥ — paśyantah, paśyantah, paśyataḥ, paśyadbhiḥ, paśyadbhyaḥ, paśyadbhyaḥ, paśyatām, paśyatsu

FEM paśyantī (declined like nadī-)

NTR Just like the MASC, except for NOMVOCACC SG paśyat, NOMVOCACC DU paśyatī, NOMVOCACC PL paśyanti

1. b) dhīmān, dhīman, dhīmantam, dhīmatā, dhīmate, dhīmataḥ, dhīmataḥ, dhīmati — dhīmantau, dhīmantau,

dhimantau, dhimadbhyām, dhimadbhyām, dhimadbhyām, dhimatoḥ, dhimatoḥ — dhimantaḥ, dhimantaḥ, dhimataḥ, dhimadbhiḥ, dhimadbhyaḥ, dhimadbhyaḥ, dhimatām, dhimatsu

2. 1) *putravantaḥ*: NOMVOC PL MASC of *putrat-* 'having a son/sons' → 'those having a son/sons' 2) *dhīmati*: LOC SG MASC/NTR of *dhīmat-* 'intelligent' → 'in the intelligent one' 3) *dhīmatī*: NOMVOCACC DU NTR of *dhīmat-* 'intelligent' → 'the two intelligent ones' 4) *dhīmanti*: NOMVOCACC PL NTR of *dhīmat-* 'intelligent' → 'the intelligent (ones)' 5) *yatiṣu*: LOC PL FEM of the PRES ACT PTC of *√i* 'to go' → 'in those who are going' 6) *smaratā*: INSTR SG MASC/NTR of the PRES ACT PTC of *√smṛ* 'to remember' → 'with/by the one who remembers' 7) *yatsu*: LOC PL MASC/NTR of the PRES ACT PTC of *√i* 'to go' → 'in those who are going' 8) *mahāntaḥ*: NOMVOC PL MASC of *mahat-* 'great' → 'the great ones' 9) *mahataḥ*: ABLGEN SG MASC/NTR and ACC PL MASC of *mahat-* 'great' → 'from/of the great one'; 'the great ones' 10) *nayan*: NOMVOC SG MASC of the PRES ACT PTC of *√nī* 'to lead' → 'the leading one/leading one! (leader!)' 11) *muñcati*: NOMVOCACC DU NTR of the PRES ACT PTC of *√muc* 'to release' → 'the two who release' 12) *muñcanti*: NOM SG FEM of the PRES ACT PTC of *√muc* 'to release' → 'the one who releases' 13) *dhīmataḥ*: ABLGEN SG MASC/NTR and ACC PL MASC of *dhīmat-* 'wise' → 'from/of the wise one'; 'the wise ones' 14) *śaknuvate*: DAT SG MASC/NTR of the PRES ACT PTC of *√śak* 'to be able to' → 'for the one who will be able to' 15) *tuṣyantaḥ*: NOMVOC PL MASC of the PRES ACT PTC of *√tuṣ* 'to

rejoice' → 'rejoicing ones/oh rejoicing ones!' 16) *nayantiḥ*: ACC PL FEM of the PRES ACT PTC of *√nī* 'to lead' → 'the ones leading' 17) *sat*: NOMVOCACC SG NTR of the PRES ACT PTC of *√as* 'to be' → 'being' 18) *guṇavān*: NOM SG MASC of *guṇavat-* 'virtuous' → 'the virtuous one' 19) *kurvadbhyaḥ*: DATBL PL MASC/NTR of the PRES ACT PTC of *√kr* → 'for/from the ones doing' 20) *vadantam*: ACC SG MASC of the PRES ACT PTC of *√vad* 'to speak' → 'the one speaking' 21) *likhitavatā*: INSTR SG MASC/NTR of the PAST ACT participle of *√likh* 'to write' → 'with the one who was writing' 22) *yatoḥ*: GENLOC DU MASC/NTR of of the PRES ACT PTC of *√i* 'to go' → 'of/in the two who are going' 23) *rūpavatyāḥ*: ABLGEN SG FEM of *rūpavat-* 'beautiful' → 'from/of the beautiful one' 24) *santi*: NOMVOCACC PL NTR of the PRES ACT PTC of *√as* 'to be' → 'the ones being' 25) *bhuñjantaḥ*: NOMVOC PL MASC of the PRES ACT PTC of *√bhuj* 'to eat' → 'those eating' 26) *bhṛtavadbhiḥ*: INSTR PL MASC/NTR of the PAST ACT PTC of *√bhṛ* 'to carry' → 'with those who were carrying' 27) *mahatyai*: DAT SG FEM of *mahat-* 'great' → 'for the great one' 28) *ghnat*: NOMVOCACC SG NTR of the PRES ACT PTC of *√han* 'to kill' → 'the one killing'

3. a) 'running' (LOC PL NTR) → *dravatsu* b) 'having become' (GEN DU MASC) → *bhūtavatoḥ* c) 'going' (LOC SG MASC) → *gacchati* d) 'great' (ACC SG FEM) → *mahatīm* e) 'wise' (ACC DU NTR) → *dhīmatī* f) 'beautiful' (GEN SG MASC) → *rūpavataḥ* g) 'carrying' (NOM PL MASC) → *bharantaḥ* h) 'smiling' (NOM PL FEM) → *smayantyaḥ* i) 'having gone' (NOM SG FEM) → *gatavati*

4. 1) Did you see the young man of great austerity sitting near the hermitage? He, having come here full of unhappiness and grief, is not saying anything. 2) I fear those men even though they are carrying gifts. (If you want to turn this into 'Greeks bearing gifts', just turn *narebhyaḥ* into *yāvanebhyaḥ* (*yāvana-* lit. 'Ionian')). 3) The hero of great strength/the very strong hero, going away from the grieving women, wished that there would never be war again. 4) May there be great fame of/to the great warrior (the one whose chariot is great) defeating the evil king. 5) Do you see the two boys listening to the man of great wisdom? They are going to become wise and virtuous. 6) What is wise and virtuous/of great qualities, that is recognised by the wise. (The wise recognise what is...) 7) The mourning man, even though he is sitting in the shaded forest, does not smile. 8) The girl stands up smiling, having seen the bejeweled queen. 9) With growing astonishment, the maidservant saw the river with a lot of water near the great city. 10) As long as there are noble people in the world, there there will be happiness here. 11) What is in the minds of virtuous men, that should be in the minds of all.

READINGS

A dazzling woman Having climbed high up, the woman by whom heat and distress are ignored, who is making herself visible/showing herself: like a sail catching the wind takes a boat, so you take me, o slender woman!

Everything is linked Indeed of all living beings the

survival is by means of each other. (All beings survive...)

The only true adornment Bracelets don't adorn a man, nor pearls lit up by the moon/splendid like the moon, not bath, nor ointment, nor a flower; nor is hair adorned. Speech alone adorns a man, (speech) which is polished. All adornments waste away/are destroyed. The adornment of speech is an adornment forever.

Draupadī pours out her heart to Bhīma This beautiful woman, describing her misfortunes to Bhīma, cried softly, she of dark complexion, looking up to Bhīma. She, with a voice inarticulate through tears, sighing again and again moving the heart of Bhīma, said this/the following:

Understanding our true involvement in this world 'I do indeed not do anything', the steadfast, truth-knowing man would think, while seeing, listening, touching, smelling, eating, going, sleeping, breathing.

Vālmiki asks Nārada who the greatest hero on earth is Vālmiki asked Nārada, the bull among sages: 'Who indeed in this world, in our time, is endowed with good qualities, endowed with strength, knowing about *dharma*, knowing about *karma*, speaking the truth, resolute? And who is intent on good conduct? Who is devoted to all beings? Who is knowledgeable, who is able and who is a singular pleasure to behold? Who is prudent, who has conquered his anger, who is wise, free from envy? Of whom, his anger born/present in battle, are the gods afraid? That I want to hear. It is my greatest interest. O great seer, you

are able to know/recognise such a man.

CHAPTER 26

1. 1) *agninā*: INSTR SG of *agni-* (m.) 'fire' → 'with/by fire'
- 2) *arayaḥ*: NOMVOC PL of *ari-* (m.) 'enemy' → 'enemies'
- 3) *dr̥ṣṭyām*: LOC SG of *dr̥ṣṭi-* (f.) 'sight' → 'in sight'
- 4) *vasuni*: LOC SG of *vasu-* (n.) 'wealth; goods' → 'in wealth'
- 5) *vasūni*: NOMVOCACC PL of *vasu-* (n.) 'wealth; goods' → 'goods'
- 6) *r̥ṣiṣu*: LOC PL of *r̥ṣi-* (m.) 'poet' → 'in poets'
- 7) *śatrubhiḥ*: INSTR PL of *śatru-* (m.) 'enemy' → 'with/by enemies'
- 8) *matayaḥ*: NOMVOC PL of *mati-* (f.) 'thought' → 'thoughts'
- 9) *matyā*: INSTR SG of *mati-* (f.) 'thought' → 'with/by thought'
- 10) *aśru*: NOMACC SG of *aśru-* (n.) 'tear' → 'tear'
- 11) *kave*: VOC SG of *kavi-* (m.) 'poet' → 'poet!'; VOC SG MASC or FEM of *kavi-* (adj.) 'wise' 'o wise one! (m./f.)'
- 12) *araye*: DAT SG of *ari-* (m.) 'enemy' → 'to/for the enemy!'
- 13) *girau*: LOC SG of *giri-* (m.) 'mountain' → 'in/on a mountain'
- 14) *matyāḥ*: ABLGEN SG of *mati-* (f.) 'mind' → 'from, of thought'
- 15) *aśruṇī*: NOMVOCACC DU of *aśru-* (n.) 'tear' → 'both tears'
- 16) *iṣoḥ*: GENABL SG of *iṣu-* (m.) 'arrow' → 'from, of an arrow'
- 17) *kavyai*: DAT SG FEM of *kavi-* 'wise' → 'for a wise one (f.)'
- 18) *gurave*: DAT SG MASC of *guru-* 'heavy' or of *guru-* (m.) 'teacher' → 'for the heavy one', 'for the teacher'
- 19) *agne*: VOC SG of *agni-* (m.) 'fire' → 'o fire!'
- 20) *agneḥ*: ABLGEN SG of *agni-* (m.) 'fire' → 'from/of fire'
- 21) *vāri*: NOMVOCACC SG of *vāri-* (n.) 'water' → 'water'
- 22) *iṣavaḥ*: NOMVOC PL of *iṣu-* (m.) 'arrow' → 'arrows'
- 23) *r̥ṣibhiḥ*: INSTR PL of *r̥ṣi-* (m.) 'poet' → 'with/by poets'
- 24) *kavinaḥ*: ABLGEN SG NTR of *kavi-* 'wise' → 'from/of a wise one (n.)'
- 25) *śatravaḥ*: NOMVOC PL of *śatru-* (m.)

- 'enemy' → 'enemies/o enemies!'
- 26) *aribhyām*: INSTRDATBL DU of *ari-* (m.) 'enemy' → 'with, for, from both enemies'
- 27) *vāriṇi*: NOMVOCACC PL of *vāri-* (n.) 'water' → 'waters/o waters!'
- 28) *vāriṇī*: NOMVOCACC DU of *vāri-* (n.) 'water' → 'both waters/o both waters!'
- 29) *vāriṇi*: LOC SG of *vāri-* (n.) 'water' → 'in water'
- 30) *agnī*: NOMVOCACC DU of *agni-* (m.) 'fire' → 'both fires'
- 31) *kaviḥ*: ACC PL FEM of *kavi-* 'wise' → 'wise ones'
- 32) *giriṣu*: LOC PL of *giri-* (m.) 'mountain' → 'in/on mountains'
- 33) *gurvai*: DAT SG FEM of *guru-* 'heavy' → 'for the heavy one'
- 34) *gurave*: DAT SG MASC of *guru-* 'heavy' or of *guru-* (m.) 'teacher' → 'for the heavy one', 'for the teacher'
- 35) *guruṇe*: DAT SG NTR of *guru-* 'heavy' → 'for the heavy one'
- 36) *kavyā*: INSTR SG FEM of *kavi-* 'wise' → 'with/by a a wise one'
- 37) *śatrūn*: ACC PL of *śatru-* (m.) 'enemy' → 'enemies'
- 38) *agnau*: LOC SG of *agni-* (m.) 'fire' → 'in fire'
- 39) *gurvām*: LOC SG FEM of *guru-* 'heavy' → 'in a heavy one'
- 40) *aśruṇā*: INSTR SG of *aśru-* (n.) 'tear' → 'with/by a tear'
- 41) *girinām*: GEN PL of *giri-* (m.) 'mountain' → 'of mountains'
- 42) *agnyoḥ*: GENLOC DU of *agni-* (m.) 'fire' → 'of/in both fires'

2. a) ऋषि- (GEN DU) → *r̥ṣyoḥ* b) कवि- (ACC PL NTR) → *kaviṇi* c) बहु- (LOC SG FEM) → *bahvām* d) वसु- (DAT PL FEM) → *vasubhyaḥ* e) कवि- (ABL PL) → *kavibhyaḥ* f) मति- (NOM SG) → *matih* g) अश्रु- (GEN SG) → *aśruṇaḥ* h) दृष्टि- (LOC DU) → *dr̥ṣṭyoḥ* i) अरि- (ACC SG MASC) → *arim* j) बुद्धि- (NOM DU) → *buddhī* k) इषु- (ACC DU) → *iṣū* l) वसु- (ABL SG NTR) → *vasunaḥ* m) वारि- (ABL PL) → *vāribhyaḥ* n) बुद्धि- (ACC PL) → *buddhiḥ* o) अग्नि- (ABL SG) → *agneḥ* p) बहु- (VOC SG MASC) → *baho* q) ऋषि-

(LOC PL) → *r̥ṣiṣu* ऋषि- (LOC SG) → *r̥ṣau* ऋष- (INSTR DU) → *dhanubhyām* त- गुरु- (ACC SG MASC) → *gurum*

3.

1) *anyau*: NOMVOCACC MASC DU of *anya-* → ‘other’ 2) *ojaḥ*: NOMVOCACC SG of *oja-* (n.) → ‘power’ 3) *ime*: NOMACC DU FEM/NTR of *ayam/idam-* → ‘these both’; NOM PL MASC of *idam* ‘these’ 4) *marute*: DAT SG of *marut-* (m.) → ‘for the wind’ 5) *vasūni*: NOMVOCACC PL of *vasu-* (n.) → ‘goods’ 6) *gireḥ*: ABLGEN SG of *giri-* (m.) → ‘from/of the mountain’ 7) *amarayā*: INSTR SG FEM of *amara-* → ‘by the immortal one’ 8) *guṇavan*: VOC SG MASC of *guṇavat-* (adj.) → ‘noble one!’ 9) *haviṣā*: INSTR SG of *havis-* (n.) → ‘with the oblation’ 10) *sarveṣām*: GEN PL MASC/NTR of *sarva-* → ‘of all (of them)’ 11) *cakṣurbhiḥ*: INSTR PL of *cakṣus-* (n.) → ‘with the eyes’ 12) *camvām*: LOC SG of *camū-* (f.) → ‘in the army’ 13) *matayaḥ*: NOMVOC PL of *mati-* (f.) → ‘minds/minds!’ 14) *mahat*: NOMVOCACC NTR SG of *mahat-* → ‘great’ 15) *mukhyāḥ*: NOMVOC PL MASC and NOMVOCACC PL FEM of *mukhya-* → ‘main ones’ 16) *jīvite*: LOC SG, NOMVOCACC DU of *jīvita-* → ‘in life’ 17) *prabhāyāḥ*: ABLGEN SG of *prabhā-* (f.) → ‘from/of the splendour’ 18) *uṣāḥ*: NOM SG of *uṣas-* (f.) → ‘dawn’ 19) *yāsām*: GEN PL FEM of *ya-* → ‘of which’

4. 1) Having seen the top of the mountain, the young men immediately wanted to ascend it. 2) The warrior, even though he was very strong, was defeated by the many arrows of the enemies. 3) ‘This attempt was fruitful indeed’, the warriors said, praising. 4) May those of good

thinking lead those of bad thinking. (May the wise lead the foolish.) 5) With their arrows, the enemies make the seers run away from the fire. 6) Having seen the tears of the trembling child, the enemy did not take the food away from him. 7) Having wandered the cities, fields and mountains, the young man went back to his own city with greater understanding/wisdom. 8) Having bowed to the teacher, the man led him home. 9) Having taken many goods away from the enemy, the men, rejoicing, went back to their own city. 10) Having quickly left behind the village, the very wise seer greeted (the gods) at sunrise.

READINGS

Dhṛtarāṣṭra’s lament With my sons killed, my ministers killed, all my friends killed, from now on I will be traversing this earth unhappily. (...) My royal power killed/destroyed, my relatives killed and also my eyes killed/blinded, I will not shine, o very wise one, like the sun with its rays broken off. The word/instruction of my friends, of Jamadagni’s son who was advising me and of Nārada the divine seer and of the black islander, was not followed.

Depression There are people who excel at Veda recitation – what use is there of such a thing/that? Keen wisdom approaches the unheard/not yet known like something heard/already known – what use is there of such a thing/that? There is the kind of person who/someone who surely defeats orators (already) at the beginning of their speech – what use is there of such a

thing/that, if the heart of a man, befallen by despondence, does not/cannot reach peace.

Dhṛtarāṣṭra wonders why people fight Having spoken thus to wise Dhṛtarāṣṭra, Vyāsa went away. Dhṛtarāṣṭra, having heard this, lapsed into thought. He, having thought/reflected for a moment (and) having sighed again and again, asked sharp-minded Saṃjaya, o bull of the Bharatas: ‘O Saṃjaya, these earth-protectors, heroic, delighting in battle, kill each other with manifold weapons. The lords of the earth, having abandoned/risked life for the sake of the earth, do not come to rest. By killing, they increase/make larger the realm of Yama (death). Wanting earthly power, they do not tolerate each other. I think the earth has great/many qualities. Describe/explain this to me, Saṃjaya!’

25

CHAPTER 27

1. **√likh**: *lilekha, lilekhitha, lilekha, lilikhiva, lilikhathuḥ, lilikhathuḥ, lilikhima, lilikha, lilikhuḥ – lilikhe, lilikhiṣe, lilikhe, lilikhivahe, lilikhāthe, lilikhāte, lilikhimahe, lilikhidhve, lilikhire*

√yudh: *yuyodha, yuyodhitha, yuyodha, yuyudhiva, yuyudhathuḥ, yuyudhatuḥ, yuyudhima, yuyudha, yuyudhuḥ – yuyudhe, yuyudhiṣe, yuyudhe, yuyudhivahe, yuyudhāthe, yuyudhāte, yuyudhimahe, yuyudhidhve, yuyudhire* **√dṛś**: *dadarśa, dadarśitha, dadarśa, dadṛśiva, dadṛśathuḥ, dadṛśatuḥ, dadṛśima, dadṛśa, dadṛśuḥ – dadṛśe, dadṛśiṣe, dadṛśe, dadṛśivahe, dadṛśāthe, dadṛśāte, dadṛśimahe, dadṛśidhve, dadṛśire*

2. 1) *vavṛdhe*: 1st/3rd SG PERF MID of *√vṛdh* 'to grow' → 'I/he grew' 2) *cichidima*: 1st PL PERF ACT of *√chid* 'to split' → 'we cut' 3) *yuyujuḥ*: 3rd PL PERF ACT of *√yuj* 'to yoin' → 'they joined' 4) *vavarta*: 1st/3rd SG PERF ACT of *√vṛt* 'to turn' → 'I/he turned' 5) *vavṛta*: 2nd PL PERF ACT of *√vṛt* 'to turn' → 'you turned' 6) *rurudhuḥ*: 3rd PL PERF ACT of *√rud* 'to obstruct' → 'they blocked/obstructed' 7) *tutoṣitha*: 2nd SG PERF ACT of *√tuṣ* 'to enjoy' → 'you enjoyed' 8) *babhāsidhve*: 2nd PL PERF MID of *√bhāṣ* 'to speak' → 'you spoke' 9) *jagrhe*: 1st/3rd SG PERF MID of *√grah* 'to take' → 'I/he took' 10) *bubodha*: 1st/3rd SG PERF ACT of *√budh* 'to understand' → 'I/he understood' 11) *dadṛśa*: 2nd PL PERF ACT of *√dṛś* 'to see' → 'you saw' 12) *dadarśa*: 1st/3rd SG PERF ACT of *√dṛś* 'to see' → 'I/he saw' 13) *jahrṣe*: 1st/3rd SG PERF MID of *√hrṣ* 'to rejoice' → 'I/he rejoiced' 14) *tuṣṭuvuḥ*: 3rd PL PERF ACT of *√stu* 'to praise' → 'they praised' 15) *viviśire*: 3rd PL PERF MID of *√viś* 'to enter' → 'they entered' 16) *bibhyuḥ*: 3rd PL PERF ACT of *√bhi* 'to fear' → 'they feared' 17) *dudruvire*: 3rd PL PERF MID of *√dru* 'to run' → 'they ran' 18) *śuśruve*: 1st/3rd SG PERF MID of *√śru* 'to hear' → 'I/he heard' 19) *babhra*: 2nd PL PERF ACT of *√bhr* 'to carry' → 'you carried' 20) *bubhujivahe*: 1st DU PERF MID of *√bhuj* 'to eat' → 'we both ate' 21) *jaharṣa*: 1st/3rd SG PERF MID of *√hrṣ* 'to rejoice' → 'I/he rejoiced' 22) *ninya*: 2nd PL PERF ACT of *√ni* 'to lead' → 'you led' 23) *ninye*: 1st/3rd SG PERF MID of *√ni* 'to lead' → 'I/he led' 24) *jahre*: 1st/3rd SG PERF MID of *√hr* 'to take' → 'I/he took' 25) *ninyatuḥ*: 3rd DU PERF ACT of *√ni* 'to lead' → 'they both lead' 26) *mamrāte*: 3rd DU PERF MID of *√mr* 'to die' → 'they both died' 27) *yuyudhe*: 1st/3rd SG PERF MID of *√yudh* 'to fight' → 'I/he fought' 28)

vavṛdhathuḥ: 2nd DU PERF ACT of *√vṛdh* 'to grow' → 'you both grew' 29) *bubudhimahe*: 1st PL PERF MID of *√budh* 'to understand' → 'we understood'

3. a) *√लिख्* (1st PL ACT) → *lilikhima* b) *√शुभ्* (3rd SG ACT) → *śuśobha* c) *√युज्* (2nd PL ACT) → *yuyuja* d) *√तुष्* (3rd PL ACT) → *tutuṣuḥ* e) *√भुज्* (1st SG MID) → *bubhuje* f) *√मुच्* (1st SG ACT) → *mumoca* g) *√मुच्* (3rd SG MID) → *mumuce* h) *√युध्* (1st PL MID) → *yuyudhimahe* i) *√लिख्* (2nd PL ACT) → *lilikha* j) *√बुध्* (1st PL ACT) → *bubudhima* k) *√छिद्* (1st SG ACT) → *cicheda* l) *√विश्* (2nd SG ACT) → *viveśitha* m) *√वृत्* (3rd DU ACT) → *vavṛtatuḥ* n) *√हृ* (3rd PL ACT) → *juhuvuḥ* o) *√श्रु* (1st SG ACT) → *śuśrava* p) *√युज्* (3rd SG ACT) → *yuyoja*

READINGS

The source of true strength

Of whom there is understanding, of him there is strength. (Who has...) But from ignorance, how could there be strength? Look! The lion, misled by pride, is made to fall/is killed by the rabbit.

Imperfections of beauty

What is the problem with the knottiness of a sugar cane? What with the Apabhraṃśa of a song? What with the crookedness of the moon? What with the poverty of my beloved?

The sun's splendor surpasses all

In a star, in fire, in the moon, in the stomach/belly, in gold, in a jewel, in the eye, in the ocean – what splendor indeed

is [in these things], that is completely surpassed by the sun.

A matter of perspective

There is in the Deccan a city named Suvarṇavatī. There lives a merchant named Vardhamāna. Although his wealth is abundant, having seen that other relatives were wealthier than him, his thought was: 'I must increase my wealth.' For: 'Of whom, always looking down, is the greatness not increased. (Whose greatness, when he looks...) All looking up all the time, though, feel poor.

Different kinds of dangerous

Just as an elephant kills (just by) touching, a snake (just by) smelling, a king (just by) laughing, so a bad person kills by respecting.

Karṇa's skill and prowess in the fight

Just as a fearless lion looks/is seen, moving in the middle of/amongst the deer,

So Karṇa moved, fearlessly, in the middle of the Pāñcālas. Just as a lion makes the trembling herds of deer run in all directions,

So Karṇa is making the group of Pāñcālas run.

And just as deer don't live anywhere (once they) have reached/been caught by the mouth of the lion,

So the great warriors do not live/survive having reached/having been caught by Karṇa.

CHAPTER 28

1. 1) *lilekha*: 1st/3rd SG PERF ACT of √*likh* 'to write' → 'I/he wrote' 2) *uvāca*: 1st/3rd SG PERF ACT of √*vac* 'to speak' → 'I/he spoke' 3) *jahrṣuḥ*: 3rd PL PERF ACT of √*hr̥ṣ* 'to rejoice' → 'they rejoiced' 4) *dudrāva*: 1st/3rd SG PERF ACT of √*dru* 'to run' → 'I/he ran' 5) *yuyuja*: 2nd PL PERF ACT of √*yuj* 'to link' → 'you linked' 6) *papāta*: 1st/3rd SG PERF ACT of √*pat* 'to fall' → 'I/he fell' 7) *petatuḥ*: 3rd DU PERF ACT of √*pat* 'to fall' → 'they fell' 8) *vidima*: 1st PL PERF ACT of √*vid* 'to know' → 'we knew' 9) *jagraha*: 1st SG PERF ACT of √*grah* 'to take' → 'I took' 10) *babhūva*: 1st/3rd SG PERF ACT of √*bhū* 'to become' → 'I/he became' 11) *pecimahe*: 1st PL PERF MID of √*pac* 'to cook' → 'we cooked' 12) *jahāra*: 1st/3rd SG PERF ACT of √*hr̥* 'to take' → 'I/he took' 13) *ninye*: 1st/3rd SG PERF MID of √*nī* 'to lead' → 'I/he lead' 14) *jahr̥ṣire*: 3rd PL PERF MID of √*hr̥ṣ* 'to rejoice' → 'they rejoiced' 15) *dadau*: 1st/3rd SG PERF ACT of √*dā* 'to give' → 'I/he gave' 16) *juhāva*: 1st/3rd SG PERF ACT of √*hu* 'to sacrifice to' → 'I/he sacrificed to' 17) *ceruḥ*: 3rd PL PERF ACT of √*car* 'to move' → 'they moved' 18) *jajñau*: 1st/3rd SG PERF ACT of √*jñā* 'to know' → 'I/he knew' 19) *uvāsa*: 1st/3rd SG PERF ACT of √*vas* 'to dwell' → 'I/he dwelt' 20) *jahratuḥ*: 3rd DU PERF ACT of √*hr̥* 'to take' → 'they both took' 21) *didyutāthe*: 2nd DU PERF MID of √*dyut* 'to shine' → 'you both shone' 22) *sasra*: 2nd PL PERF ACT of √*sr̥* 'to flow' → 'you flowed' 23) *dadhau*: 1st/3rd SG PERF ACT of √*dhā* 'to place' → 'I/he placed' 24) *ūsatuḥ*: 3rd DU PERF ACT of √*vas* 'to dwell' → 'they both dwelt' 25) *ijimahe*: 1st PL PERF MID of √*yaj* 'to worship' → 'we worshipped' 26) *uvāha*: 1st/3rd SG PERF ACT of √*vah* 'to carry' → 'I/he carried' 27) *ūdima*: 1st PL PERF ACT of √*vad*

'to speak' → 'we spoke' 28) *dadha*: 2nd PL PERF ACT of √*dhā* 'to put' → 'you put' 29) *veda*: 1st/3rd SG PERF ACT of √*vid* 'to know' → 'I/he knew' 30) *tasthire*: 3rd PL PERF MID of √*sthā* 'to stand' → 'they stood' 31) *tepire*: 3rd PL PERF MID of √*tap* 'to suffer' → 'they suffered' 32) *iyāja*: 1st/3rd SG PERF ACT of √*yaj* 'to worship' → 'I/he worshipped' 33) *dadhe*: 1st/3rd SG PERF MID of √*dhā* 'to place' → 'I/he placed' 34) *ūca*: 2nd PL PERF ACT of √*vac* 'to speak' → 'you spoke' 35) *nemiṣe*: 2nd SG PERF MID of √*nam* 'to bow' → 'you bowed' 36) *bibhidāte*: 3rd DU PERF MID of √*bhid* 'to split' → 'they both split' 37) *sedatuḥ*: 3rd DU PERF ACT of √*sad* 'to sit' → 'they sat' 38) *jaghnūḥ*: 3rd PL PERF ACT of √*han* 'to kill' → 'they killed' 39) *tepāthe*: 2nd DU PERF MID of √*tap* 'to suffer' → 'you both suffered' 40) *nemuḥ*: 3rd PL PERF ACT of √*nam* 'to bow' → 'they bowed'

2.

a) √*भिद्* (3rd PL MID) → *bibhidire* b) √*त्यज्* (3rd SG ACT) → *tatyāja* c) √*मुच्* (3rd PL ACT) → *mumucuḥ* d) √*युध्* (1st SG ACT) → *yuyodha* e) √*युच्* (1st SG MID) → *yuyudhe* f) √*लभ्* (3rd SG ACT) → *lalābha* g) √*लभ्* (3rd SG MID) → *lebhe* h) √*ग्रह्* (3rd SG ACT) → *jagrāha* i) √*सद्* (1st SG ACT) → *sasada*, *sasāda* j) √*सद्* (1st PL ACT) → *sedima* k) √*स्तु* (1st PL ACT) → *tuṣṭuma* l) √*भृ* (1st SG ACT) → *babhāra* m) √*श्रु* (2nd PL MID) → *śuśrudhve* n) √*भी* (3rd SG ACT) → *bibhāya* o) √*चर्* (3rd DU ACT) → *ceratuḥ* p) √*दह्* (3rd SG ACT) → *dadāha* q) √*दह्* (1st PL MID) → *dehimahe* r) √*पच्* (3rd SG ACT) → *papāca* s) √*स्था* (1st SG ACT) → *tasthau* t) √*शुभ्* (3rd SG MID) → *śuśubhe* u) √*वृ* (3rd SG ACT) → *vavāra* v) √*वृ* (3rd PL MID) → *vavrdhire* w) √*वृ* (1st SG MID) → *dudruve* x) √*हु* (2nd PL ACT) → *juhva*

3.

1) *bharati* (PERF) → 3rd SG PRES ACT IND of √*bhr̥*, PERF: *babhāra* 2) *cacāra* (MID) → 1st/3rd SG PERF ACT IND of √*car*, MID: *cere* 3) *apaśyāma* (PERF) → 1st PL IMPF ACT IND of √*dṛś*, PERF: *dadṛśima* 4) *asti* (IMPF, PERF) → 3rd SG PRES ACT IND of √*as*, IMPF: *āsīt*, PERF: *āsa* 5) *bibhya* (PRES) → 2nd PL PERF ACT IND of √*bhī*, PRES: *bibhītha* 6) *bhavāvaḥ* (PERF) → 1st DU PRES ACT IND of √*bhū*, PERF: *babhūviva* 7) *tatapitha* (PL) → 2nd SG PERF ACT IND of √*tap*, PL: *tepa* 8) *tatapitha* (MID) → 2nd SG PERF ACT IND of √*tap*, MID: *tepiṣe* 9) *dadāmi* (PERF) → 1st SG PRES ACT IND of √*dā*, PERF: *dadau* 10) *agacchan* (PERF) → 3rd PL IMPF ACT IND of √*gam*, PERF: *jagmuḥ* 11) *bubhuje* (PRES) → 1st/3rd SG PERF MID IND of √*bhuj*, PRES: 1st *bhuñje*/ 3rd *bhuñkte* 12) *yudhyethe* (PERF) → 2nd DU PRES MID IND of √*yudh*, PERF: *yuyudhāthe* 13) *kurvanti* (PERF) → 3rd PL PRES ACT IND of √*kr̥*, PERF: *cakruḥ* 14) *yuñjmahe* (PERF) → 1st PL PRES MID IND of √*yuj*, PERF: *yuyujimahe* 15) *vakti* (PERF) → 3rd SG PRES ACT IND of √*vac*, PERF: *uvāca* 16) *āyam* (PRES) → 1st SG IMP ACT IND of √*i*, PRES: *emi* 17) *vartadhve* (PERF) → 2nd PL MID ACT IND of √*vṛt*, PERF: *vavṛtidhve* 18) *tasthatuḥ* (PRES) → 3rd DU PERF ACT IND of √*sthā*, PRES: *tiṣṭhataḥ* 19) *mamre* (ACT) → 1st SG PERF MID IND of √*mṛ*, ACT: *mamāra* 20) *muñcati* (PERF) → 3rd SG PRES ACT IND of √*muc*, PERF: *mumoca*

4.

1) The heroes saw the enemy. They ran to their city, wanting to protect it. 2) The house of the wealthy man (the man of great wealth) was destroyed. We understood that wealth did not protect him from

misfortune/unhappiness. 3) Having seen their master they paid (him) respect. 4) At dawn the young men left their dear/own house and city. 5) Because love grew in the young man's heart, he gave the girl a jewel. 6) The two boys heard the teacher's words. 'He is wise indeed', they praised. 7) The young men mourned their friend who had been killed in an accident. 'He was noble and had great strength', they remembered. 8) Pleased by the radiance of the sun that had risen, the lion slept without worry/free from worry. 9) Because the ruler did not protect the citizens, the enemy attacked the city and stole all the treasure/jewels. (Note: *apa-√hr* reduplicates as *apa-ja-h(ar/ṛ)*.) 10) But at the right moment the citizens were able to leave the city. 11) They were asked, 'Are you afraid?'. For a long time we were afraid (*bibhīma*), but now we are not afraid (*bibhīmah*)', we replied. 12) For a long time, the great tree had given shade to the crowd of warriors. But then it was cut down. 13) We ate the food our friends cooked. (What food our friends cooked, (that) we ate.) 14) The king gave the prince/young man a beautiful with-jeweled girl/ a beautiful girl and jewels. The young man and the girl went away very happy/happily. 15) Many warriors indeed died in the fight. Some, however, returned to their own city. 16) For a long time, I/he was wealthy. But then I/he lost everything/left everything behind and, having gone to the forest I/he sat down there in order to think. 17) Surrounded by a smiling group of girlfriends/group of smiling girlfriends, the woman also laughed. 18) The warriors, killed by arrows, fell to the ground. 19) We went into the city. Did you (PL) ever go into the city? I

went and he went, but they didn't go. 20) The man rejoiced (in) seeing the woman. 'Her beauty is like (that of) a goddess', he thought. 21) We took the chariot and the bow and arrows (the with-bowed arrows) of the dead warrior from the battlefield. We gave them to warriors who are our relatives. 22) The tiger seized the goose/swan. Immediately, he (or: I) ran away. 23) Because you spoke out of/from anger we did not listen. 24) The warrior never wanted to kill his enemies. But now, knowing his duty, he has attacked them. He has killed them all.

CHAPTER 29

1. 1) *hastibhiḥ*: INSTR PL of *hastin-* (m.) ‘elephant’ → ‘with/by the elephants’ 2) *jetṭhām*: GEN PL of *jetṭ-* ‘winner’ → ‘of the winners’ 3) *karmaṇi*: LOC SG of *karman-* (n.) ‘action’ → ‘in the action’ 4) *smayinām*: GEN PL of *smayin-* ‘smiling’ → ‘of the ones smiling’ 5) *duhitṛḥ*: ACC PL of *duhitṛ-* (f.) ‘daughter’ → ‘the daughters’ 6) *pitaram*: ACC SG of *pitṛ-* (m.) ‘father’ → ‘the father’ 7) *murdhni*: LOC SG of *murdhan-* (n.) ‘head’ → ‘on/in the head’ 8) *brahma*: NOMVOCACC SG of *brahman-* (n.) ‘the universal soul’ → ‘the universal soul’ 9) *netuḥ*: ABLGEN SG of *netṛ-* (m.) ‘leader’ → ‘from/of the leader’ 10) *rakṣitāraḥ*: NOMVOC PL of *rakṣitr-* (m.) ‘protector’ → ‘the protectors’ 11) *śaśinaḥ*: ABLGEN SG, NOMVOCACC PL of *śaśin-* (m.) ‘moon’ → ‘of, from the moon’, ‘moons’ 12) *śatruhanṭā*: NOM SG OF *śatruhanṭṛ-* ‘enemy killer’ → ‘enemy killer’ 13) *murdhani*: LOC SG of *murdhan-* (m.) ‘head’ → ‘on/in the head’ 14) *vaktārau*: NOMVOCACC DU of *vaktṛ-* ‘speaker’ → ‘two speakers’ 15) *pitarau*: NOMVOCACC DU of *pitārau-* (m.) ‘parents’ → ‘parents’ 16) *mātā*: NOM SG of *mātr-* (f.) ‘mother’ → ‘the mother’ 17) *pakṣiṣu*: LOC PL of *pakṣin-* (m.) ‘bird’ → ‘in the birds’ 18) *netāram*: ACC SG of *netṛ-* (m.) ‘leader’ → ‘the leader’ 19) *karmaṇaḥ*: ABLGEN SG of *karman-* (n.) ‘action’ → ‘from/of the action’ 20) *karmāṇi*: NOMVOCACC PL of *karman-* (n.) ‘action’ → ‘actions’ 21) *smayī*: NOM SG of *smayin-* ‘smiling’ → ‘one who smiles’ 22) *pitaraḥ*: NOMVOC PL of *pitṛ-* (m.) ‘father’ → ‘fathers’

2) a) ‘leader’ (INSTR SG) → *netrā* b) ‘man’ (x3) (NOM PL) → *naraḥ, narāḥ, puruṣāḥ* c) ‘action’ (GEN PL) →

karmaṇām d) ‘bird’ (ABL DU) → *pakṣibhyām* e) ‘sister’ (DAT SG) → *svasre* f) ‘moon’ (NOM SG) → *śaśī* g) ‘mother’ (NOM PL) → *mātaraḥ* h) ‘universal soul’ (ABL SG) → *brahmaṇaḥ* i) ‘protector’ (NOM PL) → *rakṣitāraḥ* j) ‘brother’ (NOM SG) → *bhrātā* k) ‘daughter’ (ACC PL) → *duhitṛḥ* l) ‘father’ (VOC SG) → *pitah*

3. 1) (*kṣudra-*) *rājñah* → *kṣudrāt/kṣudrasya/kṣudrān rājñah* ‘from/of the mean king/mean kings (ACC)’ 2) (*acakṣus-*) *mitre* → *acakṣuṣi mitre* ‘in the blind friend’; *acakṣuṣi mitre* ‘two blind friends, oh two blind friends!’ 3) (*kavi-*) *bālānām* → *kavīnām bālānām* ‘of the wise girls’ 4) (*anya-*) *iṣavaḥ* → *anye iṣavaḥ* ‘other arrows’ 5) (*vedavid-*) *kumāreṣu* → *vedavitsu kumāreṣu* ‘in the young men knowing the vedas’ 6) (*rupavat-*) *rājñī* → *rupavatī rājñī* ‘the beautiful queen’ 7) (*guru-*) *netā* → *guruḥ netā* ‘the important mother’ 8) (*bhīma-*) *hastibhiḥ* → *bhīmaiḥ hastibhiḥ* ‘with/by the fearful elephants’ 9) (*bahu-*) *pitaraḥ* → *bahavaḥ pitaraḥ* ‘many fathers’ 10) (*himavat-*) *mūrdhni* → *himavatī mūrdhni* ‘at the snowy top’ 11) (*sarva-*) *aśvānām* → *sarveṣām aśvānām* ‘of all of the horses’ 12) (*sumanas-*) *bandhoḥ* → *sumanasaḥ bandhoḥ* ‘of/from the good-hearted relative’ 13) (*vara-*) *vāri* → *varam vāri* ‘good water’ 14) (*vasu-*) *dhanūṃṣi* → *vasūṃṣi dhanūṃṣi* ‘good bows’ 15) (*sundara-*) *nārī* → *sundarī nārī* ‘the beautiful woman’ 16) (*mahat-*) *gajam* → *mahāntam gajam* ‘the great elephant’ 17) (*ka-*) *svasuḥ* → *kasyāḥ svasuḥ* ‘from/of which sister?’ 18) (*ari-*) *kṣatriyāḥ* → *arayaḥ kṣatriyāḥ* ‘the hostile warriors’ 19) (*suhṛd-*) *kanye* → *suhṛd/suhṛdau kanye* ‘friendly girl!; the two friendly girls’ 20) (*dhīmat-*) *pitārau* → *dhīmatau*

pitārau ‘the wise parents’

4. 1) ‘The king should be at the head of the people’, the father said. 2) Parents should be the protectors of their daughters and sons. 3) The king leaving with his guardians/guards was not seen. (No one saw the king...) 4) The having-run-away brother (that their brother had run away) was not noticed by his sisters, but was seen in the city. 5) With the wind, the flock of birds flew here from the mountains. 6) Having heard the talking goose, the group of girls immediately ran away in/from fear. 7) The wind, travelling/blowing from the forest, was noticed by the bird. 8) The warrior knows that the life is of mortals is unsteady/impermanent.

READINGS

There is no man in the world who does not love wealth.

Rāma introduces himself and his family

There was a king called Daśaratha who had the courage of the 30 gods. His firstborn son I am, called Rāma, well-known by the people. This is my younger brother, called Lakṣmaṇa, faithful to me. This is my wife, a princess of Videha, called Sītā, (who is) very famous.

Vidura comforts Dhṛtarāṣṭra after the death of his sons

Stand up, king! Why are you lying down? Hold yourself up by yourself.

This indeed (=death), o lord of the world, is the final/highest path of all creatures.

All constructions have destruction as their end, all that

has been raised, ends in falling/has falling as its end.

Combinations end in separation, life ends in death.

Given that death drags away the hero and the coward, o descendant of Bharata,

Then why will/should warriors not fight, o bull among warriors?

He who is not fighting dies and he who is fighting lives:
Having reached the right time, o great king, no one survives.

Living beings are inexistence-beginninged (have non-existence as their beginning), have existence in the middle, descendant of Bharata,

and have non-existence at their end. In that matter, what complaint is there (what good does complaining do)?

A man approaches death not grieving/without grieving, a man dies without grieving; with the world naturally thus, why do you grieve?

Time/the right moment drags away all beings, even very different ones.

No one is dear to time, no one hated by/hateful to it, o best of the Kurus.

Choose your fights wisely

'It must be fought with one who is strong' is not a good command. Such a fight with/against an elephant brings the death of men.

Whatever will be, will be

What has non-being, that doesn't have being. What has being that is not otherwise. Why is this doubt-killing antidote not drunk? (Why do people not drink...)

Brahman, the creator of the world

You, without a womb, are the womb of the world,

You without end are the ender of the world.

You, without a beginning, are the beginning of the world,

The lord of the world, without a lord.

You know yourself by/through yourself,

You create yourself by yourself,

And by your perfect self you are reabsorbed in yourself.

CHAPTER 30

1. \sqrt{dyut} : *dyoteya*, *dyotethāḥ*, *dyoteta*, *dyotevahi*, *dyoteyāthām*, *dyoteyātām*, *dyotemahi*, *dyotedhvam*, *dyoteran* \sqrt{yudh} : *yudhyeya*, *yudhyethāḥ*, *yudhyeta*, *yudhyevahi*, *yudhyeyāthām*, *yudhyeyātām*, *yudhyemahi*, *yudhyedhvam*, *yudhyeran*

2. $\sqrt{vikṣ}$: *aikṣe*, *aikṣathāḥ*, *aikṣata*, *aikṣāvahi*, *aikṣethām*, *aikṣetām*, *aikṣāmahi*, *aikṣadhvam*, *aikṣanta* \sqrt{man} : *amanye*, *amanyathāḥ*, *amanyata*, *amanyāvahi*, *amanyethām*, *amanyetām*, *amanyāmahi*, *amanyadhvam*, *amanyanta*

3. 1) *ayajāmahi*: 1st PL IMPF IND MID of \sqrt{yaj} 'to worship' → 'we worshipped'; POT: *yajemahi* 2) *vadeyāthām*: 2nd DU PRES POT MID of \sqrt{vad} 'to speak' → 'you both should speak'; IMPF: *avadethām* 3) *avartanta*: 3rd PL IMPF IND MID of \sqrt{vrt} 'to be' → 'they were'; POT: *varteran* 4) *śobheya*: 1st SG PRES POT MID of $\sqrt{śubh}$ 'to adorn' → 'I should adorn (myself)'; IMPF: *aśobhe* 5) *alabhetām*: 3rd

DU IMPF MID of \sqrt{labh} 'to take' → 'they both took'; POT: *labheyātām* 6) *tapyethāḥ*: 2nd SG PRES POT MID of \sqrt{tap} 'to be hot, suffer' → 'you should be hot/suffer'; IMPF: *atapyathāḥ* 7) *avadadhvam*: 2nd PL IMPF IND MID of \sqrt{vad} 'to speak' → 'you spoke'; POT: *vadedhvam* 8) *asmayathāḥ*: 2nd SG IMPF IND MID of \sqrt{smi} 'to smile' → 'you smiled'; POT: *smayethāḥ* 9) *ikṣeya*: 1st SG PRES POT MID of $\sqrt{ikṣ}$ 'to see' → 'I should see'; IMPF: *aikṣe* 10) *alabhāvahi*: 1st DU IMPF IND MID of \sqrt{labh} 'to take' → 'we both took'; POT: *labhevahi* 11) *manyeya*: 1st SG PRES POT MID of \sqrt{man} 'to think' → 'I should think'; IMPF: *amanye* 12) *labhemahi*: 1st PL PRES POT MID of \sqrt{labh} 'to take' → 'we should take'; IMPF: *alabhāmahi* 13) *smayeran*: 3rd PL PRES POT MID of \sqrt{smi} 'to smile' → 'they should smile'; IMPF: *asmayanta* 14) *ikṣedhvam*: 2nd PL PRES POT MID of $\sqrt{ikṣ}$ 'to see' → 'you should see'; IMPF: *aikṣadhvam* 15) *varteyātām*: 3rd DU PRES POT MID of \sqrt{vrt} 'to turn' → 'they both should turn'; IMPF: *avartetām* 16) *ayudhye*: 1st SG IMPF IND MID of \sqrt{yudh} 'to fight' → 'I fought'; POT: *yudhyeya* 17) *asmayata*: 3rd SG IMPF IND MID of \sqrt{smi} 'to smile' → 'he smiled'; POT: *smayeta* 18) *adyotadhvam*: 2nd PL IMPF IND MID of \sqrt{dyut} 'to shine' → 'you shined'; POT: *dyotedhvam* 19) *labheyāthām*: 2nd DU PRES POT MID of \sqrt{labh} 'to take' → 'you both should take'; IMPF: *alabhetām* 20) *atapyanta*: 3rd PL IMPF IND MID of \sqrt{tap} 'to be hot/suffer' → 'they were hot/suffered'; POT: *tapyeran* 21) *vadeta*: 3rd SG PRES POT MID of \sqrt{vad} 'to speak' → 'he should speak'; IMPF: *avadata* 22) *śobhemahi*: 1st PL PRES POT MID of $\sqrt{śubh}$ 'to adorn' → 'we should adorn ourselves'; IMPF: *aśobhāmahi* 23) *vartethāḥ*: 2nd SG PRES POT MID of \sqrt{vrt} 'to turn' → 'you should turn'; IMPF:

avartathāḥ 24) labheran: 3rd PL PRES POT MID of √labh 'to take' → 'they should take'; IMPF: alabhanta

4.

- a) 1st DU IMPF MID of √तप् → atapāvahi b) 3rd SG IMPF MID of √ईक्ष् → aikṣata c) 1st SG IMPF MID of √द्युत् → adyote d) 3rd PL POT MID of √गा → gāyeran e) 1st PL IMPF MID of √लभ् → alabhāmahi f) 3rd DU POT MID of √स्मि → smayeyātām g) 2nd SG IMPF MID of √क्षम् → akṣamathāḥ h) 3rd SG POT MID of √यज् → yajeta i) 1st SG IMPF MID of √स्मि → asmaye j) 2nd PL POT MID of √तप् → tapedhvam k) 3rd PL IMPF MID of √लभ् → alabhanta l) 1st SG POT MID of √वद् → vadeya m) 3rd SG IMPF MID of √युष् → ayudhyata n) 3rd PL POT MID of √यज् → yajeran o) 2nd PL IMPF MID of √तप् → atapadhvam p) 2nd DU POT MID of √क्षम् → kṣameyāthām q) 1st PL IMPF MID of √लभ् → alabhāmahi r) 1st SG POT MID of √शुभ् → śobheya or śumbheya s) 1st PL POT MID of √तप् → tapemahi t) 2nd SG IMPF MID of √यज् → ayajathāḥ u) 3rd SG IMPF MID of √गा → agāyata v) 3rd DU POT MID of √युष् → yudhyeyātām w) 3rd PL IMPF MID of √शुभ् → aśobhanta or aśumbhanta x) 1st DU POT MID of √द्युत् → dyotevahi

5. (Users of the book have told me that they found these sentences particularly difficult. So to make them a little easier, I'm hoping that providing an unsandhied version of each sentence helps you understand what is going on.)

1) narāṇām jīvitam antavat devānām tu anantavat eva iti ṛṣibhiḥ abhāṣyata. 'The life of men has an end, but that of the gods indeed has no end' the sages said (it was said by the sages).

2) pitarau gāyantyā duhitrā anandetām. The parents

delighted in their singing daughter/in their daughter singing. 3) bhrātuḥ doṣān kṣamethāḥ. You should bear the faults of your brother. 4) katham devam jānāsi iti prṣtaḥ guruḥ devāḥ rūpavantāḥ asvedāḥ achāyāḥ ajarāḥ animiṣāḥ ca iti pratyabhāṣata. Having been asked: 'How do you recognise a god?', the teacher replied: 'The gods are beautiful, without sweat, have no shadow, no age and are unblinking.' 5) daṇḍinau pakṣiṇaḥ daṇḍābhyām udapātayatām. annam khādītum bhuvi upāviśetām. The two guards caused the birds to fly up with their sticks. They sat down on the earth (ground) to eat their food. 6) gāyantī kanyā svasṛbhyām aśasyata. The singing girl was praised by both her sisters. 7) yad annam mātaraḥ pecuḥ tat kutaḥ na akhādyadhvam? Why did you not eat the food your mothers cooked? (Lit. 'which food your mothers cooked, why did you not eat that?') 8) pure vasataḥ janān ugrebhyāḥ śatrubhyāḥ rakṣemahi iti uktvā tāt arakṣāmahi. Having said 'We should protect the people living in the city from the horrible enemy', we protected them. 9) senayoḥ ubhayoḥ kṣatriyau balavattamau ayudhyetām. anyonyam jaghnatuḥ. The two strongest warriors of/in the two armies fought. They killed each other. 10) netā karmabhiḥ jñāyate. A leader is recognised through/by his actions. 11) aśvaḥ bālam bhṛtavān pitrā aśasyata. The horse carrying the child was praised by the father.

READINGS

How to deal with one's enemies

By kindness, with gift(s), by separation, combined or separately, one should attempt to overpower/control

(others) – not ever with war.

The influence of the mighty

People always praise a person who is praised by the king, but he who is looked down on by the king, he is looked down on by all.

The nature of things does not change

A jewel rolls at one's feet, a glass bead is on (someone's) head. As it is, so let it be: a glass bead (is) a glass bead, a jewel (is) a jewel.

Kṛṣṇa reproaches Arjuna for wanting to kill his own brother

The murder of one who isn't fighting and isn't an enemy, descendant of Bharata, Whose face is turned away, who is running and even going/running for shelter, Approaching (while) greeting in supplication, and even also distracted, This killing is not honoured by good people. And this all is found in your teacher.

Dhṛtarāṣṭra, comforted by Vidura's words, asks the wise man another question

Dhṛtarāṣṭra said:

Through your good words, o very wise one, my grief has left.

But again indeed I want to hear (your) words (spoken) truly:

How do the wise avoid/can they be free from the mental

misfortunes coming from proximity with unwanted things and avoidance of desired/wanted things?

Vidura said:

When gradually the mind is freed from happiness or unhappiness, then, gradually, having restrained it, the wise man will find peace.

Temptation

When the free-spirited/unfaithful, well-born, intelligent, courageous, and passionate woman from next door makes attachment/becomes attached (to me), then I consider the bliss of Brahma as straw/unimportant.

CHAPTER 31

1) *punīya*, *punīthāh*, *punīta*, *punīvahi*, *punīyāthām*, *punīyātām*, *punīmahi*, *punīdhvam*, *punīran*

2) *achindi*, *achintthāh*, *achintta*, *achindvahi*, *achindāthām*, *achindātām*, *achindmahi*, *achinddhvam*, *achindata*

3)

1) *tanvīyātām*: 3rd DU PRES POT MID of √*tan* (VIII) 'to stretch' 2) *achindvahi*: 1st DU IMPF MID of √*chid* (VII) 'to cut' 3) *chindīya*: 1st SG PRES POT MID of √*chid* (VII) 'to cut' 4) *vṛṇuvīthāh*: 2nd SG PRES POT MID of √*vṛ* (V) 'to cover' 5) *yuñjīvahi*: 1st DU PRES POT MID of √*yuj* (VII) 'to link' 6) *adviṣi*: 1st SG IMPF MID of √*dviṣ* (II) 'to hate' 7) *juhviya*: 1st SG PRES POT MID of √*hu* (III) 'to pour' 8) *ajuhvi*: 1st SG IMPF MID of √*hu* (III) 'to pour' 9) *atanudhvam*: 2nd PL IMPF MID of √*tan* (VIII) 'to stretch' 10) *avṛṇumahi*: 1st PL IMPF MID of √*vṛ* (V) 'to cover' 11) *vṛṇīta*: 3rd SG PRES POT MID of √*vṛ* (IX) 'to choose' 12)

avṛṇīta: 3rd SG IMPF MID of √*vṛ* (IX) 'to choose' 13)

bhindīran: 3rd PL PRES MID POT of √*bhid* (VII) 'to split'

4)

a) 3rd DU IMPF MID of √*h* → *ajuhvātām* b) 2nd SG POT MID of √*bhid* → *bhindīthāh* c) 3rd PL IMPF MID of √*ṣ* → *aśṛṇuvata* d) 2nd PL POT MID of √*ṣ* → *dhrṣṇuvīdhvam* e) 1st SG IMPF MID of √*yuj* → *ayuñji* f) 2nd DU IMPF MID of √*p* → *apunāthām* g) 1st DU POT MID of √*h* → *juhvivahi* h) 2nd DU POT ACT of √*ṣ* → *dhrṣṇuyātām* i) 2nd SG IMPF MID of √*tan* → *atanuthāh* j) 3rd PL POT MID of √*yuj* → *bhunjīran* k) 1st DU IMPF MID of √*chid* → *achindvahi* l) 1st PL POT MID of √*vṛ* (V) → *vṛṇuvīmahi* m) 3rd SG POT MID of √*chid* → *chindīta* n) 3rd SG IMPF MID of √*bhid* → *abhintta* o) 2nd SG POT MID of √*yuj* → *yuñjīthāh*

5.

1) *akṣame*: 1st SG IMPF MID IND of √*kṣam* → 'I was patient' 2) *prṇītaḥ*: 3rd DU PRES ACT IND of √*pr* → 'they two fill' 3) *vavrire*: 3rd PL PERF MID IND of √*vṛ* 'cover' or 'choose' (both possible!) → 'they covered' or 'they chose' 4) *sasnuḥ*: 3rd PL PERF ACT IND of √*snā* → 'they bathed' 5) *sarāmahe*: 1st PL PRES MID IND of √*sr* → 'we flow' 6) *akṣayat*: 3rd SG IMPF ACT IND of √*kṣi* (I) → 'he destroyed' 7) *kalpasva*: 2nd SG PRES MID IMPV of √*kṣp* → 'be ready!' 8) *śastāni*: NOM VOC ACC NTR PL of *ta*-PTC of √*sams* → 'praised (things)' 9) *punīte*: 3rd SG PRES MID IND of √*pū* → 'he purifies' 10) *sareta*: 3rd SG PRES MID POT of √*sr* → 'he would flow' 11) *hasan*: NOM SG MASC of the PRES ACT PTC of √*has* → 'laughing' 12) *ahasan*: 3rd PL IMPF ACT IND of √*has* → 'they laughed' 13) *gāyeran*: 3rd PL PRES MID POT of √*gā* → 'they would sing' 14)

nindeyātām: 3rd DU PRES MID POT of √*nind* → 'they both would blame' 15) *cakrāma*: 1st/3rd SG PERF ACT IND of √*kram* → 'I/he strode' 16) *āsīt*: 3rd SG IMPF ACT IND of √*as* → 'he was' 17) *apacadhvam*: 2nd PL IMPF MID IND of √*pac* → 'you cooked' 18) *khādadhve*: 2nd PL PRES MID IND of √*khād* → 'you eat' 19) *āsīya*: 1st SG PRES POT MID of √*ās* → 'I would sit' 20) *tepe*: 1st/3rd SG PERF ACT IND of √*tap* → 'I/he suffered'

6.

1) We recognised the warrior whose deeds are great standing at the forefront of the two armies. 2) The parents blamed/scolded the son who had caused (them) a bad reputation. 3) 'Fight is death. Enough with the fight/fighting,' said the father. 4) First not always best, the wise man said and made (3rd SG IMPF MID) another attempt. 5) Having asked his sons 'Did you eat your food?', the father said 'Now let us go to hear the stories of the wise man.' 6) 'You two will never be ready to fight/for a fight,' the warrior said to the two weak princes. 7) The children were swimming in the river. 'Enough swimming!' said their mother, and led them home. 8) The Gods are all-creating and all-knowing. Let us worship the gods with honor and respect! 9) The king, whose desire is offspring, asked, 'How could he enjoy life, being childless?' 10) 'Let us hear the words of the teacher with great understanding/the very wise teacher,' the two girls thought. 11) Having slept for a long time, the boy said, 'I should get up soon.' Desiring food, he got up.

READINGS

Dhṛtarāṣṭra said,

In the field of duty in the field of Kuru having assembled
eager to fight,
my people and the Pāṇḍavas: what did they do, o
Saṃjaya?

Saṃjaya said

But having seen the army of the Pāṇḍavas, set up to fight,
then,
having gone to (his) teacher, the king (Duryodhana)
uttered this speech:
'Look at this great army of the sons of Pāṇḍu, o teacher,
Set up to fight, by your wise student, the son of Drupada.
Here are the brave great archers equal to Bhīma and
Arjuna in fight,
Yuyudhāna and Virāṭa and Drupada, whose chariots are
great (who are great warriors).

CHAPTER 32

1. 1) *asmābhiḥ*: 1st INSTR PL → 'by/with us' 2) *yuṣmāsu*:
2nd LOC PL → 'among you, in you' 3) *te*: 2nd DATGEN SG
enclitic → 'of/to/for you' (+ NOMVOCACC FEM/NTR and
NOM PL MASC of *saḥ/tat*-) 4) *mayā*: 1st INSTR SG → 'with
me, by me' 5) *yuvābhyām*: 2nd DU INSTRDATBL →
'by/for/from you two' 6) *tava*: 2nd GEN SG → 'of you' 7)
mahyam: 1st DAT SG → 'to me' 8) *tvayi*: 2nd LOC SG → 'in
you' 9) *mām*: 1st ACC SG → 'me' 10) *yuvām*: 2nd
NOMACC DU → 'you two' 11) *tvam*: 2nd NOM SG → 'you'
12) *tvām*: 2nd ACC SG → 'you' 13) *mama*: 1st GEN SG →
'my, of me' 14) *tvayā*: 2nd INSTR SG → 'with/by you' 15)
āvayohi: GENLOC DU → 'of us, in us' 16) *yūyam*: 2nd NOM

PL → 'you' 17) *tubhyam*: 2nd DAT SG → 'to you' 18)
aham: 1st NOM SG → 'I' 19) *asmāt*: 1st ABL PL → 'from us'
20) *asmāt*: ABL SG of *ayam/idam*- → 'from this' 21)
asmān: 1st ACC PL → 'us'

2) a) 1st-Person NOM DU → *āvām* b) 2nd-Person ACC
PL → *yuṣmān* c) 1st-Person INSTR SG → *mayā* d) 2nd-
Person DAT DU → *yuvābhyām* e) 1st-Person ABL PL →
asmāt f) 2nd-Person GEN SG → *tava, te* g) 1st-Person
LOC DU → *āvayohi* h) 1st-Person DATGEN SG enclitic →
me i) 1st-Person ACC SG → *mām* j) 2nd-Person INSTR SG
→ *tvayā* k) 1st-Person DAT PL → *asmabhyam, naḥ* l)
2nd-Person DATGEN SG enclitic → *te* m) 2nd-Person ABL
SG → *tvat* n) 1st-Person Gen Du → *āvayohi* o) 2nd-Person
Loc Pl → *yuṣmāsu* 3) 1) Having said 'I do not want
to live without you', the prince went away. 2) 'This was
made by me (I made this!)', the laughing girl said. 3) 'All
beings dwell in me', said the lord. 4) Having been asked
'Which is the faster of you two?', the two princes were not
able to answer. 5) This is my house, but that is yours, the
man showed/pointed out to his friend. 6) 'We don't have
(any) jewels. But you have numerous goods/much wealth
indeed', the women said. (Of us there are... but of you
there are...) 7) I will never go away from/leave you. 8)
'Why was this tiger killed by you?', the boy asked. 9) 'May
you grow and become more knowledgeable than us', the
parents said to their child. 10) Together with you, we will
be able to overcome the enemies. 11) 'Why did you not
ask us? We indeed will protect you', (his) friends said. 12)
This is mine but it was taken by you.

READINGS

Then Arjuna saw the assembled sons of Dhārtaraṣṭra
In the advancing clash of weapons, having raised his bow,
the son of Pāṇḍu
Said to the bristly-haired one (Kṛṣṇa) then this speech, o
lord of the earth:
Make my chariot stand/place my chariot in the middle of
both armies, o imperishable one,
So that I see those whose desire is to fight, standing near.
With whom must I fight in this battle-undertaking?
I see those who will be fighting, they who have assembled
here
Wanting to do a favour to the evil-minded son of
Dhṛtarāṣṭra
Saṃjaya said:
The bristly haired-one (Kṛṣṇa), having thus been
addressed by the thick-haired one (Arjuna), o Bhārata,
Having parked/placed the chariot of the leader in the
middle of both armies,
Facing Bhīṣma and Droṇa and all the earth rulers,
he said, 'Son of Pṛthā, look at them, standing in
formation, the Kurus.'

CHAPTER 33

1) 1) We want to hear the words that need to be heard.
2) In the beginning no one wanted to fight with bow and
arrow. 3) Do you want to sleep here near the river bank
or there in the shadow of the tree? 4) I want to go into
the city and see the king. 5) The truth has to be said and
heard by all. 6) From which girl you took the jewel away,
to her it must be returned. (You must return... to the girl
from whom...) 7) They all, even though wanting to

make an attempt, stand here, and no one does anything.
8) He wants to kill his enemies with swift arrows. 9) There was a desire of the girl (the girl desired) to see and touch the shining jewels of the great queen. The girl wanted to see and touch the splendid jewels of the queen.
10) 'Which of these two goddesses needs to be honored more?', the man wants to ask the sage. 11) The boy, wanting to swim in the pleasant water, ran to the bank.
12) 'I do not want to swim in the many-snaked water (the water that contains many snakes)', the girl said.

READING

There the son of Pṛthā saw standing grandfathers
Teachers, maternal uncles, brothers, sons, grandsons, and comrades.
Fathers-in-law and friends in both armies.
Having contemplated all his relatives standing arrayed,
the son of Kuntī,
having been entered by highest pity, despondent, said this.
Arjuna said:
'Having seen this, my own people, Kṛṣṇa, wanting to fight,
standing near
My limbs drop and my mouth dries up
And a trembling in my body and a hair-bristling is
born/arises.
Gāṇḍīva falls from my hand and my skin burns
And I cannot remain (as I am), and it is as though my
mind wanders.
And I see inauspicious omens, Kṛṣṇa (lit. 'haired one', one
who has remarkable hair)
And I foresee no good, having killed/if I kill my own

people in battle.

I do not want victory, Kṛṣṇa, and royal power and pleasures.

What use is royal power, Kṛṣṇa (cattle-finder), what use is are joys or life?

Those for whose sake we desire our royal power and enjoyments and happiness

They themselves are standing in the fight, having abandoned their lives/vital breaths and possessions.

CHAPTER 34

1) 1) कारयामास → 'I/he caused to make' 2) तानयां चकृध्वे → 'you caused to stretch' 3) ग्राहयामासतुः → 'they both caused to take' 4) ईक्षां चक्रिरे → 'they saw' 5) आसं चक्रे → 'I/he sat' 6) क्रामयां चकृवहे → 'we both caused to walk' 7) कारयां बभूव → 'I/he caused to make' 8) आसामास → 'I/he sat'

2) a) √चर् (3rd DU) → *cārayām āsatuh* b) √त्यज् (2nd PL) → *tyājayām āsa* c) √कृत् (1st SG) → *kāthayām āsa* d) √क्षिप् (1st PL) → *kṣepayām āsima* e) √अद् (3rd SG) → *ādayām āsa* f) √तप् (2nd DU) → *tāpayām āsathuḥ* g) √कृप् (2nd SG) → *kalpayām āsitha* h) √छिद् (3rd PL) → *chedayām āsuḥ*

3) 1) The two men protected their home from the enemies with great effort. 2) The citizens, having come to their king with folded hands bowed (to him). 3) The girls showed the boy the tree which had been cut down. 4) There was a king, Nala by name, the son of Vīrasena, strong, Equipped with desired virtues, beautiful, and skilled with horses. 5) The grandfather told the pleased children a story. 6) Girls, which of you two noticed the

enemies first? 7) The messenger described the battle of the two armies to us. 8) The humans/people bowed to the god who had descended to earth. 9) I have never seen the earth covered with with flocks of birds, the girl said. 10) The sight of the burned city caused the citizens to mourn. 11) The humans/people praised the king with/and his army having/who had returned from the fight 12) We happily sat in the shadow of the tree.

READING

Teachers, fathers, sons, and also grandfathers,
maternal uncles, fathers-in-law, grandsons, brothers-in-law, and relatives.
I do not want to kill them even if they kill (me/us), o killer of Madhu (Kṛṣṇa),
For the sake of power over the three worlds, so why now for the sake of the earth?
Having killed/if we kill the sons of Dhṛtarāstra, what joy could there be for us?
Evil would cling to us, having killed these attacking ones, Thus, we are not entitled to kill sons of Dhṛtarāstra, our own relatives.
How could we be happy, having killed our own people? O son of Madhu,
Even if those whose mind is destroyed by greed do not see The fault causing destruction of the family and the crime in the injury of friends;
How could it not be known by us how to turn away from this evil,
(Us) who are (fore)seeing the evil causing the destruction of family, o rouser of men (Kṛṣṇa)?

In the destruction of the family, the ancient laws of the family perish,

In the destroyed law/once the law has been destroyed, the entire family also becomes lawless/*dharma*-less.

CHAPTER 35

- 1) जुहुवद्भिः → INSTR PL MASC/NTR of the PERF ACT PTC of √*hu* → ‘by/with people who sacrificed’ 2) गरीयांसः → NOMVOC PL MASC of *garīyas-* → ‘heavier ones’ 3) विदुषी → NOMVOC SG FEM and NOMVOCACC DU NTR the PERF ACT PTC of √*vid* → ‘one who knows, two who know’ 4) विद्वत्सु → LOC PL MASC/NTR of the PERF ACT PTC of √*vid* → ‘among people who know’ 5) वरीयसाम् → GEN PL MASC/NTR of *varīyas-* → ‘of better ones’ 6) निन्युषा → INSTR SG MASC/NTR of the PERF ACT PTC of √*nī* → ‘by/with one who has led’ 7) श्रेयोभिः → INSTR PL of *śreyas-* → ‘by/with better ones’ 8) लिलिखुषि → LOC SG MASC/NTR and VOC SG FEM of PERF ACT PTC of √*likh* → ‘in one who has written; o one who has written!’ 9) चकृवान् → NOM SG MASC of the PERF ACT PTC of √*kr* → ‘one who has made’ 10) वरीयसी → NOMVOCACC DU NTR and NOM SG FEM of *varīyas-* → ‘two better ones’, ‘a better one’ 11) विद्वन् → VOC SG MASC of the PERF ACT PTC of √*vid* → ‘one who knows’ 12) चक्रुष्याः → ABLGEN SG FEM of the PERF ACT PTC of √*kr* → ‘from/of one who has done’ 13) महीयः → NOMVOCACC SG NTR of *mahīyas-* → ‘a greater thing’ 14) विद्वत् → NOMVOCACC SG NTR of the PERF ACT PTC of √*vid* → ‘one who knows’ 15) जहृवांसः → NOMVOC PL MASC of the PERF ACT PTC of √*hr* → ‘ones who have taken’ 16) महीयसोः → GENLOC DU MASC/NTR of *mahīyas-* →

‘of/in two better ones’ 17) श्रेयस्याः → ABLGEN SG FEM of *śreyas-* → ‘from/of a better one’

2)

a)	b)	c)	d)	e)	f)
<i>vidvān</i>	<i>bubudhu</i> <i>ṣī</i>	<i>babhūvuṣī</i>	<i>cakṛvām</i> <i>sau</i>	<i>viduṣya</i> <i>ḥ</i>	<i>viviśvām</i> <i>saḥ</i>
<i>vidvan</i>	<i>bubudhu</i> <i>ṣi</i>				
<i>vidvā</i> <i>ṁsam</i>	<i>bubudhu</i> <i>ṣīm</i>			<i>viduṣiḥ</i>	<i>viviśuṣa</i> <i>ḥ</i>
<i>viduṣā</i>	<i>bubudhu</i> <i>ṣyā</i>	<i>babhūvad</i> <i>bhyām</i>	<i>cakṛvadb</i> <i>hyām</i>	<i>viduṣib</i> <i>hiḥ</i>	<i>viviśvad</i> <i>bhiḥ</i>
<i>viduṣe</i>	<i>bubudhu</i> <i>ṣyai</i>			<i>viduṣib</i> <i>hyaḥ</i>	<i>viviśvad</i> <i>bhyaḥ</i>
<i>viduṣa</i> <i>ḥ</i>	<i>bubudhu</i> <i>ṣyāḥ</i>	<i>babhūvuṣ</i> <i>oḥ</i>	<i>cakruṣoḥ</i>	<i>viduṣin</i> <i>ām</i>	<i>viviśuṣā</i> <i>m</i>
<i>viduṣi</i>	<i>bubudhu</i> <i>ṣyām</i>			<i>viduṣiṣ</i> <i>u</i>	<i>viviśvats</i> <i>u</i>

READING

O Kṛṣṇa, the women of the family are corrupted from an overpowering of lawlessness, In/among the corrupted women (or: once women have been corrupted), Vārṣṇeya (Vṛṣṇi clansman)/Kṛṣṇa, caste mixture is born. Mixture leads to hell indeed for the killers of the family and for the family.

Their forefathers fall, deprived of their offerings of rice and water.

By these evils/wrongs of the family killers, which cause caste mixture,

Caste duties are destroyed, as also eternal family duties.

Of men whose family duties have been destroyed, o Janārdana (rouser of men)/Kṛṣṇa,

The dwelling place is forever in hell – thus we have heard.

Alas! We are resolved to do a great evil:

that we are ready to kill our own people with/through greed for royal power and happiness.

If they should kill me, without resistance and unarmed, armed,

the sons of Dhṛtarāṣṭra, in battle, then that would be happier/better for me.

Thus having spoken, Arjuna, in the battle, sat down on the chariot seat,

Having thrown down his bow and arrow, his mind overwhelmed by grief.

CHAPTER 36

READING

1. Saṁjaya said, To him, entered by/filled with pity, his eyes tear-filled and downcast, dejected, the slayer of Madhu (Kṛṣṇa) said this speech. 2. The blessed lord said: From where has this fearfulness in danger come to you, (which is) un-noble-befitting, unheavenly (and) shame-making, Arjuna? 3. Don’t go towards cowardice (don’t become a coward), son of Prthā (Arjuna), this does not befit you. Having abandoned poor lowly weakness of the heart, stand up, o Foe-Burner! (Abandon... and stand

up!) 4. Arjuna said, How, Slayer of Madhu, will/can I fight against the great Bhīṣma and Droṇa in war with arrows, both deserving of honour, o slayer of the enemy? 5. Rather than killing teachers of great might, it is better even to eat/consume alms here in this world. But (even) having killed gurus whose desire is gain indeed, I would here enjoy pleasures smeared with red (blood). 6. And we do not know this: which is better for us, if we should defeat (them) or they should defeat us, The sons of Dhṛtarāṣṭra, having killed whom we do not want to live, are standing facing us. 7. My being having been afflicted by pity and weakness, I ask you, my thoughts confused about my duties, That which should be better decided. Tell me, your student! Correct me, having fallen down towards you/supplicating you. 8. I do indeed not see what would push away the sorrow that dries up my senses, (Even) having obtained on earth unrivalled wealth, royal power, and even the rulership of the gods. 9. Saṃjaya said: Thus having spoken to the bristly-haired one (Kṛṣṇa), the thick-haired one (Arjuna), O foe-burner (here: Dhṛtarāṣṭra), Having said to Govinda (Kṛṣṇa), 'I will not fight', he became silent indeed. 10. To him spoke the bristly-haired one, as though about to laugh, o descendant of Bharata (Dhṛtarāṣṭra), In the middle of both armies, to the dejected one, this speech: 11. The blessed lord said: You have mourned those not to be mourned, and you speak wisdom-words. The wise do not mourn the dead and or the living. 12. But indeed I have never been not, nor you nor these rulers of the people, Nor indeed will we not be, all of us, from this time on. 13. Just as in this body of the embodied/the

soul, (there is) youth, manhood, old age So (there is) the acquisition of another body. The wise person is not confused in this. 14. But physical sensations, son of Kuntī, giving/causing cold, warmth, happiness and sadness, coming and going (are) transient. They be willing to endure, descendant of Bharata. 15. Which man, indeed, they do not cause to tremble, o bull among men, (Who is) the same in/towards happiness and sadness, wise, he is suitable for immortality.

CHAPTER 37

16. Of the non-existent, existence is not found, of the existing, non-existence is not found, The end(/certainty/boundary?) of both of these is seen by truth-seers. 17. Know that that by which the universe is permeated (to be) indestructible No one can make/cause the destruction of the imperishable. 18. These bodies, having an end, are said to be of an eternal embodied one/soul (Which is) unperishable, unmeasurable. Thus fight, descendant of Bharata! 19. He who knows this to be the killer, and he who thinks this is killed, They both do not understand. This does not kill and is not killed. 20. It is not born nor does it ever die. Nor, having been, will it not be again. Birthless, perpetual, eternal, this ancient thing is not killed in the body when that is killed/when the body is killed. 21. He who knows this to be imperishable, perpetual, unborn, indestructible, How does this person, o son of Pṛthā, cause anyone to be killed, who does he kill? 22. Just as a person having left behind old clothes, takes other new ones, So having left behind old bodies, the embodied

one/soul encounters new bodies. 23. Weapons do not cut it nor does fire burn it. Waters do not cause it to be wet, nor does wind cause it to dry. 24. This cannot be cut nor burned, nor made wet, nor dried. (It is) perpetual, all going, standing (stable/fixed), unmoving, everlasting. 25. It is said to be imperceptible, inconceivable, unchangeable. Thus, knowing that this is so, you should not mourn. 26. And if you believe it is eternally born or eternally dead then, too, o great-armed one, should not mourn it. 27. Death is inevitable for the born, and birth is inevitable for the dead. Therefore you should not mourn concerning this inescapable matter. 28. Beings have invisible ends, invisible middles, descendant of Bharata, (And) again invisible ends. There/in that matter, what is the complaint?

CHAPTER 38

29) One person sees it with wonder, and another speaks of it with wonder, And another hears it with wonder, but even having heard it, no one truly knows it. 30) The embodied one/soul is eternally indestructible, in the body of every man, o descendant of Bharata, Thus you should not mourn any beings. 31) Having seen/perceived your own duty, you should not tremble. Another thing better than righteous/dutiful battle is not found of/for a warrior. 32) As a door to heaven, encountered by chance, open, Lucky warriors, son of Pṛthā, accept such a battle. 33) And if you will not do/fight this lawful battle, Then, having avoided your own duty and glory, you will reach/incur evil. 34) And also people will talk about your shame eternally/forever (or: your eternal shame).

And of one who is honoured/honourable, shame is worse than death. 35) The great-chariot ones/great warriors will think of you as having stayed away from battle out of fear, And of/by whom you were held in high regard, to them you will go to lightness/become unrespectable. 36) And your enemies will speak of you many words that should not be spoken, Belittling your strength/abilities. What, then, is worse than this? 37) Either having been killed, you will reach heaven, or having killed, you will enjoy the earth Thus stand up, son of Kuntī, ready for battle! 38) Considering happiness and sadness, gaining and not gaining, winning and not winning as the same, Now engage in battle ('link yourself to battle'), and thus you will indeed not reach/incur evil. 39) This understanding is explained for you in Sāṃkhya, but listen to this understanding in Yoga! Equipped with which understanding, son of Pṛthā, you will avoid karma-bondage. 40) Here there is no effort-destruction (no effort is in vain), setback is not known. Even a little bit of this duty/dharma/discipline protects from great fear.

CHAPTER 39

1. 1) अमीभ्यः → DATABL PL MASC/NTR of *asau/adas-* 2) अमृषु → LOC PL FEM of *asau/adas-* 3) असौ → NOM SG MASC of *asau/adas-* 4) एनानि → ACC PL NTR of *ena-* 5) अमुष्यः → ABLGEN SG FEM of *asau/adas-* 6) अमुया → INSTR SG FEM of *asau/adas-* 7) एने → ACC DU FEM/NTR of *ena-* 8) अमृभ्यः → DATABL PL FEM of *asau/adas-* 9) अमीषु → LOC PL MASC/NTR of *asau/adas-* 10) अमीभिः → INSTR PL MASC/NTR of *asau/adas-* 11) एनेन → INSTR SG MASC/NTR of *ena-* 12) अमुना → INSTR SG MASC/NTR of

- asau/adas-* 13) अमृभिः → INSTR PL FEM of *asau/adas-* 14) अमृभ्याम् → INSTRDATABL DU MASC/NTR/FEM of *asau/adas-* 15) अमुयोः → GENLOC DU MASC/NTR/FEM of *asau/adas-* 16) एनत् → ACC SG NTR of *ena-* 17) अमूनि → NOMVOC PL NTR of *asau/adas-* 18) अमुचै → DAT SG FEM of *asau/adas-*

READING

41) In this matter, there is one single understanding, which is resolute in/by nature, descendant of Kuru (Arjuna). The thoughts/insights of the wavering are many-branched and endless, 42) This flowery speech which the ignorant ones proclaim, pleased by the word of the Veda(s), son of Pṛthā, regularly saying 'There is nothing else'. 43) With their self/nature being desire, (seeing) heaven as the highest, concerned with (*prati*) obtaining enjoyment and power, which offers (re)birth as the fruit of action, abounding in a variety of rites. 44) An understading through meditation which is characterised by resolve is not given to those attached enjoyment and power whose mind/thoughts is/are carried away by this. 45) The Vedas have as territory the three *guṇas*. Be without the three *guṇas*, Arjuna, Not concerned with pairs of opposites, eternally standing steadfast towards the truth, without/free from possession/acquisition (*yoga*- lit. 'linking') and comfort, and concentrating on the self. 46) As much use (there is) in a well in/among water overflowing on all sides, that much (use) there is in all the Vedas for (lit. 'of') a learned/known Brahmin. 47) In action alone is your claim, not ever in (their) fruits. Do not be one whose

motivation is the fruit of action. There must (also) not be attachment to inaction. 48) Firm in yoga make/perform actions, having abandoned attachment, o conqueror of wealth (Arjuna), Accomplishments and failures having become the same. Yoga is said to be sameness (equanimity, stability?). 49) By far inferior indeed is action to the yoga/discipline of understanding, o conqueror of wealth. Seek refuge in the two understandings; the ones whose motivation is the fruit (of action) are wretched. 50) One who is steady in understanding here abandons both good deeds and bad deeds. Thus link yourself to yoga/steady yourself in yoga! Yoga is experience/skill in actions. 51) Those who are steady in yoga, indeed, having left behind the fruit that is born in/from action, (who are) wise, freed from the bondage of rebirth, they go the place that is free from pain. 52) When your understanding crosses beyond the thicket of delusion, then you will go into disregard of (begin to disregard/think little of) what needs to be heard and what has been heard. 53) When your understanding will stand, disagreeing with received doctrine, unmoving, immovable in deep meditation, then you will attain yoga. Arjuna said: 54) What is the language of one whose understanding stands firm and whose meditation stands firm (who is steadfast in... and...), o thick-haired one? How would one whose thought stands firm speak, how would he sit, how would he walk? The Blessed Lord said: 55) When he leaves behind all desires that come from the mind, son of Pṛthā, contented in himself by himself/in the self by his self, then he is said to be one whose understanding stands firm. 56) Whose mind is

unperturbed in misfortunes, who in happiness is free from desire, his passion, fear and anger departed, steady in thought, he is called a sage.

CHAPTER 40

1) The declension of *go-* shows alternation between a strong stem and a weak stem. The strong stem is in *vrddhi*; its form is *gau-* before consonants *gāv-* before vowels. The strong stem occurs in NOMVOC Sg, Du, and PL, and ACC DU. The ACC SG and PL forms are irregular. The weak stem is in *guṇa*, and it is *go-* before consonants and *gav-* before vowels. The weak stem is used in all other cases.

The declension of *dyo-*, like that of *go-*, shows an alternation between a strong stem in *vrddhi* and a weak stem in *guṇa*. However, a zero grade alternative (*dyu-* and *div-*) can occur in all cases except for NOMVOC SG.

2) The word for man takes the following forms: strong *pumāms-*, weak *pums-*, which becomes *pum-* before consonants.

- 3) 1) पन्थाः → NOMVOC SG of *path-* 'path' 2) द्यावः → ACC PL of *dyo-* 'heavens' 3) पन्थानौ → NOMVOCACC DU of *path-* 'paths' 4) पुंसाम् → GEN PL of *pums-* 'of men' 5) पुमांसम् → GENLOC DU of *path-* 'of/on two paths' 6) गाः → ACC PL of *go-* 'cows' 7) द्यौभिः → INSTR PL of *dyo-* 'in heavens' 8) द्युभ्याम् → INSTRDATBL DU of *dyo-* 'by/for/from two heavens' 9) गवा → INSTR SG of *go-* 'with a cow' 10) पन्थानः → NOMVOC PL of *path-* 'paths' 11) गाम् → ACC SG of *go-* 'cow' 12) दिवः → NOMVOCACC PL

- of *dyo-* 'heavens' 13) पथिभ्यः → DATBL PL of *path-* 'for/from paths' 14) पतिभ्यः → DATBL PL of *pati-* 'for/from husbands/masters' 15) पथः → ACC PL of *path-* 'paths' 16) द्यौः → NOMVOC SG of *dyo-* 'heaven' 17) गवे → DAT SG of *go-* 'to a cow' 18) पथि → LOC SG of *path-* 'on a path' 19) पुंसः → ACC PL of *pums-* 'men' 20) गोषु → LOC PL of *go-* 'among cows' 21) दिवि → LOC SG of *dyo-* 'heaven'

READING

57) He who is without attachment everywhere, having come upon this or that, a good or a bad thing, he does not rejoice, nor does he hate, his knowledge is solid. 58) When he withdraws all senses from the objects of the senses, like a tortoise withdraws its limbs entirely, his knowledge is solid. 59) Sense objects turn away from the fasting embodied soul/person, with the exception of taste. Even taste turns away, having/once he has seen the supreme. 60) Son of Kuntī, the troubling senses forcibly take the mind of even the striving, learned man. 61) having restrained all these senses, he should sit, focused, with me as his highest. Whose senses are in control, his knowledge is solid. 62) From a person thinking about sense objects, attachment to them is born; from attachment, desire is born; from desire, anger is born. 63) From anger, confusion arises, from confusion, incorrect memory ('memory wandering'). From incorrect memory, the destruction of understanding, and from the destruction of understanding, one perishes. 64) With desire and hate removed, even when engaging with/moving through the objects with his senses, he

whose self is controlled by self-restraint reaches tranquility. 65) In tranquillity, the end of all sadness end is born for him. Understanding stands firm immediately for him whose thoughts are clear/once his thoughts are clear. 66) There is no understanding for the undisciplined, and there is no concentration for the undisciplined, and there is no peace for the unfocussed; for those without peace, wherefrom (can) happiness (come)? 67) Which mind is guided by the moving senses, that takes control of one's knowledge, like wind takes control of a ship on water. 68) Thus, o great-armed one (Arjuna), whose senses are held back all around from the objects of senses, his knowledge is solid. 69) What is the night of all beings, in that the restrained one is wide awake. In which (night) beings are awake, that is the night of the seeing sage. 70) Just as waters enter the ocean, being filled but standing unmoved/unchanged, so all desires enter into him. He reaches peace; the desirer of desires does not. 71) The man who having left behind all desires, moves free from longing, free from care about possessions, unselfish, he reaches peace. 72) This is the position relating to Brahman, o son of Prthā, having obtain it, he is not confused, Standing firm in it even at (his) time of death, he reaches the Brahmanirvāṇa.