IGCSE SANSKRIT

OPTION B

INTRODUCTION

This book, designed to follow on from the Senior School Course, Book Two, supplies the material for the last two years of the Senior School Course, for pupils of age 14 – 15+ years. The last term or so of the Course preceding the main examinations is to be spent in general revision, (sandhi, vocabulary, English to Sanskrit, etc.), and the practice of past papers.

Exercises should be done in exercise books.

The set texts come from

a) Verse: verses selected from the Bhagavadgītā.

b) Prose: selected passages of the Hitopadeśa from Lanman's Primer.

The Epic Civilization Course begins at this stage. This course outlines some of the main principles embodied in the Sanskrit tradition. The material is studied a little at a time through the term.

August 2009

IGCSE Vocabulary One

Asterisked words in these IGSE vocabularies need to be known both ways, Sanskrit into English and English to Sanskrit.

Nouns:
गर्दभः donkey (गर्दभी female donkey)
*नरः man
*नृपः king
पर्वतः mountain
भृत्यः servant
*मरणम् death
*मित्रम् friend
*सर्पः snake
*सिंहः lion

Adjectives:
*कृष्ण° black
*विशाल° large

Verbs:
*करोति makes, does
*गच्छति goes
*पश्यति sees
*भवति becomes
भाषते says
*वदति says
शृणोति hears
शोचति grieves
हन्ति kills

The Perfect Tense

The perfect is a form of the past tense. It is often used by someone narrating a story.

I. "Doubling"

The perfect tense is characterized by "doubling." The first of these doubled consonants is modified:
For example:

पत् → पपात

first consonant

"Doubling" occurs according to a few rules.

a. भ् भ घ ढ ध in the first consonant become ज ब ग ड द

For example:

भाष् → बभाषे

b. If the vowel of the first consonant is long, it is replaced by a short measure.
For example:

भाष् → बभाषे

c. क and ख in the first consonant become च

For example:

कृ → चकार

d. व in the first consonant becomes उ

For example:

वच् → उवाच

Exercise 1

Write out the words that contain “doubling”:

1. पपात
2. मार्गः
3. उवाच
4. ददर्श
5. तत्
6. शशकः
7. बभूव
8. तथा
9. अभवत्
10. चुकोप

II. Paradigm of the Perfect Tense

Here are the paradigms of the perfect tense. We shall use as paradigms भू for parasmaipada and भाष् for ātmanepada endings. For now we shall learn just the first line of each, which is most common.

a. भू (parasmaipada)

बभूव he, she or it was	बभूवतुः they (dual) were	बभूवुः they (plural) were

b. भाष् (ātmanepada)

बभाषे he, she or it spoke	बभाषाते they (dual) spoke	बभाषिरे they (plural) spoke

Exercise 2

Write out the above forms without the English.

Exercise 3

Fill in the missing endings. Write the stem in one colour and the ending in another.

बभूव.....	बभूव.....	बभूव.....

बभाष.....	बभाष.....	बभाष.....

EPIC CIVILISATION

INTRODUCTION

This course attempts to give in simple outline an account of the vision of human life and its aim and of creation and its nature, as these are understood by the authors and characters portrayed in the great works of the संस्कृत epic tradition such as the रामायण, the महाभारत, the उपनिषद्, the पुराण and मनुस्मृति.

The five sections of the course are as follows:

1. The constituents of creation
(ब्रह्मन्, आत्मन्, माया, अविद्या, अव्यक्त, मोक्ष, गुण, etc.)

2. The causal, subtle and physical worlds
(संस्कार, महाभूतs, अन्तःकरण, etc.)

3. The scriptures, sources of authority
(वेद , स्मृति, महाभारत, रामायण, etc.)

4. Time and the hierarchy of beings
(युगs, देव, देवी, अवतारs, etc.)

5. Human life and its purpose
(पुरुषार्थs, वर्णs, आश्रमs, यज्ञ, तपस्, etc.)

IGCSE Vocabulary Two

Nouns:
*अश्वः horse
*गुरुः(m) teacher
*पुत्रः son
पुरुषः person
*पुस्तकम् book
भर्तृ(m) husband
भार्या wife
मातृ(f) mother
*मार्गः road
*वनम् forest
*वीरः hero
व्याघ्रः tiger
*शरः arrow
शशकः rabbit
*शाला room
*शिष्यः pupil
*सैनिकः soldier

Adjectives:
*कुपित° angry
गत° gone
दीर्घ° long

Verbs:
*पतति falls

III. Other Verbs in the Perfect Tense

Here is a list of other verbs in the perfect tense, which for now only need to be known in the ‘he/she/it’ form:

कृ चकार	made / did
पत् पपात	fell
गम् जगाम	went
हन् जघान	killed
वच् उवाच	said
दृश् ददर्श	saw
कुप् चुकोप	was angry
शुच् शुशोच	grieved
श्रु शुश्राव	heard

Exercise 4
Translate into English:

1. गर्दभ उवाच।
2. पर्वतो विशालो बभूव।
3. नरो भृत्यं बभाषे मम न संशय इति।
4. कृष्णसर्पः सिंहं जघान।
5. मित्रं नृपस्य मरणं श्रुत्वा शुशोच।
6. गर्दभः पुरुषं शुश्राव।
7. रामश्चुकोप।
8. नृपः पुस्तकं चकार।
9. व्याघ्रः शशकं जघान।
10. सैनिकोऽश्वात्पपात।

IV. Six Ways of Expressing the Past Tense – Revision

We now know six ways of expressing the past. गम् "goes" is used as an example:

1. स्म (गच्छति स्म)
2. Imperfect (अगच्छत्)
3. –त ending word (गत)
3. –तवत् ending word (गतवान् uses dhīmat endings)
4. Perfect (जगाम)
5. Past Passive (अगम्यत)

Exercise 5
Translate into English:

1. रामो वनं गच्छति स्म।
2. भर्ता भार्यामगच्छत्।
3. पुरुषः शालां गतः।
4. व्याघ्रो गतवान्।
5. शशकः कोटरं जगाम।
6. वनं मयागम्यत।
7. भार्या मार्गं गतवती।
8. सा गता।
9. पुरुषौ सैनिकौ बभूवतुः।
10. शिष्या बभाषिरे।

Exercise 6 (extension work only)
Translate into Sanskrit. Do not use sandhi. Use the perfect tense:

1. The hero spoke.
2. The mother was angry.
3. The soldier saw the long road.
4. The pupil made a book for the teacher.
5. The man, killed by an arrow, fell from the horse.
6. The two mothers spoke.
7. The pupils became teachers.
8. The two sons became soldiers.
9. The wives spoke.
10. Rāma became a husband.

Exercise 7 (extension work only)
Re-write the above sentences in Sanskrit, this time using sandhi.

EPIC CIVILISATION

ULTIMATE REALITY

What is the ultimate reality? Of what is creation made? How does it begin and end?

ब्रह्मन् and आत्मन्

The Sanskrit scriptures say that in truth there is only ब्रह्मन् and nothing else:

• सर्वं ह्येे तद् ब्रह्म ॥ "All this is verily Brahman." (माण्डूक्य उपनिषद् v. 2)

This बह्मन् is pure consciousness, unlimited, the witness of all:

• सत्यं ज्ञानमनन्तं ब्रह्म ॥ "Brahman is Truth, Knowledge, Infinity."
(तैत्तिरीय उपनिषद् 2:1:1)

• एकमेवाद्वितीयम् ॥ "One only, without a second." (छान्दोग्य उपनिषद् 6:2:1)

• एको देवः सर्वभू तेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

"One shining deity, hidden in all beings, pervading all, the indwelling Self of all, overseer of all actions, living in everything, the witness, bestower of consciousness, alone, beyond the constituents of nature."
(श्वेताश्वतर उपनिषद् 6:11)

माया and अविद्या

Somehow, as if at a tiny point in this blissful infinity of ब्रह्मन्, there seems to arise the universe and all its goings on, rather like the moving film arising on a blank cinema screen, or a mirage over the desert sands.

This illusion, or dream, of the universe is called माया.

Thus, although in reality there is only the one ब्रह्मन्, this appearance, like a fascinating drama, seems to arise in which each person thinks of him or herself as a

separate actor and soon even forgets that it is a play.

When the universe and the things that happen within it are thought of as being real, this is called 'ignorance' (अविद्या). On the other hand, to know that only ब्रह्मन् exists and that one is in truth that ब्रह्मन् and nothing else, is called 'knowledge' (ज्ञान), 'liberation' (मोक्ष) or 'realization'.

• अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ "Knowledge is veiled by ignorance and thereby creatures are deluded." (भगवद् गीता 5:15)

• नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ "I (the Truth) am not revealed to all, as I am veiled by माया. This deluded world knows Me not as unborn and unchanging." (भगवद् गीता 7:25)

• आराममस्य पश्यन्ति न तं पश्यति कश्चन ॥ "All see His play, but no one sees Him." (बृहदारण्यक उपनिषद् 4:3:14)

The aim of human life is to discover that in truth the ब्रह्मन्, unaffected by the appearance of the universe, is our own Self; and that this Self is the Self equally of all.

• अयमात्मा ब्रह्म ॥ "This Self is ब्रह्मन्." (माण्डूक्य उपनिषद् verse 2)

• तत्त्वमसि ॥ "That thou art." (छान्दोग्य उपनिषद् 6:8:7)

अव्यक्त (The Unmanifest)

Although ब्रह्मन् is one, the one Self of all, the illusion (माया) is full of diversity and change. It also has many levels or stages of existence. These levels range from causal, through subtle, to physical or gross.

After the first stage, which is ब्रह्मन् itself, arises the Unmanifest (अव्यक्त). In the ever-present ब्रह्मन्, the अव्यक्त lies hidden, unknown and mysterious, but full of possibility, like the seed-form in which is concealed a magnificent tree. This second level is sometimes known as ब्रह्मन् with its reflection. In it is contained the next and third stage.

IGCSE Vocabulary Three

Nouns:

अपराधः crime, sin offence
*गृहम् house
चिन्ता thought, worry
तरुः(m) tree
बलम् strength
मृत्युः (m) death
स्वामिन् master

Pronouns:
*कः who, what

Adjectives:
प्रिय° dear
महत् ° great
समर्थ° capable, fit for (+4th, 6th, or 7th)

Verbs:
आह he/she/it said
निवसति lives, dwells

Other Words:
*अत्र here
अलम् enough of (+ 3rd)
इदानीम् now
*एव only, indeed, exactly (emphasises the word in front)
*कदा when
ततः after that, therefore, hence
*पुनः again
यतः since
यावत् ... तावत् as long as ... for so long

IGCSE SET TEXT

THE CROWS AND THE SERPENT WITH THE LION, OLD HARE AND THE WELL

Part One

1. कस्मिंश्चित्तरौ वायसदंपती निवसतः। 2. तयोश्चापत्यानि तरुकोटरावस्थितकृष्णसर्पेण खादितानि। 3. ततः पुनर्गर्भवती वायसी ब्रूते। 4. स्वामिन्। त्यज्यतामयं तरुः। 5. अत्र यावत्कृष्णसर्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति। 6. यतः।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः।

ससर्पे च गृहे वासो मृत्युरेव न संशयः॥

तरुः tree	वायसी female crow	
वायस crow	गर्भवती (f) pregnant	भृत्यः servant
दंपती husband and wife	त्यज्यताम् let it be left	उत्तरदायक° answering back
अपत्यम् offspring	संततिः (f) continuation(of family)	स- with
कोटरम् hole	दुष्ट° wicked	वासः living
अवस्थित° living	शठ° deceitful	संशयः doubt
कृष्णसर्पः cobra	खादित° eaten	ब्रूते says

Part Two

7. वायसो ब्रूते। 8. प्रिये। न भेतव्यम्। 9. वारं वारं मयैतस्य महापराधः

सोढः। 10. इदानीं पुनर्न द्वन्तव्यः। 11.वायस्याह। कथमनेन बलवता

कृष्णसर्पेण सार्धं भवान्विग्रहीतुं समर्थः। 12. वायसो ब्रूते। 13. अलमनया

चिन्तया। 14. यतः।

यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम्।

वने सिंहो बलोन्मत्तः शशकेन निपातितः॥

भेतव्य° should be feared	द्वन्तव्य° to be endured	बुद्धिः intelligence
वारम् वारम् time and again	बलवत् strong	निर्बुद्धि° one who is unintelligent
सोढ° borne, endured	सार्धम् along with (+ 3rd case)	कुतः from where?
कथम how?	विग्रहीतुम् to fight	उन्मत्त° maddened
		निपातित° overthrown

EPIC CIVILISATION

CREATION AND THE QUALITIES

The Three गुण

At level three, nature begins to make herself evident. This threefold nature is described in many ways. One way to consider this level is as three mighty gods: ब्रह्मा, the Creator, विष्णु, the Preserver and शिव (or महेश or रुद्र), the Destroyer.

ब्रह्मा is self-created. He creates the universe by means of the वेद. The वेद is the divine knowledge that is the pattern of all things.

विष्णु, the Preserver, sustains the creation, nourishing and protecting it, sometimes taking birth in a human or other form in order to destroy evil and support the good.

शिव dissolves everything back to its essence at the proper time.

Creation is called सृष्टि. Beginning in ब्रह्मन्, one level emerges from the level before until - at the level of पृथिवी (Earth) - the whole creation stands revealed in all its glory.

The maintenance of this creation in continued existence is called स्थिति.

The merging of each level back to the one before until only ब्रह्मन् remains is called प्रलय, dissolution.

This threefold process, presided over by the three great gods, repeats endlessly time after time. The only escape from it is by realization of its illusory nature and of the true nature of the Self.

The threefold nature of the universe is also described in terms of the three गुण - सत्त्वगुण, रजोगुण and तमोगुण.

सत्त्व is light, intelligence and purity.

रजस् is movement, energy and passion.

तमस् is darkness, ignorance and inertia.

Everything is composed of these three गुण in various amounts: gods and divine beings with more सत्त्व, men with more रजस्, stones with more तमस् etc. etc.

In the भगवद् गीता, the Lord कृष्ण sets out the qualities of food, discipline (तपस्), knowledge and action etc, in accordance with the three गुण. This should be read with care.

"The Blessed Lord said:

' सत्त्व, रजस् and तमस् are the गुण which the law of nature bringeth forth. They fetter the free Spirit in all beings.

'O Sinless One! Of these, सत्त्व, being luminous, strong and invulnerable, binds one by its yearning for happiness and illumination.

' रजस्, engendered by thirst for pleasure and attachment, binds the soul through its fondness for activity.

'But तमस्, the product of darkness, stupefies the senses in all embodied beings, binding them by the chains of folly, indolence and lethargy.

' सत्त्व brings happiness, रजस् commotion, and तमस्, which obscures wisdom,

leads to a life of failure.

'O Prince! सत्त्व prevails when रजस् and तमस् are overcome; रजस् when सत्त्व and तमस् are overcome; and तमस् when it overcomes सत्त्व and रजस्.

'When the light of knowledge gleams forth from all the gates of the body, then be sure that सत्त्व prevails.

'O best of Indians! Avarice, the impulse to act, and the beginning of action itself, are all due to the dominance of रजस्.

'Darkness, stagnation, folly and infatuation are the result of the domination of तमस्, O joy of the कुरु clan!

'When सत्त्व prevails, the soul on quitting the body passes on to the pure regions where live those who know the Highest.

'When रजस् prevails, the soul is reborn among those who love activity; when तमस् rules, it enters the wombs of the ignorant.

'They say the fruit of a meritorious action is spotless and full of सत्त्व; the outcome of रजस् is misery, and of तमस् darkness.

' सत्त्व engenders wisdom, रजस् avarice, and तमस् folly, infatuation and darkness.

'When सत्त्व is in the ascendant, the man evolves; when रजस्, he neither evolves nor degenerates; when तमस्, he is lost.

'As soon as a man understands that it is only the गुण which act and nothing else, and perceives That which is beyond, he attains My divine nature.

'When the soul transcends the गुण, which are the real cause of physical existence, then, freed from birth and death, from old age and misery, he quaffs the nectar of immortality.'

* * * * *

'The food which men enjoy is also threefold, like the ways of sacrifice, austerity and almsgiving. Listen to the distinction.

'The foods that prolong life and increase purity, vigour, health, cheerfulness and happiness are those that are delicious, soothing, substantial and agreeable. These are loved by the सात्त्विक.

'Those in whom रजस् is dominant like foods that are bitter, sour, salt, over-hot, pungent, dry and burning. These produce unhappiness, repentance and disease.

'The तामसिक love food which is stale, not nourishing, putrid and corrupt, the leavings of others and unclean.'

* * * * *

'The knowledge, the act and the doer differ according to the गुण.
Listen to this too:

'That knowledge which sees the One Indestructible in all beings, the One Indivisible in all separate lives, may be truly called सात्त्विक knowledge.

'The knowledge which thinks of the manifold existence in all beings as separate – that comes from रजस्.

'But that which clings blindly to one idea as if it were all, without logic, truth or

insight, that has its origin in तमस्.

'An obligatory action done by one who is disinterested, who neither likes it nor dislikes it, and gives no thought to the consequences that follow, such an action is सात्त्विक.

'But even though an action involve the most strenuous endeavour, yet if the doer is seeking to gratify his desires, and is filled with personal vanity, it may be assumed to originate in रजस्.

'An action undertaken through delusion, and with no regard to the spiritual issues involved, or to the real capacity of the doer, or to the injury which may follow, such an act may be assumed to be the product of तमस्.

'But when a man has no sentiment and no personal vanity, when he possesses courage and confidence, cares not whether he succeeds or fails, then his action arises from सत्त्व.

'In him who is impulsive, greedy, looking for reward, violent, impure, torn between joy and sorrow, it may be assumed that in him रजस् is predominant.

'While he whose purpose is infirm, who is low-minded, stubborn, dishonest, malicious, indolent, despondent, procrastinating -- he may be assumed to be in तमस्.'

* * * * *

'There is nothing anywhere on earth or in the higher worlds which is free from the three गुण – for they are born of nature (प्रकृति).' "

Now read the following conversation between the sages विदुर and मैत्रेय from the श्रीमद् भागवत पुराण. Here विदुर asks मैत्रेय about the creation of the universe, when

the One seems to become many.

मैत्रेय replies:

"O Blessed विदुर. The creation, preservation, and dissolution of the universe are all divine play. In the universe, the Self, who is the Self of all beings, appears as many. Before creation, and in dissolution, the world exists as one absolute existence, which is ब्रह्मन्. Then there is neither the seer nor the seen, neither subject nor object.

"There exists only consciousness itself. In that consciousness, which is the absolute ब्रह्मन्, is the power which divides itself into the seer and the seen, the cause and the effect. This power is called माया.

"God created this universe out of his माया, the divine power, which consists of the three गुण, namely सत्त्व, रजस् and तमस्. This माया, consisting of the गुण, is also called अव्यक्त – which is to say 'nature not yet manifested'. Mind, intelligence, ego, senses, sense organs, subtle elements, and gross elements – in short, the whole universe – are an emanation from the divine माया."

विदुर ॥

"Revered master, if that is so, how can God, who is consciousness itself, and unchangeable, be called the Creator ? And why should he create ? If we say that for his pleasure and play he created this universe, we give him feelings like our own. When children engage in play, they are prompted by desire; but how can God, who is perfect, have any desire ?

"If, as you say, the absolute impersonal God is not really the Creator, but it is his power, माया, which creates, preserves, and dissolves, how can this माया be associated with God ? Furthermore, man, or the individual spirit, is in reality God, or part of God. How does he then become associated with and bound by this माया ? Man is truly

divine. How then is he ever deluded, and why does he grovel in misery?"

मैत्रेय ॥

"Man, the ever-free Lord, is never bound; but man's belief that he is bound is माया, and, because of this माया, the unreal appears to be real. When the moon is reflected on the ocean, the waves of the ocean make it appear restless, but in reality the moon is steady and calm. It is the water that is restless. Similarly, the attributes of the non-Self are superimposed upon the Self, and it is the ignorant man who, through माया, identifies the attributes of finitude and bondage with himself. But this bondage is never in the true Self.

"When by following the path of renunciation one becomes pure, the grace of the divine Self, and devotion to the Lord, and love for him, arise within one's heart. Then does one know himself to be ever free. In short, when a man loves God, he frees himself from all ignorance and from all misery."

विदुर ॥

"I thank you, O मैत्रेय. The true nature of God, as well as of man, is consciousness itself. I was puzzled as to why God remains forever free and is the ruler of the universe, whereas man finds himself bound. But now I understand that माया is the servant of God, whereas it is the master of man. Herein lies the explanation of man's bondage. I also understand how ignorance, which is the cause of all this apparent universe, itself is माया.

"Indeed, here as elsewhere, extremes resemble each other. The most ignorant man is happy, and likewise the most enlightened man -- each in his own fashion. But those who are midway, being neither completely ignorant nor completely enlightened, are wretched. They have realized the ephemeral nature of the world and are dissatisfied with its pleasures, yet they do not know of the bliss of God.

"It is only by associating with holy men such as you, O मैत्रेय, and by rendering service to them, that men can develop love for the Lord and in the end find in him both joy and peace.

"O most honoured sage, I understand that the universe is a work of the Divine Power. Pray relate the story of Creation, and of how beings and things came into existence."

मैत्रेय ॥

"Creation, O विदुर, has no absolute beginning. The present universe is but one of a series of worlds that are past and of worlds that are to be. The cosmic energy alternates between periods of potentiality and of expression. The phase of potentiality is known as dissolution; the phase of expression is known as creation.

"Created things are of different kinds. The अव्यक्त, or cosmic energy, consists of three गुणs. When the equilibrium of the गुणs is disturbed, there are manifested universal intelligence, universal ego, the mind, the senses and the organs of sense, the subtle principle of the elements, and the elements themselves. As these combine and recombine in various ways, all beings attain to existence.

"Among these there are स्थावर, or stationary beings, such as herbs, shrubs, creepers and plants. They have unmanifested consciousness. In them sense of touch alone has evolved.

"Then there are the brute species, the animals, in which the sense of smell is highly developed.

"Next comes man.

"Lastly, there are the देवs, the पितृs, the गन्धर्वs and the किन्नरs. These are gods, demigods, angels, and spirits.

"All things whatsoever, O विदुर, were created by ब्रह्मा."

IGCSE Vocabulary Four

Nouns:

अपराधः crime, sin, offence
आहारः food
*देवः god, lord
*नामन्(n) name

Pronouns:

*अहम् I am
*सर्व° all (goes like तत्, except neuter singular)
भवत् you, your honour

Adjectives:
अर्थ° (at the end of a word) for the sake of
उक्त° said, spoken to, addressed
वृद्ध° old, increased

Verbs:
*अस्ति is
आस्ते sits, exists
*चिन्तयति thinks

Other words:

*अथ then, now
कथम् how
*नाम by name
सर्वदा always
*प्रति towards (+ 2nd)
*यदि ... तर्हि if ... then

Part Three

15. वायस्याह। 16. कथमेतत्। 17. वायसः कथयति। 18. अस्ति मन्दरनाम्नि पर्वते दुर्दान्तो नाम सिंहः। 19. स च सर्वदा पशूनां वधं विदधान एवास्ते। 20. ततः सर्वैः पशुभिर्मेलकं कृत्वा स सिंहो विज्ञप्तः। 21. देव। किमर्थं सर्वपशुवधः क्रियते। 22. वयमेव भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौक्यामः। 23. सिंहेनोक्तम्।

24. यद्येतदभिमतं भवतां तर्हि भवतु। 25. ततः प्रभृति प्रत्यहमेकैकं पशुमुपकल्पितं भक्षयन्नास्ते। 26. अथ कदा चित्कस्यापि वृद्धशशकस्य वासरः प्राप्तः। 27. ततः सोऽचिन्तयत्।

विदधान° being engaged in

पशुः animal

वधः killing

मेलकः assembly

किमर्थम् why?, for what purpose?

उपढौक्यामः we will present

विज्ञप्तः informed

अभिमत° agreeable

भक्षयन् he, eating

ततः प्रभृति from then onwards

वासरः turn

प्राप्त° arrived

कथयति tells

एकैक° one by one

उपकल्पित° fetched

EPIC CIVILISATION

OVERVIEW OF SECTION ONE

सञ्ज्ञा (Special Names)

Brahman (ब्रह्मन्) *The Absolute. Truth, One without a second, etc.*

Ātman (आत्मन्) *The Self. The one Self in all.*

Māyā (माया) *Illusion. The magic that makes the universe seem to be here.*

Jñāna (ज्ञान) *True knowledge. The knowledge that 'I am That'.*

Avidyā (अविद्या) *Ignorance. The belief that I am the body, mind, etc.*

Saṃsāra (संसार) *Lives in the world. Repeating births in various bodies.*

Mokṣa (मोक्ष) *Liberation from bondage in* संसार.

Avyakta (अव्यक्त) *The Unmanifest. Where everything is stored in seed or causal form.*

Veda (वेद) *Knowledge of all things, by which the universe is sung into existence.*

Sṛṣṭi (सृष्टि) *Creation. Presided over by* ब्रह्मा, *the Creator.*

Sthiti (स्थिति) *Sustenance. Presided over by* विष्णु, *the Preserver.*

Pralaya (प्रलय) *Dissolution. Presided over by* शिव, *the Dissolver or Destroyer.*

Guṇāḥ (गुणाः) *The Three constituents of the universe, namely:*

Sattva (सत्त्व) *The quality of purity, intelligence, brightness.*

Rajas (रजस्) *The quality of activity and passion.*

Tamas (तमस्) *The quality of dullness and inertia.*

Exercise 8

I. Match the word with its definition:

Brahman	true knowledge
Saṃsāra	creation
Guṇāḥ	ignorance
Tamas	sustenance
Mokṣa	knowledge of all things
Pralaya	the quality of goodness
Jñāna	the individual self
Avyakta	the cycle of rebirth
Sattva	liberation
Avidyā	the quality of activity
Ātman	the Unmanifest
Sthiti	illusion
Māyā	three constituents
Veda	the quality of inertia
Sṛṣṭi	the Absolute
Rajas	dissolution

Exercise 9
Choose the word that best fits in the sentence:

1. The illusion or dream that the universe is real is called _____.
a) brahman b) māyā c) tamas d) sṛṣṭi

2. The second stage of creation is known as _____.
a) sṛṣṭi b) rajas c) avyakta d) veda

3. According to this system, the ātman and the _____ are the same.
a)jñāna b) mokṣa c) veda d) brahman

4. The three guṇāḥ are _____.
a) sattva, rajas, tamas b) brahman, ātman, mokṣa c) sṛṣṭi, sthiti, pralaya

5. The illusion or dream that the universe is real is called _____.
a) brahman b) māyā c) tamas d) sṛṣṭi

6. _____ is the belief in māyā.
a) avidyā b) tamas c) avyakta d) jñāna

7. The repeated cycle of birth and death is _____.
a) māyā b) sṛṣṭi c) saṃsāra d) avidyā

8. _____ is the quality of goodness and purity.
a) sattva b) rajas c) tamas d) brahman

9. Śiva is responsible for _____.
a) ātman b) sthiti c) pralaya d) sṛṣṭi

10. True knowledge is _____.
a) jñāna b) saṃsāra c) sattva d) avidyā

IGCSE Vocabulary Five

Nouns:
*आत्मन् (m) one's self
*कूपः well
कोपः anger
*जलम् water
जीवितम् life
हेतुः cause, motive

Pronouns:
अन्तर° another (at the end of a word)

Adjectives:
धृत° held
पीडित° distressed

Verbs:
उपगच्छति approaches
*तिष्ठति stays, stands

Other words:
अग्रे in front
उपरि (+6th) on top
क्व where
चेत् if
दूरे \ दूरात् far away
पञ्च five
मन्दं मन्दम् slowly slowly
सत्वरम् quickly
*समीपे \ समीपम् (+6th) near

Part Four

28. त्रासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

पञ्चत्वं चेद्गमिष्यामि किं सिंहानुनयेन मे ॥

29. तन्मन्दं मन्दमुपगच्छामि। 30. ततः सिंहो ऽपि क्षुधा पीडितः कोपात्तमुवाच।

31. कुतस्त्वं विलम्ब्यागतो ऽसि। 32. शशको ऽब्रवीत्। नाहमपराद्धः। 33. पथि

सिंहान्तरेण बलाद्धृतस्तस्याग्रे पुनरागमनाय शपथं कृत्वा स्वामिनं

निवेदयितुमत्रागतो ऽस्मि। 34. सिंहः सकोपमाह। 35. सत्वरं गत्वा मां दर्शय।

36. क्वासौ दुरात्मा तिष्ठति। 37. ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं गतः।

विनीतिः modesty

आशा with hope

अनुनयः civility

तद् then

अपि for his part

क्षुध् (f) hunger

विलम्ब्य having loitered

अपराद्ध° guilty

पथि on the path

शपथः oath

आगमनम् coming

निवेदयितुम् to inform

सकोपम् angrily

दर्शयति shows

गम्भीर° deep

गृहीत्वा having grabbed

PART TWO: THE CAUSAL, SUBTLE AND PHYSICAL WORLDS

Reality

There is in truth only ब्रह्मन्.

माया

Within it, creation arises at intervals like a momentary dream. Creation, although an illusion (माया), is also a play. It therefore has structure and order. This structure is threefold, just as its constituents, the गुणs, are threefold.

One way of seeing this threefold structure is in terms of the three states of waking, dream and deep sleep.

The Three Bodies

Another way is to consider creation and each individual member of creation as having three bodies - Causal, Subtle and Gross (or Physical).
These three bodies are all composed of ब्रह्मन् or consciousness but at three different levels of density, just as the same substance may appear as vapour, liquid and ice.

In brief, the Causal body is the finest and is अव्यक्त (Unmanifest), holding the seeds of all that comes to exist.

The Subtle body consists of the inner organs of mind (the अन्तःकरण).

The Physical or Gross body is the body apparent to the senses. This is inert and motivated by the Subtle body.

The Causal Body

Nothing directly may be known of the Causal world. In it are the संस्कार, deposits laid down by previous actions, often of previous lives.

पुण्य and पाप

It should be appreciated that good actions, actions that are constructive and helpful to all, produce merit (पुण्य), leading to the individual's happiness, prosperity and advancement. Bad actions, actions that are destructive and harmful, produce sin (पाप) leading to misery, poverty and lower forms of being. How this happens is as follows.

पुण्य-संस्कार and पाप-संस्कार are stored in the Causal heart of a being as traces resulting from the qualities of people's actions. From these arise the good or bad tendencies of people and the circumstances or conditions they will meet.

The Three-fold Nature of संस्कार

Thus संस्कार has three aspects:

(a) सञ्चित ॥ The store of संस्कार from previous good and bad actions.

(b) प्रारब्ध ॥ The circumstances, fortunate and unfortunate, that a person encounters as a result of the 'seeds' in सञ्चित sprouting forth.
(c) क्रियमाण ॥ The संस्कार of the future being produced by the quality of our present action.

Thus one is born in a form and circumstances depending on the quality of the संस्कार one has collected over many previous lives.

संसार

This process of continual rebirth over endless ages is called संसार and continues until Self-realization.

चित्त

The संस्कार is stored in the Causal heart called the चित्त (not the lump of red flesh in the physical body).

IGCSE Vocabulary Six

Nouns:
अङ्गम् limb
*अग्निः (m) fire
अरण्यम् forest
उपायः plan, trick, method
गिरिः (m) mountain
*राजन् (m) king
*राजपुत्रः prince
*रात्रिः (f) night
*फलम् fruit
मूषिकः mouse
सरस् (n) lake
सूत्रम् thread, rope, rule, aphorism
*हस्तः hand

Verbs:
*क्षिपति throws, shoots
*खादति eats
दहति burns
*व्यापादयति kills
स्पृशति touches
*लभते finds

Other words:
अतः hence
तथा just so
हि indeed, for

Part Five

38. अत्रागत्य पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले तस्यैव प्रतिबिम्बं

दर्शितवान्। 39. ततो ऽसौ दर्पाध्मातस्तस्योपर्यात्मानं निक्षिप्य पञ्चत्वं

गतः। 40. अतो ऽहं ब्रवीमि। 41. यस्य बुद्धिर्बलं तस्येत्यादि। 42. वायसी

ब्रूते। 43. श्रुतं मया। 44. कर्तव्यतां ब्रूहि। 45. वायसो ऽवदत्।

46. प्रिये। आसन्ने मरसि राजपुत्रः सततमागत्य स्नाति। 47. तस्मिन्प्रस्तरे

तदङ्गादवतारितं कनकसूत्रं चञ्च्वा धृत्वानीयास्मिन्कोटरे धरिष्यसि।

प्रतिबिम्बम् reflection	आसन्न° nearby	कनकम् gold
दर्शितवान् showed	सततम् always	सूत्रम् thread
आध्मात° puffed up	स्नाति bathes	चञ्चुः (f) beak
दर्पः pride	प्रस्तरः rock	धरति places, carries
बुद्धिः intelligence	अवतारित° taken off	कोटरम् hole, hollow
वायसी female crow	ब्रवीमि I say	आनीय having brought
कर्तव्यता what is to be done		

MIND AND REASON

महाभूतानि

Before we can consider the subtle body of mind, we need to know that it is made of the five great elements (महाभूतानि) in their original form before they are mixed together to form the physical elements that are perceptible to the gross sense organs. These primal elements each have a special property of their own.

1. SPACE (or Ether), आकाश, has the property of sound (शब्द).
2. AIR, वायु, has the property of touch (स्पर्श).
3. FIRE, अग्नि (or तेजस्), has the property of form (रूप).
4. WATER, जल, has the property of taste (रस).
5. EARTH, पृथिवी (or भूमि), has the property of smell (गन्ध).

The Subtle body, made of the above elements, consists of the following organs:

बुद्धि

Reflecting the pure light of the आत्मन् is the organ of reason, called बुद्धि. बुद्धि is often called the 'Intellect' and it awakens one to discrimination between true and false, eternal and non-eternal, good and bad, right and wrong, useful and useless, important and trivial, etc. etc.

The wisdom or reasonableness of a creature will depend upon the clarity of this organ of बुद्धि. This is because बुद्धि is like a mirror reflecting the light of the आत्मन्. If the mirror is soiled or covered in dust, it will not reflect properly. Again, likened to the surface of a lake, if the lake is agitated, the reflection will be disturbed, fragmented and incapable of a true reflection. Thus the बुद्धि must be kept pure and still if wisdom and

reason are to show themselves.

To understand the next organ or instrument of mind, we need to know that the universe is one single person or whole called समष्टि. But within it are countless lesser individuals called व्यष्टि. Each individual व्यष्टि thinks itself a separate person.

अहङ्कार

This separation is brought about by an organ called अहङ्कार. अहङ्कार gives each its separate sense of 'I'. In reality the 'I', the अहम्, is the same throughout the whole show and is the आत्मन् itself.

अहङ्कार is this pure universal अहम् saying 'I am' about a particular bunch of ideas or elements or limbs, even down to a clump of grass. Once this 'identification' has occurred the creature is bound to संसार, the endless journey of lives in this world of pleasant and unpleasant experiences. Self- realization, or liberation, मोक्ष, requires detachment of identity from this अहङ्कार and unity with the pure अहम् once again.

मनस्

The lower level of mind is called मनस्, the organ of thought. The thought of मनस् has two main aspects:

1. सङ्कल्प ॥ This is mental construction, assumption, opinion and belief. At its best it can be a noble resolve, at its worst an irrational obsession or false idea.

2. विकल्प ॥ This is a doubt, an alternative or objection.

Thus, using these two functions, the मनस् can consider the pros and cons of an action or subject. It takes बुद्धि to decide which side is right.

Only a मनस् under control of a pure and still बुद्धि is of any use.

Part Six

48. अथ कनकसूत्रानुसरणप्रवृत्ते राजपुरुषैः कोटरे निरूप्यमाणे कृष्णसर्पो

द्रष्टव्यो व्यापादयितव्यश्च। 49. अथ कदा चित्स्नातुं प्रविष्टे राजपुत्रे वायस्या

तदनुष्ठितम्। 50. तथानुष्ठिते तद्वृत्तम्। 51. अतो ऽहं ब्रवीमि।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः ।

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः ॥

अनुसरणम् seeking for	प्रविष्ट° entered	शक्य° possible	
प्रवृत्त° begin	अनुष्ठित° executed	पराक्रमः valour	
निरूप्यमाण° being discovered	वृत्त° brought about	काकी she-crow	
स्नातुम् to bathe	कुर्यात् one may do	निपातितः killed	
कनकम् gold			

SENSES, BREATH, AND SUBTLE ELEMENTS

The Senses

Called the इन्द्रियs, there are two sorts of senses:

1. The senses of knowledge (ज्ञानेन्द्रियs), such as seeing, hearing, etc.
2. The senses of action (कर्मेन्द्रियs), such as speaking, handling, etc.

Senses of Knowledge

Each of the five senses of knowledge arises from a primal element and is in fact a subtle sense. This is how we can see, hear, touch, etc. in dreams without the use of physical organs.

To sense the 'external' world these senses work through gross instruments such as the nose, tongue, etc. Thus the sense of sight works through the physical agency of the eyes to reveal the picture of the physical world. In the same way, hearing works through the ears, touch through the skin, taste through the tongue and smell through the nose.

In fact, it is the light of the आत्मन् that shines through the subtle world into the physical world and lights up the objects. The objects (विषय) are sounds, textures, colours, tastes and smells.

Senses of Action

The senses of action (कर्मेन्द्रिय), are also five in number:

1. Speaking works through the mouth.
2. Grasping works through the hands.
3. Moving works through the feet.
4. Evacuating works through the anus etc.
5. Procreation works through the organ of generation.

The प्राण

Also connecting the subtle with the physical world is the प्राण, the breath of life which animates all things. In the body this vital force branches into five streams or functions:

1. प्राण is the breath in the mouth and nose.
2. अपान is the breath that excretes.
3. व्यान is the breath that permeates the whole body.
4. उदान is the breath that leaves the body at death.
5. समान is the breath that digests.

The Physical or Gross World

The physical world apparent to the senses is formed from the five great subtle elements (महाभूत), but mixed in a simple way as follows.

Each physical element (space, earth, water etc.) is formed from 50% of its corresponding subtle element plus 12.5% of each of the other four. Thus gross earth is composed of 50% subtle earth plus 12.5% of each of subtle space, air, fire and water.

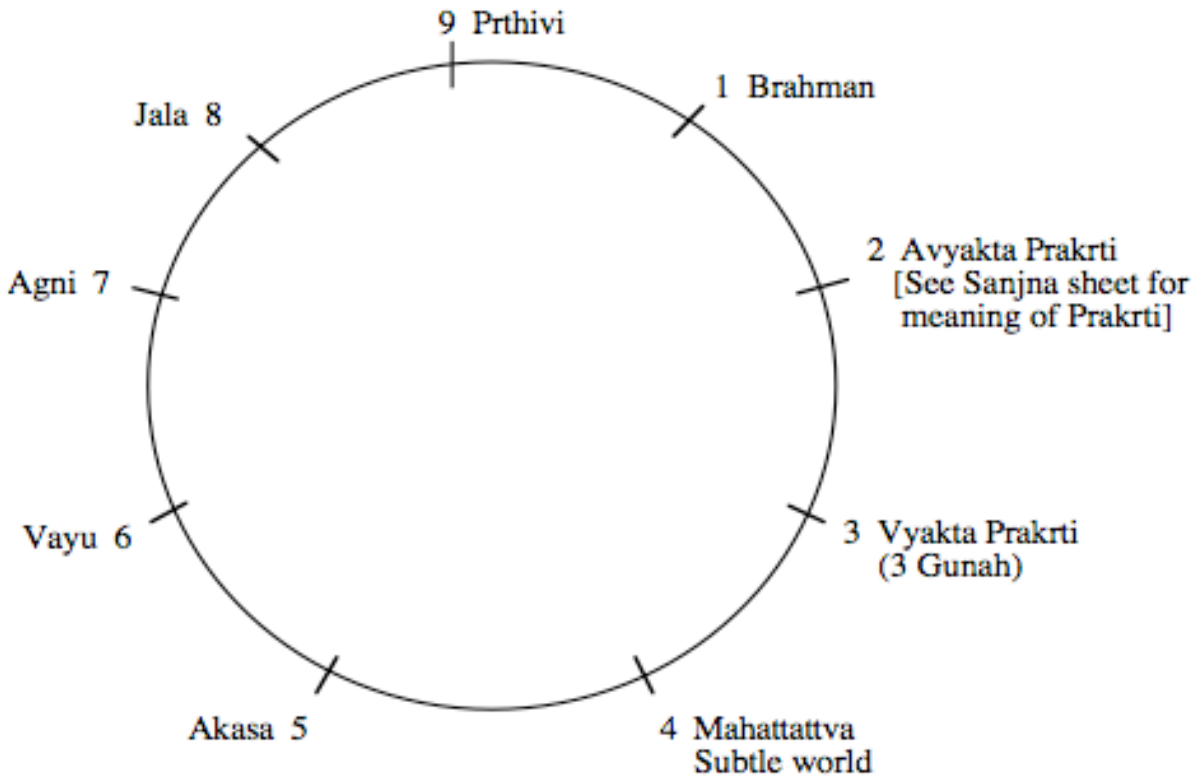
Circle of Nine Points

This whole scheme of the eightfold creation with the original ब्रह्मन् is set out in a diagram. It should be remembered that:

(a) Each level is generated from the level before.

(b) Each level is a grosser form.

(c) But each level is a grosser form of the same ब्रह्मन् or pure consciousness.



Survey of Verbs

I. Verbal Forms
So far, we have learnt six verbal forms:

a. present – expresses action happening now
b. future – expresses action that will occur in the future
c. past (imperfect) – expresses action in the past
d. imperative – expresses commands, both direct and polite
e. optative – expresses possibilities, i.e., should, would or might
f. perfect – past, often used for narration. It is distinguished by 'doubling.'

Exercise 10

Identify the verbal form being expressed by the following. The first is done for you:

1. भवतु - imperative
2. अभवः
3. चकार
4. अस्ति
5. लप्स्यते
6. भवेत्
7. अलभत
8. कुर्वन्ति
9. भविष्यामि
10. बभूवतुः

Exercise 11

Translate the following sentences into English:

1. यदि नरोऽग्निं स्पृशेत् तर्ह्यग्निर्हस्तं दहेत्।
2. राजपुत्रोऽरण्यं गच्छतु।
3. गिरौ पुरुषं लप्स्यामहे।
4. रात्र्यां मूषिकाः फलमखादन्।
5. नृपो भृत्यस्य मरणाच्छुशोच।
6. वीरौ विशालान् व्याघ्रान् व्यापादयिष्यतः।
7. पर्वते स्वामी मरुमः समीपे निवसति।
8. अहमश्वात्पतेयम्।
9. मित्राणि कूपं जलायोपगच्छन्तु।
10. कुपितः सिंहः सर्पमशृणोत्।

Exercise 12

Translate the following into Sanskrit:

1. We (pl) may go to the house.
2. The black horse fell in the forest.
3. Eat a fruit!
4. The two friends will see a prince.
5. The soldiers threw a book.

EPIC CIVILISATION

OVERVIEW OF SECTION TWO

सञ्ज्ञा

Antaḥkaraṇa (अन्तःकरण) *Inner organ of mind (incorporating* बुद्धि, मनस् *etc.)*

Saṃskāra (संस्कार) *The essence of an action left as a seed in the* चित्त.

Puṇya (पुण्य) *Merit, the essence of a good action*.

Pāpa (पाप) *Sin, the essence of a bad action*.

Sañcita (सञ्चित) *The store of unactivated* संस्कार *in the causal body*.

Prārabdha (प्रारब्ध) *The circumstances one encounters due to good and bad* संस्कार.

Kriyamāṇa (क्रियमाण) *The* संस्कार *of the future being produced by present action*.

Mahābhūtāni (महाभूतानि) *The five great subtle elements*.

Ākāśa (आकाश) *Space, or ether, the first great element with its property sound* (शब्द).

Vāyu (वायु) *Air, the second great element with its property touch* (स्पर्श).

Agni (अग्नि) or Tejas (तेजस्) *Fire, the third great element with its property form or beauty* (रूप).

Jala (जल) *Water, the fourth great element with its property taste* (रस).

Pṛthivī (पृथिवी) or Bhūmi (भूमि) *Earth, the fifth great element with its property smell* (गन्ध).

Buddhi (बुद्धि) *Reason, the organ of discrimination, reflecting the light of the* आत्मन्.

Samaṣṭi (समष्टि) *The universe as a single person or whole.*

Vyaṣṭi (व्यष्टि) *The individual acting as a separate unit.*

Ahaṅkāra (अहङ्कार) *The organ that identifies the* आत्मन् *with something in creation.*

Aham (अहम्) *The pure 'I' or 'I am' of the* आत्मन्.

Manas (मनस्) *Mind, the lower level that thinks and deliberates.*

Saṅkalpa (सङ्कल्प) *Mental construction, resolve, belief.*

Vikalpa (विकल्प) *Doubt, conflicting idea.*

Indriyāṇi (इन्द्रियाणि) *Senses.*

Jñānendriyāṇi (ज्ञानेन्द्रियाणि) *Senses of knowledge – seeing, hearing etc.*

Karmendriyāṇi (कर्मेन्द्रियाणि) *Senses of action – speaking, grasping etc.*

Prāṇa (प्राण) *Vital breath, divides into various functions digesting, excreting etc.*

Prakṛti (प्रकृति) *Nature. The whole of creation, unmanifest and manifest* (व्यक्त). *[This is the three* गुणाः *and all the levels of inert creation. It is lit by the light of* पुरुष, *the embodied* आत्मन्.*]*

Exercise 13
Match the word with its definition:

antaḥkaraṇa	sin
saṃskāra	earth
puṇya	water
pāpa	store of unactivated saṃskāra
sañcita	air
prārabdha	space
kriyamāṇa	inner organ of mind
mahābhūtāni	the circumstances one encounters
ākāśa	essence of an action left as a seed
vāyu	the five subtle elements
agni / tejas	merit
jala	saṃskāra of the future produced in the present
pṛthivī / bhūmi	fire

Exercise 14

Match the word with its definition:

buddhi	vital breath
samaṣṭi	doubt
vyaṣṭi	thinking mind
ahaṃkāra	senses of action
aham	the individual
manas	I am
saṃkalpa	the universe as a single whole
vikalpa	organ of discrimination
indriyāṇi	identification of self with something in the creation
jñānendriyāṇi	nature
karmendriyāṇi	resolve / belief
prāṇa	senses of knowledge
prakṛti	senses

Exercise 15

Choose the word that best fits in the sentence:

1. Which of these four does not belong with the others?
a) pṛthivi b) puṇya c) agni d) jala

2. A belief is known as _____.
a) saṃkalpa b) vikalpa c) manas d) buddhi

3. According to this system, ahaṃkāra is the identification of _____ with something in the creation.
a)mokṣa b) saṃsāra c) manas d) aham

4. Which of these four is not a karmendriya?
a) speaking b) grasping c) tasting d) evacuating

5. The store of saṃskāra is called _____.
a) sañcita b) prārabdha c) kriyamāṇa d) saṃsāra

6. Where is saṃskāra stored?
a) buddhi b) saṃcita c) citta d) ahaṃkāra

7. What is prāṇa?
a) breath b)belief c) sin d) intellect

8. What ultimately produces bad circumstances for a person in a future life?
a) mahābhūta b) puṇya c) papa d) mokṣa

9. The individual is _____.
a) samaṣṭi b) vyaṣṭi c) sṛṣṭi d) citta

10. Prakṛti is _____.
a) heart b) mind c) breath d) nature

Exercise 16
Draw the figure of a human body and label the jñānendriyāṇi and the karmendriyāṇi:

Exercise 17

Using the terms in the box below, describe or draw a diagram of the cycle of saṃsāra:

saṃskāra	sañcita	prārabdha
kriyamāṇa	puṇya	pāpa

IGCSE Vocabulary Seven

Nouns:
*ऋषिः(m) sage
*कपिः (m) monkey
*बालकः boy
बिडालः cat
*सूर्यः sun

Verbs:

कम्पते shakes
गायति sings
*चरति walks
*जयति conquers
जीवति lives
तरति crosses
*त्यजति abandons
*धावति runs
*नमति bows
नयति leads
*पठति reads
*पिबति drinks
*रक्षति protects
रोहति climbs
*वर्धते grows
*हसति laughs

II. Principle Parts

We shall now present charts of the principle parts of important Sanskrit verbs, arranged according to the order of the ten families, or gaṇas. The principle parts are the following forms:

a) root (dhātu)
b) the present form in active and passive (first person singular)
c) the future form (first person singular)
d) the perfect form (first person singular)
e) gerundive form
f) infinitive
g) –त and -त्वा ending forms

The principle parts of the asterisked roots need to be known for Option B IGCSE.

First Family – Standard Examples

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त and -त्वा
*पत् 'fall' parasmaipada	पतति he falls पत्यते he is fallen	पतिष्यति he will fall	पपात he fell	पतनीय° to be fallen, or 'leading to a fall'	पतितुम् to fall	पतित° fallen पतित्वा having fallen
भाष् 'say' ātmanepada	भाषते he says भाष्यते it is said	भाषिष्यते he will say	बभाषे he said	भाष्य° to be said	भाषितुम् to say	भाषित° said भाषित्वा having said

Class One – Principal Parts Reference Table

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*गम् ‘go’	गच्छति/गम्यते	गमिष्यति	जगाम	गन्तव्य°	गन्तुम्	गत° / गत्वा
गै ‘sing’	गायति/गीयते	गास्यति	n/a	गेय°	गातुम्	गीत° / गीत्वा
जि ‘conquer’	जयति/जीयते	जेष्यति	जिगाय	जेय°	जेतुम्	जित° / जित्वा
तॄ ‘cross over’	तरति/तीर्यते	तरिष्यति	ततार	तरणीय°	तरितुम्	तीर्ण° / तीर्त्वा
*त्यज् ‘abandon’	त्यजति/त्यज्यते	त्यक्ष्यति	तत्याज	त्यक्तव्य°	त्यक्तुम्	त्यक्त° / त्यक्त्वा
*दृश् ‘see’	पश्यति/दृश्यते	द्रक्ष्यति	ददर्श	द्रष्टव्य°	द्रष्टुम्	द्रष्ट° / दृष्ट्वा
*नी ‘lead’	नयति/नीयते	नेष्यति	निनाय	नेतव्य°	नेतुम्	नीत° / नीत्वा
पा ‘drink’	पिबति/पीयते	पास्यति	n/a	पानीय°	पातुम्	पीन° / पीत्वा
*भू ‘become’	भवति/भूयते	भविष्यति	बभूव	भवनीय°	भवितुम्	भूत° / भूत्वा
*लभ् ‘find’	लभते/लभ्यते	लप्स्यते	लेभे	लभ्य°	लब्धुम्	लब्ध° / लब्ध्वा
*वद् ‘speak’	वदति/उद्यते	वदिष्यति	उवाद	वदितव्य°	वदितुम्	उदित° / उदित्वा
*वस् ‘dwell’	वसति/उष्यते	वत्स्यति	उवास	वासनीय°	वसितुम्	उषित° / उषित्वा

*स्था ‘stay still’	तिष्ठति/स्थीयते	स्थास्यति	n/a	स्थेय°	स्थातुम्	स्थित° / स्थित्वा
कम्प् ‘shake’	कम्पते/कम्प्यते	कम्पिष्यते	चकम्पे	कम्पनीय°	कम्पितुम्	कम्पित° / कम्पित्वा
धाव् ‘run’	धावति/धाव्यते	धाविष्यति	दधाव	n/a	धावितुम्	धावित° / धावित्वा
*खाद् ‘eat’	खादति/खाद्यते	खादिष्यति	चखाद	खादनीय°	खादितुम्	खादित° / खादित्वा
*चर् ‘walk’	चरति/चर्यते	चरिष्यति	चचार	चारणीय°	चरितुम्	चरित° / चरित्वा
नम् ‘bow’	नमति/नम्यते	नमिष्यति	ननाम	नम्य°	नमितुम्	नत° / नत्वा
जीव् ‘live’	जीवति/जीव्यते	जीविष्यति	जिजीव	जीवनीय°	जीवितुम्	जीवित° / जीवित्वा
दह् ‘burn’	दहति/दह्यते	धक्ष्यति	ददाह	दाह्य°	दग्धुम्	दग्ध° / दग्ध्वा
पठ् ‘read’	पठति/पठ्यते	पठिष्यति	पपाठ	पठनीय°	पठितुम्	पठित° / पठित्वा
रक्ष् ‘protect’	रक्षति/रक्ष्यते	रक्षिष्यति	ररक्ष	रक्षणीय°	रक्षितुम्	रक्षित° / रक्षित्वा
रुह् ‘ascend’	रोहति/रुह्यते	रोक्ष्यति	रुरोह	रोहणीय°	रोढुम्	रूढ° / रूढ्वा
वृध् ‘grow’	वर्धते/वृध्यते	वर्धिष्यते	ववर्ध	वर्धनीय°	वर्धितुम्	वर्धित° / वर्धित्वा
हस् ‘laugh’	हसति/हस्यते	हसिष्यति	जहास	हसनीय°	हसितुम्	हसित° / हसित्वा

Exercise 18

Match the word with its meaning:

भवति	has become
अभवत्	he may become
भूत°	to become
बभूव	he becomes
भवनीय°	he became (imperfect)
भूत्वा	let him become
भवेत्	is to become
भविष्यति	is become
भूयते	he became (perfect)
भवितुम्	having become
भवतु	he will become

Exercise 19

Choose the correct form of the two, and then translate the sentence:

1. गिरिं (रुदत्वा, रुदत्वा) कपयः सरोऽतरन्।
2. मित्रे नृपाय (गास्यतः, गायिष्यतः)।
3. व्याघ्रो वनं (ररक्ष, ररक्षुः)।
4. सूर्यो नरेण (दृष्टः, दृष्टाः)।
5. पुस्तकानि त्वया (द्रष्टव्यानि, पठितुम्)।
6. (भृत्यो, भृत्यौ) नृपायानमत्।
7. जलं मया कूपात् (पीनम्, पीनः)।
8. सिंहाद्धावित्वा गर्दभो मार्गे (तिष्ठति, तिष्टति)।
9. जीवं (त्यक्त्वा, हसित्वा) सैनिकौ मरणमं गमिष्यतः।
10. फलानि (खादन्तु, खादतुम्)।

IGCSE Vocabulary Eight

Verbs:

आप्नोति attains
*इच्छति wants
एति goes
चोरयति steals
जानाति knows
जायते is born
तुदति hits
*ददाति gives
दधाति places
पृच्छति asks
*बध्नाति binds
मन्यते thinks
*मिलति meets (+3rd)
म्रियते dies
लिखति writes
शक्नोति is able (+infinitive)
शृणोति hears
*स्निह्यति is fond of (+7th)
स्वपिति sleeps

Principal Parts Reference Tables for Classes Two - Ten

Class Two

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
आस् 'sit'	आस्ते/आस्यते	आसिष्यते	n/a	n/a	आसितुम्	आसित° / आसित्वा
ई 'go'	एति/ईयते	एष्यति	इयाय	n/a	एतुम्	इत° / इत्वा
या 'go'	याति/यायते	यास्यति	n/a	यातव्य°	यातुम्	यात° / यात्वा
हन् 'kill'	हन्ति/हन्यते	हनिष्यति	जघान	n/a	हन्तुम्	हत° / हत्वा
अस् 'be'	अस्ति	भविष्यति	आस	भवनीय°	भवितुम्	भूत° / भूत्वा
स्वप् 'sleep'	स्वपिति/सुप्यते	स्वप्स्यति	सुष्वाप	n/a	स्वप्तुम्	सुप्त° / सुप्त्वा
*वच् 'speak'	वक्ति/उच्यते	वक्ष्यति	उवाच	n/a	स्वप्तुम्	सुप्त° / सुप्त्वा

Class Three

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*दा 'give'	ददाति/दीयते	दास्यति	n/a	दानीय°	दातुम्	दत्त° / दत्त्वा
धा 'place'	दधाति/धीयते	धास्यति	n/a	धानीय°	धातुम्	हित° / हित्वा

Class Four

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
जन् 'being born'	जायते/जन्यते	जनिष्यते	जज्ञे	जन्य°	जनितुम्	जात° / जनित्वा
*मन् 'thinks'	मन्यते/मन्यते	मंस्यते	मेने	माननीय°	मन्तुम्	मत° / मत्वा

Class Five

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*आप् 'obtain, reach	आप्नोति/आप्यते	आप्स्यति	आप	आपनीय°	आप्तुम्	आप्त° / आप्त्वा
*शक् 'being able'	शक्नोति/शक्यते	शक्ष्यति	शशाक	शक्य°	शक्तुम्	शक्त° / शक्का
*श्रु 'hear'	शृणोति/श्रूयते	श्रोष्यति	शुश्राव	श्रावणीय°	श्रोतुम्	श्रुत° / श्रुत्वा

Class Six

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
इष् 'want'	इच्छति/इष्यते	एषिष्यति	इयेष	एषणीय°	एषितुम्	इष्ट° / इष्ट्वा
*प्रच्छ् 'ask'	पृच्छति/पृच्छ्यते	प्रक्ष्यति	पप्रच्छ	पृच्छ्य°	प्रष्टुम्	पृष्ट° / पृष्ट्वा
मृ 'die'	म्रियते	मरिष्यति	ममार	मर्तव्य°	मर्तुम्	मृत° / मृत्वा
क्षिप् 'throw'	क्षिपति/क्षिप्यते	क्षेप्स्यति	चिक्षेप	क्षेप्य°	क्षेप्तुम्	क्षिप्त° / क्षिप्त्वा
मिल् 'meet'	मिलति/मिल्यते	मेलिष्यति	मेमेल	n/a	मेलितुम्	मिलित° / मिलित्वा
*तुद् 'hit'	तुदति/तुद्यते	तोत्स्यति	तुतोद	तोद्य°	तोदितुम्	तुन्न° / तुत्त्वा
लिख् 'write'	लिखति/लिख्यते	लेखिष्यति	लिलेख	लेखनीय°	लेखितुम्	लिखित° / लेखित्वा
स्पृश् 'touch'	स्पृशति/स्पृश्यते	स्पक्ष्यति	पस्पर्श	स्पर्शनीय°	स्पर्ष्टुम्	स्पृष्ट° / स्पृष्ट्वा

Class Seven

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*भुज् 'enjoy'	भुनक्ति/भुज्यते	भोक्ष्यति	बुभोज	भोजनीय°	भोक्तुम्	भुक्त° / भुक्त्वा

Class Eight

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*कृ ‘do, make’	करोति/क्रियते	करिष्यति	चकार	करणीय°	कर्तुम्	कृत° / कृत्वा

Class Nine

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*ज्ञा ‘know’	जानाति/ज्ञायते	ज्ञास्यति	n/a	ज्ञेय°	ज्ञातुम्	ज्ञात° / ज्ञात्वा
बन्ध् ‘bind’	बध्नाति/बध्यते	भन्त्स्यति	बबन्ध	बन्धनीय°	बद्धुम्	बद्ध° / बद्ध्वा

Class Ten

root (dhātu)	present active and passive	future	past perfect	gerundive	infinitive	-त /-त्वा
*चिन्त् ‘think’	चिन्तयति /चिन्त्यते	चिन्तयिष्यति	n/a	चिन्तनीय°	चिन्तयितुम्	चिन्तित° / चिन्तयित्वा
चुर् ‘steal’	चोरयति/चोर्यते	चोरयिष्यति	n/a	चोरणीय°	चोरयितुम्	चोरित° / चोरित्वा
*कथ् ‘tell’	कथयति/कथ्यते	कथयिष्यति	n/a	कथनीय°	कथयितुम्	कथित° / कथयित्वा

Exercise 20

Translate the following forms without looking at the chart:

1. दानीय°
2. सुप्त्वा
3. लिखित°
4. मेने
5. प्रक्ष्यति
6. चिन्तयति
7. जनितुम्
8. हत्वा
9. जज्ञे
10. श्रूयते

Exercise 21

Translate the following sentences:

1. नृपो भृत्येनामिलत्।
2. राक्षसैर्नरस्य भार्या चोरिता।
3. व्याघ्रो नृपस्य सूत्रेण बद्धः।
4. क्व स्वप्स्यसि।
5. शिष्याभ्यां पुस्तकं लेखनीयम्।
6. वीरो व्याघ्रं तोदितुं शक्नोति।
7. कुक्कुरस्य नासिकया नरस्य हस्तः स्पृश्यते।
8. यदि बिडालौ जलमिच्छेतां तर्हि ताभ्यां दानीयम्।
9. न जायते म्रियते वा कदाचित्।
10. शरं क्षिप्त्वा सैनिको म्रियते।

IGCSE Vocabulary Nine

Nouns:

*अन्नम् food
आश्रमः hermitage
*आस्यम् mouth
उदरम् belly
ऋषभः bull
कन्या daughter
*कुक्कुरः dog
*खगः bird
ग्रामः village
जन्तुः creature
ज्योतिस् (n) light
तृणम् grass
*देहः body
*धनम् wealth
*नगरम् city
*पुष्पम् flower
बाहुः arm
*भयम् fear
*मृगः deer, forest animal
*रथः chariot

Exercise 22

Translate the following sentences into Sanskrit. Then, write them again using sandhi:

1. The bull eats.
2. The bull eats the grass.
3. The bull will eat the grass.
4. The dog stole the food.
5. The dog stole the food with his mouth.
6. The dogs stole the food for their bellies.
7. The boy desires books.
8. The boy desires to write a book.
9. The hermitage is gone to by the sage.
10. The brave soldier is able to kill many demons.

Extension Work

Quiz your neighbour! Write three sentences in English for your neighbour to write in Sanskrit. Use the asterisked words at the back of your book. Your English sentences should be based on the following structures:

1. subject (doer) - verb
2. subject (doer) – verb – object (done to)
3. subject (doer) – verb – object (done to) – instrument (3^{rd} case)

PART THREE: THE SCRIPTURES (शास्त्र)

SOURCES OF AUTHORITY

The Truth

The Vedic scriptures proclaim that, in truth, there is only ब्रह्मन्, which is pure bliss, and that the world is an illusion.

The Worldly View

On the other hand, our senses and mind tell us that the world is real, full of separate individuals and productive of pleasure and pain.

Which is Reliable?

So here is a problem. Either our senses and mind are telling the truth or the scriptures. Both cannot be equally right. The question is, "Which do we follow?" or, put in another way, "How do we judge the reliability of one proposition against another?"

Let us consider an analogy. A man tells of a distant country, overflowing with gold and other precious metals. Not having seen it for ourselves, how do we know whether to believe him?

First of all we would form some estimation of the man's character. Is he honest? Does he show the marks of having returned from such a land? Does he have anything to gain by lying to us?

Clearing Doubts by Reasoning

Next, using proper reasoning, we would question him, attempting to satisfy any doubts as to such things as how he got there, what it is like, what proofs he could offer, what other witnesses there may be and so forth.

If the traveller stands up to such an examination, we would probably believe him, but this would still be mere theoretical knowledge.

Personal Verification

Only when we follow his directions and go to the distant country ourselves will we know fully the truth of his report and be able to benefit from it. Even if he gives us a map, we would still have to tread the route in order to get to the good things he tells us of.

So it is with the scriptures. To verify their truth we must not only follow their reasoning but also their instructions.

Thus there are three stages: hearing, reasoning (by asking questions and settling doubts) and finally following the words and finding out for ourselves.

Scripture the Final Authority

There is a magnificent body or system of Scriptures in the Vedic tradition, all in संस्कृत and mutually supporting one another. These are the final authority of the tradition.

IGCSE Vocabulary Ten

Nouns:
अग्रम् top
*अचलः mountain
आकाशः sky, ether
कामः desire
*गजः elephant
*तारका star
दूतः messenger
*दानम् gift
*भूमिः ground
शत्रुः (m) enemy
शब्दः sound, voice
*सुखम् happiness (can also mean happily)

Adjectives:
*छिन्न° cut

Verbs:
प्राप्नोति obtains

Other words:
अद्य today
अनन्तरम् straight away, next
असौ he
*एकदा once, once upon a time
*तत् that
बहिः outside (+ 6th)
*यदा ... तदा when ... then

IGCSE SET TEXT

The Lion, the Mouse, and the Cat

underlined words

उत्तरापथः	northern region	आलोच्य	having considered
शिखरः	peak	दधि	milk or yoghurt (n)
विक्रमः	courage	मांसम्	meat
कन्दरम्	cave	संतोष्य	having satisfied
अधिशयान°	sleeping in	प्रयत्नात्	carefully
केसरः	mane	निःसरति	comes out
कश्चित्	someone or other (m)	अक्षत°	not harmed
छिनत्ति	nibbles	सविशेषम्	especially
लून°	nibbled	संवर्धयति	makes happy
बुद्ध्वा	having become aware	संचरन्	going (m)
विवरः	hole	मार्जारः	cat
अन्तर्गत°	gone outside	प्राप्त°	caught
अलभमान°	not finding	अनन्तरम्	after that
विधेय°	to be done	उपयोगः	use
भवतु	so be it	अभावः	absence
क्षुद्र°	insignificant	मन्दादर°	neglectful
भवेत्	might be	निरपेक्ष°	free from need
नम्यते	is bowed, overcome	कर्तव्य°	to be done
निहन्तुम्	to kill	-वत् (end of a compound)	like
पुरस्कार्य°	should be put before	प्रभुः	master
सदृश°	equal	स्यात्	would be

अस्त्युत्तरापथे ऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । तस्य

पर्वतकन्दरमधिशयानस्य केसराग्रं मूषिकः कश्चिच्छिनत्ति । स सिंहः केसराग्रं लुनं

बुद्ध्वा कुपितो विवरान्तर्गतं मूषिकमलभमानो ऽचिन्तयत् । किं विधेयमत्र । भवतु ।

एवं श्रूयते ।

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नम्यते ।

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥

इत्यालोच्य तेन ग्रामं गत्वा दधिकर्णनामा बिडालो मांसाद्याहारेण संतोष्य

प्रयत्नादानीय स्वकन्दरे धृतः । ततस्तद्भयान्मूषिको बहिर्न निःसरति । तेनासौ सिंहो

ऽक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा श्रृणोति तदा तदा सविशेषं तं

बिडालं मांसाहारदानेन संवर्धयति । अथैकदा स मूषिकः क्षुधा पीडितो बहिः

संचरंस्तेन मार्जारेण प्राप्तो व्यापादितः खादितश्च । अनन्तरं स सिंहो यदा कदा

चिदपि मूषिकशब्दं न श्रुश्राव तदोपयोगाभावात्तस्य बिडालस्याहारदाने मन्दादरो बभूव।

अतो ऽहं ब्रवीमि ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्बधिकर्णवत् ॥

EPIC CIVILISATION

VEDAS, ŚRUTI, SMṚTI, PURĀṆAS

The Eternal वेद

First among the Scriptures is the वेद . वेद, from the धातु विद्, means 'knowledge' or 'wisdom' (from the same धातु). This is the knowledge with which the creation is formed and by which it is known. The वेद has no human author. It is eternal.

श्रुति

Since it was not composed but only 'heard' by men of great purity, it is called श्रुति, 'that which has been heard'. Since first being heard, the वेद has been handed down unchanged from generation to generation.

The Three, or Four, वेदs

In the Bronze Age (द्वापर युग) the great sage व्यास arranged the one वेद into three parts, called साम, ऋग् and यजुर् वेदs. There is a fourth part, called the अथर्व वेद, often included. These वेदs are in the form of beautiful, powerful and mysterious hymns. Only much later were they committed to writing.

ब्राह्मणs

Included as part of each वेद are the ब्राह्मणs, giving the rules for recitation of the

hymns, legends of their origin and other related matters.

आरण्यकs and उपनिषद्s

Part of these ब्राह्मणs are the आरण्यकs and उपनिषद्s.

The आरण्यकs are discussions for those who have left their homes and taken up residence in the forest to study the deeper significance of the scriptures. They cover such matters as the inner meaning of the sacrifices enjoined in the वेदs.

The उपनिषद्s are at the end of the वेद and therefore known as the वेदान्त (वेद-अन्त). These teach the ultimate knowledge and realization of the supreme आत्मन् or ब्रह्मन्. There are ten principal उपनिषद्s, beginning with the ईशा उपनिषद्.

Higher and Lower Knowledge

The knowledge taught in उपनिषद्s is known as the higher knowledge. The distinction between the higher and lower knowledge is brought out in the following quotations from the मुण्डक उपनिषद् and छान्दोग्य उपनिषद् respectively:

नारद asked sage सनत्कुमार to teach him.

सनत्कुमार said: "Say what you know; I will say what you do not."

नारद said: "Lord! I know ऋग-वेद, यजुर्-वेद, साम-वेद, अथर्व-वेद, history and tradition called the fifth वे द, grammar, ritual, mathematics, astrology, mineralogy,

logic, economics, physics, metaphysics, zoology, politics, astronomy, mechanics, fine arts.

"Lord! Yet these things are but elementary knowledge; I do not know the Self. I have heard from masters, that he who knows Self, goes beyond sorrow. I am lost in sorrow. Help me to go beyond."

* * * * *

That famous man the householder शौनक said to अङ्गिरस् : "What is it that, when known, makes us know everything in the world?"

अङ्गिरस् said: "Those who know Spirit say that there are two kinds of knowledge, a lower and a higher.

"The lower is the knowledge of the four वेदs and such things as pronunciation, ceremonial, grammar, etymology, poetry, astronomy. The higher knowledge is the knowledge of the Everlasting;

"Of that which has neither tangibility, nor antecedent, colour, eyes, ears, hands, feet; of that which is prevalent everywhere, immeasurably minute, self-evident, indestructible, always alive; of that which the wise name the Source."

स्मृति

Secondary to the श्रुति are the स्मृति. स्मृति means 'remembered'. This refers to scriptures which record and pass down the words of great sages.

Since these are their own words and not words which originate directly in the Eternal, they are not called श्रुति. Thus the स्मृति is secondary in authority to the श्रुति.

In this category of स्मृति is the भगवद् गीता, the Laws of Manu (known as धर्मशास्त्र or मनुस्मृति), the पुराणs, the रामायण and the महाभारत.

The Six वेदाङ्गs

Also included in the category of स्मृति are the six वेदाङ्गs. These are the limbs (अङ्ग) of the वेद and are the support of the वेद, as for instance: शीक्षा, which deals with its pronunciation; छन्दस्, which deals with metre and singing of verses; व्याकरण, the science of grammar (by पाणिनि); and ज्योतिष, the science of astronomy and planetary influence. Others are the meaning of words and ritual.

सूत्रs

These sciences are mainly expressed in सूत्रs, very short statements which leave out every unnecessary syllable and together set forth a systematic formulation of a science.

There are many other scientific systems in संस्कृत, such as medicine, mathematics etc.; and treatises on the arts such as music, architecture and archery.

ब्रह्मसूत्रस

Important among the सूत्र literature are the ब्रह्मसूत्रs. These show the harmony of

the various उपनिषद्s in teaching the single truth of the ब्रह्मन्.

Finally in this section we shall consider something of the contents of the most important स्मृति scriptures.

1. The भगवद् गीता

The भगवद् गीता. भगवद् गीता means the song (गीता) of the Lord (भगवत्). It is found in the महाभारत and records the conversation between the Lord श्री कृष्ण and the great warrior अर्जुन.

This conversation takes place on a chariot beween two mighty armies. The Lord explains to अर्जुन why he should fight even against his loved ones, for the आत्मन् of each is eternal and cannot be killed. अर्जुन is told that one should always follow one's innate duty, अर्जुन 's duty as a warrior being to fight. However, this duty should be pursued with no thought of reward and with no attachment.

There are 18 chapters, only 700 संस्कृत verses, in the गीता and everyone should read it at least in an English translation. Many great people have based their lives on this one स्मृति alone.

2. मनुस्मृति and धर्म

The Laws of Manu. This स्मृति gives the system of धर्म. धर्म, from the धातु धृ, means 'that which upholds'. धर्म is the system by which the creation is justly organised. धर्म is the great order of the universe by means of which each fulfills his

part in the great play and is rewarded or punished for his good and bad deeds. धर्म is the will of the Absolute and cannot be gainsaid.

The धर्मशास्त्र of मनु, the great lawgiver, states the laws of right and wrong, the duties of men of different callings and at different times of life. Beginning with an account of the origin of creation, it ends by saying that when the Self is seen in all and all things in oneself then no one could commit wrong (अधर्म).

3. The पुराणs

The पुराणs. पुराण means 'ancient'. The पुराणs are something like the Old Testament of the Jewish and Christian traditions and are supposed to contain the following:

(a) An account of the creation of the universe.

(b) The cycles of dissolution and rebirth of creation.

(c) The family lines of deities, sages and prophets.

(d) The great cosmic periods of the universe under the supervision of the lawgivers, the मनुs.

(e) The history of the earth and its kings.

The पुराणs also contain many discussions of sages on various topics, especially about truth; accounts of various sciences and studies, the stories of the incarnations of विष्णु such as कृष्ण and many other matters. In fact they are rather like encyclopaedias in verse form.

There are 18 पुराणs and they are said to have been composed by व्यास, the compiler of the वेदs and teller of the महाभारत. The most famous of the पुराणs are the श्रीमद् भागवत-पुराण and the विष्णु -पुराण.

IGCSE Vocabulary Eleven

Nouns:
*कालः time
चापः bow
*धर्मः righteousness, justice, law
नौका boat
प्रश्नः question
*वचनम् statement
सागरः ocean
*सोदरः brother
*हृदयम् heart

Adjectives:
गम्भीर° deep
*जित° conquered, is victorious
पूर्ण° filled with (+3rd)
*बहु° many
*शुद्ध° pure
*सुवर्ण° golden

Verbs:
अनुगच्छति follows
परिणयति dwells, lives
*प्रतिवदति replies
*वसति dwells, lives

Other words:
*सह together with (+3rd)
विना without (+ 3rd)
अभितः around (+ 2nd)

The Uses of the Case Endings: Part 1

I. The Uses of the First Case:

Exercise 23
a. The First Case is used to state the existence of something and its name.

translate:
1. रामायणम्
2. सीता
3. आकाशः

b. In a sentence with an active verb, the First Case is used to identify the 'doer.'

4. दूतो वनं पश्यति।
5. नरोऽचलं गच्छेत्।

c. In a sentence with a passive verb, the First Case is used to identify the object.

6. आहारो बिडालेन दृश्यते।
7. राक्षसा वीरेण व्यापादिताः।

d. The First Case ending is used with भू (e.g. भवति), अस्, (e.g. अस्ति) and कृ (e.g. करोति) where something becomes, is, or is made into something.

8. पुत्रौ शिष्यावभवताम्।
9. तेनर्षिणा मूषिकः सिंहः कृतः।
10. अचलो महान् अस्ति।

Exercise 24

Using the principles covered in Exercise 23, translate the following into Sanskrit:

1. The dog sees the fire.
2. Fire is seen by the dog.
3. The demons are conquered by the king.
4. The two snakes became angry.
5. The man is made into a demon by the sage.

II. The Uses of the Second Case:

Exercise 25

a. The common and general use of the Second Case is in stating the object of an active sentence. Note that in Sanskrit, the position in the sentence does not necessarily reveal the object.

translate:

1. नृपः सेनामजयत्।
2. गजः फलं खादेत्।
3. फलं गजः खादेत्।

b. The Second Case states the destination of a verb of motion.

4. कृष्णोऽर्जुनमगच्छत्।
5. तौ वनानि चरतः।

c. Sometimes there are two words with Second Case endings in a sentence.

6. सोऽश्वं नगरमनयत्।
7. नृपो भृत्यं वचनमवदत्

d. The Second Case is used with certain indeclinables, e.g. प्रति (towards) and अभितः (around)

8. राजपुत्रो व्याघ्रं भूमिं प्रति क्षिपति।
9. भृत्या राजानमभितः स्थिताः।

Exercise 26
Using the principles covered in Exercise 25, translate the following into Sanskrit:

1. The lion eats the soldier.
2. The king will shoot an arrow
3. The teacher said a statement to the pupil.
4. The sage might go home.
5. The birds go around the tree.

III. The Uses of the Third Case:

Exercise 27
a. The Third Case carries the sense of 'by means of.' Thus the instrument that brings about the action is expressed by the Third Case.

translate:
1. नरो हस्तेनाखादत्।
2. ऋषभः शरेण व्यापादितः।

b. The Third Case is used in the sense of 'with', 'together with', with or without the word सह.

4. रामः सीतया सह वनेऽवसत्।
5. त्वया सह सागरं गमिष्यामि।
6. स नृपं शुद्धहृदयेनागच्छत्।
7. मित्रेण क्रीडामि।

c. The Third Case is used with such words as विना 'without,' अलम् 'enough,' and पूर्ण 'filled.'

8. स तत्र मित्रैर्विना।
9. अलं वचनैः।
10. नरस्योदरमाहारेण पूर्णम्।

d. In a sentence with a passive verb, the Third Case is used to identify the subject.

11. नगरं सैनिकेन दृश्यते।
12. गृहं मया गतम्।
13. त्वया गन्तव्यम्।

e. The Third Case can have the sense of cause or reason. You would translate the Third Case in these circumstances as “because” or “due to.”

14. उपायेन राक्षसः जितः।
15. चिन्तया ग्रामं त्यजामि।

f. With किम्, the Third Case has the sense of ‘what’s the use of.’

16. किं ध्यानेन।
17. किं चिन्तया।

Exercise 27
Using the principles covered in Exercise 26, translate the following into Sanskrit:

1. The soldier will kill by means of an arrow.
2. The elephant may live with the man.
3. Enough of fear!
4. The mountain is full of golden riches.
5. The king is victorious because of righteousness.

EPIC CIVILISATION

THE RĀMĀYAṆA, THE MAHĀBHĀRATA, AND COMMENTARIES

4. The रामायण

The रामायण by the poet वाल्मीकि. This is the story of the incarnation of the Lord विष्णु in the Silver (त्रेता) Age as Prince राम. This should be well known to us and a good and full English translation should be read. There follows a brief account of the contents, followed by a note on the spiritual interpretation of the work by the present-day sage, श्री शान्तानन्द सरस्वती.

The story begins with King दशरथ lamenting his lack of children and deciding to perform the horse sacrifice to win the favour of the gods. This was the greatest of all sacrifices. It failed if a single subject of the king became distressed during the many months of ritual. Only kings and queens could assist at it, and they brought thousands of their subjects to stay in the capital city, eager to take part in the mixed scene of self-denial and festivity.

Meanwhile, there was concern in the heavenly regions because the king of the राक्षसs had been destroying and plundering in the three worlds. This king, named रावण, had long ago obtained a boon from ब्रह्मा – that he would never be killed by any god or celestial – and so he regarded himself as indestructible. However, he had not bothered to ask for protection from men, thinking them of little account. It was realised, therefore, by the gods, that they would have to find a man to deal with रावण.

Finally, it was agreed that the great विष्णु would save the worlds by incarnating himself; but he would come to earth, not as one man, but as four. The gods also decided to use their powers to create an enormous population of monkeys, who could

be available as an army when the time came to deal with the Titans.

The horse sacrifice having been successfully completed, King दशरथ's wives gave birth to sons. Of Queen कौसल्या, राम was born, possessed of one half of विष्णु 's glory. Of Queen कैकेयी was born भरत, with a quarter of विष्णु 's splendour. Queen सुमित्रा gave birth to लक्ष्मण and शत्रुघ्न, who shared the last quarter of विष्णु 's glory. All four turned out to be richly endowed with talents, both in their learning of the वेदs and in the military arts.

When it was time for them to marry, it was decided that राम should seek the hand of the daughter of King जनक. The king had not begotten her, but found her in a furrow, when he was ploughing up some sacrificial ground. He called her सीता, implying "princess from the earth"; and because of her extraordinary beauty and light, King जनक placed an almost insuperable task before every suitor. राम, however, when shown the mighty bow of the celestials, which it took 50,000 men of strength to move on an eight-wheeled cart, merely smiled: and proceeded to pick it up, string it and then break it in pieces with his hands. He won his bride, with whom he was deeply in love, and the other brothers were married at the same ceremony.

Soon after this, when the sons were aged 17, दशरथ decided that as he had been king for 60,000 years, he would retire and make राम his regent. The consecration ceremony was about to take place when an evil female servant persuaded Queen कैकेयी that her son, भरत, should be regent instead of राम.

Now, it had so happened, that long ago, Queen कैकेयी had been promised a boon by her husband, and she had never claimed it. Now she determined to hold him to his promise. She demanded that भरत be enthroned and that राम be sent for 14 years to live the life of an ascetic in the forest, living on roots and fruits, and dressed in bark.

The king, in anguish, agreed – for a क्षत्रिय was always bound to give any boon asked of him. राम accepted his command, and लक्ष्मण and सीता insisted on accompanying him. Indeed, many of the citizens tried to accompany him, too, for he was already deeply loved.

Shortly after his departure, King दशरथ died of grief and भरत became regent, though he refused to accept the crown which belonged to राम. In fact, he travelled far to find राम, to bring him home on the death of their father; but राम said that he must obey the command and stay away for 14 years.

Events now led राम and लक्ष्मण into conflict with the Titans, who had been persecuting other ascetics in the forest. In revenge for injury to his sister, रावण, King of the Titans, decided he would abduct सीता, and carry her off to his impregnable city on the island of लङ्का. At about the same time, राम met the usurped monkey-king and, restoring him to his throne, he secured the whole monkey race as allies in his campaign against रावण. Although not king of the monkeys, राम's chief friend among them was हनुमान्, and it was हनुमान् who eventually tracked down सीता in captivity.

The great war between राम and the Titans is recounted in detail; also सीता's perfect loyalty to the memory of राम, in spite of रावण's threats of what would happen if she did not become his wife. Nevertheless, when रावण was finally destroyed, सीता had to undergo an ordeal by fire, so that the fire god could testify to her purity. Amid much rejoicing, on heaven and earth, the 14 years being ended, राम and सीता returned to अयोध्या and were enthroned. This, however, was not the end of सीता's suffering; there was gossip among the citizens that she must have yielded to रावण's embraces in her long captivity, and that she was not now fit to be राम's wife. To avoid misery among the people, राम sent her to live among the ascetics again, but this time, securely under वाल्मीकि's protection, for she was expecting a child.

After some years of magnificent government and fighting against demons, when the earth became peaceful and happy, राम held a great thanksgiving sacrifice. In the course of it, two young men sang at the court the verses of the रामायण, राम 's own story, already set down by वाल्मीकि. The young men turned out to be सीता 's twin sons, कुश and लव, who had been brought up at the hermitage. राम now sent for सीता and publicly acknowledged her virtue; whereupon the goddess of the earth rose up out of the earth, and took सीता in her arms and descended into the earth with her. At this moment, blossoms showered from the sky and a great tremor ran through the earth. राम 's grief was intense, but ब्रह्मा assured him that they would meet again in the heavenly regions.

Finally, Death visited राम to tell him that although, as विष्णु, he could choose his lifetime, the task he had come to carry out had been fully performed; and that he was free to return to the heavens when he wished. Joyfully, he set out for the River सरयू , followed by all the monkeys and thousands of his subjects who wanted to go with him. There he ascended to himself, as विष्णु, and all who entered the waters of the सरयू with him also received homes in heaven.

Comment from the शङ्कराचार्य (श्री शान्तानन्द सरस्वती):

"In the life of श्री राम, as described in the रामायण, when सीता was lost and no one in the camp of राम knew the whereabouts of सीता, राम sent हनुमान् to go south and look for her. Having done so, he reported the exploits – that he had met सीता and consoled her by giving her राम 's ring, killed a number of राक्षस, beaten रावण in discussion, burned houses in golden लङ्का and filled everyone with terror. While he was describing all this afterwards to राम, others thought he was being proud and claiming all this to himself. But, at the end, he said, 'My lord, all this was done by your शक्ति

and I was only an instrument.'

"This episode has a spiritual aspect as well. राम is the आत्मन् in the individual, हनुमान् is the Reason, रावण is the अहङ्कार, the राक्षस are lust, anger, greed, attachment, avarice etc. सीता is the peace which is lost to the individual; and in the search and restoration of peace to the आत्मन्, Reason has to play havoc to destroy the राक्षस and subdue the अहङ्कार. Thus, Reason (हनुमान्), having established the whereabouts of peace (सीता), goes to challenge अहङ्कार (रावण)....

"They also tried to burn Reason by covering हनुमान् 's tail with rubbish and oil, and putting fire to it. With this fire, हनुमान् burned the golden city, which was built by the राक्षसs. If Reason is allowed to play, then quite a lot of so-called valuable possessions are knocked down. After the episode, Reason goes to report all this to the आत्मन्, saying that, all through, all this was done, but not by me. The आत्मन् says, 'But I don't do anything, so who did it?' Reason explains that it is the शक्ति of the आत्मन् which alone gets all this done.

"When the school members, by use of Reason, know that all the work they do is not because of their doing, but only through the glory of the Lord, a bliss will appear which will strengthen them with further courage and hope, to keep them moving."

5. The महाभारत

The महाभारत of व्यास. This great epic too should be read in a good and full translation. It is the longest story in the world and deals with the events leading up to and the battle itself between the five पाण्डव brothers and the कौरव, their cousins, that ended the previous Bronze Age (द्वापर युग). In amongst the story line are a great many discussions with sages. Such passages are much more common in this work than

in the रामायण. Together these two great epics are often known as the 'fifth' वेद, since they contain so much of the Vedic teaching, but dressed up as stories to make sure that people will always want to hear them. The very barest bones of the महाभारत story are as follows:

The eldest of the पाण्डव brothers, युद्धिष्ठिर (embodiment of धर्म), loses his kingdom through a game of dice to his cousin दुर्योधन. The पाण्डव thus have to go into exile into the forest where they have various adventures. On their return from exile, दुर्योधन refuses to give back the slightest part of the kingdom and this leads to an enormous battle which the पाण्डव win, but which wipes out the क्षत्रिय (warrior) race. The Lord कृष्ण figures prominently in the Epic.

[*Note:* For the purposes of the GCSE Examination, the names, character and significance in the story of all the main characters of the महाभारत should be known (e.g. द्रौपदी, द्रोण, कर्ण, etc.) well enough to write a few sentences on each. The same applies to the रामायण.]

The Commentaries

All the श्रुति and स्मृति haved associated commentaries (भाष्य) by wise and learned sages and scholars. Such commentaries are to make clear the meaning of each word of the Scripture and the meaning of any obscure passages.

शङ्कर

The most famous of these commentators is शङ्कर – often known as the आदि (first) शङ्कराचार्य, since he set up a line of great teachers to protect the tradition and its message. This line of शङ्कराचार्य still exists today.

IGCSE Vocabulary Twelve

Nouns:
चञ्चुः beak (f)
*तीरम् bank
दोषः fault
नासिका nose
*पादः foot
*मत्स्यः fish
विद्या knowledge
*वृक्षः tree
शोकः grief
*स्वर्गः heaven

Adjectives:
*जात° born, arisen
*नील° blue
ह्रस्व° short

Other words:
अधः (+6th) under
*अपि also
*इव like, as if
*तत्र there
तावत् for so long, meanwhile, now
*श्रुत्वा having heard
सुखेन happily

IGCSE SET TEXT

The Birds and the Apes

underlined words

नर्मदा	the river Narmadā	-मात्र°	only, merely (at the end of a compoun
उपत्यका	the land at the foot of a	आहृत°	brought
शाल्मली	a tall, thorny tree with red	संयुक्त°	provided with
निर्मित°	made, formed	अवसीदति	becomes disheartened
नीडः	nest	अमर्षः	impatience, anger
क्रोडः	hollow	आलोचित°	thought
पक्षिन् (m)	bird	निर्वात°	sheltered from the wind
वर्षाः	the rains (f)	गर्भः	interior
पटः	garment	निन्दति	blames
जलधरः	raincloud	उपशमः	stopping
पटलम्	veil	शान्त°	ceased
आवृत°	covered	पानीयवर्षः	shower of rain
नभस्तलम्	sky	आरुह्य	having climbed
धारासारः	downpour	भग्न°	destroyed
वृष्टिः (f)	rain	अण्डम्	egg
वानरः	monkey	विद्वान्	learned man
-तले	under (at the end of a	उपदेष्टव्य°	to be advised
अवस्थित°	standing, placed	उपदिशति	advises
शीत°	cold	अज्ञ°	foolish
आर्त°	afflicted	स्थानम्	abode, dwelling
अवलोक्य	having seen	भ्रंशः	ruin
भो भो	Oh! Oh!	ययुः	they went (perfect of याति)

अस्ति नर्मदातीरे पर्वतोपत्यकायां विशालः शाल्मलीतरूः । तत्र

निर्मितनीडक्रोडे पक्षिणः सुखेन वर्षास्वपि निवसन्ति । अथ नीलपटैरिव

जलधरपटलैरावृते नभस्तले धारासारैर्महती वृष्टिर्बभूव ।ततो वानरांस्तरुतले

ऽवस्थिताञ्छीतार्तान्कम्पमानानवलोक्य पक्षिभिरुक्तम् । भो भो वानराः ।

श्रूयताम् । अस्माभिर्निर्मिता नीडाश्चञ्चुमात्राहृतैस्तृणैः ।

हस्तपादादिसंयुक्ता यूयं किमवसीदथ ॥

तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम् । अहो । निर्वातनीडगर्भावस्थिताः

मुखिनः पक्षिणो ऽस्मान्निन्दन्ति । तद्भवतु । तावद्वृष्टेरुपशमः । अनन्तरं

शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य सर्वे नीडा भग्नाः। तेषां पक्षिणामण्डानि चाधः

पतितानि । अतो ऽहं ब्रवीमि ।

विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदा चन ।

वानरानुपदिश्याज्ञान्स्थानभ्रंशं ययुः खगाः ॥

EPIC CIVILISATION

OVERVIEW OF SECTION THREE

सञ्ज्ञा

Śāstra (शास्त्र) *Scripture (* lit. *what is taught)*

Veda (वेद) *The knowledge that forms the creation and by which it is known. Manifesting as hymns, it was compiled into three (sometimes four) sections. The* वेद *is eternal and of non-human origin.*

Vyāsa (व्यास) *The Sage who compiled the* वेद *into sections and who also composed the* महाभारत, *the* पुराण*s and the* ब्रह्मसूत्र *etc.*

Names of the divisions of the वेद .
Ṛk (ऋक्) Sāma (साम) Yajus (यजुस्) and Atharva (अथर्व)

Dhātu (धातु) *Seed of a word, e.g.* विद्, *the* धातु *of* ' वेद '.

Śruti (श्रुति) *'What has been heard.' The* वेद, *which is the highest authority, 'the word of the Lord' as it were. This includes the* उपनिषद्*s etc.*

Brāhmaṇas (ब्राह्मण*s*) *The more explanatory part of the* वेद*s, giving rules for recitation, legends etc.*

Āraṇyakas (आरण्यक*s*) *'Forest discussions' of the* वेद*s' inner meaning.*

Upaniṣads (उपनिषद्*s*) *Explanations of the ultimate truth of the* आत्मन् *and* ब्रह्मन्.

Vedānta (वेदान्त) *The teaching of the* उपनिषद्s [lit. *the 'final part' or 'goal'* (अन्त) *of the* वेद].

Vedāṅga (वेदाङ्ग) *'The support of the* वेद ' (अङ्ग = limb). *Six sciences which preserve the proper understanding and recitation of the* वेद. *Their subjects are: pronunciation, metre, grammar, meaning of words, astronomy and performance of sacrifices.*

Vyākaraṇa (व्याकरण) *Science of grammar. One of the* वेदाङ्गs.
Pāṇini (पाणिनि) *Author of the 4000 or so* सूत्राणि *comprising the* व्याकरण. *In this science all words are shown to derive from a few simple* धातुs *and an even simpler system of* प्रत्ययs *(endings).*

Smṛti (स्मृति) *'What has been remembered'. The teachings of the great sages. Only secondary in authority to the* श्रुति.

Sūtra (सूत्र) *A very terse statement which is part of a complete system explaining a science.*

Brahmasūtrāṇi (ब्रह्मसूत्राणि) *The system of* सूत्रs *explaining the harmony of the* उपनिषद्s *in teaching that oneself is* ब्रह्मन्. *Composed by* व्यास.

Bhagavadgītā (भगवद्गीता) *The 'Song of the Lord', found in the* महाभारत, *recording the spiritual discourse between the Lord* श्री कृष्ण *and the great warrior* अर्जुन.

Manusmṛti (मनुस्मृति) [Also called Dharmaśāstra (धर्मशास्त्र)] *The Laws of Manu, setting out the laws of human life according to the universal system of* धर्म.

Dharma (धर्म) *'That which upholds', the system of duties, rewards, punishments etc., which is the will of the Absolute. Universal justice, ensuring happiness for all who follow the law of their own nature.*

Purāṇas (पुराणs) *'The ancient teachings'. Eighteen works by* व्यास *dealing with creation and dissolution, kings, sages, incarnations etc.*

Śrīmad Bhāgavatam (श्रीमद् भागवतम्) *The most famous* पुराण, *dealing especially with the life and exploits of* कृष्ण.

Rāmāyaṇa (रामायण) *The story of* राम *and his battles with the* राक्षसs, *by the sage* वाल्मीकि.

Mahābhārata (महाभारत) *The world's longest epic, by* व्यास, *telling the story of the battle between the* पाण्डव *and the* कौरव *and the events leading to it.*

Bhāṣya (भाष्य) *A commentary to a major work.*

Śaṅkara (शङ्कर) *The great philosopher, also known as* आदिशङ्कराचार्य, *who re-established the Vedic tradition through philosophic debate and commentaries on the principal* उपनिषद्s, *the* गीता, *the* ब्रह्मसूत्राणि *and other works.*

IGCSE Vocabulary Thirteen

Nouns:
अङ्गुली thumb
*आनन्दः bliss, joy
*कर्मन् (n) action
*गगनम् sky
गृध्रः vulture
*चन्द्रः moon
*जनः person
दुर्जनः bad person
दिनम् day
*नदी river
*नारी lady
*भ्रातृ brother
*राज्यम् kingdom

Adjectives:
*कुशल° healthy, able
*घोर° horrible
*भीत° afraid
श्रेष्ठ° best

Verbs:
*आगच्छति comes
उत्तिष्ठति stands up
*उद्भवति arises, is born
*क्रोशति cries out

Other words:
*अन्य° (like तत्) other, another, other than (+ 5th)
पूर्वम् before (+ 5th)

The Uses of the Case Endings: Part 2

IV. The Uses of the Fourth Case:

Exercise 28
a. The Fourth Case is used for the person or purpose to which the action is dedicated.

Translate:
1. स नदीं जलाय गतः।
2. सा नगरे धनाय वसति।
3. विद्यायै गुरुमगच्छम्।

b. In the act of bowing, the recipient takes the Fourth Case.

4. नरो नार्यै नमति।
5. देवेभ्योऽनमः।

c. In the act of giving, the recipient takes the Fourth Case.

6. नृपो धनं कन्यायै ददाति।
7. जनाः दानान्यृषिभ्यां दास्यन्ति।

d. Note that - अर्थम् has the sense of the Fourth Case 'for the sake of' at the end of a compound.

8. फलार्थं वनं गच्छामि।
9. कुक्कुरो नरमाहारार्थमचरत्।

Exercise 29

Using the principles covered in Exercise 28, translate the following into Sanskrit:

1. The boy goes to the river for water.
2. He makes a house for his wife.
3. We shall bow to the king.
4. The mother gave her son a fruit.
5. For the sake of bliss the food is eaten. (use - अर्थम् here)

V. The Uses of the Fifth Case:

Exercise 30

a. The Fifth Case is used mainly in the sense of “away from.”

Translate:

1. नार्यश्वात् पतति।
2. अहं नगराद्गन्तुमिच्छामि।

b. The Fifth Case is used when there is fear of something.

3. मम भयं बिडालादस्ति।
4. बालको न भीतो मरणादस्ति।

c. The Fifth Case is used when there is protection from something.

6. वीर ऋषीन् दुर्जनेभ्योऽरक्षत्।
7. नरा अग्नेर्वनं रक्षन्ति।

d. The Fifth Case is used with the words दूरे (far away) पूर्वम् (before) and अन्य° (other than).

8. राज्यं नगराद्दूरे।
9. दिनात्पूर्वमागच्छ।
10. नान्यत्फलात् किंचिदस्ति।

e. The Fifth Case states the source of something.

11. कोपः कामादुद्भवति।
12. कन्या मातुर्जायते।

e. The Fifth Case is used to say ‘because of’ or ‘due to.’

13. कोपात्स कुक्कुरमतुदत्।
14. शोकादहं मृतो भवामि।

Exercise 31
Using the principles covered in Exercise 30, translate the following into Sanskrit:

1. The person fell from the elephant.
2. The king is afraid of the demon.
3. The man may run far from the city.
4. The fruit arises from the tree.
5. The lady cried out due to anger.

VI. The Uses of the Sixth Case:

Exercise 32

a. The primary use of the Sixth Case is in the sense of possession.
Translate:

1. अर्जुनस्य भ्राता भीमो नाम।
2. मूषिको नरस्य फलमपश्यत्।

b. The Sixth Case is used to express the verb “to have.”

3. राक्षसस्य भार्यास्ति।
4. नृपस्य धनमासीत्।

c. The Sixth Case is used with words of direction such as अधः (under), अग्रे (on top of), उपरि (above), समीपे or समीपम् (near to), and बहिः(outside).

5. अरण्यं गृहस्य समीपे।
6. नरावचलस्याग्रे स्तः।
8. राजपुत्रो राज्यस्य बहिरगच्छत्।
9. तारकाश्चन्द्रस्योपरि।

d. The Sixth Case is used with प्रिय° (dear to).

10. धर्मो राज्ञः प्रियः।
11. आहारः कुक्कुरस्य प्रियः।

Exercise 33
Using the principles covered in Exercise 32, translate the following into Sanskrit:

1. The lady's flower
2. The elephant eats the man's food.
3. The sage has water.
4. The deer is near the forest.
5. The son is dear to the mother.

VII. The Uses of the Seventh Case:

Exercise 34

a. The Seventh Case indicates the place where something occurs.
translate:

1. मत्स्या नदीषु निवसन्ति।
2. वन ऋषिरगायत्।

b. The Seventh Case indicates the time when something occurs.

3. रात्रौ राक्षसा नरान् खादेत्।
4. तस्मिन् काले सूर्य उद्गच्छति।

c. In the plural, the Seventh Case may have the sense of 'among.'

5. नरेषु स श्रेष्ठः।
6. जन्तुषु सिंहः श्रेष्ठः।

d. The Seventh Case is used for the person or thing towards which emotion is directed.

7. नार्यां स्निह्यामि।
8. मयि मा कुपितो भव।

e. The Seventh Case is used with समर्थ° 'capable'.

9. कर्मणि शिष्यः समर्थः।
10. विद्यायां ऋषयः समर्थाः।

f. The Seventh Case can have the sense of 'into.'

11. वृक्षो नद्यामपतत्।
12. शरो हृदये गच्छति।

g. The Seventh Case may have the sense of 'concerning' 'with reference to' 'in the matter of' or 'about.'

13. नृप ऋषिं धर्मे पृच्छति।

h. The Seventh Case is used with the locative absolute construction.

14. नरे मृते गृध्रः देहमखादत्।
15. गजेषु वनं गच्छत्सु बालका मार्गे अधावन्।

Exercise 35
Using the principles covered in Exercise 34, translate the following into Sanskrit:

1. The person dwelt in the house.
2. Among ladies Sītā is the best.
3. She fell in love with the king.
4. The pupil asked the teacher about death.
5. When the king was killed, the people became afraid.

PART FOUR: TIME AND THE HIERARCHY OF BEINGS
MEASURES OF TIME

The Truth

"There is only ब्रह्मन्. Thou art That. The universe is unreal." Having asserted that, the Vedic tradition describes this unreal universe as a very large place.

The Hierarchy of the Three Worlds

Unreal though it is, it is an ordered hierarchy of three realms (लोक) – the heavens, the Earth and the netherworlds. Embodiment in any of these three realms is dependent on the quality of one's actions in previous lives. It is even possible, through long-term and faultless cultivation of fine actions, to earn the position of a ब्रह्मा, Creator of all.

Heavens and Netherworlds

The Vedic tradition describes seven heavens and seven underworlds. In the heavens dwell those who have lived good lives, while in the netherworlds it is the opposite. Except for some in the very highest heavens, all have eventually to come back to Earth in order to work out their salvation.

Before considering these beings of the three worlds some idea of the various time-scales of the universe would be useful.

महायुग

Taking as our unit the solar year with which we are familiar, 4,320,000 of these is termed a महायुग. Contained in this महायुग are the four युगs, or ages, known in the

Western tradition as the Golden, Silver, Bronze and Iron ages.

The Four युगs

• In संस्कृत the Golden Age is called the कृत-युग or सत्य-युग and lasts 1,728,000 years.

• The second, or Silver Age, is called the त्रेता-युग and lasts 1,296,000 years.

• The third, or Bronze Age, called the द्वापर-युग, lasts 864,000 years.

• The fourth, or Iron Age, called कलि-युग, lasts 432,000 years.

मन्वन्तर

Seventy-one cycles of महायुग make up one मन्वन्तर. A मन्वन्तर is so called after the मनु, or Lawgiver, who presides over each of these enormous spans of time.

कल्प

Fourteen मन्वन्तर comprise one कल्प. This is a day of ब्रह्मा, the Creator. The creation is then dissolved for an equal period and this constitutes ब्रह्मा 's night. Thereare 360 of such days and nights in his year and 120 of these years is his lifetime.

This gives us some idea of the time-scales involved. The process of emergence and dissolution of the universe is expressed poetically in the following भगवद्-गीता verses:

"The worlds, with the whole realm of creation, come and go; but, O Arjuna! whoso comes to Me, for him there is no rebirth.

"Those who understand the cosmic day and cosmic night know that one day of

creation is a thousand cycles, and that the night is of equal length.

"At the dawning of that day all objects in manifestation stream forth from the Unmanifest, and when evening falls they are dissolved into It again.

"The same multitude of beings, which have lived on earth so often, all are dissolved as the night of the universe approaches, to issue forth anew when morning breaks. Thus is it ordained.

"In truth, therefore, there is the Eternal Unmanifest, which is beyond and above the Unmanifest Spirit of creation, which is never destroyed when all these beings perish.

"The wise say that the Unmanifest and Indestructible is the highest goal of all; when once That is reached, there is no return. That is My blessed home."

IGCSE Vocabulary Fourteen

Nouns:
यज्ञः sacrifice
*सत्यम् truth
समुद्रः ocean
सुहृत् friend
*स्वप्नः dream

Adjectives:
द्वितीय° second
तृतीय° third
स्व° one's own

Verbs:
अब्रवीत् said
*उपविशति sits down
वहति carries

Other words:
आलोच्य having considered, having observed
इदम् this. अयम् masc. sing. 1st case ending.
*एक° (like तत्) one, a certain
एतत् (like तत्) this, एषः masc. sing. 1st case ending
*कुतः from what? why?
*कुत्र where?
*तदा then
मत्वा having thought
यथा ... तथा as ... so
सर्वत्र everywhere

IGCSE SET TEXT

The Priest with the Goat and the Three Rogues

UNDERLINED WORDS

गौतम°	Gautama, name of a forest	अनन्तरम्	straight away
प्रस्तुत°	begun	क्रोशमात्र°	calling distance
ब्राह्मणः	priest	अवस्थित°	standing near, placed
छागः	goat	आकर्ण्य	having heard
उपक्रीय	having bought	निधाय	having put down
स्कन्धः	shoulder	मुहुर्मुहुः	repeatedly
धूर्तः	rogue	निरीक्ष्य	having examined
त्रयम्	triad, three of	दोलायमान°	wavering, doubting
अवलोकित°	(was) seen	चलित°	set off, departed
मतिः (f.)	thought, wit	तदनन्तरम्	thereupon
प्रकर्षः	superiority	निश्चितम्	certainly, decidedly
प्रान्तरम्	a long road	स्नात्वा	having bathed
णतले	under (at the end of a compound)	ययौ	he went (perfect of याति)
वर्त्मन् (n.)	roadway	नीत्वा	having taken away
स्थित°	stayed, waited	भक्षित°	(was) eaten
अभिहित°	addressed	औपम्यम्	likeness
किमिति	why	वेत्ति	knows, considers
उह्यते	is carried	वादिन्	speaker
श्वन्	dog	वञ्च्यते	is deceived
ब्रूते	says	ब्रवीमि	I say
कश्चित्	a certain, some or other	त्यक्त्वा	having left behind
कृत्वा	having made, having placed		
केनापि	by some or other		
प्राप्य	having obtained		
उपविश्य	having sat down		
भो	sir		

अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च यज्ञार्थं

ग्रामान्तराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तत्रयेणावलोकितः । ततस्ते

धूर्ता यद्येष च्छागः केनाप्युपायेन प्राप्य खाद्यते तदा मतिप्रकर्षो

भवतीत्यालोच्य प्रान्तरे वृक्षत्रयतले ब्राह्मणस्य वर्त्मन्युपविश्य स्थिताः ।

तत्रैकेन धूर्तेन स ब्राह्मणो गच्छन्नभिहितः । भो ब्राह्मण । किमिति

त्वया कुक्कुरः स्कन्धेनोह्यते । ब्राह्मणो ब्रूते । नायं श्वा ।

यज्ञच्छागो ऽयं । अनन्तरं पुनर्द्वितीयेन क्रोशमात्रावस्थितेन तदेवोक्तम् ।

तदाकर्ण्य ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्निरीक्ष्य पुनः स्कन्धे

कृत्वा दोलायमानमतिश्चलितः । तदनन्तरं पनर्गच्छन्स ब्राह्मणस्तृतीयेन

धूर्तेनोक्तः । भो ब्राह्मण । किमिति कुक्कुरं स्कन्धेन भवान्वहति ।

तदाकर्ण्य निश्चितमेवायं कुक्कुर इति मत्वा छागं त्यक्त्वा स्नात्वा स्वगृहं

ययौ । स च्छागो तैर्धूर्तैर्नीत्वा भक्षितः । अतो ऽहं ब्रवीमि ।

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।

स तथा वञ्च्यते धूर्तैर्ब्राह्मणश्छागतो यथा ॥

EPIC CIVILISATION

THE GOLDEN AGE AND THE SILVER AGE

The कृत-युग (Golden Age)

"In the beginning, before there was any division of subject and object, there was one existence, ब्रह्मन् alone, one without a second. That time is called the कृत-युग, or the Golden Age, when people skilled in knowledge and discrimination realised that one existence."
(Purāṇic verse)

In the Golden Age men remembered without difficulty the one Self that lives in the hearts of all. They had no doubts about the presence of the Self, so that they were relieved of all the fears and anxieties that arise from duality, from the belief that a man exists separated from God and from the rest of the universe.

"In the beginning, in the Golden Age, men had but one caste, known as हंस. All were equally endowed with knowledge, all were born knowers of Truth; and since this was so the age was called कृत, which is to say, 'Attained'."
(श्रीमद् भागवतम् *Book 11, Ch.17, v.10*)

Memory of the Golden Age is buried deep within every man. Many peoples of the world have immemorial legends of such an age. At certain times in history, groups of men have been inspired to live according to the standards of the Golden Age, so that it has been held as an ideal to which they may aspire, however much they may in fact fall short. The early followers of Christ were such a group of men, as the Acts of Apostles relates:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."
(Acts of Apostles Ch.4, v.32)

Shakespeare, product of the similarly inspired age of the Renaissance, put the same vision in the words of Gonzalo from 'The Tempest':

"All things in common nature should produce
Without sweat or endeavour. Treason, felony,
Sword, pike, knife, gun, or need of any engine,
Would I not have; but nature should bring forth,
Of its own kind, all foison, all abundance,
To feed my innocent people."

The त्रेता–युग (Silver Age)

In the Golden Age no-one wanted anything for himself, for the only self that was acknowledged was Oneself or ब्रह्मन्. But the seeds of a lesser age, of silver, were sown when men began to want something for themselves. This is the story of the Fall of Man in the Garden of Eden.

Though the Silver Age is a fall in the whole level of consciousness from the Golden Age, it is nevertheless a time of greatness and magnificence when virtue abounds and human life is rich and harmonious. This beauty and vitality is exemplified in the city of अयोध्या ruled by King दशरथ, father of the divine राम, as described in the रामायण.

"Among the inhabitants of अयोध्या, there was no man or woman who was not endowed with beauty and wealth and none who were not devoted to the king and state. Those who dwelt there, worshipped the Gods and the uninvited guest; they were both magnanimous and charitable. All attained to a ripe age as virtuous and truth-loving people, their homes were filled with children, grandchildren and virtuous women. The warriors were subject to the learned ब्राह्मण and the merchants to the warrior caste; the rest of the people served these ब्राह्मण, warriors and merchants."

Indeclinable Words

An indeclinable word is a word that always stays the same. It never takes different endings.

Indeclinable words are often used as adverbs in Sanskrit.

I. Endings that make a word indeclinable

Some indeclinable words are formed by the addition of special endings that give an adverbial sense. These words never change. Here are some examples:

a) -तः This ending has the sense of the fifth case (from, away from)

ततः from that, therefore, after that

कुतः from what? why?

यतः from which, since

b) -त्र This ending has the sense of the seventh case (in, in a place)

अत्र here

तत्र there, in that place

सर्वत्र everywhere

कुत्र where?

c) -दा This ending has the sense of time.

तदा then

सर्वदा always

कदा when?

एकदा once

Exercise 36
Translate the following into Sanskrit:

1. कुतो यज्ञं करोति।
2. समुद्रे जलं सर्वत्रासीत्।
3. अत्र रथस्तं वहेत्।
4. शिष्याः सर्वदा अपठन्।
5. रामलक्ष्मणयोर्दशरथः पिता। तस्माद्रामो लक्ष्मणश्च सोदरौ।

Exercise 37
Translate the following into English. Use the above indeclinable words:

1. Where are you walking?
2. A demon lived there.
3. Once there was a king.
4. When will she come here?
5. Since Arjuna and Bhīma have Kuntī as their mother, then Arjuna and Bhīma are brothers.

II. Common Indeclinable Words

अचिरेण (or अचिरात्)	Soon	क्व	Where?
अतः	Hence	च	And
अतीव	very	चेत्	If
अत्र	Here	चिरम्	For a long time
अथ	Now, then	चिरेण	After a while
अद्य	Today	ततः	Thereupon, therefore
अधः	Under (+6th)	तत्र	There
अधुना	Now	तथा	So, just so
अन्ततः	Finally	तद्	Then
अपि	Also, even, even though	तदा	Then
अलम्	Enough (+3rd)	तर्हि	Then
इति	Thus	तस्मात्	Therefore
इव	Like, as if	तावत्	So much, to such an extent
इदानीम्	Now	तु	However
इह	Here, in this situation	दूरात्	From afar
उपरि	On top (+6th)		
एकदा	Once		
एव	Only, indeed, just etc. (**immediately after the word to which it applies**)		
एवम्	Thus, such, in such a manner		
किंतु	But		
किम्	What, why?		
कुत्र	Where?		

दूरे	Far away	सह	Together with
न	Not	सुखेन	Easily
नाम	By name	स्म	Makes a present tense verb past tense
नित्यम्	Always, ever		
पुनः	Again	स्वयम्	One's self, voluntarily
पुरा	Formerly, of old	हा	Alas
प्रति	Towards	हि	For, verily etc.
बहिः	Outside	हे	O
मन्दम् मन्दम्	Slowly	ह्यः	Yesterday
मा	Not, do not		
यतः	Since		
यत् यत्	Whatever		
यत्र	Where		
यत्र यत्र	Wherever		
यथा	As, just as, according to .		
यदा	When		
यदि	If		
यावत्	As much as		
वा	Or		
विना	Without (+3rd)		
शीघ्रम्	Quickly		
श्वः	Tomorrow		
सत्यम्	True		
सदा	Always, ever		
समीपम्, समीपे	Near to (+6th)		
सर्वदा	Always, ever		

EPIC CIVILISATION

THE BRONZE AGE AND THE IRON AGE

The द्वापर-युग (Bronze Age)

The men of the द्वापर-युग were heroes. At that time the qualities were no longer pure but mixed, like bronze itself, which is an alloy of copper and tin. Great virtues like courage, strength, magnanimity, boldness, and a spirit of adventure were intermixed with dark aspects of selfishness, with greed, cruelty, lust and arrogance; for both knowledge and power had declined from the Silver Age, and a change had come over the nature of men.

What distinguished the Bronze Age from the Iron Age that followed it was especially the heroic mind of men at the earlier time. They had nothing about them which was trivial or vulgar. Their minds were set upon great actions and enterprises. At a word of insult they sprang to arms; at a challenge to their courage or initiative or ingenuity they set earnestly about their task. They asked for and gave no quarter; they did not complain nor quarrel over petty matters, only over things of consequence like honour and power. Doubt, timidity, miserliness, gossip – all such small-minded vices were unknown to them. Their sins were heroic in scale, so that there was a demonic side to the Age of Bronze. Demons make worthy adversaries for heroes and without a demonic enemy a hero cannot measure his full stature.

It was inevitable that war was a constant feature of an age of heroes, but a thread of wisdom remained which ran through their lives amidst the passions of adventure and the battlefield. It enabled them to remember the Self with some regularity, so that even in a battle they might be still within and play out their part as warriors with the enthusiasm and detachment of great actors on a stage. They forgot themselves and committed mighty crimes, like Achilles' treatment of the body of Hector before the walls of Troy, but memory returned and the spirit of sacrifice burned again as it did,

though more strongly, in the Silver Age.

The कलि–युग (Iron Age)

The qualities of this Age, the present Age which began on the 18th of February, 3102 B.C., should be familiar to us. Here are some excerpts from a description of this Age in the विष्णु -पुराण.

"The observance of place in society, regulation of behaviour and obedience to law will not prevail in the कलि-युग, nor will the actions taught in the वेद . . . nor will the rules that connect the teacher and his pupil be in force. The laws that regulate the conduct of husband and wife will be disregarded and sacrifice to the Divine will no longer be offered. . . .

"Every text will be considered a scripture that people choose to follow. . . . . He who gives away much money will be the master of men. . . . . The minds of men will be wholly occupied in acquiring wealth; and wealth will be spent solely on selfish gratifications. . . . . No man will part with the smallest fraction of the smallest coin, though entreated by a friend. Men of all degrees will conceit themselves to be equal with ब्राह्मण. . . . . The people will be almost always in dread of dearth and apprehensive of scarcity. . . . . There will never be abundance in the कलि-युग and men will never enjoy pleasure and happiness. They will take their food without previous ablution and without worship or offering.

"The women will be fickle, short and gluttonous . . . paying no heed to the commands of their husbands or parents. . . . Princes, instead of protecting will plunder their subjects and, under the pretext of levying taxes, will rob merchants of their property. . . . . The duration of life will decrease. . . . Men will possess little sense, vigour or virtue, and will therefore perish in a very brief period. . . . .

"In the कलि-युग men will say, 'Of what authority are the वेदs ? What are gods

or holy men ? What need is there of purification ?'

"Then will the clouds yield scanty rain and the corn will be poor. . ... Endowed with little sense, men, subject to all the infirmities of mind, speech and body, will daily commit sins; and everything that is calculated to afflict beings, vicious, impure and wretched, will be generated in the कलि-युग."

The पुराण, however, does go on to speak of one advantage of the कलि-युग.

"Then, in the कलि-युग, shall a man acquire by a trifling exertion as much eminence in virtue as is the result of arduous penance in the कृत- युग."

There are many other such descriptions in the संस्कृत literature, all rather chillingly prophetic of the way things are moving in this present Age.

IGCSE Vocabulary Fifteen

Indeclinable Words:

*अचिरेण soon
*अतीव very
*अधुना now
अन्ततः finally
*इति thus
इह here, in this situation
*एवम् thus, such, in such a manner
किंतु but
*किम् what?
*च and
*चिरम् for a long time
*तद् then
तर्हि then
*तस्मात् therefore
*तु however, but
*न not
नित्यम् always, ever
पुरा formerly, of old
मा not, do not
*यत् यत् whatever
यत्र where
यत्र यत्र wherever
वा or
*शीघ्रम् quickly
श्वः tomorrow
सदा always, ever
स्वयम् yourself, himself, etc. / voluntarily
*स्म indicates Past when used with a present verb
*हा alas
हि for
ह्यः yesterday

Exercise 37

Match each word to its meaning:

तु	always
इदानीम्	far away
सदा	today
बहिः	since
मा	now
दूरे	on top, above
हि	not, do not
अपि	by name
यतः	for
क्व	where?
अद्य	but
विना	to such an extent
नाम	also, even
तावत्	without
उपरि	outside

Exercise 38

In each sentence, fill in the blank with an indeclinable word of your choice. Then, translate the sentence.

1. _____ नरो दानं दास्यति।
2. वृद्धव्याघ्रो जन्तुं _____ हन्ति।
3. तां _____ अन्वगच्छम्।
4. _____ राजा राज्यं ररक्ष।
5. _____ महाभारतं पठेः _____ तव गरुर्भवेयम्।

Exercise 39

Translate the following into Sanskrit:

1. Come now!
2. Soon I will go to the forest.
3. Why does the lady cry?
4. The man also drinks water.
5. The deer quickly ran to the lake.

EPIC CIVILISATION

GODS, INCARNATIONS, SAGES

Having considered the time-scales of this apparently vast illusion, we shall take a brief look at the beings who inhabit the three worlds – first, the inhabitants of the heavens.

The देवs

The heavenly beings of the Vedic tradition have elements in common with both the Greek gods and the angelic hierarchy of traditional Christianity. देव means 'shining one' as well as 'playful'. The देवs preside over the workings of the universe and reflect the great powers of the one Supreme आत्मन्.

It should be remembered that all these beings, although divine ('divine' has the same धातु as देव) have a lifespan, albeit incredibly long by our standards. Only ब्रह्मन् escapes dissolution. It is the pure consciousness that is ब्रह्मन्, that shines as the great pageant of the three worlds and it is That into which they inevitably dissolve.

The Supreme Trinity and Their Consorts

The highest of all beings in the universe are the three great देव – शिव, विष्णु and ब्रह्मा.

Each of these has his consort or goddess. This is his शक्ति, his power, while he is the wielder of that power. Thus she is often called a देवी.

For शिव there is पार्वती, the force of law.
For विष्णु there is लक्ष्मी, the force of prosperity and increase.
For ब्रह्मा there is सरस्वती, the force of wisdom.

While these are the greatest of the gods and goddesses, beneath them is a whole pantheon of minor gods, angels, celestial musicians and nymphs. These will be met with in the scriptures and epics and we shall be considering only the most important here.

The question arises, "What are these gods, goddesses and demons etc. in reality?"

Of course, they are not sorts of human beings with twice as many arms or ten times as many heads as usual, any more than angels in reality have silly little wings, play harps and sit on clouds. Sometimes they can appear to saints in these forms but in fact they are universal forces. The particular colours, attributes and exploits associated with them are symbolic of their natures and capacities. For example, the six-petalled lotus-flower that विष्णु holds in one of His four hands symbolises his six great powers – knowledge, detachment, fame etc. Similarly, the ten heads of रावण symbolise the power of अहङ्कार to proliferate and appear in countless thoughts and guises in the mind.

Thus the देव, देवी and राक्षस etc. pervade all things, particularly the human mind, and we are continually invoking one or other – divine or demonic – according to our intentions. Anger, for instance, is a राक्षस that takes possession, while wisdom is a देवी who instructs those who propitiate Her in the correct manner.

इन्द्र, यम, अग्नि etc.

इन्द्र ॥ The Lord of the lower देवs, symbolising universal मनस्, lord of the elements.

यम ॥ The Lord of Death, who controls and brings to an end all things.

अग्नि ॥ अग्नि has many important functions, often symbolising consciousness itself. It is also the fire which eats the sacrifice and bears it aloft to its recipient.

The other great elements are also considered as देवs, such as वायु and सूर्य. पृथिवी, the Earth, is also considered a goddess and in fact has been revered as such by all traditional cultures.

* * * * *

The देवs are all powers of the one Supreme आत्मन् – universal powers, with विष्णु being the universal चित्त and ब्रह्मा the universal बुद्धि etc. The following mysterious conversation between the Sage याज्ञवल्क्य and a questioner gives a sense of the true picture. Many deities are mentioned, more than we shall consider, but they are all aspects of one Self.

" विदग्ध शाकल्य asked: ' याज्ञवल्क्य ! How many gods are there?' याज्ञवल्क्य said: 'Three hundred and three and three thousand and three, as is mentioned in the list of the hymns to all gods.' 'Right,' said विदग्ध, 'but how many in reality?' 'Thirty-three.' 'Right; but how many in reality?' 'Six.' 'Right; but how many in reality?' 'Three.' 'Right; but how many in reality?' 'Two.' 'Right; but how many in reality?' 'One and a half.' 'Right; but how many in reality?' 'One God only.' 'Then what are those three hundred and three and three thousand and three?' 'The divine powers; the more important being thirty- three.' 'What are those thirty-three?' 'Eight वसुs, eleven रुद्रs, twelve आदित्यs, इन्द्र and प्रजापति.' 'What are the वसुs?' 'Fire, earth, wind, sky, sun, moon, stars, heaven.' 'What are the eleven रुद्र s?' 'Five living fires, five senses and the personal Self. When they leave our body, they make us cry out; hence their name रुद्रs.' 'What are आदित्यs?' 'Twelve months of the year; they pass carrying everything; hence their name.' 'Who is इन्द्र ? Who is प्रजापति ?' ' इन्द्र is thunder; प्रजापति is sacrifice.' 'What is the symbol of thunder?' 'The thunderbolt.' 'What is the symbol of sacrifice?' 'The sacrificial animal.' 'What are the six gods?' 'Fire, earth, wind, air, sun, sky; all the world lives therein.' 'What are the three gods?' 'The three worlds; all the gods live therein.' 'What are the two gods?' 'Food and breath.' 'What is one and a half?' 'The wind.' 'The wind is one, why is it called one and a half?' 'Because as the wind blows, everything grows.' 'Who is the one God?' 'Life is the one God. It is that Spirit.' " (बृहदारण्यक उपनिषद् 3 : 9 : 1-9)

The अप्सरs, गन्धर्वs etc.

As well as the main देवs in heaven, the Scriptures tell of beautiful nymphs called अप्सरs, celestial minstrels called गन्धर्वs and many other sorts of beings such as the पितृs, the ancestors, and numerous great Sages.

The Underworlds

In the netherworlds there are also many types of beings. There are the नागs, serpents of some sort, the राक्षसs, night-wanderers who eat human flesh and disturb the devotions of holy men and who can change their form at will. There are also various kinds of vampires, goblins and ghosts, called
वेतालs, प्रेतs, पिशाचs and भूतs etc..

The अवतारs (Incarnations)

The function of the Lord विष्णु is to sustain the universe that ब्रह्मा calls into being and that शिव later dissolves.

One way by which this is effected is by विष्णु incarnating himself whenever things run down and the great law of धर्म is too flagrantly transgressed. As is said in the भगवद् गीता by विष्णु 's most perfect incarnation:

"The Lord श्री कृष्ण said: 'I have been born again and again, from time to time; thou too, O अर्जुन ! My births are known to Me, but thou knowest not thine.

'I have no beginning. Though I am imperishable, as well as Lord of all that exists, yet by My own will and power do I manifest Myself.

'Whenever spirituality decays and materialism is rampant, then, O अर्जुन ! I reincarnate Myself.

'To protect the righteous, to destroy the wicked, and to establish the kingdom of God, I am reborn from age to age.

'He who realises the divine truth concerning My birth and life, is not born again; and when he leaves his body, he becomes one with Me.

'Many have merged their existence in Mine, being freed from desire, fear and anger, filled always with Me, and purified by the illuminating flame of self-abnegation.

'Howsoever men try to worship Me, so do I welcome them. By whatever path they travel, it leads to Me at last.' "

Thus the incarnation sets an example for men to follow and an ideal to worship and eventually unite with.

The stories of various incarnations are told in the Scriptures, as कृष्ण in the महाभारत and पुराणs, as राम in the रामायण and, of course, also as Jesus Christ in the New Testament.

The Sages

Finally in this part, there are the sages, also working to remind men of the eternal truth of their nature. The scriptures are full of the exploits and teachings of these sages – नारद, याज्ञवल्क्य, वसिष्ठ, भीष्म and many more. Even in our own day such sages arise to help those who sincerely seek help on the path towards goodness and Truth.

IGCSE Vocabulary Sixteen

Nouns:
अहंकारः pride
*केशः hair
क्षेत्रम् field
गुणः quality, virtue
*पितृ father
भूतम् being
मध्यम् middle
*मनस् mind
*युद्धम् + कृ does battle
वायुः wind (m)
शान्ति peace (f.)
*सेना army

Adjectives:
उभय° / उभ° both
*उत्तम° best
-ग° going
युक्त° (+ 3rd) provided with, joined with
*साधु° virtuous, good
-स्थ° dwelling, residing

Verbs:
अर्हति (+ infinitive) ought, should, worthy, fit (Class I)
स्थापयति places

Other words:
त्रि° three
*दृष्ट्वा having seen

Metre and Stress

I. Stress - Heavy and light syllables

Syllables in Sanskrit are given either a light or heavy stress. The following rules apply:

1. A short vowel is light, e.g. पि

2. A long vowel is heavy (ग, गे, ओ, and औ count as long vowels), e.g. पा, ने

3. A short or a long vowel before a conjunct consonant, a halanta letter or a visarga is heavy, e.g. पर्व, तः, अत्र, तम्

The customary way to indicate the stress of a syllable is by an overhead ∪ for a light syllable and — for a heavy syllable.

— ∪ —

For example: नारदः

Exercise 40
Indicate the stress of the syllables of the following letters and words using the system provided above.

1. म
2. मि
3. मी
4. स्त
5. स्तौ
6. लुः
7. तत्र
8. श्रेष्ठः
9. महत्
10. वदति

Exercise 41

Mark the light and heavy syllables of Bhagavad Gītā 1.1 and 1.27. Having done this, answer the questions at the end of the exercise.

1.1 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥

1.27 तान्समीक्ष्य स कौन्तेय सर्वान्बन्धूनवस्थितान्।

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत्॥

Questions:

a) How many syllables does each verse contain?
b) Do you see any patterns in the syllables?

II. Metre – The Śloka

The most common verse form, or metre, in Sanskrit is the Śloka. Most of the great epics, as well as other significant works, use this metre.

The Śloka has 32 syllables, divided into two halves of 16 syllables, each of which is further divided into two 8-syllable quarters.

When you read a Śloka verse, you pause for a short time after reading each quarter. For example:

धर्मक्षेत्रे कुरुक्षेत्रे / समवेता युयुत्सवः।

मामकाः पाण्डवाश्चैव / किमकुर्वत सञ्जय॥

To scan a verse means to mark the weight of the syllables and the quarters of each verse.

Exercise 42

Scan Bhagavad Gītā 1.25 and 1.26.

1.25 भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति॥

1.26 तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान्।

आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा॥

EPIC CIVILISATION

OVERVIEW OF SECTION FOUR

सञ्ज्ञा

Loka (लोक) *World, e.g. heaven, earth and netherworld.*

Mahāyuga (महायुग) *One cycle of the four* युगs *– 4,320,000 years.*

Kṛta (कृत) [or Satya (सत्य)] Yuga (युग) *The Golden Age: 1,728,000 years.*

Tretā Yuga (त्रेता युग) *The Silver Age: 1,296,000 years.*

Dvāpara Yuga (द्वापर युग) *The Bronze Age: 864,000 years.*

Kali Yuga (कलि युग) *The Iron Age: 432,000 years.*

Manvantara (मन्वन्तर) *71* महायुगs, *supervised by one* मनु *(Lawgiver).*

Kalpa (कल्प) *14* मन्वन्तरs , *a day of* ब्रह्मा.

Deva (देव) '*Shining one*'. *A universal power or deity.*

Śakti (शक्ति) *The power or force of a* देव, *considered as his wife.*

Pārvatī (पार्वती) *Consort of* शिव, *the power of law.*

Lakṣmī (लक्ष्मी) *Consort of* विष्णु, *the power of increase and prosperity.*

Sarasvatī (सरस्वती) *Consort of* ब्रह्मा, *the power of wisdom.*

Devī (देवी) *A* स्त्री-लिङ्ग *deity.*

Indra (इन्द्र) *Lord of the minor gods. Universal* मनस्, *Lord of the elements.*

Yama (यम) *Death, controller and ender of all.*

Elemental देवs.
Agni (अग्नि) Vāyu (वायु) Sūrya (सूर्य) Pṛthivī (पृथिवी)

Apsaras (अप्सरs) *Beautiful heavenly nymphs.*

Gandharvas (गन्धर्वs) *Celestial musicians.*

Pitṛs (पितृs) *The fathers, virtuous ancestors.*

Nāgas (नागs) *Serpents.*

Rākṣasas (राक्षसs) *Night wandering ogres or demons.*

Vampires, goblins, ghosts, etc..
Vetālas (वेतालs) Piśācas (पिशाचs) Pretas (प्रेतs) Bhūtas (भूतs) etc.

Avatāra (अवतार) *Incarnation of the Lord* विष्णु *when* धर्म *is transgressed.*

Sages.
Nārada (नारद) Vasiṣṭha (वसिष्ठ) Bhīṣma (भीष्म) Yājñavalkya (याज्ञवल्क्य)

IGCSE SET TEXT

The Bhagavadgītā

Chapter 1 v 1

धृतराष्ट्र उवाच।

Dhṛtarāṣṭra said:

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

धर्म-क्षेत्रे । कुरु-क्षेत्रे । समवेताः । युयुत्सवः।
मामकाः । पाण्डवाः । च । एव । किम् । अकुर्वत । सञ्जय ॥

‘O Sañjaya, what did my people and the Pāṇḍavas do when they were joined, desirous of battle in the field of righteousness, in the battlefield of Kurukṣetra?’

Chapter 1 v 25

सञ्जय उवाच।

Sañjaya said :

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरूनिति ॥

भीष्म-द्रोण-प्रमुखतः । सर्वेषाम् । च । महीक्षिताम् ।
उवाच । पार्थ । पश्य । एतान् । समवेतान् । कुरून् । इति ॥

Facing Bhīṣma and Droṇa and all the rulers of the earth, he said, ‘O Arjuna (son of Pṛthā), behold all the Kurus gathered here together.’

Chapter 1 v 26

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ॥

तत्र । अपश्यत् । स्थितान् । पार्थः । पितॄन् । अथ । पितामहान्।
आचार्यान् । मातुलान् । भ्रातॄन् । पुत्रान् । पौत्रान् । सखीन् । तथा ॥

Standing there, Arjuna (Pārtha) then saw in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and also friends.

Chapter 1 v 27

तान् समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परया ऽऽविष्टो विषीदन्निदमब्रवीत् ॥

तान् । समीक्ष्य । स । कौन्तेयः । सर्वान् । बन्धून् । अवस्थितान् ।
कृपया । परया । आविष्टः । विषीदन् । इदम् । अब्रवीत् ॥

He, Arjuna (son of Kuntī), gazing at those kinsmen posted in positions spoke thus in sadness, filled as he was with choking compassion.

Chapter 1 v 28

अर्जुन उवाच ।

Arjuna said

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥

दृष्ट्वा । इमम् । स्वजनम् । कृष्ण । युयुत्सुम् । समुपस्थितम् ।
सीदन्ति । मम । गात्राणि । मुखम् । च । परिशुष्यति ॥

‘Seeing these my kinsmen, collected here, eager to fight, my limbs fail me, O Kṛṣṇa, and my mouth is parched.’

Chapter 1 v 29

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥

वेपथुः । च । शरीरे । मे । रोमहर्षः । च । जायते ।
गाण्डीवम् । स्रंसते । हस्तात् । त्वक् । च । एव । परिदह्यते ॥

‘My body quivers and my hair stands on end. The bow Gāṇḍīva slips from my hand and my skin burns all over.’

Chapter 1 v 35

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥

एतान् । न । हन्तुम् । इच्छामि । घ्नतः । अपि । मधुसूदन।
अपि । त्रै-लोक्य-राज्यस्य । हेतोः । किम् नु । मही-कृते ॥

'These, O slayer of Madhu, I do not wish to kill, though they kill me, even for the sake of dominion over the three worlds; how much less for the sake of the earth!'

Chapter 2 v 9

सञ्जय उवाच –
***Sañjaya said**:*

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥

एवम् । उक्त्वा । हृषीकेशम् । गुडाकेशः । परन्तपः ।
न । योत्स्य । इति । गोविन्दम् । उक्त्वा । तूष्णीम् । बभूव । ह ॥

Having spoken thus to Kṛṣṇa (Hṛṣīkeśa), Arjuna (Guḍākeśa), O tormentor of foes, said to Kṛṣṇa (Govinda), 'I shall not fight,' and verily remained silent.

Chapter 2 v 30

श्री भगवानुवाच।

The blessed Lord said:

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

देही । नित्यम् । अवध्यः । अयम् । देहे । सर्वस्य । भारत ।
तस्मात् । सर्वाणि । भूतानि । न । त्वम् । शोचितुम् । अर्हसि ॥

‘This embodied (Self) in the body of all, O Arjuna (Bhārata), can never be killed. Therefore you ought not to grieve over any being.’

Chapter 2 v 55

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

प्रजहाति । यदा । कामान् । सर्वान् । पार्थ । मनस्-गतान् ।
आत्मनि । एव । आत्मना । तुष्टः । स्थित-प्रज्ञः । तदा । उच्यते ॥

‘O Arjuna (Pārtha), when one casts off all desires in the mind, (resting) in the Self alone, content with the Self, then one is said to be ‘one of steady knowledge.’

Chapter 2 v 71

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

विहाय । कामान् । यः । सर्वान् । पुमान् । चरति । निःस्पृहः ।
निर्ममः । निरहङ्कारः । सः । शान्तिम् । अधिगच्छति ॥

'That man attains peace, who, abandoning all desires, moves about without expectation, without sense of possession, without ego.'

Chapter 3 v 9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

यज्ञ-अर्थात् । कर्मणः । अन्यत्र । लोकः । अयम् । कर्म-बन्धनः।
तत्-अर्थम् । कर्म । कौन्तेय । मुक्त-सङ्गः । समाचर ॥

'Except in the case of action for sacrifice's sake, this world is bound by action. Perform action for the sake of that (i.e. sacrifice), O Arjuna (son of Kuntī), remaining free from attachment.'

Chapter 3 v 27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥

प्रकृतेः । क्रियमाणानि । गुणैः । कर्माणि । सर्वशः ।
अहङ्कार-विमूढ-आत्मा । कर्ता । अहम् । इति । मन्यते ॥

‘Actions in all cases are being performed by the qualities of Nature. He whose mind is deluded by egoism thinks ‘I am the doer.’’

Chapter 4 v 8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

परित्राणाय । साधूनाम् । विनाशाय । च । दुष्कृताम् ।
धर्म-संस्थापन-अर्थाय । संभवामि । युगे युगे ॥

‘For the protection of the good, and for the destruction of evil-doers, for the establishment of the sacred law, I am born from age to age.’

Chapter 6 v 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

सर्व-भूत-स्थम् । आत्मानम् । सर्व-भूतानि । च । आत्मनि ।
ईक्षते । योग-युक्त-आत्मा । सर्वत्र । सम-दर्शनः ॥

‘That man whose mind is devoted to spirituality sees everywhere the same, his Self abiding in all beings, and all beings in his Self.’

Chapter 9 v 6

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

यथा । आकाश-स्थितः । नित्यम् । वायुः । सर्वत्र-गः । महान् ।
तथा । सर्वाणि । भूतानि । मत्-स्थानि । इति । उपधारय ॥

‘Hold in mind that just as the mighty wind moves everywhere, yet rests ever in space, so all beings rest in Me.’

EPIC CIVILISATION

PART FIVE: HUMAN LIFE AND ITS PURPOSE

पुरुषार्थ

पुरुषार्थ means the aspiration, aim or purpose of the human being. पुरुषार्थ is spoken of in the Vedic tradition as having four aspects:

- काम, Enjoyment;
- अर्थ, Wealth;
- धर्म, Virtue; and
- मोक्ष, Liberation.

A civilized life aspires to cultivate all four of these in balance. Most lives do not. For example, modern life tends to give emphasis to the first and lowest of these aims, काम, sensory enjoyment. The result of this unbalanced and short-sighted pursuit of personal pleasure is necessarily misery, violence and exhaustion.

It is indeed important that the senses are fed with clean impressions and this is the proper realm of काम, but sensory desires should be under control and not interfere with the higher functions of पुरुषार्थ.

पुरुषार्थ 's second aspect is अर्थ, economic prosperity and wealth. This too has its legitimate place, but should always be subservient to higher aims. अर्थ, wealth or means, gives power and ability and is of much practical use and advantage in the world, hence the expression, 'a man of means'.

Thirdly, and much more importantly, is धर्म, virtue, justice, religion. This is obedience to the fine laws of the universe, the laws set forth in all great scriptures. In many of the noble traditions of mankind these are called 'the Laws of God'. They are the rules of the game, of the great drama.

The word धर्म derives from the धातु धृ which carries the sense of 'uplifting and supporting'. It is by obedience to धर्म that society is upheld and thrives in mutual cohesion. It is by obedience to the धर्म of his own nature that Man is lifted above the beasts. As well as being the foundation of civilized society, धर्म is also the system by which one is rewarded for virtuous deeds and pays for actions which are selfish or vicious.

When a firm devotion to धर्म is established, then the lower aspects of काम and अर्थ take their proper places. This ensures a happy, useful and fruitful life in the world.

Fourthly, transcending the other three aspects of पुरुषार्थ, is मोक्ष, liberation. मोक्ष is the breaking out of the being from all confinements, even that of the human form. Unity is re-established with the one Self of all. This immortal and limitless state is final, permanent and untouched by all sorrow or fear.

It is mainly with धर्म, a virtuous life, that the rest of this final part of the course will be concerned, but it should be understood that, ultimately, धर्म is only a stepping stone to मोक्ष. It is nonetheless a necessary stepping stone, for मोक्ष requires the clarity of mind and purity of heart that only a virtuous life can provide.

IGCSE Vocabulary Seventeen

Nouns:
कारणम् cause, reason
दुःखम् sorrow
देशः place, country
द्वेषः hatred
धातृ (m) creator
नमस् a bow
पत्नी wife
वस्त्रम् garment
शय्या bed

Adjectives:
आकुल° distressed
नष्ट° ruined, destroyed
संतुष्ट° contented
सम° same, equal

Verbs:
उवाच he said (perfect of √वच्)

Other words:
अयम् this (m)
अहो O my!
आत्मनः his/her/one's own
इयम् this (f)
दश ten
यत्(n) यः(m) या(f) who, which

IGCSE SET TEXT

The Bhagavadgītā

Chapter 9 v 17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥

पिता । अहम् । अस्य । जगतः । माता । धाता । पितामहः ।
वेद्यम् । पवित्रम् । ओम्-कारः । ऋक्, साम, यजुम् । एव । च ॥

'I am the Father of this universe, its Mother, the Creator and Grandfather; I am what should be known, the Purifier, the sound 'ॐ,' and also the three Vedas, Ṛg, Sāman and Yajus.'

Chapter 9 v 27

यत्करोषि यदश्नामि यज्जुहोषि ददामि यत् ।
यत्तपस्यमि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

यत् । करोषि । यत् । अश्नामि । यत् । जुहोषि । ददामि । यत् ।
यत् । तपस्यमि । कौन्तेय । तत् । कुरुष्व । मद्-अर्पणम् ॥

'Whatsoever you do, whatsoever you eat, whatsoever you offer in sacrifice, whatsoever you give, whatsoever you perform as an austerity, that, O Arjuna (son of Kuntī), do as an offering to Me.'

Chapter 9 v 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

मद्-मनाः । भव । मद्-भक्तः । मद्-याजी । माम् । नमस्कुरु ।
माम् । एव । एष्यसि । युक्त्वा । एवम् । आत्मानम् । मद्-परायणः ॥

‘Fix your mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Thus united, with Me as your supreme goal, you will reach Me, your own Self.’

Chapter 10 v 20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥

अहम् । आत्मा । गुडा- केश । सर्व-भूत-आशय-स्थितः ।
अहम् । आदिः । च । मध्यम् । च । भूतानाम् । अन्तः । एव । च ॥

‘I am the Self, O Arjuna (Guḍākeśa), seated in the heart of all beings; I am the beginning, the middle, and, indeed, the end of all beings.’

Chapter 12 v 13, 14

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

अद्वेष्टा । सर्व-भूतानाम् । मैत्रः । करुणः । एव । च ।
निर्ममः । निरहङ्कारः । सम-दुःख-सुखः । क्षमी ॥
सन्तुष्टः । सततम् । योगी । यत-आत्मा । दृढ-निश्चयः ।
मयि । अर्पित-मनस्-बुद्धिः । यः । मद्-भक्तः । सः । मे । प्रियः ॥

‘He who hates no single being, who is friendly and compassionate to all, who is free from attachment and egoism, to whom pain and pleasure are equal, who is enduring, ever content and balanced in mind, self-controlled, and possessed of firm conviction, whose thought and reason are directed to Me, he who is (thus) devoted to Me is dear to Me.’

Chapter 14 v 5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

सत्त्वम् । रजस् । तमस् । इति । गुणाः । प्रकृति-संभवाः ।
निबध्नन्ति । महा-बाहः । देहे । देहिनम् । अव्ययम् ॥

‘Goodness, activity, inertia: these qualities, O you of mighty arms, born of Nature, bind the imperishable embodied (Self) in the body.’

Chapter 18 v 54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

ब्रह्म-भूतः । प्रसन्न-आत्मा । न । शोचति । न । काङ्क्षति ।
समः । सर्वेषु । भूतेषु । मद्-भक्तिम् । लभते । पराम् ॥

'Becoming Brahman (Infinite Spirit), his heart serene, he neither grieves nor desires, and is the same to all beings; he attains supreme devotion to Me.'

Chapter 18 v 73

अर्जुन उवाच।
Arjuna said:

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

नष्टः । मोहः । स्मृतिः । लब्धा । त्वत्-प्रसादात् । मया । अच्युत ।
स्थितः । अस्मि । गत-सन्देहः । करिष्ये । वचनम् । तव ॥

'Destroyed is my delusion, my memory is regained through your grace, O Kṛṣṇa (Acyuta) . I am firm, my doubts gone. I shall perform your word.'

EPIC CIVILISATION

VARṆA AND ĀŚRAMA

वर्ण

The life of धर्म, the virtuous life, is set forth in the मनुस्मृति, the laws of the sage मनु. Therein is given the teaching of the four वर्णs, the four types, or castes, of men.

- First is the ब्राह्मण, the wise and learned priest and teacher.
- Second is the क्षत्रिय, the courageous warrior, king or statesman.
- Third is the वैश्य, the merchant, producer or farmer.
- Fourth is the शूद्र, the servant or labourer.

The भगवद्गीता describes the qualities of each of these types in its final chapter: "O अर्जुन ! The duties of the spiritual teachers, the soldiers, the traders and the servants, have all been fixed according to the dominant गुण in their nature.

"Serenity, self-restraint, austerity, purity, forgiveness, as well as uprightness, knowledge, wisdom, and faith in God – these constitute the duty of a spiritual teacher (ब्राह्मण).

"Valour, glory, firmness, skill, generosity, steadiness in battle, and ability to rule – these constitute the duty of a क्षत्रिय. They flow from his own nature.

"Agriculture, protection of the cow and trade, are the duty of a वैश्य; again in accordance with his nature. The duty of a शूद्र is to serve, and that too agrees with his nature.

"Perfection is attained when each attends diligently to his duty."

Thus, these divisions of men are dictated by the nature of those men. This nature, function and destiny, when dedicated to the highest, becomes a path of liberation.

This fourfold division of mankind is reflected in the ideal society envisaged in Plato's '*Republic*' and also in the feudal society of medieval Europe with its categories of Church, Nobility, Merchants and Serfs. Each society will reflect or distort this natural organisation of functions to its corresponding advantage or disadvantage.

आश्रम

मनु also sets out the four stages of a civilized life. These, strangely enough, are called आश्रम (the same word that means 'hermitage').

The first stage, or आश्रम, is ब्रह्मचारिन्. This is the stage of the student. The ब्रह्मचारिन् lives a chaste life serving his teacher and learning the ancient wisdom in preparation for the challenges that life will present in the later stages.

The second stage is that of the गृहस्थ, the householder. In this stage he plays a full part in raising a family and supporting his fellow beings.

When the day comes that he sees his first grandchild, then he is ready to move on to the third stage, of वानप्रस्थ, forest-dweller. This is where he leaves his home and dependants and takes to a single life in the forest, sometimes accompanied by his wife, sometimes as part of a group of disciples under a master. Here he studies and reflects deeply upon the scriptural wisdom and practices austerities (तपस्) and meditation (ध्यान).

Finally, even this stage is abandoned and the life of सन्न्यासिन् is entered. सन्न्यास means complete renunciation and is a life of solitary wandering, eating only what food is offered freely by others. The mind of the सन्न्यासिन् is free from all concern and dwells ever on the timeless wisdom of the उपनिषद्s. He reflects uninterruptedly upon their

great statements regarding the true nature of the Self. Such a man, free of all social and bodily ties, gradually redeems all his faults and becomes inwardly fixed on the truth.

Sometimes a person sufficiently strong in character and purpose may take to the forest-dwelling or सन्न्यासिन् stages straight after the stage of studentship, thereby by-passing the householder stage.

* * * * *

The remainder of this part of the course gives an account of some of the disciplines and qualities cultivated in all these stages of life.

IGCSE SET TEXT

THE PRIEST AND HIS JAR

1. अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः । 2. तेन

विषुवत्संक्रान्तौ मक्तुपूर्णशरावः प्राप्तः । 3. ततस्तमादायामौ

भाण्डपूर्णकुम्भकारमण्डपिकैकदेशे शय्यानिक्षिप्तदेहः मन्नात्रावचिन्तयत् ।

4. यद्यहमिमं मक्तुशरावं विक्रीय दश कर्पदकान्प्राप्नोमि तदा तैरिह

समये शरावांस्ततो घटादीनुपक्रीय विक्रियानेकधा वृद्धैर्धनैः पुनः

पुनः पूगवस्त्रादिकमुपक्रीय लक्षसंख्यानि धनान्युत्पाद्य विवाहचतुष्टयं

करोमि । 5. ततस्तासु पत्नीषु याधिकरूपवती तस्यामधिकानुरागं करोमि।

6. अनन्तरं जातेर्ष्यास्तत्सपत्न्यो यदा द्वंद्वं कुर्वन्ति तदा कोपाकुलो ऽहं ताः

पत्नीर्लगुडेनेत्थं ताडयामि। 7. इत्यभिधायोत्थाय तेन लगुडः क्षिप्तः। 8. अतः

मक्तुशरावश्चूर्णितो भाण्डानि च बहूनि भग्नानि। 9. ततो

भाण्डभङ्गशब्देनागतकुम्भकारेण तद्दृष्ट्वा म ब्राह्मणस्तिरस्कृतो

मण्डपिकागर्भाद्बहिष्कृतः। 10. अतो ऽहं ब्रवीमि।

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।

म तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥

EPIC CIVILISATION

SACRIFICE AND DISCIPLINE

यज्ञ (Sacrifice)

The principle of यज्ञ, sacrifice, is subtle but present in all traditional cultures. In fact, all our actions, whether we know it or not, are sacrificed, dedicated, to some universal power, whether it be anger, wisdom, greed, the good of all, or something else.

The वेदs and other scriptures lay down the practice of complicated rituals involving altars, oblations in fire, and sacred chants. We know little, in our culture, about such forms of sacrifice. The महाभारत tells of the great अश्वमेध sacrifice, the horse-sacrifice, and there are many others involving enormous expense, special priests and manifold conditions. More suitable to people nowadays are the पञ्चमहायज्ञs, the 'Five Great Sacrifices', spoken of in मनुस्मृति.

(1) देवयज्ञ Sacrifice, or worship, for the divine and its powers, often through songs of praise.
(2) ऋषियज्ञ Sacrifice and honour for the sages, through study and recitation of their words and scriptures.
(3) पितृयज्ञ Sacrifice and respect to the fathers, our ancestors and instigators of our families, nation and traditions.
(4) मनुष्ययज्ञ Sacrifice for mankind. This is through hospitality, the setting up of hospitals, schools and other charitable foundations of benefit and uplift to men.
(5) भूतयज्ञ The sacrifice to the lower beings, which is through care and protection of the animals, birds and plant kingdom, etc..

All these practices should be carried out on a regular basis in recognition of the debts owed in these five realms or in expiation of disrespect or harm caused, knowingly or unknowingly, to any beings of these five types.

तपस् (Discipline)

Like यज्ञ, there are many forms of तपस् for different purposes mentioned in the scriptures and epics. तपस्, from the धातु तप् having the sense of burning, has to do with burning brightly and purifying. According to the purpose of the तपस्, sometimes great suffering has to be undergone to release certain powers.

One definition of तपस् is the unswerving performance of one's duty in the face of pleasure, pain, like and dislike, and other pairs of opposites in this world.

Another description is found in the 17th chapter of the भगवद्गीता, where the तपस् or spiritual discipline related to body, speech and mind is set out by the Lord श्री कृष्ण.

"Worship of God and the Master; respect for the preacher and the philosopher; purity, rectitude, continence and harmlessness – all this is तपस् of the body.

"Speech that hurts no one, that is true, is pleasant to listen to and beneficial, and the constant study of the scriptures – this is तपस् of speech.

"Serenity, kindness, silence, self-control and purity – this is तपस् of mind.

"These threefold austerities performed with faith, and without thought of reward, may truly be accounted सात्त्विक.

"तपस् coupled with hypocrisy or performed for the sake of self-glorification, popularity or vanity, comes from रजस् and its result is always doubtful and temporary.

"तपस् done under delusion, and accompanied with sorcery or torture to oneself or another, may be assumed to spring from तमस्."

The महाभारत says that "the highest तपस् consists of one-pointedness of mind and senses" [मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः ॥ शा॰ 250:4].

* * * * *

Virtues

Most of the great scriptures give a list of the virtues to be cultivated by a civilized man. Some also give a list of vices to be avoided. The following brief verse from the मनुस्मृति lists five virtues that all human beings should hold to:

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥ (10:63)

"Manu pronounced that duty (धर्म) of the four classes of men is summarised thus:

1) अहिंसा ॥ Harmlessness of thought, speech and action;
2) सत्यम् ॥ Speech which is unfailingly truthful;
3) अस्तेयम् ॥ Abstention from theft;
4) शौचम् ॥ Cleanliness;
5) इन्द्रिय-निग्रहः ॥ Control of the senses."

A fuller list of virtues that lead to मोक्ष, liberation, is given in Chapter 16 of the भगवद्गीता.

"Lord श्री कृष्ण said: 'Fearlessness, clean living, unceasing concentration on wisdom, readiness to give, self-control, a spirit of sacrifice, regular study of the scriptures, तपस्, candour,

'Harmlessness, truth, absence of wrath, renunciation, contentment, straightforwardness, compassion towards all, uncovetousness, courtesy, modesty, constancy,

'Valour, forgiveness, fortitude, purity, freedom from hate and vanity; these are his who possesses the Godly Qualities, O अर्जुन !

'Hypocrisy, pride, insolence, cruelty, ignorance, belong to him who is born of the

godless qualities.

'Godly qualities lead to liberation; godless to bondage.' "

Notable among these godly qualities (apart from those explained earlier) are:

अभयम् ॥ Fearlessness;
दानम् ॥ Generosity;
दमः ॥ Control of mind, senses, speech and body;
स्वाध्यायः ॥ Regular study and recitation of the scriptures;
अक्रोधः ॥ Absence of anger;
शान्तिः ॥ Peace, stillness and contentment;
दया ॥ Compassion for all.

The great संस्कृत epics, the रामायण and महाभारत, present stories of great men and women who demonstrate these virtues and defeat those under the thrall of vice. In these works is set forth a vision of perfection in the life of man unequalled in richness, coherence and clarity by any other literature in the world.

* * * * *

The scriptures are set forth to inspire all men towards perfection. To this end we find the following account in the तैत्तिरीयोपनिषद्, giving the instructions to one leaving the student stage, ब्रह्मचारिन्, to become a householder, गृहस्थ.

"After teaching the वेदs, the Teacher says to his pupil:

'Speak the truth (सत्यं वद). Do what is right (धर्मं चर). Do not neglect your study of the scriptures (स्वाध्याय).

'Having presented the teacher with something pleasing and of worth, continue the

line of your family.

'Do not swerve from the Truth. Do not swerve from duty (धर्म). Neglect not your welfare or prosperity.

'Always learn and teach. Forget not to perform your dues to God and the Fathers.

'Let your mother be a goddess, your father a god, your teacher a god and your guest also.

'Perform blameless deeds and no other. Copy our good deeds only and no other sort.

'Welcome men greater than us, give them hospitality. Give with faith; if you lack faith, give nothing. Give in proportion to your means. Give with courtesy. Give as the God-fearing give. Give with kindness and understanding.

'If you do not know what to do in some particular case or in your general conduct, behave as, in like circumstance, would the Holy ones of your time, those who are discriminating, experienced, independent-minded, benign and lovers of justice (धर्म); and to those of whom ill is spoken behave as would the holy ones, discriminating, experienced, independent-minded, benign and lovers of justice.

'This is the rule; this the teaching. This is the secret wisdom of the वेद.

'This is the commandment. This is to be thought on and this indeed is to be performed.' "

EPIC CIVILISATION

OVERVIEW OF SECTION FIVE

सञ्ज्ञा

Puruṣārthaḥ (पुरुषार्थः) *The aspiration and purpose of human life. This has four aspects:* काम, *sensual enjoyment;* अर्थ, *wealth;* धर्म, *virtue; and* मोक्ष, *Liberation.*

Kāmaḥ (कामः) *Desire and sensual enjoyment.*

Arthaḥ (अर्थः) *Wealth, prosperity.*

Varṇaḥ (वर्णः) *Class or caste of men. These are four main divisions:*

Brāhmaṇaḥ (ब्राह्मणः) *The class of learned priests and teachers.*

Kṣatriyaḥ (क्षत्रियः) *The class of courageous warriors, kings and statesmen.*

Vaiśyaḥ (वैश्यः) *The class of merchants, producers and farmers.*

Śūdraḥ (शूद्रः) *The class of servants and labourers.*

Āśramaḥ (आश्रम) *A stage in life. There are four main divisions:*

Brahmacārin (ब्रह्मचारिन्) *The student stage of chastity, study and obedience.*

Gṛhastaḥ (गृहस्थः) *The householder stage.*

Vānaprasthaḥ (वानप्रस्थः) *The forest-dweller stage.*

Sannyāsin (सन्न्यासिन्) *The stage of complete renunciation as a wandering mendicant.*

Dhyānam (ध्यानम्) *Meditation.*

Yajñaḥ (यज्ञः) *Sacrifice. This can be a complicated ritual or dedicated action, such as the* पञ्चमहायज्ञs *to the* देव, *the divine;* ऋषिs, *the sages;* पितृs, *the fathers;* मनुष्यs, *men; or* भूतs, *the lower beings.*

Tapas (तपस्) *Disciplined action that purifies and enhances energy.*

Ahiṃsā (अहिंसा) *Harmlessness of thought, speech and action.*

Satyam (सत्यम्) *Unfailing truthfulness in speech.*

Asteyam (अस्तेयम्) *Abstention from theft.*

Śaucam (शौचम्) *Cleanliness.*

Abhayam (अभयम्) *Fearlessness.*

Dānam (दानम्) *Generosity.*

Damaḥ (दमः) *Control of mind, speech, senses and body.*

Svādhyāyaḥ (स्वाध्यायः) *Regular study of the scriptures.*

Akrodhaḥ (अक्रोधः) *Absence of anger.*

Śāntiḥ (शान्तिः) *Peace.*

Dayā (दया) *Compassion.*

VOCABULARY

IGCSE Vocabulary – Core and Extended

Appendix

Additional vocabulary – Sanskrit to English
English to Sanskrit

Sandhi Summary

YEAR 9 HITOPADEŚA STORIES:

THE HERMIT AND THE MOUSE THAT WAS CHANGED TO A TIGER

1.अस्ति गौतमारण्ये महातपा नाम मुनिः। 2. तेनाश्रमसंनिधाने मूषिकशावकः काकमुखाद्भ्रष्टो दृष्टः। 3. ततो दयालुना तेन मुनिना नीवारकणैः स संवर्धितः। 4. तं च मूषिकं खादितुमनुधावन्बिडालो मुनिना दृष्टः। 5. पश्चात्तपःप्रभावात्तेन मुनिना मूषिको बलिष्ठो बिडालः कृतः। 6. स बिडालः कुक्कुराद्बिभेति। 7. ततोऽसौ कुक्कुरः कृतः। 8. कुक्कुरस्य व्याघ्रान्महद्भयम्। 9. तदनन्तरं स व्याघ्रः कृतः। 10. अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मुनिः। 11. अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति। 12. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः। 13. एतच्छ्रुत्वा स व्याघ्रः सव्यथोऽचिन्तयत्। 14. यावदनेन मुनिना जीवितव्यं तावदिदं मम स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते। 15. इति समालोच्य मुनिं हन्तुं समुद्यतः। 16. ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पुनर्मूषिको भवेत्युक्त्वा मूषिक एव कृतः। 17. अतोऽहं ब्रवीमि।

18. नीचः श्लाघ्यपदं प्राप्य स्वामिनं लोप्तुमिच्छति।

मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥

THE ASS IN THE TIGER SKIN

1. अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः। 2. तस्य गर्दभोऽतिभारवाहनाद्दुर्बलो मुमूर्षुरिवाभवत्। 3. ततस्तेन रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे मोचितः। 4. ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते। 5. स च सुखेन सस्यं चरति। 6. अथैकदा केनापि सस्यरक्षकेण धूसरकम्बलकृततनुत्राणेन धनुष्काण्डं सज्जीकृत्यावनतकायेनैकान्ते स्थितम्। 7. तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा शब्दं कुर्वाणस्तदभिमुखं धावितः। 8. ततस्तेन सस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव व्यापादितः। 9. अतोऽहं ब्रवीमि।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान्।
द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः ॥