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INTRODUCING SANSKRIT

by

Vidyalankara

PROF S. K. RAMACHANDRA RAO

SURAMA PRAKASHANA
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THE AUTHOR

Prof S. K. Ramachandra Rao (1925-2006) was born in a conservative Madhva Brahmin family. He studied Sanskrit in a pathasala in Nanjangud, and then learnt the prasthana traya under Palghat Narayana Sastri in Mysore.

He also studied Pali and Tripitakas from Sri Narada Mahathera of Sri Lanka, and learnt Tibetan in order to learn Tibetan Buddhism. He obtained an M.A. in psychology from the Mysore University, and started his career as a research assistant in the Indian Institute of Science. He later headed the department of clinical psychology in NIMHANS in Bangalore.

A born teacher, he was a visiting professor at the Bangalore University, teaching in the departments of psychology, philosophy, indology, social work and education, He headed the department of Indian Culture at the the Callison college, University of the Pacific, Bangalore Centre. He was a senior associate of the National Institute of Advanced Studies, Bangalore, and was on the guest faculty of the Indian Institute of Management.

He was a member of the Karnataka State Lalita Kala Academy and Sangita Nritya Academy, had served on the Agama Board of Karnataka and was on the advisory Committee of the T.T.D. He had been honored with the 1986 Karnataka Rajyotsava Award.

He was a prolific writer, artist, sculptor, musicologist, scholar and orator. He had written more than 150 books in English and Kannada apart from a play in Sanskrit and books in Pali on various aspects of traditional Indian Culture. His books, 'Murti Shilpa, Nele mattu hinnele' on Iconography and 'Tirupati Timmappa' on Tirupati were given the state Sahitya Academy awards. He had authored 17 volumes on the the English translation and analysis of the Rig Veda.

He had been honored with the titles Vidyalankara, Sangita Kalaratna, Vachaspati, etc and had received the Veda Ratna Samman from the Swami Gangeshwaranandaji Trust, Mumbai.

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PREFATORY

I

DURING the days of the Roman Empire, in Italy and other European countries Latin was spoken; but since about a thousand years now, different vernacular dialects (like Italian, French and Spanish) which originated from Latin developed and Latin was ushered out of currency as a spoken language. A similar situation may probably have occurred in India in very olden days. We know fairly certainly that in the ninth century before Christ, Sanskrit was still spoken widely, from the Himālayan plains to the Mahārāshtrian country. But from the ninth century onwards till about the sixth century, the people in general abandoned its usage although it was preserved and nourished by the elite and the scholars; various dialects, known as *prākṛtas*, sprang up and gained currency. By about the fifth century Sanskṛit was no longer a spoken language. During the third century, however, there was in Kanouj an attempt to revive the extensive employment of Sanskrit in public life. It was an artificial venture, and the glittering light soon faded.

During the early Christian centuries Sanskrit came to be confined to the sacred and scholarly labours, and in this shape it spread all over the country. Till about the tenth century after Christ its knowledge was widespread, but the dialects were already well-formed and popular. With the growth of these vernaculars Sanskrit suffered a certain neglect, and the historical vicissitudes of the country hastened and completed the process. There is in recent years a revival of interest in Sanskrit, largely due to the psychological change brought about by the political emancipation of the country.

II

IT is not to be supposed that at any time in India Sanskrit was the only language spoken. Even in the earliest of times there were other spoken tongues such as those employed by the aborginal and South Indian tribes. And their influence on Sanskrit must reasonably be inferred. There was always a difference between the informal, conversational Sanskrit and the formal Sanskrit employed in compositions. The elite of the country, described as 'refined' or 'cultured' (*saṁskṛta*), employed the respectable Sanskrit

which was styled as original language (*prakṛti*) —so we glean from *Sāhityadarpaṇa*, while the people at large, 'uncultivated' as they naturally were, resorted to the provincial and colloquial forms. The latter were referred to as 'popular' and 'derived' (*prākṛta*). We may with reservations describe these forms as corrupt: for instance, consider the following *prākṛt* forms of the Sankrit words :

Samskrta	*Prākṛta*
mukta	mutta
supta	sutta
kubja	kujja
madhya	majjha
ārya	ayya
viklavas	vikkavo

and so on. They bear comparison with the original Latin and the later Italian forms of these words :

Latin	*Italian*
Perspectus	perfetto
subjectus	soggetto
ruptus	rotto
planus	piano
dictus	ditto

and so on. *Samskṛta* was 'pure' while *prākṛta* was 'corrupt'. Hemachandra assures us that Sanskrit was the base, and the prākrits were derived from it. The oldest of Indian grammarians, Vararuci, mentions that the corrupt dialects were principally four: Mahārāṣṭrī (the prākṛit), Śaurasenī, Paiśācī and Māgadhī. Śaurasenī and Mahārāṣṭrī were similar in structure and both were directly derived from Sanskrit, while Paiśācī was solely and Māgadhī mainly derived from Śaurasenī.

From these early Prākrit forms, the nine principal languages of North India developed in due course: Marāṭhī, Gujarātī, Sindhī (including Kacchī), Panjābi, Hindī, Bengālī, Uḍiyā, Kāśmīrī and Nepālī. Each of these in turn has several dialects. Hindī, in particular, has the largest number of dialects, the principal ones being Avadhī, Bhojpurī, Mārwārī, Brajabhāṣā, Kanōjī, Kumāonī and Pūrbī.

III

During the course of its development, Sankrit has undergone changes in structure and style. The earliest phase of the language, dated as far

back as 6000 B.C., is illustrated in the Vedic compositions, especially in the *Saṁhitā* texts. Many of the words extensively employed then have now become obsolete; many of the lingual operations approved then are now considered archaic and irregular; numerous words of this phase have survived to our day with altogether different connotations. This phase of development reached its end in the *Brāhmaṇa* tracts, which are supplementary to the Vedic texts. It was soon after this phase that the great Pāṇini came on the scene and systematised the structure and grammar of the Sanskrit language. Yāska, another important name in our literary history, belonged to the period of transition from the Vedic Sanskrit to what is known as classical Sanskrit. His *Nirukta* is an example of the most ancient style in writing classical Sanskrit. Pāṇini and Yāska are together responsible for the emergence of the type of Sanskrit with which we are familiar today. Early and fine examples of this style are to be found in Patañjali's *Mahābhāṣya*, the two great epics *Rāmāyaṇa* and *Mahābharatha*, the eighteen *purāṇas*, the *smṛti* texts and several *kavyas*.

We are studying in this book the last phase

in the development of Sanskrit, namely the classical stage. This is the variety of Sanskrit that prevailed once and for a long time, over almost the entire country; and it is in this variety that the most celebrated of our literary, philosophical, and religious compositions have appeared.

IV

Sanskrit is considered by authorities in linguistics as the most perfect language. This high praise is due to Pāṇini and other grammarians who have sought to equip the popular speech with a permanent and scientifically sound system. It is not to be supposed, however, that Sanskrit was an artifical language created by grammarians. The grammarians only set the house in order. Pāṇini, who lived in the fifth century B.C., observed the differences between the lauguage of the Vedas (*Chandas*, or according to Yāska *anvadhyāya*) and the ordinary language of the day (*bhāṣā*). The former, now obsolete, was then already going out of currency as a living language. The spoken Sanskrit was confronted with several Prākṛits and Dravidian tongues;

and there was a good deal of mutual borrowing. In this flux, the great Pāṇini strove to bring order and create an apparatus meant to preserve the natural vitality of the language. Thanks to these early experts, it was in India that the science of language was born. It was the knowledge of Sanskrit that lead European linguists like Bopp and Max Mueller to found the school of Comparative Philology. Ramakrishna Bhandarkar wrote:" Grammar was an empiric study with Pāṇini and other great grammarians of ancient India. Those great sages observed carefully the facts of the language and endeavoured to connect them together by a law or rule and to bring these laws again under still more general laws. Sanskrit grammar has thus become a science at their hands and its study possesses an educational value of the same kind as that of Euclid, for to make a particular form, the mind of the student has to go through certain process of synthesis."

Sanskrit thus became a language of perfection. The word 'Samskrita' means 'well-done', 'formed'. The natural and spontaneous language was, according to the poet Daṇḍin, treated and perfected at the hands of great sages like

Pāṇini, Kātyāyana and Patañjali. The 'divine' speech (*daivī vāk*) was said in course of time to have become corrupt; and the need for processing it (prakriti-pratyaya-samskāra, vibhāgarūpeṇa) arose. The structure of the language was then determined (*niścitā* according to Vāgbhaṭa) by the grammarians. It was after this treatment that Sanskrit came to be considered as the language of culture; it was the speech of the elite in the community. The author of *Sāhityadarpaṇa* exhorts "persons of respectable rank and cultivated minds to speak Sanskrit" (puruṣāṇām anīcānām samskritam samskritātmanām). In order to learn the perfect language as perfectly as possible, therefore, the study of grammar became indispensable. Grammar became a necessity for students of Sanskrit because the language was inflexional (*vaikrita*) in nature. Word-forms in this kind of language (unlike in isolating or agglutinative kinds) are more important than word-meanings and word-function; in fact, meanings and functions of words here are contained in their forms.

It is impossible not to have an acquaintance with grammar while being introduced to Sanskrit. In the present book, elementary principles of

word-formation are given. They are meant to give the student a general idea of the peculiar structure of Sanskrit, especially the principles governing combinations of words (*sandhi*) and declensions. It is comforting to note that Prof. K. Rama Varma Raja, who has spent a life-time in teaching Sanskrit, concludes that grammar is purely an adult subject of study and that it should be introduced only to pupils who have made some progress in language (*The teaching of Sanskrit*, p. 100). No attempt will be made in this book to induct the beginner into grammatical subtleties; it will be done in a later book. An enthusiastic student, however, would profit by looking into grammar books by Monier Williams, Macdonell, Whitney and Max Mueller. He would also find it instructive to study the classical *Dhathupaṭha*, *Gaṇapaṭha* and *Laghu-Siddhānta Kaumudī*. Just enough grammar to understand the general import of *Kavyas* is all that is given here.

IV

There are in the world 2796 major languages. Of them, the languages belonging to the Indo-

European family number about 130, and are spoken by about 130 crores of people living in Europe and North India. Of these, Sanskrit is the oldest and the original source. Greek Germanic, Slavonic, Celtic and Armenian languages bear the marked impact of Sanskrit. The North Indian Languages are all directly derived from *Prakrits*, which in their turn are derivatives of Sanskrit. The Dravidian Languages (like Tamil, Kannada, Telugu, Malayalam, Tulu), although not derived from Sanskrit, are greatly influenced by it. Sanskrit, therefore, is of great value for a student of languages.

For an Indian, the study of Sanskrit has an additional value. It is the language of his culture. The history of this language contains the evolution of Indian civilization. The cultural values that have entered into the making of the Indian nation can be understood only through Sanskrit; there is no language that can be a substitute to it.

CHAPTER I

The Alphabet and Writing

The script in which Sanskrit is written is known as *nāgarī* (meaning 'the writing used in towns'), or as *deva-nāgarī* ('the script of gods'). The earliest of inscriptions in this script belong to the seventh or eighth century A.D. which perhaps marks the beginning of its usage; by eleventh century the script was perfected and it has remained unchanged since then. The Sanskrit alphabet consists of forty-eight distinct signs or letters, which are classified thus :

Vowels (called in Sanskrit *svarāh*)

monophthongs (called *samānākṣarāṇi*)

short : अ a इ i उ u ऋ *ṛ* ऌ *ḷ*

long : आ *ā* ई *ī* ऊ *ū* ॠ *ṝ* ॡ *ḹ*

diphthongs (called *sandhyakṣarāṇi*)

ए *e* ऐ *ai* ओ *o* औ *au*

Consonants (called *vyañjanāni*)

gutturals : क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa*

palatals : च *ca* छ *cha* ज *ja* झ *jha* ञ *ña*

linguals : ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa*

dentals : त *ta* थ *tha* द *da* ध *dha* न *na*

labials : प *pa* फ *pha* ब *ba* भ *bha* म *ma*

liquids : य *ya* र *ra* ल *la* व *va*

sibilants : श *śa* ष *ṣa* स *sa*

aspirate : ह *ha*

Besides these, among the vowels are usually counted two sounds: the unmodified nasal (*visarga*) अः (*aḥ*); and among the consonants, three compound letters क्ष *kṣa* (क्+ष), त्र *tra* (त्+र) and ज्ञ *jña* (ज्+ञ). Sometimes, another sound ळ *ḷa* is added to the list : its use, however, is confined to the Vedic language and some dialects derived from classical Sanskrit. The vowel ऌ *ḷṛ* is absent from the spoken tongue : its justification is largely grammatical.

It can be seen that most of the letters as written consist of three distinguishable units :

a straight vertical stroke (1), an involved form peculiar to each letter and a horizontal line above them (‾). In actual writing, it is usual to start with the involved form, and through the vertical stroke finish with the horizontal line. For example, in writing च *ca*, the order of operations would be ◌, च, च ; but there is nothing necessary about the order.

The vowels when they occur in conjunction with consonants are represented thus :

ा (-*ā*), ि (*i*-) ी (*ī*), ु (-*u*), ू (-*ū*), ृ (-*ṛi*), ॄ (-*ṛī*)

े (-*e*), ै (*ai*), ो (-*o*), ौ (-*au*), ं (-*am*), ः (-*ah*)

With क *ka*, for instance, the forms would be :

का *kā*, कि *ki*, की *kī*, कु *ku*, कू, *kū*, कृ, *kṛi*, कॄ *krī*.

के *ke*, कै *kai*, को *ko*, कौ *kau*, कं *kam*, कः *kah*

When a consonant occurs in conjunction with other consonants thus producing a compound (*samyuktākṣara*), the consonant occurring first is usually incompletely written : as in *kka* क्क, *tka* त्क, *bda* ब्द, *nya* न्य, *mpa* म्प, *ṇḍa* ण्ड. There are, however, some exceptions : for

rka, the form would be र्क, for *mra* म्र, for *hva* ह्व. Below are given a few representative illustrations :

क्+क=क्क *kka*, क्+ख=क्ख *kkha*, क्+त=क्त or क्त *kta*,
क्+न=क्न *kna*, क्+म=क्म *kma*,
क्+य=क्य *kya*, क्+र=क्र *kra*, क्+ल=क्ल *kla*
च्+च=च्च *cha*, च्+छ=च्छ *ccha*, च्+क=च्क *cka*,
च्+ट्=च्ट् *cṭa*, च्+य=च्य *cya*, च्+र=च्र *cra* ;
ट्+ट=ट्ट *ṭṭa*, ट्+ठ=ट्ठ *ṭṭha*, ट्+क=ट्क *ṭka*,
ट्+प=ट्प *ṭpa*, ट्+र=ट्र *ṭra*, ट्+य=ट्य *ṭya* ;
त्+त=त्त *tta*, त्+थ=त्थ *ttha*, त्+क=त्क *tka*,
त्+घ=त्घ *tgha*, त्+य=त्य *tya*, त्+र=त्र *tra*,
त्+व=त्व *tva*, त्+ष=त्ष *tṣa*, त्+स=त्स *tsa*,
प्+प=प्प *ppa*, प्+फ=प्फ *ppha*, प्+क=प्क *pka*,
प्+च=प्च *pca*,
प्+ठ=प्ठ *pṭha*, प्+य=प्य *pya*, प्+र=प्र *pra*,
प्+ल=प्ल *pla* ;
य्य *yya*, य्व *yva*, म्ह *mha* ; र्क=*rka*, र्प *rpa*,
र्ट *rṭa*,

र्य *rya*, र्ष *rṣa*; ल्ल or ल्ल *lla*, ल्क *lka*, ल्प *lpa*, ल्ब *lba*, ल्य *lya*, ल्ह *lha*: व्व *vva*, व्क *vka*, व्ट *vṭa*; व्य *vya*, व्र *vra*, व्ह *vha*; श्श *śśa*, ष्ष *ṣṣa*, श्क *śka*, श्ल or श्ल *śla*, श्य *śya*, श्र *śra*; ष्ष *ṣṣa*, ष्क *ṣka*, ष्प *ṣpa*, ष्ट *ṣṭa*, ष्ठ *ṣṭha*, स्स *ssa*, स्क *ska*, स्त *sta*, स्ट *sṭa*, स्र *sra*. स्य *sya* स्ह *sha*;

ह्य *hya*, ह्र *hra*, ह्व *hva*; ग्ध *gdha*, ग्ग *gga*, ग्र *gra*, ग्य *gya*;

ज्ज *jja*, ज्झ *jjha*, ज्य *jya*; द्द *dda*, द्ध *ddha*, द्व *dva*; द्र *dra*, द्य *dya*; ब्ब *bba*, ब्भ *bbha*, ब्र *bra*, ब्य *bya*; भ्र *dhra*, ध्य *dhya*, ध्म *dhma*, ध्व *dhya*; भ्र *bhra*, भ्व *bhva*, भ्य *bhya*; ण्ण *ṇṇa*, ण्क *ṇka*, ण्ट *ṇṭa*, ण्म *ṇma*: न्न *nna*, न्म *nma*, न्क *nka*, न्प *npa*, म्म *mma*, म्प *mpa*, म्क *mka*, म्न *mna*, म्ब *mba*, म्य *mṣa*, म्ह *mha*.

Where it is difficult to represent the compound in a single letter, the first consonant

is written with a mark of interruption or rest (*virama*) ्, and the following consonant is written in full, as, e.g., ञ्ज *ñja*, ड्ग *ḍga*, ट्क *ṭka*.

A compound letter may consist of three, or even four, consonants. If it is difficult to represent all of them together, the *virama* is employed as above for all the consonants except the final one. Otherwise they are written as below :

त्य *tya* (त्+त्+य), न्प्र *npra* (न्+प्+र), ज्ञ्य *jñya* (ज्+ञ्+य)

ल्क्य *lkya* (ल्+क्+य), स्त्व *stya*, ष्ण्य *ṣṇya*, ङ्क्त *ṅkta*, श्र्य *śrya*

As far as possible the constituent components of a compound letter must be represented together.

Among the consonants there are five nasals ङ *ṅa*, ञ *ña*, ण *ṇa*, म *ma*. When these occur in the middle of words, they practically function alike ; but in writing, each of them is represented distinctly. This is a condition which the students are likely to overlook. We must, for instance, always write तरङ्ग: *taraṅgaḥ*, and not तरंग:. though when we read, the two do not make a large

difference. वञ्चना *vañcana* is correct, not वंचना; पण्डितः *paṇḍitaḥ*, not पंडितः ; आनन्दं *anandam*, not आनंदं ; सम्पत्तिः *sampattiḥ*, not संपत्तिः.

When the word occurring at the end of a sentence closes with the unmodified nasal · *am*, it must always be represented by म् (*m*) and not with a mere ·. For instance पिब जलम् is correct, and not पिब जलं. This rule does not apply to the nasal occurring in the middle of a word: there is no need to write भम्शः for अंशः *aṁśaḥ*. But when the nasal is followed by य, र, ल, or व, it is essential that the half-*ma* is retained and not changed to an *anusvāra*: We always write गम्यते and not गंयते ; नम्रः and not नंरः; भम्ल: not भंलः

To denote full-stop after a sentence, the sign used in Sanskrit is a vertical line (I); the full-stop at the end of a paragraph or a poetic piece would be two such lines (II).

The numerals in Sanskrit are represented thus :

१ (1, read एकः), २ (2) द्वौ, ३ (3, त्रयः)
४ (4, चत्वारः). ५ (5, पञ्च), ६ (6, षट्) ७ (7, सप्त),
८ (8, अष्टौ), ९ (9 नव) १० (10, दश),
११ (11, एकादश), १२ (12, द्वादश) १३ (13 त्रयोदश)

१४ (14 चतुर्दश), १५ (15, पञ्चदश) १६ (16, षोडश),

१७ (17, सप्तदश). १८ (18, अष्टादश)

१९ (19, ऊनविंशतिः) or एकोनविंशतिः one less than twenty), 20 (२० विंशतिः).....

३० (30, त्रिंशत्) ४० (40, चत्वारिंशत्), ५० (50 पञ्चाशत्

६० (60, षष्टिः), ७० (70, सप्ततिः) ८० (80, अशीतिः)

९० (90, नवतिः), १०० (100, शतम्)

१०१ (101 एकाधिकशतम्).....

२०० (200, द्वेशते).....

१००० (1000, सहस्रम्).....

१०,००० (10,000 अयुतम्).....

१००,००० (100,000 लक्षम्)

CHAPTER II

The words and their forms

The written word is composed of letters, and has two distinguishable aspects: the root (or the primary unit, धातु) from which the word has been derived, and the nominal base which is the main part of the word as it actually occurs (called प्रातिपदिक). All words in Sanskrit could be traced to their roots; and by the addition of certain suffixes like अ or ईन to the root the base of the word is got. In the word बुधः (scholar), for instance, the root is बुध्, 'to know', to which is added the suffix अ, and we get the nominal base बुध. But the bare form like बुध never occurs in usage; every noun ends with a characteristic terminal signifying number, gender and case. In the above example, the proper form is बुधः, singular masculine and nominative. If the word is a verb, like भवति, it must signify number and tense; the root would be भू 'to become', and the base भव; the terminal denotes singular number and present

tense. The root is thus the living germ from which the form of the word is determined. Below are given a few illustrations :

रामः (a pleasant man)	√ रम् 'to please'
शान्तः (a calm person)	√ शम् 'to calm'
पूर्णः (full)	√ पॄ 'to fill'
हृष्टः (happy)	√ हृष् 'to rajoice'
द्रवः (liquid)	√ द्रु 'to run'
कर्तव्यम् (duty)	√ कॄ 'to do'
उवाच (spoke)	√ वच् 'speak'
जाग्रह (took)	√ ग्रह् 'to grasp'
नमति (bows)	√ नम् 'to incline', 'to bow',

It is important to recognise that the root and the nominal base have only grammatical realities: they never occur as independent words. A word has always a characteristic terminal announcing the number, gender, case (if noun), and tense (if verb). It is necessary to express all nouns with these specific endings. For example, there can be no word in Sanskrit like गोप; it can

be गोपः (cowherd) if male, or गोपा if female. A few examples are given below:

राजा *king* (masculine, singular, nominative)

मेघः *cloud* (neuter, singular, nominative)

गुरुः *teacher* (masculine, singular, nominative)

गुरवः *teachers* (masculine, plural, nominative)

नदी *river* (feminine, singular, nominative)

धनम् *wealth* (neuter, singular, nominative)

पुष्पाणि *flowers* (neuter, plural, nominative)

स्वामिनी *mistress* (feminine, singular, nominative)

The nominal bases may end with vowels or consonants, frequently with the former. If a base ends with अ, it is either masculine or neuter, never feminine: राम and फल are examples. The ending with इ may stand for any of the three genders: हरि is masculine, but वारि *water* is neuter. Endings with आ, ई and ऊ suggest principally feminine character, rarely masculine, but never neuter. Words ending with ऊ are rare: examples are वधू *bride*, श्वश्रू *mother-in-law*, भ्रू *eyebrow*. Rare are the bases that end with ओ, such as गो *cow* and द्यो *heaven* (both feminine); rarer still are those that end with औ, such as नौ

ship and ग्लौ moon. But looking at the ending alone we cannot decide the gender of the word: for example, प्रीति (*love*) is neuter, whereas पति (husband) is masculine; सूनु (*son*) is masculine, तनु (*body*) feminine, and मधु (honey) neuter; राजा (king) is masculine, but रमा feminine.

In Sanskrit there are three numbers: singular (एकवचनम्) dual (द्विवचनम्) and plural (बहुवचनम्). The signification of the number is integrated into the word: there can be no noun or verb without the number specification. Here are a few examples of words in their numbers:

Singular	*Dual*	*Plural*
राजा (*king*)	राजानौ	राजानः
नदी (*river*)	नद्यौ	नद्यः
गुरुः (*teacher*)	गुरूः	गुरवः
पिता (*father*)	पितरौ	पितरः
फलम् (*fruit*)	फले	फलानि
उमा (*woman*)	उमे	उमा
करोति (*does*)	कुरुतः	कुर्वन्ति
छिनद्मि (*I cut*)	छिन्द्वः	छिन्द्मः

Similarly the relational expressions such as 'to', 'of', 'from', 'in' also form inseparable aspects of nouns. For 'I go (to) home', the Sanskrit form would be अहं गृहं गच्छामि. Note the ending of the second word, whose base ends with अ. For 'the bow of Rama' Sanskrit would be रामस्य धनुः, the ending स्य of the first word denoting 'of'. Such signs of course vary with number and gender. The masculine noun ending with अ will take the following signs, with रामः as an example. (The word राम which is derived from the root रम् 'to please' ends with स् (रामस्) but this स् is omitted in actual usage and substituted by a *visarga*).

Case	*Singular*	*Dual*	*Plural*
1. Nominative	रामः	रामौ	रामाः
2. Vocative	(हे) राम	(हे) रामौ	(हे) रामाः
3. Accusative	रामं	रामौ	रामान्
4. Instrumental	रामेण	रामाभ्यां	रामैभ्यः
5. Dative	रामाय	रामाभ्यां	रामेभ्यः
6. Ablative	रामात्	रामाभ्यां	रामेभ्यः
7. Genitive	रामस्य	रामयोः	रामाणां
8. Locative	रामे	रामयोः	रामेषु

The case in Sanskrit is termed *vibhakti*, and the suffixes like ै, ः ्यां, ैः are called *pratyayas*. The first case operates when the noun functions as a subject: as in 'Rāma reads' रामः पठति. In Sanskrit it is merely called *prathamā vibhaktih* (the first case). Vocative signifies an address (*sambodhana*) 'Oh, Rāma, get up!' हे राम! उत्तिष्ठ. Accusative case (*dvitīyā vibhaktih*) represents the noun as an object: 'Remember Rāma' स्मर रामं. In the instrumental case (*tritīyā vibhaktih*), the noun as the cause of some action is connoted: 'By Rāma was killed Rāvana' रामेण हतो रावणः. Dative (*caturthī vibhaktih*) signifies 'for': 'to convey a pleasant message for Rāma' रामाय प्रियमारव्यातुं' The sense of 'from' or 'because of' is brought out in the ablative case (*pañcamī vibhaktih*): 'From (or because of) Rāma results happiness' रामात् सम्भवति सुखं. The genitive (*ṣaṣṭhī-vibhaktih*) signifies possession: 'Sītā is the wife of Rama' सीता रामस्य दयिता. The last case (*saptamī vibhaktih*) points to location, as in 'virtues exist *in* Rāma' सद्गुणाः सन्ति रामे.

The illustrations given above are all in the singular number: the same significations obtain for the other two numbers. This process of adding case terminals to nouns is known as *declension*.

For all masculine nouns which end with अ the above declension serves as the model.

The feminine nouns ending with आ are declined as follows: (The word रमा is derived from the root रम् 'to please')

1.	Nominative	रमा	रमे	रमाः
2.	Vocative	(हे) रमे	(हे) रमे	(हे) रमाः
3.	Accusative	रमां	रमे	रमाः
4.	Instrumental	रमया	रमाभ्यां	रमाभिः
5.	Dative	रमायै	रमाभ्यां	रमाभ्यः
6.	Ablative	रमायाः	रमाभ्यां	रमाभ्यः
7.	Genitive	रमायाः	रमयोः	रमाणां
8.	Locative	रमायां	रमयोः	रमासु

Thus according to gender and base termination the declension of nouns varies. Turn to Appendix I for model declensions.

In Sanskrit, the adjectives are usually formed from substantive nouns; rarely do we come across an adjective springing from a root directly. It is thus essential that in its case terminations

the adjective should agree with the noun it qualifies both in number and gender. In English we may employ the adjective 'dear' uniformly thus: 'dear man', 'dear woman', 'dear wealth'. But in Sanskrit the adjective obtains an appropriate gender also: प्रियः पुरुषः, प्रिया नारी, प्रियं धनम्. For 'two dear sons' Sanskrit would be प्रियौ तनयौ Similar is the situation in regard to case: 'by the dear wife' would appear in Sanskrit as प्रियया भार्यया. That the adjective derived from a substantive noun must agree with the noun it qualifies in number, gender and case is a rule which should carefully be observed. Some illustrations follow (the italicised words indicating adjectives):

यशस्विनौ राजपुत्रौ (*the two celebrated* princes)

अकर्दमं तीर्थम् (*the clear* water : accusative case)

रावणपालितां लङ्काम् (Lanka, *guarded by Ravaṇa* : instrumental case)

महान् आत्मा (*the great* soul)

महता कर्मणा (*by the great* act)

महात्मना दशरथेन (*by the great soul* Daśaratha)

रुदतीं क्रौञ्चीम् (*the crying* bird : accusative case)

आसने परमार्चिते (*in the greatly honoured* seat)

विश्वामित्रस्य धीमतः (*of the wise* Viśvāmitra)

मनोरमा रामकथा (*the pleasant* story of Rāma)

शोकार्तेन मया (*by the sorrowing* me)

अप्रमेया गुणा (*immeasurable* attributes)

सुन्दरी नारी (*the beautiful* woman)

क्रुद्धो सर्पः (*the angry* serpant)

मधुरया गिरा (*by melodious* speech)

Pronouns stand for nouns, and behave like nouns. The personal pronouns include 'I' अहम्, 'you' त्वम्, 'he' सः, 'she' सा and 'it' तत्. They are declinable in all cases and numbers. Appendix II contains these declensions. From the bases of these personal pronouns, by the addition of

the suffix ईय, possessive pronouns are formed; 'mine' मदीय (मद्+ईय), 'your' त्वदीय (त्वद्+ईय), 'his' तदीय (तद्+ईय), 'ours' अस्मदीय. Other forms are 'mine' मामक, 'thine' तावक etc. The common demonstrative pronoun 'this' एतद् is got by adding ए before the pronoun तत्; the masculine form 'this man' एषः and the feminine form 'this woman' एषा are declined in the usual way. The indefinite pronoun, 'this' इदम्, occurs as अयम् in masculine and इयम् in feminine genders. For 'that' both the masculine and feminine forms have असौ, but they differ in their declensions. The interrogative pronouns are threefold according to their base endings अ, इ, उ; viz. क, कि, and कु. From the first are formed कः 'who' (masculine), कत् 'which' (neuter), and कतरः 'which of the two'. From the second, किं 'what', कियत् 'how much', and कीदृश 'similar to what.' And from the third, कुत्र 'where', कुतः 'whence', and क्व 'where'. The relative pronoun is got by substituting य for त in the personal pronoun तद्. Forms like यादृश् 'in what manner' (relative), ईदृश् 'in this manner', एतादृश् 'like this', तादृश् 'like that', कीदृश् 'in what manner' (interrogative) are obtained when दृश् is compounded with certain pronominal bases. By compounding यत् or वत् with the pronominal

bases, we get the following forms कियत् 'how much', इयत् 'this much', यावत् 'as much', तावत् 'so much'.

There is another important class of adjectives known as '*sarvanāmas*', which Max-Muller translates as 'pronominal adjectives.' Examples are: सर्व 'all', विश्व 'all', उभ 'two', उभय 'both', अन्य 'other', एक 'one', सम 'all', पूर्व 'prior', पर 'posterior', स्व 'own'.

Below are given some illustrations of the use of pronouns: अहं गच्छामि '*I* go'; त्वं पीनः '*you* are fat'; सःअस्वस्थः '*He* is unwell'; सा सरसा '*She* is good-humoured'; तद् अवस्थितम् '*It* is settled'; कृतं मया 'done *by me*', देहि मे 'give *me*'; ददामि ते 'I give *thee*'; तां दृष्ट्वा 'seeing *her*'; तस्मै गुरवे '*to him*, the teacher'; त्वदीयकारुण्यकटाक्षपातः *your* benevolent looks'; एष मूर्खो समायति ' '*This* fool is coming;' एषा रमणी विद्याविरोधिनी '*This* woman is an enemy of wisdom'; इदं प्रसक्तम् '*This* has occurred'; कः एषः वीरः ? (in actual usage क एष वीरः) '*who* is *this* hero ?'; 'किं करोषि ?' *what* do you do?; क्व गच्छसि ? 'where will you go ?'; यादृशी देवता तादृशो भक्तः '*As* is the deity, *so is* the devotee'; तावत् शोभते मूर्खः यावत् न भाषति 'The fool shines *so long as* he remains silent.'

Verbs are words that signify action; in Sanskrit this aspect of grammar has merited the most elaborate treatment. In the old text-books are listed more than 2,000 verbs, with a detailed account of their derivations as well as conjugations. Verbs (known to Sanskrit grammarians as *tiṅantas*), signifying action, are related to six possible divisions of time, designated as 'tenses': present, imperfect, perfect, aorist, first and second futures. They are styled in Sanskrit as *laṭ*, *laṅ*, *liṭ*, *luṅ*, *luṭ*, and *lṛiṭ* respectively. Here are illustrations with regard to two verbs, the first of which is derived from the root भू 'to become' and the other from the root सृज् 'to create.'

Present (*laṭ*)—'I am' भवामि,;
'he creates' सृजति

Imperfect (*laṅ*)—'I was' अभवम्, ;
'he was creating, असृजत्

Perfect (*liṭ*)—'I became' बभूव, ;
'he created' ससर्ज

Aorist (*luṅ*)—'I had been' अभूवम्, ;
he had created' अस्राक्षीत्

first future (*luṭ*)—'I will be' भवितास्मि;
'he will create' स्रष्टा

Second future (*lṛiṭ*)—'I shall be' भविष्यामि,
'he shall create' स्रक्ष्यति

Besides the tenses, there are four moods: imperative, optative (or potential), benedictive (or precative), and conditional. In Sanskrit they are styled *loṭ*, *vidhi-liṅ*, *āsīr-liṅ*, and *lṛiṅ*. There is another mood, subjunctive (*leṭ*) the use of which is confined to the vedic literature.

Imperative (*loṭ*)—'let me be' भवानि,
'let him create' सृजतु

Optative (*liṅ*)—'I may be' भवेयम्,
'he may create' सृजेत्

Benedictive (*liṅ*)—'may I be' भूयासम्,
'may he create' सृज्यात्.

Conditional (*lṛiṅ*)—'If I should be' अभविष्यम्,
'If he should create अस्रक्ष्यत्.

Of these ten tenses and moods, seven are in common use: present, imperfect, perfect, first and optative. In each of these ten, there are variations according to number (singular, dual and plural) and person (first, second and third). And there are two sets of terminations: transitive and reflexive. In Sanskrit they are designated

parasmai-pada and *ātmane-pada*. The distinction between them is subtle and not always clear to the student. The former signifies a verb 'the action of which refers to another' (*parasmai*), as 'gives' (ददाति 'hears' (शृणोति), 'eats' (खादति) whereas the latter points to a verb 'the action of' which is directed to oneself' (*ātmane*), as '*gorws* (एधते), 'lies down' (शेते), 'trembles' (स्पन्दते). Usage determines the distinction more than any rule; but distinctive terminations are clearly laid down for each kind. The transitive verb has the following characteristic endings :

	Singular	*Dual*	*Plural*
Third person	—ति	—तः	—अन्ति
Second person	—सि	—थः	—थ
First person	—मि	—वः	—मः

With the verb derived from the root भू 'to be', for instance, the forms would be :

	Singular	*Dual*	*Plural*
III	भवति (he becomes)	भवतः	भवन्ति
II	भवसि (you become)	भवथः	भवथ
I	भवामि (I become)	भवावः	भवामः

The reflexive verb, on the other hand, has threse endings :

	Singular	*Dual*	*Plural*
Third Person	—ते	—इते	—अन्ते
Second Person	—से	—इथे	—ध्वे
First Person	—ए	—वहे	—महे

With the verb derived from the root एध् ' to grow,' the following forms result :

	Singular	*Dual*	*Plural*
III	एधते (he grows)	एधेते	एधन्ते
II	एधसे (you grow)	एधेथे	एधध्वे
I	एधे (I grow)	एधावहे	एधामहे

For forming present, imperfect, optative and imperative tenses the verbal roots undergo certain modifications, and according to such modifications all verbs have been grouped into ten classes (*gaṅa*), each class being named after the first of the list of verbal roots included in that class.

1. *Bhvādi*—(beginniug with the root भू ' to be ') : all roots in this class get the suffix अ at the end for modification. E.g. भवति

'becomes' (भू+अ+ति); भू is the root, अ is the suffix, and ति is the conjugational sign for third person singular.

2. *Adādi*—(beginning with the root अद् 'to eat'): the conjugational ending is added immediately to the root. E.g. अत्ति 'he eats' (अद्+ति): ति is the conjugational ending for third porson singular; अद्मि 'I eat' (अद्+मि): मि is the conjugational ending for first person singular.

3. *Juhotyādi*—(beginning with the root हु 'to sacrifice'): the addition of conjugational endings is as above, but the root is reduplicated. जुहोति 'he sacrifies': हु is the root, and in the process of its reduplication the guttural ह is represented by its corresponding palatal ज्.

4. *Divādi*—(beginning with the root दिव् 'to play'): all roots in this class get the suffix य at the end. E. G. मुह्यसि 'you are confounded', (मुह्+य+सि). मुह् is the root, य is the suffix in this class, and सि is the conjugational ending for second person singular.

5. *Svādi*—(beginning with the root सु 'to squeeze out'): at the end of roots in this class is added the suffix नु. e.g. सुनुमः 'we squeeze out' (सु+नु+मः): सु is the root, नु is the suffix and म : is the conjugational ending for first person plural.

6. *Tudādi*—(beginning with the root तुद् 'to strike'): the suffix is added to the root at the end. e.g. तुदति 'he strikes' (तुद्+अ+ति). But depending on the consonant of the root, the suffix अ becomes व or य in some cases: e.g. नुवति 'he praises' (नू+अ+ति); म्रियते 'he dies' (मृ+अ+ते).

7. *Rudhādi*—(beginning with the root रुध् 'to bind or obstruct'): the conjugational signs are added immediately to the roots, but न् or न is inserted between the radical vowel and the consonant of the root: e.g. छिनद्मि 'I cut' (छिद् 'to cut' is the root); युनज्मि 'I join' from the root युज् 'to join'.

8. *Tanādi* –(beginning with the root तन् 'to spread'): at the end of the root the

suffix उ is added : तनुमः 'we spread out' (तन्+उ+मः). The उ becomes ओ before what are called weak terminations, as in तनोमि 'I spread out' (तन्+ओ+मि).

9. *Kryadi*—(beginning with the root क्री or डुक्रीञ् 'to buy'): at the end of the root the suffix ना is added. क्रीणामि 'I buy' (क्री+ना+मि): the dental ना is changed to णा because it is preceded by the lingual ऋ. ना changes into नी, in strong terminations, as in क्रीणीमः 'we buy' (क्री+नी+मः); and into न् when the strong termination starts with a vowel, as in क्रीणन्ति 'they buy' (क्री+न्+अन्ति).

10. *Curādi*—(beginning with the root चुरू 'to steal'): the suffix to the root in this class is अय e.g. चोरयति 'he steals' चोर+अय+ति) although the root is चुरू, as it ends in a consonant preceded by उ, the vowel becomes ओ.

It is essential at this stage that the student acquaints himself with the little Sanskrit manual धातुरूपावलिः which gives full conjugational forms of representative verbs of all the ten classes in their tenses and moods.

The adverbs are of many types: adjectival accusatives such as शीघ्रम् 'quickly', मन्दम् 'slowly'; locative adverbs formed by attaching the suffix त्र directly to the theme, as यत्र 'where' (relative), कुत्र 'where'?, अमुत्र 'yonder', अन्यत्र 'elsewhere'; temporal adverbs got by adding दा to the theme, as यदा 'when', तदा 'then', एकदा 'once'; circumstantial adverbs such as ईषत् 'little', अवश्यम् 'certainly', विना 'without'; numerical adverbs, as एकधा 'in one way', सकृत् 'once', त्रिः 'thrice.

पृथक् 'apart' (*place*) प्रायः 'usually' (*circumstance*)

बहिः 'outside' ,, किल 'indeed' ,,

अधः 'below' ,, कथम् 'how' ,,

पुरः 'in front of' (*place*) इति 'thus' ,,

तिरः 'across' ,, चतुर्धा 'in four ways' (*Numerical*)

प्रातः 'early' (*time*) एकशः 'one fold' ,,

दिवा 'by day' ,, चतुष्टयम् 'group of four' (*Numerical*)

सद्यः 'soon' ,,

पुनः 'again' ,,

पश्चात् 'later' ,,

There are words which are indeclinable; they do not change with gender, number or case. They are known as '*avyayas*': examples are विना 'without', युगपत् 'together', अलम् 'enough', तूष्णीम् 'silent', वृथा 'in vain', सार्धम् 'with', धिक् 'shame'; दूरम् 'far', पुनः 'again', कदाचित् 'some time' or 'seldom', तथापि 'even then', अकस्मात् 'unexpectedly', अद्य 'today', अधुना or इदानीम् 'now', एवम् or ईदृक् 'thus', सुष्ठु 'well', खलु 'indeed', च 'and', वा 'or', हे or भोः 'oh;', अथ 'then', हि 'for,' न 'no', किन्तु or परन्तु 'but', अन्तः 'inside', उच्चैः 'loudly', स्वः 'tomorrow', आशु 'soon', शश्वत् 'always', झटिति 'soon'.

When the prepositions are added to verbs, they are called '*upasargas*': 'अभि 'towards' (as in अभिगच्छति 'goes towards'); अति 'across', 'beyond'; अनु 'after'; अप 'away', 'off'; अव 'down'; आपि 'on', 'over'; परि 'around'; प्र 'before'; प्रति 'against', 'to'; 'back'; सं 'together' etc.

CHAPTER III

Words and their Compounds

The sentence consists of words, and except the last word, other words have usually a tendency to combine: the final letter of a word coalesces with the initial letter of the succeeding word unless the two are incompatible. In this process of integration of words (known in Sanskrit as *sandhi*), certain modifications occur so as to facilitate pronunciation without interruption: such modifications involve either or both of the letters, the final of the first word and the initial of the succeeding. In case both of these letters are vowels, their compounding is designated as *acsandhi* (अच् being the grammatical term for vowels); if both are consonants, the compounding is *halsandhi* (हल् standing for consonants).

I. If the final letter of one word and the initial letter of the next are both vowels, compounding is inevitable and happens in the following ways:

a) If the two letters are the same vowels

(long or short) the words are compounded with a single elongated vowel. An example : उत्तम(best)+ अङ्ग (bodily part)=उत्तमाङ्ग (head). Note the vowel ending at the end of उत्तम i.e., अ, and the elongated आ in the compounded word.

शश (rabbit)+अङ्कः (sign)=शशाङ्कः (moon)

स्थिर (firm)+आसनम् (seat)=स्थिरासनम्
(firm seat)

विद्या (learning)+आलयः (place)=विद्यालयः
(school)

मुनि (sage)+इन्द्रः (best)=मुनीन्द्रः (great sage)

कवि (poet)+ईश्वरः (master)=कवीश्वरः
(great poet)

गुरु (teacher)+उपदेशः (precept)=गुरूपदेशः
(teacher's precept) etc.

Such combinations are known in Sanskrit as सवर्णदीर्घसन्धि ('vowel of the same class elongated').

b) If the final letter of the word is the vowel अ or आ and the initial letter of the succeeding word is इ, उ, ऋ or ऌ (or its long forms), the

उमा (Uma)+एका (alone)=उमैका (Uma alone)

महा (great)+ऐश्वर्यम् (wealth)=महैश्वर्यम्
(great wealth)

वन (forest)+ओषधिः (medicinal herb)=वनौषधिः
(forest medicinal herbs)

तव (your)+ओष्ठः (lip)=तवौष्ठः (your lip)

आत्मा (self)+औपम्यम् (analogy)=आत्मौपम्यम्
(analogy of self)

महा (great)+औदार्यम् (generosity)=महौदार्यम्
(great generosity)

d) If after इ, उ, ऋ or ऌ, dissimilar vowels occur, during compounding इ, उ, ऋ, or ऌ, is substituted by य, व, र or ल (these are together technically called यण्). Examples are:

यदि (if)+अपि (also)=यद्यपि

इति (thus)+आह (said)=इत्याह (said thus)

इति (thus)+उवाच (spoke)=इत्युवाच (spoke thus)

इति (thus)+ऊचुः (spoke, *plural*)=इत्यूचुः
(they spoke thus)

गौरी (Gauri)+अङ्कः (lap)=गौर्यङ्कः (Gauri's lap)
इति (thus)+ओङ्कारः (the letter *Om*)=इत्योङ्कारः
(thus the letter *Om*)

गुरू (teacher)+अर्थम् (object-for)=गुर्वर्थम्
(for teacher's sake)

गुरू (teacher)+आज्ञा (command)=गुर्वाज्ञा
(teacher's command)

मधु (honey)+इव (like)=मध्विव (like honey)

तिष्ठतु (let sit)+अत्र (here)=तिष्ठत्वत्र (let (him) sit here)

पचतु (let cook)+ओदनम् (food)=पचत्वोदनम्
(let (him) cook food)

पितृ (father)+आदेशः (command)+पित्रादेशः
(father's command)

ऌ (letter *ḷṛi*)+आकृतिः (form)+ऌाकृतिः
(form of the letter *ḷṛi*)

e) If after the final ए or ओ, occurs any vowel as the initial letter of the next word, the compounding involves the insertion respectively of अय् or अव्, which, however are elongated as आय् or आव् in case, instead of ए or ओ, we have ऐ or औ—

ते (they)+इह(here)=तयिह (they here)

सखे (friend)+आगच्छ (come)=सखयागच्छ
(friend, come)

प्रभो (master,)+एहि (come)=प्रभवेहि
(master, come)

गो (cow)+ईशः (lord)=गवीशः (lord of cows)

श्रियै (for wealth)+अर्थम् (object)=श्रियायर्थम्
(for the sake of wealth)

तौ (they-*dual*)+इति (thus)=ताविति

रवौ (the sun)+अस्तमिते (having set)=
रवावस्तमिते (Sun having set)

f) In case the word ends with ए or ओ, and the next word begins with अ, this अ gets merged with the previous ए or ओ; but this is usually indicated with a 'mark of elision' (*avagraha*) in between the two words that enter into combination :

स्वर्गे (in heaven)+अपि (even)=स्वर्गेऽपि
(even in heaven)

हरे (Oh Hari)+अव (protect=हरेऽव
(Oh Hari, protect)

आचचक्षे (spoke)+अथ (then)=आचचक्षेऽथ
(then spoke)

मूढो (the fool)+अपि (even)=मूढोऽपि
(even the fool)

हतो (lost)+अस्मि (I am)=हतोऽस्मि (I am lost)

सो (he)+अपश्यत् (saw)=सोऽपश्यत् (he saw)

There are, however, certain vowel terminations which do not get modified at all, even when the initial letters of the succeeding words are vowels. These unchangeable vowel endings are known as *pragrhyas*. Generally the words of the dual number ending in ई, ऊ, or ए are illustrations of this exception :

कवी (the two poets)+इमौ (these two=
कवी इमौ (these two poets)

अमी (these)+इषवः (arrows)=अमीइषवः
(these arrows)

बन्धू (two friends)+इह (here)=बन्धू इह
(the two friends here)

साधू (two good men)+इमौ (these two)=
साधू इमौ (these two good men)

II. a) The compounding of a word ending with a consonant with another word commencing with a consonant generally involves a change in 'quality' of the consonant, or a change of 'place of origin' (when the terminal consonant is dental). Examples of the former class are :

सम्यक् (well) + उक्तम् (said) = सम्यगुक्तम्
(well said)

दिक् (direction) + गजः (elephant) = दिग्गजः

परिव्राट् (mendicant) + अयम् (this) = परिव्राडयम्
(this mendicant)

जगत् (world) + ईश्वरः (lord) = जगदीश्वरः
(lord of the world)

महत् (great) + धनम् (wealth) = महद्धनम्
(great wealth)

तत् (that) = लब्धम् (obtained) = तल्लब्धम्
(that is obtained)

Examples of the latter class are :

तत् (that) + च (and) = तच्च (and that)

तत् (that) + शृणोति (listens) = तच्छृणोति
(listens that)

तत् (that) + जायते (is born) = तज्जायते
(that is born)

तत् (that) + टीका (gloss) = तट्टीका (that gloss)

जगत् (world) + जननी (mother) = जगज्जननी
(mother of the world)

b) If the succeeding word is मय (full of) or मात्र (only), the change is usually into the nasal—

तत् (that)+मयः (full of)=तन्मयः (full of that)

तत् (that)+मात्रम् (only)=तन्मात्रम् (that only)

षट् (six)+मासाः (months)=षण्मासाः

वाक् (words)+मयम् (full of)=वाङ्मयम् (language)

c) If the initial word ends with न् and the succeeding word commences with च or छ, the former is substituted by ञ्; if the succeeding word commences with ट or ठ, the substitute for the न् in the initial word will be ण्; if the word ending with न् is followed by त or थ, न् is substituted by म्, as—

कस्मिन् (who : *loc*)+चित् ( )=कस्मिंश्चित् ; (some)
पतीन् (lords)+च (and)=पतींश्च (and lords)

d) If the initial word ends with र् and the succeeding word commences with र, the vowel before र् in the first word is elongated :

धूर्जटिर् (=धूर्जटिः *Siva*)+रक्षति (protects)=
धूर्जटी रक्षति (*Siva protects*)

e) Barring अ or आ, other vowels if followed by the unmodified sibilant (*visarga*), get a *repha* (*r*—sound) when the succeeding word starts with a consonant, and र् when the succeeding word starts with a vowel :

भूपतिः (king) + हसति (laughs) = भूपतिर्हसति
(the king laughs)

हरिः (Vishnu) + अवतु (may protect) = हरिरवतु
(May Vishnu Protect)

APPENDIX I

In this section, model declensions of nouns ending with vowels (known in Sanskrit 'ajanta') are given. The sound-system, *Rama*, for instance, is composed of two syllables राम्+अ; Rama रम्+आ; Hari हर्+इ; madhu मध्+उ. The latter in these words are vowels (*ac*), and their peculiar declensions in relation to gender and number are illustrated here.

1. 'Rama', masculine gender ends with अ

	Singular	*Dual*	*Plural*
N.	रामः	रामौ	रामाः
V.	हे राम	हे रामौ	हे रामाः
Ac.	रामम्	रामौ	रामान्
I.	रामेण	रामाभ्याम्	रामैः
D.	रामाय	रामाभ्याम्	रामेभ्यः
Ab.	रामात्	रामाभ्याम्	रामेभ्य.
G.	रामस्य	रामयोः	रामाणाम्
L.	रामे	रामयोः	रामेषु

2. 'Hari', masculine, ends with इ

हरिः	हरी	हरयः
हे हरे	हे हरी	हे हरयः
हरिम्	हरी	हरीन्
हरिणा	हरिभ्याम्	हरिभिः
हरये	हरिभ्याम्	हरिभ्यः
हरे	हरिभ्याम्	हरिभ्यः
हरेः	हर्योः	हरीणाम्
हरौ	हर्योः	हरिषु

3. 'Sambhu', masculine, ends with उ

शंभुः	शंभू	शंभवः
हे शंभो	हे शंभू	हे शंभवः
शंभुम्	शंभू	शंभून्
शंभुना	शंभुभ्याम्	शंभुभिः
शंभवे	शंभुभ्याम्	शंभुभ्यः
शंभोः	शंभुभ्याम्	शंभुभ्यः
शंभोः	शंभ्वोः	शंभूनाम्
शंभौ	शंभ्वोः	शंभुषु

4. 'Dhatr' masculine, ends with ऋ

धाता	धातारौ	धातारः
हे धातः	हे धातारौ	हे धातारः
धातारम्	धातारौ	धातॄन्
धात्रा	धातृभ्याम्	धातृभिः
धात्रे	धातृभ्याम्	धातृभ्यः
धातुः	धातृभ्याम्	धातृभ्यः
धातुः	धात्रोः	धातणाम्
धातरि	धात्रोः	धातृषु

5. 'go' (bull), masculine, ending with ओ

गौः	गावौ	गावः
हे गौः	हे गावौ	हे गावः
गाम्	गावौ	गाः
गवा	गोभ्याम्	गोभिः
गवे	गोभ्याम्	गोभ्यः
गोः	गोभ्याम्	गोभ्यः
गोः	गवोः	गवाम्
गवि	गवोः	गोषु

6. '**Ramā**', feminine, ending with आ

रमा	रमे	रमाः
हे रमे	हे रमे	हे रमाः
रमाम्	रमे	रमाः
रमया	रमाभ्याम्	रमाभिः
रमायै	रमाभ्याम्	रमाभ्यः
रमायाः	रामाभ्याम्	रमाभ्यः
रमायाः	रमयोः	रमाणाम्
रमायाम्	रमयोः	रमासु

7. '**mati**' (mind), feminine, ending with इ

मतिः	मती	मतयः
हे मते	हे मती	हे मतयः
मतिम्	मती	मतीः
मत्या	मतिभ्याम्	मतिभिः
मत्यै, मतये	मतिभ्याम्	मतिभ्यः
मत्याः, मतेः	मतिभ्याम्	मतिभ्यः
मत्याः, मतेः,	मत्योः	मतीनाम्
मत्याम्, मतौ	मत्योः	मतिषु

8. 'Gauri', feminine, ending with ई

गौरी	गौर्यौ	गौर्यः
हे गौरि	हे गौर्यौ	हे गौर्यः
गौरीम्	गौर्यौ	गौरीः
गौर्या	गौरीभ्याम्	गौरीभिः
गौर्यै	गौरीभ्याम्	गौरीभ्यः
गौर्याः	गौरीभ्याम्	गौरीभ्यः
गौर्याः	गौर्योः	गौरीणाम्
गौर्याम्	गौर्योः	गौरीषु

9. 'dhenu' (cow), feminine, ending with ऊ

धेनुः	धेनू	धेनवः
हे धेनो	हे धेनू	हे धेनवः
धेनुम्	धेनू	धेनूः
धेन्वा	धेनुभ्याम्	धेनुभिः
धेन्वै, धेनवे	धेनुभ्याम्	धेनुभ्यः
धेन्वाः	धेनुभ्याम्	धेनुभ्यः
धेन्वाः, धेनोः	धेन्वोः	धेनूनाम्
धेन्वाम्, धेनौ	धेन्वोः	धेनुषु

10. 'vadhū' (lady), feminine, ending with ऊ

वधूः	वध्वौ	वध्वः
हे वधु	हे वध्वौ	हे वध्वः
वधूम्	वध्वौ	वधूः
वध्वा	वधूभ्याम्	वधूभिः
वध्वै	वधूभ्याम्	वधूभ्यः
वध्वाः	वधूभ्याम्	वधूभ्यः
वध्वाः	वध्वोः	वधूनाम्
वध्वाम्	वध्वोः	वधूषु

11. 'mātri' (mother), feminine, ending with ऋ

माता	मातरौ	मातरः
हे मातः	हे मातरौ	हे मातरः
मातरम्	मातरौ	मातः

(Rest like 4)

12. 'nau' (ship) feminine, ending with औ

नौः	नावौ	नावः
हे नौः	हे नावौ	हे नावः
नावम्	नावौ	नावः

नावा	नौभ्याम्	नौभिः
नावे	नौभ्याम्	नौभ्यः
नावः	नौभ्याम्	नौभ्यः
नावः	नावोः	नावाम्
नावि	नावोः	नौषु

13. 'jñana' (knowledge), neuter, ending with अ

ज्ञानम्	ज्ञाने	ज्ञानानि
हे ज्ञान	हे ज्ञाने	हे ज्ञानानि
ज्ञानम्	ज्ञाने	ज्ञानानि
ज्ञानेन	ज्ञानाभ्याम्	ज्ञानैः
ज्ञानाय	ज्ञानाभ्याम्	ज्ञानेभ्यः
ज्ञानात्	ज्ञानाभ्याम्	ज्ञानेभ्यः
ज्ञानस्य	ज्ञानयोः	ज्ञानानाम्
ज्ञाने	ज्ञानयोः	ज्ञानेषु

14. 'vari' (water), neuter ending with इ

वारि	वारिणी	वारीणि
हे वारे, हे वारि	हे वारिणी	हे वारीणि

वारि	वारिणी	वारीणि
वारिणा	वारिभ्याम्	वारिभिः
वारिणे	वारिभ्याम्	वारिभ्यः
वारिणः	वारिभ्याम्	वारिभ्यः
वारिणः	वारिणोः	वारीणाम्
वारिणि	वारिणोः	वारिषु

15. 'madhu' (honey) neuter ending with उ

मधु	मधुनी	मधूनि
हे मधो, हे मधु	हे मधुनी	हे मधूनि
मधु	मधुनी	मधूनि
मधुना	मधुभ्याम्	मधुभिः
मधुने	मधुभ्याम्	मधुभ्यः
मधुनः	मधुभ्याम्	मधुभ्यः
मधुनः	मधुनोः	मधूनाम्
मधुनि	मधुनोः	मधुषु

APPENDIX II

DECLENSION OF PRONOUNS

1. 'sarva' (all), masculine, ending with अ

सर्वः	सर्वौ	सर्वे
हे सर्व	हे सर्वौ	हे सर्वे
सर्वम्	सर्वौ	सर्वान्
सर्वेण	सर्वाभ्याम्	सर्वैः
सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
सर्वस्य	सर्वयोः	सर्वेषाम्
सर्वस्मिन्	सर्वयोः	सर्वेषु

2. 'asmad' (I), same in all genders, ending with द

अहम्	आवाम्	वयम्
मां / मा	आवाम् / नौ	अस्मान् / नः
मया	आवाभ्याम्	अस्माभिः

{मह्यम् {मे	{आवाभ्याम् {नौ	{अस्मभ्यम् {नः
मत्	आवाभ्याम्	अस्मत्
{मम {मे	{आवयोः {नौ	{अस्माकम् {नः
मयि	आवयोः	अस्मासु

3. 'yuṣmad' (you), same in all genders, ending with द

त्वम्	युवाम्	यूयम्
त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वः
त्वया	युवाभ्याम्	युष्माभिः
तुभ्यम्, ते	युवाभ्याम्, वाम्	युष्मभ्यम्, वः
त्वत्	युवाभ्याम्	युष्मत्
तव, ते	युवयोः, वाम्	युष्माकम्, वः
त्वयि	युवयोः	युष्मासु

4. 'tad' (he), masculine, ending with द

सः	तौ	ते
तम्	तौ	तान्

तेन	ताभ्याम्	तैः
तस्मै	ताभ्याम्	तेभ्यः
तस्मात्	ताभ्याम्	तेभ्यः
तस्य	तयोः	तेषाम्
तस्मिन्	तयोः	तेषु

5. 'etad' (this man), masculine, ending with द

एषः	एतौ	एते
एतम्, एनम्	एतौ, एनौ	एतान्, एनान्
एतेन, एनेन	एताभ्याम्	एतैः
एतस्मै	एताभ्याम्	एतेभ्यः
एतस्मात्	एताभ्याम्	एतेभ्यः
एतस्य	एतयोः, एनयोः	एतेषाम्
एतस्मिन्	एतयोः, एनयोः	एतेषु

6. 'yad' (who), mesculine, ending with द

यः	यौ	ये
यम्	यौ	यान्

येन	याभ्याम्	यैः
यस्मै	याभ्याम्	येभ्यः
यस्मात्	याभ्याम्	येभ्यः
यस्य	ययोः	येषाम्
यस्मिन्	ययोः	येषु

7. 'kim' (who), masculine, ending with म

कः	कौ	के
कम्	कौ	कान्

Rest as Above

8. 'idam' (this Man), masculine, ending with म

अयम्	इमौ	इमे
इमम् / एनम्	इमौ / एनौ	इमान् / एनान्
अनेन / एनेन	आभ्याम्	एभिः
अस्मै	आभ्याम्	एभ्यः
अस्मात्	आभ्याम्	एभ्यः

अस्य	अनयोः एनयोः	एषाम्
अस्मिन्	अनयोः एनयोः	एषु

9. 'adas' (be), masculine, ending with द

असौ	अमू	अमी
अमुम्	अमू	अमून्
अमुना	अमूभ्याम्	अमीभिः
अमुष्मै	अमूभ्याम्	अमीभ्यः
अमुष्मात्	अमूभ्याम्	अमीभ्यः
अमुष्य	अमुयोः	अमीषाम्
अमुष्मिन्	अमुयोः	अमीषु

10. 'sarva' (all), feminine, ending with आ

सर्वा	सर्वे	सर्वाः
हे सर्वे	हे सर्वे	हे सर्वाः
सर्वाम्	सर्वे	सर्वाः
सर्वया	सर्वाभ्याम्	सर्वाभिः

सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
सर्वस्याः	सर्वयोः	सर्वासाम्
सर्वस्याम्	सर्वयोः	सर्वासु

11. 'tad' (she), feminine, ending with द

सा	ते	ताः
ताम्	ते	ताः
तया	ताभ्याम्	ताभिः
तस्यै	ताभ्याम्	ताभ्यः
तस्याः	ताभ्याम्	ताभ्यः
तस्याः	तयोः	तासाम्
तस्याम्	तयोः	तासु

12. 'etad' (this woman), feminine, ending with द

एषा	एते	एताः
एताम्, एनाम्	एते, एने	एताः, एनाः

एतया, एनया	एताभ्याम्	एताभिः
एतस्यै	एताभ्याम्	एताभ्यः
एतस्याः	एताभ्याम्	एताभ्यः
एतस्याः	एतयोः, एनयोः	एतासाम्
एतस्याम्	एतयोः, एनयोः	एतासु

13. 'yad' (who), feminine, ending with द

या	ये	याः
याम्	ये	याः
यया	याभ्याम्	याभिः
यस्यै	याभ्याम्	याभ्यः
यस्याः	याभ्याम्	याभ्यः
यस्याः	ययोः	यासाम्
यस्याम्	ययोः	यासु

14. 'kim' (who?) feminine, ending with म

का	के	काः
काम्	के	काः

Rest as Above

15. 'idam' (this woman), feminine, ending with म

इयम्	इमे	इमाः
इमाम्, एनाम्	इमे, एने	इमाः, एनाः
अनया, एनया	आभ्याम्	आभिः
अस्यै	आभ्याम्	आभ्यः
अस्याः	आभ्याम्	आभ्यः
अस्याः	अनयोः, एनयोः	आसाम्
अस्याम्	अनयोः, एनयोः	आसु

16. 'adas' (she) feminine, ending with स

असौ	अमू	अमूः
अमूम्	अमू	अमूः
अमुया	अमूभ्याम्	अमूभिः
अमुष्यै	अमूभ्याम्	अमूभ्यः
अमुष्याः	अमूभ्याम्	अमूभ्यः

अमुष्याः	अमुयोः	अमूषाम्
अमुष्याम्	अमुयोः	अमूषु

17. 'sarva' (all), neuter, ending with अ

सर्वम्	सर्वे	सर्वाणि
हे सर्व	हे सर्वे	हे सर्वाणि
सर्वम्	सर्वे	सर्वाणि

Rest like 1 above

18. 'tad', (if), neuter, ending with द

तत्	ते	तानि

Rest like 4 above

19. 'etad' (this one), neuter, ending with द

एतत्	एते	एतानि
{ एतत् { एनत्	{ एते { एने	{ एतानि { एनानि

Rest like 5 above

20. 'yad' (which), neuter, ending with द

यत्	ये	यानि

Rest like 6 above

21. 'kim' (which ?) neuter, ending with म

किम्	के	कानि

Rest like 7 above

22. 'idam' (this one), neuter, ending with म

इदम्	इमे	इमानि
{इदम् एनत्	{इमे एने	{इमानि एनानि

Rest like 8 above

23. 'adas', (this) neuter, ending with स

अदः	अमू	अमूनि

Rest like 9 above

APPENDIX III

There is in Sanskrit a large collection of witty and wise sayings which are frequently quoted on occasions. A selection is made here with a view to illustrate the structure of Sanskrit language. The student should read the verses and try to make out their meanings with the help of a good Sanskrit-English Dictionary. He will notice in these verses numerous illustrations of the formation of words and their combinations. He will find it profitable to memorise these verses.

1. अजरामरवत्प्राज्ञः विद्यामर्थं च साधयेत्।
   गृहीत इव केशेषु मृत्युना धर्ममाचरेत्॥

2. अनारम्भो मनुष्याणां प्रथमं बुद्धिलक्षणम्।
   आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम्॥

3. अधोधः पश्यतः कस्य महिमा नोपचीयते।
   उपर्युपरि पश्यन्तः सर्व एव दरिद्रति॥

4. अयं निजः परो वेति गणना लघुचेतसां।
   उदारचरितानां तु वसुधैव कुटुम्बकम्॥

5. अर्थातुराणां न गुरुर्नबन्धुः
कामातुराणां न भयं न लज्जा ।
क्षुधातुराणां न रुचिर्न पक्वम्
चिन्तातुराणां न सुखं न निद्रा ॥

6. अन्तस्तिमिरनाशाय शाब्दबोधो निरर्थकः ।
न नश्यति तमो नाम कृतया दीपवार्तया ।

7. अमन्त्रमक्षरं नास्ति नानौषधिर्वनस्पतिः ।
अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

8. इतरपापफलानि यथेच्छया
विलिखितानि सहे चतुरानन ।
अरसिकेषु कवित्वनिवेदनं
शिरसि मा लिख मा लिख ॥

9. इदमेव हि पाण्डित्यं चातुर्यमिदमेव हि ।
इदमेव सुबुद्धित्वं आयादल्पतरो व्ययः ॥

10. उपकारोपि नीचानां अपकारो हि जायते ।
पयः पानं भुजङ्गानां केवलं विषवर्धनम् ॥

11. उष्टाणां च विवाहेषु गीतं गायन्ति गर्दभाः ।
परस्परं प्रशंसन्ति अहो रूपं अहो ध्वनिः ॥

12. उत्तमे तु क्षणं कोपः मध्यमे घटिकाद्वयम्।
अधमे स्यादहोरात्रं चाण्डाले मरणान्तिकः॥

13. उद्योगे नास्ति दारिद्र्यं जपतो नास्ति पातकम्।
मौनिनः कलहो नास्ति न भयं चास्ति जाग्रतः॥

14. उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः
दैवं प्रधानमिति कापुरुषा वदन्ति।
दैवं विहाय कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिध्यति कोऽत्र दोषः॥

15. एकः पापानि कुरुते फलं भुङ्क्ते महाजनाः।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते॥

16. एकस्य कर्म संवीक्ष्य करोत्यन्योऽपि गर्हितम्।
गतानुगतिको लोको न लोकः पारमार्थिकः॥

17. कर्ता कारयिता चैव प्रेषको ह्यनुमोदकः।
सुकृतं दुष्कृतं चैव चत्वारः समभागिनः॥

18. कालः पचति भूतानि कालः संहरते प्रजाः।
कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः॥

19. कार्यार्थी भजते लोके यावत्कार्यं न सिध्यति।
उत्तीर्णे तु परे पारे नौकायाः किं प्रयोजनम्॥

20. कृपणेन समो दाता न भूतो न भविष्यति।
अस्पृशन्नेव वित्तानि यः परेभ्यः प्रयच्छति॥

21. खनन्तु सप्तपातालं भ्रमन्त्वाकाशमण्डले।
धावन्तु सकलां पृथ्वीं नादत्तमुपतिष्ठते॥

22. गतशोको न कर्तव्यो भविष्यं नैव चिन्तयेत्।
वर्तमानेषु कार्येषु वर्तयन्ति विचक्षणाः॥

23. घृष्टं घृष्टं पुनरपि पुनश्चन्दनं चारुगन्धं
छिन्नं छिन्नं पुनरपि पुनः स्वादु चैवेक्षुदण्डम्।
दग्धं दग्धं पुनरपि पुनः काञ्चनं कान्तवर्णं
न प्राणान्ते प्रकृतिविकृतिर्जायते चोत्तमानाम्॥

24. त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत्।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत्॥

25. ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति।
भुंक्ते भोजयते नित्यं षड्विधं प्रीतिलक्षणम्॥

26. दुर्जनदूषितमनसां पुंसां सुजनेऽप्यविश्वासः।
बालः पायसदग्धो दध्यपि फूत्कृत्य पिबति॥

27. दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम्।
शास्त्रपूतां वदेद्वाणीं मनःपूतं समाचरेत्॥

28. न भूतपूर्वं न कदापि वार्ता
हेम्नः कुरङ्गो न कदापि दृष्टः।
तथापि तृष्णा रघुनन्दनस्य
विनाशकाले विपरीतबुद्धिः॥

29. निर्विषेणापि सर्पेण कर्तव्या महती फणा।
विषं भवतु वा मा वा स्फटाटोपो भयङ्करः॥

30. प्रथमे नार्जिता विद्या द्वितीये नार्जितं धनम्।
तृतीये न तपस्तप्तं चतुर्थे किं करिष्यसि॥

31. प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते।
करिष्यति विना कार्यं कथं यत्नं कृती नरः॥

32. मर्कटस्य सुरापानं ततो वृश्चिकदंशनम्।
तन्मध्ये भूतसञ्चारो यद्वा तद्वा भविष्यति॥

33. मत्स्यादयोऽपि जानन्ति नीरक्षीरविवेचनं।
प्रसिद्धमेव हंसस्य यशः पुण्यैरवाप्यते॥

34. मातृवत्परदाराणि परद्रव्याणि लोष्टवत्।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति।

35. यथा देशस्तथा भाषा यथा राजा तथा प्रजाः।
यथा भूमिस्तथा तोयं यथा बीजं तथाङ्कुरः॥

36. यद्भावि तद्भवत्येव यन्न भावि न तद्भवेत्।
इति निश्चितबुद्धीनां न चिन्ता बाधते क्वचित्॥

37. यस्य ये च गुणाः सन्ति विकसन्त्येव ते स्वयम्।
न हि कस्तूरिकामोदः शपथेन निवार्यते॥

38. येन केन प्रकारेण यस्य कस्यापि देहिनः।
संतोषं जनयेत्प्राज्ञः तदेवेश्वरपूजनम्॥

39. येषां हृदिस्थो भगवान् मङ्गलायतनं हरिः।
नित्योत्सवः सदा तेषां नित्यश्रीर्नित्यमङ्गलम्॥

40. व्यवस्थितः प्रशान्तात्मा कुपितोऽप्यभयङ्करः।
अव्यवस्थितचित्तस्य प्रसादोऽपि भयङ्करः।

41. वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः।
स तु भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः॥

42. विद्वत्त्वं च नृपत्त्वं च नैव तुल्यं कदाचन।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते॥

43. विद्वानेव विजानाति विद्वज्जनपरिश्रमम्।
न हि वन्ध्या विजानाति गुर्वीं प्रसववेदनाम्॥

44. विपत्तौ किं विषादेन संपत्तौ हर्षणेन किम्।
भवितव्यं भवत्येव कर्मणामीदृशी गतिः॥

45. शुकवद्भाषणं कुर्याद्गजवत्स्नानमाचरेत्।
अजवच्चर्वणं कुर्याद्बकवद्ध्यानमाचरेत्॥

46. श्रद्धया दीयते यस्माच्छ्राद्धं तेन निगद्यते।
पितनुद्दिश्य विप्रेभ्यो दत्तं श्राद्धमुदाहृतम्॥

47. श्रुतिर्विभिन्नाः स्मृतयश्च भिन्ना
नैको मुनिर्यस्य वचः प्रमाणम्।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः॥

48. सुलभाः पुरुषा राजन् सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥

49. सुवर्णपुष्पितां पृथ्वीं विचिन्वन्ति त्रयो जनाः।
शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम्॥

50. हसद्भिः क्रियते कर्म रुदद्भिः परिपच्यते।
अवश्यमेव भोक्तव्यं कृतकर्मशुभाशुभम्॥

The sayings that follow are parts of such verses as above, but have gained currency as independent proverbs.

1. अति सर्वत्र वर्जयेत् ।
2. अजीर्णे भेषजं वारि ।
3. अल्पविद्यो महागर्वी ।
4. अर्चकस्य प्रभावेन शिला भवति शङ्करः ।
5. आपदर्थे धनं रक्षेत् ।
7. इष्टं धर्मेण योजयेत् ।
8. उद्योगः पुरुषलक्षणम् ।
9. उत्पद्यन्ते विलीयन्ते दरिद्राणां मनोरथाः ।
10. उदरनिमित्तं बहुकृतवेषः ।
11. एकः स्वादु न भुञ्जीत ।
12. कर्तव्यो महदाश्रयः ।
13. कस्य सौख्यं निरन्तरम् ?
14. कः परः प्रियवादिनाम् ?
15. कृते च प्रतिकर्तव्यम् ।
16. कालस्य कुटिला गतिः ।

17. गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः ।
18. चिन्तासमं नास्ति शरीरशोषणम् ।
19. चोराणां चन्द्रमा रिपुः ।
20. जीर्णमङ्गे सुभाषितम् ।
21. तावच्च शोभते मूर्खो यावत्किञ्चिन्नभाषते ।
22. तुलयलि गुञ्जाफलैः कनकम् ।
23. दण्ड एव हि मूर्खाणाम् ।
24. दूरतः पर्वतो रम्यः ।
25. दैवं फलति सर्वत्र ।
26. परोपदेशसमये जनाः सर्वेपि पण्डिताः ।
27. प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ।
28. पयोगते किं खलु सेनुबन्धः ।
29. पिण्डे पिण्डे मतिर्भिन्ना ।
30. बलीयसी केवलमीश्वरेच्छा
31. बालानां रोदनं बलम् ।
32. बुद्धिः कर्मानुसारिणी ।

33. मानो हि महतां धनम् ।

34. मौनं सर्वार्थसाधकम् ।

35. यतो धर्मस्ततो जयः ।

36. राजा मित्रं केन दृष्टं श्रुतं वा ।

37. लोभमूलानि पापानि ।

38. विक्रीते करिणि किमङ्कुशो विवादः ।

39. विनाशकाले विपरीतबुद्धिः ।

40. शत्रोरपि गुणा वाच्य दोषा वाच्या गुरोरपि ।

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