

The Aruna Sanskrit Language Series

**The Aruna Sanskrit
Grammar Coursebook
64 Lessons Based on
the Bhagavad Gita**

A.K. Aruna

PDF version

New and Improved!

(This Page Left Intentionally Blank)

The Aruna Sanskrit Language Series

The Aruna Sanskrit Grammar Coursebook

64 Lessons Based on the Bhagavad Gita

A.K. Aruna

PDF version

Second Edition

Upasana Yoga Media

Second edition 2012

Copyright © 2012 Upasana Yoga

All rights reserved.

No part of this publication may be reproduced or distributed in any form
or by any means without the prior written permission of the publisher.

ISBN (PDF): 978-1-938597-01-5

Published by

Upasana Yoga Media

Palm Desert, CA

www.UpasanaYoga.org

This ebook is licensed for your personal enjoyment only. This ebook may not be re-sold or given away to other people. If you would like to share this book with another person, please purchase an additional copy for each recipient. If you're reading this book and did not purchase it, or it was not purchased for your use only, then please return and purchase your own copy. Thank you for respecting the hard work of this author.

Invocation

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥

Nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam.

Devīm sarasvatīm caiva tato jayam udīrayet.

Bowing to Lord *Nārāyaṇa* (*Kṛṣṇa*), to *Nara*, the best of men [namely *Arjuna*], and to the Goddess [of knowledge] *Sarasvatī*, then may one commence the [lore called] *Jaya* (Victory).

Mahābhārata 1.1

The Aruna Sanskrit Language Series

The Aruna Sanskrit Language Series is a groundbreaking series of media that enriches the study of both the Sanskrit language and Vedanta. The six titles currently in the series are highly flexible and cross-referenced, guiding readers through Sanskrit basics to proficient level—unlocking the vocabulary and grammar and helping them comprehend the deeper meaning of the Bhagavad Gita. These titles are available through the publishing arm of Upasana Yoga at www.UpasanaYoga.org.

Other Titles in *The Aruna Sanskrit Language Series* (available in Print & PDF)

The Aruna Sanskrit Grammar Reference

The Bhagavad Gita Dictionary

The Bhagavad Gita Reader: Sanskrit/English Parallel Text

The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary

The Sanskrit Reading Tutor: *Read It, Click It, Hear It!* (only in PDF)

Other Titles by A.K. Aruna

The Bhagavad Gita: Victory Over Grief And Death

Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedanta Scripture

Patanjali Yoga Sutras: A Translation in the Light of Vedanta Scripture

Contents

Acknowledgments	Pg. 9
Abbreviations	10
Using This Book	12

Lessons	Pg.
The Aruna Coursebook Introduction	17
The Alphabet	
1 Reading <i>Devanāgarī</i> script	18
2 Reading the Bhagavad Gita	20
Rules of Coalescence	
3 सन्धि – गुण and वृद्धि	22
4 General vs. internal सन्धि	23
5 Vowel सन्धि	26
6 Special general vowel सन्धि	30
7 Permitted final consonants of a word	32
8 General and special विसर्ग सन्धि	35
9 General consonant सन्धि	40
10 Internal vowel and consonant सन्धि	44
Declension	
11 Declension of nouns	48
12 Normal case terminations	52
13 Unchangeable stems – dental ँत्	57
14 Consonant-ending unchangeable stems	61
15 Changeable stems	66
16 Two-form stems – अत्, मत्, वत्	69
17 Two-form stems – (ई)यस्, (म्/व्)इन्	73

Lessons	Pg.
18 Three-form stems – वस्, अन्	78
19 Three-form stems – मन्, वन्, अच्	81
20 Vowel-ending stems – अ	85
21 Vowel-ending stems – आ	90
22 Vowel-ending stems – इ	96
23 Vowel-ending – उ	103
24 Vowel-ending – ई, ऊ	107
25 Vowel-ending – ऋ, diphthongs	112
Pronouns and Numerals	
26 Personal pronouns – अहम्, त्वम्	117
27 Pronouns – तद्, एतद्	122
28 Pronouns – इदम्, अदस्, एनद्	127
29 Pronouns – यद्, किम्, reflexive, possessive	132
30 Pronouns – pronominal adjectives	137
31 Pronouns – compound pronouns	141
32 Cardinals	146
33 Ordinals	151
Conjugation of Verbs	
34 Conjugation of verbs	154
35 Verbal roots	156
36 Verbal bases of the ten classes	162
37 Four verbal base tenses and moods	166

C O N T E N T S

Lessons	Pg.	Lessons	Pg.
Conjugation of Verbs (cont.)		Syntax	
38 Reduplication	171	59 Syntax	256
39 Irregular 1 st conjugational verbal bases	173	60 Nominative–Ablative cases	263
40 Irregular 2 nd conjugational verbal bases	175	61 Genitive and locative cases	267
41 Root tenses and moods – perfect tense	177	62 Participles	274
42 Aorist tense	179	63 Tenses, moods, passive, and derivatives	277
43 Benedictive, two futures & conditional	181	64 Continuing Bhagavad Gita studies	281
44 Passive formations	184		
45 Derivative formations – causative	189	Index of Gita Verses to Lessons	287
46 Desiderative, intensive & denominative	191	Index of Grammar Rules to Lessons	289
Formation of Words		Appendix: Script Reading Exercise	291
47 Formation of words – active participles	195	Appendix: Second Chapter Translation	383
48 Middle, past and past active participles	199	References	391
49 Potential passive participle	205		
50 Indeclinable participles	208		
51 Verbal compounds and prepositions	212		
52 Adverbs, particles and interjections	216		
53 Nominal stem formations	220		
54 Primary suffixes	225		
55 Secondary suffixes	235		
56 Nominal compounds	239		
57 तत्पुरुष compounds	243		
58 बहुव्रीहि, द्वन्द्व and अव्ययीभाव compounds	250		

Acknowledgments

Timeless adoration to my guru, Swami Dayananda Saraswati, a brilliant link in the tradition between the original knowledge of reality and today. Under his tutelage many gifted teachers are reinvigorating the Vedanta teaching tradition throughout India and the world in many different languages.

Special thanks to Dr. Pandit S. D. Satwalekar for exemplifying effective reader style lessons in his *Sanskrit Self Teacher* that build expressions into sentences, sentences into paragraphs, and paragraphs into pages of classic Sanskrit literature from the *Ramayana* and the *Mahabharata*, which the beginning student is soon reading, and without the need of a dictionary—amazing! For the Sanskrit analysis and presentation of the *Gita*, we are all indebted to the *Bhashya* of Śrī Śaṅkarācārya. For the concise English rendering of the import of the verses, again I fall at the feet of my teacher, Swami Dayananda Saraswati. His four volume *Bhagavadgita Home Study Course* clearly expounds the depth and breadth of Vyāsa's and Śaṅkara's vision to the English speaking world of today.

And finally I wish to thank you the readers, who have provided me an opportunity through this work to deepen my knowledge of the Sanskrit language and Bhagavad Gita.

Abbreviations

a. or adj.	adjective(s)	inf.	infinitive
abl.	ablative	init.	initial (letter)
acc.	accusative	interj.	interjection(s)
◦—	as first member	irreg.	irregular
—◦	as second member	m. or masc.	masculine(s)
aspir.	aspiration	n. or neut.	neuter(s)
आ◦ or \bar{A} .	<i>Ātmanaipada</i>	nom.	nominative
bene.	benedictive	num.	numeral
भ०ग०	<i>Bhagavadgītā</i>	पर◦, Par. or P.	<i>Parasmaipada</i>
cf.	compare	pt.	participle(s)
ch.	chapter	pcl.	particle(s)
→	changes to	ps.	passive
cmpd.	compound	pp.	past participle (passive)
conj.	conjugation	perf.	perfect (tense)
cons.	consonant(s)	peri.	periphrastic
cpv.	comparative	pl.	plural
cs.	causal	pot.	potential (mood)
des.	desiderative	pot. ps. pt.	potential passive participle
du.	dual(s)	prep.	preposition(s)
ex.	except	pr.	present
Δ	difference (delta)	pr. pt.	present participle (active)
f. or fem.	feminine(s)	prn.	pronoun
fr.	from	prn. a.	pronominal adjective
fut.	future	resp.	respective(ly)
impf.	imperfect	√	root
impv.	imperative	s.	strong
in.	indeclinable	sg.	singular
in. pt.	indeclinable participle	तै०उ०	<i>Taittirīya Upaniṣad</i>

Abbreviations (cont.)

∴	therefore
vow.	vowel(s)
w.	weak
w/wo	with or without

Using This Book

This book provides the coursework lessons for *The Aruna Sanskrit Grammar Reference*. These two books together are the initial books comprising *The Aruna Sanskrit Language Series*, described below. If you are unfamiliar with Sanskrit grammar and wish to learn how to understand and apply the rules and structures for reading Sanskrit given in *The Aruna Sanskrit Grammar Reference*, then the sixty-four lessons in this *Aruna Coursebook* will cover the entire *Grammar Reference* and enable you to fluently read with understanding the second chapter of the Bhagavad Gita in its original Sanskrit. To proceed through these lesson you must also have the *Grammar Reference* as the rules found there are not repeated in this book. To start the study using these two books, begin with first lesson in this book. It will instruct you the rest of the way through the course. The individual lessons will assign reading selections from the *Grammar Reference*. If you need help in understanding any unexplained grammatical term in these lessons, then please see the *Glossary* at the end of this book.

To go even further into the study of Sanskrit so that you can completely read and understand the entire Bhagavad Gita, get the other available books in *The Aruna Sanskrit Language Series*. There are several references to the other books in the series within these lessons, so that, if you have any of these other books, you may incorporate them in your study during this coursework. You do not need to have these additional books to complete the coursebook lessons, though they greatly expand your experience of the language through their unique presentations and methodologies, integrally designed to match and enhance each other.

The Aruna Sanskrit Language Series

The first title in *The Aruna Sanskrit Language Series* is *The Aruna Sanskrit Grammar Reference*. The *Grammar Reference* follows the reference style presentation of grammar. This will provide a logical, consistent and complete exposition of the grammar for reading-only proficiency. The grammar uses minimal wording and presents the material in outline and chart form as much as possible to maximize your visual memory of the information. This method also greatly assists review and re-review of the grammar, necessary to master the subject. Several of the charts have multiple forms within them that demonstrate simple, easy to remember patterns which are overlooked by many grammar books. This helps you to also logically remember the information. The grammar is presented in the Western style, which emphasizes analytic, reading skills, as

opposed to the more difficult composition and speaking skills. As much as possible, the examples in the book are taken from the Bhagavad Gita, so your targeted vocabulary builds quickly.

The second title in *The Aruna Sanskrit Language Series* is *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two*. The exercise in the first lesson of the *Aruna Coursebook* directs the student to the *Script Reading Exercise*, given in its appendix. This section provides the complete Bhagavad Gita second chapter in large-print Sanskrit with transliteration using the English alphabet under each line, followed with the entire chapter again with only the large-print Sanskrit to test your progress. The text and transliteration are broken down in two separate ways to show the separate syllables and then the individual words, thus progressively showing the student the proper methodology for correctly pronouncing the original Sanskrit text. This section should provide all the necessary practice material for the student to learn the Sanskrit script—essential for proceeding through the rest of this work and any other Sanskrit work. For students who need help in pronunciation of Sanskrit words, I highly advise finding a teacher, a friend or someone in your community who will surprise you with their readiness to assist you—knowledge of Sanskrit and its literature seems to nurture this helpful attitude. These people need not know the meaning of all the Sanskrit words, but they can read the Sanskrit script. Additionally, a tape or CD of the Bhagavad Gita is available through the Arsha Vidya Gurukulam (www.arshavidya.org).

An alternative help for this *Script Reading Exercise* is the specially developed *Sanskrit Reading Tutor: Read It, Click It, Hear It!*, a uniquely formatted PDF file that has the alphabet sections from the *Grammar Reference* plus the *Script Reading Exercise* of the *Grammar Coursebook*. The special feature of the PDF is that one can click on any of the characters in the alphabet section to hear its pronunciation, and on any of the individual lines, quarter verses, or their syllables of Script Reading Exercise to hear their pronunciation. In this way one can have each of these script elements individually re-read to you over and over while you are seeing the script on your screen—a unique and invaluable tool for learning the script and its pronunciation.

The rest of the lessons in the *Aruna Coursebook* give a relatively quick overview of the entire *Grammar Reference*—its layout, its methodology and how its grammar rules are to be understood. Enough explanation with little redundancy is provided to explain the outlined and charted grammar presented in the *Grammar Reference* so that you can learn on your own with little or no assistance from a teacher, assuming you can apply a post-high school aptitude towards this work.

The examples and exercises in the *Aruna Coursebook* are drawn from the second chapter of the Bhagavad Gita, which is taught completely in prose format, then finally in verse format. In the *Aruna Coursebook*,

vocabulary is presented by giving the English meaning of the individual words, their grammar and also their contextual use within expressions from the Gita. This should make it very easy to learn the vocabulary. By teaching the vocabulary of the verses in a consistent Sanskrit prose order, which is syntactically based, the student gains a quicker grasp of Sanskrit syntax. All exercise expressions and sentences are taken directly from the Gita—no extraneous material is presented. These words, expressions and sentences are repeated throughout the *Aruna Coursebook* in the lessons and exercises to assist your memory; nothing is taken for granted as you progress through the *Aruna Coursebook*. All the examples and lessons are cross-referenced to their specific verses in the Gita, so the context and the English translation given therein will provide an answer-key and guide for the student's work. The examples for the grammar rules in each lesson are taken from the second chapter vocabulary and expressions. For more, please refer to our website, www.UpasanaYoga.org in the Sanskrit section, where more examples will be provided from the rest of the Gita and elsewhere as needed.

After knowing the prose order of all the verses of the second chapter, the student is then introduced to the analysis of verses so that he or she can quickly and confidently see the meaning of the Bhagavad Gita verses directly. Concepts presented in the Gita are expounded, so that non-Indian and Indian students alike can appreciate the depth of discussion within the Gita.

The *Aruna Coursebook* forms a four to twelve month full-time course in itself, depending on the effort put forth and any previous exposure to this language or familiarity with other languages that may have affinity to the Sanskrit language. At the completion of The *Aruna Coursebook* you will be familiar with the entire range of Sanskrit grammar for reading proficiency and be able to sight read with understanding all the verses of the second chapter of the Bhagavad Gita, which briefly presents the entire teaching of the Gita.

The third title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Dictionary*. This is a Sanskrit to Sanskrit and English dictionary of the entire Bhagavad Gita. Many entries include reference citations to grammatical rules for their peculiar formations presented in *Grammar Reference*. The derivation of many words is included as appropriate. The entries also provide Sanskrit synonyms and/or meanings, plus contextual Sanskrit analysis of compound words, so that your vocabulary builds beyond the Gita with each use. The goal of this vocabulary building is to encourage you to start to think in Sanskrit while you read Sanskrit—a multiplying effect that greatly enhances learning and builds the skills necessary to progress to Panini and the full grasp of the Sanskrit language, if you so choose.

The fourth title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Reader: Sanskrit/English Parallel Text*,

consisting of all eighteen chapters of the Bhagavad Gita. It presents on each left-hand page the Gita verses, then on the opposing page the same verses in easier to understand prose order and an English translation of those verses, in columnar format.

The purpose of this section and its design is three-fold. First, you are instructed to read Gita verses daily. Reading skills are encouraged and developed so that you can read Sanskrit text as effortlessly as your native language. By reading down each of the respective pages, the student can quickly read either the original verses, the prose version, or the English rendering—as well as relate these three by reading across the opposing pages. Later understanding of what you are reading follows and is greatly enhanced by this exercise.

Secondly, the prose presentation of the verses quickly brings you to an understanding of the meaning of the verses, well before the difficult skill of unraveling the grammar packed into verse form. Breaking with tradition, all words in the prose are grammatically split apart, helping you see the individual words with their full grammatical form. Interspersed in the prose in parentheses are additional Sanskrit words necessary to help you comprehend the meaning and context of certain words, and to understand the not-so-obvious references of certain pronouns found in some verses.

Thirdly, the English translation is given out-of-the-way in its own column to de-emphasize your dependence on English as a medium for understanding Sanskrit. This translation doubles as a quick answer-key to the *Aruna Coursebook* exercises, which are all cross-referenced to the matching verses. Additionally, contextual explanation is added in parentheses so as not to mislead the reader into confusing editorial commentary with the actual translation. This is a feature sorely lacking in existing translations that I have come across. Certain Sanskrit words that have a depth of technical and cultural meaning packed into them, or intentionally have multiple meanings, are well explained in the *Aruna Coursebook* and in *The Bhagavad Gita Dictionary*. After being initially translated, the original Sanskrit word is then used in the English translation of the following verses and is clarified, if necessary, only in parenthetical commentary. This makes for better readability of the translation, during this language study and especially after this study—once you realize that there are no equivalent, concise expressions in English for certain Sanskrit words, nor need they be manufactured.

The fifth title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. The *Gita Key* also can be used as a quick answer-key to the *Aruna Coursebook* exercises. By collecting the vocabularies together, this becomes a marvelous tool to study the grammar, syntax and meaning of the verses of the entire Bhagavad Gita.

The Aruna Sanskrit Language Series was arranged for the following reasons. The *Grammar Reference* and the *Aruna Coursebook* are meant to stand together as an introduction to Sanskrit, without needing the other three books. If the student wants to proceed in this learning of the Bhagavad Gita, then minimally the *Gita Key* is also required. The *Gita Dictionary* was separated from the other books as it is more convenient to have a separate dictionary that can be opened as a reference for the *Aruna Coursebook*, *Gita Reader*, and *Gita Key*, or as a reference tool apart from this series. If one is not interested in learning Sanskrit grammar and can read the Sanskrit script, yet wants to know the Bhagavad Gita and how its meaning is arrived, then just the *Gita Key* will more or less suffice, though its thousands of grammar rule references require the *Grammar Reference*. If one simply wants a very good translation of the Bhagavad Gita and can read the Sanskrit script, then the *Gita Reader* is complete in itself. If you cannot read the Sanskrit script, but still want to see this same good translation, then see this author's *The Bhagavad Gita: Victory Over Grief and Death*. It has the same English translation of the entire Bhagavad Gita within it, with the number of Sanskrit words, in transliteration, retained in the translations greatly reduced from the *Gita Reader* version.

Although not specifically designed as a classroom text, the various components of this work may be used as an aid or auxiliary to classroom instruction. On the other hand, this work specifically helps those who have students who are interested in learning Sanskrit, but who do not have the time, materials or expertise to teach the subject themselves, yet can act as an occasional or regular coach for these students.

If the reader is already familiar with or knowledgeable in Sanskrit, then this series provides the benefits of a quick but thorough reference guide to the grammar of written Sanskrit for personal or teaching purposes, and an in-depth analysis of each word, each compound-word, each sentence, and each topic of the Bhagavad Gita—in accordance with the ancient core tradition, free from any new-age accretion. Therefore nothing stands between you and the original text. You will understand in English, what Arjuna heard in Sanskrit from Lord Krishna.

The Aruna Coursebook Introduction

The *Aruna Coursebook* will give a relatively quick overview of the entire grammar needed for a reading proficiency in Sanskrit. It teaches the use of the *Grammar Reference*—its layout, its methodology and how its grammar rules are to be understood. The examples and exercises will be drawn from the second chapter of the Bhagavad Gita, which will be taught completely. You may take the lessons at your own pace, but in general, if the lessons are attended to daily from two to three hours, then this section will take four to twelve months to cover—depending on the effort put forth and any previous exposure to this language or your familiarity with other languages that may have affinity to the Sanskrit language.

This will provide a framework of the language structure in your mind. This overview has several valuable purposes. First it can be completed in a short period of time. For some this may be all the grammar they want to know at present. For others it will refresh the Sanskrit grammar that they had been taught at a younger age. With this overview, both groups of people may then want to simply turn to the Bhagavad Gita to study the rest of the chapters on their own. They will miss out, however, on a wealth of explanation found in the rest of the *Aruna Coursebook* of some technical textual analysis of the Gita that cannot be found anywhere else. Secondly, the overview creates the aforementioned framework of which the detailed study of the language can continually make use. As most grammar points cannot be completely understood in isolation, this allows the slow detailed study to refer to any of the rest of the grammar as provided in the overview. No other Sanskrit grammar book has this built-in advantage. Thirdly, the mind can better grasp information given to it over a long period of time if it has a context into which it can file this information. The same that is true of a good speech or a good thesis paper is also true of a good text book. Instead of keeping your listener or reader in the dark as to the purpose, application and importance of each of the points being presented, an initial overview provides this valuable framework. Especially for a self-teacher course this overview is quite helpful, like for finding your way through a mountainous region an initial aerial survey of the region is very helpful. Finally, because of the nature of the grammar section that this reader presents and the type of student to which this work is attractive, an initial overview has a special purpose. The *Grammar Reference* is a very terse text that requires being shown how to “work” with it. But, once shown this, it becomes very easy to find any topic within the grammar in seconds. Since this grammar presentation is attractive to people whose memory is not what it used to be, or was hardly there from the beginning, then learning how to use this grammar section as a quick reference guide will benefit the student immensely for the rest of the course work and beyond.

LESSON 1 Reading *Devanāgarī* Script

Reading: Chapter 1 *Sanskrit Grammar: The Alphabet*

Fluency in *Saṃskṛta* requires fluency in reading the script in which it is written. This does not quickly come of its own, except by continued, regular practice. As a transition to learning the script for those familiar with the English language script, *Saṃskṛta* transliteration is used. This method is called the International Alphabet of Sanskrit Transliteration (IAST). It represents the sounds of the *Saṃskṛta* language using a subset of the English alphabet. Not that the English pronunciation of these characters is the same as the pronunciation they represent in *Saṃskṛta*, but rather they come close to the same sound. A few of these characters employ diacritical marks for distinguishing alternate sounds with the same alphabetic character. Those characters can be found in **1.5:** (this format “**1.5:**”—small bold print ending in a colon—indicates the paragraph or chart number in the *Grammar Reference*) and are reproduced here: *ā ī ū ṛ ̄ ṛ ! ḥ ṁ ñ ñ ṭ ṭ ḍ ḍ ṇ ś ṣ*. Also note that some sounds are represented by a pair of characters: *ai au kh gh ch jh ṭh ḍh th dh ph bh*. Each of these pairs represents only one *Devanāgarī* character, is alphabetically ordered as one *Devanāgarī* character, and is pronounced as a unitary sound. Think of these pairs as *aⁱ a^u k^h g^h c^h j^h ṭ^h ḍ^h ṭ^h d^h p^h b^h*, respectively.

As per the “Reading:” instruction at the top of this lesson, if you have not already done so, please spend a few hours or days, as needed, studying the first chapter, titled *The Alphabet*, in the *Grammar Reference*. In each lesson a reading assignment will be given. When paragraphs from *Grammar Reference* are assigned, read all of the paragraph including any sub-paragraph, e.g., **7.14:** in Lesson 30 includes upto **7.14.2:**. Additionally, a footnote number or letter at the bottom of a table, that may relate to one or more rules within that table, are referred to by the table’s number followed by the footnote number or letter, e.g. **2.6.a:**. When studying these chapters, pay attention to every part of them, including the footnotes (the indented, numbered or lettered paragraphs after a main paragraph or chart), since nothing is extraneously presented in the *Grammar Reference*. If the paragraphs or charts don’t at first make sense to you, then look at the lesson which assigned them. The lesson hopefully will clear up the doubts. Sometimes both have to be read together. If doubts remain, just carry on. After a while the prior lessons will become more clear once more lessons are covered and you become familiar with the style of the lessons, the grammar rules, and their applications. Do not hesitate if you have to redo prior lessons. This is not a race and you are not competing with anyone. That is one of the benefits of a teach-yourself course. Please take advantage of it.

Exercise 1

Take as many days, weeks, or months as necessary studying the *Script Reading Exercise* in the appendix of this book until you can read the *Devanāgarī* script without requiring the *Ṣaṃskṛta* transliteration. This transliteration section presents the entire second chapter of the Bhagavad Gita in both *Devanāgarī* and *Ṣaṃskṛta* transliteration, with the structure of this presentation described in its introduction. It will be useful to you to also hand write the *Devanāgarī* lines given in that section. This will help you pay careful attention to the individual shapes of the characters.

Naturally, we want to imprint in our mind the correct *Ṣaṃskṛta* of the verses, so it is paramount that you seek help in correct pronunciation of *Ṣaṃskṛta*. For that, please try to find someone in your area that can help with that—most preferably from an native who has grown up in India and has been taught there the *Ṣaṃskṛta* script. The next best, or better yet additionally, one should obtain a tape or cd of the chanting of the Gita, available from Arsha Vidya Gurukulam. Specially developed for this is *The Sanskrit Reading Tutor: Read It, Click It, Hear It!*. This is a computer cd with a pdf formatted file that includes the individual lines, quarter verses and each of their syllables for the complete Bhagavad Gita second chapter read out when clicked. This is a unique and invaluable tool for learning the script and its pronunciation. If for some reason you do not, or cannot, listen to a recording, then at least obtain the help of anyone who has initially learned their *Ṣaṃskṛta* in India for at least three months (during which initial exposure one's pronunciation seems forever fixed). Otherwise, wait to begin this course until one of these resources becomes available to you.

For those who are already familiar with the *Devanāgarī* script, take this time to make sure you are also familiar with *Ṣaṃskṛta* transliteration, since it will be utilized in explaining certain aspects of *Ṣaṃskṛta* grammar. Once finished, move on to Lesson 2.

LESSON 2 Reading the Bhagavad Gita

Now that you can read the देवनागरी script, we need to develop familiarity with संस्कृत words and their meanings. As this course is centered around the Bhagavad Gita, this will be accomplished by continuing to read the Gita text until the meaning strikes you as you read. There are no shortcuts to this, other than just reading the text daily. Even if you know the meanings of individual words, at first you will not see the meaning of the verses at the same speed you are reading them. However, as the following lessons progress you will be taught the phrases and sentences structures of the verses you are reading. Eventually as the course proceeds you will see that your understanding of the verses comes slowly into focus while reading. At the end of the course we hope to be able to read with understanding the entire Bhagavad Gita.

To get to that point you have to read the Bhagavad Gita daily. This will in time imprint the संस्कृत of the verses in your mind. The meanings of the verses will then fill in this visual/oral familiarity with the verses.

Exercise 2

Read the Bhagavad Gita every day. Until you can fluently read संस्कृत in the original देवनागरी, every day spend at least two-thirds of your available time for reading and the rest of the time on the lessons, for example, if you have two hours to study, then the first hour and twenty minutes should be spent reading the Gita. Keep on reading the Bhagavad Gita second chapter, as found in the appendix of this book and assigned on Exercise 1 of this book.

If you also have *The Bhagavad Gita Reader: Sanskrit/English Parallel Text* in *The Aruna Sanskrit Language Series*, look at the Bhagavad Gita's second chapter in that book. There, you will see that the left hand pages, the even-number pages, have the verses. Opposite the verses, on the odd-number pages are two columns. The first column is the matching संस्कृत from the verses. Here the separate words of the verses are split apart and reordered in an eventually easy to understand written prose order. The distinction of verse form and prose form will be explained later, once you have a background in the language. The next column is the matching English translation. In parenthesis are additional words that either define or paraphrase the preceding word(s), or provide a contextual explanation of the preceding word(s). This daily exercise should progress in the following stages.

1. Initially read only the second chapter of the Bhagavad Gita. We will concentrate on this chapter during the lessons in this book. If you have the *Gita Reader*, your reading of the verses and the written prose order should alternate, such that for every two consecutive, complete readings of the verses of the chapter, you then read once the written prose order. Clear, correct pronunciation should not be sacrificed for speed in reading. Our goal is to imprint the Bhagavad Gita in our memory, we do not want to imprint mistakes. I will let you be your own guide as to how often you read aloud and how often you read mentally. Both have their advantages. Reading aloud is a better test of your mastery over the script and clarity of pronunciation. Reading mentally allows quicker understanding, while you are reading, of the text you already know. But both practices should be employed, as well as observing courtesy to your neighbors who have to listen to you. If the later is an unavoidable problem, be kind to them by first learning how to correctly and rhythmically read the texts mentally, then bless them (as we are told in 18.71, i.e., Chapter 18 verse 71 of the Bhagavad Gita) with your voice.
2. If during this process you happen to memorize the verses in the second chapter, then concentrate only on the written prose order. If then you happen to memorize the written prose order also, at that time, if you have *Gita Reader*, you may begin reading three chapters at a time starting with ch. 1-3, then ch. 4-6, ch. 7-9, etc., with the same two-to-one pattern of alternating between verse and prose of the three chapters. With fluency in reading skill, to compete the reading of a three chapter set with the two-to-one pattern (twice with the verses, and once with the prose) would take on average about an hour (ch. 1-3, is longer and will take more time than the other sets). For others who do not have this familiarity with the script and language, then stay with the second chapter until *Aruna Coursebook* is complete.
3. If you happen to memorize all the verses in a three chapter set, then as before concentrate only on the written prose order. If even that is mastered, then read each individual verse across the rows, namely read the verse, then the prose of the verse and then its English translation.. This is not to keep you busy. It is a practice that will be introduced for all students at the proper time, and really strengthens the connection between Sanskrit verse, its written prose order and its meaning in English. Spend half your reading time doing this and the other half reading *The Bhagavad Gita Dictionary* in the *Aruna Sanskrit Language Series*, if you also have that book from this series. Read this to yourself, of course, since no one ever wants to listen to anyone reading a dictionary out loud.

LESSON 3 सन्धि – गुण and वृद्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.1: – 2.3.a:

Chart 2.3: shows how vowels, starting with the simple vowels, may be successively, phonetically “strengthened” to गुण and then वृद्धि. Except for अ which is the गुण form of अ, this is accomplished by phonetically prefixing an अ to the weaker form. Notice that the गुण vowels, ए and ओ, may be considered to be made up of the components अ + इ and अ + उ respectively, similarly the वृद्धि vowels, ऐ and औ, may be considered to be made up of the components अ + (अ + इ) and अ + (अ + उ) respectively. In this way the simple liquid vowels, इ and उ, are considered the second half components of diphthongs. Another form of “strengthening” (which also happens in the गुण strengthening of ऋ ॠ and ॡ) is converting the simple liquid vowel, इ ई उ ऊ or ऋ ॠ, or the simple liquid vowel component of a diphthong vowel, to its matching semivowel. 2.3.a: also tells how the semivowels य् व् र् (along with a following, and sometimes preceding, अ) phonetically “weaken” to their matching simple liquid vowel, which is called *saṃprasāraṇa*. There are various reasons for the strengthening and weakening of vowels, which include the shifting of accents within words as well as two vowels being joined together because of word or sentence formation.

Exercise 3

If you have not already done so, please try to commit to memory the classifications given in 1.9:¹ They are essential for understanding the following सन्धि rules. Also pay attention to the alphabetic order of the characters, presented in 1.5: and generally incorporated in 1.9:. This is needed to make use of the *Bhagavad Gita Dictionary*. The following lessons provide vocabulary with their contextual meanings. The dictionary provides a much fuller explanation of each of these vocabulary words and should be referenced to expand your understanding of the संस्कृत words. Be sure to first read the introduction to the *Bhagavad Gita Dictionary* as it describes the format of the definitions.

¹ Hint: For chart 1.9: and similar charts that you are asked to remember later on in this grammar, it is often helpful to work with an outline of the chart, i.e., just the empty squares making up the chart. Use that outline to test your knowledge of the contents of the boxes in memory and on separate pieces of paper.

LESSON 4 General vs. Internal सन्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.4:

Chart 2.4: distinguishes what has been called general सन्धि from internal सन्धि. This distinction is not easy for you to understand at this time, having not yet been taught how to recognize all the conditions that distinguish the two. What is important to know at this time is that if the conditions, which we will learn over time, within 2.4: for general सन्धि are fulfilled in a particular context, then only those rules apply, not the internal सन्धि rules. Otherwise, one then turns to the internal सन्धि rules. However, if none of those internal सन्धि rules fit the particular context, then the general सन्धि rules may be applied. In these lessons, the general सन्धि rules will be presented in total. Internal सन्धि rules deal more with composing संस्कृत words, which is not the main purpose of our grammar lessons. However, there will be a few internal सन्धि rules which we will point out as and when needed, since they are frequently employed and they help us recognize the components of certain grammatical formations of words.

Before vowel or consonant सन्धि takes place between two independent words, there is a separating gap between the two words and that gap represents a slight stoppage of sound in pronunciation to get the mouth in position for the next sound. When the सन्धि takes place, the words are written together and the stoppage of sound is removed—assuming no vowel hiatus (2.1:) remains after a vowel सन्धि rule is applied. Like in the avoidance of gaps between words in the writing of संस्कृत, there is a natural tendency to avoid gaps between the pronunciation of words joined into a phrase.

Vocabulary

The numbers after the following vocabulary phrases are the “chapter.verse” reference in the Bhagavad Gita. A hyphenated word (my punctuation, not part of देवनागरी proper) is a compound word, like English words “left-handed,” etc. The compounds are listed in the *Bhagavad Gita Dictionary* alphabetically under the first hyphenated word in the compound. The dictionary form of a word is shown after the expression “fr.” (meaning “from”), e.g., a noun is shown as “fr. मधु-सूदन,” while a verb is shown as “fr. अनु + √शुच्” indicating that the verb is listed in the dictionary under the root “शुच्.” You are not expected to know or remember at this time the grammatical descriptions after the dictionary form, e.g., “*m. nom. sg.*” These are abbreviations (see List of Abbreviations at beginning of this book) of grammatical descriptions that will be learned in later lessons. In

other words, what is important to you at this level is just learning the basic words (the dictionary entry version of the word) and their English meaning, and how they each fit together as a संस्कृत sentence and an English translation. To help with this, on the left side of each word in the vocabulary, its sequential order within the English translation is given.

मधु-सूदनः तं कृपया आविष्टम् उवाच। (2.1) कृष्ण spoke to him [अर्जुन] overwhelmed by pity.

1 मधु-सूदनः	(कृष्ण) destroyer of the demon मधु	fr. मधु-सूदन <i>m. sg. nom.</i>
3 तम् [अर्जुनम्]	to him [अर्जुन] [who]	fr. तद् <i>prn. m. sg. acc.</i>
5 कृपया	by pity	fr. कृपा <i>f. sg. inst.</i>
4 आविष्टम्	was overwhelmed	fr. आविष्ट <i>pp. of आ + √विश् a. m. sg. acc. (2.85:)</i>
2 उवाच	spoke	fr. √वच् <i>P. perf. 3rd sg. (5.10.3:)</i>

पण्डिताः गत-असून् न अनुशोचन्ति। (2.11)

The wise do not grieve for those whose life's breaths are gone.

1 पण्डिताः	the wise	fr. पण्डित <i>m. pl. nom.</i>
4 गत-असून्	[those] whose life's breaths are gone	fr. गत-असु <i>a. m. pl. acc.</i>
2 न	[do] not	fr. न <i>in.</i>
3 अनुशोचन्ति	grieve	fr. अनु + √शुच् <i>1.P. pr. 3rd pl.</i>

न तु एव जातु अहं न आसं, न त्वं, न इमे जन-अधिपाः। (2.12)

Never [was a time that] I was not, nor you, nor these kings.

1 न तु एव जातु	never [was a time that]	fr. न <i>in.</i> ; तु <i>in.</i> ; एव <i>in.</i> ; जातु <i>in.</i>
2 अहं	I	fr. अहम् <i>prn. sg. nom.</i>
4 न	not	fr. न <i>in.</i>
3 आसं	was	fr. √अस् <i>2.P. impf. 1st sg.</i>
5 न त्वं	nor you	fr. न <i>in.</i> , त्वम् <i>prn. sg. nom.</i>
6 न	nor	fr. न <i>in.</i>
7 इमे	these	fr. इदम् <i>prn. m. pl. nom. (4.8:)</i>
8 जन-अधिपाः	kings, protectors of people	fr. जन-अधिप <i>m. pl. nom. (6.24.1:)</i>

Exercise 4

Did you really commit to memory the classifications given in **1.9**? Keep trying.

Also remember the vocabulary phrases/sentences that are given in each lesson. They are all taken from the written prose order of the *Gita Reader* verses. These phrases and sentences will be repeated throughout the rest of the exercises, so, instead of continually having to look up their meaning, it is easier to try to remember their meaning when they are introduced. The vocabularies in the following lessons will add to these phrases and sentences, until they form complete verses. In this way you will learn all the Bhagavad Gita verses, and, because of that, you will in the process have learned their grammar.

LESSON 5 Vowel सन्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.6: – 2.16:

Vocabulary

भूमौ अ-सपत्नम् ऋद्धं राज्यम् अवाप्य। (2.8) Gaining an unrivalled and prosperous kingdom on earth.

5	भूमौ	on earth	fr. भूमि <i>f. sg. loc.</i>
2	अ-सपत्नम्	un-rivalled	fr. असपत्न <i>a. n. sg. acc.</i>
3	ऋद्धं	[and] prosperous	fr. ऋद्ध <i>pp. of √ऋध् a. n. sg. acc. (6.6: & 2.76: & .78:)</i>
4	राज्यम्	kingdom	fr. राज्य <i>n. sg. acc.</i>
1	अवाप्य	gaining	fr. अवाप्य <i>in. pt. of अव + √आप्</i>

“न योत्स्ये” इति। (2.9) “I will not fight.”

1	न योत्स्ये	I will not fight	fr. न <i>in.</i> ; √युध् <i>4.Ā. fut. 1st sg. (2.76:)</i>
2	इति	(quote-end quote)	fr. इति <i>in.</i>

न च एव सर्वे वयम् अतः परं न भविष्यामः। (2.12) Nor will any of us cease to exist hereafter.

1	न च एव	nor	fr. न <i>in.</i> ; च <i>in.</i> ; एव <i>in.</i>
3	सर्वे	all, any [of]	fr. सर्व <i>prn. a. pl. nom. (4.16.2:)</i>
4	वयम्	us	fr. अहम् <i>prn. pl. nom. (4.2:)</i>
5	अतः परं	hereafter	fr. अतस् <i>in. (6.19:)</i> ; परम् <i>in.</i>
2	न भविष्यामः	will not be, will cease to exist	fr. न <i>in.</i> ; √भू <i>P. fut. 1st pl.</i>

तस्मात् अ-परिहार्ये अर्थे त्वं शोचितुं न अर्हसि। (2.27)

Then you should not grieve over a situation that cannot be avoided.

1	तस्मात्	therefore, then	fr. तस्मात् <i>in.</i>
5	अ-परिहार्ये	[that] cannot be avoided	fr. अपरिहार्य <i>pot. ps. pt. of परि + √ह a. m. sg. loc. (6.8:)</i>
4	अर्थे	over a situation	fr. अर्थ <i>m. sg. loc.</i>
2	त्वं	you	fr. त्वम् <i>prn. sg. nom.</i>
3	शोचितुं न अर्हसि	should not grieve	fr. शोचितुम् <i>inf. of √शुच्; न in.; √अर्ह 1.P. pr. 2nd sg.</i>

न अन्यद् अस्ति इति वादिनः। (2.42) Arguing that there is nothing more.

4	न अन्यद्	no other, nothing more	fr. न <i>in.; अन्य prn. a. n. sg. nom. (4.16.1:)</i>
3	अस्ति	[there] is	fr. √अस् 2.P. pr. 3 rd sg.
2	इति	(quote-end quote), [that]	fr. इति <i>in.</i>
1	वादिनः	[those] arguing	fr. वादिन् <i>a. m. pl. nom.</i>

भोग-ऐश्वर्य-प्रसक्तानां व्यवसाय-आत्मिका बुद्धिः न विधीयते। (2.44)

For those who are attached to consumption and power, a well-discerned knowledge is not formed.

2	भोग-	to consumption	
3	-ऐश्वर्य-	and power	
1	-प्रसक्तानां	for [those] who are attached	fr. भोग-ऐश्वर्य-प्रसक्त <i>a. m. pl. gen. (2.8: & .3:)</i>
4	व्यवसाय-आत्मिका	a well-discerned	fr. व्यवसाय-आत्मिका <i>a. f. sg. nom. ¹ (2.7:)</i>
5	बुद्धिः	knowledge	fr. बुद्धि <i>f. sg. nom.</i>
6	न विधीयते	is not formed	fr. न <i>in.; वि + √धा ps. pr. 3rd sg. (5.37.1:)</i>

1. Adjectives take the same gender as their referent. In the case of adjectives ending in अ, the feminine form of the adjective is usually made by replacing the ending अ with आ.

General vowel सन्धि happens when, of the coalescing sounds coming together, the preceding is a vowel and the following is also a vowel. When the preceding is a vowel and the following is a consonant, then no सन्धि rule is needed and the two sounds remain as they are. When the preceding is a consonant and the following is a vowel or consonant, then a general consonant सन्धि rule may apply; when the preceding is a विसर्ग and the following is a vowel or consonant, then a general विसर्ग सन्धि rule may apply. Because general vowel सन्धि occurs very often, we will take a more detailed look at this section.

It makes no difference how a vowel is written, whether as an initial or a medial (1.7:), since it is the sound of their pronunciation when they are next to each other that is addressed in the सन्धि rules. The resulting phonetic combination of the sounds per the सन्धि rules is then rewritten with the appropriate characters to express this new sound combination. The reverse of this “making सन्धि” is called “breaking सन्धि.” For example.

2.7: कृपया आविष्टम्	(2.1)	→	कृपयाविष्टम्	(०आ + आ० → ०आ० long simple vowel)
गत-असून्	(2.11)	→	गतासून्	(०अ + अ० → ०आ०)
व्यवसाय-आत्मिका	(2.44)	→	व्यवसायात्मिका	(०अ + आ० → ०आ०)
अस्ति इति	(2.42)	→	अस्तीति	(०इ + इ० → ०ई०)
Similarly: ०कु + ऊ० → ०कू०, ०तृ + ऋ० → ०तृ०, etc.				
2.8: न इमे	(2.12)	→	नेमे	(०अ + इ० → ०ए० liquid vowel इ-’s <i>guṇa</i>)
2.9: न एव	(2.12)	→	नैव	(०अ + ए० → ०ऐ० liquid vowel इ-’s <i>vrddhi</i>)
2.10: भोग-ऐश्वर्य-प्रसक्तानां	(2.44)	→	भोगैश्वर्यप्रसक्तानां	(०अ + ऐ० → ०ऐ० liquid vowel इ-’s <i>vrddhi</i>)
2.11: तु एव	(2.12)	→	त्वेव	(०उ + ए० → ०वे० corresponding semivowel)
2.12: अ-परिहार्ये अर्थे	(2.27)	→	अपरिहार्येऽर्थे	(०ए + अ० → ०एऽ० dropped अ replaced by ऽ)
2.13: योत्स्ये इति	(2.9)	→	योत्स्य इति	(०ए + इ० → ०अ इ० hiatus remains)
2.14: ०यो इति		→	०य इति	(०ओ + इ० → ०अ इ० hiatus remains)
2.15: ०यै इति		→	०या इति	(०ऐ + इ० → ०आ इ० hiatus remains)
2.16: भूमौ असपत्नं	(2.8)	→	भूमावसपत्नं	(०औ + अ० → ०आव् अ० usually)

Notice that rules 2.7: through 2.16: cover every possible vowel combination. For example, for a vowel combination preceding with अ or आ, the following vowel possibilities are covered: अ आ by 2.7:, इ ई उ ऊ by 2.8:, ए ओ by 2.9: and ऐ औ by 2.10:. Only vowel सन्धि rules have a rule for all possible combinations. विसर्ग सन्धि, consonant सन्धि and internal सन्धि rules do not cover all their separate possible combinations. Thus in their case, when no rules apply, then the two sounds coming together remain as they are, no change. With vowel सन्धि there is always a change, except for special forms, which we will see in the next lesson.

Exercise 5

All the following exercises will show the vocabulary phrases with सन्धि rules that you have learned applied. As part of vocabulary study, think of how the सन्धि would be applied between the individual words, since that is how you will again see the phrases in the exercises. In this way you will quickly learn सन्धि-s. सन्धि-s are only learned by making and breaking them over and over again.

LESSON 6 Special General Vowel सन्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.17: – 2.22:

Vocabulary

कौन्तेय, मात्रा-स्पर्शाः तु शीत-उष्ण-सुख-दुःख-दाः आगम-अपायिनः अ-नित्याः। (2.14)

○ अर्जुन, the contacts of the senses, giving cold/hot and pleasure/pain, have a beginning and an end and [therefore] are time-bound.

1 कौन्तेय	(अर्जुन) ○ Son of कुन्ती	fr. कौन्तेय <i>m. sg. voc.</i>
3 मात्रा-	of the senses	
2 -स्पर्शाः	the contacts	fr. मात्रा-स्पर्श <i>m. pl. nom.</i>
4 तु	[indeed]	fr. तु <i>in.</i>
6 शीत-उष्ण-	cold/hot	
7 -सुख-दुःख-	pleasure/pain	
5 -दाः	giving	fr. शीत-उष्ण-सुख-दुःख-द <i>a. m. pl. nom. (2.8: & .3: & 6.24.1:)</i>
8 आगम-अपायिनः	have a beginning and an end	fr. आगम-अपायिन् <i>a. m. pl. nom. (2.7:)</i>
२ अ-नित्याः	[therefore] [are] time-bound	fr. अनित्य <i>a. m. pl. nom.</i>

सम्भावितस्य च अ-कीर्तिः मरणात् अतिरिच्यते। (2.34)

Dishonor for one who had been honored is worse than death.

3 सम्भावितस्य	for one who had been honored	fr. सम्भावित <i>pp. of सम् + cs. √भू a. m. sg. gen.</i>
1 च	(and)	fr. च <i>in.</i>
2 अ-कीर्तिः	dishonor	fr. अकीर्ति <i>f. sg. nom.</i>
5 मरणात्	(than) death	fr. मरण <i>n. sg. abl.</i>
4 अतिरिच्यते	is worse	fr. अति + √रिच् <i>ps. pr. 3rd sg.</i>

There are scattered and irregular exceptions to many grammar rules. Here, the rules for general vowel सन्धि exceptions are given. This grammar does not attempt to give all possible rules for all possible exceptions for every rule. However, when the exceptions are common and regular in the literature that the beginner is likely to encounter and they can be summarized in rule form, then rules for these will be given.

The special general vowel सन्धि chart lists the exceptions to the above rules, 2.7: through 2.16:. Notice that rules 2.7: – 2.16: do not specify any special circumstance in which each rule applies, apart from rules 2.13: – 2.16: which describe an additional outcome if the original two vowels were part of two different independent words (–only one of the conditions that governs when a सन्धि is general, see 2.4:). Sometimes the preceding vowel is in a special circumstance and sometimes both the preceding and following vowels are.

Exercise 6

Without looking at the translation on the right, see the meaning of the below phrases with vowel सन्धि-s applied. To help, the applicable rule numbers are listed. If having trouble, go back to the prior vocabularies, and applicable सन्धि rules, to review those sentences with which you are having trouble.

१. मधुसूदनः तं कृपयाविष्टमुवाच। (2.1) [2.7:] कृष्ण spoke to him (अर्जुन) overwhelmed by pity.
२. भूमावसपत्नमृद्धं राज्यमवाप्य। (2.8) [2.16:] Gaining an unrivalled and prosperous kingdom on earth.
३. न योत्स्य इति। (2.9) [2.13:, 2.6.a:] “I will not fight.”
४. पण्डिताः गतासून् नानुशोचन्ति। (2.11) [2.7:] The wise do not grieve for those whose life’s breaths are gone.
५. न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः।
(2.12) [2.11:, 2.7:, 2.8:, 2.7:] Never [was a time that] I was not, nor you, nor these kings.
६. न चैव सर्वे वयमतः परं न भविष्यामः। (2.12) [2.9:] Nor will any of us cease to exist hereafter.
७. तस्मात् अपरिहार्येऽर्थे त्वं शोचितुं नार्हसि।
(2.27) [2.12:, 2.7:] Then you should not grieve over a situation that cannot be avoided.
८. नान्यदस्तीति वादिनः। (2.42) [2.7:] Arguing that there is nothing more.
९. भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः न
विधीयते। (2.44) [2.10:, 2.7:] For those who are attached to consumption and power, a well-discerned knowledge is not formed.

LESSON 7 Permitted Final Consonants of a Word

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.23: – 2.24:

Vocabulary

अ-सतः (=सतः अन्यस्य) भावः न विद्यते। (2.16)

The un-real [i.e., other than the real, the time-bound] has no being [of its own].

1 अ-सतः	the un-real (सतः अन्यस्य other than the real) [has]	fr. असत् <i>pr. pt. of √अस् n. sg. gen.</i> (5.19.4)
3 भावः	being [of its own]	fr. भाव <i>m. sg. nom.</i>
२ न विद्यते	no	fr. न <i>in.</i> ; √विद् <i>ps. pr. 3rd sg. (w/gen. 7.12.1.a)</i>

तत्त्व-दर्शिभिः उभयोः अपि अनयोः अन्तः तु दृष्टः। (2.16)

[This] conclusion regarding both these is discerned by the seers of the truth.

8 तत्त्व-	of the truth	
7 -दर्शिभिः	by the seers	fr. तत्त्व-दर्शिन् <i>a. m. pl. inst.</i>
4 उभयोः	regarding both	fr. उभ <i>prn. n. du. gen.</i> (4.16.b: & 7.12.2.b:)
3 अपि	[indeed]	fr. अपि <i>in.</i>
5 अनयोः	these	fr. इदम् <i>prn. n. du. gen.</i> (4.8:)
2 अन्तः	the conclusion	fr. अन्त <i>m. sg. nom.</i>
1 तु	[indeed]	fr. तु <i>in.</i>
६ दृष्टः	is seen, is discerned	fr. दृष्ट <i>pp. of √दृश् pt.¹ m. sg. nom.</i>

1. Participles (*pt.*, *pp.*) in संस्कृत, unless indeclinables (*in.*), may be employed as adjectives, substantives, or as participles expressing a verbal action (7.15:). For example, “*a. m. sg. acc.*” will indicate its sense as an adjective, “*m. sg. acc.*” as a substantive, and “*pt. m. sg. acc.*” as a participle expressing a verbal action. The difference between the first and last is sometimes very slight, or is equally applicable.

अ-व्यवसायिनां [श्रेयस्-मार्गे] बुद्ध्यः बहु-शाखाः हि अन्-अन्ताः च। (2.41)

For those with no discernment [of this fact], the notions are indeed many-branched and endless.

1 अ-व्यवसायिनां	for [those] with no discernment	fr. अव्यवसायिन् <i>a. m. pl. gen.</i>
2 [श्रेयस्-मार्गे] बुद्ध्यः	the notions [regarding the means for श्रेयस्]	fr. बुद्धि <i>f. pl. nom.</i>
4 बहु-शाखाः	[are] having many branches	fr. बहु-शाखा <i>a. f. pl. nom.</i>
3 हि	indeed	fr. हि <i>in.</i>
5 अन्-अन्ताः च	and [are] endless/countless	fr. अनन्ता <i>a. f. pl. nom.; च in.</i>

Rules 2.23: & .24: pertain mostly to the endings of whole, independent words, called शब्द-s, and, except as noted, not to the endings of the various components within a word. These शब्द-s are the final form of declined nouns, pronouns and adjectives (3.1:, etc.), conjugated verbs (5.1:), indeclinable words (6.1:), and also certain other forms that are eligible for general सन्धि (2.24.a:) including compounded words. They are the meaningful words that can be used to form sentences. The most common application of rules 2.23: & .24: is the resulting विसर्ग seen at the end of many words. विसर्ग itself only appears in words as a result of this rule.

It is important to understand that this rule is the final step in generating a meaningful word, capable of then being used in a sentence. Only after this final form of the word is generated can general विसर्ग or consonant सन्धि rules apply, when the words are combined into sentences. Thus its output is the input to the following general सन्धि rules. The term “permitted” is only applicable to a word pronounced as a stand-alone word, either as a single word or as a word at the end of a sentence, since a following sound may modify this permitted final into another letter.

Rules 2.23: & .24: also have yet to be applied to words taken from a dictionary like the *Bhagavad Gita Dictionary*. These dictionary formats are a new (and a foreign) addition to संस्कृत literature. Previous to them were lists of synonyms, etc. in verse form. The result was that the words in those verses appeared as final, declined words in sentences, whereas the modern dictionary format gives its words in a base form (called a प्रतिपादक) as a final result of internal word formation rules, but before their declension (at least in Western printed dictionaries) or conjugation and the application of this rule.

Exercise 7

Translate and learn the following phrases with vowel सन्धि-s applied. Again, the applicable rule numbers are listed.

१. भूमावसपत्नमृद्धं राज्यमवाप्य। (2.8) [2.16:]

२. न योत्स्य इति। (2.9) [2.13:, 2.6.a:]

३. न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः। (2.12) [2.11:, 2.7:, 2.8:, 2.7:, 2.9:]

Never [was a time that] I was not, nor you, nor these kings. Nor will any of us cease to exist hereafter.

४. कौन्तेय, मात्रास्पर्शाः तु शीतोष्णसुखदुःखदाः आगमापायिनः अनित्याः। (2.14) [2.8:, 2.7:]

O अर्जुन, the contacts of the senses, giving cold/hot and pleasure/pain, have a beginning and an end and [therefore] are time-bound.

५. तस्मात् अपरिहार्येऽर्थे त्वं शोचितुं नार्हसि। (2.27) [2.12:, 2.7:]

६. सम्भावितस्य चाकीर्तिः मरणात् अतिरिच्यते। (2.34) [2.7:]

Dishonor for one who had been honored is worse than death.

७. नान्यदस्तीति वादिनः। (2.42) [2.7:]

८. भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः न विधीयते। (2.44) [2.10:, 2.7:]

LESSON 8 General and Special विसर्ग सन्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.25: – 2.40:

Vocabulary

यः एनं [दिहिनम्/सत्] हन्तारं वेत्ति, यः च एनं हतं मन्यते, उभौ तौ न विजानीतः। (2.19)

The one who thinks this [embodied one, the real, the self-evident subject] is the agent of destruction [change, etc.], and the one who thinks this [embodied one, the real] is the object of destruction [etc.]—both do not know.

1 यः	the one who	fr. यद् <i>prn. m. sg. nom.</i>
3 एनं [दिहिनम्/सत्]	this [the embodied one, the real]	fr. एनद् <i>prn. m. sg. acc.</i>
4 हन्तारं	[to be] the agent of destruction	fr. हन्त् <i>m. sg. acc. (3.38:)</i>
2 वेत्ति	thinks	fr. √विद् 2.P. <i>pr. 3rd sg. (2.42:)</i>
5 यः च	and the one who	fr. यद् <i>prn. m. sg. nom.; च in.</i>
7 एनं	this	fr. एनद् <i>prn. m. sg. acc.</i>
8 हतं	is the object of destruction	fr. हत <i>pp. of √हन् a. m. sg. acc.</i>
6 मन्यते	thinks	fr. √मन् 4.Ā. <i>pr. 3rd sg.</i>
9 उभौ तौ	both these	fr. उभ <i>prn. a. m. du. nom. (4.16.b:); तद् prn. m. du. nom.</i>
10 न विजानीतः	do not know	fr. न <i>in.; वि + √ज्ञा 9.P. pr. 3rd du. (5.23.2:)</i>

यः एनं [दिहिनम्/सत्] अ-विनाशिनं वेद, कथं सः पुरुषः कं घातयति। (2.21)

[When] one who knows this to be indestructible, [then] how does that person cause the death of whom?

1 यः	one who	fr. यद् <i>prn. m. sg. nom.</i>
3 एनम् [दिहिनम्/सत्]	this [embodied one, the real] [to be]	fr. एनद् <i>prn. m. sg. acc.</i>
4 अ-विनाशिनं	in-destructible	fr. अविनाशिन् <i>a. m. sg. acc.</i>
2 वेद	knows	fr. √विद् <i>P. perf. 3rd sg. (5.28:)</i>

5 कथं	[then] how? [does]	fr. कथम् <i>in.</i> (6.19):
6 सः	that	fr. तद् <i>prn. m. sg. nom.</i> (4.6):
7 पुरुषः	person	fr. पुरुष <i>m. sg. nom.</i>
9 कं	whom	fr. किम् <i>prn. m. sg. acc.</i>
8 घातयति	[does] cause the death [of]	fr. √हन् <i>P. cs. pr. 3rd sg.</i> (5.40):

तया [पुष्पितया वाचा] अपहृत-चेतसां व्यवसाय-आत्मिका बुद्धिः समाधौ (=अन्तःकरणे) न विधीयते। (2.44)

For those whose minds are carried away by that [flowery talk], a well-discerned knowledge is not formed in समाधि (their minds).

3 तया [पुष्पितया वाचा]	by that [flowery talk]	fr. तद् <i>prn. f. sg. inst.</i>
2 अपहृत-	are carried away	
1 -चेतसां	for [those] whose minds	fr. अपहृत-चेतसु <i>a. m. pl. gen.</i>
4 व्यवसाय-आत्मिका	well-discerned	fr. व्यवसाय-आत्मिका <i>a. f. sg. nom.</i> (2.7):
5 बुद्धिः	knowledge	fr. बुद्धि <i>f. sg. nom.</i>
7 समाधौ (=अन्तःकरणे)	in [their] mind(s)	fr. समाधि <i>m. sg. loc.</i>
6 न विधीयते	is not formed	fr. न <i>in.</i> ; वि + √धा <i>ps. pr. 3rd sg.</i> (5.37.1):

General विसर्ग सन्धि happens, as stated in Lesson 5, when the preceding is a विसर्ग and the following is a vowel or consonant. And as stated in that lesson, when no rule applies then the two sounds coming together remain as they are, no change. It may not be obvious, but no विसर्ग सन्धि rule applies here only when विसर्ग precedes the hard consonants क् ख् or प् फ् (cf. 1.5.b:) except as noted in 2.26:, optionally before the hard sibilants स् श् ष्, or when nothing immediately follows the विसर्ग. Hence in these cases you will still see the विसर्ग, otherwise it is completely dropped or is modified into another sound. Like vowel सन्धि, general विसर्ग सन्धि occurs very often, so we will take a rather detailed look at this section also.

Rule 2.26: applies to just certain words internal within a compound. It is important to pay attention to the stated range of conditions given in each rule. If rule 2.26: applies, then, like consonant सन्धि-s in the next lesson, another following विसर्ग सन्धि rule may then also apply in the context. But notice that once one of the विसर्ग सन्धि rules, 2.26: through 2.40:, applies, then the विसर्ग no longer exist, so it naturally cannot then trigger another विसर्ग सन्धि rule. It should also be stated that विसर्ग is always preceded in the language by a vowel, never by a consonant. So, when it drops (2.30:, 2.31:, 2.37: or 2.38:), if any vowel hiatus (two vowels next to each other) occurs as a result, the hiatus remains and no additional vowel सन्धि takes place. This hiatus is purposeful

as it indicates that some special prior circumstance occurred that allowed this hiatus, in this case a विसर्ग, which has its own meaningful significance, might have been dropped.

Here are some examples of the most common विसर्ग सन्धि rules. In the संस्कृत अन्वय column of the *Gita Reader* from which I have taken the vocabulary phrases, where generally all general सन्धि-s have been split up, there I have taken the liberty of expressing a final र्स् as विसर्ग (via 2.23: & .24:), as well as final म् (before consonants) as अनुस्वार (via 2.54:, which we will see in the next lesson). The vocabulary words shown previously with विसर्ग are shown below in their intermediate stage as a result of internal word formation rules. So, if applicable, rule 2.23: & .24: should first be applied, then the विसर्ग सन्धि rule, e.g., below 2.27: अन्-अन्तास् च → अनन्ताः च → अनन्ताश्च. Notice that if विसर्ग still remains or is dropped after general विसर्ग application, then the original separating gap between the two independent words still remains.

2.26: परस्-पर		→ परस्पर	(०स् → ०: + प् → ०स्प्)
2.27: अन्-अन्तास् च	(2.41)	→ अनन्ताश्च	(०स् → ०: + च् → ०श्च्)
मात्रा-स्पर्शास् तु	(2.14)	→ मात्रास्पर्शास्तु	(०स् → ०: + त् → ०स्त्)
2.28: बुद्धिस् समाधौ	(2.44)	बुद्धिः समाधौ	(०स् → ०: + स् → ०: स् or ०स्स्)
2.29: उभयोस् अपि	(2.16)	→ उभयोरपि	(०ओस् → ०ओ: + अ → ०ओर)
बुद्धिस् न	(2.44)	बुद्धिर्न	(०इस् → ०इ: + न् → ०इर्न)
2.30: पण्डितास् गत-असून्	(2.11)	→ पण्डिता गतासून्	(०आस् → ०आ: + ग् → ०आ ग् विसर्ग drops)
2.31: यस् एनं	(2.19)	→ य एनं	(०अस् → ०अ: + ए → ०अ ए विसर्ग drops)
2.32: -अपायिनस् अनित्याः	(2.14)	→ -अपायिनोऽनित्याः	(०अस् → ०अ: + अ → ०ओऽ)
2.33: अ-सतस् भावः	(2.16)	→ असतो भावः	(०अस् → ०अ: + भ् → ०ओ भ्)
2.34: पुनर् अपि		→ पुनरपि	(०अर् → ०अ: + अ → ०अर)
2.35: इन्दुस् राजति		→ इन्दू राजति	(०उस् → ०उ: + र् → ०ऊ र्)
पुनर् रक्षति		→ पुना रक्षति	(०अर् → ०अ: + र् → ०आ र्)

2.37: सस् पुरुषः

(2.21) → स पुरुषः

(०सस् → सः + प् → स प् विसर्ग drops)

Like rules of vowel सन्धि-s covering all their possible combinations, notice that rules 2.29: through 2.33:, cover all possible combinations of विसर्ग preceded by a simple vowel and followed by a soft letter (i.e., by a vowel or a soft consonant). By recognizing these patterns of coverage of the different types of सन्धि rules, they become easier to remember. In that vein, even accidental patterns can be helpful in remembering rules, like in rule 2.27: where the three classifications of hard consonants happen to be the three middle rows of chart 1.9:. Situations in which rules 2.35: and 2.38: through 2.40: would apply are rarely found, so no example is manufactured here.

Exercise 8

Translate and learn the following phrases with vowel and विसर्ग सन्धि-s applied. Again, help is given with the applicable rules.

१. पण्डिता गतासून् नानुशोचन्ति। (2.11) [2.30:, 2.7:]

२. कौन्तेय, मात्रास्पर्शास्तु शीतोष्णसुखदुःखदा आगमापायिनोऽनित्याः। (2.14) [2.27:, 2.8:, 2.30:, 2.7:, 2.32:]

३. असतः (=सतोऽन्यस्य) भावो न विद्यते। (2.16) The un-real [i.e., other than the real, the time-bound] has no being [of its own].
[2.32:, 2.33:]

४. तत्त्वदर्शिभिरुभयोरप्यनयोरन्तस्तु दृष्टः। (2.16) [This] conclusion regarding both these is discerned by the seers of the truth.
[2.29:, 2.11:, 2.29:, 2.27:, 2.32:]

(Notice how dependant we are on vocabulary to be able to parse this sentence. Therefore the individual words in the lesson vocabularies are as important to know as knowing the meaning of each of the phrases. You will have a similar problem when we start combining these phrases into complete verses. If you have not been paying enough attention towards the individual words to this point, then take this time to review the previous vocabularies before proceeding.)

५. य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। (2.19) [2.31:, 2.27:, 2.9:]

The one who thinks this [embodied one, the real, the self-evident subject] is the agent of destruction [change, etc.], and the one who thinks this [embodied one, the real] is the object of destruction [etc.]—both do not know.

६. य एनं [देहिनम्/सत्] अविनाशिनं वेद, कथं स [When] one who knows this [embodied one, the real] to be
पुरुषः कं घातयति। (2.21) [2.31:, 2.37:] indestructible, [then] how does that person cause the death of
whom?
७. सम्भावितस्य चाकीर्तिर्मरणात् अतिरिच्यते। (2.34) [2.7:, 2.29:]
८. अव्यवसायिनां [श्रेयोमार्गे] बुद्ध्यो बहुशाखा For those with no discernment [of this fact], the notions
ह्यनन्ताश्च। (2.41) [2.33:, 2.30:, 2.11:, 2.27:] [regarding the means for श्रेयस्] are indeed many-branched and
endless.
९. तथा [पुष्पितया वाचा] अपहृतचेतसां For those whose minds are carried away by that [flowery talk],
भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः समाधौ and who are attached to consumption and power, a well-
(=अन्तःकरणे) न विधीयते। (2.44) [2.10:, discerned knowledge is not formed in समाधि (their minds).
2.7:]

LESSON 9 General Consonant सन्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.41: – 2.64:

Vocabulary

अर्थ-कामान् तु गुरुन् हत्वा। (2.5) Than kill [these] गुरु-s seeking [their own] ends.

5	अर्थ-	[their own] ends	
4	-कामान्	seeking	fr. अर्थ-काम <i>a. m. pl. acc.</i>
1	तु	rather, than	fr. तु <i>in.</i>
3	गुरुन्	गुरु-s, teachers	fr. गुरु <i>m. pl. acc.</i>
2	हत्वा	killing, kill	fr. हत्वा <i>in. pt. of √हन्</i>

अ-गत-असून् च न अनुशोचन्ति। (2.11)

And they do not grieve for those whose life's breaths are not [yet] gone.

4	अ-गत-	is not [yet] gone	
3	-असून्	[those] whose life's breath	fr. अगत-असु <i>a. m. pl. acc. (2.7:)</i>
1	च	and	fr. च <i>in.</i>
2	न अनुशोचन्ति	(they) do not grieve for	fr. न <i>in.</i> ; अनु + √शुच् 1.P. pr. 3 rd pl.

महा-स्थाः त्वां भयात् रणात् उपरतं मंस्यन्ते। (2.35)

The great warriors will think you withdrew from battle out of fear.

1	महा-स्थाः	the great warriors	fr. महा-स्थ <i>a. m. pl. nom.</i>
3	त्वां	you	fr. त्वम् <i>prn. sg. acc.</i>
6	भयात्	out of fear	fr. भय <i>n. sg. abl.</i>
5	रणात्	from battle	fr. रण <i>m. sg. abl.</i>
4	उपरतम्	withdrew	fr. उपरत <i>pp. of उप + √रम् pt. m. sg. acc. (7.17.1:)</i>
2	मंस्यन्ते	will think	fr. √मन् <i>Ā. fut. 3rd pl. (2.93:)</i>

धनञ्-जय, [कर्म-फले] सङ्गं त्यक्त्वा, कर्माणि कुरु। (2.48)

○ अर्जुन, being free from attachment [toward the result of actions], [then] perform action.

1 धनञ्-जय	(अर्जुन) O Winner of Laurels	fr. धन-म्-जय <i>m. sg. voc. (2.55:)</i>
3 [कर्म-फले] सङ्गं	attachment [toward the result of actions]	fr. सङ्ग <i>m. sg. acc.</i>
2 त्यक्त्वा	being free from	fr. त्यक्त्वा <i>in. pt. of √त्यज्</i>
5 कर्माणि	action	fr. कर्मन् <i>n. pl. acc.</i>
4 कुरु	[then] (you) perform	fr. √कृ <i>8.P. impv. 2nd sg.</i>

यद् मनः हि (=यस्मात्) चरताम् इन्द्रियाणाम् अनुविधीयते। (2.67)

—Because, the very mind, which follows after the roaming senses.

3 यद्	which	fr. यद् <i>prn. n. sg. nom.</i>
2 मनः	[the very same] mind	fr. मनस् <i>n. sg. nom.</i>
1 हि (=यस्मात्)	because	fr. हि <i>in.</i>
5 चरताम्	[of] the roaming	fr. चरत् <i>pr. pt. of √चर् 1.P. a. n. pl. gen.</i>
6 इन्द्रियाणाम्	senses	fr. इन्द्रिय <i>n. pl. gen.</i>
4 अनुविधीयते	does the following, follows after	fr. अनु + वि + √धा <i>ps. pr. 3rd sg. (5.37.1:)</i>

General consonant सन्धि rules apply, as stated in Lesson 5, when the preceding is a consonant and the following is a vowel or consonant, with the one exception that a preceding vowel will affect a following (but rare word initial) छ्. The nature of the consonant सन्धि changes are generally as follows.

1. Preceding cons. may change into a matching soft or hard cons.
 - a. Preceding त् may also become a matching soft or hard palatal or cerebral, or a ल्.
2. Preceding nasal (which has no matching hard sound) may interpose a hard cons, and/or become अनुस्वार, change to a matching class nasal, or to ल्.
3. In the peculiar cases.
 - a. Following (word initial) श् becomes छ्.
 - b. Following (word initial) ह् softens preceding hard cons. and itself becomes matching soft aspirate.
 - c. Following (word initial) छ् doubles after certain vowels.
 - d. Preceding nasal (except म्) doubles before certain vowels.

Unlike vowel सन्धि rules where only one rule may be applied in each situation (2.1:), general consonant सन्धि rules keep applying in each situation until no more rules apply. Thus we can have rule 2.45:, which when applied may create the condition for rule 2.56: to apply. In this context it is important also to remember that when multiple rules apply in a situation, the more particular takes precedence over a more general rule. This general versus particular is here given by the order of the numbering of the rules—from general (lower numbered, higher in the chart) to particular (higher numbered, lower in the chart). Hence the more general rule 2.43: is overruled by the more particular rule 2.45:, in the situation of final त् followed by soft letter ज्, where the preceding त् changes to ज् (2.45:) instead of द् (2.43:).

The general consonant सन्धि rules may also apply in an internal सन्धि situation (2.4:), when no more specific internal सन्धि rule applies. However, many of these rules in this chart (from 2.42: to 2.64:) only apply in external situations, where the following letter must be an “initial” (abbreviated as “init.”) of a word, and naturally the preceding letter would be a “final.” Thus, the only general consonant सन्धि rules that could finally apply in an internal सन्धि situation are 2.42:, .46:, .52:, .55:, and of course 2.61:, .63:, and .64: (see 2.41.a:).

Here are a few examples of common general consonant सन्धि-s found in the गीता.

2.42: विद्-ति	(2.19)	→ वेत्ति	(√विद् 2 nd class 5.3: → वेद् + ति → वेत्ति)
2.43: मरणात् अतिरिच्यते	(2.34)	→ मरणादतिरिच्यते	(०त् + अ० → ०द०)
भयात् रणात्	(2.35)	→ भयाद्रणात्	(०त् + र्० → ०द्र०)
2.44: यद् मनः	(2.67)	→ यन्मनः	(०द् → ०त् + म् → ०न्म्)
2.45: कद्-चिद्	(6.38)	→ कच्चिद्	(०द् → ०त् + च् → ०च्च०)
2.50: अ-गत-असून् च	(2.11)	अगतासूश्च	(०न् + च् → ०श्च०)
अर्थ-कामान् तु	(2.5)	अर्थकामास्तु	(०न् + त् → ०स्त०)
2.51: श्रद्धावान् लभते	(4.39)	→ श्रद्धावाँल्लभते	(०न् + ल् → ०ल्ल०)
2.52: पश्यन् शृण्वन्	(5.8)	→ पश्यञ्शृण्वन्	(०त् + श् → ०ञ्श्०)

2.54: सम्-याति	(2.22) → मंयाति	(०म् + य् → ०य्)
2.55: तम् कृपया	(2.1) → तं कृपया	(०म् + कृ → ० कृ or ०ङ्क)
2.60: अ-छेद्य	(2.24) → अच्छेद्य	(अ + छ् → अच्छ्)
2.62: सन् अव्ययात्मा	(4.6) → सन्नव्ययात्मा	(०अन् + अ → ०अन्न)

Exercise 9

Translate and learn the following phrases with सन्धि-s applied. Again, help is given with the applicable rules.

१. अर्थकामांस्तु गुरुन्हत्वा। (2.5) [2.50:] Than kill [these] गुरु-s seeking (their own) ends.
२. पण्डिता गतासूनगतासूंश्च नानुशोचन्ति। (2.11) [2.30:, 2.7:, 2.50:, 2.7:] The wise do not grieve for those whose life's breaths are gone or not [yet] gone.
३. तस्मादपरिहार्येऽर्थे त्वं शोचितुं नार्हसि। (2.27) [2.42:, 2.12:, 2.7:]
४. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते। (2.34) [2.7:, 2.29:, 2.42:]
५. महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। (2.35) [2.27:, 2.42:] The great warriors will think you withdrew from battle out of fear.
६. नान्यदस्तीति वादिनः। (2.42) [2.7:]
७. धनञ्जय, [कर्मफले] सङ्गं त्यक्त्वा, कर्माणि कुरु। (2.48) [2.55:] O अर्जुन, being free from attachment [toward the result of actions], [then] perform action.
८. यन्मनो हि (=यस्मात्) चरतामिन्द्रियाणामनुविधीयते। (2.67) [2.24:, 2.44:, 2.33:] —Because, that very mind, which follows after the roaming senses.

LESSON 10 Internal Vowel and Consonant सन्धि

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 2.65: – 2.112:

Vocabulary

इह लोके भैक्ष्यम् अपि भोक्तुं श्रेयः [स्यात्]। (2.5)

[It would be] better to beg alms here in the world [i.e., become a renunciate].

5	इह	here	fr. इह <i>in.</i>
6	लोके	in the world	fr. लोक <i>m. sg. loc.</i>
4	भैक्ष्यम् भोक्तुं	to beg alms	fr. भैक्ष्य <i>n. sg. acc.</i> ; भोक्तुम् <i>inf. of √भुज्</i>
3	अपि	[even]	fr. अपि <i>in.</i>
2	श्रेयः	better	fr. श्रेयस् <i>cpv. a. n. sg. nom. (6.25:)</i>
1	[स्यात्]	[it would be]	fr. √अस् <i>2.P. pot. 3rd sg.</i>

धर्म-सम्मूढ-चेताः त्वां पृच्छामि — यद् निश्चितं श्रेयः स्यात्, तद् मे ब्रूहि। (2.7)

[Being] confused about धर्म, I ask You—what is definitely श्रेयस्? That, please tell me.

3	धर्म-	about duty, what supports [the world]	
2	सम्मूढ-	[that is] confused	
1	-चेताः	having a mind	fr. धर्म-सम्मूढ-चेतस् <i>a. m. sg. nom. (3.6.i:)</i>
5	त्वां	you	fr. त्वम् <i>prn. sg. acc.</i>
4	पृच्छामि	I ask	fr. √प्रच्छ् <i>6.P. pr. 1st sg.</i>
6	यद्	what	fr. यद् <i>prn. n. sg. nom.</i>
8	निश्चितं	definitely	fr. निश्चितम् <i>in.</i>
9	श्रेयः	the ultimate good	fr. श्रेयस् <i>cpv. n. sg. nom. (6.25:)</i>
7	स्यात्	would be	fr. √अस् <i>2.P. pot. 3rd sg.</i>
10	तद्	that	fr. तद् <i>prn. n. sg. acc.</i>
12	मे	me	fr. अहम् <i>prn. sg. dat. (4.2: & 7.10.A.1:)</i>
11	ब्रूहि	please tell	fr. √ब्रू <i>2.P. impv. 2nd sg.</i>

सञ्जयः उवाच। भारत, हृषीक-ईशः प्रहसन् इव तम् उभयोः सेनयोः मध्ये विषीदन्तम् इदं वचः उवाच। (2.10)

सञ्जय said: O धृतराष्ट्र, with a smile, कृष्ण said these words to him [अर्जुन] who was sad in the midst of both armies.

1 सञ्जयः	सञ्जय [the narrator of the Gita]	fr. सञ्जय <i>m. sg. nom.</i>
2 उवाच	said	fr. √वच् <i>P. perf. 3rd sg. (5.10.3:)</i>
3 भारत	(धृतराष्ट्र) O Descendant of Emperor भरत	fr. भारत <i>m. sg. voc.</i>
5 हृषीक-ईशः	(कृष्ण) lord of the senses	fr. हृषीक-ईश <i>m. sg. nom. (2.8: & .3:)</i>
4 प्रहसन् इव	as though laughing, with a smile	fr. प्रहसत् <i>pr. pt. of प्र + √हस् pt. m. sg. nom.; इव in.</i>
9 तम्	to him [अर्जुन]	fr. तद् <i>prn. m. sg. acc.</i>
12 उभयोः	of both	fr. उभा <i>prn. a. f. du. gen. (4.16.b:)</i>
13 सेनयोः	armies	fr. सेना <i>f. du. gen.</i>
11 मध्ये	in the midst	fr. मध्य <i>n. sg. loc.</i>
10 विषीदन्तम्	[who] was sad	fr. विषीदत् <i>pr. pt. of वि + √सद् 1.P. a. m. sg. acc.</i>
7 इदं	this (these)	fr. इदम् <i>prn. n. sg. acc. (7.4.1:)</i>
8 वचः	speech, words	fr. वचस् <i>n. sg. acc.</i>
६ उवाच	said	fr. √वच् <i>P. perf. 3rd sg. (5.10.3:)</i>

सतः अभावः न विद्यते। (2.16) The real has no non-being.

1 सतः	the real [has]	fr. सत् <i>pr. pt. of √अस् n. sg. gen. (5.19.4:)</i>
3 अ-भावः	non-being	fr. अभाव <i>m. sg. nom.</i>
२ न विद्यते	no	fr. न <i>in.; √विद् ps. pr. 3rd sg.</i>

अथ चेद् त्वम् इमं धर्म्यं सङ्ग्रामं न करिष्यसि। (2.33) Now if you will not undertake this battle on the side of धर्म.

1 अथ	now	fr. अथ <i>in.</i>
2 चेद्	if	fr. चेद् <i>in.</i>
3 त्वम्	you	fr. त्वम् <i>prn. sg. nom.</i>
5 इमं	this	fr. इदम् <i>prn. m. sg. acc.</i>
7 धर्म्यं	on the side of धर्म	fr. धर्म्य <i>a. m. sg. acc.</i>
6 सङ्ग्रामं	battle	fr. सङ्ग्राम <i>m. sg. acc.</i>
4 न करिष्यसि	(you) will not undertake	fr. न <i>in.; √कृ P. fut. 2nd sg.</i>

Internal vowel and consonant सन्धि rules will be dealt with as and when we come across their individual application in forming verbal and nominal forms in much later lessons (34 through 55). With the exception of a few of these rules being involved in nominal declension (see Lesson 15), all these internal सन्धि rules are of little use until verb and nominal formations need to be explained. They are assembled here as a quick reference. As a group, they make an odd assortment of explanations to why certain forms of words are seen in the language. The list here is an abbreviated list to cover the largest number of forms. Some are very peculiar to only one or a few forms, but those forms are commonly found in the literature.

In this *Aruna Coursebook* overview, unless told otherwise, just look the rules over, understand how the rules/charts are to be interpreted, and remember that such rules exist in the grammar. You are not expected in general to memorize them at this stage—just gain a familiarity with them.

Exercise 10

Translate and learn the following phrases with सन्धि-s applied. One last time, help is given with the applicable rules.

१. सञ्जय उवाच। भारत, हृषीकेशः प्रहसन्निव सञ्जय said: O धृतराष्ट्र, with a smile, कृष्ण said these words to him
तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच। [अर्जुन] who was sad in the midst of both armies.
(2.10) [2.31:, 2.8:, 2.62:, 2.29:, 2.31:]

२. न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः। (2.12) [2.11:, 2.7:, 2.8:, 2.7:, 2.9:]

३. कौन्तेय, मात्रास्पर्शास्तु शीतोष्णसुखदुःखदा आगमापायिनोऽनित्याः। (2.14) [2.27:, 2.8:, 2.30:, 2.7:, 2.32:]

४. असतः (=सतोऽन्यस्य) भावो न विद्यते, असत् (unreal, the time-bound) has no being [of its own], and
सतोऽभावो न विद्यते। सत् (the real) has no non-being. [This] conclusion regarding
तत्त्वदर्शिभिरुभयोरप्यनयोरन्तस्तु दृष्टः। (2.16) both these is discerned by the seers of the truth.
[2.32:, 2.33:, 2.32:, 2.33:, 2.29:, 2.11:, 2.29:,
2.27:, 2.32:]

५. य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं
मन्यते, उभौ तौ न विजानीतः। (2.19) [2.31:,
2.27:, 2.9:] The one who thinks this [embodied one, the real, the
self-evident subject] is the agent of destruction [change, etc.],
and the one who thinks this [embodied one, the real] is the
object of destruction [etc.]—both do not know.
६. य एनं [देहिनम्/सत्] अविनाशिनं वेद, कथं स
पुरुषः कं घातयति। (2.21) [2.31:, 2.37:] [When] one who knows this [embodied one, the real] to be
indestructible, [then] how does that person cause the death of
whom?
७. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते। (2.34) [2.7:, 2.29:, 2.42:]
८. अव्यवसायिनां [श्रेयोमार्गे] बुद्ध्यो बहुशाखा ह्यनन्ताश्च। (2.41) [2.33:, 2.30:, 2.11:, 2.27:]
९. तथा [पुष्पितया वाचा] अपहृतचेतसां
भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः समाधौ
(=अन्तःकरणे) न विधीयते। (2.44) [2.10:,
2.7:] For those whose minds are carried away by that [flowery talk],
and who are attached to consumption and power, a well-
discerned knowledge is not formed in समाधि (their minds).

As additional practice with सन्धि rules, you may look at the exercise in Lesson 44. This has the complete second chapter verses with their words in original verse order, their सन्धि-s split up and the compound words hyphenated. You may practice making and breaking these सन्धि-s by comparing that section with the original verses in the Bhagavad Gita Second Chapter section that you have been reading daily.

LESSON 11 Declension of Nouns

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.1:, 7.4:, 7.5:, 7.7: and 7.8:

Vocabulary

यथा नरः जीर्णानि वासांसि विहाय अपराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहाय अन्यानि नवानि संयाति।
(2.22) Just as a person discarding worn-out clothes takes on other new ones, similarly the embodied one discarding worn-out bodies takes on other new ones.

1	यथा	just as	fr. यथा <i>in.</i>
2	नरः	a person	fr. नर <i>m. sg. nom.</i>
4	जीर्णानि	worn-out	fr. जीर्ण <i>a. n. pl. acc.</i>
5	वासांसि	clothes	fr. वासस् <i>n. pl. acc. (3.6.i:)</i>
3	विहाय	discarding	fr. विहाय <i>in. pt. of वि + √हा</i>
7	अपराणि	other (ones)	fr. अपर <i>prn. a. n. pl. acc.</i>
8	नवानि	new	fr. नव <i>a. n. pl. acc.</i>
6	गृह्णाति	takes on	fr. √ग्रह् <i>9.P. pr. 3rd sg.</i>
9	तथा	similarly	fr. तथा <i>in.</i>
10	देही	the embodied one	fr. देहिन् <i>m. sg. nom.</i>
12	जीर्णानि	worn-out	fr. जीर्ण <i>a. n. pl. acc.</i>
13	शरीराणि	bodies	fr. शरीर <i>n. pl. acc.</i>
11	विहाय	discarding	fr. विहाय <i>in. pt. of वि + √हा</i>
15	अन्यानि	other (ones)	fr. अन्य <i>prn. a. n. pl. acc.</i>
16	नवानि	new	fr. नव <i>a. n. pl. acc.</i>
14	संयाति	takes on	fr. सम् + √या <i>2.P. pr. 3rd sg. (2.54:)</i>

आपः एनं न क्लेदयन्ति, मारुतः न च शोषयति। (2.23)

[The element] water does not soak, nor [does the element] wind wither it.

1 आपः	[the element] water	fr. अप् <i>f. pl. nom.</i> (3.16:)
5 एनं	it	fr. एनद् <i>prn. m. sg. acc.</i> (4.10:)
2 न क्लेदयन्ति	does not soak	fr. न <i>in.</i> ; √क्लिद् <i>P. cs. pr. 3rd pl.</i>
3 मारुतः	[the element] wind	fr. मारुत <i>m. sg. nom.</i>
4 न च शोषयति	does not wither [it]	fr. न <i>in.</i> ; च <i>in.</i> ; √शुष् <i>P. cs. pr. 3rd sg.</i>

अ-विपश्चितः वेद-वाद-रताः काम-आत्मानः पुष्पितां वाचं प्रवदन्ति। (2.42)

The unwise, who remain engrossed in [the bulk of] the words of the वेद-s [which deal with heaven-going and gaining power, wealth, and progeny] and who are full of desires, spout flowery discourse.

1 अ-विपश्चितः	the unwise	fr. अविपश्चित् <i>a. m. pl. nom.</i>
4 वेद-	of [sacred] knowledge, the four वेद-s	
3 -वाद-	in the words	
2 -रताः	[who remain] engrossed	fr. वेद-वाद-रत <i>a. m. pl. nom.</i>
6 काम-	desires	
5 -आत्मानः	[who are] full of	fr. काम-आत्मन् <i>a. m. pl. nom.</i> (2.7:)
8 पुष्पितां वाचं	flowery discourse	fr. पुष्पिता <i>pp. of √पुष्प a. f. sg. acc.</i> ; वाच् <i>f. sg. acc.</i>
7 प्रवदन्ति	(they) proclaim, spout	fr. प्र + √वद् <i>1.P. pr. 3rd pl.</i>

Declension terminations are appended to the end of the stems of nouns (substantives and adjectives), pronouns and numerals, to make them into words (शब्द-s) that can be used in sentence formations. The termination chosen helps determine the word's meaning within the sentence by indicating its relationship to the verb, to another noun (substantive or adjective) or verbal participle, or to a preposition in the sentence. The termination also indicates the quantity of the entity denoted.

In the English language, these are indicated mostly by a combination of auxiliary prepositions, a small assortment of terminations, and by the position of the word in the sentence. In the sentence “the tourists were approached by the lionesses,” we know that more than one lioness performed the action of approaching because of the termination “-es” and the preceding preposition “by.” If the sentence was “the lionesses were approached by the tourists,” then the lionesses became the object of the action of approaching. This same information can be supplied in संस्कृत by appending a single declension termination to the word and without

regard for the word's position in the sentence. In this way the single word can indicate that more than one lion is the agent of the action of the verb—this without need of an auxiliary preposition or a specific position of the word in the sentence.

These terminations are called case terminations, and each of the cases are divided into three numbers—singular, dual and plural. Terminations are also distinguished by a grammatical gender—masculine, neuter and feminine—although the gender is usually already indicated in the grammatical gender of the stem or by addition of a gender suffix at the end of the stem. The grammatical gender of a nominal stem in संस्कृत often has no relationship to the sex of the entity, like in English we may call a ship a “she” and an animal an “it.” Adjectives are related to a substantive in a sentence by being put in the same gender, number and case as the substantive.

Exercise 11

Translate and learn the following phrases with सन्धि-s applied.

१. इह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरुन्हत्वा। (2.5) [It would be] better to beg alms here in the world [i.e., become a renunciate], than kill [these] गुरु-s seeking [their own] ends.
२. धर्मसम्मूढचेतास्त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। (2.7) [Being] confused about धर्म, I ask You—what is definitely श्रेयस्? That, please tell me.
३. सञ्जय उवाच। भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच। (2.10) सञ्जय said: O धृतराष्ट्र, with a smile, कृष्ण said these words to him [अर्जुन] who was sad in the midst of both armies.
४. पण्डिता गतासूनगतासूंश्च नानुशोचन्ति। (2.11)
५. असतः (=सतोऽन्यस्य) भावो न विद्यते, सतोऽभावो न विद्यते। तत्त्वदर्शिभिरुभयोरप्यनयारन्तस्तु दृष्टः। (2.16) असत् (unreal, the time-bound) has no being [of its own], and सत् (the real) has no non-being. [This] conclusion regarding both these is discerned by the seers of the truth.
६. तस्मादपरिहार्येऽर्थे त्वं शोचितुं नार्हसि। (2.27)

७. अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि।
(2.33)

Now if you will not undertake this battle on the side of धर्म.

८. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते। (2.34)

९. अविपश्चितो वेदवादरता नान्यदस्तीति वादिनः
कामात्मानः पुष्पितां वाचं प्रवदन्ति। (2.42)

The unwise, who remain engrossed in [the bulk of] the words of the वेद-s [which deal with heaven-going and gaining power, wealth, and progeny], arguing that [there] is nothing more, and who are full of desires, [they] spout flowery discourse.

LESSON 12 Normal Case Terminations

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.2: – 3.4:, 7.9: – 7.11:

Vocabulary

दुःखेषु अन्-उद्विग्न-मनाः सुखेषु विगत-स्पृहः। (2.56)

The one whose mind is not afflicted in adversities and who has no longing in pleasures.

3 दुःखेषु	in adversities	fr. दुःख <i>n. pl. loc.</i>
2 अन्-उद्विग्न-	is not afflicted	
1 -मनाः	whose mind	fr. अनुद्विग्न-मनस् <i>a. m. sg. nom.</i> (3.6.i)
6 सुखेषु	in pleasures	fr. सुख <i>n. pl. loc.</i>
4 विगत-	[and] who has no	
5 -स्पृहः	longing	fr. विगत-स्पृह <i>a. m. sg. nom.</i>

प्रसन्न-चेतसः हि (=यस्मात्) बुद्धिः आशु पर्यवतिष्ठते। (2.65)

Because, for one whose mind is clear, [self-]knowledge [which destroys the sorrow] quickly becomes firm.

3 प्रसन्न-	is clear	
2 -चेतसः	for one whose mind	fr. प्रसन्न-चेतस् <i>a. m. sg. gen.</i>
1 हि (=यस्मात्)	because	fr. हि <i>in.</i>
4 बुद्धिः	[self-]knowledge	fr. बुद्धि <i>f. sg. nom.</i>
5 आशु	quickly	fr. आशु <i>in.</i>
6 पर्यवतिष्ठते	becomes firm	fr. परि + अव + √स्था <i>1.Ā. pr. 3rd sg.</i> (5.15.4)

तद् [मनः] अस्य प्रज्ञां हरति, वायुः अम्भसि नावम् इव [हरति]। (2.67)

That [mind] takes away one's wisdom, like the wind [takes away] a small boat on the water.

1 तद् [मनः]	that [mind]	fr. तद् <i>prn. n. sg. nom.</i>
3 अस्य	one's	fr. इदम् <i>prn. m. sg. gen.</i> (4.8:)
4 प्रज्ञां	wisdom	fr. प्रज्ञा <i>f. sg. acc.</i>
2 हरति	takes away	fr. √ह <i>1.P. pr. 3rd sg.</i>

6 वायुः [हरति]	the wind [takes away]	fr. वायु <i>m. sg. nom.</i>
8 अम्भसि	on the water	fr. अम्भस् <i>n. sg. loc.</i>
7 नावम्	a small boat	fr. नौ <i>f. sg. acc. (3.41:)</i>
5 इव	like, similar to	fr. इव <i>in.</i>

ओं तद् सत्। इति श्रीमद्-भगवद्-गीतासु उपनिषत्सु साङ्ख्य-योगः नाम द्वितीयः अध्यायः। (2)

ओं (ब्रह्मन्, the witness of all,) is that [only] reality. Thus ends the second chapter, called “The Topic of Knowledge,” of the [eighteen chapters of] *Songs of the Glorious Lord*, which is [looked upon as] उपनिषद्

1 ओं	ओम् (ब्रह्मन्, the witness of all,)	fr. ओम् <i>in.</i>
2 तद् सत्	[is] that [only] reality	fr. तद् <i>prn. n. sg. nom.; सत् n. sg. nom.</i>
3 इति	(quote-end quote), thus ends	fr. इति <i>in.</i>
10 श्रीमद्-	of the venerable, the glorious	
11 भगवद्-	one having [limitless] glories, Lord	
9 -गीतासु	in [i.e., of] songs	fr. श्रीमत्-भगवत्-गीता <i>f. pl. loc. (2.43:)</i>
12 उपनिषत्सु	[which are/is looked upon as] उपनिषद्-s, sacred scriptures	fr. उपनिषद् <i>f. pl. loc. (6.24:)</i>
8 साङ्ख्य-	of knowledge	
7 -योगः	the topic	fr. साङ्ख्य-योग <i>a. m. sg. nom.</i>
6 नाम	by the name, called	fr. नाम <i>in.</i>
4 द्वितीयः	the second	fr. द्वितीय <i>ordinal a. m. sg. nom.</i>
5 अध्यायः	chapter	fr. अध्याय <i>m. sg. nom.</i>

Chart 3.2: The Normal Case Terminations also should be put to memory. The rest of the declension charts look much like this one. These terminations, with slight modifications, are added to consonant-ending (and with greater modifications to vowel-ending) stems (called प्रतिपादिक-s) to form declined words (शब्द-s). Across the top of the chart are labeled the number columns: singular, dual and plural. On the left side are labeled the case rows: nominative, vocative, etc. Notice that some rows for the same number have the same termination. This is indicated by a larger block within the chart including the rows (i.e., the cases) which have that termination in common. For example, the neuter singular termination is the same for nom., voc. and acc. cases, and that termination happens to be “-”, which means “nothing,” i.e., nothing is added to the stem. The context of the word in composition will then determine which case is appropriate.

In drawing these charts, I have more or less followed a Western format (the nom., voc., acc. order) with some innovation, in that they show just the ending of the stem joined with the terminations. This format emphasizes the similarity of nom. and voc. cases, clearly shows what happens to the end of the stem when in contact with the termination, and further it facilitates remembering the terminations from top down in each of the columns, i.e., sg. nom., sg. voc., sg. acc., etc.

The traditional Indian format de-emphasizes the voc. case (which after all is not as common, and does not express a relationship with other words within sentences **3.1.c**). The traditional format also is a completely filled out chart for each row, with an example stem used before each of the terminations. The student then reads those words across each row, on down each of the rows, i.e., nom. sg., nom. du., nom. pl, acc. sg., acc. du., etc. There is a sing-song rhythm to this method of reciting with a pause at the end of each row, and is useful for those with good verbal memorization capabilities, which traditional Indian schooling drills into its students from a young age.

If you have been taught the traditional method and you feel it will work for you again, then carefully re-write the charts in that format. My half-way suggestion is that you only write the stem less its stem-ending once at the top of the chart (as in the top left box in bold in the second row of the following chart) and write out each the stem-endings plus terminations by themselves in each cell, for the above given reason. With this method you should only write one gender per chart (if there is a difference), with one example word. Chart **3.5**: on page 18 would then look like the following, with a separate chart for neuter word जगत्.

3.5: Unchangeable Stem – Dental °त्		मरुत् m. “wind”	
मरु०	ए० Singular	द्वि० Dual	ब० Plural
प्र० N.	°त् (स्) ¹	°तौ (औ)	°तः (अस्)
द्वि० A.	°तम् (अम्)	°तौ (औ)	°तः (अस्)
तृ० I.	°ता (आ)	°द्भ्याम् (भ्याम्) ³	°द्भिः (भिस्)
च० D.	°ते (ए)	°द्भ्याम् (भ्याम्)	°द्भ्यः (भ्यस्)
प० Ab.	°तः (अस्) ²	°द्भ्याम् (भ्याम्)	°द्भ्यः (भ्यस्)
ष० G.	°तः (अस्)	°तोः (ओस्)	°ताम् (आम्)
स० L.	°ति (इ)	°तोः (ओस्)	°त्सु (सु)
सं० V.	°त् (—)	°तौ (औ)	°तः (अस्)

This chart would be recited: मरुत्, मरुतौ, मरुतः, मरुतम्, मरुतौ, etc. Notice how the stem and termination come together, i.e., मरु० and °त् become मरुत्. The normal case terminations may be repeated in parenthesis as above in these charts to reinforce your remembrance, and/or to contrast if and when there is a difference from the normal case termination. With this method of charting, then 3.6: would add another 23 charts! There are books, such as *Sabda Manjari*, which present these separate traditional declension charts.

Exercise 12

Translate and learn the following phrases with सन्धि-s applied.

१. मधुसूदनस्तं कृपयाविष्टमुवाच। (2.1)

२. इह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरुन्हत्वा। (2.5)

३. धर्मसम्मूढचेतास्त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। (2.7)

४. सञ्जय उवाच। भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच। (2.10)

५. असतः (=सतोऽन्यस्य) भावो न विद्यते, सतोऽभावो न विद्यते। तत्त्वदर्शिभिरुभयोरप्यनयारन्तस्तु दृष्टः। (2.16)

६. यथा नरो जीर्णानि वासांसि विहायापराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहायान्यानि नवानि संयाति। (2.22) Just as a person discarding worn-out clothes takes on other new ones, similarly the embodied one discarding worn-out bodies takes on other new ones.
७. आप एनं न क्लेदयन्ति, मारुतो न च शोषयति। (2.23) [The element] water does not soak, nor [does the element] wind wither it.
८. अथ चेत्त्वमिमं धर्म्यं सङ्गमं न करिष्यसि। (2.33)
९. प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु पर्यवतिष्ठते। (2.65) Because, for one whose mind is clear, [self-]knowledge [which destroys the sorrow] quickly becomes firm.

LESSON 13 Unchangeable Stems – Dental ँत्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.5; 7.12; and 7.13:

Vocabulary

तव च अ-हिताः तव सामर्थ्यं निन्दन्तः बहून् अ-वाच्य-वादान् वदिष्यन्ति। (2.36)

Moreover, your enemies, belittling your prowess, will speak many, unutterable words [about you].

1 तव च	moreover your	fr. त्वम् <i>prn. sg. gen.</i> (4.2); च <i>in.</i>
2 अ-हिताः	enemies	fr. अहित <i>m. pl. nom.</i>
4 तव सामर्थ्यं	your prowess	fr. त्वम् <i>prn. sg. gen.</i> ; सामर्थ्य <i>n. sg. acc.</i>
3 निन्दन्तः	belittling	fr. निन्दत् <i>pr. pt. of √निन्द्</i> 1.P. <i>pt. m. pl. nom.</i>
6 बहून्	many	fr. बहु <i>a. m. pl. acc.</i>
7 अ-वाच्य-	unutterable	
8 -वादान्	words [about you]	fr. अवाच्य-वाद <i>m. pl. acc.</i>
5 वदिष्यन्ति	will speak	fr. √वद् <i>P. fut. 3rd pl.</i>

महतः भयात् त्रायते। (2.40) Protects from great fear.

2 महतः	from great	fr. महत् <i>a. n. sg. abl.</i>
3 भयात्	fear	fr. भय <i>n. sg. abl.</i>
1 त्रायते	protects	fr. √त्रै 1.A. <i>pr. 3rd sg.</i>

आत्मवान् भव। (2.45) Be attentive.

2 आत्मवान्	attentive	fr. आत्मवत् <i>a. m. sg. nom.</i>
1 भव	(you please) be	fr. √भू 1.P. <i>impv. 2nd sg.</i>

यावान् सर्वतः सम्प्लुत-उदके उद-पाने अर्थः (=प्रयोजनं), तावान् [सद्-वस्तु] विजानतः ब्राह्मणस्य सर्वेषु वेदेषु [अर्थः]। (2.46)
 For a ब्राह्मण (contemplative person) who knows [सद्, the all pervading reality], there is as much usefulness in all the वेद rituals as [there is] in a small watering hole [in a once-dry river bed], when water is in a flood everywhere [i.e., seeing the truth everywhere, one is no longer dependent on the वेद rituals].

5 यावान्	as [much]	fr. यावत् <i>prn. a. m. sg. nom.</i>
10 सर्वतः	everywhere	fr. सर्वतस् <i>in.</i>
9 सम्प्लुत-	is flooded	
8 -उदके	when water	fr. सम्प्लुत-उदक <i>n. sg. loc. (2.8: & 3.3:)</i>
7 उद-पाने	in a small watering hole	fr. उद-पान <i>m. sg. loc.</i>
6 अर्थः (=प्रयोजनं)	usefulness	fr. अर्थ <i>m. sg. nom.</i>
3 तावान्	[there is] that much, as much	fr. तावत् <i>prn. a. m. sg. nom.</i>
2 विजानतः	who knows [the all pervading reality]	fr. विजानत् <i>pr. pt. of वि + √ज्ञा a. m. sg. gen. (5.23.2:)</i>
1 ब्राह्मणस्य	for a ब्राह्मण (contemplative person)	fr. ब्राह्मण <i>m. sg. gen.</i>
4 सर्वेषु वेदेषु [अर्थः]	[usefulness] in all the वेद [rituals]	fr. सर्व <i>prn. a. m. pl. loc. (4.16.2:); वेद m. pl. loc.</i>

What is meant by “unchangeable stem” is that the end of the stem does not undergo any change, apart from सन्धि rules changes, which are explained in the footnotes to the charts. A stem is unchangeable because it is not a changeable stem. This is not meant to be a tautology. What is meant is that there are a limited set of fairly recognizable changeable stems, given in 3.7: – 3.26:, and those consonant-ending stems in the language that are not one of the changeable will follow the unchangeable stem paradigms given in 3.5: and 3.6:.

It is best to think of declension (as well as verbal conjugation 5.1:) as an exercise in word math. This math for declension looks like this: stem-base + (stem-ending + termination). In the case of unchangeable stems it is simple math, since generally only simple general सन्धि rules come into play, e.g., du. inst. मरुद्भ्याम् *maru-d-bhām*. The charts show how to identify the stem-ending component from the rest of the stem by inserting a hyphen between the two in the transliteration of the paradigm word, e.g., मरुत् *maru-t*. What is before the hyphen never changes; what is after the hyphen may change by सन्धि.

The only unchangeable stem ending in dental त् in chapter 2 is the negative word अविपश्चित् *avipaści-t* (“unwise”) in verse 46 declined in sg. gen. अविपश्चितः *avipaści-tah*, and its positive विपश्चित् *vipaści-t* (“wise”) in verse 60 declined in sg. gen. विपश्चितः.

Pay attention to how chart 3.5: groups masculine and feminine together as having the same terminations. The same goes for the rest of the consonant-ending unchangeable stems (3.6:). But they are unique in that

hardly any other category of stems has the same terminations for both masculine and feminine (only ०ई ०ऊ vowel-ending stems 3.36:, as adjectives, also have this identity), although this is mostly because the masculine and feminine stems themselves are different from each other, as will be explained in those lessons.

Exercise 13

Review all the vocabularies from Lessons 4 – 13. In the review, just pay attention to how the cases of the words given in the last column are rendered in the English translation in the second column, and how these fit with the syntax rules of the seven cases given in the 7.7: – 7.13:, and how they relate to the English meaning of the verb and with other words and their cases in each of the phrases. Here we are only looking at the English rendering, not the form of the declined words in संस्कृत, which we have just started learning. These words that are declined can be identified by the abbreviations, “nom.,” “acc.,” etc. at the end of the grammar description, ignore the rest of the words for now. Some of these declined words are adjectives (abbreviated “a.”) that then take the same gender, etc. as their denoted (or understood) substantive. Continue this practice in the subsequent vocabularies. In this way, you will easily gain an understanding of the cases.

Close your eyes and decline the word मरुत्. Some of you will decline it down each of the columns (Western method), others will decline it across the rows (Indian method), and the global language geniuses among you will be able to do both.

Translate and learn the following phrases with सन्धि-s applied.

१. अविपश्चितो वेदवादरता नान्यदस्तीति वादिनः
कामात्मानः पुष्पितां वाचं प्रवदन्ति। (2.42) The unwise, who remain engrossed in [the bulk of] the words of the वेद-s [which deal with heaven-going and gaining power, wealth, and progeny], arguing that there is nothing more, and who are full of desires, spout flowery discourse.
२. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। (2.56) The one whose mind is not afflicted in adversities and who has no longing in pleasures.
३. यन्मनो हि (=यस्मात्)
चरतामिन्द्रियाणामनुविधीयते, तद् [मनः] अस्य
प्रज्ञां हरति, वायुरम्भसि नावमिव [हरति]।
(2.67) —Because, that very mind, which follows after the roaming senses, takes away one’s wisdom, like the wind [takes away] a small boat on the water.

४. ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः। (2)

ओं (ब्रह्मन्, the witness of all,) is that [only] reality. Thus ends the second chapter, called “The Topic of Knowledge,” of the [eighteen chapters of] *Songs of the Glorious Lord*, which is [looked upon as] उपनिषद्.

LESSON 14 Consonant-ending Unchangeable Stems

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.6.; 7.1: – 7.3:

Vocabulary

नित्यस्य (=अ-कालस्य) अ-नाशिनः अ-प्रमेयस्य (=मनस्-विषयत्वम् अ-योग्यस्य) शरीरिणः इमे देहाः अन्तवन्तः उक्ताः। (2.18) These bodies of the timeless, indestructible, non-objectifiable [as the self-evident subject] embodied one [who obtains as the being/reality of these body-mind complexes] are said to be subject to [unavoidable] death.

3	नित्यस्य (=अ-कालस्य)	of the timeless	fr. नित्य <i>a. m. sg. gen.</i>
4	अ-नाशिनः	indestructible	fr. अनाशिन् <i>a. m. sg. gen.</i>
5	अ-प्रमेयस्य (=मनस्-विषयत्वम् अ-योग्यस्य)	non-objectifiable	fr. अप्रमेय <i>a. m. sg. gen.</i>
6	शरीरिणः	the embodied [one]	fr. शरीरिन् <i>a. m. sg. gen.</i>
1	इमे	these	fr. इदम् <i>prn. m. pl. nom. (4.8:)</i>
2	देहाः	bodies	fr. देह <i>m. pl. nom.</i>
8	अन्तवन्तः	subject to death	fr. अन्तवत् <i>a. m. pl. nom. (7.7.1:)</i>
7	उक्ताः	are said [to be]	fr. उक्त <i>pp. of √वच् pt. m. pl. nom. (6.6:)</i>

कौन्तेय, विपश्चितः हि (=यस्मात्) पुरुषस्य यततः अपि। (2.60)

—Because, O अर्जुन, even though a discerning person puts forth effort.

2	कौन्तेय	(अर्जुन) O Son of कुन्ती	fr. कौन्तेय <i>m. sg. voc.</i>
4	विपश्चितः	a discerning	fr. विपश्चित् <i>a. m. sg. gen.</i>
1	हि (=यस्मात्)	because	fr. हि <i>in.</i>
5	पुरुषस्य	person	fr. पुरुष <i>m. sg. gen.</i>
6	यततः	[is] putting forth effort	fr. यतत् <i>pr. pt. of √यत् 1.U. pt. m. sg. gen. (7.14.2:)</i>
3	अपि	even though	fr. अपि <i>in.</i>

विषयान्	ध्यायतः	पुंसः	तेषु	सङ्गः	उपजायते।	(2.62) For a person who mentally dwells on objects, attachment to them arises.
3	विषयान्				on objects	fr. विषय <i>m. pl. acc.</i>
2	ध्यायतः				[who is] mentally dwelling	fr. ध्यायत् <i>pr. pt. of √ध्यै 1.P. pt. m. sg. gen.</i>
1	पुंसः				for a person	fr. पुमंस् <i>m. sg. gen. (3.26:)</i>
5	तेषु				towards them	fr. तद् <i>prn. m. pl. loc. (7.13.2.c:)</i>
4	सङ्गः				attachment	fr. सङ्ग <i>m. sg. nom.</i>
6	उपजायते				arises	fr. उप + √जन् 4.Ā. <i>pr. 3rd sg. (5.16.4:)</i>

राग-द्वेष-वियुक्तैः तु आत्म-वश्यैः इन्द्रियैः विषयान् चरन्। (2.64) Whereas, moving among the objects with the senses under authority of the intellect and freed from [being overpowered by] राग-द्वेष (attraction and repulsion).

7	राग-				attraction	
8	-द्वेष-				and repulsion	
6	-वियुक्तैः				freed from [being overpowered by]	fr. राग-द्वेष-वियुक्त <i>a. n. pl. inst.</i>
1	तु				whereas	fr. तु <i>in.</i>
5	आत्म-वश्यैः				under authority of the intellect	fr. आत्म-वश्य <i>a. n. pl. inst.</i>
4	इन्द्रियैः				with the senses	fr. इन्द्रिय <i>n. pl. inst.</i>
3	विषयान्				among the objects	fr. विषय <i>m. pl. acc.</i>
2	चरन्				moving	fr. चरत् <i>pr. pt. of √चर् 1.P. pt. m. sg. nom.</i>

Chart 3.6: gives a list of consonant stem-endings with an unchangeable stem that occur in the language. These are not the only stems (words) that are unchangeable, these are only representatives of the stems (words) that have these different stem-endings. Only four of the possible 24 forms (8 cases × 3 numbers) are given, since unchangeable stems only undergo simple सन्धि modifications with their terminations. Nominative singular is given as सन्धि reduces the final of the word to one permitted final consonant. Nominative plural is given as it adds a vowel initial termination demonstrating that no general सन्धि occurs in internal combining of consonant stem-endings before vowel initial terminations, and also because it has a special form in neuter (3.2.b:). Instrumental plural is given as it demonstrates what happens to the stem-ending when in contact with an initial भ्, and locative plural when in contact with an initial स्. You will find it helpful to work your way down each of these columns to see how the different stem-endings interact with the same type of termination. All other case and number combinations are the same as one of these type. Take one of the paradigms given and write out the full chart, see below. You will find that only the four forms given are enough to help you figure the rest.

Chart 3.6: also brings our first encounter with instances of internal सन्धि, in rule 2.101: and .94:, and the uncommonly employed rule 2.77:. Notice how in 3.6.c:, .g: and .m: a general सन्धि rule application can trigger the application of internal सन्धि rules. After joining terminations to stems, one needs to then review the word as a whole, in which case two internal सन्धि rules in particular may commonly be triggered, namely 2.101: and .92:. Please look closely at both these rules and their footnotes in the *Grammar Reference*, since these commonly occur in the process of making declined and conjugated words.

We need not try to memorize all these forms during this first pass through the grammar. Just understand that such forms exist, that सन्धि rules affect the declined form, and that there may be special forms in declension, such as lengthening of the vowel, which the charts or footnotes to the charts clearly explain.

Let's see how we can work with these charts that only give four forms of each of the examples. To see a full chart of any one of these examples, then we need to discern which declension endings belong to which of the four forms given. The following, based on 3.2:, shows how this is done.

3.2: Normal Case Terminations

A Consonant as Final (e.g., nom. sg.) is marked as **1**, for column 1 in 3.6:.

With a Vowel Term. (e.g., nom. pl.) is marked as **2**.

With Soft *Pada* Term. (e.g., inst. pl.) is marked as **3**. With Hard *Pada* Term. (e.g., loc. pl.) is marked as **4**.

	ए० Singular		द्वि० Dual		ब० Plural	
	पुं M. स्त्री० F.	नपुं० N.	पुं M. स्त्री० F.	नपुं० N.	पुं M. स्त्री० F.	नपुं० N.
प्र० N.	1. स्	1. —	2. औ	2. ई	2. अस्	2. इ
सं० V.	1. —					
द्वि० A.	2. अम्					
तृ० I.	2. आ		3. भ्याम्		3. भिस्	
च० D.	2. ए				3. भ्यस्	
प० Ab.	2. अस्				2. आम्	
ष० G.			2. ओस्		4. सु	
सं० L.	2. इ					

Now let's replace the first example for the aspirated थ् from chart 3.6:. We simply replace the indicatory numbers with the full entry (the complete example stem) for that column as follows.

3.6: Unchangeable Stem – Dental °थ्				°मथ् a. “-destroying,” e.g., मधुमथ् m. “Lord <i>Viṣṇu</i> , the destroyer of <i>Madhu</i> ”		
	ए० Singular		द्वि० Dual		ब० Plural	
	पुं M. स्त्री० F.	नपुं० N.	पुं M. स्त्री० F.	नपुं० N.	पुं M. स्त्री० F.	नपुं० N.
प्र० N.	°मत्	°मत्	°मथौ	°मथी	°मथः	°मन्थि
सं० V.	°मत्					
द्वि० A.	°मथम्					
तृ० I.	°मथा		°मद्भ्याम्		°मद्भिः	
च० D.	°मथे				°मद्भ्यः	
प० Ab.	°मथः				°मथाम्	
ष० G.	°मथि		°मथोः		°मत्सु	
स० L.					°मत्सु	

See how each of these are derived from one of the appropriate four columns in 3.6:. In this way, you can see how the rest of the examples can be applied each of the remaining types of unchangeable stems.

The unchangeable stems ending in a consonant other than dental त् in chapter 2 are.

Dental	उपनिषद्	f. pl. loc.	उपनिषत्सु	(end of ch. 2)	upaniṣa-t-su	in the <i>Upaniṣad</i> -s
Palatal	वाच्	f. sg. acc.	वाचम्	(2.42)	<i>vā-c-am</i>	talk
		f. sg. inst.	(वाचा)	(2.44)	(<i>vā-c-ā</i>)	by talk
Stems in स्	अम्भस्	n. sg. loc.	अम्भसि	(2.67)	<i>ambh-as-i</i>	on the water
	अपहत-चेतस्	m. pl. gen.	-चेतसाम्	(2.44)	<i>-cet-as-ām</i>	for those whose minds are carried away
	धर्म-सम्मूढ-चेतस्	m. sg. nom.	-चेताः	(2.7)	<i>-cet-āḥ</i>	with a mind confused about धर्म
	प्रसन्न-चेतस्	m. sg. gen.	-चेतसः	(2.65)	<i>-cet-as-aḥ</i>	for one whose mind is clear
	मनस्	n. sg. nom.	मनः	(2.67)	<i>man-aḥ</i>	the mind

अन्-उद्विग्र-मनस्	<i>m. sg. nom.</i>	-मनाः	(2.56)	<i>-man-āḥ</i>	the one whose mind is not afflicted
वचस्	<i>n. sg. acc.</i>	वचः	(2.10)	<i>vac-aḥ</i>	the statement
वासस्	<i>n. pl. acc.</i>	वासांसि	(2.22)	<i>vās-āms-i</i>	clothes

Notice that the only word declined in compounded (hyphenated) words is the last word in the compd. (6.29):.

Now that you have been introduced to संस्कृत अन्वय, you can also pay attention to the word order given in the vocabularies in these lessons.

Exercise 14

Translate and learn the following phrases with सन्धि-s applied.

१. धर्मसम्मूढचेतास्त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। (2.7)
२. सञ्जय उवाच। भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच। (2.10)
३. यथा नरो जीर्णानि वासांसि विहायापराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहायान्यानि नवानि संयाति। (2.22)
४. अविपश्चितो वेदवादरता नान्यदस्तीति वादिनः कामात्मानः पुष्पितां वाचं प्रवदन्ति। (2.42)
५. तथा [पुष्पितया वाचा] अपहतचेतसां व्यवसायात्मिका बुद्धिः समाधौ (=अन्तःकरणे) न विधीयते। (2.44)
६. दुःखेष्वनुद्विग्रमनाः सुखेषु विगतस्पृहः। (2.56)
७. प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु पर्यवतिष्ठते। (2.65) Because, for one whose mind is clear, [self-]knowledge [which destroys the sorrow] quickly becomes firm.
८. यन्मनो हि (=यस्मात्) चरतामिन्द्रियाणामनुविधीयते, तद् [मनः] अस्य प्रज्ञां हरति, वायुरम्भसि नावमिव [हरति]। (2.67)
९. ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु साङ्ख्ययोगो नाम द्वितीयोऽध्यायः। (2)

LESSON 15 Changeable Stems

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.7: – 3.9:

Vocabulary

श्री-भगवान् उवाच। (2.11) The Lord said.

1 श्री-भगवान्	the Lord	fr. श्री-भगवत् <i>m. sg. nom.</i>
2 उवाच	said	fr. √वच् <i>P. perf. 3rd sg. (5.10.3)</i>

देहिनः, यथा अस्मिन् देहे कौमारं यौवनं जरा [च], तथा देह-अन्तर-प्राप्तिः। (2.13)

For the देहिन् (one with a body, the आत्मन् self), like [passing through] childhood, maturity and old age in this body, so too [for the देहिन् who remains the same] there is the gain of another body.

1 देहिनः	for the देहिन् (one with a body)	fr. देहिन् <i>m. sg. gen.</i>
2 यथा	like	fr. यथा <i>in.</i>
6 अस्मिन् देहे	in this body	fr. इदम् <i>prn. m. sg. loc. (4.8:)</i> ; देह <i>m. sg. loc.</i>
3 कौमारं	[passing through] childhood	fr. कौमार <i>n. sg. nom.</i>
4 यौवनं	maturity	fr. यौवन <i>n. sg. nom.</i>
5 जरा [च]	[and] old age	fr. जरा <i>f. sg. nom.</i>
7 तथा	so too	fr. तथा <i>in.</i>
9 देह-अन्तर-	of another body	
8 -प्राप्तिः	[there is] the gain	fr. देह-अन्तर-प्राप्ति <i>f. sg. nom. (2.7:)</i>

न च अ-भावयतः शान्तिः। (2.66) For the non-contemplative, there is no clarity.

2 न च	nor, there is no	fr. न <i>in.</i> ; च <i>in.</i>
1 अ-भावयतः	for the non-contemplative	fr. अभावयत् <i>pr. pt. of cs. √भू 1.P. m. sg. gen.</i>
3 शान्तिः	clarity	fr. शान्ति <i>f. sg. nom.</i>

यस्यां भूतानि जाग्रति, सा [सद्-वस्तु] पश्यतः मुनेः निशा [इव]। (2.69)

In what beings are awake, that is [like] night for the wise one who sees clearly [the real].

1	यस्यां	in what [the untruth, अविद्या]	fr. यद् <i>prn. f. sg. loc.</i>
2	भूतानि	beings	fr. भूत <i>pp. of √भू n. pl. nom.</i>
3	जाग्रति	are awake	fr. √जागृ 2.P. <i>pr. 3rd pl. (5.19.10):</i>
4	सा	that	fr. तद् <i>prn. f. sg. nom. (4.6):</i>
7	[सद्-वस्तु] पश्यतः	who sees clearly [the real]	fr. पश्यत् <i>pr. pt. of √दृश् 1.P. a. m. sg. gen. (5.15.6):</i>
6	मुनेः	for the wise one	fr. मुनि <i>m. sg. gen.</i>
5	निशा [इव]	[is] [like] night	fr. निशा <i>f. sg. nom.</i>

The changeable stems will be either masculine or neuter, since rule 3.9: is applied to all the changeable stems to make them feminine and as a result the feminine stem changes into a vowel-ending stem and declines like नदी (3.36:). Hence only masc. and neut. are given in the charts here. Since masc. and neut. only differ in the three cases—nom, voc. and acc., then at least these cases will show in all the charts. Like the previous declensions, special attention will also be show to pl. inst. and loc. to show सन्धि effects with °भ् and °स्. Then, for the various types of stems, certain other cases and numbers will be shown if they exhibit a special or an optional form. If a number/case cell in this arrangement is shown blank in a chart, this only means that its form is obviously formed by application of the normal case terminations and by following the pattern of the other forms shown—not that there is no form or there is no termination in that number and case.

Exercise 15

Translate and learn the following phrases with सन्धि-s applied.

१. इह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरुन्हत्वा। (2.5)

२. नित्यस्य (=अकालस्य) अनाशिनोऽप्रमेयस्य
(=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा
अन्तवन्त उक्ताः। (2.18)

These bodies of the timeless, indestructible, non-objectifiable
[as the self-evident subject] embodied one [who obtains as the
being/reality of these body-mind complexes] are said to be
subject to [unavoidable] death.

३. आप एनं न क्लेदयन्ति, मारुतो न च शोषयति। (2.23)

४. अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि। (2.33)

५. महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। (2.35)

The great warriors will think you withdrew from battle out of fear.

६. तव चाहितास्तव सामर्थ्यं निन्दन्तो
बहून्वाच्यवादान्वादिष्यन्ति। (2.36)

Moreover, your enemies, belittling your prowess, will speak many, unutterable words [about you].

७. आत्मवान्भव। (2.45)

Be attentive.

८. धनञ्जय, [कर्मफले] सङ्गं त्यक्त्वा, कर्माणि कुरु।
(2.48)

O अर्जुन, being free from attachment [toward the result of actions], [then] perform action.

९. प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु
पर्यवतिष्ठते। (2.65)

Because, for one whose mind is clear, [self-]knowledge [which destroys the sorrow] quickly becomes firm.

LESSON 16 Two-Form Stems – अत्, मत्, वत्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.10: – 3.13:

Vocabulary

येन तु इदं सर्वं ततं, तद् [सत्] अ-विनाशि विद्धि। (2.17)

By which [सत्, existence/reality] all this [the असत्, the “this and that” time-bound world, including this body-mind complex] is pervaded, know that [i.e., the timeless and real] to be indestructible.

1	येन तु	by which [existence/reality] (indeed)	fr. यद् <i>prn. n. sg. inst.</i> ; तु <i>in.</i>
2	इदं सर्वं	all this [the “this and that” time-bound world]	fr. इदम् <i>prn. n. sg. nom.</i> ; सर्वं <i>prn. a. n. sg. nom.</i> (4.16.2:)
3	ततं	is pervaded	fr. तत <i>pp. of √तन् pt. n. sg. nom.</i>
5	तद् [सत्]	that [i.e., the timeless and real]	fr. तद् <i>prn. n. sg. acc.</i>
6	अ-विनाशि	[to be] indestructible	fr. अविनाशिन् <i>a. n. sg. acc.</i>
4	विद्धि	(you) please know	fr. √विद् <i>2.P. impv. 2nd sg.</i> (5.6.a:)

भारत, सर्वस्य देहे अयं देही नित्यम् अ-वध्यः। (2.30)

○ अर्जुन, this embodied one in every body is ever indestructible.

1	भारत	(अर्जुन) O Descendant of Emperor भरत, (Brilliant) Son of India	fr. भारत <i>m. sg. voc.</i>
4	सर्वस्य	of everyone	fr. सर्वं <i>prn. a. m. sg. gen.</i> (4.16.2:)
3	देहे	in the body	fr. देह <i>m. sg. loc.</i> (5.19.10:)
2	अयं देही	this embodied one	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:); देहिन् <i>m. sg. nom.</i>
5	नित्यम्	[is] ever	fr. नित्यम् <i>in.</i>
6	अ-वध्यः	indestructible	fr. अवध्य <i>pot. ps. pt. of √वध् a. m. sg. nom.</i>

पार्थ, सुखिनः क्षत्रियाः ईदृशं युद्धं लभन्ते। (2.32) O अर्जुन, happy are warriors who get such a battle.

1 पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>
2 सुखिनः	happy [are]	fr. सुखिन् <i>a. m. pl. nom.</i>
3 क्षत्रियाः	warriors	fr. क्षत्रिय <i>m. pl. nom.</i>
5 ईदृशं	such	fr. ईदृश <i>a. n. sg. acc.</i>
6 युद्धं	a battle	fr. युद्ध <i>n. sg. acc.</i>
4 लभन्ते	[who] get	fr. √लभ् 1.Ā. pr. 3 rd pl.

कर्मसु कौशलं (=यथा-अर्थता) योगः। (2.50)

Propriety in actions [i.e., acting within धर्म, where the means are as important as the end] is [called] योग.

2 कर्मसु	in actions	fr. कर्मन् <i>n. pl. loc.</i>
1 कौशलं (=यथा-अर्थता)	propriety	fr. कौशल <i>n. sg. nom.</i>
3 योगः	[is] [called] योग	fr. योग <i>m. sg. nom.</i>

बुद्धि-युक्ताः हि (=यस्मात्) मनीषिणः कर्म-जं फलं त्यक्त्वा, जन्म-बन्ध-विनिर्मुक्ताः [सन्तः], अन्-आमयं पदं गच्छन्ति। (2.51)

Because, after the wise endowed with this attitude discard [the pressure for] result born of action [appreciating धर्म as “to be done,” accepting the results gracefully], [once] freed [by knowledge] from the bondage that is birth, they gain the attainment that is free from affliction.

3 बुद्धि-युक्ताः	endowed with [this] attitude	fr. बुद्धि-युक्त <i>a. m. pl. nom.</i>
1 हि (=यस्मात्)	because	fr. हि <i>in.</i>
2 मनीषिणः	the wise [people]	fr. मनीषिन् <i>m. pl. nom.</i>
6 कर्म-जं	born of action	fr. कर्म-ज <i>a. n. sg. acc.</i>
5 फलं	[the pressure for] the result	fr. फल <i>n. sg. acc.</i>
4 त्यक्त्वा	after discarding	fr. त्यक्त्वा <i>in. pt. of √त्यज् (2.81:)</i>
8 जन्म-बन्ध-	from the bondage that is birth	
7 -विनिर्मुक्ताः [सन्तः]	[once] freed [by knowledge]	fr. जन्म-बन्ध-विनिर्मुक्त <i>a. m. pl. nom.</i>
11 अन्-आमयं	[that is] free from affliction	fr. अनामय <i>a. n. sg. acc.</i>
10 पदं	the attainment	fr. पद <i>n. sg. acc.</i>
2 गच्छन्ति	go to, gain	fr. √गम् 1.P. pr. 3 rd pl. (5.15.6:)

The two-form stems are only distinguished in that their stem ending has two forms—a strong and a weak. They otherwise simply take the same normal case terminations like other consonant ending stems. Among the strong stem forms, only the masc. sg. nom. and voc. vary due to rules 3.8.1: through 3.8.3:, and rule 2.24: . In chart 3.13:, “– the rest like (म्/व्) अत् (3.12:) –” means the stems in ◌म्त् and ◌वत् in all the cases other than masc. sg. nom. are declined like stems in ◌अत् (3.12:) with a म् or व् respectively preceding the ◌अत्, e.g., neut. sg. nom. ◌म्त् or ◌वत्, masc. du. nom. ◌मन्तौ or ◌वन्तौ, etc.

The words in chapter 2 with these stem endings are the following, with the strong stems shown in bold.

◌अत्	अ-भावयत्	<i>m. sg. gen.</i>	अभावयतः	(2.66)	<i>abhāvay-at-aḥ</i>	for the non-contemplative
	अ-सत्	<i>n. sg. gen.</i>	असतः	(2.16)	<i>as-at-aḥ</i>	the unreal has
	चरत्	<i>m. sg. nom.</i>	चरन्	(2.64)	<i>car-an</i>	moving
		<i>n. pl. gen.</i>	चरताम्	(2.67)	<i>car-at-ām</i>	of the roaming
	ध्यायत्	<i>m. sg. gen.</i>	ध्यायतः	(2.62)	<i>dhyāy-at-aḥ</i>	for (the one who) mentally dwells
	निन्दत्	<i>m. pl. nom.</i>	निन्दन्तः	(2.36)	<i>nind-ant-aḥ</i>	belittling
	पश्यत्	<i>m. sg. gen.</i>	पश्यतः	(2.69)	<i>paśy-at-aḥ</i>	for (the one who) sees
	प्रहसत्	<i>m. sg. nom.</i>	प्रहसन् इव	(2.10)	<i>prahas-an</i>	smiling
	यतत्	<i>m. sg. gen.</i>	यततः	(2.60)	<i>yat-at-aḥ</i>	of (one who) puts forth effort
	विजानत्	<i>m. sg. gen.</i>	विजानतः	(2.46)	<i>vi jān-at-aḥ</i>	for (one who) knows
	विषीदत्	<i>m. sg. acc.</i>	विषीदन्तम्	(2.10)	<i>viṣīd-ant-am</i>	to [him] (who was) sad
	सत्	<i>n. sg. nom.</i>	सत् (end of ch.2)		<i>s-at</i>	reality
		<i>n. sg. gen.</i>	सतः	(2.16)	<i>s-at-aḥ</i>	the real has

	महत्	<i>n. sg. abl.</i>	महतः	(2.40)	<i>mah-at-aḥ</i>	from great
--	------	--------------------	------	--------	------------------	------------

◌वत्	अन्तवत्	<i>m. pl. nom.</i>	अन्तवन्तः	(2.18)	<i>anta-vant-aḥ</i>	subject to death
	आत्मवत्	<i>m. sg. nom.</i>	आत्मवान्	(2.45)	<i>ātma-vān</i>	attentive
	श्री-भगवत्	<i>m. sg. nom.</i>	श्री-भगवान्	(2.11)	<i>śrī-bhaga-vān</i>	the Lord

These stems may look difficult to identify from their declined forms, but with the grammar, vocabulary and syntax training you will be given in these lessons the task will become much easier. The *Bhagavad Gita Dictionary*, which you should be consulting when looking at the vocabularies, clearly identifies the stem ending, so it

should now become an integral part of your vocabulary study to start identifying the stem endings for declension purposes.

Exercise 16

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। पण्डिता गतासूनगतासूंश्च
नानुशोचन्ति। (2.11) The Lord said: The wise do not grieve for those whose life's
breaths are gone or not [yet] gone.
२. नित्यस्य (=अकालस्य) अनाशिनोऽप्रमेयस्य (=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा अन्तवन्त उक्ताः। (2.18)
३. महतो भयात्रायते। (2.40) Protects from great fear.
४. यावान्सर्वतः सम्पुतोदक उदपानेऽर्थः
(=प्रयोजनं), तावान् [सर्वगतं सद्द्वस्तु] विजानतो
ब्राह्मणस्य सर्वेषु वेदेषु [अर्थः]। (2.46) For a ब्राह्मण (contemplative person) who knows [सत्, the all
pervading reality], there is as much usefulness in all the वेद
rituals as [there is] in a small watering hole [in a once-dry river
bed], when water is in a flood everywhere [i.e., seeing the truth
everywhere, one is no longer dependent on the वेद rituals].
५. कौन्तेय, विपश्चितो हि (=यस्मात्) पुरुषस्य
यततोऽपि। (2.60) —Because, O अर्जुन, even though a discerning person puts
forth effort.
६. विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते। (2.62) For a person who mentally dwells on objects, attachment to
them arises.
७. रागद्वेषवियुक्तैस्त्वात्मवश्यैरिन्द्रियैर्विषयांश्चरन्।
(2.64) Whereas, moving among the objects with the senses under
authority of the intellect and freed from [being overpowered
by] राग-द्वेष (attraction and repulsion).
८. न चाभावयतः शान्तिः। (2.66) For the non-contemplative, there is no clarity.
९. यस्यां भूतानि जाग्रति, सा [सद्द्वस्तु] पश्यतो
मुनेर्निशा [इव]। (2.69) In what beings are awake, that is [like] night for the wise one
who sees clearly [the real].

LESSON 17 Two-Form Stems – ◦(ई)यस्, ◦(म्/व्)इन्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.14: – 3.16:

Vocabulary

जातस्य हि (=यस्मात्) मृत्युः ध्रुवः, मृतस्य च जन्म ध्रुवं। (2.27)

Because, for what is born, death is certain, and for what is dead, birth [in another form] is certain.

2	जातस्य	for what is born	fr. जात <i>pp. of</i> √जन् <i>m. sg. gen.</i> (6.6: irreg., 7.17.1:)
1	हि (=यस्मात्)	because	fr. हि <i>in.</i>
3	मृत्युः	death	fr. मृत्यु <i>m. sg. nom.</i>
4	ध्रुवः	[is] certain	fr. ध्रुव <i>a. m. sg. nom.</i>
6	मृतस्य	for what is dead	fr. मृत <i>pp. of</i> √मृ <i>m. sg. gen.</i> (7.17.1:)
5	च	and	fr. च <i>in.</i>
7	जन्म	birth [in another form]	fr. जन्मन् <i>n. sg. nom.</i>
8	ध्रुवं	[is] certain	fr. ध्रुव <i>a. n. sg. nom.</i>

कर्मणि एव ते (=तव) अधिकारः (=प्रभुत्वम्), फलेषु मा कदा-चन। (2.47)

You have control only in doing action, never in its results.

4	कर्मणि	in doing action	fr. कर्मन् <i>n. pl. loc.</i>
3	एव	only	fr. एव <i>in.</i>
1	ते (=तव)	you have	fr. त्वम् <i>prn. sg. gen.</i> (4.2:)
2	अधिकारः (=प्रभुत्वम्)	control	fr. अधिकार <i>m. sg. nom.</i>
6	फलेषु	in [its] results	fr. फल <i>n. pl. loc.</i>
5	मा कदा-चन	not ever, never	fr. मा <i>in.</i> ; कदा-चन <i>in.</i>

कर्म-फल-हेतुः मा भूः [मा मन्यस्व इत्यर्थः]। अ-कर्मणि ते (=तव) सङ्गः मा अस्तु। (2.47)

Do not [think yourself to] be the cause of the results of action [that cause being but the Lord as embodied in the universal laws of कर्मन्]. Nor should you have attachment to inaction.

3	कर्म-फल-	of the results of action	
2	-हेतुः	the cause	fr. कर्म-फल-हेतु <i>m. sg. nom.</i>
1	मा भूः	do not [think yourself to] be	fr. मा <i>in.</i> ; √भू <i>P. Root Aorist 2nd sg. (अभूः) (7.22.4.)</i>
7	अ-कर्मणि	to inaction	fr. अकर्मन् <i>n. sg. loc.</i>
5	ते (=तव)	you have	fr. त्वम् <i>prn. sg. gen. (4.2.)</i>
6	सङ्गः	attachment	fr. सङ्ग <i>m. sg. nom.</i>
4	मा अस्तु	nor may, nor should	fr. मा <i>in.</i> ; √अस् <i>2.P. impv. 3rd sg. (7.24.5.)</i>

पार्थ, यदा सर्वान् कामान् मनस्-गतान् प्रजहाति, आत्मनि एव आत्मना (=बुद्ध्या) तुष्टः। (2.55)

○ अर्जुन, when one abandons all desires [i.e., notional requirements in order to become happy] as they arise in the mind, and is happy by oneself [i.e., by an informed intellect] in one's self alone.

1	पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>
2	यदा	when	fr. यदा <i>in.</i>
4	सर्वान् कामान्	all desires [requirements]	fr. सर्व <i>prn. a. m. pl. acc. (4.16.2.); काम m. pl. acc.</i>
5	मनस्-गतान्	[as they] arise in the mind	fr. मनस्-गत <i>a. m. pl. acc. (2.4: & .24: & .33:)</i>
3	प्रजहाति	[one] abandons	fr. प्र + √हा <i>3.P. pr. 3rd sg. (5.8.3:)</i>
8	आत्मनि एव	in one's self alone	fr. आत्मन् <i>m. sg. loc.</i> ; एव <i>in.</i>
7	आत्मना (=बुद्ध्या)	by oneself [by an informed intellect]	fr. आत्मन् <i>m. sg. inst.</i>
६	तुष्टः	[and] is happy, is satisfied	fr. तुष्ट <i>pp. of √तुष्ट pt. m. sg. nom. (2.88:)</i>

प्रमाथीनि इन्द्रियाणि मनः प्रसभं हरन्ति। (2.60) The distracting senses forcefully take away the mind.

1	प्रमाथीनि	disturbing, distracting	fr. प्रमाथिन् <i>a. n. pl. nom.</i>
2	इन्द्रियाणि	[the five] senses	fr. इन्द्रिय <i>n. pl. nom.</i>
5	मनः	the mind	fr. मनस् <i>n. sg. acc.</i>
3	प्रसभं	forcefully	fr. प्रसभम् <i>in.</i>
4	हरन्ति	take away	fr. √ह <i>1.P. pr. 3rd pl.</i>

सः शान्तिम् आप्नोति, न काम-कामी। (2.70) That one gains peace. Not [so] the one who requires/anticipates objects [like a small pond requires its streams].

1 सः	that one	fr. तद् <i>prn. m. sg. nom.</i>
3 शान्तिम्	peace	fr. शान्ति <i>f. sg. acc.</i>
2 आप्नोति	gains	fr. √आप् <i>5.P. pr. 3rd sg.</i>
4 न	not	fr. न <i>in.</i>
6 काम-	objects [of desire]	
५ -कामी	the one who requires/anticipates	fr. काम-कामिन् <i>a. m. sg. nom.</i>

In chart 3.15: where three different stems are exemplified, only °इन् is declined; one need only insert before the °इन् a म् or व् to see the declensions for °मिन् or °विन् respectively. A similar method of combining multiple stems in one chart is employed in some of the other consonant-ending charts.

The rest of the words in chapter 2 with two-form stems are the following, with the strong stems shown in bold.

°(ई)यस्	श्रेयस् (3.14.a):	<i>n. sg. nom.</i>	श्रेयः	(2.5, 2.7)	<i>śre-yaḥ</i>	better, the ultimate good
°इन्	अ-नाशिन्	<i>m. sg. gen.</i>	अनाशिनः	(2.18)	<i>anāś-in-aḥ</i>	of the indestructible
	अ-विनाशिन्	<i>n. sg. acc.</i>	अविनाशि	(2.17)	<i>avināś-i</i>	indestructible
		<i>m. sg. acc.</i>	अविनाशिनम्	(2.21)	<i>avināś-in-am</i>	indestructible
	अ-व्यवसायिन्	<i>m. pl. gen.</i>	अव्यवसायिनाम्	(2.21)	<i>avyavasāy-in-ām</i>	for those with no discernment
	आगम-अपायिन्	<i>m. pl. nom.</i>	-अपायिनः	(2.14)	<i>-apāy-in-aḥ</i>	have a beginning and an end
	काम-कामिन्	<i>m. sg. nom.</i>	-कामी	(2.70)	<i>-kām-ī</i>	one who requires/anticipates objects
	तत्त्व-दर्शिन्	<i>m. pl. inst.</i>	-दर्शिभिः	(2.16)	<i>-darś-i-bhiḥ</i>	by the seers of the truth
	देहिन्	<i>m. sg. gen.</i>	देहिनः	(2.13)	<i>deh-in-aḥ</i>	for the one with a body
		<i>m. sg. nom.</i>	देही	(2.30)	<i>deh-ī</i>	embodied one
	प्रमाथिन्	<i>n. pl. nom.</i>	प्रमाथीनि (3.15.c):	(2.60)	<i>pramāth-in-i</i>	disturbing, distracting
	मनीषिन्	<i>m. pl. nom.</i>	मनीषिणः (2.92):	(2.51)	<i>manīṣ-in-aḥ</i>	wise [people]
	वादिन्	<i>m. pl. nom.</i>	वादिनः	(2.42)	<i>vād-in-aḥ</i>	[those] arguing

शरीरिन् सुखिन्	<i>m. sg. gen.</i> <i>m. pl. nom.</i>	शरीरिणः (2.92:) (2.18) सुखिनः (2.32)	<i>śarīr-in-ah</i> <i>sukh-in-ah</i>	of the embodied [one] happy
अप् (3.16:)	<i>f. pl. nom.</i>	आपः (2.23)	<i>āp-ah</i>	water(s)

Seeing how each of these forms are declined based on the charts in the *Grammar Reference* will guide you through understanding how to use these charts. Notice that there are many strong forms of °इन्, because of the exceptional nature of this stem, as well as of °मिन् °विन्, the weak forms are only with the *pada* terminations and the neuter sg. nom. voc. acc. (voc. optionally) (3.10.a:). Also note again that cerebralization of the nasal (2.92:) in the stem-ending may occur with the vowel-initial terminations, since then all the conditions immediately around the nasal permit it (i.e., intervening vowel, म् or व् and a following vowel after the nasal).

That's it for the two-form stems, now on to the three-form stems in the next lesson.

Exercise 17

Translate and learn the following phrases with सन्धि-s applied.

१. देहिन्ः, यथास्मिन्देहे कौमारं यौवनं जरा [च], For the देहिन् (one with a body, the आत्मन् self), like [passing through] childhood, maturity and old age in this body, so too [for the देहिन् who remains the same] there is the gain of another body.
तथा देहान्तरप्राप्तिः। (2.13)
२. नित्यस्य (=अकालस्य) अनाशिनोऽप्रमेयस्य (=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा अन्तवन्त उक्ताः। (2.18)
३. य एनमविनाशिनं वेद, कथं स पुरुषः कं घातयति। (2.21)
४. भारत, सर्वस्य देहेऽयं देही नित्यमवध्यः। (2.30) ○ अर्जुन, this embodied one in every body is ever indestructible.
५. पार्थ, सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते। (2.32) ○ अर्जुन, happy are warriors who get such a battle.
६. अव्यवसायिनां [श्रेयोमार्गे] बुद्धयो बहुशाखा ह्यनन्ताश्च। (2.41)
७. अविपश्चितो वेदवादरता नान्यदस्तीति वादिनः कामात्मानः पुष्पितां वाचं प्रवदन्ति। (2.42)

८. बुद्धियुक्ता हि (=यस्मात्) मनीषिणः कर्मजं फलं त्यक्त्वा, जन्मबन्धविनिर्मुक्ताः [सन्तः], अनामयं पदं गच्छन्ति। (2.51)
- Because, after the wise endowed with this attitude discard [the pressure for] result born of action [appreciating धर्म as “to be done,” accepting the results gracefully], [once] freed [by knowledge] from the bondage that is birth, they gain the attainment that is free from affliction.
९. कौन्तेय, विपश्चितो हि (=यस्मात्) पुरुषस्य यततोऽपि, प्रमाथीनीन्द्रियाणि मनः प्रसभं हरन्ति। (2.60)
- Because, O अर्जुन, even though a discerning person puts forth effort, the distracting senses forcefully take away the mind.

LESSON 18 Three-Form Stems – ०वस्, ०अन्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.17: – 3.21:

Vocabulary

यदा श्रुति-विप्रतिपन्ना ते बुद्धिः निश्-चला स्थास्यति, समाधौ (=आत्मनि) अ-चला, तदा योगम् अवाप्स्यसि। (2.53)

When your intellect—[previously] distracted by the श्रुति [i.e., the bulk of the वेद-s concerned with providing means for gaining heaven, power, wealth, and progeny]—becomes steady and centered on समाधि (your self), then you will attain योग.

1	यदा	when	fr. यदा <i>in.</i>
4	श्रुति-विप्रतिपन्ना	[previously] distracted by the श्रुति/scripture	fr. श्रुति-विप्रतिपन्ना <i>a. f. sg. nom.</i>
2	ते	your	fr. त्वम् <i>prn. sg. gen.</i>
3	बुद्धिः	intellect	fr. बुद्धि <i>f. sg. nom.</i>
6	निश्-चला	steady	fr. निस्-चला <i>a. f. sg. nom. (2.24: & .27:)</i>
5	स्थास्यति	becomes	fr. √स्था <i>P. fut. 3rd sg. (7.23.2:)</i>
8	समाधौ (=आत्मनि)	on your self	fr. समाधि <i>f. sg. loc.</i>
7	अ-चला	[and] [becomes] firm, centered	fr. अचला <i>a. f. sg. nom.</i>
9	तदा	then	fr. तदा <i>in.</i>
11	योगम्	योग	fr. योग <i>m. sg. acc.</i>
10	अवाप्स्यसि	you will attain	fr. अव + √आप् <i>P. fut. 2nd sg.</i>

विधेय-आत्मा (=वश्य-अन्तः-करणः) प्रसादम् (=शान्तिम्) अधिगच्छति। (2.64)

The one whose mind is disciplined attains clarity.

2	विधेय-	is disciplined	
1	-आत्मा	the one whose mind	fr. विधेय-आत्मन् <i>a. m. sg. nom. (2.7:)</i>
4	प्रसादम् (=शान्तिम्)	clarity	fr. प्रसाद <i>m. sg. acc.</i>
3	अधिगच्छति	attains	fr. अधि + √गम् <i>1.P. pr. 3rd sg. (5.15.6:)</i>

सर्वान् कामान् विहाय, यः पुमान् निःस्पृहः निर्-ममः निर्-अहङ्-कारः चरति। (2.71) Giving up all [binding] desires [i.e., requirements/anticipations], the person who moves about free from longing, free from [the judgment] “this is mine” and free from [the judgment] “I [am only this much].”

2	सर्वान् कामान्	all [binding] desires	fr. सर्व <i>prn. a. m. pl. acc.</i> (4.16.2); काम <i>m. pl. acc.</i>
1	विहाय	giving up	fr. विहाय <i>in. pt. of वि + √हा</i>
4	यः	who	fr. यद् <i>prn. m. sg. nom.</i>
3	पुमान्	the person	fr. पुमस् <i>m. sg. nom.</i> (3.26:)
6	निः-स्पृहः	free from longing	fr. निस्-स्पृह <i>a. m. sg. nom.</i> (2.24:)
7	निर्-ममः	free from [the judgment] “this is mine”	fr. निस्-ममस् <i>a. m. sg. nom.</i> (2.29:)
8	निर्-अहङ्-कारः	free from [the judgment] “I [am only this much]”	fr. निस्-अहङ्कार <i>a. m. sg. nom.</i> (2.29:)
5	चरति	moves about	fr. √चर् <i>1.P. pr. 3rd sg.</i>

एषा ब्राह्मी (=ब्रह्मणि अधिष्ठिता) स्थितिः, पार्थ। (2.72) This is being firm in ब्रह्मन् (reality, सत्), O अर्जुन.

1	एषा	this	fr. एतद् <i>prn. f. sg. nom.</i> (4.7:)
3	ब्राह्मी (=ब्रह्मणि अधिष्ठिता)	in/as ब्रह्मन् (reality, सत्)	fr. ब्राह्मी <i>a. f. sg. nom.</i>
2	स्थितिः	[is] being firm	fr. स्थिति <i>f. sg. nom.</i>
4	पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>

The three-form stems are like the two-form, except that there is, in addition, a middle form before the *pada* terminations and in neuter sg. nom., voc. and acc. cases. There are not a large number of consonant-ending words with a three-form stem. For example, there are 26 such words in all of the Bhagavad Gita, of which 19 are in °मन्. But a few words in °मन् are very commonly used throughout in this work as they form the subject matter of the Bhagavad Gita, namely ब्रह्मन्, आत्मन् and कर्मन् (“reality,” “oneself” and “action”).

There are no examples of stems in °वस् or °अन् in chapter 2.

Exercise 18

Translate and learn the following phrases with सन्धि-s applied.

१. न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः। (2.12)

२. देहिनः, यथास्मिन्देहे कौमारं यौवनं जरा [च], तथा देहान्तरप्राप्तिः। (2.13)

३. येन त्विदं सर्वं ततं, तद् [सत्] अविनाशि
विद्धि। (2.17)

By which [सत्, existence/reality] all this [the असत्, the “this and that” time-bound world, including this body-mind complex] is pervaded, know that [i.e., the timeless and real] to be indestructible.

४. आप एनं न क्लेदयन्ति, मारुतो न च शोषयति। (2.23)

५. कर्मण्येव ते (=तव) अधिकारः (=प्रभुत्वम्),
फलेषु मा कदाचन। कर्मफलहेतुर्मा भूः [मा
मन्यस्व इत्यर्थः]। अकर्मणि ते (=तव) सङ्गो
मास्तु। (2.47)

You have control only in doing action, never in its results. Do not [think yourself to] be the cause of the results of action [that cause being but the Lord as embodied in the universal laws of कर्मन्]. Nor should you have attachment to inaction.

६. बुद्धियुक्ता हि (=यस्मात्) मनीषिणः कर्मजं फलं त्यक्त्वा, जन्मबन्धविनिर्मुक्ताः [सन्तः], अनामयं पदं गच्छन्ति। (2.51)

७. कौन्तेय, विपश्चितो हि (=यस्मात्) पुरुषस्य
यततोऽपि, प्रमाथीनीन्द्रियाणि मनः प्रसभं
हरन्ति। (2.60)

—Because, O अर्जुन, even though a discerning person puts forth effort, the distracting senses forcefully take away the mind

८. रागद्वेषवियुक्तैस्त्वात्मवश्यैरिन्द्रियैर्विषयांश्चरन्,
विधेयात्मा (=वश्यान्तःकरणः) प्रसादम्
(=शान्तिम्) अधिगच्छति। (2.64)

Whereas, moving among the objects with the senses under authority of the intellect and freed from [being overpowered by] राग-द्वेष (attraction and repulsion), the one whose mind is disciplined attains clarity.

९. स शान्तिमाप्नोति, न कामकामी। (2.70)

That one gains peace. Not [so] the one who requires/anticipates objects [like a small pond requires its streams].

LESSON 19 Three-Form Stems – ०मन्, ०वन्, ०अच्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.22: – 3.26:

Vocabulary

यद्-ऋच्छया च अपावृतं स्वर्ग-द्वारम् उपपन्नम्। (2.32) By happenstance an open door to heaven has come.

1	यद्-ऋच्छया च	(and) by happenstance	fr. यद्-ऋच्छा f. sg. inst. (2.24: & .43:); च in.
2	अपावृतं	an open	fr. अपावृत pp. of अप + आ + √वृ a. n. sg. nom.
4	स्वर्ग-	to heaven	
3	-द्वारम्	door	fr. स्वर्ग-द्वार n. sg. nom.
५	उपपन्नम्	has come	fr. उपपन्न pp. of उप + √पद् pt. n. sg. nom. (6.6:)

भूतानि च अपि ते (=तव) अ-व्ययाम् अ-कीर्तिं कथयिष्यन्ति। (2.34)

[These] creatures [i.e., even yesterday's recruits] will also recount your unfading infamy.

1	भूतानि च	(and) creatures	fr. भूत pp. of √भू n. pl. nom.; च in.
2	अपि	also	fr. अपि in.
4	ते (=तव)	your	fr. त्वम् prn. sg. gen. (4.2:)
5	अ-व्ययाम्	unfading	fr. अव्यया a. f. sg. acc.
6	अ-कीर्तिं	infamy	fr. अकीर्ति f. sg. acc.
३	कथयिष्यन्ति	will tell, will recount	fr. √कथ् 10.P. fut. 3rd pl.

इह व्यवसाय-आत्मिका बुद्धिः एका, कुरु-नन्दन। (2.41)

Regarding this [the means for श्रेयस], the well-discerned knowledge is but one, O अर्जुन.

1	इह	regarding this	fr. इह in.
2	व्यवसाय-आत्मिका	the well-discerned	fr. व्यवसाय-आत्मिका a. f. sg. nom. (2.7:)
3	बुद्धिः	knowledge	fr. बुद्धि f. sg. nom.
4	एका	[is but] one	fr. एका num. f. sg. nom.
५	कुरु-नन्दन	(अर्जुन) O Joy of the कुरु People	fr. कुरु-नन्दन m. sg. voc.

पार्थ, अ-विपश्चितः स्वर्ग-पराः याम् इमां भोग-ऐश्वर्य-गतिं प्रति क्रिया-विशेष-बहुलां जन्म-कर्म-फल-प्रदां पुष्पितां वाचं प्रवदन्ति। (2.42-43) O अर्जुन, the unwise, who hold heaven as primary, they spout this flowery discourse full of special rituals [directed] toward gaining power and objects of consumption, [but] yield [further] birth as a result of their actions.

1 पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>
2 अ-विपश्चितः	the unwise	fr. अविपश्चित् <i>a. m. pl. nom.</i>
3 स्वर्ग-पराः	who hold heaven as primary	fr. स्वर्ग-पर <i>a. m. pl. nom.</i>
5 याम् इमां	this [very]	fr. यद् <i>prn. f. sg. acc.</i> ; इदम् <i>prn. f. sg. acc. (7.6.B.2.f.)</i>
12 भोग-	and objects of consumption	
11 -ऐश्वर्य-	of power	
10 -गतिं	attainment, gaining	fr. भोग-ऐश्वर्य-गति <i>f. sg. acc. (2.10:)</i>
9 प्रति	[directed] towards	fr. प्रति <i>in.</i>
8 क्रिया-विशेष-	of special rituals	
7 -बहुलां	full	fr. क्रिया-विशेष-बहुला <i>a. f. sg. acc.</i>
14 जन्म-	[further] birth	
15 -कर्म-फल-	[as] a result of [their] action	
13 -प्रदां	[but] yield	fr. जन्म-कर्म-फल-प्रदा <i>a. f. sg. acc. (6.24.1:)</i>
6 पुष्पितां वाचं	flowery discourse	fr. पुष्पिता <i>pp. of √पुष्म् a. f. sg. acc.</i> ; वाच् <i>f. sg. acc.</i>
4 प्रवदन्ति	(they) proclaim, spout	fr. प्र + √वद् <i>1.P. pr. 3rd pl.</i>

ब्रह्म-विद्यायां योग-शास्त्रे श्री-कृष्ण-अर्जुन-संवादे। (2) In [the form of] a dialogue between श्री कृष्ण and अर्जुन, [the subject matter being] a knowledge of ब्रह्मन् and योग.

5 ब्रह्म-	of ब्रह्मन् (reality/सत्)	
4 -विद्यायां	[and] a knowledge	fr. ब्रह्म-विद्या <i>f. sg. loc.</i>
6 योग-शास्त्रे	[and instruction of] योग (means, discipline, etc.)	fr. योग-शास्त्र <i>n. sg. loc.</i>
2 श्री-कृष्ण-	between Lord कृष्ण	
3 अर्जुन-	and अर्जुन	
1 -संवादे	in [the form of] a dialogue	fr. श्री-कृष्ण-अर्जुन-संवाद <i>n. sg. loc. (2.7:)</i>

The rest of the words in chapter 2 with three-form stems are the following, with the strong stems shown in bold.

◦मन्	आत्मन्	<i>m. sg. inst.</i>	आत्मना	(2.55)	<i>āt-man-ā</i>	by oneself [i.e., by the mind]
		<i>m. sg. loc.</i>	आत्मनि	(2.55)	<i>āt-man-i</i>	in oneself
	कर्मन्	<i>n. sg. loc.</i>	कर्मणि (2.92:)	(2.47)	<i>kar-maṇ-i</i>	in doing action
		<i>n. pl. loc.</i>	कर्मसु	(2.50)	<i>kar-ma-su</i>	in actions
	काम-आत्मन्	<i>m. pl. nom.</i>	-आत्मानः	(2.42)	<i>-āt-mān-aḥ</i>	who are full of desires
	जन्मन्	<i>n. sg. nom.</i>	जन्म	(2.27)	<i>jan-ma</i>	birth
	ब्रह्मन्	<i>n. sg. loc.</i>	(ब्रह्मणि) (2.92:)	(2.72)	<i>(brah-maṇ-i)</i>	in reality
	विधेय-आत्मन्	<i>m. sg. nom.</i>	-आत्मा	(2.64)	<i>-āt-man-ā</i>	one whose mind is disciplined
	पुमंस्	<i>m. sg. nom.</i>	पुमान् (3.26.a:)	(2.71)	<i>pu-mān</i>	person
		<i>m. sg. gen.</i>	पुंसः	(2.62)	<i>pu-mṣ-aḥ</i>	for a person

That's it for the consonant-ending stems of nouns, now on to the vowel-ending stems in the next few lessons. After that we will see the declensions of pronouns and numerals to complete all declensions in the संस्कृत language.

Exercise 19

Translate and learn the following phrases with सन्धि-s applied.

- जातस्य हि (=यस्मात्) मृत्युर्धुवः, मृतस्य च
जन्म ध्रुवं, तस्मादपरिहार्येऽर्थे त्वं शोचितुं
नार्हसि। (2.27) Because, for what is born, death is certain, and for what is
dead, birth [in another form] is certain, then you should not
grieve over a situation that cannot be avoided.
- कर्मण्येव ते (=तव) अधिकारः (=प्रभुत्वम्),
फलेषु मा कदाचन। कर्मफलेहेतुर्मा भूः [मा
मन्यस्व इत्यर्थः]। अकर्मणि ते (=तव) सङ्गो
मास्तु। (2.47) You have control only in doing action, never in its results. Do
not [think yourself to] be the cause of the results of action
[that cause being but the Lord as embodied in the universal
laws of कर्मन्]. Nor should you have attachment to inaction.
- कर्मसु कौशलं (=यथार्थता) योगः। (2.50) Propriety in actions [i.e., acting within धर्म, where the means are
as important as the end] is [called] योग.

४. यदा श्रुतिविप्रतिपन्ना ते बुद्धिर्निश्चला स्थास्यति, समाधौ (=आत्मनि) अचला, तदा योगमवाप्स्यसि। (2.53) When your intellect—[previously] distracted by the श्रुति [i.e., the bulk of the वेद-s concerned with providing means for gaining heaven, power, wealth, and progeny]—becomes steady and centered on समाधि (your self), then you will attain योग.
५. पार्थ, यदा सर्वान्कामान्मनोगतान्प्रजहाति, आत्मन्येवात्मना (=बुद्ध्या) तुष्टः। (2.55) O अर्जुन, when one abandons all desires [i.e., notional requirements in order to become happy] as they arise in the mind, and is happy by oneself [i.e., by an informed intellect] in one's self alone.
६. विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते। (2.62)
७. रागद्वेषवियुक्तैस्त्वात्मवश्यैरिन्द्रियैर्विषयांश्चरन्, विधेयात्मा (=वश्यान्तःकरणः) प्रसादम् (=शान्तिम्) अधिगच्छति। (2.64) Whereas, moving among the objects with the senses under authority of the intellect and freed from [being overpowered by] राग-द्वेष (attraction and repulsion), the one whose mind is disciplined attains clarity.
८. सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो निरहङ्कारश्चरति। (2.71) Giving up all [binding] desires [i.e., requirements/anticipations], the person who moves about free from longing, free from [the judgment] “this is mine” and free from [the judgment] “I [am only this much].”
९. एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। (2.72) This is being firm in ब्रह्मन् (reality, सत्), O अर्जुन.

LESSON 20 Vowel-ending Stems – ०अ

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.27:, 3.28:

Vocabulary

तत्र का परिदेवना। (2.28) Regarding that, why grieve?

- | | | |
|---------------|-------------------------------|---|
| 1 तत्र | in that, regarding that | fr. तत्र <i>in</i> . |
| 2 का परिदेवना | why the grieving, why grieve? | fr. किम् <i>prn. f. sg. nom.</i> (4.12:); परिदेवना <i>f. sg. nom.</i> |

साङ्ख्ये (=सद्-वस्तु-विवेक-विषये श्रेयस्-विषये) एषा बुद्धिः ते (=तुभ्यम्) अभिहिता, योगे तु इमां [बुद्धिं] शृणु। (2.39)

This wisdom regarding साङ्ख्य (the knowledge of reality, which is श्रेयस्) has been told to you. On the other hand, listen to this wisdom regarding योग (the means for preparing for this knowledge).

- | | | |
|------------------|--|--|
| 3 साङ्ख्ये | regarding साङ्ख्य (knowledge of reality, which is श्रेयस्) | fr. साङ्ख्य <i>m. sg. loc.</i> |
| 1 एषा | this | fr. एतद् <i>prn. f. sg. nom.</i> (4.7:) |
| 2 बुद्धिः | wisdom | fr. बुद्धि <i>f. sg. nom.</i> |
| 5 ते (=तुभ्यम्) | to you | fr. त्वम् <i>prn. sg. dat.</i> (4.2: & .a:) |
| 4 अभिहिता | has been told | fr. अभिहिता <i>pp. of अभि + √धा pt. f. sg. nom.</i> (6.6:) |
| 9 योगे | regarding योग | fr. योग <i>m. sg. loc.</i> |
| 6 तु | on the other hand | fr. तु <i>in</i> . |
| 8 इमां [बुद्धिं] | to this [wisdom] | fr. इदम् <i>prn. f. sg. acc.</i> (4.8:) |
| 7 शृणु | listen | fr. √श्रु <i>5.P. impv. 2nd sg.</i> (5.21.3:) |

अर्जुनः उवाच। स्थित-प्रज्ञस्य समाधि-स्थस्य का भाषा, केशव। (2.54) अर्जुन said: What is the description of the स्थित-प्रज्ञ (one whose wisdom is firm), who is established within समाधि (the self), O कृष्ण?

1 अर्जुनः उवाच	अर्जुन said	fr. अर्जुन <i>m. sg. nom.</i> ; √वच् <i>P. perf. 3rd sg.</i> (5.10.3:)
5 स्थित-	is firm	
4 -प्रज्ञस्य	of the one whose wisdom	fr. स्थित-प्रज्ञ <i>a. m. sg. gen.</i>
7 समाधि-	within समाधि (the self)	
6 -स्थस्य	who is established	fr. समाधि-स्थ <i>a. m. sg. gen.</i>
2 का	what?	fr. किम् <i>f. sg. nom.</i> (4.12:)
3 भाषा	[is] the description	fr. भाषा <i>f. sg. nom.</i>
४ केशव	(कृष्ण) O Destroyer of the Demon केशिन्	fr. केशव <i>m. sg. voc.</i>

तस्य प्रज्ञा प्रतिष्ठिता। (2.57) That one's wisdom is firm.

1 तस्य	that one's	fr. तद् <i>prn. m. sg. gen.</i>
2 प्रज्ञा	wisdom	fr. प्रज्ञा <i>f. sg. nom.</i>
३ प्रतिष्ठिता	is firm	fr. प्रतिष्ठिता <i>pp. of प्रति + √स्था pt. f. sg. nom.</i> (6.6: & 2.101: & 7.17.1:)

अ-युक्तस्य बुद्धिः न अस्ति, न च अ-युक्तस्य भावना (=धारणम्)। (2.66)

For the one who is not disciplined, knowledge is not there, nor contemplation.

1 अ-युक्तस्य	for the one who is not disciplined	fr. अयुक्त <i>pp. of √युज् a. m. sg. gen.</i> (2.81:)
2 बुद्धिः	knowledge	fr. बुद्धि <i>f. sg. nom.</i>
3 न अस्ति	is not [there]	fr. न <i>in.</i> ; √अस् <i>2.P. pr. 3rd sg.</i>
4 न च	nor	fr. न <i>in.</i> ; च <i>in.</i>
5 अ-युक्तस्य	[for the one who is not disciplined]	fr. अयुक्त <i>pp. of √युज् a. m. sg. gen.</i> (2.81:)
६ भावना (=धारणम्)	contemplation	fr. भावना <i>f. sg. nom.</i>

The terminations of the °अ and °आ stems are best learned by comparing these terminations with other groups of standard terminations. We have already seen the normal case termination (3.2:) and we will later see the common pronominal terminations (4.4:). By merging these sets of terminations here in chart 3.28: we can easily see the basis of 38 of the total 49 terminations. This is pointed out by the use of the **bold** font in the chart and by the footnotes 3.28.c: & .d:. This process can also be applied to the rest of the vowel-ending noun stems. This is one way of easily learning the various declension charts—by comparing and contrasting them.

We will take feminine stems ending in °आ in the next lesson. Now we are just concerned with masculine and neuter stems ending in °अ. Like for the consonant ending stems, the °अ ending neuter stems differ from the masculine only in the nom., voc. and acc. cases, however, in the singular some forms are the same, as it was for many of the masc. and neut. sg. voc. in consonant ending stems.

The following chart shows which of the final forms of the masculine and neuter terminations for °अ stems come from the normal case terminations (indicated by an “N.”) and which from the common pronominal terminations (indicated by a “P.”). The sg. acc. termination for this and most other vowel-ending stems is म् instead of the normal case termination अम्. The sg. loc. is accounted for by *sandhi* between the stem final °अ + इ (2.8:), pl. gen. inserts आन् in place of the °अ stem and before the termination. Notice that only four of the forms do not come from either of these two sources. In this way the seeming irregularity of the terminations is reduced significantly.

3.28: Nominal Vowel Stems – °अ			राम m. “Lord Rāma”			
			फल n. “fruit”			
राम्/ फल्°	ए° Singular		द्वि° Dual		ब° Plural	
	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.
प्र° N.	°अः (स् N.)	°अम्	°औ (औ N.)	°ए (ए P.)	°आः	°आनि (आनि P.)
सं° V.	°अ (– N.)				°आन् (आन् P.)	
द्वि° A.	°अम् ((अ)म् N.)				°ऐः (fr. तैः “by those” P.)	
तृ° I.	°एन (एन P.)				°एभ्यः (एभ्यस् P.)	
च° D.	°आय		°आभ्याम् (आभ्याम् P.)	°आनाम् (आन् + आम् N.)		
प° Ab.	°आत्				°एषु (एषु P.)	
ष° G.	°अस्य (स्य P.)		°अयोः (योस् P.)	°एषु (एषु P.)		
सं° L.	°ए (इ N.)					

Certain words can be declined in both masculine and neuter. They may be substantives that optionally take one or the other gender, or, much more commonly, they are adjectives that take the gender, case and number

of the stated (or assumed) substantive which they refer to in the context of a sentence. Some adjectives are contextually used as substantives, and some adjectives have, by their historical usage, gained an alternative substantive meaning. Additionally, substantives can be used in a sentence to, like an adjective, modify (i.e., delimit the meaning of) another substantive, in which case they don't take the same gender, case and number of the referent, but rather they only have to be in the same case as their referent. One of the tasks in understanding sentences is discovering what words modify, or refer to, other words in a sentence. This is assisted by seeing what gender, case and number is each declined word in a sentence. As we complete the rest of the declensions of nouns, and then of pronouns, numerals and cardinals, please pay special attention to their word order, English meanings, and the grammatical descriptions in the vocabularies (e.g., “*a. m. sg. nom.*” for an adjective in masculine, and, in the same sentence, “*m. sg. nom.*” for its referent substantive or adjective used as a substantive in masculine gender). Generally, per 7.2.; the words which modify each other are grouped together in the written prose order of the vocabularies and the exercises, and, per 7.2.; the modifying words are generally put before their referent, except a predicate adjective is placed after and sometimes, for emphasis, a regular adjective is placed after its referent.

When an adjective's gender changes to match the gender of its referent, the stem may change or may not change. In the case of stems ending in °अ, the stem remains the same for either masculine or neuter. In the case of an adjective ending in °अ taking the feminine gender, the stem usually changes to °आ, although some adjectives change to °ई instead. A similar change in stem was seen for changeable stems, where they add an ई to the end (3.9); and then naturally decline as a stem ending in °ई (3.36).

There are too many words whose stems end in °अ in chapter 2 to list them all separately here, since almost every sentence has one or more such words.

Exercise 20

Translate and learn the following phrases with सन्धि-s applied.

१. यद्दृच्छया चापावृतं स्वर्गद्वारमुपपन्नम्। पार्थ,
सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते। (2.32)

By happenstance an open door to heaven has come. O अर्जुन,
happy are warriors who get such a battle.

२. भूतानि चापि ते (=तव) अव्ययामकीर्तिं
कथयिष्यन्ति। सम्भावितस्य
चाकीर्तिर्मरणादतिरिच्यते। (2.34)

[These] creatures [i.e., even yesterday's recruits] will also
recount your unfading infamy. Dishonor for one who had been
honored is worse than death.

३. इह व्यवसायात्मिका बुद्धिरेका, कुरुनन्दन।
अव्यवसायिनां [श्रेयोमार्गे] बुद्ध्यो बहुशाखा
ह्यनन्ताश्च। (2.41)

Regarding this [the means for श्रेयस्], the well-discerned knowledge is but one, O अर्जुन. [However,] for those with no discernment [of this fact] the notions [regarding the means for श्रेयस्] are indeed many-branched and endless.

४. पार्थ, अविपश्चितो वेदवादरता: “न अन्यदस्ति”
इति वादिनः कामात्मानः स्वर्गपरा यामिमां
भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां
जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति।
(2.42-43)

O अर्जुन, the unwise, who remain engrossed in [the bulk of] the words of the वेद-s [which deal with heaven-going, gaining power, wealth and progeny], arguing that there is nothing more, who are full of desires [i.e., requirements/anticipations] and who hold heaven as primary, they spout this flowery discourse full of special rituals [directed] towards gaining power and objects of consumption, [but] yield [further] birth as a result of their action.

५. यदा श्रुतिविप्रतिपन्ना ते बुद्धिर्निश्चला स्थास्यति, समाधौ (=आत्मनि) अचला, तदा योगमवाप्स्यसि। (2.53)

६. पार्थ, यदा सर्वान्कामान्मनोगतान्प्रजहाति, आत्मन्येवात्मना (=बुद्ध्या) तुष्टः। (2.55)

७. रागद्वेषवियुक्तैस्त्वात्मवश्यैरिन्द्रियैर्विषयांश्चरन्, विधेयात्मा (=वश्यान्तःकरणः) प्रसादम् (=शान्तिम्) अधिगच्छति। (2.64)

८. सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो निरहङ्कारश्चरति। (2.71)

९. ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः। (2)

ओं (ब्रह्मन्, the witness of all) is that [only] reality. Thus ends the second chapter, called “The Topic of Knowledge,” of the [eighteen chapters of] *Songs of the Glorious Lord*, which is [looked upon as] उपनिषद् [and whose teaching is] in [the form of] a dialogue between श्री कृष्ण and अर्जुन, [the subject matter being] a knowledge of ब्रह्मन् and योग.

LESSON 21 Vowel-ending Stems – ०आ

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.28:

Vocabulary

मधु-सूदन अरि-सूदन, कथम् अहं सङ्घ्न्ये पूजा-अर्हो भीष्मं द्रोणं च [उभौ] इषुभिः प्रतियोत्स्यामि। (2.4)

○ कृष्ण (Destroyer of Demons and Foes), how will I fight in battle with arrows against भीष्म and द्रोण, who are worthy of my worship [thus becoming a destroyer of my गुरु-s]?

1 मधु-सूदन	(कृष्ण) O Destroyer of the Demon मधु	fr. मधु-सूदन <i>m. sg. voc.</i>
2 अरि-सूदन	(कृष्ण) O Destroyer of Foes	fr. अरि-सूदन <i>m. sg. voc.</i>
3 कथम्	how	fr. कथम् <i>in.</i>
4 अहं	I	fr. अहम् <i>prn. sg. nom.</i>
6 सङ्घ्न्ये	in battle	fr. सङ्घ्न्य <i>n. sg. loc.</i>
10 पूजा-	of [my] worship	
9 -अर्हो	who are worthy	fr. पूजा-अर्ह <i>a. m. du. acc. (2.7:)</i>
8 भीष्मं द्रोणं च [उभौ]	against भीष्म and द्रोण	fr. भीष्म <i>m. sg. acc.</i> ; द्रोण <i>m. sg. acc.</i> ; च <i>in.</i>
7 इषुभिः	with arrows	fr. इषु <i>f. pl. inst.</i>
5 प्रतियोत्स्यामि	will fight	fr. प्रति + √युध् <i>P. fut. 1st sg. (2.76:)</i>

महा-बाहो, अथ च एनं नित्य-जातं नित्यं मृतं वा मन्यसे। (2.26)

○ अर्जुन, now if you consider this [the self, as the body or as an individual soul,] to continually be born and die.

1 महा-बाहो	(अर्जुन) O Mighty Armed One	fr. महा-बाहु <i>m. sg. voc.</i>
2 अथ च	(and) now if	fr. अथ <i>in.</i> ; च <i>in.</i>
4 एनं	this [the self, as the body or as an individual soul,]	fr. एनद् <i>prn. m. sg. acc. (4.10:)</i>
5 नित्य-	[to] continually	
6 -जातं	be born	fr. नित्य-जात <i>pp. of √जन् a. m. sg. acc. (6.6: & 7.17.1:)</i>
8 नित्यं	[to] continually	fr. नित्यम् <i>in.</i>
9 मृतं	die	fr. मृत <i>pp. of √मृ a. m. sg. acc. (7.17.1:)</i>
7 वा	and	fr. वा <i>in.</i>
3 मन्यसे	you consider	fr. √मन् 4.Ā. <i>pr. 2nd sg.</i>

भारत, भूतानि अ-व्यक्त-आदीनि व्यक्त-मध्यानि अ-व्यक्त-निधनानि एव [च]। (2.28)

○ अर्जुन, [all] beings are unseen [before] their beginning [i.e., unknown as to whom or what they were before their birth], [are] seen in between, and [are] unseen [after] their end [i.e., unknown as to their lot after death].

1 भारत	(अर्जुन) O Descendant of Emperor भरत, (Brilliant) Son of India	fr. भारत <i>m. sg. voc.</i>
2 भूतानि	[all] beings [are]	fr. भूत <i>pp. of √भू n. pl. nom.</i>
3 अ-व्यक्त-	unmanifest, unseen	
4 -आदीनि	[before] their beginning	fr. अव्यक्त-आदि <i>a. n. pl. nom. (2.7:)</i>
5 व्यक्त-	manifest, seen	
6 -मध्यानि	in between	fr. व्यक्त-मध्य <i>a. n. pl. nom.</i>
8 अ-व्यक्त-	unmanifest, unseen	
9 -निधनानि	[after] their end	fr. अव्यक्त-निधन <i>a. n. pl. nom.</i>
7 एव [च]	[and] indeed	fr. एव <i>in.</i>

पार्थ, यया बुद्ध्या युक्तः कर्म-बन्धं प्रहास्यसि। (2.39)

○ अर्जुन, endowed with which wisdom, you will be free from the bondage called कर्मन्.

1 पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>
3 यया	with which	fr. यद् <i>prn. f. sg. inst.</i>
4 बुद्ध्या	wisdom	fr. बुद्धि <i>f. sg. inst.</i>
2 युक्तः	endowed	fr. युक्त <i>pp. of √युज् pt. m. sg. nom. (6.6: & 2.81:)</i>
6 कर्म-बन्धं	the bondage called कर्मन्	fr. कर्म-बन्ध <i>m. sg. acc.</i>
५ प्रहास्यसि	you will give up, will be free from	fr. प्र + √हा <i>P. fut. 2nd sg.</i>

या सर्व-भूतानां निशा [इव], तस्यां संयमी [मुनिः] जागर्ति। (2.69)

What is [like] night for all beings, in that the [wise who is] disciplined is awake.

1 या	what [the truth, विद्या]	fr. यद् <i>prn. f. sg. nom. (4.11:)</i>
3 सर्व-भूतानां	for all beings	fr. सर्व-भूत <i>pp. of √भू n. pl. gen.</i>
2 निशा [इव]	is [like] night	fr. निशा <i>f. sg. nom.</i>
4 तस्यां	in that	fr. तद् <i>prn. f. sg. loc.</i>
5 संयमी [मुनिः]	the [wise one who is] disciplined	fr. संयमिन् <i>a. m. sg. nom.</i>
६ जागर्ति	is awake	fr. √जाग् <i>2.P. pr. 3rd sg.</i>

Now we will look at feminine stems ending in °आ. These stems belong to feminine substantives and to °अ ending adjectives in their feminine form, which then become °आ.

The following chart shows which of the final forms of the feminine terminations for °आ stems come from the normal case terminations (indicated by an “N.”), which from the common pronominal terminations (indicated by a “P.”), and which from the common feminine terminations (indicated by an “F.”). The sg. inst. and du. gen. loc. insert अय् in place of the °आ stem and before the termination, pl. gen. inserts आन् in place of the °आ stem and before the termination, and the common feminine terminations insert आय् in place of the °आ stem and before the termination. Notice that only two of the forms do not come from any of these three sources. In this way the seeming irregularity of the terminations is reduced significantly.

3.28: Nominal Vowel Stems – °आसीता f. “*Sītā*, wife of *Rāma*”

सीत्°	ए° Singular	द्वि° Dual	ब° Plural
प्र° N.	°आ		
सं° V.	°ए	°ए (ए P.)	°आः ((अस् N.)
द्वि° A.	°आम् ((अ)म् N.)		
तृ° I.	°अया (अय् + आ N.)		°आभिः (भिस् N.)
च° D.	°आयै (आय् + ऐ F.)	°आभ्याम् (भ्याम् N.)	°आभ्यः (भ्यस् N.)
प° Ab.	°आयाः (आय् + आस् F.)		°आनाम् (आन् + आम् N.)
ष° G.		°अयोः (अय् + ओस् N.)	
सं° L.	°आयाम् (आय् + आम् F.)		°आसु (सु N.)

The following are the words in chapter 2 with stems ending in °आ.

°आ	अ-चल	<i>a. f. sg. nom.</i>	अचला	(2.53) <i>acal-ā</i>	firm, centered
	अधिष्ठित	<i>a. f. sg. nom.</i>	(अधिष्ठिता)	(2.72) <i>(adhiṣṭhit-ā)</i>	being firm
	अन्-अन्त	<i>a. f. pl. nom.</i>	अनन्ताः	(2.41) <i>anant-āḥ</i>	endless
	अभिहित	<i>a. f. sg. nom.</i>	अभिहिता	(2.39) <i>abhihit-ā</i>	has been told
	अ-व्यय	<i>a. f. sg. acc.</i>	अव्ययाम्	(2.34) <i>avyay-ām</i>	unfading
	कृपा	<i>f. sg. inst.</i>	कृपया	(2.1) <i>kṛp-ayā</i>	by pity
	क्रिया-विशेष-बहुल	<i>a. f. sg. acc.</i>	-बहुलाम्	(2.43) <i>-bahul-ām</i>	full of special rituals
	जन्म-कर्म-फल-प्रद	<i>a. f. sg. acc.</i>	-प्रदाम्	(2.43) <i>-prad-ām</i>	yielding [further] birth [as] a result of [their] action
	निशा	<i>f. sg. nom.</i>	निशा	(2.69) <i>niś-ā</i>	night
	निश्-चल	<i>a. f. sg. nom.</i>	निश्चला	(2.53) <i>niścal-ā</i>	steady
	परिदेवना	<i>f. sg. nom.</i>	परिदेवना	(2.28) <i>paridevan-ā</i>	grieving
	पुष्पित	<i>a. f. sg. acc.</i>	पुष्पिताम्	(2.42) <i>puṣpit-ām</i>	flowery
	प्रज्ञा	<i>f. sg. nom.</i>	प्रज्ञा	(2.57) <i>prajñ-ā</i>	wisdom
	बहु-शाख	<i>a. f. pl. nom.</i>	-शाखाः	(2.41) <i>-śākh-āḥ</i>	having many branches

ब्रह्म-विद्या	<i>f. sg. loc.</i>	-विद्यायाम्	(2)	<i>-vidy-āyām</i>	in knowledge of reality
भावना	<i>f. sg. nom.</i>	भावना	(2.66)	<i>bhāvan-ā</i>	contemplation
भाषा	<i>f. sg. nom.</i>	भाषा	(2.54)	<i>bhāṣ-ā</i>	description
यद्-ऋच्छा	<i>f. sg. inst.</i>	यद्दृच्छया	(2.32)	<i>yadrcch-ayā</i>	by happenstance
व्यवसाय-आत्मिका	<i>a. f. sg. nom.</i>	-आत्मिका	(2.41)	<i>-ātmik-ā</i>	well-discerned
श्रीमद्-भगवद्-गीता	<i>f. pl. loc.</i>	-गीतासु	(2)	<i>-gīt-āsu</i>	in songs of the Lord
श्रुति-विप्रतिपन्न	<i>a. f. sg. nom.</i>	-विप्रतिपन्ना	(2.53)	<i>-vipratipann-ā</i>	distracted by the scripture
सेना	<i>f. du. gen.</i>	सेनयोः	(2.10)	<i>sen-ayoḥ</i>	of (both) armies

Exercise 21

Translate and learn the following phrases with सन्धि-s applied.

१. भारत, भूतान्यव्यक्तादीनि व्यक्तमध्यान्यव्यक्तनिधनान्येव [च]। तत्र का परिदेवना। (2.28)
O अर्जुन, [all] beings are unseen [before] their beginning [i.e., unknown as to whom or what they were before their birth], [are] seen in between, and [are] unseen [after] their end [i.e., unknown as to their lot after death]. Regarding that, why grieve?
२. यद्दृच्छया चापावृतं स्वर्गद्वारमुपपन्नम्। पार्थ, सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते। (2.32)
३. भूतानि चापि ते (=तव) अव्ययामकीर्तिं कथयिष्यन्ति। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते। (2.34)
४. साङ्ग्ये (=सद्भवस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि। (2.39)
This wisdom regarding साङ्ग्य (the knowledge of reality, which is श्रेयस्) has been told to you. On the other hand, O अर्जुन, listen to this wisdom regarding योग (the means for preparing for this knowledge), endowed with which, you will be free from the bondage that is कर्मन्.
५. इह व्यवसायात्मिका बुद्धिरेका, कुरुनन्दन। अव्यवसायिनां [श्रेयोमार्गे] बुद्धयो बहुशाखा ह्यनन्ताश्च। (2.41)
६. पार्थ, अविपश्चितो वेदवादरताः “न अन्यदस्ति” इति वादिनः कामात्मानः स्वर्गपरा यामिमां भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति। (2.42-43)

७. अर्जुन उवाच। स्थितप्रज्ञस्य समाधिस्थस्य का
भाषा, केशव। (2.54)

अर्जुन said: What is the description of the स्थितप्रज्ञ (one whose wisdom is firm), who is established within समाधि (the self), O कृष्ण?

८. तस्य प्रज्ञा प्रतिष्ठिता। (2.57)

That one's wisdom is firm.

९. अयुक्तस्य बुद्धिर्नास्ति, न चायुक्तस्य भावना
(=धारणम्)। न चाभावयतः शान्तिः। (2.66)

For the one who is not disciplined, knowledge is not there, nor contemplation. For the non-contemplative, there is no clarity.

LESSON 22 Vowel-ending Stems – ँइ

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.29:

Vocabulary

हतः वा स्वर्गं प्राप्स्यसि, जित्वा वा महीं भोक्ष्यसे। (2.37)

Killed, you will gain heaven; conquer and you will enjoy the world.

1 हतः वा	(either) killed	fr. हत <i>pp. of</i> √हन् <i>pt. m. sg. nom.</i> (6.6:); वा <i>in.</i>
3 स्वर्गं	heaven	fr. स्वर्ग <i>m. sg. acc.</i> (6.24.3:)
2 प्राप्स्यसि	you will gain	fr. प्र + √आप् <i>P. fut. 2nd sg.</i>
4 जित्वा वा	(or) conquer	fr. जित्वा <i>in. pt. of</i> √जि; वा <i>in.</i>
6 महीं	the world	fr. मही <i>f. sg. acc.</i>
५ भोक्ष्यसे	you will enjoy	fr. √भुज् <i>Ā. fut. 2nd sg.</i> (2.81: & .101:)

सिद्धि-अ-सिद्धयोः समः भूत्वा, [एवं] योग-स्थः [सन्], कर्माणि कुरु। (2.48)

Being सम (the same) towards success or failure, established in योग [this attitude], [then] perform action.

3 सिद्धि-अ-सिद्धयोः	towards success or failure	fr. सिद्धि-असिद्धि <i>f. du. loc.</i> (2.11: & .3:)
2 समः	सम (the same)	fr. सम <i>a. m. sg. nom.</i>
1 भूत्वा	being	fr. भूत्वा <i>in. pt. of</i> √भू
4 [एवं] योग-स्थः [सन्]	[being thus] established in योग	fr. योग-स्थ <i>a. m. sg. nom.</i> (6.24.1:)
6 कर्माणि	action(s)	fr. कर्मन् <i>n. pl. acc.</i>
५ कुरु	[then] perform	fr. √कृ <i>8.P. impv. 2nd sg.</i> (5.22.1:)

[कर्म-फले बुद्धेः] समत्वं योगः उच्यते। (2.48)

Sameness [of attitude, बुद्धि, toward results—whatever they are] is called योग.

1 [कर्म-फले बुद्धेः] समत्वं	sameness [of attitude towards results of action]	fr. समत्त्व <i>n. sg. nom.</i>
3 योगः	योग	fr. योग <i>m. sg. nom.</i>
५ उच्यते	is called	fr. √वच् <i>ps. pr. 3rd sg.</i> (5.37.6: & 2.3.a:)

कर्म बुद्धि-योगात् दूरेण हि अवरम्, धनञ्-जय। (2.49)

Action [or ritual] [by itself] is indeed far inferior to this बुद्धि-योग (the means which is this attitude), O अर्जुन.

1 कर्म	action, ritual	fr. कर्मन् <i>n. sg. nom.</i>
4 बुद्धि-योगात्	to [this] बुद्धि-योग	fr. बुद्धि-योग <i>m. sg. abl. (7.11.2.a:)</i>
2 दूरेण हि	[is] far indeed	fr. दूरेण <i>in.</i> ; हि <i>in.</i>
3 अवरम्	inferior	fr. अवर <i>a. n. sg. nom.</i>
५ धनञ्-जय	(अर्जुन) O Winner of Laurels	fr. धन-म्-जय <i>m. sg. voc. (2.55:)</i>

बुद्धौ शरणम् अन्विच्छ। कृपणाः फल-हेतवः। (2.49)

Seek refuge in this attitude. Those whose motives are [only for] the results [of action] are misers [i.e., are yet to spend their intellect in motivation for श्रेयस्].

3 बुद्धौ	in [this] attitude	fr. बुद्धि <i>f. sg. loc.</i>
2 शरणम्	refuge	fr. शरण <i>n. sg. acc.</i>
1 अन्विच्छ	seek	fr. अनु + √इष् <i>6.P. impv. 2nd sg. (5.17.3:)</i>
6 कृपणाः	[are] misers	fr. कृपण <i>m. pl. nom.</i>
5 फल-	are [only for] the results [of action]	
4 -हेतवः	those whose motives	fr. फल-हेतु <i>a. m. pl. nom.</i>

अर्जुनः उवाच। स्थित-धीः किं प्रभाषेत । किम् आसीत। किं ब्रजेत। (2.54) अर्जुन said: What would the स्थित-धी (one whose knowledge is firm) speak? How would that one sit? How would that one walk?

1 अर्जुनः उवाच	अर्जुन said:	fr. अर्जुन <i>m. sg. nom.</i> ; √वच् <i>P. perf. 3rd sg. (5.10.3:)</i>
4 स्थित-	is firm	
3 -धीः	the one whose knowledge	fr. स्थित-धी <i>a. m. sg. nom.</i>
2 किं	what/how?	fr. किम् <i>prn. n. sg. acc.</i>
5 प्रभाषेत	would speak	fr. प्र + √भाष् <i>1.Ā. pot. 3rd sg.</i>
6 किम्	how?	fr. किम् <i>pcl. (6.20:)</i>
7 आसीत	would [that one] sit	fr. √आस् <i>2.Ā. pot. 3rd sg.</i>
8 किं	how?	fr. किम् <i>pcl. (6.20:)</i>
२ ब्रजेत	would [that one] walk	fr. √व्रज् <i>1.P. (Ā. for meter) pot. 3rd sg.</i>

यस्य हि इन्द्रियाणि [संस्कृत-बुद्धेः see भ०गी०३.४२-३] वशे, तस्य प्रज्ञा प्रतिष्ठिता। (2.61)

For the one whose senses are indeed under authority [of an informed intellect], wisdom is firm.

2	यस्य हि	indeed whose	fr. यद् <i>prn. m. sg. gen.</i> (4.11); हि <i>in.</i>
3	इन्द्रियाणि	[five] senses	fr. इन्द्रिय <i>n. pl. nom.</i>
4	[संस्कृत-बुद्धेः] वशे	[are] under authority [of an informed intellect]	fr. वश <i>m. sg. loc.</i>
1	तस्य	for the one	fr. तद् <i>prn. m. sg. gen.</i> (4.6)
5	प्रज्ञा	wisdom	fr. प्रज्ञा <i>f. sg. nom.</i>
६	प्रतिष्ठिता	is firm	fr. प्रतिष्ठिता <i>pp. of प्रति + √स्था a. f. sg. nom.</i> (6.6: & 2.101:)

Footnote 3.29.a: states that neuter adjectives in inst. through loc. cases may optionally take the masculine terminations. This may seem odd, but once you think through all the rest of the declension, it is what you would expect. Notice that this only effects four of the forms in the chart (which have an added न् and then take the normal case terminations like consonant ending stems) as all the rest in those cases are already the same as masculine. Although only the stems °इ °उ °ऋ (—stems in °ऋ will be taken up in a later lesson) are mentioned in the rule, for neuter stems in °अ also the same thing has happened, it is just that there were no distinct neuter terminations in those cases in which to have to invoke this optional rule. Moreover, remember that all the consonant-ending stems also had only one set of terminations in these cases for both masculine and neuter. The rule could just as well have been reversed, so that the four unique neut. terms. in inst. through loc. of °इ °उ °ऋ were optional for adjectives, but mandatory for substantives.

This is one way of learning the various declension charts—by comparing and contrasting them. I have provided many notes within and after the charts to help in this process (such as 3.29.c:), including the inclusion of the different genders and even similar formed stems, as in °अ and °आ (3.28:), in the same chart. To make sure you understand this abbreviated formatting of the charts, it would be prudent to take each the genders, adjectives, substantives, etc. and write out their full declension with terminations applied to the stems. The physical act of writing it down helps the mind remember what you want it to remember. The same applies also to the sentences in the exercises. An essential ingredient to this practice is to write it from memory, in whatever size chunks you can handle, instead of mechanically copying letters—the later being of no use, except of time and paper. Keep in mind that in these lessons we are just seeing how the language is organized and how the grammar presents that order. However, you should be working on getting the vocabulary as we proceed, reinforced by my repeating the vocabulary in later exercises. A second pass through these lessons can be done, where one can especially try to commit the grammar to memory.

The following charts shows which of the final forms of the terminations for °इ stems come from the normal case terminations (indicated by an “N.”), which from the common pronominal terminations (indicated by a “P.”), and which from the common feminine terminations (indicated by an “F.”).

3.29: Nominal Vowel Stems – °इ Masculine		हरि m. “Lord <i>Hari</i> (<i>Viṣṇu</i>)”	
हर्°	ए° Singular	द्वि° Dual	ब° Plural
प्र° N.	°इः (स् N.)	°ई	°अयः (अय् + अस् N.)
सं° V.	°ए		°ईन् ((आ)न् P.)
द्वि° A.	°इम् ((अ)म् N.)		°इभिः (भिस् N.)
तृ° I.	°इना (इन् + आ N.)	°इभ्याम् (भ्याम् N.)	°इभ्यः (भ्यस् N.)
च° D.	°अये (अय् + ए N.)		°ईनाम् ((आ)न् + आम् N.)
प° Ab.	°एः	°योः (य् + ओस् N.)	°इषु (सु N.)
ष° G.			
सं° L.	°औ		

3.29: Nominal Vowel Stems – ०इ Neuter		वारि n. “water”	
वार्०	ए० Singular	द्वि० Dual	ब० Plural
प्र० N.	०इ (– N.)	०इनी (इन् + ई N.)	०ईनि ((आ)न् + इ N.)
सं० V.			
द्वि० A.			
तृ० I.	०इना (इन् + आ N.)	०इभ्याम् (भ्याम् N.)	०इभिः (भिस् N.)
च० D.	०इने (इन् + ए N.)		०इभ्यः (भ्यस् N.)
प० Ab.	०इनः (इन् + अस् N.)		०ईनाम् ((आ)न् + आम् N.)
ष० G.	०इनोः (इन् + ओस् N.)		
स० L.	०इनि (इन् + इ N.)	०इषु (सु N.)	

3.29: Nominal Vowel Stems – ०ई Feminine		मति f. “thought”	
मत्०	ए० Singular	द्वि० Dual	ब० Plural
प्र० N.	०इः (स् N.)	०ई	०अयः (अय् + अस् N.)
सं० V.	०ए		
द्वि० A.	०इम् ((अ)म् N.)		०ईः
तृ० I.	०या (य् + आ N.)	०इभ्याम् (भ्याम् N.)	०इभिः (भिस् N.)
च० D.	०यै (य् + ऐ F.) or ०अये (अय् + ए N.)		०इभ्यः (भ्यस् N.)
प० Ab.	०याः (य् + आस् F.)		०ईनाम् ((आ)न् + आम् N.)
ष० G.	or ०एः		
स० L.	०याम् (य् + आम् F.) or ०औ	०योः (य् + ओस् N.)	०इषु (सु N.)

The following are all of the words in chapter 2 with stems ending in °इ.

°इ	अ-कीर्ति	<i>f. sg. nom.</i>	अकीर्तिः	(2.34)	<i>akīrt-iḥ</i>	dishonor
		<i>f. sg. acc.</i>	अकीर्तिम्	(2.34)	<i>akīrt-im</i>	dishonor
	अ-व्यक्त-आदि	<i>a. n. pl. nom.</i>	-आदीनि	(2.28)	<i>-ād-īni</i>	whose beginning is unseen
	कीर्ति	<i>f. sg. acc.</i>	कीर्तिम्	(2.33)	<i>kīrt-im</i>	honor
	देह-अन्तर-प्राप्ति	<i>f. sg. nom.</i>	-प्राप्तिः	(2.13)	<i>-prāpt-iḥ</i>	the gain of another body
	बुद्धि	<i>f. pl. nom.</i>	बुद्ध्यः	(2.41)	<i>buddh-ayah</i>	notions
		<i>f. sg. nom.</i>	बुद्धिः	(2.39)	<i>buddh-iḥ</i>	knowledge/wisdom, intellect
		<i>f. sg. gen.</i>	(बुद्धेः) (3.29.b)	(2.48, 61)	(<i>buddh-eḥ</i>)	of attitude, of intellect
		<i>f. sg. loc.</i>	बुद्धौ	(2.49)	<i>buddh-au</i>	in [this] attitude
		<i>f. sg. inst.</i>	बुद्ध्या	(2.39)	<i>buddh-yā</i>	with [this] wisdom
	भूमि	<i>f. sg. loc.</i>	भूमौ	(2.8)	<i>bhūm-au</i>	on earth
	भोग-ऐश्वर्य-गति	<i>f. sg. acc.</i>	-गतिम्	(2.43)	<i>-gat-im</i>	the gaining of power and objects of consumption
	मुनि	<i>m. sg. nom.</i>	(मुनिः)	(2.69)	(<i>mun-iḥ</i>)	the wise
		<i>m. sg. gen.</i>	मुनेः	(2.69)	<i>mun-eḥ</i>	for the wise
	शान्ति	<i>f. sg. nom.</i>	शान्तिः	(2.66)	<i>śānt-iḥ</i>	clarity
		<i>f. sg. acc.</i>	शान्तिम्	(2.70)	<i>śānt-im</i>	peace
	समाधि	<i>f. sg. loc.</i>	समाधौ	(2.44, 53)	<i>samādh-au</i>	mind, oneself
	सिद्धि-अ-सिद्धि	<i>f. du. loc.</i>	-असिद्धयोः	(2.48)	<i>-asiddh-yoḥ</i>	towards success or failure
	स्थिति	<i>f. sg. nom.</i>	स्थितिः	(2.72)	<i>sthit-iḥ</i>	being firm
	हानि	<i>f. sg. nom.</i>	हानिः	(2.65)	<i>hān-iḥ</i>	destruction

Exercise 22

Translate and learn the following phrases with सन्धि-s applied.

१. भूमावसपत्नमृद्धं राज्यमवाप्य। (2.8)

२. भारत, भूतान्यव्यक्तादीनि

व्यक्तमध्यान्यव्यक्तनिधनान्येव [च]। तत्र का परिदेवना। (2.28)

○ अर्जुन, [all] beings are unseen [before] their beginning [i.e., unknown as to whom or what they were before their birth], [are] seen in between, and [are] unseen [after] their end [i.e., unknown as to their lot after death]. Regarding that, why grieve?

३. साङ्ग्ये (=सद्वस्तुविवेकविषये श्रेयोविषये)
एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ,
योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः
कर्मबन्धं प्रहास्यसि। (2.39)

This wisdom regarding साङ्ग्ये (the knowledge of reality, which is श्रेयस्) has been told to you. On the other hand, O अर्जुन, listen to this wisdom regarding योग (the means for preparing for this knowledge), endowed with which, you will be free from the bondage that is कर्मन्.

४. धनञ्जय, [कर्मफले] सङ्गं त्यक्त्वा,
सिद्धयसिद्धयोः समो भूत्वा, [एवं] योगस्थः
[सन्], कर्माणि कुरु। [कर्मफले बुद्धेः] समत्वं
योग उच्यते। (2.48)

O अर्जुन, being free from attachment [toward anticipated results], [i.e.,] being सम (the same) towards success or failure, established in योग [this attitude], [then] perform action. Sameness [of attitude, बुद्धि, toward results—whatever they are] is called योग.

५. कर्म बुद्धियोगाद्दूरेण ह्यवरं, धनञ्जय। बुद्धौ
शरणमन्विच्छ। कृपणाः फलहेतवः। (2.49)

Action [or ritual] [by itself] is indeed far inferior to this बुद्धि-योग (the means which is this attitude), O अर्जुन. Seek refuge in this attitude. Those whose motives are [only for] the results [of action] are misers [i.e., are yet to spend their intellect in motivation for श्रेयस्].

६. यदा श्रुतिविप्रतिपन्ना ते बुद्धिर्निश्चला स्थास्यति, समाधौ (=आत्मनि) अचला, तदा योगमवाप्स्यसि। (2.53)

७. पार्थ, यदा सर्वान्कामान्मनोगतान्प्रजहाति, आत्मन्येवात्मना (=बुद्ध्या) तुष्टः। (2.55)

८. यस्य हीन्द्रियाणि [संस्कृतबुद्धेः] वशे, तस्य प्रज्ञा
प्रतिष्ठिता। (2.61)

For the one whose senses are indeed under authority [of an informed intellect], wisdom is firm.

९. या सर्वभूतानां निशा [इव], तस्यां संयमी
[मुनिः] जागर्ति। यस्यां भूतानि जाग्रति, सा
[सद्वस्तु] पश्यतो मुनेर्निशा [इव]। (2.69)

What is night for all beings, in that the [wise who is] disciplined is awake. In what beings are awake, that is [like] night for the wise one who sees clearly [i.e., the wise are awake to सत्, which is reality, and others are only awake to what they believe is reality, but is असत्/unreal].

LESSON 23 Vowel-ending Stems – ०उ

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.30: – 3.35:

Vocabulary

विषमे इदम् कश्मलं कुतः त्वा समुपस्थितम्, अर्जुन। (2.2)

In [such] a crisis [i.e., at the outset of this war] from where came to you this despair, O अर्जुन?

1	विषमे	in [such] a crisis	fr. विषम <i>n. sg. loc.</i>
5	इदम् कश्मलं	this despair	fr. इदम् <i>prn. n. sg. nom.</i> (4.8:); कश्मलं <i>n. sg. nom.</i>
2	कुतः	from where	fr. कुतस् <i>in.</i> (6.19:)
4	त्वा	to you	fr. त्वम् <i>prn. sg. acc.</i> (4.2:)
3	समुपस्थितम्	came	fr. समुपस्थित <i>pp. of सम् + उप + √स्था pt. n. sg. nom.</i> (6.6:)
७	अर्जुन	O अर्जुन	fr. अर्जुन <i>m. sg. voc.</i>

अयं न कदा-चिद् जायते, म्रियते वा। न [अस्ति] — भूत्वा भूयः अ-भविता, न वा [—अभूत्वा भूयः भविता इत्यर्थः]। (2.20)

This [the embodied one, the real] is never born, nor dies. It is not that coming to be, it again comes not to be, nor the opposite [becoming nonexistent, it again comes to be].

1	अयं	this [embodied one, the real]	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
2	न कदा-चिद्	never	fr. न <i>in.</i> ; कदा-चिद् <i>in.</i>
3	जायते	is born	fr. √जन् 4.Ā. <i>pr. 3rd sg.</i> (5.16.4:)
4	म्रियते वा	or dies	fr. √मृ <i>ps. pr. 3rd sg.</i> (5.37.3: with active sense); वा <i>in.</i>
5	न [अस्ति]	it is not that	fr. न <i>in.</i>
6	भूत्वा	being, coming to be	fr. भूत्वा <i>in. pt. of √भू</i>
7	भूयः	again	fr. भूयस् <i>in.</i>
8	अ-भविता	[it] [is what] comes not to be	fr. अ-भवित् <i>a. m. sg. nom.</i>
9	न वा	or the negative, nor the opposite	fr. न <i>in.</i> ; वा <i>in.</i>
10	[न अ-भूत्वा भूयः भविता]	[i.e., it is not that becoming nonexistent, it again comes to be]	fr. भवित् <i>a. m. sg. nom.</i>

अयम् अ-च्छेद्यः, अयम् अ-दाह्यः, अ-क्लेद्यः अ-शोष्यः एव च। (2.24)

This is uncuttable. This is unburnable, unwettable, and unwitherable.

1 अयम्	this [is]	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
2 अ-च्छेद्यः	uncuttable	fr. अच्छेद्य <i>pot. ps. pt. of √छिद् a. m. sg. nom.</i> (6.8: & 2.60:)
3 अयम्	this [is]	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
4 अ-दाह्यः	unburnable	fr. अदाह्य <i>pot. ps. pt. of √दह् a. m. sg. nom.</i> (6.8:)
5 अ-क्लेद्यः	unwettable	fr. अक्लेद्य <i>pot. ps. pt. of √क्लिद् a. m. sg. nom.</i> (6.8:)
6 अ-शोष्यः एव च	and unwitherable	fr. अशोष्य <i>pot. ps. pt. of √शुष् a. m. sg. nom.</i> (6.8:); एव <i>in.</i> ; च <i>in.</i>

अयं नित्यः सर्व-गतः (=अ-देशः) स्थाणुः अ-चलः सना-तनः [च]। (2.24)

This is timeless, locationless, stable, unmoving, and always existing.

1 अयं नित्यः	this [is] timeless	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:); नित्य <i>a. m. sg. nom.</i>
2 सर्व-गतः (=अ-देशः)	all-pervading [i.e., locationless]	fr. सर्व-गत <i>a. m. sg. nom.</i> (6.6:)
3 स्थाणुः	stable	fr. स्थाणु <i>a. m. sg. nom.</i>
4 अ-चलः	unmoving	fr. अचल <i>a. m. sg. nom.</i>
5 सना-तनः [च]	[and] always existing	fr. सनातन <i>a. m. sg. nom.</i> (6.27:)

कौन्तेय, तस्मात् युद्धाय कृत-निश्चयः उत्तिष्ठ। (2.37) Therefore, O अर्जुन, resolve to fight and get up!

2 कौन्तेय	(अर्जुन) O Son of कुन्ती	fr. कौन्तेय <i>m. sg. voc.</i>
1 तस्मात्	therefore	fr. तस्मात् <i>in.</i>
4 युद्धाय	to fight	fr. युद्ध <i>pp. of √युध् n. sg. dat.</i> (2.76: & .78:)
3 कृत-निश्चयः	[being] resolved, having made a commitment	fr. कृत-निश्चय <i>a. m. sg. nom.</i>
5 उत्तिष्ठ	[and] get up	fr. उद् + √स्था <i>1.P. imprv. 2nd sg.</i> (5.15.4: & 2.24:)

वीत-राग-भय-क्रोधः मुनिः स्थित-धीः उच्यते। (2.56) The one who is free from राग (attraction), fear, and anger, [that] wise person is called स्थित-धी (one whose wisdom is firm).

1 वीत-	who has no	
2 -राग-भय-क्रोधः	attraction fear [and] anger	fr. वीत-राग-भय-क्रोध <i>a. m. sg. nom.</i>
3 मुनिः	[that] wise person	fr. मुनि <i>m. sg. nom.</i>
5 स्थित-धीः	one whose wisdom is firm	fr. स्थित-धी <i>a. m. sg. nom.</i>
4 उच्यते	is called	fr. √वच् <i>ps. pr. 3rd sg.</i> (5.37.6: & 2.3.a:)

Stems in °उ decline just like those in °इ. In the endings shown in chart 3.29:, replace the इ with उ, the ई with ऊ, the य् with व्, and the *vrddhi* of इ with the *vrddhi* of उ, then you will see their identity. If you know one declension you know the other. Even the rules dealing with neuter adjectives, and with feminine adjectives and substantives are the same. The only “distinction” between them is the masc. sg. loc., which happens to be identical, instead of the expected *vrddhi* complement in °इ stems that ought to have been °ऐ, and also the additional rule of feminine adjectives denoting a quality taking the feminine suffix (°ई) optionally (3.30.c:) for stems in °उ, becoming °वी, then declining like नदी.

Like with English, only much less so, there are always exceptions. For the °इ and °उ declensions, they are presented in 3.32: through 3.35:.

The following are all of the words in chapter 2 with stems ending in °उ.

°उ	अ-गत-असु	<i>a. m. pl. acc.</i>	-असून्	(2.11)	<i>-as-ūn</i>	whose life's breaths are not [yet] gone
	इषु	<i>f. pl. inst.</i>	इषुभिः	(2.4)	<i>iṣ-ubhiḥ</i>	with arrows
	कर्म-फल-हेतु	<i>m. sg. nom.</i>	-हेतुः	(2.47)	<i>-het-uḥ</i>	the cause of the results of action
	गत-असु	<i>a. m. pl. acc.</i>	-असून्	(2.11)	<i>-as-ūn</i>	whose life's breaths are gone
	गुरु	<i>m. pl. acc.</i>	गुरून्	(2.5)	<i>gur-ūn</i>	teachers, parents
	फल-हेतु	<i>a. m. pl. nom.</i>	-हेतवः	(2.49)	<i>het-avaḥ</i>	those whose motives are the results [of actions]
	बहु	<i>a. m. pl. acc.</i>	बहून्	(2.36)	<i>bah-ūn</i>	many
	महा-बाहु	<i>m. sg. voc.</i>	-बाहो	(2.26)	<i>-bāh-o</i>	O Mighty Armed One
	मृत्यु	<i>m. sg. nom.</i>	मृत्युः	(2.27)	<i>mṛt-uḥ</i>	death
	वायु	<i>m. sg. acc.</i>	वायुः	(2.67)	<i>vāy-uḥ</i>	the wind
	(सद्-वस्तु)	<i>n. sg. acc.</i>	(-वस्तु)	(2.46)	<i>(vast-u)</i>	reality
	स्थाणु	<i>a. m. sg. nom.</i>	स्थाणुः	(2.24)	<i>sthāṇ-uḥ</i>	stable

Exercise 23

Translate and learn the following phrases with सन्धि-s applied.

१. मधुसूदनारिसूदन, कथमहं सङ्घ्ये पूजार्हो भीष्मं
द्रोणं च [उभौ] इषुभिः प्रतियोत्स्यामि। (2.4) O कृष्ण (Destroyer of Demons and Foes), how will I fight in battle with arrows against भीष्म and द्रोण, who are worthy of my worship [thus becoming a destroyer of my गुरु-s]?

२. इह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरुन्हत्वा। (2.5)

३. श्रीभगवानुवाच। पण्डिता गतासूनगतासूंश्च नानुशोचन्ति। (2.11)

४. अयमच्छेद्यः, अयमदाह्यः, अक्लेद्योऽशोष्य एव च। अयं नित्यः सर्वगतः (=अदेशः) स्थाणुरचलः सनातनः [च]। (2.24)

This is uncuttable. This is unburnable, unwettable, and unwitherable. This is timeless, locationless, stable, unmoving, and always existing.

५. महाबाहो, अथ चैनं नित्यजातं नित्यं मृतं वा मन्यसे। (2.26)

O अर्जुन, now if you consider this [the self, as the body or as an individual soul,] to continually be born and die.

६. यावान्सर्वतः सम्प्लुतोदक उदपानेऽर्थः (=प्रयोजनं), तावान् [सर्वगतं सद्बस्तु] विजानतो ब्राह्मणस्य सर्वेषु वेदेषु [अर्थः]। (2.46)

७. कर्मण्येव ते (=तव) अधिकारः (=प्रभुत्वम्), फलेषु मा कदाचन। कर्मफलहेतुर्मा भूः [मा मन्यस्व इत्यर्थः]। अकर्मणि ते (=तव) सङ्गो मास्तु। (2.47)

८. कर्म बुद्धियोगादूरेण ह्यवरं, धनञ्जय। बुद्धौ शरणमन्विच्छ। कृपणाः फलहेतवः। (2.49)

Action [or ritual] [by itself] is indeed far inferior to this बुद्धि-योग (the means which is this attitude), O अर्जुन. Seek refuge in this attitude. Those whose motives are [only for] the results [of action] are misers [i.e., are yet to spend their intellect in motivation for श्रेयस्].

९. यन्मनो हि (=यस्मात्) चरतामिन्द्रियाणामनुविधीयते, तद् [मनः] अस्य प्रज्ञां हरति, वायुरम्भसि नावमिव [हरति]। (2.67)

LESSON 24 Vowel-ending Stems – ०ई, ०ऊ

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.36:, 3.37:

Vocabulary

क्लैब्यं मा स्म गमः, पार्थ। एतद् त्वयि न उपपद्यते। (2.3)

Do not yield to impotency, O अर्जुन. It does not befit you.

2 क्लैब्यं	to impotency	fr. क्लैब्य <i>n. sg. acc.</i>
1 मा स्म गमः	do not go [i.e., yield]	fr. मा <i>in.</i> ; स्म <i>in.</i> ; [अ-]गमः <i>fr. √गम् P. अ Aorist 2nd sg. (5.5.c):</i>
3 पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>
4 एतद्	it	fr. एतद् <i>prn. n. sg. nom. (4.7):</i>
6 त्वयि	[in] you	fr. त्वम् <i>prn. sg. loc. (4.2):</i>
५ न उपपद्यते	does not befit	fr. न <i>in.</i> ; उप + √पद् 4.Ā. <i>pr. 3rd sg.</i>

क्षुद्रं हृदय-दौर्बल्यं त्यक्त्वा उत्तिष्ठ, परन्-तप। (2.3)

Give up this lowly weakness of heart and get up, O अर्जुन (vexer of foes)!

2 क्षुद्रं	[this] lowly	fr. क्षुद्र <i>a. n. sg. acc.</i>
4 हृदय-	of heart	
3 -दौर्बल्यं	weakness	fr. हृदय-दौर्बल्य <i>n. sg. acc.</i>
1 त्यक्त्वा	give up	fr. त्यक्त्वा <i>in. pt. of √त्यज् (2.81):</i>
5 उत्तिष्ठ	[and] get up	fr. उद् + √स्था 1.P. <i>impv. 2nd sg. (5.15.4: & 2.24):</i>
६ परन्-तप	(अर्जुन) O Vexer of Foes	fr. पर-न्-तप <i>m. sg. voc.</i>

कतरद् च नः गरीयः एतद् न विद्मः — यद् वा जयेम यदि वा नः जयेयुः। (2.6)

We [I] do not know which one of the two is better for us—whether [by my fighting] we should conquer, or [by my withdrawal] they should conquer us.

3 कतरद् च	(and) (which) of the two	fr. कतर <i>prn. a. n. sg. acc.</i> (4.16.1:); च <i>in.</i>
5 नः	for us	fr. अहम् <i>prn. pl. gen.</i> (4.2:)
4 गरीयः	[is] better	fr. गरीयस् <i>cpv. a. n. sg. acc.</i> (6.25:)
2 एतद्	[which] one	fr. एतद् <i>prn. n. sg. acc.</i> (4.7:)
1 न विद्मः	we [I (7.4.4:)] do not know	fr. न <i>in.</i> ; √विद् 2.P. <i>pr. 1st pl.</i>
6 यद् वा	whether	fr. यद् <i>in.</i> ; वा <i>in.</i>
7 जयेम	we should conquer	fr. √जि 1.P. <i>pot. 1st pl.</i>
8 यदि वा	or if	fr. यदि <i>in.</i> ; वा <i>in.</i>
10 नः	us	fr. अहम् <i>prn. pl. acc.</i> (4.2:)
2 जयेयुः	they should conquer	fr. √जि 1.P. <i>pot. 3rd pl.</i>

यान् एव हत्वा न जिजीविषामः, ते धार्तराष्ट्रः प्रमुखे अवस्थिताः। (2.6)

Those allies of धृतराष्ट्र, after slaying whom we would not want to live, stand facing [us].

4 यान् एव	whom [indeed]	fr. यद् <i>prn. m. pl. acc.</i> (4.11:); एव <i>in.</i>
3 हत्वा	after slaying	fr. हत्वा <i>in. pt. of</i> √हन् (6.9: & .6:)
5 न जिजीविषामः	we do not [i.e., would not] want to live	fr. न <i>in.</i> ; √जीव् <i>P. des. pr. 1st pl.</i> (5.41:)
1 ते	those	fr. तद् <i>prn. m. pl. nom.</i> (4.6:)
2 धार्तराष्ट्रः	allies of धृतराष्ट्र	fr. धातराष्ट्र <i>m. pl. nom.</i>
7 प्रमुखे	facing [us]	fr. प्रमुखे <i>in.</i>
6 अवस्थिताः	stand	fr. अवस्थित <i>pp. of</i> अव + √स्था <i>pt. m. pl. nom.</i> (6.6: & 7.17.1:)

कार्पण्य-दोष-उपहत-स्व-भावः अहं ते शिष्यः। त्वां प्रपन्नं, मां शाधि। (2.7)

With my mind overcome by miserliness [i.e., yet to be spent on seeking श्रेयस्/ the ultimate good]. I am Your student. Having surrendered to You, please teach me.

3	कार्पण्य-दोष-	by miserliness-defect	
2	उपहत-	overcome	
1	-स्व-भावः	with my mind	fr. कार्पण्य-दोष-उपहत-स्व-भाव <i>a. m. sg. nom.</i> (2.8: & .3:)
4	अहं	I [am]	fr. अहम् <i>prn. sg. nom.</i> (4.2:)
5	ते	your	fr. त्वम् <i>prn. sg. gen.</i> (4.2:)
6	शिष्यः	student	fr. शिष्य <i>pot. ps. pt of √शास् m. sg. nom.</i> (6.8:)
8	त्वां	to you	fr. त्वम् <i>prn. sg. acc.</i> (4.2: & 7.8.5:)
7	प्रपन्नं	having surrendered	fr. प्रपन्न <i>pp. of √पद् pt. m. sg. acc.</i> (6.6:)
10	मां	me	fr. अहम् <i>prn. sg. acc.</i> (4.2: & 7.8.A.1:)
2	शाधि	please teach	fr. √शास् <i>2.P. impv. 2nd sg.</i> (5.19.11: & .6.a: & 2.100:)

सुराणाम् अपि हि (=यस्मात्) आधिपत्यम् अवाप्य, यद् मम इन्द्रियाणाम् उच्छोषणं शोकम् अपनुद्यात्, [तद्] न प्रपश्यामि। (2.8) —Because, [though] gaining lordship over the heavenly deities, I do not see [on my own] what would remove the sorrow [i.e., guilt and hurt] drying up my senses.

4	सुराणाम्	over the heavenly deities	fr. सुर <i>m. pl. gen.</i>
1	हि (=यस्मात्) अपि च	because even [though] (and)	fr. हि <i>in.</i> ; अपि <i>in.</i> ; च <i>in.</i>
3	आधिपत्यम्	lordship	fr. आधिपत्य <i>n. sg. acc.</i>
2	अवाप्य	gaining	fr. अवाप्य <i>in. pt. of अव + √आप्</i>
6	यद्	which, what	fr. यद् <i>prn. n. sg. nom.</i>
10	मम	my	fr. अहम् <i>prn. sg. gen.</i> (4.2:)
11	इन्द्रियाणाम्	(of) senses	fr. इन्द्रिय <i>n. pl. gen.</i>
9	उच्छोषणं	drying up	fr. उच्छोषण <i>a. m. sg. acc.</i>
8	शोकम्	the sorrow	fr. शोक <i>m. sg. acc.</i>
7	अपनुद्यात्	would remove	fr. अप + √नुद् <i>P. bene. 3rd sg.</i> (5.32: & 7.26:)
5	[तद्] न प्रपश्यामि	[that] I do not see	fr. न <i>in.</i> ; प्र + √दृश् <i>1.P. pr. 1st sg.</i> (5.15.6:)

In the संस्कृत language, there are many more stems in ०ई and ०ऊ that are polysyllabic than monosyllabic; and there are many more stems in ०ई than in ०ऊ. Chart 3.36: is very busy in that it tries to show the

interrelationships between these four sets of stems. Not to stop there, one should also compare these forms with stems in °इ and °उ also. With a little bit of logic, you will see that there is an extensive set of similarities, with few discrepancies. In order to help remember the difference between the monosyllabic and the polysyllabic set of forms, notice that the declined form of the monosyllabic in all cases, except sg. nom. and voc., results in a di-syllabic form. This is because the °ई and °ऊ are converted to °इय् and °उव् by application of सन्धि rule 2.67: before vowel terminations, or retain their long vowel before the *pada* terminations. Whereas, the polysyllabic stems apply सन्धि rule 2.11: instead, resulting in °य् and °व् before vowel terminations, and are identical to the monosyllabic in the *pada* terminations. Also note how important it is to try to remember the three common feminine terminations (sg. dat., abl./gen., and loc.), since they are the majority of the unusual forms, optional or otherwise, for feminine stems ending in vowels. In this way you should have no trouble in recognizing the declensions of words in sentences, even though you cannot quickly rattle off from memory all 24 forms for each of the stems in each of the genders.

The exceptions to the °ई and °ऊ declensions are presented in 3.36.c: and 3.37:.

The following are all of the words in chapter 2 with stems ending in °ई. There are no stems in °ऊ in chapter 2. In compounds, as per chart 3.36:, the final member alone determines whether the stem follows the monosyllabic or polysyllabic forms. Hence स्थित-धी below is monosyllabic.

°ई	ब्राह्मी	<i>a. f. sg. nom.</i>	ब्राह्मी	(2.72)	<i>brāhm-ī</i>	in/as ब्रह्मन् (reality/सत्)
	मही	<i>f. sg. acc.</i>	महीम्	(2.37)	<i>mah-īm</i>	the world
	स्थित-धी	<i>a. m. sg. nom.</i>	-धीः	(2.54)	<i>-dh-īḥ</i>	the one whose knowledge is firm

Exercise 24

Translate and learn the following phrases with सन्धि-s applied.

१. विषम इदं कश्मलं कुतस्त्वा समुपस्थितम्,
अर्जुन। (2.2)

In [such] a crisis [i.e., at the outset of this war] from where came to you this despair, O अर्जुन?

२. अयं न कदाचिज्जायते, म्रियते वा। न [अस्ति]
— भूत्वा भूयोऽभविता, न वा [—अभूत्वा
भूयभविता इत्यर्थः]। (2.20)

This [the embodied one, the real] is never born, nor dies. It is not that coming to be, it again comes not to be, nor the opposite [becoming nonexistent, it again comes to be].

३. अयमच्छेद्यः, अयमदाह्यः, अक्लेद्योऽशोष्य एव च। अयं नित्यः सर्वगतः (=अदेशः) स्थाणुरचलः सनातनः [च]। (2.24) This is uncuttable. This is unburnable, unwettable, and unwitherable. This is timeless, locationless, stable, unmoving, and always existing.
४. हतो वा स्वर्गं प्राप्स्यसि, जित्वा वा महीं भोक्ष्यसे। कौन्तेय, तस्माद्युद्धाय कृतनिश्चय उत्तिष्ठ। (2.37) Killed, you will gain heaven; conquer and you will enjoy the world. Therefore, O अर्जुन, resolve to fight and get up!
५. धनञ्जय, [कर्मफले] सङ्गं त्यक्त्वा, सिद्धयसिद्धयोः समो भूत्वा, [एवं] योगस्थः [सन्], कर्माणि कुरु। [कर्मफले बुद्धेः] समत्वं योग उच्यते। (2.48) O अर्जुन, being free from attachment [toward anticipated results], [i.e.,] being सम (the same) towards success or failure, established in योग [this attitude], [then] perform action. Sameness [of attitude, बुद्धि, toward results—whatever they are] is called योग.
६. अर्जुन उवाच। स्थितप्रज्ञस्य समाधिस्थस्य का भाषा, केशव। स्थितधीः किं प्रभाषेत। किमासीत्। किं व्रजेत्। (2.54) अर्जुन said: What is the description of the स्थितप्रज्ञ (one whose wisdom is firm), who is established within समाधि (the self), O कृष्ण? What would the स्थितधी (one whose wisdom is firm) speak? How would that one sit? How would that one walk?
७. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहो वीतरागभयक्रोधो मुनिः स्थितधीरुच्यते। (2.56) The one whose mind is not afflicted in adversities, who has no longing in pleasures and who is free from राग (attraction), fear, and anger, [that] wise person is called स्थित-धी (one whose wisdom is firm).
८. यस्य हीन्द्रियाणि [संस्कृतबुद्धेः] वशे, तस्य प्रज्ञा प्रतिष्ठिता। (2.61) For the one whose senses are indeed under authority [of an informed intellect], wisdom is firm.
९. एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। (2.72)

LESSON 25 Vowel-ending Stems – ऋ, Diphthongs

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 3.38: – 3.41:

Vocabulary

तान् तितिक्षस्व, भारत। (2.14)

Endure them [the contacts of the senses] [i.e., accept them objectively as they are], O अर्जुन।

2	तान्	them [the contacts of the senses]	fr. तद् <i>prn. m. pl. acc.</i>
1	तितिक्षस्व	endure, desire to remain sharp [despite]	fr. √तिज् <i>Ā. des. impv. 2nd sg. (5.41: & 2.81: & .101:)</i>
3	भारत	(अर्जुन) O (Brilliant) Son of India	fr. भारत <i>m. sg. voc.</i>

पुरुष-ऋषभ, यं हि पुरुषम् एते [स्पर्शाः विषयाः वा] न व्यथयन्ति, सम-दुःख-सुखं धीरं [च], सः अ-मृतत्वाय कल्पते। (2.15)
O अर्जुन, the person whom these [unavoidable contacts or the sense objects] do not afflict, who is the same in pleasure and pain and who is discerning, that one is fit for freedom.

1	पुरुष-ऋषभ	(अर्जुन) O Prominent Among Men	fr. पुरुष-ऋषभ <i>m. sg. voc. (2.8: & .3:)</i>
3	यं हि	whom (indeed)	fr. यद् <i>prn. m. sg. acc. (4.11:); हि in.</i>
2	पुरुषम्	the person	fr. पुरुष <i>m. sg. acc.</i>
4	एते [स्पर्शाः विषयाः वा]	these [contacts or the sense objects]	fr. एतद् <i>prn. m. pl. nom. (4.7:)</i>
5	न व्यथयन्ति	do not afflict	fr. न <i>in.;</i> √व्यथ् <i>P. cs. pr. 3rd pl.</i>
6	सम-	who is the same	
7	-दुःख-सुखं	in pleasure and pain	fr. सम-दुःख-सुख <i>a. m. sg. acc.</i>
8	धीरं [च]	[and] who is discerning	fr. धीर <i>m. sg. acc.</i>
9	सः	that one	fr. तद् <i>prn. m. sg. nom. (4.6:)</i>
11	अ-मृतत्वाय	for freedom	fr. अमृतत्व <i>n. sg. dat.</i>
10	कल्पते	is fit	fr. √कृप् <i>klp 1.Ā. pr. 3rd sg.</i>

अयं न हन्ति, न हन्यते। (2.19)

This [embodied one, the real] neither destroys nor is destroyed.

1 अयं	this [embodied one, the real]	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
2 न हन्ति	neither destroys	fr. न <i>in.</i> ; √हन् <i>2.P. pr. 3rd sg.</i>
3 न हन्यते	nor is destroyed	fr. न <i>in.</i> ; √हन् <i>ps. pr. 3rd sg.</i>

[यतः तस्मात्] तानि सर्वाणि [इन्द्रियाणि] संयम्य युक्तः मत्-परः आसीत्। (2.61)

[Because of this, therefore] mastering all those [senses], the one who is disciplined should remain with Me [the Lord, reality] as the पर (highest, as the limitless).

1 [यतः] [तस्मात्]	[because of this] [therefore]	
3 तानि सर्वाणि [इन्द्रियाणि]	all those [senses]	fr. तद् <i>prn. n. pl. acc.</i> ; सर्व <i>prn. a. n. pl. acc.</i> (4.16.2:)
2 संयम्य	mastering	fr. संयम्य <i>in. pt. of सम् + √यम्</i> (2.54:)
4 युक्तः	[the one] who is disciplined	fr. युक्त <i>pp. of √युज् a. m. sg. nom.</i> (2.81:)
6 मत्-	with Me [the Lord, reality]	
7 -परः	as the highest [the limitless]	fr. मद्-पर <i>a. m. sg. nom.</i> (2.24: & .43:)
5 आसीत्	should remain	fr. √आस् <i>2.Ā. pot. 3rd sg.</i>

प्राप्य एनां, न विमुह्यति। (2.72) Attaining this [reality], one is not [any longer] deluded.

1 प्राप्य	attaining	fr. प्राप्य <i>in. pt. of प्र + √आप्</i>
2 एनां	this [reality]	fr. एनद् <i>prn. f. sg. acc.</i> (4.10:)
3 न विमुह्यति	one is not [any longer] deluded	fr. न <i>in.</i> ; वि + √मुह् <i>4.P. pr. 3rd sg.</i>

अन्त-काले अपि अस्यां स्थित्वा ब्रह्म-निर्वाणम् ऋच्छति। (2.72)

Being firm in this [reality], even just at the moment of death, one attains liberation in/as ब्रह्मन्.

5	अन्त-	of the end [i.e., death]	
4	-काले	at the moment	fr. अन्त-काल् <i>m. sg. loc.</i>
3	अपि	even [just]	fr. अपि <i>in.</i>
2	अस्यां	in this [reality]	fr. इदम् <i>prn. f. sg. loc.</i> (4.8:)
1	स्थित्वा	being firm	fr. स्थित्वा <i>in. pl. of</i> √स्था (6.9: & .6:)
8	ब्रह्म-	in/as ब्रह्मन् (reality)	
7	-निर्वाणम्	liberation	fr. ब्रह्म-निर्वाण <i>n. sg. acc.</i>
6	ऋच्छति	one goes to, one attains	fr. √ऋ <i>6.P. pr. 3rd sg.</i> (5.17.3:)

Unlike the previous stems, for words ending in ऋ their meanings determine how they are declined. The vast majority of these words are masculine nouns derived from the suffix ँ added to verbal roots, in the sense of the agent of the action depicted by the verbal root. But there is a small group of words that denote family relations that also end in ऋ and they are declined differently from those derived from verbal roots by the suffix ँ.

These masculine nouns in ँ may be employed as adjectives in composition, and, when they rarely qualify a neuter referent, then they decline in neuter as per 3.40:. Whereas, when they qualify a feminine referent, they change their stem form per 3.40: and then decline according to that new stem ending in ई.

The following are the two words in chapter 2 with stems ending in ऋ.

ऋ	अ-भवित्	<i>a. m. sg. nom.</i>	अभविता (2.20)	<i>abhavit-ā</i>	[what] comes not to be
	हन्त्	<i>m. sg. acc.</i>	हन्तारम् (2.19)	<i>hant-āram</i>	the agent of destruction

You should have noticed by now that it is quite difficult to recognize the original stems of words after they are declined. The task is attacked by recognizing within the context the possible vocabulary words that would decline thus. Simply knowing how stems decline is not enough. Take for example the two above words, अभविता and हन्तारम्. The first immediately looks like a feminine stem आ in sg. nom., and the second looks like an अ stem in masc. sg. acc., or neut. sg. nom./acc. If you know that such words don't exist, then these possibilities can be quickly eliminated. Adjectives that must decline in the same gender, number and case as their referent often help here, especially if they have a different stem ending than the referent, in which case the

possible options narrow very quickly. More often than not though, vocabulary leads the way to understanding sentences, with grammar playing a supporting role of confirming valid options and eliminating invalid options.

Exercise 25

Translate and learn the following phrases with सन्धि-s applied.

१. विषम इदं कश्मलं कुतस्त्वा समुपस्थितम्, अर्जुन। (2.2)

२. क्लैब्यं मा स्म गमः, पार्थ। एतत्त्वयि नोपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ, परन्तप। (2.3)

Do not yield to impotency, O अर्जुन. It does not befit you. Give up this lowly weakness of heart and get up, O अर्जुन (vexer of foes)!

३. कतरञ्च नो गरीय एतन्न विद्मः — यद्वा जयेम
यदि वा नो जयेयुः। यानेव हत्वा न
जिजीविषामः, ते धार्तराष्ट्राः प्रमुखेऽवस्थिताः।
(2.6)

We [I] do not know which one of the two is better for us— whether [by my fighting] we should conquer, or [by my withdrawal] they should conquer us. Those allies of धृतराष्ट्र, after slaying whom we would not want to live, stand facing [us].

४. [अहं] कार्पण्यदोषोपहतस्वभावो धर्मसम्मूढचेताः
[च] त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्,
तन्मे ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं, मां
शाधि। (2.7)

With [my] mind overcome by miserliness [i.e., yet to be spent seeking श्रेयस्/ the ultimate good] and confused about धर्म, I ask You—what is definitely श्रेयस्? That, please tell me. I am Your student. Having surrendered to You, please teach me.

५. भूमौ हि (=यस्मात्) असपत्नमृद्धं राज्यं,
सुराणामपि चाधिपत्यमवाप्य,
यन्ममेन्द्रियाणामुच्छोषणं शोकमपनुद्यात्, [तद्] न
प्रपश्यामि। (2.8)

—Because, [though] gaining an unrivalled and prosperous kingdom on earth, and even lordship over the heavenly deities, I do not see [on my own] what would remove the sorrow [i.e., guilt and hurt] drying up my senses.

६. य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं
मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न
हन्यते। (2.19)

The one who thinks this [embodied one, the real, the self-evident subject] is the agent of destruction [change, etc.], and the one who thinks this [embodied one, the real] is the object of destruction [etc.]—both do not know. This [embodied one, the real] neither destroys nor is destroyed.

७. अयं न कदाचिज्जायते, म्रियते वा। न [अस्ति] — भूत्वा भूयोऽभविता, न वा [—अभूत्वा भूयर्भविता इत्यर्थः]। (2.20)
८. अयमच्छेद्यः, अयमदाह्यः, अक्लेद्योऽशोष्य एव च। अयं नित्यः सर्वगतः (=अदेशः) स्थाणुरचलः सनातनः [च]। (2.24)
९. हतो वा स्वर्गं प्राप्स्यसि, जित्वा वा महीं भोक्ष्यसे। कौन्तेय, तस्माद्युद्धाय कृतनिश्चय उत्तिष्ठ। (2.37)
१०. साङ्ग्ये (=सद्ववस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि। (2.39)
११. कर्म बुद्धियोगाद्दूरेण ह्यवरं, धनञ्जय। बुद्धौ शरणमन्विच्छ। कृपणाः फलहेतवः। (2.49)
१२. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहो वीतरागभयक्रोधो मुनिः स्थितधीरुच्यते। (2.56)

LESSON 26 Personal Pronouns – अहम्, त्वम्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.1: – 4.3., 7.6:

Vocabulary

कश्-चिद् एनम् [देहिनम्/सत्] आश्चर्यवत् पश्यति। (2.29)

As a wonder someone sees [i.e., knows] this [timeless, locationless embodied one—the real]!

2 कश्-चिद्	someone	fr. क-चिद् <i>prn. compd. m. sg. nom.</i> (4.20: & 2.24: & .27:)
4 एनम् [देहिनम्/सत्]	this [embodied one, the real]	fr. एनद् <i>prn. m. sg. acc.</i> (4.10:)
1 आश्चर्यवत्	as a wonder	fr. आश्चर्यवत् <i>in.</i>
3 पश्यति	sees	fr. √दृश् 1.P. <i>pr. 3rd sg.</i> (5.15.6:)

तथा एव च अन्यः आश्चर्यवत् वदति, अन्यः च एनम् आश्चर्यवत् शृणोति। (2.29)

Similarly, as a wonder another [i.e., the teacher] speaks [of this], and, as a wonder, another listens about this!

1 तथा एव च	similarly [indeed] (and)	fr. तथा <i>in.</i> ; एव <i>in.</i> ; च <i>in.</i>
3 अन्यः	another [i.e., the teacher]	fr. अन्य <i>prn. a. m. sg. nom.</i> (4.16.1:)
2 आश्चर्यवत्	as a wonder	fr. आश्चर्यवत् <i>in.</i>
4 वदति	speaks [of this]	fr. √वद् 1.P. <i>pr. 3rd sg.</i>
5 अन्यः च	and another [the student]	fr. अन्य <i>prn. a. m. sg. nom.</i> (4.16.1:); च <i>in.</i>
7 एनम्	about this	fr. एनद् <i>prn. m. sg. acc.</i> (4.10:)
6 शृणोति	listens	fr. √शृ 5.P. <i>pr. 3rd sg.</i> (5.21.3:)

कश्-चिद् च श्रुत्वा अपि एनं न एव वेद। (2.29)

Even after listening, another still does not know this [which is oneself]!

3 कश्-चिद् च	another (and)	fr. क-चिद् <i>prn. compd. m. sg. nom.</i> (4.20: & 2.24: & .27:); च <i>in.</i>
2 श्रुत्वा	after listening	fr. श्रुत्वा <i>in. pt. of √श्रु</i>
1 अपि	even	fr. अपि <i>in.</i>
5 एनं	this [which is oneself]	fr. एनद् <i>prn. m. sg. acc.</i> (4.10:)
4 न एव वेद	[still] does not know	fr. न <i>in.</i> ; एव <i>in.</i> ; √विद् <i>P. perf. 3rd sg.</i> (5.28:)

ततः स्व-धर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि। (2.33)

Then forfeiting your धर्म (nature and duty) and honor, you will incur पाप (karmic demerit).

1 ततः	then	fr. ततस् <i>in.</i> (6.19:)
3 स्व-धर्मं	your धर्म (nature and duty)	fr. स्व-धर्म <i>m. sg. acc.</i>
4 कीर्तिं च	and honor	fr. कीर्ति <i>f. sg. acc.</i> ; च <i>in.</i>
2 हित्वा	forfeiting	fr. हित्वा <i>in. pt. of √हा</i> (6.9:)
6 पापम्	पाप (karmic demerit)	fr. पाप <i>n. sg. acc.</i>
5 अवाप्स्यसि	you will incur	fr. अव + √आप् <i>P. fut. 2nd sg.</i>

येषां च बहु-मतः भूत्वा त्वं लाघवं यास्यसि। (2.35)

Among whom, having been highly honored, you will become insignificant.

1 येषां च	among whom (and)	fr. यद् <i>prn. m. pl. gen.</i> (4.11:); च <i>in.</i>
3 बहु-	highly	
4 -मतः	honored	fr. बहु-मत <i>a. m. sg. nom.</i>
2 भूत्वा	having been	fr. भूत्वा <i>in. pt. of √भू</i>
5 त्वं	you	fr. त्वम् <i>prn. sg. nom.</i> (4.2:)
6 लाघवं यास्यसि	will become insignificant	fr. लाघव <i>n. sg. acc.</i> ; √या <i>P. fut. 2nd sg.</i> (7.8.2:)

किं नु ततः दुःखतरम्। (2.36) What is more painful than that?

1 किं नु	what indeed?	fr. किम् <i>prn. n. sg. nom.</i> (4.12:); नु <i>in.</i>
3 ततः	than that	fr. ततस् <i>in.</i> (6.19:)
2 दुःखतरम्	[is] more painful	fr. दुःखतर <i>cpv. a. n. sg. nom.</i> (6.25:)

बुद्धि-युक्तः इह उभे सु-कृत-दुष्-कृते जहाति। तस्मात् योगाय युज्यस्व। (2.50) Endowed with [this] attitude, one sheds in this world both karmic merit and demerit. Therefore, commit to this योग.

2	बुद्धि-	with [this] attitude	
1	-युक्तः	endowed	fr. बुद्धि-युक्त <i>a. m. sg. nom.</i>
4	इह	in this [world]	fr. इह <i>in.</i>
5	उभे	both	fr. उभ <i>prn. a. n. du. acc. (4.16.b.)</i>
6	सु-कृत-	karmic merit	
7	-दुष्-कृते	and karmic demerit	fr. सु-कृत-दुष्-कृत <i>n. du. acc. (दुष् before क् प्)</i>
3	जहाति	one abandons, one sheds	fr. √हा <i>3.P. pr. 3rd sg. (5.20.3: & .4:)</i>
8	तस्मात्	therefore	fr. तस्मात् <i>in.</i>
10	योगाय	to [this] योग	fr. योग <i>m. sg. dat.</i>
2	युज्यस्व	(you) commit	fr. √युज् <i>ps. impv. 2nd sg.</i>

Each of the pronouns have a variety of stems, depending on the gender, number and case. The personal pronouns are the most varied despite the fact that they do not have a gender distinction, since their stems vary across all the numbers and cases, and also have alternate defective forms. The other pronouns vary mostly only in the very common sg. nom. and acc. cases depending on gender. Then there are pronominal adjectives that wholly or partially or optionally decline like pronouns. As a class, all of them are thus the hardest of words to remember their declensions. They occur so frequently, though, that in time you will learn them.

The following are the personal pronoun forms in chapter 2.

4.2:	अहम्	<i>sg. nom.</i>	अहम्	(2.7)	<i>aham</i>	I
		<i>sg. acc.</i>	माम्	(2.7)	<i>mām</i>	to me
		<i>sg. dat.</i>	मे	(2.7)	<i>me</i>	to me
		<i>sg. gen.</i>	मम	(2.8)	<i>mama</i>	my
		<i>pl. nom.</i>	वयम्	(2.12)	<i>vayam</i>	we
		<i>pl. acc.</i>	नः	(2.6)	<i>naḥ</i>	us
		<i>pl. gen.</i>	नः	(2.6)	<i>naḥ</i>	for us

4.2:	त्वम्	sg. nom.	त्वम्	(2.27)	tvam	you
		sg. acc.	त्वाम्	(2.7)	tvām	you
		sg. acc.	त्वा	(2.2)	tvā	you
		sg. dat.	ते	(2.39)	te	to you
		sg. gen.	तव	(2.36)	tava	your
		sg. gen.	ते	(2.7)	te	your
		sg. loc	त्वयि	(2.3)	tvayi	in you

The topic of enclitics (4.3:) is a side issue that arises on the occasion of the introduction of the defective forms of the personal pronouns, which belong to this class of words. These enclitics are generally unaccented words that, as a result, cannot just be placed anywhere in a sentence or a verse. The main thing to remember is that they cannot start a sentence, a subordinate clause, or a *pāda* of a verse (1.23:).

Exercise 26

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। विषम इदं कश्मलं कुतस्त्वा समुपस्थितम्, अर्जुन। (2.2)
२. क्लैब्यं मा स्म गमः, पार्थ। एतत्त्वयि नोपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ, परन्तप। (2.3)
३. अर्जुन उवाच। मधुसूदनारिसूदन, कथमहं सङ्घ्ये पूजार्हो भीष्मं द्रोणं च [उभौ] इषुभिः प्रतियोत्स्यामि। (2.4)
४. कतरञ्च नो गरीय एतन्न विद्मः — यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषामः, ते धार्तराष्ट्राः प्रमुखेऽवस्थिताः। (2.6)
५. [अहं] कार्पण्यदोषोपहतस्वभावो धर्मसम्मूढचेताः [च] त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं, मां शाधि। (2.7)
६. भूमौ हि (=यस्मात्) असपत्नमृद्धं राज्यं, सुराणामपि चाधिपत्यमवाप्य, यन्ममेन्द्रियाणामुच्छोषणं शोकमपनुद्यात्, [तद्] न प्रपश्यामि। (2.8)
७. श्रीभगवानुवाच। न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः। (2.12)

८. य एनम् [देहिनम्/सत्] अविनाशिनं वेद, कथं स पुरुषः कं घातयति। (2.21)

९. जातस्य हि (=यस्मात्) मृत्युर्ध्रुवः, मृतस्य च जन्म ध्रुवं, तस्मादपरिहार्येऽर्थे त्वं शोचितुं नार्हसि। (2.27)

१०. भूतानि चापि ते (=तव) अव्ययामकीर्तिं कथयिष्यन्ति। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते। (2.34)

११. महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। येषां च बहुमतो भूत्वा त्वं लाघवं यास्यसि। (2.35) The great warriors will think you withdrew from battle out of fear. Among whom, having been highly honored, you will become insignificant.

१२. साङ्ग्ये (=सद्वचस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि। (2.39)

LESSON 27 Pronouns – तद्, एतद्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.4: – 4.7:

Vocabulary

त्वम् अ-शोच्यान् अन्वशोचः, प्रज्ञा-वादान् च भाषसे। (2.11)

You have grieved for those not to be grieved, yet proclaim words of wisdom.

1	त्वम्	you	fr. त्वम् <i>prn. sg. nom.</i>
3	अ-शोच्यान्	those not to be grieved	fr. अशोच्य <i>pot. ps. pt of √शुच् a. m. pl. acc.</i>
2	अन्वशोचः	have grieved for	fr. अनु + √शुच् <i>1.P. impf. 2nd sg.</i>
6	प्रज्ञा-	of wisdom	
5	-वादान्	words	fr. प्रज्ञा-वाद <i>m. pl. acc.</i>
4	च भाषसे	yet proclaim	fr. च <i>in.</i> ; √भाष् <i>1.Ā. pr. 2nd sg.</i>

तत्र धीरः न मुह्यति। (2.13) Concerning this, the wise person is not confused.

1	तत्र	concerning this	fr. तत्र <i>in.</i>
2	धीरः	the wise person	fr. धीर <i>m. sg. nom.</i>
3	न मुह्यति	is not confused	fr. न <i>in.</i> ; √मुह् <i>4.P. pr. 3rd sg.</i>

न कश्-चिद् अस्य अ-व्ययस्य विनाशं कर्तुम् अर्हति। (2.17)

Nothing is able to bring about the destruction of this that does not change.

1	न कश्-चिद्	no one, nothing	fr. न <i>in.</i> ; क-चिद् <i>prn. compd. m. sg. nom. (4.20: & 2.24: & .27:)</i>
5	अस्य	of this	fr. इदम् <i>prn. m. sg. gen. (4.8:)</i>
6	अ-व्ययस्य	that does not change	fr. अव्यय <i>a. m. sg. gen.</i>
4	विनाशं	the destruction	fr. विनाश <i>m. sg. acc.</i>
3	कर्तुम्	to bring about	fr. कर्तुम् <i>inf. of √कृ (6.10: & 5.34:) (7.20:)</i>
2	अर्हति	is able	fr. √अर्ह <i>1.P. pr. 3rd sg.</i>

तस्माद् युध्यस्व, भारत। (2.18) Therefore fight, O अर्जुन।

1	तस्माद्	therefore	fr. तस्मात् <i>in.</i>
2	युध्यस्व	fight	fr. √युध् 4.Ā. <i>impr. 2nd sg.</i>
3	भारत	(अर्जुन) O (Brilliant) Son of India	fr. भारत <i>m. sg. voc.</i>

[भूमिमयानि] शस्त्राणि एनं न छिन्दन्ति, पावकः एनं न दहति। (2.23)

Weapons [made from the element earth] do not cut it, nor [does the element] fire burn it.

1	[भूमिमयानि] शस्त्राणि	weapons [made from the element earth]	fr. शस्त्र <i>n. pl. nom.</i>
3	एनं	it	fr. एनद् <i>prn. m. sg. acc. (4.10):</i>
2	न छिन्दन्ति	do not cut	fr. <i>n. in.</i> ; √छिद् 7.P. <i>pr. 3rd pl.</i>
4	पावकः	[the element] fire	fr. पावक <i>m. sg. nom.</i>
5	न दहति	does not burn [it]	fr. <i>n. in.</i> ; √दह् 1.P. <i>pr. 3rd sg.</i>

तस्मात् एवम् एनं विदित्वा अनुशोचितुं न अर्हसि। (2.25) Therefore [since there is no basis for grief regarding the self], knowing this [embodied one, the real] as such, you cannot grieve.

1	तस्मात्	therefore	fr. तस्मात् <i>in.</i>
4	एवम्	as such	fr. एवम् <i>in.</i>
3	एनं	this [embodied one, the real]	fr. एनद् <i>prn. m. sg. acc. (4.10):</i>
2	विदित्वा	knowing	fr. विदित्वा <i>in. pt. of √विद् 2.P.</i>
5	अनुशोचितुं न अर्हसि	you cannot grieve	fr. अनुशोचितुम् <i>inf. of अनु + √शुच्; न in.</i> ; √अर्ह 1.P. <i>pr. 2nd sg.</i>

निर्-आहारस्य देहिनः विषयाः रस-वर्जं विनिवर्तन्ते। (2.59) For the embodied one who does not feed [i.e., does not indulge the senses], the objects turn back [i.e., are not pursued] [but] the longing remains.

2	निर्-आहारस्य	who does not feed [i.e., does not indulge the senses]	fr. निस्-आहार <i>a. m. sg. gen. (2.24: & .29):</i>
1	देहिनः	for the embodied one	fr. देहिन् <i>a. m. sg. gen.</i>
3	विषयाः	the objects	fr. विषय <i>m. pl. nom.</i>
5	रस-	[but] the longing	
6	-वर्जं	remains	fr. रस-वर्जम् <i>in.</i>
4	विनिवर्तन्ते	turn back [i.e., are not pursued]	fr. वि + नि + √वृत् 1.Ā. <i>pr. 3rd pl.</i>

परं दृष्ट्वा अस्य रसः अपि निवर्तते। (2.59) Knowing the पर [i.e., ब्रह्मन्/reality], even one's longing ceases.

2 परं	the पर [i.e., ब्रह्मन्/reality]	fr. पर <i>n. sg. acc.</i>
1 दृष्ट्वा	knowing	fr. दृष्ट्वा <i>in. pt. of √दृश्</i>
4 अस्य	one's	fr. इदम् <i>prn. m. sg. gen. (4.8:)</i>
5 रसः	longing	fr. रस <i>m. sg. nom.</i>
3 अपि	even	fr. अपि <i>in.</i>
७ निवर्तते	ceases	fr. नि + √वृत् 1.Ā. <i>pr. 3rd sg.</i>

Chart 4.4: presents the common pronominal terminations. Like the normal case terminations in 3.2: for nouns, these terminations are common for pronouns other than the personal pronouns. Compare the two charts, 4.4: and 3.2:.. Note that, like the masc./neut. nouns in °अ (3.28:) and the personal pronouns (4.2:) and unlike all other stems, there are distinct terminations for sg. abl. and gen. They also share many of the same terminations for nouns in अ आ (3.28.c:). Moreover, the common feminine terminations ऐ आस् आम् (3.28.d:) show up again after स्य्° in feminine pronouns sg. inst. through loc.

The following are the तद् and एतद् pronoun forms in chapter 2.

4.6:	तद्	<i>m. sg. nom.</i>	सः	(2.21)	<i>sa-h</i>	that
		<i>n. sg. nom.</i>	तद्	(2.67)	<i>ta-d</i>	that
		<i>f. sg. nom.</i>	सा	(2.69)	<i>s-ā</i>	that
		<i>m. du. nom.</i>	तौ	(2.19)	<i>t-au</i>	these (two)
		<i>m. pl. nom</i>	ते	(2.6)	<i>t-e</i>	those
		<i>m. sg. acc.</i>	तम्	(2.10)	<i>t-am</i>	to him
		<i>n. sg. acc.</i>	तद्	(2.7)	<i>ta-d</i>	that
		<i>m. pl. acc.</i>	तान्	(2.14)	<i>t-ān</i>	them
		<i>n. pl. acc.</i>	तानि	(2.61)	<i>t-āni</i>	those
		<i>f. sg. inst.</i>	तया	(2.44)	<i>ta-yā</i>	by that
		<i>m. sg. gen.</i>	तस्य	(2.57)	<i>ta-sya</i>	that one's
		<i>f. sg. loc.</i>	तस्याम्	(2.69)	<i>ta-syām</i>	in that
		<i>m. pl. loc.</i>	तेषु (2.101:)	(2.62)	<i>t-eṣu</i>	towards them

4.7:	एतद्	<i>n. sg. nom.</i>	एतद्	(2.3)	<i>eta-d</i>	it
		<i>f. sg. nom.</i>	एषा (2.101):	(2.72)	<i>eṣ-ā</i>	this
		<i>m. pl. nom.</i>	एते	(2.15)	<i>et-e</i>	these

Exercise 27

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। क्लैब्यं मा स्म गमः, पार्थ। एतत्त्वयि नोपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ, परन्तप। (2.3)
 २. अर्जुन उवाच। कतरञ्च नो गरीय एतन्न विद्मः — यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषामः, ते धातराष्ट्राः प्रमुखेऽवस्थिताः। (2.6)
 ३. [अहं] कार्पण्यदोषोपहतस्वभावो धर्मसम्मूढचेताः [च] त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं, मां शाधि। (2.7)
 ४. श्रीभगवानुवाच। कौन्तेय, मात्रास्पर्शास्तु शीतोष्णसुखदुःखदा आगमापायिनोऽनित्याः। तांस्तितिक्षस्व, भारत। (2.14)
 ५. पुरुषर्षभ, यं हि पुरुषमेते [स्पर्शा विषया वा] न व्यथयन्ति, समदुःखसुखं धीरं [च], सोऽमृतत्वाय कल्पते। (2.15)
 ६. य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न हन्यते। (2.19)
- Lord कृष्ण said: O अर्जुन, the contacts of the senses, giving cold/hot and pleasure/pain [the natural pairs of opposites], have a beginning and an end and [therefore] are time-bound. Endure them [i.e., accept them objectively as they are], O अर्जुन.
- O अर्जुन, the person whom these [unavoidable contacts or the sense objects] do not afflict, who is the same in pleasure and pain and who is discerning, that one is fit for freedom.
- The one who thinks this [embodied one, the real, the self-evident subject] is the agent of destruction [change, etc.], and the one who thinks this [embodied one, the real] is the object of destruction [etc.]—both do not know. This [embodied one, the real] neither destroys nor is destroyed.

७. तव चाहितास्तव सामर्थ्यं निन्दन्तो
बहूनवाच्यवादान्वदिष्यन्ति। किं नु ततो
दुःखतरम्। (2.36)
- Moreover, your enemies, belittling your prowess, will speak many unutterable words [about you]. What is more painful than that?
८. तथा [पुष्पितया वाचा] अपहतचेतसां भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः समाधौ (=अन्तःकरणे) न विधीयते।
(2.44)
९. [यतस्तस्मात्] तानि सर्वाणि [इन्द्रियाणि] संयम्य [Because of this, therefore] mastering all those [senses], the one who is disciplined should remain with Me [the Lord, reality] as [संस्कृतबुद्धेः] वशे, तस्य प्रज्ञा प्रतिष्ठिता। (2.61) the पर (highest, as the limitless). For the one whose senses are indeed under authority [of an informed intellect], wisdom is firm.
१०. विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते। (2.62)
११. या सर्वभूतानां निशा [इव], तस्यां संयमी [मुनिः] जागर्ति। यस्यां भूतानि जाग्रति, सा [सद्वस्तु] पश्यतो मुनेर्निशा [इव]।
(2.69)
१२. एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। This is being firm in/as ब्रह्मन् (reality, सत्), O अर्जुन. Attaining this, one is not [any longer] deluded. Being firm in this, even just at the moment of death, one attains liberation in/as ब्रह्मन्।
(2.72)

LESSON 28 Pronouns – इदम्, अदस्, एनद्

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.8: – 4.10:

Vocabulary

यः सर्वत्र अन्-अभिस्नेहः तद् तद् शुभ-अ-शुभं प्राप्य न अभिनन्दति न द्वेष्टि। (2.57) The one who is unattached in all situations, who neither rejoices on getting anything pleasant, nor hates getting anything unpleasant.

1 यः	the one who	fr. यद् <i>prn. m. sg. nom.</i> (4.11:)
3 सर्वत्र	in all [situations]	fr. सर्वत्र <i>in.</i> (6.19:)
2 अन्-अभिस्नेहः	[is] unattached	fr. अनभिस्नेह <i>a. m. sg. nom.</i>
7 तद् तद्	anything	fr. तद् <i>prn. n. sg. acc.</i> (7.6.B.2.e:)
8 शुभ-अ-शुभं	pleasant or unpleasant	fr. शुभ-अशुभ <i>a. n. sg. acc.</i> (2.7:)
6 प्राप्य	[on] getting	fr. प्राप्य <i>in. pt. of प्र + √आप्</i> (7.19.2:)
4 न अभिनन्दति	who neither rejoices	fr. न <i>in.</i> ; अभि + √नन्द् <i>1.P. pr. 3rd sg.</i>
5 न द्वेष्टि	nor hates	fr. न <i>in.</i> ; √द्विष् <i>2.P. pr. 3rd sg.</i> (2.88:)

यदा च अयं, कूर्मः अङ्गानि इव, इन्द्रिय-अर्थेभ्यः इन्द्रियाणि सर्वशः संहरते [संहर्तुम् अर्हति इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता।
(2.58) When, like a turtle and its limbs, one is [at will able] to completely withdraw the senses from their sense pursuits [and again extend them out at will], that one's wisdom is firm.

1	यदा च	(and) when	fr. यदा <i>in.</i> ; च <i>in.</i>
5	अयं	one	fr. इदम् <i>prn. m. sg. nom.</i>
3	कूर्मः	a turtle	fr. कूर्म <i>m. sg. nom.</i>
4	अङ्गानि	[can withdraw] [its] limbs	fr. अङ्ग <i>n. pl. acc.</i>
2	इव	like	fr. इव <i>in.</i>
9	इन्द्रिय-अर्थेभ्यः	from [their] sense pursuits	fr. इन्द्रिय-अर्थ <i>m. pl. abl. (2.7:)</i>
8	इन्द्रियाणि	the senses	fr. इन्द्रिय <i>n. pl. acc.</i>
7	सर्वशः	completely	fr. सर्वशस् <i>in. (6.19:)</i>
6	संहरते [संहर्तुम् अर्हति इत्यर्थः]	withdraws [i.e., is able to withdraw]	fr. सम् + √ह 1.Ā. <i>pr. 3rd sg.</i>
10	तस्य प्रज्ञा	that one's wisdom	fr. तद् <i>prn. m. sg. gen.</i> ; प्रज्ञा <i>f. sg. nom.</i>
11	प्रतिष्ठिता	is firm	fr. प्रतिष्ठिता <i>pp. of प्रति + √स्था a. f. sg. nom. (6.6: & 2.101:)</i>

सङ्गात् कामः सञ्जायते, कामात् क्रोधः अभिजायते, क्रोधात् सम्मोहः भवति। (2.62–63)

From attachment [allowed to flame up by one's value structure] arises [binding] desire [i.e., requirements (in order to be happy) and anticipations (of their fruition)]; from [thwarted] anticipations arises anger; from anger is delusion [i.e., error in judgment]

1	सङ्गात्	from attachment	fr. सङ्ग <i>m. sg. abl.</i>
3	कामः	desire [i.e., requirements and anticipations]	fr. काम <i>m. sg. nom.</i>
2	सञ्जायते	arises	fr. सम् + √जन् 4.Ā. <i>pr. 3rd sg. (5.16.4: & 2.55:)</i>
4	कामात्	from [thwarted] anticipations	fr. काम <i>m. sg. abl.</i>
6	क्रोधः	anger	fr. क्रोध <i>m. sg. nom.</i>
5	अभिजायते	arises	fr. अभि + √ जन् 4.Ā. <i>pr. 3rd sg. (5.16.4:)</i>
7	क्रोधात्	from anger	fr. क्रोध <i>m. sg. abl.</i>
9	सम्मोहः	delusion [i.e., error in judgment]	fr. सम्मोह <i>m. sg. nom.</i>
8	भवति	is	fr. √भू 1.P. <i>pr. 3rd sg.</i>

सम्मोहात् स्मृति-विभ्रमः [भवति], स्मृति-भ्रंशात् बुद्धि-नाशः [भवति], बुद्धि-नाशात् [पुमान्] प्रणश्यति। (2.63)

From delusion is lapse of memory [i.e., what has been taught]; from lapse of memory is lapse of intellect [i.e., wisdom]; from lapse of intellect [i.e., what distinguishes the human condition] the person is destroyed [i.e., the unique human opportunity to attain श्रेयस् is completely wasted, and the person remains in संसार/ the life of becoming].

1 सम्मोहात्	from delusion	fr. सम्मोह <i>m. sg. abl.</i>
3 स्मृति-	of memory [i.e., what has been taught]	
2 -विभ्रमः [भवति]	[is] lapse	fr. स्मृति-विभ्रम <i>m. sg. nom.</i>
4 स्मृति-भ्रंशात्	from lapse of memory	fr. स्मृति-भ्रंश <i>m. sg. abl.</i>
6 बुद्धि-	of intellect [i.e., wisdom]	
5 -नाशः [भवति]	[is] lapse	fr. बुद्धि-नाश <i>m. sg. nom.</i>
7 बुद्धि-नाशात्	from lapse of intellect	fr. बुद्धि-नाश <i>m. sg. abl.</i>
8 [पुमान्] प्रणश्यति	[the person] is destroyed	fr. प्र + √नश् 4.P. <i>pr. 3rd sg. (2.101:)</i>

एनद् is a defective pronoun, meaning only that it does not decline in all cases and numbers. Like मा, त्वा, मे, ते, etc. forms for the personal pronouns (4.2:), the एनद् pronoun forms are also enclitic (4.3:). Though they both happen to be enclitic and defective, being enclitic does not necessitate that it is also defective, and vice versa.

The following are the इदम् and एनद् pronoun forms in chapter 2 (अदस् does not occur).

4.8:	इदम्	<i>m. sg. nom.</i>	अयम्	(2.30)	<i>aya-m</i>	this
		<i>m. pl. nom.</i>	इमे	(2.12)	<i>im-e</i>	these
		<i>m. sg. acc.</i>	इमम्	(2.33)	<i>im-am</i>	this
		<i>n. sg. acc.</i>	इदम्	(2.10)	<i>id-am</i>	this
		<i>f. sg. acc.</i>	इमाम्	(2.42)	<i>im-ām</i>	this
		<i>m. sg. gen.</i>	अस्य	(2.67)	<i>a-sya</i>	one's
		<i>n. du. gen.</i>	अनयोः	(2.16)	<i>ana-yoḥ</i>	of these (two), regarding these (two)
		<i>m. sg. loc.</i>	अस्मिन्	(2.13)	<i>a-smin</i>	in this
		<i>f. sg. loc.</i>	अस्याम्	(2.72)	<i>a-syām</i>	in this

4.10:	एनद्	<i>m. sg. acc.</i>	एनम्	(2.19)	<i>en-am</i>	this
		<i>f. sg. acc.</i>	एनाम्	(2.72)	<i>en-ām</i>	this

Exercise 28

Translate and learn the following phrases with सन्धि-s applied.

१. सञ्जय उवाच। भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच। (2.10)

२. श्रीभगवानुवाच। न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः। (2.12)

३. देहिन्ः, यथास्मिन्देहे कौमारं यौवनं जरा [च], तथा देहान्तरप्राप्तिः। तत्र धीरो न मुह्यति। (2.13)

For the देहिन् (one with a body), like [passing through] childhood, maturity, and old age in this body, so too [for the देहिन् who remains the same] there is the gain of another body [after this body dies]. Concerning this, the wise person is not confused.

४. असतः (=सतोऽन्यस्य) भावो न विद्यते, सतोऽभावो न विद्यते। तत्त्वदर्शिभिरुभयोरप्यनयोरन्तस्तु दृष्टः। (2.16)

५. य एनं [देहिन्म्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न हन्यते। (2.19)

६. [भूमिमयानि] शस्त्राप्येनं न च्छिन्दन्ति, पावक एनं न दहति, आप एनं न क्लेदयन्ति, मारुतो न च शोषयति। (2.23)

Weapons [made from the element earth] do not cut it, nor [does the element] fire burn it, nor [does the element] water soak it, nor [does the element] wind wither it.

७. भारत, सर्वस्य देहेऽयं देही नित्यमवध्यः। (2.30)

८. अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि, ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि। (2.33)

Now if you will not undertake this battle on the side of धर्म, then forfeiting your धर्म (nature and duty) and honor, you will incur पाप (karmic demerit).

९. साङ्ख्ये (=सद्व्यस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि। (2.39)

१०. पार्थ, अविपश्चितो वेदवादरताः “न अन्यदस्ति” इति वादिनः कामात्मानः स्वर्गपरा यामिमां भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति । (2.42-43)

११. यन्मनो हि (=यस्मात्) चरतामिन्द्रियाणामनुविधीयते, तद् [मनः] अस्य प्रज्ञां हरति, वायुरम्भसि नावमिव [हरति]। (2.67)
१२. एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। प्राप्य एनां, न विमुह्यति। अन्तकालेऽप्यस्यां स्थित्वा ब्रह्मनिर्वाणम् ऋच्छति। (2.72)

LESSON 29 Pronouns – यद्, किम्, Reflexive, Possessive

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.11: – 4.15:

Vocabulary

महा-अनुभावान् गुरून् अ-हत्वा हि। (2.5) Not killing these highly honored गुरु-s.

2 महा-	[these] highly	
3 -अनुभावान्	honored	fr. महा-अनुभाव <i>a. m. pl. acc.</i> (2.7:)
4 गुरून्	गुरु-s	fr. गुरु <i>m. pl. acc.</i>
1 अ-हत्वा हि	(indeed) not killing	fr. अहत्वा <i>in. pt. of √हन् (6.9: & .6:); हि in.</i>

इह एव रुधिर-प्रदिग्धान् भोगान् भुञ्जीय। (2.5) Indulge here in pleasures, drenched with [their] blood.

2 इह एव	here (indeed)	fr. इह <i>in.;</i> एव <i>in.</i>
5 रुधिर-	with [their] blood	
4 -प्रदिग्धान्	drenched	fr. रुधिर-प्रदिग्ध <i>a. m. pl. acc.</i>
3 भोगान्	[in] pleasures	fr. भोग <i>m. pl. acc.</i>
1 भुञ्जीय	indulge	fr. √भुज् 7.Ā. <i>pot. 1st sg.</i>

तथा अपि एवं त्वं शोचितुं न अर्हसि। (2.26) Even in that way, you should not grieve.

1 तथा अपि	even	fr. तथा <i>in.;</i> अपि <i>in.</i>
2 एवं	in that way	fr. एवम् <i>in.</i>
3 त्वम्	you	fr. त्वम् <i>prn. sg. nom.</i>
5 शोचितुं	grieve	fr. शोचितुम् <i>inf. of √शुच् in.</i>
4 न अर्हसि	should not	fr. न <i>in.;</i> √अर्ह <i>1.P. pr. 2nd sg.</i>

तस्मात् त्वं सर्वाणि भूतानि शोचितुं न अर्हसि। (2.30) Therefore, you should not grieve over all these beings.

1	तस्मात्	therefore	fr. तस्मात् <i>in.</i>
2	त्वं	you	fr. त्वम् <i>prn. sg. nom.</i>
5	सर्वाणि	all	fr. सर्व <i>prn. a. n. pl. acc. (4.16.2:)</i>
6	भूतानि	[these] beings	fr. भूत् <i>n. pl. acc.</i>
4	शोचितुं	grieve over	fr. शोचितुम् <i>inf. of √शुच् in. (7.20:)</i>
3	न अर्हसि	should not	fr. न <i>in.</i> ; √अर्ह <i>1.P. pr. 2nd sg.</i>

स्व-धर्मम् अपि च अवेक्ष्य विकम्पितुं न अर्हसि, क्षत्रियस्य हि (=यस्मात्) धर्म्यात् युद्धात् अन्यद् श्रेयः न विद्यते। (2.31)

Even in regard to your own धर्म (nature and duty), you should not waver. Because, for a warrior [such as you—by nature and duty], there is no greater good than a battle on the side of धर्म [i.e., a battle for the protection of what supports people through their maturation to wisdom].

3	स्व-धर्मम्	your own धर्म (nature, duty)	fr. स्व-धर्म <i>m. sg. acc.</i>
1	अपि च	even	fr. अपि <i>in.</i> ; च <i>in.</i>
2	अवेक्ष्य	regarding, in regard to	fr. अवेक्ष्य <i>in. pt. of अव + √ईक्ष्</i>
5	विकम्पितुं	waver	fr. विकम्पितुम् <i>inf. of वि + √कम्प्</i>
4	न अर्हसि	you should not	fr. न <i>in.</i> ; √अर्ह <i>1.P. pr. 2nd sg.</i>
7	क्षत्रियस्य	for a warrior	fr. क्षत्रिय <i>m. sg. gen.</i>
6	हि (=यस्मात्)	because	fr. हि <i>in.</i>
11	धर्म्यात् युद्धात्	than a battle on the side of धर्म	fr. धर्म्या <i>a. n. sg. abl.</i> ; युद्ध <i>n. sg. abl.</i>
9	अन्यद्	other	fr. अन्य <i>prn. n. sg. nom. (4.16.1:)</i>
10	श्रेयः	greater good	fr. श्रेयस् <i>cpv. a. n. sg. nom. (6.25:)</i>
8	न विद्यते	[there] is no	fr. न <i>in.</i> ; √विद् <i>ps. pr. 3rd sg.</i>

यद्वत् आपः आपूर्यमाणम् [स्व-रूपतः] अ-चल-प्रतिष्ठं समुद्रं प्रविशन्ति, तद्वत् सर्वे कामाः यं प्रविशन्ति। (2.70)

Like the full and unmoved ocean into which the waters [their source being the ocean] enter [yet whose nature is unaffected by their variations], the one whom all objects of desire enter [yet remains the same in nature].

1	यद्वत्	like	fr. यद्वत् <i>in.</i>
5	आपः	the waters	fr. अप् <i>f. pl. nom. (3.16:)</i>
2	आपूर्यमाणम्	being completely filled, the full	fr. आपूर्यमाण <i>pr. ps. pt. of</i> आ + √पृ <i>a. m. sg. acc. (5.37.4:)</i>
3	अ-चल-प्रतिष्ठं	[and] unmoved	fr. अचल-प्रतिष्ठ <i>a. m. sg. acc.</i>
4	समुद्रं	ocean [into which]	fr. समुद्र <i>m. sg. acc.</i>
6	प्रविशन्ति	enter	fr. प्र + √विश् <i>6.P. pr. 3rd pl.</i>
7	तद्वत्	similarly [remaining the same in nature]	fr. तद्वत् <i>in.</i>
9	सर्वे	all	fr. सर्व <i>prn. a. m. pl. nom. (4.16.2:)</i>
10	कामाः	objects of desire	fr. काम <i>m. pl. nom.</i>
8	यं	the one [into] whom	fr. यद् <i>prn. m. sg. acc.</i>
11	प्रविशन्ति	enter [without disturbing]	fr. प्र + √विश् <i>6.P. pr. 3rd pl.</i>

The following are the यद् and किम् pronoun forms in chapter 2.

4.11:	यद्	<i>m. sg. nom.</i>	यः	(2.19)	<i>ya-h</i>	the one who
		<i>n. sg. nom.</i>	यद्	(2.67)	<i>ya-d</i>	which
		<i>f. sg. nom.</i>	या	(2.69)	<i>y-ā</i>	what
		<i>m. sg. acc.</i>	यम्	(2.15)	<i>y-am</i>	whom
		<i>f. sg. acc.</i>	याम्	(2.42)	<i>y-ām</i>	which
		<i>m. pl. acc.</i>	यान्	(2.6)	<i>y-ān</i>	whom
		<i>n. sg. inst.</i>	येन	(2.17)	<i>y-ena</i>	by which
		<i>f. sg. inst.</i>	यया	(2.39)	<i>ya-yā</i>	with which
		<i>m. sg. gen.</i>	यस्य	(2.61)	<i>ya-sya</i>	for the one whose
		<i>m. pl. gen.</i>	येषाम्	(2.35)	<i>y-eṣām</i>	among whom
	<i>f. sg. loc.</i>	यस्याम्	(2.69)	<i>ya-syām</i>	in what	

4.12:	किम्	<i>n. sg. nom.</i>	किम्	(2.36)	<i>ki-m</i>	what?
		<i>f. sg. nom.</i>	का	(2.28)	<i>k-ā</i>	what? why?
		<i>m. sg. acc.</i>	कम्	(2.21)	<i>k-am</i>	whom?
		<i>n. sg. acc.</i>	किम्	(2.54)	<i>ki-m</i>	what?

The possessive adjective स्व is found in chapter 2 as the first member of two different compounds—स्व-भावः (2.7) contextually meaning “my mind,” and स्व-धर्मम् (2.33) meaning “your धर्म.” Notice how the meaning of this possessive adjective varies (“my” and “your”) depending on its context (i.e., who the subject is), this is a result of its reflexive nature.

Exercise 29

Translate and learn the following phrases with सन्धि-s applied.

१. अर्जुन उवाच। कतरञ्च नो गरीय एतन्न विद्वाः — यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषामः, ते धातराष्ट्राः प्रमुखेऽवस्थिताः। (2.6)
२. [अहं] कार्पण्यदोषोपहतस्वभावो धर्मसम्मूढचेताः [च] त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं, मां शाधि। (2.7)
३. श्रीभगवानुवाच। पुरुषर्षभ, यं हि पुरुषमेते [स्पर्शा विषया वा] न व्यथयन्ति, समदुःखसुखं धीरं [च], सोऽमृतत्वाय कल्पते। (2.15)
४. येन त्विदं सर्वं ततं, तद् [सत्] अविनाशि विद्धि। न कश्चिदस्याव्ययस्य विनाशं कर्तुमर्हति। (2.17) By which [सत्, existence/reality] all this [the असत्, the “this and that” time-bound world, including this body-mind complex] is pervaded, know that [i.e., the timeless and real] to be indestructible. Nothing is able to bring about the destruction of this that does not change.
५. य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न हन्यते। (2.19)
६. य एनम् [देहिनम्/सत्] अविनाशिनं वेद, कथं स पुरुषः कं घातयति। (2.21)
७. भारत, भूतान्यव्यक्तादीनि व्यक्तमध्यान्यव्यक्तनिधनान्येव [च]। तत्र का परिदेवना। (2.28)

८. अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि, ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि। (2.33)
९. महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। येषां च बहुमतो भूत्वा त्वं लाघवं यास्यसि। (2.35) The great warriors will think you withdrew from battle out of fear. Among whom, having been highly honored, you will become insignificant.
१०. पार्थ, अविपश्चितो वेदवादरताः “न अन्यदस्ति” इति वादिनः कामात्मानः स्वर्गपरा यामिमां भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति। (2.42-43)
११. अर्जुन उवाच। स्थितप्रज्ञस्य समाधिस्थस्य का भाषा, केशव। स्थितधीः किं प्रभाषेत। किमासीत। किं व्रजेत। (2.54)
१२. श्रीभगवानुवाच। या सर्वभूतानां निशा [इव], तस्यां संयमी [मुनिः] जागर्ति। यस्यां भूतानि जाग्रति, सा [सद्ब्रस्तु] पश्यतो मुनेर्निशा [इव]। (2.69)

LESSON 30 Pronouns – Pronominal Adjectives

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.16:, 7.14:

Vocabulary

अयम् अ-जः नित्यः शाश्वतः पुराणः शरीरे हन्यमाने न हन्यते। (2.20)

This, which is unborn, timeless, ever the same, and always there is not destroyed [i.e., not changed] when the body is being destroyed [i.e., changed].

1 अयम्	this	fr. इदम् <i>prn. m. sg. nom.</i>
2 अ-जः	[which is] unborn	fr. अज <i>a. m. sg. nom. (6.24.3:)</i>
3 नित्यः	timeless	fr. नित्य <i>a. m. sg. nom.</i>
4 शाश्वतः	ever the same	fr. शाश्वत <i>a. m. sg. nom.</i>
5 पुराणः	[and is] always there	fr. पुराण <i>a. m. sg. nom.</i>
7 शरीरे	(when) the body	fr. शरीर <i>n. sg. loc.</i>
8 हन्यमाने	is being destroyed	fr. हन्यमान <i>pr. ps. pt. of √हन् pt. n. sg. loc. (7.14.1:)</i>
6 न हन्यते	is not destroyed	fr. न <i>in.</i> ; √हन् <i>ps. pr. 3rd sg.</i>

इह [कर्म-योगे श्रेयस्-मार्गे] अभिक्रम-नाशः न अस्ति, प्रत्यवायः न विद्यते। (2.40)

In this [the means for श्रेयस्/complete freedom] there is no loss of progress, nor adverse result.

1 इह [कर्म-योगे श्रेयस्-मार्गे]	in this [the means for complete freedom]	fr. इह <i>in.</i>
4 अभिक्रम-	of progress	
3 -नाशः	loss	fr. अभिक्रम-नाश <i>m. sg. nom.</i>
2 न अस्ति	there is no	fr. न <i>in.</i> ; √अस् <i>2.P. pr. 3rd sg.</i>
6 प्रत्यवायः	adverse result	fr. प्रत्यवाय <i>m. sg. nom.</i>
5 न विद्यते	nor is [there]	fr. न <i>in.</i> ; √विद् <i>ps. pr. 3rd sg.</i>

अस्य [कर्म-योगस्य] धर्मस्य सु-अल्पम् अपि। (2.40) Even a little of this [योग, means], which is [also] धर्म (one's nature and duty, which will support one through the maturation process).

2	अस्य [कर्म-योगस्य]	of this [कर्म-योग]	fr. इदम् <i>prn. m. sg. gen.</i>
3	धर्मस्य	[which is also] धर्म (one's nature and duty)	fr. धर्म <i>m. sg. gen.</i>
1	सु-अल्पम् अपि	even a little	fr. स्वल्प <i>prn. a. n. sg. nom. (2.11: & .3:);</i> अपि <i>in.</i>

तदा [सः] स्थित-प्रज्ञः उच्यते। (2.55) Then that one is called a स्थितप्रज्ञ (one whose wisdom is firm).

1	तदा [सः]	then [that one]	fr. तदा <i>in.</i>
4	स्थित-	is firm	
3	-प्रज्ञः	one whose wisdom	fr. स्थित-प्रज्ञ <i>a. m. sg. nom.</i>
2	उच्यते	is called	fr. √वच् <i>ps. pr. 3rd sg. (5.37.6: & 2.3.a:)</i>

प्रसादे [सति] अस्य सर्व-दुःखानां हानिः उपजायते। (2.65)

When there is clarity, there comes the destruction of all one's sorrows [in the form of guilt and hurt].

1	प्रसादे [सति]	when [there is] clarity	fr. प्रसाद <i>m. sg. loc. (7.14.1.a:)</i>
4	अस्य सर्व-दुःखानां	of all one's sorrows	fr. इदम् <i>prn. m. sg. gen.;</i> सर्व-दुःख <i>n. pl. gen.</i>
3	हानिः	abandonment, destruction	fr. हानि <i>f. sg. nom.</i>
2	उपजायते	[there] arises, comes	fr. उप + √जन् <i>4.Ā. pr. 3rd sg.</i>

सः शान्तिम् अधिगच्छति। (2.71) That [person] attains peace.

1	सः	that [person]	fr. तद् <i>prn. m. sg. nom.</i>
3	शान्तिम्	peace	fr. शान्ति <i>f. sg. acc.</i>
2	अधिगच्छति	attains	fr. अधि + √गम् <i>1.P. pr. 3rd sg. (5.15.6:)</i>

The following are the pronominal adjectives in chapter 2.

4.16.1:	अन्य	<i>a. m. sg. nom.</i>	अन्यः	(2.29)	<i>anya-h</i>	another
		<i>a. n. sg. nom.</i>	अन्यद्	(2.42)	<i>anya-d</i>	other
		<i>a. n. pl. acc.</i>	अन्यानि	(2.22)	<i>any-āni</i>	other
		<i>a. n. sg. gen.</i>	(अन्यस्य)	(2.16)	(<i>anya-sya</i>)	other [has]
	कतर	<i>a. n. sg. nom.</i>	कतरद्	(2.6)	<i>katara-d</i>	which of the two

4.16.2:	उभ	<i>a. m. du. acc.</i>	(उभौ)	(2.4)	<i>ubh-au</i>	both
		<i>a. n. du. acc.</i>	उभे	(2.50)	<i>ubh-e</i>	both
		<i>a. f. du. gen.</i>	उभयोः	(2.10)	<i>ubha-yoh</i>	of both
	सर्व	<i>a. m. pl. nom.</i>	सर्वे	(2.12)	<i>sarv-e</i>	any
		<i>a. n. sg. acc.</i>	सर्वम्	(2.17)	<i>sarv-am</i>	all
		<i>a. m. pl. acc.</i>	सर्वान्	(2.55)	<i>sarv-ān</i>	all
		<i>a. n. pl. acc.</i>	सर्वाणि	(2.30)	<i>sarv-āṇi</i>	all
		<i>a. m. sg. gen.</i>	सर्वस्य	(2.30)	<i>sarva-sya</i>	of every [body]

4.16.3:	अपर	<i>a. n. pl. acc.</i>	अपराणि	(2.22)	<i>apar-āṇi</i>	other
	अवर	<i>a. n. sg. nom.</i>	अवरम्	(2.49)	<i>avara-m</i>	inferior
	पर	<i>n. sg. acc.</i>	परम्	(2.59)	<i>par-am</i>	the पर [i.e., ब्रह्मन्/ reality]

4.16.4:	द्वितीय	<i>a. m. sg. nom.</i>	द्वितीयः	(2)	<i>dvitiya-h</i>	second
---------	---------	-----------------------	----------	-----	------------------	--------

4.16.5:	सु-अल्प	<i>a. n. sg. nom.</i>	स्वल्पम्	(2.40)	<i>svalpa-m</i>	a little
---------	---------	-----------------------	----------	--------	-----------------	----------

4.16.a:	मत्-पर	<i>a. m. sg. nom.</i>	मत्परः	(2.61)	<i>mat-para-h</i>	with Me as the limitless
	स्वर्ग-पर	<i>a. m. pl. nom.</i>	स्वर्गपराः	(2.43)	<i>svarga-par-āḥ</i>	having heaven as the ultimate

Besides the two locative absolutes (7.14.1:) noted in the above vocabulary, in chapter 2 there is also a genitive absolute (7.14.2:) in verse 2.60, see Lesson 14 vocabulary.

Exercise 30

Translate and learn the following phrases with सन्धि-s applied.

१. अर्जुन उवाच। मधुसूदनारिसूदन, कथमहं सङ्घ्ये पूजार्हौ भीष्मं द्रोणं च [उभौ] इषुभिः प्रतियोत्स्यामि। (2.4)

२. सञ्जय उवाच। भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच। (2.10)

३. श्रीभगवानुवाच। न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः। (2.12)

४. यथा नरो जीर्णानि वासांसि विहायापराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहायान्यानि नवानि संयाति। (2.22)
५. भारत, सर्वस्य देहेऽयं देही नित्यमवध्यः,
तस्मात्त्वं सर्वाणि भूतानि शोचितुं नार्हसि। (2.30)
६. महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। येषां च बहुमतो भूत्वा त्वं लाघवं यास्यसि। (2.35)
७. कर्म बुद्धियोगाद्वरेण ह्यवरं, धनञ्जय। बुद्धौ शरणमन्विच्छ। कृपणाः फलहेतवः। (2.49)
८. बुद्धियुक्त इहोभे सुकृतदुष्कृते जहाति।
तस्माद्योगाय युज्यस्व। कर्मसु कौशलं
(=यथार्थता) योगः। (2.50)
९. पार्थ, यदा सर्वान्कामान्मनोगतान्प्रजहाति,
आत्मन्येवात्मना (=बुद्ध्या) तुष्टः, तदा [सः]
स्थितप्रज्ञ उच्यते। (2.55)
१०. निराहारस्य देहिनो विषया रसवर्जं विनिवर्तन्ते।
परं (=ब्रह्मन्) दृष्ट्वा यस्य रसोऽपि निवर्तते। (2.59)
११. [यतस्तस्मात्] तानि सर्वाणि [इन्द्रियाणि] संयम्य युक्तो मत्पर आसीत्। यस्य हीन्द्रियाणि [संस्कृतबुद्धेः] वशे, तस्य प्रज्ञा प्रतिष्ठिता। (2.61)
१२. ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः। (2)
- अर्जुन, this embodied one in every body is ever indestructible; therefore, you should not grieve over all these beings.
- Endowed with [this] attitude, one sheds in this world both karmic merit and demerit. Therefore, commit to this योग. Propriety in actions [i.e., acting within धर्म, where the means are as important as the end] is [called] योग.
- अर्जुन, when one abandons all desires [i.e., notional requirements in order to become happy] as they arise in the mind, and is happy by oneself [i.e., by an informed intellect] in one's self alone, then that one is called a स्थितप्रज्ञ (one whose wisdom is firm).
- For the embodied one who does not feed [i.e., does not indulge the senses], the objects turn back [i.e., are not pursued], [but] the longing remains. Knowing the पर [i.e., ब्रह्मन्/reality], even one's longing ceases.

LESSON 31 Pronouns – Compound Pronouns

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.17: – 4.22:

Vocabulary

मधु-सूदनः तम् [अर्जुन] तथा कृपया आविष्टम् अश्रु-पूर्ण-आकुल-ईक्षणं विषीदन्तम् [च] इदं वाक्यम् उवाच। (2.1) कृष्ण spoke these words to him [अर्जुन] who in that way was overwhelmed by pity, with eyes stressed and full of tears, and was sad.

1 मधु-सूदनः	(कृष्ण) the destroyer of the demon मधु	fr. मधु-सूदन <i>m. sg. nom.</i>
4 तम् [अर्जुन]	to him [अर्जुन] [who]	fr. तद् <i>prn. m. sg. acc.</i>
5 तथा	in that way	fr. तथा <i>in.</i>
7 कृपया	by pity	fr. कृपा <i>f. sg. inst.</i>
6 आविष्टम्	was overwhelmed	fr. आविष्ट <i>pp. of आ + √विश् a. m. sg. acc. (2.85:)</i>
9 अश्रु-पूर्ण-	and full of tears	
8 -आकुल-ईक्षणं	with eyes stressed	fr. अश्रु-पूर्ण-आकुल-ईक्षण <i>a. m. sg. acc. (2.7:)</i>
10 विषीदन्तम् [च]	[and] was sad	fr. विषीदत् <i>pr. pt. of वि + √सद् a. m. sg. acc. (5.15.3: & 2.101:)</i>
3 इदं वाक्यम्	this statement [these words]	fr. इदम् <i>prn. n. sg. acc.; वाक्य n. sg. acc.</i>
२ उवाच	spoke	fr. √वच् <i>P. perf. 3rd sg. (5.10.3:)</i>

हृषीक-ईशम् एवम् उक्त्वा, परन्-तपः गुडाका-ईशः गो-विन्दं “न योत्स्ये” इति उक्त्वा, तूष्णीं बभूव ह। (2.9)

Having thus spoken to कृष्ण, the vexer of foes अर्जुन told कृष्ण—“I will not fight,” and became silent.

2 हृषीक-ईशम्	(कृष्ण) the lord of the senses	fr. हृषीक-ईश <i>m. sg. acc. (2.8: & .3:)</i>
1 एवम् उक्त्वा	having thus spoken [to]	fr. एवम् <i>in.; उक्त्वा in. pt. of √वच् (6.9: & 2.80:)</i>
4 परन्-तपः	(अर्जुन) the one who vexes foes	fr. परन्-तप <i>m. sg. nom.</i>
or 4 परन्-तप	(धृतराष्ट्र) O Vexer of Foes	fr. परम्-तप <i>m. sg. voc. [an alternate reading]</i>
3 गुडाका-ईशः	(अर्जुन) the master over lethargy	fr. गुडाका-ईश <i>m. sg. nom. (2.8: & .3:)</i>
6 गो-विन्दं	(कृष्ण) the one understood through scripture	fr. गो-विन्द <i>m. sg. acc.</i>
7 न योत्स्ये इति	“I will not fight”	fr. न <i>in.; √युध् Ā. fut. 1st sg. (2.79:); इति in.</i>
5 उक्त्वा	told	fr. उक्त्वा <i>in. pt. of √वच् (6.9: & 2.80:)</i>
8 तूष्णीं बभूव ह	[and] became silent	fr. तूष्णीम् <i>in.; √भू P. perf. 3rd sg. (5.27.4:); ह pcl.</i>

पार्थ, यः एनम् [देहिनम्/सत्] अ-विनाशिनं नित्यम् अ-जम् अ-व्ययं [च] वेद, कथं सः पुरुषः कं हन्ति। (2.21)

○ अर्जुन, [when] one who knows this [देहिन्—oneself, the embodied one, the real] to be indestructible, timeless, unborn, and unchanging, [then] how does that person kill whom?

1	पार्थ	(अर्जुन) O Son of पृथा	fr. पार्थ <i>m. sg. voc.</i>
2	यः	[when] the one who	fr. यद् <i>prn. m. sg. nom.</i>
4	एनम् [देहिनम्/सत्]	this [embodied one, the real] [to be]	fr. एनद् <i>prn. m. sg. acc.</i>
5	अ-विनाशिनं	indestructible	fr. अविनाशिन् <i>a. m. sg. acc.</i>
6	नित्यम्	timeless	fr. नित्य <i>a. m. sg. acc.</i>
7	अ-जम्	unborn	fr. अज <i>a. m. sg. acc. (6.24.3:)</i>
8	अ-व्ययं [च]	[and] unchanging	fr. अव्यय <i>a. m. sg. acc.</i>
3	वेद	knows	fr. √विद् <i>P. perf. 3rd sg. (5.28:)</i>
9	कथं	[then] how [does]	fr. कथम् <i>in.</i>
10	सः पुरुषः	that person	fr. तद् <i>prn. m. sg. nom.; पुरुष m. sg. nom..</i>
12	कं	whom	fr. किम् <i>prn. m. sg. acc.</i>
11	हन्ति	kill	fr. √हन् <i>2.P. pr. 3rd sg.</i>

सुख-दुःखे लाभ-अ-लाभौ जय-अ-जयौ [च] समे कृत्वा, ततः युद्धाय युज्यस्व। (2.38)

Being the same in pleasure/pain, gain/loss, or victory/defeat, thus prepare for battle [i.e., for स्व-धर्म—your duty—whatever it is, as it presents itself throughout life's changes].

3	सुख-दुःखे	[towards/in] pleasure and pain	fr. सुख-दुःख <i>n. du. acc. (6.24.3:)</i>
4	लाभ-अ-लाभौ	gain and loss	fr. लाभ-अलाभ <i>m. du. acc. (2.7:)</i>
5	जय-अ-जयौ [च]	[or] victory and defeat	fr. जय-अजय <i>m. du. acc. (2.7:)</i>
2	समे	the same	fr. सम <i>a. n. du. acc. (7.5.2.a:)</i>
1	कृत्वा	acting [i.e., being]	fr. कृत्वा <i>in. pt. of √कृ</i>
6	ततः	thus	fr. ततस् <i>in. (6.19:)</i>
8	युद्धाय	for battle	fr. युद्ध <i>pp. of √युध् n. sg. dat. (2.76: & .78:)</i>
7	युज्यस्व	be prepared, prepare	fr. √युज् <i>ps. impv. 2nd sg.</i>

एवं पापं न अवाप्स्यसि। (2.38) In this way you will incur no पाप (karmic demerit).

1	एवं	in this way	fr. एवम् <i>in.</i>
3	पापं	पाप (karmic demerit)	fr. पाप <i>n. sg. acc.</i>
२	न अवाप्स्यसि	you will incur no	fr. न <i>in.</i> ; अव + √आप् <i>P. fut. 2nd sg.</i>

अ-शान्तस्य कुतः सुखम्। (2.66) For the nonclear, how can there be [the appreciation of the] सुख (fulfillment that is the nature of the limitless self, known as I)?

1	अ-शान्तस्य	for the non-clear	fr. अशान्त <i>pp. of √शम् a. m. sg. gen. (6.6: irreg. & 2.55:)</i>
2	कुतः	how [can there be]?	fr. कुतस् <i>in. (6.19:)</i>
३	सुखम्	[the appreciation of the] fulfillment	fr. सुख <i>n. sg. nom.</i>

The following are the compound pronouns in chapter 2.

4.17.2:	ई-दृश	<i>a. n. sg. acc.</i>	ईदृशम्	(2.32)	<i>īdrś-am</i>	such
4.18:	ता-वत्	<i>a. m. sg. nom.</i>	तावान्	(2.46)	<i>tā-vān</i>	as much
	या-वत्	<i>a. m. sg. nom.</i>	यावान्	(2.46)	<i>yā-vān</i>	as
4.20:	क-चिद्	<i>m. sg. nom.</i>	कश्चिद्	(2.29)	<i>kaś-cid</i>	someone
	कदा-चन	<i>in.</i>	कदाचन्	(2.47)	<i>kadācana</i>	ever
	कदा-चिद्	<i>in.</i>	कदाचिद्	(2.20)	<i>kadācid</i>	ever

Exercise 31

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। देहिनः, यथास्मिन्देहे कौमारं यौवनं जरा [च], तथा देहान्तरप्राप्तिः। तत्र धीरो न मुह्यति। (2.13)

२. कौन्तेय, मात्रास्पर्शाः (=इन्द्रियस्पर्शा मात्रस्पर्शविषया वा) तु शीतोष्णसुखदुःखदा आगमापायिनोऽनित्याः। तांस्तितिक्षस्व, भारत। (2.14)

३. येन त्विदं सर्वं ततं, तद् [सत्] अविनाशि विद्धि। न कश्चिदस्याव्ययस्य विनाशं कर्तुमर्हति। (2.17)

४. अयं न कदाचिज्जायते, म्रियते वा। न [अस्ति] —भूत्वा भूयोऽभविता, न वा [—अभूत्वा भूयभविता इत्यर्थः]। अयमजो नित्यः शाश्वतः पुराणः शरीरे हन्यमाने न हन्यते। (2.20)
- This [the embodied one, the real] is never born, nor dies. It is not that coming to be, it again comes not to be, nor the opposite [becoming nonexistent, it again comes to be]. This, which is unborn, timeless, ever the same, and always there is not destroyed [i.e., not changed] when the body is being destroyed [i.e., changed].
५. [भूमिमयानि] शस्त्राप्येनं न च्छिन्दन्ति, पावक एनं न दहति, आप एनं न क्लेदयन्ति, मारुतो न च शोषयति। (2.23)
६. कश्चिदेनम् [देहिनम्/सत्] आश्चर्यवत्पश्यति। तथैव चान्य आश्चर्यवद्ब्रूयति, अन्यश्चैनमाश्चर्यवच्छृणोति। कश्चिच्च श्रुत्वाप्येनं नैव वेद। (2.29)
- As a wonder, someone sees [i.e., knows] this [timeless, locationless, embodied one—the real]! Similarly, as a wonder, another [i.e., the teacher] speaks [of this] and, as a wonder, another listens about this! Even after listening, another still does not know this [which is oneself]!
७. यदृच्छया चापावृतं स्वर्गद्वारमुपपन्नम्। पार्थ, सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते। (2.32)
८. इह [कर्मयोगे श्रेयोमार्गे] अभिक्रमनाशो नास्ति, प्रत्यवायो न विद्यते। अस्य [कर्मयोगस्य] धर्मस्य स्वल्पमपि महतो भयात्त्रायते। (2.40)
- In this [the means for श्रेयस्, complete freedom] there is no loss of progress, nor adverse result. Even a little of this [योग, means], which is [also] धर्म (one's nature and duty, which will support one through the maturation process), protects from great fear.
९. यावान्सर्वतः सम्प्लुतोदक उदपानेऽर्थः (=प्रयोजनं), तावान् [सर्वगतं सद्बस्तु] विजानतो ब्राह्मणस्य सर्वेषु वेदेषु [अर्थः]। (2.46)
१०. कर्मण्येव ते (=तव) अधिकारः (=प्रभुत्वम्), फलेषु मा कदाचन। कर्मफलहेतुर्मा भूः [मा मन्यस्व इत्यर्थः]। अकर्मणि ते (=तव) सङ्गो मास्तु। (2.47)

११. प्रसादे [सति] अस्य सर्वदुःखानां हानिरुपजायते, When there is clarity, there comes the destruction of all one's
 प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु sorrows [in the form of guilt and hurt] because, for the one
 पर्यवतिष्ठते। (2.65) whose mind is clear, the [self-]knowledge [which destroys the
 sorrow] quickly becomes firm.
१२. सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो Giving up all [binding] desires [i.e., requirements/anticipations],
 निरहङ्कारश्चरति, स शान्तिमधिगच्छति। (2.71) the person who moves about free from longing, free from [the
 judgment] “this is mine” and free from [the judgment] “I [am
 only this much]”—that [person] attains peace.

LESSON 32 Cardinals

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.23: – 4.25:

Vocabulary

विषमे इदम् अन्-आर्य-जुष्टम् अ-स्वर्ग्यम् अ-कीर्ति-करं [च] कश्मलं कुतः त्वा समुपस्थितम्, अर्जुन। (2.2)

In [such] a crisis [i.e., at the outset of this war], from where came to you this despair, unacceptable for a person of the Vedic culture, not leading to heaven, and engendering dishonor, O अर्जुन?

1	विषमे	in [such] a crisis	fr. विषम <i>m. sg. loc.</i>
5	इदम्	this	fr. इदम् <i>prn. n. sg. nom.</i>
7	अन्-आर्य-	not [for] a person of the Vedic culture	
8	-जुष्टम्	acceptable	fr. अनार्य-जुष्ट <i>a. n. sg. nom.</i>
9	अ-स्वर्ग्यम्	not leading to heaven	fr. अ-स्वर्ग्य <i>a. n. sg. nom.</i>
11	अ-कीर्ति-	dishonor	
10	-करं [च]	[and] engendering	fr. अकीर्ति-कर <i>a. n. sg. nom.</i>
6	कश्मलं	despair	fr. कश्मल <i>n. sg. nom.</i>
2	कुतः	from where	fr. कुतस् <i>in. (6.19:)</i>
4	त्वा	to you	fr. त्वम् <i>prn. sg. acc.</i>
3	समुपस्थितम्	came	fr. समुपस्थित <i>pp. of सम् + उप + √स्था pt. n. sg. nom. (6.6:)</i>
12	अर्जुन	O अर्जुन	fr. अर्जुन <i>m. sg. voc.</i>

अयम् अव्यक्तः, अयम् अचिन्त्यः (=मनस्-विषयत्वम् अ-योग्यः), अयम् अविकार्यः उच्यते। (2.25)

This is said to be not manifest [to the senses], not an object of thought [since it is the conscious being that is aware of all thoughts], and not subject to change.

1 अयम्	this	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
3 अव्यक्तः	not manifest [to the senses]	fr. अव्यक्त <i>pp. of वि + √अञ्ज a. m. sg. nom.</i> (6.6: & 2.81:)
4 अयम्	this [is]	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
5 अचिन्त्यः (=मनस्-विषयत्वम् अ-योग्यः)	not an object of thought	fr. अचिन्त्य <i>pot. ps. pt. of √चिन्त् a. m. sg. nom.</i>
6 अयम्	this [is]	fr. इदम् <i>prn. m. sg. nom.</i> (4.8:)
7 अविकार्यः	[and] not subject to change	fr. अविकार्य <i>pot. ps. pt. of वि + √कृ a. m. sg. nom.</i> (6.8:)
२ उच्यते	is said [to be]	fr. √वच् <i>ps. pr. 3rd sg.</i> (5.37.6: & 2.3.a:)

वेदाः त्रै-गुण्य-विषयाः। (2.45) The वेद-s [generally] deal with त्रैगुण्य (the three-fold universe).

1 वेदाः	the वेद-s (scriptures) [generally]	fr. वेद <i>m. pl. nom.</i>
3 त्रै-गुण्य-	त्रैगुण्य (the three-fold universe)	
२ -विषयाः	deal with	fr. त्रैगुण्य-विषय <i>a. m. pl. nom.</i>

अर्जुन, निस्-त्रै-गुण्यः निर्-द्वन्द्वः नित्य-सत्त्व-स्थः निर्-योग-क्षेमः आत्मवान् भव। (2.45)

○ अर्जुन, be free from त्रैगुण्य, free from the pairs of opposites, ever established in सत्त्व (contemplative disposition), free from acquiring and protecting, and [be] attentive.

1 अर्जुन	○ अर्जुन	fr. अर्जुन <i>m. sg. voc.</i>
3 निस्-त्रै-गुण्यः	free from त्रैगुण्य	fr. निस्-त्रैगुण्य <i>a. m. sg. nom.</i> (2.24: & .27:)
4 निर्-द्वन्द्वः	free from the pairs of opposites	fr. निस्-द्वन्द्व <i>a. m. sg. nom.</i> (2.24: & .29:)
5 नित्य-	ever	
6 -सत्त्व-स्थः	established in सत्त्व (contemplative disposition)	fr. नित्य-सत्त्वस्थ <i>a. m. sg. nom.</i>
7 निर्-योग-क्षेमः	free from acquiring and protecting	fr. निस्-योग-क्षेम <i>a. m. sg. nom.</i> (2.24: & .29:)
8 आत्मवान्	[and] attentive	fr. आत्मवत् <i>a. m. sg. nom.</i>
२ भव	(you) be	fr. √भू <i>1.P. impv. 2nd sg.</i>

यदा ते बुद्धिः मोह-कलिलं व्यतितरिष्यति, तदा श्रुतस्य श्रोतव्यस्य च निर्वेदं गन्तासि। (2.52)

When your intellect crosses over the confusion that is delusion, then you will gain a dispassion for what has been heard and is yet to be heard [from the secular and spiritual marketeers].

1	यदा	when	fr. यदा <i>in.</i>
2	ते	your	fr. त्वम् <i>prn. sg. gen.</i>
3	बुद्धिः	intellect	fr. बुद्धि <i>f. sg. nom.</i>
6	मोह-	that is delusion	
5	-कलिलं	the confusion	fr. मोह-कलिल <i>m. sg. acc.</i>
4	व्यतितरिष्यति	crosses over	fr. वि + अति + √तृ <i>P. fut. 3rd sg. (7.23.2:)</i>
7	तदा	then	fr. तदा <i>in.</i>
10	श्रुतस्य	for what has been heard	fr. श्रुत <i>pp. of √श्रु a. n. sg. gen.</i>
11	श्रोतव्यस्य च	and for what is yet to be heard	fr. श्रोतव्य <i>pot. ps. pt. of √श्रु a. m. sg. gen. (6.8:); च in.</i>
9	निर्वेदं	a dispassion	fr. निर्वेद <i>m. sg. acc. (fr. निस् + √विद् लाभे 2.24: & .29:)</i>
8	गन्तासि	(you) will gain	fr. √गम् <i>peri. fut. 2nd sg.</i>

महा-बाहो, तस्मात् यस्य इन्द्रियाणि इन्द्रिय-अर्थेभ्यः सर्वशः निगृहीतानि [निगृहीतुम् अर्हन्ते इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता। (2.68) Therefore, O अर्जुन, the one whose senses [under authority of the intellect] are [or rather, are capable of being] completely withdrawn from the sense pursuits—that one has wisdom that is firm.

2	महा-बाहो	(अर्जुन) O Mighty Armed One	fr. महा-बाहु <i>m. sg. voc.</i>
1	तस्मात्	therefore	fr. तस्मात् <i>in.</i>
3	यस्य	the one whose	fr. यद् <i>prn. m. sg. gen.</i>
4	इन्द्रियाणि	senses [are]	fr. इन्द्रिय <i>n. pl. nom.</i>
7	इन्द्रिय-अर्थेभ्यः	from the sense pursuits	fr. इन्द्रिय-अर्थ <i>m. pl. abl. (2.7:)</i>
5	सर्वशः	completely	fr. सर्वशस् <i>in.</i>
6	निगृहीतानि [निगृहीतुम् अर्हन्ते इत्यर्थः]	withdrawn [i.e., are able to be withdrawn]	fr. निगृहीत <i>pp. of नि + √ग्रह a. n. pl. nom. (6.6:)</i>
8	तस्य	that one has	fr. तद् <i>prn. m. sg. gen.</i>
9	प्रज्ञा	wisdom	fr. प्रज्ञा <i>f. sg. nom.</i>
10	प्रतिष्ठिता	[that] is firm	fr. प्रतिष्ठिता <i>pp. of प्रति + √स्था a. f. sg. nom. (6.6: & 2.101:)</i>

The cardinals (एक, द्वि, etc.) do not occur often in ordinary literature, but their numerical signs (१, २, etc.) are in plentiful use. Much of संस्कृत literature is in verse, and you will almost always find the verses numbered. To assist with learning these numerical signs I have used them to number the exercise sentences.

The cardinal एक declines as a pronominal adjective (4.16.2:) and has the same range of meanings and applications as the word “one” in English, which can be used as a cardinal (“the lowest whole number”), an adjective (“a single”), a substantive (“a single person or thing,” or “a unit”) and as a pronoun (“someone” or “anyone”).

Exercise 32

Translate and learn the following phrases with सन्धि-s applied.

१. सञ्जय उवाच। मधुमूदनस्तम् [अर्जुन] तथा सञ्जय said: कृष्ण spoke these words to him [अर्जुन] who in that कृपयाविष्टमश्रुपूर्णाकुलेक्षणं विषीदन्तम् [च] इदं way was overwhelmed by pity, with eyes stressed and full of वाक्यमुवाच। (2.1) tears, and was sad.
२. अर्जुन उवाच। महानुभावान्गुरुनहत्वा हीह लोके अर्जुन said: [It would be] better I not kill these highly honored भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरु-s and even beg alms here in the world [i.e., become a गुरुहत्वेहैव रुधिरप्रदिग्धान्भोगान्भुञ्जीय। (2.5) renunciate] than kill [these] गुरु-s seeking [their own] ends and [then] indulge here in pleasures, drenched with [their] blood.
३. सञ्जय उवाच। हृषीकेशमेवमुक्त्वा, परन्तपो सञ्जय said: Having thus spoken to कृष्ण, the vexer of foes अर्जुन गुडाकेशो गोविन्दं “न योत्स्ये” इत्युक्त्वा, तूष्णीं told कृष्ण—”I will not fight,” and became silent. बभूव ह। (2.9)
४. श्रीभगवानुवाच। पार्थ, य एनम् [देहिनम्/सत्] Lord कृष्ण said: O अर्जुन, [when] one knows this [the देहिन— अविनाशिनं नित्यमजमव्ययं [च] वेद, कथं स oneself, the embodied one, the real] to be indestructible, पुरुषः कं घातयति, कं [च] हन्ति। (2.21) timeless, unborn, and unchanging, [then] how does that person cause the death of whom, or kill whom?
५. महाबाहो, अथ चैनं नित्यजातं नित्यं मृतं वा O अर्जुन, now if you consider this [the self, as the body or as an मन्यसे, तथाप्येवं त्वं शोचितुं नार्हसि। (2.26) individual soul.] to continually be born and die—even in that way, you should not grieve.

६. स्वधर्ममपि चावेक्ष्य विकम्पितुं नार्हसि, क्षत्रियस्य Even in regard to your own धर्म (nature and duty), you should
हि (=यस्मात्) धर्म्याद्युद्धादन्यच्छ्रेयो न विद्यते। not waver. Because, for a warrior [such as you—by nature and
(2.31) duty], there is no greater good than a battle on the side of धर्म
[i.e., a battle for the protection of what supports people
through their maturation to wisdom].
७. सुखदुःखे लाभालाभौ जयाजयौ [च] समे कृत्वा, Being the same in pleasure/pain, gain/loss, or victory/defeat,
ततो युद्धाय युज्यस्व। एवं पापं नावाप्स्यसि। thus prepare for battle [i.e., for स्व-धर्म—your duty—whatever it
(2.38) is, as it presents itself throughout life's changes]. In this way
you will incur no पाप (karmic demerit).
८. यः सर्वत्रानभिस्नेहस्तत्तच्छुभाशुभं प्राप्य The one who is unattached in all situations, who neither
नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता। rejoices on getting anything pleasant, nor hates getting anything
(2.57) unpleasant—that one's wisdom is firm.
९. यदा चायं, कूर्मोऽङ्गानीव, इन्द्रियार्थेभ्य इन्द्रियाणि When, like a turtle its limbs, one is [at will able] to completely
सर्वशः संहरते [संहर्तुमर्हति इत्यर्थः], तस्य प्रज्ञा withdraw the senses from their sense pursuits [and again extend
प्रतिष्ठिता। (2.58) them out at will], that one's wisdom is firm.
१०. निराहारस्य देहिनो विषया रसवर्जं विनिवर्तन्ते। परं (=ब्रह्मन्) दृष्ट्वास्य रसोऽपि निवर्तते। (2.59)
११. प्रसादे [सति] अस्य सर्वदुःखानां हानिरुपजायते, प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु पर्यवतिष्ठते। (2.65)
१२. सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो निरहङ्कारश्चरति, स शान्तिमधिगच्छति। (2.71)

LESSON 33 Ordinals

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 4.26: – 4.30:

We have completed the vocabulary for the second chapter of the Bhagavad Gita. But there is much that you still do not know about this vocabulary. The following exercises in *Aruna Coursebook* will request you to review the preceding vocabularies for their grammatical content to which you have been exposed.

The only ordinal in chapter 2 is द्वितीय found in the colophon at the end of the chapter.

Exercise 33

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच।

विषम इदमनार्यजुष्टमस्वर्ग्यमकीर्तिकरं [च]
कश्मलं कुतस्त्वा समुपस्थितम्, अर्जुन। (2.2)

The Lord said:

In [such] a crisis [i.e., at the outset of this war], from where came to you this despair, unacceptable for a person of the Vedic culture, not leading to heaven, and engendering dishonor, O अर्जुन?

२. त्वमशोच्यानन्वशोचः, प्रज्ञावादांश्च भाषसे।
पण्डिता गतासूनगतासूंश्च नानुशोचन्ति। (2.11)

You have grieved for those not to be grieved, yet proclaim words of wisdom. The wise do not grieve for those whose life's breaths are gone or not [yet] gone.

३. नित्यस्य (=अकालस्य) अनाशिनः अप्रमेयस्य
(=मनोविषयत्वम् अयोग्यस्य) शरीरिणः इमे
देहाः अन्तवन्तः उक्ताः। तस्माद् युध्यस्व, भारत।
(2.18)

These bodies of the timeless, indestructible, non-objectifiable [as the self-evident subject] embodied one [who obtains as the being/reality of these body-mind complexes] are said to be subject to [unavoidable] death. Therefore fight, O अर्जुन.

४. अयमव्यक्तः, अयमचिन्त्यः
(=मनोविषयत्वमयोग्यः), अयमविकार्य उच्यते।
तस्मादेवमेनं विदित्वानुशोचितुं नार्हसि। (2.25)

This is said to be not manifest [to the senses], not an object of thought [since it is the conscious being that is aware of all thoughts], and not subject to change. Therefore [since there is no basis for grief regarding the self], knowing this as such, you cannot grieve.

५. वेदास्त्रैगुण्यविषयाः। अर्जुन, निस्त्रैगुण्यो निर्द्वन्द्वो The वेद-s [generally] deal with त्रैगुण्य (the three-fold universe).
नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्भव। (2.45) O अर्जुन, be free from त्रैगुण्य, free from the pairs of opposites, ever established in सत्त्व (contemplative disposition), free from acquiring and protecting, and [be] attentive.
६. यदा ते बुद्धिर्माहकलिलं व्यतिरिष्यति, तदा When your intellect crosses over the confusion that is delusion,
श्रुतस्य श्रोतव्यस्य च निर्वेदं गन्तासि। (2.52) then you will gain a dispassion for what has been heard and is yet to be heard [from the secular and spiritual marketeers].
७. पार्थ, यदा सर्वान्कामान्मनोगतान्प्रजहाति, O अर्जुन, when one abandons all desires [i.e., notional
आत्मन्येवात्मना (=बुद्ध्या) तुष्टः, तदा [सः] requirements in order to become happy] as they arise in the
स्थितप्रज्ञ उच्यते। (2.55) mind, and is happy by oneself [i.e., by an informed intellect] in
one's self alone, then that one is called a स्थितप्रज्ञ (one whose
wisdom is firm).
८. विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते, सङ्गात्कामः सञ्जायते, For a person who mentally dwells on objects, attachment to them arises;
कामात्क्रोधोऽभिजायते, from attachment [allowed to flame up by one's value structure] arises
क्रोधात्सम्मोहो भवति, [binding] desire [i.e., requirements (in order to be happy) and anticipations
सम्मोहात्स्मृतिविभ्रमः [भवति], (of their fruition)]; from [thwarted] anticipations arises anger; from anger
स्मृतिभ्रंशाद्बुद्धिनाशः [भवति], is delusion [i.e., error in judgment]; from delusion is lapse of memory [i.e.,
बुद्धिनाशात् [पुमान्] प्रणश्यति। what has been taught]; from lapse of memory is lapse of intellect [i.e.,
(2.62-63) wisdom]; from lapse of intellect [i.e., what distinguishes the human
condition] the person is destroyed [i.e., the unique human opportunity to
attain श्रेयस् is completely wasted, and the person remains in संसार/ the life
of becoming].
९. अयुक्तस्य बुद्धिर्नास्ति, न चायुक्तस्य भावना For the one who is not disciplined, knowledge is not there, nor
(=धारणम्)। न चाभावयतः शान्तिः। contemplation. For the noncontemplative, there is no clarity.
अशान्तस्य कुतः सुखम्। (2.66) For the nonclear, how can there be [the appreciation of the]
सुख (fulfillment that is the nature of the limitless self, known as I)?

१०. महाबाहो, तस्माद्यस्येन्द्रियाणीन्द्रियार्थेभ्यः सर्वशो
निगृहीतानि [निगृहीतुमर्हन्त इत्यर्थः], तस्य प्रज्ञा
प्रतिष्ठिता। (2.68)
- Therefore, O अर्जुन, the one whose senses [under authority of
the intellect] are [or rather, are capable of being] completely
withdrawn from the sense pursuits—that one has wisdom that
is firm.
११. यद्वदाप आपूर्यमाणं [स्वरूपतः] अचलप्रतिष्ठं
समुद्रं प्रविशन्ति, तद्वत्सर्वे कामा यं प्रविशन्ति
— स शान्तिमाप्नोति, न कामकामी। (2.70)
- Like the full and unmoved ocean into which the waters [their
source being the ocean] enter [yet whose nature is unaffected
by their variations], similarly the one whom all objects of desire
enter [yet remains the same in nature]—that one gains peace.
Not [so] the one who requires/anticipates these objects [like a
small pond requires its streams].
१२. ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः।
(2)

LESSON 34 Conjugation of Verbs

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.1; 7.21: – 7.28:

All sentences have either a stated or an implied verb. An unstated verb is usually the copula “is,” e.g., “the clock running fast?” means “is the clock running fast?” Instances of the unstated copula in sentences are much more common in संस्कृत than in English. In the vocabulary sentences that have an unstated copula, I have often included it within parenthesis. Adding to this tendency is the frequent use of participles as verbs, especially for subordinate clauses. I have noted this in a footnote to verse 16 in Lesson 7, and so marked these participles with the expression “pt.,” e.g., “fr. दृष्ट pp. of √दृश् pt. m. sg. nom.” These sentences aside, we will now take up the large topic of verbs in the following lessons.

Exercise 34

Review the vocabularies given in Lessons 4 – 8. Consider just those words that are declined (the substantives, adjectives, pronouns and ordinals), based upon what you have learned in the lessons on declensions. You should clearly see how the declension is formed, and how the meaning of the word is employed in the sentence from the word’s case. If you find difficulty relating the cases to their employment in these sentences, then review 7.7: – 7.13:. This practice will help you remember the meaning of these sentences, and will also help you recognize the cases of words and appropriately translate them in other संस्कृत sentences.

Translate and learn the following phrases with सन्धि-s applied.

१. सञ्जय उवाच। मधुसूदनस्तम् [अर्जुन] तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणं विषीदन्तम् [च] इदं वाक्यमुवाच। (2.1)

२. श्रीभगवानुवाच। विषम इदमनार्यजुष्टमस्वर्ग्यमकीर्तिकरं [च] कश्मलं कुतस्त्वा समुपस्थितम्, अर्जुन। (2.2)

३. अर्जुन उवाच। महानुभावान्गुरून् हत्वा हीह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरून् हत्वेहैव रुधिरप्रदिग्धान्भोगान्भुञ्जीय। (2.5)

४. सञ्जय उवाच। हृषीकेशमेवमुक्त्वा, परन्तपो गुडाकेशो गोविन्दं “न योत्स्ये” इत्युक्त्वा, तूष्णीं बभूव ह। (2.9)

५. श्रीभगवानुवाच। त्वमशोच्यान्वशोचः, प्रज्ञावादांश्च भाषसे। पण्डिता गतासूनगतासूंश्च नानुशोचन्ति। (2.11)

६. नित्यस्य (=अकालस्य) अनाशिनोऽप्रमेयस्य (=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा अन्तवन्त उक्ताः। तस्माद्युध्यस्व, भारत। (2.18)
७. अयं न कदाचिज्जायते, म्रियते वा। न [अस्ति] — भूत्वा भूयोऽभविता, न वा [—अभूत्वा भूयर्भविता इत्यर्थः]। अयमजो नित्यः शाश्वतः पुराणः शरीरे हन्यमाने न हन्यते। (2.20)
८. पार्थ, य एनम् [देहिनम्/सत्] अविनाशिनं नित्यमजमव्ययं [च] वेद, कथं स पुरुषः कं घातयति, कं [च] हन्ति। (2.21)
९. अयमव्यक्तः, अयमचिन्त्यः (=मनोविषयत्वमयोग्यः), अयमविकार्य उच्यते। तस्मादेवमेनं विदित्वानुशोचितुं नार्हसि। (2.25)
१०. महाबाहो, अथ चैनं नित्यजातं नित्यं मृतं वा मन्यसे, तथाप्येवं त्वं शोचितुं नार्हसि। (2.26)
११. कश्चिदेनम् [देहिनम्/सत्] आश्चर्यवत्पश्यति। तथैव चान्य आश्चर्यवद्ब्रूति, अन्यश्चैनमाश्चर्यवच्छृणोति। कश्चिच्च श्रुत्वाप्येनं नैव वेद। (2.29)
१२. भारत, सर्वस्य देहेऽयं देही नित्यमवध्यः, तस्मात्त्वं सर्वाणि भूतानि शोचितुं नार्हसि। (2.30)

LESSON 35 Verbal Roots

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.2.; 6.1: – 6.3.; 6.11: – 6.14:

Roots form the basis of all verbs, and many other words in संस्कृत as well. It is this unique transparency of संस्कृत words as to their component formation that gives संस्कृत words a richness and depth of meaning that cannot be matched in languages like English, which lack this transparency. Not that English lacks any component formation of its words, rather the average संस्कृत reader clearly sees the formations within the words of his or her language, whereas the English reader generally does not. Adding to this is the author's assumption that the readers see this depth of meaning in the words he or she employs. So the meanings of संस्कृत words, unlike English words, are not limited to just a few synonyms.

This has resulted in many English translations of the Bhagavad Gita that have very little difference between them. Not because they are all consistent with the original संस्कृत, but it is more that they look like clones of each other. This can easily be seen by their repeating the same mistakes, according to my understanding of the text, by previous translators. I point out these mistakes or misreadings as and when, in these lessons, we get to those misconstrued verses. This includes the misunderstandings of the crucial words साङ्ख्य, योग, कौशल, etc. which I also point out in the *Bhagavad Gita Dictionary*. It is not necessarily because the translator does not know that this rich depth of meaning is, or could be, there behind the individual words. It is more a confusion about the work in general leading to a lack of ability to plumb the depths of the words therein to bring out the author's purport. As a result we see translations of words that rarely go beyond the first or second synonym given in dictionaries, resulting in individual statements that look grammatically correct, but don't fit when strung together in a dialogue.

To properly understand a work like this, the translator should not only know संस्कृत, but also know in the original the connected literature from which the author is pulling. Moreover, the translator has to be sympathetic to the author's purpose. We all know how mangled a paraphrase can be from someone who has no sympathy towards whom he or she is paraphrasing—politicians and lawyers stand out as the unfortunate exemplars in this. This sympathy in संस्कृत falls under what is called श्रद्धा. It is having an open mind, using the author's

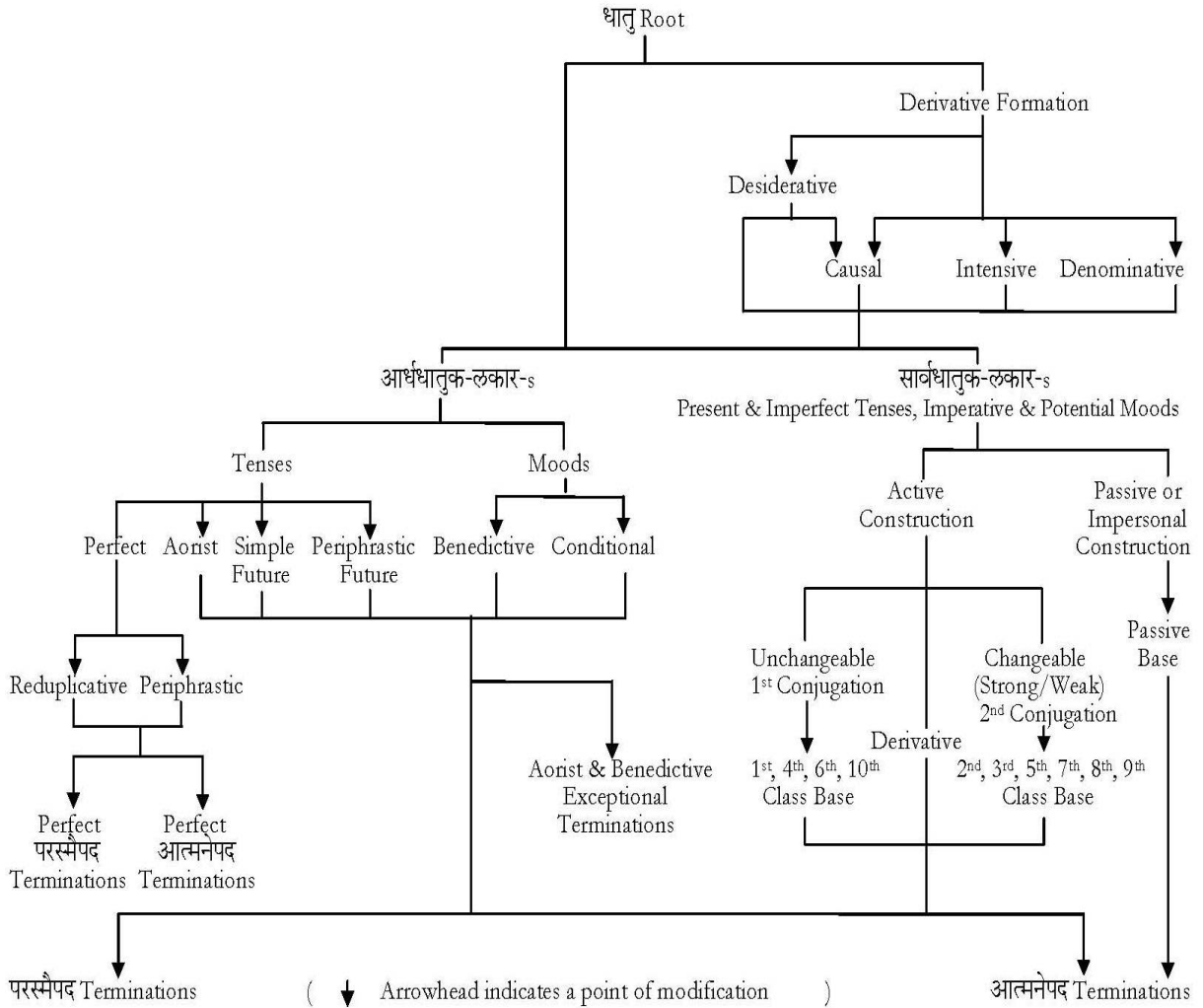
own words to clarify themselves, resorting to the same sources the author is pulling from to clarify where needed. It is assuming the author is consistent, and that, if there is confusion, then it probably lies with me and not the author. This isn't a foreign approach to learning what is being said or written. It is the same attitude we hopefully listened to our teachers in school and read from our school textbooks. Sometimes the translators are quite open about their doubts regarding the author's work when they say in their introductions that the Bhagavad Gita is a "mystical" poem, or it "cannot be taken as the exposition of a consistent philosophy," for "it contains too many contradictions." "Mystical" is synonymous with abstruse, arcane, cryptic, imaginary, nonrational, paranormal, unaccountable and unknowable—this is a good hint that the translator in fact doesn't understand the original work. Yet somehow the translator goes on to conclude that this poem has no consistent philosophy. This forces upon us the assumption that the original author of the work was either confused or wished to confuse the reader—quite an amazing claim which none of these translators make any attempt to support with reasons.

In संस्कृत literature there is a complete science of textual analysis called मीमांसा. It shows how to approach a text to get its purport. This approach is lacking in many of the English translations I've seen. One of the tenets of this science is that seeming contradictions have to be resolved by looking closely at the context of the statements made. Once this resolution takes place, there is no contradiction and there is no mysticism. But it is not that by removing the emotionally charming mysticism we make the work uninteresting or mundane, because, in the case of the Bhagavad Gita, the resolution brings you to an understanding that is bigger than where you started from. The Bhagavad Gita is a transformational work, meant to turn the confusion we have about the world into a clarity that solves a fundamental human problem, as experienced by अर्जुन at the start of the dialogue. Certainly कृष्ण, as a teacher, would have had no intention of being irrational or obfuscating towards his friend and student, the already confused अर्जुन. This work was clearly a teaching situation involving a single teacher and a single student. There is no reason now to approach this work as an inconsistent, contradictory or obfuscating dialogue.

The following chart summarizes the relationships between roots, their derivative formations, their ten tense and mood formations, and their terminations. Roots are the starting point of conjugation. Those roots may or may not take a derivative formation in order to pick up a specific derivative meaning. Derivative formations are covered in 5.39: – 5.43:. This derivative formation is then treated as a root for the following tense and mood modifications.

The six आर्धधातुक-लकर tenses and moods, covered in 5.24: – 5.35:, form a stem unique to their individual tenses and moods. This stem, depending on the tense or mood, takes one or the other of the Present or Imperfect set of terminations from either the 1st or the 2nd conjugation as given in 5.4:. The Aorist and the Benedictive take a few terminations that are exceptions within the appropriate termination set. The Perfect, however, takes its own unique set of परस्मैपद and आत्मनेपद terminations. If a verb in one of these tenses or moods is to be used in the passive or impersonal construction, then there are particular ways to form the verb depending on the tense or mood, per 5.36.a: and 5.38:.

The four सार्वधातुक-लकर tenses and moods, covered in 5.3: – 5.23:, form a stem not based on an individual tense and mood. Instead, if the verb is to be used in a passive or impersonal construction, the passive formation, covered in 5.36: and 5.37:, is formed. If the verb is to be used in an active construction, the stem is uniquely formed (and the termination is selected) based on which of the ten classes the root belongs. A derivative formation taking one of these tenses or moods in active construction is not further modified. Once the stem is so formed, it takes a termination from the appropriate set of terminations given in 5.4: – 5.6:. The tense or mood of the resulting verb is thus indicated by which termination set the termination is taken. The Imperfect tense is further distinguished by an augment अ०.



Exercise 35

Review the vocabularies given in Lessons 9 – 13. Consider just those words that are declined (the substantives, adjectives, pronouns and ordinals), based upon what you have learned in the lessons on declensions. You should clearly see how the declension is formed, and how the meaning of the word is employed in the sentence from the word's case.

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। स्वधर्ममपि चावेक्ष्य विकम्पितुं नार्हसि, क्षत्रियस्य हि (=यस्मात्) धर्म्याद्युद्धादन्यच्छ्रेयो न विद्यते। (2.31)
२. सुखदुःखे लाभालाभौ जयाजयौ [च] समे कृत्वा, ततो युद्धाय युज्यस्व। एवं पापं नावाप्स्यसि। (2.38)
३. इह [कर्मयोगे श्रेयोमार्गे] अभिक्रमनाशो नास्ति, प्रत्यवायो न विद्यते। अस्य [कर्मयोगस्य] धर्मस्य स्वल्पमपि महतो भयात्त्रायते। (2.40)
४. वेदास्त्रैगुण्यविषयाः। अर्जुन, निस्त्रैगुण्यो निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्भव। (2.45)
५. बुद्धियुक्त इहोभे सुकृतदुष्कृते जहाति। तस्माद्योगाय युज्यस्व। कर्मसु कौशलं (=यथार्थता) योगः। (2.50)
६. यदा ते बुद्धिर्मोहकलिलं व्यतितरिष्यति, तदा श्रुतस्य श्रोतव्यस्य च निर्वेदं गन्तासि। (2.52)
७. यः सर्वत्रानभिस्नेहस्तत्तच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता। (2.57)
८. यदा चायं, कूर्मोऽङ्गानीव, इन्द्रियार्थेभ्य इन्द्रियाणि सर्वशः संहरते [संहर्तुमर्हति इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता। (2.58)
९. विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते, सङ्गात्कामः सञ्जायते, कामात्क्रोधोऽभिजायते, क्रोधात्सम्मोहो भवति, सम्मोहात्स्मृतिविभ्रमः [भवति], स्मृतिभ्रंशाद्बुद्धिनाशः [भवति], बुद्धिनाशात् [पुमान्] प्रणश्यति। (2.62-63)
१०. अयुक्तस्य बुद्धिर्नास्ति, न चायुक्तस्य भावना (=धारणम्)। न चाभावयतः शान्तिः। अशान्तस्य कुतः सुखम्। (2.66)
११. महाबाहो, तस्माद्यस्येन्द्रियाणीन्द्रियार्थेभ्यः सर्वशो निगृहीतानि [निगृहीतुमर्हन्ति इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता। (2.68)

१२. यद्वदाप आपूर्यमाणम् [स्वरूपतः] अचलप्रतिष्ठं समुद्रं प्रविशन्ति, तद्वत्सर्वे कामा यं प्रविशन्ति — स शान्तिमाप्नोति, न कामकामी। (2.70)

LESSON 36 Verbal Bases of the Ten Classes

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.3:

For two of the tenses and two of the moods (the सार्वधातुक-लकार-s), the roots divide into ten classes, depending on how they form their base before the conjugational terminations are added. In chapter 2 we see most of these ten classes. Below are those roots found there that show a regular base formation, based on the general rules for each of the classes of roots, in active voice in one of the सार्वधातुक-लकार-s. Also shown are any prefixes (6.11:) these verbal roots have, since that is how you have been seeing their form in our sentences so far. The verbal base is shown with the abbreviation sign (◦), since it is not a completed form that can be used in sentences.

1 st class					
	अर्ह्	अर्ह◦	(2.17)	अर्हति	is able
	कल्प्	कल्प◦	(2.15)	कल्पते	is fit
	चर्	चर◦	(2.71)	चरति	moves about
	जि	जय◦	(2.6)	जयेम, जयेयुः	(we) should conquer, (they) should conquer
	दह्	दह◦	(2.23)	दहति	burn
अभि	नन्द्	अभिनन्द◦	(2.57)	अभिनिन्दति	rejoices
	भाष्	भाष◦	(2.11)	भाषसे	proclaim
प्र	भाष्	प्रभाष◦	(2.54)	प्रभाषेत	would speak
	भू	भव◦ (2.71:)	(2.45)	भव	(you please) be
	लभ्	लभ◦	(2.32)	लभन्ते	get
	वद्	वद◦	(2.29)	वदति	speaks
प्र	वद्	प्रवद◦	(2.42)	प्रवदन्ति	proclaim, spout
नि	वृत्	निवर्त◦	(2.59)	निवर्तते	cease
वि + नि	वृत्	विनिवर्त◦	(2.59)	विनिवर्तन्ते	turn back
	व्रज्	व्रज◦	(2.54)	व्रजेत	would walk

	अनु	शुच्	अनुशोच०	(2.11)	अनुशोचन्ति	grieve
		ह	हर०	(2.60)	हरन्ति	take away
	सम्	ह	संहर०	(2.58)	संहरते	withdraws

4th class	प्र	नश्	प्रणश्य० (2.92:)	(2.63)	प्रणश्यति	is destroyed
	उप	पद्	उपपद्य०	(2.3)	उपपद्यते	benefit
		मन्	मन्य०	(2.19)	मन्यते	thinks
		मुह्	मुह्य०	(2.13)	मुह्यति	is confused
	वि	मुह्	विमुह्य०	(2.72)	विमुह्यति	is deluded
		युध्	युध्य०	(2.18)	युध्यस्व	(you please) fight

6th class	प्र	विश्	प्रविश०	(2.70)	प्रविशन्ति	enter
-----------	-----	------	---------	--------	------------	-------

10th class	-- no examples in chap. 2 --					
------------	------------------------------	--	--	--	--	--

2nd class		आस्	आस्० weak	(2.54)	आसीत	would sit
		द्विष्	द्वेष्० strong	(2.57)	द्वेष्टि (2.88:)	hates
	सम्	या	संया० strong	(2.22)	संयाति	takes on
		विद्	वेद्० strong	(2.19)	वेत्ति (2.42:)	thinks
			विद्० weak	(2.6)	विद्मः	(we) know
				(2.17)	विद्मि	(you please) know

3rd class	-- because of its reduplication, we will introduce it in a later lesson --					
-----------	--	--	--	--	--	--

5th class	-- there are no regular formation examples in chap. 2 --					
-----------	--	--	--	--	--	--

7th class		छिद्	छिन्द्० weak	(2.23)	छिन्दन्ति	cut
		भुज्	भुञ्ज्० weak	(2.5)	भुञ्जीय	indulge in

8th & 9th class	-- there are no regular formation examples in chap. 2 --					
-----------------	--	--	--	--	--	--

Exercise 36

Review the vocabularies given in Lessons 14 – 18. Consider just those words that are declined (the substantives, adjectives, pronouns and ordinals), based upon what you have learned in the lessons on declensions. You should clearly see how the declension is formed, and how the meaning of the word is employed in the sentence from the word's case.

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। क्लैब्यं मा स्म गमः, पार्थ। एतत्त्वयि नोपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ, परन्तप। (2.3)
२. अर्जुन उवाच। महानुभावान्गुरुनहत्वा हीह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरुन्हत्वेहैव रुधिरप्रदिग्धान्भोगान्भुञ्जीय। (2.5)
३. कतरञ्च नो गरीय एतन्न विद्मः — यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषामः, ते धार्तराष्ट्राः प्रमुखेऽवस्थिताः। (2.6)
४. श्रीभगवानुवाच। त्वमशोच्यानन्वशोचः, प्रज्ञावादांश्च भाषसे। पण्डिता गतासूनगतासूंश्च नानुशोचन्ति। (2.11)
५. देहिनः, यथास्मिन्देहे कौमारं यौवनं जरा [च], तथा देहान्तरप्राप्तिः। तत्र धीरो न मुह्यति। (2.13)
६. पुरुषर्षभ, यं हि पुरुषमेते [स्पर्शा विषया वा] न व्यथयन्ति, समदुःखसुखं धीरं [च], सोऽमृतत्वाय कल्पते। (2.15)
७. येन त्विदं सर्वं ततं, तद् [सत्] अविनाशि विद्धि। न कश्चिदस्याव्ययस्य विनाशं कर्तुमर्हति। (2.17)
८. नित्यस्य (=अकालस्य) अनाशिनोऽप्रमेयस्य (=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा अन्तवन्त उक्ताः। तस्माद्युध्यस्व, भारत। (2.18)
९. य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न हन्यते। (2.19)
१०. यथा नरो जीर्णानि वासांसि विहायापराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहायान्यानि नवानि संयाति। (2.22)
११. [भूमिमयानि] शस्त्राप्येनं न च्छिन्दन्ति, पावक एनं न दहति, आप एनं न क्लेदयन्ति, मारुतो न च शोषयति। (2.23)

१२. कश्चिदेनम् [देहिनम्/सत्] आश्चर्यवत्पश्यति। तथैव चान्य आश्चर्यवद्भवति, अन्यश्चैनमाश्चर्यवच्छृणोति। कश्चिच्च श्रुत्वाप्येनं नैव वेद। (2.29)

LESSON 37 Four Verbal Base Tenses and Moods

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.4: – 5.6:

How do we get the final meaning of verbs? It is not that their root has this final meaning. Roots only have a general verbal sense(s)—without specifying the person or number of the nominative in sentence construction, nor either the tense or mood. By forming the root into a verbal base, we have limited the tenses and moods to two each (i.e., the four सार्वधातुक-लकार-s), but to get the final meaning we need to add an appropriate termination from these सार्वधातुक-लकार-s to the verbal base. This we show below with the same group of verbs from the previous lesson, with the addition of the indication of the grammar of the verb in the context of the sentence and the resulting termination added.

1 st class						
	अर्ह्	अर्ह०	(2.17) P. pr. 3 rd sg.	०ति	अर्हति	is able
	कल्प्	कल्प०	(2.15) Ā. pr. 3 rd sg.	०ते	कल्पते	is fit
	चर्	चर०	(2.71) P. pr. 3 rd sg.	०ति	चरति	moves about
	जि	जय०	(2.6) P. pot. 1 st pl.	०ईम	जयेम	(we) should conquer
			P. pot. 3 rd pl.	०ईयुः	जयेयुः	(they) should conquer
	दह्	दह०	(2.23) P. pr. 3 rd sg.	०ति	दहति	burn
अभि	नन्द्	अभिनन्द०	(2.57) P. pr. 3 rd sg.	०ति	अभिनिन्दति	rejoices
	भाष्	भाष०	(2.11) Ā. pr. 2 nd sg.	०से	भाषसे	(you) proclaim
प्र	भाष्	प्रभाष०	(2.54) Ā. pot. 3 rd sg.	०ईत	प्रभाषेत	would speak
	भू	भव०	(2.45) P. impv. 2 nd sg.	–	भव	(you please) be
	लभ्	लभ०	(2.32) Ā. pr. 3 rd pl.	०अन्ते	लभन्ते	get
	वद्	वद०	(2.29) P. pr. 3 rd sg.	०ति	वदति	speaks
प्र	वद्	प्रवद०	(2.42) P. pr. 3 rd pl.	०अन्ति	प्रवदन्ति	proclaim, spout
नि	वृत्	निवर्त०	(2.59) Ā. pr. 3 rd sg.	०ते	निवर्तते	cease
वि + नि	वृत्	विनिवर्त०	(2.59) Ā. pr. 3 rd pl.	०अन्ते	विनिवर्तन्ते	turn back
	व्रज्	व्रज०	(2.54) Ā. pot. 3 rd sg.	०ईत	व्रजेत	would walk
अनु	शुच्	अन्वशोच०	(2.11) P. impf. 2 nd sg.	०स्	अन्वशोचः	(you) have grieved

(5.5.c:)

		अनुशोच०	(2.11)	<i>P. pr. 3rd pl.</i>	०अन्ति	अनुशोचन्ति	grieve	
	ह	हर०	(2.60)	<i>P. pr. 3rd pl.</i>	०अन्ति	हरन्ति	take away	
	सम्	ह	संहर०	(2.58)	<i>Ā. pr. 3rd sg.</i>	०ते	संहरते	withdraws

4th class	प्र	नश्	प्रणश्य०	(2.63)	<i>P. pr. 3rd sg.</i>	०ति	प्रणश्यति	is destroyed
	उप	पद्	उपपद्य०	(2.3)	<i>Ā. pr. 3rd sg.</i>	०ते	उपपद्यते	benefit
		मन्	मन्य०	(2.19)	<i>Ā. pr. 3rd sg.</i>	०ते	मन्यते	thinks
		मुह्	मुह्य०	(2.13)	<i>P. pr. 3rd sg.</i>	०ति	मुह्यति	is confused
	वि	मुह्	विमुह्य०	(2.72)	<i>P. pr. 3rd sg.</i>	०ति	विमुह्यति	is deluded
		युध्	युध्य०	(2.18)	<i>Ā. impv. 2nd sg.</i>	०स्व	युध्यस्व	(you please) fight

6th class	प्र	विश्	प्रविश०	(2.70)	<i>P. pr. 3rd pl.</i>	०अन्ति	प्रविशन्ति	enter
-----------	-----	------	---------	--------	-----------------------	--------	------------	-------

2nd class		आस्	आस्० weak	(2.54)	<i>Ā. pot. 3rd sg.</i>	०ईत	आसीत	would sit
		द्विष्	द्वेष्० strong	(2.57)	<i>P. pr. 3rd sg.</i>	०ति	द्वेषि (2.88:)	hates
	सम्	या	संया० strong	(2.22)	<i>P. pr. 3rd sg.</i>	०ति	संयाति	takes on
		विद्	वेद्० strong	(2.19)	<i>P. pr. 3rd sg.</i>	०ति	वेत्ति (2.42:)	thinks
		विद्	विद्० weak	(2.6)	<i>P. pr. 1st pl.</i>	०म	विद्मः	(we) know
				(2.17)	<i>P. impv. 2nd sg.</i>	०धि	विद्धि	(you please) know

7th class		छिद्	छिन्द्० weak	(2.23)	<i>P. pr. 3rd pl.</i>	०अन्ति	छिन्दन्ति	cut
		भुज्	भुञ्ज्० weak	(2.5)	<i>Ā. pot. 1st sg.</i>	०ईय	भुञ्जीय	(I) indulge in

This process of building the final form should look familiar. It is a lot like the word math we saw regarding the declension of words in Lesson 13. There the math was: stem-base + (stem-ending + termination). In the conjugation of verbs in active voice in each of the four सार्वधातुक-लकार-s the math is: prefix + (root + class sign) + termination. Adding the prefix is a type of compounding, common not only to verbs, but to nominal stems also. Remember that the adding of the class sign only happens for our two tenses and two moods that we have in charts 5.5: and 5.6:.

The word math for conjugation is more complicated than for declension, because a larger variety of processes may happen to the root depending on its class, because the class signs are various and may even be

inserted inside the root (as in the 7th case), and because the number of terminations are greater and divided into groups of two (परस्मैपद and आत्मनैपद) and two (1st conjugation and 2nd conjugation classes) and four (the tenses and moods). Moreover, the following page of specific rules (5.5: & .6:) in the grammar section need to be understood and applied where needed. But as mentioned before, we are simplifying our study as we are only learning how to read the language, not to compose in the language. So we don't necessarily need to know for each of the 500 common roots its class (hence whether it is 1st conjugation or 2nd), thus its class sign, or whether it is परस्मैपद or आत्मनैपद. These facts are usually already shown in the final form of the verb we are reading. The form of the base can be simply learned as a vocabulary item over time. Of course it helps to happen to know the class, the class sign and whether the root is परस्मैपद and आत्मनैपद, since these assist our memory of the base form and cuts in half the number of terminations we have to ponder when we encounter the verb.

So you still have to know the terminations. In the context of the sentence you may get enough hints about which person, number, and even tense or mood the verb would be. For example a word in the nominative case usually clearly shows the number that the verb would have to be—this cuts down the number of possible terminations by two-thirds. Whether the nominative is a personal pronoun or not similarly reduces the possibilities. But when the nominative is not given or you cannot definitely locate it within the sentence, then this assistance is not there. When at a distance we look at all the terminations in charts 5.5: and 5.6:, the task appears daunting. But on closer analysis it is much less so.

There are clear patterns among these sets of terminations. The biggest pattern is the near identity of the 1st and 2nd conjugation terminations. This is shown in the 2nd conjugation terminations by its unique terminations being in bold. Notice that there aren't too many, and that they regularly happen in the same locations (person & number) in each of the tenses or moods. And even their differences are only slight, e.g., the dropping of a nasal or the replacement of an initial ए with an आ or an initial ई with a या. Among the 1st conjugation terminations, and the 2nd also, the sets of terminations to first learn are the present and the imperfect—the present because it is so common and the imperfect because the other two, the imperative and potential, are only variations of it and because its terminations are often used by several of the अधधातुक-लकार-s. Likewise, if you see an ए, या or ई just before the ending of a verb, the chances of it being a potential is potentially great. If you see a व, म or वह् at the end of the verb, the chances of it being 1st person dual or plural is certain. Look at where थ is located in each of the tense and mood terminations. Imagine the pr. 1st sg. मि as equivalent to “me,” the bilabial व (1.5.e:) as “we (two),” the plural म as “me-s,” the \bar{A} . 1st sg. ए/ऐ as “I.” Like that, with a little logic,

imagination and effort these can be learned in a few days. As with declension terminations, it helps to write down the terminations from memory, in as big as chunks as you can . Physicalizing a mental process strengthens it. You can procrastinate since this is only a grammar overview and since memorization of these are not essential to proceed to the rest of the grammar in this overview. But I think you have seen how much easier it is to understand the meanings of the vocabulary words in our sentences if you can see more of the grammar built into the words.

If you prefer the traditional Indian style of memorization, use the root भू (भव०) for the 1st conjugation परस्मैपद, and लभ् (लभ०) as the आत्मनैपद, then chant भवति, भवतः, भवन्ति, भवसि, etc. As noted (5.5.c:) the Imperative would be अभवत्, अभवताम्, etc. The chart assists you in this conjugation, since all its verbal bases end in अ. Therefore, like we did with declension terminations, this final अ is shown already joined with the termination (shown in parenthesis). This method also automatically takes care of the processes due to 5.5.a: & .b:. Because of the large number of exceptions (which we will see in a couple of lessons) and the internal सन्धि complications involved in the 2nd conjugation, this method is not as simple, and I find that students learn it by chanting multiple versions with many different roots of this conjugation—more to learn the many exceptional formations of the root and master their strong/weak forms, than to learn the terminations. Maybe a compromise would be to just chant the terminations by themselves, which you have practically learned from the 1st conjugation.

Exercise 37

Review the vocabularies given in Lessons 19 – 23. Consider just those words that are declined (the substantives, adjectives, pronouns and ordinals), based upon what you have learned in the lessons on declensions. You should clearly see how the declension is formed, and how the meaning of the word is employed in the sentence from the word's case.

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच। यदृच्छया चापावृतं स्वर्गद्वारमुपपन्नम्। पार्थ, सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते। (2.32)
२. पार्थ, अविपश्चितो वेदवादरताः “न अन्यदस्ति” इति वादिनः कामात्मानः स्वर्गपरा यामिमां भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति। (2.42–43)
३. वेदास्त्रैगुण्यविषयाः। अर्जुन, निस्त्रैगुण्यो निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्भव। (2.45)

४. अर्जुन उवाच। स्थितप्रज्ञस्य समाधिस्थस्य का भाषा, केशव। स्थितधीः किं प्रभाषेत। किमासीत। किं ब्रजेत। (2.54)
५. श्रीभगवानुवाच। यः सर्वत्रानभिस्नेहस्तत्तच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता। (2.57)
६. यदा चायं, कूर्मोऽङ्गानीव, इन्द्रियार्थेभ्य इन्द्रियाणि सर्वशः संहरते [संहर्तुमर्हति इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता। (2.58)
७. निराहारस्य देहिनो विषया रसवर्जं विनिवर्तन्ते। परं (=ब्रह्मन्) दृष्ट्वास्य रसोऽपि निवर्तते। (2.59)
८. कौन्तेय, विपश्चितो हि (=यस्मात्) पुरुषस्य यततोऽपि, प्रमाथीनीन्द्रियाणि मनः प्रसभं हरन्ति। (2.60)
९. विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते, सङ्गात्कामः सञ्जायते, कामात्क्रोधोऽभिजायते, क्रोधात्सम्मोहो भवति, सम्मोहात्स्मृतिविभ्रमः [भवति], स्मृतिभ्रंशाद्बुद्धिनाशः [भवति], बुद्धिनाशात् [पुमान्] प्रणश्यति। (2.62-63)
१०. यद्वदाप आपूर्यमाणं [स्वरूपतः] अचलप्रतिष्ठं समुद्रं प्रविशन्ति, तद्वत्सर्वे कामा यं प्रविशन्ति — स शान्तिमाप्नोति, न कामकामी। (2.70)
११. सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो निरहङ्कारश्चरति, स शान्तिमधिगच्छति। (2.71)
१२. एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। प्राप्य एनां, न विमुह्यति। अन्तकालेऽप्यस्यां स्थित्वा ब्रह्मनिर्वाणम् ऋच्छति। (2.72)

LESSON 38 Reduplication

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.7: – 5.13:

The 3rd class roots commonly used number only eleven. They all take reduplication to form their verbal base in the सार्वधातुक-लकार-s, so the topic of reduplication is introduced here. Actually you will probably see more reduplicated forms for other reasons than just because one of these eleven roots is put in one of the four सार्वधातुक-लकार-s. Earlier I said that reduplication is an easy feature to recognize, but difficult to construct (5.3.f). I was only three-quarters right, but I so much wanted to say that something so difficult was really easy that I couldn't help myself. Many times it is easy to recognize, but there are the odd forms that only a professional grammarian can spot, e.g., the second example in 5.8.3; and the examples for the vowel initial roots in 5.8.5; similarly 5.10.2: and the third example in 5.12.2:

This second example in 5.8.3: is the type of reduplication in the 3rd class root ह्रा “abandon” that we have in chapter 2.

3 rd class	हा	जहा०	(2.50)	<i>P. pr. 3rd sg.</i>	०ति	जहाति	abandons, sheds	
	प्र	हा	प्रजहा०	(2.55)	<i>P. pr. 3rd sg.</i>	०ति	प्रजहाति	abandons

Also buried in these reduplication rules is a statement that has a broader application than just in reduplication. This is rule 5.8.8: The rule states that the only three गुण or वृद्धि vowels (ए, ऐ, ओ) that may appear at the end of roots can, in certain situations, be treated as if the root ended in long आ. These situations are here in general reduplication and in specific rules pertaining to formations we are yet to see. Keep this statement in the back of your mind as it will be referred to later in the grammar and also in the dictionary, where applicable. And for this reason I have been saving one regular root ending in ऐ in one of the सार्वधातुक-लकार-s that appears in chapter 2. Although it is outside of our above rule, it comes under a not uncommon internal सन्धि rule 2.71:; due to stem final ऐ followed by the 1st class sign (suffix) अ, where the ऐ becomes आय्. This is what you would also expect from the seemingly equal applicability of general vowel सन्धि rule 2.15:; but 2.71: has a more specific application that rules 2.13: & .14: and 2.15: & .16: do not cover or would give contrary results.

1 st class	त्रै	त्राय०	(2.71:)	(2.40)	<i>Ā. pr. 3rd sg.</i>	०ते	त्रायते	protects
-----------------------	------	--------	---------	--------	----------------------------------	-----	---------	----------

Exercise 38

Review the vocabularies given in Lessons 24 – 28. Consider just those words that are declined (the substantives, adjectives, pronouns and ordinals), based upon what you have learned in the lessons on declensions. You should clearly see how the declension is formed, and how the meaning of the word is employed in the sentence from the word's case.

Translate and learn the following phrases with सन्धि-s applied.

१. सञ्जय उवाच।

मधुसूदनस्तम् [अर्जुन] तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणं विषीदन्तम् [च] इदं वाक्यमुवाच ॥ १ ॥

श्रीभगवानुवाच।

विषम इदमनार्यजुष्टमस्वर्ग्यमकीर्तिकरं [च] कश्मलं कुतस्त्वा समुपस्थितम्, अर्जुन ॥ २ ॥ क्लैब्यं मा स्म गमः, पार्थ। एतत्त्वयि नोपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ, परन्तप ॥ ३ ॥

अर्जुन उवाच।

मधुसूदनारिसूदन, कथमहं सङ्घ्ये पूजाहो भौष्मं द्रोणं च [उभौ] इषुभिः प्रतियोत्स्यामि ॥ ४ ॥ महानुभावान्गुरुनहत्वा हीह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामांस्तु गुरुन्हत्वेहैव रुधिरप्रदिग्धान्भोगान्भुञ्जीय ॥ ५ ॥ कतरञ्च नो गरीय एतन्न विद्मः — यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषामः, ते धातराष्ट्राः प्रमुखेऽवस्थिताः ॥ ६ ॥ [अहं] कार्पण्यदोषोपहतस्वभावो धर्मसम्मूढचेताः [च] त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं, मां शाधि ॥ ७ ॥ भूमौ हि (=यस्मात्) असपत्नमृद्धं राज्यं, सुराणामपि चाधिपत्यमवाप्य, यन्ममेन्द्रियाणामुच्छोषणं शोकमपनुद्यात्, [तद्] न प्रपश्यामि ॥ ८ ॥

सञ्जय उवाच।

हृषीकेशमेवमुक्त्वा, परन्तपो गुडाकेशो गोविन्दं “न योत्स्ये” इत्युक्त्वा, तूष्णीं बभूव ह ॥ ९ ॥ भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच ॥ १० ॥

LESSON 39 Irregular 1st Conjugational Verbal Bases

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.14: – 5.17:

This is where the amazing integrity of the संस्कृत language shows itself. In spite of thousands of years in practice, these 372 common verbal roots of the 1st conjugational classes of roots are conjugated in all three persons and numbers, in all four of the most common tenses and moods, with only 38 of them being irregular. And those irregularities only come in forming the verbal base, thereafter when finishing the conjugation they are perfectly normal. When you contrast this with English and Old English within only a few hundred years, you see with what care and precision the language was maintained by its communities of speakers.

Because these irregularities come only in forming the verbal base for the four सार्वधातुक-लकार-s, they can just as well be remembered as vocabulary items. Hence when one learns the common root गम् “go,” it is best to remember it as गम्/गच्छ. Why don’t we just remember the verbal base form? Because it is applicable to only the four tenses and moods—we have six more tenses and moods, and a whole host of other verbal derivations and nominal stem formations that develop only from the root, and have nothing to do with the सार्वधातुक-लकार verbal base.

Here are the irregular verbal bases of the 1st conjugational classes of roots found in chapter 2.

1 st class	गम्	गच्छ०	(2.51)	<i>P. pr. 3rd pl.</i>	०अन्ति	गच्छन्ति	gain
	अधि गम्	अधिगच्छ०	(2.64)	<i>P. pr. 3rd sg.</i>	०ति	अधिगच्छति	attains
	दृश्	पश्य०	(2.29)	<i>P. pr. 3rd sg.</i>	०ति	पश्यति	sees
	प्र दृश्	प्रपश्य०	(2.8)	<i>P. pr. 1st sg.</i>	०मि	प्रपश्यामि	(I) see
	उद् स्था	उत्तिष्ठ० (2.24:)	(2.3)	<i>P. impv. 2nd sg.</i>	–	उत्तिष्ठ	(you please) get up
	परि + अव स्था	पर्यवतिष्ठ०	(2.65)	<i>Ā. pr. 3rd sg.</i>	०ते	पर्यवतिष्ठते	becomes firm

4 th class	जन्	जाय०	(2.20)	<i>Ā. pr. 3rd sg.</i>	०ते	जायते	is born
	अभि जन्	अभिजाय०	(2.62)	<i>Ā. pr. 3rd sg.</i>	०ते	अभिजायते	arises
	उप जन्	उपजाय०	(2.62)	<i>Ā. pr. 3rd sg.</i>	०ते	उपजायते	arises
	सम् जन्	सञ्जाय० (2.55:)	(2.62)	<i>Ā. pr. 3rd sg.</i>	०ते	सञ्जायते	arises

6 th class	अनु	इष्	अन्विच्छ°	(2.49)	<i>P. imprv. 2nd sg.</i>	–	अन्विच्छ	(you please) seek
		ऋ	ऋच्छ°	(2.72)	<i>P. pr. 3rd sg.</i>	°ति	ऋच्छति	attains
		प्रच्छ	पृच्छ° (2.61:)	(2.7)	<i>P. pr. 1st sg.</i>	°मि	पृच्छामि	(I) ask

As with दृश्/पश्य there need not be any logic involved in these substitutes, we can only speculate that the two were an ancient merger of two different (perhaps defective) roots with the same meaning.

Exercise 39

Review the vocabularies given in Lessons 29 – 32. Consider just those words that are declined (the substantives, adjectives, pronouns and ordinals), based upon what you have learned in the lessons on declensions. You should clearly see how the declension is formed, and how the meaning of the word is employed in the sentence from the word's case.

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच।

त्वमशोच्यानन्वशोचः, प्रज्ञावादांश्च भाषसे। पण्डिता गतासूनगतासूँश्च नानुशोचन्ति॥११॥ न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः॥१२॥ देहिनः, यथास्मिन्देहे कौमारं यौवनं जरा [च], तथा देहान्तरप्राप्तिः। तत्र धीरो न मुह्यति॥१३॥ कौन्तेय, मात्रास्पर्शाः (=इन्द्रियस्पर्शा मात्रास्पर्शविषया वा) तु शीतोष्णसुखदुःखदा आगमापायिनोऽनित्याः। तास्तितिक्षस्व, भारत॥१४॥ पुरुषर्षभ, यं हि पुरुषमेते [स्पर्शा विषया वा] न व्यथयन्ति, समदुःखसुखं धीरं [च], सोऽमृतत्वाय कल्पते॥१५॥

असतः (=सतोऽन्यस्य) भावो न विद्यते, सतोऽभावो न विद्यते। तत्त्वदर्शिभिरुभयोरप्यनयोरन्तस्तु दृष्टः॥१६॥ येन त्विदं सर्वं ततं, तद् [सत्] अविनाशि विद्धि। न कश्चिदस्याव्ययस्य विनाशं कर्तुमर्हति॥१७॥ नित्यस्य (=अकालस्य) अनाशिनोऽप्रमेयस्य (=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा अन्तवन्त उक्ताः। तस्माद्युध्यस्व, भारत॥१८॥ य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न हन्यते॥१९॥ अयं न कदाचिज्जायते, म्रियते वा। न [अस्ति] — भूत्वा भूयोऽभविता, न वा [– अभूत्वा भूयर्भविता इत्यर्थः]। अयमजो नित्यः शाश्वतः पुराणः शरीरे हन्यमाने न हन्यते॥२०॥ पार्थ, य एनम् [देहिनम्/सत्] अविनाशिनं नित्यमजमव्ययं [च] वेद, कथं स पुरुषः कं घातयति, कं [च] हन्ति॥२१॥ यथा नरो जीर्णानि वासांसि विहायापराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहायान्यानि नवानि संयाति॥२२॥ [भूमिमयानि] शस्त्राप्येनं न च्छिन्दन्ति, पावक एनं न दहति, आप एनं न क्लेदयन्ति, मारुतो न च शोषयति॥२३॥ अयमच्छेद्यः, अयमदाहः, अक्लेद्योऽशोष्य एव च। अयं नित्यः सर्वगतः (=अदेशः) स्थाणुरचलः सनातनः [च]॥२४॥ अयमव्यक्तः, अयमचिन्त्यः (=मनोविषयत्वमयोग्यः), अयमविकार्य उच्यते। तस्मादेवमेनं विदित्वानुशोचितुं नार्हसि॥२५॥

LESSON 40 Irregular 2nd Conjugational Verbal Bases

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.18: – 5.23:

Okay, I exaggerated the care and precision of the language maintained by its communities of speakers. But remember, संस्कृत has a long history. It is not an artificial language originated from a grammarian's workshop. Instead the grammar has to explain the existing variations of the language spoken. Whereas only ten percent of the roots show a single, limited variation in conjugating 1st conjugational classes of roots in the four सार्वधातुक-लकार-s, in conjugating the 123 common 2nd conjugational classes of roots, a full one-half show variations and multiple variations depending on the person, number, tense or mood. We don't have to memorize these irregularities at this time, but do read them over, understand their application in the full conjugation of the root, and even write out the portion of their conjugation that is affected, so that when you encounter these forms again they should be familiar and you know what is happening within the form.

Here are the roots with irregular verbal bases or terminations of the 2nd conjugational classes of roots found in chapter 2. Although each of these roots may be irregular in some form or another, which forms in chapter 2 exhibit these irregularities are noted with "I," the rest are noted with "R" for being regular.

2 nd class	अस् (2.40)	<i>P. pr. 3rd sg.</i>	R	अस्	strong	◦ति	अस्ति	is
	अस् (2.47)	<i>P. impv. 3rd sg.</i>	R	अस्	strong	◦तु	अस्तु	may [not] be
	अस् (2.12)	<i>P. impf. 1st sg.</i>	R	अस्	strong	अ...◦अम्	आसम्	(I) was
	अस् (2.7)	<i>P. pot. 3rd sg.</i>	I	स्	weak	◦यात्	स्यात्	would be
	जागृ (2.69)	<i>P. pr. 3rd sg.</i>	R	जागर्	strong	◦ति	जागर्ति	is awake
	जागृ (2.69)	<i>P. pr. 3rd pl.</i>	I	जागृ	weak	◦अति	जाग्रति	are awake
	ब्रू (2.7)	<i>P. impv. 2nd sg.</i>	R	ब्रू	weak	◦हि	ब्रूहि	please tell
	शास् (2.7)	<i>P. impv. 2nd sg.</i>	R	शास्	weak	◦धि	शाधि (2.100:)	please teach
	हन् (2.19)	<i>P. pr. 3rd sg.</i>	R	हन्	strong	◦ति	हन्ति	destroys

5 th class	आप् (2.70)	<i>P. pr. 3rd sg.</i>	R	आप्	strong	◦ति	आप्नोति	gains
	श्रु (2.29)	<i>P. pr. 3rd sg.</i>	I	शृणो	strong	◦ति	शृणोति	listens
	श्रु (2.39)	<i>P. impv. 2nd sg.</i>	I	शृणु	weak	– (5.6.a:)	शृणु	(you) listen

8 th class	कृ (2.48) P. <i>impr. 2nd sg.</i>	I कुरु ^० weak	- (5.6.a):	कुरु (you) perform
9 th class	ग्रह् (2.22) P. <i>pr. 3rd sg.</i>	I गृह्णा ^० strong	०ति	गृह्णाति takes on
	वि ज्ञा (2.19) P. <i>pr. 3rd du.</i>	I विजानी ^० weak	०तः	विजानीतः (both) know

Exercise 40

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच।

महाबाहो, अथ चैनं नित्यजातं नित्यं मृतं वा मन्यसे, तथाप्येवं त्वं शोचितुं नार्हसि॥ २६॥ जातस्य हि (=यस्मात्) मृत्युर्ध्रुवः, मृतस्य च जन्म ध्रुवं, तस्मादपरिहार्येऽर्थे त्वं शोचितुं नार्हसि॥ २७॥ भारत, भूतान्यव्यक्तादीनि व्यक्तमध्यान्यव्यक्तनिधनान्येव [च]। तत्र का परिदेवना॥ २८॥

कश्चिदेनम् [दिहिनम्/सत्] आश्चर्यवत्पश्यति। तथैव चान्य आश्चर्यवद्भवति, अन्यश्चैनमाश्चर्यवच्छृणोति। कश्चिच्च श्रुत्वाप्येनं नैव वेद॥ २९॥ भारत, सर्वस्य देहेऽयं देही नित्यमवध्यः, तस्मात्त्वं सर्वाणि भूतानि शोचितुं नार्हसि॥ ३०॥

स्वधर्ममपि चावेक्ष्य विकम्पितुं नार्हसि, क्षत्रियस्य हि (=यस्मात्) धर्म्याद्युद्धादन्यच्छ्रेयो न विद्यते॥ ३१॥ यदृच्छ्या चापावृतं स्वर्गद्वारमुपपन्नम्। पार्थ, सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते॥ ३२॥ अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि, ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥ ३३॥ भूतानि चापि ते (=तव) अव्ययामकीर्तिं कथयिष्यन्ति। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते॥ ३४॥ महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। येषां च बहुमतो भूत्वा त्वं लाघवं यास्यसि॥ ३५॥ तव चाहितास्तव सामर्थ्यं निन्दन्तो बहूनवाच्यवादान्वदिष्यन्ति। किं नु ततो दुःखतरम्॥ ३६॥ हतो वा स्वर्गं प्राप्स्यसि, जित्वा वा महीं भोक्ष्यसे। कौन्तेय, तस्माद्युद्धाय कृतनिश्चय उत्तिष्ठ॥ ३७॥ सुखदुःखे लाभालाभौ जयाजयौ [च] समे कृत्वा, ततो युद्धाय युज्यस्व। एवं पापं नावाप्स्यसि॥ ३८॥

साङ्ख्ये (=सद्रवस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि॥ ३९॥

LESSON 41 Root Tenses and Moods – Perfect Tense

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.24: – 5.29:

Now we move on to the other tenses and moods, called the आर्धधातुक-लकार-s, which derive straight from the root with their own separate rules for each tense and mood, distinct from the सार्वधातुक-लकार verbal base formation of the 10 classes. These are thus class-less tenses and moods, even though they may share a subset of the same terminations as the सार्वधातुक-लकार-s, namely the Present or Imperfect terminations.

The Perfect (–a fancy Western grammatical name for one of the past tenses) comes in two forms—Reduplicative and Periphrastic. “Reduplicative” means that there is reduplication of the root. “Periphrastic” means a roundabout phrase construction, in this case referring to a simple verb being paraphrased by prefixing a nominal formation to an auxiliary verb (we will also see this in a future tense with the same phenomenon). The Periphrastic is usually reserved for what will be described later as derivative root stems and for a few noted primary roots. The Perfect is unique among the आर्धधातुक-लकार-s in that it has its own unique set of terminations, although the आत्मनेपद terminations are quite similar to the 2nd conjugation Present tense आत्मनेपद terminations.

There are few Reduplicative Perfect forms used in the dialogue of the Bhagavad Gita, however some of them are used quite frequently. Those found in the 2nd chapter are.

5.27:	भू	(2.9) P. perf. 3 rd sg.	I	बभूव्	strong	०अ	बभूव	became
	वच्	(2.1) P. perf. 3 rd sg.	R	उवाच् (5.10.3:)	strong	०अ	उवाच	said, spoke
	विद्	(2.21) P. perf. 3 rd sg.	I	वेद्	strong	०अ	वेद	knows (5.28:)

Exercise 41

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच।

साङ्ग्ये (=सद्वस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि॥ ३९॥ इह [कर्मयोगे श्रेयोमार्गे] अभिक्रमनाशो नास्ति, प्रत्यवायो न विद्यते। अस्य [कर्मयोगस्य] धर्मस्य स्वल्पमपि महतो भयात्रायते॥ ४०॥

इह व्यवसायात्मिका बुद्धिरेका, कुरुनन्दन। अव्यवसायिनां [श्रेयोमार्गे] बुद्धयो बहुशाखा ह्यनन्ताश्च॥४१॥ पार्थ, अविपश्चितो वेदवादरताः “न अन्यदस्ति” इति वादिनः कामात्मानः स्वर्गपरा यामिमां भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति॥४२-४३॥ तया [पुष्पितया वाचा] अपहतचेतसां भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः समाधौ (=अन्तःकरणे) न विधीयते॥४४॥ वेदास्त्रैगुण्यविषयाः। अर्जुन, निस्त्रैगुण्यो निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्भव॥४५॥ यावान्सर्वतः सम्प्लुतोदक उदपानेऽर्थः (=प्रयोजनं), तावान् [सर्वगतं सद्रस्तु] विजानतो ब्राह्मणस्य सर्वेषु वेदेषु [अर्थः]॥४६॥

कर्मण्येव ते (=तव) अधिकारः (=प्रभुत्वम्), फलेषु मा कदाचन। कर्मफलहेतुर्मा भूः [मा मन्यस्व इत्यर्थः]। अकर्मणि ते (=तव) सङ्गो मास्तु॥४७॥ धनञ्जय, [कर्मफले] सङ्गं त्यक्त्वा, सिद्धयसिद्धयोः समो भूत्वा, [एवं] योगस्थः [सन्], कर्माणि कुरु। [कर्मफले बुद्धेः] समत्वं योग उच्यते॥४८॥ कर्म बुद्धियोगाद्वरेण ह्यवरं, धनञ्जय। बुद्धौ शरणमन्विच्छ। कृपणाः फलहेतवः॥४९॥ बुद्धियुक्त इहोभे सुकृतदुष्कृते जहाति। तस्माद्योगाय युज्यस्व। कर्मसु कौशलं (=यथार्थता) योगः॥५०॥ बुद्धियुक्ता हि (=यस्मात्) मनीषिणः कर्मजं फलं त्यक्त्वा, जन्मबन्धविनिर्मुक्ताः [सन्तः], अनामयं पदं गच्छन्ति॥५१॥ यदा ते बुद्धिर्मोहकलिलं व्यतितरिष्यति, तदा श्रुतस्य श्रोतव्यस्य च निर्वेदं गन्तासि॥५२॥ यदा श्रुतिविप्रतिपन्ना ते बुद्धिर्निश्चला स्थास्यति, समाधौ (=आत्मनि) अचला, तदा योगमवाप्स्यसि॥५३॥

LESSON 42 Aorist Tense

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.30:, 5.31:

The Aorist (—another fancy Western grammatical name for one of the past tenses) is a complicated tense with 7 different forms, sometimes called 1st Aorist 1st Form through 4th Form and 2nd Aorist 1st Form through 3rd Form. Their meaningful names, respectively, are the four Sibilant Aorists: ण- Aorist, ण्- Aorist, ष्- Aorist and सिष्- Aorist; and the three Simple Aorists: अ- Aorist, Root-Aorist and Reduplicated-Aorist.

The various Aorists take one or the other of the 1st or 2nd conjugational Imperfect terminations, with a few deviations. Since the 18 terminations differ in only 3 places between the 1st and 2nd conj. terms., if the deviations involve any of those 3, as in the case of the ण- Aorist, then where some grammarians assign the 1st conj. terms. to this Aorist, it can as well be assigned the 2nd conj. terms. This is what I did when I assigned the 2nd conj. terms. to the ण- Aorist. In this way, I have less deviations to state than they would, and then all the Sibilant Aorists can be said to take the 2nd conj. terms., while all the Simple Aorists take the 1st conj. terms. Simple huh! It is hardly worth trying to learn this tense in this grammar overview. If you wish, you may take a second pass through these lessons to make such attempts. However, please look it over carefully, especially paying attention to the many references to the सन्धि rules, since it gives a rigorous going over of these rules.

As difficult as they look to conjugate, they really are not that hard to spot already conjugated. There is no difference in meaning between any of the seven Aorists (except an additional meaning to the easily recognized Reduplicated Aorist), they start with the अ augment (which will drop before the negative particle मा with a special sense of an imperative), and their stem is either very short (अ- Aorist or Root Aorist) or is reduplicated or has as an ण्/ष् before the Imperfect termination. Learn the only two unique deviations from the Imperfect terminations—2nd sg. ०ईस् and 3rd sg. ०ईत्. And if you mistake it for an Imperfect, at least you correctly know it is a past tense and your translation will be the same. As for which root is being conjugated, it helps to remember the various, possible सन्धि effects by the sibilant of the Aorist suffix on surrounding consonants, to the extent of dropping the sibilant or even aspirating the initial consonant of the root. Many of these affects are shown in chart 5.31.1:

There are two Aorist forms found in the 2nd chapter. Both happen to be used with the negative particle मा, which causes the अ० augment to drop and gives the Aorist an imperative mood, instead of a past tense, meaning (7.22.4:).

5.30.2.a:	गम् (2.3)	P. अ- <i>Aorist 2nd sg.</i>	R अगम०	०स् मा गमः	do not go [i.e., yield]
5.30.2.b:	भू (2.47)	P. <i>Root Aorist 2nd sg.</i>	R अभू०	०स् मा भूः	do not [think yourself to] be

Exercise 42

Translate and learn the following phrases with सन्धि-s applied.

१. अर्जुन उवाच।

स्थितप्रज्ञस्य समाधिस्थस्य का भाषा, केशव। स्थितधीः किं प्रभाषेत। किमासीत्। किं ब्रजेत्॥५४॥

श्रीभगवानुवाच।

पार्थ, यदा सर्वाङ्कामान्मनोगतान्प्रजहति, आत्मन्येवात्मना (=बुद्ध्या) तुष्टः, तदा [सः] स्थितप्रज्ञ उच्यते॥५५॥ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहो वीतरागभयक्रोधो मुनिः स्थितधीरुच्यते॥५६॥ यः सर्वत्रानभिस्नेहस्तत्तच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता॥५७॥ यदा चायं, कूर्मोऽङ्गानीव, इन्द्रियार्थेभ्य इन्द्रियाणि सर्वशः संहरते [संहर्तुमर्हति इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता॥५८॥ निराहारस्य देहिनो विषया रसवर्जं विनिवर्तन्ते। परं (=ब्रह्मन्) दृष्ट्वास्य रसोऽपि निवर्तते॥५९॥ कौन्तेय, विपश्चितो हि (=यस्मात्) पुरुषस्य यततोऽपि, प्रमाथीनीन्द्रियाणि मनः प्रसभं हरन्ति॥६०॥ [यतस्तस्मात्] तानि सर्वाणि [इन्द्रियाणि] संयम्य युक्तो मत्पर आसीत्। यस्य हीन्द्रियाणि [संस्कृतबुद्धेः] वशे, तस्य प्रज्ञा प्रतिष्ठिता॥६१॥ विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते, सङ्गात्कामः सञ्जायते, कामात्क्रोधोऽभिजायते, क्रोधात्सम्मोहो भवति, सम्मोहात्स्मृतिविभ्रमः [भवति], स्मृतिभ्रंशाद्बुद्धिनाशः [भवति], बुद्धिनाशात् [पुमान्] प्रणश्यति॥६२-६३॥ रागद्वेषवियुक्तैस्त्वात्मवश्यैरिन्द्रियैर्विषयांश्चरन्, विधेयात्मा (=वश्यान्तःकरणः) प्रसादम् (=शान्तिम्) अधिगच्छति॥६४॥ प्रसादे [सति] अस्य सर्वदुःखानां हानिरुपजायते, प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु पर्यवतिष्ठते॥६५॥ अयुक्तस्य बुद्धिर्नास्ति, न चायुक्तस्य भावना (=धारणम्)। न चाभावयतः शान्तिः। अशान्तस्य कृतः सुखम्॥६६॥ यन्मनो हि (=यस्मात्) चरतामिन्द्रियाणामनुविधीयते, तद् [मनः] अस्य प्रज्ञां हरति, वायुरम्भसि नावमिव [हरति]॥६७॥ महाबाहो, तस्माद्यस्येन्द्रियाणीन्द्रियार्थेभ्यः सर्वशो निगृहीतानि [निगृहीतुमर्हन्त इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता॥६८॥

LESSON 43 Benedictive, Two Futures & Conditional

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.32: – 5.35:

The Benedictive mood shows another example of how similar many of the forms of the tenses and moods are. As noted it differs from the Potential in only adding a single character स्, which, before a termination initial स् or त् (2nd or 3rd sg. resp.), is dropped. If you know the Potential, then you know the Benedictive. Although it can also be described as built with °यास् plus the Imperfect terminations as given in chart 5.32:

The two Futures exhibit a similarity with the Present tense. The first Future is called the First Future, or the Simple Future. The second Future is called the Second Future or the Periphrastic Future. Of them, the Simple Future is basically a Present tense of a root strengthened as if it were of the 1st class roots, and inserting either स्य or इष्य (2.101:) between the strengthened stem and the termination. The Periphrastic Future is like a nominal form (formed from roots similar to the Simple Future) and is used alone in the 3rd person, or is used with the Present tense verb अस् (a 2nd class root 5.19.4:) in the 1st and 2nd person like an auxiliary verb. Like the Periphrastic Perfect, the Periphrastic Future in 1st and 2nd person form is not really a noun plus an auxiliary verb, since in संस्कृत it forms a single word with a single accent.

The Conditional mood is similar in that it is a Simple Future stem treated as an Imperfect, by adding the past tense augment अ in front of the stem and the Imperfect terminations at the end. This stuff can't get any easier.

Below are these tense and mood forms that are found in the 2nd chapter.

Benedictive	अप नुद्	अपनुद्यास्°	(2.8)	<i>P. bene. 3rd sg.</i>	°त्	अपनुद्यात्	would remove (7.26:)	
Simple Future	अव	आप् अवाप्स्य°	(2.38)	<i>P. fut. 2nd sg.</i>	°सि	अवाप्स्यसि	will incur	
	प्र	आप् प्राप्स्य°	(2.37)	<i>P. fut. 2nd sg.</i>	°सि	प्राप्स्यसि	(you) will gain	
		कथ् कथयिष्य°	(2.34)	<i>P. fut. 3rd pl.</i>	°अन्ति	कथयिष्यन्ति	will tell/recount	
		कृ	करिष्य	(2.33)	<i>P. fut. 2nd sg.</i>	°सि	करिष्यसि	(you) will undertake
	वि + अति	तृ	व्यतितरिष्य°	(2.52)	<i>P. fut. 3rd sg.</i>	°ति	व्यतितरिष्यति	[when] crosses over (7.23.2:)
	भुज्	भोक्ष्य°	(2.37)	<i>Ā. fut. 2nd sg.</i>	°से	भोक्ष्यसे	(you) will enjoy	
		(2.81: & .101:)						

प्रति	भू	भविष्य०	(2.12)	<i>P. fut. 1st pl.</i>	०मस्	भविष्यामः (5.5.a.)	(we) will be
	मन्	मंस्य० (2.93):	(2.35)	<i>Ā. fut. 3rd pl.</i>	०अन्ते	मंस्यन्ते	will think
	या	यास्य०	(2.35)	<i>P. fut. 2nd sg.</i>	०सि	यास्यसि	(you) will become
	युध्	प्रतियोत्स्य० (2.76:)	(2.4)	<i>P. fut. 1st sg.</i>	०मि	प्रतियोस्स्यामि	(I) will fight
	वद्	वदिष्य०	(2.36)	<i>P. fut. 3rd pl.</i>	०अन्ति	वदिष्यन्ति	will speak
	स्था	स्थास्य०	(2.53)	<i>P. fut. 3rd sg.</i>	०ति	स्थास्यति	[when] becomes
प्र	हा	प्रहास्य०	(2.39)	<i>P. fut. 2nd sg.</i>	०सि	प्रहास्यसि	(you) will be free from

Periphrastic Future	गम्	गन्ता०	(2.52)	<i>Peri. fut. 2nd sg.</i>	०असि	गन्तासि	(you) will attain
------------------------	-----	--------	--------	-------------------------------	------	---------	-------------------

Notice that the 10th class sign अय appears after the root कथ् in the Simple Future, even though this is an आर्धधातुक-लकार that shouldn't have anything to do with the सार्वधातुक-लकार verbal base formations. This is one of the contentions by certain Western grammarians as to the extent and even the necessity of the 10th class, since it can have the same form as the two derivative formations, the Causative 5.40: and the Denominative 5.43: (which, like the Desiderative 5.41:, may have some of their forms lose their clear causal or classical denominative meanings), and similarly behaves like these derivative formations in that the finished stem/base with अय remains as it is in the आर्धधातुक-लकार-s (5.39:), quite unlike the other 1st conjugational classes of roots. In this contention, no one is necessarily right or wrong, these are simply alternate views of explaining an existing phenomenon, where one view may be more appropriate in a given teaching system than another. It is thus quite appropriate for a Paninian grammarian to dismiss this contention as unacceptable in their system, since the technical tightness and completeness of the long ago finished Paninian system of rules may be undone if a large category of roots were thus subsequently redefined.

Exercise 43

Translate and learn the following phrases with सन्धि-s applied.

१. श्रीभगवानुवाच।

या सर्वभूतानां निशा [इव], तस्यां संयमी [मुनिः] जागर्ति। यस्यां भूतानि जाग्रति, सा [सद्वस्तु] पश्यतो मुनेर्निशा [इव]॥६९॥ यद्वदाप आपूर्यमाणं [स्व-रूपतः] अचलप्रतिष्ठं समुद्रं प्रविशन्ति, तद्वत्सर्वे कामा यं प्रविशन्ति — स शान्तिमाप्नोति, न कामकामी॥७०॥ सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो निरहङ्कारश्चरति, स शान्तिमधिगच्छति॥७१॥ एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। प्राप्य एनां, न विमुह्यति। अन्तकालेऽप्यस्यां स्थित्वा ब्रह्मनिर्वाणम् ऋच्छति॥७२॥

ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः॥ २॥

LESSON 44 Passive Formations

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.36: – 5.38:

The passive construction is more common in संस्कृत than in English. It may be expressed by a verb in the passive or by a participle with a passive sense. The passive formation we are concerned with here is the verbal. As noted in the आर्धधातुक-लकार root tenses and moods, this is generally supplied by the आत्मनैपद form of the verb in those tenses or moods. But in the सार्वधातुक-लकार-s the roots take a special base, independent of the 10 classes (although 10th class roots retain their strengthened forms, less the ◦अय). Please review again the passive syntax in 7.28: and all the sections to which it refers.

Below are the passive verbal forms found in the 2nd chapter.

5.37:	अनु + वि धा	अनुविधीय◦ (5.37.1:)	(2.67)	<i>ps. pr. 3rd sg.</i>	◦ते	अनुविधीयते	follows [in the wake of]
	वि धा	विधीय◦ (5.37.1:)	(2.44)	<i>ps. pr. 3rd sg.</i>	◦ते	विधीयते	is formed
	मृ	म्रिय◦ (5.37.3:)	(2.20)	<i>ps. pr. 3rd sg.</i>	◦ते	म्रियते	dies (<i>w/ active sense</i>)
	युज्	युज्य◦	(2.38)	<i>ps. impv. 2nd sg.</i>	◦स्व	युज्यस्व	(you please) be prepared
	अति रिच्	अतिरिच्य◦	(2.34)	<i>ps. pr. 3rd sg.</i>	◦ते	अतिरिच्यते	is worse
	वच्	उच्य◦ (5.37.6: & 2.3.a:)	(2.25)	<i>ps. pr. 3rd sg.</i>	◦ते	उच्यते	is said
	विद्	विद्य◦	(2.16)	<i>ps. pr. 3rd sg.</i>	◦ते	विद्यते	is, has (7.12.1.a)
	हन्	हन्य◦	(2.19)	<i>ps. pr. 3rd sg.</i>	◦ते	हन्यते	is destroyed

You might have noticed that the English rendering of some of these passives is not the classical “is ...ed” form normally found in English. This is because it is not unusual for certain verbs in the passive to have an active or a special sense in संस्कृत, or even be better expressed in an English sentence by a non-passive synonym. This is especially true of intransitive verbs in passive, whether they are used in the impersonal construction (7.28:) or not. Paninian grammar takes म्रिय◦ as a 6th class irregular substitute verbal base in सार्वधातुक-लकार-s (5.14:) for the intransitive मृ “die,” though among such substitutes it would exceptionally stand out as it conforms to quite regular rules if instead it is taken as a passive with an active sense. Not unrelated to this is the large majority of intransitive roots in the 4th class, which except for Vedic accent are identical in form to the passive. It almost looks like we can reduce the number of root classes from 10 to 8, but we are just beginners. Grammar is not an “exact” science as it has to describe human behavior that is never

categorical. Paninian grammar is the first and most thorough grammar of any living language in the world. It is still the only grammar of the संस्कृत language that teaches how to converse and compose in that language—the Western grammars of संस्कृत certainly do not teach to that depth in the language. Let's not rock the boat we are slowly trying to get into.

Exercise 44

If you have had great difficulty in seeing the meanings of the exercise sentences, then take this time now to work on the vocabulary sections over and over until this difficulty is lessened. Thereupon, for the rest of the lessons, you may move on to seeing how these written prose order sentences correspond to the original verses. The last part of the next few lessons will take up this topic of analyzing the verse form.

The following are the complete second chapter verses with their words in original verse order, their सन्धि-s split up (except for the too common end-of-word स् → *visarga* 2.24: and म् → *anusvāra* 2.54: & .55:) and the compound words hyphenated. In the rest of the lessons in this section, we will be introducing the verse form, so this will serve as an easy introduction. You have so far been shown the prose order with the separate meanings of each of the words. From now on we will see these words arranged in their original verse form and be taught how to interpret the meaning of संस्कृत sentences put in verse form.

सञ्जयः उवाच।

तं तथा कृपया आविष्टम् अश्रु-पूर्ण-आकुल-ईक्षणम्। विषीदन्तम् इदं वाक्यम् उवाच मधु-सूदनः ॥ १ ॥

श्री-भगवान् उवाच।

कुतः त्वा कश्मलम् इदं विषमे समुपस्थितम्। अन्-आर्य-जुष्टम् अ-स्वर्ग्यम् अ-कीर्ति-करम् अर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ न एतद् त्वयि उपपद्यते। क्षुद्रं हृदय-दौर्बल्यं त्यक्त्वा उत्तिष्ठ परन्-तप ॥ ३ ॥

अर्जुनः उवाच।

कथं भीष्मम् अहं सङ्कये द्रोणं च मधु-सूदन। इषुभिः प्रतियोत्स्यामि पूजा-अर्हो अरि-सूदन ॥ ४ ॥

गुरून् अ-हत्वा हि महा-अनुभावान् श्रेयः भोक्तुं भैक्ष्यम् अपि इह लोके।

हत्वा अर्थ-कामान् तु गुरून् इह एव भुञ्जीय भोगान् रुधिर-प्रदिग्धान् ॥ ५ ॥

न च एतद् विद्मः कतरद् नः गरीयः यद् वा जयेम यदि वा नः जयेयुः।

यान् एव हत्वा न जिजीविषामः ते अवस्थिताः प्रमुखे धार्त-राष्ट्राः ॥ ६ ॥

कार्पण्य-दोष-उपहत-स्व-भावः पृच्छामि त्वां धर्म-सम्मूढ-चेताः।

यद् श्रेयः स्यात् निश्चितं ब्रूहि तद् मे शिष्यः ते अहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि मम अपनुद्यात् यद् शोकम् उच्छोषणम् इन्द्रियाणाम्।
अवाप्य भूमौ अ-सपत्नम् ऋद्धं राज्यं सुराणाम् अपि च अधिपत्यम्॥ ८॥

सञ्जयः उवाच।

एवम् उक्त्वा हृषीक-ईशं गुडाक-ईशः परन्-तपः। न योत्स्ये इति गो-विन्दम् उक्त्वा तूष्णीं बभूव ह॥ ९॥

तम् उवाच हृषीक-ईशः प्रहसन् इव भारत। सेनयोः उभयोः मध्ये विषीदन्तम् इदं वचः॥ १०॥

श्री-भगवान् उवाच।

अ-शोच्यान् अन्वशोचः त्वं प्रज्ञा-वादान् च भाषसे। गत-असून् अ-गत-असून् च न अनुशोचन्ति पण्डिताः॥ ११॥

न तु एव अहं जातु न आसं न त्वं न इमे जन-अधिपाः। न च एव न भविष्यामः सर्वे वयम् अतः परम्॥ १२॥

देहिनः अस्मिन् यथा देहे कौमारं यौवनं जरा। तथा देह-अन्तर-प्राप्तिः धीरः तत्र न मुह्यति॥ १३॥

मात्रा-स्पर्शाः तु कौन्तेय शीत-उष्ण-सुख-दुःख-दाः। आगम-अपायिनः अ-नित्याः तान् तितिक्षस्व भारत॥ १४॥

यं हि न व्यथयन्ति एते पुरुषं पुरुष-ऋषभ। सम-दुःख-सुखं धीरं सः अ-मृतत्वाय कल्पते॥ १५॥

न अ-सतः विद्यते भावः न अ-भावः विद्यते सतः। उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः॥ १६॥

अ-विनाशि तु तद् विद्धि येन सर्वम् इदं ततम्। विनाशम् अ-व्ययस्य अस्य न कश्चिद् कर्तुम् अर्हति॥ १७॥

अन्तवन्तः इमे देहाः नित्यस्य उक्ताः शरीरिणः। अ-नाशिनः अ-प्रमेयस्य तस्मात् युध्यस्व भारत॥ १८॥

य एनं वेत्ति हन्तारं यः च एनं मन्यते हतम्। उभौ तौ न विजानीतः न अयं हन्ति न हन्यते॥ १९॥

न जायते म्रियते वा कदाचिद् न अयं भूत्वा अ-भविता वा न भूयः।

अ-जः नित्यः शाश्वतः अयं पुराणः न हन्यते हन्यमाने शरीरे॥ २०॥

वेद अ-विनाशिनं नित्यं यः एनम् अ-जम् अ-व्ययम्। कथं सः पुरुषः पार्थ कं घातयति हन्ति कम्॥ २१॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरः अपराणि।

तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही॥ २२॥

न एनं छिन्दन्ति शस्त्राणि न एनं दहति पावकः। न च एनं क्लेदयन्ति आपः न शोषयति मारुतः॥ २३॥

अ-च्छेद्यः अयम् अ-दाह्यः अयम् अ-क्लेद्यः अ-शोष्यः एव च। नित्यः सर्व-गतः स्थाणुः अ-चलः अयं सनातनः॥ २४॥

अ-व्यक्तः अयम् अ-चिन्त्यः अयम् अ-विकार्यः अयम् उच्यते। तस्मात् एवं विदित्वा एनं न अनुशोचितुम् अर्हसि॥ २५॥

अथ च एनं नित्य-जातं नित्यं वा मन्यसे मृतम्। तथा अपि त्वं महा-बाहो न एवं शोचितुम् अर्हसि॥ २६॥

जातस्य हि ध्रुवः मृत्युः ध्रुवं जन्म मृतस्य च। तस्मात् अ-परिहार्ये अर्थे न त्वं शोचितुम् अर्हसि॥ २७॥

अ-व्यक्त-आदीनि भूतानि व्यक्त-मध्यानि भारत। अ-व्यक्त-निधनानि एव तत्र का परिदेवना॥ २८॥

आश्चर्यवत् पश्यति कश्चिद् एनम् आश्चर्यवत् वदति तथा एव च अन्यः।

आश्चर्यवत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनं वेद न च एव कश्चिद्॥ २९॥

देही नित्यम् अ-वध्यः अयं देहे सर्वस्य भारत। तस्मात् सर्वाणि भूतानि न त्वं शोचितुम् अर्हसि॥ ३०॥

स्व-धर्मम् अपि च अवेक्ष्य न विकम्पितुम् अर्हसि। धर्म्यात् हि युद्धात् श्रेयः अन्यद् क्षत्रियस्य न विद्यते॥ ३१॥

यद्-ऋच्छया च उपपन्नं स्वर्ग-द्वारम् अपावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम्॥ ३२॥
 अथ चेद् त्वम् इमं धर्म्यं सङ्ग्रामं न करिष्यसि। ततः स्व-धर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि॥ ३३॥
 अ-कीर्तिं च अपि भूतानि कथयिष्यन्ति ते अ-व्ययाम्। सम्भावितस्य च अ-कीर्तिः मरणात् अतिरिच्यते॥ ३४॥
 भयात् रणात् उपरतं मंस्यन्ते त्वां महा-रथाः। येषां च त्वं बहु-मतः भूत्वा यास्यसि लाघवम्॥ ३५॥
 अ-वाच्य-वादान् च बहून् वदिष्यन्ति तव अ-हिताः। निन्दन्तः तव सामर्थ्यं ततः दुःखतरं नु किम्॥ ३६॥
 हतः वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृत-निश्चयः॥ ३७॥
 सुख-दुःखे समे कृत्वा लाभ-अ-लाभौ जय-अ-जयौ। ततः युद्धाय युज्यस्व न एवं पापम् अवाप्स्यसि॥ ३८॥
 एषा ते अभिहिता साङ्ग्ये बुद्धिः योगे तु इमां शृणु। बुद्ध्या युक्तः यया पार्थ कर्म-बन्धं प्रहास्यसि॥ ३९॥
 न इह अभिक्रम-नाशः अस्ति प्रत्यवायः न विद्यते। सु-अल्पम् अपि अस्य धर्मस्य त्रायते महतः भयात्॥ ४०॥
 व्यवसाय-आत्मिका बुद्धिः एका इह कुरु-नन्दन। बहु-शाखाः हि अन्-अन्ताः च बुद्धयः अ-व्यवसायिनाम्॥ ४१॥
 याम् इमां पुष्पितां वाचं प्रवदन्ति अ-विपश्चितः। वेद-वाद-रताः पार्थ न अन्यद् अस्ति इति वादिनः॥ ४२॥
 काम-आत्मानः स्वर्ग-पराः जन्म-कर्म-फल-प्रदाम्। क्रिया-विशेष-बहुलां भोग-ऐश्वर्य-गतिं प्रति॥ ४३॥
 भोग-ऐश्वर्य-प्रसक्तानां तया अपहत-चेतसाम्। व्यवसाय-आत्मिका बुद्धिः समाधौ न विधीयते॥ ४४॥
 त्रै-गुण्य-विषयाः वेदाः निस्-त्रै-गुण्यः भव अर्जुन। निस्-द्वन्द्वः नित्य-सत्त्व-स्थः निस्-योग-क्षेमः आत्मवान्॥ ४५॥
 यावान् अर्थे उद-पाने सर्वतः सम्प्लुत-उदके। तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥ ४६॥
 कर्मणि एव अधिकारः ते मा फलेषु कदाचन। मा कर्म-फल-हेतुः भूः मा ते सङ्गः अस्तु अ-कर्मणि॥ ४७॥
 योग-स्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्-जय। सिद्धि-अ-सिद्धयोः समः भूत्वा समत्वं योगः उच्यते॥ ४८॥
 दूरेण हि अवरं कर्म बुद्धि-योगात् धनञ्-जय। बुद्धौ शरणम् अन्विच्छ कृपणाः फल-हेतवः॥ ४९॥
 बुद्धि-युक्तः जहाति इह उभे सु-कृत-दुष्-कृते। तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम्॥ ५०॥
 कर्म-जं बुद्धि-युक्ताः हि फलं त्यक्त्वा मनीषिणः। जन्म-बन्ध-विनिर्मुक्ताः पदं गच्छन्ति अन्-आमयम्॥ ५१॥
 यदा ते मोह-कलिलं बुद्धिः व्यतिरिष्यति। तदा गन्तासि निर्-वेदं श्रोतव्यस्य श्रुतस्य च॥ ५२॥
 श्रुति-विप्रति-पन्नाः ते यदा स्थास्यति निश्चला। समाधौ अ-चला बुद्धिः तदा योगम् अवाप्स्यसि॥ ५३॥
 अर्जुनः उवाच।
 स्थित-प्रज्ञस्य का भाषा समाधि-स्थस्य केशव। स्थित-धीः किं प्रभाषेत किम् आसीत व्रजेत किम्॥ ५४॥
 श्री-भगवान् उवाच।
 प्रजहाति यदा कामान् सर्वान् पार्थ मनस्-गतान्। आत्मनि एव आत्मना तुष्टः स्थित-प्रज्ञः तदा उच्यते॥ ५५॥
 दुःखेषु अन्-उद्विग्न-मनाः सुखेषु विगत-स्पृहः। वीत-राग-भय-क्रोधः स्थित-धीः मुनिः उच्यते॥ ५६॥
 यः सर्वत्र अन्-अभिषेहः तद् तद् प्राप्य शुभ-अ-शुभम्। न अभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥ ५७॥
 यदा संहरते च अयं कूर्मः अङ्गानि इव सर्वशः। इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता॥ ५८॥
 विषयाः विनिवर्तन्ते निस्-आहारस्य देहिनः। रस-वर्जं रसः अपि अस्य परं दृष्ट्वा निवर्तते॥ ५९॥

यततः हि अपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥ ६०॥
 तानि सर्वाणि संयम्य युक्तः आसीत् मत्-परः। वशे हि यस्य इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥ ६१॥
 ध्यायतः विषयान् पुंसः सङ्गः तेषु उपजायते। सङ्गात् सञ्जायते कामः कामात् क्रोधः अभिजायते॥ ६२॥
 क्रोधात् भवति सम्मोहः सम्मोहात् स्मृति-विभ्रमः। स्मृति-भ्रंशात् बुद्धि-नाशः बुद्धि-नाशात् प्रणश्यति॥ ६३॥
 राग-द्वेष-वियुक्तैः तु विषयान् इन्द्रियैः चरन्। आत्म-वश्यैः विधेय-आत्मा प्रसादम् अधिगच्छति॥ ६४॥
 प्रसादे सर्व-दुःखानां हानिः अस्य उपजायते। प्रसन्न-चेतसः हि आशु बुद्धिः पर्यवतिष्ठते॥ ६५॥
 न अस्ति बुद्धिः अ-युक्तस्य न च अ-युक्तस्य भावना। न च अ-भावयतः शान्तिः शान्तस्य कुतः सुखम्॥ ६६॥
 इन्द्रियाणां हि चरतां यद् मनः अनुविधीयते। तद् अस्य हरति प्रज्ञां वायुः नावम् इव अम्भसि॥ ६७॥
 तस्मात् यस्य महा-बाहो निगृहीतानि सर्वशः। इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता॥ ६८॥
 या निशा सर्व-भूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतः मुनेः॥ ६९॥

आपूर्यमाणम् अ-चल-प्रतिष्ठं समुद्रम् आपः प्रविशन्ति यद्वत्।

तद्वत् कामाः यं प्रविशन्ति सर्वे सः शान्तिम् आप्नोति न काम-कामी॥ ७०॥

विहाय कामान् यः सर्वान् पुमान् चरति निस्-स्पृहः। निस्-ममः निस्-अहङ्कारः सः शान्तिम् अधिगच्छति॥ ७१॥

एषा ब्राह्मी स्थितिः पार्थ न एनां प्राप्य विमुह्यति। स्थित्वा अस्याम् अन्त-काले अपि ब्रह्म-निर्वाणम् ऋच्छति॥ ७२॥

ओं तत् सत्। इति श्रीमद्-भगवद्-गीतासु उपनिषत्सु ब्रह्म-विद्यायां योग-शास्त्रे श्री-कृष्ण-अर्जुन-संवादे साङ्ख्य-योगः नाम
 द्वितीयः अध्यायः॥ २॥

LESSON 45 Derivative Formations – Causative

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.39:, 5.40:, 7.29: – 7.32:

When you want to express in a verb the cause of an action, then the root takes a special stem form to which you then add either the appropriate termination from one of the four सार्वधातुक-लकार-s, or the special suffix and termination from one of the six आर्धधातुक-लकार-s. The same will be for the three other derivative formations—the Desiderative, the Intensive and the Denominative. These formations retain their special meaning (causal, etc.) and in addition take the sense of the tense or mood in which it is conjugated.

The causal meaning may be expressed by “cause to ...,” or there may be a synonym, such as “raise” (=“cause to rise”) for the primary verb “rise.”

Below are the causal present tense forms that are found in the 2nd chapter. Of course the other tenses and moods also can use the causal base, but none are found there.

Causal Present Tense	क्लिद् क्लेदय०	(2.23) P. cs. pr. 3 rd pl.	०अन्ति	क्लेदयन्ति	soak, cause to be wet
	व्यथ् व्यथय०	(2.15) P. cs. pr. 3 rd pl.	०अन्ति	व्यथयन्ति	afflict, cause to tremble
	शुष् शोषय०	(2.23) P. cs. pr. 3 rd sg.	०ति	शोषयति	wither, cause to be dry
	हन् घातय० (5.40:)	(2.21) P. cs. pr. 3 rd sg.	०ति	घातयति	cause the death [of]

Verse Form

The Bhagavad Gita is written using two different verse forms—अनुष्टुप् (otherwise called श्लोक) and त्रिष्टुप्. The first is the majority form found in the Epic literature, while the later is the majority found in the Vedic literature. The अनुष्टुप् consists of two lines divided into two quarters of eight syllables each (1.23:–1.24:), while the त्रिष्टुप् consists of two lines divided into two quarters of eleven syllables each, although certain variations in the number of syllables are found. Both, like other संस्कृत verse forms, are blank (i.e., non-rhyming), but they have definite metrical patterns of heavy and light syllables that they may follow in each quarter that give them a rhythm in their utterance (1.22:).

The end of each metrical line finishes like an independent sentence with a दण्ड (1.11:, the equivalent of a period in punctuation, but here need not mark the end of a grammatical sentence), whereas the end of the first and third quarter sometimes falls between words in a compound and sometime within the middle of a word. Since much of the syntactical grammar of संस्कृत words is packed into the individual words themselves,

independent of its physical position within a sentence (7.2:), these words may, except for accent purposes (4.3:), be placed anywhere within the verse as long as an acceptable metrical pattern of heavy and light syllables is maintained within the verse. Sometimes, though, the order of the words in the verse closely match the order that one might expect in written prose (7.2:).

Exercise 45

The words in the following verses happen to be very close or identical to written prose order so you should be able to follow their meaning easily.

१. सञ्जय उवाच।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्। विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच।

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥
 अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे। गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥
 देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥
 मात्रास्पशास्तु कौन्तेय शीतोष्णसुखदुःखदाः। आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥
 अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
 अथ चेत्त्वमिमं धर्म्यं सङ्गमं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥
 यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रजा प्रतिष्ठिता ॥ ५७ ॥

LESSON 46 Desiderative, Intensive & Denominative

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 5.41: – 5.43:

Besides the Causative, there are other derivative forms that have their own special meaning. The Desiderative and Intensive formations are more likely to be found not as a verbal forms, but as made into adjectives or nouns.

Of these derivatives only the Desiderative verbal form is found in the 2nd chapter.

5.41:	जीव् जिजीविष०	(2.6)	P. des. pr. 1 st pl.	०मः जिजीविषामः	(we) would [not] want to live
	तिज् तितिक्ष० (2.81: & .101:)	(2.14)	Ā. des. impv. 2 nd sg.	०स्व तितिक्षस्व	(you) endure (5.41:)

Analysis of Verse Form by Quarters and Metrical Lines

When, as in the majority of the cases, the verse does not happen to flow in the same order as written prose, then the best method to employ is to break the verse into separate lines and separate quarters. The ideas which an author wishes to convey in a verse can often be divided into separate phrases. The metrical lines and quarters of the verse form make up the natural oral divisions of a verse, hence they are often used by an author to contain or distinguish these separate phrases. This method of analysis of a verse is also very helpful to the novice as it is much easier to contemplate the meaning of a quarter of a verse because it has less grammatical complications. These quarters or metrical lines may be subordinate phrases, or phrases describing the nominative, the accusative or the verb. Sometimes it takes two quarters (a metrical line) or three quarters to contain a whole phrase, and at other times a clean division is not there for metrical reasons. Also the vocative, which is considered not syntactically connected to the sentence, may be thrown anywhere to fit the meter. The author will also place words in certain locations for their rhetorical effect, as well as for meter.

For example the following verses may be understood with this type of analysis.

श्रीभगवानुवाच।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

1st qtr. कुतस्त्वा कश्मलमिदम् (The 1st qtr.) Introduces the nom. (इदं कश्मलम्) and acc. (त्वा), and for metrical purposes has an adverb (कुतः) separated from the verb and also initiating the verse for rhetorical effect expressing the censure in कृष्ण-'s response to अर्जुन.

- 2nd qtr. विषमे समुपस्थितम् (The 2nd qtr.) Contains the sense of the verb, here a participle (समुपस्थितम् “came”) with a word (विषमे) qualifying the participle. When did it come?—“in a crisis.”
- 3rd qtr. अनार्यजुष्टमस्वर्ग्यम् (The 3rd qtr.) Further elaborates (अनार्यजुष्टम् अस्वर्ग्यम्) on the nom. above.
- 4th qtr. अकीर्तिकरमर्जुन (The 4th qtr.) Again elaborates (अकीर्तिकरम्) on the nom., with the vocative (अर्जुन) plugged into the end.

अर्जुन उवाच।

कथं भीष्ममहं सङ्गचे द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

- 1st qtr. कथं भीष्ममहं सङ्गचे The adverb (कथम्—derived from the interrogative pronominal stem क and the suffix थम् 6.19:) separated from the verb, also initiates the verse for rhetorical effect expressing अर्जुन-’s helplessness (“how” else can I but act?). Then the nom. (अहम्) and acc. (भीष्मम्) are introduced, with the addition of the word (सङ्गचे) which grammatically qualifies the verb, but for effect is better a qualification of the nearby acc., since these are not my teachers in a war game or in an archery lesson, but fitted for battle in a real war with deadly consequences.
- 2nd qtr. द्रोणं च मधुसूदन Adds द्रोण to the acc., with the vocative (मधुसूदन) plugged into the end.
- 3rd qtr. इषुभिः प्रतियोत्स्यामि Contains the verb and its qualification—“will fight,” not with water, food, and flowers, but “with (deadly) arrows.”
- 4th qtr. पूजार्हावरिसूदन Contains a qualification of the acc. which expresses why this is a conflict to अर्जुन, because they are instead “worthy of my worship.” The vocative (अरिसूदन) is plugged into the end. Here the two vocatives may be taken as a defense by अर्जुन, because where you, O कृष्ण, fought without conflict against demons, I have to fight against my relatives, teachers and friends.

गुरूनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामास्तु गुरूनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान्॥ ५॥

1 st qtr.	गुरूनहत्वा हि महानुभावान्	Contains a participial phrase, “not killing...”
2 nd qtr.	श्रेयो भोक्तुं भैक्ष्यमपीह लोके	Contains another participle phrase, an infinitive with its object (भैक्ष्यं भोक्तुं). It also contains a comparative, which contrasts the action of the first metrical line with the opposite action of the second line. There is no verb, so we can supply an understood copula (“is”) matching the verb in potential mood in the second line—hence “would be...”
3 rd qtr.	हत्वार्थकामास्तु गुरूनिहैव	Contains a participial phrase, “killing...,” that is an opposite (here explicitly indicated by तु) action from the 1 st quarter above.
4 th qtr.	भुञ्जीय भोगान्नुधिरप्रदिग्धान्	Contains the 2 nd line’s verb and its object with a qualification of that object.

This is how these verses are to be analyzed. The most satisfying purpose of translating the Bhagavad Gita would not be to come up with a translation to turn into the teacher or to sell, but to really understand what is going on in this dialogue. What is important is—Why are these particular words used by the author, the speaker? How do they connect to and fulfill the dialogue and the author’s purpose? And what after all is the author’s purpose?

Lord कृष्ण accepted the role of a teacher to अर्जुन for teaching श्रेयस्, what is श्रेयस् for every human being, thus कृष्ण has something to teach every listener. Now कृष्ण would not have taught अर्जुन in a sing-song verse form, so we have the revered author व्यास capturing this teaching in verse. These verses ought to be carefully thought over, since they are both a methodical teaching, yet a profound vision, because they sum up the whole of the Vedic vision.

Exercise 46

Study verses 1 through 10 in chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. सञ्जय उवाच।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्। विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥ १॥

श्रीभगवानुवाच।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥
क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच।

कथं भीष्ममहं सङ्कये द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥
गुरूनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥
न चैतद्विद्यः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥
न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

सञ्जय उवाच।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः। न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥
तमुवाच हृषीकेशः प्रहसन्निव भारत। सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

LESSON 47 Formation of Words – Active Participles

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.1: – 6.4.; 7.15: – 7.20:

So far, with the exception of verbs, we have been giving vocabulary as completed words that need to be remembered as a unit. As an assistance to this process is the ability to see the constituents of the words to understand how their meanings come about, and hence other possibilities or shades of meanings for these same words. Word formation in संस्कृत is a vast and detailed topic that requires a great deal of rules and memorization of a great many roots and suffixes, with a huge number of exceptions to keep in mind. However, our concern in this self-teaching grammar is not in forming these words, but in recognizing their components in the given vocabulary. The same benefit of visualizing the richness and depth of the संस्कृत words in these verse of the *Gita Reader* that is gained by many years of Paninian study and knowing how to form these words, is also gained by those who know how to recognize the components of these already formed words. This recognition is what is being taught here.

It would be impossible for you to recognize these components simply from a list of grammar rules in a self-teacher format, were it not for the addition of the *Bhagavad Gita Dictionary*. There, all the words of the Bhagavad Gita are presented with their separated constituent components shown in transliteration with grammatical explanation as required. Seeing this break-down of the words along with knowing the few grammatical concepts presented in this chapter on the formation of words, will bring the words to life in your understanding.

The declension of the Present and Future (active) Participle is shown in 3.12:. The declension of the rarely found Reduplicated Perfect Participle, of which the only form you will likely run across is the irregular विद्वस् “one who is wise,” is shown in 3.19:.

Here are the Present (active) Participles found in the 2nd chapter.

pr. pt.	अस् be	(2.16) <i>n. sg. gen.</i>	अ-सतः (5.19.4)	the unreal [has]
		(2.16) <i>n. sg. gen.</i>	सतः	the real [has]
चर् move		(2.51) <i>pt. m. pl. nom.</i>	(सन्तः)	being
		(2.67) <i>a. n. pl. gen.</i>	चरताम्	after the roaming
		(2.64) <i>pt. m. sg. nom.</i>	चरन्	moving

दृश्	see	(2.69)	<i>a. m. sg. gen.</i>	पश्यतः (5.15.6:)	for one who sees clearly
ध्थै	think over	(2.62)	<i>pt. m. sg. gen.</i>	ध्यायतः	for one who is mentally dwelling on
निन्द्	deride	(2.36)	<i>pt. m. pl. nom.</i>	निन्दन्तः	belittling
भू	be	(2.66)	<i>cs. m. sg. gen.</i>	अ-भावयतः	for the non-contemplative
यत्	make effort	(2.60)	<i>pt. m. sg. gen.</i>	यततः (7.14.2:)	putting forth effort
वि सद्	be sad	(2.1)	<i>a. m. sg. acc.</i>	विषीदन्तम् (5.15.3: & 2.101:)	sad
प्र हस्	laugh	(2.10)	<i>pt. m. sg. nom.</i>	प्रहसन्	[as though] laughing

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः। न चैव न भविष्यामः सर्वे वयमतः परम्॥ १२॥

1 st qtr.	न त्वेवाहं जातु नासम्	Contains the main phrase “Never was I not.”
2 nd qtr.	न त्वं नेमे जनाधिपाः	Adds “nor you, nor these kings” to the nom.
3 rd qtr.	न चैव न भविष्यामः	The second metrical line contains the second sentence that expands on the first,
4 th qtr.	सर्वे वयमतः परम्	denying any notion that the embodied one will cease to exist in the future.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥ १५॥

1 st qtr.	यं हि न व्यथयन्त्येते	The first metrical line contains a subordinate clause, initiated with the relative pronoun यद्, and plugs in a vocative at the end.
2 nd qtr.	पुरुषं पुरुषर्षभ	
3 rd qtr.	समदुःखसुखं धीरम्	Explains the relative pronoun in acc. of the above subordinate clause.
4 th qtr.	सोऽमृतत्वाय कल्पते	Contains the main clause, matching the relative pronoun above with its correlative demonstrative pronoun तद् (7.6.B.2.b:).

नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥ १६॥

1 st qtr.	नासतो विद्यते भावः	Contains a complete sentence.
2 nd qtr.	नाभावो विद्यते सतः	

Contains another complete sentence, having the opposite meaning of the 1st qtr. These contrasting statements present an essential understanding of the nature of reality according to this teaching. In Lord कृष्ण-’s vision, reality can never be relative. If something comes and goes,

then it must be based on something else from which it comes, which sustains it, and into which it goes back. That on which it is based is the reality of that thing. The stock example is a clay pot. The pot comes into existence, remains for a while, and eventually crumbles. Where the pot came from is clay, is sustained by clay, and will crumble back to clay. Clay is, relative to the pot, the reality of the pot, you cannot have a clay pot without the clay. Here the सत् “reality” which is absolute, i.e., relative to everything in the universe, cannot have any non-existence, i.e., it cannot come into existence or go out of existence. If it is also the basis of everything then it also cannot be limited in dimension or be one among many. Everything else that is असत् “not reality,” “unreal,” is limited in time, limited in dimension and limited as an object. The term “unreal” does not mean “non-existent,” it is just that it has no independent reality of its own, like the clay pot. The clay pot is not “non-existent,” it has a relative usefulness in our life and its relative value is based on that usefulness. To say that this time-bound world is “unreal” is not to claim that it is useless or without value. But its usefulness and its value are there because it is sustained by सत् “reality.” What is this reality? कृष्ण teaches here that it is the you (2.18), the self-evident one who has this body. How that can be will be shown in the rest of the teaching.

- 3rd qtr. उभयोरपि दृष्टोऽन्तः The second metrical line contains a sentence referring to the distinction between
 4th qtr. त्वनयोस्तत्त्वदर्शिभिः the above two quarters. It equates the knowing of the distinction of two, सत् and असत्, to knowing the तत्त्व “the truth.”

Exercise 47

Study verses 11 through 20 in chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. श्रीभगवानुवाच।

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे। गतासुनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥
 न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः। न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥
 देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥
 मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः। आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत ॥ १४ ॥
 यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥
 नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्। विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति॥१७॥
 अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः। अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत॥१८॥
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥१९॥
 न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः।
 अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २०॥

LESSON 48 Middle, Past and Past Active Participles

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.5: – 6.7:

“Middle” is another grammatical word for आत्मनेपद (5.1.3:). The Middle Participles, like the various Active Participles (made from the परस्मैपद), are made from the Present tense stem of the 1st and 2nd conjugational classes of roots which happen to be आत्मनेपद, from the Future tense stem (of which, being आर्धधातुक-लकार, there is no distinction between 1st and 2nd conj.) of आत्मनेपद roots, and from Present Passive stems, which being passive are also आत्मनेपद. The Perfect Middle Participle, which is hardly found outside of Vedic literature, is added only to complement its active form given in 6.4:.

The Past Participle is, however, very common. It comes in three different forms, depending on the root or the derivative stem from which it is derived. The term “primary root” in chart 6.6: means the simple root that lacks any added derivative stem formation (5.39:). By adding the suffix °वत् (6.7:), the Past Participle, which for transitive roots is passive in meaning, is given a past active meaning. This Past Active Participle in post-Vedic literature is used in place of the rare Reduplicated Perfect Participle (6.4:) and the Perfect Middle Participle (6.5:).

The description for forming the Past Participle and the Past Active Participle (as well as the next two participles—Potential Passive Participle and Indeclinable Participle) differs from the preceding participles in that they are not derived from their 3rd pl. verbal stem, but from the root itself with specific rules depending upon the root. We can imagine a logic for this in that the Imperfect past tense stem differs from the Present tense stem only in the preceding augment अ, which can’t be carried into the formation of a participle, since the अ would then grammatically be taken as the negative particle meaning “not” (6.33:). All of these participles, including the preceding, may be made from derivative stems also. In the case of derivatives made with °अय, this suffix is retained in the preceding participles as per the rules in forming their respective verbal stems, and is modified or dropped in the Past and Past Active Participles (as well as in the following pot. ps. pt. and in. pt.) as per their specific rules of formation.

The Past Participle and the following Potential Passive Participle are generally distinguished from the rest of the participles in that they are often used as adjectives and even substantives, and may thus be used in compounds (6.29:). The other participles are rarely used in compounds, apart from the negative अ०/अन्० compound (6.33:).

The Past Active Participle in °वत् is declined per 3.13:. Of course all the °अ ending declinable participles and their °आ ending feminine form are all declined per 3.28:.

Here are the Present Passive Participles and the Past Participles found in the 2nd chapter. Those forms in the 2nd chapter that happen to be in a compound are shown in their non-declined form (except the negative अ०/अन्० cmpds.), and are so indicated with an hyphen to indicate the lack of a declension termination. In the case of the Past Participles notice how the finished forms are derived from their roots per the rules and exceptions given in 6.6: . In this way you will understand how these rules apply for this common participial form.

pr. ps. pt. °मान	आ पृ हन्	fill destroy	(2.70) a. m. sg. acc. (2.20) pt. n. sg. loc.	आपूर्यमाणम् (5.37.4) हन्यमाने	is filled, full is being destroyed
---------------------	-------------	-----------------	---	----------------------------------	---------------------------------------

pp. °न	जृ उप पद् प्र वि + प्रति पू उद् विज् प्र सद्	wear out come take refuge be distracted fill be agitated be clear	(2.22) a. n. pl. acc. (2.32) pt. n. sg. nom. (2.7) pt. m. sg. acc. (2.53) a. (2.1) a. (2.56) a. (2.65) a.	जीर्णानि (2.92:) उपपन्नम् प्रपन्नम् विप्रतिपन्न- पूर्ण- (2.92:) अन्-उद्विग्न- प्रसन्न-	worn-out has come having surrendered distracted full not afflicted is clear
--------	--	---	---	--	---

pp. °इत	नि पुष्प् सम् भू	withdraw blossom honor (cs.)	(2.68) a. n. pl. nom. (2.42) a. f. sg. acc. (2.34) cs. a. m. sg. gen.	निगृहीतानि (irreg.) पुष्पिताम् सम्भावितस्य	withdrawn flowered, flowery for one who had been honored
---------	------------------------	------------------------------------	---	--	--

pp. ंत	वि	अञ्ज्	be manifest	(2.25) a. m. sg. nom.	अ-व्यक्तः (2.81:)	not manifest
		ऋध्	thrive	(2.8) a. n. sg. acc.	ऋद्धम्	prosperous
		कृ	do, make	(2.37) a.	कृत-	having made
	सम्		make well	(2.61) a.	(संस्कृत-) (2.74:)	informed
		गम्	go	(2.11) a.	गत-	gone
		गै	sing	(2) f.	गीता- (5.8.8:)	name of a poem
	निस्	चि	determine	(2.7) in.	निश्चितम्	definitely (7.8.8:)
		जन्	be born	(2.26) a.	जात-	be born
		जुष्	like	(2.2) a.	जुष्ट- (2.88:)	acceptable
		तन्	stretch	(2.17) pt. n. sg. nom.	ततम्	is pervaded
		तुष्	be satisfied	(2.55) pt. m. sg. nom.	तुष्टः (2.88:)	is happy
	प्र	दिह्	smear	(2.5) a.	प्रदिग्ध- (2.76: & .78:)	drenched
		दृश्	see	(2.16) pt. m. sg. nom.	दृष्टः (2.85:)	is seen
		धा	support	(2.36) m. pl. nom.	अ-हिताः (6.6: irreg.)	enemies
	अभि		mention	(2.39) pt. f. sg. nom.	अभिहिता	has been told
	सम्	पु	go over	(2.46) a.	सम्प्लुत-	flooded
		भू	be	(2.28) n. pl. nom.	भूतानि	beings, creatures
		मन्	think	(2.35) a.	मत-	honored
	वि + निस्	मुच्	release	(2.51) a.	विनिर्मुक्त- (2.80:)	freed
	सम्	मुह्	be confused	(2.7) a.	सम्मूढ- (2.107:)	confused
		मृ	die	(2.26) a. m. sg. acc.	मृतम्	die (7.17.1:)
		युज्	unite	(2.39) pt. m. sg. nom.	युक्तः (2.81:)	endowed
				(2.66) a. m. sg. gen.	अ-युक्तस्य	for one who is not disciplined
	वि		be free	(2.64) a.	वियुक्त-	freed
		युध्	fight	(2.31) n. sg. abl.	युद्धात् (2.76: & .78:)	than a battle
		रम्	revel	(2.42) a.	रत-	engrossed
	उप		rest	(2.35) pt. m. sg. acc.	उपरतम्	withdrew (7.17.1:)
		वच्	speak	(2.18) pt. m. pl. nom.	उक्ताः (2.80:)	are said
	आ	विश्	overwhelm	(2.1) a. m. sg. acc.	आविष्टम् (2.85:)	overwhelmed
	अप + आ	वृ	uncover	(2.32) a. n. sg. nom.	अपावृतम्	open

	शम्	be tranquil	(2.66) <i>a. m. sg. gen.</i>	अशान्तस्य (2.55):	for the non-clear
	शयै	freeze	(2.14) <i>n.</i>	शीत- (5.8.8):	cold
	श्रु	hear	(2.52) <i>a. n. sg. gen.</i>	श्रुतस्य	for what has been heard
प्र	सञ्ज्	attach	(2.44) <i>a.</i>	प्रसक्त- (2.81):	attached
	स्था	stand	(2.54) <i>a.</i>	स्थित-	firm
अधि		stand	(2.72) <i>a. f. sg. nom.</i>	(अधिष्ठिता) (2.101):	[established]
अव		stand	(2.6) <i>pt. m. pl. nom.</i>	अवस्थिता:	stand (7.17.1):
प्रति		be established	(2.57) <i>pt. f. sg. nom.</i>	प्रतिष्ठिता	is firm (7.17.1):
सम् + उप		stand beside	(2.2) <i>pt. n. sg. nom.</i>	समुपस्थितम्	came
	हन्	destroy	(2.19) <i>a. m. sg. acc.</i>	हतम्	the object of destruction
उप		overpower	(2.7) <i>a.</i>	उपहत-	overcome
अप	ह	take away	(2.44) <i>a.</i>	अपहत-	carried away

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥ २१॥

1 st qtr.	वेदाविनाशिनं नित्यम्	The first metrical line contains the subordinate clause, initiated with the relative pronoun यद्, “(when) one who knows...”
2 nd qtr.	य एनमजमव्ययम्	
3 rd qtr.	कथं स पुरुषः पार्थ	The second metrical line contains the main clause, matching the relative pronoun above with its correlative demonstrative pronoun तद् (7.6.B.2.b:), “[then] how does that person...” The main clause has two verbs for the shared nom., “...cause the death of whom?, [or] kill whom?” The supplied “[when]...,[then]” are added in the translation to show the inherent causal connection between the two clauses. An alternate English rendering would be to imbed the subordinate clause inside the main clause, “how does a person who knows... cause the death of whom or kill whom?”
4 th qtr.	कं घातयति हन्ति कम्	

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

1 st qtr.	वासांसि जीर्णानि यथा विहाय	The first metrical line contains a subordinate clause, initiated with the adverb यथा derived from the relative pronominal stem य and the suffix था (6.19:), which functions similar to यद् in the “यद्...तद्” construction above, “in which way...” Within this over-all subordinate clause, the 1 st quarter contains a participial subordinate clause (7.15:), “discarding...,” and the 2 nd quarter contains its main clause, “takes on...”
2 nd qtr.	नवानि गृह्णाति नरोऽपराणि	
3 rd qtr.	तथा शरीराणि विहाय जीर्णानि	The second metrical line contains the main clause to the over-all subordinate clause above, matching the subordinate’s adverb with its demonstrative equivalent तथा derived from the demonstrative pronominal stem त (6.19:), “in that way...” It also has the same kind of participial subordinate clause construction in the 3 rd quarter as found in the first metrical line.
4 th qtr.	अन्यानि संयाति नवानि देही	

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः। न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

1 st qtr.	नैनं छिन्दन्ति शस्त्राणि	Each quarter contains a separate sentence. All four may be joined together into a single conjunct sentence, although only one conjunct particle is supplied in this verse. These conjunctives ideally in prose are either added to each item conjoined, or only added to the last item conjoined (6.20: च). But in verse, these conjunctions are often lacking or are sparingly employed or are somewhat randomly placed due to metrical constraints and the ease with which they can be supplied by the reader.
2 nd qtr.	नैनं दहति पावकः	
3 rd qtr.	न चैनं क्लेदयन्त्यापः	
4 th qtr.	न शोषयति मारुतः	

Exercise 48

Study verses 21 through 30 in chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. श्रीभगवानुवाच।

वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः। न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥
 अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
 अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्। तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥
 जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
 अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूदति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

LESSON 49 Potential Passive Participle

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.8:

The Potential Passive Participle is also formed directly from the root, and not from the root's verbal stem, except for a derivative stem which may retain or drop its °अय suffix depending on which one of the pot. ps. pt. suffixes is applied. The Potential Passive Participle is also often used as an adjective and even substantive, and may thus be used in compounds (6.29):

Here are the Potential Passive Participles found in the 2nd chapter. Notice how the finished forms are derived from their roots per the rules and exceptions given in 6.8: – in this way you will understand how these rules apply for this common participial form.

pot. ps. pt. °य	वि कृ	modify	(2.25) <i>a. m. sg. nom.</i>	अ-विकार्यः	not subject to change
	क्लिद्	become wet	(2.24) <i>a. m. sg. nom.</i>	अ-क्लेद्यः	unwettable
	चिन्त्	think	(2.25) <i>a. m. sg. nom.</i>	अ-चिन्त्यः	not an object of thought
	छिद्	cut	(2.24) <i>a. m. sg. nom.</i>	अ-च्छेद्यः (2.60:)	uncuttable
	दह्	burn	(2.24) <i>a. m. sg. nom.</i>	अ-दाह्यः	unburnable
	वि धा	control	(2.64) <i>a.</i>	विधेय-	is disciplined
	प्र मा	make known	(2.18) <i>a. m. sg. gen.</i>	अ-प्रमेयस्य	of the non-objectifiable
	युज्	unite	(2.18) <i>a. m. sg. gen.</i>	(अ-योग्यस्य) (2.81:)	of what is not fit for
	वच्	speak	(2.36) <i>a.</i>	अ-वाच्य-	unutterable
	वध्	destroy	(2.30) <i>a. m. sg. nom.</i>	अ-वध्यः	indestructible
	वश्	wish	(2.64) <i>a.</i>	(वश्य-)	subject to will, under authority
	शास्	teach	(2.7) <i>m. sg. nom.</i>	शिष्यः	student
	शुच्	grieve	(2.11) <i>a. m. pl. acc.</i>	अ-शोच्यान्	for those not to be grieved
	शुष्	be dry	(2.24) <i>a. m. sg. nom.</i>	अ-शोष्यः	unwitherable
	परि ह्	avoid	(2.27) <i>a. m. sg. loc.</i>	अ-परिहार्ये	over what cannot be avoided

pot. ps. pt. °तव्य	श्रु	listen	(2.52) <i>a. m. sg. gen.</i>	श्रोतव्यस्य	for what is yet to be heard
--------------------	------	--------	------------------------------	-------------	-----------------------------

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि। धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

1 st qtr.	स्वधर्ममपि चावेक्ष्य	Contains a participial subordinate clause (7.15:), “regarding...”
2 nd qtr.	न विकम्पितुमर्हसि	Contains the main clause.
3 rd qtr.	धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्	The second metrical line contains a coordinate sentence linked to the first metrical line by the conjunctive causal particle हि “because...” This same particle (6.20:) may instead be the expletive “indeed,” depending on the context. Due to the subtleties of the teaching in the Bhagavad Gita, I have everywhere paraphrased those instances of हि that have this causal sense with its synonym यस्मात्.
4 th qtr.	क्षत्रियस्य न विद्यते	

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

1 st qtr.	यदृच्छया चोपपन्नम्	The first metrical line contains one sentence, with a Past Participle (उपपन्नम् “has come”) used in place of a finite verb (7.17:). An alternate translation would be to use the Past Participle to turn the first line into a participial subordinate clause, “...having come, (<i>the second line</i>)”.” Either way, the Past Participle indicates a past/prior action or condition, temporally or logically (e.g., as a reason), to the Present tense verb in the second line.
2 nd qtr.	स्वर्गद्वारमपावृतम्	
3 rd qtr.	सुखिनः क्षत्रियाः पार्थ	The second metrical line contains a separate sentence, with a vocative at the end of the 2 nd quarter.
4 th qtr.	लभन्ते युद्धमीदृशम्	

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते॥ ३४॥

1st qtr. अकीर्तिं चापि भूतानि

2nd qtr. कथयिष्यन्ति तेऽव्ययाम्

The first metrical line is one sentence. The pronoun ते (4.6:) might seem to be the plural verb's nom., however the likely nom. of the verb is भूतानि which is neuter, so the matching pronoun in nom. would then have to be तानि. Best fitting the context, ते is the equivalent of तव “your” (4.2:), hence “your unfading infamy.” Other less fitting renderings are “the creatures will tell the unfading infamy to you (ते=तुभ्यम् 7.10.A.1:)” or “they will tell the unfading infamy to the creatures (7.8.A.1: double accusative).” Notice that, in addition to the sparing use of च in verse form mentioned in analyzing verse 23 in the previous lesson, च may also be considered as simply fulfilling the meter and thus meaning-wise superfluous, or even perhaps meaningful in संस्कृत and even in spoken English dialogue (where it is often the equivalent of “moreover”) but normally superfluous when rendered in written English prose.

3rd qtr. सम्भावितस्य चाकीर्तिः

4th qtr. मरणादतिरिच्यते

The second metrical line is another sentence, giving reason why the first line is so undesirable.

Exercise 49

Study verses 31 through 40 in chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. श्रीभगवानुवाच।

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि। धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥ ३१॥

यदृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥ ३२॥

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥ ३३॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते॥ ३४॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥ ३५॥

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः। निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥ ३६॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥ ३७॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ ३८॥

एषा तेऽभिहिता साङ्ख्ये बुद्धियोगे त्विमां शृणु। बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ ३९॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ ४०॥

LESSON 50 Indeclinable Participles

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.9; 6.10:

There are two indeclinable participles, the Indeclinable Participle proper, which comes in four different suffixes, and the Infinitive. Neither are used as adjectives or substantives. The Indeclinable Participle is not used as the first member of a compound, and the Infinitive is not used in compound, except as a modified form as noted in 6.10:. The former is mostly formed directly from roots or derivative stems and the latter is described as being formed, like the Active and Middle Participles, from a verbal stem (although the verbal stem being of an आर्धधातु-लकार, it could have as well been described as being formed directly from the root with the same rules as the Periphrastic Future/Simple Future).

At first glance it may look like the pot. ps. pt. °य and the in. pt. °य could be difficult to distinguish. This is not so for three reasons. First, the prior is declinable and the latter indeclinable, so, except for the context of a masc. sg. nom. dropping its *visarga* or masc./neut. sg. loc. changing its ए to अ by सन्धि, the participle's visible declension form or lack of it is usually sufficient to distinguish between them. Second, the prior is made from the strengthened root and the latter from the weakened root, with the final radical vowels each being handled in a unique way by the two participles. Third, the indeclinable participle in °य must have a prefix, whereas the prior need not. For example, in the previous lesson the few pot. ps. participles in the 2nd chapter that have a prefix were either declined or used as the first member in a compound.

Here are the indeclinable participles found in the 2nd chapter. Notice again how the finished forms are derived from their roots per the rules and exceptions given in 6.9: and 6.10: – in this way you will understand how these rules apply for these common participial forms.

in. pt. °(इ)त्वा	कृ do (2.38)	in. कृत्वा acting [i.e., oneself being]
	जि be victorious (2.37)	in. जित्वा conquer(ing)
	त्यज् abandon (2.3)	in. त्यक्त्वा (2.81:) giv(ing) up
	दृश् see (2.59)	in. दृष्ट्वा (2.85:) seeing, knowing
	भू be (2.20)	in. भूत्वा being, coming to be
	वच् speak (2.9)	in. उक्त्वा (2.80:) having spoken
	विद् know (2.25)	in. विदित्वा knowing

	श्रु	listen	(2.29)	<i>in.</i>	श्रुत्वा	after listening
	स्था	stand	(2.72)	<i>in.</i>	स्थित्वा (6.6:)	being firm
	हन्	destroy	(2.5)	<i>in.</i>	हत्वा	killing
	हा	abandon	(2.33)	<i>in.</i>	हित्वा	forfeiting

in. pt. ०य	अव आप्	obtain	(2.8)	<i>in.</i>	अवाप्य	gaining
	प्र	obtain	(2.57)	<i>in.</i>	प्राप्य	[on] getting
	अव ईक्ष्	observe	(2.31)	<i>in.</i>	अवेक्ष्य	regarding, in regard to
	सम् यम्	exercise authority	(2.61)	<i>in.</i>	संयम्य (2.54:)	mastering
	वि हा	abandon	(2.22)	<i>in.</i>	विहाय	discarding

inf. ०(इ)तुम्	वि कम्प्	waver	(2.31)	<i>in.</i>	विकम्पितुम्	to waver
	कृ	do	(2.17)	<i>in.</i>	कर्तुम् (6.10: & 5.34:)	to bring about
	नि ग्रह्	withdraw	(2.68)	<i>in.</i>	(निग्रहीतुम्) (5.33:)	[to withdraw]
	भुज्	consume	(2.5)	<i>in.</i>	भोक्तुम् (2.81:)	to beg (consume alms)
	शुच्	grieve	(2.26)	<i>in.</i>	शोचितुम्	to grieve
	अनु	grieve	(2.25)	<i>in.</i>	अनुशोचितुम्	to grieve
	सम् ह	withdraw	(2.58)	<i>in.</i>	(संहर्तुम्) (2.54:)	[to completely withdraw]

Among the Indeclinable Participles you may have noticed that some (e.g., जित्वा) were translated as verbs of conjunctive sentences instead of the usual participial "...ing" (e.g., "conquer" instead of "conquering"). It is not uncommon to express a संस्कृत participial subordinate clause in English as a conjunctive sentence, and a संस्कृत conjunctive sentence in English as a participial subordinate clause. It all depends on the context of the phrases as to which seems more appropriate as an English rendering. This is the same phenomenon as the Past Participle used as a finite verb, which we saw when analyzing verse 32 in the previous lesson.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन। बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

- 1st qtr. व्यवसायात्मिका बुद्धिः The first metrical line contains one sentence with the understood copula “is” (7.2.c). It states that the knowledge of योग “the means to श्रेयस्” as taught here is only one and is very clear. Once one understands that this is indeed the means to श्रेयस्, then one will have no other conviction towards anything else. Then whatever one does in keeping with this conviction, backed by this understanding, becomes योग.
- 2nd qtr. एकेह कुरुनन्दन
- 3rd qtr. बहुशाखा ह्यनन्ताश्च The second metrical line contains a separate sentence with the understood copula “are” (since a plural nom.). A contrast exists between these lines (“one” in the first, “many” in the second), so an understood “however” can be added to show this contrast. बहुशाखाः “many-branched” can be understood as having countless varieties, and अनन्ताः “endless” can be countless in number and endless in that they each have no finality, since they keep one in संसार.
- 4th qtr. बुद्धयोऽव्यवसायिनाम्

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

- 1st qtr. यामिमां पुष्पितां वाचम् Contains the acc. with a relative pronoun यद् that picks up its referents only in the next verse. Such verses are found that need to be combined to complete the grammar of a single sentence.
- 2nd qtr. प्रवदन्त्यविपश्चितः Contains the verb and the nom. of the sentence.
- 3rd qtr. वेदवादरताः पार्थ Adds a qualification to the nom. and plugs in a vocative at the end.
- 4th qtr. नान्यदस्तीति वादिनः Adds more to the qualification of the nom., including a sub-phrase set off by इति, which is equivalent of a set of quotation marks (6.20).
- 1st qtr. कामात्मानः स्वर्गपराः Completes the qualification of the nom.
- 2nd qtr. जन्मकर्मफलप्रदाम् Expands on the relative pronoun in verse 42, qualifying the acc.
- 3rd qtr. क्रियाविशेषबहुलाम् Adds more to the qualification of the acc.
- 4th qtr. भोगैश्वर्यगतिं प्रति Contains a prepositional phrase consisting of प्रति and its preceding acc. (6.15). This whole phrase actually qualifies the preceding word (क्रिया) inside the compound in the 3rd quarter.

Exercise 50

Study verses 41 through 50 in chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. श्रीभगवानुवाच।

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन। बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥ ४१॥
यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥ ४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥ ४३॥
भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्। व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥ ४४॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ ४५॥
यावानर्थ उदपाने सर्वतः सम्प्लुतोदके। तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥ ४६॥
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ ४७॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥ ४८॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय। बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥ ४९॥
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते। तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥ ५०॥

LESSON 51 Verbal Compounds and Prepositions

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.11: – 6.18:

We have seen compounds before, but have not discussed their structure. The first type of compound we see here are called verbal compounds. These are formed mostly by prepositions prefixed to roots formed into verbs or participles. When so prefixed in compounds, the prepositions are then called prefixes. We have been seeing many such compounds since Lesson 36 onwards.

Another type of verbal compound is shown in 6.13: & .14:. These are roots formed into verbs or participles compounded with an adverb or an adjective or substantive as the first member. These are not common, but will be seen occasionally. Two of these compounds, श्रद्धा and नमस्-कृ, however are made into very common substantives, श्रद्धा “trust” and नमस्कार (2.26:) “salutation,” etc. As we saw in 2.4:, the two members of a compound are joined together observing general सन्धि rules.

Certain prepositions may be used independent of any compound. When so used they form prepositional phrases with other words, of which they are said to govern their case. What is meant by “govern a case” is that the other word is obliged to take a specific declension case. We have seen an example of one of these independent prepositions from chart 6.15: used in a prepositional phrase in verse 43, भोगैश्वर्यगतिं प्रति “(directed) towards gaining power and objects of consumption.” Here प्रति is said to govern the accusative case of भोगैश्वर्यगति, meaning that word has to be put in the accusative when made into a prepositional phrase with प्रति. The word “prepositional” is an English grammar term that indicates that in English the indeclinable word is usually put before (“pre-positional to”) the other word in the phrase, e.g., “towards gaining power...” In संस्कृत, however, these indeclinable words are usually placed after the other word in the phrase, e.g., भोगैश्वर्यगतिं प्रति.

Besides independent prepositions, there are also several adverbs, certain Indeclinable Participles, and even a few nouns meaning “proximity” (used in certain cases that makes them into “frozen indeclinable” expressions— i.e., frozen in the sense that, with its “fixed” adverbial meaning, the word does “not change” case when employed in sentences) that form phrases equivalent to prepositional phrases. With adverbs and those few nouns made into frozen indeclinables, these phrases are called adverbial phrases. With participles they are called participial phrases. There are a great number of possible Indeclinable Participles (6.9:). The few listed in chart 6.17: are singled out since within a participial phrase their meaning in English may be less a literal

translation of the participle and more an expression of the meaning of an English preposition, which are often equivalent to the senses of संस्कृत declension cases (such as अधिकृत्य “with reference to, about” having the sense of the locative in 7.13.2.b).

These are all gathered here in charts 6.15: through 6.18:, to show you which case they govern.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥५१॥

1 st qtr.	कर्मजं बुद्धियुक्ता हि	The first metrical line contains the nom. qualified by an adjective (बुद्धियुक्ताः)
2 nd qtr.	फलं त्यक्त्वा मनीषिणः	and by a participial phrase. Note that the words of the participial phrase (कर्मजं फलं त्यक्त्वा) are scattered in the line due evidently to the necessity of meter. The verse does not have a subordinate clause, by which the particle हि could connect in a causal relationship, but it can still be employed in that sense as connecting this sentence causally to the previous verse. Otherwise, हि would have to be taken as an expletive to emphasize its preceding word (बुद्धियुक्ताः) or as simply a meter filling word.
3 rd qtr.	जन्मबन्धविनिर्मुक्ताः	Contains another qualification of the nom.
4 th qtr.	पदं गच्छन्त्यनामयम्	Contains the verb and acc. of the sentence in this verse.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

- 1st qtr. यदा ते मोहकलिलम् The first metrical line contains a subordinate clause initiated with the relative adverb यदा derived from the relative pronominal stem य and the suffix दा (6.19:), “when...” The word ते can be many things—neut./fem. du. nom./acc. तद्, or masc. pl. nom. तद् (4.6:), or sg. dat./gen. त्वम् (4.2:). Only the context can determine which one. Here, since the verb (व्यतितरिष्यति) is singular and the acc. (मोहकलिलम्) is singular, the first two are eliminated, so it can only mean “unto you” or “your,” where the later makes sense when construed with the nom. (बुद्धिः “intellect”).
- 2nd qtr. बुद्धिर्व्यतितरिष्यति
- 3rd qtr. तदा गन्तासि निर्वेदम् Contains the main clause to the subordinate clause above, matching the subordinate’s adverb with its demonstrative equivalent तदा derived from the demonstrative pronominal stem त (6.19:), “then...” The verb is a relatively rare Periphrastic Future.
- 4th qtr. श्रोतव्यस्य श्रुतस्य च Qualifies the acc. निर्वेदम् “dispassion,” by explaining “of what” the dispassion is about.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला। समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

- 1st qtr. श्रुतिविप्रतिपन्ना ते The 1st, 2nd and 3rd quarters contain the subordinate clause initiated with यदा,
- 2nd qtr. यदा स्थास्यति निश्चला “when...” Note that श्रुतिविप्रतिपन्ना, which qualifies बुद्धिः, is a compound that
- 3rd qtr. समाधावचला बुद्धिः contains a Past Participle (विप्रतिपन्ना) and therefore may be construed as “prior to” the other qualifications, i.e., “(previously) distracted by the श्रुति,” since it doesn’t fit that the intellect can be at the same time “distracted” and “steady” (निश्चला). ते again connects with the nom. (बुद्धिः “intellect”), as in the previous verse.
- 4th qtr. तदा योगमवाप्स्यसि Contains the main clause, “then...”

Exercise 51

Study verses 51 through 60 in chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. श्रीभगवानुवाच।

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥५१॥
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥५२॥
 श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला। समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥५३॥

अर्जुन उवाच।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव। स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्॥५४॥

श्रीभगवानुवाच।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥५५॥
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥५६॥
 यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥५७॥
 यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥५८॥
 विषया विनिवर्तन्ते निस्-आहारस्य देहिनः। रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥५९॥
 यततो ह्यापि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥६०॥

LESSON 52 Adverbs, Particles and Interjections

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.19: – 6.21:

Similar to the way suffixes added to verbal roots or stems form participles, we also have certain suffixes added to pronominal stems, pronominal adjectives, adverbs and nouns to form (other) adverbs. These adverbs so formed with these special suffixes then have the meaning of the original pronominal stem, etc. plus one or more of the senses of one of the संस्कृत declension cases, where sometimes the sense added is only to convert the pronominal stem, etc. into an adverb (7.9.14:, 7.11.3: and 7.13.3:). For example, अथ “then, thereupon” is derived from the pronominal stem अ (see इदम् “this” 4.8:) with the suffix ०थ that gives “this” an instrumental (in this case, an adverbial) sense “this-ly” (7.9.14:). Be sure to understand that the purpose of the cases pointed out in chart 6.19: is not to be confused with the purpose of the cases in the previous charts, where there they meant “governing such-and-such a case.” Here these adverbs do not govern the case of any other word, rather it is the added suffix itself that is used in the sense of the case pointed out in the chart.

Chart 6.20: lists various conjunctives and adverbial particles, some of which we saw in the previous chart, with a summary of a few of their meanings in various idioms. These are very common in the literature, indeed in just the 2nd chapter alone nearly half of these conjunctives and adverbial particles are employed. They contribute much to the grammatical structure of sentences, hence this warrants their presentation here to this grammar exposition. They should be treated as essential vocabulary to be learned by the student.

Chart 6.21: lists the small number of interjections in the language. They sometimes have no meaning of their own other than to add grammatical emphasis to a word, phrase or sentence with which they are used, much like adding an exclamation mark. They are included here mostly to complete the types of words available in the language. In all of the Bhagavad Gita there are only three interjections used in two places—अहो बत (1.45) and हन्त (10.19).

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

1st qtr. तानि सर्वाणि संयम्य Contains a participial phrase, “mastering...”

- 2nd qtr. युक्त आसीत् मत्परः Contains the verb and two nominatives, both adjectives. The verb is intransitive and has a meaning that allows one of the two adjectives to be used as a predicate adjective. Context normally tells which is the subject and which is the predicate adjective, but also the Past Participle has more the sense of a prior condition, hence “being युक्तः one should remain मत्परः.”
- 3rd qtr. वशे हि यस्येन्द्रियाणि Contains a relative clause initiated with यद् and has a conjunctive particle हि in the sense of a reason (for the following main clause).
- 4th qtr. तस्य प्रज्ञा प्रतिष्ठिता
Contains the main clause matching the relative pronoun above with its correlative demonstrative pronoun तद् and having a Past Participle as its finite verb. Recognizing that certain participles can be used as a finite verb (7.17: & .18:) is important, since otherwise this verse at first looks like it may have only one sentence because there is only one verb. It is also evident that there are probably two separate sentences because the nominatives in the first metrical line are masc. adjectives, while in the second they are feminine. Unless conjoined by “and” (and hence a plural verb), adjectives in the nom. can only be one gender or the other, not both.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

1st qtr. ध्यायतो विषयान्पुंसः

Contains a participial clause in the genitive. It is a good example of what might be a genitive absolute construction (7.14.2:). While its internal structure conforms to the absolute construction, it can easily be construed as having a simple genitive relation to the nominative in the following main clause, “the attachment of the person who mentally dwells...,” which per 7.14: means that the later rather than the absolute construction should be understood. But, when it comes to rendering संस्कृत to English, these are all interesting grammatical details having little to do with how to translate, which is always according to the context. Grammatical niceties like the absolute construction play a big role only in composing संस्कृत sentences, which is not our concern here.

2nd qtr. सङ्गस्तेषूपजायते

Contains the main clause.

3rd qtr. सङ्गात्सञ्जायते कामः

Contains a complete, separate main clause that can be conjoined to the previous with an understood “and.”

4th qtr. कामात्क्रोधोऽभिजायते

Contains another complete, separate main clause like the previous.

- 1st qtr. क्रोधाद्भवति सम्मोहः Contains another complete, separate main clause like the previous.
- 2nd qtr. सम्मोहात्स्मृतिविभ्रमः Contains another separate main clause like the previous, borrowing its understood verb from the previous clause.
- 3rd qtr. स्मृतिभ्रंशाद्बुद्धिनाशः Contains another separate main clause like the previous, borrowing its understood verb from the previous complete clause.
- 4th qtr. बुद्धिनाशात्प्रणश्यति

Logically ties all these clauses together by referring as the understood subject of its verb back to the पुमस् in the initial participial clause above, who started this chain of events. Knowing that the understood subject is “the person,” also assumes the reader has seen similar expressions in the literature of this genre, such as in the ईशावास्य उपनिषद् verse 3, तैत्तिरीय उपनिषद् 2.6.1, as well as similar expressions later in the Bhagavad Gita itself, such as 3.24, 6.5, and 13.28. Without this background, we thus turn to the commentary of the श्री शङ्कराचार्य who, unlike us, is well versed in all this literature.

Exercise 52

Study verses 61 to the end of chapter 2 of the *Gita Reader* comparing the original verse with the संस्कृत अन्वय that you know. Analyze the verses into quarters and metrical lines to see how the meaning of the entire verse is unfolded. After this study you should easily be able to see the meaning of the following.

१. श्रीभगवानुवाच।

तानि सर्वाणि संयम्य युक्त आसीत मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥ ६१॥
 ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते। सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते॥ ६२॥
 क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥ ६३॥
 रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्। आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ ६४॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ ६५॥
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना। न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ ६६॥
 इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि॥ ६७॥
 तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ ६८॥
 या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ ६९॥
 आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
 तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥ ७०॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः। निर्ममो निरहङ्कारः स शान्तिमधिगच्छति॥ ७१॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥ ७२॥
ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम
द्वितीयोऽध्यायः॥ २॥

LESSON 53 Nominal Stem Formations

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.22: – 6.25:

This section covers nominal stems formed by a suffix. We have seen other stems formed from suffixes which make participles (both declinable and indeclinable) and adverbs. Nominal stems include the rest of the suffixes that make declinable, nominal stems. All suffixes, whether forming declinable or indeclinable words, are divided into primary and secondary. This composition of words from components is well known to the users of the language, and, because of this, authors in the language can coin new words easily with their audience easily understanding the new words. Due to this, the vocabulary of संस्कृत has no limit. So it is not enough for the student to memorize a portion of the संस्कृत vocabulary to access the language. The composition of words must also be familiar to the student.

Words basically gain two types of meanings—conventional and etymological. The conventional, called रूढि, is a meaning born from the usage of a word in speech. The etymological, called यौगिक, is a meaning born from the rules (योग-s) of grammar, i.e., from the व्युत्पत्ति/etymology of the word. All words have meanings based on common usage; some words may have additional meanings based on etymology, and some may not have any clear etymology. The convention is that one should apply the रूढि, and, if that does not make sense within the context, then go for the etymological meaning. It is also appropriate to opt for the etymological meaning when more precision in the meaning is wanted. Precision need not mean more narrow, since it often gives a more inclusive meaning. This approach is evident from the current English translation of the Bhagavad Gita. There you will see many words rendered in English not with a single word but with a phrase, most likely these are the etymological meanings of those words. For example, the word धर्म has the conventional meanings of “tradition,” “duty,” “nature,” etc., and the etymological meaning of “that which supports.” This etymological meaning can be thus applied to get at the basis or the reason why the word धर्म means a “tradition,” “duty,” “nature,” etc., and why in this example these (“tradition,” etc.) are each important—because they support the community, the individual, the entity, etc. Thus this etymological meaning happens to be both more precise and also more inclusive at the same time. It is with words similar to this that it is often better in translations to explain the word up front and then leave the संस्कृत word as it is in the translation—especially for an audience familiar with, or which you want to be familiar with, संस्कृत. As the roots of these words, in this case धृ “support” for धर्म, are usually clearly visible to any संस्कृत reader and convey at the same time both the

conventional and the etymological meaning, they are better left alone than translated by an English word, which lacks this more precise and more inclusive meaning. These are the issues that need to be dealt with in order to bring out the depth of meaning in a work like the Bhagavad Gita. This is also the main reason why learning संस्कृत becomes essential to get at the essence of the Bhagavad Gita.

This paying attention to the details of the words of the Bhagavad Gita is also an appreciation of the Gita as a serious teaching about oneself, instead of just information about spiritual topics. It is very easy to gloss over this text by rendering it with popular spiritual words like “supreme,” “infinite,” “bliss,” “divine,” and (if one doesn’t know the significance of a word) just capitalizing the word such as “Sankhya,” “Yoga,” “Liberation,” “God,” etc., leaving it up to the reader to fill in whatever confusion or ignorance they have regarding these terms and the subject matter.

The *Bhagavad Gita Dictionary* is your source for identifying the components of words in the Bhagavad Gita. This is accomplished in the transliteration of the entries by hyphenating of the components, by the indication of the root and other components of the word with grammatical references, and often by a grammatical explanation, where that seems appropriate. When no hyphenating or root is mentioned, then either there is no component derivation for the word, or its claimed derivation is quite doubtful. Under the spell of thinking that every word must have a root derivation, some grammarians seem to invent a derivation here and there by replacing a character or two in the original word, without phonetic justification, in order to connect some root to the word. For memorization purposes and for demonstrating a particular aspect of the meaning of the word, this practice has a virtue, but this seems counter-productive as it is much too arbitrary while under the guise of being precise. It isn’t necessarily unwanted that a word seems to have no root derivation. This may happen because the original root was not preserved in the small amount of literature that has survived history, or the word had external origins outside of संस्कृत, or that the word simply never had a root derivation and it came into existence simple out of a random or not so random connection of its sound with its रूढि.

The following are nominal stems found in the 2nd chapter that are formed as the bare root itself. Please see the dictionary entries of these words for a brief explanation of their formation and meanings. As with derivations in general, they are more a matter of probability than a certainty. Some of the below, because of the effects of morphology in joining stems to suffixes, may equally be viewed as actually having a suffix. For example, सङ्ख्य may be from सम् + √ख्या + the suffix अ, where the अ replaces the final आ of the stem, or

equally the same result would be gained if it was taken as a bare root formation with shortening of the final आ. With the small amount of derivation information provided in this grammar, it would not be possible to claim one is more appropriate than another. However, if one was fully trained in Paninian grammar, then only one derivation might be appropriate within that system. Remember that there were many grammarians before (and also after) Panini, so his is not the only system that existed. And this “reading only” version of the grammar has no interest in trying to get at the details of deriving words for composition. Our emphasis is in learning that words usually do have components and that by remembering a few suffixes it becomes easy to see roots we know or need to know in order to get at the etymological meaning of a word, which may or may not also be its conventional meaning and which may also help explain the significance of the conventional meaning.

Bare	०सद्	fr. सद्	bring to an end	उपनिषद्	the final teaching of the Veda	(2)
Roots	०ज	fr. जन्	be born	कर्मज	born of action	(2.51)
				अज	unborn	(2.20)
	०प	fr. पा	protect	जनाधिप	king	(2.12)
	०द	fr. दा	give	शीतोष्णसुखदुःखद	giving cold/hot and pleasure/pain	(2.14)
				जन्मकर्मफलप्रद	yielding [further] birth as a result of their action	(2.43)
	०भ	fr. भा	shine	प्रसभम्	forcefully	(2.60)
	वाच्	fr. वच्	speak	वाच्	speech, words	(2.42)
	०ख्य	fr. सम् + ख्या	group	सङ्घ्य	battle	(2.4)
	०ख	fr. खन्	dig	दुःख	“a bad dig,” what is unpleasant	(2.56), (2.38)
				सुख	“a good dig,” what is pleasant	(2.56), (2.14)
	०र	fr. रा	give	सुर	“who gives what is chosen,” a heavenly deity	(2.8)
	०स्थ	fr. स्था	remain	समाधिस्थ	who is established in oneself	(2.54)
				योगस्थ	established in योग	(2.48)
				नित्यसत्त्वस्थ	ever established in a contemplative disposition	(2.45)
	०ग	fr. गम्	go, attain	स्वर्ग	“the resounding attainment,” heaven	(2.32), (2.43)

The following are comparatives found in the 2nd chapter.

Cpv.	गरीयस्	<i>gar-īyas</i>	fr. गृ	praise	“praised more,” better	(2.6)
	श्रेयस्	<i>śre-yas</i>	fr. श्रि	seek	“sought more,” better	(2.5), (2.7), (2.31)
	दुःखतर	<i>duḥkha-tara</i>	fr. दुःख	pain	more painful	(2.36)

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

अर्जुन उवाच।

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

- | | | |
|----------------------|------------------------------------|--|
| 1 st qtr. | न चैतद्विद्मः कतरन्नो गरीयः | Contains the main clause. |
| 2 nd qtr. | यद्वा जयेम यदि वा नो जयेयुः | Qualifies the acc. (कतरन्) in the above main clause. |
| 3 rd qtr. | यानेव हत्वा न जिजीविषामः | Contains a subordinate clause initiated with यद्, “killing whom...,” connected to the 4 th qtr. |
| 4 th qtr. | तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः | Contains the main clause in the 2 nd line, matching the relative pronoun above with its correlative demonstrative pronoun तद्, “these stand facing (us)...” |

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

- | | | |
|----------------------|---------------------------------------|--|
| 1 st qtr. | कार्पण्यदोषोपहतस्वभावः | Contains a compound qualifying the subject of the verb in the next qtr. |
| 2 nd qtr. | पृच्छामि त्वां धर्मसम्मूढचेताः | Contains the main verb, the indirect object of “asking” 7.8.A.1:, and a further qualification of the verb’s subject. |
| 3 rd qtr. | यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे | Contains the direct object of the above verb. This direct object is itself a complete sentence with a subordinate and main clause. This imbedding of clauses and whole sentences within sentences is common within the संस्कृत language, like it is in conversational English. |
| 4 th qtr. | शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् | Contains two sentences to match the 1 st person nom. (अहम्) and the 2 nd person verb (शाधि 5.19.11:). The second sentence has a participial phrase qualifying the acc. |

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम्।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

- | | | |
|----------------------|------------------------------|--|
| 1 st qtr. | न हि प्रपश्यामि ममापनुद्यात् | The whole verse is a single sentence with a relative clause imbedded within |
| 2 nd qtr. | यच्छोकमुच्छोषणमिन्द्रियाणाम् | it, starting from the middle of the 1 st qtr. and ending with the 2 nd qtr. (यद् |

- 3rd qtr. अवाप्य भूमावसपत्रमृद्धम् मम...अपनुद्यात्). The main clause lacks the correlative pronoun तद्, which must be supplied by the reader (7.6.B.2.b). The last two quarters qualify the subject "I" (expressed by the 1st person verb) with a participial phrase having two objects, "gaining... and..."
- 4th qtr. राज्यं सुराणामपि चाधिपत्यम्

Exercise 53

Let's review again the verses in chapter 2 of the Bhagavad Gita now divided by topic.

१. सञ्जय उवाच।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्। विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥ १॥

श्रीभगवानुवाच।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥ २॥
क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥ ३॥

अर्जुन उवाच।

कथं भीष्ममहं सङ्कचे द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥ ४॥
गुरुनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान्॥ ५॥
न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥ ६॥
कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥ ७॥
न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्रमृद्धं राज्यं सुराणामपि चाधिपत्यम्॥ ८॥

सञ्जय उवाच।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः। न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥ ९॥
तमुवाच हृषीकेशः प्रहसन्निव भारत। सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥ १०॥

LESSON 54 Primary Suffixes

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.26:

The primary suffixes generally can be viewed as converting verbal roots into nouns (i.e., substantives and adjectives), participles, adverbs and other indeclinables. Apart from the participial suffixes, they are limited in their ability to add specific meanings to those verbal roots beyond the broad categorization of indicating the agent/instrument, action or object variously related to the root's action. Moreover, as noted in 6.23, there are few of these suffixes that are limited to just one of these categorizations. Additionally these etymological meanings are often not the primary meanings of the words, which are more determined by common usage. Despite these limitations, these suffixes are in fact very important to know because they help us by a process of elimination to identify the root to which they are attached, and the root's meaning holds the key to unlocking the meaning or the significance of the meaning of these words. We will also learn later, when we talk about available dictionaries, that knowing the root of a word is often essential in even looking up many words in several of the “best” संस्कृत dictionaries.

The following are most of the words formed only with primary suffixes found in the 2nd chapter, apart from the participles we have already shown. Note the various possible strengthening or weakening of the root (not all possibilities can be shown) when in formation with these suffixes. In viewing these charts, I believe that your effort should be in learning the roots and seeing how to identify these roots in words. The dictionary entries will offer some more help connecting their roots' formations and meanings to these words.

०अ	अङ्ग	<i>aṅg-a</i>	fr. अङ् move	limb	(2.58)
	अध्याय	<i>adhy-āy-a</i> (2.71:)	fr. अधि + इ study	chapter	(2)
	अभिक्रम	<i>abhi-kram-a</i>	fr. क्रम् step	progress	(2.40)
	अव्यय	<i>a-vy-ay-a</i>	fr. वि + इ go away	unfading, not changing	(2.34), (2.17)
	आकुल	<i>ā-kul-a</i>	fr. कुल् compact	stressed	(2.1)
	आगम	<i>ā-gam-a</i>	fr. आ + गम् come	coming, beginning	(2.14)
	आहार	<i>ā-hār-a</i>	fr. ह् acquire	feeding	(2.59)
	ईश	<i>īś-a</i>	fr. ईश् rule	lord	(2.9), (2.10)
	उद	<i>u[n]d-a</i>	fr. उन्द् wet	water	(2.46)

०कर	-kar-a	fr. कृ do	producing	(2.2)
काम	kām-a	fr. कम् desire	[binding] desire	(2.42), (2.55)
०कार	-kār-a	fr. कृ do	maker	(2.71)
काल	kāl-a	fr. कल् count	time, moment	(2.72)
क्रोध	krodh-a	fr. क्रुध् be angry	anger	(2.56), (2.62-63)
चल	cal-a	fr. चल् shake	moving	(2.24), (2.53)
जन	jan-a	fr. जन् be born	people	(2.12)
जय	jay-a	fr. जि be victorious	victory	(2.38)
०तप	-tap-a	fr. तप् be hot	vexer	(2.3)
देह	deh-a	fr. दिह anoint, taint	body	(2.18), (2.22)
दोष	doṣ-a	fr. दुष् be corrupted	defect	(2.7)
द्वेष	dveṣ-a	fr. द्विष् not be pleased	repulsion	(2.64)
धन	dhan-a	fr. धन् bear fruit	prize, laurel	(2.48)
ध्रुव	dhruv-a (2.67:)	fr. ध्रु be firm	certain	(2.27)
नव	nav-a	fr. नु proclaim	new	(2.22)
नाश	nāś-a	fr. नश् be lost	loss, lapse	(2.40), (2.63)
निर्वेद	nir-ved-a	fr. निस् + विद् not attain	dispassion	(2.52)
निश्चय	niś-cay-a	fr. चि gather	resolve	(2.37)
पद	pad-a	fr. पद् move	attainment	(2.51)
पर	par-a	fr. पृ fill, protect (from)	ultimate, other/foe	(2.3), (2.43, 61)
प्रत्यवाय	praty-ava-ay-a	fr. इ attain	adverse reaction	(2.40)
प्रसाद	pra-sād-a	fr. प्र + सद् be clear	clarity	(2.64)
फल	phal-a	fr. फल् burst	fruit, result	(2.47), (2.51)
बन्ध	bandh-a	fr. बन्ध् bind	bondage	(2.39), (2.51)
भय	bhay-a	fr. भी fear	fear	(2.35), (2.56)
भाव	bhāv-a	fr. भू be	being	(2.16)
भोग	bhog-a	fr. भुज् consume	consumption	(2.43), (2.44)
भ्रंश	bhraṁś-a	fr. भ्रंश् fall	lapse	(2.63)

मोह	<i>moh-a</i>	fr. मुह् be confused	delusion	(2.52)
योग	<i>yog-a</i>	fr. युज् unite, contemplate, make effort	topic, a means	(2), (2.39)
रण	<i>raṇ-a</i>	fr. रण् resound	battle	(2.35)
रस	<i>ras-a</i>	fr. रस् taste, feel affection	longing	(2.59)
राग	<i>rā[ñ]g-a</i>	fr. रञ्ज् be impassioned	attraction	(2.56), (2.64)
लाभ	<i>lābh-a</i>	fr. लभ् obtain	gain	(2.38)
लोक	<i>lok-a</i>	fr. लुक् experience	world	(2.5)
वश	<i>vaś-a</i>	fr. वश् wish	authority	(2.61)
वाद	<i>vād-a</i>	fr. वद् speak	speech, words	(2.11), (2.36)
विशेष	<i>vi-śeṣ-a</i>	fr. शिष् distinguish	special	(2.43)
विषम	<i>vi-ṣam-a</i>	fr. सम् not be agitated	crisis	(2.2)
विषय	<i>vi-ṣay-a</i>	fr. सि bind	object, regarding	(2.62), (2.39)
वेद	<i>ved-a</i>	fr. विद् know	sacred teaching	(2.42)
व्यवसाय	<i>vy-ava-sāy-a</i>	fr. सो/सि bring to an end	well-discerned	(2.41)
शुभ	<i>śubh-a</i>	fr. शुभ् shine	pleasant	(2.57)
शोक	<i>śok-a</i>	fr. शुच् sorrow, grieve	sorrow	(2.8)
सञ्जय	<i>sañ-jay-a</i>	fr. जि be victorious	King दृतराष्ट्र-'s minister	(2.1), (2.9)
सम	<i>sam-a</i>	fr. सम् not be agitated	same, even	(2.15), (2.38)

०अन	ईक्षण	<i>īkṣ-aṇa</i>	fr. ईक्ष् see	eye	(2.1)
	उच्छोषण	<i>uc-choṣ-aṇa</i>	fr. उद् + शुष् (2.24: & .45:) dry up	drying up	(2.8)
	कृपण	<i>kṛp-aṇa</i>	fr. कृप् be weak	miser	(2.49)
	मरण	<i>mar-aṇa</i>	fr. मृ die	death	(2.34)
	शरण	<i>śar-aṇa</i>	fr. श्रि depend on	refuge	(2.49)
	सूदन	<i>sūd-ana</i>	fr. सूद् destroy	destroying	(2.4)

०अस्	चेतस्	<i>cet-as</i>	fr. चित् understand	mind	(2.7), (2.44)
	मनस्	<i>man-as</i>	fr. मन् think	mind	(2.55)
	वचस्	<i>vac-as</i>	fr. वच् speak	speech, words	(2.10)
	वासस्	<i>vās-as</i>	fr. वस् cover	clothes	(2.22)

०इ	अरि	<i>a-r-i</i>	fr. ऋ offer	foe	(2.4)
	आदि	<i>ā-d[ā]-i</i>	fr. आ + दा (6.27.a: & .c): take in hand	etc., beginning	(2.28)
	कीर्ति	<i>kīrt-i</i>	fr. कीर्त् proclaim	honor, fame	(2.34)
	समाधि	<i>sam-ā-dh[ā]-i</i>	fr. सम् + आ + धा bring together	mind, oneself	(2.44), (2.53)

०इन्	तत्त्वदर्शिन्	<i>tat-tva-darś-in</i>	fr. तत्त्व-दृश् see the truth	who is seeing the truth	(2.16)
	प्रमाथिन्	<i>pra-māth-in</i>	fr. मथ् churn	disturbing, distracting	(2.60)
	संयमिन्	<i>sam-yam-in</i>	fr. यम् exercise authority	who is disciplined	(2.69)

०उ	असु	<i>as-u</i>	fr. अस् throw	breath	(2.11)
	इषु	<i>iṣ-u</i>	fr. इष् move	arrow	(2.4)
	कुरु	<i>kur-u</i>	fr. कृ (cf. 5.22.1:) do	the name of a people	(2.41)
	गुरु	<i>gur-u</i>	fr. गृ speak, praise	teacher	(2.5)
	बहु	<i>ba[m]h-u</i>	fr. बृह increase	many, much	(2.41)

०उन	अर्जुन	<i>arj-una</i>	fr. ऋञ् acquire, be vigorous	name of our hero	(2.4)
-----	--------	----------------	------------------------------	------------------	-------

०ति	गति	<i>ga[m]-ti</i>	fr. गम् (cf. 6.6:) attain	attainment	(2.43)
	प्राप्ति	<i>pra-āp-ti</i>	fr. आप् obtain	gain	(2.13)
	बुद्धि	<i>bud-dhi</i>	fr. बुध् (2.76: & .78:) know	knowledge, intellect	(2.39), (2.53)
	शान्ति	<i>śān-ti</i>	fr. शम् (2.55:) be tranquil	clarity	(2.64)
	श्रुति	<i>śru-ti</i>	fr. श्रु hear	sacred teaching	(2.53)
	सिद्धि	<i>sid-dhi</i>	fr. सिध् (2.76: & .78:) succeed	success	(2.48)
	स्थिति	<i>sthi-ti</i>	fr. स्था (cf. 6.6:) remain	being firm	(2.72)
	स्मृति	<i>smṛ-ti</i>	fr. स्मृ remember	memory	(2.63)

०तु	हेतु	<i>he-tu</i>	fr. हि impel, promote	cause, purpose	(2.47)
-----	------	--------------	-----------------------	----------------	--------

०त्	अभवितृ	<i>a-bhav-i-tr</i>	fr. भू (cf. 5.34:) be	[what] ceases to be	(2.20)
	हन्तृ	<i>han-tr</i>	fr. हन् destroy	agent of destruction	(2.19)

०त्र	शस्त्र	<i>śas-tra</i>	fr. हि destroy, cut	sword, weapon	(2.23)
०थ	अर्थ	<i>ar-tha</i>	fr. ऋ acquire	end, pursuit, thing/situation	(2.5), (2.58), (2.27)
०न ०ना	उष्ण	<i>uṣ-ṇa</i>	fr. उष् burn	hot	(2.14)
	कृष्ण	<i>kṛṣ-ṇa</i>	fr. कृष् draw, attract	name of our teacher	(2)
	सेना	<i>se-nā</i>	fr. सि bind, accompany	army	(2.10)
०नि	हानि	<i>hā-ni</i>	fr. हा abandon	loss, destruction	(2.65)
०नु	स्थाणु	<i>sthā-ṇu</i>	fr. स्था (irr. 2.92:) remain	stable	(2.24)
०म	क्षेम	<i>kṣe-ma</i>	fr. क्षि possess, protect, dwell	protecting	(2.45)
	धर्म	<i>dhar-ma</i>	fr. धृ support	tradition, duty, nature	(2.7), (2.33)
	भीष्म	<i>bhī-ṣ-ma</i>	fr. cs. भी (5.40:) fear	name of a warrior	(2.4)
०मन्	आत्मन्	<i>ā-at-man</i>	fr. अत् go continuously	self, oneself, mind	(2.55), (2.64)
	कर्मन्	<i>kar-man</i>	fr. कृ do	action, ritual, result of action	(2.47), (2.39)
	जन्मन्	<i>jan-man</i>	fr. जन् be born	birth	(2.27)
	ब्रह्मन्	<i>brah-man</i>	fr. बृह् be big	reality	(2)
०मि	भूमि	<i>bhū-mi</i>	fr. भू be	earth	(2.8)
०यु	मृत्यु	<i>mṛ-t-yu</i>	fr. मृ (6.26.a:) die	death	(2.27)
	वायु	<i>vā-yu</i>	fr. वा blow	wind	(2.67)
०र	क्षुद्र	<i>kṣud-ra</i>	fr. क्षुद् pound, crush	small, lowly	(2.3)
	धीर	<i>dhī-ra</i>	fr. ध्ये think over	wise, discerning	(2.13), (2.15)
	समुद्र	<i>sam-u[n]d-ra</i>	fr. उन्द् wet	ocean	(2.70)

०रु	अश्रु	<i>aś-ru</i>	fr. अश् fill (the eyes)	tear drop	(2.1)
०व	सर्व	<i>sar-va</i>	fr. सृ attain	all, every	(2.12), (2.30)

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्। विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

1st qtr. अविनाशि तु तद्विद्धि Contains the main clause.

2nd qtr. येन सर्वमिदं ततम्

Contains a subordinate clause initiated with यद्, “by which...,” connected to the 1st qtr. These two quarters state that this सत् “reality,” defined in 2.16, in fact pervades all this, the time-bound universe. Initially it is described as the embodied one, oneself. It will later be shown to be the basis of everything as also to be the Lord and what is called ब्रह्मन् “limitless conscious being” (सत्यं ज्ञानम् अनन्तं ब्रह्म — तै०उ०२.१.१). All three of these—I, the Lord and ब्रह्मन्—will be shown to be identical. How that can be is the task of this teaching.

3rd qtr. विनाशमव्ययस्यास्य The second metrical line is a separate sentence further describing the same topic

4th qtr. न कश्चित्कर्तुमर्हति as in the first line.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः। अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ १८ ॥

1st qtr. अन्तवन्त इमे देहाः The 1st, 2nd and 3rd qtr. contain a single sentence.

2nd qtr. नित्यस्योक्ताः शरीरिणः

3rd qtr. अनाशिनोऽप्रमेयस्य

4th qtr. तस्माद्बुध्यस्व भारत Contains another sentence which is a conclusion that logically follows (तस्मात्) from the preceding statements in this and the previous verses.

न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

1st qtr. न जायते म्रियते वा कदाचित् Contains two verbs with a shared adverb कदाचिद् “ever,” which with the negative न means “never.”

2nd qtr. नायं भूत्वाभविता वा न भूयः

This is a difficult qtr. to understand, judging from the existing translations afloat. Some translations take this quarter as a re-expression of the same thing said by the second verb (“does not die”) in the 1st qtr. (i.e., “nor, being existent, will it again go out of existence”—and this is the best of those translations, the others are not so clear and some are even contradictory with the preceding qtr. This first rendering is nevertheless an incomplete expression of what कृष्ण has been saying so far. The commentator शङ्कर renders it in the strongest and most complete way by analyzing it in two separate parts, with each being the reason respectively for each of the two verbs in the 1st qtr. The first न is taken as a negative of not just a verb, but of both sides of an understood copula (“is”), hence न is rendered as “it is not that (either)—”. He takes the root भू, common to two words in the quarter, in the contextual sense of this verse as “become” (उत्पादे) rather than “be” (सत्तायाम्), since “becoming” (not “being” or “not being”) for the embodied one is the chief attribute being denied by this verse and preceding verses. Then, unlike some editors of the Bhagavad Gita text, he takes the text of the verse as भूत्वाभविता, not as भूत्वा भविता. That is, he doesn’t see the possible periphrastic verb भविता (5.29:) (“will be/become”), since he did not paraphrase it in his commentary as a verb (भविष्यति, like he did in 18.69, or as he did with the peri. fut. verb गन्तासि with प्राप्स्यसि in 2.52), but instead sees अभविता, the nominative of the simple noun अ-भवितृ (अभावं गन्ता “that which goes out of existence”). Hence the first part of the quarter (न अयं भूत्वा अभविता) denies that अयम् “this [self]” अभविता “goes out of existence” (because) it never भूत्वा “comes into existence.” That is, being not born, it cannot die. The second part of the quarter (न वा) is a quick way in संस्कृत of saying “nor the opposite,” namely (न अयम् अभूत्वा भविता) denying that this [self] भविता “comes into existence” (because) it never अभूत्वा “went out of existence.” That is, never dying, it cannot be [re-]born. Since there is no “becoming” for the self, then there is no “coming into existence” nor “going out of existence.” All this is because the self is सत्/existence itself, and नाभावो विद्यते सतः for existence there is no non-existence (–prior or posterior). Finally, the adverb भूयस् “again” can be shared by both

statements, “it is not that coming to be, it **again...**” and “it is not that becoming non-existent, it **again...**”

3rd qtr. अजो नित्यः शाश्वतोऽयं पुराणः

4th qtr. न हन्यते हन्यमाने शरीरे

The 3rd qtr. lists a series of qualifications of अयम्/this (self). Or rather, since eternity is highlighted and the human mind cannot think of eternity apart from and thus bound-up in time, or in comparison to time, then these are more qualifications of what this self is not—i.e., not in time, time-less. If put positively, the self is the very existence of the one within whom is the concept of time. Listed are three words that in common usage are synonymous with “eternal.” In such cases, we would want to make some distinction between them, so that the teacher, कृष्ण, is not understood by us as stuttering. The word नित्य “eternal” is the most straight-forward. As noted it is better to understand this term as “time-less,” so as not to confuse it with other common expressions of “eternal” referring to events in time, such as “I had an eternal wait for the bus this morning,” “after dying he went to the eternal heaven,” etc. The two other words are शाश्वत and पुराण. The first can be related to “perennial” and “tomorrow” (see the dictionary entry for शाश्वत), while the second can easily be related to the past, i.e., पुरा “long ago.” In this way we can distinguish them—शाश्वत “what will remain ever the same” and पुराण “what has always remained the same.” Such a self न हन्यते “is not destroyed” हन्यमाने शरीरे “when the body is being destroyed” (this latter being a good example of a locative absolute 7.14.1:).

“Death” was a topical problem for अर्जुन, who was faced with having to kill his relatives in a civil war, and indeed death is a problem we all must face, but even more relevant to what has been taught so far is that it can be taken as one indication of any and all “change.” For one who has not this limitless view of oneself taught here, then life can be like dying a thousand times. Indeed a few look forward to death, viewed by them as a relief. The human problem is more the loss incurred in every change, and change as a reality for the self is what is preeminently denied in this last verse. We are starting to see now that this teaching is not a pep talk for a warrior wavering at the brink of war, a business management course, or a rehash of a variety of incompatible philosophies or religious practices in India back in those times. It is not about tweaking a few concepts about life, but it is a complete recasting of one’s view of reality. And this view is as time-less as its subject matter.

Exercise 54

Let's continue the review of the verses in chapter 2 of the Bhagavad Gita now divided by topic.

१. श्रीभगवानुवाच।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे। गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥
 न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः। न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥
 देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥
 मात्रास्यर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः। आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत ॥ १४ ॥
 यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥
 अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्। विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥
 अन्तवन्त इमं देहा नित्यस्योक्ताः शरीरिणः। अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥
 वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः। न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥
 अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

LESSON 55 Secondary Suffixes

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.27:, 6.28:

The secondary suffixes are added to what can stand by themselves as words, whether stems built with a primary suffix and/or another secondary suffix, compound words (6.29:) whose final ends in a primary or secondary suffix (in which the added secondary suffix may apply to just the final word, or to the whole compound), pronominal stems, or some indeclinables (mostly prepositions and particles). As opposed to the primary suffixes, the secondary suffixes are generally easier to recognize and have more distinct meanings, with most being adjectives. Whereas a variety of modifications could happen to a root when joined with a primary suffix, when joined with only certain secondary suffixes the possible modification is generally limited to causing वृद्धि of the vowel of the initial syllable of the word and, when applying to a whole compound, even of the first, both or just the last of the words of the compound. The other noticeable feature of these suffixes, especially suffixes beginning with a vowel or य्, is the effect they have on the final vowel or syllable of the word to which they are added (6.27.a: & .b:). In addition please re-read 2.4: regarding the other types of secondary suffixes beginning with a consonant other than य्, namely that general सन्धि rules then apply.

The following are most of the words formed with secondary suffixes found in the 2nd chapter, apart from those formed with adverbial suffix we have already seen (6.19:).

०अ	कौमार	<i>kau-mār-[a]-a</i>	fr. कुमार child	childhood	(2.13)
	कौशल	<i>kauś-a-l[a]-a</i>	fr. कुशल proper	propriety	(2.50)
	धार्तराष्ट्र	<i>dhārta-rāṣṭr[a]-a</i>	fr. धृतराष्ट्र name of a king	son/ally of king धृतराष्ट्र	(2.6)
	पार्थ	<i>pārth[ā]-a</i>	fr. पृथा the wife of पाण्डु	अर्जुन्, son of पृथा	(2.32)
	ब्राह्मण	<i>brāh-maṇ-a</i>	fr. ब्रह्मन् the वेद	contemplative person	(2.46)
	भारत	<i>bhār-a-t[a]-a</i>	fr. भरत India's first emperor	descendant of भरत	(2.10), (2.30)
	मारुत	<i>mār-ut-a</i>	fr. मरुत् storm deity	wind	(2.23)
	यौवन	<i>yauv-an-a</i>	fr. युवन् youth	maturity	(2.13)
	लाघव	<i>lāgh-av-a</i>	fr. लघु light, easy	insignificance	(2.35)
	शाश्वत	<i>śāś-vat-a</i>	fr. शश्वत् reoccurring, perpetual	ever the same	(2.20)

०आ	कृपा	<i>krp-[a]-ā</i>	fr. √कृप् be weak, pity	pity	(2.1)
	गीता	<i>gī-t[a]-ā</i>	fr. √गै sing	a poem in keeping with श्रुति (<i>fem.</i>)	(2)
	जरा	<i>jar-[a]-ā</i>	fr. √जृ grow old	old age	(2.13)
	निशा	<i>niś-[a]-ā</i>	fr. √निश् be absorbed	night	(2.69)
	परिदेवना	<i>pari-dev-an[a]-ā</i>	fr. √दिव् lament	grieving	(2.28)
	पूजा	<i>pūj-[a]-ā</i>	fr. √पूज् worship	worship	(2.4)
	प्रज्ञा	<i>pra-jñ[ā]-[a]-ā</i>	fr. √ज्ञा know	wisdom	(2.67)
	भावना	<i>bhāvan-[a]-ā</i>	fr. cs. √भू be	contemplation	(2.66)
	भाषा	<i>bhāṣ-[a]-ā</i>	fr. √भाष् speak	speech, description	(2.54)
	मात्रा	<i>mā-tr[a]-ā</i>	fr. √मा measure	a measure, (<i>pl.</i>) senses	(2.14)

०इन्	अनाशिन्	<i>a-nāś-[a]-in</i>	fr. √नश् be lost	without destruction, indestructible	(2.18)
	आगमापायिन्	<i>ā-gam-a-apa-ay-[a]-in</i>	fr. आगम-अपाय beginning and end	having a beginning and an end	(2.8)
	अविनाशिन्	<i>a-vi-nāś-[a]-in</i>	fr. √नश् be lost	indestructible	(2.21)
	अव्यवसायिन्	<i>a-vy-ava-sāy-[a]-in</i>	fr. √सो/√सि resolve	with no discernment	(2.41)
	मनीषिन्	<i>man-īṣ-[ā]-in</i>	fr. √मन् think + √ईश् rule	wise	(2.51)

०ई	ब्राह्मी	<i>brāh-m[an]-[a]-ī</i>	fr. ब्रह्मन् reality	in/as reality	(2.72)
	मही	<i>mah-[a]-ī</i>	fr. √मह् honor <i>or</i> √मह् be big	the world	(2.37)

०क	उदक	<i>ud-a-ka</i>	fr. √उन्द् wet	water	(2.46)
	पावक	<i>pāv-a-ka</i>	fr. √पू purify	the purifier, fire	(2.23)

०तन	सनातन	<i>sanā-tana</i>	fr. सना <i>in.</i> from of old	always existing	(2.24)
-----	-------	------------------	--------------------------------	-----------------	--------

०त्व	तत्त्व	<i>tat-tva</i>	fr. तद् that	“that-ness,” truth	(2.16)
	सत्त्व	<i>s-at-tva</i>	fr. सत्् <i>pr. pt. of</i> अस् be 6.4: & 5.19.4:	contemplative disposition	(2.45)

०त्य	नित्य	<i>ni-tya</i>	fr. नि <i>in.</i> expressing continuance or permanence	eternal, time-less	(2.18)
------	-------	---------------	--	--------------------	--------

०भ	ऋषभ	<i>rṣ-a-bha</i>	fr. √ऋष् flow, attain	bull, prominent	(2.15)
०य	अस्वर्ग्य	<i>a-svar-g[a]-ya</i>	fr. स्वर heaven + √गम् attain	not leading to heaven	(2.2)
०इय ०एय	आधिपत्य	<i>ādhi-pa[a]-t[i]-ya</i>	fr. अधिपति ruler, lord	lordship	(2.8)
	इन्द्रिय	<i>ind-r[a]-iya</i>	fr. √इन्द्र having great power	sense organ	(2.8)
	ऐश्वर्य	<i>aiś-var[a]-ya</i>	fr. √ईश् rule	power	(2.43)
	कार्पण्य	<i>kārp-an[a]-ya</i>	fr. कृपण miser	miserliness	(2.7)
	कौन्तेय	<i>kaunt[ī]-eya</i>	fr. कुन्ती (पृथा) wife of पाण्डु	अर्जुन, son of कुन्ती	(2.14)
	क्लैब्य	<i>klaib-[a]-ya</i>	fr. क्लौब impotent	impotency	(2.3)
	क्षत्रिय	<i>kṣa[ṇ]-tr[ā]-[a]-iya</i>	fr. क्षत्र dominion	ruler(s), warrior(s)	(2.32)
	त्रैगुण्य	<i>trai-guṇ-[a]-ya</i>	fr. त्रि-गुण the three गुण-s	the combination of the three गुण-s	(2.45)
	दौर्बल्य	<i>daur-bal[a]-ya</i>	fr. दुर्बल weak	weakness	(2.3)
	धर्म्य	<i>dhar-m[a]-ya</i>	fr. धर्म duty, tradition	on the side of धर्म	(2.33)
	भैक्ष्य	<i>bhaikṣ-[a]-ya</i>	fr. भिक्षा alms	alms	(2.5)
	राज्य	<i>rāj-[an]-ya</i>	fr. राजन् ruler	kingdom	(2.8)
	सामर्थ्य	<i>sām-ar-th[a]-ya</i>	fr. समर्थ proper, capable	pro prowess	(2.36)
०र	अवर	<i>ava-ra</i>	fr. अव in. down	inferior	(2.49)
०ल	कलिल	<i>kal-i-la</i>	fr. √कल् impel	confusion	(2.52)
	बहुल	<i>bah-u-la</i>	fr. बहु much, many	full	(2.43)
०वत्	भगवत्	<i>bhag-a-vat</i>	fr. भग virtue	the Lord	(2.2)

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्। तथापि त्वं महाबाहो नैवं शोचितुमर्हसि॥ २६॥

1 st qtr.	अथ चैनं नित्यजातम्	The word अथ “now if” marks here a supposition, given in the first metrical line,
2 nd qtr.	नित्यं वा मन्यसे मृतम्	that अर्जुन may have.
3 rd qtr.	तथापि त्वं महाबाहो	The second metrical line is the initial reply to the above supposition, तथा अपि
4 th qtr.	नैवं शोचितुमर्हसि	“even in that way...”

जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ २७॥

1 st qtr.	जातस्य हि ध्रुवो मृत्युः	The first metrical line gives the reason, हि “because,” for the initial reply in vs.
2 nd qtr.	ध्रुवं जन्म मृतस्य च	26.
3 rd qtr.	तस्मादपरिहार्येऽर्थे	The second metrical line highlights the important point of the above reason,
4 th qtr.	न त्वं शोचितुमर्हसि	namely that what is in concrete fact “certain” then “cannot be avoided,” hence there is no scope for grief regarding death. If even a staunch materialist should have no reason for grief regarding death, why would someone like you, अर्जुन, who believes in the continuance of the individual through countless life-times, grieve at the inevitable death of these warriors.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥ २८॥

1 st qtr.	अव्यक्तादीनि भूतानि	Whether there is continuance of an individual soul or not, this verse points out a
2 nd qtr.	व्यक्तमध्यानि भारत	further reason, namely that no one can now know what is the lot (exalted or
3 rd qtr.	अव्यक्तनिधनान्येव	otherwise) of another individual (or even of oneself) before or after the birth of
4 th qtr.	तत्र का परिदेवना	this body. The elements of this body will go on to support lives unknown you, the effects of this individual’s life lives on in unpredictable ways, and, if the individual continues as many scriptures say, its lot will be in keeping with the just rewards of its deeds, but at this time that lot is unknowable to you. A particular individual’s life and death may have seemed unfortunate to you, but you have no idea of what that individual overcame to earn that human birth. Grief on this account is also baseless.

This analysis is to point out that not only must one know grammar to understand these verses, one must also pay attention to what is being said. The meanings of individual words, and of the phrases and the sentences, depend of the ideas that have been and are going to be expressed by the author.

Exercise 55

Let's continue the review of the verses in chapter 2 of the Bhagavad Gita now divided by topic.

१. श्रीभगवानुवाच।

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्। तथापि त्वं महाबाहो नैवं शोचितुमर्हसि॥ २६॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ २७॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥ २८॥

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्भवति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥ २९॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ ३०॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि। धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥ ३१॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥ ३२॥
अथ चेत्त्वमिमं धर्म्यं सङ्गमं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥ ३३॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते॥ ३४॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥ ३५॥
अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः। निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥ ३६॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥ ३७॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ ३८॥

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु। बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ ३९॥

LESSON 56 Nominal Compounds

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.29: – 6.31:

Nominal compounds are distinguished from verbal compounds as shown in 6.11:. They are words that are shorthand expressions for phrases made from the components of the compound word. Since much of संस्कृत literature is in verse form, where compactness of expression is a virtue, there was a growing tendency to employ more compounds, rather than the full phrases they express. In addition, because there are no gaps in pronunciation of a compound, it sometimes gains a poetic value missing in the full phrase expression. Even in prose, once a compound word has gained currency in the listening audience, it often became the preferred expression of that complex idea. These compound words were soon treated as given vocabulary words, and they themselves became used inside other compounds. This compounding of many component words is a rather recent phenomena in the long history of the language, and the Bhagavad Gita represents a middle ground before such large compounds became common. There are less than twenty compounds of more than three component words in all of the Bhagavad Gita that are not द्वन्द्व-समास-s, which are simple listings of words into a compound with no grammatical relation between them, or include a द्वन्द्व-समास within it to get past three component words.

There are a few more sub-types of the compounds than are listed in 6.30:, but this list is adequate for the vast majority of compounds. The point of this section on compounds is not to uniquely identify and classify compounds, but is rather to show you the variety of compounds you will encounter so that you know in what ways a compound may be analyzed in order to yield a meaning appropriate to the context of the sentence you are dealing with.

The accents of compounds are given in 6.31:. As before, accent is here pointed out only for information sake. Since the language is rarely a spoken medium today and since the accent shown here is the old Vedic accent, then this topic is more academic than practical. Notice the distinction of the बहुव्रीहि-समास accents from the तत्पुरुष-समास accents, this clear distinction in accent would seem obvious in spoken communication for easily distinguishing the two different types of compounds that otherwise are difficult to distinguish without having to analyze the context of the whole sentence in which it is used, which is practical only in written form, not in conversation.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु। बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

1st qtr. एषा तेऽभिहिता साङ्ख्ये

The first metrical line plus the first word of the 2nd qtr. (बुद्धिः) can be taken as a complete sentence, with the Past Participle, अभिहिता “has been told,” as the finite verb (7.17:). This sentence is pointing out the teaching which कृष्ण has so far given, describing it as साङ्ख्ये बुद्धि “the wisdom regarding the knowledge.” What that knowledge is we have to see from what has been presented. It (verses 2.11–2.30) is the knowledge of the आत्मन्, oneself, as the one time-less reality that pervades all time-bound objects as their reality, yet is not affected by these objects. Secondly, presented as a topical issue for अर्जुन, it is (2.31–2.38) the knowledge of what is धर्म (one’s duty) in one’s life situation. This latter amounts to a knowledge about the reality of this transactional world, its mutual dependencies and one’s resulting responsibilities as a physical and mental entity in this world. This secondary knowledge is, as we will see, not different from the other wisdom mentioned in the second part of this verse that is going to be discussed further in the rest of this chapter.

2nd qtr. बुद्धिर्योगे त्विमां शृणु

3rd qtr. बुद्ध्या युक्तो यया पार्थ

4th qtr. कर्मबन्धं प्रहास्यसि

The 2nd, 3rd and 4th quarters point out the second topic in this chapter, namely योगे इमाम् (बुद्धिम्) “the [wisdom] regarding the means,” which is distinguished (तु “on the other hand”) from the above. This “means” will be the means to gain the aforementioned knowledge of the आत्मन्, oneself, as the one time-less reality that pervades all time-bound objects as their reality, yet is not affected by these objects. And that “means” includes what has already been initiated in verses 2.31 through 2.38 regarding धर्म, as we will see.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ ४०॥

- 1st qtr. नेहाभिक्रमनाशोऽस्ति Contains a separate sentence, a promise from कृष्ण that in taking to this means there is no loss of progress, i.e., it will eventually (6.40) bear fruit.
- 2nd qtr. प्रत्यवायो न विद्यते Contains another claim that by taking to this means one will not incur anything unwanted (2.38), nor will one be missing out on anything greater, since nothing is greater than the fruition of this means, which is मोक्ष/complete freedom—the श्रेयस्/ultimate good for which अर्जुन had asked.
- 3rd qtr. स्वल्पमप्यस्य धर्मस्य The second metrical line gives a part of the reason for the above, namely that
- 4th qtr. त्रायते महतो भयात् even along the way, while taking to this means, the problems of संसार (the life of becoming, fraught with loss and limitation at every step) are lessened—the big problems, महत् भय “great fear(s),” are kept at abeyance. Additionally, this योग “means” is here described as धर्म “what supports one” through this maturation process.

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्। व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥ ४४॥

- 1st qtr. भोगैश्वर्यप्रसक्तानाम्
- 2nd qtr. तयापहतचेतसाम्
- 3rd qtr. व्यवसायात्मिका बुद्धिः
- 4th qtr. समाधौ न विधीयते

This verse consists of one sentence. Its context is that if one does not know that the योग “the means” taught here is for the श्रेयस् “ultimate good” consisting of मोक्ष “complete freedom” from संसार, then the beliefs regarding what the ultimate good is and what its means are will be as countless as the desirable objects and powers in संसार. This verse says that attachment to these objects or powers, whether mundane or spiritual, will keep one from gaining a clarity regarding this knowledge and its means taught here. The word समाधौ simply means here “in the mind,” as that is where बुद्धि/knowledge obviously takes place. It certainly could not take place in a trance in which there are no thoughts, which is an additional latter-day technical meaning given to the word समाधि, nor is such a trance anywhere described, much less promoted, by कृष्ण in the Bhagavad Gita, nor would it make sense to say that such people engrossed in enjoyments and powers would even be interested in or be able to get into a mind-less trance, or its euphemism

“divine meditation.” In other places, the word समाधि, etymologically “that in which [all experiences or everything] is brought together or resolved,” will be used by कृष्ण to also mean “the self” or “knowledge” (“the vision of identity”). The context will always make it clear which meaning is appropriate.

Exercise 56

Let's continue the review of the verses in chapter 2 of the Bhagavad Gita now divided by topic.

१. श्रीभगवानुवाच।

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु। बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ ३९॥
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ ४०॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन। बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥ ४१॥
यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥ ४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥ ४३॥
भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्। व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥ ४४॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ ४५॥
यावानर्थ उदपाने सर्वतः सम्प्लुतोदके। तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥ ४६॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ ४७॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥ ४८॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय। बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥ ४९॥
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते। तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥ ५०॥
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥ ५१॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥ ५२॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला। समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥ ५३॥

LESSON 57 तत्पुरुष Compounds

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.32: – 6.38:

The तत्पुरुष compounds are divided into seven types. The most common of these are first the विभक्ति-तत्पुरुष, then the नञ्-तत्पुरुष (pronounced नञ्-तत्पुरुष for some reason I don't know, cf. 2.48:) and कर्मधारय, next would be उपपद and द्विगु, and finally the not very common प्रादि and गति समास-s. Those तत्पुरुष compounds that are substantives, i.e., not already adjectival in meaning, may also be converted into बहुव्रीहि-समास adjectives, as we will see in the next lesson.

A compound is generally analyzed by looking at pair-relationships from left to right. This generally takes the form of relating the 1st member with the 2nd, then that pair with the 3rd member, then that sub-compound unit with the 4th, etc. This analysis may vary when certain members in the middle of a compound relate to each other but not individually relate to the other members of the compound, e.g., कार्पण्य-दोष-उपहत-स्व-भाव (2.7) shown in the next lesson where स्व-भाव forms its own internal relationship but स्व by itself does not directly relate to the prior members, similarly सिद्ध-अ-सिद्धयोः (2.48) in this lesson where अ is clearly related only to the 3rd member and not to the 1st. Hence it was noted in 6.32: that the categorization of a compound made up of three or more members is of its last member pair, where that is normally the last word or **self-contained compound word** with the rest of the compound. Sometimes the first word in a compound relates to all the rest of the members, e.g., नित्य-सत्त्व-स्थ, in that case the “final” pairing is with the first word and the rest of the members together, or sometimes with the first word and each of the rest of the members separately.

The classification of compounds is sometimes difficult, however a high skill in this is not necessary for reading proficiency in संस्कृत. In nearly all cases, the meaning of a compound in its context is very clear especially when a commentary provides the analysis of the compound, whereas how to classify it is questionable. The generalizations of the classifications in 6.30: are not sufficient to categorize every possibility in practice. One difficult compound classification is उपपद-समास. Exactly what or who determines if a specific word is so formed only because of its prior member in a compound is (apart from a compd. ending in a bare root 6.24:) often impossible for a beginner in the language to know. We may take the help of the dictionary, where a word is said to only appear as the final in a compound. Such dictionary entries would suggest that their compounds would be an उपपद-समास, but then we may find in a grammar that पयो-धर “water-bearer, cloud” (fr. √धृ) is not an उपपद-समास while शोक-कर “grief-causer” (fr. √कृ) is, yet both words धर and कर are both described

in dictionaries as “generally” at the end of a compound. Another grammar book may say that the independent word काम can nevertheless appear in a उपपद-समास as its final—such as मांस-काम “desirous of meat,” where the primary suffix °अ with √कम् means “desirous” (via the Paninian suffix अण्, expressing the agent of the verbal action), whereas, when it means “desire” (via the Paninian suffix षञ्, expressing the object or action of the verbal action), it would not be eligible as the final of an उपपद-समास. Even the more broad classification difference between तत्पुरुष and बहुव्रीहि is sometimes not at all clear in practice. For example, मास-जात “month (ago) born, a month old,” which looks like an obvious adjectival तत्पुरुष, would be classified by Panini (6.2.170) as a बहुव्रीहि. Unless one studies Panini and his commentators, then one cannot master the nuances of these specialized classifications as designated within Paninian grammar.

The following are many of the तत्पुरुष compounds found in the 2nd chapter. Their classifications are my best estimates, and in some compounds there may be alternative derivations.

विभक्ति-तत्पुरुष-समास

3 rd case		
जन्म-बन्ध-विनिर्मुक्त a.	जन्म एव बन्धः जन्मबन्धः तेन विमुक्तः	freed from (7.9.11:) the bondage that is birth (2.51)
बुद्धि-युक्त a.	(समत्वविषयया) बुद्ध्या युक्तः	endowed with an attitude [of समत्व] (2.50)
रुधिर-प्रदिग्ध a.	रुधिरेण प्रदिग्धः	drenched with [their] blood (2.5)
श्रुति-विप्रतिपन्न a.	श्रुतिभिः विप्रतिपन्नः	distracted by the scriptures (2.53)
5 th case		
राग-द्वेष-वियुक्त a.	रागश्च द्वेषश्च रागद्वेषौ ताभ्यां वियुक्तः	freed from [being overpowered by] attraction and repulsion (2.64)
6 th case		
अभिक्रम-नाश m.	अभिक्रमस्य नाशः	loss of progress (2.40)
इन्द्रिय-अर्थ m.	इन्द्रियस्य अर्थः	sense pursuit, pursuit of the sense(s) (2.58)
कर्म-फल-हेतु n.	कर्मफलानां हेतु	cause of the results of action (2.47)
जन-अधिप m.	जनानाम् अधिपः	protector of people (2.12)
देह-अन्तर-प्राप्ति f.	(देहात्) अन्यः देहः देहान्तरं तस्य प्राप्तः	gain of another body [after this body] (2.13)
पुरुष-ऋषभ m.	पुरुषाणाम् ऋषभः	prominent among men (2.15)
पूजा-अर्ह a.	पूजायाः अर्हः	worthy of worship (2.4)
प्रज्ञा-वाद m. pl.	प्रज्ञावतां वादाः	words of the wise, words of wisdom (2.11)
बुद्धि-नाश m.	बुद्धेः नाशः	incapacity of intellect (2.63)

ब्रह्म-विद्या <i>f.</i>	ब्रह्मणः विद्या	knowledge of reality	(2)
भोग-ऐश्वर्य-गति <i>f.</i>	भोगश्च ऐश्वर्यं च भोगैश्वर्ये तयोः गतिः	gaining power and objects of consumption	(2.43)
मात्र-स्पर्श <i>m.</i>	मात्राणां स्पर्शः (<i>or</i> द्वन्द्व-समास)	contact of the senses	(2.14)
श्रीमद्-भगवद्-गीता <i>f.</i>	श्रीयुक्तस्य भगवतः गीता	the song of the glorious Lord	(2)
स्मृति-भ्रंश <i>m.</i>	स्मृतेः भ्रंशः	lapse of memory	(2.63)
स्मृति-विभ्रम <i>m.</i>	स्मृतेः विभ्रमः	lapse of memory	(2.63)
स्व-धर्म <i>m.</i>	स्वस्य धर्मः	one's/your own धर्म	(2.31), (2.33)
स्वर्ग-द्वार <i>m.</i>	स्वर्गस्य द्वारम्	door to heaven	(2.32)
हृदय-दौर्बल्य <i>n.</i>	हृदयस्य दौर्बल्यम्	weakness of heart	(2.3)

7th case

अन्त-काल <i>m.</i>	अन्ते (मरणे) कालः	moment at/of death	(2.72)
ब्रह्म-निर्वाण <i>n.</i>	ब्रह्मणि विवाणम्	liberation in/as ब्रह्मन्	(2.72)
भोग-ऐश्वर्य-प्रसक्त <i>a.</i>	भोगश्च ऐश्वर्यं च भोगैश्वर्ये तयोः प्रसक्तः	attached to consumption and power	(2.44)
मनो-गत <i>a.</i>	मनसि गतः	arisen in the mind	(2.55)
योग-शास्त्र <i>n.</i>	योगे शास्त्रम्	instruction on योग	(2.)
वेद-वाद-रत <i>a.</i>	वेदानां वादेषु रतः	engrossed in the words of the वेद-s	(2.42)
सर्व-गत <i>a.</i>	सर्वस्मिन् गतः	entered into everything, locationless	(2.24)

नञ्-तत्पुरुष-समास

अ-कर्मन् <i>n.</i>	न कर्मन्	inaction	(2.47)
अ-क्लेद्य <i>pot. ps. pt.</i>	न क्लेद्यः	unwetable	(2.24)
अ-ज <i>a.</i>	न जायते	unborn	(2.20)
अ-नित्य <i>a.</i>	न नित्यः	time-bound	(2.14)
अ-भवितृ <i>a.</i>	न भविता	what comes not to be	(2.20)
अ-भाव <i>m.</i>	न भावः	non-existence	(2.16)
अ-भावयत् <i>pr. pt. a.</i>	न भावयन्	non-contemplative	(2.66)
अ-व्यवसायिन् <i>a.</i>	न व्यवसायिन्	having no discernment	(2.41)
अ-सत् <i>a. or n.</i>	न सत् <i>or</i> सतः अन्यत्	not real, <i>or</i> unreal/other than the real	(2.16)
अ-हित <i>m.</i>	न हितः	a non-friendly, an enemy	(2.36)

कर्मधारय-समास**1st member is an adjective**

अ-वाच्य-वाद <i>m.</i>	न वाच्यः अवाच्यः वादः	unutterable word	(2.36)
नित्य-जात <i>a.</i>	नित्यं जातः	continually born	(2.26)
नित्य-सत्त्व-स्थ <i>a.</i>	नित्यं सत्त्वस्थितः	ever established in contemplative disposition	(2.45)
बहु-मत <i>a.</i>	बहुः मतः	highly regarded	(2.35)
सम्प्लुत-उदक <i>n.</i>	सम्प्लुतम् उदकम्	flooded water, water in flood	(2.46)
सर्व-दुःख <i>n. pl.</i>	सर्वे दुःखानि	all sorrows	(2.65)
सर्व-भूत <i>n. pl.</i>	सर्वाणि भूतानि	all beings	(2.69)

1st member is a noun

कर्म-बन्ध <i>m.</i>	कर्म एव बन्धः	bondage which is कर्मन्	(2.39)
बुद्धि-योग <i>m.</i>	(समत्व-विषया) बुद्धिः एव योगः	the means which is an attitude [of sameness towards all objects/results]	(2.49)
मोह-कलिल <i>m.</i>	मोहः एव कलिलः	confusion that is delusion	(2.52)
यद्-ऋच्छा <i>f.</i>	या या ऋच्छा	what[ever] befalls, happenstance	(2.32)
श्री-भगवत् <i>m.</i>	श्री-युक्तः भगवान्	the glorious Lord	(2.2)

द्विगु-समास – none found in 2nd chapter –

प्रादि-समास

निश्-चल <i>a.</i>	चलेन वर्जितः	without wavering	(2.53)
-------------------	--------------	------------------	--------

गति-समास – none found in 2nd chapter –

उपपद-समास

अकीर्ति-कर <i>a.</i>	अकीर्तिं करोति इति (<i>or</i> नञ्-तत्पुरुष)	producing dishonor [or not producing honor]	(2.2)
अरि-सूदन <i>m.</i>	अरीन् सूदयति इति	(कृष्ण) destroyer of foes	(2.4)
अर्थ-काम <i>a.</i>	अर्थान् कामयति इति (<i>or</i> बह्व्रीहि-समास)	desirous of [one's own] goals	(2.5)
उद-पान <i>m.n.</i>	उदकं पीयते अस्मिन् इति (<i>or</i> बह्व्रीहि)	water is drunk in this, a watering hole	(2.46)
कर्म-ज <i>a.</i>	कर्मभ्यः जातः इति	born of actions	(2.51)
कुरु-नन्दन <i>m.</i>	कुरून् नन्दयति इति	(अर्जुन) who gives joy to the कुरु people	(2.41)

गो-विन्द <i>m.</i>	गोभिः (वेदवाक्यैः) विद्यते (लभ्यते) इति (कृष्ण) who is understood through words [of scripture] (2.9)
जन्म-कर्म-फल-प्रद <i>a.</i>	जन्म एव कर्मफलं तत् प्रददाति इति what is gives [another] birth as a result of action (2.43)
धनञ्-जय <i>m.</i>	धनं जयति इति (अर्जुन) winner of laurels (2.48)
परन्-तप <i>m.</i>	परान् (शत्रून्) तापयति इति (अर्जुन) vexer of foes (2.3)
मधु-सूदन <i>m.</i>	मधुं (तन्नामकम् असुरं) सूदयति इति (कृष्ण) destroyer of [the demon] मधु (2.4)
योग-स्थ <i>a.</i>	योगे तिष्ठति इति established in योग (2.48)
रस-वर्जम् <i>in.</i>	रसं वर्जम् (वर्जयित्वा) इति excluding attraction/longing (2.59)
शीत-उष्ण-सुख-दुःख-द <i>a.</i>	शीतोष्णे सुखदुःखे च तानि ददाति इति giving cold/hot and pleasure/pain (2.14)
समाधि-स्थ <i>a.</i>	समाधौ (आत्मनि) स्थितः इति who[se mind] abides in one's self (2.54)

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

अर्जुन उवाच।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव। स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्॥५४॥

1 st qtr.	स्थितप्रज्ञस्य का भाषा	The first metrical line forms a general question अर्जुन now has regarding the one
2 nd qtr.	समाधिस्थस्य केशव	whose बुद्धिः is समाधौ अचला “steady on one's self” as stated in the prior verse.
3 rd qtr.	स्थितधीः किं प्रभाषेत	The second metrical line contains three more specific questions by अर्जुन. These
4 th qtr.	किमासीत ब्रजेत किम्	further questions reveal अर्जुन's confusion regarding one whose knowledge is steady in one's self. It appears he thinks that, like a cartoon योगी, such a one must be levitating off the ground in a divine trance. So how or would he talk, sit or walk? Perhaps, अर्जुन was hoping that such a person would be incapable of fighting a war, in which case कृष्ण should back off from requesting him to fight, when the ideal person he wants to be is incapable of fighting. अर्जुन had half-convinced himself that taking to सन्यास was better than fighting this war (2.5), hence his repeated questioning of कृष्ण regarding सन्यास and योग in 3.1-2, 5.1, 12.1 and 18.1.

श्रीभगवानुवाच।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥५५॥

- 1st qtr. प्रजहाति यदा कामान् The first three quarters contain a relative clause introduced by यदा “when,”
 2nd qtr. सर्वान्पार्थ मनोगतान् indicating, in this verse till the end of the chapter, the means for attaining the
 3rd qtr. आत्मन्येवात्मना तुष्टः status of the one अर्जुन was asking about.
 4th qtr. स्थितप्रज्ञस्तदोच्यते

The 4th qtr. contains the main clause, matching the above यदा with तदा “then.” We see from कृष्ण-’s reply to अर्जुन that such a one is not a cartoonish योगी character, but is a mature, disciplined and calm person with a certain knowledge about one’s self, who as a result has attained the limitless ब्रह्मन्. The description of a wise person indicates the means to become wise, because the knowledge itself is simple—“I am that limitless being.” If hearing this simple fact does not give one complete freedom, whereas it did for the wise person, then acting and thinking like that wise person, until this simple knowledge bears the fruit of complete freedom for oneself, becomes the means, the साधन.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥५८॥

- 1st qtr. यदा संहरते चायम्
 2nd qtr. कूर्मोऽङ्गानीव सर्वशः
 3rd qtr. इन्द्रियाणीन्द्रियार्थेभ्यः

The first three quarters contain a relative clause introduced by यदा “when,” again indicating the means for attaining the status of the one अर्जुन was asking about. It also presents an illustration. It is important to always try to understand what is being illustrated, since any illustration also has other characteristics that are not part of what is being illustrated. Here only the capacity to effortlessly and safely withdraw from an occasionally threatening external environment is being illustrated, the equivalence to leading a disciplined life. Otherwise it may look like one’s wisdom is firm or safe only when one is withdrawn from the world, which can only (like for the turtle) be a temporary event, as would then the firmness of the knowledge also be temporary. This can’t be the illustration, since an “on and off” knowledge is in fact not knowledge, much less firm knowledge. However, like the turtle who, with its protection being itself, can move about in the

environment, always satisfied and safe in its knowledge that it can protect itself by withdrawing into itself when needed, so too the disciplined one of steady knowledge. And, unlike the unwise whose sense organs and mind need to be out searching, since that is where they believe the sources of happiness lie, in their continual pursuits of joys, they need to be stung with an equal or greater amount of pain before they temporarily and unhappily withdraw.

4th qtr. तस्य प्रज्ञा प्रतिष्ठिता The 4th qtr. contains the main clause, related to the above with an understood तदा “then” (7.6.B.2.b).

Exercise 57

Let’s continue the review of the verses in chapter 2 of the Bhagavad Gita now divided by topic.

१. अर्जुन उवाच।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव। स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम्॥ ५४॥

श्रीभगवानुवाच।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ ५५॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ ५६॥

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥ ५७॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ ५८॥

विषया विनिवर्तन्ते निराहारस्य देहिनः। रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥ ५९॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥ ६०॥

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥ ६१॥

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते। सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते॥ ६२॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥ ६३॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्। आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ ६४॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ ६५॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना। न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ ६६॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि॥ ६७॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ ६८॥

LESSON 58 बहुव्रीहि, द्वन्द्व and अव्ययीभाव Compounds

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 6.39: – 6.41:

Not considered तत्पुरुष compounds are the बहुव्रीहि, द्वन्द्व and अव्ययीभाव, since the final noun of the first and last of these compounds does not determine the gender of the compound and in the द्वन्द्व the members do not qualify each other.

The बहुव्रीहि is very frequently used in संस्कृत literature because its versatility. It can make use of a wide variety of non-adjectival, substantive expressions that mostly may be formed as विभक्ति-तत्पुरुष, नञ्-तत्पुरुष, कर्मधारय, द्विगु or द्वन्द्व and then turned into adjectives to describe anything or anyone. The substantive those compounds express are turned into adjectives contextually through any of the oblique case relations relating the substantive to a word (expressed or assumed) outside of the compound. Of the possible case relations with an outside referent, the genitive in the sense of possession is by far the most common, expressing “the one who has” that substantive. Certain words at the end of a बहुव्रीहि have also gained special meanings, as noted in 6.39:.

The द्वन्द्व is also very common, since it is a compact way of listing two or more items without requiring declension terminations after each item. It is frequently employed within other compounds and as a बहुव्रीहि.

The following are these compounds found in the 2nd chapter.

बहुव्रीहि-समास			
from विभक्ति-तत्पुरुष			
काम-कामिन् a.	कामान् (विषयान्) कामयितुं शीलं यस्य	who desires objects of desire	(2.70)
तत्त्व-दर्शिन् a.	तत्त्वं द्रष्टुं शीलं यस्य	seer of the truth	(2.16)
from नञ्-तत्पुरुष			
अ-नाशिन् a.	न अस्ति नाशः यस्य	indestructible	(2.18)
अन्-अन्त a.	न अस्ति अन्तः यस्य	endless	(2.41)
अन्-आमय a.	न सन्ति आमयाः यस्मिन्	free from affliction	(2.51)
from कर्मधारय			
अगत-असु a.	न गताः असवः (प्राणाः) यस्मात्	whose life's breaths are not [yet] gone	(2.11)
अचल-प्रतिष्ठ a.	अचला प्रतिष्ठा यस्य	whose base is unmoving	(2.70)
अनुद्विग्न-मनस् a.	न उद्विग्नं (प्रक्षुभितं) मनः यस्य	whose mind is not afflicted	(2.56)

अपहृत-चेतस् <i>a.</i>	अपहृतं चेतः यस्य	whose mind is carried away	(2.44)
अव्यक्त-आदि <i>a.</i>	अव्यक्तः (अनुपलब्धः) आदिः यस्य	whose beginning is unseen	(2.28)
अव्यक्त-निधन <i>a.</i>	अव्यक्तं (अनुपलब्धं) निधनं यस्य	whose end is unseen	(2.28)
अश्रु-पूर्ण-आकुल-ईक्षण <i>a.</i>	अश्रुभिः पूर्णं च आकुले च ईक्षणे यस्य	whose eyes are full of tears and stressed	(2.1)
काम-आत्मन् <i>a.</i>	कामः एव आत्मा (स्वभावः) यस्य	whose nature is [full of] desire	(2.43)
कार्पण्य-दोष-उपहत-स्व-भाव <i>a.</i>	कार्पण्यदोषेण उपहतः स्वभावः यस्य	whose mind is overcome with the defect of miserliness	(2.7)
कृत-निश्चय <i>a.</i>	कृतः निश्चयः येन	by whom is formed resolve, with resolve	(2.37)
क्रिया-विशेष-बहुल <i>a.</i>	क्रियाणां विशेषाः क्रियविशेषाः ते बहुलाः यस्य	full of special rituals	(2.43)
गत-असु <i>a.</i>	गताः असवः (प्राणाः) यस्मात्	from whom the life's breaths are gone	(2.11)
त्रैगुण्य-विषय <i>a.</i>	त्रैगुण्यं (संसारः) विषयः यस्य	having the three-fold world as its subject matter	(2.45)
धर्म-सम्मूढ-चेतस् <i>a.</i>	धर्मं सम्मूढं चेतः यस्य	whose mind is confused about धर्म	(2.7)
प्रसन्न-चेतस् <i>a.</i>	प्रसन्नं चेतः यस्य	who has clarity of mind	(2.65)
फल-हेतु <i>a.</i>	फलानि एव हेतवः यस्य	whose motives are only the results	(2.49)
बहु-शाख <i>a.</i>	बह्व्यः शाखाः यस्य	many branched	(2.41)
मत्-पर <i>a.</i>	अहं (सर्वप्रत्यगात्मा) परः यस्य (4.2.)	having Me [the self of all] as the ultimate	(2.61)
महा-अनुभाव <i>a.</i>	महान् अनुभावः (यशः) यस्य	highly honored	(2.5)
महा-बाहु <i>m.</i>	महान्तौ बाहू यस्य	(अर्जुन) mighty armed one	(2.26)
महा-रथ <i>a.</i>	महान् रथः यस्य	having a famous chariot, a great warrior	(2.35)
विगत-स्पृह <i>a.</i>	विगता स्पृहा यस्य	from whom longing is gone	(2.56)
विधेय-आत्मन् <i>a.</i>	विधेयः आत्मा (अन्तःकरणं) यस्य	whose mind is disciplined	(2.64)
वीत-राग-भय-क्रोध <i>a.</i>	रागश्च भयं च क्रोधश्च विगताः यस्मात्	from whom are gone attraction, fear, and anger	(2.56)
व्यक्त-मध्य <i>a.</i>	व्यक्तम् (अनुपलब्धं) मध्यं यस्य	whose in between is seen	(2.28)
व्यवसाय-आत्मिक <i>a.</i>	व्यवसायः एव आत्मा यस्य (<i>redundant</i> °इक 6.39:)	having a well-discerned nature	(2.41)
सम-दुःख-सुख <i>a.</i>	समे दुःखसुखे यस्य	for whom pain and pleasure [are viewed] the same	(2.15)
साङ्ख्य-योग <i>a.</i>	साङ्ख्यः इति योगः प्रकरणं यस्य	whose topic is साङ्ख्य/knowledge	(2)
स्थित-धी <i>a.</i>	स्थिता धी यस्य	whose wisdom is firm	(2.54)
स्थित-प्रज्ञ <i>a.</i>	स्थिता प्रज्ञा यस्य	whose wisdom is firm	(2.54)
स्वर्ग-पर <i>a.</i>	स्वर्गः परः (परमपुरुषार्थः) यस्य	having heaven as the ultimate [goal]	(2.43)

from प्रादि			
निः-स्पृह <i>a.</i>	निर्गता स्पृहा यस्मात्	free from longing	(2.71)
निर्-अहङ्कार <i>a.</i>	निर्गतः (देहादिषु) अहङ्कारः (अहंप्रत्ययः) यस्मात्	without [a notion of] “I” [am the body, etc.]	(2.71)
निर्-आहार <i>a.</i>	निर्गतः आहारः यस्मात्	who does not feed [the senses]	(2.59)
निर्-द्वन्द्व <i>a.</i>	निर्गतानि सुखदुःखादिद्वन्द्वानि यस्मात्	free from the pairs of opposites	(2.45)
निर्-मम <i>a.</i>	नास्ति मम (इदम् इति अभिनिवेशः) यस्य	free from insistence that “this is mine”	(2.71)
निर्-योग-क्षेम <i>a.</i>	नास्ति (अप्राप्तस्य प्रापणं) योगश्च (प्राप्तस्य रक्षणं) क्षेमश्च यस्य	free from acquiring and protecting	(2.45)
निस्-त्रैगुण्य <i>a.</i>	नास्ति त्रैगुण्यस्य (कामः) यस्य	free of [desire for] the three-fold world	(2.45)
from द्वन्द्व			
आगम-अपायिन् <i>a.</i>	आगमश्च अपायश्च यस्य (<i>redundant</i> °इन् 6.39ः)	having a beginning and an end	(2.14)

द्वन्द्व-समास			
जय-अजय <i>m. du.</i>	जयश्च अजयश्च	victory and/or defeat	(2.38)
लाभ-अलाभ <i>m. du.</i>	लाभश्च अलाभश्च	gain and/or loss	(2.38)
शुभ-अशुभ <i>a. du.</i>	शुभम् अशुभं वा	pleasant and/or unpleasant	(2.57)
सिद्धि-असिद्धि <i>f. du.</i>	सिद्धिश्च असिद्धिश्च	success and/or failure	(2.48)
सुकृत-दुष्कृत <i>n. du.</i>	सुकृतं च दुष्कृतं च	karmic merit and demerit	(2.50)
सुख-दुःख <i>n. du.</i>	सुखं च दुःखं च	pleasure and pain	(2.38)

अव्ययीभाव-समास – none found in 2nd chapter –

Notice that the above संस्कृत analyses (without the classification) have usually already been given for these compounds in their dictionary entries. Those entries, which are often taken from शङ्कर-’s commentary, may also include synonyms or interpretations of the words within the analysis. In this way for future vocabulary please note the analysis given in the dictionary for each compound word.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

1st qtr. या निशा सर्वभूतानाम् Contains a relative phrase initiated with या.

2nd qtr. तस्यां जागर्ति संयमी Contains a main clause picking up the above relative with its correlative तस्याम्
“in that [night – fem.]”

3rd qtr. यस्यां जाग्रति भूतानि

4th qtr. सा निशा पश्यतो मुनेः

The second metrical line presents the opposite of the first line. This contrast is to point out how very different the wise person is from the other-wise people. This verse is not talking about the behavior of the wise person, since the adjectival present participle पश्यन् “seeing” is used, which is to show that the wise person’s vision is the difference. Within the context of what has been presented in the second chapter, this is the vision of the one who sees oneself as सत्, limitless being (2.16) not subject to destruction (2.19), and not as limited and subject to destruction, called असत् (the unreal, time-bound world). That one is contrasted with the unwise who sees the self as subject to destruction, as असत्. Between the wise and the other-wise the difference in the vision of themselves, no matter what time of day, is as different as day and night, as सत् and असत्. It is verses like this that create a lot of confusion if not reconciled to their context. In a typical spiritual column in an Indian English language newspaper there was a yogi saying that the best time to meditate was in the middle of the night because the earth’s vibrations were most conducive at that time—of course without any explanation of those so-called vibrations. This pseudo-scientific, spiritual talk may be based on misunderstanding such analogies as in this verse, and unknowingly denigrates the Indian people’s great cultural heritage. Or maybe that is the intention of the press in publishing these kinds of columns, which are usually placed in their entertainment section.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

1 st qtr.	आपूर्यमाणमचलप्रतिष्ठम्	The first metrical line contains an analogy of waters, i.e., rivers, entering the already full and unmoved ocean. They neither inundate the ocean in their flooding rush, nor diminish the ocean when drought dries them up.
2 nd qtr.	समुद्रमापः प्रविशन्ति यद्वत्	
3 rd qtr.	तद्वत्कामा यं प्रविशन्ति सर्वे	The second metrical line applies the above analogy to the objects of desire through the senses entering the wise person, who is already full and satisfied within himself or herself and who is unmoved at the gain or loss of those objects. Then it contrasts the other-wise person who is not satisfied in himself or herself, who thus needs these objects to try to fill the emptiness, and who is elated at their gain and depressed at their loss.
4 th qtr.	स शान्तिमाप्नोति न कामकामी	

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः। निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

1 st qtr.	विहाय कामान्यः सर्वान्	The first three quarters contain a relative clause introduced by यः “the one who.” The term निरहङ्कार is usually misunderstood as one who has no sense of “I,” no ego. Such a person would be incapable of interacting in the world and would be a danger to himself or herself, spooning food onto the floor instead of into the mouth. Its actual meaning is (relatively) being without an exaggerated opinion of one’s given talents, or (absolutely), as in the case here, being without a notion that “I am this limited body and mind” but rather “I am the limitless सत् that gives existence to this body and mind.”
2 nd qtr.	पुमांश्चरति निःस्पृहः	
3 rd qtr.	निर्ममो निरहङ्कारः	
4 th qtr.	स शान्तिमधिगच्छति	The 4 th qtr. picks up the above relative with सः. It tells that such a one gains peace. What that peace is is explained in the next verse.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

1 st qtr.	एषा ब्राह्मी स्थितिः पार्थ	Contains a clarification of the शान्ति in the previous verse, least one think that it is a relative calmness of mind. Here it is described as an attainment of ब्रह्मन् limitless reality.
----------------------	----------------------------	--

2nd qtr. नैनां प्राप्य विमुह्यति

Clears a doubt that maybe if शान्ति comes, then शान्ति can go. Here it is said that once attained, one is no longer deluded. In fact it doesn't "come," it is simply recognized as the actual nature of one's self (even when the mind is in turmoil).

3rd qtr. स्थित्वास्यामन्तकालेऽपि

The second metrical line then leaves no doubt as to what "no longer deluded"

4th qtr. ब्रह्मनिर्वाणमृच्छति

means. It is attaining ब्रह्मनिर्वाण, liberation as ब्रह्मन् the limitless reality. And in case you think someone needs to be steeped in this शान्ति for years to attain this liberation and that it is too late to seek that in your life, then it is said that it can be attained even at the last moment before death of this body. The आत्मन् is not slowly (or quickly) perfected; आत्मन् is simply to be known as perfect in its nature by removing the delusion of its imperfection. That knowledge which is liberation, once gained, is instantaneous. In this way we can see the clarity of the teaching here by कृष्ण. He is very methodical in clarifying his statements. This is not mysticism; it is teaching.

Exercise 58

Let's continue the review of the verses in chapter 2 of the Bhagavad Gita now divided by topic.

१. श्रीभगवानुवाच।

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम
द्वितीयोऽध्यायः ॥ २ ॥

LESSON 59 Syntax

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 7.1: – 7.6:

We have seen these syntax sections while showing the declension of nouns and pronouns and the formations of verbs and participles. Now we will look again at these important topics in their own right.

संस्कृत अन्वय should be quite familiar to you by now. The chart in 7.2: is only a typical arrangement of the parts of speech in a संस्कृत sentence. You will see many variations of this arrangement according to the author's style and the effect the author wishes to convey through the sentence order. Basically, if the arrangement is much different from the one given here, likely, the author would expect that you notice the difference and that this plays an additional role in what the author is trying to express. Often a संस्कृत prose sentence, ended with a दन्द, would in English be conveyed in multiple sentences. Such संस्कृत sentences may consist of multiple participial phrases, where in current English one would treat these participles as verbs (7.17:), each making a separate sentence. There is also a tendency to pack several connected ideas into one संस्कृत sentence. These may also be rendered with separate sentences to better fit the current style of English, although the editor of the संस्कृत manuscript may have already done part or all of that for you. The editor may also insert commas or other punctuation, which are not a part of संस्कृत script, to separate these phrases or ideas. Sometimes the editor's punctuation is not how you would connect the words. If you know the subject matter thoroughly, then a certain freedom is given to the reader, since most of these texts are hundreds or thousands of years old where repeated copying errors as well as editorial additions may have entered into the existing text.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

सञ्जय उवाच।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः। न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥ ९॥

1 st qtr.	एवमुक्त्वा हृषीकेशम्	This verse contains one sentence. Within it is a quote set off by इति. Such quotes are syntactically independent of the rest of the sentence, and have their own sentence structure with nominative, verb, etc. The word परन्तपः (nom. referring to अर्जुन) is found in other manuscripts as परन्तप (voc. referring to धृतराष्ट्र). Which is the original and which is a copy error or editorial correction is debatable, but the epithet is most appropriate for अर्जुन and its interpretation either way is not critical to understanding the verse.
2 nd qtr.	गुडाकेशः परन्तपः	
3 rd qtr.	न योत्स्य इति गोविन्दम्	
4 th qtr.	उक्त्वा तूष्णीं बभूव ह	

तमुवाच हृषीकेशः प्रहसन्निव भारत। सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥ १०॥

1 st qtr.	तमुवाच हृषीकेशः	This verse contains one sentence. The 1 st qtr. consists of the basic structure of the sentence “कृष्ण said to him.” The 2 nd qtr. describes how he said it, plus throws in a vocative at the end. The 3 rd qtr. describes where he said it, or describes the one who was addressed. The 4 th qtr. describes more about अर्जुन being addressed, the indirect object of the verb. वचः is a neuter °अस् ending noun (3.6:) in accusative as the direct object of the verb (see double accusative 7.8.A.1:).
2 nd qtr.	प्रहसन्निव भारत	
3 rd qtr.	सेनयोरुभयोर्मध्ये	
4 th qtr.	विषीदन्तमिदं वचः	

श्रीभगवानुवाच।

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्भवति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥ २९॥

1 st qtr.	आश्चर्यवत्पश्यति कश्चिदेनम्
2 nd qtr.	आश्चर्यवद्भवति तथैव चान्यः
3 rd qtr.	आश्चर्यवच्चैनमन्यः शृणोति
4 th qtr.	श्रुत्वाप्येनं वेद न चैव कश्चित्

Each quarter contains a separate sentence with its own verb. आश्चर्यवत् is an indeclinable adverb made from °वत् (6.19:). It may be taken as modifying the verb, “wondrously sees.” However, this comparative adverb made from a noun (or adjective) also has the sense of “as” or “like” the

noun in whatever case of the noun the context allows—“like a wonder,” “like to a wonder,” “like by a wonder,” etc. So here it can as well describe the one who sees (i.e., the teacher or the student), what is seen (the limitless reality) and that by which it is seen (this teaching). From the context here, all these senses apply. Every aspect of the teaching that the seemingly limited individual is in fact now (not will later become) the limitless reality is not ordinary. That is why once it is heard it usually is still not accepted as a fact, except by one who is appropriately prepared. Hence the topic of योग is also taught to mature the individual, bringing him or her to a relative clarity and peace with the world, before which the doubts about being limitless seem painfully justified.

Knowing that A is B, where A is a rock and B is a mineral requires little preparation on the part of the student. But, where A is the individual and B is limitless ब्रह्मन् this usually takes time (verses 3.38, 4.48, 5.6 and 8.14). This is not an academic or theoretical knowledge about something other than you, but is about yourself and requires a complete recasting of your vision of yourself and the world in order to comprehend. But that comprehension is a wonder, since it is श्रेयस्, the ultimate one can seek and attain in life.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

1 st qtr. देही नित्यमवध्योऽयं	The first metrical line comprises one sentence. It states that the embodied one, the so-called individual, is in fact timeless and indestructible, though we know that all these bodies are not (2.18). What has been said so far is that this “individual” is in fact सत्—“limitless reality that pervades all this” (2.17). It will be made more clear later that “all this” means this entire universe, so the “individual” is in fact the total, as the reality of the total.
2 nd qtr. देहे सर्वस्य भारत	
3 rd qtr. तस्मात्सर्वाणि भूतानि	The second metrical line shows the consequence of that knowledge, namely harboring grief towards any and all beings and things is untenable. When you and everything is limitless reality, then the basis for grief, in its various guises starting with guilt and hurt, disappears.
4 th qtr. न त्वं शोचितुमर्हसि	

Exercise 59

To practice संस्कृत prose order again, here is the entire second chapter in prose order.

१. सञ्जय उवाच।

मधुसूदनस्तम् [अर्जुनं] तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणं विषीदन्तम् [च] इदं वाक्यमुवाच ॥ १ ॥

श्रीभगवानुवाच।

विषम इदमनार्यजुष्टमस्वर्ग्यमकीर्तिकरं [च] कश्मलं कुतस्त्वा समुपस्थितम्, अर्जुन ॥ २ ॥ क्लैब्यं मा स्म गमः, पार्थ। एतत्त्वयि नोपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ, परन्तप ॥ ३ ॥

अर्जुन उवाच।

मधुसूदनारिसूदन, कथमहं सङ्घ्न्ये पूजाहो भीष्मं द्रोणं च [उभौ] इषुभिः प्रतियोत्स्यामि ॥ ४ ॥ महानुभावान्गुरूनहत्वा हीह लोके भैक्ष्यमपि भोक्तुं श्रेयः [स्यात्], अर्थकामास्तु गुरुन्हत्वेहैव रुधिरप्रदिग्धान्भोग्नाभृञ्जीय ॥ ५ ॥ कतरञ्च नो गरीय एतन्न विद्मः — यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषामः, ते धातराष्ट्राः प्रमुखेऽवस्थिताः ॥ ६ ॥ [अहं] कार्पण्यदोषोपहतस्वभावो धर्मसम्मूढचेताः [च] त्वां पृच्छामि — यन्निश्चितं श्रेयः स्यात्, तन्मे ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं, मां शाधि ॥ ७ ॥ भूमौ हि (=यस्मात्) असपत्नमृद्धं राज्यं, सुराणामपि चाधिपत्यमवाप्य, यन्ममेन्द्रियाणामुच्छोषणं शोकमपनुद्यात्, [तद्] न प्रपश्यामि ॥ ८ ॥

सञ्जय उवाच।

हृषीकेशमेवमुक्त्वा, परन्तपो गुडाकेशो गोविन्दं “न योत्स्ये” इत्युक्त्वा, तूष्णीं बभूव ह ॥ ९ ॥ भारत, हृषीकेशः प्रहसन्निव तमुभयोः सेनयोर्मध्ये विषीदन्तमिदं वच उवाच ॥ १० ॥

श्रीभगवानुवाच।

त्वमशोच्यानन्वशोचः, प्रज्ञावादांश्च भाषसे। पण्डिता गतासूनगतासूश्च नानुशोचन्ति ॥ ११ ॥ न त्वेव जात्वहं नासं, न त्वं, नेमे जनाधिपाः। न चैव सर्वे वयमतः परं न भविष्यामः ॥ १२ ॥ देहिनः, यथास्मिन्देहे कौमारं यौवनं जरा [च], तथा देहान्तरप्राप्तिः। तत्र धीरो न मुह्यति ॥ १३ ॥ कौन्तेय, मात्रास्पर्शाः (=इन्द्रियस्पर्शा मात्रास्पर्शाविषया वा) तु शीतोष्णसुखदुःखदा आगमापायिनोऽनित्याः। तास्तितिक्षस्व, भारत ॥ १४ ॥ पुरुषर्षभ, यं हि पुरुषमेते [स्पर्शा विषया वा] न व्यथयन्ति, समदुःखसुखं धीरं [च], सोऽमृतत्वाय कल्पते ॥ १५ ॥

असतः (=सतोऽन्यस्य) भावो न विद्यते, सतोऽभावो न विद्यते। तत्त्वदर्शिभिरुभयोरप्यनयोरन्तस्तु दृष्टः ॥ १६ ॥ येन त्विदं सर्वं ततं, तद् [सत्] अविनाशि विद्धि। न कश्चिदस्याव्ययस्य विनाशं कर्तुमर्हति ॥ १७ ॥ नित्यस्य (=अकालस्य)

अनाशिनोऽप्रमेयस्य (=मनोविषयत्वमयोग्यस्य) शरीरिण इमे देहा अन्तवन्त उक्ताः। तस्माद्युध्यस्व, भारत॥१८॥ य एनं [देहिनम्/सत्] हन्तारं वेत्ति, यश्चैनं हतं मन्यते, उभौ तौ न विजानीतः। अयं न हन्ति, न हन्यते॥१९॥ अयं न कदाचिज्जायते, म्रियते वा। न [अस्ति] — भूत्वा भूयोऽभविता, न वा [—अभूत्वा भूयर्भविता इत्यर्थः]। अयमजो नित्यः शाश्वतः पुराणः शरीरे हन्यमाने न हन्यते॥२०॥ पार्थ, य एनम् [देहिनम्/सत्] अविनाशिनं नित्यमजमव्ययं [च] वेद, कथं स पुरुषः कं घातयति, कं [च] हन्ति॥२१॥ यथा नरो जीर्णानि वासांसि विहायापराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहायान्यानि नवानि संयाति॥२२॥ [भूमिमयानि] शस्त्राप्येनं न च्छिन्दन्ति, पावक एनं न दहति, आप एनं न क्लेदयन्ति, मारुतो न च शोषयति॥२३॥ अयमच्छेद्यः, अयमदाह्यः, अक्लेद्योऽशोष्य एव च। अयं नित्यः सर्वगतः (=अदेशः) स्थाणुरचलः सनातनः [च]॥२४॥ अयमव्यक्तः, अयमचिन्त्यः (=मनोविषयत्वमयोग्यः), अयमविकार्य उच्यते। तस्मादेवमेनं विदित्वानुशोचितुं नार्हसि॥२५॥

महाबाहो, अथ चैनं नित्यजातं नित्यं मृतं वा मन्यसे, तथाप्येवं त्वं शोचितुं नार्हसि॥२६॥ जातस्य हि (=यस्मात्) मृत्युर्ध्रुवः, मृतस्य च जन्म ध्रुवं, तस्मादपरिहार्येऽर्थे त्वं शोचितुं नार्हसि॥२७॥ भारत, भूतान्यव्यक्तादीनि व्यक्तमध्यान्यव्यक्तनिधनान्येव [च]। तत्र का परिदेवना॥२८॥

कश्चिदेनम् [देहिनम्/सत्] आश्चर्यवत्पश्यति। तथैव चान्य आश्चर्यवद्ब्रूयति, अन्यश्चैनमाश्चर्यवच्छृणोति। कश्चिच्च श्रुत्वाप्येनं नैव वेद॥२९॥ भारत, सर्वस्य देहेऽयं देही नित्यमवध्यः, तस्मात्त्वं सर्वाणि भूतानि शोचितुं नार्हसि॥३०॥

स्वधर्ममपि चावेक्ष्य विकम्पितुं नार्हसि, क्षत्रियस्य हि (=यस्मात्) धर्म्याद्युद्धादन्यच्छ्रेयो न विद्यते॥३१॥ यदृच्छ्या चापावृतं स्वर्गद्वारमुपपन्नम्। पार्थ, सुखिनः क्षत्रिया ईदृशं युद्धं लभन्ते॥३२॥ अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि, ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥३३॥ भूतानि चापि ते (=तव) अव्ययामकीर्तिं कथयिष्यन्ति। सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते॥३४॥ महारथास्त्वां भयाद्रणादुपरतं मंस्यन्ते। येषां च बहुमतो भूत्वा त्वं लाघवं यास्यसि॥३५॥ तव चाहितास्तव सामर्थ्यं निन्दन्तो बहून्वाच्यवादान्वदिष्यन्ति। किं नु ततो दुःखतरम्॥३६॥ हतो वा स्वर्गं प्राप्स्यसि, जित्वा वा महीं भोक्ष्यसे। कौन्तेय, तस्माद्युद्धाय कृतनिश्चय उत्तिष्ठ॥३७॥ सुखदुःखे लाभालाभौ जयाजयौ [च] समे कृत्वा, ततो युद्धाय युज्यस्व। एवं पापं नावाप्स्यसि॥३८॥

साङ्ख्ये (=सद्वस्तुविवेकविषये श्रेयोविषये) एषा बुद्धिस्ते (=तुभ्यम्) अभिहिता। पार्थ, योगे त्विमां [बुद्धिं] शृणु, यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि॥३९॥ इह [कर्मयोगे श्रेयोमार्गे] अभिक्रमनाशो नास्ति, प्रत्यवायो न विद्यते। अस्य [कर्मयोगस्य] धर्मस्य स्वल्पमपि महतो भयात्त्रायते॥४०॥

इह व्यवसायात्मिका बुद्धिरेका, कुरुनन्दन। अव्यवसायिनां [श्रेयोमार्गे] बुद्धयो बहुशाखा ह्यनन्ताश्च॥४१॥ पार्थ, अविपश्चितो वेदवादरताः “न अन्यदस्ति” इति वादिनः कामात्मानः स्वर्गपरा यामिमां भोगैश्वर्यगतिं प्रति क्रियाविशेषबहुलां

जन्मकर्मफलप्रदां पुष्पितां वाचं प्रवदन्ति॥४२-४३॥ तथा [पुष्पितया वाचा] अपहतचेतसां भोगैश्वर्यप्रसक्तानां व्यवसायात्मिका बुद्धिः समाधौ (=अन्तःकरणे) न विधीयते॥४४॥ वेदास्त्रैगुण्यविषयाः। अर्जुन, निस्त्रैगुण्यो निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्भव॥४५॥ यावान्सर्वतः सम्प्लुतोदक उदपानेऽर्थः (=प्रयोजनं), तावान् [सर्वगतं सद्वस्तु] विजानतो ब्राह्मणस्य सर्वेषु वेदेषु [अर्थः]॥४६॥

कर्मण्येव ते (=तव) अधिकारः (=प्रभुत्वम्), फलेषु मा कदाचन। कर्मफलहेतुर्मा भूः [मा मन्यस्व इत्यर्थः]। अकर्मणि ते (=तव) सङ्गो मास्तु॥४७॥ धनञ्जय, [कर्मफले] सङ्गं त्यक्त्वा, सिद्धयसिद्धयोः समो भूत्वा, [एवं] योगस्थः [सन्], कर्माणि कुरु। [कर्मफले बुद्धेः] समत्वं योग उच्यते॥४८॥ कर्म बुद्धियोगाद्वरेण ह्यवरं, धनञ्जय। बुद्धौ शरणमन्विच्छ। कृपणाः फलहेतवः॥४९॥ बुद्धियुक्त इहोभे सुकृतदुष्कृते जहाति। तस्माद्योगाय युज्यस्व। कर्मसु कौशलं (=यथार्थता) योगः॥५०॥ बुद्धियुक्ता हि (=यस्मात्) मनीषिणः कर्मजं फलं त्यक्त्वा, जन्मबन्धविनिर्मुक्ताः [सन्तः], अनामयं पदं गच्छन्ति॥५१॥ यदा ते बुद्धिर्मोहकलिलं व्यतितरिष्यति, तदा श्रुतस्य श्रोतव्यस्य च निर्वेदं गन्तासि॥५२॥ यदा श्रुतिविप्रतिपन्ना ते बुद्धिर्निश्चला स्थास्यति, समाधौ (=आत्मनि) अचला, तदा योगमवाप्स्यसि॥५३॥

अर्जुन उवाच।

स्थितप्रज्ञस्य समाधिस्थस्य का भाषा, केशव। स्थितधीः किं प्रभाषेत। किमासीत। किं ब्रजेत॥५४॥

श्रीभगवानुवाच।

पार्थ, यदा सर्वान्कामान्मनोगतान्प्रजहाति, आत्मन्येवात्मना (=बुद्ध्या) तुष्टः, तदा [सः] स्थितप्रज्ञ उच्यते॥५५॥ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहो वीतरागभयक्रोधो मुनिः स्थितधीरुच्यते॥५६॥ यः सर्वत्रानभिस्नेहस्तत्तच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता॥५७॥ यदा चायं, कूर्मोऽङ्गानीव, इन्द्रियार्थेभ्य इन्द्रियाणि सर्वशः संहरते [संहर्तुमर्हति इत्यर्थः], तस्य प्रज्ञा प्रतिष्ठिता॥५८॥ निराहारस्य देहिनो विषया रसवर्जं विनिवर्तन्ते। परं (=ब्रह्मन्) दृष्ट्वा स्य रसोऽपि निवर्तते॥५९॥ कौन्तेय, विपश्चितो हि (=यस्मात्) पुरुषस्य यततोऽपि, प्रमाथीनीन्द्रियाणि मनः प्रसभं हरन्ति॥६०॥ [यतस्तस्मात्] तानि सर्वाणि [इन्द्रियाणि] संयम्य युक्तो मत्पर आसीत। यस्य हीन्द्रियाणि [संस्कृतबुद्धेः] वशे, तस्य प्रज्ञा प्रतिष्ठिता॥६१॥ विषयान्ध्यायतः पुंसस्तेषु सङ्ग उपजायते, सङ्गात्कामः सञ्जायते, कामात्क्रोधोऽभिजायते, क्रोधात्सम्मोहो भवति, सम्मोहात्स्मृतिविभ्रमः [भवति], स्मृतिभ्रंशाद्बुद्धिनाशः [भवति], बुद्धिनाशात् [पुमान्] प्रणश्यति॥६२-६३॥ रागद्वेषवियुक्तैस्त्वात्मवशैरिन्द्रियैर्विषयाश्चरन्, विधेयात्मा (=वश्यान्तःकरणः) प्रसादम् (=शान्तिम्) अधिगच्छति॥६४॥ प्रसादे [सति] अस्य सर्वदुःखानां हानिरुपजायते, प्रसन्नचेतसो हि (=यस्मात्) बुद्धिराशु पर्यवतिष्ठते॥६५॥ अयुक्तस्य बुद्धिर्नास्ति, न चायुक्तस्य भावना (=धारणम्)। न चाभावयतः शान्तिः। अशान्तस्य कुतः सुखम्॥६६॥ यन्मनो हि (=यस्मात्) चरतामिन्द्रियाणामनुविधीयते, तद् [मनः] अस्य प्रज्ञां हरति, वायुरम्भसि नावमिव [हरति]॥६७॥ महाबाहो, तस्माद्यस्येन्द्रियाणीन्द्रियार्थेभ्यः सर्वशो निगृहीतानि [निगृहीतुमर्हन्त इत्यर्थः], तस्य प्रज्ञा

प्रतिष्ठिता ॥ ६८ ॥

या सर्वभूतानां निशा [इव], तस्यां संयमी [मुनिः] जागर्ति। यस्यां भूतानि जाग्रति, सा [सद्वस्तु] पश्यतो मुनेर्निशा [इव] ॥ ६९ ॥ यद्वदाप आपूर्यमाणं [स्वरूपतः] अचलप्रतिष्ठं समुद्रं प्रविशन्ति, तद्वत्सर्वे कामा यं प्रविशन्ति — स शान्तिमाप्नोति, न कामकामी ॥ ७० ॥ सर्वान्कामान्विहाय, यः पुमान्निःस्पृहो निर्ममो निरहङ्कारश्चरति, स शान्तिमधिगच्छति ॥ ७१ ॥ एषा ब्राह्मी (=ब्रह्मण्यधिष्ठिता) स्थितिः, पार्थ। प्राप्य एनां, न विमुह्यति। अन्तकालेऽप्यस्यां स्थित्वा ब्रह्मनिर्वाणम् ऋच्छति ॥ ७२ ॥

ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

LESSON 60 Nominative – Ablative Cases

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 7.7: – 7.11:

As with English, the most common grammatical case is the nominative, followed next by the accusative. In translating these two cases into English, usually only positioning of the words are required—the nominative before the verb and the accusative after the verb. Sometimes, and almost always with the other cases, a preposition is required to render the appropriate syntactical relation of the word to the other words in the sentence. These syntactical relations can be quite varied for certain of the cases, such as the instrumental. The instrumental case also is involved in passive voice, which is more common in संस्कृत than in contemporary English. In संस्कृत the instrumental conveys the agent of the primitive action of the passive verb, or passive participle. Primitive here means the simple action, which is the meaning of the verbal root, before the verbal root is formed into active or passive voice (or into desiderative, etc. 5.39:). In analyzing the construction of passive voice, as compared to active voice, it is more helpful to think in terms of agent and object of the primitive verbal action, rather than subject and object of the passive or active verb. Below is the common process of converting a passive संस्कृत sentence into an active sentence.

Passive:	Inst. “by the cat” (agent of “wants”)	Nom. “food” (object of “wants”)	Passive verb “is wanted”
	↓	↓	
Active:	Nom. “the cat” (agent of “wants”)	Acc. “food” (object of “wants”)	Active verb “wants”

The translation of the above passive संस्कृत sentence into English is usually the active sentence “The cat wants food.” Not every instrumental is the agent of a passive verb, though. For example, the sentence “Complete freedom (मोक्षः) is gained by knowledge” is passive, but “knowledge,” even though in instrumental, is not the agent of “gains.” It is not that “knowledge gains complete freedom,” but instead an understood agent, a person, is “the one who gains complete freedom by knowledge.” The instrumental word “by knowledge” has the sense here of instrument or means, not agent. Determining the syntax of a sentence is not a mechanical process, but involves understanding the meanings of the words and the context of the sentence.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥ ३५॥

1st qtr. भयाद्रणादुपरतम्

The first metrical line contains one sentence. That sentence's verb, मंस्यन्ते "will think," has a double accusative (7.8.A.1:), त्वाम् "you" and उपरतम् "ran." The two ablative expressions here have two different contextual meanings, though they both qualify the same participle, "ran." रणात् "from battle" has the sense of the starting point from which (7.11:) "you ran," and भयात् "out of fear" has the sense of the reason (7.11.1:) "you ran."

2nd qtr. मंस्यन्ते त्वां महारथाः

3rd qtr. येषां च त्वं बहुमतः

In the second metrical line, the relative pronoun येषाम् is used, as we will see in 7.12:, as a partitive genitive "among whom." लाघवं यास्यसि (lit. "you will go to insignificance") is an example of 7.8.2:, an abstract substantive with a verb of "going" to express "become" the corresponding adjective of the substantive, i.e., "become insignificant."

4th qtr. भूत्वा यास्यसि लाघवम्

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः। निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥ ३६॥

1st qtr. अवाच्यवादांश्च बहून्

The first three quarters contain one sentence. The accusatives (बहून् अवाच्यवादान्) in the 1st qtr. are separate from the accusative (सामर्थ्यम्) of the 3rd qtr. The prior pair is the direct object of the verb वदिष्यन्ति "(they) will speak," while the later is the object of the participle निन्दन्तः "belittling" (pr. pt. of √निन्द्, निन्दत् 6.4:, in masc. nom. pl. 3.12:), qualifying the nom. अहिताः "enemies." The author was kind to us by separating the accusatives with some distance. And that is because he knows we would be understanding these verses with the natural *pāda* separations in mind.

2nd qtr. वदिष्यन्ति तवाहिताः

3rd qtr. निन्दन्तस्तव सामर्थ्यम्

4th qtr. ततो दुःखतरं नु किम्

Contains a separate sentence expressing a rhetorical question, not expecting अर्जुन to reply to the question, but instead an uncontested acceptance of its claim.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥ ३७॥

- 1st qtr. हतो वा प्राप्स्यसि स्वर्गम् Contains one sentence expressing one possible outcome of pursuing the war. Surrender was rarely an option in such a war.
- 2nd qtr. जित्वा वा भोक्ष्यसे महीम् Contains another sentence expressing the other possible outcome of pursuing the war. Notice that the Past Participle हतः and the Indeclinable Participle जित्वा serve the same function or logical relation (7.19.2:) in their respective sentences. Without having to resort to both being Past Participles or both being Indeclinable Participles, the author could still retain the parallel constructions with different participial forms.
- 3rd qtr. तस्मादुत्तिष्ठ कौन्तेय The second metrical line presents the conclusion that either of the two outcomes should be acceptable and shouldn't impede अर्जुन-'s pursuit of duty.
- 4th qtr. युद्धाय कृतनिश्चयः

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ ३८॥

- 1st qtr. सुखदुःखे समे कृत्वा
- 2nd qtr. लाभालाभौ जयाजयौ
- 3rd qtr. ततो युद्धाय युज्यस्व

The first three quarters comprise one sentence. The 1st and 2nd quarters are a set-up for the next topic, कर्मयोग, and with this कर्मयोग attitude अर्जुन should do his duty and fight the war. This is not a command on कृष्ण-'s part, ordering अर्जुन to fight a war, but is simply a request that अर्जुन understand the nature of the situation and how to handle it—indeed, that he understand the nature of the world order and himself as well as their basis, and then act appropriate to that understanding. And, of course, it was also a statement that कृष्ण thinks अर्जुन-'s good lies at this time in pursuing his duty, which here means fighting a war. We will see at the end of the 18th chapter that कृष्ण leaves the decision completely to अर्जुन whether to proceed or withdraw. कृष्ण is not here advocating war, since, had the unlikely happened that दुर्योधन, the leader of the opposing side, approach him for counseling, then without a doubt कृष्ण would have told him to call off the war, as कृष्ण had did earlier as a negotiator on the behalf of अर्जुन-'s side.

- 4th qtr. नैवं पापमवाप्स्यसि The 4th qtr. is a reassurance to अर्जुन that doing his duty will not bring him karmic demerit or an unwanted result, contrary to अर्जुन-'s earlier complaint in the first chapter.

Exercise 60

If you had difficulties with the exercise in the previous lesson, then go back to it and keep trying it until the difficulties are less. Once you have confidence in your understanding of these prose sentences, then until the end of lessons, as an exercise, go to the second chapter of the *Gita Reader* and read the pages of the Bhagavad Gita one verse at a time. Start with a verse on the left hand page, see its prose order in the column to the right and its translation. Make sure you see the meaning of the original verse as you read it again. Continue this practice as an exercise during these last three lessons, covering as many verses in each lesson as you can.

LESSON 61 Genitive and Locative Cases

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 7.12: – 7.14:

Like the instrumental, the locative case has a wide variety of syntactical meanings. The genitive also has accumulated many diverse meanings. Panini has a rule षष्ठी शेषे (2.3.50) which means let the sixth case be used in the remaining senses, i.e., those that haven't been already specified for the others cases. One of the reasons for this is that the genitive often is a possessive or connective relation to substantives, whereas the other cases usually relate to an action (of the verb or a participle). Hence Panini describes the other cases (1st through 5th and the 7th) as कारक-s “relating to action,” whereas the sixth case is not considered a कारक. However, the topic of कारक-s is said to be very complicated with separate grammatical works dealing only with that topic. It shouldn't be simplified and mixed up with how the cases are presented in this grammar, since we have several rules for the genitive that relate it to transitive and intransitive verbs and participles as their object or agent, and likewise there are a few relations with substantives (though sometimes abstracts of verbal actions) expressed by the 3rd, 4th, 5th and 7th cases (Speijer § 111), as well as with prepositions, adverbs and several adjectives that are not actions.

Both the genitive and locative are used in phrases called an absolute construction. The locative absolute is the more common and is a simple extension for the locative case sense of the time or circumstance an action takes place (7.13.1.h:) from a single word to a phrase, where usually a participle and its subject (the agent of an active participle, the object of a passive participle) are both in the locative. The genitive absolute is not common and seems to be restricted in sense as noted in 7.14.2:.

As was mentioned before (1.25:, 3.1.c: and 4.3.2:), the vocative case is not viewed as a proper case, nor as expressing a syntactical relation to any other word in its sentence. It is considered by Panini as an additional sense (and form) of the nominative (Panini sutra 2.3.47). The only sense it has is सम्बोधन, expressing to whom a sentence is addressed.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ ४५॥

1 st qtr.	त्रैगुण्यविषया वेदाः	Contains a simple sentence with an understood copula “are.” The order of these two words happens to be what we would expect from 7.2.c.; where the predicate adjective/noun precedes its subject when the copula is missing.
2 nd qtr.	निस्त्रैगुण्यो भवार्जुन	The last three quarters contain an imperative sentence. The understood “you”
3 rd qtr.	निर्द्वन्द्वो नित्यसत्त्वस्थः	from the 2 nd person verb is qualified by five predicate adjectives in the
4 th qtr.	निर्योगक्षेम आत्मवान्	nominative case (7.7.1).

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके। तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥ ४६॥

1 st qtr.	यावानर्थ उदपाने	The first metrical line contains a relative clause initiated with the pronominal
2 nd qtr.	सर्वतः सम्प्लुतोदके	adjective यावत् “as much” in nom. sg. to match अर्थ “use, usefulness.”
3 rd qtr.	तावान्सर्वेषु वेदेषु	
4 th qtr.	ब्राह्मणस्य विजानतः	

The second metrical line contains the main clause with a matching correlative pronominal adjective तावत् “that much,” in which the understood अर्थ: “use” is to be carried forward to here. ब्राह्मणस्य, literally “for a ब्राह्मण class person,” is उपलक्षण (an implicit designation) for one who is सात्त्विक “contemplative” by disposition (18.19–44), since there is no other reason why this statement should be limited to just those born in or engaged in the profession of the ब्राह्मण class. The disposition of a ब्राह्मण (verses 4.13, 18.20, 23, 26, 30, 33, 36–37, 41 and 42), no matter what one’s birth or trade, is exactly the qualifications for assimilating this knowledge as taught throughout the Bhagavad Gita. This disposition together with विजानत् “knowing” leads to a well-assimilated knowledge. If the adjective “knowing” were not here in this verse, then ब्राह्मणस्य would take the stronger meaning “a discerning person,” as the verse is clearly talking about one with the knowledge of this teaching, who discerns the nature of सत् and असत् (2.16).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ ४७॥

1st qtr. कर्मण्येवाधिकारस्ते

2nd qtr. मा फलेषु कदाचन

The first metrical line contains one sentence. The sentence has an understood copula for a verb and so the genitive ते (=तव) “your” can take on the meaning “you have” (7.12.1.a). अधिकार has a primary meaning of “authority, government,” which is generally applicable here. This line states a fact that is misunderstood by most people, leading to unreal expectations and resulting problems in life. The statement is that you only have control over what you do, but never over its result. The results can either be as expected, more than expected, less than expected, or unexpected. All the factors that go into creating the result of an action are clearly never in our hands. In fact none of them are, except for the action itself, since these factors are simply the laws of nature, which, as a creature in nature, you do not control or administer. If this fact is thoroughly understood then you will be a long ways towards having the attitude of कर्मयोग, namely just act and let the results take care of themselves. This alone brings a great deal of relief in life as we have a tendency to blame ourself for a result we get in life. But that blame, known as guilt, is illegitimate. All you have control over in life is to act, the results will take care of themselves. If the results were not as expected, then adapt your next action appropriately and carry on. The other tendency is to blame others for a result we get in life. This blame, known as hurt, is also illegitimate. As the other person is, just like you, not in control of the results of their action, so your getting hurt which is a result of their action, was in fact not in their control. If the person seems likely to act again in the same way towards you, then adapt your action to avoid the possible pain. The difference here between hurt and pain, is that the later is physical whereas the other is the anguish such as “how dare he/she do that to me!”, whether one is in pain or not. Adapting your actions, including taking recourse to the social justice system, are legitimately available to you, but your feeling of being a victim is illegitimate.

3rd qtr. मा कर्मफलहेतुर्भूः

Contains a consequential statement to the above. Of course, as per the above, one cannot be what one is not (i.e., the cause of the result of action). So instead of the literal meaning, it is more appropriate to assume the words “think yourself to,” i.e., “Do not (think yourself to) be the cause...” Since, as we will see in the next few chapters, the कर्मफलहेतु is ईश्वर, the Lord in the form of the laws of nature—of cause and effects.

4th qtr. मा ते सङ्गोऽस्त्वकर्मणि

Contains a final statement. If I have no control over the results of action then maybe I shouldn’t act. But there is no control here either, since living a life is acting, there is no avoiding action. If you are not doing adaptive action, then you are doing action that is not adaptive.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥ ४८॥

1st qtr. योगस्थः कुरु कर्माणि

2nd qtr. सङ्गं त्यक्त्वा धनञ्जय

3rd qtr. सिद्ध्यसिद्ध्योः समो भूत्वा

The first three quarters contain one sentence. The 2nd and 3rd quarters each contain participial phrases. Along with the main clause in the 1st qtr., they each express the consequence of the above understanding from 2.47, and those expressions will be reoccurring themes throughout the Bhagavad Gita—act without attachment and be equanimous towards the result. सङ्ग has two aspects. Prior to an action we have uncontrollable demands, called requirements, that drive us, despite our knowing better, to act in ways not adaptive towards what should be our goal in life (श्रेयस्). Then after the action, one has an unreasonable demand, called an expectation, that the results will always be in keeping with our requirement. One is an attachment to what we think we require; the other is an attachment to the results we expect. The first will be dealt with in 2.50, and the latter has already been shown to be illegitimate in the prior verse. The next expression, being सम “the same” in success or failure, is not simply advice but is instead an intelligent attitude based on the understanding of the fact presented in the prior verse. Success and failure are results of action, and so not in one’s control. Therefore let them take care of themselves, just act in an adaptive way to pursue your goal, without guilt or hurt.

4th qtr. समत्वं योग उच्यते

The 4th qtr. picks out just the last theme and declares that it is what this teaching calls योग, or as we will see later the more specific term कर्मयोग. This is not the only definition, since there will be two more (2.50 and 6.23) and much of the rest of the Bhagavad Gita will elaborate on these.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय। बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

1st qtr. दूरेण ह्यवरं कर्म

2nd qtr. बुद्धियोगाद्धनञ्जय

The first metrical line contains one sentence. It gives another name for this योग mentioned above, namely बुद्धियोग “the means which is [this] attitude [of sameness towards all results].” This is an important word, since many think कर्मयोग is a certain kind of action. If that was the case, then कृष्ण should have spelled out all these special actions, but he didn’t. In fact, he says here that action, itself, is far inferior to कर्मयोग. कर्मयोग is not physical action, but is an attitude based upon an understanding of realities (as in 2.16 and 2.47), then whatever action one does (even fighting a war) in keeping with this attitude becomes a योग “a means” for one’s goal in life, for श्रेयस्, instead of a means of keeping one within संसार.

3rd qtr. बुद्धौ शरणमन्विच्छ Contains an exhortation to अर्जुन to take recourse in this attitude.

4th qtr. कृपणाः फलहेतवः

Contains a sentence with an understood copula and the expected prose order (7.2.c), where the predicate adjective/noun precedes its subject when the copula is missing. So the बहुव्रीहि compound फलहेतवः “those whose motives are [only] for the results [of action]” has as its predicate कृपणाः, i.e., they are misers. Then what should be one’s motivation? This is answered in the next verse.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते। तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

1st qtr. बुद्धियुक्तो जहातीह

2nd qtr. उभे सुकृतदुष्कृते

The first metrical line contains one sentence. Again notice the choice of words used—“endowed with [this] attitude,” not endowed with (some) कर्मन्/action, “one should give up in this [world] both karmic merit and demerit.”

3rd qtr. तस्माद्योगाय युज्यस्व Contains another exhortation to take to this योग.

4th qtr. योगः कर्मसु कौशलम्

The 4th qtr. contains the second definition of योग (cf. 2.48 above). In discussing 2.47 above I said that if this fact (of control over action, but none over the result) is thoroughly understood then you will be a long ways towards having the attitude of कर्मयोग, namely just act and let the results take care of themselves. By “a long ways” I meant that this attitude is not enough. Because it only dealt with the back side of the action, i.e., the attitude towards its results, but not with what is the purpose of one’s action or how should the action be selected and carried out. The purpose would be what has been here presented as श्रेयस् “the ultimate good” that अर्जुन requested. And that has been said to be साङ्ख्ये बुद्धि, the knowledge that gives one complete freedom, concluded in 2.39. But that knowledge having been already given, then what is the use of the rest of the teaching? It is because simply hearing this knowledge is often not enough for the listener to assimilate its purport and thus bring श्रेयस्. For this assimilation to take place, then योग, that is कर्मयोग, is the means. Hence the purpose of one’s कर्मन् “action” should be for this assimilation of the knowledge, and not for what had previously been one’s pursuit, i.e., अर्थ “security,” काम “pleasure,” or even सुकृतम् “karmic merit.” It is at this point that the second definition plays a role. योग is कौशलम् in actions, where कौशलम् means “the nature of being कुशल/proper.” Therefore it is being proper in one’s actions. This ties योग to धर्म. It is also why in 2.40 it was said that this योग was धर्म—अस्य (योगस्य) धर्मस्य स्वल्पम् अपि महतः भयात् त्रायते, and also why कृष्ण urged अर्जुन to do his duty (2.31–38). धर्म is often presented as one of the four pursuits in human life, i.e., धर्म, अर्थ “security,” काम “pleasure” and मोक्ष “complete freedom” (see अर्थ-काम in dictionary). There, धर्म as a pursuit is normally in terms of performing proper action to gain karmic merit. But here in कर्मयोग the pursuit is मोक्ष, through knowledge, while living a life of धर्म. That is, one remains performing one’s duties in society with action that is proper to life’s situations, but with मोक्ष as the ultimate end, not karmic merit. This is propriety in action and it is कर्मयोग. For a discussion of कौशल please see its dictionary entry.

As to the form of the sentence in this quarter, there are two possibilities. We can assume the copula “is” in the sentence, or in parallel with 2.48, we could supply an understood उच्यते — so “योग is propriety in actions” or “Propriety in actions is [called] योग.” There is no appreciable difference between these two renderings. The carrying forward or backward of an understood verb in parallel with earlier or later statements is often required in rendering संस्कृत, especially in terse संस्कृत verses and even in संस्कृत commentaries.

Exercise 61

Our goal is to be able to read with understanding the original संस्कृत verses of the Bhagavad Gita. Continue, till the end of the *Aruna Coursebook* lessons, the practice of reading the *Gita Reader* verses on the left hand page one at a time, seeing its prose order in the column to the right and its translation, and making sure you see the meaning of the original verse as you read it again.

LESSON 62 Participles

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 7.15: – 7.20:

The participles, as we have seen from the syntax of the declension cases, also govern certain cases. In this section additional syntax information is presented in regard to the form of the meaning these participles express, in terms of present or past actions, continuous or completed action, etc. As we have seen in the analyzing of verse form, participles and participial phrases play an important role in sentence structure, so this section is an important topic and is sufficiently covered in these grammar sections.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच ।
विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

1st qtr. विषया विनिवर्तन्ते
2nd qtr. निराहारस्य देहिनः
3rd qtr. रसवर्जं रसोऽप्यस्य
4th qtr. परं दृष्ट्वा निवर्तते

The first metrical line and the first word of the 3rd qtr. can be considered as one sentence. It is an interesting reversal of roles regarding the mind and its objects. Here the objects are personified as things that can विनिवर्तन्ते “turn back.” Of course, only the animate mind can “turn back” from objects. If we want to see more meaning in this, then one can say that what is talked about here is not a blind discipline of abstinence, where the craving remains. Rather it is a natural dispassion based on inquiry into the nature of the objects, as to their not being a means for one’s श्रेयस् as we once thought they were. Therefore, their own nature disqualifies them for my pursuit, hence it is they that “turn back.” Much like an adult may say “Marbles and dolls have stopped interesting me.” This interpretation may be made because of the participial phrase “having seen the परम्.” A person will naturally drop one pursuit upon discerning a better pursuit. परम् here means the best pursuit, that cannot be bettered. This is otherwise called श्रेयस् “the ultimate good,” and, as we will see, it is the same as the knowledge of this teaching, the same as सत्

“reality,” which is the same as ब्रह्मन्, the same as the Lord, and the same as the embodied one (oneself)—all of these will be clearly equated in this teaching as the same reality. We have already seen how after asking for श्रेयस् the teaching presented the embodied one as सत्, reality that is limitless, timeless and locationless, so three of our terms have begun to be equated, the rest will be equated in the following verses and chapters. How knowledge of reality is the same as the reality will also be discussed later. It is important to note that this teaching is reality-based teaching. In talking about mental discipline and gaining dispassion towards objects in the world, what is not meant is a mechanical or an emotional redirection, training or technique. It is a cognitive training in which the discipline becomes natural due to one’s knowledge. It is the same as the maturation process to adulthood. There should be no need for mechanically forcing myself away from marbles and dolls, nor encouraging a dislike for marbles and dolls, nor trying to get emotionally excited towards adult-things in order to overcome my excitement for marbles and dolls. Cognitive change, maturation, takes place in the presence of better knowledge and its assimilation over time, and less fulfilling pursuits naturally drop off.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥ ६०॥

1 st qtr.	यततो ह्यपि कौन्तेय	The whole verse is one sentence. The first metrical line is a classic genitive absolute construction (7.14.2). The subject of the phrase and its present participle are both in genitive case, the subject of the phrase is not the subject of the main clause, and the genitive absolute sense of a contemporaneous action (and in this case also the typical indifference) to the main clause action applies in the context here. So “In spite of a discerning person putting forth effort, the disturbing senses forcefully take away the mind.” This is again an indication that effort, as simply a repetition of a practice or a technique without understanding realities, is insufficient, since a cognitive change is required. For the attainment of the ultimate good, then knowledge and contemplation of the ultimate reality (the परम्) is required.
2 nd qtr.	पुरुषस्य विपश्चितः	
3 rd qtr.	इन्द्रियाणि प्रमाथीनि	
4 th qtr.	हरन्ति प्रसभं मनः	

Exercise 62

Our goal is to be able to read with understanding the original संस्कृत verses of the Bhagavad Gita. Continue, till the end of the *Aruna Coursebook* lessons, the practice of reading the *Gita Reader* verses on the left hand page one at a time, seeing its prose order in the column to the right and its translation, and making sure you see the meaning of the original verse as you read it again.

LESSON 63 Tenses, Moods, Passive, and Derivatives

Reading: Bhagavad Gita per Exercise 2; Sanskrit Grammar 7.21: – 7.32:

The syntax of the tenses, moods, and derivatives is also an important topic and is sufficiently covered in these grammar sections. The passive voice, however, has a wide variety of applications pertaining to other syntactic structures. Hence its syntax is presented here by referencing the other relevant syntactic structures that make use of this voice. Although, as noted in 7.7.;, the passive voice often may be converted to active voice to render a natural flow in English translations, I have not often followed this advice in this translation of the Bhagavad Gita. I tended to be more literal in this translation to reflect the grammatical structure of the verse for the student. Moreover, the Bhagavad Gita is not meant as text to be breezed through like a novel. Nor do I take it as lofty poetry. That wouldn't seem to be the main purpose of कृष्ण in the middle of a battlefield. The verses of the Gita requires individual, thought-provoking analysis. Sometimes the context and purpose of a text determines the way a text may be rendered.

Analysis of Verse Form by Quarters and Metrical Lines

Here are more verses with analysis by quarter and metrical line.

श्रीभगवानुवाच।

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्। आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

1 st qtr.	रागद्वेषवियुक्तैस्तु	The first metrical line and the first word of the 3 rd qtr. contain a participial clause.
2 nd qtr.	विषयानिन्द्रियैश्चरन्	The three instruments from each of the quarters go together, with the first and
3 rd qtr.	आत्मवश्यैर्विधेयात्मा	last describing the substantive इन्द्रियैः “with the senses.” The rest of the verse
4 th qtr.	प्रसादमधिगच्छति	contains the main clause.

प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

1 st qtr.	प्रसादे सर्वदुःखानाम्	The first metrical line contains the main clause. The clause contains what may be
2 nd qtr.	हानिरस्योपजायते	considered a single word locative absolute (see 7.13.1.h: & .14.1.a:).
3 rd qtr.	प्रसन्नचेतसो ह्याशु	
4 th qtr.	बुद्धिः पर्यवतिष्ठते	

The second metrical line contains a clause giving the reason (हि = यस्मात्) for the above main

clause. It also points out the relationship between a disciplined, clear mind and knowledge. Normally there is no such direct relationship. No college entrance requires its students to have a disciplined, clear mind. Or maybe they would, but then most of the seats would be empty. But here the knowledge is different. Here what one is trying to know is oneself. And if, as the teaching says, the nature of oneself is limitless, stable and unchanging, whereas one's mind, which we identify ourselves with the most, cannot sit still for longer than a moment and is full of fears, then such a mind will not even accept the possibility of the teaching being valid, much less stay with the teaching until it bears fruit. What is required is a certain degree of calmness of mind, not absolute calmness, since only the self has that nature. The mind is built for roaming. It just needs enough discipline to stay put when one wants it to stay put for study and contemplation. The study and contemplation will itself then allow the mind to be more calm and aid in the assimilation of the teaching. In this teaching, calmness of mind is a mutually enabling means for knowledge and its assimilation, it is not its end goal. Calmness of mind is just a side result of the teaching and living a life of धर्म that will take care of itself.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना। न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ ६६॥

1 st qtr.	नास्ति बुद्धिरयुक्तस्य	Each quarter is a complete sentence, with the last three quarters having an understood copula “is,” or alternatively it may be considered that the one verb, the copula अस्ति, in the 1 st qtr. also applies to the other three. The four quarters may be connected by “and,” two are supplied in the verse, into one or two compound sentences. The statement in the first quarter is typical of certain other statements in the Bhagavad Gita. When it says that people do not have बुद्धि, it does not mean they know nothing, nor that they are unintelligent. It instead means that they do not have this particular knowledge (i.e., knowledge of reality, knowledge of oneself as the limitless reality) which is being taught here.
2 nd qtr.	न चायुक्तस्य भावना	
3 rd qtr.	न चाभावयतः शान्तिः	
4 th qtr.	अशान्तस्य कुतः सुखम्	

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ ६७॥

1st qtr. इन्द्रियाणां हि चरताम्
2nd qtr. यन्मनोऽनुविधीयते

The first metrical line contains a relative clause initiated with यद् in neut. nom. sg. matching मनः “which mind...” The two genitives, one a substantive and the other a present participle, in the first clause, is an example of what a genitive absolute (7.14.2) is not. It doesn’t fulfill all the requirements, namely its subject is not a person, but mostly because the present participle is used more as an adjective (“the roaming senses”) than expressing a contemporaneous action and, per 7.14:, because the genitives have a normal object relationship to the intransitive verb (7.12.1.b:), which by its meaning governs the genitive (see dictionary entry √धा with अनुवि° in passive).

3rd qtr. तदस्य हरति प्रज्ञां

Contains the main clause, matching the above relative pronoun with तद् “that [mind]...”

4th qtr. वायुर्नावमिवाम्भसि

Contains an analogy “like the wind a boat on water,” where the verb of the main clause is understood, “like the wind takes/sweeps away a boat...”

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ ६८॥

1st qtr. तस्माद्यस्य महाबाहो
2nd qtr. निगृहीतानि सर्वशः
3rd qtr. इन्द्रियाणीन्द्रियार्थेभ्यः

The first three quarters contain a relative clause initiated with यस्य “whose...” Again, the point here is not that sense objects are to be disliked, since dislike is as much a problem as liking too much. It is a matter of not properly valuating these objects for what they are. We tend to give them a subjective value that they will give us satisfaction (or dissatisfaction), which they objectively don’t have. Otherwise, the same object in the same measure would always give you the same satisfaction every time. This doesn’t happen as desires change, the capacity to experience changes, so the same object no longer gives us that satisfaction (or dissatisfaction). This kind of variable satisfaction (or dissatisfaction) is not the nature of the object, rather it is descriptive of our fickle, changing mind. So the resulting longing (or hatred) for objects is an expression of not understanding their limited nature, nor understanding the source of fulfillment, which is oneself. Essentially it is not understanding realities. The withdrawing need not be

physical, but it must be cognitive. Like a mature person need not avoid the sight of marbles and dolls, or of children playing with them. That same dispassion towards marbles and dolls, or not being bothered at those who do play with them, is extended in this teaching to all objects and people of the world, including spiritual goals like special powers or gaining heaven.

4th qtr. तस्य प्रज्ञा प्रतिष्ठिता Contains the main clause, matching the above relative with तस्य “that one’s...” His wisdom is firm, because it is not shaken by the anything in his environment.

Exercise 63

Our goal is to be able to read with understanding the original संस्कृत verses of the Bhagavad Gita. If you still need to work towards learning the verses of the second chapter then continue the practice of reading the *Gita Reader* verses on the left hand page one at a time, seeing its prose order in the column to the right and its translation, and making sure you see the meaning of the original verse as you read it again. If you now wish to continue to all the chapters of the Bhagavad Gita, then the following, last lesson will help.

LESSON 64 Continuing Bhagavad Gita Studies

The preceding lessons have provided you with the skills and reference materials to start reading any संस्कृत text you wish, preferably with the help of an existing translation or commentary. Now, if you wish to continue the study of all the Bhagavad Gita chapters, this lesson will summarize how you may proceed. This study will use the other texts in the *Aruna Sanskrit Language Series*. In particular, besides the *The Aruna Sanskrit Grammar Reference*, you will need the *The Bhagavad Gita Dictionary* (or any other Sanskrit-English dictionary you trust you can use) and *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*.

By now, you have learned how the अन्वय of संस्कृत helps, visually and orally, organize the syntax of the individual words in verse form. The *Gita Key* will provide the अन्वय and the vocabulary, with their grammar, for the rest of the chapters. Since our goal is to see the meaning of the verses as we read them, though, the *Gita Key* also provides the individual words and compounds, in verse order, with their सन्धि-s “broken.” This gives the easy key to relate the अन्वय and the meanings of the words within the पाद-s and lines of the verses.

To move beyond just recalling the gist of the verses from memory while reading the verses, one has to see the natural phrases while reading the verses. We have seen that these natural phrases are, by the author’s design, coded in the पाद structure of the verses. Recall how we have been using that structure in the preceding lessons to unlock the relationships of the meanings of the individual words of the verses in the second chapter. You can now easily do this yourself with these tools provided.

As our example, we’ll use the first verse of the fifteenth chapter. This chapter is frequently chanted by many people in different contexts, so it may be familiar to some of you. The key for this verse from the *Gita Key* is reproduced below.

श्रीभगवानुवाच।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्। छन्दासि यस्य पर्णानि यस्तं वेद स वेदवित्॥१॥

(श्रीभगवान् उवाच। ऊर्ध्वमूलम् अधःशाखम्, अश्वत्थं प्राहुः अव्ययम्। छन्दासि यस्य पर्णानि, यः तं वेद सः वेदविद्॥)

श्री-भगवान् उवाच। ऊर्ध्व-मूलम् [उत्कृष्ट-मूलम् इत्यर्थः], अधः-शाखम् [निकृष्ट-शाखम् इत्यर्थः], अ-व्ययम् अश्वत्थं प्राहुः, छन्दासि यस्य पर्णानि। यः तं वेद, सः वेद-विद्। (15.1)

The Lord said: They say of the imperishable अश्वत्थ tree [i.e., संसार] that its [tap]root is ऊर्ध्व (superior) [i.e., grounded out of sight in the अव्यक्त ब्रह्मन्], its branches are अधस् (inferior) [i.e., within time-space], and its leaves are the वेद-s. The one who knows that is one who is a knower of the वेद.

1 श्री-भगवान् उवाच	the Lord said	fr. श्री-भगवत् <i>m. sg. nom.</i> ; √वच् <i>P. perf. 3rd sg.</i> (5.10.3):
6 ऊर्ध्व-	is superior [i.e., grounded out of sight in the अव्यक्त ब्रह्मन्]	
5 -मूलम्	[that] its [tap]root	fr. ऊर्ध्व-मूल <i>a. m. sg. acc.</i>
8 अधः-	are inferior [i.e., within time-space]	
7 -शाखम्	its branches	fr. अधस्-शाख <i>a. m. sg. acc.</i> (2.24):
3 अ-व्ययम्	the imperishable	fr. अव्यय <i>a. m. sg. acc.</i>
4 अश्वत्थं	अश्वत्थ tree [i.e., संसार]	fr. अश्वत्थ <i>m. sg. acc.</i>
2 प्राहुः	they say of	fr. प्र + √अह् <i>P. perf. 3rd pl.</i> (5.8.5):
10 छन्दासि	[are] the वेद-s	fr. छन्दस् <i>n. pl. acc.</i> (3.6.i):
9 यस्य पर्णानि	[and] its leaves	fr. यद् <i>prn. m. sg. gen.</i> ; पर्ण <i>n. pl. acc.</i>
11 यः	the one who	fr. यद् <i>prn. m. sg. nom.</i>
12 तं वेद	knows that	fr. तद् <i>prn. m. sg. acc.</i> ; √विद् <i>P. perf. 3rd sg.</i> (5.28.):
13 सः वेद-विद्	[is] one who is a knower of the वेद	fr. तद् <i>prn. m. sg. nom.</i> ; वेद-विद् <i>a. m. sg. nom.</i> (6.24):

The expression श्रीभगवानुवाच is already known to you.

The broken सन्धि version of the verse is given in parentheses below the verse. It shows the separate words and compounds. It also shows you the separate पाद-s by inserting a comma between the two पाद-s in each line of the verse. By breaking the सन्धि at the end of the 1st and 3rd पाद, you now easily know how to properly chant the verse—when pausing between the पाद-s for a breath of air and for separating the natural phrases of the verse form. The pause, while chanting, requires that you break the सन्धि, since सन्धि is only there when the preceding and following sounds coalesce because of reading without pause. Inserting a pause, the सन्धि goes away.

Let's take this line, without the introduction of the speaker, and repeat it here.

(ऊर्ध्वमूलम् अधःशाखम्, अश्वत्थं प्राहुः अव्ययम्। छन्दासि यस्य पर्णानि, यः तं वेद सः वेदविद्॥)

The first पाद is ऊर्ध्वमूलम् अधःशाखम्; the second is अश्वत्थं प्राहुः अव्ययम्; the third is छन्दासि यस्य पर्णानि; and the fourth is यः तं वेद सः वेदविद्. Now, let's connect each of these to the vocabulary अन्वय, with its numbering according to the English translation.

The separate words in the first पाद have the following अन्वय and English meaning order. ऊर्ध्व-मूलम् is number 6 & 5, respectively, meaning “its [tap]root is superior.” The dictionary gives the meaning of the word मूल as “root.” Only in the context of this and the next verse, is the meaning “taproot.” अधः-शाखम् is number 8 & 7, meaning “its branches are inferior.”

Both words are adjectives (*a. m. sg. acc.*), describing the object of whatever the verb will be. Their अन्वय and English meaning order are both consecutive—ऊर्ध्व-मूलम् अधः-शाखम्, and 5-6-7-8. This makes the first पाद into an ease to identify phrase: ऊर्ध्वमूलमधःशाखम् “its taproot is superior its branches are inferior,” with the anticipation that the described entity will be identified later, and will be the object of some verb. But it is only when you get to the noun that you can know these, in fact, were adjectives, “whose root is superior, whose branch(es) is/are inferior.” Indeed, it takes knowledge of the commentary of the Bhagavad Gita, knowledge of Vedanta and of the *Kaṭha Upaniṣad* that use this imagery, and (un)common sense just to know that the adjectives, ऊर्ध्व and अधस्, are in their valuation sense instead of their directional sense. The imagery is not about an upside down tree, but about the entire संसार—not an upside down संसार, but a universe with different valuations within, bringing in the pairs of opposites and राग-द्वेष-s (likes and dislikes that make our universe a संसार). This background has already been digested and presented in the contextual word meanings, dictionary entries, and verse translations in these reference books. However, what comes immediately to mind to a संस्कृत savy reader, while reading ऊर्ध्वमूलमधःशाखम्, will only be “up-root, down-branch.” To you, with this key, it will be “with-superior-root, with-inferior-branches.”

The separate words in the second पाद have the following अन्वय and English meaning order. अश्वत्थं is number 4, meaning “अश्वत्थ tree [i.e., संसार].” The dictionary will explain this to be the name of “the sacred fig-tree, ficus religiosa (the common name is Peepul or Pipal tree, a long-lived tree where one in Sri Lanka is over 2200 years old, and is mainly used as a shade tree for travelers and animals, such as horses [an अश्व]).” And that “(in the context of the tree of *samsāra* imagery, lit. “न श्वः अपि तिष्ठति what does not remain [in the same form] even [till] tomorrow,”) this world of *samsāra*.” प्राहुः is number 2, meaning “they say of.” अव्ययम् is number 3, meaning “the imperishable.”

Their अन्वय is अ-व्ययम् अश्वत्थं प्राहुः, and are ordered in English as 3-4-2. The first word is an adjective in the accusative (*a. m. sg. acc.*); the second is the noun object (*m. sg. acc.*) of the verb प्राहुः. Their numbering being consecutive, they form the expression, “they say of the imperishable अश्वत्थ tree that.” Since that numbering immediately precedes the first पाद-’s 5 through 8, then they can be joined as “they say of the imperishable अश्वत्थ tree that its root is superior, its branches are inferior.”

When reading, though, we will only see “with-superior-root with-inferior-branches अश्वत्थ-tree they-say imperishable.” Verbs like “say, call, and know” can attribute x to y —but which is x and which is y ? Here, the commonly known अश्वत्थ-tree is what is being given an uncommon attribution so that it can be understood as the tree of *samsāra*. So the expression starts as “they say that the अश्वत्थ tree...”

The separate words in the third पाद have the following अन्वय and English meaning order. छन्दासि is number 10, meaning “[are] the वेद-s.” In plural, छन्दस् can mean the four Vedas, or the verses, or mantras, of the Vedas. यस्य and पर्णानि are number 9, meaning “[and] its leaves.”

Their अन्वय is छन्दासि यस्य पर्णानि, and are ordered in English as 10-9. So together this पाद expresses a relative clause that becomes another adjective for the अश्वत्थ tree, “[and] its leaves are the वेद-s.” This numbering immediately follows the first पाद-’s 5 through 8, so they can be joined as “...its root is superior, its branches are inferior, and its leaves are the वेद-s.” When reading we will see “वेद-s its branches,” easy enough to connect to the preceding.

The separate words in the fourth and last पाद have the following अन्वय and English meaning order. यः is number 11, meaning “the one who.” तं and वेद are number 12, meaning “know that.” Here, वेद is a verb, not a noun. सः and वेद-विद् are number 13, meaning “[is] one who is a knower of the वेद.”

Their अन्वय is यः तं वेद सः वेद-विद्, and are ordered in English as 12-13. This पाद expresses a complete sentence in itself, starting with a relative clause and ending with the main clause. It expresses, “the one who knows that is one who is a knower of the वेद,” Where the pronoun “that” refers to the preceding three पाद-s— not the words in the three पाद-s, but the full assimilated understanding of the tree of संसार, indicated by those words. The immediate reading is “who that knows, he (or she) is knower of वेद.”

In total, then, we immediately read “with-superior-root, with-inferior-branches,” “अश्वत्थ-tree they-say imperishable,” “वेद-s its branches.” Followed by “who that knows, he (or she) is knower of वेद.”

But wait a minute! How can all this, along with its expanded meaning, go on at reading speed? It can, but there is an intermediate trick you can use to help get there. The trick is to make a meaningful sentence out of each पाद that can be quickly assimilated with the other पाद-s by the time you reach the end of the verse. So the

first पाद can be made into the sentence or sentences, “it has superior root; it has inferior branches.” The second पाद can be, “[this is] the अश्वत्थ tree, they say; it is imperishable.” The third पाद can be, “the वेद-s are its leaves.” The fourth पाद can be, “who is that knowing, he (she) is a knower of the वेद.” In the following verses of this chapter, and any of the other chapters, this process can be applied again and again with success—particularly since several verses have their अन्वय-s jumbled up more than usual, like we’ve seen in the second chapter. Here is where you can use your imagination to make separate meaningful phrases, if not sentences, out of each of those पाद-s, which take the least additional words to later strip out to complete the full meaning of the verse in your mind, at reading speed.

An example of a verse with a more difficult अन्वय is the one we have already covered in Lesson 46. Verse 2.4 is अर्जुन उवाच। कथं भीष्ममहं सङ्गृह्ये द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥. The पाद-s are कथं भीष्मम् अहं सङ्गृह्ये, द्रोणं च मधुसूदन, इषुभिः प्रतियोत्स्यामि, and पूजार्हो अरिसूदन. The difficulty arises when the second word in the first पाद (भीष्मम्) is clearly in accusative—but there is no verb until the third पाद, nor is there a second accusative in the same पाद that you can equate in a complete sentence. Here, the trick of making sense of each पाद independently is by creating phrases that can be easily completed with the later पाद-s. This is by adopting generic prepositions that can fit for most usages of, in this case, the accusative case, such as “towards.” Now let’s see if this can work. The four पाद-s at reading speed will then be as follows.

कथं भीष्ममहं सङ्गृह्ये	“How? towards भीष्म in battle.”
द्रोणं च मधुसूदन	“and towards द्रोण, O मधुसूदन.”
इषुभिः प्रतियोत्स्यामि	“with arrows will I fight.”
पूजार्हावरिसूदन	“towards those (two) worship-worthy, O अरिसूदन.”

It works! Like that, any verse can be construed at reading speed, even if that speed at first is slow enough to put a listener to sleep. The more you do, the faster and easier it gets. But more importantly, the greater is the satisfaction that you finally are listening to and comprehending the most important dialogue in anyone’s life.

The closer you can turn संस्कृत into a natural language of your own, the less you will have to convert the words to English, or your own language, to grasp the meaning. In time, verses like the the one at the start of the 15th chapter will become, “It has superior मूल and inferior शाखा-s. This is the अश्वत्थ they say, अव्यय. The छन्दस् are its leaves. Knowing this, one knows the वेद.” Then all the possible connections of those words with the related literature, brings in a fuller vision. For example, मूल has the added senses of the beginning, the cause, the nurturing source, the supporting basis, the original Veda as given my the Lord, and the Lord itself; शाखा has the sense of branch, limb, limb of the body, division, any division, duality, and a particular branch or

school of a Veda. The simple English equivalents, *root* and *branch*, just have no legs to take you deeper. The more you expose yourself to the language and literature, the more these words become pregnant with meaning and depth. Dive in. Along with the संस्कृत here through the *Aruna Sanskrit Language Series*, please see Swami Dayananda Saraswati's *Bhagavad Gita Home Study Course*. That *Course* helps turn the 700 verses of the Bhagavad Gita into an ocean of nectar.

Enjoy these verses. May they bless, as they have proven for countless generations.

स्वस्ति

Index of Gita Verses to Lessons

2.1	L4, L31, L32.	2.33	L10, L26, L28.
2.2	L23, L32, L33, L46.	2.34	L6, L19, L20, L49.
2.3	L24, L25.	2.35	L9, L26, L29, L60.
2.4	L21, L23, L46.	2.36	L13, L26, L27, L60.
2.5	L9, L10, L29, L32, L46.	2.37	L22, L23, L24, L60.
2.6	L24, L25, L53.	2.38	L31, L32, L60.
2.7	L10, L24, L25, L53.	2.39	L20, L21, L22, L56.
2.8	L5, L24, L25, L53.	2.40	L13, L30, L31, L56.
2.9	L5, L31, L32, L59.	2.41	L7, L19, L20, L50.
2.10	L10, L11, L59.	2.42	L5, L11, L19, L20, L50.
2.11	L4, L9, L15, L27, L33.	2.43	L19, L20, L50.
2.12	L4, L5, L7, L47.	2.44	L5, L8, L10, L56.
2.13	L15, L27, L28.	2.45	L13, L32, L33, L61.
2.14	L6, L25, L27.	2.46	L13, L16, L61.
2.15	L25, L27, L47.	2.47	L17, L18, L61.
2.16	L7, L10, L11, L47.	2.48	L9, L22, L24, L61.
2.17	L16, L27, L29, L54.	2.49	L22, L23, L61.
2.18	L14, L27, L33, L54.	2.50	L16, L26, L30, L61.
2.19	L8, L25, L27.	2.51	L16, L17, L51.
2.20	L23, L30, L31, L54.	2.52	L32, L33, L51.
2.21	L8, L31, L32, L48.	2.53	L18, L19, L51.
2.22	L11, L12, L48.	2.54	L20, L22, L24, L57.
2.23	L11, L27, L28, L48.	2.55	L17, L30, L33, L57.
2.24	L23, L24.	2.56	L12, L23, L24.
2.25	L27, L32, L33.	2.57	L20, L28, L32.
2.26	L21, L29, L32, L55.	2.58	L28, L32, L57.
2.27	L5, L17, L19, L55.	2.59	L27, L30, L62.
2.28	L20, L21, L22, L55.	2.60	L14, L17, L18, L62.
2.29	L26, L31, L59.	2.61	L22, L25, L27, L52.
2.30	L16, L29, L30, L59.	2.62	L14, L28, L33, L52.
2.31	L29, L32, L49.	2.63	L28, L33, L52.
2.32	L16, L19, L20, L49.	2.64	L14, L18, L19, L63.

2:65 L12, L30, L31, L63.

2:66 L15, L20, L31, L33, L63.

2:67 L9, L12, L13, L63.

2:68 L32, L33, L63.

2:69 L15, L21, L22, L58.

2:70 L17, L29, L33, L58.

2:71 L18, L30, L31, L58.

2:72 L18, L25, L27, L58.

(2) L12, L19, L20.

Index of Grammar Rules to Lessons

1.1: – 1.25:	L1, L2	5.2:	L35
2.1: – 2.3.a:	L3	5.3:	L36
2.4:	L4	5.4: – 5.6:	L37
2.6: – 2.16:	L5	5.7: – 5.13:	L38
2.17: – 2.22:	L6	5.14: – 5.17:	L39
2.23: – 2.24:	L7	5.18: – 5.23:	L40
2.25: – 2.40:	L8	5.24: – 5.29:	L41
2.41: – 2.64:	L9	5.30:, 5.31:	L42
2.65: – 2.112:	L10	5.32: – 5.35:	L43
3.1:	L11	5.36: – 5.38:	L44
3.2: – 3.4:	L12	5.39:, 5.40:	L45
3.5:	L13	5.41: – 5.43:	L46
3.6:	L14	6.1: – 6.4:	L47
3.7: – 3.9:	L15	6.1: – 6.3:	L35
3.10: – 3.13:	L16	6.5: – 6.7:	L48
3.14: – 3.16:	L17	6.8:	L49
3.17: – 3.21:	L18	6.9:, 6.10:	L50
3.22: – 3.26:	L19	6.11: – 6.18:	L51
3.27:, 3.28:	L20, L21	6.11: – 6.14:	L35
3.29:	L22	6.19: – 6.21:	L52
3.30: – 3.35:	L23	6.22: – 6.25:	L53
3.36:, 3.37:	L24	6.26:	L54
3.38: – 3.41:	L25	6.27:, 6.28:	L55
4.1: – 4.3:	L26	6.29: – 6.31:	L56
4.4: – 4.7:	L27	6.32: – 6.38:	L57
4.8: – 4.10:	L28	6.39: – 6.41:	L58
4.11: – 4.15:	L29	7.1: – 7.6:	L59
4.16:	L30	7.1: – 7.3:	L14
4.17: – 4.22:	L31	7.4:, 7.5:	L11
4.23: – 4.25:	L32	7.6:	L26
4.26: – 4.30:	L33	7.7: – 7.11:	L60
5.1:	L34	7.7:, 7.8:	L11

7.9: – 7.11:	L12
7.12: – 7.14:	L61
7.12:, 7.13:	L13
7.14:	L30
7.15: – 7.20:	L62
7.15: – 7.20:	L47
7.21: – 7.32:	L63
7.21: – 7.28:	L34
7.29: – 7.32:	L45

Script Reading Exercise (for Lesson 1)

Learning to fluently read the current *Sam̐skṛta* character set is essential to learning the language. There are two steps to learning to read the *Sam̐skṛta* script—reading syllables and reading words or phrases. Moving from the prior to the latter involves learning vocabulary words and phrases, which we will deal with later on in the *Aruna Coursebook* lessons. In this section, we will just be concerned with reading syllables. Since our focus will initially be the second chapter of the Bhagavad Gita, then this chapter has been reproduced here. On each page, two verses are presented. Each verse consists of two lines, and each of these lines is separately represented in three different rows. Some of the verses are introduced by a short line that indicates who the speaker is, e.g., in the first verse “*Śrī Bhagavān uvāca,*” which means “the Lord said.” These introductions are completely given here on their own line along with their transliterations, then the first lines of the verses are given underneath those introductions.

The first row is shown as it is normally written in verse form with its transliteration underneath it. The second row underneath that shows the same line with separations between words that can be made without changing the sound of the pronunciation of the line. This is a technical point that we will learn about in the second chapter of the grammar section that deals with phonetic combinations of letters. Sometimes no such separations are possible in a line and this row looks similar to the first. I have hyphenated compounded words, when the separation would not affect pronunciation. This second row also includes a pronunciation break between quarters (called *pādas* 1.23:) that one can make while reading the line. This break is shown with a comma. When a pronunciation break occurs, then the vowel or consonant before (and sometimes after) the break may change due to loss of a phonetic combination between the last letter of the preceding quarter and the initial letter of the following quarter. Underneath this second row of the line is its transliteration, with the transliteration spaced out, like it is for the other two rows, so that it is generally underneath its corresponding *Sam̐skṛta* script.

The third and final row of the line is the break out of individual syllables for pronunciation purposes. A pronunciation syllable is different from the syllable described in prosody and grammar (see 1.21:), since the later is quantitatively used in prosody to distinguish between the various meters of verse forms and is also used qualitatively in prosody and grammar to distinguish a metrical heavy and light syllable (1.22:). The pronunciation syllables, on the other hand, differ in that these are meant to show the phonetic units a native speaker of the language usually would distinguish when reading *Sam̐skṛta*, whether in verse or in prose. In

these syllables, when a conjunct consonant follows a syllable ending in a vowel, then usually the first component consonant of that conjunct is pronounced as a single unit with the preceding syllable, even if that preceding syllable belongs to a separate word and is separated from the following conjunct by a space. For example, in the first line of the first verse there are four conjunct consonants: *ṣṭ* in *kṛpayāviṣṭam* and *śr*, *rṇ* and *kṣ* in *aśrupūrṇākulekṣaṇam*. Here instead of the metrical syllable breakout of *kṛ-pa-yā-vi-ṣṭam* and *a-śru-pūrṇā-ku-le-kṣa-nam*, the pronunciation syllable breakout is *kṛ-pa-yā-viṣ-ṭam* and *aś-ru-pūr-ṇā-ku-lek-ṣa-nam*, with the affected characters in bold. You will find that, in following this method of splitting conjuncts, many of these words with conjuncts are easier to pronounce. In addition, where within a pronunciation syllable the final of a previous word and the initial of a following word are joined, if the two can be separated without affecting the pronunciation, then I have inserted a hyphen. The hyphen, like in row two, is not to mark a necessary break in pronunciation, although a native speaker may choose to slightly hesitate between the separate words or word components for purpose of clarity; it is for later help when we start to learn vocabulary. Where an *avagraha* sign marks the dropping of the initial vowel “a” (2.12:) as in verse 2.27, then I have shown that dropped “a” in parenthesis. Though shown in parenthesis, **it is not to be pronounced**. It also is for later help when we start to learn phonetic combinations and vocabulary.

When going through this section I strongly recommend you work with someone who can coach you on your pronunciation. Failing this, or in addition to this, at least get an audio tape or cd of the Bhagavad Gita, chanted by one person who is clear in his or her pronunciation and who also knows the individual words of the verses so that they are clearly enunciated in the recording. Such a recording can be gotten from Arsha Vidya Gurukulam. Additionally, a cassette tape or cd of the Bhagavad Gita is available through the Arsha Vidya Gurukulam (www.arshavidya.org). **Specially designed for this, there is a CD with a PDF formatted file that includes the individual lines, quarter verses and each of their syllables for the complete Bhagavad Gita second chapter, as seen here, read out when clicked. In this way one can have each of these elements of the verses individually re-read to you over and over while you are seeing the script on your screen—a unique and invaluable tool for learning the script and its pronunciation. This CD is called *The Sanskrit Reading Tutor: Read It, Click It, Hear It!*, which forms a part of *The Aruna Sanskrit Language Series*.**

The first step in this section is learning to read just the third row of each line, i.e. the pronunciation syllable breakout. Start with reading the transliteration and then move to the *Samskṛta* script. Be sure to match your pronunciation of each letter with its description in the first chapter of the grammar section that deals with the

alphabet. This includes where the sound is produced in the mouth (1.3:), the type of effort used to pronounce the sound (1.4:), the “sounds-like” hints given in 1.5:, the clarification of certain sounds in the footnotes of 1.5:, the pronunciation length of characters given in 1.19:, and also the over-all classifications of the sounds of the language given in 1.9: and reprinted following this introduction for easy reference. For non-Indian students, pay special attention to the basic vowel sounds, since their transliterations—“a, i, u”—are not to be pronounced in *Sam̐skṛta* as they are pronounced in English. Those who know other Indian languages will have the added burden of unlearning some of the pronunciation from their language(s) when it comes to *Sam̐skṛta*. Mostly the differences that *Sam̐skṛta* has from the different regional languages involve the three sibilants, the full range of both hard and soft class consonants, the distinction of aspirates and nonaspirates, conjunct consonants, and retention of the final vowel of words. Also take the time to learn the transliteration given here as it will be used in the *Grammar Reference* and in *The Bhagavad Gita Dictionary*, especially to show the composition of *Sam̐skṛta* words.

Once you can read with confidence the third row of all the lines of verses, then move up to the second row. Study the difference in the *Sam̐skṛta* between the third and second rows of all the lines of all the verses. This should thoroughly exercise your knowledge of conjunct consonants. At this stage of your reading, if you have a recording of the Bhagavad Gita, you might be able to mentally read along with the chanting on the tape or cd—again first with the transliteration, then with the *Sam̐skṛta* script. Don’t expect in this exercise to be able to read out loud these verses as well as the chanter on the recording; this takes time and requires the knowledge of the words and verses which you will get in this *Aruna Coursebook*. Once you no longer have to rely on the transliteration to read the *Sam̐skṛta* script, then move on to Lesson 2 in the *Aruna Coursebook*. Don’t be saddened that you then have to stop this reading of the Bhagavad Gita. You will be fully engaged in this reading in all the *Aruna Coursebook* lessons. It is just that you will not have to rely on this section with its transliteration as a crutch.

Notes on Pronunciation of Transliterated Sanskrit Words

The keys to pronouncing transliterated Sanskrit words is to watch out for misleading vowel pronunciations and to identify individual pronunciation syllables. The following will help eliminate the most egregious pronunciation errors.

1) The international standard for Sanskrit transliteration slips into the bizarre when it comes to the vowels. The four most common vowels (*a*, *i*, *u* and *e*) are not, in fact, pronounced in Sanskrit like we pronounce these vowels in English, either in isolation or within English words. See the Sounds-like column in **1.5**: for their correct pronunciation examples.

Also, there are two vowel sounds (*r* and *l*) that are transliterated as consonants with a dot under them. There are no good equivalents for these vowels in English. The key to remember here is to treat them exactly as vowels and not as consonants when determining what constitutes a pronunciation syllable in Sanskrit words.

Some vowels and consonants have two letters assigned to them. They are the vowels *ai* and *au*, and the aspirated consonants *kh*, *gh*, *ch*, etc. These are considered single vowels and single consonants with different beginning and ending sounds within them. Do not treat these aspirated consonants as conjunct consonants when determining the pronunciation syllables of Sanskrit words.

Additionally, there are three forms of the sibilant consonant “s.” Each is a distinct letter, and this distinction makes a difference in the meaning of the word.

All Sanskrit words, unlike English words, are pronounced as they are written. The one main exception is the common consonant conjunct *jñ*, which to me sounds best as “ññ.”

2) A Sanskrit word is more clearly pronounced when there is a very slight pronunciation break between pronunciation syllables, just as we do when we speak English. In English, a medial conjunct consonant is often split up so that the initial consonant in the conjunct is joined with the preceding vowel and its syllable, e.g., “Web-ster.” Notice how odd it sounds to pronounce the word as “We-bster.” When you don’t break a Sanskrit word into its proper pronunciation syllables, then its pronunciation sounds just as odd. The following are the main guidelines to identify pronunciation syllables.

- The basic pronunciation syllable is either:
 - A consonant + vowel combination, even if the vowel is part of the next word (unless one is slowing pronunciation for clarity); or
 - An initial vowel preceded by a pronunciation break.

- These two basic pronunciation syllables may also be joined into a single syllable with either:
 - A following final consonant, or conjunct consonant, itself followed by a pronunciation break; or
 - An initial consonant in a following conjunct consonant, even if that following conjunct is part of the next word (unless one is slowing pronunciation for clarity).

The blended results of these guidelines will give us the following Sanskrit words with their pronunciation syllables separated with a hyphen:

Ma-hā-bhā-ra-ta

U-pa-ni-ṣad

Prāp-sya-sis-var-gam or *Prāp-sya-si svar-gam* (for *Prāpsyasi svargam*)

Again, for clarity there may be a slight pronunciation break between compounded words, e.g., *de-hān-ta-ra-prāp-tiḥ* for the compound word *dehāntara-prāptiḥ*, instead of *de-hān-ta-**rap-rāp**-tiḥ*.

1.9: Sound Classifications (Modified reprint from *The Aruna Sanskrit Grammar Reference* pg. 4)

Class	Mute				Nasal Mute	Nonmute							
	Hard		Soft			Hard	Soft	Hard	Soft				
	Class consonant				Nonclass Consonant				Vowel				
	Non-Aspir.	Aspir.	Non-Aspir.	Aspir.	Nasal	Semi-vowel	Sibilant	Aspirate		Simple		Diphthong	
								Short	Long				
Guttural	क् k	ख् kh	ग् g	घ् gh	ङ् ṅ			ह् h	:	अ a	आ ā	ए e	ऐ ai
Palatal	च् c	छ् ch	ज् j	झ् jh	ञ् ñ	य् y	श् ś			इ i	ई ī		
Cerebral	ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṇ	र् r	ष् ṣ			ऋ ṛ	ॠ ṝ		
Dental	त् t	थ् th	द् d	ध् dh	न् n	ल् l	स् s			लृ l̥			
Labial	प् p	फ् ph	ब् b	भ् bh	म् m	व् v			:	उ u	ऊ ū	ओ o	औ au

सञ्जय उवाच। *sañ ja ya u vā ca*

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्
taṁ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam

तं तथा कृपयाविष्टम्, अश्रु-पूर्णाकुलेक्षणम्
taṁ tathā kṛpayāviṣṭam, aśru-pūrṇākulekṣaṇam

तं तथा कृपयाविष्टम्, अश्रुपूर्णाकुलेक्षणम्
taṁ ta thā kṛ pa ya viṣ ṭam, aś ru pūr ṇā ku lek ṣa ṇam

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः
viṣīdantamidaṁ vākyamuvāca madhusūdanaḥ

विषीदन्तम् इदं वाक्यम्, उवाच मधु-सूदनः
viṣīdantam idaṁ vākyam, uvāca madhu-sūdanaḥ

विषीदन्तम्-इदं वाक्यम्, उवाच मधुसूदनः
vi ṣī dan ta m-i daṁ vāk yam, u vā ca ma dhu sū da naḥ (1)

श्रीभगवान् उवाच। *śrī bha ga vā n-u vā ca*

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्
kutastvā kaśmalamidam viṣame samupasthitam

कुतस् त्वा कश्मलम् इदम्, विषमे समुपस्थितम्
kutas tvā kaśmalam idam, viṣame samupasthitam

कु तस् त्वा कश् म ल म्-इ दम्, वि ष मे स मु पस् थि तम्
ku tas tvā kaś ma la m-i dam, vi ṣa me sa mu pas thi tam

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन
anāryajuṣṭamasvargyamakīrtikaramarjuna

अन्-आर्य-जुष्टम् अ-स्वर्ग्यम्, अ-कीर्ति-करम् अर्जुन
an-ārya-juṣṭam a-svargyam, a-kīrti-karam arjuna

अ न्-आ र् य जु ष् ट म्-अ स् वर् ग्यम्, अ की र् ति क र म्-अ र् जु न
a n-ār ya juṣ ṭa m-as var gyam, a kīr ti ka ra m-ar ju na (2)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते
klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyate

क्लैब्यं मा स्म गमः पार्थ, नैतत् त्वय्य् उपपद्यते
klaibyaṃ mā sma gamaḥ pārtha, naitat tvayy upapadyate

क्लैब् यं मा-स् म ग मः पार् थ, नै तत् त्वय्य्-उ प पद् य ते
klaib yaṃ mā-s ma ga maḥ pār tha, nai tat tvay y-u pa pad ya te

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप
kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha parantapa

क्षुद्रं हृदय-दौर्बल्यम्, त्यक्त्वोत्तिष्ठ परन्-तप
kṣudraṃ hṛdaya-daurbalyam, tyaktvottiṣṭha paran-tapa

क्षुद् रं ह द य दौर् बल् यम्, त्यक् त्वोत् तिष् ठ प रन् त प
kṣud raṃ hr da ya daur bal yam, tyak tvot tiṣ ṭha pa ran ta pa (3)

अर्जुन उवाच। *ar ju na u vā ca*

कथं भीष्ममहं सङ्घ्न्ये द्रोणं च मधुसूदन
katham bhīṣmamahaṁ saṅkhye droṇaṁ ca madhusūdana

कथं भीष्मम् अहं सङ्घ्न्ये, द्रोणं च मधु-सूदन
katham bhīṣmam ahaṁ saṅkhye, droṇaṁ ca madhu-sūdana

क थं भीष् म म्-अ हं सङ् ख्ये, द्रो णं च म धु सू द न
ka tham bhīṣ ma m-a haṁ saṅ khye, dro ṇaṁ ca ma dhu sū da na

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन
iṣubhiḥ pratiyotsyāmi pūjārḥavarisūdana

इषुभिः प्रतियोत्स्यामि, पूजार्हाव् अरि-सूदन
iṣubhiḥ pratiyotsyāmi, pūjārḥāv ari-sūdana

इ षु भिः प्र ति योत् स्या मि, पू जार् हा व्-अ रि सू द न
i ṣu bhiḥ pra ti yot syā mi, pū jār hā v-a ri sū da na (4)

गुरुनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके
gurūnahatvā hi mahānubhāvāñchreyo bhoktuṃ bhaikṣyamapīha loke

गुरुन् अ-हत्वा हि महानुभावान्, श्रेयो भोक्तुं भैक्ष्यम् अपीह लोके
gurūn a-hatvā hi mahānubhāvān, śreyo bhoktuṃ bhaikṣyam apīha loke

गु रू न्-अ हत् वा हि म हा नु भा वान्, श्रे यो भोक् तुं भैक् ष्य म्-अ पी ह लो के
gu rū n-a hat vā hi ma hā nu bhā vān, śre yo bhok tuṃ bhaik ṣya m-a pī ha lo ke

हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान्
hatvārthakāmāṃstu gurūnihaiva bhuñjīya bhogānrudhirapradigdhān

हत्वार्थ-कामांस् तु गुरुन् इहैव, भुञ्जीय भोगान् रुधिर-प्रदिग्धान्
hatvārtha-kāmāṃs tu gurūn ihaiva, bhuñjīya bhogān rudhira-pradigdhān

हत् वार् थ का मां स्-तु गु रू न्-इ है व, भुञ् जी य भो गान् रु धि र-प् र दिग् धान्
hat vār tha kā māṃ s-tu gu rū n-i hai va, bhuñ jī ya bho gān ru dhi ra-p ra dig dhān (5)

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः
na caitadvidmaḥ kataranno garīyo yadvā jayema yadi vā no jayeyuḥ

न चैतद् विद्मः कतरन् नो गरीयः, यद् वा जयेम यदि वा नो जयेयुः
na caitad vidmaḥ kataran no garīyaḥ, yad vā jayema yadi vā no jayeyuḥ

न चै तद् विद् मः क त रन् नो ग री यः, यद् वा ज ये म य दि वा नो ज ये युः
*na cai tad vid maḥ ka ta ran no ga rī yaḥ, yad vā ja ye ma ya di vā no ja ye yuḥ*¹

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः
yāneva hatvā na jijīviṣāmaḥ te'vasthitāḥ pramukhe dhārtaraṣṭrāḥ

यान् एव हत्वा न जिजीविषामः, ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः
yān eva hatvā na jijīviṣāmaḥ, te (a)vasthitāḥ pramukhe dhārta-rāṣṭrāḥ

या न्-ए व हत् वा न जि जी वि षा मः, ते-ऽ वस् थि ताः प्र मु खे धार् त राष् ट्राः
yā n-e va hat vā na ji jī vi ṣā maḥ, te-(a) vas thi tāḥ pra mu khe dhār ta rāṣ ṭrāḥ (6)

¹ This line consists of 12 syllables, instead of the usual 11, in each पाद. This is not an unusual variant in the त्रिष्टुप् meter.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः
kārpānyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṃ dharmasammūḍhacetāḥ

कार्पण्य-दोषोपहत-स्व-भावः, पृच्छामि त्वां धर्म-सम्मूढ-चेताः
kārpānya-doṣopahata-sva-bhāvaḥ, pṛcchāmi tvāṃ dharma-sammūḍha-cetāḥ

कार् पण् य दो षो प ह त-स् व भा वः, पृच् छा मि-त् वां धर् म सम् मू ढ चे ताः
kār paṅ ya do ṣo pa ha ta-s va bhā vaḥ, pṛc chā mi-t vāṃ dhar ma sam mū ḍ ha ce tāḥ

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्
yacchreyah syānniścitaṃ brūhi tanme śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam

यच् छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे, शिष्यस् ते ऽहं शाधि मां त्वां प्रपन्नम्
yac chreyaḥ syān niścitaṃ brūhi tan me, śiṣyas te (a)haṃ śādhi māṃ tvāṃ prapannam

यच् छ्रे यः स्यान् निश् चि तं ब्रू हि तन् मे, शिष् यस् ते-ऽ हं शा धि मां त्वां प्र पन् नम्
yac chre yaḥ syān niś ci taṃ brū hi tan me, śiṣ yas te-(a) haṃ sā dhi māṃ tvāṃ pra pan nam (7)

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम्
na hi prapaśyāmi mamāpanudyādyacchokamucchoṣaṇamindriyāṇām

न हि प्रपश्यामि ममापनुद्यात्, यच् छोकम् उच्छोषणम् इन्द्रियाणाम्
na hi prapaśyāmi mamāpanudyāt, yac chokam ucchoṣaṇam indriyāṇām

न हि-प् र पश् या मि म मा प नुद् यात्, यच् छो क म्-उच् छो ष ण म्-इन् द्रि या णाम्
na hi-p ra paś yā mi ma mā pa nud yāt, yac cho ka m-uc cho ṣa ṇa m-in dri yā ṇām

अवाप्य भूमावसपत्रमृद्धं राज्यं सुराणामपि चाधिपत्यम्
avāpya bhūmāvasapatnamṛddham rājyaṃ surāṇāmapi cādhipatyam

अवाप्य भूमाव् अ-सपत्रम् ऋद्धम्, राज्यं सुराणाम् अपि चाधिपत्यम्
avāpya bhūmāv a-sapatnam ṛddham, rājyaṃ surāṇām api cādhipatyam

अ वाप् य भू मा व्-अ स पत् न म्-ऋद् धम्, राज् यं सु रा णा म्-अ पि चा धि पत् यम्
a vāp ya bhū mā v-a sa pat na m-ṛd dham, rāj yaṃ su rā ṇā m-a pi cā dhi pat yam (8)

सञ्जय उवाच। *sañ ja ya u vā ca*

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः
evamuktva hr̥ṣīkeśam guḍākeśaḥ parantapaḥ

एवम् उक्त्वा हृषीकेशम्, गुडाकेशः परन्-तपः
evam uktva hr̥ṣīkeśam, guḍākeśaḥ paran-tapaḥ

ए व म्-उक् त्वा ह षी के शम्, गु डा के शः प रन् त पः
e va m-uk tvā hr̥ ṣī ke śam, gu ḍā ke śaḥ pa ran ta paḥ

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह
na yotsya iti govindamuktva tūṣṇīṃ babhūva ha

न योत्स्य इति गो-विन्दम्, उक्त्वा तूष्णीं बभूव ह
na yotsya iti go-vindam, uktva tūṣṇīṃ babhūva ha

न योत् स्य इ ति गो विन् दम्, उक् त्वा तूष् णीं ब भू व ह
na yot sya i ti go vin dam, uk tvā tūṣ ṇīm ba bhū va ha (9)

तमुवाच हृषीकेशः प्रहसन्निव भारत
tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata

तम् उवाच हृषीकेशः, प्रहसन् इव भारत
tam uvāca hr̥ṣīkeśaḥ, prahasann iva bhārata

त म्-उ वा च हृ षी के शः, प्र ह सन्-इ व भा र त
ta m-u vā ca hr̥ ṣī ke śaḥ, pra ha san n-i va bhā ra ta

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः
senayorubhayormadhye viṣīdantamidaṃ vacaḥ

सेनयोर् उभयोर् मध्ये, विषीदन्तम् इदं वचः
senayor ubhayor madhye, viṣīdantam idaṃ vacaḥ

से न यो र्-उ भ योर् मध् ये, वि षी दन् त म्-इ दं व चः
se na yo r-u bha yor madh ye, vi ṣī dan ta m-i daṃ va caḥ (10)

श्रीभगवान् उवाच। *śrī bha ga vā n-u vā ca*

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे
aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase

अ-शोच्यान् अन्वशोचस् त्वम्, प्रज्ञा-वादांश् च भाषसे
a-śocyān anvaśocas tvam, prajñā-vādāṃś ca bhāṣase

अ शोच् या न्-अन् व शो चस् त्वम्, प्र ज्ञा वा दां श्-च भा ष से
a śoc yā n-an va śo cas tvam, pra jñā² vā dāṃ ś-ca bhā ṣa se

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः
gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ

गतासून् अ-गतासूंश् च, नानुशोचन्ति पण्डिताः
gatāsūn a-gatāsūṃś ca, nānuśocanti paṇḍitāḥ

ग ता सू न्-अ ग ता सूं श्-च, ना नु शो चन् ति पण् डि ताः
ga tā sū n-a ga tā sūṃ ś-ca, nā nu śo can ti paṇ ḍi tāḥ (11)

² ज्ञ is not currently pronounced per its separate component elements (1.14:), so I am choosing here and in the following verses to not split this conjunct.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः
na tvevāhaṃ jātu nāsaṃ na tvam neme janādhipāḥ

न त्व् एवाहं जातु नासम्, न त्वं नेमे जनाधिपाः
na tv evāhaṃ jātu nāsam, na tvam neme janādhipāḥ

न-त्-व्-ए वा हं जा तु ना सम्, न-त् वं ने मे ज ना धि पाः
na-t v-e vā haṃ jā tu nā sam, na-t vaṃ ne me ja nā dhi pāḥ

न चैव न भविष्यामः सर्वे वयमतः परम्
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param

न चैव न भविष्यामः, सर्वे वयम् अतः परम्
na caiva na bhaviṣyāmaḥ, sarve vayam atāḥ param

न चै व न भ विष् या मः, सर् वे व य म्-अ तः प र म्
na cai va na bha viṣ yā maḥ, sar ve va ya m-a taḥ pa ram (12)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा
dehino'sminyathā dehe kaumāraṃ yauvanam jarā

देहिनो ऽस्मिन् यथा देहे, कौमारं यौवनं जरा
dehino (a)smin yathā dehe, kaumāraṃ yauvanam jarā

दे हि नो-ऽस्मिन् यथा दे हे, कौ मा रं यौ व नं ज रा
de hi no-(a)s min ya thā de he, kau mā raṃ yau va naṃ ja rā

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति
tathā dehāntaraprāptirdhīrastatra na muhyati

तथा देहान्तर-प्राप्तिः, धीरस् तत्र न मुह्यति
tathā dehāntara-prāptiḥ, dhīras tatra na muhyati

त था दे हान् त र-प् राप् तिः, धी रस् तत् र न मुह् य ति
ta thā de hān ta ra-p rāp tiḥ, dhī ras tat ra na muh ya ti (13)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः

mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ

मात्रा-स्पर्शास् तु कौन्तेय, शीतोष्ण-सुख-दुःख-दाः

mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ

मात् रा-स् पर् शास् तु कौन् ते य, शी तोष् ण सु ख दुः ख दाः

māt rā-s par śās tu kaun te ya, śī toṣ ṇa su kha duḥ kha dāḥ

आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत

āgamāpāyino'nityāstāstītikṣasva bhārata

आगमापायिनो ऽनित्याः, तांस् तितिक्षस्व भारत

āgamāpāyino (a)nityāḥ, tāms titikṣasva bhārata

आ ग मा पा यि नो-ऽ नित् याः, तां स्-ति तिक् षस् व भा र त

ā ga mā pā yi no-(a) nit yāḥ, tāṃ s-ti tik ṣas va bhā ra ta (14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ
yam hi na vyathayantyyete puruṣam puruṣarṣabha

यं हि न व्यथयन्त्य् एते, पुरुषं पुरुष-र्षभ
yam hi na vyathayanty ete, puruṣam puruṣa-rṣabha

यं हि न-व् य थ यन् त्य्-ए ते, पु रु षं पु रु ष-र् ष भ
yam hi na-v ya tha yan ty-e te, pu ru ṣam pu ru ṣa-r ṣa bha

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते
samaduhkhasukham dhīram so'mṛtatvāya kalpate

सम-दुःख-सुखं धीरम्, सो ऽमृतत्वाय कल्पते
sama-duḥkha-sukham dhīram, so (a-)mṛtatvāya kalpate

स म दुः ख सु खं धी रम्, सो-ऽ मृ तत् वा य कल् प ते
sa ma duḥ kha su kham dhī ram, so-(a) mṛ tat vā ya kal pa te (15)

नासतो विद्यते भावो नाभावो विद्यते सतः

nāsato vidyate bhāvo nābhāvo vidyate sataḥ

नासतो विद्यते भावः, नाभावो विद्यते सतः

nāsato vidyate bhāvaḥ, nābhāvo vidyate sataḥ

ना स तो विद् य ते भा वः, ना भा वो विद् य ते स तः

nā sa to vid ya te bhā vaḥ, nā bhā vo vid ya te sa taḥ

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः

ubhayorapi dr̥ṣṭo'ntastvanayostattvadarśibhiḥ

उभयोर् अपि दृष्टो ऽन्तः, त्व् अनयोस् तत्त्व-दर्शिभिः

ubhayor api dr̥ṣṭo (a)ntaḥ, tv anayos tattva-darśibhiḥ

उ भ यो र्-अ पि दृष् टो-ऽन् तः, त्व्-अ न योस् तत् त्व दर् शि भिः

u bha yo r-a pi dr̥ṣ ṭo-(a)n taḥ, tv-a na yos tat tva dar śi bhiḥ (16)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्
avināśi tu tadviddhi yena sarvamidam tatam

अ-विनाशि तु तद् विद्धि, येन सर्वम् इदं ततम्
a-vināśi tu tad viddhi, yena sarvam idam tatam

अ वि ना शि तु तद् विद् धि, ये न सर् व म्-इ दं त तम्
a vi nā śi tu tad vid dhi, ye na sar va m-i dam ta tam

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति
vināśamavyayasyāsyā na kaścitkartumarhati

विनाशम् अ-व्ययस्यास्य, न कश्चित् कर्तुम् अर्हति
vināśam a-vyayasyāsyā, na kaścit kartum arhati

वि ना श म्-अव् य यस् यास् य, न कश् चित् कर् तु म्-अर् ह ति
vi nā śa m-av ya yas yās ya, na kaś cit kar tu m-ar ha ti (17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ

अन्तवन्त इमे देहाः, नित्यस्योक्ताः शरीरिणः

antavanta ime dehāḥ, nityasyoktāḥ śarīriṇaḥ

अन् त वन् त इ मे दे हाः, नित् यस् योक् ताः श री रि णः

an ta van ta i me de hāḥ, nit yas yok tāḥ śa rī ri ṇaḥ

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत

anāśino'prameyasya tasmādyudhyasva bhārata

अ-नाशिनो ऽप्रमेयस्य, तस्माद् युध्यस्व भारत

a-nāśino (a-)prameyasya, tasmād yudhyasva bhārata

अ ना शि नो-ऽप् र मे यस् य, तस् माद् युध् यस् व भा र त

a nā śi no-(a)p ra me yas ya, tas mād yudh yas va bhā ra ta (18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
ya enam vetti hantāraṃ yaścainaṃ manyate hatam

य एनं वेत्ति हन्तारम्, यश्चैनं मन्यते हतम्
ya enam vetti hantāram, yaścainaṃ manyate hatam

य ए नं वेत्ति हन्तारम्, यश्चैनं मन्यते हतम्
ya e naṃ vet ti han tā ram, yaścainaṃ manyate hatam

उभौ तौ न विजानीतो नायं हन्ति न हन्यते
ubhau tau na vijānīto nāyaṃ hanti na hanyate

उभौ तौ न विजानीतः, नायं हन्ति न हन्यते
ubhau tau na vijānītaḥ, nāyaṃ hanti na hanyate

उभौ तौ न विजानीतः, नायं हन्ति न हन्यते
ubhau tau na vijānītaḥ, nāyaṃ hanti na hanyate (19)

न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः
na jāyate mriyate vā kadācinnāyaṃ bhūtvābhavitā vā na bhūyaḥ

न जायते म्रियते वा कदाचित्, नायं भूत्वाभविता वा न भूयः
na jāyate mriyate vā kadācit, nāyaṃ bhūtvābhavitā vā na bhūyaḥ

न जा य ते-म् रि य ते वा क दा चित्, ना यं भूत् वा भ वि ता वा न भू यः
na jā ya te-m ri ya te vā ka dā cit, nā yaṃ bhūt vā bha vi tā vā na bhū yaḥ

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre

अ-जो नित्यः शाश्वतो ऽयं पुराणः, न हन्यते हन्यमाने शरीरे
a-jo nityaḥ śāśvato (a)yaṃ purāṇaḥ, na hanyate hanyamāne śarīre

अ जो नित् यः शाश् व तो-ऽ यं पु रा णः, न हन् य ते हन् य मा ने श री रे
a jo nit yaḥ śāś va to-(a) yaṃ pu rā ṇaḥ, na han ya te han ya mā ne śa rī re (20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम्
vedāvināśinaṃ nityaṃ ya enamajamavyayam

वेदाविनाशिनं नित्यम्, य एनम् अ-जम् अ-व्ययम्
vedāvināśinaṃ nityam, ya enam a-jam a-vyayam

वे दा वि ना शि नं नित् यम्, य ए न म्-अ ज म्-अव् य यम्
ve dā vi nā śi naṃ nit yam, ya e na m-a ja m-av ya yam

कथं स पुरुषः पार्थ कं घातयति हन्ति कम्
katham sa puruṣaḥ pārtha kaṃ ghātayati hanti kam

कथं स पुरुषः पार्थ, कं घातयति हन्ति कम्
katham sa puruṣaḥ pārtha, kaṃ ghātayati hanti kam

क थं स पु रु षः पार् थ, कं घा त य ति हन् ति कम्
ka tham sa pu ru ṣaḥ pār tha, kaṃ ghā ta ya ti han ti kam (21)

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि
vāsāṃsi jīrṇāni yathā vihāya navāni grhṇāti naro'parāṇi

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरो ऽपराणि
vāsāṃsi jīrṇāni yathā vihāya, navāni grhṇāti naro (a)parāṇi

वा सां सि जीर् णा नि य था वि हा य, न वा नि गृह् णा ति न रो-ऽ प रा णि
vā sāṃ si jīr ṇā ni ya thā vi hā ya, na vā ni grh ṇā ti na ro-(a) pa rā ṇi

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही
tathā śarīrāṇi vihāya jīrṇānyanyāni saṃyāti navāni dehī

तथा शरीराणि विहाय जीर्णानि, अन्यानि संयाति नवानि देही
tathā śarīrāṇi vihāya jīrṇāni, anyāni saṃyāti navāni dehī

त था श री रा णि वि हा य जीर् णा नि, अन् या नि सं या ति न वा नि दे ही
ta thā śa rī rā ṇi vi hā ya jīr ṇā ni, an yā ni saṃ yā ti na vā ni de hī (22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः
nainam chindanti śastrāṇi nainam dahati pāvakah

नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः
nainam chindanti śastrāṇi, nainam dahati pāvakah

नै नं छिन् दन् ति शस् त्रा णि, नै नं द ह ति पा व कः
nai naṃ chin dan ti śas trā ṇi, nai naṃ da ha ti pā va kaḥ

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः
na cainam kledayantyāpo na śoṣayati mārutaḥ

न चैनं क्लेदयन्त्य् आपः, न शोषयति मारुतः
na cainam kledayanty āpaḥ, na śoṣayati mārutaḥ

न चै नं क्ले द यन् त्य्-आ पः, न शो ष य ति मा रु तः
na cai naṃ kle da yan ty-ā paḥ, na śo ṣa ya ti mā ru taḥ (23)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च
acchedyo'yamadāhyo'yamakledyo'soṣya eva ca

अ-च्छेद्यो ऽयम् अ-दाह्यो ऽयम्, अ-क्लेद्यो ऽशोष्य एव च
a-cchedyo (a)yam a-dāhyo (a)yam, a-kledyo (a-)śoṣya eva ca

अच् छेद् यो-ऽ य म्-अ दाह् यो-ऽ य म्, अ क्लेद् यो-ऽ शोष् य ए व च
ac ched yo-(a) ya m-a dāh yo-(a) yam, a kled yo-(a) śoṣ ya e va ca

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः
nityaḥ sarvagataḥ sthāṇuracalo'yaṃ sanātanaḥ

नित्यः सर्वगतः स्थाणुः, अ-चलो ऽयं सनातनः
nityaḥ sarva-gataḥ sthāṇuḥ, a-calō (a)yaṃ sanātanaḥ

नित् यः सर् व ग तः स्था णुः, अ च लो-ऽ यं स ना त नः
nit yaḥ sar va ga taḥ sthā ṇuḥ, a ca lo-(a) yaṃ sa nā ta naḥ (24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते

avyakto'yamacintyo'yamavikāryo'yamucyate

अ-व्यक्तो ऽयम् अ-चिन्त्यो ऽयम्, अ-विकार्यो ऽयम् उच्यते

a-vyakto (a)yam a-cintyo (a)yam, a-vikāryo (a)yam ucyate

अ व्यक् तो-ऽ य म्-अ चिन् त्यो-ऽ यम्, अ वि कार् यो-ऽ य म्-उच् य ते

a vyak to-(a) ya m-a cin tyo-(a) yam, a vi kār yo-(a) ya m-uc ya te

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि

tasmādevaṃ viditvainam nānuśocitumarhasi

तस्माद् एवं विदित्वैनम्, नानुशोचितुम् अर्हसि

tasmād evaṃ viditvainam, nānuśocitum arhasi

तस् मा द्-ए वं वि दित् वै नम्, ना नु शो चि तु म्-अर् ह सि

tas mā d-e vaṃ vi dit vai nam, nā nu śo ci tu m-ar ha si (25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्
atha cainam nityajātam nityam vā manyase mṛtam

अथ चैनं नित्य-जातम्, नित्यं वा मन्यसे मृतम्
atha cainam nitya-jātam, nityam vā manyase mṛtam

अथ चैनं नित्यजातम्, नित्यं वा मन्यसे मृतम्
a tha cai nam nit ya jā tam, nit yam vā man ya se mṛ tam

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि
tathāpi tvam mahābāho naivam śocitumarhasi

तथापि त्वं महा-बाहो, नैवं शोचितुम् अर्हसि
tathāpi tvam mahā-bāho, naivam śocitum arhasi

तथापि-त्वं महाबाहो, नैवं शोचितुम्-अर्हसि
ta thā pi-tvam mahābāho, naivam śocitum-arhasi (26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च
jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca

जातस्य हि ध्रुवो मृत्युः, ध्रुवं जन्म मृतस्य च
jātasya hi dhruvo mṛtyuḥ, dhruvaṃ janma mṛtasya ca

जा तस् य हि-ध् रु वो मृत् युः, ध्रु वं जन् म मृ तस् य च
jā tas ya hi-dh ru vo mṛt yuḥ, dhru vaṃ jan ma mṛ tas ya ca

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि
tasmādaparihārye'rthe na tvam śocitumarhasi

तस्माद् अ-परिहार्ये ऽर्थे, न त्वं शोचितुम् अर्हसि
tasmād a-parihārye (a)rthe, na tvam śocitum arhasi

तस् मा द्-अ प रि हार् ये-ऽर् थे, न-त् वं शो चि तु म्-अ र् ह सि
tas mā d-a pa ri hār yo-(a)r the, na-t vaṃ śo ci tu m-ar ha si (27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत
avyaktādīni bhūtāni vyaktamadyāni bhārata

अ-व्यक्तादीनि भूतानि, व्यक्त-मध्यानि भारत
a-vyaktādīni bhūtāni, vyakta-madyāni bhārata

अ व्यक् ता दी नि भू ता नि, व्यक् त मध् या नि भा र त
a vyak tā dī ni bhū tā ni, vyak ta madh yā ni bhā ra ta

अव्यक्तनिधनान्येव तत्र का परिदेवना
avyaktanidhanānyeva tatra kā paridevanā

अ-व्यक्त-निधनान्य् एव, तत्र का परिदेवना
a-vyakta-nidhanāny eva, tatra kā paridevanā

अ व्यक् त नि ध नान् य-ए व, तत् र का प रि दे व ना
a vyak ta ni dha nān y-e va, tat ra kā pa ri de va nā (28)

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः
āścaryavatpaśyati kaścidenamāścaryavadvadati tathaiva cānyah

आश्चर्यवत् पश्यति कश्चिद् एनम्, आश्चर्यवद् वदति तथैव चान्यः
āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyah

आश् चर् य वत् पश् य ति कश् चि द्-ए नम्, आश् चर् य वद् व द ति त थै व चान् यः
āś car ya vat paś ya ti kaś ci d-e nam, āś car ya vad va da ti ta thai va cān yah

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्
āścaryavaccainamanyah śṛṇoti śrutvāpyenam veda na caiva kaścit

आश्चर्यवच् चैनम् अन्यः शृणोति, श्रुत्वाप्य् एनं वेद न चैव कश्चित्
āścaryavac cainam anyah śṛṇoti, śrutvāpy enam veda na caiva kaścit

आश् चर् य वच् चै न म्-अन् यः शृ णो ति, श्रुत् वाप् य्-ए नं वे द न चै व कश् चित्
āś car ya vac cai na m-an yah śṛ ṇo ti, śrut vāp y-e nam ve da na cai va kaś cit (29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत
dehī nityamavadhyo'yaṃ dehe sarvasya bhārata

देही नित्यम् अ-वध्यो ऽयम्, देहे सर्वस्य भारत
dehī nityam a-vadhyo (a)yam, dehe sarvasya bhārata

दे ही नित् य म्-अ वध् यो-ऽ यम्, दे हे सर् वस् य भा र त
de hī nit ya m-a vadh yo-(a) yam, de he sar vas ya bhā ra ta

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि
tasmātsarvāṇi bhūtāni na tvam śocitumarhasi

तस्मात् सर्वाणि भूतानि, न त्वं शोचितुम् अर्हसि
tasmāt sarvāṇi bhūtāni, na tvam śocitum arhasi

तस् मात् सर् वा णि भू ता नि, न-त् वं शो चि तु म्-अर् ह सि
tas māt sar vā ṇi bhū tā ni, na-t vaṃ śo ci tu m-ar ha si (30)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि
svadharmamapi cāveksya na vikampitumarhasi

स्व-धर्मम् अपि चावेक्ष्य, न विकम्पितुम् अर्हसि
sva-dharmam api cāveksya, na vikampitum arhasi

स्व धर् म म्-अ पि चा वेक् ष्य, न वि कम् पि तु म्-अर् ह सि
sva dhar ma m-a pi cā vek ṣya, na vi kam pi tu m-ar ha si

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते
dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate

धर्म्याद् धि युद्धाच् छ्रेयो ऽन्यत्, क्षत्रियस्य न विद्यते
dharmyād dhi yuddhāc chreyo (a)nyat, kṣatriyasya na vidyate

धर् म्यद् धि युद् धाच् छ्रे यो-ऽन् यत्, क्षत् रि यस् य न विद् य ते
dhar myād dhi yud dhāc chre yo-(a)n yat, kṣat ri yas ya na vid ya te (31)

यद्दृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्
yadṛcchayā copapannaṃ svargadvāramapāvṛtam

यद्-ऋच्छया चोपपन्नम्, स्वर्ग-द्वारम् अपावृतम्
yad-ṛcchayā copapannam, svarga-dvāram apāvṛtam

य द्-ऋच् छ या चो प पन् नम्, स्वर् ग-द् वा र म्-अ पा वृ तम्
ya d-ṛc cha yā co pa pan nam, svar ga-d vā ra m-a pā vṛ tam

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्
sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam

सुखिनः क्षत्रियाः पार्थ, लभन्ते युद्धम् ईदृशम्
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam

सु खि नः क्षत् रि याः पार् थ, ल भन् ते युद् ध म्-ई दृ शम्
su khi naḥ kṣat ri yāḥ pār tha, la bhan te yud dha m-ī dṛ śam (32)

अथ चैत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि
atha cettvamimam dharmyam saṅgrāmaṃ na kariṣyasi

अथ चैत्त्वम् इमं धर्म्यम्, सङ्ग्रामं न करिष्यसि
atha cettvam imam dharmyam, saṅgrāmaṃ na kariṣyasi

अथ चित्त्वम्-इमं धर्म्यम्, सङ्ग्रामं न करिष्यसि
a tha cit tva m-i maṃ dhar myam, saṅ grā maṃ na ka riṣ ya si

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि
tataḥ svadharmam kīrtiṃ ca hitvā pāpamavāpsyasi

ततः स्व-धर्मं कीर्तिं च, हित्वा पापम् अवाप्स्यसि
tataḥ sva-dharmam kīrtiṃ ca, hitvā pāpam avāpsyasi

ततः स्वधर्मं कीर्तिं च, हित्वा पापम्-अवाप्स्यसि
ta taḥ sva dhar maṃ kīr tiṃ ca, hit vā pā pa m-a vāp sya si (33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्
akīrtiṃ cāpi bhūtāni kathayiṣyanti te'vyayām

अ-कीर्तिं चापि भूतानि, कथयिष्यन्ति ते ऽव्ययाम्
a-kīrtiṃ cāpi bhūtāni, kathayiṣyanti te (a-)vyayām

अ कीर् तिं चा पि भू ता नि, क थ यिष् यन् ति ते-ऽव् य याम्
a kīr tiṃ cā pi bhū tā ni, ka tha yiṣ yan ti te-(a)v ya yām

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते
sambhāvitasya cākīrtirmaraṇādatiricyate

सम्भावितस्य चाकीर्तिः, मरणाद् अतिरिच्यते
sambhāvitasya cākīrtiḥ , maraṇād atiricyate

सम् भा वि तस् य चा कीर् तिः, म र णा द्-अ ति रिच् य ते
sam bhā vi tas ya cā kīr tiḥ , ma ra ṇā d-a ti ric ya te (34)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः
bhayādrāṇādūparatam maṁsyante tvāṁ mahārathāḥ

भयाद् रणाद् उपरतम्, मंस्यन्ते त्वां महा-रथाः
bhayād raṇād uparatam, maṁsyante tvāṁ mahā-rathāḥ

भ याद् र णा द्-उ प र तम्, मं स्यन् ते-त् वां म हा र थाः
bha yād ra ṇā d-u pa ra tam, maṁ syan te-t vāṁ ma hā ra thāḥ

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्
yeṣāṁ ca tvam bahumato bhūtvā yāsyasi lāghavam

येषां च त्वं बहु-मतः, भूत्वा यास्यसि लाघवम्
yeṣāṁ ca tvam bahu-mataḥ, bhūtvā yāsyasi lāghavam

ये षां च-त् वं ब हु म तः, भूत् वा यास् य सि ला घ वम्
ye ṣāṁ ca-t vaṁ ba hu ma taḥ, bhūt vā yās ya si lā gha vam (35)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः
avācyavādāṃśca bahūnvadiṣyanti tavāhitāḥ

अ-वाच्य-वादांश् च बहून्, वदिष्यन्ति तवाहिताः
a-vācyava-dāṃś ca bahūn, vadiṣyanti tavāhitāḥ

अ वाच् य वा दां श्-च ब हून्, व दिष् यन् ति त वा हि ताः
a vāc ya vā dāṃ ś-ca ba hūn, va diṣ yan ti ta vā hi tāḥ

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्
nindantastava sāmartyaṃ tato duḥkhataraṃ nu kim

निन्दन्तस् तव सामर्थ्यम्, ततो दुःखतरं नु किम्
nindantas tava sāmartyam, tato duḥkhataraṃ nu kim

निन् दन् तस् त व सा मर् थ्यम्, त तो दुः ख त रं नु किम्
nin dan tas ta va sā mar thyam, ta to duḥ kha ta raṃ nu kim (36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्
hato vā prāpsyasi svargam jitvā vā bhoksyase mahīm

हतो वा प्राप्स्यसि स्वर्गम्, जित्वा वा भोक्ष्यसे महीम्
hato vā prāpsyasi svargam, jitvā vā bhoksyase mahīm

ह तो वा-प् राप् स्य सि-स् वर् गम्, जित् वा वा भोक् ष्य से म हीम्
ha to vā-p rāp sya si-s var gam, jit vā vā bhok śya se ma hīm

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayah

तस्माद् उत्तिष्ठ कौन्तेय, युद्धाय कृत-निश्चयः
tasmād uttiṣṭha kaunteya, yuddhāya kṛta-niścayah

तस् मा द्-उत् तिष् ठ कैन् ते य, युद् धा य कृ त निश् च यः
tas mā d-ut tiṣ ṭha kaun te ya, yud dhā ya kṛ ta niś ca yah (37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ
sukhaduḥkhe same kṛtvā lābhālābhau jayājayau

सुख-दुःखे समे कृत्वा, लाभालाभौ जयाजयौ
sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau

सु ख दुः खे स मे कृत् वा, ला भा ला भौ ज या ज यौ
su kha duḥ khe sa me kṛt vā, lā bhā lā bhau ja yā ja yau

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि
tato yuddhāya yujyasva naivaṃ pāpamavāpsyasi

ततो युद्धाय युज्यस्व, नैवं पापम् अवाप्स्यसि
tato yuddhāya yujyasva, naivaṃ pāpam avāpsyasi

त तो युद् धा य युज् यस् व, नै वं पा प म्-अ वाप् स्य सि
ta to yud dhā ya yuj yas va, nai vaṃ pā pa m-a vāp sya si (38)

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु
eṣā te'bhihitā sāṅkhye buddhiryoge tvimāṃ śṛṇu

एषा ते ऽभिहिता साङ्ख्ये, बुद्धिर् योगे त्व् इमां शृणु
eṣā te (a)bhihitā sāṅkhye, buddhir yoge tv imāṃ śṛṇu

ए षा ते-ऽ भि हि ता साङ् ख्ये, बुद् धिर् यो गे-त् व्-इ मां शृ णु
e ṣā te-(a) bhi hi tā sāṅ khye, bud dhir yo ge-t v-i māṃ śṛ ṇu

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि
buddhyā yukto yayā pārtha karmabandhaṃ prahāsyasi

बुद्ध्या युक्तो यया पार्थ, कर्म-बन्धं प्रहास्यसि
buddhyā yukto yayā pārtha, karma-bandhaṃ prahāsyasi

बुद् ध्या युक् तो य या पार् थ, कर् म बन् धं प्र हास् य सि
bud dhyā yuk to ya yā pār tha, kar ma ban dhaṃ pra hās ya si (39)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते
nehābhikramanāśo'sti pratyavāyo na vidyate

नेहाभिक्रम-नाशो ऽस्ति, प्रत्यवायो न विद्यते
nehābhikrama-nāśo (a)sti, pratyavāyo na vidyate

ने हा भिक् र म ना शो-ऽस् ति, प्रत् य वा यो न विद् य ते
ne hā bhik ra ma nā śo-(a)s ti, prat ya vā yo na vid ya te

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्
svalpamapyasya dharmasya trāyate mahato bhayāt

स्वल्पम् अप्य् अस्य धर्मस्य, त्रायते महतो भयात्
svalpam apy asya dharmasya, trāyate mahato bhayāt

स्वल् प म्-अप् य्-अस् य धर् मस् य, त्रा य ते म ह तो भ यात्
sval pa m-ap y-as ya dhar mas ya, trā ya te ma ha to bha yāt (40)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन
vyavasāyātmikā buddhirekeha kurunandana

व्यवसायात्मिका बुद्धिः, एकेह कुरु-नन्दन
vyavasāyātmikā buddhiḥ, ekeha kuru-nandana

व्य व सा यात् मि का बुद्धिः, ए के ह कुरु नन् द न
vya va sā yāt mi kā bud dhiḥ, e ke ha ku ru nan da na

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्
bahuśākhā hyanantāśca buddhayo'vyavasāyinām

बहु-शाखा ह्य् अन्-अन्ताश् च, बुद्धयो ऽव्यवसायिनाम्
bahu-śākhā hy an-antāś ca, buddhayo (a-)vyavasāyinām

ब हु शा खा-ह्य्-अ नन् ताश् च, बुद्ध यो-ऽव्य व सा यि नाम्
ba hu śā khā-h y-a nan tāś ca, bud dha yo-(a)v ya va sā yi nām (41)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः

yāmimāṃ puṣpitāṃ vācam pravadantya vipaścitah

याम् इमां पुष्पितां वाचम्, प्रवदन्त्य् अ-विपश्चितः

yām imāṃ puṣpitāṃ vācam, pravadantya a-vipaścitah

या म्-इ मां पुष् पि तां वा चम्, प्र व दन् त्य्-अ वि पश् चि तः

yā m-i māṃ puṣ pi tāṃ vā cam, pra va dan ty-a vi paś ci tah

वेदवादरताः पार्थ नान्यदस्तीति वादिनः

vedavādaratāḥ pārtha nānyadastīti vādinah

वेद-वाद-रताः पार्थ, नान्यद् अस्तीति वादिनः

veda-vāda-ratāḥ pārtha, nānyad astīti vādinah

वे द वा द र ताः पार् थ, नान् य द्-अस् ती ति वा दि नः

ve da vā da ra tāḥ pār tha, nān ya d-as tī ti vā di nah (42)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्
kāmātmānaḥ svargaparā janmakarmaphalapradām

कामात्मानः स्वर्ग-पराः, जन्म-कर्म-फल-प्रदाम्
kāmātmānaḥ svarga-parāḥ, janma-karma-phala-pradām

का मात् मा नः स्वर् ग प राः, जन् म कर् म फ ल-प् र दाम्
kā māt mā naḥ svar ga pa rāḥ, jan ma kar ma pha la-p ra dām

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति
kriyāviśeṣabahulāṃ bhogaiśvarya-gatiṃ prati

क्रिया-विशेष-बहुलाम्, भोगैश्वर्य-गतिं प्रति
kriyā-viśeṣa-bahulām, bhogaiśvarya-gatiṃ prati

क्रि या वि शे ष ब हु लाम्, भो गैश् वर् य ग तिं प्र ति
kri yā vi śe ṣa ba hu lām, bho gaiś var ya ga tiṃ pra ti (43)

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्
bhogaiśvarya-prasaktānām tayāpahṛtacetasām

भोगैश्वर्य-प्रसक्तानाम्, तयापहत-चेतसाम्
bhogaiśvarya-prasaktānām, tayāpahṛta-cetasām

भो गैश् वर् य-प् र सक् ता नाम्, त या प ह त चे त साम्
bho gaiś var ya-p ra sak tā nām, ta yā pa hṛ ta ce ta sām

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते
vyavasāyātmikā buddhiḥ samādhau na vidhīyate

व्यवसायात्मिका बुद्धिः, समाधौ न विधीयते
vyavasāyātmikā buddhiḥ, samādhau na vidhīyate

व्य व सा यात् मि का बुद् धिः, स मा धौ न वि धी य ते
vya va sā yāt mi kā bud dhiḥ, sa mā dhau na vi dhī ya te (44)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन
traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna

त्रै-गुण्य-विषया वेदाः, निस्-त्रै-गुण्यो भवार्जुन
trai-guṇya-viṣayā vedāḥ, nis-trai-guṇyo bhavārjuna

त्रै गुण् य वि ष या वे दाः, निस् त्रै गुण् यो भ वार् जु न
trai guṇ ya vi ṣa yā ve dāḥ, nis trai guṇ yo bha vār ju na

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्
nirdvandvo nityasattvastho niryogakṣema ātmavān

निर्-द्वन्द्वो नित्य-सत्त्व-स्थः, निर्-योग-क्षेम आत्मवान्
nir-dvandvo nitya-sattva-sthaḥ, nir-yoga-kṣema ātmavān

निर् द्वन् द्वो नित् य सत् त्व-स् थः, निर् यो ग-क् षे म आत् म वान्
nir dvan dvo nit ya sat tva-s thaḥ, nir yo ga-k ṣe ma āt ma vān (45)

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके
yāvānartha udapāne sarvataḥ samplutodake

यावान् अर्थ उद-पाने, सर्वतः सम्प्लुतोदके
yāvān artha uda-pāne, sarvataḥ samplutodake

या वा न्-अर्थ उ द पा ने, सर् व तः सम् प्लु तो द के
yā vā n-ar tha u da pā ne, sar va taḥ sam plu to da ke

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ

तावान् सर्वेषु वेदेषु, ब्राह्मणस्य विजानतः
tāvān sarveṣu vedeṣu, brāhmaṇasya vijānataḥ

ता वान् सर् वे षु वे दे षु, ब्राह् म णस् य वि जा न तः
tā vān sar ve ṣu ve de ṣu, brāh³ ma ṇas ya vi jā na taḥ (46)

³ In the sub-commentaries on Panini it is said that the pronunciation of the aspiration within the word ब्रह्मन् *brahman* and its derivatives migrates from before to after its following म् *m*. So you will hear this pronunciation, i.e., ब्राह्मण *brāhmaṇa* would be pronounced, as if it were written as ब्राम्हण *brāmhaṇa*.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
karmanyevādhikāraṣte mā phaleṣu kadācana

कर्मण्य् एवाधिकारस् ते, मा फलेषु कदाचन
karmany evādhikāras te, mā phaleṣu kadācana

कर् मण् य्-ए वा धि का रस् ते, मा फ ले षु क दा च न
kar maṇ y-e vā dhi kā ras te, mā pha le ṣu ka dā ca na

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि
mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi

मा कर्म-फल-हेतुर् भूः, मा ते सङ्गो ऽस्त्व् अ-कर्मणि
mā karma-phala-hetur bhūḥ, mā te saṅgo (a)stv a-karmaṇi

मा कर् म फ ल हे तुर् भूः, मा ते सङ् गो-ऽस् त्व्-अ कर् म णि
mā kar ma pha la he tur bhūḥ, mā te saṅ go-(a)s tv-a kar ma ṇi (47)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय
yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya

योग-स्थः कुरु कर्माणि, सङ्गं त्यक्त्वा धनञ्जय
yoga-sthaḥ kuru karmāṇi, saṅgaṃ tyaktvā dhanañ-jaya

यो ग-स् थः कुरु कर्माणि, सङ्गं त्यक्त्वा धनञ्जय
yo ga-s thaḥ ku ru kar mā ṇi, saṅ gaṃ tyak tvā dha nañ ja ya

सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate

सिद्ध्य-अ-सिद्धयोः समो भूत्वा, समत्वं योग उच्यते
siddhy-a-siddhyoḥ samo bhūtvā, samatvaṃ yoga ucyate

सिद्ध्य-अ-सिद्धयोः समो भूत्वा, समत्वं योग उच्यते
sid dhy-a sid dhyoḥ sa mo bhūt vā, sa mat vaṃ yo ga uc ya te (48)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय
dūreṇa hyavaram karma buddhiyogāddhanañjaya

दूरेण ह्य् अवरं कर्म, बुद्धि-योगाद् धनञ्-जय
dūreṇa hy avaram karma, buddhi-yogād dhanañ-jaya

दू रे ण-ह् य्-अ व रं क र् म, बु द् धि यो गा द् ध न ञ् ज य
dū re ṇa-h y-a va raṃ kar ma, bud dhi yo gād dha nañ ja ya

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ

बुद्धौ शरणम् अन्विच्छ, कृपणाः फल-हेतवः
buddhau śaraṇam anviccha, kṛpaṇāḥ phala-hetavaḥ

बुद् धौ श र ण म्-अ न् वि च् छ, कृ प णाः फ ल हे त वः
bud dhau śa ra ṇa m-an vic cha, kṛ pa ṇāḥ pha la he ta vaḥ (49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते
buddhiyukto jahātīha ubhe sukṛtaduṣkṛte

बुद्धि-युक्तो जहातीह, उभे सु-कृत-दुष्-कृते
buddhi-yukto jahātīha, ubhe su-kṛta-duṣ-kṛte

बुद् धि युक् तो ज हा ती ह, उ भे सु कृ त दुष् कृ ते
bud dhi yuk to ja hā tī ha, u bhe su kṛ ta duṣ kṛ te

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्
tasmādyogāya yujyasva yogaḥ karmasu kauśalam

तस्माद् योगाय युज्यस्व, योगः कर्मसु कौशलम्
tasmād yogāya yujyasva, yogaḥ karmasu kauśalam

तस् माद् यो गा य युज् यस् व, यो गः कर् म सु कौ श लम्
tas mād yo gā ya yuj yas va, yo gaḥ kar ma su kau śa lam (50)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः
karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ

कर्म-जं बुद्धि-युक्ता हि, फलं त्यक्त्वा मनीषिणः
karma-jam buddhi-yuktā hi, phalam tyaktvā manīṣiṇaḥ

कर् म जं बुद्धि युक् ता हि, फ लं त्यक् त्वा म नी षि णः
kar ma jam bud dhi yuk tā hi, pha lam tyak tvā ma nī ṣi ṇaḥ

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्
janmabandhavinirmuktāḥ padam gacchantyānāmayam

जन्म-बन्ध-विनिर्मुक्ताः, पदं गच्छन्त्य् अन्-आमयम्
janma-bandha-vinirmuktāḥ, padam gacchanty an-āmayam

जन् म बन् ध वि निर् मुक् ताः, प दं गच् छन् त्य्-अ ना म यम्
jan ma ban dha vi nir muk tāḥ, pa dam gac chan ty-a nā ma yam (51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति
yadā te mohakalilaṃ buddhirvyatitarīṣyati

यदा ते मोह-कलिलम्, बुद्धिर् व्यतितरिष्यति
yadā te moha-kalilam, buddhir vyatitarīṣyati

य दा ते मो ह क लि लम्, बुद् धिर् व्य ति त रि ष् य ति
ya dā te mo ha ka li lam, bud dhir vya ti ta riṣ ya ti

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च
tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca

तदा गन्तासि निर्-वेदम्, श्रोतव्यस्य श्रुतस्य च
tadā gantāsi nir-vedam, śrotavyasya śrutasya ca

त दा गन् ता सि निर् वे दम्, श्रो तव् यस् य-श् रु तस् य च
ta dā gan tā si nir ve dam, śro tav yas ya-ś ru tas ya ca (52)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला
śrutivipratipannā te yadā sthāsyati niścalā

श्रुति-विप्रतिपन्ना ते, यदा स्थास्यति निश्चला
śruti-vipratipannā te, yadā sthāsyati niś-calā

श्रु ति विप्र ति पन् ना ते, य दा-स् थास् य ति निश् च ला
śru ti vip ra ti pan nā te, ya dā-s thās ya ti niś ca lā

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि
samādhāvacaḷā buddhistadā yogamavāpsyasi

समाधाव् अचला बुद्धिः, तदा योगम् अवाप्स्यसि
samādhāv a-calā buddhiḥ, tadā yogam avāpsyasi

स मा धा व्-अ च ला बुद् धिः, त दा यो ग म्-अ वाप् स्य सि
sa mā dhā v-a ca lā bud dhiḥ, ta dā yo ga m-a vāp sya si (53)

अर्जुन उवाच। *ar ju na u vā cā*

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव
sthitaprajñasya kā bhāṣā samādhisthasya keśava

स्थित-प्रज्ञस्य का भाषा, समाधि-स्थस्य केशव
sthita-prajñasya kā bhāṣā, samādhi-sthasya keśava

स्थि त-प् र ज्ञस् य का भा षा, स मा धि-स् थस् य के श व
sthi ta-p ra jñas ya kā bhā ṣā, sa mā dhi-s thas ya ke śa va

स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम्
sthitadhīḥ kiṃ prabhāṣeta kimāsīta vrajeta kim

स्थित-धीः किं प्रभाषेत, किम् आसीत व्रजेत किम्
sthita-dhīḥ kiṃ prabhāṣeta, kim āsīta vrajeta kim

स्थि त धीः किं प्र भा षे त, कि म्-आ सी त-व् र जे त किम्
sthi ta dhīḥ kiṃ pra bhā ṣe ta, ki m-ā sī ta-v ra je ta kim (54)

श्रीभगवान् उवाच। *śrī bha ga vā n-u vā ca*

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्
prajahāti yadā kāmānsarvānpārtha manogatān

प्रजहाति यदा कामान्, सर्वान् पार्थ मनो-गतान्
prajahāti yadā kāmān, sarvān pārtha mano-gatān

प्र ज हा ति य दा का मान्, सर् वान् पार् थ म नो ग तान्
pra ja hā ti ya dā kā mān, sar vān pār tha ma no ga tān

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate

आत्मन्य् एवात्मना तुष्टः, स्थित-प्रज्ञस् तदोच्यते
ātmany evātmanā tuṣṭaḥ, sthita-prajñas tadocyate

आत् मन्-ए वात् म ना तुष्टः, स्थि त-प् र ज्ञस् त दोच् य ते
āt man y-e vāt ma nā tuṣ ṭaḥ, sthi ta-p ra jñas ta doc ya te (55)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः
duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ

दुःखेष्व् अन्-उद्विग्न-मनाः, सुखेषु विगत-स्पृहः
duḥkheṣv an-udvigna-manāḥ, sukheṣu vigata-spr̥haḥ

दुः खेष्व्-अ नुद् विग् न म नाः, सु खे षु वि ग त-स् पृ हः
duḥ kheṣ v-a nud vig na ma nāḥ, su khe ṣu vi ga ta-s pr̥ haḥ

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate

वीत-राग-भय-क्रोधः, स्थित-धीर् मुनिर् उच्यते
vīta-rāga-bhaya-krodhaḥ, sthita-dhīr munir ucyate

वी त रा ग भ य-क् रो धः, स्थि त धीर् मु नि र्-उच् य ते
vī ta rā ga bha ya-k ro dhaḥ, sthi ta dhīr mu ni r-uc ya te (56)

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम्
yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham

यः सर्वत्रानभिस्नेहः, तत् तत् प्राप्य शुभाशुभम्
yaḥ sarvatrānabhisnehaḥ, tat tat prāpya śubhāśubham

यः सर् वत् रा न भिस् ने हः, तत् तत् प्राप् य शु भा शु भम्
yaḥ sar vat rā na bhis ne haḥ, tat tat prāp ya śu bhā śu bham

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता
nābhinandati na dveṣṭi, tasya prajñā pratiṣṭhitā

ना भि नन् द ति न-द् वेष् टि, तस् य-प् र ज्ञा-प् र तिष् ठि ता
nā bhi nan da ti na-d veṣ ṭi, tas ya-p ra jñā-p ra tiṣ ṭhi tā (57)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः

yadā saṃharate cāyaṃ kūrmo'ṅgānīva sarvaśaḥ

यदा संहरते चायम्, कूर्मो ऽङ्गानीव सर्वशः

yadā saṃharate cāyam, kūrmo (a)ṅgānīva sarvaśaḥ

य दा सं ह र ते चा यम्, कूर् मो-ऽङ् गा नी व सर् व शः

ya dā saṃ ha ra te cā yam, kūr mo-(a)ṅ gā nī va sar va śaḥ

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता

indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā

इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता

indriyāṇīndriyārthebhyaḥ, tasya prajñā pratiṣṭhitā

इन् द्रि या णीन् द्रि यार् थेभ् यः, तस् य-प् र ज्ञा-प् र तिष् ठि ता

in dri yā ṇīn dri yār thebh yaḥ, tas ya-p ra jñā-p ra tiṣ ṭhi tā (58)

विषया विनिवर्तन्ते निराहारस्य देहिनः

viṣayā vinivartante nirāhārasya dehinaḥ

विषया विनिवर्तन्ते, निर्-आहारस्य देहिनः

viṣayā vinivartante, nir-āhārasya dehinaḥ

वि ष या वि नि वर् तन् ते, नि र्-आ हा रस् य दे हि नः

vi ṣ a yā vi ni var tan te, ni r-ā hā ras ya de hi naḥ

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते

rasavarjaṃ raso'pyasya paraṃ dr̥ṣṭvā nivartate

रस-वर्जं रसो ऽप्य् अस्य, परं दृष्ट्वा निवर्तते

rasa-varjaṃ raso (a)py asya, paraṃ dr̥ṣṭvā nivartate

र स वर् जं र सो-ऽप् य्-अस् य, प रं दृष् ट्वा नि वर् त ते

ra sa var jaṃ ra so-(a)p y-as ya, pa raṃ dr̥ṣ ṭvā ni var ta te (59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः

yatato hyapi kaunteya puruṣasya vipaścitaḥ

यततो ह्यपि कौन्तेय, पुरुषस्य विपश्चितः

yatato hy api kaunteya, puruṣasya vipaścitaḥ

य त तो-ह्य-अ पि कौन् ते य, पु रु षस् य वि पश् चि तः

ya ta to-h y-a pi kaun te ya, pu ru ṣas ya vi paś ci taḥ

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः

indriyāṇi pramāthīni haranti prasabhaṃ manaḥ

इन्द्रियाणि प्रमाथीनि, हरन्ति प्रसभं मनः

indriyāṇi pramāthīni, haranti prasabhaṃ manaḥ

इन्द्रियाणि-प्रमाथीनि, हरन्ति-प्रसभं मनः

in dri yā ṇi-p ra mā thī ni, ha ran ti-p ra sa bhaṃ ma naḥ (60)

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः

tāni sarvāṇi samyamya yukta āsīta matparah

तानि सर्वाणि संयम्य, युक्त आसीत् मत्-परः

tāni sarvāṇi samyamya, yukta āsīta mat-parah

ता नि सर्वाणि संयम्य, युक्त आसीत् मत्परः

tā ni sarvāṇi samyamya, yukta āsīta matparah

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā

वशे हि यस्येन्द्रियाणि, तस्य प्रज्ञा प्रतिष्ठिता

vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā

वशे हि यस्येन्द्रियाणि, तस्य प्रज्ञा प्रतिष्ठिता

vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā (61)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते
dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate

ध्यायतो विषयान् पुंसः, सङ्गस् तेषूपजायते
dyāyato viṣayān puṃsaḥ, saṅgas teṣūpajāyate

ध्या य तो वि ष यान् पुं सः, सङ् गस् ते षू प जा य ते
dhyā ya to vi ṣa yān puṃ saḥ, saṅ gas te ṣū pa jā ya te

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते
saṅgātsañjāyate kāmah kāmātkrodho'bhijāyate

सङ्गात् सञ्जायते कामः, कामात् क्रोधो ऽभिजायते
saṅgāt sañjāyate kāmah, kāmāt krodho (a)bhijāyate

सङ् गात् सञ् जा य ते का मः, का मात् क्रो धो-ऽ भि जा य ते
saṅ gāt sañ jā ya te kā mah, kā māt kro dho-(a) bhi jā ya te (62)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः
krodhādbhavati sammohaḥ sammohātsmṛtīvibhramah

क्रोधाद् भवति सम्मोहः, सम्मोहात् स्मृति-विभ्रमः
krodhād bhavati sammohaḥ, sammohāt smṛti-vibhramah

क्रो धाद् भ व ति सम् मो हः, सम् मो हात् स्मृ ति विभ् र मः
kro dhād bha va ti sam mo haḥ, sam mo hāt smṛ ti vibh ra maḥ

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति
smṛtibhraṃśādbuddhināśo buddhināśātpraṇaśyati

स्मृति-भ्रंशाद् बुद्धि-नाशः, बुद्धि-नाशात् प्रणश्यति
smṛti-bhraṃśād buddhi-nāśaḥ, buddhi-nāśāt praṇaśyati

स्मृ ति-भ् रं शाद् बुद् धि ना शः, बुद् धि ना शात् प्र णश् य ति
smṛ ti-bh raṃ śād bud dhi nā śaḥ, bud dhi nā śāt pra ṇaś ya ti (63)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्
rāgadveṣaviyuktaistu viṣayānindriyaiścaran

राग-द्वेष-वियुक्तैस् तु, विषयान् इन्द्रियैश् चरन्
rāga-dveṣa-viyuktais tu, viṣayān indriyaiś caran

रा ग-द् वे ष वि युक् तैस् तु, वि ष या न्-इन् द्रि यैश् च रन्
rā ga-d ve ṣa vi yuk tais tu, vi ṣa yā n-in dri yaiś ca ran

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति
ātmavaśyairvidheyātmā prasādamadhigacchati

आत्म-वश्यैर् विधेयात्मा, प्रसादम् अधिगच्छति
ātma-vaśyair vidheyātmā, prasādam adhigacchati

आत् म वश् यैर् वि धे यात् मा, प्र सा द म्-अ धि गच् छ ति
āt ma vaś yair vi dhe yāt mā, pra sā da m-a dhi gac cha ti (64)

प्रसादे सर्वदुःखानां हानिरस्योपजायते
prasāde sarvaduḥkhānām hānirasyopajāyate

प्रसादे सर्व-दुःखानाम्, हानिर् अस्योपजायते
prasāde sarva-duḥkhānām, hānir asyopajāyate

प्र सा दे सर् व दुः खा नाम्, हा नि र्-अस् यो प जा य ते
pra sā de sar va duḥ khā nām, hā ni r-as yo pa jā ya te

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate

प्रसन्न-चेतसो ह्य् आशु, बुद्धिः पर्यवतिष्ठते
prasanna-cetaso hy āśu, buddhiḥ paryavatiṣṭhate

प्र सन् न चे त सो-ह य्-आ शु, बुद् धिः पर् य व तिष् ठ ते
pra san na ce ta so-h y-ā śu, bud dhiḥ par ya va tiṣ ṭha te (65)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना
nāsti buddhirayuktasya na cāyuktasya bhāvanā

नास्ति बुद्धिर् अ-युक्तस्य, न चायुक्तस्य भावना
nāsti buddhir a-yuktasya, na cāyuktasya bhāvanā

नास्ति बुद्धिर्-अयुक्तस्य, न चायुक्तस्य भावना
nās ti bud dhi r-a yuk tas ya, na cā yuk tas ya bhā va nā

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham

न चाभावयतः शान्तिः, अशान्तस्य कुतः सुखम्
na cābhāvayataḥ śāntiḥ, a-śāntasya kutaḥ sukham

न चाभावयतः शान्तिः, अशान्तस्य कुतः सुखम्
na cā bhā va ya taḥ śān tiḥ, a śān tas ya ku taḥ su kham (66)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते
indriyāṇām hi caratām yanmano'nuvidhīyate

इन्द्रियाणां हि चरताम्, यन् मनो ऽनुविधीयते
indriyāṇām hi caratām, yan mano (a)nuvidhīyate

इन्द्रियाणां हि चरताम्, यन् मनो-ऽनुविधीयते
in dri yā ṇām hi ca ra tām, yan ma no-(a) nu vi dhī ya te

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि
tadasya harati prajñām vāyurnāvamivāmbhasi

तदस्य हरति प्रज्ञाम्, वायुर्नावम् इवाम्भसि
tad asya harati prajñām, vāyur nāvam ivāmbhasi

तदस्य हरति-प्रज्ञाम्, वायुर्नावम्-इवाम्भसि
ta d-as ya ha ra ti-p ra jñām, vā yur nā va m-i vām bha si (67)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः

tasmādyasya mahābāho nigrhītāni sarvaśaḥ

तस्माद् यस्य महा-बाहो, निगृहीतानि सर्वशः

tasmād yasya mahā-bāho, nigrhītāni sarvaśaḥ

तस् माद् यस् य म हा बा हो, नि गृ ही ता नि सर् व शः

tas mād yas ya ma hā bā ho, ni gr hī tā ni sar va śaḥ

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता

indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā

इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता

indriyāṇīndriyārthebhyaḥ, tasya prajñā pratiṣṭhitā

इन् द्रि या णीन् द्रि यार् थेभ् यः, तस् य-प् र ज्ञा-प् र तिष् ठि ता

in dri yā ṇīn dri yār thebh yaḥ, tas ya-p ra jñā-pra tiṣ ṭhi tā (68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी
yā niśā sarvabhūtānām tasyām jāgarti saṁyamī

या निशा सर्व-भूतानाम्, तस्यां जागर्ति संयमी
yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī

या नि शा सर् व भू ता नाम्, तस् यां जा गर् ति सं य मी
yā ni śā sar va bhū tā nām, tas yām jā gar ti saṁ ya mī

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः
yasyām jāgrati bhūtāni sā niśā paśyato muneh

यस्यां जाग्रति भूतानि, सा निशा पश्यतो मुनेः
yasyām jāgrati bhūtāni, sā niśā paśyato muneh

यस् यां जाग् र ति भू ता नि, सा नि शा पश् य तो मु नेः
yas yām jāg ra ti bhū tā ni, sā ni śā paś ya to mu neh (69)

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्
āpūryamāṇamacalapraṭiṣṭhaṃ samudramāpaḥ praviśanti yadvat

आपूर्यमाणम् अ-चल-प्रतिष्ठम्, समुद्रम् आपः प्रविशन्ति यद्वत्
āpūryamāṇam a-cala-praṭiṣṭham, samudram āpaḥ praviśanti yadvat

आ पू र् य मा ण म्-अ च ल-प् र ति ष् ठम्, स मु द् र म्-आ पः प्र वि शन् ति यद् वत्
ā pūr ya mā ṇa m-a ca la-p ra tiṣ ṭham, sa mud ra m-ā paḥ pra vi śan ti yad vat

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी
tadvatkāmā yaṃ praviśanti sarve sa śāntimāpnoti na kāmakāmī

तद्वत् कामा यं प्रविशन्ति सर्वे, स शान्तिम् आप्नोति न काम-कामी
tadvat kāmā yaṃ praviśanti sarve, sa śāntim āpnoti na kāma-kāmī

तद् वत् का मा यं प्र वि शन् ति सर् वे, स शान् ति म्-आप् नो ति न का म का मी
tad vat kā mā yaṃ pra vi śan ti sar ve, sa śān ti m-āp no ti na kā ma kā mī (70)

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः

vihāya kāmānyaḥ sarvānpumāṃścarati niḥsprḥaḥ

विहाय कामान् यः सर्वान् , पुमांश् चरति निः-स्पृहः

vihāya kāmān yaḥ sarvān, pumāṃś carati niḥ-sprḥaḥ

वि हा य का मान् यः सर् वान्, पु मां श्-च र ति निः स्पृ हः

vi hā ya kā mān yaḥ sar vān, pu māṃ ś-ca ra ti niḥ sprḥ aḥ

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति

nirmamo nirahaṅkāraḥ sa śāntimadhigacchati

निर्-ममो निर्-अहङ्कारः, स शान्तिम् अधिगच्छति

nir-mamo nir-ahaṅkāraḥ, sa śāntim adhigacchati

निर् म मो नि र्-अ हङ् का रः, स शान् ति म्-अ धि गच् छ ति

nir ma mo ni r-a haṅ kā raḥ, sa śān ti m-a dhi gac cha ti (71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति
eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati

एषा ब्राह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति
eṣā brāhmī sthitiḥ pārtha, naināṃ prāpya vimuhyati

ए षा ब्राह् मी स्थि तिः पार् थ, नै नां प्राप् य वि मुह् य ति
e ṣā brāh mī sthi tiḥ pār tha, nai nāṃ prāp ya vi muh ya ti

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति
sthitvāsyaṃ antakāle'pi brahmanirvāṇamṛcchati

स्थित्वास्याम् अन्त-काले ऽपि, ब्रह्म-निर्वाणम् ऋच्छति
sthitvāsyaṃ anta-kāle (a)pi, brahma-nirvāṇam ṛcchati

स्थित् वास् या म्-अन् त का ले-ऽ पि, ब्रह् म निर् वा ण म्-ऋच् छ ति
sthit vās yā m-an ta kā le-(a) pi, brah ma nir vā ṇa m-ṛc cha ti (72)

ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

om tatsat. iti śrīmadbhagavadgītāsūpaṇiṣatsu brahmavidyāyām

ओं तत् सत्। इति श्रीमद्-भगवद्-गीतासूपनिषत्सु ब्रह्म-विद्यायां

om tat sat. iti śrīmad-bhagavad-gītāsūpaṇiṣatsu brahma-vidyāyām

ओं तत् सत्। इ ति-श् री मद् भ ग वद् गी ता सू प नि षत् सु-ब् रह् म विद् या यां

om tat sat. i ti-ś rī mad bha ga vad gī tā sū pa ni ṣat su-b rah ma vid yā yām

योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम

yogaśāstre śrīkṛṣṇārjunasaṁvāde sāṅkhyayogo nāma

योग-शास्त्रे श्री-कृष्णार्जुन-संवादे साङ्ख्य-योगो नाम

yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde sāṅkhya-yogo nāma

यो ग शास् त्रे-श् री कृष् णार् जु न सं वा दे साङ् ख्य यो गो ना म

yo ga śās tre-ś rī kṛṣ ṇār ju na saṁ vā de sāṅ khya yo go nā ma

द्वितीयोऽध्यायः ॥ २ ॥

dvitīyo'dhyāyaḥ

द्वितीयो ऽध्यायः

dvitīyo (a)dhyāyaḥ

द्वि ती यो-ऽध् या यः

dvi tī yo-(a)dh yā yaḥ. (2)

The Original Form of these Sanskrit Verses

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं सङ्घ्न्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

सञ्जय उवाच।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्भवति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥ ३६॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥ ३७॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ ३८॥

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ ३९॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ ४०॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥ ४१॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

अर्जुन उवाच।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

श्रीभगवानुवाच।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

The Translation of these Sanskrit Verses

सञ्जय said:

कृष्ण spoke these words to him [अर्जुन] who in that way was overwhelmed by pity, with eyes stressed and full of tears, and was sad. (2.1)

The Lord said:

In [such] a crisis [i.e., at the outset of this war], from where came to you this despair, unacceptable for a person of the Vedic culture, not leading to heaven, and engendering dishonor, O अर्जुन? (2.2)

Do not yield to impotency, O अर्जुन. It does not befit you. Give up this lowly weakness of heart and get up, O अर्जुन (Vexer of Foes)! (2.3)

अर्जुन said:

O कृष्ण (Destroyer of Demons and Foes), how will I fight in battle with arrows against भीष्म and द्रोण, who are worthy of my worship [thus becoming a destroyer of my गुरु-s]? (2.4)

[It would be] better I not kill these highly honored गुरु-s and even beg alms here in the world [i.e., become a renunciate] than kill [these] गुरु-s seeking [their own] ends and [then] indulge here in pleasures, drenched with [their] blood. (2.5)

We [I] do not know which one of the two is better for us—whether [by my fighting] we should conquer, or [by my withdrawal] they should conquer us. Those allies of धृतराष्ट्र, after slaying whom we would not want to live, stand facing [us]. (2.6)

With [my] mind overcome by miserliness [i.e., yet to be spent seeking श्रेयस्/ the ultimate good] and confused about धर्म, I ask You—what is definitely श्रेयस्? That, please tell me. I am Your student. Having surrendered to You, please teach me. (2.7)

—Because, [though] gaining an unrivalled and prosperous kingdom on earth and even lordship over the heavenly deities, I do not see [on my own] what would remove the sorrow [i.e., guilt and hurt] drying up my senses. (2.8)

सञ्जय said:

Having thus spoken to कृष्ण, अर्जुन, the Vexer of Foes, told कृष्ण, “I will not fight” and became silent. (2.9)

O धृतराष्ट्र, with a smile [i.e., smiling at the new-found student in अर्जुन and smiling at the bold request to teach अर्जुन between two armies at the outset of war], कृष्ण said these words to him [अर्जुन] who was sad in the midst of both armies. (2.10)

The Lord said:

You have grieved for those not to be grieved, yet proclaim words of wisdom. The wise do not grieve for those whose life’s breath is gone or not [yet] gone. (2.11)

Never [was there a time that] I was not, nor you, nor these kings. Nor will any of us cease to exist hereafter. (2.12)

For the देहिन् (one with a body), like [passing through] childhood, maturity, and old age in this body, so too [for the देहिन् who remains the same] there is the gain of another body [after this body dies]. Concerning this, the wise person is not confused. (2.13)

O अर्जुन, the contacts of the senses [or rather, the sense objects—from a distance or in contact], which give cold/hot and pleasure/pain [the natural pairs of opposites], have a beginning and an end and [therefore] are time bound. Endure them [i.e., accept them objectively as they are], O अर्जुन. (2.14)

O अर्जुन, the person whom these [unavoidable contacts or sense objects] do not afflict, who is the same in pleasure and pain, and who is discerning—that one is fit for freedom. (2.15)

असत् (the unreal, the time-bound form) has no being [of its own], and सत् (the real, existence) has no nonbeing. [This] conclusion, regarding both these, is discerned by the seers of the truth. [In “this form exists,” “that form exists,” existence is constant. But the unreal, time-bound forms constantly change.] (2.16)

By which [सत्, existence/reality] all this [the असत्, the “this and that” time-bound world, including this body-mind complex] is pervaded, know that [i.e., the timeless and real] to be indestructible. Nothing is able to bring about the destruction of this that does not change. (2.17)

These bodies of the timeless, indestructible, non-objectifiable [as the self-evident subject] embodied one [who obtains as the being/reality of these body-mind complexes] are said to be subject to [unavoidable] death. Therefore fight, O अर्जुन. (2.18)

The one who thinks this [the embodied one, the real, the self-evident subject] is the agent of destruction [change, etc.], and the one who thinks this [the embodied one, the real] is the object of destruction—both do not know. This neither destroys nor is destroyed. (2.19)

This [the embodied one, the real] is never born, nor dies. It is not that coming to be, it again comes not to be, nor the opposite [becoming nonexistent, it again comes to be]. This, which is unborn, timeless, ever the same, and always there is not destroyed [i.e., not changed] when the body is being destroyed [i.e., changed]. (2.20)

O अर्जुन, [when] one knows this [the देहिन्—oneself, the embodied one, the real] to be indestructible, timeless, unborn, and unchanging, [then] how does that person cause the death of whom, or kill whom? (2.21)

Just as a person discarding worn-out clothes takes other new ones; similarly, the embodied one, discarding worn-out bodies, takes on other new ones. (2.22)

Weapons [made from the element earth] do not cut it, nor [does the element] fire burn it, nor [does the element] water soak it, nor [does the element] wind wither it. (2.23)

This is uncuttable. This is unburnable, unwettable, and unwitherable. This is timeless, locationless, stable, unmoving, and always existing. (2.24)

This is said to be not manifest [to the senses], not an object of thought [since it is the conscious being that is aware of all thoughts], and not subject to change. Therefore [since there is no basis for grief regarding the self], knowing this as such, you cannot grieve. (2.25)

O अर्जुन, now if you consider this [the self, as the body or as an individual soul,] to continually be born and die—even in that way, you should not grieve. (2.26)

Because, for what is born, death is certain, and for what is dead, birth [in another form] is certain. Then you should not grieve over a situation that cannot be avoided. (2.27)

○ अर्जुन, [all] beings are unseen [before] their beginning [i.e., unknown as to whom or what they were before their birth], [are] seen in between, and [are] unseen [after] their end [i.e., unknown as to their lot after death]. Regarding that, why grieve? (2.28)

As a wonder, someone sees [i.e., knows] this [timeless, locationless, embodied one—the real]! Similarly, as a wonder, another [i.e., the teacher] speaks [of this] and, as a wonder, another listens about this! Even after listening, another still does not know this [which is oneself]! (2.29)

○ अर्जुन, this embodied one in every body is ever indestructible; therefore, you should not grieve over all these beings. (2.30)

Even in regard to your own धर्म (nature and duty), you should not waver. Because, for a warrior [such as you—by nature and duty], there is no greater good than a battle on the side of धर्म [i.e., a battle for the protection of what supports people through their maturation to wisdom]. (2.31)

By happenstance an open door to heaven has come. ○ अर्जुन, happy are warriors who get such a battle. (2.32)

Now if you will not undertake this battle on the side of धर्म, then forfeiting your धर्म (nature and duty) and honor, you will incur पाप (karmic demerit). (2.33)

[These] creatures [i.e., even yesterday's recruits] will also recount your unfading infamy. Dishonor for one who had been honored is worse than death. (2.34)

The great warriors will think you withdrew from battle out of fear. Among whom, having been highly honored, you will become insignificant. (2.35)

Moreover, your enemies, belittling your prowess, will speak many unutterable words [about you]. What is more painful than that? (2.36)

Killed, you will gain heaven; conquer and you will enjoy the world. Therefore, ○ अर्जुन, resolve to fight and get up! (2.37)

Being the same in pleasure/pain, gain/loss, or victory/defeat, thus prepare for battle [i.e., for स्व-धर्म—your duty—whatever it is, as it presents itself throughout life’s changes]. In this way you will incur no पाप (karmic demerit). (2.38)

This wisdom regarding साङ्ख्य (the knowledge of reality, which is श्रेयस्) has been told to you. On the other hand, O अर्जुन, listen to this wisdom regarding योग (the means for preparing for this knowledge), endowed with which, you will be free from the bondage that is कर्मन्. (2.39)

In this [the means for श्रेयस्, complete freedom] there is no loss of progress, nor adverse result. Even a little of this [योग, means], which is [also] धर्म (one’s nature and duty, which will support one through the maturation process), protects from great fear. (2.40)

Regarding this [the means for श्रेयस्], the well-discerned knowledge is but one, O अर्जुन. [However,] for those with no discernment [of this fact], the notions [regarding the means for श्रेयस्] are indeed many-branched and endless. (2.41)

O अर्जुन, the unwise, who remain engrossed in [the bulk of] the words of the वेद-s [which deal with heaven-going and gaining power, wealth, and progeny], arguing that there is nothing more, who are full of desires [i.e., requirements/anticipations] and who hold heaven as primary, they spout flowery discourse full of special rituals [directed] toward gaining power and objects of consumption, [but] yield [further] birth as a result of their actions. (2.42–43)

For those whose minds are carried away by that [flowery talk] and who are attached to consumption and power, a well-discerned knowledge is not formed in समाधि (their minds). (2.44)

The वेद-s [generally] deal with त्रैगुण्य (the three-fold universe). O अर्जुन, be free from त्रैगुण्य, free from the pairs of opposites, ever established in सत्त्व (contemplative disposition), free from acquiring and protecting, and [be] attentive. (2.45)

For a ब्राह्मण (contemplative person) who knows [सत्, the all pervading reality], there is as much usefulness in all the वेद rituals as [there is] in a small watering hole [in a once-dry river bed], when water is in a flood everywhere [i.e., seeing the truth everywhere, one is no longer dependent on the वेद rituals]. (2.46)

You have control only in doing action, never in its results. Do not [think yourself to] be the cause of the results of action [that cause being but the Lord as embodied in the universal laws of कर्मन्]. Nor should you have attachment to inaction. (2.47)

○ अर्जुन, being free from attachment [toward anticipated results], [i.e.,] being सम (the same) toward success or failure, established in योग [this attitude], [then] perform action. Sameness [of attitude, बुद्धि, toward results—whatever they are] is called योग. (2.48)

Action [or ritual] [by itself] is indeed far inferior to this बुद्धि-योग (the means which is this attitude), ○ अर्जुन. Seek refuge in this attitude. Those whose motives are [only for] the results [of action] are misers [i.e., are yet to spend their intellect in motivation for श्रेयस्]. (2.49)

Endowed with [this] attitude, one sheds in this world both karmic merit and demerit. Therefore, commit to this योग. Propriety in actions [i.e., acting within धर्म, where the means are as important as the end] is [called] योग. (2.50)

—Because, after the wise, endowed with this attitude, discard [the pressure for] result born of action [appreciating धर्म as “to be done,” accepting the results gracefully], freed [by knowledge] from the bondage that is birth, they reach the attainment that is free from affliction. (2.51)

When your intellect crosses over the confusion that is delusion, then you will gain a dispassion for what has been heard and is yet to be heard [from the secular and spiritual marketeers]. (2.52)

When your intellect—[previously] distracted by the श्रुति [i.e., the bulk of the वेद-s concerned with providing means for gaining heaven, power, wealth, and progeny]—becomes steady and centered on समाधि (your self), then you will attain योग. (2.53)

अर्जुन said:

What is the description of the स्थित-प्रज्ञ (one whose wisdom is firm), who is established within समाधि (the self), ○ कृष्ण? What would the स्थित-धी (one whose wisdom is firm) speak? How would that one sit? How would that one walk? [Would that one fight a war?]. (2.54)

The Lord said:

○ अर्जुन, when one abandons all desires [i.e., notional requirements in order to become happy] as they arise in the mind and is happy by oneself [i.e., by an informed intellect], in one's self alone, then that one is called a स्थित-प्रज्ञ (one whose wisdom is firm). (2.55)

The one whose mind is not afflicted in adversities, who has no longing in pleasures, and who is free from राग (attraction), fear, and anger, [that] wise person is called स्थित-धी (one whose wisdom is firm). (2.56)

The one who is unattached in all situations, who neither rejoices on getting anything pleasant, nor hates getting anything unpleasant—that one's wisdom is firm. (2.57)

When, like a turtle and its limbs, one is [at will able] to completely withdraw the senses from their sense pursuits [and again extend them out at will], that one's wisdom is firm. (2.58)

For the embodied one who does not feed [i.e., does not indulge the senses], the objects turn back [i.e., are not pursued], [but] the longing remains. Knowing the पर [i.e., ब्रह्मन्/ reality], even one's longing ceases. (2.59)

—Because, O अर्जुन, even though a discerning person puts forth effort, the distracting senses forcefully take away the mind. (2.60)

Mastering all those [senses], the one who is disciplined should remain with Me [the Lord, reality] as the पर (highest, the limitless). For the one whose senses are indeed under authority [of an informed intellect], wisdom is firm. (2.61)

For a person who mentally dwells on objects, attachment to them arises; from attachment [allowed to flame up by one's value structure] arises [binding] desire [i.e., requirements (in order to be happy) and anticipations (of their fruition)]; from [thwarted] anticipations arises anger; from anger is delusion [i.e., error in judgment]; from delusion is lapse of memory [i.e., what has been taught]; from lapse of memory is lapse of intellect [i.e., wisdom]; from lapse of intellect [i.e., what distinguishes the human condition] the person is destroyed [i.e., the unique human opportunity to attain श्रेयस् is completely wasted, and the person remains in संसार/ the life of becoming]. (2.62–63)

—Whereas, moving among the objects with the senses under authority of the intellect and freed from [being overpowered by] राग-द्वेष (attraction and repulsion), the one whose mind is disciplined attains clarity. (2.64)

When there is clarity, there comes the destruction of all one's sorrows [in the form of guilt and hurt] because, for the one whose mind is clear, the [self-]knowledge [which destroys the sorrow] quickly becomes firm. (2.65)

For the one who is not disciplined, knowledge is not there, nor contemplation. For the noncontemplative, there is no clarity. For the nonclear, how can there be [the appreciation of the] सुख (fulfillment that is the nature of the limitless self, known as I)? (2.66)

—Because, that very mind, which follows after the roaming senses, takes away one's wisdom, like the wind [takes away] a small boat on the water. (2.67)

Therefore, O अर्जुन, the one whose senses [under authority of the intellect] are [or rather, are capable of being] completely withdrawn from the sense pursuits—that one has wisdom that is firm. (2.68)

What is [like] night for all beings, in that the [wise who is] disciplined is awake. In what [it is that] beings are awake to, that is [like] night for the wise one who sees clearly [i.e., the wise are awake to सत्, reality, and others are only awake to what they believe is reality, but is असत्, unreal]. (2.69)

Like the full and unmoved ocean into which the waters [their source being the ocean] enter [yet whose nature is unaffected by their variations], the one whom all objects of desire enter [yet remains the same in nature]—that one gains peace. Not [so] the one who requires/anticipates these objects [like a small pond requires its streams]. (2.70)

Giving up all [binding] desires [i.e., requirements/anticipations], the person who moves about free from longing, free from [the judgment] “this is mine” and free from [the judgment] “I [am only this much]”—that [person] attains peace. (2.71)

This is being firm in/as ब्रह्मन् (reality, सत्), O अर्जुन. Attaining this, one is not [any longer] deluded. Being firm in this, even just at the moment of death, one attains liberation in/as ब्रह्मन्. (2.72)

ओं (ब्रह्मन्, the witness of all) is that [only] reality. Thus ends the second chapter, called “The Topic of Knowledge,” of the [eighteen chapters of] *Songs of the Glorious Lord*, which is [looked upon as] उपनिषद् [and whose teaching is] in [the form of] a dialogue between श्री कृष्ण and अर्जुन, [the subject matter being] a knowledge of ब्रह्मन् and योग. (2)

References

- Antoine, R. (1972). *A Sanskrit Manual: For High School*. Calcutta: Xavier Publications.
- Apte, V. S. (1973). *The Student's English-Sanskrit Dictionary*. Dehli: Motilal Banarsidass.
- (1978). *The Practical Sanskrit-English Dictionary*. Dehli: Motilal Banarsidass.
- (2001). *Sanskrit-Hindi Kosha*. Delhi: Motilal Banarsidass.
- Aruna, A.K. (2012). *The Aruna Sanskrit Grammar Reference*. Palm Desert, CA: Upasana Yoga Press.
- (2012). *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two*. Palm Desert, CA: Upasana Yoga Press.
- (2012). *The Bhagavad Gita Dictionary*. Palm Desert, CA: Upasana Yoga Press.
- (2012). *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. Palm Desert, CA: Upasana Yoga Press.
- (2012). *The Bhagavad Gita Reader: Sanskrit/English Parallel Text*. Palm Desert, CA: Upasana Yoga Press.
- (2012). *The Sanskrit Reading Tutor: Read It, Click It, Hear It!* Palm Desert, CA: Upasana Yoga Press.
- (2012). *The Bhagavad Gita: Victory Over Grief And Death*. Palm Desert, CA: Upasana Yoga Press.
- (2012). *Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedanta Scripture*. Palm Desert, CA: Upasana Yoga Press.
- Bhattacharya, T. (1967). *Sabdastoma-Mahanidhi: A Sanskrit Dictionary*. Varanasi: Chowkhamba Sanskrit Series Office.
- Kale, M. R. (1960). *A Higher Sanskrit Grammar*. Delhi: R.M. Lal.
- Macdonell, A. A. (1966). *A Vedic Grammar for Students*. Bombay: Oxford University Press, Indian branch.
- (1975). *A Sanskrit Grammar for Students*. London: Oxford University Press.
- (1976). *A Practical Sanskrit Dictionary*. London: Oxford University Press.
- Monier Williams, Sir. (1960). *A Sanskrit-English Dictionary*. Oxford: Clarendon.
- (1976). *A Dictionary, English and Sanskrit*. Delhi: Motilal Banarsidass.
- Panini (1997). *Asthadhyayi: Padaccheda-Vritti-Vartika-Tippani-Sabita*. Varanasi: Chaukhambha Orientalia.
- Patanjali. (1970). *The Vyakarana-Mahabhashya of Patanjali*. Bombay: Bombay Sanskrit Series.
- Ram Bhanot, A. (1975). *Shrimad Bhagavad Gita with Amritavarshini Tika: Part 1 & 2*. Delhi: Motilal Banarasidaas.
- (1976). *Shrimad Bhagavad Gita with Amritavarshini Tika: Part 3 & 4*. Jalandar: Raj Publishers.

- Ramasubba Sastri, Pandit S. (1966). *Kridantarupamala*. Madras: The Samskrit Education Society.
- Vidyasagar K.L.V. Sastry and Pandit L. Anantarama Sastri. (1998). *Sabda Manjari*. Palghat: R. S. Vadhyar & Sons.
- Sankaracarya (1983). *Srimad Bhagavad Gita Bhasya of Sri Samkaracarya: With Text in Devanagiri & English Rendering, Translated by Dr. A.G. Krishna Warriar*. Madras: Sri Ramakrishna Math.
- (1988). *Srimad-Bhagavad-Gita: Sankara-Bhashya Hindi-Anuvada-Sabita by Sri Harikerisnadas Goyandaka*. Gorakhpur: Gita Press.
- (2006). *Bhagavadgita: with the Commentary of Sankaracarya, Translated by Swami Gambhirananda*. Kolkata: Advaita Ashrama.
- (2006). *Srimad-Bhagavad-Gita: Padaccheda Anvaya*. Gorakhpur: Gita Press.
- Satwalekar, Dr. Pandit S. D. (1971). *Sanskrit Self Teacher: Part 1 through 18*. Pardi, Gujarat: Swadhyaya Mandal.
- Speijer, J. S. (1973). *Sanskrit Syntax*. Delhi: Motilal Banarsidass.
- Srivatsankacharya, Sri. Pt. V. (1971). *Ayaya Kosa*. Madras: The Samskrit Education Society.
- Swami Dayananda Saraswati (2006). *Bhagavadgītā: Home Study Course*. Coimbatore: Arsha Vidya Gurukulam.
- Swami Swarupananda (1972). *Srimad-Bhagavad-Gita*. Calcutta: Advaita Ashrama.
- Vishor, K. (1992). *Gītā Prakāśa*. Kalakatta: Sritrilocana Jnana-Vijnana Samstha.
- Whitney, W. D. (1973). *Sanskrit Grammar*. Delhi: Motilal Banarsidass.