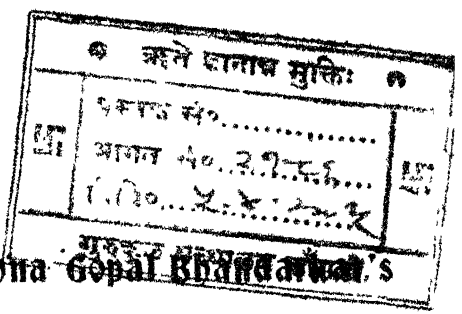
A Key



To

Dr. Ramakrishna Gopal Bhandarkar's

First Book of

Sanskrit

Price 6 As.

A KEY TO

THE FIRST BOOK OF SANSKRIT

BY

DR. RAMAKRISHNA GOPAL BHANDARKAR,

M. A. PH. D. &c., &c.

BY

A. R. GANAPATHY SASTRI,

LATE SANSKRIT PANDIT,

TRIVANDRUM.

COMPILED

(**Third Edition**, —1000 COPIES.)

PRINTED AND PUBLISHED

BY

K. NARAYANA AIYENGAR,

PROPRIETOR.

BHASKARA PRESS.

1909.

(Registered.)

[Price 6 annas.]

PRINTED AT THE BHASKARA PRESS,
TRIVANDRUM.

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 companionbook to the first Work of Sanskrit, without which the presnet work would never have seen the light, it also contains a list of the most difficult and irregular forms of *Inde. past and present* participles of verbs ordinarily met with in standard works of 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.

॥ विज्ञप्तिः ॥

विदितं खल्वेतद्यदस्माभिः सर्वैरपि भारतीयैर्विशिष्य दाक्षिणात्यैः प्रतिकलं नुतयो नतयश्च समर्प्यन्ते पण्डितवराय पुस्तकरत्नभाण्डागारद्वयदापनेनास्माननुगृह्णतेऽस्मै भाण्डारकरकुलजलधिसुधाकराय **श्रीरामकृष्णार्यायेति.** एवं मार्गोपदेशिकयानुरूपाह्वया सरलीकृतैवैषार्यभाषेत्येनं बुधमणिं स्तुवीम इति याथातथ्यं मुहुर्विवक्षुं मां पिष्टपेषणन्याय एव न सम्मनुते; अथापि—

निस्सापत्न्यममन्दमोदतृषिता हौणी गुणैश्शोभिता
गैर्वाणीव सुशब्दसौष्ठवयुतालङ्काररीत्युज्वला ।
लक्ष्मीपूर्वपरिग्रहं कविवरं यं प्रीणयत्यादरा-
त्सोऽसौ सर्वसमेक्षणो विजयते **श्रीरामकृष्णो**ऽतुलः ॥

यो भारतीयदयया सुरभारत्याः प्रचारमातेने ।
सोऽधः कृतभारव्यादिमनीषो जयति लोकनुतः ॥

षेक्स्पियर्कालिदासाभ्यां यं वरं ब्रुवते जनाः ।
तस्य स्तवेऽस्मि किं शक्तो नाहं शेषो न गीष्पतिः ॥

तत्तादृशस्यास्यानुकम्पयाधुना ब्राह्मणाः शूद्राः क्रैस्तवाश्च स्वोपभाषात्वेन संस्कृतभाषां पठन्तीति प्रथितमेव, अस्मिन् दक्षिणप्रदेशे भाषा-

न्तरेणेदमनुभूयतेः— भिन्नजातीया बालकाः संस्कृतपठनाय प्रथमं यतन्ते. अनन्तरन्तु मध्ये मध्ये कारणगौरवात्पाठालयं नायान्ति; पश्चादागच्छन्तोऽमी निर्दिष्टपाठाध्ययनानन्तरं पृच्छ्यमानेष्वतीतपाठस्थेषु वाक्येषु तत्तत्पाठप्रतिपादितप्रातिपदिकार्थलिङ्गविभक्तिवचनान्यजानन्तस्सन्तस्तानि वाक्यानि भाषन्तरीकर्तुं न शक्नुवन्ति. ननु पृथगेव पाठ्यन्तामीदृशा इति चेत्सत्यं; एकैकस्मिन्नंशे बहवो माणवका विजयैषिणः पठन्ति. तत्रानागतबालविषयः पाठः, तद्व्यतिरिक्तविषयः पाठ इति बहुधाध्यापनस्यावकाशो दुर्लभो भवति घटिकामात्रपरिमितत्वादध्यापनसमयस्य. किन्त्वतीतपाठानधीत्यागम्यतामित्यादिश्यमानेषु तेषु, कथमन्यसहायं विना संस्कृताध्ययनमपि घटत इति मन्दं मन्दं जल्पन्ति. अनन्तरञ्चेदृशा बालकाः स्वभावसरलामनिर्धारिता व्याकरणां परिचितपूर्वाच्च केरलादिभाषामुपसर्जनत्वेन स्वीकृत्य मोमुदति. अतो लघीयसीयं देशभाषार्यभाषाप्रचारकण्टकीभूता सती, गैर्वाणीप्रियालुभ्योऽस्मभ्यं व्यसनं न प्रयच्छतीति न. किञ्च बालकाद्वादशसंस्करणेऽङ्कितां मार्गोपदेशिकां पञ्चशताधिकवाक्यरत्नैर्भूषितामीषद्व्यञ्जितबृंहणां मत्वा तां वशीकर्तुं शङ्कन्ते. तथाचाधुनिका मदन्तेवासिनोऽन्ये चार्यभाषासुहृदो मार्गोपदेशिकाया अवगमे किञ्चिदज्ञमपि मां साहाय्यमाचरितुमचूचुदन्. गैर्वाणीपक्षपातिना मया चेयन्तं कालं तद्विषये पाठ्यमाना रीतिस्तदुपकाराय मुद्रयितुं निश्चिता. अतेऽत्र-

---

१. प्रकृतचतुर्दशसंस्करणे न कोऽपि भेदः.

त्यबालसहायमात्रकुतुकस्यार्यभाषाकुण्ठनभीरोर्ममात्रत्यान् मन्तून् क्षन्तुं सविनयं प्रार्थये. अपि च युगधर्मेण मध्ये निरुद्धप्रचारां गैर्वाणीं हौणीसन्धिना दक्षिणसीमप्रदेशेऽपि विहारयन्तं श्रीरामकृष्णार्यमायुष्मन्तं कारयितुं परमकारुणिकं विश्वेश्वरं प्रार्थयतेऽयं द्विजः.

श्रीमद्वह्निमहीश्वरीप्रियतमश्रीराजराजादृत-
क्षेमालोकनवर्धमानविशदज्ञाने कलामन्दिरे ।
रीतिं यामनुसृत्य शिष्यनिकरास्सम्पाठिताः प्रागितः
सैषा च्छात्रसुहृत्प्रणुन्नमनसा नीताद्यमुद्रां मया ॥

आ० रा० ग.

॥ श्रीः ॥

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.

वदामि.	वसति.	बोधति.	अस्मि.
वदति.	वसामि.	नयसि.	अस्मि or भवामि.
गच्छसि.	पतसि.	सरति.	असि or भवसि.
गच्छामि.	चरसि.	भवामि.	

Page 6.

जीवति.	नमसि.	दहसि.	चरति.
त्यजति.	पचामि	रक्षामि.	जीवामि.

पचति. त्यजामि.

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 [create	(We) leave.
(You) dance.	(You) abandon or	(They) enter.
(We) faint.	(They) wish.	

वदथ.	जीवथ.	पिबामः.
गच्छामः.	पुष्यन्ति.	यजथ.
बोधन्ति.	नश्यामः.	वहन्ति.
नयथ.	नृत्यन्ति.	स्मरामः.
भवन्ति ar सन्ति.	मुह्यथ.	अस्यथ or क्षिपथ.
वसामः.	लुभ्यामः.	कुप्यन्ति.
अत्थ.	स्पृशन्ति.	तुष्यामः.
स्मः or भवामः.	जयामः.	शुष्यन्ति.
दहन्ति.	हरथ.	लुब्धथ.
जीवामः.	पश्यन्ति.	सिञ्चथ.
तुदन्ति.	अस्यामः or क्षिपामः.	

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 „) remember.
(We „) count.	(You „) please.	(You „) conquer.
(We „) publish.	(They „) go.	(They „) perish.
(They „) arrange.	(We „) lead.	(We „) dance.
(We „) eat.	(They „) enter.	(They „) wish.

Page 9.

चोरयथः.	पीडयतः.	कथयावः.	गणयथः.

Page 9 continued.

पश्यथः.	कुप्यथः.	जल्पतः.	तुप्यावः.
रक्षयावः.	कृपतः.	सान्त्वयतः.	लुभ्यथः.
स्पृहयथः.	पूजयावः.	शंसावः.	लुठ्यतः.
घोषयतः.	अटथः.	वदथः.	स्पृशावः.
चिन्तयावः.	क्षुभ्यथः.	भवतः. or स्तः.	पृच्छथः.
प्रथयथः.	उच्छावः.	पचथः.	
प्रीणयतः.	वर्णयतः.	बोधावः.	
निन्दावः.	श्लिष्यावः.	अत्तः.	

LESSON IV; Page 10.

(Thou) speakest.	(You) remember.	(You two) abandon.
(You) dwell.	(They two) bear.	(They) cook.
(We) know or understand.	(Thou) sprinklest.	(I) nourish.
(He) protects.	(They) wallow.	(They two) take.
(I) fall	(I) am satisfied.	(Thou) conquerest.
(They) lead or carry.	(You two) throw.	(They) drink.
(You two) eat.	(I) tell.	(We two) see.
(They) are.	(You) praise.	(He) calls.
(Thou) perishest.	(Thou) beatest.	(They) give pain to.
(He) dances.	(They) grow.	(We) worship.
(We) enter.	(They) adore.	(I am) weary.
(You two) ask.	(I) stand.	(You) proclaim.
(He) faints	(You) desire.	(He) counts.
(I) wish. [lease.	(He) washes off.	(We) plough.
(You) leave, or re-	(They) two waste.	(They) are wet
(He) touches.	(I) eat	(He) contemplates.
	(We) live.	

पुष्यति.	लुभ्यथ.	इच्छसि.	पीडयसि.
नृत्यामि.	विशति.	पूजयामि.	रोहति.

Page 10 continued.

ह्यामः.	श्राम्यसि.	क्षयति.	घोषयति.
मुह्यति.	इच्छामि.	कथयसि.	स्मरामि.
तुप्यन्ति	पिबावः.	तोलयति.	वसतः.
जयामि.	दहथ.	चोरयन्ति.	हरामः.
गच्छथ.	क्षालयन्ति.	रचयथ.	

Page 11.

कथयथ.	चोरयति.	ताडयन्ति.
स्पृशसि.	भवावः or स्वः.	पचावः.
स्पृहयन्ति.	प्रीणयसि.	पूजयथ.
गच्छथः.	विशामि.	

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; ब्, भ्; म्

(f) य् र्, ल् व्

श्, ष्, स्, ह्

h



g



Page 12 continued.

(2)

	Vowels	Guna	Vridhi
(*a*)	इ	ए	ऐ
(*b*)	उ	ओ	औ
(*c*)	ऋ	अर्	आर्
(*d*)	ऌ	अल्	आल्

(3) (*a*) अ, (*b*) य, (*c*) अ, (*d*) अय, (*e*) *none*.

(4)

	Singular.	Dual	Plural.
1st Person	मि	वस्	मस्
2nd „	सि	थस्	थ.
3rd „	ति	तस्	अन्ति.

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

(6) They become अय् अव् आय् and आव् respectively when followed by a vowel; as, हरे+ए=हरये। नै+अकः=नायकः। पो+अकः=पावकः etc.

(7) It takes the first letter of its class; as, अद्+सि=अत्सि and अद्+थः=अत्थः etc.

(8) They are changed to a *visarga*; as, नृप+स्=नृपः, पुनर् becomes. पुनः

र्—is changed to a *visarga*, when it is followed by *a hard consonant* or by *nothing*.

Page 12 continued.

(9)	S.	D.	P.	S.	D.	P.
1st pers.	अस्मि	स्वः	स्मः.	आऽस्मि	अद्वः	अद्मः.
2nd pers.	असि	स्थः	स्थ.	अत्सि	अत्थः	अत्थ.
3rd pers.	अस्ति	स्तः	सन्ति	अत्ति	अत्तः	अदन्ति.

LESSON V; Page 15.

A king conquers.	Happiness pleases.	Two fools get anger.
Two horses gallop.	An animal faints.	A tortoise moves.
Men speak.	The two hands take away.	Two fruits fall.
A child desires.		Wealth perishes.
Houses protect.	Mouths are wet.	Men go.
Two eyes see.	Misery gives pain.	Two lotuses dance.
A cloud sprinkles.	Rama adores.	Friends tell.
Two wise men leave.	Two sons are pleased.	A cook enters.
The wind blows.	Water dries.	The sea is calm.

प्रथमः पाठः Page 16.

नृपा रक्षन्ति.	जीवा नश्यन्ति.	पर्णानि पतन्ति.
बालौ लुठ्यतः.	हस्तः क्षिपति.	हृदयं तुष्यति.
पुत्रः प्रीणयति.	अनलो दहति.	सूदाः पचन्ति.
अश्वा उत्पतन्ति.	नेत्रं स्फुरति.	जना निन्दन्ति.
पवना वहन्ति.	समुद्रौ क्षुभ्यतः.	नरः कथयति.
ईश्वरः सृजति.	बुधः शाम्यति.	कमलं भूषयति.
वृक्षा रोहन्ति.	मूर्खा जल्पन्ति.	मुखं वदति.
कूर्मौ सरतः.	मित्रं पृच्छति.	

LESSON V; Page 17.

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

धूर्जटी रक्षति.
ऋषयः शाम्यन्ति.
कपयो धावन्ति.
कविर्वर्णयति.
नृपतयो नयन्ति.
अग्नी शाम्यतः.
व्याधिः पीडयति.
यतयो न स्पृहयन्ति.
असिः पतति.
अरी जयतः.
हरिः कुप्यति.
पाणिः सिञ्चति.
गिरिस्तिष्ठति.

षष्ठः पाठः LESSON VI; Page 19.

People adore God.
A king punishes rogues.
Rama ascends a horse.
A tiger eats a flesh.
Hari washes off his two hands.
A warrior throws arrows.
He covets wealth.
A thief steals corn.
I go to the town.
Thou speakest a sin.
Thou remembrest thy friends.
A wise man desires for absolution.
Diseases give pain to men.
You drink water.
A poet praises two wise men.
A son appeases his father.
I seek my book.
We weigh gold.
We two wander through villages.
I eat two fruits.
He sees lotuses.
A servant bears the burden.
People extol wise men.
A fool abandons his two cloths.
A horse eats grass.
An ascetic leaves his body.
A man beats cats.
We enter the house.

षष्ठः पाठः Page 20.

रामो व्याघ्रान् पश्यति.
अश्वाः कोशं वहन्ति.
बुधः स्वर्गमारोहति.
सिंहा गजानदन्ति.
फलानि गणयति.
यतिररण्यं गच्छति.
योधः शरौ क्षिपति.
ईश्वरो जनान् रक्षति.
ग्रामौ विशामः.
पुत्रो जनकं प्रीणयति.
नराः कूर्मानदन्ति.
कपयो वृक्षानारोहन्ति.
भृत्यान् पृच्छति.
पादान् क्षालयन्ति.
मूर्खौ विषं पिबतः.
नृपाः स्तेनान् दण्डयन्ति.
पुस्तकानि रचयन्ति.
ओदनमत्थ.
मित्राणि रामं स्मरन्ति.
जना नृपान् शंसन्ति.
बुधा जनान् नयन्ति.
तत्त्वं बोधामि.
वेदाः सूर्यं शंसन्ति.
जनको बालावाह्वयति.
मूर्खाः प्रज्ञान् निन्दन्ति.
नृपतिर्योधं वदति.

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.

Page 22 continued.

The Brahmins adore their guests.
A wise man does not rejoice at a quarrel.

कवयः ऋषीन् शंसन्ति.
रामः कवीन् नमति.
यतिर्गिरिं गच्छति.
कपी ताडयामि.
हरी राशीनानयति.
पाणिं स्पृशति.
अगदा व्याधीन् हरन्ति .
व्याधः किरी पश्यति.
हरिरिरिं ताडयति.
योधोऽसिं क्षिपति.
मणीन् स्पृहयामि.
उदधीनटति.
नरोऽग्निं विशति.
सारथी पृच्छति.
जना नृपतीन् प्रीणयन्ति
नृपतयोऽपि यतीन् नमन्ति.
अश्वा जलं पिबन्ति.
नरा बलीन् यच्छन्ति.

LESSON VII; Page 24.

A man beats a thief with a stick.
He adorns his body with [ornaments.
Sailors enter the sea along the river.
A warrior conquers his enemy [with arrows.
He is lame of one foot.
Hari goes to the village with his sons.
The chariot moves by means [of two wheels.
He digs with a spade.
Rama adores the sage with materials of worship.
Poets describe their king by [verses.
Wise men live with (in) happiness.
Man sees with two eyes.
He washes (his) two hands with water.
He touches the head with his [two hands.
A lion tears elephants with his nails.
He burns the house by fire.
A wise man knows the truth from the Sastras.
A warrior goes with foot-[soldiers.
Children run with their feet.
He sees Hari by virtue.
Hari calls Rama with his hands.
Rama conquers Ravana by monkeys.
I am *Kousika* by family.
An animal faints with pain.
He cooks rice with fuel.

Page 24 continued.

रामो मणिभिः शरीरं भूषयति.
नरो मुखेन वदति.
जना अन्नेन शरीराणि पुष्यन्ति.

Page 25.

भारान् शीर्षैर्वहन्ति.
हरिर्यज्ञैर्ऋषिं प्रीणयति.
नृपा उपहारैस्तुष्यन्ति.
रथा यत्नैश्चलन्ति.
ब्राह्मणाः सूक्ताभ्यामीश्वरमाह्वय-
विधिनेश्वरं यजन्ति.
श्लोकाभ्यां रामं शंसति.
नरोऽरिं असिना ताडयति.
रामः सारथिना गच्छति.
कासारः कमलैर्विराजति.
प्रभूतैरपि मणिभिर्जना न तुष्यन्ति.
रथेन ग्रामं गच्छामः.
बलिभिरीश्वरान् प्रीणयति.
व्याघ्रो मांसेन जीवति.
हृदयेनेश्वरं चिन्तयति.
इन्द्रः पविना गिरीन् प्रहरति.
वृक्षा वारिणा रोहन्ति.
कपयः फलैस्तुष्यन्ति.
वसन्तः पर्णैर्वृक्षान् भूषयति.
आतपेन कासाराः शुष्यन्ति.
भारेण शीर्षमवनमति.

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 sesamums.
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.

Page 28 continued.

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.

Page 29.

रामो भोजनाय गृहं गच्छति.
फलानि वृक्षेभ्यः पतन्ति.
याचकेभ्यो धनं यच्छामि.
हरिरश्वपतये शतं धारयति.
ईश्वरं बुधो मोक्षाय यजति.
सेनापतिः सैनिकान् ग्रामाद् ग्रामं नयति.
ब्राह्मणा नृपेभ्यो धनमधिगच्छन्ति.
गिरिः समुद्रात् क्रोशयोः (क्रोशौ).
हरिः कुसुमेभ्यः उद्यानं गच्छति.
दुःखं पापादुद्भवति.
देवाः पापान् स्वर्गात् क्षिपन्ति.
रामः स्वकृत्येभ्यो माद्यति.
राशिभ्यां तण्डुलमानयति.
आचार्येभ्यः शिष्याः ज्ञानमधिगच्छन्ति.
नृपा अरिभ्यो राज्यानि रक्षन्ति.
नृपतिः सिंहासनात् सेनापतिं वदति.
जाड्यात् पदमपि न चलति.
विनयेन मूकस्तिष्ठति.
उद्यानात् प्रत्यागच्छामि.
कृषीवला धान्याय क्षेत्रं कृषन्ति.
पुत्रो जनकाद्रव्यमधिगच्छति.
मूर्खा अज्ञानेन जल्पन्ति.
वराहाः कासाराज्जलं पिबन्ति.
आकाशात् तारकाणि पतन्ति.
कविभ्यः स्वस्ति.

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.

Page 32 continued.

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.
The light of the moon is delightful to men.
Lions dwell on mountains.
A king conquers the armies of enemies
There is a sword in the hand of the warrior.
Mind of ascetics is on the god Siva.

Page 33.

हरेः पुत्रयोराचारः प्रशस्योऽस्ति.
गृहेषु दीपाः सन्ति.
यक्षा धनपतेर्भृत्याः.
कपीनां लाङ्गूलानि दीर्घाणि.
कवीनां कालिदासः प्रथमः.
नरस्य भृत्यो ग्रामं गच्छति
नृपाः प्रासादेषु वसन्ति.
धनिका हर्म्येषु वसन्ति.
नराणां रामः श्रेष्ठः.
कासाराणां जलं लवणम्.
पर्वतानां शिखरेषु हिममस्ति.
स्तेनो ब्राह्मणस्य धनं चोरयति.
उद्यानानां सौन्दर्येण तुष्यामि.
वृक्षस्य पर्णमानयति.
अग्नौ घृतं क्षिपामि.
नाविकानां वैरं युद्धस्य कारणं भवति.
मूर्खस्य नास्त्यौषधम्.
हरेः, जना विनयेन तुष्यन्ति.
मेघा आकाशे चलन्ति.
अरण्येषु यतीनां वासः.
उदधौ प्रभूतानि रत्नानि सन्ति.
कुसुमान्युद्याने वृक्षान् भूषयन्ति.
बुधो हृदये क्रोधस्यावकाशं न प्रयच्छति.
ईश्वरः पापानां पापान् क्षाम्यति.
कमलानि वारिणि प्ररोहन्ति.

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 :—

दैत्य + अरिः = दैत्यारिः.
न + आगच्छति = नागच्छति.
रमा + अस्ति = रमास्ति.
बाला + आह = बालाह.
कवि + ईशः = कवीशः.
श्री + ईशः = श्रीशः.
विष्णु + उदयः = विष्णूदयः.
वधू + उक्तिः = वधूक्तिः.
होतृ + ऋकारः = होतॄकारः.

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

मम + इदं = ममेदम्.
रमा + ईशः = रमेशः.
गङ्गा + उदकं = गङ्गोदकम्.
रमा + ऊहः = रमोहः.
सप्त + ऋषयः = सप्तर्षयः.
तव + ऌकारः = तवल्कारः.

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

तथा + एव = तथैव.
देव + ऐश्वर्यं = देवैश्वर्यम्.
गङ्गा + ओघः = गङ्गौघः.
वीर + औद्धत्यं = वीरौद्धत्यम्.

(*d*) When इ, उ, ऋ, or ऌ, short or long are followed by a dissimilar vowel, य्, व्, र्, or ल्, are respectively substituted for them ; as,

इति + आह = इत्याह.
नदी + एधते = नद्येधते. [त्यश्वः.
तृणानि+अत्ति+अश्वः = तृणान्य-

साधु + आह = साध्वाह.
पितृ + अर्जितं = पित्रार्जितम्.
ल + आकृतिः = लाकृतिः.

(*e*) When ए or ओ at the end of a word or grammatical form is followed by अ, the latter merges into the former, and the mark ऽ is generally put in its place; as,

हरे + अव = हरेऽव.
गुरो + अव = गुरोऽव.

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

गिरी + एतौ = गिरी एतौ.
विष्णू + इमौ = विष्णू इमौ.
गङ्गे + अमू = गङ्गे अमू.
रमेते + इमे = रमेते इमे, for verb.

ऋ after any vowel except the last four is optionally not combined, and the preceding vowel if long, is made short; as,

ब्रह्मा + ऋषिः = ब्रह्मर्षिः or ब्रह्म ऋषिः.

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

हरिम् + वन्दे = हरिं वन्दे.
तम् + शंसति = तं शंसति.
शम् + स्मरति = शं स्मरति.
अम् + हो = अंहो.

त्वम् + करोषि = त्वं करोषि or त्वङ्करोषि.
सम् + यन्ता = संयन्ता or सय्यँन्ता etc.

(*h*) Vide page 21 (*) of the text. Examples:—

तत् + चिनोति = तच्चिनोति. | प्रासादात् + जनम् = प्रासादाज्जनम्.
तत् + शास्त्रं = तच्छास्त्रम्. | अरीन् + जयति = अरींज्जयति etc.

(*j*) When स् are the dentals are combined with ष or the linguals, ष् is substituted for स्, ट् for त् and ठ्, for थ् etc.

रामस् + षष्ठः = रामष्षष्ठः. | तत् + टीका = तट्टीका.
उद् + डयते = उड्डयते 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,

तत् + अस्ति = तदस्ति. | वाक् + वैखरी = वाग्वैखरी.

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

पुनर् + रमते = पुनारमते. | शम्भुः + राजते = शम्भूराजते.
हरिः + रम्यः = हरीरम्यः.

Page 36.

2. न् coming after ऋ, र् or ष् in the same word is changed to ण्. This change takes place even if a vowel, a semi vowel (except ल्) the aspirate ह् or a letter of the gutteral; or labial class comes between

ऋ, र्, or ष् and न्; as, नृ + नां = नृणां or नृणाम्. कर् + न = कर्ण. कृष् + न = कृष्ण. नृप + इन = नृपेण etc.

3. 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, नृपः + जयति = नृपो जयति. रामः + 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 र्, as, कविः + अब्रवीत् = कविरब्रवीत्. कविः + वर्णयति = कविर्वर्णयति etc.

Visarga followed by स्, श्, or ष् is either retained or changed to स्, श् or ष् respectively; as, कूर्मः + सरति = कूर्मस्सरति, बुधः + शाम्यति = बुधश्शाम्यति, रामः + षष्ठः = रामष्षष्ठः.

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, सार्थाः + आगच्छन्ति = सार्था आगच्छन्ति, भृत्याः + वहन्ति = भृत्या वहन्ति. भिक्षुकः + उञ्छति = भिक्षुक उञ्छति etc.

4. A final न् when followed by च्, छ्, त्, थ्, ट्, ठ्, is changed into an *anuswara* and *visarga*,

ग्रामान् + चरति = ग्रामांश्चरति	महान् + टङ्कारः = महांष्टङ्कारः.
नदान् + तरति = नदांस्तरति.	

5. (*a*) Verbs implying motion govern the *accusa.* and sometimes the *dative*, of the place to which the

motion is directed; as, मनुष्यो ग्रामं or ग्रामाय गच्छति.

(b) Verbs implying anger, malice, rivalry, and jealousy (in the sense of क्रुध्, द्रुह्, ईर्ष्या, and असूया) govern the dative of the person or thing against whom or which the feeling is directed; as, हरये नृपतिः कुप्यति, महिषी दास्यै क्रुध्यति, etc.

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

स्पृह् governs the *dative* of the object of wish, as, मोदकेभ्यो बालः स्पृहयति.

(d) सह governs the *instrumental*; पुत्रैः सह पिता गच्छति.

नमः and स्वस्ति govern the *dative*; as, नमो वासुदेवाय. स्वस्ति नृपतये.

विना governs an *accusative*, *instrumental*, or *ablative*, as, जलं, or जलेन or जलात् विना वृक्षा न प्ररोहन्ति.

6. नी, प्रच्छ्, and याच् govern two accusatives; माणवकं मार्गं पृच्छति. &c.

7. See page 34 of the text.

LESSON X. Page 39.

I salute God.
Thou suspectest fear.
The heart trembles from fear.
The sun shines.

Page 39 continued.

A tiger dies.
Thou speakest a falsehood.
I praise Hari's exertion.
Thou seekest 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.
Happiness results from wisdom.
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.

न्यायस्याध्ययनमारभे.
क्लेशं सहसे.
कृष्णो बालकै रमते.
वृक्षः कम्पते.
नृपं सेवसे.
धनं विन्दे.
ऋषीन् वन्दते.
योधोऽरिभिर्युध्यते. ?
पारितोषिकमपेक्षसे.
मित्राणां कल्याणे मोदे.
शठो नृपस्य शासनान्यवधीरयते.
कपिं प्रेक्षे.

Page 40.

रामोऽसंख्यैर्गुणैः शोभते.
दैवाद्धयेनासत्यं न भाषते.
शुक्लपक्षे चन्द्रस्य बिम्बं वर्धते.
पापो मित्राण्यपि शङ्कते.
वृक्षः फलानामुद्गमेन विराजते.
पापादाध्यात्मिको नाशो जायते.

मणीन् मृगयते.
प्रायो नरो धनाय यतते.
ईश्वरस्यार्चनं भक्त इच्छति.
दण्डनाद्भयेन वेपे.
आचार्यात्कृत्यं शिक्षे.
कविर्नृपं श्लाघते.
अरीणां बाणैर्भिये.

LESSON XI; Page 41.

Brahmins taste sweetmeats.
Two beggars beg of a rich-man for money.
You two praise your own merits.
You get money from exertion.
You swagger in vain.
Wisemen obtain heaven.
You two suspect a fraud.

Page 42.

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.
We forgive the faults of our servants.
Rama's two eyes throb.
Birds fly in the sky.
People wonder at the skill of Krishna.
We begin the music for the worship of God.
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 violation of their order.
We two learn music from the songster.
Wise men strive for absolution.
Trees shake by wind.
Men beg gods for worldly existance.

वसन्ते फलानि लभामहे.
असत्यानि भाषध्वे.
गिरयः कम्पन्ते.
तारकाणि प्रकाशन्ते.
नृत्यं शिक्षध्वे.
नारायणस्य मित्रे कल्याणाय यतेते.

नृपं सेवावहे.
आम्राणि स्वादेथे.
प्रासादस्य शिखरे मयूरं प्रेक्षामहे.
व्याघ्रास्तृणानि वृक्षाणां पर्णानि च न स्वादन्ते.
ऋषीनभिवादयावहे.
लोकात् सुखं दुःखञ्च जायेते.
कारणं विना युध्येथे.
बालावुद्याने रमेते.
हरेः कल्याणं अपेक्षावहे.

Page 43.

मित्राणामपराधान् क्षमेथे.
बुधानां गुणान् श्लाघन्ते.
दुःखानि पापाज्जायन्ते.
नरा म्रियन्ते.
याचकास्तण्डुलं याचन्ते.
शुका वातायने डयन्ते.
नरा यत्नानां फलं विन्दन्ते.
मूर्खस्याज्ञानि वर्धन्ते, परं न ज्ञानं.
अरीणामुपालम्भान् सहावहे.
वीरा विविधैः शस्त्ररीन् निषूदयन्ते.

LESSON XII; Page 44.

Golden coins are given to Brahmanas.
King's command is obeyed.
Wood is burnt by fire.
Two rogues are beaten by [men
Duty is taught by teachers.
Thou art served by thy servants.
I am abandoned by my [friends.
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.

Page 45 continued.

We two are saluted by pupils.
Sweetmeats are tasted by children.
The verses are learned by pupils.
Rice is cooked by cooks.
God is saluted.

अरिर्बाणेन हन्यते.
बालस्य हस्तौ वारिणा क्षाल्येते.
कविभिर्वर्ण्यसे.
जनैर्मृग्यध्वे.
भृत्यैः सेव्ये.
ईश्वरेण रक्ष्यामहे.
जनैर्बुध्येथे.
गजा आरुह्यन्ते.
पौरैः प्रार्थ्यावहे.
यतिभिर्लोकस्त्यज्यते.
शरीरमन्नेन पुष्यते.
स्तेनैरश्वावपाह्रियेते.
वृक्षेषु वारि सिच्यते.
धान्यस्य राशयो रच्यन्ते.
कृष्णस्य शरीरमलङ्कारैर्भूष्यते.
बुधानां गुणाः कविभिः श्लाघ्यन्ते.
ध्वनिः श्रूयते.
स्तेना नृपतिभिर्दण्ड्यन्ते.
हरिणा फलं भक्ष्येते.
बाणावस्येते.
नृपेणादिश्यध्वे.

Page 46.

नरैः सदा सुखमिष्यते.
समुद्रस्य वारीणि न पीयन्ते.
सदाचारेण देवाः तुष्यन्ति.
सेनापतिना सैनिका गण्यन्ते.

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

If a root ends in ऋ which is not preceded by a conjunct consonant, रि is substituted for it before the य of the passive ; as, क्रियते. from कृ.

2. The final इ or उ of a root is lengthened before the य of the passive ; as, जि —जीयते ; श्रु —श्रूयते.

The final आ of स्था, दा and पा (to drink) is changed to ई before the य of the passive ; as, स्थीयते, दीयते, पीयते.

Roots of the 10th conjugation whose vowels take a *guna* or *vridhi* substitute in the active voice undergo the same change before the य of the passive; as, घोष्यते, not घुष्यते, ताड्यते, not तड्यते.

		Sing.	Du.	Pl.
3.	First person ;	वर्धे	वर्धावहे	वर्धामहे etc.
		प्रिये	प्रियावहे	प्रियामहे etc.

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

5. गम्यते, दृश्यते and स्थीयते etc.

6. च or वा 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.

Page 49 continued.

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 vergin speaks with her two female friends.
Hogs bewail of their female companions.
A fool abandons his shame.
An actress (नटी) 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 army.
Garlands of flowers are removed from the neck.

नारदो महीं स्वर्गादवतरति.
कृष्णो नृपाणां कथाः कथयति.
प्रमदा उद्याने रमन्ते.
कण्ठे माले धारयति.
रामस्य पत्न्यरुन्धतीं वन्दते.
कुमार्यौ प्रेक्षामहे.
हरिणानां सहचर्यो हरिणाननुसरन्ति.

Page 50.

ग्रामे वाप्यौ वर्तेते.
सूत्रधारो नटीमाह्वयति.
हरिर्नदीं गच्छति.
रामस्य जनन्यावरण्यस्य गमनं शोचतः.
नार्यो वापीर्गच्छन्ति.
प्रजा नृपस्य शासनान्यनुरुध्यन्ते.

Page 5) continued.

हरेः कन्या नृत्यं शिक्षन्ते.
उद्यमेन कलाः संवर्धन्ते.
बुधाः सदा क्षमामाचरन्ति.
लोकस्य शोभा चित्तं हरति.
बालानामभ्युदये जननी मोदते.
क्रीडाया आरम्भे सूत्रधारो नटीमाह्वयति.
नरा नारी रक्षन्ति.
तारकाणि रजनीं शोभयन्ति.
वैयात्येन लज्जा जीयते.
लता वृक्षाणामाश्रयं मृगयन्ते.
नारी कोपेन सहचरीं त्यजति.
नृपः प्रजाः स्वप्रजामिव तन्त्रयते.

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 elepant is followed by his two female companions
Rama departs from Panchavati.

Page 53.

The tree is plended 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.
The young of an elephant is nourished by Sita with [sprouts.

हरिर्वाचया मित्रं सान्त्वयति.
पुरी नदीभिः परिव्रियते.
नरश्चित्तस्य स्वास्थ्यं क्षमाया विन्दते.
बुधा मद्या: स्वर्गं गच्छन्ति.
वसिष्ठोऽरुन्धत्या गच्छति. [ति.
रामः कन्याभ्योऽलङ्कारान् यच्छ
मालाभिः शरीरं भूषयति.
महिषी दास्यै कुप्यति.
जरठस्य कथाभ्यस्सुखं लभते. [ते.
नारायणस्य पत्न्या तण्डुलः पच्य-
नृपस्याज्ञयावन्तीं गच्छामि.
जननी विरूपानपि बालान् इच्छति.
योधौ पुरीभ्यामस्त्रैस्सह प्रतिष्ठेते.
सूर्यस्य रक्तया प्रभयाकाशो भूष्यते.
कलाभिर्जनानां सुखं संवर्धते.
नरा देवताभ्यः सुखस्य लाभमिच्छन्ति.
कुमारीभ्यां बलिः क्रियते.
व्यथा चिन्ताया उद्भवति.

Page 54.

सीता सखीभ्यो गीतं शिक्षते.
सैनिकास्सेनापतेराज्ञया पुर्याः आगच्छन्ति. [ह्लादयन्ति.
बालाः क्रीडाभिर्जनकस्य हृदयमा-
देवानां पूजायै कुसुमान्यानयति.
राज्ञ्या दास्यै पारितोषिकं दीयते
विहगो मद्या आकाशे उत्पतति

LESSON XV; Page 56.

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.

गङ्गायास्तीरयोर्वृक्षा वर्तन्ते.
जयन्त इन्द्राण्यास्तनयः. वर्तन्ति
रामस्य मित्राणि नगरे जीवन्ति.
चकोरः कौमुद्यां तुष्यति.
लतायाः कुसुममानयति.
हरिः कन्यानां गुणान् शंसति.
नदीषु मत्स्या वर्तन्ते.

अयोध्याया रथ्यासु रथान् प्रेक्ष.
शकुन्तला सखीनां स्नेहमर्हति.
रामस्य वाण्यां माधुर्यमस्ति.
सीतायाः पुत्राः कुत्र सन्ति ?
दण्डकायां निशाचराः वर्तन्ते.
मद्यां द्वीपा वर्तन्ते.

वृक्षस्य छायायां नरान् पश्यामि.
प्रायो निशाचरा निशायां चरन्ति.
जनन्या हृदयं कन्यां प्रति स्निग्धं वर्तते. ~~स्निग्धति~~
गङ्गाया वारीणि पुण्यानि भवन्ति.
महिष्या आज्ञया शठो दण्ड्यते.
कलानां बाहुल्येन देशः संवर्धते.
शिलानां समूहेन नद्याः प्रवाहो निरुध्यते.
दासी पूजायै सम्भारमानयति.
लताभ्यः कुसुमानाम् अवचयायोद्यानं गच्छामि.
नृपस्य शासनानाम् अनुष्ठाने दक्षो भवति.

Page 58.

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

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

LESSON XVI; Page 60.

Rama conquered Ravana.
Sita went to the bank of the river Godavari.

Page 60 continued.

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.

कासारस्य जलमशुष्यत्.
सेनापतिः सेनां समराङ्गणमनयत्.
मित्रे राममस्मरताम्.
रामस्याचारेणातुष्यः.
ऋषीनसान्त्वयाव.
ईश्वरो महीमसृजत्.
नरावुद्यानमविशताम्.
हरिमनिन्दम्.
अरण्येऽवसतम्.

Page 61.

सार्थो नगरान्नगरमाटत्.
ग्रन्थमप्रथयम्.
हरेरुद्यानात्फलान्यहरतम्.
रामाय कथामकथयत.
व्याघ्रौ गोष्ठमधावताम्.
कृष्णः पादावक्षालयत्.
योधोऽरेर्नारीररक्षत्.
कूर्मः शनैरसरत्.
अभ्युदयस्याशां विना तदाजीवम्.
भोजनाय तण्डुलमपचाव.
नृपस्य सभायां महिष्यगायत्.
धान्यस्य मुष्टिभिर्मृगानपुष्यत्.
अपराधं विना पत्नीमत्यजः.
कारणेन विना ग्राममदहतम्.
वृक्षस्य शिखरादपतद् अनश्यच्च.
बालस्सन्तोषेणानृत्यत्.

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 gotest 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.
Herdsmen 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 Rakshása was killed.
Thou despisedest 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 Chandrapeeda.
We released up the bird from the cage.

वृक्षस्य छायायामुपाविशाम.
भृत्यानामपराधानक्षमत.
गङ्गाया जलेषु ब्राह्मणा अपतन्.
अश्वास्समराङ्गणमधावन्. [ध्यत.
रामो जनकस्य शासनान्यन्वरु-
हरिर्नारायणात्सङ्गीतमशिक्षत.
आम्रस्य फलान्यस्वादे.
दूता अयोध्यामगच्छन्.
असत्यमभाषथाः.

Page 64.

कृष्णो मित्रस्य कल्याणेऽमोदत.
तदा कौशाम्ब्यामजीवत.
रामस्य पराक्रमैर्व्यस्मयत.
अरिणायुध्यथाः.
नृपतेराज्ञया शठोऽताड्यत.
निष्कानगणयत.
ऋषेराशीर्वादो रामेणैष्यत.
देवानां प्रसादेनारीनजयेत्.
मदिरायास्स्थाने जलमपिबाम.
अतो गृहाय पुस्तकान्यहरत.
ह्यः सूर्य उज्वलं प्राकाशत.
रात्रौ स्तेनेन गृहं प्राविश्यत.
सेनापतिं सेनां चापश्याम.
नृपं समराङ्गणादवहन्.
अरिषु बाणानमुञ्चन्.
मालाया ग्रथनमारभे.

LESSON XVIII; Page 66

Pandavas obtained their kingdom.
The pupils saluted the teachers.
The ministers spoke to the king.
Two flowers dropped down from the braid of hair of [a woman.
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.
Hari's prosperities increased by industry.
We did not suspect an evil.
Heaps of corn were given to Brahmins.

Page 67.

कपयो राक्षसैः सहायुध्यन्त. | क्षमयोपालम्भमसहन्त.
काश्यां पण्डितैस्सहाभाषावहि. | प्राच्यां नक्षत्रे प्राकाशेताम्.

Page 67 continued.

नरैः प्रा[illegible]वम्.
रामेणादि[illegible]
[illegible]न् [illegible]मन्त्रयामहि.
[illegible]ध्याबाः कदा न्यवर्तन्त?
ह[illegible]ं नापेक्षामहि.
पाठशालायां पुस्तकान्यलभामहि.
प्राश्निकौ कन्ये नृत्ये पर्यैक्षेताम्.
जनन्या दर्शनेनामोदावहि.
ग्रन्थं (कार्व) नारभेथाम्.
ऋषिभ्यवादवावहि.
नृपादवधीरणामलज्जेताम्.
गन्धर्वाणां कुलेऽजायामहि.
नायकस्योपदेशं विहगा अवाधीरयन्त, जालेऽपतंश्च. [न्त.
ब्राह्मणानामपराधा नृपतिनाक्षम्यन्
व्याघ्रस्य दर्शनाद्भयेनाकम्पेथाम्.
गजस्य ग्रहणीयायतध्वम्. [ताम्.
जननीं विना बालौ सुखं नाविन्देरामस्य गुणाः कविभिरश्लाघ्यन्त.
उद्योगेन प्रभूतं धनमविन्दन्त.
वने कन्यामृगयेताम्.
पान्थाभ्यामाम्रे आस्वाद्येताम्.

Page 68. अस् = to be *(imperfect)*.

1.	आसम्	आस्व	आस्म
	आसीः	आस्तम्	आस्त
	आसीत्	आस्ताम्	आसन्.

अद् = [illegible]eat.

आदम्	आद्व	आद्म
आदः	आत्तम्	आत्त
आदत्	आत्ताम्	आदन्.

Imperfect 1st persons:—

ऐक्षे, अमृगये, असृजम्, अरोचे, न्यमन्त्रये, ऐच्छम्, अशिक्षे, अजीवम्, अडये, अध्रिये, अजाये and अवर्ते.

2. A consonant at the end of a word or grammatical form followed by a nasal is changed to the nasal of its class optionally ; as,

तत्+नास्ति = तन्नास्ति or तद्नास्ति.

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

वाक्+मय = वाङ्मय.

3. ह् 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+हरिः = वाग्घरिः.

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

LESSON XIX. Page 72.

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

Page 72 continued.

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.

रामः शिशुभ्यो मोदकं यच्छति.
आकाशः पांसुना भ्रियते.
परशुरामः परशुना शत्रुं प्राहरत्.
जलस्य बिन्दवो मेघेभ्यः पतन्ति.
नृपो नगरस्य रक्षितृनाह्वयत्.
शिशुः पितरमनुसरति.

Page 73.

अवन्त्याः प्रभुस्सचिवानभाषत.
हरिर्जिह्वया तालवस्पृशत्.
नार्यो भर्तृभिस्सहोद्यानमगच्छन्.
ऋषयो मन्त्राणां द्रष्टारः.
जना विष्णुं पूजयन्ति.
ऋतुपर्णस्सारथीनभाषत.
रामो लक्ष्मणेन भ्रात्रारण्यमगच्छत्.
रामेण बाणै रावणस्य शीर्षाण्यच्छिद्यन्त. [नारभ्यते.
विघ्नेभ्यो भयेनानेकशो नरैः कार्यं-
भीमो बाहुभ्यां शत्रुणायुध्यत.
देवाः पापस्य कर्तॄन् दण्डयन्ति.
जनैर्विमार्गे गन्तारो निद्यन्ते.
धर्मो देशस्य नाशाद्रक्षिता.
दुर्जनस्य जिह्वाया अग्रे मधु तिष्ठति, हृदये तु विषम्.
तरवश्छायया पान्थानाह्लादयन्ति.
वनस्य गमनं विश्वामित्रेण सह रामस्य पित्रान्वमन्यत.
वातः श्यामान् मेघान् निरस्यति.
क्षुधितायान्नस्य दातॄन् जनाः प्रशंसन्ति.
सीताया भर्ता देवांश्च सीतामन्वैच्छताम्.

LESSON XX; Page 76.

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 transgressed.

Page 77.

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 uppon 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 hearers.
Be not angry at thy friend that gives wholesome advice although it is disliked.
The people of India have a longing for obtaining a grandson.
The good have very great mercy towards animals.
He leads his daughter to the house of his son-in-law.

रामो रघूणां प्रथमः.
कर्तुः पुस्तकमलभे.
लक्ष्मीर्विष्णोर्भार्या.
श्रोतॄणां क्षमां याचते.
जनको नप्तॄणां रथमपश्यत्.
हरेर्जामातॄणामश्वान्नारायणः प्रैक्षत.
आर्याः कुरुष्ववसन्.
वृक्षे शुक उपाविशत्.
हरेर्नप्तुर्भृत्यो ग्राममगच्छत्.
कर्णो दातॄणां प्रथमः.

Page 78.

सिन्धो सृमाणां प्रभुः.
हरी रमाया भर्तुर्मित्रम्.
इन्दोर्बिम्बं वर्धते क्षीयते च.
भ्रातू रामस्याज्ञया लक्ष्मणः सीतां वनेऽत्यजत्.
धातुर्विश्वमजायत.
भर्तुर्वार्तामलभत.
बाहोर्बलेनारीनजयत्.
प्रबलादपि वातात्पर्वतानां भयं [नास्ति.
बुधाः शिशुभ्योऽपि ज्ञानमधिगच्छन्ति.
पापानि क्षमस्व शम्भो!
साधुषु परम ईश्वरेऽनुरागो दृश्यते.
तरूणां शाखासु विहगा उपविशंति.
भृत्याः प्रभूणामादेशान् न लङ्घन्ते.
मातुर्गृहस्य गमनाय भर्तुरनुज्ञामविन्दत.
वैकुण्ठे वासो विष्णोर्भक्तैर्लभ्यते.

(2) Nouns of the masculine gender ending in उ are declined like those ending in इ, with this difference, that where इ, ई, ए or य् occurs in the latter, उ, ऊ, ओ or व् should be substituted respectively in the former.

Nouns of the neuter gender ending in उ or ऋ are declined like वारि, उ or ऋ being substituted for इ, ऊ, or ॠ for ई and ओ or अर् for ए.

(3) The final ऋ of masculine nouns is changed

to आर् in the first five inflexions and अर् in the case of पितृ, भ्रातृ, जामातृ, देवृ, नृ and सव्येष्टृ.

(4) छ् following a vowel is changed to च्छ्. This change takes place optionally when the vowel is long and at the end of a word or grammatical form, but after मा 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.
Rama's mothers went to the hermitage of Rishyasringa [their son-in-law.
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 Smrithi.

Page 84.

सीता ननान्दुर्भर्तारमृश्यशृङ्गमनमत्. [ब्राह्मणोऽभवत्.
विश्वामित्रो जात्या क्षत्रियः पश्चाशम्बुको वृत्या कृषीवलः.
सीता सदा श्वश्रूमप्रीणयत्.
नृपस्यामात्यो नीतिषु निपुणः.
स्मृतिषु मनोः स्मृतिः श्रेष्ठा.
महाराष्ट्रे सुन्दरीणामाचारः प्रशस्यः.
रामः स्वसारं शान्तामपश्यत् मातरञ्चानमत्.
रामो नरं जातिमपृच्छत्.
नरा भूतिमिच्छन्ति.
अङ्गला अङ्गलभूमेरत्रागच्छन्.
वेरुलायाः सन्निधौ विवरेषु बह्वचो देवानां मूर्तयः सन्ति.
हरिराध्यानेन रात्रीरनयत्.
कृष्णस्य बह्वचो दुहितरोऽवर्तन्त.
शौर्यं कीर्तिं प्रयच्छति.
नरस्य प्रकृतिः कृतिभ्यो ज्ञायते.
नारायणस्य नाशो तस्य दुष्कृतीनां परिणामः.
धृतिः नृणां परमं भूषणम्.
ईश्वरे परमोऽनुरागो भक्तिरिति कथ्यते.
नरस्य बुद्धेर्विकास उपदेशस्य परिणामः.
सीताया मुखं कान्त्येन्दुरिव वर्तते.
गजस्य गमनं मन्दम्. [प्रायच्छत्.
कन्यकाभ्यः प्रभूतं धनं पिता
स्वसुरुपहारः प्रीतेश्चिह्नमभवत्.

(a) Feminine nouns ending in ऊ are declined like those ending in ई, उ, ऊ or व् being substituted for the इ, ई, or य् occurring in the latter.

(b) The termination of the instrumental singular of feminine nouns ending in इ or उ is आ, and that of the accusative plural is स्, 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 ई or ऊ respectively.

11. (2) Adjectives ending in उ or ऋ form their feminine by adding ई; as, गुर्वी, श्रोत्री &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.
Let kings always protect their subjects according to [their duty.

Page 87 continued.

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.

भ्रातुरभिधानं कथयत. [पठत.
बालाः! पाठशालां गच्छत पाठं च
देवो राज्ञीं रक्षतु.
बुधानामुपदेशाननुसराम.
देवास्तुष्यन्तु.
हरिर्माधवश्च मा जल्पताम्.
रामस्य विजये सन्देहं त्यजत.
एवं नराणां शत्रवो नश्यन्तु.
दीनेभ्यो धनं यच्छ.
चण्डाल, ब्राह्मणं मा स्पृश.
सोमस्य रसं पिबाम.
वंशस्य सुकृतीः स्मरतु.
नराणां स्तुतीरर्हाम.
मित्राणामपराधान् क्षाम्याम.
बाल, पितरं दृढमाश्लिष्य.
बालाः, मूकेभ्यो भूतेभ्यो व्यथां मा यच्छत.
हरेश्चित्तं कोपेन मा क्षुभ्यतु.
पापे मा लुठ्याम.
गोपो धेनूर्गृहं नयतु.

Page 88.

जनानां काञ्चनाय तृष्णा क्षयतु.
पुत्रौ जननीं प्रीणयताम्.
याचकास्तण्डुलमुञ्छन्तु.
मूर्खा जल्पन्तु.

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 [the people.
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.

राज्ञ्याः शत्रवो वेपन्ताम्.
आम्रं स्वादस्व.
संस्कृतस्याध्ययनमारभध्वम्.
ईश्वरस्याज्ञा अनुरुध्यामहै.
इन्दुः प्रकाशताम्.
अत्र पुस्तके आनीयेताम्.

Page 90.

देवदत्तमरिं मा मन्येथाम्.
पुरुषाणां भूत्यां मोदस्व.
खल, म्रियस्व.
नराः दुष्कृतिषु लज्जन्ताम्.
औषधस्य गुणाः परीक्ष्यन्ताम्.
धनानि पात्रेभ्यो दीयन्ताम्.
नराः सदा तत्त्वं मृगयन्ताम्.
पापान् (पापिनः) मा श्लाघध्वम्.

Page 90 continued.

तरोः शाखाभ्यो विहगा डयन्ताम्.
साधूनां ऋजुतायां शठास्समयन्ताम्
ब्राह्मणेभ्यो धान्यस्य राशयो दीयन्ताम्.
नृपस्य सूनुर्जायताम्.
कामान् लभस्व.
पितुः शासनानि मावधीरयै.
अरीन्विषूदयावहै.
भृत्यस्यापराधौ भर्त्रा क्षम्येताम्.
श्रमेणार्थमार्जयत, मा याचध्वम्.
बालौ मोदकान् स्वादेताम्.
युद्धे मा हन्यावहै.

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 was.
Thou art proud of wealth.
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.

Page 94 continued.

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.

पवनेन मेघा निरस्ताः. [चोप्तम्.
कृषीवलैः क्षेत्राणि कृष्टानि, धान्यं
शिष्यं सम्यक्पाठयित्वाचार्यः प-
रिणेतुमनुज्ञामयच्छत्.
पवनेनोदधिः क्षुब्धः.
सारमेयस्य पदान्यनुसृत्य निर्दिष्टं
स्थानमागच्छत्.
रावणस्य भक्त्या शिवस्तुष्टः.
ईश्वरेण नराणां चित्ते धर्माणां बी-
जं निहितम्.
अरीञ्जेतुमुद्यता भवत.
युद्धे बहवः सैनिका हताः.
मृतं भर्तारं स्मृत्वा पुनरप्यमूर्च्छत्.
अभिषेकस्य समये कारागृहादखि-
ला नरा मोचिताः.

शिशुश्चन्द्रं धर्तुमिच्छति.
नारायणेनोद्यमस्य फलं लब्धम्.
देवीं नत्वा क्षेत्रात्प्रत्यागतः
हरेरपराधाः पित्रा क्षान्ताः.
पर्वतमारुह्य कासारमपश्यन्.
भयस्य कारणं गतम्.
खलान् साधूनां मार्गं नेतुं यतते.
समुद्रस्य तीरे बालस्त्यक्तः.
लोकस्य दुःखान्यनुभूय यतिर्जातः.
मार्गे बहवो ग्रामाः सैनिकैर्दग्धाः.
मित्रं प्रतिभाप्य मौनमास्थितः or
(मूकस्थितः).
हरेः पत्न्याः पुत्रो जातः. [न्ति.
प्रातरुत्थाय नरा मुखानि क्षालय-
राजपुरुषैस्तेना बद्धाः.

ANSWERS.

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

(*b*) To form the present participle, the conjugational sign is first affixed to the root and then the termination अत् is added on to it when the root takes Parasmaipada terminations; as, जि, जयत्, *conquering*; and मान is added to the root, when the root takes Atmanepada terminations; as, रम् *to sport*, रममाण *sporting*, शुभ् *to shine*, शोभमान *shining*, etc.

(*c*) The present participle passive is formed by adding य 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 मान is affixed; as, दृश्यमान, चोर्यमाण etc.

(*d*) The infinitive of purpose is formed by adding तुम् to the root; as, कृ *to do*, कर्तुम् *for doing*.

(*e*) Indeclinable past participle or absolutive is formed by adding त्वा to the root; as, दृश् *to see*, दृष्ट्वा *having seen*. When a preposition is prefixed to the root, य takes place of त्वा; as, (भूत्वा) अनुभूय *having experienced*. त् is prefixed to this य when the root ends in a short vowel; as, विजित्य *having conquered*.

(3) *Roots.*	*past pass. part.*	*present act. P.*	*present pass.P.*	*Infin. of pur.*	*Inde. past.P.*	*with a prepo,*
मन्	मत	मन्यमान	अनुमन्यमान	मन्तुं	मत्वा	अवमत्य or अवमन्य
यज्	इष्ट	यजत्	इज्यमान	यष्टुं	इष्ट्वा	समिज्य
मुच्	मुक्त	मुञ्चत्	मुच्यमान	मोक्तुं	मुक्त्वा	विमुच्य
खन्	खात	खनत्	खन्यमान or खायमान	खातुं	खात्वा	निखाय or निखन्य
दह्	दग्ध	दहत्	दह्यमान	दग्धुं	दग्ध्वा	सन्दह्य
सृज्	सृष्ट	सृजत्	सृज्यमान	स्रष्टुं	सृष्ट्वा	विसृज्य
वह्	ऊढ	वहत्	उह्यमान	वोढुं	ऊढ्वा	समुह्य
लभ्	लब्ध	लभमान	लभ्यमान	लब्धुं	लब्ध्वा	उपलभ्य
रभ्-आ	आरब्ध	आरभमाण	आरभ्यमाण	आरब्धुं	रब्ध्वा	आरभ्य
श्लिष्	श्लिष्ट	श्लिष्यत्	श्लिष्यमाण	श्लेष्टुं	श्लिष्ट्वा	आश्लिष्य ।

4. स of स्था is dropped after the preposition उद्; as, उद् + स्थानं = उत्थानम्.

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 incornation 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.
Thers 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.

Page 102.

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

नारायणः परवान् न भवति.
वने हरिणाः शिलामुपविशन्ति.
इन्द्रो मरुतां भर्ता. [भवति.
कार्तिकस्य प्रथमदिने उत्सवो
पाठशालां गच्छन्तं बालमपश्यम्.
सम्पदि बहवो नरा नरमनुसरन्ति.
आपदि नरो मित्रैस्त्यज्यते.
कृष्णोऽश्वांश्चोदयतो नरानपश्यत्.
यतयो जगदण्यं मन्यन्ते.
धीमता नारायणेन ग्रन्थो लिखितः.
नृशंसैर्गुणवन्तोऽपि निन्द्यन्ते.
नराः सदायुष्मन्तो भवितुमिच्छन्ति
तत् भगवता मनुना तथा विहितं.
मृद्या वाचा कोपः शाम्यति.
नारदो वियतोऽवातरत्.
सम्पदा साधव उद्धता न भवन्ति.
स्वर्गं गच्छता गुरुणा (तत्) तथो-
पदिष्टम्.: [वो राक्षसा हताः.
वने वसता रामेण लक्ष्मणेन च बह-
भवतां दर्शनेनातीव तुष्टोऽस्मि.
नृपस्य सभासु बुद्धिमन्तः पूज्यन्ते.
मरुत् वृन्तात् स्रस्तं कुसुमं हरति.
कविभिर्विद्युन्मेघस्य पत्नीति मन्यते.
यद्यग्निः स्पृष्टो होतारमपि दहति.

Page 103.

सुखमनुभवतां कामः सुखस्यानुभवेन बहुशः (पुनः) सुखाय संवर्धते.
रामः श्रीमत्यामयोध्यायां पुर्यामजीवत्.

1. Vide page 99; line 11.

2. Present participles differ from this only in the nominative singular, the अ of the last syllable being short; as, जयन्.

The अ of the nouns ending in वत् and मत् is lengthened in the nominative singular; as, भगवान्, कीर्तिमान्. Some ordinary nouns ending in consonant such as दृषद्, भूभृत् 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 ई; however before ई, न् is prefixed to the final त् of the present participles of the roots of the 1st, 4th and 10th *conj.* and optionally to the त् of the 6th *conj.* roots; as, पचन्ती, कृषती or कृषन्ती; *fem. Nom. sing.* or *dual* of the *Nom. Accu.* of the *Neu.* Adjectives ending in वत् or मत् form their feminine by adding ई; as, गुणवती, आयुष्मती.

4. क् or ज् is changed to क् before any hard consonant, and to ग् before any soft consonant except a nasel or a semi-vowel.

This change takes place also when these consonants end in a word; as, वाक्षु, वाग्भ्यां and वाक्. हुतभुक्षु, हुतभुग्भ्यां and हुतभुक् respectively.

5. स् following a vowel except अ and आ or a letter of the guttural class or र् generally becomes ष्; as, रामेषु, वाक्षु and चतुर्षु.

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 इन्द्रलोकं याते द्रौपदी खिन्नाभवत्.

The genetive absolute has the sense of *notwithstanding*; as, पाण्डवानां पश्यतां द्रौपदीं कृषति स्म दुश्शासनः.

LESSON XXVI. Page 108.

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

Page 109.

The effect of the greatness of the creator of the world is seen everywhere.
I saw a pilgrim going through the way leading to a holy place.
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.
The queen of Sreeshena saw in her dream, the sun and the moon resting on her lap.
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.
The life of the good in this world is only for doing good to animals.

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.

Page 110.

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 after-wards.

Purity or impurity of gold is proved on fire.

देवदत्तो मेधावी भवति.

पिता सूनुं प्रेम्णाश्लिष्यत्.

नलो विश्वकर्मणः पुत्रः.

पक्षिणो वियति डयन्ते.

अनुजीविनः प्रभुमनुसरन्ति.

पर्वतेषु वृक्षा रोहन्ति.

कुमाराणां नामानि न स्मरामि.

उपानहौ चर्मणा क्रियेते.

हरेर्नाशः कर्मणां पारेणामः.

अपराधिनो मनस्सर्वदा साशङ्कम्.

राज्ञ्याः सन्देशः कञ्चुकिना राज्ञे हृतः.

मधुरं भाषमाणोऽपि सत्यं वदामि.

ब्रह्मणोऽखिला सृष्टिर्जाता.

नरा भाविनोऽनर्थान् ज्ञातुं बहुशः सोत्कण्ठाः.

योगिभिर्मनसि शिवो मृग्यते.

शत्रूणां शिरस्सु राज्ञा पदं निहितं.

विनीतो नरः सदाचारस्य सीम्नो न लङ्घते.

दूरदेशे कुशलिनामात्मनः पुत्राणां वार्तायाः श्रवणेनामोदत.[भ्यः.

पशुभिरपि प्रेमाविष्क्रियते शिशुवने फलाशिभिर्वृत्तिः सुखेन क्रियते.

भर्मणि (=गृहे) देवानिवातिथीन् अपूजयत्.

Page 111.

बुद्धेर्महिम्ना नरः कीर्तिमान् भवति.

शोभने राज्ञि प्रजानां विश्वासो वर्धते.
नराणां लघिमा स्वीयैः कर्मभिराविष्क्रियते.
ब्रह्मा प्राणिनोऽश्मनोऽम्बरञ्चासृजत्.

ANSWERS.

1. न् of nouns ending in अन् is dropped in the nominative singular, and before all terminations beginning with consonants. अ of अन् is dropped before the vowel terminations, beginning with the अस् of the accusative plural, but not in cases when the अ is preceded by a conjunct consonant of which म् or व् is the final member; as, अश्मनः, यज्वनः. (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 इन् is formed by adding ई; as, अपराधिनी.

5. When ङ्, ण् and न् at the end of a word or grammatical form are preceded by a short vowel and followed by any vowel, they are doubled; as, प्रत्यङ् + आत्मा = प्रत्यङ्ङात्मा. सुगण् + ईशः = सुगण्णीशः and सन् + अच्युतः = सन्नच्युतः.

6. If a nominal or verbal form ending in ए, ऐ,

ओ or औ is followed by a vowel, the य् and व् of the substitute for the former are optionally dropped; as, रमन्ते + इह = रमन्त इह or रमन्तयिह 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.
Krishna remembers the people, who are very dear to [him.
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.
The prosperity of the people that dwelt in Dwaraka [exceeded their desires.
Dasaratha, having heard the speeches of Vasishta permitted 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.

हरिर्वचसा मातरमसान्त्वयत्.
नारायणस्य कनीयान् भ्राता काश्यां वर्तते.
पाणिनिर्वेदांश्छन्दांसीति वदति.
मरुत् कुसुमेभ्यो रज आनयति.
राज्ञो यशः पृथिव्यां प्रसरतु.
प्रियंवदा दुर्वाससमगच्छत् क्षमां चायाचत.

अश्वांश्चोदयन्तं सारथिं हरिश्चक्षुर्भ्यामपश्यत्.
रामः कनीयोभिर्भ्रातृभिरसेव्यत.
वनौकसामृषीणामाश्रमास्तरूणां पर्णैः शाखाभिश्च निरमीयन्त.

Page 118.

भगीरथस्तपोभिर्वेधसमप्रीणयत्.
सरसां पयस्सु कमलानि सन्ति.
राजा विदुषः पूजयति.
जीर्णानि वासांसि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥
रघुर्मेदिनीं धनुर्भिरिषुभिश्चाजयत्.
अग्नौ क्षिप्तानि हवींष्यग्निना देवेभ्यो नीयन्ते.
अयोध्यामध्यूषिवांसो जनाः सुखभाजोऽभवन्.
तमसः पश्चात् तेजः, तेजसः परं तमश्चागच्छति.
पक्षिणः कण्टकेषु (स्थितं) जालं त्यक्त्वाकाशेऽडयन्त.
दीनानां धनस्य हरणे महत् पापं भवति.

वीरा यशसः कृते मृत्युमपि न गणयन्ति.
कनीयान् भ्राता ज्यायांसमन्वसरत्.
देवेभ्यो बहून् वरानलभत.
जीवितादपि सतां सत्यं प्रेयो भवति.
निश्चेष्टैर्मनोभिर्भक्तैरीश्वरो मृग्यते.
विद्वान् सर्वत्र पूज्यते.

ANSWERS.

1. Nouns ending in वस् and ईयस् or एयस् prefix in the masculine a न् to the final स् and their penaltimate अ is lengthened in the first five inflexions. The nominative singular ends in वान् and यान्; as, सेदिवान्, कनीयान्.

The nominative singular of nouns ending in अस् is formed by dropping the termination स् and lengthening the अ; as, दिवौकाः. But this स् of nouns ending in अस् and ईयस् or एयस् is changed to उ or visarga before the consonatal termination while the स् of वस् is changed to द्; as, चन्द्रमोभ्यां etc. and विद्रद्भ्यां etc. विद्वद is the *nom. voc. acc. sing.* of the neuter.

2. The व of वस् is changed to उ before the vowel terminations beginning with that of the *acc.* plural and before the ई of the *nom. acc. voc.* dual of the neuter. This change takes place before ई of feminine termination. Before this उ the preceding ई, if any, is dropped; as, विदुषः, विदुषी, neuter dual or the sing. Nom. of feminine.

3. The feminine of nouns ending in वस् and ईयस् or एयस is formed by adding ई ; as, विदुषी, कनीयसी, श्रेयसी. 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.
No man shall neglect his growing disease and conquering enemy.
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.
People should not act the traitor towards their good king.
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 प्रतिनिवृत्तौ पाणी पादौ च क्षालयेतम्.	अत्र वृक्षस्य छायायामुपविशाम.
नरा मित्राणि न विस्मरेयुः.	नृपाः प्रजा अपायाद्रक्षेयुः.
वृक्षस्य फलं यदि स्वादेथाः (तदा) म्रियेथाः.	पूतेन मनसेश्वरं पूजयाम.
हस्तयोः पुस्तके नीयेयाताम्.	दरिद्रेभ्यो धनं यच्छेः.
आचार्योऽयायं शिक्षेयाथाम्.	स्वकृत्येभ्यो न माद्येत.
	नराः कारणं विना न क्षुभ्येयुः.
	नरः परकीयं धनं न लुभ्येत्.

Page 124.

" शठौ ताड्येयाताम् " इति नृपः आदिशत्.
देशस्य रक्षणे यदि म्रियेमहि यशो लभेमहि.
साक्षिणः सदा न्यायसभासु सत्यं कथयेयुः.
यदि काशीं गच्छेयं बहूनि संस्कृतपुस्तकान्यानयेयम्.
यद्यसत्यं भाषेध्वं भर्तृभिस्ताड्येध्वम्.

शत्रुणा सः युध्येतेति नृपो नगरात् सैनिकाननयत्.
पापं कुर्वन् अहं यदि दृश्येय भर्तृभिस्ताड्येय. [किं लभेरन्.
दरिद्रा ब्राह्मणाः यदि पुरीं अभितः याचेरन् काश्चिदपि दक्षिणां
"पितरौ तुष्येताम्" इति स्वसृभ्यः प्रभूतं धनं प्रायच्छम्.
जायापती दिने दिने गृहेऽग्निं पूजयेताम्.
धर्मस्यानुष्ठाने नर आयासं न गणयेत्.
शिष्या आचार्यान् वन्देरन्.
विघ्नैः प्रतिहता अपि प्रारब्धं न परित्यजेत्.

1. Vide page 119, (*)

2. Vide page 120; line 12.

3. भोस् drops its final when followed by a vowel or a soft consonant; as, भो बालकाः! भो उपविशत.

4. The 1st person singular of the potentials:—
क्रियेय, ईक्षेय, निमन्त्रयेय. सृजेयम्, हरेयम्, डयेय, मृगयेय, तिष्ठेयम्, जायेय, पिबेयम्, act., पीयेय pass., क्रियेय pass., अनुभवेयम act, अनुभूयेय pass., श्रूयेय pass., मुञ्चेयम् act., मुच्येय pass.

LESSON XXIX; Page 129.

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?

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 or क इमे? (or का एताः, का इमाः).
का वृत्तिस्तेषाम् or तासाम्?

सा हरेर्दुहिता.
किमभिधानं तस्याः?
कं रामस्तथावदत्? (or कस्मै etc.)
स गोविन्दस्य भ्राता.
तेन सह पाठशालामगच्छम्.
तैर्बालकैः सह क्रीडन्तं नारायणं सोऽपश्यत्.
मित्राणां किं (कतमस्मित्रं) स्मरति सः?
तस्यां नद्यां मत्स्याः सन्ति.
स तयानुगम्यते.
तेभ्यो ग्रामेभ्य आगता नराः कुत्र वर्तन्ते?
यस्य शूद्रको राजा तस्मान्नगरात् त आगच्छन्ति.
राज्ञी, या दास्यः सन्निधावासंस्तास्तस्यै कुसुमान्यानेतुमादिशत्.

Page 131.

एतस्मिन् गृहे महाराष्ट्राणां नृपोऽवसत्.
तासां का (कतमा) कन्या गायति?
केनेदं पुस्तकं निहितमत्र?
अस्याक्षरस्य महात्मनः प्रभावेण द्यावापृथिव्यौ विधृते तिष्ठतः.
ताभ्यां महती कृतिर्नानुष्ठिता.
तस्यामटव्यां चिरमजीवम्.
कया दिशा जालमोऽगच्छत्?
तस्मिन्देवायतने लक्ष्म्याः (काचन) दर्शनीया मूर्तिर्वर्तते.
हरिस्तस्मै (कामपि) अश्रद्धेयां कथामकथत्.

लक्ष्मीर्यं मृगयते, स तस्याः (तया) प्राप्तुं 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.

Pronouns.		Termi.			Termi.		*noun.*
Nom.	*pl.*	ई;	as,	सर्वे;	अस्	as	नृपाः.
Dat.	*sing.*	स्मै;	„	सर्वस्मै;	य	„	नृपाय.
Abl.	„	स्मात्;	„	सर्वस्मात्;	आत्	„	नृपात्
Gen.	*pl.*	इषाम्;	„	सर्वेषाम्;	नाम्	„	नृपाणाम्
Loc.	*sing.*	स्मिन्;	„	सर्वस्मिन्;	इ	„	नृपे.

Feminine ending in आ.

		Termi.			Termi.		
Dat.	*sing.*	स्यै;	as,	सर्वस्यै;	ए	as,	रमायै.
Abl.	„	स्याम्;	„	सर्वस्याः;	याम्;	„	रमायाः.
Gen.	„	स्याम्;	„	सर्वस्याः;	याम्;	„	रमायाः.
Gen.	*pl.*	साम्;	„	सर्वासाम्;	नाम्;	„	रमाणाम्.
Loc.	*sing.*	स्याम्;	„	सर्वस्याम्;	याम्;	„	रमायाम्.

2. The crude forms of pronouns (Relative, Interrogative and Demonstrative) end in consonants; as, यद्, किम् (अदस् or इदम्).

Their declensions in the masculine and in the feminine resemble those of pronouns ending in अ and आ respectively.

3. स: and एष: drop the final visarga when followed by a consonant in a sentence; as, स पुरुष:, एष 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.

त्वं बुधोऽसि.

अहमविश्वास्य इति किं शङ्कसे?

यूयं यदा गिरिमारोहत (तदा) को युष्माकं मार्गोपदेष्टाभवत्.

कस्तुभ्यमेतां कथामकथयत्?

मम पिता काशीमगच्छत्, यदा च स प्रतिनिवृत्तः, बहूनि पुस्तकान्यानयत् (तदा) तानि मह्यमयच्छच्च.

Page 135.

कथयास्मान् यत्तत्रापतितम्.

मम पुस्तकं कुत्रासीदिति युष्मानहमपृच्छम्.

अस्मद्वियोगे मा शोच.

तव प्रसादेन सर्वाणि भयान्यपारयाम.

तस्मिन् काले युष्माभिर्यत्कृतं तदहं स्मरामि.

सोमवारे आगन्तुं साक्षिणो मयादिश्यन्त. [नहमयच्छम्.

यदा यूयं मम गृहमागच्छत (तदा) युष्मभ्यं धान्यस्य राशीत्वयि पराजिते सति तव सैनिका जेतारं शरणमगच्छन्.

बहूनामृषीणामाश्रमानावामपश्याव.

इमानि कुसुमान्याहाभ्यामानीतानि सन्ति.
स तां वार्तां मदलभत.
सर्वान्नरान् युवां निन्दथः.
अहमिदं पारितोषिकं तुभ्यं प्रयच्छामि.
मया बुधानां मार्गस्त्वद्विज्ञातः.
विना (कमपि) अपराधं ऋत्विजो मामताडयन् (or ताडयन्ति
कारुणिक भोः! बालकेभ्योऽस्मभ्यं मा कुप्य.
स मित्रेभ्योऽस्मद्दूरमाटत्.
तस्य सारमेयेस्य ताडनेन किञ्चिदनुचितं कर्म त्वयाचरितम्.
त्वयि रक्षितरि कथं तव प्रजा विपदमनुभवेयुः?
अस्मासु हरिः श्रेष्ठः.

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 repulsic stands here eager for union with thee.

Page 140.

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 loughty 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.

ममेदं पुस्तकम्. [दन्ते.
इमे नरास्तेषां राज्ञो विजयेन मो-
एताः कन्या नृत्यं शिक्षन्ते.
एषु ग्रामेषु बहवो विद्वांसो वर्तन्ते
एभिश्चक्षुर्भिर्नाहं पश्यामि.
अस्मिन् वृक्षे कश्चन कपिर्वर्तते.
आसु नदीषु प्रभूतं जलं वर्तते.
एतेभ्यो गिरिभ्योऽनेका दृषदः
पतिताः सन्ति.
एभिर्दण्डैः कञ्चन चोरमताडयम्.

इमा नारीः शिवालयेऽहमपश्यम्.

एतासां नदीनां प्रभवा हिमालये सन्ति.

कांश्चिन्मोदकानेभ्यो बालकेभ्यः ताभ्यः कन्यकाभ्यश्च प्रयच्छ.

तस्य गिरेः शिखरादागच्छन्तं कञ्चिद्व्याघ्रमपश्यम्.

अहमेताभ्यां स्तेनाभ्यां मम काञ्चनमरक्षम्.

अहं समराङ्गणाद्धावन्तं तं भटमपश्यम्.

पान्थस्तेन मार्गेणागच्छत्.
मृदेमे गर्ते पूरय.
कदर्याद्भिक्षां नाहमपेक्षे. [योर्वर्तते.
नृपस्य प्रासादोऽस्या नद्याः क्रोश-
तत्स्वाद्वाम्रं मह्यं प्रयच्छ.

क्रोऽपराधोऽनेन हरिणेन कृतः ?
अनयोर्नद्योः सङ्गमः पुण्यः.
अनेन वाससा छन्नोऽहमदृश्यो भवामि.
इमे कन्ये अपि प्रदेये भवतः.

ANSWERS.

3. Vide page 136 (*)

4. A dental consonant followed by ल् is changed to ल्, and न् to a nasal ल्; as, तत् + लुनाति = तल्लुनाति, विद्वान् + लिखति = विद्वाल्लिखति &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. विद्वत्त्वं च नृपत्वं च कदाचन तुल्यं नैव (भवति). राजा स्वदेशे पूज्यते; विद्वान् (+तु) सर्वत्र पूज्यते.

2. One meritorious son is better than a *hundred* foolish sons. The lonely moon dispels the darkness, but not a cluster of stars.

गुणी एकः पुत्रः वरं (भवति); मूर्खशतान्यपि न वरम्. चन्द्रः एकः (एव) सन् तमः हन्ति; तारागणोऽपि च तमः न हन्ति.*

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.

सुपुत्रेण कुलं यथा वासितं (भवति), तथा पुष्पितेन (अत-एव) सुगन्धिना एकेनापि सुवृक्षेण सर्वं तद्वनं वासितं भवति.

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.

यः उत्सवे च व्यसने च दुर्भिक्षे च शत्रुविग्रहे च राजद्वारे च श्मशाने च तिष्ठति, सः (एव) बान्धवः (भवति).

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.

दुर्जनः प्रियवादी इतीयत्, एतत् विश्वासकारणं न भवति; यतः जिह्वाग्रे मधु तिष्ठति, हृदये तु हलाहलं तिष्ठति.

Page 143.

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

दुर्जनः विद्यया अलंकृतः सन्नपि परिहर्तव्यः भवति.(तथाहि) मणिना भूषितः असौ सर्पः भयङ्करः किन्न भवति?

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

---

* 1st. हन्मि, हन्वः हन्मः. 2nd. हंसि, हथः, हथ. 3rd. हन्ति, हतः, घ्नन्ति.

breed, who contracts friendship with the learned and who mixes with his relatives.

कुलीनैः सह सम्पर्कं; पण्डितैः सह मित्रतां च; ज्ञातिभिः सह मेलं च कुर्वाणः (नरः) न विनश्यति.

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

यः ध्रुवाणि परित्यज्य अध्रुवं परिषेवते, तस्य ध्रुवाणि नश्यन्ति, अध्रुवं च (च = तु) पूर्वमेव नष्टं (किल).

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

वातः पादपानां भयं भवति; शिशिरः पद्मानां भयं भवति; वज्रः पर्वतानां भयं भवति; दुर्जनः साधूनां भयं भवति.

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

तस्मात् (= तत्कारणात्) भूतिं इच्छता नृपेण understood स्वविषये रक्षा कर्तव्या (भवति); रक्षणात् स्वर्गः यथा प्राप्यते, तथा यज्ञैः स्वर्गः न अवाप्यते.

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.

पक्कानां फलानां पतनात् अन्यत्र भयं यथा न अस्ति und. एवं (= तथा) जातस्य नरस्य मरणात् अन्यत्र भयं नास्ति.

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.

अहं मरणात् भीतः नास्मि, तथा चेत् understood यशः केवलं दूषितं (स्यात्). हि (=यतः) विशुद्धस्य मे मृत्युः पुत्रजन्मसमः (स्यात्) किल?

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.

त्वं नित्यं अर्थं अनर्थं भावय; ततः सुखलेशः नास्ति इति सत्यं; धनभाजां भीतिः पुत्रादपि भवति; एषा रीतिः सर्वत्र विहिता (दृश्यते) 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 भ्रातः! तव का कान्ता भवति? ते कः पुत्रः भवति? अयं संसारः अतीव विचित्रः दृश्यते इति शेषः. त्वं वा कस्य भवसि? त्वं कुतः आयातः असि? तत् इदं तत्त्वं 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.

त्वं शत्रौ मित्रे बन्धौ च विग्रहसन्धौ यत्नं मा *कुरु. त्वं सत्

* 1st. करवाणि, करवाव, करवाम. 2nd. कुरु, कुरुतम्, कुरुत. 3rd. करोतु, कुरुताम्, कुर्वन्तु.

तत्त्वं (or तत्) अचिरात् वाञ्छसि, यदि ? त्वं सर्वत्र समचित्तः 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.

त्वया दुःखोदधेः पारं गन्तुं महता पुण्यपण्येन क्रीता इयं कायनौः यावत् न भिद्यते, तावत् (दुःखोदधिं) 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 धैर्यं पिता (भवति), यस्य क्षमा जननी; यस्य चिरं शान्तिः गेहिनी, यस्य सत्यं सूनुः, यस्य दया भगिनी, यस्य मनःसंयमः भ्राता, यस्य भूमितलं शय्या, यस्य दिशः अपि (=च) वसनं, यस्य ज्ञानामृतं भोजनं, इत्येते यस्य कुटुम्बिनः वर्तन्ते, तस्य योगिनः कस्मात् भयं अस्ति understood ? हे सखे, वद.

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.

विपदि धैर्यं, अथ अभ्युदये क्षमा, सदसि वाक्पटुता, युधि विक्रमः, यशसि अभिरुचिश्च, श्रुतौ व्यसनं च, इतीदं महात्मनां प्रकृतिसिद्धं 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.

आलस्यं हि (=तु) मनुष्याणां शरीरस्थः महारिपुः भवति;

यं कृत्वा (जनः) न अवसीदति, (तादृशः) उद्यमसमः बन्धुः नास्ति.

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. ब्रुवे, ब्रूवहे, ब्रूमहे. 2nd. ब्रूषे, ब्रुवाथे, ब्रूध्वे. 3rd ब्रूते, ब्रूवाते, ब्रुवते.

THE PARTICIPLES.

Roots.	*Present.* *act. p.*	*Inde.* *past p.*	*Infi.* *of purp.*
अट्	अटत्	अटित्वा	अटितुम्
अद्	अदत्	जग्ध्वा	अत्तुम्
अस् 2nd	सत्	भूत्वा	भवितुम्
अस् 4th	अस्यत्	असित्वा &c.	असितुम्
इष्	इच्छत्	एषित्वा &c.	एषितुम्
ईक्ष्	ईक्षमाण	ईक्षित्वा	ईक्षितुम्
उञ्छ्	उञ्छत्	उञ्छित्वा	उञ्छितुम्
कथ्	कथयत्	कथयित्वा	कथयितुम्
कम्प्	कम्पमान	कम्पित्वा	कम्पितुम्
काश्	काशमान	काशित्वा	काशितुम्
कुप्	कुप्यत्	कोपित्वा	कोपितुम्
कुस्	कुस्यत्	कोसित्वा	कोसितुम्
कृ	कुर्वत् &c.	कृत्वा	कर्तुम्
कृष्	कृषत्	कृष्ट्वा	कर्ष्टुम् &c.
क्षम्	क्षममाण	क्षमित्वा &c.	क्षमितुम् &c.
क्षिप्	क्षिपत्	क्षिप्त्वा	क्षेप्तुम्
खन्	खनत्	खात्वा &c.	खातुम्
गण्	गणयत्	गणयित्वा	गणयितुम्
गम्	गच्छत्	गत्वा	गन्तुम्

Roots.	*Present.*	*Indc.*	*Infl.*
	act. p.	*past. p.*	*of purp.*
घुष्	घोषयत्	घोषयित्वा	घोषयितुम्
चर्	चरत्	चरित्वा	चरितुम्
जि	जयत्	जित्वा	जेतुम्
जीव्	जीवत्	जीवित्वा	जीवितुम्
डी	डयमान	डयित्वा	डयितुम्
तुद्	तुदत्	तुत्वा	तोत्तुम्
तुष्	तुष्यत्	तुष्ट्वा	तोष्टुम्
त्यज्	त्यजत्	त्यक्त्वा	त्यक्तुम्
दह्	दहत्	दग्ध्वा	दग्धुम्
दा	यच्छत्	दत्वा	दातुम्
दिश्	दिशत्	दिष्ट्वा	देष्टुम्
दृश्	पश्यत्	दृष्ट्वा	द्रष्टुम्
द्युत्	द्योतमान	द्योतित्वा &c.	द्योतितुम्
धाव्	धावत्	धावित्वा	धावितुम्
नम्	नमत्	नत्वा	नन्तुम्
नश्	नश्यत्	नशित्वा &c.	नशितुम् &c.
नी	नयत्	नीत्वा	नेतुम्
नृत्	नृत्यत्	नर्तित्वा	नर्तितुम्
पच्	पचत् &c.	पक्त्वा	पक्तुम्
पत्	पतत्	पतित्वा	पतितुम्
पा	पिबत्	पीत्वा	पातुम्
पुष्	पुष्यत्	पुष्ट्वा	पोष्टुम्
प्रच्छ्	पृच्छत्	पृ ।	प्रष्टुम्

Roots.	*Present.* *act. p.*	*Inde.* *past p.*	*Infi.* *of purp.*
बुध्	बोधत् etc.	बोधित्वा	बोधितुम्
भाष्	भाषमाण	भाषित्वा	भाषितुम्
भू	भवत्	भूत्वा	भवितुम्
भ्रम्	भ्रमत् etc.	भ्रमित्वा etc.	भ्रमितुम्
मन्	मन्यमान	मत्वा	मन्तुम्
मुह्	मुह्यत्	मोहित्वा etc.	मोहितुम् e.e.
यज्	यजत्	इष्ट्वा	यष्टुम्
याच्	याचमान etc.	याचित्वा	याचितुम्
रक्ष्	रक्षत्	रक्षित्वा	रक्षितुम्
रभ्—आ	आरभमाण	रब्ध्वा	आरब्धुम्
लभ्	लभमान	लब्ध्वा	लब्धुम्
लुट्	लुट्यत्	लोटित्वा	लोटितुम्
लुभ्	लुभ्यत्	लोभित्वा etc.	लोभितुम्
वद्	वदत्	उदित्वा	वदितुम्
वन्द्	वन्दमान	वन्दित्वा	वन्दितुम्
वस्	वसत्	उषित्वा	वस्तुम्
वह्	वहत्	ऊढ्वा	वोढुम्
विद्	विन्दमान etc.	वेत्वा etc.	वेत्तुम्
विश्	विशत्	विष्ट्वा	वेष्टुम्
वृत्	वर्तमान	वर्तित्वा	वर्तितुम्
शंस्	शंसत्	शंसित्वा	शंसितुम्
शास्	शासत्	शासित्वा etc.	शासितुम्
शुष्	शुष्यत्	शुष्ट्वा	शोष्टुम्

Roots.	*Present.*	*Inde.*	*Infi.*
	act. p.	*past. p.*	*of purp.*
भ्रम्	भ्राम्यत्	भ्रमित्वा etc.	भ्रमितुम्
श्रु	शृण्वत्	श्रुत्वा	श्रोतुम्
सह्	सहमान	सोढ्वा etc.	सोढुम् etc.
सिच्	सिञ्चत्	सिक्त्वा	सेक्तुम्
सृ	सरत्	सृत्वा	सर्तुम्
सृज्	सृजत्	सृष्ट्वा	स्रष्टुम्
सेव्	सेवमान	सेवित्वा	सेवितुम्
स्था	तिष्ठत्	स्थित्वा	स्थातुम्
स्पृश्	स्पृशत्	स्पृष्ट्वा	स्प्रष्टुम् etc.
स्मृ	स्मरत्	स्मृत्वा	स्मर्तुम्
हृ	हरत्	हृत्वा	हर्तुम् ।

Students should learn by heart the following terminations :—

Parasmaipada.			Atmanaipada		
		Present Terminations			
1st. मि	वस्	मस्	इ	वहे	महे
2nd. सि	थस्	थ	से	इथे	ध्वे
3rd. ति	तस्	अन्ति।	ते	इते	अन्ते.
		Imperfect			
1st. अम्	व	म	इ	वहि	महि
2nd. स्	तम्	त	थास्	इथाम्	ध्वम्
3rd. त्	ताम्	अन्	त	इताम्	अन्त.
		Imperative.			
1st. आनि	आव	आम	ऐ	आवहै	आमहै.
2nd. *none*	तम्	त	स्व	इथाम्	ध्वम्
3rd. तु	ताम्	अन्तु।	ताम्	इताम्	अन्ताम्
		Potential.			
1st. ईयम्	ईव	ईम	ईय	ईवहि	ईमहि
2nd. ईस्	ईतम्	ईत	ईथाः	ईयाथाम्	ईध्वम्
3rd. ईत्	ईताम्	ईयुः	ईत	ईयाताम्	ईरन्.

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.