# Two Year Study Course

# TERM 2



View of the Ganges at Rishikesh

**Adapted from St. James Senior Schools’ Sanskrit Course, Book One (A)&Book One**

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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**Set Texts are for examination in 2025 - 2027**

**NOTE:** This booklet is based upon the ‘St James Senior Schools Sanskrit Course Book’.

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# INTRODUCTION

- Once you have watched each 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.

- MP3s explaining each topic briefly may be obtained from the ISER 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. This booklet is divided into weekly units as a guide.

- Youtube videos (see **Sanskrit grammar**) are helpful for extra paradigm practice. MP3s can be downloaded from the website https://www.sanskritexams.org.uk/books-materials/audio-video/

- All the vocabulary used in exercises will be listed in the full IGCSE vocabulary – link: **IGCSE Vocabulary list**

- Verses from the BhagavadGita used up to 2024 may be chanted with Gabriella in the YouTube version: https://youtu.be/et-7-v1nZgM
  Verses from the BhagavadGita which will be used for the IGCSE exam in 2025 - 2027 are available on the Learning by Chanting page..

➢ **Three or four hours study per week** are needed to cover these topics thoroughly.

➢ Suggested study structure:

- allow a week to learn/practise each noun paradigm
- at the same time, cover grammar topics and translate stories
- all vocabulary used in exercises is listed in the 'IGCSE Vocabulary'. An English to Sanskrit list is also provided in Appendix 1
- active links are provided under each topic to audio and video practice resources

➢ HINTS: Divide each session into 4 parts: Paradigm practice/ New grammar topic/sandhi rules/ Bhagavad Gita practice

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**TERM 1 Week 1:**

# 1. Sentence analysis:

*This Term includes translation of sentences in exercises, as well as stories. It is helpful to develop a technique involving abbreviations to be put over each word in order to establish the part it plays in the sentence (details below).*

*The idea of this is to learn to analyse the sentence intelligently rather than relying on merely rearranging the English translations beneath each word to make some sort of credible English sentence. (Nevertheless, full ‘word for word’ translations are essential, to avoid guessing.)*

*This method should be an occasional, though regular approach to stories. Sometimes it is useful to try to translate from sight, however it is very helpful to have notated texts when it comes to revision at the end of the course.*

1. The first thing after reading the sentence accurately is to find the verb, which will usually be at the end of the sentence. Above this should be put a ‘v.’ together with ‘pa.’, ‘pr.’, or ‘fu.’ for tense, and ‘s.’ ‘du.’ or ‘pl.’ for number.

2. Then the ‘doer’ or ‘agent’ should be identified, putting ‘1st’ above, plus ‘m.’, ‘f.’, or ‘n.’ for gender, and also the number.

3. Next is the ‘done to’, the object, putting ‘2nd’ above, and the other details.

4. Any other words should then be labelled.
   A list of appropriate abbreviations would be as follows:

SENTENCE ANALYSIS: (cont)

Abbreviations:

| | |
|---|---|
| **v.** | **verb** |
| **pa.** | **past** |
| **pr.** | **present** |
| **fu.** | **future** |
| **s.** | **singular** |
| **du.** | **dual** |
| **pl.** | **plural** |
| **m.** | **masc.** |
| **f.** | **fem.** |
| **n.** | **neuter** |
| **1st** | **the doer/agent** |
| **voc.** | **vocative (e.g. O King)** |
| **2nd** | **the object (o.)** |
| **3rd** | **by / with** |
| **4th** | **for** |
| **5th** | **from** |
| **6th** | **of** |
| **7th** | **in (pl. among)** |
| **ind.** | **indeclinable (e.g. इति, च etc.)** |
| **adv.** | **adverb** |

An example of a sentence using this system:

| ind. | 1st m.s. | 2nd | v.pa.s. | |
|---|---|---|---|---|
| एकदा | दशरथः | वनम् | अगच्छत् | । |
| **once** | **Daśaratha** | **forest (o.)** | **he went** | |

**Once Daśaratha went to a forest.**

*Go through the case endings to make sure you remember the significance of each. The same should happen with the concepts of number, gender, tense and person (i.e. the three lines of a verb – 1st line for 'he', 'she', 'it'; 2nd line for 'you'; 3rd line for 'I', 'we').*

SENTENCE ANALYSIS: (cont)

Note that there are sentences with different structures, such as:

i) Sentences with more than one action. For these the actions should be dealt with one by one in the order they appear in the sentence, each with its object before it.

ii) Often the 'doer/agent' will not be separately mentioned, but is understood from the ending of the verb.

iii) When the verb is a form of अस्ति, 'is', it is often left out.

e.g. रामः गतः (Rāma is gone.).

iv) With forms of भवति there is no object. e.g. रामः मृतः भवति (Rāma becomes dead. i.e. dies).

v) When there is an इति in the sentence (indicating the end of a statement or thought) there may be an extra verb in the sentence, the one which is part of what is said or thought.
(So सिंहम् पश्यामि इति सः अवदत् "I see the lion," he said.)

## 2. Complementary sentences

**Video S2 - H 1** https://www.sanskritexams.org.uk/videos-main/igcse-video-series-2/

*As this topic is being done, these phrases should be learnt:*

* यत्र यत्र ..... तत्र तत्र .. Wherever ..., there ..

* यत्र .... तत्र Where ... , there ..

* यथा ... तथा Just as/as ... , so ..

* यदा ... तदा When .. , then ..

* यदा यदा .... तदा तदा .. Whenever .., then ..

* यः ... सः He who ....

* यदि ... तर्हि If .., then ..

* यावत् ..... तावत् As long as ....., for so long ...

* कथम् How?

* कदा When?

* कुत्र Where?

We come now to a special kind of sentence. It is a sentence with two sides that complement, or complete each other. Sanskrit uses these two-sided sentences quite often. A good example is यत्र यत्र...तत्र तत्र.

**Exercise 1 :**

**1. Translate:** यत्र यत्र नदी तत्र तत्र जलम् अस्ति ।

_____

**2.** When there is only one यत्र and तत्र this means not 'wherever' but simply 'where':

**Translate:** यत्र वसति रामः तत्र वसति सीता ।

_____

**3.** We have also encountered sentences using यथा तथा. यथा means 'as' and तथा means 'so'.

**Translate:** यथा ज्ञानम् तथा आनन्दः ॥_____
यथा नरः खादति तथा सः वर्धते ॥

_____

**4.** यदा means 'when', तदा means 'then'.

**Translate:** यदा सीता अपहृता तदा रामः दुःखितः आसीत् ॥ अपहृता she (was) carried off

_____

**5.** When these words like यदा / तदा are doubled they come to mean not just 'when' but 'whenever'.

**Translate:**
यदा यदा सीता रामम् अपश्यत् तदा तदा सा सुखम् अन्वभवत्* ॥

_____

Another example of these two-sided sentences is the यः सः sentence, where यः 'who' is used with सः 'he'.

Thus in English we might say, "He who stands in fire will be burnt (दग्धः)", but in Sanskrit this would be:

यः अग्नौ तिष्ठति सः दग्धः भविष्यति ॥

Note that when trying to understand such a sentence with यः सः it is useful to translate यः as 'He who'.

* अन्वभवत् = अनु + अभवत् (he/she/it experienced)

**Exercise 2:**

Translate the following:

1. यत्र यत्र रामः गच्छति तत्र तत्र लक्ष्मणः अनुगच्छति ।

_____

2. यथा नरः चिन्तयति तथा करोति ।

_____

3. यदा रामः आगच्छति तदा राक्षसाः तस्मात् धावन्ति ।

_____

4. यः बालकान् वदति सः गुरुः ।

_____

5. यदा यदा लक्ष्मणः रामम् अपश्यत् तदा तदा सः सुखम् अन्वभवत्।

_____

Another way of using these two-sided sentences is in answer to questions. **कथम्** means 'How ?'.

**Exercise 3:**

**Translate:**

1. कथम् रामः युद्धम् करोति । _____
   यथा सिंहः युद्धम् करोति तथा रामः युद्धम् करोति ॥

_____

A **दा** ending often means a time, thus **एकदा, यदा, कदा, तदा.** So **कदा** means 'When?'

**Translate:**

2. कदा सुखम् जनाः लभन्ते ।_____
   यदा सर्वाणि दुष्कृतानि त्यजन्ति तदा जनाः सुखम् लभन्ते ॥

_____

Another ending to words is ' त्र '. This usually means a place, such as अत्र, तत्र, सर्वत्र, यत्र, and कुत्र. So कुत्र means 'Where?'

**Translate:**

3. कुत्र राक्षसाः वसन्ति ।_____

यत्र बहवः वृक्षाः सन्ति तत्र एव राक्षसाः वसन्ति ॥

_____

Another form of two-sided sentences is with यदि 'if'. यदि is often found in double-sided sentences with the word तर्हि 'then'.

**Translate:**

4. यदि रामः माम् आगच्छति तर्हि सुखिता भविष्यामि इति सीता अचिन्तयत् ।

_____

_____

Finally in this section there is यावत् 'as long as', तावत् 'for that long.'

5. यावत् रामः वनम् न गच्छति तावत् राक्षसाः तत्र आनन्देन वसन्ति।

_____

**Exercise 4:**

Translate the following:

1. कथम् साध्वी भार्या करोति ।
   यथा सीता करोति तथा साध्वी भार्या करोति ॥

_____

_____

2. कुत्र ऋषयः वसन्ति ।
   यत्र जलम् तृणम् च वृक्षाः च सन्ति तत्र ऋषयः वसन्ति ॥

_____

_____

3. कदा नराः वनम् गच्छन्ति ।
   यदा पुत्राणाम् पुत्रान् पश्यन्ति तदा नराः गृहाणि त्यजन्ति वनम् गच्छन्ति ॥

_____

_____

4. यदि रामायणम् मया श्रुतम् तर्हि सुखितः भविष्यामि ॥

_____

## 3. धातृ Creator

Video S2- H 1 at 10.35mins

*Around this time, the dhātṛ paradigm should be practised and learnt. This gives the pattern for nouns ending in the vowel ṛ .*

*Refer to videos for similar paradigms (pitṛ etc) and use website audio and video resources as well as Brainscape flashcards.*

| | | | |
|---|---|---|---|
| 1 | धाता | धातारौ | धातारः |
| | हे धातः | हे धातारौ | हे धातारः |
| 2 | धातारम् | धातारौ | धातॄन् |
| 3 | धात्रा | धातृभ्याम् | धातृभिः |
| 4 | धात्रे | धातृभ्याम् | धातृभ्यः |
| 5 | धातुः | धातृभ्याम् | धातृभ्यः |
| 6 | धातुः | धात्रोः | धातॄणाम् |
| 7 | धातरि | धात्रोः | धातृषु |

VIDEO PRACTICE: dhatr
AUDIO: dhatr

Fill in the missing Sanskrit forms and add the English meanings as well…..

**Exercise 5:**

| | | |
|---|---|---|
| धाता<br>creator | धातारौ<br>---------- | धातारः<br>---------- |
| हे धातः<br>---------- | हे धातारौ<br>---------- | हे धातारः<br>---------- |
| धातारम्<br>---------- | ----------<br>---------- | धातॄन्<br>---------- |
| धात्रा<br>---------- | धातृभ्याम्<br>---------- | ----------<br>---------- |
| धात्रे<br>---------- | ----------<br>---------- | धातृभ्यः<br>---------- |
| ----------<br>---------- | धातृभ्याम्<br>---------- | धातृभ्यः<br>---------- |
| धातुः<br>---------- | धात्रोः<br>---------- | ----------<br>---------- |
| धातरि<br>---------- | धात्रोः<br>---------- | धातृषु<br>---------- |

## End of week 1

## Start of week 2

# 4. Question words

## Video S2 - H 1 (4.5mins)

- *In preparation for the following subject, the तत् paradigm in three genders should be practised. VIDEO:* tat *AUDIO:* tat
- *Question words follow the same pattern as तत्. See videoH1 at 4.50 mins.*

**Exercise 6:** *Fill in the following tables.*

**Masculine:**

| | | | |
|---|---|---|---|
| 1 | कः | कौ | के |
| 2 | | | |
| 3 | | | |
| 4 | | | |
| 5 | | | |
| 6 | | | |
| 7 | | | |

**Neuter:**

| | | | |
|---|---|---|---|
| 1 | किम् | के | कानि |
| 2 | किम् | | |
| 3 | | | |
| 4 | | | |
| 5 | | | |
| 6 | | | |
| 7 | | | |

**Feminine:**

| | | | |
|---|---|---|---|
| 1 | का | के | काः |
| 2 | | | |
| 3 | | | |
| 4 | | | |
| 5 | | | |
| 6 | | | |
| 7 | | | |

## 5. Expressing the indefinite
### Video S2 - H 1 at 7.10

In English, when we wish to speak of something rather general, not very definite, we say things like 'somebody', 'something', or 'somewhere'. This is called the **Indefinite** because 'somebody' is no definite person, 'something' is no definite thing and 'somewhere' is no definite place.

In Sanskrit this speaking of the Indefinite is done by using the sound चित् चन or अपि, after a particular sort of word. (*These three words should be practised every study session.*)

The word which precedes these indefinite units is always a question word. As you know, in संस्कृत a question word always begins with a क्. An extraordinary thing is that in indefinite words the चित् चन or अपि goes <u>after</u> the question word which then stops being a question:

*Examples: (To be learnt.)*

| | | | |
|---|---|---|---|
| * कुत्र | Where? | * कुत्र अपि | somewhere |
| * केन | By whom or what? | * केन चित् | by someone or something |
| * कथम् | How? | * कथम् अपि | somehow |
| * किम् | What? | * किम् चित् | something |
| * कः | Who? | * कः चित् | someone |
| * कदा | When? | * कदा चित् or कदा अपि | sometime |
| * कस्मिन् | In what? | * कस्मिन् चित् | in something or someplace |

* न किम् चित् or न किम् चन nothing
* न कुत्र चित् nowhere
* न कः चन no one
* न केन अपि by no one or no means
* कौ चन some two
* कम् चन someone, or something, (2nd)

EXPRESSING THE INDEFINITE

**Exercise 7:**

Translate the following:

1. माम् किम् चित् वदति ॥

_____

2. तत्र कः चन ऋषिः वसति ॥

_____

3. कस्मिन् चित् नगरे नृपः अवसत् ॥

_____

4. न कः चन माम् शृणोति ॥

_____

5. केन अपि जलम् दृष्टम् ॥

_____

6. केन चित् जलम् न दृष्टम् ॥

_____

7. वने न कः चित् चरति ॥

_____

**End of week 2**

**Start of week 3**

# 6. Mahābhārata Set Text Story 2: The Fisherman King's Daughter

**For an Introduction, watch Video S2 - H11 (updated for 2025) if not done in Term 1.**
**For help with translation please see the notes which follow.**

King Śāntanu's eighth son, Bhīṣma, now grown up, returns to his father. Śāntanu proclaims that Bhīṣma will be his heir. One day, while walking by the river, Śāntanu smells a beautiful fragrance. The fragrance leads him to Satyavatī, the daughter of the king of the fishermen. Will Śāntanu find love once again?

1. शान्तनोः अष्टमः पुत्रः भीष्मः नाम ।

_____

2. एकदा भीष्मः शान्तनुम् आगच्छत् ।

_____

3. त्वम् एव नृपः भविष्यसि इति शान्तनुः भीष्मम् अवदत् ।

_____

4. एकदा तु शान्तनुः नद्याः तीरे अचरत् ।

_____

5. वायौ सुगन्धः आसीत् ।

_____

6. सः सुगन्धः सुन्दर्याः कन्यायाः आगच्छत् ।

_____

7. यत्र यत्र सा नारी अगच्छत् तत्र तत्र सुगन्धः आसीत् ।

_____

8. कन्याम् दृष्ट्वा का त्वम् इति शान्तनुः अपृच्छत् ।

_____

9. कन्या अवदत् अहम् सत्यवती नाम ।

_____

10. मम जनकः धीवराणाम् नृपः अस्ति इति ॥

_____

| Sentence | Word | Explanation | Meaning | Grammar Section |
|---|---|---|---|---|
| 1 | शान्तनोः | 6th case Śāntanu | of Śāntanu | 11b |
| 1 | अष्टमः | 1st case | eighth | 2a |
| 1 | पुत्रः | 1st case | son | 2a |
| 1 | भीष्मः | 1st case | Bhīṣma | 2a |
| 1 | नाम | | by name | |
| 2 | एकदा | indeclinable | once/one day | |
| 2 | शान्तनुम् | 2nd case Śāntanu | Śāntanu | 2a |
| 2 | आगच्छत् | Verb Past tense - Paradigm: abhavat | he came | 3 & 6b |
| 3 | त्वम् | 1st case | you | 2d |
| 3 | एव | indeclinable | indeed | |
| 3 | नृपः | 1st case | king | 2a |
| 3 | भविष्यसि | Verb Future tense - Paradigm: bhaviṣyati | you will become | 3 |
| 3 | इति | indicates speech | | 8 |

| | | | | |
|---|---|---|---|---|
| 3 | अवदत् | Verb Past tense – Paradigm: abhavat | he said | 3 |
| 4 | तु | indeclinable | but | |
| 4 | नद्याः | 6th case nadī | of the river | 2a |
| 4 | तीरे | 7th case tīra (n) | on/in the bank, shore | 2a |
| 4 | अचरत् | Verb Past tense - Paradigm: abhavat | he walked | 3 |
| 5 | वायौ | 7th case vāyu | in the wind | 2a |
| 5 | सुगन्धः | 1st case | a pleasant fragrant smell | 2a |
| 5 | आसीत् | Verb Past tense – Paradigm: asti | there was | 3f |
| 6 | सः | Pronoun 1st case (m) – Paradigm: tat | that | 2g |
| 6 | सुन्दर्याः | 5th case sundarī (f) | from beautiful | 2f |
| 6 | कन्यायाः | 5th case kanyā (f) | from daughter | 2f |
| 7 | यत्र यत्र ...तत्र तत्र | Complementary sentence | wherever ... then | 10 |
| 7 | सा | Pronoun 1st case (f) – Paradigm: tat | that | 2g |
| 7 | नारी | 1st case | lady | 2a |
| 7 | अगच्छत् | Verb Past tense - Paradigm: abhavat | she went | 3 |
| 8 | कन्याम् | 2nd case kanyā (f) | daughter | 2a |
| 8 | दृष्ट्वा | tvā ending word | having seen | 5a |
| 8 | का | Pronoun 1st case – Paradigm: tat (f) | who | 2d |
| 8 | त्वम् | 1st case | you | 2d |
| 8 | अपृच्छत् | Verb Past tense - Paradigm: abhavat | he asked | 3 |
| 9 | अहम् | Pronoun asmad1st case | I | 2d |
| 9 | सत्यवती | 1st case | Satyavtī | 2a |
| 10 | मम | Pronoun asmad 6th case | of me/my | 2a |
| 10 | जनकः | 1st case | father | 2a |
| 10 | धीवराणाम् | 6th case pl | of the fishermen | 2a |

## 7. ENGLISH TO संस्कृत SHEET 1

**Exercise 8:**

TRANSLATE:

1. The man walks. _____
2. The two boys run. _____
3. The lion saw a deer. _____
4. A bird fell from a tree. _____
5. Rāma will eat the two fruits. _____
6. "Go quickly to the house!" she said.

_____

7. Once there was a certain king named Hari.

_____

8. Having eaten, the lady stood.

_____

## 8. Noun Paradigm Practice

Practice the following vowel-ending noun paradigms for a voluntary test to be taken at the end of term, or when ready: Rāma Rama, Sītā, Sita mitram, mitram nadī, nadi Hari, hari guru, guru dhātṛ dhatr

## End of week 3

## Start of week 4

## 9. Active and Passive Sentences

### *vardhate*

**Video S2 - H 1 at 14.38**

* *Before commencing PASSIVE SENTENCES , you should revise thoroughly the first line of the verb 'labhate/vardhate', in all three tenses. (see paradigm charts)*

**वृध्  to grow**

Present: He grows

| | | |
|---|---|---|
| वर्धते | वर्धेते | वर्धन्ते |
| वर्धसे | वर्धेथे | वर्धध्वे |
| वर्धे | वर्धावहे | वर्धामहे |

Future: He will grow

| | | |
|---|---|---|
| वर्धिष्यते | वर्धिष्येते | वर्धिष्यन्ते |
| वर्धिष्यसे | वर्धिष्येथे | वर्धिष्यध्वे |
| वर्धिष्ये | वर्धिष्यावहे | वर्धिष्यामहे |

Past: He grew

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

VIDEO: vardhate AUDIO: vardhate

Until now we have used mainly the **active** sentence.

e.g. रामः वृक्षम् चरति ।

Rāma / walks / to the tree.

The **passive** sentence would be:

वृक्षः रामेण चर्यते ।

The tree / is walked to / by Rāma.

**Exercise 9:**

1. What changes do you notice between the two English sentences?

i) (doer) _____ _____

ii) (verb) _____ _____

iii) (object) _____ _____

2. What changes can you see between the two Sanskrit sentences?

i) (राम) _____ _____

ii) (verb) _____ _____

iii) (वृक्ष) _____ _____

3. The most surprising change has happened with the verb. This is the change from the **active** to the **passive** form. What are the two main differences between the active and the passive forms?

_____

_____

## The Passive Verb in the Present Tense

**Video H 1**

चरति is the active verb - 'walks'.

चर्यते is the passive verb – 'is walked to'.

To form the passive verb in the present tense we use the

Dhātu + ya + labhate/vardhate endings

i.e. चर् + य + ते = चर्यते he, she, or it is walked to

**Note** that we only use the endings of the *first* line of लभते* i.e. लभते लभेते लभन्ते

Thus,

**Singular**: 'The tree is walked to by **Rāma**.' वृक्षः रामेण चर्यते

**Dual**: 'The two trees are walked to by **Rāma**.' वृक्षौ रामेण चर्येते

**Plural**: 'The many trees are walked to by **Rāma**.' वृक्षाः रामेण चर्यन्ते ।

* OR वर्धते

**Exercise 10:**

Translate the following :-

1. रामः लक्ष्मणेन दृश्यते ॥

_____

2. नद्यः नार्या गम्यन्ते ॥

_____

3. हस्तौ स्वस्रा क्षाल्येते ॥

_____

4. अश्वाः सैनिकेन दृश्यन्ते ॥

_____

5. फले खगाभ्याम् खाद्येते ॥

_____

6. अचलाः ऋषिभिः त्यज्यन्ते ॥

_____

7. The chariot is run to by Sītā. _____

_____

8. The (many) fruits are eaten by the boy._____

_____

9. The (two) monkeys are seen by the king. _____

_____

Before we learn more about **PASSIVE** forms of verbs we shall need to understand how verbs fall into families.

Each verb comes from a root, or धातु which is like its **seed**. These roots fall into ten **families**, each called गणः . From these ten families of roots arise ten families of verbs and each of these families has a slightly different way of taking forms.

For example,

1st family: root भू takes the form भवति 'becomes' then भूयते 'is become'.

3rd family, root दा takes the form ददाति 'gives then दीयते 'is given'.

We should read through the list beginning overleaf which has examples of verbs from each of the ten families. This is to get a sense of the different verb formations and also to see the **passive forms** with their characteristic addition of य् , their **labhate/vardhate endings** and their reference to the object .

*As far as possible, only words that are likely to be encountered in this course are listed. They do not have to be known by heart, however the lists should be useful, and referred to regularly. Perhaps students could read through the information given for homework.*

# ॥ ACTIVE and PASSIVE VERBS ॥

## ॥अथ भ्वादिगणः॥

[The first family of roots beginning with भू . Most roots are in this family]

| धातु | ACTIVE | | PASSIVE | |
|---|---|---|---|---|
| भू | भवति | becomes . . . . . | भूयते | is become |
| क्रीड् | क्रीडति | plays . . . . . | क्रीड्यते | is played |
| क्रुश् | क्रोशति | cries out . . . . . | क्रुश्यते | is cried out |
| खाद् | खादति | eats . . . . . | खाद्यते | is eaten |
| गै | गायति | sings . . . . . | गीयते | is sung |
| चर् | चरति | walks . . . . . | चर्यते | is walked to |
| गम् | गच्छति | goes . . . . . | गम्यते | is gone to |
| जि | जयति | conquers . . . . . | जीयते | is conquered |
| जीव् | जीवति | lives . . . . . | जीव्यते | is lived |
| त्यज् | त्यजति | leaves . . . . . | त्यज्यते | is left |
| तॄ | तरति | crosses over . . . . . | तीर्यते | is crossed over |
| दह् | दहति | burns . . . . . | दह्यते | is burnt |
| धाव् | धावति | runs . . . . . | धाव्यते | is run to |
| दृश् | पश्यति | sees . . . . . | दृश्यते | is seen |
| नी | नयति | leads . . . . . | नीयते | is led |
| पा | पिबति | drinks . . . . . | पीयते | is drunk |
| पठ् | पठति | reads . . . . . | पठ्यते | is read |
| बाध् | बाधते | attacks . . . . . | बाध्यते | is attacked |
| भाष् | भाषते | speaks . . . . . | भाष्यते | is spoken |

| धातु | ACTIVE | | PASSIVE | |
|---|---|---|---|---|
| वद् | वदति | speaks . . . . . | उद्यते | is spoken |
| वृध् | वर्धते | grows . . . . . | वृध्यते | is grown |
| रक्ष् | रक्षति | saves, protects . . . . . | रक्ष्यते | is saved/protected |
| लभ् | लभते | finds . . . . . | लभ्यते | is found |
| शम् | शमति | extinguishes . . . . . | शम्यते | is extinguished |
| शप् | शपति | curses . . . . . | शप्यते | is cursed |
| स्मृ | स्मरति | remembers . . . . . | स्मर्यते | is remembered |
| वस् | वसति | lives . . . . . | उष्यते | is dwelt |

॥ इति भ्वादिगणः ॥

## ॥ अथ अदादिगणः ॥

[2nd family of roots beginning with अद् 'to eat.]

[The only धातु we know already from this family is अस् which gives अस्ति etc. Here is the धातु that gives us हतः, killed and हननम् killing.]

| | | | | |
|---|---|---|---|---|
| हन् | हन्ति | kills . . . . . | हन्यते | is killed |

॥ इति अदादिगणः ॥

## ॥ अथ जुहोत्यादिगणः ॥

[3rd family of roots beginning with हु 'to sacrifice']

| | | | | |
|---|---|---|---|---|
| दा | ददाति | gives . . . . . | दीयते | is given |
| धा | दधाति | places . . . . . | धीयते | is placed |

॥ इति जुहोत्यादिगणः ॥

## ॥ अथ दिवादिगणः ॥

[4th family of roots beginning with दिव् 'to shine' This fourth family already has a हलन्त य and the meaning of the क्रिया often has a passive sense already.]

| | | | | |
|---|---|---|---|---|
| कुप् | कुप्यति | is angry . . . . . | कुप्यते | is angry |
| तुष् | तुष्यति | is pleased . . . . . | तुष्यते | is pleased |
| नश् | नश्यति | perishes . . . . . | नश्यते | is destroyed |
| स्निह् | स्निह्यति | is fond of . . . . . | स्निह्यते | is loved |

## ॥ इति दिवादिगणः ॥

## ॥ अथ स्वादिगणः ॥

[5th family of roots beginning with सु 'to press']

| | | | | |
|---|---|---|---|---|
| श्रु | शृणोति | hears . . . . . | श्रूयते | is heard |

## ॥ इति स्वादिगणः ॥

## ॥ अथ तुदादिगणः ॥

[6th family of roots beginning with तुद् 'to hit']

| | | | | |
|---|---|---|---|---|
| क्षिप् | क्षिपति | throws . . . . . | क्षिप्यते | is thrown |
| तुद् | तुदति | hits . . . . . | तुद्यते | is hit |
| प्रच्छ् | प्रच्छति | asks . . . . . | पृच्छ्यते | is asked |
| लिख् | लिखति | writes . . . . . | लिख्यते | is written |

## ॥ इति तुदादिगणः ॥

## ॥ अथ रुदादिगणः ॥

[7th family of roots beginning with रुद् 'to cry']

| | | | |
|---|---|---|---|
| भञ्ज् | भनक्ति | breaks . . . . . | भज्यते is broken |

## ॥ इति रुदादिगणः ॥

## ॥ अथ तनादिगणः ॥

[8th family of roots beginning with तन् 'to stretch']

| | | | |
|---|---|---|---|
| कृ | करोति | makes or does . . . . . | क्रियते is made or done |

## ॥ इति तनादिगणः ॥

## ॥ अथ क्र्यादिगणः ॥

[9th family of roots beginning with क्री 'to buy']

| | | | |
|---|---|---|---|
| ज्ञा | जानाति | knows . . . . . | ज्ञायते is known |
| बन्ध् | बध्नाति | binds . . . . . | बध्यते is bound |

## ॥ इति क्र्यादिगणः ॥

## ॥ अथ चुरादिगणः ॥

[10th family of roots beginning with चुर् 'to steal']

[Here we will recognise an 'अय' that comes into the active form, the passive form being more like the other गणाः ]

| | | | |
|---|---|---|---|
| क्षाल् | क्षालयति | washes . . . . . | क्षाल्यते is washed |
| कथ् | कथयति | tells . . . . . | कथ्यते is told |
| चिन्त् | चिन्तयति | thinks . . . . . | चिन्त्यते is thought |
| दण्ड् | दण्डयति | punishes . . . . . | दण्ड्यते is punished |

## ॥ इति चुरादिगणः ॥

## ॥ THE MAIN POINTS FOR THE PASSIVE TENSE ॥

1.The **object ('the done to')** is expressed in the first case and the **doer** in the third case.

2. The verb **(action)** has a **य** after the root/**dhātu**.

3. The ending of the verb takes a **लभते / वर्धते** form. (1st line only)

4. This ending agrees in number with th**e object,** ( not with the doer as in the 'active' ).

*(These facts should be learnt thoroughly.)*

## ॥ THE PASSIVE VERB in the PAST ॥

**Video S2- H 2 (at 00.00)**

To form the passive verb in the PAST tense we use the

**Dhātu** + ya + *alabhata* (past form of लभते) endings .

Of course we put the prefix '**a**' before the **dhātu**.

e.g. अ + चर् + य + त > अचर्यत he, she, it was walked to

Remember also, dual, अचर्येताम् they two were walked to

and plural, अचर्यन्त they were walked to

**Exercise 11:** Translate the following :-

| | धातु | Present Passive | Past Passive s | Past Passive du | Past Passive pl |
|---|---|---|---|---|---|
| 1. | खाद् in eating | खाद्यते *is* eaten | अखाद्यत one *was* eaten | अखाद्येताम् they two *were* eaten | अखाद्यन्त they *were* eaten |
| 2. | गम् ..... | गम्यते ..... | अगम्यत ..... | अगम्येताम् ..... | अगम्यन्त ..... |
| 3. | त्यज् ..... | त्यज्यते ..... | अत्यज्यत ..... | अत्यज्येताम् ..... | अत्यज्यन्त ..... |
| 4. | भाष् ..... | भाष्यते ..... | अभाष्यत ..... | अभाष्येताम् ..... | अभाष्यन्त ..... |
| 5. | तुद् ..... | तुद्यते ..... | अतुद्यत ..... | अतुद्येताम् ..... | अतुद्यन्त ..... |
| 6. | लिख्* ..... | लिख्यते ..... | अलिख्यत ..... | अलिख्येताम् ..... | अलिख्यन्त ..... |

*लिख् to write

## THE PAST PASSIVE

**Exercise 12:**

Translate:

1. रामः बालकेन अचर्यत ।_____

2. नार्यः कपिभ्याम् अगम्यन्त ।_____

3. अश्वौ खगैः उपाविश्येताम् ।_____

4. शिष्याः गुरुणा अदृश्यन्त ।_____

5. पुष्पम् नरेण अनश्यत ।_____

6. जलम् गजेन अपिब्यत ।_____

7. राज्ञ्यः जनैः अभाष्यन्त ।_____

8. वचनानि शिष्यैः अवद्यन्त ।_____

9. The words were spoken by the sages._____

10. The fruits were eaten by the boy. _____

## MIXED EXERCISE PASSIVE TENSE - PRESENT & PAST

**Exercise 13:**

Translate :

1. जलम् कपिणा पीयते ॥ _____

2. राक्षमाः रामेण अतुद्यन्त ॥ _____

3. कथाः गुरूणा कथ्यन्ते ॥ _____

4. वचने जनैः अभाष्येताम् ॥ _____

5. नगरम् दूताभ्याम् अगम्यत ॥ _____

6. अचलौ मुनिना चर्येते ॥ _____

7. The river is found by the lions.

_____

8. The village (ग्रामः) was gone to by the soldier.

_____

9. The trees were seen by the army.

_____

10. The (two) fruits were eaten by the two sages.

_____

## ||THE PASSIVE VERB in the FUTURE TENSE ||

**Video S2- H 2 (at 2.16)**

Here, the verb is put into the future tense using the future labhate endings as follows:

e.g. चर् + इष्य + ते > चरिष्यते he, she, it will be walked to

चरिष्येते they two will be walked to

चरिष्यन्ते they many will be walked to

Note: When the verb already has a labhate ending the form is the same as the ordinary future.

**Exercise 14:**

Translate

1) फलम् रामेण खादिष्यते । _____

_____

2) अचलौ तया गमिष्येते । _____

_____

3) नगराणि ऋषिणा द्रक्ष्यन्ते ।_____

4) नृपेण धनम् न लप्स्यते । _____

# ॥ PASSIVE VERB – PAST, PRESENT & FUTURE ॥

**Exercise 15:**

Translate:

1) फलम् नृपेण खाद्यते । _____

2) नगरे त्वया वने लप्स्येते ।_____

3) अचलाः ऋषिभ्याम् गमिष्यन्ते । _____

4) राक्षसाः सैनिकैः व्यापाद्यन्त । _____

5) धर्मः सज्जनैः करिष्यते । _____

6) The village (ग्रामः) will be gone to by me.

_____

7) The trees are seen by the (two) soldiers.

_____

8) The horses will be seen by the man.

_____

9) The queen was run to by the prince.

_____

**End of week 4**

**Start of week 5**

# 10. Verb: *karoti* in 3 tenses

**Video S2 - H 2 (at 3.20)**

Present: He makes/does

| | | | |
|---|---|---|---|
| he, she, it | करोति | कुरुतः | कुर्वन्ति |
| you | करोषि | कुरुथः | कुरुथ |
| I, we | करोमि | कुर्वः | कुर्मः |

Future: He will make/do

| | | |
|---|---|---|
| करिष्यति | करिष्यतः | करिष्यन्ति |
| करिष्यमि | करिष्यथः | करिष्यथ |
| करिष्यामि | करिष्यावः | करिष्यामः |

Past: He made/did

| | | |
|---|---|---|
| अकरोत् | अकुरुताम् | अकुर्वन् |
| अकरोः | अकुरुतम् | अकुरुत |
| अकरवम् | अकुर्व | अकुर्म |

**Exercise 16:**
**Translate:**

1. सः गृहम् करोति । _____
2. ते गृहम् कुर्वन्ति । _____
3. तौ गृहाणि अकुरुताम् । _____
4. मा वस्त्राणि करिष्यति । _____
5. त्वम् अन्नम् करोषि । _____

# 11. ENGLISH TO संस्कृत SHEET 2

**Exercise 17:**
Translate:

1. The brave men walk._____

2. The bird saw the soldiers._____

3. When will you come to me?_____

4. The lady has a son._____

5. He is gone but she is here._____

6. I will go to the king's wife._____

7. Having come to the river, the lion drank.

_____

8. "O Lakṣmaṇa, look at that large tree," said Sītā.

_____

9. The forest is green again._____

10. Having seen Rāma with Lakṣmaṇa, she gave Rāma the fruit.

_____

# 12 Revision of Universal noun endings

## *ātman, rājan, karman*

**Video S2 - H 2 at 5.02**

As introduced in Term 1, there is only one set of noun endings for all noun paradigms. These are:

| | | | |
|---|---|---|---|
| 1st | ः | औ | अः |
| 2nd | अम् | औ | अः |
| 3rd | आ | भ्याम् | भिः |
| 4th | ए ( े ) | भ्याम् | भ्यः |
| 5th | अः | भ्याम् | भ्यः |
| 6th | अः | ओः | आम् |
| 7th | इ (ि ) | ओः | सु |

The table above shows the one set of endings which creates all the noun paradigms. These endings become much more easily seen when the stem word ends in a consonant, as in the examples which follow: *ātman, rājan and karman*

Video practice: atman Audio: Universal noun endings atman

| | | | |
|---|---|---|---|
| 1 | आत्मा | आत्मानौ | आत्मानः |
| | हे आत्मन् | हे आत्मानौ | हे आत्मानः |
| 2 | आत्मानम् | आत्मानौ | आत्मनः |
| 3 | आत्मना | आत्मभ्याम् | आत्मभिः |
| 4 | आत्मने | आत्मभ्याम् | आत्मभ्यः |
| 5 | आत्मनः | आत्मभ्याम् | आत्मभ्यः |
| 6 | आत्मनः | आत्मनोः | आत्मनाम् |
| 7 | आत्मनि | आत्मनोः | आत्मसु |

Now look for the endings yourself……

| | | | |
|---|---|---|---|
| 1 | राजा | राजानौ | राजानः |
| | हे राजन् | हे राजानौ | हे राजानः |
| 2 | राजानम् | राजानौ | राज्ञः |
| 3 | राज्ञा | राजभ्याम् | राजभिः |
| 4 | राज्ञे | राजभ्याम् | राजभ्यः |
| 5 | राज्ञः | राजभ्याम् | राजभ्यः |
| 6 | राज्ञः | राज्ञोः | राज्ञाम् |
| 7 | राज्ञि | राज्ञोः | राजसु |

karman

| | | | |
|---|---|---|---|
| 1 | कर्म | कर्मणी | कर्माणि |
| | हे कर्मन् | हे कर्मणी | हे कर्माणि |
| 2 | कर्म | कर्मणी | कर्माणि |
| 3 | कर्मणा | कर्मभ्याम् | कर्मभिः |
| 4 | कर्मणे | कर्मभ्याम् | कर्मभ्यः |
| 5 | कर्मणः | कर्मभ्याम् | कर्मभ्यः |
| 6 | कर्मणः | कर्मणोः | कर्मणाम् |
| 7 | कर्मणि | कर्मणोः | कर्मसु |

**Exercise 18:**

| | Translation | | Translation |
|---|---|---|---|
| आत्मा | | कर्मसु | |
| कर्मभ्याम् | | राज्ञे | |
| राजानम् | | आत्मनः | |
| राजभिः | | कर्मणे | |
| कर्मणि | | राज्ञः | |
| राज्ञि | | आत्मानौ | |
| आत्मभ्यः | | कर्मणोः | |

**End of week 5**

**Start of week 6**

# 13. Mahābhārata Set Text Story 3: Bhīṣma's Vow

Śāntanu asks the king of the fishermen for permission to marry Satyavatī. The king will only consent to the marriage if Śāntanu promises that Satyavatī's son will be the next king. Bhīṣma, for his father's sake, vows that he will give up his claim to the throne and will never marry nor have any children.

1. धीवराणाम् नृपम् गत्वा शान्तनुः वदति स्म ।

   _____

2. तव कन्याम् विवाहे इच्छामि इति ।

   _____

3. धीवराणाम् नृपः प्रतिवदति स्म यदि सत्यवती तव भार्या भविष्यति तर्हि तस्याः पुत्रः नृपः भविष्यति इति । _____

   _____

4. शान्तनुः राजगृहम् दुःखेन पुनः अगच्छत् ।

   _____

5. भीष्मः सर्वम् श्रुत्वा धीवराणाम् नृपम् गत्वा तम् वदति स्म ।

   _____

6. पुरा शान्तनुः माम् अवदत् हे भीष्म त्वम् नृपः भविष्यसि इति ।

   _____

7. इदानीम् तु सत्यवत्याः पुत्रः नृपः भविष्यति ।

_____

8. अहम् नृपः न भविष्यामि इति मम व्रतम् इति ।

_____

9. शान्तनुः सत्यवतीम् परिणयति स्म ॥

_____

| Sentence | Word | Explanation | Meaning | Grammar Section |
|---|---|---|---|---|
| 1 | धीवराणाम् | 6th case pl | of the fishermen | 2a |
| 1 | नृपम् | 2nd case | king | 2a |
| 1 | गत्वा | tvā ending word | having gone | 5 |
| 1 | वदति | Verb Present tense – Paradigm: bhavati | he says | 3 |
| 1 | स्म | changes the verb to past tense | | 9 |
| 2 | तव | Pronoun yuṣmad 6th case | of you/your | 2d |
| 2 | कन्याम् | 2nd case kanyā (f) | daughter | 2a |
| 2 | विवाहे | 7th case vivāha | in marriage | 2a |
| 2 | इच्छामि | Verb Present tense – Paradigm: bhavati | I want | 3 |
| 2 | इति | indicates speech | | 8 |
| 3 | प्रतिवदति | Verb Present tense – Paradigm: bhavati | he replies | 6b |
| 3 | यदि ... तर्हि | Complementary sentence | if ... then | 10 |
| 3 | तव | Pronoun yuṣmad 6th case | of you/your | 2d |
| 3 | भार्या | 1st case | wife | 2a |
| 3 | भविष्यति | Verb Future tense - Paradigm: bhaviṣyati | she will become | 3 |
| 3 | तस्याः | Pronoun 6th case – Paradigm: tat | of her/her | 2d |

| | | | | |
|---|---|---|---|---|
| 3 | पुत्रः | 1st case | son | 2a |
| 3 | नृपः | 1st case | king | 2a |
| 4 | राजगृहम् | 2nd case | palace | 2a |
| 4 | दुःखेन | 3rd case | sorrowfully | |
| 4 | पुनः | indeclinable | again | |
| 4 | अगच्छत् | Verb Past tense - Paradigm: abhavat | he went | 3 |
| 5 | भीष्मः | 1st case | Bhīṣma | 2a |
| 5 | सर्वम् | Pronoun 2nd case - Paradigm tat | all | 2d |
| 5 | श्रुत्वा | tvā ending word | having heard | 5 |
| 5 | तम् | Pronoun 2nd case – Paradigm: tat | to him | 2g |
| 6 | पुरा | indeclinable | formerly, of old | |
| 6 | माम् | Pronoun asmad 2nd case | to me | 2a |
| 6 | अवदत् | Verb Past tense – Paradigm: abhavat | he said | 3 |
| 6 | हे | indeclinable | O! | |
| 6 | त्वम् | 1st case | you | 2d |
| 7 | इदानीम् | indeclinable | now | |
| 7 | तु | indeclinable | but | |
| 7 | सत्यवत्याः | 6th case | of Satyavatī | 2a |
| 8 | अहम् | Pronoun asmad1st case | I | 2d |
| 8 | न | indeclinable | not | |
| 8 | इति | indeclinable | thus | |
| 8 | मम | Pronoun asmad 6th case | of me/my | 2a |
| 8 | व्रतम् | 2nd case | vow | 2a |
| 9 | परिणयति | Verb Present tense - Paradigm: bhavati | he marries | 3 |

- **Start Vowel Sandhi: Read pages 1 to 6 and do exercises on Rule 1.**

## End of week 6

## Start of week 7

# 14. The Imperative

**Video H 2**

## Revision

॥ Using the Imperative to give commands ॥

As introduced in Term 1, the **Imperative** is used for giving a command or instruction, so we say, वद , उत्तिष्ठ , उत्तिष्ठत , निमिष , निमिषत , etc.. (*Translate these.*)

These examples are all in the Second or Middle person.
They address a त्वम्, or a यूयम्, a thou or a you.

In some Imperative forms, instead of a final short अ in commands (like भव or वद) there is a final इ. Thus एहि Come! ब्रूहि Speak! and देहि Give!
Occasionally a final उ is found, as in कुरु Do! or Make! and शृणु Listen!

## ॥ The 'Polite' Mode of the Imperative ॥

The Imperative, however, is also used in its Third person (English) forms/1st person (Sanskrit), (i.e. the top line of the verb).

This is used in the sense of 'Let him' or 'Let her', as in :

रामः वनम् गच्छतु । 'Let राम go to the forest.'

भरतः राज्यम् करोतु । 'Let भरत rule the kingdom.'

The forms अस्तु and भवतु are used to mean such things as, 'Let it be',

'Let there be', 'Very well', So be it' or simply 'Yes'. This use of the Imperative using the top line of the verb has a polite, courtly sense of, for example,

'Let your honour sit down' or 'Pray, may your excellency take his supper.'

and such-like very courteous requests, more like suggestions than commands.

Another example is

भूमिपः जयतु । 'May the king be victorious.'

Often in these cases, although the mode of address seems indirect, the person is being addressed directly.

*[The first two lines of the Imperative forms of भू should be learnt and tested.]*

भू Become!

| | | | |
|---|---|---|---|
| Polite Imperative → | भवतु<br>let him/may he, be | भवताम्<br>let those two be | भवन्तु<br>let them be |
| Imperative → | भव<br>(you) become! | भवतम्<br>(you two) become! | भवत<br>(you many) become! |
| | भवानि<br>let me be | भवाव<br>let us two be | भवाम<br>let us be |

MP3: bhavatu

## ।। The 'Polite' Mode of the Imperative ।।

**Mixed Exercise 19:**
Translate:

1. रामः सीताम् पश्यतु ।_____

2. उत्तिष्ठत शिष्याः ।_____

3. फलाणि खाद ।_____

4. जलाय पुत्रः नदीम् गच्छतु ।_____

5. जनाः प्राज्ञाः भवन्तु ।_____

6. सर्वे सत्यम् पश्यन्तु ।_____

7. नृपः जयतु ।_____

8. देवः आगच्छतु ।_____

# 15. REVIEW OF VERBAL FORMS LEARNT SO FAR:

Before moving on, a review of the forms of verbs we have met so far would be helpful:

* The **present active verb**, such as चरति, चरतः, चरन्ति. (Translate.)

* With an additional 'स्य' or 'ष्य' there is the **future active verb**, as in चरिष्यति, चरिष्यतः, चरिष्यन्ति. (Translate.)

* The **past active verb** , अचरत्, अचरताम्, अचरन्. (Translate.)

* The **passive verbs**, in present, future and past tenses, such as चर्यते, चरिष्यते, अचर्यत. (Translate.)

Also we remember that:

* By adding the ending त्वा we have words like चरित्वा, दृष्ट्वा and श्रुत्वा. (Translate.)

* With the ending त we have words like चरित°, हत°, गत°, श्रुत° and दृष्ट°. (Translate.)

- **Continue Sandhi: Read pages 7 to 12 and do exercises on Rules 1, 2 and 3.**

**End of week 7**

**Start of week 8**

# 16. New paradigms *manas, jnānin, dhimat*

**Video S2 - H 2 – 20.14mins**

मनस् **Mind (n)** manas (Leave *manas* until the end of the book if preferred)

| | | | |
|---|---|---|---|
| 1 | मनः | मनसी | मनांसि |
| | हे मनः | हे मनसी | हे मनांसि |
| 2 | मनः | मनसी | मनांसि |
| 3 | मनसा | मनोभ्याम् | मनोभिः |
| 4 | मनसे | मनोभ्याम् | मनोभ्यः |
| 5 | मनसः | मनोभ्याम् | मनोभ्यः |
| 6 | मनसः | मनसोः | मनसाम् |
| 7 | मनसि | मनसोः | मनःसु |

ज्ञानिन् **Wise (m)** (possessed *(in)* of wisdom *(jñā)*)

| | | | |
|---|---|---|---|
| 1 | ज्ञानी | ज्ञानिनौ | ज्ञानिनः |
| | हे ज्ञानिन् | हे ज्ञानिनौ | हे ज्ञानिनः |
| 2 | ज्ञानिनम् | ज्ञानिनौ | ज्ञानिनः |
| 3 | ज्ञानिना | ज्ञानिभ्याम् | ज्ञानिभिः |
| 4 | ज्ञानिने | ज्ञानिभ्याम् | ज्ञानिभ्यः |
| 5 | ज्ञानिनः | ज्ञानिभ्याम् | ज्ञानिभ्यः |
| 6 | ज्ञानिनः | ज्ञानिनोः | ज्ञानिनाम् |
| 7 | ज्ञानिनि | ज्ञानिनोः | ज्ञानिषु |

**Exercise 20:**

| | TRANSLATION | | TRANSLATION |
|---|---|---|---|
| मनसे | | ज्ञानिनः | |
| ज्ञानिनम् | | मनसः | |
| मनोभ्यः | | ज्ञानिनोः | |
| ज्ञानिभ्याम् | | मनसि | |
| मनसोः | | ज्ञानिषु | |
| ज्ञानिने | | मनोभ्याम् | |
| मनःसु | | ज्ञानिभ्यः | |

धीमत् **Intelligent (m)** dhimat (possessed of *(mat)* intelligence *(dhī )*)

| | | | |
|---|---|---|---|
| 1 | धीमान् | धीमन्तौ | धीमन्तः |
| | हे धीमन् | हे धीमन्तौ | हे धीमन्तः |
| 2 | धीमन्तम् | धीमन्तौ | धीमतः |
| 3 | धीमता | धीमद्भ्याम् | धीमद्भिः |
| 4 | धीमते | धीमद्भ्याम् | धीमद्भ्यः |
| 5 | धीमतः | धीमद्भ्याम् | धीमद्भ्यः |
| 6 | धीमतः | धीमतोः | धीमताम् |
| 7 | धीमति | धीमतोः | धीमत्सु |

**Exercise 21:**

| | **TRANSLATION** | | **TRANSLATION** |
|---|---|---|---|
| धीमद्भिः | | धीमद्भ्याम् | |
| धीमतोः | | धीमत्सु | |
| धीमतः | | धीमता | |
| धीमन्तौ | | धीमन्तम् | |
| धीमद्भ्यः | | हे धीमन्तः | |
| हे धीमन् | | धीमतः | |
| धीमन्तः | | धीमताम् | |

Note: Feminine follows 'nadi' endings: dhimat

# 17. *tavat* ending words

**Video S2 - H 3 2.42 mins**

These तवत्-ending words have no equivalent in English. This ending 'तवत्' is added to a धातु, to form such words as

चरितवत्, कृतवत् or दृष्टवत्.

Such words have a **past sense** and act just like a past tense active verb. However, तवत्-ending words take gender and number, their endings taking the same forms as धीमत् in the first case.

Remember the masculine forms of धीमत् :- धीमान् धीमन्तौ धीमन्तः

The feminine forms add an ई and go like नदी :- धीमती धीमत्यौ धीमत्यः

NB – neuter forms of *tavat* not needed for IGCSE

e.g. रामः गतवान् Rāma went.

Can you see how the ending of गतवान् agrees with रामः ?.

On the other hand, सीता गतवती Sītā went.

Here the feminine form of गतवती agrees with सीता.

*The following examples should be studied, then the sentences overleaf. The exercise after that should then be completed.*

रामः गतवान् **Rāma** went.

सीता गतवती **Sītā** went.

खगाः गतवन्तः The birds went.

बालकौ खादितवन्तौ The two boys ate.

नार्यौ खादितवत्यौ The two ladies ate.

# ।। तवत् - Ending Words ।।

Further examples:

1. सः राक्षसम् व्यापादितवान् ।

He killed the rākṣasa/demon.

2. माम् न कश्चित् दृष्टवान् ।

No one saw me.

3. सा किम् श्रुतवती ।

What did she hear?

4. महान्तः खगाः गतवन्तः ।

The great birds went.

5. तौ खादितवन्तौ ।

They both ate.

6. नार्यौ तस्मै जलम् दत्तवत्यौ ।

The (two) ladies gave him water.

## ।। तवत् - **Ending Words** (cont.) ।।

**Exercise 22:**

1. राजा जलम् श्रुतवान् ।

2. राज्ञः समीपे नारी पतितवती ।

3. सैनिकाः नदीम् धावितवन्तः ।

4. पुत्रौ गृहम् कृतवन्तौ ।

5. स्वसारौ वनम् त्यक्तवत्यौ ।

6. महती नारी वचनानि उक्तवती ।

7. सेनाः युद्धम् कृतवत्यः ।

8. नरौ नगरम् दृष्टवन्तौ ।

9. महान् रामः वनम् गतवान् । सीता अपि गतवती ।

10. न अहम् किंचित् खादितवान् मातः इति श्री कृष्णः उक्तवान् ।

- **Continue Sandhi: Read pages 13 to 17 and do exercises on Rules 1 to 5.**

**End of week 8**

**Start of week 9**

# 18. Mahābhārata Set Text Story 4: A Deer Curses Pāṇḍu

Pāṇḍu becomes king, and Kuntī chooses him as a husband. While hunting, Pāṇḍu accidentally kills a sage who is disguised as a deer. The sage curses Pāṇḍu saying that when he embraces his wife, he will die.

1. यस्मात् धृतराष्ट्रः अन्धः यस्मात् पाण्डुः नृपः अभवत् ।

_____

2. पाण्डुः अचिन्तयत् का मम भार्या भविष्यति इति ।

_____

3. सः कुन्त्याः स्वयंवरम् अगच्छत् ।

_____

4. पाण्डुः कुन्त्या वृतः ।

_____

5. भीष्मः पाण्डवे द्वितीयाम् भार्याम् अलभत ।

_____

6. सा माद्री नाम ।

_____

7. विवाहम् कृत्वा पाण्डुः भार्याभ्याम् सह वनम् अगच्छत् ।

_____

8. तत्र पाण्डुः मृगम् अनुधावति स्म ।

_____

9. शरेण तुदितः मृगः शापम् अवदत् यदि त्वम् भार्याम् परिष्वजसे तर्हि मृतः भविष्यसि इति ॥

_____

_____

| Sentence | Word | Explanation | Meaning | Grammar Section |
|---|---|---|---|---|
| 1 | यस्मात्...यस्मात् | Complementary sentence | since ... then | 10 |
| 1 | धृतराष्ट्रः | 1st case | Dhṛtarāṣṭra | 2a |
| 1 | अन्धः | 1st case | blind | 2f |
| | पाण्डुः | 1st case | Pāṇḍu | 2a |
| 1 | अभवत् | Verb Past tense – Paradigm: abhavat | he became | 3 |
| 2 | अचिन्तयत् | Verb Past tense – Paradigm: abhavat | he thought | 3 |
| 2 | का | Pronoun 1st case – Paradigm: tat (f) | who | 2d |
| 2 | मम | Pronoun asmad 6th case | of me/my | 2a |
| 2 | भार्या | 1st case | wife | 2a |
| 2 | भविष्यति | Verb Future tense - Paradigm: bhaviṣyati | she will become | 3 |
| 2 | इति | indicates speech | | 8 |
| 3 | सः | Pronoun 1st case – Paradigm: tat | he | 2d |
| 3 | कुन्त्याः | 6th case Kuntī (f) | of Kuntī | 2 |
| 3 | स्वयंवरम् | 2nd case svayaṃvara | self-choice (ceremony) | 2 |
| 3 | अगच्छत् | Verb Past tense - Paradigm: abhavat | he went | 3 |
| 4 | कुन्त्या | 3rd case Kuntī (f) | by Kuntī | 2 |

| | | | | |
|---|---|---|---|---|
| 4 | वृतः | ta ending word, 1st case | chosen | 4 |
| 5 | पाण्डवे | 4th case | for Pāṇḍu | 2a |
| 5 | द्वितीयाम् | 2nd case | a second | 2a |
| 5 | भार्याम् | 2nd case | wife | 2a |
| 5 | अलभत | Verb Past tense - Paradigm: avardhata | he found | 3 |
| 6 | सा | Pronoun 1st case – Paradigm: tat | she | 2d |
| 6 | माद्री | 1st case | Mādrī | 2a |
| 6 | नाम | | by name | |
| 7 | विवाहम् | 2nd case | marriage | 2a |
| 7 | कृत्वा | tvā ending word | having made, done | 5a |
| 7 | भार्याभ्याम् | 3rd case (special with saha), dual | his two wives | 2a |
| 7 | सह | indeclinable | with | 7 |
| 7 | वनम् | 2nd case | forest | 2a |
| 7 | अगच्छत् | Verb Past tense - Paradigm: abhavat | he went | 3 |
| 8 | तत्र | indeclinable | there | |
| 8 | मृगम् | 2nd case | deer | 2a |
| 8 | अनुधावति | Verb Present tense - Paradigm: bhavati | he runs after, pursues | 3 |
| 8 | स्म | changes the verb to past tense | | 9 |
| 9 | शरेण | 3rd case | by an arrow | 2a |
| 9 | तुदितः | ta ending word, 1st case | hit | 4 |
| 9 | शापम् | 2nd case | curse | 2a |
| 9 | यदि ... तर्हि | Complementary sentence | if ... then | 10 |
| 9 | त्वम् | Pronoun yuṣmad 1st case | you | 2d |
| 9 | परिष्वजसे | Verb Future tense - Paradigm: vardhiṣyate | you will marry | 3 |
| 9 | मृतः | ta ending word, 1st case | dead | 4 |

- **Continue Sandhi: Read pages 18 to 20 and do exercises on Rules up to and incl Rule 6.**

## End of week 9

## Week 10

- **Continue Sandhi: Read pages 21 to 25 and do exercises**
- **Prepare noun paradigms for test**
- **Practise *manas* paradigm if not done earlier**

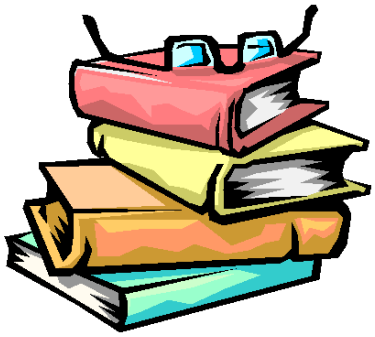
## Week 11

- **Continue Sandhi: Study pages 26 onwards and do exercises**
- **Take noun paradigm test**

## Week 12 (if needed)

- **Continue Sandhi: Finish exercises**

# Appendix 1: IGCSE English to Sanskrit Vocabulary List



Words using the pattern of the following paradigms are marked in these colours:

- **Rāma –** **blue**
- **Sītā –** **pink**
- **Mitram -** **grey**

- **Adjectives (**Rāma, Sītā, Mitram**) -** **brown**

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

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

For a full **alphabetical** list, see the standard IGCSE vocabulary at www.sanskritexams.org.uk.

## ➢ IGCSE Vocabulary: English to Sanskrit

| 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) | अस |
| 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 | | | |
| | | | | |

# Appendix 2: IGCSE vocabulary to be known Sanskrit to English only

Click on link: **IGCSE Vocabulary list**

# Appendix 3: Answers

## Answers:

### Ex. 1

1. Wherever there is a river, there is water.
2. Where Rāma lives, Sītā lives.
3. As the knowledge, so the bliss. As a man eats, so he grows.
4. When Sītā was carried off, Rāma was unhappy.
5. Whenever Sītā saw Rāma, she experienced happiness.

### Ex. 2

1. Wherever Rāma goes, there Lakṣmaṇa follows.
2. As a man thinks, so he acts.
3. When Rāma comes, demons run from him.
4. Who speaks to the boys, that is the teacher. (The one who speaks to the boys is the teacher. /The teacher is the one who speaks to the boys.)
5. Whenever Lakṣmaṇa saw Rāma, he experienced happiness.

### Ex. 3

1. How does Rāma make battle? Just as a lion does battle, so Rāma does battle.
2. When do people find happiness? When all sorrows are abandoned, then people find happiness.
3. Where do ogres dwell? Where there are many trees, there indeed demons live.
4. “If Rāma comes to me, then I will become happy”, Sītā thought.
5. For as long as Rāma does not go to the forest, for so long ogres live blissfully there.

### Ex. 4

1. How does a good wife act? Just as Sītā acts, so a good wife acts.
   (‘acts’ – behaves, conducts herself, etc)
2. Where do sages/ṛṣis live? Where there are water, grass and trees, there sages live.
3. When do men go to the forest? When they see the sons of their sons, then men leave their homes and go to the forest.
4. If the Rāmāyaṇa is heard by me, then I will become happy.

### Ex. 5

Check paradigm for answers.

### Ex. 6

Compare with *tat* paradigm for answers.

### Ex. 7

1. He/she says something to me.
2. There some sage/ṛṣi dwells. Some sage/ṛṣi dwells there.

3. In some town/city a king lived/dwelt.
4. No-one hears me.
5. The water was seen by someone.
6. Water was not seen by someone.
7. No-one walks in the forest.

Story 2: The Fisherman King's Daughter.

1. The eighth son of Śāntanu is called Bhīṣma

2. Once Bhīṣma went to Śāntanu.

3. You indeed/alone will become king, Śāntanu said to Bhīṣma.

4. But one day Śāntanu walked on the bank of the river.

5. There was a fragrance/perfume in the wind.

6. That fragrance came from a beautiful girl.

7. Wherever that girl went, there was a beautiful fragrance.

8. Having seen the girl, Śāntanu said, "Who are you?"

9. The girl said, "I am Satyavatī".

10. "My father is king of the fishermen."

## ENGLISH TO संस्कृत SHEET 1

**Ex. 8**

1. नरः चरति ।
2. बालकौ धावतः ।
3. सिंहः मृगम् अपश्यत् ।
4. खगः वृक्षात् अपतत् ।
5. रामः फले खादिष्यति ।
6. गृहम् शीघ्रम् गच्छ इति मा अवदत् ।
7. एकदा एकः नृपः हरिः नाम ।
8. खादित्वा नरी अतिष्ठत् ।

**Ex. 9**

Active and Passive sentences:

1. i. Rāma is nominative/the subject ------ Rāma is in 3rd case
   ii. active verb ------ passive verb
   iii. tree is the object ------ there is no direct object

2. i. Rāma is in 1st case ------ Rāma is in 3rd case
   ii. active verb like bhavati ------ different form of verb (passive)
   iii. वृक्षम् with 2nd case ending ------ वृक्षः has 1st case ending

The first main difference is that the subject, Rāma, is in the 1st case for the active construction, and in 3rd case for the passive construction.
The second main difference is that the object is in the 2nd case in the active sentence and in 1st case in the passive construction.

## Exercise 10: THE PRESENT PASSIVE

1. Rāma is seen by Lakṣmaṇa.
2. The rivers are gone to by the lady.
3. Both hands are washed by the sister.
4. The horses are seen by the soldier.
5. Two fruits are eaten by two birds.
6. The mountains are left by the sages.
7. रथः सीतया धाव्यते ।
8. फलानि बालकेन खाद्यन्ते ।
9. कपी नृपेन दृश्येते ।

## Exercise 11:

| | धातु | Present Passive | Past Passive s | Past Passive du | Past Passive pl |
|---|---|---|---|---|---|
| 1. | खाद् in eating | खाद्यते *is* eaten | अखाद्यत one *was* eaten | अखाद्येताम् they (two) *were* eaten | अखाद्यन्त they *were* eaten |
| 2. | गम् in going | गम्यत is gone | अगम्यत one was gone to | अगम्येताम् they (two) were gone to | अगम्यन्त they were gone to |
| 3. | त्यज् in abandoning | त्यज्यते is abandoned | अत्यज्यत one was left | अत्यज्येताम् they (two) were left | अत्यज्यन्त they were left |
| 4. | भाष् in speaking | भाष्यते it is said | अभाष्यत it was spoken to | अभाष्येताम् they (two) were spoken to | अभाष्यन्त they were spoken to |
| 5. | तुद् in hitting | तुद्यते is hit | अतुद्यत one was hit | अतुद्येताम् they (two) were hit | अतुद्यन्त they were hit |
| 6. | लिख् in writing | लिख्यते is written | अलिख्यत it was written | अलिख्येताम् they (two) were written to | अलिख्यन्त they were written to |

## Exercise 12: THE PAST PASSIVE

1. Rāma was walked to by the boy.
2. The ladies were gone to by the two monkeys.
3. The two horses were sat upon by birds.
4. The pupils were seen by the teacher.
5. The flower was destroyed by the man.
6. The water was drunk by the elephant.
7. The queens were spoken to by the people.
8. The words/statements were spoken by the pupils.
9. वचनानि ऋषिभिः अभाष्यन्त ।
10. फलानि बालकेन अखाद्यन्त ।

## Exercise 13:

## MIXED EXERCISE PASSIVE TENSE- PRESENT & PAST

1. The water is drunk by the monkey.
2. The rākṣasas were struck by Rāma.
3. Stories are told by the teacher.
4. Two statements were spoken by the people.

5. The town was gone to by two messengers.
6. Two mountains are walked to by the sage.
7. नदी सिंहैः लभ्यते । ग्रामः मैनिकेन अगम्यत ।
8. वृद्धाः मेनया अदृश्यन्त ।
10. फले मुनिभ्याम् अखाद्येताम् ।

**Exercise 14:**

**THE PASSIVE VERB IN THE FUTURE TENSE**

1. The fruit will be eaten by Rāma.
2. Two mountains will be gone to by her
3. Towns will be seen by the sage.
4. Wealth will not be found by the king.

**Exercise 15:**

**PASSIVE VERB – PAST, PRESENT AND FUTURE**

1. The fruit is eaten by the king.
2. Two cities will be found by you in the forest.
3. Mountains will be gone to by the two sages.
4. Rākṣasas were killed by the soldiers.
5. Law will be done/made by virtuous people.
6. ग्रामः मया गमिष्यते ।
7. वृद्धाः मैनिकाभ्याम् दृश्यन्ते ।
8. अश्वाः नरेण द्रक्ष्यन्ते ।
9. राज्ञी राजपुत्रेण अधाव्यत ।

**Exercise 16:**

1. He builds a house.
2. They build a house.
3. They two built houses.
4. She will make clothes.
5. You prepare food.

## Exercise 17: ENGLISH TO संस्कृत SHEET 2

1. वीराः नराः चरन्ति ।
2. खगः सैनिकान् अपश्यत् ।
3. त्वम् माम् कदा आगमिष्यसि ।
4. नार्याः पुत्रः अस्ति ।
5. सः गतः सा तु अत्र अस्ति ।
6. राज्ञः / नृपस्य भार्याम् गमिष्यामि ।
7. नदीम् आगम्य सिंहः अपिबत् ।
8. हे लक्ष्मण तम् विशालम् वृक्षम् पश्य इति सीता अवदत् ।
9. वनम् पुनः हरितम् अस्ति ।
10. रामम् लक्ष्मेण सह दृष्ट्वा सा रामाय फलम् अददात् ।

## Exercise 18:

| | Translation | | Translation |
|---|---|---|---|
| आत्मा | self | कर्मसु | in many actions |
| कर्मभ्याम् | by, for, from two actions | राज्ञे | for a king |
| राजानम् | king (2nd) | आत्मनः | of, from self |
| राजभिः | by many kings | कर्मणे | for action |
| कर्मणि | in action | राज्ञः | from, of a king |
| राज्ञि | in a king | आत्मानौ | two selves/ two selves (obj) |
| आत्मभ्यः | by, for, from many selves | कर्मणोः | in, of two actions |

Story 3: Bhīṣma's Vow

1. Having gone to the king of the fishermen, Śāntanu said

2. I wish to marry your daughter.

3. The king of the fishermen replied, "If Satyavatī becomes your wife, then her son will become king".

4. Śāntanu went again unhappily to his palace.

5. Bhīṣma, having heard everything, having gone to the king of the fishermen, said to him,

6. "Formerly, Śāntanu said to me, "O Bhīṣma, you will become king."

7. "But now, Satyavatī's son will become king ".

8. "I will not become king" thus is my my vow.

9. Śāntanu married Satyavatī.

## Exercise 19:

### THE "POLITE" MODE OF THE IMPERATIVE (Mixed)

1. May Rāma see Sītā.
2. Stand up, pupils!
3. Eat fruit!
4. Let the boy/son go to the river for water.
5. May the people become wise.
6. May all see the truth.
7. May the king be victorious.
8. May the god come.

## Exercise 20:

| | TRANSLATION | | TRANSLATION |
|---|---|---|---|
| मनसे | for mind | ज्ञानिनः | from/of a wise one (also 1st/Voc/2nd m pl) |
| ज्ञानिनम् | wise one (obj) | मनसः | from/ of mind |
| मनोभ्यः | For, from many minds | ज्ञानिनोः | of/in two wise ones |
| ज्ञानिभ्याम् | by, for, from two wise ones | मनसि | in mind |
| मनसोः | of, in two minds | ज्ञानिषु | in many wise ones |
| ज्ञानिने | for a wise one | मनोभ्याम् | by/for/from two minds |
| मनःसु | in many minds | ज्ञानिभ्यः | for/from many wise ones |

## Exercise 21:

Refer to paradigm.

## Exercise 22:

### तवत् - ENDING WORDS

1. The king heard the water.
2. The lady fell near to the king.
3. The soldiers ran to the river.
4. The two sons built a house.
5. The two sisters left the forest.
6. The great lady spoke some words.
7. The armies made battle.
8. The two men saw the city.
9. The great Rāma went to the forest. Sītā also went.
10. "I ate nothing, mother", said Śrī Kṛṣṇa.

**Story 4:** A Deer Curses Pāṇḍu

1. Since/because Dhṛtarāṣṭra was blind, Paṇḍu became king.

2. Paṇḍu thought, "Who will be come my wife?".

3. He went to Kuntī’s self-choosing ceremony.

4. Paṇḍu was chosen by Kuntī.

5. Bhiṣma found a second wife for Paṇḍu.

6. She was called Mādrī,

7. Having made his marriage, Paṇḍu, together with his wife, went to the forest.

8. There, Paṇḍu chased after a deer.

9. The deer, hit by an arrow, spoke a curse,”If you embrace your wife, then you will die.”

# Appendix 4: Reading Practice – Bhagavadgītā

For an introduction to the Bhagavad Gitā, watch Series 2 Video H 13 (to be updated for 2025):
The 'reading practice' verses are just for practice, not examination.

Your reading will be enhanced if you **emphasise**
- the long vowels and
- the vowels which come before conjunct consonants
- vowels before halanta letters at the end of words, including visargas

Otherwise, vowels should be short and light.

For example: सर्वभूतस्थम् - s**a**rvabh**ū**t**a**stham

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). For now, enjoy the Sanskrit sounds and the English translation which is given.

Continue to practise verses given in Term 1, as well as this new Set Text verse:

**Chapter** 6 v 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६॥२९॥

सर्व-भूत-स्थम् । आत्मानम् । सर्व-भूतानि । च । आत्मनि ।
ईक्षते । योग-युक्त-आत्मा । सर्वत्र । समदर्शनः ॥

*sarvabhūtastham ātmānaṃ sarvabhūtāni cātmani,*

*īkṣate yogayuktātmā sarvatra samadarśanaḥ.*

6.29. With mind harmonised by yoga, one sees oneself in all beings and all beings in oneself; one sees the same in all.