

Lesson 1

The verb

The basic element of a Sanskrit verb is the root. To the root endings, prefixes and other sounds (augment, thema) can be added. In this process, the root can be substantially changed. In the dictionaries, the verb can be usually found in its root form.

The verbs are divided into ten classes. Classes I., IV., VI. and X. are also called thematic classes, because they add a thematic vowel (-a or -a) between the root and the ending. So, the root vad- (to speak) when conjugated in the VI. class has the following singular forms of the indicative present (root+thema+ending):

- 1st person singular: vad+a+mi (I speak),
 - 2nd person singular: vad+a+si (you speak),
 - 3rd person singular: vad+a+ti (he/she/it speaks).
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The noun

There are masculine (m.), feminine (f.) and neuter (n.) nouns in Sanskrit. These can take one of the eight cases in three numbers: singular (Sg.), dual (Du.) and plural (Pl.).

There are many types of declination (usually according to the final sound of the stem). Most usual and easiest are so called "a-stems", or nouns ending with the vowel a-. The singular nominative (Nom.), accusative (Acc.) and vocative (Voc.) case of masculine and neuter a-stems are:

deva (m., "god")
Nom. devah
Acc. devam
Voc. deva

phala (n., "fruit")
Nom. phalam
Acc. phalam
Voc. phalam

Nominative case expresses the subject (I go, man speaks) and accusative case represents the object (I see you, man speaks the truth) or the goal of the motion (I go to the city). Vocative is the case of address (Where are you going, boy?).

Sandhi rules

In Sanskrit, there is an extensive set of rules for the changes of final sound and/or of initial sound of the following word. These rules exist also in other languages (for example: English indefinite particle "a" becomes "an" if the initial sound of the next word is a vowel; a cat, but an orange). But in no other

language have these rules been classified and systemised as well as in Sanskrit. We will deal with them gradually.

-h as the word's final stays unchanged only at the end of the sentence or of the verse (atra vasati balah. Here dwells the boy.) and before consonants -k, -kh, -p, -ph, -w, -s, -s (atra balah krsati. Here plows the boy.). Before all other sounds it is changed. As these are probably the most difficult of sandhi rules, we will come back to them repeatedly.

In some words (like in this lesson the word punar, again) this -h is in place of original -r sound. So, before these same consonants (-k, -kh, -p, -ph, -w, -s, -s) the final -h is kept (punah patati, it falls again), but before all the other sounds the -r is restored (punar vadasi, you speak again).

-m at the end of the sentence or the verse is to be written (in Devanagari script) as a consonant with the virama. Before all the consonants it is replaced by the anusvara (-j). Before all the vowels the final -m is connected to the initial vowel (which is reflected only in the devanagari script). So we have balaj vadati (he says to the boy), but balamadya vadati (or balam adya vadati, he says to the boy now).

Text (read and translate):

1. atra jivami |
2. tatra jivasi |
3. kutra jivati |
4. kva vasasi |
5. vihagah patati |
6. kva vihagah patati |
7. narah ksetraj krsati |
8. ksetraj krsasi |
9. grhaj punah patati |
10. bhojanaj balah pacati |
11. bhojanamadya pacasi |
12. evaj vadati buddhah |
13. ksatriyah kuntaj ksipati |
14. narah prcchati balam |
15. punarvadasi |
16. nrpah sada raksati |
17. lokaj sada raksasi nrpa |
18. kutra vasasi ksatriya |
19. brahmanah sada yajati |
20. adhuna bhojanaj pacami |

[The exercise key](#)

Translate to Sanskrit (pay attention to the sandhi rules):

1. (He) always speaks.
2. You cook.

3. I live here.
4. There flies a bird.
5. How do you live?
6. You cultivate the field.
7. Where does the arrow fly?
8. The brahmin sacrifices there.
9. You always speak, boy.
10. He again asks the Buddha.

[The exercise key](#)

Vocabulary:

Note, in every lesson's vocabulary, first come the verbs in their root-form (preceded by a prefix, if any) and 3rd person singular indicative present plus respective verb class, then follow the nouns (substantives and adjectives) with their gender and at the end come the adverbs and particles. They all follow in Sanskrit alphabetical order. The English translations of Sanskrit words in every lesson are by no means exhaustive and usually cover only one (or few) possible meanings.

- krs-, krsati (I): to plow, to cultivate (field)
- ksip-, ksipati (VI): to throw
- jiv-, jivati (I): to live
- pac-, pacati (I): to cook
- pat-, patati (I): to fall, to fly
- prch-, prcchati (VI): to ask
- yaj-, yajati (I): to sacrifice
- raks-, raksati (I): to protect
- vad-, vadati (I): to speak, to say
- vas-, vasati (I): to dwell
- kunta-, m.: spear, lance
- ksatriya-, m.: kshatriya, fighter
- ksetra-, n.: field
- grha-, n.: house
- nara-, m.: man
- wara-, m.: arrow
- nrpa-, m.: ruler, king
- bala-, m.: boy, child
- brahmana-, m.: brahmin
- buddha-, m.: Buddha
- bhojana-, n.: food
- loka-, m.: world (in Pl. means also "people")
- vihaga-, m.: bird
- atra, adv.: here
- adya, adv.: today, now
- adhuna, adv.: now

evam, adv.: thus
katham, adv.: how?
kutra, adv.: where?
kva, adv.: where?
tatra, adv.: there
punar, adv.: again
sada, adv.: always

Lesson 2

Declination of the a-stems in the plural:

deva (m., "god")

Nom. devah

Acc. devan

Voc. devah

phala (n., "fruit")

Nom. phalani

Acc. phalani

Voc. phalani

The plural indicative present forms of the verb vad- (VI. class):

1st person plural: vad+a+mah

2nd person plural: vad+a+tha

3rd person plural: vad+a+nti

Some irregularities of the verbs in the VI. and I. classes:

gam- (to go) and **yam-** (to give) change -m- to -cch-: gacchati, yacchati; **sad-** (to sit) changes -a- to -i-: sidati; **stha-** (to stand) changes the whole root to **tistha**: tisthasi; is (to want) changes -s- to -cch-: icchanti.

Negative form of the verb is formed by adding a particle -na- in front of the verb. So: na gacchami (I do not go or I am not going), na vadanti (they do not say, they are not saying).

Sanskrit uses enclitics which are added after the word they belong to: ca (and), va (or), tu (but), eva (particle of emphasis, just): ksetraj phalani ca or ksetraj ca phalani ca (field and fruits), ksetraj phalani va or ksetraj va phalani va (field or fruits), bhojanaj tu (but the food...), buddham eva (just the Buddha, the Buddha only).

In Sanskrit, the verb "to be" can be omitted in the sentence. Thus: narah kutra? (Where [is] the man?), bhojanam atra (the food [is] here).

Text (read and translate):

1. balah kataj diwati |
2. kutra katah |
3. brahmanah sada yajanti devan |

4. kada gramaj gacchanti putrah |
5. grhamatra tisthati |
6. nrpah kva sidati |
7. nagaramadhuna gacchamah |
8. nagarameva gacchami |
9. danani yacchanti |
10. tatra dhavanti gajah |
11. grhaj na tyajati narah |
12. narandevah srjati |
13. gramamadya viwamah |
14. yada dhavatha tada patatha |
15. yatra grhani tatra narah |
16. devaj brahmanah wajsanti |
17. tatha jivamah |
18. margaj diwatha balah |
19. jalamicchanti gajah |
20. jalaj na sprwamah |
21. devannamanti |
22. balah ksiramicchati |
23. dhanamicchamah |
24. adya ksetrani na krsamah |
25. kada danani yacchatha |
26. kutra jalam |

[The exercise key](#)

Translate to Sanskrit:

1. Where are you (pl.) going?
2. Brahmins still sit there.
3. Kshatriyas don't give gifts.
4. Where are the elephants?
5. I want water.
6. We are leaving the world today.
7. Where the water does not flow, there the people do not live.
8. We praise the boys.
9. Do you want milk?
10. The man steps on (viw-) the mat.
11. Boys, you are pointing the way.
12. Where is the city, there stay the houses.

[The exercise key](#)

Vocabulary

is-, icchati (VI): to want, to yearn for
gam-, gacchati (I): to go
tyaj-, tyajati (I): to leave, to give up
diw-, diwati (VI): to show, to point
dhav-, dhavati (I): to run
nam-, namati (I): to bow, to prostrate, to worship
yam-, yacchati (I): to give
viw-, viwati (VI): to enter
wajs-, wajsati (I): to praise, to extol
sad-, sidati (I): to sit, to sit down
srj-, srjati (VI): to create
stha-, tisthati (I): to stand, to stay
sprw-, sprwati (VI): to touch
kata-, m.: mat
ksira-, n.: milk
gaja-, m.: elephant
grama-, m.: village
jala-, n.: water
dana-, n.: gift
deva-, m.: god, lord
dhana-, n.: wealth, money
nagara-, n.: city, town
putra-, m.: son
marga-, m.: way, road
eva, adv.: just, only
kada, adv.: when?
tatha, adv.: thus, so
tada, adv.: then, at that time
yatra, adv.: where (relative)
yada, adv.: when (relative)

Lesson 3

The Dual

The dual number is used in case we are dealing with two persons or things. It has always the same form for Nominative, Accusative and Vocative cases:

	m.	n.
Nom.		
Acc.	devau	phale
Voc.		

Also the verb has all three persons in dual:

1. vad+a+vah We (two) say
 2. vad+a+thah You (two) say
 3. vad+a+tah They (two) say
-

Vowel gradation:

This is their gradual strengthening by adding the vowel -a in front of the vowel in question. The "normal grade" is the vowel itself, the first grade is called guna, the second grade is vrddhi.

normal grade	a	a	i	i	u	u	r	l
guna	a	a	e/ay		o/av		ar	al
vrddhi	a		ai/ay		au/av		ar	al

Some verbs conjugated in the I. class change the root vowel into the guna grade:

ni-, nayati (to lead), **ji-**, jayati (to win, to conquer), **ruh-**, rohati (to grow), **dru-**, dravati (to run), **bhu-**, bhavati (to be), **vrs-**, varsati (to rain, to shower).

But note some irregularities: **guh-**, guhati (to hide, to conceal), **pa-**, pibati (to drink), **ghra-**, jighrati (III. class, to smell).

Sandhi rules:

If two identical vowels occur as word's final and word's initial (regardless if they are short or long) they combine into a long vowel: atra adya -> atradya (now here), sidami iha -> sidamiha (I sit here).

If these two vowels are different (regardless if they are short or long) change into these forms:

- a + i -> e: adya iha -> adyeha (now here)
- a + u -> o: tatha uktah -> tathoktah (so said)
- a + r -> ar: tatra rksah -> tatrarksah (there is a bear)
- a + e -> ai: adhuna eva -> adhunaiva (just now)

a + o -> atra owadhīh -> atrausadhīh (here is the medicine)

Text (read and translate):

1. ksatriyannrpah sarvatra nayati |
 2. gandhamiha jighravah |
 3. meghah sada jalaj varsati |
 4. atraiva vasavah |
 5. jalaj pibantihawvah |
 6. buddhah sadaivaj vadanti |
 7. vrksah sarvatra na rohanti |
 8. devau smaramah |
 9. devavadya smaramah |
 10. he nrpau jayathah |
 11. kutra dravatha he balah |
 12. iha phalani na bhavanti |
 13. gramaj gajau balau nayatah |
 14. dahasi he anala |
 15. anilah sada na vahati |
 16. ksiraj jalaj ca narah pibanti |
 17. satyaj na vadathah |
 18. satyamadya na vadatha |
 19. balau phale khadatah |
 20. atraiva gajah pibanti |
 21. awvau kutra dravatah |
 22. gajah ksatriyaj kva vahati |
 23. atradhuna na sidavah |
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[The exercise key](#)

Translate to Sanskrit:

1. Just today we both go to the city.
2. Where are both horses?
3. Just here are (two) horses.
4. To the forest run the (two) elephants.
5. The ruler conquers both fighters.
6. The Buddha speaks the truth.
7. Here stand (two) trees.
8. Where are you (two) going now?
9. Here we (two) do not live.
10. Where do you hide money?
11. Home (emphasized) go both boys.
12. They give money and gifts.

13. Where are you leading (those two) people?

[The exercise key](#)

Vocabulary:

khad-, khadati (I): to eat
guh-, guhati (I): to hide, to conceal
ghra-, jighrati (III): to smell
ji-, jayati (I): to win, to conquer
dah-, dahati (I): to burn
dru-, dravati (I): to run
ni-, nayati (I): to lead
pa-, pibati (I): to drink
bhu-, bhavati (I): to be, to become
vah-, vahati (I): to carry, to blow, to flow
ruh-, rohati (I): to grow
vrs-, varsati (I): to rain, to pour down, to shower
smr-, smarati (I): to remember
awva-, m.: horse
anala-, m.: fire
anila-, m.: wind
gandha-, m.: scent, fragrance
megha-, m.: cloud
vana-, n.: forest
vrksa-, m.: tree
satya-, n.: truth
iha, adv. Here
sarvatra, adv.: everywhere
he, part.: oh!

Lesson 4

The full declension of the masculine and neuter "a-stems" is as follows:

For masculine:

deva (m., "god")

	Sg.	Du.	Pl.
Nom.	devah	devau	devah
Acc.	devam	devau	devan
Ins.	devena	devabhyam	devaih
Dat.	devaya	devabhyam	devebhyah
Abl.	devat	devabhyam	devebhyah
Gen.	devasya	devayoh	devanam
Loc.	deve	devayoh	devesu
Voc.	deva	devau	devah

And for neuter:

phala (n., "fruit")

	Sg.	Du.	Pl.
Nom.	phalam	phale	phalani
Acc.	phalam	phale	phalani
Ins.	phalena	phalabhyam	phalaih
Dat.	phalaya	phalabhyam	phalebhyah
Abl.	phalat	phalabhyam	phalebhyah
Gen.	phalasya	phalayoh	phalanam
Loc.	phale	phalayoh	phalesu
Voc.	phalam	phale	phalani

Meaning of the cases:

Nominative: the subject (I go),

Accusative: the object (I see you), the goal of the motion (I go to the city),

Instrumental: instrumental and comitative sense (as the English "with"), the agent in a passive construction, as English "through", "by means of", "because of", "by" (with the Buddha, by carriage),

Dative: the indirect object, giving, telling (to the boy),

Ablative: expresses the relationship "from"; is also used to denote reason (from anger),

Genitive: possessive sense (elephant's tusk),

Locative: the location, circumstances (in the city); it can also denote the goal of the motion (to the village),

Vocative: the address (Who are you, man?).

Some thematic verbs add a nasal consonant in front of the final consonant of the root. This additional consonant always belongs to the same group as the original one (ie. n for t, b for c and j, m for p, j and sibilants).

For example: **muc-**, mubcati (see Vocabulary).

There is no indirect speech in Classical Sanskrit. The particle "iti" is used to denote quotation and direct speech (iha vasami iti vadati ksatriyah - the fighter says that he lives here).

Sandhi rules:

-ah at the end of the word and before a voiced consonant becomes -o: narah gacchati -> narah gacchati (the man goes). If the following word begins with a short a-, this gets lost and is changed into the avagraha (in transliteration the apostrophe is used): putrah atra -> putro 'tra (the son is here).

-ah at the end of the word and before a voiced consonant and all the vowels becomes -a: narah atra -> narah atra (the men are here); narah gacchanti (the men go).

-i before any vowel (except for -i, -i; see Lesson 3) changes into -y: tisthami atra -> tisthamyatra.

-u before any vowel (except for -u, -u; see Lesson 3) changes into -v: na tu iha -> na tviha (but not here).

Main adverbs:

	close	far	question	relative	all
where	atra	tatra	kutra	yatra	sarvatra
when	adya	tada	kada	yada	sada
why/where from	atah	tatah	kutah	yatah	sarvatah
how	iti	tatha	katham	yatha	sarvatha

Text (read and translate):

1. dhanani grhesu guhanti |
2. hastabhyaj kuntansada ksipamah |
3. ksiraj necchami jalaj tvicchamiti balo vadati |
4. putrah sukhenaha janakasya grhe tisthanti |
5. megha jalaj sibcanti |
6. rane ksatriyah waranmubcanti |
7. jalaj hastena kij sprwasi |
8. ksetrani lavgalaih krsanti |
9. gajah kutradhuna caranti |
10. duhkhattatraivaj janako vadati |

11. ksatriyasya hastau nrpah kutah krntati |
 12. ksatriyah waranvisena limpanti |
 13. kumaraya vipro danaj yacchati |
 14. janakah putrena marge gacchati |
 15. balena dukhah na jayasi |
 16. wivaj dvija hutairyajanti |
 17. aranyesu mrgah sarvatra caranti |
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[The exercise key](#)

Translate to Sanskrit:

1. Traveler walks on the way to the village.
 2. People want happiness, but not suffering.
 3. Trees do not grow on high mountains.
 4. From the city to the village goes the father with two sons.
 5. "I give gifts only to the poor" tells now brahmin to the boys.
 6. People do not live in forests.
 7. The water of clouds sprinkles the fields.
 8. Men with boys go to the forest.
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[The exercise key](#)

Vocabulary:

- krt-, krntati (VI): to cut
car-, carati (I): to walk, to roam, to practise
muc-, mucati (VI): to free, to discharge
yaj-, yajati (I): to sacrifice
lip-, limpanti (VI): to smear
sic-, sibcati (VI): to sprinkle, to discharge
aranya-, n.: forest
kumara-, m.: prince, young man
janaka-, m.: father
duhkha-, n.: suffering
dvija-, m.: "twice-born", brahmin
pathika-, m.: traveler
parvata-, m.: mountain, hill
bala-, n.: power, force, strength
mrga-, m.: deer
rana-, m./n.: battle
rama-, m.: Rama (personal name)
lavgala-, n.: plough
vipra-, m.: brahmin

viwa-, n.: poison
wiva-, m.: Shiva
sukha-, n.: happiness
hasta-, m.: hand
huta-, n.: oblation, offering
ucca-, adj.: high
iti, part.: so
kim, adv.: what?, why?
kutah, adv.: where from?, why?
tu, part.: but

[The exercise key](#)

Lesson 5

The declension of the masculine and neuter "i-stems":

agni- (m., fire)

	Sg.	Du.	Pl.
Nom.	agnih	agni	agnayah
Acc.	agnim	agni	agnin
Ins.	agnina	agnibhyam	agnibhih
Dat.	agnaye	agnibhyam	agnibhyah
Abl.	agneh	agnibhyam	agnibhyah
Gen.	agneh	agnyoh	agninam
Loc.	agnau	agnyoh	agnisu
Voc.	agne	agni	agnayah

vari- (n., water):

	Sg.	Du.	Pl.
Nom.	vari	varini	varini
Acc.	vari	varini	varini
Ins.	varina	varibhyam	varibhih
Dat.	varine	varibhyam	varibhyah
Abl.	varinah	varibhyam	varibhyah
Gen.	varinah	varinoh	varinam
Loc.	varini	varinoh	varisu
Voc.	vari	varini	varini

Negating prefix:

We can negate some substantive and adjective nouns by adding a prefix a- (in case the word begins with a consonant) or an- (if it begins with a vowel).

For example: sukha-, happiness; asukha, unhappiness, sorrow; arya, noble; anarya, "un-noble".

Sandhi rules:

-h at the end of the word and following any other vowel then -a or -a is before voiced consonants and all vowels changed into -r (agnih atra -> agniratra, the fire is here; agnih dahati -> agnirdahati, fire burns). But if the following word begins with -r, final -h disappears and the vowel that precedes it is lengthened (kavibhih ramah gacchati -> kavibhih ramogacchati, Rama goes with the poets). But this rule does not apply to the vowel -r (kavirsim vadati -> kavirrsim vadati, poet tells to the seer).

-n is changed into -n if it is preceded by -s, -r or -r and if there is no palatal (c, ch, j, jh, b), retroflex (t, th, d, dh, n) or dental (t, th, d, dh, n) between them (so, nominative plural of vari is varini).

-r preceded by a vowel is often changed into -r (iti rsih -> itirsih). If the vowel is -i or -u it can be changed into -y, -v and -r can be retained (iti rsih -> ityrsih).

Text (read and translate):

1. balau kuto rodatah |
 2. sada deva jananmubcanti papat |
 3. suktesu varuna eva varinah patih |
 4. rsirduhkhatputraj raksati |
 5. nrpo 'sinareh pani krntati |
 6. kavayo harij wajsanti |
 7. satyaj sada vadantirsayo na tvasatyam |
 8. arayo jananaj dhanaj lumpanti |
 9. jalaj gireh patati |
 10. vrksa girau rohanti |
 11. asinaiva nrpatirarerdehaj tudati |
 12. kavayo 'dya kavyaniha pathanti |
 13. rsyo putrau tatra marge tisthanti |
 14. nrpatih kavibhyo danani yacchati |
 15. rsibhi ramo vanesu vasati |
 16. agninarinaj grhani nrpa dahanti |
 17. harij ksirena yajatah |
 18. daso balebhyo 'nnaj yacchati |
 19. agnirnarasya hastaj dahati |
 20. nrpatirarimasina jayati |
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[The exercise key](#)

Translate to Sanskrit:

1. We live happily here in the mountains.
 2. Fighters burn the houses and enemies' sons weep.
 3. "You don't speak the truth", says the brahmin to the poet.
 4. From sin there is always suffering, but from the Law [there is] happiness.
 5. "O, poet, why don't you recite poetry?", asks the king.
 6. Where people burn the forests, no elephants live.
 7. "Enemies rob the houses here", weep the boys.
 8. Even today people remember Rama.
 9. Hari's horse is standing just here.
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The exercise key

Vocabulary:

tud-, tudati (VI): to strike, to pierce
path-, pathati (I): to read, to recite
rud-, rodati (I): to weep
lup-, lumpati (VI): to steal, to rob
agni-, m.: fire
anna-, n.: food
ari-, m.: enemy
asatya-, n.: "un-truth", lie
asi-, m.: sword
rsi-, m.: seer
kavi-, m.: poet
kavya-, n.: poetry
giri-, m.: mountain
jana-, m.: person
dasa-, m.: servant, slave
deha-, mn.: body
dharma-, m.: law, righteousness, Law, Buddhism
nrpati-, m.: king, ruler
pati-, m.: Lord, master, husband
pani-, m.: hand, palm
papa-, n.: sin
varuna-, m.: (Vedic god) Varuna
vari-, n.: water
sukta-, n.: Vedic hymn
hari-, m.: personal name
api-, part. also, even, even though

Lesson 6

The verbs of the IV. class are thematic verbs. Between the root (in normal grade) and thematic vowel they add -y-: **kup-**, kupyati (to be angry).

The verb **drw-** (to see) is irregular and defective. Only passive is constructed from this root, indicative uses different root (**paw-**). Therefore: **drw-**, pawyati (to see, to look).

The declension of the masculine "u-stems":

watru-, m. (enemy)

	Sg.	Du.	Pl.
Nom.	watruh	watru	watravah
Acc.	watrum	watru	watrun
Ins.	watrana	watrubhyam	watrubhih
Dat.	watrave	watrubhyam	watrubhyah
Abl.	watroh	watrubhyam	watrubhyah
Gen.	watroh	watrvoh	watrunam
Loc.	watrau	watrvoh	watrusu
Voc.	watro	watru	watravah

Masculine adjectives ending in -u use the same declension.

Prefixes:

Sanskrit words often use prefixes to alter or completely change the meaning. For example a- means roughly "from away to here": agacchati (to come), anayati (to bring). But if a is used separately as a preposition, it means "all the way to" or "only from": a vanam (all the way to the forest), a vanat (only from the forest).

Sandhi rules:

-ah before any other vowel then -a is changed into -a: narah agacchati -> nara agacchati (a man comes).

-h after any vowel and before c-, ch- is changed into -w: devah ca -> devawca (and the god), agnih ca -> agniwca (and the fire).

-h after any vowel and before t-, th- is changed into -s: nrpatih tatra -> nrpatistatra (the king is there), watruh tisthati atra -> watrustisthatyatatra (the enemy stands here).

Text (read and translate):

1. kavayo dhane lubhyanti |
2. guru wisayoh krudhyatah |
3. nrpa aribhyah kupyanti |
4. parawuna vrksankrntatha |
5. janasya bindavo gireh patanti |
6. wisyaih saha guravastatrodadhij pawyanti |
7. vipro hutamagnavasyati |
8. visnumrsiryajati nrpaya |
9. naro 'wvamarohati |
10. ksetresu jalaj wusyati |
11. guravah wisyanaj snihyanti |
12. nrpanaj ripavo 'sina nawyanti |
13. balo gurave pattraj likhati |
14. jana maninaj rawinicchanti |
15. a girervrksa rohanti |
16. bahubhyaj jalaj narastaranti |
17. balau grhe hvayati narah |
18. kaveh putra gramasya marge gajaj pawyanti |
19. nrpo nagaraj ksatriyanahvayati |
20. guruh wisyawca kutra sidatah |
21. watrubhiradya ksatriya yudhyanti |
22. kimanayasiti gururbalaj prcchati |

[The exercise key](#)

Translate to Sanskrit:

1. Birds fly from the clouds and sit on the tree.
2. "There stands father's house," says the boy to the traveler.
3. The king with fighters comes to the city.
4. By the power of [your] arms you win, oh king.
5. We do not live here, but father lives here.
6. "What are you writing now," asks teacher the student.
7. In teacher's house students sit on mats and read treatises.
8. The fighter mounts the horse and comes to the city.

[The exercise key](#)

Vocabulary:

as-, asyati (IV): to throw

kup-, kupyati (IV): to be angry (with Gen. or Dat.)

krudh-, krudhyati (IV): to be angry (with Gen. or Dat.)
a+gam-, agacchati (I): to come
tr-, tarati (I): to cross over
naw-, nawyati (IV): to be lost, to perish
drw-, pawyati (IV): to see, to look
yudh-, yudhyati (IV): to fight
a+ruh-, arohati (I): to ascend, to mount
likh-, likhati (VI): to write
lubh-, lubhyati (IV): to long for, to desire (with Dat. or Loc.)
wus-, wusyati (IV): to dry out
snih-, snihyati (IV): to like (with Gen. or Loc.)
hu-, hvayati (IV): to call
a+hu-, ahvayati (IV): to call here, to call in
udadhi-, m.: ocean
guru-, m.: teacher, guru
pattra-, n.: leaf, letter
parawu-, m.: axe
pada-, m.: foot, footprint
bahu-, m.: arm
bindu-, m.: drop
mani-, m.: gem, precious stone
ratna-, n.: jewel, precious stone
rawi-, m.: heap, mass, quantity
ripu-, m.: enemy
visnu-, m.: Hindu god Vishnu
vihaga-, m.: bird
watra-, m.: enemy
wastra-, n.: treatise, law-book
wisya-, m.: student, pupil
saha, prep. or postp.: with (with Inst.)

Lesson 7

Some verbs with roots ending in -am lengthen the vowel in the root: **bhram-**, bhramyati (to wander), **kram-**, kramati (to walk), **mad-**, madyati (to be intoxicated); the root **vyadh-** is changed into **vidh-**: **vyadh-**, vidhyati (to pierce).

The declension of the neuter "u-stems":

	Sg.	Du.	Pl.
Nom.	madhu	madhuni	madhuni
Acc.	madhu	madhuni	madhuni
Ins.	madhuna	madhubhyam	madhubhih
Dat.	madhune	madhubhyam	madhubhyah
Abl.	madhunah	madhubhyam	madhubhyah
Gen.	madhunah	madhunoh	madhunam
Loc.	madhuni	madhunoh	madhusu
Voc.	madhu	madhuni	madhuni

Sandhi rules:

An unvoiced consonant is before all voiced consonant and vowels changed into a voiced consonant: gramat adya -> gramadadya (now from the village), meghat vari -> meghadvari (water from the clouds).

A final -n is before -j and -w changed into -b: watrun jayati -> watrubjayati (he conquers enemies), devan wajsami -> buddhan wajsami (I praise buddhas). Before -l it is changed into jl: tan lokan -> tajllokan (those worlds). Before unvoiced -c and -t an appropriate vowel is inserted: tan ca -> tajwca (and those), tan tatha -> tajstatha (them thus).

Text (read and translate):

1. narah putrajstatranayanti |
2. rksa madhune lubhyanti |
3. nrpateh krodhah kij na wamyatyadhuna |
4. viro rane bahubwatrunkuntena vidhyati |
5. rsiradhuna panina jalamacamati |
6. nrpa aksaistatra divyanti |
7. alayah puspanaj madhuna madyanti |
8. nara visenasijllimpanti |
9. ramah ksatriyanparawunakramati |
10. gurubwisyajwcatra pawyamah |
11. arayo janana j grhebhya vasuni haranti |

12. manusya mrtyumrcchanti na tu devah |
 13. balasya netrabyamawruni patanti |
 14. jalenagnih wamyati |
 15. guruh wisyasya papattamyati |
 16. gaja nagare bhramyanti |
 17. madhuna ksirena ca balastusyanti |
 18. guroh padau wisyah sprwanti |
 19. atra vane kuto bhramyasi |
-

[The exercise key](#)

Translate to Sanskrit:

1. Fighters play for money (Ins.).
 2. Birds are flying to the tree.
 3. Tears are flowing on boy's face.
 4. Death conquers even unrighteousness.
 5. There are many things in the houses.
 6. When teacher's anger is pacified students rejoice.
 7. Bees wander around flowers of the trees.
 8. A king always shares a part of unrighteousness.
-

[The exercise key](#)

Vocabulary:

r-, rcchati (I): to get, to obtain, to share
a+kram-, akramati (I): to attack
a+cam-, acamati (I): to sip, to rinse
tam-, tamyati (IV): to be disturbed, to grieve (Abl.)
tus-, tusyati (IV): to rejoice, to be satisfied (Ins.)
div-, divyati (IV): to play
a+ni-, anayati (I): to bring
bhram-, bhramyati (IV): to wander about
mad-, madyati (IV): to be intoxicated
vyadh-, vidhyati (IV): to pierce
wam-, wamyati (IV): to be pacified, to be finished
wram-, wramyati (IV): to become tired
hr-, harati (I): to take, to take away, to carry
aksa-, n.: eye, dice
adharma-, m.: unrighteousness
ali-, m.: bee
awru-, n.: tear
rksa-, m.: bear

kopa-, m.: anger
krodha-, m.: anger
netra- n.: eye
puspa-, n.: flower
bhaga-, m.: part
madhu-, n.: honey
manusya-, m.: person
mukha-, n.: face, mouth
mrtyu-, m.: death
vasu-, n.: thing, wealth
vira-, m.: hero
bahu-, adj.: numerous, abundant, many

Lesson 8

Verbs of the X. class add -aya- instead of just -a- to the root (usually strengthened): **cur-**, corayati (to steal), **vid-**, vedayati (to make known); but: **pid-**, pidayati (to torture). If the root ends in a vowel, it is strengthened into vrddhi grade: **dhr-**, dharayati (to hold), **bhi-**, bhayayati (to cause fear). The vowel -a- between consonants is sometimes lengthened and sometimes not: **ksal-**, ksalayati (to wash); **jan-**, janayati (to give birth, to generate).

Sandhi rules:

-t at as a word's final is changed into -d before voiced consonants (except for palatals, -w and -l) and vowels: meghat atra -> meghadatra (here from the cloud).

Before palatals, -l and -n this final -t becomes assimilated: meghat ca -> meghacca (and from the cloud), lokat janah -> lokajjanah (from the world people), papat lokah -> papallokah (from the sin the world), grhat narah -> grhannarah (a man from the house).

Before -w it is changed into -ch: nrpat watruh -> nrpaccatruh (from the king an enemy).

Text (read and translate):

1. stenah suvarnaj nrpasya grhaccorayati |
 2. gururdandena wisyajstadayati |
 3. bhrtya nrpaya navinani vastranyaharanti |
 4. purane devanaj vrttantani pathamah |
 5. wudrasya grhaj brahmano na visati |
 6. wastre manusyasya dharmah |
 7. suto 'wvanpidayati |
 8. rsirjalena pani ksalayati |
 9. gramajjanannagaramanayanti |
 10. narau rupakani ganayatah |
 11. ramasya putrau ramayanaj kathayatah |
 12. suvarnaj panibhyaj tolayamah |
 13. janakah putrankopaddandayati |
 14. grhalloka agacchanti |
 15. punyena sadhurdukhani parayati |
 16. devaniva nrpatijllokah pujayati |
 17. navinaj vrttantaj kuto na kathayasiti janah prcchanti |
-

[The exercise key](#)

Translate to Sanskrit:

1. Boys (Du.) wash their faces.
2. Father tells son about fruits of sins.
3. Merit protects from grief.
4. Shudras are not (stha-) among twice-borns.
5. Old stories are like trees with a lot of fruit.
6. King counts fighters and shows [them] the way with a sword.
7. "Why do you beat me," asks the servant the king.
8. Why does the charioteer torture the horse?
9. I want new clothes.

The exercise key

Vocabulary:

- kath-, kathayati (X): to tell, to narrate
ksal-, ksalayati (X): to wash
gan-, ganayati (X): to count
cur-, corayati (X): to steal
tad-, tadayati (X): to beat
tul-, tolayati (X): to lift up, to weigh
dand-, dandayati (X): to beat, to punish
pid-, pidayati (X): to torture, to hurt
puj-, pujayati (X): to honour, to worship, to revere
pr-, parayati (X): to overcome
a+hr-, aharati (I): to bring
danda-, m.: stick, punishment
punya-, n.: merit
purana-, n.: old story, Purana (kind of Hindu scripture)
bhrtya-, m.: servant
ramayana-, n.: epos Ramayana
rupaka-, n.: coin
vastra-, n.: clothing
vrttanta-, n.: story
wudra-, m.: Shudra (low-caste)
sadhu-, m.: holy man
suvarna-, n.: gold
suta-, m.: charioteer
stena-, m.: thief, robber
navina-, adj.: new
iva, part.: as, like, as if
mam: me (Acc.)
-

Lesson 9

The verb forms we have so far learned are those of the active voice (parasmaipada, "word for another"). But in Sanskrit, besides active and passive voices there exists a third set of forms, so called atmanepada ("word for oneself"). Sometimes it is called the middle or medium voice.

The distinction between parasmaipada and atmanepada is roughly described by their Sanskrit names. Thus yajati means: "he sacrifices for the sake of somebody else" and yajate "he sacrifices for himself". But this distinction between "for somebody" X "for oneself" was gradually lost and is preserved only in case of the above mentioned example. Some verbs can use both forms (without a change in meaning) whereas in case of some verbs only one of them is possible.

labh-, labhate (to get, to obtain) A:

	Sg.	Du.	Pl.
1.	labhe	labhavahe	labhamahe
2.	labhase	labhethe	labhadhve
3.	labhate	labhete	labhante

Sandhi rules:

-e, -o at the end of the word and before a- is unchanged. But this initial a- is lost and changed into apostrophe: vane atra -> vane 'tra (here in the forest). Before other vowels a final -e, -o is changed into -a: vane iha -> vana iha (here in the forest). But Dual endings -i, -e, -u are never submitted to the Sandhi changes. Also the particles of address "he" and "re" are not changed: he agne (o, fire; o, god Agni).

Text (read and translate):

1. vayorbalena taravah kampante |
2. asinadyarayo mriyanta ityatra nrpo bhasate |
3. vasunaj rawinnrpatinkavayo 'rthayante |
4. wastre adhuna wiksamaha iti pattre harirlikhati |
5. papaddukhaj jayate |
6. wisyanaj vinaya udyogawca gurubhyo rocete |
7. adharmaya na dharmaya yatethe |
8. visnoh sukte rsi labhete |
9. atrarsirbhanuj vandate |
10. agni iksate balah |
11. dhanena pawujllabhadhve yajbaya |
12. sada guroh padau balah sevante |
13. phale atra manusyasya panyostisthatah |
14. sahete anarthaj sadhu |
15. vanesviharksa vasanti |
16. ksatriya rsi sevante |

17. yada sadhavo mriyante tada moksaj labhante |
18. kimiksase |
-

[The exercise key](#)

Translate to Sanskrit:

1. The house is shaking thanks to the power of ocean's waves.
 2. The father is looking at son's face.
 3. Children ask the father for food.
 4. Why the king does not strive after people's benefit?
 5. In the forest there fight an elephant and a bear.
 6. Boys like fruit.
 7. Holy men (Du.) begin with a sacrifice.
 8. Father likes sons' discipline.
-

[The exercise key](#)

Vocabulary:

- arth-, arthayate (X): to ask for (Acc.)
iks-, iksate (I): to look at, to stare
kamp-, kampate (I): to shake, to tremble
jan-, jayate (IV): to be born
bhas-, bhasate (I): to speak, to say
mr-, mriyate (IV): to die
yat-, yatate (I): to strive for (Dat.)
a+rabh-, arabhate (I): to begin with (Acc.)
ruc-, rocate (I): to like (Dat., Gen.)
labh-, labhate (I): to get, to obtain
vand-, vandate (I): to praise, to pay homage
wiks-, wiksate (I): to learn
sah-, sahate (I): to bear, to endure
sev-, sevate (I): to serve, to honour (Acc.)
anartha-, m.: poverty
udyoga-, m.: exertion, perseverance
kalyana-, n.: benefit, goodness
taru-, m.: tree
dvijati-, m.: "twice-born", member of a high caste
dhairya-, n.: patience, courage, firmness
pawu-, m.: sacrificial animal, cattle
bhanu-, m.: sun
moksa-, m.: deliverance
yajba-, m.: sacrifice

vayu-, m.: wind

vici-, m.: wave

vinaya-, m.: discipline

wiwu-, m.: child

samudra-, m.: ocean, sea

Lesosn 10

The declension of the feminine "a-stems":

senā (f., army)

	Sg.	Du.	Pl.
Nom.	senā	sene	senah
Acc.	senam	sene	senah
Ins.	senaya	senabhyam	senabhih
Dat.	senayai	senabhyam	senabhyah
Abl.	senayah	senabhyam	senabhyah
Gen.	senayah	senayoh	senanam
Loc.	senayam	senayoh	senasu
Voc.	sene	sene	senah

Some often used Sanskrit verbal prefixes:

anu- (after, following): anu+gacchati (to go after, to follow)

ava- (down): ava+tarati (to descend)

ud- (up): ut+patati (to take off)

upa- (towards, down): upa+viwati (to sit down)

ni- (down): ni+sidati (to sit down)

nih- (out): nir+gacchati (to go out)

para- (completely): para+kramati (to overcome)

pari- (around): pari+nayati (to marry)

pra- (strengthening): pra+viwati (to enter)

sam- (together): saj+gacchate (to come together)

Sandhi rules:

-s- is changed into -ś- after a prefix ending in -i or -u: ni+sevate -> nisevate (to serve, to honour).

-n- is changed into -ñ- after a prefix containing -r- only if the meaning of the word is thus changed: parinayati (to lead around) but pariñayati (to lead around the sacrificial fire -> to marry).

Text (read and translate):

1. ratnaj ratnena sajjacchate |
2. yada vihaga vyadhaj pawyanti tada sahasotpatanti |
3. satyaj hrdayesu mrgayanta rsayah |
4. hareh kanyaj ramah parinayati |

5. visnorharewca bharye kanyabhih sahaacchatah |
6. ramo visnuwca devabwaranaj prapadyete |
7. yada jana gavgayaj mriyante tada svargaj labhante |
8. annaj kanyayai yacchatirserbharya |
9. vana rksesvisunmubcanti vyadhah krsnau ca mriyete |
10. dvijatitaj bhasaj wudra navagacchanti |
11. he wisya nagarasya rathyasu sadhunaj bharyabhyo 'dya bhiksaj labhadhve |
12. chayayamatra prabhuta vihagastisthanti |
13. ksatriyasya balavrsirupanayati |
14. nrpatih senaya saha nagarannirgacchati |
15. vihagah ksetre 'tra sajpatanti |

[The exercise key](#)

Translate to Sanskrit:

1. The student asks householder's wife for alms.
2. In Prayaga come together Ganga and Yamuna.
3. Sinful people do not obtain heaven.
4. The king conquers enemies in the battle.
5. Here on the street kings (Du.) descend from black horses.
6. We sacrifice to gods [for ourselves] but we do not sacrifice for Hari.
7. Student sits down by teacher's feet and studies Vedas.
8. Many trees grow on the mountain.

[The exercise key](#)

Vocabulary:

- ava+gam-, avagacchati: to understand
upa+ni-, upanayati: to initiate
pari+ni-, parinayati: to marry
ud+pat-, utpatati: to take off
ava+ruh-, avarohati: to descend
para+ji-, parajayati: completely conquer
pra+pad-, prapadyate (IV): to go to, to take refuge in (Acc.)
bhiks-, bhiksate (I): to beg
mrg-, mrgayate (X): to search for
sam+gaj-, sajgacchate: to come together
isu-, m.: arrow
kanya-, f.: girl, daughter
gavga-, f.: the river Ganga
grhastha-, m.: householder

chaya-, f.: shadow, shade
prayaga-, m.: the city of Prayaga (modern Allahabad)
bhaya-, n.: fear
bharya-, f.: wife
bhasa-, f.: language
bhiksha-, f.: alms
yamuna-, f.: the river Yamuna
ratna-, f.: gem
rathya-, f.: street
vidya-, f.: knowledge, wisdom
vyadha-, m.: hunter
warana-, n.: refuge
svarga-, n.: heaven
hrdaya-, n.: heart
krsna-, black
papa-, adj.: bad, sinful
prabhuta-, adj.: manifold, many
sahasa, adv.: suddenly

Lesson 11

The Passive

The passive is created by adding **-y-** to the root (usually in the weak grade) and using the Atmanepada endings.

The nasal added to the root is dropped: **muc-**, **mubcati**, pass. **mucyate**.

-i and -u in the root is usually lengthened: **ji-**, **jiyate**, **stu-**, **stuyate** (to praise).

Final **-a** is usually changed into **-i**: **da-**, pass. **diyate** (to give).

Verbs of the X class drop **-aya-** but the stem usually retains the form it had in the active: **cur-**, **corayati**, pass. **coryate**.

Final **-r** is usually changed into **-ri**: **kr-**, pass. **kriyate** (to do) but after two vowels is changed into **-ar**: **smr-**, **smaryate** (to remember), sometimes even into **-ir** or **-ur**: **tr-**, **tiryate**; **pr-**, **purate** (to fill).

The consonant **-v-** is changed into **-u-** in these roots: **vac-**, **ucyate** (to say); **vap-**, **upyate** (to sow); **vas-**, **usyate** (to dwell); **vah-**, **uhyate** (to carry); **vad-**, **udyate** (to say); **svap-**, **supyate** (to sleep). The passive is used very often in classical Sanskrit. It is used with the instrumental case.

Text (read and translate):

1. ramena putravadyopaniyete iti wruyate |
 2. rsirnpena dharmaj prcchyate |
 3. ghatau ghrtena puryete |
 4. vihagah pawairbadhyante |
 5. janairnagaraj gamyate |
 6. he wisya gurunahuyadhve |
 7. naraih katah kriyante |
 8. kavibhirnrpah sada stuyante |
 9. prabhuta bhiksa grhasthasya bharyaya bhiksubhyo diyate |
 10. kanyabhyaj gitaj giyate |
 11. stenairlokanaj vasu coryate |
 12. isubhi rane 'rayo nrpatina jiyante |
 13. he devau sadhubhah sada smaryethe |
 14. dandena wiwawah wisyante |
 15. prabhutah kasthanaj bhara narenohyate |
 16. awvena jalaj piyate |
 17. dharmena rajyaj wisyate nrpena |
 18. sarpena dawyete narau |
 19. sutenawvastadyate |
 20. guruna moksasya margo diwyate |
 21. sadhubhah sada satyamucyate |
-

The exercise key

Translate to Sanskrit:

1. Girls bind garlands (pass).
 2. Hari is again praised by Rama.
 3. Vishnu drinks water from his hand (pass).
 4. "In the shade is comfortably slept," is said by people.
 5. Grain is sown in the fields.
 6. It is played with dices.
 7. Holy man always speaks truth (pass).
 8. Jars are being filled with grain.
-

The exercise key

Vocabulary:

- kr-, pass. kriyate: to do
ga-, gayati (IV): to sing
daw-, dawati (I): to bite
da-, pass. diyate: to give
pr-, pass. puriyate: to fill
badh-, pass. badhyate: to bind
vap-, vapati (I): to sow
was-, pass. wisyate: to rule, to punish
wru-, pass. wruyate: to hear
ajba-, f.: order
kastha-, n.: wood
gita-, n.: song
ghata-, m.: pot, jar
ghrta-, n.: clarified butter, ghee
dhanya-, n.: grain
pawa-, m.: snare, trap
bhara-, m.: burden, load
bhiksu-, m.: Buddhist monk, mendicant, beggar
mala-, f.: garland
rajya-, n.: kingdom
wiwu-, m.: child
sarpa-, m.: snake, serpent
-

Lesson 12

Imperfect

The active (Parasmaipada) imperfect (meaning of this form is simple past) adds an augment (always a vowel -a) in front of the root.

It has special endings:

	Sg.	Du.	Pl.
1.	a+vad+a+m	a+vad+a+va	a+vad+a+ma
2.	a+vad+a+h	a+vad+a+tam	a+vad+a+ta
3.	a+vad+a+t	a+vad+a+tam	a+vad+an

If the root begins in a vowel, the augment makes it to change into vrddhi grade: icch-, impf. aicchat (he wanted).

If the verb is prefixed, the augment is inserted just before a verb (according to usual sandhi rules): pari+ni-, impf. paryanayat.

Sandhi rules:

-n at the end of the word is before a vowel and following a short vowel always doubled: agacchan atra -> agacchannatra (they came here).

Text (read and translate):

1. nrpatiragaraj senayajayat |
 2. kavayah sabhayaj kavyanyapathan |
 3. sadhorbharyaya bhiksave rupakani diyante |
 4. sagare matsyanapawyama |
 5. pustakaj putrayayacchajjanakah |
 6. gramasya rathyasvavvavabhramyatam |
 7. taroh prabhuta vihaga udapatan |
 8. bharyabhirnara nagaramagacchan |
 9. yada wivo visnuwca granthamapathataj tadarthaj navaggachama |
 10. wisya gurorgrhaj praviwannupaviwajwca katayoh |
 11. parvatasya wikhare sadhavah suryasya stotramagayan |
 12. rsirudatisthatprasadanniragacchacca |
 13. jayasyawaj natyajam |
 14. vrksacchakhaj narah parawunavakrntat |
 15. indro devanaj senayasuranparakramat |
 16. purena grhanyuhyante |
-

[The exercise key](#)

Translate to Sanskrit:

1. When you were ("stood") in trouble, you asked the king for protection.
 2. Brahmins (Du.) sang the praise of Rama.
 3. In the Ganga there is (vrt-) flood.
 4. The teacher hit the student out of the anger.
 5. Servants brought water in jars.
 6. He cut the branch with an axe.
 7. Deers came to the Ganga and drank water.
 8. Men sat down on mats.
-

[The exercise key](#)

Vocabulary:

- ava+krt-, avakrntati (VI): to cut off
nih+gam-, nirgacchati (I): to go out
upa+viw-, upaviwati (VI): to sit down
pra+viw-, pravisati (VI): to enter
vrt-, vartate (I): to be, to exist
ud+stha-, uttisthati (I): to get up, to stand up
artha-, m.: meaning, prosperity, wealth
asura-, m.: demon
awa-, f.: hope
indra-, m.: Hindu god Indra
sagara-, m.: sea
grantha-, m.: composition, book (text)
jaya-, m.: victory, glory
pustaka-, n.: book (manuscript)
pura-, m.: flood, stream
prasada-, m.: palace
matsya-, m.: fish
raksana-, n.: protection
wakha-, f.: branch
wikhara-, m.: summit, top
sabha-, f.: congregation, meeting, assembly
surya-, m.: sun, the god of the Sun
stotra-, n.: ode, a hymn of praise
-

Lesson 13

The declension of the feminine "i-stems":

nadi (f., river)

	Sg.	Du.	Pl.
Nom.	nadi	nadyau	nadyah
Acc.	nadim	nadyau	nadih
Ins.	nadya	nadibhyam	nadibhih
Dat.	nadyai	nadibhyam	nadibhyah
Abl.	nadyah	nadibhyam	nadibhyah
Gen.	nadyah	nadyoh	nadinam
Loc.	nadyam	nadyoh	nadisu
Voc.	nadi	nadyau	nadyah

Text (read and translate):

1. dasyo 'nmanayan |
 2. devirdevajwca harirapujayat |
 3. patnya sahaacchanmaharajah |
 4. nadyastire sadhavo yogamacaran |
 5. nagarya rathyasu bahavo janah samagacchan |
 6. wivaya samagrayah prthivyah pataye namah |
 7. bhusanani putryai jananyayacchat |
 8. indranya patnya sahendro nandane vasati |
 9. sabhayaj narinaj sundaranyabharananyapawyama |
 10. vapisu pavitraj jalaj na vartate |
 11. satyameva jayate |
 12. sainikaih saha kumaro vanesu vyaghranmrgayate |
 13. aksaistatrodyane ksatriya adivyan |
 14. maharajasya patnyeva maharanyucyate |
 15. nadinaj jalaj samudraj prati dravati manusyasya jivanaj tu mrtyuj prati |
-

[The exercise key](#)

Translate to Sanskrit:

1. Queen's female servants brought ornaments and gems.
2. We bring water from the pond.
3. Cities stand on the rivers' banks.
4. Children played in the garden and climbed trees.

5. Even the king came with the soldiers.
6. Rivers come together with rivers or with the sea.
7. Daughter is always loved by the father and the mother.
8. The fighter married great king's daughter and became a ruler.

The exercise key

Vocabulary:

prati+gam-, pratigacchati (I): to come back, to go back, to return
a+car-, acarati (I): to do, to perform, to practise
mrg-, mrgayate (X): to search for, to hunt for
vac-, pass. ucyate: is called
vrt-, vartate (I): to live on
abharana-, n.: robe, decoration
indrani-, f.: Indrani, Indra's wife
udyana-, n.: garden
janani-, f.: mother
tira-, n.: shore, bank
dasi-, f.: female servant, female slave
devi-, f.: goddess, mistress
nagari-, f.: city
nadi-, f.: river
nandana-, n.: Indra's paradise
nari-, f.: woman
patni-, f.: wife
putri-, f.: daughter
prthivi-, f.: earth
bhusana-, n.: ornament
maharaja-, m.: great king
maharani-, f.: queen
yoga-, m.: yoga
vapi-, f.: pond, pool
vyaghra-, m.: tiger
sainika-, m.: soldier
pavitra-, adj.: clean, holy
samagra-, adj.: complete, whole
sundara-, adj.: beautiful
namas-, adv.: hail!, glory! (Dat.)

Lesson 14

Declension of the feminine i-stems and u-stems:

The declension of the feminine **i-stems** and **u-stems** is identical (only **-i-** alternating with **-u-** and **-y-** with **-v-**). The dative, ablative, genitive and locative cases can sometimes take the forms of "**i-stems**".

mati- (f., idea):

	Sg.	Du.	Pl.
Nom.	matih	mati	matayah
Acc.	matim	mati	matih
Ins.	matya	matibhyam	matibhih
Dat.	mataye matyai	matibhyam	matibhyah
Abl.	mateh matyah	matibhyaj	matibhyah
Gen.	mateh matyah	matyoh	matinam
Loc.	matau matyam	matyoh	matisu
Voc.	mate	mati	matayah

dhenu- (f., cow):

	Sg.	Du.	Pl.
Nom.	dhenuh	dhenu	dhenavah
Acc.	dhenum	dhenu	dhenavah
Ins.	dhenva	dhenubhyam	dhenubhih
Dat.	dhenave dhenvai	dhenubhyam	dhenubhyah
Abl.	dhenoh dhenvah	dhenubhyam	dhenubhyah
Gen.	dhenoh dhenvah	dhenvoh	dhenunam
Loc.	dhenau dhenvam	dhenvoh	dhenusu
Voc.	dhenoh	dhenu	dhenavah

Feminine forms of masculine adjectives ending in **-u** are created by adding a suffix **-vi**: **prthu-**, f. **prthvi-** (broad); **guru-**, f. **gurvi-** (serious, heavy); **bahu-**, f. **bahvi-** (abundant, many).

Text (read and translate):

1. wantyarsaya iha wobhante |
2. wrutau bahvisu smrtisu ca dharma upadiwyate |
3. ratryaj svapnaj na labhamahe |
4. bahvij kirtij dhrtyavindannrpatih |
5. punyena muktij labhadhve |

6. bahunisunrane 'risvaksipannrpatih |
7. pauranaj kalaho 'dya prabhavat |
8. nrpaterbuddhya ksatriyanaj kalaho 'wamyat |
9. wudranaj jatayo nica ganyante |
10. dvijatinaj jatisu brahmana mukhyah |
11. dharmo bhutyai kalpate |
12. jatya ksatriyau vartethe |
13. bhumerbhagaj brahmanayayacchatparthivah |
14. awva awramyanbhumavapatajwca |
15. ratrau steno niragacchaddhanamacorayacca |
16. maksika vranamicchanti dhanamicchanti parthivah |
nicah kalahamicchanti wantamicchanti sadhavah ||

[The exercise key](#)

Translate to Sanskrit:

1. Vishnu is satisfied with devotion of holy women.
2. People of many castes lived in villages.
3. Cowherds protected cows in the forest.
4. I worship Shiva for prosperity.
5. Rama shines amongst boys by wisdom and courage.
6. At the end of the forest was ("flowed") a broad river.
7. "By the power of wisdom you overcome enemies," said a citizen to the king.
8. It is said ("heard") that wealth of the country is in the people not in the things.

[The exercise key](#)

Vocabulary:

- klp-, kalpate (I): lead towards (Dat.)
upa+diw-, upadiwati (VI): to teach, to instruct, to admonish
pal-, palayati (X): to protect
pra+bhu-, prabhavati (I): to arise, to appear
vid-, vindati (VI): to get, to acquire
wubh-, wobhate (I): to shine
anta-, m.: end
kalaha-, m.: quarrel, fight
kirti-, f.: fame
gopa-, m.: cowherd
jati-, f.: birth, caste
dhrti-, f.: courage, firmness
parthiva-, m.: ruler

paura-, m.: citizen
buddhi-, f.: wisdom
bhakti-, f.: devotion
bhuti-, f.: well-being, prosperity
bhumi-, f.: earth, land, ground
maksika-, f.: fly
mukti-, f.: deliverance
rawmi-, f.: ray
vrana-, n.: wound, sore
wanti-, f.: peace, silence
wruti-, f.: Vedic scripture
smrti-, f.: tradition, Hindu non-vedic scripture
svapna-, m.: sleep, dream
nica-, adj.: low
mukhya-, adj.: main, foremost
sadhu-, adj.: holy, righteous

Lesson 15

Declension of monosyllabic feminine i-stems:

The declension of monosyllabic feminine "**i-stems**" (again, Dat., Abl., Gen. and Loc. Sg. can take also the forms of standard "**i-stems**". In addition, this can also happen in Gen.Pl.):

dhi- (f., thought):

	Sg.	Du.	Pl.
Nom.	dhih	dhiyau	dhiyah
Acc.	dhiyam	dhiyau	dhiyah
Ins.	dhiya	dhibhyam	dhibhih
Dat.	dhiye dhiyai	dhibhyam	dhibhyah
Abl.	dhiyah dhiyah	dhibhyam	dhibhyah
Gen.	dhiyah dhiyah	dhiyoh	dhiyam dhinam
Loc.	dhiyi dhiyam	dhiyoh	dhisu
Voc.	dhih	dhiyau	dhiyah

Imperfect of Atmanepada:

	Sg.	Du.	Pl.
1.	alabhe	alabhavahi	alabhamahi
2.	alabhathah	alabhetham	alabhadhvam
3.	alabhata	alabhetam	alabhanta

The passive imperfect is created in the same way (**adrwyanta**, they were seen).

Some more verbal prefixes:

ati-, completely, wholly: ati+kram-, atikramati, completely overcome
 adhi-, above, on: adhi+stha-, adhitisthati, to govern, to rule
 apa-, away: apa+ni-, apaniyati, to lead away, to carry away
 prati-, against, back: prati+gam-, pratigacchati; to go back, to return
 vi-, apart: vi+dr-, pass. vidiryate, to split apart

If the first sound of a verbal root is a consonant s- following a vowel -i or -u of a verbal prefix, it is changed into s- and retains this form even in the imperfect: ni+sad-, nisidati, impf. nyasidat.

If the prefix ends in -ih or -uh it is before k-, kh-, p-, ph- changed into -is, -us: nih+pad-, nispadyate (to arise). But it is not retained in the imperfect: nirapadyata.

Text (read and translate):

1. krtsnaj prthivij raksasiti parthivaj munih pratyabhasata |
2. nrpatirrsina papatpratyasidhyata |
3. harerbharyayaj caravah putra ajayanta |
4. dhiraj purusaj wriyah sada nisevante |
5. parthivasyajbaj watru atyakrametam |
6. padmaj wriya vasatih |
7. dhiyo balena purusa dukkhani parayanti |
8. ratho 'dhyasthiyata ramena |
9. kavergrhaj wriyawobhata |
10. wiwu ahuyethaj jananya |
11. bhanumaiksatarsih |
12. guroranujbaya kate wisyavupaviwetam |
13. muniriwvarasya srstij dhyayati |
14. ksetresu dhanyaj nispadyate |
15. guravo granthanracayanti wisyawca pustakani likhanti |
16. bharyaya saha wrirghamaniyateti narenaucyata |
17. lobhatkrodhah prabhavati lobhatkamah prajayate |
lobhanmohawca nawawca lobhah papasya karanam ||

[The exercise key](#)

Translate to Sanskrit:

1. [The goddess] Shri was born from the ocean.
2. Where did you get white cows?
3. Many tigers, elephants and bears were seen there.
4. Rama's father was always remembered by people.
5. Mother called (pass.) girls home from the garden.
6. When the king talked with brahmins, he returned to the city.
7. When was the king's son born?
8. Many arrows were shot on the tiger.

[The exercise key](#)

Vocabulary:

ati+kram-, atikramati (I): to cross over, to transgress
pra+jan-, prajayate (IV): to be born
dhya-, dhyayati (IV): to think, to meditate
nih+pad-, nispadyate (IV): to originate, to appear
prati+bhas-, pratibhasate (I): to answer

rac-, racayati (X): to compose
prati+sidh-, pratisidhate (I): to prevent, to restrain
ni+sev-, nisevate (I): to serve
adhi+stha-, adhitisthati (I): to govern, to rule, to drive
anujba-, f.: agreement
iwvara-, m.: lord, master, god
kama-, m.: pleasure, desire
karana-, n.: cause
dhi-, f.: thought, reason
nawa-, m.: destruction, annihilation
padma-, n.: lotus
purusa-, m.: man
muni-, m.: sage, saint
moha-, m.: delusion
ratha-, m.: chariot
lobha-, m.: greed
vasati-, f.: dwelling
wri-, f.: luck, beauty, wealth
srsti-, f.: creation
krtsna-, adj.: whole
caru-, adj.: beautiful
dhira-, adj.: wise, firm
wveta-, adj.: white

Lesson 16

Active (parasmaipada) imperativ of thematic verbs:

	Sg.	Du.	Pl.
1.	vadani	vadava	vadama
2.	vada	vadatam	vadata
3.	vadatu	vadatam	vadantu

Negative imperative never uses the particle "na" but substitutes it with a special particle "ma": **ma vada** (do not say), **ma gacchatu** (let him not go).

Text (read and translate):

1. jayatu maharajawciraj ca praja raksatu |
 2. kawij pataliputraj va gacchataj sukhena ca tatra nivasatam |
 3. gurava asanesu nisidantu wisyastu bhumau |
 4. he ksatriyah kuntanksipatewunmubcata dustabwatrundandayateti
krodhannrpatiradiwet |
 5. atithij prcchatu kutra ratrau nyavasa iti |
 6. pathasyabhyasaya wisyavagacchatamiti guroradewah |
 7. moksasya margaj balaya gururdiwatu |
 8. devasya murterdarwanaya gramebhyo bahavo jana agacchan |
 9. he vaiwya vipransarvatah pujayata |
 10. pawya kathaj tatra rane bahavo jana mriyante |
 11. gurave wisya anrtaj ma vadantu |
 12. annaj yaccha he janani |
 13. dharmaj carata madharmaj satyaj vadata manrtam |
dirghaj pawyata ma hrasvaj paraj pawyata maparam ||
-

[The exercise key](#)

Translate to Sanskrit:

1. "Study the treatises and speak the truth," orders students the tradition.
 2. Let charioteers do not torture horses.
 3. Let women ascend to the summit and women stay downstairs.
 4. "Give me food, daddy," asked the boy father.
 5. "Come today, daughter," said the father.
 6. Let the children show the traveler the way.
 7. Let the men dig a pond.
-

The exercise key

Vocabulary:

abhi+a+as-, abhyasyati (IV): to study, to learn
a+diw-, adiwati (VI): to order
ni+vas-, nivasati (I): to dwell
ni+sad-, nisidati (I): to sit down
khan-, khanati (I): to dig
atithi-, m.: guest
anrta-, n.: lie, untruth
abhyasa-, m.: repeating, studying
adewa-, m.: order
asana-, m.: seat, position
kawi-, f.: the city of Kashi (Varanasi)
tata-, m.: daddy
darwana-, n.: seeing, meeting, audience
pataliputra-, n.: the city of Pataliputra (Patna)
patha-, m.: lesson, study
praja-, f.: subject, people
murti-, f.: image, form, statue
vaiwya-, m.: a member of Vaishya caste
apara-, adj.: different, lower
dirgha-, adj.: long, far
dusta-, adj.: bad, rotten
para-, adj.: highest, different
adhastat, adv.: down, under (Gen.)
ciram, adv.: for the long time
sarvatah, adv.: everywhere, thoroughly, by all means
hrasvam, adv.: near, close, in proximity
va: or

Lesson 17

The declension of standard and monosyllabic feminine "u-stems":

vadhu- (f., woman):

	Sg.	Du.	Pl.
Nom.	vadhuh	vadvhau	vadvhah
Acc.	vadhuh	vadvhau	vadhuh
Ins.	vadhva	vadhubhyam	vadhubhih
Dat.	vadvhai	vadhubhyam	vadhubhyah
Abl.	vadvhah	vadhubhyam	vadhubhyah
Gen.	vadvhah	vadvhoh	vadhunam
Loc.	vadvham	vadvhoh	vadhusu
Voc.	vadhu	vadvhau	vadvhah

bhu- (f., earth):

	Sg.	Du.	Pl.
Nom.	bhuh	bhuvau	bhuvah
Acc.	bhuvam	bhuvau	bhuvah
Ins.	bhuva	bhubhyam	bhubhih
Dat.	bhuve	bhubhyam	bhubhyah
Abl.	bhuvah	bhubhyam	bhubhyah
Gen.	bhuvah	bhuvoh	bhuvam bhunam
Loc.	bhuvi	bhuvoh	bhusu
Voc.	bhuh	bhuvau	bhuvah

Text (read and translate):

1. sundarya bhruvau vakre drwyete |
2. snusabhih saha wvawrunaj kalahah pravartata |
3. wvawrvah kopacchocati snusa |
4. vadvhah snihyatu patih |
5. juhvagnau ghrtaj prasyama |
6. he vadhu kupajjalamanaya |
7. bhruvoradhastannetre vartete |
8. bhuvi ma sidateti janani wiwunadiwat |
9. durgayah stutirnaryo 'gayan |
10. gunaireva jananaj hrdayani vindata na tu dhanaih |
11. ratnanyanayeti dasi rajbyadiwyata |
12. acaryasya nivewanamagacchatu wisyah |

13. giravagnayo 'drwyanta |
 14. nara nagaramagacchantviti nrpatinadiwyata |
 15. bhuvo bhago brahmanayadiyata |
 16. parthivanaj gunah kavibhih stuyante |
-

[The exercise key](#)

Translate to Sanskrit:

1. People live on earth and gods in heaven.
 2. Do not look at daughter-in-law!
 3. "Take away nice clothes," ordered the householder.
 4. Let the student not argue with the teacher.
 5. Let us live there, where [is] the dwelling of [the goddess] Shri.
 6. The eyebrows of beauties are always black.
 7. There is no water in the well.
 8. Who protects the earth is called a ruler.
-

[The exercise key](#)

Vocabulary:

- pra+as-, prasyati (IV): to throw
drw-, pas. drwyate: to look (like), to seem
vi+vad-, vivadati (I): to argue
pra+vrt-, pravartate (I): to become, to arise
wuc-, wocate (I): to regret (Abl.)
apa+har-, apaharati (I): to take away, to steal
ksana-, m.: moment
guna-, m.: quality
acarya-, m.: teacher
juhu-, f.: sacrificial ladle
durga-, f.: the goddess Durga
nivewana-, n.: dwelling
bhu-, f.: land, earth, ground
bhru-, f.: eyebrow
rajbi-, f.: queen
laksmi-, f.: the goddess Lakshmi
kupa-, m.: well
bhupala-, m.: ruler
vadhu-, f.: woman, wife
wvawru-, f.: mother-in-law
sundari-, f.: beauty
stuti-, f.: praise

snusa-, f.: daughter-in-law

vakra-, adj.: curved, twisted

yavat-tavat: when... then... as far as

ya-, rel. pron.: which

Lesson 18

Imperative of the Atmanepada:

	Sg.	Du.	Pl.
1.	labhai	labhavahai	labhamahai
2.	labhasva	labhetham	labhadhvam
3.	labhatam	labhetam	labhantam

Imperative of the passive is created in the same way. This form is widely used especially in 3. person: **kriyatam** (let [it] be done), **aniyantam** (let [them] be brought).

Some verbs, otherwise active, often take Atmanepada terminations: **vadasva** replaces **vada** (say!).

Text (read and translate):

1. mahisaya ghaso diyatam |
 2. acaryaj labhasva prayawcittaj samacareti papaj dvijataya adiwanti |
 3. kavyani racayama kirtij vindama nrpatinawrayamahai wriyaj labhamaha iti kavinaj niwcayah |
 4. dharmaya devanyajavaha arthaya kirtaye ca sabhasu panditaih saha vivadavaha iti brahmanasya putrau bhanatah |
 5. bhojanasya kalaj pratiksva |
 6. kalidasasya natakamadyaivabhiniyatam |
 7. idanij devalaye pujacaryatam |
 8. guravah wisyaih sarvatranugamyantaj samyaksevyantaj ca |
 9. satyaj sadocyatam |
 10. viprasya kanya viprenaiva pariniyatam |
 11. durjanasya ca sarpasya varaj sarpo na durjanah | sarpo dawati kalena durjanastu pade pade ||
-

[The exercise key](#)

Translate to Sanskrit:

1. Let brahmins not cross the sea (pass).
2. Do not neglect illnesses.
3. Let a twice-born marry a twice-born's daughter (act).
4. Let it be thus!
5. Let an ascetic not converse with women.
6. Let a king never neglects the protection of subjects.

7. Let hymns of praise to Shiva be sung.
8. Let women and children are not killed in the war.

The exercise key

Vocabulary:

prati+iks-, pratiksate (I): to await, to expect
upa+iks-, upeksate (I): to neglect
anu+gam-, anugacchati (I): to follow
sam+a+car-, samacarati (I): to perform
abhi+ni-, abhinayati (I): to conduct, to act
bhan-, bhanati (I): to say
sam+bhas-, sajbhasate (I): to converse, to talk with (Ins.)
a+wri-, awrayate (I): to depend on, to seek refuge in
han-, caus. ghatayati: to kill
kala-, m.: time, death
kalidasa-, m.: the poet Kalidasa
ghasa-, m.: grass, pasture
durjana-, m.: bad man, villain
devalaya-, m.: temple
nataka-, n.: play, drama
niwcaya-, m.: decision
pandita-, m.: scholar, learned man
pada-, n.: step, place
puja-, f.: worship, homage
prayawcitta-, n.: expiation, atonement
bhojana-, n.: food
mahisa-, m.: buffalo
yati-, m.: ascetic
yuddha-, m.: war
roga-, m.: illness
vara-, adj.: better, best
idanim, adv.: now
kalena, adv.: sometimes
samyak, adv.: well, rightly

Lesson 19

Declension of "r-stems":

The declension of "r-stems" is of two types: 1) agent nouns, 2) nouns of relationship. They differ only in Acc.Sg., Nom.Du., Acc.Du. and Nom.Pl. where agent nouns (and words **svasr-**, sister and **naptr-**, grandson) have **-a** but the nouns of relationship (with the above two exceptions) have **-a**.

kartr- (m., agent, maker):

	Sg.	Du.	Pl.
Nom.	karta	kartarau	kartarah
Acc.	kartaram	kartarau	kartfn
Ins.	kartra	kartrbhyam	kartrbhih
Dat.	kartre	kartrbhyam	kartrbhyah
Abl.	kartuh	kartrbhyam	kartrbhyah
Gen.	kartuh	kartroh	kartfnam
Loc.	kartari	kartroh	kartrsu
Voc.	kartar	kartarau	kartarah

pitr- (m., father):

	Sg.	Du.	Pl.
Nom.	pita	pitarau	pitarah
Acc.	pitaram	pitarau	pitfn
Ins.	pitra	pitrbhyam	pitrbhih
Dat.	pitre	pitrbhyam	pitrbhyah
Abl.	pituh	pitrbhyam	pitrbhyah
Gen.	pituh	pitroh	pitfnam
Loc.	pitari	pitroh	pitrsu
Voc.	pitara	pitarau	pitarah

matr- (f., mother):

	Sg.	Du.	Pl.
Nom.	mata	matarau	matarah
Acc.	mataram	matarau	matfh
Ins.	matra	matrbhyam	matrbhih
Dat.	matre	matrbhyam	matrbhyah
Abl.	matuh	matrbhyam	matrbhyah
Gen.	matuh	matroh	matfnam
Loc.	matari	matroh	matrsu
Voc.	matar	matarau	matarah

Note that feminine stems differ from masculine ones in Acc.Pl.

Text (read and translate):

1. svasurgrhe kanye nyavasatam |
 2. muktaya iwvarah srsteh karta manusyairbhaktya sevyatam |
 3. nrpatayah prajanaj raksitaro durjananaj ca wastaro vartanta-m |
 4. wastrasya kartre paninaye namah |
 5. jivanasya dataraj wivaj namamah |
 6. bhataraj bhartuwca pitaraj mataraj ca patni devaniva pujayatu |
 7. pitrbhyo mase mase wraddhaj yacchanti |
 8. duhiturbharta jamatocyate |
 9. bhratfnadyahvayateti pitadiwat |
 10. daridranaj dukhitanaj ca raksanena punyaj bhavati |
 11. pitrorgrhe sukhenam vasamah |
 12. pitaraj tateti putro vadati |
 13. bhratarah svasarawca vivadaj macarantu |
 14. pita mata ca pitaraviti |
-

[The exercise key](#)

Translate to Sanskrit:

1. Let the boy meet the sister by the river.
 2. The world was created by a creator.
 3. Let servants always serve [their] masters.
 4. Grandfather delighted in looking at his many grandsons' faces.
 5. Indra is the leader of the gods in the war.
 6. Let the son-in-law think about the father-in-law as [his] own father.
 7. Givers of gifts and protectors of the unhappy are always praised.
 8. Brothers' houses were burned down.
-

[The exercise key](#)

Vocabulary:

man-, manyate (IV): to think, to suppose
mud-, modate (I): to delight in (Ins.)
jamatr-, m.: son-in-law
jivana-, n.: life
datr-, m.: giver
duhitr-, f.: daughter
naptr-, m.: grandson

netr- ,m.: leader
panini-, m.: the grammarian Panini
pitr-, otec; Du. parents, Pl. ancestors
pitamaha-, m.: grandfather
bhartr-, m.: husband
vivada-, m.: disputation, argument
bhratr-, m.: brother
masa-, m.: month
raksana-, n.: protection
raksitr-, m.: protector
wastr-, m.: ruler, "punisher"
wraddha-, m.: ceremony for the sake of dead relatives, oblation for them
wvawura-, m.: father-in-law
sevaka-, m.: servant
srastr-, m.: creator
svasr-, f.: sister
daridra-, adj.: poor
dukhita- ,adj.: unhappy, distressed
nija-, adj.: one's, own

Lesson 20

The optative Parasmaipada:

	Sg.	Du.	Pl.
1.	vadeyam	vadeva	vadema
2.	vadeh	vadetam	vadeta
3.	vadet	vadetam	vadeyuh

The meaning of optative is usually potential, what may happen in the future. Sometimes it also expresses wish. It can be also used in place of future and imperative.

For negation it always uses the particle **-na-**.

The declension of the word go- (m., f., bull, cow):

	Sg.	Du.	Pl.
Nom.	gauh	gavau	gavah
Acc.	gam	gavau	gah
Ins.	gava	gobhyam	gobhih
Dat.	gave	gobhyam	gobhyah
Abl.	goh	gobhyam	gobhyah
Gen.	goh	gavoh	gavam
Loc.	gavi	gavoh	gosu
Voc.	gauh	gavau	gavah

Text (read and translate):

1. ga rakedgavaj raksanena punyaj labhyata iti dvijatayo manyante |
2. yada prayaga agaccheva tada pitre patraj likheva |
3. gramamadya gacchetamiti matarau putravabhasetam |
4. goh ksirena wiwavo modantam |
5. duhitaraj pitarau raksetaj svasaraj bhratarau matfh putrawca rakweyuh |
6. yadi wastramabhyasyeyaj tada guravastusyeyuh |
7. bahubhyaj nadij na taret |
8. wivo visnuwca parthivaj raksetamiti nrpaj naryavadat |
9. narah ksetrani krseyuh |
10. papaj netaraj nanugaccheh |
11. kavirnavinaj kavyaj racayediti patinadiwyata |
12. adhunaiva gramaj gacchema |

13. sadhurdhanaya na lubhyet |

14. nara naryawca devalaye wivasya patnij nameyuh |

[The exercise key](#)

Translate to Sanskrit (use optative when possible):

1. Let the ruler give gifts and protect the land.
2. Give mother's ornaments to the sister.
3. Let the charioteer bring grass to cows and horses.
4. May you live happily!
5. Let cows do not roam in the forest.
6. When I write the poem, I will read it in the assembly.
7. Let the servants bring water to the house.
8. Let the girls live in the house of parents and women [in the house of] husbands.

[The exercise key](#)

Vocabulary:

No new words in this lesson.

Lesson 21

Optative of the Atmanepada:

	Sg.	Du.	Pl.
1.	labheya	labhevahi	labhemahi
2.	labhethah	labheyatham	labhedhvam
3.	labheta	labheyatam	labheran

The optative of the passive is conjugated in the same way (**kriyeta**, let it be done).

The declension of the word nau- (f., boat):

	Sg.	Du.	Pl.
Nom.	nauh	navau	navah
Acc.	navam	navau	navah
Ins.	nava	naubhyam	naubhih
Dat.	nave	naubhyam	naubhyah
Abl.	nauh	naubhyam	naubhyah
Gen.	nauh	navoh	navam
Loc.	navi	navoh	nausu
Voc.	nauh	navau	navah

As you have probably noticed, Sanskrit sentences do not necessarily contain a verb or a noun. Thus: **avvah wighrah** means "the horse [is] swift"; **ga rakset** means "let [one] protect cows"; **gacchati** "[he/she] goes".

Text (read and translate):

1. bhratari stenah waranamubcan |
2. yadi narah wruteh smrtewca vidhinanutistheyustada sadhubhih wasyera |
3. vaiwyah krsya vanijyena pawupalyena va varteran |
4. sajdigdhaj navaj narohet |
5. yadi gavgaya varini mriyedhvaj tada svargaj labhedhvam |
6. jamatarah wvawuransusah wvawurduhitarawca putrawca pitarau severan |
7. brahmanairnavodadhirna tiryeta |
8. watrubhirna parajiyetha iti nrpaj praja vadanti |
9. nausu yuddhamabhavat |

10. balavudyane rameyatam |
11. putrasya gurave navinah katah kriyeta |
12. nabhinandeta maranaj nabhinandeta jivitam |
kalameva pratikseta nidewaj bhrtako yatha ||
-

[The exercise key](#)

Translate to Sanskrit:

1. May the friends be always remembered!
 2. Let students greet teachers with devotion (passive).
 3. Even out of fear do not say lie ("un-truth") (opt. pass.).
 4. Let women and children be taken away to the city.
 5. Let new poems be written!
 6. Let the sacrifice be even today performed in the temple.
 7. Let the brahmin not plough and serve for a living - this we read in the treatises.
 8. Let men abandon fear and fight with the enemy.
-

[The exercise key](#)

Vocabulary:

anu+stha-, anutisthati (I): to follow, to carry out, to perform
apa+ni-, apanayati (I): to take away
abhi+nand-, abhinandate (I): to rejoice at, to welcome (Acc.)

abhi+vad-, abhivadati (I): to salute

ram-, ramate (I): to play

vi+ram-, viramate (I): to give up, to abandon (Abl.)

udyana-, n.: garden

krsi-, f.: agriculture

jivita-, n.: life

nidewa-, m.: order

seva-, f.: service

pawupalya-, n.: the breeding of cattle

bhaya-, m.: fear

bhrtaka-, m.: servant

marana-, n.: death

mitra-, n.: friend

vanijya-, n.: business, trade

vidhi-, m.: way, mode; rule, direction

sama-, adj.: same, equal, even

sajdigdha-, adj.: doubtful, questionable

yatha, adv.: how, as (relative)

Lesson 22

Causative

Is created from the basic verb by its conjugation in the 10th class, that is using the augment **-aya-**: **jan-** (to be born), **janayati** (to give birth, to beget); **gam-** (to go), **gamayati** (to let go, to make somebody to go). Majority of the verbs ending in **-a** add **-p-** between the root and **-aya-**: **jba-** (to know), **jbapayati** (to make known, to proclaim); **ga-** (to sing), **gapayati** (to let sing). And also **adhi+i-** (to learn), **adhyapayati** (to teach). But the causative of **pa-** (to drink) is **payayati** (to make drink, to water). If the root ends in any other vowel, it is usually changed into vrddhi grade: **bhu-** (to be), **bhavayati** (to make something happen); **kr-** (to do), **karayati** (to cause to be done).

The vowel **-a-** between consonants in the root is sometimes lengthened but sometimes not: **pat-** (to fall, to fly), **patayati** (to make to fall or to fly) but **jan-**, **janayati** (see above).

When translating the causative, we often have to use fantasy and use appropriate verbs. So **wravayati** (literally "to cause to be heard") we can - according to the context - translate as "to recite", "to sing", "to tell", "to report" etc.

The causative is used with two accusatives (to cause somebody to do something) or an accusative of the subject and a instrumental of the object (to make something to be done by somebody).

Text (read and translate):

1. suta | adhuna sthupaya ratham | yathajbapayati devah ||
 2. dawarathawcarunputranajanayat |
 3. vaiwyankarandapayennrpah |
 4. upanayane balannavinani vastrani paridhapayeyuh |
 5. vayorbaleña taravo 'patyanta |
 6. ksatriya yuddhe 'rinmarayanti |
 7. wantyarthe dutaj prasthapayetparthivah |
 8. vrkaj vane pita putrayadarwayat |
 9. nrpasya kanya strinaj madhye rupenawobhata |
 10. suto 'wvannadyamapayayat |
 11. deva lokanpalayeyurnrpasya rajyaj vardhayeyuwceti vipro 'vadat |
 12. kumaro vrksanakartayannavinaj grhamasthapayacca |
 13. dvijo dvijasya putrij parinayetputraj ca janayet |
 14. atithij grhaj pravewayedgrhasthah |
-

[The exercise key](#)

Translate to Sanskrit:

1. A servant reported to the king the coming of both ascetics.
2. Let the Brahmins teach the shastras.
3. Show (sg.) the father the books.
4. They let the children go to the city because of (their) protection.
5. They watered horses with water from the river.
6. Let the householder return home.
7. Let them allow the guests to enter.
8. Let (pl.) the cows come into the cowshed.

The exercise key

Vocabulary:

adhi+i-, caus. adhyapayati: to teach
a+gam-, caus. agamayati: to let come
a+jba-, caus. ajbapayati: to order
da-, caus. dāpayati: to let give
pari+dha-, caus. paridhāpayati: to wear
drw-, caus. darwayati: to show
apa+ni-, caus. apanāyayati: to lead away
pat-, caus. patayati: to knock down
mr-, caus. marayati: to kill
vid-, caus. vedayati: to announce, to make known
vrddh-, caus. vardhayati: to make bigger, to enlarge
pa-, palayati: to protect
pra+stha-, pratisthati: to go away
pra+stha-, caus. prasthāpayati: to send
agamana-, n.: coming
kara-, m.: hand, elephant's trunk, tax
duta-, m.: messenger
gostha-, m.: cowshed
manoratha-, m.: desire
vrka-, m.: wolf
rupa-, m.: form, beauty
stri-, f.: woman
madhye, postp.: between, amongst (with genitive)
arthe, postp.: for the sake of
vrtha, adv.: in vain, to no avail

Lesson 23

Pronominal declension

Pronominal declension is fairly different from the nominal one. All pronouns as well as some adjectives are declined according to this pattern. Typical for this declension is a variability of stems in personal pronouns (as in English: "I" but "me").

Personal pronoun of the first person: aham (I):

	Sg. (I)	Du. (we [two])	Pl. (we)
Nom.	aham	avam	vayam
Acc.	mam/ma	avam/nau	asman/nah
Ins.	maya	avabhyam	asmabhih
Dat.	mahyam/me	avabhyam/n au	asmabhyam/ nah
Abl.	mat	avabhyam	asmat
Gen.	mama/me	avayoh/nau	asmakam/na h
Loc.	mayi	avayoh	asmasu

Personal pronoun of the second person: tvam (you):

	Sg. (you)	Du. (you [two])	Pl. (you)
Nom.	tvam	yuvam	yuyam
Acc.	tvam/tva	yuvam/vam	yusman/vah
Ins.	tvaya	yuvabhyam	yusmabhih
Dat.	tubhyam/te	yuvabhyam/v am	yusmabhyam/ vah
Abl.	tvat	yuvabhyam	yusmat
Gen.	tava/te	yuvayoh/vam	yusmakam/va h
Loc.	tvayi	yuvayoh	yusmasu

The abridged forms (ma, me, nau, nah, tva, te, vam and vah) can not be used at the beginning of the sentence or a verse.

Text (read and translate):

1. bhrataro 'smannagaraj prasthapayan |
2. svasara agacchantiti mahyaj nyavedayata |
3. kavayo 'smakaj gunanprathayeyuh kirtij ca vardhayeyuriti parthivairisyate |
4. ahaj prayage nivasami tvaj tu taksawilayam |
5. grantho 'smabhi racyate pustakaj ramena lekhamamah |
6. amaroh kavyani nah wravayeh |
7. yusmakaj wlokanamrtamiva pibamo he kavayah |
8. bhadraj te |
9. anrtaj vadeccennarake vaset |
10. mamawramaj viweti vanaprastho vyadhamavadat |
11. mayi tvayi ca pitarau snihyatah |
12. yusmanaparaddhasya no nrpatirna ksameta |
13. varamadya kapotah wvo mayurat |
14. ardhaj bharya manusyasya |
15. sajtosya eva purusasya paraj nidhanam |
16. dardura yatra vaktarastatra maunaj wobhanam |
17. yatha vrksastatha phalam |

[The exercise key](#)

Translate to Sanskrit:

1. I did not steal your gold (passive).
2. Elephants do not live in our country.
3. I do not want your (Dual) money.
4. Tell me the story of Urvashi, begged the boy mother.
5. Let the gods protect your life!
6. Mother gives food to both you and me.
7. Let your father go with me.
8. Our (Dual) parents died.

[The exercise key](#)

Vocabulary:

pra+arth-, **prarthayate**: to ask, to beg
ksam-, ksamate: to forgive (what - Acc., to whom - Dat. or Gen.)
prath-, caus. prathayati: to propagate, to disseminate, to spread
ni+vid-, caus. nivedayati: to announce, to report
wru-, caus. wravayati: to tell ("to make hear")
aparaddha-, n.: transgression, offence
amaru-, m.: the poet Amaru
amrta-, n.: nectar (the drink of immortality)

ardha-, n.: half
awrama-, m.: hermitage
urvawi-, f.: the nymph Urvashi
katha-, f.: story
kapota-, m.: pigeon
taksawila-, f.: the city Takshashila (Taxila)
dardura-, m.: frog
dewa-, m.: country
naraka-, m.: hell
nidhana-, n.: treasure
prana-, m.: breath, Pl. life
bhadra-, n.: bliss, happiness, prosperity
mayura-, m.: peacock
mauna-, n.: silence
vaktr-, m.: speaker
vanaprasta-, m.: hermit, recluse
wobhana-, n.: ornament, virtue
wloka-, m.: verse (of two lines in the metre Anustubh)
sajtosā-, m.: satisfaction, contentedness
ca - ca: both - and
cet, postposition: if
wvas, adv.: tomorrow

Lesson 24

Personal pronoun of the third person and demonstrative pronoun tad

he (sah, this)

	Sg.	Du.	Pl.
N om.	sa h	tau	te
A cc.	ta m	tau	te
I ns.	ten a	tabh yam	taih
D at.	tas mai	tabh yam	tebh yah
A bl.	tas mat	tabh yam	tebh yah
G en.	tas ya	tayo h	tesa m
L oc.	tas min	tayo h	tesu
V oc.	sa h	tau	te

she (sa, this)

	Sg.	Du.	Pl.
N om.	sa	te	tah
A cc.	ta m	te	tah
I ns.	tay a	tabh yam	tabh ih
D at.	tas yai	tabh yam	tabh yah
A bl.	tas yah	tabh yam	tabh yah
G en.	tas yah	tayo h	tasa m

L oc.	tas yam	h tayo	tasu
V oc.	sa	te	tah

it (tad, this)

	Sg.	Du.	Pl.
N om.	tad	te	tani
A cc.	tad	te	tani
I ns.	ten a	tabh yam	taih
D at.	tas mai	tabh yam	tebh yah
A bl.	tas mat	tabh yam	tebh yah
G en.	tas ya	h tayo	tesa m
L oc.	tas min	h tayo	tesu
V oc.	tad	te	tani

The following pronouns also follow the same declension pattern:

esah m./ esa f./ etad n. (this one)

yah m./ ya f./ yad n. (relative pronoun which)

katamah m./ katama f./ katamad n. (which one [of many])

katarah m./ katara f./ katarad n. (which one [of two])

anyah m./ anya f./ anyad n. (different)

itarah m./ itara f./ itarad n. (other)

The following words also follow this declension, except for nominative and accusative of neuter, where they use the ending -m:

sarvah m./ sarva f./ sarvam n. (all)

viwvah m./ viwva f./ viwvam n. (all)

ekah m./ eka f./ ekam n. (one)

ubhayah m./ ubhaya f./ ubhayam n. (both)

Sandhi: The pronouns sa- and esa- follow irregular sandhi pattern. They lose the final -h before all consonants and before all vowels except a. Here they

change to -o and the following -a is lost. Examples: sa purusah (this man), sa isuh (this arrow), so 'vadat (he said).

Text (read and translate):

1. sadhavah punyaih saha svargaj labhante na tvitare janah |
 2. yuyaj pitfbwraddhah prinayatha vayaj jalena |
 3. viwve devas tvaj palayeyuh |
 4. anyesaj kavyairesa kavih kirtimasadhayat |
 5. etatsarvaj tavaiveti bharta bharyamavadat |
 6. tasminkavye 'nekani dosani drwyante |
 7. sarva nadyah samudraj prati dhavanti |
 8. yuvamubhayau kimekasmingrhe vasathah |
 9. yatra dharmastatra jayah |
 10. sukhasyantaj sada dukkhaj dukkhasyantaj sada sukham |
 11. awvah krwo 'pi wobhayai pusto 'pi na punah kharah |
 12. vrttena bhavatyaryo na dhanena na vidyaya |
 13. na lobhadadhiko doso na danadadhiko gunah |
 14. na gardabho gayati wiksito 'pi |
 15. upadewo murkhanaj kopaya na wantaye |
-

[The exercise key](#)

Translate to Sanskrit:

1. I don't want these books.
 2. In these rivers there are many fish.
 3. Husbands of these women went to war.
 4. In this forest I saw a lion.
 5. "May I conquer [my] enemy with these heroes," said the general.
 6. Poor people live in the houses.
 7. Only kings are born with these signs!
 8. I don't like your behavior.
 9. Other people than you won't accomplish this.
 10. Not everybody speaks truth (note: translate 'not all speak truth')
-

[The exercise key](#)

Vocabulary:

pri-, caus. prinayati: to please, to delight
sidh-, caus. sadhayati: to accomplish
anta-, m./n.: end
arya-, Adj./m.: noble
upadewa-, m.: advice, instruction

khara-, m.: donkey
gardabha-, m.: donkey
laksana-, n.: mark, characteristic, sign
vira-, m.: hero
vrtta-, n.: behavior
dosa-, m.: fault, offense
wobha-, f.: splendor, brilliance, beauty
sijha-, m.: lion
senapati-, m.: general, army leader
adhika-, Adj.: bigger than (with Abl.)
aneka-, Adj.: many, much, not one
krwa-, Adj.: thin, emaciated
pusta-, Adj.: fat
murkha-, Adj.: foolish
wiksita-, Adj.: learned
prati: towards (with Acc.)

Sanskrit-English Dictionary

- a+cam-, acamati (I): to sip, to rinse
a+car-, acarati (I): to do, to perform, to practise
a+diw-, adiwati (VI): to order
a+gam-, agacchati (I): to come
a+gam-, caus. agamayati: to let come
a+hr-, aharati (I): to bring
a+hu-, ahvayati (IV): to call here, to call in
a+jba-, caus. ajbapayati: to order
a+kram-, akramati (I): to attack
a+ni+, anayati (I): to bring
a+rabh-, arabhate (I): to begin with (Acc.)
a+ruh-, arohati (I): to ascend, to mount
a+wri-, awrayate (I): to depend on, to seek refuge in
abharana-, n.: robe, decoration
abhi+a+as-, abhyasyati (IV): to study, to learn
abhi+nand-, abhinandate (I): to rejoice at, to welcome (Acc.)
abhi+ni-, abhinayati (I): to conduct, to act
abhi+vad-, abhivadati (I): to salute
abhyasa-, m.: repeating, studying
acarya-, m.: teacher
adewa-, m.: order
adharma-, m.: unrighteousness
adhastat, adv.: down, under (Gen.)
adhi+i-, caus. adhyapayati: to teach
adhi+stha-, adhitisthati (I): to govern, to rule, to drive
adhika-, Adj.: bigger than (with Abl.)
adhuna, adv.: now
adya, adv.: today, now
agamana-, n.: coming
agni-, m.: fire
ajba-, f.: order
aksa-, n.: eye, dice
ali-, m.: bee
amaru-, m.: the poet Amaru
amrta-, n.: nectar (the drink of immortality)
anala-, m.: fire
anartha-, m.: poverty
aneka-, Adj.: many, much, not one
anila-, m.: wind
anna-, n.: food
anrta-, n.: lie, untruth
anta-, m./n.: end

anta-, m.: end
anu+gam-, anugacchati (I): to follow
anu+stha-, anutisthati (I): to follow, to carry out, to perform
anujba-, f.: agreement
apa+har-, apaharati (I): to take away, to steal
apa+ni-, apanayati (I): to take away
apa+ni-, caus. apanayayati: to lead away
apara-, adj.: different, lower
aparaddha-, n.: transgression, offence
api-, part. also, even, even though
aranya-, n.: forest
ardha-, n.: half
ari-, m.: enemy
arth-, arthayate (X): to ask for (Acc.)
artha-, m.: meaning, prosperity, wealth
arthe, postp.: for the sake of
arya-, Adj./m.: noble
as-, asyati (IV): to throw
asana-, m.: seat, position
asatya-, n.: "un-truth", lie
asi-, m.: sword
asura-, m.: demon
ati+kram-, atikramati (I): to cross over, to transgress
atithi-, m.: guest
atra, adv.: here
ava+gam-, avagacchati: to understand
ava+krt-, avakrntati (VI): to cut off
ava+ruh-, avarohati: to descend
awa-, f.: hope
awrama-, m.: hermitage
awru-, n.: tear
awva-, m.: horse
badh-, pass. badhyate: to bind
bahu-, adj.: numerous, abundant, many
bahu-, m.: arm
bala-, m.: boy, child
bala-, n.: power, force, strength
bhadra-, n.: bliss, happiness, prosperity
bhaga-, m.: part
bhakti-, f.: devotion
bhan-, bhanati (I): to say
bhanu-, m.: sun
bhara-, m.: burden, load
bhartr-, m.: husband
bharya-, f.: wife
bhas-, bhasate (I): to speak, to say

bhasa-, f.: language
bhaya-, m.: fear
bhaya-, n.: fear
bhiks-, bhiksate (I): to beg
bhiksa-, f.: alms
bhiksu-, m.: Buddhist monk, mendicant, beggar
bhojana-, n.: food
bhojana-, n.: food
bhram-, bhramyati (IV): to wander about
bhratr-, m.: brother
bhrtaka-, m.: servant
bhrtya-, m.: servant
bhru-, f.: eyebrow
bhu-, bhavati (I): to be, to become
bhu-, f.: land, earth, ground
bhumi-, f.: earth, land, ground
bhupala-, m.: ruler
bhusana-, n.: ornament
bhuti-, f.: well-being, prosperity
bindu-, m.: drop
brahmana-, m.: brahmin
buddha-, m.: Buddha
buddhi-, f.: wisdom
ca - ca: both - and
car-, carati (I): to walk, to roam, to practise
caru-, adj.: beautiful
cet, postposition: if
chaya-, f.: shadow, shade
ciram, adv.: for the long time
cur-, corayati (X): to steal
da-, caus. dāpayati: to let give
da-, pass. diyate: to give
dah-, dahati (I): to burn
dana, n.: gift
dand-, dandayati (X): to beat, to punish
danda-, m.: stick, punishment
dardura-, m.: frog
daridra-, adj.: poor
darwana-, n.: seeing, meeting, audience
dasa-, m.: servant, slave
dasi-, f.: female servant, female slave
datr-, m.: giver
daw-, dawati (I): to bite
deha-, mn.: body
deva, m.: god, lord
devalaya-, m.: temple

devi-, f.: goddess, mistress
dewa-, m.: country
dhairya-, n.: patience, courage, firmness
dhana, n.: wealth, money
dhanya-, n.: grain
dharma-, m.: law, righteousness, Law, Buddhism
dhav-, dhavati (I): to run
dhi-, f.: thought, reason
dhira-, adj.: wise, firm
dhrti-, f.: courage, firmness
dhya-, dhyayati (IV): to think, to meditate
dirgha-, adj.: long, far
div-, d-vyati (IV): to play
diw-, diwati (VI): to show, to point
dosa-, m.: fault, offense
dru-, dravati (I): to run
drw-, caus. darwayati: to show
drw-, pas. drwyate: to look (like), to seem
drw-, pawyati (IV): to see, to look
duhitr-, f.: daughter
duhkha-, n.: suffering
dukhita-, adj.: unhappy, distressed
durga-, f.: the goddess Durga
durjana-, m.: bad man, villain
dusta-, adj.: bad, rotten
duta-, m.: messenger
dvija-, m.: "twice-born", brahmin
dvijati-, m.: "twice-born", member of a high caste
eva, adv.: just, only
evam, adv.: thus
ga-, gayati (IV): to sing
gaja-, m.: elephant
gam-, gacchati (I): to go
gan-, ganayati (X): to count
gandha-, m.: scent, fragrance
gardabha-, m.: donkey
gavga-, f.: the river Ganga
ghasa-, m.: grass, pasture
ghata-, m.: pot, jar
ghra-, jighrati (III): to smell
ghrta-, n.: clarified butter, ghee
giri-, m.: mountain
gita-, n.: song
gopa-, m.: cowherd
gostha-, m.: cowshed
grama, m.: village

grantha-, m.: composition, book (text)
grha-, n.: house
grhastha-, m.: householder
guh-, guhati (I): to hide, to conceal
guna-, m.: quality
guru-, m.: teacher, guru
han-, caus. ghatayati: to kill
hari-, m.: personal name
hasta-, m.: hand
he, part.: oh!
hr-, harati (I): to take, to take away, to carry
hrasvam, adv.: near, close, in proximity
hrdaya-, n.: heart
hu-, hvayati (IV): to call
huta-, n.: oblation, offering
idanim, adv.: now
iha, adv. here
iks-, iksate (I): to look at, to stare
indra-, m.: Hindu god Indra
indrani-, f.: Indrani, Indra's wife
is-, icchati (VI): to want, to yearn for
isu-, m.: arrow
iti, part.: so
iva, part.: as, like, as if
iwvara-, m.: lord, master, god
jala, n.: water
jamatr-, m.: son-in-law
jan-, jayate (IV): to be born
jana-, m.: person
janaka-, m.: father
janani-, f.: mother
jati-, f.: birth, caste
jaya-, m.: victory, glory
ji-, jayati (I): to win, to conquer
jiv-, jivati (I): to live
jivana-, n.: life
jivita-, n.: life
juhu-, f.: sacrificial ladle
kada, adv.: when?
kala-, m.: time, death
kalaha-, m.: quarrel, fight
kalena, adv.: sometimes
kalidasa-, m.: the poet Kalidasa
kalyana-, n.: benefit, goodness
kama-, m.: pleasure, desire
kamp-, kampate (I): to shake, to tremble

kanya-, f.: girl, daughter
kapota-, m.: pigeon
kara-, m.: hand, elephant's trunk, tax
karana-, n.: cause
kastha-, n.: wood
kata-, m.: mat
kath-, kathayati (X): to tell, to narrate
katha-, f.: story
katham, adv.: how?
kavi-, m.: poet
kavya-, n.: poetry
kawi-, f.: the city of Kashi (Varanasi)
khad-, khadati (I): to eat
khan-, khanati (I): to dig
khara-, m.: donkey
kim, adv.: what?, why?
kirti-, f.: fame
klp-, kalpate (I): lead towards (Dat.)
kopa-, m.: anger
kr-, pass. kriyate: to do
krodha-, m.: anger
krs-, krsati (I): to plow, to cultivate (field)
krsi-, f.: agriculture
krsna-, black
krt-, krntati (VI): to cut
krtsna-, adj.: whole
krudh-, krudhyati (IV): to be angry (with Gen. or Dat.)
krwa-, Adj.: thin, emaciated
ksal-, ksalayati (X): to wash
ksam-, ksamate: to forgive (what - Acc., to whom - Dat. or Gen.)
ksana-, m.: moment
ksatriya-, m.: kshatriya, fighter
ksetra-, n.: field
ksip-, ksipati (VI): to throw
ksira-, n.: milk
kumara-, m.: prince, young man
kunta-, m.: spear, lance
kup-, kupyati (IV): to be angry (with Gen. or Dat.)
kupa-, m.: well
kutah, adv.: where from? why?
kutra, adv.: where?
kva, adv.: where?
labh-, labhate (I): to get, to obtain
laksana-, n.: mark, characteristic, sign
laksmi-, f.: the goddess Lakshmi
lavgala-, n.: plough

likh-, likhati (VI): to write
lip-, limpati (VI): to smear
lobha-, m.: greed
loka-, m.: world (in Pl. means also "people")
lubh-, lubhyati (IV): to long for, to desire (with Dat. or Loc.)
lup-, lumpati (VI): to steal, to rob
mad-, madyati (IV): to be intoxicated
madhu-, n.: honey
madhye, postp.: between, amongst (with genitive)
maharaja-, m.: great king
maharani-, f.: queen
mahisa-, m.: buffalo
maksika-, f.: fly
mala-, f.: garland
mam: me (Acc.)
man-, manyate (IV): to think, to suppose
mani-, m.: gem, precious stone
manoratha-, m.: desire
manusya-, m.: person
marana-, n.: death
marga, m.: way, road
masa-, m.: month
matsya-, m.: fish
mauna-, n.: silence
mayura-, m.: peacock
megha-, m.: cloud
mitra-, n.: friend
moha-, m.: delusion
moksa-, m.: deliverance
mr-, caus. marayti: to kill
mr-, mriyate (IV): to die
mrg-, mrgayate (X): to search for
mrg-, mrgayate (X): to search for, to hunt for
mrga-, m.: deer
mrtyu-, m.: death
muc-, mubcati (VI): to free, to discharge
mud-, modate (I): to delight in (Ins.)
mukha-, n.: face, mouth
mukhya-, adj.: main, foremost
mukti-, f.: deliverance
muni-, m.: sage, saint
murkha-, Adj.: foolish
murti-, f.: image, form, statue
nadi-, f.: river
nagara, n.: city, town
nagari-, f.: city

nam-, namati (I): to bow, to prostrate, to worship
namas-, adv.: hail!, glory! (Dat.)
nandana-, n.: Indra's paradise
naptr-, m.: grandson
nara-, m.: man
naraka-, m.: hell
nari-, f.: woman
nataka-, n.: play, drama
navina-, adj.: new
naw-, nawyati (IV): to be lost, to perish
nawa-, m.: destruction, annihilation
netr-, m.: leader
netra- n.: eye
ni-, nayati (I): to lead
ni+sad-, nisidati (I): to sit down
ni+sev-, nisevate (I): to serve
ni+vas-, nivasati (I): to dwell
ni+vid-, caus. nivedayati: to announce, to report
nica-, adj.: low
nidewa-, m.: order
nidhana-, n.: treasure
nih+gam-, nirgacchati (I): to go out
nih+pad-, nispadyate (IV): to originate, to appear
nija-, adj.: one's, own
nivewana-, n.: dwelling
niwcaya-, m.: decision
nrpa-, m.: ruler, king
nrpati-, m.: king, ruler
pa-, palayati: to protect
pa-, pibati (I): to drink
pac-, pacati (I): to cook
pada-, m.: foot, footprint
pada-, n.: step, place
padma-, n.: lotus
pal-, palayati (X): to protect
pandita-, m.: scholar, learned man
pani-, m.: hand, palm
panini-, m.: the grammarian Panini
papa-, adj.: bad, sinful
papa-, n.: sin
para-, adj.: highest, different
para+ji-, parajayati: completely conquer
parawu-, m.: axe
pari+dha-, caus. paridhapayati: to wear
pari+ni-, parinayati: to marry
parthiva-, m.: ruler

parvata-, m.: mountain, hill
pat-, caus. patayati: to knock down
pat-, patati (I): to fall, to fly
pataliputra-, n.: the city of Pataliputra (Patna)
path-, pathati (I): to read, to recite
patha-, m.: lesson, study
pathika-, m.: traveler
pati-, m.: Lord, master, husband
patni-, f.: wife
pattra-, n.: leaf, letter
paura-, m.: citizen
pavitra-, adj.: clean, holy
pawa-, m.: snare, trap
pawu-, m.: sacrificial animal, cattle
pawupalya-, n.: the breeding of cattle
pid-, pidayati (X): to torture, to hurt
pitamaha-, m.: grandfather
pitr-, otec; Du. parents, Pl. ancestors
pr-, parayati (X): to overcome
pr-, pass. puryate: to fill
pr.ch-, prcchati (VI): to ask
pra+arth-, prarthayate: to ask, to beg
pra+as-, prasyati (IV): to throw
pra+bhu-, prabhavati (I): to arise, to appear
pra+jan-, prajayate (IV): to be born
pra+pad-, prapadyate (IV): to go to, to take refuge in (Acc.)
pra+stha-, caus. prasthapayati: to send
pra+stha-, pratisthati: to go away
pra+viw-, pravisati (VI): to enter
pra+vrt-, pravartate (I): to become, to arise
prabhuta-, adj.: manifold, many
praja-, f.: subject, people
prana-, m.: breath, Pl. life
prasada-, m.: palace
prath-, caus. prathayati: to propagate, to disseminate, to spread
prati: towards (with Acc.)
prati+bhas-, pratibhasate (I): to answer
prati+gam-, pratigacchati (I): to come back, to go back, to return
prati+iks-, pratiksate (I): to await, to expect
prati+sidh-, pratishedhate (I): to prevent, to restrain
prayaga-, m.: the city of Prayaga (modern Allahabad)
prayawcitta-, n.: expiation, atonement
pri-, caus. prinayati: to please, to delight
prthivi-, f.: earth
puj-, pujayati (X): to honour, to worship, to revere
puja-, f.: worship, homage

punar, adv.: again
punya-, n.: merit
pura-, m.: flood, stream
purana-, n.: old story, Purana (kind of Hindu scripture)
purusa-, m.: man
puspa-, n.: flower
pusta-, Adj.: fat
pustaka-, n.: book (manuscript)
putra, m.: son
putri-, f.: daughter
r-, rcchati (I): to get, to obtain, to share
rac-, racayati (X): to compose
rajbi-, f.: queen
rajya-, n.: kingdom
raks-, raksati (I): to protect
raksana-, n.: protection
raksana-, n.: protection
raksitr-, m.: protector
ram-, ramate (I): to play
rama-, m.: Rama (personal name)
ramayana-, n.: epos Ramayana
rana-, mn.: battle
ratha-, m.: chariot
rathya-, f.: street
ratna-, f.,: gem
ratna-, n.: jewel, precious stone
rawi-, m.: heap, mass, quantity
rawmi-, f.: ray
ripu-, m.: enemy
rksa-, m.: bear
roga-, m.: illness
rsi-, m.: seer
ruc-, rocate (I): to like (Dat., Gen.)
rud-, rodati (I): to weep
ruh-, rohati (I): to grow
rupa-, m.: form, beauty
rupaka-, n.: coin
sabha-, f.: congregation, meeting, assembly
sad-, sidati (I): to sit, to sit down
sada, adv.: always
sadhu-, adj.: holy, righteous
sadhu-, m.: holy man
sagara-, m.: sea
sah-, sahate (I): to bear, to endure
saha, prep. or postp.: with (with Inst.)
sahasa, adv.: suddenly

sainika-, m.: soldier
sajdigdha-, adj.: doubtful, questionable
sajtosa-, m.: satisfaction, contentedness
sam+a+car-, samacarati (I): to perform
sam+bhas-, sajbbhasate (I): to converse, to talk with (Ins.)
sam+gaj-, sajgacchate: to come together
sama-, adj.: same, equal, even
samagra-, adj.: complete, whole
samudra-, m.: ocean, sea
samyak, adv.: well, rightly
sarpa-, m.: snake, serpent
sarvatah, adv.: everywhere, thoroughly, by all means
sarvatra, adv.: everywhere
satya-, n.: truth
senapati-, m.: general, army leader
sev-, sevate (I): to serve, to honour (Acc.)
seva-, f.: service
sevaka-, m.: servant
sic-, sibcati (VI): to sprinkle, to discharge
sidh-, caus. sadhayati: to accomplish
sijha-, m.: lion
smr-, smarati (I): to remember
smrti-, f.: tradition, Hindu non-vedic scripture
snih-, snihyati (IV): to like (with Gen. or Loc.)
snusa-, f.: daughter-in-law
sprw-, sprwati (VI): to touch
srastr-, m.: creator
srj-, srjati (VI): to create
srsti-, f.: creation
stena-, m.: thief, robber
stha-, tisthati (I): to stand, to stay
stotra-, n.: ode, a hymn of praise
stri-, f.: woman
stuti-, f.: praise
sukha-, n.: happiness
sukta-, n.: Vedic hymn
sundara-, adj.: beautiful
sundari-, f.: beauty
surya-, m.: sun, the god of the Sun
suta-, m.: charioteer
suvana-, n.: gold
svapna-, m.: sleep, dream
svarga-, n.: heaven
svasr-, f.: sister
tad-, tadayati (X): to beat
tada, adv.: then, at that time

taksawila-, f.: the city Takshashila (Taxila)
tam-, tamyati (IV): to be disturbed, to grieve (Abl.)
taru-, m.: tree
tata-, m.: daddy
tatha, adv.: thus, so
tatra, adv.: there
tira-, n.: shore, bank
tr-, tarati (I): to cross over
tu, part.: but
tud-, tudati (VI): to strike, to pierce
tul-, tolayati (X): to lift up, to weigh
tus-, tusyati (IV): to rejoice, to be satisfied (Ins.)
tyaj-, tyajati (I): to leave, to give up
ucca-, adj.: high
ud+pat-, utpatati: to take off
ud+stha-, uttisthati (I): to get up, to stand up
udadhi-, m.: ocean
udyana-, n.: garden
udyana-, n.: garden
udyoga-, m.: exertion, perseverance
upa+diw-, upadiwati (VI): to teach, to instruct, to admonish
upa+iks-, upeksate (I): to neglect
upa+ni-, upanayati: to initiate
upa+viw-, upaviwati (VI): to sit down
upadewa-, m.: advice, instruction
urvawi-, f.: the nymph Urvashi
va: or
vac-, pass. ucyate: is called
vad-, vadati (I): to speak, to say
vadhu-, f.: woman, wife
vah-, vahati (I): to carry, to blow, to flow
vaiwya-, m.: a member of Vaishya caste
vakra-, adj.: curved, twisted
vaktr-, m.: speaker
vana-, n.: forest
vanaprasta-, m.: hermit, recluse
vand-, vandate (I): to praise, to pay homage
vanijya-, n.: business, trade
vap-, vapati (I): to sow
vapi-, f.: pond, pool
vara-, adj.: better, best
vari-, n.: water
varuna-, m.: (Vedic god) Varuna
vas-, vasati (I): to dwell
vasati-, f.: dwelling
vastra-, n.: clothing

vasu-, n.: thing, wealth
vayu-, m.: wind
vi+ram-, viramate (I): to give up, to abandon (Abl.)
vi+vad-, vivadati (I): to argue
vici-, m.: wave
vid-, caus. vedayati: to announce, to make known
vid-, vindati (VI): to get, to acquire
vidhi-, m.: way, mode; rule, direction
vidya-, f.: knowledge, wisdom
vihaga-, m.: bird
vihaga-, m.: bird
vinaya-, m.: discipline
vipra-, m.: brahmin
vira-, m.: hero
vira-, m.: hero
visnu-, m.: Hindu god Vishnu
vivada-, m.: disputation, argument
viw-, viwati (VI): to enter
viwa-, n.: poison
vrana-, n.: wound, sore
vrddh-, caus. vardhayati: to make bigger, to enlarge
vrka-, m.: wolf
vrksa-, m.: tree
vrs-, varsati (I): to rain, to pour down, to shower
vrt-, vartate (I): to be, to exist
vrt-, vartate (I): to live on
vrtha, adv.: in vain, to no avail
vrtta-, n.: behavior
vrttanta-, n.: story
vyadh-, vidhyati (IV): to pierce
vyadha-, m.: hunter
vyaghra-, m.: tiger
wajs-, wajsati (I): to praise, to extol
wakha-, f.: branch
wam-, wamyati (IV): to be pacified, to be finished
wanti-, f.: peace, silence
wara-, m.: arrow
warana-, n.: refuge
was-, pass. wisyate: to rule, to punish
wastr-, m.: ruler, "punisher"
wastra-, n.: treatise, law-book
watra-, m.: enemy
wikhara-, m.: summit, top
wiks-, wiksate (I): to learn
wiksita-, Adj.: learned
wisya-, m.: student, pupil

wiva-, m.: Shiva
wiwu-, m.: child
wiwu-, m.: child
wloka-, m.: verse (of two lines in the metre Anustubh)
wobha-, f.: splendor, brilliance, beauty
wobhana-, n.: ornament, virtue
wraddha-, m.: ceremony for the sake of dead relatives, oblation for them
wram-, wramyati (IV): to become tired
wri-, f.: luck, beauty, wealth
wru-, caus. wravayati: to tell ("to make hear")
wru-, pass. wruyate: to hear
wruti-, f.: Vedic scripture
wubh-, wobhate (I): to shine
wuc-, wocate (I): to regret (Abl.)
wudra-, m.: Shudra (low-caste)
wus-, wusyati (IV): to dry out
wvas, adv.: tomorrow
wvawru-, f.: mother-in-law
wvawura-, m.: father-in-law
wveta-, adj.: white
ya-, rel. pron.: which
yada, adv.: when (relative)
yaj-, yajati (I): to sacrifice
yaj-, yajati (I): to sacrifice
yajba-, m.: sacrifice
yam-, yacchati (I): to give
yamuna-, f.: the river Yamuna
yat-, yatate (I): to strive for (Dat.)
yatha, adv.: how, as (relative)
yati-, m.: ascetic
yatra, adv.: where (relative)
yavat-tavat: when... then..., as far as
yoga-, m.: yoga
yuddha-, m.: war
yudh-, yudhyati (IV): to fight