

Lesson 18. The सप्तमी० विभक्ति०

Almost through with our vibhaktis! This is one of the most simplest one to understand. The स० वि० tells you the location of an object... whether the cat is sitting on or in the refrigerator.

A few sentences now to give you a fair idea on how the स० वि० is used :
गृहे जनाः वसन्ति । People stay in the house.

तस्मिन् पुस्तके पत्राणि सन्ति । There are pages in that book.

एतस्मिन् वृक्षे खगाः उपविशन्ति । Birds are sitting on this tree.

समुद्रे मत्स्याः तरन्ति । Fishes (is the plural of fish, fish or fishes? Send in your answers to "Bewildered Sanskrit Teacher too lazy to check her Wren and Martin.") swim in the sea.

समुद्रेषु मत्स्याः तरन्ति । Fish/fishes (?) swim in the seas.

अहम् अयोध्यायां न वसामि । I do not live in Ayodhya.

वानरयोः पत्राणि पतन्ति । Leaves fall on the two monkeys.

The स० वि० governs the most wonderful emotion known to man...love.

स्निह् (स्निह्यति) . Whoever you love, falls into the स० वि० ।

सीता रामे स्निह्यति । अहं बालिकायां स्निह्यामि ।

You were introduced to तुद् (तुदति) to trouble, in one of our earlier lessons. तुदति is to physically hurt someone as in push, strike, goad, bruise, sting etc. In today's lesson, i've introduced the word पीड् (पीडयति) which is more global in its torturing and encompasses both the physical and the mental. Do pick the correct form whenever you use the word "trouble" in your sentences.

i had fun concocting the Banquet Lesson. Trust you will enjoy it too!

Buffet Lesson 18 A. Exercises with the Saptami.

Nouns	Verbs	Avyayas
कोष्ठ room M पात्र vessel/plate N	स्नि (स्निह्यति) to love.	
कृष्णफलक blackboard M	स्था (स्थापयति) to keep/ to place.	
शीतपेटिका refrigerator F	स्था (तिष्ठति) to stand or wait.	
आसन्द chair M दण्डदीप tube-light M	पीड् (पीडयति) to trouble.	
व्यजन fan N		
उत्पीठिका Table F		
कपाट Cupboard N		
पेटिका Suitcase F		
मञ्च bed M		
पाचक Pressure Cooker/ also a cook! M		
सङ्गणक Computer M		
चषक glass (what you drink from.)M		
कुटुम्ब family N		
प्रातःकाल morning M		
मध्याह्न afternoon M		
सायंकाल evening M		
दिन day N		
निशा night.F		

1. In the morning, I go to school.
2. In the night, I sit on my bed.
3. In Sharada's hand is a fruit.
4. The milk is in the glass.
5. The girl throws her clothes from the cupboard into the suitcase.
6. That man loves his (two) sons.
7. The two sons love the father.
8. The tube-lights are in the room.
9. The vegetables are in the refrigerator.
10. In the evening, the shopkeeper is reading in his shop.
11. Kavita's meal is on her plate.
12. The blackboard is in school.
13. Clouds are in the sky.
14. Water is in the lake.
15. The question is in the computer and not in the book.
16. I put the rice in the pressure cooker.
17. The milk is in the milk-vessel.
18. In the night, I am sitting in the restaurant on a chair and eating food.
19. In the day, Mickey Mouse and Donald Duck are walking in Disneyland.
20. Vijay's shop is in the village.
21. Anuraag is sitting with Prerna in the cinema.
22. I am drinking the water from the tumbler.
23. The teacher is strolling in the garden with his students.
24. Naresh lives in the forest with his family.

Buffet Lesson 18 B. Answers to Lesson 18 A.

1. In the morning, I go to school. प्रातःकाले अहं पाठशालां गच्छामि ।
2. In the night, I sit on my bed. निशायाम् अहं मम मञ्चे उपविशामि ।
3. In Sharada's hand is a fruit. शारदायाः हस्ते फलम् अस्ति ।
4. The milk is in the glass. दुग्धं चषके अस्ति ।
5. The girl throws her clothes from the cupboard into the suitcase. बालिका कपाटात् पेटिकायां तस्याः वस्त्राणि क्षिपति।
6. That man loves his (two) sons. सः नरः तस्य पुत्रयोः स्निह्यति ।
7. The two sons love the father पुत्रौ जनके स्निह्यतः ।
8. The tube-lights are in the room. दण्डदीपाः कोष्ठे सन्ति।
9. The vegetables are in the refrigerator. शाकाः शीतपेटिकायां सन्ति।
10. In the evening, the shopkeeper is reading in his shop. सायंकाले आपणिकः तस्य आपणे पठति ।
11. Kavita's meal is on her plate. कवितायाः भोजनं तस्याः पात्रे अस्ति।
12. The blackboard is in school. कृष्णफलकः विद्यालये अस्ति।
13. Clouds are in the sky. मेघाः आकाशे सन्ति ।
14. Water is in the lake. जलं सरोवरे अस्ति ।
15. The question is in the computer and not in the book. प्रश्नः सङ्गणके अस्ति न पुस्तके।
16. I put the rice in the pressure cooker. अहम् अन्नं पाचके स्थापयामि।
17. The milk is in the milk-vessel. दुग्धं दुग्धपात्रे अस्ति ।
18. In the night, I am sitting in the restaurant on a chair and eating food. निशायाम् उपाहारगृहे अहम् आसन्दे उपविशामि भोजनं च खादामि।
19. In the day, Mickey Mouse and Donald Duck are walking in Disneyland. दिने मिकिमौस् (!) डॉनल्ड डक् (!) च डिज्जिलॅन्डे चलतः ।
(Yes, i do pronounce the "s" in Disneyland like a "z"... i just can't seem to write it in Sanskrit!)
20. Vijay's shop is in the village. विजयस्य आपणः ग्रामे अस्ति।
21. Anuraag is sitting with Prerna in the cinema. अनुरागः प्रेरणया सह चित्रपटगृहे उपविशति ।
22. I am drinking the water from the tumbler. अहं चषकात् जलं पिबामि।
23. The teacher is strolling in the garden with his students. अध्यापकः छात्रैः सह उद्याने भ्रमति ।
24. Naresh lives in the forest with his family. नरेशः कुटुम्बेन सह वने वसति ।

Banquet Lesson 18 C. Exercises with the सप्तमी विभक्ति ।

Nouns	Verbs	Avyayas
कोष्ठ room M पात्र vessel/plate N	स्नि (स्निहति) to love.	
कृष्णफलक blackboard M	स्था (स्थापयति) to keep/ to place.	
शीतपेटिका refrigerator F	स्था (तिष्ठति) to stand or wait.	
आसन्द chair M दण्डदीप tube-light M	पीड् (पीडयति) to trouble.	
व्यजन fan N		
उत्पीठिका Table F		
कपाट Cupboard N		
पेटिका Suitcase F		
मञ्च bed M		
पाचक Pressure Cooker/ also a cook! M		
सङ्गणक Computer M		
चषक glass (what you drink from.)M		
कुटुम्ब family N		
प्रातःकाल morning M		
मध्याह्न afternoon M		
सायंकाल evening M		
दिन day N		
निशा night.F		

The Goblin. (वेतालः । Remember विक्रमः and the वेतालः ?)

1. I live with my family in my home.
2. My home is in Mallapur.
3. Mallapur is a village in Karnatak.
4. In my home are my father, my mother, my brother, his wife, my sister and her husband.
5. In the morning, my mother goes to the kitchen.
6. She cooks a meal .
7. She puts the rice in the cooker.
8. She puts the milk in the glasses and afterwards puts the glasses on the table.
9. The people of the family sit on chairs around the table and eat a meal.
10. My father goes to the work place.
11. My brother is a teacher.
12. My sister is a teacher too.
13. Her husband is a farmer.
14. He goes to the field in the morning.
15. I am a girl. I stay (wait) home.
16. When my mother is in the kitchen, then I go to her room.
17. I look in the cupboard.
18. I take the clothes and the books from the cupboard and put them in the suitcase.
19. In the afternoon when my mother is in her room, then I go to the kitchen.
20. I put the milk-vessel in the cupboard and the pressure cooker in the refrigerator.
21. In the evening when the family's people are sitting around the table and talking, I go to my father's room.
22. I take his computer and put it in the bathroom.
23. The blackboard is in the room.
24. I write on it, " I am a goblin. This is my house.
25. This family is living in my house.
26. Therefore I am troubling the family's people."
27. My mother thinks that there is a goblin in the house.
28. She is scared of goblins.

29. My father thinks that there are no goblins in the house.
30. When my mother is in the kitchen at night, then he waits in his room.
31. I go to his room and take his books.
32. I put them on his bed.
33. My father catches the goblin with his hands and gives her to his wife.
34. My father tells his goblin that when goblins trouble people in the house, then fathers hit those goblins with sticks.
35. I tell my father that this goblin is not troubling the family .
36. My father and my mother laugh.
37. They are not angry with the goblin.
38. They love the goblin.
39. I love my family too.

Banquet Lesson 18 D. Answers to Lesson 18 C.

वेतालः ।

1. I live with my family in my home. अहं मम कुटुम्बेन सह मम गृहे वसामि।
2. My home is in Mallapur. मम गृहं मल्लापुरे अस्ति ।
3. Mallapur is a village in Karnatak. मल्लापुरः कर्णाटके (एकः)ग्रामः अस्ति।
4. In my home are my father, my mother, my brother, his wife, my sister and her husband. मम गृहे मम पिता, मम माता, मम भ्राता, तस्य भार्या, मम भगिनी, तस्याः पतिः च सन्ति ।
5. In the morning, my mother goes to the kitchen. प्रातःकाले, मम माता पाकगृहं गच्छति ।
6. She cooks a meal. सा भोजनं पचति।
7. She puts the rice in the cooker. सा अन्नं पाचके स्थापयति ।
8. She puts the milk in the glasses and afterwards puts the glasses on the table. सा दुग्धं चषकेषु स्थापयति तदनन्तरं चषकान् उत्पीठिकायां स्थापयति ।
9. The people of the family sit on chairs around the table and eat a meal. कुटुम्बस्य जनाः उत्पीठिकां परितः आसन्देषु उपविशन्ति, भोजनं खादन्ति च ।
10. My father goes to the work place. मम पिता कार्यालयं गच्छति ।
11. My brother is a teacher. मम भ्राता अध्यापकः ।
12. My sister is a teacher too. मम भगिनी अपि अध्यापिका अस्ति।
13. Her husband is a farmer. तस्याः पतिः कृषकः ।
14. He goes to the field in the morning. सः प्रातःकाले क्षेत्रं गच्छति ।
15. I am a girl. I stay (wait) home. अहं बालिका । अहं गृहे तिष्ठामि ।
16. When my mother is in the kitchen, then I go to her room. यदा मम माता पाकगृहे अस्ति , तदा अहं तस्याः कोष्ठं गच्छामि ।
17. I look in the cupboard. अहं कपाटे पश्यामि ।
18. I take the clothes and the books from the cupboard and put them in the suitcase. अहं वस्त्राणि पुस्तकानि च कपाटात् नयामि पेटिकायां च स्थापयामि।
19. In the afternoon when my mother is in her room, then I go to the kitchen. मध्याह्ने यदा मम माता तस्याः कोष्ठे अस्ति, तदा अहं पाकगृहं गच्छामि ।
20. I put the milk-vessel in the cupboard and the pressure cooker in the refrigerator. अहं दुग्धपात्रं कपाटे , पाचकं च शीतपेटिकायां स्थापयामि।
21. In the evening when the family's people are sitting around the table and talking, I go to my father's room. सायंकाले यदा कुटुम्बस्य जनाः उत्पीठिकां परितः उपविशन्ति वदन्ति च, अहं मम जनकस्य कोष्ठं गच्छामि।

22. I take his computer and put it in the bathroom. अहं तस्य म॒र्कट॒कं नयामि
स्नानगृहे च स्थापयामि .
23. The blackboard is in the room. कृष्णफलकः कोष्ठे अस्ति।
24. I write on it, " I am a goblin. This is my house." अहं तस्मिन् लिखामि , " अहं
वेतालः। एतद् मम गृहम्।
25. This family is living in my house. एतद् कुटुम्बं मम गृहे वसति ।
26. Therefore I am troubling the family's people अतः अहं कुटुम्बस्य जनान्
पीडयामि।
27. My mother thinks that there is a goblin in the house. मम माता चिन्तयति यत्
गृहे वेतालः अस्ति ।
28. She is scared of goblins. सा वेतालेभ्यः भयम् अनुभवति ।
29. My father thinks that there are no goblins in the house. मम पिता चिन्तयति
यत् गृहे वेतालाः न सन्ति।
30. When my mother is in the kitchen at night, then he waits in his room.
यदा मम माता निशायां पाकगृहे अस्ति तदा सः तस्य कोष्ठे तिष्ठति ।
31. I go to his room and take his books. अहं तस्य कोष्ठं गच्छामि तस्य पुस्तकानि
नयामि च ।
32. I put them on his bed. अहं तानि मञ्चे स्थापयामि ।
33. My father catches the goblin with his hands and gives her to his wife.
मम पिता हस्ताभ्यां वेतालं धरति , तां च तस्य भार्यायै यच्छति।
34. My father tells his goblin that when goblins trouble people in the
house, then fathers hit those goblins with sticks. मम पिता तस्य वेतालाय
कथयति यत् यदा गृहे वेतालाः जनान् पीडयन्ति तदा जनकाः तान् वेतालान् दण्डैः ताडयन्ति।
35. I tell my father that this goblin is not troubling the family. अहं मम
जनकाय कथयामि यत् एषः वेतालः कुटुम्बं न पीडयति ।
36. My father and my mother laugh. मम पिता मम माता च हसतः ।
37. They are not angry with the goblin. तौ वेतालाय न कुप्यतः ।
38. They love the goblin. तौ वेताले स्निह्यतः।
39. I love my family too. अहम् अपि मम कुटुम्बे स्निह्यामि।

Lesson 19. सम्बोधन लोट् लकार च ।

My face is aching with smiling so much. The Cheshire Cat in "Through the Looking Glass, " couldn't have smiled any wider. With today's lesson, we are absolutely, completely and irrevocably through with our vibhaktis!!!! (Any ideas on how we may celebrate this momentous event? Send in your suggestions to "Purr-fectly Content Sanskrit Teacher at sanskrit@chitrapurmath.net)

The सम्बोधन is the form of word you use when you address someone.

so we have," हे राम, don't bug me."

"बालिके, if you don't finish what's on your plate, there will be no television for a week."

" अध्यापक, whatever you have just said has gone completely over my head!"

Now it's no fun calling out to someone if you can't **command** or **request** him to do something for you. And so my dears, today you shall be introduced to the **लोट् लकार (आज्ञार्थ , The imperative mood.)**

New Concept:

Let me first put forward the verb table of the लोट् लकार । As usual, गम् will be our standard verb for all references. i will introduce all verb forms with the धातु first and then with the changed form of the verb that must be used in the bracket. For example, गम्(गच्छ्) । All you have to do is add the correct प्रत्यय to the changed verb form (based on the table given in today's lesson), to match the subject. When you pick words from the गम्(गच्छ्) लोट् लकार table, you can use them to **command** or **request** someone to do something. Your tone of voice will help others decide whether you are being **bossy** or **polite**.

गम् (गच्छ्) लोट् लकार । The imperative mood.

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम	सः/सा/तत् गच्छतु	तौ/ते/ते गच्छताम्	ते/ताः/तानि गच्छन्तु
मध्यम	त्वं गच्छ	युवां गच्छतम्	यूयं गच्छत
उत्तम	अहं गच्छानि	आवां गच्छाव	वयं गच्छाम

The लोट् लकार, at first glance, seems easy enough. But as is usual with a new concept, it can get tricky without proper explanations. Long explanations, and we'll have trouble downloading the lesson onto our hard discs. To prevent this, i'll introduce the लोट् in two phases...Lesson 20, Level 1. AND Lesson 20, Level 2. This week, we will have only buffet exercises and some memorizing.

Memory work is necessary. We have spent years memorizing the multiplication tables and look how simple calculations have become. Similarly, we need to spend some part of our day with the vibhaktis and with verbs to make things easy for ourselves. i will set you a fixed group of memory work to be done each week.

For those of you who find memorizing intimidating, please keep the supplement section handy for quick reference.

Move onto Lesson 20, Level 1. AND Lesson 20, Level 2.

Lesson 20. Level 1. Commanding with the लोट्

Lesson 5. Dost thou remember Jagadeesha asking us who we were with a, "भवान् कः? भवती का?"

- भवान् and भवती are प्रथमा विभक्ति एकवचन forms of the root words भवत् and भवती respectively which mean the respectful forms of "you."
- Even though भवत् and भवती mean "you", they **aren't** "त्वम्, युवाम् and यूयम्" and as such just HAVE to fall into the प्रथम पुरुष ।
- Only त्वम्, युवाम् and यूयम् fall into the मध्यम पुरुषso all verb-endings that go with this group are सि, थः and थ of the लट् लकार and the basic changed verb form, तम् and ते of the लोट् लकार ।
- Therefore the verb-ending you should use with भवान् and भवती is ति of the लट् लकार and तु of the लोट् लकार ।
- To give you examples, त्वं पिबसि परन्तु भवान् / भवती पिबति ।
- Note the difference: भवती is feminine "you". भवति is the प्रथम पुरुष एकवचन form of the धातु " भू " ; meaning "to be" and is a verb.

Now let us look at a combination of this भवान् and भवती with the सम्बोधन। Ram has come home. I'd like him to drink some water. I offer him some water and say, "राम , त्वं जलं पिब ।" Skip the त्वं , the sentence becomes "राम, जलं पिब।" The पिब lets you know that राम is younger than i am OR even though my age or older, so close to me that i feel comfortable with the usage of त्वं when talking to him.

If the same Ram were to come to my home, i may say, "राम, भवान् जलं पिबतु ।" OR "राम, जलं पिबतु " This lets you know that Ram is someone i respect....he could be younger, my age or older.....it doesn't matter...by the use of पिबतु, i have conveyed respect. Go back to our [Lesson 13. Welcome Trutiya](#), and go through the prayer picked from the शिवकवचम् । Now you will understand the form of the verb used. It is a request to the Lord and

the beauty about it is that there is no तु at the verb's end which means that the sadhaka feels close enough to the Lord to address Him as त्वम् । There are many who refer to everyone, young and old as भवान् and भवती । And there are just as many who prefer using the त्वम् group as well. The choice is completely yours.

Interesting custom:

It is obvious that certain people will always be spoken to in the प्रथम पुरुष one's parents, teachers etc. So how does one address Param Poojya Swamiji? Param Poojya Swamiji commands greater respect than ordinary folk and as such, will be addressed in the प्रथमपुरुष बहुवचन form "भवन्तः" So verb forms that match the प्रथमपुरुष बहुवचन must be used. For example , कृपया भवन्तः जलं पिबन्तु ।

For the moment we needn't know the complete tables of भवत् and भवती । We must get on with our understanding of the लोट् । But to help you with translations in the exercises, here are the first vibhaktis of both.

भवत्

प्रथमा. वि.	भवान्	भवन्तौ	भवन्तः
-------------	-------	--------	--------

भवती

प्रथमा. वि.	भवती	भवत्यौ	भवत्यः
-------------	------	--------	--------

Let's work with the मध्यम पुरुष next.

त्वं जलं पिब । युवाम् अत्र उपविशतम् । यूयं फलानि खादत ।

That was fairly simple , wasn't it? So at Level 1, we have learned the usage of the words भवान् , भवती, त्वम्, युवाम् and यूयम् along with the लोट् ।

The Supplement section (Supplement 8) has been fattened with many लोट् forms . Use them along with the above words, to build your fluency.

Over to Lesson 20 Level 2 . There, let's deal with the उत्तम पुरुष and the प्रथम पुरुष along with the लोट् ।

Lesson 20 Level 2. Commanding with the लोट् लकार ।

1. How does one use the उत्तम in a command or a request? i can hardly say अहं पिबानि and expect myself to order myself to drink. In the उत्तम, the verb asks for permission...

अहं कोष्ठे आगच्छानि किम् ? May i come into the room?

आवां पुस्तकम् पठाव किम् ? May the two of us read the book?

अपि वयं चित्रपटगृहं गच्छाम ? May all of us go to the cinema?

न. No.

यूयं मा गच्छत । No, all of you may not go to the cinema. पुनः च मा पृच्छत।

And don't ask me again!

पुनः is an अव्यय meaning "again." मा is an अव्यय that is used to say "don't / no" as in a request or a command. The न is used in a statement.

Some examples:

- अशोक, तत्र मा गच्छ ।

And he answers, न, अहं न, गच्छामि।

- दुर्जन, सज्जनं मा तुद ।

And the दुर्जनः answers, अहं तुदामि।

And the सज्जनः says , "परन्तु सः मां न तुदति !"

Do you understand how the मा and the न are used? "

2. Besides asking for permission in the उत्तम, the लोट् लकार may also be used to express a wish. Please take a look at the 2002-2003 Chitrapur Math calendar. Right above Param Poojya Anandashram Swamiji's photograph are the words "नंदाम शरदः शतम् " which mean "Let us be joyful for a hundred autumns."

Now comes the tricky one, the प्रथम पुरुष ।

- If i say, "शिष्य, पाठं पठ" or " शिष्य, पाठं पठतु, " the meaning is clear enough.....i am speaking to the शिष्य: and commanding him to study . The शिष्य is सम्बोधन एकवचन and i may use either पठ or पठतु a point already discussed in Lesson 20, Level 1.
- What if i say, " शिष्यः पाठं पठतु " ...what do i mean by it? i am obviously not addressing the student, or else i would have used the word शिष्य । And i cannot use the verb पठ because i am using a प्रथम पुरुष एकवचन form —शिष्यः , therefore i MUST use पठतु । Gettit? What i am effectively doing is telling someone else to make sure that the student is studying. i might say these words to a class monitor, asking her to make sure that the student is studying while i go to the staff-room and have a cup of much-longed-for coffee.
शिष्यः पाठं पठतु । Let the student study.
बालकाः उद्याने क्रीडन्तु । Let the boys play in the garden.
बालक, उद्याने क्रीड । Boy, play in the garden.

Clear?

Suffice to say, whenever you come across the word " Let", use the लोट् लकार ।

Over now to only Buffet exercises on Lessons 19 , 20(Level 1.) and 20 (Level 2.)

Buffet exercises A) on Lessons 19 , 20 (Level 1.) and 20 (Level 2.)

1. Recite aloud , the verb and the noun/pronouns in combinations.

For example,

सः पठतु, तौ पठताम्, ते पठन्तु ,
सा पठतु, ते पठताम् , ताः पठन्तु,
तत् पठतु, ते पठताम्, तानि पठन्तु।
त्वं पठ , युवां पठतम् , यूयं पठत ।
अहं पठानि, आवां पठाव, वयं पठाम ।

2. Replace the verb and then do the same exercise over again with गम्(गच्छ्), पा (पिब्), लिख् , वद् , खाद् ।

Please say it out loud. That's the only way to train yourself to use the correct combinations. Also try and picturise the table in your mind. Visual memory goes a longer way in helping you to recall.

3. Study the Supplement section carefully. The राम, वन, माला and the pronouns should also be stacked firmly in your memory bank.

4. Read the following example: **Ram drink water**. And then translate it into both-- राम, भवान् जलं पिबतु and राम, त्वं जलं पिब ।

Do the same for--

1. Sita, sit here.
2. Lakshman, eat this fruit.
3. Keshav, do not go to the garden now.
4. Read this book.
5. Speak.
6. Tell the story to the girl.

Note: it is not necessary to say the भवान् and त्वम् in conversations when we use sentences of this kind. We are doing it now to fix the verb-noun/pronoun combination firmly in our minds.

5. Translate the following sentences into Sanskrit. The second sentence in the group MAY have two translations!

1. Ram is going to the cinema.
2. Ram, go to the cinema.
3. Madhav is playing with Shyam.
4. Madhav, play with Shyam.

5. I am reading a book.
 6. May I read a book?
 7. The teacher is speaking to the students.
 8. Teacher, speak to the students.
 9. Father is cooking food in the kitchen.(use जनकः)
 10. Father, cook food in the kitchen.
 11. All of us are dancing in the school.
 12. May all of us dance in the school?
 13. The two of you are looking at the bird.
 14. The two of you, look at the bird.
 15. The girls are coming from the village.
 16. Girls, come from the village.
 17. The two boys are crying.
 18. (Hey!) two boys, cry.
6. Read only. Simply understand the following passage.

मयूरः A peacock.

मयूरः नृत्यति । कुत्र नृत्यति ? मयूरः उद्याने नृत्यति । कदा नृत्यति? सायंकाले नृत्यति । त्वं मयूरं पश्य । त्वम् उद्यानं गच्छ । सुन्दरं मयूरं पश्य ।

Buffet Exercises B. Answers to Buffet A. 19, 20-1, 20-2.

4.

1. Sita, sit here. सीता, भवती अत्र उपविशतु। सीता, त्वम् अत्र उपविश।
2. Lakshman, eat this fruit. लक्ष्मण, भवान् एतत् फलं खादतु।
लक्ष्मण, त्वम् एतत् फलं खाद।
3. Keshav, do not go to the garden now.
केशव, भवान् अधुना उद्यानं मा गच्छतु। केशव, त्वम् अधुना उद्यानं मा
गच्छ।
4. Read this book.
एतत् पुस्तकं पठतु। एतत् पुस्तकं पठ।
5. Speak. वदतु। वद।
6. Tell the story to the girl. बालिकायै कथां कथयतु। बालिकायै कथां कथय।

5. Translated.

1. Ram is going to the cinema. रामः चित्रपटगृहं गच्छति।
2. Ram, go to the cinema. राम, भवान् चित्रपटगृहं गच्छतु। राम, त्वं चित्रपटगृहं गच्छ।
3. Madhav is playing with Shyam. माधवः श्यामेन सह क्रीडति।
4. Madhav, play with Shyam. माधव, भवान् श्यामेन सह क्रीडतु। माधव, त्वं श्यामेन सह
क्रीड।
5. I am reading a book. अहं पुस्तकं पठामि।
6. May I read a book? किम् अहं पुस्तकं पठानि ?
7. The teacher is speaking to the students. अध्यापकः छात्रान् वदति।
8. Teacher, speak to the students. अध्यापक, छात्रान् वदतु।
9. Father is cooking food in the kitchen. जनकः पाकगृहे पचति।
10. Father, cook food in the kitchen. जनक, पाकगृहे पचतु।
11. All of us are dancing in the school. वयं विद्यालये नृत्यामः।
12. May all of us dance in the school? किं वयं विद्यालये नृत्याम ?
13. The two of you are looking at the bird. युवां खगं पश्यथः।
14. The two of you, look at the bird. युवां खगं पश्यतम्।
15. The girls are coming from the village. बालिकाः ग्रामात् आगच्छन्ति।
16. Girls, come from the village. बालिकाः (भवत्यः) ग्रामात् आगच्छन्तु। बालिकाः (यूयं)
ग्रामात् आगच्छत।
17. The two boys are crying. बालकौ क्रन्दतः।
18. (Hey!) two boys, cry. बालकौ, (भवन्तौ) क्रन्दताम्। बालकौ, (युवां) क्रन्दतम्।

Lesson 21 A. Classy classifications. The story of Panini. Part 1.

This lesson is classified as "Read Only.....building up on general knowledge."

No one said that a marriage is easy-going. It gets tougher when one-fourth of the words your brand new husband speaks, go above your head. Here i was, all set to enter my new home, and i was told, " तुगलँ व्हाणे हांग्ग दवरी ।"

i understood most of the sentence....i was being asked to keep my something in the place pointed out to me.....but the crucial "something" was the mystery. What in the world were व्हाणे s ?

Ah! Thank the good Lord that people often use their eyes to speak as well!

In a second, i figured that a व्हाण was the ubiquitous slipper...चप्पल । Badgi-vocabulary is a trifle different from the Tenki one. (For the benefit of my Non Chitrapur-Saraswat friends...us Chitrapur-Saraswats are affectionately "classified" as बड्गी s from North Kanara and तेङ्की s from South Kanara.) So with the help of my Pappamma, my father's mother, i compiled a synonym-dictionary of sorts to help ease my transition into a Tenki household. Now, years down the aisle, i slip from one tongue to the other with the ease of an eel.

i can betcha bottom dollar that our Panini....Sanskrit Grammarian par excellence... had a similar problem. People all over Bharatvarsha spoke the language, but often the vocabulary used was slightly different. If i said केमुण्डो (watermelon in Konkani) , the guy in the next district would say

बचङ्ग (ditto).... and only confusion would prevail if ever the twain did meet.

Before Panini, many tried their hand at getting this spoken language to conform to rules, and they did a good job too....but none managed to make it as perfect as Panini did. (The word Sanskrit itself means that which has been systematized.)

Good ol' Panini, God bless his soul, being extremely sensitive to people's feelings, so no group would feel left out, and wanting to see everybody live happily ever after together, decided to act Pappamma, and brought all of

them together under the aegis of "Sanskrit." He toured all over Bharatvarsha , noted every word used and put it all down on paper. Then he classified the words. AND HOW!!! (To his credit ...he studied all existing grammar works and in his own work, has very religiously and faithfully accounted other grammarians' thoughts on the subject under discussion.)

He classified nouns depending on the gender and on what it ends with ..whether a vowel or a consonant. So we have a पुंलिङ्ग , स्त्रीलिङ्ग , and a नपुंसकलिङ्ग And we have a अ, आ, इ, ई, उ, ऊ , ऋ, त्, इन् ,अन् , अस् , etc. ending gender classified nouns. And we have pronouns classified into the three genders.

With nouns and pronouns done, he shifted his attention to the verbs. He tried to figure out what to do with the groups of people saying, " अहं नमामि " and those saying, "अहं वन्दे ।" Both meant, " I am doing namaskaar" in the present tense. (Just as the Badgis would say पळें and the Tenkis चोइ for the word "look".....this may not be an accurate example of two separate verb groups like the नमामि and वन्दे ..for to be absolutely honest, only a few isolated words in Konkani are so different.....but it does give an idea of what i'm trying to convey. Or at least, i hope it does!) Traditionally, the नमामि group of verbs are called परस्मैपद , henceforth referred to as P.P. and the वन्दे group of verbs, आत्मनेपद , henceforth referred to as A.P.

Here is a preview of how the आत्मनेपद is conjugated in the present tense.

वन्द् (वन्दते -to do namaskaar)लट् लकार

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम	सः/ सा / तत् वन्दते	तौ/ ते /ते वन्दते	ते/ ताः/तानि वन्दन्ते
मध्यम	त्वं वन्दसे	युवां वन्दथे	यूयं वन्दध्वे

उत्तम	अहं वन्दे	आवां वन्दावहे	वयं वन्दामहे
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Back to our story... Panini did not want to let a single verb disappear into oblivion. So he put them all together and began to study them deeply. He started to look for similarities and then came across another mind-bender.

There were a few verbs that took both forms...for example भज्

- worship, which became both भजति and भजते । He named this group of verbs उभयपद (U.P.) . The P.P., and the A.P. and the U.P. put together would make the language richer.

So far, in our lessons, i have only introduced to you the P.P. verbs. In the next few lessons, now that you are aware that A.P. and U.P. verbs exist as well, we will learn them all simultaneously. Piece of cake! Not to worry! Slow and steady....we'll beat the tortoise yet!

A hauntingly lost concept:

There is another school of thought that believes that special attention must be paid to the original meaning of the words "परस्मैपद "and "आत्मनेपद."

The word परः means " others" and the word आत्मन् means " oneself." It is thought that the परस्मैपद group of verbs were used when the result of the action was for others and the आत्मनेपद group of verbs, when the result of the action was only for oneself. There were enough verbs in both sets to cover this beautiful concept. Let me give you an example of an उभयपद धातु , to explain what i mean...पच् is an उभयपद धातु। It is conjugated both as पचति and पचते । When Mother cooks, she obviously cooks for the entire family. Therefore, माता पचति । A Yati (sanyasi) would need to cook only for himself. Therefore, यतिः पचते ।

As the years passed, this original concept of a single person using both forms at different times to mean different things, was lost. Two separate

groups of people emerged and they each adopted the two different styles of speech. Panini came much later to bring it all together again. But by then, the original distinctive use had given way to a more democratic "freedom of expression"...and now माता पचति and माता पचते had begun to mean the same.

Once Panini's work became known to the people, the Sanskrit Badgis and the Tenkis of the days gone by became familiar with each other's vocabulary and very soon a mixture of the two became a single, common medium of communication. Much like my kids speak today! It is pretty natural to come across a sentence like अहं मन्दिरं गच्छामि, देवं वन्दे च ।

Heartwarming note: Most of the verbs we use are परस्मैपद (P.P.), but a few very important ones are आत्मनेपद (A.P.). Both these groups must be studied simultaneously. Here's a good reason to learn the A.P. lot. How would we understand a bhajan like this one without knowing the A.P.?

1. वन्देऽहं (वन्दे अहं) गुरु- शङ्कर -चरणम् or for that matter...
2. श्री कृष्णं वन्दे जगद्गुरुम् । or for that matter...
3. वेदव्यासं भजे देशिकाधीश्वरम् (अहं भजे...worship.) Hmmm???

When i know that i am the one doing the namaskaar or the worship, doesn't it strengthen my personal involvement in the bhajan ?

Now you will understand the meaning of our National Song.... वन्दे मातरम् it is i who am doing namaskaar to my motherland. Before i began my study of Sanskrit, i always thought that the national song had to be sung in a group. Now i'm older and wiser...

The History of a Language is tremendously interesting. And that of the most ancient one of all, even more so. This particular lesson triggered in me the need to read more about our ancient past. Whenever i come across fascinating bits, i'll send them over to you.

Now a look at Part 2 for further insights into Panini's work.

Lesson 21. B. Classy Classifications. The Story of Panini. Part 2.

Ditto instructions as given in Lesson 21 A: Read only Lesson...

P.P., A.P. and U.P.....Going through his treasure house of verbs, Panini noticed how some verbs were conjugated very simply....वद् - वदति, पठ् - पठति, खाद् -खादति, सेव्-सेवते to serve, लभ्-लभते to obtainand some just went bonkers and avatarofied into कथ् - कथयति, पूज् - पूजयति, or worse अश् - अश्नाति to eat.

Since he had already begun classifying, he decided to go all the way. What's another ten groups or so?! The परस्मैपद, the आत्मनेपद and the उभयपद then got further classified into ten groups. The groups are called गण s .

All verbs that were conjugated similarly got put together into one गण .

Each गण contained P.P., A.P. and U.P. verbs. Those that were very simply conjugated with the endings ति or ते or both, were put into the first गण .

Those that needed other letters like ना (which, by the way , are called विकरण s .These विकरण s are letters that are added in the middle of a word ... after the धातु and before the addition of the ति or ते ... like our अश् - अश्नाति) were put into another. Those that needed an अय (another विकरण), into still another....and so on and so forth till all the over 2000 verbs (Yipes!!) that he had collected during his nationwide tour, fit snugly into some category or the other.

Each गण was named after its most famous and thoroughly used धातु . And each गण had a set of rules which all the धातु s in that गण faithfully followed. Let's get into the गण and their names and other details at a later date. (i heard you say "Phew!"...don't deny it now!) The whole idea was this: whenever some east district-ite visited a north district-ite, and wanted to use a rare verb, he'd simply mention the name of the गण to which his verb belonged and hey presto! every person knew how to conjugate the newly heard verb in its various tenses and moods...the लकार s. (There are ten of those too, but we need to be familiar with just five...the present tense, the past tense, the future tense and the imperative and potential mood. Thank you, Lord, for small mercies.)

Then with this monumental work complete, our man rested.

And so will we. At least, for today. (Thought it was time that i put all my cards on the table.) With Lesson 22, we will begin with the A.P. verbs in the present tense...that is, if you are still with me.

Good News: We do not have to learn more than 2000 verbs! There are many verbs that mean the same.....we can always use सः खादति instead of सः अश्नाति can't we?

Better news : With 1010 verbs in the first गण itself , we can find verbs to describe just about any action in that one itself. So all we do is get friendly with the 1st गण.

Better news (50-50): The 4th, the 6th and the 10th गण are also conjugated like the 1st गण.

Almost But Not Quite Good News : Can't neglect that lot then.

Best news: The reason we need to be familiar (we needn't be pundits) with all this stuff is that whenever we come across an unknown conjugated verb or a declined noun in texts of any kind, we will at least have the capacity to extricate the root word from it and then check a dictionary for its meaning.

Do i hear a," How in the world will i manage to handle all this?"

Cast that thought outta your minds-

It'll be a breeze, you'll see!

For why do you worry, my dear dear one,

When, अत्र अहम् अस्मि?!!

Lesson 22. Learning how to formulate a verb form.

Trust all of you have survived the shock of knowing what is now in store for you. Now some pleasant news....Lesson 21 is the stage from which we begin Level 2 of our ongoing study of Sanskrit. To all of you who have clicked onto this lesson, a very warm welcome!

From now onwards, along with the verbs, you will be introduced to the गण to which it belongs as well. For example,

1. गम् (गच्छ् 1. P.P. to go.);
2. दा (यच्छ् 1. P.P. to give.);
3. पठ् (1. P.P. to read or study.)

Note 1: In the first two cases, the changed form of the धातु is used in the verb forms. The usable form has therefore been given in brackets. In the third case, the original धातु is used in the verb form and therefore the need to repeat it does not arise. This style is THE style that is adopted in all texts, dictionaries etc.

Note 2: The A.P. table has already been given in Lesson 21 A. Please refer to it whenever necessary. The rules that you have been following with the P.P. remain the same for the A.P. and the U.P. The subject **MUST** agree with the verb form. **ALWAYS**. No altercations. **EVER**.

The 1st, 4th, 6th and the 10th गण s are conjugated similarly. You have been doing this quite naturally the last three months, albeit without knowing the rules.

- चिन्त् for example, is a U.P. and from the 10th गण, the चुरादिगण । चिन्त् (10 U.P. to think.) It can be conjugated as both, चिन्तयति and चिन्तयते । It has been put into the 10th गण because of the addition of the विकरण, अय । The त् of the चिन्त् joins with the अ of the अय to give चिन्त । Then, since it is a U.P., either a ति or a ते can be added

as a प्रत्यय to give चिन्तयति or चिन्तयते । चिन्त् + अय + ति/ ते = चिन्तयति / चिन्तयते

(Do recall our second lesson that has explained how त् + अ = त)

So now if you were to see a कथ् (10. U.P. to tell) what you will do is, कथ् + अय + ति/ ते = कथयति / कथयते । Simple, ain't it?

- Now a look at examples from the 1st. The भ्वादिगण । The विकरण is अ । Therefore, गम् (गच्छ् 1. P.P. to go.); दा (यच्छ् 1. P.P. to give.); पठ् (1. P.P. to read or study.) very simply become गच्छति, यच्छति and पठति । सेव् (1. A.P. to serve) becomes सेवते ।
- The विकरण for the 4th, the दिवादिगण, is य । Therefore, नृत् (4 P.P. to dance) becomes नृत् + य + ति = नृत्यति । If it were 10. P.P. it would become नृतयति, gottitt????
जन् (जा , 4. A.P. to generate/ produce) becomes जायते ।
- The विकरण for the 6th, तुदादिगण, is also अ.
लिख् (6 P.P. to write.) Therefore the verb becomes लिखति ।
क्षिप् (6 U.P. to throw.) Therefore the verb becomes क्षिपति or क्षिपते ।

To put it simply:	गण	विकरण
1	भ्वादिगण	अ
4	दिवादिगण	य
6	तुदादिगण	अ
10	चुरादिगण	अय

Once you have had a chance at figuring out how to arrive at your verb form by knowing how it is classified, an entire new world opens up! If you needed another Sanskrit word for " to think," the dictionary would tell you, मन् (4.A.P.) and you would instantly come up with a मन्यते । Isn't it wonderful??!!

Let's concentrate on the 1st, 4th, 6th and the 10th. conjugations. The Buffet and the Banquet are at your service. Another added weekly feature will be a "From our Library.. . Read Only Series" in Sanskrit. i plan to put up simple stories, dialogues, conversations etc. that will help you build your reading and understanding skills. As your understanding increases, the stories will get more creative and far more interesting....so please do excuse my very simple presentations, these first few weeks!

News flash from my stockbroker: Two dictionaries, An English - Sanskrit AND a Sanskrit -English will be excellent investments that promise rich dividends for life. (Monier Williams OR Vamanrao Apte's Students Dictionaries. Both are good.)

A शब्द- धातु- रूपावलि: a slim book that gives you a complete knowhow of noun declensions and verb conjugations . Many publications are available. Nanveet, Anmol..... all are excellent.

Those abroad can plan on buying these " Necessary items to be added to already overfull bookshelves, " on your next trip to India. They are wonderful keys to help unlock the mystery that is Sanskrit!

Now over to the exercise section.

Buffet Lesson 22 A) P.P.s and A.P.s and U.P.s.

Nouns

Verbs

Avyayas

वसुन्धरा The Earth. F	ईक्ष् (1. A.P. to see)	
चित्र pictures N	कम्प् (1. A.P. to tremble)	
मेघगर्जन thunder.N	कूर्द् (1.A.P. to jump.)	
नौका boat.F	त्रै (त्राय, 1.A.P. to save.)	
	भाष् (1. A.P. to speak)	
	मुच् (मुञ्च् 6. U.P. to discard/ let go)	
	मुद् (मोद् 1.A.P. to be happy)	
	याच् (1. A.P. to beg/ to ask for)	
	लभ् (1. A. P. to obtain.)	
	वृत् (वर्त् 1. A.P. to be)	
	वृध् (वर्ध् 1. A.P. to grow.)	

Trip up alert:

Just as the present tenses of the P.P. and the A.P. are different, so are the imperative moods. Since we have not done the imperative mood of the A.P., you will need to use the P.P. wherever necessary.

A. Translate using the A.P. verbs.

1. A lion is in the forest.
2. The men are in the boat.
3. You two hear the thunder.
4. The trees grow in the garden.
5. The two men speak to the president of the workplace.
6. The earth trembles.
7. The Lord saves His devotees from bad people.
8. The boys are happy.
9. You speak to the girl.
10. All of us beg for money.
11. He obtains wealth from the rich man.
12. I do not let go of Truth.
13. The two of us jump from the tree onto the ground (earth).
14. The two of you are looking at the pictures.
15. New York is in America.

B. Conjugate all the verbs taught today . By the end of the session, you would naturally have memorized the A.P. present tense table as well.

C. Try form the verbs for the following :

1. मार्ज् (10. U.P. to wipe clean)
2. रट् (1. P.P. to memorize.)
3. युध् (4. A.P. to make war/ to fight)
4. त्रुट् (6. P.P. to break.)
5. यत् (1 A.P. to try.)

Buffet Lesson 22 B. Answers to Lesson 22 A.

1. A lion is in the forest. (एकः)सिंहः वने वर्तते ।
2. The men are in the boat. नराः नौकायां वर्तन्ते ।
3. You two hear the thunder. युवां मेघगर्जनम् आकर्णयथः।
4. The trees grow in the garden. वृक्षाः उद्याने वर्धन्ते ।
5. The two men speak to the president of the workplace. नरौ कार्यालयस्य अध्यक्षं भाषते ।
6. The earth trembles. वसुन्धरा कम्पते ।
7. The Lord saves His devotees from bad people. देवः तस्य भक्तान् दुर्जनेभ्यः त्रायते ।
8. The boys are happy. बालकाः मोदन्ते ।
9. You speak to the girl. त्वं बालिकां भाषसे ।
10. All of us beg for money. वयं धनं याचामहे।
11. He obtains wealth from the rich man. सः धनिकात् धनं लभते ।
12. I do not let go of Truth. अहं सत्यं न मुञ्चे ।
13. The two of us jump from the tree onto the ground (earth). आवां वृक्षात् कूर्दावहे वसुन्धरायाम् ।
14. The two of you are looking at the pictures . युवां चित्राणि ईक्षेथे ।
15. New York is in America. न्यू यॉर्कः अमेरिकायां वर्तते ।

C.

1. मार्ज् (10. U.P. to wipe clean) मार्जयति , मार्जयते । That is why a cat is called a मार्जारिः because it is constantly licking itself to keep clean!
2. रट् (1. P.P. to memorize.) रटति ।
3. युध् (4. A.P. to make war/ to fight) युध्यते ।
4. व्रुट् (6. P.P. to break.) व्रुटति ।
5. यत् (1 A.P. to try.) यतते ।

Banquet Lesson 22 C. P.P.s, A.P.s and U.P.s.

Nouns	Verbs	Avyayas
वसुन्धरा The Earth.	ईक्ष् (1. A.P. to see)	
चित्र pictures N	कम्प् (1. A.P. to tremble)	
मेघगर्जन thunder. N	कूर्द् (1.A.P. to jump.)	
नौका boat. F	त्रै (त्राय, 1.A.P. to save.)	
	भाष् (1. A.P. to speak)	
	मुच् (मुञ्च् 6. U.P. to discard/ let go)	
	मुद् (मोद् 1.A.P. to be happy)	
	याच् (1. A.P. to beg/ ask for)	
	लभ् (1. A. P. to obtain.)	
	वृत् (वर्त् 1. A.P. to be)	
	वृध् (वर्ध् 1. A.P. to grow.)	

Trip up alert:

Just as the present tenses of the P.P. and the A.P. are different, so are the imperative moods. Since we have not done the imperative mood of the A.P., you will need to use the P.P. wherever necessary.

Translate, using as many A.P. verbs as you can.

1. I am looking at a book. There are many pictures in the book. Look, Madhav, do you see the boy in this picture? The boy is asking for milk from the shopkeeper. Here, in this picture, the shopkeeper is giving

the milk to the boy. The boy obtains the milk. The shopkeeper obtains wealth.

2. Look at the clouds in the sky, Sudha. Look at the rain! It is falling on the leaves. The leaves are trembling. The rain is falling on the earth. When I hear the thunder, then I think that the earth is trembling too. I look towards the sky. When the rain falls on my face, then i am happy. Sudha, are you happy too?
3. The boy falls into the lake from the boat. The boy is afraid of the water. He is not swimming. The man sees the boy. He jumps into the lake. He swims towards the boy. He holds him with his hand. He does not let go of the boy's hand. He saves him.
4. Radha, come to the garden. Sit here. Look at the trees. There are trees everywhere in the garden. Creepers grow in the garden too. Flowers are growing on the trees and creepers. Look at flowers, Radha, do not look at the people.
5. The teacher speaks. The students do not listen. They are speaking too. The teacher is angry with the students but they are not afraid of him.
6. I go to the temple. I do namskaar to the Lord. I beg for wealth. The two men beg for food outside the temple. Many children come to the temple. They beg for knowledge. An old man too is doing namaskaar to the Lord. He asks for happiness.

i assume that my Banquetites do the Buffet lessons as well. Don't miss the B and C sections of Buffet Lesson 22 A.

Banquet Lesson 22 D. Answers to Lesson 22 C.

1. I am looking at a book. अहं पुस्तकम् ईक्षे ।

There are many pictures in the book. पुस्तके चित्राणि वर्तन्ते ।

Look, Madhav, do you see the boy in this picture? पश्य माधव, अपि त्वम् एतस्मिन् चित्रे बालकम् ईक्षसे ?

The boy is asking for milk from the shopkeeper. बालकः आपणिकात् दुग्धं याचते ।

Here, in this picture, the shopkeeper is giving the milk to the boy. अत्र, एतस्मिन् चित्रे, आपणिकः बालकाय दुग्धं यच्छति ।

The boy obtains the milk. बालकः दुग्धं लभते ।

The shopkeeper obtains wealth. आपणिकः धनं लभते ।

2. Look at the clouds in the sky, Sudha. सुधे, आकाशे मेघान् पश्य !

Look at the rain! वर्षा पश्य !

It is falling on the leaves. सा पत्रेषु पतति ।

The leaves are trembling. पत्राणि कम्पन्ते ।

The rain is falling on the earth. वर्षा वसुन्धरायां पतति ।

When I hear the thunder, then I think that the earth is trembling too. यदा अहं मेघगर्जनम् आकर्णयामि, तदा अहं चिन्तयामि यत् वसुन्धरा अपि कम्पते ।

I look towards the sky. अहम् आकाशं प्रति ईक्षे ।

When the rain falls on my face, then i am happy. यदा वर्षा मम मुखे पतति , तदा अहं मोदे ।

Sudha, are you happy too? सुधे, किं त्वम् अपि मोदसे ?

3. The boy falls into the lake from the boat. बालकः नौकायाः सरोवरे पतति ।

The boy is afraid of the water. बालकः जलात् भयम् अनुभवति ।

He is not swimming. सः न तरति ।

The man sees the boy. नरः बालकम् ईक्षते ।

He jumps into the lake. सः सरोवरे कूर्दते ।

He swims towards the boy. सः बालकं प्रति तरति ।

He holds him with his hand. सः तं हस्तेन धरति ।

He does not let go of the boy's hand. सः बालकस्य हस्तं न मुञ्चते ।

He saves him. सः तं त्रायते ।

4. Radha, come to the garden. राधे, उद्यानम् आगच्छ ।

Sit here. अत्र उपविश ।

Look at the trees. वृक्षान् पश्य ।

There are trees everywhere in the garden. उद्याने सर्वत्र वृक्षाः वर्तन्ते ।

Creepers grow in the garden too. लताः अपि उद्याने वर्धन्ते ।

Flowers are growing on the trees and creepers. पुष्पाणि वृक्षेषु लतासु च वर्धन्ते ।

Look at flowers, Radha, do not look at the people. पुष्पाणि पश्य राधे, जनान् मा पश्य ।

5. The teacher speaks. अध्यापकः भाषते ।

The students do not listen. छात्राः न आकर्णयन्ति ।

They are speaking too. ते अपि भाषन्ते ।

The teacher is angry with the students but they are not afraid of him.

अध्यापकः छात्रेभ्यः कुप्यति परन्तु ते तस्मात् भयं न अनुभवन्ति ।

6. I go to the temple. अहं मन्दिरं गच्छामि ।

I do namaskaar to the Lord. अहं देवं वन्दे ।

I beg for wealth. अहं धनं याचे ।

The two men beg for food outside the temple. नरौ मन्दिरात् बहिः अन्नं याचेते ।

Many children come to the temple. बालाः मन्दिरम् आगच्छन्ति ।

They beg for knowledge. ते ज्ञानं याचन्ते ।

An old man too is doing namaskaar to the Lord. वृद्धः अपि देवं वन्दते ।

He asks for happiness. सः सुखं याचते ।

Lesson 23. Asmad.

My little ones love to leave tiny handwritten notes for me in the most unexpected places. It is always a pleasure to come across them when making beds or amongst my books or in the refrigerator. To read a " I love you, Amma," or a " What can i do for you to make you happy?" is more than enough to keep me smiling through the day.

How would we be able to express our thoughts to the people we love without the **I** and the **You**? Most of the pauranic shlokas in our Shiv, Devi and Guru Poojans too have these forms. And so, to help us express ourselves better, we must now do both the अस्मद् 'I' and the युष्मद् 'You' forms of pronouns. Let's concentrate on the 'I' group alone this week. The 'You' group can be done next week.

The entire vibhakti table for both forms are in Supplement 9. Model sentences using the declined words of each vibhakti, are given below. That should help you with your exercises.

अहं दादरविभागे वसामि। I live in Dadar.

राम, मां पश्य। Ram, look at me.

मया सह शारदा अपि अस्ति। Sharda is also with me.

मह्यं मा कुप्यतु। Do not be angry with me.

अहं सिंहः अतः सा मत् भयम् अनुभवति। I am a lion, that is why (therefore) she is afraid of me.

मम गृहं तत्र अस्ति। My house is there.

अध्यक्षस्य विश्वासः मयि नास्ति किम्? Does the superintendent not have faith in me?

Now a few sentences with the plural:

अस्माकं देशः भारतदेशः। Our country is Bhaarat.

वयं संस्कृतं पठामः। We study Sanskrit.

माता अस्मासु स्निह्यति। Mother loves us.

Please do make an effort to memorize the tables. The words given in brackets are also used frequently in many texts. Do not ignore them.

With the addition of the "From Our Library " series, the Banquet Lessons have been made shorter. Trust that that will be incentive enough to study all the new words in the stories thoroughly!

Buffet Lesson 23A. Exercises with Asmad.

Nouns	Verbs	Avyayas	Adjectives
ग्रन्थालय library M		अद्य today	उत्तमः - मं - मा excellent
उपहार gift M		अवश्यम् definitely/ surely	
प्रेरणा inspiration F			
उत्तर answer N			

A. Correct the following sentences.

1. अहम् अध्यापिका अस्ति।
2. वयम् सह केदारम् अपि आगच्छामः ।
3. जनकः माम् स्निह्यति ।
4. अस्माकं नाम सुप्रिया ।
5. त्वम् अहं ईक्षसे।
6. नृपम् अस्माभिः कुप्यति ।
7. आवाम् पुस्तकानि पठामः ।
8. माता मयि दुग्धं यच्छति ।
9. माधव, मया पुस्तकम् यच्छन्तु ।
10. अहम् गृहम् अत्र अस्ति ।

B. Translate.

1. I am going to the library.
2. Give this gift to me.
3. Today, Sneha looks at me.
4. She is definitely coming with me to the garden.
5. My teacher says that I am an excellent student.

C. Match the columns. Pick a word from each of the columns to make a three word sentence.

A	B	C
रामः	मह्यं	स्वः
युवाम्	मयि	विशालम्
श्रद्धा	आवां	ईक्षते
गृहं	माम्	अस्ति
छात्रौ	मम	कुप्यथः

Buffet Lesson 23 B. Answers to Lesson 23 A.

A. Correct the following sentences.

1. अहम् अध्यापिका अस्ति। अहम् अध्यापिका अस्मि ।
2. वयम् सह केदारम् अपि आगच्छामः । अस्माभिः सह केदारः अपि आगच्छति।
3. जनकः माम् स्निह्यति । जनकः मयि स्निह्यति ।
4. अस्माकं नाम सुप्रिया । मम नाम सुप्रिया ।
5. त्वम् अहं ईक्षसे। त्वं माम् ईक्षसे।
6. नृपम् अस्माभिः कुप्यति । नृपः अस्मभ्यं कुप्यति ।
7. आवाम् पुस्तकानि पठामः । वयं पुस्तकानि पठामः ।
8. माता मयि दुग्धं यच्छति । माता मह्यं दुग्धं यच्छति ।
9. माधव, मया पुस्तकम् यच्छन्तु । माधव, मह्यं पुस्तकं यच्छतु / यच्छ।
10. अहम् गृहम् अत्र अस्ति । मम गृहम् अत्र अस्ति ।

B. Translate.

1. I am going to the library. अहं ग्रन्थालयं गच्छामि ।
2. Give this gift to me. एतम् उपहारं मह्यं यच्छतु / यच्छ ।
3. Today, Sneha looks at me. अद्य , स्नेहा मां पश्यति ।
4. She is definitely coming with me to the garden. सा अवश्यं मया सह उद्यानम् आगच्छति ।
5. My teacher says that I am an excellent student. मम अध्यापिका वदति यत् अहम् उत्तमा छात्रा / उत्तमः छात्रः अस्मि ।

C. Put the similar coloured words together to form your sentences.

A	B	C
रामः	मह्यं	स्वः
युवाम्	मयि	विशालम्
श्रद्धा	आवां	ईक्षते
गृहं	माम्	अस्ति
छात्रौ	मम	कुप्यथः

Banquet Lesson 23 C. Exercises with Asmad.

Nouns	Verbs	Avyayas	Adjectives
ग्रन्थालय library M		अद्य today	उत्तमः - मं - मा excellent
उपहार gift M		अवश्यम् definitely/ surely	
प्रेरणा inspiration F			
उत्तर answer N			

Note: The sentences are either in the present tense or in the imperative mood. They sound downright ridiculous in conversations. As we learn the other tenses and moods, my sentences will sound far better. i promise.

A. Translate:

- Pranav:** Arre, Sudha, Ramesh, where are the two of you going?

Ramesh: We are going to the library, Pranav. You also come with us.

Pranav: Today is my friend's birthday. I am buying a gift for him from the market. But definitely get me a book from the library.

Ramesh: I am bringing a book for my friend. Afterwards, take that book from me.

Sudha: We are meeting again in our school **for the purpose of reading books.** (That will be just one word! Can you figure it out without looking at the answers?)

Pranav: When our teachers look at us then they are thinking that we are excellent students!

Sudha: But that is the truth! And the teachers' faith is in us.

Ramesh: Yes. My teacher tells me that from us the children of our class obtain inspiration.

Sudha: Pranav, Ramesh, come to my house now. Let us drink tea. Afterwards, Ramesh, you go to that friend's house and we are going to the library.

2. My father loves me.
3. Our house is in Dadar.
4. The teacher asks a question but from me answers do not arise.
5. My mother comes with the two of us to school.
6. That boy is angry with me .
7. The lion looks at the two of us. He is not afraid of us.
8. I have two girls.
9. Place your faith in me.
10. The shopkeeper obtains wealth from us.

B. Recognize the following forms. One has been done for you.

मत् — अस्मद्, पञ्चमी विभक्ति एकवचन — from me.

1. मह्यम्
2. अस्मान्
3. मयि
4. आवयोः
5. माम्
6. अस्मत्
7. अस्मासु
8. नौ
9. मम
10. अस्माभिः

Please do the exercises in the Buffet lesson as well.

Banquet Lesson 23 D. Answers to Lesson 23 C.

A. Translate:

1. **Pranav:** Arre, Sudha, Ramesh, where are the two of you going?
अरे सुधे, रमेश, युवां कुत्र गच्छथः ?

Ramesh: We are going to the library, Pranav. You also come with us.
आवां ग्रन्थालयं गच्छावः, प्रणव । त्वम् अपि आवाभ्यां सह आगच्छ ।

Pranav: Today is my friend's birthday. अद्य, मम मित्रस्य
जन्मदिवसः।

I am buying a gift for him from the market. अहं तस्मै उपहारम्
आपणात् क्रीणामि ।

But definitely get me a book from the library. परन्तु अवश्यं मह्यं
ग्रन्थालयात् पुस्तकम् आनय ।

Ramesh: I am bringing a book for my friend. मम मित्राय पुस्तकम्
अहम् आनयामि। Afterwards, take that book from me. तदनन्तरं मत्
तत् पुस्तकं नय ।

Sudha: We are meeting again in our school for the purpose of
reading books वयम् अस्माकं विद्यालये पुस्तकपठनाय पुनः मिलामः ।

Pranav: When our teachers look at us then they are thinking that
we are excellent students! यदा अस्माकम् अध्यापकाः अस्मान् ईक्षन्ते
तदा ते चिन्तयन्ते यत् वयम् उत्तमाः छात्राः !

Sudha: But that is the truth! परन्तु तत् सत्यम्!

And the teachers' faith is in us. अध्यापकानां विश्वासः च अस्मासु
अस्ति।

Ramesh: Yes. My teacher tells me that from us the children of our
class obtain inspiration. आम् । मम अध्यापकः मह्यं कथयति यत्
अस्माकं कक्षायाः बालकाः अस्मत् प्रेरणां लभन्ते ।

Sudha: Pranav, Ramesh, come to my house now. प्रणव, रमेश, अधुना मम गृहम् आगच्छतम् । Let us drink tea. वयं चायं पिबाम। Afterwards, Ramesh, you go to that friend's house and we are going to the library. तदनन्तरं, रमेश, त्वं तस्य मित्रस्य गृहं गच्छ आवां च ग्रन्थालयं गच्छावः।

2. My father loves me. मम / मे जनकः मयि स्निह्यति ।
3. Our house is in Dadar. अस्माकं गृहं दादरे अस्ति / वर्तते ।
4. The teacher asks a question but from me answers do not arise. अध्यापकः प्रश्नं पृच्छति परन्तु मत् उत्तराणि न उद्भवन्ति ।
5. My mother comes with the two of us to school. मम माता आवाभ्यां सह पाठशालाम्/ विद्यालयम् आगच्छति ।
6. That boy is angry with me . सः बालकः मह्यं / मे कुप्यति ।
7. The lion looks at the two of us. सिंहः नौ / आवाम् ईक्षते । He is not afraid of us. सः आवाभ्यां भयं न अनुभवति ।
8. I have two girls. मम/ मे बालिके स्तः ।
9. Place your faith in me. भवतः/ भवत्याः विश्वासं मयि स्थापयतु ।
10. The shopkeeper obtains wealth from us. आपणिकः अस्मत् धनं लभते ।

B. Recognize the following forms. One has been done for you.

- मत् — अस्मद्, पञ्चमी विभक्ति एकवचन — from me.
1. मह्यम् —अस्मद्, चतुर्थी विभक्ति एकवचन — for me.
 2. अस्मान् —अस्मद्, द्वितीया विभक्ति बहुवचन — us :object
 3. मयि —अस्मद्, सप्तमी विभक्ति एकवचन — in me.
 4. आवयोः —अस्मद्, षष्ठी / सप्तमी विभक्ति द्विवचन — of the the two of us, in the two of us.
 5. माम्—अस्मद्, द्वितीयाविभक्ति एकवचन — me : object.

6. अस्मत्—अस्मद्, पञ्चमी विभक्ति बहुवचन — from us.
7. अस्मासु—अस्मद्, सप्तमी विभक्ति बहुवचन — in us.
8. नौ—अस्मद्, द्वितीया /चतुर्थी / षष्ठी विभक्ति द्विवचन — two of us:
object, for two of us, two of ours.
9. मम—अस्मद्, षष्ठी विभक्ति एकवचन — mine.
10. अस्माभिः—अस्मद्, तृतीया विभक्ति बहुवचन — by all of us.

Summing up of Month 4.

By the end of the 4th month you would have achieved the following:

1. Understood the usage of the Saptami and the Sambodhan .
2. All the vibhaktis having been completed; the masculine, neuter and the feminine noun forms - राम, वन and माला would have been memorized. Ditto with all pronouns that have already been introduced.
3. Learnt the imperative mood लोट् लकार of the P.P. and know how to use it.
4. Know that verbs could be P.P., A.P. or U.P. and be able to differentiate between the P.P. and A.P.
5. Know that verbs are divided into 10 Ganaas.
6. Have learnt how to conjugate present tense verb forms of the 1st, 4th, 6th and the 10th Ganas.
7. Have begun to use the A.P. present tense verbs as well.
8. Have begun to get familiar with the Asmad pronoun.
9. Realized that Asmad is not governed by gender.
10. Deduced that Yushmad is not governed by gender either.
11. Well settled and comfortable with the lessons and looking forward to Month 5!
