A Key

To

Dr. Ramakrishna Gopal Bhandarkar's

First Book of

Sanskrit

Price 6 As.
A KEY TO
THE FIRST BOOK OF SANSKRIT

BY

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BY

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PREFACE

TO THE FIRST EDITION.

These notes were originally prepared for the use of my classes; and at the request of my pupils and friends, I now make bold to bring them out in their present printed form. A teacher of several years' standing in a recognized High School I have found these notes useful to my boys. Though I cannot claim any originality in the compilation of the present work, I may say that, as a Key to that excellent and admirable work of Dr Bhandarkar's, which, while it avoids the time-honoured system of making the boys cram the technical rules and Sutras of Laghukaumudi and Siddhantakaumudi, which are but imperfectly understood even by adults, clearly lays down a Scientific Study of Sanskrit Grammar, and elucidates in a succinct and vivid form the various points of difficulty, these notes, so far as they are intended for young boys who have been just initiated into the study of Sanskrit, have been fully appreciated by them.

Apart from being a mere companion-book to the first Work of Sanskrit, without which the present work would never have seen the light, it also contains a list of the most difficult and irregular forms of Inde. past and present principles of verbs ordinarily met with in standard works on Sanskrit. I hope that, as great difficulty is experienced by boys in finding out the proper participial forms which are useful in translating passages from English into Sanskrit, this list too will be found to be of some use.

A. R. G.
विद्रितं स्वेतवद्वेद्माहि: सर्वप्रथि भारतीयेविशिष्य दाशिनीतः प्रतिकलं नुत्यो नतवश्य सम्पर्छन्ते पणितवराय पुस्तकरश्राम-ष्ठागारष्ठायद्यापनेनामनुग्रहेः स्मृ भाण्डारकरकुलजलविस्थापकर श्रीरामकृप्यायोरेति। एवं मार्गोपदेश्यकानुरुपास्थया सरलीकृतेव-पार्षार्थायेयं बधमाणि स्तुविम इति याथातथं सुदृढिंवर्कुं मां पिष्ठ-पेशणवन्याय एवं न सम्मन्तु। अथापि——

निस्सापतन्त्रमनन्दमोदत्तूषिता हृणि गुणेश्वोभिता
गैर्वाणीव सुशाब्दःसौद्वयुतानारसीत्युज्वला।

लक्ष्मीपूर्वपरिग्रहं कविंरं ग्रीणयत्याद्धरा
त्सोंसौ सर्वसमेदनों विज्ञंतं श्रीरामकृप्णोतुतु।

यथा भारतीययाद्यथा सुरमहरत्या: प्रतारमंतने।
सोप्तं कुतभारवाध्रिमनीयो जयति लोकनुतु।

पेक्षिष्यकालिकदास्मयं यं वरं बुवं जना।
तत्थ्यं स्वेदस्यम च न श्रेयों न ग्यापति।

तत्त्वादश्यायं नुकथायथथमानि श्रावणं शूद्रं कृस्तवश्य स्वोप्भाषा।
खेन संस्कृतभाषां पद्यतित्तिः प्रथितकेव। अस्मिन् दक्षिणदेशेऽभाषा।
न्तरेनेदमनुभूयते:- भिन्नजातीय बालका: संस्कृतपढनाय प्रथम यत-नत। अनन्तरमुप्त मध्ये मध्ये कारणगौरवालाठायं नायानित। पश्चा-
दागचंचन्तो अर्नितिश्चिलावकाशिकशिशिविशिवर्तितपाठस्थे-
षु वाक्येषु तत्तपाठपलिप्तपलिलिपिकावारकालिकितिस्विन्तृकर्मिचनायावजा-
न्तस्तंतस्तंतरानि वाक्यस्य मानन्तरीकृतं न शाक्तवति। ननु पृथ्-
गेव पाठवन्तामीदशा इति चेतनलयं; सूक्ष्मकमलोऽपि वहि वाणवका
विज्ञभिषिण: पठनित। तन्त्रानागांत्रप्राप्तिप: पाठ:। तन्त्रितरिकविपत: पाठ
इति बुधवायापनम्यावकाशो हुल्लोऽर्यत घटिकामात्रपरिमित-
तवाद्यापनसमयस्य। किंत्वतीतिपाठानिः यामुन्त्वतात्ममेवादिवसामा-
नेदुः तेधु, कथमन्यसहायय विना संस्कृतायापनमापि यत् इति मन्दे
मन्दे न्तानित। अनन्तरस्वेद्या बालका: सवर्भरसर्ववालिनिर्विरा रता
व्याकरणाणि परिचित्तिर्वचन कैराविभाषासुपस्न्तत्वम् स्विन्तृकाल्यमोमु-
दति। अतो नाथसर्विः दुःशामार्णाधिभाषारचारकण्ठक्रिमूत्ता सति,
गैर्नारिष्याभुमेकसम्य न्यासन न प्रयस्च्छतीति न। किच्च बालका
द्वादशसंकरणे निःस्क्रिया मार्गोपदेशिकां पौवस्तायितवाचकोऽर्धभूपितामी-
पवित्रीयस्तुंगिं मत्वा तां वशीकर्तु शक्तन्। तथाचातुर्विका मद्नेवा-
सिनोमन्य चार्यण्यासाहुताद्वा मार्गोपदेशिकाया अवगमे किंविद्त्वमापि
मां साहाय्यमार्गितस्मृत्वादनः। गैर्नारिष्याभुमेकतिना मया चैत्यत तक्तं
तद्रिपेतः पाठवमाना रैतिस्मृतिकराय सुमहितं निष्ठिता। अतेऽवः

1. महत्तत्वुद्धसंस्करणे न कोणिपेल्लः.
त्यज्यालसहायमात्रकृतक्षणस्वायत्थभाषाकृष्टनमार्मिकात्यथान्तरतुम् सन्तूं क्षणुं सत्यिनयं प्रार्थये। भवि च युगंधर्मण मध्ये निरुद्द्रप्रचारां गावर्णी वै-
णीमन्यन् दक्तिणसीमप्रवेशःकरी विहारयंते श्रीमांकृष्णायथमायु-
प्नतं कारणितं परमकारुणिक विष्णुवरः प्रार्थयेतः स्वयं द्रिजः।

श्रीमद्भक्तिमहीश्चरीप्रियतमश्रीराजराजाधि-
क्षेत्राधीकनवर्धभानविशायतः वक्ष्यमन्दिरः
रीतिः यामनस्त् यशन्निकरामसम्पात्तिः प्राप्तिः:
सेवा अष्टात्रायुगमुख्यमुल्लमनसा नीतायचमुद्रां मया ॥

आऽ राऽ ग।
LESSON I; Page 5.

(I) Speak. | (I) lead. | (He) leads.
(Thou) protectest. | (Thou) dwellest | (I) understand.
(He) falls. | (I) move. | (He) or she or it is.
(Thou) knowest. | (He) goes. | (He) eats.
(Thou) movest. | (I) eat. | (It) is.

Page 6.

चर.बति. | नमस्मि. | दहभि. | चरति.
त्रिजस्ति. | पत्रमि. | रसामि. | जीवामि.

LESSON II.

(We) speak. | (We) lead or carry. | (You) are.
(They go or know. | (You) are. | (They) eat.
(You) understand | (They) dwell. | (We) burn.

Page 7.

(They) are. | (You) live. | (They) salute.
Page 7 continued.

| (We) nourish. (They) covet. (You) ask. |
| (They) perish. (We) touch. (They) wish. |
| (You) dance. (You) abandon or leave. (They) enter. |
| (We) faint. |

| वद्धथ. | जीवथ. | पिब्बामः. |
| गच्छामः. | पुष्पान्ति. | गजथ. |
| वोपनिति. | नद्यामः. | वहङ्गिति. |
| नयथ. | नृत्यान्ति. | स्मरामः. |
| भवनिति ar सन्ति. | मुद्यथ. | अस्थथ or तिपथ.
| वसामः. | तुभ्यामः. | कुश्यान्ति. |
| अत्थ. | स्प्यान्ति. | तुभ्यामः. |
| स्स or भवामः. | जयामः. | तुष्यान्ति. |
| दहनिति. | हस्थ. | लुहथ. |
| जीवामः. | पद्यान्ति. | सिज्ञथ. |
| तुदनिति. | अस्यामः or तिपामः. |

LESSON III; Page 8.

| (We two) steal. (You two) proclaim. (You two) bow to. |
| (You „) give pain. (We „,) desire [plate. (They „,) are |
| (They „,) tell. (They „,) contem- |
| (We „,) count. (You „,) please. |
| (We „,) publish. (They „,) go. (You „,) conquer. |
| They „,) arrange. (We „,) lead. |
| (We „,) eat. (They „,) enter. (They „,) perish. |
| (We „,) dance. (They „,) wish. |

Page 9.

| चोरवथः. | पीढयतः. | कथवावः. | गणवथः. |
### LESSON IV

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>English</th>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>विषयथः</td>
<td>viṣayṭha</td>
<td>(Thou) speakest.</td>
<td>जलयथः</td>
<td>jalayṭha</td>
<td>(You) remember.</td>
</tr>
<tr>
<td>रत्नयावः</td>
<td>ratnaivaḥ</td>
<td>(You) dwell.</td>
<td>चाष्टवयथः</td>
<td>āṣṭavayṭha</td>
<td>(They two) bear.</td>
</tr>
<tr>
<td>स्पृष्ट्यथः</td>
<td>spṛṣṭyathā</td>
<td>(We) know or understand.</td>
<td>मांसायथः</td>
<td>māṃsāyathā</td>
<td>(Thou) sprinklest.</td>
</tr>
<tr>
<td>घोषयथः</td>
<td>ghoṣayṭha</td>
<td>(He) protects.</td>
<td>अद्वयथः</td>
<td>adhvayṭha</td>
<td>(They) wallow.</td>
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<tr>
<td>विन्दयावः</td>
<td>vindaivaḥ</td>
<td>(I) fall</td>
<td>महतः or स्तः</td>
<td>mahatḥ or stṭaḥ</td>
<td>(I) am satisfied.</td>
</tr>
<tr>
<td>प्रथयथः</td>
<td>praṭayṭha</td>
<td>(They) lead or carry.</td>
<td>पञ्चयथः</td>
<td>pānciayathā</td>
<td>(You two) throw.</td>
</tr>
<tr>
<td>भ्रूणयथः</td>
<td>bhṛuṇayṭha</td>
<td>(You two) eat.</td>
<td>बोधयथः</td>
<td>bodhayṭha</td>
<td>(I) tell.</td>
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<tr>
<td>निस्तायः</td>
<td>nistāyaḥ</td>
<td>(You) praise.</td>
<td>यान्त्रयथः</td>
<td>yaṃtrayṭha</td>
<td>(You two) throw.</td>
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<td>(Thou) beatest.</td>
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<td>(They) grow.</td>
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<td>(They) adore.</td>
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<td>(I) stand.</td>
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<td>(You) desire.</td>
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<td>(He) washes off.</td>
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<td>(They) two waste.</td>
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<td>(I) eat.</td>
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<td>(We) live.</td>
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<td>पुष्प्यति.</td>
<td>puṣpyati</td>
<td>(You two) abandon.</td>
<td>चुभाथ.</td>
<td>cūbātaḥ</td>
<td>(They) cook.</td>
</tr>
<tr>
<td>नृत्यामि.</td>
<td>nṛtyāmiḥ</td>
<td>(They) two waste.</td>
<td>रिच्चासि.</td>
<td>rīcchāsirḥ</td>
<td>I nourish.</td>
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<td>पूनयामि.</td>
<td>puṇayāmiḥ</td>
<td>(They two) take.</td>
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<td>रोहाति.</td>
<td>rohaṭiḥ</td>
<td>(Thou) conquerest.</td>
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<td>(They) drink.</td>
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<td>(We two) see.</td>
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<td>(He) calls.</td>
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<td>(They) give pain to.</td>
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<td>(We) worship.</td>
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<td>(I am) weary.</td>
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<td>(You) proclaim.</td>
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<td>(He) counts.</td>
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<td>(We) plough.</td>
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<td>(They) are wet.</td>
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<td>(He) contemplates.</td>
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</table>

**Notes:**
- The table lists translations of Sanskrit words into English and their counterparts in Sanskrit.
- The translations are provided for various verbs and actions, including personal pronouns and actions such as remembering, speaking, eating, etc.
- The translations are given in both Sanskrit and English, with some additional information in Sanskrit.

**Example:**
- विषयथः (viṣayṭha) translated as (Thou) speakest.
- जलयथः (jalayṭha) translated as (You) remember.
- मांसायथः (māṃsāyathā) translated as (They two) bear.
- घोषयथः (ghoṣayṭha) translated as (He) protects.
- अद्वयथः (adhvayṭha) translated as (They) wallow.
- महतः or स्तः (mahatḥ or stṭaḥ) translated as (I) am satisfied.
- पञ्चयथः (pānciayathā) translated as (You two) throw.
- यान्त्रयथः (yaṃtrayṭha) translated as (Thou) beatest.
- बोधयथः (bodhayṭha) translated as (You) praise.
- रिच्चासि (rīcchāsirḥ) translated as (They) two waste.
- पूनयामि (puṇayāmiḥ) translated as (We) live.
Page 10 continued.

हुआँ ': श्रास्यि. क्षथि. घोषयि.
मुखानि. इच्छामि. कथयि. स्मरि.
तुष्टानि. पिबावः कथयि. बसि.
जनामि. दहथ. तोहि. वसि.
गच्छथ. क्षालयि. चोरयि. हरामः.
रचयि.

Page 11.

कथयि. चोरयि. ताडयि.
स्पष्टि. भवाव: or स्व:.
स्पष्टि. प्रश्नि.
गच्छि. विशारि.
पूजयि.

Page 12, answers.

(1)

(a) क्, ख्; ग्, घ्; ङ्
(b) च्, छ्; ज्, झ्; ञ्
(c) ट्, ठ्; ड्, ढ्; ण्
(d) त्, थ्; द्, ध्; न्
(e) प्, फ्; भ्, म्; म्

(f) य्, र्, ल्, ब्

(g) ह्.
(3) (a) अ, (b) य, (c) अ, (d) अ, (e) none.

(4) Singular. Dual Plural.

1st Person: मि वस् मम्
2nd „: सि धस् थ.
3rd „: नि तस् अनंि.

(5) It is lengthened; as, नय+मि = नयामि.

(6) They become अम् अव् आम् and आव् respectively when followed by a vowel: as, हे + ए = हस्ये | ने + अक: = नायक: | पो + अक: = पावक: etc.

(7) It takes the first letter of its class; as, अद् + सि = अलि and अद् + थ: = अल्थ: etc.

(8) They are changed to a visarga; as, नुष + सू = नुष: , पुनर् becomes. पुन:

ऋ— is changed to a visarga, when it is followed by a hard consonant or by nothing.
LESSON V; Page 15.

<table>
<thead>
<tr>
<th></th>
<th>S.</th>
<th>D.</th>
<th>P.</th>
<th></th>
<th>S.</th>
<th>D.</th>
<th>P.</th>
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</thead>
<tbody>
<tr>
<td>1st pers. असिः स्वः स्मः</td>
<td>असिः अद्वः अद्वः</td>
<td>1st pers. असिः स्वः स्मः</td>
<td>असिः अत्थः अत्थः</td>
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<tr>
<td>2nd pers. असिः स्वः स्मः</td>
<td>असिः अद्वः अद्वः</td>
<td>2nd pers. असिः स्वः स्मः</td>
<td>असिः अत्थः अत्थः</td>
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<td>असिः अद्वः अद्वः</td>
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<td>असिः अत्थः अत्थः</td>
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</tbody>
</table>

A king conquers. | Happiness pleases. | Two fools get angered. |
Two horses gallop. | An animal faints. | A tortoise moves. |
Men speak. | The two hands take away. | Two fruits fall. |
A child desires. | Mouths are wet. | Wealth perishes. |
Two eyes see. | Rama adores. | Two lotuses dance. |
A cloud sprinkles. | Two sons are pleased. | Friends tell. |
The wind blows. | The sea is calm. | |

Page 16.

नृपा रक्षिन्ति. | जीवा निधिन्ति. | पर्याणिः पतन्ति. |
बालौ तुष्थतः. | हस्तः स्वप्तिः. | ह्वद्यं तुष्थतः. |
पुत्रः प्रीणयति. | अनन्यो दहति. | सूद्रः पचति. |
अधा उत्पत्तिः. | नेत्रं स्फुरति. | जना निन्दिन्ति. |
पवना वहन्ति. | समुद्रं श्रम्यतः. | नरः कथयति. |
ईैैतः नृत्तिः. | बुधः शाम्यति. | कमलं भूषयति. |
वृक्षा रोहन्ति. | मृत्या जलन्ति. | मुखं वदति. |
कृमी सततः. | पित्रं पुच्छति. | |
LESSON V; Page 17.

The ocean is agitated. Poets praise.
Monkeys throw. There is no water.
Two sages contemplate. A mountain bears.
An enemy gives pain. Diseases perish.
Two hands take away. Indra's thunderbolt falls.
A king worships. Swords fall.
Waters dry. Two ascetics contemplate.
Fire burns.

LESSON VI; Page 19.

People adore God. A poet praises two wise men.
A king punishes rogues. A son appeases his father.
Rama ascends a horse. I seek my book.
A tiger eats a flesh. We weigh gold. [villages.
Hari washes off his two hands. We two wander through
A warrior throws arrows. I eat two fruits.
He covets wealth. He sees lotuses.
A thief steals corn. A servant bears the burden.
I go to the town. People extol wise men [cloths.
Thou speakest a sin. A fool abandons his two
Thou rememberest thy friends. A horse eats grass.
A wise man desires for absolution. An ascetic leaves his body.
Diseases give pain to men. A man beats cats.
You drink water. We enter the house.
रामो व्याघ्रानु पश्यन्ति.
अथवा कौशं वहनति.
बुधः श्वेग्मारोहति.
सिंहः गजाननदनति.
फलानि गणमति.
वतिररण्यं गच्छति.
यथः शारी शिष्यति.
ईश्वरो जनानु रक्षति.
यात्रे विशामः.
पुष्पो जनकं प्ररम्भिति.
नरा छ्रूमिन्दनति.
कथयो वृष्णारोहति.
भृत्यानु प्रच्छति.

पादानु शालयन्ति.
मूली विंचं चित्तः.
रुपा स्तेनानु दश्यन्ति.
पुष्कर्मकानि रचयन्ति.
ओदनमत्थ.
मित्रा रामं स्मरन्ति.
जना तुरानं शमन्ति.
बुधा जनानु नयन्ति.
तत्त्वं बोधामि.
बैंता सूर्यं संस्थित.
जनको बालवादयति.
मूर्ति प्रज्ञानु निदन्ति.
नृपतियोंंंंंवदति.

Page 21.

A crow eats oblation.
A king conquers his enemies.
Disease gives pain to Hari.
A cloud sprinkles water.
A lotus pleases bees.
Rama salutes the sun.
We wash our hands.
Warriors bear swords.
I leave a monkey.
Poets extol their king.
A thief steals the jewel.

Servants follow their masters.
We two go to the ocean.
We salute two sages.
A tiger eats boars.
We call the charioteers.
God conquers fate.
They two carry a heap.
A mendicant gleans corn.
They ascend two mountains.
People adore the poet.

Page 22.

The pupil ask the ascetic. | I do not care for disease.
The Brahmins adore their guests.
A wise man does not rejoice at a quarrel.

LESSON VII; Page 24.

A man beats a thief with a stick. [ornaments.  
He washes (his) two hands with water.  [two hands.  
He adorns his body with ornaments.
Sailors enter the sea along the river. [with arrows.  
He touches the head with his hand.
A warrior conquers his enemy.
A lion tears elephants with his nails.
Hari goes to the village with his sons. [of two wheels.
He burns the house by fire.
The chariot moves by means of two hands.
A wise man knows the truth from the Sastras.  [soldiers.  
The chariot moves by means of two hands.
A warrior goes with foot-children run with their feet.
He digs with a spade.
He sees Hari by virtue.
Rama adores the sage with materials of worship.  [verses.  
Hari calls Rama with his hands.
Poets describe their king by verses.
Rama conquers Ravana by monkeys.
Man sees with two eyes.
I am Kousika by family.
An animal faints with pain.
He cooks rice with fuel.
रामो मणिभी: शरीरं भूषयति।
जना अचेन शरीराणि पुष्प्यन्ति।
नरो मुखेन वद्ति।

भारान् शीर्षेन्हि निः।
हसिनेतो शरीरं भीणयति।
तुषा उपमन्युज्ञति।
रथाद योः शरीरम्।

ब्राह्मण: सूक्तकम्भवः क्रियाकार:-
विविधनावरं यज्ञन्ति।
क्षोकाः रामं शंसति।
नरोऽदिन असिन ताड्याति।
रामं सारथिना गच्छति।
कासारं कमल्निवृत्तं शरीरं शीर्षेन्वन्न।
प्रशुदीर्घि मणिभीम्यम् न लुष्यन्ति।

रघुनं ग्रामं गच्छामः।
बलिमरीश्वरान् ग्रीणयति।
व्यासो मांसेन जीवात्।
हस्तेनेद्यां चिन्तयति।
इन्द्रं पवित्रं मिर्गीनं प्रहरति।
ब्रुक्षा वारिणा रोहन्ति।
कपयः फलेषु ज्ञति।
वसन्तं पर्वेणुकानं नुष्ययति।
आतोष्ण कासारं शुष्यन्ति।
शरीरं शीर्षेन्वन्न।

LESSON VIII; Page 28.

Hari gives golden coins to Brahmins.
A man goes to a village. [fare.
He worships Hari for his wel-
I go for fruits.
A king gets angry with Hari.
A child desires sweetmeats.
He comes from the town.
He falls from the horse.
He gives food to guests.
He exchanges the kinds of
pulse for sesameus.

Preceptors get up from their
seats. [calm without killing.
An enemy does not become
People obtain happiness from
the sun. [his palace.
A king sees his people from
He teaches science to his pupil.
Miseries are produced from
quarrels.
Elephants fall from the top.
A caravan rambles from island
to island.
Rama beats his servants by anger.  
The town is eight miles from the forest.  
Bow to gods.  

Hail to Hari.  
The hogs get up from puddles.  
Modesty is for happiness.  
Hari owes golden coins to Rama.

**LESSON IX; Page 32.**

King is the protector of men.  
The water of the sea is salt.  
I live by the grace of God.  
A wise man knows the truth of sciences.  
There is a fight between two warriors.  

An ocean is the store of waters.  
They sit on their seats.  
A bullock falls from the top of a mountain.  
Lotuses are produced in a lake.
A herd of elephants goes. 
The light of the sun becomes hot in summer. 
Among castes the Brahmana is the best. 
The saying of Rishis is an authority. 
The conduct of the rogues is censurable. 
Poets publish the exploits of warriors in the world. 
Where is Hari's book? 
People dwell in the town. 
Rama's sons go to the village. 
There are beasts of prey in forests. 

Preceptors tell (preach) virtue to their pupils. 
Diseases of men perish by medicine. 
Rama's charioteer Sumantra, leads the chariot to the forest. [lightful to men. 
The light of the moon is delightful to men. 
Lions dwell on mountains. 
A king conquers the armies of enemies [of the warrior. 
There is a sword in the hand. 
Mind of ascetics is on the god Siva.

हरे: तुम्हारो बाच्चम् प्रवश्योक्ति 
गृहेषु दीपा: सन्नित.
वसा धनपत्रेश्चयः
कपीनां लाखुलानि दीपाणि.
कपीनां कालिदास: प्रथम:.
नरस्य भृत्यो ग्राम्य गच्छति 
वृषा: प्रातादेशु वसन्ति.
धनिका हर्षेषु वसन्ति.
नराणां राम: अखो.
कादाराणा जलं लब्धम.
पर्वतानां शिखरेषु हिमस्पति.
स्त्रियाः ब्राह्मणस्य धनं चोर्यति.
उदाहराणां सौन्दर्येण तुप्यामि.

बुङ्गस्य पर्षेमाणयति.
अभूि छुः सिपामि. [भवति.
नामिकानां वैरं युद्धस्य कारण िुलस्य नास्याश्च 
हूरं, जना विनयेन तुषयन्ति.
मेघा आकाशे चलनित.
आर्जेशु यतीनां सामः.
उद्धो प्रभूतानि रझानि सन्ति.
कुतुम्यन्युद्धानि बुडः भूषयन्ति.
बुधे हुः दये कार्यकाशा न 
प्रयन्ति.
ईश्वर: पापाः पापाः क्षमयति.
कमलानि वारिणि प्ररोहति.
Page 35. (Answers.)

1. (a) When any vowel, short or long, except the last four, is followed by the same vowel short or long, the substitute for both is the same vowel lengthened; as:

देव + अरि = देवारि.
न + आग्नेयि = नाग्नेयि.
रम + अशि = रमाशि.
बाल + आह = बालाह.
कवि + इश = कवीश.

श्री + इश = श्रीश.
विष्णु + उद्य = विष्णूदय.
बधु + उक्ति = बधुक्ति.
होतू + ऋकार = होतूकार.

(b) If अ or आ is followed by इ, उ, ऋ, ल, short or long the corresponding guna letter is substituted for both; as,

मम + इद = ममेद.
रम + इश = रमेश.
गझा + उदक = गझेदक.

रम + ऊह = रमोह.
सस + कषय = ससकषय.
तत्व + तकार = तत्वकार.

(c) If ए, ऐ, ओ or औ follow अ or आ, the vowel which takes the place of both is इ in the first two cases, and औ in the last two; as,

तथा + एव = तैथव.
देव + एक्षर = देवाक्षर.

गझा + ओघ = गझोघ.
वीर + ओद्दृत्य = वीरोद्दृत्य.

(d) When इ, उ, ऋ, or ल, short or long are followed by a dissimilar vowel, य, र, र, or ल, are respectively substituted for them; as,
(e) When अ or ओ at the end of a word or grammatical form is followed by ए, the latter merges into the former, and the mark अ is generally put in its place; as,

हरे + अब = हरेकब.

| गुरो + अब = गुरोकब.

(f) When the dual number of a noun or a verb ends in इ, औ, or ए; these vowels do not coalesce with another vowel following them; as,

गिरी + एतौ = गिरी एतौ.

गाज + अमू = गाज + अमू.

(र) After any vowel except the last four is optionally not combined, and the preceding vowel if long, is made short; as,

ब्रह्म + क्रपि: = ब्रह्मपि: or ब्रह्म क्रपि:.

(g) म at the end of a word or particle etc. Vide page 13 (*) of the text.

हरिम + बन्देऽ = हरि बन्देऽ.

शम + स्मरति = शम स्मरति.

तमू + शंसति = तमू शंसति.

अम + हो = अंहो.

तव्म + करोपि = तवं करोपि or तव्मु रोपि.

समू + यन्ता = सम्यन्ता or सम्यङ्ता etc.
(h) Vide page 21 (*) of the text. Examples:—

तद्र + चिनोति = तचिनोति.       प्रासादाद + नम् = प्रासादाजनम्.
तद्र + शाक्ष्य = तच्छाक्ष्य.       अरोन् + नयति = अरोङ्यति etc.

(j) When झ are the dentals are combined with श or the linguals, ध is substituted for झ, ठ for ठ and ढ, for ढ etc.

रामस् + ध्व = रामप्प.          तद्र + ठीका = तढीका.
उद्र + डयते = उढ़यते etc.

(k) Any consonant of the first five classes, except the last four, followed by a soft consonant or the initial vowel of a word, takes the third consonant of its class as its substitute; as,

तद्र + अस्ति = तदृस्ति.        बाण् + बैरवी = बाणैवरी.

(l) र followed by र is dropped and the preceding vowel, if short, is made long; as.

पुनर् + रम्य = पुनारम्य.       शम्भु: + राजते = शम्भूराजते.
हरि: + रम्य: = हरीरम्य:.

Page 36.

2. न coming after ऋ, र or ध in the same word is changed to न. This change takes place even if a vowel, a semi vowel (except घ) the aspirate ह or a letter of the guttural; or labial class comes between


8. When *visarga* is preceded by अ and followed by अ or a soft consonant, it is changed to उ, which with the preceding अ becomes ओ; as, नुप: + जयति = नुपो जयति. राम: + विराजते = रामो विराजते etc.

When *visarga* is preceded by any vowel, except अ or आ, and followed by a vowel or a soft consonant, it is changed to र, as, कवि: + अब्रवित् = कविरब्रवित्. कवि: + वर्णवति = कविरब्रवित् etc.

*Visarga* followed by स्, श्, or ष् is either retained or changed to स्, श् or ष् respectively; as, कृम्: + सरति = कृम्सरति, खुष्: + शाम्यति = खुष्यशाम्यति, राम: + ष्टि = रामष्टि.

*Visarga* is preceded by आ and followed by a vowel or a soft consonant is dropped, and it is also dropped when preceded by अ and followed by any vowel except अ; as, सार्या: + आगच्छन्ति = सार्या आगच्छान्ति, भृष्ल: + वहन्ति = भृष्ला वहन्ति. भिषुक: + उच्छति = भिषुक उच्छति etc.

4. A final न when followed by च, छ, त, थ, द, ध, is changed into an *anuswara* and *visarga*,

अभामान् + तरति = अभामांशरति  |  महान् + र्म्बार: = महांष्ट्र्मारः
नदान् + तरति = नदांस्तरति.

5. (a) Verbs implying motion govern the *accusative* and sometimes the *dative*, of the place to which the
motion is directed; as, मनुष्यं भ्रमं or मामाय गच्छति.

(b) Verbs implying anger, malice, rivalry, and jealousy (in the sense of कुर, दह, इश्वर, and अबूथ) govern the dative of the person or thing against whom or which the feeling is directed; as, इत्यः न्यपति: कुर्नाति, मैत्रिनी दास्यं कुर्नाति, etc.

(c) धृ in the sense of to owe governs the dative of the person to whom something is owing, as, हरियन्धपतं शतं नानायति.

स्त्रेयः governs the dative of the object of wish, as, भोजकेन्यं बालं स्त्रेयति.

(d) सह governs the instrumental; पुजे: सह पिता गच्छति.

नमं and न्यपति govern the dative; as, नमो वासुदेवाय, न्यपति तुपते.

विना governs an accusative, instrumental, or ablative, as, जलं, or जलेन or जलातु विना दुःखा न प्रोढ़िति.

6. नी, प्रच्छ, and वाच्य govern two accusatives; माणवं भागं प्रच्छति. &c.

7. See page 34 of the text.

LESSON X. Page 39.

I salute God. The heart trembles from fear.
Thou suspestest fear. The sun shines.
A tiger dies.
Thou speakest a falsehood.
I praise Hari’s exertion.
Thou seest thy books.
A warrior destroys his enemy.
Sweetmeat pleases the child.
Where is the mat?
A jeweller examines the jewels.
He rejoices at the acquisition of a son.
A wise man gets heaven.
O Rama, thou behovest well through modesty. [dom.
Happiness results from wis-
Rama’s friendship increases upon Narayana.

A king strives for the welfare of his people.
A pupil serves his master.
Rama learns the use of miraculous weapons from Viswamitra.
A man obtains tranquility by good conduct.
I do not hope happiness from the bad conduct of my son.
I begin the worship of gods.
The mountain does not shake even by strong wind.
I sport in meditation of God.

न्यायस्याध्ययनमारमे.
कृष्णं सहसे.
कृष्णो बालके रमते.
वृक्षः कम्पते.
नर्वं सैन्ये.
भनं विन्दे.

कृष्णीन बन्द्वते.
योधोविरिभुख्यते?
पारितोषिकमपदसे.
मित्राणां कल्याणे मोदे.
शाठी नुपस्य शासनान्यवधीरयते.
कपि प्रेक्षे.

पापो मित्राण्यपि शक्ते.
वृक्षः फलानामुद्रयने विराजते.
पापादाध्यात्मिको नाशो जायते.
LESSON XI; Page 41.

Brahmins taste sweetmeats.  You get money from exertion.
Two beggars beg of a richman for money. [merits.
You two praise your own
Wisemen obtain heaven. You two suspect a fraud.

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People rejoice at the prosperity of their friends.
We two salute the sages.
We do not endure the impudence of fools.
There are flowers on trees.
You obey the command of
your teacher. [servants.
We forgive the faults of our
Rama's two eyes throb.
Birds fly in the sky.
People wonder at the skill of
Krishna. [worship of God.
We begin the music for the
Stars do not shine by day.
The sinners do not care for
the censure.
Wise men speak a sentence
which is true and beneficial.
Kings do not forgive the viola-
tion of their order.
We two learn music from the
songster. [tión.
Wise men strive for absolu-
Trees shake by wind.
Men beg gods for worldly
existance.
Lesson XII; Page 44.

Golden coins are given to Brahmanas.
King’s command is obeyed.
Wood is burnt by fire. [men
two rogues are beaten by
duty is taught by teachers.
Thou art served by thy ser-
vants. [friends.
I am abandoned by my

We are seen by people.
You are pained by diseases.
Thou art seen by people.
You two are adored by your
sons.
The heaps of corn are carried.
Truth is known by wise men.
His enemies are conquered by
the king.

Page 45.

Children cry.
The two charioteers are killed.
Sages are saluted by people.

The sun shines.
God exists.
You are praised by people.
We two are saluted by pupils. The verses are learned by pupils.
Sweetmeats are tasted by children. Rice is cooked by cooks.
God is saluted.

अरिश्वासन हृदये.
बालस्य हृद्या कारिणा क्षाल्ये.
कविभविष्यसे.
जनेमृगङ्गे.
भूत्ये: सेल्ये.
इत्यरङ्ग रक्ष्यामहे.
जनेनुभूवये.
गाना आरस्यने.
पैरे: प्रार्थ्यावेहे.
यतिभिक्षुकस्यज्ये.
शरीरमेवें पुष्यते.

स्तेनेरवधाप्रह्ये.
दुसेषु वारि सिच्ये.
धान्यस्य राशः रच्यन्ते.
क्रण्यस्य शरीरस्मीतारम्भप्राप्ते.
दुधानां गुणा: कविभि: क्षाल्यने.
ध्वनि: भूर्वते.
स्तेना नृपतिभवेन्द्रम्यने.
हरिणा फले मश्ये.
ब्राणवस्ये.
नृपेणादिद्वचे.

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नरे: सदा सुखमिश्यते.
समुद्रस्यावाराणि न पीयते.
सदाचारेण देना: तुष्यन्ति.
सेनापतिना सैनिका गण्यने.

1. Roots of the 6th conj, ending in short क, substitute for the क रि, which with the following अ of the conj. sign becomes रिय; as मृ becomes; मृ + अ = रिय.

If a root ends in ख which is not preceded by a conjunct consonant, रि is substituted for it before the य of the passive; as, कियते. from क.
2. The final ह or ः of a root is lengthened before the य of the passive; as, जि—जीयते; शु—शूयते.

The final आ of स्था, दा and पा (to drink) is changed to इ before the य of the passive; as, स्थोयते, दोयते, पोयते.

Roots of the 10th conjugation whose vowels take a गुन्य or व्रिद्धि substitute in the active voice undergo the same change before the य of the passive; as, घोष्यते, not घुष्यते, ताख्यते, not ताख्यते.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Du.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>वर्धे</td>
<td>वर्धावेह</td>
<td>वर्धामहे</td>
</tr>
<tr>
<td>प्रिये</td>
<td>प्रियावेह</td>
<td>प्रियामहे</td>
</tr>
</tbody>
</table>

3. First person; वर्धे वर्धावेह वर्धामहे etc. प्रिये प्रियावेह प्रियामहे etc.

4. रत्न and other verbs having the same sense govern the dative of the person or thing pleased or satisfied; as, मोदको बालकाय रोचते.

5. गम्यते, दश्यते and स्थोयते etc.

6. च or घ is used either after each of the parts of speech joined together or once only after them all. See page (*) 37 of the text.

LESSON XIII; Page 49.

Arundhati is the wife of Vasishta.
Women see from the windows of mansions.
Krishna learns arts.
Rama marries Janaka’s daughter.
The Ganges flow into the sea.
Forgiveness is an ornament to a warrior.
Narayana calls his mother.
The king's two daughters are playing in the garden.
He touches the two creeping plants.
The night behoves by the moon.
The two rivers flow together.
The virgin speaks with her two female friends.
Hogs bewail of their female companions.
A fool abandons his shame.
An actress (नाट्क) is the chief actor's wife.
Subjects are protected by the king.
He sees the beauty of the garden.
Women ascend the upper surface of the palace.
The king's two commands are obeyed.
Brahmins ramble over the earth.
Rama's stories are heard.
Two young women are in the garden.
The well is four miles from the town.

The earth shakes with the burden of the king's
Garlands of flowers are removed from the neck.

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रामस्य जनन्यावरण्यस्य गमनं

नायिनि वापीरीचछन्नि. [शोचतः.
प्रजा नृपस्य शासनान्यनृपध्यन्ते.
LESSON XIV;  Page 52.

He gives oblation for deities.
Rama loses his sense by the pain of his mind.
A message is sent to his wife.
He comes from Avanthi.
Fruits please Krishna's wife.
The queen is served by her maid.
The body is wasted by old age.
The palace shines by the lights of jewels.
He enters the house through shame.
He obtains happiness from the worship of God.
Kings wish benefit to their subjects.
The messenger returns from Kousambi.
He enters the garden for sport.
Sita is surrounded by her female friends.
The eanlant is followed by his two female companions.
Rama departs from Panchavati.

Page 53.

The tree is pleased with the two creepers.
The town is four miles from the Ganges.
He bears water from wells.
The boys come from their schools.
Mind of men is burnt by anxiety.
Just as quarrel is produced from speech, so too is love.
Hari gives garlands of pearls to his daughters.
The message of a king is being heard by his queen
with a tranquil mind. [sprouts.
The young of an elephant is nourished by Sita with

हरिवान्या मित्रं सान्यायति.
पुरी नदीभि: परित्रियते.
नरक्षितस्य स्वास्थ्यं कसान्या बि-
न्दते.
बुधा मध्या: स्वर्गं गच्छन्ति.
विसिद्धासून्यायांस्यांगच्छन्ति. [ति.
राम: कन्याम्योऽह्माचरान् यथा मालाधि: शारीरं भूष्यति.
महिषी दास्ये कुण्यति.
जरास्य कथायम्यऽकुलं लभते. [ते.
नारायणस्य पतन्या तपंतु: पच्च.

नृपस्यास्त्यावन्ती गच्छामि.
जननी विरुपानपि बालानु इच्छति.
योधो पुरीभ्यास्त्रेषु भ्रतिष्टे.
सुर्यस्य रक्षया भवयाकाशो
भूषयते.
कलाभिरज्ञनानी सुलं संवर्धते.
नरा देवताम्य: मुखस्य चाभमि.
চ্ছন্তি.
कुमारिम्यां बलि: क्रियते.
व्यथा चिन्ताया उज्ज्वलति.
There dwells a king Sudraka in Avanthi.
There is much water in the Ganges. [by kings.
An establishment of the duties to their subjects is made
Women dance at Siva's worships at Ujjain.
O female friend, I go to the bank of the river.
Two elephants play in the water of the river Godavari.
Kings play with young women in the water of the rivers in summer.
Women enter the bower of creepers.
Lotuses grow in the well.
He sits on a stone under the shade of trees.
Krishna praises the modesty of his wife.
The moon is the lover of night. [made.
The preparations of the marriage of two daughters are
Rama obeys the command of his mother.
O beloved wife, our son goes to the village.
Sakuntala has much affection for her two female friends.
The beauty of the moonlight captivates the mind.
There is sweetness always in the speech of wise men.
The request of his wife is (done) obeyed by Rama.
The queen has full confidence in the sayings of her two maid servants.
The knowledge of the people increases by the establishing of schools.

Page 57.
The sweeping of streets is done by citizens.
Dasaratha (is) was the king of Ayodhya. [old age.
The desire of men does not becomes calm even in their The desires of men are fulfilled by the worship of deities.
गज़ातिरयोंईः वर्तेन्ते।
जयन्त इन्द्रायास्तनयः। वर्तेन
रामस्य मित्राणि नगरे, (जीवनित)
चकोरः कौषुब्धाः तष्टित।
लतायः कुसमामणयति।
हरिः कन्यानां गुणान् संसति।
नौदिपु मस्त्य वर्तेन्ते।

अयोध्याया रथालु रथान् प्रेष।
शकुन्तला सखिनां श्रेष्ठमहति।
रामस्य वाण्यां माधुर्यमहति।
सीताया पुत्रा कुट्र सन्ति?
दण्डकायां निशाचरा वर्तेन्ते।
मध्यां द्वीपां वर्तेन्ते।

वृक्षस्य छायायां नरानु प्रस्थायिः।
प्रायो निशाचरा निशायां चरनिः।
जनन्या हुद्रयं कन्यां प्रति सिंचर्यं वर्तेन्।
गजन्या वारीणी पुण्यानि भवति।
महिष्या आङ्क्या शाठो दशुन्ते।
कलानां बाहुस्येन देशः स्वर्धेन।
शिलानां समूहेन नदा: प्रवाही निरूप्य्तेः।
दासी पूजायें सम्भारमानयति।
लतायः कुसमानामु अवचयायोधां गच्छती।
नृपस्य शासनानामु अनुसारे दृशयो भवति।

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2. आ and य are the feminine terminations in Sanskrit.

The feminine of adjectives ending in अ is generally formed by adding आ, as, लं—लंशा.

LESSON XVI; Page 60.

Rama conquered Ravana.

Sita went to the bank of the river Godavari.
I drank water of the Ganges.
A warrior threw arrows at his enemy.
Two women sat under the shade.
Thou toldest thy sons about the duty.
We two abandoned Sita in the forest.
Thou protectedest people from difficulties.
Two goats fell from the summit of the mountain.
I led the chariot to the battle-field.
Hari ascended the horse.
I gave gold coins to beggars.
We two worshipped the gods.
I saw buffaloes in the forest.
Two thieves stole the wealth of a rich man.
Dasaratha called his son.
Hari's pain perished by the favour of God.
I formerly dwelt at Ujjain with my wife.
Two pupils bowed to their preceptor.
Thou wert at Avanthi.
Thou wert at Ayodhya.
Fire burnt the forest.
I knew the worthlessness of the world.
A rogue spoke falsehood in the presence of the king.
I knew then, that I was a fool.

कासारस्थ्य जलम्बुष्ण्यत्
सेनापतिः सेनां समराङ्गानमनयत्
भित्रे रामस्मर्ताम्
रामस्याचारेणातुष्णः
ऋषीनसान्त्रयावः

ईश्वरो महीम्सुजनः
नरावुचानमविश्वाम
हरिमनिन्दस
अरण्येकवसतम्
LESSON XVII; Page 62.

There were battles between the Pandavas and the sons of Dritarashtra.
Preceptors taught duty. [Godavari: Rama sported with Sita on the bank of the river 'Thou gottest wealth by exertion,

Page 63.

The heart of a woman trembled on hearing the cry of a tiger.
I strove for the welfare of my friend.
Herdsman led the goats to the village.
You beat a man.
A jackal died.
The learned entered the court of the king.
You touched a dead body.
Women danced in the palace.
We asked an individual the road.
Pain was endured by Rama.
Page 63 continued.

I spoke to the goddess.
A wicked Rakshasa was killed.
Thou despised the king's order.
The sages were pleased with Lava's modesty.
His father was served by Hari.
We dwelt on the summit of Chitrakoota.
I saw a jackal and a tiger.
They fainted by the loss of wealth.
Much wealth was given to Brahmins by the king.
The earth shook by the march of the army of Chandrapaedha.
We released up the bird from the cage.

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हरिनारायणात्सङ्गितमशिष्टतः
आग्रस्य फलान्यम्भावे.
दूता अयोध्यायमध्यन्.
असत्यमभाषा:

क्रष्णो मित्रस्य कल्याणेमोदृतः
तदा कौशाम्भयामर्जित.
रामस्य पराकैम्बवेद्यमयत.
अरिणायुद्धया:

मादिरायस्यानं जलमस्विशाम.
अतो गृहाय पुस्तकायन्यहरत.
श्रेयु उज्बलं प्राकाशीत.
रात्रौ स्मानेन गृहं प्राविश्यत.
सेनापति सेनां चाप्स्याम.

गृप्तं समराङ्गाणावहन.
अरिषु वाणानुप्रवन.
मालाया ग्रथनमार्शे.
LESSON XVIII;  Page 66

Pandavas obtained their kingdom.
The pupils saluted the teachers.
The ministers spoke to the king. [a woman.
Two flowers dropped down from the braid of hair of
You were laughed in contempt by people.
We saw a crowd of people in the street.
Rama's miseries perished.
You two did not feel shame at leaving your friends.
The parrots flew from trees.
Two deer were killed by hunters.
We strove for the welfare of the people.
The demons rivalled with Gods.
Women sported with their lovers in the moon-light.
We were asked by people "when did you return from
Ujjain?"
Trees shook by the wind.
The generals rejoiced at the defeat of their enemies.
Thieves entered the house, but did not get money.
The daughters saluted their father.
We learned the use of weapons from our preceptor.
They shone by the power of knowledge and by heroism.
Husbandmen began to sow the seed.
Narayana's wicked actions did not please his father.
Hārī's prosperities increased by industry.
We did not suspect an evil.
Heaps of corn were given to Brahmins.

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कपयो राशिः सहायुध्यन्त. ।
काश्यां पण्डितेसहामािि शनि. ।
क्षमयोपालमभमसहन्त।
श्राच्या नस्त्रे श्राकािश्वेतामुर. ।
नरी: प्रातः अस्मि। रामेणाथिरः। 

गन्यवृणां कुलेश्नायायमहि। नाय्कस्योपदेशः विहगा अवाधीर- 

यन्त, जालेश्वरः। [न्त। 

ब्राह्मणान्नायमप्रायया नृपतिनाथस्य- 

व्याघ्रस्य दर्शिनाद्वयेत्यास्यपथाम्। 

गजस्य प्रहणीयायतत्वस्य। [ताम्। 

जननी विना वाले सुखं नाविन्दे- 

रामस्य गुणः: कविजित्वतः। 

उच्छोवेन प्रभुं धनमविन्दुः। 

वने कन्यामुग्धयेताम्। 

पान्यायमायोऽस्माव आस्वाचे श्राताम्। 

Page 68. अस् = to be (imperfect).

1. आसम्
   आस्व
   आस्तम्
   आस्ताम्

अर्थ = तेत।

आदम्
आद्
आदन्

Imperfect 1st persons:—

ऐसे, असुःग्ये, असुःग्ये, अरोधे, न्यमन्नये, ऐस्तम्,
अशिवे, अजीवस्य, अड़ये, अश्रीये, अनाये and अवर्ते।
2. A consonant at the end of a word of grammatical form followed by a nasal is changed to the nasal of its class optionally; as,

तत्र + नासिन् = तत्तासिन् or तत्त्रासिन्.

This change is necessary when the nasal, belongs to a nominal termination; as,

वाक् + मय् = वाच्यय.

3. इ preceded by any of the first four letters of a class is changed to the fourth letter of that class is changed to the fourth of that class optionally; as,

वाक् + हृि : = वाच्यिि.

4. See the last 3 lines P. 60 of the text.

**LESSON XIX.** Page 72.

Siva conquers. Bees drink honey.
Two arms throb. Men desire wealth.
Trees shake with the wind. Indra conquered his enemies.

The warrior discharges two arrows at his enemy.
*Chataka* a bird does not get even a drop of water.
Worship pleases Vishnu.
The servants were ordered by their lords.
I salute the creator of the universe.
I tell the teachers about the immodesty of the pupils.
Sita followed Lekshmana her husband’s brother.
People say that the daughter’s husband is the son-in-law.
A message is sent for her husband.
Tears drop down from the two cheeks of a woman.
Indra’s capital was created by the architect of gods.
Their fathers were saluted by their sons.
Rama is Janaka’s son-in-law.
Pandavas conquered their haters in the battle.
The servant follows his master.
The code of law was written by Manu.
People are created by the creator.
The water of the tank was drunk by travellers.
The beggars did not get (find) the donor.
Flowers fell from the tree.
There exists welfare by the favour of God Siva.
We obey the commands of our teachers.
The sages do not care for the fear of death.
Rama has great respect towards his father.
The wish of the creator of the universe, cannot be trans-

He does not endure the happiness of his haters.
A spot is seen in the moon.
Rama has affection towards his relations.
There is sweetness in honey.
Among men, Brahmin is the best.
They get wealth from donors.
A messenger came from Kurus.
The father's brother is called the paternal uncle.
Ascribing something unreal on a real thing is ignorance.
He conquered the earth by the strength of his two arms.
Karna discharged arrows upon Arjuna the brother of Bhima.
The falling of a sharp arrow upon the soft skin (body)
of a deer is like that of fire upon a heap of cotton.
Men are abandoned by relations when prosperity becomes little.
Gratitude is found even in beasts.
He began to tell a story by the importunity of his hear-
Be not angry at thy friend that gives wholesome advice
although it is disliked.
The people of India have a longing for obtaining a
The good have very great mercy towards animals.
He leads his daughter to the house of his son-in-law.
(2) Nouns of the masculine gender ending in र are declined like those ending in र, with this difference, that where र, रे, रू or रूः occurs in the latter, र, रा, रे or रूः should be substituted respectively in the former.

Nouns of the neuter gender ending in र or रा are declined like बारि, र or रा being substituted for रे, रा, or रूः for रे and रा or रे for रा.

(8) The final रा of masculine nouns is changed
to aar in the first five inflexions and aar in the case of pita, brahnu, jamaa, desha, n and sadveshu.

(4) छ following a vowel is changed to चछ. This change takes place optionally when the vowel is long and at the end of a word or grammatical form, but after न negative particle and आ preposition it is necessary.

LESSON XXI; Page 83.

The fame of the good spreads in the world.
A bold man does not lose his courage even in difficulty.
Rama embraces his son with affection.
He worships god for absolution.
He came from the residence of the Yakshas.
Misery is produced from wicked action.
Madana is Rati’s lover.
God is the protector of creation.
The greatness of intellect is for fame.
He sits on the ground. [their son-in-law.
Rama’s mothers went to the hermitage of Rishyasringa.
Sita took leave of her husband’s brothers’ wives and her husband’s sister, and afterwards went to her father’s house.
Raghu’s father saved Vasishta’s cow.
Narayana’s actions are not for Hari’s satisfaction.
Sudra is not authorised in Sruthi.
Wise men do not care for the praises or censures of fools.
The king is served by his ministry.
A herdsman protects his cows.
Young women bring water from the river.
The mother-in-law feels affection towards her son-in-law.
He sees the moonlight.
Page 83 continued.

He enjoys the result of his good action.
The intellect is moved (affection) by avarice.
Hari is naturally good.
Rama gave balls of rice for his deceased parents.
Duty is described in Surithi.

Page 84.

(a) Feminine nouns ending in ा are declined like those ending in ि, ू, ा or य being substituted for the ि, ू, or य occurring in the latter.
(b) The termination of the instrumental singular of feminine nouns ending in ḍ or ḍh is आ, and that of the accusative plural is सू, before which latter the final vowel is lengthened.

In other respects these nouns are declined like the corresponding masculine. The forms for the dative, ablative, genetive, and locative singulars, are optionally, made up like those of nouns ending in ह or छ respectively.

11. (2) Adjectives ending in ठ or ठh form their feminine by adding इ; as, गुणी, भोजनी &c.

**LESSON XXII; Page 86.**

Let (the) truth conquer. | Child! salute thy father.
Let messengers go to Ayodhya.
Let two sons ascend the horse.
O! Oh! do not abandon your modesty.
O! female friends, bring the flowers.
Friend, let us both enter the garden.
Abandon the water and drink the ghee.
How am I to live in the presence of tigers?
Let the world cross the difficulties and see benefits.
Let diseases of men perish.
Let two peacocks dance on the top of the palace.
O! children, do not speak falsehood.

**Page 87.**

Sit (you two) on your two seats.
O! child, call thy mother.[their duty.
Let kings always protect their subjects according to
Let the people always enjoy pleasure.
Advice me the revenge towards my enemy.
Please (you two) your parents
Let us not err from truth.
Let the goldsmith weigh gold.
Do the advice of your parents and teacher.
Adore those who deserve to be adored.
Let the travellers rest under the shade of the tree.
Let two children wash their hands.

LESSON XXIII; Page 89.

Fight with your enemies.
Let mind get tranquility.
Pupils, salute your teachers.
Let the kings set about the benefit to their subjects.
Let the two girls learn music.
Serve (you two) your master.
How am I to endure misery?
Let us strive for fame.
King, may you conquer.
Do not praise your brothers' merits.
Let men rejoice at the abundance of corn.
Step towards your conduct.
Let the desire of the people increase on their duty.
Let the two jackals die.
Let the news be heard.
Adopt your civility.
Let the princes shine with exploit.
Let mind of scholars sport (in) with learning.
Let us begin music.
Let the miseries be endured by kings for the welfare of
See the beauty of the forest.
Let us not speak falsehood even in difficulty.
Don't suspect an evil.
Let trees shine with the appearance of fruits.
Don't hope good from the bad conduct.

Page 90.

राज्या: शत्रुमो वेपद्याम्.
आद् स्वाद्याम्.
संस्कृतस्वाध्यक्षनारामार्धवम्.

इश्वरस्वाज्ञ अनुरुत्थामें.
इन्द्रः प्रकाश्चताम्.
अन्त्र पुस्तकेः आनंदिताम्.

देवदत्तः यो मा संयोगाम्.
पुरुषाणां भूलां भोजदीस्त.
खल, स्मियतः.
नराः दुष्कलितवरुपन्ताम्.

औषधयुम्भ गुणाः: परीक्षणांम्.
धनानि पात्रेभ्यों दीयन्ताम्.
नराः सदा तत्तच सुगमन्त्राम्.
पापान् (पापिन:) मा क्षाध्याम्.
LESSON XXIV; Page 93.

He went to the river to drink water.
Pot is made by a potter.
A serpent was or is seen by Hari.
I wish to go to the village.
God is powerful to remove the pains of people.
Having abandoned his wife he went to the forest.
Rama's pain perished.
A remedy is contemplated.
A servant entered the house.
Rama, having heard the news told by Sambuka fainted.
Sita, having sported for a long time on the bank of the river, returned to her hut.

Page 94.

Having entered the house he asked where his mother Thou art proud of wealth. [was.
Many tanks and wells were dug by Rama.
Being thus told, Hari gave wealth to a Brahmana.
* There was an inclination to mount the horse.
* Having conquered his enemies he entered the town.
Being asked her female friends, the woman felt shame.
Pain was endured by Sita.
The sacrificial horse is let loose to go over the earth.
Having returned from the forest, Rama began to rule his kingdom.
He lifts up the cow that fell in the mud.
I am protected by god.
Many poems were learned by Hari.
We resort to the foot of the tree oppressed by the sun.
ANSWERS.

2. (a) The past passive participle is formed by adding त to the root; as क to do, कत done.

(b) To form the present participle, the conjugational sign is first affixed to the root and then the termination त्र is added on to it when the root takes Parasmaipada terminations; as, जि, जयत्र, conquering; and मान is added to the root, when the root takes Atmanepada terminations; as, रम् to sport, रम-माण sporting, हम् to shine; चोभमाण shining, etc.

(c) The present participle passive is formed by adding थ to the original roots of the 1st, 4th and 6th conjugations and to the change or substitute of the roots of the 10th conj. and माण is affixed; as, दशमाण, चोयमाण etc.

(d) The infinitive of purpose is formed by adding द्रुम to the root; as, द to do, कतुम for doing.

(e) Indeclinable past participle or absolutive is formed by adding त्वा to the root; as, रश्त to see, रस्त्वा having seen. When a preposition is prefixed to the root, य takes place of त्वा; as, (सूत्ता) अस्मूष्य having experienced, य is prefixed to this य when the root ends in a short vowel; as, बिजिया having conquered.
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| स्थित्  | स्थिर   | स्थिर   | स्थिरमाण   | स्थिरमाण   | स्थिरमाण   | स्थिरमाण
LESSON XXV; Page 100.

There is fear from the wicked even to the meritorious.
The light of the moon is delighting in autumn.

Page 101.

There is a cloud in the sky with lightning.
Child, live long.
The sensible become famous in the world.
Rama is like the incarnation of virtue.
Do not neglect the conquering enemies.
The servant, ordered by your honour, went to the town.
Bow to devine Vasudeva.
Notwithstanding the presence of the teacher, an immodesty was shown by his pupil.
Nala saw the forest burnt by fire.
Days having elapsed, Narayana became learned.
When the king Dasaratha was ruling the earth, people became happy.
The lord of gods wishes to see Arjuna.
There is sweetness in the words of poets.
The saying of his two friends cannot be transgressed.
It is our prosperous king’s order that you should come with your sons.

Pots are the transformation of clay and ornaments of gold.
The wicked are not requested by the good even in the destruction of their life.
In this world the birth of a son occasions festivity.
The predilections of the heart of the good are an authority in doubt.
The good are noble in adversity.
A teacher sitting on a stone taught virtue to his pupils.

Debtors are fully dependant. [doing virtue.
In this transitory life, there is no improper time for

Page 103.

Vide page 99; line 11.
Present participles differ from this only in
the nominative singular, the of the last syllable
being short; as, जया.
The of the noun ending in त्र and त्र is lengthened in the nominative singular; as, अग्नि, कौशिक. Some ordinary nouns ending in consonant such as राज, भूत etc. do not change and are declined like whether masculine or feminine.

3. The neuter dual of the nominative accusative and vocative, or the feminine of the present participles, is formed by adding े; however before य, र is prefixed to the final र of the present participles of the roots of the 1st, 4th and 10th conj. and optionally to the र of the 6th conj. roots; as, वचन्ती, वस्ती or वस्ती; fem. Nom. sing. or dual of the Nom. Accu. of the New. Adjectives ending in वर or मि form their feminine by adding े; as, युग्मवर्ती, आयुग्मवर्ती.

4. त or त is changed to क before any hard consonant, and to य before any soft consonant except a nasal or a semi-vowel.

This change takes place also when these consonants end in a word; as, वाःक, वाःर्म्याः and वाःक. हुतिक्ष्म, हुतिम्याः and हुतिक्ष्म respectively.

5. त following a vowel except य and श or a letter of the guttural class or र generally becomes त; as, रामेत, वाःक and नकुः.

7. Locative absolute is similar in meaning to that of the English nominative absolute, (a noun or
a pronoun joined to a participle without being connected with any other verbs in the sentence, is said to be nominative absolute), as, अर्जुने इन्द्रलोक याते द्रौपदी खिलाभवत.

The genetive absolute has the sense of notwithstanding; as, पण्डवानां पत्यतां द्रौपदी कृष्ण तस्म दुर्खासन:

LESSON XXIV Page 108.

Sages are fruit-eaters. | Kanchuki is a man authorised
Do not forgive thy offender. in the harem of kings.
The master gets angry with People are not able to know
his servant. [name. future evils.
Dasaratha's son is Rama by The motion of the horse is
Men are born of the creator. impeded by stones.
King! be happy.

Page 109.

The effect of the greatness of the creator of the world is seen everywhere. [place.
I saw a pilgrim going through the way leading to a holy Rama, by striving for the good of the people, put himself to trouble.
He praises his sons for their actions.
Krishna dwelling in the house of Vasudeva saw Narada descending from the sky. [moon resting on her lap.
The queen of Sreeshena saw in her dream, the sun and the Let kings punish the guilty persons.
The heart of the wicked, as if made of stone, never melts on hearing the misery of another.
The beginning of good actions is for welfare.
A sage considers himself as a family-man by the world. [mals.
The life of the good in this world is only for doing good to ani-
The kindliness of the speech of men speaking sweetly is considered as meanness by rogues. Kaikeyi was made to live like a tigress in the house by the king Dasaratha, for his own destruction. Your heart is pleased.

In the first half of the day the shadow of trees is long in the beginning and decreases gradually, but in the other half it is short at first and becomes long afterwards. Purity or impurity of gold is proved on fire.

Page 110.

Page 111.
ANSWERS.

1. अ of nouns ending in अन्त is dropped in the nominative singular, and before all terminations beginning with consonants. अ of अन्त is dropped before the vowel terminations, beginning with the अ of the accusative plural, but not in cases when the अ is preceded by a conjunct consonant of which म or व is the final member; as, अद्वम्, वच्चवः. (अ is not dropped).

2. The अ is lengthened in the first five inflexions, and इ in the nominative singular only. This rule does not hold good in the case of neuter nouns, but in the plural of the nominative, accusative; vocative of these, the अ and इ are lengthened.

4. The feminine of adjectives ending in इत् is formed by adding इ; as, अपराधिनी.

5. When इ, ऐ and अ at the end of a word or grammatical form are preceded by a short vowel and followed by any vowel, they are doubled; as, प्रकाश + आत्मा = प्रकाशात्मा. मुग्गण + इशः = मुग्गणीशः and सन् + अच्युतः = समच्युतः.

6. If a nominal or verbal form ending in इ, ऎ,
ऋ or ऋ is followed by a vowel, the ऋ and ॠ of the substitute for the former are optionally dropped; as, रमन्ते + ॠ = रमन्त ॠ or रमन्तावह etc.

LESSON XXVII; Page 116.

Ascetics are forest-dwellers.
People say that the gods are dwellers of heaven.
Call thy younger brother.
Kusa is Lava’s elder brother. [him.
Krishna remembers the people, who are very dear to
See the rising moon.
The sky is covered with darkness.
Two clothes are worn by a girl.
He strives for welfare.
He beats his enemies on their heads.
He goes to Hari by his mind.
Let him enjoy the result of his penances.
Durvasas went to the residence of the Pandavas.
There are many heaps of corn here.
Having killed the Rakshasas, Rama obtained fame.
It is heard that the waters of the Ganges are white.
Dasaratha, advised by the learned, performed the sacrifice.
Keechaka, struck on the breast by Bheema, lost his sense.

Page 117.

He throws many offerings into the fire.
I saw the king’s army encamped near the town.
A traveller, oppressed by the heat of the sun, resorts to
the shade. [exceeded their desires.
The prosperity of the people that dwelt in Dwaraka
Dasaratha, having heard the speeches of Vasishta per-
mitted Rama’s departure with Viswamitra.
Merits are the object of worship in the meritorious but neither sex nor age.

The great king Dasaratha, having heard the dreadful speech of Kaikeyi fell suddenly on the ground and became motionless.
ब्रीरा यशसः कः घृत्युपारे न गणयति.
कष्ठीयानु आता ज्यायांसमनस्तरः.
देवेभ्यो बहूनू वरानलभत.
जीवितादपि सत्ता सत्यं प्रेयो भवति.
निक्षेपितमिनोभिमन्नेत्रीश्वरो मुख्यते.
विद्रान् सर्वेऽन्त्र पूज्यते.

ANSWERS.

1. Nouns ending in वस्स and ईङ्खस् or ईङ्खस् prefix in the masculine a न to the final स and their penalti-
mate अ is lengthened in the first five inflexions. The nominative singular ends in वान् and यान्; as,
सेतिवान्, कनीयान्.

The nominative singular of nouns ending in अस्स is formed by dropping the termination स and length-
thening the अ; as, दिन्वः. But this स of nouns ending in अस्स and ईङ्खस् or ईङ्खस् is changed to ऊ or visarga
before the consonantal termination while the स of वस्स
is changed to र्; as, चन्द्रोभ्यां etc. and विद्राव्यां etc. विद्राव
is the nom. voc. acc. sing. of the neuter.

2. The ऊ of वस्स is changed to ऊ before the vowel terminations beginning with that of the acc.
plural and before the ह of the nom. acc. voc. dual of
the neuter. This change takes place before ह of
feminine termination. Before this ऊ the preceding
ह, if any, is dropped; as, विद्रवः, विद्रवी, neuter dual or
the sing. Nom. of feminine.
3. The feminine of nouns ending in वस् and ईयस् or एयस् is formed by adding ई; as, विदुषी, कनोयसी, भेयसी. See the 2nd rule in the case of वस्.

LESSON XXVIII; Page 122.

Even though overpowered by misery, I should not abandon my duty.
I wish your honour may drink Soma juice.
O! shall I learn to dance or sing?
Thou shouldst know the reality with much effort.
Sons should please their parents by their good conduct.
We two shall obtain peace by the worship of God.
You should not regard a rope as a serpent.
When a man is in his misfortune, even a mean person can do him injury.

[ing enemy.
No man shall neglect his growing disease and conquer-
Illiterate persons should be silent in an assembly of the learned.
Thou shouldst leave the fatigue of journey in a mansion fragrant with flowers.
Kings should strive to please their subjects.

[king.
People should not act the traitor towards their good
If Hari returns from his wrong path, good may happen.
The virtuous and wise people can see Hari.
Children, you two obey your mother’s command.

Page 123.

Thou shouldst fight with thy enemies.
Poverty can result from the idleness of Narayana.
A teacher should not endure an immodesty of the pupil.
A wiseman should neither loose his sense nor abandon his duty in adversity.

Sita said to Rama, “I wish that we should bathe again in the holy Ganges”.

When a friend reaches the resting place even a mean person should not turn away (his face) from him, remembering his previous good actions.

One must give water to the thirsty and remove the calamity of the poor.

Thou shouldst sit on the mountain named Neechaise for the purpose of rest.

How could darkness be an obstruction to sight of people when the sun shines?

गृहं प्रतिनिब्रूचै पाणि पादौ च
क्षातृयेतम्.

नरा मित्राणि न विस्मरेयुः.

ब्रह्मस्य फलं यदि स्वादेशः (तदा)
प्रियेयते:.

हस्त्यो: पुस्तके नियियाताम्.

आचार्यांव्यायं शिखेरयाधाम्.

अन्त्र ब्रह्मस्य आयायामुपविशाम.

नूपः प्रजा अपायाद्रैशे:.

पूतेन मनसेकरं पूजयाम.

दरिद्रेब्यो धनं चचेचः:

स्वकुलेभ्यों न मार्गेत.

नर: कारण विना न कुम्भेयुः.

नर: परकीयं धनं न कुम्भेतुः.

Page 124.

“शेतां ताज्ज्ञायाताम्” इति नूपं भादिशतः.

देशस्य रक्षणे यदि प्रियेयामि यथः समेतामि.

साक्षिण: सदा न्यायसभाभु सत्यं कथेयुः.

यथि काशीं गच्छैव वहयि संस्कर्तपुस्तकान्यान्येयेयाम्.

ब्रह्मस्यं भाषिष्यं भृत्तिभिस्ताज्ज्ञाध्वम्.
Who came here?
Whose books are these?
Whose sons are these?
I call the man that I saw yesterday,
That female child spoke nothing.
I gave money to those Brahmans.
From which town did the messenger come?

LESSON XXIX; Page 129.
Let whatsoever is pleasing to these be done. [nas.
These enact only those stories which are heard in Pura-
This is that place where I dwelt with my wife for a
long time. [created.
Bow to that God by whom this whole universe was
The king spoke to those learned men well versed in the
various Sastras.
Whose clothes are those two? [self purified.
Salute that Arundhati by whom Vasishta thinks him-
The prince has obtained proficiency in all arts.
Bow to that Goddess by whom Mahishasura was killed.
Those two rivers unite at Prayaga. [committed.
The king punished those two men by whom theft was
The metaphysical sages dwelt formerly in this forest.
Bhageeratha with the water of the Ganges, saved those
Sagara's sons by whom the earth was dug and who
were burnt by the anger of Kapila.
The king Dasaratha went to Ayodhya with those Janaka's daughters whose marriages were celebrated with
his own sons.
No one is seen here, but a cry is heard.
Those things which were formerly obtainable with much
effort are now-a-days easily obtainable by the power
of machines. [tained ?
What is to be done by that cow whose milk is not ob-
He, who has wealth, who is born of a good family,
learned, versed in Vedas, meritorious, eloquent, and
handsome, is a real man.
All merits depend upon gold.

क एते तर क हमे ? (or का एता:, का हमा:).
का वृथिस्तेषाम or तासाम ?
सा हरेरुण्या।
किमभिधाने तत्त्वा??
केरमस्त्यावदुर्गे? (or कस्मै etc.)
स गोविन्दुर्ग्य आता।
तेन सह पाठशालामच्छुचू।
तेज़ीलके: सह कोडन्तं नारायणं सोपस्थयत्।
भित्त्रायं किं (कलमयमित्रं) स्मरति सः? तस्यां नाथं मत्त्वा: सन्ति।
स तयानुगम्यते。
तेजयो अरामेम्य आगता नरा: कुम्भ वर्तेन्ते?
यस्य शूद्रको राजा तस्माच्छोरातू त आगच्छन्ति।
राजी, यथा दास्य: सतिधारासंस्ताप्तस्ये कुआमान्यानेतुमादिन्यातः।

Page 131.
पतिमिन्द्र गृहे महाराज्याणं न्योपवसत्।
तासां का (कत्मा) कन्या गायति?
केनें पुस्तकं निषिद्मत्र?
अस्यास्तरस्य महात्मन: प्रभावेण धावापृथिव्यो विधुते तिछतः।
ताम्यां महती क्रतिरुचिषिता।
तस्यां मृगें चिरमजीवम{}।
कथा दिशा जाल्योगच्छवत्?
तस्मिन्देवायतने लक्ष्म्या: (काचन) दशेनीया मूर्तिवेत्ते।
हरिस्ततः (कामपि) भष्ट्रेद्यां कथामकादत्।
कृपया मुझे समझाओ (तथा) प्राप्त किमसाध्यो भवेत्?

1. The following five terminations of pronouns differ from other nouns. In other respects the pronouns are declined like the corresponding nouns.

Masculine ending in अ.

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<th>Pronouns</th>
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<th>noun.</th>
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<tr>
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<td>अमु as नृपा:-</td>
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<td>य &quot; नृपाय.</td>
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<td>आत् &quot; नृपात्</td>
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<td>नाम् &quot; नृपानाम्</td>
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<tr>
<td>Loc. sing.</td>
<td>स्मिन्; &quot; सर्विस्मिन्;</td>
<td>इ &quot; नूपे.</td>
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Feminine ending in आ.

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<tbody>
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<td>लै; as, सवलै;</td>
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<tr>
<td>Abl. &quot;</td>
<td>स्मास्; &quot; सर्वस्मास्;</td>
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2. The crude forms of pronouns (Relative, Interrogative and Demonstrative) end in consonants; as, यदृ, किम् (अद्व or इद्व).

Their declensions in the masculine and in the feminine resemble those of pronouns ending in अ and आ respectively.
3. औँ: and एँ: drop the final visarga when
followed by a consonant in a sentence; as, स गृहः,
एँ राम etc.

LESSON XXX; Page 133.

I am not guilty. [for us two. Goddes, I salute thee.
Raghunatha feels affection Do not despise us.
Where is my child? Let Vishnu protect you.

I wish to go to the garden with thee.
Venerable woman, I tell thee the reality.
Thou never givest wealth to me.
May God Siva be for your welfare.
Two children, where is your father?
When you are protecting the earth, whence is fear to us?
I open the news obtained from you to all. [fruitless.
A remedy contemplated by us to remove his misery, was

Page 134.

Thy virtue is as little as mine, because neither of us
experienced pleasure for a long time.
My mind is impatient for study.
This is our horse.
Where has thy mother gone?
Our (two) minds are troubled on hearing this intelligence.
Angry Dasaratha asked Kaikeyi "O sinful woman, what
fault has been committed to thee by me or by Rama".
By what reason art thou prepared for his evil?
So much affection of your honour is shown even upon us
who are poor.
All our desires were scattered (removed) by fate just as
an assemblage of clouds is by the wind (storm).
O! proud woman, what small fault dost thou see in me by which thou abandonest me who is thy slave.

Girl, thou art the daughter-in-law of those kings in whose family the sun and we are the heads.

You were we, and we were you; such was formerly the state of our (two) minds. But what has now happened? Why, you are yourselves and we are ourselves.

त्यं बुधोश्चि।
अहमबिच्छास्य हरि कि शक्तेसे?
यूरं यदा गिरिमारोहत (तदा) को युप्न्माकं मामोपदेश्याभवत्।
कस्तुम्ममेतां कथामकथयत्?
मम पिता काशीमगच्छत, यदा च स प्रतिनिवृत्तः, बहुनि
pुस्तकान्यानयतू (तदा) तानि महामयच्छच्.

Page 135.

कथयायामन पद्यारितितम॥
मम पुस्तकं कुत्रासीदिति युप्न्मानहयमरुच्छमु।
अत्साध्ययोगे मा शोच।
तव प्रसादेन सर्वाणि भयान्यपारयाम।
तस्मिन् काले युप्न्माभिर्यंत्र्तं तवहं स्वप्नमिः।
सोभाइरो अजानन् साक्षिणो मयाविदेश्यं। [नहमयच्छमु।
यदा यूरं मम गृहमागच्छत (तदा) युप्न्मन्य धान्यस्य राशी-
त्वयो पराजिते संति तव सैनिका, जेतारं शरणमगच्छनु।
बहुधुरुपणामात्मानावामपथ्याव।
LESSON XXXI; Page 139.

Let this seat be adorned by your honour.
These horses run as if jealous of the swiftness of the deer.
This work is to be expounded in this way.
Child, take rest from this adventure.
Those two trees are these which I saw yesterday.
Give money to this learned Brahmin.
The friendship of these two girls pleases me.
I request the bird or deer for getting intelligence of n beloved.
O timid woman, he from whom thou suspectest repulsive stands her eager for union with thee.

Page 141.

Thou seest before, this pine-tree adopted as a son by G Siva.
Just as this mate is dearest to thee in the herd of elephants,
so is Urvasi to me amongst the best of women.
O Bee, give me news of that my mistress, ’whether my
beautiful wife was seen by thee or not.”
O swan, give me my wife whose gait was taken away.
Thou wert in this very bower of creepers.
The abode of the king of vultures was on the loughthy top of
this same mountain.
These trees bearing flowers are seen beautiful.
O maid, bring her quickly who went along this street.
What offence was committed by these to whom thou art
prepared to do evil.
In as much as this man has prostrated himself at their feet,
good ought to be done to him by them.
The lord of poets named Kalidasa formerly dwelt in this city.
O Goddess, I ask this boon, if thou art pleased.

Page 141.

The result of that which is done in this world is experienced
in the next world.
Comfort with these words my afflicted wife.
O Sita, these two are thy sons.
ANSWERS.

3. Vide page 136 (*).

4. A dental consonant followed by ḍ is changed to ṭ, and ṇ to a nasal ḍ; as, तत्र + खुलानि = तल्लुलानि, विद्वानु + खिलारि = विद्वान्निलारि &c.

LESSON XXXII; Page 142.

1. Learning and kingship are never equal. The king is honoured (only) in his own country, (but) the man of learning is honoured everywhere.

Prose order. विद्वानु य नृपत्वं च क्राक्ष च तुल्यं नैव (भव-ति). राजा स्वदेशो पूजयेत्; विद्वानु (हत) सर्वज्ञ पूजयेत्.

2. One meritorious son is better than a hundred foolish sons. The lonely moon dispels the darkness, but not a cluster of stars.
3. The whole of a forest is made fragrant by the sweet scent of a single tree bearing flowers, even so as a family is adorned by a virtuous son.

4. He, who attends on festive as well as sorrowful occasions, who assists in famine or when at war with the enemy, at the Royal gate and at the burning ground, is a friend.

5. The rogue should not be the object of confidence, because of his kind words. There is honey at the tip of his tongue but deadly poison in his heart.

Page 143.

1. A wicked man should be shunned though adorned with learning. Is not the serpent fearful though adorned with a jewel?

2. He does not perish who mingleth with persons of good

* 1st. हन्तिः, हन्वः हनमहः. 2nd. हंसि, हथः, हथः. 3rd. हन्ति, हतः, धन्तः.
breed, who contracts friendship with the learned and who mixes with his relatives.

3. He who forsakes what is certain and goes after what is uncertain loses both what is certain and what is uncertain.

4. The storm is fearful to the trees, the cold season to lotuses, thunderbolt to mountains and wicked people to the quiet.

5. Protection should therefore be given to the trees by the king who is desirous of prosperity. Salvation is not so (surely) obtained by sacrifices as by protection.

6. To ripe fruits there is no other fear than of falling down. Similarly to the born being there is no fear other than of death.

7. I am not afraid of death. Fame alone will become polluted. To me who am pure, death is indeed as welcome as the birth of a son.
8. There is no sin in me who am born of a sinless family. If sin be imputed to me, what am I to do who am free from sin?

(Prose order: plain.)

9. Consider wealth always dangerous. Surely there is not even a particle of happiness in it. To the rich there is fear even from their sons. This is the established conduct everywhere.

तव निर्यं अर्थ अनर्थ भावय; तत: चुङ्खलेष्य: नासि: इति सत्यं; यथासां भावि: पुत्रादशि भवति; एषा रीति: सर्वत्र विहिता (दश्यते) इति शेषः.

Page 144.

1. Who is thy wife? Who is thy son? This world is highly mysterious: To whom dost thou belong? Whence art thou come? Think about the truth of these, my brother!

हे भ्रात! तव का कार्ता भवति? ते क: पुत्र: भवति?
अर्थ संसार: अतीव विचित्र: दश्यते.इति शेषः: तव वा कत्यथ.भवसिः?
तव कुत: आयात: असि? ततौ इदं तत्तवं चिन्तय.

2. If you want to know the truth soon, do not attempt either peace or war and be even-minded alike to enemy, friend, son and relations.

तवं,श्रीश्च स्मितेन बन्यो च विग्रहहस्न्नानि.यथं या *कुह. तवं सत्

* 1st. कर्वाणि, कर्वाव, कर्वाम. 2nd. कुह, कुहास्य, कुहत. 3rd. कर्वाणि, कुहास्य, कुहत.
तत्त्वं (or तत्) अचिरात् वाचःखरिः, यदि? त्वं सवृद्ध समाचित: भव.

3. The boat of your body is bought by you, with the price of your boundless virtue to reach the other side of the ocean of sorrow. Cross before it breaks.

तवाया दुःखोद्धे: पारं गन्तुं महता पुण्यपणेन क्रीता इथं
कायनौ: यावतु न भिध्यते, तावतू (दुःखोद्धि) तर.

4. My friend tell me whence there is fear to that ascetic whose family consists of bravery as father, forgiveness as mother, continued calmness as wife, truth as son, mercy as sister, restraint of mind as brother, floor as bed, cloth as directions and nectar of knowledge as food?

यस्य धैर्यः पिता (भवति), यस्य शमा जननी; यस्य चिरं
शान्ति: गेहिनी, यस्य सत्यं सून: , यस्य दया भगिनी, यस्य मनःस-
यम: भ्राता, यस्य भूमितं शाय्या, यस्य दिश: अपि (= च) वसनं,
यस्य ज्ञानामृतं सोजनं, इत्येत् यस्य कुड़क्षिन: वतेन्ते, तस्य योगिनः
कस्मातृ: भयं आहित understood? हे सचे, बद.

5: Courage in adversity, forgiveness in prosperity, skilful talk in assembly, exploit in fight, desire for fame and application in the Vedas—these are the inherent qualities of the great.

विपादे धैर्यः; अथ अम्बुदये श्यामा, सदासि वाकपन्तृ, युधि
विक्रमः, यशस्सि अभिविचित्रत्व, श्रुति न्यससं च, इत्यें महात्मानां
प्रक्षतिसिद्धं भवति.

6. Laziness is the great foe residing in the body of men. There is no friend equal to exertion, by doing which one does not decline.

आलस्य हि (=दु) मनुष्याणां शरीरस्थः महारिषु: भवति;
There was an elephant named Karpurathilaka, in the forest of Brahmaranya. On beholding him all the jackals thought thus ‘If he meets with death by any stratagem his body will serve as food for us for four months.’

Page 145.

An old jackal then promised “By the power of my intellect his death should be brought about by me.” And then the cunning jackal having approached Karpurathilaka, prostrated himself on his eight limbs and said “my lord grant me the favour of beholding me.” The elephant § says “Who art thou? Whence art thou come”? He replied “I am a jackal. To your Honour’s presence I was sent by the assembled beasts dwelling in the forest. It is not proper to be without a king. So your honour possessed of all (good) qualities has been selected to be crowned. Therefore your majesty should come quickly, so that the auspicious moment may not slip.” Having said thus, he rose and went away. Then this Karpurathilka being drawn by avarice for the kingdom ran along the path of the jackal and fell into the deep slough. The elephant then said “my friend jackal, what is to be done now”? Having fallen into the mud I am about to die. Turn round and look at me.” The jackal jestingly replied “My Lord, hold my tail and get up. Let helpless pain be therefore endured by you for placing confidence on my word.”

§ 1st. बृवे, बृवहे, बृवहे. 2nd. बृवे, बृवये, बृवे. 3rd बृते, बृवाते, बृवते.
THE PARTICIPLES.

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Note: The table lists participles for various roots in Sanskrit, along with their corresponding forms in the present, indicative, and infinitive of purpose.
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Students should learn by heart the following terminations:—

Parasmaipada.

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<tr>
<td>2nd. सि</td>
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<tr>
<td>3rd. ति</td>
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Imperfect

| 1st. अम् | व | म | इ | वahi | मahi |
| 2nd. म् | तम् | त | शास् | इथाम् | धवम् |
| 3rd. त् | ताम् | अन् | त | इताम् | अन्त |

Imperative.

| 1st. आनि | आव | आम | ए | आवहे | आमहे |
| 2nd. none | तम् | त | स्व | इथाम् | धवम् |
| 3rd. त् | ताम् | अन्तु | ताम् | इताम् | अन्ताम् |

Potential.

| 1st. इथम् | इव | इम | इथ | इवहि | इमहि |
| 2nd. इस् | इतम् | इत | इथा: | इयाथाम् | इथवम् |
| 3rd. इत् | इताम् | इयु: | इत | इयाताम् | इरन् |
Render into Sanskrit:

The farmer having seen the jackal in the garden threw a stick at him.
Having so said, opened the door and went out.
Trembling and tottering she entered the palace.
A traveller saw a large burning forest.
Placing the goat on the ground he looked upwards.
Having purchased a goat, having placed it on his shoulder he was walking slowly on the road.
Having heard these words, having placed it on the ground, having repeatedly examined it, having satisfied himself that it was not a dog, having again placed it on his shoulder, he proceeded homewards.
Running hither and thither he came upon a grove of trees. They saw a large caravan crossing a river.
The youth being attracted by desire of gain, left his family and departed to country.