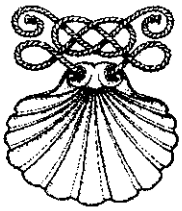
ST. JAMES SENIOR SCHOOLS

SANSKRIT COURSE



BOOK TWO

(YEARS 8 AND 9)

ST JAMES SENIOR SANSKRIT COURSE: BOOK TWO

INTRODUCTION

This book, designed to follow on from Book One of the Senior School Course, supplies the material for the third and fourth years of the Senior School, for pupils aged 12 – 14 years.

The study of Consonant and Visarga Sandhi is covered in the third year and the material for this is given in the appendix*. Vocabularies from Sanskrit to English and vice versa are also appended.**

Hitopadeśa stories come from Lanman's Primer.

Stories from the Mahābhārata (14 – 18) are amended for this book to include samāsas and sandhi.

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**Vocabulary Sanskrit to English	p. 87
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(Updated May 2018)

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॥ समासाः ॥

Introduction:

What is a समास? **A समास is a single word, actually formed of more than one word**. We have many of these समासाः in English, as, for example, 'blackboard', 'haystack', 'dragonfly', 'backside', 'spoilsport', 'fish 'n chips' and 'armchair'. There are many, many more.

However, in संस्कृत these समासाः are even more common. They are so common in fact that there is a science of समासाः which divides them into five main types. It is time to study this science very carefully.

The first type of समासः is called 'केवल' समास'.

In dividing समासाः into five sorts, the science of समासाः gives them each a special name. So the name of this first type is केवल समासः.

This category of समास, केवल, simply means those समासाः that 'stand alone'. They stand alone outside the other four groups. Thus, if a समास does not fit into the second, third, fourth or fifth groups, then it is called a केवल समास.

The second sort of समास is called 'अव्ययीभाव समास'.

An अव्ययीभाव समास has as its first part an अव्यय. An अव्यय is a word whose ending does not change in gender, case or number etc. They are such words as यथा, or an उपसर्ग such as अनु or प्रति. In this sort of समास, an अव्ययीभाव समास, the first part, the अव्यय, is considered the most important part of the समास. An example is the अव्ययीभाव समास अन्तर्गिरि. [The class should sound this.]

Here अन्तर् means 'within' or 'interior'. It is an अव्यय. गिरि is a name for mountain. So अन्तर्गिरि means 'within a mountain'. In this समास the अव्यय अन्तर्, the first part of the समास, is considered the most important part of the समास. An example of such a समास in English is 'upstairs', where the 'up' is the especially important part.

The third sort of समास is called तत्पुरुष.

Here, in a तत्पुरुष समास, the second part of the समास is the most important. The word तत्पुरुष is itself a good example of this. तत्पुरुष split into its two parts is तस्य पुरुष, 'his man', meaning a servant. We notice that the case ending of तस्य, the first word in the समास, goes, leaving the **'stem'** form of तत् and that the second part of the समास, पुरुष, is the most important part.

(N.B. The stem means the form of the word before it takes any case ending).

English examples of this sort of समास would be 'shoelace', 'swimsuit' and 'firewood'. Notice that it is the lace, the suit and the wood that are being spoken of in these words - shoe, swim and fire tell us more about these three. This is what is meant by the most important part.

The fourth type of समास is called बहुव्रीहि.

This fourth type of समास, बहुव्रीहि, is where neither part of the समास is important in itself, but both parts together talk of some other thing. This may sound rather mystifying, but if I called you 'telltale' or 'pickpocket' or 'cutthroat' or 'spoilsport', in fact you would neither be a 'tell' nor a 'tale', a 'pick' nor a 'pocket', a 'cut' nor a 'throat', a 'spoil' nor a 'sport'. In all these examples both parts together speak of something else entirely. In संस्कृत a good example of this is the name itself of this type of समास, which is बहुव्रीहि. बहु, as we know, means 'much', and व्रीहि means ' rice ' (our word ' rice ' comes from व्रीहि. Together बहुव्रीहि means 'much riced'. This refers to a wealthy person having many ricefields or something of the sort. It is something like if we called a rich person 'old moneybags'. He is not money, he is not bags, so neither word expresses the thing in itself, but together they express something else entirely, a certain sort of man. So together these two words form a name of something other than themselves.

The fifth and final type of समास is called द्वन्द्व.

This is where both parts of the समास are equally important. In fact a द्वन्द्व समास is a list of two or more items that belong together or complete each other, like 'horse and carriage', 'boy and girl', 'lion and tiger', 'knife, fork and spoon'.

The chart overleaf should now be learnt for a test.

॥ समासः पञ्चधा ॥

Samāsa is Fivefold

1.) केवल — Whatever stands outside of the following categories.

2.) अव्ययीभाव — Where the first part is an अव्यय and is the more important.
(An अव्यय is a word whose ending does not change in gender, case or number.)
[e.g. यथाकालम् According to time; In English: upstairs]

3.) तत्पुरुष — Where the second part is more important.
[e.g. कृष्णखगः Blackbird; In English: farmyard]

4.) बहुव्रीहि — Where neither part is important in itself but both refer to something else.
[e.g. शुद्धमनाः One who is pure minded; In English: loudmouth]

5.) द्वन्द्व — Where both parts are equally important.
[e.g. सुखदुःखे Pleasure and pain]

This has been a very brief introduction to the subject of समास. We shall now look at each type of समास in more detail and with plenty of examples in संस्कृत and English.

An important point about all समासs is this - that by means of two or more words coming together as one, something new is created, something that did not previously exist.

A simple everyday example of this is the word 'blackboard'. This is not by any means the same as the two words written separately.

What in fact is the difference?

A black board as two separate words implies any board painted or coloured black in some way, whether part of a wall, a floor, or just stacked in a garage or forming the side of a shed. It could be shiny, patterned, full of holes. It could be of any shape or size.

On the other hand a 'blackboard' can only mean that flat, slightly rough surfaced, specially designed rectangle used by teachers to write upon in chalk.

So the meaning of the words black and board, when united in the समास 'blackboard' is not contained in the words 'black' and 'board' standing separately.

Now we shall consider the laws that govern the formation of समासाः; words that are united together to form something new.

॥ केवलसमासाः ॥

As has been mentioned, of the five sorts of समास a केवल समास is one that does not fit into any of the other four categories. In fact, it is not easy to see what sort of समास this would be. Certainly they are rare. Anyone, therefore, who at the end of this study of समासाः can come up with an example of such a समास is invited to submit this to the class and, who knows, if everyone agrees that this is a केवल समास we might just award them a coconut. Until then we shall leave the subject at that!

॥ अव्ययीभावः ॥

. This is the second type of समास. The following information should be learnt

॥ अव्ययीभाव समासाः ॥

An अव्ययीभाव समास has an अव्यय as its first part.
The ending of an अव्ययीभाव समास is also अव्यय (i.e. It does not change in case ending, number or gender. This ending is usually 'अम्' or a short इ or उ.

E.g. प्रति 'towards' + अग्नि 'fire' } प्रत्यग्नि 'Facing the fire'
उप 'up to' + तीर 'bank, shore' } उपतीरम् 'Near the shore'
अनु 'following after' + रथ 'chariot' } अनुरथम् 'After the chariot'.
यथा 'according to, as' + धर्म 'justice' } यथाधर्मम् 'According to justice'.
प्रति 'every' + दिन 'day' } प्रतिदिनम् 'Every day'.

In an अव्ययीभाव समास 'सह' (together with) becomes 'स'.
Examples : सस्मितम् 'with a smile' / सकामम् 'with desire'.

॥ तत्पुरुष समासाः ॥

Before we consider any examples of this sort of समास we shall have to become familiar with an important law concerning the formation of समासाः. This law says that in forming a समास from two words, the case ending of the first word goes, leaving just the **'stem'** , the original form of the word. Thus the **'stem'** of तस्य is तत् ; the **'stem'** of हरिषु is हरि ; the **'stem'** of रामेण is राम etc., etc.

One of the most usual sorts of तत्पुरुष समासाः is where there is a case ending relationship between the two parts. So the first part of a तत्पुरुष may have a case ending, although, by the rules of समासs this ending is no longer there to be seen. We shall look at examples of this, case by case, beginning with the second case.

2nd Case तत्पुरुष समासाः

Here the relationship between the first part and the second part is that of the 2nd. case, having the sense of moving to or towards. Some languages call this second case 'the object'.

E.g. . ग्रामगत° Gone to the village.

and भूमिपतित° Fallen to the ground.

Examples in English are: Maneater, screwdriver, lamplighter, boardduster and roadsweeper.

3rd Case तत्पुरुष समासाः

Here the relationship between the first part and second part is that of the 3rd. case, having the sense 'by means of'.

E.g. शरहत° 'Killed by an arrow' सर्पव्यापादित° 'Killed by a snake'

कृष्णरक्षित° 'Protected by Kṛṣṇa' जलपूर्ण° 'Filled by water'

अग्निदग्ध° 'Burnt by fire' देवदत्त° 'Given by God'.

In English we have: Trainride, swordfight, manmade, motheaten and windblown.

4th Case तत्पुरुष समासाः

Here the relationship between the first part and second part is that of the 4th case, having the sense 'for the sake of '.

E.g. फलागत° 'Come for fruit'.
कपिजलम् 'Water for monkeys'
ध्यानशाला 'Room for meditation'.

In English we have: Buttonhole, firewood, bathwater, teaspoon, bloodthirsty, homesick, handtowel, toolshed, swimsuit, toothbrush, bathroom and lipstick.

5th Case तत्पुरुष समासाः

Here the relationship between the first part and second part is that of the 5th case, having the sense 'away from'.

E.g. सिंहभयम् 'Fear from lions'.
स्वर्गपतित° 'Fallen from heaven'.
वनपुष्पम् 'Flower from the forest'.
नगरदूरम् 'Far from the city'.

In English we have: Orangejuice, beeswax, sunlight, windscreen, waterproof, airtight, troublefree and workshy.

6th Case तत्पुरुष समासाः

These are the most common of all types of तत्पुरुष समास. Here the relationship between the first part and second part is that of the 6th case, having the sense of connection.

E.g. राजपुत्रः 'Prince (son of the king)' रामदूतः 'Messenger of Rāma'.
पितृवचनम् 'Command of the father' देवमित्रम् 'Friend of the Gods'.
राजगृहम् 'Palace (house of the king)'.

In English we have: Doorbell, treetop, ladiesmaid, bowstring, wayside, seashore, birthday, Johnson, lampstand, bathplug and necklace.

7th Case तत्पुरुष समासाः

Here the relationship with the first part is one of location, the 7th case.

E.g. युद्धसमर्थ° 'Capable in battle'.

खगः 'Goer (गः) in the sky (खम्) } ' bird '.

जलचरः 'Mover (चरः) in the water } ' fish '.

ग्रामवासिन् 'Dweller (वासिन्) in the village

In English we have: Earring, watersports, bellybutton, homework, tabletalk, deckchair, bookmark and wristwatch.

कर्मधारय तत्पुरुष समासाः

A कर्मधारय समास is one where both members have the same विभक्ति. In its most common form this means that the first part is an Adjective, telling us more about the second part.

E.g. महाराजः 'Great king'.

तीक्ष्णशरः 'Sharp arrow'.

दीर्घकालः 'a long time'.

ज्येष्ठपुत्रः 'Eldest son'.

हतवृक्षः 'Killed tree (felled tree)'.

प्रियमित्रम् 'Dear friend'.

In English we have: Blackbird, madman and girlfriend.

There are some special forms of कर्मधारय समासाः. We shall familiarize ourselves with three of these.

* द्विगु कर्मधारय समासाः

This form of कर्मधारय समास has a numeral as its first part.

E.g. त्रिलोकम् 'The three worlds'.
चतुर्युगम् 'The four ages'.

In English we have: Threepence, bicycle, triangle.

* उपमान कर्मधारय समासाः

उपमान means a ' likeness ' or a ' comparison '.

Thus an उपमान समास suggests a comparison to be made between the first part and the second part.

E.g. गगननील° 'Sky blue'.
चन्द्रमुखः 'A face like the moon'.

In English we have: Lifelong, icecold, skindeep and pitchblack.

* नञ् कर्मधारय समासाः

नञ् is the original form of न meaning 'not'. In a समास this forms the first part, but drops the initial हलन्त न. Thus only अ remains.

E.g. अज्ञान 'Ignorance'. अक्रोधः 'Lack of anger'.
अधर्मः 'Injustice'. अदृष्ट° 'Unseen'.

When the second part begins with a स्वर a हलन्त न is added forming अन्.

E.g. अनेक° 'Many'. अनन्त 'Unending'.

In English we have: Immortal, uncomfortable, undressed etc.

The following Revision Sheet should be learnt and the Exercises completed.

॥ तत्पुरुषसमास Revision Sheet ॥

In a **तत्पुरुषसमास** there may be the following case ending relationships between the first and the second part of the **समास**.

e.g. 2nd Case ॥ **अचलगतः** 'Gone to the mountain'.
3rd Case ॥ **देवदत्तः** 'Given by God'.
4th Case ॥ **ध्यानशाला** 'Room for meditation'.
5th Case ॥ **स्वर्गपतितः** 'Fallen from heaven'.
6th Case ॥ **रामदूतः** 'Messenger of Rāma'.
7th Case ॥ **जलस्थः** 'Standing in the water'.

A **कर्मधारय** is a **तत्पुरुषसमास** with each member in the same case.
e.g. **ज्येष्ठपुत्रः** 'Eldest son'. **दरिद्रजनेन** 'By the poor person (meaning **दरिद्रेण जनेन**).

A **द्विगु कर्मधारय समास** has a numeral as its first part.
e.g. **त्रिलोकम्** 'The three worlds'.

An **उपमान कर्मधारय समास** states a comparison.
e.g. **चन्द्रमुखम्** 'A moonlike face'.

A **नञ् कर्मधारय समास** has a **नञ्** as its first member (becoming **अ** or **अन्**).
e.g. **अज्ञानम्** 'Ignorance'. **अनुक्तम्** 'Unsaid'.

॥ तत्पुरुष समासाः Exercise ॥

2nd Case (ज्ञःknower / हननम् killing)

1. भूमिपतित°
2. ग्रामगत°
3. सर्वज्ञः
4. राक्षसहननम्

3rd Case

5. शरहत°
6. अग्निदग्ध°
7. जलपूर्ण°
8. खगकृत°

4th Case (हित good (for) / सुख pleasant (for)

9. जनहित°
10. बालकसुख°
11. धनगत°

5th Case

12. सर्पभयम्
13. वनपुष्पम्
14. नगरदूरम्

6th Case

15. राजपुत्रः
16. समुद्रतीरम्
17. पितृवचनम्
18. राजगृहम्

7th Case (ख sky / गः goer / चर mover वासिन् dweller)

19. खगः
20 जलचरः
21. ग्रामवासी

कर्मधारय समास

22. महाराजः
23. तीक्ष्णशरः
24. दीर्घकालः
25. हतवृक्षः
26. प्रियमित्रम्

॥ तत्पुरुष समास Exercise ॥

State the meaning of the following समासाः and to which of the ten types listed below it belongs:

a) 2nd case
b) 3rd Case
c) 4th Case
d) 5th Case
e) 6th Case
f) 7th Case
g) कर्मधारय
h) द्विगु कर्मधारय
i) उपमान कर्मधारय
j) नञ् कर्मधारय

	Meaning	Type
1) ऋषिज्ञानम्		
2) सप्तसमुद्रम्		
3) सिंहहतः		
4) वृक्षस्थः		
5) महामुनिः		
6) भूमिपतितम्		
7) अधार्मिकः		
8) धनागताः		
9) त्रिवेदम्		
10) राक्षसकृतम्		
11) सर्पभयम्		

।। तत्पुरुष समास Exercise ।।

12) वृक्षपर्णम्

13) मात्राज्ञा

14) अश्वसुखम्

15) रक्तारुणम्

16) समुद्रगः

17) गगनपतितः

18) दीर्घनासिका

19) नीलकण्ठः

20) मधुकुम्भः

21) अनेकानि

22) जलपूर्णः

23) असत्यम्

24) प्रियपुत्रः

|| Combined समासाः ||

In analysing a समास of more than two component parts, the method is to work back progressively from the last word. To see how this works translate each of the steps given below and at each point state which sort of तत्पुरुष is being formed by the first part and the second part. The first part in each case is the part before the hyphen.

समासाः	**Meaning**	**Type of** समास at point of hyphen
1. a) दग्ध-वृक्षः		
b) अग्नि-दग्धवृक्ष		
c) महा-अग्निदग्धवृक्षः		
2. a) गृह-भूमिः		
b) राज-गृहभूमिः		
3. a) पूर्ण-नेत्रम्		
b) जल-पूर्णनेत्रम्		
4. a) जित-भयः		
b) अ-जितभयः		
5. a) वचन-आनन्दः		
b) राम-वचनानन्दः		
6. a) संतुष्ट-गजः		
b) जल-संतुष्टगजः		
7. a) तुदित-सर्पः		
b) ग्रामनर-तुदितसर्पः		

Samāsas in Stories

In the following stories there are many samāsas. The first task of the class after learning the vocabulary for that story, but before translating, is to list the Samāsas in their exercise books. The number of samāsas in each story is given at the top of the story.

When listing samāsas in exercise books, hyphens should be inserted between each word of the samāsa. Under each word an English translation should be written. Above the hyphen the initial of the type of samāsa should be entered. In the case of samāsas of more than two words there will be a different type of samāsa indicated between the two words.

Story 14: The Derobing of Draupadī

Duryodhana unfairly beats Yudhiṣṭhira at dice. Yudhiṣṭhira loses everything, including the Pāṇḍavas' joint wife Draupadī. Duryodhana's brother Duḥśāsana drags Draupadī by her hair into the court and attempts to strip off her dress. Draupadī appeals to Kṛṣṇa who protects her modesty. Bhīma, enraged, vows to drink Duḥśāsana's blood. The Pāṇḍavas go into hiding.

Write in the meanings of the following (starred) vocabulary :

राजा		साधु°	
जित°		जनः	
बहु°		रोदति	
धनम्		अपि	
रथः		रक्षति	
सुन्दर°		भीत°	
अश्वः		क्रोशति	
सेवकः		हतः	
विशालः		वृक्षः	
च		इव	
अन्तः		भूमिः	
भार्या		पतति	
नाम		क्रोधः	
अपि		वदति	
शुद्धा		क्रीडति	
केशः		सह	
गृहीत°		वनम्	
प्रति		गत°	
वस्त्रम्			
धर्मः			
दृष्ट्वा			
सर्व°			

Story 14: The Derobing of Draupadi

1. राजा युधिष्ठिरो दुर्योधनेन क्रीडायां जितः। 2. राज्ञो युधिष्ठिरस्य बहुधनं बहुरथाः सुन्दराश्वाः साधुसेवका विशालगजाश्च दुर्योधनेन जिताः। 3. अन्ते पाण्डवानां भार्या द्रौपदी नामापि तेन जिता । 4. शुद्धद्रौपदी कुपितदुःशासनेन केशैर्गृहीता दुर्योधनं प्रत्यानीता च । 5. द्रौपद्यस्माकं सेवका भविष्यतीति दुःशासनः सस्मितमुक्तवान् । 6. तदुदित्वा दुःशासनो द्रौपदीवस्त्रमकर्षयत् । 7. तमधर्मं दृष्ट्वा सर्वे साधुजना अरोदन् । 8. हे कृष्ण कथमपि मां रक्षेति भीता द्रौपद्यक्रोशत् । 9. द्रौपद्या वस्त्रमनन्तमभवत् । 10. अन्ते दुःशासनः श्रान्तो भूत्वा हतवृक्ष इव भूमिं प्रति पतितवान् । 11. क्रोधपूर्णो भीमोऽवदद्यस्य दुःशासनरक्तं पास्यामीति । 12. क्रीडायां जिताः पाण्डवा द्रौपद्या सह वनं गतवन्तः॥

क्रीडा	game	कथम् अपि	somehow
जित°	won	अनन्त°	endless
आनीत°	brought	श्रान्त°	exhausted
कुपित°	angry	पूर्ण°	full of (+3rd)
सस्मितम्	smilingly	रक्तम्	blood
उक्तवान्	said	पास्याति	will drink
उदित्वा	having said		
कर्षयति	pulls		

English to Sanskrit - Sheet 3

(Note: Second line is for Sandhi version.)

Translate:

1. **Here (is the) tree.** _____

   _____

2. **Where are the Queen's flowers?** _____

   _____

3. **Having said, " Be happy, Mother," he went from the house.**

   _____

   _____

4. **In the city there are many horses and chariots.**

   _____

   _____

5. **When he said, "Go", then they ran to the palace.**

   _____

   _____

6. **"Whatever deer comes to the water, that I shall eat," said the lion.**

   _____

   _____

7. **Someone will find the dead man.** _____

   _____

8. **(At) Some time the fruit will fall from the tree.**

   _____

   _____

9. **The boys saw some soldiers.** _____

   _____

॥ बहुव्रीहि समासः ॥

We will remember that in a बहुव्रीहि समासः neither part is ' the thing ' but both refer to something else. An example in English is that well known teacher ' Mr. Sourface ' or his female colleague ' Mrs. Battleaxe '. Here we do not speak of a ' sour ' or a ' face ', but of one who ' has ' a sour face. Neither do we speak of a ' battle ' nor an ' axe ', but of one whose behaviour is about as gentle as a battle axe!

The word बहुव्रीहिः itself is an example in संस्कृत of one of these. बहु means ' much ' and व्रीहिः is the ancestor of our word ' rice ', for that is what it means. बहुव्रीहिः is not a ' much ' nor is it ' rice ' - it means 'one who has much rice ', perhaps a wealthy merchant or farmer.

Other संस्कृत examples are :

अपुत्रः One who has no son.

प्रियध्यानः One to whom meditation [ध्यान] is dear [प्रिय].

गतकेशः One whose hair has gone [Baldy].

Other examples are given on the following revision sheet, but note this one - सभार्यः. This means one who is with [सह] his wife [भार्या]. But notice the ending of भार्या . It becomes भार्यः because we are now speaking of a man. Thus, in a बहुव्रीहि समास a word which naturally is in one gender can change its ending to another gender, depending on the gender being spoken of by the whole samāsa. Another example is Mr. शुद्धमनाः and Mrs. शुद्धमनसी [i.e. Mr. & Mrs. Pure (शुद्ध) Mind.] Now the word मनस् is neuter as we know [मनः मनसी मनांसि etc.]

but if we talk of a man as Mr. Puremind we have to end the समास in संस्कृत with a masculine ending. Thus शुद्धमनाः . This is why we are given the सुमनस् paradigm [P.3 of 2nd. रूपाणि Bk.] in the masculine gender.

The following information sheet should be studied and the sentences that follow it are to be translated:

[Examples of बहुव्रीहि समासाः in English are :

Telltale,	**Humpback,**
Spoilsport,	**Pickpocket,**
Paperback,	**Bigears,**
Cutthroat,	**Twinkletoes,**
Hothead,	**Loudmouth,**
Redridinghood	

Can we think of any more बहुव्रीहि समासs in English?

॥ बहुव्रीहिसमासाः ॥

Tradition says: More than one word in the sense of another word is named a **बहुव्रीहि समास** (i.e. neither word in the **समास** is what is meant).

In recognising a **बहुव्रीहि समास** it should be remembered that although this may seem like a **तत्पुरुषः** , it differs in use.

A **तत्पुरुष समास** speaks of its final part. Thus **कृष्णनेत्रम्** means a ' black eye '. It speaks of the last word, the eye.

The **बहुव्रीहि समास कृष्णनेत्रः** however, means ' one who has a black eye '. It speaks of something else outside of the **समास** . It speaks of something that is related to or possesses whatever is named in the **समास** . Examples are as follows:

तत्पुरुष :		**बहुव्रीहि** :	
दशरथाः	ten chariots	but, **दशरथः**	One who has ten chariots
शुद्धमनः	A pure mind	but, **शुद्धमनाः**	One who has a pure mind
सत्यवचनम्	A true statement	but, **सत्यवचनः**	One of true statement
कृतप्रयत्नः	A completed effort	but, **कृतप्रयत्नः**	One whose effort is completed
साधुकर्म	A good action	but, **साधुकर्मा**	One whose actions are good
त्यक्तगृहम्	An abandoned home	but, **त्यक्तगृहः**	One who has left home.

*Note that in a **बहुव्रीहि समास** the final word, though having its proper gender (e.g. **रथः**, **कर्म**, **गृहम्** etc.), it takes the gender of the word it tells us about; thus:*

त्यक्तगृहः	(रामः)	**त्यक्तगृहा**	(सीता)	**त्यक्तगृहं**	(मित्रम्).
शुद्धमनाः	(")	**शुद्धमनसी**	(")	**शुद्धमनः**	(").

॥ बहुव्रीहि समास Exercise ॥

Translate the following sentences :

1.) सिंहम् श्रुत्वा वनगताः जनाः तीक्ष्णदन्तः अत्र इति अवदन् ।

2.) जितभयाः सैनिकाः नगरम् आगच्छन् ।

3.) राक्षसम् दृष्ट्वा लक्ष्मणः विशालनासिकः तत्र अस्ति इति अक्रोशत् ।

4.) मुनिः अवदत् अहम् त्यक्तगृहः इति ।

5.) आगतशोका नारी भूमिम् अपतत् ।

6.) जलपूर्णनेत्राः भार्याः कथाम् अशृणुवन् ।

* *At this point the Vocabulary for Story 10 should begin to be learnt.*

THE INFINITIVE (तुमुँन्)

A धातु with the suffix 'तुम्' gives the sense of 'to perform' some action (comparable to the infinitive in English).

These Infinitive words are often used with a verb from the धातु शक् which carries the sense of 'being able'. The forms of शक् in the present tense and past tense are given below and should be compared with कृ (final page of रूपाणि Book 1.) [Note: द्रष्टुम् to see].

Examples *(translate):*

1.) फलम् खादितुम् बालकः इच्छति ।

_____ _____

2.) नृपम् द्रष्टुम् जनाः आगच्छन् ।

_____ _____

3.) रावणः न सत्यम् श्रोतुम् शक्नोति ।

_____ _____

4.) तत्र न गन्तुम् अशक्नुवन् ।

_____ _____

॥ 5th Class धातु शक् ॥

Present tense :	शक्नोति	शक्नुतः	शक्नुवन्ति ।
	शक्नोषि	शक्नुथः	शक्नुथ ।
	शक्नोमि	शक्नुवः	शक्नुमः ॥
Past Tense :	अशक्नोत्	अशक्नुताम्	अशक्नुवन् ।
	अशक्नोः	अशक्नुतम्	अशक्नुत ।
	अशक्नवम्	अशक्नुव	अशक्नुम [

Thus: धा॰ आप् (आप्नोति), श्रु (शृणोति) etc.].

TRANSLITERATION

Transliteration is the method of writing the sounds of one language in the letters of another.

Beneath is given the way of writing the Sanskrit sounds in English.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ

ए	ओ	ऐ	औ	अं	अः
e	o	ai	au	aṁ	aḥ

क्	ख्	ग्	घ्	ङ्	ह्
k	kh	g	gh	ṅ	h

च्	छ्	ज्	झ्	ञ्	य्	श्
c	ch	j	jh	ñ	y	ś

ट्	ठ्	ड्	ढ्	ण्	र्	ष्
ṭ	ṭh	ḍ	ḍh	ṇ	r	ṣ

त्	थ्	द्	ध्	न्	ल्	स्
t	th	d	dh	n	l	s

प्	फ्	ब्	भ्	म्	व्
p	ph	b	bh	m	v

Exercise in transliteration: To practise using this system of transliteration, the vocabulary for the next story should be transliterated. This applies to both parts of the story.

TRANSLITERATION EXERCISE

Transliterate the following vocabulary:

आर्य		किमिति	
ममुत्पन्न°		नृपतिः	
कौतूहलः		°मनाः	
वायु		प्रसीदति	
वेगः		अद्य	
भवनम्		सम्प्रेक्ष्य	
आगत्य		खेदः	
विवर्ण°		प्रवर्तते	
जात°		उक्त°	
°चिन्त°		महात्मन्	
भवत्		अति	
लोचनम्		दारुण°	
अश्रु		श्रूयताम्	
क्रोधः		दत्त°	
भाति		वृत°	
अपराधः		गमनम्	
प्रयत्नः		°वासिन्	
अपि		प्रशास्तु	
भाषितुम्		उपम°	
शक्नोति		वचस्	
कुमारः		व्यथते	
देवी		अस्तु	

Story 15: Kīcaka

The Pāṇḍavas, disguised, become servants of king Virāṭa. Kīcaka, the commander-in-chief of Virāṭa's army, takes a fancy to the beautiful Draupadī and propositions her. Draupadī feigns to agree to meet Kīcaka in the dance hall at night. When Kīcaka comes to the dance hall, instead of Draupadī, he finds Bhīma, who pounds Kīcaka's body into a shapeless mass.

Write in the meanings of the starred vocabulary:

	Meaning		Meaning
राजगृहम्		शाला	
गच्छति		रात्रिः (f.)	
राजन् / राज्ञी		मिलति	
सैनिकः		जित°	
शुद्ध°		धावति	
स्निह्यति		युद्धम्	
भार्या		देहः	
कामः		नाशयति	

Story 15: Kīcaka

1 पाण्डवा द्रौपदी च राज्ञो विराटस्य राजगृहमगच्छन् । 2.ते सर्वे कौरवानां भयाद्विराटस्य सेवकानां रूपं कृतवन्तः । 3.द्रौपदी राज्ञ्याः सेवकाभवत् । 4.राज्ञो विराटस्य बलिष्ठः सैनिकः कीचको नाम । 5. अशुद्धमनाः कीचको द्रौपद्यामस्निह्यत् । 6.मम भार्या भवेति सकामः कीचको द्रौपदीमुक्तवान् । 7.शुद्धमनसी भीतद्रौपदी हे सुहृन्नाटकानां शालायां रात्र्यां मिलिष्याव इति तमुक्तवती । 8.जितभया द्रौपदी भीममधावत्तं सर्वमवदच्य । 9.रात्र्यां भीमो नाटकशालामगच्छत्कीचकेन सहामिलच्य । 10.तयोर्युद्धमासीद्भीमः कीचकदेहमनाशयच्य ॥

भयम्	fear	मनस् (n)	mind
सेवकः/ सेवका (m/f)	servant	भीत°	fearful
रूपम्	form, disguise	सुहृत् (m)	friend, sweetheart
बलिष्ठ°	strongest		

Story 16: Abhimanyu

Droṇa, who is fighting for the Kauravas, creates a wheel battle formation. Only Arjuna knows fully how to defeat this formation, though his sixteen year-old son Abhimanyu has partial knowledge. Arjuna is away in another location, so Abhimanyu valiantly penetrates the formation. Unfortunately no other warrior fighting on Abhimanyu's side can enter, so Abhimanyu is eventually surrounded and cruelly slain.

Starred vocabulary:

	Meaning		Meaning
युद्धम्		पुत्रः	
एक°		प्रविशति	
करोति		वीर°	
एव		व्यापादयति	
जेष्यति		अन्तः	
कालः		रथः	
अन्य°		नष्ट°	
लोकः			

Story 16: Abhimanyu

1. कस्मिंश्चिदयुद्धे कौरवो द्रोणश्चक्रव्यूहमकरोत् । 2. अर्जुन एव चक्रव्यूहं जेष्यतीति पाण्डवा अवदन् । 3. तस्मिन्नेव काले त्वर्जुनो ऽन्यस्मिल्लोके युद्धमकरोत् । 4. अर्जुनपुत्रो ऽभिमन्युर्नामोक्तवानहमेव चक्रव्यूहं जेष्यामीति । 5. साधुकर्माभिमन्युश्चक्रव्यूहं प्राविशत् । 6. न कश्चनान्यः पाण्डवस्तु चक्रव्यूहं प्राविशत् । 7. बहुकौरवा अभिमन्युना सह युद्धमकुर्वन्। 8. वीराभिमन्युर्बहुकौरवान्व्यापादयत् । 9. अन्ते त्वभिमन्यो* रथो नष्टः । 10. स बालकः सर्वकौरवैर्हतः॥

चक्रव्यूहम् wheel formation

*Visarga before halanta र् is removed.

YEAR 9

॥ द्वन्द्व समासाः ॥

Tradition says: " When there is the sense of 'च', more than one word joined in a समास is named द्वन्द्व ."

Thus the simplest type of समास , the द्वन्द्व , is a collection of two or more items, all of equal importance.

e.g. सूर्यचन्द्रौ ' The sun and moon '.
सुखदःखे ' Pleasure and pain '.(i.e. dual ending as in मित्रम् मित्रे मित्राणि)
अश्वधेनुगर्दभाः ' Horses, cows and donkeys '.

Note: * The gender of a द्वन्द्व समास is as that of its final member.

e.g. नारीनरौ ' A lady and man '.
नरनौके ' A man and boat '.

*** Where there is the sense of a collection of things, belonging together and forming one unit, this can be given a neuter, singular ending, (usually -' अम् ').**

e.g. नेत्रकर्णनासिकम् ' Eye, ear and nose '.
रामसीतम् ' Rāma and Sītā '.
सूर्यचन्द्रतारकम् ' Sun, moon and stars '.
रथाश्वम् ' Horses and chariot '.

* In theory there is no limit to the number of items able to be listed in one द्वन्द्वसमास . Perhaps this infinity is why the Lord श्री कृष्ण says that " Of समासाः I am the द्वन्द्व " (भ° गीता 10/33).

e.g. अश्वगजव्याघ्रकपिमत्स्यखगपिपीलिकानाम् सिंहो राजा अस्ति ॥

॥ द्वन्द्व Exercise ॥

Translate :

1. सुतकन्ये _____
2. देवनरौ _____
3. देवनराः _____
4. देवनरः (not a द्वन्द्व) _____
5. क्रोधशोकौ _____
6. भ्रातृस्वसृभिः _____
7. प्रियाप्रियम् _____
8. अग्निवायू _____
9. गुरुशिष्याः _____
10. गुरुशिष्यौ _____
11. गुरुशिष्या (not a द्वन्द्व) _____
12. नगरग्रामगृहनदीवनमार्गाचलाः _____

_____

THE OPTATIVE (विधि लिङ्)

This new verb form is used in the sense of ' should ', ' would ' or ' might ' do something, (e.g. गच्छेत् ' He ought to go ' etc. etc.).

The forms on p.8 of the 2nd. रूपाणि Bk. should first be learnt and tested.

[Note: From this point examples and exercises are given in सन्धि].

The Uses of The OPTATIVE (विधि लिङ्)

a) Indicating that someone ' should ', ' ought ', or ' had better ' perform the action.

e.g. पण्डितसभायामपण्डितो न वदेत् ।
' In the assembly of the wise the unwise should not speak. ' *(सभा - Assembly)*

यः शान्तिमिच्छति स वनं गच्छेत् ।
' He who wishes for peace should go to the forest '.

b) **Indicating possibility, in the sense of ' might ', ' may ' or ' would '.**

e.g. रामो यदि वनादचिरान्नागच्छेत्तर्ह्यहं यमलोकं गच्छेयं लक्ष्मण ।
' If Rāma should not soon come from the forest, then I would die, Lakṣmaṇa'.
(Literally : go to Yama's realm).

तस्मिन्गृहे आहारं न लभेथ्वम् ।
' In that house you might not find food ' .

यदि माता नागच्छेत्तर्हि कन्या मृता भवेत् ।
' If the mother should not come then the daughter might die '.

The Optative (विधि लिङ्) Exercise

Translate :

1.) नरो नित्यं सत्यं वदेत् । _____

2.) धर्ममाचरेत् । _____

3.) नगरं गच्छेयम् । _____

4.) स न कदापि पण्डितो भवेत् । _____

_____

5.) यदि स एवं वदेद्गच्छेयमहम् । _____

_____

6.) पितरं द्रष्टुं गच्छेयम् । _____

7.) यदि रामो गच्छेत्तर्हि नेदं दुःखमनुभवेयम् । _____

_____

8.) गृहं त्यक्त्वा त्वं वनं गच्छेः । _____

9.) यद्यत् सज्जनाः कुर्युस्तत्तत् कुर्याम् । _____

_____

Story 17: Duryodhana's Death

Gāndhārī commands Duryodhana to appear before her naked. Duryodhana, however, wears a cloth around his thighs, so that when his mother removes her blindfold the protective power of her sight operates on only part of his body. At the end of the battle with the Pāṇḍavas, Duryodhana, his body scalding with wounds, dives into a lake, but is soon found. In single combat, Bhīma crushes Duryodhana's thighs with his mace and thereby kills him.

Starred Vocabulary – fill in the meanings:

	Meaning		Meaning
मातृ		सह	
यदा.....तदा		भूमिः (f)	
तु		पतति	
तस्मात्		वदति	
रक्षति		धर्मः	
युद्धम्		एव	
अन्तः		स्वर्गः	
प्रविशति		एवम्	
अचिरेण		हत°	
लभते			

Story 17: Duryodhana's Death

1. दुर्योधनमाता गान्धारी नाम दुर्योधनमुक्तवती नग्नो मामागच्छेति । 2. यदा तु दुर्योधनो गान्धारीमागच्छत्तदोरू* आवृतौ । 3. तस्माद्दुर्योधनस्योरू न रक्षितौ । 4. युद्धस्यान्ते दुर्योधनः कंचिज्जलाशयं प्राविशत् । 5. स तु पाण्डवैरचिरेण लब्धः । 6. दुर्योधनो भीमेन सह युद्धं कृतवान् । 7. भीमो दुर्योधनस्योरू गदयातुदत्। 8. दुर्योधनो भूमावपतद्भीममवदच्च त्वयाधर्मः कृतः । 9. अहमेव स्वर्गं गमिष्यामीति । 10. एवं दुर्योधनो भीमेन हतः॥

* ऊरू Note: Sandhi is not applied when ī, ū, or e is the final sound of a *dual* noun

नग्न°	naked
ऊरू (m)	thigh
आवृत°	covered
जलाशयम्	lake
गदा	mace
तुदति	hits

Story 18: The Pāṇḍavas ascend to heaven

All the Pāṇḍavas except Yudhiṣṭhira die of exhaustion whilst on pilgrimage in the mountains. A dog follows Yudhiṣṭhira. Coming to the gate of heaven, Yudhiṣṭhira refuses to abandon the dog. Yudhiṣṭhira passes his first test, as the dog was Dharma incarnate. Surprisingly Yudhiṣṭhira finds Duryodhana in heaven. He joins his own brothers in hell. Yudhiṣṭhira thereby passes his second test. The Pāṇḍavas now all go to heaven, the Kauravas to hell.

Write in the meanings of the starred vocabulary:

	Meaning		Meaning
अन्तः		श्रुत°	
अचलः		त्यजति	
भूमिः		वदति	
पतति		पितृ	
तु		धर्मः	
आत्मन्		पश्यति	
प्रिय°		भ्रातृ	
कुक्कुरः		एव	
स्वर्गः		अपि	
द्वारम्		सर्व°	
तदा			

Story 18: The Pāṇḍavas ascend to heaven

1. अन्ते द्रौपदीपाण्डवा अचलानगच्छन् । 2. नकुलसहदेवार्जुनभीमद्रौपद्यो भूमावपतन् । 3. युधिष्ठिरस्त्वात्मनः प्रियकुक्कुरेण सह स्वर्गद्वारमागच्छत् । 4. तदा युधिष्ठिरेण स्वरः श्रुतः प्रियकुक्कुरमस्मिल्लोके त्यजेति । 5. युधिष्ठिरस्त्वात्मकुक्कुरं लोके नात्यजत् । 6. स्वरो ऽवदत्स कुक्कुरस्तव पिता धर्मो नाम । 7. तव प्रथमपरीक्षा समाप्तेति । 8. तदा युधिष्ठिरो दुर्योधनं स्वर्गे ऽपश्यदात्मभ्रातॄन्द्रौपदीं च नरकलोके ऽपश्यच्च । 9. अहमेवापि नरकलोकं गमिष्यामीति युधिष्ठिर उक्तवान् । 10. स्वरो ऽवदत्तव द्वितीयपरीक्षा समाप्तेति। 11. तदा सर्वे पाण्डवाः स्वर्गमगच्छन्सर्वे कौरवा नरकलोकमगच्छंश्च॥

आत्मन्	one's self	परीक्षा	test
लोकः	world	समाप्त°	completed
स्वरः	voice	नरकलोकः	hell
प्रथम°	first	द्वितीय°	second

Over the next few weeks:

* The information on the four main types of समास should be revised for a grand test, probably at the end of this term.

* While this is being learnt the following English - Sanskrit sentences should be translated and put into सन्धि .

* * * * *

ENGLISH TO SANSKRIT - SHEET 4

[Note : 2nd line for Sandhi version]

Translate :

1. He has a beautiful house. _____

_____

2. Why do you not eat the fruit? _____

_____

3. If he goes not by horse, then how does he go?

_____

_____

4. " See the king's hands, Mother! " she cried.

_____

_____

5. Someone lives in this house. _____

_____

6. Laksmana was seen by the sage. _____

_____

ENGLISH TO SANSKRIT - SHEET 4

7. In whatever forest the sages walk, there all the people go with them.

_____

_____

8. The chariots will be made by the (two) sons for Rāma and Lakṣmaṇa

_____

_____

9. Having jumped to Laṅkā, he will somehow find Sītā.

_____

_____

10. The two men are seen by me. _____

_____

_____

PRONOUNS

In Sanskrit these words are called सर्वनामन् meaning 'name of all'.

Why do you think this is?

A test on all the forms will follow. For this test, the इदम् forms in the 3 genders (Paradigm Bk.2) should be learnt, as well as the अस्मद् and युष्मद् substitutes (ते , मे etc. p.9 of Paradigm Bk. 2).

Following this, all the forms of तद , युष्मद् & अस्मद् should be learnt.

HITOPADEŚA STORIES

We now begin something totally new. All the stories which follow are from genuine ancient Sanskrit texts. The first of these texts is a fable from a book of animal stories called the **Hitopadeśa**.

The **Hitopadeśa** was written with the purpose of instructing young princes in the science of government. These particular young princes had been unteachable by normal methods and their father, the king, became so worried that he sent out a proclamation asking if there was anyone who could teach them the science of statesmanship.

Finally, the author of this book stepped forward and offered to teach them by means of stories.

The first story we study is 'The Sage and the Mouse'. In this story a sage finds a baby mouse near his hermitage; he feeds it and generally looks after it. When the mouse is frightened, first by a cat and then by other animals, the sage, using his special powers, helps it by progressively changing its form into a larger one. In the end, the mouse becomes too strong and conceited. The rest of the story is for you to find out!

THE SAGE AND THE MOUSE

PART ONE:

1.अस्ति गौतमारण्ये महातपा नाम मुनिः।2. तेनाश्रमसंनिधाने मूषिकशावकः काकमुखादभ्रष्टो दृष्टः।3. ततो दयालुना तेन मुनिना नीवारकनैः स संवर्धितः।4. तं च मूषिकं खादितुमनुधावन्बिडालो मुनिना दृष्टः।5. पश्चात्तपःप्रभावात्तेन मुनिना मूषिको बलिष्ठो बिडालः कृतः।6. स बिडालः कुक्कुराद्बिभेति।7. ततोऽसौ कुक्कुरः कृतः। 8. कुक्कुरस्य व्याघ्रान्महद्भयम्।9. तदनन्तरं स व्याघ्रः कृतः।10. अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मुनिः।

संनिधाने in the vicinity of
शावकः a young one
भ्रष्ट° fallen
दयालु° compassion
नीवारकणः wild rice grain
संवर्धित° (was) fed
बिडालः cat
पश्चात् afterwards
तपः discipline
प्रभाव° power
बलिष्ठ° mighty
बिभेति he fears
असौ he
तदनन्तरम् thereupon
निर्विशेषम् non-different (from)

THE SAGE AND THE MOUSE

PART TWO:

11. अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति।12. अनेन मुनिना मूषिकोऽयं व्याघ्रता नीतः।13. एतच्छ्रुत्वा स व्याघ्रः सव्यथोऽचिन्तयत्। 14. यावदनेन मुनिना जीवितव्यं तावदिदं मम स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते।15. इति समालोच्य मुनिं हन्तुं समुद्यतः।16. ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पुनर्मूषिको भवेत्युक्त्वा मूषिक एव कृतः।17. अतोऽहं ब्रवीमि।

18. नीचः श्लाघ्यपदं प्राप्य स्वामिनं लोप्तुमिच्छति।
मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥

-ता -ness
नीत° brought
सव्यथ° distressed
जीवितव्यम् should be lived
स्वरूप° natural form
आख्यानम् report
अकीर्तितिकरः causing ill fame
पलायिष्यते will flee
समालोच्य having considered
समुद्यतः arose
चिकीर्षितम् intention

Verse (श्लोकः) :

नीच°a low person
श्लाघ्य° honourable
पदम् state
लोप्तुम् to cut off

PRESENT PARTICIPLES

The class should revise:

a) धीमत् paradigm in 3 genders

b) the verb 'labhate'. (Paradigm Bk.1 p.9)

c) the passive sentence, its grammar and use.

The following verses of the Bhagavadgītā may be sounded and expounded by the Teacher:

* नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥

प°॥ न एव किंचित् करोमि इति युक्तः मन्येत तत्त्ववित् ।
not indeed anything I do thus Steady-minded would think Truth-knower (तत्त्व what is)

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् श्वसन् स्वपन् ॥
seeing hearing touching smelling eating going breathing sleeping

* प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥

प°॥ प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि ।
speaking letting go grasping opening eyes closing eyes even though

इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते इति धारयन् ॥
senses among sense objects move around thus holding (in mind)

Translation:

'I do nothing at all; thus would the truth-knower think, steadfast in mind, though seeing, hearing, touching, smelling, eating, going, breathing, sleeping, letting go, grasping, opening and closing his eyes - holding in mind that the senses are moving among the sense objects.'

These 14 forms ending in 'अन्' are present participles, the subject we are to consider next.

The Use of the Present Participle in Sanskrit

* The Present Participle expresses an action that is still going on at that time, as in the English 'going', 'seeing', 'thinking', 'falling', etc.

* Like the त- ending words (गत° मृत° etc.) the present participle acts as an adjective agreeing with the doer of that action in gender, number and case.

* But like त्वा- ending words (गत्वा श्रुत्वा etc.) a present participle cannot stand alone in a sentence without another verb being stated.

* Although it is an adjective a present participle expresses an action and can at the same time take an object.

Example 1. गच्छन् going' (masc. singular 1st case)

'रामो वनं गच्छन्' (**Rāma**, going to the forest ...). This is not a complete sentence. The present participle agrees with the agent 'रामः'while at the same time taking the object 'वनम्'. The sentence must be completed, e.g. with 'मुनिमपश्यत्'.

* In passive the present participle agrees with the object , not the agent which is expressed in the 3rd case.

Example 2:

वने गम्यमाने रामेण मुनिरासीत् । In the forest being gone to by **Rāma** there was a sage.

Further examples:

3. पततो गृहाद्बालको धावति । The boy runs from the falling house.

4. राममागच्छन्तं दृष्ट्वा सर्व उदतिष्ठन् । Having seen **Rāma** coming, all stood up.

5. भाषमाना चरति । Speaking, she walks.

6. हसन्तं मुनिमुपगच्छन्रामोऽ पश्यत् । The approaching **Rāma** saw the laughing sage.

THE FORMATION OF THE PRESENT PARTICIPLE

ACTIVE:

Masculine: In the masculine the endings are as for धीमत् except in the 1st case singular, which is not गच्छान्, for example, but गच्छन् (going).

Thus,

गच्छन्	गच्छन्तौ	गच्छन्तः ।
one going	two going	many going

Feminine: If the participle agrees with a feminine word the forms are as for धीमती (i.e. like नदी), but with an additional हलन्त न.

Thus: गच्छन्ती	गच्छन्त्यौ	गच्छन्त्यः ।
she going	two going	many going

Forms for Dhātus like labhate:

Surprisingly different from the above, there is just for these the addition of मान° which takes endings like राम in masculine and सीता in feminine.

Thus:

भाषमानः he speaking भाषमाना she speaking

लभमानः he finding लभमाना she finding

THE PASSIVE:

Passive forms add a हलन्त य and 'मान' ending.

e.g. मया भाष्यमानं वचनम् [the statement **being spoken** by me ...]

सिंहेन हन्यमानाः नराः [The men **being slain** by a lion .....]

PRESENT PARTICIPLE EXERCISE

Translate:

1.सीतां पश्यन्रामस्तुष्टो ऽभवत् ।

---

2. हसन्गच्छति ।

---

3. वदन्शिष्यस्तिष्ठति ।

---

4. स धेनुं तुदन्तं नरमपश्यत् ।

---

5. जयन्नपि सैनिको ऽपतत् ।

---

6. खादनुपाविशत् ।

---

7. राक्षसान्पश्यन्तो मुनयो घोरवनमत्यजन् ।

---

8. रामेण तुद्यमाना राक्षसा वनाद्दूरं गच्छन्ति ।

[NOTE: Study this chart and then, without referring back to it, attempt to fill in the chart overleaf.]

EXAMPLES OF THE PRESENT PARTICIPLE

All examples are given in the singular 1st case except in the last column..

ACTIVE	PASSIVE	PRESENT PARTICIPLE ACTIVE (m.) 1st Case	PRESENT PARTICIPLE PASSIVE(m.)	PRESENT PARTICIPLE ACTIVE in 7th case(m.)
चरति walks to	चर्यते is walked to	चरन् (he) walking	चर्यमानः (he) being walked to	चरति (he) in walking
खादति eats	खाद्यते is eaten	खादन् eating	खाद्यमानः being eaten	खादति in eating
गच्छति goes to	गम्यते is gone to	गच्छन् going	गम्यमानः being gone to	गच्छति in going
शृणोति hears	श्रूयते is heard	शृण्वन् hearing	श्रूयमानः being heard	शृण्वति in hearing
भाषते speaks	भाष्यते is spoken	भाषमानः speaking	भाष्यमानः being spoken	भाषमाणे in speaking
करोति does (or makes)	क्रियते is done	कुर्वन् doing	क्रियमाणः being done	कुर्वति in doing
भवति becomes	भूयते is become	सन् being		सति in being

EXAMPLES OF THE PRESENT PARTICIPLE [*Test Sheet*]

All examples are given in the singular 1st case except in the last column.

ACTIVE	PASSIVE	PRESENT PARTICIPLE ACTIVE (m.)	PRESENT PARTICIPLE PASSIVE(m.)	PRESENT PARTICIPLE ACTIVE in 7th case(m.)
चरति walks to				
खादति				
गच्छति				
शृणोति				
भाषते				
करोति				
भवति				

सति सप्तमी (LOCATIVE ABSOLUTE)

Present participles and त-ending words are often used as part of a सति सप्तमी construction in a sentence .This is usually at the beginning of a sentence and is simply a small number of words (usually a noun and a त ending word or present participle) expressed in the 7th case. The sense of this group of words is 'when'something is happening or 'while'something is happening.

e.g. मृगे श्रुते स वनं प्राविशत् ।

'When the deer was heard he entered the forest'

सीतायां रामं पश्यन्त्याम् कैकेय्यहसत् ।

'While **Sītā** was watching **Rāma**, **Kaikeyī** laughed.

NOTE: The present participle in the 7th case singular can be easily mistaken for the 1st case present form. (e.g. पश्यति , गच्छति etc.)

e.g. रामे वनं गच्छति सर्वे दुःखिता अभवन् ।

'When **Rāma** was going to the forest all became unhappy.'

LOCATIVE ABSOLUTE

EXERCISES

Translate:

1. तस्मिन्हते राक्षसे सर्वे पुनः संतुष्टा अभवन् ।

---

2. वृक्षे पतति खगो ऽगच्छत् ।

---

3. रामेण हन्यमानेषु राक्षसेषु कपय आनन्देनागायन् ।

कृत्य

The कृत्य having the sense 'to be done', or 'should be done', is formed by the addition of one of the following endings.

°य °तव्य °अनीय (°तव्य is the most common of these)

Thus: त्याज्य° to be left

वक्तव्य° to be said

रक्षणीय° to be protected

The ending will agree with the object of the sentence in the 1st case , the agent being in the 3rd case as with त-ending words.

e.g. मुनिर्न केनचिद्हन्तव्यः ॥ A sage should not be killed by anyone.

दुष्कृतानि नरैर्न करणीयाणि ॥ Bad actions should not be performed by men.

धर्मो ज्ञेयो देवैरपि ॥ The Law should be known even by the gods.

तन्न वक्तव्यं न मन्तव्यमपि ॥ That is not to be said, nor even thought.

* Sometimes the same **dhātu** can take any of these endings and still have the same meaning, e.g. कार्य, कर्तव्य, करणीय to be done

* There is sometimes a भावे sense (i.e. with no object). This takes an 'अम्' ending.

e.g. अत्र मया स्थातव्यम् Ít is to be stayed here by me'(i.e. I should stay here).

कथम् जीवितव्यम् How is one to live? (lit. How is it to be lived!)

* Some words which originate as कृत्य formations end up as words in their own right.

e.g. पेयम् a drink (lit. what is to be drunk)

ज्ञेयम् that which is to be known

कार्यम् what should be done, i.e. one's duty.

REVIEW OF KṚDANTA

कृदन्त means 'having a कृत् as its ending (अन्त)'. A कृत् is an ending that goes immediately after the dhātu. The kṛdanta forms that we have so far learnt about are as follows:

* i) **त - ending words** e.g. गत , भूत , पतित (gone, been, fallen).

A त - ending word acts as an adjective agreeing in number and gender with what it tells us more about. It can also act as the main verb with 'is, are, has' etc. understood but not stated.

सेना अजिता । The army is **unconquered.**
शपितात् नरात् अहो इति शब्दः अश्रूयत । **From the cursed** man the cry 'Oh my!' was heard.
मया गृहानि कृतानि । The houses have been **built** by me.

* ii) **त्वा - ending words** e.g. गत्वा , दृष्ट्वा , पतित्वा (having gone, having seen, having fallen) etc. The ending of this word does not change. It requires a main verb in the sentence.

रामम् दृष्ट्वा राक्षसाः अधावन् । **Having seen** Rāma, the rākṣasas ran.

* iii) **ल्यप् - ending words** e.g. उपविश्य , आगम्य (having sat down, having come) etc.
This is like a त्वा word in all respects except that where the dhātu has a prefix (उपसर्ग) a य is added instead. NOTE: There can be more than one त्वा ending or ल्यप् ending word in the same sentence.

सुखम् अनुभूय नरः अगायत् । **Having experienced** happiness the man sang.

* iv) **तवत् - ending words** e.g. गतवान् , श्रुतवती , चरितवन्तः (he went, she heard, they (m.) walked) etc.
These take endings like धर्मिन् in three genders and agree with the agent of the action. There is a simple 'past' sense. i.e.
रामः आगतवान् । Rāma came.
सीता गतवती । Sītā **went**.
नार्यौ जलम् श्रुतवत्यौ । The **(two)** ladies **heard** the water.

REVIEW OF KṚDANTA (cont.)

* **v) Present Participle** e.g. **गच्छन्, भाषमान°, गम्यमान°** (going, speaking, being gone to) etc.

Here the endings are as धीमत् in three genders except in masculine first case singular, which is 'अन्' .This ending agrees with the agent of the action. This कृदन्त requires an accompanying main verb.

रामः नगरात् चरन् लक्ष्मणम् प्रत्यवदत् । Rāma, **walking** from the city, replied to Lakṣmaṇa.
पतन्तीम् बालकाम् पश्यामि । I see the girl **falling**.
वने आगम्यमाने ते उपाविशन् । **In** (the event of) the forest **being gone to**, they sat down.

* **vi) कृत्य** e.g. **वक्तव्य°, करणीय°, ज्ञेय°** (to be said, to be done, to be known).
This acts as a passive verb, but agreeing with the word it speaks of in case, gender etc. The endings used are **तव्य°, अनीय°,** and **य°**. The sense is ' should be done'. The agent is in the third case.

रामेण तत्र गन्तव्यम् । **It should be gone** there by Rāma.
(Rāma is to go there.)

राज्ञा धर्मः करणीयः । Justice **should be done** by the king.
नदी न केनचित् ज्ञेया । The river **should** not **be known** by anyone.

* **vii) The Infinitive** e.g. **कर्तुम्, द्रष्टुम्, हन्तुम्** (to do, to see, to kill) etc.

i.e. लक्ष्मणः मृगम् द्रष्टुम् ऐच्छत् । Lakṣmaṇa wanted **to see** the deer.

|| MIXED कृदन्त EXERCISE ||

TRANSLATE: [Note: Underline the kṛdanta word and write above which type it is. Also underline the translation of the kṛdanta word in the English. There may be more than one kṛdanta in each sentence.]

1. स वनं गत्वा कपिमपश्यत् । _____

2. तेन वने कपिर्दृष्टः । _____

3. फलानि खादितुं बालका ऐच्छन् । _____

4. मया सेना द्रष्टव्या । _____

5. अश्वं तुद्यमानमपश्यम् । _____

6. स राक्षसं व्यापादितवान् । _____

7. नृपं पश्यन्नपि शीघ्रमवदत् । _____

8. एतत्कृत्वा स गतः । _____

9. तेनापि कर्म कर्तव्यम् । _____

10. मुनिं श्रोतुं जना गमिष्यन्ति । _____

11. स पततो वृक्षादधावत् । _____

12. नेत्युक्तवती । _____

13. एतदकृत्वा त आगताः । _____

14. तत्रोपविश्य सापठत् । _____

15. अधर्मो न केनचित्करणीयः । _____

16. शास्त्राण्यशृण्वन्नरो न पण्डितो ऽभवत् । _____

Mixed कृदन्त Exercises (cont.)

17. *तस्मिन्क्रियमाणे राजगृहं गमिष्यामि (*locative absolute)

_____

18. नद्या जलं सर्वैर्मृगैः पेयम् । _____

19. स एवमुक्तो न किंचिदभाषत । _____

20. वनं ते गतवन्तः । _____

21. तत्र तानि कर्माणि न कर्तुं शक्नुवन्ति । _____

22. ततस्तेनापि शब्दः कर्तव्यः । _____

23. तैर्गृहाणि प्रविष्टानि । _____

24. ते द्वीपं गन्तुं नित्यमिच्छन्ति । _____

25. मित्रे नगरं दृष्टवती । _____

26. सर्वं ज्ञातम् । _____

27. अप्येतत्त्वया कृतम् । _____

28. गतो ऽहमयोध्याम् । _____

29. असत्यं न कदाचिद्वदनीयम् । _____

30. मया तत्र गन्तव्यम् । _____

31. हस्तौ क्षालयित्वा जलं पीत्वा देवेभ्यो नत्वा स राजानमगतवान् ।

_____

Mixed कृदन्त Exercises (cont.)

32.* नगरे गम्यमाने राज्ञा सर्वे दुःखिताः ।(*locative absolute)

_____

33. धर्मो ज्ञेयः सर्वजनैः ।_____

34. आगन्तं न मां कश्चिदपश्यत् ।_____

35. स नृप एकदा केनापि पठ्यमानं सूत्रमशृणोत् ।

_____

36. अयं मया स्मरणीयः ।_____

37. पतन्वृक्षः सैनिकेन दृष्टः ।_____

38. तेनेदमुक्तम् ।_____

39. हन्तव्यो ऽस्मि न त्वया राजन् ।_____

40. न कश्चन कथयितुं शक्नोति ।_____

41. सीताचिरेण त्वां द्रष्टुमागमिष्यति ।_____

42. पठन्नामायणं नरः स्वर्गं लभते ।_____

43. यदा दशरथस्य वचनं श्रुतं तदा सर्वे दुःखिनो ऽभवन् ।

_____

44. एतत्साध्वित्युक्त्वा सा गृहं गता ।_____

45. रामेण तन्नगरं द्रष्टुं गम्यते ।_____

Mixed कृदन्त Exercises (cont.)

46. नारी न कदापि हन्तव्या ।_____

47. तेन वचनानि कथ्यमानानि श्रुतानि ।_____

48. खादन्तं बालकं जना अपश्यन् ।_____

49. पुत्रवचनं श्रुत्वा राजा किमपि भाषितुं नाशक्नोत् ।

_____

50. रामेण सुन्दरं नगरं दर्शनीयम् ।_____

॥ ENGLISH TO संस्कृत SHEET 5 ॥ Translate - [2nd line for Sandhi]

1.The many (use the word बहु) birds were in the sky. _____

_____

2. The ladies were seen by the (two) princes._____

_____

3. "Is there some person in the room?" asked the boy's father. [Use तत्पुरुष.]

_____

_____

4. The lion saw the great forest full of animals. [Use 2 तत्पुरुषs.]

_____

_____

5. "You should go to see the minister," said the sage._____

_____

6. In the army were chariots, elephants, horses and soldiers. [Use a द्वन्द्व.]

_____

_____

7. "Let **Sītā** come to the fire," said **Rāma**._____

_____

8. Whoever drinks this water goes to the kingdom of Death. [Use a तत्पुरुष.]

_____

_____

9. "If he with eyes like sun and moon (use बहुव्रीहि) would be happy here, then the forest would be like heaven for me" said **Sītā**

_____

_____

The Ass in the Tigerskin

This is the story of an old donkey which is let loose in a farmer's field to spend his last days grazing. The farmers do not realise at first that this is a donkey and are afraid to come too close, however they later discover the truth!

THE ASS IN THE TIGER SKIN

1.अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः। 2.तस्य गर्दभोऽतिभारवाहनाद्दुर्बलो मुमूर्षुरिवाभवत्। 3.ततस्तेन रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे मोचितः। 4.ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते। 5.स च सुखेन सस्ये चरति। 6.अथैकदा केनापि सस्यरक्षकेण धूसरकम्बलकृततनुत्राणेन धनुष्काण्डं सज्जीकृत्यावनतकायेनैकान्ते स्थितम्। 7.तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा शब्दं कुर्वाणस्तदभिमुखं धावितः। 8.ततस्तेन सस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव व्यापादितः। 9.अतोऽहं ब्रवीमि।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान्।
द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः ॥

रजकः washerman	क्षेत्रपतिः farmer (field master)	**Verse (Śloka):**
अतिभारवाहन° excessive-burden-carrying	चरति grazes	सुचिरम् for a long time
मुमूर्षु° about to die	तनु-त्राणः body-protection	मौनम् in silence
असौ he	काण्डः bow	श्रेयः prosperity
सस्यः corn	सज्जी ready	अबुद्धिमत् unintelligent
मोचितः turned loose/released	कुर्वाणः making	द्वीपिः tiger
बुद्ध्या through judging it to be	अभिमुखम् towards	परिच्छन्न° covered

SANDHI

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सन्धि COURSE

PART TWO

* हल्सन्धिः *

(The Meeting of Consonants)

[*NOTE: Part one of this course taught the following:* प्रत्याहाराः, *an introduction to* सन्धि *and* अच्सन्धि, *and the meeting of* vowels. *Revision exercises in* अच्सन्धि *should precede this present material.]*

Principles of हल्सन्धि

हल्सन्धि explains what happens when a consonant at the end of one word meets another consonant at the beginning of the next word.

This is a short study since in general the only consonants which come at the end of Sanskrit words are त्, न्, and म्. There are very few other consonants which end Sanskrit words except स्, but as we shall find out, स्, is usually replaced by a विसर्ग and so comes under the heading of विसर्गसन्धि, the third and final part of our course.

The general principle of हल्सन्धि is that when the two consonants meet, it is the first consonant, the one at the end of the first of the two words, which changes. It changes and is replaced by a consonant with some resemblance to, or even the same as the consonant at the beginning of the second word. Thus तत् + च becomes तच्च, while तत् + न becomes तन्न

[*This should be illustrated on the blackboard.*]

There are fourteen rules of हल्सन्धि. The first eight concern the following:

* The सन्धि of a final त् *

RULE (1) 'A final त् before क्, ख्, त्, प्, or फ् does not change.'

Examples (to copy) तत् + तदा > तत्तदा _____

तत् + पतति > तत्पतति _____

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Exercise:

1. तत् + तरति > _____
2. तत् + फलम् > _____
3. एतत् + कदा > _____
4. रामात् + खगः > _____
5. अभवत् + पिता > _____

[*NOTE: Before the next rule, the class should practice and be tested on the contents of* हश् *i.e.* ह् य् व् र् ल् ञ् न् *etc.]*

RULE (2) 'A त् before a स्वर (a vowel) or a हश् is replaced by a द्.'

[Note: In practice this applies only to the following nine consonants. They are given below together with the form they take when written in conjunction with a preceding द्. *These forms should be practised by the class.]*

1. द् + य > द्य
2. द् + व > द्व
3. द् + र् > द्र
4. द् + भ > द्भ
5. द् + घ > द्घ
6. द् + ध > द्ध
7. द् + ब > द्ब
8. द् + ग > द्ग
9. द् + द् > द्द

Examples:

तत् + वा > तद्वा _____ तत् + इव > तदिव _____

Exercise: *(Be careful, there are some Rule (1) examples mixed in here!)*

1. मत् + इदम् > _____
2. अभवत् + राजा > _____
3. तत् + वचनम् > _____
4. तत् + तत् > _____
5. एतत् + गजः > _____
6. अस्मात् + आसीत् > _____
7. वृक्षात् + भूमिः _____
8. अपतत् + यदा > _____
9. रामात् + खगः > _____
10. युष्मत् + धनम् > _____
11. तस्मात् + ऋषिः > _____
12. मत् + अस्ति > _____

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We now come to a series of six rules where a final त् changes before specific consonants. We shall divide these into two groups of three.

RULE (3) 'A त् before a च् is replaced by a च्' (e.g. तत् + च > तच्च)

RULE (4) 'A त् before a ज् is replaced by a ज्' (e.g. तत् + ज > तज्ज)

RULE (5) 'A त् before a न् or a म् is replaced by a न्' (e.g. तत् + न > तन्न)
तत् + मम > तन्मम)

[Note: Copy the four examples.

1. _____ 3. _____

2. _____ 4. _____]

Exercise: *(Includes previous rules)*

State Rule Numbers Below

1. तत् + चरति > _____ _____
2. अभवत् + नमति > _____ _____
3. आसीत् + जीवति > _____ _____
4. तत् + आसीत् > _____ _____
5. अस्मत् + वा > _____ _____
6. अभवत् + मित्रम् > _____ _____
7. नृपात् + इदम् > _____ _____
8. मत् + नयति > _____ _____
9. तस्मात् + खगः > _____ _____
10. तत् + गजः > _____ _____

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RULE (6) 'A त् before a ल् is replaced by a ल् (e.g. तत् + लीला > तल्लीला)

RULE (7) 'A त् before a श् are both replaced by च्छ' (e.g. तत् + शान्तिः > तच्छान्तिः)

RULE (8) 'A त् before a ह् are both replaced by द्ध (e.g. तत् + हस्तः > तद्धस्तः)

[NOTE: Copy the three examples:]

1. _____ 2. _____

3. _____

Exercise:

1. तत् + शिवः > _____
2. मत् + हरिः > _____
3. यत् + लोकः > _____

[NOTE: Rule (1) to (8) should be learnt and tested before the next exercise.]

Mixed Exercise:

1. तत् + नाम > _____
2. आसीत् + अस्ति > _____
3. अस्मत् + च > _____
4. अभवत् + जितः > _____
5. अभवत् + तेन > _____
6. यत् + राक्षसः > _____
7. रामात् + मित्रम् > _____
8. अचलात् + हि > _____
9. त्वत् + दानम् > _____
10. तत् + केन > _____
11. एतत् + माता > _____
12. त्वत् + लिखति > _____
13. अन्यत् + तत् > _____
14. एतत् + शशः > _____
15. आसीत् + नृपः > _____
16. तत् + पतति > _____
17. अभवत् + आसीत् > _____
18. वृक्षात् + उक्तम् > _____

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* The सन्धि of a FINAL न्

There are five rules for this (*Only one more to go after that!*)

A final न् remains the same except for the following cases: *

RULE (9) न् **before** च्, **both become** ञ्च् **(e.g.** तान् + च > तांश्च**).**

RULE (10) न् **before** त् **both become** न्त् **(e.g.** यान् + तत्र > यान्तत्र**)**

RULE (11) न् **before** ज् **or** श् **is replaced by** ञ् **(e.g.** रामान्+जलम् > रामाञ्जलम्**)**

RULE (12) न् **before** ल् **is replaced by** ल्लँ् **(e.g.** तान् + लोकः > ताल्लोकः **)**

RULE (13) When a final इन् **or** अन् **meets a vowel, the** न् **doubles.**
(e.g. अभवन् + इति > अभवन्निति
तस्मिन् + एव > तस्मिन्नेव **)**

[Note in the following that a dot over a letter signifies a nasal. It is called an* अनुस्वार *dot.]*

Mixed Exercise for Final न्

1. तान् + तान् > _____
2. यस्मिन् + इति > _____
3. अभवन् + लीला > _____
4. राजन् + अस्ति > _____
5. सर्वान् + च > _____
6. अधावन् + सः > _____
7. हरीन् + शान्तिः > _____
8. यान् + जितः > _____
9. धातॄन् + माम् > _____
10. गुरून् + चित्तम् > _____

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* The सन्धि of a FINAL म्

For this there is one rule. Before we hear it we need to learn more about अनुस्वारs *. An अनुस्वार is a nasal sound and is represented by a dot above the last letter of the word (e.g. रामं). This dot is pronounced as the nasal (i.e. ञ् म् ङ् न् or ण्) of the same family as the consonant which starts the next word. We shall practise reading this after learning rule 14.

[Note: The class should practise sounding an अनुस्वार by passing a continuous आ through the nasal cavities, then closing the mouth.

It should be pointed out that a tiny fraction of this sound is an अनुस्वार. This is usually replaced by one of the other nasals, but remains an अनुस्वार before श् ष् स् or ह्.]

RULE (14) 'A final म् before a consonant is replaced by an अनुस्वार'.

e.g. (copy these:) रामम् + वा > रामं वा .....

हरिम् + खगः > हरि खगः .....

Exercise: [Where there is a vowel following the म् it just joins. e.g. रामम् + इति > राममिति .]

1. रामम् + क्रिया > _____
2. रामम् + च > _____
3. रामम् + दानम् > _____
4. रामम् + अस्ति > _____
5. रामम् + शान्तिः > _____
6. रामम् + पतति > _____
7. रामम् + नाम > _____
8. रामम् + हस्तः > _____
9. सीताम् + एतद् > _____
10. हरिम् + सः > _____

[NOTE: The class should practise reading the answers with the correct nasal replacements for the अनुस्वारs.]

॥ हल्सन्धि MIXED TEST ॥

1. तत् + कुक्कुरः > _____
2. वनात् + न > _____
3. तत् + लिखति > _____
4. रामम् + तत् > _____
5. तत् + हरिः > _____
6. मत् + तारका > _____
7. अग्निम् + च > _____
8. वनात् + दुःखम् > _____
9. अलिखन् + अस्ति > _____
10. तान् + लोपः > _____
11. मत् + शिला > _____
12. तत् + देवः > _____
13. तत् + चित्तम् > _____
14. अस्मत् + एव > _____
15. राजवत् + जलम् > _____
16. गुरुम् + एव > _____
17. तस्मात् + हरितम् > _____
18. तत् + शिला > _____
19. तस्मिन् + कपिः > _____
20. महत् + भोजनम् > _____
21. एतत् + शान्तम् > _____
22. अल्पम् + शिलम् > _____
23. तस्मात् + मधु > _____
24. अभवत् + हि > _____
25. अधावम् + न > _____
26. एतत् + लिङ्गः > _____
27. अतुदन् + इन्द्रः > _____
28. अपिबत् + शीघ्रम् > _____
29. तम् + हि > _____
30. तान् + एव > _____
31. रामान् + लोकः > _____
32. अपिबन् + जलम् > _____
33. जगत् + नाम > _____
34. सम्पत् + खगः > _____
35. नगरात् + चरित्रम् > _____
36. सीताम् + इति > _____
37. एतत् + भोजनम् > _____
38. अगच्छन् + ज्योतिः > _____
39. नदीम् + हि > _____
40. रामात् + वरम् > _____

॥ हल्सन्धि वियोग MIXED TEST ॥

1. रामाद्यधि > _____ + _____

2. अभवन्नेतत् > _____ + _____

3. गुरुं च > _____ + _____

4. तद्धरिः > _____ + _____

5. रामाल्ँल्लोकः > _____ + _____

6. मज्जलम् > _____ + _____

7. गुरुंश्चापम् > _____ + _____

8. तस्माच्छम्भुः > _____ + _____

9. अस्मल्लीला > _____ + _____

10. अभवंस्तदा > _____ + _____

ST. JAMES SENIOR SCHOOL

सन्धि COURSE

PART THREE

॥ विसर्ग सन्धिः ॥

(The Meeting of a Final विसर्ग with a Following Word)

[NOTE: This term should begin with revision of the previous two terms' work on अच्सन्धि & हल्सन्धि. After this, the pupils should be tested using the अच्सन्धि and mixed अच् and हल् sandhi tests which form the first part of the following material.

This course is designed to run in conjunction with the main part of the secondary course which comprises the study of समास, and is specifically at this stage the study of बहुव्रीहि and द्वन्द्व compounds with stories illustrating their use.]

॥ विसर्गसन्धि ॥

[NOTE: For the purpose of this course we begin from the point where the final स् *(or, in the case of words such as* पुनः*, the final* र्*) has become a* विसर्ग. सन्धि.

Before commencing the study of विसर्गसन्धि*, the pupils should be conducted through a revision of the* माहेश्वराणि सूत्राणि *and the concept of* प्रत्याहार*, especially the content of* हश् *&* खर्. *]*

This part of the सन्धि *course shows what happens to a* विसर्ग *at the end of a word when it meets a following word.*
There are four main processes that can happen. They are called the 'खर्'*, the* 'उ'*, the* 'र्' *and the* 'य' *processes.*

There are only eight rules which cover this subject.

1) The 'खर्' Process

This is called the खर् Process because it applies to a विसर्ग before a following word beginning with a खर् sound.

[The class should revise the contents of this प्रत्याहार and be told that only the following खर् letters are likely to begin a word:

क् ख् प् फ् श् ष् स् च् छ् त्]

RULE (1) A विसर्ग before क् ख् प् फ् श् ष or स् remains a विसर्ग; so does a विसर्ग at the end of a sentence or at the end of a word that stands on its own.

RULE (2) A विसर्ग before त् is replaced by a स् (e.g. रामः तत् > रामस्तत्), and before a च् or छ् is replaced by a श् (e.g. रामः च > रामश्च).

Exercise:

1. कः तम् > _____
2. हरिः कपिः > _____
3. गुरोः शरः > _____
4. रामः चिन्ता > _____
5. गुरूः पतति > _____
6. रामैः तिष्ठति > _____
7. सीताः फलम् > _____
8. रामः छिन्नः > _____
9. नदीः सीता > _____
10. कः खगः > _____

Note: It doesn't matter what goes before the विसर्ग in the खर् Process.

_____

2) The 'उ' Process

This is called the 'उ' Process because in the full explanation of what happens the final विसर्ग has an अ before it and first appears as an उ which, together with the अ makes an ओ, as we shall find out.

We should first note that this and all the following processes only apply to a विसर्ग followed by a sound which is not a खर्. This 'उ' Process is for a word ending in 'अः' as in रामः, रामेभ्यः and many others.

There are two rules for the 'उ' Process for a word ending in a short अ plus a विसर्ग:

RULE (3) An अः before a short अ becomes ओऽ (e.g. रामः अस्ति > रामोऽस्ति)

RULE (4) An अः before a हश् becomes ओ (e.g. रामः भवति > रामो भवति).

(Note: This process is the most common सन्धि change of all.)

The following exercise mixes examples of both the 'खर्' and 'उ' Processes.
From now on, the first question to ask of a word ending in a विसर्ग is, 'Does the following word begin with a खर्? Only if the answer is 'No' should it next be asked, 'Which of the next three processes is relevant here?'

Exercise:

1. रामः जीवति > _____
2. रामैः कः > _____
3. रामाः खादति > _____
4. खगः हसन्ति > _____
5. ततः अपिबत् > _____
6. गुरुः सः > _____
7. गजः अथ > _____
8. सीताः पतन्ति > _____
9. हरिः खगः > _____
10. रामः पिबति > _____

3) The 'र्' Process

This is called the 'र्' Process because instead of a विसर्ग we end up with a हलन्त र्. This process only applies when the final विसर्ग has an इच् before it. An इच् is any vowel except अ or आ. As well as this the beginning of the following word must not be a खर्.

There is only one rule for the 'र्' Process:

RULE (5) A विसर्ग with an इच् before it and a vowel or a हश् following is replaced by a 'र्' (e.g. हरिः एव > हरिरेव / गुरुः मम > गुरुर्मम).

Exercise:

1. मतिः आसीत् > _____
2. विष्णुः भवति > _____
3. नदीः अस्ति > _____
4. हरेः जलम् > _____
5. शम्भोः ईषत् > _____
6. रामैः माम् > _____

Exercise: ('खर्' 'उ' & 'र्' **Processes**)

1. हरिः इति > _____
2. रामः खादति > _____
3. रामः गजः > _____
4. अचलः अत्र > _____
5. गजः शापः > _____
6. रामैः भूमिः > _____
7. रामः खादति > _____
8. रामाः सीता > _____
9. नदीः एव > _____
10. रामः माम् > _____
11. गुरुः आत्मा > _____
12. गुरुः च > _____
13. हरिः सः > _____
14. हरेः मा > _____
15. खगः अभवत् > _____
16. हरिः तत्र > _____
17. गुरोः साधुः > _____
18. सीताः पतन्ति > _____
19. नारीः अत्र > _____
20. मतिः दानम् > _____

4) The 'य' Process

This is called the 'य' Process because it doesn't have a य !

The 'य' Process is a 'mop-up' process. By this we mean that all situations with a विसर्ग followed by another word and which have not so far been covered by the previous three processes are covered by these two rules.

RULE (6) Before a vowel, apart from a short अ, a विसर्ग of a short अ disappears. *[Note that the two words remain separate, e.g. रामः एव > राम एव].*

RULE (7) Before a vowel or a हश् the विसर्ग of an आः disappears.
(e.g. रामाः भवन्ति > रामा भवन्ति).

Exercise: **(खर् उ and य Processes)**

1. रामः अन्तः > _____
2. सीताः एव > _____
3. गजः इति > _____
4. रामाः पिता > _____
5. गजाः मम > _____
6. ततः शशः > _____

Before being given a chart showing the four processes with examples of each, there is one more important rule concerning विसर्गs which does not fall into any of the four processes. It concerns the words सः, he or that, and एषः, this.

RULE (8) A सः or एषः before a consonant loses its विसर्ग.
(e.g. सः भवति > स भवति / एषः सत् > एष सत्).

MIXED विसर्गसन्धि TEST

1. वीरः अस्ति > _____
2. हरिः खगः > _____
3. मनः यः > _____
4. रामाः अधावन् > _____
5. सः मम > _____
6. हरेः खगः > _____
7. धातः ऋषः > _____
8. मतिः अत्र > _____
9. ऋषः अत्र > _____
10. नारी भवन्ति > _____
11. खगाः फलम् > _____
12. रामयोः तस्य > _____
13. ऋषः पतति > _____
14. नौकाः ऋथम् > _____
15. यतः सः > _____
16. गुरुः मिलति > _____
17. मतिः छागः > _____
18. सः एव > _____
19. हस्तैः चलति > _____
20. आत्मनः अधावत् > _____

॥ विसर्गसन्धि वियोग ॥

* Separate the following pairs and state the process: [i.e. खर् उ र य or सः / एषः].

Name the Process

1. रामो भवति > _____ + _____ ____
2. सीताया गजः > _____ + _____ ____
3. गुरोर्हस्तः > _____ + _____ ____
4. गुरुश्चलति > _____ + _____ ____
5. नरा जिताः > _____ + _____ ____
6. कुक्कुराः पतन्ति > _____ + _____ ____
7. राज्ञसैर्मार्गः > _____ + _____ ____
8. सर्पोऽभवत् > _____ + _____ ____
9. नर इति > _____ + _____ ____
10. कुक्कुरस्तदा > _____ + _____ ____
11. गुरूर्जलम् > _____ + _____ ____
12. स हसति > _____ + _____ ____
13. एष बालकः > _____ + _____ ____
14. सीताभ्यो नमः > _____ + _____ ____
15. चन्द्रो रथः > _____ + _____ ____
16. हस्तः शालायाम् > _____ + _____ ____
17. सूर्यो वा > _____ + _____ ____
18. अचलश्च > _____ + _____ ____
19. सीता अथ > _____ + _____ ____
20. हरिर्वीर्यः > _____ + _____ ____

* ST. JAMES SENIOR SCHOOL *

सन्धि COURSE

PART FOUR

|| Revision and Application of सन्धि ||

[During this term the three types of सन्धि are to be revised and tested, the 'Laws of Disjunction ' learnt and all this put into practice by putting sentences into सन्धि and disjoining sentences from सन्धि (i.e. dividing them into their separate words.]

Revision Of All Three सन्धिs

a) Revise the rules of each sort of सन्धि, then test these using the tests given in the previous parts of this course.

b) Then give the mixed tests (all three types of सन्धि, jumbled up) which are appended to this material.

These mixed examples need not be finished. Only continue as long as is needed for the whole class to master the exercise according to individual capacity.

To arrive at the correct answers, the following sequence of questions should be asked for each example *(weaker pupils may at first be allowed to use their notes):*

i) Which letter is facing which? (i.e. what is the final sound of the first word and the initial letter of the second word.)

ii) Which सन्धि is applicable here? (i.e. अच्, हल् or विसर्ग - this will depend on whether there are two vowels, two consonants, or a विसर्ग at the end of the first word, respectively).

iii) If the example is seen to be one of विसर्ग सन्धि, the following interrogation follows:
   1) Is the first letter of the second word a खर्? If so the खर् Process is applied, if not:
   2) If not a खर्, which sequence applies here?

Using such a step by step approach the weaker pupils have a system to fall back on and this carries them through. After tackling these examples orally round the class, they should be done as a test or homework.

c) After sufficient practice at these mixed examples the pupils can begin to try putting their previous two stories - Stories 9 and 10 - into सन्धि sentence by sentence, one pair of words at a time, orally around the class. For this practice the following additional information is necessary:

i) Not every two words will show a सन्धि change. Quite a few will be judged as 'No सन्धि'.

ii) The class will need to learn the ' **Rules of Disjunction** ' (overleaf). The principle is that the top line in a Sanskrit sentence is continuous except where one of the laws says not.

Moreover, in the case of हलन्त endings to words, no हलन्त symbols are used (i.e. ्), but new संयोगs (conjunct consonants) are constructed. Note that where the final word of a sentence is हलन्त , this is the only place where a हलन्त is allowed.

Again, where a vowel follows a हलन्त word, whether सन्धि arises or not the vowel is still joined to the consonant (i.e. म् + अ > म / म् + आ > मा / म् + इ > मि, म् + ई > मी / म् + ए > मे etc.).

d) When there has been sufficient experience at putting words together in sentences, the opposite operation (वियोग) should be practised in the following stages.

i) Exercise sheets are appended to practise with pairs of words.

ii) Story 11 should be put into पदानि , i.e. taken out of सन्धि and written as individual words. From now on all stories will have to be deconstructed in this way, at first as a written exercise, later orally or intuitively.

THE LAWS OF DISJUNCTION

Words in सन्धि join at the top line except when:

1 There is a vowel at the end of the first word and a consonant at the beginning of the second word. (e.g. इति रामः)

2 There is an अनुस्वार at the end of the first word. (e.g. रामं तत्)

3 There is a विसर्ग at the end of the first word (N.B. Only before क् ख् प् फ् श् ष् or म् e.g. रामः पतति)

4 There is a space between, as in: a) the 'य' sequence (e.g. रामाः आसन् > रामा आसन्)
b) after ए or ऐ before a vowel (e.g. रामे इति > राम इति)

5 There is a rule of no change (e.g. अहो अहो)

NOTE: In सन्धि no हलन्त signs are allowed except at the very end of a sentence.
Consonants join together whether there is a सन्धि change or not.

MIXED सन्धि EXAMPLES

1 तु अग्निः		23 अभवन् लोकाः	
2 कः तम्		24 हरितः अचलः	
3 आसन् इन्द्रः		25 अल्प ऋग्वेदः	
4 सः धावति		26 अभवः नीला	
5 तथा अक्षराणि		27 अहो अर्जुन	
6 अहम् न		28 अग्नयः सन्ति	
7 रामः हसति		29 यदा ऐच्छत्	
8 सिंहाः गच्छन्ति		30 नारी आगम्य	
9 महा ऋषिः		31 हरिः षष्ठः	
10 नार्यौ उपविषतः		32 हरिः मार्गः	
11 गुरुः पतति		33 इति एव	
12 इति इच्छति		34 सीता ईश्वरः	
13 रामाः च		35 सः अभवत्	
14 तत् न		36 नराः खादन्ति	
15 सिंहैः उपरि		37 एतद् एव	
16 त्वत् लिखति		38 यदि अपि	
17 चन्द्रम् शान्तम्		39 जगत् नाथः	
18 गच्छ इन्द्र		40 योग ईश्वरः	
19 अस्मात् हस्तः		41 ज्ञानम् एव	
20 कपयः उत्तिष्ठन्ति		42 रामः चिनोति	
21 अथ उत्तिष्ठ		43 कर्तृ इति	
22 तत् शिला		44 सिद्धौ असिद्धौ	

45 सीतायाः शान्तिः		61 महा ऋषिः	
46 एषः गायति		62 सती आगता	
47 सीताः आगच्छन्		63 हरिः दानम्	
48 सूर्ये अभवत्		64 कथम् दीर्घः	
49 अत्र एव		65 सूर्य उदयः	
50 एव एतद्		66 पूर्णः चन्द्रः	
51 असत् ह्रस्वः		67 गङ्गा औघः	
52 तस्मिन् लेखिनी		68 आपः हरणम्	
53 श्रद्धा आत्मन्		69 भवत् मतम्	
54 देवे अपि		70 तद् कामः	
55 कुतः अत्र		71 तान् ते	
56 गजे आगमः		72 हरिम् तत्र	
57 महान् अत्र		73 सदा एव	
58 प्रभो अनुभूतिः		74 बाहुः पदम्	
59 मद् शरः		75 अव ऽदम्	
60 गुरौ एव		76 तस्मात् ऋषिः	

॥ अच्सन्धिः ॥

RULE 1: 'An इक् before a vowel is replaced by its nearest यण्'.

इति एव } इत्येव
तु अपि } त्वपि
धातृ अस्ति } धात्रस्ति

RULE 2: 'An एच् before a vowel is replaced by अ, अव्, आ, आव् respectively'.

हरे उक्त } हर उक्त
गुरो इति } गुरविति
तस्मै एव } तस्मा एव
रामौ आम् } रामावाम्

RULE 3: a) 'When अ or आ meet इ or ई both are replaced by ए'.

अथ इदम् } अथेदम्
तदा इति } तदेति

b) 'When अ or आ meet उ or ऊ both are replaced by ओ'.

अथ उपरि } अथोपरि
यथा उत्तिष्ठ } यथोतिष्ठ

RULE 4: 'When अ or आ meet ऋ, both are replaced by अर्'.

अत्र ऋतुः } अत्रर्तुः
यदा ऋषभः } यदर्षभः

RULE 5: a) 'When अ or आ meet ए or ऐ, both are replaced by ऐ'.

अत्र एव } अत्रैव
अथ ऐच्छत् } अथैच्छत्

b) 'When अ or आ meet ओ or औ, both are replaced by औ'.

यत्र ओदनम् } यत्रौदनम्
यथा औचित्यम् } यथौचित्यम्

RULE 6:

a) 'When अ or आ meet अ or ओ, both are replaced by आ'. अत्र अथ/ अत्राथ / यदा अस्ति } यदास्ति
b) 'When इ or ई meet इ or ई, both are replaced by ई'. इति ईषत् } इतीषत्
c) 'When उ or ऊ meet उ or ऊ, both are replaced by ऊ'. तु उत्तमः } तूत्तमः
d) 'When ऋ or ॠ meet ऋ or ॠ, both are replaced by ॠ'. पितृ ऋषिः } पितॄषिः

RULE 7:

a) 'When ए meets a short अ, both are replaced by एऽ'. रामे अथ } रामेऽथ
b) 'When ओ meets a short अ, both are replaced by ओऽ'. गुरो अस्ति } गुरोऽस्ति

*Certain words with a final ओ are exempt from सन्धि. अहो अहो } अहो अहो (not अहवहो by 2)

[The class should be presented with the following grid on the blackboard and should suggest how it should be filled in. They should be asked to learn the grid and write it from memory.]

॥ अच्सन्धि ॥

Rule	Letter Before	Letter After	Result
1	इक्	अच्	यण् + अच्
2	एच्	अच्	अ अव् आ आव् + अच्
3a	अ or आ	इ or ई	ए
3b	अ or आ	उ or ऊ	ओ
4	अ or आ	ऋ	अर्
5a	अ or आ	ए or ऐ	ऐ
5b	अ or आ	ओ or औ	औ
6a	अ or आ	अ or आ	आ
6b	इ or ई	इ or ई	ई
6c	उ or ऊ	उ or ऊ	ऊ
6d	ऋ	ऋ	ऋ
7a	ए	अ	एऽ
7b	ओ	अ	ओऽ

पर (Following sounds)

पूर्व Prior sounds	अ	आ	इ	ई	उ	ऊ	ऋ	ए	ओ	ऐ	औ
अ आ	आ	आ	ए	ए	ओ	ओ	अर्	ऐ	औ	ऐ	औ
इ ई	य	या	ई	ई	यु	यू	यृ	ये	यो	यै	यौ
उ ऊ	व	वा	वि	वी	ऊ	ऊ	वृ	वे	वो	वै	वौ
ऋ	र	रा	रि	री	रू	रू	ऋ	रे	रो	रै	रौ
ए	ए ऽ	अ आ	अ इ	अ ई	अ उ	अ ऊ	अ ऋ	अ ए	अ ओ	अ ऐ	अ औ
ओ	ओ ऽ	अवा	अवि	अवी	अवु	अवू	अवृ	अवे	अवो	अवै	अवौ
ऐ	आ अ	आ आ	आ इ	आ ई	आ उ	आ ऊ	आ ऋ	आ ए	आ ओ	आ ऐ	आ औ
औ	आव	आवा	आवि	आवी	आवु	आवू	आवृ	आवे	आवो	आवै	आवौ

ST. JAMES SENIOR SCHOOL

॥ हल्सन्धि CHART ॥

सन्धि of a Final त्

Examples

RULE (1) त् remains त् before क् ख् त् प् फ् & स्. — तत् + कर्म > तत्कर्म / तत् + तत् > तत्तत्

RULE (2) त् before a vowel or ह्श् is replaced by द्. — तत् + अयम् > तदयम् / + एव > तदेव

[Except for the following:] — तत् + यदा > तद्या / + वा > तद्वा

तत् + रामः > तद्रामः / + धर्मः > तद्धर्म

तत् + भव > तद्भव / + गजः > तद्गजः

RULE (3) त् before च् is replaced by च्. — तत् + च > तच्च

RULE (4) त् before ज् is replaced by ज्. — तत् + जलम् > तज्जलम्

RULE (5) त् before न् or म् is replaced by न् — तत् + नाम > तन्नाम / + मम > तन्मम

RULE (6) त् before ल् is replaced by ल्. — तत् + लोकः > तल्लोकः

RULE (7) त् before श्, both are replaced by च्छ्. — तत् + शान्तिः > तच्छान्तिः

RULE (8) त् before ह्, both are replaced by द्ध. — तत् + हस्तः > तद्धस्तः

सन्धि of a Final न्

A final न् remains the same except for:

RULE (9) न् before च्, both are replaced by ञ्च् — तान् + च् > तांञ्च

RULE (10) न् before त्, both are replaced by ंस्त् — तान् + तदा > तांस्तदा

RULE (11) न् before ज् or श् is replaced by ञ् — तान् + जलम् > ताञ्जलम्

RULE (12) न् before ल् is replaced by ल्ँ — तान् + लीला > तांल्लीला

RULE (13) When a final इन् or अन् meet a vowel, the न् doubles. — अभवन् + इति > अभवन्निति

तस्मिन् + एव > तस्मिन्नेव

सन्धि of a Final म्

RULE (14) A final म् before a consonant is replaced by an अनुस्वार (i.e. ं). — राममम् + वा > रामं वा

हरिम् + खगः > हरिं खगः

॥ विसर्गसन्धि ॥

Process	End of First Word	Beginning of Second word	Final Form	Example
'खर्'	A final विसर्ग (no matter what precedes	A खर् a) क् ख् प् फ् श् ष् स्	A विसर्ग	रामः खादति > रामः खादति
		b) त्	स्	रामः तत् > रामस्तत
		c) च् or छ्	श्	रामः च > रामश्च
'उ'	अः	a) अ	ओऽ	रामः अत्र > रामोऽत्र
		b) a हश् *	ओ	रामः मम > रामो मम
'र'	An इच् * before a विसर्ग	A vowel or a हश् i.e. anything but a खर्	इच् + र्	हरिः एव > हरिरेव गुरुः माम् > गुरुर्माम्
'य'	अः	a) Any vowel except अ	अ	रामः एव > राम एव
	आः	b) Any vowel or हश्	आ	रामाः हि > रामा हि

NOTE: The words सः (he, that) and एषः (this) before any consonant lose their विसर्ग.

* हश् = ह् य् व् र् ल् (ञ्) म् (ङ्) (ण्) न् (झ्) भ् घ् (ढ्) ध् ज् ब् ग् (ड्) द्

* इच्= इ ई उ ऊ ऋ ॠ (ऌ) ए ओ ऐ औ

VOCABULARY

Sanskrit to English p. 87
English to Sanskrit p. 101

Sanskrit to English Vocabulary

अकरोत्	he made, did
अकुर्वन्	they made, did
अग्निः	fire
अग्रम्	top
अग्रे	in front, in the presence of (6th)
अङ्गम्	limb
अङ्गुलीयम्	ring
अचलः	mountain
अचिरेण	soon
अचिरात्	soon
अञ्जलिः	respectful salute
अतः	hence
अति-	overmuch
अतिशयः	great degree
अतीव	very
अत्र	here
अथ	then, now
अथवा	or, or rather
अथापि	thus
अदग्ध°	unburnt
अद्य	today
अधः	under (+ 6th)
अधर्मः	injustice
अधुना	now
अनन्तरम्	straight away
अनुगच्छति	he follows
अनुजः	younger brother
अनुधावति	he runs after, pursues
अनुभवति	he experiences, feels
अनुरज्यते	he is fond of (+ 6th)
अनुसरति	he follows (a command)
अनुस्मरति	he remembers
अनेक°	many
अन्त°	end (अन्ते in the end)
अन्ततः	finally
अन्तर्	within (+ 6th)
अन्तर°	another
अन्ध°	blind
अन्नम्	food
अन्य°	other, another
अन्विच्छति	he searches after
अन्वैच्छत्	he searched after (past tense)
अपर°	another
अपराधः	crime, sin, offence
अपराधिन्	one guilty of crime
अपहरति	he carries away
अपहृत°	taken away
अपहृत्य	having carried off
अपि	also, even though
अपिच	moreover
अप्रमादम्	carefully
अब्रवीत्	he said
अभय°	fearless
अभितः	around (+ 2nd)
अभिषिक्त°	annointed
अभिषेकः	annointing, coronation
अमात्यः	minister
अरण्यम्	forest
अरिः	enemy
अरुण°	red
अर्णवः	ocean
अर्थम्	for the ~~purpose~~ of
अर्ध	half
अर्हति + Infinitive	he ought, should, is worthy, is fit
अलम्	enough of (+ 3rd)
अल्प°	small, mean
अवगच्छति	he understands
अवतरति	he descends
अवनत°	bent down
अवलोक्य	having seen
अशनिः	bolt of lightning
अश्रु	tear (drop) (neuter)

Sanskrit to English Vocabulary

अश्वः	horse
अष्ट°	eight
असि	you are,
अस्ति	he is
अस्तु	Let it be (Imperative)
अस्मद्-	we, us, etc. at beginning of a Samasa
अहंकारः	pride
अहम्	I
अहो	Oh my!

आ

आकर्ण्य	having heard
आकाशः	sky
आकुलः	distressed
आक्रोशति	he scolds
आगच्छति	he comes
आगत°	come
आगत्य / आगम्य	having come
आगमनम्	a coming
आचरति	he practises
आज्ञा	a command
आत्मजः	son
आत्मनः	his
-आदिः	first (of a series)
आदित्यः	sun
आदृत°	puffed up
आनन्दः	bliss
आनन्देन	blissfully
आनय	Bring! (Imperative)
आनयति	he brings
आप्नोति	he attains
आम्	Yes!
आरोहति	he climbs
आर्त°	pained, distressed
आर्यः	noble one
आर्यपुत्रः	son of a noble one
आलोच्य	having considered
आवह°	conveying, bringing
आश्रमः	hermitage
आसनम्	seat
आस्ते	he sits, exists
आस्यम्	mouth
आह	he said
आहारः	food
आह्वयताम्	Let (him) be called, (Imperative)

इ

इच्छति	he wants
इतः	hence
इतर°	another
इति	thus
इदम्	this (n)
इदानीम्	now
इन्द्रः	Lord
इन्द्रियम्	sense (of knowledge or action)
इयम्	this (feminine)
इव	like, as if
इह	here

ई

ईदृश°	such, of this kind
ईशः	Lord
ईश्वरः	Lord

उ

उक्त°	said, spoken to, addressed
उग्र°	terrible
उच्चैः	loudly
उत्तम°	best
उत्तरम्	reply
उत्तिष्ठति	he stands
उदकम्	water
उदरम्	belly

Sanskrit to English Vocabulary

उदित्वा	having said
उद्धरति	he lifts
उद्भवति	he arises, is born
उद्यानम्	garden small wood
उन्नत°	tall
उन्मत्त°	maddened
उन्मिषति	he opens eyes
उपकल्पित°	assigned, prepared
उपकारः	assistance
उपगच्छति	he approaches
-उपम°	similar (to)
उपरि	on top (+ 6th)
उपविश	Sit down! (Imperative)
उपविशति	he sits down
उपाविशत्	he sat down
उपविश्य	having sat down
उपहासः	ridicule
उपायः	plan trick, method
उभ / उभय	both
उवाच	he said
उषित्वा	having dwelt

ऊ

ऊर्ध्व°	raised

ऋ

ऋषभः	bull
ऋषिः	sage

ए

एक°	one, a certain
एकदा	once, all at once
एकान्तः	a lonely place
एकैकम्	one by one
एतद्	this
एतादृश°	such
एति	he goes
एव	only, indeed, exactly, etc.
एवम्	thus, in such a manner
एहि	Come! (Imperative)

क

कः / का	who? what?
कण्ठः	throat
कथम्	how?
कथयति	he tells
कथा	story
कथित°	told
कदली	banana tree
कदा	when?
कदाचित्	sometime, one day
कदापि	ever (न क° never)
कन्या	daughter, maiden
कपिः	monkey
कपिल°	brown
कम्पते	he trembles, shakes
कम्बलः	blanket
करुण°	pitiful
करोति	he does, makes
कर्णः	ear
कर्मन्	action
कलशः	pot
काकः	crow
कामः	desire
कायः	body
कारणम्	cause, reason
कालः	time
कालेन	in course of time
किम्	what?
किमर्थम्	why?
किमिति	why?
किंतु	but
कीदृश°	what kind of?
कुक्कुरः	dog
कुतः	why? whence?

Sanskrit to English Vocabulary

कुत्र	where?
कुत्रचिदपि	anywhere (न कु° nowhere at all)
कुपित°	angry
कुमारः	boy
कुम्भः	pot
कुरु	Do! Make! (Imperative)
कुलम्	family
कुशलं त	Greetings to Thee!
कूपः	well
-कृत्	maker
कृत°	made
कृते	for the sake of (+ 6th)
कृत्वा	having done, made
कृष्ण°	black
केवलम्	only
केशः	hair
कोपः	anger
कोपात्	angrily
कौतूहलम्	curiosity
क्रमेण	step by step
क्रीडति	he plays
क्रुद्ध°	angry
क्रूर°	cruel
क्रोधः	anger
क्रोशति	he cries out
क्लेशः	trouble, pain
क्व	where?
क्षणम्	for a moment
क्षत्रियः	warrior
क्षमः	able (+ 7th)
क्षालयति	he washes
क्षिपति	he throws, shoots
क्षीण°	reduced (to nothing)
क्षुद्र°	small
क्षुधा	hunger
क्षुदित°	hungry
क्षेत्रम्	field
क्षेत्रपतिः	farmer

ख

खगः	bird
खादति	he eats
खड्गः	sword
खेदः	sadness

ग

-गः	goer
गगनम्	sky
गच्छ	Go! (Imperative)
गच्छति	he goes
गजः	elephant
गणः	group
गत°	gone
गतिः	destination, condition
गत्वा	having gone
गम्भीर°	deep
गमिष्यति	he will go
गर्दभः	donkey (°भी - female donkey)
गर्वित°	proud
गायति	sings (अगायत् past tense)
गिरिः	mountain
गुणः	virtue
गुरुः / गुरु°	teacher / heavy
गृध्रः	vulture
गृहम्	house
गृहीत°	grabbed
गृह्णाति	he grabs
ग्रामः	village
ग्रीवः	neck

घ

घोर°	horrible

Sanskrit to English Vocabulary

च

च	and
चक्षुस्	eye
चतुर्	four
चतुर्थ°	fourth
चतुर्दश°	fourteen
चन्द्रः	moon
चरित्रम्	adventure
चर्मन्	skin
चरति	he walks
चरित्वा	having walked
चापः	bow
चित्तम्	mind, heart, thought
चिन्ता	thought, worry
चिन्तयति	he thinks
चिबुकम्	chin
चिरम्	for a long time
चिरेण	after a while
चेत्	if
चोरयति	he steals

छ

छन्न°	covered
छागः	goat
छिन्न°	cut

ज

जगत्	world (neuter)
जनः / जनाः	person / people
जनकः	father
जननी	mother
जन्तुः	creature, living being
जयः	victory
जयति	he conquers
जरा	old age
जात°	born, arisen
जानाति	he knows
जायते	he is born
जालम्	net
जित°	conquered
जिह्वा	tongue
जीवनम् जीवितम्	life
जीवम्	life
°ज्ञः	knower of (at end of samasa)
ज्ञानम्	knowledge
ज्ञानिन्	a wise one
ज्येष्ठ°	eldest
ज्योतिस्	light
ज्वलति	burns, shines

त

तत्	In a samasa indicates any form of तद् in any number, gender or case.
ततः	after that, therefore.
तत्त्वम्	essence, reality
तत्र	there
तथा	just so
तद्	then
तदा	then
तनयः / °या	son / daughter
-तर°	more
तरति	he crosses over
तरुः	tree
तर्हि	then
तलम्	surface
तव	your
तस्मिन्	therefore
ताः	they (feminine)
ताडित°	beaten
तात	Dear One!
तादृश°	such
तारका	star
तावत्	meanwhile, for so long, now

Sanskrit to English Vocabulary

तिष्ठ	Stay! Stand! (Imperative)
तिष्ठति	he stays, stands
तिस्रः	three
तीक्ष्ण°	sharp
तीरः	bank
तु	but, now, verily
तुदति	he hits
तुल्य°	equal
तुष्ट°	pleased
तूष्णीम्	silently
तृणम्	grass
तृतीय°	third
तृष्णा	thirst, desire
तोयम्	water
त्यजति	he leaves
त्रासः	fear
त्रि	three
त्वम्	you, thou
त्वादृश°	like you
त्वाम्	to you

द

-दः	giver
दंशति	he bites
दग्ध्वा	having set alight
दण्डः	staff
दण्डय	Punish! (Imperative)
दत्त°	given
दत्वा	having given
ददाति	he gives
दधाति	he places
दन्तः	tooth
दयया	Please!
दरिद्र°	poor
दर्पः	pride
दर्शय	Show!
दश°	ten
दहति	he burns
दानम्	giving, gift
दारुण°	harsh, cruel, severe
दासः	servant, slave
दास्यति	he will give
दिनम्	day
दीर्घ°	long
दुःखम्	sorrow
दुःखित°	sad
दुःखिन्	unhappy (one)
दुःखेन	unhappily
दुरात्मन्	villain
दुर्जनः	bad person
दुर्बल°	weak
दुष्कृतम्	bad action
दूतः	messenger
दूरे / दूरात्	far away
दृढ°	firm
दृष्ट्वा	having seen
देवः	god, lord
देवी	goddess, lady, queen
देशः	a place
देहः	body
दोषः	fault
देहि	Give! (Imperative)
द्रक्ष्यति	he will see
द्वारम्	door
द्वि	two
द्वितीय°	second
द्वीपः	island
द्वे	two
द्वेषः	hatred

Sanskrit to English Vocabulary

ध

धनम्	riches, wealth
धनुर्वेदः	science of archery
धनुस्	bow
धमति	he blows
धरा	the earth
धर्मः	righteousness, justice
धातृ	creator
धान्यम्	grain
धारयति	he wears, puts on
धार्मिक°	righteous, just
धावति	he runs
धिक्	Damn! (+ 2nd case)
धीमत्	intelligent, wise
धूम्र°	purple
धूसर°	grey
धृत°	held firmly
धृत्वा	having put on
धेनुः	cow
ध्यानम्	meditation

न

न	no, not
नगरम् / नगरी	city
नत्वा	having bowed
नदी	river
न...न...वा	neither....nor
नन्दनम्	causer of joy
नन्दित°	overjoyed
नमति	he bows
नमस्	bow
नयति	he leads
नयनम्	eye
नरः	man
नरकः	hell
नव°	new, nine
नष्ट°	ruined, destroyed
नाम	by name
नामन्	name
नामधेयम्	name
-नामन्	named
नारी	lady
नाशः	destruction
नाशयति	he destroys
नासिका	nose
निक्षिपति	he entrusts
निक्षिप्य	having thrown
नित्यम्	ever, always
निन्दा	blame
निर्बुद्धि	unintelligent
निमग्न°	sunk (+ 7th)
निमिषति	he closes eyes
निरूपयति	he sees, describes
निर्गच्छति	he comes out
निर्गत°	departed
निर्वासित°	exiled
निवसति	he lives
निशाचरः	night-wandering demon
निषन्न°	dejected
नीतिः	moral (of a story), statesmanship
नील°	blue
नृत्यति	he dances
नृपः	king
नृपतिः	king
नेत्रम्	eye
नौका	ship

प

पक्षः	side, wing
पञ्च	five
पञ्चत्वम्	death (+ गम्)
पठति	he reads

Sanskrit to English Vocabulary

पण्डित°	wise, learned
पतति	he falls
पतिः	husband, lord
पतित्वा	having fallen
पत्नी	wife
पत्रम्	page, leaf
पयस्	milk, water
परम्	supreme
परशुः	axe
पराजित्य	having overcome
परिणयति	he marries
परित्यजति	he completely abandons
परिवर्तनम्	change, reversal
परिवृत°	surrounded
परिस्वजते	he embraces
पर्णम्	leaf
पर्वतः	mountain
पलायते	he flees
पशुः	animal
पश्य	See! (Imperative)
पश्यति	he sees
पाणिः	hand
पादः	foot
पान्थः	traveller
पापम्	sin
पापा	wicked woman
पितृ	father
पिबति	he drinks
पीठम्	chair
पीडित°	distressed
पीत°	yellow
पुङ्गवः	bull
पुच्छम्	tail
पुण्यम्	merit, goodness
पुत्रः	son
पुनः	again
पुर् / पुरम्	city
पुरा	formerly, of old
पुरुषः	person, man
पुष्ट°	well fed, fat
पुष्पम्	flower
पुस्तकम्	book
पूजा	worship
पूजित°	worship
पूर्वम्	before (+ 7th)
पृच्छति	he asks
पृथिवी	earth
पृष्टम्	back
प्रच्छाद्य	having covered
प्रजा	offspring, children
प्रति	towards (+2nd)
प्रतिगच्छति	he returns
प्रतिज्ञा	vow, promise
प्रतिज्ञात°	promised
प्रतिबिम्बम्	reflection (in a mirror etc.)
प्रतिवदति	he replies
प्रतीक्षते	he watches for
प्रत्यहम्	everyday
प्रथम°	first
प्रथमम्	firstly
प्रदीपः	lamp. light
प्रदीप्त°	alight
प्रबल°	powerful
प्रभृति	from (then) onward (+5th)
प्रमुदित°	delighted
प्रयतते	he tries
प्रयत्नम्	effort
प्रवर्तते	comes about
प्रविशति	he enters
प्राविशत्	he entered
प्रश्नः	question
प्रसादः	a favour
प्रसीदति	is pacified, calmed down

Sanskrit to English Vocabulary

प्रहसति	he laughs at, ridicules
प्रहारः	a blow, thump
प्राज्ञ°	wise
प्राज्ञः	wise man
प्राणः	breath
प्रातः	early, at dawn
प्राप्नोति	he obtains
प्राप्य	having obtained
प्रायः	probably
प्रारभते	he begins
प्रिय°	dear
प्रेष्यति	he sends
अप्रैष्यत्	he sent
प्लवते	he jumps
प्लवनम् + कृ	he jumps
प्लुत्वा	having jumped

फ

फलम्	fruit

ब

बद्ध°	bound
बद्ध्वा	having bound
बध्नाति	he binds
बन्धुः	relative
बलम्	strength
बलात्	forcibly
बहिः	outside (+ 6th)
बहु°	many
बहु-	very much
बहुकालम्	for a long time
बाधते	he troubles, attacks
बाणः	arrow
बालः	boy
बालकः	boy
बाष्पः	tears (of the eye)
बाहुः	arm
बिडालः	cat
बिभेति	he fears
बीजम्	seed, nut
बुद्धिः	intellect
बृहत्	great
ब्रवीमि	I say
ब्राह्मणः	holy man
ब्रूते	he says

भ

भक्षित°	eaten
भगवत्	Lord
भयम्	fear
भर्तृ	husband
भव	Be! (imperative)
भवत्	Your Honour!
भवति	he becomes
भवतु	Let it be! Yes! well! (Imperative)
भवनम्	palace
भागः	part, portion
भाति	he appears, shines, seems
भारः	burden
भार्या	wife
भाषते	he says
भाषा	speech
भाषितुम्	to speak
भासते	he shines
भीत°	afraid
भूतम्	a being
भूमिः	ground
भूमिपः	king
भूयः	more, very much
-भृत्	a bearer
भृशम्	greatly
भेदः	separation
भोः	O Your Honour!
भोगः	sense enjoyment

Sanskrit to English Vocabulary

भोजनम्	meal
भ्रमति	he wanders
भ्रातृ	brother

म

मणिः	jewel
मण्डुकः	frog
मतिः	thought
मत्वा	having thought
मत्स्यः	fish
मधुः	honey
मध्यम्	middle
मनस्	mind
मनुष्यः	man
मन्त्रिन्	minister
मन्दं मन्दम्	slowly slowly
मन्दिरम्	house, palace, temple
मन्यते	he thinks
मन्युः	rage
मम	my
-मय°	made of
मया	by me
मरणम्	death
महत्	great
महात्मन्	Great Souled One
मा	(do) not
मातृ	mother
-मात्र°	merely
माम्	me (to me)
मार्गः	road
मार्दवेन	gently
मित्रम्	friend
मिलति	he meets (+ 3rd)
मुखम्	mouth, face
मुनिः	sage
मूढ°	stupified
मूर्खः	fool
मूषिकः	mouse
मृगः	deer, forest animal
मृत°	dead
मृत्युः	death
मेघः	cloud
मोहः	delusion
मोहित°	deluded
म्रियते	he dies

य

यज्ञः	sacrifice
यत्	who, which
यत् यत्	whatever (+ तत् तत् there)
यतः	since
यत्र	where
यत्र यत्र	wherever (+ तत्र तत्र there)
यथा	according to, just as
यथा तथा	as....so
यदा ...तदा	when.....then
यदि....तर्हि	if.....then
यद्यपि	although
यमः	death
यशस्	fame
याति	he goes
यावत्.....तावत्	as long as.....for so long
-युक्त°	joined (with), possessed (of)
युक्त°	fit, proper
युद्धम् + कृ	making battle

Sanskrit to English Vocabulary

र

रक्त°	reddened
रक्तम्	blood
रक्ष	Save! Protect! (Imperative)
रक्षकः	protector, guardian
रक्षणम्	protection
रक्षति	he protects, saves
रजत°	silver
रज्जुः	rope
रथः	chariot
-रहित°	devoid of, without
राक्षसः	ogre, demon
राक्षसी	female ogre, demon
रागः	passion, attachment
रामः	Rama (descendent of Raghu)
राजगृहम्	palace
राजन्	king
राजपुत्रः	prince
राज्ञी	queen
राज्यम्	kingdom
राज्यम् + कृ	he reigns
रात्रिः	night
राष्ट्रम्	kingdom
रुचिर°	splendid, bright
रूपम्	form, beauty
रोचते	he is pleasing (+ 4th)
रोदति	he cries, wails
रोदित्वा	having cried
रोहति	he climbs

ल

लघु°	light, short
लङ्का	Island of Ravana
लब्ध°	gained
लभते	he finds
लिखति	he writes
लीला	play, sport
लेशम्	a little (+ 6th)
लोकः	world
लोकाः	inhabitants, subjects, people
लोचनम्	eye
लोभः	greed

व

वंशः	race, lineage
वचस्	speech
वचनम्	statement, command
वज्रः	thunderbolt
वञ्चक°	cunning, deceitful
-वत्	like (at end of word)
वत्स	dear child
वद	Speak! Say! (Imperative)
वदति	he says
वदनम्	face
वधः	killing, slaughter
वनम्	forest
वन्दनम्	Thank you!
वरः	best
वरम् / वरः	boon
वर्धते	he grows
वर्षः	year (एकेन वर्षेन in one year)
वर्षा	rain
वशः	power, influence
वसति	he dwells
वस्तुतः	in fact
वस्त्रम्	garment, clothing
वहति	he carries
वा	or
वाक्	statement
वाक्यम्	speech
- वादिन्	speaker
वानरः	monkey
वायुः	wind

Sanskrit to English Vocabulary

वारः	a turn
वासिन्	dweller
विंशति	twenty
विगत°	free from, devoid of
विचारः	hesitation, deliberation
विज्ञाप्त°	informed
-वित्	knower
विद्यते	he is
विद्या	knowledge
विद्युत्	lightning
विधिः	rule, custom
विना	without (after 3rd.)
विरमति	he stops
विरहित°	deserted
विलपति	he laments
विलम्बात्	with delay
विवाहम् + कृ	he gets married
विवर्ण°	pale
विशति	he enters
विशाल°	large
विशिष्ट°	special
विशेषतः	especially
विषम्	poison
विषयः	subject
विस्मरति	he forgets
वीर°	brave
वृक्षः	tree
वृणोति	he chooses
वृत°	chosen
वृत्तम्	news
वृत्तान्तः	report, news
वृद्ध°	old
वृष्टिः	rain
वेगेन	quickly
वेदः	scriptures
वैदेही	Sita
व्यथते	he is agitated, churned up
व्याघ्रः	tiger
व्यापादयति	he kills
व्यापाद्य	having killed
व्रतम्	vow

श

शक्तिः	power
शक्नोति	he is able
शत°	hundred
शत्रुः	enemy
शनैः शनैः	gently
शपति	he curses
शब्दः	sound, voice
शय्या	bed
शरः	arrow
शरणम्	refuge
शरीरम्	body
शल्यम्	spear
शशः / शशकः	rabbit
शान्त°	peaceful
शान्तिः	peace
शापः	a curse
शापथः	an oath
शाम्यते	is extinguished
शाला	a room
शास्त्रम्	scripture
शिरस्	a head
शिला	a rock
शिष्यः	pupil
शीघ्रम्	quickly
शीर्षम्	head
शुद्ध°	pure
शुभ°	beautiful
शुष्क°	dried
शृगालः	fox, jackal
शृणु	Listen! (Imperative)

शृणोति	he hears
शेषः	remainder
शोकः	grief
शोचति	he grieves
श्रमः	toil, effort
श्रवनम्	hearing
श्रान्त°	exhausted
श्रुत°	heard
श्रुत्वा	having heard
श्रूयताम्	Let it be heard! Listen! (Imperative)
श्रेष्ट°	best
श्रोष्यति	he will hear, listen
श्वः	tomorrow
श्वेत°	white

स

सः, सा	he, she, that
संक्रुद्ध°	angry
सखि (n)	friend
सज्जि + कृ	he makes ready, prepares
सज्जनः	good or virtuous man
सती	being
सत्यम्	truth, true
सत्वरम्	quickly
सदनम्	palace
सदा	always
- सह	together with (after 3rd)
सहसा	suddenly
सहस्र	a thousand
सागरः	ocean
साधु°	virtuous
साध्वी	virtuous (feminine)
साहायम् + कृ	giving help to (+ 6th)
सिंहः	lion
सुकुमार°	tender, young
सुखम्	happiness
सुखिन्	happy
सुखेन	happily
सुतः	son
सुन्दर° (°री)	handsome, (beautiful)
सुमनस्	kind
सुलभ°	easy
सुवर्ण°	golden, gold
सुहृत्	friend
सूर्यः	sun
सृजति	he sheds
सेवकः	attendant,servant
सोढुम्	to put up with, bear
सोदरः	brother
सेना	army
सैनिकः	soldier
- स्थः	dweller
स्थलम्	a place
स्थानम्	a place
स्थापयति	he places
स्थिर°	firm
स्नानम्	bath
स्निह्यति	he loves
स्नेहः	affection
स्पर्धा	competition
स्पृशति	he touches
स्म	(gives a past sense to a present tense sentence)
स्मरति	he remembers
स्मृतिः	memory
स्व°	one's own
स्वपिति	sleeps
स्वप्नः	dream
स्वभाव°	natural
स्वयम्	thyself, himself etc.
स्वरूपम्	natural form
स्वर्गः	heaven
स्वसृ	sister
स्वामिन्	master
स्वेच्छया	according to desire

Sanskrit to English Vocabulary

ह

हत°	killed
हत्वा	having killed
हननम्	a killing
हन्ति	he kills
हन्तुम्	to kill
हरित°	green
हसति	he laughs
हस्तः	hand
हस्तिन्	elephant
हा हा	Alack! Alas!
हि	indeed, for
हिंसा	harm
हिंस्र°	harmful
हितम्	benefit
हिमम्	snow
-हीन°	without, devoid of
हृदयम्	heart
हृष्ट°	delighted
हेतुः	cause
ह्यः	tomorrow
ह्रस्व°	short

English to Sanskrit Vocabulary

A

action	कर्मन्
afraid	भीत°
alack! alas!	हा हा
all	सर्वत्र
also	अपि
always	नित्यम्
and	च
anger	क्रोधः
angry	कुपित°
another	अन्य°
approaches (he)	उपगच्छति
army (f)	सेना
asks (he)	पृच्छति
as ... so...	यथा तथा

B

bad person	दुर्जनः
bank	तीरः
bath (n)	स्नानम्
becomes (he)	भवति
bed (f)	शय्या
best	श्रेष्ठ°
bird	खगः
black	कृष्ण°
blue	नील°
book	पुस्तकम्
boon	वरम् / वरः
bow	चापः
bow (n)	धनुस्
bow (n)	नमस्
bows (he)	नमति
boy	बालकः
brave	वीर°
bridge	सेतुः
brings (he)	आनयति
brother	भ्रातृ
but	तु
by name	नाम

C

capable, fit for + (4th, 6th or 7th)	समर्थ°
carries away (he)	अपहरति
a certain	एकः
chariot	रथः
city	नगरम्
cloud	मेघः
colour	वर्णः
comes (he)	आगच्छति
a command (f)	आज्ञा
conquers (he)	जयति
contented	संतुष्ट°
cow	धेनुः
cries out (he)	क्रोशति
crow	काकः
curses (he)	शपति

D

dances (he)	नृत्यति
daughter	कन्या
day	दिनम्
dead	मृत°
dear	प्रिय°
death	मृत्युः
deer	मृगः
desire	कामः
destroyed	नष्ट°
destroys (he)	नाशयति
(do) not	मा
does , makes (he)	करोति
donkey	गर्दभः (भी)
door	द्वारम्
drinks (he)	पिबति
dwells (he)	वसति

English to Sanskrit Vocabulary

E

ear	कर्णः
eldest	ज्येष्ठ°
elephant	गजः
end	अन्त°
even though	अपि
everywhere	सर्वत्र
experiences (he)	अनुभवति
eye	नेत्रम्

F

falls (he)	पतति
far away	दूरे / दूरात्
father	जनकः
fear	भयम्
fearless	अभय°
finds (he)	लभते
fire	अग्निः
fish	मत्स्यः
flower	पुष्पम्
follows (he)	अनुगच्छति
food	आहारः
forest	अरण्यम्
friend	मित्रम्
fruit	फलम्

G

gift	दानम्
gives (he)	ददाति
god	देवः
goes (he)	गच्छति
golden, gold	सुवर्ण°
gone	गत°
grass	तृणम्
great	महत्
grief	शोकः
ground (f)	भुमिः
group	गणः

H

hair	केशः
hand	हस्तः
handsome	सुन्दर°
happily	सुखेन
happiness, happily	सुखम्
hears (he)	शृणोति
heaven	स्वर्गः
here	अत्र
hermitage	आश्रमः
hits (he)	तुदति
horrible	घोर°
horse	अश्वः
house	गृहम्
husband	पतिः

I

if ... then...	यदि...तर्हि...

J

just so	तथा

K

killed	हत°
kills (he)	व्यापादयति
king	राजन्
kingdom	राज्यम्
knowledge (n)	ज्ञानम्

L

lady	नारी
lake (n)	सरस्
large	विशाल°
laughs (he)	हसति
leads (he)	नयति
leaf	पर्णम्
leaf (of book)	पत्रम्

English to Sanskrit Vocabulary

leaves (he)	त्यजति
life	जीवम्
like	इव
like	- वत् (at end of samasa)
limb	अङ्गम्
lion	सिंहः
lives (he)	जीवति
long	दीर्घ°

M

made,done	कृत°
makes (he)	करोति
man	नरः
many	बहु°
meditation	ध्यानम्
meets (he)	मिलति
messenger	दूतः
mind	मनस्
minister	अमात्यः
monkey	कपिः
moon	चन्द्रः
mother	जननी
mountain	अचलः
mouse	मूषिकः
mouth	आस्यम्

N

named	नाम
near (+ 6th)	समीपे
neck	ग्रीवः
night	रात्रिः
no, not	न
nose	नासिका
now	इदानीम्

O

ocean	सागरः
ogre	राक्षसः
Oh my!	अहो
old	वृद्ध°
on top (+ 6th)	उपरि
once	एकदा
one	एक°
only	एव
or	वा
outside (+ 6th)	बहिः

P

palace	राजगृहम्
peace	शान्तिः
person	पुरुषः
poor	दरिद्र°
powerful	प्रबल°
prince	राजपुत्रः
protects (he)	रक्षति
pupil	शिष्यः
pure	शुद्ध°

Q

queen	राज्ञी
quickly	शीघ्रम्

R

rabbit	शशकः
reads (he)	पठति
red	अरुण°
remembers (he)	स्मरति
replies (he)	प्रतिवदति
returns (he)	प्रतिगच्छति
riches, wealth	धनम्
righteous (just)	धार्मिक°
righteousness	धर्मः

English to Sanskrit Vocabulary

road	मार्गः
rock (f)	शिला
runs (he)	धावति
runs after, chases	अनुधावति

S

sacrifice	यज्ञः
sad	दुःखित°
sage	मुनिः
same	सम°
saves (he)	रक्षति
says (he)	वदति
scolds (he)	आक्रोशति
searches after (he)	अन्विच्छति
seat	आसनम्
sees (he)	पश्यति
ship (f)	नौका
short	ह्रस्व°
sister	स्वसृ
sits down (he)	उपविशति
sky	गगनम्
slowly	मन्दं मन्दम्
small	अल्प°
snake	सर्पः
so	तथा
soldier	सैनिकः
son	पुत्रः
sorrow (n)	दुःखम्
special	विशिष्ट°
stands up (he)	उत्तिष्ठति
star (f)	तारका
statement	वचनम्
stays / stands (he)	तिष्ठति
story (f)	कथा
straightaway	अनन्तरम्
sun	सूर्यः
sword	खड्गः

T

(for a long) time	चिरम् / चिरेण
teacher	गुरुः
that (n)	तत्
then	तदा , तद्
there	तत्र
therefore	तस्मात्
thinks (he)	चिन्तयति
this	एतद्
thus	इति
tiger	व्याघ्रः
time	कालः
today	अद्य
together with (after 3rd.)	सह
towards (+ 2nd)	प्रति
tree	वृक्षः
truth	सत्यम्

U

under (+ 6th)	अधः
understands (he)	अवगच्छति

V

village	ग्रामः
virtuous	साधु° (ध्वी)

W

walks (he)	चरति
wants (he)	इच्छति
warrior	वीरः
water	जलम्
wealth	धनम्
well, perfectly	सम्यक्
when....then	यदा....तदा
where?	कुत्र
wherever...there	यत्र यत्र ... तत्र तत्र
white	श्वेत°

English to Sanskrit Vocabulary

who? what?	कः (m) का (f) किम् (n)
wife	भार्या
wind	वायुः
wise	प्राज्ञ°
without	विना
world	लोकः
writes (he)	लिखति