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 प्रथमा विभक्ति एकवचन form . For example, the root noun-word राम is introduced as राम: | 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 रामा: गच्छन्ति, i simply said अभिषेका: गच्छन्ति |

Who says space can't be divided?! We managed it when two of us fought and landed up with आकाशो...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 पुश्चिं 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. Parama Pujya Swamiji constantly refers to श्रवण, मनन and निदिष्याशनम् | 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.

<table>
<thead>
<tr>
<th>विभक्ति</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रथमा subject</td>
<td>रामः</td>
<td>रामो</td>
<td>रामा:</td>
</tr>
<tr>
<td></td>
<td>अभिषेकः</td>
<td>अभिषेकः</td>
<td>अभिषेकः</td>
</tr>
<tr>
<td></td>
<td>अमरः</td>
<td>अमरः</td>
<td>अमरः</td>
</tr>
<tr>
<td></td>
<td>वृक्षः</td>
<td>वृक्षः</td>
<td>वृक्षः</td>
</tr>
<tr>
<td></td>
<td>मेघः</td>
<td>मेघः</td>
<td>मेघः</td>
</tr>
<tr>
<td></td>
<td>ग्रामः</td>
<td>ग्रामः</td>
<td>ग्रामः</td>
</tr>
<tr>
<td></td>
<td>प्रश्नः</td>
<td>प्रश्नः</td>
<td>प्रश्नः</td>
</tr>
<tr>
<td>द्वितीया object</td>
<td>रामम्</td>
<td>रामो</td>
<td>रामान्</td>
</tr>
<tr>
<td></td>
<td>अभिषेकम्</td>
<td>अभिषेकः</td>
<td>अभिषेकम्</td>
</tr>
<tr>
<td></td>
<td>अमरम्</td>
<td>अमरः</td>
<td>अमरान्</td>
</tr>
<tr>
<td></td>
<td>वृक्षम्</td>
<td>वृक्षः</td>
<td>वृक्षान्</td>
</tr>
<tr>
<td></td>
<td>मेघम्</td>
<td>मेघः</td>
<td>मेघान्</td>
</tr>
<tr>
<td></td>
<td>ग्रामम्</td>
<td>ग्रामः</td>
<td>ग्रामान्</td>
</tr>
<tr>
<td></td>
<td>प्रश्नम्</td>
<td>प्रश्नः</td>
<td>प्रश्नान्</td>
</tr>
</tbody>
</table>

Do you see how the rhyming is done now? Do I also see a question hovering now as to why these words are अकारान्त पुंशिङ्ग?
Let's break the राम word. राम = रु + आ +मु + अ (the word राम ends in a अ) Please refer to our first three lessons.

मेघ = म + ए + घु + अ Is it clear now?

Why is गुरु an उकारान्त word? गुरु = ग्र + उ + रु + 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.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
<th>Avyayas</th>
</tr>
</thead>
<tbody>
<tr>
<td>जनक</td>
<td>क्रीड़ा (क्रीड़ति to play)</td>
<td>इदानीम् now</td>
</tr>
<tr>
<td>पुत्र</td>
<td>भूत (भूतति to fall )</td>
<td>अधुना now</td>
</tr>
<tr>
<td>शिक्षक / अध्यापक</td>
<td>स्मृति (स्मृतति to remember)</td>
<td>यदा when... used in a statement</td>
</tr>
<tr>
<td>नर</td>
<td>जि (जि to win/conquer)</td>
<td>तदा then</td>
</tr>
<tr>
<td>सूर्य</td>
<td>नी (नीति to take away)</td>
<td>कदा when.... used in a question</td>
</tr>
<tr>
<td>चन्द्र</td>
<td>प्रश्न (प्रश्नति to ask)</td>
<td>सदा always</td>
</tr>
<tr>
<td>प्रश्न</td>
<td>ह्र (ह्रति to take away/steal)</td>
<td>सदा always</td>
</tr>
<tr>
<td>शिष्य</td>
<td>भा (भा to walk)</td>
<td>सब्दा always</td>
</tr>
<tr>
<td>प्राण/ पण्ड्डत a wise man</td>
<td>चलन (चलनति to walk)</td>
<td>सब्दा always</td>
</tr>
<tr>
<td>सजन</td>
<td>a good man M</td>
<td>एकदा once</td>
</tr>
<tr>
<td>दुर्जन</td>
<td>a bad man M</td>
<td></td>
</tr>
</tbody>
</table>

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 (Namaskara) 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 Gokarna?
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. सजनः दुःखिते जयति।
3. The student and the teacher fall. शिष्यः शिक्षकः/अध्यापकः च पततः।
4. You look at the sun. त्वं सूर्यं पदयसि।
5. I am looking at the moon. अहं चन्द्रं पदयामि।
6. The bad man takes away/ steals the son. दुःखिते पुत्रं हरति।
7. The father remembers the son now. जनकः अधुना/इदानीं पुत्रं स्मरति।
8. The student asks a question. शिष्यः परशं पृच्छति।
9. The student asks the teacher. शिष्यः शिक्षकं/अध्यापकं पृच्छति।
10. The student asks the teacher a question. शिष्यः शिक्षकं/अध्यापकं परशं पृच्छति।
11. You play here. त्वम् अत्र कीडसि।
12. When does the teacher speak? अध्यापकः कदा वदति?
13. When the student asks a question, the teacher speaks. यदा शिष्यः परशं 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 सर्वं चन्द्रं च पदयति।
16. He remembers the tree. सः वृक्षं स्मरति।
17. The sun and the moon look at the tree. सूर्यं चन्द्रं च वृक्षं पदवति।
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. पणिण्डतः अत्र खाद्वति।
23. The many bad men are writing everywhere. दुःखिते सर्वं लिखन्ति।
24. The two good men are reading.
25. The teacher remembers the two questions.
26. The two students bow down (Namaskara) 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 the 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.

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 नृपुसकलिङ्ग 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 नृपुसकलिङ्ग 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 नृपुसकलिङ्ग word.

Let's just concentrate on the अकारान्त नृपुसकलिङ्ग 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 नृपुसकलिङ्ग

<table>
<thead>
<tr>
<th>विभक्ति</th>
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<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्र०</td>
<td>वनम्</td>
<td>वने</td>
<td>वनानि</td>
</tr>
<tr>
<td>द्वि०</td>
<td>वनम्</td>
<td>वने</td>
<td>वनानि</td>
</tr>
</tbody>
</table>

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.
Sample sentences.

The first question that might pop up is "Does one need a dual or a plural for a word like जनम?" 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.

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 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 न् changing into a ण्, is applicable to words that contain र् and aष्. The only vibhaktis that are affected are
  1. तृतीया एकवचन and पद्ध 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. (Check our Frequently Asked Questions for a comprehensive answer)

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!

<table>
<thead>
<tr>
<th>Nouns</th>
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</tr>
</thead>
<tbody>
<tr>
<td>राज्य kingdom N</td>
<td>तुद्द (तुद्दति to give pain/unhappiness, to trouble.)</td>
<td>आप also/too</td>
</tr>
<tr>
<td>उदाहरण garden N</td>
<td>प्रा (प्राति to smell)</td>
<td>न not</td>
</tr>
<tr>
<td>घर house N</td>
<td>विवश (विवशति to enter)</td>
<td></td>
</tr>
<tr>
<td>ज्ञान knowledge N</td>
<td>इस्ष्ष (इस्ष्षति to desire/want)</td>
<td></td>
</tr>
<tr>
<td>नर man M</td>
<td>स्मृत्तिः (स्मृत्तिः to touch)</td>
<td></td>
</tr>
<tr>
<td>सत्य truth N</td>
<td>पत्न (पत्नति to cook)</td>
<td></td>
</tr>
</tbody>
</table>

Example sentences
The man goes to the garden. नर: उदाहरण गच्छति।
He enters the garden. स: उदाहरण विवश।
He sees a flower. स: पुष्पं पद्यति।
He sees a fruit too. स: फलम् आपि पद्यति।

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 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 (नाव) 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. चोर गहुं गच्छति |
2. He sees wealth. सं घनं पश्यति |
3. He touches the wealth. सं घनं स्पन्धति |
4. He desires the wealth. सं घनं इच्छति |
5. He steals the wealth. सं घनं हरति |
6. The king sees the thief. नृपं चोरं पदयति |
7. When the thief sees the king, then he runs. यदा चोरं नृपं पश्यति तदं सं धावति |
8. The king also runs. नृपं अपि धावति |
9. He protects the wealth. सं घनं रक्षति |
10. The two sons go to the garden. पुत्रों उद्यानं गच्छति |
11. They see trees, flower, fruits and leaves. तौ वृक्षानं, पुष्पाणि, फलाणि, पत्राणि च पदयतः |
12. They touch the trees, flowers, fruits and leaves. तौ वृक्षानं, पुष्पाणि, फलाणि पत्राणि च स्पन्धतः |
13. They want the fruits. तौ फलाणि इच्छतः |
14. They eat the fruits there. तौ फलाणि खादतः |
15. Many boys are playing. बालकाः क्रीडान्ति |
16. They run. ते धावति |
17. They laugh. ते हसति |
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 सजानं स्मरतः |
21. They cook. तौं पक्तः |
22. The good man enters the house. सजानं गृहं विशति |
23. He eats a meal. स: भोजनं खादति |
24. He takes away food. स: भोजनं नयति |
25. The good man speaks the truth. सजनं: सत्यं वदति |
26. You too speak the truth. त्वम् अपि सत्यं वदसि |
27. You are a good man. त्वं सजनं: |
28. I am a bad man. अहं दुर्जन: |
29. I do not speak the truth. अहं सत्यं न वदामि |
30. I trouble the father and the good man. अहं जनकं सजनं च तुदामि |
31. The two of you are always playing. युवां सर्वं कीड़बं: |
32. Now the two of you are studying. अधुना युवां पठध: |
33. Where are the two of you eating? युवां कृत्र खादथ: ?
34. Where (यत्र) the two of you are eating, there the two of us are also eating. यत्र युवां खादाव: तत्र आवाम् अपि खादाव: |
35. All of you are entering school. यूर्वं विद्यालयं विशाव |
36. There all of you see the teacher. तत्र यूर्वं 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 विशाव: |
45. The two of us see the father and the son. आवां जनकं पूर्वं च पश्याव: |
46. They are reading a book. तौ पुस्तकं पढत: |
47. The two wise men are also reading two books. पण्डिताः अष्ट पुस्तकेन पठते।
48. The two of us ask the two wise men a question.अाः पण्डिताः प्रश्न पूछाः।
49. All of us are remembering the good men. वर्ष सजानां स्मरामः।
50. All of us are smelling flowers. वर्ष पुष्पाणि तिणामः।
51. All of us are playing now and all of you are studying there.वयम् अधुना क्रीडामः
            यून्त्र तत्र पठतः 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 तन्त्र तन्त्रार |

<table>
<thead>
<tr>
<th>पुरुष</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्र०</td>
<td>अस्ति</td>
<td>स्त:</td>
<td>सन्ति</td>
</tr>
<tr>
<td>म०</td>
<td>असि</td>
<td>स्थ:</td>
<td>स्थ</td>
</tr>
<tr>
<td>उ०</td>
<td>अस्मि</td>
<td>स्व:</td>
<td>सम:</td>
</tr>
</tbody>
</table>

You'll recognize the verb forms quite easily. Last week's subhashita had the verb अस्ति in it. Our Mahavakyas ... तत् तम् असि | अहं बह्मारिः ...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 नुपः अस्मि | I am a king (high hopes)

More likely....as all parents are...अहं सूदः (cook) रजकः (washerman)
अध्यापकः (teacher) वैद्यः (doctor) च अस्मि |

त्तम् अपि सूदः रजकः अध्यापकः वैद्यः च असि किम्? त्तम् असि | You are.
A छात्रः is a student. आचार्य छात्रोऽस्यः | चुव्र छात्रोऽस्यः | तो छात्रोऽस्यः | कर्म छात्रः स्मः | सचिवः छात्रः अर्थः | तत्र छात्रः सन्निः | ते छात्रः सन्निः | त्वः छात्रः असि | यूयं छात्रः स्थः | Clear?

वृक्षः अर्थः | One tree is. वृक्षः स्तः | Two trees are. वृक्षः सन्निः | Many trees are. वृक्षः अर्थः | One tree is here. वृक्षः तत्र स्तः | Two trees are there. वृक्षः सन्निः | 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 अर्थः सः | तत्र अर्थः सः | सर्वः अर्थः !
रामः कुँट अर्थः ? | रामः अचः न अर्थः | रामः अचः नार्थः | रामः अन्यः अर्थः | वायुः सर्वः अर्थः | देवः सर्वः अर्थः | अहं सर्वः न असिः | अहं सर्वः नार्थः |

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

New Concept
Certain अन्यः 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, अन्यः-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 द्वितीय विभाषण | Example sentences have been done for you.

<table>
<thead>
<tr>
<th>Nouns/ Pronouns</th>
<th>Verbs</th>
<th>Avyayas for the द्वितीय विभाषण</th>
</tr>
</thead>
<tbody>
<tr>
<td>अध्यक्ष a president</td>
<td>जीव (जीवति) to live.</td>
<td>अभिन्न: /परित: /सर्वत: on all four sides</td>
</tr>
<tr>
<td>मालाकार gardener M</td>
<td>नू (नूतनति) to swim</td>
<td>उभयत: on both sides</td>
</tr>
<tr>
<td>खग bird M</td>
<td>प्रति towards</td>
<td></td>
</tr>
<tr>
<td>आकाश space/ sky M</td>
<td>विना without</td>
<td></td>
</tr>
<tr>
<td>चाचक a beggar M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>धनिक a rich man M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>भक्त a devotee M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>देव The Lord/ God M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मत्य fish M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कृम tortoise M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वानर monkey M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अत्र food N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मन्दिर temple N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कार्यालय place of work M</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

Example sentences follow.
केशव: अध्यक्ष: अस्ति | Keshava is a superintendent.
स: कार्यालय गच्छति | He goes to the workplace.
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 namaskara 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

- ------ (राम; रामा; राम्य) बिना लक्ष्मण: न ------ (जीवति|जीवामि|जीवय:)|
- ------ (महेशा; महेशः; महेश्य:) ------------- (वृक्षः, वृक्षः:) पशयि |
- ------ (विचारः, विचारः, विचारः) परित: ------ (वृक्षः, वृक्षः, वृक्षः:) स्त: ।

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

1. रामा: विचारः: गच्छति |
2. कृष्ण: उभयत: भक्तः: सन्ति |
3. विचारः: प्रति अर्ध गच्छावः |
4. वानरं फलानि खाद्यत |
5. जलं बिना मत्यान् तरिति |
6. उदाहनः अभिन: 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 = पढ़ (पढ़ति)

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

*************
Lesson 11 B. Answers to Lesson 11 A.

Translated
1. Madhava is a gardener. माधवः मालाकरः अस्ति |
2. He goes to the garden. सः उदानं गच्छति |
3. There are trees all around the garden. उदानम् अभितः /परितः /सर्वं: वृक्षः सन्निः |
4. There are flowers and fruits all around the garden too. उदानम् अभितः /परितः /सर्वं: पुष्पाणि फलानि अपि सन्निः |
5. Madhava goes towards the house. माधवः गृहं प्रति गच्छति |
6. There are trees on either side of the house. गृहम् उभयतः वृक्षः सन्निः |
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 /सर्वं: बालकः सन्निः |
10. There are teachers on all sides of the school. विद्यालयम् अभितः /परितः /सर्वं: अध्यापकः सन्निः |
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 उदाने स्तः |
14. There are trees , flowers and men on all sides of Mallapur. मल्लापुरम् अभितः /परितः /सर्वं: वृक्षः पुष्पाणि नरः च सन्निः |
15. I see the beggar. अहं याचकं पदयामि |
16. A beggar is there. याचकः तन्त्र 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. दुर्जनो सजनों प्रति गच्छतः |
20. The two bad men trouble the two good men. दुर्जनो सजनों तुद्वतः |
21. Suresh is a devotee. सुरेश: भक्तः अर्थि |
22. He goes to the temple. सं: मन्दिरं गच्छति |
23. The temple has gardens on all four sides. मन्दिरम् अभितः/परितः/सर्वतः: उच्यनानि सन्ति |
24. The temple has water on both sides. मन्दिरम् उभयतः: जलम् अर्थि |
25. Suresh enters the water. सुरेशा: जल्लः विशति |
26. He swims. सं: तरति |
27. Suresh enters the temple. सुरेशा: मन्दिरं विशति |
28. He walks towards the Lord. सं: देवं प्रति गच्छति |
29. He does namaskar to the Lord. सं: देवं नमति |
30. There is water on both sides of the house. गृहम् उभयतः: जलम् अर्थि |
31. There are trees on all four sides of the house. गृहम् अभितः/परितः/सर्वतः: वृक्षः सन्ति |
32. The fishes and the tortoises cannot live without the water. जल्लः विना मत्स्यः: कृमि: न जीवन्ति |
33. The birds cannot live without the sky and the trees. आकाशं वृक्षान् च विना खगा: न जीवन्ति |
34. I cannot live without food and water. अहम् अन्नं जलं च विना न जीवाभि |
35. You are a devotee. तवं भक्तः: असि |
36. You cannot live without God. तवं देवं विना न जीवसि |
37. The two of you are rich men. युवां धनिको स्थः |
38. The two of you cannot live without wealth. युवां धनं विना न जीवथ: |

B) Correct word chosen from the brackets

- राम (राम, , राम, , राम) विना लक्ष्मण: न जीवन्ति (जीवन्ति|जीवाभि|जीवथ:)|
- महेशा: (महेशान्, महेशा, महेश) वृक्षान् (वृक्षान्, वृक्षः) परितः |
- विवाहलयं (विवाहलयः, विवाहलया:, विवाहलयम) परित: वृक्षो (वृक्षः, वृक्षः, वृक्षः) स्तः |
Note the correct form of विचार्य used...an anuswar to match consonant after it.

C) Corrected sentences. (The verb picked first and then the subject)
1. राम: विचार्य: गच्छति | राम: विचार्य गच्छति |
3. विचार्य: प्रति अर्ह गच्छाव: | विचार्य: प्रति आर्य गच्छाव: |
4. वानर: फला खाद्धि | वानर: फलानि खाद्धि |
5. जर्ण विना मल्ट्यानून तरत्ति | जर्ण विना मल्त्या: न तरत्ति |

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

Read = पढ़ (पढऩि)
Write = लिखा (लिखवति) Speak = बद्दु (वद्धति) Eat = खादु (खाद्धति)
Go = गम्म (गच्छति) Be = असु (असिति) Walk= चढ़ (चल्लति)
Namaskar = नम् (नमति) Want = इष्ट (इच्छाति) Touch= स्पृश्य (स्पुष्टति)

***************
Lesson 12. Mālā makes her entry.

It gives me great pleasure to introduce you to Mālā माला. 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 ही० is the standard word we use to decline आकारान्त ही० words. श्रमा forgiveness, रूजा shame, बालिका girl, कन्या girl, नासिका nose, शिल्ता stone, शाटिका sari are examples of आकारान्त ही० words.

Interesting Fact:
There are no आकारान्त ही० 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 आकारान्त 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 आकारान्त one and are now ready to be declined like माला | Simple.

Rules remain the same...प्र० वि० subject, द्व० वि० object.

<table>
<thead>
<tr>
<th>विभक्ति</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्र ०</td>
<td>माला</td>
<td>मालें</td>
<td>मालाः</td>
</tr>
<tr>
<td>द्व०</td>
<td>मालाम्</td>
<td>मालें</td>
<td>मालाः</td>
</tr>
</tbody>
</table>

So shall we move onto our exercises In lesson 12 A?
Lesson 12 A. Exercising with Jane-FondA!

<table>
<thead>
<tr>
<th>Nouns/ Pronouns</th>
<th>Verbs</th>
<th>General Avyayas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>बालिका girl</td>
<td>उप + विश (उपविशाति) to sit.</td>
<td>इति: from here</td>
</tr>
<tr>
<td>कन्या girl</td>
<td>सदू (सीदृति) to sit</td>
<td>तत्: from there</td>
</tr>
<tr>
<td>पाठशाळा school</td>
<td>स्था (तिद्धि) stand/wait</td>
<td>यति: from whence</td>
</tr>
<tr>
<td>अजा she goat</td>
<td>स्था (तिद्धि) stand/wait</td>
<td>यति: from whence</td>
</tr>
<tr>
<td>सा She</td>
<td>स्था (तिद्धि) stand/wait</td>
<td>यति: from whence</td>
</tr>
<tr>
<td>जन person M</td>
<td>स्था (तिद्धि) stand/wait</td>
<td>यति: from whence</td>
</tr>
<tr>
<td>चित्रार्थगृह cinema N</td>
<td>आ + गम् (आगच्छाति) come.</td>
<td>कृति: from where?</td>
</tr>
<tr>
<td>उपाधारमृह restaurant/ eatery N</td>
<td>आ + गम् (आगच्छाति) come.</td>
<td>कृति: from where?</td>
</tr>
<tr>
<td>विज्ञान knowledge</td>
<td>श्र्व. (श्रवयिति) to make.</td>
<td>इति Thus / so</td>
</tr>
<tr>
<td>लिंगा creeper/ name of a girl.</td>
<td>नृत्त. (नृत्यति) to dance</td>
<td>परन्तु /किन्तु but</td>
</tr>
<tr>
<td>खीड़ा game/play</td>
<td>विचिन्त. (विचिन्तयति) to think</td>
<td></td>
</tr>
<tr>
<td>अध्यापिका teacher (Of course a woman!)</td>
<td>विचिन्त. (विचिन्तयति) to think</td>
<td></td>
</tr>
</tbody>
</table>

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. Anubhava 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 गुड़की आती है, वहाँ से गुड़की 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. आं व्याकरणम
2. Sarika and Ganesh are also studying. सारिका गणेश: च अपि पठतः
3. We look at the books. वर्ष पुस्तकाणि पठयाम:|
4. We think, "Where does knowledge come from?" वर्ष चिन्तयामः: "विद्या कुतः आगच्छति ?"
5. Sarika says, "Knowledge comes from here! "...thus. सारिका वदति, "विद्या इतः आगच्छति...इति |
6. We all laugh. वर्ष हसाम: |
7. Anubhav is walking towards the temple. अनुभवः मन्दिरं प्रति गच्छति |
8. He sees a goat. स: अजां पश्यति|
9. The goat is eating leaves. अजा पत्राणि खाद्वति|
10. She looks at the people around the temple. सा मन्दिरम् अभितः जनानं पश्यति |
11. She waits there. सा तत्र तिद्दति |
12. Mala walks towards the goat. माला अजां प्रति गच्छति|
13. She touches the goat. सा अजां स्पर्शति |
14. The goat and Mala sit on both sides of the temple. अजा मालाः च मन्दिरम् उभयतः: उपविशतः /सीद्वत: |
15. Where does the girl come from? कन्या/बालिका 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 उधारं गच्छत: |
19. The girl falls. बालिका पतति |
20. She sits down. सा उपविशतः /सीद्वति |
21. The boy also sits down. बालकः: अपि सीद्वति |
22. The boy speaks the girl but does not speak. बालक: बद्विति परन्तु बालिका न बद्विति |
23. The gardener is looking at the garden. मालाकारः उचानं पद्यति |
24. He touches the flowers. स: पुष्पाणि स्पृशति |
25. He makes a garland. स: मालाम रचयति |
26. He makes two garlands. स: माले रचयति |
27. Now he makes many garlands. अनुना स: माला: रचयति |
28. The two girls are dancing. कन्ये नृत्यतः |
29. Lata is dancing. लता नृत्यति |
30. Sharda is waiting and looking at Lata. शारदा तिछिति लतां पद्यति च |
31. Now Sharda is dancing. इदारी शारदा नृत्यति |
32. But Lata is not looking at Sharada. परन्तु / किन्तु लता शारदा न पद्यति |
33. She is looking at the sky. सा आकाशं पद्यति |
34. Radha wants food. राव्या 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. सा तत्र खंगी पद्यति |
38. They are eating a meal too. तौ अपि भोजनं खाद्य: |
39. Radha now does not wait there. राव्या अनुना तत्र न तिछिति |
40. She goes home. सा गृहं गच्छति |
41. There she eats food and drinks water. तत्र सा भोजनं खाद्यं जलं पित्यति च |
42. There are creepers all around the garden. उचानं परित: लता: सन्ति |
43. I see the creepers. अहं लता: पद्यामिः |
44. Mala says, "You see the creepers. But I see the flowers too."
   माला बद्विति, " तव लता: पद्यसि | परन्तु अहं पुष्पाणि अपि पद्यामिः" |
45. Then we both see the creepers and flowers. तदा आवं लता: पुष्पाणि च पद्यावः |
   You will not require answers for B), and C). You shouldn't have a problem with those. Till next week!

***************
Lesson 13. Welcome Trṭiyā!

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. 

With sentences that need to explain with what part of my anatomy i hold that oversized pot. 

That pot is just too heavy for me. 

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

There's much that i can do with those. 

Let's learn the vibhakti today. 

First the vibhakti table for quick reference..

<table>
<thead>
<tr>
<th>विभक्ति</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>तृतीया by, with</td>
<td>रामेण</td>
<td>रामाभ्राम</td>
<td>रामेन:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>विभक्ति</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>वन (forest), अकारान्त नपुः</td>
<td>वनेन</td>
<td>वनाभ्राम</td>
<td>वनेन:</td>
</tr>
</tbody>
</table>
Enlightenment!
From the third vibhakti onwards, the अकारान्त पु. and the अकारान्त नर्प. are rhymed and declined in the same manner! Hallelujah!!

<table>
<thead>
<tr>
<th>विभक्ति</th>
<th>एकवचन</th>
<th>दिवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>तृतीया by, with</td>
<td>माल्य</td>
<td>मालाभ्याम्</td>
<td>मालाभामः</td>
</tr>
</tbody>
</table>

Back to our newest concept....
कर्ण ear, is a पु. word. अहं कर्णं आकर्ष्यामि | Oh dear! It seems as if only one of my ears has the capacity to hear. Poor me.
अहं कर्णाभ्याम् आकर्ष्यामि | i listen with my two ears. ( what would you say if you were Ravana?! ) The word for eye is नेत्र | नेत्र is नर्प. | अहं नेत्रं पद्यामि | It is obvious that i’m winking, unless i am blind in one eye. अहं नेत्राभ्याम् पद्यामि | There we have it. i see with my two eyes. As for my nose, it is feminine... नासिका | अहं नासिकक्या जिग्रामि | रावणः नासिकामि: जिग्राति |

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
रामेन, ईत्येन, सूर्येन, शिवेन 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. (Check our Frequently Asked Questions for a comprehensive answer)
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 tritiya vibhakti is used. Once i teach you the न् to ण् rule, then i will expect accuracy in spelling.
Are you familiar with 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
- कुटारण भिन्न्च भिन्न्च
  - With the axe, chop/destroy/split
- खज्ज़न छिन्न्च छिन्न्च
  - With the sword cut off/amputate
- खज्ज़न विपण्य विपण्य
  - With the staff, smash

(खज्ज़् , is the club or staff with a skull on top. It is a weapon that Shiva carries.)

(मम पापं शोधं शोधं)
- (cleanse me of my sins)

- मुसल्लन विपण्य विपण्य
  - With the pestle, grind into powder
- बाणः सन्ताद्य सन्ताद्य ...
  - 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 पुंसा as your standard word for words without र् and ष| Time now for exercises and new words and verbs. Move on to Lesson 13 A.
Lesson 13 A . Exercises with the तृतीया विभक्ति

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
<th>Avyayas for the तृतीया विभक्ति</th>
</tr>
</thead>
<tbody>
<tr>
<td>बाण arrow M</td>
<td>चुरू (चोरयति) steal</td>
<td>सह /साध्म /साकम् / समस् with</td>
</tr>
<tr>
<td>कस्त्र clothing N</td>
<td>किपू (किपति) throw</td>
<td></td>
</tr>
<tr>
<td>युद्ध battle/war N</td>
<td>भक्ष (भक्षयति) eat</td>
<td>विना without</td>
</tr>
<tr>
<td>भाषण speech N</td>
<td>तहृ (ताड्यति) beat/hit</td>
<td></td>
</tr>
<tr>
<td>वस्त्रकभ भर्त्र Clothing worn by ascetics made of the bark of trees. M/ N</td>
<td>आ + कर्णू (आकर्णयति) hear</td>
<td></td>
</tr>
<tr>
<td>मनोरथ Daydream M</td>
<td>भ्रम (भ्रमति /भ्रम्यति) to wander or stroll.</td>
<td></td>
</tr>
<tr>
<td>वृद्ध old man M</td>
<td>पृ (धारयति) wear.</td>
<td></td>
</tr>
<tr>
<td>श्रम hard-work. M</td>
<td>पृ (धरति) hold</td>
<td></td>
</tr>
<tr>
<td>हस्त hand M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पाद foot/leg M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अश्व horse M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>दण्ड stick M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>नेत्र eye N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कर्ण ear M</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: पृ (धारयति), 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 तत्ति.
vibhakti when you wish to say "with someone. (as in a person)" So translated it becomes "with with someone."

Therefore मालूमालूम सह, देवेन सह, राज्या सह, शिवेन सह etc.

If you say अहं कन्तुकेन क्रीडामि you mean that you are playing with a ball. If you say अहं कन्तुकेन 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.)

रामेन विना translated is "with Rama without"...ridiculous in English, but accurate in Sanskrit. Also accurate is राम विना |

3. राम: ईश्वरेण सह (सायं 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. राम: ईश्वर: च खेलत: | 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 तुर्वि 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 खेलत: |)

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

बाणेन युद्ध न तु भाषणेन ज्ञानेन साधु: न तु बलकेन |
रथेन चात्रा न मनोरथेन श्रमेन 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, वे |

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

• महेश: __________ लिखति | ( हस्तः, हस्तः, हस्तन )
• जनक: __________( मोदकः, मोदकः, मोदकः ) ______(मुखाभ्याः, मुखः, मुखः) __________(खाद्यतः, खाद्यत्नः, खाद्यतः |
C. Correct the following sentences.

- There goes the old man.
- He is walking.
- He is walking with a stick.
- You see the old man.
- You see the old man with one eye.
- Now you see the old man with two eyes.
- Here are clothes.
- I hold the clothes with my hand.
- I wear the clothes.
- Amar is a man.
- He is running.
- He runs with two legs.
- He is running towards Ramesh.
- Now Amar and Ramesh are running towards the garden.
- The two of you are writing.
- The two of you are writing with your two hands.
- Shiva is walking with Geeta, Surekha and Madhava.
- The teacher is strolling with the student.
- They see a boy.
- He is playing with a stick.
- Shyam is playing with a ball.
- Raghava is playing with a stick and a ball.
- The thief is stealing the wealth with his hands.
- The father is beating the thief with a stick.
- The thief throws the wealth.
- The thief is running with his legs.

D. Translate.
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

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

- महेश्वः हर्षेन खिलति |
- जनकः मोदकः मुखेन खाद्वित |
- सुरेशः पुष्पे पञ्चवि |

3. Corrected

- चेतनम् सह सचिनं गच्छामि | चेतनम् सह सचिनः गच्छति | चेतनम् सह आहं गच्छामि
depending upon whether you picked the verb or the subject first. Both correct.
- अहं विचारलः गच्छति | अहं विचारलयं गच्छामि |
- अश्वः पादाभ्यां धावति | अश्वः पादेः धावति |
- सः कन्दुकः सह खेलति | सः कन्दुकेन सह 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. ल्यं वृद्धं पश्यसि |
5. You see the old man with one eye. ल्यं नेत्रायं वृद्धं पश्यसि |
6. Now you see the old man with two eyes. अधुना ल्यं नेत्राभ्यं वृद्धं पश्यसि |
7. Here are clothes. अत्र बख्साणि सन्ति |
8. I hold the clothes with my hand. अहं बख्साणि हर्षेन धरामि |
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. Shiva is walking with Geeta, Surekha and Madhava.

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 father is also 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.
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 खी० 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?!