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A series of Sanskrit lessons from Alpha to Omega are conducted for you by one of the prestigious Jnanapith Award winner's family members.

Right from the first lesson, it goes in a very interesting and scientific way.

**ALPHABET 1st Session:**

Sanskrit Alphabet is called "VARṆAMĀLĀ"

'Varṇa' is pronounced as in *murmur* (do not drop
the first R)

'Mālā' is pronounced as in Malt.

Varṇa (varṇam) means letter - Mālā means garland.

Thus Varṇamālā is a combination of two words giving a meaning - garland of letters.

There is a total of 48 letters in which 15 are vowels and 33 are consonants.

Unlike English, all the 15 vowels are arranged first in an order because they are the basic uninterrupted vocal sounds and then the 33 consonants follow, which form syllables.

Let us see how these letters form the shape of a garland.

Along with the normal way of spelling the Sanskrit sounds in English, we also take the help of phonetic symbols (Oxford standard) and a Transliteration guide for pronunciation - which are almost equivalent to Sanskrit.
**VOWELS**

<table>
<thead>
<tr>
<th>Sanskrit letters nearer to English Alphabet (with Notation)</th>
<th>PHONETIC SYMBOLS</th>
<th>As in</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ - A/a</td>
<td>¢</td>
<td>Run, done</td>
</tr>
<tr>
<td>आ - Ā/a</td>
<td>α:</td>
<td>Arm, bath</td>
</tr>
<tr>
<td>इ - i</td>
<td>i</td>
<td>Sit, knit</td>
</tr>
<tr>
<td>ई - Ī/i</td>
<td>i:</td>
<td>See, knee</td>
</tr>
<tr>
<td>उ - U</td>
<td>u</td>
<td>Put, pull</td>
</tr>
<tr>
<td>ऊ - Ū</td>
<td>u:</td>
<td>too, proof</td>
</tr>
<tr>
<td>ऋ - R̄</td>
<td>r</td>
<td>Arithmetic, Arrest</td>
</tr>
<tr>
<td>ऋू - Ru/ru</td>
<td>r:</td>
<td>Room, Rule</td>
</tr>
<tr>
<td>ए - E/e</td>
<td>e</td>
<td>Clue, flew</td>
</tr>
<tr>
<td>ऐ - Ai/ai</td>
<td>ai</td>
<td>Thames, Prey</td>
</tr>
<tr>
<td>ओ - O/</td>
<td>o</td>
<td>My, fine</td>
</tr>
<tr>
<td>औ - AU/au</td>
<td>au</td>
<td>No, over</td>
</tr>
<tr>
<td>अं - AM/am</td>
<td>Λm</td>
<td>how, down</td>
</tr>
<tr>
<td>ऑ - AHA/aha</td>
<td>ΛhΛ</td>
<td>gum, some</td>
</tr>
</tbody>
</table>

The ऑ (aha) is the life of Sanskrit and Vedas. This is called 'Visarga'. This is the basic sound 'h'. Though it is learnt as ऑ (aha) - it is always pronounced alongwith the preceding vowel as aha, ihi, uhu, ehe, aih, (not aihai), oho, ahu (not ahuau) - as in Ramaha, Gowrihi, Sambhuhu, etc.

1. The Short forms of ए (E) and ओ (O) do not exist in Sanskrit.
2. The Vowel ई (I) is used very rare.
**Consonants**

Every crude Consonant is uniformly pronounced with the first vowel A (अ).

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Phonetic</th>
<th>As In</th>
</tr>
</thead>
<tbody>
<tr>
<td>क</td>
<td>ka</td>
<td>क्ल</td>
<td>lucky, lac</td>
</tr>
<tr>
<td>ख</td>
<td>kha</td>
<td>'क्ल (with stress)</td>
<td>gut, collar</td>
</tr>
<tr>
<td>ग</td>
<td>ga</td>
<td>ग्ल</td>
<td>gum, guide</td>
</tr>
<tr>
<td>घ</td>
<td>gha</td>
<td>ग्ल (with stress)</td>
<td>ghee, aghast,</td>
</tr>
<tr>
<td>ङ</td>
<td>(g)na</td>
<td>न्ल</td>
<td>singer, stronger</td>
</tr>
<tr>
<td>च</td>
<td>ca</td>
<td>च्ल</td>
<td>lunch, chip</td>
</tr>
<tr>
<td>छ</td>
<td>cha</td>
<td>'च्ल (with stress)</td>
<td>chance, cherry</td>
</tr>
<tr>
<td>ज</td>
<td>Ja</td>
<td>ज्ल</td>
<td>judge, jungle</td>
</tr>
<tr>
<td>झ</td>
<td>Jha</td>
<td>'झ्ल (with stress)</td>
<td>jherkin, jhoom</td>
</tr>
<tr>
<td>ञ</td>
<td>(z)na</td>
<td>न्झ्ल</td>
<td>sponge, lounge</td>
</tr>
<tr>
<td>ट</td>
<td>Ta</td>
<td>ट्ल</td>
<td>plant, flight</td>
</tr>
<tr>
<td>ठ</td>
<td>Tha</td>
<td>'ठ्ल (with stress)</td>
<td>Table, time</td>
</tr>
<tr>
<td>ड</td>
<td>Da</td>
<td>ड्ल</td>
<td>Door, Dog</td>
</tr>
<tr>
<td>ढ</td>
<td>Dha</td>
<td>'ढ्ल (with stress)</td>
<td>Adhesive, definite</td>
</tr>
<tr>
<td>ण</td>
<td>Na</td>
<td>ण्ल</td>
<td>Round, land</td>
</tr>
<tr>
<td>त</td>
<td>Ta</td>
<td>त्ल</td>
<td>Truth, youth</td>
</tr>
<tr>
<td>थ</td>
<td>Tha</td>
<td>'ठ्ल (stress)</td>
<td>Thousand, thorough</td>
</tr>
<tr>
<td>द</td>
<td>Da</td>
<td>'स्ल</td>
<td>That, then</td>
</tr>
<tr>
<td>ध</td>
<td>Dha</td>
<td>'स्ल (with stress)</td>
<td>Budha, Dharma</td>
</tr>
<tr>
<td>न</td>
<td>Na</td>
<td>न्ल</td>
<td>Noun, Nun</td>
</tr>
<tr>
<td>फ</td>
<td>Pa</td>
<td>PA</td>
<td>Sharp, Ripe</td>
</tr>
<tr>
<td>फ</td>
<td>Pha</td>
<td>'PA(with stress)</td>
<td>appoint, paint, paid (not as in phone or flower)</td>
</tr>
<tr>
<td>ब</td>
<td>Ba</td>
<td>bA</td>
<td>bark, bat</td>
</tr>
<tr>
<td>भ</td>
<td>Bha</td>
<td>'bA (with stress)</td>
<td>abhor, Bharat (official name of India)</td>
</tr>
<tr>
<td>म</td>
<td>Ma</td>
<td>mA</td>
<td>Money, some</td>
</tr>
<tr>
<td>य</td>
<td>Ya</td>
<td>jA</td>
<td>Yes, yard</td>
</tr>
<tr>
<td>र</td>
<td>Ra</td>
<td>rA</td>
<td>Red, Run (like the linking 'r' as in four-hours-runner-up&quot;)</td>
</tr>
<tr>
<td>ल</td>
<td>La</td>
<td>lA</td>
<td>Love, life</td>
</tr>
<tr>
<td>व</td>
<td>Va</td>
<td>vA</td>
<td>Viva, value (not as in we, want)</td>
</tr>
<tr>
<td>श</td>
<td>Sa</td>
<td>SA</td>
<td>Sand, saturn, salary</td>
</tr>
<tr>
<td>ष</td>
<td>Sha</td>
<td>fA</td>
<td>Ship, push</td>
</tr>
<tr>
<td>स</td>
<td>Sa</td>
<td>SA</td>
<td>Sit, sound</td>
</tr>
<tr>
<td>ह</td>
<td>ha</td>
<td>hA</td>
<td>halt, horse</td>
</tr>
</tbody>
</table>

Along with these 33 consonants, a traditional practice of writing two more letters exists.

| झ | Jña | ndzA | Signature (with extra nasal sound) |
|ञ | Ksha | kf | Sanction, friction |
Note the difference between the vowel र (r) - R- (touch of the tongue) and consonant र (rA) - Ra; (run of the tongue)

A crude consonant is denoted with a sign (.) marked under the letter like :

क (m); ग (g); च (tf); ज (dz)

ङ = (g)na = is a nasal combination of ka (क) & ga (ग)
ख = (z)na = Nasal combination of Ca (च) & Ja (ज)
ण = na = Nasal combination of ta (ट) & da (द)
न = na = Nasal combination of ta (ट) & da(द)

Though it is said that the total letters are 48, for centuries together conventionally 'varnamala' ends with श्र (ksha).

As the varnams (letters) start from अ (A) and end with श्र (ksha), these letters are called Aksharams also.

Not only that, there is another scientific reason explained -

The first sound produced from the vocal cord is अ (A) with the opening of the mouth. Last letter, with the closing of the mouth is म (m). In between, the major 'phonetic stations' are क (k), ष (sh) and र (r). So all the major letters pronounced in an order make A .... K ..... sh ..... r ..... m (अ...क...ष...र...म). And more, vocal cord can also pronounce a compound letter. So making क+ष (k+sh) as 'ksha' the Letter is symbolically called as अक्षरम् (Aksharam).

Varnamala (garland of letters) started from Larynx with अ (A) as the first flower, knots back to the original point at Larynx, with श्र (ksha) or ह (ha) as the last flower, completes the shape of garland making its name, varnamala, meaningful.
Spelling and pronunciation:

In English, uncertainty about pronunciation arises from the irregularity of spelling.

But in Sanskrit script, such trouble does not arise. Because, pronunciation is not apart from spelling. A word is read as it is spelt.

For example, the word "Parama" (ultimate consists of three syllables (letters).

\[
\begin{array}{ccc}
\text{Pa (ँ)} & \text{ra (ई)} & \text{and} & \text{ma (ऋ)} \\
\text{(Pā)} & (rā) & \text{and} & (mā)
\end{array}
\]

and (Parama) is written as प्रम/ the top lines of the three letters joined together and read as it is.

There is no chance of mispronunciation if letters are pronounced basically correct.

Mixing vowels with consonants:

To write consonants with vowels, there is a simple and scientific method followed:

Each vowel has got a symbol of its own.

Any consonant mixed with that symbol, is pronounced with that vowel.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Vowel symbol</th>
<th>Mixed with consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ / A/(a)</td>
<td>No symbol. Because Every consonant is basically written in this form.</td>
<td></td>
</tr>
</tbody>
</table>
| आ / Ā(ā) | इ (Placed at the right side of the letter) । 
क + इ = क़; ग + इ = ग़ 
च + इ = च़; ज + इ = ज़ 
and so on...... |
| इ / I(i) | ई (Placed at the left side of the letter) |
\( \text{ी / ī(i)} \)  
(Placed at the right side of the letter)
\( \text{क + इ = की; ग + इ = गी} \)
\( \text{च + इ = ची; ज + इ = जी ......} \)

\( \text{उ / U(u)} \)  
(Placed below the letter)
\( \text{क + उ = कू; ग + उ = गू} \)
\( \text{च + उ = चू; ज + उ = जू.....} \)

\( \text{ऊ / U(ū)} \)  
(Placed below the letter)
\( \text{क + ू = कू; ग + ू = गू} \)
\( \text{च + ू = चू; ज + ू = जू} \)

\( \text{ऋ / R (r)} \)  
(Placed below the letter)
\( \text{क + र = कृ; ग + र = गृ} \)
\( \text{च + र = चृ; ज + र = जृ} \)

\( \text{ॠ / Ru (ru)} \)  
(Placed below the letter)
\( \text{क + ृ = कृ; ग + ृ = गृ} \)
\( \text{च + ृ = चृ; ज + ृ = जृ} \)

\( \text{ऌ / L(l)} \)  
(Placed at the side of the letter)
(But this is not in regular usage)

\( \text{ए / E(e)} \)  
(Placed at the top of the letter)
\( \text{क + ए = के; ग + ए = गे} \)
\( \text{च + ए = चे; ज + ए = जे ......} \)

\( \text{ऐ / Ai (ai)} \)  
(Placed at the top of the letter)
\( \text{क + ऐ = कै; ग + ऐ = गै} \)
\( \text{च + ऐ = चै; ज + ऐ = जै ......} \)

\( \text{ओ/ O (o)} \)  
(Placed at the right of the letter)
Writing the conjunct consonants:

If two or more consonants pronounced consequently without the intervention of vowels, there is another system followed.

Write the first pronounced consonant or consonants first - vertically cut into half and write the final consonant fully at the extreme right side:

Examples:

K ca = क + च = च, च = क्च
K cā = क + चा = चा, चा = क्चा
K ci = कि + च = बि, च = बि
K ċi = क + ची = ची, ची = क्ची
K cu = क + चु = चु, चु = क्चु
K ċu = क + चू = चू, चू = क्चू
K Ce = क + चे = चे, चे = क्चे
K co = क + चो = चो, चो = क्चो

Note: But in usage this letter is being written like this (क)
| K cau =  | क + ची = व, ची = क्ची     |
| K cam =  | क + चं = व, चं = क्चं     |
| K cana = | क + चः = व, चः = क्चः  |
| K ta =   | क + त = व, त = क्त     |
| K pa =   | क + प = व, प = क्प     |
| K ma =   | क + म = व, म = क्म     |
| K ya =   | क + य = व, य = क्य     |
| g ma =   | ग + म = र, म = क्म     |
| g ya =   | ग + य = र, य = क्य     |
| g pa =   | ग + प = र, प = क्प     |
| gh ya =  | घ + य = र, य = क्घ     |
| C ma =   | च + म = र, म = क्च     |
| C pa =   | च + प = र, प = क्च     |
| C ya =   | च + य = र, य = क्च     |
| J ya =   | ज + य = र, य = क्य     |
| J na =   | ज + न = र, न = क्न     |
| Jh ya =  | झ + य = र, य = क्झ     |
| t na =   | त + न = र, न = क्त     |
| t ma =   | त + म = र, म = क्तम    |
| dya =    | ड + य = र, य = क्ड     |
| th ma =  | ठ + म = र, म = क्ठ     |
| th na =  | ठ + न = र, न = क्ठन    |
| th ya =  | ठ + य = र, य = क्ठ     |
| dh ma =  | ध + म = र, म = क्ध     |
| dh na =  | ध + न = र, न = क्धन    |
| N ya =   | न + य = र, य = क्य     |
N ka = न + क = र, क = न्द
N ga = न + ग = र, ग = न्द
P ka = प + क =ऍ, क = प्क
P ca = प + च =ऍ, च = प्च
P ta = प + त =ऍ, त = प्त
P ta = प + त =ऍ, त = प्त
P ma = प + म = र, म = एम
P ya = प + य = र, य = प्य
K s ya = क + स + य = ब, र, य = क्य
t s na = त + स + न = र, त, न = त्न
k t va = क + त + ब = ब, त, ब = क्त

Consonant Ra (र) is written in a different style giving a curved stroke (ः) on the upper line of the letter, if it is pronounced in a crude form with the following letter.
R va = र + व = व्र
R ka = र + क = क्र
R ga = र + ग = ग्र
R pa = र + प = प्र

If it is pronounced fully, making the preceding letter pronounce in a crude form it is noted with a stroke (ः).
V ra = व + र = व्र
K ra = क + र = क्र
g ra = ग + र = ग्र
p ra = प + र = प्र

If the same letter occurs twice: it is written one upon one
K ka = क + क = क्
C ca = च + च = च्
\( t + t = \text{Tr}\)
\( th + ha = \text{Th}\)
\( d + d = \text{Dd}\)

For convenience, some letters are being written:
\[ p + p = \text{Pp} = \text{(side by side)} \]
\[ b + b = \text{Bb} = \text{(side by side)} \]
\[ m + m = \text{Mm} = \text{(side by side)} \]
\[ y + y = \text{Yy} = \text{(side by side)} \]

All these are easily understandable with a little practice.

Finally words are written like this.

\[ \text{Jñānam} = \text{Ja} + \text{a} + \text{m} \quad \text{or} \quad \text{Ja} + \text{na} + \text{m} \]

\[ \text{Devaha} = \text{De} + \text{v} + \text{a} + \text{h} \]

\[ \text{Rāmaha} = \text{Ra} + \text{m} + \text{a} + \text{h} \]

Note: If a word ends with अं (am), it is better to write म (m) at the end of the word, instead of putting a dot (.) on the last letter.

A sentence is written like this.

1. \begin{align*}
\text{Aham} & \quad \text{Pāṭham} & \quad \text{Pathāmi} \\
\text{अहम्} & \quad \text{पाठम्} & \quad \text{पठामि} & \text{I am reading the lesson}
\end{align*}

\begin{align*}
\text{I} & \quad \text{lesson} & \quad \text{am reading}
\end{align*}

**Words - शब्दः (Sabdah)**

A word is called शब्दः (Sabdaha). शब्दः (Sabdah) is plural. All Sanskrit words are basically classified into two sections - सुबन्तम् (sub-antam) and तिङ्गत्म् (tingantam)

सुबन्तम् (sub-antam) means - words end with 'sup' group
तिङ्गत्म् (ting-antam) means - words end with 'ting' group
(sub-antam) belongs to non-verbal group
(ting-antam) belongs to verbal group.

Basically, a sentence is constructed with कर्ता (kartā), कर्म (karma) and क्रिया (Kriyā).

कर्ता (kartā) means subject, कर्म (karma) means object and क्रिया (kriyā) means verb.

(Sub-antam) Non Verbal word

(sub-antam) word has लिंग (lingam), वचनम (vacanam) and विभक्ति (vibhakti).
लिंग (lingam) means gender
वचनम (vacanam) means number
विभक्ति (vibhakti) means case

लिंगम (lingam) - gender

लिंगम is of three types. Every word is divided into any one of these three. पुलिंगम (pumlingam), स्त्री लिंगम (strilingam) and नपुसकरिंगम (napumsaka lingam).

1. पुलिंगम (pumlingam): means Masculine gender. It tells about male nouns or names.

Examples: राम: Rāmaha - Name of a person
कृष्ण: Krūshnaha - Name of a person
सर्प: Sarpaha - Snake
वृक्ष: Vrukshaha - Tree

2. स्त्री लिंगम (strī lingam) means feminine gender. It tells about female nouns or names.

Examples: सीता (sitā) - Name of a person
राधा (Rādhā) - Name of a person
लता (Latā) - Creeper
3. नपुंसक लिंगम् (Napumsaka lingam) means Neuter gender. It tells about neutre nouns or names.

Examples: धनम् (Dhanam)  - Money
वनम् (Vanam)  - garden
गुप्यम् (Pushpam)  - flower
फलम् (Phalam)  - fruit

**वचनम् (Vacanam) - Number**

Every language has only two vacanams (numbers). But in Sanskrit वचनम् (vacanam) is of three types.

एक वचनम् (Eka vacanam), द्वि वचनम् (Dvi vacanam) and बहु वचनम् (Bahu vacanam). This is the speciality of Sanskrit.

1. एक वचनम् (Eka vacanam) means Singular number. It tells about a person or a thing.

Examples: रामः (Rāmaha)  - one Rama
वृक्षः (vrukshaha)  - one tree
सर्पः (sarpaha)  - one snake
सीता (Sītā)  - one Sita
लता (Lata)  - one creeper
वनम् (Vanam)  - one garden
गुप्यम् (Pushpam)  - one flower

2. द्वि वचनम् (Dvi vacanam) means Duel number. This duel number is the speciality of Sanskrit language. This duel number is not found in any other language.

It tells about two things or two persons.

Examples: रामी (Rāmau)  - Two Ramas
कृष्णी (Krushnau)  - Two krushnas


3. बहु वचनम् (Bahu vacanam) means plural number. It tells about three or more persons or things.

Examples:

- रामाः (Rāmāḥ) - Many Ramas
- कृष्ण (Krūṣṇa) - Many Krushnas
- वृक्षा (Vṛukṣhā) - Many trees
- सर्पा (Sarpā) - Many snakes
- सीता (Ṣītā) - Many Sitas
- राधा (Rāḍhā) - Many Radhas
- दोला (Dōlā) - Many cradles
- वनानि (Vañāni) - Many gardens
- पुष्पानि (Pushpāni) - Many flowers
- फलानि (Phalāni) - Many fruits

विभक्ति - (Vibhakti) CASE

विभक्ति (Vibhakti) means "case". It is used to join the words together and complete a sentence giving the needed meaning. This is added at the end of the subanta word (सूक्तन्त शब्द) and so called case termination. In Sanskrit, विभक्ति (Vibhakti) is of eight types. They are:

1. प्रथमा विभक्ति - Prathama vibhakti - 1st or Nominative case
2. द्वितीय विभक्ति - Dvitiyā vibhakti - 2nd or Accusative case
3. तृतीय विभक्ति - Trutiyā vibhakti - 3rd or Instrumental case
4. चतुर्दशिक विभक्ति - Caturdhī vibhakti - 4th or Dative case
5. पञ्चमी विभक्ति - Pancami vibhakti - 5th or Ablative case
6. षष्ठी विभक्ति - Shashthi vibhakti - 6th or genetive case
7. सप्तमी विभक्ति - Saptami vibhakti - 7th or locative case
8. संबोधन प्रथमा विभक्ति - Sambodhana prathamā vibhakti
   - 8th or vocative case (Addressing)
   (Traditionally this is referred after the 1st)
Vibhakti (विभक्ति) is added at the end of a subanta word (सुबंत शब्द).
It's form slightly changes according to the gender and number of the word.
First let us see how the masculine form appears in singular number.

1. प्रथमा विभक्ति (Prathamā Vibhakti): This is the subject in the sentence.
   Its form won't change.
Examples:
   राम: - Rāmaha - person Rama
   कृष्ण: - Kṛushṇaha - person krushna

2. द्वितीया विभक्ति (Dvitiyā Vibhakti): Means "about". अम् (Am) joins at the end of the word.
Examples:
   रामम् - Rāmam - about Rama
   कृष्णाम् - Kṛushnām - about Krushna

3. तृतीया विभक्ति (Trutiyā Vibhakti): Means "By" "with" or "through".
   पण (Eṇa) joins at the end.
Examples:
   रामेण - Rāmena - By Rama
   - with Rama
   कृष्णेण - Krushnena - By Krushna
   - with Krushna

4. चतुर्दशिक Vibhakti: Means "for". आय (Āya) joins at the end.
Examples: रामाय - Rāmāya - For Rama
कृष्णाय - Krushṇāya - For Krushna

5. पचमी विभक्ति Pancami Vibhakti: Means "from", "than". अत् (At) joins at the end.
Examples: रामात् - Rāmat - From Rama
- Than Rama
कृष्णात् - Krushṇat - From Krushna
- Than Krushna

6. षष्ठी विभक्ति Shashtī vibhakti: Means "of". स्य (sya) joins at the end.
Examples: रामस्य - Rāmaśya - of Rama
कृष्णस्य - Krushṇasya - of Krushna

7. सप्तमी विभक्ति Saptami vibhakti: Means "in". ए (E) joins at the end.
Examples: रामे - Rāme - in Rama
- in krushna

8. संबोधन प्रथमा विभक्ति Sambodhana Prathama Vibhakti: This is used in addressing. हे (Hey) joins in the beginning of the word and the विसर्ग (visarga) that is the mark: goes off.
Examples: हे राम - Hey Rāma - Hello Rama!
- You Rama!
हे कृष्ण - Hey Krushna - Hello Krushna!
- You krushna!

**Verb**

तिंडन्तम् (ting-antam)

After understanding about the basics of सुकन्तम् (sub-antam), let us know the basics of तिंडन्तम् (ting-antam)

तिंडन्तम् (ting-antam) means the verbal form of a word. It develops from धातु (Dhā tuhu). Dhatuhu means verbal root or primitive verb.
तिलक्तम् (ting-antam) has three qualities namely वचनम् (vacanam), पुरुष (purusha) and कालम् (kalam).

1. वचनम् (vacanam): We already learnt about वचनम् (vacanam) in the previous lesson.

2. पुरुष (purusha) means person. this is of three types.
   उत्तम पुरुष (Uttama purusha)
   मध्यम पुरुष (Madhyama purusha) and
   प्रथम पुरुष (Pradhama purusha)
   उत्तम पुरुष (Uttama purusha) means 1st person.
   मध्यम पुरुष (Madhyama purusha) means 2nd person and
   प्रथम पुरुष (Prathama purusha) means 3rd person.
   अहम् (Aham) 'I' is Uttama purusha.
   त्वम् (tvam) 'Thou' or "you" is Madhyama purusha.
   स: (saha) means "He".
   सा (Sā) means "she".
   तत् (tat) means "that".
   तें (te) means "you, you all" etc, are Pradhama Purusha.

3. कालम् (kālam) means tense. Though the tense in Sanskrit is divided into ten by its various moods, basically it is of three types. We can know the moods in an advanced stage.

   The three tenses are वर्तमान कालम् (vartamāna kālam), भूत कालम् (Bhūta kālam) and भविष्यत कालम् (Bhavishyat kālam)

1. वर्तमान कालम् means present tense. This is called technically लट (lat).
   For example let us take the धातु (Dhātu) (i.e., the root verb) - पठ (paṭha).
   पठ (Paṭha) means to read.

   If पठ (Patha) is terminated with ति (ti), it becomes present tense of third person or प्रथम पुरुष (Prathama purusha) Singular (Eka vacanam).
If पठ (patha) is terminated with सि (si), it becomes present tense of second person or मध्यपुरुष (Madhyama purusha) singular.

If पठ (patha) is terminated with आमि (Āmi), it becomes present tense of 1st person or उत्तमपुरुष (uttama purusha) singular.

Examples: In Eka vacanam / एक वचनम् / Singular.

प्रथम पुरुष (Prathana purusha) 3rd person. Meaning
पठ + सि = पठसि (Paṭhasi) = (you) are reading

मध्यम पुरुष (Madhyama purusha) 2nd person
पठ + सि = पठसि (Paṭhasi) = (you) are reading

उत्तम पुरुष (Uttama purusha) 1st person
पठ + आमि = पठामि (Paṭhāmi) = (I) am reading

2. भूत कालम् (Bhūta kālam) means past tense: This is called technically as लंग (lang) the simple past.

Examples: (In Singular) एक वचनम् - Eka vacanam

प्रथम पुरुष (Prathama purusha) 3rd person. Meaning
अ + पठ + त् = अपठत् (Apaṭhat) (She/He) read it.

मध्यम पुरुष (Madhyama purusha) 2nd person
अ + पठ = अपठ (Apaṭha) (you) read it

उत्तम पुरुष (Uttama purusha) 1st person
अ + पठ + मू = अपठम् (Apaṭham) (I) read it.

3. भविष्यत कालम् (Bhavishyat kālam) means future tense. This is technically called लृट (lṛt) the simple future.

Example: (in singular) एक वचनम् - Eka Vacanam Meaning

प्रथम पुरुष / Prathama purusha 3rd person
पठ + इथ्यति = पठिथ्यति (Paṭhishyati) (He/she) will read

मध्यम पुरुष /Madhyama purusha 2nd person
पठ + इष्यसि = पाठिष्यसि  
(Paṭhisyasi)   (you) will read
उत्तम पुरुष/Uttama purusha  
1st person
पठ + इष्यामि = पाठिष्यामि  
(Paṭhisyami)   (I) shall read.

So now the sentence :

राम: पठति Rāmaha paṭhati - means Rama reads or Rama is reading.
सीता पठति Sitā Paṭhati - means Sita is reading or Sita reads.

In these sentences (Ramaha) राम: and सीता (Sita) are subantams and 
(Paṭhati) is ТИngantar.

Next we will go into the further details of सुबांतम् (sub-antam).
IInd Session

Nāmavācaṅkāni - Namavācakāni
(NOUNS)

Now we know the words are divided into two types as सुक्तस्तम् (subantam) and तिङ्गश्च (tingantam). And सुक्तस्तम् has certain qualities like सिंग - linga, वचन vacana and विभक्ति vibhakti. Now let us know the सुक्तस्तम् subantam in detail. सुक्तस्तम् is of five kinds:-

1. नामावास्थम् - Nāmavaśakam (Noun and proper Noun)
2. सर्वनामम् - Sarvanāmam (Pronoun)
3. भावावास्थम् - Bhāva vācaṅkam (Abstract Noun)
4. विशेषणम् - Vīseshānam (Adjective)
5. अव्ययम् - Avyayam (Adverb) - (Indeclinable)

These are formed either in अज्ञातम् (Ajantam) or in हलनाम् (Halantam.)

अज्ञातम् (Ajantam) means word ending with vowel. अञ्जः - (AC) means Vowel, अन्तम् - (Antam) means end. अञ्जः + अन्तम् (AC+Antam) becomes अज्ञातम् (Ajantam) in pronunciation.

हलनाम् - Halantan means word ending with a crude consonant. हल - (Hal) means consonant, अन्तम् - (Antam) means end.

I.अज्ञात शब्दा : Ajanta Sabdaha

(Words ending with Vowels)

अज्ञात शब्दा:- Ajanta Sabdaha (the words ending with vowel) are of five kinds.

1. अकारान्तम् (Akarāntam) end with vowel "A"
2. इकारान्तम् (Ikarāntam) end with vowel "I"
3. उकारान्तम् (Ukārāntam) end with vowel "U"
4. रकारान्तम् (Rkārāntam) - end with vowel "R"
5. औकारान्तम् (Okārāntam) - end with vowel "O"

Now let us learn some अकारान्त शब्दा:- Akārānta Sabdāh (words ending with vowel "A")

These अकारान्त शब्दा: (Akārānta Sabdāh) can be found in all genders.
II. Akārānta pumlinga sabdāh

Let us first learn some पुलिङ्ग/ pumlinga (masculine) words. Majority of these पुलिङ्ग (pumlinga) words have visarga (:) at the end. (Visarga is the aspirated sound "h"). This विसर्ग (visarga) is pronounced like the vowel preceding. That is the rule.

Ex. राम: = राम + h = Ramaha 
धर: = धर + h = Harihi 
संभु: = संभु + h = Sambhuhu

Below is a list of some अकरांत (Akārānta) पुलिङ्ग/ pumlinga (masculine) words. They are given in एक वचनम् -Eka vacanam (Singular number).

- राम: - Rāmaha
- कृष्ण: - Krushnaha
- श्रीनिवास: - Srinivāsaha
- वेंकतेस्वर: - Venkateswaraha
- गोविंद: - Govindaha
- हर: - Haraha
- मनमथ: - Manmadhaha
- लक्ष्मण: - Lakshmanaha
- भरत: - Bharataha
- नारद: - Nāradaha
- गणेश: - Ganeśaha
- सुब्रह्मण्य: - Subrahmanyaaha
- अर्जुन: - Arjunaha
- भीम: - Bhīmaha
- धर्मज: - Dharmajaha
- भीष्म: - Bhīshmaha
- दसरथ: - Dasaradhaha
- वसिष्ठ: - Vāsishṭhaaha
- भारद्वाज: - Bharadvājahaha
- नारायण: - Nārāyanaha
- शिव: - Śivaha
- अनजनेय: - Ānjaneyaaha
- सत्यनारायण: - Śatyanārāyanaha
- सक्तिधर: - Saktidharaha
- मनोहर: - Manoharaha
All these above masculine words are the names of some Mythological characters and are still in use as the names of male persons. These are called नामवाच कानि Nāmavacakā ni "Proper Nouns".

III. Now we will learn another list of अकारांत, पुंलिंग शब्द: /Akarānta, pumlinga Sabdāh - (masculine nouns end with vowel"A") These are not proper nouns but Nouns and come under Nāmavācakās.

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<th>Devālayaha</th>
<th>Temple</th>
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<td>Village</td>
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<td>कुग्राम:</td>
<td>Kugrāmaha</td>
<td>Hamlet (very small village)</td>
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<td>Gehaha</td>
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<td>अजः</td>
<td>Goat</td>
<td></td>
</tr>
<tr>
<td>मेष:</td>
<td>Sheep</td>
<td></td>
</tr>
<tr>
<td>मानव:</td>
<td>Man</td>
<td></td>
</tr>
<tr>
<td>देव:</td>
<td>God</td>
<td></td>
</tr>
<tr>
<td>अमर:</td>
<td>Immortal</td>
<td></td>
</tr>
<tr>
<td>राक्षस:</td>
<td>Demon</td>
<td></td>
</tr>
<tr>
<td>शक्ति:</td>
<td>Cart</td>
<td></td>
</tr>
<tr>
<td>वाहन:</td>
<td>Vehicle</td>
<td></td>
</tr>
<tr>
<td>रक्ष:</td>
<td>Chariot</td>
<td></td>
</tr>
<tr>
<td>बला:</td>
<td>Boy</td>
<td></td>
</tr>
<tr>
<td>वृद्ध:</td>
<td>Old man</td>
<td></td>
</tr>
<tr>
<td>दक्षिण:</td>
<td>Right Side/South</td>
<td></td>
</tr>
<tr>
<td>वाम:</td>
<td>Left Side/North</td>
<td></td>
</tr>
<tr>
<td>भक्ति:</td>
<td>Devotee</td>
<td></td>
</tr>
<tr>
<td>नौका:</td>
<td>Rascal</td>
<td></td>
</tr>
<tr>
<td>उत्तम:</td>
<td>Best person</td>
<td></td>
</tr>
<tr>
<td>मूर्ति:</td>
<td>Fool</td>
<td></td>
</tr>
<tr>
<td>पंडित:</td>
<td>Scholar</td>
<td></td>
</tr>
<tr>
<td>भिक्षुक:</td>
<td>Beggar</td>
<td></td>
</tr>
<tr>
<td>हुस्त:</td>
<td>Villain</td>
<td></td>
</tr>
<tr>
<td>मल्ल:</td>
<td>Wrestler</td>
<td></td>
</tr>
<tr>
<td>श्रेष्ठ:</td>
<td>Great person</td>
<td></td>
</tr>
<tr>
<td>गोपाल:</td>
<td>Cowboy</td>
<td></td>
</tr>
<tr>
<td>सेवक:</td>
<td>Servant</td>
<td></td>
</tr>
<tr>
<td>वीर:</td>
<td>Warrior</td>
<td></td>
</tr>
<tr>
<td>वा:</td>
<td>Boon</td>
<td></td>
</tr>
<tr>
<td>परमहंस:</td>
<td>Saint/sage</td>
<td></td>
</tr>
</tbody>
</table>

All these above words are broadly called नामवाचक शब्दः (Nā mavacaka sabdah) i.e., nouns. And also called as जातिवाचक शब्दः (Jātivā caka śabdāha) i.e., common nouns.

IV. Feminine Nouns - अकारान्त स्त्रीलिङ्ग नामवाचकार्णः Strīlinga Namavācakā
Now we will learn some आकार्तन (Ākārānta), स्त्री लिंग (Strī linga) words in singular. Majority of Feminine words end with "Ā".

| नीता  | व्या  | ऊर्मिता | सुरिला | भामा  | गंगा  | स्यामला | सारदा  | दुर्गा  | दुभद्रा  | अंकिका | सत्या  | नीला  | चाया  | सरोजा  | नरम्वर | सुलचना  | यासोदा  | रेणुका  | उमा  | यमुना  | क्रुष्णा  | शान्ता  | हेमा  | सकुंतला  | अनुसूया  | प्रियामवदा  | कमला  | उषा  | राधा  | गिरिजा  | अनुपुष्ठ  | लिला  |
|-------|------|--------|--------|-------|-------|--------|--------|-------|--------|--------|-------|-------|-------|--------|-------|--------|--------|-------|--------|-------|--------|-------|--------|-------|--------|-------|
| Sītā  | Ramā | Urmilā | Susīlā | Bhāmā | Gangā | Śyāmalā | Śāradā | Durgā | Subhadrā | Ambikā | Satyā | Nilā | Chāyā | Sarojā | Narmadā | Sulochanā | Yaśodā | Renukā | Umā | Yamunā | Krushnā | Śāntā | Hemā | Sakuntalā | Anasūyā | Priyamvadā | Kamalā | Ushā | Rādhā | Girijā | Annapūrṇā | Lilā |
Deveshna - Devasenā
Krishna - Kausalyā
Sumitra - Sumitā
Padma - Padmā
Vasundhara - Vasundhara
Bhramarāmba

All these above feminine proper nouns - Nāmavacaka sabdāh (Nāmavacaka sabdāh) are some mythological characters and are still in use as the names of female persons.

V. Now we will learn another list of Śvetāṅga Nāma Vācaka sabdāha (Śvetāṅga Nāma Vācaka sabdāha) which are feminine, common nouns end with vowel "A" (अ):

<table>
<thead>
<tr>
<th>English</th>
<th>Devatā</th>
<th>Goddess</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lata</td>
<td>Latā</td>
<td>Creeper</td>
</tr>
<tr>
<td>Nauka</td>
<td>Naukā</td>
<td>Ship</td>
</tr>
<tr>
<td>Jyotstna</td>
<td>Jyotsnā</td>
<td>Moonlight</td>
</tr>
<tr>
<td>Sandhya</td>
<td>Sandhyā</td>
<td>Dawn</td>
</tr>
<tr>
<td>Dola</td>
<td>Dolā</td>
<td>Cradle</td>
</tr>
<tr>
<td>Bali</td>
<td>Bālā</td>
<td>Young woman</td>
</tr>
<tr>
<td>Vruddha</td>
<td>Vruddhā</td>
<td>Old woman</td>
</tr>
<tr>
<td>Karuna</td>
<td>Karunā</td>
<td>Kindness</td>
</tr>
<tr>
<td>Prabhā</td>
<td>Prabhā</td>
<td>Brightness</td>
</tr>
<tr>
<td>Vīnā</td>
<td>Vīnā</td>
<td>Stringed music instrument</td>
</tr>
<tr>
<td>Sakhā</td>
<td>Sākhā</td>
<td>Branch</td>
</tr>
<tr>
<td>Bālikā</td>
<td>Bālikā</td>
<td>Young girl</td>
</tr>
<tr>
<td>Bhāryā</td>
<td>Bhāryā</td>
<td>Wife</td>
</tr>
<tr>
<td>Kanyā</td>
<td>Kanyā</td>
<td>Virgin</td>
</tr>
<tr>
<td>Mālā</td>
<td>Mālā</td>
<td>Garland</td>
</tr>
<tr>
<td>Kriḍā</td>
<td>Kriḍā</td>
<td>Game</td>
</tr>
<tr>
<td>Senā</td>
<td>Senā</td>
<td>Army</td>
</tr>
<tr>
<td>Niśā</td>
<td>Niśā</td>
<td>Night</td>
</tr>
<tr>
<td>Kathā</td>
<td>Kathā</td>
<td>Story</td>
</tr>
<tr>
<td>Ajnā</td>
<td>Ajnā</td>
<td>Order</td>
</tr>
<tr>
<td>Lajjā</td>
<td>Lajjā</td>
<td>Shyness.</td>
</tr>
</tbody>
</table>
VI. Neuter proper nouns - न्यूर्सक लिंग नामवाचकानि - Napumsaka Linga Nāmavācakānī

Now we will learn some न्यूर्सक लिंग (Napumsaka linga), नामवाच कानि (Nāmavācakānī) i.e., Neutre gendre common nouns, which end with vowel 'A' (अ). Majority of these words end with "Am" (अम).

Note all these words end with "am" (अम)

<p>| विद्वाम्    | Visvam    | Universe |
| अम्रम् | Ambram    | Sky |
| जलम् | Jalam     | Water |
| सलिलम् | Salilam   | Water |
| नक्षत्रम् | Nakshatram | Star |
| अबाद्धः | Abaddham  | Lie |
| सत्यम् | Satyam    | Truth |
| ज्ञानम् | Jñānam    | Wisdom |
| विमानम् | Vimānam   | Airplane |
| अराण्यम् | Aranyan   | Forest |
| उधानम् | Udyānam   | Garden |
| नागरम् | Nagaram   | City |
| केष्म् | Khetram   | Field |
| सोधम् | Soudham   | Building |
| द्वारम् | Dvāram    | Door |
| गावाक्षम् | Gavāksham | Window |
| पापम् | Pāpam     | Sin |
| पून्यम् | Pūryam    | Good deed |
| कलत्रम् | Kalatram  | Spouse |
| धनम् | Dhanam    | Money |
| फलम् | Phalam    | Fruit |
| पुष्पम् | Pushpam   | Flower |
| पत्रम् | Patram    | Leaf/page |
| वाणिज्यम् | Vanijyam  | Trade |
| वाक्यम् | Vākyam    | Sentence |
| गृहम् | Gruham    | House |
| मेघम् | Megham    | Cloud |
| आसनम् | Āsanam    | Chair |
| सुखम् | Sukham    | Comfort |
| दुःखम् | Dukkham   | Sorrow |</p>
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhayam</td>
<td>Fear</td>
</tr>
<tr>
<td>Bhadram</td>
<td>Safety</td>
</tr>
<tr>
<td>Pustakam</td>
<td>Book</td>
</tr>
<tr>
<td>Ghanṭam</td>
<td>Stylus</td>
</tr>
<tr>
<td>Kalam</td>
<td>Pen</td>
</tr>
<tr>
<td>Sariram</td>
<td>Body</td>
</tr>
<tr>
<td>Angam</td>
<td>Part</td>
</tr>
<tr>
<td>Vadanam</td>
<td>Face</td>
</tr>
<tr>
<td>Mukham</td>
<td>Mouth</td>
</tr>
<tr>
<td>Udaram</td>
<td>Stomach</td>
</tr>
<tr>
<td>Netram</td>
<td>Eye</td>
</tr>
<tr>
<td>Vastram</td>
<td>Cloth</td>
</tr>
<tr>
<td>Trunam</td>
<td>Grass</td>
</tr>
<tr>
<td>Kshīram</td>
<td>Milk</td>
</tr>
<tr>
<td>Prāṅganam</td>
<td>Court yard</td>
</tr>
<tr>
<td>Tailam</td>
<td>Oil</td>
</tr>
<tr>
<td>Muīlyam</td>
<td>Value</td>
</tr>
<tr>
<td>Annam</td>
<td>Food</td>
</tr>
<tr>
<td>Pātram</td>
<td>Dish</td>
</tr>
<tr>
<td>Chatram</td>
<td>Umbrella</td>
</tr>
<tr>
<td>Dandam</td>
<td>Stick</td>
</tr>
<tr>
<td>Ratnam</td>
<td>Jewel</td>
</tr>
<tr>
<td>Suvarṇam</td>
<td>Gold</td>
</tr>
<tr>
<td>Rajatam</td>
<td>Silver</td>
</tr>
<tr>
<td>Sakalam</td>
<td>Piece</td>
</tr>
<tr>
<td>Dūrādāraṇām</td>
<td>Television</td>
</tr>
<tr>
<td>Mitram</td>
<td>Friend</td>
</tr>
</tbody>
</table>
Session III  
Pronoun - सर्वनामः (Sarvanāmaha)

I. As we understood the basic structure of some nouns in sanskrit, now let us learn some important pronouns also.

A pronoun is called as सर्वनामः (sarvanāmaha). According to the detailed Sanskrit grammar, the basic सर्वनाम (sarvanāma) words are forty one.

सर्वनाम words have लिङ्ग - linga (gender), वचन- vacana (number) and विभक्ति-vibhakti (case termination). They are used to replace a noun in general, or to indicate a group of individuals, animals or things.

Here is a list of more oftenly used सर्वनाम words in Singular form.
1. अहम् - Aham - 1
2. त्वम् - Tvam - you (thou)

These two are gender free and are used in all genders.

II. पुंस्लिङ Pumlinga (Masculine) words.
3. स् - Saha - He (That man)
4. एष्ठ - Eshaha - He (This man)
5. अयम् - Ayam - This/He (near)
6. असौ - Asauhu - He, It (who is present but at a distance)
7. कः - kaha - Who?
8. सर्वः - sarvaha - All
9. कतमः - katamaha - Which or who? (of many)

III. स्त्रीलिङ Strīlinga (Feminine) words:
10. सा - sā - She (That woman)
11. एष्ठा - Eshā - She (This woman-present and nearer)
12. इयम् - Iyam - This/she (near)
13. असौ - Asau - She/ It (present but at a distance)
14. कः - kā - Who?
15. सर्वा - sarvā - All
16. कतमाः - katamā - Who or which (of many)

IV. नपुंसक लिङ Napumsaka linga (Neuter) words.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>17. तत्</td>
<td>tat</td>
<td>- That (which is absent)</td>
</tr>
<tr>
<td>18. एतत्</td>
<td>Etat</td>
<td>- This (which is nearer)</td>
</tr>
<tr>
<td>19. इदम्</td>
<td>Idam</td>
<td>- This (which is near)</td>
</tr>
<tr>
<td>20. अदः</td>
<td>Adaha</td>
<td>- It or this (visible at a distance)</td>
</tr>
<tr>
<td>21. किम्</td>
<td>Kim</td>
<td>- What or which one?</td>
</tr>
<tr>
<td>22. सर्वम्</td>
<td>Sarvam</td>
<td>- All</td>
</tr>
<tr>
<td>23. कतमत्</td>
<td>Katamat</td>
<td>- Which one (of many)</td>
</tr>
</tbody>
</table>
Session IV

A simple sentence with Noun and pronoun

As we are familiar with certain nouns and pronouns, let us now construct some simple sentences. ....

sentences? without a verb?!

Yes, without a verb. Sanskrit is such an accommodative language. See this sentence with a masculine noun.

स: रामः Saha Rāmaha
He (is) Rama

The above two words सः and रामः (a pronoun and a noun) placed together give a meaning of "He is Rama", without using the auxiliary verb "is".

Below is a list of such sentences for your study.

I. Sentences with Masculine Nouns.

अहम् रामः - Aham Rāmaha - I am Rama
त्वम् शिवः - Tvam Sivaha - You are Siva
सः कृष्णः - Saha Krshnaha - That (He who is not present) is krushna.
एकः गोविन्दः - Eshaha Govindaha - This (He who is nearer) is Govinda
अस्य श्रीनिवासः - Asau Srīnivāsaha - (He who is a bit far off) It is Srinivasa
अयम् सर्पः - Ayam Sarpaha - This (which is near) is a snake
अयम् सुकरः - Ayam Sūkaraha - This is a pig
सः मूर्खः - Saha Mūrkaha - He is a fool
त्वम् पाणितः - Tvam Panditaha - You are a scholar
सः वानः - Saha Vānaraha - That is a monkey
अहम् गणेशः - Aham Ganeśaha - I am Ganesha
एकः शेवकः - Eshaha Sevakaha - He is a servant

II. Sentences with feminine nouns:

अहम् सीता - Aham Sītā - I am Sita
त्वम् राधा - Tvam Rādhā - You are Radha
सा सराला - Sā Saralā - That is Sarala
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>एशाः उर्मिला</td>
<td>Eshā Īrmilā</td>
<td>- This is Urmila</td>
</tr>
<tr>
<td>इश्मु ललिता</td>
<td>Iyam Lalitā</td>
<td>- This is Lalitha</td>
</tr>
<tr>
<td>अअशी कमला</td>
<td>Asau Kamalā</td>
<td>- It is Kamala</td>
</tr>
<tr>
<td>असी नैवासा</td>
<td>Asau Naukā</td>
<td>- It is a Ship</td>
</tr>
<tr>
<td>एशाः साखा</td>
<td>Eshā sākhā</td>
<td>- This is a Branch</td>
</tr>
<tr>
<td>सा देवता</td>
<td>Sā Devatā</td>
<td>- That is a Goddess</td>
</tr>
<tr>
<td>इश्मु तता</td>
<td>Iyam Latā</td>
<td>- This is a creeper</td>
</tr>
<tr>
<td>अअशी बाला</td>
<td>Aham Bālā</td>
<td>- I am a young woman</td>
</tr>
<tr>
<td>त्वम् वृत्त्रथा</td>
<td>Tvam Vruddhā</td>
<td>- You are an old woman</td>
</tr>
</tbody>
</table>

### III. Sentences with Neuter gender Nouns:

| तत् पुष्पम् | Tat Pushpm | - That is a flower |
| एतत् फलम् | Etat Phalam | - This a fruit |
| इदम् आसानम् | Idam Āsanam | - This a chair |
| अहः विमानम् | Adaha Vimānam | - It is an airplane |
| सर्वम् जलम् | Sarvam Jalam | - All is water |
| सर्वम् सुभाषम् | Sarvam Suvarṇam | - All is gold |
| अहः पात्रम् | Adaha Pātram | - It is a dish |
| इदम् रत्रम् | Idam Ratnam | - This a jewel |
| एतत् आयम् | Etat Annam | - This is food |
| तत् पुस्तकम् | Tat Pustakam | - That is a book |

### IV. Simple sentences with a question form using nouns and pronouns only.

**Question Masculine gender.**

| कः अहम् | Kaha Aham | - Who (am) I? |
| कः त्वम् | Kaha Tvam | - Who are you? |
| कः तः | Kaha Saha | - Who is that? (Absent) |
| कः एषः | Kaha Eshaha | - Who is this? (Nearer) |
| कः अयम् | Kaha Ayam | - Who is this? (Near) |
| कः असी | Kaha Asau | - Who is it? (far) |
| कः रामः | Kaha Rāmaha | - Who is Rama? |
| कः शिवः | Kaha Sivaha | - Who is Siva? |
| कः सिंहः | Kaha Simhaha | - What is Lion?/ |
What lion?

Kaha Kākaha - What is Crow?/
What crow?

Kaha Vrukshaha - What is Tree?/
What tree?

Kaha Matsyaha - What is Fish?/
What fish?

The Same masqueline question form can be used in the reverse order also - as

Aham kaha - Who am I?
Tvam kaha - Who are you?
Vānaraha kaha - What is a monkey?
Sūkaraha kaha - What is a Pig?
Saha kaha - Who is that?
Eshaha kaha - Who is this?
Ayam kaha - Who is this?
Asau kaha - Who is it?
Krushnaha kaha - Who is krushna?
Rāmaha kaha - Who is Rama?

V. Question form in Feminine Gender:

Kā Aham - Who am I?
Kā Tvam - Who are you ?(she)
Kā sā - Who is that?(she)
Kā Eshā - Who is this ? (nearer)
Kā Iyam - Who is this ? (near)
Kā Asau - Who is it ? (far)
Kā Sītā - Who is Sita ?
Kā Girijā - Who is Girija ?
Kā Kanyā - Who is Virgin ?
का क्रीडा - Kā Krīḍā - What is game?/What game?
का सेना - Kā Senā - What is an army?/What army?
का आज्ञा - Kā Ājnā - What is an order?/What order?

The Same feminine question form can be used in a reverse order also:

अहम् का - Aham Kā - Who am I?
त्वम् का - Tvam Kā - Who are you?
सा का - Sā Kā - Who is that?
एषा का - Eshā Kā - Who is this? (nearer)
इष्म् का - Iyam Kā - Who is this? (near)
असी का - Asau Kā - Who is it? (far)
राधा का - Rādhā Kā - Who is Radha?
सरला का - Saralā Kā - Who is Sarala?
कथा का - Kathā Kā - What is the story?
माला का - Mālā Kā - What is a garland?

VI. Question form in Neuter Gender:

किम् तत् - Kim Tat - What is that?
किम् एतत् - Kim Etat - What is this? (Nearer)
किम् इदम् - Kim Idam - What is this? (Near)
किम् अदः - Kim adaha - What is it? (far)
किम् विश्वम् - Kim Viswam - What is Universe?
किम् नक्षत्रम् - Kim Nakshatram - What is a Star?/Which star?
किम् नगरम् - Kim Nagaram - What is a city?/Which city?
किम् क्षेत्रम् - Kim Kshetram - What is a field?/Which field?
The same Neuter gender question form can be used in a reverse order also.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>तत्त किम्</td>
<td>Tat kim</td>
<td>What is that?</td>
</tr>
<tr>
<td>एतत किम्</td>
<td>Etat kim</td>
<td>What is this? (Nearer)</td>
</tr>
<tr>
<td>इदम किम्</td>
<td>Idam kim</td>
<td>What is this? (Near)</td>
</tr>
<tr>
<td>अदः किम्</td>
<td>Adaha kim</td>
<td>What is it? (far)</td>
</tr>
<tr>
<td>उद्यानम किम्</td>
<td>Udayānam kim</td>
<td>What is a garden?</td>
</tr>
<tr>
<td>वाणिज्यम किम्</td>
<td>Vānijyam kim</td>
<td>What is a trade?</td>
</tr>
<tr>
<td>वाक्यम किम्</td>
<td>Vākyam kim</td>
<td>What is a sentence?</td>
</tr>
<tr>
<td>दूरदर्शीनम किम्</td>
<td>Dūradarśanam kim</td>
<td>What is a television?</td>
</tr>
</tbody>
</table>

VII. The question form of pronoun कतम (katama) is used in numerals. We can learn it later along with numerals.

VIII. With the learnt नामवाचक शब्दः (Nāmavacaka Sabdāha) and सर्वनाम शब्दः (Sarvanāma Sabdāh) now you can start building some simple sentences on your own. Here is a an easy exercise for your practice:-

Exercise I.

Translate these Sanskrit sentences into English.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>त्वम् रामः</td>
<td>Tvam Rāmaha</td>
</tr>
<tr>
<td>सा सीता</td>
<td>Sā Sītā</td>
</tr>
<tr>
<td>अहम् बालः</td>
<td>Aham Bālaha</td>
</tr>
<tr>
<td>अयम् ग्रामः</td>
<td>Ayam Grāmaha</td>
</tr>
<tr>
<td>एषः अस्तः</td>
<td>Eshaha Aswaha</td>
</tr>
<tr>
<td>सः गजः</td>
<td>Saha Gajaha</td>
</tr>
<tr>
<td>सः वानरः</td>
<td>Saha Vānarahā</td>
</tr>
<tr>
<td>सा कन्या</td>
<td>Sā kanyā</td>
</tr>
<tr>
<td>सा वृद्धा</td>
<td>Sā Vruddhā</td>
</tr>
<tr>
<td>एषः भार्यः</td>
<td>Eshā Bhāryā</td>
</tr>
<tr>
<td>इदम् वीणा</td>
<td>Iyam Vīṇā</td>
</tr>
</tbody>
</table>
Exercise 2.
Translate these English Sentences into Sanskrit.

I am Krushna
She is Radha
That is Govinda
This (nearer) is a book
It is a flower
It is a girl
It is Govinda
That is Ganesa
You are an oldman
You are a young girl
That is a monkey
I am a scholar
This (near) is a city
What is a pen?
What is ship?
He (nearer) is Siva
She (near) is Girija
She (nearer) is Girija -
She (near) is Ganga -
It is an egg -
It is a bee -
What is vehicle? -
I am a Virgin -
It is a game -
This is a friend -

Session V

क्रिया – Kriyā(VERB)

In the previous session, we learnt to construct sentences using only नामवाचकम् - Nāmavacakam (Noun) and सर्वनामम् - Sarvanāmam (Pronoun).

Now let us go for a Verb - in IIIrd person.

A verb is called क्रिया Kriyā / or क्रियापदम्/Kriyāpadam. क्रियापदम् means 'the Verbal form'. क्रियापदम् - Kriyāpadam has वचनम्/Vacanam (Number), कालम्/Kālam (tense) and पुरुष / Purusha (person) but not लिंग / Linga (gender).

So, a क्रियापदम / Kriyāpadam can be used for all genders in the same form.

Every क्रिया / Kriyā is derived from the source of धातुः / Dhātuhu. धातुः - means the root verb. (धातवः/Dhātavaha is the plural form)

Below is a list of some important क्रियापदानि / Kriyāpadāni (verbal forms) with their धातवः / Dhātavaha (Root verbs).

These forms are given in प्रधम पुल्ल / Pradhama Purusha (IIIrd person), एक वचनम् / Eka Vacanam (Singular Number), वर्तमान कालम्/Vartamanakālam (present tense)

It is the easier way to follow and it is the traditional way also.

ति (ti) joins at the end of the root verb to form IIIrd person Singular Verb.
### 1st lesson:

<table>
<thead>
<tr>
<th>भास्तु: Dhātuḥu (Root verb)</th>
<th>क्रिया पदम/Kriyā padam (Verbal form 'Simple present' or in IIIrd person</th>
<th>Meaning: either 'Present continuous'</th>
</tr>
</thead>
<tbody>
<tr>
<td>पढ़ - Paṭṭh</td>
<td>पढ़ति- Pathati</td>
<td>Reads-Reading</td>
</tr>
<tr>
<td>लिख - Likh</td>
<td>लिखति - Likhati</td>
<td>writes-writing</td>
</tr>
<tr>
<td>वद - Vad</td>
<td>वदति - Vadati</td>
<td>Speaks - speaking</td>
</tr>
<tr>
<td>खाद - Khād</td>
<td>खादति- Khādati</td>
<td>eats - eating</td>
</tr>
<tr>
<td>पा - Pā</td>
<td>पिबति - Pibati</td>
<td>drinks - drinking</td>
</tr>
<tr>
<td>श्रृ - Śrū</td>
<td>श्रृणोति- Śrūṇoti</td>
<td>hears - hearing</td>
</tr>
<tr>
<td>चल - Cal</td>
<td>चलति- Calati</td>
<td>moves - moving</td>
</tr>
<tr>
<td>चर - Car</td>
<td>चरति- Carati</td>
<td>walks - walking</td>
</tr>
<tr>
<td>धाव - Dhāv</td>
<td>धावति- Dhāvati</td>
<td>runs - running</td>
</tr>
<tr>
<td>उप+विश- Upa+viṣ</td>
<td>उपविशति- Upaviṣati</td>
<td>sits - sitting</td>
</tr>
<tr>
<td>शठा - Shṭhā</td>
<td>ति- Tishṭhā</td>
<td>stands - standing</td>
</tr>
<tr>
<td>गम् - Gam</td>
<td>गच्छति- Gacchati</td>
<td>go - going</td>
</tr>
<tr>
<td>आ+गम् - Ā+gam</td>
<td>आगच्छति- Āgacchati</td>
<td>comes - coming</td>
</tr>
<tr>
<td>कृ - Kru</td>
<td>करोति- Karoti</td>
<td>does - doing</td>
</tr>
<tr>
<td>ग्रह - Grah</td>
<td>ग्रुणहति- Grunḥāti</td>
<td>takes - taking</td>
</tr>
<tr>
<td>दा - Dā</td>
<td>ददाति- Dadāti</td>
<td>gives - giving</td>
</tr>
<tr>
<td>नी - Nī</td>
<td>नयति- Nayati</td>
<td>takes away - taking away</td>
</tr>
<tr>
<td>आ+नी - Ā+ni</td>
<td>आनयति- Ānayati</td>
<td>brings-bringing</td>
</tr>
<tr>
<td>वस् - Vas</td>
<td>वसति- Vasati</td>
<td>resides - residing</td>
</tr>
<tr>
<td>मिल् - Mil</td>
<td>मिलति- Milati</td>
<td>meets - meeting</td>
</tr>
<tr>
<td>स्मृ - Smru</td>
<td>स्मरति- Smarati</td>
<td>remembers - remembering</td>
</tr>
<tr>
<td>वि+स्मृ - Vi+Smru</td>
<td>विमरति- Vismarati</td>
<td>forgets - forgetting</td>
</tr>
<tr>
<td>English</td>
<td>Sanskrit</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>to cross</td>
<td>तरति- Tarati</td>
<td>crosses - crossing</td>
</tr>
<tr>
<td>to travel</td>
<td>याति- Yāti</td>
<td>travels - travelling</td>
</tr>
<tr>
<td>to leave</td>
<td>त्याति- Tyajati</td>
<td>leaves - leaving</td>
</tr>
<tr>
<td>to laugh</td>
<td>हसति- Hasati</td>
<td>laughs - laughing</td>
</tr>
<tr>
<td>to cry</td>
<td>क्रन्दति- Krandati</td>
<td>cries - crying</td>
</tr>
<tr>
<td>to kill</td>
<td>मारयति- Mārayati</td>
<td>kills - killing</td>
</tr>
<tr>
<td>to cook</td>
<td>पचति- Pacati</td>
<td>cooks - cooking</td>
</tr>
<tr>
<td>to buy</td>
<td>क्रिणाति- Kriṇāti</td>
<td>buys - buying</td>
</tr>
<tr>
<td>to sell</td>
<td>विक्रिणाति- Vikriṇāti</td>
<td>sells - selling</td>
</tr>
<tr>
<td>to question</td>
<td>प्रृच्छति- Prucchati</td>
<td>questions - questioning</td>
</tr>
<tr>
<td>to salute</td>
<td>नमति- Namati</td>
<td>Salutes - Saluting</td>
</tr>
<tr>
<td>to sing</td>
<td>गायति- Gāyati</td>
<td>Sings - singing</td>
</tr>
<tr>
<td>to dance</td>
<td>नृत्यति- Nrutyati</td>
<td>dances - dancing</td>
</tr>
<tr>
<td>to beat</td>
<td>ताडयति- Tādayati</td>
<td>beats - beating</td>
</tr>
<tr>
<td>to play</td>
<td>क्रिडति- Kridati</td>
<td>Plays - playing</td>
</tr>
<tr>
<td>to dig</td>
<td>खनति- Khanati</td>
<td>digs - digging</td>
</tr>
<tr>
<td>to think</td>
<td>चिन्तत्यति- Cintayati</td>
<td>thinks - thinking</td>
</tr>
<tr>
<td>to count</td>
<td>गणयति- Gaṇayati</td>
<td>count - counting</td>
</tr>
<tr>
<td>to win</td>
<td>जयति- Jayati</td>
<td>wins - winning</td>
</tr>
<tr>
<td>to bite</td>
<td>दसति- Dasati</td>
<td>bites - biting</td>
</tr>
<tr>
<td>to wear</td>
<td>धरति- Dharati</td>
<td>wears - wearing</td>
</tr>
<tr>
<td>to live</td>
<td>जीवति- Jīvati</td>
<td>lives - living</td>
</tr>
<tr>
<td>to create</td>
<td>सृजति- Srujati</td>
<td>creates - creating</td>
</tr>
<tr>
<td>to teach</td>
<td>बोधति- Bodhati</td>
<td>teaches - teaching</td>
</tr>
<tr>
<td>to send</td>
<td>प्रेषयति- Preshayati</td>
<td>sends - sending</td>
</tr>
<tr>
<td>to invite</td>
<td>आहयति- Āhayati</td>
<td>invites - inviting</td>
</tr>
<tr>
<td>to sweep</td>
<td>मारजयति- Marjayati</td>
<td>sweeps - sweeping</td>
</tr>
</tbody>
</table>
Lesson II

Upto now, we learnt more than sixty commonly used verbs (क्रियापदानि / Kriyāpadāni) with their Singular form (एक वचनम/ Eka Vacanam) in IIIRD person (प्रथम पुरुष / Prathama purusha).

Now let us use them in sentences with Noun (नामवाचकमः / Nāma vā cakam) and pronoun (सर्वनाममः / Sarvanāmam).

We already know verb do not change with gender (लिंगम / Lingam).

So, below are some sentences in all genders (सर्वलिंग / Sarva linga).

They are in Singular (एक वचन / Eka vacana) IIIrd person (प्रथम पुरुष / Pratama purusha).

- Cur - to steal: चोर्यति- Corayati - steals - stealing
- Dah - to burn: दहति- Dahati - burns - burning
- Raksh - to protect: रक्षति- Rakshati - protect - protecting
- Kart - to cut: कर्तयति- Kartayati - cuts - cutting
- Khand - to break: खण्डयति- Khandayati - breaks - breaking
- Pat - to fall: पतति- Patati - falls - falling
- Ut+pat - to fly: उत्पतति- Utpatati - flies - flying
- Langh - to jump: लघयति- langhayati - jumps - jumping
- Snā - to bathe: रनति- Snāti - bathes - bathing
- Druṣ - to see: पदयति- Pasyati - sees - seeing
- Āruh - to climb: आरोहिताः - Ārohati - climbs - climbing
- Avaruh - to get down: अवरोहिताः - Avarohati - gets down - getting down
- Bhā - to Shine: भाति- Bhaṭi - shines - shining
- Bhū - to be: भवति- Bhavati - is
- As - to be: अस्ति- Asti - is
Meaning carries either 'Simple Present' or 'Present continuous' (वर्तमान कालम् / Vartamāna kālam).

Rāma Paṭṭati - Rāma is reading/Rama reads
Sītā Paṭṭati - Sīta is reading/Sita reads
S: Paṭṭati - Saha Paṭṭati - He (that) is reading
Eṣ: Paṭṭati - Eshaha Paṭṭati - He (this) is reading
Sā Paṭṭati - Sā Paṭṭati - She (that) is reading
Eṣa Paṭṭati - Esha Paṭṭati - She (this) is reading
Ayuṃ Paṭṭati - Ayam Paṭṭati - He (near) is reading
Iyuṃ Paṭṭati - Iyam Paṭṭati - She (near) is reading
Asau: Paṭṭati - Asauhu Paṭṭati - He (far) is reading
Asau: Paṭṭati - Asau Paṭṭati - She (far) is reading.

Like this, every noun and pronoun can be used with every verb in the above manner.

III. For further study, follow the below sentences:

Krūṇa: Khādati - Krushnaha Khādati - Krushna is eating/Krushna eats
Ganesh: Dhāvati - Ganesaha Dhāvati - Ganesha is running
Arjuna: Jayati - Arjunaha Jayati - Arjuna is winning
Kalidas: Likhati - Kālidāsaha likhati - Kālidasa is writing
Shiva: Nṛtvyati - Sivaha Nṛtyatī - Siva is dancing
Narada: Gāyati - Nāradaha gāyati - Narada is singing
Chandra: Hasati - Chandraha Hasati - Chandra is laughing
Sūrya: Chalati - Sūryaha Calati - Surya is moving
Gajah: Carati - Gajaha Carati - Elephant is walking
Vānara: Langhayati - Vānaraha langhayati - Monkey is jumping
Sarpa: Dasati - Sarpaha Dāsati - Snake is biting
Rama Paṭṭati - Ramā pacati - Ramaa is cooking
भामा खादति - Bhāma khādati
बालिका क्रीडति - Bālikā kriḍati
वृद्धा बोधति - Vrūddha Bodhati
सुशीला मार्जयति - Susēlā mārjayati
नौका दहति - Naukā Dahati
कन्या स्नाति - Kanyā snāti
सेना जयति - Senā Jayathi
निशा गच्छति - Niśa gacchati
प्रभा आगम्यति - Prabha Āgamchati
वानर: आरोहति - Vānaraḥ Ārohati
मित्रम् मिलति - Mitram milati
विमानम् उत्तपति - Vimānam Utpatati
अरण्यम् दहति अरण्यम् दहति - Aranyam dahati
जलम् अस्ति - Jalam Asti

फलम् पतति - Phalam patati
पुण्यम् रक्षति - Puṇyam rakshati
इण्यम् भवति - Ênaṁ bhavati

सत्यम् जयति - Satyam jayati
नेत्रम् फक्षति - Netram Paśyati
ज्योत्स्ना भावति - Jyotsnā bhāti

- Bhama is eating
- Young girl is playing
- Old woman is teaching
- Suseela is sweeping
- Ship is burning
- Virgin is bathing
- Army is winning
- Night is going
- Light is coming
- Monkey is climbing
- Friend is meeting
- Airplane is flying
- Forest is burning
- Water is there
  (There is water)
- Fruit is falling
- Good deed is protecting
- Knowledge is there.
  (There is knowledge)
- Truth is winning
- Eye is seeing
- Moonlight is shining.

IV. Sentences in question form:
क: पतति - Kha paṭhati
का पतति - Kā Paṭhati
किम् पतति - Kim paṭhati
क: खादति - Kaha Khādati

- Who (He) is reading?
- Who (she) is reading?
- What is reading?
- Who (he) is eating?
का पचति - Kā pacati
किम् करोति - Kim karoti
कः करोति - Kaha karoti
का करोति - Kā Karoti
कः आहवयति - Kaha Āhvayati
cा चिन्तयति- Ka cintayati
किम् पतति - Kim patati
किम् दहति - Kim Dahati
किम् दशति - Kim Daśati
किम् उत्यति - Kim Utpatati
का गायति - Kā gāyati
कः क्रीडति - Kaha krīḍati
cा क्रीडति - Ka krīḍati
कः अवरोहति - Kaha Avarohati

- Who (she) is cooking?
- What is doing?
- Who (he) is doing?
- Who (she) is doing?
- Who (he) is inviting?
- Who (she) is thinking?
- What is falling?
- What is burning?
- What is biting?
- What is flying?
- Who (she) is singing?
- Who (he) is playing?
- Who (she) is playing?
- Who (he) is getting down?

............ and so on.

V. Upto now we learnt sentences with two words. Now let us write a sentence with three words :- (using the verbs पठति - Paṭhati and पतति - patati)
सः रामः पठति - Saha Rāmaha Paṭhati
- That Rama (absent) reads (or)
  That Rama (absent) is reading.

एषः रामः पठति - Eshaha Rāmaha Paṭhati
- This Rama (nearer) is reading

अयम् रामः पठति - Ayam Rāmaha Paṭhati
- This Rama (near) is reading

असोः रामः पठति - Asauhu Rāmaha Paṭhati
- This Rama (far) is reading
  - That Sita (absent) is
VI. For the above sentences, the question form will be like this:
क: राम: पठित - Kaha Rāmaha Paṭhati
का सीता पठित - Kā Sītā Paṭhati
किम् फलम् पठित - Kim Phalam Patati
- Which Rama is reading?
- Which Sita is reading?
- Which fruit is falling?

Session VI
VERB - 1st person

Now let us learn how to use the क्रिया - kriya (Verb) in उत्तम पुरुष - Uttama purusha (1st person) of एक वचनम् - Eka vacanam (singular number) in वर्तमान कालम् - vartamāna kālam (present tense)
I. Any धातु - Dhātu (Root verb) added with आमि - Āmi becomes उत्तम पुरुष - Uttam purusha (1st person) verb.

And it is used as एक वचनम् - Eka vacanam (singular) in वर्तमान कालम् - vartamāna kālam (present tense).

Example: पढ़ + आमि / Path + Āmi = पढामि / Paṭhami = am reading
लिख + आमि / Likh + Āmi = लिखामि / Likhāmi = am writing

In this way, all first person verbs are formed. They are common for all genders.
अहम् - Ahham (I) is the 1st person Singular. It could be Male, female or Neuter. But the verb is the same.

**Follow the list :-** (Present tense includes present continuous also)

| श्रूजामि | - Srujāmi | - Create, am creating. |
| वदामि  | - Vadāmi  | - Speak, am speaking   |
| खादामि  | - Khādāmi | - eat, am eating       |
| पिबामि  | - Pibāmi  | - drink, am drinking   |
| श्रुणोमि | - Srūnomi | - hear, am hearing     |
| चलामि  | - Calāmi  | - move, am moving      |
| चरामि  | - Carāmi  | - walk, walking        |
| धावामि  | - Dhāvāmi | - run, am running      |
| उपविशामि | - Upavisāmi | - Sit, am sitting    |
| तिष्ठामि | - Tisṭhāmi | - Stand, am standing  |
| गच्छामि | - Gacchāmi | - go, am going         |
| आगच्छामि | - Āgacchāmi | - come, am coming   |
| करोमि  | - Karomi  | - do, am doing         |
| गृहामि  | - Grunāmi | - take, am taking      |
| ददामि  | - Dadāmi  | - give, am giving      |
| नयामि  | - Nayāmi  | - take away, am taking away |
| आनयामि | - Ānayāmi | - bring, am bringing   |
| वसामि  | - Vasāmi  | - reside, am residing  |
| मिलामि | - Milāmi  | - meet, am meeting     |
| स्मरामि | - Smarāmi  | - remember, am remembering |
| विस्मरामि | - Vismarāmi | - forget, am forgetting |
| तरामि  | - Tarāmi  | - cross, am crossing   |
| यामि   | - Yāmi    | - travel, am travelling |
| त्यजामि | - Tyajāmi | - leave, am leaving    |
हसामि - Hasāmi - laugh, am laughing
क्रन्दामि - Krandāmi - cry, am crying
मारयामि - Mārayāmi - kill, am killing
पचामि - Pacāmi - cook, am cooking
क्रिणामि - Kriṇāmi - buy, am buying
विक्रिणामि - Vikriṇāmi - sell, am selling
पृच्छामि - Prucchāmi - question, am questioning
नमामि - Namāmi - salute, am saluting
गायामि - Gāyāmi - sing, am singing
नृत्यामि - Nrutyāmi - dance, am dancing
ताडयामि - Tādayāmi - beat, am beating
क्रीडामि - Kriḍāmi - play, am playing
खनामि - Khanāmi - dig, am digging
चिन्तयामि - Cintayāmi - think, am thinking
गणयामि - Gāṇayāmi - count, am counting
जयामि - Jayāmi - win, am winning
दशामि - Dasāmi - bite, am biting
धरामि - Dharāmi - wear, am wearing
jeevām - Jīvāmi - live, am living
बोधामि - Bodhāmi - teach, am teaching
प्रेषयामि - Preshayāmi - send, am sending
आह्वयामि - Āhvyāmi - invite, am inviting
मारजयामि - Mārjayāmi - sweep, am sweeping
चोरयामि - Corayāmi - steal, am stealing
दहामि - Dahāmi - burn, am burning
रक्षामि - Rakshāmi - protect, am protecting
भामि - Bhāmi - shine, am shining
आरोहयामि - Arohayāmi - climb, am climbing
अरोहयामि - Avarohayāmi - get down, am getting down
कर्तयामि - Kartayāmi - cut, am cutting
खण्डयामि - Khandayāmi - break, am breaking
पतामि - Patāmi - fall, am falling
उत्पतामि - Utpatāmi - fly, am flying
लंघयामि - Langhayāmi - jump, am jumping
सनामि - Snāmi - bathe, am bathing
पस्यामि - Pasyāmi - see, am seeing
भवामि - Bhavāmi - am, being (something)
असिमि - Asmi - am, being (something)

(somebody)

All these above क्रियापदानि - kriyāpadāni (verb forms) can be used only in uttama purusha (1st person), Eka vacanam (singular) - That is "I".

II. The examples of the usage are given below:
अहम् पठामि - Aham paṭhāmi - I read, (or) I am reading
अहम् स्मरामि - Aham Smarāmi - I remember (or) I am remembering
अहम् क्रीणामि - Aham kriṇāmi - I buy (or) I am buying
अहम् गणयामि - Aham gaṇayāmi - I count (or) I am counting
अहम् गायामि - Aham gāyāmi - I sing (or) I am singing
अहम् नृत्यामि - Aham Nrutyāmi - I dance (or) I am dancing
अहम् रक्षामि - Aham Rakshāmi - I protect (or) I am protecting
अहम् उपविशामि - Aham upavisāmi - I sit (or) I am sitting
अहम् त्यजामि - Aham Tyajāmi - I leave (or) I am leaving
Session VIII
Verbs In IIInd person

Now we will start using verb in मध्यम पुरुष- Madhyama purusha (IIInd person), एक वचनम् - Eka vacanam (Singular Number), वर्तमान कालम्- Vartamāna kālam (present tense).

I. Generally सि- (si) is added to the original क्रिया- kriyā (verb), and it becomes मध्यम पुरुष- Madhyama purusha (IIInd person), एक वचन- Eka vacanam (singular) in वर्तमानकालम् vartamāna kālam (present tense).
Sometimes सि- Si becomes षि- shi.

Ex: लिख् +सि / Likh + si = लिखसि / Likhasi / are writing
पद् +सि / Paṭh + si = पठसि / Paṭhasi / are reading

त्वम् - tvam (you) is the IIInd person singular. There is no gendre rule for "you". It could be Male, female or Neutre. So the verb is the same.

Follow the list:

Singular (Present & Present continuous)

खादसि - Khādasi - eat, are eating
पिबसि - Pibasi - drink, are drinking
श्रुणोशि - Śrūṇošhi - hear, are hearing
चलसि- Calasi - move, are moving
चरसि - Carasi - walk, are walking
धावसि- Dhāvasi - run, are running
उपविससि - Upavisasi - sit, are sitting
तिष्ठसि - Tisṭhasi - stand, are standing
गच्छसि - Gacchasi - go, are going
आगच्छसि - Āgacchasi - come, are coming
करोशि - Karoshi - do, are doing
गृहासि - Gṛuḥāsī - take, are taking
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ददासि - Dadāsi</td>
<td>- give, are giving</td>
</tr>
<tr>
<td>नयसि - Nayasi</td>
<td>- take away, are taking away</td>
</tr>
<tr>
<td>आनयसि - Ānayasi</td>
<td>- bring, are bringing</td>
</tr>
<tr>
<td>वससि - Vasasi</td>
<td>- reside, are residing</td>
</tr>
<tr>
<td>भिलसि - milasi</td>
<td>- meet, are meeting</td>
</tr>
<tr>
<td>रम्यसि - Smarasi</td>
<td>- remember, are remembering</td>
</tr>
<tr>
<td>विस्मयसि - Vismarasi</td>
<td>- forget, are forgetting</td>
</tr>
<tr>
<td>तारसि - Tarasi</td>
<td>- cross, are crossing</td>
</tr>
<tr>
<td>यासि - Yāsi</td>
<td>- travel, are travelling</td>
</tr>
<tr>
<td>त्याजसि - Tyajasi</td>
<td>- leave, are leaving</td>
</tr>
<tr>
<td>हससि - Hasasi</td>
<td>- laugh, are laughing</td>
</tr>
<tr>
<td>क्रन्दसि - Krandasi</td>
<td>- cry, are crying</td>
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<tr>
<td>मारयसि - Mārayasi</td>
<td>- kill, are killing</td>
</tr>
<tr>
<td>पचसि - Pacasi</td>
<td>- cook, are cooking</td>
</tr>
<tr>
<td>क्रीणासि - Krīṇāsi</td>
<td>- buy, are buying</td>
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<td>विक्रीणासि - Vikrīṇāsi</td>
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</tr>
<tr>
<td>प्रुच्छसि - Prucchasi</td>
<td>- question, are questioning</td>
</tr>
<tr>
<td>नमसि - Namasi</td>
<td>- salute, are saluting</td>
</tr>
<tr>
<td>गायसि - Gāyasi</td>
<td>- sing, are singing</td>
</tr>
<tr>
<td>नृत्यसि - Nṛutyasi</td>
<td>- dance, are dancing</td>
</tr>
<tr>
<td>ताडयसि - Tāḍayasi</td>
<td>- beat, are beating</td>
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<tr>
<td>क्रिडसि - Krīḍasi</td>
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<tr>
<td>गणयसि - Gaṇayasi</td>
<td>- count, are counting</td>
</tr>
<tr>
<td>जयसि - Jayasi</td>
<td>- win, are winning</td>
</tr>
<tr>
<td>दशसि - Daśasi</td>
<td>- bite, are biting</td>
</tr>
</tbody>
</table>
धरसि - Dharasi - wear, are wearing
जीवसि - Jīvasi - live, are living
बोधसि - Bodhasi - teach, are teaching
प्रेषयसि - Preshayasi - send, are sending
आह्यसि - Āhvayasi - invite, are inviting
मार्जयसि - Mārjayasi - sweep, are sweeping
चोरयसि - Corayasi - steal, are stealing
दहसि - Dahasi - burn, are burning
रक्षसि - Rakshasi - protect, are protecting
कर्तयसि - Kartayasi - cut, are cutting
खण्डयसि - Khaṇḍayasi - break, are breaking
पतसि - Patasi - fall, are falling
उत्पतसि - Utpatasi - fly, are flying
लंघयसि - langhayasi - jump, are jumping
सनासि - Snāsi - bathe, are bathing
पदयसि - Paśyasi - see, are seeing
आरोहसि - Arohasi - climb, are climbing
अवरोहसि - Avarohasi - get down, are getting down
भासि - Bhāsi - shine, are shining
भवसि - Bhavasi - are, being (something/somebody)
असि - Asi - are, being (something/somebody)

All these verbal forms (क्रियापदानि - kriyā padāni) can be used only in मध्यम पुरुष - madhyama purusha (2nd person), एक वचनम् Ekavacanam (singular). That is "you".

II. The examples of the usage are given below:

त्वम पठसि - Tvam paṭhasi - you read (or) you are reading
त्वम स्मरसि - Tvam smarasi - you remember (or) you are reading
remembering
- you buy (or) you are buying
- you count (or) you are counting
- you sing (or) you are singing
- you dance (or) you are dancing
- you protect (or) you are protecting
- you sit (or) you are sitting
- you leave (or) you are leaving

III. Exercises with verb.

Upto now, we learnt a good number of verbs (क्रियापदानि - kriyāpadāni). we know how to use them in present tense (वर्तमान कालम् - vartamānakālam) singular number (एक व्यक्ति - Eka vacanam). So, now let us practice them in every gender (लिंगम् - lingam) and person (पुरुष - purusha).

Here are some simple sanskrit sentences. Translate them into English.

अहम् लघुयामि - Aham langhayāmi
स: वानरः लघुयाति - Saha vānaraha langhayati
त्वम् याति - Tvam yāti
बालिका मार्जयाति - Bālikā mārjayati
मूर्ख: तद्याति - Mūrkhaha Tādayati
एषा वाला स्नाति - Eṣā Bālā snāti
सर्वम् सुवर्णम् अर्धि - Sarvam suvarṇam ārdhi
एतत् विमानम् उत्पत्ति - Etat vimānam utpatati
त्वम् आगच्छिसि - Tvam Āgacchasi
अयम् करोति - Ayam karoti
IV. Here are some simple English sentences. Translate them into Sanskrit:
You are digging
I am cutting
He (that) is going
She (nearer) is dancing
It (neuter) is falling
This boy (near) is crying
This girl (near) is playing
This fruit (nearer) is falling
It (far) is a ship
This (far) snake is biting
Session VIII
अव्ययम् - Avyayam
(Indeclinable)

Though अव्ययम् - Avyam is understood broadly as adverb, it is
to be called the "indeclinable". Its form remains the same in all the genders,
numbers and cases. It undergoes no change. So it is called "indeclinable".

The अव्ययम् - Avyayam (indeclinable) comprises five parts, (1)
Prepositions, (2) Adverbs, (3) Particles, (4) Conjunctions and (5)
interjections.

Now let us learn some important अव्ययानि - Avyayāni
(indeclinables) or adverbial words.

<table>
<thead>
<tr>
<th>I. अव्ययम् - Avyayam</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>अत्र - Atra</td>
<td>Here</td>
</tr>
<tr>
<td>तत्र - tatra</td>
<td>There</td>
</tr>
<tr>
<td>कुत्र - Kutra</td>
<td>Where, in which place?</td>
</tr>
<tr>
<td>यत्र - Yatra</td>
<td>Where ever</td>
</tr>
<tr>
<td>एकत्र - Ekatra</td>
<td>in one place, together</td>
</tr>
<tr>
<td>उभयत्र - Ubhayatra</td>
<td>in both places</td>
</tr>
<tr>
<td>सर्वत्र - Sarvatra</td>
<td>Every where</td>
</tr>
<tr>
<td>अन्यत्र - Anyatra</td>
<td>else where</td>
</tr>
<tr>
<td>पूर्वत्र - Pūravatra</td>
<td>before</td>
</tr>
<tr>
<td>उत्तरत्र - Uttaratra</td>
<td>after</td>
</tr>
<tr>
<td>बहुत्र - Bahutra</td>
<td>in many places</td>
</tr>
<tr>
<td>क्वचित् - Kvacit</td>
<td>somewhere</td>
</tr>
<tr>
<td>अन्तः - Antaha</td>
<td>inside</td>
</tr>
<tr>
<td>बाहिः - Bahihi</td>
<td>outside</td>
</tr>
<tr>
<td>पुरतः - Purataha</td>
<td>before, in front, ahead, forward</td>
</tr>
<tr>
<td>पश्चात् - Pascat</td>
<td>behind, afterwards, backwards</td>
</tr>
</tbody>
</table>
उपारी - Upari
अध, अध: - Adha, Adhaha
निकषा - Nikashā
आरात् - Ārāt
दूरम् - Dūram

II.
अतः - Ataha

इतः - itaha
यतः - Yataha

ततः - tataha

कुतः - kutaha
एकतः - Ekataha
अन्यतः - Anyataha

सर्वतः - Sarvataha

पूर्वतः - Pūrvataha

पृष्ठतः - Prusṭhataha
उभयतः - Ubhayataha
अग्रतः-अग्रे - Agrataha-Agre
पार्श्वतः - Pārśvataha
वामतः - Vāmataha

दक्षिणतः - Dakshiṇataha

III.
अथ - Atha (Not अथ - Adha)
हठतः - haṭhāt
सदः - sadyaha

up, upside, next
below, down
very near
near, in the vicinity of
in a distance
from here, from this, because of this
hence, from this time
since, from somewhere,
wherefore, for which reason.
Therefore, consequently,
because of that.
wherefrom, what for
from one side
from another side, from other side
from all sides, on all sides,
perfectly
in front of, before, in the east,
to the east, from front side
from backside
from both sides
at first, foremost, in the top
in the side of
left side
right side
Then, afterwards, after that
suddenly
at once
इदानिम् - idānim
तदा, तदानिम् - tadā, tadānīm
तदातदा - Tadātadā
कदा - kadā
यदा - yadā
यदा यदा - yadā yadā
सदा - sadā
tasmāt - tasmāt
कथम् - Katham
पुरा - Purā

एकदा - Ekadā
अन्यदा - Anyadā
कदाचित् - Kadācit
पुन: - Punaha
पुन: पुन: - Punah punaha
मुहु: - Muhuhu
अधा: - Adyaha
इधा - Śvaha
परश्र: - Paraśvaha
खा: - Hyaha
प्रहा: - Prahyaha
पूर्वेच्छु: - Pūrvedyuhu
पश्रेष्ठ: - Paredyuhu
अन्येच्छु: - Anyedyuhu
प्रातः - Prātaha
सायम् - Sāyam
दिवा - Divā

now
then
then always
when?
when ever, when.
when ever
always
therefore
How?
once upon a time, in former times
at one time
at a different time
in sometime
again
again and again, repeatedly
again and again, frequently
today
tomorrow
day after tomorrow
yesterday
day before yesterday
previous day
next day
another day
Morning
evening, in the evening
in the day
Naktam
Iṣhat
Sakrūt
Prāyasaha
Sanaihi
Sīghram
Sahasā
Ciram
Cirāya
Acirāt,
Aciraya
Acireṇa
Na
Nahi
No
Mā
Alam
Kevalam
Jātu
Prabhruti
Kramasaha
Bhāgasaha
Arthām
Artham
Saha
Vinā
Tiryak
by the night
slightly, little
rare, rarely
mostly, regularly
gently, slowly
quickly, fastly
immediately
a long time
for a long time
not long since
recently
no, never
not at all
not
nay, no, don't
enough, sufficient
only
perhaps
and others, and the rest
slowly, step by step,
respectively
partly
for
half
along with, with
without, except
across
उच्चप्र - Uccaihi
नीचप्र - Nīcaihi
तारम् - Tāram
मंद्रम् - Mandram
नूनम् - Nūnam
तुष्णिम् - Tūshnīm
एवम् - Evam
पस्तपरम् - Parasparam
वृथान् - Vṛthāna
यावत् - Yāvat
युगपत - Yugapati
किमपि - Kimapi
कुत्रापि - Kutrapī
d�दापि - Kadāpi
व - Vā
अपि - Api
इति - Iti
एव - Eva
इथ - Iva
खलु - Khalu
किल - Kila
हि - Hi
ननाना - Nānā
c - Ca
बत - Bata
धिक्क - Dhik
उत - Uta

loudly, highly, upper
lowly, quietly, lower
in the high pitch
in the low pitch, quietly
definitely, most probably
silently
in this way, like this
mutual
waste, in vain
as much as, as long as
simultaneously
even a bit, anything
at any place
at any time
either
also, even
in this manner, so
this itself, that itself, only
like this
certainly, yes
assuredly, yes
surely, yes
various
and
Alas!
Bah! Bloody!
not only
ननु - Nanu  Isn't it?
हे - He
है - Hai
हो - Ho
अहो - Aho
हे - Re
अरे - Are
रे - ReRe
अरेरे - Arere
हन्त - Hanta
भौ - Bhooh
Hai!
hellow!
Sirrah!
Hurrah!
Hellow sir!
Session IX

Exercises with noun, pronoun and verb using indeclinable

I. Here are some small sentences with their translation. Study them carefully.avyam is underlined

राम: अन्तः पढ़ति - Rāmaha atra paṭhati
- Rama is reading here
स: तत्र पढ़ति - Saha tatra paṭhati
- He is reading there
सा अन्तः पढ़ति - Sā atra paṭhati
- She is reading here
सा इदानीम खाद्यति - Sā idanīm khādāti
- She is eating now
सीता अद्य खाद्यति - Sītā adya khādāti
- She is eating today
गणेश: क्वचित गच्छति - Ganeśaha kwacit gacchati
- Ganesa is going somewhere
राधा उच्चै: हसति - Rādhā uccaihi hasati
- Radha is laughing loudly
अहम पुनः पठामि - Aham punaha paṭhāmi
- I am reading again
त्वम् न धावसि - Tvam na dhāvasi
- You are not running
भोजनम अल्म भवति - Bhojanam alam bhavati
- Food is enough
बीर: एवम् - ताध्यसि - Vīra evam tādayasi
- Warrior is beating like this
एसा तारम् गायति - Eshā Tāram gāyati
- She is singing in high pitch
स: अर्धम् विक्रीणति - Saha Ardham vikrīṇāti
- He is selling half
भो! त्यम् आगच्छसि - Bhoh! Tvam āgacchasi
- Hellow Sir! you are coming
भो! त्यम् अपि आगच्छसि - Bhoh! Tvam api āgacchasi
- Hellow Sir! you are also coming
सर्वत्र ज्योत्रना भाति - Sarvatra jyotsnā bhāti
- Everywhere moonlight is shining
अहम् सहस्र गच्छामि - Aham sahasā gacchāmi
- I am going immediately
एष: सहस्रा / न आनयति - Eshaha Sahaśa na Ānayati
- He is not bringing immediately
सीता श्रीग्रमम् चरति - Sītā sīghram carati
- Sita is walking fastly
एषा सदा / पठति - Eshā sādā paṭhati
- She is always reading
अहम् राम: नहि - Aham Rāmaha nahi
- I am not Rama
गज: इन्द्र: गच्छति - Gajaha indrahi gacchati
- Elephant is walking slowly

Practising Exercises

II. Here are some Sanskrit sentences. Translate them into English:

राधा अद्य गायति - Rādhā adya gāyati
एषा इदानीम् चरति - Eshā idānim carati
त्यम् सर्वत्र गच्छति - Tvam Sarvatra gachhati
अयम् सहस्र पठति - Ayam Sahasā paṭhati
कृष्ण: श्रीग्रमम् सनाति - Krishnaha sīghram snāti
स: भीम: नहि - Saha bhimaha nahi
अर्जुन: सदा जयति - Arjunaha sādā jayati
भो!: त्यम् दूरदर्शनम् पश्यति - Bhoh! Tvam Dūradarśanam pasyati
III. Here are some Sanskrit sentences, with blank spaces. Fill them up with proper अव्ययानि - Avayāni (indeclinables). For easy practice the meaning of the अव्ययम् - Avayam (indeclinable) is given in the blank space.

1. सः रामः (not) - Saha Rāmaha ( )
2. एषा सीता (not) - Eshā Śītā ( )
3. मार्जालः (half) खादति - Māṛjālah ( ) khadati
4. (Alas!) वानः चोरयति - ( ) Vānaraha Corayati
5. कालिदासः (here) लिखति - Kālidāsaha ( ) likhati
6. चन्द्रः (there) भाति - Candraha ( ) bhāti
1. Rama is not coming
2. This girl is crying loudly
3. I am not Krishna
4. Monkey is jumping quickly
5. He is coming immediately
6. He is residing elsewhere
7. She is cutting slowly
8. Cat is running immediately
9. Alas! The house is burning
10. I am going elsewhere
11. Hellow Sir! you are coming
12. Hellow Sir! you are also coming
13. I am coming today
14. He is always walking
15. Fool is cutting like this
16. She is singing in high pitch
17. Cat is standing there
18. Airplane is flying fastly
19. I am coming again
20. He is eating for a long time

V. Question form प्रश्न / Praśnā with अव्ययम् / Avyayam (indeclinable)

Now let us separately learn the question (प्रश्न - Praśnā) forms of अव्ययम् - Avyayam (indeclinable)

कः - Kaha - Who (Male)?
का - Kā - Who (female)?
कुत्रा - Kutra - Where? - in which place? - Whither?
कदा - Kada - When?
कथम् - Katham - How?
कति - Kati - How many?
कुतः - Kutaha - from where?
कतमत् - Katamat - which of many?
कतम् - Katamaha - Who of many? (Male)
कतमा - Katamā - Who of many? (Female)
किमत्वं - Kimartham - what for, for what? why?
ननु - Nanu - Isn't?/ aren't?

VI. Examples:
कः स: बालः?
- Kaha saha bālaha
Who is that boy?

का राधा?
- Kā Rādhā
Who is Radha?
का एषा बालिका?
- का एषा बालिका?
Who is this girl?
अहम् किम् करोमि?
- Aham kim karomi?
What am I doing?
त्वम् किम् करोसि?
- Tvam kim karosi?
What are you doing?
सः किम् करोति?
- Saha kim karoti?
What is he doing?
सा किम् करोति?
- Sā kim karoti?
What is she doing?
सः कुत्र गच्छति?
- Saha kutra gacchati?
Where is he going?
रामः कुत्र गच्छति?
- Rāmaha kutra gacchati?
Where is Rama going?
सीता कुत्र गच्छति?
- Sītā kutra gacchati?
Where is Sita going?
कदा त्वम् आगच्छसि?
- Kadā tvam Āgacchasi?
When are you coming?
सः कदा पठति?
- Saha kadā paṭḥati?
When is he reading?
त्वम् कथम् करोसि?
- Tvam katham karosi?
How are you doing?

tvam kuta: āgacchasi?
- Tvam kutaha āgacchasi?
From where you are coming?

किमर्थम् त्वम् धावसि?
- Kimartham Tvam Dhāvasi?
Why are you running?

कथम् त्वम् गच्छसि?
- Katham tvam gacchasi?
How are you going?

त्वम् राम: ननु?
- Tvam Rāmaha, Nanu?
You are Rama, aren't you?

etat phalam, nanu?
- Etat phalam, nanu?
This is a fruit, isn't it?

एषा भामा, ननु?
- Eṣhā Bhāmā, nanu?
She is Bhama, isn't she?

अयम् राम: ननु?
- Ayam Rāmaha, nanu?
He is Rama, isn't he?

त्वम् कथम् अस्ति?
- Tvam katham asti?
How are you?

स: कथम् अस्ति?
- Saha katham asti?
How is he?
VII. Exercise:
Translate these English sentences into Sanskrit.
1. He is Bhima, isn't he?
2. How is Krishna?
3. From where he is coming?
4. How are you?
5. Who is Rama?
6. What are you doing?
7. Where is she going?
8. When is he buying?
Session X

I. एक वचनम्  - Eka vacanam (singular)
भूत कालम्  - Bhūta kālam (past tense)

I. As we are familiar with वर्तमान कालम्  - vartamāna kālam (Present tense) now let us go for भूत कालम्  - Bhūta kālam (past tense)

In IIIrd person (प्रथम पुरुष  - prathama purusha) ति (ti) joins at the end of the root verb (धातु:  - Dhatuhu) to form present tense.

In past tense, त (t) remains in the place of ति (ti) at the end, and अ (A) joins in the beginning.
Ex: अ+पठ+त  (A+patha+t) (Apathat)

Below is the list of some भूत काल - Bhūta kāla (past tense) क्रिया पदानि - kriyā padāni (verbs)

They are in एक वचनम्  - Eka vacanam (singular) प्रथम पुरुष  - Prathama purusha (IIIrd person)

IIIrd person - (He, She and it) singular - past

- Apathat  - Read
- Alikhat  - Wrote
- Akhādat  - ate
- Avadat  - spoke
- Apibat  - drank
- Asruṇot  - heard
- Acalat  - moved
- Acarat  - walked
- Adhāvat  - ran
- Upāvisat  - sat
- Atiṣṭhat  - stood
- Agacchat - went
- Āgacchat - came
- Akarot - did
- Agrunhāt - took
- Adadāt - gave
- Anayat - took away
- Ānayat - brought
- Avasat - resided (did reside)
- Amilat - met
- Asmarat - remembers
- Vyasmarat - forgot
- Atarat - crossed
- Ayāt - travelled
- Atyajat - left
- Ahasat - laughed
- Akrandat - cried
- Amārayat - killed
- Apacat - cooked
- Akrīṇāt - bought
- Vyakrīṇāt - sold
- Aprucchat - questioned
- Anamat - saluted
- Agāyat - sang
- Anrutyat - danced
- Atāḍayat - beat
- Akrīdat - played
- Akhanat - dug
II. Here are some simple sentences for your study.
- Rāmaha Akarot
Rama did it.

- Eshā Aprucchat
She questioned

- Vānaraha Alanghayat
The Monkey jumped

- Bālaha Alikhat
The boy wrote

- Bālā Anrutyat
The young woman danced

- Senā Ajayat
The army won

- Mitram amilat
The friend met

- Sā kanyā Agāyat
That virgin sang

- Vruddhaha apacat
The oldman cooked

- sevakaha amārjayat
The servant swept
पंडितः अबोधत्
- Panditaha abodhat
The scholar taught

दुष्टः अदहत्
- Dushtaha adahat
The villain burnt

गोपालः आहयत्
- Gopalaha Ahvayat
The cow boy invited

विमानम् उदपतत्
- Vimanaam udapatat
The airplane flew

बालिका अपथत्
- Bālikā apathat
The young girl read

उत्तमः असमरत्
- Uttamaha asmarat
The good person remembered

मूर्खः व्यस्मरत्
- Mūrkhaha vyasmarat
The fool forgot

नीचः अमारयत्
- Nicaha Amārayat
The rascal killed

मिश्रुकः अक्रन्दत्
- Bhikshukaha Akrandat
The beggar cried

परमहंसः अहसत्
- Paramahamsaha ahasat
The saint laughed
- Saha panditaha abhavat
  He became a scholar

III. Question form (प्रश्ना - Praśnā) (Past tense IIIrd person)

- Saha kutra atyajat?
  Where did he leave?

- Sā katham akarot?
  How did she do?

- Rāmaha kadā aprucchat?
  When did Rama question?

- Rādha kutra apaṭhat?
  Where did Radha read?

- Gopālaha kutaha Āgacchat?
  Where from Gopala did come?

- Bālakaha kim Ānayat?
  What did the boy bring?

- Devatā asrujat, Nanu?
  Goddess created, isn't it?

- Saha kim agrunhāt?
  What did he take?

- Vimānam katham udapatat?
  How did the airplane fly?
उत्तम: कथम् अस्मरत्?
- Uttamaha katham asmarat?
  How did a good person forget?

**Exercise**

IV. Here are some English sentences. Translate them into English

She went.
She came.
The boy did it.
The beggar ran.
The young girl gave.
Bhima took.
Moonlight shone.
Army protected.
Snake bit.
Krishna travelled.
The old woman cooked.
The dog jumped.
He left.
That fruit fell (down).
The scholar thought.
The cowboy travelled.
The young girl counted.
The Airplane flew.
He gave.
She took.
He heard.

V. Here are few Sanskrit sentences. Translate them into English

स: अत्यजत् - Saha Atyajat
सा अश्रुणोत् - Sā Aṣrūṇot
सर्प: अद्सत् - Sarpaha Adasat
ग्रह: अचलत् - Grahaha Acalat
वृद्धा अपशयत् - Vruddhā Apasyat
Session XI
क्रिया - Kriya (Verb)

मध्यम पुरुष - Madhyama purusha (IIInd person)

As we know, the verbal form changes according to "Person", Now let us learn the verbal form of भूत कालम् - Bhūta Kalam (Past tense) for मध्यम पुरुष - Madhyama Purusha (IIInd person).

In IIInd preson (मध्यम पुरुष - Madhyama purusha) सि (si) joins at the end of the root verb (धातुः - Dhatuhu) to form present tense.

In past tense (:) विरर - Visarga remains in the place of सि (si) at the end, and (A) joins in the beginning.
Ex: अ+पठ+: (A+Patha+ha) = अपठ: (Apathaha)

Here is a list in एक वचनम् - Eka vacanam (singular) of verbal form.

I. IIInd person (You) - Singular - Past Tense
   अपठ: - Apathaha - Read
   अलिखः - Alikha ha - Wrote
   अख़्ड़ - Akhadaha - ate
   अवद: - Avadaha - spoke
   अपिचः - Apibaha - drank
   अस्रुः - Asruṇoh - heard
   अचल: - Acalaha - moved
   अचर: - Acarah - walked
   अधाव: - Adhavaha - ran
   उपाविश: - Upavisha - sat
   अतिष्ठत: - Atisthahā - stood
   अगच्छ: - Agacchaha - went
   अकरो: - Akaroh - did
- Āgacchaha - came
- Agrunjaha - took
- Adadāha - gave
- Anayaha - took away
- Ānayaha - brought
- Avasaha - resided
- Amilaha - met
- Asmaraha - remembered
- Vyasmrahara - forgot
- Atarah - crossed
- Ayāha - travelled
- Atyajaha - left
- Ahasaha - laughed
- Akrandaha - cried
- Amārayaha - killed
- Apacaha - cooked
- Akrīṇāha - bought
- Vyakrīṇāha - sold
- Aprucchaha - questioned
- Anamaha - saluted
- Agāyaha - sang
- Anrutyaha - danced
- Atādayaha - beat
- Akripdaha - played
- Akhanaha - dug
- Acintayaha - thought
- Agaṇayaha - counted
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajayaha</td>
<td>won</td>
</tr>
<tr>
<td>Adasaha</td>
<td>bit</td>
</tr>
<tr>
<td>Adharaha</td>
<td>wore</td>
</tr>
<tr>
<td>Ajīvaha</td>
<td>lived</td>
</tr>
<tr>
<td>Asrujaha</td>
<td>created</td>
</tr>
<tr>
<td>Abodhaha</td>
<td>taught</td>
</tr>
<tr>
<td>Āpreshayaha</td>
<td>sent</td>
</tr>
<tr>
<td>Āhvayaha</td>
<td>invited</td>
</tr>
<tr>
<td>Amārjayaha</td>
<td>swept</td>
</tr>
<tr>
<td>Acorayaha</td>
<td>stole</td>
</tr>
<tr>
<td>Adahaha</td>
<td>burnt</td>
</tr>
<tr>
<td>Arakshaha</td>
<td>protected</td>
</tr>
<tr>
<td>Akartayaha</td>
<td>cut</td>
</tr>
<tr>
<td>Akhandayaha</td>
<td>broke</td>
</tr>
<tr>
<td>Apataha</td>
<td>fell</td>
</tr>
<tr>
<td>Udapataha</td>
<td>flew</td>
</tr>
<tr>
<td>Alanghayaha</td>
<td>jumped</td>
</tr>
<tr>
<td>Asnāha</td>
<td>bathed</td>
</tr>
<tr>
<td>Apasyaha</td>
<td>saw</td>
</tr>
<tr>
<td>Abhāha</td>
<td>shone</td>
</tr>
<tr>
<td>Ārohaha</td>
<td>climbed</td>
</tr>
<tr>
<td>Avarohaha</td>
<td>got down</td>
</tr>
<tr>
<td>Abhavaha</td>
<td>were (became)</td>
</tr>
<tr>
<td>Āsīhi</td>
<td>were</td>
</tr>
</tbody>
</table>

II. Here are some simple sentences for your study.

- Tвam Alikhaha - you wrote
- Tвam Akhâdaha - you ate
त्यम् अधावः - Tvam Adhāvaha - you ran
त्यम् अगच्छः - Tvam Agacchaha - you went
त्यम् आगच्छः - Tvam Āgacchaha - you came
त्यम् आनयः - Tvam Ānayaha - you brought
त्यम् अमिलः - Tvam Amilaha - you met
त्यम् अयः - Tvam Ayāha - you travelled
त्यम् अचिंतयः - Tvam Acintayaha - you thought
त्यम् अजयः - Tvam Ajayaha - you won
त्यम् असृजः - Tvam Asrujaha - you created
त्यम् अरक्षः - Tvam Arakshaha - you protected
त्यम् अस्नः - Tvam Asnāha - you bathed

t्यम् पंडितः अभवः:
- Tvam Panditaha Abhavaha
You became a scholar.

t्यम् हः अपः:
- Tvam hyaha Apaṭhaha
You read yesterday

III. Question form (in past tense)

t्यम् कुत्र अगच्छः?
- Tvam Kutra Agacchaha?
Where did you go?

t्यम् कुत्र अपतः?
- Tvam Kutra Apataha?
Where did you fall?

t्यम् किम अकरोः?
- Tvam Kim Akaroh?
What did you do?

t्यम् कुतः आगच्छः?
- Tvam Kutaha Āgacchaha
Where did you come from?
त्वम् कथम् अलंघयः?
- Tvam Katham alanghayah?
How did you jump?

कदा त्वम् अखादः?
- Kadā Tvam Akhādaha?
When did you eat?

किमर्धम् त्वम् अकर्तयः?
- Kimardham Tvam Akartayah?
For What did you cut? (or) Why did you cut?

त्वम् कथम् आरोहः?
- Tvam Katham Ārohaha?
How did you climb?

IV. Exercise
Translate these English Sentences into in Sanskrit
You saw.
You Jumped.
You broke.
You cut.
You played.
You sold.
You cooked.
You sang.
You danced.
You remembered.
When did you jump?
Where did you go?
What did you count?
What did you see?
You saw yesterday.
Session XII

उत्तम पुरुष - Uttama purusha (1st person) भूत कालम् - Bhūta kālam (past tense)

Now let us learn भूत काल क्रिया - Bhuta kala kriyā (past tense, verbal form) for उत्तम पुरुष - Uttama purusha (1st person).

In 1st person (उत्तम पुरुष - Uttama purusha) आमि (Āmi) joins at the end of the root verb (धातु - Dhatuh) to form present tense.

In past tense, अम् (Am) remains in the place of आमि (Āmi) at the end, and अ (A) joins in the beginning.

Ex: अ+पाठ+म् (A+Patha+m) = अपाठम् (Apatham)

I. Below is a list in एक वचनम् - Eka vacanam (singular)

<table>
<thead>
<tr>
<th>Ist person (I)</th>
<th>Singular - Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>अपाठम्</td>
<td>Apatham</td>
</tr>
<tr>
<td>अलिखम्</td>
<td>Alikham</td>
</tr>
<tr>
<td>अखादम्</td>
<td>Akhādam</td>
</tr>
<tr>
<td>अवदम्</td>
<td>Avadam</td>
</tr>
<tr>
<td>अपिबम्</td>
<td>Apibam</td>
</tr>
<tr>
<td>अश्रुणवम्</td>
<td>Aśṛunavam</td>
</tr>
<tr>
<td>अचलम्</td>
<td>Acalam</td>
</tr>
<tr>
<td>अचरम्</td>
<td>Acaram</td>
</tr>
<tr>
<td>अधावम्</td>
<td>Adhāvam</td>
</tr>
<tr>
<td>उपविशम्</td>
<td>Upavisam</td>
</tr>
<tr>
<td>अतिष्ठम्</td>
<td>Atishṭham</td>
</tr>
<tr>
<td>अगच्छम्</td>
<td>Agaccham</td>
</tr>
<tr>
<td>आगच्छम्</td>
<td>Āgaccham</td>
</tr>
<tr>
<td>Sanskrit Word</td>
<td>Tamil Equivalent</td>
</tr>
<tr>
<td>---------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Akaravam</td>
<td>-</td>
</tr>
<tr>
<td>Agrunham</td>
<td>-</td>
</tr>
<tr>
<td>Adadam</td>
<td>-</td>
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<tr>
<td>Anayam</td>
<td>-</td>
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<td>Anayam</td>
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<td>Avasam</td>
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<td>Ayam</td>
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<tr>
<td>Atyajam</td>
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<td>Ahasam</td>
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<td>Akrandam</td>
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<td>Amaryam</td>
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<td>Apacam</td>
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<td>Akrinam</td>
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<td>Agayam</td>
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<tr>
<td>Anrutyam</td>
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<tr>
<td>Atadayam</td>
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<tr>
<td>Akridam</td>
<td>-</td>
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<tr>
<td>Akhanam</td>
<td>-</td>
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<tr>
<td>Acintayam</td>
<td>-</td>
</tr>
<tr>
<td>Aganayam</td>
<td>-</td>
</tr>
</tbody>
</table>
II. Here are some Simple Sentences for your study.

अहम् आसम् - Aham Āsam - I was here
अहम् अलिखम् - Aham Alikham - I wrote
अहम् अधावम् - Aham Adhāvam - I ran
अहम् अगच्छम् - Aham Agaccham - I went
अहम् तत्र अगच्छम् - Aham tatra Agaccham - I went there
अहम् अत्र अगच्छम् - Aham Atra Āgaccham - I came here
अहम् आनयम् - Aham Ānayam - I brought
अहम् अमिलम् - Aham Amilam - I met
अहम् अयाम् - Aham Ayām - I travelled
अहम् अचितयम् - Aham Acintayam - I thought
अहम् अजयम् - Aham Ajayam - I won
अहम् असृजम् - Ahma Asṛujam - I created
अहम् अरक्षम् - Aham Araksham - I protected
अहम् अस्नाम् - Aham Asnām - I bathed
अहम् पंडितम् अभवम् - Aham Panditam Abhavam - I became a Scholar
अहम् प्रधः अपठम् - Aham prahyaha Apaṭham - I read day before yesterday

III. Question forms

अहम् कुत्र अगच्छम्?
- Aham kutra Agaccham?
Where did I go?

अहम् किम् अकरवम्?
- Aham kim Akaravam?
What did I do?

अहम् कुत्र उपविशाम्?
- Aham kutra upaviśam?
Where did I sit?

अहम् कथम् व्यस्मरम्?
- Aham katham vyasamaram?
How did I forget?
कदा अहम् अखादम्?
- Kadā Aham Akhādam?
How did I eat?

किमर्थम् अहम् अधावम्?
- Kimardham Aham Adhāvam?
Why did I run?

अहम् कथम् अयाम्?
- Aham Katham Ayām?
How did I travel?

अहम् कुत: अतरम्?
- Aham kutaha Ataram?
Where from did I cross?

IV. Translate these English sentences into Sanskrit.

I saw.
I jumped.
I broke.
I danced.
I sang.
I fell.
How did I jump?
Where did I go?
What did I cut?
I invited.
Session XIII
Verb in IIIrd person
भविष्यत् कालम् - Bhavishyat kālam (Future Tense)

Now in this session, let us learn भविष्यत् कालम् - Bhavishyat kālam (Future tense) क्रिया पदानि - Kriyā padāni (verbal forms) in प्रथम पुरुष - Prathama purusha (IIIrd person).

Here इश्यति (ishyati) joins the root verb at the end. Ex: पढ़+इश्यति = Path + isyati पठिष्यति = Pathṣhyati

Of course, there are some exceptions with स्यति (Syati)

Below is the list in एक वचनम् - Eka vacanam (singular)

<table>
<thead>
<tr>
<th>IIIrd person (He, she and it)</th>
<th>singular - Future tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>पठिष्यति</td>
<td>Pathṣhyati</td>
</tr>
<tr>
<td>लिखिष्यति</td>
<td>Likhishyati</td>
</tr>
<tr>
<td>कहादिष्यति</td>
<td>Khādishyati</td>
</tr>
<tr>
<td>वदिष्यति</td>
<td>Vadishyati</td>
</tr>
<tr>
<td>पास्यति</td>
<td>Pāsyati</td>
</tr>
<tr>
<td>श्रोष्यति</td>
<td>Śroshyati</td>
</tr>
<tr>
<td>चलिष्यति</td>
<td>Calishyati</td>
</tr>
<tr>
<td>चारिष्यति</td>
<td>Carishyati</td>
</tr>
<tr>
<td>धाविष्यति</td>
<td>Dhāvishyati</td>
</tr>
<tr>
<td>उपवेक्षिष्यति</td>
<td>Upavekshyati</td>
</tr>
<tr>
<td>स्थारिष्यति</td>
<td>Sthāsyati</td>
</tr>
<tr>
<td>गमिष्यति</td>
<td>Gamishyati</td>
</tr>
<tr>
<td>आगमिष्यति</td>
<td>Āgamishyati</td>
</tr>
<tr>
<td>करिष्यति</td>
<td>Karishyati</td>
</tr>
</tbody>
</table>

- will read
- will write
- will eat
- will speak
- will drink
- will hear
- will move
- will walk
- will run
- will sit
- will stand
- will go
- will come
- will do
ग्रहीश्यति - Grahishyati - will take
दास्यति - Dasyati - will give
नेश्यति - Neshyati - will take away
आनेश्यति - Aneshyati - will bring
मेलिश्यति - Melishyati - will meet
स्मरिश्यति - Smarishyati - will remember
किस्मरिश्यति - Vismarishyati - will forget
तारिश्यति - Tarishyati - will cross
यास्यति - Yasyati - will travel
ल्याश्यति - Tyakshyati - will leave
हसिश्यति - Hasishyati - will laugh
क्रेंदिश्यति - Krandishyati - will cry
मारिश्यति - Marayishyati - will kill
पक्ष्यति - Pakshyati - will cook
प्रक्ष्यति - Prakshyati - will question
क्रेष्यति - Kreshyati - will buy
विक्रेष्यति - Vikreshyati - will sell
नामश्यति/नामस्यति - Namsyati/Namasyati - will salute
गास्यति - gasyati - will sing
ताडयिश्यति - Tadayishyati - will beat
नार्तिश्यति - Nartishyati - will dance
क्रिडिश्यति - Kridishyati - will play
खनिश्यति - Khanishyati - will dig
चिंतिश्यति - Cintayishyati - will think
गणिश्यति - Ganayishyati - will count
जेश्यति - Jeshyati - will win
धारिश्यति - Dharishyati - will wear
jeevishyati - will live
srakshyati - will create
bodhishtyati - will teach
preshayishyati - will send
ahvayishyati - will invite
marjayishyati - will sweep
corayishyati - will steal
dhakshyati - will burn
drakshyati - will see
danayishyati - will bite
rakhishyati - will protect
kartayishyati - will cut
khandaishyati - will break
patishyati - will fall
uptishyati - will fly
langhayishyati - will jump
snasyati - will bathe
bhasyati - will shine
aruhayati - will climb
avaruhayati - will get down
bhavishyati - will be (will become)

In the case of Asti (Astri), there is no separate form of future tense. Bhavishyati (Bhavishyati) is used for both.

I. Here are some simple sentences in IIIrd person for your study.

राम: रक्षियाति
- Rāmaha Rakshishyati
Rama will protect

तत्त फलम् अन गतिष्यति
- Tat phalam atra patishyati
That fruit will fall here

स: बालके: पंडिते: भविष्यति
- Saha Bālakaha pandītaha Bhavishyati
That boy will become a scholar

अयम् सर्प: दंक्ष्यति
- Ayam Sarpahta Danksyati
This snake will bite

इयम् बालिका नर्तिष्यति
- Iyam Bālikā nartishyati
This girl will dance

सा पास्यति
- Sā pāsyati
She will drink

स: मूर्खे: ताड़यिष्यति
- Saha Mūrkaha tāḍayishyati
That fool will beat

भीम: खलिष्यति
- Ḅhimaha Khanishyati
Bhima will dig

अर्जुन: जेष्यति
- Arjunaha Jeshyati
Arjuna will win

बृद्ध: बोधिष्यति
- Vruddhaha bodhishyati
Old man will teach

III. प्रश्ना - Prasna (Question form): (Future IIIrd person)
क: पठिष्यति?
- Kaha paṭhisyati?
Who (male) will read?
का पाठिष्यति?
- Kā paṭhisyati?
Who (female) will read?
राम: किम् पाठिष्यति?
- Rāmaha kim paṭhisyati?
What will Rama read?/
(What is it Rama will be going to read?)
सीता कुत्र खादिष्यति?
- Sītā Kutra Khādīṣyati?
Where Sita will eat?
स: बाल: कथम् पात्यति?
- Saha Bālaha katham pāsyati?
How that boy will drink?
सा बालिका कुत: आगमिष्यति?
- Sā Bālikā kutaha Āgamishyati?
Where from will that girl come?
गोपाल: कथम् गमिष्यति?
- Gopālaha katham gamishyati?
How Gopala will go?
किमर्थम् स: नारिष्यति?
- Kimartham Saha Nartishyati?
For what he is dancing (or) Why is he dancing?

IV. Translate these English sentences into Sanskrit
1. He will come.
2. She will eat.
3. How did that boy cut?
4. Where Rama will go?
5. Why she will do?

V. Translate the Sanskrit sentences into English.
1. स: क्षात्र्यति - Saha Sthāsyati
2. सा नेष्यति - Sā Neshyati
3. सर्प: दंक्ष्यति - Sarpaha Damkshyati
4. बाला स्नात्यति - Bālā Snāsyati
5. स: पाठ: भविष्यति - Saha pandītaha Bhavishyati

**Session XIV**

*Verbs in IIInd person*

नोव लेट यो भविष्यत कालम् - Bhavishyat kalam (Future Tense)

Now let us learn भविष्यत कालम् - Bhavishyat kālam (Future tense)

क्रिया पदानि - Kriyā Padāni(Verb forms) in मध्यम पुरुष - Madhyama purusha (IIInd person)

Here इष्यति (ishyasi) joins the root verb at the end. Ex: पढ़+इष्यति= Pathā+ishyasi पाठिष्यसि = Pathiṣhyasi.

Of course, there are some exceptions with र्यसि (Syasi) and श्यसि (kshyasi)

**I. Below is a list in एक व्यक्तम् - Ekavacanam (Singular)**

<table>
<thead>
<tr>
<th>IIInd person (you)</th>
<th>भविष्यति</th>
<th>Pathishyasi</th>
<th>will read</th>
</tr>
</thead>
<tbody>
<tr>
<td>लिखिष्यति</td>
<td>Likhishyasi</td>
<td>will write</td>
<td></td>
</tr>
<tr>
<td>खादिष्यति</td>
<td>Khādishyasi</td>
<td>will eat</td>
<td></td>
</tr>
<tr>
<td>वादिष्यति</td>
<td>Vādishyasi</td>
<td>will speak</td>
<td></td>
</tr>
<tr>
<td>पार्थिष्यति</td>
<td>Pāsyasi</td>
<td>will drink</td>
<td></td>
</tr>
<tr>
<td>ज्ञोष्यति</td>
<td>Śroshyasi</td>
<td>will hear</td>
<td></td>
</tr>
<tr>
<td>चालिष्यति</td>
<td>Calishyasi</td>
<td>will move</td>
<td></td>
</tr>
<tr>
<td>चरिष्यति</td>
<td>Carishyasi</td>
<td>will walk</td>
<td></td>
</tr>
<tr>
<td>धाविष्यसि</td>
<td>Dhāvishyasi</td>
<td>will run</td>
<td></td>
</tr>
<tr>
<td>स्थायसि</td>
<td>Sthäyasi</td>
<td>will stand</td>
<td></td>
</tr>
<tr>
<td>गमिष्यसि</td>
<td>Gamishyasi</td>
<td>will go</td>
<td></td>
</tr>
<tr>
<td>आगमिष्यसि</td>
<td>Āgamishyasi</td>
<td>will come</td>
<td></td>
</tr>
<tr>
<td>करिष्यसि</td>
<td>Karishyasi</td>
<td>will do</td>
<td></td>
</tr>
<tr>
<td>दास्यसि</td>
<td>Dāsyasi</td>
<td>will give</td>
<td></td>
</tr>
<tr>
<td>नेस्यसि</td>
<td>Neshyasi</td>
<td>will take away</td>
<td></td>
</tr>
<tr>
<td>आनेश्यसि</td>
<td>Āneshyasi</td>
<td>will bring</td>
<td></td>
</tr>
<tr>
<td>मेलिष्यसि</td>
<td>Melishyasi</td>
<td>will meet</td>
<td></td>
</tr>
<tr>
<td>स्मारिष्यसि</td>
<td>Smarishyasi</td>
<td>will remember</td>
<td></td>
</tr>
<tr>
<td>विस्मारिष्यसि</td>
<td>Vismarishyasi</td>
<td>will forget</td>
<td></td>
</tr>
<tr>
<td>तारिष्यसि</td>
<td>Tarishyasi</td>
<td>will cross</td>
<td></td>
</tr>
<tr>
<td>यास्यसि</td>
<td>Yāsyasi</td>
<td>will travel</td>
<td></td>
</tr>
<tr>
<td>त्याक्ष्यसि</td>
<td>Tyakshyasi</td>
<td>will leave</td>
<td></td>
</tr>
<tr>
<td>हसिष्यसि</td>
<td>Hasishyasi</td>
<td>will laugh</td>
<td></td>
</tr>
<tr>
<td>क्रृंदिष्यसि</td>
<td>Krandishyasi</td>
<td>will cry</td>
<td></td>
</tr>
<tr>
<td>मारयिष्यसि</td>
<td>Mārayishyasi</td>
<td>will kill</td>
<td></td>
</tr>
<tr>
<td>पक्ष्यसि</td>
<td>Pakshyasi</td>
<td>will cook</td>
<td></td>
</tr>
<tr>
<td>प्रक्ष्यसि</td>
<td>Prakshyasi</td>
<td>will question</td>
<td></td>
</tr>
<tr>
<td>क्रीष्यसि</td>
<td>Kreshyasi</td>
<td>will buy</td>
<td></td>
</tr>
<tr>
<td>विक्रीष्यसि</td>
<td>Vikreshyasi</td>
<td>will sell</td>
<td></td>
</tr>
<tr>
<td>नंस्यसि/नमस्यसि</td>
<td>Namsyasi/Namasyasi</td>
<td>will salute</td>
<td></td>
</tr>
<tr>
<td>गास्यसि</td>
<td>Gāsyasi</td>
<td>will sing</td>
<td></td>
</tr>
<tr>
<td>तादविष्यसि</td>
<td>Tādāyishyasi</td>
<td>will beat</td>
<td></td>
</tr>
<tr>
<td>नारिष्यसि</td>
<td>Nartishyasi</td>
<td>will dance</td>
<td></td>
</tr>
<tr>
<td>क्रिदिष्यसि</td>
<td>Krīdishyasi</td>
<td>will play</td>
<td></td>
</tr>
</tbody>
</table>
In the case of असि (Asi), there is no separate form of future tense.
भविष्यसि (Bhavishyasi) is used for both.

II. Here are some simple sentences for your study in IInd person.

(You)

- Tvaṃ Paṭhishasyasi - You will read
- Tvaṃ likhiṣhasyasi - you will write
- Tvaṃ pāsyasi - you will drink
- Tvaṃ Dhāviṣhasyasi - you will run
- Tvaṃ Upavekṣhasyasi - you will sit
- Tvaṃ Āneshasyasi - you will bring
- Tvaṃ Smarishasyasi - you will remember
- Tvaṃ Sthāsyasi - you will stand
- Tvaṃ yāsyasi - you will travel
- Tvaṃ Tyakṣhasyasi - you will leave
- Tvaṃ Pakṣhasyasi - you will cook
- Tvaṃ prakṣhasyasi - you will question
- Tvaṃ Dānkhasyasi - you will bite
- Tvaṃ drakṣhasyasi - you will see
- Tvaṃ Dhakṣhasyasi - you will burn
- Tvaṃ Jīvishasyasi - you will live
- Tvaṃ rakṣhishasyasi - you will protect
- Tvaṃ utpatīṣhasyasi - you will fly

- Tvaṃ panditaha bhavishyasi
you will become a scholar.

- Tvaṃ Śvaha jeshyasi
you will win tomorrow

- Tvaṃ preṣṭhaḥ bhavishyasi
- Tvam parasvaha bodishyasi
  you will teach day after tomorrow
  
  त्वम् शानि: अवलह्वासि

- Tvam Śanaihi Avaruhyasi
  you will get down slowly

**III. प्रश्ना - Praśnā Question form:**

**त्वम् कुन्त्र गमिष्यसि?**
- Tvam kutra gamishyasi?
  Where will you go?

**त्वम् कुन्त्र स्थाय्यसि?**
- Tvam kutra sthāyasi?
  Where will you stand?

**त्वम् किम् करिष्यसि?**
- Tvam kim karishyasi?
  What will you do?

**त्वम् किम् दाश्यसि?**
- Tvam kim dāsyasi?
  What will you give?

**त्वम् कुत्र: त्वक्ष्यसि?**
- Tvam kutaha Tyakshyasi?
  Where from will you leave?

**त्वम् कथम् तरिष्यसि?**
- Tvam katham Tarishyasi?
  How will you cross?

**त्वम् कथम् तंघविष्यसि?**
- Tvam katham langhayishyasi?
  How will you jump?

**कदा त्वम् आनेष्यसि?**
- Kadā tvam āneshyasi?
  When will you bring?
твм् कथम् गणाविष्यसि?
- Tvam katham gaṇayishyasi?
How will you count?
कदा त्वम् आगमिष्यसि?
- Kadā tvam Āgamishyasi?
When will you come?

Exercise

IV. Translate these Sanskrit sentences into English:

твम् खादिष्यसि - Tvam Khādishyasi.
tвम् स्नास्यसि - Tvam Snāsyasi.
tвм् पास्यसि - Tvam pāsyasi.
tвм् किम् कारिष्यसि - Tvam kim karishyasi.
tвм् किम् गारिष्यसि - Tvam kim gāsyasi.
tвम् उत्तम: भविष्यसि - Tvam uttamahā Bhavishyasi.
tвм् द्व: घाविष्यसि - Tvam śvahā Dhāvishyasi.
tвम् कदा खादिष्यसि - Tvam kadā Khādishyasi.
tвм् किम्रथम् कारिष्यसि - Tvam kimartham karishyasi.

V. Translate these English Sentences into Sanskrit

1. You will run.
2. You will walk.
3. You will read.
4. You will become a scholar.
5. You will dance.
6. How will you do?
7. What will you see?
8. When will you go?
9. For what will you question?
10. Where will you go?
Session XV
Verb in 1st person

भविष्यत् कालम् - Bhavishyat kālam (Future tense)

Now let us learn भविष्यत् कालम् - Bhavishyat kālam (Future)
क्रिया पदानि - kriya padāni (verb forms) in उत्तम पुरुष - Uttama purusha
(1st person)

Here इश्यामि (ishyāmi) joins the root verb at the end. Ex:
पढ़+इश्यामि = Path + ishyāmi पाठिश्यामि = Pathishyāmi.

Of course, there are some exceptions with र्यामि /Syāmi -
श्यामि / shyāmi - and क्ष्यामि / kshyāmi.

Below is a list in एक वचनम् - Eka vacanam (Singular)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Ist person Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>पाठिश्यामि</td>
<td>- Pathishyāmi will read</td>
</tr>
<tr>
<td>लिखिश्यामि</td>
<td>- Likshishyāmi will write</td>
</tr>
<tr>
<td>खादिश्यामि</td>
<td>- Khādishyāmi will eat</td>
</tr>
<tr>
<td>वदिश्यामि</td>
<td>- Vadishyāmi will speak</td>
</tr>
<tr>
<td>पास्यामि</td>
<td>- Pāsyāmi will drink</td>
</tr>
<tr>
<td>श्रोश्यामि</td>
<td>- Śroshyāmi will hear</td>
</tr>
<tr>
<td>चलिश्यामि</td>
<td>- Calishyāmi will move</td>
</tr>
<tr>
<td>चरिश्यामि</td>
<td>- Carishyāmi will walk</td>
</tr>
<tr>
<td>धारिश्यामि</td>
<td>- Dhārishyāmi will run</td>
</tr>
<tr>
<td>उपवेश्यामि</td>
<td>- Upavekshyāmi will sit</td>
</tr>
<tr>
<td>स्थायामि</td>
<td>- Sthāyāmi will stand</td>
</tr>
<tr>
<td>गमिश्यामि</td>
<td>- Gaminishyāmi will go</td>
</tr>
<tr>
<td>आगमिश्यामि</td>
<td>- Āgaminishyāmi will come</td>
</tr>
<tr>
<td>कारिश्यामि</td>
<td>- Karishyāmi will do</td>
</tr>
<tr>
<td>दास्यामि</td>
<td>- Dāsyāmi will give</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
</tr>
<tr>
<td>-------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>नेष्यामि</td>
<td>- Neshyāmi</td>
</tr>
<tr>
<td>आनेष्यामि</td>
<td>- Āneshyāmi</td>
</tr>
<tr>
<td>मेलिष्यामि</td>
<td>- Melishyāmi</td>
</tr>
<tr>
<td>स्मरिष्यामि</td>
<td>- Smarishyāmi</td>
</tr>
<tr>
<td>विस्मरिष्यामि</td>
<td>- Vismarishyāmi</td>
</tr>
<tr>
<td>तारिष्यामि</td>
<td>- Tarishyāmi</td>
</tr>
<tr>
<td>याष्यामि</td>
<td>- Yāsyāmi</td>
</tr>
<tr>
<td>त्यक्ष्यामि</td>
<td>- Tyakshyāmi</td>
</tr>
<tr>
<td>हसिष्यामि</td>
<td>- Hasishyāmi</td>
</tr>
<tr>
<td>क्रंदिष्यामि</td>
<td>- Krandishyāmi</td>
</tr>
<tr>
<td>मारयिष्यामि</td>
<td>- Mārayishyāmi</td>
</tr>
<tr>
<td>पक्ष्यामि</td>
<td>- Pakshyāmi</td>
</tr>
<tr>
<td>प्रक्ष्यामि</td>
<td>- Prakshyāmi</td>
</tr>
<tr>
<td>क्रेश्यामि</td>
<td>- Kreshyāmi</td>
</tr>
<tr>
<td>विक्रेश्यामि</td>
<td>- Vikreshyāmi</td>
</tr>
<tr>
<td>नंस्यामि/नमस्यामि</td>
<td>- Namsyāmi/Namasyāmi</td>
</tr>
<tr>
<td>गाष्यामि</td>
<td>- Gāsyāmi</td>
</tr>
<tr>
<td>तादयिष्यामि</td>
<td>- Tādayishyāmi</td>
</tr>
<tr>
<td>नरतिष्यामि</td>
<td>- Nartishyāmi</td>
</tr>
<tr>
<td>क्रिदिष्यामि</td>
<td>- Krīdishyāmi</td>
</tr>
<tr>
<td>खनिष्यामि</td>
<td>- Khanishyāmi</td>
</tr>
<tr>
<td>चिंतिष्यामि</td>
<td>- Cintayishyāmi</td>
</tr>
<tr>
<td>गणिष्यामि</td>
<td>- Gaṇayishyāmi</td>
</tr>
<tr>
<td>जेश्यामि</td>
<td>- Jeshyāmi</td>
</tr>
<tr>
<td>दंक्ष्यामि</td>
<td>- Dankshyāmi</td>
</tr>
<tr>
<td>द्रक्ष्यामि</td>
<td>- Drakshyāmi</td>
</tr>
<tr>
<td>धक्ष्यामि</td>
<td>- Dhakshyāmi</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English Meaning</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Dharishyāmi</td>
<td>will wear</td>
</tr>
<tr>
<td>Jivishyāmi</td>
<td>will live</td>
</tr>
<tr>
<td>Srakshyāmi</td>
<td>will create</td>
</tr>
<tr>
<td>Bodhishyāmi</td>
<td>will teach</td>
</tr>
<tr>
<td>Preshayishyāmi</td>
<td>will send</td>
</tr>
<tr>
<td>Āhvayishyāmi</td>
<td>will invite</td>
</tr>
<tr>
<td>Mārjayishyāmi</td>
<td>will sweep</td>
</tr>
<tr>
<td>Corayishyāmi</td>
<td>will steal</td>
</tr>
<tr>
<td>Rakshishyāmi</td>
<td>will protect</td>
</tr>
<tr>
<td>Kartayishyāmi</td>
<td>will cut</td>
</tr>
<tr>
<td>Khandayishyāmi</td>
<td>will break</td>
</tr>
<tr>
<td>Patishyāmi</td>
<td>will fall</td>
</tr>
<tr>
<td>Utpatishyāmi</td>
<td>will fly</td>
</tr>
<tr>
<td>Langhayishyāmi</td>
<td>will jump</td>
</tr>
<tr>
<td>Snāsyāmi</td>
<td>will bathe</td>
</tr>
<tr>
<td>Bhāsyāmi</td>
<td>will shine</td>
</tr>
<tr>
<td>Āruhyāmi</td>
<td>will climb</td>
</tr>
<tr>
<td>Avaruhuyāmi</td>
<td>will get down</td>
</tr>
<tr>
<td>Bhavishyāmi</td>
<td>will be (will become)</td>
</tr>
</tbody>
</table>

In the case of अस्मि (Asmi), there is no separate form of future tense. भविष्यमि (Bhavishyami) used for both.

**II. Here are some Simple sentences for your study: in 1st person**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aham pātishyāmi</td>
<td>I will read</td>
</tr>
<tr>
<td>Aham pāsyāmi</td>
<td>I will drink</td>
</tr>
<tr>
<td>Aham śoshyāmi</td>
<td>I will hear</td>
</tr>
<tr>
<td>Aham carishyāmi</td>
<td>I will walk</td>
</tr>
<tr>
<td>Aham Sthāsyāmi</td>
<td>I will stand</td>
</tr>
</tbody>
</table>
- Aham Neshyāmi            I will take away
- Aham Smarishyāmi         I will remember
- Aham Tarishyāmi          I will cross
- Aham Yāsyāmi              I will travel
- Aham Tyakshyāmi           I will leave
- Aham Pakshyāmi            I will cook

- Aham Śvaha kreshyāmi      I will buy tomorrow

- Aham paraśvaha preshayishyāmi  
  I will send day after tomorrow

- Aham panditaha Bhavishyāmi   
  I will become a scholar

- Aham Mūrkhaha na bhavishyāmi
  I will not be a fool

III. Question form

- Aham kutra gamishyāmi?
  Where will I go?

- Aham kim karishyāmi?
  What will I do?

- Aham kim tyakshyāmi?
  What will I leave?

- Aham kutaha tyakshyāmi?
Where from I will leave?

अहम् कथम् वदिष्यामि?
- Aham katham vadishyami?
  How will I tell?

कदा अहम् नर्तिष्यामि?
- Kadā Aham Nartishyami?
  When will I dance?

IV. Exercise:
Here are some Sanskrit sentences. Translate them into English.

अहम् चारिष्यामि - Aham carishyami.
अहम् कथम् गमिष्यामि? - Aham katham gamisyami.
अहम् परस्वः मेलिष्यामि - Aham parasvaha melisyami.
अहम् समरिष्यामि - Aham Smarishyami.
अहम् विसमरिष्यामि - Aham vismarishyami.
अहम् द्रश्यामि - Aham drakshyami.
अहम् मुर्खः न भविष्यामि - Aham murkha na Bhavishyami.
अहम् गार्ष्यामि - Aham gasyami.
�हम् विक्रेष्यामि - Aham vikreshyami.
अहम् आहविष्यामि - Aham Āhvayishyami.
अहम् कुट्रं गमिष्यामि? - Aham kutra gamisyami?
अहम् किम् करिष्यामि? - Aham kim karishyami?

V. Translate these English Sentences into Sanskrit.

1. I will travel.
2. What will I do?
3. I will shine.
4. I will climb.
5. I will get down.
6. I will walk.
7. I will give tomorrow.
8. I will meet day after tomorrow.
9. I will bring.
10. How will I go?
11. Where from I will leave?
12. When will I cross?
13. Where will I travel?
14. I will run.
15. I will play.