

Lesson 14. About Him and Her and not forgetting It.

Little Bo-Peep, Little Bo-Peep lost Little Bo-Peep's sheep,
And didn't know where to find the sheep.

Doesn't sound quite like the one we learnt at kindergarten, does it? Without those pronouns, the nursery rhyme sounds horrendous. And so will our sentences if we don't begin with their study and use.

We have already, albeit unwittingly, been using pronouns... but only the subject forms. If i say, 'अहं सः पश्यामि,' i would make no sense at all. i must use the object form and say, " अहं तं पश्यामि|" i see him.

Pronoun table, where art thou? We need you desperately right now!

तद् (वह) पुल्लिङ्ग That/ He

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	सः	तौ	ते
द्वितीया object	तम्	तौ	तान्
तृतीया by, with	तेन	ताभ्याम्	तैः

तद् (वह) नपुंसकलिङ्ग That/ It

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमा subject	तत्/ तद्	ते	तानि
द्वितीया object	तत्/ तद्	ते	तानि
तृतीया by, with	तेन	ताभ्याम्	तैः

तद् (वह) स्त्रिलिङ्ग That / She

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	सा	ते	ताः
द्वितीया object	ताम्	ते	ताः
तृतीया by, with	तया	ताभ्याम्	ताभिः

Compare the तद् (That) tables with the एतद् (This).

एतद् (यह) पुल्लिङ्ग This/ He

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	एषः	एतौ	एते
द्वितीया object	एतम्	एतौ	एतान्
तृतीया by, with	एतेन	एताभ्याम्	एतैः

एतद् (यह) नपुंसकलिङ्ग This/ It

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	एतत्/एतद्	एते	एतानि
द्वितीया object	एतत्/एतद्	एते	एतानि
तृतीया by, with	एतेन	एताभ्याम्	एतैः

एतद् (यह) स्त्रिलिङ्ग This/ She

विभक्ति	एकवचन	द्विवचन	बहुवचन
प्रथमाsubject	एषा	एते	एताः
द्वितीया object	एताम्	एते	एताः
तृतीया by, with	एतया	एताभ्याम्	एताभिः

Brain teaser

Notice how pronouns do not have the "whatever कारान्त " tag.

Can anyone tell me what i mean by that statement?

Early bird prizes!

One glance at today's lesson and all of you will be screaming, " Off with the teacher's head! How can we be expected to memorize six new tables in one session?"

My dears, first of all, go through the Jagadeeshah Lesson no. 5. Are you done? Now look carefully at the lot. Concentrate on the तद्. You already know the subject forms of पु० and स्त्री० | The तृ० वि० of the पु० and the नपु० are the same. The first two vibhaktis of the नपु० are identical.

Now concentrate on the एतद् | Ditto similarities. Even better...the एतद् and the तद् group rhyme, gender for gender.

AND if you have been conscientious students, you would have memorized the first three noun vibhaktis of all genders. AND you will realize that but for a few exceptions, pronouns rhyme with their noun gender counterparts- अकारान्त पु० , अकारान्त नपु०, अकारान्त स्त्री०

So i cannot be accused of overburdening my students. Not at all.

A few sentences now to see how the pronouns are used.

तत्र फलम् अस्ति। अहं तत् फलं पश्यामि । अहं तत् फलम् इच्छामि ।

माधवः गच्छति । सः उपाहारगृहं गच्छति । तेन सह केशवः अपि अस्ति। तौ उपाहारगृहं गच्छतः ।

पुस्तकानि अत्र सन्ति । एतानि पुस्तकानि वयं पठामः । एतानि पुस्तकानि अधुना अहं हस्ताभ्यां धरामि ।

सरोजा उपविशति । कमला अपि सरोजया सह उपविशति । अहं ते पश्यामि । अहं तत्र गच्छामि। ताभ्यां सह अहम् अपि उपविशामि ।

That should give you a fairly good idea. Shall we move on to our exercise session? No, no, not the gym kind, the pencil- paper one!

Over to Lesson 14. A. (By the way, please do not miss Supplements 6 and 7...they contain the complete तद् and एतद् tables.)

Lesson 14 A. Exercises with तद् and एतद्

Nouns/ Pronouns	Verbs	Avyayas.
आपण shop M	पूज् (पूजयति) worship	आम् Yes
शाक vegetables M	क्री (क्रीणाति) buy	तदनन्तरं Afterwards
पाकगृह kitchen N.	क्षल् (क्षालयति) wash	
स्यूत bag M	गै (गायति) sing	
मुख mouth N		

Note: You can convert a statement into a question by

- Beginning the statement with अपि or किम् |
- Ending the statement with किम् |

For instance: त्वं फलम् इच्छसि | You want a fruit.

अपि त्वं फलम् इच्छसि? किं त्वं फलम् इच्छसि?

त्वं फलम् इच्छसि किम् ? All three mean: Do you want a fruit?

Note 2. Classical Sanskrit did not have punctuation marks such as ? ! , ' " and other such. It simply had a | and a ||

Placement of words in the sentence, or the choice of words would tell the reader if the sentence was a query, or if it conveyed amazement or horror etc.

English and other languages do have punctuation marks and so, many writing in Sanskrit in these modern times have adopted these marks for the benefit of readers.

क्री (क्रीणाति) buy, is another maverick. Refer to this table to do the exercises.

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम	क्रीणाति	क्रीणीतः	क्रीणन्ति
मध्यम	क्रीणासि	क्रीणीथः	क्रीणीथ
उत्तम	क्रीणामि	क्रीणीवः	क्रीणीमः

CLUE: When i combine a noun and a pronoun together as in "That man, " be sure to pick the noun first from the appropriate vibhakti and then pick the pronoun from the same vibhakti... and then use the two as a combined group. तं नरं, तस्मै नराय, तेन हस्तेन, तया मालया ।

Q1. Translate.

1. When Kamala goes to the cinema, then Shweta too goes to the cinema.
2. Kamala goes with Shweta to the cinema.
3. The two girls go to the cinema.
4. Sujata sees the two of them.
5. The two girls also see her (i mean Sujata.)
6. All of them do not go the cinema but they go to school.
7. Kamala and Shweta are girls.
8. Sujata is the teacher.
9. The father sees Ram.
10. Ram is not studying.
11. He is playing with a boy.
12. Father holds a stick with his hand.
13. He goes towards the two boys.
14. Father beats Ram with that stick.
15. You see the students .
16. They are going towards the temple.
17. They enter the temple.
18. They see God.
19. They do namaskara to Him.
- 20.They are holding flowers.
21. They worship God with those flowers.
- 22.With flowers, fruits and water, I worship God.
- 23.I go to the kitchen.
- 24.There are no vegetables there.
- 25.I think ," I am going to the shop. Vegetables are there." ...thus.
- 26.I hold a bag.
- 27.The shop is there.

28. I go to the shop with Smita.
29. Smita asks, " Are you buying vegetables with money?"
30. I say, "Yes."
31. The two of us go to the shop.
32. I go to the shop with her.
33. We want vegetables.
34. We want fruits and flowers too.
35. But there are no fruits or flowers there.
36. They are elsewhere.
37. We see vegetables there.
38. We buy them with money and come home.
39. We see Raghava.
40. Now Smita , Raghava and I go to the kitchen.
41. I go to the kitchen with them.
42. We wash the vegetables.
43. We wash them with water.
44. With these vegetables, a meal is done. (Thus i fail my English exam!)
45. Then (afterwards) we hold those vegetables with our hands (use the plural) and eat them with our mouths (plural)
46. The gardener is making a garland with flowers.
47. With this garland, he is worshipping God.
48. Here is a book.
49. I am reading this book.
50. There , there are books.
51. I am looking at those books. (Make sentences with both पुस्तकम् and ग्रन्थः)
52. This is Smita.
53. With her, I go to the garden.
54. These are Prakash and Kedar.
55. With all of them , I go the garden.

Q2. First translate and then convert एतानि वाक्यानि into प्रश्नः using any of the three options taught at the beginning of एषः पाठः |

1. You are eating.
2. He is singing with Radha.

3. He is playing with him.
4. You are coming home with her.
5. Those two boys are reading those two books .
6. She wants water.
7. He is playing with a ball with Shyam.

Lesson 14 B. Answers to Lesson 14 A.

1. When Kamala goes to the cinema, then Shweta too goes to the cinema.
यदा कमला चित्रपटगृहं गच्छति तदा श्वेता अपि चित्रपटगृहं गच्छति ।
2. Kamala goes with Shweta to the cinema.
कमला श्वेतया सह चित्रपटगृहं गच्छति ।
3. The two girls go to the cinema.
बालिके चित्रपटगृहं गच्छतः ।
4. Sujata sees the two of them.
सुजाता ते पश्यति ।
5. The two girls also see her.
बालिके अपि तां पश्यतः ।
6. All of them do not go the cinema but they go to school.
ताः चित्रपटगृहं न गच्छन्ति परन्तु ताः विद्यालयं गच्छन्ति ।
7. Kamala and Shweta are girls.
कमला श्वेता च बालिके स्तः ।
8. Sujata is the teacher.
सुजाता अध्यापिका अस्ति ।
9. The father sees Ram.
जनकः रामं पश्यति ।
10. Ram is not studying.
रामः न पठति ।
11. He is playing with a boy.
सः बालकेन सह क्रीडति ।
12. Father holds a stick with his hand.
जनकः हस्तेन दण्डं धरति ।
13. He goes towards the two boys.
सः बालकौ प्रति गच्छति ।
14. Father beats Ram with that stick.

जनकः तेन दण्डेन रामं ताडयति ।

15. You see the students .

त्वं छात्रान् पश्यसि ।

16. They are going towards the temple.

ते मन्दिरं प्रति गच्छन्ति ।

17. They enter the temple.

ते मन्दिरं विशन्ति ।

18. They see God.

ते देवं पश्यन्ति ।

19. They do namaskara to Him.

ते तं नमन्ति ।

20. They are holding flowers.

ते पुष्पाणि धरन्ति ।

21. They worship God with those flowers.

ते तैः पुष्पैः देवं पूजयन्ति ।

22. With flowers, fruits and water, I worship God.

पुष्पैः फलैः जलेन सह अहं देवं पूजयामि ।

23. I go to the kitchen.

अहं पाकगृहं गच्छामि ।

24. There are no vegetables there.

तत्र शाकाः न सन्ति ।

25. I think, " I am going to the shop. Vegetables are there." ...thus.

अहं चिन्तयामि, " अहम् आपणं गच्छामि। तत्र शाकाः सन्ति ।" इति ।

26. I hold a bag.

अहं स्यूतं धरामि ।

27. The shop is there.

आपणः तत्र अस्ति ।

28. I go to the shop with Smita.

अहं स्मितया सह आपणं गच्छामि ।

29. Smita asks, " Are you buying vegetables with money?"

- स्मिता पृच्छति," अपि त्वं धनेन शाकान् क्रीणासि ?"
- 30.I say ,"Yes."
अहं वदामि,"आम्।"
31. The two of us go to the shop.
आवाम् आपणं गच्छावः।
- 32.I go to the shop with her.
अहं तया सह आपणं गच्छामि ।
- 33.We want vegetables.
आवां शाकान् इच्छावः ।
- 34.We want fruits and flowers too.
आवां फलानि पुष्पाणि अपि इच्छावः ।
- 35.But there are no fruits or flowers there.
परन्तु तत्र फलानि वा पुष्पाणि वा न सन्ति ।
- 36.They are elsewhere.
तानि अन्यत्र सन्ति ।
- 37.We see vegetables there.
आवां तत्र शाकान् पश्यावः।
- 38.We buy them with money and come home.
आवां तान् धनेन क्रीणीवः गृहम् आगच्छावः च ।
- 39.We see Raghava.
आवां राघवं पश्यावः ।
- 40.Now Smita , Raghava and I go to the kitchen.
अधुना स्मिता राघवः अहं च पाकगृहं गच्छामः ।(Refer to Lesson 7 A)
41. I go to the kitchen with them.
अहं ताभ्यां सह पाकगृहं गच्छामि ।
- 42.We wash the vegetables.
वयं शाकान् क्षालयामः ।
- 43.We wash them with water.
वयं तान् जलेन क्षालयामः ।
- 44.With these vegetables a meal is done.

शाकैः भोजनं भवति ।

45.Then (afterwards) we hold those vegetables with our hands and eat them with our mouths .

तदनन्तरं वयं तान् शाकान् हस्तैः धरामः मुखैः तान् खादामः च

46.The gardener is making a garland with flowers.

मालाकारः पुष्पैः मालां रचयति ।

47.With this garland, he is worshipping God.

एतया मालया सः देवं पूजयति ।

48.Here is a book.

अत्र पुस्तकम् अस्ति । अत्र ग्रन्थः अस्ति ।

49.I am reading this book.

अहम् एतत् पुस्तकं पठामि । अहम् एतम् ग्रन्थं पठामि ।

50.There , there are books.

तत्र पुस्तकानि सन्ति । तत्र ग्रन्थाः सन्ति ।

51. I am looking at those books.

अहं तानि पुस्तकानि पश्यामि । अहं तान् ग्रन्थान् पश्यामि ।

52.This is Smita.

एषा स्मिता ।

53.With her, I go to the garden.

तया सह अहम् उद्यानं गच्छामि ।

54.These are Prakash and Kedar.

एतौ प्रकाशः केदारः च ।

55.With all of them , I go the garden.

एतैः सह अहम् उद्यानं गच्छामि ।

A2. Translated and converted into questions.

1. You are eating. त्वं खादसि ।

Are you eating? किं त्वं खादसि ?

2. He is singing with Radha. सः राधया सह गायति ।

Is he singing with Radha? अपि सः राधया सह गायति?

3. He is playing with him. सः तेन सह क्रीडति ।

Is he playing with him? सः तेन सह क्रीडति किम्?

4. You are coming home with her. त्वं तया सह गृहम् आगच्छसि ।

Are you coming home with her? किं त्वं तया सह गृहम् आगच्छसि ?

5. Those two boys are reading those two books . तौ बालकौ ते पुस्तके पठतः ।

Are those two boys reading those two books? अपि तौ बालकौ ते पुस्तके पठतः?

6. She wants water. सा जलम् इच्छति ।

Does she want water? सा जलम् इच्छति किम् ?

7. He is playing with a ball with Shyam. सः श्यामेन सह कन्दुकेन खेलति ।

Is he playing with a ball with Shyam? किं सः श्यामेन सह कन्दुकेन खेलति ?

Lesson 15. The Chaturthī on Chaturthī.

The simple pleasures of life! i'm just so happy to be able to introduce the Chaturthi vibhakti on the occasion of Gaesha Chaturthi!

By now you would be comfortable with our supplement tables and would be referring to it when the occasion demands that you do. Shri Occasion will be in the demanding mood henceforth. With reference tables in our supplement section, let's use our precious lesson space for new concepts.

Whenever i think of the चतुर्थी विभक्ति, heroes of stories written by Victorian writers come to mind. Generous, masterful yet quick to express anger and jealousy. The चतुर्थी विभक्ति governs an entire range of similar emotions.

One of our prime rules taught somewhere right at the beginning states that गम् (गच्छति) is governed by the द्वितीया विभक्ति । No matter what form the गम् takes, in its avatar as a verb, in any tense or mood, the place that you go to is ALWAYS chosen from the द्वितीया विभक्ति ।

Similarly the चतुर्थी विभक्ति governs the following धातु- s, when they appear in a sentence....

- दा (यच्छति) To give
- क्रुध् (क्रुध्यति) To be angry
- कुप् (कुप्यति) To be angry
- कथ् (कथयति) To tell

...and the अव्यय s, नमः and the three " स्व " beginning ones- स्वाहा, स्वस्ति, स्वधा । There are many more धातु s that our चतुर्थी विभक्ति controls but we can cover them at a later date. The ones introduced today are the ones we require the most.

Are your reference tables handy? Here we go...

अहं यच्छामि । give. अहं फलं यच्छामि । give a fruit.

This much is clear. NOW is when the चतुर्थी makes its appearance.

अहं बालकाय फलं यच्छामि ।

- Whoever i give the fruit to (or for that matter, whoever i give or not give anything to) that whoever falls into the चतुर्थी विभक्ति ।
सः रामाय पुस्तकं यच्छति । राधा मालायै पुष्पं यच्छति । त्वं कृष्णाय जलं यच्छसि ।
सा तस्मै ज्ञानं न यच्छति ।
- Whoever i am angry(or not angry) with, that whoever falls into the चतुर्थी विभक्ति - नृपः बालकाय कुप्यति/क्रुध्यति । नृपः बालकाय न कुप्यति ।
- Whoever i wish to tell (or not tell) something to, that whoever falls into the चतुर्थी विभक्ति - अहं शिष्याय कथयामि । अहं शिष्याय न कथयामि ।

NOTE: Telling someone is different from speaking to someone.

The person you tell (or do not tell), falls into the चतुर्थी विभक्ति and the person you speak (or do not speak to) falls into the द्वितीया विभक्ति ।

Therefore अहं तस्यै कथयामि । tell her...maybe a story or a secret.

अहं तां वदामि । speak to her...softly. angrily, lovingly, whatever.

अहं तस्यै न कथयामि । अहं तां न वदामि । Crystal Clear?

Now let's take a look at the अव्यय s.

श्री गणेशाय नमः । (Have you ever heard of a श्री गणेशं नमः। Hope not. That would be an absolute no no.)

नमः is an अव्यय । It means " salutations " Whoever you do नमः to falls into the चतुर्थी विभक्ति । Therefore शारदायै नमः । Salutations to Sharada.

श्री भवानीशङ्कराय नमः । श्री सोमनाथाय नमः । उमामहेश्वराभ्यां नमः । Both Uma and Maheshwar, therefore the dual. Similarly, लक्ष्मीनारायणाभ्यां नमः ।

NOTE: नमः is an अव्यय । The form of नमः never changes and is always used with the चतुर्थी विभक्ति । But नम् is a धातु and when used as a verb नम् (नमति), the verb form MUST agree with the subject.

For example: रामाय नमः । BUT अहं रामं नमामि । सः रामं नमति । त्वं रामं नमसि । i hope i have been able to explain this idea clearly.

Let's look at the स्व group:

These three mean " कल्याण हो" , "Let there be good/welfare" -
शिष्याय स्वस्ति।

स्वाहा is used for the Gods.., in rituals that involve the Lord

ॐ प्राणाय स्वाहा

स्वधा is used for rituals involving our forefathers / ancestorsfrequently in all the "श्राद्ध" ceremonies.

You will recognize these अव्यय s now in most vedic mantras, keep a watch out for when स्वाहा is used and when स्वधा |

All this while, if you have tried to translate the Sanskrit into English, you'd be making "funtastic" sentences. The king is angry for the boy. Yipes and double yipes. Now let's see where the चतुर्थी विभक्ति makes perfect sense.

अहं स्नायाय सरोवरं गच्छामि । go to the lake for a bath.

सः पठनाय विद्यालयं गच्छति । He goes to school for study(!)

Time now for the exercises in Lesson 15 A. Lots of new concepts in this lesson but it was fun, wasn't it?!

Lesson 15 A. Exercises with the Chaturthi Vibhakti.

NOTE: The verbs and avyayas that are used specifically with the चतुर्थी विभक्ति have already been discussed in lesson 15. Any new verbs that you will find in Lesson 15 A can be used with other vibhaktis as well. They need not be used with the चतुर्थी विभक्ति alone. They have been introduced here simply to build your vocabulary.

Nouns/ Pronouns	Verbs	Avyayas.
कृषक farmer M	वप् (वपति) sow	नमः
ब्राह्मण Brahmin M	क्रन्द् (क्रन्दति) cry	स्वस्ति
आपणिक shopkeeper M	क्रुध् (कृध्यति) angry	यत् that (as in the
मोक्ष Liberation M	कुप् (कुप्यति) angry	sentences:
प्रासाद palace M	कथ् (कथयति) tell	He says that
धान्य grain N	दा (यच्छति) give	I think that...
दुग्ध milk N	आ+नी (आनयति) bring	अतः Therefore
बीज seed N		
स्नान bath N		
पठन study N		
स्नानगृह bathroom N		
सुख happiness N		
दुःख unhappiness N		
लज्जा shame F		
सस्य crop.N		

Please do a quick revision of all the lessons done so far before you attempt to translate the passages. Pay special attention to the pronouns or else they are sure to trip you up. (When i was first introduced to those pronouns, i not only tripped but fell flat on my face. Don't want you to suffer the same fate. Believe me, it's positively boring to go through life

with a flattened nose. There's nothing left of it to poke into someone else's business.)

CLUE: When i combine a noun and a pronoun together as in "That man, " be sure to pick the noun first from the appropriate vibhakti and then pick the pronoun from the same vibhakti... and then use the two as a combined group. तं नरं, तस्मै नराय, तेन हस्तेन, तया मालया |

Okey, dokey? Shall we begin?

Translate.

1. This brahmin wants wealth.
2. Therefore he goes to the temple.
3. He does namaskaar to God.
4. He says, " Salutations to this God! I want wealth," so.
5. That God tells that brahmin that, "Kings give wealth to brahmins , I give liberation to devotees."
6. Then that God does not look at that brahmin.
7. He looks elsewhere.
8. That is God.
9. Is that brahmin getting angry with Him?
- 10.No.
- 11.He thinks, "I am going to the king for wealth," so.
- 12.Now that brahmin does not wait but goes to that palace.
- 13.He does namaskaar to the king and says, " Salutations to this King!
- 14.I do not want unhappiness.
- 15.Therefore, for happiness, I want wealth."
- 16.That king gives that brahmin wealth.
- 17.He gives him clothes too.
- 18.Now that brahmin becomes a rich man.
- 19.He always lives with happiness. (what i mean is ...he lives in comfort!)
- 20.The farmer sees that brahmin.
- 21.He thinks that I also want wealth.
- 22.But I am not going to that king for wealth.

23. I am sowing seeds for grain.
24. When people buy those grains with wealth, then I am also becoming a rich man.
25. The girl is crying.
26. The boy asks her, " Are you crying?" ..thus.
27. That girl says, "Yes. I am crying for milk."
28. Then that boy goes to the kitchen.
29. He sees milk there.
30. He brings milk for that girl.
31. He gives her milk.
32. She laughs.
33. He also laughs with her.
34. Those boys are playing with those bats and those balls.
35. Ram beats Shyam with that bat.
36. Shyam falls.
37. He becomes angry with Ram.
38. Therefore, he also beats him.
39. Now Ram falls.
40. War happens (yipes!).
41. Father comes.
42. He tells all the boys, " I am angry with these two boys."
43. They (dual) cry with shame.
44. With Father, they (dual) go home.
45. Then Ram goes to the bathroom for a bath.
46. Afterwards Shyam goes to that bathroom for a bath.
47. The shopkeeper goes to the shop.
48. When he enters the shop, then he sees a thief.
49. He gets angry with that thief.
50. He says to him that all the people too come here.
51. But they buy grain or cloth or books with wealth.
52. But you are a thief.
53. You enter the shop and steal grain, cloth, books and wealth.
54. You are a bad man.
55. Then that shopkeeper beats that thief with a stick.
56. People run towards the shop.

57. Now on all four sides of the shop, are those people.
58. They ask that shopkeeper, " Where has this thief come from?"
59. Then they also become angry with that thief .
60. They stand on two sides of the thief and beat him with (their) hands.
61. There, is a school.(Use the word पाठशाला)
62. From here students are going to that school for study(Oh, Lord!)
63. From there also students come to this school for study.
64. They all come to this school for knowledge.
65. The teachers say, " Let there be welfare to these students."

Phew! That was one marathon session! Over to answers in 15. B.

Lesson 15 B. Answers to Lesson 15 A.

1. This brahmin wants wealth. एषः ब्राह्मणः धनम् इच्छति ।
2. Therefore he goes to the temple. अतः सः मन्दिरं गच्छति ।
3. He does namaskaar to God. सः देवं नमति।
4. He says, " Salutations to this God! I want wealth," so. सः वदति, " एतस्मै देवाय नमः । अहं धनम् इच्छामि ।" इति
5. That God tells that brahmin that, "Kings give wealth to brahmins , I give liberation to devotees." सः देवः तस्मै ब्राह्मणाय कथयति यत्, "नृपाः ब्राह्मणेभ्यः धनं यच्छन्ति, अहं भक्तेभ्यः मोक्षं यच्छामि ।"
6. Then that God does not look at that brahmin. तदा सः देवः तं ब्राह्मणं न पश्यति ।
7. He looks elsewhere. सः अन्यत्र पश्यति।
8. That is God. सः देवः।
9. Is that brahmin getting angry with Him? अपि सः ब्राह्मणः तस्मै कुप्यति?
- 10.No. न ।
11. He thinks, "I am going to the king for wealth," so. सः चिन्तयति, "अहं धनाय नृपं गच्छामि ।" इति।
12. Now that brahmin does not wait but goes to that palace. इदानीं सः ब्राह्मणः न तिष्ठति परन्तु तं प्रासादं गच्छति ।
13. He does namaskara to the king and says, " Salutations to this King! सः नृपं नमति वदति च "एतस्मै नृपाय नमः।"
14. I do not want unhappiness. अहं दुःखं न इच्छामि ।
15. Therefore, for happiness, I want wealth. अतः सुखाय अहं धनम् इच्छामि ।"
16. That king gives that brahmin wealth. सः नृपः तस्मै ब्राह्मणाय धनं यच्छति ।
17. He gives him clothes too. सः तस्मै वस्त्राणि अपि यच्छति ।
18. Now that brahmin becomes a rich man. अधुना सः ब्राह्मणः धनिकः भवति ।

19. He always lives with happiness. सः सदा सुखेन जीवति ।
20. The farmer sees that brahmin. कृषकः तं ब्राह्मणं पश्यति ।
21. He thinks that I also want wealth. सः चिन्तयति यत् अहम् अपि धनम् इच्छामि ।
22. But I am not going to that king for wealth. परन्तु अहं धनाय तं नृपं न गच्छामि ।
23. I am sowing seeds for crop. अहं सस्याय बीजानी वपामि ।
24. When people buy those grains with wealth, then I am also becoming a rich man. यदा जनाः धनेन तानि धान्यानि क्रीणन्ति, तदा अहम् अपि धनिकः भवामि ।
25. The girl is crying. बालिका क्रन्दति ।
26. The boy asks her, " Are you crying?" ..thus. बालिका तां पृच्छति, "त्वं क्रन्दसि किम् ?" इति
27. That girl says. "Yes. I am crying for milk." सा बालिका वदति, " अहं दुग्धाय क्रन्दामि ।"
28. Then that boy goes to the kitchen. तदा सः बालकः पाकगृहं गच्छति ।
29. He sees milk there. तत्र सः दुग्धं पश्यति ।
30. He brings milk for that girl. सः तस्यै बालिकायै दुग्धम् आनयति ।
31. He gives her milk. सः तस्यै दुग्धं यच्छति ।
32. She laughs. स हसति ।
33. He also laughs with her. त्या सह सः अपि हसति ।
34. Those boys are playing with those bats and those balls. ते बालकाः तैः दण्डैः तैः कन्दुकैः च क्रीडति ।
35. Ram beats Shyam with that bat. रामः श्यामं तेन दण्डेन ताडयति ।
36. Shyam falls. श्यामः पतति ।
37. He becomes angry with Ram. सः रामाय कुप्यति/क्रुध्यति ।
38. Therefore, he also beats him. अतः सः अपि तं ताडयति ।

39. Now Ram falls. इदानीं रामः पतति ।
40. War happens. युद्धं भवति ।
41. Father comes. जनकः आगच्छति ।
42. He tells all the boys, " I am angry with these two boys." सः तेभ्यः बालकेभ्यः कथयति, "अहम् एताभ्यां बालाकाभ्यां कुप्यामि ।
43. They cry with shame. तौ लज्जया क्रन्दतः ।
44. With Father, they go home. जनकेन सह तौ गृहं गच्छतः ।
45. Then Ram goes to the bathroom for a bath. तदा रामः स्नानाय स्नानगृहं गच्छति ।
46. Afterwards Shyam goes to that bathroom for a bath. तदनन्तरं श्यामः तत् स्नानगृहं स्नानाय गच्छति ।
47. The shopkeeper goes to the shop. आपणिकः आपणं गच्छति ।
48. When he enters the shop, then he sees a thief. यदा सः आपणं विशति तदा सः चोरं पश्यति ।
49. He gets angry with that thief. सः तस्मै चोराय कुप्यति ।
50. He says to him that all the people too come here. सः तं वदति यत् जनाः अपि अत्र आगच्छन्ति ।
51. But they buy grain or cloth or books with wealth. परन्तु ते धान्यं वा वस्त्रं वा पुस्तकानि वा धनेन क्रीणन्ति ।
52. But you are a thief. परन्तु त्वं चोरः असि ।
53. You enter the shop and steal grain and cloth and books and wealth. त्वम् आपणं विशसि धान्यं वस्त्रं पुस्तकानि धनं च हरसि ।
54. You are a bad man. त्वं दुर्जनः असि ।
55. Then that shopkeeper beats that thief with a stick. तदा सः आपणिकः तं चोरं दण्डेन ताडयति ।
56. People run towards the shop. जनाः आपणं प्रति धावन्ति ।

57. Now on all four sides of the shop, are those people. अधुना आपणं परितः
जनाः सन्ति ।
58. They ask that shopkeeper, " Where has this thief come from?" ते तं
पृच्छन्ति, "एषः चोरः कुतः आगच्छति?"
59. Then they also become angry with that thief. तदा ते अपि तस्मै चोराय
कुप्यन्ति ।
60. They stand on two sides of the thief and beat him with (their) hands.
ते चोरम् उभयतः तिष्ठन्ति हस्तैः तं ताडयति ।
61. There, is a school. तत्र पाठशाला अस्ति ।
62. From here students are going to that school for study. इतः छात्राः तां
पाठशालां पठनाय गच्छन्ति ।
63. From there also students come to this school for study. ततः अपि छात्राः
एतां पाठशालां पठनाय आगच्छन्ति ।
64. They all come to this school for knowledge. ते एतां पाठशालां ज्ञानाय
आगच्छन्ति ।
65. The teachers say, " Let there be welfare to these students." अध्यापकाः
वदन्ति "छात्रेभ्यः स्वस्ति ।"

Lesson 16. Pañchamī -पञ्चमी ।

And i have promises to keep
And miles to go before i sleep.

Today's lesson will be a simple one, just as i promised last week.

- Primarily, the पञ्चमी विभक्ति conveys the meaning "from". The idea that is conveyed is that "separation" occurs between two or more things.

The fruit falls from the tree. फलं वृक्षात् पतति ।

- Certain धातु s are naturally connected to (though not necessarily governed by) the पञ्चमी विभक्ति।

The king protects the kingdom from the bad men. रक्ष (रक्षति)

नृपः राज्यं दुर्जनेभ्यः रक्षति ।

The Ganga arises from the Himalayas. उद् + भू (उद्भवति)

गङ्गा हिमालयात् उद्भवति ।

The farmer drives away the goat from his field. वृ (वारयति)

कृषकः अजां क्षेत्रात् वारयति ।

I bring fruits from the shop. आ + नी (आनयति)

अहं फलानि आपणात् आनयामि ।

She throws the ball from (her) hand. क्षिप् (क्षिपति)

- "Fear" is governed by the पञ्चमी विभक्ति Whenever the word "fear" appears in a sentence, whoever scares you(or does not scare you) just has to fall into the पञ्चमी विभक्ति। Since the verb form is a maverick, to simplify the issue let's use the term भयम् अनुभवति (अनु+भू (अनुभवति) to experience)

अहं चोरात् भयम् अनुभवामि ।

लक्ष्मणः रावणात् भयं न अनुभवति ।

- Whoever you receive knowledge from just has to fall into the पञ्चमी विभक्ति। अहं पठामि। i learn. अहं पाठं पठामि । i learn a lesson.

अहम् अध्यापकात् पाठं पठामि । i learn a lesson from my teacher.

- Certain अव्यय s are always used with the पञ्चमि विभक्ति।

बहिः outside.

गृहात् बहिः वृक्षः अस्ति । Outside the house, is a tree.

अनन्तरं / परम् / ऊर्ध्वम् after.

भोजनात् अनन्तरम् अहं फलं खादामि । eat a fruit after a meal

प्राक् before. भोजनात् प्राक् अपि अहं फलं खादामि । I eat a fruit before a meal too.

विना without. (Also used with the द्वितीया and तृतीया विभक्ति, remember??)

रामात् (रामं/रामेण) विना अहं गृहात् बहिः न गच्छामि। Without Ram i am not going outside the house.

Last week's " चवती खाण" (Ganesh Chaturthi eatables, to the uninitiated) set me thinking... we might have cases of indigestion with the number of sentences set for translations. How about two groups of translations?

1. "Buffet" that will cater to the people who need to "take away" with them just a few sentences to understand the concept and
2. "Banquet" that will cater to those serious "sit down" students who have appreciated the long drawn out fare that i have been dishing out so far and who prefer a solid 3 course practice.

Now that we are equipped to handle Buffet Lessons 16 A and 16 B and Banquet Lessons 16 C and 16 D , shall we begin?

Buffet Lesson 16 A Exercises with the Pañchamī.

Nouns	Verbs	Avyayas.
हल plough N	कृष् (कर्षति) ploughs	बहिः outside.
मेघ cloud M सरोवर lake M	वस् (वसति) lives.	अनन्तरम् / परम् /उर्ध्वम् after.
वर्षा rain F		प्राक् before.
अङ्कुर Sprout M		विना without
बीज seed N		
सिंह lion M		
मृग deer M		
मित्र friend N		
मित्र Sun M		
प्रकाश light M		
पर other(as in somebody else; stranger) M		
ताप heat M		

Translate:

1. The boy is falling from the palace.
2. These flowers are falling from that creeper.
3. This girl is afraid of that bad man.
4. These farmers drive away these goats from this field.
5. Rain falls from clouds.
6. Outside the house is a school.
7. After play, i go home
8. Before studies i eat a meal.
9. Without Krishna, Radha does not dance.(Make sentences with
द्वितीया, तृतीया and पञ्चमी विभक्ति)

10. Light arises from the Sun.
11. She brings water from the lake.
12. Sprouts arise from seeds.
13. The students study lessons from the teacher.
14. The deer are afraid of the lion.
15. The two friends are not afraid of the Sun.

Make sentences with:

हलेन and मित्रेण |

And that should do quite nicely.

Check out the Banquet lessons for more practice. Banquets will also include revision work with all lessons done so far.

Buffet Lesson 16 B- Answers to 16 A.

Translated.

1. The boy is falling from the palace. बालकः प्रासादात् पतति ।
2. These flowers are falling from that creeper. एतानि पुष्पाणि तस्याः लतायाः पतन्ति ।
3. This girl is afraid of that bad man. एषा बालिका तस्मात् दुर्जनात् भयम् अनुभवति ।
4. These farmers drive away these goats from this field. एते कृषकाः एताः अजाः एतस्मात् क्षेत्रात् वारयन्ति ।
5. Rain falls from clouds. मेघेभ्यः वर्षा पतति ।
6. Outside the house is a school. गृहात् बहिः पाठशाला अस्ति ।
7. After play, i go home. क्रीडायाः अनन्तरम् अहं गृहं गच्छामि ।
8. Before studies i eat a meal. पठनात् प्राक् अहं भोजनं खादामि ।
9. Without Krishna, Radha does not dance. कृष्णात् विना (कृष्णं विना, कृष्णेन विना) राधा न नृत्यति ।
10. Light arises from the Sun. मित्रात् (सूर्यात्) प्रकाशः उद्भवति ।
11. She brings water from the lake. सा सरोवरात् जलम् आनयति ।
12. Sprouts arise from seeds. अङ्कुराः बीजेभ्यः उद्भवन्ति ।
13. The students study lessons from the teacher. छात्राः अध्यापकात् पाठान् पठन्ति ।
14. The deer are afraid of the lion. मृगाः सिंहात् भयम् अनुभवन्ति ।
15. The two friends are not afraid of the Sun. मित्रे मित्रात् भयं न अनुभवतः ।

Banquet Lesson 16 C. Exercises with the Pañchamī.

Nouns	Verbs	Avyayas.
हल plough N	कृष् (कर्षति) ploughs	बहिः outside.
मेघ cloud M सरोवर lake M	वस् (वसति) lives.	अनन्तरम् / परम् /उर्ध्वम् after.
वर्षा rain F		प्राक् before.
अङ्कुर Sprout M		विना without
बीज seed N		
सिंह lion M		
मृग deer M		
मित्र friend N		
मित्र Sun M		
प्रकाश light M		
पर other(as in somebody else; stranger) M		
ताप heat M		

Translate.

1. A garden is outside that house.
2. On both sides of that house are trees and creepers.
3. All around that house are flowers.
4. Those flowers fall from those creepers.
5. These two fruits fall from these two trees.
6. A boy is playing there.
7. He throws the ball from (his) hand .
8. The farmer sees that rain is falling from the clouds.
9. He takes the plough and goes outside the house.
- 10.He goes towards the field.
- 11.With the plough, he ploughs the field.

- 12.He sows seeds.
- 13.From the seeds, the sprouts arise.
- 14.He protects those sprouts from the deer (plural).
- 15.He brings a stick from the house and with it he protects those sprouts from the deer.
- 16.Outside the village is a forest.
- 17.There are trees there.
- 18.A lion also lives there.
- 19.The lion is angry with the deer(singular).
- 20.The deer is afraid of the lion.
- 21.The deer is also afraid of the farmer.
- 22.The farmers are not afraid of the deer (dual) but are afraid of the lion.
- 23.Before a bath, i play with friends outside the house.
- 24.After a bath, i do namaskar to God .
- 25.When i am reading books, then from those books, knowledge arises.
(if it were only that simple!)
- 26.Keshav , from the teacher, studies knowledge(विद्या) for liberation.
- 27.This is a king.
- 28.He protects the kingdom.
- 29.He protects the kingdom from others (enemies).
- 30.He protects the kingdom from others (enemies)with arrows.
- 31.This king is now conquering others.
- 32.The people feel happy (experience happiness ...Use those gray cells here!)
- 33.They think that this king is always protecting them from unhappiness.
- 34.Suresh is a friend.
- 35.This friend is looking at the Sun.
- 36.He sees that light is arising from the sun.
- 37.The heat is also arising from the Sun... this he experiences.
- 38.The Sun sees this friend.
- 39.He thinks that I am not protecting Suresh from the light and heat.
- 40.Then he tells the cloud, " I am giving light and heat to Suresh but you are protecting Suresh from the light and heat.

- 41.You are not giving Suresh light and heat , you are giving him rain."...so.
- 42.From where have those boys come?
- 43.Those boys have come from that village.
- 44.From the village they are going towards the cinema.
- 45.With those boys are the girls too.
- 46.On all sides of the boys and girls are teachers.
- 47.The teachers are protecting the boys and girls from bad people always.
- 48.Without the teachers, the boys and girls are not going outside the village.
- 49.Are you going outside the house now?
- 50.Yes, I am going outside the house now.
- 51.I am going to the lake.
- 52.Are you also coming?
- 53.No, I am going to the shop and am buying books.
- 54.From there, i am going to school.
- 55.I am giving those books to Pushpa.
- 56.She is a friend.
- 57.Without Pushpa, i am not going to the lake.
- 58.Outside the village is a lake.
- 59.From the lake, Sharada brings water.
- 60.She gives that water to the boy.
- 61.That boy tells Sharada, "I am feeling happy now."

Banquet Lesson 16 D. Answers to Lesson 16 C.

Translated.

1. A garden is outside that house. तस्मात् गृहात् बहिः उद्यानम् अस्ति ।
2. On both sides of that house are trees and creepers. तत् गृहम् उभयतः वृक्षाः लताः च सन्ति ।
3. All around that house are flowers. तत् गृहं परितः पुष्पाणि सन्ति ।
4. Those flowers fall from those creepers. तानि पुष्पाणि ताभ्यः लताभ्यः पतन्ति।
5. These two fruits fall from these two trees. एते फले एताभ्यां वृक्षाभ्यां पततः।
6. A boy is playing there. बालकः तत्र क्रीडति ।
7. He throws the ball from (his) hand. सः हस्तात् कन्दुकं क्षिपति ।
8. The farmer sees that rain is falling from the clouds. कृषकः पश्यति यत् वर्षा मेघेभ्यः पतति ।
9. He takes the plough and goes outside the house. सः हलं नयति गृहात् बहिः च गच्छति ।
10. He goes towards the field. सः क्षेत्रं प्रति गच्छति ।
11. With the plough, he ploughs the field. हलेन सः क्षेत्रं कर्षति।
12. He sows seeds. सः बीजानि वपति।
13. From the seeds, the sprouts arise. बिजेभ्यः अङ्कुराः उद्भवन्ति।
14. He protects those sprouts from the deer (plural). सः तान् अङ्कुरान् मृगेभ्यः रक्षति ।
15. He brings a stick from the house and with it he protects those sprouts from the deer. सः गृहात् दण्डम् आनयति तेन च सः तान् अङ्कुरान् मृगेभ्यः रक्षति ।
16. Outside the village is a forest. ग्रामात् बहिः वनम् अस्ति।
17. There are trees there. तत्र वृक्षाः सन्ति ।
18. A lion also lives there. तत्र सिंहः अपि वसति ।

19. The lion is angry with the deer(singular). सिंहः मृगाय कुप्यति ।
20. The deer is afraid of the lion. मृगः सिंहात् भयम् अनुभवति ।
21. The deer is also afraid of the farmer. मृगः कृषकात् अपि भयम् अनुभवति ।
22. The farmers are not afraid of the deer (dual) but are afraid of the lion. कृषकाः मृगाभ्यां भयं न अनुभवति परन्तु सिंहात् भयम् अनुभवन्ति।
23. Before a bath, i play with friends outside the house. स्नानात् प्राक् अहं मित्रैः सः गृहात् बहिः क्रीडामि ।
24. After a bath, i do namaskar to God. स्नानात् अनन्तरम् अहं देवं नमामि ।
25. When i am reading books, then from those books, knowledge arises. यदा अहं पुस्तकं पठामि तदा तेभ्यः पुस्तकेभ्यः ज्ञानम् उद्भवति ।
26. Keshav , from the teacher, studies knowledge(विद्या) for liberation. केशवः मोक्षाय अध्यापकात् विद्यां पठति ।
27. This is a king. एषः नृपः ।
28. He protects the kingdom. सः राज्यं रक्षति ।
29. He protects the kingdom from others (enemies). सः परेभ्यः राज्यं रक्षति ।
30. He protects the kingdom from others (enemies) with arrows. सः बाणैः परेभ्यः राज्यं रक्षति।
31. This king is now conquering others. इदानीम् एषः नृपः परान् जयति ।
32. The people (feel happy) experience happiness. जनाः सुखम् अनुभवन्ति ।
33. They think that this king is always protecting them from unhappiness. ते चिन्तयति यत् एषः नृपः सदा तान् दुःखात् रक्षति ।
34. Suresh is a friend. सुरेशः मित्रम् अस्ति ।
35. This friend is looking at the Sun. एतत् मित्रं मित्रं पश्यति ।
36. He sees that light is arising from the sun. सः पश्यति यत् प्रकाशः मित्रात् उद्भवति ।
37. The heat is also arising from the Sun ...this he experiences. तापः अपि मित्रात् उद्भवति ... एतत् सः अनुभवति ।
38. The Sun sees this friend. मित्रः एतत् मित्रं पश्यति ।

39. He thinks that I am not protecting Suresh from the light and heat.
सः चिन्तयति यत् अहं सुरेशं प्रकाशात् तापात् च न रक्षामि ।
40. Then he tells the cloud, तदा सः मेघाय कथयति
" I am giving light and heat to Suresh अहं सुरेशाय प्रकाशं तापं च यच्छामि ।
but you are protecting Suresh from the light and heat. परन्तु त्वं सुरेशं
प्रकाशात् तापात् च रक्षति ।
41. You are not giving Suresh light and heat त्वं सुरेशाय प्रकाशं तापं च न यच्छति
I you are giving him rain." ...so. त्वं तस्मै वर्षां यच्छसि । इति ।
42. From where have those boys come? ते बालकाः कुतः आगच्छन्ति?
43. Those boys have come from that village. ते बालकाः तस्मात् ग्रामात्
आगच्छन्ति ।
44. From the village they are going towards the cinema. ग्रामात् ते चित्रपटगृहं
प्रति गच्छन्ति ।
45. With those boys are the girls too. बालकैः सह बालिकाः अपि सन्ति ।
46. On all sides of the boys and girls are teachers. बालकान् बालिकाः च परितः
अध्यापकाः सन्ति ।
47. The teachers are protecting the boys and girls from bad people
always. अध्यापकाः बालकान् बालिकाः च दुर्जनेभ्यः सदा रक्षन्ति ।
48. Without the teachers, the boys and girls are not going outside the
village. अध्यापकेभ्यः विना (also correct are अध्यापकान् विना and अध्यापकैः
विना) बालकाः बालिकाः ग्रामात् बहिः न गच्छन्ति ।
49. Are you going outside the house now? अपि इदानीं त्वं गृहात् बहिः गच्छसि?
50. Yes, I am going outside the house now. आम् अधुना अहं गृहात् बहिः
गच्छामि ।
51. I am going to the lake. अहं सरोवरं गच्छामि ।
52. Are you also coming? त्वम् अपि आगच्छसि किम्?
53. No, I am going to the shop and am buying books. न अहम् आपणं गच्छामि
पुस्तकानि क्रीणामि ।

54. From there, I am going to school. ततः अहं पाठशालां गच्छामि ।
55. I am giving those books to Pushpa. अहं पुष्पायै तानि पुस्तकानि यच्छामि ।
56. She is a friend. सा मित्रम् ।
57. Without Pushpa, I am not going to the lake. पुष्पायाः विना (पुष्पां
विना/पुष्पया विना) अहं सरोवरं न गच्छामि ।
58. Outside the village is a lake. ग्रामात् बहिः सरोवरः अस्ति ।
59. From the lake, Sharada brings water. सरोवरात् शारदा जलम् आनयति ।
60. She gives that water to the boy. सा बालकाय तत् जलं यच्छति ।
61. That boy tells Sharada , " I am feeling happy now." सः बालकः शारदायै
कथयति, "अहं सुखम् अनुभवामि।"

Lesson 17. Relatively Possessed by षष्ठी

- The षष्ठी विभक्ति primarily denotes 1. possession and 2 .how someone is related to another.

What *belongs to whom*. Who is *who's wife*. *Whose house* is biggest.
Whose salary is heftiest. *Whose jewellery* cost most..

A wonderfully gossipy विभक्ति , if you ask me. So what if i don't have a Pinnochio like long and pokey nose, the षष्ठी विभक्ति serves the purpose just as well...yes Sireee!!! So we have...

रामस्य पुस्तकम् | कृष्णस्य गृहम् | यमुनायाः जलम् | वृक्षस्य पत्रम् |

Working with the षष्ठी विभक्ति requires you to know the words for relations (at least a few to begin with): father, mother, brother, sister, husband and wife.

Now some of them are ऋकारान्त words. The basic root word for father being पितृ and of mother being मातृ | You needn't know how to decline them at this point in time. The form that you will use in today's sentences: प्रथमाविभक्ति एकवचन are forms you are already familiar with.... पिता and माता | Your sentences will therefore read: रामस्य पिता दशरथः (Yes, you have been told that जनकः is "Father", and it definitely is. पितृ is a synonym)

Hope the keys to your memory bank are handy and well oiled. Do you recall Lesson 5 ? Jagadeesha had very happily announced मम नाम जगदीशः।

Let me give you a few sentences as examples:

मम पिता कृष्णानन्दः | My father is Krishnanand.(अस्ति is not mandatory since it is clearly understood, but you can add it if you like.)

मम माता शैलजा | My mother is Shailaja.

भवतः नाम विवेकः। Your name is Vivek.

भवत्याः नाम दुर्गा | Your name is Durga.

रामस्य वस्त्राणि अत्र सन्ति | Ram's clothes are here.

वृक्षस्य पत्रं पतति | The tree's leaf falls.

- मम, भवतः and भवत्याः are षष्ठी विभक्ति एकवचन declined forms .
- मम ("mine" or "my" as in: This book is mine OR My name is Shrek...
एतद् पुस्तकं मम अस्ति । मम नाम श्रेक्) The root word (of I, two of us and we) here is अस्मद् ।
- भवतः ("yours" masculine: भवतः पुस्तकम्)Root word is भवत् ।
- भवत्याः ("yours" feminine भवत्याः पुस्तकम्)Root word, भवती ।

All this " coloured grammar stuff" is simply for your information. For the moment, we need just those three words, मम, भवतः and भवत्याः, to form sentences. So thou shalt panic not.

Here are the already declined words that you will need to use:

पिता father, माता mother, भ्राता brother, भगिनी sister, पतिः husband, भार्या wife.
मम mine, भवतःand भवत्याः yours.

An interesting idea: Do you remember our Chaturthi lesson with उमामहेश्वराभ्यां नमः ? What has been done here is that two words have been put together and then used as a dual word from the correct vibhakti. Keep this in mind when doing today's exercises.

With next week's lesson, we will have finished our vibhaktis (Celebration Time!!!) and i will begin to introduce to you all our whatever कारान्त words. Our Supplement section will soon begin to look like a well fed cat. These whatever कारान्तwords will also lose their mysterious halo. Poor things.

Ready then for our Buffet and Banquet with a few close relatives?

Buffet Lesson 17 A. Exercises with Shashthī.

Nouns	Verbs	Avyayas.
भल्लुक Bear M(animal!)		
सेना army F		
वात्सल्य Maternal/ paternal love. N		
दूत messenger M		

Translate.

1. Krishna's father is Vasudeva.
2. His mother is Devaki.
3. Balarama is Krishna's brother.
4. Subhadra is his sister.
5. The Pandavas' father is Pandu.
6. Sharada's book is here.
7. Manohar's house is there.
8. The Sun's light is everywhere.
9. This is my messenger.
10. These are Kamat's restaurants.
11. These are Anuradha's tortoises.
12. These two girls are mine.
13. Those two boys are yours (F)
14. Ram's wife is Sita.
15. Sita's husband is Ram.
My wife is Mrs. Shrek.(no, no, don't translate that! It was meant to wipe
that frown off भवतः / भवत्या:brow!)
16. Luv and Kush's father is Ram.
17. Ram's sons are Luv and Kush.
18. Kaushalya and Sumitra's husband is Dasharath.
19. Raavan sees Ram's army. (Trip-up alert)

20. The work-place's president is Mohan.
 21. The students' teacher is Shyam
 22. The two boys' mother is Tara.
 23. The two students' bags are here.
 24. The two teachers' school is there.
- A sentence for each hour of the day!

Buffet Lesson 17 B. Answers to Lesson 17A.

1. Krishna's father is Vasudeva. कृष्णस्य पिता वासुदेवः ।
2. His mother is Devaki. तस्य माता देवकी ।
3. Balarama is Krishna's brother. बलरामः कृष्णस्य भ्राता ।
4. Subhadra is his sister. सुभद्रा तस्य भगिनी ।
5. The Pandavas' father is Pandu. पाण्डवानां पिता पाण्डुः ।
6. Sharada's book is here. शारदायाः पुस्तकम् अत्र अस्ति ।
7. Manohar's house is there. मनोहरस्य गृहं तत्र अस्ति ।
8. The Sun's light is everywhere. सूर्यस्य प्रकाशः सर्वत्र अस्ति ।
9. This is my messenger. एषः मम दूतः ।
10. These are Kamat's restaurants. एतानि कामतस्य उपाहारगृहाणि ।
11. These are Anuradha's tortoises. एते अनुराधायाः कुर्माः ।
12. These two girls are mine. एते मम बालिके ।
13. Those two boys are yours (F) तौ बालकौ भवत्याः स्तः ।
14. Ram's wife is Sita. रामस्य भार्या सीता ।
15. Sita's husband is Ram. सीतायाः पतिः रामः ।
16. Luv and Kush's father is Ram. लवकुशयोः पिता रामः ।
Also correct: लवस्य च कुशस्य च पिता रामः ।
Also correct: लवस्य कुशस्य च पिता रामः ।
17. Ram's sons are Luv and Kush. रामस्य पुत्रौ लवकुशौ ।
Also correct: रामस्य पुत्रौ लवः कुशः च स्तः ।
18. Kaushalya and Sumitra's husband is Dasharath. कौशल्यासुमित्रयोः पतिः दशरथः ।
Also correct: कौशल्यायाः च सुमित्रायाः च पतिः दशरथः ।
Also correct: कौशल्यायाः सुमित्रायाः च पतिः दशरथः ।

19. Raavan sees Ram's army. रावणः रामस्य सेनां पश्यति ।

20. The work-place's president is Mohan. कार्यालयस्य अध्यक्षः मोहनः ।

21. The students' teacher is Shyam. छात्राणाम् अध्यापकः श्यामः ।

22. The two boys' mother is Tara. बालकयोः माता तारा ।

23. The two students' bags are here. छात्रयोः स्यूतौ अत्र स्तः ।

24. The two teachers' school is there. अध्यापकयोः विद्यालयः तत्र अस्ति ।

By the way, my name is not Shrek. मम नाम श्रेक् नास्ति | And that's the whole truth and nothing but the truth so help me God.

Banquet Lesson 17 C. Exercises with the Shashthī.

Nouns	Verbs	Avyayas.
भल्लुक Bear M(animal!)		
सेना army F		
वात्सल्य Maternal/ paternal love. N		
दूत messenger M		

Clue: Our Subhashita section is also a good source for new words!

1. Dasharath is Ayodhya's king.
2. Ayodhya is Dasharath's kingdom.
3. Dasharath's wives are Kaushalya and Sumitra.(Kaikeyi is ईकारान्त ...she will come under the spotlight a few lessons from now.)
4. His sons are Ram, Lakshman, Bharat and Shatrughn.
5. Kaushalya and Sumitra's husband is Dasharath.
6. The boys' father is Dasharath.
7. Dasharath looks at (his) sons with love.
8. He thinks , "These are my sons."
9. The boys' father Dasharath is feeling unhappy.
- 10.His wife is troubling him.
- 11.She says that, "My son is Bharat.
- 12.My son is not Ram.
- 13.My son is becoming king ,not Ram."...thus.
- 14.Bharat is angry with Manthara.
- 15.He tells her, " Am I becoming king?
- 16.No.
- 17.My brother Ram is becoming king, not I."
- 18.Ram is going from the palace towards the forest.
- 19.With him are his brother Lakshman and his wife Sita too.
- 20.They are wearing clothes of bark.
- 21.Ram, Sita and Lakshman go to Chitrakoot.

22. There they experience happiness.
23. Ram's wife Sita sees a deer.
24. She wants that deer.
25. Ram takes his arrows and goes towards the deer.
26. The deer sees Ram and runs .
27. Ram runs too.
28. Sita tells Lakshman that a Rakshas is troubling Ram.
29. I am afraid of that Rakshas.
30. That Rakshas is wearing (has donned) the form of a deer.
31. I am not going outside the house.
32. Therefore Lakshman goes towards Ram .
33. He is now protecting Ram.
34. Lakshman is not protecting Ram's wife Sita (Trip-up alert).
35. Raavan comes and takes away Sita.
36. Sita cries but Ram is not there.
37. Lakshman is also not there.
38. Where is Raavan taking Sita?
39. He is taking her to Lanka.
40. Sita throws her ornament from the Pushpak-Viman.
41. Ram sees her ornament.
42. A bird (Jatayu) tells him that Raavan is taking Sita to Lanka.
43. Aanjaneya goes to Lanka.
44. He goes to the Ashoka-vatika.
45. Ashoka-vatika is Raavan's garden.
46. Sita is there.
47. He throws Ram's ornament from the tree.
48. Sita looks at Aanjaneya.
49. Aanjaneya tells her, " I am Ram's messenger.
50. That ornament is His.
51. Now we are going from here."
52. Sita says, "No, I am waiting here.
53. When my husband comes to Lanka, then i am going to Ayodhya with Him."
54. Ram also comes to Lanka with Lakshman and (his) friends.

55. Ram's friends are Aanjaneya, Sugreeva, Vibhishana, monkeys and bears.
56. War happens.
57. Ram throws arrows from (his) hand. (To say where the arrows fall, we'll have to wait for the सप्तमी विभक्ति)
58. Raavan does not live.
59. The army conquers Lanka.
60. Ram goes towards Sita.
61. He speaks to her with kind and gentle words.
62. Sita feels happy.
63. Sita comes to Ayodhya with Ram.
64. They live with happiness.

Banquet Lesson 17 D. Answers to Lesson 17 C.

1. Dasharath is Ayodhya's king. दशरथः अयोध्यायाः नृपः अस्ति ।
2. Ayodhya is Dasharath's kingdom. अयोध्या दशरथस्य राज्यम् अस्ति ।
3. Dasharath's wives are Kaushalya and Sumitra. दशरथस्य भार्ये कौशल्या सुमित्रा च ।
4. His sons are Ram, Lakshman, Bharat and Shatrughn. तस्य पुत्राः रामः लक्ष्मणः भरतः शत्रुघ्नः च ।
5. Kaushalya and Sumitra's husband is Dasharath. कौशल्यासुमित्रयोः पतिः दशरथः ।
Also correct: कौशल्यायाः च सुमित्रायाः च पतिः दशरथः अस्ति । And so is कौशल्यायाः सुमित्रायाः च पतिः दशरथः अस्ति ।
6. The boys' father is Dasharath. बालकानां पिता दशरथः ।
7. Dasharath looks at (his) sons with love. दशरथः पुत्रान् वात्सल्येन पश्यति ।
8. He thinks , "These are my sons." सः चिन्तयति," एते मम पुत्राः सन्ति ।"
9. The boys' father Dasharath is feeling unhappy. बालकानां पिता दशरथः दुःखम् अनुभवति ।
10. His wife is troubling him. तस्य भार्या तं तुदति ।
11. She says that, "My son is Bharat. सा वदति यत्, "मम पुत्रः भरतः ।
12. My son is not Ram. मम पुत्रः न रामः ।
13. My son is becoming king ,not Ram."...thus. मम पुत्रः नृपः भवति न रामः ।
14. Bharat is angry with Manthara. भरतः मन्थरायै कुप्यति ।
15. He tells her, " Am I becoming king? सः तस्यै कथयति," अपि अहं नृपः भवामि?
16. No. न
17. My brother Ram is becoming king, not I." मम भ्राता रामः नृपः भवति न अहम् ।"

18. Ram is going from the palace towards the forest. रामः प्रासादात् वनं प्रति गच्छति ।
19. With him are his brother Lakshman and his wife Sita too. तेन सह तस्य भ्राता लक्ष्मणः तथा च भार्या सीता अपि स्तः ।
20. They are wearing clothes of bark. ते वल्कलानि /वल्कलान् धारयन्ति ।
21. Ram, Sita and Lakshman go to Chitrakoot. रामः सीता लक्ष्मणः च चित्रकूटं गच्छन्ति ।
22. There they experience happiness. तत्र ते सुखम् अनुभवन्ति ।
23. Ram's wife Sita sees a deer. रामस्य भार्या सीता मृगं पश्यति ।
24. She wants that deer. सा तं मृगम् इच्छति ।
25. Ram takes (his) arrows and goes towards the deer. रामः बाणान् नयति मृगं प्रति गच्छति च ।
26. The deer sees Ram and runs. मृगः रामं पश्यति धावति च ।
27. Ram runs too. रामः अपि धावति ।
28. Sita tells Lakshman that a Rakshas is troubling Ram. सीता लक्ष्मणाय कथयति यत् राक्षसः रामं तुदति ।
29. I am afraid of that Rakshas. अहं तस्मात् राक्षसात् भयम् अनुभवामि ।
30. That Rakshas is wearing (has donned) the form of a deer . सः राक्षसः मृगस्य रूपं धारयति ।
31. I am not going outside the house. अहं गृहात् बहिः न गच्छामि ।
32. Therefore Lakshman goes towards Ram. अतः लक्ष्मणः रामं प्रति गच्छति ।
33. He is now protecting Ram. अधुना सः रामं रक्षति ।
34. Lakshman is not protecting Ram's wife Sita. लक्ष्मणः रामस्य भार्या सीतां न रक्षति ।
35. Raavan comes and takes away Sita. रावणः आगच्छति सीतां हरति च ।
36. Sita cries but Ram is not there. सीता क्रन्दति परन्तु रामः तत्र नास्ति ।
37. Lakshman is also not there. लक्ष्मणः अपि तत्र नास्ति ।

38. Where is Raavan taking Sita? रावणः सीतां कुत्र नयति?
39. He is taking her to Lanka. सः तां लङ्कां नयति ।
40. Sita throws (her) ornament from the Pushpak-Viman. सीता आभरणं पुष्पकविमानात् क्षिपति ।
41. Ram sees her ornament. रामः तस्याः आभरणं पश्यति ।
42. A bird tells him that Raavan is taking Sita to Lanka. खगः तस्मै कथयति यत् रावणः सीतां लङ्कां नयति ।
43. Aanjaneya goes to Lanka. आञ्जनेयः लङ्कां गच्छति ।
44. He goes to the Ashoka-vatika. सः अशोकवाटिकां गच्छति ।
45. Ashoka-vatika is Raavan's garden. अशोकवाटिका रावणस्य उद्यानम् ।
46. Sita is there. सीता तत्र अस्ति ।
47. He throws Ram's ornament from the tree. सः रामस्य
48. Sita looks at Aanjaneya. सीता आञ्जनेयं पश्यति ।
49. Aanjaneya tells her, " I am Ram's messenger. आञ्जनेयः तस्यै कथयति, "अहं रामस्य दूतः।"
50. That ornament is His. तद् आभरणं तस्य अस्ति ।
51. Now we are going from here." अधुना आवाम् इतः गच्छामः ।
52. Sita says, "No, I am waiting here. सीता वदति, " न, अहम् अत्र तिष्ठामि ।
53. When my husband comes to Lanka, then i am going to Ayodhya with Him." यदा मम पतिः लङ्काम् आगच्छति तदा अहं तेन सह अयोध्यां गच्छामि ।"
54. Ram also comes to Lanka with Lakshman and (his) friends. रामः अपि लक्ष्मणेन सह मित्रैः सह च लङ्काम् आगच्छति ।
55. Ram's friends are Aanjaneya, Sugreeva, Vibhishana, monkeys and bears. रामस्य मित्राणि आञ्जनेयः सुग्रीवः विभीषणः वानराः भल्लुकाः च सन्ति ।
56. War happens. युद्धं भवति ।
57. Ram throws arrows from (his) hand. रामः हस्तात् बाणान् क्षिपति ।
58. Raavan does not live. रावणः न जीवति ।

- 59.The army conquers Lanka. सेना लङ्कां जयति ।
60.Ram goes towards Sita. रामः सीतां प्रति गच्छति ।
61. He speaks to her with kind and gentle words. सः तां प्रियवक्येन वदति ।
62.Sita feels happy. सीता सुखम् अनुभवति।
63.Sita comes to Ayodhya with Ram. सीता रामेण सह अयोध्याम् आगच्छति ।
64.They live with happiness. तौ सुखेन जीवतः ।

Refer to Lesson 7A as to why तौ has been used.

Summing up Month 3.

By the end of the third month you would have achieved the following...

- Memorized राम, वन, माला, तद् and एतद् (all three genders) and know without a doubt which vibhakti performs what function.
- Be able to recall rules that have been supplied with the introduction of each vibhakti. For example, नमः goes with चतुर्थी विभक्ति etc.
- Added a further 64 words to your vocabulary...which makes it a grand total of 200 words!
- Realized that our Subhashita section must not be ignored...Subhashitas provide us with an accurate representation of how Sanskrit is written. As and when we memorize them, parts of those Subhashitas can be used in regular conversations and compositions. Many new words are introduced in that section which may not be repeated in our lessons.(How else, my dears, do i make sure that you are reading them?!)

And now we march into Month 4 !
