# IGCSE SANSKRIT (Part 2)

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HH/JQ

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# Chapter 9

## 9.1 IGCSE Vocabulary 8

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

अपराधः (m) crime, sin
दुर्जनः (m) bad person
तरुः (m) tree
सर्पः (m) snake*
कृष्ण° black*
सत्यम् (n) truth*
जन्तुः (m) creature
कूपः (m) well
देवः (m) god, lord*
पर्वतः (m) mountain
पीडित° distressed
पुरुषः (m) person, man
वृद्ध° (m) old, increased
सत्वरम् quickly
मुनिः (m) sage*
राजन् (m) king*
सिंहः (m) lion*
स्वामिन् (m) master
ऋषभः (m) bull
मृत्युः (m) death
अभय° fearless
प्रिय° dear
जनकः father*
जननी (f) mother*
न no, not*
दूतः (m) messenger
राजपुत्रः (m) prince*

Verbs

| Dhātu | Present Active | Gerund |
|---|---|---|
| शुच् | शोचति he/she/it grieves | शोचित्वा having grieved |
| जीव् | जीवति he/she/it lives | जीवित्वा having lived |
| अस् | अस्ति he/she/it is | n/a |
| वच् | उवाच he/she/it said (perfect) | उक्त्वा having spoken |
| अह् | आह said (3rd sing perfect) | |

# 9.2 The Perfect Tense

The perfect is a form of the past tense. It is often used by someone narrating a story.

## 9.2.1 "Doubling"

The perfect tense is characterised by "doubling" of the first consonant and the vowel of the root. For example:

पत् → पपात

*Doubling occurs according to the following rules:*

**(A)** An initial भ् becomes ज्, and an initial भ becomes ब.
For example:

भष् → बभाषे

**(B)** If the vowel of the first consonant of the root is short, it is replaced by a long measure. For example:

भष् → बभाषे

**(C)** क् or ख् as the first consonant becomes च्. For example:

कृ → चकार

**(D)** An initial व becomes उ. For example:

वच् → उवाच

## Exercise 60

In your exercise book identify the words that are verbs containing "doubling":

1. पपात
2. मार्गः
3. उवाच
4. चखाद
5. तत्
6. शशकः
7. बभूव
8. तथा
9. अभवत्
10. चकार

## 9.2.2 Paradigms of the Perfect Tense

Here are the paradigms of the perfect tense. We shall use as paradigms भू for verbs which go like भवति, and भाष् for verbs which go like वर्धते. For now we shall learn just the first line (the most common) of each.

# भू

| | | |
|---|---|---|
| बभूव<br>he, she or it was | बभूवतुः<br>they (dual) were | बभूवुः<br>they (plural) were |

# भाष्

| | | |
|---|---|---|
| बभाषे<br>he, she or it spoke | बभाषाते<br>they (dual) spoke | बभाषिरे<br>they (plural) spoke |

## Exercise 61

Fill in the missing endings. In your exercise book write the stems in one colour and the endings in another.

बभूव..... बभूव..... बभूव.....

बभाष..... बभाष..... बभाष.....

### 9.2.3 Other Verbs in the Perfect Tense

Here is a list of some other verbs in the perfect tense, which for now only need to be recognised in the 'he/she/it' form:

| Dhātu | Present | Perfect |
|---|---|---|
| कृ | करोति makes, does | चकार made, did |
| गम् | गच्छति goes | जगाम went |
| दृश् | पश्यति sees | ददर्श saw |
| पत् | पतति falls | पपात fell |
| वच् | वक्ति says | उवाच said |
| शुच् | शोचति grieves | शुशोच grieved |
| श्रु | शृणोति hears | शुश्राव heard |
| हन् | हन्ति kills | जघान killed |
| लभ् | लभते finds | ललाभे found |

## Exercise 62

Choose a present form ending in ति from the above table and conjugate it in the perfect tense. Then choose a present form ending in ते and do the same.

## Exercise 63

Translate into English:

1. जन्तुरुवाच ।
2. अचलो विशालो बभूव ।
3. नरो भृत्यं बभाषे ।
4. कृष्णसर्पः सिंहं जघान ।
5. मित्रं नृपस्य मृत्युं श्रुत्वा शुशोच ।
6. कुक्कुरः स्वामिनं शुश्राव ।
7. दूतो जगाम ।
8. दुर्जनोऽपराधं चकार ।
9. जनक आह ।
10. सैनिकोऽश्वात्पपात ।

## Exercise 64

Translate into Sanskrit. Do not use sandhi. Use the perfect tense.

1. The hero spoke.
2. The person grieved.
3. The sage saw the black snake.
4. The pupil made a book for the teacher.
5. The man became a dear king.
6. The mother spoke.
7. The boys became powerful.
8. The two sons became soldiers.
9. The women grieved.
10. The man, killed by an arrow, fell from the horse.

### Exercise 65

Translate into Sanskrit the English sentences given in Exercise 64, this time using sandhi.

## 9.3 Six Ways of Expressing the Past – Revision

We now know six ways of expressing the past. गम् (‘goes’) is used here as an example:

the present form of a verb followed by स्म (गच्छति स्म) ‘went’
imperfect (अगच्छत्) ‘went’
word ending in –त (गत) ‘went’
word ending in –तवत् (गतवान्) – *uses धीमत् endings* ‘went’
perfect (जगाम) ‘went’
past passive (अगम्यत) ‘was gone to’

### Exercise 66

Translate into English:

1. अभयवीरो राष्ट्रमं गच्छति स्म ।
2. भर्ता भार्यामगच्छत् ।
3. ऋषभो गतः ।
4. व्याघ्रो गतवान् ।
5. जन्तुस्तरुं जगाम ।
6. वनं मयागम्यत ।
7. कन्या मार्गे गतवती ।
8. जननी न गता ।
9. जनौ सैनिकौ बभूवतुः ।
10. शिष्या बभाषिरे ।

## 9.4 Six Types of Verbal Forms – Revision

So far we have learnt six types of verbal forms here listed below:

present – expresses action happening now
future – expresses action that will occur in the future
past (imperfect) – expresses action in the past
imperative – expresses commands, both direct and polite
optative – expresses possibilities, i.e. should, would or might
perfect – past, often used for narration. It is distinguished by 'doubling' (see section 9.2).

### Exercise 67

Identify the verbal form being expressed by the following. The first is done for you.

1. भवतु *imperative*
2. अभवः
3. चकार
4. अस्ति
5. द्रक्ष्यति
6. भवेत्
7. अलभत
8. कुर्वन्ति
9. भविष्यामि
10. बभूवतुः

## Exercise 68

Translate the following sentences into English:

1. यत् पुरुषश्चिन्तयेत् तद्भवेत् ।
2. राजपुत्रः पर्वतं गच्छतु ।
3. कूपे पीडितं पुरुषं लप्स्यामहे ।
4. तरौ कृष्णखगाः सत्वरं फलमखादन् ।
5. स्वामी भृत्यस्य मृत्योः शुशोच ।
6. राजानौ विशालान् व्याघ्रान् व्यापादयिष्यतः ।
7. पर्वते वृद्धमुनिर्जीवति ।
8. अहमश्वात्पतेयम् ।
9. मित्राणि जलाय कूपं गच्छन्तु ।
10. कुपितः सिंहः सर्पमशृणोत् ।

## Exercise 69

Translate the following into Sanskrit. Do not use sandhi.

1. We (*pl*) may go to the house.
2. The black horse fell in the forest.
3. Eat a fruit, son!
4. The two friends will see a prince.
5. The soldiers threw a book.

# 9.5 Epic Civilisation

## 9.5.1 Introduction

In this course we shall attempt to outline the civilisation depicted in the two Sanskrit epics, the Mahābhārata and Rāmāyaṇa. The material for this will come from a wide variety of early texts: the Vedas, *śāstra* texts such as Manusmṛti and even the Purāṇ as, since their source material probably originates from a very ancient time.
Where did Sanskrit come from? Who were the people who spoke Sanskrit, or at least 'perfected' it? (*Saṃskṛta* means 'highly wrought' or 'perfected.') The society that composed the earliest Sanskrit texts called themselves '*ārya*' or 'the civilised people.' Unlike other ancient civilisations, they did not leave behind much archaeological evidence. Thus, it is difficult to piece together what everyday life was like during that time. However, the Sanskrit texts, faithfully preserved by oral transmission throughout the millennia, provide us with a window into how these people viewed the world. This course will attempt to consolidate this worldview portrayed by the Sanskrit epics with the following five units:

Basic Metaphysical Teachings
The Cosmos
Important Texts
Divine Beings
Human Life and its Purpose

## 9.5.2 Basic Metaphysical Teachings

At some point in our lives, most of us have asked the questions: Who am I? What is this universe? What is my place in this universe? **The people who composed the Sanskrit epics also had the same questions, and they explored them in many different ways. The study of these phenomena that are beyond what is directly observable is called metaphysics. We shall begin our study of epic civilisation with some basic metaphysical principles, for they are central to the worldview presented in the texts.**

**a – Brahman and Ātman**

**The Upaniṣads, Vedic texts that concerned themselves with philosophy (see section 3a), heavily influenced the metaphysical ideas behind the Sanskrit epics. The Upaniṣads state that in reality, the universe and everything in it are one universal being called *brahman*. This *brahman* is pure consciousness, unlimited and the witness of all. Here are some quotes from the Upaniṣads that mention the non-dual *brahman*:**

सर्वं ह्येतद् ब्रह्म *sarvaṃ hy etad brahma* "All this is verily *brahman*."
(Māṇḍūkya Upaniṣad v. 2)

सत्यं ज्ञानमनन्तं ब्रह्म *satyaṃ jñānam anantaṃ brahma* "*Brahman* is truth, knowledge, infinity."
(Taittirīya Upaniṣad 2:1:1 )

एकमेवाद्वितीयम् *ekam evādvitīyam* "One only, without a second."
(Chāndogya Upaniṣad 6:2:1)

The *brahman* is also known as *ātman*, meaning 'self.' Thus, according to this philosophy, your own self is also this limitless, infinite *brahman*. **Here are some quotes from the Upaniṣads that equate the universal *brahman* with the *ātman*.**

अयमात्मा ब्रह्म *ayam ātmā brahma* "This Self is *brahman*."
(Māṇḍūkya Upaniṣad verse 2)

तत्त्वमसि *tat tvam asi* "That thou art." (Chāndogya Upaniṣad 6:8:7)

If you would like to explore this subject further, see Bhagavad Gītā 2.16-29

**b – Illusion and Ignorance**

*Brahman* is defined as one being which is the universe and its cause. However, we do not perceive the universe as such; rather, it seems a shifting mixture of different things. This appearance of difference within *brahman* is called *māyā*, or illusion. When the unity of *brahman* is forgotten, and the apparent multifarious differences are taken as reality, this is called *avidyā*, or ignorance. Here is an analogy: the *brahman* is like a blank cinema screen. The film projected upon it is like *māyā*, illusion. *Avidyā* is thinking the film is real and forgetting that it is a drama.

**c – Knowledge and Liberation**

*Jñāna* is the knowledge that the *brahman* is one's real self, despite outward appearances. Within this system of thought, the aim of human life is to discover that the *brahman* is our own self and the Self of the universe. This knowledge frees one from the illusion of separation and results in *mokṣa*, or liberation. Here are some quotes about *jñāna* and *mokṣa* from the Upaniṣads and the Bhagavad Gītā, another important philosophical text that is part of the Mahābhārata (see section 3c):

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः *ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ*
"Knowledge is veiled by ignorance and thereby creatures are deluded."
(Bhagavad Gītā 5:15)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥

*nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ,*

*mūḍho 'yaṃ nābhijānāti loko mām ajam avyayam.*

"I (the *brahman*) am not revealed to all, as I am veiled by illusion. This deluded world knows Me not as unborn and unchanging."
(Bhagavad Gītā 7:25)

आराममस्य पश्यन्ति न तं पश्यति कश्चन ।
*ārāmam asya paśyanti na taṃ paśyati kaścana*
"All see His play, but no one sees Him."
(Bṛhadāraṇyaka Upaniṣad 4:3:14)

**d - Rebirth**

The illusion of *māyā* also includes the concept of *karman*. In essence, *karman* simply means action; however, it also refers to the metaphysical principle that actions leave a 'deposit' or 'trace', causing future effects in the life of an individual. These deposits, called *saṃskāra,* can be either good or bad. Good actions produce good *saṃskāra*, which lead to the individual's happiness, prosperity and advancement. Destructive and harmful actions produce bad *saṃskāra,* which leads to misery, poverty and lower forms of being. Thus, in an individual lifetime, *saṃskāra* generates people's good or bad tendencies and the circumstances they will meet.

According to this system, when a being dies, it is reborn into a new body. The quality of its *saṃskāra* produces the new form and conditions into which it is born. The process of continual rebirth over ever-recurring ages is called *saṃsāra*. If a person is able to develop true knowledge (*jñāna*), they will be able to break free from the cycle of *saṃsāra* and never be reborn again.

**e – Primal Nature**

As said in section 1a, according to this system, *brahman* is the only real absolute element in the universe. However, from the relative perspective of the illusory creation (*māyā*), there are layers or stages of existence. Within the *brahman*, the second stage that arises is unmanifest primal nature, the *avyakta*. *Avyakta* contains all potentiality, like a seed contains the possibility of a tree. Thus, this second stage is characterised by two elements: *brahman* and *avyakta*. Sometimes this second level is known as *brahman* with its reflection. In this case, *brahman* is called *puruṣa,* or spirit and its reflection is called *prakṛti*.

### f - The Three Guṇas

The next and third stage is contained within the *prakṛti*. Here the creation expresses itself with a threefold nature. One way of looking at this threefold nature of the universe is in terms of the three *guṇas* (qualities) - *sattva*, *rajas* and *tamas*. *Sattva* is light, intelligence and purity. *Rajas* is movement, energy and passion. *Tamas* is darkness, ignorance and inertia. It is thought that everything is composed of these three *guṇas* in various amounts. For example, divine beings have more *sattva*, men have more *rajas* and stones have more *tamas*.

Here are some quotes from 14.5-9 of the Bhagavad Gītā that elaborate more on the *guṇas*.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

*sattvaṃ rajas tama iti guṇāḥ prakṛtisambhavāḥ,*

*nibadhnanti mahābāho dehe dehinam avyayam.*

*Sattva* (goodness), *rajas* (passion) and *tamas* (darkness), the qualities born from nature, enchain the imperishable embodied one in the body, O mighty- armed.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

*tatra sattvaṃ nirmalatvāt prakāśakam anāmayam,*

*sukhasaṅgena badhnāti jñānasaṅgena cānagha.*

Regarding this, *sattva*, because of its purity, is shining and healthy. It binds by attachment to happiness and attachment to knowledge, O sinless one.

रजो रागात्मकं विद्धि तृष्णाऽऽसङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

*rajo rāgātmakaṃ viddhi tṛṣṇā ''saṅgasamudbhavam,*

*tan nibadhnāti kaunteya karmasaṅgena dehinam.*

Know that *rajas* has the nature of passion and is produced from attachment to desire. That binds the embodied one by means of the attachment to action, O son of Kuntī.

तमस्त्वज्ञानजं विद्धि मोहनः सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

*tamas tv ajñānajaṃ viddhi mohanaṃ sarvadehinām,*

*pramādālasyanidrābhis tan nibadhnāti bhārata.*

However, know *tamas* as arising from ignorance, bewildering all the embodied ones. It binds with delusion, idleness and sleep, O Bhārata.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥

*sattvaṃ sukhe sañjayati rajaḥ karmaṇi bhārata,*

*jñānam āvṛtya tu tamaḥ pramāde sañjayaty uta.*

*Sattva* causes [one] to cling to happiness, *rajas* to action, O Bhārata. *Tamas*, obscuring knowledge, causes [one] to cling to delusion.

If you would like to know more about the three *guṇas*, you can learn more in chapter 18 of the Bhagavad Gītā.

### g – Creation, Maintenance and Destruction

The act of creation is called *sṛṣṭi*. Beginning in *brahman*, one level emerges from the level before until the whole creation is complete at the final level of the physical world. The maintenance of this creation in continued existence is called *sthiti*. The merging of each level back to the one before until only *brahman* remains is called *pralaya*, dissolution. The three *guṇas* preside over this process. *Rajas* is responsible for creation, *sattva* for maintenance, and *tamas* for dissolution. This threefold process repeats endlessly, and the only escape from it is by realization of its illusory nature and of the true nature of the Self.

### 9.5.3 Key Terms

*brahman* ( ब्रह्मन् ) The ultimate reality underlying all phenomena.

*ātman* ( आत्मन् ) *The self. The one Self in all.*

*māyā* ( माया ) *The illusion that makes the universe seem to be here.*

*avidyā* ( अविद्या ) *Ignorance. The belief that the māyā is the true reality.*

*jñāna* ( ज्ञान ) *True knowledge. The knowledge that brahman is reality.*

*karman* ( कर्मन् ) *The principle that actions create an effect in the future.*

*saṃskāra* ( संस्कार ) *Traces or deposits from past actions that create conditions for rebirth.*

*saṃsāra* (संसार) *Transmigration. The process of continual rebirth.*

*mokṣa* ( मोक्ष ) *Liberation from bondage in saṃsāra (*संसार.)

*avyakta* ( अव्यक्त ) *Unmanifest nature.*

*puruṣa* ( पुरुष ) *Spirit, whose reflection is prakṛti.*

*prakṛti* ( प्रकृति ) *Primal nature, where everything is stored in seed or causal form, which can be thought of as the reflection of puruṣa. Also known as avyakta* ( अव्यक्त )

*guṇāḥ* ( गुणाः ) *The three constituents of the universe, namely:*

*sattva* ( सत्त्व ) *The quality of purity, intelligence, brightness.*

*rajas* ( रजस् ) *The quality of activity and passion.*

*tamas* ( तमस् ) *The quality of dullness and inertia.*

*sṛṣṭi* ( सृष्टि ) *Creation. Presided over by rajas.*

*sthiti* ( स्थिति) *Sustenance. Presided over by sattva.*

*pralaya* ( प्रलय ) *Dissolution. Presided over by tamas.*

## Exercise 70

Match the word in the left column with its definition in the right column. The first one is done for you.

| | |
|---|---|
| *brahman* | true knowledge |
| *samsāra* | creation |
| *guṇāḥ* | ignorance |
| *tamas* | sustenance |
| *mokṣa* | knowledge of all things |
| *pralaya* | the quality of goodness |
| *jñāna* | the individual self |
| *avyakta* | the cycle of rebirth |
| *sattva* | liberation |
| *avidyā* | the quality of activity |
| *ātman* | the Unmanifest |
| *sthiti* | illusion |
| *māyā* | the three constituent qualities |
| *veda* | the quality of inertia |
| *sṛṣṭi* | the ultimate reality |
| *rajas* | dissolution |

## Exercise 71

Choose the word that best fits in the sentence:

1. The illusion or dream that the universe is ‘real’ is called .....

(a) *brahman* (b) *māyā* (c) *tamas* (d) *sṛṣṭi*

2. After sṛṣṭi, he second stage of creation is known as .....

(a) *sthiti* (b) *rajas* (c) *avyakta* (d) *veda*

3. According to the system in the Upaniṣads, the *ātman* and the ..... are the same.

(a) *jñāna* (b) *mokṣa* (c) *veda* (d) *brahman*

4. The three *guṇāḥ* are .....

(a) *sattva, rajas, tamas* (b) *brahman, ātman, mokṣa* (c) *sṛṣṭi, sthiti, pralaya*

5. ..... is the belief in *māyā.*

(a) *avidyā* (b) *tamas* (c) *avyakta* (d) *jñāna*

6. The repeated cycle of birth and death is .....

(a) *māyā* (b) *sṛṣṭi* (c) *saṃsāra* (d) *avidyā*

7. ..... is the quality of goodness and purity.

(a) *saṃskāra* (b) *rajas* (c) *tamas* (d) *brahman*

8. True knowledge is .....

(a) *saṃsāra* (b) *jñāna* (c) *sattva* (d) *avidyā*

9. The three *guṇāḥ* are contained within .....

(a) *pralaya* (b) *puruṣa* (c) *prakṛti* (d) *jñāna*

# Chapter 10

## 10.1 IGCSE Vocabulary 9

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

नगरम् (n) / नगरी (f) city*

गृध्रः (m) vulture

अरण्यम् (n) forest

मनुष्यः (m) man

आहारः (m) food

राज्यम् (n) kingdom

कर्णः (m) ear

ग्रामः (m) village

बिडालः (m) cat

मूषिकः (m) mouse

शब्दः (m) sound / voice

सुखम् (n) happiness, happily*

श्रुत्वा having heard

दृष्ट° seen*

दृष्ट्वा having seen*

उक्त° said, spoken to, addressed

गत° gone

मत्वा having thought

Verbs

| Dhātu | Present Active | Gerund |
|---|---|---|
| आप् | आप्नोति he/she/it obtains, reaches | आप्त्वा having obtained |
| स्था | तिष्ठति he/she/it stands, stays | स्थित्वा having stood, stayed |
| नी | नयति he/she/it leads | नीत्वा having led |
| रक्ष् | रक्षति he/she/it protects | रक्षित्वा having protected |
| त्यज् | त्यजति he/she/it leaves | त्यक्त्वा having left |
| भू | भवति he/she/it becomes | भूत्वा having become |

## 10.2 The Ten Families of Verbs

So far we have mostly come across verbs which conjugate like भवति. Sanskrit grammar describes verbs which conjugate like भवति as '1st Family' verbs. There are nine other verb families in Sanskrit. Most verbs are in the 1st family. In each family the verbs conjugate according to a particular pattern, which is the mark of that family. In order to understand these patterns we shall now consider a few verbs from each family, looking at the following principal parts of the verbs:
the root (*dhātu*)
the present form in the active and passive (first person singular)
the future form (first person singular)
the perfect form (first person singular)
gerundive form
infinitive
forms ending in -त (past passive participles) and -त्वा (gerunds)

### 10.2.1 Some 1st Family Verbs and their Principal Parts

| Root (dhātu) | Present Active & Passive | Future | Past Perfect | Gerundive | Infinitive | -त and –त्वा |
|---|---|---|---|---|---|---|
| पत्<br>'fall' | पतति<br>'he/she/it falls'<br>पत्यते<br>'he/she/it is fallen' | पतिष्यति<br>'he/she/it will fall' | पपात<br>'he/she/it fell' | पतनीय<br>'to be fallen' or 'leading to a fall' | पतितुम्<br>'to fall' | पतित<br>'fallen'<br>पतित्वा<br>'having fallen' |
| लभ्<br>'find'<br>* | लभते / लभ्यते | लप्स्यते | लेभे | लभ्य | लब्धुम् | लब्ध / लब्ध्वा |

* This follows the वर्धते conjugation.

## 10.2.2 More 1st Family Verbs and their Principal Parts

| Root (dhātu) | Present Active & Passive | Future | Past Perfect | Gerundive | Infinitive | -त॰ and -त्वा |
|---|---|---|---|---|---|---|
| गम् 'go' | गच्छति / गम्यते | गमिष्यति | जगाम | गन्तव्य॰ | गन्तुम् | गत॰ / गत्वा |
| त्यज् 'abandon' | त्यजति / त्यज्यते | त्यक्ष्यति | तत्याज | त्यक्तव्य॰ | त्यक्तुम् | त्यक्त॰ / त्यक्त्वा |
| दृश् 'see' | पश्यति / दृश्यते | द्रक्ष्यति | ददर्श | द्रष्टव्य॰ | द्रष्टुम् | दृष्ट॰ / दृष्ट्वा |
| नी 'lead' | नयति / नीयते | नेष्यति | निनाय | नेतव्य॰ | नेतुम् | नीत॰ / नीत्वा |
| भू 'become' | भवति / भूयते | भविष्यति | बभूव | भवनीय॰ | भवितुम् | भूत॰ / भूत्वा |
| वद् 'speak' | वदति / उद्यते | वदिष्यति | उवाच | वदितव्य॰ | वदितुम् | उदित॰ / उदित्वा |
| वस् 'dwell' | वसति / उष्यते | वत्स्यति | उवास | उषितव्य॰ | वसितुम् | उषित॰ / उषित्वा |
| स्था 'stay still' | तिष्ठति / स्थीयते | स्थास्यति | तस्थौ | स्थेय॰ | स्थातुम् | स्थित॰ / स्थित्वा |
| खाद् 'eat' | खादति / खाद्यते | खादिष्यति | चखाद | खादनीय॰ | खादितुम् | खादित॰ / खादित्वा |
| चर् 'walk' | चरति / चर्यते | चरिष्यति | चचार | चरणीय॰ | चरितुम् | चरित॰ / चरित्वा |
| रक्ष् 'protect' | रक्षति / रक्ष्यते | रक्षिष्यति | ररक्ष | रक्षणीय॰ | रक्षितुम् | रक्षित॰ / रक्षित्वा |
| वृध् 'grow' | वर्धते / वृध्यते | वर्धिष्यते | ववर्ध | वर्धणीय॰ | वर्धितुम् | वर्धित॰ / वर्धित्वा |

*Note: Past passive participles of verbs of motion do not have a passive sense e.g., सा गता 'she went' सः चरितः 'he walked.'*

## Exercise 72

Match these words with their meanings:

| | |
|---|---|
| भवति | has become |
| अभवत् | he may become |
| भूतं | to become |
| बभूव | she becomes |
| भवनीयं | it became (imperfect) |
| भूत्वा | let him become |
| भवेत् | is to become |
| भविष्यति | is become |
| भूयते | she became (perfect) |
| भवितुम् | having become |
| भवतु | he will become |

## Exercise 73

Choose the correct form from the two in brackets, and then translate the sentence:

1. अचलं (गत्वा, गम्त्वा) गृध्राः सरसोऽपिबन् ।

2. बिडालौ मूषिकं (लप्स्यन्ते, लप्स्येते) ।

3. व्याघ्रो ग्रामे (बभूवुः, उवास) ।

4. अरण्यं मनुष्येण (दृष्टम्, दृष्टाः) ।

5. नगराणि त्वया (द्रष्टव्यानि, द्रष्टुम्) ।

6. (राजा, राजानौ) राज्यादचरत् ।

7. आहारः मया हस्तात् (खादितम्, खादितः) ।

8. सिंहाद्धावित्वा गर्दभो मार्गे (तिष्ठति, तिष्टति) ।

9. सैनिकौ मृत्युं (जगाम, जग्मतुः) ।

10. फलानि (खादन्तु, खादितुम्) ।

### 10.2.3 Some Verbs and Their Principal Parts in Families 2, 3 and 4

| Root (dhātu) | Present Active & Passive | Future | Past Perfect | Gerundive | Infinitive | -त and –त्वा |
|---|---|---|---|---|---|---|
| वच् 'speak' *(2nd family)* | वक्ति / उच्यते | वक्ष्यति | उवाच | वक्तव्य | वक्तुम् | उक्त / उक्त्वा |
| दा 'give' *(3rd family)* | ददाति / दीयते | दास्यति | ददौ | देय | दातुम् | दत्त / दत्त्वा |
| मन् 'think' *(4th family)* | मन्यते / मन्यते | मंस्यते | मेने | माननीय | मन्तुम् | मत / मत्वा |

† This follows the वर्धते conjugation.

## 10.2.4 Some Verbs and Their Principal Parts in Families 5-10

| Root (dhātu) | Present Active & Passive | Future | Past Perfect | Gerundive | Infinitive | -त॰ and –त्वा |
|---|---|---|---|---|---|---|
| आप् 'obtain, reach' *(5th family)* | आप्नोति / आप्यते | आप्स्यति | आप | आप्तव्य॰ | आप्तुम् | आप्त॰ / आप्त्वा |
| शक् 'being able' *(5th family)* | शक्नोति / शक्यते | शक्ष्यति | शशाक | शक्य॰ | शक्तुम् | शक्त॰ / शक्त्वा |
| श्रु 'hear' *(5th family)* | शृणोति / श्रूयते | श्रोष्यति | शुश्राव | श्रोतव्य॰ | श्रोतुम् | श्रुत॰ / श्रुत्वा |
| प्रच्छ् 'ask' *(6th family)* | पृच्छति / पृच्छ्यते | प्रक्ष्यति | पप्रच्छ | पृच्छ्य॰ | प्रष्टुम् | प्रष्ट॰ / पृष्ट्वा |
| तुद् 'hit' *(6th family)* | तुदति / तुद्यते | तोत्स्यति | तुतोद | तोद्य॰ | तोदितुम् | तुन्न॰ / तुत्त्वा |
| भुज् 'enjoy' *(7th family)* | भुनक्ति / भुज्यते | भोक्ष्यति | बुभोज | भोजनीय॰ | भोक्तुम् | भुक्त॰ / भुक्त्वा |
| कृ 'do, make' *(8th family)* | करोति / क्रियते | करिष्यति | चकार | कर्तव्य॰ | कर्तुम् | कृत॰ / कृत्वा |
| ज्ञा 'know' *(9th family)* | जानाति / ज्ञायते | ज्ञास्यति | जज्ञौ | ज्ञेय॰ | ज्ञातुम् | ज्ञात॰ / ज्ञात्वा |
| चिन्त् 'think' *(10th family)* | चिन्तयति / चिन्त्यते | चिन्तयिष्यति | चिन्तयामास * | चिन्तनीय॰ | चिन्तयितुम् | चिन्तित॰ / चिन्तयित्वा |
| कथ् 'tell' *(10th family)* | कथयति / कथ्यते | कथयिष्यति | कथयामास * | कथनीय॰ | कथयितुम् | कथित॰ / कथयित्वा |

* The 10th class verbs use the 'periphrastic perfect.'

## Exercise 74

Give the dhātu and the part of speech for each of the following words. Then, translate them.

1. देय°
2. नीत्वा
3. तुन्न°
4. मेने
5. प्रद्ष्यति
6. चिन्तयति
7. शक्तुम्
8. कृत्वा
9. जज्ञौ
10. श्रूयते

## Exercise 75

Translate the following sentences:

1. नृपो भृत्यं शुश्राव ।
2. राज्ञस्तैर्नरः तुन्नः ।
3. ऋषिर्वचनं बालकं वक्ष्यति ।
4. शब्दः नरस्य कर्णाभ्यां श्रूयते ।
5. शिष्याभ्यां सुखं भोजनीयम् ।

## Exercise 76

Translate the following sentences into Sanskrit. Then, write them again using sandhi.

1. The horse eats.
2. The horse eats the grass.
3. The horse will eat the grass.
4. The grass is eaten by the horse.
5. The soldier gave the gift.
6. The soldier gave the gift to the king.
7. The soldiers will give the gift to the king.
8. The boy is able to dwell in the city.
9. The girl was able to speak.
10. Having heard all, the man was able to speak.

## Exercise 77

Quiz your neighbour! Write three sentences in English for your neighbour to write in Sanskrit not using sandhi. Use the asterisked words in the IGCSE vocabulary at the back of your book. Your English sentences should be based on the following structures, and should use verbs in a variety of tenses:

1. subject (doer) – verb
2. subject (doer) – verb – object (done to)
3. subject (doer) – verb – object (done to) – instrument (3rd case)

# 10.3 Epic Civilisation

## 10.3.1 The Cosmos

How is the universe perceived in Sanskrit literature? In terms of space, the physical and the non-physical worlds make up the cosmos. In terms of time, the universe exists in a beginningless and endless cycle.

## 10.3.2 The Three Worlds

Within the illusion of creation, there are three levels of consciousness: waking, dream and deep sleep. Therefore, the whole creation can be considered as having three worlds or bodies – physical (waking state), subtle (dream state) and causal (deep sleep state). Each individual within creation can be thought of as having these three bodies as well. The three bodies are all composed of *brahman* or consciousness but at different levels of density, just as water can appear as vapour, liquid and ice.

The causal body, or the deep sleep state, is the finest; it holds the seed of the subtle and physical bodies. It is difficult to describe because it is a mass of undifferentiated consciousness.

The subtle, or mental body is a vast world. Its basic material is composed of five great elements (*mahābhūtāni*) in their original, unmixed forms. These primal elements each have a special property of their own.
*ākāśa* (space) has the property of *śabda* (sound.)
*vāyu* (air) has the property of *sparśa* (touch.)
*agni / tejas* (fire) has the property of *rūpa* (form.)
*jala* (water) has the property of *rasa* (taste).
*pṛthivī / bhūmi* (earth) has the property of *gandha* (smell.)
When the *mahābhūtāni* are mixed together then we get the physical elements that are evident to the physical senses.

The subtle body contains the inner organ of mind, or *antaḥkaraṇa*. It is made of the following parts:
*Buddhi* (intellect) – the *buddhi* is the organ of reason, and its function is distinguishing between what is true and false, eternal and transient, good and bad, etc. *Buddhi* is said to be like a mirror that reflects the light of the *ātman*, so the seeming wisdom of a creature is dependent on *buddhi*. If the creature's *buddhi* is still and clean, then the creature is able to correctly perceive the light of the *ātman*. However, if the *buddhi* is agitated and dark, then the opposite is true.
*Ahaṃkāra* (ego) – the *ahaṃkāra* gives each being its separate sense of 'I' and identifies the *ātman* (Self) with the body or some other aspect of the creation. The whole universe can be perceived as a single whole known as *samaṣṭi*. However, within it are individuals called *vyaṣṭi*, each of who think of themselves as separate. This apparent separation is due to *ahaṃkāra*. This separation and identification of one's self with something in the creation leads to binding with *saṃsāra*, the endless

round of rebirths.
*Manas* (thought) – *manas* is the lower level of mind and is the organ of thought. *Manas* has two main aspects: *saṅkalpa* (opinion or belief) and *vikalpa* (.)doubt or objection.) Using these two functions, *manas* considers the pros and cons of an issue. *Buddhi* then decides which side is right.
*Citta* (heart) – The *citta* is the seat of emotions and memory.

The subtle world also contains two sets of senses (*indriya*):
i. The senses of knowledge (*jñānendriya*) correspond to the five senses. Each of these works through a primal element:
hearing (ears) works through *ākāśa* (space)
touch (skin) works through *vāyu* (air)
seeing (eyes) works through *agni / tejas* (fire)
taste (tongue) works through *jala* (water)
smell (nose) works through *pṛthivī / bhūmi* (earth)

ii. The senses of action (*karmendriya*) correspond to five bodily functions:
speaking (mouth)
grasping (hands)
procreation (genitals)
excretion (anus)
moving (feet)

Here are some verses from Manusmṛti about the ten senses of knowledge and action:

श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चैव पञ्चमी ।

पायूपस्थं हस्तपादं वाक्चैव दशमी स्मृता ॥

*śrotraṃ tvakcakṣuṣī jihvā nāsikā caiva pañcamī,*

*pāyūpasthaṃ hastapādaṃ vākcaiva daśamī smṛtā.*

The ear, the skin, the eyes, the tongue, and the nose as the fifth; the anus, the genitals, the hand and foot, and speech as the tenth.

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्वशः ।

कर्मेन्द्रियाणि पञ्चैषां पाय्वादीनि प्रचक्षते ॥

*buddhīndriyāṇi pañcaiṣāṃ śrotrādīny anupūrvaśaḥ,*

*karmendriyāṇi pañcaiṣāṃ pāyvādīni pracakṣate.*

The five beginning with the ear are the senses of knowledge; the five beginning with the anus are the senses of action.

(Manusmṛti 2.90-91)

If you would like to know more about the senses of knowledge and action, please see Manusmṛti 2.88-94.

Lastly, another part of the subtle body is the *prāṇa*, the breath of life that animates all things. *Prāṇa* has five functions in the body:
*Prāṇa* is the breath in the mouth and nose.
*Apāna* is the breath that excretes.
*Vyāna* is the breath that permeates the whole body.
*Udāna* is the breath that leaves the body at death.
*Samāna* is the breath that digests.

If you would like to know more about the function of *prāṇa,* please see Mahābhārata 14.23.

The physical body is the world apparent to the senses. This is inert and motivated by the subtle body. This world is formed from the mixing of the five *mahābhūtāni* (great subtle elements). It is characterised by birth, old age, and death.

If you would like to know more about the three worlds please see the Māṇḍūkya Upaniṣad.

## 10.3.3 Cycles of Time

In Sanskrit literature, time is not linear. Rather, it is cyclical, and it moves through huge revolutions in a creation without beginning or end. A *mahāyuga* is one of these gigantic cycles that takes 4,320,000 years to complete. Contained in this *mahāyuga* are the four ages (*yuga*.)

| Sanskrit name of Age | English name of Age | Length (years) |
|---|---|---|
| Kṛtayuga / Satyayuga | Golden Age | 1,728,000 |
| Tretāyuga | Silver Age | 1,296,000 |
| Dvāparayuga | Bronze Age | 864,000 |
| Kaliyuga | Iron Age | 432,000 |

A *mahāyuga* begins with the Kṛtayuga, then proceeds through the Tretāyuga and Dvāparayuga, and then finishes with the Kaliyuga. Once the Kaliyuga finishes, then the Kṛtayuga of the next *mahāyuga* begins again.

Seventy-one cycles of a *mahāyuga* make up one *manvantara*. A *manvantara* is named for the Manu, or lawgiver, who presides over each of these enormous spans of time. Fourteen *manvantaras* comprise one *kalpa*. One *kalpa* is a day of Brahmā, the Creator. The creation is then dissolved for an equal period and this constitutes Brahmā's night. There are 360 of such days and nights in Brahmā's year and 120 of these years is his lifetime.

| | |
|---|---|
| 4 *yugas* = | 1 *mahāyuga* (4,320,000 human years) |
| 71 *mahāyugas* = | 1 *manvantara* |
| 14 *manvantaras* = | 1 *kalpa* |
| 2 *kalpas* = | 1 day and night of Brahmā |
| 360 days and nights of Brahmā = | 1 year of Brahmā |
| 120 years of Brahmā = | 1 lifetime of Brahmā |

| |
|---|
| If you would like to know more about cycles of time see the Viṣṇu Purāṇa 1.3 |

The Kṛtayuga is said to be a time when there is no division of subject and object, when people know of the one *brahman* as a reality. All people are wise and knowledgeable, and they practise *dharma*, or law, fully. Many peoples of the world have immemorial legends of such an age. At certain times in history, people have been inspired to live according to the standards of the Kṛtayuga, so that it has been held as an ideal to which they may aspire.

The seeds of the next age, the Tretāyuga, are sown when people begin to want something for themselves. Though the Tretāyuga is a fall in the level of *dharma* from the Kṛtayuga, it is nevertheless a time of greatness and magnificence when virtue abounds and human life is rich and harmonious. It is thought that the Rāmāyaṇa (section 3c) takes place during the Tretāyuga.

In the Dvāparayuga, the people are heroes. However, at this time, the

level of *dharma* drops again from the Tretāyuga, so the good qualities are very definitely mixed with bad. Great virtues like courage, strength, magnanimity, boldness, and a spirit of adventure are intermixed with dark aspects of selfishness, with greed, cruelty, lust and arrogance. Both knowledge and power have declined from the Tretāyuga.

What distinguishes this *yuga* is the heroic mind of people at this time. They have nothing about them that is trivial or vulgar. Their minds are set upon great actions and enterprises. At a word of insult they spring to arms; at a challenge to their courage or initiative or ingenuity they set earnestly about their task. They do not complain nor quarrel over petty matters, only over things of consequence like honour and power. Doubt, timidity, miserliness, gossip – all such small-minded vices are unknown to them. Demons make worthy adversaries for these heroes, for without a demonic enemy a hero cannot measure his full stature. It is inevitable that war is a constant feature of an age of heroes, but a thread of wisdom remains that runs through their lives amidst the passions of adventure and the battlefield. Hence, the Mahābhārata (section 3c) is supposed to take place during the close of the Dvāparayuga.

It is traditionally said that the Iron Age began on 18 February, 3102 B.C. Hence, it is thought that we currently live in the Kaliyuga. The Kaliyuga, with its very low level of *dharma*, is described in detail in the Mahābhārata. It says that all ordered relations in society, such as family relations, teacher and student, etc., become disordered; the divine world is forgotten; people are only interested in wealth and pleasure; there is famine, disease and misery; kings are corrupt, and people have children and die at a very young age. However, there is one advantage of the Kaliyuga. Life is so painful that escape is desirable. A little effort towards liberation goes a long way.

## 10.3.4 Key Terms

*mahābhūtāni* ( महाभूतानि ) *The five great subtle elements*.

*ākāśa* ( आकाश ) *Space, or ether, the first great element with its property sound śabda* (शब्द).

*vāyu* ( वायु ) *Air, the second great element with its property touch sparśa* (स्पर्श).

*agni* (अग्नि ) or *tejas* ( तेजस् ) *Fire, the third great element with its property form or beauty rūpa* ( रूप ).

*jala* ( जल ) *Water, the fourth great element with its property taste rasa* ( रस ).

*pṛthivī* (पृथिवी) or *bhūmi* (भूमि) *Earth, the fifth great element with its property smell gandha* ( गन्ध ).

*antaḥkaraṇa* ( अन्तःकरण) *Inner organ of mind, comprising manas, buddhi, citta and ahaṅkāra*

*buddhi* (बुद्धि ) *Reason, the organ of discrimination, reflecting the light of the ātman*

*ahaṅkāra* ( अहङ्कार ) *The organ that identifies the ātman with something in creation*.

*samaṣṭi* ( समष्टि ) *The universe as a single person or whole*.

*vyaṣṭi* ( व्यष्टि ) *The individual acting as a separate unit*.

*manas* ( मनस् ) *Mind, the lower level that thinks and deliberates*.

*saṅkalpa* ( सङ्कल्प ) *Mental construction, resolve, belief.*

*vikalpa* ( विकल्प ) *Doubt, conflicting idea.*

*citta (*चित्त) The part of the causal body called the heart where the deposits of actions are stored.

*indriyāṇi* ( इन्द्रियाणि ) *Senses.*

*jñānendriyāṇi* ( ज्ञानेन्द्रियाणि) *Senses of knowledge – seeing, hearing etc.*

*karmendriyāṇi* ( कर्मेन्द्रियाणि) *Senses of action – speaking, grasping etc.*

*prāṇa* ( प्राण ) *Vital breath of life that divides into various functions: prāṇa* (प्राण), the breath in the mouth and nose, *apāna* (अपान), the breath that excretes, *vyāna* (व्यान), the breath that permeates the whole body, *udāna* (उदान), the breath that leaves the body at death, and *samāna* (समान), the breath that digests.

*yuga* ( युग ) *An age*

*manvantara* ( मन्वन्तर ) *71 mahāyugas, supervised by one Manu (Lawgiver).*

*kalpa* ( कल्प ) *14 manvantaras , a day of Brahmā.*

*mahāyuga* ( महायुग ) *One cycle of the four yugas – 4,320,000 years.*

*kṛtayuga* ( कृतयुग ) / *satyayuga* ( सत्ययुग ) *The Golden Age: 1,728,000*

*years*.

*tretāyuga* ( त्रेतायुग ) *The Silver Age: 1,296,000 years*.

*dvāparayuga* ( द्वापरयुग ) *The Bronze Age: 864,000 years*.

*kaliyuga* ( कलियुग ) *The Iron Age: 432,000 years*.

## Exercise 78

Fill in the blanks:

1. ..... is the name of the five great subtle elements.
2. The property of *jala* is ..... .
3. The two main aspects of *manas* are ..... and ..... .
4. ..... is a term referring to the universe as a single person or whole.
5. The ..... are speaking, grasping, procreation, excretion and moving.
6. Fourteen *manvantaras* are equal to a ..... .
7. The ..... has 1,296,000 years.
8. The ..... is made of *buddhi*, *ahaṃkāra*, *manas* and *citta*.
9. The vital breath is divided into five and is known as ..... .
10. The four ages make up one ..... .

## Exercise 79

Write a short paragraph about the four *yugas*. In this paragraph, write a short description of each *yuga*. Remember to use the correct Sanskrit transliteration!

## Exercise 80

Draw a figure of a human body. Label the *jñānendriyāṇi* and the *karmendriyāṇi*.

## Exercise 81

Write a short paragraph describing the *antaḥkaraṇa*. Explain its different parts and how they work together.

# Chapter 11

## 11.1 IGCSE Vocabulary 10

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

**अभितः** (+2nd) around
***प्रति** (+2nd) towards
**पूर्ण°** (+3rd) filled with
**विना** (+3rd) without
**अलम्** (+3rd) enough of
***सह** (+3rd) together with
**युक्त** (+3rd) provided with / possesses
***जित°** conquered, is victorous

Nouns

**अरिः** (m) enemy
**उदरम्** (n) belly
**कारणम्** (n) cause, reason
**गिरिः** (m) mountain
***चन्द्रः** (m) moon
**जरा** (f) old age
**दण्डः** (m) staff
***द्वारम्** (n) door
**ध्यानम्** (n) meditation
**नासिका** (f) nose
**नौका** (f) ship
***पादः** (m) foot
***रथः** (m) chariot
***शाला** (f) room
***सूर्यः** (m) sun
***सोदरः** (m) brother

Verbs

| Dhātu | Present Active | Gerund |
|---|---|---|
| क्रीड् | क्रीडति plays | क्रीडित्वा having played |
| जि | जयति conquers, is victorious | जित्वा having conquered |
| *मिल् | मिलति (+3rd) meets | मिलित्वा having met |
| नि-वस् | निवसति lives | न्युष्य having lived |

# 11.2 Exercises in the Use of Case Endings (Part 1)

## Exercise 82 – Uses of the First Case (nominative)

(a) The First Case is used to indicate the existence of something and its name. Translate:

1. कारणम्
2. नासिका
3. सूर्यः

(b) The First Case is used to identify the 'doer.' Translate:

4. दूतो गिरिं पश्यति ।
5. नरः शालां गच्छेत् ।

(c) In a sentence with a passive verb, the First Case is used to identify the object. Translate:

6. चन्द्रो बिडालेन दृश्यते ।
7. अरयो वीरेण व्यापादिताः ।

(d) The First Case ending is used with भू (e.g. भवति ), अस् (e.g. अस्ति) and कृ (e.g. करोति ) when something becomes, is, or is made into something. Translate:

8. सोदरौ शिष्यावभवताम् ।
9. तेनर्षिणा राक्षसो नरः कृतः ।
10. समुद्रो महान् । (In this sentence 'अस्ति' is understood but not stated.)

## Exercise 83

Using the principles covered in Exercise 82, translate the following into Sanskrit, not using sandhi:

1. The dog sees the sun.
2. The sun is seen by the dog.
3. The demons go towards the brothers.
4. The two snakes became angry.
5. The lion is made into a horse by the sage.

## Exercise 84 – Uses of the Second Case (accusative)

(a) Generally, the Second Case indicates the object of an active sentence. Note that in Sanskrit the position in the sentence does not necessarily reveal the object. Translate:

1. जनकोऽग्निमजयत् ।
2. गजः फलं खादेत् ।
3. फलं गजः खादेत् ।

(b) The Second Case indicates the destination of a verb of motion. Translate:

4. बालकः शालामगच्छत् ।
5. तौ गिरींश्चरतः ।

(c) Sometimes in a sentence there are two words with Second Case endings. Translate:

6. सोऽश्वं कूपमनयत् ।
7. राजा भृत्यं वचनमवदत् ।

(d) The Second Case is used with certain indeclinables, e.g. प्रति (towards), अभितः (around). Translate:

8. राजपुत्रो व्याघ्रं भूमिं प्रति क्षिपति ।
9. भृत्या राजानमभितः स्थिताः ।

## Exercise 85

Using the principles covered in Exercise 83, translate the following into Sanskrit, not using sandhi:

1. The lion eats the soldier.
2. The king will shoot an arrow.
3. The teacher makes a statement to the pupil.
4. The sage might go to the room.
5. The birds go around the tree.

## Exercise 86 – Uses of the Third Case (instrumental)

(a) The Third Case indicates 'by means of.' Thus the instrument that brings about the action is expressed by the Third Case. Translate:

1. नरो हस्तेनाखादत् ।
2. ऋषिर्दण्डेन चरिष्यति ।
3. नारी नौक्यागच्छत् ।

(b) The Third Case is used in the sense of 'with,' 'together with,' with or without the word **सह** following. Translate:

4. रामः सोदरेण सह वनेऽवसत् ।
5. त्वया सह समुद्रं गमिष्यामि ।
6. स नृपं शुद्धहृदयेनागच्छत् ।
7. मित्रेण क्रीडामि ।

(c) The Third Case is used with such words as **विना** 'without', **अलम्** 'enough', **पूर्ण** 'filled', and **युक्त** 'provided with/possesses.' Translate:

8. स तत्र मित्रैर्विना ।
9. अलं वचनैः ।
10. नरस्योदरमाहारेण पूर्णम् ।
11. अश्वः पादेन युक्तः ।

(d) In a sentence with a passive verb, the Third Case is used to identify the agent of the action. Translate:

12. नगरं सैनिकेन दृश्यते ।
13. द्वारं नरपादेन तुन्नम्
14. ध्यानमस्माभिः कर्तव्यम् ।

(e) The Third Case can have the sense of cause or reason. You would translate the Third Case in these circumstances as 'because' or 'due to.' Translate:

15. उपायेन अरिर्जितः ।
16. जरया म्रियते ।

(f) With किम्, the Third Case has the sense of 'what's the use of.' Translate:

17. किं धनेन ।
18. किं मृत्युना ।

(g) The Third Case is also used with the verb मिल् 'meet.'

19. म्रृषभः कुक्कुरेणामिलत् ।
20. राजा राजपुत्राभ्यां मिलति ।

## Exercise 87

Using the principles covered in the past exercises, translate the following into Sanskrit, not using sandhi:

1. The soldier will kill by means of an arrow.
2. The elephant may dwell together with the man.
3. The brother met with the sister.
4. The mountain is gone to by chariot.
5. The king is victorious because of righteousness.

# 11.3 Epic Civilisation

## 11.3.1 Important Texts

There are two types of Sanskrit texts – Vedic texts, known as *śruti*, and post-Vedic texts, known as *smṛti*. Generally speaking, we can classify *śruti* texts as pre 500 B.C.E, while *smṛti* texts come after this time.

## 11.3.2 Śruti – Vedic Texts

The Vedic texts are the oldest Sanskrit literature. They are sometimes classified as *śruti*, 'that which has been heard.' This is because it is thought that great poets 'heard' them through revelation. What is truly amazing is that these texts have been preserved from very ancient times (perhaps 1800-1500 B.C.E.) through oral transmission and were not written in any form until modern times.

The Vedas are the oldest of the Vedic texts. Legend has it that the sage Vyāsa, 'the compiler,' arranged the Vedas into three parts – Ṛg, Yajur and Sāma. After that, a fourth part known as the Atharvaveda was included in the Vedas. Some parts of the Vedas contain beautiful and mysterious hymns and poems, whereas others give rules for various important rituals.

Included as part of each Veda are the Brāhmaṇas, which give the rules for recitation of the hymns, legends of their origin and other related matters. Also each Veda contains Āraṇyakas, which were intended for those who had left their homes and had taken up residence in the forest in order to study the scriptures. They cover such matter as the inner meaning of the rituals and sacrifices enjoined in the Vedas.

Finally, the latest texts (c. 500 B.C.E.) in the Vedic literature are the Upaniṣads. Since they are at the end of the Veda they are known as *vedānta* (*veda-anta*.) They teach the ultimate knowledge of the realization of the supreme *ātman* (individual self) as the *brahman* (universal self).

## 11.3.3 Smṛti – Post - Vedic Sanskrit Texts

*Smṛti* means 'remembered'. This refers to scriptures that have recorded and transmitted the words of great sages and were composed after the Vedic literature. In this section we shall examine some early *smṛti* texts such as the a. Vedāṅgas b. Sūtras and c. Manusmṛti. The epics and another related class of text called the Purāṇas are also considered *smṛti,* and we shall study them more closely in section 11.3.4.

a. Vedāṅgas*:* The six Vedāṅgas are the 'limbs of the Veda.' They support the Veda: *śikṣā* describes its pronunciation; *chandas*, with metre and singing of verses; *nirukta*, etymology; *vyākaraṇa*, the science of grammar; *jyotiṣa*, the science of astronomy and planetary influence; and *kalpa*, ritual.

b. *Sūtra* Texts*:* In Sanskrit scientific texts, many concepts are expressed in *sūtras*, very short statements that set forth a systematic formulation of a science. There are many types of scientific texts, such as those on medicine, mathematics, music, architecture and archery. Sanskrit literature contains a wealth of knowledge.

One important example of *sūtra* literature is Pāṇini's treatise on *vyākaraṇa*, or Sanskrit grammar. In this text, about four thousand *sūtras* are used to describe all of Sanskrit grammar. The *sūtras* simplify the grammar; they show that all Sanskrit words are derived from a few simple *dhātus*, or roots and an even simpler system of *pratyayas*, or endings. Another important *sūtra* text is Patañjali's Yogasūtras, which established and formalized the system of *yoga*. *Yoga's* main aim is to quiet unnecessary mental activity. Still another important text of this category is the Brahmasūtras, which systematised the various types of *vedānta* teaching in the Upaniṣads.

c. Manusmṛti: **Manusmṛti, or The Laws of Manu, provides the system of *dharma*, or law. *Dharma* can be thought of as** the way in which the creation is justly organised, the great order of the universe. The Laws of Manu discusses the laws of right and wrong, the duties of men of different callings and at different times of life. Manusmṛti belongs to a class of texts known as *śāstras*. *Śāstra* works are texts that teach a particular discipline. Thus, The Laws of Manu can be classed as *śāstra* that teaches *dharma*.

## 11.3.4 Smṛti – Epics and Purāṇas

There are two Sanskrit epics – the Rāmāyaṇa and the Mahābhārata. Along with the Purāṇas, a related class of literature, they are thought to have originated from ballads and legends that were composed alongside the Vedic rituals. This source material was part of an oral storytelling tradition. The epics and Purāṇas, as we know them today, were not compiled into formal literature until later. The epics and the Purāṇas are also considered to be *smṛti* texts.

a. The Rāmāyaṇa: **The Rāmāyaṇa, the older of the two Sanskrit epics,** is the story of the incarnation of the god Viṣṇu in the Silver Age (see section 10.4.3) as Prince Rāma. The story begins with King Daśaratha lamenting his lack of children and deciding to perform the horse sacrifice to win the favour of the gods. After the horse sacrifice was completed, the king's three wives gave birth to four sons – Rāma, Bharata, and the twins Lakṣmaṇa and Śatrughna.

In time, Rāma, Daśaratha's heir apparent, married the princess Sītā. However, trouble soon began after this. One of Daśaratha's wives, Queen Kaikeyī, persuaded Daśaratha that her son, Bharata, should become king instead of Rāma and Rāma should be banished to the forest. Rāma accepted this and went into exile with his wife Sītā and brother Lakṣmaṇa. Shortly after his departure, King Daśaratha died of grief.

In exile, Rāma, Sītā and Lakṣmaṇa carved out a life for themselves, although the forest was full of demons. Lakṣmaṇa injured the sister of the king of the demons, Rāvaṇa. In revenge for injury to his sister, Rāvaṇa abducted Sītā and carried her off to his city on the island of Laṅkā. At about the same time, Rāma met the usurped monkey-king and, restoring him to his throne, he secured the whole monkey race as allies in his campaign against Rāvaṇa. Rāma's chief friend among the monkeys was Hanumān, a monkey with special powers, who eventually tracked down Sītā in captivity.

The great war between Rāma and the demons is recounted in detail in the epic. Also notable is Sītā's loyalty to the memory of Rāma, in spite of Rāvaṇa's threats of

what would happen if she did not become his wife. Nevertheless, when Rāvaṇa was finally destroyed, Sīta had to undergo an ordeal by fire, so that the fire god could testify to her purity. Amid much rejoicing, the exile was ended and Rāma and Sītā were enthroned.

b. The Mahābhārata: The Mahābhārata, compiled by the sage Vyāsa, is the other great Sanskrit epic. It is a huge work containing many different characters, stories and philosophical teaching, and it is darker in tone than the Rāmāyaṇa. The main storyline deals with the conflict between the Pāṇḍava brothers and their evil cousins, the Kauravas. The eldest of the five Pāṇḍava brothers, Yudhiṣṭhira, loses his kingdom through a game of dice to his cousin Duryodhana. The Pāṇḍava brothers then have to go into exile in the forest where they have various adventures. On their return from exile, Duryodhana refuses to give back the slightest part of the kingdom. This leads to an enormous battle which the Pāṇḍavas win, but which wipes out all the warriors on earth. This battle also heralds the beginning of the Iron Age and the final decline of the human race (see section 10.4.3.)

Here are some important characters in the Mahābhārata:

Yudhiṣṭhira – The eldest Pāṇḍava brother. He is the son of the god Dharma and is very wise. Yudhiṣṭhira is responsible for the exile of the Pāṇḍavas because of his weakness for gambling.

Arjuna – One of the Pāṇḍava brothers. He is the most accomplished warrior in the world and a hero in the Mahābhārata.

Duryodhana – The leader of the evil Kaurava brothers. Dissatisfied and angry, Duryodhana has an inauspicious birth which leads to him being jealous of his Pāṇḍava cousins.

Draupadī – Wife of all five Pāṇḍava brothers.

Kṛṣṇa – The Pāṇḍavas' cousin on their mother's side. Kṛṣṇa, who is an incarnation of Viṣṇu (see section 4e), takes the Pāṇḍavas' side during the great battle and gives spiritual advice to Arjuna in the part of the Mahābhārata known as the Bhagavad Gītā.

Kuntī – The mother of the Pāṇḍava brothers, Kuntī was not able to have children except through a *mantra* (a special magic word) which summoned a god to father a child on her. Thus, the Pāṇḍavas are all half deities.

c. The Bhagavad Gītā : The Bhagavad Gītā (the Song of the Lord) is one of the world's best loved Sanskrit texts, both in the East and in the West. Contained in chapter 6 of the Mahābhārata, it records a conversation between Kṛṣṇa and Arjuna. This conversation takes place on a chariot between two mighty armies. Arjuna has sunk into a depression because he does not want to fight a war against his friends and family even though it is his duty as a warrior to fight against evil. Kṛṣṇa reasons with Arjuna that he should fight, for the true Self of his loved ones on the opposing side is eternal and cannot be killed. Kṛṣṇa also mentions that Arjuna should pursue his duty as a warrior with no thought of reward and with no attachment. In the end, Arjuna is convinced by Kṛṣṇa's teaching and takes up his arms to fight.

d. The Purāṇas: Although the Purāṇas, as we have them today, are more modern than the two Sanskrit epics, their source material is probably also from Vedic times. The word *purāṇa* in Sanskrit means 'ancient' or 'ancient tale.' The Purāṇas are a collection of texts that cover a number of topics.

An account of the creation of the universe.

The cycles of dissolution and rebirth of creation.
The family lines of deities, sages and prophets.
The great cosmic periods of the universe under the supervision of the lawgivers, the Manus.
The history of the earth and its kings.

The Purāṇas also contain many discussions of sages on various topics, accounts of various sciences and studies, the stories of the incarnations of the gods and many other matters. There are eighteen main Purāṇas and they are considered to have been arranged by Vyāsa, the compiler of the Vedas and the epic Mahābhārata. The most famous of the Purāṇas is the Bhāgavatapurāṇa, which includes stories of Kṛṣṇa's childhood.

## 11.3.5 Key Terms

*śruti* (श्रुति) *'What has been heard' i.e., Vedic literature. This is considered to be of the highest authority.*

v*eda* ( वेद ) Thought to be the oldest Sanskrit literature, the *veda* is a collection of hymns compiled into four sections. These are: *ṛk* (ऋक्) *sāman* ( सामन् ) *yajus* (यजुस) and *atharva* ( अथर्व ). *Traditionally,* the *veda is considered to be the eternal, non-human knowledge that shapes the creation.*

*vyāsa* ( व्यास ) Vyāsa means 'compiler.' Traditionally, he is considered to be *the sage who compiled the veda into sections and who also composed the Mahābhārata, Purāṇas and the Brahmasūtra.*

*āraṇyaka* ( आरण्यक) *'Forest discussions' of the vedas' inner meaning.*

*upaniṣad* (उपनिषद्) *Philosophical discussions of the identity of the ātman* (आत्मन् ) *with the brahman* (ब्रह्मन्).

*vedānta* ( वेदान्त ) *The teaching of the Upaniṣad*s, literally *the 'final part' or goal of the veda.*

*smṛti* ( स्मृति ) *'What has been remembered'. The teachings of the great sages. Secondary in authority to the śruti.*

*vedāṅga* ( वेदाङ्ग ) *'The support of the veda'. Six sciences which preserve the proper understanding and recitation of the veda. Their subjects are: śikṣā (शिक्षा) pronunciation, chandas (छन्दस्) metre, vyākaraṇa (व्याकरण) grammar, nirukta (निरुक्त) meaning of words, jyotiṣa (ज्योतिष) astronomy and kalpa (कल्प) performance of rituals.*

*vyākaraṇa* ( व्याकरण ) *Science of grammar. One of the vedāṅgas.*

*sūtra* ( सूत्र ) *A very terse statement which is part of a complete system explaining a science.*

*pāṇini* ( पाणिनि ) *Author of the 4000 or so sūtras comprising the vyākaraṇa. In this science all words are shown to derive from a few simple dhātus* (seed forms) *and an even simpler system of pratyayas* (*endings).*

*dhātu* ( धातु ) *Seed of a word. For example, 'vid' is the dhātu of veda.*

*pratyaya* ( प्रत्यय) The endings of words.

*yogasūtrāṇi* ( योगसूत्राणि ) A text outlining the principles of *yoga* (योग). Attributed to Patañjali.

*manusmṛti* ( मनुस्मृति ) [Also called *dharmaśāstra*] *The Laws of Manu sets out the laws of human life according to the universal system of dharma.*

*śāstra* ( शास्त्र ) *Scripture, methodology, teaching.*

*rāmāyaṇa* ( रामायण) *The story of Rāma and his battles with the demons, by the sage Vālmīki.*

*mahābhārata* ( महाभारत ) *The world's longest epic, by Vyāsa, narrating the story of the battle between the Pāṇḍavas and the Kauravas and the events leading to it.*

*mantra* ( मन्त्र ) *A special magic word or verse with particular powers*.

*bhagavad gītā* (भगवद्गीता) *The 'Song of the Lord', found in the Mahābhārata, records the spiritual discourse between Kṛṣṇa and the warrior Arjuna*.

*purāṇa* ( पुराण) *'The ancient teachings'. Eighteen works traditionally attributed to Vyāsa that deal with creation and dissolution, kings, sages, incarnations etc*.

*śrīmad bhāgavatam* ( श्रीमद्भागवतम्) *The most famous Purāṇa, dealing especially with the life and exploits of Kṛṣṇa*.

## Exercise 88

Choose one of the two terms in order to complete the statements correctly.

1. (*śruti* , *smṛti*) means 'remembered' and is the class of literature composed after the Vedic literature.
2. The name of one of the Vedas is (*atharva* , *purāṇa*).
3. (*kalpa* , *nirukta*) is the Vedāṅga dealing with ritual.
4. (*vyāsa* , *pāṇini*) composed a treatise on Sanskrit grammar.
5. (*rāmāyaṇa* , *mahābhārata*) is a Sanskrit epic dealing with the war between the Pāṇḍavas and the Kauravas.
6. The Bhagavadgītā is a special part of the (*mahābhārata* , *manusmṛti*).
7. (*manusmṛti* , y*ogasūtrāṇi*) is a *śāstra* text dealing with *dharma*.
8. The *śrīmad bhagavatam* is the best known of the (*śrutis* , *purāṇas*).

## Exercise 89

Define the following terms.  Give two sentences for each:

1. *śruti*
2. *veda*
3. *vedāṅga*
4. *mantra*
5. *pratyaya*

# Chapter 12

## 12.1 IGCSE Vocabulary 11

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

**अधः** (+6th) under

**समीपे / समीपम्** (+6th) near, in the vicinity, to the vicinity

**बहिः** (+6th) outside

**पूर्वम्** (+5th) before

**अग्रे** (+6th) in front of

**समर्थ°** (+4th, 6th or 7th) capable, fit for

**उपरि** (+6th) on top

**कृते** (+6th) for the sake of

**अर्थ°** (mfn) for the sake of

**दुःखित°** (mfn) sad

Nouns

***आनन्दः** (m) bliss

**कामः** (m) desire

***क्रोधः** (m) anger

**क्लेशः** (m) trouble, pain

**दुःखम्** (n) sorrow

**देशः** (m) place, country

**द्वेषः** (m) hatred

***रात्रिः** (f) night

***सेवकः** (m) attendant, servant

**आश्रमः** (m) hermitage

**राज्ञी** (f) queen

***भयम्** (n) fear

***कालः** (m) time

***गगनम्** (n) sky

Verbs

| Dhātu | Present Active | Gerund |
|---|---|---|
| ***स्निह्** | **स्निह्यति** (+7th) is fond of<br>e.g. **सा कृष्णे स्निह्यति**<br>'She is fond of Kṛṣṇa' | **स्निग्ध्वा** having been fond of |
| ***अस्** | **अस्ति** is | **भूत्वा** having been |
| ***आ-गम्** | **आगच्छति** comes | **आगम्य** having come |
| ***उद्-भू** | **उद्भवति** arises, is born | **उद्भूय** having arisen |
| ***प्र-विश्** | **प्रविशति** enters | **प्रविश्य** having entered |

# 12.2 Exercises in the Use of Case Endings (Part 2)

## Exercise 90 – Uses of the Fourth Case (dative)

(a) The Fourth Case is used for the person or purpose to which the action is dedicated. You can translate it as "for / for the sake of." Translate:

1. स जलाय नदीं गतः ।
2. सा आश्रमे ध्यानायावसत् ।
3. पुस्तकाय गुरुमगच्छम् ।

(b) In the act of giving, the recipient takes the Fourth Case. Translate:

4. राज्ञी सेवकाय धनं ददाति ।
5. जना ऋषिभ्यां दानानि दास्यन्ति ।
6. पुस्तकं शिष्याय दत्तम् ।

(c) अर्थम् has the sense of the Fourth Case 'for the sake of' at the end of a compound. Translate:

7. आनन्दार्थं मुनिमागच्छामि ।
8. कुक्कुर आहारार्थं नरमचरत् ।

## Exercise 91

Using the principles covered in the past exercises, translate the following into Sanskrit, not using sandhi:

1. The servant comes to the river for water.
2. You make a house for your wife.
3. They will go to the city for wealth.
4. The mother gave her son a fruit.
5. For the sake of righteousness the demon is killed.

## Exercise 92 – Uses of the Fifth Case (ablative)

(a) The Fifth Case is used mainly in the sense of 'away from.' You can translate it with the word 'from.'

1. राज्यश्वात् पतति ।
2. अहं देशाद्गन्तुमिच्छामि ।

(b) The Fifth Case is used when there is fear of something. Translate:

3. मम भयं बिडालादस्ति ।
4. मृत्योर्बालकस्य भयं नास्ति ।

(c) The Fifth Case is used when there is protection from something. Translate:

5. वीरो राक्षसेभ्य आश्रममरक्षत् ।
6. नरा अग्नेर्नगरं रक्षन्ति ।

(d) The Fifth Case is used with the words दूरे ('far away'), पूर्वम् ('before') and अन्य° ('other than'). Translate:

7. सेवको नगराद्दूरे ।
8. रात्र्याः पूर्वमागच्छ ।
9. फलादन्यत्किंचिदिच्छामि ।

(e) The Fifth Case states the source of something. Translate:

10. द्वेषः क्रोधादुद्भवति ।
11. दुःखं कामादागच्छति ।

(f) The Fifth Case is used to say 'because of' or 'due to.' Translate:

12. क्रोधात्स कुक्कुरमतुदत् ।
13. भयान्नष्टोऽअस्मि ।
14. क्लेशेभ्यो नरौ दुःखितौ ।

## Exercise 93

Using the principles covered in the past exercises, translate the following into Sanskrit, not using sandhi:

1. The person fell from the elephant.
2. The king is afraid of the demon.
3. The servant will come before night.
4. The fruit arises from the tree.
5. Due to anger, the lady killed the monkey.

## Exercise 94 – Uses of the Sixth Case (genitive)

(a) The Sixth Case indicates possession. Translate:

1. नरस्य भ्राता भीमो नाम ।
2. काको गर्दभस्य फलमपश्यत् ।

(b) The Sixth Case is used to express the verb 'to have.' Translate:

3. राक्षसस्य द्वेषोऽस्ति ।
4. राज्ञ्याः धनमासीत् ।

(c) The Sixth Case is used with words of direction, such as अधः ('under'), अग्रे ('on top of'/ 'in front of'), समीपे / समीपम् ('near to'), and बहिः ('outside'). Translate:

5. अरण्यं आश्रमस्य समीपे ।
6. पुरुषावचलस्याग्रे स्तः ।
7. राजपुत्रो राज्यस्य बहिरगच्छत् ।
8. तारका भूमेरुपरि ।
9. गिरिर्गगनस्याधः ।

(d) The Sixth Case is used with प्रिय° (‘dear to’). Translate:

10. धर्मो नृपस्य प्रियः ।
11. आहारः सिंहस्य प्रियः ।

## Exercise 95

Using the principles covered in the past exercises, translate the following into Sanskrit, not using sandhi:

1. the lady’s bliss
2. the bird’s fear
3. The elephant eats the boy’s book.
4. The servant has water.
5. The deer is near to the forest.

## Exercise 96 – Uses of the Seventh Case (locative)

(a) The Seventh Case indicates the place where something occurs. Translate:

1. मत्स्या नद्यां निवसन्ति ।
2. वने मुनिः संतुष्टः ।

(b) The Seventh Case indicates the time when something occurs. Translate:

3. रात्रौ राक्षसी नरान् खादेत् ।
4. तस्मिन् काले दूरे चरिष्यामः ।

(c) In the plural, the Seventh Case may have the sense of ‘among.’ Translate:

5. नरेष्वर्जुनो व्याघ्रः ।
6. देवेषु निवसामि ।

(d) The Seventh Case is used for the person or thing towards which emotion is directed. Translate:

7. आहारे स्निह्यामि ।
8. दुर्जने कुपितो भवतु ।

(e) The Seventh Case is used with समर्थ° (‘capable’). Translate:

9. कर्मणि शिष्यः समर्थः ।
10. ज्ञान ऋषयः समर्थाः ।

(f) The Seventh Case can have the sense of ‘into’. Translate:

11. वृद्धो नद्यामपतत् ।
12. शरो हृदये गच्छति ।

(g) The Seventh Case may have the sense of ‘concerning’, ‘with reference to’, ‘in the matter of’, or ‘about’. Translate:

13. नृपो धर्मे ऋषिं पृच्छति ।

(h) The Seventh Case is used with the locative absolute construction. Translate:

14. नरे मृते गृध्रो देहमखादत् ।
15. गजेषु वनं गच्छत्सु बालका मार्गे धावन्ति ।

## Exercise 97

Using the principles covered in the past exercises, translate the following into Sanskrit, not using sandhi:

1. The person ate in the house.
2. Sītā dwelt among the demonesses.
3. She fell in love with the warrior.
4. The pupil asked the teacher about time.
5. When the king was killed, the people became afraid. (use locative absolute)

# 12.3 Epic Civilisation

## 12.3.1 Divine Beings

The Sanskrit epics are populated by many different sorts of supernatural beings. Some of these are benevolent; others are 'tricksters' or even malevolent. These beings add a layer of depth and interest to the stories in the literature.

a. Gods and Goddesses

The word for god in Sanskrit is *deva*, which means 'shining one' as well as 'playful'. The *devas* preside over the workings of the universe and reflect the great universal powers. It is thought that all these divine beings have a lifespan, although very long by our standards.

The highest of all gods and goddesses in the universe are the three great *devas* – Brahmā, Viṣṇu and Śiva. These three are responsible for the creation, maintenance and dissolution of the creation. Brahmā is the Creator. Viṣṇu is the Preserver. He sustains the creation, nourishing and protecting it, and sometimes takes birth in a human or other form in order to destroy evil and support the good. Śiva dissolves everything back to its essence at the proper time. Brahmā, Viṣṇu and Śiva can also be thought to represent the three *guṇas* (see section 9.5). Brahmā is *rajas*, Viṣṇu is *sattva*, and Śiva is *tamas*.

Each of these three has his consort or goddess (*devī*), which is his *śakti*, or power. Brahmā's consort is Sarasvatī, who is responsible for wisdom, learning and the arts. Viṣṇu's consort is Lakṣmī, who controls prosperity and wealth. Śiva's consort is Pārvatī, whose power is law. It is important to realise that the *deva* and *devī* cannot exist independent of one another; they are only different aspects of the same universal force.

The following table sums up the main trinity:

| *deva* | responsibility | *guṇa* | *devī* | power |
|---|---|---|---|---|
| Brahmā | creation | *rajas* | Sarasvatī | wisdom, learning and the arts |
| Viṣṇu | maintenance | *sattva* | Lakṣmī | prosperity and wealth |
| Śiva | dissolution | *tamas* | Pārvatī | law |

Below the great trinity are other important gods, who originate in the Vedas. Here are a few you should know about:

Indra – The lord of the lower *devas*, symbolizing the universal power of the mind.

Yama – The god of death.

Agni – The fire god, symbolizing the universal power of consciousness. Agni is an important god in the Vedic ritual.

Sūrya – The sun god.

Vāyu – The wind god.

Pṛthivī – The earth goddess.

## 12.3.2 Demigods

Besides the gods, there are some other fantastic creatures that inhabit the Sanskrit epics. They can be malevolent, causing many troubles for human beings. However, they can also be beneficial, helping people achieve their goals. All in all, they are forces that human beings need to appease and of which they should be wary. Here are some you should know about:

*Apsaras* – celestial nymph
*Gandharva* – celestial musician
*Pitṛ* - ancestor
*Nāga* – serpent being
*Yakṣa* – guardian spirit

## 12.3.3 Demons

In the Sanskrit epics, evil beings can live in many places and are able to freely plague human beings and gods. Many demons are antagonistic characters, such as Rāvaṇa in the Rāmāyaṇa. Here are some names of some types of evil spirits that you might encounter:

*Rākṣasa* – demon who eats human flesh and disturbs sacrifices. Rāvaṇa was considered to be a *rākṣasa.*
*Piśāca* – demon who eats human flesh, imp
*Bhūta* – ghost
*Vetāla* / *Preta* – zombie-like spirit

## 12.3.4 The *Avatāras* (Incarnations of Viṣṇu)

As stated in section 12.3.1, Viṣṇu's responsibility is to maintain the universe. One way Viṣṇu does this is by incarnating himself whenever things run down and *dharma*, the law, is transgressed. This phenomenon is described in Bhagavad Gītā 4.7:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ॥

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

*yadā yadā hi dharmasya glānir bhavati bhārata,*

*abhyutthānam adharmasya tad ātmānaṃ sṛjāmy aham.*

For whenever there is a decrease of lawfulness and an increase of unlawfulness, O Bhārata, then I manifest Myself.

The being in which Viṣṇu incarnates is called an *avatāra*. There are many different lists of Viṣṇu's *avatāras*, but the following is the most famous. Some of the names will be familiar.

| | |
|---|---|
| Matsya | Fish who saved humanity from the great flood. |
| Kūrma | Tortoise who stabilised the churning of the ocean. |
| Varāha | Boar who saved the earth from a flood. |
| Narasiṃha | Man-lion who saved the devout Prahlāda from his evil father. |
| Vāmana | Dwarf who humbled the king of the demons. |
| Paraśurāma | Killed evil warriors |
| Rāma | Hero of the great epic Rāmāyaṇa. Killed the evil demon Rāvaṇa. |
| Kṛṣṇa | There are many stories about Kṛṣṇa. He is a major character in the Mahābhārata and Bhagavad Gītā, and there are many stories about his childhood in the Śrīmad Bhāgavatam. |
| Buddha | Discovered a new philosophy in about 500 B.C. Historical figure. |
| Kalkin | Will come at the end of the world to help cleanse corruption and allow society to return afresh. |

### 12.3.5 The *Ṛṣis* (Sages)

The *ṛṣis*, or sages, feature in all of the *śruti* and *smṛti* texts that we have examined. In the Vedas, they were the composers of the Vedic hymns. Later on, they were also considered to be the keepers of the sacred tradition and would remind men of the eternal truth of their nature. They practised asceticism and were considered by some to be the progenitors of the human race. The epics are full of the adventures and teachings of these sages -- Nārada, Yājñavalkya, Vasiṣṭha, Viśvāmitra, Bhiṣma and many more.

### 12.3.6 Key Terms

*deva* ( देव ) *'Shining one'. A universal power or deity.*

*devī* ( देवी ) *A female deity.*

*śakti* ( शक्ति ) *The power or force of a deva, considered as his consort.*

*brahmā* ( ब्रह्मा ) *The god responsible for creating the creation. Represents rajas.*

*viṣṇu* ( विष्णु) *The god responsible for maintaining the creation.* Maintains order by incarnating himself with *avatāras.* Represents *sattva.*

*śiva* ( शिव ) *The god responsible for destroying creation. Represents tamas.*

*sarasvatī* ( सरस्वती ) *Consort of Brahmā, the power of wisdom.*

*lakṣmī* ( लक्ष्मी ) *Consort of Viṣṇu, the power of increase and prosperity.*

*pārvatī* ( पार्वती ) *Consort of Śiva, the power of law.*

*indra* ( इन्द्र ) *Lord of the minor gods. Universal mind,* l*ord of the elements.*

*yama* ( यम ) *Death, controller and ender of all.*

*agni* ( अग्नि ) God of fire.

*vāyu* ( वायु ) God of wind.

*sūrya* ( सूर्य ) God of the sun.

*pṛthivī* ( पृथिवी ) Goddess of the Earth.

*apsaras* ( अप्सरस् ) *Beautiful heavenly nymph.*

*gandharva* ( गन्धर्व ) *Celestial musician.*

*pitṛ* ( पितृ ) *Ancestor.*

*nāga* ( नाग ) *Serpent being.*

*yakṣa* ( यक्ष ) *Guardian spirit.*

*rākṣasa* ( राक्षस ) *Night wandering ogre or demon.*

*avatāra* ( अवतार ) *Incarnation of Viṣṇu when dharma is transgressed.*

*ṛṣi* ( ऋषि ) *Sage.*

## Exercise 98

Match the word in the left column with its definition in the right column.

| | |
|---|---|
| *ṛṣi* | celestial musician |
| *rākṣasa* | goddess |
| *nāga* | a deity or god |
| *gandharva* | god of the wind |
| *pṛthivī* | *incarnation of Viṣṇu* |
| *vāyu* | god of fire |
| *yama* | sage |
| *pārvatī* | serpent being |
| *sarasvatī* | guardian spirit |
| *devī* | *consort of Śiva* |
| *agni* | ancestor |
| *deva* | heavenly nymph |
| *avatāra* | god of death |
| *yakṣa* | goddess of the earth |
| *pitṛ* | night wandering demon |
| *apsaras* | *consort of Brahmā* |

## Exercise 99

Choose one of the two words in brackets to correctly complete the following sentences.

1. A (*nāga*, *bhūta*) is a ghost.

2. Nārada, Viśvāmitra and Vasiṣṭha are examples of (*ṛṣis*, *avatāras*.)

3. The word (*deva*, *rākṣasa*) means ‘a shining one.’

4. (Yama, Vāyu) is the god of wind.

5. The preserver of the universe is known as (Brahmā, Viṣnu).

6. A celestial musician is a (*gandharva*, *devī*)

7. The name of Śiva’s consort is (Sarasvatī, Pārvatī).

8. (Indra, Agni) is the god that symbolizes the universal power of the mind.

9. (Brahmā, Viṣnu) incarnates himself as an *avatāra* when *dharma* breaks down.

10. A guardian spirit is known as a (*yakṣa*, *pitṛ*).

# Chapter 13

## 13.1 IGCSE Vocabulary 12a

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

*अचिरेण (or अचिरात्) soon

*अतीव very

*अद्य today

*अधुना now

*अत्र here

अन्ततः finally

अहो O my!

आम् yes

इदानीम् now

इह here

*एकदा once, at the same time

*एवम् thus, in such a manner

कथम् how?

*कदा when?

किंतु but

*कुतः why?

केवलम् only

क्व where?

*क्षणम् for a moment

*चिरम् / चिरेण for a long time

चेत् if

तद् then

# 13.2 IGCSE Vocabulary 12b

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

*तस्मात् therefore

तु but, however

नित्यम् ever, always

*पुनः again

पुरा formerly, of old

मन्दं मन्दम् slowly slowly

मा do not

*यत् ... यत् whatever (used with तत् ... तत्)

यतः since

यत्र where

यत्र यत्र wherever

यथा ... तथा as ... so

*यदा ... तदा when ... then

*यदि ... तर्हि if ... then

यावत् ... तावत् as long as ... for so long

वा or

*शीघ्रम् quickly

श्वः tomorrow

सत्वरम् quickly

सदा always

सर्वत्र everywhere

सर्वदा always

सस्मितम् with a smile

*स्म (gives past sense to a present verb)

स्वयम् himself, yourself, etc.

ह्यः yesterday

*हा हा Alack! Alas!

## 13.3 Indeclinable Words

An indeclinable word always stays the same. It never takes different endings. In Sanskrit they are often used as adverbs.

### Exercise 100

Match the word in the left with its meaning on the right.

| | |
|---|---|
| तु | always |
| इदानीम् | yes |
| मदा | thus, in such a manner |
| अहो | since |
| मा | *now* |
| आम् | only |
| शीघ्रम् | not, do not |
| मम्मितम् | Alack! Alas! |
| यतः | quickly |
| क्व | *where?* |
| ण्वम् | but |
| कथम् | to such an extent |
| हा हा | with a smile |
| तावत् | how? |
| केवलम् | O my! |

## Exercise 101

Translate the following into English:

1. गृहे मातरं पितरं वा द्रक्ष्यामि ।
2. ह्यस्तव नगरमगच्छाम ।
3. मित्र पुनरागच्छ ।
4. अद्य त्वं कुपिता । श्वः संतुष्टा भविष्यसि ।
5. पुरा नृपाः प्राज्ञाः ।

## Exercise 102

In each sentence, fill in the blank with an indeclinable word of your choice. Then translate the sentence.

1. ..... नरो दानं दास्यति ।
2. वृद्धव्याघ्रो जन्तुं ..... हन्ति ।
3. तां ..... अगच्छम् ।
4. ..... राजा राज्यं ररक्ष ।
5. ..... नार्यः जलेऽपतन् ।

## Exercise 103

Translate the following into Sanskrit.

1. Come now!
2. Soon I shall go to the forest.
3. Why does the lady cry?
4. The man drinks water for a moment.
5. The monkey quickly ran to the sage.

## 13.4 Indeclinable Words formed by Special Endings

Some indeclinable words are formed by the addition of special endings that give an adverbial sense. These words never change. Here are some examples:

(a) –तः This ending has the sense of the fifth case ('from', 'away from') as in:

ततः 'from that', 'therefore', 'after that'
कुतः 'from what?', 'why?'
यतः 'from which', 'since'

(b) –त्र This ending has the sense of the seventh case ('in', 'in a place') as in:

अत्र 'here'
तत्र 'there', 'in that place'
सर्वत्र 'everywhere'
कुत्र 'where?'
यत्र 'where'

(c) –दा This ending has the sense of time, as in:

तदा 'then'
सर्वदा 'always'
कदा 'when?'
एकदा 'once'

## Exercise 104

Translate the following into English:

1. कुतोऽन्नं करोति ।
2. समुद्रे जलं सर्वत्र ।
3. अत्र राक्षसी तं नयेत् ।
4. शिष्याः सर्वदाचिन्तयन् ।
5. कदारिं व्यापादयिष्यति ।

## Exercise 105

Translate the following into Sanskrit. Use the words presented in section 13.4.

1. Where are you walking?
2. A monkey dwelt there.
3. Once there was a king.
4. When will she come here?
5. Why is the sky blue?

# 13.5 Epic Civilisation

## 13.5.1 Human Life and its Purpose (Puruṣārtha)

*Puruṣārtha* means the aspiration, aim or purpose of the human being and is traditionally described as having four aspects:
*kāma*, enjoyment / pleasure
*artha*, wealth
*dharma*, virtue / duty
*mokṣa*, liberation

A civilized life aspires to cultivate all four of these in balance. Life devoted only to the pursuit of *kāma* is shortsighted and tends to lead to misery, violence and exhaustion. *Kāma* is a basic human need, but it needs to be pursued ethically. If the senses are given proper consideration, then a person can cultivate the next *puruṣārtha*, *artha*. *Artha* is economic prosperity and wealth. It confers power, ability and advantage in the world. *Artha* also has its legitimate place, but it needs to be subservient to higher aims.

Next is *dharma*, which can be translated as virtue, justice or religion. The word *dharma* derives from the *dhātu √dhṛ*, which means 'uplifting and supporting.' Through *dharma*, human beings are more than animals, for it provides the ethical framework that can guide the two lower *puruṣārthas*. Society stays together and is supported and uplifted by *dharma*. *Dharma* is also the system by which one is rewarded for virtuous deeds and is punished for actions that are selfish or vicious.

The final *puruṣārtha* is *mokṣa*, or liberation. *Mokṣa* is the liberation from all confinements, even of the human form. This immortal and limitless state is final, permanent and untouched by all sorrow or fear.

## 13.5.2 Occupation (Varṇa)

*Varṇa* is defined as the occupations into which society is divided according to function. In Sanskrit literature, this is a controversial subject. There are many different opinions regarding caste, both historically and in modern India. However, for this course, we will simply define *varṇa* as occupation:
*brāhmaṇa* – priests and teachers
*kṣatriya* – warriors, kings or statesmen
*vaiśya* – merchants, producers or farmers
*śūdra* – servants or labourers

The idea in the Ṛgveda behind the *varṇa* system is that all people are born from the Universal Person, or *puruṣa*. The *brāhmaṇas* are the head, the *kṣatriyas* the arms, the *vaiśyas* the thighs and the *śūdras* the feet. Each *varṇa* is responsible for a sphere of human activity and contributes towards the smooth operation of society.

## 13.5.3 Stages of Life (Āśrama)

In Sanskrit literature, human life is divided into four stages:

*brahmacārin* – student
*gṛhastha* – married householder
*vānaprastha* – forest dweller
*sannyāsin* – an ascetic who has completely renounced material life

The first stage is the *brahmacārin*. This is the student stage of life, and it begins in childhood. The *brahmacārin* lives a chaste life serving a teacher and learning the ancient wisdom in preparation for the challenges that life will present in the later stages. When the *brahmacārin* finishes studying and leaves the teacher, he or she gets married and enters the second stage of life, the *gṛhastha*, or householder. In this stage the *gṛhastha* raises a family and supports society on a wider scale.

Traditionally, the third stage of *vānaprastha*, or forest-dweller, begins when the first grandchild is born. At this point, the *vānaprastha* leaves home and dependants and takes to a life in the forest, sometimes accompanied by a spouse or sometimes as part of a group of disciples under a master. Here the *vānaprastha* returns to the texts studied as a *brahmacārin* and reflects deeply upon them. The *vānaprastha* also practices austerities (*tapas*) and meditation (*dhyāna*).

Finally, even this stage is abandoned and he or she enters the life of a *sannyasin*, or complete renunciation. *Sannyasin* is a life of solitary wandering, eating only what others offer for food. The mind of the *sannyasin* is free from all concern. Such a person, free of all social and bodily ties, gradually redeems all faults and becomes inwardly fixed on philosophical truths. Sometimes a person who is sufficiently strong in character may take to the forest-dwelling or *sannyasin* stages straight after the stage of studentship, thereby bypassing the householder stage.

## 13.5.4 Sacrifice (Yajña)

*Yajña*, or sacrifice, is the principle that actions are dedicated to something. Early Sanskrit literature describes the practice of complicated rituals involving altars, oblations in fire, and sacred chants. The Mahābhārata tells of the great *Aśvamedha* sacrifice (horse-sacrifice), which involved many people, much money and much time. Manu 3.68-70 mentions the 'Five Great Sacrifices' (*pañcamahāyajña*) which are intended for the householder. They are:

*devayajña* - sacrifice, or worship, for the divine and its powers, often through songs of praise.

*ṛṣiyajña* - sacrifice and honour for the sages, through study and recitation of their words and scriptures.

*pitṛyajña* - sacrifice and respect to the fathers, our ancestors and instigators of our families, nation and traditions.

*manuṣyayajña* - sacrifice for mankind. This is through hospitality, the setting up of

hospitals, schools and other charitable foundations of benefit and uplift to men.
*bhūtayajña* - sacrifice to the lower beings, which is through care and protection of the animals, birds and plant kingdoms.

Another way of viewing *yajña* is that all actions, whether we know it or not, are dedicated to some universal power. This power could be many things: anger, wisdom, greed, the good of all, or many other things.

## 13.5.5 Discipline (Tapas)

The primary meaning of *tapas* is self-discipline or asceticism. However, it is mentioned in texts as having many forms and different purposes. The word *tapas* comes from the *dhātu √tap*, which means to burn brightly or to purify. According to the purpose of the *tapas*, sometimes one has to undergo great suffering to release certain powers. Another definition of *tapas* is the unswerving performance of one's duty in the face of pleasure, pain, like and dislike, and other pairs of opposites in this world. The description of tapas of the body, speech and mind are described in Bhagavad Gītā 17.14-16:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

*devadvijaguruprājñapūjanaṃ śaucam ārjavam,*

*brahmacaryam ahiṃsā ca śārīraṃ tapa ucyate.*

Reverence for the gods, the twice-born, teachers, and wise men; cleanliness, uprightness, chastity and non-violence – all this is *tapas* of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

*anudvegakaraṃ vākyaṃ satyaṃ priyahitaṃ ca yat,*

*svādhyāyābhyasanaṃ caiva vāṅmayaṃ tapa ucyate.*

Speech that does not cause fear, that is truthful, pleasant and beneficial, and the recitation of the scriptures – this is *tapas* of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥

*manaḥprasādaḥ saumyatvaṃ maunam ātmavinigrahaḥ,*

*bhāvasaṃśuddhir ity etat tapo mānasam ucyate*.

Mental peace, kindness, silence, self-control and purity – this is *tapas* of mind.

Lastly, the Mahābhārata, in Śāntiparva 250:4, states that "the highest *tapas* consists of one-pointedness of mind and senses." All in all, we can see that *tapas* is a multifaceted but important concept.

## 13.5.6 Merit and Sin (Puṇya and Pāpa)

Merit (*puṇya*) and sin (*pāpa*), are concepts that come under close examination in the Sanskrit epics. *Puṇya* is the result of good actions, words and thoughts, and it is important for a number of reasons. First, the person who practices *puṇya* becomes civilized and helps to civilise society. Second, if someone practises *puṇya,* he or she gains a better embodiment in the next round of reincarnation. This can take the form of a fortunate human embodiment in the material world or a godly body in *svarga*, heaven. It is even possible, through long-term and faultless cultivation of good actions, to earn the position of a *brahmā*, or a Creator. However, the merit acquired from living a good life eventually runs out, and the being has to return to Earth in order to work out their liberation.

Sanskrit texts propound many lists of virtues that lead to *puṇya*; for example, the following brief verse (10.63) from the Laws of Manu lists five virtues that all human beings should hold to for a civilized life:
*ahiṃsā* - harmlessness of thought, speech and action
*satyam* - speech which is truthful
*asteyam* - abstention from theft
*śaucam* - cleanliness;
*indriyanigraha* - control of the senses

In 16:1-3 of the Bhagavad Gītā, a more complete list of virtues is given:
*abhayam* - fearlessness;
*dānam* - generosity;
*dama* - control of mind, senses, speech and body;
*svādhyāya* - regular study and recitation of the scriptures;
*akrodha* – absence of anger;
*śānti* - peace, stillness and contentment;

*dayā* - compassion for all.

As we all know, however, the world is a mixture of merit and sin, and *puṇya* is not the only factor. *Pāpa*, or sin, is the result of evil actions, words and thought. If someone primarily practises *pāpa*, they gain a lower embodiment during their next round of reincarnation. This can take the form of an unfortunate human embodiment, or an animal, plant, worm, etc. Extremely evil actions can cause someone to be born into a body that gets tortured in hell, or *naraka*. After the being's sentence is served, it returns to Earth and is born in lowly embodiments, slowly working its way up to being a human being.

*Pāpa* destabilizes individuals and leads to chaos in society. In 16:4 of the Bhagavad Gītā, a list of vices leading to *pāpa* is given:
*dambha* - hypocrisy
*darpa* - arrogance
*abhimāna* - conceit
*krodha* - anger
*pāruṣya* – harshness
*ajñāna*- ignorance

The Sanskrit epics highlight the fact that human beings are a mixture of virtue and vice. Many characters are complex and are not clichéd 'good guys' or 'bad guys.' Good tends to prevail, but its victory is bittersweet. In the end, the epics indicate this important point -- reality is beyond merit and sin.

## 13.5.7 Key Terms

*puruṣārtha* ( पुरुषार्थ ) *The aspiration and purpose of human life. This has four aspects: kāma, sensual enjoyment; artha, wealth; dharma, virtue; and mokṣa, liberation.*

*kāma* ( काम ) *Desire and sensual enjoyment*

*artha* ( अर्थ) *Wealth, prosperity*

*dharma* ( धर्म ) Virtue. *'That which upholds', the system of duties, rewards, punishments etc. Universal justice, which ensures happiness for all who follow the law of their own nature.*

*mokṣa* ( मोक्ष) Liberation

*varṇa* ( वर्ण ) *Caste, occupation. There are four main divisions:*

*brāhmaṇa* ( ब्राह्मण ) *The class of priests and teachers*

*kṣatriya* ( क्षत्रिय ) *The class of warriors, kings and statesmen*

*vaiśya* ( वैश्य ) *The class of merchants, producers and farmers*

*śūdra* ( शूद्र) *The class of servants and labourers*

*āśrama* ( आश्रम ) *A stage in life. There are four main divisions:*

*brahmacārin* ( ब्रह्मचारिन् ) *The student stage of chastity, study and obedience*

*gṛhastha* ( गृहस्थ ) *The householder stage*

*vānaprastha* ( वानप्रस्थ ) *The forest-dweller stage*

*sannyāsin* ( सन्न्यासिन् ) *The stage of complete renunciation as a wandering mendicant*

*dhyāna* ( ध्यान ) *Meditation*

*yajña* ( यज्ञ ) *Sacrifice. This can be a complicated ritual or dedicated action. Five sacrifices are enumerated in Manu: devayajña* (to the gods), *ṛṣiyajña* (to the sages), *pitṛyajña (to the ancestors*), *manuṣyayajña* (to human beings), and *bhūtayajña* (to the lower creatures.

*tapas* ( तपस् ) *Disciplined action that purifies and enhances energy*

*puṇya* ( पुण्य ) *Merit, the essence of good deeds*

*pāpa* ( पाप ) *Sin, the essence of bad deeds*

*ahiṃsā* ( अहिंसा ) *Harmlessness of thought, speech and action*

*satyam* ( सत्यम् ) *Unfailing truthfulness in speech*

*asteyam* ( अस्तेयम् ) *Abstention from theft*

*śaucam* ( शौचम् ) *Cleanliness*

*abhayam* ( अभयम् ) *Fearlessness*

*dānam* ( दानम् ) *Generosity*

*dama* ( दम ) *Control of mind, speech, senses and body*

*svādhyāya* ( स्वाध्याय ) *Regular study of the scriptures*

*akrodha* ( अक्रोध ) *Absence of anger*

*śānti* ( शान्ति ) *Peace*

*dayā* ( दया ) *Compassion*

## Exercise 106

Choose which of the following words is the odd one out.

1.
(a) *kāma* (b) *dharma* (c) *dama* (d) *artha*

2.
(a) *sannyāsin* (b)*brāhmaṇa* (c) *gṛhastha* (d)*brahmacārin*

3.
(a) *vanaprastha* (b) *kṣatriya* (c) *śūdra* (d) *vaiśya*

4.
(a) *devayajña* (b) *ṛṣiyajña* (c) *pitṛyajña* (d) *tapas*

5.
(a) *pāpa* (b) *satyam* (c) *śānti* (d) *dānam*

## Exercise 107

Answer the following questions fully:

1. Explain *yajña* and enumerate the different types.

2. What is *puruṣārtha*? What are its four aspects?

3. How is *varṇa* divided?

4. What is the difference between *puṇya* and *pāpa*? List five virtues that lead to *puṇya*.

5. What are the four *āśramas*?

# Chapter 14

## 14.1 IGCSE Vocabulary 13

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

Verbs

| Dhātu | Present Active | Gerund |
|---|---|---|
| अनु-गम् | अनुगच्छति follows | अनुगम्य having followed |
| अनु-धाव् | अनुधावति runs after, pursues | अनुधाव्य having followed |
| अनु-भू | अनुभवति experiences, feels | अनुभूय having experienced |
| अव-गम् | अवगच्छति understands | अवगम्य having understood |
| अव-तॄ | अवतरति descends | अवतीर्य having descended |
| आ-चर् | आचरति practises | आचार्य having practised |
| *आ-नी | आनयति brings | आनीय having brought |
| उद्-स्था | उत्तिष्ठति stands up | उत्थाय having stood up |
| उद्-हृ | उद्धरति lifts | उद्धृत्य having lifted |
| उप-गम् | उपगच्छति approaches | उपगम्य having approached |
| *उप-विश् | उपविशति sits down | उपवेश्य having sat down |
| तॄ | तरति crosses over | तीर्त्वा having crossed over |
| धा | दधाति places | हित्वा having placed |
| *नम् | नमति bows | नत्वा having bowed |
| निर्-गम् | निर्गच्छति comes out | निर्गम्य having come out |
| पठ् | पठति reads | पठित्वा having read |
| परि-नी | परिणयति marries | परिणीय having married |
| प्रति-गम् | प्रतिर्गच्छति returns | प्रतिगम्य having returned |
| *प्रति-वद् | प्रतिवदति replies | प्रत्युद्य having replied |
| प्र -आप् | प्राप्नोति obtains | प्राप्य having obtained |
| वह् | वहति carries | ऊढ्वा having carried |
| वि -रम् | विरमति stops | विरम्य having stopped |
| वि-स्मृ | विस्मरति forgets | विस्मर्य having forgotten |
| स्मृ | स्मिरति remembers | स्मृत्वा having remembered |
| हस् | हसति laughs | हसित्वा having laughed |

## 14.2 Prefix Review

A prefix is added to the beginning of a word to create a new word with a different meaning. Here are the Sanskrit prefixes you have learned:

| Sanskrit | English Meaning |
|---|---|
| सम् | with, together; completely, absolutely |
| वि | divided, asunder, apart; different; negates the verb it goes with |
| आ | near, toward, up to; reverses the meaning of the verb it goes with |
| उप | towards, near to, up towards |
| अभि | to, towards, into, over, upon |
| अप | away, off, back, down |
| अव | off, away, down |
| परि | around, round, about |
| अति | beyond, over |
| अधि | above, over, besides |
| अनु | along with |
| उद् | upon, on |
| उप | up |
| अनु | after, along, alongside, with |
| नि | down, back, in, into, within |
| निस् | out of, away from |
| प्र | forward, in front of, forth |
| प्रति | towards, near to, against, in opposition to |
| सु | good, excellent |
| दुस् | bad, evil |

## Exercise 108

Translate the following into English:

1. मनुष्यः क्रोधमनुभवति ।
2. क्षणं खगो भूम्यामवातरत् ।
3. सिंहौ वनान्निगच्छतः ।
4. चिरं गृध्रः सरसः समीपे न्यवसत् ।
5. ह्यः राजपुत्रः कन्यां पर्यणयत् ।
6. पुस्तकं विस्मर्य गुरुः शालां प्रत्यगच्छत् ।
7. ज्ञानमवगच्छामि ।
8. प्रबलनारी गजमुद्धरेत् ।
9. जना ग्राममुपगमिष्यन्ति ।
10. वृद्धनृपो धनं प्राप्नोति ।

## Exercise 109

Translate the following into Sanskrit:

1. Bring a horse, O warrior!
2. The mother sits down in the house.
3. “I am not afraid,” he replied.
4. Having come to the door, the boy bowed.
5. Where does the river arise?

## 14.3 Scansion

Syllables in Sanskrit are given either a 'light' or a 'heavy stress. The following three rules apply:

(1) **A short vowel** is 'light', e.g. पि

(2) **A long vowel** is 'heavy' ( ए, ऐ, ओ, औ count as long vowels), e.g. पा, ने

(3) **A short or a long vowel** – before a conjunct consonant, a halanta letter or a visarga – is 'heavy,' e.g. पर्व, तः, अत्र, तम्

The customary way to indicate the stress of a syllable is by an overhead ˘ for a light syllable and an overhead ¯ for a heavy syllable.

For example: 

Note that this will not be tested at IGCSE level.

### Exercise 110

Indicate the stress of the syllables of the following letters and words, using the system described above.

1. म
2. मि
3. मी
4. स्त
5. स्तौ
6. लुः
7. तत्र
8. श्रेष्ठः
9. महत्
10. वदति

## Exercise 111

Mark the light and heavy syllables shown here (from Bhagavad Gītā 1.1 and 1.27). Having done this, answer the two questions at the end of this exercise.

1.1

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

1.27

तान्समीक्ष्य स कौन्तेय सर्वान्बन्धूनवस्थितान् ।

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ॥

Questions:
(a) How many syllables does each contain?
(b) Do you see any patterns in the syllables?

## 14.4 Metre – The Śloka

The most common verse form, or metre, in Sanskrit is the *śloka*. Most of the great epics, as well as other significant works, use this metre. The *śloka* has 32 syllables, divided into two halves of 16 syllables, each of which is further divided into two 8-syllable quarters.

When you read a *śloka* verse, you pause for a short time after reading each quarter.

धर्मक्षेत्रे कुरुक्षेत्रे / समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव / किमकुर्वत सञ्जय ॥

To 'scan' a verse means to mark the weight of its syllables, like you did in Exercise 110.

### Exercise 112

Scan the following two verses (Bhagavad Gītā 1.25 and 1.26):

1.25

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥

1.26

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥

# 14.5 Epic Civilisation – Practice Essays

Write a short essay on ONE of these two topics:

EITHER

(i) *pursuṣartha* is the aspiration and purpose of human life. What are its four aspects? Explain this system as fully as possible, giving Sanskrit terms if possible, and say whether this concept has any relevance today.

OR

(ii) Discuss the theme of सन्न्यास, as it is portrayed in Sanskrit epic literature, using English explanations but also referring to Sanskrit terms where possible.

# Chapter 15

## 15.1 IGCSE Vocabulary 14

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

Nouns

अहंकारः (m) pride

आज्ञा (f) a command

*आस्यम् (n) mouth

ईशः (m) Lord

देवी (f) goddess

देशः (m) place, country

प्रश्नः (m) question

भाषा (f) speech

भूतम् (n) a being

यज्ञः (m) sacrifice

*रूपम् (n) form, beauty

वर्णः (m) colour

शान्तिः (f) peace

सागरः (m) ocean

*स्वप्नः (m) dream

*स्वर्गः (m) heaven

Suffixes

-अन्तर° (mfn) another

-आदि° (mfn) etc, beginning with

-कृत् (mfn) maker

-ग° (mfn) goer

-ज्ञ° (mfn) etc, knower of

-तम° (mfn) etc, most

-तर° (mfn) etc, more

-द° (mfn) etc, giver

-मय° (mfn) made of

-वत् (mfn) like

-वित् (mfn) knower

-स्थ° (mfn) dweller

## 15.2 Suffixes

A suffix is a letter or group of letters added to the end of a word that changes the meaning of the word.

### Exercise 113

Give the meanings of the following words that have had suffixes added to them:

1. आस्यनासिकाकर्णादि
2. सागरस्थः
3. शान्तिदा
4. रूपमयम्
5. यज्ञकृत्
6. यज्ञदः
7. देशान्तरः
8. देवीवती
9. कुपिततरः
10. कुपिततमः

### Exercise 114

Translate the following sentences into English:

1. धर्मविन्नृपो राज्यमकरोत् ।
2. तव भाषा क्लेशदा ।
3. मुनिः सत्यज्ञोऽचलेऽवसत् ।
4. देव्यः स्वर्गगाः ।
5. प्रियतमायाः कन्यायाः प्रश्नः ।
6. ईशस्याज्ञा सुखदा ।

## 15.3 Replacement of न् and म् with ण् and ष्

Have you ever wondered why some words have a ण with the third ending while others use a न?

For example:

रामेण by Rāma  रथेन by chariot

Similarly:

रामाणाम् of many Rāmas  रथानाम् of many chariots

How is it that you get ण् in some words but न् in others? Here is the rule:

A न् preceded in the same word by a र् or ष् or a ऋ is replaced by a ण्, but only if there is nothing other than the following between the र् or ष् or ऋ and the न् – i.e. :

**the vowels** अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ओ ऐ औ
**the semi-vowels** ह् य् व् र्
**and the अ and उ family consonants** क् ख् ग् घ् ङ्
प् फ् ब् भ् म्

Thus, रामेण (with आ, म्, आ, ण standing between)
हरिणा (with इ standing between)
रामायणम् (with आ, म्, आ, य्, अ standing between)
गृहाणाम् (with ह, आ, standing between)

This change does not happen when the न् is final (e.g. रामान्)

A similar rule replaces म् with ष् after any vowel except अ or आ.
Examples: सीतासु रामेषु आत्मसु हरिषु मनःसु धनुःषु

## Exercise 115

Translate the following into English:

1. अहंकारेण
2. भूतेन
3. वर्णानाम्
4. अरिणा
5. कपिना

## Exercise 116

Translate the following into Sanskrit:

1. with a dream
2. by a kingdom
3. by the dog
4. by the snake
5. pupils (object)
6. houses (plural)
7. in teachers
8. in flowers
9. in armies
10. in minds
11. by chariot
12. deer (plural, object)
13. in roads
14. by the prince
15. in heroes
16. in forms
17. of friends
18. in trees
19. in demons
20. by road

## 15.4 Numerals

There are two types of numerals in Sanskrit. The first are cardinal numerals, i.e., the numbers you use to count. The second type or the ordinal numerals, the numbers representing position or rank in a sequential order.

| Number | Cardinal | Ordinal |
|---|---|---|
| 1 | एक° one | प्रथम° first |
| 2 | द्वि° two | द्वितीय° second |
| 3 | त्रि° three | तृतीय° third |
| 4 | चतुर्° four | चतुर्थ° fourth |
| 5 | पञ्च five | पञ्चम° fifth |
| 6 | षट् six | षष्ठ° sixth |
| 7 | सप्त seven | सप्तम° seventh |
| 8 | अष्ट eight | अष्टम° eighth |
| 9 | नव nine | नवम° ninth |
| 10 | दश ten | दशम° tenth |

100 शतम् (+6th case)
one hundred

Some number rules:

एक° 'one' is declined like a pronoun (e.g., तत्)

द्वि° 'two' only takes the dual endings of masculine, feminine and neuter words ending in –अ

The remaining words are declined in the plural, but with irregularities.

## Exercise 117

Translate the following into English. Some are phrases and some are compounds. Remember some compounds are bahuvrīhis:

1. एकम् रूपम्
2. नवबिडालाः
3. त्रिवचनम्
4. दशकुपितनराः
5. द्वौ कुक्कुरौ
6. चतुरङ्गः
7. पञ्चाग्नयः
8. सप्तसागराः
9. षट्कुक्कुराः
10. अष्टदेव्यः

## Exercise 118

Translate the following sentences into English.

1. सा द्वितीयं नरमन्वधावत् ।
2. प्रथमः सर्पः त्वां व्यापादयिष्यति ।
3. मया दशममरण्यं दृष्टम् ।
4. भार्या नवमं फलं खादितुमर्हति ।
5. आनन्देन सप्तमं स्वर्गं प्राप्नोमि ।

# Chapter 16

## 16.1 IGCSE Vocabulary 15

Words shown with an asterisk (*) need to be known from Sanskrit to English and vice versa. Those without an asterisk need only be known from Sanskrit to English.

Nouns

*आत्मन् (m) one's self

*तीरम् (n) bank, shore

*नामन् (n) name

*प्लवनम् (n) a jump

*मरणम् (n) death

*वस्त्रम् (n) garment

Adjectives

*उत्तम° (mfn) best

*गृहीत° (mfn) grabbed

*छिन्न° (mfn) cut

*जात° (mfn) born, arisen

*ज्ञानिन् (mfn) wise

*धीमत् (mfn) intelligent

*नष्ट° (mfn) ruined, destroyed

*बहु° (mfn) many

*शुद्ध° (mfn) pure

*साधु°/साध्वी (mfn) virtuous

*सुवर्ण° (mfn) golden, gold

*सुन्दर°/ सुन्दरी (mfn) beautiful

Verbs

| Dhātu | Present Active | Gerund |
|---|---|---|
| *क्रुश् | क्रोशति cries out | क्रुष्ट्वा having cried out |
| *नश् | नाशयति destroys | नाशयित्वा having destroyed |
| *बन्ध् | बध्नाति binds | बद्ध्वा having bound |
| *रुद् | रोदति cries, wails | रुदित्वा having cried |

## 16.2 English to Sanskrit Review

We are now going to practise your English to Sanskrit skills in greater depth. Here are some helpful hints:
Mind your word order. The verb should go at the end.
Do not use *sandhi* for this section.
Make sure you have the correct spelling of Sanskrit words.
Make sure you have the correct endings on words.

### Exercise 119

This exercise will practise standard English to Sanskrit sentences that use the present tense. You should focus on:
Subject – verb agreement
Correct placement of sixth case words, i.e. before the words that they 'own', e.g. रामस्य पुस्तकम् 'Rāma's book'
Correct placement of adjectives before the nouns they modify.
Noun-adjective agreement

Translate the following sentences into Sanskrit.

Example: The horses of the man run from the forest.

नरस्य अश्वाः वनात् धावन्ति ।

1. Many soldiers go by chariot.
2. The book of the teachers falls on the ground.
3. Now we bring flowers to the king of the people.
4. The virtuous sages destroy the golden city of the demons.
5. You give food to the snakes.

## Exercise 120

This exercise will practise English to Sanskrit sentences that use the past tense and future tense. You should focus on:

Using the correct tense

Noun-adjective agreement

Translate the following sentences into Sanskrit.

Example: They will meet powerful soldiers near the forest.

प्रबलान् सैनिकान् वनस्य समीपे मिलिष्यन्ति ।

1. The door of the house was beautiful.
2. The servants cried together with the boys.
3. I will go to the bank of the river by the best chariot.
4. They killed the angry demons with arrows.
5. The birds will fly to the tree for the sake of food.

## Exercise 121

This exercise will practise English to Sanskrit sentences that use dual endings. All three tenses of verbs will be used. You should focus on:

Dual endings in nouns, adjectives and verbs.

Translate the following sentences into Sanskrit.

Example: Two wise sages left the city.

प्राज्ञौ ऋषी नगरम् अत्यजताम् ।

1. Two dogs cried out in the ruined house.
2. The two friends gave a garment to the king.
3. The wise teacher will go quickly to the two pupils.
4. Two monkeys played at night.
5. The death of the two men was horrible.

## Exercise 122

This exercise will practise English to Sanskrit sentences that use –त्वा ending words, and –य ending words (having a prefix). You should remember that the phrase that goes with the –त्वा / –य ending word, precedes it.

Translate the following sentences into Sanskrit.

Example: Having killed the demon, the hero went from the forest.

राक्षसम् व्यापादित्वा वीरः वनात् अगच्छत् ।

1. Having made a jump, the lady entered the water.
2. Having gone to the moon, I saw blue men.
3. Having bound the lion, we ran quickly.
4. Having come from the mountain, the king spoke a statement.
5. Having eaten a fruit, the elephant walked near the river.

## Exercise 123

This exercise will practise English to Sanskrit sentences that use imperative verbs. You should focus on:

Using imperative verbs in the singular and plural

Using the vocative in the singular and plural to show direct address

Translate the following sentences into Sanskrit.

Example: Go to your father, son!

पुत्र जनकम् गच्छ ।

1. Drink the water, my friends!
2. Drink the pure water, O wife!
3. King, protect the kingdom.
4. Give us riches, O gods! (note देहि give (s) दत्त give (pl)
5. Sit down here, pupil!

## Exercise 124

This exercise will practise English to Sanskrit sentences that use passive constructions. You should focus on:

- Using past passive participles
- Using the third case for the subject of the sentence
- Using the first case for the object of the sentence

Translate the following sentences into Sanskrit.

Example: The fruit is eaten by the dog.

कुक्कुरेण फलम् खादितम्।

1. The sun has been seen in the sky.
2. The gifts have been grabbed by the monkeys.
3. The fire has been made by the two ladies.
4. An arrow has been shot by the warrior.
5. The fruit has been cut by hand.

## Exercise 125

This exercise will practise English to Sanskrit sentences that use speech and इति clauses. You should remember that the phrase that is in speech marks goes first and is finished with the word इति.

Example: “The teachers bring books,” she said.

गुरवः पुस्तकानि आनयन्ति इति सा अवदत्।

1. “There is fire in that room,” you say.
2. “The fish swims in the water,” the servant will say.
3. “Go to the mountain,” wails the sage.
4. “The mouth of the demon is large,” thought the boy.
5. “Bliss has arisen,” said the mother.

# APPENDICES

## 1 – SANDHI WORKBOOK

# Sandhi Workbook



# Chapter 1: Introduction

## 1.1 What is Sandhi?

Sandhi is what happens when two sounds, usually one at the end of one word and the other at the beginning of the next word, meet and change. For example, the English phrase:

What do you want?

is sometimes said in conversational English as

Waddyawant?

Another example: Got you! becomes Gotcha!
In Sanskrit, this change in sound is governed by specific rules, called the rules of *sandhi*. Sanskrit literature is usually composed in *sandhi*. This is why it is important to learn these rules.

What changes have occurred between the written and conversational forms of the above two examples of Sandhi in English phrases? What effect do these changes have?

*Teacher's Note: The students should memorize the Māheśvara Sūtras.*

## 1.2 The Māheśvara Sūtras

The Māheśvara Sūtras group sounds according to their characteristics:

अइउण्। ऋऌक्। एओङ्। ऐऔच्।

हयवरट्। लण्। ञमङणनम्।

झभञ्। घढधष्। जबगडदश्।

खफछठथचटतव्। कपय्।

शषसर्। हल्॥

## Exercise 1

Read and memorize the Māheśvara Sūtras. When you have practiced it enough, see if you can write it out from memory in the space provided below.

## 1.3 Pratyāhāras

A pratyāhāra is the name of a group of sounds or letters in the Māheśvara Sūtras. It is composed of two letters of which the second is always halanta.

## 1.4 Decoding a Pratyāhāra

Let us take the pratyāhāra जश् as an example:

**Stage 1.** Find the first letter in the Māheśvara Sūtras.

अइउण्। ऋऌक्। एओङ्। ऐऔच्।

हयवरट्। लण्। ञमङणनम्।

झभञ्। घढधष्। जबगडदश्।

खफछठथचटतव्। कपय्।

शषसर्। हल्॥

**Stage 2.** The pratyāhāra is the name of this letter plus all the letters up to, but not including, the second halanta letter.

अइउण्। ऋऌक्। एओङ्। ऐऔच्।

हयवरट्। लण्। ञमङणनम्।

झभञ्। घढधष्। जबगडदश्।

**Stage 3**. We must remember that the 'अ' sound after each of the consonants in the Māheśvara Sūtras is only there to help us sound the letter. When decoding a pratyāhāra we leave out the 'अ' sounds. Hence the letters in जश् are ज् ब् ग् ड् द्.

## Other Pratyāhāra Decoding Rules

1. The halanta final letters of the Sūtras between the pratyāhāra's first and last letters are not included.
2. When there are vowels, both their short and long measures are implied.

## Exercise 2

Which letters are included in the following pratyāhāras?

**1.** इक् .....

**2.** एच् .....

**3.** यण् .....

**4.** हश् .....

**5.** जश् .....

**Exercise 3**

To which pratyāhāras do the following belong?

**1.** ए ओ ऐ औ .....

**2.** य् व् र् ल् .....

**3.** अ आ इ ई उ ऊ .....

**4.** झ् भ् घ् ढ् ध् .....

**5.** ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् .....

## 1.5 Soft and Hard Letters

Some letters are made with the vibration of the vocal cords, and some are not. The letters that are made by vibrating the vocal cords are called **soft**. Their pratyāhāra is हश्. Vowels, whose pratyāhāra is अच्, are soft as well. Sounds that are made without the vibration of the vocal cords are called **hard**. Their pratyāhāra is खर्.

Knowing the difference between soft and hard letters is important when learning Sandhi.

**Exercise 4**

How do you tell the difference between a soft and hard sound? Put your hand lightly on your throat or put your fingers in your ears. Then say

'sssssssssssssssssssss'

Next, say

'zzzzzzzzzzzzzzzzzzzzzz'

**Note: Do not whisper!**

You should hear or feel a vibration when you pronounce the drawn out z sound. This sensation is the vibration of the vocal cords. Thus, 'z' is a soft English letter.

**Exercise 5**

Using the above method, determine which of each pair of English sounds is soft (हश्, अच्), and which is hard (खर्).

1. f / v
   f is .....
   v is .....

2. s / z
   s is .....
   z is .....

3. k / g
   k is .....
   g is .....

4. t / d
   t is .....
   d is .....

5. p / b
   p is .....
   b is .....

**Exercise 6**

Now determine which of each pair of Sanskrit sounds is soft (हश्, अच्) and which is hard (खर्). Use only the halanta forms of a letter, where applicable.

1. क् / ग् क् is .....

   ग् is .....

2. थ् / ध् थ् is .....

   ध् is .....

3. ब् / प् ब् is .....

   प् is .....

4. ज् / च् ज् is .....

   च् is .....

5. न् न् is .....

6. अ अ is .....

7. श् श् is .....

8. व् व् is .....

9. स् स् is .....

10. म् म् is .....

## Table of Sanskrit Soft and Hard Letters

| Soft (हश्, अच्) | Hard (खर्). |
|---|---|
| all vowels | ख् |
| ह् | फ् |
| य् | छ् |
| व् | ठ् |
| र् | थ् |
| ल् | च् |
| ञ् | ट् |
| म् | त् |
| ङ् | क् |
| ण् | प् |
| न् | श् |
| झ् | ष् |
| भ् | स् |
| घ् | |
| ढ् | |
| ध् | |
| ज् | |
| ब् | |
| ग् | |
| ड् | |
| द् | |

# Chapter 2: Visarga Sandhi

## 2.1 Sandhi Between Visargas and Hard Letters

We will start with rules concerning the meeting between visargas at the end of a word and hard letters at the beginning of the next word.

☞ **Rule 1:** A visarga before क्, ख्, प्, फ्, श्, ष्, or स् remains a visarga; so does a visarga at the end of a sentence.

Example:

रामः कपिः → रामः कपिः
सिंहः शशः → सिंहः शशः
नरः । → नरः ।

**Exercise 7**

Solve the following:

1. रामः खगः → .....
2. हरिः कपिः → .....
3. गुरोः शरः → .....
4. गरूः पतति → .....
5. कपेः सेना → .....

☞ **Rule 2:** A visarga before त् is replaced by स्, and a visarga before च् or छ् is replaced by श्.

Example:

रामः तत् → रामस्तत्
मत्स्यः च → मत्स्यश्च
नृपैः छाया → नृपैश्छाया
हरेः तत् → हरेस्तत्

**Exercise 8**

Join the following:

1. कः तम् → .....
2. रामः चिन्ता → .....
3. फलैः तिष्ठति → .....
4. तारकाः फलम् → .....
5. अर्जुनः छिन्नः → .....
6. मतिः सीता → .....
7. घोरः खगः → .....
8. वायुः चन्द्राभ्याम् → .....
9. अग्नेः तैः → .....
10. कपेः क्षिपति → .....

**Exercise 9**

Take the following apart. Note that some examples will not change:

1. रामश्चापः → .....
2. गजस्तत्र → .....
3. खगः खादति → .....
4. बालकैश्च → .....
5. अर्जुनश्छिन्नः → .....
6. हरिः साधुः → .....
7. शान्तनोस्तस्मिन् → .....
8. नरश्छिन्नौ → .....
9. सर्पाः शशकः → .....
10. भूमिः शिष्याय → .....

## 2.2 Sandhi Between Visargas and Soft Letters

Here are the rules concerning the meeting between visargas at the end of a word and soft letters at the beginning of the next word.

☞ **Rule 3:** A short अः before a soft consonant (हश्) is replaced by an ओ.

Example:

नरः हसति → नरो हसति
कपयः मित्रम् → कपयो मित्रम्

**Exercise 10**

Join the following:

1. नरः जीवति → .....
2. अर्जुनैः कः → .....
3. सिंहाः चरति→ .....
4. कपयः हसन्ति → .....
5. ततः तत्र → .....
6. भीमः घोरः → .....
7. गजः रामेण → .....
8. कोरवाः पतन्ति → .....
9. युधिष्ठिरः बालकाः → .....
10. राक्षसः नमति → .....

☞ **Rule 4:** An अः before a short अ is replaced by ओऽ. ऽ is a symbol called an avagraha, which is not pronounced, but takes the place of an अ at the beginning of a word. This is rather like the apostrophe that takes the place of 'o' in the English word 'isn't.'

Example:

भीमः अर्जुनः → भीमोऽर्जुनः
नरः अपिबत् → नरोऽपिबत्
मृगः अथ → मृगोऽथ

**Exercise 11**

Join the following:

1. ततः अर्जुनः → .....
2. नरः अत्र → .....
3. सूर्याः चन्द्रः → .....
4. जनकः कथयति → .....
5. सिंहः अगच्छत् → .....
6. सर्पः पिबति → .....
7. कर्णः अपि → .....
8. कृष्णः देवः → .....
9. गुरुः सः → .....
10. सिंहः अग्नयः → .....

**Exercise 12**

Take the following apart:

1. बकोऽस्ति → .....
2. कृष्णस्तु → .....
3. पुत्रो यज्ञः → .....
4. नदीभ्योऽचलम् → .....
5. शरश्चापः → .....
6. मार्गो हस्ताभ्याम् → .....
7. अर्जुनोऽभवत् → .....
8. नरैस्ततः → .....
9. बालको नरः → .....
10. भीमोऽगच्छत्→ .....

☞ **Rule 5:** The visarga of an अः disappears before any vowel, except for short अ.

Example:

रामः इति → राम इति
कामः एव → काम एव
पुत्रः आगम्य → पुत्र आगम्य

**Exercise 13**

Join the following:

1. पुत्रः इदानीम् → .....
2. सिंहः उक्तः → .....
3. जनकः महदेवम् → .....
4. भीमः एकदा → .....
5. कालः जनकः → .....
6. देवः अन्नम् → .....
7. अभवः मम → .....
8. कः ऐच्छत् → .....
9. पादः त्यजति → .....
10. कन्याभ्यः देहः → .....

☞ **Rule 6:** The visarga of an आः disappears before any soft letter (अच्, हश्).

Example:

रामाः भवति → रामा भवति
बालकाः इव → बालका इव
सीताः अपि → सीता अपि

**Exercise 14**

Join the following:

1. नराः एव → .....
2. कुन्त्याः नगरम् → .....
3. गजाः पिता → .....
4. ततः शशः → .....
5. सिंहः इति → .....
6. पाण्डवाः अगच्छत् → .....
7. पाण्डवः अगच्छत् → .....
8. सर्पाः तारकाः → .....
9. ततः गच्छति → .....
10. रामाः रूपम् →

## Exercise 15

The following sentences are ‘in visarga Sandhi.’ First, write them with the words out of Sandhi. Then, translate them.

1. बालकाः कन्याश्च नद्यास्तीरम् गमिष्यन्ति।

out of sandhi .....

translation .....

2. द्रोणस्य शिष्योऽर्जुनो नाम।

out of sandhi .....

translation .....

3. खगा वृक्षेभ्यो गच्छन्ति।

out of sandhi .....

translation .....

4. युधिष्ठिरः प्राज्ञोऽभवत्।

out of sandhi .....

translation .....

5. राक्षस्या आहारोऽस्ति।

out of sandhi .....

translation .....

☞ **Rule 7:** A visarga with any vowel before it, except अ or आ, is replaced by a र् when any soft letter follows.

Example:

मतिः आसीत् → मतिरासीत्
विष्णुः भवति → विष्णुर्भवति
हरेः जलम् → हरेर्जलम्

If the word after the visarga begins with a vowel, a 'र' is used. If, however, it begins with a soft consonant the hook shape on top of the line is used.

**Exercise 16**

Join the following:

1. अग्निः आगच्छति → .....
2. हरिः इति → .....
3. नदीः उत्तमः → .....
4. रामः खादति → .....
5. अर्जुनः गजः → .....
6. अचलः अत्र → .....
7. शम्भोः ईशः → .....
8. गजः शापः → .....
9. हस्तैः भूमिः → .....
10. नराः भीमः → .....
11. गुरुः आत्मा → .....
12. गुरुः च → .....
13. हरिः एकः → .....
14. रामैः माम् → .....
15. रामैः तत् → .....
16. खगः इति → .....
17. खगः अभवत् → .....
18. हरेः माम् → .....
19. गुरोः साधुः → .....
20. नारीः अत्र → .....

## Exercise 17

Take the following apart:

1. मतिर्दानम् → .....
2. वायोर्मत्स्यः → .....
3. हरिरेव → .....
4. गुरुर्मम → .....
5. कपेरात्मा → .....

## Exercise 18

Translate the following. You may want to write the sentence again out of Sandhi if it is easier.

1. द्रोणः शिष्येभ्यश्चापान् अददात्।

out of sandhi .....

translation .....

2. नरैराहारम् खादितम्।

out of sandhi .....

translation .....

3. पाण्डवाः साधोर्नरस्य गृहे अवसन्।

out of sandhi .....

translation .....

4. कपेर्न बुद्धिरस्ति।

out of sandhi .....

translation .....

5. महोत्सवम् करिष्याम इति नृपोऽवदत्।

out of sandhi .....

translation .....

## 2.3 Words Ending in -र्

Some words in Sanskrit end in a -र् such as पुनर् (again) and अन्तर् (inside). In these cases, the halanta र (र्) acts similarly to a visarga.

☞ In front of क्, ख्, प्, फ्, श्, ष्, and स्, or at the end of a sentence, the र् is replaced by a visarga.
Example: पुनर् शशः → पुनः शशः

☞ In front of च् / छ् the र् is replaced by a श्.
☞ In front of त् the र् is replaced by a स्.
Example: पुनर् च → पुनश्च
पुनर् तत् → पुनस्तत्

☞ In front of all soft letters the र् remains.
Example: पुनर् गजः → पुनर्गजः
पुनर् इति → पुनरिति
पुनर् अर्जुनः → पुनरर्जुनः

**Exercise 19**

Join the following:

1. पुनर् तस्मिन् → .....
2. पुनर् कपिः → .....
3. पुनर् चापः → .....
4. पुनर् बकः → .....
5. अन्तर् पृच्छति → .....
6. अन्तर् अथ → .....
7. पुनर् साधुः → .....
8. अन्तर् क्षेत्रः → .....
9. अन्तर् एव → .....
10. अन्तर् ततः → .....

**Exercise 20**

Take the following apart:

1. पुनर्जनकः → .....
2. अन्तरुत्तमः → .....
3. अन्तः फलस्य → .....
4. पुनश्चरति → .....
5. अन्तर्नाम → .....

## 2.4 Visarga Sandhi with सः and एषः

सः (he, that) and एषः (this) have a special sandhi rule .

☞ **Rule 8:** सः and एषः always lose their final visarga except before a short अ. If सः or एषः come before a short अ, the final visarga is replaced by ओऽ.

Example:

सः नरः → स नर
सः पतति → स पतति
सः एव → स एव
सः अपि → सोऽपि

**Exercise 21**

Join the following:

1. सः अभयः → .....
2. एषः मरणम् → .....
3. एषः वनम् → .....
4. एषः अकरोत् → .....
5. सः सर्पः → .....

# Chapter 3: Vowel Sandhi

We will now examine the rules concerning the meeting of vowels.

## 3.1 The Meeting of the Same Long and Short Vowels

☞ **Rule 1**

a) When अ or आ meet another अ or आ, both are replaced by आ.

Examples: अथ अभवत् → अथाभवत्

तदा आनन्दः → तदानन्दः

b) When इ or ई meet another इ or ई, both are replaced by ई.

Examples: इति इच्छति → इतीच्छति

नारी इति → नारीति

c) When उ or ऊ meet another उ or ऊ, both are replaced by ऊ.

Examples: गुरुषु उपरि → गरुषूपरि

जयन्तु उक्तः → जयन्तूक्तः

d) When ऋ or ॠ meet another ऋ or ॠ, both are replaced by ॠ.

Example: धातृ ऋषिः → धातॄषिः

**Exercise 22**

Solve the following:

1. अत्र अचलः → .....
2. तदा आत्मा → .....
3. इति इदानीम् → .....
4. गरुषु उपदेशः → .....
5. नारी ईश्वरः → .....
6. धातृ ऋषभः → .....
7. शिला अश्वः → .....
8. नदी इच्छति → .....
9. न आकाशः → .....
10. बहु ऊर्ध्वम् → .....

## 3.2 Vowel Sandhi With अ or आ

☞ **Rule 2**

a) When अ or आ meet इ or ई, both are replaced by ए.

Examples: अथ इदम् → अथेदम्
तदा इति → तदेति
शिव ईश्वरः → शिवेश्वरः
नौका ईश्वरः → नौकेश्वरः

b) When अ or आ meet उ or ऊ, both are replaced by ओ.

Examples: अथ उत्तमः → अथोत्तमः
तदा उक्ता → तदोक्ता
न ऊर्ध्वम् → नोर्ध्वम्
नौका ऊर्ध्वम् → नौकोर्ध्वम्

**Exercise 23**

Join the following:

1. तदा इदम् → .....
2. अथ ईश्वरः → .....
3. अस्ति इदम् → .....
4. अथ उभौ → .....
5. एव इति → .....
6. बहु उत्तिष्ठति → .....
7. च इदम् → .....
8. सीता उत्तमे → .....
9. नौका अयम् → .....
10. न इच्छामि → .....

**Exercise 24**

Take the following apart:

1. भवतीति → .....
2. रामस्यास्ति → .....
3. राज्ञस्योक्तम् → .....
4. सीतेव → .....
5. कन्यागच्छति → .....

☞ **Rule 3**

When अ or आ meet ऋ, both are replaced by अर्.

Example: महा ऋषिः → महर्षिः

**Exercise 25**

Join the following:

1. कन्या ऋषिभिः → .....
2. एव ऋष्यशृङ्गः → .....
3. सीतया ऋषिः → .....
4. रामाय ऋषेः → .....
5. मित्रेण ऋषौ → .....

☞ **Rule 4**

a) When अ or आ meet ए or ऐ, both are replaced by ऐ.

Examples: रामेण एकः → रामेणैकः

रामेण ऐच्छत् → रामेणच्छत्

सीता एकदा → सीतैकदा

सीता ऐच्छत् → सीतैच्छत्

b) When अ or आ meet ओ or औ, both are replaced by औ.

Examples: अथ ओष्ठौ→ अथौष्ठौ

अथ औषधम् → अथौषधम्

कन्या ओष्ठौ → कन्यौष्ठौ

कन्या औषधम् → कन्यौषधम्

## Exercise 26

Join the following:

1. न एव → .....
2. गच्छ ऐच्छत् → .....
3. सीतया ऋषिः → .....
4. सिंहस्य आहारः → .....
5. रामेषु उभे → .....
6. गुरुणा औषधम् → .....
7. नरेण ओष्ठौ → .....
8. नदी इयम् → .....
9. सीता ऐच्छत् → .....
10. भार्यया इति → .....

## Exercise 27

Take the following apart:

1. भार्यामूत्तमा → .....
2. गत्वैव → .....
3. कदर्षिः → .....
4. नारीदानीम् → .....
5. राज्ञाश्वः → .....

## Exercise 28

Fill in the chart with the proper vowel.

←Beginning of second word→

| end of first word ↓ | अ | आ | इ | ई | उ | ऊ | ऋ | ए | ऐ | ओ | औ |
|---|---|---|---|---|---|---|---|---|---|---|---|
| अ | | | | | | | | | | | |
| आ | | | | | | | | | | | |

## 3.3 Sandhi With इ, उ, and ऋ

☞ **Rule 5**

a) An इ or ई before any vowel is replaced by a य्.

Examples: कुन्ती अवदत् → कुन्त्यवदत्

आत्मनि उक्ताः → आत्मन्युक्ताः

b) An उ or ऊ before any vowel is replaced by a व्.

Examples: रामेषु आत्मानम् → रामेष्वात्मानम्

साधू ईश्वरः → साध्वीश्वरः

c) A ऋ before any vowel is replaced by a र्.

Example: पितृ उपायः → पित्रुपायः

**Exercise 30**

Solve the following:

1. अस्ति एव → .....
2. तु अपि → .....
3. नारी अस्ति → .....
4. वायु आसीत् → .....
5. मातृ आश्रमः → .....
6. कपी एषः → .....
7. बहू इति → .....
8. रामेषु इच्छति → .....
9. इति इदानीम् → .....
10. नदी एकदा → .....

**Exercise 31**

Solve the following:

1. इति औषधम → .....
2. सीतासु अधुना → .....
3. न उत्तमः → .....
4. रामाय आगच्छति → .....
5. नारी आस्येन → .....
6. च इति → .....
7. अस्ति अग्निः → .....
8. पितृषु इयम् → .....
9. सर्पस्य एकः → .....
10. सीतासु अपि → .....

**Exercise 32**

Take the following apart:

1. गुरूत्तिष्ठतः → .....
2. तेष्ववतरति → .....
3. जनन्यानन्दः → .....
4. तत्राचलः → .....
5. अत्रर्षिः → .....
6. तत्रैकदा → .....
7. नार्यपगच्छति → .....
8. तदोत्तिष्ठ → .....
9. त्विति → .....
10. एवेदानीम् → .....

## 3.4 Sandhi With ए, ओ, ऐ, and औ

☞ **Rule 6**

a) An ए before all vowels (except short अ) is replaced by an अ.
Example: हरे इति → हर इति

b) An ओ before all vowels (except short अ) is replaced by an अव्.
Examples: विष्णो इति → विष्णविति
विष्णो एव → विष्णवेव

c) An ऐ before all vowels is replaced by an आ.
Example: तस्यै एव → तस्या एव

d) An औ before all vowels is replaced by an आव्.
Example: रामौ अस्ति → रामावस्ति

**Exercise 33**

Solve the following:

1. बालकौ इति → .....
2. अस्ति एव → .....
3. खगौ अचले → .....
4. फले इदम् → .....
5. तु इयम् → .....
6. नारी अस्ति → .....
7. रामस्य उपरि → .....
8. तु आत्मना → .....
9. अचलेन एकदा → .....
10. सीतायै अस्ति → .....

☞ **Rule 7**

a) When an ए meets a short अ both are replaced by एऽ.

Example: रामे अभवत् → रामेऽभवत्

b) When ओ meets a short अ, both are replaced by ओऽ.

Example: गुरो अपि → गुरोऽपि

Note: The word अहो is a special case. No sandhi take place when it is repeated.

Example: अहो अहो → अहो अहो

**Exercise 34**

Solve the following:

1. फले अस्ति → .....
2. खगौ अहम् → .....
3. रामे अचलः → .....
4. अहो अहो → .....
5. विष्णो अगच्छत् → .....
6. वने इति → .....
7. गुरो उपरि → .....
8. वै आगम्य → .....
9. हरौ इच्छति → .....
10. नौके अग्निः → .....

**Exercise 35**

Fill in the chart with the correct vowels, as before.

| | अ | आ | इ | ई | उ | ऊ | ऋ | ए | ऐ | ओ | औ |
|---|---|---|---|---|---|---|---|---|---|---|---|
| अ/आ | | | | | | | | | | | |
| इ/ई | | | | | | | | | | | |
| उ/ऊ | | | | | | | | | | | |
| ऋ | | | | | | | | | | | |
| ए | | | | | | | | | | | |
| ऐ | | | | | | | | | | | |
| ओ | | | | | | | | | | | |
| औ | | | | | | | | | | | |

**Exercise 36**

Take apart the following.

1. अत्राचलः → .....
2. कप्युपरि → .....
3. अथोपगच्छामि → .....
4. यत्रैतद् → .....
5. साध्वाचार्यः → .....
6. तदात्मा → .....
7. महर्षिः→ .....
8. बालकाविच्छमि → .....
9. इतीदानीम् → .....
10. कदैवम् → .....
11. सुन्दर्यभवत् → .....
12. नार्यस्ति → .....
13. एवेति → .....
14. तत्रर्षिभ्याम् → .....
15. खगावाभ्याम् → .....
16. नारीयम् → .....
17. सीताया अथ → .....
18. रामेऽस्ति → .....
19. गज उपविश → .....

## 3.5 Use of Vowel Sandhi in the Past Tense of Verbs With Prefixes

In order to make a normal present tense verb into a past tense verb we add an अ to the beginning of that verb and then add the past tense endings on to the verb.

| Present Tense<br>भवति<br>he, she, or it becomes | Past Tense<br>अभवत्<br>he, she, or it became |
|---|---|

However, when a present tense verb has a prefix, where do you put the अ to turn it into a past tense verb? The अ comes after the prefix and before the main part of the verb form.

| Present Tense<br>अनु-भवति<br>he, she or it experiences | Past Tense<br>अनु-अ-भवत्<br>he, she, or it experienced |
|---|---|

If you look at the past tense form of अनुभवति, however, you will see that some vowel sandhi needs to take place between the prefix and the past tense अ. Therefore, the verb will look like the following (the underlined sounds underwent sandhi change.)

| Present Tense<br>अनुभवति<br>he, she or it experiences | Past Tense<br>अन्वभवत्<br>he, she, or it experienced |
|---|---|

This situation will always occur if the prefixes involved end in a vowel.

**Exercise 37**

Turn the following present tense verbs into their past tense forms:

1. अनुगच्छति .....
2. प्रतिवदति .....
3. निवसति .....

**Exercise 38**

Translate the following. You may want to take the words out of sandhi before translating.

1. सीतातिष्ठत्।

out of sandhi .....

translation .....

2. गच्छर्षिमिति जननी पुत्रमवदत्।

out of sandhi .....

translation .....

3. भीमम् दृष्ट्वार्जुनस्तम् प्रत्यधावत्।

out of sandhi .....

translation .....

4. एकदैको नर आसीत्।

out of sandhi .....

translation .....

5. दुर्योधनस्योपायोऽस्तीति कुन्त्यचिन्तयत्।

out of sandhi .....

translation .....

# Chapter 4: Consonant Sandhi

*Teacher's Note: The following exercises in this section concerning Sandhi can be both oral and written. A mixture of the two is encouraged.*

Consonant sandhi gives the rules for what happens when a consonant at the end of one word meets another consonant at the beginning of the next word.The main consonants which come at the end of Sanskrit words are त्, न् and म्.

## 4.1 -त् Sandhi

☞ **Rule 1:** A final त् before क्, ख्, त्, प्, or फ् does not change.

Examples:

तत् तदा → तत्तदा

नगरात् पतति → नगरात्पतति

*Teacher's Note: त् + त = त्त*

**Exercise 39**

Join the following:

1. तत् तरति → .....
2. एतत् फलम् → .....
3. वनात् कदा → .....
4. अभवत् पतति → .....
5. कस्मात् खादति → .....

☞ **Rule 2:** A त् before a soft letter (हश्, अच्) is replaced by a द्.

Examples:

| | |
|---|---|
| तत् इति → तदिति | तत् यदा → तद्यदा |
| सिंहात् बकः → सिंहाद्बकः | तस्मात् दीर्घः → तस्माद्दीर्घः |

*Teacher's Note: It may be necessary to review the following forms.*

| | | |
|---|---|---|
| द् + य = द्य | द् + भ = द्भ | द् + ब = द्ब |
| द् + व = द्व | द् + घ = द्घ | द् + ग = द्ग |
| द् + र = द्र | द् + ध = द्ध | द् + द = द्द |

## Exercise 40

Join the following:

1. एतत् इदम् → .....
2. तत् यम् → .....
3. सिंहात् बध्नाति → .....
4. तस्मात् देवाः → .....
5. अभवत् राजपुत्रः → .....
6. तत् तत्र → .....
7. एतत् गजः → .....
8. अस्मात् आगम्य → .....
9. वृक्षात् भूमिः → .....
10. अपतत् घोरः → .....
11. रामात् खगः → .....
12. युष्मत् धनम् → .....
13. तस्मात् ऋषिः → .....
14. तत् वसति → .....
15. अखदत् भवन्ति → .....

## Exercise 41

Take the following apart:

1. तत्तारका → .....
2. तद्गच्छति → .....
3. रामाद्राक्षसः → .....
4. अभवत्पुत्रः → .....
5. तस्मादृषिः → .....

## 4.2 -त् Before Members of the झ Family

Rules 3 - 5 deal with situations where त् changes before specific letters; in this case, they are all members of the झ family.

☞ **Rule 3:** A final त् before च् is replaced by a च्.

Example:

तत् च → तच्च

☞ **Rule 4:** A final त् before ज् is replaced by a ज्.

Example:

तत् जलम् → तज्जलम्

☞ **Rule 5:** A final त् before श् are <u>both</u> replaced by a च्छ्.

Examples:

तत् शशकः → तच्छशकः

तत् श्रुत्वा → तच्छ्रुत्वा

*Teacher's Note: श् + र = श्र*

**Exercise 42**

Join the following:

1. तत् चरति → .....
2. आसीत् जीवति → .....
3. एतत् शरः → .....
4. तत् आसीत् → .....
5. कस्मात् शान्तनुः → .....
6. तस्मात् खगः → .....
7. अवसत् शृणोति → .....
8. नृपात् इदम् → .....
9. अस्मात् वदति → .....
10. तत् गजः → .....

**Exercise 43**

Take the following apart:

1. तच्छ्रुत्वा → .....
2. एतज्जननी → .....
3. यस्माद्वचः → .....
4. आसीत्तृणम् → .....
5. नगराच्चापः → .....

## 4.3 -त् in Sandhi With Other Letters

Rules 6 - 8 also deal with situations in which त् changes before specific letters.

## Practising The Language

☞ **Rule 6:** A final त् before न् or म् is replaced by a न्.

Examples:

तत् न → तन्न
तत् मम → तन्मम

☞ **Rule 7:** A final त् before ल् is replaced by a ल्.

Example:

तत् लोकः → तल्लोकः

☞ **Rule 8:** A final त् before ह् are <u>both</u> replaced by a द्ध्.

Example:

तत् हस्तः → तद्धस्तः

## Exercise 44

Join the following:

1. अभवत् न → .....
2. आसीत् नृपः → .....
3. आसीत् हस्तः → .....
4. अस्मत् च → .....
5. अभवत् जितः → .....
6. यत् मित्रम् → .....
7. अभवत् तेन → .....
8. अचरत् हि → .....
9. यत् राक्षसः → .....
10. त्वत् दानम् → .....
11. तत् नमति → .....
12. एतत् मृतः → .....
13. तत् द्विपति→ .....
14. यत् लोकः → .....
15. रामात् लभते → .....
16. कस्मात् हरिः → .....
17. एतत् शशः → .....
18. वृक्षात् उक्तम् → .....
19. आसीत् अर्जुनः→ .....
20. अस्मात् नयति→ .....

## Exercise 45

Take the following apart:

1. तल्लिखति → .....
2. अर्जुनाद्भसति → .....
3. तस्माच्चन्द्रः → .....
4. यत्करोषि → .....
5. एतन्नमः → .....
6. तज्जनः → .....
7. यद्धर्मः → .....
8. अन्यन्मनोभ्याम् → .....
9. आसीद्युद्विष्ठिरः → .....
10. वृक्षाच्छिष्यान् → .....

**Exercise 46**

Translate the following:

1. नरो रथादपतत्।
2. सर्पो नीलाज्जलादागच्छत्।
3. यत्फलम् वृक्षे तन्मम भोजनम् भविष्यति।
4. तद्वचः श्रुत्वा सैनिका राजगृहाद्वनम् अधावत्।
5. ऋषिस्तस्मादचलाच्चरति।

## 4.4 Anusvāras

An anusvāra is a sound produced through the nose but not using the mouth. It is represented by a dot. In practice, this dot is usually pronounced as the nasal (ङ् ञ् ण् न् म्) of the same family as the next letter after the anusvāra.

Before a श्, ष्, स्, or ह्, however, the anusvāra remains as a pure nasal sound.

**Exercise 47**

1. Sound a prolonged अ through your nose and mouth at the same time. Then close your mouth but continue sounding. The sound should not change. This is the pure nasal sound called an anusvāra.

2. Read and say what letter the anusvāra represents.

1. सिंहः .....
2. दंशति .....
3. किंतु .....
4. स्वयंवरम् .....
5. किंचित् .....

## 4.5 -म् Sandhi

☞ **Rule 9:** A final म् before a consonant is replaced by an anusvāra. A final म् before a vowel remains and the two words are joined together.

Examples:

रामम् पतति → रामं पतति
रामम् ददाति → रामं ददाति
रामम् इति → राममिति
रामम् एकः → राममेकः
रामम् आत्मा → राममात्मा

**Exercise 48**

Solve the following:

1. रामम् क्रिया → .....
2. सिंहम् च → .....
3. नगरम् दानम् → .....
4. रामम् अस्ति → .....
5. रामम् इव → .....
6. मनसाम् शान्तिः → .....
7. सीतायाम् नाम → .....
8. गुरुम् वा → .....
9. कपिम् खगः → .....
10. नौकाम् एकदा → .....

**Exercise 49**

Read all of the answers to the previous exercise, using the correct nasal to replace the anusvāra, when appropriate.

## 4.6 -न् Sandhi

Rules 10 to 14 deal with a final न्. A final न् remains the same except for the following five cases.

☞ **Rule 10:** A final न् before a च् are both replaced by ंश्च्.

Example:

तान् च → तांश्च

☞ **Rule 11:** A final न् before a त् are both replaced by ंस्त्.

Example:

तान् तत्र → तांस्तत्र

☞ **Rule 12:** A final न् before a ज् or श् is replaced by ञ्.

Examples:

तान् जनः → ताञ्जनः
तान् शशः → ताञ्शशः

## Exercise 50

Join the following:

1. रामान् चरति → .....
2. गुरून् तारका → .....
3. तान् खादति → .....
4. नगरम् आस्यम् → .....
5. यान् तत् → .....
6. हरीणाम् च → .....
7. गजान् तिष्ठति → .....
8. खगान् जलम् → .....
9. अस्मिन् तत्र → .....
10. अभवन् शापः → .....

## Exercise 51

Take the following apart:

1. नौकामर्जुनः → .....
2. गुरुं तस्मात् → .....
3. तस्मिंस्तदा→ .....
4. खगांश्च → .....
5. रामाञ्जीवति → .....

*Teacher's Note: ँ represents the nasalization of the letter above which it stands, so that the sound is spoken through the mouth and nose together.*

☞ **Rule 13:** A final न् before a ल् is replaced by ल्ँ.

Example:

तान् लोकः → ताल्ँलोकः

☞ **Rule 14:** When final इन् or अन् meet a vowel, the न् doubles.

Examples:

अभवन् इति → अभवन्निति
तस्मिन् एव → तस्मिन्नेव

**Exercise 52**

Join the following:

1. तान् तान् → .....
2. यस्मिन् इति → .....
3. अस्मिन् लोके → .....
4. तान् कपिः → .....
5. राजन् अस्ति → .....
6. सर्वान् च → .....
7. अश्वाभ्याम् अतीव → .....
8. अधावन् सः → .....
9. हरीन् शान्तिः → .....
10. गुरून् लिखति → .....
11. यान् जितः → .....
12. कपीन् माम् → .....
13. रामम् अथ → .....
14. गुरून् चित्तम् → .....
15. सीताम् आहारः → .....

## Exercise 53

Take the following apart:

1. तस्मिँल्लभते → .....
2. अस्मिन्नग्नौ → .....
3. गुरुभ्यामुक्तः → .....
4. अपिबन्निति → .....
5. हरींश्चन्द्रः → .....

## Exercise 54

a) Write the following sentences out of sandhi.
b) Translate the following.

1. दग्धाद्राजगृहाद्गत्वा पाण्डवा एकं नगरं प्राविशन्।
2. तस्मिन्नचले एकः सिंहो गुहायां वसति।
3. हे अर्जुन विशालं राक्षसं पश्य इति भीमोऽक्रोशत्।
4. गुरूञ्श्रुत्वा शिष्योऽचलमागच्छत्।
5. यत्त्वया जितं तत्सर्वेषां पाण्डवानां धनं भविष्यति इति कुन्त्या उक्तम्।

# APPENDIX 2

## PARADIGMS

*A paradigm is an example of all the forms and endings of a word set out as a list or chart, and which is often used as a pattern for other words of a similar kind. All the paradigms used in these volumes, as well as those of the earlier Sanskrit textbooks in this series, are included in this Appendix for easy reference.*

### VERBS

भवति — **Present Tense:**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| भवति<br>he, she, it becomes | भवतः<br>they two become | भवन्ति<br>they become |
| भवसि<br>you become | भवथः<br>you two become | भवथ<br>you become |
| भवामि<br>I become | भवावः<br>we two become | भवामः<br>we become |

भवति — **Future Tense:**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| भविष्यति<br>he, she, it will become | भविष्यतः<br>they two will become | भविष्यन्ति<br>they will become |
| भविष्यसि<br>you will become | भविष्यथः<br>you two will become | भविष्यथ<br>you will become |
| भविष्यामि<br>I shall become | भविष्यावः<br>we two shall become | भविष्यामः<br>we shall become |

## भवति — Past Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| अभवत्<br>he, she, it became | अभवताम्<br>they two became | अभवन्<br>they became |
| अभवः<br>you became | अभवतम्<br>you two became | अभवत<br>you became |
| अभवम्<br>I became | अभवाव<br>we two became | अभवाम<br>we became |

## वर्धते — Present Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| वर्धते<br>he, she, it grows | वर्धेते<br>they two grow | वर्धन्ते<br>they grow |
| वर्धसे<br>you grow | वर्धेथे<br>you two grow | वर्धध्वे<br>you grow |
| वर्धे<br>I grow | वर्धावहे<br>we two grow | वर्धामहे<br>we grow |

## वर्धते — Future Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| वर्धिष्यते<br>he, she, it will grow | वर्धिष्येते<br>they two will grow | वर्धिष्यन्ते<br>they will grow |
| वर्धिष्यसे<br>you will grow | वर्धिष्येथे<br>you two will grow | वर्धिष्यध्वे<br>you will grow |
| वर्धिष्ये<br>I shall grow | वर्धिष्यावहे<br>we two shall grow | वर्धिष्यामहे<br>we shall grow |

## वर्धते — Past Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| अवर्धत<br>he, she, it grew | अवर्धेताम्<br>they two grew | अवर्धन्त<br>they grew |
| अवर्धथाः<br>you grew | अवर्धेथाम्<br>you two grew | अवर्धध्वम्<br>you grew |
| अवर्धे<br>I grew | अवर्धावहि<br>we two grew | अवर्धामहि<br>we grew |

## लभते — Future Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| लप्स्यते<br>he, she, it will find | लप्स्येते<br>they two will find | लप्स्यन्ते<br>they will find |
| लप्स्यसे<br>you will find | लप्स्येथे<br>you two will find | लप्स्यध्वे<br>you will find |
| लप्स्ये<br>I shall find | लप्स्यावहे<br>we two shall find | लप्स्यामहे<br>we shall find |

## खादति — Present Tense Passive:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| खाद्यते<br>he, she, it is eaten | खाद्येते<br>they two are eaten | खाद्यन्ते<br>they are eaten |
| खाद्यसे<br>you are eaten | खाद्येथे<br>you two are eaten | खाद्यध्वे<br>you are eaten |
| खाद्ये<br>I am eaten | खाद्यावहे<br>we two are eaten | खाद्यामहे<br>we are eaten |

## अस्ति — Present Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| **अस्ति**<br>he, she, it is | **स्तः**<br>they two are | **सन्ति**<br>they are |
| **असि**<br>you are | **स्थः**<br>you two are | **स्थ**<br>you are |
| **अस्मि**<br>I am | **स्वः**<br>we two are | **स्मः**<br>we are |

## अस्ति — Past Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| **आसीत्**<br>he, she, it was | **आस्ताम्**<br>they two were | **आसन्**<br>they were |
| **आसीः**<br>you were | **आस्तम्**<br>you two were | **आस्त**<br>you were |
| **आसम्**<br>I was | **आस्व**<br>we two were | **आस्म**<br>we were |

## करोति — Present Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| **करोति**<br>he, she, it does | **कुरुतः**<br>they two do | **कुर्वन्ति**<br>they do |
| **करोषि**<br>you do | **कुरुथः**<br>you two do | **कुरुथ**<br>you do |
| **करोमि**<br>I do | **कुर्वः**<br>we two do | **कुर्मः**<br>we do |

## करोति — Future Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| करिष्यति<br>he, she, it will do | करिष्यतः<br>they two will do | करिष्यन्ति<br>they will do |
| करिष्यसि<br>you will do | करिष्यथः<br>you two will do | करिष्यथ<br>you will do |
| करिष्यामि<br>I shall do | करिष्यावः<br>we two shall do | करिष्यामः<br>we shall do |

## करोति — Past Tense:

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| अकरोत्<br>he, she, it did | अकुरुताम्<br>they two did | अकुर्वन्<br>they did |
| अकरोः<br>you did | अकुरुतम्<br>you two did | अकुरुत<br>you did |
| अकरवम्<br>I did | अकुर्व<br>we two did | अकुर्म<br>we did |

*For nouns, see next page.*

# NOUNS

## रामः (Rāma): paradigm for masculine nouns ending in अ

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| रामः<br>Rāma | रामौ<br>two Rāmas | रामाः<br>Rāmas |
| हे राम<br>O Rāma | हे रामौ<br>O two Rāmas | हे रामाः<br>O Rāmas |
| रामम्<br>Rāma (2nd) | रामौ<br>two Rāmas (2nd) | रामान्<br>Rāmas (2nd) |
| रामेण<br>by Rāma | रामाभ्याम्<br>by two Rāmas | रामैः<br>by Rāmas |
| रामाय<br>for Rāma | रामाभ्याम्<br>for two Rāmas | रामेभ्यः<br>for Rāmas |
| रामात्<br>from Rāma | रामाभ्याम्<br>from two Rāmas | रामेभ्यः<br>from Rāmas |
| रामस्य<br>of Rāma | रामयोः<br>of two Rāmas | रामाणाम्<br>of Rāmas |
| रामे<br>in Rāma | रामयोः<br>in two Rāmas | रामेषु<br>in Rāmas |

## मित्रम् (‘friend’): paradigm for neuter nouns ending in अम्

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| मित्रम्<br>friend | मित्रे<br>two friends | मित्राणि<br>friends |
| हे मित्र<br>O friend | हे मित्रे<br>O two friends | हे मित्राणि<br>O friends |
| मित्रम्<br>friend (2nd) | मित्रे<br>two friends (2nd) | मित्राणि<br>friends (2nd) |
| मित्रे<br>by a friend | मित्राभ्याम्<br>by two friends | मित्रैः<br>by friends |
| मित्राय<br>for a friend | मित्राभ्याम्<br>for two friends | मित्रेभ्यः<br>for friends |
| मित्रात्<br>from a friend | मित्राभ्याम्<br>from two friends | मित्रेभ्यः<br>from friends |
| मित्रस्य<br>of a friend | मित्रयोः<br>two friends | मित्राणाम्<br>of friends |
| मित्रे<br>in a friend | मित्रयोः<br>in two friends | मित्रेषु<br>in friends |

## सीता (Sītā): paradigm for feminine nouns ending in आ

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| सीता<br>Sītā | सीते<br>two Sītās | सीताः<br>Sītās |
| हे सीते<br>O Sītā | हे सीते<br>O two Sītās | हे सीताः<br>O Sītās |
| सीताम्<br>Sītā (2nd) | सीते<br>two Sītās (2nd) | सीताः<br>Sītās (2nd) |
| सीतया<br>by Sītā | सीताभ्याम्<br>by two Sītās | सीताभिः<br>by Sītās |
| सीतायै<br>for Sītā | सीताभ्याम्<br>for two Sītās | सीताभ्यः<br>for Sītās |
| सीतायाः<br>from Sītā | सीताभ्याम्<br>from two Sītās | सीताभ्यः<br>from Sītās |
| सीतायाः<br>of Sītā | सीतयोः<br>of two Sītās | सीतानाम्<br>of Sītās |
| सीतायाम्<br>in Sītā | सीतयोः<br>in two Sītās | सीतासु<br>in Sītās |

**नदी (‘river’): paradigm for feminine nouns ending in ई**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| नदी<br>river | नद्यौ<br>two rivers | नद्यः<br>rivers |
| हे नदि<br>O river | हे नद्यौ<br>O two rivers | हे नद्यः<br>O rivers |
| नदीम्<br>river (2nd) | नद्यौ<br>two rivers (2nd) | नदीः<br>rivers (2nd) |
| नद्या<br>by a river | नदीभ्याम्<br>by two rivers | नदीभिः<br>by rivers |
| नद्यै<br>for a river | नदीभ्याम्<br>for two rivers | नदीभ्यः<br>for rivers |
| नद्याः<br>from a river | नदीभ्याम्<br>from two rivers | नदीभ्यः<br>from rivers |
| नद्याः<br>of a river | नद्योः<br>of two rivers | नदीनाम्<br>of rivers |
| नद्याम्<br>in a river | नद्योः<br>in two rivers | नदीषु<br>in rivers |

## हरिः ('Lord'): paradigm for masculine nouns ending in इ

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| हरिः<br>Lord | हरी<br>two Lords | हर्यः<br>Lords |
| हे हरे<br>O Lord | हे हरी<br>O two Lords | हे हर्यः<br>O Lords |
| हरिम्<br>Lord (2nd) | हरी<br>two Lords (2nd) | हरीन्<br>Lords (2nd) |
| हरिणा<br>by the Lord | हरिभ्याम्<br>by two Lords | हरिभिः<br>by Lords |
| हर्ये<br>for the Lord | हरिभ्याम्<br>for two Lords | हरिभ्यः<br>for Lords |
| हरेः<br>from the Lord | हरिभ्याम्<br>from two Lords | हरिभ्यः<br>from Lords |
| हरेः<br>of the Lord | हर्योः<br>of two Lords | हरीणाम्<br>of Lords |
| हरौ<br>in the Lord | हर्योः<br>in two Lords | हरिषु<br>in Lords |

**गुरुः ('teacher'): paradigm for masculine nouns ending in उ**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| गुरुः<br>teacher | गुरू<br>two teachers | गुरवः<br>teachers |
| हे गुरो<br>O teacher | हे गुरू<br>O two teachers | हे गुरवः<br>O teachers |
| गुरुम्<br>teacher (2nd) | गुरू<br>two teachers (2nd) | गुरून्<br>teachers (2nd) |
| गुरुणा<br>by the teacher | गुरुभ्याम्<br>by two teachers | गुरुभिः<br>by teachers |
| गुरवे<br>for the teacher | गुरुभ्याम्<br>for two teachers | गुरुभ्यः<br>for teachers |
| गुरोः<br>from the teacher | गुरुभ्याम्<br>from two teachers | गुरुभ्यः<br>from teachers |
| गुरोः<br>of the teacher | गुर्वोः<br>of two teachers | हरीणाम्<br>of Lords |
| हरौ<br>in the Lord | गुर्वोः<br>in two teachers | गुरुषु<br>in teachers |

**धातृ (‘creator’): paradigm for masculine agent nouns ending in ऋ**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| धाता<br>creator | धातारौ<br>wo creators | धातारः<br>creators |
| हे धातर्<br>O creator | हे धातारौ<br>O two creators | हे धातारः<br>O creators |
| धातारम्<br>creator | धातारौ<br>two creators (2nd) | धातॄन्<br>creators |
| धात्रा<br>by a creator | धातृभ्याम्<br>by two creators | धातृभिः<br>by creators |
| धात्रे<br>for a creator | धातृभ्याम्<br>for two creators | धातृभ्यः<br>for creators |
| धातुः<br>from a creator | धातृभ्याम्<br>from two creators | धातृभ्यः<br>from creators |
| धातुः<br>of a creator | धात्रोः<br>of two creators | धातॄणाम्<br>of creators |
| धातरि<br>in a creator | धात्रोः<br>in two creators | धातृषु<br>in creators |

## पितृ (‘father’): paradigm for many masculine relationship nouns ending in ऋ

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| पिता<br>father | पितरौ<br>two fathers | पितरः<br>fathers |
| हे पितर्<br>O father | हे पितरौ<br>O two fathers | हे पितरः<br>O fathers |
| पितरम्<br>father | पितरौ<br>two fathers (2nd) | पितॄन्<br>fathers |
| पित्रा<br>by a father | पितृभ्याम्<br>by two fathers | पितृभिः<br>by fathers |
| पित्रे<br>for a father | पितृभ्याम्<br>for two fathers | पितृभ्यः<br>for fathers |
| पितुः<br>from a father | पितृभ्याम्<br>from two fathers | पितृभ्यः<br>from fathers |
| पितुः<br>of a father | पित्रोः<br>of two fathers | पितॄणाम्<br>of fathers |
| पितरि<br>in a father | पित्रोः<br>in two fathers | पितृषु<br>in fathers |

**मातृ ('mother'): paradigm for many feminine relationship nouns ending in ऋ**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| माता<br>mother | मातरौ<br>two mothers | मातरः<br>mothers |
| हे मातर्<br>O mother | हे मातरौ<br>O two mothers | हे मातरः<br>O mothers |
| मातरम्<br>mother | मातरौ<br>two mothers (2nd) | मातॄः<br>mothers |
| मात्रा<br>by a mother | मातृभ्याम्<br>by two mothers | मातृभिः<br>by mothers |
| मात्रे<br>for a mother | मातृभ्याम्<br>for two mothers | मातृभ्यः<br>for mothers |
| मातुः<br>from a mother | मातृभ्याम्<br>from two mothers | मातृभ्यः<br>from mothers |
| मातुः<br>of a mother | मात्रोः<br>of two mothers | मातॄणाम्<br>of mothers |
| मातरि<br>in a mother | मात्रोः<br>in two mothers | मातृषु<br>in mothers |

## राजन् (‘king’): paradigm for masculine words ending in अन्

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| राजा<br>king | राजानौ<br>two kings | राजानः<br>kings |
| हे राजन्<br>O king | हे राजानौ<br>O two kings | हे राजानः<br>O kings |
| राजानम्<br>king | राजानौ<br>two kings (2nd) | राज्ञः<br>kings |
| राज्ञा<br>by a king | राजभ्याम्<br>by two kings | राजभिः<br>by kings |
| राज्ञे<br>for a king | राजभ्याम्<br>for two kings | राजभ्यः<br>for kings |
| राज्ञः<br>from a king | राजभ्याम्<br>from two kings | राजभ्यः<br>from kings |
| राज्ञः<br>of a king | राज्ञोः<br>of two kings | राज्ञाम्<br>of kings |
| राज्ञि<br>in a king | राज्ञोः<br>in two kings | राजसु<br>in kings |

**आत्मन् ('self'): paradigm for masculine words which end in अन् and contain a conjunct consonant.**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| आत्मा<br>self | आत्मानौ<br>two selves | आत्मानः<br>selves |
| हे आत्मन्<br>O self | हे आत्मानौ<br>O two selves | हे आत्मानः<br>O selves |
| आत्मानम्<br>self | आत्मानौ<br>two selves (2nd) | आत्मनः<br>selves |
| आत्मना<br>by a self | आत्मभ्याम्<br>by two selves | आत्मभिः<br>by selves |
| आत्मने<br>for a self | आत्मभ्याम्<br>for two selves | आत्मभ्यः<br>for selves |
| आत्मनः<br>from a self | आत्मभ्याम्<br>from two selves | आत्मभ्यः<br>from selves |
| आत्मनः<br>of a self | आत्मनोः<br>of two selves | आत्मनाम्<br>of selves |
| आत्मनि<br>in a self | आत्मनोः<br>in two selves | आत्मसु<br>in selves |

**नामन् ('name'): paradigm for neuter words ending in अन्**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| नाम<br>name | नाम्नी/नामनी<br>two names | नामानि<br>names |
| हे नामन्/नाम<br>O name | हे नाम्नी/नामनी<br>O two names | हे नामानि<br>O names |
| नाम<br>name | नाम्नी/नामनी<br>two names (2nd) | नामानि<br>names |
| नाम्ना<br>by a name | नामभ्याम्<br>by two names | नामभिः<br>by names |
| नाम्ने<br>for a name | नामभ्याम्<br>for two names | नामभ्यः<br>for names |
| नाम्नः<br>from a name | नामभ्याम्<br>from two names | नामभ्यः<br>from names |
| नाम्नः<br>of a name | नाम्नोः<br>of two names | नाम्नाम्<br>of names |
| नाम्नि/नामनि<br>in a name | नाम्नोः<br>in two names | नामसु<br>in names |

**कर्मन् (‘action’): paradigm for neuter words which end in अन् and contain a conjunct consonant.**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| कर्म<br>action | कर्मणी<br>two actions | कर्माणि<br>actions |
| हे कर्म<br>O action | हे कर्मणी<br>O two actions | हे कर्माणि<br>O actions |
| कर्म<br>action | कर्मणी<br>two actions (2nd) | कर्माणि<br>actions |
| कर्मणा<br>by an action | कर्मभ्याम्<br>by two actions | कर्मभिः<br>by actions |
| कर्मणे<br>for an action | कर्मभ्याम्<br>for two actions | कर्मभ्यः<br>for actions |
| कर्मणः<br>from an action | कर्मभ्याम्<br>from two actions | कर्मभ्यः<br>from actions |
| कर्मणः<br>of an action | कर्मणोः<br>of two actions | कर्मणाम्<br>of actions |
| कर्मणि<br>in an action | कर्मणोः<br>in two actions | कर्मसु<br>in actions |

**मनस् ('mind'): paradigm for neuter words ending in अस्**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| मनः<br>mind | मनसी<br>two minds | मनांसि<br>minds |
| हे मनः<br>O mind | हे मनसी<br>O two minds | हे मनांसि<br>O minds |
| मनः<br>mind | मनसी<br>two minds (2nd) | मनांसि<br>minds |
| मनसा<br>by the mind | मनोभ्याम्<br>by two minds | मनोभिः<br>by minds |
| मनसे<br>for the mind | मनोभ्याम्<br>for two minds | मनोभ्यः<br>for minds |
| मनसः<br>from the mind | मनोभ्याम्<br>from two minds | मनोभ्यः<br>from minds |
| मनसः<br>of the mind | मनसोः<br>of two minds | मनसाम्<br>of minds |
| मनसि<br>in the mind | मनसोः<br>in two minds | मनःसु<br>in minds |

## ज्ञानिन् **('wise one'): paradigm for masculine words ending in** इन्

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| ज्ञानी<br>a wise one | ज्ञानिनौ<br>two wise ones | ज्ञानिनः<br>wise ones |
| हे ज्ञानिन्<br>O wise one | हे ज्ञानिनौ<br>O two wise ones | हे ज्ञानिनः<br>O wise ones |
| ज्ञानिनम्<br>a wise one | ज्ञानिनौ<br>two wise ones (2nd) | ज्ञानिनः<br>wise ones |
| ज्ञानिना<br>by a wise one | ज्ञानिभ्याम्<br>by two wise ones | ज्ञानिभिः<br>by wise ones |
| ज्ञानिने<br>for a wise one | ज्ञानिभ्याम्<br>for two wise ones | ज्ञानिभ्यः<br>for wise ones |
| ज्ञानिनः<br>from a wise one | ज्ञानिभ्याम्<br>from two wise ones | ज्ञानिभ्यः<br>from wise ones |
| ज्ञानिनः<br>of a wise one | ज्ञानिनोः<br>of two wise ones | ज्ञानिनाम्<br>of wise ones |
| ज्ञानिनि<br>in the wise one | ज्ञानिनोः<br>in two wise ones | ज्ञानिषु<br>in wise ones |

**ज्ञानिनी (‘wise one’): paradigm for feminine words ending in इन्**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| ज्ञानिनी<br>a wise one | ज्ञानिन्यौ<br>two wise ones | ज्ञानिन्यः<br>wise ones |
| हे ज्ञानिनि<br>O wise one | हे ज्ञानिनौ<br>O two wise ones | हे ज्ञानिन्यः<br>O wise ones |
| ज्ञानिनीम्<br>a wise one | ज्ञानिन्यौ<br>two wise ones (2nd) | ज्ञानिनीः<br>wise ones |
| ज्ञानिन्या<br>by a wise one | ज्ञानिनीभ्याम्<br>by two wise ones | ज्ञानिनीभिः<br>by wise ones |
| ज्ञानिन्यै<br>for a wise one | ज्ञानिनीभ्याम्<br>for two wise ones | ज्ञानिनीभ्यः<br>for wise ones |
| ज्ञानिन्याः<br>from a wise one | ज्ञानिनीभ्याम्<br>from two wise ones | ज्ञानिनीभ्यः<br>from wise ones |
| ज्ञानिन्याः<br>of a wise one | ज्ञानिन्योः<br>of two wise ones | ज्ञानिनीनाम्<br>of wise ones |
| ज्ञानिन्याम्<br>in the wise one | ज्ञानिन्योः<br>in two wise ones | ज्ञानिनीषु<br>in wise ones |

**धीमत् ('intelligent, possessing wisdom'): paradigm for masculine words ending in मत् or वत्**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| धीमान्<br>intelligent one | धीमन्तौ<br>two intelligent ones | धीमन्तः<br>intelligent ones |
| हे धीमन्<br>O intelligent one | हे धीमन्तौ<br>O two intelligent ones | हे धीमन्तः<br>O intelligent ones |
| धीमन्तम्<br>intelligent one | धीमन्तौ<br>two intelligent ones (2nd) | धीमतः<br>intelligent ones |
| धीमता<br>by an intelligent one | धीमद्भ्याम्<br>by two intelligent ones | धीमद्भिः<br>by intelligent ones |
| धीमते<br>for an intelligent one | धीमद्भ्याम्<br>for two intelligent ones | धीमद्भ्यः<br>for intelligent ones |
| धीमतः<br>from an intelligent one | धीमद्भ्याम्<br>from two intelligent ones | धीमद्भ्यः<br>from intelligent ones |
| धीमतः<br>of an intelligent one | धीमतोः<br>of two intelligent ones | धीमताम्<br>of intelligent ones |
| धीमति<br>in an intelligent one | धीमतोः<br>in two intelligent ones | धीमत्सु<br>in intelligent ones |

**धीमती ('intelligent, possessing wisdom'): paradigm for feminine words ending in मत् or वत्**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| धीमती<br>intelligent one | धीमत्यौ<br>two intelligent ones | धीमत्यः<br>intelligent ones |
| हे धीमति<br>O intelligent one | हे धीमत्यौ<br>O two intelligent ones | हे धीमत्यः<br>O intelligent ones |
| धीमतीम्<br>intelligent one | धीमत्यौ<br>two intelligent ones (2nd) | धीमतीः<br>intelligent ones |
| धीमत्या<br>by an intelligent one | धीमतीभ्याम्<br>by two intelligent ones | धीमतीभिः<br>by intelligent ones |
| धीमत्यै<br>for an intelligent one | धीमतीभ्याम्<br>for two intelligent ones | धीमतीभ्यः<br>for intelligent ones |
| धीमत्याः<br>from an intelligent one | धीमतीभ्याम्<br>from two intelligent ones | धीमतीभ्यः<br>from intelligent ones |
| धीमत्याः<br>of an intelligent one | धीमत्योः<br>of two intelligent ones | धीमतीनाम्<br>of intelligent ones |
| धीमत्याम्<br>in an intelligent one | धीमत्योः<br>in two intelligent ones | धीमतीषु<br>in intelligent ones |

**मतिः ('a thought'): paradigm for feminine words ending in इ**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| मतिः<br>a thought | मती<br>two thoughts | मतयः<br>thoughts |
| हे मते<br>O thought | हे मती<br>O two thoughts | हे मतयः<br>O thoughts |
| मतिम्<br>a thought | मती<br>two thoughts (2nd) | मतीः<br>thoughts |
| मत्या<br>by a thought | मतिभ्याम्<br>by two thoughts | मतिभिः<br>by thoughts |
| मतये<br>for a thought | मतिभ्याम्<br>for two thoughts | मतिभ्यः<br>for thoughts |
| मतेः<br>from a thought | मतिभ्याम्<br>from two thoughts | मतिभ्यः<br>from thoughts |
| मतेः<br>of a thought | मत्योः<br>of two thoughts | मतीनाम्<br>of thoughts |
| मतौ/मत्याम्<br>in a thought | मत्योः<br>in two thoughts | मतिषु<br>in thoughts |

# PRONOUNS

**तत् ('that'): paradigm for neuter forms of this pronoun**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| तत्<br>that | ते<br>those two | तानि<br>those |
| तत्<br>that (2nd) | ते<br>those two (2nd) | तानि<br>those (2nd) |
| तेन<br>by that | ताभ्याम्<br>by those two | तैः<br>by those |
| तस्मै<br>for that | ताभ्याम्<br>for those two | तेभ्यः<br>for those |
| तस्मात्<br>from that | ताभ्याम्<br>from those two | तेभ्यः<br>from those |
| तस्य<br>of that | तयोः<br>of those two | तेषाम्<br>of those |
| तस्मिन्<br>in that | तयोः<br>in those two | तेषु<br>in those |

*Note: In the dual and plural, 2nd ending onwards, sometimes* तत् *is translated as 'them'.*

**तत् (‘he / that’): paradigm for the masculine forms of this pronoun**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| सः<br>he, that | तौ<br>those two | ते<br>those |
| तम्<br>him, that (2nd) | तौ<br>those two (2nd) | तान्<br>those (2nd) |
| तेन<br>by him, by that | ताभ्याम्<br>by those two | तैः<br>by those |
| तस्मै<br>for him, for that | ताभ्याम्<br>for those two | तेभ्यः<br>for those |
| तस्मात्<br>from him, from that | ताभ्याम्<br>from those two | तेभ्यः<br>from those |
| तस्य<br>of him, of that | तयोः<br>of those two | तेषाम्<br>of those |
| तस्मिन्<br>in him, in that | तयोः<br>in those two | तेषु<br>in those |

*Note: In the dual and plural, 2nd ending onwards, sometimes* तत् *is translated as ‘them’.*

**तत् (‘she / that’): paradigm for the feminine forms of this pronoun**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| सा<br>she, that | ते<br>those two | ताः<br>those |
| ताम्<br>her, that (2nd) | ते<br>those two (2nd) | ताः<br>those (2nd) |
| तया<br>by her, by that | ताभ्याम्<br>by those two | ताभिः<br>by those |
| तस्यै<br>for her, for that | ताभ्याम्<br>for those two | ताभ्यः<br>for those |
| तस्याः<br>from her, from that | ताभ्याम्<br>from those two | ताभ्यः<br>from those |
| तस्याः<br>of her, of that | तयोः<br>of those two | तासाम्<br>of those |
| तस्याम्<br>in her, in that | तयोः<br>in those two | तासु<br>in those |

*Note: In the dual and plural, 2nd ending onwards, sometimes* तत् *is translated as ‘them’.*

**किम् (‘what? / which?’): paradigm for the neuter forms of this pronoun**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| **किम्**<br>what? / which? | **के**<br>which two? | **कानि**<br>which? |
| **किम्**<br>to what? / to which? (2nd) | **के**<br>to which two? (2nd) | **कानि**<br>to which? (2nd) |
| **केन**<br>by what?/ by which? | **काभ्याम्**<br>by which two? | **कैः**<br>by which? |
| **कस्मै**<br>for what? / for which? | **काभ्याम्**<br>for which two? | **केभ्यः**<br>for which? |
| **कस्मात्**<br>from what? / from which? | **काभ्याम्**<br>from which two? | **केभ्यः**<br>from which? |
| **कस्य**<br>of what? / of which? | **कयोः**<br>of which two? | **केषाम्**<br>of which? |
| **कस्मिन्**<br>in what? / in which? | **कयोः**<br>in which two? | **केषु**<br>in which? |

**कः ('who? / which?'): paradigm for the masculine forms of this pronoun**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| **कः**<br>who? / which? | **कौ**<br>which two? | **के**<br>which? |
| **कम्**<br>to whom? / to which? (2nd) | **कौ**<br>to which two? (2nd) | **कान्**<br>to which? (2nd) |
| **केन**<br>by whom?/ by which? | **काभ्याम्**<br>by which two? | **कैः**<br>by which? |
| **कस्मै**<br>for whom? / for which? | **काभ्याम्**<br>for which two? | **केभ्यः**<br>for which? |
| **कस्मात्**<br>from whom? / from which? | **काभ्याम्**<br>from which two? | **केभ्यः**<br>from which? |
| **कस्य**<br>of whom? / of which? | **कयोः**<br>of which two? | **केषाम्**<br>of which? |
| **कस्मिन्**<br>in whom? / in which? | **कयोः**<br>in which two? | **केषु**<br>in which? |

**का (‘who? / which?’): paradigm for the feminine forms of this pronoun**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| **का**<br>who? / which? | **के**<br>which two? | **काः**<br>which? |
| **काम्**<br>to whom? / to which? (2nd) | **के**<br>to which two? (2nd) | **काः**<br>to which? (2nd) |
| **कया**<br>by whom?/ by which? | **काभ्याम्**<br>by which two? | **काभिः**<br>by which? |
| **कस्यै**<br>for whom? / for which? | **काभ्याम्**<br>for which two? | **काभ्यः**<br>for which? |
| **कस्याः**<br>from whom? / from which? | **काभ्याम्**<br>from which two? | **काभ्यः**<br>from which? |
| **कस्याः**<br>of whom? / of which? | **कयोः**<br>of which two? | **कासाम्**<br>of which? |
| **कस्याम्**<br>in whom? / in which? | **कयोः**<br>in which two? | **कासु**<br>in which? |

**The paradigm of अहम् ('I'):**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| अहम्<br>I | आवाम्<br>we two | वयम्<br>we |
| माम्<br>me (2nd) | आवाम्<br>us two (2nd) | अस्मान्<br>us (2nd) |
| मया<br>by me | आवाभ्याम्<br>by us two | अस्माभिः<br>by us |
| मह्यम्<br>for me | आवाभ्याम्<br>for us two | अस्मभ्यम्<br>for us |
| मत्<br>from me | आवाभ्याम्<br>from us two | अस्मत्<br>from us |
| मम<br>of me | आवयोः<br>of us two | अस्माकम्<br>of us |
| मयि<br>in me | आवयोः<br>in us two | अस्मासु<br>in us |

**The paradigm of त्वम् ('you'):**

| *Singular* | *Dual* | *Plural* |
|---|---|---|
| त्वम्<br>you | युवाम्<br>you two | यूयम्<br>you |
| त्वाम्<br>you (2nd) | युवाम्<br>you two (2nd) | युष्मान्<br>you (2nd) |
| त्वया<br>by you | युवाभ्याम्<br>by you two | युष्माभिः<br>by you |
| तुभ्यम्<br>for you | युवाभ्याम्<br>for you two | युष्मभ्यम्<br>for you |
| त्वत्<br>from you | युवाभ्याम्<br>from you two | युष्मत्<br>from you |
| तव<br>of you | युवयोः<br>of you two | युष्माकम्<br>of you |
| त्वयि<br>in you | युवयोः<br>in you two | युष्मासु<br>in you |

# APPENDICES

## 3 - IGCSE Vocabulary: English to Sanskrit

## A

| | |
|---|---|
| able, healthy | कुशल° |
| action | कर्मन् |
| afraid | भीत° |
| again | पुनः |
| Alack! Alas! | हा हा |
| all | सर्व° (like तत् except neut. sing.) |
| also, even though | अपि |
| and | च |
| anger | क्रोधः |
| angry | कुपित° |
| another, other | अन्य° (like तत् ) |
| arisen, born | जात° |
| arises, is born | उद्भवति |
| army | सेना |
| arrow | शरः |
| as if, like | इव |
| attendant, servant | सेवकः |
| at the same time, once | एकदा |
| a certain, one | एक° (like तत् except neut. sing.) |

## B

| | |
|---|---|
| bank, shore | तीरम् |
| beauty, form | रूपम् |
| beautiful / handsome | सुन्दरी / सुन्दर° |
| becomes | भवति |
| best | उत्तम° |
| binds | बध्नाति |
| bird | खगः |
| black | कृष्ण° |
| bliss | आनन्दः |
| blue | नील° |
| body | देहः |
| book | पुस्तकम् |
| born, arisen | जात° |
| is born, arises | उद्भवति |
| boy | बालकः |
| bows | नमति |
| brings | आनयति |
| brave | वीर° |
| brother | भ्रातृ |
| brother | सोदरः |
| but, now, verily | तु |

## C

| | |
|---|---|
| chariot | रथः |
| city | नगरम् / नगरी |
| command, statement | वचनम् |
| comes | आगच्छति |
| conquers | जयति |
| conquered | जित° |
| creator | धातृ |
| cries out | क्रोशति |
| cries, wails | रोदति |
| cut | छिन्न° |

| | |
|---|---|
| **D** | |
| dead | मृत° |
| death | मरणम् |
| deer, forest animal | मृगः |
| destroys | नाशयति |
| destroyed, ruined | नष्ट° |
| does, makes | करोति |
| does battle | युद्धम् + कृ |
| door | द्वारम् |
| drinks | पिबति |
| dog | कुक्कुरः |
| dream | स्वप्नः |
| dwells | वसति |
| **E** | |
| eats | खादति |
| end (अन्ते in the end) | अन्तः |
| elephant | गजः |
| enters ( past प्राविशत् ) | प्रविशति |
| even, also, though | अपि |
| exactly, only, indeed | एव |
| **F** | |
| falls, flies | पतति |
| father | पितृ |
| father | जनकः |
| fear | भयम् |
| finds | लभते |
| fire | अग्निः |
| fish | मत्स्यः |
| flies, falls | पतति |
| flower | पुष्पम् |
| food | अन्नम् |
| foot | पादः |
| is fond of | स्निह्यति (+ 7th) |
| for a long time (or चिरेण) | चिरम् |
| for a moment | क्षणम् |
| forest | वनम् |
| forest animal, deer | मृगः |
| form, beauty | रूपम् |
| friend | मित्रम् |
| fruit | फलम् |
| **G** | |
| garment | वस्त्रम् |
| gift | दानम् |
| gives | ददाति |
| god, lord | देवः |
| goes | गच्छति |
| golden, gold | सुवर्ण° |
| grabbed | गृहीत° |
| ground | भूमिः |
| grows | वर्धते |

| **H** | |
|---|---|
| hair | केशः |
| hand | हस्तः |
| handsome, beautiful | सुन्दर° / री |
| happiness, happily | सुखम् |
| he | सः |
| having heard | श्रुत्वा |
| having seen | दृष्ट्वा |
| healthy, able | कुशल° |
| heart | हृदयम् |
| heaven | स्वर्गः |
| here | अत्र |
| hero, warrior | वीरः |
| horrible | घोर° |
| horse | अश्वः |
| house | गृहम् |
| a hundred | शतम् (+ 6th) |

| **I** | |
|---|---|
| I | अहम् |
| if … then | यदि...तीर्हि |
| in such a manner, thus | एवम् |
| indeed, exactly, only, | एव |
| intelligent, wise | धीमत्° |
| is | अस्ति |

| **J** | |
|---|---|
| jump | प्लवनम् |
| justice, righteousness | धर्मः |

| **K** | |
|---|---|
| killed | हत° |
| kills | व्यापादयति |
| king | नृपः |
| king | राजन् |
| kingdom | राज्यम् |

| **L** | |
|---|---|
| lady | नारी |
| large | विशाल° |
| laughs | हसति |
| like, as if | इव |
| lion | सिंहः |
| leaves | त्यजति |

| **M** | |
|---|---|
| makes, does | करोति |
| man | नरः |
| many | बहु° |
| many | अनेक° (like तत् except neut. sing.) |
| mind | मनस् |
| monkey | कपिः |
| moon | चन्द्रः |
| mother | मातृ |
| mother | जननी |
| mountain | अचलः |

| | |
|---|---|
| mouth | आस्यम् |
| meets | मिलति (+ 3rd) |

## N

| | |
|---|---|
| by name | नाम |
| name | नामन् |
| near | समीपे /समीपम् (+6th) |
| night | रात्रिः |
| no, not | न |
| now, but, verily | तु |
| now | अधुना |
| now, then | अथ |

## O

| | |
|---|---|
| ogre / female ogre | राक्षसः / °सी |
| once, at the same time | एकदा |
| one, a certain | एक° (like तत् except neut. sing.) |
| one's self | आत्मन् (m) |
| only, indeed, exactly | एव |
| other, another | अन्य° (like तत् ) |

## P

| | |
|---|---|
| palace | राजगृहम् |
| person / people | जनः / जनाः |
| plays | क्रीडति |
| powerful | प्रबल° |
| prince | राजपुत्रः |
| protects, saves | रक्षति |
| pupil | शिष्यः |
| pure | शुद्ध° |
| (gives **past sense** to a present verb) | स्म |

## Q

| | |
|---|---|
| quickly | शीघ्रम् |

## R

| | |
|---|---|
| reads | पठति |
| replies | प्रतिवदति |
| rises, is born | उद्भवति |
| road | मार्गः |
| riches, wealth | धनम् |
| righteousness, justice | धर्मः |
| river | नदी |
| a room | शाला |
| ruined, destroyed | नष्ट° |
| runs | धावति |

## S

| | |
|---|---|
| sage | ऋषिः |
| seen | दृष्ट° |
| saves, protects, | रक्षति |
| says | वदति |
| servant, attendant | सेवकः |
| sees | पश्यति |

| | |
|---|---|
| she | सा |
| shoots, throws | क्षिपति |
| shore, bank | तीरम् |
| sister | स्वसृ |
| sits down | उपविशति |
| sky | गगनम् |
| snake | सर्पः |
| soldier | सैनिकः |
| son | पुत्रः |
| soon | अचिरेण (orअचिरात् ) |
| star | तारका |
| stays, stands | तिष्ठति |
| sun | सूर्यः |

## T

| | |
|---|---|
| teacher | गुरुः |
| that | तत् ( in a compound indicates any form of तत् e.g. तस्य ) |
| then, now | अथ |
| then | तदा |
| there | तत्र |
| therefore | तस्मात् |
| thinks | चिन्तयति |
| though, also, even | अपि |
| throws, shoots | क्षिपति |
| thus, in such a manner | एवम् |
| thus | इति |
| time | कालः |
| together with | सह (+3rd) |
| towards | प्रति (+ 2nd) |
| tree | वृक्षः |
| truth | सत्यम् |

## V

| | |
|---|---|
| very | अतीव |
| verily, but, now | तु |
| virtuous | साधु° /साध्वी |

## W

| | |
|---|---|
| water | जलम् |
| wails, cries | रोदति |
| warrior, hero | वीरः |
| wants | इच्छति |
| walks | चरति |
| wealth, riches | धनम् |
| what? | किम् (n) |
| who? / what? | कः (m) |
| who? / what? | का (f) |
| when | कदा |
| where? | कुत्र |
| why? | कुतः |
| when … then | यदा ... तदा |
| wife | भार्या |
| wise, intelligent | धीमत्° |
| wise | प्राज्ञ° |

| | |
|---|---|
| wise one | ज्ञानिन् |
| | |
| **Y** | |
| you | त्वम् |

# APPENDICES

## 4 - IGCSE Vocabulary: Sanskrit to English

All words in this list need to be known in Sanskrit to English, and those with an asterisk should also be known English to Sanskrit.

A hyphen (-) at the end of a word indicates that the word appears at the beginning of a compound. A hyphen before a word indicates that the word appears at the end of a compound.

Words not in this vocabulary which appear in Paper 1 will be glossed. This list does not include all the vocabulary for the set texts.

NOTE:
This list has been prepared to show most nouns with their case endings; adjectives are denoted by 'mfn'; a few words are noted with gender where this seems helpful.
This vocabulary includes the same words as the official vocabulary required for the **IGCSE® Examination, syllabus number 0499.**

# अ

| | |
|---|---|
| अग्निः | *fire |
| अग्रम् | top |
| अग्रे | in front |
| अङ्गम् | limb |
| अङ्गुली | thumb |
| अचलः | *mountain |
| अचिरेण (or अचिरात्) | *soon |
| अतः | hence |
| अति- | overmuch |
| अतीव | *very |
| अत्र | *here |
| अथ | *then, now |
| अद्य | today |
| अधः (+ 6th) | under |
| अधुना | *now |
| अनन्तरम् | straight away |
| अनुगच्छति | follows |
| अनुधावति | runs after, pursues |
| अनुभवति | experiences, feels |
| अनेक mfn (like तत् except n.s.) | *many |
| अन्तः (अन्ते in the end) | *end |
| अन्ततः | finally |
| -अन्तर mfn | another |
| अन्नम् | *food |
| अन्य mfn (like तत्) | *other, another |
| अपर mfn (like तत् except n.s.) | another |
| अपराधः | crime, sin, offence. |
| अपि | *also, even though. |
| अब्रवीत् | said |
| अभय mfn | fearless |
| अभीतः (+2nd) | around |
| अयम् (m) | this |
| अरण्यम् | forest |
| अरिः | enemy |
| अरुण mfn | red |
| -अर्थ mfn | for the sake of |
| अर्हति (+inf.) | ought, should, worthy, fit. |
| अलम् (+3rd) | enough of |
| अल्प mfn | small, mean |
| अवगच्छति | understands |

| | |
|---|---|
| अवतरति | descends |
| अश्वः | *horse |
| अष्ट mfn | eight |
| अष्टम mfn | eighth |
| असौ | he |
| अस्ति | *is |
| अस्मद्- | we, us, our etc. |
| अहम् | *I am |
| अहंकारः | pride |
| अहो | Oh my! |

## आ

| | |
|---|---|
| आकाशः | sky, ether |
| आकुल mfn | distressed |
| आगच्छति | *comes |
| आचरति | practises |
| आज्ञा | a command |
| आत्मन् | *one's self |
| आत्मनः | his/her own |
| -आदि mfn | etc. beginning with |
| आनन्दः | *bliss |
| आनयति | *brings |
| आप्नोति | attains |
| आम् | yes |
| आलोच्य | having considered, observed. |
| आश्रमः | hermitage |
| आसनम् | seat |
| आस्ते | sits, exists |
| आस्यम् | *mouth |
| आह | he/she said |
| आहारः | food |

## इ

| | |
|---|---|
| इच्छति | *wants |
| इति | *thus |
| इदम् (n) | this |
| इदानीम् | now |
| इयम् (f) | this |
| इव | *like, as if |
| इह | here |

## ई

| | |
|---|---|
| ईदृश mfn | such, of this kind |
| ईशः | Lord |

## उ

| | |
|---|---|
| उक्त mfn | said, spoken to, addressed |
| उत्तम mfn | *best |
| उत्तरम् | reply |
| उत्तिष्ठति | stands up |
| उदरम् | belly |
| उद्धरति | lifts |
| उद्भवति | *arises, is born |
| उद्यानम् | garden, small wood |
| उपगच्छति | approaches |
| उपरि (+6th) | on top |
| उपविशति | *sits down |
| उपायः | plan, trick, method |
| उभ / उभय mfn | both |
| उवाच | he/she said |

## ऋ

| | |
|---|---|
| ऋषभः | bull |
| ऋषिः | *sage |

## ए

| | |
|---|---|
| एक (mfn) (like तत् except n.s.) | *one, a certain |
| एकदा | *once, at the same time |
| एतत् (n) | this |
| एषः (m) | this |
| एषा (f) | this |
| एति | goes |
| एव | *only, indeed exactly |
| एवम् | *thus, in such a manner |

## क

| | |
|---|---|
| कः | *who? what? |
| कथम् | how? |
| कथा | story |
| कदा | *when |
| कन्या | daughter |
| कपिः | *monkey |
| कम्पते | trembles, shakes |
| करोति | *does, makes |
| कर्णः | ear |
| कर्मन् | *action |
| का | *who? what? |

| | |
|---|---|
| काकः | crow |
| कामः | desire |
| कायः | body |
| कारणम् | cause, reason |
| कालः | *time |
| किम् | *what? |
| किंतु | but |
| कुक्कुरः | *dog |
| कुतः | *why? |
| कुत्र | *where? |
| कुपित mfn | *angry |
| कुशल mfn | *healthy, able |
| कूपः | well |
| -कृत् | maker |
| कृत mfn | made |
| कृते (+6th) | for the sake of |
| कृष्ण mfn | *black |
| केवलम् | only |
| केशः | *hair |
| कोपः | anger |
| क्रीडति | *plays |
| क्रोधः | *anger |
| क्रोशति | *cries out |
| क्लेशः | trouble, pain |
| क्व | where? |

| | |
|---|---|
| क्षणम् | *for a moment |
| क्षुधा | hunger |
| क्षिपति | *throws, shoots |
| क्षेत्रम् | field |

## ख

| | |
|---|---|
| खगः | *bird |
| खादति | *eats |

## ग

| | |
|---|---|
| -ग mfn | goer |
| गगनम् | *sky |
| गच्छति | *goes |
| गजः | *elephant |
| गणः | group |
| गत mfn | gone |
| गम्भीर mfn | deep |
| गर्दभः (भी f.) | donkey |
| गायति | sings |
| गिरिः | mountain |
| गुणः | virtue |
| गुरु mfn | heavy |
| गुरुः | *teacher |

| | |
|---|---|
| गृध्रः | vulture |
| गृहम् | *house |
| गृहीत mfn | *grabbed |
| ग्रामः | village |
| ग्रीवः | neck |

## घ

| | |
|---|---|
| घोर mfn | *horrible |

## च

| | |
|---|---|
| च | *and |
| चञ्चुः | beak |
| चतुर् mfn | four |
| चतुर्थ mfn | fourth |
| चन्द्रः | *moon |
| चर्मन् | skin |
| चरति | *walks |
| चापः | bow |
| चित्तम् | mind, heart, thought |
| चिन्ता | thought, worry |
| चिन्तयति | *thinks |
| चिरम् (or चिरेण) | *for a long time |
| चेत् | if |
| चोरयति | steals |

## छ

| | |
|---|---|
| चिन्न mfn | *cut |

## ज

| | |
|---|---|
| जनः / जनाः | *person /people |
| जनकः | *father |
| जननी | *mother |
| जन्तुः | creature |
| जयति | *conquers |
| जरा | old age |
| जलम् | *water |
| जात mfn | *born, arisen |
| जानाति | knows |
| जायते | is born |
| जित mfn | *conquered |
| जीवति | lives |
| जीवम् (or जीवनम् / जीवितम्) | life |
| -ज्ञ mfn | knower of |
| ज्ञानम् | knowledge |
| ज्ञानिन् | *a wise one |
| ज्येष्ठ mfn | eldest |

| | |
|---|---|
| ज्योतिस् (n) | light |

## त

| | |
|---|---|
| तत्<br>(in a compound indicates any form of तत् e.g. तस्य) | *that |
| ततः | after that, therefore, hence |
| तत्र | *there |
| तथा | just so |
| तदा | *then |
| तद् | then |
| -तम mfn | most |
| -तर mfn | more |
| तरति | crosses over |
| तरुः | tree |
| तर्हि | then |
| तस्मात् | *therefore |
| तारका | *star |
| तावत् | for so long, meanwhile, now |
| तिष्ठति | *stays, stands |
| तीरम् | *bank, shore |
| तु | *but, now, verily |
| तुदति | hits |
| तृणम् | grass |
| तृतीय mfn | third |
| त्यजति | *leaves |
| त्रि mfn | three |
| त्वम् | *you (1st case sing.) |

## द

| | |
|---|---|
| -द mfn | giver |
| दण्डः | staff |
| ददाति | *gives |
| दधाति | places |
| दश mfn | ten |
| दशम mfn | tenth |
| दहति | burns |
| दानम् | *gift |
| दिनम् | day |
| दीर्घ mfn | long |
| दुःखम् | sorrow |
| दुःखित mfn | sad |
| दुर्जनः | bad person |
| दुर्बल mfn | weak |
| दूतः | messenger |
| दूरे / दूरात् | far away |

| | |
|---|---|
| दृष्ट mfn | *seen |
| दृष्ट्वा | *having seen |
| देव: | *god, lord |
| देवी | goddess |
| देश: | place, country |
| देह: | *body |
| दोष: | fault |
| द्वारम् | *door |
| द्वि mfn | two |
| द्वितीय mfn | second |
| द्वेष: | hatred |

## ध

| | |
|---|---|
| धनम् | *riches, wealth |
| धनुस् (n) | bow |
| धर्म: | *righteousness, justice |
| धातृ: | *creator |
| धारयति | wears, puts on |
| धार्मिक mfn | righteous, just |
| धावति | *runs |
| धीमत् | *intelligent, wise |
| धृत mfn | held |
| ध्यानम् | meditation |

## न

| | |
|---|---|
| न | *no, not |
| नगरम् (n)<br>नगरी (f) | *city |
| नदी | *river |
| नमति | *bows |
| नमस् | a bow |
| नयति | leads |
| नर: | *man |
| नव mfn | nine |
| नवम mfn | ninth |
| नष्ट mfn | *ruined, destroyed |
| नाम | *by name |
| नामन् (n) | *name |
| नारी | *lady |
| नाशयति | *destroys |
| नासिका | nose |
| नित्यम् | ever, always |
| निर्गच्छति | comes out |
| निवसति | lives |
| नील mfn | *blue |

| | |
|---|---|
| नृपः | *king |
| नेत्रम् | eye |
| नौका | ship |

## प

| | |
|---|---|
| पठति | *reads |
| पञ्च mfn | five |
| पञ्चम mfn | fifth |
| पण्डित mfn | wise, learned |
| पतति | *falls, flies |
| पतिः | husband, lord |
| पत्नी | wife |
| पत्रम् | page, leaf |
| परम mfn | supreme |
| परिणयति | marries |
| पर्णम् | leaf |
| पर्वतः | mountain |
| पश्यति | *sees |
| पादः | *foot |
| पितृ | *father |
| पिबति | *drinks |
| पीडित mfn | distressed |
| पुत्रः | *son |
| पुनः | *again |
| पुरम् | city |
| पुरा | formerly, of old |
| पुरुषः | person, man |
| पुष्पम् | *flower |
| पुस्तकम् | *book |
| पूर्ण mfn (+3rd) | filled with |
| पूर्वम् (+5th) | before |
| पृच्छति | asks |
| पृथिवी | earth |
| प्रति (+ 2nd) | *towards |
| प्रतिगच्छति | returns |
| प्रतिवदति | *replies |
| प्रथम mfn | first |
| प्रबल mfn | *powerful |
| प्रविशति (past परविशत्) | *enters |
| प्रश्नः | question |
| प्राज्ञ mfn | *wise |
| प्राप्नोति | obtains |
| प्रिय mfn | dear |
| प्लवनम् | *jump |

## फ

| | |
|---|---|
| फलम् | *fruit |

## ब

| | |
|---|---|
| बध्नाति | *binds |
| बलम् | strength |
| बलिष्ठ mfn | mighty |
| बहिः (+6th) | outside |
| बहु mfn | *many |
| बालकः | *boy |
| बाहुः | arm |
| बिडालः | cat |

## भ

| | |
|---|---|
| भयम् | *fear |
| भर्तृः | husband |
| भवत् | you,<br>Your Honour |
| भवति | *becomes |
| भागः | part |
| भार्या | *wife |
| भाषते | says |
| भाषा | speech |
| भीत mfn | *afraid |
| भूतम् | a being |
| भूमिः (f) | *ground |
| भृत्यः | servant |
| भ्रातृः | *brother |

## म

| | |
|---|---|
| मत्वा | having thought |
| मत्स्यः | *fish |
| मध्यम् | middle |
| मनस् (n) | *mind |
| मनुष्यः | man |
| मन्दं मन्दम् | slowly slowly |
| मन्यते | thinks |
| -मय mfn | made of |
| मरणम् | *death |
| महत् mfn | great |
| मा | (do) not |
| मातृ (f) | *mother |
| मार्गम् | *road |
| मित्रम् | *friend |
| मिलति (+3rd) | *meets |
| मुखम् | mouth, face |
| मुनिः | *sage |
| मूषिकः | mouse |
| मृगः | *deer,<br>forest animal |

| | |
|---|---|
| मृत mfn | *dead |
| मृत्युः | death |
| मेघः | cloud |
| म्रियते | dies |

## य

| | |
|---|---|
| यज्ञः | sacrifice |
| यत् (n)<br>यः (m)<br>या (f) | who, which<br>(like तत्) |
| यत् यत् | *whatever (used with तत् तत् that) |
| यतः | since |
| यत्र | where |
| यत्र यत्र | wherever (used with तत्र तत्र there) |
| युक्त mfn (+3rd) | provided with |
| युद्धम् + कृ | *does battle |
| यथा...तथा | as... so |
| यदा...तदा | *when...then |
| यदि...तर्हि | *if.... then |
| यमः | death |
| याति | goes |
| यावत् ... तावत् | as long as ...<br>... for so long |

## र

| | |
|---|---|
| रक्षति | *protects, saves |
| रथः | *chariot |
| राक्षसः / ॰सी | *ogre /<br>female ogre |
| राजगृहम् | *palace |
| राजन् (m) | *king |
| राजपुत्रः | *prince |
| राज्ञी | queen |
| राज्यम् | *kingdom |
| रात्री | *night |
| रूपम् | *form, beauty |
| रोदति | *cries, wails |
| रोहति | climbs |

## ल

| | |
|---|---|
| लभते | *finds |
| लिखति | writes |
| लीला | play, sport |

## व

| | |
|---|---|
| वचनम् | *statement, command |
| -वत् | like |
| वदति | *says |
| वनम् | *forest |
| वरम् / वरः | boon |
| वर्णः | colour |
| वर्धते | *grows |
| वसति | *dwells |
| वस्त्रम् | *garment |
| वहति | carries |
| वा | or |
| वायुः | wind |
| -वित् | knower |
| विद्या | knowledge |
| विना (+ 3rd) | without |
| विरमति | stops |
| विशाल mfn | *large |
| विशेषः | difference |
| विस्मरति | forgets |
| वीर mfn | *brave |
| वीरः | *warrior, hero |
| वृक्षः | *tree |
| वृद्ध mfn | old, increased |
| व्याघ्रः | tiger |
| व्यापादयति | *kills |

## श

| | |
|---|---|
| शक्नोति | is able |
| शतम् (+ 6th) | *a hundred |
| शत्रुः | enemy |
| शनैः शनैः | gently |
| शपति | curses |
| शब्दः | sound, voice |
| शय्या | bed |
| शरः | *arrow |
| शशकः | rabbit |
| शान्तिः (f) | peace |
| शाला | *a room |
| शिला | a rock |
| शिष्यः | *pupil |
| शीघ्रम् | *quickly |
| शुद्ध mfn | *pure |
| शृणोति | hears |
| शोकः | grief |
| शोचति | grieves |
| श्रुत्वा | *having heard |
| श्रेष्ठ mfn | best |
| श्वः | tomorrow |

## ष

| | |
|---|---|
| षष् | six |
| षष्ठ mfn | sixth |

## स

| | |
|---|---|
| सः | *he |
| सत्यम् | *truth |
| सदा | always |
| संतुष्ट mfn | contented |
| सम mfn | same, equal |
| सत्वरम् | quickly |
| सप्त- | seven |
| सप्तम mfn | seventh |
| समर्थ mfn (+4th, 6th or 7th) | capable, fit for |
| समीपे / समीपम् (+6th) | *near |
| समुद्रः | ocean |
| सरस् (n) | lake |
| सर्पः | *snake |
| सर्व mfn (like तत् except n.s.) | *all |
| सर्वत्र | everywhere |
| सर्वदा | always |
| सस्मितम् | with a smile |
| सह (+ 3rd) | *together with |
| सा | *she |
| सागरः | ocean |
| साधु mfn (-ध्वी (f) | *virtuous |
| सिंहः | *lion |
| सुवर्ण mfn | *golden, gold |
| सुखम् | *happiness |
| सुखेन | happily, easily |
| सुन्दर mfn (-री (f) | *handsome, beautiful |
| सुहृत् (m) | friend |
| सूत्रम् | rule, aphorism; thread |
| सूर्यः | *sun |
| सेतुः | bridge |
| सेना | *army |
| सेवकः | *attendant, servant |
| सोदरः | *brother |
| सैनिकः | *soldier |
| -स्थ mfn | dweller |
| स्थापयति | places |
| स्नानम् | bath |

| | |
|---|---|
| स्निह्यति (+7th) | *is fond of |
| स्पृशति | touches |
| स्म | *(gives past sense to a present verb) |
| स्मरति | remembers |
| स्व mfn | one's own |
| स्वपिति | sleeps |
| स्वप्नः | *dream |
| स्वयम् | thyself, himself etc., voluntarily |
| स्वर्गः | *heaven |
| स्वसृ (f) | *sister |
| स्वामिन् (m) | master |

## ह

| | |
|---|---|
| हत mfn | *killed |
| हन्ति | kills |
| हसति | *laughs |
| ह्यः | yesterday |
| हस्तः | *hand |
| हा हा | *Alack! Alas! |
| हि | indeed, for |
| हृदयम् | *heart |
| हेतुः | cause, motive |
| ह्रस्व mfn | short |