

The Aruna Sanskrit Language Series

The Aruna Sanskrit Grammar Coursebook

64 Lessons Based on the Bhagavad Gita

A.K. Aruna

PDF version

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Upasana Yoga Media

Second edition 2012

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

Published by

Upasana Yoga Media

Palm Desert, CA

www.UpasanaYoga.org

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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.

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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>Ātmanaiпада</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

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 *Sam̐skṛta* 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, *Sam̐skṛta* transliteration is used. This method is called the International Alphabet of Sanskrit Transliteration (IAST). It represents the sounds of the *Sam̐skṛta* 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 *Sam̐skṛta*, 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 ṇ ṅ ṭ ṭ ḍ ḍ ḥ ṣ 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 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 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>m. 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 √पुष्प् 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 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 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 गतासूनगतासूँश्च 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 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
ध्यै	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 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 ॥

- 1st 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.
- 2nd qtr. देहे सर्वस्य भारत
- 3rd 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.
- 4th 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 धातराष्ट्रः 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 आश्चर्यवद्ब्रूति, 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 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॥ 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] वशं, 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 नावामिव [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 ॥

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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

Script Reading Exercise (for Lesson 1)

Learning to fluently read the current *Samskṛta* character set is essential to learning the language. There are two steps to learning to read the *Samskṛta* 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 *Samskṛta* 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 *Samskṛta*, 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*, *ṛṇ* 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 (*r̥* and *l̥*) 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 <i>k</i>	ख् <i>kh</i>	ग् <i>g</i>	घ् <i>gh</i>	ङ् <i>ṅ</i>			ह् <i>h</i>	:	अ <i>a</i>	आ <i>ā</i>	ए <i>e</i>	ऐ <i>ai</i>
Palatal	च् <i>c</i>	छ् <i>ch</i>	ज् <i>j</i>	झ् <i>jh</i>	ञ् <i>ñ</i>	य् <i>y</i>	श् <i>ś</i>			इ <i>i</i>	ई <i>ī</i>		
Cerebral	ट् <i>ṭ</i>	ठ् <i>ṭh</i>	ड् <i>ḍ</i>	ढ् <i>ḍh</i>	ण् <i>ṇ</i>	र् <i>r</i>	ष् <i>ṣ</i>			ऋ <i>ṛ</i>	ॠ <i>ṝ</i>		
Dental	त् <i>t</i>	थ् <i>th</i>	द् <i>d</i>	ध् <i>dh</i>	न् <i>n</i>	ल् <i>l</i>	स् <i>s</i>			लृ <i>l̥</i>			
Labial	प् <i>p</i>	फ् <i>ph</i>	ब् <i>b</i>	भ् <i>bh</i>	म् <i>m</i>	व् <i>v</i>			:	उ <i>u</i>	ऊ <i>ū</i>	ओ <i>o</i>	औ <i>au</i>

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, अश्रु पूर्णा कुलेक्षणम्
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

विषी दन् तम्-इ दं वाक् यम्, उ वा च म धु सू द नः
vi ṣī dan ta m-i daṁ vāk yam, u vā ca ma dhu sū da naḥ (1)

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 सङ्घ्नये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥

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)