

SEMIVOWELS -2726-
ya य like in Gloria

य

ra र like in rūn

र

la ल like in love

ल

oder
ल

va व like in very + ūnder

व

SIBILANTS -2727-
ṣa ष like in share

ष

sa श like in share but
with back curled tongue
as if you pronounce "r"

श

sa ह like in santa

ह

ASPIRATE
ha ह like in hunt

ह

-2728-
kṣa क्ष like in riksha
palatal

क्ष

APOSTROPHE
' (avagraha)

-2729-
NUMBERS

0 = ० śūnya शून्य

1 = १ eka एक

2 = २ dvi द्वि

3 = ३ tri त्रि

4 = ४ catur चतुर् *

5 = ५ pañcan पञ्चन **

6 = ६ ṣaṣ षष् ***

* sometimes the final "r" changes
into "s", "ś" or "h" in case of Sandhi
or combination rules.

** "n" is dropped when used in
compounds. Then pañca.

*** In compounds to be used as
"ṣaṣ (ṣ)" special form.

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7 = ७ saptan सप्तन् *

8 = ८ aṣṭan अष्टन् **

9 = ९ navan नवन् ***

10 = १० daśan दशन् ****

11 = ११ ekādaśan एकादशन् *****

12 = १२ dvādaśan द्वादशन् *****

x use "Sapta" in compounds
 xx use "Aṣṭa" in compounds
 xxx "Nava"
 xxxx "Daśa"
 xxxxx when added to "daśan" (ten)
 aka or one is transformed into "ekā"
 xxxxxx when added to daśan (ten)
 "dvi" (two) is transformed into
 "dvā".

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13 = १३ trayodaśan *

14 = १४ caturdaśan **

15 = १५ pañcadaśan पञ्चदशन् ***

16 = १६ ṣoḍaśan षोडशन् ****

17 = १७ saptadaśan सप्तदशन् *****

18 = १८ aṣṭādaśan अष्टादशन् *****

19 = १९ navadaśan नवदशन्

१९ = १९ ekonaviṁśati (२०-१)
 " " ūnaviṁśati (२०-१)
 " " ekānaviṁśati (२०-१)
 २० = २० viṁśatih विंशतिः
 ३० = ३० trimśat त्रिंशत्
 = ४० catvāriṁśat चत्वारिंशत्
 ५० = ५० pañcaśat पञ्चाशत्
 ६० = ६० ṣaṣṭih षष्टिः
 ७० = ७० saptaṭih सप्ततिः
 ८० = ८० aṣṭiṭih अष्टतिः
 ९० = ९० navatiṭih नवतिः
 १०० = १०० śatim शतम्

continue only with lesson, when you have learned to read, write and speak Devanagari alphabet correctly. No strong accentuation, while speaking. Let the syllables flow. Little accentuation, though, with root of the word.

Why 49 letters? Each letter touches also 49 chakras of body, activating them. See also "Secret of the Seven Seals".

Why the additional marks in following lesson? Those signs and dots are necessary, because there are only 26 letters in English alphabet, but 49 letters in Sanskrit. The various signs and dots with the English letters fill up the void of corresponding English characters, and when added over or under a letter they distinguish the Sanskrit characters. OM

Avoid misspelling of words. It may lead to wrong translation.
 Example: Rājā = king; but raja with short a = Dust.
 Pronounce each vowel and consonant with same sound.
 Now welcome to lesson 2.

* + 1... see "Secret of the 7 Seals". -2732-

LESSON 2 -2733-

- a) Use vowels only when they stand by itself in a syllable, or being initial letter of word.
 Example: ā - आ; alca - अल्क
- b) Use virāma or kalāta (small stroke below) when you write a consonant without an a, or contracted form of another vowel.
 Example: k - क
- c) Without that little stroke below, "a" goes with consonant. Exception: A contracted form of another vowel follows.
 Example: क - ka; कै - ke.
- d) Write vowel in contracted form, when it is not initial (stands alone).
 Example: Contracted vowel-forms and how to write them.

ā - आ ; kā - का ; dhā - धा
 ī - इ ; jī - जि ; jī - जि
 ṛ - ऋ ; nī - नी ; bhī - भी
 u - उ ; ku - कु ; ru - रु
 ū - ऊ ; śū - शू ; rū - रू

ri - री ; mri - मृ ; tri - त्रि
 e - ऐ ; ne - नै ; te - तै -2734-
 ai - आ ; hai - है ; pai - पौ
 o - ओ ; bo - बौ ; cho - चौ
 au - औ ; tau - तौ ; nau - नौ

Important, concerning consonant
 r - र . It combines with other

consonants as follows. Preceding
 a consonant, the र must be
 written as र, and that opens
 to the right above the last verti-
 cal stroke of compound syllable.
 Example: rka - रक ; rmya - रम्य

The र must be to right of vowel
 sign, if consonant is followed
 by shortened form of vowel sign.
 Example: rgo - रग ; rtam - रतम

Write र with small stroke below,
 when it follows immediately a con-
 sonant. Example: pra - प्र ;

sra - स्र ; special form: -2735-
 s-tra and sra श्र .

e) In Sanskrit there is also combi-
 nation of two or more consonants,
 without vertical stroke (except last).
 Example: nnt - नन्त ; nmya - नम्य ;

rya - रय्य - रय्य ; styā - स्त्या .
 f.) Two or more consonant-characters
 not containing vertical stroke can
 be placed one on the other. In that
 case the last character must be
 written underneath the first.

Example: tva - त्व ; dda - द्द ;
 dva - द्व ; ddha - द्ध ;

g.) Abbreviation of compound form
 makes it sometimes hard to recog-
 nize original consonants.

Example: ksha - क्ष ;
 kta - क्त ; tta - त्त ;
 dya - द्य ; ścha - श्च ; jña - ज्ञ ;
 hya - ह्य ;

CONJUNCT CONSONANTS + SUB HEADS

kka क्क , kta क्त , kya क्य -2736-
 kla क्ल , kva क्व , ksha क्ष ,
 kshma क्ष्म , khya क्ष्य , gna
 ग्न , ghya ग्य , nka न्क ,
 nga न्ग , chcha च्च , chchha
 च्छ , jma ज्म , jña ज्ञ ,
 ncha च्च , njña ज्ञ्ज , nda
 ण्ड , nya न्य , tta त्त ,
 ttha त्थ , tva त्व , tna
 त्न , tpa त्प , tma त्म ,
 tra त्र , tya त्य , thya
 थ्य , dga द्ग , dgha द्घ ,
 dda द्द , ddha द्ध , dna
 द्न , dba द्ब , dbha द्भ ,

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dma द्म , dya द्य , dra द्र ,
 dva (dwa) द्व , dhya ध्य ,
 nta न्त , nda न्द , ndha
 न्ह्य , ndhya न्ह्य ,
 nma न्म , nya न्य , nva
 न्व , pta प्त , pna प्न ,
 bda ब्द , bhya ब्य ,
 mpa म्प , mba म्ब , mbha
 म्भ , mya म्य , lka ल्क ,
 lpa ल्य , vya व्य , ścha
 श्च , śchra श्च्र , śra श्र ,
 śla श्ल , śva श्व , shra
 श्र , shna श्न , ska स्क ,
 sta स्त , styā स्त्या ,

-2738-
 stra स्, stha स्थ, spa
 स्प, hna ह्, hma
 ह्य, hya ह्य, hlah ह्,
 hva ह्व्.

TRANSLITERATION

1.) Visarga sign: " transliterates
 h. Example: dvah द्वह्.
 when without dot, the ha is
 last letter of Devanāgarī. In
 words you find ह् or ha either
 at beginning or ^{middle} of words.

Example: hamsa हंस,
 brihaspati बृहस्पति
 Speak h with heavy breathing.

Example: tha थ्, dha ध्, bha
 भ्, etc. Wrong writing would be:

-2739-
 tha like ta त् and then ha ह्.
 ba ब् and then ha ह् for bha.

2.) "r"
 In Sanskrit we have semivowel
 or consonant ra र्, and full
 vowel ri रि. Example: arhat
 अर्हत, nara नर, पुत्रा
 पुत्र. When written as r alone
 r is always without dot.

Here the vowel "ri" is used (then
 r with dot below): rishi रिषि,
 पितृ, important; with vowel ri
 the i and r are always found com-
 bined in transliteration.

Transliteration of nasals.
 Sanskrit has 6 nasals: ṛ used
 with k and g; ṛi used with
 ch and j; ṇ used with t and
 d (often also alone). ṇ
 used with t and d (also alone);
 m used with p and b (often
 alone); m at end of syllable
 used alone (also as ṇ before ś,
 s and h).

Remember: t (dotted) and d
 (dotted) differ from t and d
 not dotted. -2740-

3 sibilants with distinct charac-
 ter: palatal ś, cerebral sh, deu-
 tal's

Without the correct transliterated
 English spelling of a Sanskrit
 word you will not be able to write
 correct Devanāgarī. Distinct
 character of a word (letter)
 is seen by dot or sign above or
 under a letter.

Important: Book of Light
 transliteration of Devanāgarī
 differs from international system
 of transliteration used in most
 books. It is the will of the Chohan.
 Example: Other systems have
 kṛṣṇa for Krishna. English stud.

may become puzzled, how to
 pronounce consonant series. That
 is why BOL uses throughout
 the text "ri" for "c" and "sh"
 for "ṣ", and "ch" is used for "च";
 chh for "छ", instead of interna-
 tional system of translite-

ration, where c is used for
 च, and ch for छ. Reason: When
 English person reads or sees the
 word ācārya, he may be apt to
 say ākārya (Engl. pronunciation),
 instead of āchārya.
 you read that already's reputation is the best teacher.

Sanskrit words. Write and
 learn them.

f = feminine m = masculine
 n = neuter adj = adjective.

dayana डयन m. - bird's flight

gaja गज m. - elephant

ghata घट m. - jar

aham अहम् (अहं) - I

āsana आसन n. - seat

chhala छल n. - sham

jala जल n. - water

jhara झर m. - waterfall

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-2742-

tha ठ m. - a loud noise
 ta ट m. - a sound
 idam इदम् - this
 ūma उम - helper
 īśa ईश m. - lord
 ushas उषस् f. - dawn
 lṛi लृ m. - mountain
 lṛi लृ f. - mother
 eka एक adj. - one
 rich ऋच् f. - Rg-veda verse
 ṛi ऋ f. - mother of the gods.
 na ङ m. - object of sense
 charana चरण m. - foot
 nā ज m. - singer

Write the following words in Devanāgarī and then check with next page if you wrote correctly.

1. sat n. - reality; 2. shash adj. - six; 3. śata n. - a hundred 4. vana n. - wood
 5. laya m. - dissolution
 6. rasa m. - taste 7. nara m. - man 8. dhana n. - money 9. daśa adj. - ten 10. d̥tha m. - mountain.
 11. tamas n. - darkness
 12. nā m. - certainty
 13. dha m. - imitative sound
 14. yaśas n. - glory
 15. manas n. - mind
 16. bhavat, your honor
 17. baka m. - crane
 18. phala n. - fruit
 19. para adj. - highest, beyond
 20. khaga m. - bird
 21. kata m. - mat
 22. namah n. - glory
- 2743-

Sanskrit 1-22 -2744-

1. सत् 2. षष् 3. शत
4. वन 5. लय 6. रस
7. नर 8. धन 9. दश 10. थ
11. तमस् 12. ण 13. ट
14. यशस् 15. मनस्
16. भवत् 17. बक 18. फल
19. पर 20. खग 21. कट
22. नमः

Did you write it all correctly in Devanāgarī? If not return to lesson and repeat it until you write without mistake. Then continue with next page. DM.

Read the following Sanskrit words and write them in English letters (with corresponding dots and signs). Then check next page if you did it correctly.

1. आकश m. - ether
 2. ऋषि m. - sage 3. अवतार m. - divine incarnation
 4. गीत f. - song 5. गुण m. - quality.
 6. स्वचर m. - skygoer
 7. भूत n. - element, being
 8. भौमिक adj. - earthly
 9. तैजस
 9. तैजस adj. - shining, fiery
 10. पृथिवी f. - earth
 11. शरीर n. - form
- 2745-

Transliteration 1-11

1. ākāśa 2. rishi -2746-
3. avatāra 4. gita
5. guṇa 6. khechava
7. bhūta 8. bhavmika
9. taijasa 10. prithivi
11. śarira

Did you transliterate correctly? Then continue with next lesson.
Transliterate from english letters into Devanāgarī.

12. puruṣa m. - man, spirit
13. rāja-yoga m. - kingly union.
14. veda m. - wisdom
15. ādi adj. - first

16. loka m. - world -2747-
17. kāma-rūpa n. - desire-body.

18. kṛta-yuga n. - golden age

19. bījan n. - seed

20. upādhi m. - form

21. bodhi f. - wisdom

22. guru m. - teacher

23. samādhi m. - spiritual stage

24. turiya n. - 4th state of spirit.

25. nīla adj. - blue

26. upāsikā f. - disciple

27. śaiva adj. - pertaining to śiva.

Compare to next page.

Transliteration into Devanāgarī from 12-27 -2748-

12. पुरुष 13. राजयोग
14. वेद 15. आदि 16. लोक
17. कामरूप 18. कृतयुग
19. बीज 20. उपाधि
21. बोधि 22. गुरु
23. समधि 24. तुरीय
25. नील 26. उपासिका
27. शैव

When you wrote devanāgarī correctly continue with next lesson.
Transliterate from Devanāgarī into english characters.

28. पौरुष adj. - human
29. सुमरु m. - beautiful Meru

30. कोश m. - sheath -2749-

31. प्रधान n. - primary matter

32. सूत्र n. - aphorism

33. निर्वाण n. - liberation of spirit.

34. धर्म m. - law, religion

35. कर्मन् n. - action

36. त्रिगुण m. - 3 qualities

37. अर्धमात्रा f. - half metre

38. तीर्थिक m. - adherent of another faith.

39. आर्यावर्त India, holy land.

40. वज्र m. + n. - diamond

Now transliterate into english characters. Then check with next page.

Transliteration engl. characters
28 - 40.

28. puruṣa 29. sumeru
30. kośa 31. pradhāna
32. sūtra 33. nirvāna.
34. Dharma 35. karman
36. triguṇa 37. ardhā-
mātrā. 38. tīrthika
39. āryāvārtha
40. vajra

Continue only when you
have mastered the lesson.

Then:
Transliteration from engl.
characters to Devanāgarī.

41. śramaṇa m. - reli-
gious ascetic -2750-

42. dhruva m. - pole -2751-
star.

43. sāvitṛī f. - Goddess
of the sun.

44. trimūtri m. - Trinity
of Gods.

45. prakṛiti f. - nature

46. vīrya n. - strength

47. āchārya m. - teacher

48. arjuna m. - disciple
of Krishna.

49. prāna m. - breath,
life-energy

50. arhat m. - worthy one,
spiritually worthy one.

51. jāgrat n. - waking
state.

52. mārga m. path

53. paramārtha m. - high-
est truth.

Write by hand Devanāgarī of
these words and compare with
next page.

-2752-
Devanāgarī for 41 - 53

41. श्रमण 42. ध्रुव 43. सावित्री
44. त्रिमूर्ति 45. प्रकृति
46. वीर्य 47. आचार्य
48. अर्जुन 49. प्राण
50. अर्हत् 51. जाग्रत्
52. मार्ग 53. परमार्थ

Have you mastered the
transliteration? Then
continue writing and reading
the following devanāgarī and
compare it with page AFTER
the lesson.
Devanāgarī 54 - 60

-2753-
54. सूर्य m. - sun

55. सकृद्वागमिन् m. - one
who returns once more

56. भूलोक m. - earth-
world.

57. तपोलोक m. - world
of asceticism.

58. मानसपुत्र m. - son of
mind.

59. निर्माणकाय m. - glorious
Buddha-body.

60. बर्हिषद् m. - lunar
ancestor

Did you transliterate correct-
ly? Now check it 54-60
next page.

Transliteration into English characters 54-60.

54. sūrya 55. sakṛidāgāmin.
56. bhūrloka 57. tapoloka
58. mānasaputra
59. nirmānakāya
60. barhiṣhad

Learn the following vocabulary (read and write).

61. mahātman m. - great self महात्मन्
gachchhāmi (verb) I go गच्छामि
chhāya f. - shadow छाया
-2754-

śiṣṭa m. - remainder

शिष्ट

s' pañcha adj. - five

पञ्च

śloka m. verse श्लोक

hiranyagarbha m. - golden womb. हरण्यगर्भ

guhya adj. - hidden गह्य

aśvattha m. - Tree of Life अश्वत्थ

udumbara m. - sacred fig tree उदुम्बर

jewels - ratnāni n. रत्नानि

-2755-

sandhyā f. - twilight. सन्ध्या

śākya m. - a name of Buddha शाक्य

punarjanman n. rebirth पुनर्जन्मन्

āśrama m. or n. hermitage आश्रम

sañjñā-veśhin m. one wearing robe of wisdom सञ्ज्ञावेषिन्

padma m. or n. lotus पद्म

kṛṣṇa m. pain क्लेश

svapna m. - sleep स्वप्न

sushupti f. - deep sleep. सुषुप्ति
-2756-

nādavindu f. name of an upanishad नादविन्दु

kundalinī f. serpent power in spine कुण्डलिनी

kālahansa m. swan of time, name of Brahmā. कालहंस

avalokiteśvara m. the divine अवलोकितेश्वर

śabda m. - sound शब्द

akṣara n. - the imperishable अक्षर

ajñāna n. - non wisdom अज्ञान

śūnyatā f. - śunyatā - void, emptiness शून्यता

-2757-

स्थूल sthūla adj. gross
bulky -2758-
स्कन्ध skandha n. -attri-
butes of character
सात्विक adj. -pertaining
to truth.
सत्य satya n. truth
शास्त्र n. scripture
śāstra
संस्कृत saṃskṛta
adj. - Sanskrit
(perfected).
शङ्कराचार्य śaṅkarāchā-
rya. m. - name
of great sage.
शम्भल śambhala m.
name of sacred land.
मन्वन्तर n. age of mani-
festation.

लिङ्ग लिङ्ग n. guise, form
-2759-
krishna कृष्ण m. name of
great sage.
कल्प kalpa m. cycle
द्वार adj. two-part
ध्यानिय adj. meditating
ध्यानिन्
बुद्धि buddhi f. under-
standing
ब्राह्मण brāhmaṇa m.
a brahmin
भक्ति f. devotion/bhakti
विद्या vidyā f. knowledge
आत्मन् ātman m. Self
अग्निष्वात्त agniśwāta
m. five tasted/solar father

-2760-
Wrong Sanskrit. Signs
are missing. Correct it please.
आश्रम - अश्रम
रत्ननि - ratnāni n. jewels
कल्हंस - kālahansa
m. swan of time
name of Brahmā.
बुद्धि - buddhi f. -
understanding
सकृदागामिन
sakṛidāgāmin m. one
who returns once more.
भूलोक bhūloka m.
earth world.
आचार्य āchārya m.
teacher.
next page see correct writing.

-2761-
आश्रम, कल्हंस, बुद्धि,
सकृदागामिन, भूलोक,
आचार्य.
Since Buddha was the
greatest among men and
gods, we seek refuge
to Buddha, to his law and to
the order of Holy Ones.
Buddham śaraṇam gachch-
hāmi.
बुद्धं शरणं गच्छामि
I go to the Buddha as
my refuge.
Dharmam śaraṇam
gachchhāmi.
धर्मं शरणं गच्छामि
I go to the light of the law
as my refuge.

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Read without translating

Read the following Sanskrit sentences and transliterate them into English characters. Only after you have been through with SANSKRIT GRAMMAR you will be able to also translate extracts from Sanskrit writings. But by now you should already be able to read correctly ANYTHING written in Sanskrit.*

तेजसि नावधीतमस्तु
May our study be full
of Light.

SANSKRIT EXTRACTS

*including the entire Bhagavadgītā.

ऋग्वेदसंहिता -2763-

ओं अग्निमोहे पुरोहितं यजस्य
देवमृत्विजम् । होताद
रत्नधातमम् ॥१॥

अग्निः पूर्वेभिरृषिभिर्युग्मो
नूतनैरुत । स देवां एह
वक्षति ॥२॥

अग्निनां रयिमन्त्रवत्पोषमेव
दिवेदिवे । यशसं वीरवत्तमम् ॥३॥
अग्ने यं यजमध्वरं विन्दतः
परिभूरसि । स इहेवेषु गच्छति ॥४॥

अग्निर्होता कविक्रतुः
सत्याधिप्रश्रवस्तामः । देवा
द्देवेभिरा गमत् ॥५॥
यद्दुग् दशुषे त्वमग्ने भद्रं
करिष्यासि तवेत्तत्सत्यमहुगिः ॥६॥

अप त्वाग्ने दिवेदिवे
दोषावस्तर्धिया वयम् । -2764-
नमो भरन्त एमसि ॥७॥
राजन्तमध्वराणां गोपामृतस्य
दोदिविम् । वर्धमानं स्वे
दमे ॥८॥

स नः पितृवः सूपायनो भव ।
सचस्वा नः स्वस्तये ॥९॥

Did you read it correctly? *
Compare with transliteration
and translation:

Om agnirite purohitam ya-
jnasya devamrtvijam । hota-
ram ratnadhaitamam ॥१॥
Agnih purvebhirrsibhiryug-
mutanairuta । Sa devam eha
vakṣati ॥२॥

*If yes, congratulations! You just
read the 1st hymn of Rigveda, sukta 1.
*emphasize underlined letters.

-2765-

Agninā rayimaśnavatpoṣameva
divedive । yaśasam vīravattamam ॥३॥
Agne yam yajñamadhvarān
viśvataḥ paribhūrasī । Sa ihēveṣu
gacchati (gacchhati) ॥४॥

Agnirhotā kavikratuḥ satyaścitraśro-
vastamah । Devo devebhīrā gamat ॥५॥
yadduḡga daśuṣe tvamagne bhadrām ।
karisyasi । Tavettatsatyamah-
pīrah ॥६॥

Upa tvāgne divedive doṣāvastardhiyā
vayam । Namobharanta emasi.
॥७॥

Rajantamadhvarānām gopāmytasya
ddivim । Vardhamānam sve
dame ॥८॥

Sa naḥ piteva sūpāyane
bhava ।
Sacasvā naḥ svastaye ॥९॥

Translation - 2766-

Om - I praise (ite) Agni, the god of fire (agnih), (who is) the family priest (purohitam), the divine (devam) priest (rtvijam) of the yajña or ritual of worship (yajñasya), (as well as the priest known as) Hotā (hotāram), (and who) distributes great riches (ratna-dhātāmam) || 1 ||

The god of fire (agnih) (is) worthy of being praised and solicited (idyah) by (both) the former (pūrvebhih) Seers (ṛṣibhih) and (vto) the present ones (nūtanaiḥ). Let him bring (sah... vakṣati) the gods (devān) here (āiḥa)! || 2 ||

Through the god of fire (agninā), may (one) obtain possessions (vayim) (and) prosperity (posam) day by day (dive-dive) indeed (eva)! (or: may one gain) beauty and glory

- 2767-

(yaśasam) (along with) the greatest wealth consisting of (heroes) sons (viravot-tavaṁ) || 3 ||

Oh god of fire (agne), that (sah) (ritual of) worship (yajñam) (or) sacrifice (adhvaram) you enclose or pervade (paribhūh asi) from all sides (viśvatas), certainly (id) goes (gachchati) to the gods (devesu) || 4 ||

(Let) Agni (agnih), the god (of fire) (devah), the real (satyah) Hotā priest (hotā) of wise (kavi) intelligence (kratuh), whose fame is most wonderful (citra-śravas-tama), come here (āgamat) together with the gods (devabhih) || 5 ||

Oh god of fire (agnih), no doubt (auḡa) whatever (yad) prosperity and welfare (bhādrām) you (tvam) will (intend to) bestow - literally you will

- 2768-

cause" - (karisyasi) upon the one who honors and serves the gods (dashuse), oh Angiras (āṅgiraḥ), that (intention) (tad) of yours (tava) (comes) true (satyam) indeed (id) || 6 ||

Oh god of fire (agne), illuminer (vastar) of the dark (doṣā), we (vayam) come (amasi) near (upa) you (tvā) day by day (dive-dive), bringing (bharaṁ-tah) salutation(s) (namas) by means of prayer and understanding (dihya) || 7 ||

(we come near you) who rule (rājantaṁ) over the sacrifices (adhvarāṇām) in your own (sve) house (dame) || 8 ||

Oh god of fire (agne), be (sah... bhava) easily accessible (sūpāyanaḥ) to us (mas) as

- 2769-

(iva) a father (pitā) to (his) son (sūnave), (and) accompany (sacāsva) us (nas) so that (we can) obtain wellbeing and success (svastaye)! || 9 ||

Of all that, oh reader, you may have only been able to read the devanagari correctly, though without understanding it, but that understanding will come, and by the aid of this or these lessons you will learn and understand other Rig Veda hymns explained in the above manner DM.

NOUNS - 2770 -

BOL teaches two kind of nouns, those ending in a vowel and those ending in a consonant

Most common vowels found as terminations: a, ā, i, ī, u and ri. Noun genders are masculine, feminine and neuter: m., f., n. Feminine and masculine nouns do not always come as names of males and females. Forms ending in ā or ī are mostly feminine. 8 different senses are given to the crude form, adding various terminations or through other alterations

8 different forms of crude noun are "the cases", carried through 3 numbers: singular, dual (2) and plural (more than 2).

- 2771 -

The first case is THE NOMINATIVE CASE that is the form in which a noun appears, when subject of a sentence. otherwise it is known as the "subjective case".

See now nouns who end in simple vowels, forming nominative case in the singular number.

masc. noun, ending crude form with "a", becomes in the nominative "ah".

Crude form ending of neuter noun "a", becomes nominative termination "am". Crude form of fem. noun "ā" remains in nominative termination.

M. or f. noun ending "i" becomes "ih" in the nominative.

"ī" (fem. noun ending) becomes "ih"

"u" (m. or f. noun ending) becomes "uh" in the nominative "ri" (masc. or fem. noun) becomes "ā" as nominative termination.

Examples: ratha becomes rathah or रथ becomes रथः
pitri becomes pitā, or पितृ becomes पितृः

becomes pitā पित्ता. गुरु becomes गुरुः or guru becomes guruh.

but vachan वचन becomes vachanam वचनम्, because neuter nouns with crude-form ending "a" make nominative case with "am".

How to pronounce and use VISARGA.

Visarga means "cessation," or "letting go". It is pronounced as final h explosively in articulating position of vowel before it.

Further: s ष and r र are always changed to visarga (h).

- 2772 -

By now you should be able to write correctly in devanāgarī and in transliterated characters the nominative case for each of the following words. We start with feminine nouns in "ā". - 2773 -
In nominative termination unaltered.

- 1.) श्रद्धा śraddhā - faith
- 2.) तारा tāra - star
- 3.) विद्या vidyā - knowledge
- 4.) हिंसा hinsā - injury
- 5.) पूजा pūjā - worship
- 6.) सेवा sevā - worship
- 7.) वीणा vinā - lute
- 8.) इच्छा ichchā - wish
- 9.) चिन्ता chintā - reflection
- 10.) कन्या kanyā - girl
- 11.) सभा sabhā - assembly
- 12.) मालā māla - garland

-२७७५-
Neuter nouns in "a",
See correct nominative case
after that chapter.

- 1.) भूत bhūta - being
- 2.) सुख sukha - happiness
- 3.) दुःख duḥkha - pain
- 4.) हुत huta - sacrifice
- 5.) चक्र chakra - wheel
- 6.) अन्न anna - food
- 7.) धन dhana - wealth
- 8.) तीर tīra - shore
- 9.) शस्त्र śāstra - scripture
- 10.) पुस्तक pustaka - book
- 11.) फल phala - fruit
- 12.) अमृत amṛita - immor-
tality.
- 13.) ज्ञान jñāna - knowledge
- 14.) सत्य satya - truth

- २७७६-
- 15.) पातक pātaka - sin
 - 16.) पुष्प puṣpa - flower
 - 17.) मस्तक mastaka - head
 - 18.) कुल kula - family
 - 19.) जल jala - water
 - 20.) पत्र patra - leaf
 - 21.) वन vana - wood
 - 22.) गृह griha - house
 - 23.) वचन vachana - speech
 - 24.) आसन āsana - seat
 - 25.) मृत mṛita - dead
 - 26.) बीज bija - seed
 - 27.) रूप rūpa - form
- (see next page after
fem. nouns)

- २७७६-
Nominative case of the feminine
nouns 1-12. ending in ā
- 1.) Śraddhā (remains unaltered)
 - 2.) tāra "
 - 3.) vidyā "
 - 4.) himsā "
 - 5.) pūjā "
 - 6.) sevā "
 - 7.) viṇā "
 - 8.) ichchhā "
 - 9.) chintā "
 - 10.) kanyā "
 - 11.) sabhā "
 - 12.) mālā "

- Nominative case of neuter nouns
ending in "a". 1-27
- 1.) bhūtam
 - 2.) sukham 3.) duḥkham 4.) hutam
 - 5.) chakram 6.) annam 7.) dhanaṁ
 - 8.) tīraṁ 9.) śāstram 10.) pustakam
 - 11.) phalam 12.) amṛitam 13.) jñānam
 - 14.) satyam 15.) pātakaṁ - sin 16.) puṣpam
 - 17.) mastakam 18.) kulam 19.) jalam
 - 20.) patram 21.) vanam 22.) griham
 - 23.) vachanam 24.) āsanam 25.) mṛitam

- २७७७-
- sachchidānanda m. Reality-
consciousness-bliss.
सच्चिदानन्द
- guruparamparā f. - succession
of teachers.
गुरुपरम्परा
- kanyā f. - maiden
कन्या
- brihaspati m. - Jupiter
बृहस्पति
- vriśchika m. - zodiacal

Mascūline nouns in 'a'

- २७७६ -
the nominative case of each word follows this chapter, but try first to write the nominative case on a piece of paper and then compare it.

- 1.) आनन्द ānanda - bliss
- 2.) लोक loka - world, people
- 3.) पर्वत parvata - mountain
- 4.) रथ ratha - cart
- 5.) मालिक mālika - gardener
- 6.) चौर chaura - thief
- 7.) योग yoga - union (with god)
- 8.) जन jana - man
- 9.) मूषिक mūshika - mouse
- 10.) ग्राम grāma - village
- 11.) भक्त bhakta - devotee

- २७७९ -
12.) बाण bāṇa - arrow

- 13.) सर्प sarpa - snake
- 14.) क्रोध krodha - anger
- 15.) मनुष्य manushya - man
- 16.) हस्त hasta - hand
- 17.) व्याघ्र viāghra - tiger
- 18.) शृगाल śṛigāla - jackal
- 19.) वृक्ष vṛiksha - tree
- 20.) पन्थ pāntha - traveller
- 21.) धर्म dharma - merit, law
- 22.) चन्द्र chandra - moon
- 23.) आराम ārāma - garden
- 24.) बाल bāla - boy
- 25.) मृग mṛiga - deer
- 26.) पुत्र putra - son

- 27.) नर nara - man
- 28.) ब्राह्मण brāhmaṇa - Brahman
- 29.) राम rāma - Rāma (a name)
- 30.) समुद्र samudra - ocean
- 31.) शिष्य śishya - disciple
- 32.) बक baka - crane
- 33.) रावण rāvana - Rāvana (a name)
- 34.) मध्य madhya - midst
- 35.) देव deva - god
- 36.) गुण guṇa - quality
- 37.) अश्व aśva - horse

- २७८० -

- २७८१ -

Nominative case of mascūline nouns in 'a', 1-37.

- 1.) ānandah 2.) lokah 3.) parvatah
- 4.) rathah 5.) mālikah 6.) chaurah
- 7.) chaurah 8.) janah 9.) mūshikah
- 10.) grāmah 11.) bhaktah 12.) bāṇah
- 13.) sarpah 14.) krodhah 15.) manu-
- shyah 16.) hastah 17.) viāghrah
- 18.) śṛigālah 19.) vṛikshah
- 20.) pānthah 21.) dharmah
- 22.) chandrah 23.) ārāmah
- 24.) bālah 25.) mṛigah 26.) putrah
- 27.) narah 28.) brāhmanah
- 29.) rāmah 30.) samudrah
- 31.) śishyah 32.) bakah
- 33.) rāvannah 34.) madhyah
- 35.) devah 36.) guṇah 37.) aśvah

-2782-
Masculine nouns in "i".

- 1.) कवि kavi - poet
- 2.) पति pati - master
- 3.) कपि kapi - monkey
- 4.) हरि hari - name of
vishnu.

Nominative case 1-4

- 1.) कविः - kavih
- 2.) पतिः - patih
- 3.) कपिः - kapih
- 4.) हरिः - harih

-2783-
masculine nouns in "ri".

- 1.) धातृ dhātri - creator
- 2.) पितृ pitri - father
- 3.) कर्तृ karttri - doer
- 4.) दातृ dātri - giver

nominative cases of masculine
nouns in "ri" 1-4.

- 1.) धाता - dhātā
- 2.) पिता - pitā
- 3.) कर्ता - karttā
- 4.) दाता - datā

-2784-
masculine nouns in "u".

- 1.) गुरु guru - teacher
- 2.) शत्रु śatru - enemy
- 3.) प्रभु prabhu - lord
- 4.) मृत्यु mrityu - death

Nominative

- 1.) गुरुः
- 2.) शत्रुः
- 3.) प्रभुः
- 4.) मृत्युः

-2785-
feminine nouns in "i".

- 1.) सिद्धि siddhi - perfection
- 2.) शान्ति śānti - peace
- 3.) रुचि ruchi - relish
- 4.) भूमि bhūmi - earth
- 5.) शक्ति śakti - power
- 6.) बुद्धि buddhi - understanding

Feminine nouns nominative.

- 1.) सिद्धिः siddhih
- 2.) शान्तिः śāntih
- 3.) रुचिः ruchiḥ
- 4.) भूमिः bhūmiḥ
- 5.) शक्तिः śaktih
- 6.) बुद्धिः buddhiḥ

- 2786-
- feminine nouns in "ri"
- 1.) दुहितृ duhitri - daughter
 - 2.) मातृ mātri - mother
-
- nominative
- 1.) duhitṛā
 - 2.) mātrā

Feminine noun in ī

श्री śrī - beauty

nominative - śrīḥ

IMPORTANT.

Nouns in crude form, ending in consonants, must have this final consonants be changed variously in order to form the nominative case. See here some of these changes.

च or च् becomes क्
ch ś k

-2787-

न n, when final, is dropped.
If the word is not neuter the preceding vowel is lengthened.
with neuter word the vowel is left unchanged.

र r, when final, is changed to a visarga : (h). Preceding vowel is lengthened.

Furthermore: क् र्त् becomes क क् (aspirated changes to unaspirated).

But there are some final consonants being left unchanged.

VERBS

Sanskrit verbs appear generally as "the root". Some, though, appear in other form than "the root form".

Let us begin with 3rd person singular of the present tense.

It is formed by adding syllable ट् or "ti" to the root, which depends upon conjugation class, belonging to

-2788-

the verb.
example: अस्ति asti - he is,
is formed from अस् as - to be,
which "as" अस् is a verb root of the 2nd conjugation.

In the FIRST conjugation between root and termination "ti" a short "a" is interposed.

Furthermore: final vowel in root or short vowel (if single consonant follows) is changed to its guna substitute.

Example:

a or ā have same guna substitute.

Before "e", or "ay" before vowels are guna substitutes for "i" or "ī".

guna substitutes for "u" or "ū" are "o", or "av" before vowels.

guna for ri or rī is ar. root bhū becomes bho, vowel "a" is interposed between this and ter-

-2789-

mination "ti". Thus: bho + a + ti = bhav + a + ti = bhavati - "he becomes."

Other example: root "śuch" becomes "soch" and then "sochati", which is "he sorrows for".

• VERBS IN THIRD PERSON SINGULAR
3rd person always meaning "he, she, it".

नम् nam - to honour (also "to bow")
becomes

नमति namati - he honours

भू bhū - to become
becomes

भवति bhavati - he becomes

चल chal - to move
becomes

चलति chalati - he moves

व्रज् to go
becomes

व्रजति jati - he goes

-2790-

खन् khan - to dig
becomes
खनति khanati - he digs.
हस् has becomes
हसति hasati - he digs
सृप् srip - to creep (glide)
becomes
सर्पति sarpati - he creeps
स्रि sri - to serve
becomes
सरति sarati - he serves.
वस् vas - to dwell
becomes
वसति vasati - he dwells
पच् pach - to cook
becomes
पचति pachati - he cooks.

-2791-

अर्ह् arh - to be fit
becomes
अर्हति arhati - he is fit
शुच् śuch - to sorrow
becomes
श्रम् to wander - brahm
becomes
श्रमति → bhramati - he wanders
बुध् budh - to know
becomes
बोधति bodhati - he → knows
बह् vah - to carry
becomes
बहति vahati - he carries
वद् vad - to speak
becomes
वदति vadati - he speaks
क्षि kshi - to decay
becomes
क्षयति kshayati - he decays

* -2792- SANDHI RULES

Sandhi rules are made to avoid sound combinations which are difficult of pronunciation when words come together in a sentence. When 2 words meet, and the first ends in a h and the 2nd begins with soft consonant, the a h changes to o.

Example: देवः + वदति
devah vadati
becomes देवो वदति
devo vadati
god speaks

In case of 2 words meeting, the first ending in a h and the second beginning with a, the a h becomes o and the following short a is replaced by "avagraha", which is an apostrophe, written thus: 5 "from" sandhi-joining".

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Example:
पुत्रः अर्हति becomes पुत्रोऽर्हति
putrah arhati putro'rhati
Now translate please!

पद्मः स्मरति । १ । बालोऽहति । २ ।
नरो बोधति । ३ । रामो जयति । ४ ।
देवो वदति । ५ । ब्राह्मणो भ्रमति । ६ ।
पान्थो जल्पति । ७ । शूगालो
हरति । ८ । रावणो व्रजति
। ९ । वृक्षः फलति । १० ।
नरो भवति । ११ । आत्मा
बोधति । १२ । सर्पः सर्पति । १३ ।
कव्या श्रयति । १४ । राजा तरति । १५ ।
विद्युत् सरति । १६ ।
जलं द्रवति । १७ । अन्नं क्षयति । १८ ।

-2734-
 पन्थोऽटति।११। माता हसति।२०।
 मृगो वसति।२१। पत्रं चलति।२२।
 सत्यं जयति।२३।

Personal endings, indicating person and number.
 grammar terms used: puruṣa (person), divided into number (vachana), singular-eka vachana, dual-dvi-vachana, plural-bahu-vachana.

"he/she/it stands" is sing. (eka vachana), = tiṣṭhati. What then is puruṣa? of course person "he, she, it".

"they (two) stand" is dvi-vachana = tiṣṭhataḥ.

"they (pl.) stand" is bahu-vachana = tiṣṭhanti.

"you stand" is sing. (eka vachana) = tiṣṭhasi.

"you (two) stand" is dual (dvi-vachana) = tiṣṭhathaḥ.

"you (pl.) stand" is bahu-vachana or plural = tiṣṭhatha.

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 "I stand" is sing. (eka-vachana) = tiṣṭhāmi.

"we stand" is dual dvi-vachana = tiṣṭhāvah.

"we stand" when 2 is dvi-vachana = tiṣṭhāvah.

"we stand" is pl. bahu vachana = tiṣṭhāmaḥ.

So when subject is dual, use dual form of the verb.

Let us practice some conversation.

What is your name?

bhavatava nāma kim?

भवतः नाम किम्?

That you would ask a man or boy. If you ask a woman or girl you must ask:

bhavatyāha nāma kim?
 (bhavatyāha)

-2797-
 भवत्याः नाम किम्
 bec. bhavatyāha भवत्याह
 is "your" in fem. form.

A female named patita is asked: "Patita, have you seen my pen?"

Translate in that order:

Patita, you my pen have you seen?

Or: पतिता, भवती मम लेखनो दृष्टवती वा? (notice भवती is "you" fem)

Or: Patita, bhavatee mama lekhanim drashtavati?
 when common formulas

Pronouns he, she, it, they.

he - eshaḥ इषः; she - eḥa (when standing away from you)

सा इ; kaha कः: who (masc.)
 का इ (who is fem.)

-2798-
eshā and sā = "she" fem.

Simple sentences.

eshaha kaha एषः कः ?

here the verb "is" is missing, bec.

eshaha kaha is "who he?" or
he who? but "who is he?"

is meant. So when you answer:

"He is Peter" it would be: सः
पेत्रः (saha Peter) "he Peter".

or when "she is Patita" it is
"eshaha Patita" एषः पतिता.

Now "who is she?" - eshā kā?

एषा कः. but "who is he?" -

sā kā saha (or esha) kaha?

ete kay? - who are they?

they who

tat kim? - what is this?

this what

+ when standing nearby

-2799-
Let us continue asking:

Kimartham किमर्थम् is "why?"

kadā - who (fem.); kaha - who
(masc.); kadā means "when".

"When does he go?" - saha

kadaa (kadā) gachchhati?

Now to: "why" kimartham?

"Why does he go there?"

Saha kimartham tatra
gachchhati?

Now Kutra or "where".

Where did he go? - saha kutra

gata vān? सः कुत्र गतवान्

How are you?

kathamasti bhavān

correct order "bhavān (you),

katham (how), asti (are).

Or: भवान् कथम् अस्ति?

when asking a female: bhavati

katham asti?

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The reader may remember, this is
VEDIC or rather PRE-VEDIC
Sanskrit, not the later classical
Panini Sanskrit, although we use
some of it. BUT: Panini knows
and cites many predecessors
such as Cākatayana, Apicāli,
Cānaka, etc. Thus Panini
summarized the efforts of many
previous writers, and he borrowed
his form as well as many facts.
BOL teaches mainly PRE-
Vedic Sanskrit, evolved from
Senzar, but respecting Panini-
Sanskrit, or rather his
Aṣṭādhyāyī.

In BOL Sanskrit all tenses can
be conjugated in subjunctive
and optative moods, in Panini not.

+ 4000 short Sūtras div. in 8 books,
treat. techn. terms, rules of inter-
pretations, etc. etc.

MORE SANDHI RULES

When the first of two words who
meet, ends in a visarga, preceded by
vowel, and the second word begins
with ch, chh, t, th, tth, then visar-
ga is changed to a sibilant. That
sibilant must be of same class
as the consonant. As follows:

visarga becomes ś before ch
or chh.

v. becomes sh before t or th

v. becomes s before t or th

In later lesson you will learn
how the words must be joined.

Here one example.

When tarati (crossing over)

follows narah (the man)

conjunction results in narastarati

or नरस्तरति.

Before hard gōttūvals, labials

or sibilants visarga usually re-
mains unchanged!

Examples: putraḥ sarati

पुत्रः सरति (the son goes)

remains unchanged. -2801-

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If preceded by any vowel, visarga (h) remains before hard gutturals, labials, and sibilants. i.e. ka, kha, pa, pha, sa sha, sa.

If visarga is preceded by any vowel coming before hard palatal i.e. cha or c̣ha, it becomes palatal sibilant śa. Before a hard cerebral, i.e. ta or ṭha, it becomes cerebral sibilant śha. Before hard dental ta or tha it becomes dental sibilant sa, with the words connected.

Example

बालाः तरन्ति

bālāḥ taranti

The boys crossover becomes

बालास्तरन्ति

bālāstaranti

The boys cross over.

Remember: At the end of a word standing in the final position of

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a sentence, or alone, 's and 'r are always changed to visarga: (h), a final 'h with explosive sound.

Translate:

पिता चरति pitā charati

वृक्षः फलति वृ vrikshaḥ phalati

मृगः सरति mṛgaḥ sarati

माता शौचति mātā śochati

मूषिकः खनति mūshika

khanati

रामः स्मरति rāmaḥ smarati

पुत्रः पचति putraḥ pachati

नरः श्रयति naraḥ śrayati

पिता चरति pitā charati

अश्वः पतति aśvaḥ patati

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LESSONS IN FUTURE TENSE

syati or ishlyati is ending for the verb 3rd person singular.

Logic: Using guna rules sya is appended to the root and further it is added regular present terminations. Example: "bhū"

is in the present "bhavati", in the future it is "bhav+ishyati."

"bhavishyati"

when future is formed by "syati", it results often in change of verb root.

Examples:

वक्ष्यति vakshyati (vahr+syati)

he will carry

वस्यति vatsyati (vast+syati)

he will dwell

पक्ष्यति pakshyati (pach+syati)

he will cook.

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त्यक्ष्यति tyakshyati (tyaj+syati)

he will abandon

दक्ष्यति dhakshyati (dah+syati)

द्रोष्यति droshyati (dru+syati)

it will ooze.

Translate

नरं द्राक्ष्यति । १ । देवो भविष्यति । २ ।

नरः पक्ष्यति । ३ । मृतोऽटिष्यति । ४ ।

व्याधो जेष्यति । ५ । शिष्योऽर्द्धिष्यति । ६ ।

नरो वस्यति । ७ । अन्नं धक्ष्यति । ८ ।

चौरस्यक्ष्यति । ९ । देवः स्मरिष्यति । १० ।

सर्पः सफर्यति । ११ ।

रथो वक्ष्यति । १२ । माता शौचिष्यति । १३ ।

पिता बोधिष्यति । १४ । सर्पः रफर्यति । १५ ।

सत्यं जेष्यति । १६ ।

THE SECOND CASE (Vocative)

The 2nd case is used, when we address someone. Example: हे सखे ! He sake !

Oh friend ! हे राम ! He Rama !

Oh Rama !

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