

Lesson 71. सति सप्तमी सतः षष्ठी च

The Locative and Genitive Absolutes.

"Let me sing you a song while you try and fall asleep."

"Even if you have been naughty, I love you."

How often would we have heard those beautiful words from the person we loved most as children?

So far we've used the words यदा /तदा and यद्यपि/तथापि to express these kinds of ideas. Here's another way to do this....

Whenever we wish to put two different ideas or actions together in one sentence (wherein one action is performed with reference to the other), and where the subjects of both actions are different, we use the सति सप्तमी or the सतः षष्ठी ।

The former - सति सप्तमी- is used in both, a general sentence conveying contempt and a simple straightforward idea, whereas the latter - सतः षष्ठी - is used only when one wishes to show contempt or disregard.

There are a few points that we must keep in mind. But before you go further, please go over all the participle lessons and recall how they are used.

To come back to the subject we are studying:

1. That part of the sentence which says...." While / when such and such a thing was happening / had happened / will happen ... "MUST" contain a participle. The participle and the noun it qualifies must both be in either the सप्तमी or the षष्ठी विभक्तिः ।

So a simple sentence like
When the mango fell, Kishore laughed
यदा आम्रम् अपतत् तदा किशोरः अहसत्
is converted into
आम्रे पतिते , किशोरः अहसत् ।

- The यदा तदा are first dropped and

- the noun and the verb in the first part of the sentence which indicates when the action took place are then chosen. आम्रम् अपतत्
- The verb is converted into a participle to match the tense in the sentence. अपतत् first gets converted into पतितम्
- Both the noun and the participle are put into the सप्तमी or the षष्ठी विभक्तिः (based on whether you want to show contempt or not.)

Lets look at another example:

The boy is reading a book when the teacher enters the class
यदा बालकः पुस्तकं पठन् अस्ति तदा अध्यापकः वर्गं प्रविशति
बालके पुस्तकं पठति अध्यापकः वर्गं प्रविशति

Some more examples:

- When the sun shone, the birds sang. सूर्ये प्रकाशिते , खगाः अगायन्।

- काक कृष्ण पिक कृष्ण को भेदः पिककाकयोः ।

वसन्त्समये प्राप्ते काकः काकः पिकः पिकः ॥

काक : The crow कृष्णः (is) black पिकः The cuckoo कृष्णः (is) black को (कः) what is भेदः the difference पिककाकयोः : between the cuckoo and the crow?

वसन्त्समये प्राप्ते When Spring is obtained (When it is Spring, the difference becomes apparent) काकः काकः पिकः पिकः that the crow is a crow and the cuckoo, a cuckoo.

2. That participle and noun which will be placed in the सप्तमी or the षष्ठी विभक्तिः indicates the time that the second action is done. In other words, the second action is done with reference to the action placed in the सप्तमी or the षष्ठी विभक्तिः।(When the child cried, the mother came running).

अपत्ये क्रन्दिते माता धावन्ती आगच्छत् ।

3. The participle can be either past (पठितवत्, पठित), present (पठत्, पठ्यमान) or the potential (पठितव्य , पठनीय , पठ्य), depending on the tense you wish to convey.

4. The passive participle of an अकर्मक-धातु can be used along with the subject in a कर्तरि वाक्य रचना ।

For example: रामः सुप्तः

रामः गतः and रामेण गतम् are both correct.

Naturally, in the सति सप्तमी or the सतः षष्ठी formation, the कर्ता and the participle will be in the सप्तमी or the षष्ठी विभक्ति ।

For example

While the lion slept, the deer played

सिंहे सुप्ते मृगाः क्रीडितवन्तः ।

5. In the case of सकर्मक –धातु s, you can use two different participles..... one in the active voice and the other in the passive.

For example,

"While the boy ate a modak, a mouse came in the classroom." ।

could translate this in two ways:

बालके मोदकं खदितवति (सप्तमी of खादितवान्) एकः मूषकः वर्गं प्राविशत् ।

बालकेन मोदके खदिते एकः मूषकः वर्गं प्राविशत् ।

The कर्म and the participle will be in सप्तमी or the षष्ठी विभक्ति: if you use the क्त प्रत्यय ।

The कर्ता and the participle will be in सप्तमी or the षष्ठी विभक्ति: if you use the क्तवतु प्रत्यय ।

6. Since they are participles, they will work as adjectives...

(While he ate a modak / while a modak was being eaten by him:

तस्मिन् मोदकं खदितवति /ते मोदके खदिते ।

While she eats two modaks / while two modaks were being eaten by her

तस्यां मोदके खादन्त्याम् / तया मोदकयोः खाद्यमानयोः ।

When many modaks will /should be eaten by it.

तेन मोदकेषु खदितव्येषु /खदनीयेषु, /खाद्येषु ।

The participle agrees with the noun in gender and number.

7. The participle here works as the verb for one part of the sentence. Either a participle or an actual verb does the same job for the rest of the sentence.

तेन मोदके खदिते सा ततः गतवती / अगच्छत् , While a modak was being eaten by him, she went from there.

8. The subjects in the two ideas / actions you wish to talk about MUST not be the same. In the example in sentence 1, one subject is the sun, the second, the birds.

9. If the subjects were the same, the सति सप्तमी or the सतः षष्ठी can't be used.

Rama, after he had taken Lanka, returned to Ayodhya..... Here the subject 'Rama' is the same in both the parts of the sentence. It would therefore be translated as लङ्कां गृहीत्वा, रामः अयोध्यां प्रत्यागच्छत् /पुनरागतः ।

Rama, after the monkeys had taken Lanka, returned to Ayodhya. With the first subject being 'Rama' and the second being 'monkeys' the सति सप्तमी can be very artistically used. कपिषु लङ्कां गृहीतवत्सु रामः अयोध्यां प्रत्यागच्छत् /पुनरागतः ।

10. A look at how the सतः षष्ठी is used.

The thieves stole the money even as the policeman was guarding the house.

नगररक्षकस्य गृहं रक्षितवतः चोराः धनम् अचोरयन् ।

The thieves stole the money even as the house was being guarded by the policeman.

नगररक्षकेण गृहस्य रक्षितस्य चोराः धनम् अचोरयन् ।

11. A look at how the three different participles are used:

While the boy watched T.V, the girl read a book.

बालके दूरदर्शनं दृष्टवति बालिका ग्रन्थं पठितवती

While T.V. was being watched by the boy, the girl read a book.

बालकेन दूरदर्शने दृष्टे बालिका ग्रन्थं पठितवती

While Vikramaditya is looking after the kingdom, the enemy cannot do anything .

विक्रमादित्ये राज्यं पालयति , रिपवः किमपि कर्तुं न शक्नुवन्ति ।

If the teacher should enter, please sit quietly.

अध्यापके प्रविष्टव्ये , कृपया तूष्णीम् उपविशन्तु ।

Note:

A) Use the सतः षष्ठी if you wish to suggest the following:

1. In spite of
2. Notwithstanding
3. For all (For all / notwithstanding / in spite of the shopkeeper's looking on, the rat steals the laddoo.) आपणिकस्य पश्यतः मूषकः मोदकं चोरयति ।

B) Use the सति सप्तमी if you wish to suggest the following:

1. When
 2. While
 3. Since
- (Since death is certain, why fear? मृत्यौ निश्चिते भयेन किम्)

C) Use the सति सप्तमी with एव or मात्र or with मात्र with or without एव attached to the participle if you wish to suggest the following:

1. As soon as
2. No sooner-than

3. Scarcely when

4. The moment that

(As soon as / no sooner / scarcely when / the moment that..... he entered, the people cheered.

प्रविष्टमात्र एव तस्मिन् जनाः जयजयकारान् अकुर्वन् ।)

Worksheets

A) Translate:..... Please try your hand at both the active and passive participles in the same sentence whenever it is warranted.

सतः षष्ठी

1. In spite of your looking on, the cat will definitely steal the milk from the vessel.
2. The people talked loudly, notwithstanding that the Guru was sitting on the dais in the assembly hall.
3. For all her scolding, he does not study.
4. In spite of the child crying with hunger, the mother did not give it milk.
5. Men commit misdeeds, though Gods see them.
6. While the parents were sleeping, Siddharth ran away from the palace.
7. Even if it should rain, the crops may not grow.
8. In spite of the gardener protecting the garden, the old ladies took away the flowers.
9. The thieves stole the car, notwithstanding the policemen walking on the road.
10. In spite of the Guru's advice, the disciples were lazy.
11. In spite of my looking on, the milk boiled over and fell onto the kitchen platform.

सति सप्तमी

The moment the food is ready, come and tell me.

1. When Rama had gone to the forest, Dasharatha breathed his last.
2. When Rama went in search of the golden deer, Ravana kidnapped Sita.
3. No sooner was an arrow discharged, than the hunter heard someone crying.
4. When the Sun rises in the East, the whole world is filled with light.
5. When man is besieged by calamities, even friends become enemies.

6. As soon as the lecture is over, the students will run out of the school.
7. Who can trouble us, while God protects us?
8. The moment that the child cries, the mother picks it up.
9. Scarcely had the bus started to move, than there was a loud explosion.
10. While the students were thus laughing, the teacher walked into the class.

B) Read and understand:

सति सप्तमी

1. क्षीणे पुण्ये मर्त्यलोकं विशन्ति । (९ : २१)
2. अन्धेषु धावत्सु शशी धावन् इव दृश्यते । (आत्मबोध)
3. इन्द्रियेषु व्यापृतेषु आत्मा व्यापारी इव दृश्यते । (आत्मबोध)
4. भूतेषु नश्यत्सु सः न नश्यति । (८ : २०)
5. इन्द्रियेषु स्वेषु स्वेषु अर्थेषु वर्तमानेषु, युक्तः “अहं करोमि “ इति न मन्यते । (५ : ८ , ९)
6. उभयोः सेनयोः योद्धकामेषु अर्जुनः तान् ईक्षितुम् इच्छति । (१ : २२ , २३)
7. पाण्डवे विषीदति , माधवः तस्मिन् प्रसीदति । (२ : १० , ११)
8. मयि तिष्ठति , कुतः तव भयम् ?
9. श्रेष्ठे पतिते इतरे अपि जनाः पतन्ति । (३ : २१)
10. स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः । (१ : ४१)
11. शुष्के नीरे कः कासारः ? (भज गोविन्दम्)
12. वयसि गते कः कामविकारः ? (भज गोविन्दम्)
13. क्षीणे वित्ते कः परिवारः (भज गोविन्दम्)
14. ज्ञाते तत्त्वे कः संसारः ? (भज गोविन्दम्)
15. कुलधर्मेषु उत्सन्नेषु मनुष्याणां नरके वासः भविष्यति । (१ : ४४)
16. महर्षिषु त्वां स्तुवत्सु , विस्मिताः गन्धर्वाः त्वां वीक्षन्ते । (११ : २२)
17. तव दशनान्तरेषु केषुचित् चूर्णितेषु अन्ये केचित् तव वक्राणि विशन्ति । (११ : २७)
18. दक्षिणासु नियमानासु नचिकेतसं दुःखम् आविवेश । (कठोपनिषद्)
19. चन्द्रशेखरे मां रक्षति , किं करिष्यति वै यमः ?
20. दुःखेषु प्राप्तेषु न तस्य उद्वेगः , सुखेषु प्राप्तेषु न स्पृहा । (२ : ५६)

Lesson 72. Causal verbs. प्रेरणार्थकक्रियाविचारः

Mohan cooked the rice.

Ramesh got the rice cooked by Mohan.

In both the cases, the person doing the action of cooking is Mohan. But in the first case, he becomes the subject, the कर्ता and in the second Ramesh is the subject providing inspiration to Mohan to cook the rice.

मोहनः ओदनं पचति ।

रमेशः मोहनेन ओदनं पाचयति ।

In the second sentence, the णिच् प्रत्यय has been added to the धातुः । , With that addition, the verb now changes its meaning. From an action which is being done by someone, it now becomes a प्रेरणार्थकक्रिया an action which someone makes another (or himself) do. Please note that the actual doer of the action needn't be different.

It must be observed that whenever the प्रेरणार्थक – धातु s are made use of, the actual कर्ता is always in the तृतीय विभक्तिः and the object remains in the द्वितीय as compared to the root sentence where the कर्ता is in the प्रथमा विभक्तिः and the object in the द्वितीय । Remember to match the verb with the प्रथमा विभक्तिः at all times.

भृत्यः कार्यं करोति । the root sentence

देवदत्तः भृत्येन कार्यं कारयति । प्रेरणार्थक

जनाः भृत्येन कार्यं कारयन्ति । प्रेरणार्थक

When is the णिच् प्रत्यय used?

1. Whenever you wish to add the प्रेरणा to a धातु , the णिच् प्रत्यय is added.
2. Sometimes, to convert an अकर्मक धातु to a सकर्मक धातु , the णिजन्त is made use of.

पार्वती अहर्निशं तपोभिः ग्लपयति गात्रम् । Parvati, with her austerities which she performs day and night, emaciates her (own) body. Here, ग्लपयति is the णिजन्त प्रयोग of the अकर्मक धातुग्लायति ।

How are these forms recognized?

1. Between the धातु and the प्रत्यय the णिच् (अय) विकरण is added and a गुण of the ह्रस्व स्वर of the उपधा (except for अ) is made. त्यज् - त्याजयति , कृ - कारयति ।
2. Generally आकारान्त धातु s (and those ending in ए , ऐ , औ which become आकारान्त in the प्रेरणार्थक) have an extra प् attached after the आ , For example: दा - दापयति , गै - गापयति , स्ना - स्नापयति ।
3. In जि , मा , मि (प्रक्षेपणे) , मी ण् , दी , क्री too an extra प् is attached and the इकार becomes an आकार । जापयति , मापयति , दापयति क्रापयति ।
4. Except for अम् , कम् , चम् , शम् , यम् in the other अम् ending धातु s, वृद्धि of the अकार of the उपधा does not take place. For example: गम् - गमयति but कम् - कामयति ।
5. णिजन्त forms are like the धातु s in the चुरादिगण ।
6. णिजन्त forms are generally उभयपदी ।

Here are examples गण wise:

1. भू भवति becomes भावयति – ते ।
2. अद् अत्ति becomes आदयति – ते ।
3. हु जुहोति becomes हावयति -ते ।
4. दिव् दीव्यति becomes देवयति -ते ।
5. सु सुनोति becomes सावयति -ते ।
6. तुद् तुदति becomes तोदयति - ते ।
7. रुध् रुणद्धि becomes रोधयति – ते ।
8. तन् तनोति becomes तानयति - ते ।
9. क्री क्रीणाति becomes क्रापयति –ते ।
10. चुर् चोरयति becomes चोरयति -ते ।

And a few more that are often used :

1. इण - गमयति ।
2. प्रति + इ – प्रत्याययति ।
3. अधि + इ -अध्यापयति ।
4. चि – चाययति / चापयति ।
5. जागृ - जागरयति ।
6. दुष् - दूषयति /दोषयति ।
7. रुह् - रोहयति /रोपयति ।
8. वा (डोलना) – वापयति / वाजयति ।
9. हन् - घातयति ।
10. हा (छोडना) – हापयति ।
11. ही (लजाना) – हेपयति ।
12. आरम्भ - आरम्भयति ।

Generally, whenever you use the णिजन्त forms, the person doing the action falls into the तृतीया विभक्ति ।

For example:

1. (रमेशः दोषं त्यजति) – गुरुः रमेशेण दोषं त्याजयति ।
2. (रामः मारीचं हन्ति) – सीता रामेण मारीचं घातयति ।
3. (नृपः धनं ददाति) – मन्त्री नृपेण धनं दापयति ।
4. (पिता क्रीडनकं क्रीणाति) – बालः पित्रा क्रीडनकं क्रापयति ।
5. (सुमन्त्रः रामं वनं नयति) – राज सुमन्त्रेण रामं वनं नाययति ।

There are 12 धातु s in which the कर्ता of the action is placed in the द्वितीया विभक्ति । Besides them, ह् and कृ are used in both, the द्वितीया and the तृतीया ।

1. गमन - (पाण्डवाः वनं गच्छन्ति) – कौरवाः पाण्डवान् वनं गमयन्ति ।
2. दर्शन - (बलः चन्द्रं पश्यति) – माता बालं चन्द्रं दर्शयति ।
3. श्रवण - (नृपः गानं शृणोति) – सा नृपं गानं श्रावयति ।
4. प्रवेश - (ब्रह्मचारी गृहं प्रविशति) – आचार्यः ब्रह्मचारिणं ग्रहं प्रवेशयति ।
5. आरोहण - (सः वृक्षम् आरोहति) – कृष्णः तं वृक्षम् आरोहयति ।
6. तरण - (नाविकः गङ्गां उत्तरति) – सः नाविकं गङ्गाम् उत्तारयति ।

7. ग्रहण - (निर्धनः भोजनं गृह्णाति) – भक्तः निर्धनं भोजनं ग्राहयति ।
8. प्राप्ति - (बलः नगरं प्राप्नोति) – पिता बालं नगरं प्रापयति ।
9. ज्ञान - (सः शस्त्रं जानाति) – गुरुः तं शस्त्रं ज्ञापयति ।
10. पठ् आदि - (छात्रः शस्त्रम् अधीते) – गुरुः छात्रं शस्त्रम् अध्यापयति ।
11. पान - (शिशुः दुग्धं पिबति) – माता शिशुं दुग्धं पाययति ।
12. भोजन - (except for आद् , खाद् , भक्ष् where the प्रयोज्य – कर्ता is in the तृतीया विभक्ति - माता शिशुना मिष्टान्नं खादयति , आदयति वा ।) कृष्णः अन्नं भुङ्क्ते) – यशोदा कृष्णम् अन्नं भोजयति ।
 - ह् (भृत्यः भारं ग्रामं हरति) सः भृत्यं / भृत्येन भारं ग्रामं हारयति , (for नी , वह् the प्रयोज्य - कर्ता is only in the तृतीय विभक्ति । सः भृत्येन भारं ग्रामं नाययति /वाहयति वा ।
 - कृ - (सेवकः कार्यं करोति) – स्वामी सेवकेन / सेवकं कार्यं कारयति ।
 - जलप् , भाष् , विलाप् , आलप् and दृष् the प्रयोज्य- कर्ता only in the द्वितीया विभक्ति । देवः रामं सत्यं जल्पयति ।

Do remember that these forms are now completely new verbs and can be conjugated in the 10 लकार s ।

Worksheets

Translate:

1. The sun makes the lotuses bloom.
2. Vishwamitra got Rama and Janak's daughter, Sita, married.
3. I will get the tailor to stitch me some clothes.
4. The servant bathes his master who is troubled by the heat, with cold water.
5. The villagers make the devotee tell them a story.
6. The singing-teacher got the girls to start singing.
7. Piyush got the servant to carry his books to school.
8. Radha fed Seeta some cold water.
9. Mother made Kumuda enter the temple.
10. He showed me his house.

Lesson 73. चिप्रयोगः

Once upon a time there was a forest. A peaceful dense forest with not a man treading its hallowed precincts. One day a hunter chanced upon this natural beauty and proceeded to build a hut on its very edge. "I must let my family know of this wonder. My cousins too would like a home here."

Alas, the hunter had converted the forest into a village!

कः एषं व्याधः यः तपोवनं स्वाज्ञया ग्रामीकरोति ।

The word ग्रामीकरोति is a चिप्रयोगम् । Whenever you wish to bring into अस्तित्व , into existence, something that was hitherto not present in an object, the चिप्रयोग is available for your use.

Let's look at a few more examples before I explain to you how you can form these words.

1. फेर अण्ड लव्ही मुखं धवलीकरोति ।

'Fair and Lovely' makes one's face fair.

2. मातुः दुःखं लघूकर्तुं , बालिका तस्याः कृते पुष्पाणि आनयत् ।

To lessen the unhappiness her mother was feeling, the girl bought her flowers.

3. मातुः दुःखं लघूकृत्य , बालिका क्रीडाङ्गणम् अगच्छत् ।

Having lessened her mother's unhappiness, the girl went to the playground.

4. गाईड् इति चित्रपटे देवानन्दः साधूभूतः ।

In the film 'Guide', Dev Anand became a sadhu.

5. स्वस्य इच्छा तेन प्रकटीकृता ।

He expressed his wish.

6. सर्वे कपोताः एकचित्तीभूय उड्डयन्त ।

All the pigeons flew as one.

How about just a few more words?

सुरभीकरोति , गृहीभवति , शुक्लिभूतः , सफलीभूता , औषधीकर्तुम् , चूर्णीभविष्यति,
स्पष्टीकरणम् ।

So what's the common thread? Obviously the following...

1. The first part of the words ALL seem to end in either ई or ऊ ,
2. The endings of the words can be ALL forms of the कृ or the भू धातु
।

Let's get into the basics now....

1. The beginnings of the words can be either nouns (नाम) or adjectives (विशेषण). For example, either गृह (नाम) or शुक्ल (विशेषण).
2. Those nouns or adjectives are converted into either an ई or an ऊ depending on whether the original word ended in an अ ,आ or an उ । ग्राम + कृ = ग्रमीकरोति । सफला + भू = सफलीभूता । साधु + भू = साधूभूतः ।
3. There can never be a त्वान्त word, only a ल्यबन्त , simply because a prefix has been added.
मूर्तीभूय and not मूर्तीभूत्वा ।
4. Though all forms of the कृ or the भू धातु can be used, while forming the past tense, the addition of the अ before the धातु can pose a problem. (Pose?? IT DOES!!!!) Circumvent this by using the क्त प्रत्यय । Then you must remember that with the कृ धातु which is सकर्मक you will need to use the कर्मणि construction. This is not applicable to the भू धातु , simply because it is an अकर्मक धातु ।

For example:

भयेन दमयन्ती कातरीभूता ।

अध्यापकेन कृष्णफलकः शुक्लीकृता । Gotit?

Practice time!

Worksheets

Translate the following. Convert the bold type into the चिरूपम् ।

1. Tarakasura treats **(makes)** the three worlds as **grass**. तृण
2. By the boon received from Brahma, he has **become arrogant**. गर्व
3. The Devas and the people **become unhappy**. दुःख
4. They **express** their unhappiness to Brahma. प्रकट
5. Brahma **explains** his idea. स्पष्ट
6. Parvati, **having become** Shiva's **servant**, serves Him with devotion. दासी
7. Shiva, **having made** Madana into **ash**, sits in meditation. भस्म
8. Seeing her husband in such a state, Rati **becomes very uneasy**. व्याकुल
9. The Devas go to Shiva and then **do pradakshina**. प्रदक्षिणा
10. "Tarakasura **having become an enemy**, troubles us," they say वैरी + भू
11. " To **make** us **happy**, forgive Madana and **make** Parvati a **bride**." सुख / वधू
12. Shiva's anger **cools down**. शीतल
13. He **accepts** Parvati. अङ्ग
14. " Madana **will become Pradyuma** and Rati too **will become happy**." says Shiva. प्रद्युम्न / सुख

Try converting the same present-tense sentences into the past for further practice. Remember to use the passive construction.

Lesson 74. Nominal verbs नामधातुः

Have we often not heard someone say, "Look at that nut! Does he think himself to be Amitabh Bachhan?" Wouldn't it be great to say that in the Sanskrit?

That's when the नामधातुः comes to the rescue.

It is quite similar to the चिप्रयोग and you will find that you can often substitute one form for the other. Viva la options!!

The नामधातु doesn't make use of the कृ or the भू धातु । It uses the root noun or adjective and converts it into a new verb altogether by the addition of a य at the end of the noun / adjective and the प्रत्यय ।

There are numerous kinds of नामधातुः but we shall concentrate on only two oft used forms..... examples...

A) गरुडायते

B) प्रासादीयति

The first is an A.P form ...the आत्मनेपदरूपम् ।

The second is a P.P form ...the परस्मैपदरूपम् । In this case, if the original noun ends in an अ then it is necessarily converted into an ई ।

Though a completely new verb form has been created, generally only the present tense form is seen used.

A) The first option is used when you want to say...

1. Someone believes himself to be / behaves like a particular thing. Here the noun forms are used.

For example:

By adorning himself with a peacock feather, the crow thinks that he is a peacock. मयूरपिच्छेन अलङ्कृतः काकः मयुरायते ।

2. The adjectives add a new dimension to something.

For example:

Cool coals blackens the hand.

शीतः अङ्गारः करं कृष्णायते ।

B) The second option, if used without an object, is used when you wish to say someone desires something.

For example:

The farmer wishes for a palace.

कृषकः प्रासादीयति ।

The second option, if used with an object, is used when someone considers somebody something.

The teacher treats his shishya as his own son.

अध्यापकः शिष्यं पुत्रीयति ।

Please note that a sentence like the one above requires an object.

If I had just said अध्यापकः पुत्रीयति , I would have meant that the teacher desires a son. Since the नामधातु itself has an ई at the end of the noun, it would be difficult indeed to figure out if the teacher wanted a son or a daughter. The solution is simple. Read the sentence in context with the passage that you picked it from; and not in isolation.

I could also say that one desires a son by using काम्य in the middle of my word. For example: पुत्रकाम्यति ।

Now let me add another problem to your lives:

The addition of य is not a hard and fast rule. There are words like कृष्णति which are also नामधातु s, which would mean that someone is like Krishna. Whenever you come across a word which is a combination of a noun/adjective with a verb ending, it might be a नामधातु , Read the sentence and then try figure out what the word might mean.

There are several rules that define how a नामधातु can be created. As and when my understanding of the subject grows, I'll pass that unto you... till then I'm afraid, this lesson will have to suffice.

Sometimes I dare to wonder if the Harappan and Mohenjodaro script may be easier to decipher.

Let's look at a few sentences to see how these forms are used and as homework, just try and translate them into English. These sentences may be popular subhashitas, from our classics or are standard sentences often used by teachers to teach this concept...

1. प्रासादशिखरस्थः अपि काकः न गरुडायते ।
2. निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ।
3. कर्णः अर्जुनायते ।

4. आपत्सु सताम् अपि मतिः दोलायते ।
5. किङ्करः गृहीयते ।
6. दुर्वासाः मुनिः अन्यै मुनिभिः सह कलहायते ।
7. भो द्विज , चिरायते तव पुत्रः ।
8. गृहिणी सेविकां सखीयति ।
9. अङ्गीकृतसुहृत्कार्याः सज्जनाः न कदापि मन्दायते ।
10. दुःखायते खलु मे हृदयम् ।
11. सज्जनमुखे दोषाः गुणायन्ते दुर्जनमुखे तु गुणाः दोषायन्ते ।
12. कानिचित् दिव्यानि रत्नानि रात्रौ दीपायन्ते ।
13. मूर्खः ज्ञानकाम्यति ।
14. छेदेऽपि चन्दनतरुः सुरभयति मुखं कुठारस्य ।
15. बालिका अम्बाति ।
16. सम्पूर्णकुम्भः शब्दं न करोति परन्तु अर्धः घटः शब्दायते ।
17. जनन्या प्रेम्णा दीयमानं पयः अपि अमृतायते ।
18. दुर्जनाः मद्यं पीत्वा कलहायन्ते ।
19. वृद्धस्य शरीरं जीर्यति परन्तु तस्य तृष्णा तरुणायते ।
20. पूर्णिमायाम् उदधिः फेनायते ।
21. दुःखितस्य नरस्य सर्वाः दिशः श्यामायन्ते ।
22. आवेष्टितं महासर्पैः चन्दनं न विषायते ।
23. दुर्जनसङ्गः अस्माकं मनः मलिनयति ।
24. नूनम् अनपत्या मां वत्सलयति इति दुष्यन्तः अब्रवीत् ।
25. आश्रमे ध्यानपराः ऋषयः तपस्यन्ति ।

This should be sufficient practice.