

## Lesson 32.Oooooooo!! What fun! (उकारान्त words )

Yup! Have resurfaced yet again! Trust you have had a wonderful Jan and Feb and are all set to continue with our lessons. Sanskrit Upasana has been a most rewarding experience and has equipped me with a greater insight into interactive teaching(or so i think!) i hope that it will reflect in my lessons henceforth. So keep your fingers crossed. Many more have joined us these last two months and to everyone of you a very warm welcome. Many more have reached lesson 31 and i think it's time we get back to work..... There are plenty of उकारान्त and ऊकारान्त words that we could come across....

Masculine: गुरु Guru, भानु sun, राहु Rahu, केतु Ketu, रघु Raghu, पुरु Puru,

Feminine: धेनु cow, शरयु Sharayu, रेणु dust, चञ्चु beak, रज्जु rope, हनु chin,

Feminine: वधू/ daughter- in - law, चमू army, जम्बू plum, श्वश्रू mother-in-law, तनू body

Neuter: मधु honey/ sweet, दारु wood, जानु knee, वस्तु thing, वसु wealth, अश्रु teardrop, श्मश्रु beard, सानु peak of a mountain.

Supplement 20 will give you the declined forms of the masculine, the feminine and the neuter words. By now you will be quite comfortable with memorizing the tables.....you will have realized how similar the tables all are. It's just a question of being comfortable with the words....that's all.

Over to Appetizer Lesson 32 A.

## Appetizer Lesson 32 A. Exercises with OO!

Nouns/ Pronouns

Verbs

Anvayas

Adjectives

द्रोणी bucket F नारी, महिला woman, F	दीक्ष् 1 AP to give mantra deeksha		आच्छादितः - तं - ता covered
कूप well M	प्र + ह् 1UP to attack		
नूपूर anklet M/F	सम् + पीड् (10 PP to press)		
तल floor N			
हिम M snow			
काक crow M			

Note: Some उ and ऊ कारान्त words have already been introduced in concept lesson 32. Translate:

1. Our Guru gives us deeksha.
2. The villager pulled the bucket from the well with a rope.
3. The mother-in-law told the bride , "Wash the clothes, cook the dinner, wipe the floor and press my feet." ( T.V. serials do colour one's creativity, do they not?)
4. The lady went to the market to buy many things.
5. Krishna sat with Arjuna in the chariot between the two armies.
6. The Guru's grace is always on us.
7. The Himalaya's peaks are always covered with snow.

8. That cow's colour is white.

9. The crow attacked the cows with its beak.

10. The thief stole the anklets from the bride.

(Note: All this while, we have been translating "Guru" in the singular. r have used the word Gurudeva and have used it in the plural. Now that we have learnt the OO karant words, it is time to introduce a new concept..... "Guru" is always spoken of in the plural. Even if i present English sentences with "Guru" in the singular, always translate it as plural.)

## Appetizer Lesson 32 B. Answers to Lesson 32

1. Our Guru gives us deeksha.

अस्माकं गुरवः अस्मान् / नः दीक्षन्ते।

2. The villager pulled the bucket from the well with a rope.

ग्रामस्थः रज्ज्वा द्रोणीं कूपात् अकर्षत्।

3. The mother-in-law told the bride , "Wash the clothes, cook the dinner, wipe the floor and press my feet."

श्वश्रूः वध्वै अकथयत्, "वस्त्राणि प्रक्षालय, भोजनं पच, तलं मार्जय, मम पादौ सम्पीडय।"

4. The lady went to the market to buy many things.

महिला/नारी वस्तूनि क्रयणार्थं विपणिम् अगच्छतः।

5. Krishna sat with Arjuna in the chariot between the two armies.

कृष्णः अर्जुनेन सह चम्बोः मध्ये रथे उपाविशत्।

6. The Guru's grace is always on us.

गुरूणाम् अनुग्रहः सदा अस्मासु अस्ति।

7. The Himalaya's peaks are always covered with snow.

हिमालयस्य सानूनि सदा हिमेन/ तुषारेण आच्छादिताः सन्ति।

8. That cow's colour is white.

तस्याःधेनोः/धेन्वाः वर्णः श्वेतः।

9. The crow attacked the cows with its beak.

काकः चञ्च्वा धेनूः प्राहरत्।

10. The thief stole the anklets from the bride.

चोरःवध्वाः नूपूरौ/नूपूरे अचोरयत्।

### Lesson 33.त्वान्त, ल्यबन्त अव्यय s

Okay folks, once we go through this lesson, we've more or less cracked it. These gems of अव्यय s, make the language simpler still.

Now you'll be able to say....

- Having studied, i am going to the garden to play.
- Having cooked a meal, she is eating it.

पठित्वा, अहं क्रीडितुम् उद्यानं गच्छामि।

भोजनं पक्त्वा (paktvaa) सा तं खादति।

The idea that these अव्यय s convey is "having done a particular action.... OR doing a particular action)" Sounds incomplete? It sure does. These अव्ययs cannot be used by themselves in a sentence without specifying what action has followed it.

NOTE: Both त्वान्त and ल्यबन्त अव्यय s convey the same meaning.

Dhaatus are converted into a त्वान्त avyaya if it does **not** begin with an upasarga.

Dhaatus are converted into a ल्यबन्त avyaya if it begins with an upasarga.

So we have a क्षित्वा and a प्रक्षिप्य both meaning "having thrown." Getit?

Anउप + विश् can only give rise to an उपविश्य, a ल्यबन्त avyaya, simply because it begins with an upasarga. It can never have the त्वान्त alternative.

सः स्नात्वा is incomplete. It would mean...Having bathed, he. What does he do having bathed? He reads. Therefore the correct sentence would be स्नात्वा, सः

पठति। Since they are अव्ययs, use them in any tense you'd like..... स्नात्वा, सः  
अपठत्। Also correct.

Supplement 21 gives you a HUGE list of त्वान्त and ल्यबन्त अव्यय s. If ever the  
going gets tough, use the त्वान्त अव्यय of the कृ धातु ...

स्नानं कृत्वा सः पठति। पठनं कृत्वा, सः क्रीडति। क्रीडनं कृत्वा सः पुनः गृहम् आगच्छति।

Instead of..... स्नात्वा, सः पठति। पठित्वा सः क्रीडति। क्रीडित्वा सः पुनः गृहम् आगच्छति।

(But if you ask me, that's plain chickening out of a situation that can, with a  
little effort, be mastered!)

• These avyayas also do some gluing stuff and bring two sentences together.  
For example: He ate. Then he read. खादित्वा, सः अपठत्। Do you recall the words  
in the गुरुभजन्स्तोत्रम् ..... रक्षित्वा मां क्षणे क्षणे?

The Guru, having protected me at every moment.... what does he then do?  
Read that particular line . Believe me, it will be a wonderful surprise when you  
discover that parts of stotras have slowly begun to make sense. As our  
vocabulary increases, the entire stotra will begin to unfold itself. And all the  
effort that has gone into working with Sanskrit this far would have been well  
worth it.

## Appetizer Lesson 33 A. Exercises with त्वान्त, ल्यबन्त अव्यय s

Nouns/ Pronouns	Verbs	Avyayas	Adjectives
अरि /रिपु / शत्रु Enemy M	परि+विष् (परिवेषयति) 10 PP. to serve at the table	पुरः / पुरतः infront of	

Translate:

1. Having brought vegetables from the market, she placed them in the refrigerator.
2. Climbing the branches of the tree, the monkey again jumped off the tree onto the ground.
3. Having counted the coins, the rich man put them back into the cupboard.
4. The daughter-in-law, having done work, having cooked food, having served her mother-in-law, herself eats.
5. The king's army, having conquered the enemy(use plural), and having bound them, bring them to the king.
6. Having heard the student's question, the teacher wrote the answer on the blackboard.
7. Thus speaking, he kept silent( he stood silent)
8. Having bathed, having sat in front of the Devi, having praised Her, and having performed Her pooja, our Guru sat in meditation.
9. Renouncing(Having let go) wealth, family and home, he went to the forest.
10. Seeing the policeman, the thief ran away.

## Appetizer Lesson 33 B. Answers to Lesson 33 A.

Translated:

1. Having brought vegetables from the market, she placed them in the refrigerator.

विपणे: शाकान् आनीय, सा तान् शीतपेटिकायाम् अस्थापयत्।

2. Climbing the branches of the tree, the monkey again jumped off the tree onto the ground.

वृक्षस्य शाखा: आरूढ्य, वानरः पुनः वृक्षात् भूमौ अकूर्दत्।

3. Having counted the coins, the rich man put them back into the cupboard.

नानकानि गणयित्वा, धनिकः पुनः तानि कपाटे अस्थापयत्।

4. The daughter-in-law, having done work, having cooked food, having served food to her mother-in-law, herself eats.

वधूः कार्यं कृत्वा, भोजनं पत्त्वा, श्वश्रूं भोजनं परिवेष्य, स्वयं खादति।

5. The king's army, having conquered the enemy(use plural), and having bound them, bring them to the king.

भूपते: चमू: शत्रून् जित्वा, तान् बद्ध्वा (baddhvaa) तान् भूपतिम्/भूपते: पुरतः आनयति।

6. Having heard the student's question, the teacher wrote the answer on the blackboard.

छात्रस्य प्रश्नं श्रुत्वा, अध्यापकः कृष्णफलके उत्तरं अलिखत्।

7. Thus speaking, he kept silent( he stood silent)

एवम् उक्त्वा, सः तूष्णीं अतिष्ठत्।

8. Having bathed, having sat in front of the Devi, having praised Her and having performed Her pooja, our Guru sat in meditation.

स्नात्वा, देव्याः पुरतः उपविश्य, तां स्तुत्वा, तस्याः पूजां कृत्वा, अस्माकं गुरवः ध्याने उपविशन्।

9. Renouncing( Having let go) wealth, family and home, he went to the forest.

धनं/कुटुम्बं/स्वजनान् /गृहजनान् /गृहं च त्यक्त्वा, सः वनम् अगच्छत् ।

10. Seeing the policeman, the thief ran away.

नगरक्षकं दृष्ट्वा, चोरः अपलायत।

## Lesson 34. The विधिलिङ्

To tell you the truth, the whole truth and nothing but the truth, the विधिलिङ्, when i first tried my hand at understanding it, totally foxed me. i was able to figure out this much....

1. The विधिलिङ् ( the potential mood) is something like the लोट् लकार (the imperative mood.) It is NOT bound by the past, present or the future tense. It can be used, as it is, to express ideas in any time frame.

2. The विधिलिङ्, words, help one to express a thought... as in,

"Buttermilk should be drunk after a meal."

"भोजनान्तरं तक्रं पिबेत।"

"You should rest for some time in the afternoons."

"मध्याहने किञ्चित्-समये शयनं कुर्यात्।"

All children should pay their respects to their teachers.

बालकाः तेषाम् अध्यापकान् वन्दनं कुर्युः।

All politicians should be honest.

नीतिज्ञाः न्यायाचाराः भवेयुः।

Even though a thought has been expressed, even though one feels that something ought to be done, yet one can't be sure that those wishes will be fulfilled....in that sense, these wishes aren't commands. One cannot use the लोट् लकार then. One HAS to use the विधिलिङ्।

3. It converts you into Sherlock Holmes and helps you deduce things like...

"It should rain tomorrow!"

श्वः वर्षेत्।

We should win the cricket match.

वयं गुलिकाक्रीडां जयेम ।

4. It helps express obvious 'matter of fact stuff'...

How can fishes live without water?

मत्स्याः जलेन विना कथं जीवेयुः?

How would I live without you?

त्वया विना अहं कथं जीवेयम् ?

How will you pass the examination if you do not study?

यदि भवन् न पठति, तर्हि परीक्षायां कथम् उत्तीर्णः भवेत् ?

5. The अस् धातु conveys the meaning "maybe" when used along with the other tenses...for example....

He maybe waiting at the bus-stop for me.

सः मम कृते बसयानस्थानके प्रतीक्षां करोति स्यात् ।

I am not well but I maybe coming to school tomorrow.

मम स्वास्थ्यं सम्यक् नास्ति परन्तु अहं श्वः विद्यालयम् आगच्छामि स्याम् ।

....and so my efforts to fox the unfoxable continued. i began to list the expressions that would require me to use the विधिलिङ्. And then a miracle happened. As my list grew, so did my understanding. i began to see how obvious it was to not confuse the लोट् लकार with the विधिलिङ्. And i also came across some lovely subhashitas where the विधिलिङ् was used aplenty. I'll try and present a few of those subhashitas over the next few weeks to help you understand the विधिलिङ्'s usage. And there is no time like the present. Go over our Subhashita section before you try your hand at the exercises.

## Lesson 34. A. Exercises with the विधिलिङ्

Translate.

Nouns/ Pronouns

Verbs

Avyayas

Adjectives.

Tea N चाय			More अधिकः- कं - का
Coffee F कापी			Unexpected अनपेक्षितः - तं - ता
Guest M अतिथि			
Meeting place N सभागृह			

1. During exams students should/must/ought to study.
2. The Guru should ask the boy a question.
3. A child ought to drink milk, not tea or coffee.
4. Your bag should have money.
5. You should cook a little more food. How else can you serve an unexpected guest?
6. Students should learn the Sanskrit language.( Every self-respecting Indian worth his/her salt should be learning Sanskrit.....if you ask me.)
7. In the meeting place of the learned, a fool ought to "wear" silence.
8. Becoming Shiva, (one) should **worship** Shiva. (use the word यज् 1. U.P.)
9. How would I take a bath without water?
10. How could you go the library without me?

## Lesson 34 B. Answers to Lesson 34 A Exercises with the विधिलिङ्

1. During exams students should/must/ought to study.  
परीक्षासमये छात्राः पाठेयुः।
2. The Guru should ask the boy a question.  
गुरुवः बालकं प्रश्नं पृच्छेयुः।
3. A child ought to drink milk, not tea or coffee.  
शिशुः दुग्धं पिबेत् न चायं कापीं वा ।
4. Your bag should have money.  
भवत्या/भवतः स्यूते धनं भवेत् ।
5. You should cook a little more food. How else can you serve an unexpected guest?  
किञ्चित् अधिकं भोजनं पचेत् । अनपेक्षिताय अतिथये भोजनं कथं परिवेषयेत् ?
6. Students should learn the Sanskrit language.  
छात्राः संस्कृतभाषां पाठेयुः ।
7. In the meeting place of learned people, a fool ought to "wear" silence.  
पण्डितानां सभागृहे, मूर्खः मौनं धारयेत् ।
8. Becoming Shiva, (one) should worship Shiva. (use the word यज् 1. U.P.)  
शिवं भूत्वा, शिवं यजेत् ।
9. How would I take a bath without water?  
जलेन विना अहं स्नानं कथं कुर्याम् ?
10. How could you go the library without me ?  
मत् विना भवान् ग्रन्थालयं कथं गच्छेत् ?

## Lesson 35. Adjectives. विशेषण s

An Adjective, a विशेषण, is a word which tells you more about the noun.

For example: A tiny baby, a dark cloud, a red sunset, a compassionate friend.

One of the most beautiful ideas in Sanskrit expression is the adjective's firm sense of loyalty to the noun it is connected with.

If the noun is masculine and is in the तृतीया विभक्ति, the adjective is the same.

If the noun is neuter and in the द्वितीया विभक्ति, so is our loyal friend.

If the noun is feminine and in the पञ्चमी विभक्ति, so is the adjective.

In that sense, both the pronoun सर्वनाम, and the adjective विशेषण, stick by the noun NO MATTER WHAT.

Let us take the adjective मधुर as an example.

एतस्मात् मधुरात् फलात् अहं रसं प्राप्नोमि ।

मधुरां कथां श्रुत्वा, निद्रां करोति बालकः ।

मधुरस्य कृष्णस्य वाणी मधुरा ।

(Does the stotraअधरं मधुरं नयनं मधुरं, reveal to you its beauty now?)

Since words can be placed in any which way in a Sanskrit text or a shloka, to make sense of it, do the following:

1. Pick the verb first.
2. Pick the subject to go with the verb.
3. Pick the pronouns and the adjectives that are in the subject form (nominative case ... the प्रथमा विभक्ति)

4. Pick the rest of the nouns in the other cases.
5. Match the adjectives and the pronouns for each case.
6. Remember that all आकारान्त masculine adjective forms are declined like रामः as in सुन्दरः, आकारान्त / ईकारान्त feminine forms could be either माला or नदी as in सुन्दरा or सुन्दरी, अकारान्त neuter forms are declined like फलम् as in सुन्दरम् .
7. If the root adjective is a consonant ending one or another vowel ending one other than the ones given above (for example महत् or बहु ) they will be declined differently.....not to worry, I'll add those declensions as supplements when I introduce those ending words to you. So in case you wish to write " big world " you will be writing महान् विश्वः "big building" महत् भवनम्, and a"big garland" महती माला
8. Decipher!

The best way to see if you have understood what i have tried to explain, is to try look at how one may translate a shloka from our Guru, Shiva or our Devi pujana-s.

## Trying to translate (with help)

There is no way we would be able to move ahead in life without The Guru's Anugraha. So our very first translating session (even if it seems slightly difficult) will be the first Dhyana Shloka of the Guru Pujana. Seeking Swamiji's blessings, let us begin....

द्विदलकमलमध्ये बद्धसंवित्सुमुद्रं

धृतशिवमयगात्रं साधकानुग्रहार्थम् ।

श्रुतिशिरसिविभान्तं बोधमार्तण्डमूर्ति

शमिततिमिरशोकं श्रीगुरुं भावयामि ॥ 1 ॥

A quick look at the shloka and the verb भावयामि stands out. The suffix मि reveals to the decipherer that the one doing the भावम् is अहम्, I.

अहं भावयामि .... I contemplate lovingly.

That becomes our first inference.

Whom do I contemplate lovingly upon? We need a word in the द्वितीयाविभक्ति, the object form of a word. श्रीगुरुं fits the bill to a T. There are many other words in the shloka that all fit into the द्वितीयाविभक्ति. So we assume that they are all adjectives of the word श्रीगुरुम् | You will see how many different words all come together to form a single one. This kind of sticking together is done with root words...for example, instead of writing रामस्य भ्राता, I would write रामभ्राता and leave you to figure out what I actually mean. With plenty of reading, the process of figuring out what an author or a poet means, becomes easier. To get back to the translation on hand:

बद्धसंवित्सुमुद्रं .... the one who shows - बद्ध, the Samvit Mudra -संवित्सुमुद्रं, the chinmudra, (the classical mudra wherein the forefinger touches the thumb to

form a circle and the rest of the fingers stand upright in a gesture depicting complete knowledge.)

धृतशिवमयगात्रं..... the one who possesses -धृत, a body -गात्रं, that is strong, tangible and auspicious- शिवमय.

श्रुतिशिरसिविभान्तं.... Who is at the pinnacle- शिरसि, lustrous -विभान्तं in His knowledge of the Vedas, the sacred texts -श्रुति.

बोधमार्तण्डमूर्ति ..... the one who is like the Sun- मार्तण्ड, the epitome- मूर्ति, of knowledge - बोध|

शमिततिमिरशोकं .... The one who has destroyed -शमित, darkness- तिमिर and sorrow -शोकम् |

Two words have yet to be figured out.

द्विदलकमलमध्ये and साधकानुग्रहार्थम् . The first is from the सप्तमी विभक्ति which tells you where the loving meditation is done. That has been inferred by catching a hold of the ये ending. Two- द्वि, petalled -दल, lotus -कमल, in the middle- मध्ये , the Ajna Chakra, which is between one's brows.

And the अर्थम् ending in साधकानुग्रहार्थम् , tells you why the Guru is present in our lives.

साधक + अनुग्रह + अर्थम् - For the purpose of bestowing His Anugraha on a Sadhaka.

So the entire translation would read: I contemplate lovingly, in my Ajna Chakra, The Guru, who is there to bestow His Anugraha on a Sadhaka. I meditate upon Him, who shows the Samvit Mudra; whose body is strong, tangible and auspicious; who is at the pinnacle, lustrous in His knowledge of the Vedas; who is like the Sun, the epitome of knowledge and who destroys darkness and sorrow. To be able to do this does require some idea on how to appropriately break up a long word, made up of many different words, into smaller

components. It can get tricky, but in time it soon begins to make sense. A dictionary helps enormously. Now, with your understanding of adjectives and how they are used, shall we try our hand at translating simple shlokas ? Over to Lesson 35 A.

## Appetizer Lesson 35 A. Trying to translate. (on your own!)

Here are a few shlokas taken from stotras and our puja-s. Don't be disheartened if it takes some time to figure out the meaning....the more we work at it, the better we get. Even if we are able to understand half the shloka, it is, honestly, something to be deeply grateful for. As we take our first steps forward, we, very slowly, begin the process of understanding HOW words are used in shlokas. Through repeated reading, things begin to fall in place.

1. वक्रतुण्डमहाकाय सूर्यकोटिसमप्रभ ।  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥
2. या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।  
नमः तस्यै नमः तस्यैनमः तस्यै नमो नमः ॥
3. कज्जलं चैव सिन्दूरं हरिद्राकुङ्कुमानि च ।  
भक्त्यार्पितानि श्रीमातः सौभाग्यानि च स्वीकुरु ॥
4. आवाहनं न जानामि न जानामि विसर्जनम् ।  
पूजां चैव न जानामि क्षमस्व परमेश्वर ॥
5. क्षमस्व देवदेवेश क्षमस्व भुवनेश्वर ।  
तव पादाम्बुजे नित्यं निश्चला भक्तिः अस्तु (भक्तिरस्तु) मे ॥

\*\*\*\*\*

## Appetizer Lesson 35 B. An Honest Attempt.

1. वक्रतुण्डमहाकाय सूर्यकोटिसमप्रभ ।

निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

(देव, वक्रतुण्डमहाकाय, सूर्यकोटिसमप्रभ all are Sambodhana forms....so naturally, in the shloka the Lord is being addressed. The मे tells me that it is "I" who am addressing the Lord.)

My Lord (मे देव), O One with the crooked (वक्र) face (तुण्ड) and a big (महा) body(काय), O One who is as brilliant as( सम + प्रभा ) a crore Suns (सूर्यकोटि), always (सर्वदा) do (कुरु) in all works (सर्वकार्येषु) no obstruction (निर्विघ्नं).....{Please remove all impediments which may arise in my work.}

2. या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।

नमः तस्यै नमः तस्यै नमः तस्यै नमो नमः ॥

That Devi, who as Mother, is present in all living beings, salutations to Her....

3. कज्जलं चैव सिन्दूरं हरिद्राकुङ्कुमानि च ।

भक्त्यार्पितानि श्रीमातः सौभाग्यानि च स्वीकुरु ॥

(मातः is the form of address, sambodhana, of the root word मातृ meaning, Mother.)

O Mother (श्रीमातः), accept (स्वीकुरु) these auspicious substances (सौभाग्यानि) kajal (कज्जलं), sindoor (सिन्दूरं), turmeric (हरिद्रा) and kumkum (कुङ्कुम), which have been offered with devotion (भक्त्या + अर्पितानि) | भक्त्यार्पितानि is the adjective of सौभाग्यानि |

4. आवाहनं न जानामि न जानामि विसर्जनम् ।

पूजां चैव न जानामि क्षमस्व परमेश्वर ॥

I do not know how to invite you (call you), I do not know how to do an immersion, I do not know how to perform a Puja, forgive me, O Lord.

5. क्षमस्व देवदेवेश क्षमस्व भुवनेश्वर ।

तव पादाम्बुजे नित्यं निश्चला भक्ति अस्तु मे ॥

Forgive me O Lord of Lords, forgive me, O Lord of the Worlds.

Let(अस्तु)my devotion( मे भक्ति) remain constant(निश्चला) at your(तव) lotus-feet(पाद + अम्बुज ) at all times(नित्यं). निश्चला is the adjective of भक्ति, therefore it takes the feminine form. If what i wanted constant was my faith, then it would become निश्चलः विश्वासः

## Summing up Month 7

We covered four new concepts in Month 7-

1. उकारान्त words.
2. The use of Twaant and Lyabant Avyayas.
3. The Vidhilin
4. And the use of Adjectives.

Amongst the lot, the Vidhilin probably needs more working with. In an attempt to give you a better idea on when the potential mood is used in sentence structures, a few subhashitas, post our Vidhilin lesson, will be Vidhilin based. More next month.