Lesson 28. लोट्र लक्खार in the A.P.

A few lessons ago, I had introduced to you the लोट्र लक्खार in the P.P. \\
लोट्र लक्खार is the imperative mood.

Recall: verbs used in the imperative mood help you to express your thoughts in the form of a command or a request, when used for others; and when used for oneself, as permission to perform the action or as a wish expressed.

We've done a few exercises with the P.P. The A.P s are rather miffed at being neglected. So before they throw up a real royal tantrum, TODAY IS लोट्र लक्खार A.P. TIME! (All in capitals so that our A.P s can hear us loud and clear and feel kindly towards us once again....)

Naturally, the lot are in our Supplement 12. There is one example from each गण l Supplement 13 has the A.P. conjugations of the क्र घात्तु in both the लट्र and लोट्र लक्खार. Have the section ready with you as you go through your concept lesson and exercise.

One particularly beautiful prayer has a combination of both A.P. and P.P. लोट्र लक्खार verbs....

ॐ सह नावखूँ || सह नौ भुनखूँ || सह बीर्य करववें || 
तेजवीनावधीव्यक्तिमस्तु मा विद्विषाववें ||
ॐ शान्तिः शान्तिः शान्तिः ||

You'll recognize the word forms in both P.P. and in A.P. now.

The teacher and student both pray to the Lord.... Protect us both together, may we both enjoy together. May we both grow strong together. May our study be vigorous. May we not be unfriendly towards each other.
And so, with that prayer in our hearts, let's move on.
Appetizer Lesson 28. A. Exercises with the लोटुकार

<table>
<thead>
<tr>
<th>Nouns/ Pronouns</th>
<th>Verbs</th>
<th>Avyayas</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>अनुग्रह - grace M</td>
<td>आ +चर 1.P.P.</td>
<td>यथा - तथा (to be used in combination)</td>
<td>यथा - तथा (to be used in combination)</td>
</tr>
<tr>
<td>केदना pain (as in physical pain that one experiences.) F</td>
<td>परां +जि</td>
<td>यथा - तथा (to be used in combination)</td>
<td>यथा - तथा (to be used in combination)</td>
</tr>
<tr>
<td>नगर - रक्षक policeman M</td>
<td>नश्स 4. P.P. to be destroyed</td>
<td>यथा - तथा (to be used in combination)</td>
<td>यथा - तथा (to be used in combination)</td>
</tr>
</tbody>
</table>

Please go over Supplement 12. to decide how to conjugate a verb after figuring out which gana it belongs to. Clues in the Panini lessons.

Translate:

1. The policeman tells the thief, "Do not steal again. Do work. Obtain wealth. Then only are you not experiencing fear."
2. The father tells the boy, "Go to the ashram. Salute the teacher. Serve him. Obtain his grace."
3. Just as Gurudev behaves, so also you also behave.
4. May all of us work with happiness.
6. Do the work quickly.
7. The enemy is defeated! Let the people rejoice!
8. The doctor tells the boy, "Bear the pain. Eat this medicine. With this medicine, the pain is destroyed."
9. Suresh, tell that beggar...."Go away from here. There is a rich man there. Beg him for money. Do not come here again."
10. Arjun, fight. Do not sit here.
Appetizer Lesson 28. B. Answers to Lesson 28 A.

1. The policeman tells the thief, " Do not steal again. Do work. Obtain wealth. Then only are you not experiencing fear."

2. The father tells the boy, " Go to the ashram. Salute the teacher. Serve him. Obtain his grace."

3. Just as Gurudeva behaves, so also you also behave.

4. May all of us work with happiness.


6. Do this work quickly.

7. The enemy is defeated! Let the people rejoice!
8. The doctor tells the boy, "Bear the pain. Eat this medicine. With this medicine, the pain is destroyed."

वैद्यः वाल्कियाय कथयते, "वेदना सहस्रः। पूर्वते औषधं भक्षयस्वः। पूर्वते औषधेन वेदना

नशयति।

9. Suresh, tell that beggar...."Go away from here. There is a rich man there. Beg him for money. Do not come here again."

सुरेश, तस्माः याचकाय कथयस्व ....

"इतः गच्छः। तत्र धनिकः विधते। तत्त्वं याचस्व। अत्र पुनः मा आगच्छ।"

10. Arjun, fight. Do not sit here.

अर्जुनः, युध्यस्व। अत्र मा उपविश।

*******************
Lesson 29. Past tense....Zindaabaad!

The relief that i feel now is immense. The sentences and stories all these months have been sounding terrible without the past tense. We'll finally be able to write and speak about our glorious past....our mythology, our literature...after today's enlightening lesson.

Supplements 14, 15 and 16 will give you all the conjugations, both the A.P. and the P.P. The कृ धातु has been put into Supplement 16....all on its own.

Supplement 17, deals with the अस् धातु ....both the imperative mood AND the past tense.

You will not require any instructions on how to use the verb forms. Just a few examples should suffice for you to handle the exercise lesson 29 A.

He went to the village.
The singers sang songs.
You obtained a fruit.
I served my teacher.
Let it be so/ Okay

All these verb forms are tremendously new..... there are quite a number of them too in the 4 Supplements. Please do not worry about trying to memorize them.

As you go over the Supplement section again and again, the conjugations will automatically instill themselves in your mind. It's just a question of getting accustomed to them, that's all. Keep forming sentences of your own...a combination of a verb and a subject...for example, I ate( अहम् अत्रादाम्), She fell (सा अपतत्), You played(त्वम् अक्रीडः) ...that will help you remember the combinations much faster.

Since you will always have your Supplements to refer to, you need never fear that you will go wrong. i still need to do a quick revision once in a while...hope that serves as some consolation! Lots of love, to all of you.

Now over to the exercise section 29 A.
Appetizer Lesson 29 A. Exercise with the past tense.

Fun information:
The word for yesterday is च्व (More common, is its form च्)। Words for days of the week and the names of the days of the week, will be fun to use. Here goes.... Begin with today, then read upwards. Read today again, then go downwards.

| प्रपरश | the day before the day before yesterday. phew! |
| परश्र | the day before yesterday |
| द्वादश | yesterday |
| अध | today |
| श्र | tomorrow |
| परश्र | the day after tomorrow |
| प्रपरश्र | the day after the day after tomorrow! |

| रविवार | Sunday |
| सोमवार | Monday |
| मकरवार | Tuesday |
| बुधवार | Wednesday |
| गुरुवार | Thursday |
| शुक्रवार | Friday |
| शनिवार | Saturday |

I can say "प्रपरश्र: शनिवार: " and I'll convey the message that the day after the day after tomorrow is Saturday!

ि: मकरवार: would mean: Yesterday was Tuesday. See how the अस्वाभावic needn't be used at all!

Shall we try and use these words as well in today's exercise?
The Word bank is given below.

<table>
<thead>
<tr>
<th>Nouns/ Pronouns</th>
<th>Verbs</th>
<th>Avyayas</th>
<th>Adjectives.</th>
</tr>
</thead>
<tbody>
<tr>
<td>योजना</td>
<td>plan F</td>
<td>सदृ (सीदृ ) 1.P.P.</td>
<td>परस्परम् one</td>
</tr>
<tr>
<td>वास</td>
<td>day M</td>
<td>to sit.</td>
<td>another</td>
</tr>
</tbody>
</table>

Translate:
1. I thought of a plan.
2. He swam in the lake.
3. The day before yesterday was Monday.
4. When I gave you a fruit yesterday, then you sat down on a chair and ate it.
5. When Bharat saw Rama, he rejoiced.
6. The Kauravas and the Pandavas fought in Kurukshetra.
7. He told me that he saw me with Shobha in the restaurant yesterday.
8. I did my work very quickly.
9. We were friends, but we fought and now we do not speak amongst one another. (No, not difficult.....try it out!)
10. We bought milk from the market and later drank it. (in times of trouble, use the कु घातुः।)
Appetizer Lesson 29 B. Answers to Lesson 29 A.

1. I thought of a plan.
   अहं योजनांम् अचिन्तयम्।

2. He swam in the lake.
   स: सरोवरे अतरत्।

3. The day before yesterday was Monday.
   परह: सोमवारः आसीत्।

4. When I gave you a fruit yesterday, then you sat down on a chair and ate it.
   द्व: यदा अहं तुम्यं फलम् अच्छेः, तदा त्वम् आसन्दे असीदः: तत् च आचादः।

5. When Bharat saw Rama, he rejoiced.
   यदा भरत: रामम् अपशयत्, स: अमोदत।

6. The Kauravas and the Pandavas fought in Kurukshetra.
   कौरवाः पाण्डवः: च कुरुक्षेत्रे अपशयन्त।

7. He told me that he saw me with Shobha in the restaurant yesterday.
   स: मद्यम् अकथयत् यत् द्व: स: मा शोभया सह उपाहारमृहे अपशयत्।

8. I did my work very quickly.
   अहं मम कार्यं शीघ्रम् अकरवम्।

9. We were friends, but we fought and now we do not speak amongst one another.
   वर्ष मित्राणि आस्म परन्तु वयम् अयुध्यामहि इदानीं च वयं परस्परं न वदाम:।

10. We bought milk from the market and later drank it.
    वयम् आपणात् दुःध्वस्तं कण्यम् अकुर्म्य अनन्तरं तम् अपिवाम।
Lesson 30. तुम्न्त अव्यय s.

Here's a riddle: In how many different ways can you express your thoughts? And here's my answer: Two. The complicated style and the simple style.

The complicated style:
• "I want food. Therefore I go into the kitchen."

The simple style:
• "I go into the kitchen to eat food (for the purpose of eating food.)"

Do you not think that the second sounds better? Well, you can put that 'easy on the ear' sentence in different ways.

1. When the word अर्थम् is attached to a noun, the newly formed avyaya conveys the meaning.. for the purpose of. For example...
   • भोजनार्थम् अहं पाकान्न हन्न्यामि । I go into the kitchen to eat food. I go into the kitchen for the purpose of eating food.
   Instead of a long drawn out... I want food. Therefore I go into the kitchen.....,अहं भोजनम् इच्छामि । अत: अहं पाकान्न हन्न्यामि ।
   • अध्ययनार्थम् अहं पाठशालां गच्छामि । I go to school to study; I go to school for the purpose of studying.
   • खानार्थम् सा सरोवरं गच्छति । She goes to the lake to bathe; She goes to the lake for the purpose of bathing.

2. The चलुत्थिम् विमक्त also conveys the same meaning.
   भोजनाय अहं पाकान्न हन्न्याम् । अध्ययनाय अहं पाठशालां गच्छामि ।
   खानाय सा सरोवरं गच्छति ।

3. Coming to the topic of study....... the very same meaning is conveyed by the हेत्वर्थक तुम्न्त अव्यय s. अव्यय s that end in तुम् । हेत्वर्थक = हेतु +अर्थक which mean "for the purpose of."
A small list of तुमन्त अव्यय s is given in Supplement 18. As we develop our vocabulary and understanding, we can build a more detailed list that will encompass words that we frequently use.

Since they are अव्यय s, they do not 'metamorphosize' into anything other than what is given in the list.

Use these avyayas with I, you, he, she....the word remains the same.

So i would say....

- भोजनं स्वादितम् अहं पाकगृहम् अगच्छम।
- अव्ययनं कर्तुम् अहं पाठशाला गच्छामि।
- स्नातु सा सरोवरं गच्छति।

Two verbs most frequently used along with these avyayas are प्रश्न (इच्छति) want ......I want to drink water, I want to go to the garden etc...

शक (शक्रूति) possible. It is not possible for me to drink cold water. It is possible for me to read Sanskrit but not possible for me to speak it fluently.....

Do you see now see how these verbs and the tumant avyayas form a team?

You already know how to conjugate the प्रश्न (इच्छति) want. शक is 5. P.P.

Let me give you just the present tense form of शक to help you form sentences of your own.

शक 5.P.P. possible. त्वद तुकार Present tense.

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<thead>
<tr>
<th>पुरुष</th>
<th>एकवचन</th>
<th>द्विवचन</th>
<th>बहुवचन</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रथम</td>
<td>सः सा ततः शक्रूति</td>
<td>तौ ते ते शक्रुतः</td>
<td>ते ता: तानि शक्रुवन्ति</td>
</tr>
<tr>
<td>मध्यम</td>
<td>त्वं शक्रोषि</td>
<td>युवा शक्रुथः</td>
<td>यूर्य शक्रुथ</td>
</tr>
<tr>
<td>उत्तम</td>
<td>अहं शक्रोमि</td>
<td>आवा शक्रुवः</td>
<td>वयं शक्रुमः</td>
</tr>
</tbody>
</table>

************
Appetizer Lesson 30 A. Exercises with the तुमन्त् अव्यय s.

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<th>Verbs</th>
<th>Avyayas</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>सोपान ladder N</td>
<td>प्रेष् 10. P.P. to send</td>
<td>अहर्निधाम् day and night</td>
<td>आवश्यकः - कं -की necessary</td>
</tr>
<tr>
<td>सफलता success F</td>
<td></td>
<td></td>
<td>पर्याप्तः - तं - ता sufficient</td>
</tr>
<tr>
<td>स्थालिका plate F</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Translate:
1. She brought a ladder to climb a tree.
2. The storyteller sat under a tree to tell a story to the people of the village.
3. I brought flowers from the garden to worship God.
4. To hear the teacher’s words, the student sat close to her.
5. Mother, to clean the table, brought ( a piece of) cloth.
6. The king to protect the people, sent soldiers outside the city to fight.
7. It is not possible for me to eat this laddoo. (Translate it as अहें ...........
   न शक्योभि)
8. I said to you the day before yesterday, " To obtain success in your examinations, day and night studying is not necessary. (how’s that for Indian English?...what i mean to say is ...it is not necessary to study all day!)
9. To serve his Gurudeva, the boy went to the ashrama.
10. I want to write a letter in Sanskrit and I also want to speak in Sanskrit.
Appetizer Lesson 30 B. Answers to Lesson 30 A.

1. She brought a ladder to climb a tree.
   सा, वृक्षम् आरोडः सोपानम् आनयत्।

2. The storyteller sat under a tree to tell a story to the people of the village.
   कथक:, ग्रामस्य जनेभ्य: कथां कथितं, वृक्षस्य अधः असीदत् / उपाविशत्।

3. I brought flowers from the garden to worship God.
   आहं देवं पूजितमु उद्यानात पुष्पाणि आनयत्।

4. To hear the teacher's words, the student sat close to her.
   अथ्यापकस्य वचनानि श्रोतुः, छात्रः तस्या: समीपम् असीदत् / उपाविशत्।

5. Mother, to wipe the table, brought ( a piece of) cloth.
   माता, उत्पीठ्टिकाः मार्जितितुः, वस्त्रम् आनयत्।

6. The king to protect the people, sent soldiers outside the city to fight.
   नृप: जनान रक्षितं, नगरान बहि: सैनिकान योद्धम् अभ्यक्षत।

7. It is not possible for me to eat this laddoo.
   अहम पं मोदंक्ष्यादित्यः न शक्यम्।

8. I said to you the day before yesterday, "To obtain success in your examinations, day and night studying is not necessary."
   अहं परचः त्वाम् अवदे:, "परिश्रास्य सफलता यथुम्,अहंनिवं पठं न आवश्यकम्।

9. To serve his Gurudeva, the boy went to the ashrama.
   गुरुदेवं/गुरुदेवान सेवितं, बालक: आध्यमम् अंगवः।

10. I want to write a letter in Sanskrit and I also want to speak in Sanskrit.
    अहं संस्कृतभाषायां पत्रं लेखितम् इच्छामि, संस्कृतभाषायाम् अहम यथूम् अपि इच्छामि।
Here are a few words that you can begin to use immediately. Every once in a while, instead of a story, we can have "everyday stuff"...what say you?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>नमस्कारः Namaskara.</td>
</tr>
<tr>
<td>2.</td>
<td>धन्यवादः Thank-you</td>
</tr>
<tr>
<td>3.</td>
<td>स्वागतम् Welcome..</td>
</tr>
<tr>
<td>4.</td>
<td>सुप्रभातम् Good morning.</td>
</tr>
<tr>
<td>5.</td>
<td>शुभरात्रः Good night.</td>
</tr>
<tr>
<td>6.</td>
<td>क्षम्यताम् Sorry, Excuse me.</td>
</tr>
<tr>
<td>7.</td>
<td>चिन्ता मास्तु Don't worry.</td>
</tr>
<tr>
<td>8.</td>
<td>कृपया Please.</td>
</tr>
<tr>
<td>9.</td>
<td>अस्तु Alright, Okay</td>
</tr>
<tr>
<td>10.</td>
<td>उत्तमम् Very good.</td>
</tr>
<tr>
<td>11.</td>
<td>पुनर्मित्याम् See you later.</td>
</tr>
<tr>
<td>12.</td>
<td>आगच्छन्तु Please come.</td>
</tr>
<tr>
<td>13.</td>
<td>उपविशातु Please be seated</td>
</tr>
<tr>
<td>14.</td>
<td>भवनः / भवती कथम् अस्ति? How are you?</td>
</tr>
<tr>
<td>15.</td>
<td>अहं कुशालिः M /कुशालिनी F अस्ति I am fine.</td>
</tr>
<tr>
<td>16.</td>
<td>स्वीकरेतु Please accept.</td>
</tr>
<tr>
<td>17.</td>
<td>पयंतस्मि Enough</td>
</tr>
<tr>
<td>18.</td>
<td>आम् Yes.</td>
</tr>
<tr>
<td>19.</td>
<td>न No.</td>
</tr>
</tbody>
</table>
Lesson 31. इ and इकारान्त words.

A long long time ago (lesson 9 C to be precise) I had discussed getting familiar with the अकारान्त व्याक्तिक्य words before we move onto others. Over time, इ and इकारान्त words have begun to crop up in our "From the Library" series. It's time we move on, folks.

Supplement 19 will give you declension of इ (masculine, neuter, feminine) and इकारान्त (feminine) words.

Examples of masculine words are: हरि Vishnu, कवि poet, चतिष्ठ sanyasin, सेनापति commander, प्रज्ञापति Brahma, सूरि Sun, कपि monkey, मुनि, आग्रे Fire, गिरि mountain, मरीचि ray of light.

Examples of neuter words: वारि water

Examples of feminine इकारान्त words are: मतिष्ठ intellect, श्रृवि Veda, भूमि Earth, ओषधि medicine, श्रेणि class, कान्ति shine, शान्ति peace, भक्ति devotion, शक्ति strength, मूर्ति idol, रात्रि night, तिथि date.

If ever you come across a word and you wonder if it is masculine, feminine or neuter, a dictionary will either say 'm' or 'f' or 'n'. This should help you with your declensions.

Examples of feminine इकारान्त words are: नदी river, कुमारी a young girl, गौरी Gouri, रजनी Night, कौमुदी moonlight, सवर्ण friend, पुरस्वी daughter, दासी servant, पुरी town, नगरी town, वाणी speech, सरस्वती Saraswati.

The rules remain identical...you just need to familiarize yourselves with the declined words.

Exercise time!
Lesson 31 A. Exercises with इ and ईकारान्त वर्त्तमान प्रकार words.

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<th>Avyayas</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>दिल्लिकर</td>
<td>साधक 10. P.P. to create</td>
<td>पुरत</td>
<td>in front of</td>
</tr>
<tr>
<td>मूर्ति</td>
<td></td>
<td>पृष्ठत</td>
<td>behind</td>
</tr>
<tr>
<td>विपणि</td>
<td>market M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अन्वेषण</td>
<td>search N</td>
<td></td>
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<tr>
<td>भूपति</td>
<td>king M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>खंड</td>
<td>sword M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कट</td>
<td>mat M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>गृहिणी/महजली</td>
<td>lady of the house F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>F. finger</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>रंगालिती</td>
<td>F. rangoli</td>
<td></td>
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</tr>
</tbody>
</table>

Note: You will need तुम्नत अव्यय s to do this lesson. Translate:

1. A monkey came into the Muni's ashram. To trouble the Muni, he threw fruits onto the ground.
2. The poet, to drink the cool water, went to the bank of the river.
3. The expert sculptor makes many idols everyday to sell in the market.
4. The young girl entered the temple and with devotion did namaskar to the Lord.
5. The king's sword fell from his hand into the river. The servant, to look for it, jumped into the water.
6. The Yati, to perform a yajna, sat before the fire.
7. Salutations to Gouri, Saraswati, to this yati and those poets.
8. In the night, the servant to go to sleep, placed a mat on the ground.
9. The lady of the house, with her fingers, drew a rangoli on the ground in front of her house.
Lesson 31 B. Answers to Lesson 31 A.

1. A monkey came into the Muni’s ashram. To trouble the Muni, he threw fruits onto the ground.

एकः कपि: मुनि: आश्रमम् आङ्गच्छत्। मुनि पूँड़कियतुः सः फलानि भूमौ अङ्गितः।

2. The poets, to drink the cool water, went to the bank of the river.

कवयः शीतलः जलः / वारः पातुः नद्यः: तटम् अङ्गच्छत्।

3. The expert sculptor makes many idols everyday to sell in the market.

निपुणः शिल्पकारः: प्रतिदिनं विशेषो विकर्णार्थं मूर्तिः: साध्यति।

4. The young girl entered the temple and with devotion did namaskara to the Lord. कृमारी देवालयम् अविष्कर्ते भक्ता च देवम् अनमलः।

5. The king's sword fell from his hand into the river. The servant, to look for it, jumped into the water.

भूपते: खं: निजहस्तातः नवाम् अपततः। सेवकः: तस्य अन्वेषणं करतुः बारिणी अकृटः।

6. The Yati, to perform a yajna, sat before the fire.

यति:, यहं कर्तम्/, अर्ने: पुरतः असीद्धः।

7. Salutations to Gouri, Saraswati, to this yati and those poets.

गोरीं, सरस्वत्यं, एतस्मै यत्यं, तेन्यः: कविभ्यं: च नमः।

8. In the night, the servant to go to sleep, placed a mat on the ground. रात्रि:, सेवकः: शय्यर्म / निद्रा कर्तुः, भूमौ कर्तम् अस्थाययत्।

9. The lady of the house, with her fingers, drew a rangoli on the ground in front of her house. मृहिणी अकृटीमिति: निजमृहस्त्य पुरतः: भूमौ रज्जविल्म्र्म आलिखतः।

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Summing up Month 6.

Month 6 threw up plenty of new concepts. You would by now know:

• The Lotlakaar forms of the A.P., P.P. and the Kru. Dhatu.
• That the Kru. Dhatu is a real life saver and you can honestly relax on the verb memorizing front.
• That life becomes more interesting if one has a past. (Oh, dear... do excuse me... i mean, if you know the past tense.)
• That the tumants simplify sentence structures enormously.
• That the Ravis, the Haris and the Nidhis are pretty thrilled now that they know how to decline themselves.

Eureka! Now we know enough to begin writing simple letters to one another in Sanskrit!