

Sanskrit Lesson

From the VajraSutra

continued from issue #217

अथ खल्वयुष्मान्भूतेस्तथायासनाद्
एकांसमुत्तरासङ्गं कृत्वा दक्षिणं जानु-
मण्डलं पृथिव्यां प्रतिष्ठाप्य येन
भगवांस्तेनान्जलिं प्रणम्य भगवन्तम्
एतदवीचत्

ATHA KHALV ĀYUṢMĀN SUBHŪTIR UTTHĀYĀSANĀD
EKĀṂSAM UTTARĀSĀNGAṂ KṚTVĀ DAKṢIṆAṂ
JĀNU-MANḌALAṂ PRTHIVYĀM PRATIṢṬHĀPYA
YENA BHAGAVĀMS TENĀNJALIM PRANAMYA
BHAGAVANTAM ETAD AVOCAT... Then the
Elder Subhuti, having arisen from his
seat, having bared one shoulder of his
upper garment, and having placed his
palms together before the World Honored
One, said to the World Honored One...

ANSWERS TO LAST LESSON'S SANDHI EXERCISES

- | | |
|-----------------|-----------------|
| 1. uttāyāsānāt | 5. uttarāsaṅgaṁ |
| 2. añjalim | 6. uttāyāsānāt |
| 3. khalvāyusmān | 7. a) subhūtiḥ |
| 4. bhagavāms | b) subhūtir |
| | 8. dakṣiṇaṁ |

Having discussed the operation of rules for sound combination (sandhi) illustrated in the text of the sentence which began in VBS issue #212, we can go on to consider the grammar and the vocabulary. Some of the words and the grammatical constructions are already familiar from previous lessons. For *atha khalv* (*atha khalu*), see VBS #181. For *āyusmān subhūtir* (*subhūtiḥ*), see VBS #197, #198, and #199. For *eka*, see VBS #195. For *dakṣiṇa*, see VBS #195. For *ena bhagavāms tena*, see VBS #192. For gerunds in general, of which there are four in the text, see VBS #180, #181. For the form of the gerund from root \sqrt{kr} - when it has a prefix, see VBS #195. For *bhagavantam*, see VBS #192.

STUDENT PRACTICE EXERCISES BASED ON THOSE PREVIOUS SANSKRIT LESSONS IN VBS

1. What is the meaning of *eka*?
2. What is the meaning of *dakṣiṇa*?

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SANSKRIT LESSON

continued from page 9

3. What is the gerund from root \sqrt{kr} - when it has a prefix?
4. What case, number and gender is the word *bhagavantam*?
5. What is the meaning and usage of *atha khalu*?
6. What is the meaning of *āyusmān* and how is it formed?
7. What are the three meanings of *subhūti* based on the Sanskrit?
8. What case, number and gender are *āyusmān subhūtir*, and what parts of speech are they (nouns, verbs, adjectives, conjunctions, etc.)?
9. What do you think are the four gerunds in the text? (Refer to the text as given in the previous lessons which show the forms of the words before external sandhi has taken place if necessary.)
10. What do you think is the main (finite) verb of the sentence?