

How to learn a language ?

How did we learn our mother tongue ? We learnt simply by listening and speaking while sitting on our parents' laps. Infact, this is the most natural way to learn a language – listening, speaking, reading and writing. When a person goes to a new place where an unknown language is spoken he picks it up in course of time without much difficulty.

Following the same method, Samskrit can also be learnt through conversation. So try to use the words, which you will learn in this course in your daily conversation. Thus with the help of Samskrit words that you know make simple sentences and try to converse in Samskrit while doing your routine work. You may, naturally, think that it is easy to speak in Samskrit with those who know the language. But when the other person is not familiar with it what should be done ? Here is an answer to this question of yours.

मम नाम । भवतः नाम किम् ? भवत्याः नाम किम् ? अहं वैद्यः । भवान् कः ? भवती कः ? अहं गृहं / कार्यालयं गच्छामि । आवश्यकम् / मास्तु । अहं संस्कृतं स्वल्पं जानामि ।

Begin with these simple sentences. Soon you will get familiar with the language and feel comfortable to use it. By repeatedly using the sentences that you learn in this correspondence course your vocabulary of Samskrit words will improve.

Don't hesitate while conversing. Right or wrong – say it with confidence. In the beginning you are sure to make mistakes. No one starts speaking as soon as he is born. By speaking constantly one learns a language. If you learn spoken Samskrit there will be no need for memorising declensions and conjugations. In course of time, the errors committed will be minimal.

While you learn Samskrit teach the same to your neighbours also. This will enable you to assimilate what you have learnt besides inspiring the other person. May this endeavour of yours lay the foundation for your intellectual and moral growth. If you complete all the courses that we offer, you are sure to join the main stream in the country's progress.

Well begun is half done. You have started a good venture – learning Samskrit. Good Luck.

ॐ

॥ जयतु भारतम् – जयतु भारती ॥

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

SAMSKRIT THROUGH CORRESPONDENCE

Aksharam, 8th Cross, 2nd Phase, Girinagar, Bangalore - 560 085

प्रवेशः – प्रथमः पाठः

Dear student,

It is a matter of great delight that you are taking part in this Samskrit Education Scheme through correspondence. We need not again stress the importance of Samskrit. Please set aside at least 20 minutes of every day for the study of Samskrit. Study the lessons well. If possible contact some other person participating in the scheme and discuss with him. We welcome you to this scheme and sincerely hope you will share your joy of Samskrit learning with your friends.

॥ आरब्धम् उत्तमजनाः न परित्यजन्ति ॥

Ārabdham uttamajanāḥ na parityajanti

Good people do not give up what they have begun.

ALPHABET

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	लृ	ए	ऐ	ओ	औ
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	e	ai	o	au
अं	अः											
am̐	aḥ											

- ★ ल - This vowel is not found in other languages.
- ★ अ, इ, उ, ऋ, ॠ - These are short vowels.
- ★ आ, ई, ऊ, ॠ - These are long vowels.
- ★ ए, ऐ, ओ, औ - These are long vowels. (There are no short vowels for these letters in Samskrit.) These are called Diphthongs.
- ★ अं - is Anuswara and अः - is Visarga

Consonants

कवर्गः -	क	ख	ग	घ	ङ
	ka	kha	ga	gha	ṅa
चवर्गः -	च	छ	ज	झ	ञ
	ca	cha	ja	jha	ña
टवर्गः -	ट	ठ	ड	ढ	ण
	ṭa	ṭha	ḍa	ḍha	ṇa
तवर्गः -	त	थ	द	ध	न
	ta	tha	da	dha	na
पवर्गः -	प	फ	ब	भ	म
	pa	pha	ba	bha	ma
अवर्गीय-	य	र	ल	व	श ष स ह
व्यञ्जनानि	ya	ra	la	va	śa ṣa sa ha

The sign (्) underneath the consonants indicates that it is a mere consonant without a vowel.

Eg : क् - k

ङ, ज, ण, न, म These five consonants are nasal letters.

TRANSLITERATION GUIDE

The classification of letters is very scientific and is based on the sound generated from different parts of the vocal system and the effort made for pronunciation. Hence we are giving here a

Transliteration Guide which gives the nearest English equivalent in pronunciation for the Samskrit letters. This **Transliteration Guide** is of **International Standard** and the same is given here for the benefit of the students.

VOWELS

अ	a as in up, rural.
आ	ā as in father.
इ	i as in fill, lily.
ई	ī as in feed, meet.
उ	u as in full, bush.
ऊ	ū as in fool, tool.
ऋ	r̄ as in Chr(i)stmas, where the i is not pronounced.
ॠ	r̄ is the prolongation of r̄.
ऌ	l̄ as in fl(i)p where the i is not pronounced. These three r̄, r̄ and l̄ are vowels, to be carefully distinguished from the consonants r (a) and l (a).
ए	e as in prey, these are always long.
ऐ	ai as in the word I.
ओ	o as in go, store.
औ	au as in out.
ः	m̄ as in glum.
ह	h̄ as in the exclamation ah where the h is heard.

CONSONANTS

क	k as in come, seek.
ख	kh as in khaki.
ग	g as in girl.
घ	gh as in aghast.

ङ	ṅ as in monkey, puncture.
च	c as in chum.
छ	ch as in Churchill when it is not pronounced as two words but the second ch is sounded with a special stress.
ज	j as in jump.
झ	jh as pronounced jhah, with a forceful expiration with hah.
ञ	ñ as in sinje.
ट	ṭ as in term.
ठ	ṭh as in putting (the word used in golf).
ड	ḍ as in double.
ढ	ḍh as in adhere with a heavy dh.
ण	ṇ as in hunting.
त	t as in path.
थ	th as in third.
द	d as in that.
ध	dh pronounced with a deep expiration.
न	n as in nut.
प	p as in punish.
फ	ph as in sphere where the p is harder.
ब	b as in but.
भ	bh as in abhor.
म	m as in mud.
य	y as in loyal.
र	r as in rub.
ल	l as in luck.
व	v as in verb.
श	ś as in shirt.

ष	ṣ as in sharp.
स	s as in servant.
ह	h as in her.

When ˘ sign is used below the consonant, it should be pronounced as half a syllable.

Eg. क् = K

VOWEL SIGNS (GUNITAS)

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ऐ	औ	ऋ	ॠ	ऌ	ॡ	:
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ	e	ai	o	ou	m	h	
क	का	कि	की	कु	कू	कृ	कृ	क्ल	क्ल	के	कै	को	कौ	कं	कः	
ka	kā	ki	kī	ku	kū	kr	kṛ	kl	ke	kai	ko	kau	km	kh		

क्ल - This syllable is rarely found.

CONJUNCT CONSONANTS

Two or more consonants joined without the intervention of vowels, make conjunct consonants.

Eg - त् + म = त्स	ष् + ण = ण्ष	त् + र् + य = त्र्य
t + ma = tma	ṣ + ṇa = ṣṇa	t + r + ya = trya

Some more conjunct consonants -

क्क	ग्र्य	व्य	ङ्ग	श्य	त्स
kka	grya	vya	ḍga	śya	tsa
क्त	ग्ल	व्र	ङ्ग	श्र	त्स
кта	gla	vra	ḍma	śra	tsna
क्त्व	ग्व	श्च	ङ्य	श्ल	त्स्य
ktva	gva	śca	ḍya	śla	tsya
क्न	घ्न	श्न	ङ्न	श्च	ट्व
kna	ghna	śna	ḍva	śva	ṭva
क्म	घ्य	च्च	ङ्य	ष्क	द्
kma	ghya	cca	ḍhya	ṣka	dda

These conjuncts are meant for repeated reading. The sounds will be firmly fixed in your mind through reading them again and again in the lessons.

WORDS

Words are formed by the combination of syllables.

Eg : देवः आत्मा बालः पठति
devaḥ ātmā bālaḥ paṭhati

SENTENCE

A sentence is normally formed by two or more words.

बालः पठति । - Bālaḥ paṭhati. सीता गायति । - Sītā gāyati.

१. भाषाभ्यासः

वर्तमानकालः present Tense

प्रथमपुरुषः एकवचनम् (3rd person - singular)

१. बालः पठति । Bālaḥ paṭhati = A boy reads.
२. शिष्यः नमति । Śiṣyaḥ namati = A pupil salutes.
३. अग्रजः वदति । Agrajaḥ vadati = The elder brother speaks.
४. जनकः पश्यति । Janakaḥ paśyati = Father looks on.
५. पितृव्यः पृच्छति । Pitṛvyāḥ pṛcchati = The paternal uncle asks.
६. पुत्रः गच्छति । Putraḥ gacchati = The son goes.
७. अश्वः धावति । Aśvaḥ dhāvati = The horse runs.
८. वृक्षः फलति । Vṛkṣaḥ phalati = The tree bears fruits.
९. सेवकः तिष्ठति । Sevakāḥ tiṣṭhati = The servant stands.
१०. भिक्षुकः अटति । Bhikṣukaḥ aṭati = The beggar wanders.
११. सः निन्दति । Saḥ nindati = He censures.
१२. अयं हसति । Ayam hasati = This person (mas.) laughs.

१३. सुतः हसति । Sutaḥ hasati = Son laughs.
१४. अनुजा क्रीडति । Anujā krīḍati = The younger sister plays.
१५. अग्रजा खादति । Agrajā khādati = The elder sister eats.
१६. अम्बा पचति । Ambā pacati = Mother cooks.
१७. रमा गायति । Ramā gāyati = Ramā sings.
१८. बाला लिखति । Bālā likhati = A girl writes.
१९. गङ्गा वहति । Gangā vahati = Ganges flows.
२०. सीता पिबति । Sītā pibati = Sītā drinks.
२१. अजा चरति । Ajā carati = The she = goat grazes.
२२. सन्ध्या भवति । Sandhyā bhavati = It is evening.
२३. सा नयति । Sā nayati = She leads/takes along.
२४. इयम् इच्छति । Iyam icchati = This lady wants.
२५. पुष्पं विकसति । Puṣpaḥ vikasati = Flower blooms.
२६. फलं पतति । Phalam patati = Fruit falls.
२७. नयनं स्फुरति । Nayanam sphurati = Eye throbs.
२८. मित्रं यच्छति । Mitram yacchati = Friend gives.
२९. जलं स्रवति । Jalam sravati = Water oozes.
३०. तत् पतति । Tat patati = It falls.

The above sentences are in singular number. When the subject is one singular number is used. The following are the sentences with plural forms.

II. प्रथमपुरुषः बहुवचनम् (3rd person - plural)

१. चित्रकाराः लिखन्ति । Chitrakārāḥ likhanti = Artists sketch.
२. भारवाहाः वहन्ति । Bhāravāhāḥ vahanti = Porters carry.
३. चोराः धावन्ति । Corāḥ dhāvanti = Thieves run.
४. मूर्खाः निन्दन्ति । Mūrkāḥ nindanti = Fools condemn.

५. रजकाः क्षालयन्ति । Rajakāḥ kśālayanti = Washermen wash.
६. तक्षकाः तक्षन्ति । Takṣakāḥ takṣanti = Carpenters do carpentry.
७. गायकाः गायन्ति । Gāyakāḥ gāyanti = Singers sing.
८. नटाः नृत्यन्ति । Natāḥ nr̥tyanti = Dancers dance.
९. पाचकाः पचन्ति । Pācakāḥ pacanti = Cooks cook.
१०. भक्ताः ध्यायन्ति । Bhaktāḥ dhyāyanti = Devotees meditate.
११. एते नमन्ति । Ete namanti = These persons salute.
१२. ते जिघ्रन्ति । Te jighranti = They smell.
१३. इमे स्मरन्ति । Ime smaranti = These persons remember.
१४. एते वदन्ति । Ete vadanti = These persons speak.
१५. अन्धाः गच्छन्ति । Andhāḥ gacchanti = The blind go.
१६. बधिराः अटन्ति । Badhirāḥ aṭanti = The deaf wander.
१७. कुब्जाः धावन्ति । Kubjāḥ dhāvanti = Dwarfs run.
१८. मूकाः तिष्ठन्ति । Mūkāḥ tiṣṭhanti = Dumb persons stand.
१९. नापिताः मुण्डयन्ति । Nāpitāḥ muṇḍayanti = Barbers shave.
२०. तन्तुवायाः वयन्ति । Tantuvāyāḥ vayanti = Weavers weave.
२१. अम्बाः यच्छन्ति । Ambāḥ yacchanti = Mothers give.
२२. अजाः चरन्ति । Ajāḥ caranti = Goats graze.
२३. इमाः पश्यन्ति । Imāḥ paśyanti = These (women) see.
२४. एताः हसन्ति । Etāḥ hasanti = These (women) laugh.
२५. ताः वसन्ति । Tāḥ vasanti = Those (women) reside.
२६. पुष्पाणि विकसन्ति । Puṣpāṇi vikaṣanti = Flowers bloom.
२७. फलानि पतन्ति । Phalāni patanti = Fruits fall.
२८. तानि पतन्ति । Tāni patanti = They fall.

२९. इमानि स्फुरन्ति । Imāni sphuranti = These shake.
३०. एतानि पतन्ति । Etāni patanti = These fall.

NOTE

1. The word that denotes the name of a person or thing is called noun.
Eg : बालकः, सीता, पुस्तकम्, etc.
2. Nouns (pronouns also) are in three genders as masculine, feminine and neuter.
3. Gender does not often follow the meaning of the object as in some other languages.
Eg : वृक्षः Vṛkṣaḥ = a tree, this is in masculine.
लता Latā = a creeper, this is in feminine.
4. Nouns are in seven cases and three numbers singular, dual and plural.
5. Singular number (Ekavacana) is used to denote one object and plural (Bahuvacana) is used to denote more than two objects. In Samskrit Dual number (Dvivacana) is used to denote two objects.
Eg : बालः क्रीडति । Bālaḥ krīḍati = A boy plays.
बालौ क्रीडतः । Bālau krīḍataḥ = Two boys play.
बालाः क्रीडन्ति । Bālāḥ krīḍanti = Boys play.
6. Verbs are in three persons namely Prathamapuruṣa (III Person), Madhyamapuruṣa (II-person) and Uttama-puruṣa (I person) and in three numbers - singular, dual and plural.

विशेषः

The points mentioned here are of great significance and are to be remembered. So, spare five minutes more for this.

1. Note the declension of the following words.

	Singular	Dual	Plural
अकारान्तः पुलिङ्गः बालशब्दः	बालः	बालौ	बालाः
(Mas. word ending in 'a') (A Boy)	(A Boy)	(2 Boys)	(Boys)
आकारान्तः स्त्रीलिङ्गः शालाशब्दः	शाला	शाले	शालाः
(Fem. word ending in 'ā') (A school)	(A school)	(2 Schools)	(Schools)
अकारान्तः नपुंसकलिङ्गः फलशब्दः	फलम्	फले	फलानि
(Neu. word ending in 'a') (A fruit)	(A fruit)	(Two Fruits)	(Fruits)

2. VERB

वर्तमानकालः प्रथमपुरुषः	पठति	पठतः	पठन्ति
Present tense III person	(Reads)	(Two read)	(Read)

NOTE :

1. बालः, बालौ, बालाः - These are the derivations of the Base 'बाल'.

In the same way शाला, शाले, शालाः are derived from 'शाला', and फलम्, फले, फलानि from 'फल'.

Eventually a word must be understood as ending in that letter which is the last letter of the Base.

Eg : The Base बाल consists of letters ब्, आ, ल् and अ, the last letter of which is अ.

Similary, the Base शाला consists of श्, आ, ल् and आ and the last letter is आ. So it follows that the former is अकार - ending, while the latter is आकार - ending. फल is अकार -

2. Like बाल all the अकार ending masculine words, like शाला all the आकार ending feminine words and like फल all the अकार ending neuter words, are declined.
3. Generally, verbs of the sentences given in these lessons are to be conjugated like पठति in Present Tense.
4. Except युष्मद् (त्वं, युवां, यूयम् - second person) and अस्मद् (अहम्, आवां, वयम् - first person) when we use any other noun in Samskrit the verb has to be in third person.
5. Here we find the words like तद् (सः/सा/तत्), इदम् (अयम्/इयम्/इदम्), एतद् (एषः/एषा/एतत्) and (कः/का/किम्) and such others. These are Pronouns. Their plural forms have also been used earlier. Their complete declension is as given below.

१. दकारान्तः 'तद्' शब्दः

	Singular	Dual	Plural
Masculine	सः (He)	तौ (Those two)	ते (They)
Feminine	सा (She)	ते (Those two)	ताः (They)
Neuter	तत् (It)	ते (Those two)	तानि (They)

२. मकारान्तः 'इदम्' शब्दः

	Singular	Dual	Plural
Masculine	अयम् (This person)	इमौ (These two)	इमे (These)
Feminine	इयम् (This person)	इमे (These two)	इमाः (These)
Neuter	इदम् (This)	इमे (These two)	इमानि (These)

३. दकारान्तः 'एतद्'शब्दः

	Singular	Dual	Plural
Masculine	एषः (This person)	एतौ (These two)	एते (These)
Feminine	एषा (This person)	एते (These two)	एताः (These)
Neuter	एतत् (This)	एते (These two)	एतानि (These)

Note : - 'इदम्' and 'एतद्' donot have difference in meaning. So either of them can be used to mean this person/this.

४. मकारान्तः 'किम्'शब्दः

	Singular	Dual	Plural
Masculine	कः (Who)	कौ	के
Feminine	का (Who)	के	काः
Neuter	किम् (What/which)	के	कानि

Note - सः/सा/तत् mean He/She/It. But according to the context the meaning will change Eg - सः वृक्षः - That is a tree. Here सः means that. (The word वृक्षः is Masculine in Samskrit. Therefore the masculine pronoun सः is used.) In the same way, सा लता - That is a creeper etc.

अभ्यासः

I. Combine the following consonants into conjunct consonants.

उदा - ग् + य् + अ = ग्य

१. त् + प् + आ =

२. क् + म् + अ =

३. ष् + य् + ए =

४. स् + फ् + आ =

५. न् + त् + र् + अ =

६. क् + त् + व् + आ =

७. त् + म् + य् + अम् =

II. Write the following words under Masculine, Feminine and Neutral Genders.

बालः, सुता, शिष्यः, फलम्, सः, सा, जलम्, तत्, बाला, पुत्रः, सेवकः, अम्बा, पुष्पम्, नयनम्, अजा

पु.	स्त्री.	नपु.
१.	१.	१.
२.	२.	२.
३.	३.	३.
४.	४.	४.
५.	५.	५.

III. Answer the following questions.

- अ. १. कः पठति ? २. कः गच्छति ? ३. कः अटति ?
 ४. का धावति ? ५. कः पश्यति ? ६. का खादति ?
 ७. का पिबति ? ८. का पचति ? ९. किं विकसति ?
 १०. किं स्फुरति ?
 आ. १. के लिखन्ति ? २. के धावन्ति ? ३. काः यच्छन्ति ?
 ४. कानि पतन्ति ? ५. कानि गच्छन्ति ? ६. काः हसन्ति ?
 ७. काः चरन्ति ? ८. के अटन्ति ? ९. के वदन्ति ?
 १०. कानि स्फुरन्ति ?

IV. Write the questions using suitable words for the following answers.

उदा - बालः गच्छति । कः गच्छति ?

१. शिष्याः पठन्ति । ?
२. बाला पश्यति । ?
३. सेवकः तिष्ठति । ?
४. जलं स्रवति । ?
५. सः निन्दति । ?
६. वृक्षाः फलन्ति । ?
७. पुस्तकं पतति । ?
८. सन्ध्या भवति । ?
९. अनुजा क्रीडति । ?
१०. भक्ताः नमन्ति । ?

V. Write the plural forms for the following sentences.

उदा - बालकः गच्छति - बालकाः गच्छन्ति ।

१. भारवाहः वहति । ।
२. मूकः पश्यति । ।
३. अन्धः खादति । ।
४. सः धावति । ।
५. सा पठति । ।
६. एतत् पतति । ।
७. किं विकसति ? ।
८. रजकः क्षालयति । ।

VI. Fill in the blanks using suitable tense form of the verbs given in brackets.

उदा - बालिका गच्छति (गच्छ)

१. नटाः । (नृत्य)
२. भक्तः । (ध्याय)
३. एते । (हस)

४. पाचकाः । (क्षालय)
५. वाहनानि । (तिष्ठ)
६. मूर्खः । (निन्द)
७. चोरः । (धाव)
८. एताः । (क्रीड)

VII. Write the following words under singular and Plural numbers.

सः, ताः, एते, अयम्, किम्, सा, इमे, ते, का, एतत्, कानि, इयम्, काः, इदम्, एताः, इमानि

ए.व.

ब.व.

- | | |
|---------|---------|
| १. | १. |
| २. | २. |
| ३. | ३. |
| ४. | ४. |
| ५. | ५. |
| ६. | ६. |
| ७. | ७. |
| ८. | ८. |

(Note : Compare your answers with those on the last page and ascertain their correctness.)

२. व्यावहारिकशब्दाः

बन्धुवाचकशब्दाः

पुलिङ्गशब्दाः

- | | | |
|-------------------------|-----|-----------------------|
| १. जनकः - Janakah |] = | Father |
| पिता (ऋकारान्तः) - Pitā | | |
| २. पितामहः - Pitāmahah | = | Paternal grand father |

३. मातामहः - Mātāmahaḥ	=	Maternal grand father
४. पुत्रः - Putraḥ	=	Son
५. सहोदरः - Sahodaraḥ	=	Brother
६. अग्रजः - Agrajaḥ	=	Elder brother
७. अनुजः - Anujaḥ	=	Younger brother
८. मातुलः - Mātulaḥ	=	Uncle
९. पतिः (इकारान्तः) - Patiḥ	=	Husband
१०. श्वशुरः - Śvaśuraḥ	=	Father - in - law
११. पौत्रः - Pautraḥ	=	Grand son
१२. जामाता (ऋकारान्तः) - Jāmātā	=	Son - in - law
१३. स्नेहितः - Snehitah मित्रम् (नपुं) - Mitram]	= Friend

स्त्रीलिङ्गशब्दाः

१. जननी - Jananī माता (ऋकारान्तः) - Mātā]	= Mother
२. पितामही - Pitāmahī		
३. मातामही - Mātāmahī	=	Maternal grand mother
४. पुत्री - Putrī	=	Daughter
५. सहोदरी - Sahodarī	=	Sister
६. अग्रजा - Agrajā	=	Elder Sister
७. अनुजा - Anujā	=	Younger Sister
८. मातुलानी - Mātulānī	=	Maternal Aunt

* मित्रम् - This word is commonly used in Samskrit. This is in neuter gender.
मित्रः - This word is in masculine gender and means 'Sun'.

९. भार्या - Bhāryā	=	Wife
१०. भ्रातृजाया - Bhrātrajāyā	=	Sister -in -law (brother's wife)
११. स्नुषा - Snuṣā	=	Daughter -in -law
१२. श्वश्रूः - Śvaśrūḥ	=	Mother - in - law

३. प्रहेलिका

There are many enigmatic riddles in Samskrit which provide food for the mind. They are called 'Prahelikāḥ' in Samskrit. In this series, such riddles in verse form are given.

अस्थि नास्ति शिरो नास्ति बाहुरस्ति निरङ्गुलिः ।
नास्ति पादद्वयं गाढम् अङ्गमालिङ्गति स्वयम् ॥

Asthi nāsti śiro nāsti bāhurasti niraṅguliḥ
Nāsti pādadvayam gāḍham aṅgam aliṅgati svayam

It has neither bone nor head, has arm but no fingers, has no legs and it hugs you tight. What is it ?

(Answer - See the last page)

४. सङ्ग्राह्यविषयाः

(In this series we give one or two verses to be recited every day. The meaning is also given.)

गुरुः

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरुवे नमः ॥

Guru is Brahman, Viṣṇu and Maheśvara. Guru is Sākṣāt Brahman himself. Let us bow down to this great teacher.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरुवे नमः ॥

Guru clears the darkness of this world through the torch of knowledge. I bow down to that Guru who is the giver of knowledge.

५. संस्कृतवाङ्मयपरिचयः

(Under this heading, a brief account of Samskrit literature from Vedic to the present times, is given.)

वेदाः

Vedas are four - R̥gveda, Yajurveda, Sāmaveda and Atharvaṇaveda. In each Veda, mainly there are four parts. They are - 1. Samhita, 2. Brāhmaṇa, 3. Āraṇyaka, 4. Upaniṣad.

Other than this, Vedas are also divided into Karmakāṇḍa and Jñanakāṇḍa.

R̥gveda is the oldest literary treatise in the world. It is divided into 8 Aṣṭakas (groups of eight chapters) and 10 Maṇḍalas. R̥gveda mainly consists of prayers. 'अक्षैः मा दीव्य' (Do not play dice) 'कृषिम् इत् कृषस्व' (Till the land). Such sayings of didactic nature are also found in it.

Yajurveda has two branches namely Śukla Yajurveda and Kṛṣṇa Yajurveda. It contains mantras that are used in sacrificial rites. Taittirīya Upaniṣad belonging to Kṛṣṇa Yajurveda contains such well-known teachings as 'सत्यं वद, धर्मं चर' । (Speak the truth; perform the religious duty.)

Sāmaveda is the Veda abounding in songs. In it R̥gvedic mantrās are found. Some mantrās are original to it also.

Some vedic Mantras of great value -

१. 'सत्यं धर्मश्चैतानि मा माहासिषुः'

May not Truth and Dharma leave me.

२. 'मा गृधः कस्यस्विद्धनम्'

Do not aspire for another's wealth.

३. 'शं नो भवतु द्विपदे शं चतुष्पदे'

Welfare to us, the human beings and to all the animals.

There are six vedāṅgas - auxiliary sciences that aid in understanding the correct purport of Vedas. They are :

1. Śikṣa (Phonetics)
2. Vyākaraṇa (Grammar)
3. Chandas (Prosody)
4. Nirukta (Etymology)
5. Jyotiṣa (Astronomy)
6. Kalpa (Sacrificial lore)

There are 9 Śikṣa and 8 Vyākaraṇa treatises.

६. कथा

बुद्धिमान् शिष्यः

काशीनगरे एकः पण्डितः वसति । पण्डितसमीपम् एकः शिष्यः आगच्छति । शिष्यः वदति - 'आचार्य ! विद्याभ्यासार्थम् अहम् आगतः ।'

पण्डितः शिष्यबुद्धिपरीक्षार्थं पृच्छति - 'वत्स ! देवः कुत्र अस्ति ?'

शिष्यः वदति - 'गुरो ! देवः कुत्र नास्ति ? कृपया भवान् एव समाधानं वदतु ।'

सन्तुष्टः गुरुः वदति - 'देवः सर्वत्र अस्ति । देवः सर्वव्यापी । त्वं बुद्धिमान् । अतः विद्याभ्यासार्थम् अत्रैव वस ।'

Buddhimān śiṣyaḥ

Kāśīnagare ekaḥ Paṇḍitaḥ vasati. Paṇḍitasamīpam ekaḥ śiṣyaḥ āgacchati. Śiṣyaḥ Vadati - "Āchārya !

Vidyābhyāsārtham aham āgataḥ."

Paṇḍitaḥ Śiṣyabuddhi-parīkṣārtham prcchati - "Vatsa ! Devaḥ kutra asti ?".

Śiṣyaḥ vadati - "Guro ! devaḥ kutra nāsti ? Kṛpayā bhavān eva samādhānam vadatu"

Santuṣṭaḥ guruḥ vadati "Devaḥ sarvatra asti. Devaḥ sarvavyāpī. Tvam buddhimān. Ataḥ vidyābhyāsārtham atraiva vasa."

A WISE STUDENT

There lived a scholar in Kāśī. A student comes to him and says - "Teacher ! I have come for studying."

In order to test the wisdom of the student, the scholar asks - "Dear boy ! where is God ?"

The student says - "Teacher ! Where does God not exist ? Your kind self may please explain."

Being pleased the teacher Says - "God is all - pervasive. You are wise. Hence, you stay here for study."

एतेषाम् उत्तरं लिखत ।

१. पण्डितः कुत्र वसति ?
२. पण्डितः किमर्थं प्रश्नं पृच्छति ?
३. सन्तुष्टः गुरुः अन्ते किं वदति ?

७. संस्कृतव्यवहारः

In this lesson words /sentences that are used in day to day conversation are given in Samskrit. Use these sentences at

home, with your friends and colleagues. Make it a practice to use Samskrit sentences. You can make Samskrit a conversational language through practice.

हरिः ॐ	Hello
नमस्ते / नमस्कारः	Namaste
सुप्रभातम्	Good morning
शुभमध्याह्नः	Good afternoon
शुभसन्ध्या	Good evening
शुभरात्रिः	Good Night
धन्यवादः	Thanks
स्वागतम्	Welcome
मान्ये / आर्ये	Madam
श्रीमन्	Sir
अस्तु	All right/O.K.
कृपया	Please
चिन्ता मास्तु	Don't worry
क्षम्यताम्	Excuse me
पुनः मिलामः	See you again
साधु साधु	Very good
उत्तमम्	Good
बहु समीचीनम्	Very fine
शुभाशयाः	Best wishes
अभिनन्दनानि	Congratulations

८. सुभाषितम्

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayam nijah paro veti gaṇanā laghucetasām |

Udāracaritānām tu vasudhaiva kuṭumbakam ||

Consideration like "he is mine or he is another's" occur only to the narrow-minded persons. To the broad minded persons the whole world is their own family.

Answer to the Riddle

युतकम् - Shirt

ॐ

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

प्रवेशः प्रथमः पाठः

प्रश्नाः

1. Write the gunita series of the two letters ग and न ।

Eg. ग, गा, गि, गी.....

2. Write the following words in Samskrit.

१. Nayanam, २. Devālayah, ३. Veṇunādaḥ, ४. Yamunā,
५. Vighnaḥ, ६. Matsyaḥ.

3. Translate into Samskrit.

1. A Horse runs.	6. Devotees bow.
2. This person(mas.) laughs.	7. Boys run.
3. Younger sister plays.	8. Leaves fall.
4. A flower blossoms.	9. Girls dance.
5. A friend gives.	10. The deaf go.

4. Answer in Samskrit.

१. कः पृच्छति ?	२. कानि पतन्ति ?	३. कः हसति ?
४. का पिबति ?	५. किं विकसति ?	६. के अटन्ति ?
७. के वहन्ति ?	८. काः वसन्ति ?	

5. Fill in the blanks with Samskrit words.

उदा - This person (mas) - सः

1. This person (fem.)	6. Which (neu.plu.)
2. She	7. These (mas.)
3. Who (mas. sing.)	8. These (fem.)
4. These (neu.)	9. They (mas.)
5. This (neu.)	10. They (fem.)

(Note: Answers for the above exercises are given on the next page.

After completing them, check your answers.)

प्रवेशः

उत्तराणि

प्रथमः पाठः

भाषाभ्यासः

- I. १. त्वा, २. क्म, ३. प्ये, ४. स्फा, ५. न्र, ६. क्त्वा, ७. त्यम्
- II. पुलिङ्गाः - १. बालः २. शिष्यः ३. सः ४. पुत्रः ५. सेवकः
स्त्रीलिङ्गाः - १. सुता २. सा ३. बाला ४. अम्बा ५. अजा
नपुंसकलिङ्गाः - १. फलम् २. जलम् ३. तत् ४. पुष्पम् ५. नयनम्
- III. (अ) १. बालः पठति । २. पुत्रः गच्छति । ३. भिक्षुकः अटति । ४. पुत्री धावति ।
५. जनकः पश्यति । ६. अग्रजा खादति । ७. सीता पिबति । ८. अम्बा पचति ।
९. पुष्पं विकसति । १०. नयनं स्फुरति ।
(आ) १. पुष्पाः लिखन्ति । २. अश्वाः धावन्ति । ३. अम्बाः यच्छन्ति । ४. तानि पतन्ति ।
५. वाहनानि गच्छन्ति । ६. एताः हसन्ति । ७. अजाः चरन्ति । ८. बधिराः अटन्ति ।
९. एते वदन्ति । १०. इमानि स्फुरन्ति ।
- IV. १. के पठन्ति ? २. का पश्यति ? ३. कः तिष्ठति ? ४. किं स्रवति ? ५. कः निन्दति ?
६. के फलन्ति ? ७. किं पतति ? ८. का भवति ? ९. का क्रीडति ? १०. के नमन्ति ?
- V. १. भारवाहाः वहन्ति । २. मूकाः पश्यन्ति । ३. अन्धाः खादन्ति । ४. ते धावन्ति ।
५. ताः पठन्ति । ६. एतानि पतन्ति । ७. कानि विकसन्ति ? ८. रजकाः क्षालयन्ति ।
- VI. १. नटाः नृत्यन्ति । २. भक्ताः ध्यायन्ति । ३. एते हसन्ति । ४. पाचकाः क्षालयन्ति ।
५. वाहनानि तिष्ठन्ति । ६. मूर्खः निन्दति । ७. चोरः धावति । ८. एताः क्रीडन्ति ।
- VII. एकवचनान्ताः - सः, अयम्, किम्, सा, का, एतत्, इयम्, इदम्
बहुवचनान्ताः - ताः, एते, इमे, ते, कानि, काः, एताः, इमानि

कथा

१. पण्डितः काशीनगरे वसति । २. पण्डितः शिष्यबुद्धिपरीक्षार्थं प्रश्नं पृच्छति ।
३. सन्तुष्टः गुरुः अन्ते वदति 'विद्याभ्यासार्थम् अत्रैव वस' इति ।

पाठस्य अन्ते ...

2. १. नयनम् २. देवालयः ३. वेणुनादः ४. यमुना ५. विघ्नः ६. मत्स्यः
3. १. अश्वः धावति । २. एषः/अयं हसति । ३. अनुजा क्रीडति । ४. पुष्पं विकसति ।
५. मित्रं ददाति । ६. भक्ताः नमन्ति । ७. बालकाः धावन्ति । ८. पर्णानि पतन्ति ।
९. बालिकाः नृत्यन्ति । १०. बधिराः गच्छन्ति ।
4. १. पितृव्यः पृच्छति । २. फलानि पतन्ति । ३. अयं हसति । ४. सीता पिबति ।
५. पुष्पं विकसति । ६. बालकाः अटन्ति । ७. भारवाहाः वहन्ति । ८. महिलाः वसन्ति ।
5. १. एषा, २. सा, ३. कः, ४. एतानि, ५. एतत्, ६. कानि, ७. एते, ८. एताः
९. ते, १०. ताः

India's Contribution to the World of Science

Delving into Indian history we find that there is great emphasis on the cultural development of mankind. Ancient Indian thinkers struggled for attaining both material prosperity and spiritual advancement. Perhaps, no other country has encouraged so many schools of thought as ours. At a time when, in many countries even the seeds of culture (Samskriti) were not sown, in India culture and tradition were deep rooted. People followed the age old traditions and led a purposeful life of perfect harmony. It is unfortunate that we have with us today, no records to acquaint ourselves with the glorious past of our country's progress in the field of Religion and Philosophy. But, we know hardly anything about the marvellous findings of our ancestors, in the field of Science. Even the very little available information is out of reach of the common man due to lack of proper circulation.

In as early as the First and Second cent. AD itself, some branches of Science like Physics, Chemistry, Astronomy, Mathematics and Botany were well developed in India. In spite of this, today we teach our children that Scientific studies began in the West. What an irony it is ! The present education system in India is borrowed from the West. Hence our people naturally have more faith in the theories that Westerners have advanced. As a result, our universities also have been imparting the same erroneous theories to the pupils.

MATHEMATICS

The beginning of Mathematical studies are traceable in the Vedas. In these and other ancient texts there are references to matters connected with Mathematics. Mathematicians all over the world have acknowledged the fact that many a branch of this branch of science studied all over the world today, originated in India. Arithmetic, Algebra, Geometry and Trigonometry have their origin in India.

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.