Supplementary IGCSE Literature Workbook

Māhābhārata Set Text Stories

Sanskrit IGCSE 2025

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- Section 1: FOUNDATION GRAMMAR in 11 easy steps, with examples & exercises

- Section 2: MAHĀBHĀRATA SET TEXT STORIES + help with vocabulary and grammar

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How to use this book most effectively

This book is designed to help learners who are at an early stage of an IGCSE Sanskrit course and need extra help with basic language points in order to attempt translation of these simple stories.

The paradigm charts at the end of this book list all the basic forms included in the IGCSE syllabus. For larger font versions please refer to the later sections of the published textbooks ‘Stories from the Mahābhārata’.

Approach 1:

Study each explanatory section from the beginning and do any exercises.

Approach 2:

Go straight to the story pages. Help is given below the stories with reference back to the relevant explanatory sections.

1. The Sanskrit Alphabet and Transliteration

Devanāgari and Roman transliteration are two different ways of writing the Sanskrit letters. Here, the Devanāgarī appears first and the Roman (English) letters are written underneath.

A line above a Roman letter indicates a double measure; a dot beneath the letter indicates that the tip of the tongue is placed at the roof of the mouth whilst pronouncing the sound. A dot above the letter indicates nasalization.
e is pronounced ‘ay’; ai is pronounced ‘I’; o is pronounced ‘O’; au is pronounced as ‘ow’

Published translated texts generally use this system of transliteration.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ओ	ऐ	औ	
a	ā	i	ī	u	ū	ṛ	ṝ	ḷṛ	e	o	ai	au	
क		ख		ग		घ		ङ		ह			
ka		kha		ga		gha		ṅa		ha			
च		छ		ज		झ		ञ		य		श	
ca		cha		ja		jha		ña		ya		śa	
ट		ठ		ड		ढ		ण		र्		ष	
ṭa		ṭha		ḍa		ḍha		ṇa		ra		ṣa	
त		थ		द		ध		न		ल		स	
ta		tha		da		dha		na		la		sa	
प		फ		ब		भ		म		व			
pa		pha		ba		bha		ma		va			
				श		ष		स					
				śa		ṣa		sa					
					अं		अः						
					aṁ		aḥ						

2. Nouns, Pronouns and Adjectives

a. The use of all eight noun endings in singular, dual & plural

The paradigm charts at the end of this book list all the basic forms included in the IGCSE syllabus. These paradigms also appear at the end of the published textbooks 'Stories from the Mahābhārata'. The eight noun endings allow the noun to be placed in a sentence according to the part it is required to play.

- Rāma is an example of a masculine word ending in 'a'. All other masculine words with 'a' ending stems will have the same endings as Rāma. The stem in the examples which follow is **राम**.

1st	Naming the doer/actor:	**रामः**	one Rāma
	Calling the doer/actor:	**हे राम**	O Rāma
2nd	The object, or focus, of the action:	**रामम्**	Rāma (2nd, or obj), [often = to]
3rd	The instrument:	**रामेण**	by Rāma
4th	What the action is dedicated to:	**रामाय**	for (the sake of) Rāma
5th	Indicating the source:	**रामात्**	from Rāma
6th	Relationships of the characters:	**रामस्य**	(for the use) of Rāma
7th	Where, or when the action occurs:	**रामे**	in Rāma

- There is also the possibility for one, two or many actors to be involved in any of the parts, hence the expansion into one, two or many Rāmas etc.:

e.g. **रामः**	one Rāma	**रामौ**	two Rāmas	**रामाः**	many Rāmas

- Masculine words ending with 'a', e.g. **अचलः**, follow the Rāma pattern:

e.g. **अचलः** one mountain	**अचलौ** two mountains	**अचलाः** many mountains	

- Several other paradigms are also needed because the **gender** of a noun, as well as its stem's **last letter,** affects word development. When learning vocabulary words, be sure to be aware of their gender so that you will know how to decline them by referring to the appropriate example paradigm.

  e.g. a **masculine** word ending in **'i'**, as in the case of अग्नि *agni*, follows the Hari pattern.

हरिः	हरी	हरयः	
अग्नि	अग्नी	अग्नयः	etc

- Here is an example of the main roles occurring in any action being expressed in one sentence:

रात्रौ	रामः	गृहात्	जलाय	रथेन	वनम्	गच्छति ।
at night	Rāma	from the house	for water	by chariot	to the forest	he (Rāma) goes
7th	***1st***	***5th***	***4th***	***3rd***	***2nd***	***verb***

b. Noun paradigms – six basic forms should be learnt first

***Rāma* (Rāma), *Sītā* (Sītā), *mitram* (friend), *Hari (*Hari), *guru* (teacher), *nadī* (river).**

❖ **Exercise 1:** Use the noun paradigm chart at the end of the published textbooks 'Stories from the Mahābhārata to help complete the following:

	Translate	Which paradigm does it follow?
धर्माभ्याम् (धर्म)	by, for, from two laws	रामः (masc., ending with 'a')
अग्निषु (अग्नि)		(masc., ending with 'i')
भार्यायाः (भार्या)		(fem., ending with 'ā')
ज्ञानेन (ज्ञानम्)		(neuter, ending with 'am')
बहवः (बहु)		(masc., ending with 'u')
नार्यौ (नारि)		(fem., ending with 'ī)
पाण्डवाः		(masc., ending with 'a')
द्रौपद्या		(fem., ending with 'ī)
सेवकस्य		(masc., ending with 'a')

c. Extra knowledge of paradigms

The Mahābhārata set text stories which will be studied in this workbook, or in the published textbooks, may also introduce a few examples extracted from other paradigms, as follows:
dhātṛ (creator), *ātman* (self), *rājan* (king), *karman* (action), *nāman* (name), *manas* (mind), *jñānin* (knower), *dhīmat* (intelligent) – see the charts at the back of this book. These paradigms will need to be learnt fully when moving on to the more advanced Set Text Literature study – see the 'Set Text Literature Study Aid'.

d. Pronouns

You will also notice that pronouns, *sarvanāman*, 'names applying to all', also develop slightly differently to the masculine, feminine and neuter nouns. The तत् paradigms are the exemplars for these. It is also important to identify some of the other words which are classed in Sanskrit as pronouns. Note that some neuter singular forms end in म्. Such words are: सर्वम् n (सर्वः m, सर्वा f) **all**; अन्यत् n (अन्यः, अन्या) **other**; एकम् n (एकः, एका) **one, a certain**; किम् n (कः, का who?) **what?**

These follow the pattern of *tat*.

❖ **Exercise 2**: Using paradigm charts listed at the back of the published textbooks to find the 3 genders of *tat*, translate:

Example	Meaning	Which paradigm does it follow?
अन्याभ्याम्	by, for, from two others (m,f,n)	तत् that (n), सः he सा she
सर्वे		सः he
अन्यैः		
एकस्मात्		
सर्वस्मै		
एकस्याः		

Note: The pronouns for 'I', *aham*, and 'you', *tvam*, are often referred to by their stem names '*asmad'* and *'yuṣmad'*. These are the only nouns which have no gender of their own, so the same forms apply to all genders. For an example see Mahābhārata Set Text Story 1, 'A Strange Wife' line 7: मम 'of me/my'.

e. **Pronouns –** One or two other pronoun forms will also be needed for more advanced texts but will be introduced later in the course. Learn these common forms first:

***tat* (that) in 3 genders**, ***aham* (I), and *tvam* (you).**

❖ **Exercise 3:** Mahābhārata Set Text Story 1 has pronouns in the sentences below. Underline all the ones you can see (the first one is done for you). Write the meanings on the lines underneath:

2. <u>सः</u> अतीव साधुः नृपः सुखेन अजीवत् ।

……

3. तस्य तु एकः दोषः । तस्य दोषः कामः ।

……

5. सः नार्या सह अमिलत् ।

……

6. सा नारी देवी गङ्गा नाम । सा अतीव सुन्दरी नारी ।

……

7. मम भार्या भव दयया इति शान्तनुः अवदत् ।

……

8. गङ्गा अवदत् अहम् तव भार्या भविष्यामि ।

……

9. किम् करोषि इति न कदापि माम् पृच्छ ।

……

10. यदि तत् पृच्छसि तर्हि त्वाम् त्यजामि इति ॥

……

f. The agreement of adjective with noun

The ending of an adjective will agree in gender, number and case with the noun it tells us more about. For example, Mahābhārata Story 1:

line 2

सः अतीव साधुः नृपः ...

That very virtuous king ... (m, s, 1st)

line 6

सा अतीव सुन्दरी नारी ।

She was a very beautiful lady. (f, s, 1st)

❖ **Exercise 4:** Now, underline the adjective and the noun it is describing in Story 4, line 1:

यस्मात् धृतराष्ट्रः अन्धः

Translate the phrase:_____

g. Agreement of pronouns with an associated noun

Pronouns follow the paradigm of *tat* in three genders. This includes the question words '*kim*' (what? n.), '*kaḥ'* (what? n. and m.) and '*kā'* (what? fem.).

Pronouns often stand instead of a noun, however they often appear together with a noun to express meanings such as 'that dog', 'that lady' etc. or in the case of a question 'what table?' etc. In this situation the pronoun must agree in gender, case and number with the associated noun.

A typical example of this is found in Story 1, line 2:

सः अतीव साधुः नृपः सुखेन अजीवत् ।

That very virtuous king lived happily.

h. Indefinites

The construction of these is based upon question words:
Indeclinable: कदा when, कुत्र where

Declinable: किम् what, कः/का who. (These will decline to agree with the noun being described.)

The units चित्, चन or अपि are placed after these. This removes the sense of a question and expresses the idea of the indefinite:

For example, in Story 1, line 9:

> किम् करोषि इति न कदापि माम् पृच्छ ।
>
> Never ask me "What are you doing?"

3. Verbs, including imperatives, passives and the special use of *asti*

Refer to the noun verb paradigm charts at the end of the published textbooks 'Stories from the Mahābhārata to revise the following:

bhavati demonstrates the endings for all other verbs with a '*ti'* ending. *bhavati* is the predominant form for ordinary use.
vardhate is the alternative form and gives the pattern for verbs ending in '*te*'. This form is not used very often however these endings become important for passive verb formation (see later).

The verb forms supply the possibility of action by one, two or many actors. The endings indicate
i. the **number** of actors – 1, 2, or many (but not their gender)
ii. **who** is performing the action (he, you, or I)
iii. the **tense**, or time in which the action is taking place (past, present, future).
Verbs usually appear at the end of a sentence.

a. Verb conjugations (8) needed for the Mahābhārata Set Text Stories

> ***bhavati*** **(he, she, it becomes),** ***bhaviṣyati*** **(he, she, it will become),** ***abhavat*** **(he, she, it became);**
> ***vardhate*** **(he, she, it grows),** ***vardhiṣyate*** **(he, she, it will grow),** ***avardhata*** **(he, she, it grew);**
> ***asti*** **(he, she, it is),** ***āsīt*** **(he, she, it was).**

❖ **Exercise 5:** Using the verb chart and the vocabulary translate the following:

a. Present Tense Verbs

	translation	Which conjugation does it follow?
पततः (पतति)	two fall	भवति
वदन्ति (वदति)		
भवावः		
गच्छसि		
करोमि		
प्रविशत		
इच्छामि		
चिन्तयामः		

b. Future Tense Verbs

	translation	Which conjugation does it follow?
पतिष्यति (पतति)	two will fall	भविष्यति
वदिष्यन्ति (वदति)		
भविष्यावः		
गमिष्यसि		
करिष्यामि		
चिन्तयिष्यामः		

c. Past Tense Verbs

	translation	Which conjugation does it follow?
अपतताम्	two fell	अभवत्
अगच्छत्		
अवदन्		
अकरवम्		
प्राविशत्		

ऐच्छन्		
अचिन्तयः		
अभवतम्		
अभाषत		

d. The use of imperatives

The use of imperatives, in singular and plural only, is introduced for the purposes of simple instructions or command:

भव	(you) become!	भवत	(you pl.) become!	
गच्छ	(you) go!*	गच्छत	(you pl.) go!	
खाद	(you) eat!	खादत	(you pl.) eat!	Also ...
वर्धस्व	(you) grow!	वर्धध्वम्	(you pl.) grow!	
लभस्व	(you) find!	लभध्वम्	(you pl.) find!	

❖ **Exercise 6**: Translate this extract from Mahābhārata Set Text Story 1:

7. मम भार्या भव दयया इति शान्तनुः अवदत् ।

……

9. किम् करोषि इति न कदापि माम् पृच्छ ।

……

e. Passive verbs

Passive verbs are made up of the *dhātu*, root (or stem), a '*y'* and the *vardhate* verb endings. No passive verbs appear in the current Mahābhārata Set Text Stories.

The present tense:

खाद्	+	य्	+	अते	=	खाद्यते	it is eaten
to eat		passive		*vardh-**ate***			

The past tense:

खाद्	+	य्	+	अ- - -त	=	अखाद्यत	it was eaten
to eat		passive		***a**-vardh-**ate***			

For example: तेन बहु अखाद्यत । Much was eaten by him.

The future tense:

खाद्	+	इष्य्	+	अते	=	खादिष्यते	it will be eaten to
eat		future (includes passive)		*vardhiṣy-**ate***			

f. The special case of 'is' and 'was'

In the case of *asti* 'is', and *āsīt* 'was', the verb rarely appears in the sentence but its presence is understood, usually due to the absence of any other verb.

For example: Mahābhārata Set Text Story 1: A strange wife

Line 3

... तस्य दोषः कामः ।

But he had a certain fault. His fault was desire.

A common situation in which *asti* or *āsīt* are understood is when past participles take the place of a main verb in a sentence – see section 4 'Past Participles'.

4. Past participles, 'ta' ending words

कृ + त = कृत° made, done (the ° indicates the need to add an ending to agree with what is, or has been, made or done)। These '*ta'* ending words, or participles, are often referred to as verbal adjectives, as they describe a noun using an action.

A past participle consists of a *dhātu,* or root, with '*ta'* added. This gives the sense of a completed action:

Mahābhārata story 5, line 14:

तया मणिः युधिष्ठिराय दत्तः ॥

The jewel was given by her to Yudhiṣṭhira.

दत्तः has a masculine singular noun ending to agree with what it is describing, i.e. मणिः, (the jewel).

Note that the verb 'was' is needed to complete the sentence.

Mahābhārata story 5, line 3:

कर्णः सूतेन नद्याः रक्षितः ...
Karṇa was saved from the river by the charioteer ... .

a. Irregular '*ta*' ending words

Sometimes, instead of '*ta*' coming after the *dhātu*, there can be a '*na'*. An example of this occurs in the original Set Literature 'The Bhagavad Gita' verse 5.25:

छिन्नम्	it (was) cut

5. Gerunds, *'tvā '* and '*ya'* ending words

A gerund consists of a *dhātu,* or root, with '*tvā'* added. This gives the sense of 'having done' an action:

कृ	+ त्वा	=	कृत्वा	having made, done (no further endings are needed)
dhātu				

Mahābhārata Set Text Story 2, line 8:

कन्याम् दृष्ट्वा का त्वम् इति शान्तनुः अपृच्छत् ।
having seen

An extra short 'i' is added after some roots, before the *tvā* ending:

Mahābhārata Set Text Story 5, line 11:

बुद्ध्वा परशुरामः Having awakened, Paraśurāma

❖ **Exercise 7:** The other *tvā* ending words occurring in these stories are listed below. Write in their meanings:

	Root/Dhātu
गत्वा	गम् to go
श्रुत्वा	श्रु to hear
कृत्वा	कृ to make, do
भूत्वा	भू to become
दत्त्वा	दद् to give

a. When 'ya' takes the place of 'tvā'

When a prefix comes before the *dhātu* (root), the *tvā* ending is not used. A *ya* is used instead. If you don't find any examples in the Mahābhārata Set Stories, look for them later in the original Set Literature.

आगम्य = आ + गम् + य

[For more information on Prefixes, see next section.]

6. Prefixes

Prefixes change or add to the meaning of the root. A list may be found on the verb chart at the end of the book.

For a foundation knowledge of prefixes, focus upon the examples which occur in the Mahābhārata Stories, as shown below.

a. The addition of prefixes to verbs in the past tense

The 'a' of the past tense comes **after** the prefix and **before** the main stem of the verb. For example, in Mahābhārata Story 6: Line 3:

अन्वधावन्	=	अनु (prefix)	+	अधावन्

b. Prefixes occurring before verbs:

Story and line number	Word	Prefix	*dhātu* or root	Word meaning
2:2	आगच्छत्	आ near, towards; can reverse an action	गम् to go	he came
3.3	प्रतिवदति	प्रति towards, back	वद् to speak	he replies
4.8	अनुधावति	अनु after	धाव् to run	he runs after
5:9	प्राविशत्	प्र forward, in front, forth	विश् to enter	he/it entered
6:4	प्रत्यक्षिपत्	प्रति towards, back	क्षिप् to throw, shoot	he shot towards

c. Prefixes occurring before *ta* and *ya* ending words:

The following are shown for interest. You will not meet them in the current Mahābhārata Set Stories but may come across examples in the original Set Literature.

Word	Prefix	or root	Word meaning
अपहृताः (*ta*)	आ (as above)	गम् to go	having come
विस्मिताः (*ta*)	वि apart	स्मि to smile	they, amazed/surprised
आगम्य (*ya*)	आ (as above)	गम् to go	having come
संतुष्टः (*ta*)	सम् together with as one, complete	तुष् to be contented	completely contented
अवरुह्य (*ya*)	अव away	रुह् to climb	having climbed out

d. The prefix '*a*' before nouns

A noun prefix which occurs often is the अ '*a*', which negates the meaning of the root. None occur in these particular stories.

7. '*saha*', together with

The indeclinable word *saha* is used to indicate the meaning 'with', or 'together with'. Whatever noun the 'with' is referring to takes a 3rd case ending.

Mahābhārata Set Text Story 4, line 7:

> ... पाण्डुः भार्याभ्याम् सह वनम् अगच्छत् ।
>
> Pāndu went with his two wives to the forest.

This use of the 3rd case to mean 'with' does not imply instrumentality, 'by'.

8. '*iti*' indicates speech

इति *iti* indicates the end of speech, rather like inverted commas. The reader has to judge where the speech begins. For example:

Mahābhārata Set Text Story 2, line 3:

> त्वम् एव नृपः भविष्यसि इति शान्तनुः भीष्मम् अवदत् ।
>
> "You will indeed become king" Śāntanu said to Bhīṣma.

The *iti* can also indicate indirect speech, or even thoughts, as in:

पाण्डुः अचिन्तयत् का मम भार्या भविष्यति इति ।

Pāndu thought, "Who will become my wife?".

9. '*sma*', changes the verb to past tense

A simple way to change the tense from present to past is to add '*sma*' after the verb. For example:

Mahābhārata Set Text Story 3:

line 1

... शान्तनुः वदति स्म ।

... Śāntanu said.

line 3

धीवराणाम् नृपः प्रतिवदति स्म ...

The king of the fishermen replied ...

10. Complementary sentence construction

Complementary sentences are two-sided or constructed with two halves. For example:

Mahābhārata Story 2, line 7:

यत्र यत्र सा नारी अगच्छत् तत्र तत्र सुगन्धः आसीत् ।

Wherever that lady went then there was a pleasant smell.

Mahābhārata Story 1, line 10:

यदि तत् पृच्छसि तर्हि त्वाम् त्यजामि इति ॥

“If you ask that then I will leave you”.

Mahābhārata Story 4, line 1:

यस्मात् धृतराष्ट्रः अन्धः यस्मात् पाण्डुः नृपः अभवत् ।

Since Dhṛtarāṣṭra was blind then Pāṇḍu became king.

11. Nouns – the special use of the 4th and 6th cases

a. Use of the 4th case with ‘giving’ and ‘bowing’

The 4th case ending normally indicates that the action is ‘for’ or ‘for the sake’ of some person or thing, or even for an abstract experience such as peace.

This idea extends to the actions of giving and bowing, however in English the meaning is translated as ‘to’. For example:

Mahābhārata Set Text Story 6, line 10:

द्रोणस्य पुत्रः भीमाय मणिम् अददात् ।

Droṇa's son gave the jewel to Bhīma.

See also Story 6 line 11 (भीमः मणिम् द्रौपद्यै दत्त्वा …)

b. Use of the 6th case to express 'having'

The 6th case normally expresses relationship, e.g. in Story 2, line 1:

शान्तनोः अष्टमः पुत्रः 'Śāntanu's eighth son' etc.

In some situations, the 6th case needs to be interpreted in the English as meaning to '**have'** possession of something. There is no word in Sanskrit for the English 'have'. Instead, the 6th case is used.
For example:

Set Text Story 1, line 3

तस्य तु एकः दोषः । तस्य दोषः कामः ।

But he had a certain fault. His fault was desire.

c.* the use of 6th case with '*samīpe'

samīpe (or *samīpam*) means 'near'. Whatever something is near to, takes the 6th case. For example:

Set Text Story 1, line 4:

एकदा शान्तनुः नद्याः समीपे अचरत् ।

One day Śāntanu walked near the river.

Tips for translation

The Mahābhārata stories in this book are the first of the prescribed texts, and are examined in question 1 of the IGCSE Paper 2. They provide an invaluable opportunity to practise the Sanskrit language at a basic level.

- Study the explanatory sections given earlier in the book. As you are studying these sections, make relevant notes on each story as the explanations are given about particular words or grammatical constructions. Many specific examples are given to help you.

- Read the summary in English given above each story. This will give the names of important characters as well as the general story. It is worth writing these names under the Sanskrit in the story before starting translation.

- All words will be in the IGCSE list, and/or in the help section under each story. The stem of the word is the main clue to look for in this regard. Noun declensions and verb conjugations are given in the charts at the back of the textbooks ‘Stories from the Mahābhārata’. Refer as necessary to these to understand the significance of the endings of words.

Story 1: A Strange Wife

King Śāntanu meets the beautiful river goddess Gaṅgā. He immediately falls in love, and pleads with her to be his wife. She consents, but says that if Śāntanu ever asks her what she is doing, she will leave him. A strange wife and a stranger bargain! Can Śāntanu fulfil the strict regulation laid upon him?

1. आसीत् नृपः शान्तनुः नाम ।

_____

2. सः अतीव साधुः नृपः सुखेन अजीवत् ।

_____

3. तस्य तु एकः दोषः । तस्य दोषः कामः ।

_____

4. एकदा शान्तनुः नद्याः समीपे अचरत् ।

_____

5. सः नार्या सह अमिलत् ।

_____

6. सा नारी देवी गङ्गा नाम । सा अतीव सुन्दरी नारी ।

_____

7. मम भार्या भव दयया इति शान्तनुः अवदत् ।

_____

8. गङ्गा अवदत् अहम् तव भार्या भविष्यामि ।

_____

9. किम् करोषि इति न कदापि माम् पृच्छ ।

_____

10. यदि तत् पृच्छसि तर्हि त्वाम् त्यजामि इति ॥

_____

Sentence	Word	Explanation	Meaning	Grammar Section
1	आसीत	Verb Past tense – Paradigm: asti	there was	3f
1	नृपः	1st case	king	2a
1	शान्तनुः	1st case	Śāntanu	2a
1	नाम		by name	
2	सः	Pronoun 1st case – Paradigm: tat	that	2g
2	अतीव	indeclinable	very	
2	साधुः	1st case adjective	virtuous	2f
2	सुखेन	indeclinable	happily	
2	अजीवत्	Verb Past tense - Paradigm: abhavat	he lived	3
3	तस्य	Pronoun special 6th case – Paradigm: tat	he had	11b
3	तु	indeclinable	but	
3	एकः	1st case - Paradigm: tat	one, a certain	
3	दोषः	1st case	fault	2a
3	कामः	1st case	desire	2a

4	एकदा	indeclinable	once/one day	
4	नद्याः	6th case (special with samīpe) nadī	(of) the river	11c
4	समीपे	indeclinable	near	11c
4	अचरत्	Verb Past tense - Paradigm: abhavat	he walked	3
5	नार्या	3rd case (special with saha), nārī	lady	7
5	सह	indeclinable	with	7
5	अमिलत्	Verb Past tense – Paradigm: abhavat	he met	3
6	सा	Pronoun 1st case (f) – Paradigm: tat	that	2g
6	नारी	1st case	lady	2g
6	देवी	1st case	goddess	2a
6	गङ्गा	1st case	Gaṅga	2a
6	सा	Pronoun 1st case (f) – Paradigm: tat	she	2d
6	सुन्दरी	1st case	beautiful	2f
7	मम	Pronoun asmad 6th case	of me/my	2a
7	भार्या	1st case –	wife	2a
7	भव	Verb imperative	(you) become	3d
7	दयया	4th case, dayā	with pity	
7	इति	indicates speech		8
7	अवदत्	Verb Past tense – Paradigm: abhavat	he said	3
8	अहम्	Pronoun asmad1st case	I	2d
8	तव	Pronoun yuṣmad 6th case	of you/your	2d
8	भविष्यामि	Verb Future tense - Paradigm: bhaviṣyati	I will become	3
9	किम्	Question word (n)	what?	
9	करोषि	Verb Future tense - Paradigm: bhaviṣyati	I will do	3
9	न	indeclinable	not	
9	कदापि	indefinite	ever	2h

9	माम्	Pronoun asmad 2nd case	me	2d
9	पृच्छ	Verb imperative	(you) ask	3d
10	यदि ... तर्हि	Complementary sentence	if ... then	10
10	तत्	2nd case	that	2a
10	त्वाम्	Pronoun yuṣmad 2nd case	you	2d
10	त्यजामि	Verb Future tense - Paradigm: bhaviṣyati	I will leave	3

Story 2: The Fisherman King's Daughter.

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

1. शान्तनोः अष्टमः पुत्रः भीष्मः नाम ।

   _____

2. एकदा भीष्मः शान्तनुम् आगच्छत् ।

   _____

3. त्वम् एव नृपः भविष्यसि इति शान्तनुः भीष्मम् अवदत् ।

   _____

4. एकदा तु शान्तनुः नद्याः तीरे अचरत् ।

   _____

5. वायौ सुगन्धः आसीत् ।

   _____

6. सः सुगन्धः सुन्दर्याः कन्यायाः आगच्छत् ।

   _____

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

_____

8. कन्याम् दृष्ट्वा का त्वम् इति शान्तनुः अपृच्छत् ।

_____

9. कन्या अवदत् अहम् सत्यवती नाम ।

_____

10. मम जनकः धीवराणाम् नृपः अस्ति इति ॥

_____

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

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

Story 3: Bhīṣma's Vow

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

1. धीवराणाम् नृपम् गत्वा शान्तनुः वदति स्म ।

   _____

2. तव कन्याम् विवाहे इच्छामि इति ।

   _____

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

   _____

4. शान्तनुः राजगृहम् दुःखेन पुनः अगच्छत् ।

   _____

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

   _____

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

   _____

7. इदानीम् तु सत्यवत्याः पुत्रः नृपः भविष्यति ।

_____

8. अहम् नृपः न भविष्यामि इति मम व्रतम् इति ।

_____

9. शान्तनुः सत्यवतीम् परिणयति स्म ॥

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

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

Story 4: A Deer Curses Pāṇḍu

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

1. यस्मात् धृतराष्ट्रः अन्धः यस्मात् पाण्डुः नृपः अभवत् ।

_____

2. पाण्डुः अचिन्तयत् का मम भार्या भविष्यति इति ।

_____

3. सः कुन्त्याः स्वयंवरम् अगच्छत् ।

_____

4. पाण्डुः कुन्त्या वृतः ।

_____

5. भीष्मः पाण्डवे द्वितीयाम् भार्याम् अलभत ।

_____

6. सा माद्री नाम ।

_____

7. विवाहम् कृत्वा पाण्डुः भार्याभ्याम् सह वनम् अगच्छत् ।

_____

8. तत्र पाण्डुः मृगम् अनुधावति स्म ।

_____

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

_____

_____

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

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

Story 5: Paraśurāma Discovers Karṇa's Lie

Karṇa was the son of Princess Kuntī, though abandoned by her and then brought up as a warrior by a charioteer. As a young man, Karṇa wished to have the great Paraśurāma as his teacher. However, Paraśurāma did not like warriors, and so, in order to be accepted as his pupil, Karṇa told Paraśurāma that he was of priestly parentage. Once Paraśurāma slept with his head on Karṇa's thigh. A large worm burrowed through the thigh but, despite being in great pain, Karṇa did not move out of respect for his teacher. When Paraśurāma awoke and saw what had happened, he knew that only a warrior could have withstood the pain without moving or crying out, and so cursed Karṇa for having lied to him.

1. कर्णः कुन्त्याः एव पुत्रः ।

_____

2. सा तु तम् बालकम् अल्पायाम् नौकायाम् अत्यजत् ।

_____

3. कर्णः सूतेन नद्याः रक्षितः सूतस्य पुत्रः अभवत् च ।

_____

4. वीरः भूत्वा कर्णः परशुरामम् नाम गुरुम् अगच्छत् ।

_____

5. क्षत्रियाः परशुरामाय न अरोचन्त ।

_____

6. तस्मात् ब्राह्मणः अहम् इति कर्णः परशुरामम् अवदत् ।

_____

7. शिष्यः भूत्वा कर्णः सर्वम् धनुःशास्त्रस्य ज्ञानम् गुरोः अलभत ।

_____

8. एकदा तु परशुरामः कर्णस्य ऊरौ निद्राम् अकरोत् ।

_____

9. कृमिः कर्णस्य ऊरुम् प्राविशत् ।

_____

10. कर्णः तु न अक्रोशत् ।

_____

11. बुद्ध्वा परशुरामः कृमिम् कर्णस्य ऊरौ अपश्यत् ।

_____

12. त्वम् क्षत्रियः एव त्वम् न ब्राह्मणः इति परशुरामः कर्णम् अवदत् ॥

_____

Sentence	Word	Explanation	Meaning	Grammar Section
1	कर्णः	1st case	Karṇa	2a
1	कुन्त्याः	6th case Kuntī (f)	of Kuntī	2a
1	एव	indeclinable	only, indeed, exactly	
1	पुत्रः	1st case	son	2a
2	सा	Pronoun 1st case – Paradigm: tat	she	2d

2	तु	indeclinable	but	
2	तम्	Pronoun tat 2nd case	him	2d
2	बालकम्	2nd case	boy	2a
2	अल्पायाम्	7th case, adjective singular (f) alpa	in small	2f
2	नौकायाम्	7th case, singular (f) naukā	in a boat	2f
2	अत्यजत्	Verb Past tense – Paradigm: abhavat	she left	3
3	सूतेन	3rd case	by a charioteer	2a
3	नद्याः	6th case nadī	of the river	2a
3	रक्षितः	ta ending word, 1st case	protected/saved	4
3	सूतस्य	6th case sūta	of the charioteer	2a & 11
3	अभवत्	Verb Past tense – Paradigm: abhavat	he became	3
3	च	indeclinable	and	
4	वीरः	1st case	warrior	2a
4	भूत्वा	tvā ending word	having become	5
4	परशुरामम्	2nd case	Paraśurāma	2a
4	नाम		by name	
4	गुरुम्	2nd case guru	teacher	2a
4	अगच्छत्	Verb Past tense – Paradigm: abhavat	he went	3
5	क्षत्रियाः	1st case pl	the warrior caste	4
5	परशुरामाय	4th case	for Paraśurāma	2a
5	न	indeclinable	not	
5	अरोचन्त	Verb Past tense - Paradigm: avardhata	they were agreeable/acceptable to	3
6	तस्मात्	indeclinable	therefore	
6	ब्राह्मणः	1st case	Brahmin	2a
6	अहम्	Pronoun asmad1st case	I	2d
6	इति	indicates speech		8
6	अवदत्	Verb Past tense - Paradigm: abhavat	he said	3
7	शिष्यः	1st case	pupil	2a

7	सर्वम्	pronoun paradigm tat	all	2d
7	धनुःशास्त्रस्य	6th case (samāsa)	of study of bow	2a
7	ज्ञानम्	2nd case	knowledge	2a
7	गुरोः	6th case guru	of a teacher	2a
7	अलभत	Verb Past tense – Paradigm: avardhata	he found	3
8	एकदा	indeclinable	once/one day	
8	ऊरौ	2nd case, plural uru	thighs	2a
8	निद्राम्	2nd case	sleep	2a
8	अकरोत्	Verb Past tense - Paradigm: abhavat	he made	3
9	कृमिः	1st case	a worm	2a
9	ऊरुम्	2nd case	thigh	2a
9	प्राविशत्	Verb Past tense - Paradigm: abhavat	it entered	3
10	अक्रोशत्	Verb Past tense - Paradigm: abhavat	he cried out	3
11	बुद्धवा	tvā and ya ending words	having awakened	5a
11	अपश्यत्	Verb Past tense - Paradigm: abhavat	he saw	3
11	त्वम	Pronoun yuṣmad 1st case	you	2d

Story 6: Droṇa's Son Tries to Destroy the Child in Uttarā's Womb

Droṇa's son kills Draupadī's children. The Paṇḍavās pursue him. Droṇa's son releases a missile aimed at the child in Uttarā's womb, who is Arjuna's unborn grandson. Kṛṣṇa counteracts the force of the missile. The Paṇḍavās kill Droṇa's son, and remove a jewel from his forehead, which is given to Draupadī.

1. द्रोणस्य पुत्रः द्रौपद्याः पुत्रान् व्यापादयत् ।

   _____

2. तस्मात् पाण्डवानाम् दुःखम् आसीत् ।

   _____

3. ते द्रोणस्य पुत्रम् अन्वधावन् ।

   _____

4. सः तु ऋषिम् व्यासम् रक्षार्थम् अगच्छत् शरम् उत्तरायाः गर्भम् प्रत्यक्षिपत् च ।

   _____

5. उत्तरायाः गर्भे अर्जुनस्य प्रपुत्रः आसीत् ।

   _____

6. कृष्णेन तु शरः दृष्टः उत्तरा रक्षिता च ।

   _____

7. एवम् अर्जुनस्य प्रपुत्रः न हतः ।

_____

8. पाण्डवाः द्रोणस्य पुत्रम् अजयन् ।

_____

9. तस्य ललाटे मणिः आसीत् ।

_____

10. द्रोणस्य पुत्रः भीमाय मणिम् अददात् ।

_____

11. भीमः मणिम् द्रौपद्यै दत्त्वा द्रोणस्य पुत्रः मृतः इति ताम् अवदत् ।

_____

12. द्रौपद्याः दुःखम् तु न नष्टम् ।

_____

13. मम पुत्राः हताः इति सा पुनः पुनः अचिन्तयत् ।

_____

14. तया मणिः युधिष्ठिराय दत्तः ॥

_____

Sentence	Word	Explanation	Meaning	Grammar Section
1	द्रोणस्य	6th case Droṇa (m)	of Droṇa	2a
1	पुत्रः	1st case	son	2a
1	द्रौपद्याः	6th case Draupadī (f)	of Draupadī	2a
1	पुत्रान्	2nd case plural	sons	2a
1	व्यापादयत्	Verb Past tense – Paradigm: abhavat	he killed	3
2	तस्मात्	indeclinable	therefore	
2	पाण्डवानाम्	6th case plural	of the Paṇḍavās	2a
2	दुःखम्	1st case (n)	sorrow	2a
2	आसीत	Verb Past tense – Paradigm: asti	there was	3f
3	ते	Pronoun tat 1st case plural	they	2d
3	अन्वधावन्	Verb Past tense – Paradigm: abhavat	they pursued/ran after	3
4	सः	Pronoun tat 1st case singular	he	2d
4	तु	indeclinable	but	
4	ऋषिम्	2nd case	sage	2a
4	व्यासम्	2nd case	Vyāsa	2a
4	रक्षार्थम्	2nd case	for the sake of protection	2a
4	अगच्छत्	Verb Past tense – Paradigm: abhavat	he went	3
4	शरम्	2nd case	arrow	2a
4	उत्तरायाः	6th case	of Uttarā	2a
4	गर्भम्	2nd case	womb	2a
4	प्रत्यक्षिपत्	Verb Past tense – Paradigm: abhavat	he shot towards	3
4	च	indeclinable	and	
5	गर्भे	7th case	in the womb	2a
5	अर्जुनस्य	6th case	of Arjuna	2a
5	प्रपुत्रः	1st case	grandson	2a
6	कृष्णेन	3rd case	by Kṛṣṇa	2a
6	दृष्टः	ta ending word, 1st case	was seen	4

6	रक्षिता	ta ending word, 1st case (f)	was saved	4
7	एवम्	indeclinable	thus, in such a manner	
7	न	indeclinable	not	
7	हतः	ta ending word, 1st case (m)	was killed	4
8	अजयन्	Verb Past tense - Paradigm: abhavat	they conquered	3
9	तस्य	Pronoun tat special 6th case singular	he had	11b
9	मणिः	1st case	a jewel	2a
9	ललाटे	7th case	on the forehead	2a
10	भीमाय	4th case special after 'gave'	(for) to Bhīma	11a
10	अददात्	Verb Past tense - Paradigm: abhavat	he gave	3
11	द्रौपद्यै	4th case special after 'gave'	(for) to Draupadī	11a
11	दत्त्वा	tvā ending words	having given	5
11	मृतः	ta ending word, 1st case	dead	4
11	इति	indicates speech		8
11	ताम्	Pronoun tat 1st case singular (f)	to her	2d
11	अवदत्	Verb Past tense - Paradigm: abhavat	he said	3
12	नष्टम्	ta ending word, 1st case	ruined, destroyed	4
13	मम	Pronoun asmad 6th case	of me/my	2a
13	पुत्राः	1st case plural	sons	2a
13	पुनः	indeclinable	again	
13	अचिन्तयत्	Verb Past tense - Paradigm: abhavat	she thought	3
14	तया	Pronoun tat 3rd case singular (f)	by her	2a
14	युधिष्ठिराय	4th case special after 'given'	to Yudhiṣṭhara	11a
14	दत्तः	ta ending word, 1st case	was given	4

NOUN and VERB paradigm lists

राम Rāma

	One	Two	Many
Doer	रामः	रामौ	रामाः
"O"	हे राम	हे रामौ	हे रामाः
Done to	रामम्	रामौ	रामान्
By	रामेण	रामाभ्याम्	रामैः
For	रामाय	रामाभ्याम्	रामेभ्यः
From	रामात्	रामाभ्याम्	रामेभ्यः
Of	रामस्य	रामयोः	रामाणाम्
In	रामे	रामयोः	रामेषु

मित्र Friend

मित्रम्	मित्रे	मित्राणि
हे मित्र	हे मित्रे	हे मित्राणि
मित्रम्	मित्रे	मित्राणि
शेषं रामवत्		

सीता Sītā

सीता	सीते	सीताः
हे सीते	हे सीते	हे सीताः
सीताम्	सीते	सीताः
सीतया	सीताभ्याम्	सीताभिः
सीतायै	सीताभ्याम्	सीताभ्यः
सीतायाः	सीताभ्याम्	सीताभ्यः
सीतायाः	सीतयोः	सीतानाम्
सीतायाम्	सीतयोः	सीतासु

हरि Hari (name of विष्णु)

हरिः	हरी	हरयः
हे हरे	हे हरी	हे हरयः
हरिम्	हरी	हरीन्
हरिणा	हरिभ्याम्	हरिभिः
हरये	हरिभ्याम्	हरिभ्यः
हरेः	हरिभ्याम्	हरिभ्यः
हरेः	हर्योः	हरीणाम्
हरौ	हर्योः	हरिषु

गुरु Teacher

गुरुः	गुरू	गुरवः
हे गुरो	हे गुरू	हे गुरवः
गुरुम्	गुरू	गुरून्
गुरुणा	गुरुभ्याम्	गुरुभिः
गुरवे	गुरुभ्याम्	गुरुभ्यः
गुरोः	गुरुभ्याम्	गुरुभ्यः
गुरोः	गुर्वोः	गुरूणाम्
गुरौ	गुर्वोः	गुरुषु

नदी River

नदी	नद्यौ	नद्यः
हे नदि	हे नद्यौ	हे नद्यः
नदीम्	नद्यौ	नदीः
नद्या	नदीभ्याम्	नदीभिः
नद्यै	नदीभ्याम्	नदीभ्यः
नद्याः	नदीभ्याम्	नदीभ्यः
नद्याः	नद्योः	नदीनाम्
नद्याम्	नद्योः	नदीषु

तद् He

सः	तौ	ते
तम्	तौ	तान्
तेन	ताभ्याम्	तैः
तस्मै	ताभ्याम्	तेभ्यः
तस्मात्	ताभ्याम्	तेभ्यः
तस्य	तयोः	तेषाम्
तस्मिन्	तयोः	तेषु

तद् She

सा	ते	ताः
ताम्	ते	ताः
तया	ताभ्याम्	ताभिः
तस्यै	ताभ्याम्	ताभ्यः
तस्याः	ताभ्याम्	ताभ्यः
तस्याः	तयोः	तासाम्
तस्याम्	तयोः	तासु

तद् That

तत्	ते	तानि
तत्	ते	तानि
शेषं पुंवत्		

अस्मद् I

अहम्	आवाम्	वयम्
माम्	आवाम्	अस्मान्
मया	आवाभ्याम्	अस्माभिः
मह्यम्	आवाभ्याम्	अस्मभ्यम्
मत्	आवाभ्याम्	अस्मत्
मम	आवयोः	अस्माकम्
मयि	आवयोः	अस्मासु

युष्मद् You

त्वम्	युवाम्	यूयम्
त्वाम्	युवाम्	युष्मान्
त्वया	युवाभ्याम्	युष्माभिः
तुभ्यम्	युवाभ्याम्	युष्मभ्यम्
त्वत्	युवाभ्याम्	युष्मत्
तव	युवयोः	युष्माकम्
त्वयि	युवयोः	युष्मासु

धातृ Creator

धाता	धातारौ	धातारः
हे धातः	हे धातारौ	हे धातारः
धातारम्	धातारौ	धातॄन्
धात्रा	धातृभ्याम्	धातृभिः
धात्रे	धातृभ्याम्	धातृभ्यः
धातुः	धातृभ्याम्	धातृभ्यः
धातुः	धात्रोः	धातॄणाम्
धातरि	धात्रोः	धातृषु

आत्मन् Self

आत्मा	आत्मानौ	आत्मानः
हे आत्मन्	हे आत्मानौ	हे आत्मानः
आत्मानम्	आत्मानौ	आत्मनः
आत्मना	आत्मभ्याम्	आत्मभिः
आत्मने	आत्मभ्याम्	आत्मभ्यः
आत्मनः	आत्मभ्याम्	आत्मभ्यः
आत्मनः	आत्मनोः	आत्मनाम्
आत्मनि	आत्मनोः	आत्मसु

राजन् King

राजा	राजानौ	राजानः
हे राजन्	हे राजानौ	हे राजानः
राजानम्	राजानौ	राज्ञः
राजा	राजभ्याम्	राजभिः
राज्ञे	राजभ्याम्	राजभ्यः
राज्ञः	राजभ्याम्	राजभ्यः
राज्ञः	राज्ञोः	राज्ञाम्
राज्ञि	राज्ञोः	राजसु

⇨Legend

	Masculine
	Feminine
	Neuter
	Gender Independent

कर्मन् Action

कर्म	कर्मणी	कर्माणि
हे कर्मन्	हे कर्मणी	हे कर्माणि
कर्म	कर्मणी	कर्माणि
कर्मणा	कर्मभ्याम्	कर्मभिः
कर्मणे	कर्मभ्याम्	कर्मभ्यः
कर्मणः	कर्मभ्याम्	कर्मभ्यः
कर्मणः	कर्मणोः	कर्मणाम्
कर्मणि	कर्मणोः	कर्मसु

नामन् Name

नाम	नामनी	नामानि
हे नामन्	हे नामनी	हे नामानि
नाम	नामनी	नामानि
नाम्ना	नामभ्याम्	नामभिः
नाम्ने	नामभ्याम्	नामभ्यः
नाम्नः	नामभ्याम्	नामभ्यः
नाम्नः	नाम्नोः	नाम्नाम्
नाम्नि	नाम्नोः	नामसु

मनस् Mind

मनः	मनसी	मनांसि
हे मनः	हे मनसी	हे मनांसि
मनः	मनसी	मनांसि
मनसा	मनोभ्याम्	मनोभिः
मनसे	मनोभ्याम्	मनोभ्यः
मनसः	मनोभ्याम्	मनोभ्यः
मनसः	मनसोः	मनसाम्
मनसि	मनसोः	मनःसु

ज्ञानिन् Sage

ज्ञानी	ज्ञानिनौ	ज्ञानिनः
हे ज्ञानिन्	हे ज्ञानिनौ	हे ज्ञानिनः
ज्ञानिनम्	ज्ञानिनौ	ज्ञानिनः
ज्ञानिना	ज्ञानिभ्याम्	ज्ञानिभिः
ज्ञानिने	ज्ञानिभ्याम्	ज्ञानिभ्यः
ज्ञानिनः	ज्ञानिभ्याम्	ज्ञानिभ्यः
ज्ञानिनः	ज्ञानिनोः	ज्ञानिनाम्
ज्ञानिनि	ज्ञानिनोः	ज्ञानिषु

धीमत् Intelligent

धीमान्	धीमन्तौ	धीमन्तः
हे धीमन्	हे धीमन्तौ	हे धीमन्तः
धीमन्तम्	धीमन्तौ	धीमतः
धीमता	धीमद्भ्याम्	धीमद्भिः
धीमते	धीमद्भ्याम्	धीमद्भ्यः
धीमतः	धीमद्भ्याम्	धीमद्भ्यः
धीमतः	धीमतोः	धीमताम्
धीमति	धीमतोः	धीमत्सु

धीमत् Intelligent

धीमती	धीमत्यौ	धीमत्यः
हे धीमति	हे धीमत्यौ	हे धीमत्यः
धीमतीम्	धीमत्यौ	धीमतीः
धीमत्या	धीमतीभ्याम्	धीमतीभिः
धीमत्यै	धीमतीभ्याम्	धीमतीभ्यः
धीमत्याः	धीमतीभ्याम्	धीमतीभ्यः
धीमत्याः	धीमत्योः	धीमतीनाम्
धीमत्याम्	धीमत्योः	धीमतीषु

इदम् This

अयम्	इमौ	इमे
इमम्	इमौ	इमान्
अनेन	आभ्याम्	एभिः
अस्मै	आभ्याम्	एभ्यः
अस्मात्	आभ्याम्	एभ्यः
अस्य	अनयोः	एषाम्
अस्मिन्	अनयोः	एषु

इदम् This

इदम्	इमे	इमानि
इदम्	इमे	इमानि
शेषं पुंवत्		

इदम् This

अयम्	इमौ	इमे	इमाः
इमम्	इमौ	इमे	इमाः
अनया	आभ्याम्	आभिः	
अस्यै	आभ्याम्	आभ्यः	
अस्याः	आभ्याम्	आभ्यः	
अस्याः	अनयोः	आसाम्	
अस्याम्	अनयोः	आसु	

सुहृद् Friend

सुहृत्	सुहृदौ	सुहृदः
हे सुहृत्	हे सुहृदौ	हे सुहृदः
सुहृदम्	सुहृदौ	सुहृदः
सुहृदा	सुहृद्भ्याम्	सुहृद्भिः
सुहृदे	सुहृद्भ्याम्	सुहृद्भ्यः
सुहृदः	सुहृद्भ्याम्	सुहृद्भ्यः
सुहृदः	सुहृदोः	सुहृदाम्
सुहृदि	सुहृदोः	सुहृत्सु

सुमनस् Pleasant

सुमनाः	सुमनसौ	सुमनसः
हे सुमनः	हे सुमनसौ	हे सुमनसः
सुमनसम्	सुमनसौ	सुमनसः
सुमनसा	सुमनोभ्याम्	सुमनोभिः
सुमनसे	सुमनोभ्याम्	सुमनोभ्यः
सुमनसः	सुमनोभ्याम्	सुमनोभ्यः
सुमनसः	सुमनसोः	सुमनसाम्
सुमनसि	सुमनसोः	सुमनःसु

For "you" and "I" in place of 2nd, 4th and 6th case the following are substituted:

युष्मद् You

2	त्वा	वाम्	वः
4	ते	वाम्	वः
6	ते	वाम्	वः

अस्मद् I

2	मा	नौ	नः
4	मे	नौ	नः
6	मे	नौ	नः

IGCSE Exam Conjugations and Prepositions

भू परस्मैपद (Present tense) He becomes*

भवति	भवतः	भवन्ति
भवसि	भवथः	भवथ
भवामि	भवावः	भवामः

भू (Future tense) He will become

भविष्यति	भविष्यतः	भविष्यन्ति
भविष्यसि	भविष्यथः	भविष्यथ
भविष्यामि	भविष्यावः	भविष्यामः

भू (Past tense) He became

अभवत्	अभवताम्	अभवन्
अभवः	अभवतम्	अभवत
अभवम्	अभवाव	अभवाम

वृध् आत्मनेपद (Present tense) He grows

वर्धते	वर्धेते	वर्धन्ते
वर्धसे	वर्धेथे	वर्धध्वे
वर्धे	वर्धावहे	वर्धामहे

वृध् (Future tense) He will grow

वर्धिष्यते	वर्धिष्येते	वर्धिष्यन्ते
वर्धिष्यसे	वर्धिष्येथे	वर्धिष्यध्वे
वर्धिष्ये	वर्धिष्यावहे	वर्धिष्यामहे

वृध् (Past tense) He grew

अवर्धत	अवर्धेताम्	अवर्धन्त
अवर्धथाः	अवर्धेथाम्	अवर्धध्वम्
अवर्धे	अवर्धावहि	अवर्धामहि

अस् परस्मैपद (Present tense) He is

अस्ति	स्तः	सन्ति
असि	स्थः	स्थ
अस्मि	स्वः	स्मः

अस् (Past tense) He was

आसीत्	आस्ताम्	आसन्
आसीः	आस्तम्	आस्त
आसम्	आस्व	आस्म

कृ परस्मैपद (Present tense) He does, performs

करोति	कुरुतः	कुर्वन्ति
करोषि	कुरुथः	कुरुथ
करोमि	कुर्वः	कुर्मः

कृ (Future tense) He will do

करिष्यति	करिष्यतः	करिष्यन्ति
करिष्यसि	करिष्यथः	करिष्यथ
करिष्यामि	करिष्यावः	करिष्यामः

कृ (Past tense) He did

अकरोत्	अकुरुताम्	अकुर्वन्
अकरोः	अकुरुतम्	अकुरुत
अकरवम्	अकुर्व	अकुर्म

भू (Optative) He should become

भवेत्	भवेताम्	भवेयुः
भवेः	भवेतम्	भवेत
भवेयम्	भवेव	भवेम

कृ (Optative) He should do

कुर्यात्	कुर्याताम्	कुर्युः
कुर्याः	कुर्यातम्	कुर्यात
कुर्याम्	कुर्याव	कुर्याम

वृध् आत्मनेपद (Optative) He should grow

वर्धेत	वर्धेयाताम्	वर्धेरन्
वर्धेथाः	वर्धेयाथाम्	वर्धेध्वम्
वर्धेय	वर्धेवहि	वर्धेमहि

भू परस्मैपद (Perfect tense) He became

बभूव	बभूवतुः	बभूवुः
बभूविथ	बभूवथुः	बभूव
बभूव	बभूविव	बभूविम

कृ (Perfect tense) He did

चकार	चक्रतुः	चक्रुः
चकर्थ	चक्रथुः	चक्र
चकार/चकर	चकृव	चकृम

वृध् आत्मनेपद (Perfect tense) He grew

ववर्धे	ववर्धाते	ववर्धिरे
ववर्धिषे	ववर्धाथे	ववर्धिध्वे
ववर्धे	ववर्धिवहे	ववर्धिमहे

भाष् आत्मनेपद (Perfect tense) He spoke

बभाषे	बभाषाते	बभाषिरे
बभाषिषे	बभाषाथे	बभाषिध्वे
बभाषे	बभाषिवहे	बभाषिमहे

भू परस्मैपद (Imperative) Become!

भवतु	भवताम्	भवन्तु
भव	भवतम्	भवत
भवानि	भवाव	भवाम

वृध् आत्मनेपद (Imperative) Grow!

वर्धताम्	वर्धेताम्	वर्धन्ताम्
वर्धस्व	वर्धेथाम्	वर्धध्वम्
वर्धै	वर्धावहै	वर्धामहै

उपसर्गाः Prepositions

प्र	before	प्रहसति	laughs at
परा	opposite	परागच्छति	goes away
अप	off	अपहरति	carries off
सम्	with	समागच्छति	assembles
अनु	after	अनुभवति	experiences
अव	down	अवतरति	descends
निस्	out		
निर्	out	निर्गच्छति	goes out of
दुस्	ill	दुष्करोति	does evil
दुर्	ill		
वि	apart	विस्मरति	forgets
आङ्	fully	आगच्छति	comes
नि	within	निमिषति	blinks
अधि	over	अधिगच्छति	approaches
अपि	verily	अपिगच्छति	goes into
अति	beyond	अतिगच्छति	passes by
सु	well	सुगच्छति	goes well
उद्	up	उत्तिष्ठति	stands up
अभि	opposite	अभिगच्छति	goes near to
प्रति	back again	प्रतिवदति	replies
परि	around	परिणयति	marries
उप	next to	उपगच्छति	approaches

⇨ Legend

	Present
	Future
	Past
	Imperative (लोट)
	Optative
	Perfect
	Prefixes

* Translation of 1st cell only is given