

Lesson 9 C . By the Way...

We were at the garden, Tarangini and the rest of us, studying Shantiniketan style, when she suddenly said to me, "Don't lean against him!" "Him, who?" i was bewildered, i was just resting against a tree. Then enlightenment struck ( seems as if trees and enlightenment have a thing going)

"A tree is masculine in Sanskrit, वृक्ष । So is a cloud मेघ । A village ग्राम , a question प्रश्न । So is space आकाश । Some neuter words in English are masculine in Sanskrit...and the other way around." From that moment onwards, i stopped comparing the two languages and began appreciating the uniqueness of both.

i just check the dictionary to confirm gender. Some dictionaries introduce masculine words by giving the प्रथम विभक्ति एकवचन form . For example, the root noun-word राम is introduced as रामः । Some others prefer to give the root word (just राम ) and print an "M" next to it to say masculine.

A root noun-word isn't logical...take for example the word, मित्र .

The masculine form of मित्र means the sun and the neuter form of मित्र means a friend. Curious as to how a neuter word is declined? Slow and steady...will introduce you to it by and by.

i also realized the need to have duals and plurals for names when confronted with five Abhisheks in a class of forty eight. So instead of रामाः गच्छन्ति, i simply said अभिषेकाः गच्छन्ति ।

Who says space can't be divided?! We managed it when two of us fought and landed up with आकाशौ...neither was allowed to trespass into the other's personal space!

The richness of Sanskrit began to come through. We were slowly letting go of preconceived notions of what should and shouldn't be in a language and in that open approach, we created an atmosphere conducive to quicker learning.

This lesson has been named Lesson 9 C because we are still dealing with the first two vibhaktis. Let's build a vocabulary of अकारान्त पुल्लिङ्ग words and verbs and work on sentence structures. Once we are comfortable with

the first two vibhaktis and how they are used, we'll move ahead. Param Poojya Swamiji constantly refers to श्रवणं , मननं and निदिध्यासनम् । Clubbed with this should be the perfect expression of that which has been absorbed. So with each concept , i will provide you with plenty of exercises for practice. To help you, using our राम table as our guide and standard, here is how you work on the declensions of the first two vibhaktis, using a few examples.

राम अकारान्त पुंल्लिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	रामः अभिषेकः अमरः वृक्षः मेघः ग्रामः प्रश्नः	रामौ अभिषेकौ अमरौ वृक्षौ मेघौ ग्रामौ प्रश्नौ	रामाः अभिषेकाः अमराः वृक्षाः मेघाः ग्रामाः प्रश्नाः

द्वितीया object	रामम् अभिषेकम् अमरम् वृक्षम् मेघम् ग्रामम् प्रश्नम्	रामौ अभिषेकौ अमरौ वृक्षौ मेघौ ग्रामौ प्रश्नौ	रामान् अभिषेकान् अमरान् वृक्षान् मेघान् ग्रामान् प्रश्नान्
-----------------	---	--	--

Do you see how the rhyming is done now? Do i also see a question hovering now as to why these words are अकारान्त पुंल्लिङ्ग ?

Let's break the राम word. राम = र् + आ + म् + अ (the word राम ends in a अ )  
Please refer to our first three lessons.

मेघ = म् + ए + घ् + अ Is it clear now? Consonants (व्यञ्जन ) ALWAYS need a vowel (स्वर) to be pronounced.

Why is गुरु an उकारान्त word? गुरु = ग् + उ + र् + उ । Gottit??

In Lesson 9 A , you have been taught how to develop the verb table.

Armed with this, let's try our hand at sentences. Exercises in Lesson 9 D.

\*\*\*\*\*

Lesson 9D. Practice makes perfect.

Nouns	Verbs	Avyayas
जनक father M	क्रीड् (क्रीडति to play)	इदानीम् now
पुत्र son M	पत् (पतति to fall )	अधुना now
शिक्षक / अध्यापक teacher M	स्मृ ( स्मरति to remember) धाव् ( धावति to run)	यदा when... used in a statement
नर man M	जि (जयति to win/conquer)	तदा then
सूर्य sun M चन्द्र moon M	नी ( नयति to take away) पृच्छ् ( पृच्छति to ask)	कदा when.... used in a question
प्रश्न: question M शिष्य student M	हृ (हरति to take away/steal)	सदा always
प्राज्ञ / पण्डित a wise man M	चल् ( चलति to walk)	सर्वदा always
सज्जन a good man M		एकदा once
दुर्जन a bad man M		

Translate.

1. The boy is running.
2. The good man conquers the bad man.
3. The student and the teacher fall.
4. You look at the sun.
5. I am looking at the moon.
6. The bad man takes away/ steals the son.
7. The father remembers the son now.
8. The student asks a question.
9. ( A tricky one coming up...keep your antennae tuned...) The student asks the teacher.
10. The student asks the teacher a question.( i feel perfectly wicked!!!)
11. You play here.
12. When does the teacher speak?
13. When the student asks a question, the teacher speaks.

14. The son speaks to the father.
15. The boy looks at the sun and the moon always.
16. He remembers the tree.
17. The sun and the moon look at the tree.
18. The tree falls here.
19. The tree runs there.
20. I take away the tree( it's a small one!)
21. When I laugh you laugh.
22. The wise man is eating here.
23. The many bad men are writing everywhere.
24. The two good men are reading.
25. The teacher remembers the two questions.
26. The two students bow down ( Namaskaar) to the sun, the moon, the trees and the two teachers.
27. The son walks.
28. He falls.
29. He speaks to father.
30. The son and the father play elsewhere.
31. Once a king goes to school.
32. You speak once.
33. I speak always.
34. The two of you play here always.
35. When do you speak?
36. When I ask a question, you speak.
37. When are all of you going to Gokarn?
38. The king conquers the many bad men always.

Check your answers against those given in Lesson 9 E.

If this marathon session has been a good one, we'll move onto Lesson 10. dealing with a new concept.

\*\*\*\*\*

Lesson 9E ....Answers to 9D

1. The boy is running. बालकः धावति ।
2. The good man conquers the bad man. सज्जनः दुर्जनं जयति।
3. The student and the teacher fall. शिष्यः शिक्षकः/अध्यापकः च पततः।
4. You look at the sun. त्वं सूर्यं पश्यसि ।
5. I am looking at the moon. अहं चन्द्रं पश्यामि ।
6. The bad man takes away/ steals the son. दुर्जनः पुत्रं हरति।
7. The father remembers the son now. जनकःअधुना/इदानीं पुत्रं स्मरति ।
8. The student asks a question. शिष्यः प्रश्नं पृच्छति ।
9. The student asks the teacher. शिष्यः शिक्षकं/अध्यापकं पृच्छति ।
10. The student asks the teacher a question. शिष्यः शिक्षकं/अध्यापकं प्रश्नं पृच्छति ।
11. You play here. त्वम् अत्र क्रीडसि।
12. When does the teacher speak? अध्यापकः कदा वदति ?
13. When the student asks a question, the teacher speaks. यदा शिष्यः प्रश्नं पृच्छति तदा अध्यापकः वदति ।
14. The son speaks to the father. पुत्रः जनकं वदति।
15. The boy looks at the sun and the moon always. बालकः सर्वदा सूर्यं चन्द्रं च पश्यति ।
16. He remembers the tree. सः वृक्षं स्मरति ।
17. The sun and the moon look at the tree. सूर्यः चन्द्रः च वृक्षं पश्यतः।
18. The tree falls here. वृक्षः अत्र पतति ।
19. The tree runs there. वृक्षः तत्र धावति ।
20. I take away the tree. अहं वृक्षं नयामि ।
21. When I laugh you laugh. यदा अहं हसामि तदा त्वं हससि ।

22. The wise man is eating here. पण्डितः अत्र खादति।  
23. The many bad men are writing everywhere. दुर्जनाः सर्वत्र लिखन्ति।  
24. The two good men are reading. सज्जनौ पठतः।  
25. The teacher remembers the two questions. अध्यापकः प्रश्नौ स्मरति।  
26. The two students bow down ( Namaskaar) to the sun, the moon, the trees and the two teachers. छात्रौ सूर्यं, चन्द्रं, वृक्षान् , अध्यापकौ च नमतः ।  
27. The son walks. पुत्रः चलति।  
28. He falls. सः पतति।  
29. He speaks to father. सः जनकं वदति।  
30. The son and the father play elsewhere. पुत्रः जनकः च अन्यत्र क्रीडतः ।  
31. Once, a king goes to the school. एकदा नृपः विद्यालयं गच्छति ।  
32. You speak once. त्वम् एकदा वदसि ।  
33. I speak always. अहं सदा वदामि ।  
34. The two of you play here always. युवाम् अत्र सर्वदा क्रीडथः।  
35. When do you speak? त्वं कदा वदसि?  
36. When I ask a question, you speak. यदा अहं प्रश्नं पृच्छामि तदा त्वं वदसि।  
37. When are all of you going to Gokarn? यूयं कदा गोकर्णं गच्छथ?  
38. The king conquers the many bad men always. नृपः दुर्जनान् सदा जयति।

Let me know how you fared. We should iron out every problem as it comes. If you have been able to do this with a fair amount of accuracy, move on to Lesson 10.

\*\*\*\*\*

Lesson 10. Neuter words to the rescue!!

Lesson 9 D was an eye-opener. Without neuter नपुंसकलिङ्ग words, my life would be dull indeed. i tried to imagine a day without a book, पुस्तक ; water जल ; a meal भोजन ; a flower पुष्प; a leaf पत्र; a letter पत्र; fruit फल; work कार्य and wealth धन... and i decided, for sanity's sake, that they MUST make an appearance now. When i introduce neuter नपुंसकलिङ्ग words, i will put an "N" next to the word. As in masculine words, some dictionaries will say "N" against neuter words and some others will state the प्रथमा विभक्ति form of the नपुंसकलिङ्ग word.

Let's just concentrate on the अकारान्त नपुंसकलिङ्ग words first. Yup, there are उकारान्त , इकारान्त and other ending neuter words as well, but let us wallow in the waters of "Ignorance is bliss," till such a time that we are required to be 'unblissful.'

We've appointed वन forest, as our standard word. The first vibhakti of all neuter words is exactly like its second. There's a surprise for you when we do the third vibhaktis of both the masculine and the neuter in the coming weeks . No big revelations now...

वन forest अकारान्त नपुंसकलिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्र०	वनम्	वने	वनानि
द्वि०	वनम्	वने	वनानि

Now let's expand this to include a few of the words i've listed at the beginning of the lesson to show you how to rhyme them.

## अकारान्त नपुंसकलिङ्ग

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्र० कर्ता subject and द्वि० कर्म object.	वनम् पुस्तकम् पुष्पम् पत्रम् फलम् धनम्	वने पुस्तके पुष्पे पत्रे फले धने	वनानि पुस्तकानि पुष्पाणि पत्राणि फलानि धनानि

Sample sentences.

दुर्जनः धनं हरति । अहं भोजनं खादामि । त्वं पुस्तकं पठसि । सा जलं पिबति ।  
रामः वनं गच्छति । बालकः पत्रं लिखति ।

The first question that might pop up is "Does one need a dual or a plural for a word like जलम् ? " No, one may not. But the option to decline it in duals and plurals is available. The freedom to do so is what is important. Poets, as you can well imagine, will have a field day! Don't miss the important concept that is being introduced on the next page...scroll down please!

New Concept.

वनम् becomes वनानि । Why does पुष्पम् become पुष्पाणि and not पुष्पानि ?

Words change as they are being declined, agreed? In some vibhaktis, a न् crops up attached to the root word. That न् changes into a ण् in some declined words. Note: If the root word contains a न्, the न् in the original

word does not change, only the one that is added to it in a declined form changes

- This rule, of the ण् changing into a ण् , is applicable to words that contain a र् and a ष् . The only vibhaktis that are affected are
  1. तृतीया एकवचन and षष्ठी बहुवचन in Masculine words .
  2. प्रथमा बहुवचन and द्वितीया बहुवचन AND तृतीया एकवचन and षष्ठी बहुवचन in Neuter words.

The finer nuances will be explained as we move on with our vibhaktis. If this concept is slightly mindboggling, don't allow it to bother you. Things will get clearer when the other vibhaktis are introduced. Just file away this concept for future references. Shall we move onto new words and exercises? Here's greeting Lesson 10 A .  
\*\*\*\*\*

Lesson 10 A. Smooth seas never a sailor made!!

A bit of turbulent weather with new words and verbs thrown at you, and you will come out of these stormy sentence sessions, brimming with confidence. Most of these words are familiar. Some are not. Throw a quick glance over these guys once a day, and you will have all these words and verbs at your fingertips. Space out these exercises throughout the week, if you wish. All the best!

Nouns	Verbs	Avyayas
राज्य kingdom N	तुद् ( तुदति to give pain/unhappiness, to trouble.)	अपि also/too
उद्यान garden N	घ्रा ( जिघ्रति to smell )	न not
गृह house N	विश् ( विशति to enter)	
ज्ञान knowledge N नर man M	इष् ( इच्छति to desire/want)	
सत्य truth N	स्पृश् ( स्पृशति to touch)	
चौर / चोर thief M	पच् ( पचति to cook)	

Example sentences

The man goes to the garden. नरः उद्यानं गच्छति ।

He enters the garden. सः उद्यानं विशति ।

He sees a flower. सः पुष्पं पश्यति ।

He sees a fruit too. सः फलम् अपि पश्यति ।

Do you want to try your hand at it now? Here goes... A request--thou shalt laugh uproariously at my concocted sentences and make thy day!

1. The thief goes to a house.
2. He sees wealth.

3. He touches the wealth.
4. He desires the wealth.
5. He steals the wealth.
6. The king sees the thief.
7. When the thief sees the king, then he runs.
8. The king also runs.
9. He protects the wealth.
10. The two sons go to the garden.
11. They see trees, flowers, fruits and leaves.
12. They touch the trees, flowers, fruits and leaves.
13. They want the fruits.
14. They eat the fruits there.
15. Many boys are playing.
16. They run.
17. They laugh.
18. They do not see the tree.
19. They fall.
20. The father and the son are remembering the good man.
21. They ( as in the father and son)cook.
22. The good man enters the house.
23. He eats a meal.
24. He takes away food ( doggy bag.)
25. The good man speaks the truth.
26. You too speak the truth.
27. You are a good man.
28. I am a bad man.
29. I do not speak the truth.
30. I trouble the father and the good man .
31. The two of you are always playing.
32. Now the two of you are studying.
33. Where are the two of you eating?
34. Where( यत्र ) the two of you are eating, there the two of us are also eating.
35. All of you are entering school.
36. There all of you see the teacher.
37. You bow down to the teacher.

38. I also see the teacher.
39. Now, I am also bowing to the teacher.
40. When I bow to the teacher, then you also bow to the teacher.
41. When are you going to school?
42. When I see the sun, I go to school.
43. When I see the moon, I go home.
44. The two of us are entering the house.
45. The two of us see the father and the son.
46. They are reading a book.
47. The two wise men are also reading two books.
48. The two of us ask the two wise men a question.
49. All of us are remembering the good men.
50. All of us are smelling flowers.
51. All of us are playing now and all of you are studying there.

Answers in 10 B.

\*\*\*\*\*

Lesson 10 B. Answers to Lesson 10 A.

1. The thief goes to a house. चोरः गृहं गच्छति ।
2. He sees wealth. सः धनं पश्यति ।
3. He touches the wealth. सः धनं स्पृशति ।
4. He desires the wealth. सः धनम् इच्छति ।
5. He steals the wealth. सः धनं हरति ।
6. The king sees the thief. नृपः चोरं पश्यति ।
7. When the thief sees the king, then he runs. यदा चोरः नृपं पश्यति तदा सः धावति ।
8. The king also runs. नृपः अपि धावति ।
9. He protects the wealth. सः धनं रक्षति ।
10. The two sons go to the garden. पुत्रौ उद्यानं गच्छतः ।
11. They see trees, flower, fruits and leaves. तौ वृक्षान् ,पुष्पाणि , फलानि, पत्राणि च पश्यतः ।
12. They touch the trees, flowers, fruits and leaves. तौ वृक्षान् ,पुष्पाणि , फलानि, पत्राणि च स्पृशतः ।
13. They want the fruits. तौ फलानि इच्छतः ।
14. They eat the fruits there. तौ फलानि तत्र खादतः ।
15. Many boys are playing. बालकाः क्रीडन्ति ।
16. They run. ते धावन्ति ।
17. They laugh. ते हसन्ति ।
18. They do not see the tree. ते वृक्षं न पश्यन्ति ।
19. They fall. ते पतन्ति ।
20. The father and the son are remembering the good man. जनकः पुत्रः च सज्जनं स्मरतः ।
21. They cook. तौ पचतः ।
22. The good man enters the house. सज्जनः गृहं विशति ।
23. He eats a meal. सः भोजनं खादति ।
24. He takes away food. सः भोजनं नयति ।
25. The good man speaks the truth. सज्जनः सत्यं वदति ।
26. You too speak the truth. त्वम् अपि सत्यं वदसि ।
27. You are a good man. त्वं सज्जनः ।
28. I am a bad man. अहं दुर्जनः ।
29. I do not speak the truth. अहं सत्यं न वदामि ।

30. I trouble the father and the good man. अहं जनकं सज्जनं च तुदामि ।
31. The two of you are always playing. युवां सर्वदा क्रीडथः ।
32. Now the two of you are studying. अधुना युवां पठथः ।
33. Where are the two of you eating? युवां कुत्र खादथः ?
34. Where ( यत्र ) the two of you are eating, there the two of us are also eating. यत्र युवां खादथः तत्र आवाम् अपि खादावः ।
35. All of you are entering school. यूयं विद्यालयं विशथ ।
36. There all of you see the teacher. तत्र यूयम् अध्यापकं पश्यथ ।
37. You bow down to the teacher. त्वम् अध्यापकं नमसि ।
38. I also see the teacher. अहम् अपि अध्यापकं पश्यामि ।
39. Now, I am also bowing to the teacher. इदानीम् अहम् अपि अध्यापकं नमामि ।
40. When I bow to the teacher, then you also bow to the teacher. यदा अहम् अध्यापकं नमामि तदा त्वम् अपि अध्यापकं नमसि ।
41. When are you going to school? त्वं कदा विद्यालयं गच्छसि?
42. When I see the sun, I go to school. यदा अहं सूर्यं पश्यामि तदा अहं विद्यालयं गच्छामि ।
43. When I see the moon, I go home. यदा अहं चन्द्रं पश्यामि तदा अहं गृहं गच्छामि ।
44. The two of us are entering the house. आवां गृहं विशावः ।
45. The two of us see the father and the son. आवां जनकं पुत्रं च पश्यावः ।
46. They are reading a book. तौ पुस्तकं पठतः ।
47. The two wise men are also reading two books. पण्डितौ अपि पुस्तके पठतः ।
48. The two of us ask the two wise men a question. आवां पण्डितौ प्रश्नं पृच्छावः ।
49. All of us are remembering the good men. वयं सज्जनान् स्मरामः ।
50. All of us are smelling flowers. वयं पुष्पाणि जिघ्रामः ।
51. All of us are playing now and all of you are studying there. अधुना वयं क्रीडामः यूयं तत्र पठथ च ।

Sample sentences like these are helpful in two ways. You are able to test yourselves for one and they also give you a fair idea on how Sanskrit is spoken. You will NOT set your paper and pencil aside if mistakes have been committed...you shall remember that you are just beginning and mistakes are but stepping stones to success.

I need your feedback on this. It will help me plan the pace of the lessons. Should I go slower, faster, do you need more exercises ? Your feedback will be genuine contribution to making this project a success.

Lesson 11. To be or not to be, that is the question.

My life as a teacher is a particularly fulfilling one. Fortunately for me, i am not restricted by a narrow-minded, structured syllabus. i am free from the constraints of a dictatorial Educational Board. i have the liberty and the discretion to decide when to introduce a new concept depending on the brilliance of my students. Going by the responses that i have received, i think i've real intelligent ones. And so i think it is time to introduce you to some mavericks in the Sanskrit verb world. Their independence is not difficult to fathom. How in the world does one stand out like a neon light if one is not different?! But these verbs are important. (You'd think that *that* reason would be more than sufficient to not feel the need to covet more attention! Those greedy fame seeking things.) And so we'll look in on them, one at a time, whenever the need arises.

Today's maverick is the verb अस् ( अस्ति to be)

अस् ( अस्ति to be) present tense लट् लकार।

पुरुष	एकवचन	द्विवचन	बहुवचन
प्र०	अस्ति	स्तः	सन्ति
म०	असि	स्थः	स्थ
उ०	अस्मि	स्वः	स्मः

You'll recognize the verb forms quite easily. Last week's subhashita had the verb अस्ति in it. Our Mahavakyas ... तत् त्वम् असि । अहं ब्रह्मास्मि...have made us pretty familiar with the अस् धातु ।

Now a few sentences to see how they can be used in regular conversation.

अहम् अस्मि । I am . अहं नृपः अस्मि । I am a king ( high hopes)

More likely....as all parents are... अहं सूदः (cook) रजकः (washerman)

अध्यापकः ( teacher) वैद्यः ( doctor ) च अस्मि ।

त्वम् अपि सूदः रजकः अध्यापकः वैद्यः च असि किम् ? त्वम् असि । You are.

A छात्रः is a student. आवां छात्रौ स्वः । युवां छात्रौ स्थः । तौ छात्रौ स्तः। वयं छात्राः स्मः। सचिनः छात्रः अस्ति । तत्र छात्राः सन्ति । ते छात्राः सन्ति । त्वं छात्रः असि । यूयं छात्राः स्थः। Clear?

वृक्षः अस्ति । One tree is . वृक्षौ स्तः । Two trees are. वृक्षाः सन्ति । Many trees are. वृक्षः अत्र अस्ति । One tree is here. वृक्षौ तत्र स्तः। Two trees are there. वृक्षाः सर्वत्र सन्ति । Trees are everywhere. (Except where they have been felled to promote industries , which results in soil erosion...)

Anyone been watching Atom Ant on Cartoon network lately ?He is one strong ant who is capable of doing superhuman things. He is introduced with the jingle.. He's here, he's there, he's everywhere.

सः अत्र अस्ति सः तत्र अस्ति सः सर्वत्र अस्ति ।

रामः कुत्र अस्ति ? रामः अत्र न अस्ति । रामः अत्र नास्ति । रामः अन्यत्र अस्ति । वायुः सर्वत्र अस्ति । देवः सर्वत्र अस्ति । अहं सर्वत्र न अस्मि । अहं सर्वत्र नास्मि ।

That seemed fairly simple, did it not? So how about an absolutely new concept?

### New Concept

Certain अव्यय s are used with only certain विभक्ति s and not with others.

As we wend our way through the विभक्ति s , i'll introduce you to each special अव्यय -विभक्ति combination. Exercises that follow will help the memorizing process.

Over to exercises in 11 A. dealing with today's lesson.

Lesson 11 A. Exercises to complement Lesson 11.

**Note:** The अव्यय s listed below are to be used ONLY with the द्वितीया विभक्ति । Example sentences have been done for you.

Nouns/ Pronouns	Verbs	Avyayas for the द्वितीया विभक्ति ।
अध्यक्ष a president superintendent M	जीव् ( जीवति ) to live.	अभितः/परितः/सर्वतः on all four sides
मालाकार gardener M	तृ ( तरति ) to swim	उभयतः on both sides.
खग bird M		प्रति towards
आकाश space/ sky M		विना without.
याचक a beggar M		
धनिक a rich man M		
भक्त a devotee M		
देव The Lord/ God. M		
मत्स्य fish M		
कूर्म tortoise M		
वानर monkey M		
अन्न food N		
मन्दिर temple N		
कार्यालय place of work N		

**विना (without.) is used with the fifth and the third vibhakti as well.**

Example sentences follow.

केशवः अध्यक्षः अस्ति । Keshava is a superintendent.

सः कार्यालयं गच्छति । He goes to the workplace.

कार्यालयम् अभितः/परितः/सर्वतः नराः सन्ति । There are men all around the workplace.

अहं देवं विना न जीवामि । I cannot live without God.

धनिकम् उभयतः याचकाः सन्ति । There are beggars on both sides of the rich man.

A) Translate.

1. Madhava is a gardener.
2. He goes to the garden.
3. There are trees all around the garden.
4. There are flowers and fruits all around the garden too.
5. Madhava goes towards the house.
6. There are trees on either side of the house.
7. Damodara is a student.
8. He is going towards the school.
9. There are boys on all sides of the school.
10. There are teachers on all sides of the school.
11. He looks at the teachers and the students.
12. Mallapur is a village.
13. There are two gardens on either side of Mallapur.
14. There are trees , flowers and men on all sides of Mallapur.
15. I see the beggar.
16. A beggar is there.
17. He desires wealth.
18. I am going towards the beggar.
19. Two bad men are walking towards the two good men.
20. The two bad men trouble the two good men.
21. Suresh is a devotee.
22. He goes to the temple.
23. The temple has gardens on all four sides.
24. The temple has water on both sides.
25. Suresh enters the water.
26. He swims.

- 27.Suresh enters the temple.
- 28.He walks towards the Lord.
- 29.He does namaskaar to the Lord.
- 30.There is water on both sides of the house.
31. There are trees on all four sides of the house.
- 32.The fishes and the tortoises cannot live without the water.
- 33.The birds cannot live without the sky and the trees.
- 34.I cannot live without food and water.
- 35.You are a devotee.
- 36.You cannot live without God.
- 37.The two of you are rich men.
- 38.The two of you cannot live without wealth.

B)Choose the correct word from the brackets

- — ( रामः , रामाः, रामं ) विना लक्ष्मणः न —(जीवति , जीवामि, जीवथः)।
- — (महेशान् , महेशः, महेशं, ) —( वृक्षान् वृक्षाः) पश्यति ।
- — (विद्यालयः विद्यालयाः विद्यालयम्) परितः— (वृक्षं वृक्षौ वृक्षः) स्तः।

C) Correct these sentences.(Clue: Pick the verb first and then the subject)

- |                               |                             |
|-------------------------------|-----------------------------|
| रामाः विद्यालयः गच्छति।       | वानरं फलानि खादति ।         |
| कृष्णः उभयतः भक्तः सन्ति ।    | जलं विना मत्स्यान् तरन्ति । |
| विद्यालयः प्रति अहं गच्छावः । | उद्यानः अभितः वृक्षः सन्ति। |

D) Identify the धातु and its प्रथम पुरुष एकवचन verb form for each of the following. One has been done for you.

Read = पठ् ( पठति)

Write, Speak, Eat, Go, Be, Walk, Namaskaar, Want. Touch.

\*\*\*\*\*

Lesson 11 B. Answers to Lesson 11 A.

Translated.

1. Madhava is a gardener. माधवः मालाकारः अस्ति ।
2. He goes to the garden. सः उद्यानं गच्छति ।
3. There are trees all around the garden. उद्यानम् अभितः/ परितः/ सर्वतः वृक्षाः सन्ति।
4. There are flowers and fruits all around the garden too. उद्यानम् अभितः/ परितः/ सर्वतः पुष्पाणि फलानि अपि सन्ति ।
5. Madhava goes towards the house. माधवः गृहं प्रति गच्छति ।
6. There are trees on either side of the house. गृहम् उभयतः वृक्षाः सन्ति।
7. Damodara is a student. दामोदरः शिष्यः/ छात्रः अस्ति ।
8. He is going towards the school. सः विद्यालयं प्रति गच्छति।
9. There are boys on all sides of the school. विद्यालयम् अभितः/ परितः / सर्वतः बालकाः सन्ति।
10. There are teachers on all sides of the school. विद्यालयम् अभितः/ परितः/सर्वतः अध्यापकाः सन्ति।
11. He looks at the teachers and the students. सः अध्यापकान् छात्रान् च पश्यति ।
12. Mallapur is a village. मल्लापुरः ग्रामः अस्ति ।
13. There are two gardens on either side of Mallapur. मल्लापुरम् उभयतः उद्याने स्तः।
14. There are trees , flowers and men on all sides of Mallapur. मल्लापुरम् अभितः/ परितः/सर्वतः वृक्षाः पुष्पाणि नराः च सन्ति।
15. I see the beggar. अहं याचकं पश्यामि ।
16. A beggar is there. याचकः तत्र अस्ति।
17. He desires wealth. सः धनम् इच्छति।
18. I am going towards the beggar. अहं याचकं प्रति गच्छामि ।
19. Two bad men are walking towards the two good men. दुर्जनौ सज्जनौ प्रति गच्छतः ।
20. The two bad men trouble the two good men. दुर्जनौ सज्जनौ तुदतः ।
21. Suresh is a devotee. सुरेशः भक्तः अस्ति।
22. He goes to the temple. सः मन्दिरं गच्छति।
23. The temple has gardens on all four sides. मन्दिरम् अभितः/ परितः/सर्वतः उद्यानानि सन्ति।
24. The temple has water on both sides. मन्दिरम् उभयतः जलम् अस्ति ।
25. Suresh enters the water. सुरेशः जलं विशति ।
26. He swims. सः तरति ।

- 27.Suresh enters the temple. सुरेशः मन्दिरं विशति।  
28.He walks towards the Lord. सः देवं प्रति गच्छति।  
29.He does namaskaar to the Lord. सः देवं नमति।  
30.There is water on both sides of the house. गृहम् उभयतः जलम् अस्ति ।  
31. There are trees on all four sides of the house. गृहम् अभितः/ परितः/सर्वतः  
वृक्षाः सन्ति ।  
32.The fishes and the tortoises cannot live without the water. मत्स्याः कूर्माः  
च जलं विना न जीवन्ति ।  
33.The birds cannot live without the sky and the trees. खगाः आकाशं वृक्षान् च  
विना न जीवन्ति ।  
34.I cannot live without food and water. अहम् अन्नं जलं च विना न जीवामि ।  
35.You are a devotee. त्वं भक्तः असि ।  
36.You cannot live without God. त्वं देवं विना न जीवसि ।  
37.The two of you are rich men. युवां धनिकौ स्थः।  
38.The two of you cannot live without wealth. युवां धनं विना न जीवथः ।

B)Correct word chosen from the brackets

- रामं ( रामः , रामाः, रामं ) विना लक्ष्मणः न जीवति (जीवति , जीवामि, जीवथः)।
- महेशः (महेशान् , महेशः, महेशं, ) वृक्षान् ( वृक्षान् वृक्षाः) पश्यति ।
- विद्यालयं (विद्यालयः विद्यालयाः विद्यालयम् ) परितः वृक्षौ (वृक्षं वृक्षौ वृक्षः) स्तः। **Note the correct form of विद्यालय used...an anuswar to match consonant after it.**

C) Corrected sentences.( The verb picked first and then the subject)

रामाः विद्यालयः गच्छति। रामः विद्यालयं गच्छति।  
वानरं फलानि खादति । वानरः फलानि खादति।  
कृष्णः उभयतः भक्तः सन्ति । कृष्णम् उभयतः भक्ताः सन्ति।  
जलं विना मत्स्यान् तरन्ति । जलं विना मत्स्याः न तरन्ति ।

विद्यालयः प्रति अहं गच्छामः । विद्यालयं प्रति आवां गच्छामः ।  
उद्यानः अभितः वृक्षः सन्ति। उद्यानम् अभितः वृक्षाः सन्ति।

D) Identify the धातु and its प्रथमपुरुष एकवचन verb form for each of the following.

Read = पठ् ( पठति )

Write = लिख् ( लिखति ) Speak = वद् ( वदति ) Eat = खाद् ( खादति )

Go = गम् ( गच्छति ) Be = अस् ( अस्ति ) Walk = चल् ( चलति )

Namaskaar = नम् ( नमति ) Want = इष् ( इच्छति ) Touch = स्पृश् ( स्पृशति )

\*\*\*\*\*

Lesson 12. Mala makes her entry.

It gives me great pleasure to introduce you to Mala. Ram's been on the website for some time now and Vana has already made its presence felt. Time now that Mala be shown how much we have been waiting for her to arrive. Mala आकारान्त स्त्री० is the standard word we use to decline आकारान्त स्त्री० words. क्षमा forgiveness, लज्जा shame, बालिका girl, कन्या girl, नासिका nose, शिला stone, शाटिका sari are examples of आकारान्त स्त्री० words.

**Interesting Fact:**

There are no अकारान्त स्त्री० words in Sanskrit. So how would one decline Jasminder of the 'Bend it like Beckham' fame? Or for that matter lovely modern feminine names like Shireen, Suman, Sonal, Charlotte, Posh, Venus or Neelam ? Ah! But don't we have solutions to every problem!! If you want to be grammatically correct, simply add the word 'महोदया Madam ' to the अकारान्त name if the lady you desire to speak about is a grown-up, or the word ' कन्या/ बालिका girl' if it's a little lady that you are referring to. These words convert the अकारान्त name into an आकारान्त one and are now ready to be declined like माला । Simple.

Rules remain the same...प्र० वि० subject, द्वि० वि० object.

माला ( name of a girl/ a garland) आकारान्त स्त्री०

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्र०	माला	माले	मालाः
द्वि०	मालाम्	माले	मालाः

So shall we move onto our exercises In lesson 12 A?

Lesson 12 A. Exercising with Jane-FondA!

Nouns/ Pronouns	Verbs	General Avyayas.
बालिका girl कन्या girl	उप + विश् (उपविशति ) to sit.	इतः from here
पाठशाला school अजा she goat	सद् (सीदति ) to sit	ततः from there
सा She जन person M	स्था (तिष्ठति ) stand/wait	यतः from whence
चित्रपटगृह cinema N उपाहारगृह restaurant/ eatery N	आ + गम् ( आगच्छति ) come.	कुतः from where?
विद्या knowledge	रच् ( रचयति ) to make.	इति Thus / so
लता creeper/ name of a girl.	नृत् ( नृत्यति ) to dance	परन्तु / किन्तु but
क्रीडा game/play अध्यापिका teacher (Of course a woman!)	चिन्त् ( चिन्तयति ) to think	

Be one of those ideal students and revise all the previous lessons, won't you? It's absolutely necessary if you want to do today's exercise without tripping up. i'd rather you don't think me a monster.

A) Translate.

1. I am studying.
2. Sarika and Ganesh are also studying.
3. We look at the books.
4. We think, "Where does knowledge come from?"
5. Sarika says, "Knowledge comes from here! " ...thus.
6. We all laugh.
7. Anubhav is walking towards the temple.

8. He sees a she goat.
9. The she goat is eating leaves.
10. She looks at the people around the temple.
11. She waits there.
12. Mala walks towards the she goat.
13. She touches the she goat.
14. The she goat and Mala sit on both sides of the temple.
15. Where does the girl come from?
16. The girl comes from there.
17. From whence the girl comes, from there the boy also comes. (I realize the sentence sounds ludicrous, so how about a Hindi translation? जहाँ से लडकी आती है, वहाँ से लडका भी आता है )
18. The boy and the girl go to the garden.
19. The girl falls.
20. She sits down.
21. The boy also sits down.
22. The boy speaks but the girl does not speak.
23. The gardener is looking at the garden.
24. He touches the flowers.
25. He makes a garland.
26. He makes two garlands.
27. Now he makes many garlands.
28. The two girls are dancing.
29. Lata is dancing .
30. Sharda is waiting and looking at Lata.
31. Now Sharda is dancing.
32. But Lata is not looking at Sharada.
33. She is looking at the sky.
34. Radha wants food.
35. She wants water too.
36. She goes to the restaurant.
37. She sees two birds there.
38. They are eating a meal too.
39. Radha now does not wait there.
40. She goes home.
41. There she eats food and drinks water.

42. There are creepers all around the garden.

43. I see the creepers.

44. Mala says, " You see the creepers. But I see the flowers too"

45. Then we both see the creepers and flowers.

B) Form the complete verb tables in the present tense for all the verbs in today's lesson.

C) Revise all the verbs and the avyayas in the lessons done so far.

Quite a bit of homework!

\*\*\*\*\*

Lesson 12 B) Answers to Lesson 12 A)

1. I am studying. अहं पठामि ।
2. Sarika and Ganesh are also studying. सारिका गणेशः अपि पठतः ।
3. We look at the books. वयं पुस्तकानि पश्यामः ।
4. We think, "Where does knowledge come from?" वयं चिन्तयामः, "विद्या कुतः आगच्छति?"
5. Sarika says, "Knowledge comes from here! " ...thus. सारिका वदति, "विद्या इतः आगच्छति," इति ।
6. We all laugh. वयं हसामः ।
7. Anubhav is walking towards the temple. अनुभवः मन्दिरं प्रति गच्छति।
8. He sees a goat. सः अजां पश्यति ।
9. The goat is eating leaves. अजा पत्राणि खादति ।
10. She looks at the people around the temple. सा मन्दिरम् अभितः जनान् पश्यति ।
11. She waits there. सा तत्र तिष्ठति ।
12. Mala walks towards the goat. माला अजां प्रति गच्छति ।
13. She touches the goat. सा अजां स्पृशति ।
14. The goat and Mala sit on both sides of the temple. अजा माला च मन्दिरम् उभयतः उपविशतः / सीदतः ।
15. Where does the girl come from? बालिका / कन्या कुतः आगच्छति ?
16. The girl comes from there. बालिका ततः आगच्छति।
17. From whence the girl comes, from there the boy also comes. यतः बालिका आगच्छति, ततः बालकः अपि आगच्छति ।
18. The boy and the girl go to the garden. बालकः बालिका च उद्यानं गच्छतः।
19. The girl falls. बालिका पतति।
20. She sits down. सा उपविशति / सीदति ।
21. The boy also sits down. बालकः अपि सीदति ।
22. The boy speaks but the girl does not speak. बालकः वदति परन्तु बालिका न वदति।
23. The gardener is looking at the garden. मालाकारः उद्यानं पश्यति ।
24. He touches the flowers. सः पुष्पाणि स्पृशति ।
25. He makes a garland. सः मालां रचयति ।
26. He makes two garlands. सः माले रचयति ।
27. Now he makes many garlands. अधुना सः मालाः रचयति ।
28. The two girls are dancing. कन्ये नृत्यतः ।

29. Lata is dancing . लता नृत्यति ।  
30. Sharda is waiting and looking at Lata. शारदा तिष्ठति लतां पश्यति च ।  
31. Now Sharda is dancing. इदानीं शारदा नृत्यति ।  
32. But Lata is not looking at Sharada. किन्तु लता शारदां न पश्यति ।  
33. She is looking at the sky. सा आकाशं पश्यति ।  
34. Radha wants food. राधा भोजनम् इच्छति ।  
35. She wants water too. सा जलम् अपि इच्छति ।  
36. She goes to the restaurant. सा उपाहारगृहं गच्छति ।  
37. She sees two birds there. तत्र सा खगौ पश्यति ।  
38. They are eating a meal too. तौ अपि भोजनं खादतः ।  
39. Radha now does not wait there. राधा अधुना तत्र न तिष्ठति ।  
40. She goes home. सा गृहं गच्छति ।  
41. There she eats food and drinks water. तत्र सा भोजनं खादति जलं पिबति च ।  
42. There are creepers all around the garden. उद्यानं परितः लताः सन्ति ।  
43. I see the creepers. अहं लताः पश्यामि ।  
44. Mala says , " You see the creepers. But I see the flowers too."  
माला वदति , " त्वं लताः पश्यसि । परन्तु अहं पुष्पाणि अपि पश्यामि ।"  
45. Then we both see the creepers and flowers. तदा आवां लताः पुष्पाणि च  
पश्यावः ।

You will not require answers for B), and C) . You shouldn't have a problem with those. Till next week!

\*\*\*\*\*

Lesson 13. Welcome Trutiya!

अहं मोदकं खादामि । Great. With what do i eat that delicious, mouthwatering, modak that has the ability to help me put on an extra kilo in a single bite? **With** my mouth. मुखेन । अहं मुखेन मोदकं खादामि । अहं मुखेन वदामि । अहं मुखेन खादामि वदामि च । i eat and speak with my mouth.

अहं हस्तेन लिखामि आलिखामि खादामि च । i write, draw **and** eat with my hand.

It's time that the तृतीया विभक्ति be placed  
Before us now that we are faced  
With sentences that need to explain **with what**  
part of my anatomy i hold that oversized pot.

हस्तेन you say. i don't agree.

That pot is just too heavy for me.

हस्ताभ्याम् is the word i seek

At the vibhakti table, let's take a peek.

Plurals dear, you shall fret not.

Just two hands, are all i've got.

But i have fingers and i have toes.

There's much that i can do **with those**.

**With arrows** i fight, **with friends** i play.

Let's learn the तृतीया विभक्ति today.

First the vibhakti table for quick reference..

राम अकारान्त पुं०

विभक्ति	एकवचन	द्विवचन	बहुवचन
तृतीया by, with	रामेण	रामाभ्याम्	रामैः

वन ( forest) अकारान्त नपुं०

विभक्ति	एकवचन	द्विवचन	बहुवचन
तृतीया by, with	वनेन	वनाभ्याम्	वनैः

**Enlightenment!**

From the third vibhakti onwards, the अकारान्त पुं० and the अकारान्त नपुं० are rhymed and declined in the same manner! Hallelujah!!

माला ( name of a girl/ a garland) आकारान्त स्त्री०

विभक्ति	एकवचन	द्विवचन	बहुवचन
तृतीया by, with	मालया	मालाभ्याम्	मालाभिः

Back to our newest concept....

कर्ण ear, is a पुं० word. अहं कर्णेन आकर्णयामि । Oh dear ! It seems as if only one of my ears has the capacity to hear. Poor me.

अहं कर्णाभ्यां आकर्णयामि । i listen with my two ears. ( what would you say if you were Ravana?!) The word for eye is नेत्र । नेत्र is नपुं० । अहं नेत्रेण पश्यामि । It is obvious that i'm winking, unless i am blind in one eye. अहं नेत्राभ्यां पश्यामि

There we have it. i see with my two eyes. As for my nose, it is feminine.. नासिका । अहं नासिकया जिघ्रामि । रावणः नासिकाभिः जिघ्रति ।

Recall of Concept

Do you recall the concept introduced in Lesson 10. Neuter words to the rescue? Refer to it first before moving ahead.

In the तृतीया विभक्ति , we have

रामेण , ईश्वरेण, सूर्येण, शिष्येण etc... BUT देवेन, जनकेन, बालकेन, शिवेन etc.

The exact rule to follow as to when न् changes to ण् is a whole lesson by itself.

Therefore, for the moment, the rule we follow is "Go by ease of expression."

Change the न् into ण् in declined words if you can say the declined word without your tongue turning cartwheels. Feel free to make mistakes at this stage. The idea is to understand HOW the trutiya vibhakti is used. Once i teach you the न् to ण् rule, then i will expect accuracy in spelling.

Are you familiar with the शिवकवचम्? Towards the end, there are these wonderful examples of the तृतीया विभक्ति । The verb forms in the prayer, are those forms that show a request or an order and have not yet been introduced to you. But the general meaning is clear. Just concentrate on the तृतीया विभक्ति forms of the noun shown in blue.

The sadhaka asks of the Lord to do the following to his enemies ( pretty aggressively too as suggested by using each verb twice!)

...त्रिशूलेन विदारय विदारय      With the Trishul, tear asunder

कुठारेण भिन्धि भिन्धि      With the axe, chop/destroy/split

खड्गेन छिन्धि छिन्धि      With the sword cut off/ amputate

खटवाङ्गेन विपोथय विपोथय      खटवाङ्ग M, is the club or staff with a skull on top. It is a weapon that Shiva carries. With the staff, smash  
(मम पापं शोधय शोधय)      ( cleanse me of my sins)

मुसलेन निष्पेषय निष्पेषय      With the pestle, grind into powder

बाणैः संताडय संताडय...      With arrows, hit

i wouldn't be in that enemies' shoes ( or whatever they used in those days) for the world.

Please memorize the first three vibhaktis of the three genders . Also do not miss "Supplement 5 " which gives you the entire vibhakti tables for राम, देव, वन and माला । Use देव अकारान्त पुं० as your standard word for words without र् and ष् । Time now for exercises and new words and verbs. Move on to Lesson 13 A.

Lesson 13 A . Exercises with the तृतीया विभक्ति ।

Nouns

Verbs

Avyayas for the  
तृतीया विभक्ति ।

बाण arrow M	चुर् ( चोरयति ) steal	सह/ सार्धम् / साकम् /
वस्त्र clothing N	क्षिप् ( क्षिपति ) throw	समम् with
युद्ध battle/war N	भक्ष् ( भक्षयति ) eat	विना without
भाषण speech N	तड् ( ताडयति ) beat/hit	
वल्कल Clothing worn by ascetics made of the bark of trees. M/ N	आ+कर्ण् ( आकर्णयति ) hear	
मनोरथ Daydream M	भ्रम् ( भ्रमति / भ्राम्यति ) to wander or stroll.	
वृद्ध old man M	धृ ( धारयति ) wear.	
श्रम hard-work. M	धृ ( धरति ) hold	
हस्त hand M		
पाद foot/leg M		
अश्व horse M		
दण्ड stick M		
नेत्र eye N		
कर्ण ear N		

Note: धृ धातु , when conjugated differently, has two different meanings.

विना (without) goes with the second, third and the fifth vibhakti.

1. अहं रामेण सह विद्यालयं गच्छामि । I go to school with Ram.
2. अहं रामेण विना विद्यालयं न गच्छामि। I do not go to school without Ram.

Languages are unique...try translate some sentences of one language into another and we land up with preposterous statements. These two sentences are an example. सह means "with" ...but is used specifically with the trutiya vibhakti when you wish to say "with someone. ( as in a person)" So translated it becomes "with with someone."

Therefore मालया सह, देवेन सह, राधया सह, शिष्येण सह etc.

If you say अहं कन्दुकेन क्रीडामि, you mean that you are playing with a ball.

If you say अहं कन्दुकेन सह क्रीडामि, the idea that you convey is you and the ball are pals and the two of you are playing together while you talk and laugh and fight and do whatever kids do when they play. (Hope the difference comes through clearly.)

रामेण विना translated is "with Rama without"...ridiculous in English, but accurate in Sanskrit. Also accurate is रामं विना ।

3. रामः ईश्वरेण सह (सार्धं वा साकं वा समं वा )खेलति । Ram is playing with Ishwar.(You can choose any one of the four. i personally prefer सह । But i keep the rest in mind so that i recognize them when they do crop up in texts.)
4. रामः ईश्वरः च खेलतः । Ram and Ishwar are playing. ( Do you see how the two sentences are different? In sentence 2. , since Ram is playing with Ishwar, Ishwar falls into the तृ०वि० and Ram becomes the subject...therefore the verb has to be खेलति । In sentence 3, we have two subjects therefore the verb has to be खेलतः।)

A. Translate (Sometimes, the verb is not stated. It has to be inferred.)

बाणेन युद्धं न तु भाषणेन ज्ञानेन साधुः न तु वल्कलेन ।  
रथेन यात्रा न मनोरथेन श्रमेण विद्या न तु पुस्तकेन ॥

तु means "but". In most cases it is used as a filler to help keep the metre of the poetic line intact. Other such fillers are हि , च , वा, वै ।

B. Choose the correct word from those given in the bracket.

- महेशः \_\_\_\_\_ लिखति । ( हस्तं , हस्तः , हस्तेन )

- जनकः \_\_\_\_\_ ( मोदकैः, मोदकाः , मोदकौ ) \_\_\_\_\_ ( मुखाभ्यां , मुखेन, मुखैः ) \_\_\_\_\_ ( खादतः , खादन्ति , खादति ) ।
- \_\_\_\_\_ ( सुरेशाभ्याम् , सुरेशं, सुरेशः ) \_\_\_\_\_ (पुष्पैः , पुष्पे, पुष्पेण ) \_\_\_\_\_ ( पश्यामि , पश्यतः , पश्यति ) ।

C. Correct the following sentences.

चेतनं सह सचिनं गच्छामि । अहं विद्यालैः गच्छति ।  
अश्वः पादाभ्यां धावति । सः कन्दुकः सह खेलति ।

D. Translate.

1. There goes the old man.
2. He is walking.
3. He is walking with a stick.
4. You see the old man.
5. You see the old man with one eye.
6. Now you see the old man with two eyes.
7. Here are clothes.
8. I hold the clothes with my hand.
9. I wear the clothes.
10. Amar is a man.
11. He is running.
12. He runs with two legs.
13. He is running towards Ramesh.
14. Now Amar and Ramesh are running towards the garden .
15. The two of you are writing.
16. The two of you are writing with your two hands.
17. Shiv is walking with Geeta, Surekha and Madhav.
18. The teacher is strolling with the student.
19. They see a boy.
20. He is playing with a stick.
21. Shyam is playing with a ball.
22. Raghava is playing with a stick and a ball.
23. The thief is stealing the wealth with his hands.
24. The father is beating the thief with a stick.

25. The thief throws the wealth.
26. The thief is running with his legs.
27. The father is also running with his legs .
28. He throws the stick, holds the thief with his hand and beats the thief with his hands.
29. The father holds the wealth and stick with his hands and goes home.

Lesson 13 B. Answers to Lesson 13 A

1. Translated

बाणेन युद्धं न तु भाषणेन ज्ञानेन साधुः न तु वल्कलेन ।  
रथेन यात्रा न मनोरथेन श्रमेण विद्या न तु पुस्तकेन ॥

A war (is fought) with an arrow, not (just by) talking about it.

A Sadhu (is considered to be a sadhu) not by the clothes ( he wears) but by the knowledge ( he possesses).

With a chariot (does) travel take place, not by daydreaming( about it)

With hard work(comes) knowledge not( just) by (possessing)a book.

2. The correct word chosen

- महेशः हस्तेन लिखति ।
- जनकः मोदकौ मुखेन खादति ।
- सुरेशः पुष्पे पश्यति ।

3. Corrected

- चेतनं सह सचिनं गच्छामि । चेतनेन सह सचिनः गच्छति / चेतनेन सह अहं गच्छामि depending upon whether you picked the verb or the subject first. Both correct.
- अहं विद्यालैः गच्छति । अहं विद्यालयं गच्छामि ।
- अश्वः पादाभ्यां धावति । अश्वः पादैः धावति ।
- सः कन्दुकः सह खेलति । सः कन्दुकेन खेलति ।

4. Translated.

1. There goes the old man. वृद्धः तत्र गच्छति ।
2. He is walking. सः चलति ।
3. He is walking with a stick. सः दण्डेन चलति ।
4. You see the old man. त्वं वृद्धं पश्यसि ।
5. You see the old man with one eye. त्वं नेत्रेण वृद्धं पश्यसि ।
6. Now you see the old man with two eyes .अधुना त्वं नेत्राभ्यां वृद्धं पश्यसि ।
7. Here are clothes. अत्र वस्त्राणि सन्ति ।
8. I hold the clothes with my hand. अहं वस्त्राणि हस्तेन धरामि ।
9. I wear the clothes. अहं वस्त्राणि धारयामि ।
10. Amar is a man. अमरः नरः अस्ति ।
11. He is running. सः धावति ।

12. He runs with two legs. सः पादाभ्यां धावति ।
13. He is running towards Ramesh. सः रमेशं प्रति धावति ।
14. Now Amar and Ramesh are running towards the garden .अधुना अमरः रमेशः  
च उद्यानं प्रति धावतः ।
15. The two of you are writing. युवां लिखथः ।
16. The two of you are writing with your two hands. युवां हस्ताभ्यां लिखथः
17. Shiv is walking with Geeta, Surekha and Madhav. शिवः गीतया सह, सुरेखया  
सह माधवेन च सह चलति ।
18. The teacher is strolling with the student. अध्यापकः शिष्येण सह भ्रमति ।
19. They see a boy. तौ बालकं पश्यतः ।
20. He is playing with a stick. सः दण्डेन खेलति ।
21. Shyam is playing with a ball. श्यामः कन्दुकेन खेलति ।
22. Raghava is playing with a stick and a ball. राघवः दण्डेन कन्दुकेन च खेलति ।
23. The thief is stealing the wealth with his hands. चोरः हस्ताभ्यां धनं चोरयति ।
24. The father is beating the thief with a stick. जनकः दण्डेन चोरं ताडयति ।
25. The thief throws the wealth. चोरः धनं क्षिपति ।
26. The thief is running with his legs. चोरः पादाभ्यां धावति ।
27. The father is also running with his legs . जनकः अपि पादाभ्यां धावति ।
28. He throws the stick, holds the thief with his hand and beats the thief  
with his hands. सः दण्डं क्षिपति , चोरं हस्तेन धरति , चोरं हस्ताभ्यां ताडयति च ।
29. The father holds the wealth and stick with his hands and goes home.  
जनकः हस्ताभ्यां धनं दण्डं च धरति गृहं गच्छति च ।

Summing up of Month 2.

By the end of the second month, you would have achieved the following..

Know that...

- Neuter words in English need not be neuter in Sanskrit.
- Masculine words in English need not be masculine in Sanskrit.
- And so on and so forth....
- Certain avyayas can be used with only certain vibhaktis..
- There are no अकारान्त स्त्री० words in Sanskrit.
- The first three vibhaktis of all three genders are at your fingertips.
- Be accurate in the use of the first three vibhaktis.
- Total vocabulary would have increased to

Nouns/Pronouns = 84

Verbs = 35

Avyayas = 27

Grand total = 146

Pretty impressive, huh?!

\*\*\*\*\*