

## 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.

| Nouns                                 | Verbs | Avyayas         | Adjectives |
|---------------------------------------|-------|-----------------|------------|
| वित्तकोष bank M                       |       | यदि If          |            |
| दूरभाष telephone M                    |       | तर्हि Only then |            |
| दुरभाषाक्रमाङ्क<br>telephone number M |       |                 |            |
| सम्भाषण conversation<br>N             |       |                 |            |
| चर्चा discussion F                    |       |                 |            |
| कोष pocket M                          |       |                 |            |
| पुरोहित priest M                      |       |                 |            |

**Note:** यदि and तर्हि 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 याच् 1. A.P. to beg/ to ask for. Both , what you ask for and whom you ask it of, fall into the द्वितीया विभक्ति ।)
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 युष्मद् । s= singular, d=dual, p=plural.

1. \_\_\_\_\_(d) मम मित्रे स्थः ।
2. पुरोहितः \_\_\_\_\_ (s) पुष्पं यच्छति ।
3. \_\_\_\_\_ ( s)अहं पुस्तकं नयामि ।
4. \_\_\_\_\_ ( p) विद्यालयः तत्र अस्ति ।
5. \_\_\_\_\_ ( p) सह , सा अपि आगच्छति ।
6. ते \_\_\_\_\_(d) पश्यन्तु ।
7. \_\_\_\_\_( p) एषः अतिचतुरः । ( Tricky one.)

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

1. I am going to the bank. अहं वित्तकोषं गच्छामि ।
2. I see you there. तत्र अहं त्वाम् ईक्षे ।
3. I ask you for money. अहं त्वां धनं याचे ।
4. You give me money. त्वं मह्यं धनं यच्छसि ।
5. I give you my telephone number. अहं तुभ्यं मम दूरभाषाक्रमाङ्कं यच्छामि ।
6. From you I get your telephone number. त्वत् अहं तव दूरभाषाक्रमाङ्कं लभे ।
7. By telephone, our conversation happens. दूरभाषेण अस्माकं सम्भाषणं भवति ।
8. We are meeting in the restaurant for a meal. भोजनाय आवाम् उपाहारगृहे मिलावः ।
9. There, our discussion is also happening. तत्र आवयोः चर्चा अपि भवति ।
10. Afterwards, if i have faith in you, only then i am giving you money. तदनन्तरं यदि मम विश्वासः त्वयि अस्ति , तर्हि अहं तुभ्यं धनं यच्छामि ।

- B.
1. युवां (d) मम मित्रे स्थः ।
  2. पुरोहितः तुभ्यं (s) पुष्पं यच्छति ।
  3. त्वत् (s) अहं पुस्तकं नयामि ।
  4. युष्माकं (p) विद्यालयः तत्र अस्ति ।
  5. युष्माभिः (p) सह , सा अपि आगच्छति ।
  6. ते युवां / वां (d) पश्यन्तु ।
  7. युष्मासु एषः अतिचतुरः । ( Tricky one.)

## Banquet Lesson 24 C. Exercises with Yushmad.

| Nouns                                | Verbs | Avyayas         | Adjectives |
|--------------------------------------|-------|-----------------|------------|
| वित्तकोष bank M                      |       | यदि If          |            |
| दूरभाष telephone M                   |       | तर्हि Only then |            |
| दुरभाषक्रमाङ्क<br>telephone number M |       |                 |            |
| सम्भाषण conversation<br>N            |       |                 |            |
| चर्चा discussion F                   |       |                 |            |
| कोष pocket M                         |       |                 |            |
| पुरोहित priest M                     |       |                 |            |

Note: यदि and तर्हि 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. युवाम् आपणं गच्छथः ।

You (d) see a shop on the bank of the river. युवां सरितायाः तटे आपणम् इक्षेथे ।

There are fruits, books and bags in the shop. आपणे फलानि , पुस्तकानि, स्यूताः च वर्तन्ते ।

But there is no money in your pockets. परन्तु युवयोः कोषेषु धनं नास्ति ।

You( s) speak with your father by telephone. त्वं तव जनकेन सह दूरभाषेण भाषसे।

You ask him. त्वं तं पृच्छसि ।

Your father tells you( s)," Go to the bank. तव जनकः तुभ्यं कथयति ," वित्तकोषं गच्छ ।

The bank is not very far from the shop. वित्तकोषः आपणात् न अतिदूरम्।

The bank's president is my friend. वित्तकोषस्य अध्यक्षः मम मित्रम्।

You are asking him for money. त्वं तं धनं याचसे ।

You are my son therefore he is giving you money. त्वं मम पुत्रः अतः सः तुभ्यं धनं यच्छति ।

When you obtain money from him, then both of you buy the books." यदा तस्मात् धनं लभसे, तदा युवां पुस्तकानि क्रीणीथः ।"

In this manner, the conversation happens. ईदृशं सम्भाषणं भवति ।

2. Your(p) school is close to the ancient temple. युष्माकं विद्यालयः पुराणस्य देवालयस्य समीपं वर्तते ।

All of you go to the temple and do namaskar to the Lord. यूयं देवालयं गच्छथ देवं वन्दध्वे ।

The temple's priest sees all of you. देवालयस्य पुरोहितः युष्मान् ईक्षते ।

There are flowers on the feet of the Lord. देवस्य पादयोः पुष्पाणि वर्तन्ते ।

He gives all of you those flowers. सः तानि पुष्पाणि युष्मभ्यं यच्छति।

From you(p), the priest receives money. युष्मत् पुरोहितः धनं लभते ।

He puts it in the box. सः तत् पेटिकायां स्थापयति।

Your (p) money is for the Lord. युष्माकं धनं देवाय ।

In all of you is faith. युष्मासु श्रद्धा वर्तते ।

The Lord is pleased. देवः मोदते ।

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## Lesson 25. उपसर्ग

### Read Only Series.

उपसर्ग s 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 उपसर्ग s in Sanskrit. The technical term for them is "प्रादि"

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.  
रुह् रोहति = to climb up. आ + रोहति = आरोहति to climb up.
3. To emphasize the original meaning.  
धाव् धावति to run प्र + धाव् = प्रधावति to run fast.

Two lovely verses expound the उपसर्ग ...

1. धात्वर्थं बाधते कश्चित् कश्चित्तमनुवर्तते ।

तमेव विशिनष्ट्यन्यः उपसर्गगतिस्त्रिधा ॥

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 उपसर्ग-s.

2. उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।

प्रहारहारसंहारविहारपरिहारवत् ॥

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

- Some roots change their पद with the addition of certain उपसर्ग

| उपसर्ग           | Root | Original पद  | Changed पद                |
|------------------|------|--------------|---------------------------|
| सम्, अव, प्र, वि | स्था | P.P. तिष्ठति | becomes A.P.<br>अवतिष्ठते |
| सम्              | गम्  | P.P. गच्छति  | becomes A.P.<br>समगच्छते  |
| वि, परा          | जि   | P.P. जयति    | becomes A.P.<br>पराजयते   |
| वि, आ, परि       | रम्  | A.P. रमते    | becomes P.P.<br>आरमति     |

**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 जीवाः प्रभवन्ति ।
2. परा = down, backward (भू भवति = is. पराभवति = disappear/defeat.) विद्वान् मूढं पराभवति ।
3. अप = near, to ; away, separation (सृ सरति =move. अपसरति = move away from) रावणः सीताम् अपहरति ।
4. सम् = together, very much. (अन्त = end. समन्त =having the ends together; neighbouring.) सहपाठिनः सङ्गच्छति ।
5. अनु = behind (अनुगच्छति = to follow.) जनाः नेतारम् अनुगच्छन्ति ।
6. अव = down (रुहू रोहति = to climb up. अवरोहति = to come down.) त्वं गुरुं कथम् अवमन्यसे ? देशस्य रक्षायै महापुरुषाः अवतरन्ति ।



7. निस् = out, far away, without (त्यज् त्यजति = let go. निस्त्यजति = expel)  
निस्संशयं सः आगमिष्यति ।
8. निर् = out(ईक्ष =see. निरीक्षते = observe) सः गृहात् निर्गच्छति ।
9. दुस् = bad ; wicked. तस्य वचनं दुःसहम् आसीत् ।
10. दुर् = difficult. (लभ् = obtain दुर्लभ = difficult to obtain.) अहं दुर्गमं वनं न  
गच्छामि ।
11. वि = contrary, particular.( स्मृ स्मरति = remember. विस्मरति =forget)  
रामः राजमणिः सदा विजयते । विश्रामः कुत्र कर्तव्यः ।
12. आ = to, from, upto, backwards. (आगच्छति to come) आबालवृद्धाः तत्र  
आगच्छन् । कः अत्र आगच्छति ?
13. नि = in, more. (सृ सरति = move/ flow. निःसरति = to disappear.) वृक्षेभ्यः  
पत्राणि निपतन्ति ।
14. अधि = above (वस् = stay. अधिवसति = sit upon, perch.) वृद्धः खद्वाम्  
अध्यास्ते । मालाकारः वृक्षम् अधिरोहति ।
15. अति = beyond. (धाव् धावति = run. अतिधावति = to rush) मुखरः अपि  
अधिजल्पति ।
16. अपि = also, to cover.(सृ सरति = move/flow .अपिसरति = to flow over.)  
वर्षाकाले नदी तटे अपिसरति ।
17. सु = good (शील = character. सुशील = good character) माता सुपचति ।
18. अभि = towards (क्रन्द् क्रन्दति = cry. अभिक्रन्दति = shout at.) सः वनम्  
अभिगच्छति ।
19. प्रति = towards, against. (वदति = to speak. प्रतिवदति = to answer.)  
सीता गीता च विद्यालयं प्रति गच्छतः ।
20. परि = around. (भ्रम् भ्रमति wander. परिभ्रमति = circumambulate)  
पापं परित्यज्य । आचार्यः शिष्यं परीक्षते ।
21. उप = near, to.(नेत्रम् = eye. उपनेत्रम् =spectacles) सर्वे मन्दिरम् उपगच्छन्ति।
22. उद् = up. (भू भवति = is. उद्भवति = emerge.) बीजं भूमेः उद्गच्छति ।

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... यद् 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.

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

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 यद् 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 यद् 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.

यद् and किम् are used extensively in conversations and riddles. i may ask...

यः प्रकाशं यच्छति, सः कः ? He who gives light, who is he?

यः प्रकाशं यच्छति, सः सूर्यः । He who gives light, he is the Sun.

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

येन सह रामः गच्छति, तस्य नाम रमेशः ।

कया सह रामः गच्छति? सीतया सह रामः गच्छति ।

यं देवम् अहं नमामि , तं देवं त्वम् अपि नमसि ।.... जिस देव को मैं नमस्कार करती /करता हूँ , उस देव को तुम भी नमस्कार करते हो ।

Fairly simple isn't it? Now over to our exercise lesson.

## Appetizer Lesson 26 A. Exercises with यद् 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 मैं 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 धनं यच्छति?
2. He who gives the poor man wealth, he is a rich man. यः याचकाय धनं यच्छति, सः धनिकः ।
3. Amongst the students, he whose name is Ram,( he) come here. छात्रेषु, यस्य नाम रामः, अत्र आगच्छतु / आगच्छ ।
4. Who is standing here? ( feminine) अत्र का तिष्ठति ?
5. If Gopal is not here then how am i cooking? यदि गोपालः अत्र नास्ति तर्हि अहं कथं पचामि ?
6. Give that boy milk. तस्मै बालकाय दुग्धं यच्छतु / यच्छ ।
7. Who is giving that boy milk? कः बालकाय दुग्धं यच्छति ?
8. To which boy you are giving milk, give that boy fruits too. यस्मै बालकाय त्वं दुग्धं यच्छसि, तस्मै बालकाय फलानि अपि यच्छ ।
9. The fruits that I am eating, those fruits do you want too? यानि फलानि अहं खादामि, तानि फलानि त्वम् अपि इच्छसि किम् ?
10. Which girl is speaking? का बालिका वदति ?

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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...uuuuuuuu

( 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.

अहं नमामि । अहं नमनं करोमि ।

अहं कथयामि । अहं कथनं करोमि ।

अहं चिन्तयामि । अहं चिन्तनं करोमि ।

अहं पूजयामि । अहं 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 thingamajiggees ?

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,

निदिध्यासन, शयन, लेखन, मनोरञ्जन.....so on and so forth. Just add the म् to your noun , add the करोमि ( only if you are using the कर्ता, अहं of course ) and your sentence is ready.

Why didn't i tell you this before? There's a very important reason..... Much as the कृ धातु 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 धातु only when you are unsure of a verb's conjugated forms.

This wonder धातु ( 8. U.P.) shall now be revealed to you in all its glory in the Supplement section . Just the लट् and लोट् 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 धातु. लेखनम् is the noun form meaning "to write." ...

अहं लेखनं करोमि । I am writing.

सः लेखनं करोति । He is writing.

त्वं लेखनं करोषि । You are writing.

युवां लेखनं 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:

त्वं लेखनं कुरु । You write.

किं वयं लेखनं करवाम ? May all of us write?

Over to the Appetizer exercise now.

## Appetizer Lesson 27 A. Exercises with the कृ 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.

|                   |                   |                     |             |
|-------------------|-------------------|---------------------|-------------|
| brushing teeth.   | दन्तधावनम्        | wandering/strolling | भ्रमणम्     |
| to wash/clean     | प्रक्षालनम्       | wiping              | सम्मार्जनम् |
| washing face      | मुखप्रक्षालनम्    | sleeping            | शयनम्       |
| washing hands     | हस्तप्रक्षालनम्   | buying              | क्रयणम्     |
| washing foot/feet | पादप्रक्षालनम्    | selling             | विक्रयणम्   |
| washing clothes   | वस्त्रप्रक्षालनम् | playing             | क्रीडनम्    |
| bath              | स्नानम्           | jumping             | कूर्दनम्    |
| japa              | जपनम्             | writing             | लेखनम्      |
| worship           | पूजनम् पूजा       | reading/studying    | पठनम्       |
| study             | अध्ययनम्          | listening           | श्रवणम्     |
| telling           | कथनम्             | eating a meal       | भोजनम्      |
| singing           | गानम्             | drinking water      | जलपानम्     |
| going             | गमनम्             | drinking tea        | चायपानम्    |
| coming            | आगमनम्            | calling             | आह्वानम्    |
| walking           | चलनम्             | counting            | गणनम्       |
| thinking          | चिन्तनम्          | collecting          | सङ्ग्रहणम्  |
| memorizing        | स्मरणम्           | telling             | निवेदनम्    |
| crying            | रोदनम्            | looking after       | पालनम्      |
| viewing           | दर्शनम्           | send                | प्रेषणम्    |
| cooking           | पाकम्             |                     |             |

प्रेषणं करोतु कृपया an "other things you would like a Sanskrit word for" list to me. We could start compiling a list and put it up in the Supplement section....it would be very useful reference material.



Translate using the कृ धातु with the words that have been underlined. With the rest please make conjugated forms of the धातु ।

| Nouns/Pronouns                       | Verbs | Avyayas | Adjectives |
|--------------------------------------|-------|---------|------------|
| कथकः story-teller M                  |       |         |            |
| अनायास Ease M                        |       |         |            |
| संस्कृतभाषा The Sanskrit language. F |       |         |            |

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 दन्तधावनं करोमि, स्नानं करोमि । तदनन्तरम् अहं जपनं, मम देवस्य पूजनम् अपि च करोमि ।
2. Eat with me. मया सह भोजनं करोतु / कुरु ।
3. I tell Madhav, " Tell Sujata ,those books that are there in the cupboard, to do their counting . अहं माधवाय कथयामि, " सुजातायै कथय, यानि पुस्तकानि कपाटे सन्ति, तेषां गणनं करोतु / कुरु ।
4. In the evening, the story-teller sits near the tree and does the telling of a story. सायङ्काले, कथकः वृक्षस्य समीपम् उपविशति, कथायाः कथनं (कथाकथानं ) करोति ।
5. If I think in the Sanskrit language, then with ease, I am speaking in the Sanskrit-language. यदि अहं संस्कृतभाषायां चिन्तनं करोमि, तर्हि अनायासेन अहं संस्कृतभाषायां वदामि ।
6. When the teacher is calling, then the boys and the girls, from the playground, run towards the school. यदा अध्यापकः आह्वानं करोति तदा बालकाः बालिकाः च क्रीडाङ्गणात् विद्यालयं प्रति धावन्ति ।
7. The mother says, " Lata, stop playing. Study now." When Lata hears this, then she cries. माता वदति, "लते, क्रीडनं मा कुरु । अधुना पठनं कुरु ।" यदा लता एतद् आकर्णयति, तदा सा रोदनं करोति ।
8. The priest does the Lord's puja everyday. पुरोहितः देवस्य पूजनं प्रतिदिनं करोति ।
9. When our Gurudeva comes, then we wash His feet. यदा अस्माकं गुरुदेवः आगच्छति , तदा वयं तस्य पादप्रक्षालनं कुर्मः । If you'd like to say this sentence showing your respect to the Guru, it would be - यदा अस्माकं गुरुदेवाः आगच्छन्ति , तदा वयं तेषां पादप्रक्षालनं कुर्मः ।
10. The teacher writes on the blackboard. The students read. Afterwards, the teacher does the wiping of the blackboard.

अध्यापकः कृष्णफलके लेखनं करोति । छात्राः पठनं कुर्वन्ति । तदनन्तरम् अध्यापकः  
कृष्णफलकस्य सम्मार्जनं करोति ।

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## 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 युष्मद्
- 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 यद् and किम् 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 कृ धातु , 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!