Lesson 18. The सतमी विभक्ति

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

A few sentences now to give you a fair idea on how the सतमी विभक्ति is used:

गृहे जनाः सन्ति | People stay in the house.
तत्समन पुस्तकेन पत्राणि सन्ति | There are pages in that book.
पत्तिन्य वृक्षे रखा: उपविशान्ति | Birds are sitting on this tree.
समुद्रे मल्या: तरन्ति | Fish (is the plural of fish, fish or fishes? Send in your answers to 'Bewildered Sanskrit Teacher too lazy to check her Wren and Martin.' ) swim in the sea.
समुद्रेषु मल्या: तरन्ति | Fish/fishes (?) swim in the seas.
आहं अयोध्यायाः न ससामि | I do not live in Ayodhya.
वानरयो: पत्राणि पतन्ति | Leaves fall on the two monkeys.

The सतमी विभक्ति governs the most wonderful emotion known to man...love.
स्नेहि (स्न्यायि) | Whoever you love, falls into the सतमी विभक्ति |
सीता रामे स्नेहि | आहं बालिकायायम् स्न्यायिम् |

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

i had fun concocting the Banquet Lesson. Trust you will enjoy it too!
# Buffet Lesson 18 A. Exercises with the Saptamī.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
<th>Avyayas</th>
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</thead>
<tbody>
<tr>
<td>कोष्ठ room M</td>
<td>स्थित (स्थितिति ) to love.</td>
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<tr>
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<tr>
<td>स्थाळिका plate F</td>
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<td>स्था (स्थापयति ) to keep/ to place.</td>
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<td>कपाट Cupboard N</td>
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<td>पात्र Pressure Cooker/ also a cook! M</td>
<td></td>
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</tr>
<tr>
<td>सामग्रिक Computer M</td>
<td></td>
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<tr>
<td>साप्तदिन evening M</td>
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<tr>
<td>दिन day N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>निशा night.F</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1. In the morning, I go to school.
2. In the night, I sit on my bed.
3. In Sharada's hand is a fruit.
4. The milk is in the glass.
5. The girl throws her clothes from the cupboard into the suitcase.
6. That man loves his (two) sons.
7. The two sons love the father.
8. The tube-lights are in the room.
9. The vegetables are in the refrigerator.
10. In the evening, the shopkeeper is reading in his shop.
11. Kavita's meal is on her plate.
12. The blackboard is in school.
13. Clouds are in the sky.
14. Water is in the lake.
15. The question is in the computer and not in the book.
16. I put the rice in the pressure cooker.
17. The milk is in the milk-vessel.
18. In the night, I am sitting in the restaurant on a chair and eating food.
19. In the day, Mickey Mouse and Donald Duck are walking in Disneyland.
20. Vijay's shop is in the village.
21. Anuraag is sitting with Prerna in the cinema.
22. I am drinking the water from the tumbler.
23. The teacher is strolling in the garden with his students.
24. Naresh lives in the forest with his family.
Buffet Lesson 18 B. Answers to Lesson 18 A.

1. In the morning, I go to school. प्रातःकाले अहं पाठशालाम् गच्छामि |
2. In the night, I sit on my bed. निशाचायम् अहं मम मध् उपविशामि |
3. In Sharada's hand is a fruit. शारदायाः हस्ते फलम् अस्ति |
4. The milk is in the glass. दुधम् चषकः अस्ति |
5. The girl throws her clothes from the cupboard into the suitcase. बालिका कपाटात् पेटिकायां वस्त्राणि ध्वस्य |
6. That man loves his (two) sons. सः नरः तस्य पुत्रयोः स्मिर्यति |
7. The two sons love the father. पुत्रो जनके स्मिर्यति |
8. The tube-lights are in the room. दुःध्वस्य कोण्ठे सन्ति |
9. The vegetables are in the refrigerator. आहारयां शीतलाकायां सन्ति |
10. In the evening, the shopkeeper is reading in his shop. साप्तःकाले आयामक: तस्य आयामे पठिति |
11. Kavita's meal is on her plate. कविताया: भोजनम् तस्या: स्नातिकायाम् अस्ति |
12. The blackboard is in school. कृण्डवलकः विचारयेः अस्ति |
13. Clouds are in the sky. मेया: आकाशं सन्ति |
14. Water is in the lake. जलं सरोवरं अस्ति |
15. The question is in the computer and not in the book. प्रश्न: सहस्त्रके अस्ति न पुस्तके |
16. I put the rice in the pressure cooker. अहं अन्नं पाचके स्थापयामि |
17. The milk is in the milk-vessel. दुधम् दुध्यापात्रे अस्ति |
18. In the night, I am sitting in the restaurant on a chair and eating food. निशाचायम् उपशास्त्रायं अहं आसन्ने उपविशामि भोजनं खादामि च |
19. In the day, Mickey Mouse and Donald Duck are walking in Disneyland. दिने पि किमिओऽस्दॉन्क्लूड डॉक्के (!) च डिजिटलन्त्रे चलति: | (Yes, i do pronounce the "s" in Disneyland like a "z"... i just can't write it in Sanskrit!)
20. Vijay's shop is in the village. विजयस्य आयाम: ग्रामे अस्ति |
21. Anuraag is sitting with Prerna in the cinema. अनुरागः प्रेरना सह चिन्तपगृहृ उपविशति |

22. I am drinking the water from the tumbler. अहे चक्काल्क जलः पिवामि |

23. The teacher is strolling in the garden with his students. अज्ञापकः तस्य छात्रे च सह उद्याने भ्रमति |

24. Naresh lives in the forest with his family. नरेशः तस्य कुटुम्बेन सह वने वसति |
### Banquet Lesson 18: C. Exercises with the सतमी विभक्ति

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</table>
The Goblin. (वेतालः | Remember विक्रमः and the वेतालः ?)

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

29. My father thinks that there are no goblins in the house.
30. When my mother is in the kitchen at night, then he waits in his room.
31. I go to his room and take his books.
32. I put them on his bed.
33. My father catches the goblin with his hands and gives her to his wife.
34. My father tells his goblin that when goblins trouble people in the house, then fathers hit those goblins with sticks.
35. I tell my father that this goblin is not troubling the family.
36. My father and my mother laugh.
37. They are not angry with the goblin.
38. They love the goblin.
39. I love my family too.
Banquet Lesson 18 D. Answers to Lesson 18 C.

वेतालः |

1. I live with my family in my home. अहं मम कुटुम्बेन सह मम घरे वसामि |
2. My home is in Mallapur. मम घरे महापुरे असि |
3. Mallapur is a village in Karnataka. महापुरे: कर्णार्के (एकः) ग्राम: असि |
4. In my home are my father, my mother, my brother, his wife, my sister and her husband. मम घरे मम पिता, मम माता, मम भाता, तर्स्य भाया, मम भगिनी, तत्त्वा: पति: च सहस्ति |
5. In the morning, my mother goes to the kitchen. प्रातःकाले मम माता पाकमृहं गच्छति |
6. She cooks a meal. सा भोजनं पचति |
7. She puts the rice in the cooker. सा अन्नं पाचकस्तथ्यवति |
8. She puts the milk in the glasses and afterwards puts the glasses on the table. सा दुर्भं चषपकेशु स्थापयति तदन्तरं च चषपकानू उत्प्रिठिकायों स्थापयति |
9. The people of the family sit on chairs around the table and eat a meal. कुटुम्बस्य जनाः उत्प्रिठिकां परिति: आसस्मेवू उपविशति भोजनं खादन्ति च |
10. My father goes to the work place. मम पिता कार्यालयं गच्छति |
11. My brother is a teacher. मम भाता अध्यापकः |
12. My sister is a teacher too. मम भगिनी अपि अध्यापिका असि |
13. Her husband is a farmer. तत्त्वा: पति: कृषकः |
14. He goes to the field in the morning. स: प्रातःकाले क्षेत्रं गच्छति |
15. I am a girl. I stay (wait) home. अहं बालिका | अहं गृहे तिथिमि |
16. When my mother is in the kitchen, then I go to her room. यदा मम माता पाकमृहे असि, तदा अहं तत्त्वा: कोठ गच्छमि |
17. I look in the cupboard. अहं कपाटे पद्यामि |
18. I take the clothes and the books from the cupboard and put them in the suitcase. अहं कपाटातू वस्त्राणि पुष्टकानि च नवामि तानि पेटिकायां च स्थापयामि |
19. In the afternoon when my mother is in her room, then I go to the kitchen. मध्याह्नः यदा मम माता तस्यः कोष्ठे अस्ति, तदा अहं पाकगृहे गच्छामि |  
20. I put the milk-vessel in the cupboard and the pressure cooker in the refrigerator. अहं तुधः-पात्रे कपाटे पाचकः च शीतशितकायाः स्थापायामि |  
21. In the evening when the family's people are sitting around the table and talking, I go to my father's room. साप्ताहिकः यदा कुटुम्बस्य जना: उत्पीठिकां परितः उपविशिष्ठिति वदनिति च, अहं मम जनकस्य कोष्ठे गच्छामि |  
22. I take his computer and put it in the bathroom. अहं तत्स्य सज्ज्यकं नवा यमि स्थानगृहे स्थापायामि च |  
23. The blackboard is in the room. कृष्णफलकः कोष्ठे अस्ति |  
24. I write on it, "I am a goblin. This is my house." अहं तस्मान लिखामि, "अहं वेतालः | एतदू मम गृहः |  
25. This family is living in my house. एतदू कुटुम्बः मम गृहे वसति |  
26. Therefore I am troubling the family's people. अत: अहं कुटुम्बस्य जनानु पीड्यामि |  
27. My mother thinks that there is a goblin in the house. मम माता चिन्तयति यत् गृहे वेतालः: अस्ति |  
28. She is scared of goblins. सा वेतालेभ्यः भयम् अनुभवति |  
29. My father thinks that there are no goblins in the house. मम पिता चिन्तयति यत् गृहे वेतालः: न सन्ति |  
30. When my mother is in the kitchen at night, then he waits in his room. यदा मम माता निशायाः पाकगृहे अस्ति, तदा सं: तस्य कोष्ठे तिद्विति |  
31. I go to his room and take his books. अहं तत्स्य कोष्ठे गच्छामि तत्स्य पुस्तकानि नवा यमि च |  
32. I put them on his bed. अहं तानि तत्स्य मध्ये स्थापायामि |  
33. My father catches the goblin with his hands and gives her to his wife. मम पिता हस्ताभ्यां वेताले धरति तोः च तस्य भार्याये चच्चूति |  
34. My father tells his goblin that when goblins trouble people in the house, then fathers hit those goblins with sticks. मम पिता तत्स्य वेतालाय
35. I tell my father that this goblin is not troubling the family. अहें मम जनकाय कथयामि यत् एषः वेताठः कुटुम्बं न पीडयति |
36. My father and my mother laugh. मम पिता मम माता च हसतः |
37. They are not angry with the goblin. तौ वेताल्याय न कुप्यतः |
38. They love the goblin. तौ वेताल्ये सिद्धतः |
39. I love my family too. अहेम् अपि मम कुटुम्बे सिद्धामि |

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Lesson 19. सम्बोधन लोट्र लकार च |

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

The सम्बोधन is the form of word you use when you address someone. so we have," हे राम, don't bug me." "बालिके, if you don't finish what's on your plate, there will be no television for a week." "अध्यापक, whatever you have just said has gone completely over my head!"

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

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

<table>
<thead>
<tr>
<th>पुरुष</th>
<th>एक्वचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
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</thead>
<tbody>
<tr>
<td>प्रथम</td>
<td>सः/सा/तत् गच्छतु</td>
<td>तौ/ ते/ते/गच्छताम्</td>
<td>ते/तः/तानि गच्छन्तु</td>
</tr>
<tr>
<td>मध्यम</td>
<td>ते गच्छ</td>
<td>युवां गच्छतम्</td>
<td>युवं गच्छत</td>
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<tr>
<td>उत्तम</td>
<td>अहं गच्छानि</td>
<td>आवां गच्छाव</td>
<td>वर्यं गच्छाम</td>
</tr>
</tbody>
</table>

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

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

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

Move onto Lesson 20, Level 1. AND Lesson 20, Level 2.
Lesson 20. Step 1. Commanding with the \textit{लोट्र०}

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

- भवान and भवती are प्रथम विभक्ति एक बचन forms of the root words भवत् and भवती respectively which mean the respectful forms of "you."
- Even though भवत् and भवती mean "you", they aren't "लम्, युवम् and युवम् " and as such just HAVE to fall into the प्रथम पुरुष |
- Only लम्, युवम् and युवम् fall into the मध्यम पुरुष ....so all verb-endings that go with this group are सि, थः and थ of the लट्ट लकार and the basic changed verb form, लम् and त्त of the लोट्र लकार |
- Therefore the verb-ending you should use with भवान and भवती is ति of the लट्ट लकार and त्त of the लोट्र लकार |
- To give you examples, ल्वं पिविस परन्तु भवान् /भवती पिविति Note the difference: भवती is feminine "you". भवति is the प्रथम पुरुष एक बचन form of the धातु "भू" ; meaning "to be" and is a verb.
- Now let us look at a combination of this भवान् and भवती with the सम्बोधन

Ram has come home. I'd like him to drink some water. I offer him some water and say, "राम , ल्वं जर्ते पिव " Skip the ल्वं, the sentence becomes " राम , जर्ते पिव।" The पिव lets you know that राम is younger than i am OR even though my age or older, so close to me that i feel comfortable with the usage of ल्वं when talking to him.

If the same Ram were to come to my home, i may say, "राम , भवान् जर्ते पिवतु " OR "राम, जर्ते पिवतु।" This lets you know that Ram is someone i respect....he could be younger, my age or older.......it doesn't matter...by the use of पिवतु , i have conveyed respect.

Go back to our Lesson 13. Welcome Trtiya, and go through the prayer picked from the शिवकर्मचौँ.
Now you will understand the form of the verb used. It is a request to the Lord and the beauty about it is that there is no तू at the verb's end which means that the sadhaka feels close enough to the Lord to address Him as त्वम्.

There are many who refer to everyone, young and old as भवान् and भवती.
And there are just as many who prefer using the त्वम् group as well. The choice is completely yours.

Interesting custom:
It is obvious that certain people will always be spoken to in the प्रथम पुरुष .... one's parents, teachers etc. So how does one address Parama Pujya Swamiji?
Parama Pujya Swamiji commands greater respect than ordinary folk and as such, will be addressed in the प्रथम पुरुष वहु वचन form "भवन्तः". So verb forms that match the प्रथम पुरुष वहु वचन must be used. For example, कृपया भवन्तः जलं पिन्तु।
The most respectful word to use to address or refer to our Guru is the word श्रीचरणा।

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

<table>
<thead>
<tr>
<th>प्रथम प्रि</th>
<th>भवान्</th>
<th>भवती</th>
<th>भवत्तः</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रथम प्रि</td>
<td>भवती</td>
<td>भवत्यो</td>
<td>भवत्यः</td>
</tr>
</tbody>
</table>

Let's work with the मध्यम पुरुष next.

लं जलं पिन्तु। युवाम् अत्र उपविशतम्। युवं प्रमि खाद्यः।

That was fairly simple, wasn't it? So at Step 1, we have learned the usage of the words भवान्, भवती, त्वम्, युवाम् and युवम् along with the लोट्।
The Supplement section (Supplement 8) has been fattened with many गोट्र forms. Use them along with the above words, to build your fluency. Over to Lesson 20 Step 2. There, let's deal with the उत्तम पुरुष and the प्रथम पुरुष along with the गोट्र.
Lesson 20 Step 2. Commanding with the ठोट्टूं लक्कार |

1. How does one use the उत्तम in a command or a request? I can hardly say अहं विवानि and expect myself to order myself to drink. In the उत्तम, the verb asks for permission...
   अहं कोछे आगच्छिनि किम्? May I come into the room?
   आवां पुस्तकं पठाये किम्? May the two of us read the book?
   अपि वर्ण विचारपपुष्टं गच्छाम्? May all of us go to the cinema?

   न. No.
   यूर्यं मा गच्छतः| No, all of you may not go to the cinema. पुनः च मा पृज्ज्वत्| And don't ask me again!
   पुनः is an अव्यय meaning "again." मा is an अव्यय that is used to say "don't / no" as in a request or a command. The न is used in a statement.

   Some examples:
   • अशोकं, तत्र मा गच्छ | And he answers, न, अहं न गच्छामि |
   • दुर्जनं, सजनं मा तुद् | And the दुर्जनं answers, अहं तुदामि |
     And the सजनं: says, परनु सू: मा न तुदति |"

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

2. Besides asking for permission in the उत्तम, the ठोट्टूं लक्कार may also be used to express a wish. Please take a look at the 2002-2003 Chitrapur Math calendar. Right above Parama Pujya Anandashram Swamiji's photograph are the words "नन्दाम शरदं शतम्" which mean "Let us be joyful for a hundred autumns."

   Now comes the tricky one, the प्रथम पुरुष
• If i say, "शिष्य, पाठ पठ " or "शिष्य, पाठ पठतु " the meaning is clear enough.....i am speaking to the शिष्य and commanding him to study. The शिष्य is सम्भोधन एक वचन and i may use either पठ or पठतु.... a point already discussed in Lesson 20, Level 1.

• What if i say, "शिष्य: पाठ पठतु" ...what do i mean by it? i am obviously not addressing the student, or else i would have used the word शिष्य | And i cannot use the verb पठ because i am using a प्रथम पुरुष एक्वचन form ---शिष्य: , therefore i MUST use पठतु | Gettit? What i am effectively doing is telling someone else to make sure that the student is studying. i might say these words to a class monitor, asking her to make sure that the student is studying while i go to the staff-room and have a cup of much-longed-for coffee.

शिष्य: पाठ पठतु | Let the student study.

बालक: उठाने कीडंतु | Let the boys play in the garden.

बालक, उठाने कीड | Boy, play in the garden.

Clear?

Suffice to say, whenever you come across the word "Let", use the लोट लकार | Over now to only Buffet exercises on Lessons 19, 20 (Step 1.) and 20 (Step 2.)

************************
Buffet exercises A) on Lessons 19, 20 (Step 1.), 20 (Step 2.)

1. Recite aloud, the verb and the noun/pronouns in combinations. For example,
   स: पठतु, तो पठताम्, ते पठन्तु,
   सा पठतु, ते पठताम्, ता: पठन्तु
   तत् पठतु, ते पठताम्, तानि पठन्तु |
   तव पठ, यवां पठतम्, यूंं पठत |
   अहं पठानि, आवां पठाव, ववं पठाम|

2. Replace the verb and then do the same exercise over again with गम(गच्छ >), पा (पिब ), खिख् , वद् , खाद् |

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

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

4. Read the following example: Ram drink water. And then translate it into both—राम ,भवानु,जलं पिबतु | and राम , ल्वं जलं पिब | Do the same for--
   1. Sita, sit here.
   2. Lakshman, eat this fruit.
   3. Keshav, do not go to the garden now.
   4. Read this book.
   5. Speak.
   6. Tell the story to the girl.

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

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

   1. Ram is going to the cinema.
   2. Ram, go to the cinema.
   3. Madhav is playing with Shyam.
   4. Madhav, play with Shyam.
   5. I am reading a book.
6. May I read a book?
7. The teacher is speaking to the students.
8. Teacher, speak to the students.
9. Father is cooking food in the kitchen. (use जनकः)
10. Father, cook food in the kitchen.
11. All of us are dancing in the school.
12. May all of us dance in the school?
13. The two of you are looking at the bird.
14. The two of you, look at the bird.
15. The girls are coming from the village.
17. The two boys are crying.
18. (Hey!) two boys, cry.

6. Read only. Simply understand the following passage.

मयूरः A peacock.

मयूरः नृत्यति | कुत्र नृत्यति ? मयूरः उदाहने नृत्यति | कदा नृत्यति ? सायणाळेने नृत्यति | त्व मयूरं पश्य | त्वम उदाहने गच्छ | सुन्दरं मयूरं पश्य |

4. 
   1. Sita, sit here. सीता, भवति अत्र उपविशतु | सीता त्वम् अत्र उपविश |
   2. Lakshman, eat this fruit. लक्ष्मण, भवान् एतत् फलं खाद्वतु | लक्ष्मण, त्वम् एतत् फलं खाद |
   3. Keshav, do not go to the garden now. केशव, भवान् अधुना उद्यानं मा गच्छतु | केशव, त्वम् अधुना उद्यानं मा गच्छ |
   4. Read this book. एतत् पुस्तकं पठतु | एतत् पुस्तकं पठ |
   5. Speak. वदतु | वद |
   6. Tell the story to the girl. वालिकायं कथं कथयतु | वालिकायं कथं कथ |
   5. Translated.
   1. Ram is going to the cinema. राम् चित्रपटगृहं गच्छति |
   2. Ram, go to the cinema. राम, भवान् चित्रपटगृहं गच्छतु | राम, त्वम् चित्रपटगृहं गच्छ |
   3. Madhav is playing with Shyam. माधव श्यामेन सह कीडति |
   4. Madhav, play with Shyam. माधव, भवान् श्यामेन सह कीडतु | माधव, त्वम् श्यामेन सह कीड |
   5. I am reading a book. अहं पुस्तकं पठामि |
   6. May I read a book? किम् अहं पुस्तकं पठानि ?
   7. The teacher is speaking to the students. अध्यापकः छात्रान् वदति |
   8. Teacher, speak to the students. अध्यापकः, छात्रान् वदतु |
   9. Father is cooking food in the kitchen. जनकः पाकशृः भोजनं पचति |
   10. Father, cook food in the kitchen. जनक, पाकशृः भोजनं पचतु |
   11. All of us are dancing in the school. वचं विद्यालये नृत्याम्: |
   12. May all of us dance in the school? किं वचं विद्यालये नृत्याम् ?
   13. The two of you are looking at the bird. दोबाहुं दृष्टं पश्चयः: |
   14. The two of you, look at the bird. दोबाहुं दृष्टं पश्चयतम् |
15. The girls are coming from the village. बालिका: ग्रामात् आगच्छन्ति |
16. Girls, come from the village. बालिका: (भवत्य:) ग्रामात् आगच्छन्तु | बालिका: (यूर्य:) ग्रामात आगच्छत |
17. The two boys are crying. बाल्कौं कन्दतः |
18. (Hey!) two boys, cry. बाल्कौं (भवत्तो:) कन्दताम् | बाल्कौं (चुवाओ:) कन्दताम् |

***********
Lesson 21 A. Classy Classifications.

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

No one said that a marriage is easy-going. It gets tougher when one-fourth of the words your brand new husband speaks, go above your head. Here i was, all set to enter my new home, and i was told, "तुम्हारे द्वारा हालंग दवरी।"
i understood most of the sentence....i was being asked to keep my something in the place pointed out to me.....but the crucial "something" was the mystery. What in the world were द्वारा s?

Ah! Thank the good Lord that people often use their eyes to speak as well! In a second, i figured that a द्वारा was the ubiquitous slipper... चप्पल
| Badgi- vocabulary is a trifle different from the Tenki one. ( For the benefit of my Non Chitrapur-Saraswat friends...us Chitrapur-Saraswats are affectionately "classified" as बन्दी s from North Kanara and तेंदुलीs from South Kanara.) So with the help of my Pappamma, my father's mother, i compiled a synonym-dictionary of sorts to help ease my transition into a Tenki household. Now, years down the aisle, i slip from one tongue to the other with the ease of an eel.

i can betcha bottom dollar that our Panini....Sanskrit Grammarian par excellence... had a similar problem. People all over Bharatvarsha spoke the language, but often the vocabulary used was slightly different. If i said केमुण्डे (watermelon in Konkani), the guy in the next district would say वंचण (ditto).... and only confusion would prevail if ever the twain did meet. Before Panini, many tried their hand at getting this spoken language to conform to rules, and they did a good job too....but none managed to make it as perfect as Panini did. (The word Sanskrit itself means that which has been systematized.)

Good ol' Panini, God bless his soul, being extremely sensitive to people's feelings, so no group would feel left out, and wanting to see everybody live happily ever after together, decided to act Pappamma, and brought all of them together under the aegis of "Sanskrit." He toured all over
Bharatvarsha, noted every word used and put it all down on paper. Then he classified the words. AND HOW!!!(To his credit...he studied all existing grammar works and in his own work, has very religiously and faithfully accounted other grammarians' thoughts on the subject under discussion.)

He classified nouns depending on the gender and on what it ends with..whether a vowel or a consonant. So we have a भूमिल्लिङ्ग, भूमिल्लिङ्ग, and a नपुष्कलिङ्ग And we have a अ, आ, इ, ई, उ, ऊ, ए, ऐ, ऒ, ओ, आन., अस. etc. ending gender classified nouns. And we have pronouns classified into the three genders.

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

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

<table>
<thead>
<tr>
<th>पुरुष</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रथम</td>
<td>सृजा/सृजा/तत्त. वन्दे</td>
<td>तौ/तौ/तौ वन्देते</td>
<td>ते/ताः/तानि वन्देते</td>
</tr>
<tr>
<td>मध्यम</td>
<td>लं वन्दसे</td>
<td>युवं वन्देथे</td>
<td>युवं वन्देथे</td>
</tr>
<tr>
<td>उत्तम</td>
<td>अहे वन्दे</td>
<td>आवं वन्दावहे</td>
<td>वचं वन्दामहे</td>
</tr>
</tbody>
</table>

Back to our story... Panini did not want to let a single verb disappear into oblivion. So he put them all together and began to study them deeply. He
started to look for similarities and then came across another mind-bender. There were a few verbs that took both forms...for example - भज्ज, worship, which became both भज्जति and भज्जते, He named this group of verbs उभयपद् (U.P.) . The P.P., and the A.P. and the U.P. put together would make the language richer.

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

A hauntingly lost concept:
There is another school of thought that believes that special attention must be paid to the original meaning of the words “परस्परपद्” and "आत्मनेषु". The word पर: means “others" and the word आत्मन: means "oneself." It is thought that the परस्परपद् group of verbs was used when the result of the action was for others and the आत्मनेषु group of verbs, when the result of the action was only for oneself. There were enough verbs in both sets to cover this beautiful concept. Let me give you an example of an उभयपद् पातु, to explain what I mean...पच्छ is an उभयपद् पातु । It is conjugated both as पच्छति and पच्छते । When Mother cooks, she obviously cooks for the entire family. Therefore, माता पच्छति । A Yati (sanyasi) would need to cook only for himself. Therefore, यज्ञ: पच्छते ।

As the years passed, this original concept of a single person using both forms at different times to mean different things, was lost. Two separate groups of people emerged and they each adopted the two different styles of speech. Panini came much later to bring it all together again. But by then, the original distinctive use had given way to a more democratic "freedom of expression"...and माता पच्छति and माता पच्छते had begun to mean the same.
Once Panini’s work became known to the people, the Sanskrit Badgis and the Tenkis of the days gone by became familiar with each other's vocabulary and very soon a mixture of the two became a single, common medium of communication. Much like my kids speak today! It is pretty natural to come across a sentence like

अहं मन्दिरं गच्छामि, देवं वन्दे च।

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

1. वन्दे श्रीमान् गुरू — श्रीकृष्ण — चरणां, or for that matter...
2. श्री कृष्ण वन्दे जगदुःरुमाः, or for that matter...
3. वेद व्यासं भजेद्विश्वाकाशंधरम्... (अहं भजें...worship.) Hmmmm???

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

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

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

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

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

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

P.P., A.P. and U.P.....Going through his treasure house of verbs, Panini noticed how some verbs were conjugated very simply.... बद्ध - बद्धति, पठ्ठ - पठल्लि, खाद् - खाद्धति, सेव - सेवति, to serve, सम्भू - सम्भते to obtain ....and some just went bonkers and avatarofied into कथ् - कथति, पूज् - पूजति, or worse अश्र - अश्रति" to eat.

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

All verbs that were conjugated similarly got put together into one गण. Each गण contained P.P., A.P. and U.P. verbs. Those that were very simply conjugated with the endings ति or ते or both, were put into the first गण. Those that needed other letters like ना (which, by the way, are called विकरण s .These विकरण s are letters that are added in the middle of a word ... after the घातु and before the addition of the ति or ते ... like our (अश्र - अश्रति) were put into another. Those that needed an अय (another विकरण), into still another....and so on and so forth till all the over 2000 verbs (Yipes!!) that he had collected during his nationwide tour, fit snugly into some category or the other.

Each गण was named after its most famous and thoroughly used घातु. And each गण had a set of rules which all the घातु s in that गण faithfully followed.
Let's get into the गण and their names and other details at a later date. (I heard you say "Phew!"...don't deny it now!)

The whole idea was this: whenever some east district-ite visited a north district-ite, and wanted to use a rare verb, he'd simply mention the name of the गण to which his verb belonged and hey presto! every person knew how to conjugate the newly heard verb in its various tenses and moods....the तकार s. (There are ten of those too, but we need to be familiar with just five....the present tense, the past tense, the future tense and the imperative and potential mood. Thank you, Lord, for small mercies.)

Then with this monumental work complete, our man rested.

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

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

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

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

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

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

Do i hear a," How in the world will i manage to handle all this?"
Cast that thought outta your minds-
It'll be a breeze, you'll see!
For why do you worry, my dear dear one,
When, अत्र अहम् असि्मि फ़!!
Lesson 22. Learning how to formulate a verb form.

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

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

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

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

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

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

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

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

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

- Now a look at examples from the 1st. The भवादिगण | The विकरण is अ| Therefore, गाम (गच्छ 1. P.P. to go.); दा (चच्छ 1. P.P. to give.) ; पढ़ (1. P.P. to read or study.) very simply become गच्छति, चच्छति and पढ़ति | सेव (1. A.P. to serve) becomes सेवते |

- The विकरण for the 4th, the दिवादिगण, is य | Therefore, नृत (4 P.P. to dance) becomes नृत +य + ति = नृत्यति | If it were 10. P.P. it would become नृत्यति, gottitt?????
  जन (जा, 4. A.P. to generate/ produce) becomes जायते |

- The विकरण for the 6th, तुदादिगण, is also अ. लिख (6 P.P. to write.) Therefore the verb becomes लिखति |
  क्षिप (6 U.P. to throw.) Therefore the verb becomes क्षिपति or क्षिपते|

<table>
<thead>
<tr>
<th>To put it simply:</th>
<th>गाम</th>
<th>विकरण</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>भवादिगण</td>
<td>अ</td>
</tr>
<tr>
<td>4</td>
<td>दिवादिगण</td>
<td>य</td>
</tr>
<tr>
<td>6</td>
<td>तुदादिगण</td>
<td>अ</td>
</tr>
<tr>
<td>10</td>
<td>चुढादिगण</td>
<td>अय</td>
</tr>
</tbody>
</table>
Once you have had a chance at figuring out how to arrive at your verb form by knowing how it is classified, an entire new world opens up! If you needed another Sanskrit word for "to think," the dictionary would tell you, मन् (4.A.P.) and you would instantly come up with a मन्यते | Isn't it wonderful??!!

Let's concentrate on the 1st, 4th, 6th and the 10th. Conjugations. The Buffet and the Banquet are at your service.

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

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

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

Now over to the exercise section.
### Buffet Lesson 22 A) P.P.s and A.P.s and U.P.s.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
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<td>ईंश (1. A.P. to see)</td>
<td></td>
</tr>
<tr>
<td>चित्र pictures N</td>
<td>कम्प (1. A.P. to tremble)</td>
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<tr>
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<td>मुद (मोद्द 1.A.P. to be happy)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>चाच्छ (1. A.P. to beg/ to ask for )</td>
<td></td>
</tr>
<tr>
<td></td>
<td>तम्भ (1. A. P. to obtain.)</td>
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<tr>
<td></td>
<td>बुत (बत्त 1. A.P. to be)</td>
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<tr>
<td></td>
<td>बुध (वर्घ 1. A.P. to grow.)</td>
<td></td>
</tr>
</tbody>
</table>

**Trip up alert:**
Just as the present tenses of the P.P. and the A.P. are different, so are the imperative moods. Since we have not done the imperative mood of the A.P., you will need to use the P.P. wherever necessary.
A. Translate using the A.P. verbs.

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

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

C. Try form the verbs for the following:

1. मार्जः (10. U.P. to wipe clean)
2. रूट (1. P.P. to memorize.)
3. चुरू (4. A.P. to make war/ to fight)
4. ठुट (6. P.P. to break.)
5. यत्त (1 A.P. to try.)
Buffet Lesson 22 B. Answers to Lesson 22 A.

1. A lion is in the forest. (एकः)सिंहः वने वर्तन्ते |
2. The men are in the boat. नरः नौकायां वर्तन्ते |
3. You two hear the thunder. युवा मेघगर्जनम् आकर्ण्यथः |
4. The trees grow in the garden. वृक्षः उदाने वर्तन्ते |
5. The two men speak to the president of the workplace. नरोऽकार्यलयस्य अध्यक्षं भाषिते |
6. The earth trembles. वसुष्पर कम्पते |
7. The Lord saves His devotees from bad people. देवः तत्स्य भक्तानु दुर्जनेत्यः त्रायते |
8. The boys are happy. बालकः मोदन्ते |
9. You speak to the girl. त्वा बालिका भाषिसे |
10. All of us beg for money. वर्य घनं याचामः |
11. He obtains wealth from the rich man. सः धनिकात् घनं घमते |
12. I do not let go of Truth. अहं सत्यं न मुचे |
13. The two of us jump from the tree onto the ground (earth). आवाः वृक्षात् कूद्वधे वसुष्परायाम् |
14. The two of you are looking at the pictures. युवाः चित्राणि ईंक्षये |
15. New York is in America. न्यूयॉर्कः अमेरिकायां वर्तते |

C.

1. मार्जः (10. U.P. to wipe clean) मार्जयति, मार्जयते That is why a cat is called a मार्जः: because it is constantly licking itself to keep clean!
2. रट् (1. P.P. to memorize.) रटलि |
3. युध् (4. A.P. to make war/ to fight) युध्यते |
4. बुट् (6. P.P. to break.) बुटलि |
5. यत् (1 A.P. to try.) यतलि |
Banquet Lesson 22 C. P.P.s, A.P.s and U.P.s.

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

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

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

2. Look at the clouds in the sky, Sudha. Look at the rain! It is falling on the leaves. The leaves are trembling. The rain is falling on the earth.
When I hear the thunder, then I think that the earth is trembling too. I look towards the sky. When the rain falls on my face, then I am happy. Sudha, are you happy too?

3. The boy falls into the lake from the boat. The boy is afraid of the water. He is not swimming. The man sees the boy. He jumps into the lake. He swims towards the boy. He holds him with his hand. He does not let go of the boy's hand. He saves him.

4. Radha, come to the garden. Sit here. Look at the trees. There are trees everywhere in the garden. Creepers grow in the garden too. Flowers are growing on the trees and creepers. Look at flowers, Radha, do not look at the people.

5. The teacher speaks. The students do not listen. They are speaking too. The teacher is angry with the students but they are not afraid of him.

6. I go to the temple. I do namskaar to the Lord. I beg for wealth. The two men beg for food outside the temple. Many children come to the temple. They beg for knowledge. An old man too is doing namaskara to the Lord. He asks for happiness.

I assume that my Banquetites do the Buffet lessons as well. Don't miss the B and C sections of Buffet Lesson 22 A.
Banquet Lesson 22 D. Answers to Lesson 22 C.

1. I am looking at a book. अहं पुस्तकम् ईशे |
   There are many pictures in the book. पुस्तकेके चित्राणि वर्तन्ते |
   Look, Madhav, do you see the boy in this picture? पश्च माधव, अपि त्वम्
   एतरिसमू चित्रे बालकम् ईशे?
   The boy is asking for milk from the shopkeeper. बालकः आपणिकालु दुःध याचते |
   Here, in this picture, the shopkeeper is giving the milk to the boy. अत्र,
   एतरिसमू चित्रे आपणकः बालकायु दुःध्य बच्छति |
   The boy obtains the milk. बालकः दुःध्य लभते |
   The shopkeeper obtains wealth. आपणकः धनं लभते |

2. Look at the clouds in the sky, Sudha. सुधे, आकासे मेघान पश्च! |
   Look at the rain! वर्षा पश्च! |
   It is falling on the leaves. सा पत्रेषु पतति |
   The leaves are trembling. पत्राणि कम्पते |
   The rain is falling on the earth. वर्षा वसुन्धरायं पतति |
   When I hear the thunder, then I think that the earth is trembling too. यदा
   अहं मेघगरजनम् आकर्षणायामि, तदा अहं चित्तयायिम् वत्सुन्धराय अपि कम्पते |
   I look towards the sky. अहम् आकारः प्रति ईशे |
   When the rain falls on my face, then I am happy. यदा वर्षा मम मुखे पतति, तदा
   अहं मोदे |
   Sudha, are you happy too? सुधे, कि त्वम् अपि मोदसे?
3. The boy falls into the lake from the boat. बालकः नीकायः स्नानवरः पतति ।
The boy is afraid of the water. . बालकः जलान् भयम् अनुभवति ।
He is not swimming.. सः न तरति ।
The man sees the boy. नरः बालकम् ईश्वरे ।
He jumps into the lake. सः सरोवरे कूदते ।
He swims towards the boy. सः बालकः प्रति तरति ।
He holds him with his hand. सः तं हस्तेन धरति ।
He does not let go of the boy's hand. सः बालकस्य हस्तं न मुद्यते ।
He saves him. सः तं ज्ञायते ।

4. Radha, come to the garden. राघवे, उद्यानम् आगच्छ ।
Sit here. अन्त्र उपविश्व |
Look at the trees. वृक्षान् पश्य ।
There are trees everywhere in the garden. उद्याने सर्वत्र वृक्षः वर्तन्ते ।
Creepers grow in the garden too. लक्ष्मीः अपि उद्याने वर्तन्ते ।
Flowers are growing on the trees and creepers. पुष्पाणि वृक्षेशु लक्ष्मीः च वर्तन्ते ।
Look at flowers, Radha, do not look at the people. पुष्पाणि पश्य राघवे, जनान् मा पश्य ।

5. The teacher speaks. अध्यापकः भाषते ।
The students do not listen. छात्रा: न आकर्षयिन्ति।
They are speaking too. ते अपि भाषते।
The teacher is angry with the students but they are not afraid of him.
अध्यापकः छात्रेऽभयः कृप्यति परन्तु ते तत्सात्मां भर्गं न अनुभवन्ति।
6. I go to the temple. अहं मन्दिरं गच्छामि।
I do namaskaar to the Lord. अहं देवं वन्दे।
I beg for wealth. अहं धनं याते।
The two men beg for food outside the temple. नरों मन्दिरात् बहि: अन्नं याते।
Many children come to the temple. बालों मन्दिरम् आगच्छन्ति।
They beg for knowledge. ते ज्ञानं याते।
An old man too is doing namaskaar to the Lord. बुद्ध: अपि देवं वन्दते।
He asks for happiness. सः सुखं याते।

**************
Lesson 23. Asmad.

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

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

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

अहं दादरविभागे वसामि | I live in Dadar.

राम, मा पश्य | Ram, look at me.

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

महं मा कुप्यतु | Do not be angry with me.

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

मम गृहं तव अस्ति | My house is there.

अथ्यक्ष्यत्व विश्वासः मथि नास्ति किम? Does the superintendent not have faith in me?

Now a few sentences with the plural:

अस्मां केदः भारतदेशः | Our country is Bharat.

वर्ष संस्कृतं पढः | We study Sanskrit.

माता अस्मासु स्मिताति | Mother loves us.

Please do make an effort to memorize the tables. The words given in brackets are also used frequently in many texts. Do not ignore them.
With the addition of the "From Our Library” series, the Banquet Lessons have been made shorter. Trust that that will be incentive enough to study all the new words in the stories thoroughly!
Buffet Lesson 23A. Exercises with Asmad.

Nouns | Verbs | Avyayas | Adjectives
---|---|---|---
ग्रन्थालय | अद्य | उत्तम: मं मा | उत्तर:
library M | today | excellent |
उपहार | अवदायम् | मूर्ताम्
gift M | definitely/ surely |
प्रेरणा | मृत्तम् |
inspiration F |
उत्तर | answer N |

A. Correct the following sentences.
1. अहं अध्यापिका अर्थः।
2. वच्यम् सह केदारम् अपि आगच्छाम्।
3. जनकं माम् हीर्यति।
4. अस्माकं नाम सुप्रियाः।
5. त्वं अहं ईष्कसे।
6. नृपम् अस्माभि: कुप्यति।
7. आवाम् पुस्तकांति पठाम्।
8. माता मदि तृग्धं चच्छणि।
9. माधवं मदि पुस्तकम् चच्छन्तु।
10. अहं गृहम् अत्र अर्थः।

B. Translate.
1. I am going to the library.
2. Give this gift to me.
3. Today, Sneha looks at me.
4. She is definitely coming with me to the garden.
5. My teacher says that I am an excellent student.
C. Match the columns. Pick a word from each of the columns to make a three word sentence.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>रामः</td>
<td>मद्यमः</td>
<td>स्वः</td>
</tr>
<tr>
<td>युवामः</td>
<td>मयः</td>
<td>विशालमः</td>
</tr>
<tr>
<td>अध्यादा</td>
<td>आवामः</td>
<td>ईश्वरः</td>
</tr>
<tr>
<td>गुहमः</td>
<td>ममः</td>
<td>अस्ति</td>
</tr>
<tr>
<td>छात्रोऽ</td>
<td>ममः</td>
<td>कुप्यथः</td>
</tr>
</tbody>
</table>

***************
Buffet Lesson 23 B. Answers to Lesson 23 A.

A. Correct the following sentences.

1. आहे अध्यापिका असत| अहम् अध्यापिका अस्मित |
2. वयम् सह केदारम् अपि आगच्छाम: |अस्माभि: सह केदार: अपि आगच्छति ।
3. जनक: माम् जिज्ञासत | जनक: मथि जिज्ञासत |
4. अस्मांक नाम सुप्रिया । मम नाम सुप्रिया ।
5. त्वं आहे ईश्वे | त्वं माम् ईश्वे ।
6. नूपम् अस्माभि: कुप्यति | नूप: अस्मथ्य कुप्यति |
7. आवाम पुरुषकानि पठाम: |वर्ष पुरुषकानि पठाम: |
8. माता मथि दुःख्यं वच्छति | माता महं दुःख्यं वच्छति |
9. माधव, मया पुरुषकम् वच्छन्तु | माधव, महं पुरुषकं वच्छन्तु / वच्छ ।
10.अहम् गृहम् अत्र असित | मम गृहम् अत्र अस्ति |

B. Translate.

1. I am going to the library. आहे प्रस्थातल्यें गच्छामि |
2. Give this gift to me. एतम् उपहारं महं वच्छन्तु/वच्छ |
3. Today, Sneha looks at me. अघ नेहा माँ पश्यति |
4. She is definitely coming with me to the garden. सा अवश्यं मया सह उद्यानम् आगच्छति |
5. My teacher says that I am an excellent student. मम अध्यापिका वदति यत् अहम् उत्तमा छात्रा/ उत्तम: छात्र: असिम|
C. Put the similar coloured words together to form your sentences.

<table>
<thead>
<tr>
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<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>राम:</td>
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<td>स्व:</td>
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<tr>
<td>युवाम्</td>
<td>मथि</td>
<td>विशालम्</td>
</tr>
<tr>
<td>श्रद्धा</td>
<td>आवाम्</td>
<td>ईश्वरे</td>
</tr>
<tr>
<td>गुहम्</td>
<td>माम्</td>
<td>अस्ति</td>
</tr>
<tr>
<td>छात्राऽः</td>
<td>मम</td>
<td>कुप्यथः</td>
</tr>
</tbody>
</table>
Banquet Lesson 23 C. Exercises with Asmad.

Nouns            Verbs            Avyayas
Adjectives

| ग्रंथालय      | अच्छा      | उत्तमः / मः / मा  |
| library M    | today      | excellent       |

| उपहार      | अवशयम्     |
| gift M      | definitely/ surely |

| प्रेरणा     |
| inspiration F |

| उत्तर      |
| answer N   |

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

A. Translate:
1. **Pranav:** Arre, Sudha, Ramesh, where are the two of you going?
   **Ramesh:** We are going to the library, Pranav. You also come with us.
   **Pranav:** Today is my friend's birthday. I am buying a gift for him from the market. But definitely get me a book from the library.
   **Ramesh:** I am bringing a book for my friend. Afterwards, take that book from me.
   **Sudha:** We are meeting again in our school for the purpose of reading books. (That will be just one word! Can you figure it out without looking at the answers?)
   **Pranav:** When our teachers look at us then they are thinking that we are excellent students!
   **Sudha:** But that is the truth! And the teachers' faith is in us.
   **Ramesh:** Yes. My teacher tells me that from us the children of our class obtain inspiration.
   **Sudha:** Pranav, Ramesh, come to my house now. Let us drink tea.
Afterwards, Ramesh, you go to that friend's house and we are going to the library.

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

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

मत् --- अस्मान्, अस्मास्य, पद्मी विभक्ति एकवचन --- from me.

1. मद्यम्
2. अस्मान्
3. मथि
4. आवयोः
5. माम्
6. अस्म
7. अस्मास्यु
8. नौ
9. मम
10. अस्माभिः

Please do the exercises in the Buffet lesson as well.
Banquet Lesson 23 D. Answers to Lesson 23 C.

A. Translate:

1. **Pranav:** Arre, Sudha, Ramesh, where are the two of you going? 
   अरे सुधा, रमेश, दोनों कहां गए हों?

   **Ramesh:** We are going to the library, Pranav. You also come with us.
   आपं ग्रन्थालयं गए, प्रनव. आपं अच्छे में आयेंगे?

   **Pranav:** Today is my friend's birthday. आज, मेरे मित्र का जन्मदिवस आज है?
   I am buying a gift for him from the market. आपं उपहार उपलब्धि, आपं उपहार उपलब्धि आपकी मदद से?
   But definitely get me a book from the library. परन्तु अवश्य मद्दर ग्रन्थालयात पुरस्तकांक आन्याकां?

   **Ramesh:** I am bringing a book for my friend. मेरे मित्र के लिए एक पुस्तक लेंगे?
   Afterwards, take that book from me. तदन्तरं मत् तदं पुस्तकं नवं?

   **Sudha:** We are meeting again in our school for the purpose of reading books. वेषं अस्मां विद्यालयं पुस्तकपरिपरम् पुनं मिलाम्?

   **Pranav:** When our teachers look at us then they are thinking that we are excellent students! तदा अस्मां अध्यापकां अवस्रोक्तता यद्य परं परं चित्तपरं यद्य वेषं उत्तमं: छात्रः!

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

   And the teachers' faith is in us. अध्यापकां अन्न विश्वासः च अस्मामु अर्थति?
Ramesh: Yes. My teacher tells me that from us the children of our class obtain inspiration.

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

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

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

2. अस्मान्  --- अस्मद्, द्वितीया विभक्ति एकवचन  --- us :object
3. मथि --- अस्मदु, सत्तमी विभक्ति एकवचन --- in me.
4. आवीयो: --- अस्मदु, पठी /सत्तमी विभक्ति द्विवचन --- of the two of us, in the two of us.
5. माम् --- अस्मदु, द्वितीया विभक्ति एकवचन --- me: object.
6. अस्मत् --- अस्मदु, पच्चमी विभक्ति बहुवचन --- from us.
7. अस्मासु --- अस्मदु, सत्तमी विभक्ति बहुवचन --- in us.
8. नी --- अस्मदु, द्वितीया / चतुर्थी / पठी विभक्ति द्विवचन --- two of us: object, for two of us, two of ours.
9. मम --- अस्मदु, पठी विभक्ति एकवचन --- mine.
10.अस्माभि: --- अस्मदु, तृतीया विभक्ति बहुवचन --- by all of us.
Summing up of Month 4.

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

1. Understood the usage of the Saptami and the Sambodhana.

2. All the vibhaktis having been completed; the masculine, neuter and the feminine noun forms - राम, वन and माला would have been memorized. Ditto with all pronouns that have already been introduced.

3. Learnt the imperative mood कॅर of the P.P. and know how to use it.

4. Know that verbs could be P.P., A.P. or U.P. and be able to differentiate between the P.P. and A.P.

5. Know that verbs are divided into 10 Gana-s.

6. Have learnt how to conjugate present tense verb forms of the 1st, 4th, 6th and the 10th Gana-s.

7. Have begun to use the A.P. present tense verbs as well.

8. Have begun to get familiar with the Asmad pronoun.

9. Realized that Asmad is not governed by gender.

10. Deduced that Yushmad is not governed by gender either.

11. Well settled and comfortable with the lessons and looking forward to Month 5!