Introduction to Sanskrit is designed to open the door to India’s rich spiritual literature. This self-teaching guide presents Sanskrit pronunciation, grammar, and vocabulary in simple and systematic steps, allowing students to easily master the fundamentals of this enchanting language. The text gently leads the beginner through small steps with clear, concise explanations. Each lesson includes instruction in alphabet, grammar, and vocabulary, with easy practice exercises at the end. Also included is a reading from the Bhagavad-Gita and Sanskrit quotations from the Rk Samhitā, Upanisads, Yoga Sutras, Brahma Sutra, and Manu Smriti.
INTRODUCTION TO SANSKRIT
Introduction to Sanskrit

Thomas Egenes

PART ONE

MOTILAL BANARSIDASS PUBLISHERS
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**VOCABULARY**

ENGLISH-SANSKRIT VOCABULARY

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READING FROM THE BHAGAVAD GĪTĀ

INDEX OF GRAMMATICAL TERMS

GENERAL INDEX
INTRODUCTION

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

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

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

VEDIC AND CLASSICAL SANSKRIT

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

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

TEXTS ON SANSKRIT

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

FEATURES OF THIS TEXT

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

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

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

In this text, each lesson has three sections:

1. Alphabet
2. Grammar
3. Vocabulary

**ALPHABET**

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

**GRAMMAR**

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

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

**VOCABULARY**

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

**HOW TO STUDY THIS TEXT**

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

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

**ACKNOWLEDGEMENTS** The following individuals have kindly offered inspiration and creative suggestions, and have cheerfully assisted in the preparation of this text: Bryan Aubrey, Niels Baumann, Harriet Berman, Laurie Couture, Michael Davis, Carol de Giere, Katherine Doak, Lawrence Eyre, James French, June French, Peter Freund, Elizabeth Goldfinger, Shepley Hansen, Jean Harrison, Monica Hayward, Park Hensley, Jos Hindriks, Sherry Hogue, Jan Houben, Robert Hütwohl, Alicia Isen, Vernon Katz, Lee Keng, John Kremer, John Konhaus, Sara Konhaus, Margaret Lerom, Sherry Levesque, Dawn Macheca, Richard Marsan, Devorah McKay, Meha Mehta, Christine Mosse, Anthony Naylon, Patricia Oates, Dafna O’Neill, Helen Ovens, Craig Pearson, David Reigle, Beatrice Reilly, Beth Reilly, John Roberts, Robert Roney, Frederick Rosenberg, Susan
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The Sanskrit quotations beginning on page 352 (Part One) and the verses from the Bhagavad Gītā (Part Two) are from translations by Maharishi Mahesh Yogi.

FOR FURTHER STUDY

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

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

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

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

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

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

Vocabulary:  The verbs गम and प्रच
          The word for "and"
          How to write simple sentences
ALPHABET: VOWELS

1. In Sanskrit, each letter represents one and only one sound (varga). In English, the letter “a” may indicate many sounds, but not so in Sanskrit. The alphabet is systematically arranged according to the structure of the mouth.

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

3. Vowels can be either short (harsa) or long (dirgha). Short vowels are held for one count (matra), and long vowels are held for two counts. Some vowels are called simple (suddha), and some are called complex (samyukta).

<table>
<thead>
<tr>
<th>SHORT</th>
<th>LONG</th>
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<tbody>
<tr>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
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<td>r</td>
<td>r</td>
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<td>!</td>
<td>!</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Complex</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td>o</td>
<td>au</td>
</tr>
</tbody>
</table>

4. In Vedic Sanskrit, but rarely in Classical Sanskrit, there are also vowels held for three counts, called pluta, which are marked in devanagari and roman script by the short vowel followed by the numeral 3. For example: a3, or a times 3. You may also see it marked with a long vowel: ã3. Pāṇini (1.2.27) compares the three counts to the calling of a rooster: u ñ u3.
5. Here is the pronunciation of the vowels:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Here are some sample sentences:

- gacchāmi
  I go. (or) I am going.

- prēchati gacchāmi ca
  He asks and I go.

- prēchati ca gacchāmi ca
  He asks and I go.

- gacchasi ca prēchasi ca
  You go and you ask.
  (or) You go and ask.
EXERCISES

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

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

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

4. Memorize the vocabulary.

5. Translate the following sentences into English. Pronounce each sentence several times out loud, both before and after translating. Compare with the correct answers given on page 242.

   a. pṛechasi ca gacchati ca
   e. pṛechati pṛechāmi ca
   b. gacchāmi pṛechāmi ca
   f. gacchasi ca gacchati ca
   c. pṛechati ca gacchati ca
   g. pṛechāmi gacchasi ca
   d. gacchasi pṛechāmi ca
   h. pṛechati ca gacchāmi ca

6. Translate the following sentences into Sanskrit:

   a. I go and I ask.
   e. You ask.
   b. You ask and he goes.
   f. I ask and you go.
   c. He asks and you go.
   g. I go and you go
   d. He goes and asks.
   h. He goes and you go.
LESSON TWO

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

Grammar: Verbs in the dual

Vocabulary: More verbs
The word for “where”
ALPHABET:
CONSONANTS

1. The first 25 consonants, called stops (sparśa), are arranged according to five points of articulation (sthāna):

   Teeth (danta)  
   Roof (mūrdhan)  
   Palate (tālu)  
   Lips (oṣṭha)  
   Throat (kaṇṭha)

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

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<th>4th</th>
<th>5th</th>
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<td>Velar (kaṇṭhya)</td>
<td>ka</td>
<td>kha</td>
<td>ga</td>
<td>gha</td>
<td>ŋa</td>
</tr>
<tr>
<td>Palatal (tālavya)</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>jha</td>
<td>ŋa</td>
</tr>
<tr>
<td>Retroflex (mūrdhanya)</td>
<td>ṭa</td>
<td>tha</td>
<td>ḍa</td>
<td>ḍha</td>
<td>ṇa</td>
</tr>
<tr>
<td>Dental (dantya)</td>
<td>ta</td>
<td>tha</td>
<td>da</td>
<td>dha</td>
<td>na</td>
</tr>
<tr>
<td>Labial (oṣṭhya)</td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>bha</td>
<td>ma</td>
</tr>
</tbody>
</table>

- Aspirated
- Aspirated
- Nasal
- Voiced
3. Each set of English letters represents one Sanskrit sound. For example, gh is one sound. It is the aspirated, voiced velar.

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

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

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

7. Here is how the consonants are pronounced:

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

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

\[ \dddot{th} \] like the “t” in stable (using more breath)

\[ \ddot{d} \] like the “d” in dynamic

\[ \dddot{dh} \] like the “dh” in redhead (using more breath)

\[ \ddot{n} \] like the “n” in gentle

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

\[ t \] like the “t” in stable (tongue at base of teeth)

\[ th \] like the “t” in stable (using breath, tongue at base of teeth)

\[ d \] like the “d” in dynamic (tongue at base of teeth)

\[ dh \] like the “dh” in redhead (using breath, tongue at base of teeth)

\[ n \] like the “n” in gentle (tongue at base of teeth)

\[ p \] like the “p” in spin

\[ ph \] like the “ph” in shepherd

\[ b \] like the “b” in beautiful

\[ bh \] like the “bh” in clubhouse

\[ m \] like the “m” in mother

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

\[ \text{र र फ फ ल ल ए ए आ आ} \]
LESSON TWO

GRAMMAR:
DUAL VERBS

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

   Third person  gacchataḥ  those two go
                  (gaccha + tas)

   Second person gacchathāḥ  you two go
                    (gaccha + thas)

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

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

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

   kutra gacchati
   Where is he going?

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

SANSKRIT  

kutra (indeclinable)  
√bhū (root) bhavati (3rd per. sing.)  
√vas (root) vasati (3rd per. sing.)  
√smr (root) smarati (3rd per. sing.)  

ENGLISH

where  
he is, he becomes  
(you are, I am)  
he lives  
he remembers  

SANDHI

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

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

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

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

3. Learn the dual endings for verbs.

4. Learn the vocabulary.

5. Translate these sentences, using the summary sheet on page 17. Just observe the sentences in parentheses with sandhi. (See page 14.) Answers are given on pages 243 and 244.

   a. kutra vasāvaḥ
      (kutra vasāvaḥ)
   b. bhavasi ca bhavāvaḥ ca
      (bhavasi ca bhavāvaḥ ca)
   c. vasāmi smarataḥ ca
      (vasāmi smarataḥ ca)
   d. pṛcchathaḥ ca smarati ca
      (pṛcchathaḥ ca smarati ca)
   e. kutra gacchāvaḥ
      (kutra gacchāvaḥ)
   f. kutra bhavāmi
      (kutra bhavāmi)
   g. kutra gacchāmi
      (kutra gacchāmi)
6. Translate the following sentences into Sanskrit:

a. Where are you two going?

b. I live and those two live.

c. We two ask and those two remember.

d. You go and he goes.

e. Where am I going?

f. I am and you two are.

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

h. Where is he going?
### SUMMARY SHEET

<table>
<thead>
<tr>
<th>Subset</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>gacchati</td>
<td>(he, she goes)</td>
</tr>
<tr>
<td></td>
<td>gacchataḥ́</td>
<td>(they two go)</td>
</tr>
<tr>
<td>Second</td>
<td>gacchasi</td>
<td>(you go)</td>
</tr>
<tr>
<td></td>
<td>gacchathāḥ́</td>
<td>(you two go)</td>
</tr>
<tr>
<td>First</td>
<td>gacchāmi</td>
<td>(I go)</td>
</tr>
<tr>
<td></td>
<td>gacchāvah</td>
<td>(we two go)</td>
</tr>
</tbody>
</table>

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

### VERBS

- √gam  gacchati he goes, she goes
- √prach pṛcchati he asks
- √bhū bhavati he is
- √vas  vasati he lives
- √smṛ smarati he remembers

### INDECLINABLES

- kutra where
- ca and
LESSON THREE

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

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

Vocabulary: More verbs
ALPHABET: THE REMAINING LETTERS

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

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

   ya, ra, la, va

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

   śa, ṣa, sa

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

   ha

5. Here is how these sounds are pronounced:

   y  like the "y" in yes
   r  like the "r" in red
   l  like the "l" in law
   v  like the "v" in victory (but closer to a "w")
6. Two additional sounds are the anusvāra (ṃ) and the visarga (ḥ), which both follow vowels.

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

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

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

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

śa as šha  śānti, shānti
ṛ as ri   ṛk, rik
ṅ as ŋ   Śaṅkara, Śaṅkara
cha as chha  chandas, chhandas
cā as cā  candra, chandra

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

Velar  a ā  ka kha ga gha ṇa ha
Palatal  i ī e ai ca cha ja jha ṇa ya ša
Retroflex ṇ ṇ  ṭa ṭha ḍa ḍha ṇa ra ṣa
Dental  ṭ ṭa tha ḍha na la sa
Labial  u ū o au pa pha ba bha ma va

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

**VOWELS (svara)**

<table>
<thead>
<tr>
<th>Simple (śuddha)</th>
<th>a</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ī</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
<td></td>
</tr>
<tr>
<td>ŋ</td>
<td>ř</td>
<td></td>
</tr>
<tr>
<td>Complex (saṃyukta)</td>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td>o</td>
<td>au</td>
<td></td>
</tr>
<tr>
<td>Nasalization (anusvāra)</td>
<td>ṁ</td>
<td></td>
</tr>
<tr>
<td>Aspiration (visarga)</td>
<td>ḫ</td>
<td></td>
</tr>
</tbody>
</table>

**CONSONANTS (vyañjana)**

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

कङ्ग घड़  
ka kha ga gha ṇa

चछ जझ  
ca cha ja jha ṇa
1. Here is the plural (bahu-vacana) for the verb *g̥am*:

   Third person  
   gacchanti  
   (gaccha - a + anti)  
   they (all) go

   Second person  
   gacchatha  
   (gaccha + tha)  
   you (all) go

   First person  
   gacchāmaḥ  
   (gaccha + a + mas)  
   we (all) go

   Notice that the third person is *gaccha* minus a plus *anti*.

2. Now we have the complete conjugation (or verbal paradigm) for the present indicative (laṭ):

   gacchati  
   gacchathaḥ  
   gacchanti  
   he goes  
   those two go  
   they all go

   gacchasi  
   gacchathaḥ  
   gacchatha  
   you go  
   you two go  
   you all go

   gacchāmi  
   gacchāvaḥ  
   gacchāmaḥ  
   I go  
   we both go  
   we all go

   Singular  
   Dual  
   Plural

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

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

Singular  Dual  Plural

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

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

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

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

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

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

Singular (eka)
Dual (dvī)
Plural (bahu)

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

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

7. Here are some examples:

  gacchāmi    I go       pres. indic. act. 1st per. sing.
  bhavantī    they are   pres. indic. act. 3rd per. pl.
  prcchāvah   we both ask pres. indic. act. 1st per. dual
LESSON THREE

ACCENT

1. Accent consists of higher and lower tones (svara). There is a raised tone (udātta), an unraised tone (anudātta), and a “moving” tone (svarita). In the Rk Saṃhitā the udātta is unmarked, the anudātta is marked by a low horizontal bar, and the svarita is marked by a high vertical bar. For example:

\[ \text{ॐप्रिमीः पुरोहितं यज्ञस्य देवमुत्तिविर्जयम्} \]

In classical Sanskrit texts, the accents are not marked.

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

Mānu
mādhu
rátna

3. Pāṇini does not give rules for stress accent.

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

SANSKRIT  

ENGLISH

na  
not (placed before the verb)

√vad (root) vadati (3rd per. sing.)  
he says, he speaks

√sthā (root) tiṣṭhati (3rd per. sing.)  
he stands

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

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

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

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

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

EXERCISES

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

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

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

4. Be able to give the parsing code for each form we have learned.
5. Translate the following sentences into English, using the summary sheet on page 30. Underneath each sentence is the sentence with sandhi. Just observe the sentence with the sandhi. (Answers are on p. 245.)

a. vadati na ca vadāmi (vadati na ca vadāmi)
b. vadathaha smaratah ca (vadathaha smaratah ca)
c. na gacchanti (na gacchanti)
d. tiṣṭhāmaḥ gacchāmaḥ ca (tiṣṭhāmo gacchāmaś ca)

e. bhavathah ca vasathaḥ ca (bhavathaś ca vasathaś ca)
f. kutra bhavasi (kutra bhavasi)
g. tiṣṭhanti gacchanti ca (tiṣṭhanti gacchanti ca)
h. na ca ṭrechati na ca vadati (na caṛrechati na ca vadati)

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

a. Where are they going?  
e. Where do those two live?
b. We do not speak.  
f. We are not going.
c. He asks and they speak.  
g. I ask and they remember.
d. Where are we standing?  
h. Where are we?
### LESSON THREE

#### SUMMARY SHEET

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Form</th>
<th>(He, She goes)</th>
<th>(You go)</th>
<th>(We go)</th>
<th>(They go)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>gacchati</td>
<td>gacchataḥ</td>
<td>gacchanti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second</td>
<td>gacchasi</td>
<td>gacchathaḥ</td>
<td>gacchatha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>First</td>
<td>gacchāmi</td>
<td>gacchāvaḥ</td>
<td>gacchāmah</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

#### VERBS

- √gam
- √prach
- √bhū
- √vad
- √vas
- √sthā
- √smṛ

- gacchati: he goes
- prcchati: he asks
- bhavati: he is
- vadati: he speaks, he says
- vasati: he lives
- tiṣṭhati: he stands
- smarati: he remembers

#### INDECLINABLES

- kutra: where
- ca: and
- na: not
LESSON FOUR

Alphabet: Ten more consonants in devanāgarī

Grammar: The nominative case
           The accusative case

Vocabulary: Nouns that end in short a
1. Here are ten more consonants to learn:

\[ ट ठ ड ढ \]

\[ ता ठा डा ढा णा \]

2. There are two additional consonants, ला and लha. (See p. 11.)

The ला is written as: ल
The लha is written as: लह
GRAMMAR: NOUNS

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

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

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

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

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

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

   Stem: nara (masculine) man

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

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

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

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

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

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

8. The normal word order is:

subject  direct object  verb
narah  aśvam  gacchati (without sandhi)
(naro  'śvam  gacchati) (with sandhi)
the man  to the horse  goes

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

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśvaḥ (masculine)</td>
<td>horse</td>
</tr>
<tr>
<td>gajaḥ (masculine)</td>
<td>elephant</td>
</tr>
<tr>
<td>naraḥ (masculine)</td>
<td>man</td>
</tr>
<tr>
<td>putraḥ (masculine)</td>
<td>son</td>
</tr>
<tr>
<td>mṛgāḥ (masculine)</td>
<td>deer</td>
</tr>
<tr>
<td>rāmaḥ (masculine)</td>
<td>Rāma</td>
</tr>
<tr>
<td>vā (indeclinable)</td>
<td>or (used like ca) (never first in sentence or clause)</td>
</tr>
</tbody>
</table>

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

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

- aśvaḥ gajaḥ vā gacchanti (without sandhi)
- (aśvo gajaḥ vā gacchanti) (with sandhi)

The horse or the elephants go.

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

1. Continue to learn the consonants in devanāgarī.

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

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

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

   a. narāḥ mṛgam smaranti  
      (narā mṛgaṃ smaranti)

   b. rāmaḥ āsvau gacchati  
      (rāmo 'śvau gacchati)

   c. kutra gajāḥ vasanti  
      (kutra gajā vasanti)

   d. narau rāmam vadataḥ  
      (narau rāmaṃ vadataḥ)

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

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

h. rāmaḥ putram vadati
   (rāmaḥ putram vadati)

5. Translate the following sentences into Sanskrit:

   a. The men speak to the deer. (one deer)

   b. Rāma speaks to the horses.

   c. The son goes to the horse and stands.

   d. Elephants do not remember.

   e. Where are the horses standing?

   f. Where is the elephant?

   g. Rāma speaks and the son remembers.

   h. They stand or they go.

   i. Where does Rāma stand?

   j. Rāma or the son goes.

   k. Rāma and the son go.
6. Translate the following sentences into English:

a. narau putram vadatāḥ
   (narau putraṁ vadatāḥ)

b. kutra āsvāḥ ca gajāḥ ca gacchanti
   (kutrāśvās ca gajāś ca gacchanti)

c. āsvaḥ mṛgaḥ vā gacchati
   (āsvo mṛgo vā gacchati)

d. rāmaḥ putrau vadati
   (rāmaḥ putrau vadati)

e. mṛgaḥ āsvaḥ gajaḥ ca gacchanti
   (mṛgo āśvo gajaś ca gacchanti)

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

g. kutra narau vasataḥ
   (kutra narau vasataḥ)

h. rāmam pṛcchāmi
   (rāmaṁ pṛcchāmi)
i. narau putrān na vadataḥ
   (narau putrān na vadataḥ)

j. kutra mṛgāḥ bhavanti
   (kutra mṛgāḥ bhavanti)

7. Translate the following sentences into Sanskrit:
   a. Where is Rāma going?
   b. Rāma is going to the horse.
   c. The son does not speak to the horses.
   d. The two elephants remember the man.
   e. Where do the two deer live?
   f. You go to the horse.
   g. Where are we standing?
   h. The son goes to the horses and the elephants.
   i. You are all speaking to the elephant.
   j. The elephant does not remember.
SUMMARY SHEET

VERBS

Third  | gacchati  | gacchataḥ  | gacchanti  
       | (he, she goes) | (they two go) | (they all go) |
Second | gacchasi  | gacchathāḥ | gacchatha  
       | (you go)       | (you two go)  | (you all go)  |
First  | gacchāmi | gacchāvāḥ | gacchāmāḥ  
       | (I go)         | (we two go)   | (we all go)   |
       |           |                 |          
       | Singular   | Dual           | Plural      |

√gam  | gacchati | he goes  
√prach | pṛcchati | he asks  
√bhū  | bhavati  | he is    
√vad  | vadati   | he speaks, he says  
√vas  | vasati   | he lives  
√sthā | tiṣṭhati | he stands 
√smṛ | smarati  | he remembers |

NOUNS

Nominative (subject) | naraḥ | narau | naraḥ  

aśvaḥ horse  
gajaḥ elephant  
naraḥ man  
putraḥ son  
mṛgaḥ deer  
rāmaḥ Rāma  

INDECLINABLES

kutra where  
ca and  
a not  
vā or
LESSON FIVE

Alphabet: The rest of the alphabet in devanāgarī

Grammar: The instrumental and dative cases

Vocabulary: More nouns that end in short a
ALPHABET

1. Here are the last five stops:

प फ व भ म

pa pha ba bha ma

2. Here are the semi-vowels:

य र ल व
ya ra la va
3. Here are the sibilants and aspirate:

\[
\text{श प स ह}
\]

\[
\text{śa} \quad \text{śa} \quad \text{sa} \quad \text{ha}
\]

4. Here is the anusvāra and visarga following a:

\[
\text{-pr-}
\]

\[
\text{aṁ} \quad \text{aḥ}
\]

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

\[
\text{h} \quad \text{h}
\]

The upadhmāniya (ḥ) may appear as ḍ
6. Here is the entire alphabet in devanāgarī script:

Vowels

\[ \text{ऋ a आ ā} \]
\[ \text{इ i इ ī} \]
\[ \text{उ u क ū} \]
\[ \text{ऋ r ऋ ō} \]
\[ \text{ऋ ऋ (r) ् ऋ o ऋ ō} \]
\[ \text{ऋं aṁ (m) ऋं ā म (h)} \]

<table>
<thead>
<tr>
<th>Velar</th>
<th>क ka ख kha ग ga घ gha ङ gṅa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatal</td>
<td>च ca छ cha ज ja म jha ङ ङa</td>
</tr>
<tr>
<td>Retroflex</td>
<td>ट ṭa ठ ṭha ड ḍa ढ ḍha ङ ङa</td>
</tr>
<tr>
<td>Dental</td>
<td>त ta थ tha द da ध dha ङ ङa</td>
</tr>
<tr>
<td>Labial</td>
<td>प pa फ pha ब ba भ bha म ma</td>
</tr>
<tr>
<td>Semi-vowels</td>
<td>य ya र ra ल la व va</td>
</tr>
<tr>
<td>Sibilants</td>
<td>श śa षṣa स sa ह ha</td>
</tr>
</tbody>
</table>
LESSON FIVE

GRAMMAR:

INSTRUMENTAL AND DATIVE

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

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

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

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

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

   I write with a pen.
   (instrumental)

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

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

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

Stem: *nara* (masculine) man

<table>
<thead>
<tr>
<th>Case</th>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td>nareṇa*</td>
<td>narābhyām</td>
<td>naraiḥ</td>
</tr>
<tr>
<td>Dative</td>
<td>narāya</td>
<td>narābhyām</td>
<td>narebhyaḥ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*"with the elephant" is gajena (See below.)

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

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

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

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

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

1. Learn the alphabet in devanāgarī.

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

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

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

   a. kutra vīrah tiṣṭhanti
      (kutra vīras tiṣṭhanti)

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

   c. nṛpaḥ aśvam gacchati
      (nṛpo 'śvaṃ gacchati)

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

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

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

   g. narāḥ putram vadanti
      (narāḥ putraṃ vadanti)
h. vírāḥ mṛgān rāmam pṛcchanti (same as 5b. below)  
    (vīrā mṛgān rāmaṃ pṛcchanti)

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

5. Translate the following sentences into Sanskrit:

   a. The boys go to the horses.

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

   c. The king remembers the man.

   d. The hero lives with the son.

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

   f. There are no elephants with the son.

   g. Where does Rāma live?

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

   i. The hero goes for the boy.

   j. The elephants are there with the horses.

   k. I remember the king.

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

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

b. tatra nṛpāya naraḥ gacchanti
   (tatra nṛpāya naraḥ gacchanti)

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

d. mṛgāḥ tatra vasanti
   (mṛgās tatra vasanti)

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

f. rāmaḥ aśvam putram pṛcchati
   (rāmo 'śvaṁ putraṁ pṛcchati)

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

h. vīraḥ nṛpaṁ bālam vadati
   (vīro nṛpaṁ bālaṁ vadati)

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

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

a. The king lives there with the two boys.

b. Where are you going with the elephants?

c. The man goes there for the horse.

d. The boy does not remember the king.

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

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

g. Where are we standing?

h. The man asks the boy about the horse.

i. Rāma goes there for the man.

j. Where are all the deer?
### SUMMARY SHEET  VERBS

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

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

### Nouns

<table>
<thead>
<tr>
<th>Nominative</th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>naraḥ</strong></td>
<td>naraḥ</td>
<td>naraḥ</td>
<td>naraḥ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(subject)</th>
<th>Accusative</th>
<th>Instrumental</th>
<th>Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>aśvaḥ</strong></td>
<td><strong>naram</strong></td>
<td><strong>nareṇa</strong>*</td>
<td><strong>narāya</strong></td>
</tr>
<tr>
<td>horse</td>
<td>naraḥ</td>
<td>narābhyaṃ</td>
<td>narābhyaḥ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(object)</th>
<th>(with)</th>
<th>(for)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>gajaḥ</strong></td>
<td><strong>nareṇa</strong>*</td>
<td>narābhyaṃ</td>
<td>narēbhyaḥ</td>
</tr>
<tr>
<td>elephant</td>
<td>naraḥ</td>
<td>narābhyaṃ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(for)</th>
<th>(for)</th>
<th>(for)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>putraḥ</strong></td>
<td><strong>nareṇa</strong>*</td>
<td>narābhyaṃ</td>
<td></td>
</tr>
<tr>
<td>son</td>
<td>naraḥ</td>
<td>narābhyaṃ</td>
<td></td>
</tr>
</tbody>
</table>

### Indeclinables

<table>
<thead>
<tr>
<th><strong>balaḥ</strong></th>
<th>boy</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>mṛgaḥ</strong></th>
<th>deer</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>rāmaḥ</strong></th>
<th>Rama</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>vīraḥ</strong></th>
<th>hero</th>
</tr>
</thead>
</table>

*gaṇa, bālana (See page 46.)*

### Conjunctions

<table>
<thead>
<tr>
<th><strong>kutra</strong></th>
<th>where</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>ca</strong></th>
<th>and</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>tatra</strong></th>
<th>there</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>na</strong></th>
<th>not</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>vā</strong></th>
<th>or</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>saha</strong></th>
<th>with, together (used after instrumental)</th>
</tr>
</thead>
</table>
LESSON SIX

Alphabet: How vowels are formed when they follow consonants

Grammar: The ablative and the genitive
The use of iti

Vocabulary: More nouns in a
ALPHABET:

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

   एक  eka

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

   क  ka     प  pa
   कः k     पः p

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

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

\[ \text{गी} \]

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

\[ \text{गि} \]

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

ru is written: रु

rũ is written: रु

hr is written: हर

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

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

गज वीर वसति

gaja vīra vasati
GRAMMAR:
ABLATIVE AND GENITIVE

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

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

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

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

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

   narasya aśvaḥ
   (narasyāśvaḥ)
   the horse of the man.
   (genitive)

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

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

   amṛtasya putrāḥ sons of immortality
   (amṛtasya putrāḥ)

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

**Stem: nara (masculine) man**

<table>
<thead>
<tr>
<th>Ablative</th>
<th>narāt</th>
<th>narābhyaṁ</th>
<th>narebhyaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genitive</td>
<td>narasya</td>
<td>narayoḥ</td>
<td>narāṇām*</td>
</tr>
<tr>
<td>Singular</td>
<td>_____</td>
<td>_____</td>
<td>_____</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*gajānām, bālānām* (See page 46.)

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

*aśvaḥ gacchati iti rāmaḥ vadati*

(aśvo gacchatīti rāmo vadati)

“The horse goes,” says Rāma.

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

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

He says that he is going. (indirect quotation)

“I am going,” he says. (direct quotation)

gacchāmi iti vadati

(gacchāmīti vadati)

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

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

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

2. Learn the forms for the ablative and genitive.

3. Write the following words in devanāgarī:

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

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

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

   b. rāmasya putraḥ āsvam gacchati
      (rāmasya putro 'śvaṃ gacchati)

   c. atra āsvaḥ bhavati iti nṛpaḥ vadati
      (atrāśvo bhavatīti nṛpo vadati)

   d. grāmāt putraḥ āgacchati
      (grāmāt putra āgacchati)
e. kutra gajāh tiṣṭhanti iti nṛpaḥ pṛcchati
   (kutra gajās tiṣṭhantīti nṛpaḥ pṛcchati)

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

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

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

5. Translate the following sentences into Sanskrit:

a. "I live here," the son says.

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

c. "Do you remember the men?" the king asks the boy.

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

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

f. Where does the hero go?

g. "The hero goes to the village," says the king.

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

j. The man speaks to Rāma about the elephants.

6. Translate the following sentences into English:
   a. narau grāmāt āgacchataḥ
      (narau grāmād āgacchataḥ)
   b. atra bhavāmi iti bālaḥ nṛpaṁ vadati
      (atra bhavāmīti bālo nṛpaṁ vadati)
   c. kutra vasasi iti vīraḥ putram précchati
      (kutra vasasīti vīraḥ putraṁ précchati)
   d. rāmeṇa saha atra vasāmi iti putraḥ vadati
      (rāmeṇa sahātra vasāmīti putro vadati)
   e. narasya putrāḥ tatra tiṣṭhanti
      (narasya putrās tatra tiṣṭhanti)
   f. atra vīrasya gajaḥ bhavati
      (atra vīrasya gajo bhavati)
   g. rāmam smarasīti iti bālaḥ naram précchanti
      (rāmaṁ smarasīti bāla naraṁ précchanti)
   h. kutra grāmaḥ bhavati iti naraḥ putram précchati
      (kutra grāmo bhavatītī naraḥ putraṁ précchati)
   i. grāmaḥ tatra bhavati iti putraḥ naram vadati
      (grāmas tatra bhavatītī putro naraṁ vadati)
7. Translate the following sentences into Sanskrit:

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

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

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

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

e. The boy lives with Rāma.

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

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

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

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

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

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

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

First   gacchāmi  gacchāvaḥ  gacchāmaḥ
       (I go)    (we two go)    (we all go)

Singular  Dual  Plural

VERBS

ā + √gam  āgacchati    he comes

√gam      gacchati    he goes

√prach    prcchati    he asks

√bhū      bhavati    he is

√vad      vadati      he speaks, he says

√vas      vasati      he lives

√sthā     tiṣṭhati    he stands

√smṛ      smarati    he remembers
## Lesson Six

**Nouns**

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>aśvaḥ</td>
<td>naraḥ</td>
<td>naram</td>
<td>nareṇa*</td>
<td>narāya</td>
<td>narāt</td>
<td>narasya</td>
<td>naraṇām*</td>
</tr>
<tr>
<td>gajaḥ</td>
<td>narau</td>
<td>narau</td>
<td>narābhyaṃ</td>
<td>narebhyaḥ</td>
<td>narābhyaṃ</td>
<td>narebhyaḥ</td>
<td></td>
</tr>
<tr>
<td>grāmāḥ</td>
<td>naraḥ</td>
<td></td>
<td>nareṇa*</td>
<td>narāya</td>
<td>narāt</td>
<td>narasya</td>
<td></td>
</tr>
<tr>
<td>naraḥ</td>
<td>naraḥ</td>
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</tr>
<tr>
<td>ṇṛpaḥ</td>
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<tr>
<td>putraḥ</td>
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<td></td>
</tr>
<tr>
<td>bālaḥ</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>mṛgaḥ</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>rāmaḥ</td>
<td>Rāma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vīraḥ</td>
<td>hero</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

**INDECLINABLES**

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

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

Alphabet: Conjunct consonants

Grammar: The locative and vocative

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

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

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

\[
\begin{array}{ccc}
\text{tma } त्म & \text{ṣya } ष्य \\
\text{syā } स्य & \text{tya } त्य \\
\text{bhya } भ्य & \text{nta } न्त \\
\text{nti } न्ति & \text{ṣṭa } षट
\end{array}
\]

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

\[
\begin{array}{ccc}
\text{dva } द्व & \text{dda } द्द \\
\text{ṅga } ङ्ग & \text{ddho } ढो
\end{array}
\]
4. Consonant conjuncts are read left to right and top to bottom. They will be learned most easily by close observation to their formation as we continue with the exercises.

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

\[
\text{rpa} \quad \text{rmya} \quad \text{m}y\text{e} \\
\text{ryâ} \quad \text{y}r\text{a} \quad \text{rgo} \quad \text{g}r\text{e}
\]

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

6. When r immediately follows a consonant, the r takes the form of a small slanted stroke, written near the bottom of the vertical line (\textit{da}ṇḍa, meaning “stick”), if there is a vertical line. For example:

\[
\text{pra} \quad \text{bra} \quad \text{b} \\
\text{sra} \quad \text{gra} \quad \text{g} \\
\text{mra} \quad \text{dra} \quad \text{d}
\]
7. Some forms are completely different than the two letters that make them up. These must be learned:

\[
\begin{array}{cccc}
\text{tra} & \chi & j\text{n}\text{a} & s
\\
d\text{dhya} & \text{k\text{r}} & s\text{va} & s\text{v}\text{r} \text{ (or) } s\text{v}\text{r}
\\
d\text{ya} & g & k\text{ta} & k\text{t} \text{ (or) } k\text{t}
\\
t\text{ta} & t & k\text{s}a & c \text{ (or) } c\text{s}
\\
h\text{ma} & h & k\text{ra} & k \text{ (or) } k
\\
h\text{n}\text{a} & h & h\text{v}a & h
\end{array}
\]

The ' represents a missing a. It is written in devanāgarī as .byte

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

रामो गच्छति इ

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

a ◌ or अ
ä ◌◌ or आ
f ◌◌◌ or क
f‘ ◌◌◌◌ or क्र
jha म or झ
p‘a र or ण
GRAMMAR:

LOCATIVE AND VOCATIVE

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

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

\[
\begin{align*}
grāme \text{ vasati} & \quad \text{gaje tiṣṭhati} \quad \text{(same with sandhi)} \\
\text{He lives in the village.} & \quad \text{He stands on the elephant.}
\end{align*}
\]

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

\[
\begin{align*}
rāma \text{ atra āgacchasi} \\
(rāma \text{ atrāgacchasi}) \\
\text{O Rāma, you are coming here.}
\end{align*}
\]

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

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

<table>
<thead>
<tr>
<th>Stem: nara (masculine) man</th>
</tr>
</thead>
<tbody>
<tr>
<td>Locative</td>
</tr>
<tr>
<td>Vocative</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Singular</td>
</tr>
</tbody>
</table>
5. Like verbs, there is a parsing code, or way of classifying nouns. They are classified according to:

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

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

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

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

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

**Stem: nara (masculine) man**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative (subject)</th>
<th>Accusative (object)</th>
<th>Instrumental (with)</th>
<th>Dative (for)</th>
<th>Ablative (from)</th>
<th>Genitive (of, 's)</th>
<th>Locative (in, on)</th>
<th>Vocative (O)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>नरः</td>
<td>नरौ</td>
<td>नराः</td>
<td>नरयः</td>
<td>नरात्</td>
<td>नरस्य</td>
<td>नरे</td>
<td>नर</td>
</tr>
<tr>
<td></td>
<td>naraḥ</td>
<td>narau</td>
<td>narāḥ</td>
<td>narāyā</td>
<td>narāt</td>
<td>narasya</td>
<td>nare</td>
<td>nara</td>
</tr>
<tr>
<td></td>
<td>नरौ</td>
<td>नराः</td>
<td>नराह्याम्</td>
<td>नराभ्याम्</td>
<td>नराभ्याḥ</td>
<td>नराभ्याम्</td>
<td>नरेशु</td>
<td>नरा:</td>
</tr>
<tr>
<td></td>
<td>narau</td>
<td>narāḥ</td>
<td>narahyām</td>
<td>narābhyaṁ</td>
<td>narebhyaḥ</td>
<td>narabhyaṁ</td>
<td>nareṣu</td>
<td>nara:</td>
</tr>
</tbody>
</table>

*Varia: gajena, gajānāṁ (See p. 46.)

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अचार्यः: सार्याः (mas.)</td>
<td>teacher</td>
</tr>
<tr>
<td>चन्द्रः: कन्द्राः (mas.)</td>
<td>moon</td>
</tr>
<tr>
<td>चिन्तु</td>
<td>√cint (root) cintayati</td>
</tr>
<tr>
<td>पशु</td>
<td>√paś (root) paśyati</td>
</tr>
<tr>
<td>(√द्रः is also considered to be the root.)</td>
<td></td>
</tr>
<tr>
<td>विना</td>
<td>vinā (indeclinable)</td>
</tr>
<tr>
<td>शिश्यः: सिश्याः (mas.)</td>
<td>student</td>
</tr>
<tr>
<td>सूर्यः: सूर्याः (mas.)</td>
<td>sun</td>
</tr>
</tbody>
</table>
EXERCISES

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

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

2. Learn the forms for the locative and vocative.

3. Parse the following words and give their meaning:

   a. narāḥ  
   f. mṛgena

   b. hastau  
   g. gajaiḥ

   c. bālānām  
   h. vīrān

   d. nṛpāt  
   i. grāmeṣu

   e. rāmāya  
   j. ācāryāya
4. Translate the following sentences into English. (Use the summary sheet.) Cover the devanāgarī with a sheet of paper, write it yourself, and then compare:

a. शिष्यः चन्द्रम् सूर्यम् च पश्यति ।
   
   śiṣyaḥ candram sūryam ca paśyati
   (śiṣyaś candram sūryam ca paśyati)

b. राम गजः ग्रामे तिष्ठन्ति ।
   
   rāma gajāḥ grāme tiṣṭhanti
   (rāma gajā grāme tiṣṭhanti)

c. वीरः ग्रामे वसति इति ऋचार्यः

   शिष्यम् वदति ।
   
   vīraḥ grāme vasati iti ācāryaḥ śiṣyam vadati
   (vīro grāme vasatīty ācāryaḥ śiṣyam vadati)

d. कुत्र चन्द्रः भवति इति पुत्रः

   पृच्छति ।
   
   kutra candraḥ bhavati iti putraḥ pṛcchati
   (kutra candro bhavatīti putraḥ pṛcchati)
e. तत्र गजे बालौऽ तिष्ठतः ।

tatra gaje bālau tiṣṭhataḥ
(tatra gaje bālau tiṣṭhataḥ)

f. पुनः कुन्त्र चन्द्र: भवति इति वीरः

वाल्मूऽ पृच्छति ।

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

g. ग्रामाचार्यस्य शिष्यः तिष्ठति वदति च ।

ācāryasya śiśyaḥ tiṣṭhati vadati ca
(ācāryasya śiśyas tiṣṭhati vadati ca)

h. रामेश विना वीरा: ग्रामात् ः ग्राह्गच्छन्ति ।

rāmeṇa vinā vīraḥ grāmāḥ āgacchanti
(rāmeṇa vinā vīrā grāmād āgacchanti)

i. ग्रामे वसामि इति वीरस्य बालः चिन्तयति ।

grāme vasāmī iti vīrasya bālaḥ cintayati
(grāme vasāmīti vīrasya bālas cintayati)
5. Translate the following sentences into Sanskrit:
   
a. The king tells the hero that the boys are going to the village.
   
b. Without the king, the boys come.
   
c. In the hand of the hero is the son.
   
d. "Where am I?" thinks the boy.
   
e. He asks the son of the hero where the men are.
   
f. The teacher tells the student that the sun is not the moon.
   
g. The king lives in the village.
   
h. There are the elephants of the king.

6. Translate the following sentences into English:

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

kutra nṛpasya gajāḥ bhavanti
(kutra nṛpasya gajā bhavanti)

c. ऋत्र भवामि इति बालः नरम् वदति।

atra bhavāmi iti bālaḥ naram vadati
(atra bhavāmi iti bālo naraṁ vadati)

d. सूर्येश्व विना चन्द्रम् न पश्यसि।

sūryeṇa vinā candram nā paśyasi
(sūryeṇa vinā candrama nā paśyasi)

e. आचार्यः शिष्यान् वदति।

ācāryaḥ śisyān vadati
(ācāryaḥ śisyān vadati)

f. चन्द्रम् पश्यामि इति बालः: चिन्तयति।

candram paśyāmi iti bālaḥ cintayati
(candrama paśyāmi iti bālaś cintayati)

g. ऋत्र ग्रामार्गाम् नृप: अगच्छति।

atra grāmānāṁ nṛpaḥ āgacchati
(atra grāmānāṁ nṛpa āgacchati)
h. नृपः वीरस्य अश्रम् पश्यति ।

nṛpaḥ vīrasya aśvam paśyati
(nṛpo vīrasyāśvaṃ paśyati)

i. कुत्र सूर्यः चन्द्रः च भवतः इति बालः

पृच्छति ।

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

j. शिष्या: नरम् न स्मरन्ति ।

śisyāḥ naram na smaranti
(śisyā naram na smaranti)

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

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

b. The two deer are in the village.

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

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

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

g. “We live in the villages,” the boys say.

h. Rāma goes from the horses to the elephants.

i. “Where are we going?” the boy asks the king.

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

1. ऋषि  
2. आरासन  
3. ऋषंकार  
4. गुरु  
5. ज्ञान  
6. कुरुक्षेत्र  
7. कर्म  
8. ध्यान  
9. दर्शन  
10. दुःख  
11. वेद  
12. चित्त  
13. चित्तवृत्ति  
14. ऋविद्या  
15. ऋण्यक्त  
16. धारशा  
17. ऋत्मन्  
18. ऋनन्द  
19. ऋषाज्योग  
20. तत्त्वमसि  
21. नामरूप  
22. उपनिषद्  
23. नित्य  
24. धर्मं
## SUMMARY SHEET

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

|   | Singular | Dual | Plural |

## VERBS

- **ā + √gam**
  - āgacchati: he comes

- **√gam**
  - gacchati: he goes

- **√cint**
  - cintayati: he thinks

- **√paś (√dṛś)**
  - paśyati: he sees

- **√prach**
  - pṛcchati: he asks

- **√bhū**
  - bhavati: he is

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

- **√vas**
  - vasati: he lives

- **√sthä**
  - tiśṭhati: he stands

- **√smṛ**
  - smarati: he remembers
### MASCULINE NOUNS

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

* *gajena, gajānām* (See page 46.)

**MASCULINE NOUNS**

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

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>phalام</td>
<td>phаle</td>
<td>phalаni*</td>
<td>phalена*</td>
<td>phалābhyām</td>
<td>phалайḥ</td>
<td>phаласya</td>
<td>phалайḥ</td>
<td>phаle</td>
</tr>
<tr>
<td>phale</td>
<td>phalаni*</td>
<td></td>
<td></td>
<td>phалābhyām</td>
<td>phалебhyaḥ</td>
<td></td>
<td></td>
<td>phале</td>
</tr>
<tr>
<td>phalаni*</td>
<td></td>
<td></td>
<td></td>
<td>phалебhyaḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>*śаstrаṃ, śаstrenа, śаstrаṃаṁ</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### NEUTER NOUNS

- (given in nominative form)
- **amṛтam**  immortality
- **jñānam**  knowledge
- **pustакаm**  book
- **phalam**  fruit
- **vanam**  forest
- **śаstrаm**  scripture
- **satyаm**  truth
- **sūktаm**  hymn

### INDECLINABLES

- **atra**  here
- **ити**  end of quote
- **kаthаm**  how (used like **kutra**)
- **kutra**  where
- **ca**  and
- **tаtra**  there
- **nа**  not
- **vā**  or
- **vinā**  without
- **sаha**  with
THE MONKEY AND THE CROCODILE

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

1. त्त्र गहायाम् कुम्भीरः भवति ।
   (त्त्र गहायाम् कुम्भीरो भवति ।)

2. वानरः तटे वसति ।
   (वानरस्ते वसति ।)

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

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

5. भायां वानरस्य हृदयमू इच्छति ।
   (भायां वानरस्य हृदयमिच्छति ।)
6. हदयम् वृत्ते भवतीति वानरः वदति।
   (हदयं वृत्ते भवतीति वानरो वदति।)

7. कश्चिद् हदयम् चोरयतीति वानरः वदति।
   (कश्चिद्वृत्तद्यं चोरयतीति वानरो वदति।)

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

---

**VOCABULARY**

**IN ORDER OF APPEARANCE**

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

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

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

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

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

6. vṛksaḥ (mas. noun) tree

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

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

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

Aphabet: The **sandhi** rules for final ḫ

Grammar: The middle voice and "have"

Vocabulary: Verbs in the middle voice
ALPHABET:

SANDHI RULES

FOR FINAL h

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

FINAL LETTERS OF FIRST WORD

<table>
<thead>
<tr>
<th>Any vowel r</th>
<th>Any vowel h (except ah and ah)</th>
<th>ah</th>
</tr>
</thead>
<tbody>
<tr>
<td>r</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a (2)</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>g/gh</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>j/jh</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>d/dh</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>b/bh</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>nasals (n/m)</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>y/v</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>r</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>l</td>
</tr>
<tr>
<td>r</td>
<td>o</td>
<td>h</td>
</tr>
</tbody>
</table>

| h           | ah                            | ah   |
| s           | aś                            | aś   |
| s           | aś                            | aś   |
| s           | aś                            | aś   |
| h           | ah                            | ah   |
| h           | ah                            | ah   |
| h           | ah                            | ah   |

(1) The h disappears, and if i or u precedes, it becomes ì or ù.
The r disappears, and if a, i, or u precedes, it becomes ã, ì, or ù.

(2) Except that ah + a = o’. For example:

रामि + च्छ्रत्र = रामोठर्त्र
rāmah + atra = rāmo’tra
2. If the first word ends in ाः, then use the third column. If the first word ends in ाः, then use the middle column. If the first word ends in any other vowel before the ह or any vowel before the र (including अर or आर), then use the first column.

3. Here are some examples:

Without sandhi

राम: गच्छति
rāmāḥ gacchati

वीरा: गच्छन्ति
vīrāḥ gacchanti

With sandhi

रामो गच्छति
rāmo gacchati

वीरा गच्छन्ति
vīrā gacchanti

राम: पश्यति
rāmāḥ paśyati

वीरा: पश्यन्ति
vīrāḥ paśyanti

Additional examples are given on pages 183–187.

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

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

<table>
<thead>
<tr>
<th>Without sandhi</th>
<th>With sandhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>रामः चिन्तयति</td>
<td>रामक्षिन्तयति</td>
</tr>
<tr>
<td>rāmah cintayati</td>
<td>rāmaś cintayati</td>
</tr>
<tr>
<td>रामः तिष्ठति</td>
<td>रामस्तिष्ठति</td>
</tr>
<tr>
<td>rāmah tisthati</td>
<td>rāmas tisthati</td>
</tr>
<tr>
<td>गच्छति इति</td>
<td>गच्छतीति</td>
</tr>
<tr>
<td>gacchati iti</td>
<td>gacchatīti</td>
</tr>
<tr>
<td>भव ग्रज्ञः</td>
<td>भवार्जः</td>
</tr>
<tr>
<td>bhava arjuna</td>
<td>bhavārjuna</td>
</tr>
</tbody>
</table>

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

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

\[
\begin{array}{cccc}
\text{a} & \text{ä} \\
\text{i} & \text{i} \\
\text{u} & \text{ū} & (a) \\
\text{r} & \text{f} & \text{Vowels} \\
\text{f} & \\
\text{e} & \text{ai} \\
\text{o} & \text{au} \\
\end{array}
\]

| h | ka | kha | ga | gha | ķa |
| s | ca | cha | ja | jha | ķa |
| š | ta | tha | đa | dha | řa |
| s | ta | tha | đa | dha | řa |
| h | pa | pha | ba | bha | ma |
| ř | ya | ra | la | va |
| ř |

(c) Unvoiced consonant  (b) Voiced consonant

(a) If the second word begins in a vowel:
- ah becomes a (except ah + a = o”)
- äh becomes ä
- vowel h becomes r

(b) If the first letter of the second word is a voiced consonant:
- ah becomes o
- äh 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 changes to the letter in the far left column.
GRAMMAR: MIDDLE VERBS

1. Now we will learn the middle endings (ātmānepada). For the middle voice, the fruit of action is said to go to the agent (ātman). For the active voice, the fruit of action goes to someone else (para). Many verbs usually take active endings, many usually take middle endings and some verbs take both endings.

2. Here is the formation of the middle verb \( \sqrt{bhās} \) (to speak):

<table>
<thead>
<tr>
<th></th>
<th>Third</th>
<th>Second</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhāsate</td>
<td>bhāsete</td>
<td>bhāsadhve</td>
<td>bhāsamahe</td>
</tr>
<tr>
<td>Bhāsase</td>
<td>bhāsethe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhāse</td>
<td>bhāsāvahe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
<td></td>
</tr>
</tbody>
</table>

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

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

"HAVE"

4. There is no verb for "have" in Sanskrit. "Have" is formed with the genitive and \( \sqrt{bhū} \). For example:

वीरस्य पुत्रो भवति

vīrasya putro bhavati

Of the hero a son is. (becomes)
The hero has a son.
<table>
<thead>
<tr>
<th>VOCABULARY</th>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>एव</td>
<td>eva (ind.)</td>
<td>only, ever</td>
</tr>
<tr>
<td>ग्रहम्</td>
<td>grham (n.)</td>
<td>house</td>
</tr>
<tr>
<td>जलम्</td>
<td>jalam (n.)</td>
<td>water</td>
</tr>
<tr>
<td>जि</td>
<td>ध्र्जी (active) jayati</td>
<td>he conquers</td>
</tr>
<tr>
<td>दुःखम्</td>
<td>duḥkham* (n.)</td>
<td>suffering</td>
</tr>
<tr>
<td>भाषु</td>
<td>ध्र्ब्हाः (middle) bhāṣate</td>
<td>he speaks</td>
</tr>
<tr>
<td>मन्</td>
<td>ध्र्मन (middle) manyate</td>
<td>he thinks</td>
</tr>
<tr>
<td>लभू</td>
<td>ध्र्लाभ (middle) labhate</td>
<td>he obtains</td>
</tr>
<tr>
<td>सुखम्</td>
<td>sukham (n.)</td>
<td>happiness</td>
</tr>
<tr>
<td>सेव०</td>
<td>ध्र्सेव (middle) sevate</td>
<td>he serves</td>
</tr>
</tbody>
</table>

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

1. Put in the correct sandhi for the following phrases:

   a. राम: गच्छति  
ed. राम: इति
   b. वाला: आगच्छन्ति  
f. देवा: स्मरन्ति
   c. बीरो आगच्छत:  
g. पुत्र: पश्यति
   d. शिष्य: अन्त्र  
h. अध्य: वदति

2. Take out the sandhi in the following phrases:

   a. रामो गच्छति  
ed. अध्या आगच्छन्ति
   b. कुट्रागच्छसि  
f. राम: पुत्रधि
   c. सूर्यशस्त्रधि  
g. गजे: सह
d. गजेवीरः  
h. फल्योर्जलम्

3. Translate the following sentences into English. Take out the sandhi (for vowels and final छ), and then translate:

   a. वीरस्य वालो भवति ।
   vīrasya bālo bhavati
   (वीरस्य वालो भवति ।)
b. तुस्मः ज्ञानस्य फलम् भवति ।
sukham jñānasya phalam bhavati

(सुखं ज्ञानस्य फलं भवति ॥)

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

(शिष्या गृहाजलमाचार्याय लभन्ते ॥)

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

(रामस्तत्र जलाय गच्छतीति वीरो वदति ॥)

e. शिष्य आचार्यम् सेवते ।
śisyā ācāryam sevate

(शिष्य आचार्यं सेवते ॥)

f. शिष्या ज्ञानम् आचार्यांत् लभन्ते ।
śisyā jñānam ācāryāt labhante

(शिष्या ज्ञानमाचार्यांल्लभन्ते ॥)
g. राम कथम् दुःखम् जयसि ।
rāma katham duḥkham jayasi
(राम कथं दुःखं जयसि ।)

h. पुत्रो गृहात् नृपस्याश्रेष्ठु गच्छति ।
putro grhāt nṛpasyāśreṣṭu gacchati
(पुत्रो गृहात्रूपस्याश्रेष्ठु गच्छति ।)

i. अमृतम् सुखस्य फलम् भवतीति चिन्तयते ।
amṛtam sukhasya phalam bhavatīti cintayate
(अमृतं सुखस्य फलं भवतीति चिन्तयते ।)

j. आचार्यों ज्ञानस्य पुस्तकम् शिष्याय पठति ।
ācāryo jñānasya pustakam śisyāya paṭhati
(आचार्यों ज्ञानस्य पुस्तकं शिष्याय पठति ।)

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

a. The water is in Rāma's hands.

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

d. The boys obtain the fruits from the forest.

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

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

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

h. Without knowledge there is suffering.

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

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

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

### VERBS PRIMARILY TAKING ACTIVE ENDINGS (**parasmaipada**)

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>æ + √gam</td>
<td>aģacchati</td>
<td>he comes</td>
<td></td>
</tr>
<tr>
<td>√gam</td>
<td>gacchati</td>
<td>he goes</td>
<td></td>
</tr>
<tr>
<td>√ji</td>
<td>jayati</td>
<td>he conquers</td>
<td></td>
</tr>
<tr>
<td>√paṭh</td>
<td>paṭhati</td>
<td>he reads</td>
<td></td>
</tr>
<tr>
<td>√paś (√drś)</td>
<td>paśyati</td>
<td>he sees</td>
<td></td>
</tr>
<tr>
<td>√prach</td>
<td>prcchati</td>
<td>he asks</td>
<td></td>
</tr>
<tr>
<td>√bhū</td>
<td>bhavati</td>
<td>he is</td>
<td></td>
</tr>
<tr>
<td>√vad</td>
<td>vadati</td>
<td>he speaks, he says</td>
<td></td>
</tr>
<tr>
<td>√vas</td>
<td>vasati</td>
<td>he lives</td>
<td></td>
</tr>
<tr>
<td>√sthā</td>
<td>tiṣṭhati</td>
<td>he stands</td>
<td></td>
</tr>
<tr>
<td>√smṛ</td>
<td>smarati</td>
<td>he remembers</td>
<td></td>
</tr>
</tbody>
</table>
Third  bhāṣate  bhāṣete  bhāṣante  
(he speaks)  (they two speak)  (they all speak)

Second  bhāṣase  bhāṣethe  bhāṣadhve  
(you speak)  (you two speak)  (you all speak)

First  bhāṣe  bhāṣāvahe  bhāṣāmahe  
(I speak)  (we two speak)  (we all speak)

VERBS PRIMARILY TAKING MIDDLE ENDINGS (ātmanepada)

√bhāṣ  bhāṣate  he speaks
√man  manyate  he thinks
√labh  labhate  he obtains
√sev  sevate  he serves

VERB REGULARLY TAKING BOTH ENDINGS (ubhayapada)

√cint  cintayati-te  he thinks
### MASCULINE NOUNS

| Nom. (subject) | narah | narau | narāh |
| Acc. (object) | naram | narau | narān |
| Inst. (with)  | nareṇa* | narabhyaṁ | naraiḥ |
| Dat. (for)    | narāya | narabhyaṁ | narebhyaḥ |
| Abl. (from)   | narāt | narabhyaṁ | narebhyaḥ |
| Gen. (of, 's) | narasya | narayoḥ | narāṇām* |
| Loc. (in, on) | nare | narayoḥ | nareṣu |
| Voc. (O)      | nara | narau | narāḥ |

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>*gajena, gajānām (See page 46.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| aśvah | horse | viroha | hero |
| aćāryah | teacher | sīṣyaḥ | student |
| gajaḥ | elephant | sūryaḥ | sun |
| grāmah | village | ṛahaḥ | hand |
| candraḥ | moon | | |
| naraḥ | man | | |
| nṛpaḥ | king | | |
| putraḥ | son | | |
| bālaḥ | boy | | |
| mrgaḥ | deer | | |
| rāmaḥ | Rāma | | |
## NEUTER NOUNS

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. (subject)</td>
<td>phalam</td>
<td>phale</td>
<td>phalāni*</td>
</tr>
<tr>
<td>Acc. (object)</td>
<td>phalam</td>
<td>phale</td>
<td>phalāni*</td>
</tr>
<tr>
<td>Inst. (with)</td>
<td>phalena*</td>
<td>phalābhyām</td>
<td>phalaiḥ</td>
</tr>
<tr>
<td>Dat. (for)</td>
<td>phalāya</td>
<td>phalābhyām</td>
<td>phalebhyāḥ</td>
</tr>
<tr>
<td>Abl. (from)</td>
<td>phalāt</td>
<td>phalābhyām</td>
<td>phalebhyāḥ</td>
</tr>
<tr>
<td>Gen. (of, 's')</td>
<td>phalasya</td>
<td>phalayoḥ</td>
<td>phalānām*</td>
</tr>
<tr>
<td>Loc. (in, on)</td>
<td>phale</td>
<td>phalayoḥ</td>
<td>phaleṣu</td>
</tr>
<tr>
<td>Voc. (O)</td>
<td>phala</td>
<td>phale</td>
<td>phalāni*</td>
</tr>
</tbody>
</table>

*śāstrāṇi, śāstreṇa, śāstrāṇām

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>amṛtam</td>
<td>immortality</td>
<td>satyam</td>
<td>truth</td>
</tr>
<tr>
<td>grham</td>
<td>house</td>
<td>sukham</td>
<td>happiness</td>
</tr>
<tr>
<td>jalam</td>
<td>water</td>
<td>sūktam</td>
<td>hymn</td>
</tr>
<tr>
<td>jñānam</td>
<td>knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>duḥkham</td>
<td>suffering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pustakam</td>
<td>book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phalam</td>
<td>fruit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vanam</td>
<td>forest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>śāstram</td>
<td>scripture</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ADJECTIVES

kupita  angry
dhārmika  virtuous
bhīta  afraid
sundara  beautiful

INDECLINABLES

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

Alphabet: Internal sandhi rules

Grammar: Feminine nouns in ā and third person pronouns

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

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

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

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

**stha** becomes **tiṣṭhati**

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

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


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

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

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

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

7. If another n immediately follows the n, they both become ṇn.
1. There are standard endings to nouns, and it will help to compare all future declensions with the standard endings. Some declensions follow these endings more closely than other declensions. The standard endings are the same for all genders, except the neuter nominative and neuter accusative, which are m, ī, and i.

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

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

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>सेना</th>
<th>सेने</th>
<th>सेना:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>senā</td>
<td>sene</td>
<td>senāḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>सेनाम्</td>
<td>सेने</td>
<td>सेना:</td>
</tr>
<tr>
<td></td>
<td>senām</td>
<td>sene</td>
<td>senāḥ</td>
</tr>
<tr>
<td>Inst.</td>
<td>सेनया</td>
<td>सेनाभ्याम्</td>
<td>सेनाभिः</td>
</tr>
<tr>
<td></td>
<td>senayā</td>
<td>senābhyām</td>
<td>senābhiḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>सेनायै</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्य:</td>
</tr>
<tr>
<td></td>
<td>senāyai</td>
<td>senābhyām</td>
<td>senābhyah</td>
</tr>
<tr>
<td>Abl.</td>
<td>सेनायाः</td>
<td>सेनाभ्याम्</td>
<td>सेनाभ्य:</td>
</tr>
<tr>
<td></td>
<td>senāyāḥ</td>
<td>senābhyām</td>
<td>senābhyah</td>
</tr>
<tr>
<td>Gen.</td>
<td>सेनायाः</td>
<td>सेनयो:</td>
<td>सेनानाम्</td>
</tr>
<tr>
<td></td>
<td>senāyāḥ</td>
<td>senayoh</td>
<td>senānām</td>
</tr>
<tr>
<td>Loc.</td>
<td>सेनायाम्</td>
<td>सेनयो:</td>
<td>सेनासु</td>
</tr>
<tr>
<td></td>
<td>senāyām</td>
<td>senayoh</td>
<td>senāsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>सेने</td>
<td>सेने</td>
<td>सेना:</td>
</tr>
<tr>
<td></td>
<td>sene</td>
<td>sene</td>
<td>senāḥ</td>
</tr>
</tbody>
</table>

| Singular | Dual | Plural |

3. Feminine nouns must have feminine adjectives. Masculine and neuter adjectives normally are declined like nara and phala. If the noun is feminine, the adjective is declined like ā or ī stems. (The feminine stem ending in ī will be studied in Lesson 13.) The dictionary will indicate how the feminine adjective is formed. For example:
kupita mf(ā)n  

dhārmika mf(ī)n  

bhīta mf(ā)n  

sundara mf(ī)n  

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

### THIRD PERSON PRONOUNS

4. While the first and second person pronoun have only one declension, the third person pronoun has three declensions—one for each gender:

**Stern: tad** (masculine) he

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(he, they)</td>
<td>सः sah</td>
<td>तम् tam</td>
<td>तेन ten</td>
<td>तस्मै tasmai</td>
<td>तस्मात tasmāt</td>
<td>तस्य tasya</td>
<td>तस्मिन tasmin</td>
</tr>
<tr>
<td>(him, them)</td>
<td>तौ tau</td>
<td>तौ tau</td>
<td>तौ tau</td>
<td>ताभ्याम् tābhyaṁ</td>
<td>ताभ्याम् tābhyaṁ</td>
<td>ताभ्याम् tābhyaṁ</td>
<td>ताभ्याम् tābhyaṁ</td>
</tr>
<tr>
<td></td>
<td>तें tān</td>
<td>तान् tān</td>
<td>तें tān</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
</tr>
<tr>
<td></td>
<td>सः sah</td>
<td>ताभ्याम् tābhyaṁ</td>
<td>तें tān</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
</tr>
<tr>
<td></td>
<td>तौ tau</td>
<td>ताभ्याम् tābhyaṁ</td>
<td>तें tān</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
</tr>
<tr>
<td></td>
<td>तें tān</td>
<td>तान् tān</td>
<td>तें tān</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
<td>तेध्य: tebhyaḥ</td>
</tr>
</tbody>
</table>
5. With *sandhi*, *saḥ*, the masculine nominative singular, drops the final ः before all consonants and all vowels but अ. It usually appears as *sa*. At the end of a line, it appears as *saḥ*, and before अ it appears as *so* (and the अ is dropped). For example:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>स गच्छति</td>
<td>sa gacchati</td>
<td>He goes.</td>
</tr>
<tr>
<td>सोःत्र</td>
<td>so ‘tra</td>
<td>He is here.</td>
</tr>
</tbody>
</table>

6. Here is the neuter third person pronoun:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(it)</td>
<td>तत्</td>
<td>ते</td>
<td>तेन</td>
<td>तस्मै</td>
<td>तस्मात्</td>
<td>तस्य</td>
<td>तस्मिन्</td>
</tr>
<tr>
<td></td>
<td><em>tat</em></td>
<td><em>te</em></td>
<td><em>tena</em></td>
<td><em>tasmai</em></td>
<td><em>tasmāt</em></td>
<td><em>tasya</em></td>
<td><em>tasmin</em></td>
</tr>
<tr>
<td>(it—object)</td>
<td>तत्</td>
<td>ते</td>
<td>ताभ्याम्</td>
<td>तेभ्य:</td>
<td>ताभ्याम्</td>
<td>तेभ्य:</td>
<td>ताभ्याम्</td>
</tr>
<tr>
<td></td>
<td><em>tat</em></td>
<td><em>te</em></td>
<td><em>tābhyaṁ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tābhyaṁ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tābhyaṁ</em></td>
</tr>
<tr>
<td>(with it)</td>
<td>तेन</td>
<td>ताभ्याम्</td>
<td>तें:</td>
<td>तेभ्य:</td>
<td>तेभ्य:</td>
<td>तेभ्य:</td>
<td>तेभ्य:</td>
</tr>
<tr>
<td></td>
<td><em>tena</em></td>
<td><em>tābhyaṁ</em></td>
<td><em>tēṇa</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
</tr>
<tr>
<td>(for it)</td>
<td>तस्मै</td>
<td>ताभ्याम्</td>
<td>तेभ्य:</td>
<td>ताभ्याम्</td>
<td>तेभ्य:</td>
<td>तेभ्य:</td>
<td>तेभ्य:</td>
</tr>
<tr>
<td>(from it)</td>
<td><em>tasmai</em></td>
<td><em>tābhyaṁ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
<td><em>tēbhyaḥ</em></td>
</tr>
<tr>
<td>(of it, its)</td>
<td>तस्य</td>
<td>तयो:</td>
<td>तेषाम्</td>
<td>तयो:</td>
<td>तेषाम्</td>
<td>तयो:</td>
<td>तेषाम्</td>
</tr>
<tr>
<td></td>
<td><em>tasya</em></td>
<td><em>tayoh</em></td>
<td><em>teṣām</em></td>
<td><em>tayoh</em></td>
<td><em>teṣām</em></td>
<td><em>tayoh</em></td>
<td><em>teṣām</em></td>
</tr>
<tr>
<td>(on it)</td>
<td>तस्मिन्</td>
<td>तयो:</td>
<td>तेषु</td>
<td>तयो:</td>
<td>तेषु</td>
<td>तयो:</td>
<td>तेषु</td>
</tr>
<tr>
<td></td>
<td><em>tasmin</em></td>
<td><em>tayoh</em></td>
<td><em>teṣu</em></td>
<td><em>tayoh</em></td>
<td><em>teṣu</em></td>
<td><em>tayoh</em></td>
<td><em>teṣu</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7. Notice that the nominative and accusative are the only forms in which the neuter differs from the masculine.

8. Here is the feminine third person pronoun:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(she, they)</td>
<td>सा</td>
<td>ता:</td>
<td>ताम्</td>
<td>ताया</td>
<td>तस्यै:</td>
<td>तस्या:</td>
<td>तस्याम्</td>
</tr>
<tr>
<td></td>
<td>sā</td>
<td>tāḥ</td>
<td>tām</td>
<td>tayā</td>
<td>tasyai</td>
<td>tasyāh</td>
<td>tasyām</td>
</tr>
<tr>
<td>(her, them)</td>
<td>ते</td>
<td>ता:</td>
<td>ते</td>
<td>ते</td>
<td>ताया:</td>
<td>तयो:</td>
<td>तस्याम्</td>
</tr>
<tr>
<td></td>
<td>te</td>
<td>tāḥ</td>
<td>te</td>
<td>te</td>
<td>tāyā:</td>
<td>tayaō</td>
<td>tasyām</td>
</tr>
<tr>
<td>(with her, them)</td>
<td>ताम्</td>
<td>ता:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>तयो:</td>
<td>तासाम्</td>
</tr>
<tr>
<td></td>
<td>tām</td>
<td>tāḥ</td>
<td>tāyā:</td>
<td>tāyā:</td>
<td>tāyā:</td>
<td>tayaō</td>
<td>tāsam</td>
</tr>
<tr>
<td>(for her, them)</td>
<td>ताया:</td>
<td>ता:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>तयो:</td>
<td>तासु</td>
</tr>
<tr>
<td></td>
<td>tasyāh</td>
<td>tāḥ</td>
<td>tasyāh</td>
<td>tasyāh</td>
<td>tasyāh</td>
<td>taoō</td>
<td>tāsu</td>
</tr>
<tr>
<td>(from her, them)</td>
<td>ताया:</td>
<td>ता:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>तयो:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tastyāh</td>
<td>tāḥ</td>
<td>tastyāh</td>
<td>tastyāh</td>
<td>tastyāh</td>
<td>tayoō</td>
<td></td>
</tr>
<tr>
<td>(her, their)</td>
<td>ताया:</td>
<td>ता:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>तयो:</td>
<td>तासु</td>
</tr>
<tr>
<td></td>
<td>tasyāh</td>
<td>tāḥ</td>
<td>tasyāh</td>
<td>tasyāh</td>
<td>tasyāh</td>
<td>tayoō</td>
<td>tāsu</td>
</tr>
<tr>
<td>(on her, them)</td>
<td>ताया:</td>
<td>ता:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>ताया:</td>
<td>तयो:</td>
<td>तासु</td>
</tr>
<tr>
<td></td>
<td>tasyām</td>
<td>tāḥ</td>
<td>tasyām</td>
<td>tasyām</td>
<td>tasyām</td>
<td>tayoō</td>
<td>tāsu</td>
</tr>
</tbody>
</table>

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

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

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

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

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

स बालो गच्छति।
sa bālo gacchati
That boy goes.

बालस्तं ग्रामं गच्छति।
bālas taṃ grāmam gacchati
The boy goes to that village.

IVA

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

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

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

a. rāmena saha  
h. tām gacchati

b. śāstrāni  
i. saḥ bālaḥ gacchati

c. phale asve staḥ  
j. sā bālā gacchati

d. saḥ gacchati  
k. saḥ bālaḥ iva gacchāmi

e. saḥ bālaḥ āgacchati  
l. aho rāma

f. bālaḥ mām āgacchati  
m. tasmin vane saḥ vasati

g. sā bālā mām āgacchati  
n. sītāyāḥ mālā

2. Take out the sandhi and translate the following:

a. सा सेना नृप जयति ।

b. राम इव बालो धार्मिकोवस्ति ।

c. तव प्रजा कथां पठति ।

d. गजस्य च्छायायां प्रजास्तिष्टानि । (Notice that ch becomes cch after a short vowel. See p. 230 #5.)
e. नृपस्य पुत्रिका सीतास्ति ।

f. स आचार्यस्य भार्याः सेवते ।

g. नृपस्य पुत्रिका ।

h. विद्यया शिष्योऽस्मृतं लभते ।

i. सा बालेव सीता गृहं गच्छति ।

3. Translate the following into Sanskrit, including sandhi, and then write in devanagari:

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

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

c. “He tells me again,” that subject says.

d. “Aha! I remember that story!” the girl says.

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

f. Like those girls, Sītā reads books.

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

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

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

THE MONKEY AND THE CROCODILE

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

a. ऋतु ग्रहायां कुम्भीरः

b. वानरस्त्रस्य मित्रं ग्रहायास्त्रेवसति

c. प्रतिदिनं वानरं पक्वानि फलानि निद्धिपति

d. कुम्भीरं फलानि खाद्यति

e. वानरस्त्रं हदयं मिष्टमस्तीति कुम्भीरस्त्रम पार्यां वदति

f. भायां हदयं खादितुमिच्छति

g. अङ्गो वानरं मम ग्रहायागच्छति कुम्भीरों वानरं वदति

h. एवमस्तिवति वानरों वदति

i. तस्य पृष्ठे कुम्भीरों वानरं वहति
j. गङ्गाया मध्ये कुम्भीरः सत्यं वदति ।

k. मम हृदयं वृत्ते भवतीति वानरो भाषते ।

l. पुनर्म् तत्र नयेति वानरो भाषते ।

m. कुम्भीरो वानरं गङ्गायास्तं नयति ।

n. वानरो वृत्तमुच्छलति ।

o. वानरो वृत्तस्य बिले पश्यति ।

p. कश्चिन्मम हृदयं चोरयति स्मेति वानरो वदति ।

q. एवं कुम्भीरो वानरश्च मित्रे तिष्ठतः ।

VOCABULARY

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

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

c. pratidinam (ind.) everyday
   pakva mf(ā)n (adj.) ripe
   nikṣipati (3rd per. sing.) he throws down

d. khādati (3rd per. sing.) he eats
LESSON ELEVEN

e. hrdayam (n.) heart
miśta mf(a)n (adj.) sweet
bhāryā (fem., ā declension) wife

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

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

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

i. prṣṭham (n.) back
vahatī (3rd per. sing.) he carries

j. madhyam (n.) middle

k. vṛksaḥ (mas.) tree

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

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

o. bilam (n.) hole

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

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

Alphabet: Numerals; cardinal and ordinal numbers

Grammar: Nouns in i and the gerund

Vocabulary: Nouns in i
ALPHABET: NUMBERS

1. Here are the numerals (saṃkhyā) and cardinal numbers from one to ten. Alternate forms for some numerals are given in parentheses.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>devanāgarī</th>
<th>English</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>۱</td>
<td>one</td>
<td>एक</td>
</tr>
<tr>
<td>۲</td>
<td>۲</td>
<td>two</td>
<td>द्विं</td>
</tr>
<tr>
<td>۳</td>
<td>۳</td>
<td>three</td>
<td>त्रि</td>
</tr>
<tr>
<td>۴</td>
<td>۴</td>
<td>four</td>
<td>चतुर्</td>
</tr>
<tr>
<td>۵ (٥)</td>
<td>५</td>
<td>five</td>
<td>पञ्च</td>
</tr>
<tr>
<td>۶</td>
<td>६</td>
<td>six</td>
<td>षष्</td>
</tr>
<tr>
<td>۷</td>
<td>७</td>
<td>seven</td>
<td>सप्त</td>
</tr>
<tr>
<td>۸ (٨)</td>
<td>८</td>
<td>eight</td>
<td>अष्ट</td>
</tr>
<tr>
<td>۹ (٩)</td>
<td>९</td>
<td>nine</td>
<td>नव</td>
</tr>
<tr>
<td>۱۰</td>
<td>۱۰</td>
<td>ten</td>
<td>दश</td>
</tr>
</tbody>
</table>

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

11 ۱۱
12 ۱۲
13 ۱۳
20 ۲۰
3. For now, we will not use the cardinal numbers (eka, dvi, etc.) as part of the sentences, since their declensions are complex. At the end of each sentence in the exercises, we will use the numerals (१, २, ३, etc.).

4. Here are the ordinal numbers:

- **First** prathama
- **Second** dvitiya
- **Third** triya
- **Fourth** caturtha (or turīya)
- **Fifth** pañcama
- **Sixth** șașṭha
- **Seventh** saptama
- **Eighth** așṭama
- **Ninth** navama
- **Tenth** dașama

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

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

- **First** prathamā
- **Second** dvitiyā
- **Third** triyā
- **Fourth** caturthī (or turīyā)
- **Fifth** pañcamī
- **Sixth** șașṭhī
- **Seventh** saptamī
- **Eighth** așṭamī
- **Ninth** navamī
- **Tenth** dașamī

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

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

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

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

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Instrumental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>agniḥ</td>
<td>agnī</td>
<td>agnayah</td>
</tr>
<tr>
<td>Acc.</td>
<td>agnim</td>
<td>agnī</td>
<td>agnīn/kirtih</td>
</tr>
<tr>
<td>Inst.</td>
<td>agninā/kirtya</td>
<td>agnibhyām</td>
<td>agnibhiḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>agnaye (kirtya)</td>
<td>agnibhyām</td>
<td>agnibhyaḥ</td>
</tr>
<tr>
<td>Abl.</td>
<td>agneh (kirtyaḥ)</td>
<td>agnibhyām</td>
<td>agnibhyaḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>agneh (kirtyaḥ)</td>
<td>agnyoḥ</td>
<td>agninām</td>
</tr>
<tr>
<td>Loc.</td>
<td>agnau (kirtyaṃ)</td>
<td>agnyoḥ</td>
<td>agnisu</td>
</tr>
<tr>
<td>Voc.</td>
<td>agne</td>
<td>agnī</td>
<td>agnayah</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural

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

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

uditvä rämo gacchati
Having spoken, Räma goes.
(gerund)

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

5. The gerund is used with only one subject.

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

gajäm dṛṣṭvā jalaṁ labdhvā rämo gacchati
Having seen the elephant, having obtained water, Räma goes.

7. There are several alternative translations:

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

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

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

<table>
<thead>
<tr>
<th>Root</th>
<th>3rd Per. Sing.</th>
<th>Gerund</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā + √gam</td>
<td>āgacchati</td>
<td>āgamyā having come (also āgatya)</td>
</tr>
<tr>
<td>√gam</td>
<td>gacchati</td>
<td>gatvā having gone</td>
</tr>
<tr>
<td>√cint</td>
<td>cintayati -te</td>
<td>cintayitvā having thought</td>
</tr>
<tr>
<td>√ji</td>
<td>jayati</td>
<td>jītvā having conquered</td>
</tr>
<tr>
<td>√dṛś (paś)</td>
<td>paśyati</td>
<td>dṛśtvā having seen</td>
</tr>
<tr>
<td>√paṭḥ</td>
<td>paṭhāti</td>
<td>paṭhitvā having read</td>
</tr>
<tr>
<td>√prach</td>
<td>prcchati</td>
<td>prśtvā having asked</td>
</tr>
<tr>
<td>√bhāṣ</td>
<td>bhāṣate</td>
<td>bhāṣitvā having said</td>
</tr>
<tr>
<td>√bhū</td>
<td>bhavati</td>
<td>bhūtvā having been</td>
</tr>
<tr>
<td>√man</td>
<td>manyate</td>
<td>matvā having thought</td>
</tr>
<tr>
<td>√labh</td>
<td>labhate</td>
<td>labdhvā having obtained</td>
</tr>
<tr>
<td>√vad</td>
<td>vadati</td>
<td>udātvā having said</td>
</tr>
<tr>
<td>√vas</td>
<td>vasati</td>
<td>uṣṭvā having lived</td>
</tr>
<tr>
<td>√sev</td>
<td>sevate</td>
<td>sevītvā having served</td>
</tr>
<tr>
<td>√sthā</td>
<td>tiṣṭhati</td>
<td>sthītvā having stood</td>
</tr>
<tr>
<td>√smṛ</td>
<td>smarati</td>
<td>smṛtvā having remembered</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>अग्नि: agniḥ (mas.)</td>
<td>fire</td>
<td></td>
</tr>
<tr>
<td>अतिथि: atithiḥ (mas.)</td>
<td>guest</td>
<td></td>
</tr>
<tr>
<td>र्षि: rṣiḥ (mas.)</td>
<td>seer, sage</td>
<td></td>
</tr>
<tr>
<td>कविः kaviḥ (mas.)</td>
<td>poet</td>
<td></td>
</tr>
<tr>
<td>की०र्ति: kṛtiḥ (fem.)</td>
<td>glory, fame</td>
<td></td>
</tr>
<tr>
<td>भूमि: bhūmiḥ (fem.)</td>
<td>earth</td>
<td></td>
</tr>
<tr>
<td>शान्ति: śāntiḥ (fem.)</td>
<td>peace</td>
<td></td>
</tr>
<tr>
<td>धी: siddhaḥ (mas.)</td>
<td>one who attains perfection</td>
<td></td>
</tr>
<tr>
<td>धी: siddhā (fem.)</td>
<td>one who attains perfection</td>
<td></td>
</tr>
<tr>
<td>धी: siddhiḥ (fem.)</td>
<td>perfection, attainment, proof</td>
<td></td>
</tr>
</tbody>
</table>
EXERCISES

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

a. त्रिपी दृश्याग्रहादश्यो गच्छति ।

b. शिष्यो ग्रामे वसति ।

c. ध्रष्यः शाखाण्य सूक्तानि पश्यन्ति ।

d. नृपो दशममतिथिं सेवते ।

e. ग्रामं जित्वा वीरः कीर्ति लम्बते ।

f. सिद्धो ग्रामे वसति ।

g. अर्थो राम कुत्र गच्छसीति द्वितीयो वीरः पृच्छति ।
h. पुस्तकं पठित्वा कविस्त्रिज्ञतयति।

i. सत्येन सह शान्तिरागच्छति।

j. भूमिः वसाम इति प्रजा वदन्ति।

2. Write the following sentences in Sanskrit:
   
a. After conquering the army, the hero obtains fame on earth.

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

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

d. In the story, Rāma obtains fame.

e. The hero does not conquer ignorance.

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

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

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

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

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

Alphabet: The sandhi rules for combining vowels

Grammar: Feminine nouns in ₁
Relative-correlative clauses

Vocabulary: Nouns in ₁
Relative and correlative adverbs
ALPHABET: VOWEL SANDHI

1. The following chart shows the changes that vowels often undergo. These changes are called \textit{guna} and \textit{vrddhi} changes:

\begin{align*}
\text{a} & \quad \ddot{\text{a}} & \quad \text{a} \\
\ddot{\text{a}} & \quad \ddot{\text{a}} & \quad \ddot{\text{a}} \\
\dddot{i}, \dddot{i} & \quad \dddot{e} & \quad \dddot{a} & \quad \dddot{y} \\
\text{u}, \dddot{u} & \quad \text{o} & \quad \dddot{a} & \quad \dddot{v} \\
\dddot{r} & \quad \dddot{a} & \quad \dddot{a} & \quad \dddot{r} \\
\dddot{l} & \quad \text{al} & \quad \dddot{a} & \quad \dddot{l} \\
\dddot{u} & \quad \dddot{u} & \quad \dddot{u} & \quad \dddot{u} \\
\text{guna} & \quad \text{vrddhi} & \quad \text{Corresponding} \\
& & \quad \text{Semi-vowel}
\end{align*}

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

\begin{align*}
\sqrt{\text{vid}} & \quad \text{veda} & \quad \text{vaidya} \\
\sqrt{\text{div}} & \quad \text{deva} & \quad \text{daivika} \\
\sqrt{\text{yuj}} & \quad \text{yoga} & \quad \text{yaugika} \\
\sqrt{\text{dhr}} & \quad \text{dharma} & \quad \text{dharmika} \\
\dddot{u} & \quad \dddot{u} & \quad \dddot{u} & \quad \dddot{u} \\
\text{Root} & \quad \text{guna} & \quad \text{vrddhi}
\end{align*}

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

4. SIMILAR VOWELS

\begin{align*}
\dddot{a} + \dddot{a} & = \dddot{a} & \text{राम + ऋष्ठ} = \text{रामाष्ठ} \\
\dddot{a} & \text{राम} + \text{अ} & = \dddot{a} & \text{रामावह}
\end{align*}
\[\ddot{i} + \ddot{i} = \ddot{i}\]  
\[\text{Gacchati} + \text{iti} = \text{Gacchatiitī}\]  
gacchati + iti = gacchatiitī

\[\ddot{u} + \ddot{u} = \ddot{u}\]  
\[\text{Guru} + \text{upa} = \text{Guru}\]  
guru + upa = gurūpa

\[\ddot{r} + \ddot{r} = \ddot{r}\]  
\[\text{Pitṛ} + \text{ṛṣi} = \text{Pitṛṣi}\]  
pitṛ + ṛṣi = pitṛṣi

These rules apply first. Then the following rules apply.

5. DISSIMILAR VOWELS
\[\ddot{i} + \text{vowel} = \text{yvowel}\]  
("vowel" means any short or long vowel)

\[\text{Gacchati} + \text{āśvam} = \text{Gacchatiāśvam}\]  
gacchati + aśvam = gacchaty aśvam

\[\ddot{u} + \text{vowel} = \text{vvowel}\]  
\[\text{Guru} + \text{āśvam} = \text{Gurvāśvam}\]  
guru + aśvam = gurv āśvam

\[\ddot{r} + \text{vowel} = \text{rvowel}\]  
\[\text{Pitṛ} + \text{ātra} = \text{Pitṛātra}\]  
pitṛ + atra = pitṛ atra
6. e + a = e ’

\[ \text{ग्रामे + अत्र = ग्रामेउत्र} \]

\[ \text{grāme + atra = grāme ’tra} \]

\[ \text{e + vowel = a vowel} \]

\[ \text{ग्रामे + इति = ग्राम इति} \]

\[ \text{grāme + iti = grāma iti} \]

7. ai + vowel = ā vowel

\[ \text{तस्मै + अत्र = तस्मा अत्र} \]

\[ \text{tasmai + atra = tasmā atra} \]

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

\[ \text{au + vowel = āvvowel} \]

\[ \text{गजौ + इति = गजाविति} \]

\[ \text{gajau + iti = gajāv iti} \]

8. FINAL “a” FOLLOWED BY DISSIMILAR VOWELS

\[ \text{ा + ा = e} \]

\[ \text{तत्र + इति = तत्रेति} \]

\[ \text{tatra + iti = tatreti} \]

\[ \text{ा + ा = o} \]

\[ \text{कठ + उपनिषद् = कठोपनिषद्} \]

\[ \text{kaṭha + upaniṣad = kaṭhopaniṣad} \]

\[ \text{ा + ा = ar} \]

\[ \text{सत्य + ऋतम् = सत्यर्तम्} \]

\[ \text{satya + ṛtam = satya ṛtam} \]
\[ \ddot{a} + e, \ ai = ai \quad \text{त्र + ए} = \text{त्रैव} \]
\[ \text{tatra + eva} = \text{tatraiva} \]

\[ \ddot{a} + o, \ au = au \quad \text{त्र + ओ} = \text{त्रौक} \]
\[ \text{atra + oka} = \text{atrauka} \]

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

a. the letters ī, ū, and e, when they serve as dual endings. For example, bāle āgacchataḥ (The two girls come.) needs no sandhi.

b. the final vowel of an interjection (usually a vocative). For example, aho aśva (O horse!) needs no sandhi.
GRAMMAR:  
NOUNS IN İ

1. Here is the declension for feminine nouns ending with İ in their stem form:

   Stem: nadi (feminine) river

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nadi</td>
<td>nadyau</td>
<td>Acc.</td>
<td>nadi̯m</td>
<td>nadyau</td>
<td>Inst.</td>
<td>nadyā</td>
<td>nadibhyām</td>
<td>Dat.</td>
<td>nadyai</td>
<td>nadibhyām</td>
<td>Abl.</td>
<td>nadyāḥ</td>
<td>nadibhyāḥ</td>
</tr>
<tr>
<td></td>
<td>nadyō</td>
<td>nadyah</td>
<td></td>
<td>nadyō</td>
<td>nadyah</td>
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<td>nadyō</td>
<td>nadyah</td>
<td></td>
<td>nadyō</td>
<td>nadyah</td>
<td></td>
<td>nadyō</td>
<td>nadyah</td>
</tr>
</tbody>
</table>

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

I see where the king lives.

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

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

Where the king lives, there I see.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>relative clause</td>
<td>correlative clause</td>
</tr>
</tbody>
</table>

Where the king lives, there I see.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>relative adverb</td>
<td>correlative adverb</td>
</tr>
</tbody>
</table>

\textit{yatra} \textit{nṛpo} \textit{vasati} \textit{tatra} aham \textit{paśyāmi}

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>relative clause</td>
<td>correlative clause</td>
</tr>
</tbody>
</table>

\textit{yatra} \textit{nṛpo} \textit{vasati} \textit{tatra} aham \textit{paśyāmi}

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>relative adverb</td>
<td>correlative adverb</td>
</tr>
</tbody>
</table>
4. Here are the relative adverbs and their correlative partners (none are declined):

   yataḥ    since, when   tataḥ    therefore
   yatra    where         tatra     there
   yathā    since          tathā    so, therefore
   yadā     when           tadā     then
   yadi     if             tadā     then

5. Here are some examples:

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

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

   You obtain fruit where the forest is. (becomes)
   Where the forest is, there you obtain fruit.
   yatra vanam asti tatra phalāṇi labhāse

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

   The man who goes is the king.

   |________|
   relative clause
7. In Sanskrit, the relative clause contains the relative pronoun *yad*, and the correlative clause contains the correlative pronoun *tad*. Sometimes the correlative pronoun may be omitted. The pronoun *yad* follows the declension of *tad* (See p.177.):

who man goes, he is the king

[space] [space]

relative clause correlative clause

*yə naro gacchati sa nṟpo 'sti*

[space] [space]

relative clause correlative clause

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

who man goes, he is the king

*yə naro gacchati sa nṟpo 'sti*

[underline]

antecedent

or

who goes, that man is the king

*yə gacchati sa naro nṟpo 'sti*

[underline]

antecedent
9. The relative and correlative pronouns take the gender and number of the antecedent. The case of the antecedent depends upon its role in each clause. Study the following examples:

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

| ___ |
|___________|___________|
| antecedent |
| relative clause | correlative clause |

or

who is going, that man I see
yo gacchati tam naraṁ paśyāmi

| ___ |
|___________|___________|
| antecedent |
| relative clause | correlative clause |

The king sees the elephant on which I stand. (becomes)
on which elephant I stand, him the king sees
yasmin gaje tiśṭhāmi tam nṛpaḥ paśyati

| ___ |
|___________|___________|
| antecedent |
| relative clause | correlative clause |
or

on which I stand, that elephant the king sees
yasmiṣaṃ tiṣṭhāmi tam gajaṃ nṛpaḥ paśyati

| antecedent |
|______________|______________|
relative clause correlative clause

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

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

येन नरेणा सह रामो गच्छति तमंहं पश्यामि ।
yena nareṇa saha rāmo gacchi tam aham paśyāmi

or

with whom Rāma goes, that man I see

येन रामो गच्छति ते नरमंहं पश्यामि ।
yena rāmo gacchi tāṁ naram aham paśyāmi
Rāma lives in the village from which I am coming.
(becomes)
from which village I am coming, in it Rāma lives

यस्माद्ग्रामादागच्छामि तस्मिन्नामे वसति ।
yasmād grāmād āgacchāmi tasmin rāmo vasati
or
from which I am coming in that village Rāma lives

यस्माद्गच्छामि तस्मिन्नामे रामो वसति ।
yasmād āgacchāmi tasmin grāme rāmo vasati

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

Stem: yad (masculine) who, what, which

Nom. (who)          यः     यो     ये
Acc. (whom)         यम्     यो     यान्
Inst. (with whom)   येन     याभ्याम्     ये:
Dat. (for whom)     यस्मै     याभ्याम्     येभ्यः
Abl. (from whom)    यस्मात्     याभ्याम्     येभ्यः
Gen. (whose)        यस्य     ययोः     येष्म्
Loc. (on whom)      यस्मिन्     ययोः     येषु
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhārmikī</td>
<td>virtuous</td>
</tr>
<tr>
<td>nādi</td>
<td>river</td>
</tr>
<tr>
<td>patnī</td>
<td>wife</td>
</tr>
<tr>
<td>mitram</td>
<td>friend</td>
</tr>
<tr>
<td>yad</td>
<td>who, what, which</td>
</tr>
<tr>
<td>vāpi</td>
<td>pond</td>
</tr>
<tr>
<td>sundarī</td>
<td>beautiful</td>
</tr>
</tbody>
</table>

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

1. Translate the following:

a. यत्र शान्तिस्तत्र सिद्धः ।

b. या मम पत्यः पुत्रिकास्ति सा बालात्र वसिति ।

c. सीता सुन्दरी नृपस्य पुत्रिकास्तीति रामो वदति ।

d. यथाश्रा अत्र नागच्छन्ति तथा नरा बालाश तत्र गच्छन्ति ।

e. नदी मत्वा मित्रे पुस्तकानि पठतः ।

f. यदा सेना नृपं सेवते तदा धार्मिको नृपो जयति ।

g. यदि नरः सिद्धे लभते तदा स ऋषिपर्वतेः ।
2. Translate the following into Sanskrit:

a. The boy obtains water from the river.

b. The wife sees the fruit which is in the pond.

c. Having obtained a garland, our guest goes to the village.

d. He lives like a king when his wife serves him.

e. Sītā, who is the wife of Rāma, obtains fame on earth.

f. The virtuous king sees the boy who is coming.

g. The student, having thought, asks the poet about the river.

h. That beautiful wife lives without suffering.

i. Ignorance is like a shadow for the man who sees.

j. When the daughter of the king comes, then the subjects stand.
LESSON FOURTEEN

Alphabet: The sandhi rules for final ḫ
Grammar: Verb prefixes and the imperfect active
Vocabulary: More verbs
ALPHABET:
SANDHI RULES
FOR FINAL ḥ

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

(a) Vowels

(c) Unvoiced consonants

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

Second word begins in any of the following:

<table>
<thead>
<tr>
<th>a</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ī</td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
</tr>
<tr>
<td>ū</td>
<td>ō</td>
</tr>
<tr>
<td>ō</td>
<td>ą</td>
</tr>
<tr>
<td>e</td>
<td>ai</td>
</tr>
</tbody>
</table>

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

\[
\text{aḥ + a} = \text{o '}
\]

राम: + अ त्र  = रामो त्र
rāmah + atra = rāmo 'tra

(2) If the first word ends in अ and the second word begins in any vowel (except a), अ changes to a:

\[
\text{aḥ + vowel} = \text{a vowel}
\]

राम: + अ गच्छति = राम अ गच्छति
rāmah + āgacchati = rāma āgacchati
(3) If the first word ends in āh and the second word begins in any vowel, āh changes to ā:

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

\[ \text{nara}: + \text{iti} = \text{nara} \text{ iti} \]

\[ \text{narāh} + \text{iti} = \text{narā iti} \]

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

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

\[ \text{nadyoḥ} + \text{atra} = \text{nadyor atra} \]

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

Second word begins in:

\[ \begin{align*}
\text{ga} & \quad \text{gha} & \quad \text{ṇa} \\
\text{ja} & \quad \text{jha} & \quad \text{ṇa} \\
\text{ḍa} & \quad \text{ḍha} & \quad \text{ṇa} \\
\text{ḍa} & \quad \text{ḍha} & \quad \text{na} \\
\text{ba} & \quad \text{bha} & \quad \text{ma} \\
\text{ya} & \quad \text{ra} & \quad \text{la} & \quad \text{va} & \quad \text{ha}
\end{align*} \]
(1) If the first word ends in \(a\), it becomes \(o\):

\[
a + \text{voiced consonant} = o \quad \text{voiced consonant}
\]

रामः + गच्छति = रामो गच्छति

\[
\text{rāmah} + \text{gacchati} = \text{rāmo gacchati}
\]

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

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

नरः + गच्छति = नरा गच्छति

\[
\text{narah} + \text{gacchanti} = \text{narā gacchanti}
\]

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

\[
o + \text{voiced consonant} = or \quad \text{voiced consonant}
\]

नरयोः + गच्छति = नरयोर्गच्छति

\[
\text{naryoḥ} + \text{gacchati} = \text{naryor gacchati}
\]

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

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

Second word begins in:

\[
\begin{array}{ll}
\text{ka} & \text{kha} \\
\text{ca} & \text{cha} \\
\text{ṭa} & \text{ṭha} \\
\text{ta} & \text{tha} \\
\text{pa} & \text{pha} \\
\text{ṣa} & \text{ṣa} & \text{ṣa} & \text{end of line}
\end{array}
\]

(1) If the second word begins in \( \text{ca} \) or \( \text{cha} \), the \( \text{ḥ} \) (with any vowel preceding it) changes to \( \text{ṣ} \). For example:

\[
\text{aḥ} + \text{ca} = \text{aṣca}
\]

\[
\text{राम:} + \text{च} = \text{रामष} \\
\text{rāmaḥ} + \text{ca} = \text{rāmaś ca}
\]

(2) If the second word begins in \( \text{ṭa} \) or \( \text{ṭha} \), the \( \text{ḥ} \) changes to \( \text{ṭ} \):

\[
\text{aḥ} + \text{ṭ} = \text{aṭ}
\]

\[
\text{राम:} + \text{टिका} = \text{रामटिका} \\
\text{rāmaḥ} + \text{ṭikā} = \text{rāmaśṭikā}
\]
(3) If the second word begins in *ta* or *tha*, the āḥ becomes s:

\[ \text{aḥ} + \text{ta} = \text{asta} \]

\[ \text{रामः} + \text{तः} = \text{रामस्तः} \]
\[ \text{rāmaḥ} + \text{tatra} = \text{rāmas tatra} \]

The above three rules might best be learned visually, using the devanāgarī script. In each case the āḥ becomes the sibilant that corresponds with the following letter, whether palatal (*ca, cha*), retroflex (*ṭa, ṭha*), or dental (*ta, tha*):

\[ श ष ष ष ष ष ष \]
\[ śca ścha śṭa śṭha sta stha \]

(4) All other unvoiced consonants (*ka, kha, pa, pha, sa, śa, and sa*) cause the āḥ to stay āḥ. The end of the line also causes the āḥ to stay āḥ. For example:

\[ \text{aḥ} + \text{k} = \text{aḥ k} \]

\[ \text{रामः} + \text{कुः} = \text{रामः कुः} \]
\[ \text{rāmaḥ} + \text{kutra} = \text{rāmaḥ kutra} \]
GRAMMAR: VERB PREFIXES

1. Verb prefixes (upasarga) are placed before verbs to modify the basic meaning of the verb. They are used much like verb prefixes in English, such as “receive” and “perceive.” We have already learned one prefix, ā, which changes “he goes” (gacchati) to “he comes” (āgacchati).

2. Here are two additional prefixes:

   upa \hspace{1cm} \text{towards, near}
   upagacchati \hspace{1cm} \text{he goes toward, he approaches}
   prati \hspace{1cm} \text{back to, against}
   pratigacchati \hspace{1cm} \text{he goes back to, he returns.}

THE IMPERFECT

3. The imperfect (lāñ) indicates past action. It is traditionally described as action done “not of today,” (anadyatana), or in the past. It is formed by putting an augment (āgama), a, before the present stem. The a is called “maker of the past tense” (bhūtakarana). The imperfect uses slightly different endings, called secondary endings, or the imperfect endings. For example:

   \text{a + gaccha + t becomes agacchat he went}
   \text{a + vada + t becomes avadat he spoke}
   \text{augment stem ending imperfect}
4. Here is the formation for the imperfect:

<table>
<thead>
<tr>
<th>3rd</th>
<th>अगच्छत्</th>
<th>अगच्छताम्</th>
<th>अगच्छन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>agacchat</td>
<td>agacchatām</td>
<td>agacchan</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd</th>
<th>अगच्छः</th>
<th>अगच्छतम्</th>
<th>अगच्छत</th>
</tr>
</thead>
<tbody>
<tr>
<td>agacchaḥ</td>
<td>agacchatam</td>
<td>agacchata</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st</th>
<th>अगच्छम्</th>
<th>अगच्छाव</th>
<th>अगच्छाम</th>
</tr>
</thead>
<tbody>
<tr>
<td>agaccham</td>
<td>agacchāva</td>
<td>agacchāma</td>
<td></td>
</tr>
</tbody>
</table>

Singular    Dual    Plural

Note that the imperfect active endings are listed on p. 317.

5. Here are the endings for the present indicative that we have already learned. Notice that the imperfect has similar endings, but shorter:

<table>
<thead>
<tr>
<th>3rd</th>
<th>गच्छति</th>
<th>गच्छत:</th>
<th>गच्छन्ति</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchati</td>
<td>gacchataḥ</td>
<td>gacchanti</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd</th>
<th>गच्छसि</th>
<th>गच्छथ:</th>
<th>गच्छथ</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchasi</td>
<td>gacchathāḥ</td>
<td>gacchatha</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st</th>
<th>गच्छामि</th>
<th>गच्छाव:</th>
<th>गच्छाम:</th>
</tr>
</thead>
<tbody>
<tr>
<td>gacchāmi</td>
<td>gacchāvah</td>
<td>gacchānah</td>
<td></td>
</tr>
</tbody>
</table>

Singular    Dual    Plural
6. The imperfect puts the augment, a, after the prefix but before the stem. The sandhi rules apply here. Study these examples:

\[ \text{प्रति + अ + गच्छ + त} = \text{प्रत्यगच्छत्} \]
prati + a + gaccha + t = pratyagacchat
he returned

prefix augment stem ending imperfect

\[ \text{उप + अ + गच्छ + त} = \text{उपागच्छत्} \]
upa + a + gaccha + t = upagacchat
he approached

\[ \text{ार + अ + गच्छ - अर + अमू} = \text{ागच्छम्} \]
\[ \text{ा + a + gaccha - a + am} = \text{āgaccham} \]
I came

7. Often a prefix may affect whether a verb takes active or middle endings. The dictionary will indicate which endings should be used.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>या + नी</td>
<td>यानयति</td>
</tr>
<tr>
<td>उप + गम्</td>
<td>उपगच्छति</td>
</tr>
<tr>
<td>upa + √gam (active)</td>
<td>upagacchati</td>
</tr>
<tr>
<td>गुप्</td>
<td>गोपायति</td>
</tr>
<tr>
<td>√gup (active)</td>
<td>gopāyati</td>
</tr>
<tr>
<td>नी</td>
<td>नयति</td>
</tr>
<tr>
<td>√nī (ubhayapada)</td>
<td>nayati -te</td>
</tr>
<tr>
<td>पा</td>
<td>पिबति</td>
</tr>
<tr>
<td>√pā (active)</td>
<td>pibati</td>
</tr>
<tr>
<td>प्रति + गम्</td>
<td>प्रतिगच्छति</td>
</tr>
<tr>
<td>prati + √gam (active)</td>
<td>pratigacchati</td>
</tr>
<tr>
<td>बुधु</td>
<td>बोधति</td>
</tr>
<tr>
<td>√buddh (ubhayapada)</td>
<td>bodhati -te</td>
</tr>
<tr>
<td>हस्</td>
<td>हसति</td>
</tr>
<tr>
<td>√has (active)</td>
<td>hasati</td>
</tr>
</tbody>
</table>

The gerund forms for each of these verbs is listed in the back of the text (pages 312-314). Remember that if a verb has a prefix, it forms a gerund with -ya rather than -tvā.

*Note that √nī and √budh are ubhayapada, but न + नी is active.
EXERCISES

1. Memorize the **sāndhi** rules that take place when the first word ends in ḥ.

2. Memorize the endings for the imperfect active.

3. Translate the following sentences into English:

a. यदा शिष्यो जलमानन्यति तदाचार्येन्द्रियिकि ॥१॥

b. बालो वार्ती गजाननयतू ॥२॥

c. यो नरो ग्राममुपगच्छति तेन कविर्विदति ॥३॥

d. वीरः कुपिताम्रपाहाम गोपायतीति रमोजवदत् ॥४॥

e. वाप्यां गजं दृष्टिविशेषदहस्म ॥५॥

f. सुन्दरी तव पल्ली बोधामीति कन्या वीरमवदत् ॥६॥
4. Translate the following into Sanskrit:

a. The poet read the book as if he were drinking water.

b. The hero asked, "How do I protect the village from the army?"

c. How did sages live without fire?

d. If the horses go back to the river, then the boy leads them to the forest. (Use double accusative.)

e. When a man does not know suffering, then he approaches perfection.
f. The king, named Rāma, brought his wife, Śītā, a garland.

g. By means of knowledge, a man conquers ignorance.

h. The child drank the water which came from the river.

i. Having seen the river, the girl returned to her house.

j. The boy led the horses from the forest to the river. (double accusative)
LESSON FIFTEEN

Alphabet: The sandhi rules for final m

Grammar: More verb prefixes and the imperfect middle

Vocabulary: More verbs
ALPHABET:
SANDHI RULES
FOR FINAL M

1. If the first word ends in m, there are only two rules:

   (a) If the next word begins in a consonant, the m becomes m and
       is pronounced (and could be written) as the nasal
       corresponding to the first letter of the next word. For example:

       पुत्रम् + गच्छामि = पुत्रं गच्छामि

       putram + gacchāmi = putram paccchami

   (b) If the next word begins in a vowel or the m is at the end of a line,
       the m remains the same. The m remains the same because the
       mouth is not preparing to close at a specific point of contact as
       it would if the next word began with a consonant. For example:

       पुत्रम् + आगच्छामि = पुत्रमागच्छामि

       putram + āgacchāmi = putram āgacchāmi
LESSON FIFTEEN

GRAMMAR:

VERB PREFIXES

1. Here are two more verb prefixes. Some prefixes hardly change the meaning of the original stem, while others change the meaning:

- ud  up, up out
- uttiśhati  he stands up
(The d changes to t because of sandhi.)
- udbhavati  he is born

- ava  down, away, off
- avagacchati  he goes down, understands

2. Here is a list of the major prefixes (given in Pāṇini 1.4.58). Prefixes can also be used in front of nouns.

- अति  ati  across, beyond, surpassing, past (atīndriya, beyond the senses; atyanta, beyond the end, infinite)

- अधिः  adhi  above, over, on (adhyātma, pertaining to the Self; adhiviśva, above all, responsible for the universe)

- अनु  anu  after, following (anusvāra, “after sound”)

- अप  apa  away, off (apāna, downward breath, elimination)

- अपि  api  on, close on (apihita, placed into)

- अभि  abhi  to, against (abhyaṅga, rubbing against)

- अव  ava  down, away, off (avatāra, crossing down)

- आ  ā  back, return, to, fully (ācāra, to go toward, conduct; ācārya, teacher of conduct)
उद  ud  up, up out (udāna, upward breath)

उप  upa  towards, near, subordinate (upaniṣad, sit down near; upasarga, “discharged near,” prefix)

दुस्  dus  ill, bad, difficult, hard (duśkṛta, badly done; duḥkham, suffering) (usually used with nouns)

नि  ni  down, into (upaniṣad, sit down near)

निस्  nis  out from, forth, without, entirely (nistraiguṇya, without the three guṇas)

परा  parā  away, forth, along, off (parāśara, “crusher”)

परि  pari  around, about (parināma, transformation)

प्र  pra  forward, onward, forth (prāṇa, vital breath; prakṛti, nature)

प्रति  prati  back to, in reverse direction, every (pratyāhāra, food from the reverse direction)

वि  vi  apart, away, out (vyāna, moving breath, circulation)

सम्  sam  together (samāna, even breath, digestion; samāskṛta, put together, perfected)

सु  su  well, very, good, right, easy (sukṛta, well-done; sukham, happiness) (usually used with nouns)
IMPERFECT MIDDLE

3. Here is the imperfect middle, which is also used as a past tense:

Root: √bhāṣ (middle) speak

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhāṣe</td>
<td>abhāṣathāḥ</td>
<td>abhāṣata</td>
</tr>
<tr>
<td>abhāṣāvahī</td>
<td>abhāṣadhvam</td>
<td>abhāṣetāṁ</td>
</tr>
<tr>
<td>abhāṣāmaḥi</td>
<td></td>
<td>abhāṣanta</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural

Note that the endings are given on page 317.

4. Compare the imperfect endings with the present indicative endings:

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāṣe</td>
<td>bhāṣase</td>
<td>bhāṣate</td>
</tr>
<tr>
<td>bhāṣāvahe</td>
<td>bhāṣadhve</td>
<td>bhāṣete</td>
</tr>
<tr>
<td>bhāṣāmahe</td>
<td></td>
<td>bhāṣante</td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अव + गम्</td>
<td>अवगच्छति</td>
</tr>
<tr>
<td>ava + √gam (active)</td>
<td>avagacchati</td>
</tr>
<tr>
<td>उद + भू</td>
<td>उद्ववति</td>
</tr>
<tr>
<td>ud + √bhū (active)</td>
<td>udbhavati</td>
</tr>
<tr>
<td>उद + स्था</td>
<td>उत्तिष्ठति</td>
</tr>
<tr>
<td>ud + √sthā (active)</td>
<td>uttisthati</td>
</tr>
<tr>
<td>रम्</td>
<td>रमते</td>
</tr>
<tr>
<td>√ram (middle)</td>
<td>ramate</td>
</tr>
<tr>
<td>शुभ्</td>
<td>शोभते</td>
</tr>
<tr>
<td>√subh (middle)</td>
<td>sobhate</td>
</tr>
<tr>
<td>स्मि</td>
<td>स्मयते</td>
</tr>
<tr>
<td>√smi (middle)</td>
<td>smayate</td>
</tr>
</tbody>
</table>

The gerund forms for each of these verbs is listed at the back of the text (pages 312–314).
EXERCISES

1. Memorize the sandhi rules that take place when the first word ends in m.

2. Memorize the endings for the imperfect middle.

3. Translate the following sentences into English:

a. कथामवगत्य कविरस्मयत ११

b. रामः सीता च नद्यां जलमर्मेताम् १२

c. यदातिथिरुपगच्छति तदा बाला उदत्तिष्टति १३

d. यदातिथिरुपागच्छतदा बाला उदतिष्टन् १४

e. यत्र शान्तिस्त्रृत्र सुखं १५

f. पुत्रिकाः नृपस्य गृह उद्ववति १६

g. विद्याविद्याः जित्वा सूर्यं इवर्षिः शोभते १७
4. Translate the following sentences into Sanskrit:

a. Since the guest enjoyed the fruit, (therefore) he returns to the house again.

b. Having smiled, Sītā spoke to the beautiful girl.

c. Having come from the elephant, the boy approached that village.

d. He understands that the man has a son.

e. After drinking the water from the fruit, the girl stands up.
f. When the moon shines, then you see shadows in the forest.

g. When the boy sees the elephant, then he smiles and laughs.

h. The man and his wife enjoy that beautiful house.

i. When his son was born, the hero smiled.

j. The girl obtained fruit from the man who is standing.

k. When the sun shines on the moon, then the moon shines on us.
LESSON SIXTEEN

Alphabet: The sandhi rules for final n

Grammar: Nouns in an
The imperfect for √as
The dvandva compound

Vocabulary: Nouns in an
More adjectives
ALPHABET:
SANDHI RULES
FOR FINAL N

1. Now we will learn the sandhi rules for when the first word ends in n. In the majority of cases it remains unchanged. The chart below contains eight rules (a - h) in which n changes.

2. For each rule, those letters in the alphabet that are in bold represent the first letter of the second word, which causes the change. The letters outside the alphabet are the change the n undergoes. See the examples on the following pages.

<table>
<thead>
<tr>
<th>preceding n becomes</th>
<th>preceding n becomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>a  ā</td>
<td>n (e)</td>
</tr>
<tr>
<td>i  ī</td>
<td>(if preceded by a short vowel)</td>
</tr>
<tr>
<td>u  ū</td>
<td></td>
</tr>
<tr>
<td>ṭ ṭ</td>
<td></td>
</tr>
<tr>
<td>!</td>
<td></td>
</tr>
<tr>
<td>e  ai</td>
<td></td>
</tr>
<tr>
<td>o  au</td>
<td></td>
</tr>
<tr>
<td>ka  kha</td>
<td>ga  gha  ṇa  ā  ā</td>
</tr>
<tr>
<td>ca  cha</td>
<td>ja  jha  ṇa  ā  ā</td>
</tr>
<tr>
<td>(a) ṇś</td>
<td>ca  cha</td>
</tr>
<tr>
<td>(b) ṇś</td>
<td>ta  tha</td>
</tr>
<tr>
<td>(c) ṇś</td>
<td>ta  tha</td>
</tr>
<tr>
<td>pa  pha</td>
<td>ba  bha  ma  ṇa  ā  ā</td>
</tr>
<tr>
<td>ya  ra  la  va  ṇpl (h)</td>
<td></td>
</tr>
<tr>
<td>(d) ṇ (ch) ṇa  sa  sa  ha</td>
<td></td>
</tr>
</tbody>
</table>

end of line
3. Here are examples for each of these eight rules:

(a) \text{तस्मिन् + च = तस्मिन्द्र} \\
tasmin + ca = tasmiṃś ca

\text{नरानू + च = नरांश्र} \\
narān + ca = narāṃś ca

(b) \text{नरानू + ट = नरांश्र} \\
narān + ta = narāṃś ta

(c) \text{नरानू + त्र = नरांश्च्र} \\
narān + tatra = narāṃś tatra

(d) \text{नरानू + शोभन्ते = नरांश्चोभन्ते} \\
narān + śobhante = narān chobhante

or (rarely) \\
\text{नरानू + शोभन्ते = नरांश्चोभन्ते} \\
narān + śobhante = narān śobhante

(e) \text{राजन् + च्रृत्र = राज्ज्व्र} \\
rājan + atra = rājann atra

\text{नरानू + च्रृत्र = नरान्न्र} \\
narān + atra = narān atra
(f) नरान् + जयति = नराङ्गयति
    narān + jayati = narāṅga jayati

(g) नरान् + ड = नरांश्च
    narān + ḍa = narāṅcha

(h) नरान् + लभते = नरांल्लभते
    narān + labhate = narāṅl labhate
Hidden page
2. Note that the only difference between rājan and ātman is that since the tmn combination cannot occur, ātman always keeps the a before the n. Sometimes that a may be long. If so, the form is considered strong. The neuter is similar to the masculine:

Stem: nāman (neuter) name

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Nominative Plural</th>
<th>Nominative Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nāma</td>
<td>nāmi/nāmani</td>
<td>nāmāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>nāma</td>
<td>nāmi/nāmani</td>
<td>nāmāni</td>
</tr>
<tr>
<td>Inst.</td>
<td>nāmnā</td>
<td>nāmabhyaṃ</td>
<td>nāmabhīḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>nāmne</td>
<td>nāmabhyaṃ</td>
<td>nāmabhyaḥ</td>
</tr>
<tr>
<td>Abl.</td>
<td>nāmnah</td>
<td>nāmabhyaṃ</td>
<td>nāmabhyaḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>nāmnah</td>
<td>nāmnah</td>
<td>nāmnām</td>
</tr>
<tr>
<td>Loc.</td>
<td>nāmnī/nāmanī</td>
<td>nāmnah</td>
<td>nāmasu</td>
</tr>
<tr>
<td>Voc.</td>
<td>nāman/nāma</td>
<td>nāmi/nāmani</td>
<td>nāmāni</td>
</tr>
</tbody>
</table>
THE IMPERFECT FOR \( \sqrt{as} \)

<table>
<thead>
<tr>
<th></th>
<th>( \sqrt{as} )</th>
<th>( \sqrt{as}t )</th>
<th>( \sqrt{as}n )</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>( \sqrt{as}t )</td>
<td>( \sqrt{as}t )</td>
<td>( \sqrt{as}t )</td>
</tr>
<tr>
<td></td>
<td>( \sqrt{as}t )</td>
<td>( \sqrt{as}m )</td>
<td>( \sqrt{as}n )</td>
</tr>
<tr>
<td>2nd</td>
<td>( \sqrt{as}h )</td>
<td>( \sqrt{as}m )</td>
<td>( \sqrt{as}a )</td>
</tr>
<tr>
<td>1st</td>
<td>( \sqrt{as}m )</td>
<td>( \sqrt{as}v)</td>
<td>( \sqrt{as}m )</td>
</tr>
</tbody>
</table>

Remember that these are not the endings, but the entire verb.

THE DVANDVA COMPOUND

4. Now we will begin our study of compounds (samāsa). Sanskrit has several different types of compounds, which are members joined together to create one unit. In devanāgarī, compounds are written without a break. With transliteration, in this text the members of a compound are joined by a hyphen, when sandhi permits. For example:

\[ \text{एक्वचन} \quad \text{eka-vacana} \quad \text{(singular number)} \]

5. Nominal compounds join nouns, adjectives, or pronouns. They are usually formed by taking the base form (nara, phala, etc.) and putting them together, using sandhi rules. Generally only the last member is declined, and prior members have loss (luk) of case ending (sup).

6. The first type of compound that we will study is the dvandva compound. A dvandva (related to the word “dual”) is a series of
equal items that would normally be joined by “and.” For example, “Sītā and Rāma” could be written as a dvandva compound:

सीतारामोि
sītā-rāmau

7. All compounds may undergo an analysis (vigraha), which is how the words would appear if the compound were dissolved. For example:

सीतारामोि   vigraha:   सीता रामश
sītā-rāmau   sītā rāmaś ca
“Sītā-Rāma” analysis:   Sītā and Rāma

8. This dvandva (above) is called an itaretara-dvandva, because it names its members in a distributive sense. (See #13.) In it, the last member is in the dual because two persons are named.

9. If more than two persons are named, the last member is in the plural. For example:

आचार्येशिष्या:   vigraha:   आचार्य: शिष्याश
ācārya-śisyāḥ   ācāryaḥ śisyāś ca
“teacher-students” analysis:   the teacher and students

10. A dvandva with three members is always plural. For example:

आद्रवजमृगा:   vigraha:   आद्रवो गजो मृगाश
aśva-gaja-mṛgāḥ   aśvo gajo mṛgāś ca
“horse-elephant-deer” analysis:   horse, elephant and deer
Hidden page
prior to the last member of the compound. Some words, such as 
rajan, take the -a ending as a prior member and also as the last 
member of the compound. For example:

राजरामी
rāja-rāmau  The king and Rāma

रामराजी
rāma-rājau  Rāma and the king

THE NEGATIVE COMPOUND

15. Another type of compound is negating, or the negative compound 
(naṇi, or negative samāsa). A noun can be negated by placing a 
before it. For example:

विद्या
vidyā  knowledge

अविद्या
avidyā  ignorance

16. A gerund is also negated with a. If the gerund begins with a, and 
there is no prefix, the ending is -tvā. For example:

अगत्वा
agatvā  not having gone

17. If the word begins with a vowel, then it is negated with an. For 
example:

अनुदित्वा
anuditvā  not having spoken
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अत्मा</td>
<td>Self (usually has capital “S”)</td>
</tr>
<tr>
<td>atma (mas.)</td>
<td>(follows the an declension)</td>
</tr>
<tr>
<td>कर्म</td>
<td>action (an declension)</td>
</tr>
<tr>
<td>karma (n.)</td>
<td></td>
</tr>
<tr>
<td>कृष्णा</td>
<td>black</td>
</tr>
<tr>
<td>krṣṇa mf(ā)n (adj.)</td>
<td></td>
</tr>
<tr>
<td>कृष्णा:</td>
<td></td>
</tr>
<tr>
<td>krṣṇah (mas. noun)</td>
<td>Krṣṇa</td>
</tr>
<tr>
<td>नाम</td>
<td>name (an declension)</td>
</tr>
<tr>
<td>nāma (n.)</td>
<td></td>
</tr>
<tr>
<td>प्रिय</td>
<td>dear, beloved</td>
</tr>
<tr>
<td>priya mf(ā)n (adj.)</td>
<td></td>
</tr>
<tr>
<td>रमाणीय</td>
<td>pleasant</td>
</tr>
<tr>
<td>ramanīya mf(ā)n (adj.)</td>
<td></td>
</tr>
<tr>
<td>राजा</td>
<td>king (an declension)</td>
</tr>
<tr>
<td>rājā (mas.)</td>
<td></td>
</tr>
<tr>
<td>शुक्ल</td>
<td>white</td>
</tr>
<tr>
<td>sukla mf(ā)n (adj.)</td>
<td></td>
</tr>
<tr>
<td>शोभन</td>
<td>shining, bright, beautiful</td>
</tr>
<tr>
<td>sobhana mf(ā or ī)n (adj.)</td>
<td></td>
</tr>
</tbody>
</table>
EXERCISES

1. Memorize the sandhi rules for final n.

2. Memorize the masculine and neuter for the an declension.

3. Memorize the imperfect of √as.

4. Review the formation of dvandva compounds.

5. Translate the following sentences into English:
   a. कृष्णोऽभ्रमणज्ञानगोपायत् १।

   b. त्रियो राजा रामो ग्रामस्य बालानस्मयत् २।

   c. कन्या प्रजां सूर्याच्छायायागोपायत् ३।

   d. य आत्मानं बोधति स कर्माशि रमते ४।

   e. प्रजा कृष्णास्याश्रयस्य कर्माहिसत् ५।

   f. यदा सा तस्य नामावदत्तदा बाल उदतितिष्ठत् ६।

   g. प्रियं तस्य पुत्रमुपगत्य वीरोऽस्मयत् ७।
Hidden page
LESSON SEVENTEEN

Alphabet: The sandhi rules for final t

Grammar: Nouns ending in र and the future tense

Vocabulary: Nouns in र
Hidden page
(b) रामात् + ट = रामाट
   rāmāt + ta = rāmāṭ ta

(c) रामात् + शास्त्रम् = रामाच्छास्त्रम्
   rāmāt + śastram = rāmāc chāstram

(d) रामात् + मन्यते = रामामन्यते
   rāmāt + manyate = rāmān manyate

(e) रामात् + जलम् = रामाजललम्
   rāmāt + jalam = rāmāj jalam

(f) रामात् + ड = रामाट
   rāmāt + ḍa = rāmāḍ ḍa

(g) रामात् + लभते = रामाल्लभते
   rāmāt + labhate = rāmāl labhate

(h) रामात् + हस्तः = रामाद्हस्तः
   rāmāt + hastaḥ = rāmād dhastaḥ
1. Here is the declension for nouns ending in ṛ. These nouns are usually an agent of action or a relation, such as father or mother.

Stem: dāṭṛ (masculine) giver; svasṛ (feminine) sister

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Ablative</th>
<th>Locative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dāṭā</td>
<td>dāṭārau</td>
<td>dāṭāraḥ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>dāṭāram</td>
<td>dāṭārau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>dāṭrā</td>
<td>dāṭṛbhyām</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>dāṭre</td>
<td>dāṭṛbhyām</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>dāṭuḥ</td>
<td>dāṭṛbhyām</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>dāṭuḥ</td>
<td>dāṭroḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>dāṭari</td>
<td>dāṭroḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>dāṭar</td>
<td>dāṭārau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Singular | Dual | Plural
2. Father, mother, and brother have a weaker form (looking at the second syllable) in the nominative and vocative (dual and plural), and the accusative (singular and dual):

Stem: pitṛ (mas.) father; mātṛ (fem.) mother; bhrāṭṛ (mas.) brother

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pitā</td>
<td>pitārau</td>
<td>pitaraḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pitaram</td>
<td>pitārau</td>
<td>pitṛn bhrāṭṛn mātṛḥ</td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pitar</td>
<td>pitarau</td>
<td>pitaraḥ</td>
</tr>
</tbody>
</table>

3. In a few but frequently used dvandva compounds of pairs, such as “mother and father,” the first word usually ends in ā, the nominative singular. For example:

मातापितरौ
mātā-pitarau mother and father

THE FUTURE TENSE 4. Now we will study the future tense. Sometimes the present indicative may indicate the immediate future. For example:

गच्छामि
gacchāmi I will go

5. More often, the simple future is used. The future tense (itr) is used for any future action. It is formed by adding sya or isya to the
strengthened root. (Remember that s becomes š when immediately preceded by any vowel except a or ā. See internal sandhi, p. 142.)

6. Most roots are strengthened by adding guṇa changes to the vowel. (See page 167.) The standard active and middle endings are then added.

7. Here is the third person singular future for some of the verbs we have learned:

<table>
<thead>
<tr>
<th>Root</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>upa + √gam</td>
<td>upagamiśyati</td>
<td>he will approach</td>
</tr>
<tr>
<td>√gam</td>
<td>gamiśyati</td>
<td>he will go</td>
</tr>
<tr>
<td>√gup</td>
<td>gopsyati</td>
<td>he will protect</td>
</tr>
<tr>
<td>√cint</td>
<td>cintaiśyati -te</td>
<td>he will think</td>
</tr>
<tr>
<td>√ji</td>
<td>jeśyati</td>
<td>he will conquer</td>
</tr>
<tr>
<td>√dṛś</td>
<td>draksiśyati</td>
<td>he will see</td>
</tr>
<tr>
<td>√nī</td>
<td>neśyati -te</td>
<td>he will lead</td>
</tr>
<tr>
<td>√paṭh</td>
<td>paṭhiśyati</td>
<td>he will read</td>
</tr>
<tr>
<td>√paś</td>
<td>draksiśyati</td>
<td>he will see</td>
</tr>
<tr>
<td>√pā</td>
<td>pāsyati</td>
<td>he will drink</td>
</tr>
<tr>
<td>Root</td>
<td>Infinitive</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td>---------------</td>
</tr>
<tr>
<td>√prach</td>
<td>prakṣyati</td>
<td>he will ask</td>
</tr>
<tr>
<td>√budh</td>
<td>bodhiṣyati -te</td>
<td>he will know</td>
</tr>
<tr>
<td>√bhū</td>
<td>bhaviṣyati</td>
<td>he will be</td>
</tr>
<tr>
<td>√man</td>
<td>maṃsyate</td>
<td>he will think</td>
</tr>
<tr>
<td>√ram</td>
<td>raṃsyate</td>
<td>he will enjoy</td>
</tr>
<tr>
<td>√labh</td>
<td>lapsyate</td>
<td>he will obtain</td>
</tr>
<tr>
<td>√vad</td>
<td>vadiṣyati</td>
<td>he will speak</td>
</tr>
<tr>
<td>√vas</td>
<td>vatsyati</td>
<td>he will live</td>
</tr>
<tr>
<td>√śubh</td>
<td>śobhiṣyate</td>
<td>he will shine</td>
</tr>
<tr>
<td>√sev</td>
<td>seviṣyate</td>
<td>he will serve</td>
</tr>
<tr>
<td>√sthā</td>
<td>sthāsyati</td>
<td>he will stand</td>
</tr>
<tr>
<td>√smi</td>
<td>smeṣyate</td>
<td>he will smile</td>
</tr>
<tr>
<td>√smṛ</td>
<td>smariṣyati</td>
<td>he will remember</td>
</tr>
<tr>
<td>√has</td>
<td>hasiṣyati</td>
<td>he will laugh</td>
</tr>
</tbody>
</table>
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EXERCISES

1. Memorize the sandhi rules for final t.

2. Memorize the declension for nouns ending in r.

3. Make yourself familiar with the future third person singular forms.

4. Translate the following sentences into English:

   a. मम पिता तत्र गमिष्यतीति बालस्तस्य मातरमवदद्वत् ११।

   b. कदा तव भ्राता जलं लप्पतं इति पितापृच्छत् १२।

   c. पितामातृरी जलाल्कुलं गोप्यत्: १३।

   d. कदा वनादागमिष्यतीति रामस्तस्य भ्रातरम्पृच्छत् १४।

   e. तस्य पितरं सेवित्वा रामो राजा भविष्यति १५।
5. Translate the following sentences into Sanskrit:

a. When my sister was born, she smiled at my mother.

b. My family’s name is from the name of a seer.

c. “When will I speak to the king?” her father thought.

d. Her father’s wife is her mother.
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LESSON EIGHTEEN

Alphabet: All remaining sandhi rules

Grammar: Nouns in u
The karmadhāraya and tatpuruṣa compound
Summary of compounds

Vocabulary: Nouns in u, more adjectives
1. We will now study the remaining **sandhi** rules, which include final **r**, **p**, **ṭ**, **k**, **ṅ**, **ṇ**, and initial **ch**.

2. Here are the rules for final **r**:
   
   (a) Before a word beginning with a voiced letter, the **r** remains the same. For example:

   \[
   पुनर् + गच्छति = पुनर्गच्छति
   \]
   
   \[
   punar + gacchati = punar gacchati
   \]

   \[
   पुनर् + ग्रागच्छति = पुनरागच्छति
   \]

   \[
   punar + āgacchati = punar āgacchati
   \]

   (b) Before an unvoiced letter or the end of a line, **r** follows the same rules as final **s**. For example:

   \[
   पुनर् + पुनर् = पुन: पुन:
   \]

   \[
   punar + punar = punah punah
   \]

   \[
   पुनर् + तत्र = पुनस्तत्र
   \]

   \[
   punar + tatra = punas tatra
   \]

   (c) Final **r**, whether original or derived from **s**, cannot stand before another **r**. The final **r** is dropped and the vowel before it made long if it is short. For example:

   \[
   पुनर् + राम: = पुना राम:
   \]

   \[
   punar + rāmāḥ = punā rāmāḥ
   \]
3. Here are the rules for final ṁ, ṭ, and ḷ:
   (a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same. For example:

   ऋष्कः + वेद = ऋग्वेद
   ṭk + veda = ṭg veda

   ऋष्कः + संहिता = ऋक्संहिता
   ṭk + saṁhitā = ṭk saṁhitā

   (b) Before a nasal these letters become the nasal of their row (varga). For example:

   सुप् + नाम = सुम्राम
   sup + nāma = sumnāma

   (c) Before h these letters become voiced and the h becomes their voiced aspirated counterpart. For example:

   वाकः + हसति = वाग्हसति
   vāk + hasati = vāg ghasati

4. Here is the rule for final ū and ū:
   (a) Like final ū, final ū becomes ūn before vowels if the ū is preceded by a short vowel. Also, final ū becomes ūn if the ū is preceded by a short vowel.

5. Here is the rule for initial ch:
   (a) Initial ch becomes cch if the first word ends in a short vowel. The ch also becomes cch after ā and mā. For example:
कुत्र + छाया = कुत्र छाया
kutra + chāyā = kutra cchāyā

6. Ambiguities can sometimes be created by sandhi. Two different sets of words could appear the same after sandhi has been applied. For example:

राम + एव = राम एव
rahā + eva = rāma eva

रामेन + एव = राम एव
rāmen + eva = rāma eva

बाल + न = बाला न
bālā + na = bālā na

बालन + न = बाला न
bālan + na = bālā na

You can usually judge from the context of the sentence which words are correct.
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(b) karmadhāraya (sāmānādhikaraṇa-tatpuruṣa). Both members refer to the same object and therefore would be in the same case if the compound were dissolved. For example, śukla-mālā, "the white garland." If the first member is a number, it is called a dvīgu. For example, dvī-vacana, "dual number."

c) upapada. The second member is an adjusted verbal root. For example, brahma-vit, "the knower of brahman."

d) naṅ. This is a tatpuruṣa compound in which na is reduced to a or an, used to negate. For example, avidyā, "ignorance." (See p. 213.)

e) prādi. The first member is one of the twenty upasargas given by Pāṇini, which he listed as beginning with pra. (See pps.197–199.) The entire compound is used as a nominal. For example, anusvāra, "after-sound."

f) gati. The first member is another type of prefix, called gati, and the entire compound is used as a nominal. For example, antaryāmin, "inner ruler."

(3) bahuvṛhi. In this compound, the actual principal is outside of the compound. The compound serves as an adjective, describing something else. The members may be in the same or different cases. For example, mahā-rathah, "having a great chariot," means one whose chariot is great, or a "great hero." To use an example in English, "redcoat," meaning "having a red coat," refers to a person whose coat is red, or a British soldier.

(4) avyayībhāva. This compound usually begins with an indeclinable. The entire compound is used as an adverb. For example, yathānāma, "by name."
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<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अल्प</td>
<td>aipplesome</td>
</tr>
<tr>
<td>गुरु</td>
<td>heavy</td>
</tr>
<tr>
<td>गुरु</td>
<td>teacher</td>
</tr>
<tr>
<td>धनु</td>
<td>cow</td>
</tr>
<tr>
<td>पूर्ण</td>
<td>full</td>
</tr>
<tr>
<td>बहु</td>
<td>much, many</td>
</tr>
<tr>
<td>शत्रु</td>
<td>enemy</td>
</tr>
<tr>
<td>शीघ्र</td>
<td>swift</td>
</tr>
<tr>
<td>वेतु</td>
<td>cause, motive</td>
</tr>
</tbody>
</table>
EXERCISES

1. Memorize the last of the sandhi rules.

2. Memorize the declension for u.

3. Review how to form karmadhāraya and tatpurusā compounds and memorize the short forms of the pronouns used in those compounds.

4. Translate the following sentences into English:
   
a. शुक्लधेनुरायण तिष्ठति जलं च पिवति ॥

   b. ऋषिः शत्रुमञ्जयः ॥

   c. यदि वनं फलस्य पूर्णमिति तदा धेनवस्त्रन्त गच्छन्ति ॥

   d. मन्नमातायं पुस्तकं पठति तत्र रमंते च ॥

   e. बहुसुस्तस्य दाता गुरुः ॥

   f. ऋत्पवालः शुक्लसूर्यं इव शोभते ॥
5. Translate the following sentences into Sanskrit:

a. The beautiful little cow drank water from the pond.

b. The swift black horse stands in the little village.
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ANSWERS TO EXERCISES

LESSON ONE

5. a. You ask and he goes.
   b. I go and I ask. (or) I go and ask.
   c. He asks and he goes. (or) He asks and goes.
   d. You go and I ask.
   e. He asks and I ask. (or) He and I ask.
   f. You go and he goes. (or) You and he go.
   g. I ask and you go.
   h. He asks and I go.

6. a. gacchāmi pṛechāmi ca (or) gacchāmi ca pṛechāmi ca
   b. pṛechasi gacchati ca (ca may also go in the middle.)
   c. pṛechati gacchasi ca
   d. gacchati pṛechati ca
   e. pṛchasi
   f. pṛechāmi ca gacchasi ca (or) pṛechāmi gacchasi ca
   g. gacchāmi gacchasi ca
   h. gacchati gacchasi ca
LESSON TWO

5.  a.  Where do we two live?
    b.  You are and we two are.
    c.  I live and those two remember.
    d.  You two ask and he remembers.
    e.  Where are we two going?
    f.  Where am I?
    g.  Where am I going? (or) Where do I go?
    h.  I ask and he remembers.
    i.  You live and we two go.
    j.  Where are you going? (or) Where do you go?

6. Use only one verb. The auxiliary verb "are" need not be translated when there is another verb.

(Just observe the sentences in parentheses, written with the sandhi included.)

a.  kutra gacchathāḥ
    (kutra gacchathāḥ)

b.  vasāmi vasataḥ ca
    (vasāmi vasataś ca)

c.  pṛcchāvaḥ smarataḥ ca
    (pṛcchāvaḥ smarataś ca)

d.  gacchasi gacchati ca
    (gacchasi gacchati ca)
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LESSON THREE

5. a. He speaks and I do not speak. (or) He says and I do not say.
   b. You two speak and those two remember.
   c. They do not go.
   d. We all stand and go.
   e. You two are and you two live. (or) You two are and live.
   f. Where are you?
   g. They stand and go. (or) They stand and they go.
   h. He does not ask and he does not speak.

6. (All the following sentences are written the same with sandhi.)

   a. kutra gacchanti
   b. na vadāmaḥ
   c. prēchati ca vadanti ca
   d. kutra tiṣṭhāmaḥ
   e. kutra vasataḥ
   f. na gacchāmaḥ
   g. prēchāmi smaranti ca
   h. kutra bhavāmaḥ
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LESSON FIVE

4. a. Where do the heroes stand?
   b. There, together with the elephant, are the two boys.
   c. The king goes to the horse.
   d. With the horse, the hero goes to the kings.
   e. Rāma lives with the deer.
   f. The boys go together with the elephants.
   g. The men speak to the son.
   h. The heroes ask Rāma about all the deer.
   i. The boy goes there for the king.

5. a. bālāḥ āsvān gacchanti
   (bālā āsvān gacchanti)
   b. putraḥ mṛgam nṛpaṁ prcchati
      (putro mṛgam nṛpaṁ prcchati)
   c. nṛpaḥ naram smarati
      (nṛpo naram smarati)
   d. putreṇa saha vīraḥ vasati
      (putreṇa saha viro vasati)
   e. bālo nṛpaṁ prcchati nṛpaḥ ca smarati
      (bālo nṛpaṁ prcchati nṛpaḥ ca smarati)
   f. putreṇa saha tatra gajāḥ na bhavanti
      (putreṇa saha tatra gajāḥ na bhavanti)
LESSON FIVE  
(CONTINUED)

g. kutra rāmaḥ vasati  
(kutra rāmo vasati)

h. nṛpaḥ vīraḥ vā bālāṃ vadati  
(nṛpo vīro vā bālāṃ vadati)

i. vīraḥ bālāya gacchati  
(vīro bālāya gacchati)

j. tatra gajāḥ aśvaiḥ saha bhavanti  
(tatra gajā aśvaiḥ saha bhavanti)

k. nṛpaṁ smarāmi  
(nṛpaṁ smarāmi)

l. tatra bālena saha gacchasi  
(tatra bālena saha gacchasi)

6. a. The hero goes with the horses.
    b. The men go there for the king.
    c. The two heroes stand and speak.
    d. All the deer live there.
    e. Where does the king go with the two boys?
    f. Rāma asks the son about the horse.
    g. The elephants are not standing there.
    h. The hero speaks to the boy about the king.
    i. The elephant lives with the deer and the horses.
    j. Where are we standing?
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LESSON SEVEN

1. a. purāṇa  
   b. gandharva  
   c. chandaḥ  
   d. vyākaraṇa  
   e. gacchati  
   f. candra  
   g. jyotisha  
   h. kalpa  
   i. aśva  
   j. putrasya  
   k. śisyah  
   l. tiṣṭhanti

3. a. the men (mas., nom., pl.)  
   b. the hands (mas., nom., dual or mas., acc., dual)  
   c. of the boys (mas., gen., pl.)  
   d. from the king (mas., abl., sing.)  
   e. for Rāma (mas., dat., sing.)  
   f. with the deer (mas., inst., sing.)  
   g. with the elephants (mas., inst., pl.)  
   h. the heroes (mas., acc., pl.)  
   i. in the villages (mas., loc., pl.)  
   j. for the teacher (mas., dat., sing.)

4. a. The student sees the moon and the sun.  
   b. O Rāma! The elephants are standing in the village.  
   c. “The hero lives in the village,” the teacher tells the student.  
   d. “Where is the moon?” the son asks.  
   e. The two boys are standing there on the elephant.  
   f. “Son, where is the moon?” the hero asks the boy.  
   g. The student of the teacher stands and speaks.  
   h. Without Rāma the heroes come from the village.  
   i. The hero’s boy thinks that he lives in the village.
LESSON SEVEN (CONTINUED)

5.  a. bālāḥ grāmaṃ gacchanti iti nṛpaḥ vīraṃ vadati
   (bālā grāmaṃ gacchanti iti nṛpo vīraṃ vadati)
   
b. nṛpeṇa vinā bālāḥ āgacchanti
   (nṛpeṇa vinā bālā āgacchanti)
   
c. vīrasya haste putraḥ bhavati
   (vīrasya haste putro bhavati)
   
d. kutra bhavāmi iti bālaḥ cintayati
   (kutra bhavāmi iti bālaś cintayati)
   
e. kutra narāḥ bhavanti iti vīrasya putram pṛcchati
   (kutra narā bhavantīti vīrasya putram pṛcchati)
   
f. sūryaḥ candraḥ na bhavati iti ācāryaḥ śiṣyaṃ vadati
   (sūryaś candro na bhavatītyācāryaḥ śiṣyaṃ vadati)
   
g. grāme nṛpaḥ vasati
   (grāme nṛpo vasati)
   
h. tatra nṛpasya gajāḥ bhavanti
   (tatra nṛpasya gajā bhavanti)

6.  a. The boy goes to the village without Rāma.
   
b. Where are the king’s elephants?
   
c. “Here I am,” the boy says to the man.
   
d. Without the sun you cannot see the moon.
   
e. The teacher speaks to the students.
LESSON SEVEN
(CONTINUED)

f. "I see the moon," the boy thinks.

g. Here comes the king of the villages.

h. The king sees the horse of the hero.

i. "Where are the sun and the moon?" the boy asks.

j. The students do not remember the man.

7. a. कुट्र गच्छसि इति बालः नृपस्य पुत्रम्

पृच्छति।

kutra gacchasi iti bālaḥ nṛpasya putram pṛcchatī
(kutra gacchāṣī bālo nṛpasya putram pṛcchatī)

b. मृगी ग्रामेभवतः।

mṛgau grāme bhavataḥ
(mṛgau grāme bhavataḥ)

c. ऋचार्यों: वीरस्य पुत्रम् वदति।

ācāryaḥ vīrasya putram vadati
(ācāryo vīrasya putram vādāti)

d. नृपः सूर्यम् चन्द्रम् च पश्यति।

nṛpaḥ sūryam candram ca paśyati
(nṛpaḥ sūryaṁ candraṁ ca paśyati)

e. सूर्यः बिना चन्द्रम् न पश्याम्।

sūryeṇa vinā candram na paśyāmaḥ
(sūryeṇa vinā candraṁ na paśyāmaḥ)
Hidden page
LESSON SEVEN

(Continued)

8. 1. ṛṣi (seer)
13. citta-vṛtti

   (impulse of the mind)

2. āsana (seat)
14. avidyā (ignorance)

3. ahaṃkāra (ego, "I maker")
15. avyakta (unseen)

4. guṇa (quality)
16. dhāraṇā (steadiness)

5. jñāna (knowledge)
17. ātman (the Self)

6. kuru-kṣetra (field of the Kurus)
18. ānanda (bliss)

7. karma (action)
19. aṣṭāṅga-yoga (eight limbs of yoga)

8. dhyāna (meditation)
20. tat tvam asī (thou art that)

9. darśana (vision, or system of philosophy)
21. nāma-rūpa (name and form)

10. duḥkha (pain)
22. upaniṣad (sit down near)

11. veda (knowledge)
23. nitya (eternal)

12. citta (mind)
24. dharma (duty, or that which upholds)
LESSON EIGHT

2. a. पुन्तेश्वार्त
b. सहाचार्यः
c. तत्त्वेति
d. इत्यंत्र

e. इत्याचार्यः

f. देवाचार्याचार्यः
g. नरेश्वत्र
h. वन इति
i. फलानीति
j. स्मरत्वत्र

3. a. gacchati iti
b. gajau āgacchataḥ
c. pṛechati āgacchati ca
d. gacchāmi iti
e. haste iti

f. nṛpasya aśvah
g. aśve atra
h. kutra aśvah
i. kutra iti
j. gacchatī atra

5. a. Rāma goes from the village to the forest.

b. Immortality is the fruit of knowledge.

c. “Knowledge is truth,” the boys read in the scripture.

d. “You are the sons of immortality,” the teacher tells the students.

e. How do the teachers remember the hymns?

f. Rāma says that he sees the truth in the scriptures.
LESSON EIGHT  
(CONTINUED)

6. 
6a. gajaḥ vanasya nṛpaḥ na bhavati  
gajaḥ vanasya nṛpaḥ na bhavati (with vowel sandhi)

(गज़: वनस्य नृपः न भवति ।) (with vowel sandhi)  
(गज़ो वनस्य नृपो न भवति ।) (complete sandhi)

b. katham candram paśyasi  
katham candram paśyasi

कथम् चन्द्रम् पश्यसि ।

(कथं चन्द्रं पश्यसि ।) (with complete sandhi)

c. mṛgam paśyāmi iti rāmaḥ cintayati  
mṛgam paśyāmiti rāmaḥ cintayati

मृगम् पश्यामीति रामः चिन्तयति ।

(मृगं पश्यामीति रामश्चिन्तयति ।)

d. phalam bālasya hastayoḥ bhavati (or phalāni)  
phalam bālasya hastayoḥ bhavati

फलम् बालस्य हस्तयोऽभवति ।

(फलं बालस्य हस्तयोभवति ।)
LESSON EIGHT  
(CONTINUED)

e. katham rāmeṇa vinā nṛpaḥ vasati  
katham rāmeṇa vinā nṛpaḥ vasati  

कथम् रामेश विना नृपः वसति ।  

(कथं रामेश विना नृपो वसति ।)

f. rāmaḥ nṛpaḥ bhavati  
rāmaḥ nṛpaḥ bhavati  

रामः नृपः भवति ।  

(रामो नृपो भवति ।)

g. nṛpaḥ rāmaḥ bhavati  
nṛpaḥ rāmaḥ bhavati  

नृपः रामः भवति ।  

(नृपो रामो भवति ।)

h. vīraḥ amṛtānām grāme vasati  
vīraḥ amṛtānām grāme vasati  

वीरः अमृतानाम् ग्रामे वसति ।  

(वीरोज्ञानां ग्रामे वसति ।)

7. a. How can the men see the king without the sun?  

b. The students’ teacher reads the book.
c. “Here in the forest is fruit,” the boy says to the hero.

d. The deer lives in the forest and the elephant lives in the village.

e. “Knowledge is not in the book,” the teacher says.

f. Without the book the student remembers the knowledge.

g. “Rāma, where are you going with the deer?” the son asks.

h. The man reads the book to the boy.

8. a. kutra amṛtasya jñānam paṭhasi
kutrāmṛtasya jñānam paṭhasi (with vowel sandhi)

कुन्त्रामृतस्य ज्ञानम् पठसि। (with vowel sandhi)

(कुन्त्रामृतस्य ज्ञानं पठसि) (with complete sandhi)

b. katham asvaiḥ vinā rāmah vanam gacchati
katham asvaiḥ vinā rāmah vanam gacchati

कथम् ऋश्वेः विनः रामः वनं गच्छति।

(कथमश्वेविनः रामो वनं गच्छति)

c. pustake sūktāni bhavanti iti ācāryaḥ śisyān vadati
pustake sūktāni bhavantīty ācāryaḥ śisyān vadati

पुस्तके सूक्तानि भवन्तीत्याचार्यः शिष्यान् वदति।

(पुस्तके सूक्तानि भवन्तीत्याचार्यः शिष्यान्वदति)
d. rāmaḥ satyam paśyati satyam ca vadati
   rāmaḥ satyam paśyati satyam ca vadati

(रामः सत्यम् पश्यति सत्यम् च वदति ।)

(रामः सत्यं पश्यति सत्यं च वदति ।)

e. sūryam candram ca paśyāmi iti nṛpasya putraḥ vadati
   sūryam candram ca paśyāmīti nṛpasya putraḥ vadati

(सूर्यं चन्द्रं च पश्यामीति नृपस्य पुत्रः वदति ।)

(सूर्यं चन्द्रं च पश्यामीति नृपस्य पुत्रो वदति ।)

f. jñānena vinā tatra ācāryāḥ śīṣyāḥ vā na bhavanti
   jñānena vinā tatrācāryāḥ śīṣyāḥ vā na bhavanti

(ज्ञानेन विना तत्राचार्याः: शिष्याः: वा न भवन्ति ।)

(ज्ञानेन विना तत्राचार्याः: शिष्याः वा न भवन्ति ।)

g. vīrāḥ amṛtam bālāṃ vadati
   vīrāḥ amṛtam bālāṃ vadati

(वीरः अमृतम् बालान् वदति ।)

(वीरोऽमृतं बालान्वदति ।)
h. grāmatā asvāh gajāh bālāh ca āgacchanti
grāmatā asvāh gajāh bālāh cāgacchanti

ग्रामात् ऋष्ट्र्कः गजाः बालाः चागच्छन्ति।

(ग्रामाध्वकः गजाः बालाः गच्छन्ति।)

9. 1. purāṇa
   (ancient)

2. rāma
   (Rāma, hero of the Rāmāyaṇa)

3. puruṣa
   (man, or consciousness)

4. prakṛti
   (nature)

5. prajñā
   (intelligent)

6. sītā
   (Sītā, Rāma’s wife)

7. sukham
   (happiness)

8. saṃyama
   (last three of the eight limbs of yoga)

9. saṃsāra
   (creation)

10. saṃskāra
    (impression)

11. saṃskṛta
    (perfected, put together)

12. satyam
    (truth)

13. rāma-rājya
    (kingdom of Rāma)

14. rāmāyaṇa
    (life of Rāma)

15. śiśya
    (student)

16. sthita-prajñā
    (man of established intellect)

17. bhagavad-gītā
    (Song of the Lord)

18. samādhi
    (even intelligence)

19. yoga
    (union)

20. buddha
    (Buddha)

21. mahābhārata
    (Great India)

22. prajñāparādha
    (mistake of the intellect)

23. vedānta
    (culmination of the Veda)

24. veda-līlā
    (play of knowledge)
THE MONKEY AND THE CROCODILE

1. tatra gāṅgāyāṁ kumbhīraḥ bhavati
   (tatra gāṅgāyāṁ kumbhīro bhavati)

2. vānaraḥ taṭe vasati
   (vānaras taṭe vasati)

3. vānaraḥ phalāni kumbhīrāya nikśipati
   (vānaraḥ phalāni kumbhīrāya nikśipati)

4. kumbhīraḥ phalāni khādati
   (kumbhīraḥ phalāni khādati)

5. bhāryā vānarasya hṛdayam icchati
   (bhāryā vānarasya hṛdayam icchati)

6. hṛdayam vrkṣe bhavatīti vānaraḥ vadati
   (hṛdayaṁ vrkṣe bhavatīti vānaro vadati)

7. kaścit hṛdayam corayatīti vānaraḥ vadati
   (kaścid dhṛdayaṁ corayatīti vānaro vadati)

8. evam kumbhīraḥ vānaraḥ ca mitre tiṣṭhataḥ
   (evam kumbhīro vānaraś ca mitre tiṣṭhataḥ)

1. There is a crocodile in the Ganges.

2. A monkey lives on the bank (of the river).
3. The monkey throws down fruit for the crocodile.

4. The crocodile eats the fruit.

5. The wife wants (to eat) the monkey's heart.

6. "The heart is in the tree!" the monkey says.

7. "Someone steals the heart," the monkey says.

8. Therefore, the crocodile and the monkey remain friends (stand in friendship).
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h. ज्ञानेन विना दुःखम् भवति।

(शानेन विना दुःखम् भवति।)

i. ग्रामात् न उग्राच्छामि इति नृपस्य पुत्र: बदति।

(ग्रामात् नाग्राच्छामीति नृपस्य पुत्रो बदति।)

j. चीरः वालः च वने वसतः।

(चीरो वालश्च वने वसतः।)
1. ayodhyāyām daśaratho nāma nrpo vasati
   (ayodhyāyāṁ daśaratho nāma nrpo vasati)

2. daśarathasya catvāraḥ putrā bhavanti
   (daśarathasya catvāraḥ putrā bhavanti)

3. putrā rāmo bharato lakṣmaṇaḥ śatrughno bhavanti
   (putrā rāmo bharato lakṣmaṇaḥ śatrughno bhavanti)

4. rāmaḥ sundaraḥ śānto vīraś ca bhavati
   (rāmaḥ sundaraḥ śānto vīraś ca bhavati)

5. nrpo rāme snihyati
   (nrpo rāme snihyati)

6. rāmo mithilām lakṣmaṇena saha gacchati
   (rāmo mithilāṁ lakṣmaṇena saha gacchati)

7. tatra rāmaḥ sītāṁ paśyati
   (tatra rāmaḥ sītāṁ paśyati)

8. sītāyāṁ snihyāmīti rāmo vadati
   (sītāyāṁ snihyāmīti rāmo vadati)

1. In Ayodhyā lives a king named Daśaratha.

2. Daśaratha has four sons.

3. The sons are Rāma, Bharata, Lakṣmaṇa, and Śatrughna.

4. Rāma is beautiful, peaceful, and strong.

5. The king loves Rāma.

6. Rāma goes to Mithilā with Lakṣmaṇa.

7. There Rāma sees Sītā.

8. “I love Sītā,” Rāma says.
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LESSON TEN  
(CONTINUED)

k. धार्मिको नृपो भीतोपस्ति।
The virtuous king is afraid.

l. सुन्दरस्त्वमृ।
You are beautiful.

2. a. The king has a son.

b. Aha! Rāma is speaking again.

c. I am very afraid.

d. Even teachers read books.

e. There is a king named Rāma in the forest.

f. “How do I go to your house?” the student asks.

g. The hero conquers my village.

h. The son obtains water from the beautiful fruit.

i. Without happiness there is suffering.

j. The son thinks that the elephant is beautiful.

3. a. शिष्यः आचार्यार्तं भीतः न आस्ति।
शिष्य आचार्याः द्वीतीतो नास्ति।
 LESON TEN

(CONTINUED)

b. तचम् शाखेभ्यः ज्ञानम् लभसे ।

तवं शाखेभ्यो ज्ञानं लभसे ।

c. तत्र बालः ऋस्ति इति वीरः आचार्य्रम् वदति ।

तत्र बालोस्तीति वीर आचार्यं वदति ।

d. ऋहम् मृगम् आचार्य्रम् पृच्छामि ।

ऋहं मृगमाचार्यं पृच्छामि ।

e. कुन्त्र गच्छसि इति बालः पृच्छति ।

कुन्त्र गच्छसीति बालः पृच्छति ।

f. पुनर् वीरः मम गृहम् ऋगच्छति ।

पुनर्वीरो मम गृहमागच्छति ।

g. तव आचार्यः सत्यम् वदति ।

तवाचार्यः सत्यं वदति ।
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ANSWERS TO EXERCISES

LESSON ELEVEN

1. a. रामेश सह
   with Rāma

   b. शाखाशि
   scriptures

   c. फले चः ऋ रुः स्तः
   The two fruits are on the horse. (The dual ends in a prahr्यa vowel. See page 91.)

   d. स गच्छति
   He goes.

   e. स बाल चः ध्रागच्छताः
   That boy comes.

   f. बालो मामागच्छति
   The boy comes to me.

   g. सा बाला मामागच्छति
   That girl comes to me.

   h. तां गच्छति
   He goes to her.

   i. स बालो गच्छति
   That boy goes.

   j. सा बाला गच्छति
   That girl goes.

   k. स बाल इव गच्छामि
   Like that boy, I go.

   l. च्रहो राम
   Hey Rāma!

   m. तत्स्मिन्नेः स वसति
   He lives in that forest.

   n. सीताया माला
   Sītā’s garland
LESSON ELEVEN  
(CONTINUED)

2. a. That army conquers the king.
   b. Like Rāma, the boy is virtuous.
   c. Your child reads the story.
   d. The children stand in the shadow of the elephant.
   e. Sītā is the daughter of the king.
   f. He serves the teacher's wife.
   g. The king has a daughter.
   h. With knowledge the student obtains immortality.
   i. Like that girl, Sītā goes to the house.

3. a. अःस्ति कण्या सीता नाम तस्मिन् ग्रामे ।
    अःस्ति कण्या सीता नाम तस्मिन्ग्रामे ।

   b. धार्मिकस्य नृपस्य पुत्रिका ऋत्रीव भीता भवति ।
    धार्मिकस्य नृपस्य पुत्रिकातीव भीता भवति ।

   c. पुनर् माम् वदति इति सा प्रजा वदति ।
    पुनर्मां वदतीति सा प्रजा वदति ।
d. Ṛhraḥ Ṛhṛmṛ. tāmṛ. kṛdhāmṛ. sṛmāṁ. iti kṛntyā vṛdṛti.

Ṛhraḥ Ṛhraḥ tān. kṛthiām. sṛmāṁ. iti kṛntyā vṛdṛti.

e. vidṛṇya āmrṛtām. lḥṣe. Ṛvṛṇya dṛ.ḥmṛ. lḥṣe.

vidṛṇyāmṛtāṁ. lḥṣe. Ṛvṛṇya dṛ.ḥṁ. lḥṣe.

f. tā: kṛntyā: Ṛv Ṛiṭā pṛṣṭkāṇi pṛṭṭiti.

tā: kṛntyā Ṛv Ṛiṭā pṛṣṭkāṇi pṛṭṭiti.

g. kṛṭra ṛāvṛyo: pṛṭriṅka ṛṛṣṭi iti vṛer: tṛṣy ōṣāṁ. pṛṛcṛti.

("Our" is dual.)

kṛṭra ṛāvṛyo: pṛṭriṅkāṣṭiti vṛerṛṣṭṛṣy ōṣāṁ pṛṛcṛti.

h. rāṃṣṛṣy ōṣāṁ Ṛiṭā ṛṛṣṭi.

rāṃṣṛṣy ōṣāṁ Ṛiṭāṣṭiti.
LESSON ELEVEN

(CONTINUED)

i. वीरः मालाम् लभते एवम् च भार्याम् लभते ।

वीरो मालां लभत एवं च भार्या लभते ।

j. सीतया विना सूर्येन विना इव ऋत्मि इति रामः

वदति ।

सीतया विना सूर्येष्ठ विनेवास्मीति रामो वदति ।

THE MONKEY

AND THE

CROCODILE

4. a. There is in the Ganges a crocodile.

b. His friend, a monkey, lives on the bank of the Ganges.

c. Everyday the monkey throws down ripe fruits.

d. The crocodile eats the fruits.

e. "The heart of the monkey is sweet!" says the wife of the crocodile.

f. The wife wants to eat the heart.

g. "Hey monkey! Come to my house!" the crocodile says to the monkey.

h. "OK" the monkey says.

i. The crocodile carries the monkey on his back.

j. In the middle of the Ganges the crocodile tells the truth.

k. "My heart is in the tree!" the monkey says.

l. "Take me there again," the monkey says.

m. The crocodile takes the monkey to the bank of the Ganges.

n. The monkey jumps up to the tree.

o. The monkey looks in the hole of the tree.

p. "Someone has stolen my heart!" the monkey says.

q. Therefore the crocodile and the monkey remain friends.
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LEsson twelve

h. तस्य भार्याया सह वने उषित्वा नृपः रामः नाम
   ग्रामम् गच्छति ।

   तस्य भार्याया सह वन उषित्वा नृपो रामो नाम
   ग्रामं गच्छति ।

i. शान्तिम् सिद्धिम् कीर्तिम् च लब्ध्वा ऋषि:
   सुन्दरम् वनम् गच्छति ।
   शान्ति सिद्धि कीर्ति च लब्ध्वर्षिः सुन्दरं
   वनं गच्छति ।

j. गजे एवम् तस्य भार्याम् दृष्टा वीरः ताम्
   गच्छति ।
   गज एवं तस्य भार्या दृष्टा वीरस्तां
   गच्छति ।
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c. कथमू ऋषयः ऋग्निना विना ऋवसन् । ३।

कथमृषयोः ऋग्निना विनावसन् । ३।

d. यदि ऋश्रा: नदीम् प्रतिगच्छन्ति तदा बालः

तान् बनमू नयति । ४।

यद्यश्रा नदी प्रतिगच्छन्ति तदा बालस्तान्वनं

नयति । ४।

e. यदा नरः दुःखम् न बोधते तदा

सिद्धिमू उपगच्छति । ५।

यदा नरो दुःखं न बोधते तदा

सिद्धिमुपगच्छति । ५।

f. नृपः रामः नाम तस्य भार्याय सीताये मालाम्

ऋानयत् । ६।

नृपो रामो नाम तस्य भार्याय सीताये

मालामानयत् । ६।
LESSON FOURTEEN

(CONTINUED)

(g) नरः ऋविद्याम् विद्यया जयति १७।

नरोऽविद्यां विद्यया जयति १७।

(h) यत् जलम् नद्या: ऋग्च्छत् तत् प्रजा ऋपिबत् १५।

यज्जलं नद्या ऋगच्छतत्प्रजापिबत् १५।

(i) कन्या नदीम् दृश्या तस्या: गृहम् प्रत्यगच्छत् १६।

कन्या नदी दृश्या तस्या गृहं प्रत्यगच्छत् १६।

(j) बालं: वनात् नदीम् ऋथान् ऋनयत् १५।

बालो वनात्रदीमश्चाननयत् १५।
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LESSON FIFTEEN

(Continued)

d. नरस्य पुत्रोदस्तीत्यवगच्छति ।४।
e. फलाजलं पीत्वा कन्योत्तिष्ठति ।५।
f. यदा चन्द्रः शोभते तदा च चन्द्र छाया: पश्यसि ।६।
g. यदा बालो गजं पश्यति तदा स्मयते हसति च ।७।
h. नरस्त्रस्य पत्नी च तत्सुन्दरं गृहं रमेते ।८।
i. यदा तस्य पुत्रः उदमवत् तदा वीरः

अरम्यत ।६।

यदा तस्य पुत्र उदमवतः च वीरोऽस्मयत ।६।
j. यः नरः तिष्ठति तस्मात् कन्या फलानि

अलभत ।१०।

यो नरस्त्रिष्ठति तस्मातः कन्या फलान्यः लभत ।१०।
k. यतः सूर्यवन्दे शोभते तत्स्न्दोऽस्मासु शलभते

११।
LESSON SIXTEEN

5. a. Kṛṣṇa protected the horses, deer, and elephants. (This could be written in other ways, such as “horse, deer, and elephant.”)

b. The beloved king, Rāma, smiled to the boys of the village.

c. The girl protected the child from the sun with her shadow.

d. He who knows the Self, (he) enjoys action. (“Action” is sometimes put in the plural when it is used in this way.)

e. The child laughed at the black horse’s action.

f. The boy stood up when she said his name.

g. Having approached his dear son, the hero smiled.

h. The boy and girl are the children of the shining king.

i. The white horses were in the forest.

j. In the village there was a king, named Rāma.

6. a. कृष्णोऽशो नद्या जलं पिवति ।

b. य आत्मानं बोध्यति स कर्माकर्मं रम्यते ।

c. राजो नाम कृष्णा अरसीत् ।

d. राजा रम्योऽयानि पुत्रस्य कर्माणि रम्यते ।

e. प्रियः वीरः सिद्ध्र चरसिद्धी चरागच्छत् ।

Priyo वीरः सिद्धःसिद्धवागच्छत् ।
LESSON SIXTEEN

(CONTINUED)

f. बालो गजादागच्छति गृहं च प्रतिगच्छति १६।

g. यो नागच्छति न गच्छति स आत्मा १७।

h. यदा राजोपागच्छतदा बालबाला उदतिष्ठन् १५।

i. यं नरः राजा आसीत् सः कृष्णात् वनात्

आगच्छत् १६।

यो नरो राजासीत्स कृष्णाद्वादनागच्छत् १६।

j. आत्मः ज्ञानम् सूर्यचन्द्रयोः ज्ञानम् ऋषिप्रे

आस्ति १०।

आत्मनो ज्ञानं सूर्यचन्द्रयोज्ज्वलनमप्यस्ति १०।
LESSON SEVENTEEN

4. a. “My father will go there,” the boy said to his mother.
   
b. “When will your brother obtain the water?” the father asked.
   
c. The father and mother will protect the family from the water.
   
d. “When will you come from the forest?” Rāma asked his brother.
   
e. After serving his father, Rāma will be the king.
   
f. She smiles when she thinks of her brother.
   
g. A mother is the giver of happiness to her child.
   
h. He who conquers the Self is a maker of peace.
   
i. After drinking the water, he will read his mother's book.
   
h. Rāma will live in the forest with the brother.

5. a. यदा मम स्वसा उदभवत् तदा सा मम
       मातयो अस्मयत् ॥१॥

       यदा मम स्वसोदभवत्तदा सा मम
       मातयस्मयत् ॥१॥

   b. मम कुस्म्य नाम ऋषये: नाम्रः भवति ॥२॥

       मम कुस्म्य नामर्यनावश्चो भवति ॥२॥

   c. कदा राजानं वदिष्यामीति तस्या: शिपामन्यति ॥३॥
LESSON SEVENTEEN
(CONTINUED)

d. तस्या: पितु: पत्री तस्या माता भवति।

e. यम पितास्मार्क कुले शान्ते: कर्तवति।

f. भ्रातस्वसारी वनात्फलानि लप्पयेते।

g. वीर: वने ऋग्ये: राजानम् गोप्ययित।

वीरे वनेदग्ये राजानं गोप्ययित।

h. राजः पुत्रस्य भ्रातस्रो न भवन्ति।

i. कदा शिष्याः धार्मिकात् ऋतार्यांत् ज्ञानम् लप्पयन्ते।

कदा शिष्या धार्मिकादज्ञार्याज्ञानं लप्पयन्ते।

j. वाप्याम् त्वाम् ऋपश्यम् इति राजा सुन्दरम् पुत्रम्

वदति।

वाप्यां त्वामपश्यायिति राजा सुन्दरं पुत्रं वदति।
Hidden page
ANSWERS TO EXERCISES

LESSON EIGHTEEN (CONTINUED)

f. प्रजा सुन्दरे वनेअल्यग्रह उदभवत् ।१६।

g. शिष्यस्तस्य गुरवे सुन्दरमालामानेष्यति ।७।

h. वनं फलपूर्ण भवति वापी च जलपूर्ण भवति ।५।

i. तस्य कुलं दृष्टा पिता जलाय वनमगच्छत् ।६।

j. कदा सुन्दरी धेनुर्मृत शीघ्रन्द्वा

आगमिष्यति ।१०।

k. धेनुं दृष्टा रमणीयो बालो वाप्यां जलं रमते ।११।
### TABLES

**a**

**MASCULINE**

Stem: *nara* (masculine) man (given on p. 74)

<table>
<thead>
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<td>नरौ</td>
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*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.)
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<table>
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<td>सेना:</td>
</tr>
<tr>
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<td>सेनाभि:</td>
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<td>सेनाभ्याम्</td>
<td>सेनाभ्य:</td>
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<td>सेनयो:</td>
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<td>सेना:</td>
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</tbody>
</table>

Singular | Dual | Plural
Hidden page
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Stem: ṛājan (mas.) king; ātman (mas.) Self (given on p. 208)

**MASCULINE**

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<td>राजः  आत्मनः</td>
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<td>राजः  आत्मनः</td>
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<td>राजान्</td>
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<td>राजः  आत्मनः</td>
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<td>राजः  आत्मनः</td>
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<td>राजान्</td>
<td>राजान्</td>
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**Singular** | **Dual** | **Plural**
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<tbody>
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<td>Nom.</td>
<td>दाता</td>
<td>दातारी</td>
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<td>दातारम्</td>
<td>दातारी</td>
</tr>
<tr>
<td>Inst.</td>
<td>दात्रा</td>
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<td>दात्रोः</td>
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<td>दातारी</td>
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</table>

Stem: दात्र (mas.) giver; स्वस्त्र (fem.) sister (given on p. 220)

<table>
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<td>पितरम्</td>
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</table>

(These nouns follow दात्र in all other cases.)
Stem: **hetu** (mas.) cause; **dhenu** (fem.) cow (given on p. 232)

### MASCULINE

<table>
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<td>हेतुम्</td>
<td>हेतू</td>
<td>हेतून् धेनूः</td>
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### FEMININE

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvaí**.
Hidden page
### tvad

**Stem:** tvad (singular) you; yuṣmād (plural) you (given on p. 129)

<table>
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<th>Case</th>
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<td>Nom.</td>
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<td>यूयम्</td>
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<td>you (subject)</td>
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<tr>
<td>Acc.</td>
<td>त्वाम् त्वा</td>
<td>युवाम् वाम्</td>
<td>युष्मान् व</td>
</tr>
<tr>
<td>you (object)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>त्वया</td>
<td>युवाभ्याम्</td>
<td>युष्माभिः:</td>
</tr>
<tr>
<td>with you</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>तुभ्यम् ते</td>
<td>युवाभ्याम् वाम्</td>
<td>युष्मभ्यम् व:</td>
</tr>
<tr>
<td>for you</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>त्वत्</td>
<td>युवाभ्याम्</td>
<td>युष्मत्</td>
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<tr>
<td>from you</td>
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<tr>
<td>Gen.</td>
<td>तव ते</td>
<td>युवयोः वाम्</td>
<td>युष्माकम् व:</td>
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<tr>
<td>of you, your</td>
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<td>त्वयिः</td>
<td>युवयोः</td>
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Singular | Dual | Plural
**tad**

Stem: tad (masculine) he

## MASCULINE

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<td>तौ</td>
<td>तानू</td>
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<td>तस्मै</td>
<td>ताध्याम्</td>
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<td>तयोः</td>
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Remember that saḥ, the nominative singular, usually appears as sa. (See #5, p. 147.)
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<td>ता:</td>
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<td>ताव्याम्</td>
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<tr>
<td>Inst.</td>
<td>तत्वेय</td>
<td>ताव्याम्</td>
</tr>
<tr>
<td>with her, them</td>
<td>ताया:</td>
<td>ताव्याम्</td>
</tr>
<tr>
<td>Dat.</td>
<td>तस्यै</td>
<td>ताव्याम्</td>
</tr>
<tr>
<td>for her, them</td>
<td>तस्या:</td>
<td>ताव्याम्</td>
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<tr>
<td>Abl.</td>
<td>तस्या:</td>
<td>ताव्याम्</td>
</tr>
<tr>
<td>from her, them</td>
<td>तस्या:</td>
<td>ताव्याम्</td>
</tr>
<tr>
<td>Gen.</td>
<td>तस्या:</td>
<td>तयो:</td>
</tr>
<tr>
<td>her, their</td>
<td>तस्या:</td>
<td>तासाम्</td>
</tr>
<tr>
<td>Loc.</td>
<td>तस्याम्</td>
<td>तयो:</td>
</tr>
<tr>
<td>on her, them</td>
<td>तस्याम्</td>
<td>तासु</td>
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Singular    Dual    Plural
Hidden page
Hidden page
<table>
<thead>
<tr>
<th>ROOT</th>
<th>PRESENT</th>
<th>GERUND</th>
<th>FUTURE</th>
<th>ENGLISH</th>
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<tbody>
<tr>
<td>रम्</td>
<td>रमते</td>
<td>रत्वा</td>
<td>रंस्यते</td>
<td>enjoy</td>
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<tr>
<td>लभ्</td>
<td>लभते</td>
<td>लब्ध्वा</td>
<td>लप्यते</td>
<td>obtain</td>
</tr>
<tr>
<td>वद्</td>
<td>वदति</td>
<td>उदित्वा</td>
<td>वदिष्यति</td>
<td>speak</td>
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<td>वस्</td>
<td>वसति</td>
<td>उष्टित्वा</td>
<td>वत्स्यति</td>
<td>live</td>
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<tr>
<td>शुभ्</td>
<td>शोभते</td>
<td>शोभित्वा</td>
<td>शोभिष्यति</td>
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<td>सेव्</td>
<td>सेवते</td>
<td>सेवित्वा</td>
<td>सेविष्यते</td>
<td>serve</td>
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<tr>
<td>स्था</td>
<td>तिष्ठति</td>
<td>स्थित्वा</td>
<td>स्थाष्यति</td>
<td>stand</td>
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<tr>
<td>स्मि</td>
<td>स्मयते</td>
<td>स्मित्वा</td>
<td>स्मेष्यते</td>
<td>smile</td>
</tr>
<tr>
<td>स्मृ</td>
<td>स्मरति</td>
<td>स्मृत्वा</td>
<td>स्मरिष्यति</td>
<td>remember</td>
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<tr>
<td>हस्</td>
<td>हसति</td>
<td>हसित्वा</td>
<td>हसिष्यति</td>
<td>laugh</td>
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### \( \sqrt{as} \)

#### PRESENT INDICATIVE

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<th>सति</th>
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<td>चसिः</td>
<td>स्थः</td>
<td>स्थ</td>
</tr>
<tr>
<td>1st</td>
<td>चस्मि</td>
<td>स्वः</td>
<td>स्मः</td>
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**Singular** | **Dual** | **Plural**

#### IMPERFECT

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<th>चास्ताम्</th>
<th>चासन्</th>
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<td>चासीः</td>
<td>चास्तम्</td>
<td>चास्त</td>
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<tr>
<td>1st</td>
<td>चासम्</td>
<td>चासव</td>
<td>चासम</td>
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<td></td>
</tr>
</tbody>
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**Singular** | **Dual** | **Plural**
Hidden page
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Hidden page
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SANDHI

FINAL ḥ

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ī</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
<td>U</td>
</tr>
<tr>
<td>ŋ</td>
<td>ŋ</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>ae</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>au</td>
<td></td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th></th>
<th>ka</th>
<th>kha</th>
<th>ga</th>
<th>gha</th>
<th>ŋa</th>
</tr>
</thead>
<tbody>
<tr>
<td>ō</td>
<td>ca</td>
<td>cha</td>
<td>ja</td>
<td>jha</td>
<td>ŋa</td>
</tr>
<tr>
<td>ō</td>
<td>ta</td>
<td>tha</td>
<td>ḍa</td>
<td>ḍha</td>
<td>ṇa</td>
</tr>
<tr>
<td>s</td>
<td>ta</td>
<td>tha</td>
<td>ḍa</td>
<td>ḍha</td>
<td>na</td>
</tr>
<tr>
<td>h</td>
<td>pa</td>
<td>pha</td>
<td>ba</td>
<td>bha</td>
<td>ma</td>
</tr>
<tr>
<td></td>
<td>ya</td>
<td>ra</td>
<td>la</td>
<td>va</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ḥ</th>
<th>ṭa</th>
<th>ṭa</th>
<th>sa</th>
<th>ha</th>
</tr>
</thead>
<tbody>
<tr>
<td>h</td>
<td>end of line</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(c) Unvoiced consonant

(b) Voiced consonant

(a) If the second word begins in a vowel:

aḥ becomes a (except aḥ + a = o ')

āḥ becomes ā

vowel ḥ becomes ŋ

(b) If the first letter of the second word is a voiced consonant:

aḥ becomes o

āḥ becomes ā

vowel ḥ becomes ŋ (except before a word beginning in ŋ)

(c) If the first letter of the second word is an unvoiced

consonant, the ḥ (with any vowel in front of it) changes to
the letter in the far left column.
### SANDHI

**FINAL M, N, T**

<table>
<thead>
<tr>
<th>Final letter of first word:</th>
<th></th>
<th></th>
<th>Initial letter of second word:</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>ð</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>ml</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>d(dh)³</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>ηš</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>ηš</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>ηš</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>c(ch)⁴</td>
<td>η(ch)²</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>n</td>
<td>m</td>
<td></td>
</tr>
</tbody>
</table>

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

2. The following ñ may become ch.

3. The following h becomes dh.

4. The following ñ becomes ch
Hidden page
<table>
<thead>
<tr>
<th>SANDHI FINAL T</th>
<th>t remains t</th>
<th>t changes to d except:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a ā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>i ī</td>
<td></td>
</tr>
<tr>
<td></td>
<td>u ū</td>
<td></td>
</tr>
<tr>
<td></td>
<td>r ř</td>
<td></td>
</tr>
<tr>
<td></td>
<td>l l</td>
<td></td>
</tr>
<tr>
<td></td>
<td>e ai</td>
<td></td>
</tr>
<tr>
<td></td>
<td>o au</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(before all nasals)</td>
<td>n (d)</td>
</tr>
<tr>
<td></td>
<td>ka kha</td>
<td></td>
</tr>
<tr>
<td>(a) c</td>
<td>ca cha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ja jha ŋa</td>
<td></td>
</tr>
<tr>
<td>(b) ţ</td>
<td>ta tha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>da dha na</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pa pha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ba bha ma</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ya ra la va</td>
<td></td>
</tr>
<tr>
<td>(c) c (ch) ša</td>
<td>ša sa</td>
<td></td>
</tr>
<tr>
<td>end of line</td>
<td>ha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d (dh) (h)</td>
<td></td>
</tr>
</tbody>
</table>

(a) $t + ca = cca$; $t + cha = ccha$
(b) $t + ţa = ţţa$; $t + tha = ţţha$
(c) $t + ša = ccha$
(d) $t + all nasals = ŋnasal$
(e) $t + ja = jja$; $t + jha = jţha$
(f) $t + ţa = ţţa$; $t + ḍha = ţţha$
(g) $t + la = lla$
(h) $t + ha = ddha$ (ha becomes ḍha.)
SANDHI FINAL M

(a) If the next word begins in a consonant, the \textit{m} becomes \textit{m} and is pronounced (and could be written) as the nasal corresponding to the first letter of the next word.

(b) If the next word begins in a vowel or the \textit{m} is at the end of a line, the \textit{m} remains the same. The \textit{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 \textit{r}), the \textit{r} remains the same.

(b) Before an unvoiced letter or the end of a line, \textit{r} follows the same rules as final \textit{h}.

(c) Final \textit{r}, whether original or derived from \textit{h}, cannot stand before another \textit{r}. The final \textit{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 (\textit{varga}).

(c) Before \textit{h} these letters become voiced and the \textit{h} becomes their voiced aspirated counterpart.
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<table>
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<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>इति</td>
<td>iti (ind.)</td>
</tr>
<tr>
<td>इव</td>
<td>iva (ind.)</td>
</tr>
<tr>
<td>उद</td>
<td>ud (prefix)</td>
</tr>
<tr>
<td>उद भू</td>
<td>ud + व्हु udbhavati</td>
</tr>
<tr>
<td>उद स्था</td>
<td>ud + व्धात utfişhati</td>
</tr>
<tr>
<td>उप</td>
<td>upa (prefix)</td>
</tr>
<tr>
<td>उप गम्</td>
<td>upa + वगम upagacati</td>
</tr>
<tr>
<td>ऋषिः</td>
<td>र्षिः (mas.)</td>
</tr>
<tr>
<td>एक</td>
<td>eka</td>
</tr>
<tr>
<td>एव</td>
<td>eva (ind.)</td>
</tr>
<tr>
<td>एवम्</td>
<td>evam (ind.)</td>
</tr>
<tr>
<td>कथम्</td>
<td>katham (ind.)</td>
</tr>
<tr>
<td>कथा</td>
<td>kathā (fem.)</td>
</tr>
<tr>
<td>कदा</td>
<td>kadā (ind.)</td>
</tr>
</tbody>
</table>
Hidden page
<p>| तथा   | tathā (ind.) | so, therefore |
| तद्   | tad (pro.)   | he, she, it (used in compounds) |
| तदा   | tada (ind.)  | then |
| तुरीय | turīya mf(ā)n (adj.) | fourth |
| त्रीय  | trīya mf(ā)n (adj.) | third |
| त्वद्   | tvad (pro.)  | you (used in compounds) |
| त्रि   | tri          | three |
| दश   | daśa          | ten |
| दशम   | daśama mf(ī)n (adj.) | tenth |
| दाता   | dātā (mas.)  | giver (र declension) |
| दात्री   | dātrī (fem.) | giver |
| दस्   | dus (prefix)  | ill, bad, difficult, hard |</p>
<table>
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<th>Hindi</th>
<th>English</th>
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<tbody>
<tr>
<td>दुःखम्</td>
<td>duḥkham (n.)</td>
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<tr>
<td>दृश्</td>
<td>vṛṣa paśyati</td>
</tr>
<tr>
<td>द्वि</td>
<td>dvi</td>
</tr>
<tr>
<td>द्वितीय</td>
<td>dvitiya mf(ā)n (adj.)</td>
</tr>
<tr>
<td>धार्मिकन</td>
<td>dhārmika mf(ī)n (adj.)</td>
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<td>धेनुḥ</td>
<td>dhenuḥ (fem.)</td>
</tr>
<tr>
<td>न</td>
<td>na (ind.)</td>
</tr>
<tr>
<td>नदी</td>
<td>nadi (fem.)</td>
</tr>
<tr>
<td>नरः</td>
<td>naraḥ (mas.)</td>
</tr>
<tr>
<td>नव</td>
<td>nava</td>
</tr>
<tr>
<td>नवम</td>
<td>navama mf(ī)n (adj.)</td>
</tr>
<tr>
<td>नाम</td>
<td>nāma (ind.)</td>
</tr>
<tr>
<td>नाम</td>
<td>nāman (n.)</td>
</tr>
<tr>
<td>निः</td>
<td>ni (prefix)</td>
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</tbody>
</table>

<p>| | |</p>
<table>
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<tbody>
<tr>
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<td>suffering</td>
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<td></td>
<td>he sees</td>
</tr>
<tr>
<td></td>
<td>two</td>
</tr>
<tr>
<td></td>
<td>second</td>
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<td>virtuous</td>
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<tr>
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<td>cow</td>
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<td></td>
<td>not</td>
</tr>
<tr>
<td></td>
<td>river</td>
</tr>
<tr>
<td></td>
<td>man</td>
</tr>
<tr>
<td></td>
<td>nine</td>
</tr>
<tr>
<td></td>
<td>ninth</td>
</tr>
<tr>
<td></td>
<td>by name</td>
</tr>
<tr>
<td></td>
<td>name (an declension)</td>
</tr>
<tr>
<td></td>
<td>down, into</td>
</tr>
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<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>बाल: bālah (mas.)</td>
<td>boy</td>
</tr>
<tr>
<td>बाला bālā (fem.)</td>
<td>girl</td>
</tr>
<tr>
<td>बुध् √budh bodhati -te</td>
<td>he knows</td>
</tr>
<tr>
<td>भायां bhāryā (fem.)</td>
<td>wife</td>
</tr>
<tr>
<td>भाष् √bhās bhāṣate</td>
<td>he speaks</td>
</tr>
<tr>
<td>भीत bhīta māṇ (adj.)</td>
<td>afraid</td>
</tr>
<tr>
<td>भू √bhū bhavati</td>
<td>he is</td>
</tr>
<tr>
<td>भूमि: bhūmiḥ (fem.)</td>
<td>earth</td>
</tr>
<tr>
<td>भ्राता bhrātā (mas.)</td>
<td>brother (ṛ declension)</td>
</tr>
<tr>
<td>मद् mad (pro.)</td>
<td>I (used in compounds)</td>
</tr>
<tr>
<td>मन् √man manyate</td>
<td>he thinks</td>
</tr>
<tr>
<td>माता mātā (fem.)</td>
<td>mother (ṛ declension)</td>
</tr>
<tr>
<td>माला mālā (fem.)</td>
<td>garland</td>
</tr>
<tr>
<td>मित्रम् mitram (n.)</td>
<td>friend</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Devanagari</th>
<th>Romanization</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>शुभ</td>
<td>śubh śobhate</td>
<td>he shines</td>
</tr>
<tr>
<td>शोभन</td>
<td>śobhana mf(ā or ī)n (adj.)</td>
<td>shining, bright, beautiful</td>
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<tr>
<td>षष्ठ</td>
<td>saṣṭha mf(ī)n (adj.)</td>
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<td>सत्यम्</td>
<td>satyam (n.)</td>
<td>truth</td>
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<td>सप्त</td>
<td>sapta</td>
<td>seven</td>
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<td>saptama mf(ī)n (adj.)</td>
<td>seventh</td>
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<tr>
<td>सम्</td>
<td>sam (prefix)</td>
<td>together</td>
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<td>with</td>
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<td>सिद्धः</td>
<td>siddhaḥ mf(siddhā)</td>
<td>one who attains perfection</td>
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<td>सिद्धि:</td>
<td>siddhiḥ (fem.)</td>
<td>perfection, attainment, proof</td>
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<td>sītā (fem.)</td>
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<td>सु</td>
<td>su (prefix)</td>
<td>well, very, good, right, easy</td>
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<td>English</td>
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<td>सुखम्</td>
<td>sukhām (n.)</td>
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<td>शुन्दर</td>
<td>sundara m(f)nd</td>
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<td>sūktam (n.)</td>
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<td>सूर्यः</td>
<td>sūryaḥ (mas.)</td>
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<td>सेव</td>
<td>ṣeva sevate</td>
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<td>ṣtā tiṣṭhati</td>
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<td>स्मि</td>
<td>ṣmi smayate</td>
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<td>स्मृ</td>
<td>ṣmr śmarati</td>
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<tr>
<td>स्वस्तः</td>
<td>svasy (fem.)</td>
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<td>हस्</td>
<td>ṣhas hasati</td>
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<td>hastaḥ (mas.)</td>
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<tr>
<td>हेतुः</td>
<td>hetuḥ (mas.)</td>
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- happiness
- beautiful
- hymn
- sun
- army
- he serves
- he stands
- he smiles
- he remembers
- sister
- he laughs
- hand
- cause, motive
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<th>English-Sanskrit Vocabulary</th>
<th>Sanskrit</th>
<th>Meaning</th>
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<td>above, over, on</td>
<td>अधि (prefix)</td>
<td>adhi (prefix)</td>
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<tr>
<td>across, beyond, surpassing</td>
<td>इति (prefix)</td>
<td>ati (prefix)</td>
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<td>action (an declension)</td>
<td>कर्म (n.)</td>
<td>karma (n.)</td>
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<td>afraid</td>
<td>भीत</td>
<td>bhīta mf(ā)n (adj.)</td>
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<td>after, following</td>
<td>अनु</td>
<td>anu (prefix)</td>
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<td>again</td>
<td>पुनर्</td>
<td>punar (ind.)</td>
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<td>aha, hey!</td>
<td>अहो</td>
<td>aho (ind.)</td>
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<tr>
<td>also, too</td>
<td>अपि</td>
<td>api (ind.)</td>
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<tr>
<td>and</td>
<td>च</td>
<td>ca (ind.)</td>
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<tr>
<td>angry</td>
<td>कुपित</td>
<td>kupita mf(ā)n (adj.)</td>
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<td>apart, away, out</td>
<td>विन्दु</td>
<td>vi (prefix)</td>
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<td>army</td>
<td>सेना (fem.)</td>
<td>senā (fem.)</td>
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<td>around, about</td>
<td>परि</td>
<td>pari (prefix)</td>
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<td>as if, like</td>
<td>इव</td>
<td>iva (ind.)</td>
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<td>ask</td>
<td>प्रच्छ</td>
<td>√prach prcchati</td>
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<tr>
<td>away, forth</td>
<td>परा</td>
<td>parā (prefix)</td>
</tr>
<tr>
<td>away, off</td>
<td>अप</td>
<td>apa (prefix)</td>
</tr>
<tr>
<td>back, return</td>
<td>आ</td>
<td>ā (prefix)</td>
</tr>
<tr>
<td>back to, in reverse direction,</td>
<td>प्रति</td>
<td>prati (prefix)</td>
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<td>every</td>
<td>सुन्दर</td>
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<td>गाजः</td>
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<td>षङ्गः (mas.)</td>
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<td>षङ्गिद्रि:</td>
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<td>family</td>
<td>कुलम्</td>
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<td>father</td>
<td>पित्र (mas.)</td>
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<td>fifth</td>
<td>पञ्चम</td>
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<td>fire</td>
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<td>पञ्चा</td>
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<td>forest</td>
<td>वनम्</td>
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<tr>
<td>forward, onward, forth</td>
<td>प्र</td>
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<td>four</td>
<td>पञ्चतं</td>
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<td>fourth</td>
<td>पञ्चतर्थ</td>
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<td>पञ्चतर्थ (adj.)</td>
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<td>मित्रम्</td>
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fruit
full
garland
girl
girl
giver (r declension)
giver


glory, fame


go


go back, return

go toward, approach


guest


hand


happiness


he (see declension)


heavy


here


hero


horse


house


फलम् phalam (n.)
पूर्णा mf(ā)n (adj.)
माला (fem.)
कन्या (fem.)
बाला (fem.)
दाता (mas.)
दात्री (fem.)
कीर्तिः (fem.)


√gam gacchati
prati + √gam
pratigacchati
upa + √gam
upagacchati
atithiḥ (mas.)
hastaḥ (mas.)
sukham (n.)
tad (pro.)
guru mf(vī)n (adj.)
atra (ind.)
vīraḥ (mas.)
asvah (mas.)
grham (n.)
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<td>सूक्तम्</td>
<td>süktam (n.)</td>
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<td>I (used in compounds)</td>
<td>मद्</td>
<td>mad (pro.)</td>
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<td>if</td>
<td>यदि</td>
<td>yadi (ind.)</td>
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<td>ignorance</td>
<td>अविद्या</td>
<td>avidyā (fem.)</td>
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<td>ill, bad, difficult, hard</td>
<td>दुस्</td>
<td>dus (prefix)</td>
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<td>immortality</td>
<td>अमृतम्</td>
<td>amṛtam (n.)</td>
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<td>अस्</td>
<td>√as asti</td>
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<td>is</td>
<td>भू</td>
<td>√bhū bhavati</td>
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<td>तद्</td>
<td>tad (pro.)</td>
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<td>राजा</td>
<td>rājā (mas.)</td>
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<td>नरपाः</td>
<td>nṛpaḥ (mas.)</td>
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<td>बुध्</td>
<td>√budh bodhati-te</td>
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<td>vidyā (fem.)</td>
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<td>कृष्णः</td>
<td>kṛṣṇaḥ (mas.)</td>
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<td>√has hasati</td>
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<td>lead</td>
<td>नी</td>
<td>√nī nayati-te</td>
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<td>अल्प</td>
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<td>वस्</td>
<td>√vas vasati</td>
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<td>कर्ता</td>
<td>kartā (mas.)</td>
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<td>Sanskrit</td>
<td>Gender/Case</td>
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<td>man</td>
<td>नर:</td>
<td>narah (mas.)</td>
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<td>चन्द्र:</td>
<td>candraḥ (mas.)</td>
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<td>मातृ:</td>
<td>māṭr (fem.)</td>
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<td>much, many</td>
<td>बहु:</td>
<td>bahuḥ mf(vī or u)n (adj.)</td>
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<td>नामन्</td>
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<td>nine</td>
<td>नव</td>
<td>nava</td>
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<td>ninth</td>
<td>नवम</td>
<td>navama mf(ī)n</td>
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<td>न</td>
<td>na (ind.)</td>
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<td>obtain</td>
<td>लभ्</td>
<td>ṛlabh labhate</td>
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<td>on, close on</td>
<td>अपि</td>
<td>api (prefix)</td>
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<td>one</td>
<td>एक</td>
<td>eka</td>
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<td>सिद्ध:</td>
<td>siddhah (mas.)</td>
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<td>one who attains perfection</td>
<td>सिद्धा</td>
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<td>only, ever (emphatic)</td>
<td>एव</td>
<td>eva (ind.)</td>
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<td>or</td>
<td>वा</td>
<td>vā (ind.)</td>
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<td>śāntiḥ (fem.)</td>
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<td>pond</td>
<td>वापी (fem.)</td>
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<td>गुप्त गोपायति</td>
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<td>नादी (fem.)</td>
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<td>scripture, text</td>
<td>शास्त्रम (n.)</td>
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<td>dvitiya mf(ā)n (adj.)</td>
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<td>see</td>
<td>पायति</td>
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<td>र्षिन (mas.)</td>
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<td>Self (an declension)</td>
<td>आत्मा (mas.)</td>
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<td>serve</td>
<td>सेव सेवते</td>
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<td>सप्तम सप्तम</td>
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<td>तद् (pro.)</td>
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<td>shine</td>
<td>शुभ सोभते</td>
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<tr>
<td>shining, bright, beautiful</td>
<td>सोभना mf(ā or ī)n (adj.)</td>
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<td>since</td>
<td>यतः (ind.)</td>
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<td>दशम</td>
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<td>then</td>
<td>तदा</td>
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<td>there</td>
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<td>चिन्तू</td>
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<td>think</td>
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<td>third</td>
<td>मन्</td>
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<td>three</td>
<td>तृतीय</td>
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<td>thus, in this way</td>
<td>एवम्</td>
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<td>to, against</td>
<td>अभिं</td>
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<td>together</td>
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<td>towards</td>
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<td>truth</td>
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<td>द्वि</td>
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<td>understand</td>
<td>ाव गम्</td>
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<td>up, up out</td>
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<td>very</td>
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<td>village</td>
<td>ग्राम</td>
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<td>virtuous</td>
<td>धार्मिक</td>
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<td>--------------</td>
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<td>water</td>
<td>जलम्</td>
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<td>we (used in compounds)</td>
<td>अस्मद्</td>
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<tr>
<td>well, very, good, right, easy</td>
<td>सु</td>
</tr>
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<td>when (question)</td>
<td>कदा</td>
</tr>
<tr>
<td>when</td>
<td>यदा</td>
</tr>
<tr>
<td>where (question)</td>
<td>कुत्र</td>
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<td>where</td>
<td>यत्र</td>
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<td>white</td>
<td>शुक्ल</td>
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<td>who, what (declined like tad)</td>
<td>यद्</td>
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<td>with</td>
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<td>without</td>
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<td>wife</td>
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<td>wife</td>
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<td>you (sing., used in compounds)</td>
<td>त्वद्</td>
</tr>
<tr>
<td>you (plural, used in compounds)</td>
<td>युष्मद्</td>
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The verses of the Veda exist in the collapse of fullness (the kṣara of ‘A’) in the transcendental field, the Self, in which reside all the devas, the impulses of creative intelligence, the laws of nature responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness, wholeness of life.
1. निषङ्गुणयो भवार्जुन

nistraigunyo bhavārjuna
without three guṇas be O Arjuna
Be without the three guṇas, O Arjuna.

Bhagavad-Gitā 2.45

2. योगस्थ: कुरू कर्माणि

yogasthaḥ kuru karmāṇi
yoga established perform actions
Established in Yoga perform actions.

Bhagavad-Gitā 2.48

3. प्रकृति स्वामवषेष्य विस्रुजामि पुन: पुनः

prakṛtīṃ svām avaṣṭabhya visṛjāmi punah punaḥ
nature own taking recourse I create again again
Taking recourse to my own nature, I create again and again.

Bhagavad-Gitā 9.8

4. मयाध्यचेता प्रकृति: सूयते सचराचरम्

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
by my presidentship nature creates moving unmoving
Under my presidentship my nature creates all creation.

Bhagavad-Gitā 9.10
Mahāvākyas Great Sayings

1. अहं ब्रह्मास्मि
   aham brahma
   I totality am
   I am Totality.
   Brhadāraṇyaka Upaniṣad 1.4.10

2. तत्त्वमसि
   tat tvam asi
   that thou art
   Thou art that.
   Chāndogya Upaniṣad 6.11

3. सर्वं सत्यिदं ब्रह्म
   sarvam satya idam brahma
   all (emphatic) this (is) Brahman
   All this is Totality.
   Chāndogya Upaniṣad 3.14.1

4. प्रजानं ब्रह्म
   prajñānam brahma
   Fully awake self-referral dynamism (of the
   universe) born of the infinite organizing power of pure knowledge, the
   Veda—fully awake totality of the individual consciousness is
   Brahman, which comprehends the infinite dynamism of the
   universe in the infinite silence of the Self.
   Aitareya Upaniṣad 3.1.3
1. पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

pūrṇam adah pūrṇam idaṁ pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśisyate
Iśa Upaniṣad (introductory verse for
Upaniṣads of the Śukla Yajur-Veda)

pūrṇam adah pūrṇam idaṁ pūrṇat pūrṇam udacyate
full (is) that full (is) this from fullness fullness comes out

pūrṇasya pūrṇam ādāya pūrṇam evāvaśisyate
of fullness fullness taking fullness remains

That is full; this is full. From fullness, fullness comes out.
Taking fullness from fullness, what remains is fullness.

2. वसुधैव कुटुम्बकम्
vasudhaiva kuṭumbakam
the world family
The world is my family.
Mahā Upaniṣad 6.71
Hidden page
1. सत्यं ब्रूयात्मियं ब्रूयात्
   satyam bruyat priyam bruyat
   truth speak sweetness speak
   Speak the sweet truth.
   Manu Smṛti 4.138

2. ब्रह्मविव ब्रह्मैव भवति
   brahma vit brahmaiva bhavati
   Brahman knower Brahman is
   The knower of Brahman is Brahman itself.
   Muṇḍaka Upaniṣad 3.2.9

3. द्वितीयांऽैव भवति
   dvitiyād vai bhayaṁ bhavati
   from duality certainly fear is
   Certainly fear is born of duality.
   Brhadāraṇyaka Upaniṣad 1.4.2

4. यो जागारं तमृचं कामयन्ते
   yo jāgāra tam ṛcaḥ kāmayante
   who is awake him hymns seek out
   He who is awake, the ṛcas seek him out.
   Ṛk Saṃhitā 5.44.14
1. निवर्तध्वम्
nivartadhvam
Return.  Rk Saṁhitā 10.19.1

2. यतीनां ब्रह्म भवति सारथि:
yatīnāṃ brahmā bhavati sārathīḥ
For those who are established in self-referral consciousness,
Brahmā, the Creator, becomes the charioteer of all activity.  
Rk Saṁhitā 1.158.6

3. अत्मावेदं सर्वम्
ātmaivedaṁ sarvam
Ātmā is all that there is.  
Nṛsiṁhattaratāpanīya Upaniṣad 7
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1. तिलेषु तैलवद्रेद वेदान्त: सुप्रतिष्ठितः
tileṣu tailavād vede vedaṁtaḥ supratiṣṭhitaḥ
in a sesame seed oil-like in Veda Vedānta is established
As oil is present in a sesame seed, so is Vedānta present in the Veda
Muktikā Upaniṣad 1.9

2. ऋग्मात्मम् ब्रह्म
ayam ātmā brahma
This Ātmā is Brahman.
Māṇḍūkya Upaniṣad 2

3. भूमिरापोजनलो वायु:
sāṁ mano buddhir eva ca
brahma ātmane itiṁ me
bhinnā prakṛtir astadhā
bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahāṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
Earth, water, fire, air,
space, mind, intellect, and
ego: Thus is my
prakṛti divided eightfold.
Bhagavad-Gītā 7.4

4. ऋग्मृतस्य पुत्रः:
amṛtasya putrāḥ
of immortality O sons
O sons of immortality.
Śvetāsvatara Upaniṣad 2.5
1. तत्स्वयम्य योगसंसिद्धः कालेनात्मनि विन्दति
   tat svayam yoga-saṁsiddhaḥ kālenātmani vindati
   this himself yoga-perfected with time in himself finds
   He who is perfected in Yoga, of himself in time finds this
   within himself.
   Bhagavad-Gītā 4.38

2. समत्वं योग उच्यते
   samatvaṁ yoga ucyate
   balance yoga is called
   Balance of mind is called Yoga.
   Bhagavad-Gītā 2.48

3. अन्तः चराचरग्रहणात्
   anta carācara-grahaṇāt
   devourer movable-immovable-from taking in
   Brahman is the devourer of all diversity.
   Brahma Sūtra 1.2.9

4. वेदो अखिलो धर्ममूलम्
   veda akhilo dharma-mūlam
   Veda is the root of all laws.
   Manu Smṛti 2.6
Hidden page
1. शिवं शान्तमद्वैतं चतुर्थं मन्यन्ते स ऋत्मा स विज्ञेयः
śivaṁ śāntam advaitam caturtham manyante sa ātmā sa vijnāeyaḥ
blissful peaceful undivided fourth they regard that Self that to be known

The peaceful, the blissful, the undivided is thought to be the fourth; that is the Self. That is to be known.

Nṛsiṃhottārata-pāṇiya Upaniṣad 1

2. स्मृतिलिखितं
smṛtir labdhā
memory regained
I have regained memory.

Bhagavad-Gītā 18.73

3. ऋथातो ब्रह्मज्ञासा
athāto brahma-jijnāsā
now from here brahman-desire to know
Now, from here, the desire to know Brahman.

Brahma Sūtra 1.1.1

4. पश्ये मेयोगमेधरम्
pāsyə me yogam aśvaram
behold my yoga sovereign
Behold the richness of my Yoga.

Bhagavad-Gītā 9.5
1. वेदोऽहम्
vedo 'ham
I am the Veda.
Devī Upaniṣad 1

2. ऋष्ठ योगानुशासनम्
atha yogānuśāsanam
now yoga teaching
Now is the teaching on Yoga.
Yoga Sūtra 1.1

3. योगशिरित्रृत्तिनिरोथः:
yogaś citta-vṛtti-nirodhaḥ
yoga mind-activity-complete settling
Yoga is the complete settling of the activity of the mind.
Yoga Sūtra 1.2

4. तदा द्रष्टः स्वरूपे अवस्थानम्
tadā draṣṭuḥ svarūpe avasthānam
then the observer in himself established
Then the observer is established in himself.
Yoga Sūtra 1.3

5. वृत्तिसारूप्यमितत्र
vṛtti-sārūpyam itaḥ atra
Tendencies of the observer emerge from here and remain here.
Yoga Sūtra 1.4
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1. भद्रं करङ्गभि: श्रुगुयाम देवा

भद्रं पश्येमातिमिर्यज्ञशः

bhadram karṇebhiḥ śṛṇuyāma devā
bhadram paśyemākṣabhīr yajatraḥ
All good I should hear from the ears.
All good I should see through the eyes.

Introduction to Upaniṣads of Atharva Veda

2. तरति शोकमात्मवित्

tarati śokam ātmavit
crosses suffering Self-knower
Established in the Self, one overcomes sorrows and suffering.

Chāndogya Upaniṣad 7.1.3

3. ब्रह्मसंपर्शमत्यन्तं सुखम्

brahma-saṃsparṣam atyantāṃ sukham
brahman-contact infinite joy
Contact with Brahman is infinite joy.

Bhagavad-Gītā 6.28

4. समिति: समानी

samitih samāni
assembly even
An assembly is significant in unity.

Ṛk Saṃhitā 10.191.3
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<td>anusvara: “after sound,” m, nasal sound</td>
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<td>antahstha: “in-between,” semi-vowel</td>
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<td>ardha-sprsta: “half contacted,” (referring to sibilants)</td>
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<td>alpa-prana: “little breath,” unaspirated</td>
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<td>avagaha: “held apart, separation, pause,” ( ‘ ) represents a missing a</td>
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tālu: palate 9
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danḍa: “stick,” vertical line used in many letters,  
vertical line at the end of a sentence
9

danta: teeth

9, 22

dantya: dental

dīrgha: “long,” long vowel
2

devaṇāgarī: script of the “city of immortals”
4

dvandva: “two-by-two,” copulative compound;  
both members are principal. If compound were  
dissolved, members would be joined by “and.”
210, 235

dvīgu: “worth two cows,” karmadhāraya compound  
that begins with a number
236

dvīṭīya: “second,” second letter in each varga
10

dhātu: “element,” root
15, 5, 33

naṇ-samāsa: negative compound
213, 236

nāman: “name,” nominal
15

nipāta: indeclinable, particle

15

paṇcama: “fifth,” fifth letter in each varga
10

pada-pāṭha: “word-reading,” (without sandhi)  
recitation of the individual words of the Veda
xiv

parasmaipada: “word for another,” active endings,  
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puruṣa: person
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prathama: “first,” third
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madhyama: “middle,” second
5, 26

uttama: “last,” first
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pragrhya: “restrained (from sandhi),” vowel not  
subject to sandhi
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prathama: “first,” first letter in each varga
10

pradhāna: the principal member of a compound
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prātipadika: “prior word” (coming first) or “every”  
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Thomas Egenes received his B.A. from the University of Notre Dame and his M.A. and Ph.D. from the University of Virginia, under the guidance of Dr. Seshagiri Rao. Dr. Egenes has published several Sanskrit teaching materials, including a workbook, flash cards, videotapes, and *Introduction to Sanskrit: Part One and Part Two*, which has been translated into Dutch, German and Korean. He has also published a book of stories from the Upanishads entitled *Eternal Stories from the Upanishads*. He is an associate professor at Maharishi University of Management in Fairfield, Iowa, U.S.A.
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