

INTRODUCTION
TO
SANSKRIT



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introduction to Sanskrit

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The Purpose of this course

- To know the mystical origin of Sanskrit.
- To get acquainted with the Sanskrit language and to develop a friendship with it.
- To learn to read Sanskrit texts with the correct pronunciation.
- To become fully conversant with the most commonly used Yogic, philosophic, and theological terms.
- To become familiar with the ocean of Sanskrit literature

The Focus

1. Sanskrit as a Sacred Language — a medium of expressing the Divine.
2. Sanskrit as a technical language — expressing the names of the yoga postures
3. Sanskrit as a Liturgical Language — the basis of ritual, mantra, kirtan, bhajan

The Sanskrit Language Modern Linguistic Background

Sanskrit is a member of the Indo-European group of languages to which most of the languages of Europe belong. Included in this group are Latin, Greek, English, Welsh, German, Russian, Lithuanian etc. All of these languages have evolved from a single parent dialect. Sanskrit is the oldest recorded Indo-European language. The only other Indo-European language that can claim the same antiquity as Sanskrit is the Hittite Language records of which date back to 2000 to 3000 years BCE.

Sanskrit strictly speaking belongs to the Indo-Aryan branch of the Indo-European languages, the most important of which is Persian. The oldest form of Persian is the Avestan language which was recorded in cuneiform inscriptions by the Achaemenian Kings.

The earliest Indo-Aryan speakers are known as 'Aryans' from the Sanskrit — *arya* and the Avestan (Ancient Persian) — *airya* both meaning noble.

The earliest archaeological records of the Indo-Aryans comes from the ancient Mitannī kingdom in Northern Mesopotamia (Modern Iraq). Steles from about 2000 BCE have been found bearing Sanskritic names of kings and the names of various Vedic deities such as Indra and Varuna.

Origins of the Vedic Civilisation

There is much speculation about the origins of Sanskrit and the Vedic civilisation. In the 19th Century Western scholars advanced the theory that the Indo-Aryans were tribes that originated in Europe and moved down to conquer India and displaced the original Dravidian inhabitants of North India. It was presumed that the Indus valley civilisation of the Mohenjodaro and Harrapa city sites dating back to 3000 years BCE were Dravidian cities.

There are some major problems with this “invasion” model:—

1. The Aryans were supposed to have entered and conquered India about 1500 — 1000 BCE. The Indus Valley civilisation perished in about 1700 BCE.
2. There is no archaeological evidence whatsoever to support the theory that the cities were destroyed by the effects of a war.
3. There is no mention anywhere in the Vedic literature of a homeland anywhere outside of India. All the geographical features mentioned in the Vedas relate only to Northern India.
4. There is no record or tradition among the Dravidian peoples of ever being displaced by “invaders” or having their homeland anywhere outside of Southern India.

Modern archeology has established that the Indus Valley civilisation was indeed a Vedic civilisation practising a way of life described in the Vedas themselves. Many scholars today would consider that Sanskrit is in fact the original language from which all the other Indo-European languages are derived.

Mystical Origins of Sanskrit

The word “Sanskrit” or “Samskrta” means polished, or perfected. It is considered (as most ancient languages were) to be the language of the gods. It is the most perfect of all languages to act as a medium for expressing that Ultimate Truth which is by definition inexpressible.

According to the Spiritual tradition, the letters and sounds of the Sanskrit language were emitted by the damarū drum, during the great Cosmic Dance of Lord Siva. These formed into what is known as the Maheśvara Sūtras and these sound forms are the basis of the Sanskrit language.

The Alphabet and Mantras

Mantra is defined as a specific sound combination which leads the reciter to higher states of consciousness. Mantras are the sound forms of the deities and are a part of the totality of the sonic emanation of śakti, namely nāda which is sound when still in the form of light. The Tantrika tradition perceives the essential power of language in the letters themselves.

The Mimamsa school of philosophy, considers the letters of the alphabet to be autonomously empowered by their very presence in the Veda. In the Tantric teaching the letters are purposefully empowered by the deity and the deity’s own power (śakti). Letters are the source of all mantras and thus they are reverentially praised, worshipped and meditated upon (by the spiritual practitioner) by means of both their names and their forms (each letter has a deity associated with it — these deities are known as mātṛkas or mothers and are all emanations of the Divine Mother). The letters of the alphabet when treated in this way have the ability to bestow great prosperity (on the practitioner) and promote the dawning of wisdom and enlightenment; when used in mantras they merge into each other.

According to Sonic Theology everything that exists and has a form / structure (rūpa) has a name / process (nāma). These two aspects are inseparable and are in fact interdependent. Form is created by name and name arises from form. Although the forms of the mantras are divine and eternal, yet mantras are thus conceived to be produced by letters.

The Devanāgarī Alphabet

The 52 letters (akṣaras) are collectively known as Mātrkas, each of which has an iconic representation in the form of a Goddess.



The Vowels — Svāra

Sun - Sūrya /Agni, Male, [Dissolution] piṅgala channel

◌̣	अ	इ	उ	ऋ	ॠ	ए	ओ	ँ
anusvara	a	i	u	ṛ	ṝ	e	o	aṁ

Moon - Candra/Soma, Female, [Creation] ṝḍa channel

◌̣	आ	ई	ऊ	ऋ	ॠ	ऎ	औ	अः
visarga	ā	ī	ū	ṝ	ṝ̄	ai	au	aḥ

The Consonants – Vyañjana

	Regular		Aspirated		Regular		Aspirated		Nasal	
Velar	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa
Palatal	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña
Retroflex	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa
Dental	त	ta	थ	tha	द	da	ध	dha	न	na
Labial	प	pa	फ	pha	ब	ba	भ	bha	म	ma
Semi-vowels	य	ya	र	ra	ल	la	व	va		
Sibilants	श	śa	स	sa	ष	ṣa	ह	ha		
Special	ळ	ḷa	ज्ञ	jña	क्ष	kṣa				

Kaṭhora (hard) vyañjana			
क	ka	ख	kha
च	ca	छ	cha
ट	ṭa	ठ	ṭha
त	ta	थ	tha
प	pa	फ	pha

Mrḍū (soft) vyañjana					
ग	ga	घ	gha	ङ	ṅa
ज	ja	झ	jha	ञ	ña
ड	ḍa	ढ	ḍha	ण	ṇa
द	da	ध	dha	न	na
ब	ba	भ	bha	म	ma
ल	la	व	va	स	sa
ष	ṣa	श	śa	ह	ha
क्ष	kṣa	ज्ञ	jña		

Special Markers

	virām — comma, comes at the end of the first line of a verse.	ᳵ	avagraha — replaces an initial “a” In diacritics it is represented by an apostrophe (‘)	˘	halanta indicates absence of final “a” — see note below.
	Full stop or end of verse or passage	०	Abbreviation — in diacritics represented by a “o”		
Markers for Vedic Chanting					
—	anudāṭṭa (low pitch)	ˆ	svarita (raised pitch)	ˆˆ	nigādhā (double raised)

Normally every *Devanāgarī* letter is accompanied by an “a” eg क ka, ग ga, च ca, त ta etc.

But when the *halanta* is applied the pronunciation changes क् ak, ग् ag, च् ac, त् at etc.

Occasional it may be dropped, in which case this is indicated by the use of the *halanta* in *Devanāgarī*. In diacritics it is simply left off.

E.g. हस = hasa हस् = has

In **North India** the final “a” is dropped as a matter of course thus resulting in the following pronunciations:—

śiv for śiva, kṛṣan for kṛṣṇa, rām for rāma, gaṇeś for gaṇeśa,
yog for yoga, āsan for asana, jñān for jñāna.

In **South India** the final “a” is always retained as per the rules of Sanskrit grammar.

Consonants combined with vowels

	a	ā	i	ī	u	ū	r	e	ai	o	au	am	ah	
Initial vowels	अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ	अं	अः	
medial vowel forms	।	ि	ी	ु	ू	ृ	े	ै	ो	ौ	ं	ः		
k	क	का	कि	की	कु	कू	कृ	के	कै	को	कौ	कं	कः	
kh	ख	खा	खि	खी	खु	खू	खृ	खे	खै	खो	खौ	खं	खः	
g	ग	गा	गि	गी	गु	गू	गृ	गे	गै	गो	गौ	गं	गः	
gh	घ	घा	घि	घी	घु	घू	घृ	घे	घै	घो	घौ	घं	घः	
ṅ	ङ													
c	च	चा	चि	ची	चु	चू	चृ	चे	चै	चो	चौ	चं	चः	
ch	छ	छा	छि	छी	छु	छू	छृ	छे	छै	छो	छौ	छं	छः	
j	ज	जा	जि	जी	जु	जू	जृ	जे	जै	जो	जौ	जं	जः	
jh	झ	झा	झि	झी	झु	झू	झृ	झे	झै	झो	झौ	झं	झः	
ñ	ञ													
ṭ	ट	ट	टि	टी	टु	टू							टं	टः
ṭh	ठ	ठा	ठि	ठी	ठु	ठू							ठं	ठः
ḍ	ड	डा	डि	डी	डु	डू							डं	डः
ḍh	ढ	ढा	ढि	ढी	ढु	ढू							ढं	ढः
ṇ	ण	णा	णि	णी	णु	णू	णृ	णे	णै	णो	णौ	णं	णः	
t	त	ता	ति	ती	तु	तू	तृ	ते	तै	तो	तौ	तं	तः	
th	थ	था	थि	थी	थु	थू	थृ	थे	थै	थो	थौ	थं	थः	
d	द	दा	दि	दी	दु	दू	दृ	दे	दै	दो	दौ	दं	दः	
dh	ध	धा	धि	धी	धु	धू	धृ	धे	धै	धो	धौ	धं	धः	
n	न	ना	नि	नी	नु	नू	नृ	ने	नै	नो	नौ	नं	नः	
p	प	पा	पि	पी	पु	पू	पृ	पे	पै	पो	पौ	पं	पः	
ph	फ	फा	फि	फी	फु	फू	फृ	फे	फै	फो	फौ	फं	फः	

b	ब	बा	बि	बी	बु	बू	बृ	बे	बै	बो	बौ	बं	बः
bh	भ	भा	भि	भी	भु	भू	भृ	भे	भै	भो	भौ	भं	भः
m	म	मा	मि	मी	मु	मू	मृ	मे	मै	मो	मौ	मं	मः
y	य	या	यि	यी	यु	यू		ये	यै	यो	यौ	यं	यः
r	र	रा	रि	री	रु	रू		रे	रै	रो	रौ	रं	रः
l	ल	ला	लि	ली	लु	लू		ले	लै	लो	लौ	लं	लः
l̥	ळ	ळा	ळि	ळी	ळु	ळू		ळे	ळै	ळो	ळौ	ळं	ळः
v	व	वा	वि	वी	वु	वू	वृ	वे	वै	वो	वौ	वं	वः
ś	श	शा	शि	शी	शु	शू	शृ	शे	शै	शो	शौ	शं	शः
ṣ	ष	षा	षि	षी	षु	षू	षृ	षे	षै	षो	षौ	षं	षः
s	स	सा	सि	सी	सु	सू	सृ	से	सै	सो	सौ	सं	सः
h	ह	हा	हि	ही	हु	हू	हृ	हे	है	हो	हौ	हं	हः
jña	ज्ञ	ज्ञा	ज्ञि	ज्ञी	ज्ञु	ज्ञू		ज्ञे	ज्ञै	ज्ञो	ज्ञौ	ज्ञं	ज्ञः
kṣ	क्ष	क्षा	क्षि	क्षी	क्षु	क्षू	क्ष	क्षे	क्षै	क्षो	क्षौ	क्षं	क्षः

Pronunciation Practice of Vowels & Consonants

1	aka	aki	aku	ake	ako	akam̄	akah̄
2	akha	akhi	akhu	akhe	akho	akham̄	akhaḥ
3	aga	agi	agu	age	ago	agam̄	agaḥ
4	agha	aghi	aghu	aghe	agho	agham̄	aghaḥ
5	aca	aci	acu	ace	aco	acam̄	acaḥ
6	acha	achi	achu	ache	acho	acham̄	achaḥ
7	aja	aji	aju	aje	ajo	ajam̄	ajaḥ
8	ajha	ajhi	ajhu	ajhe	ajho	ajham̄	ajaḥ
9	ata	ati	atu	ate	ato	atam̄	ataḥ
10	atha	athi	athu	athe	atho	atham̄	athaḥ
11	ada	adi	adu	ade	ado	adam̄	adaḥ
12	adha	adhi	adhu	adhe	adho	adham̄	adhaḥ
13	aṭa	aṭi	aṭu	aṭe	aṭo	aṭam̄	aṭaḥ
14	aṭha	aṭhi	aṭhu	aṭhe	aṭho	aṭham̄	aṭhaḥ
15	aḍa	aḍi	aḍu	aḍe	aḍo	aḍam̄	aḍaḥ
16	aḍha	aḍhi	aḍhu	aḍhe	aḍho	aḍham̄	aḍhaḥ
17	aṇa	aṇi	aṇu	aṇe	aṇo	aṇam̄	aṇaḥ
18	apa	api	apu	ape	apo	apam̄	apaḥ
19	apha	aphi	aphu	aphe	apho	apham̄	aphaḥ
20	aba	abi	abu	abe	abo	abam̄	abaḥ
21	abha	abhi	abhu	abhe	abho	abham̄	abhaḥ
22	ama	ami	amu	ame	amo	amam̄	amaḥ
23	ana	ani	anu	ane	ano	anam̄	anaḥ
24	aya	ayi	ayu	aye	ayo	ayam̄	ayaḥ
25	ara	ari	aru	are	aro	aram̄	araḥ
26	ala	ali	alu	ale	alo	alam̄	alaḥ
27	ava	avi	avu	ave	avo	avam̄	avaḥ
28	aśa	aśi	aśu	aśe	aśo	aśam̄	aśaḥ
29	asa	asi	asu	ase	aso	asam̄	asaḥ
30	aṣa	aṣi	aṣu	aṣe	aṣo	aṣam̄	aṣaḥ
31	aha	ahi	ahu	ahe	aho	aham̄	ahaḥ
32	ajña	ajñi	ajñu	ajñe	ajño	ajñam̄	ajñaḥ
33	akṣa	akṣi	akṣu	akṣe	akṣo	akṣam̄	akṣaḥ

34	akā	akī	akū	akai	akau	akām	akāḥ
35	akhā	akhī	akhū	akhai	akhau	akhām	akhāḥ
36	agā	agī	agū	agai	agau	agām	agāḥ
37	aghā	aghī	aghū	aghai	aghau	aghām	aghāḥ
38	acā	acī	acū	acai	acau	acām	acāḥ
39	achā	achī	achū	achai	achau	achām	achāḥ
40	ajā	ajī	ajū	ajai	ajau	ajām	ajāḥ
41	ajhā	ajhī	ajhū	ajhai	ajhau	ajhām	ajhāḥ
42	atā	atī	atū	atai	atau	atām	atāḥ
43	athā	athī	athū	athai	athau	athām	athāḥ
44	adā	adī	adū	adai	adau	adām	adāḥ
45	adhā	adhī	adhū	adhai	adhau	adhām	adhāḥ
46	aṭā	aṭī	aṭū	aṭai	aṭau	aṭām	aṭāḥ
47	aṭhā	aṭhī	aṭhū	aṭhai	aṭhau	aṭhām	aṭhāḥ
48	aḍā	aḍī	aḍū	aḍai	aḍau	aḍām	aḍāḥ
49	aḍhā	aḍhi	aḍhū	aḍhai	aḍhau	aḍhām	aḍhāḥ
50	aṇā	aṇī	aṇū	aṇai	aṇau	aṇām	aṇāḥ
51	apā	apī	apū	apai	apau	apām	apāḥ
52	aphā	aphī	aphū	aphai	aphau	aphām	aphāḥ
53	abā	abī	abu	abai	abau	abām	abāḥ
54	abhā	abhī	abhū	abhai	abhau	abhām	abhāḥ
55	amā	amī	amū	amai	amau	amām	amāḥ
56	anā	anī	anū	anai	anau	anām	anāḥ
57	ayā	ayī	ayū	ayai	ayau	ayām	ayāḥ
58	arā	arī	arū	arai	arau	arām	arāḥ
59	alā	alī	alū	alai	alau	alām	alāḥ
60	avā	avī	avū	avai	avau	avām	avāḥ
61	aśā	aśī	aśū	aśai	aśau	aśām	aśāḥ
62	asā	asī	asū	asai	asau	asām	asāḥ
63	aṣā	aṣī	aṣū	aṣai	aṣau	aṣām	aṣāḥ
64	ahā	ahī	ahū	ahai	ahau	ahām	ahāḥ
65	ajñā	ajñī	ajñū	ajñai	ajñau	ajñām	ajñāḥ
66	akṣā	akṣī	akṣū	akṣai	akṣau	akṣām	akṣāḥ

Reading Practice # 1 differentiation between a & ā अ & आ						
1	नरः	narahaḥ	man	वात	vāta	wind
2	एक	eka	one	नाम	nāma	name
3	नव	nava	new	दया	dayā	compassion
4	शठ	śaṭha	rogue	आसन	āsana	posture
5	दा	dā	give	गाथा	gāthā	verse
6	जयः	jayaḥ	victory	यथा	yathā	as, like
7	अप्	ap	water	तातः	tātaḥ	father
8	पच्	pac	cook	सदा	sadā	always
9	पत्	pat	fall, fly	आकारः	ākāraḥ	form, shape
10	तत्	tat	that	शास्	śās	rule
11	पर	para	separate, other	चाप	cāpa	bow
12	दश	daśa	ten	तदा	tadā	then
13	वद्	vada	say	दारा	dārā	wife
14	चल	cala	move	आशा	āśā	hope
15	तल	tala	below	बाधा	bādhā	obstacle
16	इदम्	idam	this	तथा	tathā	thus
17	वश	vaśa	control	लता	latā	creeper
18	तव	tava	your	परम्	param	supreme
19	वच	vaca	say	माया	māyā	illusion
20	हस्	has	laugh	माता	mātā	mother
21	वर	vara	groom	जान	jāna	know
22	सम	sama	equal	अथवा	athavā	otherwise
23	गत	gata	gone	एकदा	ekadā	one day
24	दल	dala	branch	आज्ञा	ājñā	permission
25	मर	mara	death	बाढम्	bāḍham	OK
26	एवम्	evam	thus	आयासः	āyāsaḥ	effort
27	इह	iha	here	धाम	dhāma	home
28	अथ	atha	now	पादः	pādaḥ	foot
29	हत	hata	killed	मक्षक	makṣaka	mosquito

30	तपः	tapah	austerity	कामः	kāmaḥ	desire
31	कतम	katama	which ?	यदा	yadā	when
32	अतः	ataḥ	from now on	कथा	kathā	story
33	एव	eva	even	बाला	bālā	girl
34	जप	japa	recitation	जालम्	jālam	net
35	कः	kaḥ	who?	कदा	kadā?	when
36	पठ	paṭha	read	दासः	dāsaḥ	servant
37	शरः	śaraḥ	arrow	बालः	bālaḥ	boy
38	छलम्	chalam	trick	तावत्	tāvat	as long as
39	ततः	tataḥ	then	दानम्	dānam	charity
40	एनम्	enam	him, her, it	भागः	bhāgaḥ	portion
41	हल	hala	plough	पाशः	pāśaḥ	noose
42	घटः	ghaṭaḥ	pot	पाठः	pāṭhaḥ	lesson
43	जनः	janaḥ	people	माला	mālā	garland
44	इतः	itaḥ	from here	पाल	pāla	protector
45	दलम्	dalam	branch	आप	āpa	water
46	पक्ष	pakṣa	side, wing	जात	jāta	birth
47	करः	karaḥ	hand	आकाश	ākāśa	space
48	फलम्	phalam	fruit	आया	āyā	income
49	इतर	itara	other	राजन्	rājan	king
50	वनम्	vanam	forest	आस्	ās	sit
51	हन	hana	kill	दाव	dāva	bush-fire
52	यव	yava	barley	शाला	śālā	hall
53	उरस्	uras	chest	आदा	ādā	seize
54	उभ	ubha	both	पाप	pāpa	sin
55	लयः	layaḥ	dissolution	हासः	hāsaḥ	laughter
56	सत्	sat	truth	शाखा	śākhā	branch
57	मम	mama	my	लाभः	lābhaḥ	benefit
58	मदः	madaḥ	pride	रामः	rāmaḥ	delightful
59	यः	yaḥ	he	आहारः	āhāraḥ	food

Reading Practice # 2 differentiation between ī & Ī इ & ई						
1	रति	rati	desire	चीन	cīna	china
2	इत	ita	gone	गीता	gītā	song
3	तति	tati	row	बीज	bīja	seed
4	इति	iti	thus	हीन	hīna	without
5	अरि	ari	enemy	श्री	śrī	lakshmi
6	नति	nati	bending	धी	dhī	intellect
7	अर्ति	arti	pain	सीम	sīma	border
8	शिव	śiva	Shiva	लीला	līlā	sport
9	तलिन	talina	bed	विजय	vijaya	victory
10	चित्	cit	consciousness	निरस	nirasa	tasteless
11	तरि	tari	boat	सीता	sītā	Sita
12	तात	tāta	son	सखी	sakhī	friend (f)
13	गिरि	giri	mountain	मीन	mīna	fish
14	चिरात्	cirāt	long time	सीस	sīsa	lead
15	बलि	bali	sacrifice	नदी	nadī	river
16	अरति	arati	indifference	छित	chita	torn
17	चित	cita	funeral pyre	चीर	cīra	strip
18	नहि	nahi	no	शील	śīla	character, nature
19	शिर	śira	head	दीप	dīpa	lamp
20	रवि	ravi	sun	नीच	nīca	low
21	सखि	sakhi	friend	तीर्थ	tīrtha	holy place, ford
22	हित	hita	welfare	नीड	nīḍa	nest
23	दिक्	dik	direction	नीथ	nītha	leader
24	विद्	vida	learned	वीर	vīra	hero
25	हिंसा	hiṃsā	injury	भीम	bhīma	terrible
26	निपान	nipāna	a pond near a well	वीणा	vīṇā	lute

27	तरणि	taraṇī	a runner, sun, ray	नारी	nārī	woman
28	निधि	nidhi	treasure	तर्कित	tarkita	argued
29	उदित	udita	told, arisen	गिरिश	giriśa	Lord Siva
30	दिन	dina	day	पानीय	pānīya	potable
31	विना	vinā	without	धीमत	dhīmata	wise
32	भिक्ष	bhikṣa	alms	निलीन	nilīna	melted
33	निधि	nidhī	treasure	अनीक	anīka	army
34	विधि	vidhi	injunction	अनियत	aniyata	irresistible
35	सिंह	siṃha	lion	शिविका	śibikā	palanquin
36	अहिंस	ahiṃsa	non-injury	इदानीम्	idānīm	today
37	रहित	rahita	without	बालिश	bāliśā	childish
38	नियत	niyata	certain	अनीहा	anīhā	indifference
39	तडित्	taḍit	lightening	उदीची	udīcī	north
40	सहित	sahita	proper, good, with	शीतल	śītala	coolness
41	सविध	savidha	of the same kind	नीरज	nīraja	lotus
42	विहग	vihaga	bird	आसीन	āsīna	seated
43	विहित	vihita	done, enjoined	अनिश	aniśa	incessant
44	गिलित	gilita	devoured	दीपन	dīpana	excitement
45	निमिष	nimiṣa	moment	अनिल	anila	air
46	महिष	mahiṣa	buffalo	वीक्षण	vīkṣaṇa	seeing
47	आरति	ārati	a ceremony	इतिह	itiha	tradition
48	परिगत	parigata	surrounded	सीरिन्	sīrin	Balarama
49	अनिवार	anivāra	irresistible	सीवन	sīvana	sewing
50	निधन	nidhana	destruction	शीवन्	śīvan	large snake
51	शिशु	śīśu	child	शीतल	śītala	cool
52	शिविका	śibikā	palanquin	मनीषा	manīṣā	intelligence
53	मनसिज	manasija	god of love	जीवा	jīvā	livelihood
54	चिदाभास	cidābhāsa	Self, pseudo-knowledge	जीवित	jīvita	living

Reading Practice # 3 differentiation between u & ū उ & ऊ						
1	तु	tu	but	पू	pū	flower
2	बहु	bahu	much or	दूर	dūra	far
3	घुष	ghuṣ	proclaim	दूत	dūta	messenger
4	गुप्	gup	hide	धूलि	dhūli	dust
5	गुण	guṇa	quality	पूति	pūti	putrid
6	बुध्	budh	know	मूल	mūla	Basis/root
7	तरु	taru	tree	भूत	bhūta	elemental
8	पुर	pura	city	सूप	sūpa	soup
9	पुत	puta	purified	भूति	bhūtī	becoming
10	पुष्	puṣ	thrive	पूर्व	pūrva	east
11	ब्रू	brū	tell	कूप	kūp	well
12	धुरा	dhurā	burden	पूजा	pūjā	worship
13	बाहु	bāhū	arm	मूर्ति	mūrtī	form
14	अतुल	atula	immeasurable	लूट	lūṭ	loot
15	पुम्	pum	male	अमूनि	amūni	these
16	मनु	manu	Manu	असूय	asūya	envy
17	बटु	baṭu	Boy/student	नूपुरा	nūpurā	anklet
18	सुर	sura	god	विधुर	vidhura	bewildered
19	गुरु	guru	guru	भूरि	bhūri	Abundance
20	कुल	kula	family	पूरक	pūraka	inhalation
21	मुनि	muni	sage	चूतः	cūtaḥ	mango tree
22	सुकर	sukara	easy to do	मायूर	māyūra	peacock
23	सुख	sukha	happiness	भूतल	bhūtala	earth
24	असु	asū	life	पूर्वज	pūrvaja	elder sibling
25	मधु	madhū	honey	चूर्णम्	cūrṇam	powder
26	मरुत्	marut	wind	भूगोल	bhūgola	globe

27	पुरा	purā	previously	मूर्ख	mūrkhā	fool
28	मुख	mukha	face	विभूति	vibhūti	occult powers
29	बालुक	bāluka	sand	भूमी	bhūmī	earth
30	सुधा	sudhā	nectar	मूषक	mūṣaka	mouse
31	युग	yuga	aeon, age	पूर्ण	pūrṇa	complete
32	दुःख	duḥkha	sorrow	वधू	vadhū	newly wed wife
33	पुरुषः	puruṣaḥ	person	सूचि	sūci	needle
34	हनुः	hanuḥ	the jaw	अनुभू	anubhū	experience
35	मुदिर	mudira	lover	सूचन	sūcana	indication
36	सुवर्ण	suvarṇa	gold	भूमिका	bhūmikā	composition
37	निपुण	nipuṇa	expert	भूमिप	bhūmipa	king
38	चाटु	cātu	flattery	सूकर	sūkara	boar
39	पुल	pula	thrill	भूषण	bhūṣaṇa	decoration
40	अंशुक	aṃśuka	garments	अयुज्	ayuj	uneven
41	पुनः	punaḥ	again	अनुतापः	anutāpaḥ	remorse
42	दुर्लभ	durlabha	hard to obtain	विबुध	vibudha	learned
43	मरु	maru	desert	आकुल	ākula	confuse
44	बकुल	bakula	a flower	भुजंग	bhujaṅga	snake
45	युवक	yuvaka	young man	चारु	cāru	beautiful
46	अशुचिम्	aśucim	impure	कुसुमम्	kusumam	flower
47	बुष	buṣa	chaff	दुर्गम्	durgam	hard to attain
48	बहुधा	bahudhā	manifold	अधूर	adhūra	half-done
49	भुज	bhuja	arm	सुशील	suśīla	well-behaved
50	फेरु	pheru	jackal	अधुना	adhunā	today
51	नियुज्	niyuj	engage	बहुज्ञ	bahujña	well-learned
52	अनुगम्	anugam	follow	मुमुक्षु	mumukṣu	one desirous of liberation
53	बभुक्षा	babhukṣā	hunger	मधुप	madhupa	bee
54	सुगम	sugama	accessible	अनुकारिन्	anukārin	imitative
55	जानु	jānu	knee	दुराचारि	durācāri	wicked person

Reading Practice # 4 differentiation between e & ai ए & ऐ						
1	केलि	keli	sport	गै	gai	sings
2	एक	eka	one	शनैश्	śanais	slowly
3	चेद्	ceṭ	servant	तैजस्	taijas	metal
4	तेन	tena	therefore	एकैक	ekaika	one alone
5	एण	eṇa	deer	नैश्	naiśa	nightly
6	चेतस्	cetas	mind	ऐरेय	aireya	a wine
7	देव	deva	a god	गैरिक	gairika	chalk
8	चेत्	cet	if	भेदैः	bhedaiḥ	with a variety
9	एनस्	enas	sin	भेद	bheda	difference
10	उपेय	upeya	goal	धेनु	dhenu	cow
11	एवम्	evam	thus	तेजस्	tejas	lustre
12	वैर	vaira	hostility	दैनिक	dainika	daily
13	वेनु	veṇu	flute	रसैः	rasaiḥ	with essences
14	खेलन	khelana	play	ऐहिक	aihika	of this world
15	नेमि	nemi	rim	सचिवैः	sacivaiḥ	by associates
16	केश	keśa	hair	कैलाश	kailāśa	a mountain
17	उपेत	upeta	achieved	कैकेयी	kaikeyī	a female name
18	केतु	ketu	ketu	धैर्य	dhairya	endurance
19	लेह	leha	licking	नैपुण	naipuṇa	dexterity
20	एतद्	etad	this	तैल	taila	oil
21	तेम	tema	moisture	सैरिक	sairika	ploughman
22	वेग	vega	speed	कैतव	kaitava	deceit
23	रेख	rekha	line	ऐलेय	aileya	a perfume
24	गेह	geha	home	तैलिक	tailika	oilman
25	वेश	veśa	attire	कैवर्त	kaivarta	fisherman
26	देश	deśa	country	वैसारिणि	vaisāriṇi	fish

27	निमेष	nimeṣa	moment	तैतिल	taitila	rhinoceros
28	पेश	peśa	beauty	मलैः	malaiḥ	impurities
29	तेजन	tejana	sharpening	वीक्षणैः	vīkṣaṇaiḥ	with glances.
30	खेचर	khecara	sun	वैशस	vaiśasa	destruction
31	एजन	ejana	excitement	भुजैः	bhujaiḥ	by arms
32	एषेण	eṣaṇa	desire	निचैस्	nicais	low
33	अहेतुक	ahetuka	reason	वैरकर	vairakara	enemy
34	विचेतन	vicetana	senseless	केनिपात	kenipāta	an oar
35	खेद	kheda	pain, sorrow	कर्कशैः	karkaśaiḥ	with the marks
36	निषेध	niṣedha	a ban	वैवर्ण	vaivarṇa	paleness
37	केशरि	keśari	a lion	जैतृ	jaitra	a medicine
38	लेपन	lepana	smearing	सैरिभ	sairibha	buffalo
39	अचिरेण	acireṇa	within a short while	उपक्षेप	upakṣepa	mentioned
40	पेचक	pecaka	owl	केवल	kevala	alone
41	कुमेरु	kumeru	South Pole	क्षेपण	kṣepaṇa	censure
42	उपलेप	upalepa	anointing	निषेक	niṣeka	sprinkling
43	वेदित	vedita	informed	वेळा	velā	opportunity
44	चेतन	cetana	consciousness	यदैव	yadaiva	as soon as
45	क्षेप	kṣepa	throw	उपेक्षा	upekṣā	indifference
46	उदरे	udare	in the midst	निवेदन	nivedana	request
47	वेदन	vedana	feeling	केदार	kedāra	a mountain
48	आसेध	āsedha	besieging	आसेचन	āsecana	pleasing
49	अशेष	aśeṣa	completely	नामधेय	nāmadheya	name
50	इरेश	ireśa	god of water	निवेद	niveda	communication
51	कठेर	kaṭhera	poor	भैरव	bhairava	Siva
52	कुबेर	kubera	a god	पैशाच	paiśāca	demonic
53	एकदा	ekadā	one day	कैटभ	kaiṭabha	a demon
54	आक्षेप	ākṣepa	blame	मैनाक	maināka	a mountain
55	उपासते	upāsate	worship	पैटिनसि	paiṭinasi	a sage

Reading Practice # 5 differentiation between O & au ओ & औ						
1	कोलि	koli	plum tree	कौल	kaula	a sect
2	दोष	doṣa	fault	तोष	toṣa	content
3	गो	go	cow	मौलि	maulī	crown
4	चोर	cora	thief	शौच	śauca	purity
5	तोक	toka	child, son	शौरि	śauri	Vishnu
6	घौर	ghora	terrible	औरस	aurasa	Self-produced
7	ढोर	ḍora	thread	औपल्	aupal	opal
8	दोह	doha	milking	चौर्य	caurya	theft
9	योषा	yoṣā	lass	यौतक	yautaka	dowry
10	रोष	roṣa	anger	कौशल	kaśala	welfare
11	रोम	roma	body hair	पौरुष	pauruṣa	manly
12	रोप	ropa	planting	क्षौणि	kṣauṇī	earth
13	योग	yoga	union	कौलेय	kauleya	well born
14	होरा	horā	horoscopy	पौर	paura	townsman
15	कोट	koṭa	fort	धौत	dhauta	washed
16	ग्लौ	glau	moon	रौरव	raurava	a hell
17	कोप	kopa	anger	कौमार	kaumāra	childhood
18	योनि	yonī	womb	कौप	kaupa	Of a well
19	कोश	kośa	covering	औक्ष	aukṣa	of bulls
20	रोद	roda	weeping	औलू	aulū	owl
21	डोल	ḍola	swing	भौम	bhauma	Mars
22	पोष	poṣa	nourishment	तौलिक	taulika	painter
23	लोल	lola	fickle	औदक	audaka	born of water
24	लोभ	lobha	greed	क्षौर	kṣaura	shaving
25	होम	homa	fire sacrifice	कौशेय	kaūśeya	silk garments
26	गोप	gopa	milkman	गौर	gaura	white

27	कोण	koṇa	corner	औषध	auṣadha	medicine
28	लोक	loka	world	औदार्य	audārya	magnanimity
29	होत्र	hotra	offering	नौका	naukā	boat
30	भोग	bhoga	pleasure	शौर्य	śaurya	prohess
31	आरोप	āropa	accuse	कौतुक	kautuka	curiosity
32	क्षोभ	kṣobha	disturbance	औजसिक	aujasika	vigorous
33	गोपुर	gopura	gateway	कौशिक	kauśika	mongoose
34	तोरण	toraṇa	banting	शौकर	śaukara	hoggish
35	गोरस	gorasa	milk	यौवन	yauvana	youth
36	अपोढ	apodha	removed	तौल	taula	measuring device
37	मोद	moda	delight	चौल	caula	tonsure
38	लोह	loha	iron	वौषट्	vauṣaṭ	a mantra
39	कोट	koṭa	building	लौकिक	laukika	worldly
40	क्रोष	kroṣa	A distance	लौहकार	lauhakāra	blacksmith
41	कोटर	koṭara	hollow of tree	मौकुलि	maukuli	crow
42	कोहल	kohala	noise	भौतिक	bhautika	elemental
43	पयोद	payoda	cloud	पौरव	paurava	of the purus
44	गोधूलि	godhūlī	sunset	दौवारिक	dauvārika	doorkeeper
45	गोपाल	gopāla	cowboy	सौध	saudha	palace
46	घोषण	ghoṣaṇa	proclamation	सौवीर	sauvīra	plum
47	आरोह	āroha	height	सौरभ	saurabha	fragrant
48	कोविद्	kovida	expert	सौहार्द	sauhārda	friendship
49	शोभ	śobha	brilliant	जोषित्	joṣit	woman
50	कोकिल	kokila	cuckoo	उपयोषम्	upayoṣam	delight
51	अयोमल	ayomala	rust	दरोदर	darodara	dice game
52	मोदक	modaka	a sweet	कौतुक	kautuka	curiosity
53	पयोज	payoja	lotus	अक्षोभ	akṣobha	unperturbed
54	शोधन	śodhana	purging	लोचन	locana	seeing

reading practice – conjunct consonants

1	निग्रह	nigraha	preventing	धन्विन्	dhanvin	archer
2	अन्तिक	antika	near	दिव्य	divya	divine
3	त्रिविद्य	tri-vidya	Vedas	चित्र	citra	picture
4	चिकीर्षा	cikīrṣā	desire	नित्य	nitya	eternal
5	अनिष्ट	aniṣṭa	undesirable	पितृ	pitṛ	father
6	सङ्गति	saṅgati	connection	त्रिपाद	tripāda	three-footed
7	अरिष्ट	ariṣṭa	unlucky	इच्छा	icchā	desire
8	अनिच्छा	anicchā	indifference	अन्तिम	antima	final
9	पत्नी	patnī	wife	इङ्गित	iṅgita	gesture
10	स्वस्ति	svasti	auspiciousness	अश्विनी	aśvinī	a lunar mansion
11	अर्तिक	artika	diseased	क्लीब	klība	neutral
12	निम्न	nimna	down , below	त्रिवर्ग	Tri-varga	group of three
13	शीघ्र	śīghra	quick	चित्रकाय	citra-kāya	tiger
14	गीष्पति	gīṣpati	Jupiter	सिद्ध	siddha	accomplished
15	चिकित्स	cikitsa	therapy	सन्धि	sandhi	connection
16	अन्तर्हित	antarhita	concealed	निमन्त्रण	nimantraṇa	invitation
17	प्रपत्ति	prapatti	surrender	उद्गीत्	udgīta	sing aloud
18	सुप्त	supta	sleep	विचित्र	vicitra	variegated
19	शिल्प	śilpa	sculpture	शिल्पि	śilpi	sculptor
20	छिन्न	chinna	broken	हस्ति	hasti	elephant
21	तर्जित	tarjita	rebuke	चित्रकार	citrakāra	painter
22	तीव्र	tīvra	excessive, sharp	इज्या	ijyā	sacrifice, worship
23	युक्ति	yukti	plan	उपश्रु	upaśru	hear of

24	बन्धु	bandhu	friend, kinsman	गुह्य	guhya	secret
25	किन्तु	kintu	however	युद्ध	yuddha	war
26	मूल्य	mūlya	price, value	प्रमूढ	pramud	extreme joy
27	अनुष्ठा	anuṣṭhā	practice	भ्रू	bhrū	eyebrows
28	अद्भुत	adbhuta	wonderful	जन्तु	jantu	living being
29	कम्बु	kambu	conch-shell	पुष्कल	puṣkala	abundant
30	सूक्ष्म	sūkṣma	subtle	प्रभूत्	prabhūt	much
31	भुक्त	bhukta	eating	पुत्रः	putraḥ	son
32	धूम्र	dhūmra	smoke	मुद्रा	mudrā	seal
33	फल्गु	phalgu	useless	बुद्ध	buddha	enlightened
34	सूक्त	sūkta	hymn	मुग्ध	mugdha	stupefied
35	सुगन्ध	sugandha	fragrance	युक्त	yukta	united
36	सूत्र	sūtra	aphorism	मनुष्य	manuṣya	human
37	अनुष्ठा	anuṣṭhā	carry out	अयुक्त	ayukta	wrong
38	पुस्तकम्	pustakam	book	भूतपूर्व	bhūtapūrva	former
39	पुङ्गवः	puṅgavaḥ	bull, headman	कुण्डला	kuṇḍalā	earrings
40	मूर्च्छा	mūrcchā	faint	दुग्दम्	dugdham	milk
41	जेतृ	jetṛ	victorious	अद्वैत	advaita	non-dual
42	वैश्य	vaiśya	merchant	नेत्र	netra	eye
43	द्वेषि	dveṣi	enemy	क्ष्वेला	kṣvelā	movement
44	एकत्र	ekatra	on one side	आग्नेय	āgneya	south-east
45	कैवल्य	kaivalya	isolation	चैत्र	caitra	a month
46	दैत्य	daitya	anti-gods	चेष्टा	ceṣṭā	movement
47	वरेण्य	vareṇya	adorable	द्वैत	dvaita	duality
48	वैष्णव	vaiṣṇava	Vaiṣṇava	नेदिष्ठ	nediṣṭha	closest

49	उच्चैस्	uccais	elevated	क्षेत्र	kṣetra	field
50	गेण्डुक	geṇḍuka	ball	सैन्य	sainya	army
51	वैलक्ष्य	vailakṣya	shame	उत्तेजना	uttejanā	excitement
52	स्वैरम्	svairam	gently	वैरस्य	vairasya	distaste
53	क्ष्वेध	kṣvedha	poison	नैकृतिक	naikṛtika	Selfish
54	ऐश्वर्य	aiśvarya	opulence	ऐक्य	aikya	unity
55	नैरन्तर्य	nairantarya	continuity	नैष्ठुर्य	naiṣṭhurya	hardness, cruelty
56	तैक्षण्य	taikṣṇya	sharpness	अन्तेवासि	antevāsi	student
57	नैवेद्य	naivedya	offering of food	वेश्म	veśma	house
58	क्षेत्रिक	kṣetrika	landlord	उद्वेजित	udvejita	afraid
59	ग्लौ	glau	moon	प्लोत	plota	towel
60	प्रोत	prota	weave	होत्र	hotra	offering
61	क्रोष	kroṣa	A distance	ज्योति	jyoti	light
62	योग्य	yogya	suitable	पौत्र	pautra	grandson
63	क्रौर्य	kraurya	cruelty	क्रोध	krodha	anger
64	कौसुम्भ	kausumbha	safflower	रोचिष्णु	rociṣṇu	lovely
65	रौद्र	raudra	violent	क्लोमन्	kloman	lungs
66	तमोघ्न	tamoghna	sun	दोर्दण्ड	dordanḍa	arm
67	क्रोढ	kroḍha	pig	सन्धा	sandhā	promise
68	निश्चय	niścaya	certainty	हिरण्य	hiranya	gold
69	परित्याग	parityāga	abandonment	सन्निधि	sannidhi	proximity
70	शिष्ट	śiṣṭa	gentleman	प्रदक्षिण	pradakṣiṇa	circum-ambulate
71	अर्चिष्मत	arciṣmata	sun	निराकरण	nirākaraṇa	preventing
72	धर्मशील	dharmaśīla	virtuous	परिचारक	paricāraka	servant
73	बीभत्स	bībhatsa	horrible	वैराग्य	vairāgya	dispassion

differential reading practice

1	tala	palm of the hand	tāla	rhythm
2	maya	filled with	māyā	illusion
3	śara	arrow	sāra	essence
4	yama	god of death	yāma	a period of 3 hours
5	kalā	a ray	kāla	time
6	veśya	prostitute	vaiśya	merchant
7	krodha	anger	kroḍha	pig
8	kali	quarrel	kāli	black
9	śaṅkha	conch-shell	śaṅkhu	wooden peg
10	śata	an hundred	sata	a special ritual vessel
11	sad	sit down	sadh	together with
12	sādhana	spiritual practice	sadhana	common property
13	sadā	always	sādha	accomplishment
14	bhaga	Pudenda, theological glory	bhāga	portion, share
15	maṭha	monastery	matha	opinion
16	paṭha	read	patha	path
17	santi	they are	śānti	peace
18	pāva	shining	pavā	purifying
19	dina	day	dīna	unfortunate, distressed, fallen
20	uttara	north	uttāra	rescue, save
21	baddha	bound	bādha	pain, opposition
22	pala	straw	phala	fruit
23	bala	strength	bāla	young boy
24	tāra	star	dāra	wife
25	sama	the same	sāma	sing, chant
26	nadi	river	nāḍī	meridian
27	dasa	ancestor of the dāsas	daśa	ten
28	doṣa	fault, blemish, stain	dosa	forearm
29	bhāva	state of being	bhava	existence
30	mana	to think	māna	to be proud
31	dhana	wealth	dāna	generosity
32	bhāla	forehead	bāla	young new
33	pada	a step	pāda	a foot
34	vara	the best, a groom	vāra	day of the week
35	para	different, another	pāra	the opposite
36	patha	path	pātha	fire, sun, water
37	vada	murder	vāda	discussion
38	jala	water	jāla	a net, snare
39	japa	recitation of mantra	japā	hibiscus flower
40	mala	dirt	mālā	garland
41	dur	bad, negative	dūr	far, distant
42	karaṇa	instrument	kāraṇa	cause, reason
43	gata	gone, dead	gātha	singing

44	gada	speech	gadā	a club
45	nīraja	a lotus	nirāja	kingless
46	pracara	a road, a custom	pracāra	wandering, preaching
47	praca	a multitude	pr̥cha	to ask, request
48	bhrama	a whirlpool, a mistake	brahma	the creator
49	vina	without	vīna	a lute
50	sukara	easily done	sūkara	a boar
51	pavana	the wind	pāvana	to protect
52	tathaḥ	then	tātaḥ	father
53	śaṭha	enemy	śata	an hundred
54	prakṛta	commenced, under review	prākṛta	original, common
55	pracā	a multitude	prajā	offspring
56	prakara	a heap, assistance	prakhara	very sharp or hard
57	prapā	a well	prāpa	obtain, reach
58	preṣa	to go, to send	praiṣa	madness
59	pura	formerly	pūra	a supply
60	purodhasa	family priest	puroḍhāśa	a sacrificial cake
61	nidhana	Indigent, death	nidhāna	treasure, a store
62	nib	destruction	nibh	light, manifestation
63	jarā	old-age	jāra	a paramour, a lover
64	kaca	hair	kaccha	hem of a garment
65	ama	unripe, sickness	āma	undigested, constipated
66	avara	inferior	avāra	this side
67	nata	bent, depressed	naṭa	a dancer, an actor
68	śarad	autumn	śārada	Sarasvati
69	nakra	crocodile	nakrā	nose
70	nāṭa	dancing	nātha	husband, protector, lord
71	jhamp	jump	jambha	jaws
72	kaula	ancestral, well-born	kola	hog
73	eḍa	deaf	edha	Fuel
74	vaidya	Physician	vidya	knowledge
75	patra	leaf	pātra	A vessel
76	vayasa	Age, youth	vāyasa	crow
77	udara	Belly, stomach	udāra	generous, large, beautiful
78	uttara	north	uttāra	To deliver, to liberate
79	amba	eye	ambā	mother
80	aya	good luck	āya	income
81	nirasa	tasteless	nirāsa	vomiting, expulsion
82	nivara	virgin	nivāra	Preventing
83	ramā	Lakshmi	rāma	Rama
84	rāddha	successful, performed	rādhā	Prosperity, lightning

इन्द्रो — ग्लोड्ड र्ग एuphonic टरलcombination

When certain initial and final letters of the alphabet are joined in a compound the letters change in order to make it easy to pronounce. Just as in colloquial English 'want to' becomes 'wanna'; 'did you' becomes 'dijja' 'could you' becomes 'coujja' 'what do you know' becomes 'waddyano'! In Sanskrit there are extensive rules governing this change in sound.

Rule 1.

a i u r् (अ इ उ ऋ) if followed by the same vowels in order, short or long, join into long ones.

a + ā = ā	ī + ī = ī
ā + a = ā	ī + ī = ī
ā + ā = ā	u + u = ū
	ū + ū = ū

na + api	= nāpi
ramā + api	= ramāpi
tathā + āsīt	= tathāsīt
nāsti + iti	= nāstīti
nadī + īśaḥ	= nadīśaḥ
bhānu + udaya	= bhānūdaya
tanū + udbhavaḥ	= tanūdbhavaḥ

Rule 2

i u r् l् (इ उ ऋ लृ) followed by dissimilar vowels change respectively into y, v, r, l. (य व र ल)

ī + a = ya	ī + ā = yā
u + a = va	u + ā = vā
r + a = ra	r + ā = rā

iti + ādi	= ityādi
nāsti + ataḥ	= nāstyataḥ
bhānu + astaḥ	= bhānvastaḥ
nadī + ātmā	= nadyātmā
ati + āśā	= atyāśā
manu + ādi	= manvādi
ādi + antaḥ	= ādyantaḥ
kaikeyī + ātmajaḥ	= kaikeyyātmajaḥ
pitṛa + ājñā	= pitṛājñā

Rule 3

e ai o au (ए ऐ ओ औ) followed by any vowel change respectively into; ay, āy, av, āv, (अय आय अव आव)

e + a = aya	o + a = ava
ai + a = āya	o + a = āva

hare + e	= haraye
viṣṇo + e	= viṣṇave
nai + akaḥ	= nāyakaḥ
pau + aka	= pāvakaḥ

Rule 4

If a is followed by i or u they change together into e or o respectively.

bhaya + utpādakaḥ	= bhayotpādakaḥ
gaṅgā + udakaḥ	= gaṅgodakaḥ
jala + īśaḥ	= jaleśaḥ
gaṅgā + īśaḥ	= gaṅgeśaḥ

Rule 5

If e or o is followed by a; the a drops away and is replaced by a sign called the *avagraha* (ˆ) (५)

jale + antarhitah = jale'ntarhitah
 rāmo + abravīt = ramo'bravīt

Rule 6

visarga preceded by **a** (aḥ) and followed by **a** or a soft consonant becomes **o**

janaḥ + asti = jano'sti
 manuṣyaḥ + gacchati = manuṣyogacchati

Rule 7

visarga preceded by **i** (iḥ) or **u** (uḥ) and followed by a vowel or a *soft consonant* changes to **r**.

hariḥ + asti = harirasti
 guruḥ + abravīt = gururabravīt
 bhānuḥ + gacchati = bhānurgacchati
 kaviḥ + jānāti = kavirjānāti

if followed by a *hard consonant* it remains the same.

hariḥ karoti guruḥ punāti

Rule 8

visarga followed by **c** becomes **ś**

rāmaḥ + calati = rāmaścalati
 janaḥ + chedayati = janaśchedayati

Rule 9

visarga followed by **t** or **th** becomes **s**

mādhavaḥ + tathā = mādhavastathā
 rāmaḥ + thūrvati = rāmasthūrvati

Rule 10

visarga followed by **ṭ** or **ṭh** becomes **ṣ**

kṛṣṇaḥ ṭikate = kṛṣṇaṣṭikate

Rule 11

visarga followed by **ś ṣ s** either changes into those very letters or remains unchanged.

rāmaḥ śāsti	= rāmaśśāsti	or rāmaḥ śāsti
janaḥ ṣṭhīvati	= janaṣṣṭhīvati	or janaḥ ṣṭhīvati
naraḥ saḥate	= narassaḥate	or naraḥ saḥate

Rule 12

k c ṭ t p followed by a vowel or soft consonant change to **g j ḍ d b**

vāk + gaṇaḥ = vāggaṇaḥ
 ac + anta = aḥanta
 viśvavāt + uttaraḥ = viśvavāḍuttaraḥ
 tat + asti = tadasti
 ap + jaṃ = abjaṃ

Rule 13

k c ṭ t p followed by **ñ ñ ṇ n m** change to **ñ ñ ṇ n m**

vāk + maṇaḥ = vāñmaṇaḥ
 bandhanāt + mukṣīya = bandhanāñmukṣīya
 samrāt + mukham = samrāñmukham
 tat + nāsti = tannāsti
 ap + mayam = abmayam

Rule 14

t th d dh n followed by **I** change to **I** (**n** being nasal is also changed to nasal before **I**)

jagat + layah = jagallayah
 asmad + lābhaḥ = asmallābhaḥ
 janān labhate = janāḥlabhate

Rule 15 *r* followed by *r* is dropped and the preceding vowel if short is lengthened.

punaḥ ramate (punar ramate) = punā ramate
 hariḥ rathasya (harir rathasya) = harī rathasya

Rule 16

s and letters of the **t** group followed by **ś** or letters of the **c** group are changed into **ś** or letters of the **c** group.

hariḥ + śete (haris śete) = hariśśete
 rāmaḥ + calati (rāmas calati) = rāmaścalati
 sat + cit + ānanda = saccidānanda

Rule 17

s and **t** groups followed by **ṣ** and **ṭ** group are changed into **ṣ** or **ṭ** group according to rank.

rāmaḥ + ṣaṣṭhaḥ (rāmas + ṣaṣṭhaḥ) = rāmaṣṣaṣṭhaḥ
 rāmaḥ + ṭīkate (rāmas + ṭīkate) = rāmaṣṭīkate
 tat + ṭīkā = taṭṭīkā

SANDHI GRIDS**Consonants**

Final Letter of word										Initial Letter
k	ṭ	t	p	ñ	n	m	ḥ / r	āḥ/ās	ḥ	
k	ṭ	t	p	ñ	n	ṃ	ḥ	āḥ	aḥ	k / kh
g	ḍ	d	b	ñ	n	ṃ	r	ā	o	g / gh
k	ṭ	c	p	ñ	ṃś	ṃ	ś	ās	aś	c / ch
g	ḍ	j	b	ñ	ñ	ṃ	r	ā	o	j / jh
k	ṭ	ṭ	p	ñ	ṃś	ṃ	ṣ	aṣ	aṣ	ṭ / ṭh
g	ḍ	ḍ	b	ñ	ṇ	ṃ	r	ā	o	ḍ / ṣ
k	ṭ	t	p	ñ	ṃs	ṃ	s	ās	as	t / th
g	ḍ	d	b	ñ	n	ṃ	r	ā	o	d / dh
k	ṭ	t	p	ñ	n	ṃ	ḥ	āḥ	aḥ	p / ph
g	ḍ	d	b	ñ	n	ṃ	r	ā	o	b / bh
ñ	ṇ	n	m	ñ	n	ṃ	ḥ	ā	o	ṃ
g	ḍ	d	b	ñ	n	ṃ	r	ā	o	y / v
g	ḍ	d	b	ñ	n	ṃ	- **	ā	o	r
g	ḍ	l	b	ñ	ṽ*	ṃ	r	ā	o	l
k	ṭ	c(ch)	p	ñ	ñ	ṃ	ḥ	āḥ	aḥ	ś
k	ṭ	t	p	ñ	n	ṃ	ḥ	āḥ	aḥ	ṣ / s
g/gh	ḍ/ṣ	d(dh)	b/bh	ñ	n	ṃ	r	ā	o	h
g	ḍ	d	b	ñ/ññ	n/nn	ṃ	r	āḥ	aḥ	vowels

* e.g. tān + labhasva = tāllabhasva

the doubling effect occurs when the preceding vowel is short.

** ḥ or r disappear.

Vowels

Final Vowel									Initial Vowel
ā	ī	ū	ṛ	e	ai	au	o	ḥ	
ā	ya	va	ḥa	e	ā a	āva	o		a
ā	yā	vā	ḥā	a ā	ā ā	āvā	a ā		ā
								r	i
e	ī	vī	ḥī	a ī	ā ī	āvī	a ī		ī
								r	u
o	yū	ū	rū	a ū	ā ū	āvū	a ū		ū
ar	yṛ	vṛ	ṛ	a ṛ	ā ṛ	āvṛ	a ṛ		ṛ
ai	ye	ve	re	a e	ā e	āve	a e		e
ai	yai	vai	rai	a ai	ā ai	āvai	a ai		ai
au	yo	vo	ro	a o	ā o	āvo	a o		o
au	yau	vau	rau	a au	ā au	āvau	a au		au

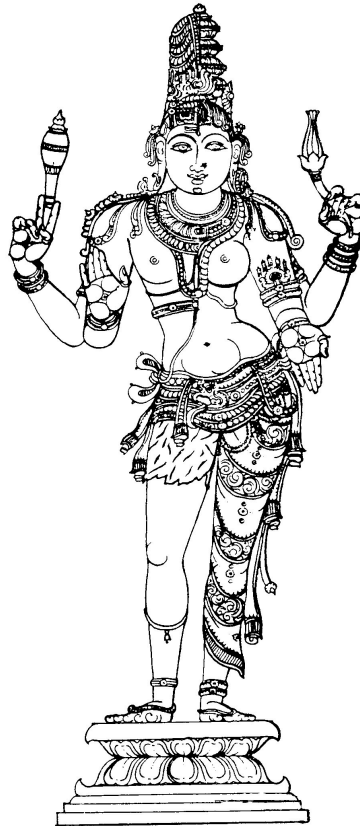
Examples of the use of Sandhi

- 1 अपि + अवगच्छसि = अप्यवगच्छसि do you understand?
api + avagacchasi = apyavagacchasi
- 2 ननु + उपविशामः = ननूपविशामः well, we are sitting down
nanu + upaviśāmaḥ = nanūpaviśāmaḥ
- 3 उभौ + अगच्छतः = उभावागच्छतः both are coming
ubhau + āgacchataḥ = ubhāvāgacchataḥ
- 4 कथम् + स्मरति = कथंस्मरति what, he remembers?
katham + smarati = katham smarati
- 5 तत् + जयति = तज्जयति he is winning that
tat + jayati = tajjayati
- 6 तान् + तु = तांस्तु them however
tān tu = tāṁstu
- 7 नरः रक्षति = नरो रक्षति the man protects
naraḥ + rakṣati = naro rakṣati
- 8 पुनर् + रक्षति = पुना रक्षति again he protects
punar + rakṣati = punā rakṣati
- 9 गायन् + आगच्छति = गायन्नागच्छति singing he comes
gāyan + āgacchati = gāyannāgacchati

10	नरः चरति naraḥ + carati	= नरश्चरति = naraścarati	the man moves
11	गुरुः शासयति guruḥ + śāsayati	गुरुश्शासयति guruśśāsayati	the teacher instructs
12	हरिः करोति hariḥ + karoti	हरिर्करोति harirkaroti	hari makes
13	बाला रोदति bālā + rodati	बालारोदति bālārodati	the child weeps
14	पत्रम् पतति patram + patati	पत्रंपतति patraṃpatati	the leaf falls
15	नरः रमति naraḥ + ramati	नरोरमति naroramati	The man enjoys
16	अजः अश्नाति ajaḥ + aśnāti	अजोऽश्नाति ajo'śnāti	the goat eats
17	गजः गच्छति gajaḥ + gacchati	गजः गच्छति gajaḥ gacchati	the elephant goes
18	नारी पिबति nārī + pibati	नारीपिबति nārīpibati	the woman drinks
19	यमः दण्डयति yamaḥ + daṇḍayati	यमोदण्डयति yamo daṇḍayati	Yama punishes
20	बुद्धः वदति buddhaḥ + vadati	बुद्धो वदति buddho vadati	the buddha speaks
21	कथम् जानासि katham + jānāsi	कथं जानासि katham jānāsi	how do you know?
22	आगच्छन् महाबाहुः agacchat mahābāhuḥ	आगच्छन्महाबाहुः agacchanmahābāhuḥ	The mighty-armed has come

23	रामस् अत्र rāmas + atra	रामोऽत्र ramo 'tra	Rama is here
24	विरस् गच्छति vīrās gacchati	विरा गच्छति virā gacchati	the hero goes
25	रामस् पश्यति rāmas paśyati	रामः पश्यति rāmaḥ paśyati	Rama sees
26	महाबाहुः एकः mahābāhuḥ ekaḥ	महाबाहुरेकः mahabāhurekaḥ	The mighty-armed is one only
27	पश्यत् च paśyat + ca	पश्यच्च paśyacca	saw and
28	कः इह kaḥ + iha	क इह ka iha	who here
29	उच्चैः वणम् uccaiḥ + vanaṃ	उच्चैर्वणम् uccairvanaṃ	an high forest
30	यजामि इति yajāmi iti	यजामीति yajamīti	thus I sacrifice
31	गुरून् शीघ्रम् gurūn śīghraṃ	गुरूञ्छीघ्रम् gurūñcchīghraṃ	the gurus quickly
32	आनीतान् तान् ānītān + tān	आनीतांस्तान् ānītāmstān	brought them
33	तत् अर्थम् tat + artham	तदर्थम् tadartham	that meaning
34	सर्वे अपि sarve + api	सर्वेऽपि sarve'pi	all indeed
35	तस्मात् यज्ञात् tasmāt + yajñāt	तस्माद्यज्ञात् tasmādyajñāt	therefore from the sacrifice

36	गृह्णिष्व इति grhṇiṣva + iti	गृह्णिष्वेति grhṇiṣveti	this you should take
37	ततः ताः tataḥ + tāḥ	ततस्ताः tatastāḥ	therefore they
38	अत्सवः आसीत् utsavaḥ + āsīt	उत्सव आसीत् utsava āsīt	there was a festival
39	प्रियकरः तथा priyakaraḥ + tathā	प्रियकरस्तथा priyakarastathā	Most beloved therefore
40	अभवन् तथा abhavan + tathā	अभवंस्तथा abhavamstathā	took place therefore



part 2 of the body

शरीरस्य अङ्गानि

śarīrasya aṅgāni

शिरस् शीर्षं शीर्षकम् मूर्धन् मस्तकः मस्तकम् मौलि मुण्डः	śiras, śirṣa, śirṣakam, mūrdhan, mastakaḥ, mastakam, mauli, muṇḍa	head
कपालः	kapālaḥ	skull
केशः कच बाल चिकुरः कुन्तलः शीर्षजः	keśaḥ, kaca, bāla, cikuraḥ, kuntalaḥ, śīrasijaḥ	hair
लोचनम् नेत्रम् नयनम् चक्षुस् अक्षि दृश्	locanam, netram, nayanam, cakṣus, akṣi, dr̥ś	eyes
कर्णः श्रोत्रम् श्रुति शब्दग्रहः	karnaḥ, śrotram, śruti, śabda-grahaḥ	ears
नासा नसा नस्य नासिका घ्राणम् घोणा गन्धवहा गन्धज्ञ	nāsā, nasā, nasya, nāsikā, ghrāṇam, ghoṇā, gandha-vahā, gandhajñā	nose
मुखम् तुण्डम् लपनम् वक्त्रं वदनम् आननम् आस्यम्	mukham, tuṇḍam, lapanam, vaktram, vadanam, ānanam, āsyam	mouth/ face
ग्रीवा गलः कण्ठः कन्धरा शिरोधरा	grīvā, galaḥ, kaṇṭhaḥ, kandharā śirodharā	neck
स्कन्धः अम्शः	skandhaḥ, aṃsaḥ	shoulder
भुजः भुजा बाहु दोस्	bhujāḥ, bhujā, bāhuḥ, dos	arm
हस्तः करः पाणिः शयः पञ्चशाखः	hastāḥ, karaḥ, pāṇiḥ, śayaḥ, pañca- śākhaḥ	hand
अङ्गुलि करशाखः	aṅguli, kara-śākhaḥ	finger
तर्जनी	tarjanī	index finger
मध्यम	madhyamā	middle finger
अनामिका	anāmikā	ring finger (nameless)

कनिष्ठिका	kaniṣṭhikā	small finger
अङ्गुष्ठा	aṅguṣṭhā	thumb
उरस् वक्षस्	uras, vakṣas	chest
स्तनः पयोधरः कुचः	stanaḥ, payodharaḥ, kucaḥ	breast
पृष्ठम् पश्चिम	prṣṭham, paścima	back
मेरुदण्डः कशेरु	meru-daṇḍaḥ, kaṣeru	spine
जटरः जटरम् उदरम् अन्नाशयः	jaṭaraḥ, jaṭaram, udaram, annāśayaḥ	abdomen
कटि मध्यम्	kaṭi, madhyam	waist
जघनम्	jaghanam	hip
योनि लिङ्गम्	yoni (f) liṅgam (m)	genitals
उरुः	uruḥ	thigh
जानु	jānu	knee
जंघा	jaṅghā	calf
अग्र जंघा	agra-jaṅghā	shin
पादः पदम् चरणः चरणम् अङ्घ्री	pādaḥ, padam, caraṇaḥ caraṇam, aṅghrī	leg
पादाङ्गुष्ठः	pādāṅguṣṭhaḥ	big-toe

इतिहासिक नुमाइश

१ २ ३ ४ ५ ६ ७ ८ ९ ०

Cardinal		Ordinal
ekahaḥ ekam ekā	१	prathama
dvau dve	२	dviṭīya
trayaḥ trīṇī tisraḥ	३	trīṭīya
catvāraḥ catvāri caturasraḥ	४	caturtha
pañca	५	pañcama
ṣaṭ	६	ṣaṣṭha
sapta	७	saptama
aṣṭa	८	aṣṭama
nava	९	navama
daśa	१०	daśamaḥ
ekādaśa	११	ekā-daśaḥ
dvādaśa	१२	dvā-daśaḥ
trayodaśa	१३	trayo-daśaḥ
caturdaśa	१४	catur-daśaḥ
pañcadaśa	१५	pañca-daśaḥ
ṣoḍaśa	१६	ṣoḍaśaḥ
saptadaśa	१७	sapta-daśaḥ
aṣṭādaśa	१८	aṣṭā-daśaḥ
navadaśa/ekona-vimśatiḥ	१९	ekona-vimśaḥ
vimśatiḥ	२०	vimśaḥ (titama)
eka-vimśatiḥ	२१	eka-vimśa (titama)
dvā-vimśatiḥ	२२	dvā-vimśa (titama)
trayo-vimśatiḥ	२३	trayo-vimśa (titama)
catur- vimśatiḥ	२४	catur-vimśa (titama)
pañca-vimśatiḥ	२५	pañca-vimśa (titama)
ṣaḍ-vimśatiḥ	२६	ṣaḍ-vimśa (titama)
sapta-vimśatiḥ	२७	sapta-vimśa (titama)
aṣṭhā-vimśatiḥ	२८	aṣṭhā-vimśa (titama)
nava-vimśatiḥ /ekona-trimśatiḥ	२९	nava-vimśa(titama)/ ekona-trimśa (titama)
trimśatiḥ	३०	trimśa (ttama)
eka-trimśat	३१	eka-trimśa (ttama)
dvā-trimśat	३२	dvā-trimśa (ttama)
trayas-trimśat	३३	trayas-trimśa (ttama)

catus-trimśat	३४	catus-trimśa (ttama)
pañca-trimśat	३५	pañca-trimśa (ttama)
ṣaṭ-trimśat	३६	ṣaṭ-trimśa (ttama)
sapta-trimśat	३७	sapta-trimśa (ttama)
aṣṭā-trimśat	३८	aṣṭā-trimśa (ttama)
nava-trimśat ekona-catvārimśat	३९	nava-trimśa (ttama) ekona-catvārimśa (ttama)
catvārimśat	४०	catvārimśa (ttama)
eka-catvārimśat	४१	eka-catvārimśa (ttama)
dvi-catvārimśat dvā-catvārimśat	४२	dvi-catvārimśa (ttama) dvā-catvārimśa (ttama)
tri-catvārimśat trayaścatvārimśat	४३	tri-catvārimśaḥ (ttama) trayaś-catvārimśa (ttama)
catuś-catvārimśat	४४	catuś-catvārimśa (ttama)
pañca-catvārimśat	४५	pañca-catvārimśa (ttama)
ṣaṭ-catvārimśat	४६	ṣaṭ-catvārimśa (ttama)
sapta- catvārimśat	४७	sapta- catvārimśa (ttama)
aṣṭa- catvārimśat	४८	aṣṭa-catvārimśa (ttama)
nava-catvārimśat ekona-pañcāśat	४९	nava-catvārimśa (ttama) ekona- pañcāśa (ttama)
pañcāśat	५०	pañcāśat-tama
eka-pañcāśat	५१	eka-pañcāśat-tamaḥ
dvi-pañcāśat	५२	dvi-pañcāśat-tamaḥ
tri-pañcāśat	५३	tri-pañcāśat-tamaḥ
catuś-pañcāśat	५४	catuś-pañcāśat-tamaḥ
pañca-pañcāśat	५५	pañca-pañcāśat-tamaḥ
ṣaṭ-pañcāśat	५६	ṣaṭ-pañcāśat-tamaḥ
sapta-pañcāśat	५७	sapta-pañcāśat-tamaḥ
aṣṭa-pañcāśat	५८	aṣṭa-pañcāśat-tamaḥ
nava-pañcāśat / ekona-ṣaṣṭi	५९	ekona-ṣaṣṭi-tamaḥ
ṣaṣṭiḥ	६०	ṣaṣṭi-tamaḥ
eka- ṣaṣṭiḥ	६१	eka- ṣaṣṭi-tamaḥ
dvi- ṣaṣṭiḥ	६२	dvi- ṣaṣṭi-tamaḥ
tri- ṣaṣṭiḥ	६३	tri- ṣaṣṭi-tamaḥ
catuḥ- ṣaṣṭiḥ	६४	catuḥ- ṣaṣṭi-tamaḥ
pañca- ṣaṣṭiḥ	६५	pañca- ṣaṣṭi-tamaḥ
ṣaṭ- ṣaṣṭiḥ	६६	ṣaṭ- ṣaṣṭi-tamaḥ
sapta- ṣaṣṭiḥ	६७	sapta- ṣaṣṭi-tamaḥ
aṣṭa- ṣaṣṭiḥ	६८	aṣṭa- ṣaṣṭi-tamaḥ
nava-ṣaṣṭiḥ / ekona-saptatiḥ	६९	ekona-saptati-tamaḥ
saptatiḥ	७०	saptati-tamaḥ

eka-saptatiḥ	७१	eka-saptati-tamaḥ
dvi-saptatiḥ	७२	dvi-saptati-tamaḥ
tri-saptatiḥ	७३	tri-saptati-tamaḥ
catuḥ-saptatiḥ	७४	catuḥ-saptati-tamaḥ
pañca-saptatiḥ	७५	pañca-saptati-tamaḥ
ṣaṭ-saptatiḥ	७६	ṣaṭ-saptati-tamaḥ
sapta-saptatiḥ	७७	sapta-saptati-tamaḥ
aṣṭa-saptatiḥ	७८	aṣṭa-saptati-tamaḥ
nava-saptatiḥ/ ekona-aśītiḥ	७९	ekona-aśīti-tamaḥ
aśītiḥ	८०	aśīti-tamaḥ
eka-aśītiḥ	८१	eka-aśīti-tamaḥ
dvy-aśītiḥ	८२	dvy-aśīti-tamaḥ
try- aśītiḥ	८३	try- aśīti-tamaḥ
catur-aśītiḥ	८४	catur-aśīti-tamaḥ
pañca-aśītiḥ	८५	pañca-aśīti-tamaḥ
ṣaḍ-aśītiḥ	८६	ṣaḍ-aśīti-tamaḥ
sapta-aśītiḥ	८७	sapta-aśīti-tamaḥ
aṣṭa- aśītiḥ	८८	aṣṭa- aśīti-tamaḥ
nava-aśītiḥ / ekona-navatiḥ	८९	ekona-navati-tamaḥ
navatiḥ	९०	navati-tamaḥ
eka-navatiḥ	९१	eka-navati-tamaḥ
dvi-navatiḥ	९२	dvi-navati-tamaḥ
tri-navatiḥ	९३	tri-navati-tamaḥ
catur-navatiḥ	९४	catur-navati-tamaḥ
pañca-navatiḥ	९५	pañca-navati-tamaḥ
ṣaṇ-navatiḥ	९६	ṣaṇ-navati-tamaḥ
sapta-navatiḥ	९७	sapta-navati-tamaḥ
aṣṭa-navatiḥ	९८	aṣṭa-navati-tamaḥ
nava-navatiḥ / ekona-śataḥ	९९	ekona-śata-tamaḥ
śataḥ	१००	śata-tamaḥ
eka-śatam ekādika-śatam ekādhikam śatam	१०१	eka-śata-tama ekādika-śata-tama ekādhikam śata-tama
dvi-śatam dvyadhika-śatam dvyādhikam śatam	१०२	dvi-śata-tama dvyadhika-śata-tama dvyādhikam śata-tama
tri-śatam tryadhika-śatam tryādhikam-śatam	१०३	tri-śata-tama tryadhika-śata-tama tryādhikam-śata-tama
dvādaśa-śatam dvādaśādhika-śatam dvādaśādhikam-śatam	११२	dvādaśa-śata-tama dvādaśādhika-śata-tama dvādaśādhikam-śata-tama
viṁśati-śatam viṁśatyadhika-śatam	१२०	viṁśati-śata-tama viṁśatyadhika-śata-tama

viṃśatyādhikam-śatam		viṃśatyādhikam-śata-tama
triṃśac-chatam triṃśad-adhikam-śatam triṃśad-adhikam-śatam	१३०	triṃśac-chata-tama triṃśad-adhikam-śata-tama triṃśad-adhikam-śata-tama
dvi-śatam dve śate	२००	
tri-śatam triṅī-śatāni	३००	
pañca-catvāriṃśad-adhikam-triśatam	३४५	
sahasram		१०००
dvi-sahasram		१००२
dve-sahasre		२०००
catur-aśītyadhikam-nava-śatādhikam-dvi-sahasram		२९८४
ayutam		१०,०००
lakṣam		१००,०००
prayutam		१,०००,०००
koṭiḥ		१०,०००,०००

1 śatam	= 100		
100 x śatam	= 1 sahasram	= 1000	
100 x sahasram	= 1 lakṣam	= 100,000	
100 x lakṣam	= 1 koṭiḥ	= 10,000,000	10 ⁶
100 x koṭiḥ	= 1 arbudam	= 1,000,000,000	10 ⁸
100 x arbudam	= 1 kharbudam	= 100,000,000,000	10 ¹⁰
100 x kharbudam	= 1 nīlam	= 10,000,000,000,000	10 ¹²
100 x nīlam	= 1 padmam	= 1,000,000,000,000,000	10 ¹⁴
100 x padmam	= 1 śaṅkham	= 100,000,000,000,000,000	10 ¹⁶
100 x śaṅkham	= 1 samudra		
100 x samudra	= 1 madhya		
100 x madhya	= 1 antya		
100 x antya	= 1 parārdha		

Relationship — sambandhanam

family	कुटुम्बम् वंशम् कुलम्	kuṭumbaṁ, vamsaṁ, kulaṁ
relative	ज्ञाति बान्धवः	jñāti, bāndhavaḥ,
father	पितृ पिता जनकः जनितृ तात	pitṛ, pitā, janakaḥ, janitr, tāta
mother	अम्बा मातृ माता जननी जनयित्री जनी	ambā, mātr, mātā, jananī, janayitrī, janī
son	पुत्रः सुतः सूनुः तनयः आत्मजः अङ्गजः दारकः कुमारः	putraḥ, sutaḥ, sūnuḥ, tanayaḥ, ātmajaḥ, aṅgajaḥ, dāraḥ, kumāraḥ
daughter	पुत्रिका सुता तनया आत्मजा दुहितृ कन्या	putrikā, sutā, tanayā, ātmajā, duhitṛ, kanyā
younger - ?	कनिष्ठ	kaniṣṭha
elder - ?	ज्येष्ठ	jyeṣṭha
brother	भ्रातृ सोदरः सहोदरः	bhrātr, sodaraḥ, sahodaraḥ,
sister	श्वसृ भगिनी सोदर्या	śvasṛ, bhaginī, sodaryā
elder sibling	अग्रज अग्रजा	agraja (m), agrajā (f)
grandchild	पौत्रः पौत्रिः	pautraḥ (m), pautriḥ (f)
g.grandchild	प्रपौत्रः प्रपौत्रिः	pra-pautraḥ (m) pra-pautriḥ (f)
husband	पति भर्तृ कान्तः प्रियतमः दयितः परिनेतृ	pati, bhartṛ, kāntaḥ, priyatamaḥ, dayitaḥ, parinetṛ,
wife	पत्नी भार्या दारा कान्ता जाया वधु कलत्रम् दयिता वल्लभा गेहिनी	patnī, bhāryā, dārah, kāntā, jāyā, vadhū, kalatraṁ, dayitā, vallabhā, gehinī
father-in-law	श्वसुरः	śvaśuraḥ
mother-in-law	श्वश्रू	śvaśrū
daughter-in-law	स्नूषा	snūṣā
son-in-law	जामातृ	jāmātr

husband's brother	देवरः	devarah
husband's brother's wife	यातृ	yātr
husband's sister	ननान्दु	nanāndri
sister's husband	श्यालः	śyālah

Paternal

Maternal

grandfather	पितामहः pitā-mahaḥ	मातामहः mātā-mahaḥ
great grandfather	प्रपितामहः pra-pitāmahaḥ	प्रमातामहः pra-mātāmahaḥ
g.g. grandfather	वृद्ध प्रपितामहः vṛddha-pra-pitāmahaḥ	वृद्ध प्रमातामहः vṛddha-pra-mātāmahaḥ
grandmother	पितामही pitāmahī	मातामही mātāmahī
g. grandmother	प्रपितामही pra-pitāmahī	प्रमातामही pra-mātāmahī
g.g. grandmother	वृद्ध प्रपितामही vṛddha- pra-pitāmahī	वृद्ध प्रमातामही vṛddha - pra-mātāmahī

Paternal

Maternal

uncle	पितृव्यः pitṛvyaḥ	मातुलः mātulaḥ
aunt	पितृश्व pitṛsva	मातुलानी mātulānī
cousin (m)	पितृव्य-पुत्रः pitṛvya-putraḥ	मातुल-पुत्रः mātulaḥ-putraḥ
cousin (f)	पितृव्य-पुत्री pitṛvya-putrī	मातुल-पुत्री mātulaḥ-putrī

Colours — varṇāni

white	श्वेत गौर	śveta, gaura	sienna	पिङ्गल	piṅgala
black	काल श्याम	kāla, śyāma	brown	कपिल	kapila
green	हरित	harita	red	लोहित शोनित रक्त	lohita, śonita, rakta
saffron	कषाय	kaṣāya	orange	अरुण	aruṇa
speckled	चित्र	citra	pink	पाटल	pāṭala
yellow	पीत	pīta	blue	नील	nīla

Directions — diśāḥ - dik-bhāga

Direction/dik		Presiding Deity		
East	pūrva	indra	king of gods	aindreya
South-east		agni	god of fire	āgneya
South	dakṣiṇa	yama	god of death	yāmya
South-west		niṛṛti	god of decay	naiṛṛtya
West	paścima	varuṇa	god of water	vāruṇya
North-west		vāyu	god of wind	vāyavya
North	uttara	kubera	god of wealth	kauberya
Alternative		soma	god of the moon	saumya
North-east		iśāna	god of destruction	aiśānya

Names of Vegetables — शाखानाम् नामानि

पलाण्डुः	palāṇḍuḥ	Onion
लशुनम्	laśunam	Garlic
आलुकम्	ālukam	Potato
कलयः	kalayaḥ	Ground-nuts
मरीचिका	marīcikā	Chilli
गृञ्जनकम्	gṛñjanakam	Carrot
मूलकम्	mūlakam	Radish
हरितम्	haritam	Cabbage
पालङ्गः	pālaṅgaḥ	Beetroot
वार्तकी	vārtakī	Tomato
कारवेल्लम्	kāravellam	Bitter-gourd
किर्कटी	karkaṭī	Cucumber
शिगुः	śiguḥ	Drumsticks
वृन्ताकम्	vṛntākam	Aubergine
भिण्डिः	bhiṇḍiḥ	Okra
कुष्माण्डम्	kuṣmāṇḍam	Pumpkin
छत्रः	chatraḥ	mushroom

Names of Fruits — फलानाम् नामानि

कदली	kadalī	Banana
अन्नास	annāsa	Pineapple
आम्र	āmra	Mango
आत्रिप्यः	ātripyaḥ	Custard-apple
बदरी	badarī	Jujube
निम्बू	nimbū	Lemon
नारङ्गी	nāraṅgī	Orange
काश्मीर	kāśmīra	Apple
अञ्जीर	añjīra	Figs
द्राक्षा	drākṣā	Grapes
नारिकेलम्	nārikelam	Coconut

पनसम्	panasam	Jack-fruit
फलप्रभेदः	phala-prabhedah	Apple
बीजपूर	bījapūra	Citron medica
जम्बीर	jambīra	Lemon-fruit
कपित्थम्	kapittham	Wood apple
जम्बूः	jambū	Rose-apple
दाडिमम्	dāḍimam	Pomegranate
खजूर	khajūra	Dates

Names of Animals

अजा छगः	ajā, chāgaḥ	Goat
अजगरः	ajagaraḥ	Python
इन्दूरः मूषकः	indūrah, mūṣakaḥ	Rat
उरगः सर्प	uragaḥ, sarpa	Snake
उक्षन्	ukṣan	Ox
उरः	uraḥ	Sheep
वृषभ	vṛṣabha	Bull
औष्ट्र	auṣtra, uṣtra	Camel
कपिः वानरः	kapiḥ, vānaraḥ	Monkey
गजः हस्ती	gajaḥ, hastī	Elephant
जम्बूकः	jambūkaḥ	Fox
भषः श्वान	bhaṣaḥ, śvāna	Dog
मयूर	mayūra	Peacock
महिषः	mahiṣaḥ	Buffalo
गाव	gāva	Cow
शशः	śaśaḥ	Rabbit
अश्वः	aśvaḥ	Horse
बिडाल	biḍāla	Cat

Pre-verbs — Upasarga

There are 22 **upasarga** in Sanskrit. They are attached in front of a verbal root to derive a new verbal root. It is often tricky what exactly the meaning of a given pre-verb is. It is equally tricky, at least in some instances, as to what contribution to the original root-meaning, the pre-verb makes. Or to put it differently, what is the meaning of the newly derived verbal root as compared with the meaning of the original.

The following verse sums up the three way pre-verbs can contribute towards meaning of the roots they are used with:—

dhātvartham bād̥hate kaścit kaścit tam anuvartate |
viśiṅṭaṣṭi tam evārtham upasarga gatis-tridhā ||

There are three ways of the pre-verbs: some block the meaning of the root; some just follow the same sense but with some additional refinement; some bring specialty to the root-meaning. These are the three ways of the pre-verbs.

Here is yet another verse generalizing the meaning contribution of the **upasarga**:

upasargeṇa dhātvartho balād anyatra nīyate |
prahāra ahāra saṃhāra vihāra parihāravat ||

The meaning of the verbal root is led elsewhere by force by a pre-verb like we see in cases of *prahāra* — 'attack'; *ahāra* — 'that which is fetched; food'; *saṃhāra* — 'destruction'; *vihāra* — 'sporting joyfully'; and *parihāra* — 'avoidance, exclusion, shunning, abandoning'.

These derivatives of **ha** 'to carry, fetch' illustrate how the pre-verbs change drastically the meaning of this root. For an example where the pre-verb brings some slight modification of the root-meaning, consider the following sentences with **ji** 'to win' used with the pre-verbs **vi** and **parā**

rāmo laṅkā gatvā rāvaṇaṃ jayati
rāmo laṅkā gatvā rāvaṇaṃ vijayate
rāmo laṅkā gatvā rāvaṇaṃ parājayate

Rama having gone to Lanka defeats Ravana.

The third type of semantic change brought about by an **upasarga** is recognized as 'specialty' (*vaiśiṣṭaya*) which an **upasarga** brings to the meaning of the root. Consider the following sentences:

śiṣyo guruṇā saha gacchati | *The student goes with the teacher.*

śiṣyo gurum anugacchati | *The student follows the teacher.*

prayāge gaṅgā yamunayā saha gacchati | *Ganga goes (flows) with Yamuna at Prayaga.*

prayāge gaṅgā yamune saṅgacchete | *Ganga and Yamuna go (flow) together at Prayaga.*

The following are some other changes that the **upasarga** bring to the status of a verb. Thus:—

(a) A verbal root which normally takes an active ending (*parasmaipada*) can be forced to take the middle ending (*atmanepada*) because of the **upasarga**. Sentences (2-3) illustrate how **ji** is forced to take the middle ending when used with the **upasarga** — **vi** and **parā**. Similarly, a verbal root which always takes a middle may be forced to take the active ending under the dictates of an **upasarga**. Observe the following sentences:

mama hṛdaye ramate rāmaḥ — *Rama rejoices in my heart.*

ramo ayodhyāyāṃ na viramati ṛṣer darśanāya vanaṃ gacchati

Rama does not stop (delay) at Ayodhya; goes to the forest for seeing the sage.

(b) An intransitive verbal root often becomes transitive under the influence of the preverb. Thus consider the following where **bhū** 'to be', a verbal root denoting existence, becomes transitive with the upasarga **anu**

daśaratho rāmasya gamanasya duḥkham **anubhavati** |
Dasaratha experiences the grief of Rama's departure.

Here is a list of pre-verbs with examples:

(1) प्र — pra (excellence; excess, more, higher)

गुरोरुपदेशः शिष्याणां हृदयानि प्रकाशते ।	guror-upadeśaḥ śiṣyāṇām hṛdayāni prakāśate	The teaching of the teacher illuminates the hearts of the students.
प्रकृष्यति गुरुद्य ।	prakupyati guru'dya	The teacher gets angry today.
मन्दं मन्दं प्रचलति वने पवनः	mandam mandam pracalati vane pavanaḥ	Slowly slowly moves (in grace) the wind in the forest.

(2) परा — parā (away; opposite)

योगिनोः गोविन्दं ध्यायन्विषयांश्च पराजयन्ति	yoginoḥ govindam dhāyanti viśyāṃśca parājayanti	Yogins while contemplating upon Govinda defeat (overcome) attachments.
पराभवं न सहन्ते धीराः (परा + भूः)	parābhavaṃ na sahante dhīrāḥ	The steadfast one do not tolerate downfall

(3) अप — apa (far, away, remove; bad action)

मृगमपनयति सिंहः वने	mṛgam apanayati siṃha vane	The lion takes the deer far into the forest.
चौरांस्तु लोकानां धनमपहरति	caurāṃstu lokānām dhanam apaharati	The thieves indeed steal the people's wealth.

4) सम — sama (together, in unison)

संगच्छन्ते राजानः	saṅgacchante rājānaḥ	The kings go together
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(5) अनु — anu (after, subsequently)

गुरुमनुगच्छन्ति शिष्याः	gurum anugacchanti śiṣyāḥ	The students follow the teacher.
मृगमनुधावति सिंहः	mṛgam anudhāvati siṃhaḥ	The lion is chasing (after) the deer.

(6) अव — ava (away off; away from, down)

पर्वतादवरोहत्यश्वः	parvatād- avarohatya -aśvaḥ	The horse is climbing down from the mountain.
मूर्खाः शिष्टानवमन्यन्ते	mūrkhāḥ śiṣṭān avamanyante	Idiots consider the knowledgeable low (insult; disregard; look down upon).

But consider अवगम — avagama ('to know, understand')

कथं नावगच्छसि मूर्खः	katham na avagacchasi mūrkhaḥ	How come you do not understand idiot?
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(7) निस् — nis (low) (8) निर् — nir (outside; without, low)

गुरो निर्देशेन शिष्या ननिर्गच्छन्ति	guro nirdeśena śiṣyā na nirgacchanti	By order of the teacher the students do not go outside;
किं मां निरीक्षसि	kim māṃ nirīkṣasi (nir + īkṣasi)	Why do you stare at me?
निरस्यति सुखं दुःखानि	nirasyati sukhaṃ duḥkhāni (nir + as)	Happiness displaces miseries

(9) दुस् — dus (10) दुर् — dur (bad; wickedness, opposite)

दुर्वदति दुश्चरति च दुष्टो धन-मदेन प्रमत्तः	durvadati duścarati ca duṣṭo dhana- madena pramattaḥ	The wicked, highly intoxicated by the toxicant of wealth speak and act badly.
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(11) वि — vi (opposite)

विवदन्ते दुष्टाः सदा	vivadante duṣṭāḥ sadā	The wicked always quarrel.
विहरति वने सिंहः	viharanti vane simhaḥ	The lion happily wanders in the forest.

(12) आ — ā (opposite; toward, up to)

आकर्षति सर्वेषां हृदयानि कृष्णः	ākaraṣati sarveṣāṃ hṛdayāni kṛṣṇaḥ	Krishna, attracts the hearts of all.
गृहम् धान्यम् आनयति	gṛham dhānyaṃ ānayati	He brings home grain.

कर्म दोषाञ्जनानां दुःखान्यापतन्ति	karma doṣāj-jānāṃ dukhāny-āpatanti	Miseries befall because of faults of people's Karma
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(13) नि — ni (inside, within, to vacate, to empty)

(14) अधि — adhi ('good manner, principal, in, on, above, over)

ग्रामम् अधिकरोति नृपस्य पुत्रः	grāmam adhi -karoti nṛpasya putraḥ	The son of the king takes over (rules) the village
ग्रामम् अधिवसन्ति ब्राह्मणाः	grāmam adhi vasanti brāhmaṇāḥ	The Brahmins properly reside in the village.

(15) अभि — abhi (in front; in the direction of; more over)

रावणो रामम् अभि-गच्छति स्वर्गाय	rāvaṇo rāmam abhi -gacchati svargāya	Ravana goes toward Rama for (going to) heaven.
हृदयं स्नेहेनाभिसिञ्चति तस्य वचनम्	hr̥dayam snehena abhi siñcāmi tasya vacanam	His saying sprinkles the heart with affection.
याचकः अभ्यर्थयते राजानम्	yācakaḥ abhi arthayate rājānam	The beggar begs (in front of) the king.

(16) अति — ati (excess, excel, go beyond — good or bad)

तत्र अश्वा अतिक्रमन्ते	tatra aśvā ati kramante	The horses excel there
सः अतिचरति गुरुन	saḥ ati carati guruna	He conducts himself badly with the teacher

(17) उत् — uta (upward, on above over)

उत्पतन्ति आकाशे शकुनयः	ut patanti ākāśe śakunayaḥ	The birds fly in the sky.
भगवानेव पापिनम् उद्धरति नरकवासात्	bhagavān eva pāpinam ud harati (ut-harati) narakavāsāt	'Only god saves a sinner from living in hell'
उद्भवन्ति सुखानि धनेन	ud bhavanti sukhāni dhanena	Pleasures spring up with money.

(18) सु — su (good, best)

वन एव सुशोभन्ते पुष्पाणि	vana eva su śobhante puṣpāṇi	Only in the forest do flowers look beautiful.
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(19) प्रति — prati (opposite, contrary)

शिष्यान् गुरुन कदापि न प्रतिवदन्ति	śiṣyān guruna kadāpi na prati -vadanti	The students never answer back to the teacher.
तव गृहं भोजनाय प्रतिगच्छामि	tava gṛhaṃ bhojanāya prati -gacchāmi	I return to your house for food

(21) परि — pari (all around, everywhere)

भिक्षुः गृहं गृहं भोजनाय परिभ्रमति	bhikṣuḥ gṛhaṃ gṛhaṃ bhojanāya pari -bhramati	The beggar wanders house to house for food.
पावकः परिदहति वनम्	pāvakaḥ pari -dahati vanam	The fire is burning the forest all around.

(22) उप — upa (near, secondary, more)

प्रभाते शिष्या गुरुं उप-गच्छन्ति	prabhāte śiṣyā gurum upa -gacchanti	Students go near the teacher in the morning.
उप-हसति धनिका दरिद्रांश्च	upa -hasati dhanikā daridrāṃśca	The rich also laugh at the poor



READING PRACTICE

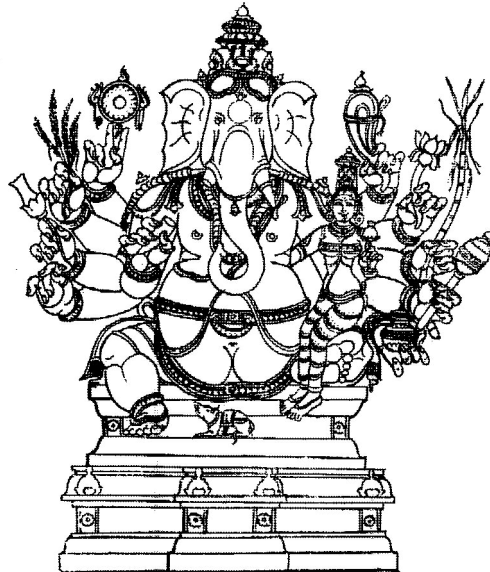
Gaṇeśa Aṣṭottara Śata Nāmavalli

- | | |
|-------------------------|------------------------------|
| १. ॐ विघ्नेश्वराय नमः | 1. oṃ vighneśāya namaḥ |
| २. ॐ विश्ववरदाय नमः | 2. oṃ viśva-varadāya namaḥ |
| ३. ॐ विश्व-चक्षुषे नमः | 3. oṃ viśva-cakṣuṣe namaḥ |
| ४. ॐ जगत् प्रभवे नमः | 4. oṃ jagat prabhava namaḥ |
| ५. ॐ हिरण्य-रूपाय नमः | 5. oṃ hiraṇya-rūpāya namaḥ |
| ६. ॐ सर्वात्मने नमः | 6. oṃ sarvātmane namaḥ |
| ७. ॐ ज्ञान-रूपाय नमः | 7. oṃ jñāna-rūpāya namaḥ |
| ८. ॐ जगन्मनाय नमः | 8. oṃ jagan-manāya namaḥ |
| ९. ॐ ऊर्ध्व-रेतसे नमः | 9. oṃ ūrdhva-retase namaḥ |
| १०. ॐ महाबाहवे नमः | 10. oṃ mahā-bāhave namaḥ |
| ११. ॐ अमेयाय नमः | 11. oṃ ameyāya namaḥ |
| १२. ॐ अमित विक्रमाय नमः | 12. oṃ amita-vikramāya namaḥ |
| १३. ॐ वेद वेद्याय नमः | 13. oṃ veda-vedyāya namaḥ |
| १४. ॐ महा कालाय नमः | 14. oṃ mahā-kālāya namaḥ |
| १५. ॐ विद्या निधये नमः | 15. oṃ vidyā-nidhaye namaḥ |
| १६. ॐ अनामयाय नमः | 16. oṃ anāmayāya namaḥ |
| १७. ॐ सर्वज्ञाय नमः | 17. oṃ sarva-jñāya namaḥ |
| १८. ॐ सर्वगाय नमः | 18. oṃ sarva-gāya namaḥ |
| १९. ॐ शान्तये नमः | 19. oṃ śāntaye namaḥ |
| २०. ॐ चित्तेश्वराय नमः | 20. oṃ citteśvarāya namaḥ |
| २१. ॐ विगत ज्वराय नमः | 21. oṃ vigata-jvarāya namaḥ |
| २२. ॐ विश्व मूर्तये नमः | 22. oṃ viśva-mūrtaye namaḥ |
| २३. ॐ अमेयात्मने नमः | 23. oṃ ameyātmane namaḥ |
| २४. ॐ विश्वाधाराय नमः | 24. oṃ viśvādhārāya namaḥ |
| २५. ॐ सनातनाय नमः | 25. oṃ sanātanāya namaḥ |
| २६. ॐ सामगाय नमः | 26. oṃ sāma-gāya namaḥ |
| २७. ॐ प्रियाय नमः | 27. oṃ priyāya namaḥ |

२८. ॐ सत्त्वाधाराय नमः 28. oṃ sattva-ādhārāya namaḥ
२९. ॐ सुराधीशाय नमः 29. oṃ surādhiśāya namaḥ
३०. ॐ समस्त साक्षिणे नमः 30. oṃ samasta-sākṣiṇe namaḥ
३१. ॐ निर्द्वन्द्वाय नमः 31. oṃ nir-dvandvāya namaḥ
३२. ॐ निर्लोकाय नमः 32. oṃ nir-lokāya namaḥ
३३. ॐ अमोघ विक्रमाय नमः 33. oṃ amogha-vikramāya namaḥ
३४. ॐ निर्मलाय नमः 34. oṃ nir-malāya namaḥ
३५. ॐ पुण्याय नमः 35. oṃ puṇyāya namaḥ
३६. ॐ कामदाय नमः 36. oṃ kāma-dāya namaḥ
३७. ॐ कान्तिदाय नमः 37. oṃ kānti-dāya namaḥ
३८. ॐ कामरूपिणे नमः 38. oṃ kāma-rūpiṇe namaḥ
३९. ॐ कामपोषिणे नमः 39. oṃ kāma-poṣiṇe namaḥ
४०. ॐ कमलाक्षाय नमः 40. oṃ kamalākṣāya namaḥ
४१. ॐ गजाननाय नमः 41. oṃ gajānanāya namaḥ
४२. ॐ सुमुखाय नमः 42. oṃ su-mukhāya namaḥ
४३. ॐ शर्मदाय नमः 43. oṃ śarma-dāya namaḥ
४४. ॐ मूषकाधिप वाहनाय नमः 44. oṃ mūṣakādhipa-vāhanāya namaḥ
४५. ॐ शुद्धाय नमः 45. oṃ śuddhāya namaḥ
४६. ॐ दीर्घतुण्डाय नमः 46. oṃ dīrgha-tuṇḍāya namaḥ
४७. ॐ श्री पते नमः 47. oṃ śrī-pataye namaḥ
४८. ॐ अनन्ताय नमः 48. oṃ anantāya namaḥ
४९. ॐ मोहवर्जिताय नमः 49. oṃ moha-varjitāya namaḥ
५०. ॐ वक्रतुण्डाय नमः 50. oṃ vakra-tuṇḍāya namaḥ
५१. ॐ शूर्पकर्णाय नमः 51. oṃ śūrpa-karṇāya namaḥ
५२. ॐ परमाय नमः 52. oṃ paramāya namaḥ
५३. ॐ योगीशाय नमः 53. oṃ yogīśāya namaḥ
५४. ॐ योगधाम्ने नमः 54. oṃ yoga-dhāmne namaḥ
५५. ॐ उमसुताय नमः 55. oṃ umā-sutāya namaḥ
५६. ॐ आपद् हर्त्रे नमः 56. oṃ āpad-hartre namaḥ
५७. ॐ एक दन्ताय नमः 57. oṃ eka-dantāya namaḥ

५८	ॐ महा ग्रीवाय नमः	58. om mahā-grīvāya namaḥ
५९	ॐ शरण्याय नमः	59. om śaraṇyāya namaḥ
६०	ॐ सिद्ध सेनाय नमः	60. om siddha-senāya namaḥ
६१	ॐ सिद्ध वेदाय नमः	61. om siddha-vedāya namaḥ
६२	ॐ करुणाय नमः	62. om karuṇāya namaḥ
६३	ॐ सिद्धाय नमः	63. om siddhāya namaḥ
६४	ॐ भगवते नमः	64. om bhagavate namaḥ
६५	ॐ अव्यग्राय नमः	65. om avyagrāya namaḥ
६६	ॐ विकटाय नमः	66. om vikaṭāya namaḥ
६७	ॐ कपिलाय नमः	67. om kapilāya namaḥ
६८	ॐ दुन्दि राजाय नमः	68. om dundi-rājāya namaḥ
६९	ॐ उग्राय नमः	69. om ugrāya namaḥ
७०	ॐ भीमोदराय नमः	70. om bhīmodarāya namaḥ
७१	ॐ शुभाय नमः	71. om śubhāya namaḥ
७२	ॐ गण अध्यक्षाय नमः	72. om gaṇādhyakṣāya namaḥ
७३	ॐ गणेशाय नमः	73. om gaṇeśāya namaḥ
७४	ॐ गणाराध्याय नमः	74. om gaṇārādhyāya namaḥ
७५	ॐ गणनायकाय नमः	75. om gaṇa-nāyakāya namaḥ
७६	ॐ ज्योतिः स्वरूपाय नमः	76. om jyotis-svarūpāya namaḥ
७७	ॐ भूतात्मने नमः	77. om bhūt-ātmane namaḥ
७८	ॐ धूम्रकेतवे नमः	78. om dhūmra-ketave namaḥ
७९	ॐ अनुकूलाय नमः	79. om anukūlāya namaḥ
८०	ॐ कुमार गुरवे नमः	80. om kumāra-gurave namaḥ
८१	ॐ आनन्दाय नमः	81. om ānandāya namaḥ
८२	ॐ हेरम्बाय नमः	82. om herambāya namaḥ
८३	ॐ वेद स्तुताय नमः	83. om veda-stutāya namaḥ
८४	ॐ नाग यज्ञोपवीतिने नमः	84. om nāga-yajñopavītine namaḥ
८५	ॐ दुर्धर्षत्रय नमः	85. om durdharṣāya namaḥ
८६	ॐ बाल दूर्वाकुर प्रियाय नमः	86. om bāla-dūrvānkura-priyāya namaḥ
८७	ॐ भाल चन्द्राय नमः	87. om bhāla-candrāya namaḥ
८८	ॐ विश्व धाम्ने नमः	88. om viśva-dhāmne namaḥ

८९	ॐ शिव पुत्राय नमः	89. om śiva-putrāya namaḥ
९०	ॐ विनायकाय नमः	90. om vināyakāya namaḥ
९१	ॐ लील सेविताय नमः	91. om līlā-sevitāya namaḥ
९२	ॐ पूर्णाय नमः	92. om pūrṇāya namaḥ
९३	ॐ परम सुन्दराय नमः	93. om parama-sundarāya namaḥ
९४	ॐ विघ्नान्तकराय नमः	94. om vighnānta-karāya namaḥ
९५	ॐ सिन्दूर वरदाय नमः	95. om sindūra-varadāya namaḥ
९६	ॐ नित्याय नमः	96. om nityāya namaḥ
९७	ॐ विभवे नमः	97. om vibhave namaḥ
९८	ॐ प्रथम पूजिताय नमः	98. om prathama-pūjitāya namaḥ
९९	ॐ दिव्य पादाब्जाय नमः	99. om divya-pādābjāya namaḥ
१००	ॐ भक्त मन्दराय नमः	100. om bhakta-mandarāya namaḥ
१०१	ॐ शूर महाय नमः	101. om śūra-mahāya namaḥ
१०२	ॐ रत्न सिंहासनाय नमः	102. om ratna-simhāsanāya namaḥ
१०३	ॐ मणि कुण्डल मण्डिताय नमः	103. om maṇi-kuṇḍala-maṇḍitāya namaḥ
१०४	ॐ भक्त कल्याणाय नमः	104. om bhakta-kalyāṇāya namaḥ
१०५	ॐ गजास्याय नमः	105. om gajāsyāya namaḥ
१०६	ॐ कल्याण गुरवे नमः	106. om kalyāṇa-gurave namaḥ
१०७	ॐ सहस्र शीर्षणे नमः	107. om sahasra-śīrṣṇe namaḥ
१०८	ॐ महा गणपतये नमः	108. om mahā-gaṇapataye namaḥ



Viṣṇu aṣṭhottara śata-nāmavalli

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| ॐ विष्णवे नमः | 1. om viṣṇave namaḥ |
| ॐ लक्ष्मी-पतये नमः | 2. om lakṣmī-pataye namaḥ |
| ॐ गोपालाय नमः | 3. om gopālāya namaḥ |
| ॐ वैकुण्ठाय नमः | 4. om vaikunṭhāya namaḥ |
| ॐ गरुडध्वजाय नमः | 5. om garuḍa-dhvajāya namaḥ |
| ॐ परब्रह्मणे नमः | 6. om para-brahmaṇe namaḥ |
| ॐ जगन्नाथाय नमः | 7. om jagan-nāthāya namaḥ |
| ॐ वासुदेवाय नमः | 8. om vāsudevāya namaḥ |
| ॐ त्रिविक्रमाय नमः | 9. om trivikramāya namaḥ |
| ॐ दैत्यान्तकाय नमः | 10. om daityāntakāya namaḥ |
| ॐ मधुरिपवे नमः | 11. om madhuripave namaḥ |
| ॐ तार्क्ष्यवाहाय नमः | 12. om tārkṣyavāhāya namaḥ |
| ॐ सनातनाय नमः | 13. om sanātanāya namaḥ |
| ॐ नारायणाय नमः | 14. om nārāyaṇāya namaḥ |
| ॐ पद्मनाभाय नमः | 15. om padma-nābhāya namaḥ |
| ॐ हृषिकेशाय नमः | 16. om hr̥ṣikeśāya namaḥ |
| ॐ सुधाप्रदाय नमः | 17. om sudhāpradāya namaḥ |
| ॐ माधवाय नमः | 18. om mādhavāya namaḥ |
| ॐ पुण्डरीकाक्षाय नमः | 19. om puṇḍarikākṣāya namaḥ |
| ॐ स्थितिकर्त्रे नमः | 20. om sthiti-kartre namaḥ |
| ॐ परात्पराय नमः | 21. om parātparāya namaḥ |
| ॐ वनमालिने नमः | 22. om vanamāline namaḥ |
| ॐ यज्ञरूपाय नमः | 23. om yajñarūpāya namaḥ |
| ॐ चक्रपाणये नमः | 24. om cakrapāṇaye namaḥ |
| ॐ गदाधराय नमः | 25. om gadādhārāya namaḥ |
| ॐ उपेन्द्राय नमः | 26. om upendrāya namaḥ |
| ॐ केशवाय नमः | 27. om keśavāya namaḥ |

- ॐ हंसाय नमः
- ॐ समुद्रमथनाय नमः
- ॐ हरये नमः
- ॐ गोविन्दाय नमः
- ॐ ब्रह्मजनकाय नमः
- ॐ कैटभासुर-मर्दनाय नमः
- ॐ श्रीधराय नमः
- ॐ कामजनकाय नमः
- ॐ शेषशायिने नमः
- ॐ चतुर्भुजाय नमः
- ॐ पञ्च-जन्य-धराय नमः
- ॐ श्रीमते नमः
- ॐ शङ्खपाणये नमः
- ॐ जनार्दनाय नमः
- ॐ पिताम्बरधराय नमः
- ॐ देवाय नमः नमः
- ॐ सूर्यचन्द्रायवल्लोचनाय नमः
- ॐ मत्सयरूपाय नमः
- ॐ कूर्मरूपाय नमः
- ॐ क्रोढरूपाय नमः
- ॐ नृकेशरिनि नमः
- ॐ वामनाय नमः
- ॐ भार्गवाय नमः
- ॐ रामाय नमः
- ॐ हलिने नमः
- ॐ कृष्णाय नमः
- ॐ हयाननाय नमः
- ॐ विश्वम्बराय नमः
- ॐ शिम्शुमाराय नमः
28. om hamsāya namaḥ
29. om samudramathanāya namaḥ
30. om haraye namaḥ
31. om govindāya namaḥ
32. om brahmajanakāya namaḥ
33. om kaiṭabhāsūramardanāya namaḥ
34. om śrīdharāya namaḥ
35. om kāma-janakāya namaḥ
36. om śeṣa-śāyine namaḥ
37. om catur-bhujāya namaḥ
38. om pāñcajanya-dharāya namaḥ
39. om śrīmate namaḥ
40. om śārṅga-pāṇaye namaḥ
41. om janārdanāya namaḥ
42. om pitāambaradharāya namaḥ
43. om devāya namaḥ
44. om sūryacandravilocanāya namaḥ
45. om matsyarūpāya namaḥ
46. om kūrmarūpāya namaḥ
47. om kroḍharūpāya namaḥ
48. om nṛkeśarini namaḥ
49. om vāmanāya namaḥ
50. om bhārgavāya namaḥ
51. om rāmāya namaḥ
52. om haline namaḥ
53. om kṛṣṇāya namaḥ
54. om hayānanāya namaḥ
55. om viśvambarāya namaḥ
56. om simsumārāya namaḥ

- ॐ श्रीधराय नमः
 ॐ कपिलाय नमः
 ॐ ध्रुवाय नमः
 ॐ दत्तात्रेयाय नमः
- ॐ अच्युताय नमः
 ॐ अनन्ताय नमः
 ॐ मुकुन्दाय नमः
 ॐ दधिवामनाय नमः
 ॐ धन्वन्तरे नमः
 ॐ श्रीनिवासाय नमः
 ॐ प्रद्युम्नाय नमः
 ॐ पुरुषोत्तमाय नमः
 ॐ श्रीवत्सकौस्तुभोरस्काय ०
 ॐ मुरारातये नमः
- ॐ अधोक्षजाय नमः
 ॐ वृषभाय नमः
 ॐ मोहिनिरूपधारिणे नमः
 ॐ संकर्षणाय नमः
 ॐ पृथवे नमः
 ॐ क्षीराब्धिशायिने नमः
 ॐ भूतात्मने नमः
 ॐ भगवते नमः
 ॐ भक्तवत्सलाय नमः
 ॐ अनिरुद्धाय नमः
- ॐ अप्रमेयात्मने नमः
 ॐ त्रिधाम्ने नमः
 ॐ भूतभावनाय नमः
 ॐ श्वेतद्वीपनिवास्तव्याय नमः
 ॐ सूर्यमण्डलमध्यगाय नमः
57. om śrīdharāya namaḥ
 58. om kapilāya namaḥ
 59. om dhruvāya namaḥ
 60. om dattātreyaāya namaḥ
61. om acyutāya namaḥ
 62. om anantāya namaḥ
 63. om mukundāya namaḥ
 64. om dadhivāmanāya namaḥ
 65. om dhanvantaraye namaḥ
 66. om śrīnivāsāya namaḥ
 67. om pradyumnāya namaḥ
 68. om puruṣottamāya namaḥ
 69. om śrīvatsakaustubhoraskāya 0
 70. om murārātāye namaḥ
71. om adhokṣajāya namaḥ
 72. om vṛṣabhāya namaḥ
 73. om mohini-rūpa-dhāriṇe namaḥ
 74. om saṅkarṣaṇāya namaḥ
 75. om pṛthave namaḥ
 76. om kṣīrābhisāyine namaḥ
 77. om bhūtātmane namaḥ
 78. om bhagavate namaḥ
 79. om bhaktavatsalāya namaḥ
 80. om aniruddhāya namaḥ
81. om aprameyātmane namaḥ
 82. om tridhāmne namaḥ
 83. om bhūtabhāvanāya namaḥ
 84. om śvetadvīpenivāstavyāya namaḥ
 85. om sūryamaṇḍalamadhyagāya 0

- ॐ सनकादिसंसेविताय नमः 86. om sanakādisamsevitāya namaḥ
- ॐ गजेन्द्रवरदाय नमः 87. om gajendravaradāya namaḥ
- ॐ नारायणाय नमः 88. om nārāyaṇāya namaḥ
- ॐ नीलकान्ताय नमः 89. om nīlakāntāya namaḥ
- ॐ धराकान्ताय नमः 90. om dharākāntāya namaḥ
- ॐ वेदात्मने नमः 91. om vedātmane namaḥ
- ॐ बादरायनाय नमः 92. om bādrāyanāya namaḥ
- ॐ भागिरथि जन्म भूमि पाद 93. om bhāgirathijanmabhūmipāda-
padmāya namaḥ
- ॐ पद्माय नमः 94. om satāmprabhave namaḥ
- ॐ सताम्प्रभवे नमः 95. om svabhuve namaḥ
- ॐ स्वभुवे नमः 96. om vibhave namaḥ
- ॐ विभवे नमः 97. om ganaśyāmāya namaḥ
- ॐ गनश्यामाय नमः 98. om jagatkāraṇāya namaḥ
- ॐ जगत्कारणाय नमः 99. om avyayāya namaḥ
- ॐ अव्ययाय नमः 100. om buddhāvatārāya namaḥ
- ॐ बुद्धावताराय नमः 101. om śāntātmane namaḥ
- ॐ शान्तात्मने नमः 102. om lilādhṛtavārākṛtaye namaḥ
- ॐ लीलाधृत वराकृतये नमः 103. om damodarāya namaḥ
- ॐ दामोदराय नमः 104. om virāṭrūpāya namaḥ
- ॐ विराट् रूपाय नमः 105. om bhūtabhavatprabhave namaḥ
- ॐ भूतभवत्प्रभवे नमः 106. om ādidevāya namaḥ
- ॐ आदिदेवाय नमः 107. om devadevāya namaḥ
- ॐ देवदेवाय नमः 108. om prahlādaparipālākāya namaḥ
- ॐ प्रह्लाद परिपालकाय नमः

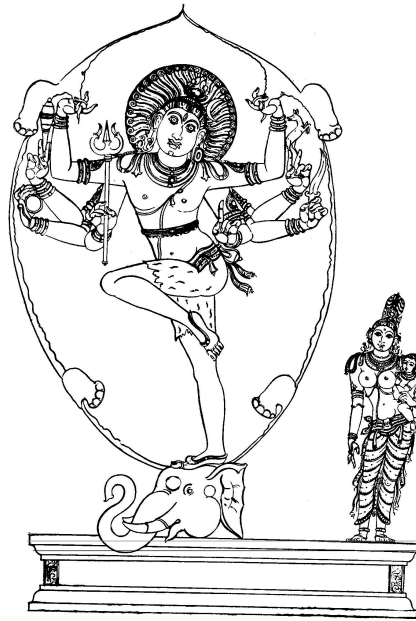
Śiva aṣṭhottara śata-nāmavalli

ॐ शिवाय नमः	śivāya namaḥ	<i>Salutations to the auspicious one.</i>
ॐ महेश्वराय	maheśvarāya	<i>Salutations to the Great Lord</i>
ॐ शंभवे	śaṃbhave	<i>to the doer of good to all</i>
ॐ पिनाकिने	pinākiṇe	<i>to the wielder of the Bow named Pinaki</i>
ॐ शशिशेखराय	śaśi-śekharaḥ	<i>to the one who has the moon as a crest-jewel</i>
ॐ वामदेवाय	vāmadevāya	<i>to the Noble God</i>
ॐ विरूपाक्षाय	virūpākṣāya	<i>to the dreadful one</i>
ॐ कपर्दिने	kapardine	<i>to the wearer of matted locks</i>
ॐ नीललोहिताय	nīla-lohitāya	<i>to the one who is dark blue/red</i>
ॐ शंकराय	śaṅkarāya 10	<i>to the giver of peace</i>
ॐ शूलपाणये	śūlapāṇaye	<i>to the wielder of the trident</i>
ॐ खट्वाङ्गिने	khaṭvāṅgiṇe	<i>to the wielder of the skull-staff</i>
ॐ विष्णुवल्लभाय	viṣṇu-vallabhāya	<i>to the beloved of Vishnu</i>
ॐ शिपिविष्टाय	śipiviṣṭāya	<i>he who is pervaded by rays</i>
ॐ अम्बिकानाथाय	aṃbikā-nāthāya	<i>to the husband of Ambika</i>
ॐ श्रीकान्ताय	śrīkaṅthāya	<i>to the beloved of Lakshmi</i>
ॐ भक्तवत्सलाय	bhakta-vatsalāya	<i>to the one who is maternally compassionate to the devotees.</i>
ॐ भवाय	bhavāya	<i>to Existence</i>
ॐ शर्वाय	śarvāya	<i>to the one who injures</i>
ॐ त्रिलोकेशाय	trilokeśāya 20	<i>to the Lord of the three realms</i>
ॐ शिटकिण्ठाय	śitikaṅthāya	<i>to the dark-necked one</i>
ॐ शिवाप्रियाय	śivā-priyāya	<i>to the beloved of Durga</i>
ॐ उग्राय	ugrāya	<i>to the wrathful one</i>
ॐ कपालिने	kapāline	<i>to the one who carries the skull</i>
ॐ कामारये	kāmāraye	<i>to the enemy of lust</i>
ॐ अन्धकासुरमर्दनाय	andhakāsura-mardanāya	<i>to the destroyer of the demon of ignorance</i>
ॐ गङ्गाधराय	gaṅgā-dharāya	<i>to the supporter of the Ganges</i>
ॐ ललाटाक्षाय	lalāṭākṣāya	<i>to the one with the eye on the forehead</i>
ॐ कालकालाय	kāla-kālāya	<i>to the Time of time</i>
ॐ कृपानिधये	kṛpā-nidhaye 30	<i>to the repository of compassion</i>
ॐ भीमाय	bhīmāya	<i>to the terrible one</i>
ॐ परशुहस्ताय	paraśu-hastāya	<i>to the one who wields the axe</i>
ॐ मृगपाणये	mṛga-pāṇaye	<i>to the one who holds the deer</i>

ॐ जटाधराय	jaṭā-dharāya	<i>to the one with dread-locks</i>
ॐ कैलाशवासिने	kailāsa-vāsine	<i>to the resident of Kailasa mountain</i>
ॐ कवचिने	kavacine	<i>to the armoured one</i>
ॐ कठोराय	kaṭhorāya	<i>to the harsh one</i>
ॐ त्रिपुरान्तकाय	tri-purāntakāya	<i>to the destroyer of the three cities</i>
ॐ वृषाङ्काय	vṛṣāṅkāya	<i>to the one with the bull ensign</i>
ॐ वृषभारूढाय	vṛṣabhārūṣāya 40	<i>to the one who rides a bull</i>
ॐ भस्मोद्धूलित विग्रहाय	bhasmoddhūlita- vighrahāya	<i>to the one smeared with ash</i>
ॐ सामप्रियाय	sāma-priyāya	<i>to he who loves the Sama hymns</i>
ॐ स्वरमयाय	svara-mayāya	<i>to him who is pervaded by sound</i>
ॐ त्रयीमूर्तये	trayī-mūrtaye	<i>to the trinitarian one</i>
ॐ अनीश्वराय	anīśvarāya	<i>to him who is completely independent</i>
ॐ सर्वज्ञाय	sarvajñāya	<i>to the omniscient one</i>
ॐ परमात्मने	paramātmāne	<i>to the Supreme Self of the universe</i>
ॐ सोम सूर्याग्नि लोचनाय	soma-sūryāgni-locanāya	<i>to the one who has the Sun, Moon and fire as eyes</i>
ॐ हविषे	haviṣe	<i>to the offering</i>
ॐ यज्ञमयाय	yajñamayāya 50	<i>to the one who is pervaded by sacrifice</i>
ॐ सोमाय	somāya	<i>to the partner of Uma</i>
ॐ पञ्चावक्त्राय	pañca-vaktrāya	<i>to the five-faced one</i>
ॐ सदाशिवाय	sadāśivāya	<i>to the eternally auspicious one</i>
ॐ विश्वेश्वराय	viśveśvarāya	<i>to the Lord of the cosmos</i>
ॐ वीरभद्राय	vīra-bhadrāya	<i>to the most distinguished hero</i>
ॐ गननाथाय	gaṇa-nāthāya	<i>to the lord of elementals</i>
ॐ प्रजापतये	prajāpataye	<i>to the lord of all beings</i>
ॐ हिरण्यरेतसे	hiraṇya-retase	<i>to the golden-spermed one</i>
ॐ दुर्घर्षाय	durgharṣāya	<i>to the one who is hard to subdue</i>
ॐ गिरीशाय	giriśāya 60	<i>to the Lord of the mountain lady</i>
ॐ गिरिशाय	giriśāya	<i>to the lord of the mountains</i>
ॐ अनघाय	anaghāya	<i>to the immaculate one</i>
ॐ भुजङ्गभूषणाय	bhujāṅga-bhūṣaṇāya	<i>to the one decorated with snakes</i>

ॐ भर्गाय	bhargāya	<i>to the effulgent one</i>
ॐ गिरिधन्वने	giridhanvane	<i>to the one who wields the mountains as a bow</i>
ॐ गिरिप्रिया	giri-priyāya	<i>to the one who loves mountains</i>
ॐ कृत्तिवाससे	kṛttivāsase	<i>to the distributor of wealth</i>
ॐ पुरारातये	purārātaye	<i>to the one who hates cities</i>
ॐ भगवते	bhagavate	<i>to the blessed one</i>
ॐ प्रमथाधिपाय	pramathāधिपाय ॥ 70 ॥	<i>to the lord of the rambunctious</i>
ॐ मृत्युञ्जयाय	mṛtyuñjayāya	<i>to the one who triumphs over death</i>
ॐ सूक्ष्मतनवे	sūkṣma-tanave	<i>to the one who is so subtle</i>
ॐ जगद्व्यापिने	jagad-vyāpine	<i>to the one who pervades the world</i>
ॐ जगद्गुरवे	jagad-gurave	<i>to the world-teacher</i>
ॐ व्योमकेशाय	vyoma-keśāya	<i>to the one who has space as his hair</i>
ॐ महासेनजनकाय	mahā-sena-janakāya	<i>to the father of the god of war</i>
ॐ चारु विक्रमाय	cāru-vikramāya	<i>to the one with beautiful heroism</i>
रुद्राय	rudrāya	<i>to the Howler</i>
ॐ भूतपतये	bhūta-pataye	<i>to the lord of beings</i>
ॐ स्थानवे ॥ ८० ॥	sthāṇave ॥ 80 ॥	<i>to the pillar of the universe</i>
ॐ अहेबुध्नियाय	ahebudhniyāya	<i>he who supports the universe as Adishesha</i>
ॐ दिगम्बराय	digambarāya	<i>to the naked one</i>
ॐ अष्टमूर्तये	aṣṭa-mūrtaye	<i>to him who takes 8 forms</i>
ॐ अनेकात्मने	anekātmane	<i>to the multifarious one</i>
ॐ सात्विकाय	sātvikāya	<i>to the harmonious one</i>
ॐ शुद्धविग्रहाय	śuddha-vigrahāya	<i>to the one of immaculate form</i>
ॐ शाश्वताय	śāśvatāya	<i>to the Eternal one</i>
ॐ खण्डपरशवे	khaṇḍa-paraśave	<i>to the wielder of the battle axe</i>
ॐ अजाय	ajāya	<i>to the Unborn One</i>
ॐ पाशविमोचनाय	pāśa-vimocakāya ॥ 90 ॥	<i>to him who liberates us from our fetters</i>
ॐ मृडाय	mṛḍāya	<i>to the gentle One</i>
ॐ पशुपतये	paśu-pataye	<i>to the lord of beasts</i>
ॐ देवाय	devāya	<i>to the Divine</i>
ॐ महादेवाय	mahā-devāya	<i>to the Great God</i>
ॐ व्ययाय	avyayāya	<i>to the one who never changes</i>
ॐ हरये	haraye	<i>to him who appears as Hanuman</i>
ॐ भगनेत्रभिदे	bhaga-netra-bhide	<i>to him who blinded Bhaga</i>

ॐ अव्यक्ताय	avyaktāya	<i>to the unmanifest one</i>
ॐ दक्षाध्वर हराय	dakṣādhvara-harāya	<i>to the one who destroyed the sacrifice of Daksha</i>
ॐ हराय	harāya ॥ 100 ॥	<i>to the withdrawer of the Universe</i>
ॐ पूषदन्तभिदे	pūṣa-danta-bhide	<i>to the one who broke Pushas teeth</i>
ॐ अव्यग्राय	avyagrāya	<i>to the undistracted one</i>
ॐ सहस्राक्षाय	sahasrākṣāya	<i>to the thousand-eyed one</i>
ॐ सहस्रपदे	sahasra-pade	<i>to the thousand-footed one</i>
ॐ अपवर्गप्रदाय	apa-varga-pradāya	<i>to the giver of liberation</i>
ॐ अनन्ताय	anantāya	<i>to the endless one</i>
ॐ तारकाय	tārakāya	<i>to the Saviour</i>
ॐ परमेश्वराय	parameśvarāya ॥ 108 ॥	<i>to the Supreme Lord of All</i>



Sandhi Practice

Amṛta (Brahma) Biṇḍu Upaniṣad

(of the Krishna Yajur Veda)

Join the words in bold together using the Sandhi Grids in your workbook.

manas + hi dvididham proktam, śuddham ca + aśuddham + eva + ca |
aśuddham kāma saṅkalpam, śuddham kāma vivarjitam || 1 ||

manas + eva manuṣyānām, kāraṇam bandha-mokṣayoḥ |
bandhāya viṣaya + asaktam, muktyai nirvisayam smṛtam || 2 ||

yataḥ + nirviṣayāḥ + yasya, manasaḥ + muktiḥ + iṣyate |
tasmāt + nirviṣayam nityam, manaḥ kāryam mumukṣuṇā || 3 ||

nirasta viṣayā + saṅgam, sanniruddham manaḥ + hr̥di |
yadā yātyunmanī bhāvaṁ, tadā tat paramam padam || 4 ||

tāvat + eva nirodhavyam, yāvat + hr̥di gatam kṣayam |
etat + jñānam ca dhyānam ca, ataḥ anyāḥ + granthi vistārah || 5 ||

na + eva cintyam na vā + acintyam, acintyam cintyam eva ca ||
pakṣa-pāta vinirmuktam, brahma sampadyate tadā || 6 ||

svareṇa sandhayet + yogam asvaram bhāvayet param |
asvareṇa hi bhāvena bhāvaḥ + na + abhāva iṣyate || 7 ||

tat + eva niṣkalaṁ brahma, nirvikalpaṁ nirañjanam |
tat + brahmā + aham iti jñatvā, brahma sampadyate dhruvam || 8 ||

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na **nirodhaḥ** + **na ca** + **utpattiḥ**, na **baddhaḥ** + **na ca** sādhaḥ |
na **mumukṣuḥ** + **na** vai mukta, **iti** + **eṣā** param arthatā || 10 ||

Verses 1 – 10

mano hi dvividhaṁ proktaṁ, śuddhaṁ cāśuddhaṁ eva ca |
aśuddhaṁ kāma saṅkalpaṁ, śuddhaṁ kāma vivarjitaṁ || 1 ||

manas = the mind, *hi* = indeed, *dvividhaṁ* = of two types, *proktaṁ* = they say, is said to be, *śuddhaṁ* = pure, *ca* = and, *aśuddhaṁ* = impure, *eva ca* = and indeed, *kāma-saṅkalpaṁ* = associated with desire, *kāma vivarjitaṁ* = free from desire.

The manas they say is twofold; either pure or impure, impure when associated with desire, Pure when it is free from desire.

mana eva manuṣyāṇāṁ, kāraṇaṁ bandha-mokṣayoḥ |
bandhāya viṣayāsaktaṁ, muktyai nirviṣayaṁ smṛtaṁ || 2 ||

2. *manas* = the mind, *eva* = indeed, *manuṣyāṇāṁ* = of human beings, *kāraṇaṁ* = the cause, *bandha-mokṣayoḥ* = of both bondage and liberation, *bandhāya* = of bondage, *viṣayāsaktaṁ* = when attached to objects, *muktyai* = of liberation, *nirviṣayaṁ* = when freed from objects, *smṛtaṁ* = is remembered.

The manas therefore is the cause of bondage and liberation to us, of bondage when attached to objects; of liberation when free from it.

yato nirviṣayāsya, manaso muktir iṣyate |
tasmān nirviṣayaṁ nityaṁ, manaḥ kāryaṁ mumukṣuṇā || 3 ||

3. *yataḥ* = since, *nirviṣayāḥ* = free from objects, *asya* = whose, *manasaḥ* = mind, *muktir* = liberation, *iṣyate* = is conditioned, *tasmān* = therefore, *nirviṣayaṁ* = free from objects, *nityaṁ* = constantly, always, *kāryaṁ* = work, effort, striving, *mumukṣuṇā* = by one who desires liberation.

Since by the objectless manas liberation is conditioned, so one who aspires thereafter should free the mind from objects.

nirasta viṣayāsaṅgaṁ, sanniruddhaṁ mano hṛdi |
yadā yātyunmaṇī bhāvaṁ, tadā tat paramaṁ padam || 4 ||

4. *nirasta* = being freed from, *viṣayāsaṅgaṁ* = attachment to things of the senses, *sanniruddhaṁ* = having sedated, *manas* = the mind, *hṛdi* = in the heart, *yadā* = when, *yāti* = attains, *unmaṇī bhāvaṁ* = the state of mindless-ness, *tadā* = then, *tat* = that, *paramaṁ* = supreme, *padam* = state.

Free from attachment to sense-gratification, one who sedates the manas in the heart, And thus achieves mind-lessness, reaches the supreme state.

tāvad eva niroddhavyaṁ, yāvad hṛdi gatam kṣayam |
etaḥ jñānam ca dhyānam ca, atonyo granthi vistāraḥ || 5 ||

5. *tāvat* = that long, *eva* = even, *niroddhavyam* = is to be restrained, *yāvat* = as long as, *hṛdi* = in the heart, *gatam* = having gone, *kṣayam* = annihilated, decreased, *etat* = this is, *jñānam* = wisdom, *ca* = and, *dhyānam* = meditation, *atah-anya granthi vistāraḥ* = is learned trash.

Restrain your manas so long, until it is annihilated in the heart, this is wisdom, this is true meditation, the rest is learned trash.

**naiva cintyaṁ na vācintyaṁ, acintyaṁ cintyaṁ eva ca |
pakṣa-pāta vinirmuktam, brahma sampadyate tadā || 6 ||**

6. *na-eva* = not even, *cintyaṁ* = conceivable, *na-va* = not even, *acintyaṁ* = inconceivable, *eva ca* = indeed and, *pakṣa-pāta* = partiality, *vinirmuktam* = free from, *brahma* = brahman the Supreme, *sampadyate* = is reached, *tadā* = then.

Not conceivable, and not inconceivable, conceivable and inconceivable together, free from any partisanship, is Brahman which is then reached.

**svareṇa sandhayed yogam asvaram bhāvayet param |
asvareṇa hi bhāvena bhāvo nābhāva iṣyate || 7 ||**

7. *svareṇa* = by the sound, *sandhayet* = should be commenced, *yogam* = ones spiritual practice, *asvaram* = without sound, *bhāvayet* = meditate upon, *param* = the Supreme, *asvareṇa* = by soundless, *hi* = indeed, *bhāvena* = meditation, *bhāvah* = being, *nābhāva* = not non-being, *iṣyate* = attains.

The practice should be commenced with OM, meditate wordlessly on the highest One, Since through wordless meditation, is true being attained, not mere non-being.

**tad eva niṣkalaṁ brahma, nirvikalpaṁ nirañjanam |
tad brahmāham iti jñatvā, brahma sampadyate dhruvam || 8 ||**

8. *tad eva* = that indeed, *niṣkalaṁ* = free from parts, *brahma* = the Absolute, *nirvikalpaṁ* = free from change, *nirañjanam* = immaculate, *tad* = that, *brahma* = Absolute, *aham* = I am, *iti* = thus, *jñatvā* = having realised, *brahma* = the Absolute, *sampadyate* = attains, *dhruvam* = surely, certainly.

That is Brahman, the partless, changeless, immaculate, "I am that Brahman", so knowing, one surely reaches the Brahman.

**nirvikalpaṁ anantaṁ ca, hetu dṛṣṭānta varjitam |
aprāmeyam anādim ca, jñatvā ca paramaṁ śivam || 9 ||**

9. *nirvikalpaṁ* = free from change, *anantaṁ* = eternal, endless, *hetu dṛṣṭānta varjitam* = free from causation and comparison, *aprāmeyam* = without limits, immeasurable, *anādim* = with no beginning, *jñatvā* = having realised, *paramaṁ* = the Supreme, *śivam* = Bliss.

The changeless, the endless, causeless, incomparable, Without limits and devoid of beginning, one who knows this attains the highest bliss.

**na nirodho na cotpattiḥ, na baddho na ca sādhaḥ |
na mumukṣur na vai mukta, ityeṣā param arthatā || 10 ||**

10. *na* = there is no, *nirodhah* = cessation, *na ca* = and no, *utpattiḥ* = rising up, coming into being, *na* = there is no, *baddhah* = bound one, *na ca* = and not even, *sādhaḥ* = spiritual practitioner, *mumukṣuh* = an aspirant after liberation, *mukta* = liberated existence, *ityeṣā* = this indeed, *param* = the highest, *arthatā* = meaning.

There's no cessation, no becoming, none bound, none aspirant, no liberated existence, no desire for it, that is the highest reality.

SUPPLEMENTARY READING PRACTICE

Yakṣa Pṛaśna of the Mahābhārata

1. Kimsvid gurutaram bhūmeh ? 2. Kimsvid uccataram ca khāt ? 3. Kimsvic-chighrataram vāyoh ? 4. Kimsvid bahutaram ṛṇāt ?	mātā gurutarā bhūmeh khāt pitoccataras tathā manaḥ śighrataram vātāt cintā bahutarī ṛṇāt
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What is heavier than earth?
What is taller than the sky?
What is faster than the wind?
What is more numerous than grass?

Mother
Father
Mind
Thoughts

5. Kimsvit pravasato mitram ? 6. Kimsvin mitram gṛhesataḥ ? 7. āturya tu kim mitram ? 8. Kimsvin mitram mariṣyataḥ ?	Sārthaḥ pravasato mitram Bharyā mitram gṛhesataḥ āturya bhiṣan mitram dānam mitram mariṣyataḥ
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Who is the friend of a traveller?
Who is the friend of a householder ?
Who is the friend of the sick?
Who is the friend of the dying?

A companion
A spouse
A doctor
His generosity

9. kim nu hitvā priyo bhavati ? 10. kim nu hitvā na śocati ? 11. kim nu hitvā arthavān bhavati ? 12. kim nu hitvā sukhi bhavet ?	mānam hitvā priyo bhavati krodham hitvā na śocati kāmam hitvā arthavān bhavati lobham hitvā sukhi bhavet
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By renouncing what does one become popular?
By renouncing what is one free of sorrow?
By renouncing what does one become wealthy?
By renouncing what does one become happy?

Pride
Anger
Desire
Greed

13. danyānām uttamam kimsvid ? 14. dhanānām syāt kim uttamam ? 15. lābhānām uttamam kim syāt ? 16. sukhānām syāt kim uttamam ?	danyānām uttamam dākṣyam dhanānām uttamam śrutam lābbhānām śreya ārogyam sukhānām tuṣṭir uttamam
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What treasure is the best?
What wealth is the best?
What is the greatest gain?
And the greatest happiness?

Skill
Education
Health
Contentment

17. kimsvid ātmā, manuṣyasya ? 18. kimsvid daiva kṛtaḥ sakhā ? 19. upajīvanam kimsvid asya ? 20. kimsvid asya parāyaṇam ?	putra atmā manuṣyasya bhāryā daiva kṛtaḥ sakhā upajīvaṇam ca parjanya dānam asya parāyaṇam
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What is a person's self ?
Who is one's God-given friend ?
What supports his life ?
What is his principal duty ?

Progeny
Spouse
Rain
Charity

21. Indriya artham anubhavan Buddhimāl-loka pūjitaḥ sammataḥ sarva bhūtānām ucchvasanko na jīvati ?	devatā atithi bhṛtyānām pitṛṇām ātmanaścayaḥ na nirvapati pañcānām ucchvasan na sajīvati
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Who is that person who enjoys all pleasures of the senses, who is intelligent, is respected by all creatures and worshipped by the world, who breathes and yet is not alive?

The person who fails to satisfy Gods, guests, servants, manes (pitr) and his Atman may breathe but is not alive

22. kimsvid ādityam unnayati 23. ke ca tasya abhitaścārti 24. kaścainam astam nayati 25. kasminśca pratitiṣṭhati	brahmā ādityam unnayati devās-tasya abhitaścārāḥ dharmas-ca-astam nayati ca satye ca pratitiṣṭhati
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What makes the sun rise?
Who moves around him?
What causes the sun to set?
How is he held firm?

Brahma
Gods
Dharma
Truth

26. rājan kulena vṛtṇa svādhyāyena śrutena vā brāhmaṇyam kena bhavati prabrūhyetatsu niścitam	śṛṇu yakṣa kulam tāta nāsvādhyāyo na ca śrutam kāraṇam hi dvijatve ca vṛttam eva na saṁśayaḥ
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King, how does one become a brahmin: by birth? Character? Study of the Vedas? Education? Tell me precisely.

Listen, Yaksha, it is neither birth nor education, nor even the study of the Vedas. Without doubt, it is character alone that marks a brahmin.

27. kim brāhmaṇānām devatvam 28. kaśca dharmāḥ satām-iva 29. kaścainām manuṣo-bhāvaḥ 30. kim eṣām asatām-iva	svādhyāya eṣām devatvam tapa eṣām satām-iva maraṇam manuṣobhāvaḥ parivādo asatām-iva
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What marks divinity in brahmins?
What practice of theirs do the good share?
What is their human attribute?
What makes them resemble the unworthy?

Vedic studies
Meditation
Mortality
Slander

31. kim kṣatriyānām devatvam 32. kaśca dharmāḥ satām-iva 33. kaśca-eṣām mānuṣo bhāvaḥ 34. kim eṣām asatām-iva	iṣvastram eṣām devatvam yajñā eṣām satām-iva bhayam vai mānuṣo bhāvaḥ parityāgo asatām-iva
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What marks divinity in kshatriyas?
What practice do they share with the good?
What is their human attribute?
When do they resemble the unworthy?

Skill in arms
Sacrifice
Fear
When they abandon the distressed

35. kim-artham brāhmaṇe dānam 36. kim-artham naṭa nartake 37. kim-artham caiva bhṛtyeṣu 38. kim-artham caiva rājasu	dharmā artham brahmaṇe dānam yaśor artham naṭa nartake bhṛtyeṣu bharaṇārtham vai bhaya-artham caiva rājasu
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Why is one charitable to brahmins?
Why does one support actors, dancers?
Why does one give to servants?
Why does one pay (taxes) to kings?

For the sake of dharma
To gain renown
For their livelihood
Out of fear

39. mṛtaḥ katham syāt puruṣaḥ ? 40. katham rāṣṭram mṛtam bhavet ? 41. śrāddham mṛtam katham vā ? 42. syāt katham yajño mṛto bhavet ?	mṛto daridraḥ puruṣo mṛtam rāṣṭram arājakam mṛtam aśrotṛyam śrāddham mṛtam yajñas-tv-adakṣiṇaḥ
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When is a man dead?
When is a nation dead?
When is a shraddha dead?
When is a yajna dead?

When he is poor
When there is no ruler
When presided over by the ignorant
When no honorarium is offered

43. kimsvid eka-padam dharmyam 44. kimsvid eka-padam yaśaḥ	dākṣyam eka-padam dharmyam dānam eka-padam yaśaḥ
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45. kimsvid eka-padam svargyam 46. kimsvid eka-padam sukham	satyam eka-padam svargyam śīlam eka-padam sukham
What in one word is dharma? What in one word is success? What in one word is heaven? What in one word is happiness?	Skill Charity Truth Character
47. kaśca dharmah paroloke 48. kaśca dharmah sadā phalaḥ 49. kim niyama na śocanti 50. kaiśca sandhir-na jīryate	anṛśamsyam parodharmah trayī dharmah sadā phalaḥ mano yama na śocanti sandhiḥ sadbhir- na jīryate
What is the supreme dharma of the world? What dharma always bears fruit? By restraining what is one free from grief ? Between whom is a bond unbroken?	Compassion Vedic Mind Good people
51. kenasvid āvrto lokah 52. kenasvin na prakāśate 53. kena tyajati mitrāṇi 54. kena svargam na gacchati	ajñānena āvrto lokas tamasā na prakāśate lobhāt tyajati mitrāṇi sangāt svargam na gacchati
What engulfs the world? What prevents the world from illumination? Why does one forsake friends? What limits one's attainment of heaven?	Ignorance Spiritual darkness Greed Attachment
55. kim jñānam procyate rājan 56. kaḥ śamaśca prakīrtitaḥ 57. dayā ca kā parā proktā 58. kim ca arjavam udāhṛtam	jñānam tatvartha sambodhaḥ śamaścitta praśāntatā dayā sarva sukha īśitvam ārjavam sama-cittatā
What is knowledge? What is tranquility? What is the supreme kindness? What is simplicity?	Experience A serene mind The common good A quiet mind
59. kaḥ śatrur durjadyaḥ pumsām 60. kaśca vyādhir-anantakaḥ 61. kīdṛśaśca smṛtaḥ sādhuḥ 62. asādhuḥ kīdṛśaḥ smṛtaḥ	krodhaḥ sudurjayaḥ śatrur lobho vyādhir-anantakaḥ sarva bhūta hitaḥ sādhuḥ asādhuḥ nirdayā smṛtaḥ
Which enemy is nearly impossible to conquer? What is one's chronic disease? Who is good? Who is not good?	Anger Greed One who seeks the good of all One who lacks compassion
63. kim sthairyam ṛṣibhiḥ proktam 64. kim ca dhairyam udāhṛtam 65. snānam ca kim param proktam 66. dānam ca kim ihocyate	svadharme sthiratā sthairyam. dhairyam indriya nigrahaḥ snānam mano mala tyāgo dānam vai bhūta rakṣanam
What do the sages call firmness? What is courage? What is the supreme cleansing? What is generosity?	Holding on to one's moral path. Keeping one's senses under control Cleansing the mind Protection of all creatures
67. ko ahaṅkaraḥ iti proktaḥ 68. kaśca dambhaḥ prakīrtitaḥ 69. kim tad daivam param proktam 70. kim tat paśunyam ucyate	mahā ajñānam ahaṅkāro dambhodharmo dhvajocchrayaḥ daivam dānaphalam proktam paśunyam para-dūśanam

What is egoism?
 What is hypocrisy?
 What is divine?
 What is vice?

Total ignorance
 Pretending to be righteous
 Fruits of charity
 Deprecating others

71. dharmāś ca-arthaśca kāmāśca paraspara virodhinaḥ eṣāṃ nitya viruddhānām katham ekatra sangamaḥ	yadā dharmāśca bharyāca paraspara vaśanugau tadā dharmārtha kāmānām trayānām api sangamaḥ
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Dharma, artha and kama conflict with each other. How can these contraries be reconciled?

When dharma and one's wife are in harmony, dharma, artha and kama are reconciled

72. priya vacana vādi kim labhate 73. vimṛśita kārya-karaḥ kim labhate 74. bahu-mitra karaḥ kim labhate 75. dharmā-rataḥ kim labhate	priya vacana vadi priyo bhavati vimṛśita kārya-karaḥ adhikam jayati bahu-mitra-karaḥ sukhām vasate yaścadharma-rataḥ sa gatim labhate
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What do soft-spoken people gain?
 What do work-oriented strategists gain?
 What do the persons with many friends gain?
 What do the dharmic gain?

The love of all
 Success
 Happiness
 The Ultimate

76. ko modate?	pañcame ahani ṣaṣṭhevā śākam pacati sve gr̥he anṛṇī cāpravāsi ca sa vāricara modate
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Who is happy?

That person who is free of debt, not in constant travel and who eats a frugal, satisfying hot meal in his own home for five or six days of the week.

77. kim āścaryam?	ahanyahani bhūtāni gacchanti iha yamālayam śeśāḥ sthāvaram icchanti kim āścaryamataḥ param ?
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What is amazing?

Every day creatures die and yet everyone thinks he lives for ever. What can be more amazing?

78. kaḥ panthah?	tarko apratiṣṭhaḥ śrutayo vibhinnā naiko rśir asya matam pramānam dharmasya tatvam nihitam guhāyām mahājano yena gataḥ sa panthah
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What is the path?

What great men have followed - THAT is the path, because arguments are futile, the Vedas are complex and different, no single saint has the whole truth and the truth of dharma is mysteriously hidden.

79. kā ca vārtikā ?	asmin mahā moha-maye katāhe sūrya agninā rātri divendhanena. māsa ṛtu darvi pariḥattanena bhūtāni kālah pacati -iti vārtā
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What is happening?

"In this massively deluded cauldron of a world where the sun is fire and the days and nights fuel that fire and the months and seasons the ladle of the cauldron" Time cooks creatures. THAT's what's happening.

Vedic Convocational Address

Antevāsyā anuśāsanam

वेदमनूच्याचार्यो ऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजा तन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदित्व्यम् । धर्मान्न
प्रमदित्व्यम् । कुशलान्न प्रमदित्व्यम् । भूत्यै न प्रमदित्व्यम् । स्वाध्याय प्रवचनाभ्यां न
प्रमदित्व्यम् ॥

vedam anūcyācāryō'ntevāsinam anuśāsti | satyaṁ vada | dharmam cara | svādhyāyān
mā pramadaḥ | ācāryāya priyaṁ dhanam āhr̥tya prajātantum mā vyavacchetsīḥ |
satyān na pramaditavyam | dharmān na pramaditavyam | kuśalān na pramaditavyam |
bhūtyai na pramaditavyam | svādhyāya pravacanābhyām na pramaditavyam |

vedam = the Veda, *anūcyā* = having taught, *ācāryaḥ* = the preceptor, *antevāsinam* = to the
disciples, *anuśāsti* = instructs, enjoins, *satyaṁ* = truth, *vada* = speak, *dharmam* = in
righteousness, *cara* = walk, *svādhyāyāt* = from study, *mā* = do not, *pramadaḥ* = neglect,
ācāryāya = to your preceptor, *priyaṁ* = agreeable, *dhanam* = wealth, *āhr̥tya* = having given,
prajātantum = line of descendants, *vyavacchetsīḥ* = you sever, *satyāt* = from truth, *na* =
don't, *pramaditavyam* = deviate, *dharmāt* = from your duty, *kuśalāt* = from your personal
welfare, *bhūtyai* = from your prosperity, *svādhyāya pravacanābhyām* = from both study and
preaching

*Having taught the Vedas, the teacher thus instructs the pupil: Speak the truth. Practise
dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift desired
by him, enter the householder's life and see that the line of progeny is not cut off. Do not deviate
from the truth. Do not deviate from dharma. Do not neglect personal welfare. Do not neglect
prosperity. Do not neglect the study and teaching of the Vedas.*

देव पितृ कार्याभ्यां न प्रमदित्व्यम् । मातृ देवो भव ।
पितृ देवो भव । आचार्य देवो भव । अतिथिं देवो भव ॥

deva pitṛ-kāryābhyām na pramaditavyam | mātṛ devo bhava |
pitṛ devo bhava | ācārya devo bhava | atithi devo bhava |

deva pitṛkāryābhyām = duties towards the devas and manes, *mātṛdevaḥ* = one to whom the
mother is a god, *bhava* = be, *pitṛdevaḥ* = one to whom the father is a god, = *ācāryadeva* =
one to whom the teacher is a god, *atithi deva* = one to whom the guest is a god.

*Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your
father as God. Treat your teacher as God. Treat your guest as God.*

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।
यान्यस्माकङ्गं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ॥

yāny-anavadyāni karmāṇi | tāni sevityāni | no itarāṇi |
yāny-asmākan sucaritāni | tāni tvayopāsyāni | no itarāṇi ||

yāni = those, *anavadyāni* = irreproachable, *karmāṇi* = actions, *tāni* = they *sevityāni* =
must be done, *no* = not, *itarāṇi* = others.

*Whatever deeds are irreproachable, these are to be performed — not others. Whatever good
works have been performed by us, those should be performed by you — and not others.*

ये के चास्मच्छ्रेयागँसो ब्राह्मणाः । तेषां त्वयाऽसनेन प्रश्वंसित्व्यम् ॥

ye ke cāsmac-chreyānso brahmaṇāḥ | teṣāṁ tvayā'sanena praśvasitavyam |

yāni = those which, *asmākam* = by us, *sucaritāni* = virtuous acts, *tāni* = they, *ye ke* = those who are, *ca* = and, *asmāt* = than us, *śreyāmsaḥ* = more venerable, distinguished, *brahmaṇāḥ* = brahmins, *teṣāṁ* = of them, *tvayā* = by you, *āsanena* = by offering a seat, *praśvasitavyam* = should be worshipped, (*āsane* = in discussion, *na* = not, *praśvasitavyam* = not even a word should be breathed),

Those brahmins who are superior to us [because of their irreproachable conduct] — you should venerate them by offering them seats.

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।
ह्रिया देयम् । भ्रिया देयम् । संविदा देयम् ॥

śraddhayā deyam | aśraddhayādeyam | śriyā deyam |
hriyā deyam | bhiyā deyam | samvidā deyam ||

śraddhayā = with generosity, *deyam* = do charity, *aśraddhayā* = without generosity, *adeyam* = should not be given, *śriyā* = in plenty, *hriyā* = with humility, *bhiyā* = with fear, *samvidā* = with awareness

Whatever is to be given should be given with generosity, not without generosity — according to one's means, with modesty, with fear, with empathy.

अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणां स्सम्मर्शिनः ।
युक्ता आयुक्ताः । अलूक्षां धर्म कामास्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

atha yadi te karma vicikitsā vā vṛtta vicikitsā vā syāt | ye tatra brāhmaṇāḥ
sammarśinah | yuktā āyuktāḥ | alūkṣā dharmā kāmāḥ syuḥ | yathā te tatra varteran |
tathā tatra vartetāḥ ||

atha = now, *yadi* = if, *te* = for you, *karma-vicikitsā* = any doubt regarding acts to be done, *vā* = or, *vṛtta-vicikitsā* = any uncertainty regarding conduct, *syāt* = should arise, *ye* = which, *tatra* = there, *brāhmaṇāḥ* = brahmins, *sammarśinah* = who are full of awareness, *yuktā* = devout, pious, *āyuktāḥ* = independant, *alūkṣā* = devoid of cruelty, *dharmakāmāḥ syuḥ* = steadfast in the practice of dharma, *yathā* = as, *te* = they, *varteran* = behave, *tathā* = so, *vartetāḥ* = (you) should behave,

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning right conduct, you should conduct yourself in such matters as brahmins would conduct themselves — brahmins who are competent to judge, who of their own accord are devoted to virtuous acts and are not urged to their performance by others, and who are not severe, but are lovers of dharma.

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणां स्सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षां धर्म कामास्युः ।
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

athābhyākhyāteṣu | ye tatra brāhmaṇāḥ sammarśinaḥ | yuktā āyuktāḥ | alūkṣā dharmā
kāmāḥ syuḥ | yathā te tatra varteran | tathā tatra vartetāḥ ||

abhyākhyāteṣu = who are imputed, *ye* = whoever, *tatra* = there.

Now, with regards to those who are accused, you should conduct yourself [judge] in such a way as brahmins would conduct themselves — brahmins who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others, and who are not severe, but are lovers of dharma.

एषं आदेशः । एष उंपदेशः । एषा वेदोपनिषत् ।
एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥

eṣa ādeśah | eṣa upadeśah | eṣā vedopaniṣat |
etat-anuśāsanam | evam-upāsitavyam | evam-ucāitad-upāsyam ||

eṣa = this, ādeśah = the injunction, upadeśah = the teaching, vedopaniṣat = the doctrine of the scriptures, etat = this, anuśāsanam = the commandment, evam = thus, upāsitavyam = one should conduct oneself, u = verily, ca = and, upāsyam = one must act.

This is the command. This is the teaching. This is the secret wisdom of the Vedas. This is the commandment. This you should observe. This alone should be observed.

