The Sanskrit Handbook
A Guide for Yoga Students

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ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥

oṃ bhūr bhuvaḥ svaḥ
tat savitur vareṇyaṃ
bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt ||

Ṛgveda 3.62.10

Contents

<u>Preface</u>

I organized this handbook so that similar subject matter is grouped together for ease of reference. The lessons are meant to be studied in order, with each chapter building on the last. Some lessons are shorter and can be studied together, like Chapter 1: Lessons 1 and 2.

Chapter 6 can be studied anytime after the basics are covered. I suggest jumping to some of these Chapter 6 lessons to break up the homogeneity of the subject matter of Chapter 5. I would especially recommend studying suffixes and derivation early, because many words will be fun and familiar to those with a background in yoga practice.

My hope in writing this handbook is to illuminate the clearest path to effective language learning. I sought to make the basics of Sanskrit grammar accessible to a wide audience, and especially to those familiar with yoga. I will provide you with the tools, strategies, and insight to learn the basics of Sanskrit grammar. Like the *sūtra* tradition, I opted for a succinct explanation over a detailed one, and so this book is best unpacked with the help of a knowledgeable teacher. It does not cover every nuance or exception, but it is not superficial either. I hope that this text provides a sufficient foundation from which interested students can expand. Resources for further learning are listed below.

Memorization is a fundamental part of language learning. Memorizing the *Devanāgarī* script is the first major challenge for most Sanskrit students, and many more challenges lie ahead. Do not fear! Many before you have faced the very same challenges. I myself spent many hours reciting paradigms, especially in the first few months of study.

You should aim to work through this handbook within one year, and then, with the help of a dictionary, you should be able to comprehend passages from classical Sanskrit texts. Our readings will focus on the *Bhagavad Gītā* and the *Rāmāyaṇa*. Reading these examples of epic literature in their original language will unlock a deeper understanding of yoga and the history, myth, and cultural consciousness of the South Asian subcontinent.

Time, consistency, and dedication will lead to success in Sanskrit, just as in yoga practice.

Chapter 1
Introduction

ॐ अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

om ajñāna timirāndhasya jñānāñjanaśalākayā
cakṣur unmīlitaṃ yena tasmai śrīgurave namaḥ

<u>Lesson 2 - Speaking Sanskrit</u>

Unlike English, Sanskrit has one sound for each letter, and one letter for each sound. For example, the English letter "c" will be pronounced differently in "car" vs "ocean". However, the sanskrit letter *c* has only one pronunciation, which sounds like the "ch" in the English word "church". Therefore, we say there is a one-to-one relationship of sound to letter in Sanskrit. This makes spelling easy, because if you know how to pronounce a Sanskrit word, then you always know how to spell it.

The only exception is the conjunct *jña,* which is commonly seen in the word *jñāna* - "knowledge". Here, the conjunct of *j* + *ñ* can take on a slightly different sound than expected, closer to a soft English "gya". In all other possible conjuncts in the language, the one to one relationship of sound to letter is preserved, and they sound like the two letters put together should sound, based on the pronunciation chart below.

Here is a rough guide to pronunciation. Keep in mind that different pundits in different regions in India or elsewhere might have different pronunciations; however, this guide will suffice as a working source of knowledge for the beginner student. For example, the syllable *a* is pronounced like the vowel sound in "but", and you might recognize it as the last vowel in the common word *yoga*. The corresponding sounds are underlined, to avoid confusion. See p.19 for more info.

Letter	English Example	Sanskrit Example
a	b<u>u</u>t	*yog<u>a</u>*
ā	b<u>ar</u>	*<u>ā</u>sana*
i	h<u>ea</u>t	*maṇ<u>i</u>pūra*
ī	b<u>ee</u>t	*<u>ī</u>śvara*
u	s<u>ui</u>t	*gur<u>u</u>*
ū	cr<u>u</u>de	*p<u>ū</u>rṇa*
ṛ	<u>ri</u>g, slightly rolled English "r"	*<u>ṛ</u>g veda*
ṝ	no English equivalent, pronounced twice as long as ṛ	*√tṝ*

ḷ	revelry	klp
ḹ	-	exists only in theory
e	say	veda
ai	aisle	kaivalya
o	go	gomukhāsana
au	cow	śauca
ṃ	pronounced as "m" or "n", see p.19	om
ḥ	an aspiration or explosion of breath, echoing the previous vowel	namaḥ
k	sky	karma
kh	kit	sukha
g	gate	gaṇeśa
gh	doghouse	ghṛtam
ṅ	sing	piṅgalā
c	church	cakra
ch	churchill	chandogya
j	jump	jīva
jh	hedgehog	jhūlā
ñ	canyon	patañjali
ṭ	tub, with tongue curled further back	dṛṣṭi
ṭh	top, with tongue curled further back	svādhiṣṭhāna
ḍ	dove, with tongue curled further back	daṇḍāsana
ḍh	red-hot, with tongue curled further back	dṛḍha

ṇ	ti<u>nt</u>, with tongue curled further back	*prā<u>ṇ</u>a*
t	<u>t</u>ub	*<u>t</u>antra*
th	ligh<u>th</u>ouse	*a<u>th</u>a*
d	<u>d</u>ot	*<u>d</u>oṣa*
dh	a<u>dh</u>ere	*bud<u>dh</u>a*
n	<u>n</u>ow	*<u>n</u>āḍī*
p	hi<u>p</u>	*<u>p</u>ārvatī*
ph	u<u>ph</u>ill	*<u>ph</u>alam*
b	<u>b</u>eer	*<u>b</u>ālāsana*
bh	a<u>bh</u>or	*<u>bh</u>akti*
m	<u>m</u>u<u>m</u>	*<u>m</u>ālā*
y	<u>y</u>es	*<u>y</u>oga*
r	<u>r</u>ed	*<u>r</u>ajas*
l	<u>l</u>ove	*<u>l</u>akṣmī*
v	between <u>w</u>ine and <u>v</u>ine	*<u>v</u>āyu*
ś	<u>s</u>ugar	*<u>ś</u>iva*
ṣ	<u>sh</u>ut, with tongue curled further back	*upani<u>ṣ</u>ad*
s	<u>s</u>afe	*<u>s</u>ādhana*
h	<u>h</u>ope	*<u>h</u>ari*

Practice

1. How would you describe the relationship between sounds and letters in Sanskrit?
2. What is the only exception to regular pronunciation?
3. Practice pronouncing the letters above, in order.
4. Practice reading the invocation on the first page of this chapter.

Lesson 3 - Writing Sanskrit

Sanskrit is written using the *Devanāgarī* script. English is written using the Roman script, also known as the Latin script.

The *Devanāgarī* script uses the vowel *a* as the default sound following all consonants. Unless otherwise noted, every Sanskrit consonant has an *a* following it. These form syllables. In English, the letter "b" is pronounced "bee", but in Sanskrit, the letter ब is referred to as an entire syllable, *ba*, and it would be pronounced like the two first letters of the English word "but".

Later in this chapter, we will learn how to write the consonants without the *a* vowel, and with other vowels. When you learn the consonants of the script below, learn them as written, with the *a* vowel sound following each consonant, such as *ka*, *kha*, *ga*, *gha* etc.

Devanāgarī	*Devanāgarī* and Transliteration				
अ आ इ ई उ ऊ	अ *a*	आ *ā*	इ *i*	ई *ī*	उ *u* ऊ *ū*
ऋ ॠ लृ	ऋ *ṛ*	ॠ *ṝ*	लृ *ḷ*		
ए ऐ ओ औ अं अः	ए *e*	ऐ *ai*	ओ *o*	औ *au*	अं *aṃ* अः *aḥ*
क ख ग घ ङ	क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*
च छ ज झ ञ	च *ca*	छ *cha*	ज *ja*	झ *jha*	ञ *ña*
ट ठ ड ढ ण	ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*
त थ द ध न	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प फ ब भ म	प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*
य र ल व	य *ya*	र *ra*	ल *la*	व *va*	
श ष स ह	श *śa*	ष *ṣa*	स *sa*	ह *ha*	

hitavacanam Notice how English letters sit on a line <u>like this</u>, whereas *Devanāgarī* letters hang from the top down on the *sutra* line इदमिव.

Write each letter from left to right and from top to bottom. Draw the line on top last.

उ उ अ अ

उ उ अ आ आ

इ इ

इ ई ई

उ उ

उ ऊ ऊ

ॱ ॱ ऋ ऋ ऋ

ॱ ॱ ऋ ॠ ॠ

ऌ ऌ ॡ ॡ

Consonants

वर्ग *varga* set	स्पर्श *sparśa* contact				अनुनासिक *anunāsika* nasal	अन्तःस्थ *antaḥstha* semivowel	ऊष्मन् *ūṣman* sibilant
	-V-A	-V+A	+V-A	+V+A	+V	+V	-V
कण्ठ्य *kaṇṭhya* guttural	क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*		ह (+V) *ha*
तालव्य *tālavya* palatal	च *ca*	छ *cha*	ज *ja*	झ *jha*	ञ *ña*	य *ya*	श *śa*
मूर्धन्य *mūrdhanya* retroflex	ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	र *ra*	ष *ṣa*
दन्त्य *dantya* dental	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*	ल *la*	स *sa*
ओष्ठ्य *oṣṭhya* labial	प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	व *va*	

Consonants are called *vyañjana*s. The chart above places all consonants in relation to each other, organized in rows by their anatomical point of origin in the mouth, and in columns by their sound category. It is important to memorize the order given in the chart at the beginning of the lesson. That is the order reflected in the glossary. However, understanding the logic of this chart immediately above is also crucial.

The rows are called sets, or *vargas*. The sounds in each *varga* come from the same place in the mouth. Guttural sounds come from the back of the throat. Palatal sounds come from the soft palate. Retroflex sounds come from flicking the tongue at the roof of the mouth. Dental sounds come from the tongue at the back of the teeth. Labial sounds come from the lips. Try pronouncing each syllable across the rows, using the pronunciation guide from earlier, and noticing where each sound originates in the mouth. Then try doing the same by going down the columns. You should notice that within each row, the point of origination in the mouth does not change, but going down the columns changes the point of origination from the back of the throat to the lips.

Chapter 2
The Basics

ॐ नमः शिवाय ॥

oṃ namaḥ śivāya ||

ॐ नमो भगवते वासुदेवाय ॥

oṃ namo bhagavate vāsudevāya ||

<u>Lesson 1 - Verbs</u>

Verbs are words that express action. In Sanskrit, each verbal form has a root. These roots are the primordial form from which other verbal forms, and many related words, are derived. Verbal roots are the linguistic heart of Sanskrit.

<u>root -> word - part of speech, "translation"</u>

√*yuj* -> *yoga* -- noun, "union"

√*kṛ* -> *karman* -- noun, "action"

√*bhaj* -> *bhakti* -- noun, "devotion"

√*bhāṣ* -> *bhāṣya* -- noun, "commentary"

√*bhū* -> *bhavatu* -- verb, "let it be"

√*as* -> *asmi* -- verb, "I am"

√*vac* -> *uvāca* -- verb, "he/she/it spoke"

√*gam* -> *gacchati* -- verb, "he/she/it goes"

√*gam* -> *gacchāmi* -- verb, "I go"

When looking up a verb in the dictionary, you must look for the root. Other forms, such as the infinitive, or the third person singular, etc, will not be listed. In the dictionary, as in the glossary at the end of this book, roots are listed with a square root sign, the root itself, its *gaṇa* and *pada* in parentheses, and the English translation:

√*yuj* (7U) -- yoke, join

√*kṛ* (8U) -- do, make

√*bhaj* (1U) -- worship

√*bhāṣ* (1Ā) -- speak

√*bhū* (1P) -- be, become

√*as* (2P) -- be

√*vac* (2P) -- speak

√*gam* (1P) -- go

You must learn the most common verbal roots. A list of the most common Sanskrit verbs is in the appendix. Commit to learning these ~100 roots by the end of this book. Knowledge of these common verbal roots allows you to recognize and translate tens of thousands of words, due to the logical processes of formation of words based on verbal roots.[1] An introduction to these rules are given below, and then further details are given in the verb chapters.

A verb, in its simplest form, is an action. "Go" tells us an action; roughly speaking, it is the action of moving from one place to another. But "go" does not tell us more than the action itself. Who is doing the action? When is the action happening? How does the action relate to the other stuff in the sentence, especially to whatever is the subject of the sentence? Let's analyze some of these aspects of the verb.

Number

Number is one aspect of who is doing the action. It tells us the number of subjects of a verb. Sanskrit categorizes the number of subjects as either one subject, two subjects, or three or more subjects. For example:

>*rāmo vanaṃ gacchati*
>Rāma goes to the forest
>
>*rāmaḥ sītā ca vanaṃ gacchataḥ*
>Rāma and Sītā go to the forest
>
>*rāmaḥ sītā lakṣmaṇaśca vanaṃ gacchanti*
>Rāma and Sītā and Lakṣmaṇa go to the forest.

Note that while other languages only distinguish between singular (one) and plural (more than one), Sanskrit uniquely distinguishes between singular (one), dual (two), and plural (three or more). These will be abbreviated to s, d, p.

Person

Person is another aspect of who is doing the action. It implies the relationship between the speaker and the subject of the action. There are three possible categories for person: third, second, and first. In the third person, the subject is some other noun, and pronouns such as "he/she/it" or "they" can be used[2]. In the second person, the addressee is the subject of the action, and "you" pronouns can be used. In the first person, the speaker is the subject of the action, and "I" or "we" pronouns can be used. However, the pronouns themselves are often omitted.

>*sa gacchati*
>He goes to the forest
>
>*tvaṃ gacchasi*
>You go to the forest
>
>*ahaṃ gacchāmi*
>I go to the forest

These will be abbreviated to 3, 2, 1.

Therefore, knowing the number and person tells us a lot about the subject of the action. Sanskrit codes this information into verbal endings, much like the noun endings.

Verbs must agree with the subject of the sentence in person and number. To answer our earlier question, "Who is doing the action?", we look for the subject and the verb to agree in person and number.

Verbs in English also change to agree with the subject. The verbal form adds an "s" for singular and drops it for plural: "she <u>goes</u>" vs "they <u>go</u>." Sanskrit verb endings also change to agree with the subject, in a clear and systematic way. Notice the way the verb changes in the first example:

> *gacchati*
> She goes

> *gacchataḥ*
> They (two) go

> *gacchanti*
> They go

And in the second example:

> *gacchati*
> She goes

> *gacchasi*
> You go

> *gacchāmi*
> I go

We will visualize person and number on a 3x3 chart[3]:

	singular	dual	plural
3rd person	he/she/it	they (two)	they
2nd person	you	you (two)	you
1st person	I	we (two)	we

Here is the 3x3 chart for the examples above, with abbreviations:

√गम् √*gam* (1P) -- go

	s	d	p
3	*gacchati* he/she/it goes	*gacchataḥ* they (two) go	*gacchanti* they go
2	*gacchasi* you go	*gacchathaḥ* you (two) go	*gacchatha* you go
1	*gacchāmi* I go	*gacchāvaḥ* we (two) go	*gacchāmaḥ* we go

You must become accustomed to seeing both *Devanāgarī* and its English transliteration. The translations in person and number will be omitted, because the layout of these paradigms does not change, and the rows and columns are labeled anyway. Therefore, the above paradigm, and all subsequent verb paradigms, will be presented in the format below:

√गम् √*gam* (1P) --go

	s	d	p
3	गच्छति *gacchati*	गच्छतः *gacchataḥ*	गच्छन्ति *gacchanti*
2	गच्छसि *gacchasi*	गच्छथः *gacchathaḥ*	गच्छथ *gacchatha*
1	गच्छामि *gacchāmi*	गच्छावः *gacchāvaḥ*	गच्छामः *gacchāmaḥ*

We call the 3x3 chart a verb conjugation paradigm. Reciting the paradigm from left to right and then top to bottom produces a *saṃskāra*, or imprint, in the mind. This imprint, like a new melody, helps to solidify these verbal forms in your mind. I highly recommend reciting these paradigms like a song, or a mantra. The above paradigm would read: "*gacchati gacchataḥ gacchanti gacchasi gacchathaḥ gacchatha gacchāmi gacchāvaḥ gacchāmaḥ*".

The code for person and number are the endings. Each person and number intersection on the chart has a unique ending.

Here are the *parasmaipada* present tense endings for verbs:

	s	d	p
3	ति *ti*	तः *taḥ*	अन्ति *anti*
2	सि *si*	थः *thaḥ*	थ *tha*
1	मि *mi*	वः *vaḥ*	मः *maḥ*

Here is an example of a conjugation paradigm for the common verb √*vad* (1P) -- speak. So far, we are only working within the present tense, active voice, and indicative mood. Therefore, the translations parallel what we have learned so far, "he/she/it speaks", "they (two) speak", "they speak", etc.

√वद् √*vad* (1P) -- speak

	s	d	p
3	वदति *vadati*	वदतः *vadataḥ*	वदन्ति *vadanti*
2	वदसि *vadasi*	वदथः *vadathaḥ*	वदथ *vadatha*
1	वदामि *vadāmi*	वदावः *vadāvaḥ*	वदामः *vadāmaḥ*

Notice that the final *a* is lengthened before endings beginning with either *m* or *v*.

> वचनं वदामि
> *vacanaṃ vadāmi*
> I say the speech/word(s).

> वचनं वदामः
> *vacanaṃ vadāmaḥ*
> We say the speech/word(s).

> प्रणमामि पतञ्जलिम्
> *praṇamāmi patañjalim*
> I bow to Patañjali.

The verb "be" is common. It is also an irregular verb, meaning that it does not follow the regular rules of formation.

√अस् √*as* (2P) -- be

	s	d	p
3	अस्ति *asti*	स्तः *staḥ*	सन्ति *santi*
2	असि *asi*	स्थः *sthaḥ*	स्थ *stha*
1	अस्मि *asmi*	स्वः *svaḥ*	स्मः *smaḥ*

Here are some examples with the verb √*as*

> त्वमसि
> *tvam asi*
> You are.

> मुनयः सन्ति
> *munayaḥ santi*
> They are sages.

> वृद्धो ऽस्मि
> *vṛddho 'smi*
> I am old.

The verb "be" does not necessarily need to be written. It can be implied, especially if there is no verb in the sentence. English does this too. Consider the example: "The higher the risk, the greater the reward". This sentence leaves out the verb "be", but the meaning is still clear to the reader. Now, consider the example with the verb "be": "The higher the risk (is), the greater the reward (is)".

Sanskrit similarly drops the verb "be" in some instances. Generally, when reading epic literature, this reason is due to the constraints of writing in meter, although there can be other reasons that the verb "be" is either included or omitted. Notice that the sentence below does not contain the verb *asti*, but it is necessary for us to include it in the translation in English:

> स युक्तः स सुखी नरः
> *sa yuktaḥ sa sukhī naraḥ*
> He (is) disciplined. He (is) a happy man.

Tense

Tense indicates the time of the action. When did the action take place? Yesterday? Today? Tomorrow? Generally, grammar makes broad distinctions between these three categories, known as past, present, and future, respectively. There is also nuance within these categories. For example, did the past action happen recently, or a long time ago?

<u>Past Tense</u>

Sanskrit distinguishes between three kinds of past tense:

First past tense / Imperfect / *laṅ*
Past time, before today, witnessed by the speaker

> "I ate rice" (sometime in the past)

Second past tense / Perfect / *liṭ*
Distant past time, not witnessed by the speaker

> "Arjuna ate rice" (thousands of years ago)

Third past tense / Aorist / *luṅ*
Past time, today, witnessed by the speaker

> "I ate rice" (earlier today)

<u>Present Tense</u>

Present tense / *laṭ*
Happening right now, or ongoing.

> "I eat rice"

<u>Future Tense</u>

Simple future tense / *lṛṭ*
Will happen in the future.

> "I will eat rice"

The terms imperfect and perfect are conventions of Western grammarians. The forms of the three different past tenses are quite different; however, the distinctions in meaning, which were observed in Vedic Sanskrit, are not as rigidly observed in Classical Sanskrit. Some commentators will recognize the differences in meanings, and it is fun to see the subtle changes.

Pāṇini named the tenses with a one syllable name that always begins with *l*. Learn both the English names and the short Sanskrit names for the tenses interchangeably. Just as learning that *vīrabhadrāsana* means warrior pose, learning some of the traditional grammar terms helps us cement our understanding. Plus, it's fun! We will work only with the present tense until Chapter 4 Lesson 5.

Voice

Voice tells us how the action relates to the other things in the sentence. It is the relationship between the action and the thing doing or receiving the action. Verbs are either active voice or passive voice.

Take a step back to consider how a sentence expresses an event. There is an action happening, expressed by the verb. This action either takes an object, or it does not. Verbs that express an action that takes an object are called transitive verbs. Kiss, steal, and kill are all transitive verbs. Verbs that express an action that does not take an object are called intransitive verbs. Be, go and sit are intransitive. Generally, intransitive verbs are ones of being, changing, experiencing, or living.

Consider the meaning of the sentence with a transitive verb: "Kṛṣṇa steals butter". There is an action happening: stealing. There is an agent carrying out this action: Kṛṣṇa. There is an object receiving this action: butter.

Consider the meaning of the sentence, which is now expressed in the passive: "Butter is stolen by Kṛṣṇa". The meaning of the sentence is the same. Kṛṣṇa is still the agent of the action, the action is still stealing, and the butter is still the object receiving this action. Although the meaning of the sentence is the same, the grammar in passive constructions is different.

Active		Passive
Kṛṣṇa steals butter.	vs	Butter is stolen by Kṛṣṇa.
subject -> verb -> object		subject -> verb -> instrumental

The agent and the object flip positions in the passive sentence, and the former subject, Kṛṣṇa, is placed in the instrumental case. The verb itself changes from an active sense (steals) to a passive sense (is stolen). The object of the action (butter) becomes the subject of the passive sentence. Consider another example:

Active		Passive
The yogi practices *padmāsana*.	vs	*Padmāsana* is practiced by the yogi.
subject -> verb -> object		subject -> verb -> instrumental

The agent and the object flip positions in the second sentence, and the former subject, the yogi, is placed in the instrumental case. The verb itself changes from an active sense (practices) to a passive sense (is practiced). The object of the action (*padmāsana*) becomes the subject of the passive sentence.

Notice that in both examples above, the verbs are in the present tense. Active and passive voice are distinct from the tense, or time, in which a verb occurs. For example, passive in the past could read "*Padmāsana* was practiced by the yogi", and passive in the future could read "*Padmāsana* will be practiced by the yogi".

The example, "*Padmāsana* is practiced by the yogi", sounds awkward in English, but the passive voice is used far more commonly in Sanskrit than in English. When you encounter awkward passive constructions, you can put them into the active voice in your English translation, as long as the meaning of the sentence is not compromised. We will work only with the active voice until Chapter 4 Lesson 8.

Pada

Sanskrit verbs fall into two categories: *parasmaipada* (P) and *ātmanepada* (Ā). When you look up a verb in the dictionary, it will say either P for *parasmaipada*, Ā for *ātmanepada*, or U for *ubhayapada*, which means that the verb is commonly seen in both. *Parasmaipada* means "word for another", and *ātmanepada* means "word for oneself". These two categories do dictate the forms of the verbs; for example, the common ātmanepada root, √*bhāṣ*, will only be conjugated with *ātmanepada* endings. However, the semantic differences in meaning do not always apply, and √*bhāṣ* is translated in the active voice just like any other verb would be translated: "she speaks, they speak" etc. Therefore, the difference is relevant to identifying the verbal form. *Parasmaipada* is the active voice, *ātmanepada* is the middle voice, and passive is the passive voice. When translating, these are abbreviated a, m, p. When looking up a verb in the dictionary, instead you will see the *gaṇa* and then either P, Ā, or U.

The very important distinction to understand now is that the passive voice always uses *ātmanepada* endings. There are other markers for the passive voice, which we will learn later, and which will help in distinguishing passive verbs from verbs that are just *ātmanepada*. Therefore, remember that the passive voice always uses *ātmanepada* endings, but not all *ātmanepada* verbs are passive.

<u>Lesson 2 - Cases and Adjectives</u>

Cases

In English, the function of a word in a sentence can be indicated by word order or by prepositions. Notice how the following examples sound either correct or incorrect.

Word Order:
> ~~A mantra says Rāma.~~
> Rāma says a mantra.

Prepositions:
> ~~Hanumān leaps the ocean.~~
> Hanumān leaps over the ocean.

Sanskrit word order can vary, and Sanskrit prepositions are not common. Instead, in order to show the grammatical function of a word in a sentence, the ending of the word changes. There are also changes to indicate number, which are singular, dual, and plural, just like verbs. The endings are attached to the portion of the word that does not change, called the stem. Therefore, nouns and adjectives have a stem and an ending. An example is bolded below:

> stem**ending**
> citt**am**   citt**e**   citt**āni**
> one mind   two minds   three or more minds

The endings change depending on what the word is doing in a sentence. We call this its grammatical function. For example, in the sentence "Rāma sees Lakṣmana", Rāma is the subject, and because subjects are in the nominative case, Rāma would take a nominative case ending. In the sentence, "Lakṣmana sees Rāma", Rāma is the object, and because objects are in the accusative case, Rāma would take an accusative case ending. In both instances, Rāma is singular, and would take a singular ending. As a result of the information encoded in the endings, both word order and prepositions become mostly unnecessary. Notice that, in these previous examples, you recognized the change in the English meaning based on word order. The endings also change based on gender. We will examine this aspect later. Therefore the information coded in the endings of a noun or adjective is:
> a. Gender
> b. Grammatical function (case)
> c. Number

These grammatical functions are grouped together into cases. The Sanskrit word for case is *vibhakti*. The seven cases are listed below. Vocative, or *sambodhana*, is not technically a case, but for our purposes we will include it here. For each case, you will see the grammatical function, and the English prepositions that are commonly used in translation (if any). The underlined words are the examples for each case.

Name	Function	Examples
1. Nominative प्रथमा विभक्ति *prathamā vibhakti* first case	a. Subject ——————— b. Citation for a noun	Rāma says a mantra. ——————— *yogaḥ* (m) -- yoga, union
2. Accusative द्वितीया विभक्ति *dvitīyā vibhakti* second case	a. Object of a transitive verb ——————— b. Goal of a verb of motion ——————— c. Duration ——————— d. Some adverbs	Rāma killed the demon. ——————— Rāma went to the forest. ——————— Rāma lived in the forest for fourteen years. ——————— Rāma lived happily.
3. Instrumental तृतीया विभक्ति *tṛtīyā vibhakti* third case In English: "by", "with"	a. Agentive b. Accompaniment ——————— c. Some adverbs	Butter is stolen by Kṛṣṇa. ——————— Rāma walked with Lakṣmaṇa. ——————— Rāma went to the forest without Bharata.

4. Dative चतुर्थी विभक्ति *caturthī vibhakti* fourth case In English: "to", "for"	a. Indirect object ―――― b. Purpose ―――― c. Reverence	Sītā gave alms to the <u>beggar</u>. ―――― Hanumān is ready for <u>battle</u>. ―――― oṃ salutations to <u>Śiva</u>
5. Ablative पञ्चमी विभक्ति *pañcamī vibhakti* fifth case In English: "from"	a. Origin/Source ―――― b. Fear	Rāma went away from the <u>city</u>. ―――― The demon fears <u>Rāma</u>.
6. Genitive षष्ठी विभक्ति *ṣaṣṭhī vibhakti* sixth case In English: "of"	a. Possession ―――― b. Possession with the verb "be"	Rāma heard the cries of <u>Sītā</u>. ―――― There is a son of <u>Daśaratha</u> (Daśaratha has a son)
7. Locative सप्तमी विभक्ति *saptamī vibhakti* seventh case In English: "in", "on", "at"	a. Location ―――― b. Reference ―――― c. Love and devotion	Rāma lives in the <u>forest</u>. ―――― Rāma is the best with respect to <u>archery</u>. ―――― Rāma loves <u>Sītā</u>.
8. Vocative सम्बोधन *sambodhana* calling	a. Direct address, inviting, invoking, calling	"<u>Rāma</u>!" said Sītā.

We will visualize case and number on an 8x3 chart, with the cases in rows and the numbers in columns. Consider the preview of the a-ending masculine paradigm below. You do not have to memorize the endings for this lesson, but do become familiar with the look and format of the chart. The translations are provided here to illuminate how the chart works, but they are not included in future paradigms. Note that the cited form that appears in the dictionary for *a*-ending nouns is the nominative. However, other types of nouns might have a cited form that is different from the nominative form. We will learn about these later.

योगः *yogaḥ* (m) -- discipline, union

	s	d	p
1.	*yogaḥ*	*yogau*	*yogāḥ*
	union	(two) unions	(many) unions
2.	*yogam*	*yogau*	*yogān*
	union	(two) unions	(many) unions
3.	*yogena*	*yogābhyām*	*yogaiḥ*
	by/with union	by/with (two) unions	by/with (many) unions
4.	*yogāya*	*yogābhyām*	*yogebhyaḥ*
	to/for union	to/for (two) unions	to/for (many) unions
5.	*yogāt*	*yogābhyām*	*yogebhyaḥ*
	from union	from (two) unions	from (many) unions
6.	*yogasya*	*yogayoḥ*	*yogānām*
	of union	of (two) unions	of (many) unions
7.	*yoge*	*yogayoḥ*	*yogeṣu*
	in/on union	in/on (two) unions	in/on (many) unions
8.	*yoga*	*yogau*	*yogāḥ*
	union	(two) unions	(many) unions

There are different 8x3 paradigms of endings for different kinds of words. For example, nouns and adjectives ending in *a* are grouped separately from nouns and adjectives ending in *i*. Both of these groups have their own 8x3 paradigm, which is structured just like the above. Keep in mind that, within each type of word, different genders show different endings. The nouns and adjectives that end in *a* are broken into a masculine paradigm, a neuter paradigm, and a feminine paradigm.

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hitavacanam - You might be thinking, "An 8x3 paradigm for each gender and many different kinds of words? That's like 1000 endings!" *na bhetavyam* (Do not fear!) There are many patterns and similarities across paradigms, so brute memorization of 1000+ endings is not recommended. If you work hard to memorize the first few paradigms, the rest will come more easily.

Chapter 5
Nouns, Pronouns, and Adjectives Part 2

तत्त्वमसि ॥

अहं ब्रह्मास्मि ॥

प्रज्ञानं ब्रह्म ॥

अयमात्मा ब्रह्म ॥

tattvamasi ||
ahaṃ brahmāsmi ||
prajñānaṃ brahma ||
ayamātmā brahma ||

Lesson 1 - *an*-Ending Nouns

Stem Strength

In vowel-ending nouns that we have learned so far, the stem form is consistent throughout the different cases and numbers. However, not all types of nouns keep the same stem form throughout their paradigm. Consonant-ending nouns and *ṛ*-ending nouns have changes to their stem forms in different cases and numbers.

There are two kinds of changes that can happen to the stem form: strengthening, or weakening. Therefore, the stem form can be thought of as either strengthening, staying the same, or weakening. We call this strong/regular/weak. Some types of nouns do not take weak forms at all, but might show strengthening. We call this strong/regular.

Consonant-ending and *ṛ*-ending nouns with a conjunct consonant show strong/regular forms. For example, *ātman* and *karman*.

Consonant-ending and *ṛ*-ending nouns with no conjunct consonant show strong/regular/weak forms. For example, *rājan* and *nāman*.

Strengthening might mean lengthening the last vowel in the stem, or the inclusion of a nasal. Weakening usually means removing the last vowel in the stem. The masculine forms are strong in the first five words of the paradigm, and among those with strong/regular/weak distinctions, the rest are regular before endings beginning with consonants and weak before endings beginning with vowels. See the paradigms below for examples.

If this seems confusing, *na bhetavyam*! Strong and weak forms are just our labels for understanding the forms as they exist naturally. Remember our plant example; plants exist in nature, and we have classifications for organizing and understanding them. Sanskrit noun forms exist, and the declension paradigms help us organize and understand them. The purpose of learning about strong and weak forms is to help recognize them while translating. It is sufficient to memorize the paradigms without worrying about strong and weak forms.

an-Ending Nouns

The *an*-ending nouns are either masculine or neuter. Notice that the cited form is different from the nominative singular.

Cited Form	Nominative Singular Form
ātman	*ātmā*
rājan	*rājā*
karman	*karma*

Notice the pattern in the singular endings in cases 3-7: *ā e aḥ aḥ i*. This is a common pattern among consonant-ending paradigms.

आत्मन् *ātman* (m) -- soul, self

1. आत्मा	आत्मानौ	आत्मानः
ātmā	*ātmānau*	*ātmānaḥ*

2. आत्मानम्	आत्मानौ	आत्मनः
ātmānam	*ātmānau*	*ātmanaḥ*

3. आत्मना	आत्मभ्याम्	आत्मभिः
ātmanā	*ātmabhyām*	*ātmabhiḥ*

4. आत्मने	आत्मभ्याम्	आत्मभ्यः
ātmane	*ātmabhyām*	*ātmabhyaḥ*

5. आत्मनः	आत्मभ्याम्	आत्मभ्यः
ātmanaḥ	*ātmabhyām*	*ātmabhyaḥ*

6. आत्मनः	आत्मनोः	आत्मनाम्
ātmanaḥ	*ātmanoḥ*	*ātmanām*

7. आत्मनि	आत्मनोः	आत्मसु
ātmani	*ātmanoḥ*	*ātmasu*

8. आत्मन्	आत्मानौ	आत्मानः
ātman	*ātmānau*	*ātmānaḥ*

राजन् *rājan* (m) -- king

1. राजा   राजानौ   राजानः
   rājā   *rājānau*   *rājānaḥ*

2. राजानम्   राजानौ   राज्ञः
   rājānam   *rājānau*   *rājñaḥ*

3. राज्ञा   राजभ्याम्   राजभिः
   rājñā   *rājabhyām*   *rājabhiḥ*

4. राज्ञे   राजभ्याम्   राजभ्यः
   rājñe   *rājabhyām*   *rājabhyaḥ*

5. राज्ञः   राजभ्याम्   राजभ्यः
   rājñaḥ   *rājabhyām*   *rājabhyaḥ*

6. राज्ञः   राज्ञोः   राज्ञाम्
   rājñaḥ   *rājñoḥ*   *rājñām*

7. राज्ञि/राजनि   राज्ञोः   राजसु
   rājñi/rājani   *rājñoḥ*   *rājasu*

8. राजन्   राजानौ   राजानः
   rājan   *rājānau*   *rājānaḥ*

कर्मन् *karman* (n) -- action

1. कर्म   कर्मणी   कर्माणि
    karma   *karmaṇī*   *karmāṇi*

2. कर्म   कर्मणी   कर्माणि
    karma   *karmaṇī*   *karmāṇi*

3. कर्मणा   कर्मभ्याम्   कर्मभिः
    karmaṇā   *karmabhyām*   *karmabhiḥ*

4. कर्मणे   कर्मभ्याम्   कर्मभ्यः
    karmaṇe   *karmabhyām*   *karmabhyaḥ*

5. कर्मणः   कर्मभ्याम्   कर्मभ्यः
    karmaṇaḥ   *karmabhyām*   *karmabhyaḥ*

6. कर्मणः   कर्मणोः   कर्मणाम्
    karmaṇaḥ   *karmaṇoḥ*   *karmaṇām*

7. कर्मणि   कर्मणोः   कर्मसु
    karmaṇi   *karmaṇoḥ*   *karmasu*

8. कर्मन्/कर्म   कर्मणी   कर्माणि
    karman/karma   *karmaṇī*   *karmāṇi*

नामन् *nāman* (n) -- name

1. नामन्	नामनी/नाम्नी	नामानि
nāman	*nāmanī/nāmnī*	*nāmāni*
2. नामन्	नामनी/नाम्नी	नामानि
nāman	*nāmanī/nāmnī*	*nāmāni*
3. नाम्ना	नामभ्याम्	नामभिः
nāmnā	*nāmabhyām*	*nāmabhiḥ*
4. नाम्ने	नामभ्याम्	नामभ्यः
nāmne	*nāmabhyām*	*nāmabhyaḥ*
5. नाम्नः	नामभ्याम्	नामभ्यः
nāmnaḥ	*nāmabhyām*	*nāmabhyaḥ*
6. नाम्नः	नाम्नोः	नाम्नाम्
nāmnaḥ	*nāmnoḥ*	*nāmnām*
7. नाम्नि/नामनि	नाम्नोः	नामसु
nāmni/nāmani	*nāmnoḥ*	*nāmasu*
8. नामन्/नाम	नामनी/नाम्नी	नामानि
nāman/nāma	*nāmanī/nāmnī*	*nāmāni*

<u>Practice</u>

1. Memorize the *mahāvākyas* at the beginning of the chapter.
2. Do consonant-ending nouns and *ṛ*-ending nouns have changes to their stem forms in different cases and numbers?
3. What kinds of consonant-ending and *ṛ*-ending nouns show strong/regular forms?
4. What kinds of consonant-ending and *ṛ*-ending nouns show strong/regular/weak forms?
5. Nouns ending in *an* can be in which two genders?
6. Decline in *Devanāgarī* and transliterate:
    a.   श्वन् *śvan* (m) -- dog
    b.   दशन् *daśan* (m) -- ten
    c.   जन्मन् *janman* (n) -- birth
    d.   ब्रह्मन् *brahman* (n) -- absolute reality
7. Translate into Sanskrit. Use Roman transliteration first, then write in *Devanāgarī*:
    a.   "It is said that Atman is Brahman," said the sage.
    b.   "We do not understand," said the students.
    c.   "Weapons do not cut it and fire does not burn it," said the sage.
    d.   "Is it in all living beings?" asked the students.
    e.   "Surely the Atman is in the body of everyone," said the sage.
    f.   "Will you tell us about it?" asked the students.
    g.   "Someone sees it, says it, and hears it, indeed no one knows it," said the sage.
8. Translate these lines from the *Bhagavad Gītā*:
    a.   यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
         निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६:१८ ॥
    b.   यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
         तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६:३० ॥

Chapter 8
Advanced Verbal Forms

असतोमा सद्गमय ।
तमसोमा ज्योतिर्गमय ।
मृत्योर्मामृतं गमय ॥

asatomā sadgamaya
tamasomā jyotirgamaya
mṛtyormāmṛtaṃ gamaya ||

<u>Lesson 1 - Periphrastic Future</u>

Periphrastic Future
अनद्यतन भविष्यत्काले लुट्
anadyatana bhaviṣyatkāle luṭ

Periphrastic - "formed by a combination of words"

This form of the future tense means general future time, just as the simple future. However, it is formed differently. The periphrastic future is made up of two forms, an agentive noun, and a present form of the verb √*as*.

<u>Formation of the Periphrastic Future</u>

1. agentive noun, derived from the verb
   a. gunate root, add *tṛ*, decline in nominative masculine singular
2. add the present form of √*as*

The agentive noun, which ends in *tṛ*, is declined like *kartṛ*. The nominative masculine singular is the first component of the periphrastic future. Add the present form of √*as* to the agentive noun to complete the form. The 3rd person does not have the added form of √*as*. The 3rd person also declines just like the noun declines in the nominative masculine singular.

√कृ √*kṛ* (8U) -- do, make

कर्ता	कर्तारौ	कर्तारः
kartā	*kartārau*	*kartāraḥ*
कर्तासि	कर्तास्थः	कर्तास्थ
kartāsi (kartā + asi)	*kartāsthaḥ (kartā + sthaḥ)*	*kartāstha (kartā + stha)*
कर्तास्मि	कर्तास्वः	कर्तास्मः
kartāsmi (kartā + asmi)	*kartāsvaḥ (kartā + svaḥ)*	*kartāsmaḥ (kartā + smaḥ)*

Although this formation is unique, the future tense translations are regular.

kartā -- he/she/it will do
kartārau -- they (two) will do
kartāraḥ -- they will do
kartāsi -- you will do
etc

The periphrastic future only exists in the *parasmaipada*. There are no passive forms. It is less common than the simple future.

The nature of the agentive noun itself carries a sense of "one who will ___", which is why it is used in this way, both by itself in the third person and with the form of √*as* in the second and first person. Consider the meaning of agent nouns: they describe a "doer" of an action. For example, if the action is √*kṛ*, doing or making, then the agent noun is describing the person who is doing or making. They are describing the agent of the action.

If a form of the verb "be" is used with the agentive noun, then a simple translation of *kartā asmi* would be "I am the maker". This came to mean "I will make".

Consider another example with √*dṛś*. If the translation is *draṣṭā asi* is "you are the seer", then it is not a large jump to understand that this could imply "you will see".

√भू √*bhū* (1P) -- be, become

भविता	भवितारौ	भवितार:
bhavitā	*bhavitārau*	*bhavitāraḥ*
भवितासि	भवितास्थ:	भविताथ
bhavitāsi	*bhavitāsthaḥ*	*bhavitāstha*
भवितास्मि	भवितास्व:	भवितास्म:
bhavitāsmi	*bhavitāsvaḥ*	*bhavitāsmaḥ*

√लभ् √*labh* (1Ā) -- obtain

लब्धा	लब्धारौ	लब्धार:
labdhā	*labdhārau*	*labdhāraḥ*
लब्धासि	लब्धास्थ:	लब्धास्थ
labdhāsi	*labdhāsthaḥ*	*labdhāstha*
लब्धास्मि	लब्धास्व:	लब्धास्म:
labdhāsmi	*labdhāsvaḥ*	*labdhāsmaḥ*

√गम् √*gam* (1P) -- go

गन्ता	गन्तारौ	गन्तारः
gantā	*gantārau*	*gantāraḥ*

गन्तासि	गन्तास्थः	गन्तास्थ
gantāsi	*gantāsthaḥ*	*gantāstha*

गन्तास्मि	गन्तास्वः	गन्तास्मः
gantāsmi	*gantāsvaḥ*	*gantāsmaḥ*

√दृश् √*dṛś* -- see

द्रष्टा	द्रष्टारौ	द्रष्टारः
draṣṭā	*draṣṭārau*	*draṣṭāraḥ*

द्रष्टासि	द्रष्टास्थः	द्रष्टास्थ
draṣṭāsi	*draṣṭāsthaḥ*	*draṣṭāstha*

द्रष्टास्मि	द्रष्टास्वः	द्रष्टास्मः
draṣṭāsmi	*draṣṭāsvaḥ*	*draṣṭāsmaḥ*

√दा √*dā* (3U) -- give

दाता	दातारौ	दातारः
dātā	*dātārau*	*dātāraḥ*

दातासि	दातास्थः	दातास्थ
dātāsi	*dātāsthaḥ*	*dātāstha*

दातास्मि	दातास्वः	दातास्मः
dātāsmi	*dātāsvaḥ*	*dātāsmaḥ*

<u>Practice</u>

1. Memorize the verse at the beginning of the chapter.
2. What are the general rules of formation for the periphrastic future?
3. Is there an *ātmanepada* form of the periphrastic future?
4. In *Devanāgarī* and Roman, write the periphrastic future tense paradigms for the following verbal roots and keep them as a reference when translating:
   a. √भू √*bhū* (1P)
   b. √गम् √*gam* (1P)
   c. √भाष् √*bhāṣ* (1Ā)
   d. √अस् √*as* (2P)
   e. √कृ √*kṛ* (8U)
5. Conjugate the following verbs in the periphrastic future in *Devanāgarī* and Roman:
   a. √*han*
   b. √*tyaj*
   c. √*vad*
6. Translate into Sanskrit using both Roman and *Devanāgarī*:
   a. She will remain
   b. They will exist
   c. I will remember
   d. You will abduct
7. Translate into English:
   a. सेविता
   b. रन्तारः
   c. मन्तास्थ
   d. गन्तासि
   e. कर्तास्मि
8. Translate these lines about the construction of the bridge to Laṅkā:
   a. समुद्रः सरितां पतिः राघवमिदं वचनमब्रवीत् ।
      अयं सौम्य नलो नाम ।
      एष महावानरः सेतुं करोतु मयि तमहं धर्तास्मि ।
      एवमुक्त्वोदधिर्नष्टः समुत्थाय[1] नलस्ततः
      अब्रवीद्वानरश्रेष्ठो वाक्यं रामं महाबलः ।
      कर्तास्मि सेतुं विस्तीर्णे समुद्रे ।
      ततो निसृष्टा रामेण सर्वतो हरवः ।
      अभिपेतुर्महारण्यं हृष्टाः शतसहस्रशः ।
      ते नगान्बभन्जुश्च वानरास्त्रत्र प्रचक्रषुः च अर्णवम् ।
      नलो महासेतुं समुद्रमध्य उद्दिश्य कृतसेतुं वानरैर्ददर्श ।
      तद्दशयोजनविस्तीर्णमायतम् ।
      वानरसेना गन्तारः सेतुना कृतेन लङ्कामिति रामो ऽब्रवीत् ।

Appendix D

Paradigms of all verbal forms in the *gaṇa* system

√भू

	P				Ā	

लट्

भवति	भवतः	भवन्ति		भवते	भवेते	भवन्ते
भवसि	भवथः	भवथ		भवसे	भवेथे	भवध्वे
भमामि	भवावः	भवामः		भवे	भवावहे	भवामहे

लङ्

अभवत्	अभवताम्	अभवन्		अभवत	अभवेताम्	अभवन्त
अभवः	अभवतम्	अभवत		अभवथाः	अभवेथाम्	अभवध्वम्
अभवम्	अभवाव	अभवाम		अभवे	अभवावहि	अभवामहि

लोट्

भवतु	भवताम्	भवन्तु		भवताम्	भवेताम्	भवन्ताम्
भव	भवतम्	भवत		भवस्व	भवेथाम्	भवध्वम्
भवानि	भवाव	भवाम		भवै	भवावहै	भवामहै

लिङ्

भवेत्	भवेताम्	भवेयुः		भवेत	भवेयाताम्	भवेरन्
भवेः	भवेतम्	भवेत		भवेथाः	भवेयाथाम्	भवेध्वम्
भवेयम्	भवेव	भवेम		भवेय	भवेवहि	भवेमहि

√अद्

लट्

अत्ति	अत्तः	अदन्ति	अत्ते	अदाते	अदते
अत्सि	अत्थः	अत्थ	अत्से	अदाथे	अद्ध्वे
अद्मि	अद्वः	अद्मः	अदे	अद्वहे	अद्महे

लङ्

आत्	आत्ताम्	आदन्	आत्त	आदाताम्	आदत
आत्	आत्तम्	आत्त	आत्थाः	आदाथाम्	आद्ध्वम्
आदम्	आद्व	आद्म	आदि	आद्वहि	आद्महि

लोट्

अत्तु	अत्ताम्	अदन्तु	अत्ताम्	अदाताम्	अदताम्
अद्धि	अत्तम्	अत्त	अत्स्व	अदाथाम्	अद्ध्वम्
अदानि	अदाव	अदाम	अदै	अदावहै	अदामहै

लिङ्

अद्यात्	अद्याताम्	अद्युः	अदीत	अदीयाताम्	अदीरन्
अद्याः	अद्यातम्	अद्यात	अदीथाः	अदीयाथाम्	अदीध्वम्
अद्याम्	अद्याव	अद्याम	अदीय	अदीवहि	अदीमहि

Appendix H

Common Verbal Roots

√अद् √*ad* (2P) -- eat	√जॄ √*jṝ* (1P) -- age
√अर्ह् √*arh* (1P) -- be fit, worthy	√ज्ञा √*jñā* (9U) -- know
√अव् √*av* (1P) -- protect	√ज्वल् √*jval* (1Ā) -- shine
√अस् √*as* (2P) -- be	√तन् √*tan* (8U) -- stretch
√आप् √*āp* (5P) -- obtain	√तप् √*tap* (1U) -- burn
√आस् √*ās* (2Ā) -- sit	√तुद् √*tud* (6U) -- push
√इ √*i* (2P) -- go	√तुष् √*tuṣ* (4P) -- be happy
√इष् √*iṣ* (6P) -- desire, wish	√तृप् √*tṛp* (4U) -- be satisfied
√ईक्ष् √*īkṣ* (1Ā) -- see	√तॄ √*tṝ* (1P) -- cross over
√कथ् √*kath* (10P) -- tell	√त्यज् √*tyaj* (1P) -- abandon
√कम्प् √*kamp* (1Ā) -- tremble	√दंश् √*daṃś* (1P) -- bite
√काङ्क्ष् √*kāṅkṣ* (1P) -- desire	√दह् √*dah* (1P) -- burn
√कुप् √*kup* (4P) -- be angry	√दा √*dā* (3U) -- give
√कृ √*kṛ* (8U) -- do, make	√दिव् √*div* (4P) -- play
√कॢप् √*kḷp* (1Ā) -- succeed, be suitable for	√दीप् √*dīp* (4Ā) -- be luminous
√क्री √*krī* (9U) -- buy	√दुह् √*duh* (2U) -- milk
√क्रीड् √*krīḍ* (1P) -- play	√दृश् √*dṛś* (non-*gaṇa paś*) -- see, seem
√क्रुध् √*krudh* (4P) -- become angry	√द्रु √*dru* (1P) -- run
√क्षम् √*kṣam* (1Ā) -- forgive	√द्विष् √*dviṣ* (2U) -- hate
√क्षिप् √*kṣip* (6P) -- throw	√धा √*dhā* (3U) -- put, place
√खन् √*khan* (1P) -- dig	√धृ √*dhṛ* (10U) -- bear, possess
√खाद् √*khād* (1P) -- eat	√ध्यै √*dhyai* (4P) -- meditate
√गम् √*gam* (1P) -- go	√नद् √*nad* (1P) -- roar
√गै √*gai* (1P) -- sing	√नन्द् √*nand* (1P) -- rejoice
√ग्रह् √*grah* (9P) -- seize	√नम् √*nam* (1P) -- bow, bend
√चर् √*car* (1P) -- walk	√नश् √*naś* (4P) -- perish
√चल् √*cal* (1P) -- move	√नह् √*nah* (4U) -- bind
√चिन्त् √*cint* (10U) -- think	√नी √*nī* (1U) -- lead
√चुम्ब् √*cumb* (1P) -- kiss	√नृत् √*nṛt* (4P) -- dance
√चुर् √*cur* (10U) -- steal	√पच् √*pac* (1P) -- cook
√चिद् √*chid* (7P) -- cut	√पठ् √*paṭh* (1P) -- read
√जन् √*jan* (4Ā) -- be born	√पत् √*pat* (1P) -- fall
√जि √*ji* (1P) -- win	√पश् √*paś* (*gaṇa* system only) (4P) -- see
√जीव् √*jīv* (1P) -- live	√पा √*pā* (1P) -- drink
	√पाल् √*pāl* (10P) -- protect

√पूज् √*pūj* (10P) -- worship

√प्रच्छ् √*pracch* (6P) -- ask

√प्लु √*plu* (1Ā) -- jump

√बन्ध् √*bandh* (9P) -- bind

√बाध् √*bādh* (1Ā) -- harass

√बुध् √*budh* (1U) -- awake

√ब्रू √*brū* (2U) -- speak

√भक्ष् √*bhakṣ* (10U) -- eat

√भज् √*bhaj* (1U) -- worship

√भाष् √*bhāṣ* (1Ā) -- speak

√भी √*bhī* (3P) -- fear

√भुज् √*bhuj* (7U) -- eat, enjoy

√भू √*bhū* (1P) -- become

√भूष् √*bhūṣ* (10P) -- adorn

√भृ √*bhṛ* (3P) -- bear, carry

√भ्रम् √*bhram* (1P) -- wander

√मन् √*man* (4Ā) -- think, regard

√मार्ग् √*mārg* (1Ā) -- search for

√मुच् √*muc* (6U) -- release

√मुह् √*muh* (4P) -- confuse

√मृ √*mṛ* (1P) -- die

√मृष् √*mṛṣ* (4Ā) -- bear, endure

√यज् √*yaj* (1U) -- sacrifice

√यम् √*yam* (1P) -- control

√या √*yā* (2P) -- go

√युज् √*yuj* (7U) -- yoke

√युध् √*yudh* (4Ā) -- fight

√रक्ष् √*rakṣ* (1P) -- protect

√रञ्ज् √*rañj* (4Ā) -- be affected, be charmed

√रम् √*ram* (1Ā) -- enjoy

√राज् √*rāj* (1U) -- shine

√रुच् √*ruc* (1Ā) -- be agreeable to

√रुध् √*rudh* (7U) -- block

√लभ् √*labh* (1Ā) -- acquire

√ली √*lī* (4Ā) -- cling

√लुप् √*lup* (6Ā) -- break, destroy

√वच् √*vac* (2P) -- speak

√वद् √*vad* (1P) -- speak

√वध् √*vadh* (1P) -- kill

√वन्द् √*vand* (1Ā) -- praise

√वस् √*vas* (1P) -- dwell

√वह् √*vah* (1U) -- bear, carry

√विद् √*vid* (2P) -- know

√विश् √*viś* (6P) -- enter

√वृत् √*vṛt* (1Ā) -- exist

√वृध् √*vṛdh* (1Ā) -- grow

√व्यथ् √*vyath* (1Ā) -- be agitated

√व्रज् √*vraj* (1P) -- move, walk

√शंस् √*śaṃs* (1P) -- relate

√शक् √*śak* (5P) -- able

√शङ्क् √*śaṅk* (1Ā) -- doubt

√शप् √*śap* (1P) -- curse

√शम् √*śam* (4Ā) -- be calm

√शुच् √*śuc* (1P) -- grieve

√शुभ् √*śubh* (1Ā) -- shine

√श्रु √*śru* (5P) -- hear

√सद् √*sad* (1P) -- sit

√सह् √*sah* (1Ā) -- bear, endure

√सान्त्व् √*sāntv* (10P) -- pacify

√सु √*su* (5P) -- press

√सृज् √*sṛj* (6P) -- release

√सृप् √*sṛp* (1P) -- move

√सेव् √*sev* (1Ā) -- serve

√स्था √*sthā* (1P) -- stand, remain

√स्मि √*smi* (1Ā) -- smile

√स्मृ √*smṛ* (1P) -- remember

√सु √*sru* (1P) -- flow

√हन् √*han* (2P) -- kill

√हस् √*has* (1P) -- laugh

√हा √*hā* (3P) -- abandon

√हु √*hu* (3P) -- offer

√हृ √*hṛ* (1U) -- abduct

√हृष् √*hṛṣ* (1U) -- be excited

Sanskrit Glossary

There are many translations for Sanskrit words. Consider this to be a guide for the beginner student; a starting point for further investigation and study.

a, **an** -- negative prefix for nominals or indeclinables

akṣi (n) -- sense organ, eye

akṣara (n) -- syllable, sound, word

akhila (adj) -- completely, without a gap

agni (m) -- fire, sacrificial fire

agra (n) -- tip

agha (n) -- evil, sin

aṅga (n) -- limb, subdivision

aṅgī + **√kṛ** (8P) -- accept, agree to

acirāt (ind) -- soon, not long

ajina (n) -- antelope skin

añjana (n) -- ointment, black pigment for the eyelids

añjali (m) -- gesture of placing palms together, a mark of reverence or supplication

ataḥ (ind) -- therefore

ati (ind) -- [prefix with adjectives and adverbs] very, too

ati + **√i** (2P) -- transcend, pass by

atinīca (m) -- too low

ati + **√vṛt** (1Ā) -- transcend, go beyond

atisvapna (m) -- oversleeping

atīva (ind) -- very

atra (ind) -- here

atyantam (ind) -- exceedingly

atyucchrita (adj) -- raised too high

atha (ind) -- now

athavā (ind) -- otherwise

√ad (2P) -- eat

adas (n) -- that, third person pronoun

adbhuta (adj) -- marvelous, wonderful

adya (ind) -- today

adyatana (adj) -- related to today

advaita (n) -- non-duality; a branch of Vedanta philosophy

adhas (ind) -- below, downward

adhika (adj) -- superior, abundant

adhi + **√gam** (1P) -- attain, overtake

adhipati (m) -- king

adhunā (ind) -- now

adhyāya (m) -- chapter, lesson

anantaram (ind) -- after

anabhisneha (adj) -- nondesirous

anāgata (adj) -- not yet come, future

anirviṇṇa (adj) -- not downcast

anila (m) -- wind

anilātmaja (m) -- son of the wind, epithet for Hanumat

anīka (m) -- army

anu + **√iṣ** (6P) -- seek, wish for

anu + **√kṛ** (8U) -- imitate

anuja (m) -- younger brother

anu + **√jan** (4Ā) -- be born after

anu + **√jñā** (9U) -- permit

anujñā (f) -- permission

an + **ud** + **√vij** (6Ā) -- not be agitated

anunāsika (adj) -- nasal

anu + **√paś** (4P) -- perceive, consider

anu + **√pā** (2P) -- preserve, keep

anu + **√bhū** (1P) -- experience, feel

anu + **√yā** (2P) -- follow, go towards

anu + **√rañj** (4Ā) -- be fond of

anurūpa (adj) -- suitable, fit

anu + **√vad** (1P) -- repeat, imitate

anu + **vi** + **√dhā** (3U) -- guide, regulate

anuśāsana (n) -- instruction, teaching

anu + **√śuc** (1P) -- grieve, mourn over

anu + **√sañj** (1U) -- cling

anu + **√sṛ** (1P) -- follow, go after

anu + **√smṛ** (1P) -- remember

English Glossary

There are many translations for Sanskrit words. Be especially careful about the use of a Sanskrit word; detailed connotations and flavors of meaning are beyond the scope of this primer. Utilize other sources for confirmation that a word means what you think it means.

abandon -- √tyaj (1P), √hā (3P), vi + √hā (3P)

abandoner -- tyāgī (m)

abandonment -- tyāga (m)

abduct -- √hṛ (1U), apa + √hṛ (1P)

abide in -- ava + √sthā (1P)

abiding -- avasthāna (n), stha (adj)

ability -- śakti (f)

able -- √śak (5P)

able -- kṣama (adj)

abounding in light -- vibhāvasu (adj)

absolute reality -- brahman (n)

absolute unity -- kaivalya (n)

abundant -- adhika (adj)

accept -- aṅgī + √kṛ (8P), ā + √dhā (3P)

acknowledge -- abhi + √jñā (9P)

acquire -- √labh (1Ā)

acquisition -- parigraha (m)

action -- kriyā (f), ceṣṭa (n), karman (n)

active -- arthin (adj)

activity -- pravṛtti (f), vṛtti (f)

addition -- prayoga (m)

address -- sam + ā + √bhāṣ (1Ā)

admonish -- pari + √bhāṣ (1Ā)

adorn -- √bhūṣ (10P), vi + √añj (7U)

advantageous -- hita (adj)

adventure -- carita (n)

aerial chariot -- vimāna (mn)

affection -- abhisneha (m), praṇaya (m)

afflicted -- kliṣṭa (adj), pīḍita (adj)

afflicted with -- ārta (adj)

after -- anantaram (ind)

after that -- tadanantaram (ind)

again -- punar (ind), bhūyaḥ (ind)

age -- √jṝ (1P)

agitated -- saṃvigna (adj)

agree to -- aṅgī + √kṛ (8P)

agreement -- pratijñā (f)

air -- kha (n)

alike -- sāmānya (adj)

all -- aśeṣa (adj), kṛtsna (adj), viśva (adj), sarva (adj)

also -- api (ind), uta (ind)

although -- api ca (ind)

always -- nityam (ind), satatam (ind), sadā (ind), sarvadā (ind)

analogy -- aupamya (n)

ancient -- purāṇa (adj), pūrvaja (adj), sanātana (m)

and -- ca (ind)

anger -- kopa (m), krodha (m)

angle -- koṇa (m)

angry with -- abhisaṃkruddha (adj)

annihilate -- abhi + √han (2P)

annihilation -- vināśa (m)

announce -- pra + √ah (perfect tense only)

anoint -- abhi + √ṣic (6P)

another -- antara (adj), anya (adj), apara (adj)

another time -- anyadā (ind)

antelope skin -- ajina (n)

anxiety -- cintā (f)

aorist tense -- luṅ

appear -- vi + √añj (7U)

appearing -- kāśin (adj)

approach -- abhi + √gam (1P), upa + √gam (1P), upa + √i (2P), upa + √pad (1Ā)

About the Author

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