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# Two Year Study Course

# TERM 1



The river Ganges in the foothills of the Himalayas

These books are produced by 'Sanskrit@St James' and based on the original series

'St James Senior Sanskrit Course'

Websites:

https://www.sanskritexams.org.uk/ - resources including examination information

https://www.sanskritatstjames.org.uk/ - provides links to published books.

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**NOTE:** This booklet is based upon the 'St James Senior Schools Sanskrit Course Book One A' (Year 6)

# TERM 1 – Introduction and Week 1

**What should have been covered already –**

Videos 1 - 9: https://www.sanskritexams.org.uk/videos-main/igcse-video-series-1/ The alphabet, both in Devanāgarī and transliteration

- Some simple vocabulary
- Understanding of simple sentences and stories.
- Basic noun and verb paradigms, including *Rāma*, *Sītā*, *mitram*, *bhavati*. It is very important that you have some familiarity with these paradigms when starting Term 1. By the end of Term 1 you should know them thoroughly, as they relate to a very high proportion of the vocabulary used throughout the course – see highlighted vocabulary list in the Appendix.

भू He, she, it, becomes - *listen:* **bhavati** He, she, it, will become **bhaviṣyati** He, she, it, became **abhavat**

| | | |
|---|---|---|
| भवति<br>one becomes | भवतः<br>two become | भवन्ति<br>many become |
| भवसि<br>you become | भवथः<br>you two become | भवथ<br>you many become |
| भवामि<br>I become | भवावः<br>we two become | भवामः<br>we many become |

| | | |
|---|---|---|
| भविष्यति<br>one will become | भविष्यतः | भविष्यन्ति |
| भविष्यसि | भविष्यथः | भविष्यथ |
| भविष्यामि | भविष्यावः | भविष्यामः |

| | | |
|---|---|---|
| अभवत्<br>one became | अभवताम् | अभवन् |
| अभवः | अभवतम् | अभवत |
| अभवम् | अभवाव | अभवाम |

राम *Rāma* (Masculine)- *listen:* Rama

| | | |
|---|---|---|
| रामः<br>one Rāma | रामौ<br>2 Rāmas | रामाः<br>many Rāmas |
| हे राम<br>O Rāma | हे रामौ<br>O 2 Rāmas | हे रामाः<br>O many Rāmas |
| रामम्<br>to Rāma | रामौ<br>to 2 Rāmas | रामान्<br>to many Rāmas |
| रामेण<br>by Rāma | रामाभ्याम्<br>by 2 Rāmas | रामैः<br>by many Rāmas |
| रामाय<br>for Rāma | रामाभ्याम्<br>for 2 Rāmas | रामेभ्यः<br>for many Rāmas |
| रामात्<br>from Rāma | रामाभ्याम्<br>from 2 Rāmas | रामेभ्यः<br>from many Rāmas |
| रामस्य<br>of Rāma | रामयोः<br>of 2 Rāmas | रामाणाम्<br>of many Rāmas |
| रामे<br>in Rāma | रामयोः<br>in 2 Rāmas | रामेषु<br>in many Rāmas |

मित्र Friend (Neuter) mitram

| | | |
|---|---|---|
| मित्रम्<br>One friend | मित्रे<br>2 friends | मित्राणि<br>many friends |
| हे मित्र | हे मित्रे | हे मत्राणि |
| मित्रम् | मित्रे | मित्राणि |
| मित्रेण | मित्राभ्याम् | मित्रैः |
| मित्राय | मित्राभ्याम् | मित्रेभ्यः |
| मित्रात् | मित्राभ्याम् | मित्रेभ्यः |
| मित्रस्य | मित्रयोः | मित्राणाम् |
| मित्रे | मित्रयोः | मित्रेषु |

सीता Sītā (Feminine) Sita

| | | |
|---|---|---|
| सीता<br>one Sītā | सीते | सीताः |
| हे सीते | हे सीते | हे सीताः |
| सीताम् | सीते | सीताः |
| सीतया | सीताभ्याम् | सीताभिः |
| सीतायै | सीताभ्याम् | सीताभ्यः |
| सीतायाः | सीताभ्याम् | सीताभ्यः |
| सीतायाः | सीतयोः | सीतानाम् |
| सीतायाम् | सीतयोः | सीतासु |

**SUNG VERSIONS**: Rama Sita mitram and bhavati (three tenses)

# MORE ABOUT TERMS 1 - 6

- Download these books and the official IGCSE vocabulary free **IGCSE Vocabulary list** If you would like accompanying MP3s briefly explaining each week's topic, email ISER via the website contact form.

- In order to cover the material in the time allowed, you will need to keep moving through the topics at a reasonable pace. The booklet is divided into weekly study sections as a guide.

- Videos 10, 11 and 12 of Series One (S1), and H11 of Series Two (S2) are important for explanations of the topics covered this term. Go to: https://www.sanskritexams.org.uk/videos-main/ to access Series 1 and Series 2 videos. Once you have watched the video, do any related exercises given in this booklet. It is not necessary to buy the published books unless you want to spend extra time, outside the recommended schedule, practising exercises.

- YouTube videos are helpful for extra paradigm practice. https://www.youtube.com/channel/UCiVW7Q00BeqCtrYDLqYXK-g/videos?view_as=subscriber Paradigm MP3s can be downloaded from this booklet and/or: https://www.sanskritexams.org.uk/books-materials/audio-video/

- The IGCSE 2025+ selection of verses from the Bhagavad Gītā may be chanted with a teacher – still in production

- If aiming at completion in 2 Years, use the Guidance Schedule as a timetable

**IF THIS DOCUMENT IS KEPT OPEN ON SCREEN WHILST STUDYING,**

**SOME LINKS TO RELEVANT VIDEOS AND MP3s MAY BE USED DIRECTLY.**

Most of the website links in this booklet allow you to access information straight away, but for some you need a password. Send your request via https://www.sanskritexams.org.uk/contact/

Term 1

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**START WEEK ONE**

## ❖ 1. Overview of noun paradigms

There is one set of noun endings for all paradigms. Universal noun endings These are:

| | | | |
|---|---|---|---|
| 1st (nominative) | . | औ | अः |
| Voc | . | औ | अः |
| 2nd (Accusative) | अम् | औ | अः |
| 3rd (Instrumental) | आ | भ्याम् | भिः |
| 4th (Dative) | ए ( े ) | भ्याम् | भ्यः |
| 5th (Ablative) | अः | भ्याम् | भ्यः |
| 6th (Genitive) | अः | ओः | आम् |
| 7th (Locative) | इ (ि ) | ओः | सु |

Each word such as *rāmaḥ* is made up of a word stem, e.g. *rāma*, plus a case ending. The table above shows the one set of endings which relate to all the paradigms. However…

**VARIATIONS:**

Due to variation of word stem endings, you will find that some variations occur in the final forms. Most variations occur in the singular forms. When learning new paradigms try to see where the greatest differences and similarities are.

**HIGHLIGHTING AND DITTOS:**

When the endings are appearing exactly as shown above, red is used. Also, to emphasise the repetitious nature of some of the endings within each paradigm, dittos have been used.

**HOW TO USE THE EXAMPLE PARADIGMS:**

When learning vocabulary words be aware of the **final letter** of the basic stem word then refer to the appropriate example paradigm, e.g. a **masculine** word ending in **'i'**, as in the case of अग्नि *agni*, follows the हरिः pattern.

| | | |
|---|---|---|
| हरिः | हरी | हरयः |
| अग्निः | अग्नी | अग्नयः etc |

**WHICH PARADIGMS TO FOCUS ON:**

Some paradigms are far more commonly used than others and learning them is most important. These paradigms are highlighted in red in the study schedule. The Appendix words are coloured according to which paradigm they follow. This shows, for example, that all the words in this

vocabulary which name animals, except one (*kapi*), follow the *rāma* pattern. There are recordings, flashcards and YouTube videos covering all these paradigms.

### ❖ 2. Rāmāyaṇa Story - Kaikeyī demands her wish (boon)

Translate:

1. दशरथस्य सुन्दरी भार्या कैकेयी नाम।

2. तस्याः पुत्रः भरतः नाम।

3. दशरथः कैकेय्यै वरम् ददाति।

4. भरतः नृपः भविष्यति। रामः वनम् गमिष्यति इति कैकेयी वदति।

5. रामः वनम् गच्छति। सीता अपि गच्छति। लक्ष्मणः अपि गच्छति।

6. वने लक्ष्मणः रामाय गृहम् करोति॥

*Underlined words:*

| | | | |
|---|---|---|---|
| दशरथः | Daśaratha | भविष्यति | will be |
| सुन्दरी (f.) | beautiful | गमिष्यति | will go |
| कैकेयी | Kaikeyī | इति | thus |
| तस्याः | her | अपि | also |
| भरतः | Bharata | लक्ष्मणः | Lakṣmaṇa |
| वरः | wish | गृहम् | house |
| कैकेय्यै | to Kaikeyī | करोति | makes, builds |

Note: In sentence 3: कैकेय्यै is in the 4th case. See नदी, in section 16, for the forms.

Note: The translation of this story can be found in the back of this book.

**END WEEK ONE**

**START WEEK TWO**

**The following topics, 3, 4, 5 and 6, relate to special uses of cases 3, 4 and 6 of all paradigms:-**

## ❖ 3. '*saha*' means 'together with' and is used with the 3rd case

- **See Series 1, Video 10**

The indeclinable word *saha* is used to indicate the meaning 'with', or 'together with'. Whatever noun the 'with' is referring to takes a 3rd case ending.

Thus, नरेण सह together with a man  सीतया सह together with Sitā

e.g. एकदा नरः वने कुक्कुरेण सह चरति।

One day, a man walks in the forest with (his) dog.

**Exercise 1:**

| | **Translation** | | **Translation** |
|---|---|---|---|
| पुत्रेण सह | | together with Kausalyā | |
| तया सह | | together with Rāma | |
| रावणेन सह | | नृपैः सह | |

## ❖ 4. Using the 4th case with '*namati*', bows, and *'dadāti'* gives

The 4th case ending normally indicates that the action is 'for' or 'for the sake' of some person or thing, or even for an abstract experience such as peace. When a person is being bowed to, the person to whom the bow is being directed is expressed in the 4th case (dative). See Series 1-Video 7 at 5.31mins onwards. Please note that the explanation given in the video for bowing is not correct – see examples given below in this book. A correct explanation is given regarding '*dadāti' '*gives'.

For example: नृपाय नमः । A bow to the king!

**Exercise 2:**

1. नारी राजपुत्राय फलम् ददाति ।

2. प्राज्ञाय नमः ।

3. मित्राय नमः ।

4. नृपः वीरेभ्यः अश्वान् अददात् । (वीरः warrior/hero)

## ❖ 5. The use of the 6th case to mean 'have'

- See S1-Video 10 at 7:28

The 6th case normally expresses relationship, e.g.

कुक्कुरस्य आस्ये 'in the dog's mouth' etc.

In some situations the 6th case needs to be interpreted in the English as meaning to '**have** possession' of something. There is no word in Sanskrit for the English 'have'. Instead the 6th case is used.

For example: The man has a horse. नरस्य अश्वः अस्ति । (lit. Of the man there is a horse.)

**Exercise 3:**

Translate the following sentences:

| | |
|---|---|
| शिष्यस्य पुस्तकाणि आसन् । (there were) | |
| भार्यायाः गुरुः अस्ति । (there is) | |
| मित्राणाम् रथः आसीत् । (there was) | |
| The son had friends. | |
| The king has a wife. | |

## ❖ 6. The use of the 6th case with '*samīpe*', 'near'

*samīpe* (or *samīpam*) means 'near'. Whatever something is near to, is expressed in the 6th case.

For example: गृहस्य समीपे 'near a house'

**Exercise 4:** Translate:

नराणाम् समीपे _____

नारी नरस्य समीपे अस्ति ।_____

अश्वः वनस्य समीपे अचरत् ।_____

बालकः जनकस्य समीपे क्रीडति ।_____

## ❖ 7. The use of '*iti*' after speech

इति *iti* indicates the end of speech, rather like inverted commas. The reader has to judge where the speech begins. For example:

अहम् मृगम् पश्यामि इति नारी अवदत् । "I see a deer" the lady said.

नारी अवदत् अहम् मृगम् पश्यामि इति । The lady said "I see a deer".

**END WEEK TWO**

**START WEEK THREE:**

## ❖ 8. The paradigms of *'tat'*

*Listen to 3 genders:* sah And also another version: tat

**Masculine:**

- सः is used when referring to a masculine word such as '*ātman*'
- सः often stands in the place of a masculine noun after that person or entity has been introduced.

Masculine: 'he'

| | | | |
|---|---|---|---|
| 1st | सः | तौ | ते |
| 2nd | तम् | " | तान् |
| 3rd | तेन | ताभ्याम् | तैः |
| 4th | तस्मै | " | तेभ्यः |
| 5th | तस्मात् | " | " |
| 6th | तस्य | तयोः | तेषाम् |
| 7th | तस्मिन् | " | तेषु |

List some masculine nouns from the vocabulary which सः could refer to:

_____

_____

_____

**Neuter:** *Listen:*

- तत् is used when referring to neuter words such as '*brahman*'.
- तत् may also be used in place of neuter nouns.

Neuter: 'that'

| | | | |
|---|---|---|---|
| 1st | तत् | ते | तानि |
| 2nd | " | " | " |
| | The rest continue exactly like the masculine. | | |

List some neuter nouns from the vocabulary which तत् could refer to:

_____

_____

**Feminine:** 'she'

सा is used when referring to feminine words such as *buddhi*.

| | | | |
|---|---|---|---|
| 1st | सा | ते | ताः |
| 2nd | ताम् | ” | ” |
| 3rd | तया | ताभ्याम् | ताभिः |
| 4th | तस्यै | ” | ताभ्यः |
| 5th | तस्याः | ” | ” |
| 6th | तस्याः | तयोः | तासाम् |
| 7th | तस्याम् | ” | तासु |

List some feminine nouns from the vocabulary which सा could refer to:

_____

_____

_____

You may not remember these paradigms straight away! Continue to practise them regularly. They will be used often in literature.

- To see and hear recitations of all the '*tat*' paradigms go to Series 1-Video 10
- **also** find YouTube videos for paradigm practice, via this page: https://www.sanskritexams.org.uk/books-materials/audio-video/
- Use the Brainscape link for flashcards: https://www.brainscape.com/packs/4799882/invitation?referrer=966253

## ❖ 9. Pronouns like *'tat'*: *'anya', 'sarva' and 'eka'*

See Series 2 Video H8, at 14.09 mins for explanation. These words '*anya'*, '*sarva'* and '*eka'* are also classed as pronouns. They mean 'other', 'all' and 'one' respectively. **They follow the same pattern as the *'tat'* paradigms**.

Slight variations occur in the first case singular, neuter. For example:
सर्वम्, एकम्

**Exercise 5:**

| Example | Meaning | Which paradigm does it follow? |
|---|---|---|
| अन्याभ्याम् | by, for, from two others (mfn) | तत् that (n), सः he सा she |
| सर्वे | | |
| अन्यैः | | |
| एकस्मात् | | |
| सर्वस्मै | | |
| एकस्याः | | |

**Exercise 6:**

**Translate:**

| | | | |
|---|---|---|---|
| तम् | | तस्मिन् | |
| तानि | | सर्वस्मिन् | |
| to that (n.) | | of those two | |
| एकस्मै | | सर्वस्य | |
| from her | | तैः | |
| those two (n.) | | तेषाम् | |
| all (masc) | | तस्यै | |

## ❖ 10. *-tvā* ending words

Series 1, Video 10

A gerund consists of a *dhātu,* or root, with '*tvā*' added. This gives the sense of 'having done' an action:

e.g. कृ + त्वा = कृत्वा having made, done (no further endings are needed)

Occasionally, a short इ is added before the त्वा as in चरित्वा 'having walked'. (See Video 11 at 7.11 mins)

This is made up of चर् + इ + त्वा

The meaning is not affected.

**Exercise 7:** Translate:

| | |
|---|---|
| पतित्वा | |
| श्रुत्वा | |
| खादित्वा | |
| चरित्वा | |
| भूत्वा | |
| दृष्ट्वा | |
| पीत्वा (पा) | |
| उदित्वा (वद्) | |

The object of whatever is being done often, but not always, takes the 2nd case.

**Exercise 8:**

| | |
|---|---|
| गृहम् दृष्ट्वा नरः अगच्छत् । | |
| नगरात् गत्वा पुत्रौ पुष्पाणि अपश्यताम्। | |
| रामम् चरित्वा सीता अवदत् । | |
| Having walked to the rock, the mother sat down. | |

## ❖ 11. Summary of first 3 weeks

In addition to the reading practice, you have covered:

- '*saha'* with the 3rd case ending
- using the 4th case with '*namati'* 'bows' and *dadāti* gives
- the use of the 6th case ending to mean 'have'
- subject-verb agreement (in number)
- the use of '*iti*' after speech
- **the full paradigms of '*tat*'**
- **the paradigms of '*anya*' '*sarva*' '*eka*' based on '*tat*'**
- -*tvā* ending words (gerunds)

**Summary Exercise 9:**

1. नरः नारी च नृपाय नमतः ।_____

2. नरः भार्यया सह नृपाय नमति ।_____

3. मित्रस्य गृहम् नारी अगच्छत् ।_____

4. एकम् फलम् तस्मात् वृक्षात् अपतत् इति बालकः अवदत् ।

_____

5. नरम् श्रुत्वा सर्वे अश्वाः ताम् नदीम् अधावन् ।

_____

6. अन्या नारी माम् अवदत् ।

_____

**END WEEK THREE**

**START WEEK FOUR:**

## ❖ 12. Overview of verb paradigms, including *asti*

There are two sets of endings possible for verbs. The principal paradigm we should know by now is *bhavati*.

You will see from the Appendix vocabulary that almost all of the verbs which have to be known English to Sanskrit follow the pattern of endings similar to *bhavati.* Similarly in the Sanskrit to English section of the IGCSE vocabulary, most go like *bhavati.*

This following of the *bhavati* pattern also applies in most of the tenses which will be introduced as the course progresses. Present, future and past tenses are used most commonly at the level of this course.

'*asti'* present and past tenses are also very similar to *'bhavati'*:

| | | |
|---|---|---|
| अस्ति | स्तः | सन्ति |
| असि | स्थः | स्थ |
| अस्मि | स्वः | स्मः |

| | | |
|---|---|---|
| आसीत् | आस्ताम् | आसन् |
| आसीः | आस्तम् | आस्त |
| आसम् | आस्व | आस्म |

Listen: asti and āsīt And another version: asti āsīt

## ❖ 13. Special forms of the past and future

**Unusual forms of the future**

The future shares the endings of the present tense. The difference in form is the addition of 'इष्य्', (thus भवति becomes भविष्यति); or else in some special cases 'स्य' (thus नमति becomes नंस्यति). The list below gives some of the future forms, special or otherwise.

| **Present forms** | | **Future forms** | |
|---|---|---|---|
| वदति | says | वदिष्यति | will say |
| गच्छति | goes | गमिष्यति | will go |
| करोति | does or makes | करिष्यति | will do or make |
| ददाति | gives | दास्यति | will give |
| पश्यति | sees | द्रक्ष्यति | will see |
| शृणोति | hears | श्रोष्यति | will hear |

**Unusual forms of the past**

The root/*dhātu* of the verb is sometimes preceded by a prefix which gives extra meaning to the verb (e.g. उप – up to, उत् up). See more about prefixes under 'Prefixes'.

**In the past tense the prefix put *before* the अ that precedes the root/dhātu,** (e.g. the first अ of अगच्छत्)

We should familiarize ourselves with the following unusual past forms:

| Prefix | Dhatu | Present | Past |
|---|---|---|---|
| | इष् ⟶ | इच्छति ⟶ | ऐच्छत् |
| आ + | गम् ⟶ | आगच्छति ⟶ | आगच्छत् |
| उप + | विश् ⟶ | उपविशति ⟶ | उपाविशत् |
| अनु + | गम् ⟶ | अनुगच्छति ⟶ | अन्वगच्छत् |

**Exercise 10 (mixed examples):**

**Translate:**

| | |
|---|---|
| अवदत् | अगच्छत् |
| उपाविशत् | ऐच्छावः |
| उपाविशम् | अन्वगच्छत् |
| उदतिष्ठताम् | आगच्छत् |
| अपतन् | शृणोमि |
| गच्छति | श्रोष्यामः |
| पतसि | उपविशसि |
| गमिष्यति | पतिष्यतः |
| आगमिष्यन्ति | द्रक्ष्यामि |

## ❖ 14. Rāmāyaṇa Story – Hanumān finds Sitā

1. रावणः सीताम् उद्यानम् लङ्कायाम् आनयति।

2. उद्याने अशोकवृक्षाः सन्ति।

3. वानराः रामस्य मित्राणि भवन्ति।

4. वानराः सीताम् अन्विच्छन्ति।

5. एकः वानरः वायुपुत्रः नाम।

6. वायुपुत्रः लङ्काम् गच्छति।

7. सः सीताम् उद्याने पश्यति।

8. वायुपुत्रः पुनः रामम् आगच्छति सर्वम् वदति च॥

*Underlined words:*

| | | | |
|---|---|---|---|
| उद्यानम् | garden, grove | वानरः | monkey |
| लङ्का | Laṅkā, island where Rāvaṇa is king | अन्विच्छति | searches after |
| आनयति | brings | वायुपुत्रः | Vāyuputra ('son of the wind'), Hanumān |
| अशोकवृक्षाः | Aśoka trees | | |

सन्ति they are/there are

**END WEEK FOUR**

**START WEEK FIVE**

## ❖ 15. Commands – the use of the imperative

The imperative form of the verb *bhavati* is used for giving simple instructions or commands. This uses the middle person/middle line as follows[1].



| | | |
|---|---|---|
| भवतु | भवताम् | भवन्तु |
| भव | भवतम् | भवत |
| भवानि | भवाव | भवाम |

See Series One, Video 11- This topic will be revisited later, so simply 'take note' at this stage.

| | | | |
|---|---|---|---|
| भव | (you) become! | भवत | (you pl.) become! |
| गच्छ | (you) go! | गच्छत | (you pl.) go! |
| खाद | (you) eat! | खादत | (you pl.) eat! |
| पश्य | see! | पश्यत | (you pl.) see! |
| आनय | bring! | आनयत | (you pl.) bring! |
| उपविश | sit down! | उपविशत | (you pl.) sit down! |
| देहि | give! | ---------- | |
| शृणु | listen! | शृणुत | (you pl.) listen! |
| एहि | come ! | ---------- | |

**Exercise 11: Translate:**

| | |
|---|---|
| Go, O Sons ! | |
| Sit, O King ! | |
| O Kausalyā, come! | |
| Boys, walk! | |
| रथम् नारि आनय | |

[1] Only the singular and plural need to be known for commands for the IGCSE examination.

## ❖ 16. Feminine nouns ending in long '*ī* '

This is a variation on the Sītā paradigm. Notice how similar the pattern of endings is!

नदी – river (see Video 11)

| | | | |
|---|---|---|---|
| 1st | नदी | नद्यौ | नद्यः |
| Voc | हे नदि | हे नद्यौ | हे नद्यः |
| 2nd | नदीम् | नद्यौ | नदीः |
| 3rd | नद्या | नदीभ्याम् | नदीभिः |
| 4th | नद्यै | ” | नदीभ्यः |
| 5th | नद्याः | ” | ” |
| 6th | नद्याः | नद्योः | नदीनाम् |
| 7th | नद्याम् | ” | नदीषु |

Listen: nadī (river)

There are not many other words in the vocabulary with endings like नदी, however these examples are used fairly often: नारी lady जननी mother राक्षसी demoness राज्ञी queen

**Exercise 12**

| | Translation | | Translation |
|---|---|---|---|
| नद्या | | from many queens | |
| जनन्यः | | towards the river | |
| राक्षसीः | | in the river | |
| राज्ञीः | | two demonesses | |
| राज्ञीभ्याम् | | of two queens | |
| जननीषु | | from mother | |
| नद्योः | | by a lady | |
| राज्ञीभिः | | by many ladies | |

**END WEEK FIVE**

**START WEEK SIX**

## ❖ 17. Verbs: *vardhate* 'grows'

We have met the verb *bhavati* already. *bhavati* accounts for most of the active verbs in the vocabulary and must be known thoroughly (see highlighted Appendix IGCSE vocabulary).

**However** *vardhate* 'grows' gives us the pattern for an alternative verb form which applies to **a few** common words like *labhate* 'finds' and *bhāṣate* 'speaks'. Thus this form should be noted and become gradually familiar to us as we move forward. Refer to video 11 for more information.

This form will be revised again later in the course when 'passive verbs' are introduced. You will notice examples of these in the two BhagavadGita verses at the end of the booklet.

Present: **Root वृध् he, she, it grows**

| | | |
|---|---|---|
| वर्धते he/she/it grows | वर्धेते (two) grow | वर्धन्ते (many) grow |
| वर्धसे you grow | वर्धेथे you (two) grow | वर्धध्वे you (many) grow |
| वर्धे I grow | वर्धावहे we (two) grow | वर्धामहे we (many) grow |

**Listen:** vardhate

Present: **Root लभ् he, she, it finds**

| | | |
|---|---|---|
| लभते | लभेते | लभन्ते |
| लभसे | लभेथे | लभध्वे |
| लभे | लभावहे | लभामहे |

*'labhate'* follows the same pattern.
**Listen:** labhate

Future: **Root वृध् he, she, it will grow**

| | | |
|---|---|---|
| वर्धिष्यते he/she/it will grow | वर्धिष्येते | वर्धिष्यन्ते |
| वर्धिष्यसे | वर्धिष्येथे | वर्धिष्यध्वे |
| वर्धिष्ये | वर्धिष्यावहे | वर्धिष्यामहे |

**Listen:** vardhishyate

Future: **Root लभ् he, she, it will find**: due to a process known as *sandhi*, the ष् becomes a स् and *'i'* is not added:

| | | |
|---|---|---|
| लप्स्यते | लप्स्येते | लप्स्यन्ते |
| लप्स्यसे | लप्स्येथे | लप्स्यध्वे |
| लप्स्ये | लप्स्यावहे | लप्स्यामहे |

**Listen:** lapsyate

Past: **Root वृध् he, she, it grew**

| | | |
|---|---|---|
| अवर्धत | अवर्धेताम् | अवर्धन्त |
| अवर्धथाः | अवर्धेथाम् | अवर्धध्वम् |
| अवर्धे | अवर्धावहि | अवर्धामहि |

**Listen:** avardhata

Past: **Root लभ् he, she, it found**

| | | |
|---|---|---|
| अलभत | अलभेताम् | अलभन्त |
| अलभथाः | अलभेथाम् | अलभध्वम् |
| अलभे | अलभावहि | अलभामहि |

**Listen:** alabhata

**Exercise 13**

| | Translation | | Translation |
|---|---|---|---|
| वर्धिष्यध्वे | | she will grow | |
| अलभथाः | | they grew | |
| लभते | | he will find | |
| भाषते | | she spoke | |
| अलभे | | we grew | |
| अभाषताम् | | they will grow | |
| वर्धिष्यसे | | I will find | |
| लभे | | you (s) found | |
| लभेते | | वर्धे | |
| लप्स्यसे | | वर्धिष्यन्ते | |

## ❖ 18. *-ta* ending words/past participle

S1-Video 11 at 11.38 mins

- A past participle consists of a *dhātu,* or root, with '*ta'* added. This gives the sense of a completed action.

Examples:

कृ + त = कृत° made, done (the ° indicates the need to add an ending to agree with what is, or has been, made or done.)

- '*ta'* words take a case ending which agrees in case number and gender with the noun they describe. When translating into English, a verb such as 'is', 'was', 'has' or 'had been' needs to be added.

For example,

धृतराष्ट्रस्य भार्या गान्धारी नाम भीष्मेण वृता।

Dhṛtarāṣṭra's wife, named Gāndhārī, (was) chosen by Bhīṣma.

The following should be known:

गत° gone मृत° dead दृष्ट° seen श्रुत° heard हत° killed आगत° come

**Exercise 14:**

| | | |
|---|---|---|
| 1 | मृतः राक्षसः | |
| 2 | नरे मृते | |
| 3 | नरः सीताम् आगताम् अपश्यत् । | |
| 4 | पुष्पाणि दृष्टानि आसन् । | |
| 5 | वचनानि श्रुतानि । | |
| 6 | राक्षसाः हताः । | |
| 7 | सुन्दरी नारी दृष्टा । | |
| 8 | खगाः भीताः गताः । | |

**END WEEK SIX**

**START WEEK SEVEN**

## ❖ 19. Mahābhārata Set Text Story 1: A Strange Wife

**For an Introduction, watch S2-Video H11**

King Śāntanu meets the beautiful river goddess Gaṅgā. He immediately falls in love, and pleads with her to be his wife. She consents, but says that if Śāntanu ever asks her what she is doing, she will leave him. A strange wife and a stranger bargain! Can Śāntanu fulfil the strict regulation laid upon him?

**This diagram is just for interest. It simply shows the overall framework of sentences 1 – 6 of Story 1. It shows the relationship between the subject/first case words and the verb in each sentence.**

| | **1st Case** | **Verb/equivalent** |
|---|---|---|
| 1. | नृपः शान्तनुः king Śāntanu | आसीत् / नाम there was / by name |
| 2. | सः साधुः नृपः that virtuous king | अजीवत् he lived |
| 3a. | एकः दोषः one fault | (आसीत् there was) |
| 3b. | दोषः कामः fault (was) desire | (आसीत् was) |
| 4. | शान्तनुः Śāntanu | अचरत् he walked |
| 5. | सः he | अमिलत् he met |
| 6a. | सा नारी देवी गङ्गा that lady (was called) Goddess Gaṅgā | नाम was called |
| 6b. | सा सुन्दरी नारी that lady (was) beautiful | (आसीत् was) |

## Vocabulary

शान्तनुः (m) Śāntanu

## IGCSE Vocabulary

All other vocabulary in this story.

See sentence analysis and meanings in the explanatory section set out after the following text:

**Story 1: A Strange Wife**

1. आसीत् नृपः शान्तनुः नाम ।

_____

2. सः अतीव साधुः नृपः सुखेन अजीवत् ।

_____

3. तस्य तु एकः दोषः । तस्य दोषः कामः ।

_____

4. एकदा शान्तनुः नद्याः समीपे अचरत् ।

_____

5. सः नार्या सह अमिलत् ।

_____

6. सा नारी देवी गङ्गा नाम । सा अतीव सुन्दरी नारी ।

_____

| Sentence | Word | Explanation | Meaning | Grammar Section |
|---|---|---|---|---|
| 1 | आसीत | Verb Past tense – Paradigm: asti | there was | 3f |
| 1 | नृपः | 1st case m. | king | 2a |
| 1 | शान्तनुः | 1st case m. | Śāntanu | 2a |
| 1 | नाम | | by name | |
| 2 | सः | Pronoun 1st case – Paradigm: tat | that | 2g |
| 2 | अतीव | indeclinable | very | |

| | | | | |
|---|---|---|---|---|
| 2 | साधुः | 1st case adjective m. | virtuous | 2f |
| 2 | सुखेन | indeclinable | happily | |
| 2 | अजीवत् | Verb Past tense - Paradigm: abhavat | he lived | 3 |
| 3 | तस्य | Pronoun special 6th case – Paradigm: sah | he had | 11b |
| 3 | तु | indeclinable | but | |
| 3 | एकः | 1st case m - Paradigm: sah | one, a certain | |
| 3 | दोषः | 1st case m. | fault | 2a |
| 3 | कामः | 1st case m. | desire | 2a |
| 4 | एकदा | indeclinable | once/one day | |
| 4 | नद्याः | 6th case (special with samīpe) nadī | (of) the river | 11c |
| 4 | समीपे | indeclinable | near | 11c |
| 4 | अचरत् | Verb Past tense - Paradigm: abhavat | he walked | 3 |
| 5 | नार्या | 3rd case (special with saha), nārī | lady | 7 |
| 5 | सह | indeclinable | with | 7 |
| 5 | अमिलत् | Verb Past tense – Paradigm: abhavat | he met | 3 |
| 6 | सा | Pronoun 1st case f. – Paradigm: tat f | that | 2g |
| 6 | नारी | 1st case f. | lady | 2g |
| 6 | देवी | 1st case f. | goddess | 2a |
| 6 | गङ्गा | 1st case – Sitā paradigm | Gaṅgā | 2a |
| 6 | सा | Pronoun 1st case f – Paradigm: tat f. | she | 2d |
| 6 | सुन्दरी | 1st case f. | beautiful | 2f |

**Overall framework of sentences 7 – 10 for Story 1, showing the 'Subject-Verb' structure:**

| | **1st Case** | **Verb/equivalent** |
|---|---|---|
| 7. | भार्या wife<br>शान्तनुः Śāntanu | भव (you) become<br>अवदत् he said |
| 8. | गङ्गा Gaṅgā<br>अहम् I | अवदत् she said<br>भविष्यामि I will become |
| 9. | किम् what? | करोषि are you doing/ you do<br>पृच्छ (never) ask (me) |
| 10. | -------<br>------- | पृच्छसि you ask<br>त्यजामि I will leave |

**Story 1: A Strange Wife (cont.)**

7. मम भार्या भव दयया इति शान्तनुः अवदत् ।

_____

8. गङ्गा अवदत् अहम् तव भार्या भविष्यामि ।

_____

9. किम् करोषि इति न कदापि माम् पृच्छ ।

_____

10. यदि तत् पृच्छसि तर्हि त्वाम् त्यजामि इति ॥

_____

| Ln | Word | Details | *Meaning* |
|---|---|---|---|
| 7 | मम | Pronoun asmad 6th case | of me/my |
| 7 | भार्या | 1st case – like Sitā | wife |
| 7 | भव | Verb imperative | (you) become |
| 7 | दयया | 3rd case, dayā | with pity |
| 7 | इति | indicates speech | |
| 7 | अवदत् | Verb Past tense – Paradigm: abhavat | he said |
| 8 | अहम् | Pronoun asmad1st case | I |
| 8 | तव | Pronoun yuṣmad 6th case | of you/your |
| 8 | भविष्यामि | Verb Future tense - Paradigm: bhaviṣyati | I will become |
| 9 | किम् | Question word (n) | what? |
| 9 | करोषि | Verb Future tense - Paradigm: bhaviṣyati | you do |
| 9 | न | indeclinable | not |

| | | | |
|---|---|---|---|
| 9 | कदापि | indefinite | ever |
| 9 | माम् | Pronoun asmad 2nd case | me |
| 9 | पृच्छ | Verb imperative | (you) ask |
| 10 | यदि ... तर्हि | Complementary sentence | if ... then |
| 10 | तत् | 2nd case pronoun | that |
| 10 | त्वाम् | Pronoun yuṣmad 2nd case | you |
| 10 | त्यजामि | Verb Future tense - Paradigm: bhaviṣyati | I will leave |
| 7 | मम | Pronoun asmad 6th case | of me/my |

## ❖ 20. Masculine noun like Rāma, ending in '*i*' – '*hari*' (Lord); and '*u*' – '*guru*' (teacher)

Videos 11 and 12

These two paradigms are introduced together because they follow the same pattern, 'mirroring' each other.

| | | | |
|---|---|---|---|
| 1st | हरिः | हरी | हरयः |
| Voc | हे हरे | हे हरी | हे हरयः |
| 2nd | हरिम् | हरी | हरीन् |
| 3rd | हरिणा | हरिभ्याम् | हरिभिः |
| 4th | हरये | 〃 | हरिभ्यः |
| 5th | हरेः | 〃 | 〃 |
| 6th | 〃 | हर्योः | हरीणाम् |
| 7th | हरौ | 〃 | हरिषु |

| | | | |
|---|---|---|---|
| 1st | गुरुः | गुरू | गुरवः |
| Voc | हे गुरो | हे गुरू | हे गुरवः |
| 2nd | गुरुम् | गुरू | गुरून् |
| 3rd | गुरुणा | गुरुभ्याम् | गुरुभिः |
| 4th | गुरवे | 〃 | गुरुभ्यः |
| 5th | गुरोः | 〃 | 〃 |
| 6th | 〃 | गुर्वोः | गुरूणाम् |
| 7th | गुरौ | 〃 | गुरुषु |

**Exercise 15:**

| | | Translation | | | Translation |
|---|---|---|---|---|---|
| 1 | कपिः | | 6 | तरोः | |
| 2 | मुनयः | | 7 | तरुषु | |
| 3 | हरेः | | 8 | from a sage | |
| 4 | गुरून् | | 9 | for the teacher | |
| 5 | मुनीन् | | 10 | in a tree | |

**NB** तरुः tree

**Write down all the other words from the IGCSE vocabulary which will follow the *hari* or *guru* paradigms:**

_____

_____

**END WEEK SEVEN**

**START WEEK EIGHT**

## ❖ 21. Prefixes

Series 2 Video H2 (at 25:42) & Series 2 Video H3 (at 05.58)

We must have noticed that many words in संस्कृत, both names of things and verbs, begin with similar sounds such as अनु , सम् , वि , प्र etc. These are prefixes. A prefix is placed before the root/ धातु of a word and gives a particular direction to the action expressed by that root/ धातु.

**For example:**

प्र may make the action **move forward** or **make something stand out**, such as in प्रबलः**, outstandingly strong**;

अनु makes the action **follow after**, as in अनुधावति, **he runs after**;

उत् , gives an **upward direction** to the action of the धातु, so that, while तिष्ठति means 'stands', उत्तिष्ठति means **'stand up'**;

Again, हरति, means 'takes', but उत् + हरति = उद्धरति means '**takes up' or 'lifts'**.

*There are twenty or so such prefixes and some words make use of two or more of them.*

*[On the next two pages, some of the most common among the prefixes are listed, together with their meanings and examples of their use. These should be learnt.]*

Prefixes affect the overall meaning of a word, as follows:

| | **PREFIX** | **EXAMPLE** | |
|---|---|---|---|
| प्र | Forwards, onwards, towards. | प्रहसति | laughs at, mocks |
| अप | Away, off. | अपहरति | Carries off |
| सम् | All together as one, completely. | संतुष्ट॰ | completely pleased |
| | | समागच्छति | comes together |
| | | संधिः | a placing together |
| अनु | Following after, along with. | अनुगच्छति | follows |
| | | अन्वैच्छत् | searched after (अनु ऐच्छत्) |
| | | अनुभवति | to become along with, experience |
| अव | Down, down into, through. | अवतरति | crosses down, descends |
| | | अवगच्छति | goes down into, understands |
| निस् | Out from. | निर्गच्छति | goes or comes out of |
| दुस् | Evil | दुःखम् | sorrow |
| | | दुष्कृतम् | a bad action |
| वि | Outward, separation. | विस्मरति | separates from memory, forgets |
| आ | Fully, returning back. | आगच्छति | comes |
| नि | Down, inward. | निमिषति | puts down eyelids |
| | | निक्षिपति | places in, entrusts |
| सु | Good, best. | सुखम् | pleasure |

| | | | |
|---|---|---|---|
| | | सुवर्ण° | best colour, gold |
| उत् | Upwards. | उत्तिष्ठति | stands up |
| | | उद्भवति | becomes upwards, arises, is born |
| | | उन्मिषति | lifts eyelids |
| अभि | Thoroughly, repeatedly. | अभिषेकः | thorough sprinkling, anointing, coronation |
| प्रति | Back again. | प्रतिवदति | speaks back, replies |
| | | प्रत्यागच्छति | comes back |
| परि | Around. | परिणयति | leads around, marries (In Vedic times the wife was led 7 times around a fire which stood for the eternal witness.) |
| उप | Up to, towards. | उपगच्छति | goes up to, approaches |

**Exercise 16:** The addition of prefixes to verbs:

| Word | Prefix | *dhātu,* or root | Word meaning |
|---|---|---|---|
| उद्भवति | उत् or उद् up, upwards | भू to be, become | |
| परिणयति | परि around, fully | नी to lead | |
| अनुधावन्ति | अनु along with, after | धाव् to run | |
| आगच्छत् | आ near, towards; can reverse an action | गम् to go | |
| प्रतिवदति | प्रति towards, back | वद् to speak | |
| व्यापादयिष्यामः | वि apart, in different directions. Can reverse an action or intensify it.<br>आ (as above) | पद् to fall, to perish | |
| प्राविशन् | प्र forward, in front, forth | विश् to enter | |
| प्राविशत् | " " | " " | |

**END WEEK EIGHT**

**START WEEK NINE**

## ❖ 22. *-tvā* ending words with prefixes – the *'ya'* ending

Series 1 Video 12 (2:36-4:46)

When a prefix such as *anu*, *pra, upa* or *vi* comes before the *dhātu* (root), the '*tvā*' ending is not used. A '*ya'* is used instead.

For example: प्रविश्य = प्र + विश् + य having entered

Also अनुगत्य having followed, व्यापाद्य having killed, आगम्य having come, उपविश्य having sat down.

**Exercise 17:**

Prefixes occurring before *'ta'* and *'ya'* ending words:

| Word | Prefix | *dhātu,* or root | Word meaning |
|---|---|---|---|
| आगम्य (*ya*) | आ near, towards; can reverse an action | गम् to go | |
| प्रविश्य (*ya*) | प्र forward, in front, forth | विश् to enter | |
| विनष्टम् (*ta*) | वि apart, in different directions. Can reverse an action or intensify it. | नश् to perish, destroy | |
| अनुभूता (*ta*) | अनु along with, after | भू to be, become | |
| आनीता (*ta*) | आ (as above) | नी to lead | |
| आवृतौ (*ta*) | आ (as above) | वृत् to cover | |
| समाप्ता (*ta*) | सम् together as one, completely | आप् to reach, obtain | |

**( This week's study – Also revise weeks 1 to 4)**

**END WEEK NINE**

**START WEEK TEN**

## ❖ 23. Personal pronouns, 'I' '*aham*', and 'you', '*tvam*'

The *'aham'* paradigm appears in S1-Video 12 at 4.59 mins and *'tvam'* appears at 8.00mins.

These are presented together because, like *hari* and *guru* they mirror each other.

These are the only pronouns **which have no gender of their own**, so the same forms apply to all genders.

As in English, these pronouns are used regularly in Sanskrit.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1st | अहम् | आवाम् | वयम् | | त्वम् | युवाम् | यूयम् |
| 2nd | माम् | आवाम् | अस्मान् | | त्वाम् | युवाम् | युष्मान् |
| 3rd | मया | आवाभ्याम् | अस्माभिः | | त्वया | युवाभ्याम् | युष्माभिः |
| 4th | मह्यम् | " | अस्मभ्यम् | | तुभ्यम् | " | युष्मभ्यम् |
| 5th | मत् | " | अस्मत् | | त्वत् | " | युष्मत् |
| 6th | मम | आवयोः | अस्माकम् | | तव | युवयोः | युष्माकम् |
| 7th | मयि | " | अस्मासु | | त्वयि | " | युष्मासु |

Practise these before attempting the following exercise:

**Exercise 18:**

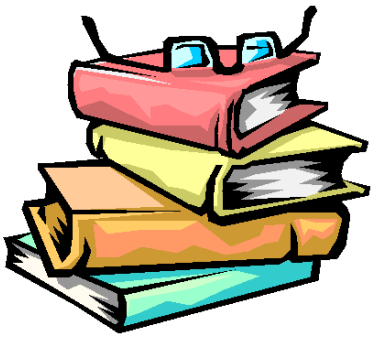
**Now translate the following before looking back at the previous page:**

| | | | |
|---|---|---|---|
| आवाम् | | वयम् | |
| तुभ्यम् | | त्वया | |
| मम | | आवयोः | |
| त्वाम् | | तव | |
| मयि | | यूयम् | |

**(This week include revision of weeks 5 – 8)**

**END WEEK TEN**

## ❖ Appendix 1: IGCSE Vocabulary List



For an **alphabetical** list, see the standard IGCSE vocabulary at **IGCSE Vocabulary list**

In the following list, words using the pattern of the paradigms listed below are highlighted in these colours:

- **Rāma – blue (m.)**
- **Sītā – pink (f.)**
- **Mitram - grey (n.)**

- **Adjectives** (Rāma, Sītā, Mitram) - **brown (m.f.n.)**

- **tat - that (3 genders)**

- **bhavati - he, she, it becomes**

## ➢ IGCSE Vocabulary: English to Sanskrit list (starred in full list)

| A | | | | |
|---|---|---|---|---|
| action | कर्मन् | | blue | नील° |
| afraid | भीत° | | body | देहः |
| again | पुनः | | book | पुस्तकम् |
| Alack! Alas! | हा हा | | born, arisen | जात° |
| **all** | सर्व° (like तत् except neut. sing.) | | is born | उद्भवति |
| also, even though | अपि | | boy | बालकः |
| and | च | | bows | नमति |
| anger | क्रोधः | | brings | आनयति |
| angry | कुपित° | | brave | वीर° |
| **army** | सेना | | brother | भ्रातृ |
| arrow | शरः | | brother | सोदरः |
| as if, like | इव | | but, now, verily | तु |
| at the same time, once | एकदा | | | |
| a certain, one | एक° (like तत् except neut. sing.) | | C | |
| | | | chariot | रथः |
| B | | | city | नगरम् / नगरी |
| bank, shore | तीरम् | | command, statement | वचनम् |
| beauty, form | रूपम् | | comes | आगच्छति |
| beautiful, handsome | सुन्दर° / री | | conquers | जयति |
| becomes | भवति | | conquered | जित° |
| best | उत्तम° | | creator | धातृ |
| binds | बध्नाति | | cries out | क्रोशति |
| bird | खगः | | cries, wails | रोदति |
| black | कृष्ण° | | cut | छिन्न° |
| bliss | आनन्दः | | | |
| D | | | F | |
| dead | मृत° | | falls; flies | पतति |

| | | | | |
|---|---|---|---|---|
| death | मरणम् | | father | पितृ |
| deer, forest animal | मृगः | | father | जनकः |
| destroys | नाशयति | | fear | भयम् |
| destroyed, ruined | नष्ट॰ | | finds | लभते |
| does, makes | करोति | | fire | अग्निः |
| does battle | युद्धम् + कृ | | fish | मत्स्यः |
| door | द्वारम् | | flower | पुष्पम् |
| drinks | पिबति | | food | अन्नम् |
| dog | कुक्कुरः | | foot | पादः |
| dream | स्वप्नः | | is fond of | स्निह्यति (+ 7th) |
| dwells | वसति | | for a long time (or चिरेण) | चिरम् |
| | | | for a moment | क्षणम् |
| E | | | forest | वनम् |
| eats | खादति | | form, beauty | रूपम् |
| end (अन्ते in the end) | अन्तः | | friend | मित्रम् |
| elephant | गजः | | fruit | फलम् |
| enters ( past प्राविशत् ) | प्रविशति | | | |

| G | | | I | |
|---|---|---|---|---|
| garment | वस्त्रम् | | I | अहम् |
| gift | दानम् | | if … then | यदि…तीर्हि |
| gives | ददाति | | in such a manner, thus | एवम् |
| god, lord | देवः | | indeed, exactly, only, | एव |
| goes | गच्छति | | intelligent, wise | धीमत्° |
| golden, gold | सुवर्ण° | | is | अस्ति |
| grabbed | गृहीत° | | | |
| ground | भूमिः | | J | |
| grows | वर्धते | | jump | प्लवनम् |
| | | | | |
| H | | | K | |
| hair | केशः | | killed | हत° |
| hand | हस्तः | | kills | व्यापादयति |
| handsome,/beautiful | सुन्दर° / री | | king | नृपः |
| happiness, happily | सुखम् | | king | राजन् |
| he | सः | | kingdom | राज्यम् |
| having heard | श्रुत्वा | | | |
| having seen | दृष्ट्वा | | L | |
| healthy, able | कुशल° | | lady | नारी |
| heart | हृदयम् | | large | विशाल° |
| heaven | स्वर्गः | | laughs | हसति |
| here | अत्र | | like, as if | इव |
| hero, warrior | वीरः | | lion | सिंहः |
| horrible | घोर° | | leaves | त्यजति |
| horse | अश्वः | | | |
| house | गृहम् | | | |
| a hundred | शतम् (+ 6th) | | | |

| M | | | O | |
|---|---|---|---|---|
| man | नरः | | ogre / female ogre | राक्षसः / सी |
| many | बहु° | | once, at the same time | एकदा |
| many | अनेक° (like तत् except neut. sing.) | | one, a certain | एक° (like तत् except neut. sing.) |
| mind | मनस् | | one's self | आत्मन् (m) |
| monkey | कपिः | | only, indeed, exactly | एव |
| moon | चन्द्रः | | other, another | अन्य° (like तत् ) |
| mother | मातृ | | | |
| mother | जननी | | | |
| mountain | अचलः | | P | |
| mouth | आस्यम् | | palace | राजगृहम् |
| meets | मिलति (+ 3rd) | | person / people | जनः / जनाः |
| | | | plays | क्रीडति |
| | | | powerful | प्रबल° |
| N | | | prince | राजपुत्रः |
| by name | नाम | | protects, saves | रक्षति |
| name | नामन् | | pupil | शिष्यः |
| near | समीपे /समीपम् (+6th) | | pure | शुद्ध° |
| night | रात्रिः | | (gives past sense to a present verb) | स्म |
| not | न | | | |
| now | अधुना | | | |
| now, then | अथ | | Q | |
| | | | quickly | शीघ्रम् |
| | | | | |
| | | | | |
| R | | | | |
| reads | पठति | | soon | अचिरेण (orअचिरात् ) |
| replies | प्रतिवदति | | star | तारका |
| rises, is born | उद्भवति | | sun | सूर्यः |
| road | मार्गः | | stays, stands | तिष्ठति |

| | | | | |
|---|---|---|---|---|
| riches, wealth | धनम् | | | |
| righteousness, justice | धर्मः | | T | |
| river | नदी | | teacher | गुरुः |
| a room | शाला | | that | तत् ( in a compound indicates any form of तत् e.g. तस्य ) |
| ruined, destroyed | नष्ट° | | then, now | अथ |
| runs | धावति | | then | तदा |
| | | | there | तत्र |
| | | | therefore | तस्मात् |
| S | | | thinks | चिन्तयति |
| sage | ऋषिः | | throws, shoots | क्षिपति |
| seen | दृष्ट° | | thus, in such a manner | एवम् |
| says | वदति | | thus | इति |
| servant | सेवकः | | time | कालः |
| sees | पश्यति | | together with | सह (+3rd) |
| she | सा | | towards | प्रति (+ 2nd) |
| sister | स्वसृ | | tree | वृक्षः |
| sits down | उपविशति | | truth | सत्यम् |
| sky | गगनम् | | | |
| snake | सर्पः | | | |
| soldier | सैनिकः | | | |
| son | पुत्रः | | | |
| V | | | | |
| very | अतीव | | | |
| virtuous | साधु° /साध्वी | | | |
| | | | | |
| | | | | |
| W | | | | |
| water | जलम् | | | |
| warrior, hero | वीरः | | | |

| | | | | |
|---|---|---|---|---|
| wants | इच्छति | | | |
| walks | चरति | | | |
| what? | किम् (n) | | | |
| who? what? | कः (m) | | | |
| who? what? | का (f) | | | |
| when | कदा | | | |
| where? | कुत्र | | | |
| why? | कुतः | | | |
| when … then | यदा … तदा | | | |
| wife | भार्या | | | |
| wise, intelligent | धीमत्° | | | |
| wise | प्राज्ञ° | | | |
| wise one | ज्ञानिन् | | | |
| | | | | |
| Y | | | | |
| you | त्वम् | | | |
| | | | | |

## ➢ Words to be known Sanskrit to English only

**RELATED TO BODY, MIND AND SPIRIT (21)**

| | | | |
|---|---|---|---|
| अङ्गम् | limb | नेत्रम् | eye |
| अङ्गुली | thumb | बलम् | strength |
| उदरम् | belly | बाहुः | arm |
| कर्णः | ear | मुखम् | mouth, face |
| कायः | body | गुणः | virtue |
| ग्रीवः | neck | चित्तम् | mind, heart, thought |
| चर्मन् (n) | skin | चिन्ता | thought, worry |
| जरा | old age | ज्ञानम् | knowledge |
| जीवम् | life (or जीवनम् / जीवितम्°) | विद्या | knowledge |
| नमस् | a bow | यज्ञः | sacrifice |
| नासिका | nose | | |

**SPEECH (7)**

| | | | |
|---|---|---|---|
| आज्ञा | a command | शब्दः | sound, voice |
| उत्तरम् | reply | प्रश्नः | question |
| कथा | story | भाषा | speech |
| कारणम् | cause, reason | | |

**ANIMALS (9)**

| | | | |
|---|---|---|---|
| ऋषभः | bull | बिडालः | cat |
| काकः | crow | मूषिकः | mouse |
| गर्दभः °भी | donkey | व्याघ्रः | tiger |
| गृध्रः | vulture | शशकः | rabbit |
| चञ्चुः (f) | beak | | |

## ADJECTIVES

| NOMINAL ADJECTIVES (23) | | | |
|---|---|---|---|
| अपर° | another | पण्डित° | wise, learned |
| अभय° | fearless | परम° | supreme |
| अल्प° | small, mean | प्रिय° | dear |
| आकुल° | distressed | बलिष्ठ° | mighty |
| ईदृश° | such, of this kind | श्रेष्ठ° | best |
| उभ°/उभय° | both | सम° | equal |
| गम्भीर° | deep | समर्थ° | capable or fit for |
| गुरु° | heavy | स्व° | one's own |
| ज्येष्ठ° | eldest | ह्रस्व° | short |
| दीर्घ° | long | अरुण° | red |
| दुर्बल° | weak | महत् | great |
| धार्मिक° | just | | |

| VERBAL ADJECTIVES (10) | | | |
|---|---|---|---|
| उक्त° | said. spoken to, addressed | पीडित° | distressed |
| कृत° | made | पूर्ण° | filled with |
| गत° | gone | युक्त° | provided with |
| दुःखित° | sad | वृद्धि° | old, increased |
| धृत° | held | संतुष्ट° | contented |

## NUMBERS (19)

| | | | |
|---|---|---|---|
| प्रथम° | first | षष्ठ° | sixth |
| द्वि° | two | सप्त° | seven |
| द्वितीय° | second | सप्तम° | seventh |
| त्रि° | three | अष्ट° | eight |
| तृतीय° | third | अष्टम° | eighth |
| चतुर्° | four | नव | nine |
| चतुर्थ° | fourth | नवम° | ninth |
| पञ्च | five | दश | ten |
| पञ्चम° | fifth | दशम° | tenth |
| षष्° | six | | |

**VERBS (52)**

| | | | |
|---|---|---|---|
| अनुगच्छति | follows | धारयति | wears, puts on |
| अनुधावति | runs after, pursues | नयति | leads |
| अनुभवति | experiences, feels | निर्गच्छति | comes out |
| अब्रवीत् | said | निवसति | lives |
| अर्हति (+ inf.) | ought, should, worthy, fit | परिणयति | marries |
| अवगच्छति | understands | पृच्छति | asks |
| अवतरति | descends | प्रतिगच्छति | returns |
| आचरति | practises | प्राप्नोति | obtains |
| आप्नोति | attains | भाषते | says |
| आस्ते | sits, exists | मन्यते | thinks |
| आह | he/she said | म्रियते | dies |
| उत्तिष्ठति | stands up | याति | goes |
| उद्धरति | lifts up | रोहति | climbs |
| उपगच्छति | approaches | लिखति | writes |
| उवाच | he/she said | वहति | carries |
| एति | goes | विरमति | stops |
| कम्पते | trembles, shakes | विस्मरति | forgets |
| गायति | sings | शक्नोति | is able |
| चोरयति | steals | शपति | curses |
| जानाति | knows | शृणोति | hears |
| जायते | is born | शोचति | grieves |
| जीवति | lives | स्थापयति | places |
| तरति | crosses over | स्पृशति | touches |
| तुदति | hits | स्मरति | remembers |
| दधाति | places | स्वपिति | sleeps |
| दहति | burns | हन्ति | kills |

**EMOTIONS AND EXPERIENCES (15)**

| | | | |
|---|---|---|---|
| अहंकारः | pride | ध्यानम् | meditation |
| कामः | desire | मृत्युः | death |
| कोपः | anger | शान्तिः | peace |
| क्लेशः | trouble, pain | शोकः | grief |

| | | | |
|---|---|---|---|
| क्षुधा | hunger | अपराधः | crime, sin, offence |
| दुःखम् | sorrow | लीला | play, sport |
| दोषः | fault | हेतुः | cause, motive |
| द्वेषः | hatred | | |

**TIME AND PLACE (25)**

| | | | |
|---|---|---|---|
| अग्रम् | top | देशः | place, country |
| अग्रे | in front | नित्यम् | ever, always |
| अद्य | today | पुरा | formerly, of old |
| अधः (+ 6th) | under | पूर्वम् (+ 5th) | before |
| अनन्तरम् | straight away | बहिः (+ 6th) | outside |
| अन्ततः | finally | मध्यम् | middle |
| अभितः (+ 2nd) | around | यत्र | where |
| इदानीम् | now | श्वः | tomorrow |
| इह | here | सदा | always |
| उपरि (+ 6th) | on top | सर्वत्र | everywhere |
| क्व | where? | सर्वदा | always |
| तद् | then | ह्यः | yesterday |
| दिनम् | day | | |

**PEOPLE (22)**

| | | | |
|---|---|---|---|
| अरिः | enemy | पुरुषः | person, man |
| असौ | he | भर्तृ | husband |
| आत्मनः | his own / her own | भवत् | you, Your Honour |
| ईशः | Lord | भूतम् | a being |
| कन्या | daughter | भृत्यः | servant |
| गणः | group | मनुष्यः | man |
| दुर्जनः | bad person | यमः | death |
| दूतः | messenger | राज्ञी | queen |
| देवी (f) | goddess | शत्रुः | enemy |
| पतिः | husband, lord | सुहृत् | friend |
| पत्नी | wife | स्वामिन् (m) | master |

**NATURE (20)**

| | | | |
|---|---|---|---|
| अरण्यम् | forest | पर्णम् | leaf |
| आकाशः | sky, ether | पर्वतः | mountain |
| आहारः | food | पृथिवी | earth |
| उद्यानम् | garden, small wood | मेघः | cloud |
| क्षेत्रम् | field | वर्णः | colour |
| गिरिः | mountain | वायुः | wind |
| जन्तुः | creature | शिला | a rock |
| ज्योतिस् (n) | light | समुद्रः | ocean |
| तरुः | tree | सरस् (n) | lake |
| तृणम् | grass | सागरः | ocean |

**MANMADE (17)**

| | | | |
|---|---|---|---|
| आश्रमः | hermitage | पत्रम् | page, leaf |
| आसनम् | seat | पुरम् | city |
| उपायः | plan, trick, method | वरम् /वरः | boon |
| कूपः | well | भागः | part |
| ग्रामः | village | शय्या | bed |
| चापः | bow | सूत्रम् | rule, aphorism; thread |
| दण्डः | staff | सेतुः | bridge |
| धनुस् (n) | bow | स्नानम् | bath |
| नौका | ship | | |

**PRONOUNS (7)**

| | | | |
|---|---|---|---|
| अयम् (m) | this | इयम् (f) | this |
| अस्मद् | we, us, our etc. | एतत् (n) एषः (m) एषा (f) | this |
| इदम् (n) | this | यत् (n), यः(m), या (f) | (like तत्) who, which |
| NOTE: तत् ( in a compound indicates any form of तत् e.g. तस्य ) | | | |

**FOUND IN COMPOUNDS (14)**

| | | | |
|---|---|---|---|
| अति- | overmuch | -तम° | most |
| -अन्तर° | another | -तर° | more |
| -अर्थ° | for the sake of | -द° | giver |
| -आदि° | etc., beginning with | -मय° | made of |
| -कृत् | maker | -वत् | like |
| -ग° | goer | -वित् | knower |
| -ज्ञ° | knower of | -स्थ° | dweller |

**INDECLINABLES (29)**

| | | | |
|---|---|---|---|
| अतः | hence | मन्दं मन्दम् | slowly slowly |
| अलम् (+ 3rd) | enough of | मा | (do) not |
| अहो | Oh my! | यतः | since |
| आम् | yes | यावत् | as long as |
| आलोच्य | having considered, observed | विना (+ 3rd) | without |
| कथम् | how? | वा | or |
| किंतु | but | शनैः शनैः | gently |
| चेत् | if | सत्वरम् | quickly |
| ततः | after that, therefore, hence | सस्मितम् | with a smile |
| तथा | just so | सुखेन | happily, easily |
| तर्हि | then | स्वयम् | thyself, himself etc., voluntarily |
| तावत् | for so long, meanwhile, now | हि | indeed, for |
| दूरे / दूरात् | far away | कृते (+ 6th) | for the sake of |
| केवलम् | only | | |
| मत्वा | having thought | | |

विशेषम् difference

## ❖ Appendix 2: Reading Practice – Bhagavad Gītā

For an introduction to the Bhagavad Gītā, watch Series 2 Video H 13:

The 'reading practice' verses will be studied in more detail later on in the course. At this stage, just practise reading the Sanskrit verse.

Your reading will be enhanced if you **emphasise**

- the long vowels (note line over transliterated letter) and
- the vowels which come before conjunct (double) consonants
- vowels before halanta letters at the end of words, including visargas

Otherwise, vowels should be short and light.
For example:

योगस्थः = yo ga sthaḥ

As far as meaning is concerned, you will understand this in more detail later on once you have studied more of the grammar, including the science of sandhi (the joining of words).

**Chapter 2 v 48**

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥२॥४८॥

siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate

2.48. Fixed in Yoga, O Dhanañjaya, perform actions, giving up attachment, being unperturbed in success and failure; equanimity is called Yoga.

**SET TEXT FOR 2025:**

**Chapter 4 v 38**

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४॥३८॥

न । हि । ज्ञानेन । सदृशम् । पवित्रम् । इह । विद्यते ।

तत् । स्वयम् । योग-संसिद्धः । कालेन । आत्मनि । विन्दति ॥

*na hi jñānena sadṛśaṃ pavitram iha vidhyate,*

*tat svayaṃ yogasaṃsiddhaḥ kālenātmani vindati.*

4.38. Verily there is no purifier in this world like knowledge. One who is perfected in yoga realises it in their own heart in due time.

| | |
|---|---|
| प्रसादे | (m. loc. sg.)in tranquillity, in peace |
| सर्व-दुःखानाम् | (n. gen. pl. TP) of all sorrows, misfortunes |
| हानिः | (f.nom. sg. from √हा leave) cessation, withdrawal |
| अस्य | (m. gen. sg.) of him/ it, his, its |
| उपजायते | (3rd sg. pr. indic. passive उप + √जन्) it is born, produced |
| प्रसन्न | (ppp. प्र + √सद्) clear, bright, tranquil, placid |
| चेतसः | (m. gen. sg.) of mind, thought, minded |
| प्रसन्न-चेतसः | (m. gen. sg. BV ) of him whose mind is clear |
| आशु | (adv.) quickly, at once |
| बुद्धिः | (f.nom. sg.) intelligence, enlightenment, discrimination |
| पर्यवतिष्ठते | (3rd sg. pr. indic. mid. परि + अव + √स्था) becomes steady, stands |

## ❖ Appendix 3: ANSWERS

**RĀMĀYAṆA STORY: KAIKEYĪ DEMANDS HER WISH**

1. Daśaratha has a beautiful wife called Kaikeyī.

2. Her son is called Bharata.

3. Daśaratha gave Kaikeyī a boon.

4. 'Bharata will become king. Rāma will go to the forest.' Kaikeyī says.

5. Rāma goes to the forest. Sītā also goes. Lakṣmaṇa also goes.

6. In the forest Lakṣmaṇa builds a house for Rāma.

**Exercise 1:**

| | **Translation** | | **Translation** |
|---|---|---|---|
| पुत्रेण सह | with a son | together with Kausalyā | कौसल्या सह |
| तया सह | with her | together with Rāma | रामेण सह |
| रावणेन सह | together with Rāvaṇa | नृपैः सह | together with kings |

**Exercise 2:**

1. नारी राजपुत्राय फलम् ददाति । The lady gives fruit to the prince.

2. प्राज्ञाय नमः । A bow to a wise man! (May there be a bow to a wise man.)

3. मित्राय नमः । A bow to my friend!

4. नृपः वीरेभ्यः अश्वान् अददात् । The king gave horses to the warriors/heroes.

**Exercise 3:**

| | |
|---|---|
| शिष्यस्य पुस्तकाणि आसन् ।<br>(There were books for the use of students) | The student had books. |
| भार्यायाः गुरुः अस्ति ।<br>(There was a teacher of the wife.) | The wife has a teacher. |
| मित्राणाम् रथः आसीत् ।<br>(There was a chariot of the friends.) | The friends had a chariot. |
| The son had friends. | पुत्रस्य मित्राणि आसीत् । |
| The king has a wife. | नृपस्य भार्या अस्ति । |

**Exercise 4:**

नराणाम् समीपे near men

नारी नरस्य समीपे अस्ति । The lady is near the man.

अश्वः वनस्य समीपे अचरत् । The horse walked near the forest.

बालकः जनकस्य समीपे क्रीडति । The boy plays near the father.

**Exercise 5:**

| Example | Meaning | Which paradigm does it follow? |
|---|---|---|
| अन्याभ्याम् | by, for, from two others (mfn) | तत् that (n), सः he सा she |
| सर्वे | all (1st m pl, 1st/2nd f/n du) | तत् that (n), सः he |
| अन्यैः | by others | तत् that (n), सः he |
| एकस्मात् | from one/ from a certain | तत् that (n), सः he |
| सर्वस्मै | for all | तत् that (n), सः he |
| एकस्याः | from/of one (f) | सा she |

**Exercise 6:**

| | | | |
|---|---|---|---|
| तम् | to him | तस्मिन् | in him / in that |
| तानि | those | सर्वस्मिन् | in all |
| to that (n.) | तत् | of those two | तयोः |
| एकस्मै | for one (m)/ for a certain | सर्वस्य | of all |
| from her | तस्याः | तैः | by those |
| those two (n.) | ते | तेषाम् | of those |
| all (masc) | सर्वः | तस्यै | for her |

**Exercise 7:**

| | |
|---|---|
| पतित्वा | having fallen |
| श्रुत्वा | having heard |
| खादित्वा | having eaten |
| चरित्वा | having walked |
| भूत्वा | having been |
| दृष्ट्वा | having seen |
| पीत्वा (पिब्) | having drunk |

| | |
|---|---|
| उदित्वा (वद्) | having spoken/said |

**Exercise 8:**

| | |
|---|---|
| गृहम् दृष्ट्वा नरः अगच्छत् । | Having seen the house, the man went. |
| नगरात् गत्वा पुत्रौ पुष्पाणि अपश्यताम्। | Having gone from the town/city, the two sons saw the flowers. |
| रामम् चरित्वा सीता अवदत् । | Having walked to Rāma, Sītā said: |
| Having walked to the rock, the mother sat down. | शीलाम् चरित्वा माता/जननी उपाविषत् । |

**Exercise 9:**

1. नरः नारी च नृपाय नमतः । The man and the lady bow to the king.

2. नरः भार्यया सह नृपाय नमति । The man, together with (his) wife, bows to the king.

3. मित्रस्य गृहम् नारी अगच्छत् । The lady went to her friend's house.

4. एकम् फलम् तस्मात् वृक्षात् अपतत् इति बालकः अवदत् ।

"One fruit fell from that tree", the boy said.

5. नरम् श्रुत्वा सर्वे अश्वाः ताम् नदीम् अधावन् । Having heard the man, all the horses ran to that river.

6. अन्या नारी माम् अवदत् । Another lady spoke to me.

**Exercise 10:**

| | | | |
|---|---|---|---|
| अवदत् | he/she/it said | अगच्छत् | he/she/it went |
| उपाविशत् | he/she/it sat down | ऐच्छावः | we two wished |
| उपाविशम् | I sat down | अन्वगच्छत् | he/she/it followed |
| उदतिष्ठताम | we stood up | आगच्छत् | he/she/it came |
| अपतन् | they fell | शृणोमि | I hear |

| | | | |
|---|---|---|---|
| गच्छति | he/she/it goes | श्रोष्यामः | we hear |
| पतसि | you fall | उपविशसि | you sit down |
| गमिष्यति | he/she/it will go | पतिष्यतः | they two will fall |
| आगमिष्यन्ति | they will come | द्रक्ष्यामि | I will see |

**RĀMĀYAṆA STORY : HANUMĀN FINDS SĪTĀ**

1. Rāvaṇa brings Sītā to the garden in Laṅkā.

2. In the garden are Aśoka trees.

3. The monkeys become Rāma's friends.

4. The monkeys look for Sītā.

5. One monkey is called Hanumān.

6. Hanumān goes to Laṅkā.

7. He sees Sītā in the garden.

8. Hanumān returns to Rāma and tells him everything.

**Exercise 11:**

| | |
|---|---|
| Go, O Sons! | हे पुत्राः गच्छत । |
| Sit, O King! | हे नृप उपविश । |
| O Kausalyā, come! | हे कौसल्या आगच्छ/ण्हि । |
| Boys, walk! | हे बालकाः चरत । |
| रथम् आनय नारि | O lady, bring the chariot! |

**Exercise 12**

| | **Translation** | | **Translation** |
|---|---|---|---|

| | | | |
|---|---|---|---|
| नद्या | by the river | from many queens | राज्ञीभ्यः |
| जनन्यः | many mothers | towards the river | नदीम् |
| राक्षसीः | many demonesses (obj) | in the river | नद्याम् |
| राज्ञीः | many queens (obj) | two demonesses | राक्षस्यौ |
| राज्ञीभ्याम् | by, for, from, 2 queens | of two queens | राज्ञ्योः |
| जननीषु | in many mothers | from mother | जनन्याः |
| नद्योः | of, in 2 rivers | by a lady | नार्या |
| राज्ञीभिः | by many queens | by many ladies | नारीभिः |

**Exercise 13**

| | Translation | | Translation |
|---|---|---|---|
| वर्धिष्यध्वे | you will grow (pl) | she will grow | वर्धिष्यते |
| अलभथाः | you found (s) | they grew | अवर्धन्त |
| लभते | one he/she/it finds | he will find | लप्स्यते |
| भाषते | one he/she/it speaks | she spoke | अभाषत |
| अलभे | I found | we grew | अवर्धामहि |
| अभाषताम् | they two spoke/said | they will grow | वर्धिष्यन्ते |
| वर्धिष्यसे | you will grow (s) | I will find | लप्स्ये |
| लभे | I find | you (s) found | अलभथाः |
| लभेते | they two find | वर्धे | I grow |
| लप्स्यसे | you will find | वर्धिष्यन्ते | they will grow |

**Exercise 14:**

| | | |
|---|---|---|
| 1 | मृतः राक्षसः | dead demon |
| 2 | नरे मृते | in the dead man |
| 3 | नरः सीताम् आगताम् अपश्यत् । | The man saw Sītā had come (arrived). |
| 4 | पुष्पाणि दृष्टानि आसन् । | The flowers were seen. |
| 5 | वचनानि श्रुतानि । | The words/statements/commands were heard. |
| 6 | राक्षसाः हताः । | The demons were/had been killed. |
| 7 | सुन्दरी नारी दृष्टा । | The beautiful lady was seen. |
| 8 | खगाः भीताः गताः । | The frightened birds were gone/went. |

**Mahābhārata Story 1: A Strange Wife**

1 There was a king named Śāntanu.

2 That very virtuous king lived happily.

3 But he had one fault. His fault was desire.

4 One day Śāntanu walked near a river.

5 He met (with) a lady.

6 That lady was called goddess Ganga.

7 "Please become my wife", Śāntanu said.

8 Ganga said, "I will become your wife".

9 Never ask me "What are you doing?".

10 If you ask that, then I will leave you.

**Exercise 15:**

| | | Translation | | | Translation |
|---|---|---|---|---|---|
| 1 | कपिः | monkey | 6 | तरोः | from/of a tree |
| 2 | मुनयः | sages | 7 | तरुषु | in many trees |
| 3 | हरेः | from/of Hari/the Lord | 8 | from a sage | मुनेः |
| 4 | गुरून् | teachers (obj)/2nd | 9 | for the teacher | गुरवे |
| 5 | मुनीन् | sages (obj)/2nd | 10 | in a tree | तरौ |

**Write down all the other words from the IGCSE vocabulary which will follow the hari or guru paradigms:**

***hari*:**

अग्नि fire, गिरि mountain, मुनि sage, कपि monkey, अरि enemy, पति husband, ऋषि sage

***guru*:**

गुरु heavy/teacher, चञ्चु beak, जन्तु creature, तरु tree, बाहु arm, मृत्यु death, वायु wind, शत्रु enemy, साधु virtuous, सेतु bridge, हेतु cause, motive

**Exercise 16:**

The addition of prefixes to verbs:

| Word | Prefix | *dhātu,* or root | Word meaning |
|---|---|---|---|
| उद्भवति | उत् or उद् up, upwards | भू to be, become | arises, is born |
| परिणयति | परि around, fully | नी to lead | leads around (marries) |
| अनुधावन्ति | अनु along with, after | धाव् to run | they run along with/run after |
| आगच्छत् | आ near, towards; can reverse an action | गम् to go | one he/she/it came |
| प्रतिवदति | प्रति towards, back | वद् to speak | replies |
| व्यापादयिष्यामः | वि apart, in different directions. Can reverse an action or intensify it.<br>आ (as above) | पद् to fall, to perish | we will kill |
| प्राविशन् | प्र forward, in front, forth | विश् to enter | they entered |
| प्राविशत् | " " | " " | he/she/it entered |

**Exercise 17:**

Prefixes occurring before *'ta'* and *'ya'* ending words:

| **Word** | **Prefix** | ***dhātu,* or root** | **Word meaning** |
|---|---|---|---|
| आगम्य (*ya*) | आ near, towards; can reverse an action | गम् to go | having come |
| प्रविश्य (*ya*) | प्र forward, in front, forth | विश् to enter | having entered |
| विनष्टम् (*ta*) | वि apart, in different directions. Can reverse an action or intensify it. | नश् to perish, destroy | (it), perished, completely destroyed |
| अनुभूता (*ta*) | अनु along with, after | भू to be, become | (she), experienced |
| आनीता (*ta*) | आ (as above) | नी to lead | (she), led/ brought |
| आवृतौ (*ta*) | आ (as above) | वृत् to cover | (they two), covered |
| समाप्ता (*ta*) | सम् together as one, completely | आप् to reach, obtain | (she), reached |

**Exercise 18:**

| | | | |
|---|---|---|---|
| आवाम् | we two (1st du)<br>us two (2nd du) | वयम् | we (1st pl) |
| तुभ्यम् | for you (4th s) | त्वया | by you (3rd s) |
| मम | of me/mine (6th s) | आवयोः | of/in us two (6th/7th du) |
| त्वाम् | you (2nd s) | तव | of you/your (6th s) |
| मयि | in me (7th s) | यूयम् | you (1st pl) |