संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – V

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(This unit will review the material covered previously and build on them.)

१) श्लोक (Sloka)

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥

पदच्छेद (Word decomposition)

अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा सदा जनानां हृदये सन्निविष्टः तं स्वात् शरीरात् प्रवृहेत् मुञ्जात् इव इषीकां धैर्येण तं विद्यात् शुक्रं अमृतं तं विद्यात् शुक्रं अमृतं इति ॥

अर्थ (Meaning)

The inner self (अन्तरात्मा), the Purusha (पुरुषः), the size of a thumb (अङ्गुष्ठमात्रः) is ever (सदा) ensconced (सन्निविष्टः) in people's (जनानां) heart (हृदये). One should elicit (प्रवृहेत्) that (तं) with courage (धैर्येण) from one's (स्वात्) body (शरीरात्), like the stalk (इषीकां) from a type of grass (मुञ्जात्). From learning (विद्यात्), that inner self (तं) is to be understood as (इति) pure (शुक्रं) and eternal (अमृतं). The last phrase is repeated for emphasis.

सन्धि प्रकरणम् (Explanation of Sandhi)

पुरुषः अन्तर् आत्मा – पुरुषोऽन्तरात्मा (Visarga sandhi where visarga is preceded and followed by अ । The visarga changes to उ, combines with the preceding अ to become ओ। The second अ is suppressed and replaced by the avagraha.) सम् निविष्टः – सन्निविष्टः (AnusvAra sandhi where म् is replaced by न् to correspond to the following dental sound.)

स्वात् शरीरात् – स्वाच्छरीरात् (The श् following a consonant is replaced by छ् । Now we have a dental त्, followed by a palatal छ् । The dental is replaced by the corresponding palatal च् ।

प्रवृहेत् मुञ्जात् – प्रवृहेन्मुञ्जात् (AnunAsika sandhi - the dental consonant त्, followed by म्, is replaced by न् the dental nasal.)

मुञ्जात् इव – मुञ्जादिव (A harsh consonant is followed by a vowel. The harsh consonant is replaced by the corresponding soft consonant)

इव इषीकाः – इवेषीकाः (The vowel इ is preceded by अ । The two vowels coalesce with the strengthening of the vowel, इ by the process of Guna.)

(३) शब्द कोशः (Vocabulary)

३-अ) सुबन्ताः (Nouns, Adjectives, etc.)

अङ्कः	Lap	कपालः	Skull
चिबुकं	Chin	ग्रीवा	Neck
जघनं	Hip	अवयवः	Limb
अहिः	Snake	नकुलः	Mongoose
गण्डकः	Rhino	उष्ट्रः	Camel
कपोतः	Dove	उलूकः	Owl
वम्रः	Ant	कीटः	Worm
अनलः	Fire	अनिलः	Wind
उर्वी	Earth	रोदस्	Heaven
भिषज्	Doctor	ऋत्विज्	Priest
अयस्	Iron	असि	Sword
त्रपु	Tin	सीसं	Lead
यवः	Barley	प्रियङ्गु	Millet
तिक्त	Bitter	तिग्म	Hot

३-इ) तिङन्ताः (Verbs) : The roots and (stems) of more Sanskrit verbs:

नन्द् (नन्द)	rejoice	मुद् (मोद)	rejoice
वस् (वस)	dwell	वृष् (वर्ष)	rain
क्रन्द् (क्रन्द)	cry	ज्वल् (ज्वल)	burn
जृम्भ् (जृम्भ)	yawn	वद् (वद)	speak
क्लम् (क्लाम्य)	tire	ऋध् (ऋध्य)	grow
जॄ (जीर्य)	age	कॄ (किर)	scatter
छद् (छादय)	cover	चुद् (चोदय)	inspire

वच् (वच्)	speak	द्विष् (द्विष्)	hate
विद् (विद्)	know	धा (दधा)	place
भी (बिभि)	fear	आप् (आप्नु)	obtain
शक् (शक्नु)	be able	अश् (अश्नु)	eat

३-उ) अव्ययपदानि (Indeclinables)

खलु	Indeed	किल	Indeed?
ननु	Surely?	नूनं	Surely
दिवा	By day	नक्तं	By night
प्राक्	Eastern	प्रत्यक्	Western
यावत्	So long as	तावत्	Until
प्रादुः	Manifest	सूक्ष्मं	Subtle
क्रमशः	Gradually	सहसा	Suddenly

६ सुबन्तप्रकरणम् – Declension

In Unit-IV, we saw how cases are used to relate precisely the various nouns to the verb (action.) We also noted how the Genitive is different in this respect; it does not relate to the verb, but rather to another noun and expresses possession.

The vocative case or संबोधन प्रथमा विभक्ति is used for address where the nominal is asked (requested etc.) to carry out the action. This is subtly different from the nominal being the agent of the action; the nominal may or may not carry out the action! The following example should clarify the usage of the vocative:

क्षमस्व पुरुषोत्तम (हे पुरुषोत्तम क्षमस्व) ।

पुरुषोत्तमः क्षमति ।

The 2nd sentence is a statement that the Lord forgives. In the 1st, the Lord is (addressed) entreated to forgive. When the vocative used the हे is often suppressed; however, पुरुषोत्तम is vocative singular but पुरुषोत्तमः is nominative singular.

In unit-4, we noted that an adjective modifying a noun should agree with that noun in gender number and case so there would no ambiguity about the modifier and the modified. Let us see how this works with the following examples:

१) मारुतात्मजः कपिकुञ्जरः वीरः मेधावी हनुमान् महतः त्रिकूटस्य लम्बे तटे स्थितां रावणपालितां रम्यां पुरीं लङ्कां अपश्यत् ।

The above sentence appears forbidding for introductory Sanskrit, but it is not; as we shall see. The verb अपश्यत् means saw. Who saw(?) - Hanuman. What did he see(?) - Lanka. The sentence boils down to हनुमान् लङ्कां अपश्यत्. Hanuman saw Lanka. The rest of the words are adjectives that describe Hanuman and Lanka.

Hanuman is the agent of seeing (कर्तृ) and as such is in the nominative. All the other words in nominative are adjectives for Hanuman. मारुतात्मजः कपिकुञ्जरः वीरः मेधावी describe him as the son of the wind god, the noblest among monkeys (literally elephant among monkeys,) the valorous and the intelligent. The adjectives are all in masculine, nominative, singular, in agreement with Hanuman.

Lanka is the object (कर्मन्) of Hanuman's seeing and is in the accusative. The other words in accusative are: स्थितां रावणपालितां रम्यां पुरीं It describes Lanka as a beautiful city protected by Ravana and situated (on the tall peak of the great Trikuta mountain.) The words for situated, protected by Ravana, beautiful and city are all in feminine, accusative, singular because Lanka has the same attributes. The word situated is a participle which is used as a noun but has the force of a verb. We learn about participles in a future unit.

The location of Lanka is given by लम्बे तटे । The tall peak of the great Trikuta mountai (महतः त्रिकूटस्य) the words for tall and peak are in locative or सप्तमी विभक्ति । The peak belongs to the great Trikuta range. The words for great and Trikuta are placed in the genitive or षष्ठी विभक्ति।

२) सः रामार्थसिद्धये सीतान्वेषणाय स्वेन रूपेण धैर्येण तां पुरीं रात्रौ अप्राविशत् ।

In this sentence the verb is - entered. The purpose of entry is given by the two words in dative - to accomplish Rama's task (रामार्थसिद्धये) and to search for Sita (सीतान्वेषणाय) । The means of entry are given by the three words in instrumental - by his own (स्वेन) form (रूपेण) and with courage(धैर्येण). The time of entry is placed in the locative (रात्रौ). The underlying sentence is again He (Hanuman) entered the city - सः पुरीं अप्राविशत् ।

७ तिङन्तप्रकरणम् Verbs - Conjugation

So far, we have studied two tenses (present and simple past) and two moods (imperative and potential.) These four conjugations (लकाराः) belong to a class of tenses and moods called सार्वधातुकाः । The सार्वधातुकाः tenses and moods require that the verbal roots be changed to verbal stems before the characteristic terminations are affixed. The rules for forming the stem from the root depends on the verbal category, called गणाः। There are 10 ganas. The गणाः and the rules for forming the stems from the roots are summarized in the table below. The table lists the gana number and name, the rules for handling the medial short vowel and the final vowel, the suffix (actually infix for the 7th gana,) exceptions and the number of verbal roots in each gana.

The shaded region, comprising 4 ganas, have their stems ending in अ । The other 6 ganas have their stems ending in any sound other than अ । It can even be आ । In a dictionary, the roots are listed and typically followed by a number (1 to 10) and an alphabet (P, A or U.) The number indicates the gana and the alphabet shows the pada. Many roots belong to more than one gana with differing meanings. Some examples of deriving stems from roots:

गण	मध्यह्रस्वस्वर	अन्त्यस्वर	विकरण			संख्या
१	भ्वादि	गुण	गुण	अ		१०७९
४	दिवादि	-	-	य		१४०
६	तुदादि	-	-	अ		१५७
१०	चुरादि	गुण	वृद्धि	अ य	**Sometimes medial अ takes वृद्धि**	४१०
२	अदादि			लुक्		७२
३	जुहोत्यादि			लुक्	अभ्यास	२४
५	स्वादि			नु		३४
७	रुधादि			न	विकरणः धातोः मध्ये आयाति	२५
८	तनादि			उ		१०
९	क्र्यादि			ना		६१

The root भू belonging to the 1st gana, changes to भो through guna or augmentation of vowel strength. To this is added the suffix अ resulting in भव । Similarly दिव् of the 4th gana becomes दिव्य by simply adding the suffix.

तुद् of the 6th gana becomes तुद । चुर् of the 10th gana becomes चोरय । Like wise धृ(१) becomes धर । युध्(४) - युध्य । लिख्(६) - लिख । घुष्(१०) - घोषय । The second gana appears the simplest as the terminations are directly attached to the root. However, this gana includes many irregular constructs and a number of very important verbs belong to this gana. We will take up the other ganas later!

Exercises :

You will find a शब्द कोश handy for the following exercise. It is a catalog of declensions and typically arranged by the gender and the final sound of the प्रातिपदिक ।

1. Bring the adjective in agreement with the noun. The adjective is given as a primitive (प्रातिपदिक) and the noun is in a specific case and number. (The primitive of the noun and gender are provided for reference.)

Primitive Adjective		Noun	Primitive Noun, gen.
वृद्ध	aged	राज्ञः	राजन्, पुं
महत्	great	स्नेहेन	स्नेह, पुं
रस्य	juicy	आम्रे	आम्र, नपुं
पाण्डुर	white	भवनेषु	भवन, नपुं
सुरभि	fragrant	पुष्पैः	पुष्प, नपुं
तीक्ष्ण	sharp	शरेण	शर, पुं
तुङ्ग	tall	स्त्रीभ्यः	स्त्री, स्त्री
बृहत्	big	चम्वोः	चमू, स्त्री
द्वि	two	मासौ	मास, पुं
त्रि	three	नदीः	नदी, स्त्री
घान	thick	मधुनी	मधु, नपुं

2. Form the stems from the following roots(gana):

बुध्(१) - डी(१) - क्लृप्(१) - धृ(१) - ध्यै (१) - क्षीव्(१) - कुप्(४) - तृप्(४) - क्षिप् (६) - लिख्(६) - मार्ग्(१०) - पूज्(१०) ।

Sanskrit Crossword #5

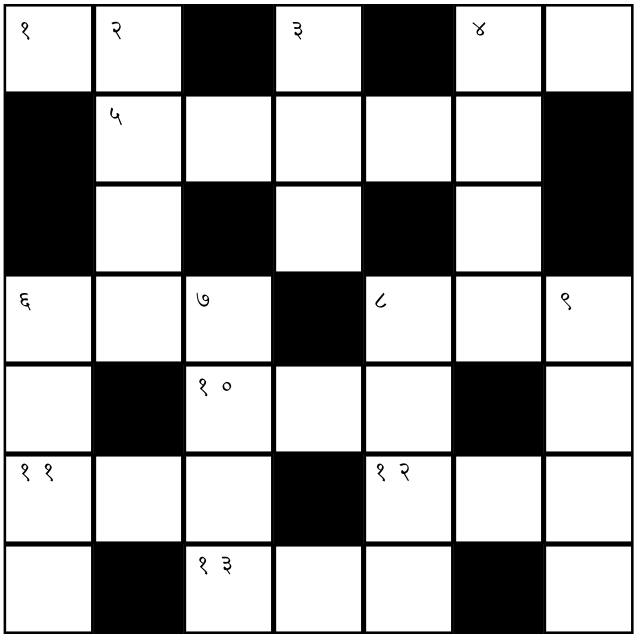
(One syllable per box)

Clues Across:

1 Creeper
4 Speech
5 Minister - King's man
6 Arithmetician
8 Fire
10 Bee
11 Mongoose
12 Gold
13 Took away - past tense (लिट्)

Clues Down:

2 Constellation
3 Ankle ornament
4 Present participle of speak
6 One with elephant face
7 Brahma - Born of lotus
8 Snatching, taking away
9 Long eared - elephant



Solutions to Exercises from Unit -4

1. प्राणः । षन्नवति । जगच्छासक । तस्मिन्नुदकम् । चिन्मयः। उद्धरति । तरुच्छाया । प्राङ्मुखः । अस्मिँल्लोके। जगल्लीला। आकाशाड्डयते । वाग्झरी । वित्तः । वाग्धोता। तद्रूप । अरीञ्ञयति । बलांस्ताडयति ।

2. सत्यात् न प्रमदितव्यम् । आकाशात् वायुः । अन्नात् हि एव । यस्मिन् इदं । उत् हरति । तरु झाया । वाक् मय। तत् श्रुत्वा । तत् जुहोति । अस्मात् लोकात् । षट् विंशति। बहून् शिल्पिनः । सन् लक्ष्मीहीनम् । पितॄन् तर्पय । भगवत् गीता ॥

3. Solution to Crossword #4 :

१ क्षिप्र । ४ अद्य । ५ वेङ्कटेश्वर। ६ कनक । ८ चन्दन। १० रक्षतु । ११ लिखित । १२ रहस्य । १३ लवङ्ग॥

२ प्रवेशन । ३ नटेश । ४ अरविन्द । ६ कपालिन् ।

७ करतल । ८ चतुरङ्ग । ९ नमस्यति ॥

	परस्मैपद				आत्मनेपद		
लट्	ति	तः	अन्ति	प्रथम पुरुष	ते	इते , आते	अन्ते , अते
	सि	थः	थ	मध्यम पुरुष	से	इथे , आथे	ध्वे
	मि	वः	मः	उत्तम पुरुष	इ , ए	वहे	महे
लङ्	त्	ताम्	अन्	प्रथम पुरुष	त	इताम् , आताम्	अन्त , अत
	:	तम्	त	मध्यम पुरुष	थाः	इथाम् , आथाम्	ध्वम्
	अम्	व	म	उत्तम पुरुष	इ	वहि	महि
लोट्	तु , तात्	ताम्	अन्तु	प्रथम पुरुष	ताम्	इताम् , आताम्	अन्ताम् , अताम्
	(–,तात्), हि	तम्	त	मध्यम पुरुष	स्व	इथाम् , आथाम्	ध्वम्
	आनि	आव	आम	उत्तम पुरुष	ऐ	आवहै	आमहै
लिङ्	ईत् , यात्	ईताम् , याताम्	ईयुः , युः	प्रथम पुरुष	ईत	ईयाताम्	ईरन्
	ईः , याः	ईतम् , यातम्	ईत , यात	मध्यम पुरुष	ईथाः	ईयाथाम्	ईध्वम्
	ईयम् , याम्	ईव , याव	ईम , याम	उत्तम पुरुष	ईय	ईवहि	ईमहि
	एक	द्वि	बहु		एक	द्वि	बहु

The लङ् terminations include a prefix as well as the suffixes shown. The prefix is always अ in both padas. When multiple terminations are indicated, the 1st termination applies to अ ending stems of the 1st, 4th, 6th and 10th गणाः। The second termination applies to the non अ ending stems of the other 6 गणाः । The shaded boxes indicate strong terminations requiring the strengthening of the vowel(s) through गुण for the non अ ending stems.