

Now, note the following Sanskrit verb-roots,
and keep their meaning in mind so that you can use their
forms in the sentences of the present tense:

Kath (P.)=to tell; *kathayati*. *Kamp* (्.)= to tremble; *kampate*.
K's (्.)= to cough; *k'sate*. *Kup* (P)= to be angry; *kupyati*.
KØrd (्.)=to jump; *kurdate*. *KÅ* (U)= to do; *karoti/kurute*.
Khan (U)=to dig; *khanati/khanate*. *Gam* (P.)=to go; *gacchati*.
Ga^a (p.)= to count; *ga^aayati*, *Garj* (P)= to roar; *garjati*.
Gai (P.) = to sing; *g'yati*. *GhÅ-* (P.)=to rub; *ghÅ-ati*.
Car (P.)=to walk; *carati*. *Chal* (P.)=to deceive; *chalayati*. *Ci*(्.)=
to collect; *cinute* *Cyu* (्.)= to drop down; *cyavate*.
Jan (्.) = to be born; *j'yate*. *Jalp* (P.)=to prattle; *jalpati*.
Jv (P.)= to live; *jvati*. *»* (्.)= to fly; *ayate*.
Tan(U)=to spread; *tanoti/tanute*. *D¹* (P.)=to give; *dad¹ti*.
Tak- (P.)=to cut; *tak-ati*. *Day* (्.) to take pity; *datyate*.
D»p (्.)= shines; *dipyate*. *Du-* (P.)=to be impure; *du-yati*.
DÅh (P.)=to hate; *druhyati*. *Dh¹* (्.)= to wear; *dhatte*.
Nam (P.)= to bend; *namati*. *P¹* (P.)=to drink; *pibati*.
P¹ (P.) = to protect; *p¹ti*. *Pracch* (P.) = to ask; *pÅcchati*.
Badh (P.) =to bind; *badhn¹ti*. *Phal* (P.)=to bear fruit; *phalati*.
B¹dh (्.)=to hinder; *b¹dhate*. *Bukk* (P.) = to bark; *bukkati*.
Budh (्.)=to know; *budhyate*. *Bhak-* (P.)= to eat; *bhak-ayati*.
Bh¹- (्.)= to speak; *bh¹-ate*. *Bhrasj* (P.) = to bake; *bhÅjjati*.
Bhra, *¶* (्.)= to slip; *bhra*, *¶ate*. *Man* (्.)=to think; *manyate*.
Manth (P.)= to churn; *mathn¹ti*. *Masj* (P.)= to sink; *majjati*.
Murch (P.)= to faint; *mØrcchati*. *MÅ* (्.)= to die; *mriyate*.
Yam (P.)= to check; *yacchati*. *Y¹c* (्.) = to beg; *y¹cate*.
Rac (P.) = to make; *racayati*. *Ram* (्.)=to rejoice; *ramate*.
R¹j (्.)= to shine; *r¹jate*. *Labh* (्.)= to get; *labhate*.
Lajgh (्.)= to cross; *lajghate*. *Vad* (P.) = to say; *vadati*.
Vid (P.)= to know; *vetti*. *VÅ* (U.)=to choose; *vÅ^aoti/vÅnute*.
ak (P.) = to be able; *aknoti*. *ak* (्.)=to doubt; *akate*. *ik-*
(्.)= to learn; *ik-ate*. *»* (्.) = to sleep; *ete*.
Sv (P.) = to sew; *svyati*. *Sev* (्.)=to serve; *sevate*.
Han (P.)= to kill; *hanti*. *H¹* (P.)= to abandon; *jah¹ti*.
HÅ (U.) = to take away; *harati/harate*.

LESSON 1

Speech Sounds and Utterance

Sanskrit is pronounced accordingly as it is written, and no sound is dropped while uttering its written word, as is common practice on the contrary in the spoken modern Indian languages like the Gujarati, and others. It is very important that while speaking Sanskrit all the syllables should be pronounced correctly, since normally the consonants when not marked with a slanting stroke under it which indicates the absence of the vowel 'a' normally included in it, and which has to be uttered clearly with it. The long vowels should be uttered as long, and the short ones as short very carefully. The vowel 'Å' and 'Ø' being peculiar to Sanskrit, should be uttered properly. Similarly, one should learn the correct utterance of the three sibilants in view of their being dental, palatal or retroflex. The final 'm', of a word, whether changed as the *Anusv¹ra* or not, should be clearly uttered as a sort of the vibrations following the ringing of a bell. The *Visarga*, written like a colon (:), after a Sanskrit syllable is to be uttered as a sort of a hissing sound, in the process of leaving off the breath, almost like 'h', coloured by the preceding vowel. One may fruitfully and successfully learn the correct method of Sanskrit pronunciation from a Sanskrit scholar, preferably a South Indian, or a Maharashtrian.

Read the following words loudly:

annam=food; *1mraå* = mango; *ik-uå* = sugarcane; *¶laå* = God; *u-raå*= camel; *Ør^a1* = wool; *Åk-aå* = bear; *kìptaå* = prepared; *ekaå*= one; *aikyam* =unity; *o-haå* = lip; *au-ayam* = heat *a*, *¶luå*=ray; *karaå* =hand; *kharaå* = ass; *gajaå* = elephant; *gha-aå* = pitcher; *uda;* = north; *camØå* = army; *chadiå* = roof; *jalam* = water; *jha-aå* = fish; *cañcuå* = beak; *-i-ibhaå* = sand-piper; *¶a-haå* = rogue; *gu^aaå* = jaggery; *dÅ^ahaå* = firm; *pha^a1* = hood; *taruå* = tree; *rathaå* = chariot; *dadhiå* = yoghurt, curds; *dhanuå* =bow; *naraå* = man; *pa¶luå* = beast; *phalam* =fruit; *bakaå* = crane; *bha-aå*= soldier; *manaå* = mind; *yavaå* = bar-

In the vocabulary listed above, we find the Sanskrit vowel sounds, such as *a, ī, ṛ, u, Ḍ, Ā, ḍ, e, ai, o, au*, consonants like *k, kh, g, ga, c, ch, j, jh, - , -h, ©, ©h, , t, th. d, dh, n, p, ph, b, bh, m, y, r, l, v, ṣ, ṣ, s, h*, respectively, by way of a specimen of each one of them occurring either initially or in the middle position. Over and above these, there are in Sanskrit in all the five nasal sounds *j, ñ, ṅ, nand m*, and two more sounds *ṣ, ṣ* (known as *anusvāra*) and *ā* (known as *visarga*).

It is not possible to utter a consonant (e.g. *k*) without the help of some vowel or other (e.g. *ka, kī, ki, kṛ, ku. KḌ, KĀ, kḍ. ke kai, ko, kau, ka, , kaā*). In view of this fact the *Devanāgarī*, like other Indian scripts, is syllabary. In it a symbol stands for a syllable rather than a phoneme (e.g. *k, g, c. ch*) as in European alphabets. The consonants without the vowels are shown in it in such a way as to incorporate the vowel 'a' in the character itself. The unmodified sign for consonants, i.e., for stops, semivowels, sibilants, and h, signifies the consonant followed by the final *a*. The signs for the vowels and diphthongs are used independently only when the vowel or diphthong is initial. If the vowel or diphthong follows a consonant, the sign for the consonant is modified, much in the same way as the mouth organs of pronunciation in the mouth are modified for uttering them.

Adding a slanting stroke under its character indicates a single consonant not followed by any vowel. More than one consonant occurring one after another continuously can combine with the help of a vowel, resulting in a conjunct consonant. For instance, *cta, ktva, kya, kra, kla, kva, kṛa, gga, gda, gdha, gna, gma*, and etc. When two or more consonants come together, their signs coalesce into one unit by ligature in the *Devanāgarī* script invariably written with a horizontal frame over the first single sign, and the other single vowel, making them a single syllable. In a ligature the previous members of the conjunct consonants are written under the last one, and all of them are followed by a

memorizing a particular root and its meaning, one should also in

(**bhavati**) its present tense third person singular form, as for example **bhḌ = to become; ad (atti) = to eat; div (divyati) = to gamble; bhṛ (bhṛate) = to speak; kamp (kampate) = trembles; © (©yate) = flies. rṣj (rṣjate) = shines.**

When the subject of an action is one, or two, or more than two, the verb is used in singular, dual and plural, respectively. Similarly, when the subject of an action is in the first, second or the third person, the verb too is used in those respective persons. Traditionally, the manner of reciting the tables of the verb forms is in the order of the third, second and the first persons, with singular, dual and plural of each person. Thus in every tense or mood, each root has nine forms, according to the persons and numbers concerned.

Recite aloud the following tabulated verb forms, keeping in mind the corresponding modification in their meanings:

The root **bhḌ** (1. p.)= to become.

Person	Present Tense		
	Singular	Dual	Plural
3 rd	bhavati = (He) becomes.	bhavataā = (They both) become.	bhavanti = (They all) become.
2 nd	bhvasi = (Thou) becomest.	bhavathaā = (You two) become.	bhavatha = (They all) become.
1 st	bhav'mi = (I) become.	bhav'vaā = (We both) become.	bhav'maā = (We all) become.

The root **bhṛ** (1. ṛ.)= to speak.

Person	Present Tense		
	Singular	Dual	Plural
3 rd	bhṛate = (He) speaks.	bhṛete = (They Both) speak.	bhṛante = (They all) speak.
2 nd	bhṛase = (Thou) speakest.	bhṛethe = (You both) speak.	bhṛadhve = (you all) speak.
1 st	bhṛe = (I) speak.	bhṛ'vahe = (We both) speak.	bhṛ'mahe = (We all) speak.

In the sixth root-class **Tud¹di** the *vikarana* affix **-a-** is added after the root and no modification takes place before the application of the terminations, as, for example in **tud+a+ti = tudati**.

In the seventh root-class **Rudh¹di** the *vikarana* affix **-na-** is added after the initial vowel of the root, before the application of the terminations, as for instance, in **ru+na+dh+ti=ru+^aa+d +dhi = ru^aaddhi**, wherein the rules of consonantal coalescence have also operated.

In the eighth root-class **Tan¹di** the *vikarana* affix **-u-** is added and is replaced by its *gu^a* in strong forms, as for example in **tan+u+ti = tan+o+ti = tanoti**.

In the ninth root-class **Kry¹di** the *vikarana* affix **-n¹-** is added after the initial vowel of the root, before the application of the terminations, as for instance in **krⁿ+n¹+ti=kri+^an¹+ti = kri^an¹ti**, as per the rules of consonantal coalescence.

In the tenth root-class **Cur¹di** the *vikarana* affix **-aya-** is added and is final or penultimate vowel replaced by its *gu^a*, as for example in **cur+aya+ti = cor+aya+ti=corayati**.

Now, as regards the classification of the roots of all the root-classes as **Parasmai-pada**, i.e., transitive, or **tmane-pada**, i.e., intransitive, or **Ubhaya-pada**, i.e., both transitive as well as intransitive. This has been recorded by P¹^aini in his *Dh¹tu-p¹-ha* in the case of every root or a group of them in classwise list of the roots, as per the current linguistic usage during his days, and it has been generally held to be the standard classical norm. The termination applied to a root in the *parasmai-pada* and the *tmane-pada* modes are slightly different, while in the case of the *ubhaya-pada* mode both types of terminations are found to be applied to the concerned root alternatively.

In order to guess as to what root-class and which mode

Read the following words aloud:

kĀ-ati = pulls; **khanati** = digs; **galati** = drips; **ghu-ati** = resists; **calati** = walks; **spĀ¹ati** = touches; **japati** = mutters; **jayati** = wins; **jvalati** = burns; **tapati** = gets hot; **dī¹ati** = shows; **dharati** = holds; **nayati** = leads; **pacati** = cooks; **patati** = falls; **phalati** = bears fruit; **badhn¹ti** = binds; **bhavati** = becomes; **milati** = meets; **yajati** = worships; **ra-ati** = crams; **likhati** = writes; **lagati** = adheres; **lu-hati** = wallows; **vadati** = speaks; **vasati** = resides; **vahati** = carries; **vi¹ati** = enters; **ṣa, sati** = tells; **sarati** = crows; **smarati** = remembers; **sĀ¹ati** = creates; **harati** = takes away; **hasati** = laughs.

In these words, too, the sounds of the Sanskrit alphabet are illustrated serially. And, it should be noted that the last syllable in all these words is 'ti'. Now repeat these words loudly at least five times each along with their meanings, so that with each utterance the meaning thereof immediately dawns in the mind.

Each of the words, like *karaā*, *kharaā*, etc., in the first list connote some thing, bird, beast, tree, direction, limb, and etc. Such words are the known as nouns, and are called *N¹ma* or *Sa*, *jñ¹* by P¹^aini.

Each of the words in the second list, like *kĀ-ati*, *khanati*, etc., connotes some action, like pulling, digging, and etc. and are known as verbs. Such words are called *ṣkhy¹ta* or *Kriy¹pada* in the P¹^ainian system.

Each of the words in the second list, like *kĀ-ati*, *khanati*, etc., connotes some action, like pulling, digging, and etc. and are known as verbs. Such words are called *ṣkhy¹ta* or *Kriy¹pada* in the P¹^ainian system.

When a noun is used as a subject along with a verb, denoting the performance of any action, it becomes a sentence, and is called *V¹kya* by P¹^aini. Since in Sanskrit the terminations applied to the verbs convey the person and the number too, the subject of a sentence may be just implied, and not actually used

as such, as for instance *calati* and others in the list mentioned above. Even then it is considered to be a sentence with the subject understood.

**Read the following sentences aloud
along with their meanings:**

Gantr» gacchati = A vehicle goes. **Agre gacchati** = It goes ahead. **PĀ--he gacchati** = It goes at the back. **Uccaiā gacchati** = It goes up. **N»caīā gacchati** = It goes down. **Manda, gacchati** = It goes slowly. **»ghra, gacchati** = It goes fast. **Vakra, gacchati** = It goes zigzag. **Sarala, gacchati** = It goes straight.

The words *agre, pĀ--he, uccaiā, nicaīā, mandam, »ghram, vakram* and *saralam* used in the above sentences are such as are utilized in the Sanskrit language without any modification. Being indeclinable, they are known as *Avyaya*, i.e. non-modifying.

**Read the following sentences aloud
along with their meanings,
and write them down in your notebook:**

Karaā dharati = Hand holds. **Gajaā calati** = Elephant walks. **Chadiā patati** = Roof falls. **Jha--ā tarati** = Fish swims. **Pa--ā spĀjati** = Cloth touches. **Naraā pacati** = Man cooks. **Pa»uā carati** = Animal grazes (or, moves about). **VĀk--ā phalati** = Tree bears fruits. **Kharaā lu-hati** = Ass wallows. **Sakh¹ smarati** = Friend remembers. **Halaā kĀ--ati** = Plough tills.

The words like *Aham* (= I), *Tvam* (= Thou), *Sā* or *E--ā* (= he). *S¹* or *E--¹* (= She), *Tat* or *Etat* (= It) and others are used in the same manner to speak about one's own self, about the second person, i.e., the one present directly before us, and about a man, woman or a thing belonging to other than both of the above category, respectively. In English we call them the first person, the second person and the third person, respectively, with reference to the use of different forms of verb with them. Such words are called pronouns in English. In Sanskrit they are called *Sarva-n¹ma*, because they can be used in lieu of all the nouns.

- (8) **Tan¹di-ga^a** = the eighth root-class beginning with the root **tan**.
- (9) **Kry¹di-ga^a** = the ninth root-class beginning with the root **kr**.
- (10) **Cur¹di-ga^a** = the tenth root-class beginning with the root **cur**.

Each of these ten root-classes has its own independent conjugational affix (*vikara^aa-pratyaya*) which is attached to it prior to the termination of the tense, mood, person and number while conjugating its different forms in accordance with the meaning of the root sought to be expressed.

The *vikara^aa* affix of the first root-class **Bhv¹di** is **-a-**, which when applied replaces the final or penultimate vowel by its **gu^a** substitute. The **gu^a** substitute of the vowel **i** or **»** is **e**, of **u** or **Ø** is **o**, of **Ā** is **ar** and of **ī** is **al**. Thus, when the *vikara^aa* affix **-a-** of the first root-class applied to the root **bhØ**, the final **Ø** is replaced by its *gu^a* modification **-o**, thus changing **bhu** into **bho**. Thus, e.g., **bho+a+ti = bhav+a+ti = bhavati**.

The second root-class **Ad¹di** has no *vikara^aa* affix, and the terminations of tense, mood, person and number are affixed directly to the root, as for instance in **ad+ti = at+ti = atti**.

In the third root-class **Juhoty¹di**, the *vikarana* affix **-a-** is added after the root, the initial consonant of the root is reduplicated and replaced, as for instance **hØ+a+ti = hu+hu+a+ti = ju+hu+a+ti = ju+ho+ti = juhoti**.

In the fourth root-class **Div¹di** the *vikarana* affix **-ya-** is added to the root before the terminations, as for instance in **div+ya+ti = divyati**.

In the fifth root-class **Sv¹di** the *vikara^aa* affix **-nu-** is added to the root before terminations, and the final vowel of the affix is replaced by its *gu^a* in strong forms, as for instance in **su+nu+ti = su+no+ti = sunoti**.

jug) *jala*, *pibati*. *Manu-yaā kiyat-paryanta*, (= how long) *kr̥ṣṇati*? *Y'vat* (=as long as) *b'laā t'vat* (= so long). *Vāddhaā janaā kṛdāṅgā* (= what sort of / what kind of) *bhavati*? *Saā cint'1-magnaā* (= engrossed in anxiety) *bhavati*. *Yuva-janaā katha*, (= how / what sort of) *bhavati*? *Yuva-janaā uts'ha-yuktaā* (=full of enthusiasm) *bhavati*. So far we have learnt stray Sanskrit sentences that may be useful in casual conversation.

Now, let us try to get deeper understanding about the Sanskrit verbs.

Ancient Sanskrit grammarians like P¹āini have analyzed the Sanskrit verbs and separated their two or more components, as for instance: *bhavati* = *bh0* (*bho*) + *a* + *ti*; *divyati* = *div* (*dv*) + *ya* + *ti*; *tudati* = *tud* + *a* + *ti*; *corayati* = *cur* (*cor*) + *aya* + *ti*.

In this analysis the component *bh0*-, *div*-, *tud*- or *cur*- is the *dh¹tu*, i.e., root. The medial *-a*-, *-ya*-, *-a*- or *-aya*- are the *ga^aa-vikara^aa*, i.e., conjugational affix of the root class. And, the component *-ti* is the *pratyaya*, i.e., conjugational termination (here that of the third person singular). As a result of such an analysis P¹āini has divided all the Sanskrit verbal roots into ten classes; and each class (= *ga^aa*) is given the name of the on the basis of the starting root of the respective class. These ten classes are, thus, known by the following names:

- (1) *Bhv¹di-ga^aa* = *bh0*+¹*di*+*ga^aa* = the first root-class beginning with the root *bh0*. Similarly,
- (2) *Ad¹di-ga^aa* = *ad*+¹*di*+*ga^aa* = the second root-class beginning with the root *ad*.
- (3) *Juhoty¹di-ga^aa* = the third root-class beginning with the root *juhoti* (i.e. *h0* with reduplication).
- (4) *Div¹di-ga^aa* = the fourth root-class beginning with the root *div*.
- (5) *Sv¹di-ga^aa* = the fifth root-class beginning with the root *su*.
- (6) *Tud¹di-ga^aa* = the sixth root-class beginning with the root *tud*.
- (7) *Rudh¹di-ga^aa* = the seventh root-class beginning

Formulate new sentences mentally, by using the pronouns *Saā/E-aā*, *S¹/E¹*, and *Tat* along with all the verbs, like *KĀ-ati*, and others having the *ti*-ending mentioned in a the foregoing sentences, e.g. *Saā khanati* (= He digs); *E-aā calati* (= He walks); *S¹ pacati* (=She cooks); *E¹ spāṅgati* (=She touches), *Tat phalati* =(It bears fruit), and utter them loudly keeping in mind their respective meaning. Note that since the pronouns mentioned at the beginning of this paragraph belong to the third person, only the verbs with *ti*-ending can be used with them. This is the convention for their correct usage in Sanskrit.

Pronounce the following verbs loudly along with their respective meaning:

kĀ-asi = (You) are tilling; *khanasi* = (You) are digging; *galasi* = (You) are dripping; *ghu-asi* = (You) are resisting; *calasi* = (You) are walking; *spāṅgasi* = (You) are touching; *japasi* = (You) are muttering; *jayasi* = (You) are winning; *jvalasi* = (You) are burning; *tapasi* = (You) are getting hot; *diṅgasi* = (You) are showing; *dharasi* = (You) are holding; *nayasi* - (You) are leading; *pacasi* = (You) are cooking; *patasi* = (You) are falling; *badhn¹si* = (You) are binding; *bhavasi* = (You) are becoming; *milasi* = (You) are meeting; *yajasi* = (You) are sacrificing; *ra-asi* = (You) are cramming; *likhasi* = (You) are writing; *lagasi* = (You) are adhering; *lu-hasi* =(You) are wallowing; *vadasi* = (You) are speaking; *vahasi* = (You) are carrying; *vasasi* = (You) are residing; *viṅgasi* = (You) are entering; *ṅa, sasi* = (You) are telling; *sarasi* = (You) are creeping; *smarasi* = (You) are remembering; *sṅjasi* = (You) are creating; *hasasi* = (You) are laughing; *harasi* = (You) are stealing or taking away.

The verbs in the above list have the *si*-endings, and they are used with "(You) are" denoting the second person, i.e., for speaking to the one other than our own self and present in front of us. This is the linguistic convention in Sanskrit.

Formulate new sentences with the Sanskrit pronoun *Tvam* (singular), by joining it with the verb forms in the above list, **utter them aloud with their meanings, and write them down in your notebook** e.g., *Tva, kĀ-asi* = You are tilling.

**Pronounce the following verbs loudly
along with their respective meaning:**

kĀ-¹mi = (I) am tilling; **khan¹mi** = (I) am digging;
gal¹mi = (I) am dripping; **cal¹mi** = (I) am walking; **spĀṅ¹mi** =
(I) am touching; **jap¹mi** = (I) am muttering; **jay¹mi** = (I) am
winning; **jval¹mi** = (I) am burning; **tap¹mi** = (I) am getting
hot; **diṅ¹mi** = (I) am showing; **dhar¹mi** = (I) am holding; **nay¹mi**
= I am leading; **rac¹mi** = (I) am creating; **pat¹mi** = (I) am
falling; **phal¹mi** = (I) am bearing fruit; **badhn¹mi** = (I) am bind-
ing; **bhav¹mi** = (I) am becoming; **mil¹mi** = (I) am meeting;
yaj¹mi = (I) am sacrificing; **ra-¹mi** = (I) am cramming; **lag¹mi**
= (I) am adhering; **likh¹mi** = (I) am writing; **lu-h¹mi** = (I) am
wallowing; **vad¹mi** = (I) am speaking; **vas¹mi** = (I) am resid-
ing; **viṅ¹mi** = (I) am entering; **ṅa, s¹mi** = (I) am telling; **sar¹mi**
= (I) am creeping; **smar¹mi** = (I) am remembering; **sah¹mi** =
(I) am tolerating; **har¹mi** = (I) am stealing or taking away.

In the above list only the verbs are mentioned and the subjects in the first person, i.e., **aham**, are implied or understood and not mentioned. Even then, in Sanskrit, they are practically the sentences. To make the subject specifically mentioned, one may use the pronoun **aham** and formulate the sentences by combining it with all the verbs in the above list, and utter them aloud recollecting their respective meanings. Thus, this pronoun is used with the verb having the **¹mi**-ending in Sanskrit when one speaks about one's own self, i.e., in the first person.

Thus, so far, we have come to know the singular forms of Sanskrit personal pronouns used with the third, second and the first persons, as also those of the Sanskrit verbs in the corresponding third, second and the first persons, respectively. It should be noted that for correct Sanskrit usage this linguistic convention that the subject and the verb in a Sanskrit sentence has to agree with one another in person and number, should always be duly observed.

In the P¹ainian system, the basic form of a word without any termination is called **PrakĀti** in general, and that of a

In Sanskrit the pronouns **kaā** (m.) = who/which (man), **k¹** = who/ which (woman) and **Kim** (n.) what/ which being, and the indeclinable words **kiyat** = how much, **kva** = where, **kutra** = in which place, **kutaā** = from where/ why, **kati** = how many, **kad¹** = when, convey the sense of inquiry or interrogation.

**Read the following Sanskrit sentences aloud,
keeping their meanings in mind:**

Kaā tvam = Who are you? **Ki, vadasi** = What do you speak? **K¹ tvam** = Who (women) are you? **Kva gacchasi** = Where are you going? **S¹ kutaā ¹gacchati** = Where does she come from? **Kati v¹dit¹ā** = How many strokes did (the clock) sound?/What time is it? **Tva, kad¹ kr¹asi** = At what time do you play? **Kiyat mōlyam** = What is the price?

Keep in mind the following Sanskrit indeclinable words:

yaā (m) = which (man); **y¹** = which (women/female); **yad** = which (thing/being); **yatra** = where/ in which place; **tatra** = there/in that place; **y¹vat** = as much; **t¹vat** = so much; **yath¹** = just as/ in which manner; **tath¹** = like that/in that manner; **y¹dĀṅ** = like which; **t¹dĀṅ** = like that/in that manner.

**The following indeclinable Sanskrit words
are used very often:**

api = also; **atha** = now, to start with; **iti** = that is all/ finished/ completed; **iva** = like/ similar to; **eva** = only/ emphatic sense; **ca** = and; **tu** = but/however.

**Read aloud, mentally trying to grasp their meanings,
the following sentences, in which the above pronouns
and indeclinable words are utilized:**

Kamal¹ni kutra vikasanti (=bloom) ? **Yatra jala, tatra sarovare** (=in a lake). **Gaj¹ā katha,** (=how/ in what manner) **calanti** ? **Gaj¹ā manda,** (=slowly) **calanti.** **Tva, kad¹** (=when/ at what time) **kh¹dasi** ? **Yad¹** (=when) **bubhuk¹** (=hunger) **b¹dhate** (=troubles) **tad¹** (= at that time/then). **S¹ kiyat** (= how much) **jala, pibati** ? **S¹ kalaṅga-pōr^aa,** (= jug-full / as would fill up a

-**1ni** in nominative plural. The pronoun **Tat** in masculine has the form of **Saā** in nominative singular, and **Te** in nominative plural; in feminine it has the form of **S¹** in nominative singular, and of **T¹ā** in nominative plural; and in neuter it has the form **Tat** in nominative singular, and **T¹ni** in nominative plural.

Here, it should also be marked that in the the non-declined base form (pr¹tipadika), the masculine nouns Gaja, **Ratha**, **VĀ-abha**, and the neuter nouns **Kamala**, and **Jala** end in **-a** ; they are known as **Ak¹r¹nta**. With the masculine nouns the case ending is **-aā** in nominative singular, while it is **-¹ā** in nominative plural. With the neuter nouns the case ending is **-am** in nominative singular, and **-¹ni** in nominative plural. The pronoun **Tat** in masculine has the form of **Saā** in nominative singular, and **Te** in nominative plural; in feminine it has the form of **S¹** in nominative singular, and of **T¹ā** in nominative plural; and in neuter it has the form **Tat** in nominative singular, and **T¹ni** in nominative plural.

Note the change in the forms of verb

in singular and plural in the above sentences:

Vikasati, **calati**, **dh¹vati**, **¹ra-ati**, **pa-hati**, **likhati** and **patati** are verbs in the above sentences, and are in third person singular forms having the **-ti** ending; while the forms in the third person plural have the **-nti** ending. **gacchasi** is in the second person singular having the **-si** ending; while the plural has the **-tha** ending. And **gacch¹mi** is in first person singular having the **-mi** ending; while the plural has the **-maā** ending in the above sentences. The basic form of a verb shorn off is conjugational terminations is called **Dh¹tu**, by P¹āini, as for instance **vi-kas**, **cal**, **vĀ-**, **dh¹v**, **¹ra-**, **gam (=gacch)**, **¹gaccgh**, **pa-h**, **likh**, **pat** are the roots (**dh¹tus**); and the syllables **vi-** and **¹-** prefixed in the case of some of them are the prepositions. The **-ti** and other endings are the **parasmai-pada** terminations of the respective persons and numbers in the present tense. This type of usage and modification of the roots in accordance with the relevant tense, person and number is called conjugation.

bereft of any termination is called verb **Pr¹tipadika**, and that of a verb as such is called **Dh¹tu** (=root). The third, the second and the first persons are called the **Prathama Puru-a**, the **Madyama Puru-a**, and the **Uttama Puru-a**, respectively, and the tables of the verbal forms are mentioned in the same order, as for instance, **calati**, **calasi**, **cal¹mi** in singular number.

For one thing, for two things and for three and more things, the nouns and verbs in the corresponding singular, dual and plural number (**vacana**) are to be used in a Sanskrit sentence. These numbers are called **Eka-vacana**, **Dvi-vacana**, **Bahu-vacana**, respectively.

Read the following nouns with their meanings aloud, and note the ligatures of conjunct consonants in them:

cikka^aaā (k+k)= greasy; **flu-kaā** (r+k) = dry; **taskaraā** (s+k) = thief; **udgamaā** (d+g) = birth; **valg¹** (l+g) = rein; **uccaā** (c+c) = high; **ni¹lcayaā** (ll+c) = determination; **tuccham** (c+ch) = insignificant; **kajjalām** (j+j) =collyrium; **abjam** (b+j) = lotus; **ujjhitam** (j=jh) = given up; **y¹ñc¹** (ñ+c) = supplication; **jñ¹nam** (j+ñ) = knowledge; **rukmam** (k+m) = gold; **v¹gm** (g+m) = orator; **v¹j mayam** (j+m) = literature; **ku^omalam** (©+m) = bud; **-a^amukhaā** (a+m) = K¹rtikeya; **¹tm¹** (t+m) = Self; **padmam** (d+m) = lotus; **flma¹fluā** (ll+m / ll+r) = beard-mustache; **nakraā** (k+r) =crocodile; **flghram** (gh+r) = quickly; **vajram** (j+r) = thunderbolt; **sravaā** (s+r) = dripping; **nairĀtyaā** (r+Ā / t+y) = south-west direction; **arkaā** (r+k) = sun; **durg¹** (r+g) = Goddess Durg¹; **fluklam** (k+l) = white; **flulkam** (l+k) = price; **aj kaā** (j+k) = number; **v¹ñch¹** (ñ+ch) = yearning; **da^aaā** = stick / punishment; **~ambhuā** (m+bh) = ~iva; **Lak-mā** (k+r+m) = Goddess of Prosperity; **Ørdhvam** (r+dh+v) = upwards; **par¹rdhyam** (r+dh+y) = 1,00,000 million; **k¹rtsnyam** (r+t+s+n+y) = fullness, completeness, entirety.

Recapitulation: In this lesson the readers are sought to be acquainted to the necessity of correct pronunciation of Sanskrit sounds, the formation of words by using them, the ligatures of one or more consonants for a syllable, some Sanskrit

verb forms

of third person singular along with some common nouns and pronouns that can be used with each other to form simple common sentences, and a few words for gradually building up the Sanskrit vocabulary.

LESSON 2 (Dvitiya P¹-ha)

While English language, like most of modern European and Indian languages, have singular and plural numbers, Sanskrit has one more, viz., dual. The singular is used when one thing is the subject of the verb; the dual, when two things are its subject; and the plural, when three or more things are its subject.

Read the following Sanskrit sentences aloud:

Kamala, vikasati = A lotus blooms. **Kamal¹ni vikasanti** = Lotuses bloom. **Gaja¹ calati** = An elephant walks. **Gaj¹ calanti** = Elephants walk. **Jala, var-ati** = Water rains. **Jal¹ni var-anti** = Waters rain. **Ratha¹ dh¹vati** = A chariot rushes. **Rath¹ dh¹vanti** = Chariots rush. **V¹A-abha¹ ra-ati** = A bull bellows. **V¹A-abh¹ ra-anti** = Bulls bellow. **Aha, gacchami** = I go. **Vaya, gacch¹ma¹** = We go. **Tvam¹ gacchasi** = Thou cometh. **Y¹ayam¹ gacchatha** = You (all) come. **Sa¹ pa-hati** = He reads. **Te pa-hanti** = They read. **S¹ likhati** = She writes. **T¹ likhanti** = Those (ladies) write. **Tat patati** = It falls. **T¹ni patanti** = Those (things) fall.

Note the change in the forms of subject

in singular and plural in the above sentences:

Gaja¹ (m.) = (One) elephant. **Gaj¹** (m.) = (Many) elephants. **Ratha¹** (m.) = (One) chariot. **Rath¹** (m.) = (Many) chariots. **Sa¹** (m.) = He. **Te** (m.) = They. **S¹** (f.) = She. **T¹** (f.) = They/Those (women). **Kamalam** (n.) = (One) lotus. **Kamal¹ni** (n.) = (Many) lotuses. **Jalam** (n.) = (one) water. **Jal¹ni** (n.) = (Many) waters. **Tat** (mfn.) = It. **T¹ni** (n.) = Those.

Here, it should also be marked that in the the non-declined base form (*pr¹tipadika*), the masculine nouns **Gaja, Ratha, V¹A-abha**, and the neuter nouns **Kamala**, and **Jala** end in **-a**; they are known as *Ak¹r¹nta*. With the masculine nouns the

$\emptyset+u$, $\emptyset+\emptyset$, as for instance in *ka-u+uktiā=ka- \emptyset ktiā*; *vadh \emptyset +utsavaā=vadh \emptyset tsavaā*; *pi \bar{A} + \bar{A} am=pi \bar{A} am*. Although \bar{A} and \emptyset are not homogeneous with each other, they are practically regarded as such in Sanskrit parlance, and thus when they come together they are *mat \bar{A} + \emptyset k \bar{r} āā=m \bar{t} \bar{A} k \bar{r} āā*. This type of the coalescence replaced by a long form of \bar{A} , as for instance in of homogeneous vowels is called **Svar \bar{a} -sandhi**.

In contrast, even when a consonant, like *k*, *kh* and a vowel like *a* come together, they are not regarded as homogeneous in spite of the fact that they are both guttural. This is the peculiar grammatical fact of the Sanskrit language.

Now, read aloud the following two Sanskrit sentences in which the words are kept mutually uncoalesced:

A-krodhaā a-har-aā a-ro-aā a-lobhaā a-drohaā a-dambhaā satya-vacanam an-aty $\bar{1}$ saā a-pai $\bar{1}$ unam an-as \emptyset y $\bar{1}$ sa, vibh $\bar{1}$ gaā ty $\bar{1}$ gaā m $\bar{1}$ rdavam $\bar{1}$ amaā damaā sarva-bh \emptyset te-u a-virodhaā yogaā $\bar{1}$ ryam an \bar{A} $\bar{1}$ a, sat $\bar{1}$ tu--iā iti sarva-dharm $\bar{1}$ \bar{a} m samaya-pad $\bar{1}$ ni / T $\bar{1}$ ni anuti--hati yaā vidhin $\bar{1}$ t saā sarva-g $\bar{1}$ m» bhavati /

Let us understand the linguistic form of the words in these sentences:

Krodha, *har-a*, *ro-a* *lobha* *droha* *dambha*, *aty $\bar{1}$ sa*, *sa*, *vibh $\bar{1}$ ga*, *ty $\bar{1}$ ga*, *$\bar{1}$ ama*, *dama*, *virodha*, and *yoga* are the **masculine a-k $\bar{1}$ r $\bar{1}$ nta** nouns; the initial *a* or *an* prefixed to them is a negative particle.

Samaya and *vidhi* are used both as **masculine** and **neuter** nouns.

As \emptyset y $\bar{1}$, *n \bar{A} $\bar{1}$ a*, *sat $\bar{1}$* and *tu--i* are **feminine** nouns.

Satya, *sarva*, are the adjectival nouns.

T $\bar{1}$ ni, *yaā* and *saā* are the pronouns.

Iti is an indeclinable word.

Anu-ti--hati and *bhavati* are the verbs.

Most of the nouns in these sentences are in the Nominative case.

These are the forms of the roots Bh \emptyset (1 P.) and B $\bar{1}$ - (1 P.) in the Present Tense in the three Persons and three Numbers, and we can recognize the forms and grasp their corresponding meanings in accordance with the terminations affixed to them.

Now, with the help of the structural data provided in these two lessons, of course limited by the forms of the verbs and those of the nouns and pronouns, it will be a very interesting entertainment if you apply your mind in making a number of new sentences in accordance with your own imagination pertaining to your personal and social life.

When we learn about the verbal roots, along with their meanings and their Third Person singular form, or when we see them used in any Sanskrit sentence we can easily recognize their forms and in view of the context, and understand the meaning of the sentences.

The grammarians have adopted the method of analyzing the verbal and nominal forms of the words used in the sentences, by showing the components in them in the form of the original root, the changes that take place in it due to affixing the termination, such as, the replacement ($\bar{1}$ de $\bar{1}$ a) of any part of it, addition ($\bar{1}$ gama) of any syllable in between as the medial element, as also the formations of the noun. pronoun, addition ($\bar{1}$ gama) of any syllable in between as the medial element, as also the formations of the noun. pronoun, adjective, adverb, verbal derivatives, gerunds, participles, and etc.

LESSON 3 (TĀṭyaā P¹-haā)

**Now, utter the following Sanskrit nouns aloud,
keeping in mind their respective meanings.**

<i>R¹maā</i> = R ¹ ma (agent of an action).	<i>Puru¹ā</i> = (many) men; to men
<i>Balar¹mam</i> = to Balar ¹ ma.	<i>R¹k-as¹n</i> = to the demons.
<i>Arjunena</i> = by Arjuna.	<i>Karau</i> { = (two) hands.
<i>Bh¹m¹ya</i> = towards Bh ¹ ma.	{ = O (two) hands!
<i>Lak¹ma^at</i> = from Lak ¹ ma ^a .	{ = to (two) hands.
<i>Da¹ararathasya</i> = of Da ¹ araratha.	<i>Nar¹bhy¹m</i> { = by (two) per- sons.
<i>S¹kete</i> = in (the city of) Ayodhy ¹	{ = towards (two) persons.
<i>(Bhoā/He) R¹ma!</i> = O R ¹ ma!	{ = from (two) persons.
<i>Vane-u</i> = in the forests.	<i>Kauravebhyaā</i> { = to Kauravas.
<i>B¹layoā</i> { = of (two) children.	{ = from Kauracas.
<i>Puri-aīā</i> = by men.	<i>V¹nar¹a¹m</i> = of monkeys.

For further practice, take every other word and imagine their other forms similar to the other words, and pronounce them aloud, as for instance; *balar¹maā*, *balar¹mam*, *balar¹me^aa*, *balar¹m¹ya*, *balar¹m¹t*, *balar¹masya*, *balar¹me*, *balar¹mau*. *Balar¹bhyam*, *balar¹mayoh*, *balar¹m¹ā*, *balar¹m¹n*, *balar¹maiā*, *balar¹mebhyaā*, *balar¹m¹a¹m*, *balar¹me-u*, and try to grasp the respective change in their meanings in accordance with the change of the forms.

P¹ini knows the original form of a noun, pronoun or an adjective by the term *pr¹tipadika*. And, it is the basic tenet of Sanskrit grammar that every noun or adjective is ultimately derived from some verbal root that denotes some action. Its various functional relations with the verb in the sentence are called the *vibhakti*, i.e. the Case. In practical life, every action is done by some agent, has some object, is done through some instrument or limb, has some purpose and effect on somebody,

called *u-man*. There are two more sounds, viz., *anusv¹ra* which resembles the ringing sound, and *visarga* resembling the letting of the breath with a sort of a hiss.

The first two sounds of each of the first five classes, viz., guttural and others are called 'hard' (*a-gho-a*), and the third, fourth and the fifth ones are called 'soft' (*gho-a*). In the case of the nasals the sound originating from the throat comes out through the nose. Although there is a slight difference from the point of view of oral effort in the utterance of the vowels 'a' (which is *sa*, *vĀta*, i.e., contracted) and 'ī' (which is *vivĀta*, i.e. open), they are considered to be homogeneous for the purpose of coalescence. In view of various internal oral effort involved the sounds are classified as unaspirate (*alpa-pr¹a*), aspirate (*mah¹-pr¹a*), accented (*ud¹tta*), unaccented (*an-ud¹tta*) and circumflexed (*svarita*). Each of the vowel sound can be uttered with the above-mentioned types of internal efforts, and can be short (*hrasva*), long (*dṛgha*) or protracted (*pluta*).

For the purpose of coalescence, the sounds of the same class and involving the similar type of internal effort are called homogeneous (*ṣavar^aa*), and they affect each other when they come together consecutively.

Now let us see some of the important rules of vowel coalescence in Sanskrit:

(1) When two short homogeneous vowels (e.g., *a+a*), or one of them short and another a long one e.g., *a+¹/¹a*, or two long vowels (e.g., *¹+¹*) occur consecutively they combine together in a word or a sentence they are replaced by their single long form (e.g., *¹*). Thus, *mura+ari* = *mur¹ri*; *deva+¹layaā* = *dev¹layaā*; *vidy¹+abhy¹saā* = *vidy¹bhy¹saā*; *vidy¹+¹layaā* = *vidy¹layaā*; *gatv¹+aham* = *gatv¹ham*; *ca+¹gataā* = *c¹gataā*.

(2) Similar is the case the other vowels like *i*, *u*, *Ā* and *ō*. Thus, *i+i*, *i+¹*, *¹+i*, *¹+¹*; as for instance in *ravi+indraā* = *ravindraā*; *kavi+¹varaā* = *kav¹varaā*; *mah¹+indraā* = *mahindraā*; *gaur¹+¹varaā* = *gaur¹varaā*; with *u+u*, *u+ō*,

various oral limbs, such as the front, middle and inner portions of tongue, lips, teeth, throat channel, etc., undergo some modifications like contracting and expanding, while letting out the air as it vibrates in the form of sounds due to the vibrating vocal chords. Ancient Vedic seers had closely studied this process scientifically and developed, as one of the six auxiliary Vedic disciplines (*ved¹, ga*), called *Pr¹ti¹khya*, pertaining to the utterance of various sounds of the Sanskrit alphabet.

To explain all these P¹ini has composed a subsidiary text called *ik¹*, and has classified the sounds of the Sanskrit alphabet into various groups and named them in accordance with their place (*sth¹na*) of utterance, and the oral effort (*prayatna*) involved, in the mouth, while uttering them.

Now, from the point of view of the place (*sth¹na*) of utterance the original Sanskrit sounds are classified as follows:

Guttural (<i>ka^a-hya</i>)	: k, kh, g, gh, j, h, a, ¹
Palatal (<i>t¹lavya</i>)	: c, ch, j, jh, ñ, y, ŋ, i, »
Lingual (<i>m⁰rdhanya</i>)	: -, -h, ⁰ , ⁰ h, ^a , r, - ¹ (short and long)
Dental (<i>dantya</i>)	: t, th, d, dh, n, l, s, ð
Labial (<i>au--hya</i>)	: p, ph, b, bh, m, y, u, Ø
Guttural-palatal (<i>ka^a-ha-t¹lavya</i>)	: e, ai
Guttural-Labial (<i>ka^a-hau--hya</i>)	: o, au
Dental-labial (<i>dantau--hya</i>)	: v
Nasal (<i>n¹sikya</i> or <i>anun¹sika</i>)	: j, ñ, ^a , n, m
Simple vowels	: a ¹ i/» u/Ø ¹ ¹
Gu ^a a vowels	: a ¹ e, o, ar al
V ¹ Adhi vowels	: ¹ ¹ ai au ¹ r ¹ l

While uttering the vowel sounds (*a, ¹*, etc.) the oral passage remains more or less open. But, since the oral passage is completely closed for a moment because the internal organs touch one another before letting out the sound of the consonants (*k, kh*, etc.), they are called 'stops' or *sp¹ā-a*. In the case of the utterance of the semi-vowels (*y, r, l, v*) since the internal organs touch but very slightly, they are called *»-at-sp¹ā-a* or *antaāstha*. And, since there emanates from the mouth a sort of a warm hiss while uttering the sibilants (*ŋ, -, s, h*), they are

has some time and place; and the agent has some relation with somebody else, and may address somebody else. Similarly, in spoken language, too, the verb in a sentence has various functions and relations with the noun and they are expressed through various *vibhaktis*, i.e., the Cases.

Sanskrit language has seven Cases, viz.: (1) Nominative is called *kart¹* or *pratham¹*. It is used for the subjects of verbs, and for predicate adjectives and nouns. (2) Accusative is called *karma* or *dvit¹y¹*. It is used for the direct objects of verbs, and also to express motion to a place. (3) Instrumental is called *kara^a* or *tāt¹y¹*. It is used to express instrumentality by which the action of the verb is accomplished (4) Dative is called *samprad¹na* or *caturth¹*. It is used for the indirect object, expressed by "to" or "for the sake of." (5) Ablative is called *ap¹d¹na* or *pañcam¹*. It is used for expressing the sense of place from which the action takes place. (6) Genitive is called *sabmandha* or *-a--h¹*. It is used for the sense of possession or intimate relation expressed by "of". And, (7) Locative is called *adhikara^a* or *saptam¹*. It is used for expressing the sense of a place in which a thing happens to be, or in which an action occurs. Out of these seven, the sixth, i.e. Genitive, is concerned with the relation between two or more nouns and not between a noun and verb. And, the first one, i.e. Nominative, with slight modification, serves as a means of addressing somebody and is called *sambuddhi* or *sambodhana*. This last function is expressed by means of its special style of pronunciation marked with particular accent on the a syllable of the nominal form concerned, or by the use of special Sanskrit words like *bhoā* or *O*.

In a sentence the relation of the noun and the verb may be concerned about one, two or more individuals or things. Consequently, every Case has its forms in singular, dual or plural.

Thus, in all, every noun has 7 x 3 = 21 forms. And, adding the three more forms of the *sambodhana* function of the Nominative, it comes to 21 + 3 = 24 forms of every noun or

adjective. If we just mark the termination affixed at the end of the noun, we can easily recognize these forms, as belonging to a particular Case, like Nominative or others, and to a Number (*vacana*) whether singular or others, and immediately the concerned meaning dawns in the mind.

The terminations in the declension differ in the case of the noun in accordance with its final vowel or consonant, or its being masculine, feminine or neuter, and also in accordance with its being a pronoun. The Sanskrit grammarians have, therefore, classified the nouns in accordance with their final vowel or consonant, and called them accordingly, as for instance, **Aj-anta* (=ending in a vowel) and **Hal-anta* (=ending in a consonant). Among the *Aj-antas*, in accordance with the particular vowel occurring in its final position, the noun is called *A-k'r'nta*, *ṡ-k'r'nta*, *l-k'r'nta*, *U-k'r'nta*, etc., while those ending in a particular consonant are called, *Ka-k'r'nta*, *Ga-k'r'nta*, *Ca-k'r'nta*, *ṡa-k'r'nta*, *Ta-k'r'nta*, *Pa-k'r'nta*, *Ha-k'r'nta*, etc. Thus, the noun *R'ma* is *A-k'r'nta* because it ends with the vowel sound 'a', the noun *V'c* is *Ca-k'r'nta* because it ends with the consonant sound 'c' and so on.

As regards the gender of any noun, normally it follows the natural one pertaining to a living being, but there is no fixed rule about the inanimate things. Even then P¹āini has composed a special work called the *Liḡg'nuḡ'sanam* for it, which is rather too technical. But, to know the specific gender of a specific noun, the general traditional practice is to memorize the *Amara-koḡa*, a highly classified metrical Sanskrit dictionary, composed

* It is interesting to know that P¹āini has arranged the Sanskrit alphabet in a technical formation of fourteen *ṡiva-sṡtras* as follows: (1) *a i u ā /* (2) *Ā ḡ k /* (3) *e o j /* (4) *ai au c /* (5) *ha ya va ra - /* (6) *la ā /* (7) *ṡa ma j a ā na m /* (8) *jh bha ṡ /* (9) *gha ḡha dha - /* (10) *ja ba ga ḡa da ḡ /* (11) *kha pha cha -ha tha ca -a ta v /* (12) *ka pa y /* (13) *ḡa -a sa r /* (14) *ha l /* In these aphorisms the last letter in each of them is a fake letter (called 'it') just for the sake of a technical facility, and not to be considered as a part of the basic sounds of the alphabet. These last letters, viz., ā, k, j, c, and others upto l, combine with any one of their preceding syllables included in the fourteen aphorisms, and form brief new aphorisms, such as 'ac' with the preceding initial 'a' of the 1st and the final 'c' of the 4th, to make a new aphorism 'ac' which includes all the Sanskrit vowels. Similarly, with initial 'ha' of the 5th combines with the final 'l' of the 14th to form a new brief aphorism 'hal' which includes all the Sanskrit consonants.

Here, in the *la-* forms of the root *bhṡ*, before the applying the terminations *ti* and others, the adjunct (*vikara-a*) *a* is added just after the root, and as per the rules of the coalescence, the final vowel *ṡ* in the root *bhṡ*, being immediately followed by the vowel *a*, replaces the *ṡ* by its *gu^aa* vowel *o*, thus *bhṡ + a* changes to *bho + a*, and then further, since as per the rules of the coalescence *o + a* becomes *av + a*, *bho + a = bhav + a = bhava*. Then the terminations are suffixed to this base *bhava*. In the first person (*uttama puru-a*) the adjunct *a* of the first root-group (*ga^aa*) is replaced by its homogeneous long vowel *ṡ* as its *ṡdeḡa*. Thus, *bhṡ + a = bho + a = bhav + a = bhav + ṡ = bhavṡ*, then by suffixing the terminations *mi* or *vas* or *mas*, we get the forms *bhavṡmi*, *bhavṡvaā* and *bhavṡmaā*, since the final consonant *s* of the termination changes to *ā*. The root forms involve various grammatical operations like the changes called replacement (*ṡdeḡa*) by the previous homogeneous vowel (*pṡrva-savar^aa*), that by the subsequent homogeneous vowel (*para-savar^aa*), that by the homogenous long vowel (*dṡrgh^{ṡdeḡa}*), that by a homogeneous diphthong sound forming a part of the coalescence connected with the case-terminations (*sv^ṡdi-sandhi*). Such an analysis of these root forms in the P¹āinian fashion helps us to understand the underlying grammatical processes.

An understanding of the process of grammatical analysis is helpful for grasping the internal structure of the language and mastering it thoroughly, so as to avoid linguistic aberrations. However, for day to day use as a medium of oral communication, the language is learnt from its daily usage by its regular speakers, and by copying them. It is a common experience that a child learns the mother tongue, and masters the skill of using it to various purposes like expressing different emotions, directly in this manner and never bothers about its grammar. One should, therefore take grammar as an additional intellectual tool, as a psychological entertainment, rather than a burden.

While uttering the sounds of any human language the

We can now have some idea as to the changes, such as assimilation of two vowels, replacement of *k* by *g*, combining of *k*+*r*, and etc., that occur when the rules of coalescence operate, resulting in various forms of the word concerned in various cases (*vibhakti*) and numbers (*vacana*).

Let us now analyze the verb forms and see how the terminations and other modifications operate in the case of a root of the first *Bhv¹di* class both in the *parasmaipada* and the *¹tmanepada*, and in all the three persons (*puru-a*) and numbers (*vacana*).

Root <i>Bhṛ</i> (P.) Vartam ¹ na-k ¹ la (<i>la-¹</i>)/ Present Tense			
Puru-a/Person	Eka-vacana	Dvi-vacana	Bahu-vacana
Prathama	tip (=ti)	tas (= taā)	jhi (=anti)
Third	{ bhṛ+a+ti { =bho+a+ti { =bhav+a+ti { = bhavati	{ bhṛ+a+tas { =bho+a+tas { =bhav+a+tas { = bhavataā	{ bhṛ+a+anti { =bho+a+anti { =bhav+a+anti { = bhavanti
Madhyama	sip (=si)	thas (=thaā)	tha
Second	{ bhṛ+a+si { =bho+a+si { =bhav+a+si { = bhavasi	{ bhṛ+a+thas { =bho+a+thas { =bhav+a+thas { = bhavathaā	{ bhṛ+a+tha { =bho+a+tha { =bhav+a+tha { = bhavatha
Uttama	mi (=mi)	vas (=vas)	mas (=mas)
First	{ bhṛ+a+ ¹ mi { =bho+a+ ¹ mi { =Bhav+a+ ¹ m { = bhav¹mi	{ bhṛ+a+ ¹ vas { =bho+a+ ¹ vas { =bhav+a+ ¹ vas { = bhav¹vaā	{ bhṛ+a+ ¹ mas { =bho+a+ ¹ mas { =bhav+a+ ¹ mas { = Bhav¹maā

¹ P¹ini has sandwiched the first six vowels of his technically arranged alphabet between the letters 'l' and 'i' or 'j' to formulate the technical signs to indicate the various Sanskrit tenses and moods, thus: *la-* (Present Tense), *li-* (=Past Perfect Tense), *lu-* (First Future Tense), *lā-* (Second Future Tense), *le-* (Vedic Subjunctive), *lo-* (Imperative Mood), *la_j* (Aorist Tense), *li_j* (Potential and Benidictive Moods), *lu_j* (Imperfect Tense) and *lā_j* (Conditional Mood).

La- var tam¹e let vede bhṛte lu_j-la_j-li-as tath¹ /

Vidhy¹li-os tu li_j-lotau lu- lā- lā_j ca bhavi-yati //

more than fifteen centuries ago by Amarasi, ha. Of course, the modern Sanskrit-English Dictionaries by V. S. Apte and Monier-Williams, too, are most helpful.

Now, note that in the list of the original nouns, such as *R¹ma*, *Balar¹ma*, *Arjuna*, *Kara*, *R¹k-asa*, *Nara*, etc., given at the beginning of this lessons were all *Aj-anta* and *A-k¹r¹nta*. And, in their different forms in different *vibhaktis* and *vacanas*, the termination at the end differed accordingly as per the intended meaning of the particular *vibhakti* and *vacana*.

For remembering the different forms of the *a-k¹r¹nta* word *R¹ma*, let us put all of them in a proper order, as follows:

<u>Vibhakti</u>	<u>Eka-vacana</u>	<u>Dvi-vacana</u>	<u>Bahu-vacana</u>
Pratham ¹ = Kart ¹ / Nom.	R¹maā = R ¹ ma (Agent)	R¹mau = (two) R ¹ mas	R¹mā = (many) R ¹ mas
Sambodhana = Voc.	(Bhoā) R¹ma = O R ¹ ma	(Bhoā) R¹mau = O (two) Ramas	(Bhoā) R¹mā = O (many) Ramas
Dvit ¹ y ¹ = Karma/Acc.	R¹mam = to R ¹ ma	Ramau = to (two) Ramas	R¹m¹n = to (many) R ¹ mas
TĀt ¹ y ¹ = Kara ^a /Instr.	R¹me^aa = by R ¹ ma	R¹m¹bhy¹m = by (two) R ¹ mas	R¹maiā = by (many) R ¹ mas
Carurth ¹ = Samprad ¹ na/Dat.	R¹m¹ya = to R ¹ ma	R¹m¹bhy¹m = to (two) Ramas	R¹m¹ebhyaā = to (many) R ¹ mas
Pañcam ¹ = Ap ¹ d ¹ na/Abl.	R¹m¹t = from R ¹ ma	R¹m¹bhy¹m = From (two) R ¹ mas	R¹m¹ebhyaā = from (many) R ¹ mas
ḥa-h ¹ = Sambandha/Gen.	R¹masya = of R ¹ ma	R¹mayoā = of (two) R ¹ mas	R¹m¹a¹m = of (many) R ¹ mas
Saptam ¹ = Adhikara ^a /Loc.	R¹me = in R ¹ ma	R¹mayoā = in (two) R ¹ mas	R¹me-u = in (man) R ¹ mas

Here, it should be noted that the terminations suffixed at the end of each of the forms of the *a-k¹r¹nta* word *R¹ma* are serially as follows: (P^{ra.}) *s* (= *ā*), *au*, *as* (= *aā*); (S^{a,} .) *-*, *au*, *as* (= *aā*); (D^{vi.}) *am*, *au*, *¹n*; (T^{ā.}) *ena*, *¹bhy¹m*, *aiā*; (C^{atu.}) *¹ya*, *¹bhy¹m*, *ebhyaā*; (P^{a,} .) *¹t*, *¹bhy¹m*, *ebhyaā*; (ḷ^{a-}) *sya*, *yoā*, *¹n¹m*, (S^{ap.}) *i*, *yoā*, *e-u*.

For the sake of memorizing, the singular forms of the word *R¹ma*, the following Sanskrit verse, embodying them serially, is most helpful, entertaining and convenient:

R¹mo r¹ja-ma^aiā sad¹ vijayate r¹ma, rameḷḷa, bhaje
R¹me^abhihat¹ niḷ¹cara-camØ r¹m¹ya tasmai namaā /
R¹m¹n n¹sti par¹ya^aa, paratara, r¹masya d¹so'smy aham
R¹me citta-layaā sad¹ bhavatu me bho r¹ma m¹m uddhara //

Let us analyze this verse and understand the grammatical, literary and philosophical significance beautifully embodied in it. There are eight sentences in it: (1) ***R¹ja-ma^aiā r¹maā vijayate*** / = *R¹ma*, the gem (i.e. best) among the kings, is victorious; (2) ***R¹ma, rameḷḷa, bhaje*** / = I worship *R¹ma*, the master of *Ram¹* (i.e., the Goddess of Wealth); (3) ***R¹me^aa niḷ¹cara-camuā abhihat¹*** / = The army of the demons was annihilated by *R¹ma*; (5) ***R¹m¹t paratara, par¹ya^aam n¹sti*** / = There is no other resort beyond *R¹ma*; (6) ***Aha, r¹masya d¹saā asmi*** / = I am a servant of *R¹ma*; (7) ***Sad¹ me cittalayaā r¹me bhavatu*** / = May my mind get engrossed in *R¹ma*; (8) ***Bhoā R¹ma, m¹m uddhara*** / = O *R¹ma*! Please emancipate me.

From the viewpoint of presentation, in this verse, composed in the poetic meter called *¹rdḷa-vikr¹ṭita* having nineteen (19) syllables in each of its four quarters, the author expresses the greatness of Lord *R¹ma*, his own devotion to *R¹ma*, the exploit of *R¹ma* in annihilating the army of demons, his salutation to *R¹ma*, the declaration of the excellence of taking resort to *R¹ma*, his being a servant of *R¹ma*, his wish of getting his mind engrossed in *R¹ma*, and his appeal to *R¹ma* to emancipate him.

LESSON 4 (Caturthaā P¹-haā)

In the last lesson we saw the ready-made forms of the *a-k¹r¹nta* masculine noun *R¹ma*. Now let us look into the components in them, by analyzing the *pr¹tipadika*, *¹gama*, the *¹deḷḷa* and the termination elements therein.

The terminations applicable to nouns in general as mentioned by P¹ini¹ are given below in bold type, and the modified ones as applied to the nouns, *a-k¹r¹nta* in particular, for their declension in various cases and numbers are as shown in the brackets:

Vibhakti	Eka-vacana	Dvi-vacana	Bahu-vacana
P ^{ra.}	su (= <i>s = :</i>) <i>R¹ma+ā</i>	au (= <i>au</i>) <i>R¹ma+au</i>	jas (= <i>as = aā</i>) <i>R¹ma+aā</i>
S ^{am.}	- <i>R¹ma</i>	au (= <i>au</i>) <i>R¹ma+au</i>	jas (= <i>as = aā</i>) <i>R¹ma+aā</i>
D ^{vi.}	am <i>R¹ma+am</i>	au- (= <i>au</i>) <i>R¹mau</i>	ḷas (= <i>¹n</i>) <i>R¹ma+¹n</i>
T ^{āt.}	-¹ (= <i>ena</i>) <i>R¹ma+e^aa</i>	bhy¹m <i>R¹ma+¹bhy¹m</i>	bhis (= <i>aīs=aiā</i>) <i>R¹maia</i>
C ^{at.}	je (= <i>¹ya</i>) <i>R¹ma+¹ya</i>	bhy¹m <i>R¹ma+¹bhy¹m</i>	bhyas (= <i>ebhyaā</i>) <i>R¹mebhyaā</i>
P ^{añ.}	jas (= <i>¹t</i>) <i>R¹m¹t</i>	bhy¹m <i>R¹ma+¹bhy¹m</i>	bhyas (= <i>ebhyaā</i>) <i>R¹mebhyaā</i>
ḷ ^{a-}	jas (= <i>sya</i>) <i>R¹ma+sya</i>	os (= <i>yos</i>) <i>R¹ma+yoā</i>	¹m (= <i>n¹m</i>) <i>R¹ma+^a¹m</i>
S ^{ap.}	ji (= <i>i</i>) <i>R¹ma+i</i>	os (= <i>yos</i>) <i>R¹ma+yoā</i>	sup (= <i>isu</i>) <i>R¹ma+i-u</i> <i>R¹me-u</i>

In the case of the nouns ending in consonant (*ḥal-anta*), these primary terminations apply as they are given. Thus. for instance, the noun *V¹c* (=speech) is declined as follows:

Case	Singular	Dual	Plural
Nominative	<i>V¹c+ s = V¹k</i>	<i>V¹c+au = V¹cau</i>	<i>V¹c+as+ V¹caā</i>
Vocative	<i>V¹c+ - = V¹k</i>	<i>V¹c+au = V¹cau</i>	<i>V¹c+as+ V¹caā</i>
Accusative	<i>V¹c+am = V¹cam</i>	<i>V¹c+au = V¹cau</i>	<i>V¹c+as+ V¹caā</i>
Instrumental	<i>V¹c+¹ = V¹c¹</i>	<i>V¹c+bhy¹m = V¹gbhy¹m</i>	<i>V¹c+bhis = V¹gbhiā</i>
Dative	<i>V¹c+e = V¹ce</i>	<i>V¹c+bhy¹m = V¹gbhy¹m</i>	<i>V¹c+bhyas = V¹gbhyaā</i>
Ablative	<i>V¹c+as = V¹caā</i>	<i>V¹c+bhy¹m = V¹gbhy¹m</i>	<i>V¹c+bhyas = V¹gbhyaā</i>
Genitive	<i>V¹c+as = V¹caā</i>	<i>V¹c+os = V¹coā</i>	<i>V¹c+¹m = V¹c¹m</i>
Locative	<i>V¹c+i = V¹ci</i>	<i>V¹c+os = V¹coā</i>	<i>V¹c+ su = V¹k-u</i>

sounds occurring at the end of a word coalesce with those occurring at the beginning of the immediately following next word during the process of continuous utterance, and consequently the both these final and initial sounds undergo changes due to the position of the oral organs of utterance, and in accordance with the consequent rules of coalescence of the Sanskrit language, as seen in the above instances. This type of the coalescence of individual words of a sentence is called **external** (*b¹hya*). The *b¹hya-sandhi* is voluntary.

It will be much beneficial to utter aloud, and learn by heart, the following verse which gives in nut-shell the general rule regarding the internal and the external coalescence in Sanskrit;

*Sa, hitaikapade nity¹, nity¹ dh¹tu¹pasargayoâ /
Nity¹ sam¹se, v¹kye tu s¹ vivak⁻¹m apek^{-ate} //*

It means: Internal coalescence (*śa, hit¹*) is compulsory (*nity¹*) in the case of the grammatical components like *gama, deḥa. pratyaya*, and etc., combining for the formation an individual word form (*opa-siddhi*), in that of the preposition (*upasaga*) prefixed to root (*dh¹tu*) or a noun, etc. derived from it, and in that of the components of a compound word (*śam¹sa*). But in the case of the uttering a sentence (*v¹kye*), the coalescence of the final and initial syllables of its individual words is voluntary, depending on the sweet will (*vivak⁻¹*) of the speaker.

It was a general rule in the case of the Sanskrit language that it was written in accordance with its actual pronunciation. And in the hand-written Sanskrit and Prakrit manuscripts, the writing was continuous irrespective of the breakdown of the individual words thereof; and the rules of actual utterance prevailed in the case of the written language, too. Hence the importance of the *Sandhi* of both the types. Moreover, in metrical compositions, too, since the *Sandhi* formed an integral part, it was essential to be conversant with all the important rules of coalescence, so as to be able to separate the words of a sentence and grasp the syntactical order of the words of a Sanskrit verse, and construe them to get the meaning.

This verse thus embodies, and expresses, all these thoughts and feelings.

From the linguistic point of view, this verse incorporates serially all the singular forms of the Sanskrit noun *R¹ma* in all the cases, such as, *r¹maâ, r¹mam, r¹me^aa, r¹m¹ya, r¹m¹t, r¹masya, r¹me, (bhoâ) r¹ma*. Here the form of address is put last, although in the table of forms we put it between the Nominative and Accusative cases for convenience.

From the grammatical point of view, almost all the types of the Sanskrit syllabic coalescence are illustrated in this verse. P¹ini calls the coalescence of more than one vowels or consonants by the name *Sandhi*, i.e., joint or juncture. While speaking in Sanskrit, when some sounds are to be uttered consecutively, they automatically get altered into their homogenous sounds due to the peculiar condition of the tongue and other oral organ of pronunciation in our mouth.

Now, let us see how different sounds have combined by sandhi process in the above verse:

(1) *R¹maâ + r¹ja-ma^aiâ / = R¹mo r¹ja-ma^aiâ /* Here, the final *visarga* (*â*, written like English colon (:)) in the *Devan¹gar* script) in the syllable '*maâ*' is followed by '*r*' of the following syllable '*r¹*'. The Sanskrit sound '*â*' is changed to, or rather replaced by, the vowel sound '*u*', which further combines with the immediately preceding sound '*a*' in the syllable '*ma*'. Thus, (through the process of *a+â + r = a+u+r = o+r*) *maâ* changes to *mo*. Similarly, further in the sixth sentence the '*saâ*' in the *D¹saâ + asmi* has changed to '*so*' in *D¹so 'smi*'.

(2) *R¹jama^aiâ sad¹ /* Here, even though the final *visarga* (:)) in the final syllable '*a^aiâ*' of the previous word *r¹jama^aiâ*, is followed by the initial sibilant '*s*' in the immediately following word *sad¹*, there is **no change**, because when a *visarga* is followed by a sibilant consonant (as in ***visarga+s = :+s***), both have remained intact. Similarly, it has remained

remained intact. Similarly it has remained unchanged in *Cittalayaã sad¹*. So also in the word *namaã*, it is in tact because the *visarga* has occurred at the end of the quarter of the verse.

(3) $R^1mam + rame\text{ḥ}am + bhaje / = R^1ma, rame\text{ḥ}a, bhaje /$ Here, the final *m* in both the first and the second words is changed to *anusv¹ra* (·) placed on the previous syllables *ma* and *ḥa*, making them *ma,* and *ḥa,* , respectively. Similarly, the final sounds *m* of the words *par¹ya^aam* and *parataram* have the changed to , in both of them. The rule is that when any initial consonant of a next word follows the final *m* of a previous word, the *m* sound is changed to an *anusv¹ra* which is put as a dot on the top of the previous *Devan¹gar* syllable.

(4) $R^1me^a a + abhihat^1 = R^1me^a^1 bhihat^1 /$ Here, the final vowel *a* in the final syllable *^aa* of the previous word *R¹me^aa* is immediately followed by the initial vowel *a* of the word *abhihat¹*. They are, therefore, coalesced into, and replaced by, the homogeneous single long vowel *¹*, which combines with the sound *^a* and becomes *^a¹*. Similarly, in *Na + asti = N¹sti*, the short *a+a* has coalesced, and are replaced by the single long vowel *¹*.

(5) $Ni\text{ḥ}^1 cara-cam\text{ḥ} + r^1 m^1 ya = Ni\text{ḥ}^1 caracham\text{ḥ} r^1 m^1 ya /$ Here, the final *visarga* (*ã*) has been immediately followed by the initial consonant *r* of the syllable *r¹* of the next word *r¹m¹ya*. In the resulting coalescence, the previous sound *ã* has been elided, and hence it has ceased to be uttered, while the previous short vowel *u* has been replaced by its homogeneous long one, viz., *ḥ*, in *camḥ*.

(6) $R^1 m^1 t + n^1 sti = R^1 m^1 nn^1 sti /$ Here, the final sound *t* of the previous word *r¹m¹t* is immediately followed by the initial sound *n* of the syllable *na* of the next coalesced words *n¹sti* , thus affecting the previous sound *t* and changing it into a homogeneous sound, and replacing it by a similar sound *n*. consequently *t + n = n+n*, thus replacing *-tn¹ -* by *nn¹*.

(7) $D^1 saã + asmi = Daso^1 mi /$ Here, the final *visarga* (*ã*) sound in the final syllable *saã* of the previous word *d¹saã* has been immediately followed by the initial vowel sound *a* of the next word *asmi*. Consequently the *visarga* (*ã*) has changed, and is replaced by, the vowel sound *u*, which combines with

the previous vowel sound *a* of the syllable *sa*, and coalesces as, and is replaced by, the vowel sound *o*, making it *d¹so*. Then, since the vowel sound *o* is followed by the vowel sound *a*, this *a* gets elided, and in order to remember this elision, a sign of an *avagraha* (S), much like the English letter 'S', is put in its place.

(8) $Smi + aham = Smyaham /$ Here, the final vowel sound *i* of the syllable *smi* is immediately followed by the initial vowel sound *a* of the next word *aham*. Consequently, the sound *i* is coalesced, and replaced by, the homogeneous semi-vowel sound *y*, thus *i + a = ya*, and *smi + a = smya*.

(9) $M^1 m + uddhara = M^1 muddhara /$ Here, the final consonant sound *m* of the previous word *m¹m* is immediately followed by the initial vowel sound *u* of the next word *uddhara*. Consequently, both the consonant *m* and the vowel *u* combine into a single syllable, thus *m + u = mu*.

It is to be noted that in the above nine instances of coalescence, we get the illustrations of almost all the chief types of coalescence, viz., the *visarga-sandhi* , the *svara-sandhi*, the *vyañjana-sandhi*.

The **coalescence (sandhi)** in Sanskrit is of two main types, viz., **internal** (*¹ntara*) and **external** (*b¹hya*). When we analyze a word grammatically we find that it is made up of the an original *pratipadika* or a *dh¹tu*, and an *¹gama* is added to it, or an *adesha* replaces a part or whole of it, and a termination is affixed to it at the end for forming its desired form. In this process, some sounds occur together consecutively in such a way that while pronouncing them in a continuous utterance some changes automatically occur in them due to the position of the oral organs of utterance, and in accordance with the consequent rules of coalescence of the Sanskrit language, as seen in the above instances, before making them a single declined noun or adjective, or a conjugated verb. This type of coalescence is **internal** (*¹ntara-sandhi*).

Similarly, when we utter a Sanskrit sentence, some

LESSON 6

(!a-*haā* p¹-*haā*)

Now, read aloud the following sentences,
trying to understand their meanings.

Aha, r¹maā / Tva, lak-ma^aaā / S¹ s^t / R¹maā s^t
ca iti ¹v¹, dampat» / Vaya, vana, gacch¹maā / Asm¹ka,
nagar» ayodhy¹ / ¹vayoā pit¹ da¹arathaā / Mayi, iti r¹me, s^t
snihyati / Tvayi, iti lak-ma^ae, Ørmil¹ snihyati / R¹me lak-ma^ae
ca, iti ¹vayoā, kau¹aly¹ m¹tĀ-sneha, dh¹rayati. Asm¹su
kau¹aly¹, sumitr¹, kaikey» ca matĀ-sneha, dar¹ayanti / Mama,
iti s^ty¹ā, da¹arathaā ¹vasuraā / Urmil¹, ma^aav» ca mama,
iti s^ty¹ā, svasrvau nan¹nd¹raā ca / Kau¹aly¹ asm¹ka,
tisĀ^am ¹va¹rØ / Vaya, dugdha, pib¹maā, ¹str¹ai ca
pa-h¹maā //

Tva, r¹va^aaā / Tava bh¹ry¹ mandodar» / Kumbha-
kar^aaā vibh^aaā ca te bhr¹tarau / YØya, trayaā bhr¹taraā /
Yu-m¹ka, pit¹ pulastyaā / Tvayi r¹k-asa-kulasya netĀtva,
vartate / Tva, dak-i^a-pathasya sarva-satt¹dh¹ā vartase //

Aham = I (am). ¹v¹m = we (both). Vayam = we (all).
¹vayoā = of us both. Mama = my, of me, mine. Asm¹kam = of
us all. Mayi = in (i.e., towards) me. Asm¹su = in (i.e., towards)
all of us. Tvam = thou, you. S¹ = she. Tava = your, of you.
Yu-m¹kam = of you all. PitĀ = father. MatĀ = mother. SvasĀ =
sister. ¹va¹ = mother-in-law. ¹vasura = fathe-in-law. Bh¹ry¹
= wife. Bh¹tĀ = brother. Nan¹ndĀ = husband's sister. NetĀ =
leader. Dak-i^a-patha = South India. Satt¹ = power. ¹ =
master, king. Adh¹ = king of kings, emperor.

Now, let us compare the different forms of the pronouns
asmad and yu-mad given below. It should be noted that, as in
English language, in the Sanskrit language too, there is no form
of Vocative ever used in the case of these two pronouns.

The meaning of these words are as follows: A-krodhaā
= na krodhaā = absence of anger. A-har-aā = na har-aā = no
rejoicing. A-ro-aā = na ro-aā = lack of fury. A-lobhaā = na
lobhaā = non-greediness. A-drohaā = na drohaā = non-betrayal.
A-dambhaā = na dambhaā = absence of hypocrisy. An-aty¹saā
- na aty¹saā = non-surpassing. A-pai¹unam = na pai¹unam =
non-wickedness. An-asØy¹ = na asØy¹ = absence of jealousy.
Sa, -vibh¹gaā = samyak vibh¹gaā = proper distribution.
¹rjavam = Ājut¹ = simplicity. Ty¹gaā = d¹nam = charity.
M¹rdavam = mĀdut¹ = softness, ¹amaā = ¹ntiā = peace.
Damaā = indriy¹, sa, yamaā = Control of senses. Sarva-
bhØte-u a-virodhaā = sarva-pr¹inaā prati virodhasya abh¹vaā
= lack of hostility towards all beings. Yogaā = samatvam =
equanimity. ¹ryam = sad¹c¹ra-p¹lanam = good conduct.
AnĀ¹ = nĀ¹, sat¹y¹ā abh¹vaā = lack of hard-
heartedness. Tu--iā = santo-aā = satisfaction. Iti = et¹ni =
these/ thus. Sarva-dharm¹ = of all the religions. Samaya-
pad¹ni = p¹lan¹y¹ā niyam¹ā = rules to be observed. T¹ni =
them. Anu-ti--hati = p¹layati = ¹carati = observes. Yaā = (he)
who. Vidhin¹t = vidhi-pØrvakam = in accordance with the pro-
cedure. Saā = he. Sarva-g¹m = sarvatra vijay = successful
everywhere. Bhavati = becomes / is. **Now, utter aloud, over
again, the above two** sentences, keeping in mind their mean-
ings.

We have seen in the above explanations that in the words
like a-krodhaā, an-asØy¹, etc. the words na+krodhaā and
na+asØy¹ have combined and the initial na has been replaced
by a- with a word beginning with a consonant, or an- with the
word beginning with a vowel, and after the due coalescence a
single word has been formed. Such a single formation result-
ing from a combination of two or more words is called a
sam¹sa (compound) or a s¹m¹sika-¹abda (compounded word)
in Sanskrit.

Now, read aloud the following sentences,
trying to understand their meanings: Tapaā krodhena
vina¹lyati / Sneho viraha^a vina¹lyati / Vyavah¹ro 'vi¹ly¹sena

*vinañlyati / Gu^aav¹n garve^aa vinañlyati / Kula-str[»] a-rak-a^aena
vinañlyati / Dh¹nyam a-var-e^aa vinañlyati / R⁰pa, dur-
bh¹gyena vinañlyati / Bhojana, tailena vinañlyati / ~ar[»]ra, a-
yatnena vinañlyati / That¹ dharma^a pram¹dena vinañlyati /*

**Try to understand the forms of the words
used in these sentences:**

Krodha (anger), *sneha* (affection), *viraha* (separation),
vyavah¹ra (mutual relationship), *a-viñv¹sa* (lack of trust), *garva*
(pride), *a-yatna* (lack of effort), *dharma* (religion, sense of duty),
and *pram¹da* (negligence) are the masculine *a-k¹r¹nta* nouns.

Kula-str[»] (virtuous woman) is a feminine noun.

Tapas (penance), *a-rak-a^aa* (lack of protection), *a-var-a*
(lack of rains), *r⁰pa* (beauty), *dur-bh¹gya* (ill luck), *bhojana*
(food), *taila* (edible oil) and *ñar[»]ra* (body) are the neuter nouns.

Vinañlyati (is spoiled) is a third person singular verb-
form derived from the Sanskrit root *vi+nañ* (4 Par.).

It must be noted that the cases more used in these sen-
tences are the nominative indicating the subject and the instru-
mental denoting the cause, expressed by the usages like 'due
to', 'because of', 'through', and etc.

Further, it must be noted that the word

in these sentences have coalesced as follows:

Sneha^a+virahe^aa=sneho virahena ($\hat{a}+v=o+v$). *Vyavah¹ra^a+
aviñv¹sena = vyavah¹rao viñv¹sena* ($\hat{a}+a='+a$). Here, since
the *visarga* (\hat{a}) is followed by the consecutive *v* (which a soft
semi-vowel), the \hat{a} has been changed to, or replaced by *o*. And
when the \hat{a} is followed by the vowel *a* it is elided, and the
elision has been indicated by a sign of *avagraha* (looking like a
Roman S) in Sanskrit, and represented by an apostrophe (') in
Roman transliteration.

Now, read aloud over again the above Sanskrit sen-
tences, trying to understand their correct meanings.

they are generally the same as are applied to the nouns in gen-
eral, with a few exceptions. Thus, the termination affixed to the
masculine and neuter pronouns is *-smai* in the Dative singular,
-sm¹t in Ablative singular, *-smin* in the Locative singular, while
those affixed to the feminine pronouns is *syai* in the Dative
singular, *sy¹â* in the Ablative singular, and *sy¹m* in Genitive
singular. For instance, *tasmai* (= to that), *tasmat* (=from that),
tasmin (=in that) are the Dat. Sing., Abl. Sing., and Loc. Sing
forms of the pronoun *tad* (Mas. and Neu.), respectively. In the
same way *tasyai* (=to her), *tasy¹â* (=from her), and *tasy¹m*
(=in her) are the Dat. Sing., Sing., Abl. Sing., and Loc. Sing
forms of the pronoun *tad* (Fem.), respectively. All other forms
have just the same terminations as are affixed to the other nouns
in their respective genders.

sant¹nam = child, offspring. *Daivm* = luck. *Param* = superior to.

**Gaj¹g¹ p¹pa, ¶a¶ t¹pa, dainya, kalpa-tarus tath¹ /
P¹pa, t¹pa, ca dainya, ca hanti s¹dhu-sam¹gamaã //**

In this verse there are four sentences: *Gaj¹g¹ p¹pa, hanti /
~a¶ t¹pa, / Tath¹ kalpa-tarus dainya, (hanti) YS¹dhu-
sam¹gamaã p¹pa, t¹pa, ca dainya, ca (hanti) /*

P¹pam = *p¹takam* = sin. *~a¶* = *candraã* = Moon.
Dainya, = *dñasya bh¹vaã* = misery. *Kalpa-taruã* = *v¹ñch¹-
pØraka, divya, vÅk-am* = wish-fulfilling tree. *S¹dhu-
sam¹gamaã* = *sajjan¹n¹, melanam* = meeting with, or com-
pany of good persons. *Hanti* = *n¹¶ayati* = destroys. *Kalpa-
taruã+tath¹* = *kalpa-tarus tath¹* (*ã+t=s+t= -st*).

Gu²o bhØ-ayate rØpa, ¶la, bhØ-ayate kulam /

Siddhir bhØ-ayate vidy¹, bhogo bhØ-ayate dhanam //

BhØ-yate = *¶obhayate* = adorns, embellishes. *Siddhir
bhØ-ayate* = *siddhiã+bhØ-ayate* (*ã+bh=r+bh = -rbhu-*).

In English, when we use one noun, and want to use it again, we would be bored and look silly to use it again and again. In order to avoid it, we use different forms of different cases and numbers of the words like 'he', 'she', 'it', 'this', 'that' 'which', 'what', 'I', 'you', as the representatives of the concerned nouns. Similar is the practice in Sanskrit, too, and we use the words, like *tad, etad, yad, yu-mad, asmad, adas, sarva*, and such others. that are known as *Sarva-n¹ma*, i.e. pronoun. P¹²ini has listed all such words in a single group, which begins with the word *sarva*. Hence, it is called *Sarv¹di-ga²a*. And, since these words can be used by all, they are called *sarva-n¹ma*. The Sanskrit language utilizes the following pronouns: *Tad* = that; *etad* = this; *yad* = which; *yu-mad* = you; *asmad* = I; *adas* = that; *kim* = what; *sarva* = all; *anya* = other; *itara* = another; *sva* = self; *para* = highest, supreme.

Looking to the different forms of the pronouns in different cases and persons, we find that the terminations affixed to

Now, read aloud the following Sanskrit sentences, trying to guess their approximate meanings:

**VÅ-ir jap¹-sum¹n¹, na sukh¹yate / Candrodaya¶
cakrav¹k¹n¹, na sukh¹yate / Subhik-a, dh¹nya-
sa;gr¹hak¹²¹, na sukh¹yate / Garjitam ¶arabh¹²¹, na
sukh¹yate / Candana, virahi²¹, na sukh¹yate / Var-¹
prav¹sik¹n¹, na sukh¹yate / MÅda;ga-¶abdo 'k-irogj¹²¹, na
sukh¹yate / Induã svairi²¹n¹, na sukh¹yate / Udyota¶
caur¹²¹, na sukh¹yate / D»paã pata;g¹n¹, na sukh¹yate /
SØryaã kau¶jik¹n¹, na sukh¹yate //**

Now let us understand the forms of the words used in these sentences:

Masculine words: *Candra/ Udaya/ cakrav¹ka/ ~arabha/
Virahin/ Prav¹sika/ Rogin/ Indu/ Udyota/
Caura/ D»pa / Pata;ga / SØrya /*
Feminine words : *Jap¹/ VÅ-i/ Var-¹/ Svairi²¹/*
Neuter words: *Suma/ Subhik-a/ Dh¹nya/ Garjita/ Candana/
Ak-i/*
Indeclinable: *Na/*
Verbs: *Sukh¹yate* (Atm. 3^d Per, Sing. of a nominal verb from the noun *sukha*).

Now, let us understand the individual words used in the above sentences:

VÅ-iã = *var-¹* = rains. *Jap¹-sum¹n¹*, = *jap¹-pu-p¹²¹m* = to the Jap¹ flowers. It should be noted here that in all these sentences the genitive case is used in the sense of the objective case. *Na* = not. *Sukh¹yate* = *sukha*, *dad¹ti* = renders happy; makes feel comfortable *Candrodayaã* = *candrasya udayaã* = rise of the Moon; Moon-rise. *Cakrav¹kan¹*, = *Subhik-a*, = *sutar¹*, *bhik-¹ pr¹pyate* (is obtained) *yad¹ t¹dÅ¶aã k¹laã dh¹nya-samÅddhi-k¹laã* = = time when food is profusely available. *Dh¹nya-sa;gr¹hak¹²¹*, = ye *dh¹nyasya sa;graha, kurvanti, te-¹m* = to those who store grains. *Garjitam* = *garjan¹m* = roaring. *~arabh¹²¹*, = *gaja-¶i¶on¹m* = of the young ones of elephants. *Candana*, = sandal. *Virahi²¹m* = *priya-jana-sa;ga-rahit¹n¹m* – to those who are separated from

their beloved persons. *Var-¹* = *vĀ--iā* = rains. *Prav¹sik¹n¹*, = *prav¹se pravartam¹n¹n¹m* = those who are travelling; travelers. *MĀda¹ga-¹abdaā* = *mĀdanga-v¹dyasya ravaā* = The sound of drum-playing. *Ak-irogi^{a1}*, = *cak-u-roga-yukt¹n¹m* = Those having eye disease. *Induā* = *Candraā* = Moon *Svairi^an¹*, = *y¹str¹svacchanda-c¹ri^a» bhavati s¹svairi^a», t¹s¹m* = to the wanton women. *Udyota¹* = *prak¹āā* = light, lustre, *Caur^{1a1}*, = *taskar^{1a1}m* = to the thieves. *D¹paā* = *d¹pakaā* = lamp. *Pataj¹n¹*, = To the butterflies. *Sōryaā* = *dinakaraā* = Sun. *Kau¹lik¹n¹*, = *ul¹ok¹n¹m* = to the owls.

**Now, read the above Sanskrit sentences aloud,
keeping in mind their meanings.**

to form one sound, or from technical viewpoint both are replaced by a single sound. These sounds are **e, o, ar** and **al**. P^{1a}ini and other Sanskrit grammarians have called these sounds by the name **Gu^aa**, and the coalescence in which these sounds replace the two combining sounds, as shown above, is called the **Gu^aa-sandhi**. In it the replacing sound is technically an ¹de¹la, and hence it is called **Gu^a1de¹la**. In the P^{1a}inian terminology, this procedure is called *pōrvaparayoā ekaā gu^a1de¹laā /*, i.e., replacement of the two consecutive combining sounds by a single **Gu^aa** sound.

P^{1a}ini calls the sounds **1, ai, au, 1r** and **1l** by the term **VĀddhi**. When **a** or **1** is followed consecutively by a **Gu^aa** or a **VĀddhi** sound, both are replaced by a single homogeneous **VĀddhi** sound. Thus, *a+e / 1+e / a+ai / 1+ai = ai*. For instance: *tava+eva = tavaiva*; *tava+ai¹varyam = tavaiv¹varyam*. Similarly, *a+o / 1+o / a+au / 1+au = au*. For instance: *jala+oghaā = jalaughaā*; *Mah¹+o-adhiā = Mahau-adhiā*; *vara+autsukyam = Varautsukyam*; *vidy¹+autsukyam = vidyautsukyam*.

The coalescence in which these sounds replace the two combining sounds, as shown above is called the **VĀddhi-sandhi**. In it the replacing sound is technically an ¹de¹la, and hence it is called **VĀdhy¹de¹la**. In the P^{1a}inian terminology, this procedure is called *pōrvaparayoā ekaā vĀdhy¹de¹la /*, i.e., replacement of the two consecutive combining sounds by a single **VĀddhi** sound.

**Now, recite the following verses aloud rhythmically
Keeping in mind their meanings:**

**Na hi vidy¹-samo bandhur na ca vy¹dhi-samo ripuā /
Na c¹patya-samā sneho na ca daiv¹t para, balam //**

This verse incorporates four sentences: **Vidy¹-samo bandhur na hi (asti) / Vy¹dhi-samo ripuā ca na (asti) / Apatya-samā snehā ca na (asti) / Daiv¹t para, balam ca na (asti) /**
Bandhuā = sambandh» = relative. Samaā = tulyaā = comparable to. Vy¹dhiā = disease. Ripuā = enemy. Apatyam =

~ir>a flower endure the (weight of the) foot of a bee? *He saptapad>pad¹ni ! y0ya, viv¹hasya pr^{1a}a-bh0t¹ni bhavatha /* (Voc. Plu.) = O the steps of the Seven-step ceremony! You are the life-breath of marriage.

Here in the first sentence the word *padam* means *sth¹nam = niv¹saã = place, residence*; in the second one *padam* means *cara^aam = p¹daã = foot*; in the third one *pad¹ni = steps*.

Now, in order to commit to memory, sing five times aloud rhythmically the Nominative, Vocative and Accusative forms of the *a-k¹r¹nta* noun *r¹ma* (m.) in all the three numbers each, then sing rhythmically five times the forms of the Instrumental, Dative and Ablative cases. Then, do so the forms of the Genitive and Locative cases. And, finally, sing five times rhythmically all the twenty-four forms of *r¹ma* in all the cases and numbers from the Nominative to the Locative.

From the view point of the changes due to the coalescence, it should be noted that if *a* or ¹ is followed consecutively by *i* or *»,* both combine to form, or are replaced by, the latter's homogeneous diphthong *e*. Thus, *a+i / a+» / ¹+i / ¹+» = e*. For instance: *deva+indraã = devendraã; deva+»flaã = deveflaã; mah¹+indraã = mahendraã; mah¹+»flaã = maheflaã*.

If *a* or ¹ are followed by *u* or *0*, both combine to form, or are replaced by, the latter's homogeneous diphthong *o*. Thus, *a+u / a+0 / ¹+u / ¹+0 = o*. For instance: *para+upak¹raã = paropa-k¹raã; para+0ruã = paroruã; mah¹+upak¹raã = mahopak¹raã*.

If *a* or ¹ are followed by long or short *Å*, both combine to form, or are replaced by, the *ar*. Thus, *a+Å / ¹+Å = ar*. For instance, *deva+Å-l = devar-i; mah¹+Å-i = mahar-i*.

If *a* or ¹ are followed by *ð*, both combine to form, or are replaced by, the *al*. Thus, *a+ð / ¹+ð = al*. For instance: *tava+ðk¹raã = tavalk¹raã*.

In these types of the coalescence, two sounds combine

LESSON 5 (Pañcamaã P¹-haã)

In the last lesson we familiarized ourselves with the *Sup*, i.e., Case terminations, as affixed to the nouns ending in a consonant, , e.g. *v¹c*, and also those slightly modified when affixed to the *ak¹r¹nta* masculine nouns, e.g., *r¹ma*. Now, let us see them side by side in the cases of the nouns *dik* and *jana* for ready comparison:

Case	Sing.	Dual	Plural	Case	Sing.	Dual	Plural
Pra.	dik	di ¹ lau	di ¹ laã	Nom.	janaã	janau	jan ¹ ã
Sa, .	dik	di ¹ lau	di ¹ laã	Voc.	Jana	janau	jan ¹ ã
Dvi.	di ¹ lam	di ¹ lau	di ¹ laã	Accu.	janam	janau	jan¹n
Tãti.	di¹l	digbhy ¹ m	digbhiã	Instr.	janena	jan ¹ bhy ¹ m	janaia
Catu.	di¹le	digbhy ¹ m	digbhyaã	Dat.	jan¹ya	jan ¹ bhy ¹ m	janebhyaã
Pa. j.	di¹laã	digbhy ¹ m	digbhyaã	Abl.	jan¹t	jan ¹ bhy ¹ m	janebhyaã
¸a-	di¹laã	di ¹ loã	di ¹ l ¹ m	Gen.	janasya	janayoã	jan ¹ n ¹ m
Sapt.	di¹l	di ¹ loã	dik-u	Loc.	jane	janayoã	jane-u

Now, note these forms from the point of grammatical analysis. In the case terminations applied to the word *di¹l*, the one affixed both in the Nominative and Vocative singular forms is elided. But in the case of the word *jana*, the termination *s* of the Nominative singular is changed into a *visarga* (:), as for instance, in the case of the noun *jana*. The modified forms in some of the cases are shown in bold types.

From the point of view of grammatical analysis, we should remember here that since the noun *jana* is *a-k¹r¹nta*, its final vowel *a* naturally combines with the initial vowel of the termination affixed to it, and sometimes it is elided, as in *jana + au = jan + au = janau* (Nom., Voc. and Acc. du.); sometimes it is lengthened, as in *jana + bhy¹yam = jan¹ + bhy¹m = jan¹bhy¹m* (Instr., Dat. and Abl. du.); sometimes it is coalesced with it, as in *jana + i = jane* (Loc. sing.). Sometimes, the termination is replaced by its ¹de¹la and then coalesced with it, as in *jana + ¹ = Jana + ina = janena* (Instr. sing.), *jana + bhis = jana + ais = janaia* (Instr. Pl.); *jana + e = jana + ¹ya = Jan¹ya* (Dat. Sing.); *jana + as = jana + ¹t = jan¹t* (Abl. sing.) *jana + as = jana + sya = janasya* (Gen. sing.); *jana + os = jana + yos =*

Janayoā (Gen. and Loc. sing.); *jana* + ¹*m* = *Jan¹* + *n¹m* = *jan¹n¹m* (Gen. pl.); and *jana* + *su* = *jane* + *su* = *jane* + [~]*u* = *jane-u* (Loc. pl.).

Moreover, in the nouns, having the letters *Ā*, *r*, or [~] in them, e.g. *r¹ma*, the sound *n* in the terminations *ina* (Instr. Sing.) and *n¹m* (Gen. pl.) changes into, or is replaced by, its homogeneous retroflex sound ^a, making them *e^aa* and *^a1m*, respectively; and the sound *s* in the termination *su* (Loc. pl.) is changed into, or replaced by, its homogeneous retroflex sound [~], making it [~]*u*, as in *jane-u*.

Excepting these changes in the terminations applied to the *a-k¹r¹nta* nouns, the rest of the terminations remain in tact and are applied as such. In accordance with the intention of the speaker to express different senses, he utilizes the different forms of the concerned noun in different cases and numbers, and goes on expressing through them the corresponding sense by the use of those forms. It should be kept in mind that the meaning of the words in a sentence has to be understood with reference to their forms, the context, and the linguistic custom.

Now, sing the following verses aloud and rhythmically:

Tvam eva m¹t¹ ca pit¹ tvam eva
Tvam eva bandhu¹ca sakh¹ tvam eva /
Tvam eva vidy¹ dravi^aa, tvam eva
Tvam eva sarva, mama deva-deva //

In this verse there are the following two instances of coalescence: *tvam*+ *eva* = *tvameva* ; *bandhuā* + *ca* = *bandhu¹ca*.

Deva-devaā = *dev¹n¹*, *devaā* = *dev¹dhidevaā* = the God among (all) the gods, the supreme deity. Here the form *Devadeva* (= O God!) is in the Vocative case, since God is addressed by it. *Tvam* = you. *Eva*= only. *Mama* = my, mine. *M¹t¹* = mother. *Pit¹* = father. *Bandhuā* = relative, *Sakh¹* = friend, companion. *Vidy¹* = learning, knowledge. *Dravi^aam* = *dravyam* = money, wealth. *Sarvam* = all in all, everything.

Kulam = *ku¹nat¹* = being born in a good family. [~]*lam* = *c¹ritryam* = character. *Tekaā* = *tejasvit¹* = being bright, brilliance. *Balam* = *ḥaktimattvam* = strength, being strong. *Gauram* = *gurut¹y¹ā bh¹vaā* = greatness, sense of importance. *Pratyayaā* = *su-paricitatvam* = being well-known, firm conviction, trust. *Snehaā* = *prema* = *priyat¹* = affection, love. *D¹ridrye^aa* = *nirdhanatvena* = due to poverty. *Vina¹ḥyati* = gets destroyed, gets lost.

In the paragraphs and verses given in the lessons so far, we have seen numerous *a-k¹r¹nta* masculine and neuter nouns, such as *vacana*, ¹*rjava*, *pratyaya*, *ḥla*, *rṇpa*, *bhojana*, *taila*, *d¹na*, *d¹ridrya*, etc. In the various forms of the masculine and the neuter nouns the terminations differ from one only in the Nominative, Vocative and Accusative cases in singular, dual and plural numbers. In the rest of the cases and numbers, the forms of both the masculine and neuter nouns have the same terminations.

The forms that differ in terminations in Mas, and Neu. are as follows:

	Deva (Mas.)			Pada (Neu.)		
Pra.	<i>devaā</i>	<i>devau</i>	<i>dev¹ā</i>	Nom.	<i>padam</i>	<i>pade pad¹ni</i>
Sam.	<i>deva</i>	<i>devau</i>	<i>dev¹ā</i>	Voc.	<i>pada</i>	<i>pade pad¹ni</i>
Dvi.	<i>devam</i>	<i>devau</i>	<i>dev¹n</i>	Acc.	<i>padam</i>	<i>pade pad¹ni</i>

Looking to the case terminations of the Nominative, Vocative and Accusative applied to the neuter nouns, instead of *s*, *o* and *as* in masculine, there is *am*, [~] and ¹*ni* in neuter; respectively, while in Vocative Singular the termination in both is elided.

Since the forms are similar in both the Nominative and Accusative, we have to guess on basis of the context whether a particular form is used in which of the two cases. For instance, *Vi^aoā pada*, *vaiku^a-ham asti /* (Nom. Sing.) = The place of Vi^au is Vaiku^a-ha. *Pelava*, *ḥir[~]a-pu[~]pa*, *bhramarasya pada*, *katha*, *sahate ?* (Acc. Sing.) = How does the tender

gentlemanly behaviour. $\tilde{r}utam = jñ^1nam =$ knowledge. $A-bahu-bh^1-it^1 = na\ ati\|ya, vaktu, svabh^1vaâ =$ lack of too much talkativeness.; not being given to much talking. $Yath^1\|akti = \|aktim\ anus\|tya =$ in accordance with one's capacity. $K\hat{A}tajñat^1 = upak^1ra-sc\|k^1raâ =$ gratefulness. $A-au = a-a-sa, khy^1k^1â =$ eight. $Gu^a^1â = sadgu^a^1â =$ (good) qualities. $D\|payanti = prak^1\|ayanti =$ reveal, make illustrious.

$Par^1krama\|c^1 = Par^1kramaâ + c^1 (\hat{a} + c = \| = c = \|c).$

$C^1bahubh^1-it^1 = ca + a-bahubh^1-it^1 (a + a = ^1).$

$A-au$ is Nom. Sing. of the Cardinal number $a-an$.

$Par^1kramaâ$ is Nom. Sing. of the $a-k^1r^1nta$ mas. noun.

$Gu^a^1â$ is Nom. Plu. of the $a-k^1r^1nta$ mas. noun.

$Puru-am$ is Acc. Sing. of the $a-k^1r^1nta$ mas. noun.

$Prajñ^1, a-bahu-bh^1-it^1, k\hat{A}tajñat^1$ are Nom. Sing. of the $^1-k^1r^1nta$ fem. nouns.

$Kaulyam, \|rutam, D^1nam$ are Nom. Sing. of the neu. nouns.

$Yath^1\|akti = \|aktim\ an-atikramya =$ in accordance with one's (financial) capacity. It is an indeclinable compound formed by combining the words $yath^1$ and $\|akti$.

$D\|payanti$ is Causal 3^d Per. Plu. of the root $d\|p$ (4 P.).

Kula, \|la, ca satyañ ca prajñ^1 tejo dh\hat{A}tir balam /

Gaurava, pratyayaâ sneho d^1ridrye^a vina\|yati //5//

$Yad^1\ manu-yaâ nirdhanaâ bhavati tad^1\ tasya\ kulam\ ity^1di\ gu^a^1â\ vin^1\|a, gacchanti\ (iti\ asya\ \|lokasya\ arthaâ) /$

$Pratyayaâ, snehaâ$ are Nom. Sing. of $a-k^1r^1nta$ mas. nouns.

$Kulam, \|lam, satyam, balam$ are Nom. Sing. of $a-k^1r^1nta$ neu. nouns.

$Tejaâ$ is Nom. Sing. of the $sa-k^1r^1nta$ neu. noun $tejas$.

$D^1ridrye^a$ is Instr. Sing. of the $a-k^1r^1nta$ neu. abstract noun ($d^1ridrya = daridrasya\ bh^1vaâ$) from the noun $daridra$ (=poor, pauper, a destitute person).

$Vina\|yati$ is 3^d Per. Sing. of the root $vi+na\|$ (4 P.)

$Dh\hat{A}tir\ balam = dh\hat{A}tiâ + balam (\hat{a} + b = r+b = rb).$

Now let us recognize the various grammatical forms of the words in the above verse:

In a metrical composition like this, the poet has to adjust the words skillfully in accordance with the exigencies of the meter concerned. But to grasp its sense and significance we have to construe the verse by rearranging the words of the verse in proper order of its sentences. This process is called *anvaya*, i.e., the prose order. Thus, we have in this verse the following sentences: *Bhoâ devadeva! Tvam eva mama m^1t^1 (asi) / Tvam eva mama pit^1 (asi) / Tvameva mama bandhuâ (asi) / Tvam eva mama sakh^1 (asi) / Tvam eva mama vidy^1 (asi) / Tvam eva mama dravi^am (asi) Tvam eva mama sarvam (asi) //*

Now let us recognize the various grammatical forms of the words in the above verse:

$Tvam =$ Nom. Sing. of the pronoun $yu-mat$, related with the verb in the Second Person.
 $Mama =$ Gen. Sing. of the pronoun $asmat$ related with the verb in the First Person.
 $M^1t^1 =$ Nom. Sing. of the $\hat{A}-k^1r^1nta$ feminine noun $m^1t\hat{A}$.
 $Bandhuâ =$ Nom. Sing. of the $u-k^1r^1nta$ masculine noun $bandhu$.
 $Sakh^1 =$ Nom. Sing. of the masculine unusual $i-k^1r^1nta$ noun $sakhi$.
 $Vidy^1 =$ Nom. Sing. of the $^1-k^1r^1nta$ feminine noun $vidy^1$.
 $Dravi^am =$ Nom. Sing. of the $a-k^1r^1nta$ neuter noun $dravi^a$.
 $Sarvam =$ Nom. Sing. of the neuter pronoun $sarva$.

There is no verb in this verse. Hence, with reference to the vocative *deva-deva* and the subject *tvam* related with the Second Person, a verb like *bhavasi, asi, vartase*, is implied.

Udyamaâ s^1hasa, dhairya, buddhiâ \|aktiâ par^1kramaâ / \|a^e ete yatra vidyante tatra devaâ sah^1yak\hat{A}t //2//

The *anvaya* of this verse is: *Yatra udyamaâ s^1hasa, dhairya, buddhiâ \|aktiâ par^1kramaâ (iti) ete -a^e (gu^a^1â) vidyante tatra devaâ sah^1yak\hat{A}t (bhavati) /*

$Yatra =$ where. $Udyamaâ =$ effort, endeavour. $S^1hasam =$ rashness, daring. $Dhairyam =$ fortitude. $Buddhiâ =$ intellect,

Kurv¹aā – Nom. Sing. of the Pre. Part. *kurv¹a* of the root *kĀ* (8 U.), 'to do'. *ay¹naā* - Nom. Sing. of the Pre. Part. *ay¹na* of the root *ay* (2 U.), 'to sleep'. *Bhuñj¹naā* - Nom. Sing. of the Pre. Part. *bhuñj¹na* of the root *bhuj* (*bhuñj*) (7 U.), 'to eat, to consume, to enjoy'. *Dad¹naā* - Nom. Sing. of the Pre. Part. *dad¹na* of the root *d¹* (3 U.), 'to give'. *J¹n¹naā* - Nom. Sing. of the Pre. Part. *j¹n¹na* of the root *jñ¹* (9 U.), 'to know'. *Bruv¹aā* - Nom. Sing. of the Pre. Part. *bruv¹a* of the root *br* (2 U.), 'to speak'. *Vardham¹naā* - Nom. Sing. of the Pre. Part. *vardham¹na* of the root *vĀdh* (7 U.), 'to grow'. *Bahu-vi-ay¹n* = *bahavaā vi-ay¹ā, t¹n*; this is a compound word formed by the combination of the two words *bahu* (adj.) and *vi-aya*.

In the above verses and their explanations, we find the forms of the Nominative Singular of the **Present Participle (vartam¹na-kĀdanta)** *spĀjat, jighrat, hasat, m¹nat, pa-hat, jayat, j¹grat, paṅyat, aṅnat, gacchat, svapat, ayasat, pralapat, visĀjat, gĀ^aat, unmi-at, nimi-at, dh¹rayat, etc., and adh¹na, sevam¹na, lokam¹na, kurv¹a, ay¹na, bhñj¹na, dad¹na, j¹n¹na, bruv¹a, vardham¹na, etc.,* of the respective concerned Sanskrit verbal roots, shown above. Among them, the roots of the first group of them are of the **parasmai-pada** type, while those of the second one are of the **ātmane-pada** type. Although these words are used to denote the sense of continuous action, they are not verbs. They are but the adjectives of some nouns or pronouns or adverbial nouns. In such a situation, we sometimes utilize such constructions as, 'while touching', 'while smelling', 'while laughing', and etc. This facility is available in Sanskrit, too. In order to express the sense of a complete action, we can use the verbal forms, and to express the sense of a continuous action, we can use the Present Participles of the concerned verbal roots. Such present participles are also known as the **Verbal Derivative Adjective** (*dh¹tu-s¹dhita-viṅe-a^a*).

KĀdanta is a nominal word (*pr¹tipadika*) in which a **kĀt** termination (*pratyaya*) has been suffixed to a Sanskrit verbal root, thus *kĀt + anta* = *kĀd+anta* / *kĀt ante yasya tat* *abdarōpa, kĀdantam* / The **kĀt** terminations are suffixed to formu-

<u>Asmad = I</u>			
Case	Sing.	Du.	Pl.
Pra.	aham	¹v¹m	vayam
Nom.	= I	= we (two)	= we (all)
Sa,	-	-	-
Voc.	-	-	-
Dvi,	m¹m / m¹	¹v¹m / nau	asm¹n / naā
Acc.	= (to) me	= (to) us (two)	= (to) us
TĀt.	may¹	¹v¹bhy¹m	as¹bhiā
Instr.	= by me	= by us (two)	= by us (all)
Cat.	mahyam/ me	¹v¹bhy¹m / nau	asmabhyam / naā
Dat.	= to me	= to us (two)	= to us (all)
Pañ.	mat	¹v¹bhy¹m	asmāt
Abl.	= from me	= from us (two)	= from us (all)
ṣa-	mama/me	¹vayoā/nau	asm¹kam/ naā
Gen.	= of me/my/mine	= of us (two)	= of us (all)
Sap.	mayi	¹vayoā	asm¹su
Loc.	= in/about me	= in /about us (two)	= in /about us (all)

Here, in the declension of the pronoun **asmad** the forms **m¹, m¹** and **me** in the Sing., **nau, nau** and **nau** in the Dual, and **naā, naā** and **naā**, in the Plural of the Accusative, Dative and Genitive cases, respectively, are used optionally in lieu of the regular forms, though not in the beginning of a sentence or a verse.

<u>Yu-mad (= You)</u>			
Case	Sing	Du.	Pl.
Nom.	tvam =thou	yuv¹m =you (both)	yōyam =you (all)
Voc.	-	-	-
Acc.	tv¹m(tv¹) =to/towards you	yuv¹m (nau) =to/towards you (two)	yu-m¹/naā =to/towards you (all)
Instr.	tvay¹ = by you	yuv¹bhy¹m = by you (two)	yu-m¹bhiā = by you (all)
Dat.	tubhyam/te = to you	yuv¹bhy¹m/v¹m = to you (two)	yu-mabhyam /vaā = to you (all)
Abl.	tvat = from you	yuv¹bhy¹m = from you (two)	yu-mat = from you (all)
Gen.	tava/te = of you/ your/yours	yuvayoā/v¹m = of you (two)	yu-m¹kam/vaā = of you (all)
Loc.	tvayi = in/about you	yuvayoā = in/about you (two)	yu-m¹su = in/about you (all)

Here, in the declension of the pronoun *yu-mad* the forms *tv¹*, *te* and *te* in the Sing., *v¹m*, *v¹m* and *v¹m* in the Dual, and *vaā*, *vaā* and *vaā*, in the Plural of the Accusative, Dative and Genitive cases, respectively, are used optionally in lieu of the regular forms, though not in the beginning of a sentence or a verse.

In the previous lessons we have familiarized ourselves with the lengthening of homogeneous vowels (ṣavar^aa-dṛgha), of diphthonging, of heterogeneous vowels (*gu^aa-sandhi*), and of long-diphthonging of heterogeneous (*v¹Āddhi-sandhi*) in the coalescence. Now, we shall do so about a few more types of coalescence.

In Sanskrit, when a heterogeneous vowel comes immediately after short or long *i*, *u*, *Ā* or *ī*, they are seen to have been changed to, or replaced by, *y*, *v*, *r*, or *l*, respectively. This type of coalescence is known by the name *Ya^a-sandhi*. The examples of the *ya^a-sandhi* are as follows:

Yadi+api = yadyapi (i+a+ya) / iti+¹di = ity¹di (i+¹y¹) / prati+ uttaraā = pratyuttaraā (i+u=yu) / prati+ekaā= pratyekaā /

Hetu+arthaā = hetvarthaā (u+a=va) / guru+¹deḥāā = gurv¹deḥāā (u+¹v¹) / s¹dhu+idam = s¹dhvidam (u+i=vi) / ḥiḥu+aikyam = ḥiḥivaikyam (u+ai=vai) / s¹dhu+odanam = s¹dhvodanam (u+o=vo) / madhu+autsukyam= madhvautsukyam (u+au=vau) /

PitĀ+a_jkaā=pitra_jkaā (Ā+a_j=ra_j) / m¹tĀ+¹jñ¹= matr¹-jñ¹ (Ā+¹r¹) / bhartĀ+icch¹=bhartricch¹ (Ā+i=ri) / nan¹dĀ+udy¹nam=nan¹ndrud¹nam (Ā+u=ru) / bhr¹tĀ+odanam = bhr¹trodanam (Ā+o=ro) / savsĀ+aud¹ryam = svasraud¹ryam (Ā+au=rau) /

Ā+¹kĀtiā = l¹kĀtiā / Ā+ idam = lidam / Ā+¹ḍĀāā = l¹ḍĀāā / Ā+ upari = lupari.

Adh^yno bah⁰n granth¹n sevam¹no bah⁰n gurun / Lokam¹no bah⁰n deḥ¹n bahujñ⁰ j¹yate naraā //

Bah⁰n = many, numerous; *granth¹n* = books; *adh^ynaā* = one who studies; *gurun* = teachers, preceptors; *sevam¹aā* = one who serves; *deḥ¹n* = countries; *lokam¹naā* = observing; *naraā* = man, person; *bahujñāā* = one who knows many things, versatile; *j¹yate* = becomes.

Adh^ynaā – Nom. Sing. of the Pre. Participle *adh^yna*, derived from the root *adhi+i* (2 ५), 'to study'. *Bahun*, *granth¹n*, *gurun*, and *deḥ¹n* – Acc. Pl. of the nouns *bahu* (adj.), *grantha*, *guru* and *deḥ¹a*, respectively. *Sevam¹naā* = Nom. Sing. of the Pre. Participle *sevam¹na*, derived from the root *sev* (1 ५), 'to serve, to pursue, to enjoy'. *Lokam¹naā* = Nom. Sing. of the Pre. Participle *lokam¹na*, derived from the root *luk* (1 ५), 'to look, observe'. *Bahujñāā* = *bah⁰n¹*, *pu-kal¹n¹*, (= of many) *vi-ay¹a¹*, (= of the subjects) *jñ¹t¹* *vett¹* (=knower, one who knows). *J¹yate* – La- (=Pre.) Pra. Pu. (=3rd Per.) Sing. of the root *jan* (4 ५), 'to be, to become, to be born.

***Kurv¹aā kĀtim amit¹, mita, ḥay¹naā
Bhuñj¹no mitam amit¹, para, dad¹naā /
J¹n¹no bahu-vi-ay¹n mita, bruv¹aā
Utkar-a, bhuv¹i labhate sa vardham¹naā //***

Amit¹, = *na mit¹m* = unmeasured, unlimited, many, numerous; *kĀtim* = *karma* = action; *kurv¹aā* = *yaā karoti saā* = one who does; *mitam* = measured, limited, less; *ḥay¹naā* = *yaā ḥete* = *yaā ḥayana*, *karoti saā* = one who sleeps; *bhuñj¹naā* = *bhoga*, *kurv¹aā* = *yaā bhuñj¹te saā* = one who eats, enjoys; *param* = *anyam* = to others; *dad¹naā* = *yaā dad¹ti saā* = one who gives, donates; *j¹n¹naā* = *yaā j¹n¹ti saā* = one who knows; *vi-ay¹n* = subjects, topics; *bruv¹aā* = *yaā brav¹ti saā* = one who speaks; *vardham¹naā* = *yaā vardhate saā* = one who grows, develops, matures. *Saā* = he, that one. (*Naraā* = man, person); *Bhuv¹i* = *pĀthivy¹m* = on the earth, in the world; *utkar-am* = *atiḥayam* = high status, exalted position.; *labhate* = *pr¹pnoti* = gets, obtains, achieves.

Pralapan Nom. Sing. of the Pre. Part. *pralapat* derived from the root *pra+lap* (1 P.), 'totalk in general, to wail, to whisper, to lament'. *VisĀjan* Nom. Sing. of the Pre. Part. *visĀjat* derived from the root *vi+sĀj* (6 P.), 'to create, to let loose, to shed'. *GĀh^aan* - Nom. Sing. of the Pre. Part. *gĀh^aat* derived from the root *gĀh* (9 P.), 'to take hold of, to seize'. *Unmi-an* - Nom. Sing. of the Pre. Part. *unmi-at* derived from the root *ut+mi-* (6 P.), 'to open eyes, to look at'. *Nimi-an* - Nom. Sing. of the Pre. Part. *nimi-at* derived from the root *ni+mi-* (1 P.), 'to shut the eyelids, to wink, to fall asleep'. *Indriy^{1a}i* - Nom. pl. of the noun *indriya* (neu.), 'sense, sense organ'. *Indriy¹rthe-u* - Loc. Pl. of the noun *indriy¹rtha* (mas.), 'sense object'. *Vartante* - Pra. Pu. (=3rd Per.) Sing. of the root *vĀt* (1 ३.), 'to exist, to happen, to live on, to occupy'. *Dh¹rayan* - Nom. Sing. of the Pre. Part. *dh¹rayat* derived from the root *dhĀ* (10 U.), 'to hold, to bear, to support'. *Yog[»]* - Nom. sing. of the noun *yogin*. *Karoti* - Pra. Pu. (=3rd Per.) Sing. of the root (8 U), 'to do'. *Karm^{1a}i* - Acc. Plu. of the noun *karma* (neu.), 'work'. *Sajgam* - Acc. Sing. of the noun *sajga* (mas.), 'attachment, company'. *Tyaktv¹* - the *ktv¹nta*, i.e., the gerund, or past indeclinable participle, of the root *tyaj* (1 p.), 'to abandon'. *tma-ḥuddhaye* - Dat. Sing. of the compound noun *tma+ḥuddhi*, 'purity of the Self, purity of oneself'.

Paḥḥyan + ḥĀ^avan = PaḥḥyañḥĀ^avan (n+ḥ= ḥḥ). Similarly, *Svapan + ḥvasan = svapañḥvasan (n+ḥ= ḥḥ)*. *SpĀḥḥan + jighran = spĀḥḥañjighran (n+j= ḥj)*, instances of *para-savar^aa* colaescence; *Jighran + aḥḥnan = Jighrannaḥḥnan (n+ a = nna)*. *GĀh^aan + unmi-an (n+u= nnu)*. *Unmi-an + nimi-an= unmi-annimi-an (n+n = nn)*. *Nimi-an + api = Nimi-annapi (n+a= nna)*, instances of reduplication, i.e., the addition of *a nu^{©1}gama* in between, according to P^{1a}ini. *Indriy^{1a}i + indriy¹rthe-u = indriy^{1a}ndriy¹rthe-u (i+i=ḥ)*, instance of lengthening of two short *i* vowels, i.e. *savar^a-dḥrga* colaescence. *Vartante + iti = Vartanta iti (e+=a i)*, replacement of *e* by *a*, and then no further colaescence. *Tyaktv¹ + tma-ḥuddhaye = tyaktv¹tma- ḥuddhaye (t+t= tḥ)*. Lengthening of two short *a* vowels, i.e. *savar^a-dḥrga* colaescence.

If, however, a heterogeneous vowel comes immediately after *e* or *ai*, the former changes to **ay** and the latter to **iy**. Similarly, if a heterogeneous vowel comes immediately after *o* or *au*, the former changes to **av** and the latter to **iv**. These **ay**, **iy**, **av** and **iv** have been briefly called **ay¹di**, i.e. **ay** and etc., by P^{1a}ini, and the colaescence resulting in them is called **Ay¹di-sandhi**. The instances of this type of colaescence are as follows:

Ne+anam= nayanam (e+a=ay) / nai+akaā = n¹yakaā (ai+a= iy) / hare+ iha =harayiha (e+i=ayi) / ḥriyai+udyataā= ḥriy¹yudyataā (ai+u= iyu) /

Bho+anam = Bhavanam (o+a=ava) / vibho+iha= vibhaviha (o+i=avi) / vi-^ao+e=vi-^aave(o+e=ave) / pau+ akaā=p¹vakaā (au+a=iva) / nau+ikaā=n¹vikaā au+i=ivi) /

But, if after the final *e* or *o* is immediately followed by the short vowel *a*, then the *a* merges into the preceding vowel *e* or *o*. In other words, it adopts the form (ḥḥpa) of the previous (pḥrva) vowel, and in order to indicate that the *a* has disappeared here, a sign of **avagraha**, looking like the Roman 's' in the Devan¹gar script, is put in its place. In Roman transliteration it is shown by an apostrophe. This type of the colaescence is called the **Pḥrva-rḥpa-sandhi**. The instances of this type are as follows:

Hare+atra=hare'tra(e+a=e'/ prabho+atra= prabho'tra / (o+a=o') loko+ ayam =loko'yam / gop¹lo+ aham= gop¹lo'ham /

Similarly, when the vowel *a* is immediately followed by *e* or *o*, the *a* being previous, adopts the form (ḥḥpa) of, i.e., practically merges into, the following (pḥra) *e* or *o*, but its disappearance is not indicated by any sign like the *avagraha*. This type of colaescence is called the **Para-rḥpa-sandhi**. The instances of this type of colaescence are as follows:

nam (a+o=o) / upa + o-ati= upo-ati (a+o=o)/ ॠuddha + odanaā=ॠuddho danaā (a+o=o) /

Sometimes it so happens that at the end of the former word the long vowels *», Ø* or *e* occur due to the suffixing of the termination of the dual, and it is followed immediately by some other word beginning with some vowel. In such a situation there is of course the scope for the *ya^a1di-sandhi*. But if it is operated, it becomes very difficult to guess as to which were the original forms of the words that coalesced. In order to guard against this undesirable contingency it is customary not to operate the rule, and leave the words uncoalesced or as they are. This process is technically called **PragĀhya**, i.e. the word to be kept as it is, unchanged. **Even if there occurs a word immediately after a pragĀhya word, the rules of coalescence are not to be operated, even if there is apparently a clear scope for it.** This type of non-coalescence is practically known as *pragĀhya-sandhi* ! The examples of it are as follows:

har»+ 1gatau = har» 1gatau / dhenØ+ 1gacchataā =dhenØ 1gacchataā / Am»+agnayaā = am» agnayaā / amØ+ aॠvau =amØ aॠvau / late+asiñcat = late asiñcat /

Just as in English verb-form can convey the sense of the past, present and future times, so also do the verb-forms in Sanskrit. But in Sanskrit, the past can be indicated minutely in its three different stages, viz., the past of today (*adyatana-bhØta*), that of yesterday (*an-adyatana-bhØta* or *hyastana-bhØta*) and that of remote times (*parok-a-bhØta*). Similarly, the future can be indicated in its two different varieties: viz., First or Periphrastic Future denoting a remote future time not of to-day, i.e., or of the tomorrow and distant times (*an-adyatana-bhavi-yat* or *ॠvastana-bhavi-yat*); and the Second or te Simple Future, denoting a future time generally or indefinitely, as also to a recent future continuous time of action (*adyatana-bhavi-yat*).

This adduces to the richness of the Sanskrit language. This richness was gradually lost in the Prakrits, Apabhra, ॠa

PaॠyañĀ^avanspĀ^arañjighrannaॠnan gacchan svapañॠvasan / Pralapan visĀjan gĀh^aann unmi-an nimi-ann api // Indriy^{1a}ndriy^{1r}the-u vartanta iti dh¹rayan /

Yog» karoti karm^{1a}i sa; ga, tyaktv¹ 1tma-ॠuddhaye //
Yog» karm^{1a}i karoti = A yogin performs actions. Saā paॠyan darॠna, kurvan api =even while looking; -Ā^avan ॠrava^aa, kurvan api = even when hearing; SpĀ-an sparॠam kurvan api = even while touching; jighran gandha-graha^aa, kurvan api = even while smelling; aॠnan kh¹dana, kurvan api = even while eating; gacchan gamana, kurvan api = even while going, walking; svapan nidr¹, kurvan api = even while sleeping; svasan ॠv¹socchv¹sa, kurvan api = even while breathing; pralapan 1bh¹-a^aa, kurvan api = even while talking, or speaking; visĀjan visarjana, kurvan api = even while letting off, leaving, giving up; gĀh^aan graha^aa, kurvan api = even while taking, catching hold, accepting; unmi-an netr^{1a}i unm¹layan api = even while opening the eyes; nimi-an netr^{1a}i nim¹layan api = even while closing the eyes; indriy^{1a}i = the senses, the sense organs; idriy^{1r}the-u idriy^{1a}1m arthe-u = in the objects of the senses; vartante pravĀtti, kurvanti = remain, operate; iti eva, prak¹re^aa = thus, in such a manner; dh¹rayan vic¹ra, kurvan = taking to be, thinking; sa, ga, 1sakti, tyaktv¹ vih¹ya = having given up the attachment; 1tma-ॠuddhaye 1tmanaā svasya ॠuddhiā sy^{1t} iti hetun¹ = with a view to purify, or for purifying, his own Self.

Paॠyan - Nom. Sing. of the Pre. Part. *paॠyat* derived from the root *dĀ* (1 P.), 'to see'. *Ā^avan* - Nom. Sing. of the Pre. Part. *Ā^avat* derived from the root *ॠru* (5 P.) 'to hear, to study'. *SpĀ-an* - Nom. Sing. of the Pre. Part. *spĀ-at* derived from the root *spĀ-* (6 P.), 'to touch'. *Jighran* - Nom. Sing. of the Pre. Part. *jighrat* derived from the root *ghr¹* (3 P.), 'to smell'. *Aॠnan* - Nom. Sing. of the Pre. Part. *aॠnat* derived from the root *aॠ* (9 P.), 'to eat'. *Gacchan* - Nom. Sing. of the Pre. Part. *gacchat* derived from the root *gam* (*gacch*, 1 P.), 'to go'. *Svapan* - Nom. Sing. of the Pre. Part. *svapat* derived from the root *svap* (2 P.), 'to sleep, to repose'. *vasan* - Nom. Sing. of the Pre. Part. *vasat* derived from the root *vas* (2 P.), 'to breathe, to sigh, to hiss'.

Spṛāṅan – Nom. Sing. of the Present Participle *spṛāṅat* derived from the root *spṛāṅ* (6. P.)=to touch. *Jighran* - Nom. Sing. of the Present Participle *jighrat* derived from the root *ghr*¹ (3 P.)= to smell. *Hasan* - Nom. Sing. of the Present Participle *hasat* derived from the root *has* (1 P.) =to smile, to laugh. *M¹nayan* - Nom. Sing. of the Present Participle *m¹nayat* derived from the root *m¹n* (1, 10 P.) = to honour, to respect.

Spṛāṅan + api = spṛāṅannapi (*t + n = n + n = nn*) / *Jighran + api = jighrannapi* / *Hasan + api = hasannapi* / *M¹nayan + api = m¹nayannapi* / Here, since *a* follows the final *n*, the latter is duplicated, thus resulting in *n+a= nna*. From the P¹inian point of view, the adjunct *nu-*, known as *nud¹gama*, is added in between the *n* and *a*.

***Pa-hato n¹sti m⁰rkhavā, japato n¹sti p¹takam /
Mauninaā kalaha n¹sti na bhaya, c¹sti j¹grataā //***

Pa-hataā = yaā pa-hati tasya = of the one who reads, i.e., studies. Na = not. Asti = has, exists. M⁰rkhavā = buddhi-hnasya bh¹vaā = foolishness, stupidity. Japataā = yaā japa, karoti tasya = of the one who mutters (holy mantras). P¹takam = p¹pam = sin. Mauninaā = muneā bh¹vaā maunam = m⁰kat¹ = the state of a holy sage, keeping silent / yaā m⁰kat¹, p¹layati tasya = of the one who observes silence, keeps silent. Kalahaā = vighrahaā = quarrel, brawl, fight. Bhayam = bh¹tiā = fear, fright. J¹grataā = yaā j¹gati tasya = to one who keeps awake, of one who is vigilant.

Pa-hataā – Gen. Sing. of the Pre. Part. *Pa-hat* derived from the root *Pa-h* 'to read, to study'. *J¹grataā* - Gen. Sing. of the Pre. Part. *j¹grat* derived from the root *j¹gā*, 'to awake'. *Japataā* - Gen. Sing. of the Pre. Part. *Japat* derived from the root *Jap* 'to mutter'. *Mauninaā* - Gen. Sing. of the possessive noun *maunin* derived from the abstract noun *mauna* 'silence, absence of speaking', derived from the root *man* 'to meditate'. *M⁰rkhavā* – Abstract noun derived from the adjectival noun *m⁰rkhā* 'stupid, foolish' *Na* – Indeclinable. *Asti* = La- (Pre. Ten.) Pra. Pu. (3rd Per.) Sing. of the root *as*, 'to be, to become, to have.

and modern Indian languages that evolved from Sanskrit in course of time.

By way of specimen of the verb-forms of the ***an-adyatana-bhavi-yat*** tense in Sanskrit, the following ones of the roots ***bh⁰*** (1 P.) ***bh¹*** (1 A.) may be noted:

<u>bh⁰ (1 P.)=to be/become</u>			
Per.	Sing.	Du.	Pl.
Pra. Pu.	bhavi-yati	bhavi-yataā	bhavi-yanti
3 rd	=(He) will become.	=(They two) will become.	=(They all) will become.
Madh. Pu.	bhavi-yasi	bhavi-yathaā	bhavi-yatha
2 nd	=(you) will become.	=(You two) will become.	=(You all) will become.
Utta. Pu.	bhavi-y¹mi	bhavi-y¹vaā	bhavi-y¹maā
1 st Per.	=(I) shall become.	=(We two) will become.	=(We all) will become.

<u>bh¹ (1 A.)=to speak</u>			
Per.	Sing.	Du.	Pl.
Pra. Pu.	bh¹-i-yate	bh¹-i-yete	bh¹-i-yante
3 rd	=(He) will speak.	=(They two) will speak.	=(They all) will speak.
Madh. Pu.	bh¹-i-yase	bh¹-i-yethe	bh¹-i-yadhe
2 nd	= you (will speak).	=(You two) will speak.	=(You all) will speak.
Utta. Pu.	bh¹-i-ye	bh¹-i-y-vahe	bh¹-i-y-mahe
1 st	= (I) shall speak.	=(We two) will speak.	=(We all) will speak.

We have learnt in the Lesson 4 above (p.28, ft nt.) about the ten *Lak¹ras* of P¹ini denoting various tenses and moods of the Sanskrit verb-forms. In the Sanskrit commentaries on the classical literary works like epics and poems, the explanation of the verb-forms have been given by mentioning the concerned *Lak¹ra*, as for instance the verb-form ***bhavati*** would be grammatically explained thus: ***Bhavati iti bhv¹di-ga^aya-bh⁰-dh¹toā la-i parasmaipade prathama-puru-e eka-vacan¹nta, r⁰pam / Bhavi-yante iti bhv¹di-ga^aya-bh¹-dh¹toā la-l¹tmane-pade prathama-puru-e bahu-vacan¹nta, r⁰pam /***

From the point of view of grammatical analysis, the terminations suffixed in the above-mentioned two sets of verb-forms are as follows:

	<u>Parasmaipada</u>			<u>tmnepada</u>		
3 rd Per.	syati	syartaâ	syanti	syate	syete	syante
2 nd Per.	syasi	syathaâ	syatha	syase	syethe	syadhve
1 st Per.	sy¹mi	sy¹vaâ	sy¹maâ	sy¹e	sy¹vahe	sy¹mahe

When we analyze the above-mentioned forms of the roots **bh0** (1 P.) and **bh¹** (1 .) in the **Ā-**, i. e., **an-adyatana-bhavi-yat** (=Second Future Tense), we find that in the *parasmaipada* the form **bhavi-yati** breaks up into the following components: **bh0+i+sy+a+ti**=(after the *gu^aa* of the root vowel) **bho+i+ṛy+a+ti** / =(after the *sandhi* of *o+i=av* and conversion of *s* into *ṛ*)) **bhav+ i+ṛy+a+ti** / Similarly, in the case of **bh¹-i-yate**, the analysis is: **bh¹+i+sy+a+te=bh¹+i+ṛy+a+te** /

Just as in the *La-* (=Present Tense) *Parasmai-pada* form of the root **bh0** in the *Prathama Puru-a* (Third Person) Singular, the adjunct (*vikara^aa*) **a** is added before the concerned termination **ti**, similarly, in the case of *tmne-pada* form of the root **bh¹**, too, it is added before the concerned termination **te**. But the particularly noteworthy point is the medial addition of **i** and **sy** sounds; they too are the *ṛgama* or adjuncts. Of these two, the **i** is added to a set of particular Sanskrit roots that have been identified by P¹ini as **Set** (=sa+i-),* i.e., taking an additional **i** immediately after the root. The Sanskrit roots that do not take this **i** are called **Ani-** (=an+i-), i.e., not taking the

§ In future, if we want to go deeper in the Sanskrit Grammar, the following details would be very much useful. In his *Dh¹tu-p¹-ha*, i.e., the traditional list of the classified Sanskrit roots, P¹ini has mentioned the roots along with their respective meaning, and in the beginning of the sub-divisions in the list he has given many details about peculiarities of the roots. For instance, **bh0 satt¹y¹m ud¹ttaâ parasmai-bh¹-aâ** /, i.e., the root **bh0** meaning 'to be/become' has the accented vowel and takes the *parasmaipada* terminations. Then, **athaidh¹dayaâ kathyant¹â-a-tri**, **ad¹tmne-bh¹-â** / i.e., now, the thirty-six roots beginning with **edh** and ending with **katth**, take the *tmne-pada* terminations. **Ityud¹tt¹â anud¹ttetaâ** / Up to this, (each of these roots) has the accented vowel, and their *anubandha*, i.e. the signatory consonantal element, is unaccented. In the *Siddh¹ta-kaumud¹* of Bha-oj Dik-ita and in the Higher Sanskrit Grammar of M. R. Kale (pp.295-297) a few *k¹rik¹* verses beginning with '**0d-dâ-antair-yautir,uk^au ..**' etc are given in which the list of *Se-*, *Ani-* and *Ve-* is given.

Dur = bad, difficult, e.g. **durjanaâ** / **durjayaâ** / **duryodhanaâ** /
Vi = opposite, different, special, e.g. **vijoyayati**, **vin¹ayati** / **vidharmaâ** / **vide¹â** /
o = from all over, up to, a bit, e.g. **cch¹dayati** / **samant¹t** / **o^aam**
Ni = in, under, e.g., **nipatati** / **niv¹saâ** / **nilayaâ** / **nigamaâ** /
Adhi =over, above, e.g. **adhvasati** / **adhipatiâ** / **adh¹-aâ** / **adh¹-h¹nam**
Api = near, only, e.g. **apidadh¹ti** / **apidh¹nam** / (at times the initial **a** is elided, as in, **pidadh¹ti** / **pidh¹nam** /
Ati = over, above, too much, e.g. **atisajati** / **ativ¹-iâ** / **aty¹c¹raâ** /
Su = good, fully, e.g. **sucaritam** / **susa**, **skâtam** / **subodhaâ** /
Ut = up, on, upwards, e.g., **udgacchati** / **udbhavaâ** / **uts¹haâ** /
Abhi = towards, near, e.g. **abhigacchati** / **abhis¹raâ** / **abhimanyuâ** /
Prati = opposite from, contrary to, in the opposite way, e.g., **pratigacchati** / **Pratyuttaraâ** / **pratiklam** /
Pari = from all sides, fully, e.g., **pari p0rayati** / **par¹k¹** / **parinirv¹am** /
Upa =near, towards, beside, e.g., **up¹harati** / **upani-ad** / **upakramaâ** / **upasa**, **h¹raâ** /

Sing aloud the following verses, and read aloud their explanatory sentences:

**spÅ¹nn api gajo hanti jighrannai bhuja, gamaâ /
Hasann api nÅpo hanti m¹nayann api durjanaâ //**

Gajaâ (=an elephant) **spÅ¹jan** (= by touching) **api** (=only) **hanti** (= kills). **Bhujâ, gamaâ** (= a serpent) **jighran** (=by smelling) **api hanti** / **nÅpaâ** = a king **hasan** (with a smile, smilingly) **api hanti** / **Durjanaâ** (a wicked person) **m¹nayan** (being respected, honoured) **api hanti** /

dh¹toā, *pari-purvak¹t hĀ-dh¹toā*, *anukrame^aa prah¹raā*, *¹h¹raā*, *sa*, *h¹raā vih¹raā pari¹raā iti n¹m¹ni sañj¹yante*, i.e., when the prefixes *pra*, *¹*, *sam*, *vi* and *pari* are prefixed, respectively, to the verbal-root *hĀ*, the words formed are: *prah¹ra* = a blow; *¹h¹ra* = food, eatable; *sa*, *h¹ra*=killing; *vih¹raā*=moving about; *pari¹ra* = avoidance.

The Sanskrit grammarians have listed the following 22 *upasargas*, viz., *Pra*, *Par¹*, *Apa*, *Sam*, *Anu*, *Ava*, *Nis*, *Nir*, *Dus*, *Dur*, *Vi*, *¹*, *Ni*, *Adhi*, *Api*, *Ati*, *Su*, *Ut*, *Abhi*, *Prati*, *Pari*, *Upa* / *Upa* = *gau^aa-rupe^aa*, *sĀjyante iti upasarg¹ā* /, i.e., since these prefixes are attached (*ṣarga*) as subordinate (*upa*) elements to the words, they are called the *upasarga*, i.e., prefixes. By keeping in the mind their meanings, we can easily grasp, and trace, the changes in the meanings due to them in the original words. The list of the above *upasargas*, with their meanings is as follows:

- Pra* = excellently, in very good way, e.g. *pray¹ti* / *prahar-aā* / *prakĀ-am* /
Par¹ = in the reverse direction, e.g., *par¹gacchati* / *par¹jayaā* / *par¹bhavaā* /
Apa = down, lower than, e.g., *apay¹ti*, *apak¹raā* / *apam¹naā* /
Sam = together, in good manner, fully, e.g., *sambhavati* / *sa*, *v¹daā* / *sa*, *gamaā* / *sa*, *ṣuddhiā* /
Anu = following, behind, together with, e.g., *anugacchati* / *anut¹paā* / *anukara^aam* / *anuta-am* /
Ava = downwards, separate from, e.g., *avatarati* / *avagacchati* / *avat¹raā* / *avadh¹ra^aam* /
Nis = from within, without, e.g., *nissarati* / *nist¹raā* / *ni-k¹maā* /
Nir = out of, without, e.g. *nirgacchati* / *nir¹h¹raā* / *nirañjanaā* /
Dus = bad, difficult, e.g., *dustarati* / *dussmarati* / *du-k¹laā* /

additional *i*, and those roots that take it optionally are called **Vet** (=v¹+i-), i.e., either taking it or not taking it.

Now, sing aloud the following verse,
trying to grasp its meaning:

**R¹trir gami-yati bhavi-yati suprabh-tam
 Bh¹sv¹n ude-yati hasi-yati cakrav¹lam /
 Ittha, vic¹rayati koḷa-gate direphe
 H¹ hanta hanta nalini, gaja ujjah¹ra //**

Now, read aloud the following explanation
of the above verse, trying to grasp its meaning:

R¹triā (the night) **gami-yati** (will pass off) / *Suprabh¹tam* = *suryodayasya pṛva*, *su--hu prak¹ḷaā* (the morning light), **bhavi-yati** / **bh¹sv¹n** = *tejasv* = **bh¹nuā** = **sōryaā** (=the Sun), **ude-yati** = *udaya*, **gami-yati** (=will rise) / **Cakrav¹la**, (=the circle of mountains), **hasi-yati prasanna**, **bhavi-yati** (=will laugh, will be glad) / **Ittha**, = *eva*, **prak¹re^aa** (=in this manner) / **koḷa-gate** = *padma-koḷe band¹bhṛte* (=when stationed in the closed petals of a lotus) / **dvirephaā** = *dvau rep¹hau yasyan¹mni saā t¹dĀḷaā* = **bhramaraā** = the one in whose name **bhramara** there are two r vocables, i.e., the honey-bee. **Vic¹rayati** = *yad¹ vic¹ra*, **karoti tad¹**= when (it) was thinking, then. **H¹**= **Oh!** / **Hanta hanta** = alas! alas! / **Gajaā** = **hast** = elephant / **Nalinim** = *nāla-kamalam* = the blue lotus / **Ujjah¹ra** = **uddhātya aharat** = **udak-ipat** = having uprooted took away /

Narrated in this verse is a simple tragic incident about a honey-bee that was busy drinking honey in a pericarp of a blue lotus, and forgot about the setting sun in the late evening when the petals of the lotus automatically close down. Consequently it was imprisoned in it. Then, it went on thinking in a hope that next morning with the sun arising the day will brighten up the circle of the mountains, and he will be freed. But, unfortunately, there came an elephant in the lotus pond, uprooted the lotus and took it away, thus ultimately killing the honey-bee imprisoned in it. But, herein the poet has tried to pack a

very serious philosophical message about the general worldly life-style of common human beings who are busy enjoying the worldly sensual pleasures, unmindful of the ultimate fate of dying, and remaining caught up in the cycle of births and deaths as infinite variety of living beings. Remaining engrossed in worldly sensual pleasures is but nescience, and there is no hope of ever getting liberated from it, until the Ultimate Reality is realized through the realization of the Self. The poet has chosen the mode of a parody to deliver his philosophical message effectively.

If you will sing aloud repeatedly the verses given by way of illustrations in this book, and consequently memorize them permanently, you will simultaneously enjoy the melodious linguistic nature of the Sanskrit language, the profound truths and the deep knowledge ingrained in them.

Now, let us look in the verse from the point of view of some grammatical peculiarities, viz., **Ujjah¹ra= Ud+hĀ** (3 P.), 'to uproot', **Li-** (= Pluperfect), 3^d Per. Sing. **H¹** and **Hanta** are the indeclinables. In **r¹triā+gami-yati** and **bh¹nuā ude-yati**, the final ā (i.e., the *visarga*) has been changed to *r* by coalescence. But in **Gajaā+ujjah¹ra**, the *ā* has been elided.

From the syntactic viewpoint, the usage '**ko-a-gate dvirephe vic¹rayati**' is an instance of Vocative Absolute (**sati sapatam**) in which all the nouns are put in the vocative case, and they denote the sense of **yad¹ ... tad¹** (=when ..., then). **Vicintanyati** is the Voc. Sing. of the Present Participle **vicintayat** formulated from the root **vi+cint** (10 P.).

LESSON 7 (Saptamaā P¹-haā)

**Now, sing again aloud, the verses
in the last lesson, keeping in view their meaning.**

It happens sometimes in the words that we find some letters prefixed to them, as for instance in, *anu-bhava*, *ud-bhava*, *par¹-bhava*, *vi-bhava*, and etc. Such usages are found in English also, as for instance, in the words like, *un-able*, *dis-appear*, *mis-print*, in which the prefixed elements *un*, *dis* and *mis* convey the sense opposite to that of the words *able*, *appear* and *print*. In Sanskrit such prefixed word-elements are called **upasarga**. These *upasargas* are prefixed not only to the verbs, but also to nouns, adjectives, adverbs, verbal derivatives, nominal verbs, and etc., as for instance in *pra-bh¹tam*, *su-ḥobhanam*, *Anu-bhavati*, *prati-bodhayati*, *anu-dinam*, etc. The Sanskrit grammarians firmly believe that all nouns are originally derived from verbal roots, and, therefore, the *upasargas* are originally prefixed to the verbal-roots, and they modify their meanings. The following verse is popular in this context:

**Upasarge^aa dh¹tvartho bal¹d anyatra nṛyate /
Prah¹r¹h¹rasa, h¹ravih¹raparih¹rvat //**

**Read aloud this verse, its following explanation,
and try to grasp its meaning:**

Upasarge^aa = by the prefix. *Dh¹tvarthaā* = *dh¹toā arthaā* = the meaning of the verbal-root. *Bal¹t* = *bala-pōrvakam* = forcibly. *Anyatra* = *mōl¹rth¹t anye arthe* = to the meaning other than the original. *Nṛyate* = *pr¹pyate* = is taken away, is conveyed, is denoted. *Prah¹ra-¹h¹ra-sa*, *h¹ra-vih¹ra-parih¹rvat* = *yath¹ prah¹raā, ¹h¹raā, sa, h¹raā vih¹raā parih¹raā iti ḥabde-u* = as for instance, in the words *pra-h¹raā, ¹-h¹raā, sa, -h¹raā vi-h¹raā pari-h¹raā / The verbal root *hĀ* means 'to take away, to carry, to bear'. Now, *pra-purvak¹t hĀ-dh¹toā, ¹-purvak¹t hĀ-dh¹toā, sa, -purvak¹t hĀ-dh¹toā, vi-purvak¹t hĀ-**

**Let us look into them from the viewpoint
of grammatical analysis:**

BhØ(1 P.) 'to be' - $a+bho+a=bhav+a+t=abhavat / Y^1$ (2 P.) 'to go' - $a+y^1+ - +t = ay^1t$ / Similarly, $anu+y^1$ 'to follow' - $anu+a+y^1+ - +t = anv+a+y^1+t = anvay^1t / V\dot{A}t$ (1 P.) 'to remain, to stay as' - $a+v\dot{A}t+a+ta = a+vart+a+ta = avartata / Cint$ (10 U.) 'to think' - $a+cint+aya+t = acintayat / Vi+s\dot{A}j$ 'to send' - $vi+a+s\dot{A}j-a+t = vy+a+s\dot{A}j-a+t = vyas\dot{A}jat / Ud+sth^1$ (1 P.) 'to get up' - $ud+a+sth^1+a+t = ud+a+ti-h+a+t = Udati-hat$ / Similarly, $Pra+sth^1$ (1 P.) 'to set out, start' - $pra+a+sth^1+a+t = pra+a+ti-h+a+t = pr^1ti-hat$ / *Prach* (6 P.) 'to ask' - $a+pracch+a+t = a+p\acute{A}cch+a+t = ap\acute{A}cchat / K\dot{A}$ (8 U.) 'to do' - $a+k\dot{A}+u+t = a+kar+o+t = akarot /$

In some of these verbal forms, there is a prefix before the root, while others do not have any prefix. And, in all of these forms, an adjunct **a** is added before the root or between the prefix and the root. Then the adjunct of the root-class has been added just after the root, and due changes of *gu^aa* etc., have taken place. **After that the termination of the past tense**, denoting the sense of the past, has been suffixed.

This type of the Past Tense is called *Laj*, i.e., *Hyastana* (=belonging to yesterday) or *Anadyatana* (=not belonging to today), i.e. Imperfect.

**Let us see the forms of the roots *n\dot{A}t* and *yudha*
in this Imperfect, by way of specimen:
N\dot{A}t (4 P.) 'to dance'**

Pu.	Sing.	Du.	Pl.
Pra.	<i>an\dot{A}tyat</i>	<i>an\dot{A}tyat^1m</i>	<i>an\dot{A}tyan</i>
3 rd . Per. danced	= (He) danced	= (They two) danced	= (they all)
Madh.	<i>an\dot{A}tya\dot{a}</i>	<i>an\dot{A}tyatam</i>	<i>an\dot{A}tyata</i>
2 nd . Per.	= (You) danced	= (You two) danced	= (You all) danced
Utta.	<i>an\dot{A}tyam</i>	<i>an\dot{A}ty^1va</i>	<i>an\dot{A}ty^1ma</i>
1 st Per.	= (I) danced	= (We two) danced	= (we all) danced

late the subjective, verbal or abstract nouns, and they denote the continuous action in the Present Tense. Similarly, the participles that denote the continuous action of the Past Tense are known as the *BhØta-k\dot{A}danta*, and those denoting the action of the Future Tense are known as the *Bhavi-yat-k\dot{A}danta*.

In the Present Participle forms, *sp\dot{A}ñat*, *jighrat*, *hasat*, and etc., we find the termination **at** suffixed in them. This is because the roots, *sp\dot{A}ñ*, *ghr^1*, *has*, etc., underlying in them are of the *parasmai-pada* type, while in the Present Participle forms, *adh\dot{y}^1na*, *sevam^1na*, *lokam^1na*, etc., we find the termination **'na** or **m^1na** suffixed in them. This is because the roots, *adhi+», sev, luk*, etc., underlying in them are of *tmane-pada* type. Since the first group of the Present Participle forms are *ta-k^1r^1nta* (=ending in the consonant **t**), their declension is found to be in accordance with that of the nouns ending in the consonant **t**. And, since the second group of the Present Participle forms are *a-k^1r^1nta* (=ending in the vowel **a**), their declension is found to be in accordance with that of the nouns ending in the vowel **a**.

In the P^{1a}inian system, termination **at** of the Present Participle is mentioned as '**ñat\dot{A}**' and the termination '**'na**' is mentioned as '**ñ^1nac**', and hence in the P^{1a}inian parlance the Present Participle is called the '**ñatrant\dot{A}**' (=ñat\dot{A}+anta, i.e., ending the termination ñat\dot{A}) or '**ñ^1najanta**' (=ñ^1nac+anta, i.e., ending the termination ñ^1nac).

Now, sing aloud the following verse,
trying to grasp its meaning:

Kurv^{1a}aā – Nom. Sing. of the Pre. Part. *kurv^{1a}a* of the root *kĀ* (8 U.), 'to do'. *ay¹naā* - Nom. Sing. of the Pre. Part. *ay¹na* of the root *ay* (2 U.), 'to sleep'. *Bhuñj¹naā* - Nom. Sing. of the Pre. Part. *bhuñj¹na* of the root *bhuj* (*bhuñj*) (7 U.), to eat, to consume, to enjoy. *Dad¹naā* - Nom. Sing. of the Pre. Part. *dad¹na* of the root *d¹* (3 U.), 'to give'. *Jñ¹naā* - Nom. Sing. of the Pre. Part. *jñ¹na* of the root *jñ¹* (9 U.), 'to know'. *Bruv^{1a}aā* - Nom. Sing. of the Pre. Part. *bruv^{1a}a* of the root *brū* (2 U.), 'to speak'. *Vardham¹naā* - Nom. Sing. of the Pre. Part. *vardham¹na* of the root *vĀdh* (7 U.), 'to grow'. *Bahu-vi-ay¹n* = *bahavaā vi-ay¹ā, t¹n*; this is a compound word formed by the combination of the two words *bahu* (adj.) and *vi-aya*.

In the above verses and their explanations, we find the forms of the Nominative Singular of the **Present Participle** (**vartam¹na-kĀdanta**) *spĀṅat, jighrat, hasat, m¹nayat, pa-hat, jayat, j¹grat, paṅyat, aṅnat, gacchat, svapat, ṅvasat, pralapat, visĀjat, gĀh^aat, unmi-at, nimi-at, dh¹rayat*, etc., and *adh¹ya¹na, sevam¹na, lokam¹na, kurv^{1a}a, ay¹na, bhñj¹na, dad¹na, jñ¹na, bruv^{1a}a, vardham¹na*, etc., of the respective concerned Sanskrit verbal roots, shown above. Among them, the roots of the first group of them are of the **parasmai-pada** type, while those of the second one are of the **ātmane-pada** type. Although these words are used to denote the sense of continuous action, they are not verbs. They are but the adjectives of some nouns or pronouns or adverbial nouns. In such a situation, we sometimes utilize such constructions as, 'while touching', 'while smelling', 'while laughing', and etc. This facility is available in Sanskrit, too. In order to express the sense of a complete action, we can use the verbal forms, and to express the sense of a continuous action, we can use the Present Participles of the concerned verbal roots. Such present participles are also known as the **Verbal Derivative Adjective** (*dh¹tu-s¹dhita-viṅe-a^aa*).

Gu^aa-vi-aye praṅna, kuru, kintu rōpa-vi-aye praṅna,
m¹ kuru / ~la-vi-ye .. / Siddhi-vi-aye .. / Bhoga-vi-aye .. /

A-vinayam apanaya vi-^o damaya manaā
ṅamaya vi-aya-mĀga-tĀ-^am /
Bhōta-day¹, vist¹raya
t¹raya sa, s¹ra-s¹garataā //
He! Vi-^o! mama a-vinayam apanaya / He! Vi-^o! me
manaā damaya/ He! Vi-^o! .. /

TĀ-^a1, chindhi bhaja k-am¹,
jahi mada, p¹pe rati, m¹ kĀth¹ā
Satya, bĀhy anuy¹hi s¹dhu-padav,
sevasva vidvaj-jan¹n /
M¹ny¹n m¹naya vidvi-o pyanunaya
hy¹ cch¹daya sv¹n gu^a1n
k¹rti, p¹laya duākhite kuru daya,
etat sat¹, lak-a^aam //

Herein, there are the following instances of coalescence:
bĀhi+ anuy¹hi / Vidvi-aā+api / Hi+¹cch¹daya / Day¹m+etat /

The grammatical verbal forms used in the above verses are of **Lo-**, i.e., the Imperative Mood. *Tyaja* = **Lo-**. Madh. Pu., i.e., Imp. 2nd Per. Sing., of the root *chid* (7 U., *chinatti/chinte*), 'to cut asunder. *Bhaja* = **Lo-**. Madh. Pu., i.e., Imp. 2nd Per. Sing., of the root *bhaj* (1 U., *bhajati/bhajate*), 'to act, to adopt'. **Kuru** = **Lo-**. Madh. Pu., i.e., Imp. 2nd Per. Sing., of the root *kĀ* (8 U., *karoti/kurute*), 'to do'. **Smara** = **Lo-**. Madh. Pu., i.e., Imp. 2nd Per. Sing., of the root *smĀ* (1 P., *smarati*), 'to remember, to think upon, to long for. **Pācchasva** = **Lo-**. Madh. Pu., i.e., Imp. 2nd Per. Sing., of the root *prach* (6 P., *pāchhati*), 'to ask, to seek for'. Similarly, *apanaya* (*apa+n*) 1 U., *apanayati/apanayate*, 'to lead away,, rob, steal, take or drag away, remove), *damaya* (*dam* 4 P., *d¹myati*, 'to to tame, control), *ṅamaya* (4 P., *ṅ¹myati*, to calm down, put an end to, stop), *vist¹raya*, (*vi+stĀ* 5 U., *vistĀ^aoti/ vistĀ^aute*, 'to expand, extend, spread abroad, diffuse, t¹raya (*st*) 5 U. *stĀ^aoti/stĀ^aute*, 'to strew, scatter), *jahi* (3 P. *jah¹ti*, 'to abandon, resign, let fall, omit), *brōhi* (*brō* 2 U., *tain*) are the **Lo-**. Madh. Pu., i.e., Imp. 2nd Per. Sing. forms of the

pra-vi-calanti / *pra* = *prakar-e^a*, *vi* = *viruddha*, *yath¹sy¹*
tath¹, *calanti* = *calana*, *kurvanti* = *¹cara^a*, *kurvanti* / *Arth¹*,
tatha na kurvanti / *Ida*, *t¹tparya*, (= essence) / *Dhairyavantaâ*
jan¹â nind¹, *v¹*, *stuti*, *v¹*, *lak-m»-pr¹pti*, *v¹*, *lak-m»-h¹ni*,
v¹, *mara^aasya nika-at¹*, *v¹*, *mara^aasya d⁰rat¹*, *v¹*, *dâ-v¹* (= *having seen, in view of*), *ny¹ya-yukt¹t m¹rg¹t calit¹â naiva*
bhavanti (= do not at all swerve from). *Yataâ* (=because), *te¹*,
ny¹ya-ni-h¹ *ninda-stuti-nirapek¹*, *lak-m»-pr¹pty-apr¹pti-*
nirapek¹, *mara^a-sam»pat¹-d⁰rat¹-nirapek¹*, *bhavati* /

This verse reveals the nature of the persons steadfast in their justice-based way of life, which is not affected by the fear of the loss of fame, wealth, or even life itself.

Now, sing aloud the following verse,
 and read aloud its explanation:

Tyaja durjana-sa, sarga, bhaja s¹dhu-sam¹gamam /
Kuru pu^ayam ao-r¹tra, smara nityam a-nityat¹m //

Idam (=this is) *asya ¶ lokasya vivara^aam* (=elaboration, explanation). *Durjanena saha, sa, sargaâ sa, parkaâ, iti durjana-sa, sargaâ, ta, tyaja, tasya ty¹ga, kuru / S¹dhun¹ sajjanena saha, sam¹gamaâ samyak melana, , iti s¹dhu-sa¹gamaâ, ta, bhaja kuru / Ahor¹tra, divase r¹trau ca, pu^aya, paropak¹r¹rtha, karma, kuru sam¹cara / Nitya, pratidinm, anityat¹, svasya dehasya ¹yu-yasya, dhanasya b¹ndhav¹n¹, , sukhasya, iti etat-sarvasya asth¹yitva, na¶varat¹, v¹, smara smara^a, kuru //*

Now sing aloud the following verses,
 formulate new sentences as shown below
 on the basis of this verse,
 write them in your notebook,
 and read them aloud:

Gu^a, p¹âcchasva m¹ r⁰pa,
¶la, p¹âcchasva m¹ kulam /
Siddhi, p¹âcchasva m¹ vidy¹,
bhoga, p¹âcchasva m¹ dhanam //

Kâdanta is a nominal word (*pr¹tipadika*) in which a *kâT* termination (*pratyaya*) has been suffixed to a Sanskrit verbal root, thus *kâT + anta = kâd+anta / kâT ante yasya tat ¶abda-r⁰pa, kâdantam /* The *kâT* terminations are suffixed to formulate the subjective, verbal or abstract nouns, and they denote the continuous action in the Present Tense. Similarly, the participles that denote the continuous action of the Past Tense are known as the *Bh⁰ta-kâdanta*, and those denoting the action of the Future Tense are known as the *Bhavi-yat-kâdanta*.

In the Present Participle forms, *sp¹¶at*, *jighrat*, *hasat*, and etc., we find the termination *at* suffixed in them. This is because the roots, *sp¹¶*, *ghr¹*, *has*, etc., underlying in them are of the *parasmai-pada* type, while in the Present Participle forms, *adh^yna*, *sevam¹na*, *lokam¹na*, etc., we find the termination *¹na* or *m¹na* suffixed in them. This is because the roots, *adhi+»*, *sev*, *luk*, etc., underlying in them are of *¹tmane-pada* type. Since the first group of the Present Participle forms are *ta-k¹r¹nta* (=ending in the consonant *t*), their declension is found to be in accordance with that of the nouns ending in the consonant *t*. And, since the second group of the Present Participle forms are *a-k¹r¹nta* (=ending in the vowel *a*), their declension is found to be in accordance with that of the nouns ending in the vowel *a*.

In the P^{1a}inian system, termination *at* of the Present Participle is mentioned as '*¶atâ*' and the termination '*¹na*' is mentioned as '*¶¹nac*', and hence in the P^{1a}inian parlance the Present Participle is called the '*¶atranta*' (= *¶atâ+anta*, i.e., ending the termination *¶atâ*) or '*¶¹najanta*' (= *¶¹nac+anta*, i.e., ending the termination *¶¹nac*).

Now, in the case of the roots belonging to the *parasmai-pada* type the termination *¶atâ* is suffixed to the *a_jga* of the

• The term *A_jga* denotes the intermediate condition of the verbal root after the addition of the sign of the root-class (*ga^a-pratyaya*), but prior to the suffixing of the termination of a tense or a mood, for instance, *bh⁰+a = bh⁰+a = bhava*.

root. For instance, $sp\acute{A}\eta+at = sp\acute{A}\eta at$, $ghr^1+at = jighra+at = jighrat$, $man+at=m^1n+ay+at = m^1nayat$. And, in the case of the roots belonging to the *1tmane-pada* type, the termination **१¹nac** is suffixed to the $a_i ga$. In the case of the roots belonging to the *1tmane-pada* type, the termination १¹nac is suffixed to the $a_i ga$. In the case of the roots belonging to the *1tmane-pada* type that have the hal-anta $a_i ga$, i.e., ending in a consonant, the termination ¹na is suffixed to them. For instance, $adhi\rightarrow+^1na = adhi\rightarrow y+^1na = adh\rightarrow y+^1na = adh\rightarrow y^1na$. But, in the case of the roots belonging to the *1tmane-pada* type that have the ad-anta- $a_i ga$, i.e., ending in the vowel a, an additional muk adjunct (muk-¹gama = mug¹gama, i.e., m) is prefixed to the termination ¹na, thus making it $m+^1na = m^1na$. For instance, $sev+m^1na = sev-a+m^1na = sevam^1na$. Thus, in the Pre. Parti. Forms, like $adh\rightarrow y^1na$, $kurv^1a$, ηay^1na , etc., the termination is ¹na, while in those, like $sevam^1na$, $lokam^1na$, etc., the termination is m^1na .

The sentences in which such Present Participles are used, the construction is *kartari*, i.e. direct, with predomination of the subject, and the verb expressing the basic action construes with the subject in points of person and number in such cases, as for instance in, *Amit¹*, *kĀti*, *kurv^{1a}aā naraā utkar-a*, *labhate /*

From the analytical viewpoint, some changes occur in the verbal root due to the addition of the adjuncts, before the terminations of the tenses and moods are suffixed to them. Thus, the root *gam* becomes *gacch*, the root *bhḥ* becomes *bho* ($\emptyset > o$), and **१** becomes **१e** ($\rightarrow > e$), due to the *gu^aadeḥa* before the addition of the adjunct *a*. The resulting form of the root after the modifications due to the changes before, and after, the addition of the adjunct is technically called **A_i ga**. Thus, *gaccha-*, *bhava-*, *adhḥya-*, *kurva-*, *seva*, etc., are technically in the *a_i ga* stage of the word formation. During this stage the grammatical changes due to the rules of the concerned coalescence, such as *lopa*, *purva-savar^aa*, *para-savar^aa*, etc., take place. And, then,

Ma.	kampasva	kampeth¹m	kampadhvam
2 nd	= let thou / may (you) quiver / tremble	= let/ may you (two) quiver / tremble	= let/ may you (all) quiver / tremble
U.	kampai	kamp¹vahai	kamp¹mahai
1 st	= let me/ may (I) quiver / tremble	= let us / may we (two) quiver / tremble	= let us/ may we (all) quiver / tremble

The root **dhĀ** (1 U.) *dharati/dharate* (=to hold) can be conjugated in the *parasmai-pada* by suffixing the terminations **tu**, **t¹m**, **antu** (in 3^d.Per.), **-**, **tam**, **ta** (in 2nd. Per.), and **1ⁿⁱ**, **1^{va}**, **1^{ma}** (in 1st. Per.), respectively, to its base **dhara-**. It can be conjugated in the *1tmane-pada* by suffixing the terminations **t¹m**, **it¹m**, **ant¹m** (in 3^d. Per.), **sva**, **ith¹m**, **dhvam** (in 2nd. Per.), and **ai**, **1^{vahai}**, **1^{mahai}** (in 1st. Per.), respectively. Now, imagine these forms accordingly and recite them aloud, like **dhartu**, **dharat¹m dharantu**, etc.

Now, recite aloud the following verse,
and read aloud its explanation trying to grasp the sense:

Nindantu nḥti-nipu^a1 yadi v¹ stuvantu
Lak-mḥā sam¹viḥatu gacchatu v¹ yathe-am /
Adyaiva v¹ mara^aam astu yug¹ntare v¹
Ny¹yy¹t pathaā pravicalanti pada, na dhḥr¹ā //
Asya ḥlokasya ayam arthaā / Nḥti-nipu^a1ā = loka-
vyavah¹re kuḥḥal¹ā jan¹ā / Nindantu = nind¹, kurvantu / Yadi
v¹ = atha v¹ (=or else) / Tebhyaā = Nḥti-nipu^aebhyaā, yadi
rocate = 1nanda-d¹yaka, pratib¹ti, tad¹ stuvantu = stuti,
kurvantu / Athav¹, lak-mḥā = ram¹ = samĀddhiā = aiḥvarya, ,
tasyai yathe-a, = yena prak¹re^aa icchitam bhavati tath¹,
sam¹viḥatu / sa, = samyak = su-hu-prak¹re^aa, 1viḥatu=
praviḥatu / Arth¹t (=that means), samĀddhiā yadi tasyai rocate
tad¹ mama gĀhe praveḥa, karotu / V¹ = athav¹ (= or), yadi
tasyai na rocate tad¹ mama gĀh¹t bahiā gacchatu (= may get
out). Mama, mara^aa, = pr¹a-ty¹gaā (=death), adya eva =
asmin eva divase (= today itself, even today), bhavatu (=may
occur, take place), athav¹, yug¹ntare = dviḥye kasmin cit trying
aparasmin yuge (= in another age cycle), bhavatu / Eva, vic¹ra,
kurvantaā, dhḥr¹ā, = dhairyavantaā puru-1ā, ny¹yy¹t = ny¹ya-
yukt¹t, pathaā = m¹rg¹t, pada, = ekam api pad¹rpa^aa, , na,

Gurjaratra = belonging to Gujarat. **Apara**= another, different one. **Kutaā** = from where? **Bhāgukaccha**= Broach (name of a city in South Gujarat). **Kayoā** = from which. **Niv¹sa**= residence. **Sōrata**= Surat (name of a city in South Gujarat). **Va-odara** = Va^oodar¹ or Baroda (name of a city in South Gujarat). **Nanu**= surely, no doubt, pray, please, but then, well. **Deva**=god. **Yak-a**=spirit. **Gandharva** = heavenly singer. **R¹k-asa**= demon. **Br¹hma^a**= brahmin. **K-atriya**= belonging to the warrior class. **Vai¹ya**= belonging to the merchant class. **ōdra**= belonging to the servant class. **B¹la**= boy. **Yuvan** = young man. **Vāddha** = old man. **Deha**= body. **Manas** = mind, **Indriya**= sense organ. **Pram¹rthataā**= in reality, ultimately. **Ak-ara**=imperishable. **Brahman** = universal soul. **Uktam** = (it) has been said. **Bhagavat** = God, respectable. **Jva**= soul, a living being.

In English, we have the usages like 'come', 'go', 'stand up', 'sit down', 'attention', 'stand at ease', 'double up', 'stop', 'bless you', etc., to express the feelings like order, command, expectation, desire or blessing, or even anger and curse. In Sanskrit, the roots in the verbal forms of the **Lo-**, i.e., Imperative Mood, are used to express such feelings. Let us see the forms of the root **BhØ** (1.P) and **Kamp** (1 .), by way of specimen:

BhØ (1.P)= to be/ become

Per.	Sing.	Du.	Pl.
Pra.	bhavatu	bhavat¹m	bhavantu
3 rd .	= let/ may (it) be/ become	= let/ may they (two) be/ become	= let/ may they (all) be/ become
Ma.	bhava	bhavatam	bhavata
2 nd .	= let thou / may (you) be/ become	= let/ may you (two) be/ become	= let/ may you (all) be/ become
U.	bhav¹ni	bhav¹va	bhav¹ma
1 st .	= let me/ may (I) be/ become	= let us / may we (two) be/ become	= let us/ may we (all) be/ become

Kamp (1 .)= to quiver. tremble

Per.	Sing.	Du.	Pl.
Pra.	kampat¹m	kampet¹m	kampant¹m
3 rd .	= let/ may (it) quiver / tremble	= let/ may they (two) quiver / tremble	= let/ may they (all) quiver / tremble

if the desired Present Participle is masculine, the applicable termination of concerned declension are suffixed to the resulting basic form of the participle. And if the desired Present Participle is feminine, the additional adjunct **1** or **»** of the feminine gender is added to it, before suffixing the terminations of the cases and numbers, as for instance, *kurv^{1a}a+¹* = *kurv^{1a1}*, *bhavat+»*=*bhavat»*.

Now, read aloud the following verse, understand its meaning and the special syntactical usages in it:

Gacchan pip᳚lika y¹ti yojan¹n¹, ᳚at¹ny api /

A-gacchan vainateyo pi padam eka, na gacchati //

Pip᳚lika = an ant This word is masculine in Sanskrit, while it may be feminine or even neuter in English. *atam* = hundred. *Yojan¹n¹*, *᳚atam* = (up to) a hundred *yojanas* (i.e., about four or five hundred miles); this an idiomatic construction. *Vainateya* = an eagle, lit. the son of *Vinat¹*, a female eagle. This verse reveals one of the laws of success in life, and here, the moving ant represents an endeavoring active person, and the unmoving eagle represents an inactive idle one.

In Sanskrit conversation, it is customary to address a person respectfully by using the Sanskrit pronoun **Bhavat**, and the verb used with it is customarily put in the Pra. Pur. (i.e. 3rd Per.). For instance, **Bhav¹n** (= your good self) **gacchanti** (=is going). **Bhavantaā** (=your good selves) **sam¹gacchanti** (=are coming together) **adya** (=today). **y¹ntam** (=to the visitor) **vadati** (=they tell) **gacchantu** (= please come), **upavi᳚ntu** (= please take your seat), **sv¹gatam** (=welcome) **iti** (=thus, that)/ **Now, sing aloud all the Sanskrit verses given in this lesson, keeping in mind their meanings.**

In this lesson we have seen the usage of the *ta-k¹t¹na* words, i.e., those ending in **t**, such as, *gacchat*, *bhavat*, *kurvat*, and etc. Their declension is mostly similar to that of the other *ta-k¹r¹nta* Sanskrit nouns, except in a few cases of particular

words of that type. This dissimilarity should be carefully noted, as in the following two words:

Mahat (m.) = big, great

Case	Sing.	Du.	Pl.
Pra.	mah¹n	mah¹ntau	mah¹ntaā
Nom.	a great one	(two) great ones	(all) great oness
Sa, .	mahan	mah¹ntau	mah¹ntaā
Voc.	O great one!	O (two) great ones!	O (all) great ones!
Dvi.	mah¹ntam	mah¹ntau	mahataā
Acc.	towards a great one	towards (two) great ones	towards (all) great ones
TĀ.	mahat¹	mahadby¹m	mahadbhiā
Instr.	by a great one	by (two) great ones	by (all) great ones
Catu.	mahate	mahadby¹m	mahadbhyaā
Dat.	to a great one	to (two) great ones	to (all) great ones
Pañ.	mahataā	mahadby¹m	mahadbhyaā
Abl.	from a great one	from (two) great ones	from (all) great ones
‡ a-	mahataā	mahatoā	mahat¹m
Gen.	of a great one	of (two) great ones	of (all) great ones
Sap.	mahati	mahatoā	mahatsu
Loc.	in/about a great one	in/about (two) great ones	in/about (all) great one

Bhavat (m. Adj. Pro.) = your good self

Case	Sing.	Du.	Pl.
Pra.	bhav¹n	bhavantau	bhavantaā
Nom.	your good self	your good selves (two)	your good selves (all)
Sa, .	bhavant	bhavantau	bhavantaā
Voc.	O your good self	O your good selves (two)	O your good selves (all)
Dvi.	bhavantam	bhavantau	bhavataā
Acc.	to/towards your good self	to/towards your good selves (two)	to/towards your good selves (all)
TĀ.	bhavat¹	bhavadbhy¹m	bhavadbhiā
Instr.	by your good selves	by your good selves (two)	by your good selves (all)
Catu.	bhavate	bhavadbhy¹m	bhavadbhyaā
Dat.	to your good self	to your good selves (two)	to your good selves (all)
Pañ.	bhavataā	bhavadbhy¹m	bhavadbhyaā
Abl.	from your good self	from your good selves (two)	from your good selves (all)
‡ a-	bhavataā	bhavatoā	bhavat¹m
Gen.	of your good self	of your good selves (two)	of your good selves (all)

Like the sense of the verb forms of the English root 'to be' in the Present Tense, the same sense is expressed in Sanskrit through the verbal roots **bhØ** (1 P.), **vĀt** (1 .) and **as** (2 P.). It should be noted that from among these, the initial **a-** of the verb-forms of the root **as**, is sometimes elided in the Present Tense, as shown below:

As (2 O) = bhØ (1 P.), 'to be, become'

Person	Sing.	Du.	Pl.
Pra.:	asti	staā	santi
3 rd .	= bhavati = varate = (He) is/exists/ become	= bhavataā = varate = (They two) are/ exist/ become	= bhavanti = varante = (They all) are/ exist/ become
Madh.	asi	sthaā	stha
2 nd .	= bhavasi = varase = (you) are/exist/ become	= bhavathaā = varathe = (You two) are/ exist/ become	= bhavatha = varthadhve = (You all) are/ exist/ become
Utt.	asmi	svaā	smaā
1 st .	= bhav¹mi = varte = (I) am/exist/ become	= bhav¹vaā = vart¹vahe = (We two) are/ exist/ become	= bhav¹mi = vart¹mahe = (We all) are/ exist/ become

Now, read aloud the following sentences understanding their meaning:

*Ko'ham asmi / Aha, manu-yo 'smi / Ki, n¹ma tava ?
Daśaratha iti mama n¹m¹sti / Kutratyō 'si ? Gurjaratro 'smi /
Ayam aparaā ko 'sti ? Sa na-avaraā / Kuta 'gacchatha yuv¹m ?
Bhāgukacchata 'gacch¹va 'v¹m / Kayor nagarayor yuvayor
vartam¹na-k¹le niv¹sau staā ? , vayoā sōrata-va-odarayor gāhau
staā / Nanu param¹rthataā ko 'si ? Param¹rthatas tu n¹ha,
manu-yo, na ca devo, n¹pi yak-o, gandharvo, naiva r¹k-aso, na
br¹hma²o, n¹pi k-atrīyo, no vaiṣṭyo, na ca ṣṭdro, na b¹lo, na
yuv¹, n¹pi vāddho, no deho, na mano, nendriy¹ai / Tad adhun¹
kathaya ko 'si param¹rthataā / Param¹rthatas tu so 'ham /
Nanu sa iti kim ? ~Āu / Sa ity para, brahma, param¹tm¹ /
Aham iti c¹k-ara, brahma, ṣuddha 'tmeti t¹vat / Aha, brahm¹
'smi // Tad ukta, bhagavat¹ ṣaj kar¹c¹rye²a yat - j¹vo bramaiva,
n¹paraā /*

Kaā = who? *Aham* = I. *Manu-ya* = a human being. *Kim* = what? *N¹ma* = name. *Kutratya* = belonging to which place?

= *vidyay¹ yuktaâ* = endowed with learning, having knowledge. *Bhaya; karaâ = bh¹rik¹rakaâ* = dangerous, frightening. *Paranind¹yai = Parasya = itarasya, nind¹yai = nind¹rtham* = for censuring, slandering. *P¹»¹yai p¹»¹rtham* = for tormenting. *Sajjanasya = sat-puru-asya* = of gentelman, good person. *Sev¹yai = sev¹rtham*= for serving.

Now let us see the declension of the word *Ram¹*
to learn systematically the various case forms
of the *1-k¹r¹ta* feminine nouns:

Case	Sing.	Du.	Pl.
Pra.	ram¹	rame	ram¹â
Nom.	= the Goddess of wealth	= (two) Goddesses of wealth	= (many) Goddesses of wealth
Sa, .	rame	rame	ram¹â
Voc. =	O the Goddess of wealth !	=O (two) Goddesses of wealth !	= O (many) Goddesses of wealth !
Dvi.	ram¹m	rame	ram¹â
Acc.	=to/towards the Goddess of wealth	=to/towards (two) Goddesses of wealth	=to/towards (many) Goddesses of wealth
TÂ.	ramay¹	ram¹bhy¹m	ram¹bhiâ
Instr.	=by the Goddess of wealth	=by (two) Goddesses of wealth	=by (many) Goddesses of wealth
Catu.	ram¹yai	ram¹bhy¹m	ram¹bhyaâ
Dat.	=to the Goddess of wealth	=to (two) Goddesses of wealth	=to (many) Goddesses of wealth
Pañ.	ram¹y¹â	ram¹bhy¹m	ram¹ bhyaâ
Abl.	=from the Goddess of wealth	=from (two) Goddesses of wealth	=from (many) Goddesses of wealth
ḷa-	ram¹y¹â	ramayoâ	ram¹a¹m
Gen.	=of the Goddess of wealth	=of (two) Goddesses of wealth	=of (many) Goddesses of wealth
Sap.	ram¹y¹m	ramayoâ	ram¹su
Loc.	=in/about the Goddess of wealth	=in/about (two) Goddesses of wealth	=in/about (many) Goddesses of wealth

Now, recite aloud one by one the forms of the other nouns *1-k¹r¹nta* nouns like *bh¹-¹*, *vidya*, *kriy¹*, *nind¹*, *p¹»¹*, *sev¹*, etc., that are declined in the same manner as those of the above forms of *ram¹*.

Sap. **bhavati** **bhavatoâ** **bhavatsu**
Loc. in your good self in your good selves (two) in your good selves (all)

On comparing these forms, we should note that while in the singular, dual and plural of the Nominative, the dual and plural of the Vocative, and the singular and dual of the Accusative cases, the forms of the word *mahat* take the *d¹rdh¹deḷa*, i.e., the lengthening of the final vowel, and addition of the *nu¹gama*, i.e., the adjunct *n*, after it, making it *mah¹n*. This does not happen in the forms of the word *bhavat* in similar cases and numbers, except in the case of the Nominative singular; but the elision of its termination *s* is common to both. In all other cases and numbers, the forms of both these words are declined similarly.

LESSON 8
(A-amaâ P¹-haâ)

Now, read aloud the following sentences,
trying to understand their meaning:

Bhav¹n gacchati / Bhavantau¹gacchataâ / Bhavantaâ¹âvanti / Bhavanta, jan¹â pâcchanti / Bhavadbhiâ b¹ndhav¹â tu-yanti / Bhavati sajjan¹â snihyanti / Bhavat¹, ya¹laâ jagati prasarati /

Now, read aloud the following sentences:

Bhav¹n gami-yati (=will go) / Bhavantau¹gami-yataâ (=will come) / Bhavantaâ¹ro-yanti (=will hear) / Bhavanta, jan¹â prak-yanti (= will ask) / Bhavadbhiâ b¹ndhav¹â tarpî-yanti (=will become satisfied) / Bhavat¹, ya¹laâ jagati prasari-yati (=will spread) / Bhavati sajjan¹â snihî-yanti (=will love, will feel affectionate) / The forms of Second Future (LÂ-) have been used in the above sentences.

Keeping this in view, read aloud over again
these sentences in the above paragraph.

Just as a Present Participle is formed by suffixing the adjunct *at*, *na* or *m¹na* to the base (*a_iga*) of a Sanskrit verbal-root in the 3rd Per. Sing. form in the Present Tense, similarly, a Future Participle is formed by suffixing the same adjuncts to the base (*a_iga*) of a Sanskrit verbal-root in the 3rd Per. Sing. form in the Second Future Tense. As for instance:

Gam (1 P.) *gami-yati* (base *gami-ya-*); Fut. Par. *gami-yat* (m.) = (He) will be going; *gami-yant* (f.) = (She) will be going; *gami-yat* (n.) = (It) will be going.

Bh0 (1 P.) *bhavi-yati* (base *bhavi-ya-*); Fut. Par. *bhavi-yat* (m.) = (He) will be becoming; *bhavi-yant* (f.) = (She) will be becoming; *bhavi-yat* (n.) = (It) will be becoming.

y¹ (2 P.) *y¹syati* (base *y¹sya-*); Fut. Par. *y¹syat* (m.) = (He) will be coming; *y¹syant* (f.) = (She) will be coming; *y¹syat* (n.) = (It) will be coming.

Prati+»k- (1 P.) *prat¹k-i-yate* (base *prat¹k-i-ya-*); Fut. Par. *prat¹k-i-yam^{1a1}* (m.) = (He) will be waiting; *prat¹k-i-yam^{1a1}* (

f.) = (She) will be waiting; *prat¹k-i-yam^{1a1}* (n.) = (It) will be waiting.

The various case forms of the Future Participles which are *ta-k¹r¹nta*, i.e., ending in *t*, are declined in the same manner as those of the word *bhavat*, and of those which are *a-k¹r¹nta*, i.e., ending in *-a*, are declined in the same manner as those of the word *r¹ma*.

Generally, the nouns that are *1-k¹r¹nta*, i.e., ending in *-1*, for instance, *ni¹l¹*, *m¹l¹*, *ram¹*, *l¹l¹*, are of feminine gender, with a few exceptions, like *d¹r¹* (m.) = wife. Such feminine nouns like *ni¹l¹* are declined differently, and the difference should be carefully noted.

Now, read aloud the following sentences:

Bh¹rate vividh¹ni r¹jy^{1a1} santi / R¹jye r¹jye jan¹n¹, m¹tâ-bh¹-h¹ bhinn¹ asti / Sa, kâta-bh¹-h¹ sakal¹su bh¹-h¹su atitar¹, pr¹c¹n¹ / Aha, g0rjara-bh¹-h¹, vad¹mi / Tvam¹ i; gla-bh¹-h¹ ay¹ vyavaharasi / G0rjara-bh¹-h¹ mama m¹tâ-bh¹-h¹ / Sa, kâta-bh¹-h¹ mama m¹tâ-bh¹-h¹ y¹â m¹t¹mah / Tasy¹, likhit¹â granth¹â asa, khy¹â / S¹ sakal¹n¹, vidy¹n¹, nidh¹nam / Vidy¹ n¹ma narasya gupta, dhanam / Vidyay¹ vin¹ jvita, vyartham / Kriyay¹ vin¹ jñ¹na, nirarthakam / Vidy¹-sahitaâ api durjanaâ bhaya; karaâ / Durjanasya jvita, para-nind¹yai paraip¹ yai ca bhavati / Sajjanasya jvana, para-sev¹yai vartate /

Note the new words and usages in the above sentences: *Bh¹rate* = in India. *Vividh¹ni* = various. *R¹jy¹ni* = States. *R¹jye r¹jye* = in every State. *Jan¹n¹m* = of the people. *M¹tâ-bh¹-h¹* = mother tongue. *Bh¹-h¹su* = among the languages. *Atitar¹m* = very much. *Pr¹c¹n¹* = old, ancient. *G0rjara-bh¹-h¹* = Gujarati language. *Likhit¹â* = written, composed. *Granth¹â* = books, works. *Asa; khy¹â* = uncountable, numerous. *Vidy¹n¹m* = of the sciences, among the sciences. *Nidh¹nam* = treasure. *Guptam* = Secret, hidden. *Kriyay¹ vin¹* = without action. *Nirarthakam* = = *vyartham* = useless. *Durjanaâ* = wicked person. *Vidy¹-sahitaâ*

(Active Voice:) *Saâ* (=He) $\text{१}^1\text{str}^1\text{ai}$ (=scriptures) *apa-hat* (=studied).
 (Passive Voice:) *Tena* (=By him) $\text{१}^1\text{str}^1\text{ai}$ (=scriptures) *apa-hyanta*
 (=were studied). (Past Active Participle:) *Saâ* (=He is) $\text{१}^1\text{str}^1\text{ai}$
 (scriptures) *pa-hitav¹n* (=the one who has studied).A.V.:) *Saâ granth¹n*
 (=books) *alikhata* (=wrote, composed). (P.V.:) *Tena* (=By him)
granth¹â (=books) *alikhayanta* (=were written). *Saâ* (=He is) *granth¹n*
 (=books) *likhitav¹n* (=the one who has written). Similarly, *Saâ vâtta*
arak-at / Tena vâtta, rak-itam / Saâ vâtta, rak-itav¹n /

Here we clearly find that in the Active Voice of a Sanskrit sentence the verb denoting the Past Tense agrees with the subject in Person and Number. Similarly, the Past Active Participle, too, agrees with the subject in Person and Number. And, as in the Passive Voice, the verb denoting the Past Tense agrees with the object in Person and Number. Similarly, the Past Active Participle, too, agrees with the object in Person and Number.

Now, let us analyze these Past Passive Participle forms:

Bhuktav¹n = *bhuj+tavat+s* = *bhuj+tav¹t* (by $d\text{rgh}^1de\text{ḷa}$, i.e. lengthening, of the medial vowel *a*) + *n* (i.e. *num-¹gama*) and elision of both the final *t* and the case termination *s*. Similarly, $p\text{ṛ}^1\text{tav}^1n = pib > p\text{ṛ}^1 + tavat + s$. $N\text{ṛ}^1\text{tav}^1n = n\text{ṛ}^1 + tavat + s$. *labdhav¹n* = *labh+tavat+s* = *lab+dhavat* (*bh+t=bdh* by coalescence) + *s*. $D\text{Ā}^1\text{-av}^1n = d\text{Ā}^1 + tavat + s = d\text{Ā}^1\text{-+ -avat}$ (by retroflexive coalescence of $\text{Ā} + \text{ḷ} + t = \text{Ā}^1$). $Sp\text{Ā}^1\text{-av}^1n = sp\text{Ā}^1 + tavat + s = sp\text{Ā}^1\text{-+ -avat}$ (by retroflexive of $\text{Ā} + \text{ḷ} + t = \text{Ā}^1$) + *s*. *BhĀtav¹n* = *bhĀ+tavat+s*. *HĀtav¹n* = *hĀ+tavat+s*. *AnusĀtav¹n* = *anu-sĀ + tavat+s*. $P\text{ṛ}^1\text{itav}^1n = p\text{ṛ}^1\text{ṛ}^1 > p\text{ṛ}^1\text{ṛ}^1 + tavat + s$. *BhṀ-itav¹n* = *bhṀ-ṛ > bhṀ-ṛ + tavat + s*. *Pa-hitav¹n* = *pa-h > pa-hi + tavat + s*. *Likhitav¹n* = *likh > likhi + tavat + s*. *Rak-itav¹n* = *rak-ṛ > rak-i + tavat + s*. $D\text{Ṁ}^1\text{-itav}^1n = d\text{Ṁ}^1 - > d\text{Ṁ}^1 - i + tavat + s$. In the last six cases we find an additional vowel *i* inserted after the final consonant of the original root, before the termination *tavat*, changing $p\text{ṛ}^1\text{ṛ}^1 > p\text{ṛ}^1\text{ṛ}^1 i$, etc., because all these verbal roots are of the *se-* type. We have seen previously in the sixth lesson that in the Sanskrit *se-* verbal roots, the *i* is added in the forms, like $p\text{ṛ}^1\text{ṛ}^1\text{ay-i-yati}$, *bhṀ-i-yati*, *pa-hi-yati*, and etc., of the Future Tense. Thus by suffixing of the termination *tavat* of the Past Active Participle, the nominal (*pr¹tipadika*) bases, like *bhuktavat*, *pṛtavat*, *nṛtavat*, *labdhacat*, *kĀtavat*, *dĀ--avat*, $p\text{ṛ}^1\text{ṛ}^1\text{itavat}$, *spĀ--avat*, *bhṀ-itavat*, *hĀtavat*,

Yudh (4 . .) 'to fight'

	Sing.	Du.	Pl.
Pu.			
Pra.	ayudhyata	ayudhyet¹m	ayudhyanta
3 rd . Per.	= (He) fought	= (They two) fought	= (They aoll) fought
Madh.	ayudhyeth¹â	ayudhyeth¹m	ayudhyadhvam
2 nd . Per.	= (You) fought	= (You two) fought	= (You all) fought
Utta.	ayudhye	ayudhy¹vahi	ayudhy¹mahi
1 st . Per.	= (I) fought	= (We two) fought	= (We all) fought

Now, note the following instances of the coalescence that have occurred in the above paragraph:

Vikramasi, $ha\text{â} + n^1ma$ and $Dh\text{ṛ}^1\text{rendra}\text{â} + n^1ma$ ($a\text{â} + n = o + n$) $R^1j^1 + abhavat$ ($^1 + a = ^1 + ^1$) / $K\text{ṛ}^1\text{tim} + ^1kar^1ya$ ($m + ^1 = m^1$ / $R^1j\text{aputra}\text{â} + ^1y^1t$ ($a\text{â} + a$) / $Sevaka\text{â} + avartata$ and $N\text{Ā}pa\text{â} + acintayat$ ($a\text{â} + a = o + ^1$) /

Generally, in practical life every activity generates some result. Consequently, there are two aspects of a verb in a language: (1) action; and (2) result. For instance, in the action of 'going' the action is of putting steps one after another, and the result is reaching a place from one to another. Now, in the **kriy¹-pada**, i.e., the verb, denoting an action that accrues the result to the doer itself, is called **a-karmaka**, i.e. intransitive, while the verb denoting an action of a doer the result of which accrues to somebody else is called **sa-karmaka**, i.e. transitive. Thus, for instance, in the sentence **Rameḷjāā calati** (=Mr. Ramesh is walking), the action of 'walking' accrues to the doer Ramesh who performs that action. But in the sentence **Sureḷjāā rameḷja, t¹ṛayati** (=Mr. Suresh beats Ramesh), while the action of beating belongs to Suresh, the resulting pain of being bitten accrues to Ramesh. Hence, while the verb **calati** is intransitive, the verb **t¹ṛayati** is transitive. Sanskrit grammarians have thus divided the verbs into two types, called **a-karmaka**, i.e., the one having no object, and **sa-karmaka**, i.e., the one having an object.

LESSON 9 (Navamaā P¹-haā

Generally, in practical life every activity generates some result. Consequently, there are two aspects of a verb in a language: (1) action; and (2) result. For instance, in the action of 'going' the action is of putting steps one after another, and the result is reaching a place from one to another. Now, in the *kriy¹-pada*, i.e., the verb, denoting an action that accrues the result to the doer itself, is called *a-karmaka*, i.e. intransitive, while the verb denoting an action of a doer the result of which accrues to somebody else is called *sa-karmaka*, i.e. transitive. Thus, for instance, in the sentence *Rameḥ|aā calati* (=Mr. Ramesh is walking), the action of 'walking' accrues to the doer Ramesh who performs that action. But in the sentence *Sureḥ|aā rameḥ|a, t¹ayati* (=Mr. Suresh beats Ramesh), while the action of beating belongs to Suresh, the resulting pain of being bitten accrues to Ramesh. Hence, while the verb *calati* is intransitive, the verb *t¹ayati* is transitive. Sanskrit grammarians have thus divided the verbs into two types, called *a-karmaka*, i.e., the one having no object, and *sa-karmaka*, i.e., the one having an object.

Now, we must have noted that, while speaking in English, we often utilize such transitive usages like: 'An airplane strikes the tower', and 'The tower was struck by an airplane'. In essence, the action of striking occurred, but in the first usage the 'airplane' was the subject, while in the second one, it is the object. In the first usage the action has a direct relation with the verb, and hence it is called the '*direct sentence construction*', while in the second one, the action has an indirect relation with the verb, and hence it is called the '*indirect sentence construction*'. Similarly, in Sanskrit, too we have two types of sentence construction: the first type is called the *kartā-v¹cya*, i.e., expressing the subject directly, or, *kartari*, i.e., the direct speech; and the second type is the *karma-v¹cya*, i.e., expressing the object directly, or the *karma^ai*, i.e., the indirect speech. In both these constructions, the verb is always of the *sa-karmaka* type.

/ *Yaā subha-m¹rga*, = *ḥlobhana*, *m¹rga*, (= good, felicitous, auspicious, path or way of life), *anusātav¹n* = *anusara^aa*, *kātav¹n* (= followed, took to), *saā*, *nija-janma* = *svasya jv¹vitam*, *dhanya*, = *sukātam* = *pu^ayavantam*, *kātav¹n* / *saā*, *nija-janma* = *svasya jv¹vitam*, *dhanya*, = *sukātam* = *pu^ayavantam*, *kātav¹n* /

Yaā ḥstr¹aⁱ pa-hitav¹n
tath¹ likhitav¹n bahōn granth¹n /
Na ca rak-itav¹n vāta,
vibudha-sam¹ja, *sa dō-itav¹n* //

Yaā ḥstr¹aⁱ = *ḥstr¹a-granth¹n* (= scriptures, holy books), *pa-hitav¹n* = *abhyastav¹n* (=studied), *tath¹pi* = *tath¹+api* (=in spite of, even then), *ca* (=and), *vāta*, = *c¹ritrya*, (=character, pure conduct), *na rak-itav¹n* = *rak-a^aa*, *na kātav¹n* (=did not preserve, protect), *saā*, *vibudha-sam¹ja*, = *vidvajjan¹n¹m sam¹jam* (=the society of the learned persons, enlightened ones), *dō-itav¹n* = *do-a-yukta*, *kātav¹n* (= spoiled, stigmatized). *Tath¹* (=similarly, in the same way), *ca* (=and moreover), *yaā*, *bahōn* = *bahu-saⁱ khyak¹n* (=many, numerous) *granth¹n* (=books, treatises) *likhitav¹n* (=wrote, composed), *tath¹pi* = *tath¹+api* (=in spite of, even then), *ca* (=and), *vāta*, = *c¹ritrya*, (=character, pure conduct), *na rak-itav¹n* = *rak-a^aa*, *na kātav¹n* (=did not preserve, protect), *saā*, *vibudha-sam¹ja*, = *vidvajjan¹n¹m sam¹jam dō-itav¹n* = *do-a-yukta*, *kātav¹n* /

In the above verses the words *bhuktav¹n*, *p^astav¹n*, *n^astav¹n*, *labdhav¹n*, *kātav¹n*, *dā--av¹n*, *p^aitav¹n*, *bhō-itav¹n*, *hātav¹n*, *bhātav¹n*, *anusātav¹n*, *pa-hitav¹n*, *likhitav¹n*, *rak-itav¹n*, *dō-itav¹n*, etc., express the sense of the Past Tense, and the parts like *bhukta-*, *p^ata-*, *n^ata-*, *labdha-*, *kāta-*, *dā--a-*, *p^aita-*, *bhō-ita-*, *hāta-*, *bhāta-*, *anusāta-*, *pa-hita-*, *likhita-*, *rak-ita-*, *dō-ita-*, etc., are likethe Past Passive Participles. These words, *bhuktav¹n*, etc., are the Past Active Participles. They act as nouns and agree with the subject of the sentence in which they are used, because in them the subject predominates and hence the Participle denoting the action follows the subject. These subtle semantic aspects will be clear on observing the following sentences:

But, what happens when the verb is of *a-karmaka* type? Since there is no transitive verb, it is the action that is denoted predominantly, and the verb expressing it is always used in the 3rd Person Singular. As for instance in the sentences like, 'It is being walked by me', 'It is being laughed at by me', and 'It is being sung by me'. In these sentence constructions, the verb has no relation with anybody else, but only with the word 'it' used in the 3rd person Singular. Similarly, in Sanskrit, too, we have such a construction in the sentences like, '**May¹ gamyate**', '**May¹ hasyate**', '**May¹ gṛyate**', since, the action (*bh¹va*) of 'going' or 'laughing' or 'singing' predominates in such constructions, it is called **bh¹va-v¹cya**, i.e., expressing the action directly, or **bh¹ve**, i.e., impersonal.

Now, read aloud the following sentences, comparing them with one another, in view of their meanings:

Aha, gacch¹mi / May¹ gamyate / \sqrt{v} ¹m¹ gacch¹vaâ / \sqrt{v} ¹bhy¹m¹ gamyate / Vaya, ti-h¹maâ / Asm¹bhiâ sthṛyate / Tva, bh¹-ase / Tvay¹ bh¹-yate / Yuv¹, hasatha / Yuv¹bhy¹, hasyate / Yōya, caratha / Yu-m¹bhiâ caryate / Saâ gacchati / S¹ gacchati / Tat gacchati / Tena gamyate / Tay¹ gamyate / Tena gamyate / Tau gacchathaâ / Te gacchathaâ / Te gacchathaâ / T¹bhy¹, gamyate / T¹bhy¹, gamyate / T¹bhy¹, gamyate /

Now note: Since all these sentences are in the **Bh¹va-v¹cya** or **Bh¹ve**, i.e., **intransitive indirect, type of** construction, the verb (*bh¹va*) predominates in them. And, the subject of the original sentence in the direct construction is here put in the Instrumental Case, with its number remaining the same as in the original. But, the relation between the subject and the verb being lost in new construction, it ceases to agree with it, and it is put in the it is always put in the *Prathama Puru-a*, (=3rd Per.) *Eka-vacana* (=singular).

Now, read aloud the following sentences, while mentally comparing them and grasping their meanings:

Aha, tv¹, pañy¹mi / =I am seeing you. May¹ tva, dāñyase /

=You are being seen by me. v^1 , tv^1 , $\text{smar}^1\text{va}\hat{a}$ / = We (two) are remembering you. v^1bhy^1 , tva , smaryase / = You are being remembered by (both of) us. Vaya , $\text{v}^1\text{rt}^1\hat{a}$ $\text{¶}^1\text{v}^1\text{ma}\hat{a}$ / = We (all) are listening to the stories. $\text{Asm}^1\text{bhi}\hat{a}$ v^1rt^1 $\text{¶}^1\text{r}\text{Øyate}$ / = The story is being listened to by us (all). Tva , $\text{patram alikha}\hat{a}$ / You wrote a letter. Tvay^1 patram alikhyata / = A letter was written by you. Yuv^1 , $\text{jalam apibatha}\hat{a}$ / = You (two) drank the water. Yuv^1bhy^1 , jalam apyata / = Water was drunk by (both of) you. YØya , $\text{granthau v}^1\text{ci-yatha}$ / = You (all) will read the (two) books. $\text{Yu-m}^1\text{bhi}\hat{a}$ $\text{granthau v}^1\text{ci-yete}$ / = The (two) books will be read by you (all). $\text{Sa}\hat{a}$, s^1 , tat v^1 $\text{ca}^{\text{a}}\text{ak}^1\text{n}$ kh^1dati / = He, she, or it eats the gram grains. Tena , tay^1 , tena v^1 $\text{ca}^{\text{a}}\text{ak}^1\hat{a}$ kh^1dyante / The gram grains are being eaten by him, her, or it. Tau , te , te v^1 vidy^1laya , $\text{gacchata}\hat{a}$ / = They (two boys/ two girls/ or two children) are going to school. T^1bhy^1 , t^1bhy^1 , t^1bhy^1 , v^1 $\text{vidy}^1\text{laya}\hat{a}$ gamyate / = The school is being gone to by both (the boys, girls, or children). Te , $\text{t}^1\hat{a}$ t^1ni v^1 $\text{g}\text{t}^1\text{m}$ apa-han / = They (all boys, girls, or children) studied the Gt¹. $\text{Tai}\hat{a}$, $\text{t}^1\text{bhi}\hat{a}$, $\text{tai}\hat{a}$ v^1 gt^1 apa-hyata / = The Gt¹ was being studied by them (all the boys, girls, or children).

Now, note: In all these sentences the first one is in the **Kartā-v¹cya**, or **Kartari**, i.e., direct sentence construction. In the next sentence it is converted into the **Karma-v¹cya** or **Karma^ai**, i.e., the indirect sentence construction. In both these constructions, the sense intended to be conveyed is the same, but the difference is in the style of the sentence construction utilized for conveying it. In the **Kartā-v¹cya**, or **Kartari**, since the subject predominates, it is put in the Nominative Case, and the verb agrees with it in Person and Number. But, in the **Karma-v¹cya** or **Karma^ai**, since it is the object that predominates, the object is put in the Nominative Case, and the verb agrees with the object in Person and Number. Thus, with *aham* as the subject the verb is always in the Uttama Puru-a Eka-vacana, i.e., 1st. Per. Singular, as in *aha*, $\text{pa}\text{¶y}^1\text{mi}$; with v^1m it is in dual, as in v^1m $\text{pa}\text{¶y}^1\text{va}\hat{a}$, and with *vayam* it is in plural, as in *vaya*, $\text{pa}\text{¶y}^1\text{ma}\hat{a}$ / And, the object is always in the Accusative Case. But, when the same sentence is converted into the indirect construction, the object becomes prominent and is put in the Nominative Case, the subject of the original direct construction is put in

usages. And, the intelligent listener or reader immediately grasps the sense. We should also develop such understanding. Such usages of the Past Passive Participles in lieu of the verbs, being easier, is more popular in Sanskrit.

Easy technique of memorizing Sanskrit verses:

If the Sanskrit verse is set to heart, it serves to enrich the treasure of understanding life, and provides a ready access to the treasure at the nick of time. For memorizing verses, ancient seers have developed a simple technique which enables the reciter to memorize such long works, like the Vedic Sa, hit's of the ṛgveda , the Yajurveda , the Sāmaveda , the Athervaveda , and various religious hymns like the $\text{Ṛ̥va-mahimna-stotra}$, the $\text{Sapta-Ṝ̥ti-ca}^{\text{a}}$, the $\text{Vi-}^{\text{a}}\text{u-sahasra-n}^{\text{1}}\text{ma}$, and numerous $\text{Subh}^{\text{1}}\text{-itas}$.

In this process, one has to sing rhythmically the first quarter of the verse five times, then the second one in the same manner five times, then the first two quarters continuously five times. Similar technique is employed with the third and the fourth quarters. And, finally, all the four quarters of the verse are to be sung serially and rhythmically five times. This helps one to memorize the verse to such an extent that it sometimes occurs automatically to the mind even during sleep.

the Instrumental Case, and the Numbers of the Subject and Object of the original construction remain the same. In the direct construction the verb agrees with the Subject in Person and Number, since it is the Subject that predominates. But in the indirect construction, since it is the Object that predominates, the verb is converted into a **Karma-v¹cya** or **Karma^ai** form, and it agrees with the Object in Person and Number. Thus, with *tvam* as the Subject in the place of *aham*, the verb *paṅy¹mi* becomes *dāṅyase*; with *v¹rt¹ā* in the place of *vayam* it becomes *ṅr̥yante* in the place of *ṅā^av¹maā*; and with *G¹t¹* in the place of *t¹ni*, it becomes *apa-hyata* in the place of *apa-han*; even then their Tense has remained the same, as for instance, the Present Tense in the above first two sentences and the Past Tense in the third one

Now, read aloud over again the above sentences, with their meanings in view.

The verbs in the above sentences of indirect construction are: *dāṅyase*, *smaryas*, *ṅr̥yate*, *alikhya*, *ap¹yata*, *v¹ci-yete*, *kh¹dyante*, *gamyate*, *apa-hyata*. From the viewpoint of the grammatical analysis, their components are as follows:

DĀṅ+ya+se / smĀ (=smar)+ya+se / ṅru (=ṅr̥)+ya+te / a+likh+ya+ta / a+pib (=p¹)+ya=ta / v¹c+i+syā(=ya)+ite / kh¹d+ya+nte/ a+pa-h+y+ta /

In the above analysis we should carefully note that the Sanskrit verbal root is used in its original form, without any class adjunct added to it. Then, the termination **ya** of the **karma^ai** construction is added to it, and it is followed by the termination of the **¹tamane-pada** in the concerned Person and Number. And, in the internal coalescence the original Tense termination **ante** of the Pra. Pu. (3rd Per.) is merged in the final **a** of the **ya** indicatory of the indirect construction, providing us an instance of the **purva-r̥opa-sandhi**.

When the kartari verb in Sanskrit is converted into a karma^ai one, the following grammatical rules operate:

uf

(1) Irrespective of the root belonging to the *parasmai-pada* or otherwise type, only the termination of the *1tmane-pada* are fixed to the roots, and only the *sa-karmaka*, i.e., the transitive, roots can be converted from the *kartari* into a *karma^{ai}* one, e.g., $\text{ॠ}^{\text{a}}\text{v}^1\text{ma}\dot{\text{a}} > \text{ॠr}\emptyset\text{yate}$

(2) The *karma^{ai}* adjunct **ya** comes up between the root and the termination of the Tense or Mood, and that of the root-class (*ga^aa*) is applied to the root, e.g., **likhati (Dir.) > likhyate.**

(3) Due to the absence of the root-class adjunct, the root does not undergo any medial vowel modification.

(4) The final $\dot{\text{A}}$ of the root is changed to **ri**, e.g., $k\dot{\text{A}}+\text{ya}+\text{te} > kri+\text{ya}+\text{te} = kriyate.$

(5) If there be a conjunct consonant in the root before the final vowel $\dot{\text{A}}$ t is replaced by its *gu^aa*, e.g., $sm\dot{\text{A}}+\text{ya}+\text{te} > smar+\text{ya}+\text{te} = smaryate.$

(6) The final short vowel **i** or **u** is lengthened as **»** or **Ø**, and the final long vowel **ī** is replaced by short **i**, e.g., $ji+\text{ya}+\text{te} > j\text{»}+\text{ya}+\text{te} + j\text{yate}$; $\text{ॠru}+\text{ya}+\text{te} > \text{ॠr}\emptyset+\text{ya}+\text{te} = \text{ॠr}\emptyset\text{yate}$; $d^1+\text{ya}+\text{te} > d\text{»}+\text{ya}+\text{te} = d\text{yate}.$

Now, read aloud the following verses,

along with the sentences of their paraphrase:

Abhy¹s¹d dh¹ryate vidy¹ kula, ॠlena dh¹ryate /

Gu^aena jñ¹yate ¹ryaā kopo netre^aa gamyate //

Vidy¹ abhy¹s¹d dh¹ryate / Kula, ॠlena dh¹ryate / ¹ryaā ॠlena jñ¹yate / Kopaā netre^aa gamyate /

Dh¹ryate – dh¹ (1 U.) Causal karma^{ai} Present Tense Pra. Pu.(=3rd Per.) Sing.

Jñ¹yate – jñ¹ (9 U.) karma^{ai} Present Tense Pra. Pu.(=3rd Per.) Sing.

Gamyate – gam (1 P.) karma^{ai} Present Tense Pra. Pu.(=3rd Per.) Sing.

Viveko janyate yena sa, yamo yena p¹lyate /

Dharmaā prak¹lyate yena moho yena nihanyate //

Mano niyamyate yena rogo yena nikātyate /

Tad deya, bhavya-j¹v¹n¹, ॠ¹stra, nirdh⁰ta-kalma-am //

Dhane yena jito garvo yauvane manmatho jitaā /

Tena m¹nu-a-si, hena jita, ki, na mah¹-tale //

Yena (= by the one who, he by whom), dhane (=in wealth, money matters), garvaā (=pride), jitaā (=conquered); yena yauvane (=in youthful age) manmathaā (= that which agitates the mind, i.e., the sexual urge), jitaā (=is overcome, suppressed); tena (=by that), m¹nu-a-si, hena = si, ha-sad¹lena manu-ye^aa (= lion-like, i.e., brave, human being); mah¹-tale (=on the surface of the earth, i.e., the world) ki, na jitam ? Sarvam eva jitam ity-arthaā /

In the above verses, the usages like *bhukt¹ā* (mas.), *taptam* (neu.) *tapt¹ā* (mas.), *y¹taā* (mas.), *y¹t¹ā* (mas.), *j¹r^a1* (fem.), *j¹r^a1ā* (mas.), *adh¹t¹* (fem.), *kātam* (neu.), *dattam* (neu.), *gatam* (neu.), *jit¹* (fem.), *jitaā* (mas.), *jitam* (neu.) are used. They are all the Past Passive Participles, derived from the verbal roots like *bhuj* (7 U.), *tap* (4 ₂), *y¹* (2 P.), *jā* (4 P.), *adhi+i* (2 ₂), *d¹* (3 U.), *gam* (1 P.), and *ji* (1 P.), respectively. All these usages denote the sense of Past Tense, and yet their forms are declined like the *a-k¹r¹nta* nouns. The subjects of the sentences contained in these verses are implied, and not actually used in them, and the words denoting the objects of the actions expressed by the verbal roots, are in the respective genders, and numbers. The Past Passive Participles agree with the objects in genders, cases and numbers.

In order to grasp this process, note the changes that have taken place in the following sentences:

Aha, bhog¹n abhunajam / = I enjoyed the enjoyments. May¹ bhog¹ā bhukt¹ā / = The enjoyments were enjoyed by me. Asm¹n bhog¹ā abhuñjan / = The enjoyments consumed us. Vayam bhogaiā abhujyanta / = We were consumed by the enjoyments.

Now, note: In the first quarter of the first verse, there are two sentences, viz., *Bhogaā na bhukt¹ā / Vayam eva bhukt¹ā /* Of these two, the word *may¹* in the first sentence, and *bhogaiā* in the second one, are implied, but not expressed. In this way, there is the facility in Sanskrit for keeping implied sometimes the subject, sometimes the object, and sometimes the verb in such linguistic

meaning of the Past. The sense denoted in it is merely that the action has been completed by the doer.

When such Past Passive Participles are utilized, the sentence is always in the Passive construction, because the object, rather than the subject, of the action predominates in it, and the participle agrees with the object in the case and Number.

**Now, sing aloud the following verses,
and read aloud their paraphrases:**

Bhog¹ na bhukt¹ vayam eva bhukt¹

Tapo na tapta, vayam eva tapt¹ā /

K¹lo na y¹to vayam eva y¹t¹ā

TĀ^{a1} na j^ra¹ vayam eva j^ra¹ā //

Bhogaā (=enjoyments) na bhukt¹ā (=were enjoyed),
vayam eva (=we ourselves only) bhukt¹ā (=are consumed, victim-
ized)/ Tapaā (=austerity) na taptam (= was being painfully prac-
ticed), vayam eva tapt¹ā (=have suffered). K¹laā (=time) na y¹taā
(=passed), vayam eva y¹t¹ā (=have passed away)/ TĀ^{a1} (=yearn-
ing, intense desire, thirst) na j^ra¹ (=have become worn out, de-
cayed), vayam eva j^ra¹ā (=have perished, withered out).

Adh¹ na kal¹ k¹cin na ca kiñcit kĀta, tapaā /

Datta, na kiñcit p¹trebhyo gata, ca madhura, vayaā //

K¹cit (=some, any) kal¹ (=fine art) na (=not) adh¹ (=learned,
mastered) / Kiñcit tapaā na kĀtam (=performed) / P¹trebhyaā (=to
the deserving ones) kiñcit na dattam (=was given). Madhuram
(=sweet) vayaā (=age, lifespan) gatam (=passed off) /

Jit¹ sabh¹ vastravat¹ mi⁻¹g¹ gomat¹ jit¹ /

Adhv¹ jito y¹navat¹ sarva, j¹lavat¹ jitam //

Vastravat¹ (=by one who was well-dressed) sabh¹ (=as-
sembly, gathering) jit¹ (=was won over, conquered) / Gomat¹ (=by
one who possessed cows) mi⁻¹g¹ = mi⁻¹am a¹litum¹ g¹ (=desire of
eating sweet food) jit¹ / Y¹navat¹ (=by one who owned a vehicle)
adhv¹ (=road of journey) jitaā / j¹lavat¹ (=by one possessing
character, a pious person) sarvam (=everything) jitam /

*Yena vivekaā janyate, yena sa, yamaā p¹lyate, yena
dharmaā prak¹lyate, yena mohaā nihanyate, yena, manaā niyamyate,
yena rogaā nikĀtyate, tad nirdh⁰ta-kalma-a, j¹stra, , bhavya-
j^v1n¹, (=bhavya-jivebhyaā), deyam /*

*Janyate – jan (4 जन्, j¹yate) karma^{a1}, Pre. Tense, Pra. Pu.
Ek(=3rd Per.) Sing. = is born, generated. P¹lyate- p¹l (10 U.,
p¹layati/p¹layate) = karma^{a1}, Pre. Tense, Pra. Pu. Ek(=3rd Per.)
Sing. is protected, maintained, sustained. observed. Prak¹lyate –
pra+k¹l (1, 4 जन्), prak¹lyate/ prak¹lyate) karma^{a1}, Pre. Tense,
Pra. Pu. Ek(=3rd Per.) Sing. = is illuminated, made visible, displayed,
manifested, revealed. Nihanyate – ni+han (2 P. nihanti) karma^{a1},
Pre. Tense, Pra. Pu. Ek(=3rd Per.) Sing. = is destroyed, removed,
annihilated. Niyamyate – no+yam (1 P. niyacchati) karma^{a1}, Pre.
Tense, Pra. Pu. Ek(=3rd Per.) Sing. = is checked, controlled. NikĀtyate
– ni+ kĀt (6 P., nikĀntati) karma^{a1}, Pre. Tense, Pra. Pu. Ek(=3rd
Per.) Sing. = is cut, chopped off. Deyam – d¹ (3 U., dad¹ti, datte)
Potential Participle, neu. Nom. Sing. = should be given. Bhavya-
jiv¹n¹m = bhavy¹n¹, j¹re-h¹a¹, pu^aya-j¹lin¹, _(=of those who
are suitable, proper, fit, auspicious righteous, fortunate. J^v1n¹,
(= of beings).since the Genitive Case is here utilized in the sense of
the Dative Case, the sense intended is Bhavya-j^vebhyaā (=to the
beings that are suitable, proper, fit, auspicious righteous, fortu-
nate. Nirdh⁰ta-kama-am - niā¹le-e^a (=completely) dh⁰tam (=has
been washed away) kalma-am = p¹pa, = kala, kam (= sin,
blemish)yena saā (=one by whom).*

**Now, read aloud over again the above verses
keeping in view their meanings.**

Just as in the Present Tense we can use the Present Parti-
ciple (vartm¹na-kĀdanta), in the place of a verb in the active (kartari)
construction, to express the sense of a continuing action, similarly,
it is customary to use the Present Participle, in the place of a verb
in the passive (karma^{a1}) construction, to express the sense of a
continuing action. And there is some facility in it, since in these
Present Participles have the termination ¹na or m¹na, which makes
them a-k¹r¹nta, and they are declined like such other nouns. The

only difference here is that the medial adjunct *ya-* is added after the verbal root for their formation. When such Passive Present Participles are used, the sentence construction is Passive (*karma^a*), because the object predominates in it, and the verb agrees with it, in the Case and Number.

Now, read aloud the following sentences:

**BhĀty¹ api ta eva, ye sampatter apek-ay¹ vipattau sa-
viḥe-a, sevante, samunnamyam^{1n1ā} sutar^{1m} avanamanti,
lapyam¹ⁿ¹ na sam¹ⁿ¹l^{1p1} j^{1yante}, stōyam¹ⁿ¹ na utsicyante,
k-ipyam^{1a1} n¹par^{1dha}, gĀh^aanti, ucyam¹ⁿ¹ na prat^{pa},
bh¹-ante, pĀcch^{yam}^{1n1ā} priya-hita, vijñ¹payanti,
an¹diḥyam¹ⁿ¹ kurvanti, kĀtv¹ na jalpanti, par¹kramya na
vikatthante, kathyam¹ⁿ¹ api lajj^{1m} udvahanti, mah¹have-u
agrato dhvaja-bhōt¹ lak-yante, d¹na-k¹le pal^{1yam}¹ⁿ¹ pĀ¹-hato
nil^{yante}, dhan^{1t} sneha, bahu manyante, j^{1vit}^{1t} puro mara^aam
abhiv¹nch^{anti}, gĀh^{1d} api sv¹mi-p¹da-mōle sukha, ti¹-hanti /**

Now read aloud the following explanation,
while trying to grasp the sense thereof:

Te+eva= only those. *BhĀty¹ā+api*=the servants (worthy to be nourished) in fact. Here, Here, after every Passive Present Participle, the indeclinable *api* (=even though), and at the beginning of the sentence the predicate *uttam^{1ā} manyante* (=are considered to be the best) is implied (*adhy^{1h1}ryam*). *Sampatteā+apek-aya* (=in comparison with the wealth). *Sa-viḥe-am* =*viḥe-a-rōpe^a*=particularly. *Sam-un-namyam^{1n1ā}*=*samyag ucca-
pade-u sth¹pyam^{1n1ā}* = (properly promoted to higher positions).
lapyam^{1n1ā}=*l¹pa*, *kriyam^{1a1ā}* (= being talked to, addressed).
Sam¹ⁿ¹l^{1p1}ā = *sam^{1naā} l¹paā ye¹*, *te* (=those conversing on an equal level). *Stōyam^{1n1ā}*= *stuti*, *kriyam^{1a1ā}* (=being praised).
Ut-sicyante= *utseka-yukt^{1ā} bhavanti* = *garva-yukt^{1ā} bhavanti* (=become haughty, proudly). *K-ipyam^{1a1ā}* = *k-epa*, *kriyam^{1a1ā}* (= being censured, scolded). *Ucyam^{1n1ā}* = *vacana*, *kriyam^{1a1ā}* (=being spoken to). *PĀcch^{yam}^{1n1ā}* = *prañna*, *kriyam^{1a1ā}* = =Being asked). *An¹diḥyam^{1n1ā}* = *desa*, *na kriyam^{1a1ā}* (= not ordered). *Kathyam^{1n1ā}* = *kathana*, *kriyam^{1a1ā}* (=being told, instructed). *Pal^{1yam}^{1n1ā}* = *pal¹yana*, *kriyam^{1a1ā}* (= running away, going

away). This sentence gives in a gist the essential qualities expected of an excellent servant.

Now, let us look at these passive Present Participle
from the point of view of grammatical analysis:

Sam-un-namyam^{1n1ā} = Passive Present Participle of the verbal root *nam* (1 P. *namati*) with the prefixes *sam* and *ud* =*sam+ud+nam*, 'to a good rise, to give a good lift' > *sam-un-nam+ya+m¹na* = *samun-namyam^{1na}* (mas.) - Nom. Pl. *lapyam^{1n1ā}* = Passive Present Participle of the verbal root *lap* (1 P. *lapati*) with the prefix *l* > *l¹ap* 'to speak to' > *l¹ap+ ya+m¹na* = *lapyam^{1na}* (mas.) - Nom. Pl. *k-ipyam^{1a1ā}* = Passive Present Participle of the verbal root *k-ip* (4 P. *k-ipyati*) 'to throw, cast, scold' > *k-ip+ya+m¹a* = *k-ipyam^{1a}* (mas.) - Nom. Pl. *Uccyam^{1n1h}* = Passive Present Participle of the verbal root *vac* (2 P. *vakti*), 'to speak, relate' > *vac (uc)+ya+m¹n¹* = *ucyam¹ⁿ¹* - Nom. Pl. *PĀcch^{yam}^{1n1ā}* = Passive Present Participle of the verbal root *pracch* (6 P. *pĀcchati*) 'to ask, inquire' > *pĀcch+ya+m¹na* = *pĀcch^{yam}^{1na}* (mas.) - Nom. Pl. *An¹diḥyam^{1n1ā}* = Passive Present Participle of the verbal root *diḥ* (6 U. *diḥati/diḥate*) with the prefix *l*+*diḥ* 'to order, instruct' > *l+diḥ+ya+m¹na* - *l¹diḥyam^{1na}*; its negative > *na l¹diḥyam^{1na}* = *an¹l¹diḥyam^{1na}* - Nom. Pl. *Kathyam^{1n1ā}* = Passive Present Participle of the verbal root *kath* (10 U. *kathayati/kathayate*) 'to tell' > *kath+ya+m¹na* = *kathyam^{1na}* - Nom. Pl. *Pal^{1yam}^{1n1ā}* = Passive Present Participle of the verbal root *ay* (1 P. *ayate*) with the prefix *par¹* + *ay* = (*pal¹+ay*) > *pal¹y* 'to go away, run off' > *pal¹yam^{1na}* - Nom. Pl. *Kriyam^{1a1ā}* = Passive Present Participle of the verbal root *kĀ* (8 U. *karoti/kurute*) 'to do' > *kĀ (kri)+ya+m¹na* = *kryam^{1a}*, Nom. Pl. In some of these cases the roots have undergone slight changes when followed by the adjuncts and tense terminations, and the consonant *n* in *m¹na* has been changed to *a* when it is preceded by either *k* or *Ā* or *r*, as per the rules of coalescence.

Now, read aloud the above Sanskrit sentences,
keeping in view their meanings.

It is customary in Sanskrit to use the Past Passive Participle, rather than the verbal root in the Past Tense, to express the