

Introduction to Sanskrit

THOMAS EGENES

PART ONE

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1

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 √**gam** and √**prach**
The word for “and”
How to write simple sentences

**ALPHABET:
VOWELS**

1. In Sanskrit, each letter represents one and only one sound (**varṇa**). 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 (**vyañjana**, or manifesting)
3. Vowels can be either short (**hrasva**) or long (**dīrgha**). Short vowels are held for one count (**mātrā**), and long vowels are held for two counts. Some vowels are called simple (**śuddha**), and some are called complex (**saṃyukta**).

	SHORT	LONG
Simple	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
	LONG	LONG
Complex	e	ai
	o	au

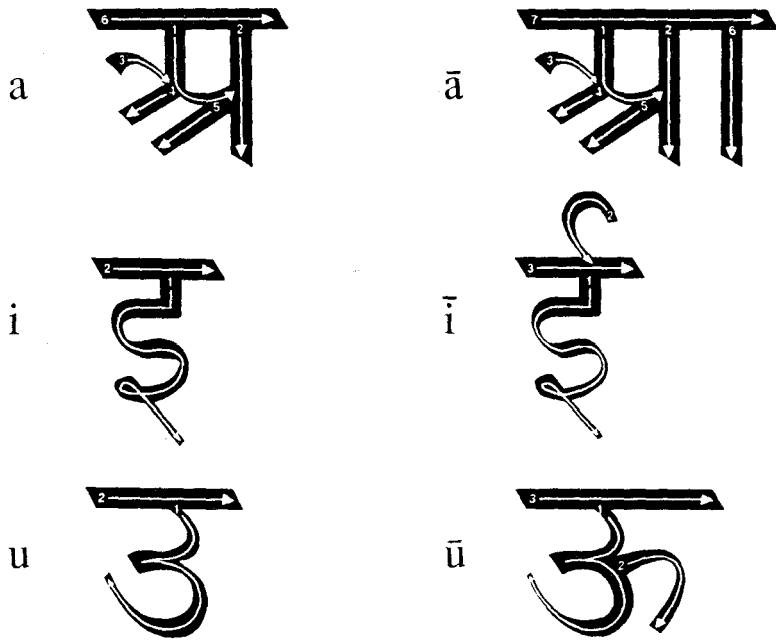
4. In Vedic Sanskrit, but rarely in Classical Sanskrit, there are also vowels held for three counts, called **pluta**, which are marked in **devanāgarī** and roman script by the short vowel followed by the numeral 3. For example: a3, or a times 3. You may also see it marked with a long vowel: ā3. **Pāṇini** (1.2.27) compares the three counts to the calling of a rooster: u ū u3.

5. Here is the pronunciation of the vowels:

a	like the first “a” in	America
ā	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
ṛ	like the “ri” in	river (usually not rolled)
ṝ	like the “ri” in	reed
ḷ	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 (**nāgarī**) 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.

SANSKRIT**ENGLISH**

√**gam** (root) **gacchati** (3rd per. sing.) he goes, she goes

ca (indeclinable*)

and (placed after the last word of the series, or after each word) (never first in a sentence or clause)

√**prach** (root) **prcchati** (3rd per. sing.) he asks, she asks

*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.

prcchati gacchāmi ca

He asks and I go.

prcchati ca gacchāmi ca

He asks and I go.

gacchasi ca prcchasi 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. ṛcchasi ca gacchati ca	e. ṛcchati ṛcchāmi ca
b. gacchāmi ṛcchāmi ca	f. gacchasi ca gacchati ca
c. ṛcchati ca gacchati ca	g. ṛcchāmi gacchasi ca
d. gacchasi ṛcchāmi ca	h. ṛcchati 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.
-

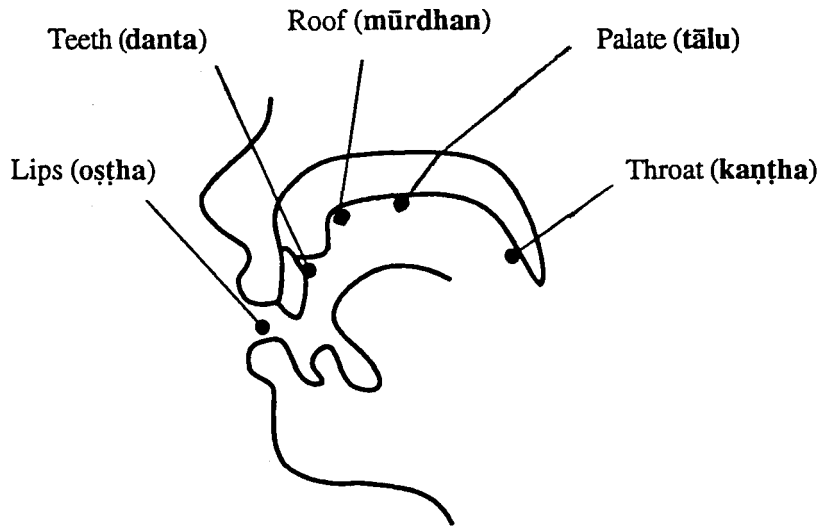
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LESSON TWO

- 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**

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



- 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.

	1st	2nd	3rd	4th	5th
Velar (kaṇṭhya)	ka	kha	ga	gha	ṅa
Palatal (tālavya)	ca	cha	ja	jha	ña
Retroflex (mūrdhanya)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (dantya)	ta	tha	da	dha	na
Labial (oṣṭhya)	pa	pha	ba	bha	ma
		┌──┐		┌──┐	┌──┐
		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 (**trītiya**), the fourth (**caturtha**), and the fifth (**pañcama**). For example, **ka**, **ca**, **ṭa**, **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 **ṅ**, **ṇ**, **ṅ**, **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
ṅ	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 “j” in	just (using more breath)
ñ	like the “n” in	enjoyable

ṭ	like the “t” in	stable (for this group the tongue is touching the hard palate, as in the diagram on page 9.)
ṭh	like the “t” in	table (using more breath)
ḍ	like the “d” in	dynamic
ḍh	like the “dh” in	redhead (using more breath)
ṇ	like the “n” in	gentle

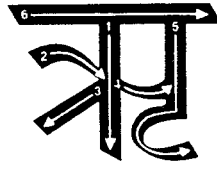
In English, we normally pronounce “t” and “d” somewhere between these two groups (retroflex and dental).

t	like the “t” in	stable (tongue at base of teeth)
th	like the “t” in	table (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

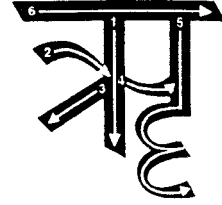
8. In Vedic Sanskrit, when **ḍa** or **ḍha** have vowels on both sides, they may become **ḷa** or **ḷha**. The example used is that when white has crimson on both sides, the white changes its color slightly. Therefore, when **ḍa** has a vowel on both sides, it changes to **ḷa**. For example, **agnim iḍe** is found in the **R̥k Samhitā** as **agnim iḷe**.

9. Here are the remaining vowels in devanāgarī:

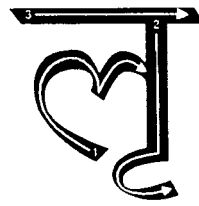
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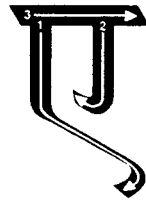
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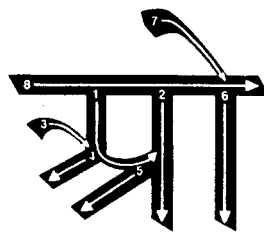
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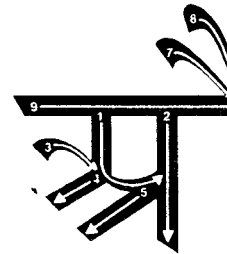
ai



o



au



**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 **gacchathaḥ** you two go
(gaccha + thas)

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

We will learn the pronunciation of ḥ 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

ENGLISH

kutra (indeclinable)

where

 $\sqrt{\text{bhū}}$ (root) bhavati (3rd per. sing.)he is, he becomes
(you are, I am) $\sqrt{\text{vas}}$ (root) vasati (3rd per. sing.)

he lives

 $\sqrt{\text{smṛ}}$ (root) smarati (3rd per. sing.)

he remembers

SANDHI

Before doing the exercises, we will have an introduction to **sandhi** (**saṁdhi**), 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 **saṁdhi**.

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 vasāvah**
(**kutra vasāvah**)
 - b. **bhavasi ca bhavāvah ca**
(**bhavasi ca bhavāvaś ca**)
 - c. **vasāmi smarataḥ ca**
(**vasāmi smarataś ca**)
 - d. **ṛcchathaḥ ca smarati ca**
(**ṛcchathaś ca smarati ca**)
 - e. **kutra gacchāvah**
(**kutra gacchāvah**)
 - f. **kutra bhavāmi**
(**kutra bhavāmi**)
 - g. **kutra gacchāmi**
(**kutra gacchāmi**)

- h. **pr̥chāmi ca smarati ca**
(**pr̥chāmi ca smarati ca**)
- i. **vasasi ca gacchāvah ca**
(**vasasi ca gacchāvaś ca**)
- j. **kutra gacchasi**
(**kutra gacchasi**)

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**

Third	gacchati (he, she goes)	gacchataḥ (they two go)
Second	gacchasi (you go)	gacchathaḥ (you two go)
First	gacchāmi (I go)	gacchāvaḥ (we two go)
	_____ Singular	_____ Dual

VERBS

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

INDECLINABLES

kutra	where
ca	and

3

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” (**spr̥ṣṭa**). The remaining letters are consonants, but they allow more flow of air.
2. There are four consonants, formed by “slight contact” (**īṣat-spr̥ṣṭa**), called semi-vowels. They are voiced, but not aspirated: They are considered to be between vowels and consonants, and so are called **antaḥstha**, or “in-between”:

ya, ra, la, va

3. The sibilants are formed by “half contact” (**ardha-spr̥ṣṭa**). 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”)

ś	like the “sh” in	shine
ṣ	like the “c” in	efficient (similar to the ś)
s	like the “s” in	sweet
h	like the “h” in	hero

6. Two additional sounds are the **anusvāra (ṁ)** and the **visarga (ḥ)**, which both follow vowels.
7. The **anusvāra (ṁ)** 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, **saṁkhyā** 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 **visarjaniya**, 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**:

aḥ	=	ah^a
iḥ	=	ihⁱ
uḥ	=	uh^u

The **jihvāmūliya (ḥ)** is sometimes used in place of a **visarga** before **ka** or **kha**. The **upadhmāniya (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	sha	śānti, shānti
ṛ	as	ri	ṛk, rik
ñ	as	ñ	Śaṅkara, Śaṅkara
cha	as	chha	chandas, chhandas
ca	as	cha	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	ṅa	ha			
Palatal	i	ī	e	ai	ca	cha	ja	jha	ña	ya	śa
Retroflex	ṛ	ṝ	ṭa	ṭha	ḍa	ḍha	ṇa	ra	ṣa		
Dental	l	ta	tha	da	dha	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)

Simple (śuddha)	a	ā
	i	ī
	u	ū
	ṛ	ṝ
	ḷ	
Complex (saṃyukta)	e	ai
	o	au
Nasalization (anusvāra)		ṃ
Aspiration (visarga)		ḥ

CONSONANTS (vyañjana)

Velar (kaṇṭhya)	ka	kha	ga	gha	ṅa
Palatal (tālavya)	ca	cha	ja	jha	ña
Retroflex (mūrdhanya)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (dantya)	ta	tha	da	dha	na
Labial (oṣṭhya)	pa	pha	ba	bha	ma
Semi-vowels (antaḥstha)		ya	ra	la	va
Sibilants (ūṣman)		śa	ṣa	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.

क ख ग घ ङ

ka kha ga gha ṅa

च छ ज झ ञ

ca cha ja jha ṅa

**GRAMMAR:
THE PLURAL**

1. Here is the plural (**bahu-vacana**) for the verb √gam:

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	gacchataḥ	gacchanti
gacchasi	gacchathaḥ	gacchatha
gacchāmi	gacchāvaḥ	gacchāmaḥ

he goes	those two go	they all go
you go	you two go	you all go
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:

3rd	ti	tas	anti
2nd	si	thas	tha
1st	mi	vas	mas
	□	□	□
	Singular	Dual	Plural

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

GRAMMATICAL TERMS

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 “l.” 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 (**lañ**), the optative or potential (**liñ**), the aorist (**luñ**), and the conditional (**lṛñ**).

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 (dvi)
Plural (bahu)

- Each verb may be classified according to these categories. For example, **gacchati** (he goes), is present indicative, active, third person, singular.
- 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.)
- Here are some examples:

gacchāmi	I go	pres. indic. act. 1st per. sing.
bhavanti	they are	pres. indic. act. 3rd per. pl.
ṛcchāvah	we both ask	pres. indic. act. 1st per. dual

ACCENT

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

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्

In classical Sanskrit texts, the accents are not marked.

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

Mánu
mádhu
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) | e. bhavathaḥ ca vasathaḥ ca
(bhavathaś ca vasathaś ca) |
| b. vadathaḥ smarataḥ ca
(vadathaḥ smarataś ca) | f. kutra bhavasi
(kutra bhavasi) |
| c. na gacchanti
(na gacchanti) | g. tiṣṭhanti gacchanti ca
(tiṣṭhanti gacchanti ca) |
| d. tiṣṭhāmaḥ gacchāmaḥ ca
(tiṣṭhāmo gacchāmaś ca) | h. na ca pṛcchati na ca vadati
(na ca pṛcchati 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? |

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmah (we all go)
	_____	_____	_____
	Singular	Dual	Plural

VERBS

√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

INDECLINABLES

kutra	where
ca	and
na	not

4

LESSON FOUR

Alphabet: Ten more consonants in **devanāgarī**

Grammar: The nominative case
The accusative case

Vocabulary: Nouns that end in short **a**

ALPHABET

1. Here are ten more consonants to learn:

ट ठ ड ढ ण

ṭa

ṭha

ḍa

ḍha

ṇa

त थ द ध न

ta


tha


da

dha

na

2. There are two additional consonants, ḷa and ḷha. (See p. 11.)

The ḷa is written as: 

The ḷha is written as: 

**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 (**dvitīyā**) 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	naraḥ	narau	narāḥ
Accusative	naram	narau	narān
	_____	_____	_____
	Singular	Dual	Plural
	(eka-vacana)	(dvi-vacana)	(bahu-vacana)

Notice that **naraḥ** 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 (**kartṛ**) 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
naraḥ	aśvam	gacchati (without sandhi)
(naro	'śvaṃ	gacchati) (with sandhi)
the man	to the horse	goes

Because **naraḥ** ends in **ḥ**, 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

SANSKRIT

ENGLISH

aśvaḥ (masculine)

horse

gajaḥ (masculine)

elephant

naraḥ (masculine)

man

putraḥ (masculine)

son

mṛgaḥ (masculine)

deer

rāmaḥ (masculine)

Rāma

vā (indeclinable)

or (used like **ca**) (never first in sentence or clause)

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 gajāḥ vā gacchanti (without **sandhi**)

(aśvo gajā 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 aśvau 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 putraṃ 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 vadataḥ**
(narau putraṃ vadataḥ)
- b. **kutra aśvāḥ ca gajāḥ ca gacchanti**
(kutrāśvās ca gajāś ca gacchanti)
- c. **aśvaḥ mṛgaḥ vā gacchati**
(aśvo mṛgo vā gacchati)
- d. **rāmaḥ putrau vadati**
(rāmaḥ putrau vadati)
- e. **mṛgaḥ aśvaḥ gajaḥ ca gacchanti**
(mṛgo 'śvo gajaś ca gacchanti)
- f. **putrāḥ mṛgān na smaranti**
(putrā mṛgān na smaranti)
- g. **kutra narau vasataḥ**
(kutra narau vasataḥ)
- h. **rāmam pṛchāmi**
(rāmam pṛchāmi)

i. **narau putrān na vadataḥ**
(narau putrān na vadataḥ)

j. **kutra mṛgāḥ bhavanti**
(kutra mṛgā 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 (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	----- Singular	----- Dual	----- Plural

√gam	gacchati	he goes
√prach	pr̥chati	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	narāḥ
aśvaḥ horse				
gajaḥ elephant	Accusative (object)	naram	narau	narān
naraḥ man				
putraḥ son				
mṛgaḥ deer				
rāmaḥ Rāma				

		Singular	Dual	Plural

INDECLINABLES

kutra	where
ca	and
na	not
vā	or

5

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

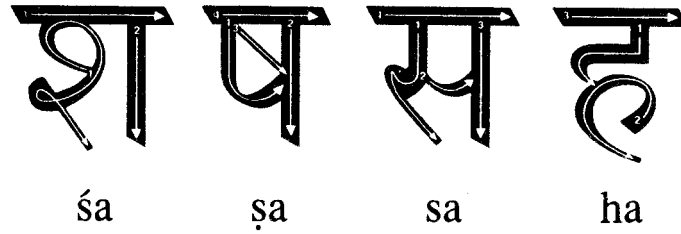
ya

ra

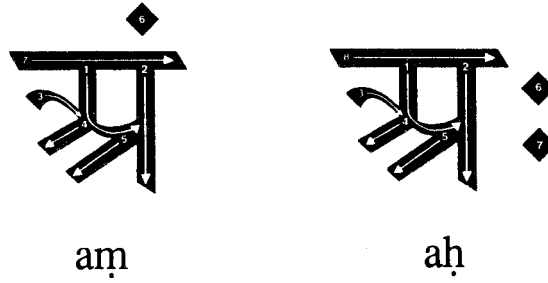
la

va

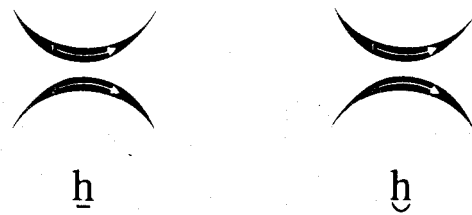
3. Here are the sibilants and aspirate:



4. Here is the anusvāra and visarga following a:



5. Here are the *jihvāmūliya* (ḥ) and *upadhmaniya* (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 *upadhmaniya*:



The *upadhmaniya* (ḥ) may appear as ॐ

6. Here is the entire alphabet in devanāgarī script:

Vowels	अ a	आ ā			
	इ i	ई ī			
	उ u	ऊ ū			
	ऋ ṛ	ॠ ṝ			
	ऌ ḷ				
	ए e	ऐ ai			
	ओ o	औ au			
	अं aṃ (ṃ)	अः aḥ (ḥ)			
<hr/>					
Velar	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatal	च ca	छ cha	ज ja	झ jha	ञ ña
Retroflex	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dental	त ta	थ tha	द da	ध dha	न na
Labial	प pa	फ pha	ब ba	भ bha	म ma
Semi-vowels	य ya	र ra	ल la	व va	
Sibilants	श śa	ष ṣa	स sa	ह ha	

**GRAMMAR:
INSTRUMENTAL
AND DATIVE**

1. We will now learn two new cases: the instrumental (**tr̥tīyā**) and the dative (**caturthī**).
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 putrāyāśvam 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

Instrumental	nareṇa*	narābhyām	naraiḥ
Dative	narāya	narābhyām	narebhyaḥ
	_____	_____	_____
	Singular	Dual	Plural

*“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 **ṅ**. For example: **nareṇa**, **putreṇa**, **mṛgeṇa**, **rāmeṇa**. But **aśvena**, **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 **pr̥cchati** (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 mṛgaṃ putram vadati (without **sandhi**)

(rāmo mṛgaṃ putraṃ vadati) (with **sandhi**)

Rāma speaks to the son about the deer.

VOCABULARY	SANSKRIT	ENGLISH
	tatra (indeclinable)	there
	nṛpaḥ (mas.)	king
	bālaḥ (mas.)	boy
	vīraḥ (mas.)	hero
	saha (indeclinable)	with, together (sometimes used after the instrumental as a marker of accompaniment)

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 vīrāḥ tiṣṭhanti**
(kutra vīrās tiṣṭhanti)
 - b. **bālau gajena saha tatra bhavataḥ**
(bālau gajena saha tatra bhavataḥ)
 - c. **nṛpaḥ aśvam gacchati**
(nṛpo 'śvam 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 putram vadanti)

h. **vīrāḥ mṛgān rāmam pṛcchanti** (same as 5b. below)
(**vīrā mṛgān rāmam pṛcchanti**)

i. **tatra bālāḥ 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 narāḥ gacchanti
(tatra nṛpāya narā gacchanti)
- c. vīrau tiṣṭhataḥ vadataḥ ca
(vīrau tiṣṭhato vadataś ca)
- d. mṛgāḥ tatra vasanti
(mṛgās tatra vasanti)
- e. kutra bālābhyām saha nṛpaḥ gacchati
(kutra bālābhyām saha nṛpo gacchati)
- f. rāmaḥ aśvam putram pṛcchati
(rāmo 'śvam putram pṛcchati)
- g. tatra gajāḥ na tiṣṭhanti
(tatra gajā na tiṣṭhanti)
- h. vīraḥ nṛpam bālam vadati
(vīro nṛpam bālam vadati)
- i. mṛgaiḥ aśvaiḥ ca saha gajaḥ vasati
(mṛgair aśvaiś ca saha gajo vasati)
- j. kutra tiṣṭhāmāḥ
(kutra tiṣṭhāmāḥ)

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

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	----- Singular	----- Dual	----- Plural

√gam	gacchati	he goes
√prach	pr̥cchati	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	naraḥ	narau	narāḥ
		(subject)			
aśvaḥ	horse				
		Accusative	naram	narau	narān
gajaḥ	elephant	(object)			
naraḥ	man	Instrumental	nareṇa*	narābhyām	naraiḥ
		(with)			
nṛpaḥ	king				
		Dative	narāya	narābhyām	narebhyaḥ
putraḥ	son	(for)			
bālaḥ	boy		Singular	Dual	Plural
mṛgaḥ	deer		*gajena, bālena (See page 46.)		
rāmaḥ	Rāma				
vīraḥ	hero				

INDECLINABLES

kutra	where
ca	and
tatra	there
na	not
vā	or
saha	with, together (used after instrumental)

6

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:
VOWELS AFTER
CONSONANTS**

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

क् k प् 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:

ga ग gā गा

gi गि gī गी

gu गु gū गू

gṛ	गृ	gṝ	गृ̄
ge	गे	gai	गै
go	गो	gau	गौ

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:

गि

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

गि

5. These vowel signs may follow all consonants, including the semi-vowels, sibilants, and aspirate. For example:

च	चा	चि	ची	चु	चू	चृ	चृ
ca	cā	ci	cī	cu	cū	ṅ	ṅ
चे	चै	चो	चौ				
ce	cai	co	cau				
ज	जा	जि	जी	जु	जू	जू	जू
ja	jā	ji	jī	ju	jū	ṅ	ṅ
जे	जै	जो	जौ				
je	jai	jo	jau				

6. Sometimes these signs are put in different places. For example:

ru is written: रु

rū is written: रू

hṛ is written: हृ

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

Ablative	narāt	narābhyām	narebhyaḥ
Genitive	narasya	narayoḥ	narāṇām*
	┌───┐	┌───┐	┌───┐
	Singular	Dual	Plural

***gajānām, bālānām** (See page 46.)

ITI

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.”

VOCABULARY

SANSKRIT

ENGLISH

atra (indeclinable)

here

ā + √gam (root) **āgacchati ***

he comes

iti (indeclinable)indicates the end of a
quotation**grāmaḥ** (mas.)

village

*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	g. bhavāvaḥ	m. ṛṣi
b. nara	h. vadasi	n. devatā
c. rāma	i. nṛpaḥ	o. guṇa
d. gaja	j. na	p. jaya
e. vīra	k. vā	q. guru
f. vasati	l. ca	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 aśvam gacchati**
(rāmasya putro 'śvaṃ gacchati)
 - c. **atra aśvaḥ bhavati iti nṛpaḥ vadati**
(atrāśvo bhavatīti nṛpo vadati)
 - d. **grāmāt putraḥ āgacchati**
(grāmāt putra āgacchati)

- e. **kutra gajāḥ tiṣṭhanti iti nṛpaḥ pṛcchati**
(kutra gajāś tiṣṭhantīti nṛpaḥ pṛcchati)
- f. **bālaḥ nṛpasya grāmam gacchati**
(bālo nṛpasya grāmaṃ gacchati)
- g. **atra vīrāḥ vasanti iti narāḥ vadanti**
(atra vīrā vasantīti narā 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 bālāḥ nṛpaṃ vadati**
(atra bhavāmīti bālo nṛpaṃ vadati)
- c. **kutra vasasi iti vīraḥ putram ṛcchati**
(kutra vasasīti vīraḥ putraṃ ṛcchati)
- 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 smarasi iti bālāḥ naram ṛcchanti**
(rāmaṃ smarasīti bālā naraṃ ṛcchanti)
- h. **kutra grāmaḥ bhavati iti naraḥ putram ṛcchati**
(kutra grāmo bhavatīti naraḥ putraṃ ṛcchati)
- i. **grāmaḥ tatra bhavati iti putraḥ naram vadati**
(grāmas tatra bhavatīti putro naraṃ vadati)

- j. **gajāya grāmam gacchāmi iti naraḥ vadati**
(gajāya grāmaṃ gacchāmīti nara 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 (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go) _____	gacchāvah (we two go) _____	gacchāmaḥ (we all go) _____
	Singular	Dual	Plural

VERBS

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√prach	pr̥cchati	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		Nom. (subject)	naraḥ	narau	narāḥ
aśvaḥ	horse	Acc. (object)	naram	narau	narān
gajaḥ	elephant	Inst. (with)	nareṇa*	narābhyām	naraiḥ
naraḥ	man	Dat. (for)	narāya	narābhyām	narebhyaḥ
nṛpaḥ	king	Abl. (from)	narāt	narābhyām	narebhyaḥ
putraḥ	son	Gen. (of, 's)	narasya	narayoḥ	narāṇām*
bālaḥ	boy				
mṛgaḥ	deer				
rāmaḥ	Rāma				
vīraḥ	hero				
			Singular	Dual	Plural

*gajena, gajānām (See page 46.)

INDECLINABLES

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

7

LESSON SEVEN

Alphabet: Conjunct consonants

Grammar: The locative and vocative

Vocabulary: More nouns in a

**ALPHABET:
CONJUNCT
CONSONANTS**

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:

tava तव tva त्व

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

tma त्म śya ष्य

sya स्य tya त्य

bhya भ्य nta न्त

nti न्ति ṣṭa ष्ट

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

dva द्व dda द्द

ṅga ङ्ग ddho द्धो

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:

rpa प rmya म्य

ryā या rgo गो

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 (**daṇḍa**, meaning “stick”), if there is a vertical line. For example:

pra प्र bra ब्र

sra स्त्र gra ग्र

mra म्र dra द्र

7. Some forms are completely different than the two letters that make them up. These must be learned:

tra त्र jña ज्ञ

ddhya द्य श्व (or) श्व

dya द्य क्त (or) क्त

tta त्त क्ष (or) क्ष

hma ह्य क्र (or) क्र

hna ह्न ह्व

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

For example: वेदोऽहम् vedo 'ham

8. A vertical line (danda) 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 ।

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

a अ or अ

ā आ or आ

r र or र

r̄ र̄ or र̄

jha भ or झ

ṇa ण or ण

**GRAMMAR:
LOCATIVE AND
VOCATIVE**

1. Now we will learn the locative (**saptamī**) and vocative (**saṁbodhana**—“awakening,” “arousing”).
2. The locative case is used to express location. For example:

grāme vasati	gaje tiṣṭhati	(same with sandhi)
He lives <u>in the village</u> .	He stands <u>on the elephant</u> .	
(locative)	(locative)	

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

rāma atra āgacchasi
(**rāma atrāgacchasi**)
O Rāma, you are coming here.
(vocative)

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:

Stem: **nara** (masculine) man

Locative	nare	narayoḥ	nareṣu
Vocative	nara	narau	narāḥ
	____	____	____
	Singular	Dual	Plural

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 (stri-liṅga)	(fem.)
	Neuter (napuṃsaka-liṅga)	(n.)
Case (vibhakti):	Nominative (prathamā)	(nom.)
	Accusative (dvitīyā)	(acc.)
	Instrumental (ṭṛtīyā)	(inst.)
	Dative (caturthī)	(dat.)
	Ablative (pañcamī)	(abl.)
	Genitive (ṣaṣṭhī)	(gen.)
	Locative (saptamī)	(loc.)
	Vocative (ṣambodhana)	(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

Nominative (subject)	नरः naraḥ	नरौ narau	नराः narāḥ
Accusative (object)	नरम् naram	नरौ narau	नरान् narān
Instrumental (with)	नरेण nareṇa*	नराभ्याम् narābhyām	नरैः naraiḥ
Dative (for)	नराय narāya	नराभ्याम् narābhyām	नरेभ्यः narebhyah
Ablative (from)	नरात् narāt	नराभ्याम् narābhyām	नरेभ्यः narebhyas
Genitive (of, 's)	नरस्य narasya	नरयोः narayoḥ	नराणाम् narāṇām*
Locative (in, on)	नरे nare	नरयोः narayoḥ	नरेषु nareṣu
Vocative (O)	नर nara	नरौ narau	नराः narāḥ
	┌───┐ Singular	┌───┐ Dual	┌───┐ Plural

*gajena, gajānām (See p. 46.)

VOCABULARY

SANSKRIT

ENGLISH

आचार्यः ācāryaḥ (mas.) teacher

चन्द्रः candraḥ (mas.) moon

चिन्त् √cint (root) cintayati he thinks

पश् √paś (root) paśyati he sees
(√dṛś is also considered to be the root.)

विना vinā (indeclinable) without (used like saha)

शिष्यः śiṣyaḥ (mas.) student

सूर्यः sūryaḥ (mas.) sun

EXERCISES

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

- a. पुराणा e. गच्छति i. अश्व
 b. गन्धर्व f. चन्द्र j. पुत्रस्य
 c. छन्दः g. ज्योतिष k. शिष्यः
 d. व्याकरणा h. कल्प l. तिष्ठन्ति

2. Learn the forms for the locative and vocative.
 3. Parse the following words and give their meaning:

- a. narāḥ f. mṛgeṇa
 b. hastau g. gajaiḥ
 c. bālānām h. vīrān
 d. nrpāt 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 candraṃ sūryaṃ ca paśyati)

b. राम गजाः ग्रामे तिष्ठन्ति ।

rāma gajāḥ grāme tiṣṭhanti
(rāma gajā grāme tiṣṭhanti)

c. वीरः ग्रामे वसति इति आचार्यः

शिष्यम् वदति ।

vīraḥ grāme vasati iti ācāryaḥ śiṣyam vadati
(vīro grāme vasatīty ācāryaḥ śiṣyaṃ vadati)

d. कुत्र चन्द्रः भवति इति पुत्रः

पृच्छति ।

kutra candraḥ bhavati iti putraḥ pṛcchati
(kutra candro bhavatīti putraḥ pṛcchati)

e. तत्र गजे बालौ तिष्ठतः ।

tatra gaje bālau tiṣṭhataḥ
(tatra gaje bālau tiṣṭhataḥ)

f. पुत्र कुत्र चन्द्रः भवति इति वीरः

बालम् पृच्छति ।

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

g. आचार्यस्य शिष्यः तिष्ठति वदति च ।

ācāryasya śiṣyaḥ tiṣṭhati vadati ca
(ācāryasya śiṣyas tiṣṭhati vadati ca)

h. रामेण विना वीराः ग्रामात् आगच्छन्ति ।

rāmeṇa vinā vīrāḥ grāmāt āgacchanti
(rāmeṇa vinā vīrā grāmād āgacchanti)

i. ग्रामे वसामि इति वीरस्य बालः चिन्तयति ।

grāme vasāmi iti vīrasya bālaḥ cintayati
(grāme vasāmiṭi vīrasya bālaś 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. रामेण विना बालः ग्रामम् गच्छति ।

rāmeṇa vinā bālaḥ grāmam gacchati
(rāmeṇa vinā bālo grāmaṃ gacchati)

b. कुत्र नृपस्य गजाः भवन्ति ।

kutra nṛpasya gajāḥ bhavanti
(kutra nṛpasya gajā bhavanti)

c. अत्र भवामि इति बालः नरम् वदति ।

atra bhavāmi iti bālaḥ naram vadati
(atra bhavāmīti bālo naraṃ vadati)

d. सूर्येण विना चन्द्रम् न पश्यसि ।

sūryeṇa vinā candram na paśyasi
(sūryeṇa vinā candraṃ na paśyasi)

e. आचार्यः शिष्यान् वदति ।

ācāryaḥ śiṣyān vadati
(ācāryaḥ śiṣyān vadati)

f. चन्द्रम् पश्यामि इति बालः चिन्तयति ।

candram paśyāmi iti bālaḥ cintayati
(candraṃ paśyāmīti bālaś cintayati)

g. अत्र ग्रामाणाम् नृपः आगच्छति ।

atra grāmāṇām nṛpaḥ āgacchati
(atra grāmāṇām nṛpa āgacchati)

h. नृपः वीरस्य अश्वम् 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 sūryaś candraś ca bhavata iti bālaḥ pṛcchati)

j. शिष्याः नरम् न स्मरन्ति ।

śiṣyāḥ naram na smaranti
(śiṣyā naraṃ 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 | 13. चित्तवृत्ति |
| 2. आसन | 14. अविद्या |
| 3. अहंकार | 15. अव्यक्त |
| 4. गुण | 16. धारणा |
| 5. ज्ञान | 17. आत्मन् |
| 6. कुरुक्षेत्र | 18. आनन्द |
| 7. कर्म | 19. अष्टाङ्गयोग |
| 8. ध्यान | 20. तत्त्वमसि |
| 9. दर्शन | 21. नामरूप |
| 10. दुःख | 22. उपनिषद् |
| 11. वेद | 23. नित्य |
| 12. चित्त | 24. धर्म |
-

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	_____	_____	_____
	Singular	Dual	Plural

VERBS

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√cint	cintayati	he thinks
√paś (√dṛś)	paśyati	he sees
√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

NOUNS

		Nom. (subject)	naraḥ	narau	narāḥ
aśvaḥ	horse				
ācāryaḥ	teacher	Acc. (object)	naram	narau	narān
gajaḥ	elephant	Inst. (with)	nareṇa*	narābhyām	naraiḥ
grāmaḥ	village				
candraḥ	moon	Dat. (for)	narāya	narābhyām	narebhyaḥ
naraḥ	man	Abl. (from)	narāt	narābhyām	narebhyaḥ
nṛpaḥ	king				
putraḥ	son	Gen. (of, 's)	narasya	narayoḥ	narāṇām*
bālaḥ	boy	Loc. (in, on)	nare	narayoḥ	nareṣu
mṛgaḥ	deer				
rāmaḥ	Rāma	Voc. (O)	nara	narau	narāḥ

vīraḥ hero

Singular Dual Plural

śiṣyaḥ student***gajena, gajānām** (See page 46.)**sūryaḥ** sun**hastaḥ** hand

INDECLINABLES

atra here**iti** end of quote**kutra** where**ca** and**tatra** there**na** not**vā** or**vinā** without (used like **saha**)**saha** with

8

LESSON EIGHT

Alphabet: The **sandhi** rules for combining vowels

Grammar: Neuter nouns in short **a**

Vocabulary: Neuter nouns

**ALPHABET:
VOWEL SANDHI**

1. The word “**sandhi**” means “combination” or “junction point.” The rules of **sandhi** insure that sounds will combine in a pleasing, euphonic way. **Pāṇini** (1.4.109) also refers to these junction points as **saṃhitā**, or “togetherness.” There are two types of **sandhi** rules:
 - a. External **sandhi**, or changes at the junction between words
 - b. Internal **sandhi**, or changes within a word

2. The **sandhi** rules involve sound changes so that the flow of the language is smooth. As mentioned in Lesson 2, “an apple” is smoother to pronounce than “a apple.” “The house” is pronounced differently than “the other house.” These are examples of external **sandhi**. The **sandhi** rules of Sanskrit exist because the Sanskrit tradition has been primarily an oral tradition, and because its grammatical insights were so sophisticated. (The term **sandhi** has been adopted by modern linguists to describe sound modifications between words in any language.)

3. Don't allow the **sandhi** rules to overwhelm you. There are many rules to learn, but with practice you will gradually assimilate them. We will begin our study of the external **sandhi** rules using charts, and then after we have used the rules for some time, we will memorize them. There will be three charts, because external **sandhi** can be divided into three groups:
 - a. Vowel **sandhi** (**svara-sandhi**) Lesson Eight
 - b. Final **h** **sandhi** (**visarga-sandhi**) Lesson Nine
 - c. Consonant **sandhi** (**hal-sandhi**) Lesson Ten

4. The chart on page 89 describes what happens if a word ends with a vowel and the next word begins with a vowel. For example, if one word ends with a short **i**, and the next word begins with an **a**, then the two combine (**sandhi**) to form **ya**:

गच्छति + अश्वम् would be written गच्छत्यश्वम्
gacchati + aśvam would be written gacchaty aśvam

एव + अवशिष्यते = एवावशिष्यते
eva + avaśiṣyate = evāvaśiṣyate

ब्रह्म + अस्मि = ब्रह्मास्मि
brahma + asmi = brahmāsmi

भव + अर्जुन = भवार्जुन
bhava + arjuna = bhavārjuna

5. On the following page is the chart describing the **sandhi** change if the first word ends in a vowel (the vowels at the top of the chart) and the second word begins in a vowel (the vowels in the right column). If a vowel has $\bar{\sim}$ above it, then it refers to a short or a long vowel.
6. This chart need not be memorized. It should be used in the exercises, and the rules will be memorized later, once the patterns of change are more clear.

VOWEL SANDHI

FINAL VOWELS							INITIAL VOWELS
ā	ī	ū	ṛ	e	ai	au	
ā	ya	va	ra	e	ā a	āva	a
ā	yā	vā	rā	a ā	ā ā	āvā	ā
e	ī	vi	ri	a i	ā i	āvi	i
e	ī	vī	rī	a ī	ā ī	āvī	ī
o	yu	ū	ru	a u	ā u	āva	u
o	yū	ū	rū	a ū	ā ū	āvū	ū
ar	yṛ	vṛ	ṛ	a ṛ	ā ṛ	āvṛ	ṛ
ai	ye	ve	re	a e	ā e	āve	e
ai	yai	vai	rai	a ai	ā ai	āvai	ai
au	yo	vo	ro	a o	ā o	āvo	o
au	yau	vau	rau	a au	ā au	āvau	au

7. Here are some examples:

$$i + \bar{u} = y\bar{u}$$

$$r + i = ri$$

$$i + u = yu$$

$$\text{गच्छति} + \text{इति} = \text{गच्छतीति}$$

$$\text{gacchati} + \text{iti} = \text{gacchatīti}$$

Additional examples are given on pages 167–170.

8. Remember that the apostrophe (') represents the missing letter **a**. It is called **avagraha**, meaning “separation.” It is written in **devanāgarī** as:

ऽ

$$\text{ग्रामे} + \text{अत्र} = \text{ग्रामेऽत्र}$$

$$\text{grāme} + \text{atra} = \text{grāme 'tra}$$

9. Once the **sandhi** rules have been applied, there is no further application of **sandhi** rules. The **sandhi** rules are only applied once.
10. In this text, words are always separated in transliteration (roman script), unless two vowels have formed one long vowel, such as **i + i = ī**. In **devanāgarī** script, words involving vowel **sandhi** are joined except when there is a space (hiatus) between the vowels in the chart. Until you learn more **sandhi** rules, all other words should be kept separated. For example:

गच्छति + इति = गच्छतीति
 gacchati + iti = gacchatīti

गच्छति + अश्वम् = गच्छत्यश्वम्
 gacchati + aśvam = gacchaty aśvam

11. In vowel **sandhi**, often a vowel will be replaced by the semi-vowel that corresponds to it. For example, **i** will be replaced by **y**. According to **Pāṇini**, the change from the corresponding semi-vowel to the vowel is called **samprasāraṇa** (“spreading out,” “extension”) because the semi-vowel “spreads out” to form the vowel:

Palatal	i ī	y
Retroflex	ṛ ṝ	ṛ
Dental	l̥	l
Labial	u ū	v
	_____	_____
	Vowels	Semi-vowels

12. Some vowels (**pragrhya**) are not subject to **sandhi**. They are:

- The vowels **i**, **u**, and **e** when they are dual endings.
- The final vowel of an interjection (usually a vocative).
For example, **rāma āgacchanti** (Rāma, they come.) needs no **sandhi**.

13. The rules for this lesson are written out in Lesson 13. We will memorize them at that time.

GRAMMAR:
NEUTER NOUNS

1. All the nouns that we have studied so far have been masculine.
Now we will study the neuter nouns that end in short **a**.
2. Here is the formation of the neuter short **a** nouns:

Stem: **phala** (neuter) fruit

Nominative	फलम् phalam	फले phale	फलानि phalāni
Accusative	फलम् phalam	फले phale	फलानि phalāni
Instrumental	फलेन phalena	फलाभ्याम् phalābhyām	फलैः phalaiḥ
Dative	फलाय phalāya	फलाभ्याम् phalābhyām	फलेभ्यः phalebhyaḥ
Ablative	फलात् phalāt	फलाभ्याम् phalābhyām	फलेभ्यः phalebhyaḥ
Genitive	फलस्य phalasya	फलयोः phalayoh	फलानाम् phalānām
Locative	फले phale	फलयोः phalayoh	फलेषु phaleṣu
Vocative	फल phala Singular	फले phale Dual	फलानि phalāni Plural

VOCABULARY	SANSKRIT	ENGLISH
	अमृतम् amṛtam (n.)	immortality, an immortal
	कथम् katham (ind.)	how (used like kutra)
	ज्ञानम् jñānam (n.)	knowledge
	पठ् √paṭh (root) paṭhati	he reads
	पुस्तकम् pustakam (n.)	book
	फलम् phalam (n.)	fruit
	वनम् vanam (n.)	forest
	शास्त्रम् śāstram (n.)	scripture
	सत्यम् satyam (n.)	truth
	सूक्तम् sūktam (n.)	hymn

Notice that neuter nouns are also given in their nominative singular form. For example, **amṛta** (stem form) is listed as **amṛtam** (nominative form).

Notice that the neuter nouns decline like the masculine nouns, except in the nominative, accusative, and vocative.

EXERCISES

1. We had learned that **r̄** or **r** changes the following **n** to **ṅ**. This change will not occur if a **t** comes between, because the **t** changes the position of the tongue. Therefore: **amṛtāni**, **amṛtena**, **amṛtānām**. But: **śāstrāṇi**, **śāstreṇa**, **śāstrāṇām**. This **sandhi** rule will be studied in more detail in Lesson 11.

2. Put the following words together, using correct **sandhi** rules, and then write the final form in **devanāgarī**:

- | | |
|-----------------|---------------------|
| a. putreṇa atra | f. devau āgacchataḥ |
| b. saha ācāryaḥ | g. nare atra |
| c. tatra iti | h. vane iti |
| d. iti atra | i. phalāni iti |
| e. iti ācāryaḥ | j. smarati atra |

3. Write in roman script and take out the **sandhi**:

- | | |
|----------------------|----------------|
| a. गच्छतीति | f. नृपस्याश्वः |
| b. गजावागच्छतः | g. अश्वेऽत्र |
| c. पृच्छत्यागच्छति च | h. कुत्राश्वः |
| d. गच्छामीति | i. कुत्रेति |
| e. हस्त इति | j. गच्छत्यत्र |

4. In the following exercises, remember that the subject and the predicate nominative are put in the nominative case, since they both refer to the same subject. (See page 33.) For example:

rāmaḥ putraḥ bhavati
(rāmaḥ putro bhavati)
 Rāma is the son.

In this text, the predicate nominative is usually placed after the subject, although other word orders are equally common. (See 5b, c; 6a, f, g.)

5. In the following sentences, cover up the roman script and transliterate each sentence (write in roman script). Then cover the **devanāgarī** and write in **devanāgarī**. Then take out any **sandhi**. Only the **sandhi** rules learned so far have been applied—that is, only when one word ends in a vowel and the next word begins in a vowel. Finally, translate into English:

a. रामः ग्रामात् वनम् गच्छति ।

rāmaḥ grāmāt vanam gacchati
(rāmo grāmād vanaṃ gacchati)

b. अमृतम् ज्ञानस्य फलम् भवति ।

amṛtam jñānasya phalam bhavati
(amṛtaṃ jñānasya phalaṃ bhavati)

c. ज्ञानम् सत्यम् भवतीति बालाः शास्त्रे

पठन्ति ।

jñānam satyam bhavatīti bālāḥ śāstre paṭhanti
(jñānaṃ satyaṃ bhavatīti bālāḥ śāstre paṭhanti)

d. अमृतस्य पुत्राः भवथेत्याचार्यः शिष्यान्

वदति ।

amṛtasya putrāḥ bhavathety ācāryaḥ śiṣyān vadati
(amṛtasya putrā bhavathety ācāryaḥ śiṣyān vadati)

e. कथम् आचार्याः सूक्तानि स्मरन्ति ।

katham ācāryāḥ sūktāni smaranti
(katham ācāryāḥ sūktāni smaranti)

f. शास्त्रेषु सत्यम् पश्यामीति रामः वदति ।

śāstreṣu satyam paśyāmīti rāmaḥ vadati
(śāstreṣu satyaṃ paśyāmīti rāmo vadati)

g. कुत्र सूक्तानाम् ज्ञानम् भवतीति वीरः पुत्रम्
पृच्छति ।

**kutra sūktānām jñānam bhavatīti vīraḥ putram
pṛcchati
(kutra sūktānām jñānam bhavatīti vīraḥ putraṃ
pṛcchati)**

h. नृपः बालाय पुस्तकम् पठति ।

**nṛpaḥ bālāya pustakam paṭhati
(nṛpo bālāya pustakaṃ paṭhati)**

6. Translate the following sentences into Sanskrit. First write them without **sandhi**, then with (vowel) **sandhi**, and finally in **devanāgarī**.

- The elephant is not the king of the forest.
- How do you see the moon?
- Rāma thinks that he sees the deer.
- The fruit is in the hands of the boy.
- How does the king live without Rāma?
- Rāma is the king.

g. The king is Rāma.

h. The hero lives in the village of the immortals.

7. Translate the following sentences into English. First write in roman script, then take out the **sandhi**, and finally write in English:

a. कथम् सूर्येण विना नराः नृपम् पश्यन्ति ।

(कथं सूर्येण विना नरा नृपं पश्यन्ति ।)

b. शिष्यानाम् आचार्यः पुस्तकम् पठति ।

(शिष्यानामाचार्यः पुस्तकं पठति ।)

c. अत्र वने फलानि भवन्तीति बालः वीरम् वदति ।

(अत्र वने फलानि भवन्तीति बालो वीरं वदति ।)

d. मृगः वने वसति गजः च ग्रामे वसति ।

(मृगो वने वसति गजश्च ग्रामे वसति ।)

(When a phrase or clause is joined by **ca**, it usually takes the second position. See p. 28.)

e. ज्ञानम् पुस्तकेन भवतीत्याचार्यः वदति ।

(ज्ञानं पुस्तकेन भवतीत्याचार्यो वदति ।)

f. पुस्तकेन विना शिष्यः ज्ञानम् स्मरति ।

(पुस्तकेन विना शिष्यो ज्ञानं स्मरति ।)

g. राम कुत्र मृगेण सह गच्छसीति पुत्रः पृच्छति ।

(राम कुत्र मृगेण सह गच्छसीति पुत्रः पृच्छति ।)

h. नरः बालाय पुस्तकम् पठति ।

(नरो बालाय पुस्तकं पठति ।)

8. Translate the following sentences into Sanskrit. Translate, put in the vowel **sandhi**, and write in **devanāgarī**:

a. Where do you read the knowledge of immortality?

b. How does Rāma go to the forest without the horses?

c. "The hymns are in the book," the teacher tells the students.

d. Rāma sees the truth and speaks the truth.

e. "I see the sun and the moon," says the son of the king.

f. Without knowledge, there are no teachers or students.

g. The hero speaks to the boys about immortality.

h. The horses, elephants, and boys come from the village.

9. Transliterate the following:

- | | |
|-------------|-----------------|
| 1. पुराण | 13. रामराज्य |
| 2. राम | 14. रामायण |
| 3. पुरुष | 15. शिष्य |
| 4. प्रकृति | 16. स्थितप्रज्ञ |
| 5. प्रज्ञा | 17. भगवद्गीता |
| 6. सीता | 18. समाधि |
| 7. सुखम् | 19. योग |
| 8. संयम | 20. बुद्ध |
| 9. संसार | 21. महाभारत |
| 10. संस्कार | 22. प्रज्ञापराध |
| 11. संस्कृत | 23. वेदान्त |
| 12. सत्यम् | 24. वेदलीला |

SUMMARY SHEET

VERBS

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvaḥ (we two go)	gacchāmaḥ (we all go)
	_____	_____	_____
	Singular	Dual	Plural

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√cint	cintayati	he thinks
√paṭh	paṭhati	he reads
√paś (√dṛś)	paśyati	he sees
√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

MASCULINE NOUNS

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

Singular Dual Plural

*gajena, gajānām (See page 46.)

MASCULINE NOUNS

aśvaḥ	horse	rāmaḥ	Rāma
ācāryaḥ	teacher	vīraḥ	hero
gajaḥ	elephant	śiṣyaḥ	student
grāmaḥ	village	sūryaḥ	sun
candraḥ	moon	hastāḥ	hand
naraḥ	man		
ṛpaḥ	king		
putraḥ	son		
bālaḥ	boy		
mṛgaḥ	deer		

NEUTER NOUNS

Nom. (subject)	phalam	phale	phalāni*
Acc. (object)	phalam	phale	phalāni*
Inst. (with)	phalena*	phalābhyām	phalaiḥ
Dat. (for)	phalāya	phalābhyām	phalebhyaḥ
Abl. (from)	phalāt	phalābhyām	phalebhyaḥ
Gen. (of, 's)	phalasya	phalayoḥ	phalānām*
Loc. (in, on)	phale	phalayoḥ	phaleṣu
Voc. (O)	phala	phale	phalāni*

Singular Dual Plural

*śāstrāṇi, śāstreṇa, śāstrāṇām

NEUTER NOUNS

(given in nominative form)

amṛtam	immortality
jñānam	knowledge
pustakam	book
phalam	fruit
vanam	forest
śāstram	scripture
satyam	truth
sūktam	hymn

INDECLINABLES

atra	here
iti	end of quote
katham	how (used like kutra)
kutra	where
ca	and
tatra	there
na	not
vā	or
vinā	without
saha	with

**THE MONKEY AND
THE CROCODILE**

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

1. तत्र गङ्गायाम् कुम्भीरः भवति ।
(तत्र गङ्गायां कुम्भीरो भवति ।)
2. वानरः तटे वसति ।
(वानरस्तटे वसति ।)
3. वानरः फलानि कुम्भीराय निक्षिपति ।
(वानरः फलानि कुम्भीराय निक्षिपति ।)
4. कुम्भीरः फलानि खादति ।
(कुम्भीरः फलानि खादति ।)
5. भार्या वानरस्य हृदयम् इच्छति ।
(भार्या वानरस्य हृदयमिच्छति ।)

6. हृदयम् वृक्षे भवतीति वानरः वदति ।
(हृदयं वृक्षे भवतीति वानरो वदति ।)
7. कश्चित् हृदयम् चोरयतीति वानरः वदति ।
(कश्चिद्धृदयं 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.”
kumbhīraḥ (mas. noun) crocodile
2. **vānaraḥ** (mas. noun) monkey
taṭaḥ (mas. noun) bank (of the river)
3. **nikṣipati** (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 **r** is written next to the **h**.
(See Lesson 6, page 57.)

icchati (3rd per. sing. verb) she wants (to eat)

6. **vṛkṣaḥ** (mas. noun) tree

7. **kaḥ** (mas. pronoun) who

cit (ind.) (makes **kaḥ** 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 **h**

Grammar: The middle voice and “have”

Vocabulary: Verbs in the middle voice

**ALPHABET:
SANDHI RULES
FOR FINAL ङ**

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

FINAL LETTERS OF FIRST WORD

Any vowel r Any vowel ङ (except अङ् and आङ्)			INITIAL LETTER OF SECOND WORD		
	आङ्	अङ्			
The ङ or r becomes					
r		ā		a ⁽²⁾	vowels (a)
r		ā		o	g/gh
r		ā		o	j/jh
r		ā		o	ḍ/ḍh
r		ā		o	d/dh (b)
r		ā		o	b/bh
r		ā		o	nasals (n/m)
r		ā		o	y/v
-(¹)		ā		o	r
r		ā		o	l
r		ā		o	h
ह		आङ्		अङ्	k/kh
ś		आś		अś	c/ch
ṣ		आṣ		अṣ	t/ṭh
s		आs		अs	t/th
ह		आङ्		अङ्	p/ph (c)
ह		आङ्		अङ्	ś
ह		आङ्		अङ्	ṣ/s
ह		आङ्		अङ्	end of line

- (1) The ङ disappears, and if **i** or **u** precedes, it becomes **ī** or **ū**.
The **r** disappears, and if **a**, **i**, or **u** precedes, it becomes **ā**, **ī**, or **ū**.

- (2) Except that अङ् + a = o' For example:

रामः + अत्र = रामोऽत्र

rāmaṅ + atra = rāmo 'tra

2. If the first word ends in **aḥ**, then use the third column. If the first word ends in **āḥ**, then use the middle column. If the first word ends in any other vowel before the **ḥ** or any vowel before the **r** (including **ar** or **ār**), then use the first column.
3. Here are some examples:

Without sandhi

रामः गच्छति
rāmaḥ gacchati

वीराः गच्छन्ति
vīrāḥ gacchanti

रामः पश्यति
rāmaḥ paśyati

वीराः पश्यन्ति
vīrāḥ paśyanti

With sandhi

रामो गच्छति
rāmo gacchati

वीरा गच्छन्ति
vīrā gacchanti

रामः पश्यति
rāmaḥ paśyati

वीराः पश्यन्ति
vīrāḥ paśyanti

Additional examples are given on pages 183–187.

4. Final **s** should be treated as **ḥ**. For example, **rāmas** follows the same rules as **rāmaḥ**. Either would become **rāmo** before **gacchati**.
5. After these **sandhi** rules have been applied, if the first word ends in a vowel (including **ḥ**), 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:

<u>Without sandhi</u>	<u>With sandhi</u>
रामः चिन्तयति rāmaḥ cintayati	रामश्चिन्तयति rāmaś cintayati
रामः तिष्ठति rāmaḥ tiṣṭhati	रामस्तिष्ठति rāmas tiṣṭhati
गच्छति इति gacchati iti	गच्छतीति gacchatīti
भव अर्जुन bhava arjuna	भवार्जुन bhavārjuna

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:

a	ā	
i	ī	
u	ū	(a)
ṛ	ṝ	Vowels
ḷ		
e	ai	
o	au	

ḥ	ka	kha		ga	gha	ṅa
ś	ca	cha		ja	jha	ñā
ṣ	ṭa	ṭha		ḍa	ḍha	ṇa
s	ta	tha		da	dha	na
ḥ	pa	pha		ba	bha	ma
				ya	ra	la va
ḥ	śa	ṣa		sa	ha	
ḥ	end of line					

(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 r
- (b) If the first letter of the second word is a voiced consonant:
 - aḥ becomes o
 - āḥ becomes ā
 - vowel ḥ becomes r (except before a word beginning in r)
- (c) If the first letter of the second word is an unvoiced consonant, the ḥ changes to the letter in the far left column.

**GRAMMAR:
MIDDLE VERBS**

1. Now we will learn the middle endings (**ātmanepada**). 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 √**bhāṣ** (to speak):

Third	bhāṣate	bhāṣete	bhāṣante
Second	bhāṣase	bhāṣethe	bhāṣadhve
First	bhāṣe	bhāṣāvahe	bhāṣāmahe
	_____	_____	_____
	Singular	Dual	Plural

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

3. Although most of the verbs we have learned (before √**bhāṣ**) 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, √**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 √**bhū**. For example:

वीरस्य पुत्रो भवति ।

vīrasya putro bhavati

Of the hero a son is. (becomes)

The hero has a son.

VOCABULARY	SANSKRIT	ENGLISH
एव	eva (ind.)	only, ever
गृहम्	gṛham (n.)	house
जलम्	jalam (n.)	water
जि	√ji (active) jayati	he conquers
दुःखम्	duḥkham* (n.)	suffering
भाष्	√bhāṣ (middle) bhāṣate	he speaks
मन्	√man (middle) manyate	he thinks
लभ्	√labh (middle) labhate	he obtains
सुखम्	sukham (n.)	happiness
सेव्	√sev (middle) sevate	he serves

*When the **h** 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. रामः गच्छति | e. रामः इति |
| b. बालाः आगच्छन्ति | f. देवाः स्मरन्ति |
| c. वीरौ आगच्छतः | g. पुत्रः पश्यति |
| d. शिष्यः अत्र | h. अश्वः वदति |

2. Take out the **sandhi** in the following phrases:

- | | |
|---------------------|--------------------|
| a. रामो गच्छति | e. अश्वा आगच्छन्ति |
| b. कुत्रागच्छसि | f. रामः पुत्रश्च |
| c. सूर्यश्चन्द्रश्च | g. गजैः सह |
| d. गजैर्वीरः | h. फलयोर्जलम् |

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

- a. वीरस्य बालो भवति ।
vīrasya bālo bhavati
(वीरस्य बालो भवति ।)

- b. सुखम् ज्ञानस्य फलम् भवति ।
 sukham jñānasya phalam bhavati
 (सुखं ज्ञानस्य फलं भवति ।)
- c. शिष्या गृहात् जलम् आचार्याय लभन्ते ।
 śiṣyā grhāt jalam ācāryāya labhante
 (शिष्या गृहाज्जलमाचार्याय लभन्ते ।)
- d. रामस्तत्र जलाय गच्छतीति वीरो वदति ।
 rāmas tatra jalāya gacchatīti vīro vadati
 (रामस्तत्र जलाय गच्छतीति वीरो वदति ।)
- e. शिष्य आचार्यम् सेवते ।
 śiṣya ācāryam sevate
 (शिष्य आचार्यं सेवते ।)
- f. शिष्या ज्ञानम् आचार्यात् लभन्ते ।
 śiṣyā jñānam ācāryāt labhante
 (शिष्या ज्ञानमाचार्याल्लभन्ते ।)

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

h. पुत्रो गृहात् नृपस्याश्वेषु गच्छति ।
 putro grhāt nṛpasyāśveṣu gacchati
 (पुत्रो गृहानृपस्याश्वेषु गच्छति ।)

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

j. आचार्यो ज्ञानस्य पुस्तकम् शिष्याय पठति ।
 ācāryo jñānasya pustakam śiṣyāya paṭhati
 (आचार्यो 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 **h**) **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

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmah (we all go)
	-----	-----	-----
	Singular	Dual	Plural

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

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√ji	jayati	he conquers
√paṭh	paṭhati	he reads
√paś (√dṛś)	paśyati	he sees
√prach	prachati	he asks
√bhū	bhavati	he is
√vad	vadati	he speaks, he says
√vas	vasati	he lives
√sthā	tiṣṭhati	he stands
√smṛ	smarati	he remembers

Third	bhāṣate (he speaks)	bhāṣete (they two speak)	bhāṣante (they all speak)
Second	bhāṣase (you speak)	bhāṣethe (you two speak)	bhāṣadhve (you all speak)
First	bhāṣe (I speak)	bhāṣāvahe (we two speak)	bhāṣāmahe (we all speak)
	_____ Singular	_____ Dual	_____ Plural

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)	naraḥ	narau	narāḥ
Acc. (object)	naram	narau	narān
Inst. (with)	nareṇa*	narābhyām	naraiḥ
Dat. (for)	narāya	narābhyām	narebhyaḥ
Abl. (from)	narāt	narābhyām	narebhyaḥ
Gen. (of, 's)	narasya	narayoḥ	narāṅām*
Loc. (in, on)	nare	narayoḥ	nareṣu
Voc. (O)	nara	narau	narāḥ

Singular Dual Plural

*gajena, gajānām (See page 46.)

aśvaḥ	horse
ācāryaḥ	teacher
gajaḥ	elephant
grāmaḥ	village
candraḥ	moon
naraḥ	man
nṛpaḥ	king
putraḥ	son
bālaḥ	boy
mṛgaḥ	deer
rāmaḥ	Rāma

vīraḥ	hero
śiṣyaḥ	student
sūryaḥ	sun
hastāḥ	hand

NEUTER NOUNS

Nom. (subject)	phalam	phale	phalāni*
Acc. (object)	phalam	phale	phalāni*
Inst. (with)	phalena*	phalābhyām	phalaiḥ
Dat. (for)	phalāya	phalābhyām	phalebhyaḥ
Abl. (from)	phalāt	phalābhyām	phalebhyaḥ
Gen. (of, 's)	phalasya	phalayoḥ	phalānām*
Loc. (in, on)	phale	phalayoḥ	phaleṣu
Voc. (O)	phala	phale	phalāni*

Singular Dual Plural

*śāstrāṇi, śāstreṇa, śāstrāṇām

amṛtam	immortality	satyam	truth
gṛham	house	sukham	happiness
jalam	water	sūktam	hymn
jñānam	knowledge		
duḥkham	suffering		
pustakam	book		
phalam	fruit		
vanam	forest		
śāstram	scripture		

INDECLINABLES

atra	here
iti	end of quote
eva	only, ever
katham	how (used like kutra)
kutra	where
ca	and
tatra	there
na	not
vā	or
vinā	without
saha	with

RĀMĀYAṆA

Translate the following, using the vocabulary given afterward:

1. अयोध्यायाम् दशरथो नाम नृपो वसति ।
(अयोध्यायां दशरथो नाम नृपो वसति ।)
2. दशरथस्य चत्वारः पुत्रा भवन्ति ।
(दशरथस्य चत्वारः पुत्रा भवन्ति ।)
3. पुत्रा रामो भरतो लक्ष्मणः शत्रुघ्नो भवन्ति ।
(पुत्रा रामो भरतो लक्ष्मणः शत्रुघ्नो भवन्ति ।)
4. रामः सुन्दरः शान्तो वीरश्च भवति ।
(रामः सुन्दरः शान्तो वीरश्च भवति ।)
5. नृपो रामे स्निह्यति ।
(नृपो रामे स्निह्यति ।)
6. रामो मिथिलाम् लक्ष्मणेन सह गच्छति ।
(रामो मिथिलां लक्ष्मणेन सह गच्छति ।)

7. तत्र रामः सीताम् पश्यति ।
(तत्र रामः सीतां पश्यति ।)
8. सीतायाम् स्निह्यामीति रामो वदति ॥
(सीतायां स्निह्यामीति रामो वदति ॥)

VOCABULARY

1. **ayodhyā** (fem.) the city of Ayodhyā (The locative is **ayodhyāyām**, "in Ayodhyā.")
daśarathaḥ (mas. noun) Daśaratha, the king of Ayodhyā
nāma (ind.) by name
2. **catvāraḥ** (nom.) four (used as an adjective)
3. **bharataḥ**, **lakṣmaṇaḥ**, **śatrughnaḥ** names of Rāma's brothers
4. **sundara** (adjective) beautiful
śānta (adjective) peaceful
vīra strong (here an adjective—strong like a hero)
5. **snihyati** (3rd per. sing. verb) he loves (used with locative)
6. **mithilā** (fem.) city of Mithilā (The accusative is **mīthilām**.)
7. **sītā** (fem.) Sītā (The accusative is **sītām**.)
8. The locative of **sītā** is **sītāyām**.

10

LESSON TEN

Alphabet: The remaining **sandhi** rules

Grammar: Pronouns and adjectives
The verb √**as**

Vocabulary: Adjectives and particles

**ALPHABET:
REMAINING
SANDHI RULES**

1. Here is the chart for the **sandhi** rules for final **t**, **n**, and **m**:

FINAL LETTER OF FIRST WORD:			INITIAL LETTER OF SECOND WORD:
t	n	m	
d	n ¹	m	vowels
d	n	ṃ	g/gh
j	ñ	ṃ	j/jh
ḍ	ṇ	ṃ	ḍ/ḍh
ḍ	n	ṃ	d/dh
ḍ	n	ṃ	b/bh
n	n	ṃ	nasals (n/m)
ḍ	n	ṃ	y/v
ḍ	n	ṃ	r
l	ml	ṃ	l
d(dh) ³	n	ṃ	h
t	n	ṃ	k/kh
c	ṃś	ṃ	c/ch
ṭ	ṃṣ	ṃ	ṭ/ṭh
t	ṃs	ṃ	t/th
t	n	ṃ	p/ph
c(ch) ⁴	ñ(ch) ²	ṃ	ś
t	n	ṃ	ṣ/s
t	n	m	end of line

1. If the vowel before **n** is short, **n** becomes **nn**.
2. The following **ś** may become **ch**.
3. The following **h** becomes **dh**.
4. The following **ś** becomes **ch**.

Examples for this chart can be found on:

- p. 196 (for final **m**)
- pps. 205–207 (for final **n**)
- pps. 218 and 219 (for final **t**)

2. Many of the changes on this chart occur because the last letter of the first word is “getting ready” to say the first letter of the next word. This rule, which often involves a change of voicing, is called “regressive assimilation.” The prior sound is assimilated.
3. There are a few additional rules, which are used less often. They are discussed in Lesson 18.
4. There are no **sandhi** changes if the first word ends in a vowel (excluding **ḥ** and **ṃ**) and the second word begins with a consonant.
5. At one time the manuscripts didn't have any breaks between words, sentences, or paragraphs in the written script. Fortunately, modern editions have introduced some spaces between words. Words are separated in **devanāgarī** as much as possible without changing how they are written and without adding a **virāma**.
6. Here are the cases that result in a break between words. After the **sandhi** has been applied, there is a break in the **devanāgarī** between words when the first word ends in a vowel, which includes **ḥ** or **ṃ**. For example:

रामः गच्छति = रामो गच्छति (vowel)

रामः पृच्छति = रामः पृच्छति (ḥ)

रामम् गच्छामि = रामं गच्छामि (ṃ)

rāmaḥ gacchati = rāmo gacchati (vowel)

rāmaḥ pṛcchati = rāmaḥ pṛcchati (ḥ)

rāmam gacchāmi = rāmaṃ gacchāmi (ṃ)

7. If the first word ends in a vowel and the second word begins in a vowel and together they form a new vowel (**bhava + arjuna = bhavārjuna**), then there can be no break in **devanāgarī** or roman script. (See point 10 on page 90.)

**GRAMMAR:
PRONOUNS**

1. Pronouns (*sarva-nāman*) decline exactly the same way that nouns decline. This table does not give, however, the endings, but the entire first person pronoun (I, we two, we, etc.):

Stems: **mad** (singular) I; **asmad** (plural) we. Both are any gender.

Nom. I, we	अहम् aham	आवाम् āvām	वयम् vayam
Acc. me, us	माम् मा mām (mā)	आवाम् नौ āvām (nau)	अस्मान् नः asmān (naḥ)
Inst. with me, us	मया mayā	आवाभ्याम् āvābhyām	अस्माभिः asmābhiḥ
Dat. for me, us	मह्यम् मे mahyam (me)	आवाभ्याम् नौ āvābhyām (nau)	अस्मभ्यम् नः asmabhyam (naḥ)
Abl. from me, us	मत् mat	आवाभ्याम् āvābhyām	अस्मत् asmat
Gen. my, our	मम मे mama (me)	आवयोः नौ āvayoḥ (nau)	अस्माकम् नः asmākam (naḥ)
Loc. on me, us	मयि mayi	आवयोः āvayoḥ	अस्मासु asmāsu
	┌──────────┐ Singular	┌──────────┐ Dual	┌──────────┐ Plural

2. The Sanskrit words in parentheses are sometimes used. For example, **mā** is sometimes used instead of **mām** (except beginning a sentence).

3. Here is the second person pronoun (you):

Stems: **tvad** (singular) you; **yuṣmad** (plural) you. Both are any gender.

Nom.	त्वम्	युवाम्	यूयम्
you	tvam	yuvām	yūyam
Acc.	त्वाम् त्वा	युवाम् वाम्	युष्मान् वः
you	tvām (tvā)	yuvām (vām)	yuṣmān (vaḥ)
Inst.	त्वया	युवाभ्याम्	युष्माभिः
with you	tvayā	yuvābhyām	yuṣmābhiḥ
Dat.	तुभ्यम् ते	युवाभ्याम् वाम्	युष्मभ्यम् वः
for you	tubhyam (te)	yuvābhyām (vām)	yuṣmabhyam (vaḥ)
Abl.	त्वत्	युवाभ्याम्	युष्मत्
from you	tvat	yuvābhyām	yuṣmat
Gen.	तव ते	युवयोः वाम्	युष्माकम् वः
your	tava (te)	yuvayoḥ (vām)	yuṣmākam (vaḥ)
Loc.	त्वयि	युवयोः	युष्मासु
on you	tvayi	yuvayoḥ	yuṣmāsu
	 Singular	 Dual	 Plural

ADJECTIVES

4. Adjectives (**viśeṣaṇa**) are considered nominals (**subanta**), or noun forms. They are declined like nouns. They are usually placed before the noun that they modify and agree with it in number, case, and gender. For example, the adjective for “beautiful” is **sundara**:

सुन्दरो गजो गच्छति ।

sundaro gajo gacchati (with **sandhi**)

The beautiful elephant goes.

If a genitive is also modifying a noun, the genitive goes closest to the noun. For example:

सुन्दरो नृपस्य गजो गच्छति ।

sundaro nrpasya gajo gacchati (with **sandhi**)

The beautiful elephant of the king goes.

सुन्दरस्य नृपस्य गजो गच्छति ।

sundarasya nrpasya gajo gacchati (with **sandhi**)

The elephant of the beautiful king goes.

√AS

5. One of the most common roots in Sanskrit is √as, which means “to be.” We have had another root, √bhū, which also means “to be,” but √as is more common. It is used to mean “there is” and as a copula. For example:

There is the horse.

अश्वोऽस्ति

aśvo 'sti

Rāma is the king.

रामो नृपोऽस्ति

rāmo nrpo 'sti

6. Here is the present indicative (**laṭ**) for √**as**. These are not the endings, but the entire verb:

Third	अस्ति asti	स्तः stah	सन्ति santi
Second	असि asi	स्थः sthaḥ	स्थ stha
First	अस्मि asmi ┌ Singular	स्वः svaḥ ┌ Dual	स्मः smaḥ ┌ Plural

Note how closely this is related to the endings for the active verbs. Note also that the singular forms begin with **a**, and the dual and plural begin with **s**.

7. This verb is often understood. That is, the verb is meant, but is not written in the sentence. For example:

रामो नृपोऽस्ति ।	or	नृपो रामः ।
rāmo nṛpo 'sti		nṛpo rāmaḥ
Rāma is the king.		Rāma is the king.

Notice that when the verb is understood, the predicate nominative (king) is sometimes placed before the subject (Rāma).

8. Often this verb begins the sentence. For example:

अस्ति नृपो दशरथो ग्रामे ।
asti nṛpo daśaratho grāme
There is a king, Daśaratha, in the village.

VOCABULARY

SANSKRIT

ENGLISH

अतीव	atīva (ind.)	very
अपि	api (ind.)	also, too (placed after the word it is associated with)
अस्	√as (root) asti (3rd per. sing.)	he, she, or it is
अस्मद्	asmad (plural pro.)	we
अहो	aho (ind.)	aha! hey!
एवम्	evam (ind.)	thus, in this way
कुपित	kupita (adj.)	angry
त्वद्	tvad (sing. pro.)	you
धार्मिक	dhārmika (adj.)	virtuous
नाम	nāma (ind.)	by name (placed after the word it is associated with)
पुनर्	punar (ind.)	again
भीत	bhīta (adj.)	afraid
मद्	mad (sing. pro.)	I
युष्मद्	yuṣmad (plural pro.)	you
सुन्दर	sundara (adj.)	beautiful

EXERCISES

1. Put in the correct **sandhi**, write in **devanāgarī**, and translate:
 - a. mama putraḥ gacchati
 - b. tava gajaḥ mat tvām gacchati
 - c. mama hastau pustakeṣu staḥ
 - d. aham nṛpaḥ asmi
 - e. vayam aśve tiṣṭhāmaḥ
 - f. tvam mama pustakam paṭhasi
 - g. rāmaḥ tava nṛpaḥ asti
 - h. yūyam grhe stha
 - i. asmākam nṛpaḥ kupitaḥ asti
 - j. tvayā saha aham gacchāmi
 - k. dhārmikaḥ nṛpaḥ bhītaḥ asti
 - l. sundaraḥ tvam

2. Take out the **sandhi** and translate the following:

a. नृपस्य पुत्रोऽस्ति ।

- b. अहो रामः पुनर्वदति ।
- c. अहमतीव भीतो भवामि ।
- d. आचार्या अपि पुस्तकानि पठन्ति ।
- e. अस्ति नृपो रामो नाम वने ।
- f. कथं तव गृहं गच्छामीति शिष्यः पृच्छति ।
- g. वीरो मम ग्रामं जयति ।
- h. पुत्रः सुन्दरात्फलाञ्जलं लभते ।
- i. सुखेन विना दुःखमस्ति ।
- j. सुन्दरो गज इति पुत्रो मन्यते ।

3. Translate the following sentences, writing them first without **sandhi** (in **devanāgarī**) and then with **sandhi** (in **devanāgarī**):
- a. The student is not afraid of the teacher. (Use ablative for teacher.)
 - b. You obtain knowledge from the scriptures.
 - c. “The boy is there,” says the hero to the teacher.
 - d. I ask the teacher about the deer.
 - e. “Where are you going?” the boy asks.
 - f. Again the hero comes to my house.
 - g. Your teacher speaks the truth.
 - h. Our horses are standing in the village.
 - i. There is a king, Rāma by name, in our village.
 - j. How do I obtain the king's horses from you?

SUMMARY SHEET

Third	gacchati (he, she goes)	gacchataḥ (they two go)	gacchanti (they all go)
Second	gacchasi (you go)	gacchathaḥ (you two go)	gacchatha (you all go)
First	gacchāmi (I go)	gacchāvah (we two go)	gacchāmaḥ (we all go)
	_____ Singular	_____ Dual	_____ Plural

VERBS PRIMARILY TAKING ACTIVE ENDINGS (parasmaipada)

ā + √gam	āgacchati	he comes
√gam	gacchati	he goes
√ji	jayati	he conquers
√paṭh	paṭhati	he reads
√paś (√dṛś)	paśyati	he sees
√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

Third	bhāṣate (he speaks)	bhāṣete (they two speak)	bhāṣante (they all speak)
Second	bhāṣase (you speak)	bhāṣethe (you two speak)	bhāṣadhve (you all speak)
First	bhāṣe (I speak)	bhāṣāvahe (we two speak)	bhāṣāmahe (we all speak)
	_____ Singular	_____ Dual	_____ Plural

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

THE VERB √**as**

Third **asti** **staḥ** **santi**

Second **asi** **sthaḥ** **stha**

First **asmi** **svaḥ** **smaḥ**

|_____| |_____| |_____|
Singular Dual Plural

Charts for pronouns are listed on pages 307-311.

MASCULINE NOUNS

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

Singular Dual Plural

*gajena, gajānām (See page 46.)

aśvaḥ	horse	vīraḥ	hero
ācāryaḥ	teacher	śiṣyaḥ	student
gajaḥ	elephant	sūryaḥ	sun
grāmaḥ	village	hastāḥ	hand
candraḥ	moon		
naraḥ	man		
nṛpaḥ	king		
putraḥ	son		
bālaḥ	boy		
mṛgaḥ	deer		
rāmaḥ	Rāma		

NEUTER NOUNS

Nom. (subject)	phalam	phale	phalāni*
Acc. (object)	phalam	phale	phalāni*
Inst. (with)	phalena*	phalābhyām	phalaiḥ
Dat. (for)	phalāya	phalābhyām	phalebhyaḥ
Abl. (from)	phalāt	phalābhyām	phalebhyaḥ
Gen. (of, 's)	phalasya	phalayoḥ	phalānām*
Loc. (in, on)	phale	phalayoḥ	phaleṣu
Voc. (O)	phala	phale	phalāni*

Singular Dual Plural

*śāstrāṇi, śāstreṇa, śāstrāṇām

amṛtam	immortality	satyam	truth
gṛham	house	sukham	happiness
jalam	water	sūktam	hymn
jñānam	knowledge		
duḥkham	suffering		
pustakam	book		
phalam	fruit		
vanam	forest		
śāstram	scripture		

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!
iti	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

11

LESSON ELEVEN

Alphabet: Internal **sandhi** rules

Grammar: Feminine nouns in **ā** and third person pronouns

Vocabulary: Feminine nouns

**ALPHABET:
INTERNAL
SANDHI**

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 **ṣ** 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:

any vowel	in spite of	changes s	unless final
(but a or ā),	intervening	to ṣ	or followed
k, or r	ṁ or ḥ		immediately
			by r

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

sthā becomes **tiṣṭhati**

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

r	unless c, ch, j, jh, ñ,	changes n	if followed by
ṛ	ṭ, ṭh, ḍ, ḍh, ṇ,	to ṇ	vowels, m, y,
ṙ	t, th, d, dh,		v, or n
or ṣ	l, ś, s interferes		

5. Retroflex sounds, such as **r**, **ṛ**, **ṝ**, 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**.)

putrāṇām (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	ṅa	ha	
ca	cha	ja	jha	ña	ya	śa
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 **ṇṇ**.

**GRAMMAR:
FEMININE
NOUNS IN Ā**

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**.

	mas/fem n		mas/fem n		mas/fem n	
Nom.	s	m	au	ī	as	i
Acc.	am	m	au	ī	as	i
Inst.	ā		bhyām		bhis	
Dat.	e		bhyām		bhyas	
Abl.	as		bhyām		bhyas	
Gen.	as		os		ām	
Loc.	i		os		su	
	_____		_____		_____	
	Singular		Dual		Plural	

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

Nom.	सेना senā	सेने sene	सेनाः senāḥ
Acc.	सेनाम् senām	सेने sene	सेनाः senāḥ
Inst.	सेनया senayā	सेनाभ्याम् senābhyām	सेनाभिः senābhiḥ
Dat.	सेनायै senāyai	सेनाभ्याम् senābhyām	सेनाभ्यः senābhyah
Abl.	सेनायाः senāyāḥ	सेनाभ्याम् senābhyām	सेनाभ्यः senābhyah
Gen.	सेनायाः senāyāḥ	सेनयोः senayoḥ	सेनानाम् senānām
Loc.	सेनायाम् senāyām	सेनयोः senayoḥ	सेनासु senāsu
Voc.	सेने sene	सेने sene	सेनाः senāḥ
	_____ 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 (mfn), 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:

Stem: **tad** (masculine) he

Nom. (he, they)	सः saḥ	तौ tau	ते te
Acc. (him, them)	तम् tam	तौ tau	तान् tān
Inst. (with him, them)	तेन tena	ताभ्याम् tābhyām	तैः taiḥ
Dat. (for him, them)	तस्मै tasmai	ताभ्याम् tābhyām	तेभ्यः tebhyaḥ
Abl. (from him, them)	तस्मात् tasmāt	ताभ्याम् tābhyām	तेभ्यः tebhyaḥ
Gen. (his, their)	तस्य tasya	तयोः tayoḥ	तेषाम् teṣām
Loc. (on him, them)	तस्मिन् tasmin	तयोः tayoḥ	तेषु teṣu
	_____ Singular	_____ Dual	_____ Plural

5. With **sandhi**, **saḥ**, the masculine nominative singular, drops the final **h** before all consonants and all vowels but **a**. It usually appears as **sa**. At the end of a line, it appears as **saḥ**, and before **a** it appears as **so** (and the **a** is dropped). For example:

स गच्छति	सोऽत्र
sa gacchati	so 'tra
He goes.	He is here.

6. Here is the neuter third person pronoun:

Stem: **tad** (neuter) it

Nom.	तत्	ते	तानि
(it)	tat	te	tāni
Acc.	तत्	ते	तानि
(it—object)	tat	te	tāni
Inst.	तेन	ताभ्याम्	तैः
(with it)	tena	tābhyām	taiḥ
Dat.	तस्मै	ताभ्याम्	तेभ्यः
(for it)	tasmai	tābhyām	tebhyaḥ
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
(from it)	tasmāt	tābhyām	tebhyaḥ
Gen.	तस्य	तयोः	तेषाम्
(of it, its)	tasya	tayoḥ	teṣām
Loc.	तस्मिन्	तयोः	तेषु
(on it)	tasmin	tayoḥ	teṣu
	_____	_____	_____
	Singular	Dual	Plural

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:

Stem: **tad** (feminine) she

Nom. (she, they)	सा sā	ते te	ताः tāḥ
Acc. (her, them)	ताम् tām	ते te	ताः tāḥ
Inst. (with her, them)	तया tayā	ताभ्याम् tābhyām	ताभिः tābhiḥ
Dat. (for her, them)	तस्यै tasyai	ताभ्याम् tābhyām	ताभ्यः tābhyah
Abl. (from her, them)	तस्याः tasyāḥ	ताभ्याम् tābhyām	ताभ्यः tābhyah
Gen. (her, their)	तस्याः tasyāḥ	तयोः tayoh	तासाम् tāsām
Loc. (on her, them)	तस्याम् tasyām	तयोः tayoh	तासु tāsu
	┌──────────┐ 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 grāmaṃ 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.

VOCABULARY

SANSKRIT

ENGLISH

अविद्या	avidyā (fem.)	ignorance
इव	iva (ind.)	as if, like (used after verbs, nouns or adjectives)
कथा	kathā (fem.)	story
कन्या	kanyā (fem.)	girl
कुपिता	kupitā (fem. adj.)	angry
छाया	chāyā (fem.)	shadow
पुत्रिका	putrikā (fem.)	daughter
प्रजा	prajā (fem.)	child, subject (of a king)
बाला	bālā (fem.)	girl
भार्या	bhāryā (fem.)	wife
भीता	bhītā (fem. adj.)	afraid
माला	mālā (fem.)	garland
विद्या	vidyā (fem.)	knowledge
सीता	sītā (fem.)	Sītā (wife of Rāma)
सेना	senā (fem.)	army

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 aśve 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 नृपं जयति ।
- b. राम इव बालो धार्मिकोऽस्ति ।
- c. तव प्रजा कथां पठति ।
- d. गजस्य च्छायायां प्रजास्तिष्ठन्ति । (Notice that **ch** becomes **cch** after a short vowel. See p. 230 #5.)

- e. नृपस्य पुत्रिका सीतास्ति ।
- f. स आचार्यस्य भार्या सेवते ।
- g. नृपस्य पुत्रिका ।
- h. विद्यया शिष्योऽमृतं लभते ।
- i. सा बालेव सीता गृहं गच्छति ।

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

- 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. अस्ति गङ्गायां कुम्भीरः ।
- b. वानरस्तस्य मित्रं गङ्गायास्तटे वसति ।
- c. प्रतिदिनं वानरः पक्वानि फलानि निक्षिपति ।
- d. कुम्भीरः फलानि खादति ।
- e. वानरस्य हृदयं मिष्टमस्तीति कुम्भीरस्य भार्या वदति ।
- f. भार्या हृदयं खादितुमिच्छति ।
- g. अहो वानर मम गृहमागच्छेति कुम्भीरो वानरं वदति ।
- h. एवमस्त्विति वानरो वदति ।
- i. तस्य पृष्ठे कुम्भीरो वानरं वहति ।

- j. गङ्गाया मध्ये कुम्भीरः सत्यं वदति ।
- k. मम हृदयं वृक्षे भवतीति वानरो भाषते ।
- l. पुनर्मा तत्र नयेति वानरो भाषते ।
- m. कुम्भीरो वानरं गङ्गायास्तटं नयति ।
- n. वानरो वृक्षमुच्छलति ।
- o. वानरो वृक्षस्य बिले पश्यति ।
- p. कश्चिन्मम हृदयं चोरयति स्मेति वानरो वदति ।
- q. एवं कुम्भीरो वानरश्च मित्रे तिष्ठतः ।

VOCABULARY

- a. **gaṅgā** (fem., ā declension) Ganges
kumbhīraḥ (mas.) crocodile
- b. **mitram** (n.) friend
vānaraḥ (mas.) monkey. Appears first as an appositional (his friend, a monkey)
taṭaḥ (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

- e. **hrdayam** (n.) heart
miṣṭa mf(ā)n (adj.) sweet
bhāryā (fem., ā declension) wife
- f. **khāditum** (infinitive—treated like an accusative) to eat
icchati (3rd per. sing.) he wants (**khāditum icchati** = he wants to eat)
- g. **āgaccha** (2nd per. sing. imperative)
- h. **evam astu** (ind.) O.K., so let it be
- i. **prṣṭham** (n.) back
vahati (3rd per. sing.) he carries
- j. **madhyam** (n.) middle
- k. **vrkṣaḥ** (mas.) tree
- l. **nayati** (3rd per. sing.) he takes, he carries. Second person imperative is **naya** (combined with **iti** is **nayeti**).
- 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

12

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.

NUMERALS		CARDINAL NUMBERS	
Arabic	devanāgarī	English	Sanskrit
1.	१	one	एक eka
2.	२	two	द्वि dvi
3.	३	three	त्रि tri
4.	४	four	चतुर् catur
5.	५ (५)	five	पञ्च pañca
6.	६	six	षष् ṣaṣ
7.	७	seven	सप्त sapta
8.	८ (८)	eight	अष्ट aṣṭa
9.	९ (९)	nine	नव nava
10.	१०	ten	दश daśa

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

11	११
12	१२
13	१३
20	२०

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	Sixth	ṣaṣṭha
Second	dvitīya	Seventh	saptama
Third	tr̥tīya	Eighth	aṣṭama
Fourth	caturtha (or turīya)	Ninth	navama
Fifth	pañcama	Tenth	daśama

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 **ī** will be learned in Lesson 13.)

First	prathamā	Sixth	ṣaṣṭhī
Second	dvitīyā	Seventh	saptamī
Third	tr̥tīyā	Eighth	aṣṭamī
Fourth	caturthī (or turīyā)	Ninth	navamī
Fifth	pañcamī	Tenth	daśamī

Compare the **devanāgarī** numerals with other scripts:

COMPARATIVE TABLE OF NUMERALS

	1	2	3	4	5	6	7	8	9	0
Hieratic	1	4	3	4	1	2	2	=	\	
Gupta	-	=	3	4	4	5	6	7	8	9
Maldivic	1	2	3	4	5	6	7	8	9	0
Lepcha	1	2	3	4	5	6	7	8	9	0
Tibetan	1	2	3	4	5	6	7	8	9	0
Nepali	1	2	3	4	5	6	7	8	9	0
Devanāgarī	१	२	३	४	५	६	७	८	९	०
Kashmiri	१	२	३	४	५	६	७	८	९	०
Bengali	১	২	৩	৪	৫	৬	৭	৮	৯	০
Assamese	১	২	৩	৪	৫	৬	৭	৮	৯	০
Telugu	౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
Tamil	௧	௨	௩	௪	௫	௬	௭	௮	௯	௦
Malabar	൧	൨	൩	൪	൫	൬	൭	൮	൯	൦
Sinhalese	෧	෨	෩	෪	෫	෬	෭	෮	෯	෦
Burmese	၁	၂	၃	၄	၅	၆	၇	၈	၉	၀
Siamese	๑	๒	๓	๔	๕	๖	๗	๘	๙	๐
Cambodian	១	២	៣	៤	៥	៦	៧	៨	៩	០
" (simplified)	1	2	3	4	5	6	7	8	9	0
Japanese	一	二	三	四	五	六	七	八	九	〇

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

English	Sanskrit	Italian	French	Spanish
one	eka	uno	un	uno
two	dvi	due	deux	dos
three	tri	tre	trois	tres
four	catur	quattro	quatre	cuatro
five	pañca	cinque	cinq	cinco
six	ṣaṣ	sei	six	seis
seven	sapta	sette	sept	siete
eight	aṣṭa	otto	huit	ocho
nine	nava	nove	neuf	nueve
ten	daśa	dieci	dix	diez

**GRAMMAR:
NOUNS IN I**

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

Nom.	अग्निः agnih̄	अग्नी agnī	अग्नयः agnayah̄
Acc.	अग्निम् agnim	अग्नी agnī	अग्नीन् कीर्तीः agnīn̄ / kīrtīḥ
Inst.	अग्निना कीर्त्या agninā / kīrtiyā	अग्निभ्याम् agnibhyām	अग्निभिः agnibhiḥ
Dat.	अग्नये कीर्त्यै agnaye (kīrtyai)	अग्निभ्याम् agnibhyām	अग्निभ्यः agnibhyaḥ
Abl.	अग्नेः कीर्त्याः agneḥ (kīrtiyāḥ)	अग्निभ्याम् agnibhyām	अग्निभ्यः agnibhyaḥ
Gen.	अग्नेः कीर्त्याः agneḥ (kīrtiyāḥ)	अग्नयोः agnyoḥ	अग्नीनाम् agnīnām
Loc.	अग्नौ कीर्त्याम् agnau (kīrtiyām)	अग्नयोः agnyoḥ	अग्निषु agnīṣu
Voc.	अग्ने agne	अग्नी agnī	अग्नयः agnayah̄
	┌──────────┐ 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 **kīrtyai**. The feminine instrumental singular is **kīrtiyā** 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 (**ktvānta**) indicates prior action. The sentence, “Rāma speaks and goes,” could be formed with a gerund. It would be: “Having spoken, Rāma goes.” “Having spoken” is the gerund.

uditvā rāmo gacchati

Having spoken, Rāma 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:

gajaṃ dṛṣṭvā jalaṃ labdhvā rāmo gacchati

Having seen the elephant, having obtained water, Rāma goes.

7. There are several alternative translations:

Seeing the elephant, obtaining water, Rāma goes.

After seeing the elephant and after obtaining water, Rāma goes.

After having seen the elephant and after having obtained water, Rāma 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 ($\sqrt{\text{as}}$ has no gerund):

<u>Root</u>	<u>3rd Per. Sing.</u>	<u>Gerund</u>	
\bar{a} + $\sqrt{\text{gam}}$	āgacchati	āgamya	having come
		(also āgatya)	
$\sqrt{\text{gam}}$	gacchati	gatvā	having gone
$\sqrt{\text{cint}}$	cintayati -te	cintayitvā	having thought
$\sqrt{\text{ji}}$	jayati	jitvā	having conquered
$\sqrt{\text{drś}}$ (paś)	paśyati	dr̥ṣṭvā	having seen
$\sqrt{\text{paṭh}}$	paṭhathi	paṭhitvā	having read
$\sqrt{\text{prach}}$	pr̥cchati	pr̥ṣṭvā	having asked
$\sqrt{\text{bhāṣ}}$	bhāṣate	bhāṣitvā	having said
$\sqrt{\text{bhū}}$	bhavati	bhūtvā	having been
$\sqrt{\text{man}}$	manyate	matvā	having thought
$\sqrt{\text{labh}}$	labhate	labdhvā	having obtained
$\sqrt{\text{vad}}$	vadati	uditvā	having said
$\sqrt{\text{vas}}$	vasati	uṣitvā	having lived
$\sqrt{\text{sev}}$	sevate	sevitvā	having served
$\sqrt{\text{sthā}}$	tiṣṭhati	sthitvā	having stood
$\sqrt{\text{smṛ}}$	smarati	smṛtvā	having remembered

VOCABULARY

SANSKRIT

ENGLISH

अग्निः	agniḥ (mas.)	fire
अतिथिः	atithiḥ (mas.)	guest
ऋषिः	rṣiḥ (mas.)	seer, sage
कविः	kaviḥ (mas.)	poet
कीर्तिः	kīrtiḥ (fem.)	glory, fame
भूमिः	bhūmiḥ (fem.)	earth
शान्तिः	śāntiḥ (fem.)	peace
सिद्धः	siddhaḥ (mas.)	one who attains perfection
सिद्धा	siddhā (fem.)	one who attains perfection
सिद्धिः	siddhiḥ (fem.)	perfection, attainment, proof

EXERCISES

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

a. अग्निं दृष्ट्वा गृहादश्वो गच्छति ।१।

b. शिष्यो ग्रामे वसति ।२।

c. ऋषयः शास्त्राणां सूक्तानि पश्यन्ति ।३।

d. नृपो दशममतिथिं सेवते ।४।

e. ग्रामं जित्वा वीरः कीर्तिं लभते ।५।

f. सिद्धो ग्रामे वसति ।६।

g. अहो राम कुत्र गच्छसीति द्वितीयो वीरः
पृच्छति ।७।

h. पुस्तकं पठित्वा कविस्तच्चिन्तयति ।८।

i. सत्येन सह शान्तिरागच्छति ।९।

j. भूमौ वसाम इति प्रजा वदन्ति ।१०।

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.

13

LESSON THIRTEEN

Alphabet: The **sandhi** rules for combining vowels

Grammar: Feminine nouns in **ī**
Relative-correlative clauses

Vocabulary: Nouns in **ī**
Relative and correlative adverbs

**ALPHABET:
VOWEL SANDHI**

1. The following chart shows the changes that vowels often undergo. These changes are called **guṇa** and **vṛddhi** changes:

a	a	ā	
ā	ā	ā	
i, ī	e	ai	y
u, ū	o	au	v
ṛ	ar	ār	r
ḷ	al	āl	l
	┌	┌	┌
	guṇa	vṛddhi	Corresponding Semi-vowel

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 **guṇa** or **vṛddhi**) to form verbs and nominals. For example:

√vid	veda	vaidya
√div	deva	daivika
√yuj	yoga	yaugika
√dhṛ	dharma	dhārmika
┌	┌	┌
Root	guṇa	vṛddhi

3. Memorize the above chart and then memorize the **sandhi** rules for combining vowels that follow:
4. SIMILAR VOWELS

$$\check{a} + \check{a} = \bar{a}$$

$$\text{राम} + \text{अश्वः} = \text{रामाश्वः}$$

$$\text{rāma} + \text{aśvaḥ} = \text{rāmāśvaḥ}$$

$$\tilde{i} + \tilde{i} = \tilde{i}$$

गच्छति + इति = गच्छतीति
gacchati + iti = gacchatīti

$$\tilde{u} + \tilde{u} = \tilde{u}$$

गुरु + उप = गुरूप
guru + upa = gurūpa

$$r + r = \tilde{r}$$

पितृ + ऋषि = पितृषि
pitṛ + ṛṣi = pitṛṣi

These rules apply first. Then the following rules apply.

5. DISSIMILAR VOWELS

$\tilde{i} + \text{vowel} = \text{yvowel}$ ("vowel" means any short or long vowel)

गच्छति + अश्वम् =

गच्छत्यश्वम्

gacchati + aśvam =
gacchaty aśvam

$\tilde{u} + \text{vowel} = \text{vvowel}$

गुरु + अश्वम् = गुर्वश्वम्

guru + aśvam = gurv aśvam

$r + \text{vowel} = \text{rvowel}$

पितृ + अत्र = पितृत्र

pitṛ + atra = pitṛ atra

6. e + a = e'

ग्रामे + अत्र = ग्रामेऽत्र
grāme + atra = grāme 'tra

e + vowel = a vowel

ग्रामे + इति = ग्राम इति
grāme + iti = grāma iti

7. ai + vowel = ā vowel

तस्मै + अत्र = तस्मा अत्र
tasmai + atra = tasmā atra

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

au + vowel = āv vowel

गजौ + इति = गजाविति
gajau + iti = gajāv iti

8. FINAL "a" FOLLOWED BY DISSIMILAR VOWELS

ā + ī = e

तत्र + इति = तत्रेति
tatra + iti = tatreti

ā + ū = o

कठ + उपनिषद् = कठोपनिषद्
kaṭha + upaniṣad = kaṭhopaniṣad

ā + r = ar

सत्य + ऋतम् = सत्यर्तम्
satya + ṛtam = satya rtam

ā + e, ai = ai

तत्र + एव = तत्रैव
tatra + eva = tatraiva

ā + o, au = au

अत्र + ओकः = अत्रौकः
atra + okaḥ = atraukaḥ

9. Some vowels (**pragrhya**) are not subject to **sandhi**. They are:
- the letters **ī**, **ū**, and **e**, when they serve as dual endings. For example, **bāle āgacchataḥ** (The two girls come.) needs no **sandhi**.
 - the final vowel of an interjection (usually a vocative). For example, **aho aśva** (O horse!) needs no **sandhi**.

GRAMMAR:
NOUNS IN I

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

Stem: **nadī** (feminine) river

Nom.	नदी nadī	नद्यौ nadyau	नद्यः nadyah
Acc.	नदीम् nadīm	नद्यौ nadyau	नदीः nadiḥ
Inst.	नद्या nadyā	नदीभ्याम् nadiḥbyām	नदीभिः nadiḥbhiḥ
Dat.	नद्यै nadyai	नदीभ्याम् nadiḥbyām	नदीभ्यः nadiḥbhyah
Abl.	नद्याः nadyāḥ	नदीभ्याम् nadiḥbyām	नदीभ्यः nadiḥbhyah
Gen.	नद्याः nadyāḥ	नद्योः nadyoḥ	नदीनाम् nadinām
Loc.	नद्याम् nadyām	नद्योः nadyoḥ	नदीषु nadiṣu
Voc.	नदि nadi [] Singular	नद्यौ nadyau [] Dual	नद्यः nadyah [] Plural

**RELATIVE-
CORRELATIVE
CLAUSES**

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.
 | |
 correlative relative

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.
 | |
 relative clause correlative clause

Where the king lives, there I see.
 | |
 relative adverb correlative adverb

yatra nṛpo vasati tatra ahaṃ paśyāmi
 | |
 relative clause correlative clause

yatra nṛpo vasati tatra ahaṃ paśyāmi
 | |
 relative adverb correlative adverb

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 phalāni labhase

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
 |_____| |_____|
 relative clause correlative clause

yo naro gacchati sa nr̥po 'sti
 |_____| |_____|
 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
yo naro gacchati sa nr̥po 'sti
 |_____|
 antecedent

or

who goes, that man is the king
yo gacchati sa naro nr̥po 'sti
 |_____|
 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 taṃ paśyāmi

 antecedent
 _____ | _____
 relative clause correlative clause

or

who is going, that man I see
yo gacchati taṃ naraṃ 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 tiṣṭhāmi taṃ nṛpaḥ paśyati

 antecedent
 _____ | _____
 relative clause correlative clause

or

on which I stand, that elephant the king sees
yasmims tiṣṭhāmi taṃ 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 नरेण सह रामो गच्छति तमहं पश्यामि ।
yena nareṇa saha rāmo gacchati tam ahaṃ paśyāmi

or

with whom Rāma goes, that man I see

येन रामो गच्छति तं नरमहं पश्यामि ।
yena rāmo gacchati taṃ naram ahaṃ paśyāmi

Rāma lives in the village from which I am coming.
(becomes)
from which village I am coming, in it Rāma lives

यस्माद्ग्रामादागच्छामि तस्मिन्नामो वसति ।

yasmād grāmād āgacchāmi tasmin rāmo vasati

or

from which I am coming in that village Rāma lives

यस्मादागच्छामि तस्मिन्ग्रामे 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 **yaḥ**, **yo**, etc. Observe, for example, the masculine:

Stem: **yad** (masculine) who, what, which

Nom. (who)	यः	यौ	ये
Acc. (whom)	यम्	यौ	यान्
Inst. (with whom)	येन	याभ्याम्	यैः
Dat. (for whom)	यस्मै	याभ्याम्	येभ्यः
Abl. (from whom)	यस्मात्	याभ्याम्	येभ्यः
Gen. (whose)	यस्य	ययोः	येषम्
Loc. (on whom)	यस्मिन्	ययोः	येषु

VOCABULARY

	SANSKRIT	ENGLISH
	धार्मिकी dhārmikī (fem. adj.)	virtuous
	नदी nadī (fem.)	river
	पत्नी patnī (fem.)	wife
	मित्रम् mitram (n.)	friend
	यद् yad (pro.)	who, what, which
	वापी vāpī (fem.)	pond
	सुन्दरी sundarī (fem. adj.)	beautiful

SANSKRIT	ENGLISH	SANSKRIT	ENGLISH
(relative adverbs)		(correlative adverbs)	
यतः yataḥ	since, when	ततः tataḥ	therefore
यत्र yatra	where	तत्र tatra	there
यथा yathā	since, as	तथा tathā	so, therefore
यदा yadā	when	तदा tadā	then
यदि yadi	if	तदा tadā	then

EXERCISES

1. Translate the following:

- a. यत्र शान्तिस्तत्र सिद्धिः ।१।
- b. या मम पत्न्याः पुत्रिकास्ति सा बालात्र वसति ।२।
- c. सीता सुन्दरी नृपस्य पुत्रिकास्तीति रामो वदति ।३।
- d. यथाश्वा अत्र नागच्छन्ति तथा नरा बालाश्च तत्र
गच्छन्ति ।४।
- e. नदीं गत्वा मित्रे पुस्तकानि पठतः ।५।
- f. यदा सेना नृपं सेवते तदा धार्मिको नृपो जयति ।६।
- g. यदि नरः सिद्धिं लभते तदा स ऋषिर्भवते ।७।

- h. यस्तस्यातिथिर्भवति तस्मै बालाय कविः कथां
पठति । ८।
- i. नरो मित्रेण सह सुन्दरीं नदीं गच्छति । ९।
- j. यस्मादहमागच्छामि तं ग्रामं वीरः स्मरति । १०।

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.

14

LESSON FOURTEEN

Alphabet: The **sandhi** rules for final **ḥ**

Grammar: Verb prefixes and the imperfect active

Vocabulary: More verbs

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

Second word begins in any of the following:

a	ā		
i	ī		
u	ū		
ṛ	ṝ		
ḷ			
e	ai	o	au

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

ah + a = o '

रामः + अत्र = रामोऽत्र
rāmaḥ + atra = rāmo 'tra

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

ah + vowel = a vowel

रामः + आगच्छति = राम आगच्छति
rāmaḥ + āgacchati = rāma āgacchati

- (3) If the first word ends in **āḥ** and the second word begins in any vowel, **āḥ** changes to **ā**:

$$\text{āḥ} + \text{vowel} = \text{ā} + \text{vowel}$$

$$\begin{aligned} \text{नराः} + \text{इति} &= \text{नरा इति} \\ \text{narāḥ} + \text{iti} &= \text{narā iti} \end{aligned}$$

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

$$\text{oḥ} + \text{vowel} = \text{orvowel}$$

$$\begin{aligned} \text{नद्योः} + \text{अत्र} &= \text{नद्योरत्र} \\ \text{nadyoḥ} + \text{atra} &= \text{nadyor atra} \end{aligned}$$

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

Second word begins in :

ga	gha	ṅa		
ja	jha	ṅa		
ḍa	ḍha	ṅa		
da	dha	na		
ba	bha	ma		
ya	ra	la	va	ha

- (1) If the first word ends in **aḥ**, it becomes **o**:

aḥ + voiced consonant = **o** voiced consonant

रामः + गच्छति = रामो गच्छति
rāmaḥ + **gacchati** = **rāmo** **gacchati**

- (2) If the first word ends in **āḥ**, it becomes **ā**:

āḥ + voiced consonant = **ā** voiced consonant

नराः + गच्छन्ति = नरा गच्छन्ति
narāḥ + **gacchanti** = **narā** **gacchanti**

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

oḥ + voiced consonant = **or**voiced consonant

नरयोः + गच्छति = नरयोर्गच्छति
narayoḥ + **gacchati** = **narayor** **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 **aḥ**, **āḥ**, or any other vowel before the **ḥ**. There are four rules:

Second word begins in:

ka	kha		
ca	cha		
ṭa	ṭha		
ta	tha		
pa	pha		
śa	ṣa	sa	end of line

- (1) If the second word begins in **ca** or **cha**, the **ḥ** (with any vowel preceding it) changes to **ś**. For example:

aḥ + ca = aśca

रामः + च = रामश्च

rāmaḥ + ca = rāmaś ca

- (2) If the second word begins in **ṭa** or **ṭha**, the **ḥ** changes to **ṣ**:

aḥ + ṭ = aṣṭ

रामः + टीका = रामष्टीका

rāmaḥ + ṭikā = rāmaṣ ṭikā

- (3) If the second word begins in **ta** or **tha**, the **h** becomes **s**:

aḥ + ta = asta

रामः + तत्र = रामस्तत्र

rāmaḥ + tatra = rāmas tatra

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

श्च श्छ ष्ट ष्ठ स्त स्थ

śca ścha ṣṭa ṣṭha sta stha

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

aḥ + k = aḥ k

रामः + कुत्र = रामः कुत्र

rāmaḥ + kutra = 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	towards, near
upagacchati	he goes toward, he approaches
prati	back to, against
pratigacchati	he goes back to, he returns.

THE IMPERFECT

3. The imperfect (**lan̄**) 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” (**bhūta-karaṇa**). The imperfect uses slightly different endings, called secondary endings, or the imperfect endings. For example:

a	+	gaccha	+	t	becomes	agacchat	he went
a	+	vada	+	t	becomes	avadat	he spoke
□	□	□	□	□			
augment	stem	ending		imperfect			

**IMPERFECT
ACTIVE VERBS**

4. Here is the formation for the imperfect:

3rd	अगच्छत् agacchat	अगच्छताम् agacchatām	अगच्छन् agacchan
2nd	अगच्छः agacchaḥ	अगच्छतम् agacchatam	अगच्छत agacchata
1st	अगच्छम् agaccham Singular	अगच्छाव agacchāva Dual	अगच्छाम agacchāma 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:

3rd	गच्छति gacchati	गच्छतः gacchataḥ	गच्छन्ति gacchanti
2nd	गच्छसि gacchasi	गच्छथः gacchathaḥ	गच्छथ gacchatha
1st	गच्छामि gacchāmi Singular	गच्छावः gacchāvaḥ Dual	गच्छामः gacchāmaḥ Plural

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

प्रति + अ + गच्छ + त् = प्रत्यगच्छत्

prati + a + gaccha + t = pratyagacchat
he returned

□ □ □ □ □
prefix augment stem ending imperfect

उप + अ + गच्छ + त् = उपागच्छत्

upa + a + gaccha + t = upāgacchat
he approached

आ + अ + गच्छ - अ + अम् = आगच्छम्

ā + a + gaccha - a + am = 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.

VOCABULARY

SANSKRIT		ENGLISH
आ + नी ā + √nī (active)*	आनयति ānayati	he brings
उप + गम् upa + √gam (active)	उपगच्छति upagacchati	he goes toward, approaches
गुप् √gup (active)	गोपायति gopāyati	he protects
नी √nī (ubhayapada)*	नयति nayati -te	he leads
पा √pā (active)	पिबति pibati	he drinks
प्रति + गम् prati + √gam (active)	प्रतिगच्छति pratigacchati	he goes back, returns
बुध् √budh (ubhayapada)	बोधति bodhati -te	he knows
हस् √has (active)	हसति hasati	he laughs

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 ā + √nī is active.

EXERCISES

1. Memorize the **sandhi** rules that take place when the first word ends in **h**.
2. Memorize the endings for the imperfect active.
3. Translate the following sentences into English:
 - a. यदा शिष्यो जलमानयति तदाचार्यस्तत्पिबति ।१।
 - b. बालो वार्षी गजाननयत् ।२।
 - c. यो नरो ग्राममुपगच्छति तं कविर्वदति ।३।
 - d. वीरः कुपितान्नृपाद्ग्रामं गोपायतीति रामोऽवदत् ।४।
 - e. वाप्यां गजं दृष्ट्वर्षिरहसदहसच्च ।५।
 - f. सुन्दरीं तव पत्नीं बोधामीति कन्या वीरमवदत् ।६।

g. यस्मिन्गृहे पत्यवसत्तत्सा प्रत्यगच्छत् ।७।

h. ऋषिः शान्तिं सत्यं सिद्धिममृतं सुखं च बोधति ।८।

i. वीरः सेनाया ग्राममगोपायत् ।९।

j. सुन्दरं नृपं दृष्ट्वा बालोऽहसत् ।१०।

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, Sītā, 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)

15

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 **m̐** 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 = putram̐ gacchāmi

- (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

**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
uttiṣṭhati	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)

अधि **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)

उद्	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 (duṣkṛta , 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 (pariṇāma , 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; samskṛta , 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

3rd	अभाषत abhāṣata	अभाषेताम् abhāṣetām	अभाषन्त abhāṣanta
2nd	अभाषथाः abhāṣathāḥ	अभाषेथाम् abhāṣethām	अभाषध्वम् abhāṣadhvam
1st	अभाषे abhāṣe Singular	अभाषावहि abhāṣāvahi Dual	अभाषामहि abhāṣāmahi Plural

Note that the endings are given on page 317.

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

3rd	भाषते bhāṣate	भाषेते bhāṣete	भाषन्ते bhāṣante
2nd	भाषसे bhāṣase	भाषेथे bhāṣethe	भाषध्वे bhāṣadhve
1st	भाषे bhāṣe Singular	भाषावहे bhāṣāvahe Dual	भाषामहे bhāṣāmahe Plural

VOCABULARY

SANSKRIT

ENGLISH

अव + गम् ava + √gam (active)	अवगच्छति avagacchati	he understands
उद् + भू ud + √bhū (active)	उद्भवति udbhavati	he is born
उद् + स्था ud + √sthā (active)	उत्तिष्ठति uttisthati	he stands up
रम् √ram (middle)	रमते ramate	he enjoys
शुभ् √śubh (middle)	शोभते śobhate	he shines
स्मि √smi (middle)	स्मयते smayate	he smiles

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 ।१।
 - b. रामः सीता च नद्यां जलमरमेताम् ।२।
 - c. यदातिथिरुपगच्छति तदा बाला उत्तिष्ठन्ति ।३।
 - d. यदातिथिरुपागच्छत्तदा बाला उदतिष्ठन् ।४।
 - e. यत्र शान्तिस्तत्र सुखं ।५।
 - f. पुत्रिका नृपस्य गृह उद्भवति ।६।
 - g. विद्ययाविद्यां जित्वा सूर्य इवर्षिः शोभते ।७।

- h. अहो राम कथं तस्मिन्नाज उत्तिष्ठसीति बालो
ऽपृच्छत् । ८।
- i. वने फलानि रत्वा वीरस्य पत्नी गृहं प्रत्यगच्छत् । ९।
- j. यो बालस्तस्य पुत्रस्तं रामोऽस्मयत । १०।
- k. यदाचार्योऽवदत्तदा शिष्या उदतिष्ठन् । ११।

4. Translate the following sentences into Sanskrit:

- a. Since the guest enjoyed the fruit, (therefore) he returns to the house again.
- b. Having smiled, Sitā 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.

16

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.

preceding
n becomes

preceding
n becomes

			a	ā		
			i	ī		
			u	ū		
			r	ṛ		
			l			
			e	ai		
			o	au		
	ka	kha		ga	gha	ṅa
(a) ṁś	ca	cha		ja	jha	ṅa
(b) ṁṣ	ṭa	ṭha		ḍa	ḍha	ṅa
(c) ṁs	ta	tha		da	dha	na
	pa	pha		ba	bha	ma
				ya	ra	la va
(d) ṅ (ch)	śa	ṣa		sa	ha	
		end of line				

nn (e)
(if preceded by
a short vowel)

ṅ (f)
ṅ (g)

ṁl (h)

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

(a) तस्मिन् + च = तस्मिंश्च
tasmin + ca = tasmimś ca

नरान् + च = नरांश्च
narān + ca = narāms ca
fic

(b) नरान् + ट = नरांष्ट
narān + ṭa = narāms ṭa

(c) नरान् + तत्र = नरांस्तत्र
narān + tatra = narāms tatra

(d) नरान् + शोभन्ते = नराञ्छोभन्ते
narān + śobhante = narāñ chobhante

or (rarely)

नरान् + शोभन्ते = नराञ्शोभन्ते
narān + śobhante = narāñ śobhante

(e) राजन् + अत्र = राजन्नत्र
rājan + atra = rājann atra

नरान् + अत्र = नरानत्र
narān + atra = narān atra

(f) नरान् + जयति = नराञ्जयति
narān + jayati = narāñ jayati

(g) नरान् + ङ = नराणङ्
narān + ṅa = narāṅ ṅa

(h) नरान् + लभते = नरांल्लभते
narān + labhate = narāṅl labhate

GRAMMAR:
NOUNS IN AN

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

Stem: **rājan** (masculine) king; **ātman** (masculine) Self

Nom.	राजा rājā	राजानौ rājānau	राजानः rājānaḥ
Acc.	राजानम् rājānam	राजानौ rājānau	राज्ञः आत्मनः rājñāḥ/ātmanāḥ
Inst.	राज्ञा आत्मना rājñā/ātmanā	राजभ्याम् rājabhyām	राजभिः rājabhiḥ
Dat.	राज्ञे आत्मने rājñe/ātmane	राजभ्याम् rājabhyām	राजभ्यः rājabhyaḥ
Abl.	राज्ञः आत्मनः rājñāḥ/ātmanāḥ	राजभ्याम् rājabhyām	राजभ्यः rājabhyaḥ
Gen.	राज्ञः आत्मनः rājñāḥ / ātmanāḥ	राज्ञोः आत्मनोः rājñoḥ / ātmanoḥ	राज्ञाम् आत्मनाम् rājñām / ātmanām
Loc.	राज्ञि आत्मनि rājñi/ātmani	राज्ञोः आत्मनोः rājñoḥ/ātmanoḥ	राजसु rājasu
Voc.	राजन् rājan	राजानौ rājānau	राजानः rājānaḥ
	----- Singular	----- Dual	----- Plural

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

Nom.	नाम nāma	नाम्नी नामनी nāmni/nāmani	नामानि nāmāni
Acc.	नाम nāma	नाम्नी नामनी nāmni/nāmani	नामानि nāmāni
Inst.	नाम्ना nāmnā	नामभ्याम् nāmabhyām	नामभिः nāmabhiḥ
Dat.	नाम्ने nāmne	नामभ्याम् nāmabhyām	नामभ्यः nāmabhyaḥ
Abl.	नाम्नः nāmnah	नामभ्याम् nāmabhyām	नामभ्यः nāmabhyaḥ
Gen.	नाम्नः nāmnah	नाम्नोः nāmnoḥ	नाम्नाम् nāmnām
Loc.	नाम्नि नामनि nāmni/nāmani	नाम्नोः nāmnoḥ	नामसु nāmasu
Voc.	नामन् नाम nāman/nāma	नाम्नी नामनी nāmni/nāmani	नामानि nāmāni
	└──────────┘ Singular	└──────────┘ Dual	└──────────┘ Plural

THE IMPERFECT FOR √AS

3. Here is the imperfect for √as:

3rd	आसीत् āsīt	आस्ताम् āstām	आसन् āsan
2nd	आसीः āsīḥ	आस्तम् āstam	आस्त āsta
1st	आसम् āsam	आस्व āsva	आस्म āsma
	_____ Singular	_____ Dual	_____ Plural

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:

एकवचन eka-vacana (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:

सीतारामौ
sītā-rāmau

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

सीतारामौ	vigraha:	सीता रामश्च
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:

आचार्यशिष्याः	vigraha:	आचार्यः शिष्याश्च
ācārya-śiṣyāḥ		ācāryaḥ śiṣyāś ca
“teacher-students”	analysis:	the teacher and students

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

अश्वगजमृगाः	vigraha:	अश्वो गजो मृगाश्च
aśva-gaja-mṛgāḥ		aśvo gajo mṛgāś ca
“horse-elephant-deer”	analysis:	horse, elephant and deer

11. The gender is determined by the last item named. For example:

रामसीते	vigraha:	रामः सीता च
rāma-sīte		rāmaḥ sītā ca
“Rāma-Sīte”	analysis:	Rāma and Sītā

12. The first member is in its stem form even if it refers to something plural. Because of this, there is sometimes ambiguity concerning whether a member is singular, dual, or plural. For example:

आचार्यशिष्याः	could be analyzed as:
“teacher-students”	teacher and students (or)
	teachers and student (or)
	teachers and students

You must judge the correct translation by the context, and in most contexts, the first example would be what is meant: “the teacher and the students.”

13. There is an additional kind of **dvandva**, called **samāhāra**, in which the ending is always singular and neuter. The members are referred to collectively as a single unit. The meaning of the individual members is not as important as the collective sense of the whole compound. Often pairs of opposites are put in **samāhāra-dvandva** form. For example:

सुखदुःखम्	vigraha:	सुखं दुःखं च
sukha-duḥkham		sukhaṃ duḥkhaṃ ca
“happiness-suffering”	analysis:	happiness and suffering

14. Words ending in **-an** usually act in compounds like words that end in **-a**. For example, **ātman** is often reduced to **ātma**, when it is

prior to the last member of the compound. Some words, such as **rājan**, take the **-a** ending as a prior member and also as the last member of the compound. For example:

राजरामौ

rāja-rāmau

The king and Rāma

रामराजौ

rāma-rājau

Rāma and the king

THE NEGATIVE COMPOUND

15. Another type of compound is negating, or the negative compound (**nañ**, 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

VOCABULARY

SANSKRIT

ENGLISH

आत्मा

ātmā (mas.)

Self (usually has capital "S"
(follows the **an** declension)

कर्म

karma (n.)

action (**an** declension)

कृष्ण

kṛṣṇa mf(ā)n (adj.)

black

कृष्णः

kṛṣṇaḥ (mas. noun)

Kṛṣṇa

नाम

nāma (n.)

name (**an** declension)

प्रिय

priya mf(ā)n (adj.)

dear, beloved

रमणीय

ramaṇīya mf(ā)n (adj.)

pleasant

राजा

rājā (mas.)

king (**an** declension)

शुक्ल

śukla mf(ā)n (adj.)

white

शोभन

śobhana mf(ā or ī)n (adj.)

shining, bright, beautiful

EXERCISES

1. Memorize the **sandhi** rules for final **n**.
2. Memorize the masculine and neuter for the **an** declension.
3. Memorize the imperfect of $\sqrt{\text{as}}$.
4. Review the formation of **dvandva** compounds.
5. Translate the following sentences into English:
 - a. कृष्णोऽश्वमृगगजानगोपायत् ।१।
 - b. प्रियो राजा रामो ग्रामस्य बालानस्मयत ।२।
 - c. कन्या प्रजां सूर्यात्तस्याश्छाययागोपायत् ।३।
 - d. य आत्मानं बोधति स कर्माणि रमते ।४।
 - e. प्रजा कृष्णास्याश्वस्य कर्माहसत् ।५।
 - f. यदा सा तस्य नामावदत्तदा बाल उदतिष्ठत् ।६।
 - g. प्रियं तस्य पुत्रमुपगत्य वीरोऽस्मयत ।७।

h. बालबाले शोभनस्य राज्ञः प्रजे स्तः ।८।

i. शुक्ला अश्वा वन आसन् ।९।

j. आसीद्राजा रामो नाम ग्रामे ।१०।

6. Translate the following sentences into Sanskrit:

- a. The black horse drinks the water from the river.
- b. He who knows the Self enjoys action and inaction.
- c. The king's name was Kṛṣṇa.
- d. The king enjoys the pleasant actions of the son.
- e. The beloved hero understood perfection and imperfection (success and failure).
- f. The boy comes from the elephant and returns to the house.
- g. That which neither comes nor goes is the Self.
- h. When the king approached, the boys and girls stood up.
- i. The man who was king came from the black forest.
- j. Knowledge of the Self is knowledge also of the sun and the moon.

17

LESSON SEVENTEEN

Alphabet: The **sandhi** rules for final **t**

Grammar: Nouns ending in **र्** and the future tense

Vocabulary: Nouns in **र्**

**ALPHABET:
SANDHI RULES
FOR FINAL T**

1. When the first word ends in **t**, in the majority of cases it remains the same if the following letter is unvoiced, and it changes to **d** if the following letter is voiced. Those letters which are in bold are exceptions. See the examples that follow.

t remains **t**
except:

t changes
to **d** except

			a	ā			
			i	ī			
			u	ū			
			ṛ	ṝ			
			ḷ				
			e	ai	(before all nasals)		
			o	au		n	(d)
	ka	kha		ga	gha	ña	
(a) c	ca	cha		ja	jha	ña	j (e)
(b) ṭ	ṭa	ṭha		ḍa	ḍha	ṇa	ḍ (f)
	ta	tha		da	dha	na	
	pa	pha		ba	bha	ma	
				ya	ra	la va	l (g)
(c) c (ch)	śa	ṣa sa		ha			d (dh) (h)
				end of line			

2. Here are examples for each of these eight rules:

(a) रामात् + च = रामाच्च
rāmāt + ca = rāmāc ca

- (b) रामात् + ट = रामाट्
rāmāt + ṭa = rāmāṭ ṭa
- (c) रामात् + शास्त्रम् = रामाच्छास्त्रम्
rāmāt + śāstram = rāmāc chāstram
- (d) रामात् + मन्यते = रामान्मन्यते
rāmāt + manyate = rāmān manyate
- (e) रामात् + जलम् = रामाज्जलम्
rāmāt + jalam = rāmāj jalam
- (f) रामात् + ड = रामाड्
rāmāt + ḍa = rāmāḍ ḍa
- (g) रामात् + लभते = रामाल्लभते
rāmāt + labhate = rāmāl labhate
- (h) रामात् + हस्तः = रामाद्धस्तः
rāmāt + hastah = rāmād dhastah

GRAMMAR:
NOUNS IN ऋ

1. Here is the declension for nouns ending in ऋ. These nouns are usually an agent of action or a relation, such as father or mother.

Stem: **dātṛ** (masculine) giver; **svasṛ** (feminine) sister

Nom.	दाता dātā	दातारौ dātārau	दातारः dātārah
Acc.	दातारम् dātāram	दातारौ dātārau	दातृन् स्वसृः dātṛn / svasṛḥ
Inst.	दात्रा dātrā	दातृभ्याम् dātṛbhyām	दातृभिः dātṛbhiḥ
Dat.	दात्रे dātre	दातृभ्याम् dātṛbhyām	दातृभ्यः dātṛbhyaḥ
Abl.	दातुः dātuḥ	दातृभ्याम् dātṛbhyām	दातृभ्यः dātṛbhyaḥ
Gen.	दातुः dātuḥ	दात्रोः dātroḥ	दातृणाम् dātṛṇām
Loc.	दातरि dātari	दात्रोः dātroḥ	दातृषु dātṛṣu
Voc.	दातर् dātār ┌ Singular	दातारौ dātārau ┌ Dual	दातारः dātārah ┌ 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; **mātr** (fem.) mother; **bhrātr** (mas.) brother

Nom.	पिता pitā	पितरौ pitarau	पितरः pitarah
Acc.	पितरम् pitaram	पितरौ pitarau	पितृन् भ्रातृन् मातृः pitṛn bhrātṛn mātṛḥ
Voc.	पितर् pitar Singular	पितरौ pitarau Dual	पितरः pitarah Plural

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 (**lṛṭ**) is used for any future action. It is formed by adding **sya** or **iṣya** to the

strengthened root. (Remember that **s** becomes **ṣ** 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:

upa + √gam	upagamiṣyati	he will approach
√gam	gamiṣyati	he will go
√gup	gopsyati	he will protect
√cint	cintayiṣyati -te	he will think
√ji	jeṣyati	he will conquer
√dṛś	drakṣyati	he will see
√nī	neṣyati -te	he will lead
√paṭh	paṭhiṣyati	he will read
√paś	drakṣyati	he will see
√pā	pāsyati	he will drink

√prach	prakṣyati	he will ask
√budh	bodhiṣyati -te	he will know
√bhū	bhaviṣyati	he will be
√man	maṃsyate	he will think
√ram	raṃsyate	he will enjoy
√labh	lapsyate	he will obtain
√vad	vadiṣyati	he will speak
√vas	vatsyati	he will live
√śubh	śobhiṣyate	he will shine
√sev	seviṣyate	he will serve
√sthā	sthāsyati	he will stand
√smi	smeṣyate	he will smile
√smṛ	smariṣyati	he will remember
√has	hasiṣyati	he will laugh

VOCABULARY:
NOUNS IN ऋ

	SANSKRIT	ENGLISH
	कदा kadā (indeclinable)	when (used like <i>kutra</i>)
	कर्ता kartā (mas.)	maker, doer (follows the ऋ declension)
	कर्त्री kartrī (fem.)	maker, doer (follows long ī declension)
	कुलम् kulam (n.)	family
	दाता dātā (mas.)	giver (follows the ऋ declension)
	दात्री dātrī (fem.)	giver (ī declension)
	पिता pitā (mas.)	father (ऋ declension)
	भ्राता bhrātā (mas.)	brother (ऋ declension)
	माता mātā (fem.)	mother (ऋ declension)
	स्वसा svasā (fem.)	sister (ऋ declension)

EXERCISES

1. Memorize the **sandhi** rules for final t.
2. Memorize the declension for nouns ending in ण.
3. Make yourself familiar with the future third person singular forms.
4. Translate the following sentences into English:
 - a. मम पिता तत्र गमिष्यतीति बालस्तस्य
मातरमवदत् ।१।
 - b. कदा तव भ्राता जलं लप्स्यत इति पितापृच्छत् ।२।
 - c. पितामातरौ जलात्कुलं गोप्स्यतः ।३।
 - d. कदा वनादागमिष्यसीति रामस्तस्य
भ्रातरमपृच्छत् ।४।
 - e. तस्य पितरं सेवित्वा रामो राजा भविष्यति ।५।

- f. यदा तस्या भ्रातरं मन्यते तदा सा स्मयते ।६।
- g. माता तस्याः प्रजायै सुखस्य दात्री भवति ।७।
- h. य आत्मानं जयति स शान्तेः कर्ता ।८।
- i. जलं पीत्वा तस्य मातुः पुस्तकं पठिष्यति ।९।
- j. भ्रात्रा सह रामो वने वत्स्यति ।१०।

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.

- e. My father is the maker of peace in our family.
 - f. The brother and sister will obtain fruit from the forest.
 - g. The hero will protect the king from the fire in the forest.
 - h. The son of the king has no brothers.
 - i. When will the students obtain knowledge from the virtuous teacher?
 - j. "I have seen you in the pond," the king says to the beautiful son.
-

18

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

**ALPHABET:
ALL REMAINING
SANDHI RULES**

1. We will now study the remaining sandhi rules, which include final **r**, **p**, **ṭ**, **k**, **ñ**, **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 + आगच्छति = 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 = पुनः पुनः
punar + punar = punaḥ punaḥ

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 + रामः = पुना रामः
punar + rāmaḥ = punā rāmaḥ

3. Here are the rules for final **p**, **t**, and **k**:

(a) Before a voiced sound these letters become voiced, and before an unvoiced sound they remain the same. For example:

ऋक् + वेद = ऋग्वेद

ṛk + veda = ṛg veda

ऋक् + संहिता = ऋक्संहिता

ṛk + saṁhitā = ṛk saṁhitā

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

सुप् + नाम = सुम्नाम

sup + nāma = sumnāma

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

वाक् + हसति = वाग्घसति

vāk + hasati = vāg ghasati

4. Here is the rule for final **ñ** and **ṇ**:

(a) Like final **n**, final **ñ** becomes **ññ** before vowels if the **ñ** is preceded by a short vowel. Also, final **ṇ** becomes **ṇṇ** if the **ṇ** 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 च्छाया

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:

रामः + एव = राम एव

rāmaḥ + eva = rāma eva

रामे + एव = राम एव

rāme + eva = rāma eva

बालाः + न = बाला न

bālāḥ + na = bālā na

बाला + न = बाला न

bālā + na = bālā na

You can usually judge from the context of the sentence which words are correct.

GRAMMAR:
NOUNS IN U

1. Here is the declension for final **u**:

Stem: **hetu** (masculine) cause; **dhenu** (feminine) cow

Nom.	हेतुः hetuḥ	हेतू hetū	हेतवः hetavaḥ
Acc.	हेतुम् hetum	हेतू hetū	हेतून् धेनूः hetūn / dhenūḥ
Inst.	हेतुना धेन्वा hetunā / dhenvā	हेतुभ्याम् hetubhyām	हेतुभिः hetubhiḥ
Dat.	हेतवे धेन्वै hetave (dhenvai)	हेतुभ्याम् hetubhyām	हेतुभ्यः hetubhyaḥ
Abl.	हेतोः धेन्वाः hetoḥ (dhenvāḥ)	हेतुभ्याम् hetubhyām	हेतुभ्यः hetubhyaḥ
Gen.	हेतोः धेन्वाः hetoḥ (dhenvāḥ)	हेत्वोः hetvoḥ	हेतूनाम् hetūnām
Loc.	हेतौ धेन्वाम् hetau (dhenvām)	हेत्वोः hetvoḥ	हेतुषु hetuṣu
Voc.	हेतो heto	हेतू hetū	हेतवः hetavaḥ
	┌──────────┐ Singular	┌────────┐ Dual	┌──────────┐ Plural

The singular dative, ablative, genitive, and locative have an optional feminine form. For example, the feminine dative singular is **dhenave** or **dhenvai**. This entire declension is the same as the declension ending in **i** (page 160). The only differences are due to **sandhi**.

COMPOUNDS

2. Now we will study another kind of compound: the **tatpuruṣa** compound. Unlike the **dvandva**, whose members are considered equal, in the **tatpuruṣa** the last member is usually principal (**pradhāna**) and the prior member is subordinate (**upasarjana**). The **tatpuruṣa** is sometimes called a “determinative compound,” because the subordinate member qualifies or determines the sense of the principal member, which could stand alone.

KARMADHĀRAYA

3. One type of **tatpuruṣa** is the **karmadhāraya**. In a **karmadhāraya** compound, both members refer to the same object, and if separated, would be in the same case (**samānādhikaraṇa**).
4. The simplest kind of **karmadhāraya** is the adjective and noun:

शुक्लमाला	vigraha:	शुक्ला माला
śukla-mālā		śuklā mālā
“white-garland”	analysis:	the white garland
प्रियबालः	vigraha:	प्रियो बालः
priya-bālaḥ		priyo bālaḥ
“the dear-boy”	analysis:	the dear boy

Note that even if the second member of the compound is a feminine noun (**mālā**), the adjective often takes the form of a masculine stem (**a**). (Feminine nouns keep their gender in these compounds.)

- ✓ 5. Another type of **karmadhāraya** is the noun and noun:

राजर्षिः	vigraha:	राजर्षिः
rāja-rṣiḥ		rāja rṣiḥ
“king-seer”	analysis:	the king seer

TATPURUṢA

6. In other **tatpuruṣa** compounds (here usually referred to as **tatpuruṣa**), the members refer to different objects and would be in different cases (**vyadhikaraṇa**) if the compound were dissolved and the last member is put in the nominative. The compound is further named after the case of the first member, which would be in cases two through seven if the compound were analyzed. For example, if the first member is genitive, the compound is called a genitive **tatpuruṣa**. Here are two genitive **tatpuruṣa** compounds:

राजपुरुषः	vigraha:	राज्ञः पुरुषः
rāja-puruṣaḥ		rājñāḥ puruṣaḥ
“king-man”	analysis:	the king’s man
नरपुस्तकम्	vigraha:	नरस्य पुस्तकम्
nara-pustakam		narasya pustakam
“man-book”	analysis:	the man’s book

7. A compound, like a simple word, may become a member in another compound. In these cases, in India, the analysis usually begins with the smaller pieces. For example:

रामपुत्रपुस्तकम्
 rāma-putra-pustakam
 “Rāma-son-book”

- (1) रामस्य पुत्रः
 rāmasya putraḥ
 the son of Rāma

(2) रामस्य पुत्रस्य पुस्तकम्

rāmasya putrasya pustakam

the book of the son of Rāma

In the West, analysis of a compound begins at the right and goes to the left. In India, analysis begins with the smaller units. Rather than “taking apart” a compound, the analysis starts with smaller units and shows how the compound is “built up.”

SUMMARY OF
COMPOUNDS

8. Compounds may be classified into four groups. The following is a generalized description, for background information, to which exceptions may be added later:

(1) **dvandva**. In this compound, each member is considered principal. There are two types:

- (a) **itaretara**. The members are viewed separately. For example, **rāma-sītā**, “Rāma and Sītā.”
 (b) **samāhāra**. The members are viewed as a whole. For example, **sukha-duḥkham**, “happiness and suffering.”

(2) **tatpuruṣa**. In this compound, the first member qualifies and is subordinate to the second member. There are several types:

- (a) **tatpuruṣa (vyadhikaraṇa-tatpuruṣa)**. This name is normally used for the compound that refers to different objects. The first member would be in a different case than the second if the compound were dissolved. This compound has six types, corresponding to cases two through seven. For example, **rāja-puruṣaḥ**, “the king's man.”

- (b) **karmadhāraya (samānādhikaraṇa-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 **dvigu**. For example, **dvi-vacana**, “dual number.”
- (c) **upapada**. The second member is an adjusted verbal root. For example, **brahma-vit**, “the knower of **brahman**.”
- (d) **nañ**. 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) **bahuvrīhi**. 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-rathaḥ**, “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.”

9. These four groups of compounds may be understood from the perspective of which member is principal:

- (1) **dvandva** Both members are principal.
- (2) **tatpuruṣa** Second member is principal.
- (3) **bahuvrīhi** Neither member is principal.
- (4) **avyayībhāva** First member is principal.

10. If pronouns are used as prior members of a compound, they are put in base forms, which are used regardless of the case, gender, or number of the pronoun:

mad	I
asmad	we
tvad	you
yuṣmad	you (plural)
tad	he, she, it, they

For example:

मद्बालः

mad-bālaḥ

my boy (genitive **tatpuruṣa**)

तत्पुरुषः

tat-puruṣaḥ

his man (genitive **tatpuruṣa**)

VOCABULARY

SANSKRIT

ENGLISH

अल्प	alpa mf(ā)n (adj.)	little
गुरु	guru mf(vī)n (adj.)	heavy
गुरुः	guruḥ (mas. noun)	teacher
धेनुः	dhenuḥ (fem.)	cow
पूर्णा	pūrṇa mf(ā)n (adj.)	full
बहु	bahu mf(vī or u)n (adj.)	much, many
शत्रुः	śatruḥ (mas.)	enemy
शीघ्र	śīghra mf(ā)n (adj.)	swift
हेतुः	hetuḥ (mas.)	cause, motive

EXERCISES

1. Memorize the last of the **sandhi** rules.
2. Memorize the declension for **u**.
3. Review how to form **karmadhāraya** and **tatpuruṣa** compounds and memorize the short forms of the pronouns used in those compounds.
4. Translate the following sentences into English:
 - a. शुक्लधेनुर्वाप्यां तिष्ठति जलं च पिबति ।१।
 - b. ऋषिः शत्रुमजयत् ।२।
 - c. यदि वनं फलस्य पूर्णमस्ति तदा धेनवस्तत्र गच्छन्ति ।३।
 - d. मन्माताल्पं पुस्तकं पठति तत्रमते च ।४।
 - e. बहुसुखस्य दाता गुरुः ।५।
 - f. अल्पबालः शुक्लसूर्य इव शोभते ।६।

- g. यदात्मानमवगच्छसि तदा त्वं बहुसुखस्य
हेतुरसि ।७।
- h. कदा रमणीयराजा शत्रोरस्माकं कुलं गोप्स्यति ।८।
- i. शीघ्रा बाला फलेन सह वनादागच्छति ।९।
- j. गुरोः सुखस्य हेतुस्तस्य शिष्याणां सिद्धयो भवति
।१०।
- k. विद्यायाः शत्रुरविद्या भवतीति बालोऽवदत् ।११।

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.

- c. Having conquered the enemy, the army will enjoy peace and happiness.
- d. Ignorance is the enemy of truth.
- e. Having known the Self, he understood the cause of action and inaction.
- f. The child was born in a little house in the beautiful forest.
- g. The student will bring the beautiful garland for his teacher.
- h. The forest is full of fruit and the pond is full of water.
- i. Seeing his family, the father went to the forest for water.
- j. When will the beautiful cow come here from the swift river?
- k. Having seen the cow, the beautiful boy enjoys the water in the pond.