

'arth-āntar-āpatanam arth-āpattiḥ' iti | arthāntara-
nyāsa iti ke cit, tad upekṣaṇīyam | yuktis tu vistara-
bhayān n ōcyate | puṣpītāgrā vṛttam—

'a:yuji na-yuga;repha~to yakāro
yuji ca na;jau ja;ra;gās ca puṣpītāgrā'
iti lakṣaṇāt ||

Sanskrit-English Exercises: Key

Exercise 2b

1 I am going. 2 We aren't going [Let us not go] in here.
3 He writes yet again. 4 Where are you [pl.] living now?
5 Do you so wish? 6 But where are they standing? 7 What,
is he coming this way? 8 What are the two of them bringing
here? 9 I see and write. 10 He seems to be wandering [to
be confused]. 11 The two of you dance and sing. 12 They
both remember and grieve. 13 'We are coming in here,' the
two of them say. 14 How (is it that) he is not coming even
now. 15 I rejoice that I am winning. 16 We grieve that
they are not [living:] alive.

Exercise 3a

1 The pupils are bringing the teacher. 2 Do you want horses
[the horses]? 3 I see the sun and moon. 4 Who does not
want happiness? 5 The food is scant. 6 The man takes the
horses to the water. 7 'Who are you?' the two of them ask
me. 8 To what mountain is the scholar going? 9 The two
of them enter the forest because anger does not dwell there
[here of direct speech often becomes there of indirect]. 10 We
do not understand swift speech. 11 Teacher, that elephant
is like a mountain. 12 But whom shall I ask? 13 Are you
pupils? 14 Men and children are entering the water. 15
'That fruit is now pleasant' they say astonished. 16 What,
children here too? 17 Even sorrows bring reward. 18
'Children, what pleasure do you see in this?' the teacher
says to the pupils.

Exercise 4a

1 He quits the house with his sons. 2 Here is a garden: let us go in. 3 Both teacher and pupils made an extraordinary effort. 4 This man gave up life because his friend was dear [or possibly because my friend was dear (to him)]. 5 Who (is) this (who) is coming to the house? 6 Why do you not rejoice at the pleasant sight? 7 (I have) seen and understood. 8 In curiosity as to what these [/the] men want here [/there], he goes into the house. 9 The city is far, and we are wandering exhausted. 10 Do you want this or not? 11 'Have done with words, the opportunity is gone' the two of them say in despair (/dejectedly). 12 Sons, this is the very opportunity. 13 See, we have come to the city. 14 The two friends have forgotten (their) first despair. 15 Though asked, 'O paṇḍit, where are you taking the horse?' he speaks not a word. 16 What point in effort? His Majesty is not looking at you.

Exercise 5a

1 Here we (both) are. 2 [After hearing:] They have heard my answer—what else do they want? 3 You do not [/do you not] in fact have a book.[/?] 4 Friend, you are like my (own) heart. 5 Let the two of us sit for a while in this garden. 6 They are all wandering in the fields. 7 Your Majesty, a [certain] brahmin has come from another city. 8 What means (can) you see for seeing my sons? 9 When we see his anger, we feel alarm in our heart (/our heart feels alarm). 10 Here stands His Highness. 11 Why, after sitting for just a moment I have seen my two friends once more. 12 There is no other road. 13 The sight of Rāma now actually [is for sorrow:] causes sorrow to his friends. 14 Your Majesty has heard this from others too. 15 He goes into the house and asks everyone 'Where, where is the villain now?' [The repetition of kva is for emphasis.] 16 In the country of the blind it is the one-eyed man who has power. 17 Kalahamsaka, who drew this picture of Mādhava?

Exercise 6a

1 Śoṇottarā, what is (your) purpose in coming? 2 Alas, two disasters have befallen (me). 3 Great king, [is there welfare of:] is it well with Prince Lakṣmaṇa? 4 But where is this news from? 5 Truly I am exactly so. 6 Minister, the news from Kusumapura is extensive. 7 You are accepted as a son by the noble ladies [*in fact an honorific plural* = the Queen]. 8 In which place is Mārica's hermitage? 9 Mother, who are you? Why did you restrain me? 10 Surely this is an occasion for regret. 11 This is the same (woman). 12 To both of you alike Indra's servant Duṣṣanta makes obeisance. 13 Servitude is indeed harsh. 14 Has this cancellation [made] by me of the Full Moon festival not indeed reached Vṛṣala's [path of hearing:] ears? 15 What have you (to do) with this worry? 16 Mādhavya, do you feel curiosity [with regard to seeing:] to see Śakuntalā? 17 [The characters written by a scholar, though written with care, are necessarily illegible:] However painstakingly a scholar writes, he is bound to be illegible.

Exercise 7a

1 Ah, here is Her Majesty. 2 Someone [/something] has woken me. 3 Here is Minister Rākṣasa's house. 4 Oh, we have been deprived of a loving friend. 5 (That was) well thought of by Her Reverence. 6 Sir, is (your) head-ache bearable? 7 Their excessive kindness embarrasses me. 8 Therefore let us [resort to:] shelter in this fig-tree's shade. [Note that this more conveniently qualifies tree in English, shade in Sanskrit.] 9 We have been distressed at not seeing Your Honour for a long time. 10 Welcome to Her [/Your] Majesty. 11 Do not fear discourtesy from us. 12 Minister, he prepared a medicine mixed with a magic powder for Candragupta. 13 Ah, my body is (as) happy as if [from the touch of Urvaśi's limbs:] it had been touched by Urvaśi. 14 Noble lady, [is there calamity of:] has some calamity happened to Queen Sitā? 15 I will just offer the priests this

grass for strewing on the altar. 16 Avalokitā has told (me) that Mādhava is gone to the park of (the) Love (temple). 17 Alas, the effort of both alike (was) misplaced. 18 This portion of the story has not been heard before by us or (anyone) else. 19 We for our part will just ask you [two ladies] something concerning your friend. 20 Minister, here is an ornament which His Highness has removed from his own person and sent (you).

Exercise 8a

1 Ah, we [two] have achieved our object. 2 A deed worthy of Rāma has been done. 3 There is in the Deccan a city called Padmapura. 4 Friend, let us stand over here [with our bodies] hidden by the pillar. 5 Pleasant indeed is the scene at the end of the day in the king's palace. 6 Why are you going out of the camp [with seal unreceived:] without getting a pass? 7 Dear child, do not fear [offence by (your)self:] that you have offended. 8 Ho there, for what purpose does this horse wander around with a retinue? 9 But whom (am) I (to) understand this lady (to be)? 10 Your Highness, this matter is not terribly difficult to understand. 11 But Minister Rākṣasa's hostility is fixed on Cāṇakya, not on Candragupta. 12 So I personally send (you) herewith [eṣa] brahmins of proven worth. [Or svayam may be taken with parikṣita: whose worth has been examined by myself.] 13 Alas, I am become a man of foul deeds, a monster. 14 What, though he has committed great offence, have the two blessed (goddesses) taken pity on Rāma? 15 I will just (go and) see the king, now that his evening prayers are over. 16 He at that very time, hearing of such a cruel turn of fortune for Queen Sitā, became an anchorite. 17 I perceive that Dāruvarman's efforts (were) fruitless or had an unwished-for fruit. 18 Beautiful one, the day is not completely over. 19 From meeting Śakuntalā, my eagerness to go (back) to the city has slackened.

Exercise 9a

1 What did you say? 2 Now we are going back. 3 He salutes [having made an añjali:] with joined hands. 4 I greet you all. 5 Friend Puṇḍarika, this is [not proper for:] wrong of you. 6 I will just inform my teacher that the time of sacrifice is at hand. 7 Did you too perhaps forget like me? 8 We are overwhelmed with astonishment. 9 Have (you) discovered a weakness of the enemy, sir? 10 Why then are you afraid? 11 I shall now act as ordered. 12 Reverend sir, there is indeed no matter beyond the scope of the wise. 13 Śakuntalā threatens (/scolds) her friend with (a shaking of) her finger. 14 Bravo, friend Bhūrivasu, bravo! 15 What did he say on waking? 16 Now [that good lady is the wife of a royal seer called what?:] what is the name of the royal seer whose wife that lady is? 17 Now what (was) your friend's motive, good fellow, in entering the fire [i.e. committing suicide]? 18 The lady is of course under another's control, and her guardian is not present. 19 Congratulations to you, sire, on your (re)union with your lawful wife and on beholding the face of your son. 20 Then why did Your Honour despatch this man to Kusumapura with a letter? 21 How is it that His Honour Kaṇva lives in perpetual chastity and (yet) this friend of yours is his daughter? [Note: The answer is that she is an adopted child.] 22 For my part too, when I remember Kaṇva's daughter, my heart is without eagerness for the chase. 23 Do Candragupta's faults cause his subjects to remember the merits of bygone rulers? 24 Hearing this incredible promise by the brahmin, the king in company with his ministers, with delighted mind (and) full of astonishment, respectfully handed his royal sons over to that (same) Viṣṇu-śarman.

Exercise 10a

1 See Mādhava's condition. 2 Your friends are in great distress. 3 This is women's well-known [tat] readiness of wit. 4 What attractive [characters:] hāndwriting! 5 Sit down [pl.] for a minute. 6 Oh merchant Candanadāsa, you see

how [evam] severe in punishment towards traitors is the king. 7 Let him [experience:] reap the reward of being a traitor to the king. 8 It seems that King Duṣanta is at hand, roaming in the hunt. 9 Go (both of) you. 10 Oh ascetic! Even when I think it over, I certainly do not remember marrying this lady. 11 Mādhavya my friend, be firm in your assertions. 12 How pitiless (were) the vile citizens! How precipitate King Rāma! 13 Blessed god of Love, from where do you, who are armed with flowers, get this sharpness? 14 Well (all of), you [f.] fan the two dear children with the borders of your robes. 15 In decrying hunting Mādhavya has made me [of shattered enthusiasm:] lose my enthusiasm. 16 Oh alas! to what a state of (old) age am I come! 17 This noise is (the sound) of young brahmins playing because today is a holiday in honour of learned (guests). 18 Go very gently, ladies. 19 Save (your) friend, sire. 20 Because the revered lord of our house is not present, devils are causing hindrance to our austerities. 21 Seal it, my dear fellow, with this ring. 22 Men of proven loyalty have been appointed about the king, vigilant in countermeasures against poisoners engaged by the enemy. 23 Now that Nandana is won over by Madayantikā's union, we have indeed cast aside our cares. 24 [You must understand him to be a future emperor:] know that in time to come he will be emperor. 25 Well, I did right to deposit my family in the house of my close friend Candanadāsa [and retire:] before retiring from the city. 26 Your Majesty [f.], I beg you to compose yourself and comply with the revered Vasiṣṭha's command.

Exercise 11a

1 What, is this Kaṇva's daughter Śakuntalā? 2 Dear child, may you have what I desire (for you). 3 You rogue. You are taking a letter and you don't know for whom? 4 Dear Mālatī, see you are spied [or See, I am searching you out]. 5 Let the servants take a rest. 6 Mandārikā, what your sweetheart here says on this matter—is it so? 7 Though the

Spring Festival has been thus cancelled by His Majesty, do you begin plucking the mango buds? 8 Spare his life. 9 Ho sire! Why do you remain silent like this? 10 Do, then, [your own inclination:] as you will. 11 Moreover (he) bestowed on Parvateśvara's brother Vairodhaka the half of the kingdom previously promised (to Parvateśvara). 12 What, is his mother's name 'Śakuntalā'? 13 Who is the great man who has performed this great deed, difficult for a mere mortal? 14 Priyaṃvadaka, find out what time it is. 15 Noble Vaihinari, give these two bards a hundred thousand gold pieces. 16 Vṛṣala, why are you quite inappropriately making this vast expenditure? 17 Ho merchant! Are the profits of your transactions accumulating? 18 Blessed Vasuṃdharā, watch over your virtuous daughter Jānakī. 19 What, does he just stay, though driven off? 20 Reverend Vālmiki, bring these two offspring of Sitā's womb, Kuśa and Lava, to dear Rāma [or (who are) dear Rāma's (sons)]. 21 Just as he is, so also are the two of them. 22 And a sacrificial horse blessed by Vāmadeva has been released, and (men) assigned in conformity with the law-books to guard it. At their head, Lakṣmaṇa's son Candraketu, who has acquired the tradition of the celestial missiles, has been despatched, attended by a [four-limbed:] full army. 23 Alas, alas, I am a total monster not to look affectionately on the dear wife of a dear friend, seen after (so) long. 24 Is there any news as to [iti] what then happened to (/became of) Sitā when Lakṣmaṇa had returned from that forest after abandoning (her there)? 25 There is then a young man called Mādhava [actually spoken of by me:] whom I did mention once in passing, someone who is another bond such as you (yourself are) to my heart. [The unusual possessive adjective māmakina avoids the ugly sound of mama manaso or man-manaso. The speaker is a Buddhist nun who ought to shun all ties of affection.]

Exercise 12a

1 My good fellow, my good fellow, you mustn't come in. 2 Right—I'll just listen to the confidential talk of these

(girls). 3 Be quiet while I listen. 4 Even so, minister, (you) should certainly not give up the enterprise [or one should not give up something one has undertaken]. 5 So [let father make an occupying of a seat:] take a seat, father, for a while in the shade of this sal tree. [atra for asmin; cf. also note on Exercise 8a, no. 8.] 6 Show (me) the place where that mendicant stays. 7 Be firm, my heart. You have something more grievous to listen to. 8 What else is she [he] to say? 9 And let Urvaśī here be your [throughout life:] lifelong lawful spouse. 10 So I'll just take her to Śrīparvata, shred her piece by piece and make her have a painful death. 11 In our greed to hear of good deeds, we have (something) else to ask as well. 12 So why do the players sit idle? 13 And there you must do as I tell you. 14 It is rather you two (girls) who must sustain Śakuntalā. 15 Seize his household property, arrest him and his son and wife, and hold him while I tell Vṛṣala. 16 Now tell the way to Agastya's hermitage. 17 One should enter ascetic groves in modest attire. 18 Like rain on desert land is food to one oppressed by hunger. [This is a line of verse—hence the unusual position of tathā.] 19 From (my) tightening the reins because the ground was bumpy, the speed of the chariot has slackened. 20 May you get a son (to be) Emperor. 21 How long, then, must we sit idle like this, though with our forces assembled, watching for a weakness in the enemy? 22 As soon as His Majesty, from seeing the ring, remembered that he really had previously married in secret the Lady Śakuntalā (and) from delusion rejected her, His Majesty became remorseful. 23 Since he has great wealth, he must have many wives. 24 Minister, is this man a suitable recipient for such a special decoration, particularly one that His Highness removed from his own person and bestowed (upon you)? 25 And before the (bridegroom's) relatives arrive, dear Mālatī must go to the city temple (to make an offering) for unhindered good luck.

Exercise 13a

1 Give me an answer. 2 Gautamī will go with you. 3 Why, those places seem deserted! 4 See, I am aiming that arrow.

5 If (it is) a secret, let it be—if it is not a secret, then tell (me). 6 And I for my part will announce that news to the reverend Lopāmudrā. 7 That fool, of course, on obtaining that large pile of money that you lavished (on him), began to spend it with great extravagance. 8 Thank heaven, it has dawned fair today, in that I see His Majesty here. 9 I [f.] want to tell (you) something. 10 I will just rebuke him. 11 Good Siddhārthaka, admittedly this is (an) inadequate (reward) for this service, but take it! 12 There is that letter-writer Śakaṭadāsa, a traitor to the king, being taken by the king's order to be impaled. 13 You [du.] will certainly learn this. 14 Let us just purify ourselves by seeing a holy hermitage. 15 Dear (young) lady, do not omit it—since what is meant but unsaid causes remorse. 16 This is not the right moment for me to see Indra. 17 Well, friend, you [are not a seer of:] have not seen her, for you to talk in that way. 18 Oh! here are ascetics' girls making this way, to [give water to:] water the young trees with watering-pots appropriate to their own (small) size. 19 If he is not the son of a sage, what is his name? 20 Why should Cāṇakya, being sensible, anger [have angered] Candragupta over a trifling cause? And Candragupta, conscious of his debt, would not violate [have violated] his duty of respect (just) for this much. 21 In that case beg to tell (my) preceptor Somarāta in my name that he should entertain those hermitage dwellers [by the scriptural injunctions to ritual:] with scriptural rite and personally show them in (to me). 22 But we must remember the kindness of this king, in treating us though guilty as graciously as if (we had been) innocent. 23 Ah fellow-student in misery! if (it is) not secret, nor too burdensome, I should like to hear your reason for (your intention of) sacrificing your life. 24 Noble Vaihinari, let the people be [made aware:] given to understand that from today onward Candragupta shall conduct state affairs in person, without reference to Cāṇakya. 25 We for our part will exert ourselves (to see) that there is no damage to the hermitage. 26 Is Candragupta now incapable of imposing the yoke of his state administration upon another [anyatra = anyasmin] minister or upon himself and (thus)

taking precautions for himself? 27 In truth, the greatest satisfaction arises for myself, performing (as I am) before an audience that appreciates especial (ly good) literature. 28 Śakaṭadāsa was impaled after proclamation in the city that he had employed Dāruvarman and others to do violence to Candragupta's person. 29 He of course while any member at all of Nanda's family is (still) alive [jīvati loc. sg. pres. part.] cannot be brought to accept the post of Vṛṣala's minister. 30 The delightful thing in this is that Ministers Bhūrivasu and Devarāta's desire for the ambrosia of a union of each other's offspring is at long last hereby fulfilled.

Exercise 14a

1 Priyamvadaka, find out who is standing at the door wanting to see us. 2 Now where, I wonder, can she have gone? 3 There was (once) such a sage in this hermitage. 4 Sir, hear for what purpose Hari has sent me to you. 5 Though addressed in these terms, I admonished him again and again. 6 My heart is grieved that Your Excellency has for (so) long given up proper adornment of your person. 7 And a clamour of [which the basis was] astonishment and delight rose up from the people. 8 So tell the cast to be [not confused:] well rehearsed in their various parts. 9 Just think, friend, on what pretext we can go to the hermitage again. 10 If only Candragupta can be separated from the vile Cāṇakya. 11 There is my noble elder (brother), named Kuśa, returned from Bharata's hermitage. 12 But when the two of them had fallen asleep from the exhaustion of lovemaking, they saw in a dream an old goose, its feet bound with strands of lotus fibre; and they both woke up. 13 So enquire whether he may have any wife who is pregnant. 14 Noble sir, this is no time for intimate conversation—and so I (will) speak to you quite briefly. 15 How can I allow dear Candraketu (to engage in) single combat with such a one? 16 So determining, I [f.] became anxious to get away. 17 [From the numerousness of concerns:] My concerns are so numerous that I cannot at all determine which concern it was that (I) sent this agent of

mine on. 18 If there exists any means of remedying (your) husband's hostility, reveal it—for you have the sharper mind [or a particularly sharp mind]. 19 And I spent the day with her in just such conversation—in just that room and in just that way, forbidding entry to all my servants. 20 Think of some means, then, whereby my desires may be fulfilled. 21 And hearing this, the prince mounted that same rutting elephant after pushing out the driver, and made for the palace at top speed. 22 I have learnt from my agents that out of the forces of the barbarian kings the five most important kings attend upon Rākṣasa with particular affection. 23 But if this rumour should reach the king, it would be disastrous. 24 So determining, I took care to search (for him). And, with my mind (made) nervous by my fondness for my friend, fearing some awful thing or other the more I failed to see him in my search, I roamed a good long time, directing my gaze sharply here and there, scrutinizing the woods, the groves of sandalwood trees, the bowers of vine and the banks of the lakes. 25 And in one place, borne suddenly on the jungle breeze, spreading so as to overpower the perfume of other flowers even in a forest fully in bloom, seeming with its extreme fragrance to anoint and satisfy and enrich the sense of smell, pursued by swarms of bees in rivalry (with each other), I smelt a scent of blossom, such as I had never smelt before, one [not appropriate:] alien to the human world.

Exercise 15

84 The divine sage so speaking, Pārvati at her father's side, with face bent down, counted the petals on the [play lotus:] lotus she was playing with.

Stanza 84: *The divine sage (Aṅgiras) so speaking, Pārvati at her father's side, being with face bent down (understand 'because of shyness') counted (reckoned up) the petals on her play-lotus. In other words, out of shyness she hid her delight under the pretence of counting the petals on the lotus. This describes*

the Subsidiary State (of mind) known as 'Dissimulation': to quote—

'Now Dissimulation is the hiding of the expression of anything such as delight from (a motive) such as shyness'.

85 The Mountain(-god), though with his desires fulfilled, looked at Menā's face]. Usually in matters (concerning) their daughters, family-men make their wives their eyes.

Stanza 85: *The Mountain (Himālaya) though with his desires fulfilled (in other words, though resolved to bestow (her)) looked at Menā's face (i.e. in his wish to determine the right answer). The reason being: usually family-men (householders) in matters concerning their daughters (in their daughters' concerns) are described as ones whose eye (means of perceiving matters) is their wife. In other words, their conduct is submitted to the authority of their spouse.*

86 And Menā approved the whole matter desired by her husband. [Those devoted to their husband:] Devoted wives are unswerving [in respect of their husband's wish:] in following their husband's wishes.

Stanza 86: *And Menā approved (accepted) the whole matter desired by her husband (Himālaya). The reason being: those women whose vow is simply their husband are unswerving (ones in whom there exists no swerving) in respect of their husband's wish (desire): that is, are aware of the inclination of their husband's mind.*

87 He, having deliberated in his mind ['this is the proper answer to this:] what would be the proper answer to this, at the end of the speech took hold of his auspiciously adorned daughter.

Stanza 87: *He (Himālaya) at the end of the speech (at the conclusion of the sage's utterance) having deliberated (having reflected) in his mind (in his thoughts) that this (the bestowal about to be declared in the following stanza) would be the proper (not lacking in propriety) answer to this (to the sage's*

utterance), *took hold of (grasped in his arms) his auspiciously adorned (adorned so that there was auspiciousness) daughter.*

88 'Come, dear child, you are destined as alms for the Supreme Godhead; the Sages are the petitioners—I have won the reward of (being) a householder.'

Stanza 88: *O dear child (daughter) come (approach). You are destined (fixed upon) as alms for the Supreme Godhead (for Śiva)—i.e. because of the saying that 'the alms given to an ascetic may be anything at all from a gem to a clump of grass'. The Sages are the petitioners (are (here) to sue). I have won the reward of a householder (of one in (charge of) a house). In other words, because it is liberating in this world and the next, the bestowing of a daughter upon a worthy recipient is the reward of being a householder.*

89 Having said this much to his daughter, the Mountain spoke to the Sages, 'Herewith the bride of the Three-Eyed God salutes you all!'

Stanza 89: *The Mountain (Himālaya) having said this much (the foregoing words) to his daughter, spoke to the Sages. In what terms?— 'Herewith the bride of the Three-Eyed God (the wife of Tryambaka) salutes you all'. By saying 'the bride of the Three-Eyed God' as if it were an accomplished fact, he indicates that the bestowal is immutably determined.*

90 They, applauding the Mountain's words, [generous in effecting the wished-for object:] which generously granted their wishes, blessed Ambikā with benedictions whose fulfilment would be immediate.

Stanza 90: *They (the Sages), applauding (praising with 'bravo!') the Mountain's (Himālaya's) words (statement), generous (noble) in effecting the wished-for object (because of performing the desired object). According to Amara 'udāra is used in the sense of dātṛ granting or mahānt great, noble'. [Despite Mallinātha, the former sense is obviously not irrelevant*

here.] *pākaḥ* fulfilment means that which is ripened, i.e. fruit, reward. *With benedictions* (benisons) *whose fulfilment would be immediate* (whose fruit was before the eyes) *they blessed* (congratulated) *Ambikā* (Ambā).

91 Her, when her golden earrings slipped in her anxiety to salute them, as she showed confusion, Arundhatī took upon her lap.

Stanza 91: *Her* (Ambikā), whose *golden* (made out of gold) *earrings* (gold ear-ornaments) *slipped in her anxiety to salute them* (because of intentness upon making obeisance), *as she showed confusion Arundhatī took upon her lap*. The **p** (in *āropayām āsa*) occurs by the rule '(before the causative suffix) for (the final **h** of) **ruh**, there occurs optionally **p**'.

92 And her mother, tearful-faced (and made) distressed by love for her daughter, she set at ease by (describing) the qualities of the suitor who had no other (with) prior (claim on him).

Stanza 92: *And her mother* (the mother (Menā) of her (Ambikā)) *because of her love for her daughter* (affection for her child) *distressed* (afraid that she would be separated), and therefore *tearful-faced* (one on whose face there were tears). **ananyapūrva** means 'having another woman as a prior (claim)'. The masculine gender of the prior member of the compound occurs by the rule that 'a pronoun takes the masculine gender [in the sphere of synthetic expression:] when forming part of a compound'. **ananyapūrva** means not being this, and is here used in the genitive. *She set at ease* (without distress) *by the qualities* (such as being the Conqueror of Death) of the suitor (bridegroom) *who had no other with prior claim on him*—in other words, who did not occasion the distress caused by sharing a husband.

93 Being asked the date for the wedding thereupon by Hara's (new) kinsman, they the bark-garmented ones declared (it to be) after three days, and departed.

Stanza 93: *They* (the ascetics) *bark-garmented* (dressed only in bark) *thereupon* (at that very instant) *by Hara's kinsman* (Himālaya) being *asked* (questioned as to what was) *the date for the wedding* (suitable for the wedding). **tryahaḥ** means a group of three days. The compound occurs by the rule that '(words denoting a region or number compound with another word having the same case-relationship) also (a) to express the sense that would be expressed by a secondary suffix, (b) where there is a further member (added to the compound), (c) to express collective sense'. The suffix *ṭac* occurs by the rule that '(the compound-final suffix) *ṭac* occurs after the words **rājan**, **ahan** and **sakhi**'. The singular is because it is a **dvigu** compound. It is masculine in gender by the rule that '(when at the end of a co-ordinative or determinative compound) the words **rātra**, **ahna** and **aha** occur in the masculine'. Here the word is used in the ablative. *They declared it after* (subsequent to) *three days* (said 'the wedding (shall be) on the fourth day') *and departed* (went away).

94 They, after taking leave of Himālaya and going back to the Trident-bearer and reporting to him that their business was accomplished, dismissed by him rose up to heaven.

Stanza 94: *They* (the Sages) *taking leave* (saying goodbye with the words 'good, let us go') *of Himālaya*, and *going back to the Trident-bearer* (Hara), who was at the appointed place [mentioned in fact in stanza 33], and reporting (announcing) *to him that their business* (mission) *was accomplished* (completed), *dismissed by him* (by the Trident-bearer) *rose up* (flew up) towards *heaven* (the sky). In this (stanza), since there is a stating of matters in a concise form, the quality known as 'Conciseness' is expressed: to quote—

'Conciseness is declared to be [that which is] the stating of matters in a concise form'.

(The poet now) states that the blessed Paśupati could not bear even a delay of merely three days, because of his longing for her:

95 And Paśupati passed those days with difficulty, longing for union with the Mountain's daughter. What other helpless (person) would such emotions not torment, in that they affect even him who is (so) powerful?

Stanza 95: **utka** means 'of whom the mind is **utka** [raised up, i.e.] eager'. The form is given ready-made by the rule that '**utka** occurs (in the sense of) one who is **un_manas** longing'. And longing for union with the Mountain's daughter (eager for marriage with Pārvati) Paśupati passed (spent) those (understand 'three') days with difficulty. The poet comments: *such emotions* (the Subsidiary (States) such as longing) *what other* (ordinary person) *helpless* (not in control of his senses) *would they not torment* (cause mental disturbance to), *in that* (since) *even him* (the Destroyer of Love) *who is powerful* (is capable—has conquered his senses, in fact) *they affect* (in other words, mentally disturb)?

The embellishment here is Strong Presumption, since from (one) matter, the confirmation of mental disturbance in the All-powerful one, (another matter) the mental disturbance of other people [presents itself:] is inferred on the *a fortiori* principle. As the sūtra states, 'Strong Presumption is the arising (through inference) of another matter by the stick-and-cake rule'. Some consider it Substantiation, but this should be disregarded, though the arguments (for rejection) are not stated for fear of going on too long.

The metre is Puṣpitāgrā, since this is defined as follows:

'In the odd (lines), after two ns and an r, a y,

And in the even (lines), n and j, j, r and g—(make) a Puṣpitāgrā.'

English-Sanskrit Exercises: Roman Key

Exercise 1b

mahāyāna, yoga, Mahābhārata, Rāmāyaṇa, purāṇa, jāti, Bhīma, Pāṇini, sādhu, Kāśī, Kailāsa, vihāra, mīmāṃsā, agni, ātman, paṇḍita, kṣatriya, vaiśya, śūdra, caṇḍāla, ṛgveda, mudrā, karma, Jagannātha, Gaṅgā, saṃskṛta, prākṛta, ardhmāgadhī, sandhi, aśvamedha, bodhisattva, avagraha, Indra, Kṛṣṇa, Arjuna, Bhagavadgītā, Pañcatantra

In the following sentences words have been separated where appropriate, but the student is of course not expected to have been able to do this for himself:

1 sakhy Anusūye na kevalam tātasya niyogo, mamāpi sahodarasneha eteṣu 2 udakam lambhitā ete grīṣmakālakusumadāyina āśramavṛkṣakāḥ 3 idānim atikrāntakusumasamayān api vṛkṣakān sīcāmaḥ 4 atipinaddhenaitena valkalena Priyamvadayā dṛḍham pīḍitāsmi 5 tac chithilaya tāvad enat 6 atra tāvat payodharavistārayitāram ātmano yauvanārambham upālabhasva 7 sakhyāv eṣa vāteritapallavāṅgulibhiḥ kim api vyāharatīva māṃ cūtavṛkṣakāḥ

Exercise 2a

1 svairam tamas, isvarasy, āśvau durjanāḥ śastraiś

cirān muñcanti raśmibhya eva 2 aśvāv īśvarasya aīva svairam śāstrai raśmibhyo muñcanti cirād durjanās tamasi 3 svairam eva ēśvarasya muñcanti aśvau śāstrair durjanās cirāt tamasi raśmibhyaḥ 4 muñcanti eva tamasy aśvau śāstrair īśvarasya cirād raśmibhyo durjanāḥ svairam 5 raśmibhyas tamasi śāstrair muñcanti cirād eva svairam īśvarasya aśvau durjanāḥ 6 śāstrais tamasi raśmibhyaḥ svairam durjanā īśvarasya cirād aśvau muñcanti eva 7 tamasi durjanā raśmibhyaś cirād īśvarasya aśvau svairam muñcanti śāstrair eva 8 muñcanti durjanā eva raśmibhyo aśvāv īśvarasya cirāt svairam śāstrais tamasi

Exercise 2c

1 bhramasi 2 adhunā vāgacchāmaḥ 3 tatrā āpi nr̥tyati 4 atra vasathaḥ? 5 katham, jayanti? 6 upaviśāvaḥ 7 evam na vadataḥ 8 kiṃ punar api p̄cchasi? 9 atra kiṃ likhāmi? 10 kiṃ na paśyasi? 11 gāyath, ēva 12 gacchanty āgacchanti ca (Note the usual order of this pair in Sanskrit.) 13 adhunā jivati ca śocati ca 14 paśyati vadat iva ca 15 'kim icchath?' ēti p̄cchanti 16 āgacchant, iti gacchāmaḥ 17 na punar mādyāmaḥ 18 evam api smarāvaḥ—kiṃ smarathaḥ?—'adya n āgacchat' iti (Note that the context shows 'you' to be dual.)

Exercise 3b

1 jala;bhøjane icchāmaḥ [Note the absence of sandhi.] 2 śighram aśvam paśyataḥ 3 paṇḍitāḥ kim icchatha? 4 tvām bālam iva krodho jayati 5 kāv ācāryau paśyasi? 6 sūrya iva ādya candraḥ śobhanaḥ 7 api ramaṇiyāḥ saḥ? 8 ācārya, ko brāhmaṇa ita āgacchati? 9 atra kiṃ phalam? 10 bālāḥ, kva sa ācāryaḥ? 11 kiṃ ramaṇiyāny api vacanāni na smaratha? 12 svalpaṃ phalam paśyāmaḥ 13 api vismitā ācāryāḥ? 14 kṣetra; parvata;vanāni bālau paśyataḥ 15 'sukham sa n

ēcchat' iti kiṃ vadatha? 16 kṣetraṃ gajam nayanti 17 kva punar bhojanam iti māṃ na vadasi 18 vismitam janam brāhmaṇa iva sa naro vadati

Exercise 4b

1 pariśrānto devaḥ—atrā opaviśāvaḥ 2 na vismṛtāni janen aītāni vacanāni 3 śobhanam eva aītat 4 vanam gato pi [or gatam api] putram smarati 5 ady aīva āgatā vāyam 6 deva, adhunā py etābhyām bālābhyām udyānam na tyaktam 7 eṣa vayasyaīḥ saha tiṣṭhati 8 atra kim adbhutam?—prathamam eva dṛṣṭo may aīṣa naraḥ 9 eṣa āgata eva devaś Candraguptaḥ 10 dṛṣṭam kutūhalen āsmābhir udyānam 11 vanam v odyānam vā gataḥ 12 vayasyaḥ, dūram eten aśvena vāyam ānitāḥ 13 kṛtam samdehena—etau jivitāv āgacchataḥ śiṣyau 14 ady āpi sukhen aīva tad adbhutam darśanam smarāmaḥ 15 jitās te viśādena 16 vismitā apy etena darśanena, prayatnam na tyajanti

Exercise 5b

1 andhaḥ khalv asi 2 asmād gṛhād vanāni sa nītaḥ 3 tair apy udyānam gatvā pāpā gṛhītāḥ 4 adbhuto mayoḥ krodhaḥ 5 putrāḥ, dṛṣṭāḥ stha 6 santi tv asmākam Candanadāsasya gṛhe mitrāni 7 pariśrānto sm iti p̄cchāmi 8 sarveṣu deśasya mārgeṣu dṛṣṭam idam asmābhiḥ 9 deva, sa ev āsmi kumāraḥ 10 andhasya pādayoḥ patati 11 sarve mayā ken āpy upāyena dṛṣṭāḥ 12 krodhāy aītat kumārasya prativacanam 13 śrutvā tv etan mārge upaviśanti 14 Kalahaṃsaka, na naḥ kutūhalam pustakeṣu 15 ekasminn ev odyāne puṣpāni kānicid bhavanti 16 dṛṣṭvā pi sarvam n aīva kimcid vadati kumāraḥ 17 katham samdeha ev ātra te? 18 hā Makaranda, hā Kalahaṃsaka, gato vām vayasyaḥ [Note that 'your' must be dual.] 19 kumāreṇa tv anyasmin deśe sthitvā sarvam pāpasya prativacanam śrutam 20 krodhe kiṃ phalam eṣa paśyati?

Exercise 6b

1 āśrama-mṛgo yam 2 kṛtaḥ kārya-ārambhaḥ 3 ayam amātya:Rākṣasas tiṣṭhati 4 mūḍha, n āyam pariḥāsa-kālaḥ 5 iyaṁ tarhi kasya mudrā? 6 abhi-jñāḥ khalv asi loka-vyavahārānām 7 tat kiṁ na pariḡṛhitam asmad-vacanaṁ paura:janena? 8 aho, pravāta-subhaḡo yam van-ōddeśaḥ 9 alam āśānkayā 10 labdham netra-nirvānam 11 kathaṁ na paśyasi Rāmasy āvasthām? 12 Śārṅgarava, sthāne khalu pura-praveśāt tav ēdṛśaḥ samvegāḥ 13 asty etat kula-vrataṁ Pauravānām 14 bhadre, prathitaṁ Duḡ-ṣanta-caritaṁ prajāsu 15 tat kṛtam idānim āśā:vyasa-nena 16 na khalu satyam eva tāpasa-kanyāyām abhilāṣo me 17 candr-ōparāgamḥ prati tu, ken āpi vipralabdhā si 18 ih aiva priyā-paribhukte latā-maṇḍape muhūrtaṁ tiṣṭhāmi

Exercise 7b

1 Ātreyy asmi 2 vardhayasi me kutūhalam 3 tad idam sarasī-tīram 4 yāvad etās chāyām āśritaḥ pratipālayāmi 5 kṣudra:jana-kṣuṇṇa eṣa mārگاḥ 6 vyaktam etāny api Cāṇakya-prayuktēna vaṇijā smāsu vikrītāni 7 aho, darśito mitra-snehaḥ 8 śirasi bhayaṁ dūre tat-pratikāraḥ 9 sakhi Madayantike, svāgatam. anuḡṛhitam asmad-gṛhaṁ bhavatyā 10 eṣa vivāda eva māṁ pratyāyayati 11 samid-āhara-ṇāya prasthitāv āvām [āharaṇ-ārtham would also do. Note samid from samidh by external sandhi.] 12 kim-arthaṁ bhavatībhyāṁ pratiṣiddho smi? 13 Kala-hamsaka;Makaranda-praveś-āvasare tat su:vihitam 14 katham, tātena dhṛta:pūrvam idam ābharaṇam? 15 niyukt aiva mayā tatra tat-priya:sakhī Buddharak-ṣitā 16 etāv eva Rāmāyaṇa-kathā-puruṣau? 17 anena priya:suhṛdā Siddhārthakena ghātakān vidrā-vya vadhya-sthānād apahrto smi 18 anya ev āyam a:kṣuṇṇaḥ kathā-prakāro bhagavatyaḥ 19 kumāra:

Lava-prayukta:Vāruṇ:āstra-prabhāvaḥ khalv eṣaḥ 20 sa khalu vaidyas tad ev auṣadham pāyitaś c ōpara-taś ca

Exercise 8b

1 rājñāḥ pratigraho yam 2 gato hram Avalokitā-janita:kautukaḥ Kāmadev-āyatanam 3 amātya-nām -āṅkit ēyam mudrā 4 pariṣan-nirdiṣṭa:guṇam pra-bandham n ādhigacchāmaḥ 5 nanu yūyam apy anena dharma-karmanā pariśrāntāḥ 6 eṣo smi Kāmandakī samvṛttaḥ. aham apy Avalokitā 7 Vṛṣala, svayam an:abhiyuktānām rājñām ete doṣā bhavanti 8 tat kim avanata:mukha:puṇḍarīkaḥ sthito si? 9 tatra hi me priya:suhṛd vaitālika-vyañjanaḥ Stanakalaśo nāma prativasati 10 api vayasyena vidite tad-anvaya: nāmani? 11 priye, krauryam api me tvayi prayuktam anukūla:pariṇāmaṁ samvṛttam. tad aham idānim tvayā pratyabhijñātām ātmānam icchāmi 12 Urvaśi-gata:manaso pi me sa eva devyām bahumānaḥ 13 kiṁ tv araṇya-sado vayam an:abhyasta:ratha-caryāḥ 14 tad asy aiva tāvad ucchvasita:kusuma-kesara-kaṣāya:śītal:āmōda-vāsit:ōdyānasya kāñcanāra:pād-apasy ādhastād upaviśāvaḥ 15 vidita:Sitā-vṛttānt ēyam 16 aye, any-āsakta:citto devaḥ 17 kiṁ nām-adheyam etad devyā vrataṁ? 18 sa c āṅguriyaka-darśan:āvasānaḥ śāpaḥ 19 valmanasya-parito pi priya:darśano devaḥ

Exercise 9b

1 api nir_vighnaṁ tapaḥ? 2 vayasya Makaranda, api bhavān utkaṇṭhate Madayantikāyāḥ? 3 kva punar Mālati Mādhavaṁ prāḡ dṛṣṭavati? 4 ārye, eṣa nir_lajjo Lakṣmaṇaḥ praṇamati 5 kiṁ kathayanti bhavantaḥ? 6 atyudāra:prakṛtir Mālati 7 ramaṇiyāḥ khalv amātya:Bhūrivāso vibhūtayaḥ 8 atidāruṇo jana-sammardo vartate 9 Śakuntalāyāḥ prathama:

darśana-vṛttāntaṃ kathitavān asmi bhavate 10 bhaga-
vaty Arundhati, Vaidehaḥ Śiradhvajo bhivādaye
11 api kṣamante smad-upajāpaṃ Candragupta-
prakṛtayaḥ? 12 a:samnihitam eva mām manyate
13 apūrvaḥ ko pi bahumāna-hetur guruṣu, Saudhātaka
14 eṣa Rākṣasa-prayukto viṣa-kanyayā Parvateśvaraṃ
ghātitaṃ 15 Mādhavyaḥ āñjalau bakula-mālāṃ
nikṣipati 16 diṣṭyā Mahendr-ōpakāra-paryāptena
vikrama-mahimnā vardhate bhavān 17 tataḥ praviśati
yath-ōkta:vyāpārā saha sakhibhyaṃ Śakuntalā 18
vayasya, nanv amātya-bhavan-āsanna: rathyay-
aiva bahuśaḥ samcarāvahe—tad upapannam etat 19
Candragupta-prakṛtīnāṃ hi Cāṇakya-doṣā ev-
āparāga-hetavaḥ 20 vayasya, nir-avagrahaṃ dahati
daivam iva dāruṇo vivasvān 21 sādhu Vṛṣala
sādhu—mam- aiva hṛdayena saha sammantrya sam-
diṣṭavān asi 22 aye, 'Kusumapura-vṛttānta-jño haṃ,
bhavat-praṇidhiś c' ēti gāthā-rthaḥ 23 etāv Aditi-
parivardhita:mandāra:vrkṣakam Prajāpater āśrama-
padaṃ praviṣṭau svaḥ 24 imām ugr-ātapaṃ velāṃ
prāyeṇa latā-valaya-vatsu Mālini-tīreṣu sa_sakhi:janā
tatrabhavati gamayati

Exercise 10b

1 āryāḥ paśyata 2 aho mahārghyaṇy ābharaṇāni 3
paśyanti tiṣṭhati 4 tvaratām atrabhavati 5 trikāla-
darśibhir munibhir ādiṣṭaḥ sur:āsura-vimardo bhāvi
6 bahu:pratyavāyaṃ nṛpatvam 7 ata eva bhavad-vidhā
mahāntaḥ 8 astu te kārya-siddhiḥ 9 mudrāṃ
paripālayann udveṣṭya darśaya 10 aho viveka-sūnya-tā
mlecchasya 11 niḡṛhya śoka-āveśaṃ mām anugac-
chatam 12 vatsa, kāry-ābhīyoga ev- āsmān ākulayati,
na punar upādhyāya-sahabhūḥ śiṣya:jane duḥśilatā
13 pariharantam api mām Pañcavaṭi-sneho balād
ākaraṣat iva 14 aho madhuram āsāṃ darśanam 15
Citralekhe, tvaray- Ōrvaśim 16 asty etad anya-
samādhi-bhiru-tvaṃ devānām 17 utsarpiṇi khalu

mahatām prārthanā 18 sāmpratam eva Kusumapur-
ōparodhanāya pratiṣṭhantām asmad-balāni 19 vismṛtā
bhavad-guṇa-pakṣapātīnā mayā svāmi-guṇāḥ 20
Priyaṃvadaka, na naḥ kutūhalaṃ sarpeṣu—tat
paritoṣya visarjay- ainam 21 Śaci-tīrthe salilaṃ vand-
amānāyās tava sakhyāḥ paribhraṣṭam 22 vatsa,
sāvadhāno bhava 23 kārya-vyagra-tvān manasaḥ
prabhūtatvāc ca praṇidhināṃ vismṛtam 24 ārya
Jājale, tvam api sa_parijano nivartasva—Bhāgurā-
yaṇa ev- aiko mām anugacchatu 25 aho śarat:
samaya-sambhṛta:śobhā-vibhūtināṃ diśām ati-
śaya:ramaṇiya-tā 26 tata ekasmād bhitti-cchidrād
grhīta:bhakt-āvayavānāṃ pipilikānāṃ niṣkrāmanti-
nāṃ pañktim avalokya, 'puruṣa:garbham etad grham'
iti grhīb:ārthena dāhitam tad eva śayana-grham

Exercise 11b

1 diyatām asmai prativacanam 2 bhrātarāv āvāṃ
yamajau 3 na niṣ-prayojanam adhikāra-vantaḥ pra-
bhuhir āhūyante 4 atr- aiva sthīyatām 5 yat tad
alamkaraṇa-trayaṃ kṛtam, tan-madhyād ekaṃ diya-
tām 6 vimucyantām abhīśavaḥ 7 kim ucyate 'dhai-
ryam' iti? 8 bhadrās tvaryatām tvaryatām 9 abhi-
vyaktāyāṃ candrikāyāṃ kiṃ dipikā-paunaruktena?
10 Lātavya, āhūyatām Urvaśi 11 aye, tad idam ābha-
raṇaṃ yan mayā sva:śarīrād avatārya Rākṣasāya
preṣitam 12 ayi vatse, evam ātmā stūyate 13 parito-
ṣya vikretāraṃ grhyatām 14 ārya, asti kaścid yaḥ
Kusumapuraṃ gacchati, tata āgacchati vā? 15 prave-
śyatām 16 kiṃ mṛṣā tarkeṇ- ānviṣyate? 17 'amātya'
iti lajjā-karam idāniṃ viśeṣaṇa:padam 18 hanta,
mūḍha ev- āsmi, yo smin vanecare vayasya:Maka-
rand-ōcitam vyavaharāmi 19 samarpyatām Rākṣa-
sasya grha-janaḥ. anubhūyatām ciraṃ vicitra:phalo
rāja-prasādaḥ 20 rakṣyatām para-kalatreṇ- ātmanaḥ
kalatraṃ jivitaṃ ca 21 sa eṣa Kāmandakī-suhr-
putro mahā:māmsasya paṇayitā Mādhavaḥ 22 yeṣāṃ

antevāsinām hastena tat pustakam Bharat-āśramam preṣitam, teṣām ānuyātrikāś cāpa;pāṇih pramād-āpanodan-ārtham asmad-bhrātā preṣitaḥ 23 anantaram ca yātrā-bhaṅga-pracalitasya mahataḥ paura: janasya saṅkulena vighaṭitāyām tasyām āgato ṽsmi 24 mūrkhā, anyam eva bhāgam ete tapasvino nirvapanti, yo ratna-rāśin api vihāy, ābhinandyate 25 evam ātm-ābhīprāya-sambhāvito:ēṣṭa:jana-cittavṛttih prārthayitā vipralabhyate

Exercise 12b

1 kim bravīṣi? 2 anena lekkena Rākṣaso jetavyaḥ 3 tatr aiva Makaranda;Madayantik-āgamanam yāvat sthātavyam 4 śṛṅguvas tāvaḥ 5 hanta, hṛdayam api me ripubhiḥ svikṛtam 6 asyām aśoka-cchāyāyām āstām āyusmān, yāvat tvām aham Indra-gurave nive-dayāmi 7 rakṣaṇiyā Rākṣasasya prāṇā ity āry-ādeśaḥ 8 tad yathā bhavitavyam tathā bhavatu 9 sarvam eva tantram ākulībhūtam 10 kim bhavāms tūṣṇim āste? 11 tad atra vastuny an:upālabhyo Rākṣasaḥ 12 bhadrā Bhāsvaraka, bahir nītvā tāvat tādyatām yāvat kathyate ṽmena 13 śṛṅgu vicitram idam 14 asminn eva vetasa;latā-maṅḍape bhavitavyam Śakuntalayā 15 tad idānim sahadharmacāriṇam prati na tvayā manyuḥ karaṇiyāḥ 16 tam eva ḍdeśam gacchāmi yatra me nayanayoḥ sā su:nayanā tiro~bhūtā 17 āviṣkṛtam kathā-prāvīnyam vatsena 18 tena hi tat-prayogād eva ātrabhavataḥ sāmājikān upāmahe 19 kumāra ivān:atikramaṇiyā:vacano bhavān api 20 a:samyak ceṣṭitam priyām samā-sādyā kāla-haraṇam kurvatā mayā 21 kaṣṭam, ete suhṛd-vyasaneṣu para~vad udāsīnāḥ pratyādiśyā-mahe vayam anena 22 bhoḥ śreṣṭhin, sa cāparikle-śaḥ katham āvirbhavati iti nanu praṣṭavyā vayam eva bhavati 23 yāvad ete Mānas-ōtsukāḥ patatṛiṇaḥ saraso nōtpatanti, tāvad etebhyaḥ priyā-pravṛttir avagamayitavyā 24 tatas teṣu gṛhīta:samjñeṣu bhay-

āpadeśād itas tataḥ pradruṭeṣu Śakaṭadāso vadhyasthānād apanīya Rākṣasam prāpayitavyaḥ 25 yad aivāpsaras-tīrthāt pratyākhyāna-viklavām Śakuntalām ādāya Dākṣāyaṇim upagatā Menakā, tad aiva dhyānād avagata:vṛttānto ṽsmi 'Durvāsasaḥ śāpād iyam tapasvini sahadharmacāriṇā pratyādiṣṭ' ēti

Exercise 13b

1 Vijaye, pratyabhijānāti bhavati bhūṣaṇam idam? 2 śaṭhaḥ khalv asau baṭuḥ 3 su:vihitam Lavaṅgikayā, yato Mādhav-ānucaraḥ Kalahaṃsakas tām vihāradāsīm Mandārikām kāmayate 4 kva punar mām bhavatyāḥ pratipālayiṣyanti? 5 katham, a:dattv aiva prativacanam nartitum ārabdhaḥ 6 katham, mad-anveṣiṇaḥ sainikās tapo-vanam uparundhanti? 7 kāmam etad abhinandanīyam, tathā ṽpi vayam atra madhyasthāḥ 8 nō āticirād amātyo ṽsmān purātānim avasthām āropayiṣyati 9 na yuktaḥ prakṛtam api puruṣam avajñātum 10 rājan Candragupta, viditam eva te yathā vyaḥ Malayaketau kim cit kāl-āntaram uṣitāḥ 11 bho Viṣṇugupta, na mām śvapāka-sparśādūṣitam spraṣṭum arhasi 12 vatsa, kaccid abhinanditas tvayā vidhivad asmābhir anuṣṭhita:jāta-karm:ādi:kriyāḥ putra eṣa Śakuntaleyāḥ? 13 tad anujānihi mām gamanāya 14 na śaknumo vayam āryasya vācā vācam atīśayitum 15 yady evam abhiyoga-kālam āryaḥ paśyati, tat kim āsyate? 16 bhadrā, pravīśa—lapsyase śrotāram jñātāram ca 17 'idānim eva duhitaram atithi-satkārāy, ādiśya, daivam asyāḥ pratikūlam sāmāyitum Somatīrtham gataḥ'—'yady evam, tām eva draṅsyāmi' 18 sakhe, kim a:śraddadhānaḥ pṛcchasi? 19 kim a:kṣatriyā pṛthivi, yad evam udghuṣyate? 20 bhadrā, kasmīś cid āpta:jam-ānuṣṭheye karmaṇi tvām vyāpārayitum icchāmi 21 sa cen muni-dauhitras tal:lakṣaṇ-ōpapanno bhavati tataḥ pratinandya śuddhāntam enām praveśayiṣyasi 22 tat kim ujjihāna:jivitām varākīm nō ānukampase? 23 na

niṣ_pariḡrahaṃ sthāna-bhraṃśaḥ pīḍayiṣyati 24 Candragupta-śarīram abhidroḡdhum asmat-prayuktānāṃ tīkṣṇa:rasa-d:ādīnām upasaṃgrah-ārthaṃ prakṛty-upajāp-ārthaṃ ca mahatā koṣa-saṃcayena sthāpitaḥ Śakaṭadāsaḥ 25 sakhe Mādhavya, an:avāpta:cakṣuḥ-phalo ṣi, yena tvayā draṣṭavyānām paraṃ na drṣṭam 26 bhoḥ śreṣṭhin Candanadāsa, evaṃ rāj-āpathya-kāriṣu tīkṣṇa:danḍo rājā na marṣayiṣyati Rākṣasa-kalatra-pracchādanam bhavataḥ 27 yato ṃmī vyāghr:ādayo varṇa-mātra-vipralabdhaḥ śṛḡgālam a:jñātva rājānam amuṃ manyante, tad yathā ṃyam pariciyate tathā kuruta 28 deva, jīvitū-kāmaḥ ko ṃyo devasya śāsanam ullaṅghayiṣyati? 29 yady api svāmi-guṇā na śakyante vismartuṃ, tathā ṃpi madvijñāpanam mānayitum arhaty āryaḥ

Exercise 14b

1 Lātavya, api jānīte bhavān kasy, āyam bāṇa iti? 2 aye mūrkhā, kiṃ bhavān asmākam upādhyāyād dharma-vit-taraḥ? 3 nyaśāmayam ca tasminn āśrame kasya cic cūta-potakasya cchāyāyām kam apy udvigna:varṇam tāpasam 4 vayasya, aṅgulī-svedena dūṣyerrann akṣarāṇi 5 tat ko ṃyam pade pade mahān an:adhyavasāyaḥ? 6 ity uktvā ca sā tāmbūla-bhājanād ākrṣya tām adarśayat 7 avasare khalv anurāḡ:ōpakārayor garīyasor upanyāsaḥ 8 Raivataka, ucyatām asmat-sārathiḥ sa bāṇa:kārmukam ratham upasthāpay, ēti 9 sa kādācid dhairya-skhalana-vilakṣaḥ kiṃ cid aniṣṭam api samācāret 10 yāvad aśṛṇavam Mālaty ev, āsya manmath-ōnmātha-hetur iti 11 nikhil:āntaḥpura-svāmini ca tasy, ābhavat 12 ucyatām kiṃ te bhūyaḥ priyam upakaromi 13 ity abhidhāya kiṃ iyam vakṣyat iti man-mukh-āsakta:drṣṭis tūṣṇim āsīt 14 tat kuto ṃsmin vipine priyā-pravṛttim āgamayeyam? 15 sa kila kṛpālus tam janam ārcrayā gir, āśvāsy, ārti-kāraṇam tam gaṇikām aprcchat 16 kumāra, na kadācid api Śakaṭadāso ṃmātya:Rākṣasasy

āgrato 'mayā likhitam' iti pratipatsyate 17 sakhe Bhāḡurāyaṇa, nanv asmākam amātya:Rākṣasaḥ priyatamo hitatamaḥ ca 18 apayātāyām bhavatyām muhūrtam iva sthitv, aikāki 'kim ayam idānim ācarat?' iti saṃjāta: vitarkaḥ pratinivṛtya viṭap-āntarita: vigrahas tam pradeṣam vyalokayam 19 api nāma mṛḡatṛṣṇik, ēva n, āyam ante prastāvo viṣādāya kalpeta 20 sūry-ōpasthānāt pratinivṛttam Purūravasam mām upetya kathyatām kuto bhavatyāḥ paritrātavyā iti 21 ity abhidhānā madana-mūrchā-kheda-vihvalair aṅgaiḥ katham cid avalambya tām ev, ōdatiṣṭham. uccalitāyāś ca me durnimitta-nivedakam aspandata dakṣiṇam locanam. upajāta:śaṅkā c, ācintayam 'idam aparam kim apy upakṣiptam daiven' ēti 22 yady asmatto garīyān Rākṣaso ṃvagamyate, tadā ṃsmākam idam śastram tasmai diyatām 23 sakhe, Candraguptasy, aiva tāvan nagara-praveśāt prabhṛti mat-prayuktais tīkṣṇa:rasa-d:ādibhiḥ kim anuṣṭhitam iti śrotum icchāmi 24 yadi punar idṛṣam tvām Aikṣvāko rājā Rāmaḥ paśyet tadā ṃsya snehena hṛdayam abhiṣyandeta 25 iti vicārayantim eva mām a:vicārita:guṇa:doṣa-viśeṣo rūp-aika:pakṣapāti nava:yauvana-sulabhaḥ kusum-āyudhaḥ kusuma-samaya-mada iva madhukarim para-vaśam akarot

English-Sanskrit Exercises: Nāgarī Key

Exercise 1a

महाराज । सीता । रावण । मैथुन । देवनागरी । हिमालय ।
शिव । कालिदास । गुरु । अशोक । संसार । उपनिषद् । शकु-
न्तला । चैत्य । पिण्ड । मनुस्मृति । विष्णु । कौटिल्य । संस्कार ।
अनुस्वार । शक्ति । अश्वघोष । वात्स्यायन । वेदान्त । ब्रह्मन् । चक्र ।
चन्द्रगुप्त । कामसूत्र । मन्त्र । विसर्गः । निर्वाण । धर्मशास्त्र । भारत-
वर्ष । यक्ष । विज्ञानवादिन् ॥

को नियोगो ऽनुष्ठीयताम् । १ । एवं न्वेतत् । २ । अनन्तर-
करणीयमिदानीमाज्ञापयत्वार्थः । ३ । अथ कतरं पुनर्द्वृतुं
समाश्रित्य गास्यामि । ४ । ननु प्रथममेवायेणाज्ञप्तमभिज्ञान-
शकुन्तलं नामापूर्वं नाटकमभिनीयतामिति । ५ । इत इतः
प्रियसख्यौ । ६ । सखि शकुन्तले त्वत्तो ऽपि तातकण्वस्याश्रम-
वृक्षकाः प्रिया इति तर्कयामि येन नवमालिकाकुसुमपरिपेलवापि
त्वमेतेष्वालवालपुरेषु नियुक्ता । ७ ।

Exercise 2a

खैरं तमसीश्वरस्याश्वौ दुर्जनाः शस्त्रैश्चिरान्मुञ्चन्ति रश्मिभ्य एव
। १ । अश्यावीश्वरखैव खैरं शस्त्रै रश्मिभ्यो मुञ्चन्ति चिराद्दुर्जना-
स्तमसि । २ । खैरमेवेश्वरस्य मुञ्चन्त्यश्वौ शस्त्रैर्दुर्जनाश्चिरात्तमसि

रश्मिभ्यः । ३ । मुञ्चन्त्येव तमस्यश्वौ शस्त्रैरीश्वरस्य चिराद्दुर्जि-
भ्यो दुर्जनाः खैरम् । ४ । रश्मिभ्यस्तमसि शस्त्रैर्मुञ्चन्ति चिरादेव
खैरमीश्वरस्याश्वौ दुर्जनाः । ५ । शस्त्रैस्तमसि रश्मिभ्यः खैरं
दुर्जना ईश्वरस्य चिरादश्वौ मुञ्चन्त्येव । ६ । तमसि दुर्जना रश्मि-
भ्यश्चिरादीश्वरस्याश्वौ खैरं मुञ्चन्ति शस्त्रैरेव । ७ । मुञ्चन्ति दुर्जना
एव रश्मिभ्यो ऽश्यावीश्वरस्य चिरात्खैरं शस्त्रैस्तमसि ॥ ८ ॥

Exercise 2c

भमसि । १ । अधुनावगच्छामः । २ । तत्रापि नृत्यति । ३ । अत्र
वसथः । ४ । कथं जयन्ति । ५ । उपविश्याथः । ६ । एवं न वदतः
। ७ । किं पुनरपि पृच्छसि । ८ । अत्र किं लिखामि । ७ । किं न
पश्यसि । १० । गायथेव । ११ । गच्छन्त्यागच्छन्ति च । १२ । अधुना
जीवति च शोचति च । १३ । पश्यति वदतीव च । १४ । किमि-
च्छथेति पृच्छन्ति । १५ । आगच्छन्तीति गच्छामः । १६ । न पुनर्मा-
द्यामः । १७ । एवमपि स्मरावः । किं स्मरथः । अद्य नागच्छ-
तीति ॥ १८ ॥

Exercise 3b

जलभोजने इच्छामः । १ । शीघ्रमश्वं पश्यतः । २ । पण्डिताः
किमिच्छथ । ३ । त्वां बालमिव क्रोधो जयति । ४ । कावाचार्यौ
पश्यसि । ५ । सूर्य इवाद्य चन्द्रः शोभनः । ६ । अपि रमणीयः
सः । ७ । आचार्य को ब्राह्मण इत आगच्छति । ८ । अत्र किं
फलम् । ९ । बालाः क्व स आचार्यः । १० । किं रमणीयान्यपि
वचनानि न स्मरथ । ११ । स्वल्पं फलं पश्यामः । १२ । अपि
विस्मिता आचार्याः । १३ । क्षेत्रपर्वतवनानि बाली पश्यतः । १४ ।
मुखं स नेच्छतीति किं वदथ । १५ । क्षेत्रं गजं नयन्ति । १६ । क्व
पुनर्भोजनमिति मां न वदसि । १७ । विस्मितं जनं ब्राह्मण इव
स नरो वदति ॥ १८ ॥

Exercise 4b

परिश्रान्तो देवः — अचोपविशावः । १। न विस्मृतानि जनेनै-
तानि वचनानि । २। शोभनमेवैतत् । ३। वनं गतो ऽपि (गतमपि)
पुत्रं स्मरति । ४। अवैवागता वयम् । ५। देव अधुनाद्येताभ्यां
बालाभ्यामुद्यानं न त्यक्तम् । ६। एष वयस्यैः सह तिष्ठति । ७।
अत्र किमद्भुतम् — प्रथममेव दृष्टो मयैष नरः । ८। एष आगत
एव देवश्चन्द्रगुप्तः । ९। दृष्टं कुतूहलेनास्माभिर्बुधानम् । १०। वनं
बोद्यानं वा गतः । ११। वयस्याः दूरमेतेनाश्चैन वयमानीताः
। १२। कृतं संदेहेन — एतौ जीवितावागच्छतः शिष्यौ । १३।
अद्यापि सुखेनैव तद्भुतं दर्शनं स्मरामः । १४। जितास्ते विषादेन
। १५। विस्मिता अद्येतेन दर्शनेन प्रयत्नं न त्यजन्ति ॥ १६ ॥

Exercise 5b

अन्धः खल्वसि । १। अस्मान्ब्रह्मद्वानि स नीतः । २। तैरप्युद्यानं
गत्वा पापा गृहीताः । ३। अद्भुतो ऽनयोः क्रोधः । ४। पुत्राः
दृष्टाः स्य । ५। सन्ति त्वस्माकं चन्दनदासस्य गृहे मित्राणि । ६।
परिश्रान्तो ऽस्मीति पृच्छामि । ७। सर्वेषु देशस्य मार्गेषु दृष्टमि-
दमस्मामिः । ८। देव स एवास्मि कुमारः । ९। अन्धस्य पादयोः
पतति । १०। सर्वे मया केनाप्युपाद्येन दृष्टाः । ११। क्रोधाद्यैत-
न्कुमारस्य प्रतिवचनम् । १२। श्रुत्वा स्वैतन्मार्गं उपविशन्ति । १३।
कलहंसक न नः कुतूहलं पुस्तकेषु । १४। एकस्मिन्नेवोद्याने पुष्पाणि
कानिचिद्भवन्ति । १५। दृष्ट्वापि सर्वं नैव किञ्चिद्ददति कुमारः
। १६। कथं संदेह एवात्र ते । १७। हा मकरन्द हा कलहंसक
गतो वां वयस्यः । १८। कुमारेण स्वन्वस्मिन्देहे स्थित्वा सर्वं
पापस्य प्रतिवचनं श्रुतम् । १९। क्रोधे किं फलमेव पश्यति ॥ २० ॥

Exercise 6b

आश्रममृगो ऽयम् । १। कृतः कार्यारम्भः । २। अयममात्स्यराक्ष-
सस्तिष्ठति । ३। मूढ नायं परिहासकालः । ४। इयं तर्हि कस्य
मुद्रा । ५। अभिज्ञः खल्वसि लोकव्यवहाराणाम् । ६। तत्किं न
परिगृहीतमस्मद्बचनं पौरजनेन । ७। अहो प्रवातमुभयो ऽयं
वनोद्देशः । ८। अलमाशङ्कया । ९। लब्धं नेत्रनिर्वाणम् । १०।
कथं न पश्यसि रामस्यावस्थाम् । ११। शार्ङ्गरव स्थाने खलु
पुरप्रवेशान्तवेदृशः संवेगः । १२। अस्थितत्कुलव्रतं पौरवाणाम्
। १३। मद्दे प्रथितं दुःषन्तचरितं प्रजासु । १४। तत्कृतमिदानी-
माशाव्यसनेन । १५। न खलु सत्यमेव तापसकन्यायामभिलाषो
मे । १६। चन्द्रोपरागं प्रति तु केनापि विप्रलब्धासि । १७।
इहैव प्रियापरिभुक्ते लतामण्डपे मुहूर्तं तिष्ठामि ॥ १८ ॥

Exercise 7b

आचेत्यस्मि । १। वर्धयसि मे कुतूहलम् । २। तदिदं सरसीतीरम्
। ३। यावदेतारक्षायामाश्रितः प्रतिपालयामि । ४। क्षुद्रजनक्षुण्ण
एष मार्गः । ५। व्यक्तमेतान्यपि चाणक्यप्रयुक्तेन वणिजास्मासु
विक्रीतानि । ६। अहो दर्शितो मित्रस्नेहः । ७। शिरसि भयं
दूरे तत्प्रतीकारः । ८। सखि मदयन्तिके स्वागतम् । अनुगृहीत-
मस्मद्गृहं भवत्या । ९। एष विवाद एव मां प्रत्याययति । १०।
समिदाहरणाय प्रस्थितावावाम् । ११। किमर्थं भवतीभ्यां प्रति-
षिद्धो ऽस्मि । १२। कलहंसकमकरन्दप्रवेशावसरे तत्सुविहितम्
। १३। कथम् तातेन धृतपूर्वमिदमाभरणम् । १४। नियुक्तेव मया
तत्र तत्प्रियसखी बुद्धरक्षिता । १५। एतावेव रामायणकथापुरुषौ
। १६। अनेन प्रियमुहदा सिद्धार्थकेन घातकान्विद्राव्य वध्यस्था-
नादपहतो ऽस्मि । १७। अन्य एवायमक्षुण्णः कथाप्रकारो भगव-
त्याः । १८। कुमारलवप्रयुक्तवारुणास्त्रप्रभावः खल्वेषः । १९। स
खलु वैद्यस्तदेवौषधं पाथितश्चोपरतश्च ॥ २० ॥

Exercise 8b

राज्ञः प्रतिग्रहो ऽयम् । १ । गतो ऽहमवलोकिताजनितकौतुकः
कामदेवायतनम् । २ । अमात्यनामाङ्कितेयं मुद्रा । ३ । परिषन्नि-
र्दिष्टगुणं प्रबन्धं नाधिगच्छामः । ४ । ननु यूयमप्यनेन धर्मकर्मणा
परिभ्रान्ताः । ५ । एषो ऽस्मि कामन्दकी संवृत्तः । अहमप्यवलो-
किता । ६ । वृषल स्वयमनभियुक्तानां राज्ञामेते दोषा भवन्ति
। ७ । तत्किमवनतमुखपुण्डरीकः स्थितो ऽसि । ८ । तव हि मे
प्रियमुद्द्वैतालिकव्यञ्जनः स्नानकलशो नाम प्रतिवसति । ९ । अपि
वयस्त्रेण विदिते तदन्वयनामनी । १० । प्रिये क्रौर्यमपि मे त्वयि
प्रयुक्तमनुकूलपरिग्रहं संवृत्तम् । तद्दहमिदानीं त्वया प्रत्यभिज्ञा-
तमात्मानमिच्छामि । ११ । उर्वशीगतमनसो ऽपि मे स एव देव्यां
बहुमानः । १२ । किंत्वरथसदो वयमनभ्यस्तरथचर्याः । १३ ।
तदस्यैव तावदुच्छसितकुसुमकेसरकषायश्रीतलामोदवासितोबा-
नस्य काञ्चनारपादपस्त्राधस्तादुपविशावः । १४ । विदितसीतावृ-
त्तान्तेयम् । १५ । अये अन्यासक्तचित्तो देवः । १६ । किं नामधेय-
मेतद्देव्या व्रतम् । १७ । स चाङ्कुरीयकदर्शनावसानः शापः । १८ ।
वैमनस्यपरीतो ऽपि प्रियदर्शनो देवः ॥ १९ ॥

Exercise 9b

अपि निर्विघ्नं तपः । १ । वयस्य मकरन्द अपि भवानुत्कण्ठते
मदयन्तिकायाः । २ । क्व पुनर्मालती माधनं प्राग्दृष्टवती । ३ ।
आर्ये एष निर्लज्जो लक्ष्मणः प्रणमति । ४ । किं कथयन्ति भवन्तः
। ५ । अत्युदारप्रकृतिर्मालती । ६ । रमणीयाः खल्वमात्यभूरिव-
सोर्विभूतयः । ७ । अतिदारुणो जनसंमर्दो वर्तते । ८ । शकुन्त-
लायाः प्रथमदर्शनवृत्तान्तं कथितवानस्मि भवते । ९ । भगवत्यह-
न्वति वैदेहः सीरध्वजो ऽभिवादये । १० । अपि क्षमन्ते ऽस्मदुप-
जापं चन्द्रगुप्तप्रकृतयः । ११ । असंनिहितमेव मां मन्यते । १२ ।

अपूर्वः को ऽपि बहुमानहेतुर्गुरुषु सौधातके । १३ । एष राक्षस-
प्रयुक्तो विषकन्यया पर्वतेश्वरं घातितवान् । १४ । माधवस्याञ्जली
वकुलमालां निक्षिपति । १५ । दिव्या महेश्वरोपकारपर्याप्तेन विक्रम-
महिम्ना वर्धते भवान् । १६ । ततः प्रविशति यद्योक्तव्यापारा
सह सखीभ्यां शकुन्तला । १७ । वयस्य नन्वमात्यभवनासन्नरथयैव
बहुशः संचरावहे । तदुपपन्नमेतत् । १८ । चन्द्रगुप्तप्रकृतीनां हि
चाणक्यदोषा एवापराम्भेतवः । १९ । वयस्य निरवयहं दहति
देवमिव दारुणो विवस्वान् । २० । साधु वृषल साधु । ममैव
हृदयेन सह संमन्य संदिष्टवानसि । २१ । अये कुसुमपुरवृत्तान्तज्ञो
ऽहं भवत्प्रणिधिञ्चेति गाथार्थः । २२ । एतावदितिपरिवर्धितमन्दा-
रवृक्षकं प्रजापतेराश्रमपदं प्रविष्टौ स्वः । २३ । इमासुयातपां विलां
प्रायेण जतावल्यवत्सु मालिनीतीरेषु ससखीजना तत्रभवती
गमयति ॥ २४ ॥

Exercise 10b

आर्याः पश्यत । १ । अहो महार्घ्यांश्चाभरणानि । २ । पश्यन्ती
तिष्ठति । ३ । त्वरतामत्रभवती । ४ । त्रिकालदर्शिर्भुम्भिर्भिरादिष्टः
सुरासुरविमर्दो भावी । ५ । बहुप्रत्यवायं नृपत्वम् । ६ । अत एव
भवद्विधा महान्तः । ७ । अस्तु ते कार्यसिद्धिः । ८ । मुद्रां परि-
पालयन्नुद्देष्टव्यं दर्शय । ९ । अहो विवेकगुण्यता म्लेच्छस्य । १० ।
निगृह्य शोकाविशं मामनुगच्छतम् । ११ । वत्स कार्याभियोग
एवास्मानाकुलयति न पुनरुपाध्यायसहभूः शिष्यजने दुःशीलता
। १२ । परिहरन्तमपि मां पञ्चवटीस्त्रिहो बलादाकर्षतीव । १३ ।
अहो मधुरमासां दर्शनम् । १४ । चित्रलेखे त्वरयोर्वशीम् । १५ ।
अस्थितदन्यसमाधिभीरुत्वं देवानाम् । १६ । उत्सर्पिणी खलु महतां
प्रार्थना । १७ । सांप्रतमेव कुसुमपुरोपरोधनाय प्रतिष्ठन्तामस्मद्-
लानि । १८ । विस्मृता भवद्गणपक्षपातिना मया स्वामिगुणाः
। १९ । प्रियंवदक न नः कुतूहलं सर्पेषु । तत्परितोष्य विसर्जयैनम्

। २०। शचीतीर्थे सलिलं वन्दमानायास्तव सख्याः परिभ्रष्टम् । २१। वत्स सावधानो भव । २२। कार्यव्यग्रत्वान्नसः प्रभूतत्वाच्च प्रणिधीनां विस्मृतम् । २३। आर्यं जाजले त्वमपि सपरिजनो निवर्तस्व । भागुरायण एवैको मामनुगच्छतु । २४। अहो शरत्स-मयसंभृतशोभाविभूतीनां दिशामतिशयरमणीयता । २५। तत एकस्माद्भित्तिच्छिद्राद्गृहीतभक्तावयवानां पिपीलिकानां निष्क्राम-न्तीनां पङ्क्तिमवलोक्य पुरुषगर्भमेतद्गृहमिति गृहीतार्थेन दाहितं तदेव शयनगृहम् ॥ २६ ॥

Exercise 11b

दीयतामस्मै प्रतिवचनम् । १। भ्रातरावावां यमजौ । २। न निष्प्रयोजनमधिकारवन्तः प्रभुभिराहूयन्ते । ३। अत्रैव स्वीयताम् । ४। यत्तदलंकरणचयं क्रीतं तन्मथादेकं दीयताम् । ५। विमु-च्यन्तामभीश्वः । ६। किमुच्यते धैर्यमिति । ७। भद्रास्त्वर्थतां त्वर्थताम् । ८। अभिव्यक्तायां चन्द्रिकायां किं दीपिकापौनरुक्तेन । ९। ज्ञातव्य आहूयतामुर्वशी । १०। अये तदिदमाभरणं यन्मया स्वशरीरादवतार्यं राक्षसाय प्रेषितम् । ११। अयि वत्से एवमात्मा स्तूयते । १२। परितोष्य विक्रेतारं गृह्यताम् । १३। आर्यं अस्ति कश्चिद्यः कुसुमपुरं गच्छति तत आगच्छति वा । १४। प्रवेश्यताम् । १५। किं मृषा तर्केणान्विष्यते । १६। अमात्य इति लज्जाकर-मिदानिं विशेषणपदम् । १७। हन्त मूढ एवास्मि यो ऽस्मिन्वनेचरे वयस्यमकरन्दोचितं व्यवहरामि । १८। समर्थतां राक्षसस्य गृह-जनः । अनुभूयतां चिरं विचित्रफलो राजप्रसादः । १९। रक्ष्यतां परकलत्रेणात्मनः कलत्रं जीवितं च । २०। स एष कामन्दकीसु-हृत्पुत्रो महामांसस्य पणायिता माधवः । २१। येषामन्तेवासिनां हस्तेन तत्पुस्तकं भरताग्रमं प्रेषितं तेषामानुयात्रिकञ्चापपाणिः प्रमादापनोदनार्थमस्मद्भ्राता प्रेषितः । २२। अनन्तरं च यात्रा-भङ्गप्रचलितस्य महतः पौरजनस्य संकुलेन विघटितायां तस्यामा-

गतो ऽस्मि । २३। मूर्खे अन्यमेव भागमेते तपस्विनो नियंपन्ति यो रत्नराशीनपि विहायाभिनन्दते । २४। एवमात्माभिप्रायसंभा-वितेष्टजनचित्तवृत्तिः प्रार्थयिता विप्रलभ्यते ॥ २५ ॥

Exercise 12b

किं ब्रवीषि । १। अनेन लेखेन राक्षसो जेतव्यः । २। तत्रैव मकरन्दमदयन्तिकागमनं यावत्स्वातन्त्र्यम् । ३। शृणुवन्तावत् । ४। हन्त हृद्यमपि मे रिपुभिः स्वीकृतम् । ५। अस्यामशोकच्छाया-यामास्तामायुष्मान्वावत्त्वामहमिन्द्रगुरवे निवेदयामि । ६। रक्ष-णीया राक्षसस्य प्राणा इत्यार्थादेशः । ७। तद्यथा भवितव्यं तथा भवतु । ८। सर्वमेव तन्नमाकुलीभूतम् । ९। किं भवांस्तु-ष्णीमास्ते । १०। तदत्र वस्तुन्यनुपालभ्यो राक्षसः । ११। भद्र भास्वरक बहिर्गीत्वा तावत्ताड्यतां यावत्कथ्यते ऽनेन । १२। शृणु विचित्रमिदम् । १३। अस्मिन्नेव वेतसलतामण्डपे भवितव्यं शकुन्त-लया । १४। तदिदानीं सहधर्मचारिणं प्रति न त्वया मग्न्युः करणीयः । १५। तमेवोद्दिश्यं गच्छामि यत्र मे नयनयोः सा मुनयना तिरोभूता । १६। आविष्कृतं कथाप्रावीण्यं वत्सेन । १७। तेन हि तत्प्रयोगादेवाचभवतः सामाजिकानुपास्यहे । १८। कुमार इवानतिक्रमणीयवचनो भवानपि । १९। असम्यक्चेष्टितं प्रियां समासाद्य कालहरणं कुर्वता मया । २०। कष्टम् एते सुहृद्भ्रसनेषु परवदुदासीनाः प्रत्यादिश्यामहे वयमनेन । २१। भोः श्रेष्ठिन् स चापरिक्षेपः कथमाविर्भवतीति ननु प्रष्टव्या वयमेव भवता । २२। यावदेते माबसोत्सुकाः पतत्रिणः सरसो नोत्पतन्ति तावदे-तेभ्यः प्रियाप्रवृत्तिरवगमयितव्या । २३। ततस्तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः प्रदूतेषु शकटदासो वधस्थानादपनीय राक्षसं प्रापयितव्यः । २४। यदैवाप्सरस्तीर्थात्प्रत्याख्यानविक्रवां शकुन्तलामादाय दाक्षायणीमुपगता मेनका तदैव ध्यानादवगत-

वृत्तान्तो ऽस्मि दुर्वाससः शापादियं तपस्विनी सहधर्मचारिणा
प्रत्यादिष्टेति ॥ २५ ॥

Exercise 13b

विजये प्रत्यभिजानाति भवती भूषणमिदम् । १। शठः खल्वसौ
बटुः ॥२॥ सुविहितं लवङ्गिकया यतो माधवानुचरः कलहंसकक्षां
विहारदासीं मन्दारिकां कामयते । ३। क्व पुनर्मां भवत्वः प्रति-
पालयिष्यन्ति । ४। कथम् अदत्त्वेव प्रतिवचनं नर्तितुमारब्धः । ५।
कथं मदन्वेषिणः सैनिकास्तपोवनमुपरुन्धन्ति । ६। काममेतद-
भिनन्दनीयं तथापि वयमत्र मध्यस्थाः । ७। नातिचिरादमात्वो
ऽस्मान्पुरातनीमवस्थामारोपयिष्यति । ८। न युक्तं प्राकृतमपि
पुरुषमवज्ञातुम् । ९। राजन् चन्द्रगुप्तं विदितमेव ते यथा वयं
मलयकेतो किंचित्कालान्तरमुचिताः । १०। भो विष्णुगुप्तं न मां
श्रुपाकस्यश्रुदूषितं स्मष्टुमर्हसि । ११। वत्स कश्चिदभिनन्दितस्त्वया
विधिवदस्माभिरनुष्ठितजातकर्मादिक्रियः पुत्र एष शाकुन्तलेयः
। १२। तदनुजानीहि मां गमनाय । १३। न शक्रुमो वयमार्यस्य
वाचा वाचमतिशयितुम् । १४। यद्येवमभियोगकालमार्यः पश्यति
तत्किमास्यते । १५। भद्रं प्रविश । लप्स्यसे श्रोतारं ज्ञातारं च
। १६। इदानीमेव दुहितरमतिधिसत्कारायादिश्च देवमस्थाः
प्रतिकूलं शमयितुं सोमतीर्थं गतः । यद्येवं तामेव द्रक्ष्यामि । १७।
सखे किमश्रद्धानः पृच्छसि । १८। किमक्षत्रिया पृथिवी यदेव-
मुनुष्यते । १९। भद्रं कस्मिंश्चिदाप्तजनानुष्ठेये कर्मणि त्वां व्यापा-
रयितुमिच्छामि । २०। स चेन्मुनिदौहित्रलक्ष्णोपपन्नो भवति
ततः प्रतिनन्द्य शुद्धान्तमेनां प्रवेशयिष्यसि । २१। तत्किमुज्जिहान-
जीवितां वराकीं नानुकम्पसे । २२। न निष्परियहं स्थानभंशः
पीडयिष्यति । २३। चन्द्रगुप्तशरीरमभिद्रोगधुमस्यत्प्रयुक्तानां तीक्ष्ण-
रसदादीनामुपसंग्रहार्थं प्रकृत्युपजापार्थं च महता कोषसंचयेन
स्थापितः शकटदासः । २४। सखे माधव्य अनवाप्तचक्षुःफलो ऽसि

येन त्वया द्रष्टव्यानां परं न दृष्टम् । २५। भोः श्रेष्ठिन् चन्दन-
दास एवं राजापथ्यकारिषु तीक्ष्णदण्डो राजा न मर्षयिष्यति
राक्षसकलत्रप्रच्छादनं भवतः । २६। यतो ऽमी व्याघ्रादयो वर्ण-
मात्रविप्रलब्धाः शृगालमज्ञात्वा राजानमसुं मन्यन्ते तद्यथायं
परिचीयते तथा कुर्वत । २७। देव जीवितुकामः को ऽन्यो
देवस्य शासनमुल्लङ्घयिष्यति । २८। यद्यपि स्वामिगुणा न शक्यन्ते
विस्मर्तुं तथापि मद्विज्ञापनां मानयितुमर्हत्वार्यः ॥ २९ ॥

Exercise 14b

लातव्य अपि जानीते भवान्कस्यायं बाण इति । १। अथे मूर्खे
किं भवानस्माकमुपाध्यायाद्धर्मवित्तरः । २। न्यशामयं च तस्मि-
न्नाश्रमे कस्य चिच्चूतपोतकस्य च्छायायां कमधुद्विप्रवर्णं तापसम्
। ३। वयस्य अङ्गुलीस्वेदेन दूषितरत्नक्षराणि । ४। तत्को ऽयं पदे
पदे महाननध्यवसायः । ५। इत्युक्त्वा च सा ताम्बूलभाजनादाहृष्य
तामदर्शयत् । ६। अवसरे खल्वनुरागोपकारयोगरीयसोरुपन्यासः
। ७। देवतक उच्यतामस्मत्सारथिः सबाणकार्मुकं रथमुपस्थापयेति
। ८। स कदाचिद्वैर्यस्वलनविलक्षः किंचिदनिष्टमपि समाचरेत्
। ९। यावदशृणवं मालत्वेवास्य मन्मथोन्माथहेतुरिति । १०।
निखिलान्तःपुरस्वामिनी च तस्याभवत् । ११। उच्यतां किं ते
भूयः प्रियमुपकरोमि । १२। इत्यभिधाय किमियं वक्ष्यतीति
मन्मुखासक्तदृष्टिस्तूष्णीमासीत् । १३। तत्कृतो ऽस्मिन्विपिने प्रिया-
प्रवृत्तिमागमयेयम् । १४। स किल कृपालुस्तं जनमार्द्रया गिरा-
श्यास्वार्तिकारणं तां गणिकामपृच्छत् । १५। कुमार न कदाचिदपि
शकटदासो ऽमात्यराक्षसस्यायतो मया लिखितमिति प्रतिपत्स्यते
। १६। सखे भागुरायण नन्वस्माकममात्यराक्षसः प्रियतमो हित-
तमश्च । १७। अपयातायां भवत्यां मुहूर्तमिव स्थितैकाकी किम-
यमिदानीमाचरतीति संजातवितर्कः प्रतिनिवृत्त्य विटपान्तरितवि-
द्यहस्तं प्रदेशं बलोकयम् । १८। अपि नाम मृगतृष्णिकेव नायमन्ते

प्रस्तावो विषादाय कल्पेत । १९ । सूर्योपस्थानात्प्रतिनिवृत्तं पुन-
रवसं मामुपेत्य कथ्यतां कुतो भवत्यः परिचातव्या इति । २० ।
इत्यभिधाना मदनमूर्खाखेदविह्वलैरङ्गैः कथंचिदवलम्ब्य तामे-
वोदतिष्ठम् । उच्चलितायाश्च मे दुर्निमित्तनिवेदकमस्यन्दत दक्षिणं
लोचनम् । उपजातशङ्का चाचिन्तयम् इदमपरं किमप्युपक्षिप्तं
देवेनेति । २१ । यद्यस्मत्तो गरीयान्राक्षसो ऽवगम्यते तदास्माक-
मिदं शस्त्रं तस्मै दीयताम् । २२ । सखे चङ्गुप्रस्रैव तावन्नगर-
प्रवेशात्प्रभृति मत्प्रयुक्तैस्त्रीच्छारसदादिभिः किमनुष्ठितमिति श्रोतु-
मिच्छामि । २३ । यदि पुनरीदृशं त्वामैत्त्वाको राजा रामः
पक्षेत्तदास्य स्नेहेन हृदयमभिष्यन्देत । २४ । इति विचारयन्तीमिव
मामविचारितगुणदोषविशेषो रूपैकपक्षपाती नवयौवनसुलभः
कुसुमाद्युधः कुसुमसमयमद इव मधुकरो परवशामकरोत ॥ २५ ॥

Vocabulary

1 Sanskrit-English

Alphabetical order

The order of the Sanskrit alphabet is a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, e, ai, o, au, ṁ, ḥ, k, kh, ḡ, ḡh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, ś, ṣ, s, h.

The position of anusvāra (ṁ) given above applies where the anusvāra is followed by y, r, l, v, ś, ṣ, s or h. But in accordance with the usual practice of Sanskrit dictionaries, anusvāra before a stop or nasal is given the alphabetical place of the appropriate class nasal. Thus the word *saṁtoṣaḥ* is treated as if it were *santoṣaḥ*. (The latter spelling, which better represents the pronunciation of the word, is in fact possible, though hardly ever found nowadays in printed texts.) In looking up a word containing anusvāra, therefore, the anusvāra should be converted mentally into a nasal consonant wherever this is possible.

A similar principle applies in the case of visarga (ḥ): ḥś, ḥṣ and ḥs occupy the position of śś, ṣṣ and ss respectively. In practice, however, this will cause comparatively little difficulty.

Gender

Substantives ending in a are given as ending in aḥ if masculine and am if neuter. Substantives ending in ā or ī should be assumed to be feminine. The gender of nouns ending in -in