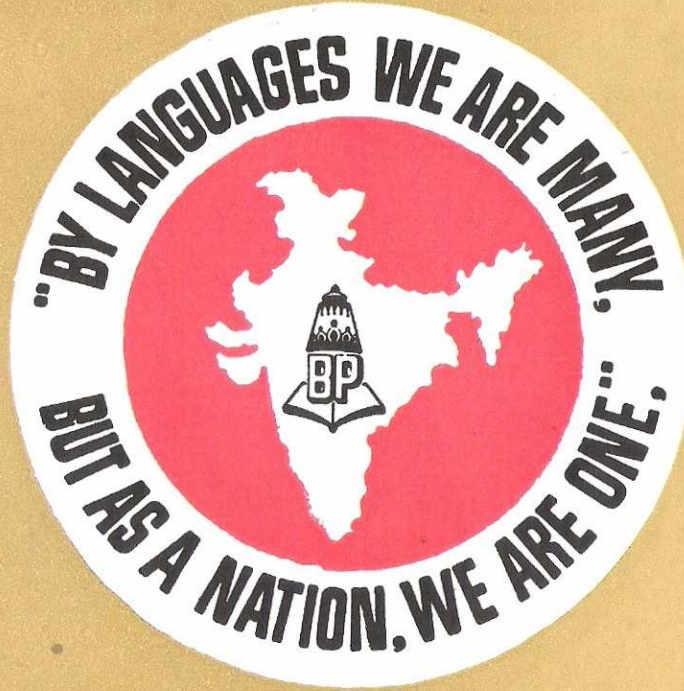




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Vidyāviśārada

K. SRINIVASACHARI, P.O.L.

Siromani & Hindi Visharad

Parikshā Mantri,

(Samskr̥ta Bhāshā Prachāriṇī Sabhā, Chittoor.)



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ஸ்ரீ காஞ்சி காமகோடி பீடாதிபதி
ஸ்ரீ சங்கராசார்ய ஸ்வாமிகள் ஸ்ரீமடம், காஞ்சிபுரம்
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நம் பாரதீய கலாசாரங்களுக்கு அடிப்படையானதும், ஸ்ரீராமாயணம், மஹாபாரதம், பதினெண் புராணங்கள், காளிதாஸன் போன்ற மஹாகவிகளின் நாடகங்கள், காவியங்கள் முதலிய நூல்கள் அமைந்துள்ளதுமான ஸம்ஸ்கிருத மொழியை தமிழ்மொழியின் மூலம் ஸுலப மாய்க் கற்றுக்கொள்ள விரும்புபவர்களுக்கு அநுகூலமாய் சித்தூர் ஸம்ஸ்கிருத பாஷாப்ரசாரிணீஸபா பரீக்ஷாமந்திரி கீழாத்தூர் ஸ்ரீ ஸ்ரீநிவாஸாச்சாரியாரால் எழுதப்பட்டு, சென்னை பாலாஜி பிரசுராலயத்தால் வெளியிடப் பட்டுள்ள '30 நாட்களில் ஸம்ஸ்கிருத பாஷை' என்னும் நூல் நான்கு பகுதிகளில் எழுத்துக்கள், அன்றாட வழக்



கத்திலுள்ள பொருள்கள், வினைகளைக் குறிக்கும் சொற்கள், கதைகள், கட்டுரைகள், உரையாடல்கள், நிதிச்சுவோகங்கள், மொழிபெயர்ப்புக்கான வார்த்தைகள், சொல்லகராதி முதலிய பிரிவுகளில் எளிய முறையில் தமிழில் ஸம்ஸ்கிருத மொழியைக் கற்றுக்கொள்ள உதவி கரமாயிருக்கிறது.

தமிழறிந்த ஆஸ்திகர்கள் இந்நூலின் மூலம் ஸம்ஸ்கிருதமொழியைக் கற்றுக்கொண்டு இம்மொழியிலுள்ள இலக்கியங்களைப் படித்துப் பயனடைவார்களாக.

ஸ்ரீ ஜானகிராமனுடைய பாலாஜி பிரசுராலயமும் மேன்மேலும் இத்தகைய உயர்ந்த நூல்களை வெளியிட்டுக்கொண்டு அபிவிருத்தியடையட்டும்.

(English Version of the blessings of His Holiness)

Without the knowledge of Sanskrit it is not possible to appreciate our Indian Culture and ideals treasured in the great epics like Ramayana and Mahabharata as well as Kavyas and Dramas and Poems of Mahakavi Kalidasa and other poets.

The book "LEARN SANSKRIT IN 30 DAYS" written by Kizhathur Srinivasachariar, P. O. L., Parikshamantri of Chittoor Samskrita Bhasha Pracharini Sabha, and published by Balaji Publications, Madras-14, is a valuable guide to learn the rudiments of Sanskrit language easily. It consists of four parts, dealing with alphabets, Nouns, Roots and Verbs and names of articles in daily use, stories, essays, conversations, moral passages, translations and glossary.

It is earnestly hoped that the general public will be able to study by themselves Sanskrit literature which is a veritable treasure-house in knowledge and be greatly benefited by the acquirement of sufficient knowledge in Sanskrit with the aid of this book.

May the Balaji Publications of Shri Janakiram grow from strength to strength and produce more and more useful books of this kind for the benefit of the public.

NARAYANA SMRITHI

FOREWORD

**“If one does not know Sanskrit,
he is so much the poorer for it”**

The enterprising Balaji Publications have already produced books which facilitate to easy learning of different languages of our country. I congratulate the proprietor on his resourcefulness in doing this yeoman service for national integration in our country. He has taken up this task in collaboration with a learned author Sri Kizhathur K. Srinivasachariar, who is a distinguished multi-linguistic scholar. The fact that even soon after the anti-Hindi agitation there was growing demand from students, for these publications which would amply demonstrate that the Tamilian student knows what is his need; he is eager to learn the *lingua franca* to better his own prospects. The Tamilian enjoys a reputation that he has a genius for learning other languages.

The Balaji Publications have also brought out useful publications for the benefit of students belonging to other non-Tamil States. There is now great urge in the States like Uttar Pradesh and Rajasthan to learn Tamil. The book enabling the Hindi student to Learn Tamil in 30 days is a wonderful facility that should be taken advantage of by students of these States.

I am glad that the Balaji Publications have brought out valuable books which would enable the learning of Sanskrit through English, Tamil and Telugu. If one does not know the classical language of India, Sanskrit, he is so much the poorer for it. Those who study Sanskrit derive the benefit of our rich heritage.

The people of other countries like Germany began to appreciate the usefulness of the study of Sanskrit long time ago. Even for enjoying the beautiful poetry of classical Sanskrit literature it is worth while to acquaint oneself with that language.

These books provide the easy way of learning Sanskrit through English, Tamil and Telugu. I have no doubt that students in India and abroad would take good advantage of this facility that has been offered by M/s. Balaji Publications. I do hope that there will be a large demand for these books. I offer the publishers and the author my warmest felicitations and best wishes.

(Sd.) M. BHAKTAVATSALAM, B.A., B.L.
(Ex-Chief Minister of Tamilnadu)

PUBLISHERS' NOTE

The Indian constitution recognised the eternal merit of Sanskrit when it approved this language as one of our fifteen National languages. The unique merit of Sanskrit lies in its outstanding achievement of the cultural unity of our great country.

India is revered and respected because of her spiritual and cultural greatness endowed by the valuable Sanskrit scriptures like Vedas, Puranas, and Smritis. It is clear therefore that Sanskrit has been recognised on its special merit. It matters little though millions do not speak and write it. The other fourteen Indian languages have been accepted as national languages as millions speak and write them.

The public are well acquainted with our venture in the specialised line of publishing books in all the fifteen National languages as well as inter-state languages in a phased programme which come under the general title of "The National Integration Language Series". This book is one of the series whose author Vidyavisarada Sri K. Srinivasachari P.O.L., Siromani, Hindi Visarad is an erudite scholar. He has spared no effort in this book to make the learning of Sanskrit far easier than one would imagine.

We earnestly hope that the pains we have taken will have their due reward through the ready response from the learned public.

—BALAJI PUBLICATIONS.

AUTHOR'S PREFACE

The term '*Sanskrit*' as used now means 'well done' or 'rectified'. The Vedas, the universally accepted first scripture of humanity were written in this language. The rituals and modes of worship mentioned in the Vedas are directly related to the gods (Devas). There is also a deep rooted faith among the Indian public that Sanskrit is the language of Devas. Hence this language was rightly called *Daivi vāk* (Deva Bhāṣā) during the vedic period.

Pāṇini, the great grammarian endowed this language with his famous grammar in the 7th century B.C. From then on, this language was known as '*Samskr̥tam*'.

A number of great works of eternal value like Ramayana, Mahabharata, Puranas, Darsanas and equally valuable poetic and dramatic works of Kālidāsa, Bhāsa, Māgha, Bhāravi and the like were written in Sanskrit language. Besides, the great sciences indispensable to the life and progress of humanity like Astronomy, Astrology, Medicine, Architecture, Physical sciences and other branches of knowledge were for the first time written in Sanskrit alone.

Even a layman of the olden days was quite able to understand and appreciate these great works though unable to speak in Sanskrit. But the Sanskrit Scholars of

olden days acquired the rare ability to speak fluently in this language. Even in the modern days we know of several eminent Scholars in India and abroad having the ability to speak fluently in this language. It is therefore needless to say that Sanskrit was ever a *living language*. It will continue to be so as long as civilisation exists.

People all over the world thirsting for knowledge had been evincing great interest to study Sanskrit from the days of distant past. The interest has gathered momentum in the modern times. The old method of learning the script and the grammar at the initial stage was indeed a difficult and tedious process. We have therefore evolved a novel method to help people to learn Sanskrit with the aid of their own script. The knowledge of Nāgari script and a tutor are not necessary. The novel method is nothing but the transliteration of alphabets and words which we have adopted as we have done in the other books of our Integration Series.

This book consists of FIVE parts: The FIRST PART (pages 17—32) contains all kinds of Sanskrit alphabets of Devanāgarī character i.e. the vowels and consonants and conjunct consonants etc. with their usage in words. How to write the vowels and consonants have also been shown with diagrams at the beginning of the book.

The SECOND PART (pages 33-89) deals with the nouns and verbs in their various forms. This is more like the method of Sabdamanjari and Dhātumanjari. They insist on the memorization of some nouns and verbs with all cases, persons and numbers. Therefore students should practise them orally and in writing.

The THIRD PART (pages 90-105) gives information about some Pronouns as well as some indeclinables used very often.

The FOURTH PART (pages 106-146) consists of exercises such as stories, essays, conversations, some moral passages **Translations.** etc. etc.

THE FIFTH PART (Pages 147-212) gives full information about Sanskrit Roots, verbs & verbal derivatives with their usage in sentences. The classified nouns and the glossary given at the end will help the students to translate English into Sanskrit and vice-versa.

—AUTHOR

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HOW TO WRITE VOWELS



HOW TO WRITE CONSONANTS

क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म
य र ल व श
ष स ह ळ क्ष

FIRST - PART

(Alphabets)

VOWELS

स्वराः (अचः)

अ	A
आ	Ā
इ	I
ई	Ī
उ	U
ऊ	Ū
ऋ	RŪ
ॠ	Ṛ
ऌ	L
ॡ	Ḍ
ए	E
ऐ	AI
ओ	O
औ	AU
अं	AM
अः	AH

CONSONANTS

व्यञ्जनानि (हलः)

1.	क्	ख्	ग्	घ्	ङ्
	k	kh	g	gh	ṅ
2.	च्	छ्	ज्	झ्	ञ्
	c	ch	j	jh	ñ
3.	ट्	ठ्	ड्	ढ्	ण्
	ṭ	ṭh	ḍ	ḍh	ṇ
4.	त्	थ्	द्व्	ध्व्	न्व्
	t	th	d	dh	n
5.	प्	फ्	ब्व	भ्व्	म्व्
	p	ph	b	bh	m
6.	य्व्	र्व्	ल्व्	व्व	श्व्
	y	r	l	v	ś
7.	ष्व्	स्व्	ह्व्	ळ्व्	क्ष्व्
	ṣ	s	h	ḷ	kṣ

Note: These consonants are generally used in combination of vowels for the convenience of pronunciation as shown on the next pages.
Example: क् + अ = क etc.

IDENTIFY THE CORRECT LETTER

अ	आ	उ	ऊ	ओ	औ	अं
ज	ञ	च				
ट	ठ	ड	ढ			
ड	ड	इ	ई	ह	झ	
प	फ	ण				
ब	ब	च				
फ	क	ऋ				
य	थ					
ग	भ	भ	न			
ध	ध	छ				
त	ल					
र	स	ख	ए	ऐ		

THE SIGNS OF VOWELS
(स्वरचिह्नानि)

Vowel	Sign	Usage	Vowel	Sign	Usage
अ A			ल L	लृ	कलप्तम् KLPTAM
आ Ā	।	रामः RĀMAH	ए E	॑	केशः KES'AH
इ I	ि	शिवः SIVAH	ऐ AI	॒	दैवम् DAIVAM
ई Ī	ी	गीतं GĪTAM	ओ O	ो	लोकः LOKAH
उ U	ु	बुधः BUDHAH	औ AU	ौ	गौरी GAURĪ
ऊ Ū	ू	दूतः DŪTAH	अं AM	ं	कंसः KĀMSAH
ऋ Ṛ	ॠ	नृत्तं NR̥TTAM	अः Aḥ	ः	नरः NARAH
ॠ Ṝ	ॡ	पितृणाम् PITR̄ŪNĀM			

- Note :
1. All the consonants in combination of all vowels are given in the next few pages.
 2. The words ending in ऋ and ॠ are very few and therefore they are left in these series.

क KA	ख KHA	ग GA	घ GHA	ङ ṆA
का KĀ	खा KHĀ	गा GĀ	घा GHĀ	ङा ṆĀ
कि KI	खि KHI	गि GI	घि GHI	ङि ṆI
की KĪ	खी KHĪ	गी GĪ	घी GHĪ	ङी ṆĪ
कु KU	खु KHU	गु GU	घु GHU	ङु ṆU
कू KŪ	खू KHŪ	गू GŪ	घू GHŪ	ङू ṆŪ
कृ KR	खृ KHṚ	गृ GR	घृ GHṚ	ङृ ṆṚ
के KE	खे KHE	गे GE	घे GHE	ङे ṆE
कै KAI	खै KHAI	गै GAI	घै GHAI	ङै ṆAI
को KO	खो KHO	गो GO	घो GHO	ङो ṆO
कौ KAU	खौ KHĀU	गौ GAU	घौ GHĀU	ङौ ṆAU
कं KAM	खं KHAM	गं GAM	घं GHAM	ङं ṆAM
कः KAH	खः KHAH	गः GAH	घः GHAH	ङः ṆAH

च CA	छ CHA	ज JA	झ JHA	ञ NA
चा CĀ	छा CHĀ	जा JĀ	झा JHĀ	जा NĀ
चि CI	छि CHI	जि JI	झि JHI	जि NI
ची CĪ	छी CHĪ	जी JĪ	झी JHĪ	जी NĪ
चु CU	छु CHU	जु JU	झु JHU	जु NU
चू CŪ	छू CHŪ	जू JŪ	झू JHŪ	जू NŪ
चृ CR	छृ CHR	जृ JR	झृ JHR	जृ NR
चे CE	छे CHE	जे JE	झे JHE	जे NE
चै CAI	छै CHAI	जै JAI	झै JHAI	जै NAI
चो CO	छो CHO	जो JO	झो JHO	जो NO
चौ CAU	छौ CHAU	जौ JAU	झौ JHAU	जौ NAU
चं CAM	छं CHAM	जं JAM	झं JHAM	जं NAM
चः CAH	छः CHAH	जः JAH	झः JHAH	जः NAH

ट TA	ठ THA	ड DA	ढ DHA	ण NA
टा TĀ	ठा THĀ	डा DĀ	ढा DHĀ	णा NĀ
टि TI	ठि THI	डि DI	ढि DHI	णि NI
टी TĪ	ठी THĪ	डी DĪ	ढी DHĪ	णी NĪ
टु TU	ठु THU	डु DU	ढु DHU	णु NU
टू TŪ	ठू THŪ	डू DŪ	ढू DHŪ	णू NŪ
टृ TR	ठृ THR	डृ DR	ढृ DHR	णृ NR
टे TE	ठे THE	डे DE	ढे DHE	णे NE
टै TAI	ठै THAI	डै DAI	ढै DHAI	णै NAI
टो TO	ठो THO	डो DO	ढो DHO	णो NO
टौ TAU	ठौ THAU	डौ DAU	ढौ DHAU	णौ NAU
टं TAM	ठं THAM	डं DAM	ढं DHAM	णं NAM
टः TAH	ठः THAH	डः DAH	ढः DHAH	णः NAH

त	थ	द	ध	न
TA	THA	DA	DHA	NA
ता	था	दा	धा	ना
TĀ	THĀ	DĀ	DHĀ	NĀ
ति	थि	दि	धि	नि
TI	THI	DI	DHI	NI
ती	थी	दी	धी	नी
TĪ	THĪ	DĪ	DHĪ	NĪ
तु	थु	दु	धु	नु
TU	THU	DU	DHU	NU
तू	थू	दू	धू	नू
TŪ	THŪ	DŪ	DHŪ	NŪ
तृ	थृ	दृ	धृ	नृ
TR	THR	DR	DHR	NR
ते	थे	दे	धे	ने
TE	THE	DE	DHE	NE
तै	थै	दै	धै	नै
TAI	THAI	DAI	DHAI	NAI
तो	थो	दो	धो	नो
TO	THO	DO	DHO	NO
तौ	थौ	दौ	धौ	नौ
TAU	THAU	DAU	DHAU	NAU
तं	थं	दं	धं	नं
TAM	THAM	DAM	DHAM	NAM
तः	थः	दः	धः	नः
TAH	THAH	DHAH	DHAH	NAH

प	फ	ब	भ	म
PA	PHA	BA	BHA	MA
पा	फा	बा	भा	मा
PĀ	PHĀ	BĀ	BHĀ	MĀ
पि	फि	बि	भि	मि
PI	PHI	BI	BHI	MI
पी	फी	बी	भी	मी
PĪ	PHĪ	BĪ	BHĪ	MĪ
पु	फु	बु	भु	मु
PU	PHU	BU	BHU	MU
पू	फू	बू	भू	मू
PŪ	PHŪ	BŪ	BHŪ	MŪ
पृ	फृ	बृ	भृ	मृ
PR	PHR	BR	BHR	MR
पे	फे	बे	भे	मे
PE	PHE	BE	BHE	ME
पै	फै	बै	भै	मै
PAI	PHAI	BAI	BHAI	MAI
पो	फो	बो	भो	मो
PO	PHO	BO	BHO	MO
पौ	फौ	बौ	भौ	मौ
PAU	PHAU	BAU	BHAU	MAU
पं	फं	बं	भं	मं
PAM	PHAM	BAM	BHAM	MAM
पः	फः	बः	भः	मः
PAH	PHAH	BAH	BHAH	MAH

य	र	ल	व	श
YA	RA	LA	VA	SA
या	रा	ला	वा	शा
YĀ	RĀ	LĀ	VĀ	SĀ
यि	रि	लि	वि	शि
YI	RI	LI	VI	SI
यी	री	ली	वी	शी
YĪ	RĪ	LĪ	VĪ	SĪ
यु	रु	लु	वु	शु
YU	RU	LU	VU	SU
यू	रू	लू	वू	शू
YŪ	RŪ	LŪ	VŪ	SŪ
यृ	—	—	वृ	शृ
YṚ	—	—	VR	SR
ये	रे	ले	वे	शे
YE	RE	LE	VE	SE
यै	रै	लै	वै	शै
YAI	RAI	LAI	VAI	SAI
यो	रो	लो	वो	शो
YO	RO	LO	VO	SO
यौ	रौ	लौ	वौ	शौ
YAU	RAU	LAU	VAU	SAU
यं	रं	लं	वं	शं
YAM	RAM	LAM	VAM	SAM
यः	रः	लः	वः	शः
YAH	RAH	LAH	VAH	SAH

ष	स	ह	ळ	क्ष
ṢA	SA	HA	LLA	KṢA
षा	सा	हा	ळा	क्षा
ṢĀ	SĀ	HĀ	LLĀ	KṢĀ
षि	सि	हि	ळि	क्षि
ṢI	SI	HI	LLI	KṢI
षी	सी	ही	ळी	क्षी
ṢĪ	SĪ	HĪ	LLĪ	KṢĪ
षु	सु	हु	ळु	क्षु
ṢU	SU	HU	LLU	KṢU
षू	सू	हू	ळू	क्षू
ṢŪ	SŪ	HŪ	LLŪ	KṢŪ
षृ	सृ	हृ	—	क्षृ
ṢṚ	SṚ	HR	—	KṢṚ
षे	से	हे	ळे	क्षे
ṢE	SE	HE	LLE	KSE
षै	सै	है	ळै	क्षै
ṢAI	SAI	HAI	LLAI	KṢAI
षो	सो	हो	ळो	क्षो
ṢO	SO	HO	LLO	KṢO
षौ	सौ	हौ	ळौ	क्षौ
ṢAU	SAU	HAU	LLAU	KṢAU
षं	सं	हं	ळं	क्षं
ṢAM	SAM	HAM	LLAM	KṢAM
षः	सः	हः	ळः	क्षः
ṢAH	SAH	HAH	LLAH	KṢAH

THE CONJUNCT CONSONANTS

(संयुक्ताक्षराणि)

क्	+	क	=	क्क	अक्का	
k		ka		kka	Akkā	Mother
क्	+	त	=	क्त	भक्तः	
k		ta		кта	bhaktah	Devotee
क्	+	म	=	क्म	रुक्मम्	
k		ma		kma	rukmaṃ	Gold
क्	+	य	=	क्य	वाक्यम्	
k		ya		kya	vākyam	Sentence
क्	+	र	=	क्र	वक्रम्	
k		ra		kra	vakram	Crooked
क्	+	ल	=	क्ल	शुक्लम्	
k		la		kla	śuklam	White
क्	+	व	=	क्व	पक्वम्	
k		va		kva	pakvam	Ripe
क्	+	ष	=	क्ष	दक्षः	
k		ṣa		kṣa	dakṣah	Expert
क्ष	+	ण	=	क्ष्ण	तीक्ष्णः	
kṣ		ṇa		kṣṇa	Tīkṣṇah	Sharp
क्ष	+	म	=	क्ष्म	सूक्ष्मम्	
kṣ		ma		kṣma	Sūkṣmam	Minute

क्ष्	+	य	=	क्ष्य	लक्ष्यम्	
kṣ		ya		kṣya	Lakṣyam	Aim
ख्	+	य	=	ख्य	सख्यम्	
kh		ya		khyā	sakhyam	Friendship
ग्	+	ध	=	ग्ध	मुग्धः	
g		dha		gdha	mugdhah	Fool
ग्	+	न	=	ग्र	मग्नम्	
g		na		gna	magnam	Sunk
ग्	+	र	=	ग्र	उग्रम्	
g		ra		gra	ugram	Cruel
घ्	+	न	=	घ्न	विघ्नः	
gh		na		ghna	vighnah	Obstacle
घ्	+	र	=	घ्र	शीघ्रम्	
gh		ra		ghra	siḡhram	Quickly
ङ्	+	क	=	ङ्क	अङ्कः	
ṅ		ka		ṅka	aṅkah	Number
च्	+	च	=	च्च	उच्चः	
c		ca		cca	uccah	High
च्	+	छ	=	च्छ	गुच्छः	
c		cha		ccha	gucchah	Bunch
च्	+	य	=	च्य	वाच्यम्	
c		ya		cya	vācyam	Meaning

ज्	+	ञ =	ज्ञ	आज्ञा	
j		ña	jña	ājña	Order
ज्	+	य =	ज्य	राज्यम्	
j		ya	jya	rājyam	Kingdom
ट्	+	य =	ट्य	नाट्यम्	
t		ya	tya	nātyam	Dance
ठ्	+	य =	ठ्य	पाठ्यम्	
ṭh		ya	ṭhya	pāthyam	Lesson
त्	+	त =	त्त	चित्तम्	
t		ta	tta	chittam	Mind
त्	+	न =	त्न	रत्नम्	
t		na	tna	ratnam	Jewel
त्	+	र =	त्र	नेत्रम्	
t		ra	tra	netram	Eye
थ्	+	य =	थ्य	रथ्यः	
th		ya	thya	rathyah	Horse
द्	+	ध =	द्ध	बुद्धः	
d		dha	ddha	Buddhah	Buddha
द्	+	म =	द्म	सद्म	
d		ma	dma	sadma	House
द्	+	य =	द्य	पद्यम्	
d		ya	dya	padyam	Poem

द्र्	+	र =	द्र	मुद्रा	
d		ra	dra	Mudrā	Seal
द्र्	+	र् + य =	द्र्य	दारिद्र्यम्	
d		r ya	drya	dāridryam	Poverty
द्व्	+	व =	द्व	विद्वान्	
d		va	dva	vidvān	Scholar
ध्व्	+	य =	ध्य	मध्यः	
dh		ya	dhya	madhyah	Middle
न्	+	त =	न्त	सन्तः	
n		ta	nta	santah	Great people
न्न	+	न =	न्न	अन्नम्	
n		na	nna	annam	Food
प्	+	र =	प्र	प्रतिमा	
p		ra	pra	pratimā	Idol
ब्	+	द =	ब्द	अब्दः	
b		da	bda	abdah	Year
ब्र्	+	र =	ब्र	ब्रह्मा	
b		ra	bra	brahmā	Creator
म्	+	व =	म्ब	अम्बा	
m		ba	mba	ambā	Mother
म्	+	भ =	म्भ	स्तम्भः	
m		bha	mbha	stambhah	Pillar

सु + र =	म्र	ताम्रम्	
m ra	mra	tāmram	Copper
र + म =	र्म	कर्म	
r ma	rma	karma	Duty
र + व =	र्व	पर्वतः	
r va	rva	parvatah	Mountain
ल + या =	ल्या	कल्याणम्	
l yā	lyā	kalyāṇam	Happiness
श + र =	श्र	मिश्रः	
ś ra	śra	miśrah	Mixed
स + त + र =	स्त	शास्त्रम्	
s t ra	stra	śāstram	Science
स + म =	स्म	विस्मयः	
s ma	sma	vismayah	Wonder
स + र =	स्र	अस्रम्	
s ra	sra	asram	Tear
ह + न =	ह्न	चिह्नम्	
h na	hna	cihnam	Symbol

SECOND PART (Nouns and Verbs)

The Masculine noun 'Rāma' ending in अ (a)

अकारान्तः पुल्लिङ्गः 'राम' शब्दः

(Case)	(Singular)	(Dual)	(Plural)
1.	रामः Rāmah	रामौ Rāmau	रामाः Rāmāh
2.	रामं Rāmam	रामौ Rāmau	रामान् Rāmān
3.	रामेण Rāmeṇa	रामाभ्यां Rāmābhyām	रामैः Rāmāih
4.	रामाय Rāmāya	रामाभ्यां Rāmābhyām	रामेभ्यः Rāmebhyah
5.	रामात् Rāmāt	रामाभ्यां Rāmābhyām	रामेभ्यः Rāmebhyah
6.	रामस्य Rāmasya	रामयोः Rāmayoh	रामाणाम् Rāmāṇām
7.	रामे Rāme	रामयोः Rāmayoh	रामेषु Rāmeṣu
8.	हे राम He Rāma	हे रामौ He Rāmau	हे रामाः He Rāmāh

Meaning of the Singular form :

1. Rama (subject in a sentence) 2. Rama (object in a sentence) 3. By/with/through Rama 4. for/to Rama 5. from/than Rama 6. of/among Rama 7. In/on/at among Rama 8. oh/ye Rama !

SOME NOUNS ENDING IN VOWEL अ (A)

रामः Rāmah	Rama	नृपः Nṛpah	King
कृष्णः Kṛshṇah	Krishna	सेवकः Sevakah	Servant
बालः Bālah	Boy	दूतः Dūtah	Messenger
पुत्रः Putrah	Son	पान्थः Pānthah	Traveller
बुधः Budhah	Scholar	हरः Harah	Siva

SOME ROOTS (I CONJUGATION)

पठ् Paṭh	to read	(गम्) गच्छ् (gam) gacch	to go
नम् Nam	to salute	(पा) पिब् (Pā) Pib	to drink
(जी) जय् (Jī) Jay	to conquer	खाद् Khād	to eat
(नी) नय् (Nī) Nay	to lead	वद् Vad	to speak

SOME VERBAL ROOTS IN PRESENT-TENSE

1. पठ् to read

	Singular	Dual	Plural
III Person	पठति Paṭhati	पठतः Paṭtah	पठन्ति Paṭhanti
II P.	पठसि Paṭhasi	पठथः Paṭhathah	पठथ Paṭhatha
I P.	पठामि Paṭhāmi	पठावः Paṭhāvah	पठामः Paṭhāmah

2. नम् to salute

III P.	नमति namati	नमतः namatah	नमन्ति namanti
II P.	नमसि namasi	नमथः namathah	नमथ namatha
I P.	नमामि namāmi	नमावः namāvah	नमामः namāmah

3. वद् to speak

III P.	वदति Vadati	वदतः Vadatah	वदन्ति Vadanti
II P.	वदसि Vadasi	वदथः Vadathah	वदथ Vadatha
I P.	वदामि Vadāmi	वदावः Vadāvah	वदामः Vadāmah

Conjugate the following Roots : जय्, गच्छ्, पिब्, नय्, खाद् ।

SENTENCES

रामः Rāmah	पठति Paṭhati	Rama reads
कृष्णः Kṛshṇah	वसति Vasati	Krishna dwells
बालः Bālah	नमति namati	The boy salutes
पुत्रः Putrah	वदति Vadati	The son speaks
बुधः Budhah	गच्छति gacchati	The scholar goes
नृपः Nṛpah	जयति Jayati	The king conquers

EXERCISE

Translate into Sanskrit—

- | | |
|----------------------|----------------------------|
| (1) The boy eats | (5) A traveller goes |
| (2) Kṛshna drinks | (6) The servant speaks |
| (3) Rama salutes | (7) The messenger conquers |
| (4) A scholar dwells | (8) Hara reads |

NOUNS (Animals)

अजः ajah	Goat	बिडालः biḍalah	Cat
गजः gajah	Elephant	वृकः vṛkah	Wolf
अश्वः ashvah	Horse	गर्दभः gardabhah	Donkey
वराहः varahah	Boar	हरिणः hariṇah	Deer
वानरः vanarah	Monkey	शृगालः śṛgālah	Jackal

VERBS (I Conj.)

धाव् Dhav	to run	(ह) हर् (hr) har	to take away
(दृश्) पश्य् (Dṛś) pasy	to see	पच् pach	to cook
(स्मृ) स्मर (smṛ) smar	to remember	त्यज् tyaj	to abandon
वह् Vah	to carry or to bear	(बुध्) बोध (budh) bodh	to know

SENTENCES

(Subject)	(Object)	(Verb)
रामः Rāmah	गजं gajam	पश्यति paśyati
	Rama sees the elephant.	
अश्वः aśvah	वराहं varāham	स्मरति smarati
	The horse remembers the boar.	
गजः gajah	हरिणं hariṇam	हरति harati
	The elephant takes away the deer.	
वानरः vānarah	फलं phalam	खादति khādati
	The monkey eats the fruit	
बालः bālah	पाठं pāṭham	पठति paṭhati
	The boy reads the lesson	
सेवकः sevakah	अन्नं annam	पचति pachati
	The servant cooks the food.	
गर्दभः gardabhah	बिडालं biḍālam	बोधति bodhati
	The donkey knows the cat.	

Translate into Sanskrit:—

1. Rama salutes Krishna.
2. The scholar reads the lesson
3. The king remembers the elephant.
4. The goat conquers the boar.
5. The donkey drinks the water.
6. The servant cooks the food.
7. The horse bears the king.
8. The boy takes away the cat.
9. The messenger knows the traveller.
10. The wolf bears the jackal.
11. The monkey knows the cat.
12. The horse sees the king.
13. The elephant salutes the deer.
14. The scholar knows the lesson.
15. Hara remembers krishna.
16. The Jackal carries away the goat.
17. The boy remembers the lesson.
18. The traveller eats the food.
19. Rama knows Krishna.
20. The Elephant bears the King.

NOUNS (Places)

देशः deśah	Country	कवाटः kavāṭah	Door
ग्रामः grāmah	Village	गवाक्षः gavākshah	Window
गेहः gehah	House	लोकः lokah	World
उटजः uṭjah	Cottage	द्वीपः dvipah	Island
आश्रमः āśramah	Hermitage	समुद्रः samudrah	Sea

VERBS (I Conj.)

(भू) भव् (bhū) bhav	to be	पत pato	to fall
क्रीड् krīḍ	to play	(दा) यच्छ् (dā) yacch	to give
चर् char	to go, move	ज्वल् jval	to shine
(स्था) तिष्ठ् (sthā) tiṣṭh	to stand	निन्द् nind	to blame, to censure

Note:—The root स्था (stha) with the preposition उद् (ud) gives the meaning of 'stand up'.
e.g. उत्तिष्ठति (uttishṭhati) etc.

SENTENCES

(Subject in the nominative Case)	(Word in the Instrumental Case)	(Verb in Present Tense)
रामः Rāmah	कृष्णेन Kṛṣṇena Rama moves with Kṛṣṇa	चरति Charati
गजः gajah	अश्वेन aśvena The elephant runs with a horse	धावति dhāvati
वानरः vānarah	वृकेण vṛkeṇa The monkey stands with a wolf	तिष्ठति tiṣṭhati
बालः bālah	वानरेण vānareṇa The boy plays with a monkey	क्रीडति krīḍati
हरिणः hariṇah	सृगालेन sṛgālena The deer stands with a jackal	तिष्ठति tiṣṭhati
नृपः nṛpah	सेवकेन sevakena The king goes with a servant	गच्छति gacchati

NOTE:—The indeclinable सह may be used along with the word in instrumental case to give clear sense of 'with'. eg: नृपः सेवकेन सह गच्छति ।

Translate into Sanskrit:—

1. Rama eats with Krishna.
2. A horse runs with a wolf.
3. A boy stands with an elephant.
4. A deer plays with a horse.
5. A traveller runs with the deer.
6. A servant goes with a boy.
7. A messenger moves with Rama.
8. A Jackal runs with a boar.
9. A goat moves with a donkey.
10. Rama runs with a messenger.
11. Krishna stands with a traveller.
12. An elephant runs with a deer.
13. A traveller runs with a servant.
14. A boar walks with a jackal.
15. An elephant goes with a donkey.
16. The son goes with a traveller.
17. The scholar runs with a boy.
18. Hara moves with an elephant.
19. The cat stands with a Jackal.
20. Rama sees through the window.

NOUNS (birds)

काकः	मयूरः
kākah	mayūrah
crow	peacock
शुकः	बकः
śukah	bakah
parrot	stalk
कुक्कुटः	मधुपः
kukkuṭah	madhupah
cock	bee
हंसः	कोकिलः
hamsah	kokilah
swan	cuckoo
कपोतः	गरुडः
kapotah	garuḍah
dove	the king of birds

VERBS

रक्ष्	वद्
Raksh	Vad
to protect	to speak
(रुह्) रोह्	अर्च
(Ruh) Roh	Arch
to grow	to worship
हस	गर्ज
has	garj
to laugh	to roar
जप्	गै (गाय्)
Jap	gai gāy
to mutter	to sing

DATIVE CASE

नृपः सेवकाय फलं यच्छति
nṛpah sevakāya phalam yacchati

The king gives fruit to the servant

बालः अन्नाय ग्रामं गच्छति
bālah annāya grāmam gacchati

The boy goes to the village for food

वानरः फलाय आश्रमं गच्छति
vānarah phalāya āśramam gacchati

The monkey goes to the hermitage for fruit

रामः पान्थाय फलं यच्छति
Rāmah pānthāya phalam yacchati

Rama gives the fruit to the traveller

ABLATIVE CASE

बुधः आसनात् उत्तिष्ठति
budhah āsanāt uttiṣṭhati

The scholar rises up from the seat

फलं वृक्षात् पतति
phalam vṛkṣāt patati

The fruit falls from the tree

रामः ग्रामात् गच्छति
Rāmah grāmāt gacchati

Rama goes from the village

नृपः गजात् पतति
nṛpah gajāt patati

The king falls from the elephant

पान्थः द्वीपात् द्वीपं चरति
pānthah dvīpāt dvīpam charati

The traveller moves from one island to another island

Translate into Sanskrit:—

1. Krishna goes for a fruit.
2. The boy comes for food.
3. The king goes to the hermitage for a fruit.
4. Rama gives food to the servant.
5. The traveller goes to the village for a cock.
6. Krishna protects the deer from a jackal.
7. A king comes from the country.
8. A boar runs from one hermitage to another hermitage.
9. A traveller goes from one country to another country.
10. A deer runs from an island.
11. A horse goes from the sea.
12. A messenger carries away a deer from the hermitage.
13. A servant gets up from the seat.
14. A son takes away a fruit for the king.

NOUNS (Limbs of the body)

मस्तकः		पादः	
mastakah	head	pādah	foot
देहः		दन्तः	
dehah	body	dantah	tooth
कण्ठः		नखः	
kaṇṭhah	neck	nakhah	nail
करः		केशः	
karah	hand	keśah	hair
कर्णः		भुजः	
karṇah	ear	bhujah	shoulder

VERB (6h Conjugation)

अट्		कृष्	
aṭ	to wander	kṛṣ	to plough
अर्ज्		(घ्रा) जिघ्र्	
arj	to earn	(ghrā) jighṛ	to smell
अर्ह्		(त्) तर्	
arh	to worship	(tr) tar	to cross
कूज्		(दश्) दंश्	
kūj	to hum	daś	damś to bite

GENITIVE & LOCATIVE (cases)

रामस्य पुत्रः ग्रामं गच्छति

Rāmasya putrah grāmam gacchati

Rama's son goes to the village.

कृष्णस्य सेवकः अश्वं पश्यति

Kṛṣṇasya sevakah aśvam paśyati

Krishna's servant sees the horse.

नृपस्य दूतः गजं नयति

nṛpasya dūtah gajam nayati

The king's messenger leads the elephant

वानरः अश्वस्य कर्णं रक्षति

vānarah aśvasya karṇam rakṣati

The monkey protects the ear of the horse.

गजः समुद्रे चरति

gajah samudre charati

The elephant moves in the sea

नगरे नृपः वसति

nagare nṛpah vasati

The king dwells in the town.

ग्रामे रामः कृष्णं अर्चति

grāme rāmah Kṛṣṇam archati

Rama worships Kṛṣṇa in the village.

द्वीपे सिंहः गर्जति

dvīpe simhah garjati

The lion roars in the island.

Translate into Sanskrit :—

1. Krishna's servant goes to the cottage.
2. Rama's son conquers the elephant.
3. The king's servant leads the horse.
4. The servant salutes the foot of the messenger.
5. The monkey remembers the body of a goat.
6. The scholar gives the food of (his) son to the traveller.
7. The jackal smells the hand of the monkey.
8. The son takes away the horse of the traveller.
9. The boy sees a peacock in the hermitage.
10. A cuckoo sings in the island.
11. A boy reads a lesson in the village.
12. A jackal wanders in the country.
13. The scholars abandon the boy in the cottage.
14. There is a fruit in the house.
15. An elephant carries the king to the country.

ROOT**Agreement of the noun with the verb**

In Sanskrit there are three numbers both in the noun and in the verb—the singular, dual and the plural. When the noun is in the singular number the verb is also in the singular number. When the verb is in the dual number the corresponding dual number of the noun should be used. Similarly for a noun in the plural number the verb in the plural number should be used.

There are also three different sets for the three persons, namely first person, second person and third person.

In the previous exercises all the nouns used were in the singular number and so also the verbs. In the following exercises the dual number and the plural number are going to be used.

NOMINATIVE DUAL**रामौ पठतः**

Rāmau paṭhatah

Two Ramas read

कृष्णौ नमतः

Kṛṣṇau namatah

Two Krishnas salute

बालौ वसतः

balau vasatah

Two boys dwell

ACCUSATIVE DUAL**रामः गजौ पश्यति**

Rāmah gajau pasyati

Rama sees two elephants.

गजः हरिणौ स्मरति

gajah hariṇau smarati

The elephant remembers the two deer.

गर्दभः सेवकौ वहति

gardabhah sevakau vahati

The donkey bears the two servants.

INSTRUMENTAL DUAL

हरिणः शृगालाभ्यां तिष्ठति

hariṇah śṛgālābhyām tiṣṭhati

The deer stands with two Jackals.

गजः अश्वाभ्यां धावति

gajah asvābhyām dhāvati

The elephant runs with two horses.

नृपः सेवकाभ्यां गच्छति

nṛpah sevakābhyām gacchati

The king goes with two servants.

DATIVE DUAL

नृपः सेवकाभ्यां फलं यच्छति

nṛpah sevakābhyām phalam yacchati

The king gives fruit for two servants.

रामः वानराभ्यां अन्नं यच्छति

Ramah vānarābhyām annam yacchati.

Rama gives food for two monkeys.

वानरः फलाभ्यां आश्रमं गच्छति

Vānarah phalābhyām āsramam gacchati

The monkey goes to the hermitage for two fruits.

ABLATIVE DUAL

रामः ग्रामाभ्यां आगच्छति

Ramah grāmābhyām āgacchati

Rama comes from two villages.

वानरः बिडालाभ्यां फलं हरति

Vānarah biḍālābhyām phalam harati.

बुधः आसनाभ्यां उत्तिष्ठति

budhah āsanābhyām uttiṣṭhati

The scholar rises from two seats.

GENITIVE DUAL

सेवकयोः गृहे फलं भवति

sevakayoh gr̥he phalam bhavati

There is fruit in the house of two servants.

हरिणयोः आश्रमे बिडालः वसति

hariṇayoh āśrame biḍalah vasati

The cat is dwelling in the hermitage of two deer.

बालयोः गृहे हरिणः भवति

bālayoh gr̥he hariṇah bhavati

There is a deer in the house of two boys.

LOCATIVE CASE

आश्रमयोः हरिणाः भवन्ति

āśramayoh harināh bhavanti

There are deer in two hermitages.

द्वीपयोः गजाः अटन्ति

dvīpayoh gajāh aṭanti

The elephants wander in two islands.

समुद्रयोः अश्वाः चरन्ति

samudrayoh asvāh charanti

The horses move in two oceans.

Translate into Sanskrit :—

1. The two servants of Krishna go to the two villages.
2. Rama conquers the two elephants.
3. The king goes with two horses.
4. The servant goes to the house for the two houses.
5. The scholar gives food to the two travellers.
6. The fruit falls from the two hands of the monkey.
7. The messenger takes away the two horses of the two travellers.
8. A boy sees two pea-cocks of the hermitage.
9. A scholar abandons two boys of the two cottages.

VERBS—III PERSON DUAL

रामौ पठतः

Rāmau paṭhatah

Two Ramas read

बुधौ गच्छतः

budhau gacchatah

Two scholars go

पुत्रौ वदतः

putrau vadatah

Two sons speak

सेवकौ वहतः

sevakau vahatah

Two servants carry away

पान्थौ नमतः

pānthau namatah

Two travellers salute

VERBS—III PERSON PLURAL

बालाः तिष्ठन्ति

bālāh tiṣṭhanti

The boys stand.

गजाः चरन्ति

gajāh charanti

The elephants move.

जम्बुकाः धावन्ति

jambukāh dhāvanti

The jackals run.

पुत्राः नमन्ति

putrāh namanti

The sons salute.

दूताः यच्छन्ति

dūtāh yacchanti

The messengers give.

Translate into Sanskrit :—

1. Two boys run
2. Two scholars read
3. Two servants salute
4. Two messengers speak
5. Two kings conquer
6. Two goats see
7. Two horses remember
8. Two elephants take away
9. The horses run
10. The elephants carry
11. The boys play
12. The boars drink
13. The kings conquer
14. The travellers speak
15. The messengers go
16. The horses see
17. The jackals take away.

I PERSON SINGULAR

भ वा मि	
bhavāmi	(I) am
खा दा मि	
khā dā mi	(I) eat
प श्या मि	
pa syā mi	(I) see
व दा मि	
va dā mi	(I) speak
जि घ्रा मि	
ji ghrā mi	(I) smell
त रा मि	
ta rā mi	(I) cross
य च छा मि	
ya cchā mi	(I) give
द हा मि	
da hā mi	(I) burn
बो धा मि	
bo dhā mi	(I) know
न या मि	
na yā mi	(I) lead

I PERSON DUAL

न न्दा वः nandāvah	(we) two rejoice
न मा वः namāvah	„ two salute
प ठा वः paṭhāvah	„ two read
प ता वः patāvah	„ two fall
पि वा वः piḥāvah	„ two drink
भ्र मा वः bhramāvah	„ two roam
र क्षा वः rakshāvah	„ two protect
व दा वः vadāvah	„ two speak
व्र जा वः vrajāvah	„ two go
ति ष्ठा वः tiṣṭhāvah	„ two stand

I PERSON PLURAL

स्म रा मः smarāmah	(we) remember
ह सा मः hasāmah	„ laugh
शं सा मः saṁsāmah	„ praise
नि न्दा मः nindāmah	„ abuse
वा ङ्छा मः vāñchāmah	„ wish
र क्षा मः rakshāmah	„ protect
अ र्चा मः archāmah	„ worship
क र्षा मः karshāmah	„ plough
क्रीडा मः kriḍāmah	„ play
खा दा मः khādāmah	„ eat

Translate into Sanskrit:—

(I P. Sing.)	(I Per. Dual)	(I Per. Pl.)
I worship	we two smell	we stand
I conquer	we two conquer	we see
I sing	we two eat	we eat
I play	we two abandon	we drink
I go	we two burn	we go
I roar	we two give	we run
I hide	we two see	we give
I run	we two run	we speak
I see	we two earn	we praise
I burn	we two stand	we censure

II PERSON SINGULAR

अ र्च सि	
archasi	(Thou) worship
न म सि	
namasi	„ salute
भ्र म सि	
bhramasi	„ roam
व्र ज सि	
vrajasi	„ go
वा ङ छ सि	
vāñchasi	„ wish
खा द सि	
khādasi	„ eat
ति ष्ठ सि	
tishṭhasi	„ stand
त र सि	
tarasi	„ cross
ह स सि	
hasasi	„ laugh
व द सि	
vadasi	„ speak

II PERSON DUAL

गर्जथः		
garjathah	(You two)	roar
धावथः		
dhāvathah	„	run
पश्यथः		
paśyathah	„	see
अर्चथः		
archathah	„	worship
कर्षथः		
karshathah	„	plough
रक्षथः		
rakshathah	„	protect
भ्रमथः		
bhramathah	„	roam
वदथः		
vadathah	„	speak
शंसथः		
samsathah	„	praise
पिबथः		
pibathah	„	drink

II PERSON PLURAL

खादथ		
khādatha	(you)	eat
शंसथ		
samsatha	„	praise
तिष्ठथ		
tishṭhatha	„	stand
वदथ		
vadatha	„	speak
दहथ		
dahatha	„	burn
पश्यथ		
pasyatha	„	see
धावथ		
dhāvatha	„	run
रक्षथ		
rakshatha	„	protect
निन्दथ		
nindatha	„	censure
कर्षथ		
karshatha	„	plough

Translate into Sanskrit :—

<i>Sing.</i>	<i>Dual</i>	<i>Plural</i>
Thou go	You two plough	You conquer
Thou protect	You two play	You sing
Thou play	You two read	You go
Thou drink	You two salute	You roam
Thou run	You two fall	You burn
Thou speak	You two laugh	You see
Thou censure	You two roam	You earn
Thou praise	You two remember	You eat
Thou worship	You two protect	You drink
Thou roam	You two speak	You stand

The Masculine noun 'Hari' ending in इ (i)

इकारान्तः पुलिङ्गः 'हरि' शब्दः

Case	Singular	Dual	Plural
1.	हरिः Harīh	हरी Harī	हरयः Harayah
2.	हरिं Harim	हरी Harī	हरीन् Harīn
3.	हरिणा Harīṇā	हरिभ्यां Haribhyām	हरिभिः Haribhiḥ
4.	हरये Haraye	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
5.	हरेः Hareh	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
6.	हरेः Hareh	हयोः Haryoh	हरीणां - Harīṇām
7.	हरौ Harau	हयोः Haryoh	हरिषु Harīṣu
8.	हे हरे He Hare	हे हरी He Harī	हे हरयः He Harayah

Meaning of the Singular form :

1. Hari (subject) 2. Hari (object) 3. By/with/
through Hari 4. for/to Hari 5. from/than Hari 6. of/
among Hari 7. In/on/at/among Hari 8. oh/ye Hari !

NOTE: The declensions of the words in the next
page are to be written as per the above
noun हरि.

Some Masculine nouns ending in इ (i)
to be declined like हरि.

हरिः	मणिः
Harih	Maṇih
	Gem
कविः	अग्निः
Kavīh	Agnih
	Fire
रविः	अलिः
Ravīh	Alih
	Bee
मुनिः	भूपतिः
Munih	Bhūpatih
	King
गिरिः	अतिथिः
Girih	Atithih
	Guest
कलिः	किटिः
Kalih	Kiṭih
	Bear
कपिः	पतञ्जिः
Kapīh	Patatjih
	Bird
यतिः	पाणिः
Yatih	Pānih
	hand
अरिः	बलिः
Arih	Balih
	oblation
ज्ञातिः	विधिः
Jñātih	Vidhih
	creator

SENTENCES

अतिथिः
atithih

गच्छति
gacchati

The guest goes.

ऋषिः
rshih

हरिं
harim

नमति
namati

The sage salutes Hari.

कविः
kavīh

मणिना
maṇinā

तिष्ठति
tiṣṭhati

The poet stands with a gem.

यतिः
yatih

अग्नये
agnaye

बलिं
balim

यच्छति
yacchati

The ascetic gives oblation to the fire.

कवयः
kavayah

कपीन्
kapīn

शंसन्ति
śamsanti

Poets praise the monkeys.

ज्ञातयः
jñātayah

राशीन्
rāśīn

हरन्ति
haranti

Kinsmen take away the heaps.

अरयः
arayah

निधोन्
nidhīn

नयन्ति
nayanti

The enemies lead the treasure

पाणयः
pāṇayah

मणिभिः
maṇibhiḥ

पतन्ति
patanti

The hands fall with gems.

Translate into Sanskrit :—

(Singular)	(Plural)
I salute the master.	We worship a sage.
I protect the sage.	We abandon a heap.
I know a poet.	We give a gem.
I remember the fire.	We see a mountain.
I lead a guest.	We protect a poet.
Thou see a bee.	You protect a guest.
Thou worship a king.	You know an ascetic.
Thou salute a saint.	You worship a mountain.
Thou praise an ascetic.	You abandon a war.
Thou take away a heap.	You see a bear.
He cooks the food.	They give a heap.
He salutes the poet.	They know an ascetic.
He sees a monkey.	They remember the king.
He gives an oblation.	They salute a poet.
He leads a bird.	They conquer an enemy.

The Masculine noun 'Guru' ending in उ (U)

उकारान्तः पुलिङ्गः 'गुरु' शब्दः

Case	Singular	Dual	Plural
1.	गुरुः Guruh	गुरु Gurū	गुरवः Guravah
2.	गुरुं Gurum	गुरु Gurū	गुरुन् Gurūn
3.	गुरुणा Guruṇā	गुरुभ्यां Gurubhyām	गुरुभिः Gurubhiḥ
4.	गुरवे Gurave	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
5.	गुरोः Guroh	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
6.	गुरोः Guroh	गुरवोः Gurvoh	गुरुणाम् Gurūṇām
7.	गुरौ Gurau	गुरवोः Gurvoh	गुरुषु Guruṣu
8.	हे गुरो He Guro	हे गुरु He Gurū	हे गुरवः He Guravah

Meaning of the Singular form :

1. Teacher (subject in a sentence) 2. Teacher (object) 3. By/through with Teacher 4. for/to Teacher 5. from/than Teacher 6. of / among Teacher 7. In /on / at / among Teacher 8. oh / ye Teacher.

Some Masculine nouns ending in उ (U)
(to be declined as per the example in the opposite page)

गुरुः Guruh	Teacher	इषुः Iṣuh	Arrow
शम्भुः Sambhuh	Śiva	इन्दुः Induh	Moon
भानुः Bhānuh	Sun	पांसुः Pāmsuh	Dust
विष्णुः Viṣṇuh	Vishnu	वायुः Vāyuh	Air
बन्धुः Bandhuh	Relative	बिन्दुः Binduh	Drop
तरुः Taruh	Tree	क्रतुः Kratuh	Sacrifice
साधुः Sādhuh	Ascetic	अणुः Aṇuh	Atom
मरुः Maruh	Desert	बाहुः Bāhuh	Hand
इक्षुः Ikṣuh	Sugercane	सेतुः Setuh	Bridge
सूनुः Sūnuh	Son	जन्तुः Jantuh	Living being

VERBS

(6th conjugation)

(इष्) इच्छ् (ish) icch	to wish	(सद्) सीद् (sad) sīd	to sink
(प्रच्छ्) पृच्छ् (pracch) prch	to ask	सृज् srj	to create
(मस्ज्) मज्ज् (masj) majj	to bathe	स्पृश् sprś	to touch
लिख् likh	to write	विश् viś	to enter

PRESENT-TENSE

(विश् to enter)

वि श ति vi śa ti	वि श तः vi śa tah	विशन्ति vi śa ntī
वि श सि vi śa si	वि श थः vi śa thah	वि श थ vi śa tha
वि श मि vi śa mi	वि शा वः vi śa vah	वि शा मः vi śa mah

(लिख् to write)

लि ख ति li kha ti	लि ख तः li kha tah	लि ख न्ति li kha ntī
लि ख सि li kha si	लि ख थः li kha thah	लि ख थ li kha tha
लि खा मि li khā mi	लि खा वः li khā vah	लि खा मः li khā mah

Translate the following sentences into English :—

गुरुः	साधुं	पृच्छति
guruh	sādhum	prcchati
बिन्दुः	सेतुं	स्पृशति
binduh	setum	sprśati
जन्तुः	तरुं	विशति
jantuh	tarum	viśati
विष्णुः	इषुणा	लिखति
viṣṇuh	iṣuṇā	likhati
साधू	बन्धुं	पृच्छतः
sādhū	bandhum	prcchatah
गुरवः	साधून्	नमन्ति
guravah	sādhūn	namanti
बाहवः	इषून्	स्पृशन्ति
bāhavah	ishūn	sprśanti
बन्धवः	इक्षून्	इच्छन्ति
bandhavah	ikshūn	icchanti

Translate into Sanskrit :—

- A teacher wants.
 The sun asks.
 Vishnu writes.
 The goodman enters the village.
 The desert touches the mountain.
 Sugarcane bathes.
 The dust takes away.
 The wind carries the dust.
 The drops stand on the tree.
 The living beings enter the sea.
 The drops touch the hand.
 The hands enter.
 The elephants want sugar-canes.
 The deserts ask rain.
 The good people bathe in the ocean.

The Masculine noun 'Dhātṛ' ending in ऋ (r).

ऋकारान्तः पुलिङ्गः 'धातृ' शब्दः

Case	Singular	Dual	Plural
1	धाता Dhātā	धातारौ Dhātārau	धातारः Dhātārah
2	धातारं Dhātāram	धातारौ Dhātārau	धातृन् Dhātṛūn
3	धात्रा Dhātrā	धातृभ्यां Dhātr̥bhyām	धातृभिः Dhātr̥bhiḥ
4	धात्रे Dhātre	धातृभ्यां Dhātr̥bhyām	धातृभ्यः Dhātr̥bhyah
5	धातुः Dhātuh	धातृभ्यां Dhātr̥bhyām	धातृभ्यः Dhātr̥bhyah
6	धातुः Dhātuh	धात्रोः Dhātroḥ	धातृणाम् Dhātr̥ṇām
7	धातृ Dhātari	धात्रोः Dhātroḥ	धातृषु Dhātr̥ṣu
8	हे धातः He Dhātah	हे धातारौ He Dhātārau	हे धातारः He Dhātārah

Meaning of the Singular form :

1. Creator (subject) 2. Creator (object) 3. By / with / through Creator 4. for/to Creator 5. from/than Creator 6. of/among Creator 7. In / on / at / among Creator 8. oh / ye Creator

NOTE : The declension of the other nouns शास्त्र, कर्तृ, भर्तृ, वक्तृ, नष्ट, दातृ, भोक्तृ etc. are to be formed as above.

The Masculine noun 'Pitr̥' ending in ऋ (r).

ऋकारान्तः पुलिङ्गः 'पितृ' शब्दः

Case	singular	Dual	Plural
1	पिता Pitā	पितारौ Pitarau	पितरः Pitarah
2	पितरं Pitarāram	पितारौ Pitarau	पितृन् Pitr̥ūn
3	पित्रा Pitrā	पितृभ्यां Pitr̥bhyām	पितृभिः Pitr̥bhiḥ
4	पित्रे Pitre	पितृभ्यां Pitr̥bhyām	पितृभ्यः Pitr̥bhyah
5	पितुः Pituh	पितृभ्यां Pitr̥bhyām	पितृभ्यः Pitr̥bhyah
6	पितुः Pituh	पित्रोः Pitroḥ	पितृणाम् Pitr̥ṇām
7	पितरि Pitari	पित्रोः Pitroḥ	पितृषु Pitr̥ṣu
8	हे पितः He Pitah	हे पितारौ He Pitarau	हे पितरः He Pitarah

Meaning of the Singular form :

1. father (subject) 2. father (object) 3. by/with/through father 4. for / to father 5. from / than father 6. of / among father 7. in / at / on / among father 8. oh / ye father!

NOTE : Write declensions for the nouns ज्ञातृ and ज्ञातारः as per the above noun पितृ. Also note the difference between धातृ and पितृ in the forms of nominative and accusative Cases.

FEMININE GENDER

Some Feminine nouns ending in आ (ā)

(to be declined like रमा on the opposite page.)

रमा		सेना	
Ramā	Lakṣmī	Senā	Army
सीता		कृपा	
Sītā	Sītā	Kṛpā	Pity
भामा		निशा	
Bhāmā	Bhāmā	Nisā	Night
पद्मा		शाखा	
Padmā	Padmā	Śākhā	Branch
कन्या		आज्ञा	
Kanyā	Maiden	Ājñā	Order
गङ्गा		कथा	
Gaṅgā	Ganges	Kathā	Story
माला		कला	
Mālā	Garland	Kalā	Art
लता		प्रजा	
Latā	Creeper	Prajā	Subject
क्रीडा		भार्या	
Kṛīḍā	Play	Bhāryā	Wife
देवता		लज्जा	
Devatā	Deity	Lajjā	Shame

The Feminine noun 'Ramā' ending in आ (ā)

आकारान्तः स्त्रीलिङ्गः 'रमा' शब्दः

Case	Singular	Dual	Plural
1	रमा Ramā	रमे Rame	रमाः Ramāh
2	रमां Ramām	रमे Rame	रमाः Ramāh
3	रमया Ramayā	रमाभ्यां Ramābhyām	रमाभिः Ramābhih
4	रमायै Ramāyai	रमाभ्यां Ramābhyām	रमाभ्यः Ramābhyah
5	रमायाः Ramāyāh	रमाभ्यां Ramābhyām	रमाभ्यः Ramābhyah
6	रमायाः Ramāyāh	रमयोः Ramayoh	रमाणाम् Ramāṇām
7	रमायां Ramāyām	रमयोः Ramayoh	रमासु Ramāsu
8	हे रमे He Rame	हे रमे He Rame	हे रमाः He Ramāh

Meaning of the Singular forms :

1. Lakshmi (subject in a sentence) 2. Lakshmi (object) 3. By / with / through Lakshmi 4. for / to Lakshmi 5. from / than Lakshmi 6. of / among Lakshmi 7. In / on / at / among Lakshmi 8. oh / ye Lakshmi.

Some Feminine nouns ending in इ (i)
(to be declined like मति on the opposite page)

मतिः		भक्तिः	
Matih	Knowledge	Bhaktih	Devotion
गतिः		भूमिः	
Gatih	Way, Path	Bhūmih	Earth
श्रुतिः		मुक्तिः	
Srutih	Veda	Muktiḥ	Salvation
कृतिः		मूर्तिः	
Kṛtiḥ	Work	Mūrtih	Idol
सृष्टिः		रात्रिः	
Sṛṣṭiḥ	Creation	Rātrih	Night
बुद्धिः		रतिः	
Buddhiḥ	Knowledge	Ratih	Love
रुचिः		स्तुतिः	
Rucih	Taste	Stutih	Praise
कीर्तिः		वृत्तिः	
Kīrtih	Fame	Vṛttih	Profession
कान्तिः		भूतिः	
Kāntih	Shining	Bhūtiḥ	Wealth
जातिः		स्मृतिः	
Jātiḥ	Caste	Smṛtiḥ	Remembrance
प्रीतिः		नीतिः	
Prītiḥ	Kindness	Nītiḥ	Guidance

The Feminine noun 'Mati' ending in इ (i)

इकारान्तः स्त्रीलिङ्गो 'मति' शब्दः

Case	Singular	Dual	Plural
1	मतिः Matih	मती Matī	मतयः Matayah
2	मतिं Matim	मती Matī	मतीः Matīḥ
3	मत्या Matyā	मतिभ्यां Matibhyām	मतिभिः Matibhiḥ
4	मत्यै, मतये Matyai, Mataye	मतिभ्यां Matibhyām	मतिभ्यः Matibhyah
5	मत्याः, मतेः Matyāḥ, Mateḥ	मतिभ्यां Matibhyām	मतिभ्यः Matibhyah
6	मत्याः, मतेः Matyāḥ, Mateḥ	मत्योः Matyoh	मतीनाम् Matīnām
7	मत्यां, मतौ Matyām, Matau	मत्योः Matyoh	मतिषु Matīṣu
8	हे मते He Mate	हे मती He Matī	हे मतयः He Matayah

Meaning of the Singular form :

1. knowledge (subject) 2. knowledge (object) 3. By/with/through knowledge 4. for/to knowledge 5. from/than knowledge 6. of/among knowledge 7. in/on/at among knowledge 8. oh / ye knowledge !

NOTE: 1. There are two forms in singulars of Dat. Abl. Gen. and Loc. Cases

2. Declensions of nouns in the left hand page have to be written as per the above noun मति.

Some Feminine nouns ending in ई (i)

गौरी		वापी	
Gaurī	Pārvathi	Vāpī	Well
वाणी		दासी	
Vāṇī	Sarasvati	Dāsī	Servant (F)
नदी		देवी	
Nadī	River	Devī	Goddess
नारी		भागीरथी	
Narī	Woman	Bhāgīrathī	Ganges
पत्नी		श्रेणी	
Patnī	Wife	Śreṇī	Line
सखी		सिंही	
Sakhī	Friend (F)	Simhī	Lioness
पुरी		हरिणी	
Purī	Town	Hariṇī	Deer (F)
नटी		शर्वरी	
Naṭī	Actress	Śarvari	Night
मही		वेणी	
Mahī	Earth	Veṇī	Hair
कुमारी		मृगी	
Kumārī	Young girl	Mṛgī	Deer (F)
जननी		रजनी	
Jananī	Mother	Rajani	Night

The Feminine noun 'Gaurī' ending in ई (i)

ईकारान्तः स्त्रीलिंगो 'गौरी' शब्दः

Case	Singular	Dual	Plural
1	गौरी Gaurī	गौर्यौ Gauryaū	गौर्यः Gauryah
2	गौरीं Gaurīm	गौर्यौ Gauryaū	गौरीः Gaurīh
3	गौर्या Gauryā	गौरीभ्यां Gaurībhyām	गौरीभिः Gaurībhih
4	गौर्यै Gauryāi	गौरीभ्यां Gaurībhyām	गौरीभ्यः Gaurībhyah
5	गौर्याः Gauryāh	गौरीभ्यां Gaurīāhyām	गौरीभ्यः Gaurībhyah
6	गौर्याः Gauryāh	गौर्योः Gauryōh	गौरीणाम् Gaurīṇam
7	गौर्या Gauryām	गौर्योः Gauryōh	गौरीषु Gaurīṣu
8	हे गौरि He Gauri	हे गौर्यौ He Gauryaū	हे गौर्यः He Gauryah

Meaning of the Singular form :

1. Parvati (subject) 2. Parvati (object) 3. By / with / through Parvati 4. for/to Parvati 5. from / than Parvati 6. of/among Parvati 7. In/on/at/among Parvati 8. oh/ye Parvati !

NOTE : The declensions of the nouns in the left hand side page have to be written as per the above noun गौरी.

The Feminine noun 'Dhenu' ending in उ (U)

उकारान्तः स्त्रीलिङ्गः 'धेनु' शब्दः

Case	Singular	Dual	Plural
1	धेनुः dhenuh	धेनू dhenū	धेनवः dhenavah
2	धेनुं dhenum	धेनू dhenū	धेनूः dhenūh
3	धेन्वा dhenvā	धेनुभ्यां dhenubhyām	धेनुभिः dhenubhih
4	धेन्वै, धेनवे dhenvai, dhenave	धेनुभ्यां dhenubhyām	धेनुभ्यः dhenubhyah
5	धेन्वाः, धेनोः dhenvāh, dhenoh	धेनुभ्यां dhenubhyām	धेनुभ्यः dhenubhyah
6	धेन्वाः, धेनोः dhenvāh, dhenoh	धेन्वोः dhenvoh	धेनूनाम् dhenūnam
7	धेन्वां, धेनौ dhenvām, dhenau	धेन्वोः dhenvoh	धेनुषु dhenuṣu
8	हे धेनो he dhenoh	हे धेनू he dhenū	हे धेनवः he dhenavah

Meaning of the Singular forms :

1. Cow (subject) 2. Cow (object) 3. by/with/through Cow 4. for/to Cow 5. from/than Cow 6. of/among Cow 7. in/on/at/among Cow 8. oh/ye Cow.

NOTE: There are two forms in dative, ablative Genitive and locative singulars in the above noun.

The Feminine noun 'Mātr' ending in ऋ (r)

ऋकारान्तः स्त्रीलिङ्गः 'मातृ' शब्दः

Case	Singular	Dual	Plural
1	माता Mata	मातरौ Matarau	मातरः Matarah
2	मातरं Mataram	मातरौ Matarau	मातृः Mātrūh
3	मात्रा Mātra	मातृभ्यां Mātrbhyām	मातृभिः Mātrbhih
4	मात्रे mātre	मातृभ्यां Mātrbhyām	मातृभ्यः Mātrbhyah
5	मातुः Matuh	मातृभ्यां Mātrbhyām	मातृभ्यः Mātrbhyah
6	मातुः Matuh	मात्रोः Mātroh	मातृणाम् Mātrūnām
7	मातरि Mātari	मात्रोः Mātroh	मातृषु Mātrṣu
8	हे मातः He Mātah	हे मातरौ He Matarau	हे मातरः He Matarah

Meaning of the Singular forms :

1. Mother (subject) 2. Mother (object) 3. by/with/through Mother 4. for/to Mother 5. from/than Mother 6. of/among Mother 7. in/on/at/among Mother 8. oh/ye Mother.

NOTE: The declensions of स्वसृ, दुहितृ, जनान्द etc. are to be written like मातृ. Note the noun मातृ is alike पितृ in all cases excepting the plural form of the Accusative case.

NOUNS OF NEUTER GENDER

some neuter nouns ending in अ (a)

to be declined as per ज्ञान in the opposite page

ज्ञानं	वाक्यम्		
Jñānam	Knowledge	Vākyaṃ	Sentence
जलं	तत्त्वम्		
Jalam	Water	Tattvam	Fact
फलं	दानम्		
Phalam	Fruit	Dānam	Gift
धनं	पुण्यम्		
Dhanam	Wealth	Puṇyam	Virtue
वनं	पापम्		
Vanam	Forest	Pāpam	Sin
पद्मं	अन्नम्		
Padmam	Lotus	Annam	Food
नेत्रं	द्रव्यम्		
Netram	Eye	Dravyam	Wealth
गात्रं	शुभम्		
gātram	Body	Subham	Happiness
सत्यं	भयम्		
Satyam	Truth	Bhayam	Fear
नृत्यं	भद्रम्		
Nṛtyam	Dance	Bhadram	Safe

The neuter noun 'Jñāna' ending in अ (a)

अकारान्त नपुंसकलिङ्गो 'ज्ञान' शब्दः

Case	Singular	Dual	Plural
1	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
2	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
3	ज्ञानेन Jñānena	ज्ञानाभ्यां Jñānābhyām	ज्ञानैः Jñānaih
4	ज्ञानाय Jñānāya	ज्ञानाभ्यां Jñānābhyām	ज्ञानेभ्यः Jñānebhyah
5	ज्ञानात् Jñānāt	ज्ञानाभ्यां Jñānābhyām	ज्ञानेभ्यः Jñānebhyah
6	ज्ञानस्य Jñānasya	ज्ञानयोः Jñānayoh	ज्ञानानाम् Jñānānām
7	ज्ञाने Jñāne	ज्ञानयोः Jñānayoh	ज्ञानेषु Jñāneṣu
8	हे ज्ञान ! He Jñāna !	हे ज्ञाने ! He Jñāne !	हे ज्ञानानि ! He Jñānāni !

Meaning of the Singular forms :

1. knowledge (subject)
2. knowledge (object)
3. by with/through knowledge
4. for/to knowledge
5. from/than knowledge
6. of/among knowledge
7. in/on/at knowledge
8. oh/ye knowledge.

NOTE: The nominative and accusative cases will be alike in neuter gender.

The neuter noun 'Vāri' ending in 'इ' (i)

इकारान्त नपुंसकलिङ्गः 'वारि' शब्दः

Case	Singular	Dual	Plural
1	वारि Vāri	वारिणी Vāriṇī	वारीणि Vāriṇi
2	वारि Vāri	वारिणी Vāriṇī	वारीणि Vāriṇi
3	वारिणा Vāriṇā	वारिभ्यां Vāribhyām	वारिभिः Vāribhiḥ
4	वारिणे Vāriṇe	वारिभ्यां Vāribhyām	वारिभ्यः Vāribhyah
5	वारिणः Vāriṇah	वारिभ्यां Vāribhyām	वारिभ्यः Vāribhyah
6	वारिणः Vāriṇah	वारिणोः Vāriṇoh	वारीणाम् Vāriṇām
7	वारिणि Vāriṇi	वारिणोः Vāriṇoh	वारिषु Vāriṣu
8	हे वारे, हे वारि He Vāre, He Vāri	हे वारिणी He Vāriṇī	हे वारीणि He Vāriṇi

Meaning of the Singular forms :

1. water (subject) 2. water (object) 3. by/with/through water 4. for/to water 5. from/than water 6. of/among water 7. in/at water 8. oh water !

NOTE: The neuter nouns ending in इ, उ, and ऋ have two forms in Vocative Singular.

2. Decline अक्षि, कराङ्गि, पादपाणि, हरहरि etc. as the above.

SPECIAL NOUNS

The masculine noun 'Sakhi' ending in 'इ' (i)

इकारान्त पुलिङ्गः 'सखि' शब्दः

Case	Singular	Dual	Plural
1	सखा Sakhā	सखायौ Sakhāyāu	सखायः Sakhāyah
2	सखार्थं Sakhāyam	सखायौ Sakhāyau	सखीन् Sakhīn
3	सख्या Sakhya	सखिभ्यां Sakhibhyām	सखिभिः Sakhibhiḥ
4	सख्ये Sakhye	सखिभ्यां Sakhibhyām	सखिभ्यः Sakhibhyah
5	सख्युः Sakh-yuh	सखिभ्यां Sakhibhyām	सखिभ्यः Sakhibhyah
6	सख्युः Sakh-yuh	सख्योः Sakh-yoh	सखीनाम् Sakhīnām
7	सख्यौ Sakh-yau	सख्योः Sakh-yoh	सखिषु Sakhīṣu
8	हे सखे He sakhe	हे सखायौ He Sakhāyau	हे सखायः He Sakhāyah

Meaning of the Singular forms :

1. friend (subject) 2. friend (object) 3. by/with friends 4. for/to friend 5. from/than friend 6. of/among friend 7. in/on/at friend 8. oh friend !

NOTE: The noun सखि at the end of Tatpurusha compound, changes as सख (i.e. it ends in अ instead of इ) eg: लक्ष्मणसखः = Lakshmana's friend.

The masculine noun 'Rajan' ending in न ('n')

नकारान्तः पुलिङ्गः 'राजन्' शब्दः

Case	Singular	Dual	Plural
1	राजा Rājā	राजानौ Rājānau	राजानः Rājānah
2	राजानम् Rājānam	राजानौ Rājānau	राज्ञः Rājñah
3	राज्ञा Rājñā	राजभ्यां Rājabhyām	राजभिः Rājabhih
4	राज्ञे Rājñe	राजभ्यां Rājabhyām	राजभ्यः Rājabhyah
5	राज्ञः Rājñah	राजभ्यां Rājabhyām	राजभ्यः Rājabhyah
6	राज्ञः Rājñah	राज्ञोः Rājñoh	राज्ञाम् Rājñām
7	राज्ञि, राजनि Rājñi, Rājani	राज्ञोः Rājñoh	राजसु Rājasu
8	हे राजन् He Rājan	हे राजानौ He Rājānau	हे राजानः He Rājānah

Meaning of the Singular forms :

1. king (subject) 2. king (object) 3. by/with king 4. for/to king 5. from/than king 6. of/among king 7. in/at king 8. oh king.

NOTE: The word राजन् ending in न् will end in ज्ञ when it is used in karmadharaya and Tatpurusha compounds. Eg: महाराजः, देवराजः, etc.

The neuter noun 'Nāman' ending in न (n)

नकारान्त नपुंसकलिङ्गः 'नामन्' शब्दः

Case	Singular	Dual	Plural
1	नाम Nāma	नाम्नी, नामनी Nāmni, Nāmani	नामानि Nāmāni
2	नाम Nāma	नाम्नी, नामनी Nāmni, Nāmani	नामानि Nāmāni
3	नाम्ना Nāmnā	नामभ्यां Nāmabhyām	नामभिः Nāmabhih
4	नाम्ने Nāmne	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
5	नाम्नः Nāmnah	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
6	नाम्नः Nāmnah	नाम्नोः Nāmnoh	नाम्नां Nāmnām
7	नाम्नि, नामनि Nāmni, Nāmani	नाम्नोः Nāmnoh	नामसु Nāmasu
8	हे नामन्-हे नाम He nāman, He nāma	हे नाम्नी-हे नामनी He Nāmni, He nāmani	हे नामानि He nāmāni

Meaning of the Singular forms :

1. name (subject) 2. name (object) 3. by/with name 4. for/to name 5. from/than name 6. of/among name 7. in/at name.

NOTE: There are two forms in nominative and accusative duals and also in locative singular. Vocative singular and dual are having two forms each.

The masculine noun 'Ātman' ending in न (n)

नकारान्तः पुलिङ्गः 'आत्मन्' शब्दः

आत्मा = Soul

Case Singular	Dual	Plural
1 आत्मा Ātmā	आत्मानौ Ātmānau	आत्मानः Ātmānah
2 आत्मानम् Ātmānam	आत्मानौ Ātmānau	आत्मनः Ātmanah
3 आत्मना Ātmanā	आत्मभ्यां Ātmabhyām	आत्मभिः Ātmabhih
4 आत्मने Ātmane	आत्मभ्यां Ātmabhyām	आत्मभ्यः Ātmabhyah
5 आत्मनः Ātmanah	आत्मभ्यां Ātmabhyām	आत्मभ्यः Ātmabhyah
6 आत्मनः Ātmanah	आत्मनोः Ātmanoh	आत्मनाम् Ātmanām
7 आत्मनि Ātmani	आत्मनोः Ātmanoh	आत्मसु Ātmasu
8 हे आत्मन् He ātman	हे आत्मानौ He ātmānau	हे आत्मानः He ātmānah

NOTE: Write declensions for अध्वन्, यज्वन्, ब्रह्मन्, सुपर्वन्, etc. as above.

The neuter noun 'Manas' ending in स (s)

सकारान्त नपुंसकलिङ्गः 'मनस्' शब्दः

मनः = Mind

Case Singular	Dual	Plural
1 मनः Manah	मनसी Manasī	मनांसि Manāmsi
2 मनः Manah	मनसी Manasī	मनांसि Manāmsi
3 मनसा Manasā	मनोभ्यां Manobhyām	मनोभिः Manobhih
4 मनसे Manase	मनोभ्यां Manobhyām	मनोभ्यः Manobhyah
5 मनसः Manasah	मनोभ्यां Manobhyām	मनोभ्यः Manobhyah
6 मनसः Manasah	मनसोः Manasoh	मनसां Manasām
7 मनसि Manasi	मनसोः Manasoh	मनस्सु Manassu
8 हे मनः He manah	हे मनसी He manasī	हे मनांसि He manāmsi

NOTE: The declensions of तृप्, यश्, श्रेयस् etc. are to be formed as above.

THIRD PART
(Prrnouns & Indiclinables)

The Pronoun 'asmad' (equal in three genders)
ending in द् 'd'

दकारान्तः (त्रिषु लिङ्गेषु समानः) 'अस्मद्' शब्दः

अहं = I

Singular	Dual	Plural
अहं aham I	आवां āvām we two	वयम् vayam we
मां, मा mām, mā me	आवां, नौ āvām, nau us (two)	अस्मान्, नः asmān, nah us
मया mayā by me	आवाभ्यां āvābhyām by us (two)	अस्माभिः asmābhih by us
मह्यं, मे mahyam, me for me	आवाभ्यां, नौ āvābhyām, nau for us (two)	अस्मभ्यं, नः asmabhyam, nah for us
मत् mat from me	आवाभ्यां āvābhyām from us (two)	अस्मत् asmāt from us
मम, मे mama, me to me	आवयोः, नौ āvayoh, nau to us (two)	अस्माकं, नः asmākam, nah to us
मयि mayi in me	आवयोः āvayoh in us (two)	अस्मासु asmāsu in us

NOTE: The declension forms of the above noun should be by-hearted by every student of Sanskrit.

The Pronoun 'yuṣmad' (same in three genders)
ending in 'd'

दकारान्तः (त्रिषु लिङ्गेषु समानः) 'युष्मद्' शब्दः
त्वं = You

Singular	Dual	Plural
त्वं tvam *thou	युवां yuvām you (two)	यूयं yūyam you (subject)
त्वां, त्वा tvām, tvā thou	युवां, वां yuvām, vām you (two)	युष्मान्, वः yuṣmān, vah you (object)
त्वया tvayā by thou	युवाभ्यां yuvābhyām by you (two)	युष्माभिः yuṣmābhih by you
तुभ्यं, ते tubhyam, te for thou	युवाभ्यां, वां yuvābhyām, vām for you (two)	युष्मभ्यं, वः yuṣmabhyam, vah for you
त्वत् tvat from thou	युवाभ्यां yuvābhyām from you (two)	युष्मत् yuṣmat from you
तव, ते tava, te of thou	युवयोः, वां yuvayoh, vām of you (two)	युष्माकं, वः yuṣmākam, vah of you
त्वयि tvayi in thou	युवयोः yuvayoh in you (two)	युष्मासु yuṣmāsu in you

NOTE: The above declensions are also to be by-hearted.

*Thou is used in old form of English for second person singular.

The Masculine Pronoun 'Tad' ending in 'd'

दकारान्तः पुलिङ्गः 'तद्' शब्दः

सः = He

Singular	Dual	Plural
सः	तौ	ते
sah	tau	te
He	they (two)	they
तं	तौ	तान्
tam	tau	tān
him	them (two)	them
तेन	ताभ्यां	तैः
tena	tābhyām	tailh
by him	by them (two)	by them
तस्मै	ताभ्यां	तेभ्यः
tasmai	tābhyām	tebhyah
for him	for them (two)	for them
तस्मात्	ताभ्यां	तेभ्यः
tasmāt	tābhyām	tebhyah
from him	from them two	from them
तस्य	तयोः	तेषाम्
tasya	tayoh	teṣām
to him	to them (two)	to them
तस्मिन्	तयोः	तेषु
tasmin	tayoh	teṣu
in him	in them (two)	in them

The feminine pronoun ending in 'da'

दकारान्तः स्त्रीलिङ्गः 'तद्' शब्दः

सा = She

सा	ते	ताः
sā	te	tāh
she	they (two)	they
ताम्	ते	ताः
tām	te	tāh
her	them (two)	them
तया	ताभ्यां	ताभिः
tayā	tābhyām	tābhih
by her	by them (two)	by them
तस्यै	ताभ्यां	ताभ्यः
tasyai	tābhyām	tābhyah
for her	for them (two)	for them
तस्याः	ताभ्यां	ताभ्यः
tasyāh	tābhyām	tābhyah
from her	from them (two)	from them
तस्याः	तयोः	तासाम्
tasyāh	tayoh	tāsām
to her	to them (two)	to them
तस्यां	तयोः	तासु
tasyām	tayoh	tāsu
in her	in them (two)	in them

The Neuter noun 'tad' ending in 'd'

दकारान्त नपुंसकलिङ्गः 'तद्' शब्दः

तद् That

Singular	Dual	Plural
तत्	ते	तानि
tat	te	tāni
that	those (two)	those
तत्	ते	तानि
tat	te	tāni
that	those (two)	those
तेन	ताभ्यां	तैः
tena	tābhyām	taih
by that	by those (two)	by those
तस्मै	ताभ्यां	तेभ्यः
tasmai	tābhyām	tebhyah
for that	for those (two)	for those
तस्मात्	ताभ्यां	तेभ्यः
tasmāt	tābhyām	tebhyah
from that	from those (two)	from those
तस्य	तयोः	तेषाम्
tasya	tayoh	teṣām
to that	to those (two)	to those
तस्मिन्	तयोः	तेषु
tasmin	tayoh	teṣu
in that	in those (two)	in those

The Pronoun 'KIM' (masc.) ending in 'm'

मकारान्तः पुलिङ्गः 'किम्' शब्दः

कः = Who

Singular	Dual	Plural
किः	कौ	के
kaiḥ	kau	ke
कम्	कौ	कान्
kam	kau	kān
केन	काभ्यां	कैः
kena	kābhyām	kaih
कस्मै	काभ्यां	केभ्यः
kasmai	kābhyām	kebhayah
कस्मात्	काभ्यां	केभ्यः
kasmāt	kābhyām	kebhayah
कस्य	कयोः	केषां
kasya	kayoh	keṣām
कस्मिन्	कयोः	केषु
kasmin	kayoh	keṣu

1. who 2. whom 3. by whom 4. for whom
5. from whom 6. to whom 7. in whom,

NOTE: The above declensions are used in the interrogative sentences in the Masculine Gender.

The Pronoun KIM (Fem) ending in 'm'

मकारान्तः स्त्रीलिङ्गः 'किम्' शब्दः

का = Who (F)

Singular	Dual	Plural
का kā	के ke	काः kāh
कां kām	के ke	काः kāh
कया kayā	काभ्यां kābhyām	काभिः kābhih
कस्यै kasyai	काभ्यां kābhyām	काभ्यः kābhyah
कस्याः kasyāh	काभ्यां kābhyām	काभ्यः kābhyah
कस्याः kasyāh	कयोः kayoh	कासां kāśām
कस्यां kasyām	कयोः kayoh	कासु kāsu

1. who 2. whom 3. by whom 4. for whom
5. from whom 6. to whom 7. in whom.

NOTE: The above declensions are used in the interrogative sentences in the Feminine Gender.

The Pronoun 'KIM' (Neu.) ending in 'm'

मकारान्त नपुंसकलिङ्गः 'किम्' शब्दः

किं = What

Singular	Dual	Plural
किं kim	के ke	कानि kāni
किं kim	के ke	कानि kāni
केन kena	काभ्यां kābhyām	कैः kaiḥ
कस्मै kasmai	काभ्यां kābhyām	केभ्यः kebhyaḥ
कस्मात् kasmāt	काभ्यां kābhyām	केभ्यः kebhyaḥ
कस्य kasya	कयोः kayoh	केषां keśām
कस्मिन् kasmin	कयोः kayoh	केषु keṣu

Meaning of the Singular forms :

1. which (subject) 2. which (object) 3. by which
4. for which 5. from which 6. to which 7. in which.

INDEFINITE PRONOUNS

Some Indefinite pronouns used in Sanskrit are formed by adding any one of the suffixes चित्, चन and अपि to the pronoun 'किं' in all the three genders. These pronouns always agree with the nouns.

Masculine	कः + चित् = कश्चित्	}	Certain (man)
	कः + चन = कश्चन		
	कः + अपि = कोऽपि		
Feminine:	का + चित् = काचित्	}	Certain (woman)
	का + चन = काचन		
	का + अपि = कापि		
Neuter:	किं + चित् = किञ्चित्	}	Certain (thing)
	किं + चन = किञ्चन		
	किं + अपि = किमपि		

- In Sentences: 1. कश्चित् पुरुषः a certain man
 2. काचित् स्त्री a certain woman
 3. किञ्चित् वनम् a certain forest

INDEFINITE PRONOUNS

ending in चित्, चन, अपि in the different numbers

	Singular	Dual	Plural
1	कश्चित्	कौचित्	केचित्
2	काञ्चित्	कौचित्	काञ्चित्
3	केनचित्	काभ्याञ्चित्	कैश्चित्
4	कस्मैचित्	काभ्याञ्चित्	केभ्यश्चित्
5	कस्माच्चित्	काभ्याञ्चित्	केभ्यश्चित्
6	कस्यचित्	कयोश्चित्	केषाञ्चित्
7	कस्मिञ्चित्	कयोश्चित्	केषुचित्

- Note: 1. The word किं with 'चन' forms कश्चन, कौचन, केचन, कंचन etc. So also with अपि words like कोऽपि, कावपि, केऽपि, कनपि etc. are formed in masculine gender.
 2. काचन, केचन, काश्चन, कांचन etc. and कापि, केऽपि, का अपि, कामपि etc. in feminine gender.
 3. किञ्चन, केचन, कानिचन etc. and किमपि, केऽपि कान्यपि etc. in neuter gender.

Some Indeclinables used very often

अतः Atah	Therefore	तथा Tathā	In that manner
इति, एवम् Iti, Evam	Thus, so	पुनः Punah	Again
इत्थम् Ittham	In this manner	पुरा Purā	Long ago
इव Iva	Like	वा Vā	Or
एव Eva	Alone, Only	वृथा Vṛthā	Waste, in vain
किन्तु Kintu	But	सुष्ठु Suṣṭhu	Well
च Ca	And	इह Iha	Here, in this world
ततः Tatah	Then	अमुत्र Amutra	In the heaven

SENTENCES

मम पिता पत्रं अलिखत् । अतः ग्रामं गच्छामि । mama pitā patram alikhat. atah grāmam gacchāmi My father wrote a letter. Therefore I go to the village.	
सः एवं (इति) अवदत् । sah evam (iti) avadat He said thus.	
इत्थं तस्मै कथय । ittham tasmai kathaya Tell him in this manner.	
मुखं चन्द्रः इव भाति । mukham candrah iva bhāti The face shines like the moon.	
पार्थः एव धनुर्धरः । pārthah eva dhanurdharah Arjuna alone is the archer.	
सः धनवान् । किन्तु पुत्रहीनः । sah dhanavān, kintu putra hinah He is rich, but he has no issues.	
ततः रामः वनं अगच्छत् । tatah Rāmah vanam agacchat Thence Rama went to the forest.	

तथा कथयित्वा सः विरराम ।

tathā kathayitvā sah virarāma

After telling thus he kept quiet.

पुनः त्वां द्रक्ष्यामि ।

punah tvām drakṣyāmi

I shall see you again.

पुरा नलः नाम राजा अभवत् ।

purā nalah nāma rājā abhavat

In olden days there was a king called Nala.

धनं विद्यां वा आर्जय ।

dhanam vidyām vā ārjaya

Acquire money or education.

वृथा कालं मा यापय ।

vṛthā kālam mā yāpaya

Don't waste time.

सुष्ठु पाठं पठसि ।

suṣṭhu pāṭham paṭhasi

You read the lesson well.

इह लोके सुखं नास्ति ।

Iha loke sukhām nāsti

There is no happiness in this world.

INDECLINABLE ENDING IN त्र (TRA)

अत्र

Atra

Here

तत्र

Tatra

There

कुत्र

Kutra?

Where

सर्वत्र

Sarvatra

Everywhere

बहुत्र

Bahutra

In several places

एकत्र

Ekatra

At one place

यत्र (तत्र)

Yatra (tatra)

Wherever (relative)

अन्यत्र

Anyatra

In other place

परत्र

Paratra

In the heaven

Note : The above indeclinables ending in त्र denote a place or time.

Sentences with indeclinables ending in च

अत्र त्वं आगच्छ

atra tvam āgaccha

You come here

तत्र अहं गच्छामि

tatra aham gacchāmi

There I will go

सः कुत्र पठति ?

sah kutra paṭhati

Where does he read ?

सर्वत्र वर्षाः पतन्ति

sarvatra varṣāḥ patanti

The rain falls everywhere

त्वं बहुत्र दृष्टः

tvam bahutra dṛṣṭah

You were seen in several places

ते एकत्र संमिलिताः

te ēkatra sammilitāḥ

They met at one place

यत्र धेनुः गच्छति तत्र वत्सः अनुसरति

yatra dhenuh gacchati tatra vatsah anuśrati

Wherever the cow goes the calf follows

अन्यत्र तं अहं अपश्यम्

anyatra tam aham apaśyam

I saw him in another place.

अमुत्र शाश्वतं सुखं भवति

amutra śāśvatam sukham bhavati

There will be eternal happiness in the heaven.

एकत्र पुस्तकं अस्ति

ektra pustakam asti

The book is at one place.

अन्यत्र बालः स्वपिति

anyatra bālah svapiti

The boy sleeps at another place.

FOURTH PART

(Exercises)

The intention of giving this Fourth part is to test the knowledge of the readers by themselves through reading and doing the translations given in the exercises in the next few pages.

In this part, no transliteration in Roman script for the sanskrit portion is given. So, the readers should read sanskrit portion without the help of such transliteration.

Some exercises in the form of (1) stories (2) Essays (3) conversations and (4) some exercises of translation from sanskrit to English and vice versa are given in this part.

The readers should practice by reading and translating English into sanskrit and vice versa with the experience gained from a study of the previous three parts.

The glossary given at the end will help to translate the sentences both in Sanskrit and English.

LESSONS

धेनुः

1. धेनुः ग्राम्यः पशुः ।
2. धेनुः मधुरं दुग्धं ददाति ।
3. सा धान्यं, वृणं घासं च भक्षयति ।
4. धेनोः दुग्धं दधि भवति ।
5. दधि मथित्वा तक्रं साधयन्ति ।
6. दध्नः नवनीतं जायते ।
7. नवनीतात् घृतं भवति ।
8. धेनोः क्षीरं, दधि, तक्रं, घृतं च पथ्यानि भवन्ति ।
9. भारतदेशे जनैः धेनुः पूज्यते ।
10. धेनोः द्वे शृङ्गे वतेते ।
11. तस्याः एकं दीर्घं पुच्छं अस्ति ।
12. तस्याः चत्वारः पादाः सन्ति ।
13. धेनवः शुक्लाः, श्यामाः, रक्ताश्च भवन्ति ।
14. शिशवः रुग्णाश्च धेनुदुग्धं पिबन्ति ।
15. धेनोः परिपालनं क्षेमाय भवति ।

NOTE : Translate the Sanskrit matters in page Nos. 107, 109, 111 into English and compare it with the next pages.

THE COW

1. The Cow is a country animal.
2. The Cow gives sweet milk.
3. It eats grains, grass and straw.
4. The milk of the Cow changes into Curd.
5. The people churn the curd and make butter-milk.
6. Butter forms from the curd.
7. From the butter the ghee forms.
8. The Milk, curd, butter-milk and ghee are good for health.
9. The cow is being worshipped by the people of India.
10. The cow has two horns.
11. It has one long tail.
12. It has four legs.
13. The Cows are white, black and red.
14. Children and sick men drink cow's milk.
15. Protection of the cow leads to prosperity.

STORIES

1. मण्डूकः मूषिकश्च

1. कस्मिंश्चित् तटाके कोऽपि मण्डूकः अवर्तत ।
2. तस्य तटाकस्य तीरे कश्चन मूषिकः वसति स्म ।
3. कालक्रमेण मण्डूकः मूषिकश्च मित्रे अभवताम् ।
4. कदाचित् मूषिकः तटाके प्लवनं ऐच्छत् ।
5. किन्तु सः प्लवनं न जानाति स्म ।
6. अतः तौ आलोच्य रज्ज्वा स्वपादौ अवध्नीताम् ।
7. मण्डूकः जले उत्प्लुत्य इतस्ततः प्लवते स्म ।
8. तत्पादबद्धः मूषकः अपि तेन सह जले अचरत् ।
9. इत्थं तौ चिराय जले प्लवनसुखं अन्वभवताम् ।
10. तस्मिन् समये कश्चित् गृध्रः आकाशे डयते स्म ।
11. सः जलोपरि प्लवमानं मूषिकं अपश्यत् ।
12. सः झडिति स्वपादाभ्यां तं अगृह्णात् ।
13. हन्त ! मूषिकेन सह तत्पादबद्धः मण्डूकोऽपि लम्बते स्म ।
14. गृध्रः मण्डूकमूषिकौ प्राप्य तुष्टः अभक्षयत् ।
15. स्थलवासी मूषिकः जलवासिना मण्डूकेन सह मैत्रीं अकरोत् ।
16. तेन उभावपि सहैव मृत्युं प्राप्तवन्तौ ।
17. अतः समयोरेव मैत्री शोभते ।

STORIES

1. THE FROG AND THE MOUSE

1. There was a frog in a tank.
2. A mouse was living on the bank of the same tank.
3. Gradually the frog and the mouse became friends.
4. One day the mouse wanted to swim in the tank.
5. But it did not know swimming.
6. Therefore, they consulted and tied their feet together with a thread.
7. Then the frog jumped and swam hither and thither.
8. The mouse with its leg tied was floating with it on the water.
9. In this way they enjoyed the swimming in the water.
10. At that time an eagle was flying above.
11. It saw the mouse swimming in the water.
12. At once it caught it and lifted with its feet.
13. Alas! the frog tied with the mouse was also hanging with it.
14. He happily obtained both the frog and the mouse and killed and ate them.
15. The mouse living in the land made friendship with the frog living in the water.
16. Hence both of them died together.
17. Therefore, friendship of two persons of the same line only will work.

2. सङ्घे शक्तिः

1. कस्यचित् वृद्धस्य चत्वारः पुत्राः आसन् ।
2. ते मदा परस्परं कलहायमाना आसन् ।
3. बहुधा प्रयतमानोऽपि सः वृद्धः तेषु परस्परप्रीतिं कल्पयितुं अशक्तः अभवत् ।
4. कदाचित् सः वृद्धः मरणतल्पे अवर्तत ।
5. पुत्राः सर्वे तत्तल्पस्य परिसरे आसन् ।
6. वृद्धः तेषु कंचित् आहूय 'काष्ठबन्धं एकं आनय' इति आज्ञापयत् ।
7. सः तथैव काष्ठबन्धं आहरत् ।
8. वृद्धः पुत्रेषु एकैकं आहूय, "काष्ठबन्धं एनं भञ्जय" इत्युवाच ।
9. किन्तु, कोपि तं भञ्जयितुं न अशक्नोत् ।
10. ततः सः वृद्धः, 'तं काष्ठबन्धं उन्मुच्य एकैकं काष्ठं भञ्जयत' इत्यवोचत् ।
11. तेषु एकैकोपि एकैकं काष्ठमादाय क्षिप्रं, विना श्रमेण अभञ्जयत् ।
12. तदा वृद्धः अवदत्, "पुत्राः ! एकैकं काष्ठं युष्माभिः सुलभतया भग्नम्; न काष्ठबन्धः ।
13. अतः यूयं सदा सङ्घीभवत । तदा न कोऽपि युष्मान् बाधेत" इति ।
14. एवं सङ्घे शक्तिं तेभ्यः अबोधयत् ।

THE STRENGTH OF UNITY.

1. An old man had four sons.
2. They were quarrelling always among themselves.
3. The old man could not make them friendly to each other however much he tried.
4. One day the old-man was on the death bed.
5. All the sons were by his bed side.
6. The old man called one of them and ordered, "Bring a bundle of sticks."
7. Accordingly, he brought a bundle of sticks.
8. The old man called one by one from among them and said, "you break this bundle of sticks."
9. But, nobody could break it.
10. Then the old man said, "You untie the bundle of sticks and break each of them separately."
11. Every one of them took one stick and quickly broke it without difficulty.
12. Then the oldman said, "oh sons, a single stick was broken by you easily ; but not the bundle of sticks."
13. Therefore you should be always united. Then nobody can trouble you."
14. Thus he explained to them the strength of unity.

CONVERSATION

(about limbs)

सम्भाषणम् (अङ्गानि उद्दिश्य)

प्रश्नः—इदं किम् ?

Q. What is this ?

उत्तरम्—इदं मम शरीरम् ।

R. This is my body.

प्र. शरीरस्य भागाः के ?

Q. What are the parts of the body ?

उ. शरीरस्य भागाः शिरः, कण्ठः, उरः, उदरं, हस्तौ, पादौ, अङ्गुलयः इत्यादयः ।

R. The parts of the body are head, neck, chest, belly, hands, feet, fingers etc.

प्र. तव शिरसि किं किं वर्तते ?

Q. What are the parts in your head ?

उ. मम शिरसि द्वे नेत्रे द्वौ कर्णौ, एका नासिका, मुखं, जिह्वा, दन्ताः एवमादयः वर्तन्ते ।

R. There are two eyes, two ears, the nose, the mouth, a tongue, teeth etc. in the head.

प्र. त्वं नेत्राभ्यां किं करोषि ?

Q. What do you do with your eyes ?

उ. अहं नेत्राभ्यां पश्यामि ।

R. I see with my eyes.

- प्र. त्वं कर्णाभ्यां किं करोषि ?
 Q. What do you do with your ears ?
- उ. अहं कर्णाभ्यां शृणोमि ।
 R. I hear with my ears.
- प्र. त्वं नासिकया किं करोषि ?
 Q. What do you do with your nose ?
- उ. अहं नासिकया जिघ्रामि ।
 R. I smell with my nose.
- प्र. त्वं वदनेन किं करोषि ?
 Q. What do you do with your mouth ?
- उ. अहं वदनेन अन्नं भक्षयामि ।
 R. I eat with my mouth.
- प्र. त्वं जिह्वया किं करोषि ?
 Q. What do you do with your tongue ?
- उ. अहं जिह्वया रसयामि ।
 R. I taste with my tongue.
- प्र. त्वं दन्तैः किं करोषि ?
 Q. What do you do with your teeth ?
- उ. अहं दन्तैः चर्वयामि ।
 R. I chew with my teeth ?

- प्र. त्वं पादाभ्यां किं करोषि ?
 Q. What do you do with your feet ?
- उ. अहं पादाभ्यां चरामि ।
 R. I move with my feet.
- प्र. त्वं हस्ताभ्यां किं करोषि ?
 Q. What do you do with your hands ?
- उ. अहं हस्ताभ्यां वस्तूनि गृह्णामि ।
 R. I take things with my hands.
- प्र. त्वं अङ्गुलीभिः किं करोषि ?
 Q. What do you do with your fingers ?
- उ. अहं अङ्गुलीभिः गणयामि ।
 R. I count with my fingers.
- प्र. कण्ठः कुत्र वर्तते ?
 Q. Where is the neck ?
- उ. कण्ठः शिरसः अधस्तात् वर्तते ।
 R. The neck is below the head.
- प्र. कण्ठस्य अधस्तात् किं किं वर्तते ?
 Q. What are there below the neck ?
- प्र. कण्ठस्य अधस्तात् उरः, उदरं, हस्तौ, पादौ एते वर्तन्ते ।
 R. Below the neck there are chest, belly, hands and feet.

PLAY-GROUND

क्रीडाङ्गणम्

प्रश्नः—इदं किम् ?

Q. What is this ?

उत्तरम्—इदं क्रीडाङ्गणम् ।

A. This is a play ground.

प्र. क्रीडाङ्गणे बालाः किं कुर्वन्ति ?

Q. What do the boys do in the play-ground ?

उ. क्रीडाङ्गणे बालाः क्रीडन्ति ।

A. The boys play in the play-ground.

प्र. बालाः कथं क्रीडन्ति ?

Q. How do the boys play ?

उ. बालाः कन्दुकैः क्रीडन्ति ।

A. The boys play with balls.

प्र. सः बालः किं करोति ?

Q. What is that boy doing ?

उ. सः बालः वक्रदण्डेन कन्दुकं ताडयति ।

A. That boy is striking the ball with the bat.

प्र. अन्यः किं करोति ?

Q. What is the other boy doing ?

उ. अन्यः स्वदण्डेन कन्दुकं प्रतिरुणद्धि ।

A. The other boy stops the ball with his bat.

प्र. अहो ! इदानीं किं आसीत् ?

Q. Oh ! What has happened now ?

उ. कन्दुकः उभौ अपि वञ्चयित्वा धावितः ।

A. The ball has escaped from both of them and run away.

प्र. अयं अपरः कुतो धावति ?

Q. Why the other boy is running ?

उ. अयं कन्दुकं ग्रहीतुं धावति ।

A. He is running to catch the ball.

प्र. कुतः सर्वे बालाः करतालं कुर्वन्ति ?

Q. Why all the boys are making claps ?

उ. अयमपि कन्दुकं अग्रहीत्वा पतितः । अतः सर्वे हसन्ति, करतालं कुर्वन्ति च ।

A. This boy also did not catch the ball and fell down. So, all are laughing and clapping.

THE SUN

सूर्यः

तातः—बाल ! सूर्यः कस्यां दिशि उदेति ?

Father. Son, in which direction the sun rises ?

सुतः—तात ! सूर्यः प्राच्यां दिशि उदेति ।

Son. Father ! the sun rises in the eastern direction.

तातः—सः कस्यां दिशि अस्तं गच्छति ?

Father. In which direction he sets ?

सुतः—सः प्रतीच्यां दिशि अस्तं गच्छति ।

Son. He sets out in the western direction.

तातः—सूर्येण अस्माकं किं प्रयोजनम् ?

Father. What is the use of the sun to us ?

सुतः—सूर्यः अस्माकं प्रकाशं, उष्णं च यच्छति ।

Son. The sun gives us light and heat.

तातः—सूर्यप्रकाशेन किं भवति ?

Father. What is the effect of the sun's light ?

सुतः—सूर्यप्रकाशेन अन्धकारः नश्यति ।

Son. The darkness disappears by the sun's light.

तातः—सूर्यस्य उष्णः किं करोति ?

Father. What does the heat of the sun do ?सुतः—सूर्यस्य उष्णः प्राणिनः रक्षति । किं च सूर्यः उष्ण-
किरणैः मेघान् जनयति ।*Son.* The sun's heat protects the living beings. And
the sun creates clouds with his hot rays.

तातः—सूर्यदेवं कुतः जनाः पूजयन्ति ?

Father. Why do people worship the sun god ?सुतः—सूर्यः ग्रहाणां अधिपः । अपि च स्वकिरणैः लोकान्
रक्षति । अतः जनाः तं पूजयन्ति ।*Son.* The sun is the head of the planets. And also
he protects the entire world. Therefore the
people worship the Sun god.

Some of the names of the Sun god :—

“ आदित्यः, सविता, सूर्यः

स्वर्गः, पूषा, गभस्तिमान् ।

सुवर्णसदृशः, भानुः,

हिरण्यरेताः, दिवाकरः ॥

रामायणकथा

1. अयोध्यायां दशरथः नाम राजा आसीत् ।
2. तस्य तिस्रः भार्याः आसन् ।
3. ताः क्रमेण कौसल्या, कैकेयी, सुमित्रा च ।
4. एतासु भार्यासु चत्वारः कुमाराः अजायन्त ।
5. तेषु प्रथमः रामः कौसल्यायाः पुत्रः ।
6. द्वितीयः भरतः कैकेय्याः पुत्रः ।
7. तृतीय-चतुर्थौ लक्ष्मण शत्रुघ्नौ सुमित्रायाः पुत्रौ ।
8. रामः पितुः आज्ञया वनं अगच्छत् ।
9. तेन सह लक्ष्मणः, सीता च अगच्छताम् ।
10. रावणो नाम राक्षसः वने सीतां अहरत् ।
11. सः तां लङ्कानगरे अस्थापयत् ।
12. रामः कपिराजेन सुग्रीवेण, हनुमता च सख्यं अकरोत् ।
13. हनुमान् समुद्रं उल्लङ्घ्य लङ्कायां सीतां अपश्यत् ।
14. वानराः समुद्रे सेतुं अबध्नन् ।
15. रामः लङ्कां गत्वा सर्वान् राक्षसान् रावणं च जघान ।
16. ततः सः सीतया सह अयोध्यां प्राप ।
17. अयोध्यायां रामस्य पट्टाभिषेकः अभवत् ।

THE STORY OF RĀMĀYANA

1. There was a king named Dasaratha in Ayodhya.
2. He had three consorts.
3. They were Kausalya, Kaikeyi and Sumitra.
4. Four sons were born to them.
5. Rama the first among them was the son of Kausalya.
6. Bharatha the second was the son of Kaikeyi.
7. Lakshmana and Satrugna, the third and the fourth, were the sons of Sumitra.
8. By the command of his father Rama left for the forest.
9. Lakshmana and Sita followed him.
10. A Rakshasa, Ravana by name, took away Sita.
11. He kept her at Lanka.
12. Rama made friendship with Sugriva the king of monkeys and Hanuman.
13. Hanuman jumped over the sea and saw Sita at Lanka.
14. The Monkeys built a bridge over the sea.
15. Rama went to Lanka and killed Ravana.
16. Then he returned Ayodhya with Sita.
17. The Coronation of Rama was celebrated at Ayodhya.

भागवतकथा

1. मथुरानगरे उग्रसेनः इति राजा आसीत् ।
2. तस्य कंसः इति पुत्रः, देवकी इति पुत्री च अभवताम् ।
3. कंसः क्रूरः, राक्षसगुणसहितश्च ।
4. सः भगिन्याः विवाहं वसुदेवेन सह अकारयत् ।
5. तौ दम्पती रथे उपवेश्य कंसः स्वयं रथं अचालयत् ।
6. मध्येमार्गं, 'रे कंस ! तव भगिन्याः अष्टमः गर्भः त्वां हनिष्यति' इति अशरीरिशब्दं कंसः अशृणोत् ।
7. एतत् श्रुत्वा कंसः भगिनीं, वसुदेवं च कारागृहे न्यक्षिपत् ।
8. देवक्याः पुत्रान् जातमात्रान् कंसः जघान ।
9. अष्टमगर्भे जातं पुत्रं वसुदेवः कंसभयात् नन्दगोपगृहं प्रापयति स्म ।
10. तत्र बलरामकृष्णौ अवर्धताम् ।
11. कंसः तौ हन्तुं राक्षसान् प्रेषयत् ।

THE STORY OF BHĀGAVATA

1. There was a king named Ugrasena in the city called Mathura.
2. He had a son Kamsa by name and a daughter called Devaki.
3. Kamsa was wicked and possessed the qualities of Demons.
4. He celebrated the marriage of his sister with Vasudeva.
5. Kamsa seated the couple in a chariot and he himself drove the chariot.
6. On the way, Kamsa heard an oracle thus 'Oh Kamsa, your sister's eighth child will kill you.'
7. Having heard this, Kamsa kept both Vasudeva and Devaki in prison.
8. Kamsa killed the sons of Devaki as and when they were born.
9. Vasudeva being afraid of Kamsa, sent the son of eighth delivery to the place of Nandagopa.
10. There Krishna grew up with Balarama.
11. Kamsa sent Rakshasas to kill both of them.

12. पूतनाशकटासुरप्रभृतीन् राक्षसान् सर्वान् रामकृष्णौ
अमारयताम् ।
13. श्रीकृष्णः स्वमातुलं कंसं अमारयत् ।
14. पश्चात् शिशुपाल-दन्तवक्त्रादीन् बहून् राक्षसांश्च अहनत् ।
15. श्रीकृष्णः रुक्मिणीसत्यभामादिकाः अनेकसहस्र-
संख्याकाः स्त्रियः उपयेमे ।
16. सः पाण्डवानां साहाय्यं अकरोत् ।
17. सः अर्जुनस्य सारथ्यमपि अकरोत् ।
18. अर्जुनः भारतयुद्धे दुर्योधनादीन् बहून् दुष्टान् अमारयत् ।
19. एवं बहून् दुर्जनान् हत्वा भूभारं अहरत् ।

वसुदेवसुतं देवं
कंसचाणूरमर्दनम् ।
देवकी-परमानन्दं
कृष्णं वन्दे जगद्गुरुम् ॥

12. Rama and Krishna killed Pūtana, Sakaṭāsura, Bakāsura and other Rākshasas.
13. Sri Krishna killed Kamsa his maternal uncle.
14. Thereafter he killed a number of Rakshasas like Śiśupāla and Dantavakra.
15. Sri Krishna married Rukmini, Satyabhama and thousands of women.
16. Sri Krishna helped Pandavas.
17. He even served as a charioteer to Arjuna.
18. Arjuna killed a number of wicked men like Duryodhana in the Bharatha battle.
19. Thus he got rid of a number of wicked persons and relieved the world of evil persons.

महाभारतकथा।

1. हस्तिनापुरे धृतराष्ट्रः पाण्डुः इति द्वौ भ्रातरौ अवर्तेताम् ।
2. धृतराष्ट्रः अन्धः, पाण्डुः पाण्डुरोगी ।
3. ज्येष्ठः धृतराष्ट्रः कनिष्ठाय पाण्डवे अर्धराज्यं अयच्छत् ।
4. धृतराष्ट्रस्य दुर्योधनादयः शतं पुत्राः अभवन् ।
5. पाण्डोः धर्मराजः, भीमसेनः, अर्जुनः, नकुलः, सहदेवः
इति पञ्च तनयाः आसन् ।
6. द्रौपदी पाण्डवानां धर्मपत्नी आसीत् ।
7. दुर्योधनः द्यूतेन पाण्डवानां राज्यं अपाहरत् ।
8. राज्यभ्रष्टाः पाण्डवाः द्रौपद्या सह वनं अगच्छन् ।
9. ते वने बहूनि कष्टानि अन्वभवन् ।
10. द्वादशवर्षपर्यन्तं ते वने न्यवसन् ।
11. त्रयोदशे वर्षे अज्ञातवासं विराटनगरे अकुर्वन् ।

THE STORY OF MAHĀBHĀRATA

1. There were two brothers Dhṛtarāṣṭra and Pāṇḍu in the city called Hastinapura.
2. Dhṛtarāṣṭra was blind and Pāṇḍu was a victim of leucoderma.
3. The elder brother Dhṛtarāṣṭra gave half of his kingdom to his younger brother Pāṇḍu.
4. Dhṛtarāṣṭra had hundred sons named Duryodhana, Dussāsana and the like.
5. Pāṇḍu had five sons Dharmarāja, Bhimasena, Arjuna, Nakula and Sahadeva.
6. Draupadi was the consort of the Pandavas.
7. After winning a gambling Duryodhana took the kingdom of Pandavas.
8. The Pāṇḍavas driven out from the kingdom went to forest along with Draupadi.
9. They met with a number of difficulties in the forest.
10. They spent twelve years in the forest.
11. They spent their thirteenth year in the city of Virāṭa in disguise.

12. चतुर्दशे वर्षे 'पुनः राज्यं प्रत्यर्पय' इति दुर्योधनं
अपृच्छन् ।
13. लोभी दुर्योधनः राज्यं दातुं नैच्छत् ।
14. ततः कौरवपाण्डवानां मध्ये कुरुक्षेत्रे महत् युद्धं अभूत् ।
15. भगवान् श्रीकृष्णः पाण्डवानां पक्षे आसीत् ।
16. सः अर्जुनस्य रथसारथिश्च अभवत् ।
17. भीष्मद्रोणादयः दुर्योधनपक्षीयाः सर्वे अर्जुनेन मारिताः ।
18. दुर्योधन-दुःशासनादयः भीमेन संहताः ।
19. ततः धर्मराजः पट्टाभिषेकमङ्गलं अन्वभवत् ।

12. In the fourteenth year they demanded Duryodhana to give back the kingdom.
13. The greedy Duryodhana did not desire to return the kingdom.
14. Then, there took place a great war between the kauravas and Pandavas at Kurukshetra.
15. Lord Krishna sided to the Pandavas.
16. He served as the charioteer of Arjuna.
17. Bhishma, Drona and the like were killed by Arjuna.
18. Duryodhana, Dussasana and others were killed by Bhima.
19. Afterwards Dharmaraja enjoyed his coronation.

Translate into English:—

पितुः आज्ञानुवर्ती परशुरामः

पुरा जमदग्निर्नाम मुनिः आसीत् । तस्य त्रयः पुत्राः
अभवन् । तेषु कनिष्ठः परशुरामः । तस्य जननी कदाचित्
विकृतमानसा भूत्वा होमाय तीर्थं उचिते काले न आहूतवती ।
तस्याः मनोविकारं ज्ञात्वा जमदग्निः तां हन्तुं पुत्रान्
आदिशत् ।

प्रथमौ द्वावपि सुतौ मातृहननं अन्याय्यं इति मत्वा
तूष्णीं अभवताम् । तेन नितान्तं क्रुद्धो जमदग्निः परशुरामं
अब्रवीत्—“वत्स, अग्रजौ मातरं च मारय” इति । सः
पितुराज्ञां शिरसा वहन्, तथैव जननीं सोदरौ च हत्वा पितर-
मुपजगाम ।

तेन कर्मणा अतिप्रीतो जमदग्निः, “वत्स, वरं वृणीष्व”
इति व्याजहार । तदा परशुरामः, “मे माता, अग्रजौ च सजीवाः
उत्तिष्ठेयुः” इति वरं वव्रे । जमदग्निरपि “तथाऽस्तु” इत्युक्त्वा
कमण्डलुजलेन तान् अजीवयत् । पश्यत, पितुः आज्ञानुवर्तनेन
परशुरामः पितृप्रीतिं, स्वजननीं, ज्येष्ठौ च सर्वं प्राप्तवान् ।
अतः—“आज्ञा गुरुणां अविचारणीया ।”

Translate into Sanskrit:—

SURPANAKHA EPISODE

Surpanakha was the younger sister of Ravana. One day Rama and Sita were sitting in their cottage. Lakshmana was cutting some woods out side of the cottage. Surpanakha came there and saw them. She wanted to become the wife of Rama.

She went near him and said, “Sir, I am Ravana’s sister. My name is Surpanakha. I want to marry you. Kindly accept my request.” But Rama replied, “You see, my wife is here with me. There stands my younger brother, Lakshmana. He has no wife. If you can approach him certainly he will accept you as his wife.

Then Surpanakha went to Lakshmana. She said to him, “Your brother sent me to you. I want to be your wife.” Lakshmana said, “Oh innocent lady, I am the servant of Rama. Do you want to become the wife of a servant ?”

Surpanakha thought for a while. She came back to Rama and requested him again to marry her. At this moment Sita laughed. Surpanakha became angry and ran towards Sita to kill her. But Lakshmana immediately cut the nose and ears of Surpanakha with his sword.

Translate into English:—

“परधर्मः भयावहः”

कस्यचित् रजकस्य गृहे गर्दभः कुक्कुरश्च अभवताम् ।
कस्यांचित् रात्रौ केचित् चोराः तस्य रजकस्य गृहं अविशन् ।
तान् कुक्कुरः गर्दभश्च अपश्यताम् । कुक्कुरः भक्षणं अकृत्वा
तूष्णीं अभवत् । तं दृष्ट्वा गर्दभः आह—“मित्र, चोराः
स्वामिनः गृहं प्रविशन्ति । कुतः त्वं तूष्णीं तिष्ठसि ?” इति ।

कुक्कुरः प्रत्यवदत्—“विशन्तु ते यथेच्छम् । अयं
कथं स्वामी ? मयं पर्याप्तं अन्नं न यच्छति । प्रत्युत पदे पदे
ताडयति” इति ।

एतत् प्रत्युत्तरं असहमानः स गर्दभः, स्वामिनं उत्था-
पयितुं उच्चैः अक्रोशत् । अनेन गर्दभस्वरेण भीताः चोराः
झटिति तस्मात् गृहात् बहिः पलायामासुः । सुखसुप्तः रजकः
रासभरावेण निद्राभङ्गं प्राप । स उत्थाय यदा गृहं परितः पश्यति
तदा रासभ एव तत्र तिष्ठति स्म । सः अतिक्रोधेन स्वनिद्रा-
भङ्गकारिणं तं रासभं महता लगुडेन शिरसि अताडयत् ।
पश्यत ! अपरिचितजनप्रवेशं दृष्ट्वा भक्षणं कुक्कुरस्य कर्म,
न गर्दभस्य । यतः गर्दभः अन्यकर्म कृतवान् अतः दण्डाहर्ति
अन्वभवत् । अत एव वदन्ति—“परधर्मो भयावहः” इति ।

Translate into Sanskrit:—

A WOLF AND A STORK

Once a wolf killed a goat and ate it. A bone got
struck up in its throat. Crying with severe pain he
wandered about in the forest. Seeing a stork, the wolf
begged of him, “Friend, take away the bone in my throat
with the help of your long neck. I will give you a
very big reward for your help.”

Accepting the request, the stork put its long neck
into the mouth of the wolf and took out the bone.

The wolf was relieved of the pain and felt happy.
The stork requested the wolf for the promised reward,
but the wolf replied angrily, “what a stupid fellow you
are ! when your neck was with in my mouth, I did not
cut it into two with my teeth. I left you alive. Is that
not enough reward for you ?”

The stork went away repenting for the help he had
rendered to a wicked person.

Translate into English:—

स्वर्णाण्डजननी हंसी

कस्यचित् कृषीवलस्य कुटीरे काचित् हंसी अभवत् ।
सा प्रतिदिनं एकं स्वर्णाण्डं जनयति स्म । बहुकुटुम्बी स
कृषीवलः तं स्वर्णाण्डं आपणे विक्रीय तल्लब्धेन धनेन भोजनादि-
सामग्रीः क्रीत्वा कुटुम्बं पोषयन्नास्त ।

कस्मिंश्चित् दिने स कृषीवलः स्वमनसि एव-
मचिन्तयत्—“अहो, अस्याः हंस्याः अण्डेन यथाकथंचित्
नित्यजीवनं करोमि । न अन्यानि धनी भवामि । हंसी तु
मह्यं प्रतिदिनं एकं स्वर्णाण्डं नियमेन ददाति । सत्यं, अस्याः
उदरे बहूनि अण्डानि स्युः । यदि अहं अस्याः उदरं दारयेयं
तर्हि एकदैव मे बहूनि स्वर्णाण्डानि लभ्येरन् । तानि सर्वाणि
विक्रीय तल्लब्धेन धनेन बहूनि दुर्लभानि पण्यानि क्रीयेय ।
तानि लाभाय विक्रीय धनवान् भविष्यामि” इति ।

एवं निश्चित्य सः तां हंसीं अखण्डयत् । हन्त ! तस्याः
उदरे किमपि अण्डं स नापश्यत् । सः स्वमूर्खतां प्रति पश्चात्तापं
अभजत ।

“लुब्धस्य लब्धं किञ्चिदपि नश्यति ।”

Translate into Sanskrit:—

A CLEVER TRAVELLER

On a certain day in summer, a traveller was walking
through a forest. When it became noon, he grew very
thirsty and tired. As all the pools and rivers were dry,
he could get no water any where to quench his thirst.

At last he came to the foot of a coconut tree.
There were many coconuts on it. But the tree was very
tall and the coconuts were beyond his reach.

Seeing many monkeys sitting on the tree the wise
traveller hit upon a plan. He took a few stones from
the ground and threw them repeatedly at the monkeys.

Thereupon the monkeys whose habit is to imitate
others, plucked the coconuts and threw them at the traveller
to hit him. He picked up those coconuts with great joy.
He quenched his thirst with the sweet water in them and
went on his way.

Common sense is the best companion for man.

Translate into English:—

युक्तिशाली जम्बुकः

रात्रौ इतस्ततः सञ्चरन् कश्चित् जम्बुकः कूपे पपात ।
तस्मात् कूपात् उत्तरितुं तस्य शक्तिः नासीत् । सः कथञ्चित्
पुरःपादाम्यां यत्किञ्चित् आलम्ब्य आप्रभातं अन्तरेव
अवर्तत ।

प्रभाते गृहस्य किङ्करी जलमुद्धर्तुं तं कूपं जगाम । सा
रज्जुं घटे बध्वा, अन्तर्मोक्तुं अवनमन्ती कूपस्थितं शृगालं
अपश्यत् । ततः सा गत्वा गृहे स्थितान् पुरुषान् आजुहाव ।

ते कूपतीरमागत्य घटीयन्त्रपात्रं उभयतो रज्ज्वा बध्वा
अन्तरमुञ्चन् । जलेन साकं स शृगालः पात्रे अपतत् । किन्तु
स युक्तिशाली स्वपादान् प्रसार्य चक्षुषी निमील्य मृताभिनयं
कुर्वन् तस्मिन् जले काष्ठवत् पुण्ड्रवे ।

सर्वे तं मृतममन्यन्त । एवं मन्यमानास्ते तत्पात्रमुद्धृत्य
जलेन सह तं भूमौ अपवर्जयामासुः । स तु क्षणं मृतवत् स्थित्वा
पश्यत्स्वेव तेषु झटिति एकेन पुतेन सन्निहितं इक्षुक्षेत्रं
प्राविशन् ।

Translate into Sanskrit:—

UNEQUAL FRIENDSHIP

A bear and a man were friends. They two were travelling through a forest. At noon, they both sat at the shade of a tree. The man, though oppressed by sleep, could not sleep as a fly often flew over his face.

Seeing this the bear thought, "I shall kill this fly that troubles my friend." So thinking, he struck with his paw the fly that was on his face. The stroke did indeed kill the fly; but at the same time tore the face of the man. Therefore friendship with an unequal person is always dangerous.

LEARNING IS GREATER THAN WEALTH

A brahmin had two sons. He gave all his property to his elder son. He gave no property to the younger. But he taught him all sciences. In course of time the elder son married. He became a father of some children.

He spent all his property on his family and became poor. But the younger son earned much wealth by his learning and lived happily. It is the learned man who is always happy.

Some Moral Passages

EDUCATION

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥

Learning gives modesty ; by modesty man attains worthiness ; because of worthiness he obtains money ; with money he is able to give Charity and from that he attains happiness.

सुखार्थी चेत् त्यजेद्विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

If you want comfort you should give up learning ; if you desire to acquire learning you should abandon comfort. How can a person who wants comfort acquire learning ? And how can a person enjoy comfort who wants to learn ?

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।
पादं सत्रहचारिभ्यः पादं कालक्रमेण च ॥

A student gets one quarter of his learning from his teacher ; one quarter through his own intellect, another quarter from his class-mates and the last quarter in course of time.

विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Scholarship and kingship can never be equal to each other. A king is honoured only in his own country while a scholar is honoured everywhere.

पुस्तकस्था च या विद्या परहस्ते च यद्वनम् ।
कार्यकाले समुत्पन्ने न सा विद्या न तद्वनम् ॥

The learning which is only in books but not brought to memory, and the money that has been lent to others will not serve their purpose at the time of need.

नास्ति विद्यासमं चक्षुः नास्ति सत्यसमं तपः ।
नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम् ॥

There is no eye equal to learning ; there is no penance equal to truth ; there is no grief equal to attachment and no happiness equal to renunciation.

ON THE WICKED

त्यज दुर्जनसंसर्गं भज साधु समागमम् ।
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम् ॥

Abandon the company of the wicked and get into good company. Do virtuous deeds day and night. Always bear in mind the instability of things.

दुर्जनः परिहर्तव्यो विद्ययाऽलङ्कृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

A wicked person should be avoided though he is well educated. A serpent though adorned with a gem is certainly frightful.

दुर्जनेन समं सख्यं द्वेषं वापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

Do not make either friendship or enmity with wicked persons. If the coal is hot it burns the hand and if it is cold blackens it.

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥

The advice given to fools will make them angry and does not pacify them. A drink of milk given to serpents only increases their poison.

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तकाले सम्प्राप्ते काकः काकः पिकः पिकः ॥

The crow is black, so also the cuckoo. There is no difference between the crow and the cuckoo. But during the spring the crow is distinguished as a crow and the cuckoo as a cuckoo (by their respective voices).

ON THE VIRTUOUS

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलन्ति च परार्थेषु नात्महेतोर्महाद्रुमाः ॥

The big trees provide shadow to others but themselves stand in the sun. They bear fruits only for others, not for their own sake.

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥

What is the goodness in a man if he is good to those who helped him. Only such person is considered good who is kind even to those who have done him harm.

गुणवज्जनसंसर्गात् याति नीचोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

Even a mean person gets honour by the association of great people just like the fibre is worn on the head by the contact of garland.

विकृतिं नैव गच्छन्ति सङ्गदोषेण साधवः ।
आवेष्टितं महासर्पैः चन्दनं न विषायते ॥

Great men never change their nature though they get into contact with bad things. the sandal tree does not become poisonous though surrounded by serpents.

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।
तन्निमित्तं वरं त्यागो विनाशे नियते सति ॥

A wiseman should give up his wealth and life for others' sake. When the destruction of the both is sure it is better to sacrifice them for such cause.

महानुभावसंसर्गः कस्य नोन्नतिकारकः ।
रथ्याम्बु जाह्नवीसङ्गात् त्रिदशैरपि वन्द्यते ॥

The association of great persons elevates all. The street water also is adored by gods if it is mixed up with ganges.

ON GOOD SON

अजातमृतमूर्खाणां मृताजातौ सुतौ वरम् ।
सकृद् दुःखकरावाद्यौ, अन्तिमस्तु पदे पदे ॥

Among the three kinds of sons, unborn, dead and foolish, these that are unborn or dead are preferable, for the first two cause grief but once, while the last gives grief at every step.

वरमेको गुणी पुत्रो न च मूर्खशतान्यपि ।
एकश्चन्द्रः तमो हन्ति न च तारागणोऽपि च ॥

A single son having good qualities is better than hundreds of fools. A single moon destroys the darkness while a group of stars cannot do so.

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना ।
वासितं तद्वनं सर्वं सुपुत्रेण कुलं तथा ॥

Even with a single good tree which is full of flowers and fragrance the whole forest becomes sweet smelling, just as a whole family becomes famous by one good son.

Words of Wisdom

सत्यं वद

Speak the truth.

धर्मं चर

Act according to virtue.

मातृदेवो भव

Treat mother as god.

पितृदेवो भव

Treat the father as god.

आचार्यदेवो भव

Treat the teacher as god.

अतिथिदेवो भव

Treat the guest as god.

अन्नं न निन्द्यात्

Have no contempt for food.

श्रद्धया देयम्

Give away with pleasure.

अश्रद्धया अदेयम्

Don't give away with indifference.

कर्मणि एव अधिकारः ते

You are empowered only to do your duty.

गौरवं प्राप्यते दानात्

One is honoured by giving away.

सर्वं परवशं दुःखम्

Whatever you leave to other's control will be mere sorrow.

सर्वं आत्मवशं सुखम्

Whatever you have under thy control will be happiness.

मात्रा समं नास्ति शरीरपोषणम्

There is none else than mother who can foster

चिन्तासमं नास्ति शरीरशोषणम्

There is none else than worries to weaken the body.

भार्यासमं नास्ति शरीरतोषणम्

There is none else than wife who can make happy.

विद्यासमं नास्ति शरीरभूषणम्

There is no other ornament for the body other than learning.

परोपकाराय सतां विभूतयः

The asset of noble persons is only to help others.

सन्तोषतुल्यं धनं अस्ति नान्यत्

There is no other wealth than contempt.

कालः करोति कार्याणि

The time alone fulfils all works.

अतिपरिचयात् अवज्ञा

Too much familiarity breeds contempt.

अरक्षितं तिष्ठति दैवरक्षितम्

Whatever is unprotected by us is being protected by the Almighty.

श्वः कार्यं अद्य कुर्वीत

Do the work intended for tomorrow today itself.

सत्सङ्गत्वे निस्सङ्गत्वम्

Detachment arises from association with good people.

कुर्यात् आहारं प्राणसन्धारणार्थम्

Eat to live.

संहतिः कार्यसाधिका

Unity achieves the object.

न बन्धुमध्ये धनहीनजीवनम्

Live not in poverty in the midst of kinsmen.

न वदति सुजनः करोत्येव

Good people do not talk ; but act.

किं जीवितेन पुरुषस्य निरक्षरेण

The life of an illiterate is a waste.

गतानुगतिको लोकः

People imitate each other.

विधिर्हो बलवानिति मे मतिः

I consider the fate alone is all powerful.

दुःखिते कुरु दयाम्

Have compassion for the suffering.

सततं वाग्भूषणं भूषणम्

Eloquence is an ornament at all times.

विद्याविहीनः पशुः

An uneducated is a beast.

लोकाः समस्ताः सुखिनो भवन्तु

May all live happily.

सर्वे भद्राणि पश्यन्तु

May all witness prosperity.

ॐ शान्तिः शान्तिः शान्तिः

Om, Peace, peace, peace.

FIFTH PART (Roots and Verbal Derivatives)

(धातवः क्रियापदानि च)

It is a common fact that every part of speech in a language—whether it is a noun, a pronoun, an adjective, a verb, an adverb or an indeclinable—derives its form from the root in that language just like the branches, leaves, fruits etc. of a tree, from its roots.

The Sanskrit language possesses more than 2200 roots from which all the forms in Sanskrit language have been derived.

These roots are arranged into ten groups and they are having separate conjugational signs of their own.

In this book, a few roots which are used very commonly, are only given. A thorough study of these roots is sufficient to enable one to handle this Language satisfactorily.

SANSKRIT VERBS AND TERMINATIONS

The Roots are generally divided into three groups:
(1) Atmanepada (2) Parasmaipada, (3) Ubhayapada.

Each verb has six tenses and four moods as shown below :—

S. No.	Sanskrit terms	English terms	Time
1.	लट्	Present tense	Present
2.	लङ्	Imperfect	} Past
3.	लुङ्	Aorist	
4.	लिट्	Perfect tense	
5.	लुट्	First future	} Future
6.	लट्	Second future	
7.	लङ्	Conditional mood	
8.	विधिलिङ्	Potential mood	Potentiality
9.	आशीर्लिङ्	Benedictive mood	Benediction
10.	लोट्	Imperative mood	Imperative

NOTE: Only the forms of present-tense, imperfect-tense, second future and imperative moods are given for some roots in the next few pages.

Personal Terminations

Parasmaipada

Atmanepada

Present Tense

III. Per.	ति	तः	अन्ति	ते	इते	अन्ते
II. Per.	सि	थः	थ	से	इथे	ध्वे
I. Per.	मि	वः	मः	इ	वहे	महे

Imperfect (past) Tense

III. Per.	त	ताम्	अन्	त	इतां	अन्त
II. Per.	स्	तम्	त	थाः	इथाम्	ध्वम्
I. Per.	अम्	व	म	इ	वहि	महि

Future Tense

III. Pers.	व्यति	व्यतः	व्यन्ति	व्यते	व्येते	व्यन्ते
II. Pers.	व्यसि	व्यथः	व्यथ	व्यसे	व्यथे	व्यध्वे
I. Pers.	व्यामि	व्यावः	व्यामः	व्ये	व्यावहे	व्यामहे

Imperative Mood

III. Per.	तु, तात्	ताम्	अन्तु	ताम्	इताम्	अन्ताम्
II. Per.	-, तात्	तम्	त	स्व	इथाम्	ध्वम्
I. Per.	आनि	आव	आम	ए	आवहै	आमहै

PARSMAIPADA TERMINATIONS

गम् (गच्छ) Gam (Gach) = To go

Present-tense

Person Singular	Dual	Plural
3rd गच्छति gacchati He goes	गच्छतः gacchatah They two go	गच्छन्ति gacchanti They go
2nd गच्छसि gacchasi Thou go	गच्छथः gacchathah You two go	गच्छथ gacchatha You go
1st गच्छामि gacchāmi I go	गच्छावः gacchāvah We two go	गच्छामः gacchāmah We go

Imperfect (Past) tense

3rd अगच्छत् agacchat He went	अगच्छताम् agacchatām They two went	अगच्छन् agacchan They went
2nd अगच्छः agacchah Thou went	अगच्छतम् agacchatam You two went	अगच्छत agacchata You went

1st अगच्छम्
agaccham
I went

अगच्छाव
agacchāva
We two went

अगच्छाम
agacchāma
We went

Future-tense

Person Singular

Dual

Plural

3rd गमिष्यति
gamiṣyati
He will go

गमिष्यतः
gamiṣyatah
They two will go

गमिष्यन्ति
gamiṣyanti
They will go

2nd गमिष्यसि
gamiṣyasi
Thou will go

गमिष्यथः
gamiṣyathah
You two will go

गमिष्यथ
gamiṣyatha
You will go

1st गमिष्यामि
gamiṣyāmi
I will go

गमिष्यावः
gamiṣyāvah
We two will go

गमिष्यामः
gamiṣyāmah
We will go

Imperative mood

3rd गच्छतु,
गच्छतात्
gacchatu,
gacchatāt
Let him go

गच्छतां
gacchatām
Let they two go

गच्छन्तु
gacchantu
Let they go

2nd गच्छ,
गच्छतात्
gaccha,
gacchatāt
Let thou go

गच्छतं
gacchatam
Let you two go

गच्छत
gacchata
Let you go

1st गच्छानि	गच्छाव	गच्छाम
gacchāni	gacchāva	gacchāma
Let me go	Let us two go	Let us go

ATMANEPADA TERMINATIONS

वृत् (Vrt) = to be

Present-tense

Person Singular	Dual	Plural
3rd वर्तते	वर्तेते	वर्तन्ते
var-tate	var-tete	var-tante
He is	They two are	They are
2nd वर्तसे	वर्तथे	वर्तध्वे
var-tase	var-tethe	var-tadhve
Thou are	You two are	You are
1st वर्ते	वर्तावहे	वर्तामहे
var-te	var-tāvahe	var-tāmahe
I am	We two are	We are

Imperfect-tense

3rd अवर्तत	अवर्तेतां	अवर्तन्त
avartata	avartetām	avartanta
He was	They two were	They were
2nd अवर्तथाः	अवर्तेथां	अवर्तध्वम्
avartathāh	avartethām	avartadhvam
Thou were	You two were	You were

1st अवर्ते	अवर्तावहि	अवर्तामहि
avarte	avartāvahi	avartāmahi
I was	We two were	We were

Future-tense

3rd वर्तिष्यते	वर्तिष्येते	वर्तिष्यन्ते
var-tiṣyate	var-tiṣyete	var-tiṣyante
He will be	They two will be	They will be
2nd वर्तिष्यसे	वर्तिष्येथे	वर्तिष्यध्वे
var-tiṣyase	var-tiṣyethe	var-tiṣyadhve
Thou will be	You two will be	You will be
1st वर्तिष्ये	वर्तिष्यावहे	वर्तिष्यामहे
var-tiṣye	var-tiṣyāvahe	var-tiṣyāmahe
I will be	We two will be	We will be

Imperative-mood

3rd वर्ततां	वर्तेतां	वर्तन्ताम्
var-tatām	var-tetām	var-tantām
Let him be	Let they two be	Let they be
2nd वर्तस्व	वर्तेथां	वर्तध्वम्
var-tasva	var-tethām	var-tadhvam
Let thou be	Let you two be	Let you be
1st वर्ते	वर्तावहि	वर्तामहि
var-te	var-tāvahi	var-tāmahi
Let me be	Let us two be	Let us be

कृ (कर्) = Kr (Kar) To do

(UBHAYAPADI)

Parasmaipada Terminations

Present-tense

Person Singular	Dual	Plural
3rd करोति karoti He does	कुरुतः kurutah They two do	कुर्वन्ति kurvanti They do
2nd करोषि karoṣi Thou do	कुरुथः kuruthah You two do	कुरुथ kurutha You do
1st करोमि karomi I do	कुर्वः kurvah We two do	कुर्मः kurmah We do

Imperfect-Tense

3rd अकरोत् akarot He did	अकुरुतां akurutām They two did	अकुर्वन् akurvan They did
2nd अकरोः akaroh Thou did	अकुरुतं akurutam You two did	अकुरुत akuruta You did

1st अकरवं akaravam I did	अकुर्व akurva We two did	अकुर्म akurma We did
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Future-Tense

3rd करिष्यति kariṣyati He will do	करिष्यतः kariṣyatah They two will do	करिष्यन्ति kariṣyanti They will do
2nd करिष्यसि kariṣyasi Thou will do	करिष्यथः kariṣyathah You two will do	करिष्यथ kariṣyatha You will do
1st करिष्यामि kariṣyāmi I will do	करिष्यावः kariṣyāvah We two will do	करिष्यामः kariṣyāmah We will do

Imperative-mood

3rd करोतु, कुरुतात् karotu, kurutāt Let him do	कुरुतां kurutām Let them two do	कुर्वन्तु kurvantu Let them do
2nd कुरु, कुरुतात् kuru, kurutāt Let thou do	कुरुतं kurutam Let you two do	कुरुत kuruta Let you do
1st करवाणि karavāṇi Let me do	करवाव karavāva Let us two do	करवाम karavāma Let us do

अस् (as) = To be
(PARASMAIPADI)

Present - tense

Singular	Dual	Plural
3rd अस्ति asti He is	स्तः stah They two are	सन्ति santi They are
2nd असि asi Thou are	स्थः sthah You two are	स्थ stha You are
1st अस्मि asmi I am	स्वः svah We two are	स्मः smah We are

Imperfect-Tense

3rd आसीत् āsīt He was	आस्तां astām They two were	आसन् āsan They were
2nd आसीः āsīh Thou were	आस्तं āstam You two were	आस्त āsta You were
1st आसं āsam I was	आस्व āsva We two were	आस्म asma we were

Future-Tense

3rd भविष्यति bhaviṣyati He will be	भविष्यतः bhaviṣyatah They two will be	भविष्यन्ति bhaviṣyanti They will be
2nd भविष्यसि bhaviṣyasi Thou will be	भविष्यथः bhaviṣyathah You two will be	भविष्यथ bhaviṣyatha You will be
1st भविष्यामि bhaviṣyāmi I will be	भविष्यावः bhaviṣyāvah We two will be	भविष्यामः bhaviṣyāmah We will be

Imperative-mood

3rd अस्तु, स्तात् astu, stāt Let he be	स्तां stām Let they both be	सन्तु santu Let they be
2nd एधि, स्तात् edhi, stāt Let thou be	स्तं stam Let you two be	स्त sta Let you be
1st असानि asāni Let I be	असाव asāva Let we two be	असाम asāma Let we be

VOICE

There are three kinds of voices in Sanskrit (1) Active voice (कर्तरि प्रयोगः), (2) Passive voice (कर्मणि प्रयोगः), (3) Impersonal voice (भावे प्रयोगः). Impersonal voice is rare in usage. Therefore examples for Active and Passive voices are only given below:

Voice	Subject	Object	Predicate
	अहं	पाठं	पठामि
Active	aham	pāṭham	paṭhāmi
Voice	I	lesson	read
	(I read the lesson)		
	मया	पाठः	पठ्यते
Passive	mayā	pāṭhah	paṭhyate
Voice	By me	lesson	is read
	(The lesson is read by me)		

NOTE : In the active voice the subject is used in Nominative case, object in Accusative case and the Predicate (verb) in active form. The verb agrees with the subject.

VOICES IN SENTENCES

Active Voice

पिता बालं नयति
pitā bālam nayati
The father takes the boy

अश्वाः जलं पिबन्ति
aśvāḥ jalam pibanti
Horses drink water

गजः कासारं तरति
gajah kāsāram tarati
Elephant crosses the tank

अग्निः गृहं दहति
agnih gṛham dahati
The fire burns the house

अहं गृहं पश्यामि
aham gṛham paśyāmi
I see the house

भटः देशं त्यजति
bhaṭah deśam tyajati
The soldier leaves the country

Passive Voice

पित्रा बालः नीयते
pitṛā bālah nīyate
The boy is being taken by the father

अश्वैः जलं पीयते
aśvaiḥ jalam pīyate
The water is drunk by horses

गजेन कासारः तीर्यते
gajena kāsārah tīryate
The tank is crossed by elephant

अग्निना गृहं दह्यते
agninā gṛham dahyate
House is burnt by the fire

मया गृहं दृश्यते
mayā gṛham drśyate
The house is seen by me

भटेन देशः त्यज्यते
bhaṭena deśah tyajyate
The country is left by the soldier

भृत्यः भारं वहति
bhṛtyah bhāram vahati
A Servant carries the
weight

धाता नरान् सृजति
dhātā narān sṛjati
The God of creation
creates the people

अहं अन्नं खादामि
aham annam khādāmi
I eat food

भृत्येन भारः उह्यते
bhṛtyena bhārah uhyate
The weight is carried by the
servant

धात्रा नराः सृज्यन्ते
dhātrā narāh sṛjyante
The people are created by
the God of creation

मया अन्नं खाद्यते
mayā annam khādyate
The food is eaten by me

Some Verbs in their Active and Passive forms
in Present-tense

Root	Active form	Passive form
गम् (गच्छ्)	गच्छति	गम्यते
gam (gacch)	gacchati	gamyate
पठ्	पठति	पठ्यते
paṭh	paṭhati	paṭhyate
त्यज्	त्यजति	त्यज्यते
tyaj	tyajati	tyajyate
दह्	दहति	दह्यते
dah	dahati	dahyate

पा (पिब्) पिबति | पीयते || pā (pib) | pibati | pīyate |
कृ (कर्)	करोति	क्रियते
kṛ (kar)	karoti	kriyate
दा (यच्छ्)	यच्छति	दीयते
dā (yacch)	yacchati	diyate
वह्	वहति	उह्यते
vah	vahati	uhyate
दृश् (पश्य्)	पश्यति	दृश्यते
dṛś (paśy)	paśyati	drśyate
स्था (तिष्ठ्)	तिष्ठति	स्थीयते
sthā (tiṣṭh)	tiṣṭhati	sthiyate
नी (नय्)	नयति	नीयते
nī (nay)	nayati	niyate
भू (भव्)	भवति	भूयते
bhū (bhav)	bhavati	bhūyate
लिख्	लिखति	लिख्यते
likh	likhati	likhyate

SOME VERBAL DERIVATIVES INDECLINABLES

(a) *The present participles* are formed by adding अत् (at) to the roots :

e.g. गच्छ् + अत् = गच्छत् = going.
gacch+at=gacchat

(b) *The infinitive of purpose* will be formed by adding तुम् (tum) to the roots :

e.g. गम् + तुम् = गन्तुम् = to go.
gam+tum=gantum

(c) *The indeclinable past participles* are formed by adding त्वा (tvā) to the roots ;

e.g. श्रु + त्वा = श्रुत्वा = having heard.
śru+tvā=śrutvā

(d) *A suffix य (ya) is used* in the place of त्वा (tvā) when a preposition is prefixed to the roots :

e.g. अनु + भू + य = अनुभूय = having enjoyed.
anu+bhū+ya=anubhūya

(e) *The present participle* is formed by adding तवत्, (tavat) for parasmaipada roots and आन (āna) or मान (mana) for Atamanepada roots :

e.g. parasmaipada : कृ + तवत् = कृतवत् = One who is doing. (kr+tavat=kr̥tavat)

Atmanepada : लभ् + मान = लभमान =
labh+māna=labhamāna

one who is getting.

(f) *Past passive participle* is formed by adding त् (ta) to the roots :

e.g. कृ + तम् = कृतम् = that which was done
kr+tam=kr̥tam

(g) *Potential participle* is formed by adding तव्य (tavya) to the roots.

e.g. गं + तव्यम् = गन्तव्यम् = should go.
gam+tavyam=gantavyam

Note : The sentences pertaining the above verbal derivations are given in the next few pages.

(a) Sentences with Present Participles

Subject	Present participle	Verb
रामः Rāmaḥ Rama was going.	गच्छन् gacchan	अवर्तत avartata
सीता Sītā Seetha was speaking.	वदती vadati	अभवत् abhavat

Subject	Present participle	Verb
बालः	क्रीडन्	अपश्यत्
Bālah	kriḍan	apaśyat
The boy saw, while playing.		
कर्म	कुर्वन्	अपतत्
Karma	kurvan	apatat
He fell down while doing work.		
अहं	खादन्	अस्मि
Aham	khādan	asmi
I am eating.		
सः	धावन्	पिबति
Sah	dhāvan	pibati
He drinks when he is running.		
त्वं	पिबन्	आगच्छसि
Tvam	piban	āgacchasi
You come drinking.		
पुस्तकं	पश्यन्	लिखति
Pustakam	paśyan	likhati
He writes the book, looking at it.		
कथां	कथयन्	अस्ति
kathām	kathayan	asti
He is telling the story.		

Note: The words ending in present participle will agree with the gender of qualifying noun or pronoun.

(b) The Infinitive purpose ending in तुम्

Subject	Infinitive purpose	Verb
अहं	गन्तुं	इच्छामि
aham	gantum	icchāmi
I want to go.		
मातरं	द्रष्टुं	गच्छति
Mātaram	draṣṭum	gacchati
He goes to see his mother.		
माधवः	पठितुं	इच्छति
Mādhavah	paṭhitum	icchati
Mādhava wants to read.		
बालः	क्रीडितुं	आगच्छति
Bālah	kriḍitum	āgacchati
The boy comes to play.		
त्वं	कर्तुं	शक्नोषि
Tvam	kartum	saknoṣi
You are able to do.		
सः	लिखितुं	पठति
Sah	likhitum	paṭhati
He reads to write.		
अहं	धावितुं	प्रयते
Aham	dhāvitum	prayate
I try to run.		

Subject	Infinitive purpose	Verb
गोपालः	खातुं	गतवान्
Gopālah	khātum	gataṽan
Gopala went to eat.		
रामः	पठितुं	याति
Rāmah	paṭhitum	yati
Rama goes to read		
जलं	पातुं	धावति
Jalam	pātum	dhāvati
He runs to drink water		

(c) Indeclinable Past participle ending in त्वा (tvā)

Subject	Past participle	Verb etc.
पाठशालां	गत्वा	पाठं पठति
Pāṭhaśālām	gatvā	pāṭham paṭhati
Having gone to the school he reads the lesson.		
पाठं	पठित्वा	पुस्तके लिखति
Pāṭham	paṭhitvā	pustake likhati
Having read the lesson he writes in the book.		
अन्नं	खात्वा	सुखं निद्राति
Annām	khātvā	sukham nidrāti
Having taken meals he sleeps happily.		

Subject	Past participle	Verb
उद्याने	क्रीडित्वा	वेगेन धावति
Udyāne	kriḍitvā	vegena dhāvati
Having played in the garden he runs fast.		
स्नानं	कृत्वा	भोजनं करोति
Snānam	kṛtvā	bhojanam karoti
Having taken the bath he takes meals.		
अत्र	स्थित्वा	सूर्यं पश्यति
Atra	sthitvā	sūryam paśyati
Having stood here he sees the sun.		
मार्गे	धावित्वा	पतति
Māрге	dhāvitvā	patati
Having run on the way he falls.		
चन्द्रं	दृष्ट्वा	हसति
Candram	dr̥ṣṭvā	hasati
Having seen the moon he laughs.		
वने	अटित्वा	श्राम्यति
vane	aṭitvā	śrāmyati
Having wandered in the forest he is tired.		
अहं	स्नात्वा	खादामि
aham	snātvā	khādāmi
Having taken bath, I eat		

Note! These sentences can be translated as 'after reaching the school he reads' etc.

(d) Indēclinable Past participles ending in (ya)

Subject	Indēclinable past participle	Verb
अत्र Atra	आगत्य āgatya	वदति vadati
Having come here, he speaks.		
तं Tam	अनुगम्य anugamya	करोति karoti
Having followed him, he does.		
पाठं Pāṭham	विलिख्य vilikhya	दर्शयति darśayati
Having written the lesson, he shows.		
जलं Jalam	निपीय nipiya	गच्छति gacchati
Having drunk the water, he goes.		
देवं Devam	संदृश्य sandṛśya	नमति namati
Having seen the god, he salutes.		
ग्रामात् Grāmāt	प्रस्थाय prasthāya	अगच्छत् agacchat
Having started from the village he went		
सहसा Sahasā	प्रधाव्य pradhāvya	अपश्यत् apaśyat
Having run quickly, he saw.		

Subject	Indēclinable past participle	Verb
सर्वे Sarvā	संभूय sambhūya	तिष्ठन्ति tiṣṭhanti
Having assembled, they all stand.		
पादयोः Pādayoh	निपत्य nipatya	प्रार्थयते prarthayate
Having fallen on the feet, he requests.		
मित्रं mitram	सन्त्यज्य santhyajya	गच्छामि gacchāmi
Having left my friend, I go		

Note : In these sentences, prepositions are pre-fixed to the roots.

(e) Present participle ending in तवत् (tavat)

Subject	Object	Present participle
गोपालः Gopālah	पाठशालां paṭhaśālām	गतवान् gataavān
Gopāla has gone to the school.		
सः Sah	ग्रामात् grāmāt	आगतवान् āgataavān
He has come from the village.		
रात्रौ Rātrau	सम्यक् samyak	पठितवान् paṭhitavān
He has read well in the night.		

<i>Subject</i>	<i>Object</i>	<i>Present participle</i>
गुरुः Guruh	स्नानं snānam	कृतवान् kṛtavān
Teacher has taken bath.		
चोरः Cōrah	चोरयित्वा cōrayitvā	धावितवान् dhāvitavān
The thief has stolen and ran away.		
कुक्कुरः Kukkurah	कूपे kūpe	पतितवान् patitavān
The dog has fallen into the well.		
बलीवर्दः Balīvardah	तृणानि tṛṇāni	खादितवान् khāditavān
The bull has eaten the grass.		
मयूरः Māyūrah	सर्प sarpam	दृष्टवान् dṛṣṭavān
The peacock has seen the serpent.		
रुग्णः Rugṇah	औषधं auśadham	पीतवान् pītavān
The sickman has drunk medicine.		

Note: These present participles can also be used as adjectives.

(f) Past passive participles

<i>Subject</i>	<i>Object</i>	<i>Past passive participle</i>
रामेण Rāmeṇa	ग्रामः grāmah	गतः gatah
The village was reached by Rama.		
बालेन Bālena	उद्याने udyāne	क्रीडितम् kṛīḍitam
It was played by the Boy in the garden.		
मया Mayā	गृहे grhe	स्थितम् sthitam
It was stayed by me in the house.		
त्वया Tvayā	किं kim	कृतम् kṛtam
What was done by you?		
बालेन Bālena	सत्वरं satvaram	धावितम् dhāvitam
It was run fast by the boy. i.e., The boy ran fast.		
पित्रे Pitre	पत्रं patram	लिखितम् likhitam
A letter was written to the father.		

Subject	Object	Past participle
सीता	हनुमता	दृष्टा
Sītā	hanumatā	dr̥ṣṭā

Sītā was seen by Hanumān.

वृक्षे	काकः	उपविष्टः
Vṛkṣe	kākah	upaviṣṭah

The crow perched on the tree.

मत्स्यः	तटाके	पतितः
Matsyah	taṭāke	patitah

The fish has fallen in the lake.

Note : These participles are used in Active sense also.

(g) Potential participle ending in तव्य (tavya)

Subject	Object	Potential participle
मया	सन्मार्गे	गन्तव्यम्
Mayā	sanmārgē	gantavyam

I should walk in the path of good people.

त्वया	उद्याने	क्रीडितव्यम्
Tvayā	udyāne	kṛīḍitavyam

You should play in the garden.

वर्षासु	गृहे	स्थातव्यम्
Varṣāsu	gr̥he	sthātavyam

One should stay in the house during winter.

Subject	Object	Potential participle
पुण्यं	कर्म	कर्तव्यम्
Puṇyam	karma	kartavyam.

One should do the sacred duty.

युद्धे	अशक्तैः	धावितव्यम्
Yuddhe	aśaktaiḥ	dhāvitavyam

The weak persons should run away in war.

शुद्धं	अन्नं	खादितव्यम्
Suddham	annam	khāditavyam

One must eat clean food.

अद्भुतं	नाटकं	द्रष्टव्यम्
Adbhutam	nāṭakam	draṣṭavyam

A remarkable drama should be seen

रुग्णैः	औषधं	पातव्यम्
Rugṇaiḥ	auśadham	patavyam

The medicine should be drunk by sickmen

सर्वैः	सत्यं	वक्तव्यम्
Sarvaiḥ	satyam	vaktavyam

Truth should be spoken by all

माणवकैः	पाठः	पाठितव्यः
maṇavakaiḥ	pāṭhah	paṭhitavyah

The lesson should be studied by students

PREPOSITIONS

(उपसर्गाः)

Prepositions are used before verbs. (1) They stress the original sense of the roots in some cases. (2) But they modify the sense of the roots in most cases.

1. शस् (Sams) = to praise, शस्तः (Sastah) = praised, प्रशस्तः (Praśastah) = well praised
 2. हृ (hr) = to take away. (The original meaning of this root is changed by prepositions as given below :—
- | | |
|-------------------------|---------|
| (a) प्रहारः = Prahārah | Beating |
| (b) आहारः = Āhārah | Food |
| (c) संहारः = Samhārah | Killing |
| (d) विहारः = Vihārah | Playing |
| (e) परिहारः = Parihārah | Remedy |

A sloka runs thus :

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।

upasargeṇa dhātvartho balād anyatra nīyate.

प्रहार-आहार-संहार-विहार-परिहार-वत् ॥

prahāra āhāra saṁhāra vihāra parihāra vat

The original sense of roots is changed when prepositions are prefixed to the verbs as in the words 'Prahāra' etc. mentioned above. It should be noted that the original meaning of the root 'hr', is entirely changed when it is prefixed with different prepositions.

Preposition

Meaning

Example

अति

ati

goes over,

अतिक्राम्यति

atīkrāmyati

crosses over

अधि

adhi

above, over, upon

अधिगच्छति

adhigacchati

gets or knows

अनु

anu

after, to follow, like

अनुयाति

anuyāti

follows

अभि

abhi

near to, to, unto

अभिगच्छति

abhigacchati

goes near to

अव

ava

down, of

अवरोहति

avarohati

descends

आ

ā

from, reversing to

आबल्यात्

ābālyāt

from childhood

उद्

ud

up, above

आगच्छति

āgacchati,

comes

उद्गच्छति

udgacchati

goes up

उप	
upa	
	near, next to, less
नि	
ni	
	down, in, on
निस्	}
nis	
निर्	
nir	out
प्रति	
prati	
	at, against
प्र	
pra	
	before, forward
वि	
vi	
	apart, separation
सम्	
sam	
	with, together with, being conjoined with

उपयाति
upayāti
approaches
निषीदति
niṣīdati
sits down
निष्क्रामति
niṣkrāmati
goes out
प्रतिवदति
prativadati
answers
प्रधावति
pradhāvati
runs forward
विस्मरति
vismarati
forgets
संगच्छते
samgacchate
joins with

विध्यर्थक-निषेधार्थकक्रियाः

Command

त्वं गच्छ
tvam gaccha
You go

त्वं आगच्छ
tvam āgaccha
You come

त्वं वद
tvam vada
You speak

त्वं पठ
tvam paṭha
You read

त्वं लिख
tvam likha
You write

त्वं तिष्ठ
tvam tiṣṭha
You stand

Prohibition

त्वं मा गच्छ
tvam mā gaccha
(You) don't go

त्वं मा आगच्छ
tvam mā āgaccha
(You) don't come

त्वं मा वद
tvam mā vada
(You) don't speak

त्वं मा पठ
tvam mā paṭha
(You) don't read

त्वं मा लिख
tvam mā likha
(You) don't write

त्वं मा तिष्ठ
tvam mā tiṣṭha
(You) don't stand

त्वं कुरु
tvam kuru
You do

त्वं पश्य
tvam paśya
You see

त्वं मा कुरु
tvam mā kuru
(You) don't do

त्वं मा पश्य
tvam mā paśya
(You) don't see

Note: Second person imperative mood forms are used in order to denote the things to do and not to do.

SOME CLASSIFIED NOUNS

1. TIME

कालः

Kṣaṇah	क्षणः	One Second
Muhūrtah	मुहूर्तः	1½ Hours
Ahorātram	अहोरात्रम्	Day and Night
Pakṣah	पक्षः	Fortnight
Suklapakṣah	शुक्लपक्षः	The bright half of the Month
Krishnapakṣah	कृष्णपक्षः	The dark half of the Month
Māsah	मासः	Month
Ṛtuh	ऋतुः	Season
Ayanam	अयनम्	Moving (of the Sun)
Uttarāyanam	उत्तरायणम्	Summer solstice (six months)
Dakṣiṇāyanam	दक्षिणायनम्	Winter solstice (six months)
Vatsarah	वत्सरः	Year
Prabhātam, Prātah	प्रभातम्, प्रातः	Morning
Sāyam	सायं	Evening
Nisā, Rātrih	निशा, रात्रिः	Night
Adya	अद्य	To-day
Śvah	श्वः	To-morrow
Hyah	ह्यः	Yester-day
Paraśvah	परश्वः	Day-after-Tomorrow
Dinam	दिनम्	Day
Uṣah	उषः	Dawn
Adhunā	अधुना	Now

2. SEASONS

ऋतवः

Vasantah	वसन्तः	Spring
Griṣmah	ग्रीष्मः	Summer
Varṣāh	वर्षाः	Rainy-season
Sarat	शरत्	Autumn
Hemantah	हेमन्तः	Winter
Sisirah	शिशिरः	The Cold Season

3. MONTHS

मासाः

Chaitrah	चैत्रः	March/April
Vaiśākhah	वैशाखः	April/May
Jyēṣṭhah	ज्येष्ठः	May/June
Āṣāḍhah	आषाढः	June/July
Srāvaṇah	श्रावणः	July/August
Bhādrapadaḥ	भाद्रपदः	Aug./Sept.
Āśvinah	आश्विनः	Sept./Octo.
Kārtikah	कार्तिकः	Octo./Nov.
Mārgasīrṣah	मार्गशीर्षः	Nov./Dec.
Paushah	पौषः	Dec./Jan.
Māghah	माघः	Jan./Feb.
Phālgunah	फाल्गुनः	Feb./March

4. WEEK-DAYS

वासराः

Bhānuvāsarah	भानुवासरः	Sunday
Induvāsarah	इन्दुवासरः	Monday
Bhaumavāsarah	भौमवासरः	Tuesday
Saumyavāsarah	सौम्यवासरः	Wednesday
Guruvāsarah	गुरुवासरः	Thursday
Sukravāsarah	शुक्रवासरः	Friday
Sanivāsarah	शनिवासरः	Saturday
Saptāhah	सप्ताहः	A week

5. DIRECTIONS

दिशः

Pūrvā, Prāchi	पूर्वा, प्राची	East
Dakṣhiṇā, Avāchi	दक्षिणा, अवाची	South
Paśchimā, pratīchi	पश्चिमा, प्रतीची	West
Uttarā, udīchi	उत्तरा, उदीची	North
Aiśāni	ऐशानी	North-east
Āgneyi	आग्नेयी	South-east
Naiṣṭṛā	नैऋता	South west
Vāyavyā	वायव्या	North-west

Note : All the words denoting directions are in Feminine Gender.

6. PLANETS

नवग्रहाः

Sūryah	सूर्यः	Sun
Candrah	चन्द्रः	Moon
Kujah	कुजः	Mars
Budhah	बुधः	Mercury
Guruh	गुरुः	Jupiter
Sukrah	शुक्रः	Venus
Sanih	शनिः	Saturn
Rāhuh	राहुः	(Ascending node) Rahu
Ketuh	केतुः	(Descending node) Kethu

7. COLOURS

वर्णाः

Suklah	शुक्लः	White
Nīlah	नीलः	Black
Pītah	पीतः	Yellow
Raktah	रक्तः	Red
Haritah	हरितः	Green
Kapīśah	कपिशः	Brown
Dhūsarah	धूसरः	Dusky white
Soṇah	शोणः	Crimson
Arūṇah	अरुणः	Reddish brown
Pāṭalah	पाटलः	Pale red
Karburah	कर्बुरः	Grey

8. TASTES

रसाः

Madhurah	मधुरः	Sweet
Āmlah	आम्लः	Sourness
Lavapah	लवणः	Saltish
Kaṭuh	कटुः	Pungent
Kaṣāyah	कषायः	Astringent
Tiktah	तिक्तः	Bitterness

9. RELATIVES

बान्धवाः

Mātā	माता	Mother
Pitā	पिता	Father
Mātāmahah	मातामहः	Maternal grand-father
Mātāmahī	मातामही	Maternal grand-mother
Pitāmahah	पितामहः	Paternal grand-father
Pitāmahī	पितामही	Paternal grand-mother
Patih	पतिः	Husband
Patnī	पत्नी	Wife
Putrah	पुत्रः	Son
Putrī	पुत्री	Daughter
Sīśuh	शिशुः	Child
Jyeṣṭhabhrātā	ज्येष्ठभ्राता	Elder brother
Jyeṣṭhabhaginī	ज्येष्ठभगिनी	Elder sister
Kaniṣṭhabhrātā	कनिष्ठभ्राता	Younger brother
Kaniṣṭhabhaginī	कनिष्ठभगिनी	Younger sister

Mātulah	मातुलः	Maternal uncle
Mātulāni	मातुलानी	The wife of maternal uncle
Pitr̥vyah	पितृव्यः	Paternal uncle
Pitr̥vasā	पितृवसा	Aunt (Paternal)
Svaśrūh	श्वश्रूः	Mother-in-law
Svasurah	श्वशुरः	Father-in-law
Syālah	श्यालः	Brother-in-law
Nanāndā	ननान्दा	Husband's sister
Devarah	देवरः	Husband's brother
Pautrah	पौत्रः	Son's son
Pautri	पौत्री	Son's daughter
Dauhitrah	दौहित्रः	Daughter's son
Dauhitri	दौहित्री	Daughter's daughter

10. FEELINGS

मनोभावाः

Ānandah	आनन्दः	Joy
Kopah	क्रोधः	Anger
Hāsah	हासः	Laughter
Rodanam	रोदनम्	Weeping
Duhkham	दुःखं	Sorrow
Dayā	दया	Pity
Vismayah	विस्मयः	Surprise
Bhayam	भयम्	Fear
Garvah	गर्वः	Pride
Lajjā	लज्जा	Shame

Kshāntih	क्षान्तिः	Forgiveness
Asūyā	असूया	Envy
Prema	प्रेम	Affection, Love
Ichha	इच्छा	Wish
Kāmah	कामः	Lust, Desire
Chintā	चिन्ता	Anxiety
Utkarṣhā	उत्कर्षा	Longing
Utsāhah	उत्साहः	Inclination

11. ANIMALS

मृगाः

Simhah	सिंहः	Lion
Vyāghrah	व्याघ्रः	Tiger
Varāhah	वराहः	Pig
Vānarah	वानरः	Monkey
Bhallūkah	भल्लुकः	Bear
Mahiṣah	महिषः	Buffalo
Śṛgālah	शृगालः	Jackal
Biṇḍālah	बिडालः	Cat
Vṛkah	वृकः	Wolf
Hariṇah	हरिणः	Deer
Śaśah	शशः	Rabbit
Gajah	गजः	Elephant
Asvah	अश्वः	Horse
Vṛṣabhah	वृषभः	Bull
Sārameyah	सारमेयः	Dog

Dhenuh	धेनुः	Cow
Uṣṭrah	उष्ट्रः	Camel
Gardabhah	गर्दभः	Donkey
Ajah	अजः	Goat
Vatsah	वत्सः	Calf

12. BIRDS

खगाः

Kokilah, Pīkah	कोकिलः पिकः	Cuckoo
Kapotah	कपोतः	Dove
Ulukah	उलूकः	Owl
Kukkuṭah	कुक्कुटः	Cock-Hen
Chaṭakah	चटकः	Sparrow
Kākah	काकः	Crow
Gṛdhrah	गृध्रः	Vulture
Sukah	शुकः	Parrot
Bakah	बकः	Stork
Garuḍah	गरुडः	The King of Birds
Mayūrah	मयूरः	Peacock
Vartakah	वर्तकः	Quail
Hamsah	हंसः	Swan
Madhupah	मधुपः	Bee

13. PARTS OF THE BODY

शरीरस्य भागाः

Sarīram	शरीरं	Body
Sirah	शिरः	Head
Vadanam	वदनं	Mouth, Face
Kaṇṭhah	कण्ठः	Neck
Karah	करः	Hand
Bhujah	भुजः	Shoulder
Vakṣah	वक्षः	Chest
Udaram	उदरं	Belly
Nābhih	नाभिः	Navel
Ūruh	ऊरुः	Thigh
Jānuh	जानुः	Knee
Pādah	पादः	Foot
Netram	नेत्रम्	Eye
Karṇah	कर्णः	Ear
Nāsikā	नासिका	Nose
Mukham	मुखं	Mouth
Jihvā	जिह्वा	Tongue
Dantah	दन्तः	Tooth
Aṅgulī	अङ्गुली	Finger
Nakhah	नखः	Nail
Keśah	केशः	Hair

14. ORNAMENTS

भूषणानि

Bhūṣaṇam	भूषणम्	Ornament
Kirīṭam	किरीटम्	Crown
Cūḍamaṇi	चूडामणिः	A crest jewel
Karṇikā	कर्णिका	Ear-ring
Kuṇḍalam	कुण्डलम्	Pendant Ear-ring
Hārah	हारः	Chain or Necklace
Ekāvalih	एकावलिः	A single string of pearls
Mekhala	मेखला	Girdle
Kaṇkaṇam	कङ्कणम्	Bangle
Aṅgadah	अङ्गदः	An armlet
Nūpuram	नूपुरम्	Anklet

15. DRESSES AND TOILETS

वसनानि, प्रसाधनानि च

Vastram	वस्त्रम्	Cloth
Kṣaumam	क्षौमम्	Silk
Karpaṭaḥ	कर्पटः	A piece of cloth
Kambalah	कम्बलः	A blanket
Āhatam	आहतम्	Washed
Anāhatam	अनाहतम्	Unbleached
Darpaṇaḥ	दर्पणः	Mirror
Prasādhani	प्रसाधनी	comb
Vyajanam	व्यजनम्	Fan
Kañcukah	कञ्चुकः	Shirt

16. DISABLED PERSONS

विकलाङ्गाः

Andhah	अन्धः	A blind
Badhirah	बधिरः	A deaf
Vigrah	विग्रः	} Noseless
Vinasah	विनसः	
Kubjah	कुब्जः	Hump-backed
Paṅguh	पङ्गुः	A lame man
Kharvah	खर्वः	Mutilated
Mukah	मूकः	Dumb

17. PROFESSIONAL MEN

कर्मकराः

Takṣakah	तक्षकः	Carpenter
Rajakah	राजकः	Dhoby
Nāpitah	नापितः	Barber
Svarṇakārah	स्वर्णकारः	Goldsmith
Lohakārah	लोहकारः	Blacksmith
Tantuvāyah	तन्तुवायः	Weaver
Saucikah	सौचिकः	Tailor
Kulālah	कुलालः	Potter
Mālākārah	मालाकारः	Garland maker
Citrakārah	चित्रकारः	Artist
Carmakārah	चर्मकारः	Shoe-maker
Vyādhah	व्याधः	Hunter
Naṭah	नटः	Actor

Vaitanikah	वैतनिकः	Servant
Vārtavahāb	वार्तावहः	Messenger
Corah	चोरः	Thief
Kiṁkarah	किङ्करः }	Attendant
Sevakah	सेवकः }	

18. FOOD GRAINS

धान्यानि

Taṇḍulam	तण्डुलम्	Rice
Godhūmah	गोधूमः	Wheat
Āḍhakah	आढकः	Red-gram
Caṇakah	चणकः	Bengal-gram
Mudgah	मुद्गः	Green-gram
Rajamāṣah	राजमाषः	Bean
Kulutthah	कुलुत्थः	Horse-gram
Tilam	तिलम्	Gingly-seed
Māṣah	माषः	Black-gram

Note: The above nine items are called with a Common name 'Navadhānyam' (नवधान्यम्)

19. FRUITS

फलानि

Āmram	आम्रं	Mango fruit
Panasam	पनसं	Jack fruit
Nārikelam	नारिकेलं	Cocoanut
Drākṣā	द्राक्षः	Grape

Jambīram	जम्बीरं	Lemon fruit
Kupittham	कपित्थं	The wood apple
Kadalī	कदली	Plantain fruit
Jambūh	जम्बूः	Rose apple
Amalakam	आमलकम्	Emblica myrobalan
Badaram	बदरं	Jujube fruit

20. METALS & MINERALS

लोहानि खनिजानि च

Suvarṇam	सुवर्णं	Gold
Rajatam	रजतं	Silver
Pittalam	पित्तलं	Brass
Tamram	ताम्रं	Copper
Ayah	अयः	Iron
Sisam	सीसं	Lead
Kāmsyam	कांस्यं	Bell metal
Trapu	त्रपु	Tin
Pāradah	पारदः	Quick silver
Abhrakam	अभ्रकं	Mica

सुवर्णं, रजतं, ताम्रं, रीतिः, कांस्यं, तथा त्रपु ।
सीसं, कालायासं चैवं, अष्टौ लोहानि चक्षते ॥

21. NUMERALS

संख्या वाचकाः

<i>Masc.</i>	<i>Fem.</i>	<i>Neu.</i>	
एकः	एक	एकं	१
Ekah	Eka	Ekam	One
द्वौ	द्वे	द्वे	२
Dvau	Dve	Dve	Two
त्रयः	तिस्रः	त्रीणि	३
Trayah	Tisrah	Triṇi	Three
चत्वारः	चत्स्रः	चत्वारि	४
Catvārah	Catasrah	Catvāri	Four
पञ्च			५
Pañca			Five
षट्			६
Ṣaṭ			Six
सप्त			७
Sapta			Seven
अष्ट, अष्टौ			८
Aṣṭa, Aṣṭau			Eight
नव			९
Nava			Nine
दश			१०
Daśa			Ten

* Only the numerals from एक to चत्वार have declensions in all genders.

एकादश	११
Ekādaśa	Eleven
द्वादश	१२
Dvādaśa	Twelve
त्रयोदश	१३
Trayodaśa	Thirteen
चतुर्दश	१४
Caturdaśa	Fourteen
पञ्चदश	१५
Pañcadaśa	Fifteen
षोडश	१६
Ṣoḍaśa	Sixteen
सप्तदश	१७
Saptadaśa	Seventeen
अष्टादश	१८
Aṣṭādaśa	Eighteen
नवदश	१९
Navadaśa	Nineteen
विंशतिः	२०
Vimsatīh (F)	Twenty
त्रिंशत्	३०
Trimśat (F)	Thirty
चत्वारिंशत्	४०
Catvārimśat (F)	Forty

Note: All the numerals from Twenty to Crore are in Singular.

पञ्चाशत्	५०
Pañcāśat (F)	Fifty
षष्टिः	६०
Ṣaṣṭih (F)	Sixty
सप्ततिः	७०
Saptatih (F)	Seventy
अशीतिः	८०
Aśītiḥ (F)	Eighty
नवतिः	९०
Navatih (F)	Ninty
शतम्	१००
Satam (N)	Hundred
सहस्रम्	१०००
Sahasram (N)	Thousand
लक्षम्	१,००,०००
Lakṣam (N)	Lakh
कोटिः	१,०००,००,००
Koṭih (F)	Crore

22. ORDINALS

संख्येयवाचकाः

Masc.	Fem.	Neu.	
प्रथमः	प्रथमा	प्रथमम्	
Prathamah	Prathamā	Prathamam	1st
द्वितीयः	द्वितीया	द्वितीयम्	
Dvitiyah	Dvitiyā	Dvitiyam	2nd

Masc.		Neu.	
तृतीयः	तृतीया	तृतीयम्	
Tṛtīyah	Tṛtīyā	Tṛtīyam	3rd
चतुर्थः	चतुर्थी	चतुर्थम्	
Caturthah	Caturthī	Caturtham	4th
पञ्चमः	पञ्चमी	पञ्चमम्	
Pañcamah	Pañcamī	Pañcamam	5th
षष्ठः	षष्ठी	षष्ठम्	
Ṣaṣṭhah	Ṣaṣṭhī	Ṣaṣṭham	6th
सप्तमः	सप्तमी	सप्तमम्	
Saptamah	Saptamī	Saptamam	7th
अष्टमः	अष्टमी	अष्टमम्	
Aṣṭamah	Aṣṭamī	Aṣṭamam	8th
नवमः	नवमी	नवमम्	
Navamah	Navamī	Navamam	9th
दशमः	दशमी	दशमम्	
Daśamah	Daśamī	Daśamam	10th
एकादशः	एकादशी	एकादशम्	
Ekādaśah	Ekādaśī	Ekādaśam	11th
द्वादशः	द्वादशी	द्वादशम्	
Dvādaśah	Dvādaśī	Dvādaśam	12th
त्रयोदशः	त्रयोदशी	त्रयोदशम्	
Trayodaśah	Trayodaśī	Trayodasam	13th
चतुर्दशः	चतुर्दशी	चतुर्दशम्	
Caturdaśah	Caturdaśī	Caturdaśam	14th
पञ्चदशः	पञ्चदशी	पञ्चदशम्	
Pañcadaśah	Pañcadaśī	Pañcadaśam	15th

<i>Masc.</i>	<i>Fem.</i>	<i>Neu.</i>	
षोडशः	षोडशी	षोडशम्	
Ṣoḍaśah	Ṣoḍaśī	Ṣoḍaśam	16th
सप्तदशः	सप्तदशी	सप्तदशम्	
Saptadaśah	Saptadaśī	Saptadaśam	17th
अष्टादशः	अष्टादशी	अष्टादशम्	
Aṣṭādaśah	Aṣṭādaśī	Aṣṭādaśam	18th
नवदशः	नवदशी	नवदशम्	
Navadaśah	Navadaśī	Navadaśam	19th
विंशः	विंशी	विंशम्	
Vimśah	Vimśī	Vimśam	20th
त्रिंशः	त्रिंशी	त्रिंशम्	
Trimśah	Trimśī	Trimśam	30th
चत्वारिंशः	चत्वारिंशी	चत्वारिंशम्	
Catvārimśah	Catvarimśī	Catvārimśam	40th
पञ्चाशः	पञ्चाशी	पञ्चाशम्	
Pañcaśah	Pañcāśī	Pañcāśam	50th
षष्टितमः	षष्टितमी	षष्टितमम्	
Saṣṭitamah	Saṣṭitami	Saṣṭitamam	60th
सप्ततितमः	सप्ततितमी	सप्ततितमम्	
Saptatitamah	Saptatitami	Saptatitamam	70th
अशीतितमः	अशीतितमी	अशीतितमम्	
Aśītitamah	Aśītitami	Aśītitamam	80th
नवतितमः	नवतितमी	नवतितमम्	
Navatitamah	Navatitami	Navatitamam	90th
शततमः	शततमी	शततमम्	
Satatamah	Satatami	Satatamam	100th

(Numarals with Fractions)

Padam	पादम्	Quarter
Ardham	अर्धम्	Half
Padonam	पादोनम्	Three fourth
Sapādaikam	सपादैकम्	One and one fourth
Sārdhaikam	सार्धैकम्	One and half
Padonadvayam	पादोनद्वयम्	One and one third
Sapādadvayam	सपादद्वयम्	Two and one quarter
Sārdhadvayam	सार्धद्वयम्	Two and half
Padonatrayam	पादोनत्रयम्	Two and three forth

Note :—The forms of other figures with fractions are to be formed in the same line as shown above.

GLOSSARY

Able	समर्थः	samarthah
Acceptance	अङ्गीकारः	aṅgīkāraṇ
Accidently	यदृच्छया	yadr̥ccchayā
Actually	यथार्थमेव	yathārthameva
Adventure	साहसम्	sāhasam
Adversity	विपत्	vipat
Advice	उपदेशः	upadesah
Adjudge	निर्णयः	nirṇayah
Afterwards	अनन्तरम्	anantaram
Afraid	भीतः	bhītaḥ
Again	पुनः	punah
Agitated	पर्याकुलः	paryākulah
Alas	हन्त	hanta
Alive	सजीवः	sajivah
Alone	एकाकी	ekākī
Always	सदा	sadā
Ambition	मनोरथः	manorathah
Animal	मृगः	mṛgah
Another	अपरः	aparah
Ant	पिपीलिका	pipīlikā
Approached	प्रत्यासन्नः	pratyāsannah
Army	सेना	senā
Around	परितः	paritah
Arrow	शरः	śarah

As if	इव	iva
Ashamed	लज्जितः	lajjitah
Assembled	संमिलितः	sammilitah
Āstonished	विस्मितः	viśmitah
Attempt	यत्नः	yatnah
At once	सहसा	sahasā
At the same time	युगपद्	yugapad
Axe	कुठारः	kuṭhārah
Ball	कन्दुकः	kandukah
Bangle	कङ्कणं	kaṅkaṇam
Bank	तीरम्	tīram
Banyan tree	वटवृक्षः	vaṭavṛkṣah
Bear	भल्लुकः	bhallūkah
Beating	ताडनम्	tāḍanan
Beauty	सौन्दर्यम्	saundaryam
Before	पुरः	purah
Beggar	भिक्षुकः	bhikṣukah
Beginning	आरम्भः	ārmbhah
Behaviour	चेष्टितम्	ceṣṭitam
Belief	विश्वासः	viśvāsah
Belly	उदरं	udaram
Beloved	प्रियतमः	priyatamah
Benefit	हितम्	hitam
Better	उत्कृष्टः	utkr̥ṣṭah
Big	महत्	mahat
Bird	पक्षी	pakṣī

Bitterly	अतिकरुणम्	atikaruṇam
Blind	अन्धः	andhah
Body	शरीरम्	śarīram
Boon	वरः	varah
Bow	चापः	cāpah
Branch	शाखा	śākhā
Bridge	सेतुः	setuh
Bush	गुल्मः	gulmah
By chance	दैवात्	daivāt
Cage	पञ्जरः	panjarah
Calamity	अनिष्टम्	aniṣṭam
Calmly	शान्तं	śāntam
Capital	राजधानी	rajadhānī
Cause	कारणम्	kāraṇam
Ceaselessly	अविरतम्	aviratam
Chariot	रथः	rathah
Children	अपत्यानि	apatyāni
Cold	शीतम्	śītam
Comfortably	सुखेन	sukhena
Companion	सहचरः	sahacarah
Command	आदेशः	ādeśah
Common sense	विवेकः	vivekah
Completed	पूर्णः	pūrṇah
Cunning	वञ्चकः	vañchakah
Confidence	विश्वासः	viśvāsah
Contended	सन्तुष्टः	santuṣṭah

Contest	संघर्षः	saṅgharṣah
Corn	धान्यम्	dhānyam
Couple	दम्पती	dampatī
Cottage	कुटीरं	kuṭīram
Creeper	लता	lathā
Crime	अपराधः	aparādhah
Crocodile	मकरः	makarah
Dance	नर्तनम्	nartanam
Danger	कृच्छ्रम्, आपद्	kṛcchram, āpad
Darkness	अन्धकारः	andhakārah
Day and Night	अहर्निशम्	aharniśam
Deep	अगाधः	agādhah
Den	गुहा	guhā
Dense	निबिडः	nibiḍah
Deserving	पात्रं	pātram
Desire	इच्छा	icchā
Development	विकासः	vikāśah
Devotee	भक्तः	bhaktah
Dirty	मलिनम्	malinam
Discontent	असन्तोषः, लोभः	asantoṣah, lobhah
Discovered	दृष्टवान्	dr̥ṣṭavān
Dispute	कलहः, विवादः	kalahah, vivādah
Distant	दूरस्थः	dūrasthah
Distressed	खिन्नः	khinnah
Dreadful	दारुणः	dāruṇah
Dream	स्वप्नः	svapnah

Dried up	शुष्कः	śuṣkah
Drink	पानम्	pānam
Drop	बिन्दुः	binduh
Dutiful	धार्मिकः,	dhārmikah
Ear	कर्णः	karṇah
Easy	सुखम्	sukham
Effort	प्रयत्नः	prayatnah
Egale	गृध्रः	grdhrah
Elder	ज्यायान्	jiyāyān
Energy	उत्साहः	utsāhah
Enjoyment	भोगः	bhogah
Enmity	वैरम्	vairam
Enough	पर्याप्तं, अलम्	paryāptam. alam
Equal	तुल्यः	tulyah
Especially	विशेषेण	viśeṣeṇa
Everyday	प्रतिदिनम्	pratidinam
Everywhere	सर्वत्र	sarvatra
Expert	कुशलः	kuśalah
Faithfully	भक्त्या	bhaktiā
Fallen	पतितः	patitah
Falsehood	असत्यम्	asatyam
Famine	दुर्भिक्षम्	durbhikṣam
Family	कुलं, वंशः	kulam, vaṁśah
Far	दूरम्	dūram
Farmer	कृषीवलः	kṛṣīvalah
Fate	विधिः	vidhih
Fatigued	श्रान्तः	srāntah

Fault	दोषः	doṣah
Favour	प्रसादः	prasādah
Feeding	परिपोषणम्	paripoṣaṇam
Field	क्षेत्रं	kṣetram
Fierce	भयङ्करः	bhayaṅkaraḥ
Fight	युद्धम्	yuddham
Firmly	दृढम्	dr̥ḍham
Flesh	मांसः	māmsah
Flow	प्रवाहः	pravāhah
Fly	मक्षिका	makṣikā
Forgiveness	क्षमा	kṣamā
Fortune	भागधेयम्	bhāgaḍheyam
Freedom	स्वातन्त्र्यम्	svatāṇtryam
Frightened	भीतः	bhītah
Friend	मित्रम्	mitram
Frog	मेकः	bhekah
Fruitless	निष्फलम्	niṣphalam
Fowler	व्याधः	vayādhah
Garden	उपवनं	upavanam
Garland	माला	mālā
Generally	प्रायः	prāyah
Giver	दाता	dātā
Goat	अजः	ajah
Grace	अनुग्रहः	anugrahaḥ
Gradually	क्रमेण	krameṇa
Greed	लोभः	lobhah

Greedy	लोभी	lobhī
Group	गणः	gaṇah
Guardian	पालकः	pālakah
Guest	अतिथिः	atithih
Handsome	दर्शनीयः	darśanīyah
Hare	शशः	śasah
Harm	अहितं	ahitam
Heap	राशिः	rāśih
Heavy	गुरुः	guruh
Help	साहाय्यम्	sāhāyyam
Helpless	अगतिकः	agatikah
Hen	कुक्कुटी	kukkuṭī
Hence	अतः	atah
Hindrance	विघ्नः	vighnah
Holy	पुण्यः	puṇya
Holding	अवलम्बनम्	avalambanam
Hope	आशा	āśā
Horn	शृङ्गम्	śṛṅgam
Huge	महान्, महत्	mahān, mahat
Human being	मानवः	mānavah
Hungry	बुभुक्षितः	bubhukṣitah
If (conj.)	यदि	yadi
Ignorance	अज्ञानम्	ajñānam
Island	द्वीपः	dvīpah
Immersed	निमग्नः	nimagnah
Inanimate	जडः	jaḍah

Indignate	क्रुद्धः	kruddhah
Ingratitude	कृतघ्नता	kṛtaghnatā
Infront	पुरतः	puratah
Innocent	निरपराधी	niraparādhi
In the course of time	कालक्रमेण	kālakrameṇa
Into two	द्विधा	dvidhā
Invitation	आमन्त्रणम्	amantraṇam
Jackal	शृगालः	śṛgālah
Jar	घटः	ghaṭah
Joined	युक्तः	yuktah
Joy	आनन्दः	ānandah
Jealousy	अक्षमा	akṣamā
Kind	प्रीतिमान्	prītiman
Knife	छुरिका	churikā
Labour	परिश्रमः	pariśramah
Lake	कासारः	kāsarah
Lamb	अजशबकः	ajaśavakah
Lazy	अलसः	alasaḥ
Leaf	पर्णः	parṇah
Long	दीर्घम्	dirgham
Lord	धनिकः	dhanikah
Large	विशालः	viśālah
Late	विलम्ब्य	vilambya
Loss	प्रणाशः	prapāśah
Loud	उच्चैः	uccaiḥ
Loving	अनुरक्तः	anuraktah

Machine	यन्त्रः	yantrah
Maid	दासी	dāsī
Manner	रीतिः	rītiḥ
Many	बहु	bahu
Market	विपणिः	vipaṇiḥ
Master	स्वामी	svāmī
Mercy	दया, कृपा	dayā, kṛpā
Merrily	सानन्दं	sānandam
Message	सन्देशः	sandēśah
Messenger	दूतः	dūtah
Mistake	दोषः	doṣah
Modesty	विनयः	vinayah
Motionless	निश्चेष्टं	nisceṣṭam
Mountain	पर्वतः	parvataḥ
Natural	प्रकृतिसिद्धं	prakṛtisiddham
Neck	ग्रीवा	grivā
Nectar	अमृतम्	amṛtam
Neighbouring	सन्नहित	sannihita
Nest	नीडः	nīḍah
Next day	अन्येद्युः	anyedyuh
News	वार्ता	vārtā
Night	रात्रिः	rātriḥ
Noon	मध्याह्नः	madhyāhnaḥ
Numberless	असंख्येयः	asaṅkhyeyah
Oblation	बलिः	balih
Offence	अपराधः	aparādhah

Offering	उपहारः	upahārah
Often	असंख्यं	asakṛt
Oldman	वृद्धः	vṛddhah
Only	एव, अथवा	eva, athavā
Overcome	व्याकुलः	vyākulah
Own	स्वयम्	svayam
Pain	वेदना	vedanā
Parents	पितरौ	pitarau
Parrot	शुकः	śukah
Purposely	बुद्धिपूर्व	buddhipūrvam
Peace	शान्तिः	śāntiḥ
Peak	शिखरं	śikharam
People	जनः	janah
Perished	नष्टः	naṣṭah
Permission	अनुज्ञा, अनुमतिः	anujñā, anumatiḥ
Petition	विज्ञापनं	vijñāpanam
Pick up	आदाय	ādāya
Pilgrimage	तीर्थयात्रा	tīrthayātrā
Pious	धर्मशीलः	dharmaśīlah
Pit	गर्तः	gartah
Plan	उपायः	upāyah
Plenty	अधिकं	adhikam
Plunged	निमग्नः	nimagnah
Pool	पल्लवम्	palvalam
Poor	दरिद्रः	daridrah
Powerless	असमर्थः	asamarthah

Present	उपहारः	upahārah
Preservation	संग्रहणम्	saṅgrahaṇam
Pretext	व्याजः	vyājah
Price	मूल्यम्	mūlyam
Pride	गर्वः	garvah
Priest	पूजकः	pūjakah
Principal	प्रधानः	pradhānah
Prisoner	बन्दी	bandī
Prize	जय फलम्	jayaphalam
Probable	सम्भावनीयम्	sambhāvanīyam
Promise	प्रतिज्ञा	pratijñā
Proper	उचितं	ucitam
Properly	यथोचितं	yathocitam
Property	स्वं, अर्थः	svam, arthah
Prosperity	अभ्युदयः	abhyudayah
Protected	रक्षितः	rakṣitah
Proudly	सगर्वं	sagarvam
Punishment	दण्डः	daṇḍah
Purity	विशुद्धिः	visuddhih
Quarrelsome	कलहप्रियः	kalhapriyah
Queen	राज्ञी	rajñī
Question	प्रश्नः	praśnah
Quickly	वेगेन, सत्वरम्	vegena, satvaram
Race	वंशः	vamśah
Rage	क्रोधः	krodhah
Ready	सज्जः	sajjah

Receive (to)	स्वीकर्तुं	svīkartum
Recklessly	प्रमादात्	pramādāt
Refuge	शरणम्	śaraṇam
Release	विमोचनम्	vimocanam
Relieved	विमुक्तः	vimuktah
Remedy	उपायः	upāyah
Repeatedly	पुनः पुनः	punah punah
Repentence	पश्चात्तापः	paścāttāpah
Reply	प्रतिवचनं	prativacanam
Results	परिणामः	pariṇāmah
Respectedly	सविनयम्	savinayam
Returned	निवृत्तः	nivṛttah
Reverence	भक्तिः	bhaktih
Reward	पारितोषिकम्	pāritoṣikam
Richman	धनिकः	dhanikah
Right	अधिकारः	adhikārah
Ring	अङ्गुलीयम्	aṅgulyam
River	सरित्, नदी	sarit, nadī
Road	मार्गः	mārgah
Rogue	धूर्तः	dhūrtah
Rope	रज्जुः	rajjuh
Rude	धृष्टः	dhṛṣṭah
Sacrifice	यागः	yāgah
Sad	दुःखितः	duhkhitah
Sailor	नाविकः	nāvikah
School	पाठशाला	pāṭhāśālā
Science	शास्त्रम्	śāstram
Scolding	निन्दा	nindā

Service	सेवा, उपकारः	sevā, upakārah
Searching	अन्वेषणम्	anveṣaṇam
Seed	बीजम्	bījam
Severe	तीव्र	tīvra
Servant	भृत्यः	bhṛtyah
Shade	छाया	chāyā
Shady	छायावृतः	chāyāvṛtah
Shame	लज्जा	lajjā
Shepherd	मेघपालः	meṣapālah
Shore	तीरम्	tīram
Short	लघु	laghu
Sickness	व्याधिः	vyādhih
Sight	दर्शनम्	darśanam
Silence	मौनम्	maunam
Sin	पापं	pāpam
Sir	आर्य, भद्र	ārya, bhadra
Slowly	मन्दं	mandam
Small	अल्पं, स्वल्पं	alpam, svalpam
Smile	स्मितम्	smitam
Space	अवकाशः	avakāśah
Speaker	वक्ता	vaktā
Speed	वेगः	vegah
Speedily	सत्वरम्	satvaram
Sprout	पल्लवः	pallavah
Stalk	वृन्तः	vṛntah
Started	निर्गतः	nirgatah
Stick	दण्डः	daṇḍah
Stream	नदी, निर्झरः	nadī, nirjharah

Stork	बकः	bakah
Stone	शिलाखण्डः	śilakhaṇḍah
Stroke	प्रहारः	prahārah
Suddenly	सहसा	sahasā
Sunlight	आतपः	ātapah
Supreme	परमः	paramah
Summer	ग्रीष्मः	griṣmah
Sweetly	मधुरं, स्वादु	madhuram, svādu
Tail	पुच्छं, लाङ्गूलम्	puccham, langūlam
Tall	उच्चः, उन्नतः	uccah, unnatah
Taught	शिक्षितः	śikṣitah
Tear	अश्रु	āśru
Theft	चौर्यम्	cauryam
Thence	ततः	tatah
There	तत्र	tatra
Thirsty	तृषितः	tṛṣitah
Thief	चोरः	corah
Through	मार्गेण	mārgēṇa
Thus	इति, एवम्	iti, evam
Transgress	लङ्घनम्	langhanam
Today	अद्य	adya
Tomorrow	श्वः	śvah
Top	शिखरम्	śikharam
Tortoise	कूर्मः	kūrmah
Traveller	पान्थः	pānthah
Trembling	कम्पमानः	kampamānah
Treasure	निधिः, कोशः	nidhih, kośah
Trouble	पीडा, आयासः	pīḍā, āyāsah

Turn	वारः, कमः	vārah, kramah
Union	मेलनम्	melanam
Unite	ऐक्यम्	aikyam
Universe	विश्वम्	viśvam
Valour	शौर्यम्, वीर्यम्	śauryam, vīryam
Valuable	महामूल्यम्	mahāmālyam
Various	विविधः	vividhah
Verity	किल	kila
Very	अतीव	atīv
Victim	प्रधृष्यः	pradhṛṣyah
Virtue	धर्मः	dharmah
Visible	दृश्यम्	dṛśyam
Voice	स्वरः	svarah
Wandering	पर्यटनम्	paryāṭanam
Weapon	शस्त्रम्	śastram
Weight	भारः	bhārah
Well	कूपः	kūpah
Whole	अखिलम्	akhilam
Wicked	दुष्टः, खलः	duṣṭah, khalah
Window	वातायनम्	vātāyanam
Winter	हेमन्तः	hēmantah
Wish	इच्छा	icchā
Wood	वनम्, काष्ठम्	vanam, kaṣṭham
Wood Cutter	काष्ठच्छेत्ता	kāṣṭhacchettā
Wolf	वृकः	vṛkaḥ
Wornout	जीर्णः	jīrṇah
Wretch	जाल्मः	jālmah
Yesterday	द्यः	hyah
Younger	कनीयान्	kaniyān
Youth	यौवनम्	yauvanam
Zeal	उत्साहः	utsāhah

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