

## Lesson 8

वयं पूर्वतन् पाठे पुरतः पृष्ठतः, अधः, वामतः  
इत्यादिनम् अभ्यासं कृतवन्तः स्म।

Vayam poorvathana paaTae purathaha,  
pruShTathaha, adhaha, vaamathaha  
ithyaadhinam abhyaasam kruthavanthah  
sma |

In the last lesson, we did exercises on front,  
back, bottom, left, etc.

अर्थः ज्ञातः एव पुनः एकवारं तस्य विषये वयम्  
अभ्यासं कुर्मः।

ar^thaha gnyaathaha eva punaha

ekavaaram thasya viShayae vayam

abhyaasam kurmaha |

To understand (better), let us do an  
exercise one more time, relating to that  
subject.

भवत्याः नाम् किम्?

Bhavathyaaha naama kim?

What is your name? (f.)

मम नाम लक्ष्मी ।

Mama naama Lakshmi.

My name is Lakshmi.

लक्ष्मीः कुत्र अस्ति।

Lakshmi kuthra asthi?

Where is Lakshmi?

लक्ष्मीः मम पुरतः अस्ति ।

Lakshmi mama purathaha asthi |

Lakshmi is in front of me.

भवत्याः नाम किम्?

Bhavathyaaha naama kim?

What's your name?

मम नाम अहल्या ।

Mama naama Ahalya.

My name is Ahalya.

अहल्याः कुत्र अस्ति।

Ahalyaa kuthra asthi?

Where is Ahalya?

अहल्याः मम पृष्ठतः अस्ति ।

Ahalya mama pruShTathaha asthi |  
Ahalya is behind me.

बहु समीचीनम् ।

Bahu sameecheenam |

Very good.

भवतः नाम किम् ?

Bhavathaha naama kim? (M.)

What's your name?

मम नाम विनोदः ।

Mama naama vinodhaha |

My name is Vinod.

विनोदः कुत्र अस्ति।

Vinodhaha kuthra asthi?

Where is Vinod?

विनोदः मम पृष्ठतः अस्ति।

Vinodhaha mama pruShTathaha asthi |

Vinod is behind me.

भवतः नाम दिलीपः ?

bhavathaha naama dileepaha?

Your name is Dileep?

दिलीपः कुत्र अस्ति।

Dileepaha kuthra asthi?

दिलीपः मम पुरतः अस्ति।

Dileepaha mama purathaha asthi |

Dileep is in front of me.

बहु समीचीनम् ।

Bahu sameecheenam |

Very well.

भवत्याः नाम किम् ? मम नाम प्रिया ।

Bhavathyaaha naama kim? Mama  
naama Priyaa.

What's your name? My name is Priya.

भवतः नाम किम्? श्रवन्तः ।

Bhavathaha naama kim? Shrvanthaha |

What's your name? Shrvanth.

श्रवन्तः मम दक्षिणतः अस्ति ।

Shrvanthaha mama dhakshiNathaha  
asthi |

Shrvanth is to my right.

प्रिया मम वामतः अस्ति ।

Priyaa mama vaamathaha asthi |

Priya is to my left.

आकाशः कुत्र अस्ति ?

Aakaashaha kuthra asthi?

Where is the sky?

आकाशः उपरि अस्ति।

Aakaashaha upari asthi |

Sky is up above.

भूमिः कुत्र अस्ति ?

Bhoomihi kuthra asthi?

Where is earth?

भूमिः अधः अस्ति।

Earth is below. (i.e. ground)

अमरकोशस्य ध्वनिमुद्रिका कुत्र अस्ति ? तत्र

कुत्र अस्ति?

Amarakoshasya dhwanimudhrikaa kuthra

asthi? Thathra kuthra asthi?

Where is Amarakosha's audio CD? There

(in that place), where is it?

सङ्गणकस्य उपरि अस्ति।

SangaNakasya upari asthi |

It's on top of the computer.

इदानीम् अन्यम् अभ्यासं कुर्मः ।

Idhaaneem anyam ekam abhyaasam  
kurmaha |

Now, let's do another exercise.

\*\*\*\*\* (2:36)

अत्र एकम् चित्रं अस्ति । चित्रे एकः पुरुषः अस्ति ।  
देवालयः अस्ति ।

athra ekam chithram asthi | chithrae ekaha  
purushaha asthi | devaalayaha asthi |

Here is a picture. In the picture, is a man. A  
temple.

देवालयः कुत्र अस्ति ?

Devaalayaha kuthra asthi ?

Where is the temple?

देवालयः पुरुषस्य पृष्ठतः अस्ति ।

Devaalayaha purushasya pruShTathaha  
asthi |

The temple is behind the man.

शकटः कुत्र अस्ति ?

Shakataha kuthra asthi?

Where is the cart?

शकटः पुरुषस्य पुरतः अस्ति ।

Shakataha purushasya purathaha asthi |

The cart is in front of the man.

विध्यालयः कुत्र अस्ति ?

Vidhyaalayaha kuthra asthi?

Where is the school?

विद्यालयः पुरुषस्य दक्षिणतः अस्ति ।

Vidhyaalayaha purushasya

dhakshiNathaha asthi |

The school is to the right of the man.

वसतिमन्दिरम् कुत्र अस्ति ?

Vasathimandhiram kuthra asthi?

Where is the inn?

वसतिमन्दिरम् पुरुषस्य वामतः अस्ति ।

Vasathimandhiram purushasya

vaamathaha asthi |

The inn is to the left of the man.

शकटः अस्ति । कुक्कुरः अस्ति ।

Shakataha asthi | kukkuraha asthi |

Cart is here. Dog is here.

कुक्कुरः कुत्र अस्ति ? कुक्कुरः शकटस्य अधः  
अस्ति ।

Kukkuraha kuthra asthi? Kukkuraha

shakatasya adhaha asthi |

Where is the dog? The dog is under the  
cart.

फलम् कुत्र अस्ति ?

Phalam kuthra asthi?

Where is the fruit?

फलं शकटस्य उपरि अस्ति।

Phalam shakatasya upari asthi |

The fruit is on top of the cart.

अहम् इतः तत्र गच्छामि । अहम् इतः तत्र  
गच्छामि ।

Aham ithaha thathra gachchaami |



aham ithaha thathra gachchaami |

I go from here to there. I go from here to there.

प्रसन्ना उत्तिष्ठतु । भवान् ततः अत्र आगच्छतु ।

Prasanna, uththisTathu | bhavaan

thathaha athra aagachchathu |

Prasanna, get up. You come from there to here.

कूपी अस्ति।

Koopee asthi |

Bottle is here.

इतः नयतु।

Ithaha nayathu |

Take (it) from here.

प्रसन्नः कूपीम् इतः नयति ।

Prasannaha koopeem ithaha nayathi |

Prasanna takes the bottle from here.

भवान् ततः आनयतु।

Bhavaan thathaha aanayathu |

You bring from there.

ततः कूपीम् आनयतु ।

Thathaha koopeem aanayathu |

Bring bottle from there.

धन्यवादः । गच्छतु ।

Dhanyavaadhaha | gachchathu |

Thank you. Go.

तत् किम् ? धनस्यूतः।

Thath kim? Dhanasyoothaha |

What's that? Purse.

धनस्यूतम् ततः अत्र प्रेषयतु।

Dhanasyootham thathaha athra

preShayathu |

Send the purse from there to here.

धनस्यूतः । बहु धनम् अस्ति ।

Dhanasyoothaha | bahu dhanam asthi |

Purse. Lots of money is there.

मम न आवश्यकम्।

Mama na aavashyakam |

I do not want this.

आगच्छतु | aagachchathu |

Come.

इतः नयतु | ithaha nayathu |

Take from here.

इतः | ततः |

Ithaha | thathaha |

From here. From there.

ततः पुस्तकं आनयतु | (showed on display)

Thathaha pusthakam aanayathu |

Bring book from there.

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दण्डः | दण्डः हस्ते अस्ति | दण्डे हस्ततः  
पतति।

dandaha | dandaha hasthae asthi |

dandae hasthathaha pathathi |

Stick. Stick is in the hand. Stick falls from

the hand.

चषकः | चषकः हस्ततः पतति।

chashakaha | chashakaha hasthathaha  
pathathi |

Glass. Glass falls from the hand.

चषकः कुतः पतति ?

chashakaha kuthaha pathathi ?

From where does the glass fall?

चषकः हस्ततः पतति।

chashakaha hasthathaha pathathi |

The glass falls from the hand.

उपनेत्रम् ।

upanethram |

Spectacles.

उपनेत्रम् हस्ततः न पतति।

upanethram hasthathaha na pathathi |

The spectacles do not fall from the hand.

फलं वृक्षतः पतति। फलं कुतः पतति। फलं वृक्षतः  
पतति।

phalam vrukshathaha pathathi | phalam  
kuthaha pathathi ? phalam vrukshathaha  
pathathi |

Fruit falls from the tree. Where does fruit fall  
from? Fruit falls from the tree.

अहं गृहतः आगच्छामि।

aham gruhathaha aagachchaami |

I come from home.

भवान् कुतः आगच्छति ? अहम् चित्रमंदिरतः

आगच्छामि।

bhavaan kuthaha aagachchathi ? aham

chithra mandirathaha aagachchaami |

Where do you come from? (m.) I come from  
the cinema theatre.

भवान् कुतः आगच्छति ? अहं विद्यालयतः

आगच्छामि।

bhavaan kuthaha aagachchathi ? aham

vidhyaalayathaha aagachchaami |

Where do you come from? I come from

school.

भवति कुतः आगच्छति ? अहम् मन्दिरतः

आगच्छामि ।

bhavathi kuthaha aagachchathi ? aham  
mandirathaha aagachchaami |

Where did you come from? (f.) I come from  
the temple.

विध्यालय - विध्यालयतः ।

vidhyaalaya – vidhyaalayathaha

school – from school

@bhargaviarun

नगरम् - नगरतः

nagaram – nagarathaha

city – from city

ग्रामतः/ गृहतः/ ग्रंथालयतः/ अरण्यतः/ उज्जयनीतः/

काशीतः/ दिल्लीतः/ लखनऊतः/ चेन्नैतः/ विदेशतः/

चन्द्रलोकतः

graamathaha/ gruhathaha/

granthaalayathaha/ araNyathaha/

ujjaineethaa/ kaasheethaha/

dhilleethaha/lucknowthaha/chennaithaha/  
vidheshathaha/chandralokathaha

from village/ from home/from library/from  
forest/from Ujjain/from Kashi/from  
Delhi/from Lucknow/from Chennai/from  
abroad/from moon.

नगरम्/ नगरतः

nagaram - nagarathaha

city – from city

ग्रामम्/ ग्रामतः

graamam - graamathaha

village - from village

वनम्/ वनतः

vanam - vanathaha

forest – from forest

स्वर्गः/ स्वर्गतः

swargaha - swargathaha

heaven – from heaven

गृहम्/ गृहतः

gruham - gruhathaha

home – from home

..

दिल्ली - दिल्लीतः | तत्र किमपि परिवर्तनम्  
नास्ति ।

dhillee - dhilleethaha | thathra kimapi

parivarthanam naasthi |

Delhi – from delhi; (in such cases) there is  
no change.

पुल्लिंग शब्दे विध्यालयः विध्यालयतः |

pullinga shabdhae vidhyaalayaha -

vidhyaalayathaha |

In masculine gender words, school – from  
school (the word changes similar to  
vidhyaalayathaha)

नपुंसक लिंग शब्दे नगरं नगरतः ।

napunsaka linga shabdhae nagaram -

nagarathaha |

In neuter gender words, change is similar to  
nagarathaha.



इदानीम् एकम् एकम् वाक्यं वदन्तु ।

idhaneem ekam ekam vakhyam  
vadhanthu|

Now say one sentence each.

भवती एकम् वाक्यम् वदतु ।

bhavathee ekam vakhyam vadhathu |

You (f.) tell one sentence !

अहं विद्यालयतः आगच्छामि।

aham vidhyaalayathaha aagachchaami |

I have come from the school.

न श्रुणोमि।

na shruNomi |

(I) can't hear.

उच्चैः वदतु।

uchchaihi vadhathu |

Tell loudly.

अहम् .... आगच्छामि ।

aham ... aagachchaami |

(Note: the word in-between was unclear)

भवान् वदतु ।अहम् चित्रमन्दिरतः आगच्छामि ।

bhavaan vadhathu | aham

chithramandirathaha aagachchaami |

You (m.) tell. I have come from the cinema.

शुभांगी शनैः वदति।

shubhaangee shanaihi vadhathi |

Shubhaangee speaks softly.

प्रसन्नः उच्चैः वदति।

prasannaha uchchaihi vadhathi |

Prasanna speaks loudly.

सर्वे उच्चैः वदन्तु। प्रसन्नः कथं वदति ?

sarvae uchchaihi vadhanthu |

prasannaha katham vadhathi?

All of you tell loudly. How does  
Prasanna speak?

शनैः वदन्तु । शुभांगी कथम् वदति ?

shanaihi vadhanthu | shubhaangee  
katham vadhathi ?

Say softly. How does Shubhaangee  
speak?

शुभांगी शनैः वदति।

shubhaangee shanaihi vadhathi |  
shubhaangee speaks softly.

अहम् इदानीम् एकं सुन्दरं संस्कृत गीतं श्रावयामि।

aham idhaaneem ekam sundharam

samskrutha geetham shraavayaami |

Now I shall make you hear (play for  
you) a lovely sanskrit song.

सर्वे श्रुण्वन्तु। उच्चैः। शनैः।

sarvae shrunvanthu | uchchaihi |  
shanaihi |

All of you listen. Loudly. Softly.

कुक्कुरः भषति।

kukkuraha bhaShathi |

The dog barks.

कुक्कुरः कथं भषति ?

kukkuraha katham bhaShathi ?

How does the dog bark?

कुक्कुरः उच्चैः भषति।

kukkuraha uchchaihi bhaShathi |

The dog barks loudly.

सिंहः कथं गर्जति। ?

simhaha katham garjathi ?

How does the lion roar?

सिंहः उच्चैः गर्जति।

simhaha uchchaihi garjathi |

the lion roars loudly.

रेलयानं उच्चैः शब्दं करोति।

relyaanam uchchaihi shabdham karothe |

The rail makes a loud sound.

शिशुः उच्चैः रोदनं करोति।

shishuhu uchchaihi rodhanam karothe |

The baby cries loudly.

बहु समीचीनम् ।

bahu sameecheenam |

Very fine.

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अहं गच्छामि । अहं शीघ्रं गच्छामि।

aham gachchaami | aham sheegram

gachchaami |

I go. I go fast.

अहं मन्दम् आगच्छामि।

aham mandham gachchaami |

I go slow.

अर्थः ज्ञायते ?

arthaha gnyaayathae?

Did you understand the meaning?

उत्तिष्ठतु। आगच्छतु।

uththiShtathu | aagachchathu |

Get up. Come.

एकं वाक्यं लिखतु।

ekam vaakhyam likhathu |

Write a sentence.

लिखतु । शीघ्रं लिखतु।

likhathu | sheegram likhathu |

Write. Write quickly.

अहल्या शीघ्रं लिखति।

ahalyaa sheegram likhathi |

Ahalya writes fast.

अहल्या कथं लिखति ?

Ahalyaa katham likhathi?

How does Ahalya write?

अहल्या शीघ्रं लिखति।

ahalyaa sheegram likhathi |

Ahalya writes fast.

धन्यवादः ।

dhanyavaadhaha |

Thank you.

वयम् इदानीम् एकां क्रीडां क्रीडामः।

vayam idhaaneem ekaam kreedaam

kreedaamaha |

Now, we shall play a game.

अहम् इदानीम् एतस्य गणस्य एकं सुधाखण्डं  
ददामि।

aham idhaaneem ethasya gaNasya

ekam sudhaakaNdam dhadhaami |

Now I shall give this group a chalk piece.

एतस्य गणस्य एकं सुधाखण्डं ददामि।

ethasya gaNasya ekam sudhaakaNdam  
dhadhaami |

I shall give this group a chalk piece.

भवती सुधाखण्डं तस्यै ददातु। सा तस्यै ददातु।

bhavathee sudhaakaNdam thasyai

dhadhaathu | saa thasyai dhadhaathu |

You (f.) give it to her. She will give it  
to here.

एवं दातव्यं ।

evam dhaathavyam |

Pass (it) in this manner.

भवान् तस्मै ददातु।

bhavaan thasmai dhadhaathu |

You (m.) give it to him.



सः तस्मै ददातु।

saha thasmai dhadhaathu |

He gives it to him.

शीघ्रं दातव्यम्।

sheegram dhaathavyam |

Give quickly.

यः गणः शीघ्रं कार्यं समापयति तस्य जयः।

yaha gaNaha sheegram kaaryam

samaapayathi thasya jayaha |

Whichever group completes the task

fast, that group wins.

किन्तु दान समये “शीघ्रम्” इति वक्तव्यम्।

kinthu dhaana samayae “sheegram” ithi

vakhthavyam |

But when giving utter like this: “Quick.”

सुधाखण्डः भग्नः न भवेत्।

sudhaakaNdaha bhagnaha na bhaveth |

Don't break the chalk piece.

ज्ञातम् ? ज्ञातं ।

gnyaatham ? gnyaatham |

Understood? Understood!

आरम्भं कुर्मः ?

aarambham kurmaha ?

Start!

स्वीकरोतु।

sveekarothu |

Accept!

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कुक्कुरः कथं भषति ?

kukkuraha katham bhaShathi?

How does the dog bark?

कुक्कुरः उच्चैः भषति।

kukkuraha uchchaihi bhaShathi |

The dog barks loudly.

सिंहः कथं गर्जति ?

simhaha katham garjathi?

How does the lion roar?

सिंहः उच्चैः गर्जति।

simhaha uchchaihi garjathi |

the lion roars loudly.

"कथं गर्जति, कथं भषति?" एवं प्रश्नं कुर्मः।

"katham garjathi, katham bhaShathi?"

evam prashnam kurmaha |

"How does it roars, how does it bark?"

- in this manner, ask questions.

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मम केशालंकारः अस्ति।

mama keshaalankaaraha asthi |

This is my hairstyle.

इदानीं मम केशालंकारः कथम् अस्ति?

Idhaaneem mama keshaalankaaraha  
katham asthi?

Now, how is my hairstyle?

सम्यक् नास्ति।

samyak naasthi |

it isn't nice.

अहं लिखामि। न । सम्यक लिखामि।

aham likhaami | na | samyak likhaami |

I write. No. I write well.

सम्यक् अस्ति ?

samyak asthi ?

Is it good?

अहं सम्यक लिखामि।

aham samyak likhaami |

I write nicely.

माधुरी सम्यक गायति।

maadhuree samyak gaayathi |

Madhuri sings well.

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अहं प्रातः काले षड्वादने उत्तिष्ठामि।

aham praathah kaalae shad vaadhanae  
uththiShtaami |

In the morning, I wake up at 6'o clock.

भवती कदा उत्तिष्ठति ?

bhavathee kadhaa uththiShTathi ?

When do you (f.) wake up?

अहं प्रातः काले पंच वादने उत्तिष्ठामि।

aham praathah kaalae pancha

vaadhanae uththiShtaami |

I wake at 5'o clock in the morning.

..

अहं दशवादने भोजनं करोमि।

aham dhasha vaadhanae bhojanam

karomi|

I eat at 10'o clock.

भोजने अहम् अन्नं/फलं खादामि।

bhojanae aham annam / phalam  
kaadhaami |

At meals, I eat rice / fruits.

अहं भोजने रोटिकां/फलं/पायसं खादामि।

aham bhojanae rotikaam/ phalam/  
paayasam khaadhaami |

At meals, I eat Roti/ fruits/ sweet rice.

...@bhargaviarun

अहम् अन्नेन सः क्वचित् खादामि। सारं खादामि

|

Aham annaena saha kwachitham

khaadhaami | saaram khaadhaami |

I eat something with the rice. Like  
soup.

व्यञ्जनं खादामि । लवणम् खादामि ।

vyanjanam khaadhaami | lavaNam

khaadhaami |

I eat curry. I eat salt.

भोजनस्य अंते तक्रम् पिबामि।

bhojanasya anthae thakram pibaami |

I drink buttermilk at the end of (my)  
meals.

अर्थः ज्ञायते ? आम् ।

arthaha gnyaayathae? Aam |

Did you get the meaning? Yes.

\*\*\*\*\*

सुभाषितं

subhaaShitham

Wise saying.

वयम् इदानीम् एकम् सुभाषितं श्रुणुमः ।

vayam idhaaneem ekam subhaaShitham

shruNumaha |

We will now listen to a 'wise saying.'

छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।  
फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥

chaayaamanyasya kurvanthi thiShtanthi  
swayamaathapae |  
phalaanyapi paraarthaaya vrukshaahaa  
sath puruShaa iva ||

वयम् इदानीम् यत् सुभाषितं श्रुतवन्तः तस्य  
अर्थः एवम् अस्ति ।  
vayam idhaaneem yath subhaaShitham  
shruthavanthaha thasya arthaha evam  
asthi |

The meaning of the Subhaashitham we  
heard now is this way.

अस्मिन् सुभाषिते , सुभाषिताकारः वदति “वृक्षाः  
सत्पुरुषाः इव ।

asmin subhaaShithae,



subhaaShithaakaaraha vadhathi

“vrukshaahaa sathpuruShaahaa iva” |

In this wise saying, the composer says

“Trees are like virtuous people.”

वृक्षाः सत्पुरुषाः यथा परोपकारम् कुर्वन्ति ततैव  
कुर्वन्ति ।

vrukshaahaa sathpuruShaahaa yathaa

paropakaaram kurvanthi thathaiva

kurvanthi |

Trees, just like virtuous folk, help/

support everyone.

कथम् इत्युक्ते , वृक्षाः स्वयम् आतपे तिष्ठन्ति

|

katham ithyukthae, vrukshaahaa

aathapae thiShatanthi |

To explain in what way: trees stand in

the sun.

स्वयम् कष्टम् अनुभवन्ति ।

swayam kashtam anubhavanthi |

They undergo hardship themselves.

किन्तु , अन्येषाम् जनानाम् छायाम् कल्पयन्ति  
।

kinthu, anyaashaam janaanaam

chaayaam kalpayanthi |

But, they provide shade to other  
people.

छायाम् अन्यस्य कुर्वन्ति तिष्ठन्ति स्वयम्  
आतपे ।

chaayaam anyasya kurvanthi thishtanthi

swayam aathapae |

They provide shade to others, but stand  
in the sun themselves.

तस्मिन् वृक्षे यानि फलानि भवन्ति तानि फलानि

अपि वृक्षाः स्वयम् न खादन्ति ।

thasmin vrukshae yaani phalaani

bhavanthi, thaani phalaani api

vrukshaahaa swayam na khaadhanthi |

In those trees, whatever fruits are present, even those fruits, the trees do not consume themselves.

फलानि अपि परार्थाया ।

phalaani api paraarthaya |

Even their fruits are for others.

एवम् एव सत्पुरुषाः यत् सम्पादयन्ति तदपि

अन्येषां निमित्तम् ।

evam eva sathpuruShaahaa yath

sampaadhayanthi thadhaapi

anyaeshaam nimiththam |

Just like how virtuous folk donate all they earn for the sake of others.

समाज निमित्तमेव तस्य उपयोगम् कुर्वन्ति । अतः वृक्षाः  
सत्पुरुषाः इव ।

samaaja nimiththam eva thasya upayogam kurvanthi | athaha  
vrukshaahaa sathpurushaahaa iva |

Only towards benefit of society do they  
use that (their earnings). That is, trees  
are like virtuous folk.

\*\*\*\*\*

अहम् इदानीम् एकां लघु कथां वदामि। सरला कथा  
अस्ति । सावदानेन श्रुण्वन्तु ।

aham idhaaneem ekaam laghu kathaam  
vadhaami | saralaa kathaam asthi |  
saavadaanaena shruNvanthu |

Now, I am going to narrate an easy  
story. It is a simple story. All of you  
listen carefully.

कश्चन ग्रामः आसीत्। तस्मिन् ग्रामे एकः पण्डितः  
आसीत्।

kashchan graamaha aaseeth | thasmin graamae  
ekaha pandithaha aaseeth |

**There was a village. In that village lived  
a 'Pandit,' a learned man.**

सः महान् विद्वान्, अनेकेषु शास्त्रेषु निष्णातः आसीत्  
सः।

saha mahaan vidhwaan, anaekeshu  
shasthreshu nishNaathaha aaseeth saha |

**He was a great intellectual, and was  
well-versed in several philosophies.**

सः प्रतिदिनम् अध्ययनं करोति, अध्यापनम् अपि करोति,  
प्रतिदिनं पाठं करोति।

saha prathi dinam adhyayanam karothe,  
adhyaapanam api karothe | prathidinam paaTam  
karothe |

**He practised his skills everyday, he  
taught too. Daily, he taught.**

दूर-दूरतः अपि छात्राः प्रतिदिनं तस्य समीपम् आगत्य,  
शिक्षणं प्राप्नुवन्ति। (प्राप्तवन्ति? )

doora-doorathaha api chaathraahaa

prathidinam thasya sameepam aagathya,  
shikshaNam praapnuvanthi (praapthavanthi?  
- this part is unclear)

Even from far away places students  
came to him everyday, and learned  
their lessons.

प्रतिदिनं पाठार्थम् आगच्छन्ति।

prathi dinam paaTaartham aagachchanthi |  
Every day they came for their lessons.

तस्य पण्डितस्य एकः एव पुत्रः आसीत्।

thasya paNdithasya ekaha eva puthraha  
aaseeth |

That 'Pandit' had an only son.

पुत्रस्य विषये पण्डितस्य महती प्रीतिः आसीत्।

puthrasya vishayae paNdithasya mahathee  
preethihi aaseeth |

The pandit had great love for his son.

सः पुत्रः अपि सम्यक् पठति स्म।

saha puthraha api samyak paTathi sma |

His son too learned/studied well.

एकस्मिन् दिने छात्राः यथापूर्वं गुरोः समीपम्

आगतवन्तः।

ekasmin dinae chaathraahaa yathaapoorvam  
guroho sameepam aagathavanthaha |

**One day, the students as usual came  
to him.**

गुरुः तान् सर्वान् यथापूर्वं पाठितवान्।

guruha thaan sarvaan yathaapoorvam  
paaTithavaan |

**The guru (teacher) taught them all as  
before.**

व्याकरणं वा न्यायशास्त्रं वा किञ्चित् शास्त्रं सः सर्वान्

छात्राण् यथापूर्वं पाठितवान्।

vyaakaraNam vaa nyaaya shaasthram vaa  
kinchith shasthram sarvaan chaathraaN  
yathaapoorvam paaTithavaan |

**He taught them all some lessons in  
grammar or logic as usual.**

छात्राः सर्वे पाठं श्रुत्वा सन्तुष्टाः स्व ग्रामम् अनन्तरं

गतवन्तः। सायंकालः अभवत्।

chaathraahaa sarvae paaTam shruthvaa

santhushtaahaa sva graamam anantharam  
gathavanthaha |

After a while, having heard/learnt their  
lessons, all the students happily left for  
their respective villages.

तस्मिन् दिने अकस्मात् तस्य पण्डितस्य पुत्रस्य महान्  
ज्वरः आगच्छ। सः औषधम् आनीतवान्।

thasmin dinae akasmath thasya paNdithasya  
puthrasya mahaan jwaraha aagachcha | saha  
auShadham aaneethavaan |

That day, suddenly, the pandit's son  
caught a high fever. He got him (some)  
medicine.

परन्तु प्रयोजनं न भवत्। रात्रि समये सः बालकः मृतः एव  
अभवत्। पण्डितस्य एकः एव पुत्रः।

paranthu prayojanam na bhavath | raathri  
samayae saha baalakaha mruthaha eva  
abhavath | paNdithasya ekaha eva puthraha |

But, it was of no avail. During the  
night, the boy passed away. He was



**the pandit's only son!**

सः पुत्रः अपि मृतः अभवत्। पण्डितस्य महत् दुःखं  
जातम्।

saha puthraha api mruthaha abhavath |  
panDithasya mahath dhukham jaatham |

**Even that son was dead. The pandit  
felt great sorrow.**

सहजं सः बहु दुखेन एव पुत्रस्य कार्याणि याणि  
करणीयानि तानि सर्वाणि कृतवान्।

sahajam saha bahu dhukhaena eva puthrasya  
kaaryaaNi yaaNi karaNeeyaani thaani sarvaaNi  
kruthavaan. |

**Naturally, with great agony, he  
performed the last rites that had to be  
done, for his son.**

तस्य शिष्याः सर्वे अन्य ग्रामेषु निवसन्तु। ते एतां वार्तां न  
जानाति।

thasya shishyaahaa sarvae anya graameshu  
nivasanthu | thae yethaam vaarthaam na  
jaanaathi |

**All his disciples resided in other villages**

(other than his own). They did not know this news.

अनन्तर दिने प्रातः काले ते सर्वे यथा पूर्वं पाठार्थम्  
आगतवन्तः।

ananthara dinae praathah kaalae thae sarvae  
yathaa poorvam paaTartham aagathavanthaha  
|

The subsequent day, in the morning, all of them (students) came for lessons as usual.

गुरुः दृष्टवान्। सर्वे छात्राः पाठार्थम् आगतवन्तः।

अनुक्षणम् गुरुः स्वस्थाने उपविष्टवान्।

guruhu drushtavaan | sarvae chaathraaha  
paaTartham aagathavanthaha | anukshaNam  
guruhu svasthaanae upavishtavaan |

The guru saw. All students had come for their lessons. Quickly, the teacher took his place.

सर्वानापि पाठितवान्। प्रतिदिनम् यथा पाठयति तथैव एक  
घण्टा पर्यन्तं पाठनं कृतवान्।

sarvaanapi paaTithavaan | prathi dinam yathaa  
paaTayathi, thathaiva eka ghaNtaa paryantham  
paaTanam kruthavaan |

He taught everyone. The way he taught  
daily, he taught for an hour.

पाठः समाप्तः । छात्राः सर्वे गुरोः पुत्रं न दृष्टवन्तः।  
अद्य पुत्रः न दृश्यते। कुत्रा इति तेषां संशयाः भवन्ति। ते  
गुरुं पृष्टवन्तः।

paaTaha samaapthaha | chaathraahaa  
sarvae guroho puthram na drushtavanthaha  
| @bhargaviarun  
adhya puthraha na drushyathae | kuthraa  
ithi theshaam samshayaahaa bhavanthi |  
thae gurum prushtavanthaha |

The lessons were over. The students  
could not see the guru's son. They got  
this doubt: "Today the son is not to be  
seen. Where is he?" They asked their  
teacher.

"भवतः पुत्रः कुत्र?" इति ।

"bhavathaha puthraha kuthra ?" ithi |

"Where is your son?" – like this (they asked)

तदा गुरुः पूर्वदिने प्रवृत्तम् सर्वम् उक्तवान्।

thadhaa guruhu purvadinae pravruttham sarvam ukthavaan.

Then the guru narrated everything that had transpired the day before.

छात्राः उक्तवन्तः कीदृशः भवान् ?

chaathraaha ukthavaan: "keedrushaha bhavaan?"

The students exclaimed, "What (sort of) a person you are!"

किमर्थम् अस्मान् पूर्वमेव न उक्तवान्।

kimartham asmaan purvameva na ukthavaan?

Why did you not tell us before itself?

तदा गुरुः उक्तवान्- "भवन्तः सर्वे दूर-दूर ग्रामतः पाठं श्रोतुम् आगतवन्तः।

thadhaa guruhu ukhthavaan : “bhavanthaha  
sarvae dhoora-dhoora graamathaha paaTam  
shrothum aagathavanthaha |

Then the guru said: “You all come from  
far away villages to hear lessons.”

एतावन्तः शिष्याः दूरतः पाठं श्रोतुम् आगतवन्तः।

ethaavanthaha shishyaahaa dhoorathaha  
paaTam shrothum aagathavanthaha |

So many students come from far away  
to listen to (my) lectures.

अहं पाठं न करोमि चेत्, भवताम् सर्वेषाम् समयः व्यर्थः न  
भवति ?

aham paaTam na karomi cheth, bhavathaam  
sarvaeshaam samayaha vyarthaha na bhavathi?

If I do not teach, wouldn't all your time  
go waste?

अतः पाठनं मम धर्माः" इति ।

“athaha paaTanam mama dharmaahaa” ithi

|

“Hence, teaching is my Dharma

(righteous duty)”—like this, (he said).

वस्तुतः अस्माकम् देशे एतादृशाः महात्मानः आसन् ।  
ये अत्यन्त कष्ट परिस्तिता अपि , स्वकीयं जीवनं  
ततैव यापितवन्तः ।

vastuthaha asmaakam deshah  
ethaadrushaaha mahaathmaanaha aasan |  
yae athyantha kashta paristhithau api  
svakeeyam jeevanam thathaiva  
yaapithavanthaha |

Indeed, in our nation, what sort of great  
people live! Even in times of utter  
tribulation/suffering, that is how they  
lead/conduct their lives.

कथायाः अर्थः ज्ञातः ? आम्, ज्ञातः ।

kathaayaahaa arthaha gnyaathaha ? aam,  
gnyaathaha |

Did you get the meaning of the story?

Yes, we understood.

धन्यवादः , नमो नमः ।

dhanyavaadhaha , namo namaha |

Thank you, greetings!

@bhargaviarun

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