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INTRODUCTION

REASONS FOR STUDYING SANSKRIT

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

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

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

VEDIC AND CLASSICAL SANSKRIT

Sanskrit (**saṃskṛta**) means "perfected," or "put together" ("put," **kṛta** and "together," **saṃ**). Sanskrit is divided into two principal parts: Vedic Sanskrit and Classical Sanskrit. The older language is Vedic Sanskrit, or Vedic, the language of the **Samhitā** and

Brāhmaṇa. Vedic Sanskrit begins with the **Ṛk-Saṃhitā**.

Classical Sanskrit, which includes several aspects, is the language of the **Bhagavad-Gītā**, **Rāmāyaṇa**, and the rest of the Sanskrit literature.

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

TEXTS ON SANSKRIT

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

FEATURES OF THIS TEXT

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

Some of the features of this text are:

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

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

In this text, each lesson has three sections:

1. Alphabet
2. Grammar
3. Vocabulary

ALPHABET

1. The study of any language begins with the study of the alphabet—both pronunciation and script. From the beginning, the pronunciation of Sanskrit should be relaxed and natural, without straining. One of the texts of **Śikṣā** states that Sanskrit should be

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

GRAMMAR

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

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

VOCABULARY

3. According to **Yāska's Nirukta** (the **Vedāṅga** dealing with word meaning), all Sanskrit words can be divided into four categories: verbs (**ākhyāta**), nominals (nouns, pronouns, and adjectives)

(*nāman*), prefixes (*upasarga*), and indeclinables (*nipāta*). Verbs, as well as nominals, are systematically derived from verb roots (*dhātu*), of which there are about 2,000. In this text, the limited vocabulary is aimed at eventually providing you with an entry into the reading of the **Bhagavad-Gītā** and the **Rāmāyaṇa**.

HOW TO STUDY THIS TEXT

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

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

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

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The Sanskrit quotations beginning on page 352 (Part One) and the verses from the **Bhagavad Gītā** (Part Two) are from translations by Maharishi Mahesh Yogi.

FOR FURTHER STUDY

- *Sanskrit Manual*, Roderick Buknell, Motilal Banarsidass
- *A Sanskrit-English Dictionary*, Monier Monier-Williams, Motilal Banarsidass
- *The Bhagavad Gītā*, translated by Winthrop Sargeant, State of New York University Press
- *Devavāṇīpraveśikā: Introduction to the Sanskrit Language*, Goldman and Sutherland, University of California, Berkely
- *Sanskrit, An Introduction to the Classical Language*, Michael Coulson, Teach Yourself Books, Hodder and Stoughton
- *A Sanskrit Grammar for Students*, Arthur MacDonell, Motilal Banarsidass
- *Saṃskṛtasubodhinī: A Sanskrit Primer*, Madhav Deshpande, University of Michigan
- *Sanskrit: An Easy Introduction to an Enchanting Language*, Ashok Aklujkar, University of British Columbia
- *Sanskrit Grammar*, William Dwight Whitney, Motilal Banarsidass
- *Sanskrit Reader*, Charles Lanman, Motilal Banarsidass
- *A Higher Sanskrit Grammar*, M. R. Kale, Motilal Banarsidass
- *A Manual of Sanskrit Phonetics*, C. C. Uhlenbeck, Munshiram
- *A Dictionary of Sanskrit Grammar*, K. V. Abhyankar, Baroda Oriental Institute
- *A Critical Study of Sanskrit Phonetics*, Vidhata Mishra

DEDICATION

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

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

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

1

LESSON ONE

- Alphabet: The vowels in roman script
 The first six vowels in **devanāgarī**
- Grammar: How a verb is formed
 The singular ending for verbs
- Vocabulary: The verbs √**gam** and √**prach**
 The word for “and”
 How to write simple sentences

ALPHABET: VOWELS

1. In Sanskrit, each letter represents one and only one sound (**varṇa**). In English, the letter "a" may indicate many sounds, but not so in Sanskrit. The alphabet is systematically arranged according to the structure of the mouth.
2. There are two basic divisions to the alphabet:
 - a. Vowels (**ṣvara**, or sounded)
 - b. Consonants (**vyañjana**, or manifesting)
3. Vowels can be either short (**hrasva**) or long (**dīrgha**). Short vowels are held for one count (**mātrā**), and long vowels are held for two counts. Some vowels are called simple (**śuddha**), and some are called complex (**saṃyukta**).

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

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

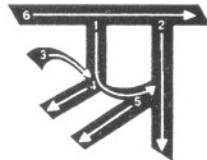
5. Here is the pronunciation of the vowels:

a	like the first "a" in	America
ā	like the "a" in	father
i	like the "ea" in	heat
ī	like the "ee" in	beet
u	like the "u" in	suit
ū	like the "oo" in	pool
ṛ	like the "ri" in	river (usually not rolled)
ṝ	like the "ri" in	reed
ḷ	like the "lry" in	jewelry
e	like the "a" in	gate
ai	like the "ai" in	aisle
o	like the "o" in	pole
au	like the "ou" in	loud

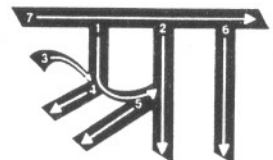
6. The lines and dots are called "diacritics," or "diacritical marks." They are used because the Sanskrit alphabet has more letters than the English alphabet. Diacritics are combined with roman letters to represent new sounds.
7. A vowel by itself, or a consonant or group of consonants followed by a vowel, is called a syllable (**akṣara**).

8. Sanskrit is written in the **devanāgarī** script. The word **devanāgarī** means the “city (**nāgarī**) of immortals (**deva**).” There are no capital letters.
9. The ideal way to learn the script will be to memorize approximately one letter each day, writing it 20 times or so, and putting it on a flash card (**devanāgarī** on the front and roman on the back). Continue to practice regularly with your flash cards throughout the course. Practice for small amounts of time, several times a day.
10. Here are six vowels in **devanāgarī**. The small numbers inside each letter indicate the order in drawing the various parts of the letter. In general, write left to right, top to bottom, writing the bar last. (Alternate forms for **a** and **ā** will be learned in Lesson Seven.)

a



ā



i



ī



u



ū



GRAMMAR: VERBS

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

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

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

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

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

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

VOCABULARY

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

SANSKRIT

ENGLISH

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

ca (indeclinable*)

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

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

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

2. Here are some sample sentences:

gacchāmi

I go. (or) I am going.

pr̥cchati gacchāmi ca

He asks and I go.

pr̥cchati ca gacchāmi ca

He asks and I go.

gacchasi ca pr̥cchasi ca

You go and you ask.
(or) You go and ask.

EXERCISES

1. Memorize the vowels and their order in roman script. Learn to pronounce them correctly.
2. Learn to write and recognize the first six vowels in **devanāgarī**.
3. Memorize the forms for the first, second, and third person singular verbs in the present indicative.
4. Memorize the vocabulary.
5. Translate the following sentences into English. Pronounce each sentence several times out loud, both before and after translating. Compare with the correct answers given on page 242.

- | | |
|-----------------------------|-----------------------------|
| a. pr̥cchasi ca gacchati ca | e. pr̥cchati pr̥cchāmi ca |
| b. gacchāmi pr̥cchāmi ca | f. gacchasi ca gacchati ca |
| c. pr̥cchati ca gacchati ca | g. pr̥cchāmi gacchasi ca |
| d. gacchasi pr̥cchāmi ca | h. pr̥cchati ca gacchāmi ca |

6. Translate the following sentences into Sanskrit:

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

2

LESSON TWO

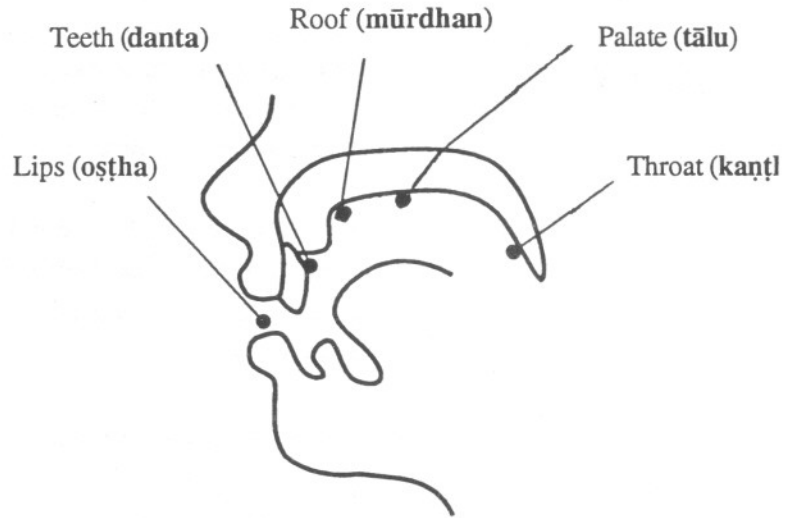
Alphabet: Most of the consonants and how they are organized
The last seven vowels in **devanāgarī**

Grammar: Verbs in the dual

Vocabulary: More verbs
The word for “where”

ALPHABET: CONSONANTS

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



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

	1st	2nd	3rd	4th	5th
Velar (kaṇṭhya)	ka	kha	ga	gha	ṅa
Palatal (tālavya)	ca	cha	ja	jha	ña
Retroflex (mūrdhanya)	ṭa	ṭha	ḍa	ḍha	ṇa
Dental (dantya)	ta	tha	da	dha	na
Labial (oṣṭhya)	pa	pha	ba	bha	ma
		Aspirated		Aspirated	N
					Voiced

3. Each set of English letters represents one Sanskrit sound. For example, **gh** is one sound. It is the aspirated, voiced velar.
4. The sound **ka** is called **kakāra** ("ka" maker). The sound **ga** is called **gakāra** ("ga" maker), and so on. The only exception is that **ra** is not called **rakāra**, but just **ra** or **repha**, "snarl." (In the next lesson we will learn **ra**.)
5. Each row is divided into five sounds: the first (**prathama**), the second (**dvitīya**), the third (**trītiya**), the fourth (**caturtha**), and the fifth (**pañcama**). For example, **ka**, **ca**, **ṭa**, **ta**, and **pa** are all first in their rows.
6. Some sounds are aspirated (**mahā-prāṇa**)—more breath is used in pronouncing these sounds. Some are unaspirated (**alpa-prāṇa**). Some are voiced (**ghoṣavat**)—the vocal chords are used in pronouncing these sounds. Some are unvoiced (**aghoṣa**). The **ṇ**, **ṅ**, **ṇ**, **n**, and **m** are called nasals (**anunāsika**).
7. Here is how the consonants are pronounced:

k	like the "k" in	skate
kh	like the "kh" in	bunkhouse
g	like the "g" in	go
gh	like the "gh" in	loghouse
ṇ	like the "n" in	sing
c	like the "c" in	cello
ch	like the "ch" in	charm (using more breath)
j	like the "j" in	just
jh	like the "j" in	just (using more breath)
ṅ	like the "n" in	enjoyable

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

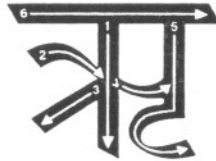
In English, we normally pronounce “t” and “d” somewhere between these two groups (retroflex and dental).

t	like the “t” in	stable (tongue at base of teeth)
th	like the “t” in	table (using breath, tongue at base of teeth)
d	like the “d” in	dynamic (tongue at base of teeth)
dh	like the “dh” in	redhead (using breath, tongue at base of teeth)
n	like the “n” in	gentle (tongue at base of teeth)
p	like the “p” in	spin
ph	like the “ph” in	shepherd
b	like the “b” in	beautiful
bh	like the “bh” in	clubhouse
m	like the “m” in	mother

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

9. Here are the remaining vowels in devanāgarī:

ī



ī̄



l



e



ai



o



au



**GRAMMAR:
DUAL VERBS**

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

Third person **gacchataḥ** those two go
(**gaccha + tas**)

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

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

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

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

kutra gacchati

Where is he going?

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

VOCABULARY

SANSKRIT

ENGLISH

kutra (indeclinable)

where

√bhū (root) bhavati (3rd per. sing.)

he is, he becomes
(you are, I am)

√vas (root) vasati (3rd per. sing.)

he lives

√smṛ (root) smarati (3rd per. sing.)

he remembers

SANDHI

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

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

EXERCISES

1. Learn the five sets of consonants, their order, and their pronunciation. Learn to write the last seven vowels in **devanāgarī**.
2. Be able to identify each consonant by its classification. For example, the aspirated, voiced palatal is **jha**.
3. Learn the dual endings for verbs.
4. Learn the vocabulary.
5. Translate these sentences, using the summary sheet on page 17. Just observe the sentences in parentheses with **sandhi**. (See page 14.) Answers are given on pages 243 and 244.
 - a. **kutra vasāvaḥ**
(**kutra vasāvaḥ**)
 - b. **bhavasi ca bhavāvaḥ ca**
(**bhavasi ca bhavāvaś ca**)
 - c. **vasāmi smarataḥ ca**
(**vasāmi smarataś ca**)
 - d. **pr̥cchathaḥ ca smarati ca**
(**pr̥cchathaś ca smarati ca**)
 - e. **kutra gacchāvaḥ**
(**kutra gacchāvaḥ**)
 - f. **kutra bhavāmi**
(**kutra bhavāmi**)
 - g. **kutra gacchāmi**
(**kutra gacchāmi**)

- h. **pr̥cchāmi ca smarati ca**
(pr̥cchāmi ca smarati ca)
- i. **vasasi ca gacchāvaḥ ca**
(vasasi ca gacchāvaś ca)
- j. **kutra gacchasi**
(kutra gacchasi)

6. Translate the following sentences into Sanskrit:

- a. Where are you two going?
- b. I live and those two live.
- c. We two ask and those two remember.
- d. You go and he goes.
- e. Where am I going?
- f. I am and you two are.
- g. Where are you? (Use the singular.)
- h. Where is he going?

**SUMMARY
SHEET**

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

VERBS

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

INDECLINABLES

kutra	where
ca	and

Alphabet:	The remaining letters in roman script The first ten consonants in devanāgarī
Grammar:	The plural The grammatical terms to describe a verb Accent
Vocabulary:	More verbs

**ALPHABET:
THE REMAINING
LETTERS**

1. The previous consonants are sometimes referred to as “stops,” because they stop the flow of air. They are formed by “complete contact” (**spṛṣṭa**). The remaining letters are consonants, but they allow more flow of air.
2. There are four consonants, formed by “slight contact” (**īṣat-sprṣṭa**), called semi-vowels. They are voiced, but not aspirated: They are considered to be between vowels and consonants, and so are called **antaḥstha**, or “in-between”:

ya, ra, la, va

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

śa, ṣa, sa

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

ha

5. Here is how these sounds are pronounced:

y	like the “y” in	yes
r	like the “r” in	red
l	like the “l” in	law
v	like the “v” in	victory (but closer to a “w”)

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

6. Two additional sounds are the **anusvāra (ṁ)** and the **visarga (ḥ)**, which both follow vowels.
7. The **anusvāra (ṁ)** causes the last portion of the vowel before it to be nasal (like the French word "bon"). The **anusvāra** changes its sound according to the following sound. It may sound like the nasal of the set to which the sound following it belongs. For example, **saṁkhyā** is pronounced similar to **saṅkhyā**. In the dictionary, the **anusvāra** is found in the same place as the nasal to which it refers. If the **anusvāra** comes before a semi-vowel or sibilant, it is found in the dictionary before **ka**.
8. The **visarga (ḥ)**, or **visarjanīya**, is an unvoiced breathing that occurs in many contexts instead of an **s** or **r**. In modern India it is often pronounced, at the end of a line, as an echo of the vowel before it. For example, after an **a** it would be a short **ha**. After an **i** it would be a short **hi**:

aḥ	=	ah ^a
iḥ	=	ih ⁱ
uḥ	=	uh ^u

The **jihvāmūlīya (ḥ)** is sometimes used in place of a **visarga** before **ka** or **kha**. The **upadhmānīya (ḥ)** is sometimes used in place of a **visarga** before **pa** or **pha**. These letters, used more in Vedic Sanskrit, indicate a subtle difference in the breath before **ka** and **pa**, which is like breathing through the throat (**ḥ**) or breathing through the lips (**ḥ**).

9. We have now learned all the letters in their transliterated form (their roman letter equivalents). There are other ways of representing some letters. At times you may see:

śa	as	sha	śānti, shānti
ṛ	as	ri	ṛk, rik
ñ	as	n̄	Śaṅkara, Śaṅkara
cha	as	chha	chandas, chhandas
ca	as	cha	candra, chandra

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

Velar	a	ā		ka	kha	ga	gha	ṇa	ha
Palatal	i	ī	e ai	ca	cha	ja	jha	ña	ya śa
Retroflex	ṛ	ṝ		ṭa	ṭha	ḍa	ḍha	ṇa	ra ṣa
Dental	l			ta	tha	da	dha	na	la sa
Labial	u	ū	o au	pa	pha	ba	bha	ma	va

The complex vowels are pronounced at two points of contact:

The sounds **e** (which can be said to be composed of **a** and **i**) and **ai** (composed of **ā** and **i**) are both velar and palatal. The sounds **o** (composed of **a** and **u**) and **au** (composed of **ā** and **u**) are both velar and labial. Also, the sound **va** is both dental and labial.

11. Here is the entire alphabet:

VOWELS (svara)

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

CONSONANTS (vyañjana)

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

13. Here are the first ten consonants in *devanāgarī* script. Each symbol includes the sound *a*. For example, *ka* and not just *k* is meant by the first symbol.

क ख ग घ ङ

ka

kha

ga

gha

ṅa

च छ ज झ ञ

ca

cha

ja

jha

ṇa

**GRAMMAR:
THE PLURAL**

1. Here is the plural (**bahu-vacana**) for the verb $\sqrt{\text{gam}}$:

Third person	gacchanti (gaccha - a + anti)	they (all) go
Second person	gacchatha (gaccha + tha)	you (all) go
First person	gacchāmaḥ (gaccha + a + mas)	we (all) go

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

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

gacchati	gacchataḥ	gacchanti
gacchasi	gacchathaḥ	gacchatha
gacchāmi	gacchāvaḥ	gacchāmaḥ
<hr/>		
he goes	those two go	they all go
you go	you two go	you all go
I go	we both go	we all go
_____	_____	_____
Singular	Dual	Plural

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

3. Here are the standard endings:

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

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

GRAMMATICAL
TERMS

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

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

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

ACCENT

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

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्

In classical Sanskrit texts, the accents are not marked.

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

Mánu
mádhu
rátna

3. **Pāṇini** does not give rules for stress accent.
4. For now, an important rule for proper pronunciation is to maintain a clear distinction between the short and long vowels (discussed on pages 2 and 3).

VOCABULARY: MORE VERBS

SANSKRIT

ENGLISH

na

not (placed before the verb)

√**vad** (root) **vadati** (3rd per. sing.)

he says, he speaks

√**sthā** (root) **tiṣṭhati** (3rd per. sing.)

he stands

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

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

gacchāmi na ca gacchati

I go and she does not go.

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

gacchāmi na gacchati ca

I go and she does not go.

EXERCISES

1. Learn the pronunciation and order of the semi-vowels, sibilants, **anusvāra**, and **visarga**. Learn the first ten consonants in **devanāgarī**.
2. Write, in correct order, the entire alphabet (in transliteration, or roman script).
3. Conjugate each verb we have learned, and learn the nine endings.
4. Be able to give the parsing code for each form we have learned.

5. Translate the following sentences into English, using the summary sheet on page 30. Underneath each sentence is the sentence with **sandhi**. Just observe the sentence with the **sandhi**. (Answers are on p. 245.)

- | | |
|--|---|
| a. vadati na ca vadāmi
(vadati na ca vadāmi) | e. bhavathaḥ ca vasathaḥ ca
(bhavathaś ca vasathaś ca) |
| b. vadathaḥ smarataḥ ca
(vadathaḥ smarataś ca) | f. kutra bhavasi
(kutra bhavasi) |
| c. na gacchanti
(na gacchanti) | g. tiṣṭhanti gacchanti ca
(tiṣṭhanti gacchanti ca) |
| d. tiṣṭhāmaḥ gacchāmaḥ ca
(tiṣṭhāmo gacchāmaś ca) | h. na ca prcchati na ca vadati
(na ca prcchati na ca vadati) |

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

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

SUMMARY SHEET

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

VERBS

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

INDECLINABLES

kutra	where
ca	and
na	not

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Person: We have learned the three persons (**puruṣa**):

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

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

Singular (eka)
Dual (dvi)
Plural (bahu)

5. Each verb may be classified according to these categories. For example, **gacchati** (he goes), is present indicative, active, third person, singular.
6. Using abbreviations, called parsing codes, we could identify **gacchati** as: pres. indic. act. 3rd per. sing.—present indicative, active, third person, singular. (This isn't as hard as it may seem, since all verbs so far are present indicative and active. All we need to determine is the person and number.)
7. Here are some examples:

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