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THOMAS EGENES

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Introduction  
to Sanskrit  
Part Two

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# **Introduction to Sanskrit**

**THOMAS EGENES**

**PART TWO**

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## LESSON NINETEEN

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

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

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

BHAGAVAD-GITA

त्रैगुण्यविषया वेदा

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो

निर्योगक्षेम आत्मवान् ॥४५॥

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

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

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

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

## INTRODUCTION TO METER

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

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

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

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

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

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

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

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

prathamā	भगवान्	भगवन्तौ	भगवन्तः
dvitiyā	भगवन्तम्	भगवन्तौ	भगवतः
trtiyā	भगवता	भगवद्याम्	भगवद्धिः
caturthī	भगवते	भगवद्याम्	भगवद्यः
pañcamī	भगवतः	भगवद्याम्	भगवद्यः
śasṭhi	भगवतः	भगवतोः	भगवताम्
saptamī	भगवति	भगवतोः	भगवत्सु
sambodhana	भगवन्	भगवन्तौ	भगवन्तः
	eka	dvi	bahu

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

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

<i>prathamā</i>	भगवत्	भगवती	भगवन्ति
<i>dvitiyā</i>	भगवत्	भगवती	भगवन्ति
<i>sambodhana</i>	भगवत्	भगवती	भगवन्ति

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

<i>prathamā</i>	भगवती	भगवत्यौ	भगवत्यः
<i>dvitiyā</i>	भगवतीम्	भगवत्यौ	भगवतीः
<i>tritiyā</i>	भगवत्या	भगवतीभ्याम्	भगवतीभिः
<i>caturthī</i>	भगवत्यै	भगवतीभ्याम्	भगवतीभ्यः
<i>pañcamī</i>	भगवत्याः	भगवतीभ्याम्	भगवतीभ्यः
<i>śaṣṭhī</i>	भगवत्याः	भगवत्योः	भगवतीनाम्
<i>saptamī</i>	भगवत्याम्	भगवत्योः	भगवतीषु
<i>sambodhana</i>	भगवति	भगवत्यौ	भगवत्यः

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

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

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

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

**वेद** knowledge  
**veda** is from  $\sqrt{vid}$  (know) and the suffix **a**.

**योग** union

yoga is from  $\sqrt{yuj}$  (join) and the suffix **a**.

**दर्शन** vision

darśana is from  $\sqrt{drś}$  (see) and the suffix **ana**.

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

**बुद्धिमत्**

buddhimat possessed of intelligence, wise

**धनवत्**

dhanavat possessed of wealth, wealthy

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

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

रूपवत्

rūpavat

having the form

रसवत्

rasavat

having the essence

स्मृतिमत्

smṛtimat

possessed of memory, wise

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

त्रिगुणा

triguna

three gunas

त्रैगुण्य

traiguṇya

pertaining to the three gunas

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

पुत्र

putra (son)

पैत्र

pautra (grandson)

जनक

janaka

जानकी

becomes jānakī (his daughter, Sītā)

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

सत्

sat (existence) becomes

सत्य

satya (truth—that which  
pertains to existence)

दन्त

danta (teeth) becomes

दन्त्य

dantya (dental)

राजन्

rājan (king) becomes

राज्य

rājya (kingdom)

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

सत्

sat (existence) becomes

सत्त्व

sattva (purity, consciousness)

नित्य

nitya (eternal) becomes

नित्यत्व

nityatva (eternity)

अमृत

amṛta (immortal) becomes amṛtatva (immortality)

**THE IMPERATIVE**

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

root: √gam (go) Imperative Active

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

root: √labh (obtain) Imperative Middle

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

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

मा विद्विषावहै ।

Never shall we denounce anyone.

4. Here is the imperative for √as:

Root: √as (be) Imperative

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

## THE UPAPADA COMPOUND

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

**सत्त्वस्थ**

**sattva-stha** (*stha* is from the root  $\sqrt{sthā}$ .)  
established in **sattva**, firm in purity

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

**गृहस्थ**

**gr̥ha-stha** (*stha* is from the root  $\sqrt{sthā}$ .)  
holding the house, a householder

**आत्मवित्**

**ātma-vit** (*vit* is the root  $\sqrt{vid}$ .)  
knower of the Self

**इन्द्रजित्**

**indra-jit** (*jit* is from the root  $\sqrt{ji}$ .)  
conqueror of Indra (Rāvana's son Meghanāda)

**तंरति शोकमात्मवित्**

**tarati śokam ātma-vit**  
The knower of the Self overcomes sorrow.  
(Chāndogya Upaniṣad 7.1.3)

## VOCABULARY

## SANSKRIT

## ENGLISH

**अर्जुनः** (mas.)

Arjuna

**द्वेषः** (mas.)

security, prosperity, comforts

**गुणः** (mas.)

quality, attribute, strand

**द्वन्द्वम्** (n.)

“two-by-two,” pairs of opposites

**नित्य** mf(ā)n (adj.)

eternal, continual, perpetual

**नित्यम्** (adv.)

eternally, ever, always

**भगवत्** mfn (adj.)

fortunate, glorious

**भगवत्** (mas.)

the honorable one, sir

**योगः** (mas.)

union, acquisition

**राज्यम्** (n.)

kingdom, realm

**विषयः** (mas.)

concern, sphere of action, territory, object

**वेदः** (mas.)

knowledge

**सत्त्वम्** (n.)

purity

**सत्य** mf(ā)n (adj.)

true

**सत्यम्** (n.)

truth

**EXERCISES**

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

**त्रैगुरायविषया वेदा**

**निखैगुरायो भवार्जुन ।**

**निर्द्वन्द्वो नित्यसत्त्वस्थो**

**निर्योगक्षेम आत्मवान् ॥४५॥**

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

a. वनं गच्छ फलानि च म आनयेति बाला

**वदति ।१।**

b. यदार्जुनः सत्यं पश्यति तदा सुखवान् ।२।

c. वेदस्य शास्त्राणि पठेमेत्याचार्यस्तस्य  
शिष्यानवदत् ।३।

d. नित्यसत्त्वस्थ आत्मस्थः ।४।

e. यत आत्मवान्ततः सूर्यं चन्द्रं च लभते ।५।

f. सत्यवन्तोऽसामेति पिता तस्य पुत्रान्वदति ।६।

g. सत्यं वेदविषय इत्याचार्योऽभाषत ।७।

h. अर्जुनस्य गुणौ सत्त्वं च सत्यं च ।८।

6. Translate the following sentences:

a. योगक्रोमं त्रैगुरुयविषयेऽस्ति ।१।

b. भगवत्रामस्य कथां पठतु ।२।

c. रामराज्यं सुखवदासीत् ।३।

d. यत्र राजा वसति तत्र नित्यं स्मराणि ।४।

e. योगविषयो निर्द्वन्द्वोऽस्ति ।५।

f. वेदानां सूक्तानि स्परेमेत्याचार्यो वदति ।६।

g. तव कुलं योगज्ञानं लभतामिति सीतावदत् ।७।

h. सीतया विना कुत्र गमिष्यामीति रामः पृच्छति ।८।

#### ANSWERS

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

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

# 20

## LESSON TWENTY

Recitation: **Bhagavad-Gītā Chapter 2, Verse 48**  
**The Oral Tradition of Teaching**

Grammar: **Verb Classes 1, 4, 6, 10**  
**Verb Class 8**  
**Passive Construction**

Vocabulary: **Words from Chapter 2, Verse 48**  
**Verbs from Class 8**

BHAGAVAD-GITĀ

योगस्थः कुरु कर्माणि

सञ्ज त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा

समत्वं योग उच्यते ॥४८॥

yogasthaḥ kuru karmāṇi  
 saṅgam tyaktvā dhanāñjaya  
 siddhy-asiddhyoh samo bhūtvā  
 samatvam yoga ucyate 48

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

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

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

### THE ORAL TRADITION OF TEACHING

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

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

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

**VERB CLASSES**  
1, 4, 6, 10

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

**guna** of root + **a**

Here are some examples of how the stem is formed:

The **guna** of *√smṛ* is **smar**.

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

(*smarati*, he remembers)

The **guna** of *√vad* is **vad**.

vad + a = vada (speak)

(vadati, he speaks)

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

The **guna** of  $\sqrt{s}ubh$  is  $sobh$ .

$sobh$  + a = **sobha** (shines)

(**sobhate**, he shines)

The **guna** of  $\sqrt{b}udh$  is **bodh**.

**bodh** + a = **bodha** (know)

(**bodhati**, he knows)

$\sqrt{j}i$  and  $\sqrt{bh}ā$  do not take **guna**.

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

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

The **guna** of  $\sqrt{ji}$  is **je**.

**je** + a = **jaya** (conquer)

(**jayati**, he conquers)

The **guna** of  $\sqrt{bh}ū$  is **bho**.

**bho** + a = **bhava** (be)

(**bhavati**, he is)

The **guna** of  $\sqrt{n}i$  is **ne**.

**ne** + a = **naya** (lead)

(**nayati**, he leads)

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

$\sqrt{g}am + a = gaccha$  (go)  
(*gacchati*, he goes)

$\sqrt{s}thā + a = tiṣṭha$  (stand)  
(*tiṣṭhati*, he stands)

$\sqrt{pā} + a = piba$  (drink)  
(*pibati*, he drinks)

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

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

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

9. Here is the conjugation of  $\sqrt{bhū}$ . It is class 1 and *parasmaipada* and so noted as 1P:

Root:  $\sqrt{bhū}$  1P (be, become) Present Indicative

<b>prathama</b>	<b>भवति</b>	<b>भवतः</b>	<b>भवन्ति</b>
	<b>bhavati</b>	<b>bhavataḥ</b>	<b>bhavanti</b>
	<b>bhava+ti</b>	<b>bhava+tas</b>	<b>bhava-a+anti</b>
<b>madhyama</b>	<b>भवसि</b>	<b>भवथः</b>	<b>भवथ</b>
	<b>bhavasi</b>	<b>bhavathah</b>	<b>bhavatha</b>
	<b>bhava+si</b>	<b>bhava+thas</b>	<b>bhava+tha</b>
<b>uttama</b>	<b>भवामि</b>	<b>भवावः</b>	<b>भवामः</b>
	<b>bhavāmi</b>	<b>bhavāvah</b>	<b>bhavāmah</b>
	<b>bhava+a+mi</b>	<b>bhava+a+vas</b>	<b>bhava+a+mas</b>
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

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

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

<b>prathama</b>	<b>ते</b>	<b>इते</b>	<b>अन्ते</b>
<b>madhyama</b>	<b>से</b>	<b>इथे</b>	<b>ध्वे</b>
<b>uttama</b>	<b>इ</b>	<b>वहे</b>	<b>महे</b>
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

11. Here is the conjugation of  $\sqrt{bhāṣ}$ :

Root:  $\sqrt{bhāṣ}$  1Ā (speak) Present Indicative

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

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

12. **Class Four.**  $\sqrt{div}$  gaṇa. ( $\sqrt{div}$  play, increase, shine) This stem is formed by:

root + ya

Here is an example of how the stem is formed ( $\sqrt{div}$  is irregular):

$\sqrt{man} + ya = manya$  (think)  
(manyate, he thinks)

Notice that  $\sqrt{man}$  always takes ātmānepāda endings, although other roots in this class take parasmaipāda endings.

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

root + a

Here is an example of how the stem is formed:

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

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

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

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

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

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

*guna* of root + aya

Here are some examples of how the stem is formed:

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

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

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

**VERB CLASS 8**

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

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

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

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

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

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

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

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

prathama	<b>तनोति</b>	<b>तनुतः</b>	<b>तन्वन्ति</b>
	<u>tanoti</u>	tanutah	tanvanti
	tan+o+ti	tan+u+tas	tan+u+anti
madhyama	<b>तनोषि</b>	<b>तनुथः</b>	<b>तनुथ</b>
	<u>tanosi</u>	tanuthah	tanutha
	tan+o+si	tan+u+thas	tan+u+tha
uttama	<b>तनोमि</b>	<b>तनुवः</b>	<b>तनुमः</b>
	<u>tanomi</u>	tanuvah	tanumah
	tan+o+mi	tan+u+vas	tan+u+mas
	_____	_____	_____
	eka	dvi	bahu

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

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

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

**tanumah** or **tanmaḥ**  
**tanuvah** or **tanvah**

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

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

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

Root: √kr 8U (do) Present Indicative

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

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

11. When the root √kr is prefixed by sam or pari, the kr becomes skr. For example, samskṛta, “put together.”

## PASSIVE CONSTRUCTION

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

The boy reads the book.

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

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

The book is read by the boy.

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

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

**मया गम्यते ।**

It is gone by me. (I go.)

This construction is not usually found in English.

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

root + ya + **ātmanepada** endings

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

5. For example, the root  $\sqrt{\text{paṭh}}$  1P (read) forms the passive like this:

$\text{paṭh} + \text{ya} + \text{te} = \text{paṭhyate}$  (is read)

6. Here are the two constructions:

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

The boy reads the book.

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

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

7. Here is the conjugation for the passive verb:

$\sqrt{\text{paṭh}}$  1P (read) passive

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

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

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

$\sqrt{ji}$	jayati	jīyate
conquer	he conquers	is conquered

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

$\sqrt{sthā}$	tiṣṭhati	sthīyate
stand	he stands	is stood

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

$\sqrt{kṛ}$	karoti	kriyate
make	he makes	is made

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

$\sqrt{smṛ}$	smarati	smaryate
remember	he remembers	is remembered

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

$\sqrt{vad}$	vadati	udyate
speak	he speaks	is spoken

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

$\sqrt{cint}$	cintayati	cintyate
think	he thinks	is thought

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

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

$\sqrt{b}udh$ (1U)	bodhati -te	budhyate	is known
$\sqrt{bhā}s$ (1Ā)	bhāsate	bhāsyate	is spoken
$\sqrt{bhū}$ (1P)	bhavati	bhūyate	is
$\sqrt{m}an$ (4Ā)	manyate	manyate	is thought
$\sqrt{ram}$ (1Ā)	ramate	ramyate	is enjoyed
$\sqrt{l}abha$ (1Ā)	labhate	labhyate	is obtained
$\sqrt{v}ad$ (1P)	vadati	udyate	is spoken
$\sqrt{v}as$ (1P)	vasati	uşyate	is lived
$\sqrt{s}ev$ (1Ā)	sevate	sevyate	is served
$\sqrt{sthā}$ (1P)	tiş̄hati	sthīyate	is stood
$\sqrt{s}mi$ (1Ā)	smayate	smīyate	is smiled
$\sqrt{s}mr̄$ (1P)	smarati	smaryate	is remembered
$\sqrt{h}as$ (1P)	hasati	hasyate	is laughed

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

VOCABULARY	SANSKRIT	ENGLISH
कृ (8U)	करोति कुरुते	he makes, does, performs
चुर् (10U)	चोरयति चोरयते	he steals
तन् (8U)	तनोति तनुते	he stretches, spreads, goes
तुद् (6U)	तुदति तुदते	he pushes, strikes
त्यज् (1P)	त्यजति	he abandons
दिव् (4P)	दीव्यति	he plays, shines, increases
सङ्गः (mas.)		attachment, clinging
सम् mf(ā)n (adj.)		balanced, equal, same
समत्वम् (n.)		balance, equanimity

**EXERCISES**

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

योगस्थः कुरु कर्मणि  
 सङ्गं त्यक्त्वा धनञ्जय ॥  
 सिद्ध्यसिद्ध्योः समो भूत्वा  
 समत्वं योग उच्यते ॥४८॥

- Memorize the conjugation for  $\sqrt{tan}$  and for  $\sqrt{kṛ}$ .
- Memorize the passive forms for the verbs we have studied.
- Learn the vocabulary from this lesson.
- Translate the following sentences:
  - वापी नद्या जलेन क्रियते ।१।
  - सङ्गं त्यक्त्वर्षिः समत्वमलभत ।२।
  - धार्मिकेण बालेन फलानि न चोर्यन्ते ।३।

- d. बालाः सुन्दरीं शुक्लां मालां कुर्वन्ति । ४।
- e. यदा नित्यो वेदस्त्यज्यते तदा सत्यं नावगम्यते । ५।
- f. यदा वीरोऽश्वं तुदति तदाश्वं उत्तिष्ठति । ६।
- g. रामो राजा भूम्यां शत्रुणा विना भवति । ७।
- h. तस्याः प्रियया पुत्रिकया माता दीव्यति । ८।
6. Translate the following sentences:
- a. सत्यवान्नामः सुखदुःखे सज्जाङ्गुप्यते । १।
- b. नर्दी गच्छ जलेन च प्रतिगच्छेति माताल्पं  
बालमवदत् ।
- c. स्मित्वा सीता तस्याः पितरं राजानं वदति । ३।

- d. रामराज्ये सुन्दरा ग्रामाः सेनया गुप्यन्ते ।४।
- e. चन्द्रस्य छाया गजान्मृगं तनोति ।५।
- f. योगस्थः समो भवेत्याचार्यः शिष्यं वदति ।६।
- g. यदा स तस्य राज्यं प्रतिगच्छति तदा रामो नृपः  
भवति ।७।
- h. नित्यं वेदं पृच्छेति पिता तस्य पुत्रमवदत् ।८।

## ANSWERS

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

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

# 21

## LESSON TWENTY-ONE

Recitation:	<b>Bhagavad-Gītā Chapter 2, Verse 49</b> Traditional Methods of Memorization
Grammar:	Nouns ending in <b>as</b> The <b>bahuvrīhi</b> compound
Vocabulary:	Words from Chapter 2, Verse 49 Nouns ending in <b>as</b>

BHAGAVAD-GITA

दूरेण ह्यवरं कर्म

बुद्धियोगाद्वन्नज्ञय ।

बुद्धौ शरणमन्विच्छ

कृपणः फलहेतवः ॥४६॥

dūreṇa hy avaraṁ karma  
 buddhi-yogād dhanañjaya  
 buddhau śaraṇam anviccha  
 kṛpaṇāḥ phala-hetavāḥ 49

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

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

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

### TRADITIONAL METHODS OF MEMORIZATION

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

samhitā-pāṭha	Collected reading
pada-pāṭha	word reading
krama-pāṭha	step reading
jaṭā-pāṭha	twisted reading
ghana-pāṭha	"killer" reading

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

दूरेण ह्यवरं कर्म  
 बुद्धियोगाद्वनजय ।  
 बुद्धौ शरणमन्विच्छ  
 कृपणाः फलहेतवः ॥४६॥

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

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

दूरेण हि अऽवरम् कर्म  
 बुद्धिऽयोगात् धनम् जय ।  
 बुद्धौ शरणम् अनुऽइच्छ  
 कृपणाः फलऽहेतवः ॥४६॥

dūreṇa hi a-varam karma  
 buddhi-yogāt dhanam-jaya  
 buddhau śaraṇam anu-iccha  
 kṛpaṇāḥ phala-hetavah

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

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

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

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

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

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

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

## NOUNS IN AS

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

Stem: **manas** (neuter) mind

<b>prathamā</b>	मनः	मनसी	मनांसि
<b>dvitiyā</b>	मनः	मनसी	मनांसि
<b>trtiyā</b>	मनसा	मनोभ्याम्	मनोभिः
<b>caturthī</b>	मनसे	मनोभ्याम्	मनोभ्यः
<b>pañcamī</b>	मनसः	मनोभ्याम्	मनोभ्यः
<b>śaṣṭhī</b>	मनसः	मनसोः	मनसाम्
<b>saptami</b>	मनसि	मनसोः	मनःसु
<b>sambodhana</b>	मनः	मनसी	मनांसि
	[ ] eka	[ ] dvi	[ ] bahu

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

Stem: **añgiras** (masculine) **añgiras** (feminine)

**prathamā** अङ्गिरा: अङ्गिरसौ अङ्गिरसः

**dvitiyā** अङ्गिरसम् अङ्गिरसौ अङ्गिरसः

**trtiyā** अङ्गिरसा अङ्गिरोभ्याम् अङ्गिरोभिः

**caturthī** अङ्गिरसे अङ्गिरोभ्याम् अङ्गिरोभ्यः

**pañcamī** अङ्गिरसः अङ्गिरोभ्याम् अङ्गिरोभ्यः

**śaṣṭhī** अङ्गिरसः अङ्गिरसोः अङ्गिरसाम्

**saptamī** अङ्गिरसि अङ्गिरसोः अङ्गिरःसु

**sambodhana** अङ्गिरः अङ्गिरसी अङ्गिरांसि

eka

dvi

bahu

## THE BAHUVRĪHI COMPOUND

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

**सीतारामौ गच्छतः ।**

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

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

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

**रामपुत्रो गच्छति ।**

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

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

**पुत्रो गच्छति ।**

The son is going.

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

outside the compound. Observe the following English sentence:

The redcoats are coming.

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

She reads the paperback.

He sees the Redwing.

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

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

**bahuvrīhi**

much-rice      having much rice

red-coat      having a red coat

paper-back      having a paper back

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

much-rice      whose rice is much  
A      B      whose B is Ared-wing      whose wing is red  
paper-back      whose back is paper

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

**बहुव्रीहिः**bahu-vrīhiḥ      **vigraha:**

“much-rice”      analysis:

**बहुवर्गीहिर्यस्य स बहुव्रीहिः**

bahur vrīhir yasya sa bahu-vrīhiḥ

he whose rice is much is “much-rice”

**विश्वरूपः**viśva-rūpaḥ      **vigraha:**

“all-form”      analysis:

**विश्वो रूपो यस्य स विश्वरूपः**

viśvo rūpo yasya sa viśva-rūpaḥ

he whose form is all is “all-form”

**स्थितप्रज्ञः**

sthita-prajñah vigraha:

“steady-intellect” analysis:

**स्थिता प्रज्ञा यस्य स स्थितप्रज्ञः**

sthitā prajñā yasya sa sthita-prajñah

he whose intellect is steady is “steady-intellect”

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

## VOCABULARY

## SANSKRIT

## ENGLISH

**अङ्गिरस्** (mas.)

Aṅgiras (a ṛṣi) (given in stem form)

**इष्** (6P) **इच्छति**

he wishes, desires, seeks

**चेतस्** (n.)

mind, thought (stem form)

**तपस्** (n.)

austerity, increasing heat

**तमस्** (n.)

darkness, dullness

**तेजस्** (n.)

light, splendor

**दूरम्** (n.)

distance, duration

**दूरे** (ind.)

far, in a distance (used as an indeclinable)

**दूरेण** (ind.)

far, by a distance

**नमस्** (n.)

reverence, homage

**बुद्धिः** (fem.)

intellect, intelligence

**मनस्** (n.)

mind

**महा** (in comp.)

great (**mahā** is used in compounds

for **mahat**—great)

**शरणम्** (n.)

refuge, shelter

**हि** (ind.)

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

**EXERCISES**

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

दूरेण ह्यवरं कर्म  
 बुद्धियोगाद्वन्नजय ।  
 बुद्धौ शरणमन्विच्छ  
 कृपणाः फलहेतवः ॥४६॥

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

- a. समबुद्धिमिच्छेति पितावदत् ।१।
- b. आचार्याय नमः शिष्यैः क्रियते ।२।
- c. महात्मा शान्त्यै कुपितानि कुलान्यपृच्छत् ।३।

- d. यदा तव मनो जयसि तदा तमो जेष्यसीत्याचार्यो  
वदति । ४।
- e. यत्र गजा भवन्ति तत्र मा गच्छेति माता  
तस्याः पुत्रमवदत् । ५।
- f. भगवानृषिर्बुद्धिमानस्ति कर्मफलं च नेच्छति । ६।
- g. एवमस्त्विति राजा मन्यते । ७।
- h. अश्वगजमृगा महानद्या जलमिच्छन्ति । ८।
- i. यदा चन्द्रस्य तेजो ग्रामे शोभते तदा दूरे मृगा  
दृश्यन्ते । ९।

6. Translate the following sentences:

- a. प्रजा राजो विषये वसन्ति । १।

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

**ANSWERS**

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

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

# 22

## LESSON TWENTY-TWO

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

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

Vocabulary: **Words from Chapter 2, Verse 50**

BHAGAVAD-GITA

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥५०॥

buddhi-yukto jahātiha

ubhe sukrta-duṣkṛte

tasmād yogāya yujyasva

yogaḥ karmasu kauśalam 50

He whose intellect is united (with the Self)  
casts off both good and evil even here.

Therefore, devote yourself to Yoga.

Yoga is skill in action.

<b>buddhi-</b>	(fem.) intellect, intelligence
<b>yuktaḥ</b>	(mas. nom. sing. p.p.p. $\sqrt{yuj}$ 7P) united (See below for the past passive participle—p.p.p.)
<b>buddhi-yuktaḥ</b>	(tatpuruṣa compound) united in intellect
<b>jahāti</b>	(3rd per. sing. pres. indicat. act. $\sqrt{hā}$ 3P) he casts off, abandons (See below for class 3.)
<b>iha</b>	(ind.) here, in this world, in this place
<b>ubhe</b>	(n. acc. dual adj.) both
<b>su-</b>	(ind.) good (See below for <b>su</b> , a prefix.)
<b>kṛta-</b>	(neuter p.p.p. $\sqrt{kṛ}$ 8P) action
<b>dus-</b>	(ind.) bad
<b>kṛte</b>	(n. acc. dual of p.p.p.) actions

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

## DIVISION OF SYLLABLES

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

3. If a consonant begins a pāda, it goes with the following vowel.

If several consonants begin a pāda, they all go with the following vowel. For example:

rāma	rā + ma
prajā	pra + jā

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

vāk

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

dharma      dhar + ma

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

dha + rma or dhar + ma

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

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

vatsa	va + tsa
iṣetvā	i + ṣe + tvā

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

traigunya-viṣayā vedā  
nistraigunyo bhavārjuna  
nirdvandvo nitya-sattvastho  
niryoga-kṣema ātmavān

trai gun ya vi ṣa yā ve dā  
nis trai gun yo bha vār ju na  
nir dvan dvo ni tya sat tvas tho  
nir yo ga kṣe ma āt ma vān

### PAST PASSIVE PARTICIPLE

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

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

the satisfied customer  
the spoken word

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

The customer was satisfied.  
The word was spoken.

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

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

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

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

$\sqrt{d}iv$ (4P)	<b>dīvya</b> ti	<b>dyūta</b>	played
$\sqrt{dr}ś(\sqrt{pa}ś)(1P)$ paśyati		<b>drṣṭa</b>	seen
$\sqrt{n}i$ (1U)	<b>nayati</b> -te	<b>nīta</b>	lead
$\sqrt{path}$ (1P)	<b>pāthati</b>	<b>pāthita</b>	read
$\sqrt{pā}$ (1P)	<b>pibati</b>	<b>pīta</b>	drunk
$\sqrt{prach}$ (6P)	<b>pr̥cchati</b>	<b>pr̥ṣṭa</b>	asked
$\sqrt{budh}$ (1U)	<b>bodhati</b> -te	<b>buddha</b>	known, awakened
$\sqrt{bhā}ś$ (1Ā)	<b>bhāṣate</b>	<b>bhāṣita</b>	spoken
$\sqrt{bhū}$ (1P)	<b>bhavati</b>	<b>bhūta</b>	been
$\sqrt{man}$ (4Ā)	<b>manyate</b>	<b>mata</b>	thought
$\sqrt{ram}$ (1Ā)	<b>ramate</b>	<b>rata</b>	enjoyed
$\sqrt{labh}$ (1Ā)	<b>labhate</b>	<b>labdha</b>	obtained
$\sqrt{vad}$ (1P)	<b>vadati</b>	<b>udita</b>	spoken
$\sqrt{vas}$ (1P)	<b>vasati</b>	<b>uṣita</b>	lived
$\sqrt{śubh}$ (1Ā)	<b>śobhate</b>	<b>śobhita</b>	shined
$\sqrt{sev}$ (1Ā)	<b>sevate</b>	<b>sevita</b>	served
$\sqrt{sthā}$ (1P)	<b>tiṣṭhati</b>	<b>sthita</b>	established

$\sqrt{s}mi$ (1Ā)	smayate	smita	smiled
$\sqrt{s}mr̥$ (1P)	smarati	smṛta	remembered
$\sqrt{has}$ (1P)	hasati	hasita	laughed
$\sqrt{hā}$ (3P)	jahāti	hīna	abandoned
$\sqrt{hu}$ (3P)	juhoti	huta	offered

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

**अश्वे बालेन लब्धः ।**

The horse was obtained by the boy.

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

**अश्वे बालेन लब्धः ।**

The horse is obtained by the boy.

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

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

**रामो वनं गतः ।**

Rāma went to the forest.

**सीता वनं गता ।**

Sītā went to the forest.

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

<b>anudita</b>	not spoken
<b>anāgata</b>	not come

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

<b>iṣṭam̄ phalam</b>	desired reward, desired fruit
<b>iṣṭa-phalam</b>	desired reward, desired fruit (karmadhāraya)

<b>sṭhitā prajñā</b>	established intellect
<b>sṭhita-prajñā</b>	established intellect (karmadhāraya)

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

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

ROOT	ADJECTIVE	NOUN
√kr̥ do, make	kr̥ta (m.f.n.) done	kr̥ta (n.) action
√gai sing	gīta (m.f.n.) sung	gītā (fem.) song
√budh awake	buddha (m.f.n.) awakened	buddha (mas.) sage
sam + √dhā together + put	samhitā (m.f.n.) collected	samhitā (fem.) collectedness, unity
sam + √kr̥ together + make	samskr̥ta (m.f.n.) perfected	samskr̥ta (n.) Sanskrit language

**VERB CLASS 3**

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

**abhyāsa + root (weak forms)**  
**abhyāsa + guna of root (strong forms)**

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

$\sqrt{dā}$  (give)      **dadā**

- An aspirated syllable becomes unaspirated. For example:

$\sqrt{dhā}$  (put)      **dadhā**

- The vowel **r̥** is changed to **i** in reduplication. For example

$\sqrt{bhr̥}$  (carry)      **bibhr̥**

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

$\sqrt{tyaj}$  (abandon) **tatyāja**

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

$\sqrt{sthā}$  (stand)      **tiṣṭha**

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

$\sqrt{kṛ}$  (do)      cakāra

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

$\sqrt{hā}$  (abandon)    jahā

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

Root:  $\sqrt{hu}$  (offer) 3P Present Indicative

prathama	जुहोति <u>juhoti</u> juho+ti	जुहृतः <u>juhutah</u> juhu+tas	जुहृति <u>juhvati</u> juhv+ati
madhyama	जुहोषि <u>juhosī</u> juho+si	जुहृथः <u>juhuthah</u> juhu+thas	जुहृथ <u>juhutha</u> juhu+tha
uttama	जुहोमि <u>juhomī</u> juho+mi	जुहृवः <u>juhuvah</u> juhu+vas	जुहृमः <u>juhumah</u> juhu+mas
	eka	dvi	bahu

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

8. Here is the imperative.

Root:  $\sqrt{hu}$  (offer) 3P Imperative

prathama	<b>जुहोतु</b> <u>juhotu</u> juho+tu	<b>जुहुताम्</b> <u>juhutām</u> juhu+tām	<b>जुहृतु</b> <u>juhvatu</u> juhv+atu
madhyama	<b>जुहृधि</b> <u>juhudhi</u> juhu+dhi	<b>जुहुतम्</b> <u>juhutam</u> juhu+tam	<b>जुहृत</b> <u>juhuta</u> juhu+ta
uttama	<b>जुहवानि</b> <u>juhavāni</u> juho+āni	<b>जुहवाव</b> <u>juhayāva</u> juho+āva	<b>जुहवाम</b> <u>juhavāma</u> juho+āma
	eka	dvi	bahu

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

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

Root:  $\sqrt{hā}$  (abandon) 3P Present Indicative

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

### PREFIXES SU AND DUS

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

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

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

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

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

**duṣkrta** bad-action  
**durjaya** difficult to conquer

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

**subodha** easy to understand

VOCABULARY	SANSKRIT	ENGLISH
	इह (ind.)	here, in this world
	उभ (mfn adj.)	both (used in the dual)
	कौशलम् (n.)	skill, good fortune, prosperity
	दुस् (prefix)	ill, bad, difficult, hard
	सु (prefix)	well, very, good, right, easy
हा (3P)	जहाति	he abandons
हु (3P)	जुहोति	he offers

**EXERCISES**

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

बुद्धियुक्तो जहातीह  
 उभे सुकृतदुष्कृते ।  
 तस्माद्योगाय युज्यस्व  
 योगः कर्मसु कौशलम् ॥५०॥

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

- बालस्त्यक्तया धेन्वा शीघ्राया नद्याः प्रतिगच्छति ।१।
- अङ्गिरा दुर्वनं जहाति ।२।
- यदातिथय आगच्छन्ति तंदा तेभ्यो जलं जुहुमः ।३।

d. सीता रामश्च दूरे वनं गतौ । ४।

e. उभावश्चो मृगश्च कन्यया गुप्तौ । ५।

f. धार्मिका पुत्रिका महाकविनेष्टा । ६।

g. कथमिह दुःखं जहामीति कन्या स्वसारमपृच्छत्  
। ७।

h. दुःखं सुखस्य दात्रा हीनमिति स्वसावदत् । ८।

i. यत्र शुक्लोऽश्चो गतस्तत्रापि राज्ञः सेना गता । ९।

j. कर्मकौशलमिह स्थितबुद्धिना लभ्यते । १०।

6. Translate the following sentences:

a. सत्त्वमना उभे कौशलं च सुखं च लभते ।१।

b. बालः कृष्णो नाम महातेजा उदभवत् ।२।

c. आचार्याय नमः कृत्वा शिष्या उत्तिष्ठन्ति ।३।

d. अग्नये राजा जलं जुहोति ।४।

e. ज्ञानेनास्माकं मनांसि गोपायाम इति शिष्या  
वदन्ति ।५।

f. सुखहेतुश्वेतःसत्त्वम् ।६।

g. अजितो वीरः प्रियां तस्य भार्या प्रतिगच्छति ।७।

h. सुकृतानि च दुष्कृतानि च बुद्धिनेष्टानि ।८।

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

## ANSWERS

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

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

# 23

## LESSON TWENTY-THREE

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

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

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

BHAGAVAD-GĪTĀ

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥५१॥

karmajam buddhi-yuktā hi  
 phalam tyaktvā manīṣināḥ  
 janma-bandha-vinirmuktāḥ  
 padam gacchanty anāmayam 51

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

<b>karma-</b>	(n.) action
<b>jam</b>	(n. acc. sing. from √jan 4Ā) born, produced by
<b>karma-jam</b>	(upapada compound) born of action
<b>buddhi-</b>	(fem.) intellect
<b>yuktāḥ</b>	(mas. nom. pl. p.p.p. √yuj 7P) united
<b>buddhi-yuktāḥ</b>	(tatpuruṣa compound) united in intellect
<b>hi</b>	(ind.) truly, for

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

**METER**

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

rā	mā	ya	na
heavy	heavy	light	light
—	—	~	~

ma	hā	bhā	ra	tam
~	—	—	~	—

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

त्रै गुरु य वि ष या: वे दा:

trai gun̄ ya vi ṣa yāḥ ve dāḥ

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

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

म ̄-̄- न ̄-̄- भ ̄-̄- य ̄-̄-

ज ̄-̄- र ̄-̄- स ̄-̄- त ̄-̄-

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

यमाताराजभानसलगाः

yamātārājabhānasalagāḥ

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

निस्त्रैगुरयो भवार्जुन  
nistraiguṇyo bhavārjuna  
— — — |— ^ — |— ^  
म र ल ल

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

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

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

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

a. न भ ल ग = व व व | - व व | व -

gajagati (gait of an elephant)

रविसुतापरिसरे (example)

b. ज र ल ग = व - व | - व - | व -

pramāṇikā (measured)

पुनातु भक्तिरच्युता (example)

c. भ त ल ग = व व व | - - व | व -

māṇavaka (youthful)

चंचलचूडं चपलैः (example)

d. म म ग ग = - - - | - - - | - -

vidyunmālā (garland of light)

यस्मिन्नास्तां रापोच्छित्यै (example)

e. र ज ग ल = - व - | व - व | व -

samāṇikā (uniform)

यस्य कृष्णापादपद्म

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

त्रैगुण्यविषया वेदा                    - - - | ^ ^ - | - -

निस्त्रैगुण्यो भवार्जुन ।                    - - - | - ^ - | ^ ^

निर्द्वन्द्वो नित्यसत्त्वस्थो                    - - - | - ^ - | - -

निर्योगक्षेम आत्मवान् ॥                    - - - | - ^ - | ^ -

योगस्थः कुरु कर्माणि                    - - - | ^ ^ - | - ^

सङ्गं त्यक्त्वा धनञ्जय ।                    - - - | - ^ - | ^ ^

सिद्ध्यसिद्ध्योः समो भूत्वा                    - ^ - | - ^ - | - -

समत्वं योग उच्यते ॥                    - - - | - ^ - | ^ -

दूरेण ह्यवरं कर्म                    - - - | ^ ^ - | - ^

बुद्धियोगाद्वनञ्जय ।                    - ^ - | - ^ - | ^ ^

बुद्धौ शरणमन्विच्छ                    - - ^ | ^ ^ - | -

कृपणाः फलहेतवः ॥                    - ^ - | ^ ^ - | ^ -

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

**NOUNS ENDING  
IN "IN"**

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

Stem: **hastin** (masculine) elephant

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

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

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

<b>prathamā</b>	दाण्ड	दाण्डनी	दराढीनि
<b>dvitiyā</b>	दाण्ड	दाण्डनी	दराढीनि
<b>sambodhana</b>	दाण्ड	दाण्डनी	दराढीनि
	दाण्डन्		

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

Noun	Adjective
<b>dāṇḍa</b> (mas.) stick	<b>dāṇḍin</b> (mf <sub>n</sub> ) possessing a stick
<b>aśva</b> (mas.) horse	<b>aśvin</b> (mf <sub>n</sub> ) possessing horses
<b>hasta</b> (mas.) hand	<b>hastin</b> (mf <sub>n</sub> ) possessing hands
<b>śaśa</b> (mas.) rabbit	<b>śaśin</b> (mf <sub>n</sub> ) possessing the rabbit
<b>bala</b> (mas.) strength	<b>balin</b> (mf <sub>n</sub> ) possessing strength
<b>maniṣā</b> (mas.) wisdom	<b>maniṣin</b> (mf <sub>n</sub> ) possessing wisdom
<b>yoga</b> (mas.) union	<b>yogin</b> (mf <sub>n</sub> ) possessing yoga
<b>pakṣa</b> (mas.) wing	<b>pakṣin</b> (mf <sub>n</sub> ) possessing wings

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

**yogin** (masculine)

**yogini** (feminine)

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

**tapas** (austerity)

**tejas** (light)

**tapasvin** (possessing austerity)

**tejasvin** (possessing light)

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

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

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

kāma-kāmī desirer of desires

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

### MORE CLASS 3 VERBS

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

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

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

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

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

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

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

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

### VERB CLASS 7

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

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

2. Here is the present indicative for class 7:

Root:  $\sqrt{yuj}$  (unite) 7U Present Indicative

<b>prathama</b>	<b>युनक्ति</b>	<b>युङ्कः</b>	<b>युञ्जन्ति</b>
	<u><b>yunakti</b></u>	<u><b>yuñktah</b></u>	<u><b>yuñjanti</b></u>
	<b>yunaj+ti</b>	<b>yuñj+tas</b>	<b>yuñj+anti</b>
<b>madhyama</b>	<b>युनक्ति</b>	<b>युङ्कथः</b>	<b>युञ्कथ</b>
	<u><b>yunaksi</b></u>	<u><b>yuñkthaḥ</b></u>	<u><b>yuñktha</b></u>
	<b>yunaj+si</b>	<b>yuñj+thas</b>	<b>yuñj+tha</b>
<b>uttama</b>	<b>युनज्जिमि</b>	<b>युञ्ज्जवः</b>	<b>युञ्ज्जमः</b>
	<u><b>yunajjimi</b></u>	<u><b>yuñjvah</b></u>	<u><b>yuñjmaḥ</b></u>
	<b>yunaj+jmi</b>	<b>yuñj+vas</b>	<b>yuñj+mas</b>
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

## INTERNAL SANDHI

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

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

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

a. Before vowels and **y**:

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

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

b. Before unvoiced consonants:

**d** becomes **t**

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

c. Before unvoiced unaspirated consonants:

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

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

d. Before unvoiced unaspirated consonants:

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

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

**VOCABULARY****SANSKRIT****ENGLISH**

**जन्** (4Ā) जायते

he is born

**जन्मन्** (n.)

birth, origin, rebirth

**दा** (3U) ददाति दत्ते

he gives

**धा** (3U) दधाति धत्ते

he places

**पक्षिन्** (mas.)

bird

**पदम्** (n.)

place, state, step, foot

**बन्धः** (mas.)

bondage

**मनीषिन्** (mas.)

wise person

**मुच्** (6U) मुञ्चति मुञ्चते

he releases, liberates

**युज्** (7U) युनक्ति युक्ते

he unites

**योगिन्** (mas.)

practitioner of yoga (male)

**योगिनी** (fem.)

practitioner of yoga (female)  
(ī declension)

**रुध्** (7U) रुणाङ्कि रुन्धे

he blocks, opposes

**शशिन्** (mas.)

moon

**हस्तिन्** (mas.)

elephant

**EXERCISES**

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

कर्मजं बुद्धियुक्ता हि  
 फलं त्यक्त्वा मनीषिणः ।  
 जन्मबन्धविनिर्मुक्ताः  
 पदं गच्छन्त्यनामयम् ॥५१॥

3. Memorize the declension for words ending in in.
4. Memorize the conjugation of  $\sqrt{dā}$ ,  $\sqrt{dhā}$ , and  $\sqrt{yuj}$ .
5. Learn the vocabulary from this lesson.
6. Translate the following sentences:
  - a. ज्ञानं शान्तिमनसो जायते ।१।
  - b. कृष्णो वनाच्छुक्लं पक्षिणमानयति तं च मुञ्चति

c. सुखं मनीषिणा बुध्यते ।३।

d. शशिनस्तेजः पश्येति मित्रं वदति ।४।

e. पुत्रिका कुलं पुत्रवदजायत ।५।

f. महाराजोऽतिथौ मालामदधात् ।६।

g. महाराजस्तस्मै जलं फलानि चाप्यददात् ।७।

h. योगी जन्मनो बन्धाद्युक्तः ।८।

7. Translate the following sentences into Sanskrit:

a. योगाद्वद्धेः सत्त्वमागच्छति बुद्धेः सत्त्वाच्च  
सुखं जायते ।१।

b. यो दूरादागच्छति तं पद्मिणमर्जुनः स्मयते ।२।

c. असङ्गचेतो नित्यसुखस्य दातेह ।३।

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

d. कौशलं सुकर्मजं मनीषिभिर्बुध्यते न दुःखस्थैः

।४।

e. यदा ते बुद्धिरात्मस्थस्तदा योगं लप्स्यसे ।५।

f. अतिथयेऽत्र जलमानयेति माता पुत्रिकां

वदति ।६।

g. वाप्या जलं लब्ध्वा कन्या गृहेऽतिथये तद्दाति

।७।

h. अग्निं हित्वा हस्ती जले पदान्यदधात् ।८।

**ANSWERS**

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

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

# 24

## LESSON TWENTY-FOUR

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

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

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

BHAGAVAD-GĪTĀ

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं

श्रोतव्यस्य श्रुतस्य च ॥५२॥

yadā te moha-kalilam  
 buddhir vyatitarisyati  
 tadā gantāsi nirvedam  
 śrotavyasya śrutasya ca 52

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

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

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

**SVARA**

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

आत्मा बुद्ध्या समेत्यार्थन्मनो युक्ते विवक्षया ।

मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् ॥

मारुतस्तूरसि चरन्मन्दं जनयति स्वरम् ।

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

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

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

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

**तुरीयं वाचो मनुष्या वदन्ति**

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

**स्वरतः कालतः स्थानात्रयलानुप्रदानतः**

**svarataḥ kālataḥ sthānāt prayatnānupradānataḥ**

Here are the five ways:

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

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

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

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

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

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

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

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

## THE PERIPHRASTIC FUTURE

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

**guna of verb root + tā (or itā)**

For example:

- ✓ **gam** becomes **gantā**
- ✓ **kṛ** becomes **kartā**
- ✓ **bhū** becomes **bhavitā**

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

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

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

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

5. Here is the declension of  $\sqrt{\text{gam}}$ :

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

<b>prathama</b>	गन्ता	गन्तारौ	गन्तारः
	gantā	gantārau	gantārah
<b>madhyama</b>	गन्तासि	गन्तास्थः	गन्तास्थ
	gantāsi	gantāsthaḥ	gantāstha
	gantā+asi	gantā+sthaḥ	gantā+stha
<b>uttama</b>	गन्तास्मि	गन्तास्वः	गन्तास्मः
	gantāsmi	gantāsvah	gantāsmah
	gantā+asmī	gantā+svah	gantā+smah
	_____	_____	_____
	eka	dvi	bahu

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

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

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

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

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

## THE GERUNDIVE

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

अश्वो राजा नेयः ।

*aśvo rājñā neyah*

The horse is to be lead by the king.

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

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

I must go. (becomes)

**मया गन्तव्यम् ।**

**mayā gantavyam**

It is to be gone by me.

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

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

**गन्तव्यम्**

Go. (It is to be gone.)

**आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो**

**निदिध्यासितव्यः**

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

**स आत्मा स विज्ञेयः ।**

That is the Self. That is to be known.

(*Nṛsimhottaratāpanīya Upaniṣad* 1)

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

ROOT	aniya	tavya	ya	ENGLISH
√āp (5P)	āpanīya	āptavya	āpya	to be obtained
√iṣ (6P)	eṣanīya	eṣitavya	eṣya	to be chosen
√kṛ (8U)	karaṇīya	kartavya	kārya	to be done
√gam (1P)	gamanīya	gantavya	gamyā	to be gone
√gup (1P)	gopaniya	goptavya	gopya	to be protected
√cint (10U)	cinataniya	cintayitavya	cintya	to be thought
√cur (10U)	coraniya	corayitavya	corya	to be stolen
√jan (4Ā)	—	janitavya	janya	to be born
√ji (1P)	—	jetavya	jitya, jeya	to be conquered
√tan (8U)	—	tanitavya	tanya	to be stretched
√tud (6U)	—	—	todya	to be pushed
√tṛ (1P)	tāraṇīya	taritavya	tārya	to be crossed
√tyaj (1P)	tyajaniya	tyaktavya	tyājya	to be abandoned
√dā (3U)	dāniya	dātavya	deya	to be given
√div (4P)	—	devitavya	—	to be played
√drś (1P)	darśaniya	draṣṭavya	drśya	to be seen

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

$\sqrt{su}$ (5U)	—	sotavya	—	to be pressed
$\sqrt{sev}$ (1Ā)	sevanīya	sevitavya	sevya	to be served
$\sqrt{sthā}$ (1P)	—	sthātavya	stheya	to be established
$\sqrt{smi}$ (1Ā)	smayaniya	smetavya	smāya	to be smiled
$\sqrt{smṛ}$ (1P)	smarāniya	smartavya	smarya	to be remembered
$\sqrt{has}$ (1P)	hasaniya	hasitavya	hāsyā	to be laughed
$\sqrt{hā}$ (3P)	—	hātavya	heya	to be abandoned
$\sqrt{hu}$ (3P)	—	hotavya	havya	to be offered

**VERB CLASS 5**

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

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

2. The root  $\sqrt{sru}$  becomes  $\acute{s}rū$  before adding **nu** or **no**. Here is the conjugation for  $\sqrt{sru}$ :

Root: √śru (hear) 5P Present Indicative

prathama	শৃণোতি śrnoti śrno+ti	শৃণুতঃ śrṇutah śrṇu+tas	শৃণবন্তি śrṇvanti śrṇu+anti
madhyama	শৃণোষি śrnosi śrno+si	শৃণুথঃ śrṇuthah śrṇu+thas	শৃণুথ śrṇutha śrṇu+tha
uttama	শৃণোমি śrnomi śrno+mi	শৃণুবঃ śrṇuvah śrṇu+vas	শৃণুমঃ śrṇumah śrṇu+mas
	eka	dvi	bahu

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

Root:  $\sqrt{\bar{a}p}$  (obtain) 5P Present Indicative

<b>prathama</b>	<b>आप्रोति</b>	<b>आपुतः</b>	<b>आपुवन्ति</b>
	<u><math>\bar{a}pnoti</math></u>	$\bar{a}pnutaḥ$	$\bar{a}pnuvanti$
	$\bar{a}pno+ti$	$\bar{a}pnu+tas$	$\bar{a}pnu+anti$
<b>madhyama</b>	<b>आप्रोषि</b>	<b>आपुथः</b>	<b>आपुथ</b>
	<u><math>\bar{a}pnosi</math></u>	$\bar{a}pnuthah$	$\bar{a}pnutha$
	$\bar{a}pno+si$	$\bar{a}pnu+thas$	$\bar{a}pnu+tha$
<b>uttama</b>	<b>आप्रोमि</b>	<b>आपुवः</b>	<b>आपुमः</b>
	<u><math>\bar{a}pnomi</math></u>	$\bar{a}pnuvah$	$\bar{a}pnumarh$
	$\bar{a}pno+mi$	$\bar{a}pnu+vas$	$\bar{a}pnu+mas$
	<hr/>	<hr/>	<hr/>
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

VOCABULARY	SANSKRIT	ENGLISH
	<b>आप्</b> (5P) आप्नोति	he obtains
	<b>कलिलः</b> (mas.)	mire, thicket
	<b>चेद्</b> (ind.)	if (not placed first in a sentence) (often used as a relative adverb)
	<b>तु</b> (ind.)	but (not placed first in a sentence)
	<b>तृ</b> (1P) तरति	he crosses over
	<b>निर्वेदः</b> (mas.)	indifference
	<b>मोहः</b> (mas.)	delusion
	<b>श्रु</b> (5P) श्रुणोति	he hears
	<b>सु</b> (5U) सुनोति सुनुते	he presses

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

**EXERCISES**

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

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

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

a. सुखवांशेदसि तदेहामृतमासासि ।१।

b. वयं फलानि सुनुमो जलं च पक्षिभ्य आप्नुमः

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

7. Translate the following sentences:

a. जन्मबन्धं मत्वा मनीषी समत्वमिच्छति ।१।

b. विषयेषु सङ्गादविद्या जायते ।२।

c. शिष्याः पुस्तकं पठतेत्याचार्यो वदति ।३।

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

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

f. आत्मा श्रोतव्यो मन्तव्योऽवगन्तव्यश्च ।६।

g. बन्धस्य हेतुं दृष्टोत्तिष्ठ मोहमुक्त इति

कृष्णोऽर्जुनमवदत् ।७।

h. सीतेव स्मित्वा माता सुन्दरीं पुत्रिकामवदत् ।८।

#### ANSWERS

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

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

# 25

## LESSON TWENTY-FIVE

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

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

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

BHAGAVAD-GĪTĀ

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्

तदा योगमवाप्स्यसि ॥५३॥

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

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

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

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

## ADDITIONAL LETTERS

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



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



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

*āt mā  
pad ma  
svap na*

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

are written in devanāgarī as:

ऋ or कुँ खुँ गुँ घुँ

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

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

rājarsi

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

—॒

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

## PRONOMINAL ADJECTIVES

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

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

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

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

### Neuter Nominative Singular

<b>अन्यत्</b>	other
<b>एकम्</b>	one
<b>परम्</b>	higher, beyond
<b>पूर्वम्</b>	former
<b>सर्वम्</b>	all
<b>स्वम्</b>	own

3. Here are some examples of their use:

**एकः पुत्रो वनं गच्छति ।**

**ekah putro vanam gacchati**

One son goes to the forest.

**बालः सर्वाणि पुस्तकानि पठति ।**

**bālah sarvāṇi pustakāni pṝthati**

The boy reads all the books.

**बालोऽन्यस्माद्रजादागच्छति ।**

**bālo 'nyasmād gajād āgacchati**

The boy comes from the other elephant.

**प्रकृतिं स्वामवष्टभ्य**

**prakṛtim svām avaṣṭabhyā**

Entering into my own nature (*Bhagavad-Gītā* 9.8)

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

**तदेकं वद**

**tad ekam vada**

Tell me the one (*Bhagavad-Gītā* 3.2)

**एवं बुद्धेः परं बुद्ध्वा**

**evam buddheḥ param buddhvā**

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

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

Stem: **sarva** (masculine) all

<b>prathamā</b>	सर्वः	सर्वौ	सर्वे
<b>dvitiyā</b>	सर्वम्	सर्वौ	सर्वान्
<b>त्रिया</b>	सर्वेण	सर्वाभ्याम्	सर्वैः
<b>caturthī</b>	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
<b>pañcamī</b>	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
<b>śaṣṭhī</b>	सर्वस्य	सर्वयोः	सर्वेषाम्
<b>saptamī</b>	सर्वस्मिन्	सर्वयोः	सर्वेषु
	[ ]	[ ]	[ ]
	eka	dvi	bahu

**VERB CLASS 2**

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

root (for weak forms)  
**guna** of root (for strong forms)

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

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

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

3. Here is the conjugation of  $\sqrt{brū}$  (speak), which is irregular.  
 Notice that an ī is added in the strong forms:

Root:  $\sqrt{brū}$  (speak) 2U Present Indicative

prathama	<b>ब्रवीति</b>	<b>ब्रूतः</b>	<b>ब्रुवन्ति</b>
	<u>bravīti</u>	brūtah	bruvanti
	bravī+ti	brū+taś	bruv+anti
madhyama	<b>ब्रवीषि</b>	<b>ब्रूथः</b>	<b>ब्रूथ</b>
	<u>bravīsi</u>	brūthah	brūtha
	bravī+si	brū+thas	brū+tha
uttama	<b>ब्रवीमि</b>	<b>ब्रूवः</b>	<b>ब्रूमः</b>
	<u>bravīmi</u>	brūvah	brūmah
	bravī+mi	brū+vas	brū+mas
	_____	_____	_____
	eka	dvi	bahu

4. Here is the conjugation for the irregular verb  $\sqrt{han}$  (kill):

Root:  $\sqrt{han}$  (han) 2P Present Indicative

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

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

## VERB CLASS 9

1. **Class 9**  $\sqrt{kri\ gana}$  ( $\sqrt{kri}$  buy) The ninth class forms its stem by adding **nā** in strong forms and **nī** in weak forms. the present stem is formed by:

root + **nī** (for weak forms)

root + **nā** (for strong forms)

2. Few of the roots in class 9 are used, except for the important root  $\sqrt{jñā}$  (know). This root is regular, except that it loses its **nī** throughout the conjugation:

Root:  $\sqrt{jñā}$  (know) 9U Present Indicative

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

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

**SUMMARY OF  
VERB CLASSES**

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

#	<u>GANA</u>	<u>STEM</u>	<u>PRESENT</u>	<u>ENGLISH</u>
1.	$\sqrt{bhū}$ (P)	guna of root + a	bhava+ti	he is
2.	$\sqrt{ad}$ (P)	guna of root (strong) root (weak)	at+ti at+tah	he eats those two eat
3.	$\sqrt{hu}$ (P)	abhyāsa + guna of root (strong) abhyāsa + root (weak)	juho+ti juhū+tah	he offers those two offer
4.	$\sqrt{div}$ (P)	root + ya	dīvya+ti	he plays
5.	$\sqrt{su}$ (U)	root + no (strong) root + nu (weak)	suno+ti sunu+tah	he presses those two press
6.	$\sqrt{tud}$ (U)	root + a	tuda+ti	he pushes
7.	$\sqrt{rudh}$ (U)	na after vowel of root (strong) n after vowel of root (weak)	ruṇaddhi (ruṇadh+ti) runddhah	he blocks those two block (rundh+tah)
8.	$\sqrt{tan}$ (U)	root + o (strong) root + u (weak)	tano+ti tanu+tah	he stretches those two stretch
9.	$\sqrt{kri}$ (U)	root + nā (strong) root + nī (weak)	kriṇā+ti kriṇī+tah	he buys those two buy
10.	$\sqrt{cur}$ (U)	guna of root + aya	corayati	he steals

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

VOCABULARY	SANSKRIT	ENGLISH
	<b>अट्</b> (2P) <b>अत्ति</b>	he eats
	<b>अन्य</b> (mf <sub>n</sub> adj.)	other
	<b>क्री</b> (9U) <b>क्रीणाति क्रीणीते</b>	he buys, purchases
	<b>ज्ञा</b> (9U) <b>जानाति जानीते</b>	he knows
	<b>निश्चल</b> (mf(ā)n adj.)	unmoving, steady
	<b>पद्</b> (4Ā) <b>पद्यते</b>	he goes, attains
	<b>पर</b> (mf(ā)n adj.)	higher, beyond
	<b>पूर्व</b> (mf <sub>n</sub> adj.)	former
	<b>ब्रू</b> (2U) <b>ब्रवीति ब्रूते</b>	he speaks
	<b>श्रुतिः</b> (fem.)	Veda, scripture
	<b>समाधिः</b> (mas.)	transcendental awareness
	<b>सर्व</b> (mf <sub>n</sub> adj.)	all
	<b>स्व</b> (mf <sub>n</sub> adj.)	own
	<b>हन्</b> (2P) <b>हन्ति</b>	he kills

**EXERCISES**

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

श्रुतिविप्रतिपन्ना ते  
 यदा स्थास्यति निश्चला ।  
 समाधावचला बुद्धिस्  
 तदा योगमवाप्यसि ॥५३॥

3. Memorize the pronominal adjectives and know how to decline them.
4. Learn verb classes 2 and 9, and memorize the summary of verb classes.
5. Learn the vocabulary from this lesson.
6. Translate the following sentences into English:
  - a. यः कार्यं कर्म सर्वं करोति स कर्मयोगी ।१।
  - b. श्रुतिर्निश्चलमनोभिः श्रूयते ।२।

c. सीता वने सर्वाणि फलानि जानाति परं चापि

।३।

d. धार्मिकं कर्म जानामि तत्तु न करोमीति राजा  
वदति ।४।

e. दुर्वनं हित्वा वीरः शत्रुं हन्ति ।५।

f. समाधिस्था निश्चला सुन्दरी कन्या योगं करोति  
।६।

g. परस्माद्योहात्तीर्त्वा योगी शान्तिं पद्यते ।७।

h. नृपः स्वस्य पुत्रस्य जन्मनश्च कथां ब्रवीति ।८।

7. Translate the following sentences:

a. धार्मिकमेव कर्म कुरुतेति माता सर्वा  
प्रजामब्रवीत् ।१।

b. जलं पीत्वा बालाः सर्वाणि फलान्यदन्ति  
महाहस्तीव ।२।

c. उभयोः सूर्यचन्द्रोस्तेजो जानामीति मनीषी  
ब्रवीति ।३।

d. योगश्रुतौ बन्धान्मोहाच्च शरनं समाधिर्जायते  
।४।

e. समत्वे स्थितः सत्त्वं मनः कृत्वा योगी  
बन्धान्मुक्तः ।५।

f. हस्तिनो वने तेषां सर्वाञ्शत्रून्मन्ति ।६।

g. आत्मनात्मानं ज्ञात्वा योगिनी सुखमिहाप्रोति ।७।

h. नर्दी गच्छ जलं च म आनंयेति पिता

पुत्रमब्रवीत् ।८।

## ANSWERS

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

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

# 26

## LESSON TWENTY-SIX

Recitation:

**Bhagavad-Gītā Chapter 2, Verse 54**

The alphabet

Grammar:

The tenses and moods

The perfect

Interrogative pronouns

Monosyllabic nouns

The optative

Vocabulary:

Words from Chapter 2, Verse 54

Indefinite particles

BHAGAVAD-GĪTĀ

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा

समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत्

किमासीत् व्रजेत् किम् ॥५४॥

arjuna uvāca

sthita-prajñasya kā bhāṣā

samādhi-sthasya keśava

sthita-dhiḥ kim prabhāṣeta

kim āśīta vrajeta kim 54

Arjuna said:

What are the signs of a man whose intellect is steady,  
who is absorbed in the Self, O Keshava?How does the man of steady intellect speak,  
how does he sit, how does he walk?

arjuna

(mas. nom. sing.) Arjuna

uvāca

(3rd per. sing. perfect active √vac 2P) said  
(See below for the perfect.)

sthita-

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

prajñasya

(mas. gen. sing.) of intellect

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

## THE ALPHABET

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

अइउण् ।१। ऋलृक् ।२। एओण् ।३। ऐओच् ।४।  
 हयवरट् ।५। लण् ।६। जमडुणानम् ।७। भभज्  
 ।८। घठधष् ।९। जबगडदश् ।१०। खफछठथच-  
 टतव् ।११। कपय् ।१२। शषसर् ।१३। हल् ।१४।

4. The Pāṇiniya Śikṣā lists the alphabet as 63 or 64 letters. One letter, the long l, is considered duḥspr̥ṣṭa, or “difficult.” Here is the alphabet as given there:

अ	आ	अ३
इ	ई	ई३
उ	ऊ	ऊ३
ऋ	ऋू	ऋ३
ल	लू	लृ३
ए	ऐ	ऐ३
ओ	औ	औ३
अं	अः	( )

4 yamas

क	খ	গ	ঘ	ঁ
চ	ছ	জ	ঝ	জ
ট	ঠ	ঢ	ধ	শ
ত	থ	দ	ধ	ন
প	ফ	ব	ভ	ম
য	র	ল	ব	
শ	ষ	স	ল	

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

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

## THE TENSES AND MOODS

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

<u>TENSE</u>	<u>NAME BY PĀNINI</u>	<u>ENGLISH</u>
vartamāna	laṭ	present
anadyatanabhūta	lañ	imperfect
parokṣabhūta	liṭ	perfect
bhūta	luñ	aorist
anadyatana	luṭ	periphrastic future
bhaviṣyan	lr̥ṭ	simple future
<u>MOOD</u>	<u>NAME BY PĀNINI</u>	<u>ENGLISH</u>
ājñā	loṭ	imperative
vidhi	liñ	optative
āśīḥ	leṭ	subjunctive
samketa	lr̥ñ	conditional

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

**THE PERFECT**

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

Root:  $\sqrt{vac}$  (speak) 2P Perfect

<b>prathama</b>	<b>उवाच</b>	<b>ऊचतुः</b>	<b>ऊचुः</b>
	<u>uvāca</u>	ūcatuh	ūcuḥ
	uvāc+a	ūc+atus	ūc+us
<b>madhyama</b>	<b>उवक्थ</b>	<b>ऊचथुः</b>	<b>ऊच</b>
	<u>uvaktha</u>	ūcathuh	ūca
	uvac+tha	ūc+athus	ūc+a
<b>uttama</b>	<b>उवच</b>	<b>ऊचिव</b>	<b>ऊचिम</b>
	<u>uvaca</u>	ūciva	ūcima
	uvac+a	ūc+i+va	ūc+i+ma
	[ ]	[ ]	[ ]
	eka	dvi	bahu

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

3. Here is the perfect middle for  $\sqrt{vac}$ :

Root:  $\sqrt{vac}$  (speak) 2P Perfect middle (he spoke)

prathama	ऊचे	ऊचाते	ऊचिरे
	ūce	ūcāte	ūcire
	ūc+e	ūc+āte	ūc+ire
madhyama	ऊचिषे	ऊचाथे	ऊचिध्वे
	ūciṣe	ūcāthe	ūcidhve
	ūc+i+se	ūc+āthe	ūc+i+dhve
uttama	ऊचे	ऊचिवहे	ऊचिमहे
	ūce	ūcivahē	ūcimahē
	ūc+e	ūc+i+vahe	ūc+i+mahe
	_____	_____	_____
	eka	dvi	bahu

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

4. Here is the perfect for √as:

Root: √as (be) 2P Perfect (he was)

prathama	आस	आसतुः	आसुः
	āsa	āsatuh	āsuḥ
	ās+a	ās+atus	ās+us
madhyama	आसिथ	आसथुः	आस
	āsitha	āsathuh	āsa
	uvac+tha	ās+athus	ās+a
uttama	आस	आसिव	आसिम
	āsa	āsiva	āsimā
	ās+a	ās+i+va	ās+i+ma
	_____	_____	_____
	eka	dvi	bahu

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

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

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

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

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

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

## INTERROGATIVE PRONOUNS

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

Stem: **ka** (masculine) who

<b>prathamā</b>	<b>कः</b>	<b>कौ</b>	<b>के</b>
<b>dvitiyā</b>	<b>कम्</b>	<b>कौ</b>	<b>कान्</b>
<b>trtiyā</b>	<b>केन</b>	<b>काभ्याम्</b>	<b>कैः</b>

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

- Here is the neuter:

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

<b>prathamā</b>	<b>किम्</b>	<b>के</b>	<b>कानि</b>
<b>dvitiyā</b>	<b>किम्</b>	<b>के</b>	<b>कानि</b>
<b>trtiyā</b>	<b>केन</b>	<b>काभ्याम्</b>	<b>कैः</b>

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

4. Here is the feminine:

Stem: **kā** (feminine) who

<b>prathamā</b>	<b>का</b>	<b>के</b>	<b>काः</b>
<b>dvitiyā</b>	<b>काम्</b>	<b>के</b>	<b>काः</b>
<b>tṛtiyā</b>	<b>काया</b>	<b>काभ्याम्</b>	<b>काभिः</b>

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

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

**कश्चन**

anyone

**किंचित्**

anything

**केनचित्**

with anything

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

**न कश्चित्**

no one

**न किंचन**

nothing

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

**को जलं पिबति ।**

**ko jalam pibati**

Who drinks the water?

**कश्चिज्जलमपिबत् ।**

**kaścij jalam apibat**

Someone drank the water.

**न कश्चिज्जलमपिबत् ।**

**na kaścij jalam apibat**

No one drank the water.

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

**यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।**

Whenever dharma is in decay, O Bhārata

(*Bhagavad Gītā* 4.7)

**MONOSYLLABIC  
NOUNS**

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

Stem: **dhi** (feminine) intellect

<b>prathamā</b>	<b>धीः</b>	<b>धियौ</b>	<b>धियः</b>
<b>dvitiyā</b>	<b>धियम्</b>	<b>धियौ</b>	<b>धियः</b>
<b>triyā</b>	<b>धिया</b>	<b>धीभ्याम्</b>	<b>धीभिः</b>
<b>caturthī</b>	<b>धिये धियै</b>	<b>धीभ्याम्</b>	<b>धीभ्यः</b>
<b>pañcamī</b>	<b>धियः धियाः</b>	<b>धीभ्याम्</b>	<b>धीभ्यः</b>
<b>śaṣṭhī</b>	<b>धियः धियाः</b>	<b>धियोः</b>	<b>धियाम् धीनाम्</b>
<b>saptami</b>	<b>धियि धियाम्</b>	<b>धियोः</b>	<b>धीषु</b>
<b>sambodhana</b>	<b>धीः</b>	<b>धियौ</b>	<b>धियः</b>
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

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

## THE OPTATIVE

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

Root: √bhū (be) 1P Optative (should be)

prathama	भवेत् bhavet bhava+i+t	भवेताम् bhavetām bhava+i+tām	भवेयुः bhavyuh bhava+i+us
madhyama	भवेः bhaveh bhava+i+s	भवेतम् bhavetam bhava+i+tam	भवेत् bhaveta bhava+i+ta
uttama	भवेयम् bhaveyam bhava+i+am	भवेव bhaveva bhava+i+va	भवेम bhavema bhava+i+ma
	eka	dvi	bahu

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

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

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

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

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

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

Root:  $\sqrt{su}$  (press) 5U Optative (should press)

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

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

5. Here is the conjugation for √as:

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

prathama	स्यात्	स्याताम्	स्युः
	syāt	syātām	syuh
	s+yā+t	s+yā+tām	s+y+us

madhyama	स्याः	स्यातम्	स्यात्
	syāḥ	syātām	syāta
	s+yā+s	s+yā+tām	s+yā+ta

uttama	स्याम्	स्याव	स्याम्
	syām	syāva	syāma
	s+yā+am	s+yā+va	s+yā+ma

eka                    dvi                    bahu

Notice that the weak form of as is s.

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

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

prathama	आसीत् āsīta ās+i+ta	आसीयाताम् āsiyātām ās+i+ātām	आसीरन् āsiran ās+i+ran
madhyama	आसीथा: āsīthāḥ ās+i+thās	आसीयाथाम् āsiyāthām ās+i+āthām	आसीध्वम् āsīdhvam ās+i+dhvam
uttama	आसीय āsīya ās+i+a	आसीवहि āsīvahi ās+i+vahi	आसीमहि āsīmahi ās+i+mahi
	eka	dvi	bahu

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

VOCABULARY	SANSKRIT	ENGLISH
	<b>आस्</b> (2Ā) आस्ते	he sits
<b>क</b>	(mas.)	who, what
<b>का</b>	(fem.)	who, what
<b>किम्</b>	(n.)	what, how, why
<b>चन</b>	(ind.)	(marks indefinite after <b>ka</b> , etc.)
<b>चित्</b>	(ind.)	(marks indefinite after <b>ka</b> , etc.)
<b>धीः</b>	(fem.)	intellect
<b>प्रज्</b>	(mf(ā)n adj.)	intelligent, wise
<b>प्रज्ञा</b>	(fem.)	intelligence, wisdom
<b>भाषा</b>	(fem.)	description, sign
<b>वच्</b> (2P)	<b>वक्ति</b>	he says
<b>व्रज्</b> (1P)	<b>व्रजति</b>	he goes, he walks

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

7. Translate the following sentences:

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

b. किं कृष्णं वनं ते जानन्ति ।२।

c. केनापि स्वं ग्रामं रामो गमिष्यति ।३।

Notice that *svam* is used for “his own.”

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

e. बुद्धिसत्त्वेन सीता रामश्च दुःखस्य बन्धं तरतः  
।५।

f. तस्मात्पुत्र ज्ञातव्यं सर्वं ज्ञात्वा सुखवान्भवेति  
पितोवाच ।६।

g. सङ्गजं दुःखमसङ्गजं च सुखमित्याचार्यो  
भाषिष्यते ।७।

h. किं महाराजं वदेयमिति वीरो मन्यते । ८।

## ANSWERS

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

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

# 27

## LESSON TWENTY-SEVEN

Recitation:	Bhagavad-Gītā Chapter 2, Verse 55 Pāṇini
Grammar:	Nouns Ending in Consonants The Infinitive The Pronoun etad
Vocabulary:	Words from Chapter 2, Verse 55

BHAGAVAD-GĪTĀ

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्यार्थं मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrī-bhagavān uvāca  
 prajahāti yadā kāmān  
 sarvān pārtha mano-gatān  
 ātmany evātmanā tuṣṭah  
 sthita-prajñas tadocyate 55

The Blessed Lord said:

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

śrī-	(fem.) blessed, radiant
bhagavān	(mas. nom. sing.) lord
uvāca	(3rd per. sing. perfect active √vac 2P) said

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

**PĀNINI**

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

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

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

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

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

**sup** (to form nouns, **subanta**),  
**tiñ** (to form verbs, **tiñanta**),  
**kṛt** (primary endings to form nominals, including participles, **kṛdanta**),  
**taddhita** (secondary endings to form nominals from nouns),  
**dhātu** (secondary or derivative endings to form a verbal or nominal base), and  
**stri** (endings to make a word feminine).

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

**kartṛ** (the agent),  
**karman** (the object),  
**karana** (the instrument, in the instrumental case),  
**sampradāna** (the purpose, in the dative),  
**apādāna** (showing separation, in the ablative), and  
**adhikarana** (support or location, in the locative).

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

**NOUNS ENDING IN  
CONSONANTS**

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

Stem: *vāc* (*stri-liṅga*) speech

<i>prathamā</i>	वाक्	वाचौ	वाचः
<i>dvitiyā</i>	वाच्म्	वाचौ	वाचः
<i>trtiyā</i>	वाचा	वाग्भ्याम्	वाग्भिः
<i>caturthī</i>	वाचे	वाग्भ्याम्	वाग्भ्यः
<i>pañcamī</i>	वाचः	वाग्भ्याम्	वाग्भ्यः
<i>ṣaṣṭhī</i>	वाचः	वाचोः	वाचाम्
<i>saptamī</i>	वाचि	वाचोः	वाक्तु
<i>sambodhana</i>	वाक्	वाचौ	वाचः
	[ ]	[ ]	[ ]
	eka	dvi	bahu

Stem: marut (pum-liṅga) wind

<b>prathamā</b>	मरुत्	मरुतौ	मरुतः
<b>dvitiyā</b>	मरुतम्	मरुतौ	मरुतः
<b>trtiyā</b>	मरुता	मरुदृध्याम्	मरुद्धिः
<b>caturthī</b>	मरुते	मरुदृध्याम्	मरुदृध्यः
<b>pañcamī</b>	मरुतः	मरुदृध्याम्	मरुदृध्यः
<b>śaṣṭhī</b>	मरुतः	मरुतोः	मरुताम्
<b>saptamī</b>	मरुति	मरुतोः	मरुत्सु
<b>sambodhana</b>	मरुत्	मरुतौ	मरुतः
	[ ]	[ ]	[ ]
	eka	dvi	bahu

**THE INFINITIVE**

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

**guna** of root + **tum** (or **itum**)

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

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

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

$\sqrt{jñā}$ (9U)	jānāti, jānīte	jñātum	to know
$\sqrt{tan}$ (8U)	tanoti, tanute	tantum	to stretch
$\sqrt{tuṣ}$ (4P)	tusyati	toṣṭum	to satisfy
$\sqrt{tr̥}$ (1P)	tarati	tartum	to cross
$\sqrt{tyaj}$ (1P)	tyajati	tyaktum	to abandon
$\sqrt{dā}$ (3U)	dadāti, datte	dātum	to give
$\sqrt{dr̥ś}(\sqrt{paś})(1P)$	paśyati	draṣṭum	to see
$\sqrt{dhā}$ (3U)	dadhāti, dhatte	dhātum	to place
$\sqrt{dhṛ̥}$ (1U)	dharati -te	dhartum	to hold
$\sqrt{nī}$ (1U)	nayati -te	netum	to lead
$\sqrt{paṭh}$ (1P)	paṭhati	paṭhitum	to read
$\sqrt{pad}$ (4Ā)	padyate	pattum	to go
$\sqrt{pā}$ (1P)	pibati	pātum	to drink
$\sqrt{prach}$ (6P)	prechati	praṣṭum	to ask
$\sqrt{budh}$ (1U)	bodhati -te	boddhum	to know
$\sqrt{bhāṣ}$ (1Ā)	bhāṣate	bhāṣṭum	to speak

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

$\sqrt{han}$ (2P)	hanti	hantum	to kill
$\sqrt{has}$ (1P)	hasati	hasitum	to laugh
$\sqrt{hā}$ (3P)	jahāti	hātum	to abandon
$\sqrt{hu}$ (3P)	juhoti	hotum	to offer

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

रामो गन्तुमिच्छति ।

rāmo gantum icchati

Rāma wants to go.

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

रामो वनं गन्तुमिच्छति ।

rāmo vanam gantum icchati

Rāma wants to go to the forest.

रामो वनादागन्तुमिच्छति ।

rāmo vanādā gantum icchati

Rāma wants to come from the forest.

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

**भरतो वनं न गन्तुं शक्नोति ।**

bharato vanam na gantum śaknoti

Bharata is not able to go to the forest.

**नानुशोचितुमहीसि**

nānuśocitum arhasi

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

(Bhagavad-Gītā 2.25)

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

**एतन्मे संशयं कृष्ण छेत्तुमहीसि**

etan me samśayam kṛṣṇa chettum arhasi

You are able to dispel this doubt of mine O Kṛṣṇa

(Bhagavad-Gītā 6.39)

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

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

**शक्योऽवाप्तुम्**

śakyo 'vāptum

It can be gained. (Bhagavad-Gītā 6.36)

(It is possible to obtain.)

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

**तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्**

tasmān nārhā vayam hantum dhārtarāṣṭrān

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

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

**बालः पुस्तकं पठितुं शक्नोति ।**

bālah pustakam pathitum śaknoti (active construction)

The boy is able to read the book.

**बालेन पुस्तकं पठितुं शक्यते ।**

bālena pustakam pathitum śakyate (passive construction)

The book can be read by the boy.

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

**THE PRONOUN  
ETAD**

1. The pronoun etad (this) is declined the same as tad.

It refers to something nearer than tad. Here are some examples of its declension:

Stem: etad (pum-liṅga) this

prathamā	एषः	एतौ	एते
dvitīyā	एतम्	एतौ	एतान्
	eka	dvi	bahu

Stem: etad (napumṣaka-liṅga) this

prathamā	एतत्	एते	एतानि
dvitīyā	एतत्	एते	एतानि
	eka	dvi	bahu

Stem: etad (stri-liṅga) this

prathamā	एषा	एते	एताः
dvitīyā	एताम्	एते	एताः
	eka	dvi	bahu

2. Here are some examples of its use:

**एषा ब्रोह्मी स्थितिः पार्थ**

**eṣā brāhmī sthitih pārtha**

This is the state of Brahman, O Pārtha

(Bhagavad-Gītā 2.72)

**एतमे संशयं**

**etan me samśayam**

This doubt of mine

(Bhagavad-Gītā 6.39)

VOCABULARY	SANSKRIT	ENGLISH
	<b>अर्ह्</b> (1P) अर्हति	he is worthy
	<b>एतद्</b> (mf <sup>n</sup> pro.)	this
	<b>कामः</b> (mas.)	desire
	<b>जीव्</b> (1P) जीवति	he lives
	<b>तुष्</b> (4P) तुष्यति	he is satisfied, contented
	<b>धृ</b> (1P) धरति	he holds
	<b>मरुत्</b> (mas.)	wind
	<b>वाक्</b> (fem.)	speech
	<b>विद्</b> (4Ā) विद्यते	he is
	<b>शक्</b> (5P) शक्नोति	he is able
	<b>शक्य</b> (mf(ā)n adj.)	possible, able
	<b>श्रीः</b> (fem.)	radiance, splendor

**EXERCISES**

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

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्

सर्वान्पार्थं मनोगतान् ।

आत्मन्येवात्मना तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥५५॥

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

a. रामो मृगं न हन्तुमिच्छति सीता तु तं पृच्छति

११

b. एते सुमरुतो दूराज्जलादागच्छन्ति १२।

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

7. Translate the following sentences:

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

h. स आत्मवांस्तुष्टो निश्चलो मोहाद्युक्त इति  
कृष्णोऽर्जुनमुवाच ।८।

## ANSWERS

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

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

# 28

## LESSON TWENTY-EIGHT

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

Grammar: **The Present Participle  
Absolute Constructions**

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

BHAGAVAD-GĪTĀ

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣv anudvigna-manāḥ

sukheṣu vigata-spr̥hāḥ

vīta-rāga-bhaya-krodhāḥ

sthita-dhīr munir ucyate 56

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

duḥkhesu

(n. loc. pl.) in sorrows

an-ud-vigna-

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

manāḥ

(mas. nom. sing.) mind

anudvigna-manāḥ

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

sukheṣu

(n. loc. pl.) in pleasures

vi-gata-

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

spr̥hāḥ

(mas. nom. sing.) longing, desire

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

## THE PRESENT PARTICIPLE

1. The present participle (**vartamāne kṛdanta**) is the last form that we have not yet studied that is based upon the present stem. It is considered part of the present system.
2. Here is an example of a present participle in English:

Rāma, going to the forest, sees a deer.

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

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

Rāma, going to the forest, sees a deer.

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

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

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

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

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

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

dhātu: √gam (go) 1P

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

prathamā	गच्छन्	गच्छन्तौ	गच्छन्तः
dvitiyā	गच्छन्तम्	गच्छन्तौ	गच्छतः
trtiyā	गच्छता	गच्छद्ध्याम्	गच्छद्धिः
caturthī	गच्छते	गच्छद्ध्याम्	गच्छद्धयः
pañcamī	गच्छतः	गच्छद्ध्याम्	गच्छद्धयः
śaṣṭhi	गच्छतः	गच्छतोः	गच्छताम्
saptami	गच्छति	गच्छतोः	गच्छत्सु
sambodhana	गच्छन्	गच्छन्तौ	गच्छन्तः
	[ ]	[ ]	[ ]
	eka	dvi	bahu

8. Here are some examples:

रामो वनं गच्छन्मृगं पश्यति ।

rāmo vanam gacchan mṛgam paśyati

Rāma, going to the forest, sees a deer.

रामो मृगं पश्यस्तं गच्छति ।

rāmo mṛgam paśyamṣ tam gacchatī

Rāma, seeing the deer, goes to it.

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

पश्यञ्चरवन्पृशञ्जिग्रन्त्रन्नगच्छन्स्वपञ्चसन्

paśyañ chṛṇvan sprśañ jighram nāśnan gacchan

svapañ chvasan

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

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

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

*dhātu: √gam (go) 1P*

Present Active Participle Stem: **gacchant** (going)  
**napumṣaka-liṅga**

<i>prathamā</i>	गच्छत्	गच्छन्ती	गच्छन्ति
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<i>dvitiyā</i>	गच्छत्	गच्छन्ती	गच्छन्ति
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<i>trtiyā</i>	गच्छता	गच्छद्याम्	गच्छद्धिः
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<i>cathurthī</i>	गच्छते	गच्छद्याम्	गच्छद्यः
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<i>pañcamī</i>	गच्छतः	गच्छद्याम्	गच्छद्यः
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<i>śaṣṭhī</i>	गच्छतः	गच्छतोः	गच्छताम्
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<i>saptamī</i>	गच्छति	गच्छतोः	गच्छत्सु
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<i>sambodhana</i>	गच्छत्	गच्छन्ती	गच्छन्ति
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eka

dvi

bahu

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

11. The feminine declension forms the stem by adding *i*, which forms *anti*. It is then declined like a long *i*. For example:

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

Present Active Participle Stem: *gacchanti* (going) *stri-liṅga*

*prathamā* गच्छन्ती गच्छन्त्यौ गच्छन्त्यः

*dvitiyā* गच्छन्तीम् गच्छन्त्यौ गच्छन्तीः

*trtiyā* गच्छन्त्या गच्छन्तीभ्याम् गच्छन्तीभिः

*caturthī* गच्छन्त्यै गच्छन्तीभ्याम् गच्छन्तीभ्यः

*pañcamī* गच्छन्त्याः गच्छन्तीभ्याम् गच्छन्तीभ्यः

*śaṣṭhi* गच्छन्त्याः गच्छन्त्योः गच्छन्तीनाम्

*saptami* गच्छन्त्याम् गच्छन्त्योः गच्छन्तीषु

*sambodhana* गच्छन्ति गच्छन्त्यौ गच्छन्त्यः

\_\_\_\_\_

eka

\_\_\_\_\_

dvi

\_\_\_\_\_

bahu

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use *ati* rather than *anti*.

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

<u>ROOT</u>	<u>CLASS</u>	<u>VERB STEM</u>	<u>PARTICIPLE STEM</u>	<u>ENGLISH</u>
√bhāś	1	bhāṣa	bhāṣamāṇa	speaking
√sev	1	seva	sevamāṇa	serving
√vṛt	1	varta	vartamāṇa	being
√kṛ	8	kuru (weak)	kurvāṇa	doing
√su	5	sunu (weak)	sunvāṇa	pressing
√rudh	7	rundh (weak)	rundhāṇa	blocking

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

## ABSOLUTE CONSTRUCTIONS

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

When Rāma is speaking, the boy hears.

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

In Rāma's speaking, the boy hears.

4. Here is the example in Sanskrit:

रामे भाषमाणे बालः शृणोति ।  
rāme bhāṣamāne bālah śṛṇoti

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

5. Here is another example:

न हन्यते हन्यमाने शरीरे ।

na hanyate hanyamāne śarīre

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

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

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

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

**रामे वनं गच्छति सीता गच्छति ।**  
rāme vanam gacchati sītā gacchati  
When Rāma goes to the forest Sītā goes.

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

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

राजि भाषमाणोऽपि बालस्तन्न शृणोति ।

rājñi bhāṣamāne 'pi bālas tan na śrṇoti

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

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

तस्य पश्यतः सा गच्छति ।

tasya paśyataḥ sā gacchati

While he looks on, she goes.

राजो भाषमाणस्य बालोऽहसत् ।

rājño bhāṣamāṇasya bālo 'hasat

While the king was speaking, the boy laughed.

## VOCABULARY

## SANSKRIT

## ENGLISH

**अधि+गम्** अधिगच्छति

he attains

इ (2P) एति

he goes

क्रोधः (mas.)

anger

गै (1P) गायति

he sings

भयम् (n.)

fear

मुनिः (mas.)

sage

रागः (mas.)

attachment, passion, red color,

विज् (6Ā) विजते

melody

he fears

विश् (6P) विशति

he enters

वृत् (1Ā) वर्तते

he is

सृज् (6P) सृजति

he creates, emits

स्पृहा (fem.)

longing, desire

**EXERCISES**

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

दुःखेष्वनुद्विग्नमनाः  
 सुखेषु विगतस्पृहः ।  
 वीतरागभयक्रोधः  
 स्थितधीर्मुनिरुच्यते ॥५६॥

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

- a. पक्षिषु न गायत्स्वपि बालो भयेन विना कृष्णं  
 वनं विशति ।१।
- b. श्रीमतः सत्त्वस्य योगिनो गृहमक्रधोऽरागश्च  
 वर्तते ।२।

c. धार्मिको मुनिरात्मानं धरन्भयं कामं च न सृजति

।३।

d. सर्वकामदं ज्ञात्वा मुनिः स्पृहात्कामाद्व तीर्णः

।४।

e. सर्वेषु कर्मसु गुणैः क्रियमानेष्वपि कर्ताहमिति  
मन्यते ।५।

f. जलं पीत्वाभयात्कन्या गातुं शक्नोति ।६।

g. तस्यातिथेर्पदाभ्यां जलं जुह्वदेदेभ्यो मुनिस्तस्मै  
सूक्तान्यगायत् ।७।

h. सुन्दराणां पक्षिणां गीतं शृणवती सीता सुखवती  
भवति ।८।

7. Translate the following sentences:

a. ज्ञानं लब्ध्वा योगी परां शान्तिमध्यगच्छत् ।१।

b. यो नर आत्मनि तुष्टः स सङ्गात्समत्वमेति ।२।

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

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

e. रामे शृणवति सीता रागमालां गायति ।५।

f. सूर्यः कामदो मनीषिभिर्बुद्ध्यते ।६।

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

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

h. क्रोधभयस्पृहाः मनीषिणां शत्रुरुच्यन्ते । ८।

## ANSWERS

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

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

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# 29

## LESSON TWENTY-NINE

Recitation: **Bhagavad-Gītā Chapter 2, Verse 57**

Grammar: Feminine Nouns in **ū**  
The Causative  
More Pronouns: **ayam, idam, iyam**

Vocabulary: Words from Chapter 2, Verse 57

BHAGAVAD-GĪTĀ

यः सर्वत्रानभिस्तेहस्

तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

yaḥ sarvatrānabhisnehas  
 tat tat prāpya śubhāśubham  
 nābhinandati na dveṣṭi  
 tasya prajñā pratiṣṭhitā 57

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

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

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

**FEMININE NOUNS  
IN Ū**

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

Stem: vadhū (strī-liṅga) woman

prathamā	वधूः	वध्वौ	वध्वः
dvitiyā	वधूम्	वध्वौ	वधूः
trtiyā	वध्वा	वधूभ्याम्	वधूभिः
caturthī	वध्वै	वधूभ्याम्	वधूभ्यः
pañcamī	वध्वाः	वधूभ्याम्	वधूभ्यः
śaṣṭhī	वध्वाः	वध्वोः	वधूनाम्
saptamī	वध्वाम्	वध्वोः	वधूषु
sambodhana	वधु	वध्वौ	वध्वः
	[ ]	[ ]	[ ]
	eka	dvi	bahu

**THE CAUSATIVE**

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

**तत्र बालो गच्छति ।**

**tatra bālo gacchaṭi**

The boy goes there.

**तत्र माता बालं गमयति ।**

**tatra mātā bālam̄ gamayati**

The mother sends the boy there.

(The mother causes the boy to go there.)

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

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

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

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

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

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

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

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

$\sqrt{s}thā$ (1P)	tiṣṭhati	sthāpayati	he places
$\sqrt{s}mi$ (1Ā)	smayate	smāpayati	he causes to smile
$\sqrt{s}mr̥$ (1P)	smarati	smārayati	he causes to remember
$\sqrt{h}an$ (2P)	hanti	ghātayati	he causes to kill
$\sqrt{h}as$ (1P)	hasati	hāsayati	he causes to laugh
$\sqrt{h}ā$ (3P)	jahāti	hāpayati	he causes to abandon
$\sqrt{h}u$ (3P)	juhoti	hāvayati	he causes to offer

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

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

Present indicative ( <b>lat̥</b> )	gamayati	he causes to go
Imperfect ( <b>lañī</b> )	agamayat̥	he caused to go
Imperative ( <b>lot̥</b> )	gamayatu	he must cause to go
Optative ( <b>vidhi liñī</b> )	gamayet̥	he should cause to go
Present participle ( <b>vartamāne krdanta</b> )	gamayan	he is causing to go

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

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

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

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

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ॥

asato mā sad gamaya

tamaso mā jyotir gamaya

mṛtyor mā amṛtam gamaya

Bṛhadāraṇyaka Upaniṣad 1.3.28

From non-existence lead us to existence,

From darkness lead us to light,

From death lead us to immortality.

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

- There is an additional pronoun which means “this.” It is declined in all three genders. Here is the masculine:

Stem: ayam (pum-liṅga) this

prathamā	अयम्	इमौ	इमे
dvitiyā	इम्	इमौ	इमान्
trtiyā	अनेन	आभ्याम्	एभिः
caturthī	अस्मै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
śaṣṭhī	अस्य	अनयोः	एषाम्
saptami	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

2. Here is the neuter:

Stem: **idam** (*napuṁsaka-liṅga*) this

<b>prathamā</b>	इदम्	इमे	इमानि
<b>dvitiyā</b>	इदम्	इमे	इमानि
<b>tr̥tiyā</b>	अनेन	आभ्याम्	एभिः
<b>caturthī</b>	अस्मै	आभ्याम्	एभ्यः
<b>pāñcamī</b>	अस्पात्	आभ्याम्	एभ्यः
<b>śaṣṭhī</b>	अस्य	अनयोः	एषाम्
<b>saptamī</b>	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

3. Here is the feminine:

Stem: iyam (strī-liṅga) this

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

4. Here is an example:

**सर्वं खल्विदं ब्रह्म ।**

**sarvam् khalv idam brahma**

All this is Brahman. (**Chāndogya Upaniṣad 3.14.1**)

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

Stem: **ena** (pum-liṅga) this

**dvitiyā**      एनम्      एनौ      एनान्

**त्र्यातीया**      एनेन

**षष्ठी**      एनयोः

**saptami**      एनयोः  
 \_\_\_\_\_  
 eka      dvi      bahu

7. Here is the neuter:

Stem: ena (*napuṁsaka-liṅga*) this

*dvitīyā* एनत् एने एनानि

*tr̥tiyā* एनेन

*ṣaṣṭhi* एनयोः

*saptami* एनयोः

eka dvi bahu

8. Here is the feminine:

Stem: ena (*stri-liṅga*) this

*dvitīyā* एनाम् एने एनाः

*tr̥tiyā* एनया

*ṣaṣṭhi* एनयोः

*saptami* एनयोः

eka dvi bahu

9. Here is an example:

आश्र्वर्यवत्पश्यति कश्चिदेनम् ।

āścaryavat paśyati kaścid enam

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

**VOCABULARY****SANSKRIT****ENGLISH**

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

**EXERCISES**

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

यः सर्वत्रानभिस्तेहस्

तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि

तस्य प्रजा प्रतिष्ठिता ॥५७॥

3. Memorize the declension for feminine nouns ending in **ū**.
4. Learn the use and formation of the causative.
5. Learn the pronoun **ayam** in all genders, and learn the vocabulary from this lesson.
6. Translate the following sentences into English:
  - a. कश्चिच्चेच्छुभं प्राप्नोति स सुखं भवति ।१।
  - b. कृष्णोऽर्जुनेन सङ्गं त्याजयति ।२।

c. य आनन्दो योगिभिः प्राप्यते स सर्वैरापनीयम्

।३।

d. निश्चिलं मनः प्राप्य योगी सर्वेभ्य एनत्वष्टुं

शक्नोति ।४।

e. यः कश्चित्स्या गृहमविशत्स्मै श्रीमती

वधूरानन्दमभवयत् ।५।

f. धीमतो नृपस्य शत्रुस्तस्य प्रजाभिर्द्विष्टः ।६।

g. त्वमत्र गजमानयान्येन केनचित्तमानायय वेति

राजा नरमुवाच ।७।

h. वनं गच्छनामो भ्रात्रा राज्यं नाययति ।८।

7. Translate the following sentences:

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

g. यदि सूर्यः शोभते तदा जलस्य वाप्यामिमे बाला

दीव्येयुः ।७।

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

#### ANSWERS

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

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

# 30

## LESSON THIRTY

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

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

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

BHAGAVAD-GĪTĀ

यदा संहरते चायं

कूर्मोऽज्ञानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

yadā samharate cāyam  
 kūrmo 'ñgānīva sarvaśah  
 indriyāñindriyārthebhyaḥ  
 tasya prajñā pratiṣṭhitā 58

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

yadā	(ind.) when
sam-harate	(3rd per. sing. pres. indic. mid. <b>sam</b> √ <b>hr</b> 1P) he withdraws, takes together
ca	(ind.) and
ayam	(mas. nom. sing.) this

kūrmah	(mas. nom. sing.) tortoise, turtle
añgāni	(n. acc. pl.) limbs
iva	(ind.) like
sarvaśah	(ind.) completely, everywhere, on all sides

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

## NOUNS IN IS, US

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

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

<b>prathamā</b>	हविः	हविषी	हर्विषि
<b>dvitiyā</b>	हविः	हविषी	हर्विषि
<b>trtiyā</b>	हविषा	हविभ्याम्	हविर्भिः
<b>caturthā</b>	हविषे	हविभ्याम्	हविभ्यः
<b>pañcamī</b>	हविषः	हविभ्याम्	हविभ्यः
<b>ṣaṣṭhi</b>	हविषः	हविषोः	हविषाम्
<b>saptami</b>	हविषि	हविषोः	हविषु
<b>sambodhana</b>	हविः	हविषी	हर्विषि
	eka	dvi	bahu

Stem: dhanus (*napuṁsaka-liṅga*) bow

prathamā	धनुः	धनुषी	धनूषि
dvitiyā	धनुः	धनुषी	धनूषि
trtiyā	धनुषा	धनुभ्याम्	धनुर्भिः
caturthī	धनुषे	धनुभ्याम्	धनुभ्यः
pañcamī	धनुषः	धनुभ्याम्	धनुभ्यः
śaṣṭhī	धनुषः	धनुषोः	धनुषाम्
saptamī	धनुषि	धनुषोः	धनुषु
sambodhana	धनुः	धनुषी	धनूषि
	eka	dvi	bahu

## PRIMARY SUFFIXES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SECONDARY SUFFIXES

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

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

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

<u>NOUN</u>	<u>DERIVATIVE</u>
pāṇḍu (mas.) Pāṇḍu	pāṇḍava (mas.) descendant of Pāṇḍu
putra (mas.) son	pautra (mas.) grandchild
brahman (n.) brahman	brāhmaṇa (adj.) a brāhmaṇa
manas (n.) mind	manasa (adj.) mental
śiva (mas.) Śiva	śaiva (adj.) belonging to Śiva

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

<u>NOUN</u>	<u>DERIVATIVE</u>
aditi (fem.) Aditi	āditya (mas.) descendent of Aditi, the sun
kavi (mas.) a poet	kāvya (n.) poetry
kṣatra (n.) might	kṣatriya (mas.) kṣatriya
danta (mas.) tooth	dantya (adj.) dental
madhu (mas.) honey	madhavya (adj.) consisting of honey
vīra (mas.) hero	vīrya (n.) heroism
sat (n.) existence	satya (n.) truth
soma (mas.) soma	saumya (n.) belonging to soma

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

<u>NOUN</u>	<u>DERIVATIVE</u>
r̥ṣi (mas.) seer	ārṣeya (adj.) pertaining to a ṛṣi
kuntī (fem.) Kuntī	kaunteya (mas.) son of Kuntī, Arjuna
puruṣa (mas.) man	pauruṣeya (adj.) human apauruṣeya (adj.) non-human

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

<u>NOUN</u>	<u>DERIVATIVE</u>
<b>amṛta</b> (adj.) immortal	<b>amṛtatva</b> (n.) immortality
<b>deva</b> (adj.) heavenly	<b>devatā</b> (fem.) divinity
<b>nitya</b> (adj.) eternal	<b>nityatva</b> (n.) eternity
<b>sama</b> (adj.) even	<b>samatva</b> (n.) evenness, equanimity

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

<u>NOUN</u>	<u>DERIVATIVE</u>
<b>adhideva</b> (n.) mind	<b>ādhidaivika</b> (adj.) pertaining to the mind
<b>adhibhūta</b> (n.) object	<b>ādhibhautika</b> (adj.) physical
<b>adhyātama</b> (n.) Self	<b>ādhyātmika</b> (adj.) relating to the Self
<b>ant</b> (mas.) end	<b>antaka</b> (mas.) death
<b>aśva</b> (mas.) horse	<b>aśvaka</b> (mas.) colt
<b>dharma</b> (mas.) law	<b>dhārmika</b> (adj.) virtuous
<b>nyāya</b> (mas.) logic	<b>naiyāyika</b> (m.) knower of Nyāya
<b>putra</b> (mas.) son	<b>putraka</b> (mas.) little son
<b>mama</b> (pro.) my	<b>māmaka</b> (adj.) mine
<b>veda</b> (mas.) knowledge	<b>vaidika</b> (adj.) relating to the Veda <b>vaidika</b> (mas.) scholar of the Veda

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

<u>NOUN</u>	<u>DERIVATIVE</u>
<b>ānanda</b> (mas.) joy	<b>ānandamaya</b> (adj.) filled with joy <b>ānandamayī</b> (fem.) filled with joy
<b>cit</b> (fem.) consciousness	<b>cinmaya</b> (adj.) made of consciousness
<b>jñāna</b> (n.) knowledge	<b>jñānamaya</b> (adj.) consisting of knowledge

jyotiḥ (n.) light  
hiranya (n.) gold

jyotirmaya (adj.) filled with light  
hiranyamaya (adj.) made of gold

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

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

## ADVERBS

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

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

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

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

For example:

शक्योऽवाप्तुमुपायतः ।

śakyo 'vāptum upāyataḥ

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

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

<u>NOMINAL</u>	<u>ADVERB</u>
eka one (mfn)	ekaśah one by one
sarva all (mfn)	sarvaśah completely

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

<u>NOMINAL</u>	<u>ADVERB</u>
nitya (adj.) eternal	nityam always
satya (n.) truth	satyam truthfully
sukha (n.) happiness	sukham happily
duḥkha (n.) pain	duḥkhena painfully

For example:

सुखं बन्धात्प्रमुच्यते ।

sukham bandhāt pramucyate

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

**THE DESIDERATIVE**

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

सीता वनं जिगमिषति ।

**sītā vanam jigamisati**

Sītā wishes to go to the forest.

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

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

$\sqrt{kṛ}$ (8U)	karoti, kurute	cikırşati	he wants to do
$\sqrt{gam}$ (1P)	gacchatī	jigamişati	he wants to go
$\sqrt{gup}$ (1P)	gopāyati	jugupsati	he wants to protect
$\sqrt{gai}$ (1P)	gāyati	jigāsati	he wants to sing
$\sqrt{jan}$ (4Ā)	jāyate	jijanişate	he wants to be born
$\sqrt{ji}$ (1P)	jayati	jjigışati	he wants to conquer
$\sqrt{jīv}$ (1P)	jīvati	jijīvişati	he wants to live
$\sqrt{jñā}$ (9U)	jānāti, jānīte	jijñāsatı	he wants to know
$\sqrt{tan}$ (8U)	tanoti, tanute	titāmsati	he wants to stretch
$\sqrt{tud}$ (6U)	tudati -te	tututsati	he wants to push
$\sqrt{tuṣ}$ (4P)	tuṣyati	tutukşati	he wants to satisfy
$\sqrt{tṛ}$ (1P)	tarati	titirşati	he wants to cross
$\sqrt{tyaj}$ (1P)	tyajati	tityakşati	he wants to abandon
$\sqrt{dā}$ (3U)	dadāti, datte	ditsati	he wants to give
$\sqrt{drś}(\sqrt{paś})(1P)$ paṣyati		didırkşati	he wants to see
$\sqrt{dhā}$ (3U)	dadhāti, dhatte	dhitsati	he wants to place

$\sqrt{dhṛ}$ (1U)	dharati -te	didhīṛṣati	he wants to hold
$\sqrt{nī}$ (1U)	nayati -te	niniṣati	he wants to lead
$\sqrt{paṭh}$ (1P)	paṭhati	pipañchiṣati	he wants to read
$\sqrt{pad}$ (4Ā)	padyate	pitsati	he wants to go
$\sqrt{pā}$ (1P)	pibati	pipañasati	he wants to drink
$\sqrt{prach}$ (6P)	pr̥cchati	pipr̥chiṣati	he wants to ask
$\sqrt{budh}$ (1U)	bodhati -te	bubhutsati	he wants to know
$\sqrt{bhāṣ}$ (1Ā)	bhāṣate	bibhāṣiṣati	he wants to speak
$\sqrt{bhū}$ (1P)	bhavati	bubhūṣati	he wants to be
$\sqrt{man}$ (4Ā)	manyate	mīmāṁṣate	he wants to think
$\sqrt{muc}$ (6U)	muñcati -te	mumukṣati	he wants to release
$\sqrt{yuj}$ (7U)	yunakti, yuñkte	yuyukṣati	he wants to unite
$\sqrt{ram}$ (1Ā)	ramate	riramṣati	he wants to enjoy
$\sqrt{labh}$ (1Ā)	labhate	lipṣate	he wants to obtain
$\sqrt{vac}$ (2P)	vakti	vivakṣati	he wants to speak
$\sqrt{vad}$ (1P)	vadati	vivadiṣati	he wants to speak
$\sqrt{vas}$ (1P)	vasati	vivatsati	he wants to live

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

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

<u>ROOT</u>	<u>DESIDERATIVE STEM</u>	<u>ADJECTIVE</u>	<u>ENGLISH</u>
$\sqrt{yudh}$ (4Ā)	yuyutsa	yuyutsu	eager to fight

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

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

dharma-kṣetre kuru-kṣetre  
 samavetā yuyutsavah  
 māmakāḥ pāñḍavāś caiva  
 kim akurvata sañjaya 1

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

Here is the new vocabulary:

kṣetra	(n. loc. sing.) on the field
samavetāḥ	(mas. nom. pl. p.p.p. sam ava √i 2P) assembled
yuyutsavah	(mas. nom. pl. from desiderative of √yudh 4Ā) eager to fight
māmakāḥ	(mas. nom. pl.) mine (my people)
pāñḍavāḥ	(mas. nom. pl.) sons of Pāñdu

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

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

7. Observe the first sūtra of the Brahma Sūtra:

**अथातो ब्रह्मजिज्ञासा ॥१॥**

**athāto brahma-jijñāṣā**

Now, from here, the desire to know Brahman.

**VOCABULARY**

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

**EXERCISES**

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

यदा संहरते चायं  
 कूर्मोऽज्ञानीव सर्वशः ।  
 इन्द्रियाणीन्द्रियार्थेभ्यस्  
 तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

3. Memorize the declension for nouns ending in **is** and **us**.
4. Learn the formations made with primary and secondary endings.
5. Learn the formation and use of the desiderative.
6. Translate the following sentences:
  - a. सर्वकामक्रोदौ त्यक्त्वा योगी  
 जीवन्मुक्तिरित्युच्यते ।१।
  - b. यथादित्यो ज्योतिः सृजति तथा कविः काव्यं  
 सिसृक्षति ।२।

c. सुन्दराभ्यां चक्षुभ्यां तस्य मातरं पश्यन्नश्वकस्तुष्टः

।३।

d. इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।४।

e. आत्मानमबुधित्वा ब्रह्म बोद्धुं न शक्नोति ।५।

f. यः सर्वगतं ब्रह्मात्मानां पश्यति स एव पश्यति

।६।

g. योऽग्रये हविर्जुहूषते स ज्योतिषि जलं फलं च  
दधाति ।७।

h. योगो जन्मनो मुक्त्याः करणमुच्यते ।८।

7. Translate the following sentences:

a. इन्द्रियार्थेभ्यः संहृत्य योगी समाधौ स्थितः ।१।

b. ब्रह्मणि सर्वाणि कर्माणि दत्त्वा विषयेषु सङ्गं  
त्यक्त्वा मुनिः सुखं करोति ।२।

c. पौत्रो जलाय नदीमश्कं निनीषति ।३।

d. अल्पो ज्योतिरादित्यवत्कृष्णो गृहे शोभते ।४।

e. यदा कूर्मो जलादागच्छत्तदा स तस्याङ्गानि  
सर्वशः समहरत ।५।

f. सर्वेभ्योऽहिंसया महात्मा मुक्तिं प्राप्नोति ।६।

g. ज्ञानं लब्ध्वा परां शान्तिमधिगच्छति ।७।

h. तस्य पर्णीं सीतां बुभूषनामो महाधनुस्तनोति ।८।

## ANSWERS

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

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

# 31

## LESSON THIRTY-ONE

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

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

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

BHAGAVAD-GĪTĀ

विषया विनिवर्तने

निराहारस्य देहिनः ।

## रसवर्ज रसोऽप्यस्य

परं दृष्टा निवर्तते ॥५६॥

**visavā vinivartante**

nirāhārasya dehinah

**rasa-varjam raso 'py asya**

param drṣṭvā nivartate 59

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

<b>viṣayāḥ</b>	(mas. nom. pl.) the objects, objects of sense
<b>vi-ni-vartante</b>	(3rd per. pl. pres. indict. middle vi ni √ vṛt 1Ā) turn away

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

**dehinah** (mas. gen. sing. from **dheha**) of the embodied one, of him

<b>rasa-</b>	(mas.) taste, essence
<b>varjam</b>	(adv.) except, excluding
<b>rasa-varjam</b>	(tatpurusa compound) except the taste

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

**NOUNS ENDING IN  
O, AU**

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

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

prathamā	गौः	गावौ	गावः
----------	-----	------	------

dvitīyā	गाम्	गावौ	गा:
---------	------	------	-----

tr̥tiyā	गवा	गोभ्याम्	गोभिः
---------	-----	----------	-------

caturthī	गवे	गोभ्याम्	गोभ्यः
----------	-----	----------	--------

pañcamī	गोः	गोभ्याम्	गोभ्यः
---------	-----	----------	--------

ṣaṣṭhī	गोः	गवोः	गवाम्
--------	-----	------	-------

saptamī	गवि	गवोः	गोषु
---------	-----	------	------

sambodhana	गौः	गावौ	गावः
------------	-----	------	------

eka	dvi	bahu
-----	-----	------

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

Stem: nau (stī-liṅga) ship

prathamā	नौः	नावौ	नावः
dvitiyā	नावम्	नावौ	नावः
trtiyā	नावा	नौभ्याम्	नौभिः
caturthī	नावे	नौभ्याम्	नौभ्यः
pañcamī	नावः	नौभ्याम्	नौभ्यः
ṣaṣṭhī	नावः	नावोः	नावाम्
saptamī	नावि	नावोः	नौषु
sambodhana	नौः	नावौ	नावः
	eka	dvi	bahu

**THE INTENSIVE**

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

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

**THE DENOMINATIVE**

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

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

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

### THE CONDITIONAL

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

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

### THE AORIST

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

<u>ROOT</u>	<u>AORIST</u>
√gam 1P	agamat, ajīgamat, agāmi
√bhū 1P	abhuvat, abībhuvat, abhūt

**FUTURE ACTIVE AND  
MIDDLE PARTICIPLES**

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

<u>ROOT</u>	<u>FUTURE</u>	<u>PARTICIPLE STEM</u>	<u>ENGLISH</u>
√gam 1P	gamiṣyati	gamiṣyant	will be going
√sev 1Ā	seviṣyate	seviṣyamāṇa	will be serving
√sthā 1P	sthāsyati	sthāsyant	will be standing

**THE PAST ACTIVE  
PARTICIPLE**

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

रामो वनं गतवान् ।

rāmo vanam gatavān

Rāma went to the forest.

सीता वनं गतवती ।

sītā vanam gatavatī

Sītā went to the forest.

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

śūnya	०	0
ekādaśa	११	11
dvādaśa	१२	12
trayodaśa	१३	13
caturdaśa	१४	14
pañcadaśa	१५	15
ṣoḍaśa	१६	16
saptadaśa	१७	17
aṣṭādaśa	१८	18
navadaśa	१९	19
viṁśati	२०	20
ekaviṁśati	२१	21
dvāviṁśati	२२	22
trayoviṁśati	२३	23
caturviṁśati	२४	24
pañcaviṁśati	२५	25
ṣaḍviṁśati	२६	26
saptaviṁśati	२७	27
aṣṭāviṁśati	२८	28
navaviṁśati	२९	29

<i>trimśat</i>	३०	30
<i>catvārimśat</i>	४०	40
<i>pacaśat</i>	५०	50
<i>ṣaṣṭi</i>	६०	60
<i>saptati</i>	७०	70
<i>aśiti</i>	८०	80
<i>navati</i>	९०	90
<i>śatam</i>	१००	100
<i>dviśatam</i>	२००	200
<i>sahasram</i>	१०००	1,000
<i>lakṣa</i>	१०००००	100,000

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

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

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

<b>prathamā</b>	<b>trayah</b>	<b>trīṇi</b>	<b>tisrah</b>
<b>dvitiyā</b>	<b>trīn</b>	<b>trīṇi</b>	<b>tisrah</b>
<b>trtiyā</b>	<b>tribhiḥ</b>	<b>tribhiḥ</b>	<b>tisrbhiḥ</b>
<b>caturthī</b>	<b>tribhyah</b>	<b>tribhyah</b>	<b>tisrbhyah</b>
<b>pañcamī</b>	<b>tribhyah</b>	<b>tribhyah</b>	<b>tisrbhyah</b>
<b>ṣaṣṭhī</b>	<b>trayāṇām</b>	<b>trayāṇām</b>	<b>tisṛṇām</b>
<b>saptamī</b>	<b>triṣu</b>	<b>triṣu</b>	<b>tisṛṣu</b>
<b>sambodhana</b>	<b>trayah</b>	<b>trīṇi</b>	<b>tisrah</b>
	[ ]	[ ]	[ ]
	Masculine	Neuter	Feminine

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

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

<b>prathamā</b>	<b>catvārah</b>	<b>catvāri</b>	<b>catasrah</b>
<b>dvitiyā</b>	<b>caturah</b>	<b>catvāri</b>	<b>catasrah</b>
<b>trtiyā</b>	<b>caturbhiḥ</b>	<b>caturbhiḥ</b>	<b>catasrbhiḥ</b>
<b>caturthī</b>	<b>caturbhyah</b>	<b>caturbhyah</b>	<b>catasrbhyah</b>
<b>pañcamī</b>	<b>caturbhyah</b>	<b>caturbhyah</b>	<b>catasrbhyah</b>
<b>ṣaṣṭhī</b>	<b>caturṇām</b>	<b>caturṇām</b>	<b>catasṛṇām</b>
<b>saptamī</b>	<b>caturṣu</b>	<b>caturṣu</b>	<b>catasṛṣu</b>
<b>sambodhana</b>	<b>catvārah</b>	<b>catvāri</b>	<b>catasrah</b>
	[ ]	[ ]	[ ]
	Masculine	Neuter	Feminine

ree”

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

Stem: pañca (all genders) five

prathamā	pañca
dvitiyā	pañca
trtiyā	pañcabhiḥ
caturthī	pañcabhyah
pañcamī	pañcabhyah
ṣaṣṭhī	pañcāṇām
saptamī	pañcasu
sambodhana	pañca

6. Here is the declension for six:

Stem: ṣaṣ (all genders) six

prathamā	ṣat
dvitiyā	ṣat
trtiyā	ṣadbhiḥ
caturthī	ṣadbhyah
pañcamī	ṣadbhyah
ṣaṣṭhī	ṣanṇām
saptamī	ṣatsu
sambodhana	ṣat

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

Stem: **aṣṭa** (all genders) eight

<b>prathamā</b>	<b>aṣṭa / aṣṭau</b>
<b>dvitiyā</b>	<b>aṣṭā / aṣṭau</b>
<b>trtiyā</b>	<b>aṣṭabhiḥ / aṣṭābhiḥ</b>
<b>caturthī</b>	<b>aṣṭabhyāḥ / aṣṭābhyāḥ</b>
<b>pañcamī</b>	<b>aṣṭabhyāḥ / aṣṭābhyāḥ</b>
<b>saṣṭhī</b>	<b>aṣṭānām</b>
<b>saptamī</b>	<b>aṣṭasu / aṣṭāsu</b>
<b>saṃbodhana</b>	<b>aṣṭa / aṣṭau</b>

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

VOCABULARY	SANSKRIT	ENGLISH
गो	(mas.)	bull
गो	(fem.)	cow
जीवः	(mas.)	living individual
दानम्	(n.)	giving
देहिन्	(mas.)	embodied one, a person
नि वृत् <sub>(1Ā)</sub>	निवर्तते	he ceases
नित्यम्	(adv.)	always
नौ	(fem.)	ship
प्रिय	(adj.)	dear
प्रियतम्	(adj.)	dearest
प्रियतर	(adj.)	dearer
रसः	(mas.)	taste, essence, nectar
वचनम्	(n.)	speech
वर्जम्	(adv.)	except
वि नि वृत् <sub>(1Ā)</sub>	विनिवर्तते	he turns away
वृत् <sub>1Ā</sub>	वर्तते	he is
वैदिकः	(mas.)	scholar of the Veda
हिरण्यमय	(adj.)	made of gold, golden

**EXERCISES**

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

विषया विनिवर्तन्ते  
 निराहारस्य देहिनः ।  
 रसवर्जं रसोऽप्यस्य  
 परं दृष्टा निवर्तते ॥५६॥

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

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

**yatato hy api kaunteya  
 puruṣasya vipaścitaḥ  
 indriyāṇi pramāthīni  
 haranti prasabham manah 60**

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

<b>yatataḥ</b>	(mas. gen sing. pres. act. pl. √yat 1Ā) of the endeavoring person
<b>vipaś-citaḥ</b>	(mas. gen. sing.) of the discerning
<b>pramāthīni</b>	(n. nom. pl. ) turbulent,
<b>prasabham</b>	(adv.) forcibly

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

tāni sarvāṇi samyamya  
 yukta āśita mat-parah  
 vaśe hi yasyendriyāṇi  
 tasya prajñā pratiṣṭhitā 61

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

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

ध्यायतो विषयान्युसः  
 सञ्जस्तेषूपजायते ।  
 सञ्जात्संजायते कामः  
 कामात्क्रोधोऽभिजायते ॥६२॥

dhyāyato viṣayān pūmsaḥ  
 saṅgas teṣūpajāyate  
 saṅgāt saṃjāyate kāmaḥ  
 kāmāt krodho 'bhijāyate 62

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

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

क्रोधाद्वति संमोहः  
 संमोहात्सृतिविभ्रमः ।  
 सृतिभ्रंशाद्बुद्धिनाशो  
 बुद्धिनाशात्प्रणश्यति ॥६३॥

krodhād bhavati sammohah  
 sammohāt smṛti-vibhramah  
 smṛti-bhramśād buddhi-nāśo  
 buddhi-nāśāt praṇasyati 63

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

sammohah	(mas. nom. sing.) delusion
vibhramah	(mas. nom. sing.) unsteadiness
nāśah	(mas. nom. sing.) destruction
praṇasyati	(3rd per. sing. pres. indicat. act. <b>pra</b> √ <b>naś</b> 4P) he perishes

रागद्वेषवियुक्तैस्तु  
 विषयानिन्द्रियैश्चरन् ।  
 आत्मवश्यैर्विधेयात्मा  
 प्रसादमधिगच्छति ॥६४॥

rāga-dveṣa-viyuktaiḥ tu  
 viṣayān indriyaīś caran  
 ātma-vaśyair vidheyātmā  
 prasādam adhigacchati 64

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

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

प्रसादे सर्वदुःखानं  
हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु  
बुद्धिः पर्यवतिष्ठते ॥६५॥

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

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

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

नास्ति बुद्धिरयुक्तस्य  
 न चायुक्तस्य भावना ।  
 न चाभावयतः शान्तिर्  
 अशान्तस्य कुतः सुखम् ॥६६॥

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

He who is not established has no intellect,  
 nor has he any steady thought.  
 The man without steady thought has no peace;  
 for one without peace how can there be happiness?

**bhāvanā** (fem. nom. sing.) steady thought

इन्द्रियाणां हि चरतां  
 यन्मनोऽनुविधीयते ।  
 तदस्य हरति प्रज्ञां  
 वायुर्नावमिवाभसि ॥६७॥

indriyāṇāṁ hi caratām  
 yan mano 'nuvidhīyate  
 tad asya harati prajñām  
 vāyur nāvam ivāmbhasi 67

When a man's mind is governed  
 by any of the wandering senses,  
 his intellect is carried away by it  
 as a ship by the wind on water.

<b>anuvidhīyate</b>	(3rd per. sing. pres. indic. pass. <b>anu vi</b> √ <b>dhā</b> 3U) is governed
<b>vāyuḥ</b>	(mas. nom. sing.) wind
<b>nāvam</b>	(fem. acc. sing.) ship
<b>ambhasi</b>	(n. loc. sing.) on water

तस्माद्यस्य महाबाहो  
निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्  
तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

tasmād yasya mahābāho  
nigṛhitāni sarvaśāḥ  
indriyāṇīndriyārthebhyaḥ  
tasya prajñā pratisthitā 68

Therefore he whose senses  
are all withdrawn from their objects.  
O mighty-armed,  
his intellect is established.

**nigr̥hitāni** (n. nom. pl. p.p.p. ni  $\sqrt{\text{grah}}$  9U)  
withdrawn

या निशा सर्वभूतानां  
 तस्यां जागर्ति संयमी ।  
 यस्यां जाग्रति भूतानि  
 सा निशा पश्यतो मुनेः ॥६६॥

yā niśā sarva-bhūtānāṁ  
 tasyāṁ jāgarti samyamī  
 yasyāṁ jāgrati bhūtāni  
 sā niśā paśyato muneh 69

That which is night for all beings,  
 therein the self-controlled is awake.  
 that wherein beings are awake  
 is night for the sage who sees.

niśā	(fem. nom. sing.) night
bhūtānām	(n. gen. pl.) of beings
jāgarti	(3rd per. sing. pres. indict. act. √jāgr 2P) is awake
samyamī	(mas. nom. sing.) self-controlled
jāgrati	(3rd per. pl. pres. indict. act. √jāgr 2P) are awake

आपूर्यमाणमचलप्रतिष्ठं  
 समुद्रमापः प्रविशन्ति यद्वत् ।  
 तद्वत्कामा यं प्रविशन्ति सर्वे  
 स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇam acala-pratiṣṭham  
 samudram āpaḥ praviśanti yadvat  
 tadvat kāmā yaṁ praviśanti sarve  
 sa śāntim āpnoti na kāma-kāmī 70

He whom all desires enter  
 as waters enter  
 the ever-full and unmoved sea  
 attains peace, and not he who cherishes desires.

āpūryamāṇam	(mas. acc. sing. pres. mid. participle $\sqrt{pṛ}$ 3P) ever-full
acala	(mas.) unmoved
pratiṣṭham	(n. acc. sing.) stationary
acala-pratiṣṭham	(karmadhāraya compound) unmoved
samudram	(n. acc. sing.) sea
āpaḥ	(fem. nom. pl.) waters
yadvat	(adv.) as
kāma-kāmī	(tatpuruṣa compound mas. nom. sing.) desirer of desires, he who cherishes desires

विहाय कामान्यः सर्वान्  
पुमांश्वरति निःस्पृहः ।  
निर्ममो निरहङ्कारः  
स शान्तिमधिगच्छति ॥७१॥

vihāya kāmān yah̄ sarvān  
pumāṁś carati nihspr̄hah̄  
nirmamo nirahañkārah̄  
sa śāntim adhigacchati 71

When a man acts without longing,  
having relinquished all desires,  
free from the sense of 'I' and 'mine,'  
he attains to peace.

<b>vihāya</b>	(gerund vi $\sqrt{hā}$ 3P) having relinquished
<b>pumān</b>	(mas. nom. sing. from <b>pumāṁś</b> ) man
<b>nihspr̄hah̄</b>	(mas. nom sing.) without longing
<b>nirmamah̄</b>	(mas. nom. sing.) free from the sense of 'mine'
<b>nirahañkārah̄</b>	(mas. nom. sing.) free from the sense of 'I'

एषा ब्राह्मी स्थितिः पार्थ  
 नैनां प्राप्य विमुह्यति ।  
 स्थित्वास्यामन्तकालेऽपि  
 ब्रह्मनिर्वाणमृच्छति ॥७२॥

esā brāhmaṇī sthitih pārtha  
 nainām prāpya vimuhyati  
 sthitvāsyām anta-kāle 'pi  
 brahma-nirvāṇam ṛcchati 72

This is the state of Brahman, O Partha.  
 Having attained it, a man is not deluded.  
 Established in that, even at the last moment,  
 he attains eternal freedom in divine consciousness.

anta-kāle	(mas. loc. sing.) at the end of time, at the last moment
ṛcchati	(3rd per. sing. pres. indic. act. √ṛ 1P) he attains

**a****TABLES****MASCULINE**Stem: **nara** (masculine) man (given on p. 74, Part I)

Nom.	नरः	नरौ	नराः
Acc.	नरम्	नरौ	नरान्
Inst.	नरेण *	नराभ्याम्	नरैः
Dat.	नराय	नराभ्याम्	नरेभ्यः
Abl.	नरात्	नराभ्याम्	नरेभ्यः
Gen.	नरस्य	नरयोः	नराणाम् *
Loc.	नरे	नरयोः	नरेषु
Voc.	नर	नरौ	नराः
	[ ]	[ ]	[ ]
	Singular	Dual	Plural

\*The instrumental singular for **gaja** is **gajena**, and the genitive plural for **gaja** is **gajānām**. The **r** in **nareṇa** and **narāṇām** causes the **n** to become **ṇ**. (See page 142, 143 Part I)

**a**Stem: **phala** (neuter) fruit (given on p. 92, Part I)**NEUTER**

Nom.	फलम्	फले	फलानि
Acc.	फलम्	फले	फलानि
Inst.	फलेन	फलाभ्याम्	फलैः
Dat.	फलाय	फलाभ्याम्	फलेभ्यः
Abl.	फलात्	फलाभ्याम्	फलेभ्यः
Gen.	फलस्य	फलयोः	फलानाम्
Loc.	फले	फलयोः	फलेषु
Voc.	फल	फले	फलानि
	Singular	Dual	Plural

**ा****FEMININE**Stem: **senā** (feminine) army (given on p. 145, Part I)

Nom.	सेना	सेने	सेनाः
Acc.	सेनाम्	सेने	सेनाः
Inst.	सेनया	सेनाभ्याम्	सेनाभिः
Dat.	सेनायै	सेनाभ्याम्	सेनाभ्यः
Abl.	सेनायाः	सेनाभ्याम्	सेनाभ्यः
Gen.	सेनायाः	सेनयोः	सेनानाम्
Loc.	सेनायाम्	सेनयोः	सेनासु
Voc.	सेने	सेने	सेनाः
	[ ]	[ ]	[ ]
	Singular	Dual	Plural

**i**Stem: **agni** (masculine) fire; **kīrti** (feminine) glory (p. 160, Part I)**MASCULINE****FEMININE**

Nom.	<b>अग्निः</b>	<b>अग्नी</b>	<b>अग्रयः</b>
Acc.	<b>अग्निम्</b>	<b>अग्नी</b>	<b>अग्नीन् कीर्तीः</b>
Inst.	<b>अग्निना कीर्त्या</b>	<b>अग्निभ्याम्</b>	<b>अग्निभिः</b>
Dat.	<b>अग्ने कीर्त्यै</b>	<b>अग्निभ्याम्</b>	<b>अग्निभ्यः</b>
Abl.	<b>अग्नेः कीर्त्याः</b>	<b>अग्निभ्याम्</b>	<b>अग्निभ्यः</b>
Gen.	<b>अग्नेः कीर्त्याः</b>	<b>अग्नोः</b>	<b>अग्नीनाम्</b>
Loc.	<b>अग्नौ कीर्त्यम्</b>	<b>अग्नोः</b>	<b>अग्निषु</b>
Voc.	<b>अग्ने</b>	<b>अग्नी</b>	<b>अग्रयः</b>
	—————	—————	—————
	Singular	Dual	Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **kīrtaye** or **kīrtyai**. The feminine instrumental singular is **kīrtyā**.

ि

Stem: **nadi** (feminine) river (given on p. 171, Part I)

**FEMININE**

Nom.	नदी	नद्यौ	नद्यः
Acc.	नदीम्	नद्यौ	नदीः
Inst.	नद्या	नदीभ्याम्	नदीभिः
Dat.	नद्ये	नदीभ्याम्	नदीभ्यः
Abl.	नद्याः	नदीभ्याम्	नदीभ्यः
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	नदि	नद्यौ	नद्यः
	[ ]	[ ]	[ ]
	Singular	Dual	Plural

**an**Stem: **rājan** (mas.) king; **ātman** (mas.) Self (given on p. 208, Part I)**MASCULINE**

Nom. राजा

राजानौ

राजानः

Acc. राजानम्

राजानौ

राज्ञः आत्मनः

Inst. राजा आत्मना

राजभ्याम्

राजभिः

Dat. राजे आत्मने

राजभ्याम्

राजभ्यः

Abl. राज्ञः आत्मनः

राजभ्याम्

राजभ्यः

Gen. राज्ञः

राज्ञोः

राज्ञाम्

आत्मनः

आत्मनोः

आत्मनाम्

Loc. राजि आत्मनि

राज्ञोः आत्मनोः राजसु

Voc. राजन्

राजानौ

राजानः

[ ]

Singular

[ ]

Dual

[ ]

Plural

**an**Stem: **nāman** (neuter) name (given on p. 209, Part I)**NEUTER**

Nom.	<b>नाम</b>	<b>नाम्नी नामनी</b>	<b>नामानि</b>
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Acc.	<b>नाम</b>	<b>नाम्नी नामनी</b>	<b>नामानि</b>
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Inst.	<b>नाम्ना</b>	<b>नामभ्याम्</b>	<b>नामधिः</b>
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Dat.	<b>नाम्ने</b>	<b>नामभ्याम्</b>	<b>नामभ्यः</b>
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Abl.	<b>नाम्नः</b>	<b>नामभ्याम्</b>	<b>नामभ्यः</b>
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Gen.	<b>नाम्नः</b>	<b>नाम्नोः</b>	<b>नाम्नाम्</b>
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Loc.	<b>नाम्नि नामनि</b>	<b>नाम्नोः</b>	<b>नामसु</b>
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Voc.	<b>नामन् नाम</b>	<b>नाम्नी नामनी</b>	<b>नामानि</b>
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Singular	Dual	Plural
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**r̥**

Stem: dātr̥ (mas.) giver; svasr̥ (fem.) sister (p. 220, Part I)

**MASCULINE****FEMININE**

Nom. दाता दातारौ दातारः

Acc. दातारम् दातारौ दातृन् स्वसृः

Inst. दात्रा दातृभ्याम् दातृभिः

Dat. दात्रे दातृभ्याम् दातृभ्यः

Abl. दातुः दातृभ्याम् दातृभ्यः

Gen. दातुः दात्रोः दातृणाम्

Loc. दातरि दात्रोः दातृषु

Voc. दात्र् दातारौ दातारः

Stem: pitr̥ (mas.) father; mātr̥ (fem.) mother; bhrātr̥ (mas.) brother

(These nouns follow  
dātr̥ in all other cases.)

Nom. pitā pitarau pitarah

Acc. pitaram pitarau pitṛn / bhrātr̥n / mātr̥

**U**Stem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232, Part I)**MASCULINE****FEMININE**

Nom.	हेतुः	हेतू	हेतवः
Acc.	हेतुम्	हेतू	हेतुन् धेनूः
Inst.	हेतुना धेन्वा	हेतुभ्याम्	हेतुभिः
Dat.	हेतवे धेन्वै	हेतुभ्याम्	हेतुभ्यः
Abl.	हेतोः धेन्वाः	हेतुभ्याम्	हेतुभ्यः
Gen.	हेतोः धेन्वाः	हेत्वोः	हेतुनाम्
Loc.	हेतौ धेन्वाम्	हेत्वोः	हेतुषु
Voc.	हेतो	हेतू	हेतवः
	—————	—————	—————
	Singular	Dual	Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**.

**mad**Stem: **mad** (singular) I; **asmad** (plural) we (p. 128, Part I)**asmad**

Nom.	अहम्	आवाम्	वयम्
I, we			
Acc.	माम् मा	आवाम् नौ	अस्मान् नः
	me, us		
Inst.	मया	आवाभ्याम्	अस्माभिः
	with me, us		
Dat.	मह्यम् मे	आवाभ्याम् नौ	अस्मभ्यम् नः
	for me, us		
Abl.	मत्	आवाभ्याम्	अस्मत्
	from me, us		
Gen.	मम मे	आवयोः नौ	अस्माकम् नः
	my, our		
Loc.	मयि	आवयोः	अस्मायु
on me, us	<u>          </u>	<u>          </u>	<u>          </u>
	Singular	Dual	Plural

**tvad**Stem: **tvad** (singular) you; **yuṣmad** (plural) you (p. 129, Part I)**yuṣmad**

Nom.	<b>त्वम्</b>	<b>युवाम्</b>	<b>यूयम्</b>
	you (subject)		
Acc.	<b>त्वाम् त्वा</b>	<b>युवाम् वाम्</b>	<b>युष्मान् वः</b>
	you (object)		
Inst.	<b>त्वया</b>	<b>युवाभ्याम्</b>	<b>युष्माभिः</b>
	with you		
Dat.	<b>तुभ्यम् ते</b>	<b>युवाभ्याम् वाम्</b>	<b>युष्मभ्यम् वः</b>
	for you		
Abl.	<b>त्वत्</b>	<b>युवाभ्याम्</b>	<b>युष्मत्</b>
	from you		
Gen.	<b>तव ते</b>	<b>युवयोः वाम्</b>	<b>युष्माकम् वः</b>
	of you, your		
Loc.	<b>त्वयि</b>	<b>युवयोः</b>	<b>युष्मासु</b>
on you	[ ]	[ ]	[ ]
	Singular	Dual	Plural

**tad**

Stem: tad (masculine) he

**MASCULINE**

Nom.	सः	तौ	ते
he, they			
Acc.	तम्	तौ	तान्
him, them			
Inst.	तेन	ताभ्याम्	तैः
with him, them			
Dat.	तस्मै	ताभ्याम्	तेभ्यः
for him, them			
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
from him, them			
Gen.	तस्य	तयोः	तेषाम्
his, their			
Loc.	तस्मिन्	तयोः	तेषु
on him, them	Singular	Dual	Plural

Remember that **sah**, the nominative singular, usually appears as **sa**.  
 (See #5, p. 147.)

**tad**

Stem: tad (neuter) it

**NEUTER**

Nom.	तत्	ते	तानि
	it (subject)		
Acc.	तत्	ते	तानि
	it (object)		
Inst.	तेन	ताभ्याम्	तैः
	with it		
Dat.	तस्मै	ताभ्याम्	तेभ्यः
	for it		
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
	from it		
Gen.	तस्य	तयोः	तेषाम्
	of it, its		
Loc.	तस्मिन्	तयोः	तेषु
on it	[ ]	[ ]	[ ]
	Singular	Dual	Plural

**tad**

Stem: tad (feminine) she

**FEMININE**

Nom.	सा	ते	ताः
	she, they		
Acc.	ताम्	ते	ताः
	her, them		
Inst.	तया	ताभ्याम्	ताभिः
	with her, them		
Dat.	तस्यै	ताभ्याम्	ताभ्यः
	for her, them		
Abl.	तस्याः	ताभ्याम्	ताभ्यः
	from her, them		
Gen.	तस्याः	तयोः	तासाम्
	her, their		
Loc.	तस्याम्	तयोः	तासु
on her, them	[ ]	[ ]	[ ]
	Singular	Dual	Plural

**MAT, VAT****MASCULINE**Stem: **bhagavat** (masculine) possessing fortune, fortunate

<b>prathamā</b>	भगवान्	भगवन्तौ	भगवन्तः
<b>dvitiyā</b>	भगवन्तम्	भगवन्तौ	भगवतः
<b>trtiyā</b>	भगवता	भगवद्व्याम्	भगवद्विः
<b>caturthī</b>	भगवते	भगवद्व्याम्	भगवद्व्यः
<b>pañcamī</b>	भगवतः	भगवद्व्याम्	भगवद्व्यः
<b>śasṭhī</b>	भगवतः	भगवतोः	भगवताम्
<b>saptamī</b>	भगवति	भगवतोः	भगवत्सु
<b>sambodhana</b>	भगवन्	भगवन्तौ	भगवन्तः
	[ eka ]	[ dvi ]	[ bahu ]

## MAT, VAT

## NEUTER

Stem: **bhagavat** (neuter) possessing fortune, fortunate

<i>prathamā</i>	भगवत्	भगवती	भगवन्ति
<i>dvitiyā</i>	भगवत्	भगवती	भगवन्ति
<i>trtiyā</i>	भगवता	भगवद्ध्याम्	भगवद्धिः
<i>caturthī</i>	भगवते	भगवद्ध्याम्	भगवद्धयः
<i>pañcamī</i>	भगवतः	भगवद्ध्याम्	भगवद्धयः
<i>śaṣṭhī</i>	भगवतः	भगवतोः	भगवताम्
<i>saptamī</i>	भगवति	भगवतोः	भगवत्सु
<i>sambodhana</i>	भगवत्	भगवती	भगवन्ति
	eka	dvi	bahu

**MAT, VAT****FEMININE**Stem: **bhagavat** (neuter) possessing fortune, fortunate

<b>prathamā</b>	<b>भगवती</b>	<b>भगवत्यौ</b>	<b>भगवत्यः</b>
<b>dvitiyā</b>	<b>भगवतीम्</b>	<b>भगवत्यौ</b>	<b>भगवतीः</b>
<b>tritiyā</b>	<b>भगवत्या</b>	<b>भगवतीभ्याम्</b>	<b>भगवतीभिः</b>
<b>caturthī</b>	<b>भगवत्यै</b>	<b>भगवतीभ्याम्</b>	<b>भगवतीभ्यः</b>
<b>pañcamī</b>	<b>भगवत्याः</b>	<b>भगवतीभ्याम्</b>	<b>भगवतीभ्यः</b>
<b>śaṣṭhī</b>	<b>भगवत्याः</b>	<b>भगवत्योः</b>	<b>भगवतीनाम्</b>
<b>saptamī</b>	<b>भगवत्याम्</b>	<b>भगवत्योः</b>	<b>भगवतीषु</b>
<b>sambodhana</b>	<b>भगवति</b>	<b>भगवत्यौ</b>	<b>भगवत्यः</b>
	<u>eka</u>	<u>dvi</u>	<u>bahu</u>

## AS

## NEUTER

Stem: **manas** (neuter) mind

prathamā	मनः	मनसी	मनांसि
dvitiyā	मनः	मनसी	मनांसि
trtiyā	मनसा	मनोभ्याम्	मनोभिः
caturthī	मनसे	मनोभ्याम्	मनोभ्यः
pañcamī	मनसः	मनोभ्याम्	मनोभ्यः
ṣaṣṭhi	मनसः	मनसोः	मनसाम्
saptamī	मनसि	मनसोः	मनःसु
sambodhana	मनः	मनसी	मनांसि
	eka	dvi	bahu

## AS.

MASCULINE  
FEMININE

Stem: aṅgiras (masculine) aṅgiras (femininine)

prathamā	अङ्गिरः	अङ्गिरसौ	अङ्गिरसः
dvitiyā	अङ्गिरसम्	अङ्गिरसौ	अङ्गिरसः
trtiyā	अङ्गिरसा	अङ्गिरोभ्याम्	अङ्गिरोभिः
caturthī	अङ्गिरसे	अङ्गिरोभ्याम्	अङ्गिरोभ्यः
pañcamī	अङ्गिरसः	अङ्गिरोभ्याम्	अङ्गिरोभ्यः
ṣaṣṭhī	अङ्गिरसः	अङ्गिरसोः	अङ्गिरसाम्
saptamī	अङ्गिरसि	अङ्गिरसोः	अङ्गिरःसु
sambodhana	अङ्गिरः	अङ्गिरसी	अङ्गिरांसि
	eka	dvi	bahu

## IN

## MASCULINE

Stem: **hastin** (masculine) elephant

<b>prathamā</b>	हस्ती	हस्तिनौ	हस्तिनः
<b>dvitiyā</b>	हस्तिनम्	हस्तिनौ	हस्तिनः
<b>trtiyā</b>	हस्तिना	हस्तिभ्याम्	हस्तिभिः
<b>caturthī</b>	हस्तिने	हस्तिभ्याम्	हस्तिभ्यः
<b>pañcamī</b>	हस्तिनः	हस्तिभ्याम्	हस्तिभ्य
<b>śaṣṭhī</b>	हस्तिनः	हस्तिनोः	हस्तिनाम्
<b>saptamī</b>	हस्तिनि	हस्तिनोः	हस्तिषु
<b>sambodhana</b>	हस्तिन्	हस्तिनौ	हस्तिनः
	eka	dvi	bahu

## IN

## NEUTER

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

<i>prathamā</i>	दण्डि	दण्डिनी	दण्डीनि
<i>dvitiyā</i>	दण्डि	दण्डिनी	दण्डीनि
<i>sambodhana</i>	दण्डि	दण्डिनी	दण्डीनि
	दण्डन्		
		eka	dvi
			bahu

The rest are the same as the masculine.

**MONOSYLLABIC  
NOUNS  
FEMININE**

Stem: **dhi** (feminine) intellect

prathamā	धीः	धियौ	धियः
dvitiyā	धियम्	धियौ	धियः
trtiyā	धिया	धीभ्याम्	धीभिः
caturthī	धिये धियै	धीभ्याम्	धीभ्यः
pañcamī	धियः धियाः	धीभ्याम्	धीभ्यः
ṣaṣṭhī	धियः धियाः	धियोः	धियाम् धीनाम्
saptamī	धियि धियाम्	धियोः	धीषु
sambodhana	धीः	धियौ	धियः
	eka	dvi	bahu

**NOUNS ENDING IN  
CONSONANTS**

**FEMININE**

Stem: *vāc* (*strī-liṅga*) speech

prathamā	वाक्	वाचौ	वाचः
dvitiyā	वाचम्	वाचौ	वाचः
trtiyā	वाचा	वाग्भ्याम्	वाग्भिः
caturthī	वाचे	वाग्भ्याम्	वाग्भ्यः
pañcamī	वाचः	वाग्भ्याम्	वाग्भ्यः
ṣaṣṭhī	वाचः	वाचोः	वाचाम्
saptamī	वाचि	वाचोः	वाचु
sambodhana	वाक्	वाचौ	वाचः
	eka	dvi	bahu

NOUNS ENDING IN  
CONSONANTS  
MASCULINE

Stem: marut (pum-liṅga) wind

prathamā	मरुत्	मरुतौ	मरुतः
dvitiyā	मरुतम्	मरुतौ	मरुतः
trtiyā	मरुता	मरुदृभ्याम्	मरुदृष्टिः
caturthī	मरुते	मरुदृभ्याम्	मरुदृभ्यः
pañcamī	मरुतः	मरुदृभ्याम्	मरुदृभ्यः
ṣaṣṭhī	मरुतः	मरुतोः	मरुताम्
saptamī	मरुति	मरुतोः	मरुत्सु
saṃbodhana	मरुत्	मरुतौ	मरुतः
	eka	dvi	bahu

**Ū**

## FEMININE NOUNS

Stem: *vadhū* (*sti-liṅga*) woman

<i>prathamā</i>	वधूः	वध्वौ	वध्वः
<i>dvitiyā</i>	वधूम्	वध्वौ	वधूः
<i>trtiyā</i>	वध्वा	वधूभ्याम्	वधूभिः
<i>caturthī</i>	वध्वै	वधूभ्याम्	वधूभ्यः
<i>pañcamī</i>	वध्वाः	वधूभ्याम्	वधूभ्यः
<i>śasṭhī</i>	वध्वाः	वध्वोः	वधूनाम्
<i>saptamī</i>	वध्वाम्	वध्वोः	वधूषु
<i>sambodhana</i>	वधु	वध्वौ	वध्वः
	[ eka ]	[ dvi ]	[ bahu ]

## IS

## NEUTER

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

prathamā	हविः	हविषी	हवीषि
dvitiyā	हविः	हविषी	हवीषि
trtiyā	हविषा	हविभ्याम्	हविर्भिः
caturthā	हविषे	हविभ्याम्	हविभ्यः
pañcamī	हविषः	हविभ्याम्	हविभ्यः
śaṣṭhī	हविषः	हविषोः	हविषाम्
saptamī	हविषि	हविषोः	हविषःषु
saṃbodhana	हविः	हविषी	हवीषि
	eka	dvi	bahu

## US

## NEUTER

Stem: dhanus (napuṁsaka-liṅga) bow

prathamā	धनुः	धनुषी	धनूषि
dvitiyā	धनुः	धनुषी	धनूषि
trtiyā	धनुषा	धनुर्भाम्	धनुर्भिः
caturthī	धनुषे	धनुर्भाम्	धनुर्भ्यः
pañcamī	धनुषः	धनुर्भाम्	धनुर्भ्यः
śaṣṭhī	धनुषः	धनुषोः	धनुषाम्
saptamī	धनुषि	धनुषोः	धनुषःषु
sambodhana	धनुः	धनुषी	धनूषि
	[ eka ]	[ dvi ]	[ bahu ]

## O

MASCULINE  
FEMININE

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

prathamā	गौः	गावौ	गावः
dvitiyā	गाम्	गावौ	गा:
trtiyā	गवा	गोभ्याम्	गोभिः
caturthī	गवे	गोभ्याम्	गोभ्यः
pañcamī	गोः	गोभ्याम्	गोभ्यः
śaṣṭhī	गोः	गवोः	गवाम्
saptami	गवि	गवोः	गोषु
saṁbodhana	गौः	गावौ	गावः
	eka	dvi	bahu

## AU

## FEMININE

Stem: nau (sti-liṅga) ship

<b>prathamā</b>	नौः	नावौ	नावः
<b>dvitiyā</b>	नावम्	नावौ	नावः
<b>trtiyā</b>	नावा	नौभ्याम्	नौभिः
<b>caturthī</b>	नावे	नौभ्याम्	नौभ्यः
<b>pañcamī</b>	नावः	नौभ्याम्	नौभ्यः
<b>śaṣṭhī</b>	नावः	नावोः	नावाम्
<b>saptami</b>	नावि	नावोः	नौषु
<b>sambodhana</b>	नौः	नावौ	नावः
	[ eka ]	[ dvi ]	[ bahu ]

**ADJECTIVES  
DECLINED LIKE  
PRONOUNS**

Stem: *sarva* (masculine) all

prathamā	सर्वः	सर्वौ	सर्वे
dvitiyā	सर्वम्	सर्वौ	सर्वान्
त्रिया	सर्वेण	सर्वाभ्याम्	सर्वैः
caturthī	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
pañcamī	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
śaṣṭhī	सर्वस्य	सर्वयोः	सर्वेषाम्
saptamī	सर्वस्मिन्	सर्वयोः	सर्वेषु
	eka	dvi	bahu

## INTERROGATIVE

## PRONOUNS

Stem: **ka** (masculine) who

<b>prathamā</b>	कः	कौ	के
<b>dvitiyā</b>	कम्	कौ	कान्
<b>trtiyā</b>	केन	काभ्याम्	कैः

And so on, like **tad** in the masculine. (See Part 1, p. 309.)Stem: **kim** (neuter) what, how

<b>prathamā</b>	किम्	के	कानि
<b>dvitiyā</b>	किम्	के	कानि
<b>trtiyā</b>	केन	काभ्याम्	कैः

And so on, like **tad** in the neuter. (See Part 1, p. 310.)Stem: **kā** (feminine) who

<b>prathamā</b>	का	के	क
<b>dvitiyā</b>	काम्	के	काः
<b>trtiyā</b>	कया	काभ्याम्	काभिः

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

## ETAD

Stem: etad (*pum-liṅga*) this

prathamā	एषः	एतौ	एते
dvitiyā	एतम् [eka]	एतौ [dvi]	एतान् [bahu]

And so on, like **tad** in the masculine. (See Part 1, p. 309.)Stem: etad (*napuṁsaka-liṅga*) this

prathamā	एतत्	एते	एतानि
dvitiyā	एतत् [eka]	एते [dvi]	एतानि [bahu]

And so on, like **tad** in the neuter. (See Part 1, p. 310.)Stem: etad (*stri-liṅga*) this

prathamā	एषा	एते	एताः
dvitiyā	एताम् [eka]	एते [dvi]	एताः [bahu]

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

**PRESENT ACTIVE  
PARTICIPLE  
MASCULINE**

dhātu: √gam (go) 1P

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

prathamā	गच्छन्	गच्छन्तौ	गच्छन्तः
dvitiyā	गच्छन्तम्	गच्छन्तौ	गच्छतः
trtiyā	गच्छता	गच्छद्धयाम्	गच्छद्धिः
caturthi	गच्छते	गच्छद्धयाम्	गच्छद्धयः
pañcamī	गच्छतः	गच्छद्धयाम्	गच्छद्धयः
śaṣṭhi	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
sambodhana	गच्छन्	गच्छन्तौ	गच्छन्तः
	eka	dvi	bahu

**PRESENT ACTIVE  
PARTICIPLE**

**NEUTER**

dhātu: √gam (go) 1P

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

prathamā	गच्छत्	गच्छन्ती	गच्छन्ति
dvitiyā	गच्छत्	गच्छन्ती	गच्छन्ति
trtiyā	गच्छता	गच्छद्याम्	गच्छद्यः
cathurthī	गच्छते	गच्छद्याम्	गच्छद्यः
pañcamī	गच्छतः	गच्छद्याम्	गच्छद्यः
śaṣṭhī	गच्छतः	गच्छतोः	गच्छताम्
saptamī	गच्छति	गच्छतोः	गच्छत्सु
sambodhana	गच्छत्	गच्छन्ती	गच्छन्ति
	eka	dvi	bahu

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

**PRESENT ACTIVE  
PARTICIPLE  
FEMININE**

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

Present Active Participle Stem: **gacchanti** (going) **stri-liṅga**

prathamā	गच्छन्ती	गच्छन्त्यौ	गच्छन्त्यः
dvitiyā	गच्छन्तीम्	गच्छन्त्यौ	गच्छन्तीः
tṛtiyā	गच्छन्त्या	गच्छन्तीभ्याम्	गच्छन्तीभिः
caturthī	गच्छन्त्यै	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
pañcamī	गच्छन्त्याः	गच्छन्तीभ्याम्	गच्छन्तीभ्यः
ṣaṣṭhī	गच्छन्त्याः	गच्छन्त्योः	गच्छन्तीनाम्
saptami	गच्छन्त्याम्	गच्छन्त्योः	गच्छन्तीषु
sambodhana	गच्छन्ति	गच्छन्त्यौ	गच्छन्त्यः
	eka	dvi	bahu

Note that classes 2, 3, 5, 7, 8, and 9 (and optionally class 6) use **ati** rather than **anti**.

**AYAM****MASCULINE**

Stem: ayam (पुम्-लिंग) this

prathamā	अयम्	इमौ	इमे
dvitiyā	इमम्	इमौ	इमान्
trtiyā	अनेन	आभ्याम्	एभिः
caturthī	अस्यै	आभ्याम्	एभ्यः
pañcamī	अस्मात्	आभ्याम्	एभ्यः
ṣaṣṭhī	अस्य	अनयोः	एषाम्
saptamī	अस्मिन्	अनयोः	एषु
	eka	dvi	bahu

**IDAM****NEUTER**

Stem: idam (napumsaka-liṅga) this

prathamā	इदम्	इमे	इमानि
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dvitiyā	इदम्	इमे	इमानि
---------	------	-----	-------

trtiyā	अनेन	आभ्याम्	एभिः
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caturthī	अस्मै	आभ्याम्	एभ्यः
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pañcamī	अस्मात्	आभ्याम्	एभ्यः
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sasṭhi	अस्य	अनयोः	एषाम्
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saptami	अस्मिन् [ ] eka	अनयोः [ ] dvi	एषु [ ] bahu
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## IYAM

## FEMININE

Stem: iyam (strī-*liṅga*) this

prathamā	इयम्	इमे	इमाः
dvitiyā	इमाम्	इमे	इमाः
tr̥tiyā	अनया	आभ्याम्	आभिः
caturthī	अस्यै	आभ्याम्	आभ्यः
pañcamī	अस्याः	आभ्याम्	आभ्यः
śaṣṭhi	अस्याः	अनयोः	आसाम्
saptami	अस्याम्	अनयोः	आसु
	eka	dvi	bahu

**ENA****MASCULINE**Stem: **ena** (*pum-liqñga*) this

**dvitīyā** एनम् एनौ एनान्

**tr̥tiyā** एनेन

**ṣaṣṭhī** एनयोः

**saptamī** एनयोः

eka द्वि बहु

**ENA****NEUTER**Stem: **ena** (*napuṁsaka-liṅga*) this

**dvitīyā** एनत् एने एनानि

**tr̥tiyā** एनेन

**ṣaṣṭhī** एनयोः

**saptamī** एनयोः

eka द्वि बहु

**ENA****FEMININE**Stem: **ena** (*stri-liṅga*) this

dvitiyā एनाम् एने एनाः

tṛtiyā एनया

śaṣṭhi एनयोः

saptami एनयोः

eka द्वि बहु

## CARDINAL NUMBERS

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navadaśa	१९	19
vimśati	२०	20
ekavimśati	२१	21
dvāvimśati	२२	22
trayovimśati	२३	23
caturvimśati	२४	24
pañcavimśati	२५	25
ṣaḍvimśati	२६	26
saptavimśati	२७	27
aṣṭavimśati	२८	28
navavimśati	२९	29
trimśat	३०	30
catvārimśat	४०	40

<i>pačašat</i>	२०	50
<i>şaṣṭi</i>	६०	60
<i>saptati</i>	७०	70
<i>aśti</i>	८०	80
<i>navati</i>	९०	90
<i>śatam</i>	१००	100
<i>dviśatam</i>	२००	200
<i>sahasram</i>	३०००	1,000
<i>lakṣa</i>	४०००००	100,000

## TRI

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

<i>prathamā</i>	<i>trayaḥ</i>	<i>triṇī</i>	<i>tisraḥ</i>
<i>dvitiyā</i>	<i>trīn</i>	<i>triṇī</i>	<i>tisraḥ</i>
<i>trtiyā</i>	<i>tribhiḥ</i>	<i>tribhiḥ</i>	<i>tisṛbhīḥ</i>
<i>caturthī</i>	<i>tribhyāḥ</i>	<i>tribhyāḥ</i>	<i>tisṛbhyāḥ</i>
<i>pañcamī</i>	<i>tribhyāḥ</i>	<i>tribhyāḥ</i>	<i>tisṛbhyāḥ</i>
<i>şaṣṭhī</i>	<i>trayāṇām</i>	<i>trayāṇām</i>	<i>tisṛṇām</i>
<i>saptamī</i>	<i>triṣu</i>	<i>triṣu</i>	<i>tisṛṣu</i>
<i>sambodhana</i>	<i>trayaḥ</i>	<i>triṇī</i>	<i>tisraḥ</i>
		Masculine	Neuter
			Feminine

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

<b>prathamā</b>	<b>catvārah</b>	<b>catvāri</b>	<b>catasrah</b>
<b>dvitīyā</b>	<b>caturah</b>	<b>catvāri</b>	<b>catasrah</b>
<b>trtīyā</b>	<b>caturbhih</b>	<b>caturbhih</b>	<b>catasrbhih</b>
<b>caturthī</b>	<b>caturbhyah</b>	<b>caturbhyah</b>	<b>catasrbhyah</b>
<b>pañcamī</b>	<b>caturbhyah</b>	<b>caturbhyah</b>	<b>catasrbhyah</b>
<b>śaṣṭhī</b>	<b>caturñām</b>	<b>caturñām</b>	<b>catasrnām</b>
<b>saptamī</b>	<b>caturṣu</b>	<b>caturṣu</b>	<b>catasrsu</b>
<b>sambodhana</b>	<b>catvārah</b>	<b>catvāri</b>	<b>catasrah</b>
		Masculine	Neuter
			Feminine

**PAÑCA**Stem: **pañca** (all genders) five

<b>prathamā</b>	<b>pañca</b>
<b>dvitīyā</b>	<b>pañca</b>
<b>trtīyā</b>	<b>pañcabhih</b>
<b>caturthī</b>	<b>pañcabhyah</b>
<b>pañcamī</b>	<b>pañcabhyah</b>
<b>śaṣṭhī</b>	<b>pañcāñām</b>
<b>saptamī</b>	<b>pañcasu</b>
<b>sambodhana</b>	<b>pañca</b>

**SAS**Stem: **śaś** (all genders) six

prathamā	śat
dvitiyā	śat
trtiyā	śadbhiḥ
caturthī	śadbhyāḥ
pañcamī	śadbhyāḥ
śaṣṭhī	śannām
saptamī	śatsu
sambodhana	śat

**ASTA**Stem: **aṣṭa** (all genders) eight

prathamā	aṣṭa / aṣṭau
dvitiyā	aṣṭā / aṣṭau
trtiyā	aṣṭabhiḥ / aṣṭābhiḥ
caturthī	aṣṭabhyāḥ / aṣṭābhyāḥ
pañcamī	aṣṭabhyāḥ / aṣṭābhyāḥ
śaṣṭhī	aṣṭānām
saptamī	aṣṭasu / aṣṭāsu
sambodhana	aṣṭa / aṣṭau

The declension for 7 and 9 – 19 follows the declension of **pañca**.

## PREFIXES

<b>अति</b>	across, beyond, surpassing, past
<b>अधि</b>	above, over, on
<b>अनु</b>	after, following
<b>अप</b>	away, off
<b>अपि</b>	on, close on
<b>अभि</b>	to, against
<b>अव</b>	down, away, off
<b>आ</b>	back, return, to, fully
<b>उद्</b>	up, up out
<b>उप</b>	towards, near, subordinate
<b>दुस्</b>	ill, bad, difficult, hard
<b>नि</b>	down, into
<b>निस्</b>	out from, forth, without, entirely
<b>परा</b>	away, forth, along, off
<b>परि</b>	around, about

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प्र	forward, onward, forth
प्रति	back to, in reverse direction
वि	apart, away, out
सम्	together
सु	well, very, good, right, easy

<b>NUMERALS</b>	<b>Numerals</b>		<b>Cardinal Numbers</b>	
<b>CARDINAL NUMBERS</b>	<b>1.</b>	<b>१</b>	<b>one</b>	<b>एक</b>
	<b>2.</b>	<b>२</b>	<b>two</b>	<b>द्वि</b>
	<b>3.</b>	<b>३</b>	<b>three</b>	<b>त्रि</b>
	<b>4.</b>	<b>४</b>	<b>four</b>	<b>चतुर्</b>
	<b>5.</b>	<b>५ (५)</b>	<b>five</b>	<b>पञ्च</b>
	<b>6.</b>	<b>६</b>	<b>six</b>	<b>षष्ठि</b>
	<b>7.</b>	<b>७</b>	<b>seven</b>	<b>सप्त</b>
	<b>8.</b>	<b>८ (८)</b>	<b>eight</b>	<b>अष्ट</b>
	<b>9.</b>	<b>९ (९)</b>	<b>nine</b>	<b>नव</b>
	<b>10.</b>	<b>१०</b>	<b>ten</b>	<b>दश</b>
<b>ORDINAL</b>				
<b>NUMBERS</b>	<b>First</b>	<b>प्रथम</b>	<b>Sixth</b>	<b>षष्ठि</b>
	<b>Second</b>	<b>द्वितीय</b>	<b>Seventh</b>	<b>सप्तम</b>
	<b>Third</b>	<b>तृतीय</b>	<b>Eighth</b>	<b>अष्टम</b>
	<b>Fourth</b>	<b>चतुर्थ or तुरीय</b>	<b>Ninth</b>	<b>नवम</b>
	<b>Fifth</b>	<b>पञ्चम</b>	<b>Tenth</b>	<b>दशम</b>

**SANDHI  
VOWELS**
**FINAL VOWELS**

ā	ī	ū	r	e	ai	au	INITIAL VOWELS
---	---	---	---	---	----	----	-------------------

ā	ya	va	ra	e	ā	a	āva	a
ā	yā	vā	rā	a	ā	ā	āvā	ā
e	ī	vi	ri	a	i	ā	āvi	i
e	ī	vī	rī	a	ī	ā	āvī	ī
o	yu	ū	ru	a	u	ā	āvu	u
o	yū	ū	rū	a	ū	ā	āvū	ū
ar	yṛ	vṛ	r̄	a	r̄	ā	āvṛ	r̄
ai	ye	ve	re	a	e	ā	āve	e
ai	yai	vai	rai	a	ai	ā	āvai	ai
au	yo	vo	ro	a	o	ā	āvo	o
au	yau	vau	rau	a	au	ā	āvau	au

**SANDHI  
FINAL h**
**Final letters of first word:**

		Any vowel h or r (except ah and āh)	āh	ah	Initial letter of second word:
r	—	ā	—	a <sup>2</sup>	vowels (a)
r	—	ā	—	o	g/gh
r	—	ā	—	o	j/jh
r	—	ā	—	o	d/dh
r	—	ā	—	o	d/dh
r	—	ā	—	o	b/bh (b)
r	—	ā	—	o	nasals (n/m)
r	—	ā	—	o	y/v
r	—	ā	—	o	r
r	—	ā	—	o	l
r	—	ā	—	o	h
h	—	āh	—	ah	k/kh
ś	—	āś	—	āś	c/ch
ṣ	—	āṣ	—	āṣ	t/t̪h
s	—	ās	—	as	t/t̪h
h	—	āh	—	ah	p/ph (c)
h	—	āh	—	ah	ś
h	—	āh	—	ah	ṣ/s
h	—	āh	—	ah	end of line

(1) The h disappears, and if i or u precedes, it becomes ī or ū.

The r disappears, and if a, i, or u precedes, it becomes ā, ī, or ū.

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

रामः + अत्र = रामोऽत्र

rāmah + atra = rāmo 'tra

Remember that final s follows the same rules as final h.

**SANDHI****FINAL h**

a	ā	
i	ī	
u	ū	(a)
r	ī	Vowels
l		
e	ai	
o	au	

h	ka	kha	ga	gha	ñā	
s	ca	cha	ja	jha	ñā	
ś	ṭa	ṭha	ḍa	ḍha	ṇa	
s	ta	tha	da	dha	na	
h	pa	pha	ba	bha	ma	
			ya	ra	la	va
h	śa	ṣa	sa	ha		
h	end of line					

(c) Unvoiced consonant | (b) Voiced consonant

(a) If the second word begins in a vowel:

ah becomes a (except ah + a = o')

āh becomes ā

vowel h becomes r

(b) If the first letter of the second word is a voiced consonant:

ah becomes o

āh becomes ā

vowel h becomes r (except before a word beginning in r)

(c) If the first letter of the second word is an unvoiced consonant,

the h (with any vowel in front of it) changes to the letter in  
the far left column.

**SANDHI  
FINAL M, N, T**

Final letter of first word:

t	n	m	Initial letter of second word:
d	n <sup>1</sup>	m	vowels
d	n	m̤	g/gh
j	ñ	m̤	j/jh
d̤	n̤	m̤	d̤/dh
d̤	n̤	m̤	d̤/dh
d̤	n̤	m̤	b̤/bh
n	n̤	m̤	nasals (n/m)
d̤	n̤	m̤	y/v
d̤	n̤	m̤	r
l	ml̤	m̤	l
d(dh) <sup>3</sup>	n̤	m̤	h
<hr/>			
t	n̤	m̤	k/kh
c	m̤ś	m̤	c/ch
t̤	m̤ś	m̤	t̤/th
t̤	m̤ś	m̤	t̤/th
t̤	n̤	m̤	p/ph
c(ch) <sup>4</sup>	ñ(ch) <sup>2</sup>	m̤	ś
t̤	n̤	m̤	s/s
t̤	n̤	m̤	end of line

1. If the vowel before the n is short, the n becomes nn.
2. The following ś may become ch.
3. The following h becomes dh.
4. The following ś becomes ch

**SANDHI**  
**FINAL N**

Final n remains unchanged unless the following letter is in bold.

Then:

n becomes

	a	ā	n becomes				
	i	ī					
	u	ū	nn (e)				
	r	ṛ	(if preceded by a short vowel)				
	l						
	e	ai					
	o	au					
	ka	kha	ga	gha	ñna		
(a) mś	ca	cha	ja	jha	ñña	ñ (f)	
(b) mṣ	ṭa	ṭha	ḍa	ḍha	ṇna	ṇ (g)	
(c) ms	ta	tha	da	dha	na		
	pa	pha	ba	bha	ma		
			ya	ra	la	va	ml (h)
(d) ñ (ch) śa	ṣa	sa	ha				
			end of line				

(a) n + ca = mśca ; n + cha = mścha

(b) n + ṭa = mṣṭa ; n + ṭha = mṣṭha

(c) n + ta = msta ; n + tha = mstha

(d) n + śa = ñśa or ñcha

(e) an + a = anna

an + i = anni

ān + u = ānu

(f) n + ja = ñja ; n + jha = ñjha

(g) n + ḍa = ḡda ; n + ḍha = ḡdha

(h) n + la = mlla

**SANDHI**  
**FINAL T**

t remains t  
except:

t changes  
to d except:

			a	ā		
			i	ī		
			u	ū		
			r̥	ṛ̥		
			l̥	ṝ̥		
			e	ai		
			o	au	(before all nasals)	
					n	(d)
		ka	kha	ga	gha	ñā
(a) c	ca	cha	ja	jha	ñā	j (e)
(b) t̥	ṭa	ṭha	ḍa	ḍha	ṇa	ḍ (f)
	ta	tha	da	dha	na	
	pa	pha	ba	bha	ma	
			ya	ra	la	va
(c) c (ch) śa	śa	sa	ha			d (dh) (h)
					end of line	

- (a) t + ca = cca ; t + cha = ccha
- (b) t + ṭa = ṭṭa ; t + ṭha = ṭṭha
- (c) t + śa = ccha
- (d) t + all nasals = nnasal
- (e) t + ja = jja ; t + jha = jjha
- (f) t + ḍa = ḍḍa ; t + ḍha = ḍḍha
- (g) t + la = lla
- (h) t + ha = ddha (ha becomes dha.)

**SANDHI****FINAL M**

- (a) If the next word begins in a consonant, the **m** becomes **m̐** and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word.
- (b) If the next word begins in a vowel or is at the end of a line, the **m** remains the same. The **m** remains the same because the mouth is not preparing to close at a specific point of contact as it would if the next word began with a consonant.

**SANDHI****FINAL R**

- (a) Before a word beginning with a voiced letter (other than **r**), the **r** remains the same.
- (b) Before an unvoiced letter or the end of a line, **r** follows the same rules as final **h**.
- (c) Final **r**, whether original or derived from **h**, cannot stand before another **r**. The final **r** is dropped and the vowel before it made long if it is short.

**FINAL P, T, K**

- (a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same.
- (b) Before a nasal these letters become the nasal of their row (**varga**).
- (c) Before **h** these letters become voiced and the **h** becomes their voiced aspirated counterpart.

**FINAL ñ**

(a) Like final **n**, final **ñ** becomes **ññ** before vowels if the **ñ** is preceded by a short vowel.

**INITIAL CH**

(a) Initial **ch** becomes **cch** if the first word ends in a short vowel.  
The **ch** also becomes **cch** after the preposition **ā** and **mā**.

**INTERNAL SANDHI****S TO Š**

any vowel   in spite of   changes s   unless final
(but a or ā),   intervening   to š   or followed
k, or r   m or h       by r

**N TO Ñ**

r   unless c, ch, j, jh, ñ,   changes n   if followed by
ṛ   t, ṭh, d, ḍh, ṙ,   to ñ   vowels, m, y,
ṝ   t, th, d, dh,       v, or n
or š   l, š, s interferes

## VERB ROOTS

**अद्**

$\sqrt{ad}$  (2P) **atti** (pres. indict.) he eats,  
**jagdhvā** (gerund), **atsyati** (future),  
**adyate** (passive), **jagdha**, **-jagdhyā** (p.p.p.),  
**attā** (periphrasic future), **attavya**, **adaniya**,  
**adya** (gerundive), **āda** (perfect), **attum**  
(infinitive), **ādayati** (causative), **jighatsati**  
(desirative), **aghusat** (aorist)

**अर्ह**

$\sqrt{arh}$  (1P) **arhati** (pres. indict.) he is  
worthy, **arhitvā** (gerund), **arhiyati** (future),  
**arhyate** (passive), **arhita**, **-arghya** (p.p.p.),  
**arhayitā** (periphrasic future), **arhaniya**  
(gerundive) **ānarha** (perfect), **arhitum**  
(infinitive), **arhayati** (causative), **arjihisati**  
(desirative), **ārhit** (aorist)

**अस्**

$\sqrt{as}$  (2P) **asti** (pres. indict.) he, she, it is,  
**āsa** (perfect)

**आप्**

$\sqrt{\bar{a}p}$  (5P) **āpnoti** (pres. indict.) he obtains,  
**āptvā** (gerund), **āpsyati** (future), **āpyate**  
(passive), **āpta**, **-āpya** (p.p.p.), **āptā**  
(periphrasic future), **āpaniya**, **āptavya**, **āpya**  
(gerundive), **āpa** (perfect), **āptum** (infinitive),  
**āpayati** (causative), **īpsati** (desirative), **āpat**  
(aorist)

आस्

$\sqrt{ās}$  (2Ā) **āste** (pres. indict.) he sits,  
**āsitvā** (gerund), **āsiyate** (future), **āsyate** (passive), **āsita**, **-āsyā** (p.p.p.), **āsitā** (periphrasic future), **āsanīya**, **āsitavya**, **āsyā** (gerundive), **āsa** (perfect), **āsitum** (infinitive), **āsayati** (causative), **āsisiṣate** (desirative), **āsiṣṭa** (aorist)

इ

$\sqrt{i}$  (2P) **eti** (pres. indict.) he goes,  
**itvā** (gerund), **esyati** (future), **iyate** (passive), **ita**, **-itya** (p.p.p.), **etā** (periphrasic future), **etavya**, **eya** (gerundive), **iyāya** (perfect), **etum** (infinitive), **āyayati** (causative), **iyışati** (desirative), **aiṣit** (aorist)

इष्

$\sqrt{iṣ}$  (6P) **icchatī** (pres. indict.) he wishes, desires, **iṣtvā** (gerund), **eşiṣyatī** (future), **iṣyāte** (passive), **iṣita**, **-iṣya** (p.p.p.), **iṣitā** (periphrasic future), **eşitanīya**, **eşitavya**, **eşya** (gerundive), **iyeṣā** (perfect), **eşitum** (infinitive), **eşayati** (causative), **eşisiṣati** (desirative), **aiṣit** (aorist)

कृ

$\sqrt{kṛ}$  (8U) **karoti**, **kurute** (pres. indict.) he makes, does, performs, **kṛtvā**, **-kṛtya** (gerund), **kariṣyatī** (future), **kriyate** (passive), **kṛta** (p.p.p.), **kartā** (periphrasic future), **karaniya**, **kartavya**, **kārya** (gerundive), **cakāra** (perfect), **kartum** (infinitive), **kārayati** (causative), **cikırṣati** (désirative), **akārṣit** (aorist)

**क्री**

√**kri** (9U) **kriṇāti**, **kriṇīte** (pres. indict.) he buys, **kṛītvā** (gerund), **kresyati** (future), **kriyate** (passive), **krita**, -**kriya** (p.p.p.), **kretā** (periphrastic future), **krayaniya**, **kretavya**, **kreya** (gerundive), **cikāya** (perfect), **kretum** (infinitive), **krāpayati** (causative), **cikriṣati** (desirative), **akraiṣit** (aorist)

**गम्**

√**gam** (1P) **gacchati** (pres. indict.) he goes, **gatvā** (gerund), **gamiṣyati** (future), **gamyate** (passive), **gata**, -**gamyā**, -**gatyā** (p.p.p.), **gantā** (periphrastic future), **gamaniya**, **gantavya**, **ganya** (gerundive), **jagāma** (perfect), **gantum** (infinitive), **gamayati** (causative), **jigamiṣati** (desirative), **agamat** (aorist)

**गुप्**

√**gup** (1P) **gopāyati** (pres. indict.) he protects, **guptvā**, **gopitvā** (gerund), **gopiṣyati**, **gopsyati** (future), **gupyate** (passive), **gupta**, **gupita**, -**gupya** (p.p.p.), **gopāyitā**, **gopitā**, **goptā** (periphrastic future), **gopaniya**, **goptavya**, **gopya** (gerundive), **jugopa** (perfect), **goptum**, **gopitum** (infinitive), **gopayati** (causative), **jugopiṣati** (desirative), **agaupsit** (aorist)

**गै**

√**gai** (1P) **gāyati** (pres. indict.) he sings, **gītvā** (gerund), **gāsyati** (future), **giyate** (passive), **gīta**, -**gāya** (p.p.p.), **gātā** (periphrastic future), **gāniya**, **gātavya**, **geya** (gerundive), **jagau** (perfect), **gātum** (infinitive), **gāpayati** (causative), **jigāsati** (desirative), **agāsít** (aorist)

चिन्त्

√cint (10U) cintayati -te (pres. indict.) he thinks, cintayitvā (gerund), cintayısyati (future), cintyate (passive), cintita, -cintya (p.p.p.) cintayitā (periphrastic future), cintayitavya, cintaniya, cintya, (gerundive), cintayām (perfect), cintayitum (infinitive), acicintat (aorist)

चुर्

√cur (10U) corayati -te (pres. indict.) he steals, corayitvā (gerund), corayısyati (future), coryate (passive), corita, -corya (p.p.p.), corayitā (periphrastic future), coraniya, corayitavya, corya (gerundive), corayām (perfect), corayitum (infinitive), cucorayısatı (desirative), acūcurat (aorist)

जन्

√jan (4Ā) jāyate (pres. indict.) he is born, janitvā (gerund), janısyate (future), janyate (passive), jāta, -janya (p.p.p.), janitā (periphrastic future), janitavya, janya (gerundive), jajñe (perfect), janitum (infinitive), janayati (causative), jjanişate (desirative), ajaniṣṭa (aorist)

जि

√ji (1P) jayati (pres. indict.) he conquers, jitvā (gerund), jeşyati, jayısyati (future), jiyyate (passive), jita, -jitya (p.p.p.), jetā (periphrastic future), jetavya, jitya, jeya (gerundive), jigāya (perfect), jetum (infinitive), jāpayat (causative), jığışati (desirative), ajaişit (aorist)

जीव्

$\sqrt{jiv}$  (1P) **jivati** (pres. indict.) he lives,  
**jīvitvā** (gerund), **jīviṣyati** (future), **jīvyate** (passive), **jīvita**, -**jīvyā** (p.p.p.), **jīvitā** (periphrastic future), **jīvaniya**, **jīvitavya**, **jīvyā** (gerundive), **jījīva** (perfect), **jīvitum** (infinitive), **jīvayati** (causative), **jījīviṣati** (desirative), **ajīvit** (aorist)

ज्ञा

$\sqrt{jñā}$  (9U) **jānāti**, **jānīte** (pres. indict.) he knows,  
**jñātvā** (gerund), **jñāsyati** (future), **jñāyate** (passive), **jñāta**, -**jñāya** (p.p.p.), **jñātā** (periphrastic future), **jñātavya**, **jñeya** (gerundive) **jajñau** (perfect), **jñātum** (infinitive), **jñāpayati** (causative), **jijñāsatī** (desirative), **ajyāsit** (aorist)

तन्

$\sqrt{tan}$  (8U) **tanoti**, **tanute** (pres. indict.) he stretches, spreads, goes, **tantvā**, **tanitvā**, (gerund), **taniṣyati** (future), **tanyate** (passive), **tata**, -**tatya**, **tāya** (p.p.p.), **tanitā** (periphrastic future), **tanitavya**, **tanya** (gerundive), **tatāna** (perfect), **tantum**, **tanitum** (infinitive), **tānayati** (causative), **tataniṣati** (desirative), **atānīt** (aorist)

तुद्

$\sqrt{tud}$  (6U) **tudati** -**te** (pres. indict.) he pushes, strikes, **tuttvā** (gerund), **totsyate** (future), **tudyate** (passive), **tunna**, -**tudya** (p.p.p.), **tottā** (periphrastic future), **todya** (gerundive), **tutoda** (perfect), **toditum** (infinitive), **todayati** (causative), **tututsati** (desirative), **atautsīt** (aorist)

तुष्

√**tuṣ** (4P) **tuṣyati** (pres. indict.) he is satisfied, contented, **tuṣṭvā** (gerund), **tokṣyati** (future), **tuṣyate** (passive), **tuṣṭa**, **-tuṣya** (p.p.p.), **toṣṭā** (periphrastic future), **toṣaṇiya**, **toṣṭavya**, **toṣya** (gerundive), **tutoṣa** (perfect), **toṣṭum** (infinitive), **toṣayati** (causative), **tutukṣati** (desirative), **atuṣat** (aorist)

तृ

√**tṛ** (1P) **tarati** (pres. indict.) he crosses over, **tīrvā** (gerund), **tariṣyati** (future), **tiryate** (passive), **tīrṇa**, **-tīrya** (p.p.p.), **taritā** (periphrastic future), **taritavya**, **tāraṇiya**, **tārya** (gerundive), **tatāra** (perfect), **tartum**, **taritum** (infinitive), **tārayati** (causative), **titīrṣati** (desirative), **atārit**, **atārṣit** (aorist)

त्यज्

√**tyaj** (1P) **tyajati** (pres. indict.) he abandons, **tyaktvā** (gerund), **tyakṣyati** (future), **tyajyate** (passive), **tyakta** (p.p.p.), **tyaktā** (periphrastic future), **tyajaniya**, **tyaktavya**, **tyājya** (gerundive), **tatyāja** (perfect), **tyaktum** (infinitive), **tyājayati** (causative), **tityakṣati** (desirative), **atyākṣit** (aorist)

दा

√**dā** (3U) **dadāti**, **datte** (pres. indict.) he gives, **dattvā** (gerund), **dāsyati** (future), **dīyate** (passive), **datta**, **-dāya** (p.p.p.), **dātā** (periphrastic future), **dāniyā**, **dātavya**, **deya** (gerundive), **dadau** (perfect), **dātum** (infinitive), **dāpayati** (causative), **ditsati** (desirative), **adāt** (aorist)

दिव्

√div (4P) **dīvati** (pres. indict.) he plays,  
shines, increases, **deviṣyati** (future), **dīvate**  
(passive), **dyūna**, -**divya** (p.p.p.), **devitā**  
(periphrasic future), **devitavya** (gerundive),  
**dideva** (perfect), **devitum** (infinitive),  
**devayati** (causative), **adevit** (aorist)

दृश्

√dṛś (1P) **paśyati** (pres. indict.) he sees,  
**dṛṣṭvā** (gerund), **drakṣyati** (future), **dṛṣyate**  
(passive), **dṛṣṭa**, -**dṛṣya** (p.p.p.), **dṛṣṭā**  
(periphrasic future), **draṣṭavya**, **darśaniya**,  
**dṛṣya** (gerundive), **dadarśa** (perfect),  
**draṣṭum** (infinitive), **darśayati** (causative),  
**didṛkṣate** (desirative), **adrākṣit** (aorist)

द्विष्

√dviṣ (2U) **dveṣti**, **dviste** (pres. indict.) he  
hates, **dviṣṭā** (gerund), **dvekṣyati** (future),  
**dviṣyate** (passive), **dviṣṭa**, -**dviṣya** (p.p.p.),  
**dviṣyste** (periphrasic future), **dveṣaniya**,  
**dveṣya** (gerundive), **didveṣa** (perfect),  
**dveṣṭum** (infinitive), **dveṣayati** (causative),  
**didvikṣati** (desirative), **advikṣat** (aorist)

धा

√dhā (3U) **dadhāti**, **dhatte** (pres. indict.) he  
places, **dhityā**, **hitvā** (gerund), **dhāsyati**  
(future), **dhiyate** (passive), **hita**, -**dhāya**  
(p.p.p.), **dhātā** (periphrasic future),  
**dhātavya**, **dhāniya**, **dheya** (gerundive),  
**dadhau** (perfect), **dhātum** (infinitive),  
**dhāpayati** (causative), **dhitsati** (desirative),  
**adhāt** (aorist)

धृ

√**dhṛ** (1U) **dharati** -te (pres. indict.) he holds, **dhṛtvā** (gerund), **dhariṣyati** (future), **dhriyate** (passive), **dhṛta**, **-dhṛtya** (p.p.p.), **dhartā** (periphrasic future), **dhāraniya**, **dhartavya**, **dhārya** (gerundive), **dadhāra** (perfect), **dhartum** (infinitive), **dhārayati** (causative), **didhariṣati** (desirative), **adhārṣit** (aorist)

नन्द

√**nand** (1P) **nandati** (pres. indict.) he exults, rejoices, **nandiṣyati** (future), **nandyate** (passive), **nandita**, **-nandya** (p.p.p.), **nanditā** (periphrasic future), **nandaniya**, **nandya** (gerundive), **nananda** (perfect), **nanditum** (infinitive), **nandayati** (causative), **ninandiṣati** (desirative), **anandit** (aorist)

नी

√**nī** (1U) **nayati** -te (pres. indict.) he leads, **nītvā** (gerund), **neṣyati** (future), **nīyate** (passive), **nīta**, **-nīya** (p.p.p.), **netā** (periphrasic future), **nayaniya**, **netavya**, **neya** (gerundive), **nīnāya** (perfect), **netum** (infinitive), **nāyayati** (causative), **niniṣati** (desirative), **anaiṣit** (aorist)

पठ्

√**paṭh** (1P) **paṭhati** (pres. indict.) he reads, **paṭhitvā** (gerund), **paṭhiṣyati** (future), **paṭhyate** (passive), **paṭhita**, **-paṭhya** (p.p.p.), **paṭhitā** (periphrasic future), **paṭhitavya**, **paṭhanīya**, **paṭhya** (gerundive), **papāṭha** (perfect), **paṭhitum** (infinitive), **paṭhayati** (causative), **pipaṭhiṣati** (desirative), **aphāṭhit** (aorist)

**पद्**

√pad (4Ā) **padyate** (pres. indict.) he goes, attains, **pattvā** (gerund), **patsyate** (future), **padyate** (passive), **panna**, -**padya** (p.p.p.), **paṭitā** (periphrastic future), **pādanīya**, **pattavya**, **pādya** (gerundive), **pede** (perfect), **pattum** (infinitive), **pādayati** (causative), **pitsate** (desirative), **apatta** (aorist)

**पश्**

√paś (1P) **paśyati** (pres. indict.) he sees

**पा**

√pā (1P) **pibati** (pres. indict.) he drinks, **pītvā** (gerund), **pāsyati** (future), **pīyate** (passive), **pīna**, -**pīya** (p.p.p.), **pātā** (periphrastic future), **pāniya**, **pātavya**, **peya** (gerundive), **papau** (perfect), **pātum** (infinitive), **pāyayati** (causative), **pipāsatī** (desirative), **apāt** (aorist)

**प्रछ्**

√prach (6P) **prēchati** (pres. indict.) he asks, **prētvā** (gerund), **prakṣyati** (future), **prēchhyate** (passive), **prṣṭa**, -**prēchya** (p.p.p.), **praṣṭā** (periphrastic future), **praṣṭavya**, **prēchya** (gerundive), **papraccha** (perfect), **praṣṭum** (infinitive), **pracchayati** (causative), **piprēchiṣati** (desirative), **aprākṣit** (aorist)

बुध्

√**budh** (1U) **bodhati** -te (pres. indict.) he knows, **buddhvā** (gerund), **bodhiyatī** (future), **bhudyate** (passive), **buddha**, **-budhya** (p.p.p.), **bodhitā** (periphrastic future), **bodhaniya**, **bodhitavya**, **bodhya** (gerundive), **bubodha** (perfect), **bodhitum** (infinitive), **bodhayati** (causative), **bubodhiyatī** (desirative), **abhodit** (aorist)

ब्रू

√**brū** (2U) **bravīti**, **brūte** (pres. indict.) he speaks

भाष्

√**bhāṣ** (1Ā) **bhāṣate** (pres. indict.) he speaks, **bhāṣitvā** (gerund), **bhāṣiyate** (future), **bhāṣyate** (passive), **bhāṣita**, **-bhāṣya** (p.p.p.), **bhāṣitā** (periphrastic future), **bhāṣitavya**, **bhāṣaniya**, **bhāṣya** (gerundive), **babbhāṣe** (perfect), **bhāṣitum** (infinitive), **bhāṣayati** (causative), **bibhāṣiṣate** (desirative), **abhāṣiṣṭa** (aorist)

भू

√**bhū** (1P) **bhavati** (pres. indict.) he is, **bhūtvā** (gerund), **bhaviyatī** (future), **bhūyate** (passive), **bhūta**, **-bhūya** (p.p.p.), **bhavitā** (periphrastic future), **bhavaniya**, **bhavitavya**, **bhāvya** (gerundive), **babbhūva** (perfect), **bhavitum** (infinitive), **bhāvayati** (causative), **bubhūṣati** (desirative), **abhūt** (aorist)

मन्

√**man** (4Ā) **manyate** (pres. indict.) he thinks, **manitvā**, **matvā** (gerund), **mamṣyate** (future), **manyate** (passive), **mata**, **-manya**, **-matya** (p.p.p.), **mantā** (periphrastic future), **mantavya**, **mānaniya**, **mānya** (gerundive), **mene** (perfect), **manitum**, **mantum** (infinitive), **mānayati** (causative), **mimamṣate** (desirative), **amamsta**, **amata** (aorist)

मुच्

√**muc** (6U) **muñcati -te** (pres. indict.) he releases, liberates, **muktvā** (gerund), **mokṣyati** (future), **mucyate** (passive), **mukta**, **-mucya** (p.p.p.), **muktā** (periphrastic future), **mocaniya**, **moktavya**, **mocya** (gerundive), **mumoca** (perfect), **moktum** (infinitive), **mocayati** (causative), **mumukṣati** (desirative), **amucat** (aorist)

युज्

√**yuj** (7U) **yunakti**, **yuñkte** (pres. indict.) he unites, **yuktvā** (gerund), **yokṣyati** (future), **yujyate** (passive), **yukta**, **-yujya** (p.p.p.), **yoktā** (periphrastic future), **yoktavya**, **yojanīya**, **yojya** (gerundive), **yuyoja** (perfect), **yoktum** (infinitive), **yojayati** (causative), **yuyuksati** (desirative), **ayujat** (aorist)

रम्

√**ram** (1Ā) **ramate** (pres. indict.) he enjoys, **rantvā**, **ratvā** (gerund), **ramṣyate** (future), **ramyate** (passive), **rata**, **-ramya**, **-ratya** (p.p.p.), **rantā** (periphrastic future), **ramañīya**, **rantavya**, **ramya** (gerundive), **reme** (perfect), **rantum** (infinitive), **ramayati** (causative), **riramṣate** (desirative), **aramsta** (aorist)

रुध्

√rudh (7U) ruṇaddhi, rundhe (pres. indict.) he blocks, opposes, ruddhvā (gerund), rotsyati (future), rudhyate (passive), ruddha, -rudhya (p.p.p.), roddhā (periphrasic future), rodhya (gerundive), rurodha (perfect), roddhum (infinitive), rodhayati (causative), rurutsati (desirative), arudhat (aorist)

लभ्

√labh (1Ā) labhate (pres. indict.) he obtains, labdhvā (gerund), lapsyate (future), labhyate (passive), labdha, -labhya (p.p.p.), labdhā (periphrasic future), labhya, labdhavya, labhaniya (gerundive), lebhe (perfect), labdhum (infinitive), lambhayati (causative), lipsate (desirative), alabdha (aorist)

वच्

√vac (2P) vakti (pres. indict.) he says, uktvā (gerund), vakṣyati (future), ucyate (passive), ukta, -ucya (p.p.p.), vaktā, vācayitā (periphrasic future), vācaniya, vaktavya, vācya (gerundive), uvāca (perfect), vaktum (infinitive), vācayati (causative), vivakṣati (desirative), avocat (aorist)

वद्

√vad (1P) vadati (pres. indict.) he speaks, uditvā (gerund), vadiṣyati (future), udyate (passive), udita, -udya (p.p.p.), vaditā (periphrasic future), vaditavya, vādaniya, vadya (gerundive), uvāda (perfect), vaditum (infinitive), vādayati (causative), vivadiṣati (desirative), avādīt (aorist)

**वस्**

√**vas** (1P) **vasati** (pres. indict.) he lives,  
**uṣitvā** (gerund), **vatsyati** (future), **uṣyate**  
 (passive), **uṣita**, **-uṣya** (p.p.p.), **vastā**  
 (periphrastic future), **vastavya**, **vāsanīya**  
**vāsyā** (gerundive), **uvāsa** (perfect), **vas(i)tum**  
 (infinitive), **vāsayati** (causative), **vivatsati**  
 (desirative), **avātsit** (aorist)

**विज्**

√**vij** (6Ā) **vijate** (pres. indict.) he fears,  
**vijiṣyati** (future), **vijyate** (passive), **vigna**, **-vijya**  
 (p.p.p.), **vijitā** (periphrastic future), **vivije**  
 (perfect), **vijitum** (infinitive), **vejayati** (causative),  
**vivijiṣati** (desirative), **avijit** (aorist)

**विद्**

√**vid** (4Ā) **vidyate** (pres. indict.) he is,  
**vetsyate** (future), **vidyate** (passive), **vitta**, **-vidya**  
 (p.p.p.), **veptā** (periphrastic future), **vivide**  
 (perfect), **vivitsate** (desirative), **avitta** (aorist)

**विश्**

√**viś** (6P) **viśati** (pres. indict.) he enters  
**viṣṭvā** (gerund), **vekṣyati** (future), **viṣyate**  
 (passive), **viṣṭa**, **-viṣya** (p.p.p.), **veṣṭā**  
 (periphrastic future), **veṣaniya**, **veṣṭavya**,  
**veṣya** (gerundive), **viveṣa** (perfect), **veṣṭum**  
 (infinitive), **veṣayati** (causative), **vivikṣati**  
 (desirative), **avikṣat** (aorist)

**वृत्**

√**vṛt** (1Ā) **vartate** (pres. indict.) he is,  
**vṛttvā** (gerund), **vartisyate** (future), **vrtyate**  
 (passive), **vṛtta**, -**vṛtya** (p.p.p.), **vartitā**  
 (periphrastic future), **vartaniya**, **vartitavya**,  
**vartya** (gerundive), **vavarta** (perfect),  
**vartitum** (infinitive), **vartayati** (causative),  
**vivartisate** (desirative), **avṛtat** (aorist)

**व्रज्**

√**vraj** (1P) **vrajati** (pres. indict.) he goes, he  
 walks, **vrajitvā** (gerund), **vrajiṣyati** (future),  
**vrajyate** (passive), **vrajita**, -**vrajya** (p.p.p.),  
**vrajitā** (periphrastic future), **vrajya**  
 (gerundive), **vavrāja** (perfect), **vrajitum**  
 (infinitive), **vrajayati** (causative), **vivrajiṣati**  
 (desirative), **avrājīt** (aorist)

**शक्**

√**śak** (5P) **śaknoti** (pres. indict.) he is able,  
**śaktvā** (gerund), **śakiṣyati**, **śakṣyati** (future),  
**śakyate** (passive), **śakta**, **śakta**, -**śakya**  
 (p.p.p.), **śaktā** (periphrastic future), **śakya**  
 (gerundive), **śaśāka** (perfect) **śakitum**,  
**śaktum** (infinitive), **śākayati** (causative),  
**śikṣati** (desirative), **aśakat** (aorist)

**शुभ्**

√**śubh** (1Ā) **śobhate** (pres. indict.) he shines,  
**śobhitvā** (gerund), **śobhiṣyati** (future),  
**śobhita**, **subhita** (p.p.p.), **śobhitā**  
 (periphrastic future), **śobhaniya** (gerundive),  
**śuśobha** (perfect), **śobhitum** (infinitive),  
**śobhayati** (causative), **śuśobhiṣate**  
 (desirative), **aśusat** (aorist)

श्रु-

$\sqrt{sru}$  (5P) **śrṇoti** (pres. indict.) he hears,  
**śrutvā** (gerund), **śroṣyati** (future), **śrūyate**  
 (passive), **śruta**, -**śrutya** (p.p.p.), **śrotā**  
 (periphrastic future), **śravaniya**, **śrotavya**,  
**śravya** (gerundive), **śuśrāva** (perfect),  
**śrotum** (infinitive), **śrāvayati** (causative),  
**śuśrūṣate** (desirative), **aśrauṣit** (aorist)

सु-

$\sqrt{su}$  (5U) **sunoti**, **sunute** (pres. indict.) he  
 presses, **sutvā** (gerund), **soṣyati** (future),  
**sūyate** (passive), **suta**, -**suya** (p.p.p.), **sotā**  
 (periphrastic future), **sotavya** (gerundive),  
**susāva** (perfect), **sotum** (infinitive), **sāvayati**  
 (causative), **susūṣati** (desirative), **asauṣit**  
 (aorist)

सृज्-

$\sqrt{sṛj}$  (6P) **sṛjati** (pres. indict.) he creates,  
 emits, **sṛṣtvā** (gerund), **sṛakṣyati** (future),  
**sṛjyate** (passive), **sṛṣṭa**, -**sṛjya** (p.p.p.),  
**sṛastā** (periphrastic future), **sṛastavya**, **sarjya**  
 (gerundive), **sasarja** (perfect), **sṛastum**  
 (infinitive), **sarjayati** (causative), **sisṛkṣati**  
 (desirative), **asṛākṣit** (aorist)

सेव्-

$\sqrt{sev}$  (1Ā) **sevate** (pres. indict.) he serves,  
**sevitvā** (gerund), **seviṣyate** (future), **sevyate**  
 (passive), **sevita**, -**sevyā** (p.p.p.), **sevaniya**,  
**sevitavya**, **sevyā** (gerundive), **siṣeve** (perfect),  
**sevitum** (infinitive), **sevayati** (causative),  
**siṣevisate** (desirative), **aseviṣṭa** (aorist)

स्था

√sthā (1P) tiṣṭhati (pres. indict.) he stands,  
sthitvā (gerund), sthāsyati (future), sthiyate  
(passive), sthita, -sthāya (p.p.p.), sthātā  
(periphrasic future), sthātavya, stheya  
(gerundive), tasthau (perfect), sthātum  
(infinitive), sthāpayati (causative), tiṣṭhāsatī  
(desirative), asthāt (aorist)

स्मि

√smi (1Ā) smayate (pres. indict.) he smiles,  
smitvā (gerund), smesyate (future), smīyate  
(passive), smita, -smitya, -smayitya  
(p.p.p.), smetā (periphrasic future),  
smayaniya, smetavya, smāya (gerundive),  
siṣṭmiye (perfect), smetum (infinitive),  
smāyayati (causative), sismayıṣate  
(desirative), asmeṣṭa (aorist)

स्मृ

√smṛ (1P) smarati (pres. indict.) he  
remembers, smṛtvā (gerund), smariyati  
(future), smaryate (passive), smṛta, -smṛtya  
(p.p.p.), smartā (periphrasic future),  
smaraniya, smartavya, smarya (gerundive),  
sasmāra (perfect), smartum (infinitive),  
smārayati (causative), susmūrṣate  
(desirative), asmārṣite (aorist)

हन्

√han (2P) hanti (pres. indict.) he kills,  
hatvā (gerund), hanisyati (future), hanyate  
(passive), hata, -hanya, -hatya (p.p.p.),  
hantā (periphrasic future), hantavya  
(gerundive), jaghāna (perfect), hantum  
(infinitive), ghātayati (causative), jighāṃsatī  
(desirative), avadhīt (aorist)

हस्

✓ **has** (1P) **hasati** (pres. indict.) he laughs,  
**hasitvā** (gerund), **hasiyati** (future), **hasyate**  
 (passive), **hasita**, **-hasya** (p.p.p.), **hasitā**  
 (periphrastic future), **hasaniya**, **hasitavya**,  
**hāsyā** (gerundive), **janāsa** (perfect), **hasitum**  
 (infinitive), **hāsayati** (causative), **jihasiṣati**  
 (desirative), **ahasit** (aorist)

हा

✓ **hā** (3P) **jahāti** (pres. indict.) he abandons,  
**hitvā** (gerund), **hāsyati** (future), **hiyate**  
 (passive), **hīna**, **-haya** (p.p.p.), **hātā**  
 (periphrastic future), **hātavya**, **heya**  
 (gerundive), **jahau** (perfect), **hātum**  
 (infinitive), **hāpayati** (causative), **jihāsatī**  
 (desirative), **ahā(sī)t** (aorist)

हु

✓ **hu** (3P) **juhoti** (pres. indict.) he offers,  
**hutvā** (gerund), **hoşyati** (future), **hūyate**  
 (passive), **huta**, **-hūya** (p.p.p.), **hotā**  
 (periphrastic future), **hotavya**, **havya**  
 (gerundive), **juhāva** (perfect), **hotum**  
 (infinitive), **hāvayati** (causative), **juhūsatī**  
 (desirative), **ahauṣīt** (aorist)

हर

✓ **hṛ** (1U) **harati -te** (pres. indict.) he takes,  
**hṛtvā** (gerund), **harişyati** (future), **hriyate**  
 (passive), **hṛta**, **-hṛtya** (p.p.p.), **hartā**  
 (periphrastic future), **haraniya**, **hartatyā**,  
**hāryā** (gerundive), **jahāra** (perfect), **hartum**  
 (infinitive), **hārayati** (causative), **jihirṣati**  
 (desirative), **ahārṣīt** (aorist)

## VERB CLASSES

## CLASS 1

Root:  $\sqrt{bhū}$  'be' Present stem: **bhava**

	Parasmaipada			Ātmanepada		
Present						
<b>bhavati</b>	<b>bhavataḥ</b>	<b>bhavanti</b>	<b>bhavate</b>	<b>bhavete</b>	<b>bhavante</b>	<b>bhavante</b>
<b>bhavasi</b>	<b>bhavathāḥ</b>	<b>bhavatha</b>	<b>bhavase</b>	<b>bhavethe</b>	<b>bhavadhvē</b>	<b>bhavadhvē</b>
<b>bhavāmi</b>	<b>bhavāvah</b>	<b>bhavāmaḥ</b>	<b>bhave</b>	<b>bhavāvahē</b>	<b>bhavāmahe</b>	<b>bhavāmahe</b>
Imperfect						
<b>abhavat</b>	<b>abhavatām</b>	<b>abhavan</b>	<b>abjavata</b>	<b>abhavetām</b>	<b>abjavanta</b>	<b>abjavanta</b>
<b>abhavah</b>	<b>abhavatam</b>	<b>abhavata</b>	<b>abjavathāḥ</b>	<b>abhavethām</b>	<b>abjavadhvam</b>	<b>abjavadhvam</b>
<b>abhavam</b>	<b>abhavāva</b>	<b>abhavāma</b>	<b>abhave</b>	<b>abhavāvahi</b>	<b>abhavāmahī</b>	<b>abhavāmahī</b>
Imperative						
<b>bhavatu</b>	<b>bhavatām</b>	<b>bhavantu</b>	<b>bhavatām</b>	<b>bhavetām</b>	<b>bhavantām</b>	<b>bhavantām</b>
<b>bhava</b>	<b>bhavatam</b>	<b>bhavata</b>	<b>bhavasva</b>	<b>bhavethām</b>	<b>bhavadhvam</b>	<b>bhavadhvam</b>
<b>bhavāni</b>	<b>bhavāva</b>	<b>bhavāma</b>	<b>bhavai</b>	<b>bhavāvahai</b>	<b>bhavāmahai</b>	<b>bhavāmahai</b>
Optative						
<b>bhavet</b>	<b>bhavetām</b>	<b>bhaveyuh</b>	<b>bhaveta</b>	<b>bhaveyātām</b>	<b>bhaveran</b>	<b>bhaveran</b>
<b>bhaveḥ</b>	<b>bhavetam</b>	<b>bhaveta</b>	<b>bhavethāḥ</b>	<b>bhaveyātām</b>	<b>bhavedhvam</b>	<b>bhavedhvam</b>
<b>bhaveyam</b>	<b>bhaveva</b>	<b>bhavema</b>	<b>bhaveya</b>	<b>bhavevahi</b>	<b>bhavemahi</b>	<b>bhavemahi</b>

## CLASS 2

Root: √ad, 'eat' Present stem: at, at

	Parasmaipada			Ātmanepada	
Present					
<u>atti</u>	attah	adanti	atte	adāte	adate
<u>atsi</u>	atthah	attha	atse	adāthe	addhve
<u>admi</u>	advah	admaḥ	ade	advahe	admahe
Imperfect					
<u>ādat</u>	āttām	ādan	ātta	ādātām	ādata
<u>ādah</u>	āttam	ātta	ātthāḥ	ādāthām	āddhvam
<u>ādam</u>	ādva	ādma	ādi	ādvahi	ādmahi
Imperative					
<u>attu</u>	attām	adantu	attām	adātām	adatām
<u>addhi</u>	attam	atta	atsva	adāthām	addhvam
<u>adāni</u>	<u>adāva</u>	<u>adāma</u>	<u>adai</u>	<u>adāvahai</u>	<u>adāmahai</u>
Optative					
adyāt	adyātām	adyuh	adīta	adīyātām	adīran
adyāḥ	adyātam	adyāta	adīthāḥ	adīyāthām	adīdhvam
adyām	adyāva	adyāma	adīya	adīvahi	adīmahi

## CLASS 3

Root: *√hu*, 'offer' Present stem: **juho, juhu**

**Parasmaipada****Ātmanepada**

## Present

<b><u>juhoti</u></b>	<b>juhutah</b>	<b>juhuati</b>	<b>juhute</b>	<b>juhvāte</b>	<b>juhvate</b>
<b><u>juhosī</u></b>	<b>juhuthah</b>	<b>juhutha</b>	<b>juhuše</b>	<b>juhvāthe</b>	<b>juhudhve</b>
<b><u>juhomī</u></b>	<b>juhuvaḥ</b>	<b>juhumah</b>	<b>juhve</b>	<b>juhuvahe</b>	<b>juhumahē</b>

## Imperfect

<b><u>ajuhot</u></b>	<b>ajuhutām</b>	<b>ajuhavuḥ</b>	<b>ajuhuta</b>	<b>ajuhvātām</b>	<b>ajuhvata</b>
<b><u>ajuhoh</u></b>	<b>ajuhutam</b>	<b>ajuhuta</b>	<b>ajuhuthah</b>	<b>ajuhvāthām</b>	<b>ajuhudhvam</b>
<b><u>ajuhavam</u></b>	<b>ajuhuva</b>	<b>ajuhuma</b>	<b>ajuhvi</b>	<b>ajuhuvahi</b>	<b>ajuhumahi</b>

## Imperative

<b><u>juhotu</u></b>	<b>juhutām</b>	<b>juhvatu</b>	<b>juhutām</b>	<b>juhvātām</b>	<b>juhvatām</b>
<b><u>juhudhi</u></b>	<b>juhutam</b>	<b>juhuta</b>	<b>juhuṣva</b>	<b>juhvāthām</b>	<b>juhudhvam</b>
<b><u>juhavāni</u></b>	<b>juhavāva</b>	<b>juhavāma</b>	<b>juhavai</b>	<b>juhavāvahai</b>	<b>juhavāmahai</b>

## Optative

<b><u>juhuyāt</u></b>	<b>juhuyātām</b>	<b>juhuyuḥ</b>	<b>juhvīta</b>	<b>juhvīyātām</b>	<b>juhvīran</b>
<b><u>juhuyaḥ</u></b>	<b>juhuyātam</b>	<b>juhuyāta</b>	<b>juhvīthah</b>	<b>juhvīyāthām</b>	<b>juhvīdhvam</b>
<b><u>juhuyām</u></b>	<b>juhuyāva</b>	<b>juhuyāma</b>	<b>juhvīya</b>	<b>juhvīvahi</b>	<b>juhvīmahī</b>

## CLASS 4

Root:  $\sqrt{div}$  'play' Present stem:  $\bar{d}ivya$

Parasmaipada			Ātmanepada		
Present					
$\bar{d}ivyati$	$\bar{d}ivyatāḥ$	$\bar{d}ivyanti$	$\bar{d}ivyate$	$\bar{d}ivyete$	$\bar{d}ivyante$
$\bar{d}ivyasi$	$\bar{d}ivyathāḥ$	$\bar{d}ivyatha$	$\bar{d}ivyase$	$\bar{d}ivyethe$	$\bar{d}ivyadhve$
$\bar{d}ivyāmi$	$\bar{d}ivyāvah$	$\bar{d}ivyāmaḥ$	$\bar{d}ivye$	$\bar{d}ivyāvahē$	$\bar{d}ivyāmahe$
Imperfect					
$\bar{a}\bar{d}ivyat$	$\bar{a}\bar{d}ivyatām$	$\bar{a}\bar{d}ivyan$	$\bar{a}\bar{d}ivyata$	$\bar{a}\bar{d}ivyetām$	$\bar{a}\bar{d}ivyanta$
$\bar{a}\bar{d}ivyah$	$\bar{a}\bar{d}ivyatam$	$\bar{a}\bar{d}ivyata$	$\bar{a}\bar{d}ivyathāḥ$	$\bar{a}\bar{d}ivyethām$	$\bar{a}\bar{d}ivyadhvam$
$\bar{a}\bar{d}ivyam$	$\bar{a}\bar{d}ivyāva$	$\bar{a}\bar{d}ivyāma$	$\bar{a}\bar{d}ivye$	$\bar{a}\bar{d}ivyāvahi$	$\bar{a}\bar{d}ivyāmahi$
Imperative					
$\bar{d}ivyatū$	$\bar{d}ivyatām$	$\bar{d}ivyantu$	$\bar{d}ivyatām$	$\bar{d}ivyetām$	$\bar{d}ivyantām$
$\bar{d}ivya$	$\bar{d}ivyatam$	$\bar{d}ivyata$	$\bar{d}ivyasva$	$\bar{d}ivyethām$	$\bar{d}ivyadhvam$
$\bar{d}ivyāni$	$\bar{d}ivyāva$	$\bar{d}ivyāma$	$\bar{d}ivyai$	$\bar{d}ivyāvahai$	$\bar{d}ivyāmahai$
Optative					
$\bar{d}ivyet$	$\bar{d}ivyetām$	$\bar{d}ivyeyuh$	$\bar{d}ivyeta$	$\bar{d}ivyeyatām$	$\bar{d}ivyeran$
$\bar{d}ivyeh$	$\bar{d}ivyetam$	$\bar{d}ivyeta$	$\bar{d}ivyethāḥ$	$\bar{d}ivyeyāthām$	$\bar{d}ivyedhvam$
$\bar{d}ivyeyam$	$\bar{d}ivyeva$	$\bar{d}ivyema$	$\bar{d}ivyeya$	$\bar{d}ivyevahi$	$\bar{d}ivyemahi$

## CLASS 5

Root:  $\sqrt{su}$ , 'press' Present stem: suno, sunu

	Parasmaipada			Ātmanepada		
Present						
<u>sunoti</u>	sunutah	sunvanti	sunute	sunvāte	sunvate	
<u>sunosi</u>	sunuthah	sunutha	sunuṣe	sunvāthe	sunudhve	
<u>sunomi</u>	sunuvah	sunumah	sunve	sunuvahē	sunumahe	
Imperfect						
<u>asunot</u>	asunutām	asunvan	asunuta	asunvātām	asunvata	
<u>asunoh</u>	asunutam	asunuta	asunuthah	asunvāthām	asunudhvam	
<u>asunavam</u>	asunuva	asunuma	asunvi	asunuvahi	asunumahi	
Imperative						
<u>sunotu</u>	sunutām	sunvantu	sunutām	sunvātām	sunvatām	
<u>sunu</u>	sunutam	sunuta	sunuṣva	sunvāthām	sunudhvam	
<u>sunavāni</u>	<u>sunavāva</u>	<u>sunavāma</u>	<u>sunavai</u>	<u>sunavāyahai</u>	<u>sunavāmahai</u>	
Optative						
<u>sunuyāt</u>	sunuyātām	sunuyuh	sunvīta	sunvīyātām	sunvīran	
<u>sunuyāh</u>	sunuyātam	sunuyāta	sunvīthah	sunvīyāthām	sunvīdhvam	
<u>sunuyām</u>	sunuyāva	sunuyāma	sunvīya	sunvīvahi	sunvīmahai	

## CLASS 6

Root:  $\sqrt{tud}$  'push' Present stem: tuda

## Parasmaipada

## Ātmanepada

## Present

tudati	tudataḥ	tudanti	tudate	tudete	tudante
tudasi	tudathaḥ	tudatha	tudase	tudethe	tudadhve
tudāmi	tudāvah	tudāmah	tude	tudāvahē	tudāmahe

## Imperfect

atudat	atudatām	atudan	atudata	atudetām	atudanta
atudah	atudatam	atudata	atudathāḥ	atudethām	atudadhvam
atudam	atudāvā	atudāma	atude	atudāvahi	atudāmahi

## Imperative

tudatu	tudatām	tudantu	tudatām	tudetām	tudantām
tuda	tudatam	tudata	tudasva	tudethām	tudadhvam
tudāni	tudāvā	tudāma	tudai	tudāvahai	tudāmahai

## Optative

tudet	tudetām	tudeyuḥ	tudeta	tudeyātām	tuderan
tudeḥ	tudetam	tudeta	tudethāḥ	tudeyāthām	tudedhvam
tudeyam	tudeva	tudema	tudeya	tudevahi	tudemahi

## CLASS 7

Root:  $\sqrt{rudh}$ , 'block' Present stem: **runadh**, **rundh**

	Parasmaipada			Ātmanepada		
Present						
<u>runaddhi</u>	runddhah	rundhanti	runddhe	rundhāte	rundhate	rundhate
<u>runatsi</u>	runddhah	runddha	runtse	rundhāthe	runddhve	runddhve
<u>runadhmi</u>	rundhvah	rundhmah	rundhe	rundhvahe	rundhmahe	rundhmahe
Imperfect						
<u>arunat</u>	arunddhām	arundhan	arundha	arundhātām	arundhata	arundhata
<u>arunat</u>	arunddham	arunddha	arunddhāh	arundhāthām	arunddhvam	arunddhvam
<u>arunadham</u>	arundhva	arundhma	arundhi	arundhvahi	arundhmahi	arundhmahi
Imperative						
<u>runaddhu</u>	runddhām	rundhantu	runddhām	rundhātām	rundhatām	rundhatām
<u>runddhī</u>	runddham	runddha	runtsva	rundhāthām	runddhvam	runddhvam
<u>runadhāni</u>	<u>runadhāva</u>	<u>runadhāma</u>	<u>runadhai</u>	<u>runadhwahai</u>	<u>runadhāmahai</u>	<u>runadhāmahai</u>
Optative						
<u>rundhyāt</u>	rundhyātām	rundhyuh	rundhīta	rundhīyātām	rundhīran	rundhīran
<u>rundhyāh</u>	rundhyātam	rundhyāta	rundhīthāh	rundhīyāthām	rundhīdhvam	rundhīdhvam
<u>rundhyām</u>	rundhyāva	rundhyāma	rundhīya	rundhīvahi	rundhīmahi	rundhīmahi

## CLASS 8

Root:  $\sqrt{tan}$ , 'stretch' Present stem: **tano**, **tanu**

**Parasmaipada****Ātmanepada**

## Present

<b><u>tanoti</u></b>	<b>tanutah</b>	<b>tanvanti</b>	<b>tanute</b>	<b>tanvāte</b>	<b>tanvate</b>
<b><u>tanośi</u></b>	<b>tanuthah</b>	<b>tanutha</b>	<b>tanuše</b>	<b>tanvāthe</b>	<b>tanudhvē</b>
<b><u>tanomi</u></b>	<b>tanuvah</b>	<b>tanumah</b>	<b>tanve</b>	<b>tanuvahē</b>	<b>tanumahe</b>

## Imperfect

<b><u>atanot</u></b>	<b>atanutām</b>	<b>atanvan</b>	<b>atanuta</b>	<b>atanvātām</b>	<b>atanvata</b>
<b><u>atanoh</u></b>	<b>atanutam</b>	<b>atanuta</b>	<b>atanuthah</b>	<b>atanvāthām</b>	<b>atanudhvam</b>
<b><u>atanavam</u></b>	<b>atanuva</b>	<b>atanuma</b>	<b>atanvi</b>	<b>atanuvahi</b>	<b>atanumahi</b>

## Imperative

<b><u>tanotu</u></b>	<b>tanutām</b>	<b>tanvantu</b>	<b>tanutām</b>	<b>tanvātām</b>	<b>tanvatām</b>
<b><u>tanu</u></b>	<b>tanutam</b>	<b>tanuta</b>	<b>tanuṣva</b>	<b>tanvāthām</b>	<b>tanudhvam</b>
<b><u>tanavāni</u></b>	<b><u>tanavāva</u></b>	<b><u>tanavāma</u></b>	<b><u>tanavai</u></b>	<b><u>tanavāvahai</u></b>	<b><u>tanavāmahai</u></b>

## Optative

<b><u>tanuyāt</u></b>	<b>tanuyātām</b>	<b>tanuyuh</b>	<b>tanvīta</b>	<b>tanvīyātām</b>	<b>tanvīran</b>
<b><u>tanuyāh</u></b>	<b>tanuyātam</b>	<b>tanuyāta</b>	<b>tanvīthah</b>	<b>tanvīyāthām</b>	<b>tanvīdhvam</b>
<b><u>tanuyām</u></b>	<b>tanuyāva</b>	<b>tanuyāma</b>	<b>tanvīya</b>	<b>tanvīvahi</b>	<b>tanvīmahai</b>

## CLASS 9

Root: √*kri*, 'buy' Present stem: *krīṇā*, *krīṇī*, *krīṇ*

## Parasmaipada

## Ātmanepada

## Present

<i>krīṇāti</i>	<i>krīṇītaḥ</i>	<i>krīṇanti</i>	<i>krīṇīte</i>	<i>krīṇāte</i>	<i>krīṇate</i>
<i>krīṇāsi</i>	<i>krīṇīthah</i>	<i>krīṇītha</i>	<i>krīṇīṣe</i>	<i>krīṇāthe</i>	<i>krīṇīdhve</i>
<i>krīṇāmi</i>	<i>krīṇīvah</i>	<i>krīṇīmah</i>	<i>krīṇe</i>	<i>krīṇīvahē</i>	<i>krīṇīmahe</i>

## Imperfect

<i>akrīṇāt</i>	<i>akrīṇītām</i>	<i>akrīṇan</i>	<i>akrīṇīta</i>	<i>akrīṇātām</i>	<i>akrīṇata</i>
<i>akrīṇāh</i>	<i>akrīṇītām</i>	<i>akrīṇīta</i>	<i>akrīṇīthah</i>	<i>akrīṇāthām</i>	<i>akrīṇīdhvam</i>
<i>akrīṇām</i>	<i>akrīṇīvā</i>	<i>akrīṇīma</i>	<i>akrīṇī</i>	<i>akrīṇīvahī</i>	<i>akrīṇīmahi</i>

## Imperative

<i>krīṇātu</i>	<i>krīṇītām</i>	<i>krīṇantu</i>	<i>krīṇītām</i>	<i>krīṇātām</i>	<i>krīṇatām</i>
<i>krīṇīhi</i>	<i>krīṇītām</i>	<i>krīṇīta</i>	<i>krīṇīṣva</i>	<i>krīṇāthām</i>	<i>krīṇīdhvam</i>
<i>krīṇāni</i>	<i>krīṇāvā</i>	<i>krīṇāma</i>	<i>krīṇai</i>	<i>krīṇāvahai</i>	<i>krīṇāmahai</i>

## Optative

<i>krīṇīyāt</i>	<i>krīṇīyātām</i>	<i>krīṇīyuḥ</i>	<i>krīṇīta</i>	<i>krīṇīyātām</i>	<i>krīṇīran</i>
<i>krīṇīyāh</i>	<i>krīṇīyātām</i>	<i>krīṇīyāta</i>	<i>krīṇīthah</i>	<i>krīṇīyāthām</i>	<i>krīṇīdhvam</i>
<i>krīṇīyām</i>	<i>krīṇīyāvā</i>	<i>krīṇīyāma</i>	<i>krīṇīya</i>	<i>krīṇīvahī</i>	<i>krīṇīmahi</i>

## CLASS 10

Root: *cur* 'steal' Present stem: **coraya**

Parasmaipada			Ātmanepada		
Present					
corayati	corayataḥ	corayanti	corayate	corayete	corayante
corayasi	corayathāḥ	corayatha	corayase	corayethē	corayadhve
corayāmi	corayāvah	corayāmāḥ	coraye	corayāvahē	corayāmahe
Imperfect					
acorayat	acorayatām	acorayan	acorayata	acorayetām	acorayanta
acorayah	acorayatam	acorayata	acorayathāḥ	acorayethām	acorayadhvam
acorayam	acorayāva	acorayāma	acoraye	acorayāvahi	acorayāmahi
Imperative					
corayatu	corayatām	corayantu	corayatām	corayetām	corayantām
coraya	corayatam	corayata	corayasva	corayethām	corayadhvam
corayāni	corayāva	corayāma	corayai	corayāvahai	corayāmahai
Optative					
corayet	corayetām	corayeyuh	corayeta	corayeyatām	corayeran
corayeh	corayetam	corayeta	corayethāḥ	corayeyāthām	corayedhvam
corayeyam	corayeva	corayema	corayeya	corayevahi	corayemahi

**VERB ENDINGS**  
**CLASSES 1, 4, 6, 10**

	Parasmaipada			Ātmanepada		
Present						
ति	तस्	अन्ति	ते	इते	अन्ते	
सि	थस्	थ	से	इथे	ध्वे	
मि	वस्	मस्	इ	वहे	महे	
Imperfect						
त्	ताम्	अन्	त	इताम्	अन्त	
स्	तम्	त	थाः	इथाम्	ध्वम्	
अम्	व	म	इ	वहि	महि	
Imperative						
तु	ताम्	अन्तु	ताम्	इताम्	अन्ताम्	
-	तम्	त	स्व	इथाम्	ध्वम्	
आनि	आव	आम	ऐ	आवहे	आमहे	
Optative						
ईत्	ईताम्	ईयुस्	ईत	ईयाताम्	ईरन्	
ईस्	ईतम्	ईत	ईथास्	ईयाथाम्	ईध्वम्	
ईयम्	ईव	ईम्	ईय	ईवहि	ईमहि	

**VERB ENDINGS**  
**CLASSES 2, 3, 5, 7, 8, 9**

Parasmaipada			Ātmanepada		
<b>Present</b>			<b>Ātmanepada</b>		
ति	तस्	आन्ति	ते	आते	आते
सि	थस्	थ	से	आथे	ध्वे
मि	वस्	मस्	ए	वहे	महे
<b>Imperfect</b>					
त्	ताम्	आन्	त	आताम्	आत
स्	तम्	त	थास्	आथाम्	ध्वम्
अम्	व	म	इ	वहि	महि
<b>Imperative</b>					
तु	ताम्	आन्तु	ताम्	आताम्	आताम्
हि	तम्	त	स्व	आथाम्	ध्वम्
आनि	आव	आम	ऐ	आवहै	आमहै
<b>Optative</b>					
यात्	याताम्	युस्	ईत	ईयाताम्	ईरन्
यास्	यअतम्	यात	ईथास्	ईयाथाम्	ईध्वम्
याम्	याव	याम	ईय	ईवहि	ईमहि

The present indicative ātmanepada endings for classes 2, 3, 5, 7, 8, and 9:

prathama	ते	आते	अते
madhyama	से	आथे	ध्वे
uttama	ए	वहे	महे

Root: √tan Class 8 (stretch) Present Indicative ātmanepada

prathama	तनुते tanute tanu+te	तन्वाते tanvāte tanu+āte	तन्वते tanvate tanu+ate
madhyama	तनुषे tanuṣe tanu+se	तन्वाथे tanvāthe tanu+āthe	तनुध्वे tanudhvē tanu+dhve
uttama	तन्वे tanve tanu+e	तनुवहे tanuvahe tanu+vahe	तनुमहे tanumahe tanu+mah
	eka	dvi	bahu

Notice that all forms are weak. Notice that the third person plural has no **n** (**ate** rather than **ante**). Notice also that the second and third person dual are slightly different than classes 1, 4, 6, and 10.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

prathama	त ta	आताम् ātām	अत at
madhyama	धास् dhas	आथाम् āthām	ध्वम् dhvam
uttama	इ i	वहि vahi	महि mahi

Root:  $\sqrt{tan}$  Class 8 (stretch) Imperfect ātmanepada

prathama	अतनुत atanuta a+tanu+ta	अतन्वाताम् atanvātām a+tanu+ātām	अतन्वत atanvata a+tanu+ata
madhyama	अतनुथाः atanuthāḥ a+tanu+thāḥ	अतन्वाथाम् atanvāthām a+tanu+āthām	अतनुध्वम् atanudhvam a+tanu+dhvam
uttama	अतन्वि atanvi a+tanu+i	अतनुवहि atanuvahi a+tanu+vahi	अतनुमहि atanumahi a+tanu+mahi

— eka —      — dvi —      — bahu —

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

The imperfect middle endings for classes 2, 3, 5, 7, 8, and 9:

prathama	त	आताम्	अत
madhyama	धास्	आथाम्	ध्वम्
uttama	इ	वहि	महि

Root: √tan Class 8 (stretch) Imperfect ātmanepada

prathama	अतनुत्	अतन्वाताम्	अतन्वत्
	atanuta a+tanu+ta	atanvātām a+tanu+ātām	atanvata a+tanu+ata
madhyama	अतनुथाः	अतन्वाथाम्	अतनुध्वम्
	atanuthāḥ a+tanu+thās	atanvāthām a+tanu+āthām	atanudhvam a+tanu+dhvam
uttama	अतन्वि	अतनुवहि	अतनुमहि
	atanvī a+tanu+i	atanuvahi a+tanu+vahi	atanumahi a+tanu+mahi
	eka	dvi	bahu

Notice that while the imperfect active verbs for these classes are strong in the singular, all imperfect middle verbs are weak.

Root: √kr 8P (do) Present Indicative parasmaipada

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

Root: √kr 8P (do) Imperfect parasmaipada

prathama	अकरोत् <u>akarot</u> a+kar+o+t	अकुरुताम् akurutām a+kur+u+tām	अकुर्वन् akurvan a+kur+u+an
madhyama	अकरोः <u>akaroh</u> a+kar+o+s	अकुरुतम् akurutam a+kur+u+tam	अकुरुत akuruta a+kur+u+ta
uttama	अकरवम् <u>akaravam</u> a+kar+o+am	अकुर्व akurva a+kur+va	अकुर्म akurma a+kur+ma
	eka	dvi	bahu

Root:  $\sqrt{kṛ}$  8P (do) Present Indicative **parasmaipada**

<b>prathama</b>	<b>करोति</b> <u><b>karoti</b></u> kar+o+ti	<b>कुरुतः</b> <b>kurutah</b> kur+u+tas	<b>कुर्वन्ति</b> <b>kurvanti</b> kur+v+anti
<b>madhyama</b>	<b>करोषि</b> <u><b>karosi</b></u> kar+o+si	<b>कुरुथः</b> <b>kuruthah</b> kur+u+thas	<b>कुरुथ</b> <b>kurutha</b> kur+u+tha
<b>uttama</b>	<b>करोमि</b> <u><b>karomi</b></u> kar+o+mi	<b>कुर्वः</b> <b>kurvah</b> kur-u+vas	<b>कुर्मः</b> <b>kurmaḥ</b> kur-u+mas

Root:  $\sqrt{kṛ}$  8P (do) Imperfect **parasmaipada**

<b>prathama</b>	<b>अकरोत्</b> <b>akarot</b> a+kar+o+t	<b>अकुरुताम्</b> <b>akurutām</b> a+kur+u+tām	<b>अकुर्वन्</b> <b>akurvan</b> a+kur+u+an
<b>madhyama</b>	<b>अकरोः</b> <b>akaroh</b> a+kar+o+s	<b>अकुरुतम्</b> <b>akurutam</b> a+kur+u+tam	<b>अकुरुत</b> <b>akuruta</b> a+kur+u+ta
<b>uttama</b>	<b>अकरवम्</b> <b>akaravam</b> a+kar+o+am	<b>अकुर्व</b> <b>akurva</b> a+kur+va	<b>अकुर्म</b> <b>akurma</b> a+kur+ma
	<b>eka</b>	<b>dvi</b>	<b>bahu</b>

## VOCABULARY

<b>अग्निः</b>	<b>agnih</b> (mas.)	fire
<b>अङ्गं</b>	<b>aṅgam</b> (n.)	limb
<b>अङ्गिरस्</b>	<b>aṅgiras</b> (mas.)	Aṅgiras (a ṛṣi)
<b>अति</b>	<b>ati</b> (prefix)	across, beyond, surpassing
<b>अतिथिः</b>	<b>atithih</b> (mas.)	guest
<b>अतीव</b>	<b>atīva</b> (ind.)	very
<b>अत्र</b>	<b>atra</b> (ind.)	here
<b>अद्</b>	<b>ad</b> (2P) atti	he eats
<b>अधि</b>	<b>adhi</b> (prefix)	above, over, on
<b>अनु</b>	<b>anu</b> (prefix)	after, following
<b>अन्तर्</b>	<b>antar</b> (prefix)	within, between
<b>अन्य</b>	<b>anya</b> (mfN adj.)	other
<b>अप</b>	<b>apa</b> (prefix)	away, off
<b>अपि</b>	<b>api</b> (prefix)	on, close on
<b>अपि</b>	<b>api</b> (ind.)	also, too
<b>अभि</b>	<b>abhi</b> (prefix)	to, against
<b>अभिस्नेहः</b>	<b>abhisnehaḥ</b> (mas.)	undue fondness, attraction
<b>अमृतम्</b>	<b>amṛtam</b> (n.)	immortality
<b>अयम्</b>	<b>ayam</b> (mas. pro.)	this
<b>अर्जुनः</b>	<b>arjunah</b> (mas.)	Arjuna

## VOCABULARY

<b>अग्निः</b>	<b>agnih</b> (mas.)	fire
<b>अङ्गं</b>	<b>aṅgam</b> (n.)	limb
<b>अङ्गिरस्</b>	<b>aṅgiras</b> (mas.)	Aṅgiras (a ṛṣi)
<b>अति</b>	<b>ati</b> (prefix)	across, beyond, surpassing
<b>अतिथिः</b>	<b>atithih</b> (mas.)	guest
<b>अतीव</b>	<b>atīva</b> (ind.)	very
<b>अत्र</b>	<b>atra</b> (ind.)	here
<b>अद्</b>	<b>√ad</b> (2P) <b>atti</b>	he eats
<b>अधि</b>	<b>adhi</b> (prefix)	above, over, on
<b>अनु</b>	<b>anu</b> (prefix)	after, following
<b>अन्तर्</b>	<b>antar</b> (prefix)	within, between
<b>अन्य</b>	<b>anya</b> (mfñ adj.)	other
<b>अप</b>	<b>apa</b> (prefix)	away, off
<b>अपि</b>	<b>api</b> (prefix)	on, close on
<b>अपि</b>	<b>api</b> (ind.)	also, too
<b>अभि</b>	<b>abhi</b> (prefix)	to, against
<b>अभिस्नेहः</b>	<b>abhisnehah</b> (mas.)	undue fondness, attraction
<b>अमृतम्</b>	<b>amṛtam</b> (n.)	immortality
<b>अयम्</b>	<b>ayam</b> (mas. pro.)	this
<b>अर्जुनः</b>	<b>arjunah</b> (mas.)	Arjuna

<b>अर्थः</b>	<b>arthah</b> (mas.)	object, purpose
<b>अर्ह</b>	<b>√arh</b> (1P) arhati	he is worthy
<b>अल्प</b>	<b>alpa</b> mf(ā)n (adj.)	little
<b>अव</b>	<b>ava</b> (prefix)	down, away, off
<b>अव गम्</b>	<b>ava + √gam</b> avagacchati	he understands
<b>अविद्या</b>	<b>avidyā</b> (fem.)	ignorance
<b>अश्वः</b>	<b>aśvah</b> (mas.)	horse
<b>अश्वकः</b>	<b>aśvakah</b> (mas.)	colt
<b>अष्ट</b>	<b>aṣṭa</b>	eight
<b>अष्टम</b>	<b>aṣṭama</b> mf(i)n (adj.)	eighth
<b>अस्</b>	<b>√as</b> (2P) asti	he, she, it is
<b>असिद्धिः</b>	<b>asiddhiḥ</b> (mas.)	failure
<b>अस्मद्</b>	<b>asmad</b> (pro.)	we (used in compounds)
<b>अहिंसा</b>	<b>ahimsā</b> (fem.)	non-injury
<b>अहो</b>	<b>aho</b> (ind.)	aha, hey!
<b>आ</b>	<b>ā</b> (prefix)	back, return
<b>आ गम्</b>	<b>ā + √gam</b> āgacchati	he comes
<b>आ नी</b>	<b>ā + √nī</b> ānayati	he brings
<b>आचार्यः</b>	<b>ācāryah</b> (mas.)	teacher
<b>आत्मन्</b>	<b>ātman</b> (mas.)	Self
<b>आदित्यः</b>	<b>ādityah</b> (mas.)	sun

<b>आदित्यवत्</b>	ādityavat (adv.)	like the sun
<b>आनन्दः</b>	ānandah (mas.)	joy, bliss
<b>आप्</b>	√āp (5P) āpnoti	he obtains
<b>आस्</b>	√ās (2Ā) āste	he sits
<b>इ</b>	√i (2P) eti	he goes
<b>इति</b>	iti (ind.)	(end of quote)
<b>इदम्</b>	idam (n. pro.)	this
<b>इन्द्रियम्</b>	indriyam (n.)	sense
<b>इयम्</b>	iyam (fem. pro.)	this
<b>इव</b>	iva (ind.)	as if, like
<b>इष्</b>	√iṣ (6P) icchati	he wishes, desires
<b>इह</b>	iha (ind.)	here, in this world
<b>उद्</b>	ud (prefix)	up, up out
<b>उद् भू</b>	ud + √bhū udbhavati	he is born
<b>उद् स्था</b>	ud + √sthā uttiṣṭhati	he stands up
<b>उप</b>	upa (prefix)	towards
<b>उप गम्</b>	upa + √gam upagacchati	he goes toward, approaches
<b>उभ</b>	ubha (mfñ adj.)	both (used in the dual)
<b>ऋषिः</b>	r̥ṣih (mas.)	seer, sage
<b>एक</b>	eka	one
<b>एतद्</b>	etad (mfñ pro.)	this

<b>एन</b>	<b>ena</b> (pro.)	this
<b>एव</b>	<b>eva</b> (ind.)	only, ever
<b>एवम्</b>	<b>evam</b> (ind.)	thus, in this way
<b>क</b>	<b>ka</b> (mas.pro.)	who, what
<b>कथम्</b>	<b>katham</b> (ind.)	how
<b>कथा</b>	<b>kathā</b> (fem.)	story
<b>कदा</b>	<b>kadā</b> (ind.)	when
<b>कन्या</b>	<b>kanyā</b> (fem.)	girl
<b>करणम्</b>	<b>karanam</b> (n.)	means of action, instrument
<b>कर्तृ</b>	<b>kartr̥</b> (mas.)	maker, doer
<b>कर्त्री</b>	<b>kartri</b> (fem.)	maker, doer
<b>कर्मन्</b>	<b>karman</b> (n.)	action
<b>कलिलः</b>	<b>kalilah</b> (mas.)	mire, thicket
<b>कविḥः</b>	<b>kaviḥ</b> (mas.)	poet
<b>का</b>	<b>kā</b> (fem. pro.)	who, what
<b>कामः</b>	<b>kāmah</b> (mas.)	desire
<b>काव्यम्</b>	<b>kāvyam</b> (n.)	poetry
<b>किम्</b>	<b>kim</b> (n. pro.)	what, how, why
<b>कीर्तिः</b>	<b>kirtih</b> (fem.)	glory, fame
<b>कुत्र</b>	<b>kutra</b> (ind.)	where
<b>कुपित</b>	<b>kupita mf(ā)n</b> (adj.)	angry

<b>कुलम्</b>	<b>kulam</b> (n.)	family
<b>कूर्मः</b>	<b>kūrmah</b> (mas.)	tortoise, turtle
<b>कृ</b>	<b>√kr</b> (8U) <b>karoti, kurute</b>	he makes, does, performs
<b>कृष्णः</b>	<b>kṛṣṇah</b> (mas.) mf(ā)n adj.	Kṛṣṇa, black
<b>कौशलम्</b>	<b>kauśalam</b> (n.)	skill, good fortune, prosperity
<b>क्री</b>	<b>√kri</b> (9U) <b>kriñati, kriñite</b>	he buys, purchases
<b>क्रोधः</b>	<b>krodhah</b> (mas.)	anger
<b>क्षेमः</b>	<b>kṣemah</b> (mas.)	security, prosperity
<b>गजः</b>	<b>gajah</b> (mas.)	elephant
<b>गम्</b>	<b>√gam</b> (1P) <b>gacchati</b>	he goes
<b>गुणः</b>	<b>gunah</b> (mas.)	quality, attribute, strand
<b>गुप्</b>	<b>√gup</b> (1P) <b>gopāyati</b>	he protects
<b>गुरुः</b>	<b>guruḥ</b> (mas.) mf(vī)n adj.	teacher, heavy
<b>गृहम्</b>	<b>gr̥ham</b> (n.)	house
<b>गै</b>	<b>√gai</b> (1P) <b>gāyati</b>	he sings
<b>गो</b>	<b>go</b> (mas.)	bull
<b>गो</b>	<b>go</b> (fem.)	cow
<b>ग्रामः</b>	<b>grāmah</b> (mas.)	village
<b>च</b>	<b>ca</b> (ind.)	and
<b>चक्षुस्</b>	<b>cakṣus</b> (n.)	eye

<b>चतुर्</b>	<b>catur</b>	four
<b>चतुर्थ</b>	<b>caturtha mf(ī)n (adj.)</b>	fourth
<b>चन</b>	<b>cana (ind.)</b>	(marks indefinite after ka, etc.)
<b>चन्द्रः</b>	<b>candraḥ (mas.)</b>	moon
<b>चिन्त्</b>	<b>√cint (10U) cintayati -te</b>	he thinks
<b>चित्</b>	<b>cit (ind.)</b>	(marks indefinite after ka, etc.)
<b>चुर्</b>	<b>√cur (10U) corayati -te</b>	he steals
<b>चेद्</b>	<b>ced (ind.)</b>	if (placed after the word it refers to)
<b>चेतस्</b>	<b>cetas (n.)</b>	mind, thought
<b>छाया</b>	<b>chāyā (fem.)</b>	shadow
<b>जन्</b>	<b>√jan (4Ā) jāyate</b>	he is born
<b>जन्मन्</b>	<b>janman (n.)</b>	birth, origin, rebirth
<b>जलम्</b>	<b>jalam (n.)</b>	water
<b>जि</b>	<b>√ji (1P) jayati</b>	he conquers
<b>जीव्</b>	<b>√jīv (1P) jīvati</b>	he lives
<b>जीवः</b>	<b>jīvah (mas.)</b>	living individual
<b>ज्ञा</b>	<b>√jñā (9U) jānāti, jānīte</b>	he knows
<b>ज्ञानम्</b>	<b>jñānam (n.)</b>	knowledge
<b>ज्योतिस्</b>	<b>jyotis (n.)</b>	light, flame
<b>ततः</b>	<b>tataḥ (ind.)</b>	therefore

<b>तत्र</b>	tatra (ind.)	there
<b>तथा</b>	tathā (ind.)	so, therefore
<b>तद्</b>	tad (pro.)	he, she, it (used in compounds)
<b>तदा</b>	tadā (ind.)	then
<b>तन्</b>	√tan (8U) tanoti, tanute	he stretches, spreads, goes
<b>तपस्</b>	tapas (n.)	austerity, increasing heat
<b>तमस्</b>	tamas (n.)	darkness, dullness
<b>तु</b>	tu (ind.)	but (not placed first in a sentence)
<b>तुद्</b>	√tud (6U) tudati -te	he pushes, strikes
<b>तुरीय</b>	turiya mf(ā)n (adj.)	fourth
<b>तुष्</b>	√tuṣ (4P) tuṣyati	he is satisfied, contented
<b>तृ</b>	√tṛ (1P) tarati	he crosses over
<b>तृतीय</b>	tr̥tiya mf(ā)n (adj.)	third
<b>तेजस्</b>	tejas (n.)	light, splendor
<b>त्यज्</b>	√tyaj (1P) tyajati	he abandons
<b>त्रि</b>	tri	three
<b>त्वद्</b>	tvad (pro.)	you (used in compounds)
<b>दश</b>	daśa	ten
<b>दशम</b>	daśama mf(i)n (adj.)	tenth

दा	√dā (3U) dadāti, datte	he gives
दातृ	dātṛ (mas.)	giver
दात्री	dātri (fem.)	giver
दानम्	dānam (n.)	giving
दिव्	√div (4P) dīvyati	he plays, shines, increases
दुःखम्	duḥkham (n.)	suffering
दुस्	dus (prefix)	ill, bad, difficult, hard
दूरम्	dūram (n.)	distance
दृश्	√dr̥ś (1P) paśyati	he sees
देही	dehī (mas.)	embodied one, a person (in)
द्वन्द्वम्	dvandvam (n.)	“two-by-two,” pairs of opposites
द्वि	dvi	two (follows the declension of dva)
द्वितीय	dvitiya mf(ā)n (adj.)	second
द्विष्	√dviṣ (2U) dviṣṭi -te	he hates
धनुः	dhanuh (n.)	bow (us)
धा	√dhā (3U) dadhāti, dhatte	he places
धार्मिक	dhārmika mf(ī)n (adj.)	virtuous
धीः	dhiḥ (fem.)	intellect
.धृ	√dhṛ (1U) dharati -te	he holds

<b>धेनुः</b>	<b>dhenuh</b> (fem.)	cow
<b>न</b>	<b>na</b> (ind.)	not
<b>नदी</b>	<b>nadī</b> (fem.)	river
<b>नन्द्</b>	<b>√nand</b> (1P) <b>nandati</b>	he exults, rejoices <b>ni</b>
<b>नमस्</b>	<b>namas</b> (n.)	reverence, homage
<b>नरः</b>	<b>narah</b> (mas.)	man
<b>नव</b>	<b>nava</b>	nine
<b>नवम</b>	<b>navama</b> mf(i)n (adj.)	ninth
<b>नाम</b>	<b>nāma</b> (ind.)	by name
<b>नामन्</b>	<b>nāman</b> (n.)	name
<b>नि</b>	<b>ni</b> (prefix)	down, into
<b>नि वृत्</b>	<b>ni + √vṛt</b> <b>nivartate</b>	he ceases
<b>नित्य</b>	<b>nitya</b> mf(ā)n (adj.)	eternal, continual, perpetual
<b>नित्यम्</b>	<b>nityam</b> (adv.)	always
<b>निर्वेदः</b>	<b>nirvedah</b> (mas.)	indifference
<b>निश्चल</b>	<b>niścala</b> mf(ā)n (adj.)	unmoving, steady
<b>निस्</b>	<b>nis</b> (prefix)	out, forth
<b>नी</b>	<b>√nī</b> (1U) <b>nayati -te</b>	he leads
<b>नृपः</b>	<b>nṛpah</b> (mas.)	king
<b>नौ</b>	<b>nau</b> (fem.)	ship

<b>पक्षिन्</b>	<b>pakṣin</b> (mas.)	bird
<b>पञ्च</b>	<b>pañca</b>	five
<b>पञ्चम</b>	<b>pañcama</b> mf(ī)n (adj.)	fifth
<b>पठ्</b>	<b>√paṭh</b> (1P) <b>paṭhati</b>	he reads
<b>पत्नी</b>	<b>patnī</b> (fem.)	wife
<b>पद्</b>	<b>√pad</b> (4Ā) <b>padyate</b>	he goes, attains
<b>पदम्</b>	<b>padam</b> (n.)	place, state, step, foot
<b>पर</b>	<b>para</b> (mf(ā)n adj.)	higher, beyond
<b>परा</b>	<b>parā</b> (prefix)	away, forth
<b>परि</b>	<b>pari</b> (prefix)	around, about
<b>पश्</b>	<b>√paś</b> (1P) <b>paśyati</b>	he sees
<b>पा</b>	<b>√pā</b> (1P) <b>pibati</b>	he drinks
<b>पितृ</b>	<b>pitr</b> (mas.)	father
<b>पुत्रः</b>	<b>putrah</b> (mas.)	son
<b>पुत्रिका</b>	<b>putrikā</b> (fem.)	daughter
<b>पुनर्</b>	<b>punar</b> (ind.)	again
<b>पुस्तकम्</b>	<b>pustakam</b> (n.)	book
<b>पूर्ण</b>	<b>pūrṇa</b> mf(ā)n (adj. or noun)	full, fullness
<b>पूर्व</b>	<b>pūrva</b> (mfñ adj.)	former
<b>पौत्रः</b>	<b>pautrah</b> (mas.)	grandchild
<b>प्र</b>	<b>pra</b> (prefix)	forward, onward, forth

<b>प्रच्</b>	<b>√prach (1P) pr̥cchati</b>	he asks
<b>प्रजा</b>	<b>prajā (fem.)</b>	child, subject (of a king)
<b>प्रज्ञः</b>	<b>prajñah (mas.)</b>	intellect
<b>प्रति</b>	<b>prati (prefix)</b>	back to, in reverse direction
<b>प्रति गम्</b>	<b>prati + √gam pratigacchati</b>	he goes back, returns
<b>प्रति स्था</b>	<b>prati + √sthā pratitiṣṭhati</b>	he establishes
<b>प्रथम्</b>	<b>prathama mf(ā)n (adj.)</b>	first
<b>प्र आप्</b>	<b>pra + √āp prāpnoti</b>	he gains, arrives
<b>प्रिय</b>	<b>priya mf(ā)n (adj.)</b>	dear, beloved
<b>प्रियतम्</b>	<b>priyatama (adj.)</b>	dearest
<b>प्रियतर</b>	<b>priyatara (adj.)</b>	dearer
<b>फलम्</b>	<b>phalam (n.)</b>	fruit
<b>बन्धः</b>	<b>bandhah (mas.)</b>	bondage
<b>बहु</b>	<b>bahu mf(vī or u) n (adj.)</b>	much, many
<b>बालः</b>	<b>bālah (mas.)</b>	boy
<b>बाला</b>	<b>bālā (fem.)</b>	girl
<b>बुध्</b>	<b>√budh (1U) bodhati -te</b>	he knows
<b>बुद्धिः</b>	<b>buddhiḥ (fem.)</b>	intellect, intelligence
<b>ब्रह्मन्</b>	<b>brahman (n.)</b>	the absolute
<b>ब्रू</b>	<b>√brū (2U) bravīti, brūte</b>	he speaks
<b>भगवत्</b>	<b>bhagavat mfn (adj.)</b>	fortunate, glorious

<b>भयम्</b>	<b>bhayam</b> (n.)	fear
<b>भार्या</b>	<b>bhāryā</b> (fem.)	wife
<b>भाष्</b>	<b>√bhāṣ (1Ā) bhāṣate</b>	he speaks
<b>भाषा</b>	<b>bhāṣā</b> (fem.)	description, sign
<b>भीत</b>	<b>bhīta</b> mf(ā)n (adj.)	afraid
<b>भू</b>	<b>√bhū (1P) bhavati</b>	he is
<b>भूमिः</b>	<b>bhūmiḥ</b> (fem.)	earth
<b>भ्रातृ</b>	<b>bhrāṭṛ</b> (mas.)	brother
<b>मद्</b>	<b>mad</b> (pro.)	I (used in compounds)
<b>मन्</b>	<b>√man (4Ā) manyate</b>	he thinks
<b>मनस्</b>	<b>manas</b> (n.)	mind
<b>मनीषिन्</b>	<b>maniśin</b> (mas.)	wise person
<b>मरुत्</b>	<b>marut</b> (mas.)	wind
<b>महा</b>	<b>mahā</b> (in comp.)	great (mahā is used in compounds for mahat, or mahānt.)
<b>मातृ</b>	<b>māṭṛ</b> (fem.)	mother
<b>माला</b>	<b>mālā</b> (fem.)	garland
<b>मित्रम्</b>	<b>mitram</b> (n.)	friend
<b>मुक्तिः</b>	<b>muktiḥ</b> (fem.)	liberation
<b>मुच्</b>	<b>√muc (6U) muñcati -te</b>	he releases, liberates
<b>मुनिः</b>	<b>munih</b> (mas.)	sage

<b>मृगः</b>	<b>mṛgah</b> (mas.)	deer
<b>मोहः</b>	<b>mohah</b> (mas.)	delusion
<b>यतः</b>	<b>yataḥ</b> (ind.)	since
<b>यत्र</b>	<b>yatra</b> (ind.)	where
<b>यथा</b>	<b>yathā</b> (ind.)	since
<b>यद्</b>	<b>yad</b> (rel. pro.)	who, what, which (declined like tad)
<b>यदा</b>	<b>yadā</b> (ind.)	when
<b>यदि</b>	<b>yadi</b> (ind.)	if
<b>युज्</b>	<b>√yuj</b> (7U) <b>yunakti, yuṅkte</b>	he unites (also found in other classes)
<b>युष्मद्</b>	<b>yuṣmad</b> (pro.)	you (used in compounds)
<b>योगः</b>	<b>yogah</b> (mas.)	union, acquisition
<b>योगिन्</b>	<b>yogin</b> (mas.)	practitioner of yoga (male)
<b>योगिनी</b>	<b>yogini</b> (fem.)	practitioner of yoga (female)
<b>रम्</b>	<b>√ram</b> (1Ā) <b>ramate</b>	he enjoys
<b>रमणीय</b>	<b>ramaṇīya</b> mf(ā)n (adj.)	pleasant
<b>रसः</b>	<b>rasah</b> (mas.)	taste, essence, nectar
<b>रागः</b>	<b>rāgah</b> (mas.)	attachment, passion, red color, melody
<b>राजन्</b>	<b>rājan</b> (mas.)	king

<b>राज्यम्</b>	<b>rājyam</b> (n.)	kingdom, real
<b>रामः</b>	<b>rāmāḥ</b> (mas.)	Rāma
<b>रुध्</b>	<b>√rudh</b> (7U) <b>runaddhi,</b> <b>rundhe</b>	he blocks, opposes
<b>लभ्</b>	<b>√labh</b> (1Ā) <b>labhate</b>	he obtains
<b>वच्</b>	<b>√vac</b> (2P) <b>vakti</b>	he says
<b>वचनम्</b>	<b>vacanam</b> (n.)	speech
<b>वद्</b>	<b>√vad</b> (1P) <b>vadati</b>	he speaks
<b>वधूः</b>	<b>vadhūḥ</b> (fem.)	woman
<b>वनम्</b>	<b>vanam</b> (n.)	forest
<b>वर्जम्</b>	<b>varjam</b> (adv.)	except
<b>वस्</b>	<b>√vas</b> (1P) <b>vasati</b>	he lives
<b>वा</b>	<b>vā</b> (ind.)	or
<b>वाक्</b>	<b>vāk</b> (fem.)	speech
<b>वापी</b>	<b>vāpi</b> (fem.)	pond
<b>वि</b>	<b>vi</b> (prefix)	apart, away, out
<b>विज्</b>	<b>√vij</b> (6Ā) <b>vijate</b>	he fears
<b>विद्</b>	<b>√vid</b> (4Ā) <b>vidyate</b>	he is
<b>विद्या</b>	<b>vidyā</b> (fem.)	knowledge
<b>विना</b>	<b>vinā</b> (ind.)	without
<b>वि नि वृत्</b>	<b>vi ni √vṛt</b> <b>viniyatate</b>	he turns away
<b>वीरः</b>	<b>vīrah</b> (mas.)	hero

<b>विश्</b>	$\sqrt{viś}$ (6P) <b>viśati</b>	he enters
<b>विषयः</b>	<b>viṣayah</b> (mas.)	concern, sphere of action, object
<b>वृत्</b>	$\sqrt{vṛt}$ (1Ā) <b>vartate</b>	he is
<b>वेदः</b>	<b>vedah</b> (mas.)	knowledge
<b>वैदिकः</b>	<b>vaidikah</b> (mas.)	scholar of the Veda
<b>व्रज्</b>	$\sqrt{vraj}$ (1P) <b>vrajati</b>	he goes, he walks
<b>शक्</b>	$\sqrt{śak}$ (5P) <b>śaknoti</b>	he is able
<b>शक्य</b>	<b>śakya</b> (mfān adj.)	possible, able
<b>शत्रुः</b>	<b>śatruh</b> (mas.)	enemy
<b>शरणम्</b>	<b>śaraṇam</b> (n.)	refuge, shelter
<b>शाश्न</b>	<b>śaśin</b> (mas.)	moon
<b>शान्तिः</b>	<b>śāntih</b> (fem.)	peace
<b>शास्त्रम्</b>	<b>śāstram</b> (n.)	scripture
<b>शिष्यः</b>	<b>śisyah</b> (mas.)	student
<b>शीघ्र</b>	<b>śīghra</b> mf(ā)n (adj.)	swift
<b>शुक्ल</b>	<b>śukla</b> mf(ā)n (adj.)	white
<b>शुभ्</b>	$\sqrt{śubh}$ (1Ā) <b>śobhate</b>	he shines
<b>शुभम्</b>	<b>śubham</b> (n.)	the good, the pleasant
<b>शोभन</b>	<b>śobhana</b> mf(ā or ī)n (adj.)	shining, bright, beautiful
<b>श्रु</b>	$\sqrt{śru}$ (5P) <b>śṛṇoti</b>	he hears

<b>श्रुतिः</b>	<b>śrutih</b> (fem.)	Veda, scripture
<b>श्रीः</b>	<b>śriḥ</b> (fem.)	radiance, splendor
<b>षष्</b>	<b>ṣas</b>	six
<b>षष्ठ</b>	<b>ṣaṣṭha</b> mf(i)n (adj.)	sixth
<b>सञ्जः</b>	<b>saṅgah</b> (mas.)	attachment, clinging
<b>सत्त्वम्</b>	<b>sattvam</b> (n.)	purity
<b>सत्यम्</b>	<b>satyam</b> (n.)	truth
<b>सप्त</b>	<b>sapta</b>	seven
<b>सप्तम</b>	<b>saptama</b> mf(i)n (adj.)	seventh
<b>सम्</b>	<b>sam</b> (prefix)	together
<b>सम् ह</b>	<b>sam √ hr</b> samharate	he withdraws, takes together
<b>सम</b>	<b>sama</b> mf(ā)n (adj.)	balanced, equal, same
<b>समत्वम्</b>	<b>samatvam</b> (n.)	balance, equanimity
<b>समाधिः</b>	<b>saṁādhiḥ</b> (mas.)	transcendental awareness
<b>सर्गः</b>	<b>sargah</b> (mas.)	creation
<b>सर्व</b>	<b>sarva</b> (mf n adj.)	all
<b>सर्वत्र</b>	<b>sarvatra</b> (ind.)	everywhere, always
<b>सर्वशः</b>	<b>sarvaśah</b> (ind.)	on all sides, completely
<b>सह</b>	<b>saha</b> (ind.)	with
<b>सिद्धः</b>	<b>siddhah</b> mf(ā)	one who attains perfection

<b>सिद्धिः</b>	<b>siddhiḥ</b> (mas.)	perfection, attainment, proof
<b>सीता</b>	<b>sītā</b> (fem.)	Sītā
<b>सु</b>	<b>su</b> (prefix)	well, very, good, right, easy
<b>सु</b>	<b>√su</b> (5U) <b>sunoti, sunute</b>	he presses
<b>सुखम्</b>	<b>sukham</b> (n.)	happiness
<b>सुखम्</b>	<b>sukham</b> (adv.)	happily
<b>सुन्दर</b>	<b>sundara</b> mf(ī)n (adj.)	beautiful
<b>सूक्तम्</b>	<b>sūktam</b> (n.)	hymn
<b>सूर्यः</b>	<b>sūryah</b> (mas.)	sun
<b>सृज्</b>	<b>√srj</b> (6P) <b>srjati</b>	he creates, emits
<b>सेना</b>	<b>senā</b> (fem.)	army
<b>सेव्</b>	<b>√sev</b> (1Ā) <b>sevate</b>	he serves
<b>स्था</b>	<b>√sthā</b> (1P) <b>tiṣṭhati</b>	he stands
<b>स्पृहा</b>	<b>spṛhā</b> (fem.)	longing, desire
<b>स्मि</b>	<b>√smi</b> (1Ā) <b>smayate</b>	he smiles
<b>स्मृ</b>	<b>√smṛ</b> (1P) <b>smarati</b>	he remembers
<b>स्व</b>	<b>sva</b> (mf <sup>n</sup> adj.)	own
<b>स्वसृ</b>	<b>svasṛ</b> (fem.)	sister
<b>हन्</b>	<b>√han</b> (2P) <b>hanti</b>	he kills
<b>हविस्</b>	<b>havis</b> (n.)	oblation

<b>हस्</b>	√ <b>has</b> (1P) <b>hasati</b>	he laughs
<b>हस्तः</b>	<b>hastah</b> (mas.)	hand
<b>हस्तिन्</b>	<b>hastin</b> (mas.)	elephant
<b>हा</b>	√ <b>hā</b> (3P) <b>jahāti</b>	he abandons
<b>हेतुः</b>	<b>hetuh</b> (mas.)	cause, motive
<b>हि</b>	<b>hi</b> (ind.)	indeed, certainly, for (not first in a sentence)
<b>हिरण्यमय</b>	<b>hiranyamaya</b> (adj.)	made of gold, golden
<b>हु</b>	√ <b>hu</b> (3P) <b>juhoti</b>	he offers
<b>हृ</b>	√ <b>hṛ</b> (1U) <b>harati -te</b>	he takes

## ENGLISH-SANSKRIT

## VOCABULARY

abandon	त्यज्	$\sqrt{tyaj}$ (1P) tyajati
abandon	हा	$\sqrt{hā}$ (3P) jahāti
able	शक्	$\sqrt{śak}$ (5P) śaknoti
able, possible	शक्त्य	śakya (mf ā n adj.)
above, over, on	अधि	adhi (prefix)
absolute	ब्रह्मन्	brahman (n.)
acquisition, union	योगः	yogah (mas.)
across, beyond, surpassing	अति	ati (prefix)
action	कर्म	karma (n.)
afraid	भीत	bhīta (mf ā n adj.)
after, following	अनु	anu (prefix)
again	पुनर्	punar (ind.)
against	अभि	abhi (prefix)
aha, hey!	अहो	aho (ind.)
all	सर्व	sarva (mf n adj.)
also, too, to	अपि	api (ind.)
always	नित्यम्	nityam (adv.)
always, everywhere	सर्वत्र	sarvatra (ind.)
Angiras	अङ्गिरस्	aṅgiras (mas.)
and	च	ca (ind.)

anger	<b>क्रोधः</b>	krodhah (mas.)
angry	<b>कुपित</b>	kupita (mf ā n adj.)
apart, away, out	<b>वि</b>	vi (prefix)
approach, go toward	<b>उप गम्</b>	upa + √gam upagacchati
Arjuna	<b>अर्जुनः</b>	arjunah (mas.)
around, about	<b>परि</b>	pari (prefix)
arrive, gain	<b>प्र आप्</b>	pra + √āp prāpnoti
as if, like	<b>इव</b>	iva (ind.)
ask	<b>प्रछ</b>	√prach (6P) pṛcchati
attachment, passion, red color, melody	<b>रागः</b>	rāgah (mas.)
attachment, clinging	<b>सङ्गः</b>	saṅgah (mas.)
attain, go	<b>पद्</b>	√pad (4Ā) padyate
attraction, undue fondness	<b>अभिस्नेह</b>	abhisneha (mas.)
attribute, quality, strand	<b>गुणः</b>	guṇah (mas.)
austerity, increasing heat	<b>तपस्</b>	tapas (n.)
away, off	<b>अप</b>	apa (prefix)
away, down, off	<b>अव</b>	ava (prefix)
away, forth	<b>परा</b>	parā (prefix)
back, return	<b>आ</b>	ā (prefix)
bad, ill, difficult, hard	<b>दुस्</b>	dus (prefix)

back to, in reverse direction	<b>प्रति</b>	prati (prefix)
balance, equanimity	<b>समत्वम्</b>	samatvam (n.)
balanced, equal, same	<b>सम</b>	sama (mf ā n adj.)
beautiful	<b>सुन्दर</b>	sundara (mf ī n.)
beloved, dear	<b>प्रिय</b>	priya (mf ā n adj.)
between, within	<b>अन्तर्</b>	antar (prefix)
beyond, higher	<b>पर</b>	para (mf ā n adj.)
bird	<b>पक्षिन्</b>	pakṣin (mas.)
birth, origin, rebirth	<b>जन्मन्</b>	janman (n.)
black	<b>कृष्णा</b>	kṛṣṇa (mf ā n adj.)
bliss, joy	<b>आनन्द</b>	ānanda (mas.)
block, oppose	<b>रुध्</b>	√rudh (7U) ruṇaddhi, rundhe
bondage	<b>बन्धः</b>	bandhaḥ (mas.)
book	<b>पुस्तकम्</b>	puṣṭakam (n.)
born	<b>उद्भू</b>	ud + √bhū udbhavati
born	<b>जन्</b>	√jan (4Ā) jāyate
both (used in the dual)	<b>उभ</b>	ubha (mfn adj.)
bow	<b>धनुस्</b>	dhanus (n.)
boy	<b>बालः</b>	bālaḥ (mas.)
bright, beautiful, shining	<b>शोभन</b>	śobhana (mf ā or ī n adj.)
bring	<b>आनी</b>	ā + √nī ānayati

brother	भ्रातृ	bhrātṛ (mas.)
bull	गो	go (mas.)
but (not placed first in a sentence)	तु	tu (ind.)
buys, purchases	क्री	√kri (9U) krīnāti, krīnīte
cana (marks indefinite after ka, etc.)	चन	cana (ind.)
cause, motive	हेतुः	hetuh (mas.)
cease	नि वृत्	ni + √vṛt nivartate
certainly, indeed, for (never first in a sentence)	हि	hi (ind.)
child, subject (of a king)	प्रजा	prajā (fem.)
clinging, attachment	सङ्गः	saṅgah (mas.)
cit (marks indefinite after ka, etc.)	चित्	cit (ind.)
color, attachment, passion, red melody	रागः	rāgah (mas.)
colt	अश्वकः	aśvakah (mas.)
comes	आ गम्	ā + √gam āgacchati
completely, on all sides	सर्वशः	sarvaśah (ind.)
concern, sphere of action, object	विषयः	vिषayah (mas.)
conquer	जि	√ji (1P) jayati
contented, satisfied	तुष्	√tuṣ (4P) tuṣyati
continual, eternal, perpetual	नित्य	nitya (mf ā n adj.)
cow	गो	go (fem.)

cow	धेनुः	dhenuḥ (fem.)
create, emit	सृज्	√sṛj (6P) sṛjati
creation	सर्गः	sargah (mas.)
crosses over	तृ	√tṛ (1P) tarati
darkness, dullness	तमस्	tamas (n.)
daughter	पुत्रिका	putrikā (fem.)
dear, beloved	प्रिय	priya (mf ā n adj.)
dearer	प्रियतर	priyatara (adj.)
dearest	प्रियतम्	priyatama (adj.)
deer	मृगः	mrgah (mas.)
delusion	मोहः	mohah (mas.)
description, sign	भाषा	bhāṣā (fem.)
desire	कामः	kāmah (mas.)
desire, longing	स्पृहा	sprhā (fem.)
desires, wishes	इष्	√iṣ (6P) icchatī
difficult, ill, bad, hard	दुस्	dus (noun prefix)
distance	दूरम्	dūram (n.)
doer, maker	कर्तृ	kartṛ (mas.)
does, makes	कृ	√kṛ (8U) karoti, kurute
down, away, off	अव	ava (prefix)
down, into	नि	ni (prefix)

drink	पा	√ <b>pā</b> (1P) pibati
earth	भूमिः	<b>bhūmiḥ</b> (fem.)
easy, well, very good, right	सु	<b>su</b> (prefix)
eat	अद्	√ <b>ad</b> (2P) atti
eight	अष्ट	<b>aṣṭa</b>
eighth	अष्टम	<b>aṣṭama</b> (mf ī n adj.)
elephant	गजः	<b>gajah</b> (mas.)
elephant	हस्तिन्	<b>hastin</b> (mas.)
embodied one, a person	देहिन्	<b>dehin</b> (mas.)
emit, create	सृज्	√ <b>sṛj</b> (6P) sṛjati
(end of quote)	इति	<b>iti</b> (ind.)
enemy	शत्रुः	<b>śatruḥ</b> (mas.)
enjoy	रम्	√ <b>ram</b> (1Ā) ramate
enter	विश्	√ <b>viś</b> (6P) viśati
equal, balanced, same	सम	<b>sama</b> (mf ā n adj.)
equanimity, balance	समत्वम्	<b>samatvam</b> (n.)
establish	प्रति स्था	<b>prati + √sthā</b> <b>pratitiṣṭhati</b>
essence, taste, nectar	रसः	<b>rasah</b> (mas.)
eternal, continual, perpetual	नित्य	<b>nitya</b> (mf ā n)
ever, only	एव	<b>eva</b> (ind.) (adj.)

every	सर्वं	sarva (mf n adj.)
everywhere, always	सर्वत्र	sarvatra (ind.)
except	वर्जम्	varjam (adv.)
exult, rejoice	नन्द्	√nand (1P) nandati
eye	चक्षुस्	cakṣus (n.)
failure	आसिद्धिः	asiddhiḥ (mas.)
fame, glory	कीर्तिः	kīrtiḥ (fem.)
family	कुलम्	kulam (n.)
father	पितृ	pitṛ (mas.)
fear	भयम्	bhayam (n.)
fears	विज्	√vij (6Ā) vijate
fifth	पञ्चम	pañcama (mf ī n adj.)
fire	आग्निः	agniḥ (mas.)
first	प्रथम	prathama (mf ā n adj.)
five	पञ्च	pañca
flame, light	ज्योतिस्	jyotis (n.)
foot, place, state, step	पदम्	padam (n.)
for, indeed, certainly	हि	hi (ind.)
forest	वनम्	vanam (n.)
former	पूर्व	pūrva (mf n adj.)
forth, away	परा	parā (prefix)

forth, out	<b>निस्</b>	nis (prefix)
fortunate, glorious	<b>भगवत्</b>	bhagavat (mf <sub>n</sub> )
forward, onward, forth	<b>प्र</b>	pra (prefix)
four	<b>चतुर्</b>	catur
fourth	<b>चतुर्थ</b>	caturtha (mf ī n adj.)
fourth	<b>तुरीय</b>	turiya (mf ā n adj.)
friend	<b>मित्रम्</b>	mitram (n.)
fruit	<b>फलम्</b>	phalam (n.)
full	<b>पूर्णा</b>	pūrnā (mf ā n adj.)
fullness	<b>पूर्णा</b>	pūrnā (mf ā n noun)
gain, arrive	<b>प्र आप्</b>	pra + √āp prāpnoti
garland	<b>माला</b>	mālā (fem.)
girl	<b>कन्या</b>	kanyā (fem.)
girl	<b>बाला</b>	bālā (fem.)
giver	<b>दातृ</b>	dātṛ (mas.)
giver	<b>दात्री</b>	dātri (fem.)
gives	<b>दा</b>	√dā (3U) dadāti, datte
giving	<b>दानम्</b>	dānam (n.)
glorious, fortunate	<b>भगवत्</b>	bhagavat (mf <sub>n</sub> adj.)
glory, fame	<b>कीर्तिः</b>	kīrtih (fem.)
go	<b>इ</b>	√i (2P) eti

go	गम्	√gam (1P) gacchati
go, attain	पद्	√pad (4Ā) padyatē
go, spread	तन्	√tan (8U) tanoti, tanute
go, walk	व्रज्	√vraj (1P) vrajati
go back, return	प्रति गम्	prati + √gam pratigacchati
go toward, approach	उप गम्	upa + √gam upagacchati
good, pleasant	शुभम्	śubham (n.)
good fortune, skill, prosperity	कौशलम्	kauśalam (n.)
grandchild	पौत्रः	pautrah (mas.)
great ( <b>mahā</b> is used in compounds for <b>mahat</b> or <b>mahānt</b> .)	महा	mahā (in comp.)
guest	अतिथिः	atithih (mas.)
golden, made of gold	हिरण्यमय	hiranyamaya (adj.)
hard, ill, bad, difficult	दुस्	dus (prefix)
hates	द्विष्	√dviṣ (2U) dviṣṭi, dviṣṭe
happily	सुखम्	sukham (adv.)
happiness	सुखम्	sukham (n.)
hand	हस्तः	hastah (mas.)
he, she, it (used in compounds)	तद्	tad (pro.)
hear	श्रु	√śru (5P) śṛṇoti
heavy, teacher	गुरुः	guruḥ (mas.)
here	अत्र	atra (ind.)

here, in this world	इह	iha (ind.)
hero	वीरः	vīrah (mas.)
higher, beyond	पर	para (mf ā n adj.)
hold	धृ	√dhṛ (1U) dharati -te
homage, reverence	नमस्	namas (n.)
horse	अश्वः	aśvah (mas.) (mf vi n adj.)
house	गृहम्	gr̥ham (n.)
how	कथम्	katham (ind.)
how, what, why	किम्	kim (n.)
hymn	सूक्तम्	sūktam (n.)
I (used in compounds)	मद्	mad (pro.)
if	यदि	yadi (ind.)
if (placed after the word it refers to)	चेद्	ced (ind.)
ignorance	अविद्या	avidyā (fem.)
ill, bad, difficult, hard	दुस्	dus (prefix)
immortality	अमृतम्	amṛtam (n.)
increases	दिव्	√div (4P) divyati
indeed, certainly, for	हि	hi (ind.)
indifference	निर्वेदः	nirvedah (mas.)
instrument, means of action	करणम्	karaṇam (n.)
intellect	धी	dhī (fem.)

intellect	प्रज्ञः	prajñāḥ (mas.)
intellect, intelligence	बुद्धिः	buddhiḥ (fem.)
into, down	नि	ni (prefix)
is	भू	√bhū (1P) bhavati
is	विद्	√vid (4Ā) vidyate
is	वृत्	√vṛt (1Ā) vartate
is	अस्	√as (2P) asti
it, he, she	तद्	tad (pro.)
joy, bliss	आनन्दः	ānandah (mas.)
kill	हन्	√han (2P) hanti
king	नृपः	nṛpah (mas.)
king	राजन्	rājan (mas.)
kingdom, real	राज्यम्	rājyam (n.)
knowledge	ज्ञानम्	jñānam (n.)
knowledge	वेदः	vedah (mas.)
knowledge	विद्या	vidyā (fem.)
know	ज्ञा	√jñā (9U) jānāti, jānīte
know	बुध्	√budh (1U) bodhati -te
Kṛṣṇa	कृष्णः	kṛṣṇah (mas.)
laugh	हस्	√has (1P) hasati
lead	नी	√nī (1U) nayati -te

liberate, release	मुच्	√muc (6U) muñcati -te
liberation	मुक्तिः	muktiḥ (fem.)
light, flame	ज्योतिस्	jyotis (n.)
light, splendor	तेजस्	tejas (n.)
like the sun	आदित्यवत्	ādityavat̄ (adv.)
limb	अङ्गम्	aṅgam (n.)
little	अल्प	alpa (mf ā n adj.)
live	वस्	√vas (1P) vasati
live	जीव्	√jīv (1P) jīvati
living individual	जीवः	jīvah (mas.)
longing, desire	स्पृहः	spr̄nah (mas.)
made of gold, golden	हिरण्यमय	hiranyaṁaya (adj.)
maker, doer	कर्तृ	kartṛ (mas.)
maker, doer	कर्त्री	kartri (fem.)
make, do	कृ करोति	√kr̄ (8U) karoti, kurute
man	नरः	narah (mas.)
means of action, instrument	करणम्	karaṇam (n.)
melody, attachment, passion, red color	रागः	rāgah (mas.)
mind	मनस्	manas (n.)
mind, thought	चेतस्	cetas (n.)
mire, thicket	कलिलः	kalilah (mas.)

moon	चन्द्रः	candraḥ (mas.)
moon	शशिन्	śaśin (mas.)
mother	मातृ	mātṛ (fem.)
motive, cause	हेतुः	hetuh (mas.)
much, many	बहु	bahu (mf vī or u n adj.)
name	नामन्	nāman (n.)
name, (by)	नाम	nāma (ind.)
nectar, taste, essence	रसः	rasah (mas.)
nine	नव	nava
ninth	नवम	navama (mf ī n adj.)
non-injury	अहिंसा	ahimsā (fem.)
not	न	na (ind.)
object, purpose	अर्थः	arthah (mas.)
object, concern, sphere of action	विषयः	vishayah (mas.)
oblation	हविस्	havis (n.)
obtain	आप्	√āp (5P) āpnoti
obtain	लभ्	√labh (1Ā) labhate
off, down, away	अव	ava (prefix)
offer	हु	√hu (3P) juhoti
on, close on	अपि	api (prefix)
one	एक	eka

only, ever	एव	<b>eva</b> (ind.)
onward, forward, forth	प्र	<b>pra</b> (prefix)
oppose, block	रुध्	√ <b>rudh</b> (7U) <b>ruṇaddhi</b> , <b>rundhe</b>
opposites, pairs of, “two-by-two”	द्वन्द्वम्	<b>dvandvam</b> (n.)
or	वा	<b>vā</b> (ind.)
origin, birth, rebirth	जन्मन्	<b>janman</b> (n.)
other	अन्य	<b>anya</b> (mf <sub>n</sub> adj.)
out, apart, away	वि	√ <b>vi</b> (prefix)
out, forth	निस्	<b>nis</b> (prefix)
own	स्व	<b>sva</b> (mf <sub>n</sub> adj.)
passion, attachment, red color, melody	रागः	<b>rāgah</b> (mas.)
perform	कृ	√ <b>kr</b> (8U) <b>karoti</b> , <b>kurute</b>
perpetual, eternal, continual	नित्य	<b>nitya</b> (mf <sub>ā n</sub> adj.)
peace	शान्तिः	<b>sāntih</b> (fem.)
perfection, attainment, proof	सिद्धिः	<b>siddhih</b> (mas.)
perfection, one who attains	सिद्धः	<b>siddhah</b> (mas. fem. ā)
place	धा	√ <b>dhā</b> (3U) <b>dadhāti</b> , <b>dhatte</b>
place, state, step, foot	पदम्	<b>padam</b> (n.)
play, shine	दिव्	√ <b>div</b> (4P) <b>divyati</b>
pleasant	रमणीय	<b>ramaṇīya</b> (mf <sub>ā n</sub> adj.)
pleasant (the), the good	शुभम्	<b>śubham</b> (n.)

poet	<b>कवि:</b>	kavīḥ (mas.)
poetry	<b>काव्यम्</b>	kāvyaṁ (n.)
pond	<b>वापी</b>	vāpi (fem.)
possible, able	<b>शक्य</b>	śakya (mf ā n adj.)
practitioner of yoga (male)	<b>योगिन्</b>	yogin (mas.)
practitioner of yoga (female)	<b>योगिनी</b>	yoginī (fem.)
proof, perfection, attainment	<b>सिद्धिः</b>	siddhiḥ (mas.)
prosperity, security	<b>क्षेमः</b>	kṣemah (mas.)
prosperity, skill, good fortune	<b>कौशलम्</b>	kauśalam (n.)
protect	<b>गुप्</b>	√gup (1P) gopāyati
press	<b>सु</b>	√su (5U) sunoti, sunute
purchase, buy	<b>क्र</b>	√kri (9U) krīñāti, krīñite
purity	<b>सत्त्वम्</b>	sattvam (n.)
purpose, object	<b>अर्थः</b>	arthah (mas.)
push, strike	<b>तुद्</b>	√tud (6U) tudati -te
quality, attribute, strand	<b>गुणः</b>	guṇah (mas.)
radiance, splendor	<b>श्री</b>	śrī (fem.)
Rāma	<b>रामः</b>	rāmah (mas.)
read	<b>पठ्</b>	√paṭh (1P) paṭhati
real, kingdom	<b>राज्यम्</b>	rājyam (n.)
rebirth, birth, origin	<b>जन्मन्</b>	janman (n.)

red color, attachment, melody	रागः	rāgah (mas.)
refuge, shelter	शरणम्	śaraṇam (n.)
rejoice, exult	नन्द्	√nand (1P) nandati
release, liberate	मुच्	√muc (6U) muñcati -te
remember	स्मृ	√smṛ (1P) smarati
return, back	आ	ā (prefix)
returns, goes back	प्रति गम्	prati + √gam pratigacchati
reverence, homage	नमस्	namas (n.)
well, very good, right, easy	सु	su (prefix)
river	नदी	nadī (fem.)
sage	मुनिः	muniḥ (mas.)
sage, seer	ऋषिः	rṣiḥ (mas.)
same, balanced, equal	सम	sama (mf ā n adj.)
satisfy	तुष्	√tuṣ (4P) tuṣyati
says	वच्	√vac (2P) vakti
scholar of the Veda	वैदिकः	vaidikah (mas.)
scripture	शास्त्रम्	śāstram (n.)
scripture, Veda	श्रुतिः	śrutih (fem.)
second	द्वितीय	dvitiya (mf ā n adj.)
security, prosperity	क्षेमः	kṣemah (mas.)
seer, sage	ऋषिः	rṣiḥ (mas.)

see	दृश्	$\sqrt{dṛś}$ (1P) paśyati
see	पश्	$\sqrt{paś}$ (1P) paśyati
Self	आत्मन्	ātman (mas.)
sense	इन्द्रियम्	indriyam (n.)
serve	सेव्	$\sqrt{sev}$ (1Ā) sevate
seven	सप्त	sapta
seventh	सप्तम	saptama (mf ī n adj.)
shadow	छाया	chāyā (fem.)
she, he, it (used in compounds)	तद्	tad (pro.)
shelter, refuge	शरणम्	śaraṇam (n.)
shine, play	दिव्	$\sqrt{div}$ (4P) divyati
shine	शुभ्	$\sqrt{śubh}$ (1Ā) śobhate
shining, bright, beautiful	शोभन	śobhana (mf ā or ī n adj.)
ship	नौ	nau (fem.)
sign, description	भाषा	bhāṣā (fem.)
since	यतः	yataḥ (ind.)
since	यथा	yathā (ind.)
sing	गै	$\sqrt{gai}$ (1P) gāyati
Sītā	सीता	sītā (fem.)
sits	आस्	$\sqrt{ās}$ (2Ā) āste
six	षष्	ṣas

sixth	षष्ठि	ṣaṣṭha (mf ī n adj.)
sister	स्वसृ	svasṛ (fem.)
skill, good fortune, prosperity	कौशलम्	kauśalam (n.)
smile	स्मि	√smi (1Ā) smayate
so, therefore	तथा	tathā (ind.)
son	पुत्रः	putraḥ (mas.)
speak	ब्रू	√brū (2P) bravīti
speak	भाष्	√bhāṣ (1Ā) bhāṣate
speak	वद्	√vad (1P) vadati
speech	वचनम्	vacanam (n.)
speech	वाक्	vāk (fem.)
sphere of action, concern, object	विषयः	viṣayah (mas.)
splendor, light	तेजस्	tejas (n.)
splendor, radiance	श्री	śrī (fem.)
spread, stretch, go	तन्	√tan (8U) tanoti, tanute
stand	स्था	√sthā (1P) tiṣṭhati
stand up	उद् स्था	ud + √sthā uttiṣṭhati
state, step, place, foot	पदम्	padam (n.)
steal	चुर्	√cur (10U) corayati -te
step, state, place, foot	पदम्	padam (n.)
story	कथा	kathā (fem.)

strand, quality, attribute	गुणः	guṇah (mas.)
stretch, spread, go	तन्	√tan (8U) tanoti, tanute
strike, push	तुद्	√tud (6U) tudati -te
student	शिष्यः	śiṣyāḥ (mas.)
subject (of a king), child	प्रजा	prajā (fem.)
suffering	दुःखम्	duḥkham (n.)
sun	सूर्यः	sūryāḥ (mas.)
swift	शीघ्र	śīghra (mf ā n adj.)
take	ह	√hṛ (1U) harati -te
take together, withdraw	सम्	sam √hṛ samharate
taste, essence, nectar	रसः	rasah (mas.)
teacher	आचार्यः	ācāryāḥ (mas.)
teacher	गुरुः	guruḥ (mas, fem vi)
ten	दश	daśa
tenth	दशम	daśama (mf ī n adj.)
then	तदा	tadā (ind.)
there	तत्र	tatra (ind.)
therefore	ततः	tataḥ (ind.)
therefore, so	तथा	tathā (ind.)
thicket, mire	कलिलः	kalilah (mas.)
think	चिन्त्	√cint (10U) cintayati -te

think	मन्	$\sqrt{man}$ (4Ā) <b>manyate</b>
third	तृतीय	tr̥tiya (mf ā n adj.)
this	अयम्	ayam (mas. pro.)
this	इदम्	idam (n. pro.)
this	इयम्	iyam (fem. pro.)
this	एतद्	etad (mfn pro.)
this	एन	ena (pro.)
thought, mind	चेतस्	cetas (n.)
three	त्रि	tri
thus, in this way	एवम्	evam (ind.)
together	सम्	sam (prefix)
tortoise, turtle	कूर्मः	kūrmah (mas.)
towards	उप	upa (prefix)
transcendental awareness	समाधिः	samādhih (mas.)
truth	सत्यम्	satyam (n.)
turn away	वि नि वृत्	vi ni $\sqrt{vṛt}$ vinivartate
turtle, tortoise	कूर्मः	kūrmah (mas.)
two (follows the declension of dva)	द्वि	dvi
understand	अव गम्	ava + $\sqrt{gam}$ avagacchati
undue fondness, attraction	अभिस्नेहः	abhisnehaḥ (mas.)
union, acquisition	योगः	yogah (mas.)

unite (also found in other classes)	युज्	√ <i>yuj</i> (7U) <i>yunakti</i> , <i>yuñkte</i>
up, up out	उद्	<b>ud</b> (prefix)
Veda, scripture	श्रुतिः	śrutih (fem.)
very	अतीव	<i>atīva</i> (ind.)
very good, well, right, easy	सु	<b>su</b> (prefix)
village	ग्रामः	grāmaḥ (mas.)
virtuous	धार्मिक	dhārmika (mf ī n adj.)
walk, go	व्रज्	√ <i>vraj</i> (1P) <i>vrajati</i>
water	जलम्	<i>jalam</i> (n.)
we (used in compounds)	अस्मद्	<i>asmad</i> (pro.)
well, very good, right, easy	सु	<b>su</b> (prefix)
what, how, why	किम्	<b>kim</b> (n.)
what, who, which	यद्	<b>yad</b> (rel. pro.)
when	कदा	<i>kadā</i> (ind.)
when	यदा	<i>yadā</i> (ind.)
where	कुत्र	<i>kutra</i> (in.d)
where	यत्र	<i>yatra</i> (in.d)
which, what, who	यद्	<b>yad</b> (rel.. pro.)
white	शुक्ल	<i>sukla</i> (mf ā n adj.)
who,what	क	<b>ka</b> (mas.)
who, what	का	<b>kā</b> (fem.)

who, what, which	यद्	yad (rel. pro.) (declined like tad)
why, what, how	किम्	kim (n.)
wife	पत्नी	patnī (fem.)
wife	भार्या	bhāryā (fem.)
wind	मरुत्	marut (mas.)
wise person	मनीषिन्	manīśin (mas.)
wish, desire	इष्	√iṣ (6P) icchati
with	सह	saha (ind.)
withdraw, take together	सम् ह	sam √hṛ samharate
within, between	अन्तर्	antar (prefix)
without	विना	vinā (ind.)
woman	वधूः	vadhūḥ (fem.)
worthy	अर्ह	√arh (1P) arhati
you (used in compounds)	त्वद्	tvad (pro.)
you (used in compounds)	युष्मद्	yuṣmad (pro.)

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- upasarga:** verb prefix  
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