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THROUGH ENGLISH



VEN. INDASSAKA

SRI LANKA.

LEARN SANSKRIT IN 30 DAYS



24.08.2004

Rev. Nāna Śrīnivasa

Vidyāviśārada

K. SRINIVASACHARI, P.O.L.

Siromani & Hindi Visharad

Parikshā Mantri,

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நம் பாரதீய கலாசாரங்களுக்கு அடிப்படையானதும், ஸ்ரீராமாயணம், மஹாபாரதம், பதினெண் புராணங்கள், காளிதாஸன் போன்ற மஹாகவிகளின் நாடகங்கள், காவியங்கள் முதலிய நூல்கள் அமைந்துள்ளதுமான ஸம்ஸ்கிருத மொழியை தமிழ்மொழியின் மூலம் ஸாலப மாய்க் கற்றுக்கொள்ள விரும்புபவர்களுக்கு அநுசூலமாய் சித்தூர் ஸம்ஸ்கிருத பாஷாப்ரசாரினீஸ்பா பரீஷா மந்திரி கீழாத்தூர் ஸ்ரீ ஸ்ரீநிவாஸாச்சாரியரால் எழுதப்பட்டு, சென்னை பாலாஜி பிரசுராலயத்தால் வெளியிடப் பட்டுள்ள '30 நாட்களில் ஸம்ஸ்கிருத பாஷா' என்னும் நூல் நான்கு பகுதிகளில் எழுத்துக்கள், அன்றூட வழக்



கத்திலுள்ள பொருள்கள், வினைகளைக் குறிக்கும் சொற்கள், கதைகள், கட்டுரைகள், உரையாடல்கள், நீதிச்சுலோகங்கள், மொழிபெயர்ப்புக்கான வார்த்தைகள், சொல்லக்ராதி முதலிய பிரிவுகளில் எனிய முறையில் தமிழில் ஸம்ஸ்கிருத மொழியைக் கற்றுக்கொள்ள உதவி கரமாயிருக்கிறது.

தமிழ்நிந்த ஆஸ்திகர்கள் இந்நாலின் மூலம் ஸம்ஸ்கிருதமொழியைக் கற்றுக்கொண்டு இம்மொழியிலுள்ள இலக்கியங்களைப் படித்துப் பயனடைவார்களாக.

ஸ்ரீ ஜானகிராமனுடைய பாலாஜி பிரசராலயமும் மேன்மேலும் இத்தகைய உயர்ந்த நூல்களை வெளி பிட்டுக்கொண்டு 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 Kizhatthur 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 genious 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 *Daivī vāk* (*Deva Bhāshā*) 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 Devanāgari 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 excercises 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

CONTENTS

	Page
How to write Vowels	... 15
How to write Consonants	... 16
First Part. (Alphabets)	
Vowels	... 17
Consonants	... 18
Identify the correct letter	... 19
The signs of vowels	.. 20
Consonants with all vowels	... 21
Conjunct consonants	... 28
Second Part (Nouns & Verbs)	
The Masculine noun (राम) ending in अ	... 33
Some nouns ending in अ	... 34
Some Roots (I conjugation)	... 34
Some verbal roots in Present-tense	... 35
Sentences	... 36
Nouns—Verbs—Sentences—Translation (Nominative & Accusative cases ...	37
" " " (Instrumental case) ...	41
" " " (Dative case) ...	44
" " " (Genitive & Locative cases) ...	47
Nominative dual, Accusative dual ...	49
Instrumental dual, Dative dual ...	50
Ablative dual, Genitive & Locative dual ...	51
Verbs III Person dual ...	53
" Plural ...	53
I Person Singular ...	55
" dual ...	56
" Plural ...	57

	PAGE
II Person Singular	... 59
,, dual	... 60
,, Plural	... 61
The Masculine noun हरि ending in इ	... 63
,, „ शुभ „ उ	... 67
Verbs (6th Conjugation)	... 69
The Masculine nouns ending in वाक्तु—यितु	... 72
The Feminine nouns रमा—मति—गौरी—घेनु—मातृ	... 75
Neuter nouns ज्ञान—वाहि	... 83
Special nouns सखि—राजन्—नामन्—आत्मन् - मनस्	... 85
Third Part (Pronouns)	
Pronouns & Indeclinables	... 90
Indefinite pronouns	... 98
Some Indeclinables used very often	... 100
Indeclinables ending in ऋ	... 103
Fourth Part (Exercises)	
Lessons	... 106
Stories	... 109
Conversation	... 113
Ramayana	... 120
Bhagavatha	... 122
Mahabharatha	... 126
Translation (Passages)	... 130
Some Moral Passages	... 138
Words of Wisdom	... 143

Fifth-Part (Roots and Verbal Derivatives)

Personal Terminations	...	149
Parasmaipada Terminations	...	150
Atmanepada Terminations	...	152
Ubhayapada Terminations	...	154
Voice	...	158

Indeclinables	...	162
Sentences with Present Participles	...	163
,, Infinitive purpose (तुम्)	...	165
,, Past Participle ending in (त्वा)	...	166
,, „ ;, (य)	...	168
,, Present Participle ending in (तवत्)	...	169
,, Past Passive Participle ending in (त)	...	171
,, Potential Participle ending in (तव्य)	...	173
Prepositions	...	174
Command & Prohibition	...	177
Some Classified nouns	...	179
Numerals	...	192
Ordinals	...	194
Glossary	...	198

HOW TO WRITE VOWELS



HOW TO WRITE CONSONENTS

• क ख ङ घ ङ्
 च छ ज झ अ
 ट ठ ड ढ ण
 त थ द ध न
 प फ ब भ म
 य र ल व श
 ष स ह ଙ ଖ

FIRST - PART

(Alphabets)

VOWELS

स्वराः (अचः)

अ	आ	A
इ	ई	Ā
उ	ऊ	I
ऋ	ॠ	U
ऋ	ॠ	Ū
ए	ও	R
ও	ও	RU
ও	ও	L
ও	ও	E
ও	ও	AI
ও	ও	O
ও	ও	AU
ও	ও	AM
ও	ও	AH

CONSONANTS

ਵਿਚੜਨਾਨਿ (ਹਲਾ)

1.	ਕ	ਖ	ਗ	ਘ	ਙ
	k	kh	g	gh	n
2.	ਚ	ਛ	ਜ	ਯ	ਝ
	c	ch	j	jh	ñ
3.	ਟ	ਡ	ਤ	ਧ	ਣ
	t	th	d	dh	ṇ
4.	ਤ	ਥ	ਦ	ਧ	ਨ
	t	th	d	dh	n
5.	ਪ	ਫ	ਬ	ਮ	ਸ
	p	ph	b	mh	m
6.	ਧ	ਰ	ਲ	ਵ	ਸ
	y	r	l	v	s
7.	ਸ	ਸ	ਹ	ਲ	ਖ
	s	s	h	l	ks

Note: These consonants are generally used in combination of vowels for the convenience of pronunciation as shown on the next pages.

Example: ਕ + ਅ = ਕਾ etc.

IDENTIFY THE CORRECT LETTER

ਅ	ਆ	ਉ	ਊ	ਓ	ਐ	ਅਂ
ਜ	ਅ	ਚ				
ਟ	ਠ	ਡ	ਨ			
ਲ	ਲ	ਲ	ਣ	ਣ	ਣ	ਝ
ਧ	ਧ	ਧ				
ਵ	ਵ	ਵ				
ਕ	ਕ	ਕ	ਕਾ			
ਧ	ਥ					
ਗ	ਸ	ਸ	ਮ	ਮ	ਨ	
ਧ	ਧ	ਧ	ਲ			
ਤ	ਲ					
ਈ	ਸ	ਈ	ਈ	ਈ	ਈ	ਈ

THE SIGNS OF VOWELS
(स्वरचिह्नानि)

Vowel	Sign	Usage	Vowel	Sign	Usage
अ A	ा	ल L	्	क्लप्तम् KLPTAM
आ Ā	ा	रामः RĀMAH	ए E	े	केशः KES'AH
इ I	ी	शिवः SIVAH	ऐ AI	ै	दैवम् DAIVAM
ऋ Ŗ	ी	गीतं GĪTAM	ओ O	॒	लोकः LOKAH
उ U	॒	बुधः BUDHAH	औ AU	ौ	गौरी GAURI
ऊ Ŗ	॒	दूतः DUTAH	अं AM	.	कंसः KAMSAH
ऋ R	॒	नृत्तं NRTTAM	अः Aḥ	:	नरः NARAH
ऋ R̥	॒	पितृणाम् PITRŪNĀM			

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

ক KA	খ KHA	গ GA	ঁ GHA	ଙ NA
কা KĀ	খা KHA	গা GA	ঁা GHĀ	ଙା NĀ
কি KI	খি KHI	গি GI	ঁি GHI	ଙି NI
কী Kī	খী KHī	গী GI	ঁী GHī	ଙୀ NI
কু KU	খু KHU	গু GU	ঁু GHU	ଙୁ NU
কু KŪ	খু KHŪ	গু GU	ঁু GHŪ	ଙୁ NŪ
ক্ KR	খ্ KHR	গ্ GR	ঁ্ GHR	ଙ্ NR
কে KE	খে KHE	গে GE	ঁে GHE	ଙେ NE
কৈ KAI	খৈ KHAI	গৈ GAI	ঁৈ GHAI	ଙୈ NAI
কো KO	খো KHO	গো GO	ঁো GHO	ଙୋ NO
কৌ KAU	খৌ KHAU	গৌ GAU	ঁৌ GHAU	ଙୌ NAU
কং KAM	খং KHAM	গং GAM	ঁং GHAM	ଙং NAM
কঃ KAH	খঃ KAH	গঃ GAH	ঁঃ GHAH	ଙঃ NAH

ਚ	ਛ	ਜ	ਯ	ਝ	ਙ
CA	CHA	JA	JHA	JHĀ	ÑA
ਚਾ	ਛਾ	ਯਾ	ਯਾ	ਯਾ	ਨਾ
ਚਿ	ਛਿ	ਯਿ	ਯਿ	ਯਿ	ਨਿ
ਚੀ	ਛੀ	ਯੀ	ਯੀ	ਯੀ	ਨੀ
ਚੁ	ਛੁ	ਯੁ	ਯੁ	ਯੁ	ਨੁ
ਚੂ	ਛੂ	ਯੂ	ਯੂ	ਯੂ	ਨੂ
ਚ੍ਰ	ਛ੍ਰ	ਯ੍ਰ	ਯ੍ਰ	ਯ੍ਰ	ਨ੍ਰ
ਚੈ	ਛੈ	ਯੈ	ਯੈ	ਯੈ	ਨੈ
ਚੈਵ	ਛੈਵ	ਯੈਵ	ਯੈਵ	ਯੈਵ	ਨੈਵ
ਚੋ	ਛੋ	ਯੋ	ਯੋ	ਯੋ	ਨੋ
ਚੌ	ਛੌ	ਯੌ	ਯੌ	ਯੌ	ਨੌ
ਚਾਊ	ਛਾਊ	ਯਾਊ	ਯਾਊ	ਯਾਊ	ਨਾਊ
ਚੰ	ਛੰ	ਯੰ	ਯੰ	ਯੰ	ਨੰ
ਚਾਮ	ਛਾਮ	ਯਾਮ	ਯਾਮ	ਯਾਮ	ਨਾਮ
ਚੋ:	ਛੋ:	ਯਾ:	ਯਾ:	ਯਾ:	ਨਾ:
ਚਾਹ	ਛਾਹ	ਯਾਹ	ਯਾਹ	ਯਾਹ	ਨਾਹ

ਡ	ਧਾ	ਤ	ਥਾ	ਤਾ	ਤਾ	ਤ	ਥਾ	ਤ	ਥਾ	ਤ	ਥਾ
DA	DĀ	TA	THĀ	TĀ	TĀ	TA	THĀ	TA	THĀ	TA	THĀ
ਡਾ	ਧਾ	ਤਾ	ਥਾ	ਤਾ	ਤਾ	ਤਾ	ਥਾ	ਤਾ	ਥਾ	ਤਾ	ਥਾ
ਡਿ	ਧਿ	ਤਿ	ਥਿ	ਤਿ	ਤਿ	ਤਿ	ਥਿ	ਤਿ	ਥਿ	ਤਿ	ਥਿ
ਡੀ	ਧੀ	ਤੀ	ਥੀ	ਤੀ	ਤੀ	ਤੀ	ਥੀ	ਤੀ	ਥੀ	ਤੀ	ਥੀ
ਡੁ	ਧੁ	ਤੁ	ਥੁ	ਤੁ	ਤੁ	ਤੁ	ਥੁ	ਤੁ	ਥੁ	ਤੁ	ਥੁ
ਡੂ	ਧੂ	ਤੂ	ਥੂ	ਤੂ	ਤੂ	ਤੂ	ਥੂ	ਤੂ	ਥੂ	ਤੂ	ਥੂ
ਡੁਰ	ਧੁਰ	ਤੁਰ	ਥੁਰ	ਤੁਰ	ਤੁਰ	ਤੁਰ	ਥੁਰ	ਤੁਰ	ਥੁਰ	ਤੁਰ	ਥੁਰ
ਡੇ	ਧੇ	ਤੇ	ਥੇ	ਤੇ	ਤੇ	ਤੇ	ਥੇ	ਤੇ	ਥੇ	ਤੇ	ਥੇ
ਡੇਵ	ਧੇਵ	ਤੈ	ਥੈ	ਤੈ	ਤੈ	ਤੈ	ਥੈ	ਤੈ	ਥੈ	ਤੈ	ਥੈ
ਡੇਵਾਈ	ਧੇਵਾਈ	ਤੈਵਾਈ	ਥੈਵਾਈ	ਤੈਵਾਈ	ਤੈਵਾਈ	ਤੈਵਾਈ	ਥੈਵਾਈ	ਤੈਵਾਈ	ਥੈਵਾਈ	ਤੈਵਾਈ	ਥੈਵਾਈ
ਡੋ	ਧੋ	ਤੋ	ਥੋ	ਤੋ	ਤੋ	ਤੋ	ਥੋ	ਤੋ	ਥੋ	ਤੋ	ਥੋ
ਡੌ	ਧੌ	ਤੌ	ਥੌ	ਤੌ	ਤੌ	ਤੌ	ਥੌ	ਤੌ	ਥੌ	ਤੌ	ਥੌ
ਡਾਊ	ਧਾਊ	ਤਾਊ	ਥਾਊ	ਤਾਊ	ਤਾਊ	ਤਾਊ	ਥਾਊ	ਤਾਊ	ਥਾਊ	ਤਾਊ	ਥਾਊ
ਡਾਮ	ਧਾਮ	ਤਾਮ	ਥਾਮ	ਤਾਮ	ਤਾਮ	ਤਾਮ	ਥਾਮ	ਤਾਮ	ਥਾਮ	ਤਾਮ	ਥਾਮ
ਡਾਹ	ਧਾਹ	ਤਾਹ	ਥਾਹ	ਤਾਹ	ਤਾਹ	ਤਾਹ	ਥਾਹ	ਤਾਹ	ਥਾਹ	ਤਾਹ	ਥਾਹ

ਤ	ਥ	ਦ	ਧ	ਨ
TA	THA	DA	DHA	NA
ਤਾ	ਥਾ	ਦਾ	ਧਾ	ਨਾ
TAĀ	THĀ	DAĀ	DHĀ	NAĀ
ਤਿ	ਥਿ	ਦਿ	ਧਿ	ਨਿ
TI	THI	DI	DHI	NI
ਤੀ	ਥੀ	ਦੀ	ਧੀ	ਨੀ
TIĀ	THIĀ	DIĀ	DHĪ	NIĀ
ਤੁ	ਥੁ	ਦੁ	ਧੁ	ਨੁ
TU	THU	DU	DHU	NU
ਤੂ	ਥੂ	ਦੂ	ਧੂ	ਨੂ
TUĀ	THUĀ	DUĀ	DHŪ	NUĀ
ਤੁ	ਥੁ	ਦੁ	ਧੁ	ਨੂ
TR	THR	DR	DHR	NR
ਤੇ	ਥੇ	DE	DHE	NE
ਤੈ	ਥੈ	ਦੈ	ਧੈ	ਨੈ
TAI	THAI	DAI	DHAI	NAI
ਤੋ	ਥੋ	ਦੋ	ਧੋ	ਨੋ
TO	THO	DO	DHO	NO
ਤੌ	ਥੌ	ਦੌ	ਧੌ	ਨੌ
TAU	THAU	DAU	DHAU	NAU
ਤੇ	ਥੰ	ਦੰ	ਧੰ	ਨੰ
TAM	THAM	DAM	DHAM	NAM
ਤਃ	ਥਃ	ਦਃ	ਧਃ	ਨਃ
TAH	THAH	DHAH	DHAH	NAH

ਪ	ਫ	ਬ	ਮ	ਮ
PA	PHA	BA	BHA	MA
ਪਾ	ਫਾ	ਬਾ	ਮਾ	ਮਾ
PĀ	PHĀ	BAĀ	BHĀ	MĀ
ਪਿ	ਫਿ	ਬਿ	ਮਿ	MI
PI	PHI	BI	BHI	MĪ
ਪੀ	ਫੀ	ਬੀ	ਮੀ	MĪ
PĪ	PHĪ	BIĀ	BHĪ	MĪ
ਪੁ	ਫੁ	ਬੁ	ਮੁ	MU
PU	PHU	BU	BHU	MŪ
ਪੂ	ਫੂ	ਬੂ	ਮੂ	MŪ
PUĀ	PHŪ	BUĀ	BHŪ	MŪ
ਪੁ	ਫੂ	ਬੂ	ਮੂ	MŪ
PR	PHR	BR	BHR	MR
ਪੇ	ਫੇ	BE	BHE	ME
PE	PHE	BEĀ	BHEĀ	MĒ
ਪੈ	ਫੈ	BEĀ	BHEĀ	MĒ
PAI	PHAI	BAI	BHAI	MAI
ਪੋ	ਫੋ	ਬੋ	ਮੋ	MO
PO	PHO	BO	BHO	MO
ਪੌ	ਫੌ	ਬੌ	ਮੌ	MĀ
PAU	PHAU	BAU	BHAU	MAU
ਪੰ	ਫੰ	ਬੰ	ਮੰ	MĀM
PAM	PHAM	BAM	BHAM	MAAM
ਪਃ	ਫਃ	ਬਃ	ਮਃ	MĀM
PAH	PHAH	BAH	BHAH	MAH

य	र	ल	व	श
YA	RA	LA	VA	SA
या	RĀ	LĀ	VĀ	SĀ
यि	RI	LIL	VI	SI
यी	RĪ	LI	VĪ	SĪ
यु	RU	LU	VU	SU
यू	RŪ	LŪ	VŪ	SŪ
ये	—	—	VR	S'R.
ये	RE	LE	VE	SE
यै	RAI	LAI	VAI	SAI
यो	RO	LO	VO	SO
यौ	RAU	LAU	VAU	SAU
यं	RAM	LAM	VAM	SAM
यः	RAH	LAH	VAH	SAH

ष	स	ह	ळ	क्ष
SA	SA	HA	LLA	KṢA
षा	सा	हा	LLĀ	KṢĀ
SĀ	SĀ	HĀ	lli	Kṣi
षि	सि	हि	LLI	Kṣi
षी	सी	ही	LLī	Kṣī
षु	सु	हु	LLU	KṣU
षू	सू	हू	LLŪ	Kṣū
षु	सु	हु	—	—
षु	सु	हु	lle	KṣE
षे	से	हे	LLAI	KSAI
षै	सै	है	llo	KSO
षो	सो	हो	llo	KṣO
षौ	सौ	हौ	LLAU	KSAU
षं	सं	हं	llaṁ	KṣAM
षम	सम	हम	LLAM	KṣAM
षः	सः	हः	lah	KSAH
षः	सः	हः	LLAH	KSAH

THE CONJUNCT CONSONANTS

(संयुक्ताक्षराणि)

क्	+	क्	=	क्क	अक्का	
k		ka		kka	Akkā	Mother
क्	+	त्	=	क्त	भक्तः	
k		ta		kta	bhaktah	Devotee
क्	+	म्	=	क्म	रुक्मम्	
k		ma		kma	rukmmam	Gold
क्	+	य्	=	क्य	वाक्यम्	
k		ya		kya	vākyam	Sentence
क्	+	र्	=	क्र	वक्रम्	
k		ra		kra	vakram	Crooked
क्	+	ल्	=	क्ल	शुक्लम्	
k		la		kla	śuklam	White
क्	+	व्	=	क्व	पक्वम्	
k		va		kva	pakvam	Ripe
क्	+	ष्	=	क्ष	दक्षः	
k		ṣa		kṣa	dakṣah	Expert
क्ष्	+	ण्	=	क्षण	तीक्ष्णः	
kṣ		ṇa		kṣṇa	Tīkṣnah	Sharp
क्ष्	+	म्	=	क्षम	शुक्षमम्	
kṣ		ma		kṣma	Śūakṣmam	Minute

क्ष्	+	य	=	क्ष्य	लक्ष्यम्	
kṣ		ya		kṣya	Lakṣyam	Aim
ख्	+	य	=	ख्य	सख्यम्	
kh		ya		khya	sakhym	Friendship
ग्	+	ध	=	ग्ध	मुग्धः	
g		dha		gdha	mugdham	Fool
ग्	+	न	=	ग्न	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	sighram	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

ज	+ न =	ज्ञ	आज्ञा	
j	ñā	jñā	ajña	Order
ज	+ य =	ज्य	राज्यम्	
j	ya	jya	rājyam	Kingdom
ट	+ य =	ट्य	नाट्यम्	
t	ya	tya	nātyam	Dance
ठ	+ य =	ठ्य	पाठ्यम्	
ṭh	ya	ṭhya	pāṭhyam	Lesson
त	+ त =	त्त	चित्तम्	
t	ta	tta	chittam	Mind
त	+ न =	त्न	रत्नम्	
t	na	tña	ratnam	Jewel
त	+ र =	त्र	नेत्रम्	
t	ra	tra	netram	Eye
थ	+ य =	थ्य	रथ्यः	
th	ya	thya	rathyah	Horse
द	+ ध =	द्ध	बुद्धः	
d	dha	ddha	Buddhah	Buddha
द	+ म =	द्म	सद्मा	
d	ma	dma	sadma	House
द	+ य =	द्य	पद्यम्	
d	ya	dya	padyam	Poem

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

ता॒म्रम्	ता॒म्रम्	ता॒म्रम्	ता॒म्रम्
m	+	ra	mra
			tāmram
			Copper
कर्म	कर्म	कर्म	कर्म
r	+	ma	rma
			karma
			Duty
पर्वतः	पर्वतः	पर्वतः	पर्वतः
r	+	va	rva
			parvataḥ
			Mountain
कल्याणम्	कल्याणम्	कल्याणम्	कल्याणम्
l	+	yā	lyā
			kalyāṇam
			Happiness
मिश्रः	मिश्रः	मिश्रः	मिश्रः
s	+	ra	śra
			miśrah
			Mixed
शास्त्रम्	शास्त्रम्	शास्त्रम्	शास्त्रम्
s	+ t + r =	stra	śāstram
			Science
विस्मयः	विस्मयः	विस्मयः	विस्मयः
s	+ ma	sma	vismayah
			Wonder
अस्रम्	अस्रम्	अस्रम्	अस्रम्
s	+ ra	sra	asram
			Tear
चिह्नम्	चिह्नम्	चिह्नम्	चिह्नम्
h	+ na	hna	cihnam
			Symbol

SECOND PART (Nouns and Verbs)

The Masculine noun ‘Rāma’ ending in अ (a)

अकारान्तः पुलिङ्गः ‘राम शब्दः

(Case)	(Singular)	(Dual)	(Plural)
1.	रामः Rāmah	रामौ Rāmau	रामाः Rāmāḥ
2.	रामं Rāmam	रामौ Rāmau	रामान् Rāmān
3.	रामेण Rāmeṇa	रामाभ्यां Rāmābhyaṁ	रामैः Rāmaiḥ
4.	रामाय Rāmāya	रामाभ्यां Rāmābhyaṁ	रामेभ्यः Rāmebhyaḥ
5.	रामात् Rāmāt	रामाभ्यां Rāmābhyaṁ	रामेभ्यः Rāmebhyaḥ
6.	रामस्य Rāmasya	रामयोः Rāmayoh	रामाण्यम् Rāmāṇyam्
7.	रामे Rāme	रामयोः Rāmayoh	रामेषु Rāmeṣu
8.	हे राम He Rāma	हे रामौ He Rāmau	हे रामाः He Rāmāḥ

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	Rāmāḥ	नृपः	Nṛpah
	Rama		King
कृष्णः	Kṛṣṇāḥ	सेवकः	Sevakah
	Krishna		Servant
बालः	Bālāḥ	दूतः	Dūtah
	Boy		Messenger
पुत्रः	Putrah	पान्थः	Pānthah
	Son		Traveller
बुधः	Budhah	हरः	Harah
	Scholar		Siva

SOME ROOTS (I CONJUGATION)

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

SOME VERBAL ROOTS IN PRESENT-TENSE

1. पठ् to read

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
III Person	पठति Paṭhati	पठतः Paṭhtah	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 namāni	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, पिन्, नम्, खाद्।

SENTENCES

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

EXERCISE

Translate into Sanskrit—

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

NOUNS (Animals)

अजः		बिडालः	
ajuh	Goat	bīḍālah	Cat
गाजः		बृकः	
gañjuh	Elephant	vṛkah	Wolf
अशः		गर्दभः	
avah	Horse	gardabhadhah	Donkey
वराहः		हरिणः	
varāhah	Boar	hariṇah	Deer
वानरः		शृगालः	
vānarah	Monkey	śṛgālah	Jackal

VERBS (I Conj.)

धाव्		(ह) हर्	
Dhāv	to run	(hṛ) har	to take away
(दश) पश्य		पच्	
(dasi) pasy	to see	pach	to cook
(स्मृ) स्मर		त्यज्	
(smṛi) smar	to remember	tyaj	to abandon
वह्	to carry or	(बुद्ध) बोध	
Vah	to bear	(buddh) bodh	to know



SENTENCES		
(Subject)	(Object)	(Verb)
रामः Rāmah	गजं gajam	पश्यति paśyati Rama sees the elephant.
अश्वः ásyah	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 gardabahah	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 travallor eats the food.
19. Rama knows Krishna.
20. The Elephant bears the King.

NOUNS (Places)

देशः		कवाटः	
deśah	Country	kavāṭah	Door
ग्रामः		गवाक्षः	
grāmah	Village	gavākshah	Window
गेहः		लोकः	
gehah	House	lokah	World
उटजः		द्वीपः	
uṭajah	Cottage	dvipah	Island
आश्रमः		समुद्रः	
āśramah	Hermitage	samudrah	Sea
VERBS (I Conj.)			

(भू) भव्		पत्	
(bhū) bhav	to be	pato	to fall
क्रीड़्		(दा) यच्छ	
kriḍ	to play	(dā) yacch	to give
चर्		ज्वल	
char	to go, move	jval	to shine
(स्था) तिष्ठ्		निन्द्	
(sthā) tishṭh	to stand	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	चरति Charati
	Rama moves with Kṛṣṇa	
गजः gajah	अश्वेन aśvēna	धावति dhāvati
	The elephant runs with a horse	
वानरः vānarah	वृक्षेन vṛkṣena	तिष्ठति tiṣṭhati
	The monkey stands with a wolf	
बालः bālah	वानरेण vānareṇa	क्रीडति krīḍati
	The boy plays with a monkey	
हरिणः hariṇah	सृगालेन sṛgālena	तिष्ठति tiṣṭhati
	The deer stands with a jackal	
नृपः nṛpah	सेवकेन sevakena	गच्छति gacchati
	The king goes with a servant	

NOTE :—The incilclinable सह may be used along with the word in instrumental case to give clear sence 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	
kakah	crow	mayūrah	peacock
शुकः		बकः	
sukah	parrot	bakah	stalk
कुक्कुटः		मधुपः	
kukkuṭah	cock	madhupah	bee
हंसः		कोकिलः	
hamsah	swan	kokilah	cuckoo
कपोतः		गरुडः	
kapotah	dove	garuḍah	the king of birds

VERBS

रक्ष		वद्	
Raksh	to protect	Vad	to speak
(रुह) रोह		अर्च्	
(Ruh) Roh	to grow	Arch	to worship
हस्		गर्ज्	
has	to laugh	garj	to roar
जप्		गै (गाय्)	
Jap	to mutter	(gai) gāy	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 पाञ्चाय फलं यच्छति
Rāmah pāñthāya phalam yacchati

Rama gives the fruit to the traveller

ABLATIVE CASE

बुधः आसनात् उत्तिष्ठति
budhah āsanāt uttiṣṭhi

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	dvipāt	dvipam	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 (6th Conjugation)

अट्		कृष्	
aṭ	to wander	kṛṣ	to plough
अर्ज्		(घ्रा) जिघ्र्	
arj	to earn	(ghrā) jighṛ	to smell
अर्ह्		(त्) त्र्	
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 ḫūtah 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 simnah 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 verb 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 paṭhataḥ

Two Ramas read

कृष्णौ नमतः:

Kṛṣṇau namataḥ

Two Krishnas salute

बालौ वसतः:

balau vasataḥ

Two boys dwell

ACCUSATIVE DUAL

रामः गजौ पश्यति

Rāmāḥ gajau pasyati Rama sees two elephants.

गजः हरिणौ स्मरति

gajah hariṇau smarati

The elephant remembers the two deer.

गर्दभः सेवकौ वहति

gardabhabhah sevakau vahati

The donkey bears the two servants.

INSTRUMENTAL DUAL

हरिणः शृगालाभ्यां तिष्ठति

hariṇah śigalābhyaṁ tishṭhati

The deer stands with two Jackals,

गजः अश्वाभ्यां धावति

gajah asvābhyaṁ dhāvati

The elephant runs with two horses.

नृपः सेवकाभ्यां गच्छति

nṛpah sevakābhyaṁ gacchati

The king goes with two servants.

DATIVE DUAL

नृपः सेवकाभ्यां फलं यच्छति

nṛpah sevakābhyaṁ phalam yacchati

The king gives fruit for two servants.

रामः वानराभ्यां अन्नं यच्छति

Ramah vānarābhyaṁ annam yacchati.

Rama gives food for two monkeys.

वानरः फलाभ्यां आश्रमं गच्छति

Vānarah phalābhyaṁ āśramam gacchati

The monkey goes to the hermitage for two fruits.

ABLATIVE DUAL

रामः ग्रामाभ्यां आगच्छति

Rāmah grāmābhyaṁ āgacchati

Rama comes from two villages.

वानरः बिडालाभ्यां फलं हरति

Vānarah biḍālābhyaṁ phalam harati.

बुधः आसनाभ्यां उत्तिष्ठति

budhah āsanābhyaṁ uttiṣṭhati

The scholar rises from two seats.

GENITIVE DUAL

सेवकयोः गृहे फलं भवति

sevakayoh gṛhe phalam bhavati

There is fruit in the house of two servants.

हरिणयोः आश्रमे बिडालः वसति

hariṇayoh āśrame biḍālah vasati

The cat is dwelling in the hermitage of two deer.

बालयोः गृहे हरिणः भवति

bālayoh gṛhe hariṇah bhavati

There is a deer in the house of two boys.

LOCATIVE CASE

आश्रमयोः हरिणाः भवन्ति

āśramayoh harināḥ bhavanti

There are deer in two hermitages.

द्वीपयोः गजाः अटन्ति

dvīpayoh gajāḥ aṭanti

The elephants wander in two islands.

समुद्रयोः अश्वाः चरन्ति

samudrayoh asvāḥ 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 paṭhataḥ

Two Ramas read

बुधौ गच्छतः

budhau gacchataḥ

Two scholars go

पुत्रौ वदतः

putrau vadataḥ

Two sons speak

सेवकौ वहतः

sevakau vahataḥ

Two servants carry away

पान्थौ नमतः

pānthaū namataḥ

Two travellers salute

VERBS—III PERSON PLURAL

बालाः तिष्ठन्ति

bālāḥ tiṣṭhanti

The boys stand.

गजाः चरन्ति

gajāḥ charanti

The elephants move.

जम्बुकाः धावन्ति

jambukāḥ dhāvanti

The jackals run.

पुत्राः नमन्ति

putrāḥ namanti

The sons salute.

दूताः यच्छन्ति

dūtāḥ yaccchanti

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 ला 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 न दा 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

pibāvah

,, two drink

भ मा वः

bhramāvah

,, two roam

र क्षा वः

rakshāvah

,, two protect

व दा वः

vadāvah

,, two speak

व जा वः

vrajāvah

,, two go

ति स्था 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 च छा मः

vāñchāmah

,, wish

रक्षा मः

rakshāmah

,, protect

अ चां मः

archāmah

,, worship

कर्पा मः

karshāmah

,, plough

क्रीडामः

kriḍāmah

,, play

खादा 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 च सि

archasi (Thou) worship

न म सि

namasi „ salute

भ्र म सि

bhramasi „ roam

व्र ज सि

vrajasi „ go

वा न छ सि

vāñchasi „ wish

खा द सि

khādasi „ eat

ति षु सि

tishṭhasi „ stand

तर सि

tarasi „ cross

ह स सि

hasasi „ laugh

व द सि

vadasi „ speak

II PERSON DUAL



ग ज थः

garjathah (You two) roar

धा व थः

dhāvathah ,, run

प इय थः

paśyathah ,, see

अ च थः

archathah ,, worship

क र्ष थः

karshathah ,, plough

र क्ष थः

rakshathah ,, protect

भ्र म थः

bhramathah ,, roam

व द थः

vadathah ,, speak

शं स थः

samsathah ,, praise

पि व थः

pibathah ,, drink

II PERSON PLURAL

खाद्य

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 Harih	हरी Hari	हरयः Harayah
2.	हरिं Harim	हरी Hari	हरीन् Harin
3.	हरिणा Hariṇā	हरिभ्यां Haribhyām	हरिभिः Haribhih
4.	हरये Haraye	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
5.	हरेः Hareh	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
6.	हरेः Hareh	हर्योः Haryoh	हरीणां ~ Hariṇām
7.	हरौ Haran	हर्योः Haryoh	हरिषु Hariṣu
8.	हे हरे He Hare	हे हरी He Hari	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.

हरि:	Hari	मणिः	
		Maṇih	Gem
कवि:	Kavih	अग्निः	
	Poet	Agnih	Fire
रवि:	Ravih	अलि:	
	Sun	Alih	Bee
मुनि:	Munih	भूपतिः	
	Ascetic	Bhūpatih	King
गिरि:	Girih	अतिथिः	
	Mountain	Atithih	Guest
कालि:	Kalih	किटि:	
	War	Kiṭih	Bear
कापि:	Kapih	पतञ्जिः	
	Monkey	Patatrih	Bird
यति:	Yatih	पाणिः	
	Saint	Pāṇih	hand
आरि:	Arih	बलिः	
	Enemy	Balih	oblation
ज्ञाति:	Jñātih	विधिः	
	Kinsman	Vidhīh	creator

SENTENCES

अतिथिः	गच्छति	
atithih	gacchati	The guest goes.
ऋषिः	हरिं नमति	
r̄shih	harim namati	The sage salutes Hari.
कविः	मणिना तिष्ठति	
kavih	maṇinā tiṣṭhati	The poet stands with a gem.
यतिः	अग्नये बलिं यच्छति	
yatih	agnaye balim yacchati	The ascetic gives oblation to the fire.
कवयः	कपीन् शंसन्ति	
kavayah	kapīn śamsanti	Poets praise the monkeys.
ज्ञातयः	राशीन् हरन्ति	
jñātayah	rāśin haranti	Kinsmen take away the heaps.
अरयः	निधीन् नयन्ति	
arayah	nidhīn nayanti	The enemies lead the treasure
पाणयः	मणिभिः पतन्ति	
pāṇayah	maṇibhiḥ 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 Guruḥ	गुरुः Guruḥ	गुरवः Guravah
2.	गुरुं Gurum	गुरुं Guruṁ	गुरुन् Gurūn
3.	गुरुणा Guruṇā	गुरुभ्यां Gurubhyām	गुरुभिः Gurubhiḥ
4.	गुरवे Gurave	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
5.	गुरोः Guroḥ	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
6.	गुरोः Guroḥ	गुर्वोः Gurvoh	गुरुणाम् Guruṇām
7.	गुरौ Gurau	गुर्वोः Gurvoh	गुरुषु Guruṣu
8.	हे गुरो He Guro	हे गुरु He Guruḥ	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		इशुः	
Guruh	Teacher	Ishuh	Arrow
शम्भुः		इन्दुः	
Sambhuh	Siva	Induh	Moon
भानुः		पांसुः	
Bhanuh	Sun	Pamsuh	Dust
विष्णुः		वायुः	
Viṣṇuh	Vishnu	Vayuh	Air
बन्धुः		बिन्दुः	
Bandhuh	Relative	Binduh	Drop
तरुः		क्रतुः	
Taruh	Tree	Kratuh	Sacrifice
साधुः		अणुः	
Sādhuh	Ascetic	Aṇuh	Atom
मरुः		बाहुः	
Maruh	Desert	Bāhuh	Hand
इक्षुः		सेतुः	
Ikṣuh	Sugercane	Setuh	Bridge
सूनुः		जन्तुः	
Sūnuh	Son	Jantuh	Living being

VERBS
(6th conjugation)

(इशु) इच्छा	(ish) icch	to wish	(सद्) सीद्	(sad) sid	to sink
(प्रचछ) पृच्छा	(pracch) prch	to ask	सृज्	spj	to create
(मस्ज) मज्जा	(masj) majj	to bathe	स्पृश्	spṛs	to touch
लिख्	likh	to write	विश्	viś	to enter

PRESENT-TENSE

(विश् to enter)			
वि श ति	वि श तः		विशन्ति
vi śa ti	vi śa tḥ		vi śa ntī
वि श सि	वि श थः		विशथ
vi śa si	vi śa thah		vi sa tha
वि शा मि	वि शा वः		विशामः
vi śā mi	vi śā vah		vi śā mah

(लिख् to write)

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

Translate the following sentences into English :—

गुरुः	साधुं	पृच्छति
guruh	sādhum	pr̥chhati
बिन्दुः	सेतुं	स्पृशति
binduh	setum	sp̥śati
जन्तुः	तरुं	विशति
jantuh	tarum	viśati
विष्णुः	इषुणा	लिखति
viṣṇuh	iṣuṇā	likhati
साधू	बन्धुं	पृच्छतः
sādhū	bandhum	pr̥chhataḥ
गुरवः	साधून्	नमन्ति
guravah	sādhūn	namanti
बाहवः	इषुन्	स्पृशन्ति
bāhavah	ishūn	sp̥śanti
बन्धवः	इक्षुन्	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-canies.

The deserts ask rain.

The good people bathe in the ocean.

The Masculine noun 'Dhātṛ' ending in त्र (॑)...

ऋकारान्तः पुणिङ्गः 'धातृ' शब्दः



Case	Singular	Dual	Plural
1	धाता Dhātā	धातारौ Dhātārau	धातारः Dhātārah
2	धातारं Dhātāram	धातारौ Dhātārau	धातृन् Dhātṛn
3	धात्रा Dhātṛā	धातृभ्यां Dhātṛbhyaṁ	धातृभिः Dhātṛbhīḥ
4	धात्रे Dhātṛe	धातृभ्यां Dhātṛbhyaṁ	धातृभ्यः Dhātṛbhyaḥ
5	धातुः Dhātuh	धातृभ्यां Dhātṛbhyaṁ	धातृभ्यः Dhātṛbhyaḥ
6	धातुः Dhātuh	धात्रोः Dhātroph	धातृणाम् Dhātṛṇām
7	धातरि Dhātari	धात्रोः Dhātroph	धातिषु Dhātṛṣu
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 शास्तु, कर्तु, भर्तु, वक्तु, नप्तु, दातृ, भोक्तु etc. are to be formed as above.

The Masculine noun 'Pitṛ' ending in रः (१)

ऋकारान्तः पुलिङ्गः 'पितृ' शब्दः

Case singular		Dual	Plural
1	पिता Pitā	पितरौ Pitarau	पितरः Pitarah
2	पितरं Pitaram	पितरौ Pitarau	पितृन् Pitṛn
3	पित्रा Pitrā	पितृभ्यां Pitṛbhyaṁ	पितृभिः Pitṛbhīḥ
4	पित्रे Pitre	पितृभ्यां Pitṛbhyaṁ	पितृभ्यः Pitṛbhyaḥ
5	पितुः Pituh	पितृभ्यां Pitṛbhyaṁ	पितृभ्यः Pitṛbhyaḥ
6	पितुः Pituh	पित्रोः Pitroḥ	पितृणाम् Pitṛṇām
7	पितरि Pitari	पित्रोः Pitroḥ	पितृषु Pitṛṣu
8	हे पितः He Pitah	हे पितरौ 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
3. oh / ye father !

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

FEMININE GENDER

Some Feminine nouns ending in ा (ā)

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

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

The Feminine noun ' Ramā ' ending in ा (ā)

आकारान्तः स्त्रीलिंगः 'रमा' शब्दः

Case	Singular	Dual	Plural
1	रमा	रमे	रमाः
	Ramā	Rame	Ramāḥ
2	रमां	रमे	रमाः
	Ramām	Rame	Ramāḥ
3	रमया	रमाभ्यां	रमाभिः
	Ramayā	Ramābhyaṁ	Ramābhīḥ
4	रमायै	रमाभ्यां	रमाभ्यः
	Ramāyai	Ramābhyaṁ	Ramābhyaḥ
5	रमायाः	रमाभ्यां	रमाभ्यः
	Ramāyāḥ	Ramābhyaṁ	Ramābhyaḥ
6	रमायाः	रमयोः	रमाणाम्
	Ramāyāḥ	Ramayoh	Ramāṇām
7	रमायां	रमयोः	रमासु
	Ramāyāṁ	Ramayoh	Ramāsu
8	हे रमे	हे रमे	हे रमाः
	He Rame	He Rame	He Ramāḥ

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 ि (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	Muktihi	Salvation
कृतिः		मूर्तिः	
Kṛthi	Work	Mūrtih	Idol
सृष्टिः		रात्रिः	
Sṛṣṭih	Creation	Rātrih	Night
बुद्धिः		रतिः	
Buddhih	Knowledge	Ratihi	Love
रुचिः		स्तुतिः	
Rucihi	Taste	Stutih	Praise
कीर्तिः		वृत्तिः	
Kirtih	Fame	Vṛtthihi	Profession
कान्तिः		भूतिः	
Kāntih	Shining	Bhūtih	Wealth
जातिः		स्मृतिः	
Jatihi	Caste	Smṛtihi	Remembrance
प्रीतिः		नीतिः	
Pritih	Kindness	Nītihi	Guidance

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

इकारान्तः स्थीरिंगो 'मति' शब्दः

Case	Singular	Dual	Plural
1	मति: Matih	मती Mati	मतयः Matayah
2	मतिं Matim	मतीं Matī	मतीः Matīḥ
3	मत्या Matyā	मतिभ्यां Matibhyām	मतिभिः Matibhiḥ
4	मत्यै, मतये Matyai, Mataye	मतिभ्यां Matibhyām	मतिभ्यः Matibhyah
5	मत्याः, मते: Matyāḥ, Mateh	मतिभ्यां Matibhyām	मतिभ्यः Matibhyah
6	मत्याः, मते: Matyāḥ, Mateh	मत्योः Matyoh	मतीनाम् Matinām
7	मत्यां, मतौ Matyām, Matau	मत्योः Matyoh	मतिषु Matiṣu
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
वाणी	Vāpi
Vāṇī	Sarasvati
नदी	Dāsi
Nadī	River
नारी	Devi
Nari	Woman
पत्नी	Bhāgirathī
Patni	Wife
सखी	Shrenī
Sakhi	Friend (F)
पुरी	Simhi
Puri	Town
नटी	Hariṇī
Naṭī	Actress
मही	Sharvari
Mahi	Earth
कुमारी	Veṇī
Kumāri	Young girl
जननी	Mṛgi
Janani	Deer (F)
रजनी	Rajani
Rajani	Night

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

ईकारान्तः स्वीलिंगो 'गौरी' शब्दः

Case	Singular	Dual	Plural
1	गौरी	गौर्यौ	गौर्यः
	Gaurī	Gauryau	Gauryah
2	गौरीं	गौर्यौं	गौरीः
	Gaurim	Gauryau	Gaurih
3	गौर्या	गौरीभ्यां	गौरीभिः
	Gauryā	Gauribhyām	Gauribhiḥ
4	गौर्ये	गौरीभ्यां	गौरीभ्यः
	Gauryāi	Gauribhyām	Gauribhyah
5	गौर्याः	गौरीभ्यां	गौरीभ्यः
	Gauryāh	Gauribhyām	Gauribhyah
6	गौर्याः	गौर्योः	गौरीणाम्
	Gauryāh	Gauryōh	Gauriṇam
7	गौर्या	गौर्योः	गौरीषु
	Gauryām	Gauryōh	Gauriṣu
8	हे गौरि	हे गौर्यौ	हे गौर्यः
	He Gauri	He Gauryau	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 denubhyām	धेनुभिः dhenubhīh
4	धेन्वै, धेनवे dhenvai, dhenave	धेनुभ्यां dnenubhyām	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 dhenusu
8	हे धेनो he dheno !	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 'Mātṛ' ending in रू (r)

ऋकारान्तः स्त्रीलिंगः 'मातृ' शब्दः

Case	Singular	Dual	Plural
1	माता Mata	मातरौ Matarau	मातरः Matarah
2	मातरं Mataram	मातरौ Matarau	मातुः Mātūḥ
3	मात्रा Mātra	मातृभ्यां Matṛbhyaṁ	मातृभिः Mātṛbhiḥ
4	मात्रे mātre	मातृभ्यां Matṛbhyaṁ	मातृभ्यः Mātṛbhyaḥ
5	मातुः Matuh	मातृभ्यां Matṛbhyaṁ	मातृभ्यः Mātṛbhyaḥ
6	मातुः Mātuh	मात्रोः Mātroh	मातृणाम् Mātṛṇām
7	मातरि Mātari	मात्रोः Mātroh	मातृषु Mātṛṣu
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 स्वस्, दुहित्, ननान्द etc. are to be written like मातु. Note the noun मातु 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	Vākyam	Sentance
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 नपुंसकलिंगो 'ज्ञान' शब्दः

Case	Singular	Dual	Plural
1	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
2	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
3	ज्ञानेन Jñānenā	ज्ञानाभ्यां Jñānābhyaṁ	ज्ञानैः Jñānaiḥ
4	ज्ञानाय Jñānāya	ज्ञानाभ्यां Jñānābhyaṁ	ज्ञानेभ्यः Jñānebhyaḥ
5	ज्ञानात् Jñānāt	ज्ञानाभ्यां Jñānābhyaṁ	ज्ञानेभ्यः Jñānebhyaḥ
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	वारिषे Vāriṣe	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 हे वारिणी He Vāre, He Vāri 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 औ have two forms in Vocative Singular.

- 2. Decline अश्चि, कराह्वि, पादपाणि, इरहरि etc. as the above.

SPECIAL NOUNS

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

इकारान्तः पुलिङ्गः 'सखि' शब्दः

Case	Singular	Dual	Plural
1	सखा	सखायौ	सखायः
	Sakhā	Sakhāyāu	Sakhāyah
2	सखार्थ	सखायौ	सखीन्
	Sakhāyam	Sakhāyau	Sakhīn
3	सख्या	सखिभ्यां	सखिभिः
	Sakhyā	Sakhibhyām	Sakhibhīh
4	सख्ये	सखिभ्यां	सखिभ्यः
	Sakhye	Sakhibhyām	Sakhibhyah
5	सख्युः	सखिभ्यां	सखिभ्यः
	Sakhyuh	Sakhibhyām	Sakhibhyah
6	सख्युः	सख्योः	सखीनाम्
	Sakhyuh	Sakhyoh	Sakhīnām
7	सख्यौ	सख्योः	सखिषु
	Sakhyau	Sakhyoh	Sakhiṣu
8	हे सखे	हे सखायौ	हे सखायः
	He sakhe	He Sakhāyau	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 पुंलिङ्गः 'राजन्' शब्दः

Case	Singular	Dual	Plural
1	राजा Rājā	राजानौ Rājānau	राजानः Rājānah
2	राजानम् Rajānam	राजानौ Rājānau	राजः Rājñah
3	राजा Rājña	राजभ्यां Rājabhyām	राजभिः Rājabhiḥ
4	राजे Rājñe	राजभ्यां Rājabhyām	राजभ्यः Rājabhyah
5	राजः Rājñah	राजभ्यां Rājabhyām	राजभ्यः Rājabhyah
6	राजः Rājñah	राजोः Rājñoh	राजाम् Rājāam
7	राजि, राजनि Rājñi, Rājani	राजोः Rājñoh	राजसु Rājasu
8	हे राजन् He Rājan	हे राजानौ He Rājānau	हे राजानः He Rajānah

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 न will end in अ 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 Nāmnī, Nāmanī	नामानि Nāmāni
2	नाम Nāma	नाम्नी, नामनी Nāmnī, Nāmanī	नामानि Nāmāni
3	नाम्ना Nāmnā	नामभ्यां Nāmabhyām	नामभिः Nāmabhiḥ
4	नाम्ने Nāmne	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
5	नाम्नः Nāmnah	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
6	नाम्नः Nāmnah	नाम्नोः Nāmnōh	नाम्नां Nāmnām
7	नाम्नि, नामनि Nāmnī, Nāmani	नाम्नोः Nāmnōh	नाम्सु Nāmasu
8	हे नामन्-हे नाम हे नाम्नी-हे नामनी He nāman, He Nāmnī, He nāma He nāmanī	हे नामनी He Nāmnī, He nāma He nāmanī	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 पुंलिङ्गः 'आत्मन्' शब्दः

आत्मा = Soul

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

NOTE : Write declensions for अध्वर्, 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 Manasi	मनांसि Manāmsi
2	मनः Manah	मनसी Manasi	मनांसि Manāmsi
3	मनसा Manasā	मनोभ्यां Manobhyām	मनोभिः Manobhiḥ
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	मनसु Manassu
8	हे मनः He manah	हे मनसी He manasi	हे मनांसि He manāmsi

NOTE : The declensions of तस्, यस्, श्रेयस् etc. are to
be formed as above.

THIRD PART

(Pronouns & Indicables)

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

दकारान्तः (त्रिषु लिङ्गेषु समानः) 'अस्मद्' शब्दः
अहं = I

Singular	Dual	Plural
अहं aham	आवां āvām	वयम् vayam
I	we two	we
मां, या mām, mā me	आवां, नौ āvām, nau	अस्मान्, नः asmān, nah
मया mayā by me	आवाभ्यां āvābhȳām by us (two)	अस्माभिः asmābhīh by us
मह्यं, मे māhyam, me for me	आवाभ्यां, नौ āvābhȳām, nau for us (two)	अस्मभ्यं, नः asmabhyam, nah for us
मत् mat from me	आवाभ्यां āvābhȳām from us (two)	अस्मत् asmat 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 avayoh in us (two)	अस्मासु asmāsu in us

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

91

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

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

Singular	Dual	Plural
त्वं tvam	युवां yuvām	यूयं yūyam
*thou	you (two)	you (subject)
त्वां, त्वा tvām, tvā	युवां, वां yuvām, vām	युष्मान्, वः yuṣmān, vah
thou	you (two)	you (object)
त्वया tvayā	युवाभ्यां yuvābhȳām	युष्माभिः yuṣmābhīh
by thou	by you (two)	by you
तुभ्यं, ते tubhyam, te	युवाभ्यां, वां yuvābhȳām, vām	युष्मभ्यं, वः yuṣmabhyam, vah
for thou	for you (two)	for you
त्वत् tvat	युवाभ्यां yuvābhȳām	युष्मत् yuṣmat
from thou	from you (two)	from you
त्व, ते tava, te	युवयोः, वां yuvayoh, vām	युष्माकं, वः yuṣmākam, vah
of thou	of you (two)	of you
त्वयि tvayi	युवयोः yuvayoh	युष्मासु yuṣmāsu
in thou	in you (two)	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 पुंलिङ्गः '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	tābhyaṁ	taih
by him	by them (two)	by them
तस्मै	ताभ्यां	तेभ्यः
tasmai	tābhyaṁ	tebhyaḥ
for him	for them (two)	for them
तस्मात्	ताभ्यां	तेभ्यः
tasmāt	tābhyaṁ	tebhyaḥ
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	tāḥ
she	they (two)	they
ताम्	ते	ताः
tām	te	tāḥ
her	them (two)	them
तथा	ताभ्यां	ताभिः
tayā	tābhyaṁ	tābhīḥ
by her	by them (two)	by them
तस्यै	ताभ्यां	ताभ्यः
tasyai	tābhyaṁ	tābhyah
for her	for them (two)	for them
तस्याः	ताभ्यां	ताभ्यः
tasyāḥ	tābhyaṁ	tābhyah
from her	from them (two)	from them
तस्याः	तयोः	तासाम्
tasyāḥ	tayoh	tāsām
to her	to them (two)	to them
तस्यां	तयोः	तासु
tasyāṁ	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
तद्	ते		तानि
tat	te		tāni
that	those (two)		those
तद्	ते		तानि
tat	te		tāni
that	those (two)		those
तेन	ताभ्यां		तैः
tena	tābhyaṁ		taiḥ
by that	by those (two)		by those
तस्मै	ताभ्यां		तेभ्यः
tasmai	tābhyaṁ		tebhyaḥ
for that	for those (two)		for those
तस्मात्	ताभ्यां		तेभ्यः
tasmāt	tābhyaṁ		tebhyaḥ
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 पुंलिङ्गः 'किम्' शब्दः

कः = Who

Singular	Dual	Plural
कः	कौ	के
kah	kau	ke
कम्	कौ	कान्
kam	kau	kān
केन	काभ्यां	कैः
kena	kābhyaṁ	kaih
कस्मै	काभ्यां	केभ्यः
kasmai	kābhyaṁ	kebhayah
कस्मात्	काभ्यां	केभ्यः
kasmāt	kābhyaṁ	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	के	काः
kā	ke	kāh
कां	के	काः
kām	ke	kāh
क्या	काभ्यां	काभिः
kayā	kābhyaṁ	kābhīḥ
कस्यै	काभ्यां	काभ्यः
kasyai	kābhyaṁ	kābhīyah
कस्याः	काभ्यां	काभ्यः
kasyāḥ	kābhyaṁ	kābhīyah
कस्याः	कयोः	कासां
kasyāḥ	kayoh	kāsām
कस्यां	कयोः	कासु
kasyāṁ	kayoh	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

कि = What

Singular	Dual	Plural
किं	के	कानि
kim	ke	kāni
किं	के	कानि
kim	ke	kāni
केन	काभ्यां	कैः
kena	kābhyaṁ	kaiḥ
कस्मै	काभ्यां	केभ्यः
kasmai	kābhyaṁ	kebhīyah
कस्मात्	काभ्यां	केभ्यः
kasmāt	kābhyaṁ	kebhīyah
कस्य	कयोः	केषां
kasya	kayoh	keṣām
कस्मिन्	कयोः	केषु
kasmin	kayoh	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, चन् and अपि to the pronoun 'किं' in all the three genders. These pronouns always agree with the nouns.

Masculine	कः + चित् = कचित् कः + चन् = कचन् कः + अपि = कोऽपि	} Certain (man)

Feminine:	का + चित् = काचित् का + चन् = काचन् का + अपि = कापि	} Certain (woman)

Neuter:	किं + चित् = किचित् किं + चन् = किचन् किं + अपि = किमपि	} Certain (thing)

In Sentences: 1. कचित् पुरुषः a certain man

2. काचित् स्त्री a certain woman

3. किचित् वनम् a certain forest

INDEFINITE PRONOUNS

ending in चित्, चन्, अपि in the different numbers

Singular	Dual	Plural
1 कश्चित्	कौचित्	केचित्
2 कञ्चित्	कौचित्	कांशित्
3 केनचित्	काभ्यांचित्	कैशित्
4 कस्मैचित्	काभ्यांचित्	केभ्यश्चित्
5 कस्माच्चित्	काभ्यांचित्	केभ्यश्चित्
6 कस्यचित्	कयोश्चित्	केषांचित्
7 कस्मिश्चित्	कयोश्चित्	केषुचित्

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

Some Indeclinables used very often

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

SENTENCES

मम पिता पतं अलिखत् । अतः ग्रामं गच्छामि ।
 mama pitā patram alikhāt. 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 Rāmā vanam agacchat
 Thence Rama went to the forest.

तथां कथयित्वा सः विरराम ।

tathā kathayitvā sah virarāma

After telling thus he kept quiet.

पुनः त्वं 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 ।

vṛ̥thā kālam mā yāpaya

Don't waste time.

सुष्ठु पाठं पठसि ।

suṣṭhu pāṭham paṭhasi

You read the lesson well.

इह लोके सुखं नास्ति ।

Iha loke sukham 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 ा

१

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 वर्षा: पतन्ति

sarvatra varṣāḥ patanti

The rain falls everywhere

त्वं बहुत्र दृष्टः

tvam bahutra dṛṣṭah

You were seen in several places

ते एकत्र सम्मिलिताः

te ēkatra sammilitāḥ

They met at one place

यत्र धेनुः गच्छति तत्र वत्सः अनुसरति

yatra dhenuḥ gacchati tatra vatsah anusarati

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 sāśvatam 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 sleaps 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.

धेनुः

1. धेनुः ग्राम्यः पशुः ।
2. धेनुः मधुरं दुग्धं ददाति ।
3. सा धान्यं, वृणं धासं च भक्षयति ।
4. धेनोः दुग्धं दधि भवति ।
5. दधि मथित्वा तक्रं साधयन्ति ।
6. दधनः नवनीतं जायते ।
7. नवनीतात् घृतं भवति ।
8. धेनोः क्षीरं, दधि, तक्रं, घृतं च पृथ्यानि भवन्ति ।
9. भारतदेशे जनैः धेनुः पूज्यते ।
10. धेनोः द्वे शृङ्गे वर्तते ।
11. तस्याः एकं दीर्घं पुच्छं अस्ति ।
12. तस्याः चत्वारः पादाः सन्ति ।
13. धेनवः शुक्लाः, इयामाः, रक्ताश्च भवन्ति ।
14. शिशवः रुणाश्च 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 रज्जवा स्वपादौ अबधीताम् ।
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 मरणतल्ये अवर्तत ।
5. पुत्राः सर्वे तत्त्वप्रस्थं परिसरे आसन् ।
6. वृद्धः तेषु कंचित् आहूय 'काष्ठबन्धं एकं आनय' इति आज्ञापयत् ।
7. सः तथैव काष्ठबन्धं आहरत् ।
8. वृद्धः पुत्रेषु एकैकं आहूय, "काष्ठबन्धं एनं भज्जय" इत्युवाच ।
9. किन्तु, कोपि तं भज्जयितुं न अग्रकनोत् ।
10. ततः सः वृद्धः, 'तं काष्ठबन्धं उन्मुच्य एकैकं काष्ठं भज्जयत' इत्यवोचत् ।
11. तेषु एकैकोपि एकैकं काष्ठमादाय शिग्रं, विना श्रमेण अभज्जयत् ।
12. तदा वृद्धः अवदत्, "पुत्राः! एकैकं काष्ठं युष्माभिः सुलभतया भग्नम्; न काष्ठबन्धः ।
13. अतः युं सदा सङ्घीभवत । तदा न कोऽपि युष्मान् वाधेत" इति ।
14. एवं सङ्घे शक्तिः 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 उदिश्य)

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,
अङ्गलयः इत्यादयः ।**

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

प्र. तव शिरसि किं वर्तते ?

Q. What are the parts in your head ?

**उ. मम शिरसि द्वे नेत्रे द्वौ कण्ठौ, 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 नासिक्या किं करोषि ?

Q. What do you do with your nose ?

उ. अहं नासिक्या जिघ्रामि ।

R. I smell with my nose.

प्र. त्वं वदनेन किं करोषि ?

Q. What do you do with your mouth ?

उ. अहं वदनेन अब्दं भक्षयामि ।

R. I eat with my mouth.

प्र. त्वं जिह्वा किं करोषि ?

Q. What do you do with your tongue ?

उ. अहं जिह्वा 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 कुव्र 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

क्रीड़ाग्राम्

प्रश्नः—इदं किम् ?

Q. What is this ?

उत्तरम्—इदं क्रीड़ाग्राम्।

A. This is a play ground.

प्र. क्रीड़ाग्रामे बालाः किं कुर्वन्ति ?

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

उ. क्रीड़ाग्रामे 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 वश्चयित्वा 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 अगृहीत्वा 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 प्रतीक्ष्यां 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 १

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
खगः, पूषा, गमस्तिमान् ।
सुवर्णसद्वशः, भानुः,
हिरण्यरेता:, दिवाकरः ॥

रामायणकथा

1. अयोध्यायां दशरथः नाम राजा आसीत् ।
2. तस्य तिक्ष्णः 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 लङ्घानगरे अस्थापयत् ।
12. रामः कपिराजेन सुग्रीवेण, हनुमता च सख्यं अकरोत् ।
13. हनूमान् समुद्रं उलङ्घय लङ्घायां सीतां अपश्यत् ।
14. वानराः समुद्रे सेतुं अबन्धन् ।
15. रामः लङ्घां गत्वा सर्वान् राक्षसान् रावणं च जघान ।
16. ततः सः सीतया सह अयोध्यां ग्राप ।
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 Satrughna, 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 कूरः, राक्षसगुणसहितश्च ।
4. सः भगिन्याः विवाहं वसुदेवेन सह अकारयत् ।
5. तौ दम्पती रथे उपवेश्य कंसः स्वयं स्थं 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 हन्तु राक्षसान् पैषयत् ।

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 Rākshasas to kill both of them.

१२. पूतनाशकटासुरप्रभृतीन् राक्षसान् सर्वान् रामकृष्णौ
अमारयताम् ।
१३. श्रीकृष्णः स्वमातुलं कर्सं अमारयत् ।
१४. पश्चात् शिशुपालः दन्तवक्त्रादीन् बहून् राक्षसांश्च अहनत् ।
१५. श्रीकृष्णः रुक्मणीसत्यमामादिकाः अनेकसहस्र-
संख्याकाः स्थियः उपयेमे ।
१६. सः पाण्डवानां साहाय्यं अकरोत् ।
१७. सः अर्जुनस्य सारथ्यमपि अकरोत् ।
१८. अर्जुनः भारतयुद्धे दुर्योधनादीन् बहून् दुष्टान् अमारयत् ।
१९. एवं बहून् दुर्जनान् हत्वा भूभारं अहरत् ।

वसुदेवसुतं देवं
कंसचाणूरमर्दनम् ।
देवकी-परमानन्दं
कृष्णं वन्दे जगद्गुरुम् ॥

12. Rama and Krishna killed Pūtana, Sakaṭasura, Bakāsura and other Rākshasas.
13. Sri Krishna killed Kamsa his maternal uncle.
14. Thereafter he killed a number of Rakshasas like Siśupāla and Dantavaktra.
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

३

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

THE STORY OF MAHĀBHĀRATA

1. There were two brothers Dhṛtarāṣṭra and Pāṇḍu in the city called Hastinapura.
2. Dhṛtarāṣṭra was blind and Pāṇdu was a victim of leucoderma.
3. The elder brother Dhṛtarāṣṭra gave half of his kingdom to his younger brother Pāṇdu.
4. Dhṛtarāṣṭra had hundred sons named Duryodhana, Duṣṣasana and the like.
5. Pāṇdu 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.

१२. चतुर्दशे वर्षे 'पुनः राज्यं प्रत्यर्थ्य' इति दुर्योधनं अपृच्छन् ।
१३. लोभी दुर्योधनः राज्यं दातुं नैच्छत् ।
१४. ततः कौसल्याण्डवानां मध्ये कुरुक्षेत्रे महत् युद्धं अभूत् ।
१५. भगवान् श्रीकृष्णः पाण्डवानां पक्षे आसीत् ।
१६. सः अर्जुनस्य रथसारथिश्च अभवत् ।
१७. भीष्मद्रोणादयः दुर्योधनपक्षीयाः सर्वे अर्जुनेन मारिताः ।
१८. दुर्योधन-दुश्शासनादयः भीमेन संहृताः ।'
१९. ततः धर्मराजः पट्टामिषेकमङ्गलं 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 आज्ञानुवर्तीं परशुरामः

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

प्रथमौ द्वावपि सुतौ मातृहननं अन्यार्थं 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
उन्निष्टेयुः” इति वरं वत्रे । जमदग्निरपि “तथाऽस्तु” इत्युक्त्वा
कमण्डुलुजलेन तां 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 अविश्वन् ।
तान् कुक्कुरः गर्दभश्च अपश्यताम् । कुक्कुरः भण्णं अकृत्वा
तूष्णीं अभवत् । तं दृष्ट्वा गर्दभः आह—“मित्र, चोराः
स्वामिनः गृहं प्रविशन्ति । कुतः त्वं तूष्णीं तिष्ठसि ?” इति ।

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

एतत् प्रत्युत्तरं असहमानः स गर्दभः, स्वामिनं उत्था-
पयितुं उच्चैः अकोशत् । अनेन गर्दभस्वरेण भीताः चोराः
श्चित्ति तस्मात् गृहात् वहिः पलायामासुः । सुखसुसः 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 ! अपरिचितजनश्चेष्टं दृष्ट्वा भण्णं कुक्कुरस्य कर्म,
न गर्दभस्य । यतः गर्दभः अन्यकर्म कृतवान् अतः दण्डाहति
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 । वहुकुदम्बी स
कृषीवलः तं स्वर्णाण्डं आपणे विक्रीय तल्लब्धेन धनेन भोजनादि-
मामग्रीः क्रीत्वा कुटम्बं पोषयन्नास्त ।

कस्मिंश्चित् दिने स कृषीवलः स्वमनसि एव-
मचिन्तयत्—“अहो, अस्याः हंस्याः अण्डेन यथाकथंचित्
नित्यजीवनं करोमि । न अन्यानिव धनी भवामि । हंसी तु
महां प्रतिदिनं एकं स्वर्णाण्डं नियमेन ददाति । सत्यं, अस्याः
उदरे वहूनि अण्डानि स्युः । यदि अहं अस्याः उदरं दारयेय
तर्हि एकदैव मे वहूनि स्वर्णाण्डानि लभ्येन् । तानि सर्वाणि
विक्रीय तल्लब्धेन धनेन वहूनि 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 anywhere 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 इतस्तः सञ्चरन् कथित् जम्बुकः कूपे पपात् ।
तस्मात् कूपात् उचरितुं तस्य शक्तिः नासीत् । सः कथित्वा
पुरःपादास्यां यत्कथित् आलम्ब्य आप्रभातं अन्तरेव
अवर्तत ।

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

ते कूपतीरमागत्य घटीयन्त्रपात्रं उभयतो रुज्जवा बधा
अन्तरमुञ्चन् । जलेन साकं स शृगालः पात्रे अपतत् । किन्तु
स युक्तिशाली स्वपादान् प्रसार्य चक्षुषी निमील्य मृताभिनयं
कुर्वन् तस्मिन् जले काष्ठवत् पुष्टुवे ।

सर्वे तं मृतममन्यन्त । एवं मन्यमानास्ते तत्पात्रमुद्धत्य
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 स्वमेवया ।
पादं सब्रह्मचारिभ्यः 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.

विद्वचं 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 यद्धनम् ।
कार्यकाले समुत्पन्ने न सा विद्या न तद्धनम् ॥

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 विद्यामं 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 सत्र ।
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 शुजङ्गानां 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 नात्महेतोमहाद्रूमाः ॥

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 सङ्घोषेण साधवः ।
आवेष्टिं 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 नोचतिकारकः ।
रथ्याम्बु जाह्वीसङ्गात् त्रिदशैरपि वन्ध्यते ॥

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 दुःखकरावादौ, अन्तिमस्तु पदे पदे ॥

Among the three kinds of sons, unborn, dead and foolish, those 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 ।
एकशन्द्रः 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.

अनन्तं 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.

भायासमं 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.

शः 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.

विधिरहो 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)

(धात्रः 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.	लृ	Present tense	Present
2.	लुङ्	Imperfect	
3.	लुङ्	Aorist	
4.	लिलृ	Perfect tense	
5.	लुङ्	First future	
6.	लहृ	Second future	
7.	लङ्	Conditional mood	
8.	विधिलिङ्	Potential mood	Potentiality
9.	आशीर्लिङ्	Benedictive mood	Benediction
10.	क्षोरृ	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	ह	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	ह	वहि	महि

Future Tense

III. Pers.	ष्यति	ष्यतः	ष्यन्ति	ष्यते	ष्येते	ष्यन्ते
II. Pers.	ष्यसि	ष्यथः	ष्यथ	ष्यसे	ष्यथे	ष्यध्वे
I. Pers.	ष्यामि	ष्यावः	ष्यामः	ष्ये	ष्यावहे	ष्यामहे

Imperative Mood

III. Per.	तु, तात	ताम्	अन्तु	ताम्	इताम्	अन्ताम्
II. Per.	- , ताव	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	अगच्छते agacchat He went	अगच्छतीम् 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 gamiṣyatāḥ 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	गच्छता gacchatā 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	वर्तते	वर्तते	वर्तन्ते
	vartate	vartete	vartante
	He is	They two are	They are
2nd वर्तसे	वर्तेथे	वर्तध्वे	
	vartase	vartethe	vartadhve
	Thou are	You two are	You are
1st वर्ते	वर्तावहे	वर्तामहे	
	varte	vartāvahē	vartāmahe
	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
	avartathāḥ	avartethām	avartadhvam
	Thou were	You two were	You were

1st	अवर्ते avarte I was	अवर्तावहि avartāvahi We two were	अवर्तमहि avartāmahi We were
Future-tense			
3rd	वर्तिष्यते vartīṣyate He will be	वर्तिष्येते vartīṣyete They two will be	वर्तिष्यन्ते vartīṣyante They will be
2nd	वर्तिष्यसे vartīṣyase Thou will be	वर्तिष्येथे vartīṣyethē You two will be	वर्तिष्यध्वे vartīṣyadhve You will be
1st	वर्तिष्ये vartīṣye I will be	वर्तिष्यावहे vartīṣyāvahē We two will be	वर्तिष्यामहे vartīṣyāmahe We will be
Imperative-mood			
3rd	वर्ततां vartatām Let him be	वर्तेतां vartetām Let they two be	वर्तन्ताम् vartantām Let they be
2nd	वर्तस्व vartasva Let thou be	वर्तेथां vartethām Let you two be	वर्तिष्यम् vartadhvam Let you be
1st	वर्ते varte Let me be	वर्तावहि vartāvahi Let us two be	वर्तमहि vartāmahi Let us be

कृ (कर्) = Kṛ (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 akurutam They two did	अकुर्वन् akurvan They did
2nd	अकरोः akaroh Thou did	अकुरुतं akurutam You two did	अकुरुत akuruta You did

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

Future-Tense

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

Imperative-mood

3rd	करोतु, कुरुतात्	कुरुतां	कुर्वन्तु
	karotu, kurutāt	kurutām	kurvantu
	Let him do	Let them two do	Let them do
2nd	कुरु, कुरुतात्	कुरुतं	कुरुत
	kuru, kurutāt	kurutam	kuruta
	Let thou do	Let you two do	Let you do
1st	करवाणि	करवाव	करवाम
	karavāṇi	karavāva	karavāma
	Let me do	Let us two do	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	आसि 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 āsit He was	आस्तां āstam They two were	आसन् āsan They were
2nd	आसीः āsih Thou were	आस्तं āstam You two were	आस्त āsta You were
1st	आसं āsam I was	आस्व āsva We two were	आस्म āsma we were

Future-Tense

3rd	भविष्यति bhaviṣyati He will be	भविष्यतः bhaviṣyatāḥ They two will be	भविष्यन्ति bhaviṣyanti They will be
2nd	भविष्यसि bhaviṣyasi Thou will be	भविष्यथः bhaviṣyatāḥ You two will be	भविष्यथ bhaviṣyatha You will be
1st	भविष्यामि bhaviṣyāmi I will be	भविष्यावः bhaviṣyāvah We two will be	भविष्यामः bhaviṣyāmāḥ 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 (**कर्तवै 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 Voice	aham	pāṭham	pāṭhāmi
(I read the lesson)			

Voice	Subject	Object	Predicate
	मया	पाठः	पठयते
Passive Voice	mayā	pāṭhah	pāṭhyate
(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

pitrā bālah nīyate

The boy is being taken by the father

अश्वैः जलं पीयते

aśvaih jalam piyate

The water is drunk by horses

गजेन कासारः तीर्यते

gajena kāsārah tīryate

The tank is crossed by elephant

आग्निना गृहं दह्यते

agninā gṛham dāhyate

House is burnt by the fire

मया गृहं दृश्यते

mayā gṛham dṛśyate

The house is seen by me

भटेन देशः त्यज्यते

bhaṭena desah 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 khadāmi
I eat food

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

धात्रा नराः सृज्यन्ते
dhātrā narāḥ 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 Prasent-tense

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

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

SOME VERBAL DERIVATIVES INDECLINABLES

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

e.g. गच्छ + 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=anubhuya

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

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

Ātmanepada : लभ+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
kṛ+tam=kṛtam

(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	गच्छन्	अवर्तत्
Rāmah	gacchan	avartata

Rama was going.

सीता	वदती	अभवत्
Sītā	vadati	abhavat

Seetha was speaking.

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

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

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

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

<i>Subject</i>	<i>Past participle</i>	<i>Verb etc.</i>
पाठशाला॑ Pāṭhaśālām Having gone to the school	गत्वा gatvā	पाठं पठति pāṭham paṭhati
		Having gone to the school he reads the lesson.
पाठं Pāṭham Having read the lesson	पठित्वा paṭhitvā	पुस्तके लिखति puṣtake likhati
		Having read the lesson he writes in the book.
अन्नं Annam Having taken meals	खात्वा khātvā	सुखं निद्राति sukham nindrāti
		Having taken meals he sleeps happily.

<i>Subject</i>	<i>Past participle</i>	<i>Verb</i>
उद्याने	क्रीडित्वा	वेगेन धावति
Udyāne	kṛiditvā	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
Mārgे	dhāvitvā	patati
		Having run on the way he falls.
चन्द्रं	दृष्ट्वा	हसति
Candram	dṛṣṭvā	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) Indeclinable Past participles ending in (ya)

<i>Subject</i>	<i>Indeclinable past participle</i>	<i>Verb</i>
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अत्र	आगत्य	वदति
Atra	āgatya	vadati

Having come here, he speaks.

तं	अनुगम्य	करोति
Tam	anugamya	karoti

Having followed him, he does.

पाठं	विलिख्य	दर्शयति
Pāṭham	vilikhya	darśayati

Having written the lesson, he shows.

जलं	निपीय	गच्छति
Jalam	nipīya	gacchatī

Having drunk the water, he goes.

देवं	संदृश्य	नमति
Devam	sandṛśya	namati

Having seen the god, he salutes.

ग्रामत्	प्रस्थाय	अगच्छत्
Grāmat	prasthāya	agacchat

Having started from the village he went

सहसा	प्रधाव्य	अपश्यत्
Sahasā	pradhāvya	apaśyat

Having run quickly, he saw.

<i>Subject</i>	<i>Indeclinable past parriciple</i>	<i>Verb</i>
सर्वे	संभूय	तिष्ठन्ति
Sarvē	sambhūya	tiṣṭhanti
	Having assembled, they all stand.	
पादयोः	निपत्य	प्रार्थयते
Pādayoh	nipatya	prarthayate
	Having fallen on the feet, he requests.	
मित्रं	सन्त्यज्य	गच्छामि
mitram	santhyajya	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)

<i>Subject</i>	<i>Object</i>	<i>Present participle</i>
गोपालः	पाठशालां	गतवान्
Gopālah	paṭhaśālām	gatavān
	Gopāla has gone to the school.	
सः	ग्रामात्	आगतवान्
Sah	grāmat	āgatavān
	He has come from the village.	
रात्रौ	सम्यक्	पठितवान्
Rātrau	samyak	paṭhitavān
	He has read well in the night.	

Subject *Object* *Present participle*

गुरुः स्नानं कृतवान्

Guruḥ snānam kṛtavān

Teacher has taken bath.

चोरः चोरयित्वा धावितवान्

Cōrah cōrayitvā dhāvitavān

The thief has stolen and ran away.

कुक्कुरः कूपे पतितवान्

Kukkurah kūpe patitavān

The dog has fallen into the well.

बलीवर्दः लृणानि खादितवान्

Balīvardah lṛṇāni khāditavān

The bull has eaten the grass.

मयूरः सर्पं द्रष्टवान्

Māyūrah sarpam drṣṭavān

The peacock has seen the serpent.

रुग्णः औषधं पीतवान्

Rugṇah auṣadham 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	ग्रामः	गतः
Rāmeṇa	grāmah	gataḥ
	The village was reached by Rama.	
बालेन	उद्याने	क्रीडितम्
Bālena	udyāne	kriḍitam
	It was played by the Boy in the garden.	
मया	गृहे	स्थितम्
Mayā	grhe	sthitam
	It was stayed by me in the house.	
त्वया	किं	कुर्तम्
Tvayā	kim	kṛtam
	What was done by you ?	
बालेन	सत्वरं	धावितम्
Bālena	satvaram	dhāvitam
	It was run fast by the boy. i.e.,	
	The boy ran fast.	
पित्रे	पत्रं	लिखितम्
Pitre	patram	likhitam
	A letter was written to the father.	

Subject Object Past participle

सीता हनुमता दृष्टा
Sítā hanumatā dṛṣṭā

Sítā 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 sanmārge gantavyam

I should walk in the path of good people.

त्वया उद्याने क्रीडितव्यम्
Tvayā udyañe kriḍitavyam

You should play in the garden.

वर्षासु गृहे स्थातव्यम्
Varṣāsu gṛhe sthātavyam

One should stay in the house during winter.

<i>Subject</i>	<i>Object</i>	<i>Potential participle</i>
पुण्यं Puṇyam	कर्म karma	कर्तव्यम् kartavyam.
		One should do the sacred duty.
युद्धे Yuddhe	अशक्तैः aśaktaiḥ	धावितव्यम् dhāvitavyam
		The weak persons should run away in war.
शुद्धं Suddham	अन्नं annam	खादितव्यम् khāditavyam
		One must eat clean food.
अन्ध्रतः Adbhutam	नाटकं nāṭakam	द्रष्टव्यम् draṣṭavyam
		A remarkable drama should be seen
रुग्णैः Rugñaiḥ	औषधं auṣadham	पातव्यम् patavyam
		The madicine should be drunk by sickmen
सर्वैः Sarvaiḥ	सत्यं satyam	वक्तव्यम् vaktavyam
		Truth should be spoken by all
माणवकैः maṇavakaiḥ	पाठः pāṭhah	पठितव्यः paṭhitavyah
		The lesson should be studied by students

PREPOSITIONS

(उपसर्गः)

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. शंस् (Sams) = to praise, शस्तः (Sastah)=praised,
प्रशस्तः (Praśastah) = well praised

2. हृ (हर) = 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 चलादन्यत्र नीयते ।
upasargeṇa dhātvartho balād anyatra niyate.

प्रहार-आहार-संहार-विहार-परिहार-वत् ॥

prahāra ahāra samhāra 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 'हृ', is entirely changed when it is prefixed with different prepositions.

<i>Preposition</i>	<i>Meaning</i>	<i>Example</i>
अति ati	goes over,	अतिक्राम्यति atikrämyati 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 ābalyāt from childhood
उद् ud	up, above	आगच्छति āgacchati, comes उद्गच्छति udgacchati goes up

उप	उप्याति
upa	upayāti
	approaches
नि	निषीदति
ni	niṣidati
	sits down
निस्	निष्क्रामति
nis	niṣkrāmati
निर्	goes out
nir	
प्रति	प्रतिवदति
prati	prativadati
	answers
प्र	प्रधावति
pra	pradhāvati
	runs forward
वि	विस्मरति
vi	vismarati
	forgets
सम्	संगच्छते
sam	samgacchate
	with, together with,
	being conjoined with
	joins with

विव्यर्थक-निषेधार्थकक्रियाः

Command

त्वं गच्छ	tvam gaccha
tvam gaccha	You go
त्वं आगच्छ	tvam āgaccha
tvam āgaccha	You come
त्वं वद	tvam vada
tvam vada	You speak
त्वं पठ	tvam paṭha
tvam paṭha	You read
त्वं लिख	tvam likha
tvam likha	You write
त्वं तिष्ठ	tvam tiṣṭha
tvam tiṣṭha	You stand

Prohibition

त्वं मा गच्छ	tvam mā gaccha
tvam mā gaccha	(You) don't go
त्वं मा आगच्छ	tvam mā āgaccha
tvam mā āgaccha	(You) don't come
त्वं मा वद	tvam mā vada
tvam mā vada	(You) don't speak
त्वं मा पठ	tvam mā paṭha
tvam mā paṭha	(You) don't read
त्वं मा लिख	tvam mā likha
tvam mā likha	(You) don't write
त्वं मा तिष्ठ	tvam mā tiṣṭha
tvam mā tiṣṭha	(You) don't stand

त्वं कुरु

tvam kuru

You do

त्वं मा कुरु

tvam mā kuru

(You) don't do

त्वं पश्य

tvam paśya

You see

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
R̥tuḥ	ऋतुः	Season
Ayanam	अयनम्	Moving (of the Sun)
Uttarāyaṇam	उत्तरायणम्	Summer solstice (six months)
Dakshināyaṇam	दक्षिणायणम्	Winter solstice (six months)
Vatsarah	वत्सरः	Year
Prabhātam, Prātah	प्रभातम्, प्रातः	Morning
Sāyam	सायं	Evening
Nīśā, Rātrih	नीशा, रात्रिः	Night
Adya	अद्य	To-day
Svah	शः	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
Griṁmah	ग्रीष्मः	Summer
Varṣāh	वर्षाः	Rainy-season
Sarat	शरत्	Autumn
Hemantah	हेमन्तः	Winter
Sisirah	शिशिरः	The Cold Season

3. MONTHS

मासाः

Chaitrah	चैत्रः	March/April
Vaiśākhaḥ	वैशाखः	April/May
Jyeṣṭhaḥ	ज्येष्ठः	May/June
Āṣāḍhaḥ	आषाढः	June/July
Srāvaṇaḥ	भाष्णः	July/August
Bhādrapadah	भाद्रपदः	Aug./Sept.
Āsvinah	आश्विनः	Sept./Octo.
Kārtikah	कार्तिकः	Octo./Nov.
Mārgasīrṣah	मार्गसीर्षः	Nov./Dec.
Paushah	पौषः	Dec./Jan.
Māghaḥ	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
Saptahāḥ	सप्ताहः	A week

5. DIRECTIONS

दिशः

Pūrvā, Prāchi	पूर्वी, प्राची	East
Dakṣhiṇā, Avāchi	दक्षिणा, अवाची	South
Paśchimā, pratīchi	पश्चिमा, प्रतीची	West
Uttarā, udīchi	उत्तरा, उदीची	North
Aisāni	ऐशानी	North-east
Āgneyī	आग्नेयी	South-east
Nairṛtā	नैऋता	South west
Vāyavyā	वायव्या	North-west

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

6. PLANETS

नवग्रहाः

Suryah	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	शुकः	White
Nilah	नीलः	Black
Pītah	पीतः	Yellow
Raktah	रक्तः	Red
Haritah	हरितः	Green
Kapisah	कपिशः	Brown
Dhūsarah	धूसरः	Dusky white
Sonah	शोणः	Crimson
Arupah	अरुणः	reddish brown
Pāṭalah	पाटलः	Pale red
Karburah	कर्बुरः	Grey

8. TASTES

रसाः

Madhurah	मधुरः	Sweet
Āmlah	आम्लः	Sourness
Lavaṇah	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
Mātāmahi	मातामही	Maternal grand-mother
Pitāmahah	पितामहः	Paternal grand-father
Pitāmahi	पितामही	Paternal grand-mother
Patih	पति:	Husband
Patni	पत्नी	Wife
Putrah	पुत्रः	Son
Putri	पुत्री	Daughter
Sisuh	शिशुः	Child
Jyeṣṭhabhratā	ज्येष्ठभ्राता	Elder brother
Jyeṣṭhabhagini	ज्येष्ठभगिनी	Elder sister
Kaniṣṭhabhratā	कनिष्ठभ्राता	Younger brother
Kaniṣṭhabhagini	कनिष्ठभगिनी	Younger sister

Māṭulah	मातुलः	Maternal uncle
Māṭulānī	मातुलानी	The wife of maternal uncle
Pitṛvyah	पितृव्यः	Paternal uncle
Pitrsvasa	पितृस्वसा	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	कोपः	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
Iccha	इच्छा	Wish
Kāmah	कामः	Lust, Desire
Chintā	चिन्ता	Anxiety
Utkāñṭha	उत्कण्ठा	Longing
Utsāhah	उत्साहः	Inclination

11. ANIMALS

मृगाः

Simhah	सिंहः	Lion
Vyāghrah	व्याघ्रः	Tiger
Varāhah	वराहः	Pig
Vānarah	वानरः	Monkey
Bhallukah	भल्लुकः	Bear
Mahiṣah	महिषः	Buffalo
Sṛgālah	शृगालः	Jackal
Biḍālah	बिडालः	Cat
Vṛkah	वृकः	Wolf
Hariṇah	हरिणः	Deer
Sāśah	शाशः	Rabbit
Gajah	गजः	Elephant
Asvah	अश्वः	Horse
Vṛṣabhabhah	वृषभः	Bull
Sārameyah	सारमेयः	Dog

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

12. BIRDS

खगाः

Kokilah, Pikah	कोकिलः पिकः	Cuckoo
Kapotah	कपोतः	Dove
Ulukah	उलूकः	Owl
Kukkuṭah	कुक्कुटः	Cock-Hen
Chaṭakah	चटकः	Sparrow
Kākah	काकः	Crow
Grīdhrah	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
Aṅguli	अङ्गुली	Finger
Nakhah	नखः	Nail
Kesāh	केशः	Hair

14. ORNAMENTS

भूषणानि

Bhūṣaṇam	भूषणम्	Ornament
Kiriṭam	किरीटम्	Crown
Cūḍāmaṇi	चूडामणिः	A crest jewel
Karṇikā	कर्णिका	Ear-ring
Kuṇḍalam	कुण्डलम्	Pendant Ear-ring
Hārah	हारः	Chain or Necklace
Ekāvāṅih	एकावङ्लिः	A single string of pearls
Mekhala	मेखला	Girdle
Kaṅkaṇam	कङ्कणम्	Bangle
Aṅgadah	अङ्गदः	An armlet
Nūpuram	नूपुरम्	Anklet

15. DRESSES AND TOILETS

वसनानि, प्रसाधनानि च

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

16. DISABLED PERSONS

विकलाङ्गः

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

17. PROFESSIONAL MEN

कर्मकराः

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

Vaitanikah	वैतनिकः	Servant
Vārtavahāḥ	वार्तावहः	Messenger
Corah	चोरः	Thief
Kiḍkarah	किढ़रः	
Sevakah	सेवकः }	Attendant

18. FOOD GRAINS

धान्यानि

Taṇḍulam	तण्डुलम्	Rice
Godhūmah	गोधूमः	Wheat
Āḍhakah	आढ़कः	Red-gram
Caṇakah	चणकः	Bengal-gram
Mudgah	मुद्रः	Green-gram
Rājamāṣah	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

Āmrām	आम्रं	Mango fruit
Panasam	पनसं	Jack fruit
Nārikelam	नारिकेलं	Cocoanut
Drākṣā	द्राक्षा	Grape

Jambīram	जम्बीरं	Lemon fruit
Kapitham	कपित्थं	The wood apple
Kadali	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
Kamsyam	कांस्यं	Bell metal
Trapu	त्रपु	Tin
Paradah	पारदः	Quick silver
Abhrakam	अभ्रकं	Mica

सुवर्णं, रजतं, ताम्रं, रीतिः, कांस्यं, तथा त्रपु ।
सीसं, कालायसं चैव, अष्टौ लोहानि चक्षते ॥

21. NUMERALS

संख्या शब्दकाळः

<i>Masc.</i>	<i>Fem.</i>	<i>Neu.</i>	
एकः	एका	एकं	१
Ekaḥ	Ekā	Ekam	One
द्वौ	द्वे	द्वे	२
Dvau	Dve	Dve	Two
त्रयः	तिसः	त्रीणि	३
Trayah	Tisrah	Trīṇi	Three
चत्वारः	चतसः	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
Navā			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
Pañcadadaśa	Fifteen
षोडश	१६
Ṣodadaśa	Sixteen
सप्तदश	१७
Saptadaśa	Seventeen
अष्टादश	१८
Aṣṭādaśa	Eighteen
नवदश	१९
Navadaśa	Nineteen
विंशतिः	२०
Vimśatih (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
षष्ठिः	६०
Ṣaṣṭih (F)	Sixty
सप्ततिः	७०
Saptatih (F)	Seventy
अशीतिः	८०
Aśītih (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

<i>Masc.</i>		<i>Neu.</i>	
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	Dasamam	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>	
શોડશ:	શોડશી	શોડશમ्	
શોદાશ:	શોદાશી	શોદાશામ	16th
સમદશ:	સમદશી	સમદશમ्	
Saptadaśah	Saptadasī	Saptadaśām	17th
અષાદશ:	અષાદશી	અષાદશમ्	
Aṣṭādāśah	Aṣṭādāśī	Aṣṭādāśām	18th
નવદશ:	નવદશી	નવદશમ्	
Navadaśah	Navadaśī	Navadaśām	19th
વિશ:	વિશી	વિશમ्	
Vimśah	Vimśī	Vimśām	20th
ત્રિશ:	ત્રિશી	ત્રિશમ्	
Trimśah	Trimśī	Trimśām	30th
ચત્વારિશ:	ચત્વારિશી	ચત્વારિશમ्	
Catvārīṁśah	Catvarīṁśī	Catvārīṁśām	40th
પઞ્ચાશ:	પઞ્ચાશી	પઞ્ચાશમ्	
Pañcasah	Pañcāśī	Pañcāśām	50th
ષષ્ઠિતમ:	ષષ્ઠિતમી	ષષ્ઠિતમ્	
Saṣṭītāmah	Saṣṭītāmī	Saṣṭītāmam	60th
સમતિતમ:	સમતિતમી	સમતિતમ્	
Saptaśītāmah	Saptaśītāmī	Saptaśītāmam	70th
અશીતિતમ:	અશીતિતમી	અશીતિતમ્	
Aśītāmah	Aśītāmī	Aśītāmam	80th
નવતિતમ:	નવતિતમી	નવતિતમ્	
Navatītāmah	Navatītāmī	Navatītāmam	90th
શતતમ:	શતતમી	શતતમ્	
Satatāmah	Satatāmī	Satatāmam	100th

(Numarals with Fractions)

Pādam	पादम्	Quarter
Ardham	अर्धम्	Half
Pādonam	पादोनम्	Three fourth
Sapādaikam	सपादैकम्	One and one fourth
Sārdhaikam	सार्वैकम्	One and half
Pādonadvayam	पादोनद्वयम्	One and one third
Sapādadvayam	सपादद्वयम्	Two and one quarter
Sārdhadvayam	सर्वद्वयम्	Two and half
Pādonatrayam	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
Acceptance	अङ्गीकारः
Accidently	यदृच्छा
Actually	यथार्थमेव
Adventure	साहस्रम्
Adversity	विपत्
Advice	उपदेशः
Adjudge	निर्णयः
Afterwards	अनन्तरम्
Afraid	भीतः
Again	पुनः
Agitated	पर्याक्रुतः
Alas	हन्त
Alive	सजीवः
Alone	एकाकी
Always	सदा
Ambition	मनोरथः
Animal	मृगः
Another	अपरः
Ant	पिंपीलिका
Approached	प्रत्यासन्नः
Army	सेना
Around	परितः
Arrow	शरः

	As if	इव	iva
samarthah	Ashamed	लजितः	lajjitat
aṅgikāraṇ	Assembled	संमिलितः	sammilitah
yadṝcchayā	Āstonished	विस्मितः	vismitah
yathārthameva	Attempt	यत्रः	yatnah
sāhasam	At once	सहसा	sahasā
vipat	At the same time	युगपद्	yugapad
upadesah	Axe	कुठारः	kuṭhārah
nirṇayah	Ball	कन्दुकः	kandukah
anantaram	Bangle	कङ्कणं	kaṅkṇam
bhitah	Bank	तीरम्	tīram
punah	Banyan tree	बटवृक्षः	vaṭavṛkṣah
paryākulah	Bear	भल्लूकः	bhallukah
hanta	Beating	ताडनम्	tāḍanam
sajivah	Beauty	सौन्दर्यम्	saundaryam
ekāki	Before	पुरः	purah
sadā	Beggar	मिथुकः	bhikṣukah
manorathah	Beginning	आरम्भः	ārbhah
mṝgah	Behaviour	चेष्टितम्	ceṣṭitam
aparah	Belief	विश्वासः	viśvāsah
pipilikā	Belly	उदरं	udaram
pratyāsannah	Beloved	प्रियतमः	priyatamah
senā	Benefit	हितम्	hitam
paritah	Better	उत्कृष्टः	utkṛṣṭah
śarah	Big	महत्	mahat
	Bird	पक्षी	pakṣi

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	daiyat
Cage	पञ्चरः	panjaraḥ
Calamity	अनिष्टम्	aniṣṭam
Calmly	शान्तं	sāntam
Capital	राजधानी	rajadhāni
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	वृद्धकः	vañchakah
Confidence	विश्वासः	viśvāsah
Contended	संतुष्टः	santuṣṭah

Contest	संघर्षः	sāṅgharṣah
Corn	धान्यम्	dhānyam
Couple	दम्पती	dampati
Cottage	कुटीरे	kutīram
Creepers	लता	lathā
Crime	अपराधः	aparādhah
Crocodile	मकरः	makarah
Dance	नृत्यम्	nartanam
Danger	कृच्छ्रम्, आपद्	kṛcchram, āpad
Darkness	अन्धकारः	andhakārah
Day and Night	अहर्निशम्	aharniśam
Deep	अगाधः	agādhah
Den	गुहा	guhā
Dense	निबिडः	nibidah
Deserving	पात्रः	pātram
Desire	इच्छा	Icchā
Development	विकासः	vikāsah
Devotee	भक्तः	bhaktah
Dirty	मलिनम्	malinam
Discontent	असन्तोषः, लोभः	asantoṣah, lobhah
Discovered	दृष्टवान्	dṛṣṭavān
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	gṛdhrah
Elder	ज्यायान्	jyāyān
Energy	उत्साहः	utsāhah
Enjoyment	भोगः	bhogah
Enmity	वैरम्	vairam
Enough	पर्याप्तिं, अलम्	paryāptam. alam
Equal	तुल्यः	tulyah
Especially	विशेषेण	višeṣeṇa
Everyday	प्रतिदिनम्	pratidinam
Everywhere	सर्वत्र	sarvatra
Expert	कुशलः	kuśalah
Faithfully	भक्त्या	bhaktyā
Fallen	पतितः	patitah
Falsehood	असत्यम्	asatyam
Famine	दुर्भिक्षम्	durbhikṣam
Family	कुलं, वंशः	kulam, vamśah
Far	दूरम्	dūram
Farmer	कृषीवलः	kṛṣīvalah
Fate	विधिः	vidhiḥ
Fatigued	श्रान्तः	srāntah

Fault	दोषः	doṣah
Favour	प्रसादः	prasādah
Feeding	परिपोषणम्	paripoṣaṇam
Field	क्षेत्रं	kṣetram
Fierce	भयङ्करः	bhayaṅkarah
Fight	युद्धम्	yuddham
Firmly	हठम्	dṛḍham
Flesh	मांसः	māṃsah
Flow	प्रवाहः	pravāhah
Fly	मक्षिका	makṣikā
Forgiveness	क्षमा	kṣamā
Fortune	भागद्येयम्	bhāgadheyam
Freedom	स्वतन्त्र्यम्	svatāntryam
Frightened	भीतः	bhītah
Friend	मित्रम्	mitram
Frog	भेकः	bhekah
Fruitless	निष्फलम्	niṣphalam
Fowler	व्याधः	vayādhah
Garden	उपवनं	upavanam
Garland	माला	mālā
Generally	प्रायः	prāyah
Giver	दाता	dātā
Goat	अजः	ajah
Grace	अनुग्रहः	anugrahah
Gradually	क्रमेण	krameṇa
Greed	लोभः	lobhah

Greedy	लोभी	lobhi
Group	गणः	gaṇah
Guardian	पालकः	pālakah
Guest	अतिथिः	atithih
Handsome	दर्शनीयः	darśaniyah
Hare	शशः	śasah
Harm	अहिंतं	ahitam
Heap	राशिः	rāśih
Heavy	गुरुः	guruḥ
Help	साहाय्यम्	sāhāyyam
Helpless	अगतिकः	agatikah
Hen	कुक्कुटी	kukkutī
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	बुखुक्षितः	bubhukṣitah
If (conj.)	यदि	yadi
Ignorance	अज्ञानम्	ajñānam
Island	द्वीपः	dvīpah
Immersed	निमग्नः	nimagnah
Inanimate	जडः	jaḍah

Indignate	कुद्धः	kruddhah
Ingratitude	कृतप्रता	kṛtaghnatā
Infront	पुरतः	puratah
Innocent	निरपराधी	niraparādhī
In the course of time	कालक्रमेण	kālakrameṇa
Into two	द्विधा	dvidhā
Invitation	आमन्त्रणम्	āmantraṇam
Jackal	शृगालः	sṛgālah
Jar	घटः	ghaṭah
Joined	युक्तः	yuktah
Joy	आनन्दः	ānandah
Jealousy	अक्षमा	akṣamā
Kind	प्रीतिमान्	prītiman
Knife	चुरिका	churikā
Labour	परिश्रमः	pariśramah
Lake	कासारः	kāsārah
Lamb	अजशावकः	ajaśavakah
Lazy	अलसः	alasah
Leaf	पर्णः	parṇah
Long	दीर्घम्	dīrgham
Lord	धनिकः	dhanikah
Large	विशालः	vīśālah
Late	विलम्ब्य	vilambya
Loss	प्रणाशः	praṇāśah
Loud	उच्चैः	uccaih
Loving	अनुरक्तः	anuraktah

Machine	यन्त्रः	yantrah
Maid	दासी	dāsi
Manner	रीतिः	rītiḥ
Many	बहु	bahu
Market	विषयिः	vipaṇih
Master	स्वामी	svāmī
Mercy	दया, कृपा	dayā, kṛpā
Merrily	सानन्दं	sānandam
Message	सन्देशः	sandesāḥ
Messenger	दूतः	dūtah
Mistake	दोषः	doṣah
Modesty	विनयः	vinayah
Motionless	निश्चेष्टं	nisceṣṭam
Mountain	पर्वतः	parvataḥ
Natural	प्रकृतिसिद्धं	prakṛtisiddham
Neck	ग्रीवा	grīvā
Nectar	अमृतम्	amṛtam
Neighbouring	सच्चिह्नित	sannihita
Nest	नीडः	nīḍah
Next day	अन्येषुः	aneyedyuh
News	वार्ता	vārtā
Night	रात्रिः	rātrih
Noon	मध्याह्नः	madhyāhnah
Numberless	असंख्येयः	asaṅkhyeyah
Oblation	बलिः	balih
Offence	अपराधः	aparādhah

Offering	उपहारः	upahārah
Often	असङ्कृत्	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	बुद्धिपूर्वः	buddhipūrvam
Peace	शान्तिः	śāntih
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	dharmasīlah
Pit	गर्तः	gartah
Plan	उपायः	upāyah
Plenty	अधिकं	adhikam
Plunged	निमग्नः	nimagnah
Pool	पल्वलम्	palvalam
Poor	दरिद्रः	daridrah
Powerless	असमर्थः	asamarthah

Present	उपहारः	upahārah
Preservation	संग्रहणम्	sangrahaṇam
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	संगर्वः	sagartvam
Punishment	दण्डः	dandah
Purity	विशुद्धिः	viśuddhiḥ
Quarrelsome	कलहप्रियः	kalhapriyah
Queen	राज्ञी	rajanī
Question	प्रश्नः	praśnah
Quickly	वेगेन, सत्वरम्	vegena, satvaram
Race	वंशः	vamśah
Rage	क्रोधः	krodhah
Ready	सज्जः	sajjah

Receive (to)	स्वीकर्तुं	svikartum
Recklessly	प्रमादात्	pramādat
Refuge	शरणम्	śaraṇam
Release	विमोचनम्	vimocanam
Relieved	विमुक्तः	vimuktah
Remedy	उपायः	upāyah
Repeatedly	पुनः पुनः	punah punah
Repentence	पश्चात्तापः	pascattāpah
Reply	प्रतिवचनं	prativacanam
Results	परिणामः	pariṇāmah
Respectedly	सविनयम्	savinayam
Returned	निवृत्तः	nivṛittah
Reverence	भक्तिः	bhaktih
Reward	पारितो बक्षम्	pāritośikam
Richman	धनिकः	dhanikah
Right	अधिकारः	adhibhārah
Ring	अङ्गुलीयम्	aṅguliyam
River	सरित्, नदी	sarit, nadī
Road	मार्गः	mārgah
Rogue	धूर्तः	dhūrtah
Rope	रज्जुः	rajjuh
Rude	धृष्टः	dhr̥ṣṭah
Sacrifice	यागः	yāgah
Sad	दुःखितः	duḥkhitah
Sailor	नाविकः	nāvikah
School	पाठशाला	pāṭhasālā
Science	शास्त्रम्	śāstram
Scolding	निन्दा	nindā

Service	सेवा, उपकारः
Searching	अन्वेषणम्
Seed	बीजम्
Severe	तीव्र
Servant	भूत्वः
Shade	छाया
Shady	छायावृत्तः
Shame	लज्जा
Shepherd	मेषपालः
Shore	तीरम्
Short	लघु
Sickness	व्याधिः
Sight	दर्शनम्
Silence	मौनम्
Sin	पापं
Sir	आर्य, भद्र
Slowly	मन्दं
Small	अल्पं, स्वल्पं
Smile	स्मितम्
Space	अवकाशः
Speaker	वक्ता
Speed	वेगः
Speedily	सत्त्वरम्
Sprout	पळवः
Stalk	बृन्तः
Started	निर्गतः
Stick	दण्डः
Stream	नदी, निर्सरः

sevā, upakārah
anveṣaṇam
bījam
tīvra
bhṛtyah
chāyā
chāyāvṛtah
lajjā
meṣapālah
tīram
laghu
vyādhiḥ
darśanam
maunam
pāpam
ārya, bhadra
mandam
alpam, svalpam
smitam
avakāśah
vaktā
vegah
satvaram
pallavah
vṛṇtah
nirgataḥ
daṇḍah
nadi, nirjharaḥ

Stork	बकः	bakah
Stone	शिलाखण्डः	śilākhaṇḍah
Stroke	प्रहारः	prahārah
Suddenly	सहस्रा	sahasā
Sunlight	आतपः	ātapah
Supreme	परमः	paramah
Summer	ग्रीष्मः	grīṣmah
Sweetly	मधुरं, स्वादु	madhuram, svādu
Tail	पुच्छं, लाङ्गूलम्	puccham, langūlam
Tall	उच्चः, उच्चतः	uccah, unnatah
Taught	शिक्षितः	śikṣitah
Tear	अश्रु	aśru
Theft	चौर्यम्	cauryam
Thence	ततः	tatah
There	तत्र	tatra
Thirsty	तृष्णितः	trṣṇitah
Thief	चोरः	corah
Through	मार्गेण	mārgenā
Thus	इति, एवम्	iti, evam
Transgress	लङ्घनम्	langhanam
Today	अद्य	adya
Tomorrow	शः	śvah
Top	शिखरम्	śikharam
Tortoise	कूर्मः	kūrmah
Traveller	पान्थः	pānthaḥ
Trembling	कम्पमानः	kampamānah
Treasure	निधिः, कोशः	nidhiḥ, kośah
Trouble	पीडा, आयासः	pīḍā, āyāsaḥ

Turn	वारः, क्रमः	vārah, kramah
Union	मेलनम्	melanam
Unite	ऐक्यम्	aikyam
Universe	विश्वम्	viśvam
Valour	शौर्यम्, वीर्यम्	śauryam, vīryam
Valuable	महामूल्यम्	mahāmūlyam
Various	विविधः	vividhah
Verity	किल	kila
Very	अतीव	atīv
Victim	प्रधृष्यः	pradhṛṣyah
Virtue	धर्मः	dharmaḥ
Visible	दृश्यम्	dṛśyam
Voice	स्वरः	svarah
Wandering	पर्यटनम्	paryātanam
Weapon	शस्त्रम्	śastram
Weight	भारः	bhārah
Well	कूपः	kūpah
Whole	अखिलम्	akhilam
Wicked	दुष्टः, खलः	duṣṭah, khalah
Window	वातायनम्	vātāyanam
Winter	हेमन्तः	hemantah
Wish	इच्छा	icchā
Wood	वनम्, काष्ठम्	vanam, kaṣṭham
Wood Cutter	काष्ठाच्छेत्ता	kaṣṭhacchettā
Wolf	बृकः	vṛkāḥ
Wornout	जीर्णः	jīrpāḥ
Wretch	जालमः	jālmah
Yesterday	यः	hyah
Younger	कनीयान्	kaniyān
Youth	यौवनम्	yauvanam
Zeal	उत्साहः	utsāhah

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