Buffet Lesson 24 A . Exercises with Yushmad.

Since there are no special instructions to be given regarding the Yushmad forms, I didn’t think it necessary to have a separate concept lesson. Let’s get into the Buffet exercises directly.

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Note: यदि and तथि are used in combination in a sentence just like 'neither-nor', 'either-or' etc.

A. Translate:
1. I am going to the bank.
2. I see you there.
3. I ask you for money. (Use याच्छ 1. A.P. to beg/ to ask for. Both, what you ask for and whom you ask it of, fall into the द्वितीया विमति.)
4. You give me money.
5. I give you my telephone number.
6. From you I get your telephone number.
7. By telephone, our conversation happens. (oh, dear.)
8. We are meeting in the restaurant for a meal.
9. There, our discussion is also happening.
10. Afterwards, if I have faith in you, only then I am giving you money.
B. Fill in the blanks with the correct forms of युष्म् \( s = \text{singular, } d = \text{dual, } p = \text{plural} \).

1. ________(d) युष्म युष्मेऽयः
2. पुरोहितः _________ (s) पुरोहित् युष्मेऽयः
3. _________ (s)अहं पुरोहित स्वयं
4. _________ (p) विचारयः तत्त्व अर्थिति
5. _________ (p) सदृश, सा अपि युष्मेऽयः
6. ते _________(d) युष्मेऽयः
7. ___________(p) एषः अत्तिचितः \( (\text{Tricky one.}) \)

***************
Buffet Lesson 24 B. Answers to Lesson 24 A.

1. I am going to the bank. अहे वित्तकोष गच्छामि |
2. I see you there. तन्त्र अहे त्वाम् ईशे |
3. I ask you for money. अहे त्वां धनं याचे |
4. You give me money. त्वं महं धनं गच्छसि |
5. I give you my telephone number. अहे तुम्ह्यं मम तुर्भाषाकर्मां, गच्छामि।
6. From you I get your telephone number. त्वत् अहे तव तुर्भाषाकर्मां तुभे।
7. By telephone, our conversation happens. दूरभाषेण अर्थांक सम्भाषण भवति |
8. We are meeting in the restaurant for a meal. भोजनाय आवामः
    उपाहारागृहे मिलावः |
9. There, our discussion is also happening. तत्र आवायोः चर्चा अपि भवति |
10. Afterwards, if i have faith in you, only then i am giving you money.
    तदनन्तरं यदि मम विश्वासः त्यथा अस्ति , तथां अहे तुम्ह्यं धनं गच्छामि |

B.  1. युवा (d) मम मित्रे स्थः |
    2. पुरोहित: तुम्ह्यं (s) पुष्यं गच्छति |
    3. त्वत् (s) अहे पुस्तकं नयामि |
    4. युष्माकं (p) विचारलयः तत्र अस्ति |
    5. युष्माभः (p) सति, सा अपि आगच्छति |
    6. ते युवा / वा (d) पश्यन्तु |
    7. युष्मास्तु एषः अति-चितुः | (Tricky one.)
Banquet Lesson 24 C. Exercises with Yushmad.

Nouns | Verbs | Avyayas | Adjectives
---|---|---|---
वित्तकोष bank M | यदि If |  |  
दूरभाष्य telephone M | तर्क Only then |  |  
दूरभाष्यकमांक telephone number M |  |  |  
सम्भाषण conversation N |  |  |  
चर्च讨论 discussion F |  |  |  
कोष pocket M |  |  |  
पुरोहित priest M |  |  |  

Note: यदि and तर्क are used in combination in a sentence just like 'neither-nor', 'either-or' etc. (s= singular, d=dual, p=plural.)

A. Translate: (Make use of the A.P. verbs as often as you can.)

1. The two of you are going to the market. You (d) see a shop on the bank of the river. There are fruits, books and bags in the shop. But there is no money in your pockets. You( s) speak with your father by telephone. You ask him. Your father tells you( s)," Go to the bank. The bank is not very far from the shop. The bank's president is my friend. You are asking him for money. You are my son therefore he is giving you money. When you obtain money from him, then both of you buy the books." In this manner, the conversation happens.

2. Your(p) school is close to the ancient temple. All of you go to the temple and do namaskar to the Lord. The temple's priest sees all of you. There are flowers on the feet of the Lord. He gives all of you those flowers. From you(p), the priest receives money. He puts it in the box. Your (p) money is for the Lord. In all of you is faith. The Lord is pleased.

Note: Words in red - new sentence construction. Check out the answers if you need help.
Banquet Lesson 24 D. Answers to Lesson 24C.

A. Translate:

1. The two of you are going to the market. दोनों आपण गांवात जातात।
You (d) see a shop on the bank of the river. यांच्यासाठी तुम्ही देखील नाहीत।
There are fruits, books and bags in the shop. आपण फल्स, पुस्तकें आणि पुतळे वाचता असतात।
But there is no money in your pockets. परंतु तुमच्या पेस्ट्युस्मध्ये ही दुपुर नाही।
You( s) speak with your father by telephone. त्यांच्यासाठी तुम्ही तुमच्या बाबा सोबत टेलिफोन मार्गे सोपतं आहे।
Your father tells you( s), "Go to the bank. तुम्ही तुमच्या बाबासाठी अम्बेदकर जाता असतात।"
The bank is not very far from the shop. बॅंक तुमच्या शॉपमध्ये ठिक नाही।
The bank's president is my friend. बॅंकची बॅंकचीप्रेसिडेंट म्हणजेच मी आपल्या मित्रांचा आहे।
You are asking him for money. त्यांमध्ये तुम्ही तुमच्या पाप्तवांसाठी मनी मागता जाता असतात।
You are my son therefore he is giving you money. त्यांमध्ये तुम्ही मी आपल्या पुत्रांसाठी मनी मागता जाता असतात।
When you obtain money from him, then both of you buy the books." त्यांमध्ये तुम्ही तुमच्या पाप्तवांसाठी मनी मागता जाता असतात।"
In this manner, the conversation happens.

2. Your(p) school is close to the ancient temple. आपणच्या विद्यालयाचा पुरातन देवस्थानाचा पासून प्रमुख वर्तनाचे समाधान आहे।
All of you go to the temple and do namaskar to the Lord. तुम्ही तुमच्या लोकप्रिय प्रमुखाच्या प्रातिकांना स्मरण येतात।
The temple's priest sees all of you. देवस्थानाचे प्रेसिडेंट तुम्ही प्रातिकांना प्रेसिडेंट आहे।
There are flowers on the feet of the Lord. देवस्थानाच्या पादाच्या उपरीत फुलांचे वाचतात।
He gives all of you those flowers. स: तानि पुष्पांच्या पुष्पमध्ये वाचतात।
From you(p), the priest receives money. तुमच्या प्रेसिडेंटांना मनी मागता जाता असतात।
He puts it in the box. स: तत्पर तेलिफोनिकांना स्मरणाचे समाधान आहे।
Your (p) money is for the Lord.
In all of you is faith.
The Lord is pleased.
Lesson 25. उपसर्ग

Read Only Series.

उपसर्गs are prefixes. They are added to the beginning of a root word and affect the roots and their meanings in several ways. They are extremely popular in Sanskrit and you will find them invited to join a root word at the drop of a hat.

There are 22 उपसर्गs in Sanskrit. The technical term for them is "प्राविन". Their functions could be any of the following.

1. To change the meaning of the root.
   गम् गच्छति to go; आ + गम् = आगच्छति to come.

2. To support or substantiate a particular meaning.
   रूहे रोहति = to climb up. आ + रोहति = आरोहति to climb up.

3. To emphasize the original meaning.
   पावः पावति to run प्र + पावः = प्रपावति to run fast.

Two lovely verses expound the उपसर्गs ...

1. धातुः बाधते कश्चित् कश्चित्रतमनवत्ते ।
   तमेव विशिष्टाय: उपसर्गंगतिष्ठित ॥

Some prefixes change the meaning of a root; some reinforce or even enhance the same; while others follow the original meanings. These are the functions of उपसर्गs.

2. उपसर्गाणुः धातुःवन्दन्ति नीयते ।
   प्रहारसंहारविहारपरिहारवत् ॥

उपसर्ग changes the meaning of a root, for example हूः changes its meaning because of various उपसर्गs. प्र + हूः = प्रहार to strike; आ + हूः = आहार to eat; सम् + हूः = संहार to kill; वि + हूः = विहार to walk for pleasure; परि + हूः = परिहार to ward off.

- Some roots change their पद with the addition of certain उपसर्गs.
Interesting fact: उपसर्ग—s are very generous. They give themselves away willingly. Two or more can be added quite happily to a root word. For example, सम् + अधि + गम् = समधिगच्छति = to go towards together; to go completely over; surpass.

Now, let's go through the list of उपसर्ग—s and see what those उपसर्ग—s mean. Note how sometimes the same उपसर्ग— can convey two completely separate and different ideas. (We are getting better at sighing longer drawn out sighs, aren't we!)

1. प्र = more, forward (काशः = light. प्रकाशः = bright/more light.) वर्षासु अनेके जीवा: प्रभवन्ति |
2. परा = down, backward (भू भवति = is. परभवति = disappear/defeat.) विद्वान् मूर्ते परभवति |
3. अप = near, to ; away, separation (सू तरति =move. अपसरति = move away from) रावण: सीताम् अपहरति |
4. सम् = together, very much. (अन्त = end. समन्त =having the ends together; neighbouring.) सहपाठिनः समवच्छिति |
5. अनु = behind (अनुगच्छति = to follow.) जना: नेतारम् अनुगच्छति |
6. अव = down (रूढ़ रोहति = to climb up. अवरोहति = to come down.)

त्वं गुरुं कथमृ अवमन्यसे? देशस्य रक्षाये महापुरुषाः: अवतरन्ति |
7. निस्त् = out, far away, without (त्यज्ञ = let go. निस्त्यज्ञति = expel) निस्देशार्थ सः = आरोपितः

8. निर् = out(दृश्य = see. निरीक्षते = observe) सः = गृहात निर्गच्छति

9. दुः = bad; wicked. तस्य वचनं दुः सहम् = आसीत्

10. दुः = difficult. (दभ = obtain दुःभभे = difficult to obtain.) अहं दुःभभे वर्नं न गच्छामि

11. वि = contrary, particular.( स्मृति = remember. विस्मरति = forget)

रामः राजमणि: सदा विजयते | विषमः कृतं कर्त्वः |

12. आ = to, from, upto, backwards. (आहच्छादि to come) आवाहंद्रशः = तत्र आहच्छादि। कः अनु आहच्छादि?

13. निः = in, more. (सु सर्वति = move/flow. निःसर्वति = to disappear.) वृक्षेभ्यः पत्राणि निकतन्ति

14. अपि = above (वस् = stay. अपिवस्ति = sit upon, perch.) वृक्षः ख्यामः

अपास्ते | माताकारः वृक्षम् अपिवस्ति |

15. अति = beyond. (धावं धावति = run. अतिधावति = to rush) मुखः अपि अधिजल्वति |

16. अपि = also, to cover.(सु सर्वति = move/flow. अपिसर्वति = to flow over.)

वष्णुकादे नदीं तटे अपिसर्वति |

17. सु = good (शीलं = character. सुशीलं = good character) माता सुचङ्कति |

18. अभि = towards (कन्दू कन्दन्ति = cry. अभिकन्दन्ति = shout at.) सः वनम् अभिगच्छति |

19. प्रति = towards, against. (बद्वति = to speak. प्रतिबद्वति = to answer.) सीता गीता च विधातवः प्रति गच्छति |

20. परि = around. (अभम् भ्रमति वर्तर. परिभ्रमति = circumambulate)

पापं परित्ययः | आचार्यः शिष्यं परीक्षते |

21. उप = near, to.(नेत्रम् = eye. उपनेत्रम् =spectacles) सर्वं मन्दिरसं उपगच्छन्ति |

22. उद्ध = up. (भू भवति = is. उद्धवति = emerge.) बीजं भूमं: उद्धच्छति |
And thus do we conclude today's lesson. The Read Only Series will not be accompanied by exercises. No excuses then....there's enough time for revising work done so far.
Till next week..... happy studying!
Lesson 26. He who knows his pronouns... यद्दृ and किम् |

One of my most treasured memories of this year's Chaturmasa is Parama Pujya Swamiji's rendition of the अपराजितास्तोत्रं in His Divine mellifluous voice.
That Devi, she who resides in all as forgiveness, knowledge, modesty...(there are many verses in the stotra, each verse revealing a quality)....to her my salutations.

doesn't the stotra reinforce the feeling of oneness with the Lord? There are many stotras that come up with the words "she who", "he who" or "whose." They are pronouns and can be easily understood if translated in Hindi by the word जो | The pronoun is यद्दृ and is declined in three different ways....masculine, feminine and neuter. The masculine and neuter are exactly alike except for the first two vibhaktis.

Another pronoun, किम्, is used to ask questions. That too is declined in the three genders. Take a look at Supplement 10 which will give you the complete declensions of यद्दृ and किम् |

The entire lot are so rhythmic and musical that it is pretty easy to memorize them. Trust me.
Keep the supplement handy to refer to while i go on with the lesson. यद्दृ and किम् are used extensively in conversations and riddles. i may ask...

यः प्रकाशं वच्चति, सः कः ? He who gives light, who is he?
यः प्रकाशं वच्चति, सः सूर्यः ? He who gives light, he is the Sun.

Or i may ask...कैन सह, रामः गच्छति? And someone might answer...

कैन सह रामः गच्छति, तस्य नाम रमेशः |
कवा सह रामः गच्छति? सीता सह रामः गच्छति |
वं देवम् अहं नमामि , तं देवं त्वम् अपि नमसि |.... जिस देव को में नमस्कार करती /करता हैं , उस देव को मूर्त्ति भी नमस्कार करते हो |

Fairly simple isn't it? Now over to our exercise lesson.
Appetizer Lesson 26 A. Exercises with युद्ध and किम्

We've avtaarofied yet again! A little birdie told me that we have spent enough time on translating hazaar sentences. So i told the little birdie that i would get my Buffets and Banquets to go into hibernation, since my students now have got the hang of it. ONE exercise lesson with each detailed concept lesson and 10 sentences set for translations. That's it and no more. They will be called "Appetizers"..... hoping to whet your appetite. You'll have to cook your meals yourself, though! Thrown in for good measure, once in a while, will be lessons called " Hearty Khichadis"..... revision lessons which will encompass all things learned so far. There will be no concept lessons accompanying them. The coming lessons will concentrate on building your vocabulary. Now, knowing how to handle each vibhakti, the verbs, adjectives and avyayas, you can intelligently use the words to start conversing with whosoever will listen to you. With the bonus time that you will acquire, you will set yourselves to

1. concentrating on memorizing the slowly-but-surely-ever-growing Supplement Section.
2. writing your own simple sentences AND sending them to me for my scrutiny.

So shall we begin?

Translate:

1. Who gives the poor man wealth?
2. He who gives the poor man wealth, he is a rich man.
3. Amongst the students, he whose name is Ram,( he) come here.
4. Who is standing here? ( feminine)
5. If Gopal is not here then how am i cooking? ( oh, dear. A better sentence structure would be- How do i cook if Gopal is not here?)
6. Give that boy milk.
7. Who is giving that boy milk?
8. To which boy you are giving milk, give that boy fruits too.( जिस बालक को तुम दूध दे रहे हो, उस बालक को फल भी दो)
9. The fruits that I am eating, those fruits do you want too?(जो फल में खा रही हूँ, वो फल तुम भी चाहते हो ?)
10. Which girl is speaking?
Appetizer Lesson 26 B. Answers to Lesson 26 A.

1. Who gives the poor man wealth कः याचकाय घर्म यच्छति?
2. He who gives the poor man wealth, he is a rich man. यः याचकाय घर्म यच्छति, सः धनिकः |
3. Amongst the students, he whose name is Ram,( he) come here. छात्रेषु, यस्य नाम रामः, अत्र आग्न्ध्रतु / आग्न्ध |
4. Who is standing here? ( feminine) अत्र का तिष्ठति?
5. If Gopal is not here then how am i cooking? यदि गोपालः अत्र नासि तत्त्वे अहूँ कथं पञ्चायिः?
6. Give that boy milk. तस्में बालकाय दुर्गं यच्छतु / यच्छ |
7. Who is giving that boy milk? कः बालकाय दुर्गं यच्छति?
8. To which boy you are giving milk, give that boy fruits too. यस्में बालकाय त्वं दुर्गं यच्छसि, तस्में बालकाय फलानि अधि यच्छ |
9. The fruits that I am eating, those fruits do you want too? यानि फलानि अहूँ खाद्यामि, तानि फलानि त्वम् अधि इच्छसि किम्?
10. Which girl is speaking? का बालिका बद्दति?

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Lesson 27. Making life easy with the कृ धातु।

(To be sung to the tune of the Beetles number!)

Listen,
do you want to know a secret..
Do you promise all to tell(!)
oh, ohhhh....
Closer, let me whisper in your ear..
the कृ धातु is always here,
To be used by you...uuuuuuu
(Here’s hoping that i shall not be sued for plagiarism!)

Sometimes the sheer effort of having to remember which धातु conjugates in which manner, can get one's morale down. Right up to one's toes. You come across a new धातु and you wonder..."Which गण is it from? How is it conjugated? Which is the correct विकरण to add?" Well, wonder no further, dear one. Take a look at the following sentences.

आई नमामि | आई नमनं करोमि |
आई कथ्यामि | आई कथनं करोमि |
आई चिन्त्यामि | आई चिन्तनं करोमि |
आई पूज्यामि | आई पूजनं करोमि |

Is the horizon looking brighter? I just convert a root word, धातु, into a noun in the singular(एकवचन) object form (द्वितीया विभक्ति), add करोमि (if the subject is "I") and VOILA! I am doing namaskara. I am doing talk. I am doing thought. I am doing worship. Sounds absolutely ridiculous translated in English, but in Sanskrit, it is the done thing. Acceptable too. Without a doubt. Trust me. So, अहं ध्यायामि, becomes अहं ध्यानं करोमि | Simple.

---

Your discovery today: धातु s can be converted into a noun and a verb as well!
Your question today: Can धातु s be converted into other thingamajigges?
My answer: Wait and watch!

There are millions of words we are already familiar with. We use them as nouns every single day. स्नान, अध्ययन, भजन, भोजन, श्रवण, मनन, चिन्तन,
Why didn't I tell you this before? There's a very important reason...... Much as the कृ पालु simplifies sentence structures, it robs the language of its sweetness if used too generously. How often can one use करोमि and sound like a scholar at the same time?! Therefore it's best to revert to the कृ पालु only when you are unsure of a verb's conjugated forms.

This wonder पालु (8. U.P.) shall now be revealed to you in all its glory in the Supplement section. Just the व्यत्र and वेट today...the present tense and the imperative mood...... Please refer to Supplement 11. Is it right in front of you? Here goes......

- Present tense examples:
  Let's take the word लेखनम् and use it with the कृ पालु. लेखनम् is the noun form meaning "to write." ...
  आह लेखन करोमि | I am writing.
  स: लेखन करोति | He is writing.
  त्व लेखन करोषि | You are writing.
  चुवाल लेखन कुरुथः | The two of you are writing.

And so on and so forth.

Do you see how when forming sentences, the form of the noun, as in whatever it is that one is doing, does not change? It remains the same whether I, you or he does the writing, or the cooking, or the eating, or the cleaning. Just make sure to match the कर्ता with its correct verb form.

- Imperative mood examples:
  त्व लेखन कुरु | You write.
  कि वर्य लेखन करवाम्? May all of us write?

Over to the Appetizer exercise now.
Appetizer Lesson 27 A. Exercises with the क्रृ धातु

How about a quick look at "things we do through the day list. That should help you build many sentences of your own.

Note: These words are nouns and not verbs.

<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>brushing teeth.</td>
<td>दर्शनानम्</td>
<td>wandering/strolling</td>
</tr>
<tr>
<td>to wash/clean</td>
<td>प्रक्षालनम्</td>
<td>wiping</td>
</tr>
<tr>
<td>washing face</td>
<td>मुखप्रक्षालनम्</td>
<td>sleeping</td>
</tr>
<tr>
<td>washing hands</td>
<td>हस्तप्रक्षालनम्</td>
<td>buying</td>
</tr>
<tr>
<td>washing foot/feet</td>
<td>पादप्रक्षालनम्</td>
<td>selling</td>
</tr>
<tr>
<td>washing clothes</td>
<td>वस्त्रप्रक्षालनम्</td>
<td>playing</td>
</tr>
<tr>
<td>bath</td>
<td>खानम्</td>
<td>jumping</td>
</tr>
<tr>
<td>japa</td>
<td>जपनम्</td>
<td>writing</td>
</tr>
<tr>
<td>worship</td>
<td>पूजनम् पूजा</td>
<td>reading/studying</td>
</tr>
<tr>
<td>study</td>
<td>अध्ययनम्</td>
<td>listening</td>
</tr>
<tr>
<td>telling</td>
<td>कथनम्</td>
<td>eating a meal</td>
</tr>
<tr>
<td>singing</td>
<td>गानम्</td>
<td>drinking water</td>
</tr>
<tr>
<td>going</td>
<td>गमनम्</td>
<td>drinking tea</td>
</tr>
<tr>
<td>coming</td>
<td>आगमनम्</td>
<td>calling</td>
</tr>
<tr>
<td>walking</td>
<td>चलनम्</td>
<td>counting</td>
</tr>
<tr>
<td>thinking</td>
<td>चिन्तनम्</td>
<td>collecting</td>
</tr>
<tr>
<td>memorizing</td>
<td>स्मरणम्</td>
<td>telling</td>
</tr>
<tr>
<td>crying</td>
<td>रोदनम्</td>
<td>looking after</td>
</tr>
<tr>
<td>viewing</td>
<td>दर्शनम्</td>
<td>send</td>
</tr>
<tr>
<td>cooking</td>
<td>पाकम्</td>
<td></td>
</tr>
</tbody>
</table>
Translate using the कृ धातु with the words that have been underlined. With the rest please make conjugated forms of the धातु।

<table>
<thead>
<tr>
<th>Nouns/Pronouns</th>
<th>Verbs</th>
<th>Avyayas</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>कथक्: story-teller M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अनायास: Ease M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>संस्कृतभाषा: The Sanskrit language. F</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. In the morning, I do the brushing of teeth, I take a bath, after that I do my japa and also the worship of my Lord.
2. Eat with me.
3. I tell Madhav, "Tell Sujata, those books that are there in the cupboard, to do their counting.
4. In the evening, the story-teller sits near the tree and does the telling of a story.
5. If I think in the Sanskrit language, then with ease, I am speaking in the Sanskrit-language.
6. When the teacher is calling, then the boys and the girl, from the playground, run towards the school.
7. The mother says, "Lata, stop playing. Study now." When Lata hears this, then she cries.
8. The priest does the Lord's puja everyday.
9. When our Gurudeva comes, then we wash His feet.
10. The teacher writes on the blackboard. The students read. Afterwards, the teacher does the wiping of the blackboard.

Okay, so I cheated. I have put two or three sentences camouflaged in one. Old habits die hard....will stick to just 10 sentences in my next lesson. I promise.
Appetizer Lesson 27 B. Answers to Lesson 27 A.

1. In the morning, I do the brushing of teeth, I take a bath, after that I do my japa and also the worship of my Lord. 
   प्रातःकाले, अहं दुनियावनं करोमि, स्नानं करोमि | तदनन्तरम् अहं जपनं, मम देवस्य पूजनम् अपि च करोमि |

2. Eat with me. मयासह भोजनं करोतु /कुरु |

3. I tell Madhav, "Tell Sujata, those books that are there in the cupboard, to do their counting." सुजातायं कथय, याम पुत्रकानि कपाटे संन्ति, तेषां गणनं करोतु / कुरु |

4. In the evening, the story-teller sits near the tree and does the telling of a story. सायंपदले, कथकः तृक्षस्य समीपम् उपविशति, कथायाः: कथनं (कथाकथायं ) करोति |

5. If I think in the Sanskrit language, then with ease, I am speaking in the Sanskrit-language. यदि अहं संस्कृतमाभाषायं चिन्तनं करोमि, तथि अनायासेन अहं संस्कृतमाभाषायं वदामि |

6. When the teacher is calling, then the boys and the girls, from the playground, run towards the school. यदा अध्यापकः आद्यानं करोति तदा बालकः: बालिकः: च कीड़क्षणात विचारतव्र्य प्रति धावन्ति |

7. The mother says, "Lata, stop playing. Study now." When Lata hears this, then she cries. माता वदति, "लते, कीड़म मा कुरु | अधुना पठनं कुरु "| यदा लता एतद् आकर्षणं, तदा सा रोदनं करोति |

8. The priest does the Lord's puja everyday. पुष्पितः: देवस्य पूजनं प्रतिदिनं करोति |

9. When our Gurudeva comes, then we wash His feet. यदा अस्माकं गुरुदेवः आगच्छति , तदा वर्ष तस्य पादप्रशालनं कुर्मः | If you'd like to say this sentence showing your respect to the Guru, it would be - यदा अस्माकं गुरुदेवः आगच्छति , तदा वर्ष तेषां पादप्रशालनं कुर्मः |

10. The teacher writes on the blackboard. The students read. Afterwards, the teacher does the wiping of the blackboard.
अध्यापक: कृष्णफलके लेखन करोति | छात्रा: पठन कुर्वल्लि | तदनन्तरम् अध्यापकः
कृष्णफलकस्य सम्मार्जनं करोति |

***************
Summing Up Month 5.

We have covered major study areas this month. By the end of the fifth month, you would know

- How to decline and use the pronoun युज्य
- that upasargas, when added to the root word, can change, emphasize or follow the meaning of a root word. Examples of upasargas + root words have begun to appear in our "From Our Library" series.
- how the यदु and किम are used.
- that trying to form sentences of your own is the only way to get familiar with the usage of words...especially since Madame Sanskrit Teacher (God bless her soul) has decided to give only 10 sentences for translation each week (God bless her soul even more for that.)
- that the कु पातु, if mastered, can help construct sentences when you are not sure of how to conjugate verbs.
- that the "From Our Library" section builds your vocabulary and gives you glimpses of how Sanskrit is spoken and written.
- that if you would make a list of words you would like to know Sanskrit words for, shed your inhibitions and contact me, i could build a wonderful dictionary of sorts especially for our study circle. Everybody would benefit, don't you think? So start keying in.....

Okay, Month 6, here we come!