

Lesson 6

नमो नमः ।

Namo namaha.

Greetings.

अद्य बुधवासरः। श्वः गुरुवासरः।

adhya budhavaasaraha | shvaha

guruvaasaraha |

Today is Wednesday. Tomorrow is Thursday.

अद्य कः वासरः। अद्य बुधवासरः। पुनः वदतु ।

adhya kaha vaasaraha? adhya Buddha

vaasaraha | punaha vadhathu |

What day is it today? Today is Wednesday.

Repeat!

बुधवासरः कदा? भवती वदतु । बुधवासरः अद्य । समीचीनम्

|

budha vaasaraha kadhaa? bhavathee

vadhathu | budhavaasaraha adhya |

sameecheenam |

When is Wednesday? You tell (f.) Wednesday is today. Good.

श्वः कः वासरः ? भवान् वदतु । श्वः गुरुवासरः ।

shvaha kaha vaasaraha? bhavaan vadhathu |

shvaha guruvaasaraha |

What day is it tomorrow? You tell (m.)
tomorrow is Thursday.

गुरुवासरः कदा? श्वः गुरुवासरः ।

guruvaasaraha kadhaa ? shvaha
guruvaasaraha ।

When is Thursday. Tomorrow is Thursday.

परश्वः शुक्रवासरः। शुक्रवासरः कदा। भवती वदतु । परश्वः
शुक्रवासरः।

parashvaha shukravaasaraha |
shukravaasaraha kadhaa?
bhavathee vadhathu | parashvaha
shukravaasaraha |

Day after tomorrow is Friday. When is
Friday? You tell. Day after tomorrow is
Friday.

परश्वः कः? शुक्रवासरः। भवान् वदतु । परश्वः शुक्रवासरः।
parashvaha kaha? shukravaasaraha |
bhavaan vadhathu | parashvaha
shukravaasaraha |

What day is day after tomorrow? Friday. You
tell. Day after tomorrow is Friday.

अद्य बुधवासरः। ह्यः मङ्गलवासरः।

adhya budhavaasaraha | hyaha
mangalavaasaraha |

Today is Wednesday. Yesterday [was]
Tuesday.

मङ्गलवासरः कदा? ह्यः मङ्गलवासरः। वदतु, पुनः वदतु ।

ह्यः मङ्गलवासरः।

mangalavaasaraha kadhaa ? hyaha
mangalavaasaraha |

When was Tuesday? Yesterday was Tuesday.

ह्यः मङ्गलवासरः। परह्यः सोमवासरः।

hyaha mangalavaasaraha | parahyaha
somavaasaraha |

Yesterday was Tuesday. Day before was
Monday.

भवान् वदतु । परह्यः कः वासरः? परह्यः सोमवासरः ।

bhavaan vadhathu | parahyaha kaha
vaasaraha ? parahyaha somavaasaraha |

You tell (m.)! What day was it the day before
yesterday? Day before yesterday was
Monday.

सोमवासरः कदा। भवती वदतु । सोमवासरः परह्यः ।

somavaasaraha kadhaa? somavaasaraha

parahyaha I

When was Monday? Monday was the day
before yesterday.

इदानीम् एवम् एव अभ्यासम् कुर्मः ।

idhaaneem evam eva abhyaasam kurmaha I

Now, we will do an exercise like this [itself].

अद्य भानुवासरः इति चिन्तयन्तु।

adhya bhaanuvaasaraha ithi chinthayanthu |

Today is Sunday—you all think thus.

अहम् प्रश्नम् प्रुच्छामि, वदन्तु ।

aham prashnam pruchchaami, vadanthu |

I shall ask questions, you all answer.

भवती वदतु । भानुवासरः कदा? अद्य भानुवासरः ।

bhavathee vadhathu | bhaanuvaasaraha

kadhaa? adhya bhaanuvaasaraha |

You tell (f.)! When is Sunday? Today is

Sunday.

सोमवासरः कदा ? भवती वदतु । श्वः सोमवासरः ।

somavaasaraha kadhaa? bhavathee

vadhathu | shvaha somavaasaraha |

When is Monday? You tell. Tomorrow is

Monday.

मङ्गलवासरः कदा? भवान् वदतु । परश्वः मङ्गलवासरः ।

mangalavaasaraha kadhaa? bhavaan

vadhathu | parashvaha mangalavaasaraha |

When is Tuesday. You tell (m.). Day after is Tuesday.

शनिवासरः कदा? भवान् वदतु । ह्यः शनिवासरः ।

shanivaasaraha kadhaa? bhavaan vadhathu |

hyaha shanivaasaraha |

When is Saturday? You tell. Yesterday was Saturday.

शुक्रवासरः कदा? परह्यः शुक्रवासरः ।

shukravaasaraha kadhaa? parahyaha

shukravaasaraha |

When was Friday? Day before yesterday was Friday.

इदानीम् वदन्तु । (note: I am not including the repetitive stuff)

idhaaneem vadhanthu |

Now, you all tell.

अध्य बुदवासरः । श्वः गुरुवासरः । परश्वः शुक्रवासरः ।

प्रपरश्वः शनिवासरः ।

adhya budhavaasaraha | shvaha
guruvaasaraha | parashvaha
shukravaasaraha | praparashvaha
shanivaasaraha |

Today is Wednesday. Tomorrow is Thursday.
Day after tomorrow is Friday. The day after
day after tomorrow is Saturday.

ह्यः मङ्गलवासरः । परह्यः सोमवासरः । प्रपरह्यः भानुवासरः
।

hyaha mangalavaasaraha | parahyaha
somavaasaraha | praparahyaha
bhaanuvaasaraha |

Yesterday was Tuesday. Day before yesterday
was Monday. The day before day before
yesterday was Sunday.

इदानीम् पुनः एकम् अभ्यासम् कुर्मः ।
idhaaneem punaha ekam abhyaasam
kuramaha |

Now, let's again do an exercise.

ह्यः शुक्रवासरः इति चिन्तयन्तु । अहम् प्रश्नम् प्रुच्छामि,

भवन्तः वन्दतु ।

hyaha shukravaasaraha ithi chinthayanthu |
aham prashnam pruchchaami, bhavanthaha
vadhanthu |

Think of yesterday as Friday. I shall ask
questions, you all answer.

शनिवासरः कदा? अद्य शनिवासरः ।

shanivaasaraha kadhaa? adhya
shanivaasaraha |

When is Saturday. Today is Saturday.

भानुवासरः कदा? श्वः भानुवासरः ।

bhaanuvaasaraha kadhaa? shvaha
bhaanuvaasaraha |

When is Sunday? Tomorrow is Sunday.

सोमवासरः कदा? परश्वः सोमवासरः ।

somavaasaraha kadhaa ? parashvaha
somavaasaraha |

When is Monday. Day after tomorrow is
Monday.

मङ्गलवासरः कदा? प्रपरश्वः मङ्गलवासरः ।

mangalavaasaraha kadhaa? praparashvaha
mangalavaasaraha |

When is Tuesday? The day after day after tomorrow is Tuesday.

पुनः चिन्तयन्तु । अद्य शुक्रवासरः ।
punaha chinthayanthu | adhya
shukravaasaraha |

Again assume, today is Friday.

गुरुवासरः कदा? ह्यः गुरुवासरः ।
guruvaasaraha kadhaa? hyaha
guruvaasaraha |

When was Thursday? Yesterday was Thursday.

बुधवासरः कदा? परह्यः बुधवासरः ।
budhavaasaraha kadhaa? parahyaha
budhavaasaraha |

When was Wednesday? Day before yesterday was Wednesday.

मङ्गलवासरः कदा? प्रपरह्यः मङ्गलवासरः ।
mangalavaasaraha kadhaa? praparahyaha
mangalavaasaraha |

When was Tuesday? The day before yesterday was Tuesday.

भानुवासरः bhaanuvaasaraha SUNDAY
सोमवासरः somavaasaraha MONDAY
मङ्गलवासरः mangalavaasaraha TUESDAY
बुधवासरः budhavaasaraha WEDNESDAY
गुरुवासरः guruvaasaraha THURSDAY
शुक्रवासरः shukravaasaraha FRIDAY
शनिवासरः shanivaasaraha SATURDAY

इदनीम् कः समयः ? (7.02)

idhaaneem kaha samayaha?

what's the time now?

पञ्च वादनम् ।

pancha vaadanam |

5'o clock.

कः समयः ? षट् वादनं ।

kaha samayaha? shut vaadhanam |

What's the time? 6'o clock.

इदनीम् कः समयः ?

idhaaneem kaha samayaha?

Now what's the time?

द्वादश वादनम् ।

dwaadasha vaadhanam |

12'o clock.

कः समयः वदतु ? एक वादनम् ।

kaha samayaha vadhathu? eka vaadhanam |

What's the time, tell? 1'0 clock.

कः समयः ? द्वि वादनम् ।

kaha samayaha? dwivaadhanam |

What's the time? 2'o clock.

त्रि वादनम् । चतुर् वादनम् ।

thri vaadhanam | chathur vaadhanam |

3'o clock. 4'o clock.

इदानीम् कः समयः वदतु ? सपाद पञ्च वादनम् ।

idhaaneem kaha samayaha vadhathu ?

sapaadha pancha vaadhanam |

Now, what's the time, tell? 5.15.

पादोन षट् वादनम् ।

paadhona shut vaadhanam |

5.45. (15 minutes to 6)

इदानीम् कः समयः वदतु । पञ्च अधिक षट् वादनम् ।

idhaaneem kaha samayaha vadhathu |

pancha adhika shut vaadhanam |

Now what's the time, tell? 6.05. (5 minutes

after 6)

दश अधिक षट् वादनम् । विंशति अधिक षट् वादनम् ।
dhasha adhika shut vaadhanam | vimshathi
adhika shut vaadhanam |

6.10, 6.20. (Ten, minutes after 6; Twenty
minutes after 6.)

पुनः वदतु । विंशति अधिक षट् वादनम् ।
punaha vadhathu | vimshathi adhika shut
vaadhanam |

Say it again. Twenty minutes after 6.

पञ्च विंशति अधिक षट् वादनम् ।
pancha vimshathi adhika shut vaadhanam |

6.25 (Twenty five minutes after 6.)

पञ्च ऊन सप्त वादनं । दश ऊन सप्त वादनम् । पादोन
सप्त वादनम् ।

pancha oona saptha vaadhanam | dhasha
oona saptha vaadhanam | padona saptha
vaadhanam |

6.55 (5 minutes to 7). 6.50 (10 minutes to 7).

6.45 (a quarter to 7).

वयं प्रातः काले मिलामः छे किम् वदामः। सुप्रभातम्।

(Please note: I am omitting repetitions)

vayam praathah kaalae milaamaha che kim
vadhaamaha ? suprabhaatham |

When we meet in the morning, what do we
say? Good morning.

किम् वदामः। सुप्रभातम्। पुनः वदन्तु । सुप्रभातम्।

kim vadhaamaha? suprabhaatham | punaha
vadhanthu | suprabhaatham |

What do we say? Good morning. Say again.
Good morning.

रात्रौ किं वदामः। शुभ रात्रिः।

rathrau kim vadhaamaha? shubha raathrihi |

What do we say at night? Good night.

अन्य समय : मिलन्ति छे किं वदामः ? नमोनमः/अथवा
नमस्कारः/नमस्ते।

anya samayaha milanthe che kim
vadhaamaha? namo namaha | athavaa
namaskaraha/ namasthe |

When we meet at other times, what do we
say? Greetings. (with folded palms)

अन्यत्र समये किम् वदन्ति ? नमोनमः/ नमस्कारः/नमस्ते।

anyathra samaye kim vadhanthi? namo
namaha / namaskaaraha / namasthe |

At all other times, what do we say?

Greetings.

क्षम्यताम् ।

kshamyathaam |

Excuse me.

आम्। वेंकटरमणन्ः।

aam, venkataramanaha |

Yes, Venkataramana!

कुशलम्। अस्तु। सायंकाले आगच्छामि। पंचवादने
आगच्छामि।

kushalam | asthu | saayankhaalae

aagachchaami | pancha vaadhanae

aagachchaami |

Fine, yes. I shall come in the evening. I shall
come at 5'o clock.

अस्तु धन्यवादः। पश्यतु।

asthu dhanyavaadhaha | pashyathu |

Yes, thank you. Look!

यदा दूरवाणी आगच्छति, तदा किम् वदन्ति ? हेलो । हेलो

स्थाने हरिओम् वदामः ।

yadhaa dhooravaaNi aagachchathi, thadhaa
kim vadhanthi? Hello. Hello sthaanae Hari
Aum vadhaamaha ।

When you get a call, what do you say? Hello.
In place of hello, we can say Hari Aum.

किम् वदामः ? हरिओम् । पुनः वदन्तु।

kim vadhaamaha? Hari Aum | punaha
vadhanthu |

What shall we say? Hari Aum. Say it again.

एवं कृत्वा वदन्तु।

evam kruthvaa vadhanthu |

You do this (gesticulate) and say.

दंतकूर्चः अस्ति।

dhanthakoorchaha asthi |

This is a toothbrush.

दण्डः अस्ति।.... dhandaha asthi |

This is a stick...

अहं दण्डं स्वीकरोमि। aham dhanDam sveekaromi

|

I take the stick.

चमसः । अहं चमसं स्वीकरोमि । chamasaha | aham
chamasam sveekaromi |

I take the spoon.

अहं सिक्तवर्तिकां स्वीकरोमि। aham
sikthavarthikaam sveekaromi |

I take the candle.

अहम् अङ्कनीं स्वीकरोमि। aham ankhaneem
sveekaromi |

I take the pencil.

अहं लेखनीं स्वीकरोमि। aham lekhaneem
sveekaromi |

I take the pen.

अहं दूरवाणीं स्वीकरोमि। aham dhooravaaNeem
sveekaromi |

I take the [mobile] phone.

अहं करवस्त्रं स्वीकरोमि। aham karavasthram
sveekaromi |

I take the handkerchief.

अहं पुस्तकं स्वीकरोमि। aham pusthakam
sveekaromi |

I take the book.

इदानीम् अहं पुस्तकं/करवस्त्रं/दूरवाणीं/लेखनीं/अङ्कनीं/

दण्डं/दंतकूर्चं/चमसं/स्थापयामि।

idhaaneem aham pusthakam/ karavasthram/
dhooravaaNeem/ lekhaneem/ ankhaneem/
dhandam/dhanthakoorcham/chamasam/
sthaapayaami |

Now, I put (place) book/handkerchief/phone/
pen/pencil/stick/toothbrush/spoon down.

[12.00]

अहम् पुस्तकं/दण्डं/सिक्तवर्तिकां/दंतकूर्चं/लेखनीं/चमसं/
अङ्कनीं ददामि।

aham pusthakam/ dhandam/
sikthavarthikaam/ dhanthakoorcham/
lekhaneem/chamasam/ankhaneem
dhadhaami|

I give [a] book/stick/candle/toothbrush/pen/
spoon/pencil.

अहं दूरवाणीं न ददामि।

aham dhooravaaNeem na dhadhaami |

I [will] not give phone.

भवान् किम् ददाति? अहम् पुस्तकम् ददामि ।

bhavaan kim dhadhaathi? Aham pusthakam
dhadhaami |

What do you give? (m.) I give book.

भवती किम् ददाति ?

bhavathee kim dhadhaathi?

What do you give? (f.)

अहं दंतकूर्चं ददामि।

aham dhanthakoorcham dhadhaami |

I give toothbrush.

भवती किम् ददाति ?

bhavathee kim dhadhaathi ?

What do you give?

अहं सिक्तवर्तिकां ददामि।

aham sikthavarthikaam dhadhaami |

I give candle.

समीचीनं । sameecheenam ।

good.

भवती किम् ददाति ?

bhavathee kim dhadhaathi?

What do you give?

अहं लेखनीम् ददामि।

aham lekhaneem dhadhaami |

I give pen.

अस्तु । धन्यवादः ।

asthu । dhanyavaadhaha ।

Yes, thank you.

....

भवतः नाम किम्?

bhavathaha naama kim?

What is your name? (m.)

मम नाम सुशीलेन्द्रः ।

mama naama susheelendraha ।

My name is Susheelendra.

अहं सुशीलेन्द्रम् पृच्छामि।

aham susheelendram pruchchaami ।

I ask [to] Susheelendra.

भवत्याः नाम किम्।

bhavathyaahaa naama kim?

What's your name? (f.)

अहं सिन्धुं पृच्छामि।

aham sindhum pruchchaami ।

I ask [to] Sindhu.

भवत्याः नाम किम्। वेदवति ।

bhavathyaaha naama kim? vedhavathi ।

What is your name? Vedavathi.

अहं वेदवतीं पृच्छामि।

aham vedhavatheem pruchchaami I

I ask Vedavathi.

शुशीलेन्द्रः - शुशीलेन्द्रं

susheelendhrraha - susheelendhram

Susheelendra - [to] susheeledra

सिन्धुः - सिन्धुं

sindhuhu - sindhum

sindhu - to sindhu

वेदवति - वेदवतीं

Vedhavathi - vedhavatheem

vedavathi - to vedavathi

उत्तमं

Uththamam I

Great.

इदानीम् अहम् एतत् दर्शयामि । अभ्यासम् कुर्मः ।

idhaaneem aham ethath darshayaami I

abhyaasam kurmaha I

Now, I shall show like this. Let's do an exercise.

राधेश्यामः - राधेश्यामं

Raadheshyaamaha - raadheshyaamam

Radheshyam - to Radheshyam

बाबुलालः - बाबुलालं

Baabulaalaha - baabulaalam

Babulal - to Babulal

रमानन्दः - रमानन्दं

Ramaanandhaha - ramaanandham

Ramananda - to Ramananda

शिक्षकः - शिक्षकं

Shikshakaha - shikshakam

Teacher - to teacher

आपणिकः - आपणिकं

aapaNikaha - aapaNikam

shop - to shop

वित्तकोषः - वित्तकोषं

viththakoshaha - viththakosham

bank - to bank

नायकः - नायकं

Naayakaha- naayakam

leader - to leader

विद्यालयः - विद्यालयं

Vidhyaalayaha - vidhyaalayam

institute - to institute

मन्दिरं- मन्दिरं

Mandhiram - mandhiram

temple - to temple

पुस्तकं - पुस्तकं

Pusthakam - pusthakam

book - to book

नगरं - नगरं

nagaram - nagaram

city - to city

मालविका - मालविकाम्

maalavikaa - maalavikaam

malavika - to malavika

स्थालिका - स्थालिकां

Sthaalikkaa - sthalikaam

plate - to plate

सुशीला - सुशीलां

Susheelaa - susheelaam

susheela - to susheela

कूपी - कूपीं

koopii- koopeem

bottle - to bottle

अङ्गुली - अङ्गुलीं

angulee - anguleem

ring - to ring

घटी - घटीं

Ghatee - ghateem

watch - to watch

लेखनी - लेखनीं

Lekhaneem - lekhaneem

pen - to pen

भगवतगीता

Bhagavadgita

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
संभवामि युगे युगे ॥

parithraaNaaya saadhoonaam
vinaashaayacha dhushkrithaam
dharmasamsthaapanaarthaaya
Sambhavaami yugae yugae.

अहं भगवत्गीतां पठामि।

aham bhagawadgitaam paTaami |

I read the Bhagavad Gita.

भवन्तः किम् किम् पठन्ति ? वदन्तु ।

bhavanthaha: kim kim paTanthi? vadhanthu |

What all do you read? tell.

अहं वार्ता पत्रिकाम्/रामायणं/काव्यं/महाभारतं/सुन्दरकाण्डं/
सुभाषितं पठामि।

aham vaarthaa pathrikaam/raamaayaNam/
kaavyam/mahaabhaaratham/
sundarakaaNdam/subhaashitham paTaami |
I read newspaper/Ramayana/literature/
Mahabharatha/Sundara Kanda/Subhaashita
(Wise sayings).

अहं विद्यालयं गच्छामि।

aham vidhyaalayam gachchaami |
I go to university.

भवन्तः कुत्र-कुत्र गच्छन्ति। वदन्तु ।

bhavanthaha kuthra kuthra gachchanthi?
Vadhanthu |

Where all do you go? Tell.

अहं मुम्बई नगरं/बिहारं/तिरुपतीं गच्छामि।

aham Mumbai nagaram/bihaaram/
thirupatheem gachchaami |

I go to Mumbai city/Bihar/Thirupathi.

समीचीनं ।

Sameecheenam |

Good.

अहम् अरण्यं गच्छामि। अरण्यं गच्छति ?

aham araNyam gachchaami | araNyam
gachchathi ?

I go to forest. You go to forest?

अहं मन्दिरं गच्छामि । अहम् स्वर्गं गच्छामि ।

aham mandhiram gachchaami | aham
swargam gachchaami |

I go to temple. I go to heaven.

उत्तमं । uththamam |

Great.

इदानीम् वयं एकम् अभ्यासं कुर्मः ।

idhaaneem vayam ekam abhyaasam
kurmaha |

Now, let us do an exercise.

माधवः , ग्रामः , गच्छति

maadhavaha, graamaha, gachchathi |

Madhava, village, go.

माधवः ग्रामं गच्छति ।

Maadhavaha graamam gachchathi |

Madhava goes to village.

माधवः ग्रामं/विद्यालयं/मथुरां/वाटिकां/दिल्लीं/पुरीं गच्छति।

maadhavaha graamam/vidhyaalayam/
mathuraam/vaatikaam/dilleem/pureem
gachchathi |

**Madhava goes to village/school/Mathura/
garden/Delhi/Puri.**

इदानीं भवन्तः वाक्यं वदन्तु।

idhaaneem bhavanthaha vaakhyam
vadhanthu |

Now, you tell sentences.

कः-कः कुत्र गच्छतेति। ज्ञातः वा ?

Kaha kaha, kuthra gachchathaethi |
gnyaathaha vaa?

Where all you went? Understand?

भवति वदतु । bhavathee vadhathu | You tell (f.)

पवित्रा चलचित्रमन्दिरं गच्छति ।

Pavithraa chalachithra mandhiram
gachchathi |

Pavithra went to the cinema.

दीपिका इन्द्रलोकं गच्छति।

Deepika indhralokam gachchathi |

Deepika went to IndraLoka.

सुशिलेन्द्रः पातालं गच्छति ।

Susheelendraha pathaalam gachchathi |

Susheelendra went to the netherlands (that is underground)

....

इदानीम् एकम् अभ्यासं कुर्मः ।

idhaaneem ekam abhyaasam kurmaha |

Now we shall do an exercise.

बालकः आपणः गच्छति

Baalakaha aapaNaha gachchathi |

The boys go to the shop.

पश्यन्तु । बालकः आपणं गच्छति। वदन्तु ।

pashyanthu | baalakaha aapaNam

gachchathi | vadhanthu |

See. The boys go to the shop. Tell !

गणेशः विदेशं/माता नगरं/सुधा वनं/यानं वाटिकां/शीला

आग्रां/ प्रदीपः नदीं गच्छति।

GaNeshaha vidhaesham/maathaa nagaram/

sudhaa vanam/yaanam vaatikaam/sheelaa

aagraam/pradheepaha nadheem gachchathi |

Ganesh goes [to] abroad. Mother goes to city. Suds goes to forest. Yanam goes to

garden. Sheila goes to Agra. Pradeep goes to the river.

समीचीनं ।

Sameecheenam ।

Good.

इदानीम् वयम् एकम् सुभाषितं श्रुणुमः ।

idhaaneem vayam ekam subhaashitham
shruNumaha ।

Now, we will listen to Subhaashitam.

अन्नदानं परं दानं विद्यादानमतः परम्।

anna dhaanam param dhaanam
vidhyaadhaanamatah param ।

Giving food is a great donation. But, giving
knowledge is greater.

अन्नेन क्षणिका तृप्तिः यावज्जीवं च विद्यया ॥

annena kshanikaa thrupthihi yavajjeevam ca
vidhyayaa ॥

Whereas food satiates only for a while,
learning accompanies for a lifetime.

दानम करणीयं । dhaanam karaNeeyam ।

Donating is essential.

अन्नदानं यदि कुर्मः महादानम् इति वदन्तु। अन्नदानं महादानं

|

annadhaanam yadhi kurmaha
mahaadhaanam ithi vadhanthu | anna
dhaanam mahaa dhaanam |

If you give food, it is considered a great donation. Giving food is a great donation.

परन्तु, अन्नेन क्षणिका तृप्तिः।

paranthu, annaena kshaNikaa thrupthihi |

But, with food, only temporary satisfaction comes.

यदि अन्नदानं कुर्मः, यदा बुभुक्षा भवति तावत् पर्यन्तम
तिष्ठति।

yadhi annadhaanam kurmaha, yadhaa
bubhukshaa bhavathi thaavath paryantham
tishTathi |

If you give food, when a person is hungry, he will get satisfaction then.

एकम् दिनम् वा अर्ध दिनम् वा तिष्ठति ।

ekam dhinam vaa ardham dhinam vaa
tishTathi |

For a day or half a day, satisfaction comes.

परन्तु यदि विद्यादानम् कुर्मः यावत् जीवन् तिष्ठति।

paranthu yadhi vidhyaadhaanam kurmaha
yaavath jeevan thishTathi |

But, if you bestow knowledge, it stays

(accompanies) lifelong.

अतः विद्यादानं महादानं इति सुभाशिताकारः वदन्ति ।

athaha vidhyaadhaanam mahaa dhaanam ithi
subhaashithaakaaraha vadhanthi |

Hence, “donating knowledge is the best
donation,” says the composer of the
Subhaashita.

कथा

kathaa

*Note: The teacher in the video speaks in
broken phrases and repeats often. Hence, the
story is in bursts—the narrative is in bits and
pieces.*

अहम् एकाम् कथाम् कथयामि, श्रुण्वन्तु ।

aham ekaam kathaam kathayaami,
shruNvanthu |

I shall narrate a story, [all of you] please listen.

चन्द्रगुप्तः इति एकः महाराजः आसीत् । सः महाराजः

मगधदेशम् पालयति स्म । मगध देशस्य राजा आसीत् ।

Chandra guptaha ithi ekaha

mahaaraajaha aaseeth | saha

mahaaraajaha Magadha dhesham
paalayathi sma | magadha dheshasya
raajaa aaseeth |

**There was a king named Chandra Gupta.
He ruled over the kingdom of Magadha.
He was the King of Magadha.**

तस्य अमात्यः -चन्द्रगुप्तस्य अमात्यः-चाणक्यः इति।
सः बहु बुद्धिमान् निस्पृहः च आसीत्। आशा नास्ति तस्य
।

thasya amaathyaha- chandraguptasya
amaathyaha chaaNakyaha ithi | saha
bahu buddhimaan nispruhaha cha
aaseeth | Ashaa naasthi thasya |

**His minister – Chandra Gupta's minister
was Chanakya. He was very intelligent
and was free from greed and desire. He
did not long for anything.**

यद्यपि सः महाराजस्य अमात्यः तथापि सः सरल
जीवनयापयति स्म। सामान्य जीवनं ।

yadhyapi saha mahaaraajasya
amaathyaha thathaapi saha sarala
jeevanayaapayathi sma | saamaanya
jeevanam |

Even though he was the king's minister,
he lived a simple life. A common[er's] life.

एकदा चन्द्रगुप्तः चाणक्यम् आपयति प्रजाभ्यः दातुम्
कंबलाम् यच्छति। प्रजाभ्यः वितरणम् करोतु इति ।

Ekadhaa Chandra guptaha chaaNakyam
aapayathi prajaabhyaha dhaathum
kambalam yachchathi | prajaabhyaha
vitharaNam karothu ithi |

Once Chandra Gupta called Chanakya
and gave him several blankets for
distributing to the people of the kingdom.
He said thus: "Distribute among the
citizens."

सः चाणक्यः तस्य गृहम् नयति। कम्बलान् तस्य गृहं
नयति ।

Saha chaaNakyaha thasya gruham
nayathi | kambalaan thasya gruham
nayathi |

That Chanakya brought those home. He
brought the blankets home.

वस्तुतः चाणक्यः महा अमात्यः तथापि सः सामान्य
कुटीरे वासम् करोति ।

vasthuthaha chaaNakyaha mahaa
amaathyaha thathaapi saha saamaanya
kuteerae vaasam karothi |

In fact, Chanakya was a great, powerful
minister. Still, he lived in a simple
dwelling/hut.

सः कम्बलान् तस्य कुटीरं नयति ।

saha kambalaan thasya kuteeram
nayathi |

He brought the blankets to his hut.

चाणक्यः गृहं नीत्वा, अत्र राशीम् कृतवान्, कंबलानां
राशी अत्यत्र ।

ChaaNakyaha gruham neethvaa athra
raasheem kruthavaan kambalaanaam
rashee athyathra |

Reaching home, he collected them there.

He piled the blankets right there.

शीतकालः आसीत्। सः सेधम् कृतवान् । बहु शैत्यम् ।

sheethakaalaha aaseeth | saha saedham
kruthavaan | bahu shaithyam |

It was cold weather. He arranged those.

It was really cold.

सः कंपति स्म। तथापि सः कंबलं विना शयनं कृतवान्
।

saha kampathi sma | thathaapi saha
kambalam vinaa shayanam kruthavaan |
**He was shivering. Still, he slept without
any blanket.**

एकः चोरः एषः महा धनिकः अस्ति महाराजस्य
अमात्यः ।

ekaha choraha eshaha mahaa dhanikaha
asthi maharaajasya amaathyaha |
**A thief thought, "This person must be rich,
being the minister of the king."**

अस्य गृहे बहूनि धनानि सन्ति चोरयामः इति मित्रेण सः
आगतवान्।

asya gruhae bahooni dhanaani
chorayaam ithi mithraeNa saha
aagathavaan |

**"I can steal lots of wealth from his home,"
and came there with his friend.**

आगत्य पश्यति। चाणक्यः निद्रां करोति । शैत्य कालः
बहु शैत्यम् अस्ति ।

aagathya pashyathi | chaaNakyaha
nidhraam karothe | shaithya kaalaha |
bahu shaithyam asthi|

After he came, he saw. Chanakya is
asleep. Winter time and it is very cold.

कंपते । तथापि सः पार्श्वं पश्यति । कंबलान् राशिः
अस्ति।

kampathae | thathaapi saha paarshva
pashyathi | kambalaan raashihi asthi |

Shivering. Even then, he saw the blankets
piled.

तथापि सः न धृतवान् । एतयोः बहु आश्चर्यम् अभवत्
।

Thathaapi saha na dhruthavaan |

ethayoho bahu aashcharyam abhavath |

Even then, he was not wearing [using]. At
that, he became astonished.

कंबलानां राशिः अस्ति। चाणक्यः ततैव सुप्तवान् ।

kambalaanaam raashihi asthi |

chaaNakhyaha thathaiva supthavaan |

The blankets are piled. Right there,

Chanakya is sleeping.

पत्नैव ततैव सुप्तवति । इति तस्य आश्चर्यम् अभवत् ।
चोरस्य ।

pathnaiva thathaiva supthathi | ithi
thasya aashcharyam abhavath | chorasya
|

His wife too is sleeping there. He
thought thus and became surprised. The
thief.

अनन्तरं सः चोरः अन्तः गत्वा चाणक्यं उठापयति ।
anantharam saha choraha anthaha
gathvaa chaaNakyam uTaapayathi |

A little later, the thief went near
Chanakya and woke him.

चाणक्यः उक्ताय उपविषति । “भोः। किमर्थम्
आगतवन्तः ?” इति पृच्छति ।

ChaaNakyaha uththaaya upavishathi |
"bhoho, kim artham aagathavanthaha?"
Ithi pruchchathi |

Chanakya got up and sat. “Sir, for what

reason have you come?” he asked.

अनंतरं सः चोरः पृच्छति । भोः महाश्या कंबलानां
राशिः अस्ति।

anantharam saha choraha pruchchathi |
bhoho mahaashyaa, kambalaanaam
raashihi asthi |

Just then the thief asked, “Respected sir,
the blankets are piled here.”

तथापि न धृतवान् किला? शैत्यकालः शैत्यम् अस्ति।
किमर्थम् एवं कृतवान् ?

thathaapi na dhruthavaan kilaa?
shaithya kaalaha shaithyam asthi |
kimartham evam kruthavaan ?

“Even then, why aren’t you wrapped? It
is winter and it is cold. Then why are you
doing like this (not wrapping yourself)?”

किमर्थम् न धृतवान् ? इति सः चोरः कुतूहलेन पृच्छति ।

kimartham na dhruthavaan? Ithi saha
choraha kuthoohalaena pruchchathi |

For what reason you aren’t wearing the
blankets?” In this manner, the thief
asked out of curiosity.

तदा चाणक्यः एवम् वदति। तदा चाणक्यः वदति ।
कंबलानां राशेय अस्ति ।

Thadhaa chaaNakyaha evam vadathi |
Thadhaa chaaNakyaha vadathi |
kambalaanaam raasheya asthi |

Then, Chanakya said this. Then Chanakya
said: “The blankets are collected here.”

राजा मदर्थं न दत्तवान्। कम्बलान् मदर्थं न दत्तवान्।
Raajaa madhartham na daththavaan |
kambalaan madhartham na daththavaan
|

The king did not give for my use. He did
not give the blankets for my use.

प्राजाभ्याः वितरणम् कर्तुम् दत्तवान्। अतः अहम् एतान्
कंबलान् न धरामि।

Praajaabhyaha vitharaNam karthum
dhaththavaan | athaha aham ethaam
kambalaan na dharaami |

He gave them to distribute among the
citizens. That is why I will not wear/use
these blankets.

इति सः वदति । चोरस्य आश्चर्यं भवति । किमर्थं एवम्
अस्ति इति ।

Ithi saha vadhathi | chorasya aashcharya
bhavathi | kimartham evam asthi ithi |

Thus he said. The thief was surprised
that “Why would someone be like this?”

तदा चोरः वदति । तदा चोरः चाणक्यं पृच्छति।

Thadhaa choraha vadhathi | thadhaa
choraha chaaNakyam pruchchathi |

Then the thief said. Then the thief asked
Chanakya.

महाशया भवान् कीदृशः दयालुः अथवा निस्पृहः अस्ति।

Mahaashyaa bhavaan keedhrushaha
dhayaalu athavaa nispruhaha asthi |

Respected sir, you are so kind and devoid
of desires.

वयम् इतःपरम् चौर्यकार्यं न कुर्मः। अतः भवतः सकाशा
वयं शिक्षितवन्तः।

Vayam ithah param chaurya kaaryam na
kurmaha | athaha bhavathaha sakashaa
vayam shikshithavanthaha |

From now on, I shall not do stealing jobs.
That, from your presence (behaviour) you

have taught us.

अथः वयम् इतःपरम् न कुर्मः इति चौरकार्यं त्यक्तवा
सज्जनः भवन्ति।

Athaha vayam ithah param na kurmaha
ithi chauryakaaryam thyakthvaa sajjanaha
bhavanthi |

“Like that (stealing) from this moment we
will not do” and quit thieving and
became reformed.

चोरः वदति । भोः भवतः निस्पृहताम् दृष्ट्वा अस्माकं
लज्जा भवति।

Choraha vadhathi | bhoho bhavathaha
nispruhathaam dhruSTvaa asmaakam
lajjaa bhavathi |

The thief said. “Sir, seeing your
desireless state, I am filled with shame.”

वयम् इतःपरं चौरकार्यं न कुर्मः। इति क्षमाम् याचन्ति।

Vayam ithah param chaurya kaaryam na
kurmaha | ithi kshamaam yaachanthi |

“We shall not steal from now on.” Like
this, he asked for forgiveness.

कथायाः अर्थः ज्ञातः वा? ज्ञातः ।

Kathaayaahaa arthaha gnyaathaha vaa?

Gnyaathaha |

Did you understand the import of the story?

Understood!

अहो चाणक्यस्य निस्पृहता । अस्तु, धन्यवादः । नमो नमः ।

Aho chaaNakyasya nispruhathaa | asthu

dhanyavaadaha | namo namaha |

Oh, Chanakya's integrity (without desires)!

Yes, thank you. Greetings!