Suggestions for Further Study

There are many reasons for studying Sanskrit, from comparative linguistics to liberation, from poetry to philosophy, from simple chanting to mythology. Whatever the reason, the next obvious step is further study of the grammar.

A personal bias needs to be declared here: my interest in Sanskrit lies in studying the scriptures, therefore translating from English into Sanskrit is irrelevant, and the building of a vocabulary detracts from the penetration of the scriptures (because of the limited worldly associations with familiar words). Furthermore, the range of grammar needs to be very wide: from the full etymology of each word (including the significance of each affix) to the figurative use in the most sublime writings.

There are a wide range of books on Sanskrit grammar available, ranging from the introductory level to academic tomes: the majority of these approach the subject as they would any other foreign language, i.e. with a view to translation, rather than treating the study as a means to penetrate writings which express ideas and concepts foreign to the Western mind-set.

Despite the above qualifications, the general reader will find the first five books in the list useful to further study of the grammar:

(a) The Geeta, The Gospel of the Lord Shri Krishna, translated by Shri Purohit Swami, Faber and Faber: 80 pages, paperback.

   In clear easy-to-read language, rather than a literal translation: a delightful book, though expensive for its size. This translation provides a simple way of getting the context of a verse being studied, and is also useful in selecting a verse of interest to study. The verses are not numbered: it is worth the effort to work through the book numbering the verses in pencil, as well as putting the Chapter number in the top outer margin of each page.

(b) The Bhagavad-Gita, translated by Winthrop Sargeant, SUNY: 739 pages, paperback.

   The Gītā is written with simple and straightforward grammar, which, together with its magnificent philosophy and wealth of practical advice, makes it an ideal work with which to begin. This translation is especially suited to the Sanskrit student, as it expresses the grammar of the text as well as giving a word-by-word translation.

(c) Sanskrit Manual, A Quick-reference Guide to the Phonology and Grammar of Classical Sanskrit, George S. Bucknell, Motilal Banarsidass: 254 pages, hardcover.

As the title implies, it is a reference work containing many tables of noun declension and verb conjugation, with indices linking noun- and verb-endings and verb stems to the paradigm tables. A useful tool to determine the *prātipadika* forms of nouns, tense etc. of verbs, from inflected words.

(d) Teach Yourself Sanskrit, Michael Coulson, Hodder and Stoughton: 493 pages, paperback.

This covers the grammar of Classical Sanskrit in some detail. Each chapter has translation exercises into and out of Sanskrit, with answers given at the back of the book. As a 'part-time' student studying alone, this is a 'hard' book because of its style, depth, and large vocabulary. It is useful as a semi-reference book when examining a particular concept in depth: the next book is a lot easier for general study.

(e) A Rapid Sanskrit Method, George L. Hart, Motilal Banarsidass: 208 pages, paperback.

Divided into thirty lessons, each introducing one or two topics, this book gives a broad understanding of the language without getting bogged down in details and exceptions. Each lesson has translation exercises, in both directions, but answers are not provided.

(f) Laghukaumudī of Varadarāja, translated by James R. Ballantyne, Motilal Banarsidass: 451 pages, hardcover or paperback.

This contains approximately one third of the *sūtra*s of *Pāṇini*'s *Aṣṭādhyāyī* gathered together thematically to exhaustively explain word formations in Classical Sanskrit; the text and commentary are in *devanāgarī* with English translation. This is an exacting work and not to be tackled lightly, but is essential study to penetrate to the full spiritual significance of words.

For further scriptural study, the Bhagavad Gītā with Śaṃkara's commentary in translation by A.M.Sastry is published by Samata Books; the major Upaniṣads are published with word-by-word translations of Swāmī Śarvānanda etc., by Sri Ramakrishna Math; or with Śaṃkara's commentary by Advaita Ashrama (Eight Principal Upaniṣads, and Chhāndogya, by Swāmī Gambhīrānanda; Bṛhadāraṇyaka by Swāmī Madhavānanda).

Answers to Exercises

Answers: Lesson 1

1.B.3.d.1. You stand and I speak.

2. He stands and you speak.

3. I speak and you stand.

4. I stand and he speaks.

5. You speak and I stand.

6. I stand and speak.

1.B.3.e.1. **tiṣṭhati vadāmi ca**

2. **tiṣṭhasi vadati ca**

3. **vadasi tiṣṭhāmi ca**

4. **vadasi tiṣṭhati ca**

5. **tiṣṭhāmi vadati ca**

6. **vadāmi tiṣṭhasi ca**

Answers: Lesson 2

2.B.2.c.1. They (pl.) stand and they (two) speak.

2. You (two) stand and we (two) speak.

3. We (pl.) speak and they (two) stand.

4. You (s.) stand and you (two) speak.

5. You (pl.) stand and you (two) speak.

6. They (two) speak and we (pl.) stand.

7. He stands and they (pl.) speak.

8. You (s.) stand and we (two) speak.

2.B.2.d.1. **tiṣṭhāvaḥ vadatha ca**

2. **vadathaḥ tiṣṭhanti ca**

3. **tiṣṭhathaḥ vadathaḥ ca**

4. **tiṣṭhanti vadāmi ca**

5. **tiṣṭhati vadatha ca**

6. **vadataḥ tiṣṭhati ca**

7. **tiṣṭhāmaḥ vadathaḥ ca**

8. **vadatha tiṣṭhasi ca**

Answers: Lesson 3

3.B.3.c.1. The horse leads the man.

    2. The man and horses (two) are standing.

    3. The horses (two) lead the man to the trees (pl.).

    4. The horse stands and the man speaks.

    5. The man and the horse are leading.

    6. We (pl.) lead the men (two) to the trees (pl.).

3.B.3.d.1. **naraḥ aśvam nayate**

    2. **aśvau naram nayete**

    3. **narāḥ vadanti nayante ca**

    4. **aśvaḥ naram vṛkṣam nayate**

    5. **vṛkṣaḥ aśvah ca tiṣṭhataḥ**

    6. **narāḥ aśvān nayante**

Answers: Lesson 4

4.B.3.d.1. The horse carries the man to the tree.

    2. The man goes to the tree by horse.

    3. You (pl.) take the trees (pl.) from the horse.

    4. The horse carries the tree for the man.

    5. The man and the horse go from the tree.

    6. He leads the horse from the tree for the man.

4.B.3.e.1. **aśvena gacchati**

    2. **aśvam narāya nayethe**

    3. **vṛkṣān aśvaiḥ vahanti**

    4. **aśvān vṛkṣāt gacchāmaḥ**

    5. **vṛkṣam narāt aśvena labhāvahe**

    6. **aśvāḥ naram vṛkṣebhyaḥ vahanti**

Answers: Lesson 5

5.B.2.d.1. O man, you are standing on the horse.

    2. The horses (pl.) of the men (pl.) are standing.

    3. The man takes the tree from the horse.

    4. The man's horses (pl.) are standing among the trees (pl.).

    5. The horses (two) carry the trees (pl.) for the man.

    6. He takes the man from the tree by horse.

    7. The horse goes to the man from the tree.

    8. He stands on the horse and speaks.

5.B.2.e.1. **aśvayoḥ tiṣṭhati**

    2. **vṛkṣeṣu naraḥ aśvaḥ ca tiṣṭhataḥ**

    3. **narayoḥ vṛkṣāḥ tiṣṭhanti**

    4. **narasya aśvaḥ naram vṛkṣebhyaḥ vahati**

    5. **aśvau naram vṛkṣam vahataḥ**

    6. **(he) aśva vṛkṣam narāya vahasi**

    7. **narasya aśvān vṛkṣāt labhate**

    8. **naram aśvam vṛkṣāt vahathaḥ**

Answers: Lesson 6

6.B.3.c.1. The girl leads the horse to the tree for fruit.

    2. The horse carries the man and the girl to the tree.

    3. The man's horse takes the fruit from the girl.

    4. The men (two) take the fruit (pl.) of the trees (pl.) to the horse.

    5. The girls (pl.) lead the men (pl.) to the fruit (pl.) by horse.

    6. The girls (two) stand among the trees and speak.

    7. I go to the trees (two) and take the fruit (pl.).

    8. The man carries the fruit (two) from the tree for the girl.

    9. The girls (two) take the fruit (pl.) from the man's tree.

    10. The girl and the man carry the tree to the horse.

6.B.3.d.1. naraḥ tiṣṭhati ca bālā vadati

2. aśvam nayethe ca phalam labhe

3. naraḥ bālā ca vṛkṣeṣu aśvābhyām gacchataḥ (assume two horses).

4. naram bālām ca aśvam vṛkṣāt labhāvahe

5. naraḥ vṛkṣān aśvena phalebhyaḥ gacchati

6. bālā phale vṛkṣāt aśvebhyaḥ labhate

7. aśvaḥ vṛkṣam bālām narāya vahati

8. naraḥ aśvam phalena nayate

9. aśvaḥ phalāni bālāḥ narāya vahati

10. bāle aśve tiṣṭhataḥ ca phalam vṛkṣāt labhete

Answers: Lesson 7

7.B.2.e.1. bālām vṛkṣāt narasya aśvam vahāvaḥ

2. naraḥ bālā ca tiṣṭhataḥ vadataḥ ca

3. aśvaḥ vṛkṣasya phale bālābhyaḥ labhate

4. bālāyāḥ aśvaḥ phalāni narāya vahati

5. narāḥ vṛkṣasya phalam bālāyai labhante

6. narasya bālā aśvān vṛkṣān nayate

7.B.2.f.1. We (two) carry the girl from the tree to the man's horse.

2. The man and the girl stand and talk.

3. The horse takes the tree's fruit (two) from/for the girls (pl.).

4. The girl's horse carries the fruit (pl.) for the man.

5. The man takes the fruit (s.) of the tree for the girl.

6. The man's girl leads the horses (pl.) to the trees (pl.).

7.B.2.g.1. phalāni vṛkṣāt aśvena vahatha

2. bālāyāḥ aśvau phalāni naram labhete

3. aśvam vṛkṣasya phalāni nayethe

4. naraḥ vṛkṣam aśvāt bālāyai labhate

5. bālā aśvaḥ ca vṛkṣeṣu phalebhyaḥ gacchataḥ

6. aśvaḥ vṛkṣān narebhyaḥ vahanti

7.B.2.h. फलानि वृक्षात् अश्वेन वहथ। १॥

बालायाः अश्वौ फलानि नरम् लभेते। २॥

अश्वम् वृक्षस्य फलानि नयेथे। ३॥

नरः वृक्षम् अश्वात् बालायै लभते। ४॥

बाला अश्वः च वृक्षेषु फलेभ्यः गच्छतः। ५॥

अश्वः वृक्षान् नरेभ्यः वहन्ति। ६॥

Answers: Lesson 8

8.B.5.c.1. **bālā agnim sundarāt narāt gacchati**

2. **naraḥ alpam vṛkṣam bālām agnaye śīghram labhate**

3. **sundarī bālā alpam aśvam nadīm nayate**

4. **narau sundarāṇi phalāni alpāt vṛkṣāt labhete**

5. **guravaḥ alpam sundaram aśvam nadyau nayante**

6. **alpaḥ vṛkṣaḥ sundare agnau tiṣṭhati**

8.B.5.d.1. The girl goes to the fire from the handsome man.

2. The man quickly takes the small tree to the girl for fire.

3. The beautiful girl leads the small horse to the river.

4. The men (two) take the beautiful fruit from the small tree.

5. The teachers (pl.) lead the small beautiful horse to the rivers (two).

6. The small tree stands in the beautiful fire.

8.B.5.e.1. **narasya guruḥ nadīm aśvena gacchati**

2. **bālā alpam phalam narasya gurum vahati**

3. **bālāyāḥ guruḥ alpāyām nadyām tiṣṭhati**

4. **guroḥ bālā sundare aśve tiṣṭhati**

5. **sundarī bālā naram alpam gurum śīghram nayate**

6. **guruḥ alpasya vṛkṣasya sundareṣu phaleṣu tiṣṭhati**

8.B.5.f. नरस्य गुरुः नदीम् अश्वेन गच्छति। १॥

बाला अल्पम् फलम् नरस्य गुरुम् वहति। २॥

बालायाः गुरुः अल्पायाम् नद्याम् तिष्ठति। ३॥

गुरोः बाला सुन्दरे अश्वे तिष्ठति। ४॥

सुन्दरी बाला नरम् अल्पम् गुरुम् शीघ्रम् नयते। ५॥

गुरुः अल्पस्य वृक्षस्य सुन्दरेषु फलेषु तिष्ठति। ६॥

Answers: Lesson 9

9.B.5.c.1. naraḥ phalāni labhate iti bāle vadataḥ

2. he guro bāle nayase iti alpaḥ naraḥ vadati

3. aśvaḥ vṛkṣasya phalāni bālāyai vahati

4. phalam vṛkṣāyāt aśvena narāya vahataḥ

5. vṛkṣam alpau agnī aśvaiḥ śīghram vahāmi

6. nadī alpam vṛkṣam sundarīm bālām vahati

9.B.5.d.1. "The man is taking the fruit (pl.)," the girls (two) say.

2. "O teacher, you are leading the (two) girls," the small man says.

3. The horse carries the fruit (pl.) of the tree for the girl.

4. They (two) carry the fruit (s.) from the tree by horse for the man.

5. I quickly carry the tree to the small fires (two) by horse (pl.).

6. The river carries the small tree to the beautiful girl.

9.B.5.e.1. phalāni aśvam labhe iti bālā gurum vadati

2. vṛkṣam nadīm vahāmi iti naraḥ bālām vadati

3. bālāyāḥ phale naram śīghram labhadhve

4. phalāni bālāyāḥ vṛkṣāt labhāvahe

5. naraḥ bālā ca sundaram gurum nadyā gacchataḥ

6. sundarī bālā aśvam alpān vṛkṣān phalebhyaḥ nayate

9.B.5.f. फलानि अश्वम् लभे इति बाला गुरुम् वदति। १॥

वृक्षम् नदीम् वहामि इति नरः बालाम् वदति। २॥

बालायाः फले नरम् शीघ्रम् लभध्वे। ३॥

फलानि बालायाः वृक्षात् लभावहे। ४॥

नरः बाला च सुन्दरम् गुरुम् नद्या गच्छतः। ५॥

सुन्दरी बाला अश्वम् अल्पान् वृक्षान् फलेभ्यः नयते। ६॥

Answers: Lesson 10

1. व्यञ्जन	16. देव्यानन्द
2. सत्यानन्द	17. विष्ण आस्य
3. साध्वीश	18. परमात्मन्
4. कर्तृकार	19. नेति
5. अत्रैव	20. पित्रानन्द
6. भ्वादि	21. पावकः
7. आनन्दैतद्	22. मध्वाचार्य
8. कपीन्द्र	23. महेन्द्र
9. महर्षि or महऋषि	24. कर्त्रानन्द
10. हरेऽथ	25. केयम्
11. शान्त्यमृतम्	26. नैव
12. नदीश	27. शिवौदनम्
13. महेश्वर	28. गुर्वैकत्वम्
14. मायैव	29. परमेश्वर
15. हस्तेऽस्ति	30. प्रत्येकम्

Answers: Lesson 11

1. नरावल्पं वृक्षमग्निमश्वाद्वहतः

The men (two) carry the small tree to the fire from the horse.

2. बालाश्वं नरं च वृक्षाल्लभते

The girl takes the horse and the man from the tree.

3. फलान्यश्वं वहतीति गुरुर्बाला वदति

"I carry the fruit (pl.) to the horse," the teacher says to the girls (pl.).

4. गुरू अल्पं नरं वृक्षायाच्छीघ्रं गच्छतः (see 10.A.4.b)

The teachers (two) go quickly to the small man from the tree.

5. नरो वृक्षमग्निं बालाया अश्वेन वहति

The man carries the tree to the fire for the girl by horse.

6. बालाश्वमल्पां नदीं वृक्षान्नयते

The girl leads the horse to the small river from the tree.

7. नरो वृक्षान्फलेभ्योऽश्वेन गच्छति

The man goes to the trees (pl.) for fruit (pl.) by horse.

8. गुरुरग्निं नराद्गच्छतीत्यल्पा बाला वदति

"The teacher is going to the fire from the man," the small girl says.

9. बालाल्पोऽश्वश्चाग्निं नराद्गच्छतः

The girl and the small horse go to the fire from the man.

10. अल्पेभ्यः फलेभ्यः सुन्दरेषु वृक्षेषु गच्छावः (no **sandhi**)

We (two) are going among the beautiful trees for small fruit (pl.).

Answers: Lesson 12

The words are given in the form found in the dictionary:

1. आत्मन् 135a	8. ब्रह्मन् 737c	15. पुरुष 637a
2. **Hetu** 1303c	9. गुरु 359b	16. **Manas** 783c
3. योग 856b	10. **Rajas** 863b	17. शरीर 1057c
4. **Pra-kṛiti** 654a	11. **Citta** 395c	18. **Bhakti** 743a
5. **Jñāna** 426a	12. ऋषि 226c	19. अनन्त 25a
6. **Ā-nanda** 139c	13. विष्णु 999a	20. कृष्ण 306b
7. **Vy-ākaraṇa** 1035c	14. **hṛidaya** 1302c	or **Kṛishṇa** 308a

Answers: Lesson 13

1. अन्वय -vyatireka 46b	11. **Mano** -**bhava** -śāsana 785b
2. लघु -sattva -tā 894b	12. **Vi-veka** 987c
3. **Vi-vāha** -kāla 987b	13. **Saṃ-yoga** 1112b
4. **Saṃ-skṛita** 1120c	14. **Dhyāna** -yoga 521a
5. कलि -yuga 262a	15. **Adhy-āropa** 23b
6. **Mūḍha** 825b	16. **Śraddhātṛi** 1095c
7. **Saṃ-gama** -maṇi 1128c	17. **Hiraṇya** -garbha 1299c
8. **Kshatriya** -dharma 325b	18. पूर्व -paksha -pāda 643c
9. बाल -rūpa -dhṛik 729b	19. **Mleccha** -jāti 837c
10. **Bhagavad** -gītā 744a	20. **A-gṛihīta** 1309a

Answers: Lesson 14

1. MW60c अभय *a-bhaya*, mf(ā)n. ... n. absence or removal of fear.
   MW1a अ 3.*a* ... having a negative or privative or contrary sense
   MW747a भय *bhaya* n.($\sqrt{bhī}$) fear, alarm, dread ...
   MW758a भी 1.*bhī*, cl.3.P. ... to fear, be afraid of ...

2. MW642a **Pūrṇa**, mfn. ... n. fulness, plenty, abundance
   MW641a पूर *pūra*, ($\sqrt{pṛī}$, Caus.) ...
   MW648a पॄ *pṛī*, cl.9.P. ... to fill ... to sate, cherish, nourish ...

3. MW677b **Praty-āhāra** m. drawing back ... abstraction
   MW677b प्रयाह् *praty-ā-$\sqrt{hṛi}$* P. -*harati* to withdraw
   MW663c **Praty**, in comp. before vowels for *prati* above
   MW661b प्रति 1.*prati*, ind. (as a prefix ... towards, back ...
   MW126a आ 4.*ā* (as a prefix ... near, near to, towards ...
   MW1302a हृ 1.*hṛi*, cl.1.P.Ā. ... *harati* ... to take, bear, carry.
   Note: It is not the second **dhātu** हृ because of its meaning in translation; this is confirmed by the conjugational form *harati* given at 677b.

4. MW8c **A-cāpalya**, *am*, n. freedom from unsteadiness.

    MW1a अ 3.*a* . . . having a negative or privative or contrary sense.

    MW393a **Cāpalya**, n. . . . agitation, unsteadiness, fickleness

    MW393a चापल *cāpala*, n. (from *cap°*) mobility . . . unsteadiness.

    MW388b चपल *capala*, mf(ā)n. (√*kamp* . . .) shaking, trembling

    MW252b कम्प् *kamp*, cl.1. Ā. . . . to tremble, shake

5. MW396b **Citra-karman** . . . *°rma-vid*, mfn. skilled in the art of
    painting . . .

    Note: See 10.B.1 on page 83: . . . if the **prātipadika** ends in **-an**,
    then the **n** is dropped . . .

    MW396b **Citra-karman** n. any extraordinary act . . . painting . . .

    MW396a **Citra**, mf(ā)n. conspicuous, excellent, distinguished . . .

    MW395b चित् 4.*cit*, cl.1. . . . to perceive, fix the mind upon, attend to . . .

    MW258b कर्मन् *karman*, *a*, n. . . . √*kṛi* . . . act, action, performance . . .

    MW300c कृ 1.*kṛi* . . . cl.2.P. . . . to do, make, perform, accomplish . . .

    Note: It is not the second **dhātu** कृ on 304a because its meaning given
    in translation is not appropriate to that given for **karman**.

    MW963c 2.**Vid**, mfn. knowing, understanding, a knower

    MW963b विद् 1.*vid*, cl.2. P. . . . to know, understand, perceive, learn . . .

    NOTE: This has a more appropriate meaning than 4.**Vid** on page 965a,
    or its **dhātu** विद् 3.*vid* on 964c.

6. MW523b **Nâti** . . . *-mānin* . . . (*°ni-tā*, f., Bhag.)

    Nâti . . . *-mānin*, mfn. not too proud or arrogant.

    Nâti (for *na + ati* . . .), not very much, not too.

    MW523a न 2.*na* ind. not, no, nor, neither . . .

    MW12b **Ati** . . . prefix . . . excessive, extraordinary, intense, too . . .

    MW810b मानिक *mānika*, *mānita*, 1.2.*mānin*. See p 809, cols. 2 and 3.

    MW809b **Māni -tā** f. (ifc.) fancying that one possesses, imaginary . . .

    Māni, in comp. for 1.*mānin*.

    MW809c 1.**Mānin** mfn (fr. √*man* or fr. 1.*māna*) . . . haughty, proud . . .

    MW809a मान 1.*māna*, m. (√*man*) opinion . . . self-conceit, pride . . .

    MW783a मन् *man*, cl.8.4. Ā. . . . to think, believe, imagine.

Answers: Lesson 15

MW124b **अहम्** nom. sg. 'I'.

MW232b **एव** ind. just so, indeed, truly, really.

MW3b **अक्षय** *a-kshaya* mf(ā)n. exempt from decay, undecaying.

MW1a **अ** 3.*a* ... having a negative or privative or contrary sense.

MW328a 3.**kshaya** m. loss, waste, wane, dimunition, destruction, decay.

MW328a √**क्षि** 4.*kshi* cl.1.P. to destroy, corrupt, ruin, kill, injure.

Dh.P. **क्षि म्वा॰ प॰ अ॰ ५ २। क्षि क्षये।**

MW278a **काल** 2.*kāla* m. (√ 3.*kal* to calculate or enumerate) ... time (in general).

MW260a √**कल्** 3.*kal* ... P. (rarely Ā) ... to impel, incite, urge on ...

NOTE: Of the four entries for **कल**, the first may be eliminated because it is **ātmane-pada**, and for the others the **artha** must be examined. The last is selected as being most suited to the **dhātu** meaning given in the original word **काल**.

Dh.P. **कल चु॰ प॰ से॰ ४२ २। कल क्षेपे।**

Dh.P. **कल चु॰ उ॰ से॰ ४५ १। कल आस्वादने।**

Dh.P. **कल चु॰ उ॰ से॰ ४८ १। कल गतौ सङ्ख्याने च।**

MW329a **Kshepe** m. a throw, cast ... moving to and fro, sending, dismissing ... delay, procrastination ... insult, invective, abuse.

MW162a **Ā-svādana** n. the act of eating, tasting, enjoying.

MW347a **Gati** f. going, moving, gait ... movement in general.

MW1128b **Saṃ-khyāna** n. becoming seen, appearance, reckoning, enumeration, calculation ... measurement.

MW514a **Dhātṛi** m. establisher, founder, creator, bearer, supporter, arranger.

MW513b √**धा** 1.*dhā* cl.3.P.Ā. to put, place, set ... direct or fix the mind or attention upon ... appoint, establish, constitute; to make, produce, generate, create, cause.

Dh.P. **[डु]धाञ् जु॰ उ॰ अ॰ २६ २। डुधाञ् धारणपोषणयोः।**

MW515a **Dhāraṇa** mf(ī)n. holding, bearing, keeping, preserving, maintaining ... n. the act of holding, bearing ... immovable concentration of the mind upon.

MW650b **पोष**-ṇa mfn. nourishing; n. the act of nourishing, keeping, supporting.

MW994c **Viśva-to-mukha** in comp. for *viśva-tas*, mfn. facing all sides, one whose face is turned everywhere.

MW994c **Viśva-tas** ind. from or on all sides, everywhere, all round, universally ...

MW992b **विश्व** mf(ā)n. (probably from √ 1.*viś* to pervade) all, every, everyone; whole, entire, universal, all-pervading, all-containing, omni-present.

MW989a √**विश्** 1.*viś* cl.6.P. to enter, pervade, to be absorbed in ...

Dh.P. **विश तु॰ प॰ अ॰ ३६ १। विश प्रवेशने।**

MW692c **Pra-veśa-na** n. entering, entrance or penetration into ...

MW819c मुख *mukha* n. the mouth, face, countenance ... opening, aperture, entrance into or egress out of.

Reflections: In the West, time is viewed linearly, as beginning in some remote past and continuing to some unimaginable future; in the East, however, time is viewed cyclically: the cycle of day and night, the phases of the moon, the rotation of the seasons, the cycle of birth and death, and so on up to cycles lasting billions of years. That Time is indestructible is simply an acknowledgement of the fact that these cycles keep on tirelessly repeating.

In daily life, time is viewed as a subdivision of some convenient cycle (e.g. time of day), or as a multiple of cycles (e.g. years): this is the measurement or reckoning aspect. Time is inextricably linked with movement: if there was no movement there would be no time, for time is a measure of the change of position or state relative to some more durable 'constant'.

In one sense time can be viewed as an effect of movement, as a measure of the movement; in another sense time can be viewed as the cause of movement, as the underlying constant, relative to which movement takes place. In the light of the Vedic teaching, the latter view would be more appropriate: thus here **Kṛṣṇa** represents the Absolute Unmoving Consciousness within which all movement takes place.

In the second half of the line, 'Providence' may be a better word to use than 'Dispenser': the latter has a sense of purposive action (i.e. seeking a result), whilst the former is more an impersonal principle. This is more in keeping with the **artha** of the **dhātu** as 'nourishing, supporting', rather than the active role of 'creator, arranger' given for **dhātṛ**, and more appropriate to the universal aspect implicit in **viśvatomukha**. The all-pervading Consciousness thus provides the space, intelligence, and food for all beings: indeed It provides for their total sustenance and nourishment, even their very existence.

Taking **mukha** in the sense of 'mouth', it represents a two-way opening through which food enters, and speech exits; taking it in the sense of 'face', it may be interpreted as symbolizing all senses. Thus **sarvatomukha** could be viewed as the sum total of all senses, both active and receptive, through which all creation is nourished and through which Consciousness Itself is nourished.

Or again, **sarvatomukha** could refer to Consciousness as the Witness, and **dhātṛ** to the manifest appearance of that Consciousness.

English Grammatical Terms

On the assumption that the reader can speak correct English but is unfamiliar with formal grammar, the technical terms will not be strictly defined but briefly described and followed by illustrative examples where appropriate. These terms are gathered together thematically under three headings — Sentence Elements, Parts of Speech, and Finite Verb Forms — and then followed by an alphabetical list of other common terms that do not fit under these headings.

NB: These notes are about <u>English</u> Grammar: the grammar of Sanskrit is rather different — do not confuse the two. The purpose of these notes is to briefly illustrate the technical terms and concepts of <u>English</u> grammar, which may be used to demonstrate similar or contrasting concepts in Sanskrit grammar.

1. Sentence Elements

A sentence comprises one or more of five elements, each of which may comprise one or more words:

(a) **Subject:** (S) in English grammar this is considered the main element or focus of the sentence, and the rest of the sentence (the **predicate**) is considered to be a statement about the subject. It expresses the agent of an active verb. For example:
Jack and Jill (S) went up the hill (predicate).

(b) **Verb:** (V) this expresses the activity of the sentence; it agrees with the subject in person and number. It is the most essential word, and every grammatically complete sentence must have one explicitly stated: even the subject may be implied, as in the command 'Run!'. For example: The children (S) are playing (V).

(c) **Object:** There are two types:
  (i) **Direct Object:** (O_d) expresses that which is directly acted upon by the verb;
  (ii) **Indirect Object:** (O_i) is the recipient or beneficiary of the activity.
  She (S) gave (V) the food (O_d) to the dog (O_i).
  He (S) built (V) the dog (O_i) a kennel (O_d).

(d) **Complement:** This completes the sense expressed by the verb. There are two types:
  (i) **Subject Complement:** (C_s) used with intransitive verbs, or transitive verbs in the passive voice, expressing an attribute of the subject;
  (ii) **Object Complement:** (C_o) used with transitive verbs in the active voice and expressing an attribute of the direct object of the sentence.
  Love (S) is (V) blind (C_s).   The judge (S) set (V) the prisoner (O_d) free (C_o).
  He (S) became (V) a doctor (C_s).   They (S) elected (V) him (O_d) chairman (C_o).

(e) **Adverbial:** (A) these express a wide range of meaning (time, place, manner, etc.) related to the activity of the sentence as a whole. Unlike the other elements, there may be several of these in one simple sentence.
Again (A) it (S) rained (V) steadily (A) all day (A).

2. Parts of Speech

There are nine types of word called Parts of Speech. These are:

(a) **Noun:** used to name a person or thing. There are two types:
   (i) **Proper nouns** name a person, place, etc., and are usually written with an initial
   capital letter: *John* and *Mary* went to *London* on *Tuesday*.
   (ii) **Common nouns** name general things, both concrete and abstract:
   The *love* of *money* is the *root* of all *evil*.

(b) **Pronoun:** used instead of a noun to designate a person or thing without naming it:
He kissed *her* when *they* met; *she* enjoyed *it*.

Note: nouns and pronouns are categorized according to number, gender and case.

(c) **Adjective:** qualifies a noun or pronoun:
The *happy* dog wagged its *long* tail at the *familiar* figure.

(d) **Article:** a name for the three adjectives 'a', 'an', 'the':
A boy gave *an* apple to *the* teacher.

(e) **Preposition:** 'governs' a following noun or pronoun, expressing its relation to another
noun or pronoun or to the verb:
As the sun rose *in* the East, the girl stepped *from* the house *into* the garden.

(f) **Conjunction:** connects one word or phrase or sentence, with another:
Jack *and* Jill wanted to go, *but* were detained.

(g) **Interjection:** an exclamation expressing emotion: *Alas! Oh! Ah! Ahoy!*

(h) **Adverb:** qualifies a verb or adjective or another adverb:
The *very* tall man spoke *quite softly*.

(i) **Verb:** expresses the activity of the sentence:
He *built* a house. They *dig* a hole. She *was* here.

3. Finite Verb Forms

The activity of the sentence is expressed by the verb. There are three types: transitive,
intransitive, and auxiliary.

(a) A verb taking an object is called **transitive** (the 'energy' of the activity is transferred
to the object, as it were), and one that doesn't is called **intransitive**. Verbs are
typically one or the other, but may often be used either way:
He *beat* the drum. I *live*. The children *are playing* [a game].

(b) The main verb may be accompanied by one or more **auxiliary verbs** used to express
tense or mood:
I *had* slept. I *will* sleep. I *must have been* sleeping.

(c) The verb is the dynamic part of the sentence, animating the relatively static nouns
etc. As such it is the most flexible of the parts and appears in a wide variety of forms
to express its manifold potential. Among these are:

(i) **Person:** the verb form indicating the grammatical person (first, second, third) of the subject of the sentence:
I *am* here. You *are* there. He *is* everywhere.

(ii) **Number:** the verb form indicating the grammatical number (singular, plural) of the subject of the sentence:
He *stands* here. They *stand* there.

Note: the verb agrees with the grammatical subject in person and number.

(iii) **Tense:** the verb form indicating various times (**past**, **present**, **future**) at which the action is perceived as taking place:
He *stood*. He *stands*. He *will stand*.

(iv) **Aspect:** the verb form expressing the activity as:
  (a) **Indefinite:** the degree of completeness of the action is not specified,
  (b) **Continuous:** the action is not yet complete but still continuing,
  (c) **Perfect:** the action is in a completed or perfect state,
  (d) **Perfect Continuous:** combining the force of the previous two.

These four are shown in order, in the past, present, and future respectively:

He *stood*. He *was standing*. He *had stood*. He *had been standing*.
He *stands*. He *is standing*. He *has stood*. He *has been standing*.
He *will stand*. He *will be standing*. He *will have stood*. He *will have been standing*.

(v) **Mood:** the verb form indicating an (emotional) quality or manner of the activity, There are three basic moods:

  (a) **Indicative:** asserts a statement as a fact; it may also express a condition or question: He *stands*. If he *stands* . . . *Did* he *stand* ?
  (b) **Imperative:** expresses a command, advice, or entreaty:
    Go! *Follow* the instruction of your teacher. *Help* me!
  (c) **Subjunctive:** expresses an action, not as a fact, but as a condition, desire, or purpose: *Were* he here . . . *May* you *live* long. He eats that he *may live*.

(vi) **Voice:** the verb form indicating the relation of the subject to the activity as:
  (a) **Active:** e.g. He *opened* the door.
  (b) **Passive:** e.g. The door *was opened* by him.

4. More Grammatical Terms

Affix – a verbal element joined to a word to form a new word, for example: hero*ine*, *un*happy. See Prefix, Suffix.

Agent – one who instigates or causes or performs the activity of the verb; the role of the semantic subject of the sentence.

Agreement – see Concord

Apposition – a noun or pronoun is in apposition with another when it refers to the same person or thing and is mentioned immediately after it (often offset by commas) to identify or describe it. E.g.: John, *my neighbour*, called to see me. I spoke to my neighbour, *John*.

Case – one of the forms of a noun or pronoun, which expresses its relation to some other word, and (loosely) the relation itself. English uses two cases: the unmarked common case, and the genitive case. For just six pronouns the common case is split into subjective and objective: *I/me*, *we/us*, *he/him*, *she/her*, *they/them*, and *who/whom*.

Clause – a combination of words having a subject (stated or implied) and a predicate. See also Compound and Complex Sentence.

Complex Sentence – a construction having more than one clause, one being the main clause and the other(s) subordinate clause(s) which form sentence element(s) of the main clause. E.g.: Show (S) me (O_i) [what (O_d) you (S) did (V)](O_d). Compare with Compound Sentence.

Compound Sentence – a construction having more than one clause which are coordinate, i.e. two or more simple sentences linked together with conjunction(s) to form one larger complex sentence. E.g.:
John rang the bell. I opened the door.

I opened the door when John rang the bell. Compare with Complex Sentence.

Concord – the agreement between words in case, number, gender, and person, and in particular between the grammatical subject and the verb. E.g.: The window *is* open. The window*s* *are* open. [3.c.ii]

Conjugation – the change of form of verbs to express tense, mood, etc. [3]

Declension – the change of form of nouns and pronouns to express different grammatical relations. See Case.

Etymology – the facts relating to the formation and derivation of words; the expounding of the elements of a word with their modifications of form and sense.

Exclamation – See Interjection [2.g].

Finite Verb – expresses the activity of a clause or sentence. [1.b, 2.i, 3]

Gender – in English, nouns and pronouns express natural (as opposed to grammatical) gender, i.e. the **masculine** gender denotes a male, **feminine** denotes a female, **neuter** denotes neither sex, and **common** denotes either or both. Examples of this last are: *I*, *doctor*, *committee*.

Genitive – a grammatical form of a noun or pronoun, expressing its relation to another word as source, possessor, etc.. The form usually manifests with an 'apostrophe-s', e.g. the book*'s* author, the author*'s* book. It may generally be rephrased with the preposition 'of', e.g. the author of the book, the book of the author.

Gerund – a non-finite verb form that functions as a noun. It usually ends in '-ing'. E.g.: *Writing* a textbook is more difficult than *teaching* orally.

Grammar – the rules describing the best use of language. The two primary areas of study are morphology and syntax.

Infinitive – A non-finite verb form that functions as a noun or adjective or adverb; it names the activity in the most general sense. It is usually preceded by 'to'. E.g.: he likes *to read*. You need not *read* this. He considered the matter *to have been settled*.

Inflection – the change of word form to express different grammatical relations, including the declension of nouns and pronouns, the conjugation of verbs, and the comparison of adjectives and adverbs.

Morphology – the study of word structure, primarily affixes and inflection. English makes little use of this to express grammatical meaning.

Non-finite Verb – A verb which has been turned into another Part of Speech; it may express aspect and voice. See Gerund, Infinitive, Participle.

Number – the property in words of expressing that one (**singular**), or more than one (**plural**) person or thing is spoken of.

Participle – a non-finite verb form that functions as an adjective. It participates in the nature of a verb expressing aspect and voice, and may take take an object, and in the nature of an adjective in qualifying a noun. E.g.: *Having heard* this he went away.

Person – The three classes of pronouns and corresponding verb forms denoting the person speaking (first person), the audience addressed (second person), and the rest of the world (third person). [2.b, 3.c.i]

Phonetics – the science of vocal sounds (especially of a particular language) that deals with their production and representation.

Phrase – a group of words which operate together as an element of a sentence. E.g. 'turning left' (participial phrase), 'on a hill' (adverbial phrase), 'because of' (prepositional phrase).

Prefix – a verbal element joined to the beginning of a word to qualify its meaning, e.g. *im*possible, *anti*septic, *hyper*sensitive.

Reflexive – describes transitive verbs where the subject and direct object refer to the same thing or person; also pronouns so used (usually ending in '-self'). E.g. He *saw himself* in the mirror.

Semantic – relating to significance or meaning. For example, with a passive verb, the grammatical subject expresses the semantic object.

Sentence – a combination of words forming at least one clause. It is meaningful by itself. See also Complex Sentence.

Simple Sentence – a series of words in connected speech or writing, forming the grammatically complete expression of a single thought. A combination of words forming only one clause. See also Complex Sentence.

Suffix – a verbal element joined to the end of a word to form a new word, e.g. short*ly*, fault*less*, friend*ship*, care*ful*.

Syntax – the study of sentence structure, primarily the conventions of arrangement by which the connection and relationship of words are shown.

Verb – See Finite Verb and Non-finite Verb.

Word – a minimal element of speech having meaning as such. By itself it expresses a universal concept; in a sentence it denotes a specific thing, attribute, relation, etc.