

GṚṚ ṆĪ / ! // d|fWñṢ

An Introduction to Sanskrit : Unit – XVII

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ḍ̄ ¼ / [j 8h / ḍ̄ : g|fimm[c̄bā] h=nt 3mñ̄ ḍ̄

U^B̄ «j Wḍ̄

f| . K| nī^MCh̄ | Km̄b̄^Bkb̄^U

U^Aj Ln̄k̄ f| . K| nī^Mk̄ | Km̄b̄^UWb̄^UCh̄ | #M̄ā^o

9^Bkb̄ U^Aj Ln̄k̄ f| . K| nī^Mk̄ | Km̄b̄^UWb̄^UCh̄ | #M̄ā^o
g^AU[#] [7n] h̄ ḍ̄

With the senses [n,I,pl] ḍ̄^Bkb̄ controlled by
the self [n,I,pl] ḍ̄U^Aj Ln̄k̄ free from likes and
dislikes [n,I,pl] ḍ̄f| . K| nī^Mk̄ however [I] ḍ̄h̄o
enjoying [prp,m,N,s] ḍ̄Wb̄ sense objects
[m,A,pl] ḍ̄j Km̄b̄ the disciplined self [m,N,s]
ḍ̄j #M̄ā^o attains [prt,3p,s] ḍ̄U[#] [7n] h̄ | a^U
peace [m,A,s] ḍ̄^gU[#] .

ḍ̄^gU^gj K̄i b̄f| b̄fGm̄^U h̄h̄Ȳ

ḍ̄^gU^gW̄ḡ c̄y | i V| ḍ̄^gU^g h̄h̄Ȳ^{*}) ḍ̄

ḍ̄^gU^gW̄ḡ c̄y | i V| ḍ̄^gU^g h̄h̄Ȳ^{*}) ḍ̄
] ḍ̄^gU^g i ḍ̄^gU^g h̄h̄Ȳ^{*}

In tranquility [m,L,s] ḍ̄^gU^g the destruction
[f,N,s] ḍ̄^gU^g of this one's [m,G,s] ḍ̄U^G every
sorrow [n,G,pl] ḍ̄ḡj K̄i b̄f (occurs) is born
[prt,3p,s] ḍ̄«d̄^{h̄} h̄h̄Ȳ^U b̄^o . Indeed [I] ḍ̄^o the
tranquil person's [m,G,s] ḍ̄^gU^g intellect
[f,N,s] ḍ̄V| ḍ̄^gU^g soon [I] ḍ̄U^A ḍ̄ becomes steady
[prt,3p,s] ḍ̄^gU^g h̄h̄Ȳ^U c̄e^o .

Observe that c̄e / a^o d̄fCak̄ root, becomes U^Ab̄^U
hen the «dg [fDf] WUj are added to it!

b̄^UCh̄ V| f^mGm̄b̄ W^mGm̄ / j b̄ / "

b̄^UW̄ j m̄^l | B̄f| B̄Gm̄^h gi a^U^{*} ḍ̄

U^mGm̄V| ḍ̄^gU^g W^mGm̄ / j b̄ / b̄^oU^gCh̄^o .
WU / j m̄^l | B̄^oU^gCh̄^o . Ul B̄Gm̄^h gi a^U

For the disengaged [m,G,s] ḍ̄U^mGm̄ there is
[prt,3p,s] ḍ̄U^gCh̄^o no [I] ḍ̄b̄o wisdom [f,N,s]
ḍ̄V| ḍ̄^gU^g . And [I] ḍ̄W̄o for the unengaged [m,G,s]
ḍ̄U^mGm̄ there is [prt,3p,s] ḍ̄U^gCh̄^o no [I]
ḍ̄b̄o perception [f,N,s] ḍ̄ / j b̄^o . And [I] ḍ̄W̄o
for the non-perceiving [m,G,s] ḍ̄U / j m̄^l ḍ̄o there
is no [I] ḍ̄b̄o peace [f,N,s] ḍ̄l | B̄^o . For the
peaceless [m,G,s] ḍ̄Ul B̄Gm̄ whence [I] ḍ̄^o h̄^o
happiness [n,N,s] ḍ̄gi a^U .

9^Bkb̄ f| W^mf^mb̄c̄ b̄j #=h̄Ȳ

h̄Gm̄ \ f| h̄ d̄f| n̄b̄ f| h̄ j A ḡ ḍ̄^{*} + ḍ̄

n̄h̄^U9^Bkb̄ f| W^mf^mb̄^o U^bj #=h̄Ȳ | h̄h̄^UGm̄ d̄f|
f| h̄ j h̄^U U^A ḡ b̄j f̄j ḍ̄

Which (when) [n,N,s] ḍ̄n̄h̄^U the mind [n,N,s]
ḍ̄ab̄^o is made to obey [prt,3p,s] ḍ̄U^bj #=h̄Ȳ^U
#^o the wandering [n,G,pl] ḍ̄W^mf^m senses
[n,G,pl] ḍ̄9^Bkb̄ f| indeed [I] ḍ̄^o that [n,N,s]
ḍ̄h̄h̄^U robs [prt,3p,s] ḍ̄\ f| h̄^U v̄^o this one's
[m,G,s] ḍ̄U^G wisdom [f,A,s] ḍ̄d̄f| just as
[I] ḍ̄^o ḍ̄^o the wind [m,N,s] ḍ̄j h̄^U (regulates) a
boat [f,A,s] ḍ̄b̄j f| in the sea [n,L,s] ḍ̄U^A ḡ^o .

#=h̄Ȳ is the passive form, while the active form
would be X#^{h̄} j / #H̄Ȳ .

h̄Ca^U S̄ Gm̄a \ W^U c̄ | b̄ | Ch̄ | b̄ | ḡ j F̄^o .

9^Bkb̄ f| h̄Gm̄ d̄f| n̄b̄ f| h̄ j A ḡ ḍ̄^{*} , ḍ̄

a \ W^U c̄ " h̄Ca^U h̄^UGm̄ 9^Bkb̄ f| h̄Gm̄ d̄f| n̄b̄ f| h̄ j A ḡ j F̄^o
b̄ | Ch̄ | b̄ " h̄Gm̄ d̄f| n̄b̄ f| h̄ j A ḡ ḍ̄^{*} .

Oh·mighty·armed·one·[m,V,s]·ōa\NΛō·"
 Therefore [I]·ōhCa hō·whose [m,G,s]·ōmGmō·
 senses·[n,N,pl]·ō9pōō·are·withdrawn·[n,N,pl]
 ōb|Chp·√|ō·from·the·sense·objects·[m,Ab,pl]
 ō9pōō·all around [I]·ōgj F"·his [m,G,s]
 ōhGmō wisdom [f,N,s]·ōdō·is steadfast
 [ppp,f,N,s]·ōdōh/√Ceō·"

hCa hō could also be [n,Ab,s] in the sense
 hCa hō fzh hō·

m' bl / gj Fhb f h Gmf ^ | h F g fia = "
 h Gmf ^ | Q / h b' g / bl / d L m h c a b Y d * - d ·

gj Fhb f h m' bl / h Gmf g fia = ^ | h F " n Gmf / h b' ^
 | Q g / bl / a b Y d L m h " d ·

The·ascetic·[m,N,s]·ōg fia-ō·is·awake·[prt,3p,s]
 ō^ | h F ^ | Q in that [f,L,s]·ōhGmō·what (is)
 [f,N,s]·ōmō·night [f,N,s]·ōblō·of all creatures
 [n,G,pl]·ōgj Fhbō·"·In·what·[f,L,s]·ōmGmō
 the beings [n,N,pl]·ō/hpō·are awake
 [prt,3p,pl]·ō^ | Q ^ | Q that (is) [f,N,s]
 ōgō·the night [f,N,s]·ōblō·of the perceiving
 [m,G,s]·ōdLmō·sage [m,G,s]·ōabYō·d·

U d h z a W d P f i
 g a m d d l B h m h ū ·
 h H a / m f d l B h g j F
 g ' l B a d h ' b ' _ a _ a = d + s d ·

m h ū U d " U d h z f u W d P f i g a m d d l B h h ū f i
 ' g j F _ a / d l B h g " l B h f u d h " b ' _ a _ a = d ·

Just as [I]·ōm hō·waters [f,N,pl]·ōU d "·enter
 [prt,3p,pl]·ōd l B h √ | Q the ocean [m,A,s]
 ōg a m d being filled [m,A,s]·ōU d h z f i·(yet)
 stable and unmoving [m,A,s]·ōU W d P f i·in
 like manner [I]·ōh hō·whom [m,A,s]·ōmō·all
 [m,N,pl]·ōgj F·desires·[m,N,pl]·ō_ a / o·enter
 [prt,3p,pl]·ōd l B h √ | Q he·[m,N,s]·ōg " o
 attains [prt,3p,s]·ōU d h √ U d ū peace [f,A,s]

ōl B h " (But) not [I]·ōbō·the seeker of objects
 of desire [m,N,s]·ō_ a _ a = d ·

j \ m i _ a b ū h ' g j B ū a m h ' b ' G d C " " ·
 b a f c b f \ f i f " g ' l B a h # [7 n h ' d + % d ·

m' d a b ū g j B ū _ a b ū j \ m i b ' G d C " b a h " b f \ f i f " W
 f h g " l B h f u # [7 n h ' d ·

Who·(that)·[m,N,s]·ōmō·man·[m,N,s]·ōd a b ū
 having discarded [ger]·ōj \ m i √ \ o·all [m,A,pl]
 ōgj B ū desires·[m,A,pl]·ō_ a b ū moves·(about)
 [prt,3p,s]·ōW h √ W ū without attachment [m,N,s]
 ōb' G d C " without my-ness [m,N,s]·ōb a h " o
 without ego [m,N,s]·ōb f \ f i f " o·he·[m,N,s]·ōg " o
 attains·[prt,3p,s]·ōU # [7 n h ' √ | a ū peace [f,A,s]
 ōl B h ' d ·

5 K / V Q ≠ C e h " d e f b f i d i j a y h " " ·
 C e h j f G m a B h _ / Y U d V Q b j E a G h ' d + & d ·

d e F " 5 K / V Q ≠ C e h " " 5 b f i d i b j a y h " " U B h _ /
 ` Y U d U G m f i C e h j / V Q b j E f a 7 n h ' d ·

Oh! Arjuna [m,V,s]·ōd e F " " This (is) [f,N,s]
 ō5 K o the divine [f,N,s]·ōV Q / e state [f,N,s]
 ōC e h " o " Having attained [ger]·ōd d i √ U d ū
 this [f,A,s]·ō5 b f i (one) is not deluded [prt,3p,s]
 ōb ' j a y h ' √ a ū " Even [I]·ōU d o at the time
 of death [m,L,s]·ōU B h _ / Y having stood [ger]
 ōC e h j / √ C e o in this (divine state) [f,L,s]·ōU G m f i
 he attains [prt,3p,s]·ōA 7 n h ' √ A o the supra-
 conscious state of Brahman [n,A,s]
 ōV Q b j E f i d ·

ō \ f " U a ū

This concludes the second chapter of Srimad
 Bhagavadgeeta, which is the gist of the entire
 Geeta. I must hasten to add that the text and
 translation provided here is merely a verbatim
 translation primarily to illustrate the
 grammatical construct of the language and to
 introduce some vocabulary. A study of these
 lessons can in no way be construed as reading,

let alone understanding, the Geeta. The Geeta, like the Upanishads, contains profound knowledge of a practical and metaphysical nature. The true meaning can only be gleaned through a Guru who has experienced its teachings and not by one, who has merely studied it. The Geeta has many interpretations propounded by the great Acharyas and one has to study them and begin to experience its teaching for one's self. Once again, I wish to make the point that what is offered here is merely a study of the literature with emphasis on grouping words that have a common case and number. All the errors herein are the result of my limited knowledge and I beg your indulgence.

& j ॐ - Expositions / Glosses

' ॐ ' ॐ h ॐ - Nominal derivatives

We will now continue the study of h ॐ h derivatives.

' ॐ ' ॐ & g ॐ h ॐ - Relation Indicators

This is a wide class of affixes that may be further subdivided into more specific relationships. However, we will merely provide some of the more common examples without going into great detail.

Relating to father and mother we have:

a h ॐ h / a h ॐ h \ " " h ॐ h / h ॐ h \ " " h ॐ / ॐ / h ॐ h " " a h ॐ / ॐ / a h ॐ " " " However, a h ॐ G g C a h ॐ G g C h ॐ G g C d h ॐ G g C are just h ॐ h K compounds and not formed through h ॐ h " " a h ॐ a h / a h ॐ \ = " " h ॐ a h / h ॐ \ = " " are formed by the addition of ' ॐ h ॐ h c a h ॐ \ W h ॐ \ " " h ॐ \ = is the wife of h ॐ \ " " Similarly, h ॐ W a h ॐ / j / a h ॐ = " "

Relating to Gods ॐ h ॐ h ॐ

d l h ॐ h / U G n i ॐ h d l i h ॐ h " " j ! z i " h ॐ h / n G n i g " " j k ॐ " " In the first case we are describing a sect and in the second a person belonging to a sect.

Aggregation ॐ g a h j ॐ ॐ

^ b b f g a h " " ^ b h / " " h h i f z f g a h " " h h i f a h " " # m b f g a h " " # k i a h " " V ॐ z b f g a h " " V ॐ O n a h " "

Knowledge of a subject ॐ h ॐ

J m / f z f i j h ॐ j k l / f z " " " a a g / f i j h ॐ a a g / " " " h ॐ h ॐ h ॐ h / F " " " ॐ h \ g b ॐ h ॐ 5 h \ g / " " " j ॐ h ॐ j ॐ " " "

Relating to birth or belonging

d f y / j " " d f z " " " [ॐ Y h " " [ॐ z " " " d f ^ h " " d f h " " U a / / j " " U a h h " " d ॐ W / j " " d ॐ a h " "

' ॐ ' ॐ ' ॐ m j l ॐ - Adverbial forms

Observe the following derivatives nouns:

5 _ ' ॐ ' 5 _ X ' ॐ ' 5 _ Q ' ॐ ' 5 _ # / ' ॐ ' 5 _ h " ' ॐ ' 5 _ l " ' ॐ ' 5 _ j h ॐ "

The base word, one is changed respectively to: once up on a time, in one place, singly (whole fraction,) from one side, one by one and like one. Similarly,

n h ॐ b ॐ n X / ' ॐ ' n Q ' ॐ ' n e / " " h h ॐ b ॐ h X / ' ॐ ' h Q ' ॐ ' h e / " " g j F ॐ ' g j ॐ / ' ॐ ' g j ॐ / ' ॐ ' g j F " ' ॐ ' g j F " " U B n ॐ ' U B n X / ' ॐ ' U B n Q ' ॐ ' U B n e / ' ॐ ' U B n h " " "

In the above examples, the h ॐ h affix is added to pronouns to make them adverbial indeclinables. However, h ॐ h ॐ h ॐ is more widespread in use. It is used in the sense of positioning.

U [ॐ ' U [ॐ " " " a 3 m ॐ ' a 3 m h " " " U B h i ॐ ' U B h h " " d f ' ॐ ' d f h " " " a i ' ॐ ' a i h " " "

When we wish to express that one object is completely transformed into another, the h ॐ h ॐ h ॐ is used.

h ॐ E ' ॐ ' h ॐ E g h ॐ ' W F ॐ ' W F g h ॐ ' / G a ' ॐ ' / G a g h ॐ ' U j b ' ॐ ' U j b g h ॐ ' "

'ò' ò(«H KFW / Degrees of comparison

The affixes hfÖha:j / 9mÖ9Ê are added to form the comparative and superlative degrees.

j · gÜb · j · Hhf · ò · j · Hha · " · [i · ò · [i hf · j / [f =ngÜb [i ha · j / [fÊ · " ·]gef · ò · Gef =ngÜb · Gef Ê · " ·

This illustrates how related forms of a word are derived from a base word in Sanskrit. Rarely are new words conjured up from scratch! One can try to decipher the meaning of a word by chipping away these prefixes and affixes.

Sanskrit Crossword #16

(One syllable per box)

Clues Across:

- %: g\l 6Gm] f#dl "Öj \ni
- (· _ |hÜ_ CaC"Ö_ Cgf"
-) · [^Gm_ žIFj _ žIFnGmg"
- * · < DaÖ_ |hÜ#hí
- , · b'gMBh"j / hí Bh"
- %S · bXÜ#hc' dCa' dī K 5_ j Wb" ~ Ū
- %% · _ | bÖ _ _ F
- %& · #GfÊmIm' "
- % · _ / j Y / 9hXmí

Clues Down:

- & · gdEfiU|#dh"
- ' · 5_]gabÜ_ / Y
- (· #bj K=]bKXGm dQ"
- * · gaXO
- + · hbb/ Gef]h' G X"
- , · «H KFW / j "
- · nj bGm dHb=

%	&					
)					
*		+				-
		%S				
%%				%&		
		%				

1. Solution to crossword # 15.

%_ f' " ('UT' ") 'bj bj h' " * ^ b_ " , 'U / m" %S' Xm' " "% ddW" "%&']Ta / " "% 'bhB' ð& ^ bGe b' " " j bh / " ('U]hj Y' " * ^ BadQ' " + _ XWb' " , 'U / _ b' " - m' a b' ð'