

# SANSKRIT\_1\_INTRO

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SANSKRIT\_6\_BHAGAVAD GITA & WORD LIST (A4)

## 1.1 PREFACE

Purpose of this Series is to introduce basic rules of Sanskrit; and the selection of श्लोक and सूत्र intends to cover subjects essential to ancient Indian culture and modern mainstream Hinduism. According to a British account of the curriculum in Indian village schools around 1800, the most common books studied were महाभारत (incl. भगवद्गीता and विष्णु-सहस्रनाम-स्तोत्रम्), रामायण, and भागवत-पुराण (once the most revered book in India, being read to everyone about to die). Most Verses are from these three books – plus वेद, उपनिषद्, पुराण, अर्थशास्त्र, a.o.

“In India’s long history, Sanskrit has been the greatest integrating force, the source of cultural continuum, the medium of literary creativity, the voice of the sages and the languages of the most sublime thoughts and the profoundest of the philosophies of life. Sanskrit had its impact in many countries outside. It became the language of the learned even in the South-East Asia and to some extent parts of Central Asia. Most interestingly, many of the ancient Sanskrit plays that exist were found not in India but in Turfan on the edge of the Great Gobi desert in China.” (Swamy, Dr. Subramanian; Indian economist and politician)

“Language is the distillation of hundreds, if not thousands of years of experience of a collective. ... So when the language disappears you’re really throwing away that whole library of knowledge.” (Nez, Rachel; Navajo speaker)

“Sanskrit is constructed like geometry and follows a rigorous logic. It is theoretically possible to explain the meaning of the words according to the combined sense of the relative letters, syllables and roots. Sanskrit has no meanings by connotations and consequently does not age.” (Danielou, Alain; French ethnomusicologist, head of the UNESCO Institute for Comparative Musicology, 1907-1994)

“The Panini grammar reflects the wondrous capacity of the human brain, which till today no other country has been able to produce except India.” (Monier-Williams, Sir Monier; British indologist and head of the Oxford’s Boden Chair, 1819-1899)

“The grammar of Panini stands supreme among the grammars of the world, alike for its precision of statement, and for its thorough analysis of the roots of the language and of the formative principles of words. By employing an algebraic terminology it attains a sharp succinctness unrivalled in brevity, but at times enigmatical. It arranges, in logical harmony, the whole phenomena which the Sanskrit language presents, and stands forth as one of the most splendid achievements of human invention and industry. So elaborate is the structure, that doubts have arisen whether its complex rules of formation and phonetic change, its polysyllabic derivatives, its ten conjugations with their multiform aorists and long array of tenses, could ever have been the spoken language of a people.” (Hunter, Sir William Wilson; Scottish historian, 1840-1900)

“The great grammarian Panini is now being called the first software man, without the hardware. And the focus is on the roughly 4,000 rules of Sanskrit grammar that he evolved. Rules that are so scientific and logical in manner that they closely resemble structures used by computer scientists throughout the world.” (Swamy, Dr. Subramanian; Indian economist and politician)

“It took only 200 years for us to Christianise the whole of Africa, but even after 400 years India eludes us, I have come to realize that it is Sanskrit which has enabled India to do so. And to break it I have decided to learn Sanskrit.” (Müller, Friedrich Max; German-born orientalist, 1823-1900)

“A dead language, you say! Impossible to revive? But that’s what they argued about Hebrew. And did not the Jewish people, when they got back their land in 1948, revive their ‘dead’ language, so that it is spoken today by all Jewish people and has become alive again? The same thing ought to be done with Sanskrit. Let the scholars begin now to revive and modernize the Sanskrit language, it would be a sure sign of the dawning of the Renaissance of India. In a few years it should be taught as the second language in schools throughout the country, with the regional language as the first and English as the third. Then will India again have its own unifying language.” (Gautier, Francois; French journalist based in India)

In London, a school has made Sanskrit compulsory subject for its junior division because it helps students grasp math, science and other languages better. “This is the most perfect and logical language in the world, the only one that is not named after the people who speak it. Indeed the word itself means ‘perfected language.’” (Warwick Jessup, Head Sanskrit department) “The Devanagri script and spoken Sanskrit are two of the best ways for a child to overcome stiffness of fingers and the tongue. Today’s European languages do not use many parts of the tongue and mouth while speaking or many finger movements while writing, whereas Sanskrit helps immensely to develop cerebral dexterity through its phonetics.” (Moss – London School Makes Sanskrit Compulsory)

पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम् ।

पृथिव्याम् त्रीणि रत्नानि “On earth (पृथिवी) there are three (त्रि) jewels (रत्न) – जलम् अन्नम् सुभाषितम् water, food and a saying (‘spoken well’, proverb).” (शास्त्र)

नरत्वं दुर्लभं लोके विद्या तत्र सुदुर्लभा । कवित्वं दुर्लभं तत्र शक्तिस्तत्र च दुर्लभा ॥

लोके नरत्वम् दुर्लभम् “In [this] world a [birth as] human is rare (i.e., a prerogative) तत्र विद्या सुदुर्लभा in it (human life) education is very rare तत्र कवित्वम् दुर्लभम् in it (education) poetic skill is rare तत्र च शक्तिः दुर्लभा and in it (poetic skill) genius is even more rare.” (अग्नि-पुराण 337.6)

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः । चारैः पश्यन्ति राजानश्चक्षुर्भ्यामितरे जनाः ॥

गावः गन्धेन पश्यन्ति “Cows (गो) see through smell ब्राह्मणाः वेदैः पश्यन्ति the intelligent (Brāhmana) see through knowledge (Veda) राजानः चारैः पश्यन्ति kings (राजन्) see through scouts इतरे जनाः चक्षुर्भ्याम् and ordinary (इतर – ‘other’) people [see] through the two eyes (चक्षुस्).” (महाभारत 5.34.34)

धृत्या शिशनोदरं रक्षेत्पाणिपादं च चक्षुषा । चक्षुःश्रोत्रे च मनसा मनो वाचं च विद्यया ॥

धृत्या शिशन-उदरम् रक्षेत् “With one’s determination (धृति) one should protect genital and stomach चक्षुषा पाणि-पादम् च with the eye (चक्षुस्) hands and feet मनसा चक्षुः-श्रोत्रे च and with Manas eyes and ears विद्यया मनो वाचं च with wisdom (विद्या) mind and words.” (महाभारत 12.330.28)

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् । सत्यपूतं वदेद्वाक्यं मनःपूतं समाचरेत् ॥

दृष्टि-पूतम् पादम् न्यसेत् “One should put (‘cast’) his step (पाद) [only] when cleared (पूत – ‘purified’) by sight (i.e., being careful not to step on any creature) वस्त्र-पूतम् जलम् पिबेत् one should drink water (जल) filtered (‘purified’) with [a piece of] cloth (vastra) सत्य-पूतम् वाक्यम् वदेत् one should speak words (वाक्य) ‘purified’ by truth (Satya) मनः-पूतम् समाचरेत् and one should inact what is approved (‘purified’) by the mind (Manas).” (हितोपदेश)

चिरकारिक भद्रं ते भद्रं ते चिरकारिक । चिरकारी हि मेधावी नापराध्यति कर्मसु ॥

चिरकारिक “O you, who thinks long before acting (चिर-कारिक), भद्रम् ते fortune for you! (2x) चिरकारी हि

मेधावी One who thinks long before he acts is truly wise (मेधाविन्) कर्मसु न उपराध्यति [because] he never offends in his activities (कर्मन्).” (महाभारत 12.266.3)

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् । अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥  
अ-मन्त्रम् अक्षरम् न अस्ति “There is no letter (अक्षर) without meaning (‘advice’), अन्-औषधम् मूलम् न अस्ति there is no root (मूल) without medicinal value, अ-योग्यः पुरुषः न अस्ति there is no person (पुरुष) without ability, तत्र योजकः दुर्लभः [but] rare is the one who can apply them.” (शास्त्र)

विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् । अमित्रादपि सद्वृत्तमेध्यादपि काञ्चनम् ॥  
विषात् अपि अमृतम् ग्राह्यम् “Even from poison (विष) Amrita is to be taken, बालात् अपि सुभाषितम् even from a child (बाल) good advice (सुभाषित), अ-मित्रात् अपि सत्-वृत्तम् even from an enemy (अ-मित्र) [a lesson in] good conduct (वृत्त), अ-मेध्यात् अपि काञ्चनम् and even from something impure gold (काञ्चन).” (मनु-संहिता 2.239)

श्रेष्ठो हि पण्डितः शत्रुर्न च मित्रमपण्डितः ।

पण्डितः शत्रुः श्रेष्ठः हि “Better [to have] a learned enemy (शत्रु) [to learn from him], न च अ-पण्डितः मित्रम् and not an ignorant friend (मित्र).” (महाभारत 12.138.46)

सर्वत्र ब्राह्मणाः सन्ति सन्ति सर्वत्र क्षत्रियाः । वैश्याः शूद्रास्तथा कर्ण स्त्रियः साध्व्यश्च सुव्रताः ॥  
कर्ण “O Karna! सर्वत्र ब्राह्मणाः सन्ति In every country (‘everywhere’) there are intelligent men (Brāhmana), सर्वत्र क्षत्रियाः सन्ति everywhere there are [good] rulers, वैश्याः शूद्राः [good] businessmen (Vaishya), workers (Shūdra), तथा साध्व्यः सुव्रताः स्त्रियः च and saintly (साध्वी) women (स्त्री) of good vows.” (महाभारत 8.45.22)

## 1.2 VIDYARAMBHA

निषेकगर्भजन्मानि बाल्यकौमारयौवनम् । वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव ॥  
“The nine stages of the body are: 1. conception (निषेक); 2. embryo (गर्भ); 3. birth (जन्म); 4. infancy (बाल्य, 0-5 y.); 5. childhood (कौमार, 5-15), 5.a boyhood (पौगण्ड, 5-10) with विद्यारम्भ, 5.b teenage (कैशोर, 10-15) with दीक्षा/उपनयन; 6. youth (यौवन, 15-45), 7. middle age (वयो-मध्य, 45-60), 8. old age (जरा, 60+), 9. death (मृत्यु).” (भागवत-पुराण 11.22.47)

लालयेत्पञ्चवर्षाणि दशवर्षाणि ताडयेत् । प्राप्ते तु षोडशे वर्षे पुत्रे मित्रवदाचरेत् ॥  
“Five years one should fondle a child and ten years control it; but when the sixteenth year is attained, one should behave like a friend.” (चाणक्य-नीति-दर्पण 3.18)

Large educational institutions for children ignore the vital differences between individuals. Education is a process of mental and moral growth which can not be achieved by the machinery of an organization. The Vedic educational system was based on a Gurukula, the small domestic school run by a teacher who also admitted resident pupils.

विद्यारम्भ {विद्या-आरम्भ} ‘beginning of education’, also called अक्षर-स्वीकरण, a संस्कार after बाल्य, is performed on an auspicious day, like विजयादशमी or वसन्तपञ्चमी. The child prays:

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

“नमः to You, O सरस्वती, boon-giver (वर-दा), gratification personified! I will perform विद्यारम्भ. Let there be always my success.”

After the worship of गणेश, हरि, लक्ष्मी and सरस्वती, the child is taught at home लिपि (अ-आ-इ-ई), सङ्ख्या, the specific विद्या cultivated by the family, and playing a musical instrument.

“Every village had its schoolmaster, supported out of the public funds; in Bengal alone, before the coming of the British, there were some 80,000 native schools – one to every four hundred population. Instruction was given to him in the ‘Five Shastras’ or sciences: grammar, arts and crafts, medicine, logic and philosophy. Finally the child was sent out into the world with the wise admonition that education came only one-fourth from the teacher, one-fourth from private study, one-fourth from one’s fellows, and one-fourth from life.” (Durant, Will; American historian and philosopher, 1885-1981)

Dharampal (Indian historian, 1922-2006, *The Beautiful Tree*) has effectively debunked the myth that Dalits had no place in the indigenous system of education. Sir Thomas Munro, Governor of Madras, ordered a mammoth survey in June 1822, whereby the district collectors furnished the caste-wise division of students in four categories, viz., Brahmins, Vysyas (Vaishyas), Shoodras (Shudras) and other castes (broadly the modern scheduled castes). ... Thus, in Vizagapatam, Brahmins and Vaishyas together accounted for 47% of the students, Shudras comprised 21% and the other castes (scheduled) were 20%; the remaining 12% were Muslims. In Tinnevely, Brahmins were 21.8% of the total number of students, Shudras were 31.2% and other castes 38.4% (by no means a low figure). In South Arcot, Shudras and other castes together comprised more than 84% of the students!

Study means (1) 5 months school and (2) 7 months private study of Vedāᅅga (grammar, etc.), with Svādhyāya (repetition through loud recitation, especially in Śukla-pakᅅa).

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दोविचितिर्ज्योतिषमिति चाङ्गानि ।

“Vedāᅅgas are Phonetics (Śikᅅā, ‘study’), examination of metrics (Chandas), grammar (Vyākaraᅅa), lexicography (Nirukta, etymology of words), astrology (Jyotiᅅa, calculating the correct times for performing sacrifices), and rituals (Kalpa).” (Kauᅅīliya-Artha-Śāstra 3.1)

Except for स्वाध्याय, study is stopped on the days of अनध्याय: “Teaching on अमावास्या destroys the गुरु, चतुर्दशी the शिष्य, and अष्टमी and पूर्णिमा (पौर्णमास्य) destroy [remembrance of] the वेद (ब्रह्म) – therefore one should avoid them [for studying].” (मनु-संहिता 4.114)

तिथि	deity	for ...
प्रतिपद्	अग्नि	चन्द्र-दर्शन in शुक्ल-पक्ष
द्वितीया	ब्रह्मा	laying of any foundation
तृतीया	गौरी	
चतुर्थी	गणेश	गणेश-पूजा with उपवास (till moonrise)
पञ्चमी	नाग	medical treatment
षष्ठी	कार्तिकेय	meeting
सप्तमी	सूर्य	journey
अष्टमी	रुद्र	अनध्याय
नवमी	अम्बिका	-
दशमी	धर्म/यम	acts of virtue
एकादशी	रुद्र	हरि-वासर with उपवास
द्वादशी	विष्णु	ceremonies
त्रयोदशी	कामदेव	festivities
चतुर्दशी	कलि	शिव-रात्रि, अनध्याय, गायत्री-व्रत in शुक्ल-पक्ष
पूर्णिमा	सोम	सत्य-नारायण-व्रत, यज्ञ, अनध्याय
/अमावास्या	पितृ	day-off, अनध्याय, but श्राद्ध

“In the mean time, while the burthens were getting in order, I entertain'd myself in the Porch of the Temple, beholding little boys learning Arithmetick after a strange manner, which I will here relate. They were four, and having all taken the same lesson from the Master, in order to get that same by heart and repeat likewise their former lessons and not forget them, one of them singing musically with a certain continu'd tone, (which hath the force of making deep impression in the memory) recited part of the lesson; as, for example, "One by its self makes one"; and whilst he was thus speaking he writ down the same number, not with any kind of Pen, nor on Paper, but (not to spend Paper in vain) with his finger on the ground, the pavement being for that purpose strew'd all over with very fine sand; after the first had writ what he sung, all the rest sung and writ down the same thing together. Then the first boy sung and writ down another part of the lesson; as, for example, "Two by

its self make two", which all the rest repeated in the same manner, and so forward in order. When the pavement was full of figures they put them out with the hand, and, if need were, strew'd it with new sand from a little heap' which they had before them wherewith to write further. And thus they did as long as the exercise continu'd; in which manner likewise, they told me, they learnt to read and write without spoiling Paper, Pens, or Ink, which certainly is a prety way. I ask'd them, if they happen'd to forget, or be mistaken in any part of the lesson, who corrected and taught them? they being all Scholars without the assistance of any Master; they answer'd me and said true, that it was not possible for all four of them to forget, or mistake in the same part, and that thus they exercis'd together, to the end that if one happen'd to be out the others might correct him. Indeed a prety, easie and secure way of learning." (Pietro Della Valle 1623)

"The Monitorial System was an education method that became popular on a global scale during the early 19th century. This method was also known as 'mutual instruction' or the 'Bell-Lancaster method' after the British educators Dr. Andrew Bell and Joseph Lancaster who both independently developed it. The method was based on the abler pupils being used as 'helpers' to the teacher, passing on the information they had learned to other students." (Wikipedia) Actually, Bell and Lancaster both came into contact with this system in India, later claiming it as intellectual property.

"From the Guru the student would pass, about the age of sixteen, to one of the great universities that were the glory of ancient and medieval India. Benares, Taxila, Vidarbha, Ajanta, Ujjain or Nalanda. Benares was the stronghold of learning in Buddha's days. Taxila was known at the time of Alexander's invasion, was known to all of Asia as the leading seat of Hindu scholarship, renowned above all for its medical school; Ujjain was held in high repute for astronomy, Ajanta for the teaching of art. The facade of one of the ruined buildings at Ajanta suggests the magnificence of these old universities." (Havell, Dr. Ernest Binfield; principal to the Madras College of Art, 1861-1934)

"The student learns a fourth from his teacher, a fourth by his own intelligence himself, a fourth from his fellow-pupils, and the remaining fourth in course of time, by experience." (unknown)

1.3 DEVANAGARI

 <i>u</i>	 <i>ū</i>	 <i>a</i>	 <i>ā</i>	 <i>o</i>	 <i>au</i>	 <i>ma</i>
 <i>bha</i>	 <i>ga</i>	 <i>na</i>	 <i>ta</i>	 <i>la</i>	 <i>va</i>	 <i>ba</i>
 <i>ka</i>	 <i>ca</i>	 <i>ja</i>	 <i>ña</i>	 <i>pa</i>	 <i>pha</i>	 <i>śa</i>
 <i>ṇa</i>	 <i>ya</i>	 <i>tha</i>	 <i>gha</i>	 <i>dha</i>	 <i>ra</i>	 <i>sa</i>
 <i>kha</i>	 <i>e</i>	 <i>ai</i>	 <i>ḍa</i>	 <i>ṅa</i>	 <i>i</i>	 <i>ī</i>
 <i>jha</i>	 <i>ṭa</i>	 <i>ṭha</i>	 <i>ḍha</i>	 <i>ḍa</i>	 <i>cha</i>	 <i>ha</i>
 <i>śa</i>	 <i>ṛ</i>	 <i>ki</i>	 <i>kī</i>	 <i>ku</i>	 <i>kū</i>	 <i>kṛ</i>
 <i>ke</i>	 <i>kai</i>	 <i>ko</i>	 <i>kau</i>	 <i>ru</i>	 <i>rū</i>	 <i>ḥṛ</i>
 <i>kta</i>	 <i>kṣa</i>	 <i>jña</i>	 <i>śva</i>	 <i>tta</i>	 <i>rka</i>	 <i>kra</i>
 <i>tra</i>	 <i>śra</i>					
						

The first vowels are अ (as in 'mother') and आ (as in 'father'). Please practice writing the letters and use the dotted line as a guide where to place the uppermost horizontal line of each letter. Thus the letter will be below the line:

अ<sub>a</sub>

आ<sub>ā</sub>

The first consonant we learn is म *ma* and our first word is मम *mama* (my):

FOR WORD MEANINGS SEE **SANSKRIT\_5\_DICTIONARY**

म<sub>ma</sub>

मम<sub>mama</sub>

The upper horizontal line is written at the end over both letters at once, and not over each letter separately.

Since every consonant is already pronounced with an inherent a, the letter अ a is only written at the beginning of a word. The inherent a can be cut with हल्-अन्त (consonant ending), so that म *ma* becomes म् *m*:

आम आम्

For a long ā after consonants, a vertical line is added, as in: मा<sub>mā</sub> अमा<sub>amā</sub>

भ<sub>bha</sub> भाम आभा

ग<sub>ga</sub> अग आगम भाग

न<sub>na</sub> अन् नाना नाम मान नाग गगन

A vowel can be followed by विसर्ग ('echo' h), marked with a colon: नमः मनः (say 'manaha'), भाः (say 'bhaaha')

व<sub>va</sub> वन नव भव वाम वामन भगवान्

क<sub>ka</sub> कः काक काम कानन

ब<sub>ba</sub> बक

र<sub>ra</sub> नर नगर वर वार भार राम राका आकर

स<sub>sa</sub> सम साम सरः सार रस मास वास नासा सागर सनक सभा समास आसन अवसर

Words with अनुस्वार, the pure nasal (marked with a dot): कंस संसार

### Ligatures

There are three ways of forming Ligatures between consonants.

(1) dropping the vertical line of the first component:

म + व → म् + व → म्ब<sub>mba</sub> अम्बा अम्बर

म + भ → म् + भ → म्भ<sub>mbha</sub> आरम्भ

स + म → स् + म → स्म<sub>sma</sub> भस्म

स + न → स् + न → स्न<sub>sna</sub> or स्न स्नान

स + व → स् + व → स्व<sub>sva</sub> स्व स्वर

## Vowel Signs

As we saw before, the letter अ *a* is written only in the beginning of a word, because every consonant is pronounced with an inherent *a*. When the inherent *a* is to be replaced by another vowel, the corresponding Vowel Sign is added. The Vowel Sign for a long *ā* is a vertical line and क *ka* becomes का *kā*, etc.

अ <sub>a</sub>	आ <sub>ā</sub>	इ <sub>i</sub>	ई <sub>ī</sub>	उ <sub>u</sub>	ऊ <sub>ū</sub>	ऋ <sub>r</sub>	ए <sub>e</sub>	ऐ <sub>ai</sub>	ओ <sub>o</sub>	औ <sub>au</sub>
Sign	ा	ि	ी	ु	ू	ृ	े	ै	ो	ौ
क	का	कि	की	कु	कू	कृ	के	कै	को	कौ
न	ना	नि	नी	नु	नू	नृ	ने	नै	नो	नौ
ब	बा	बि	बी	बु	बू	बृ	बे	बै	बो	बौ
भ	भा	भि	भी	भु	भू	भृ	भे	भै	भो	भौ
म	मा	मि	मी	मु	मू	मृ	मे	मै	मो	मौ
र	रा	रि	री	रु	रू		रे	रै	रो	रौ
व	वा	वि	वी	वु	वू	वृ	वे	वै	वो	वौ
स	सा	सि	सी	सु	सू	सृ	से	सै	सो	सौ

कि<sub>ki</sub> गिर् गिरि निम्ब बिम्ब विराम अग्नि अवनि कवि रवि नाभि वारि आविस् अधिकार विवस्वान्

की<sub>kī</sub> नीर मीन मीरा वीर सीमा गम्भीर

ऋ<sub>r</sub> is another Sanskrit vowel, pronounced similar to the syllable रि<sub>ri</sub>. But one has to remember that ऋ is a vowel, while र<sub>ra</sub> in रि is a consonant: कृ<sub>kr</sub> नृ मृग वृक कृमि

त<sub>ta</sub> तमः तात वात तारा तीर माता सत् सीता रीति भारत अवतार समिति In Ligature: न्त अन्त अन्तर् प्त तृप्त ल् रत्न स्त स्तन स्तम्भ अस्ति विस्तार त्म आत्मा त्स वत्स कृत्स्न

ल<sub>la</sub> लता लम्ब लाभ तल तिल नल नील लीला बल बाल बलि बिल काल कला माला अमल कमल कम्बल सरल विरल मालती विलास म्ल अम्ल ल्क कल्कि ल्म वल्मी ल्य लाल्य ल्व बिल्व

य<sub>ya</sub> यम अयः अयन वयः आय काय माया स्मय आलय अन्वय नयन समय त्य त्याग नित्य नृत्य न्य अन्य न्याय न्यास कन्या स्य स्याल सस्य व्य व्यास भ्य अभ्यास त्स्य मत्स्य

थ<sub>tha</sub> अथ रथ नाथ कथा तिथि मिथः न्थ कन्था स्थ अस्थि थ्य मिथ्या

प<sub>pa</sub> पर पयः पथ पान पाल पवन पति पिता पीत अप् तपः कपि लिपि वापी समीप विपिन पिपासा व्यापार



ल्प अल्प प्ल प्लव प्त सप्त आप्त प्न स्वप्न प्य पिप्पल पिप्पलि

फ<sub>pha</sub> फल कफ

### More Vowel Signs (see Table above):

कु<sub>ku</sub> कुल नु युग युव सुर तुला पुर पुरः मुनि वसु वपुः पुंस् पुनर् कुमार कुम्भ कुसुम अम्बु आयुर् गुप्त  
तुलसी पुस्तक पृथु मथुरा मुरली विपुल यमुना सुरभि स्तुति

कू<sub>kū</sub> कूप कूल मूल भू मयूर सूनू स्तूप स्थूल निम्बू

Note the combinations रू<sub>ru</sub> तरु कुरु पुरु गुरु अगुरु मरुत् and रूर्<sub>rū</sub> रूप

ख<sub>kha</sub> नख मुख सुख सखि अ-खिल ख्य ख्याति

द<sub>da</sub> दल दम दाम दान दास दया वाद दिन दीप पद यदु नाद नदी दिव् विद् तद् आदर सदन नारद कदली  
कुमुद सदस्य आदित्य न्त दन्त न्द नन्द बिन्दु मन्दिर वृन्दा सुन्दर सिन्दूर स्कन्द अरविन्द वात-आदि-न्यायः ।

ह<sub>ha</sub> हय हर हल हस हंस सह हनु रहः वाह हित हिम हीरा गृह बहु बाहु महत् बृहत् हलदी हविर् हस्त  
महिला विहार संहित सिंह स्वाहा अ-हिंसा व्यवहार

### More Vowel Signs

के<sub>ke</sub> वेद देव देह हेतु हेम भेद सेतु सेना सेवा कुवेर केदार केलि केवल केसर निकेत मेरु मेला रेखा विवेक  
स्नेह नारिकेल रामेश्वर

कै तैल दैव वैर कैलास दैनिक वैदिक वैतरणी स्थैर्य

### More Ligatures

Before another consonant, *r* is written as a hook on top of that letter: कर्<sub>rka</sub> अर्क तर्क वर्ग सर्ग मार्ग मर्म नर्म  
वर्म कर्म अर्थ सर्प गर्भ आर्य पर्व सर्व दुर्ग मूर्ख कूर्म पूर्व सूर्य स्वर्ग तीर्थ अथर्व पर्वत कीर्तन मुहूर्त विवर्त  
सम्पर्क सन्दर्भ तिर्यक्

This *r* in Ligature has to be read before the complete syllable: दुर्गा वर्त्म सर्पिः मूर्ति कर्पूर

After another consonant, *r* is written as a small stroke: क्र<sub>kra</sub> क्रम क्रतु तक्र ग्रह ग्राम ग्रन्थ ग्रीव ग्रसन भ्रम  
भ्राता भ्रू व्रत प्रभा प्राय समग्र क्रिया आम्र प्रकार प्रथम प्रहर प्रिय विप्र तीव्र प्रभव प्रसाद प्रातर् प्रकृति व्रीहि  
प्रवाला प्रसभम् आम्र-वन-न्यायः । भ्रमर-न्यायः ।

Special combinations: द्र<sub>dra</sub> द्रव्य द्रुम द्रुत भद्र रुद्र दरिद्र समुद्र निद्रा मुद्रा

स्त्र<sub>sra</sub> सहस्र

त + र → त्र → त्र<sub>tra</sub> अत्र पत्र पात्र यात्रा पुत्र सूत्र नेत्र मित्र त्रि रात्रि अमुत्र खनित्र कृत्रिम गायत्री सावित्री  
यन्त्र तन्त्र मन्त्र स्त्री स्वप्न-मन्त्र-लाभ-न्यायः ।

घ<sub>gha</sub> घन अघ अर्घ मेघ घृत लघु दीर्घ व्याघ्र वन-व्याघ्र-न्यायः । स्वप्न-व्याघ्र-न्यायः । आयुर्घृत-न्यायः ।

ध<sub>dha</sub> धी धन धाम धर्म धूप धेनु अधः अधि दधि मधु वधू राधा बुध सुधा मेधः विध विधि धनुर् अधुना  
समाधि अन्ध गन्ध बन्ध दुग्ध ध्यान अध्याय मध्य ध्वनि अर्ध मूर्ध ध्रुव रन्ध्र गन्धर्व मेन्धी सन्धि सिन्धु स्कन्ध  
अन्ध-परम्परा-न्यायः ।

## More Vowel Signs

**को***ko* नो गो गोल तोय दोला लोक लोभ लोह मोह रोम सोम होम योनि होली स्रोतः आरोह कोमल अयोध्या  
कोकिल कपोत मोदक रोहित विनोद व्योम सम्बोधन

**कौ***kau* नौ मौन गौर कौपीन कौन्तेय

**च***ca* चर चाप चिर चीन चित् चेल चोर चोल चरु चमर चपल चापल चतुर् चक्र चुम्ब चमत्- चन्द्र चातुरी  
वच रुचि रचन रेचक कवच लोचन विचार सूचना चर्च अर्चन आचार चिकित्सा आचमन परिचय प्राचीन  
कृत्वा-चिन्ता-न्यायः ।

**छ***cha* छत्र छन्दः छिद्र अच्छ स्वच्छ तुच्छ पुच्छ वाञ्छा पृच्छा यदृच्छया

**ज***ja* जप जय जर जल जाल अज गज राजा जीर जीव तेजः पूजा बीज जगत् जातु जानु जम्बू जल्प जागर  
भोजन राजीव समाज ब्रज वज्र अर्जन अर्जुन आर्जव खर्जूर ज्योतिः अन्ध-गज-न्यायः । जल-मन्थन-न्यायः ।  
व्रीहि-बीज-न्यायः । राज-पुत्र-व्याध-न्यायः । बहु-राजक-पुर-न्यायः ।

**श***śa* शय शर शम् शाक शाखा शाला शनि शब्द शीत शील शुभ शुक शुक्र शुक्ल शुचि शुल्क शूर शूल शून्य  
शंसन शतम् शरद् शरीर शर्म शर्करा शस्त्र शावक शासन दश दशा दिशा निशा आशा आशु शिव शिरः शिला  
अंश वंश यशः कुश केश कोश क्रोश पशु परशु शिशु शिखा शिखर शिग्रु शिल्प शिशिर शीघ्रम् काशी कलश  
आकाश किशोर विंशति विशाल राज-शून्य-प्रजा-न्यायः । कुश-काश-अवलम्बन-न्यायः ।

**ष***ṣa* विष मेष वेष मूष् घोष भाषा वर्ष हर्ष शीर्ष विषय वृषभ निमिष भेषज पुरुष प्रदोष अभिलाषा अम्बरीष  
ग्रीष्म पुष्कर पुष्कल विष-कृमि-न्यायः ।

**ण***ṇa* कण चण गण गुण अणु बाण पाणि प्राण कोण तृण मणि रेणु वेणु वीणा लवण शरण अरुण करुण  
तरुण वरुण तर्पण वणिक् प्रमाण भूषण स्मरण कल्याण रोहिणी परिणाम नारायण वाराणसी व्याकरण कर्ण  
पर्ण वर्ण चूर्ण पूर्ण विष्णु कृष्ण तृष्णा अरण्य पुण्य हिरण्य अन्ध-दर्पण-न्यायः । मृग-तृष्णा-न्यायः । अरण्य-रोदन-  
न्यायः । असाराणामपि बहूनामिति न्यायः ।

Reading Exercise

बू	कु	बृ	नू	थ	र	न	म	रा	थु	नृ	थू	कू
रु	सा	था	नौ	क	मी	बो	ने	कौ	के	नो	कि	बि
भि	धृ	को	भा	का	बृ	बै	कै	बा	मु	यि	थे	नु
या	रू	सु	ना	भ	नी	यै	घृ	ब	कृ	मौ	मि	बु
भी	की	रै	बे	रो	भौ	रौ	यो	यु	यू	बो	भो	बी
री	बौ	मा	वै	यी	ये	य	मो	थो	घृ	रे	थी	रि
सौ	मू	भृ	वि	वौ	वू	वु	भे	वृ	यो	सू	सृ	सै
द्वै	वा	तृ	तै	लौ	तो	तु	द्वै	भै	त	वो	ले	भू
सी	भु	सो	ह	श	पू	तू	वी	जृ	दौ	सि	वे	लै
पै	ता	मृ	व	लू	दू	प	से	शृ	यौ	स	मे	तौ
लु	लो	ति	दा	पि	मै	ती	ली	दो	दु	लि	ल	ते
ष	पी	पौ	घू	णु	पे	ला	हु	पो	शो	जी	घा	थौ
हौ	दी	पु	है	घो	णा	घु	घै	हा	घौ	णी	ज	द
चो	हि	दे	दि	पा	शु	शी	हू	षो	षि	शौ	धु	घी
शै	धै	शि	ह	ही	फ	ण	जि	धा	फे	षू	ध	षा
धे	धी	धौ	षौ	षै	धू	षु	णो	षे	फा	धो	धि	शू
चै	णे	जे	घे	चू	जौ	चा	चे	जा	णि	च	जै	चि
चौ	हे	घ	शे	षी	हो	शा	ची	घि	जो	जू	चु	जु

## Ligatures

There are three ways of forming ligatures between consonants. We have already shown (1) dropping the vertical line: न + त → न् + त → न्त. Another way is, (2) to put the first on top of the second component, and two letters occur only in such ligature – ड and ज:

ड + क → ङ्क *ṅka* अङ्क पङ्क लङ्का शङ्का शङ्कर सङ्केत सङ्कोच शशाङ्क अलङ्कार अहङ्कार सङ्कल्प सङ्कर्षण पत्यङ्क सायङ्काल कुङ्कम

ड + ख → ङ्ख *ṅkha* शङ्ख

ड + ग → ङ्ग *ṅga* अङ्ग रङ्ग सङ्ग गङ्गा लिङ्ग पङ्गु हिङ्गु अङ्गार जङ्गल मङ्गल तरङ्ग पतङ्ग पिङ्गल सङ्गीत नारङ्ग भुजङ्ग मृदङ्ग शृङ्ग शृङ्गार अङ्गुली कूर्म-अङ्ग-न्यायः । अन्ध-पङ्गु-न्यायः । In Ligature: सङ्ग्रह

ड + घ → ङ्घ *ṅgha* सङ्घ सङ्घर्ष

ज + च → ञ्च *ñca* पञ्च अञ्चल चञ्चल सञ्चय काञ्चन किञ्चिद्

ज + ज → ञ्ज *ñja* कुञ्ज अञ्जन रञ्जन सञ्जय अञ्जलि मञ्जरी पतञ्जलि सञ्जीवन

Similarly:

च + च → च्च *cca* खिच्ची सच्चिदानन्द

ज + ज → ज्ज *jjja* कज्जल मज्जन सज्जन लज्जा रज्जु उज्जयिनी उज्ज्वल रज्जु-सर्प-न्यायः ।

क + क → क्क *kka* कुक्कुट कुक्कुर ठक्कुर अर्ध-कुक्कुटी-न्यायः ।

न + न → न्न *nnna* अन्न

ल + ल → ल्ल *lla* or ल्ल मल्ल फुल्ल पल्लव वल्लभ

द + ध → द्ध *ddha* बद्ध बुद्ध बुद्धि युद्ध शुद्ध वृद्ध सिद्ध पद्धति निरुद्ध निषिद्ध

द + भ → द्भ *dbha* उद्भव अद्भुत श्रीमद्भागवतम्

द + व → द्द *dva* द्वार द्वन्द्व तद्वत् उद्वेग विद्वान्

द + ब → द्ब *dba* बुद्बुद

द + ग → द्ग *dga* सद्गमय भगवद्गीता

द + द → द्द *dda* उद्देश

## Important Ligatures

क	क्य	क्क	कै	क्र	क्ष	क्त	कु			
ग	ग्य	ग्ग	गै	ग्र						
ङ					ङ्क	ङ्क्ष	ङ्क्त	ङ्क्य	ङ्क्य	
ज	ज्य	ज्ज	जै		ज्ञ					
ञ					ञ्ञ	ञ्ज				
ट		ट्ट		ट्र						
ण	ण्य		णै							
त	त्य	त्त	तै	त्र						
द	द्य	द्द	दै	द्र	द्र	द्र	द्र	द्र	द्र	द्र
न	न्य	न्न	नै							
ल	ल्य	ल्ल	लै							
श	श्य		शै	श्र	श्र	श्र	श्रु			
ष	ष्य		षै		ष	ष	ष			
स	स्य	स्स		स्र	स्र					
ह	ह्य		है	ह्र	ह्र	ह्र	ह्र	ह्र	ह्र	

ट<sub>ṭa</sub> घट तट नट वट षट् कटु पटु कीट कूट त्रुटि कोटि रोटी शाटी कण्ट घण्टा किरीट किलाट जटिल कुटिल कुटीर कुटुम्ब चर्पटी पर्पट प्रकट मुकुट विराट्- वेङ्कट कण्टक-न्यायः । घट-प्रदीप-न्यायः । अन्ध-चटक-न्यायः । बहु-छिद्र-घट-न्यायः ।

In Ligature: ट + ट → ट<sub>ṭṭa</sub> घट्ट भट्ट

ष + ट → ष<sub>ṣṭa</sub> or ष्ट अष्ट चेष्टा जुष्ट दृष्ट पृष्ट सृष्ट शिष्ट तुष्टि पुष्टि स्पष्ट स्पृष्ट स्वादिष्ट

Note the change of ष to ष under round letters: राष्ट्र दंष्ट्र

ठ<sub>ṭha</sub> मठ हठ पठन कठिन कण्ठ वैकुण्ठ

ष + ठ → ष<sub>ṣṭha</sub> or ष्ठ षष्ठ काष्ठ निष्ठा कनिष्ठ ज्येष्ठ युधिष्ठिर कण्ठ-चमीकर-न्यायः ।

ड<sub>ḍa</sub> षड् जड गुड नाडी चूडा क्रीडा गरुड डुकृज् अण्ड खण्ड दण्ड काण्ड पिण्ड कुण्ड कुण्डल गण्डकी गाण्डीव पाण्डव पण्डित पोगण्ड मण्डप मण्डल मुण्डन मण्डूक पुण्डरीक कफोणि-गुड-न्यायः । कूप-मण्डूक-न्यायः ।

ढ<sub>ḍha</sub> दृढ मूढ

Now the third way of forming Ligatures - (3) the two characters 'merge' into a new one:

क + ष → क्ष<sub>kṣa</sub> क्षण क्षय क्षर क्षमा क्षेम क्षोभ अक्ष कक्ष दक्ष पक्ष रक्ष लक्ष यक्षः चक्षु मोक्ष शिक्षा भिक्षा दीक्षा प्लक्ष क्षीर क्षिति क्षुद्र क्षेत्र सूक्ष्म क्षत्रिय क्षेपण क्षिप्रम् तक्षक भक्षण मक्षिका मक्षिका-न्यायः । बीज-वृक्ष-न्यायः । विष-भक्षण-न्यायः । भिक्षु-पाद-प्रसारण-न्यायः ।

ङ + क्ष → ङ्क्ष<sub>ṅkṣa</sub> काङ्क्षा

क + त → क्त<sub>kta</sub> नक्त रक्त तित्त युक्त त्यक्त वक्ता शक्ति भक्ति व्यक्ति भुक्ति मुक्ति विवित्त

Sometimes, *ka* in ligature is written क्क: क्व पक्व रुक्म शक्य वाक्य त्रैलोक्य आस्तिक्य पृथक्त्व

The double consonant ङ्ग is nowadays widely pronounced and even written as 'gya', which is wrong. The nasal 'ñ' should not be dropped completely – better say 'gnya'.

ज + ज → ज्ञ<sub>jña</sub> ज्ञ यज्ञ आज्ञा

The letter श<sub>śa</sub> often makes Ligature with other letters in the first way: अश्म कश्मल श्मशान प्रश्न श्लोक श्लक्ष्ण विश्लेषण श्याम वैश्य दृश्य कश्यप अवश्यम्

But with certain letters श becomes श्, as in:

श + र → श्र<sub>śra</sub> श्री श्रम श्रद्धा श्रवण श्रेणि अश्रु आश्रम आश्रय मिश्र भिक्षु-भियः-स्थाली-अनधिश्चयण-न्यायः ।

श + व → श्व<sub>śva</sub> श्वः श्वास श्वेत श्वशुर अश्व विश्व पार्श्व शश्वत् अश्व-भृत्य-न्यायः ।

श + च → श्च<sub>śca</sub> पश्च निश्चय आश्चर्य वृश्चिक

त + त → त्त<sub>tta</sub> दत्त मत्त मत्तः चित्त वित्त पित्त वृत्ति निमित्त उत्तम तत्त्व सत्त्व कार्तिक

द + य → द्य<sub>dya</sub> अद्य आद्य वाद्य विद्या वैद्य हृद्य द्युति यद्यपि प्रद्युम्न वन्द्य

द + म → द्म<sub>dma</sub> छद्म पद्म विद्महे पद्म-पत्र-न्यायः ।

ह + म → ह्म<sub>hma</sub> ब्रह्म ब्राह्मण

Similarly:

ह + न → ह्न *hna* वह्नि चिह्न आह्निक

ह + य → ह्य *hya* ह्यः गुह्य दाह्य बाह्य

ह + र → ह्र *hra* ह्री ह्रस्व

ह + ल → ह्ल *hla* ह्लाद

ह + व → ह्व *hva* जिह्वा

Sometimes, in Ligature, य *ya* is written य *y*, as in: नाटय आढय अग्रय सङ्घय

Now the remaining letters, mainly vowels in the beginning of a word:

इ *i* इव इह इति इष्ट इक्षु इच्छा इज्या इतर इदम् इदानीम् इन्दु इन्द्र इन्धन इन्दिरा इक्षु-रस-न्यायः । इक्षु-विकार-न्यायः ।

ई *i* ईश ईक्षण ईदृश

झ *jha* झष

उ *u* उद्. उप. उभ उमा उक्त उदर उष्ण उचित उपाय उलूक उल्लास उद्यान उच्चारण उपाधि उत्सव उत्साह उपनिषद् उपवीत उष्ट्र-लगुड-न्यायः । उष्ट्र-कण्टक-भक्षण-न्यायः । उत्पाट-दंष्ट्र-उरग-न्यायः । उपवासाद्वरं भिक्षा इति न्यायः । उभयतः पाशा-रञ्जुरिति न्यायः । अजात-पुत्र-नाम-उत्कीर्तन-न्यायः ।

ऊ *ū* ऊन ऊधः ऊर्जः ऊर्णा ऊर्ध्व

ऋ *r* ऋक् ऋक्ष ऋण ऋत ऋद्ध ऋषि ऋषभ

ए *e* एक एकोन एव एवम् एतद् एधः एला

ऐ *ai* ऐक्य ऐश्वर्य ऐतिहासिक

ओ *o* ओम् ओजः ओष्ठ ओदन

औ *au* औम् औषध औदार्य औपम्य

ॐ *om*