

**Intermediate Level of Spoken Sanskrit**  
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**Lecture - 6**

**Revision and practice of vibhakti (declension) forms: first and second person pronouns in the singular**

ā(A), ī(I), ū(U), ṛ(R^i), ṅ(~N), ñ(~n), ṭ(T), ḍ(D), ṇ(N), ś(sh), ṣ(Sh), ṁ(M), ḥ(H)

[Music]

[Music]

Namaste, bhavataḥ bhavatyāḥ sarvaṁ kushalam asti kim? I hope that everything is fine with you. samskritasya adhyayanam samyak calati kim? I hope the study of Sanskrit is going on well. sanskrita, sanskritasya abhyāsam api kurvanti iti āshāṁ karomi. I sincerely hope that your practice of Sanskrit is also happening well. So, let's move on to today's lesson which is less lecture number six and this is going to be the revision and practice of the bhakti forms for the first and second person pronouns in the singular. so, the concepts covered in this course will be the revision of the asmad pronoun and the yuṣmad pronoun in the ekavacanam of the singular form. So, the asmad is the first person, yuṣmad is the second person. We will do a simple revision of the verb forms and then I will also introduce the causative form and we will do the building of further vocabulary. So, let's have a conversation on this topic.

āryā - namaste pīyūṣa! tava sarvaṁ kuśalam asti kim?

śiṣyaḥ - ām īśvarasya kṛpayā mama sarvaṁ kuśalam asti|

ā - adya virāmadinam asti| tvaṁ kiṁ kariṣyati? kṣamyatām, tvaṁ kiṁ kariṣyasi?

śi - adya ahaṁ prātaḥkāle utthāya krīḍāṅganam gamiṣyati|

ā - gamiṣyati?

śi - kṣamyatām | ahaṁ krīḍāṅganam gamiṣyāmi|

ā - tatra tvāṁ anye janāḥ api meliṣyanti kim?

śi - ām | tatra mām anyāni mitrāṇi meliṣyanti|

ā - tvayā saha kiṁ kariṣyanti?

śi - mayā saha pādakandukam krīḍiṣyanti|

ā - uttamam | tubhyaṁ kimapi dātum icchāmi|

śi - vadatu ārye| mahyam kiṁ kāryam dātum icchati?

ā - āścaryam asti| tvaṁ sarvadā mat kāryasya eva pratīkṣāṁ karoṣi?

śi - evam nāsti ārye| mama manasi idānīm kāryasya viṣaye cintanam calati. ataḥ aham uktavān| ahaṁ sarvadā kāryasya pratīkṣāṁ na karomi. na cintaya. kṛpayā vadatu mahyam kim ānītavatī?

ā - ahaṁ tava kṛte ekam uttamam pustakam ānītavatī | yasya nāma vivekacūḍāmaṇi asti| tat paṭhitvā tvayi avaśyam śāntiḥ bhaviṣyati|

śi - anugṛhīto'smi ārye| mayi viśvāsam kuru| pustakam avaśyam paṭhiṣyāmi| śvaḥ tvat svīkariṣyāmi | punarmilāmaḥ|

ā - punarmilāmaḥ|

So, you just witnessed a conversation between Pijus and me where we were using the different forms of the asmat and yuṣmat words and like you see the asmat has a ring of the English us and therefore it has to do with the first person and the you yuṣmat as you can again here the similarity has to do with you and therefore with the second person. So, let's re-do the conversation and I will indicate to you the grammatic forms therein. So, here we have, namaste piyUSha tava sarvaM kushalam asti kim? So, tava, tava kushalam this is a typical form alright your well-being is there or not so tava sarvaM kushalam asti kim? That's the second, sixth case for the second person and I'm going to be indicating it with those particular abbreviations there. Next, Am Arye, Ishvarasya kripayA mama sarvaM kushalam asti.

So mama is the response, sixth a case and it is for the first person. sarvaṃ kuśalam asti. Now adya virāmadinam asti|tvam kim kariṣyati? So, normally we are used to say bhavān or bhavatī which is the respect for the second person and the formal case. So bhavān and bhavatī have the masculine and feminine gender as well but in the second person informal they don't exist it's only the tvam okay.

So that is the first case and it's the second person. So tvam kim kariṣyati? So we are used to the ti but the ti is wrong and that's why I said kShamyatAm, sorry, tvam kim kariṣyati? So this is something that we haven't practiced too much but in this particular lesson we are going to have a little more practice on that. So tvam kim kariṣyati? adya aham, that's the aham is the first case for the first person prātaḥ kāle, in the morning, utthāya is after getting up and I'd also like you to notice the the writing in this because we have started learning the writing so ta tha how they combine their.

So utthāya, after getting up, krīḍāṅganaṃ krīḍāṅganaṃ| So, you can see the krī combination with the r below it for the tail and then we have the aṅganaṃ which can also come under the stomach actually like that okay. krīḍāṅganaṃ gamiṣyati| So he also says ahaṃ gamiṣyati which is again wrong. So, I questioned him, gamiṣyati and he says kṣamyatām sorry ahaṃ gamiṣyāmi| So, whenever you're speaking in Sanskrit you have to be very clear about who is the subject and what it is making a connection with in the verb okay. So, the subject and verb relation have to be very clear in the head moving on aham I'm sorry tatra tvām| So tvām is this second case for the second person. So that's the second that I'm indicating there okay.

So don't get confused, so the second case for the second person. anye janāḥ api meliṣyanti kim? ām | mām, so, mām is the second case for the first person. tatra anyāni mitrāṇi meliṣyanti| Who will meet anyāni mitrāṇi and therefore it is the first case and why is it anyāni mitrāṇi because it is in the neuter. So anyāni mitrāṇi meliṣyanti| Next tvayā saha| So tvayā saha because of the saha the case will be the third or the instrumental case tritlyā vibhaktiH bhaviṣyati| So tvayā saha for the second person. tvayā saha kim kriDiṣyanti?

Or kim kariṣyanti? So he answers mayā saha| So the third for the first person, mayā saha pādakandukaṃ krīḍiṣyanti|uttamam | tubhyaṃ kim dātum, kimapi dātum icchāmi|So, when you, the moment you use dātum give, it becomes a dative.

So, this is the data for the second person, tubhyaṃ kimapi dātum icchāmi| kim ārye| mahyam| So, mahyam is fourth person, fourth case for first person mahyam athavā me, these two are synonymous. So mahyam /me kim kāryaṃ dātum icchati ? to give so, dātum is also to give. So kim kāryam and he said. So I reply as āścaryam| tvam sarvadā mat, from me, tvam is the first for the second person and mat is the from me. So it's the fifth case for the first person, tvam sarvadā mat kāryasya eva pratīkṣāṃ, expectation karoṣi kim ?

So, why karoṣi because the subject is tvam| So because the subject is in the second person the verb will have to be karoṣi. Moving on evaṃ nāsti ārye| tvat from you. So this is the fifth case for the second person kevalaṃ kāryasya eva pratīkṣāṃ na karomi| mama manasi mama is the genitive sixth case for the first person, manasi, So we are familiar with the words ending with the a which is mana and there when you do the locate if it becomes, So hasta becomes hāste we know the word mana|

So we tend to think it ends with an a but here we see that in the located. So in my mind mama manasi it's become manasi| So where did the si come from. So that is when we try to understand that the root form of the word is not an ending word rather it is a s ending word. So it is manas is the original form alright. So just keep in mind that the words that we will we have seen have been ending with the a simple vowel a but there are words that have different kinds of endings which will take different kinds of forms and the objective of this particular course is to also familiarize you with these other forms of words. there are patterns. So it's not completely incomprehensible. There's a logic to it and if you follow that you will be able to understand it. tarhi mama manasi adyatve| So adyatve means these days, these days, sarvadā kārya-viṣaye|So that's where you see the ye the seventh cintanaṃ thinking calati ataḥ therefore uktavān, I said, now anyathā mā cintaya| anyathā mā cintaya is a good Sanskrit phrase to avoid misunderstandings because it means do not think otherwise. anyathā means otherwise don't think. okay.

So anyathā mā cintaya please don't think otherwise. mama kṛte, so mama kṛte is another usage again, so because of the critical we see that it becomes mama kṛte. It's an equivalent of the fourth case but the word itself is in this sixth. So it's the sixth for the first person. So mama kṛte kim ānītavati ? what did you bring. So tava kṛte for you but for you the krite is for, but for of you it is .So this is an equivalent of the fourth in the second person but it is done with the sixth case.

okay. So tava kṛte aham ekam uttamaṃ pustakam ānītavati. yasya nāma, of whose. So yasya is of whose or of which in this case it would probably be of which because it's a noun there. So it's an object there. So of which the

nāma is vivekacūḍāmaṇi| which is a very known book by Adi Shankaracharya on understanding the mind and living a more enlightened life and therefore my next sentence paṭhitvā tvayi avaśyaṃ śāntiḥ bhaviṣyati|

So tvayi is the seventh case for the second person and he replies anuḡrḥīto'smi. so again you see this s here that is there and that is because this word is actually a combination of anuḡrḥītaḥ plus asmi, you remember when we were learning the combination of words then we had so'ham| this is a similar form where it is anuḡrḥītaḥ Plus asmi becomes anuḡrḥīto'smi I am just writing the place of the conjunction there so anuḡrḥī hītopi|

So please excuse my writing fast but I will try doing that again for you so anuḡrḥīto'smi, anuḡrḥīto'smi| All right might as well write the whole word and then I'll just write it in English for those of you who are still learning the script anuḡrḥīto'smi there and then he says mayi viśvāsaṃ kuru| mayi means it's the seventh or the locator for the first person mayi viśvāsaṃ kuru trust in me, pustakam avaśyaṃ paṭhiṣyāmi| definitely will read the book śvaḥ tvat from you so that's the fifth case uttamam, for the second person. So you can see its mat and tvat okay. So tvat svīkariṣyāmi | I will take it and punarmilāmaḥ| great now let's do a little bit of practice around these words so that we have a little more familiarity with it. I have actually made quite extensive lesson work for you. So there are many permutations and combinations that you can use but what we will do is that I'll try and keep it simple and allow you to practice it by ourselves when you look at these slides again at your own leisure but right for for now

let's start with aham which is the first person I and the subject case and tvām or tvā they're equivalent meaning the second case for the second person singular.

So aham adya lekhaṃ paṭhāmi| I will read the writing tvām or to you tvā pāṭhayāmi| I will make you read. this is a very typical form which is known as the nich it is the causative in English, but it is, in sanskrit, known as the nich form. So nich is when you make it into a causative aham paṭhāmi tvām pāṭhayāmi| I read, I make you read. Next aham śvaḥ gītāṃ likhāmi tvām lekhayāmi make you read, you see likhāmi becomes lekhayāmi. aham paraśvaḥ kavitaṃ lekhiṣyāmi, tvām lekhayīṣyāmi| So this you see just observe what are the new sounds that are coming into the causative formation of the word. aham hyaḥ lekhanīm dattavān or dattavatī and tvām dāpitavān, I made you give. So I made somebody give you or I made you give somebody else. So aham tvām dāpitavān| Next aham parahyaḥ kāvyāṃ śrutavān or śrutavatī tvām śrāvītavān or śrāvītavatī| So practice this and you can do permutations and combinations here. Moving on tvām or and mām the first first case for the second person and the second case for the first person.

So tvam adya mām milasi kim? will you meet me today. So you can even say tvam praparaśvaḥ mām vinā gamiṣyasi? So vinā also takes the second case. So mām vinā gamiṣyasi will you go without me. Next tvam āgāmi-māse mām lekhiṣyasi? Will you write to me now mām lekhiṣyasi then I've given you the regular other word possibilities. So again āgāmi-māse sahadarīm lekhiṣyasi or vadiṣyasi praparahyaḥ tam dṛṣṭavān| I saw him or tām dṛṣṭavān or tat dṛṣṭavān or vatī then gata-saptāhe saṅgītaṃ gītavān and I sang it or gītavatī. now in the case especially where you just have the see in the verbs you don't even need to mention tvam because it is understood by the presence of the sea in the conjugation of the verb itself but when you are saying gatavān or dṛiṣṭavān to be more specific in the simplified past use of the past tense it is good to keep it there moving on mayā with me.

So now I as you can see the board gets more complicated but I have a little bit of a color scheme and you can try to follow that. So the singular is in the black and the plural is in the green there and you can mix and match with the center words in blue and similarly with the orange saḥ or vinā you can mix and match there and the na is optional to negate the sentence. So let's do an example saḥ mayā saha krīḍati, tvam mayā saha krīḍasi. aham, you can say aham mayā saha krīḍati, which means I play with myself sounds strange. So aham tvayā saha krīḍāmi| So you can replace the saha vinā and

let's do a sentence in the plural. So it's just before that we also with the second person for formal like bhavān mayā saha or tena saha krīḍati and finally bhavatī kena saha krīḍati, for example and moving on to the plural we see it becomes te mayā vinā citraṃ dṛṣṭavān| So they saw the te dṛṣṭavantaḥ|So the moment there is a plural they'll have to be a plural at the other end also and similarly yUyaM mayā vinā citraṃ dṛṣṭavatyaḥ|So it's a group of ladies you saw the picture without me.

Okay. Next aham bālakena vinā svadeśe and I've left it option here if you want to use that bhramitavAn bhramAmi whatever you want to say and vayam bālikayā vinā nagare bhramamaḥ| So I've left it open and you can really play around with the different combinations mainly to test yourself to see what are the different possibilities there

and I would really encourage you to do as much of practice as possible in this the work that we didn't look at in much detail is the krītavān which I bought and you can really add anything in before that what did you buy lekhanIM krītavān or puShpaM krītavān whatever you want. So let's move on with the fourth or the dative case or the caturthī vibhakti now this form is often associated with the verb to give dadāti and synonyms of that word. So of that verb. So let's have a look at this table here. So I have try to simplify the pronouns but I will indicate with the dots that you can have the different permutations and combinations of the verb conjugations with the respective pronouns, but here we are going to be looking at the verb dadāti and dadāti doesn't conjugate exact as simply as the previous verbs that we've seen. so, let's see what happens in this case. so saḥ mahyaṁ dadāti| So saḥ mahyaṁ Puspaṁ dadāti, te, so the green is the plural form. So te mahyaṁ or me puspaṁ dadati |So it's strange to give one flower. So puShpANi dadati| I'll repeat this for you saḥ or sā mahyaṁ or me puShpaṁ dadāti and te or tāḥ mahyaṁ or me puShpANi dadati, dadāti-dadati, kasmai dadāti? mahyaṁ dadāti. kasmai dadati? mahyaṁ dadati. moving on, let's look at it for the world for the pronoun tvam.

So we have tvam mahyaṁ dadāsi. we'll stick to the noun puShpaṁ itself and keep do the changes with the other words. So tvam mahyaṁ puShpaṁ dadāsi. yūyam mahyaṁ puShpANi dattha. dadāsi dattha, alright moving on aham, so you can't say aham mahyaṁ puShpaṁ dadāmi which means I give myself a flower so what we'll do is we will say aham tubhyaṁ to you. So aham tubhyaṁ puShpaṁ dadāmi and with tubhyaṁ you can also get, te, so aham te puShpaṁ dadāmi, vayam te puShpaṁ or puShpANi dadmaH|So aham dadāmi, vayam dadmaH. kasmai dadāmi? tubhyaṁ dadāmi. kasmai dadmaH? tubhyaṁ dadmaH|So it's still all in this singular the cases that we are studying are in the singular. so, then I've just taken another synonym of the dadAti which is arpayati and we see that it will act like the usual verbs we have seen earlier. So saḥ mahyaṁ upahāraṁ arpayati, upahāraṁ is a gift and you can write it like this, upahāraṁ huh, so upahāraṁ I will also just write out the puShpaṁ for you. So that when you are practicing it by yourself you have that to fall back upon puShpaM and puShpANi.

okay. puShpaM and puShpANi all right. So there we go, so upahāraṁ and so we have here saḥ mahyaṁ upahāraṁ meaning a gift arpayati, offers a gift and then te mahyaṁ upahāraṁ it can be in the singular so one collective gift arpayanti, and then it goes on with the si, tvam arpayasi, yUyam arpayatha, aham arpayAmi and vayam arpayAmaH and the next one is the te . So I've marked it in blue because the blue goes together in this case we keep the pronouns out and we will have to use the mahyaṁ with that.

So mahyaṁ namaḥ which is a bit strange because it's namaḥ means to selute and you're saluting yourself. So this can a bit be like a sarcastic comment also that I am so incredible that mahyaṁ namaḥ I salute myself okay, but that's just on a lighter vein but that which works more often is the tubhyaṁ namaḥ | So salutations to you or te namaḥ you reverse the order and you get the word namaste also namaste is the usage of this te here, is this te, that is therefore the dative case of the second person informal singular okay. So moving on the fourth case of the fourth case or the dative is also often used for the verb rocate it is pleasing for me rocate I like okay. So this is how you would say, mahyaṁ nr̥tyaṁ rocate, nr̥tyaṁ is dance, so mahyaṁ nr̥tyaṁ rocate. tubhyaṁ kiṁ kiṁ rocate? or tubhyaṁ kiṁ rocate? try answer that mahyaṁ whatever you want rocate uttamam|So let me ask you tubhyaṁ sanskritam rocate kim? answer am mahyaṁ sanskritam bahu rocate, uttamam. moving on, mahyaṁ nr̥tyāni many dance forms rocante mahyaṁ nr̥tyāni rocante| So you can practice again using this mahyaṁ and then we will move on to the other forms. So in this one we are going to look at the ablative forms which is mat, from me and tvat, from you astu. So again it's a complex pronoun structure on the other side and quite a few verbs which i've tried to give you some practice with words that you're familiar with and yet we haven't done sufficient practice in our previous lessons. So, let's use this opportunity to optimize on the practice here. I will just indicate them to you and then I leave it to you to develop on them by yourselves. So saḥ sarvaM svīkaroti takes everything now from whom kasmāt svīkaroti? mat sarvam svīkaroti from me. in the plural te kimapi na prāpnuvanti or svīkurvanti, don't take anything from me, kasmāt? mat| So te mat kimapi na svīkurvanti. next tvam mat adhikaṁ svīkaroṣi you are taking more from me, in the plural yūyam mat alpaṁ svīkurutha| So, you are taking less from me, moving on, aham you can't say aham, mat from me. So you will say tvat of course aham tvat going back sarvam api, aham tvat sarvam api svīkaromi| I take everything from you. vayam tvat kimapi na svīkurmaḥ |So there is a possibility of all permutations and combinations but what I will do is we will just focus on the different verb formations also and then you can practice it by yourself.

So prāpnoti to get prāpnuvanti prāpnoṣi prāpnutha prāpnomi prāpnumaḥ | Next grhṇāti take. So take from someone grhṇāti grhṇanti grhṇāsi grhṇītha grhṇāmi grhṇīmaḥ and then there is another different usage of this fifth case and that happens when we do a comparative thing. So for when you say varaṁ meaning better nyūnaṁ means less than jyeṣṭha older than or elder to kaniṣṭha younger than in this case what we do is we again combine the different ones and say saḥ mat varaṁ asti is better than me, te tvat nyūnaṁ santi they are less than you, tvam mat jyeṣṭhāḥ asi you're older, tvam and jyeṣṭhāḥ if you put it in the singular there if you put it in the singular masculine you will have to add the two dots, remember to add the two dots and similar for the kaniṣṭhāḥ and in the English you will have to put the ḥ there so if you're doing it in this singular case and then you say aham tvat jyeṣṭhā asmi, vayam tvat kaniṣṭhāḥ smaḥ and for the tvam it will be I'm just going back there tvam mat vayam asi yūyam mat nyūnaṁ stha. So again permutations and combinations and you can practice on those lines. So moving on to the sixth case or the genitive and here we have mama or me tava or te and let's again use it but I have left it with three dots. So that you can then can you see the three dots there, sorry, I will, we have the three dots here that's because then you know the different forms of those particular verbs and I leave it to you to do it at your own pace and convenience yeah. So saḥ mama maṅgalaṁ icchati. He wants my well-being te me viṣaye kiṁ jānanti? So the plural what do they know about me? Next tvam mama kṛte kāryaṁ kariṣyati? uttamam| will you work for me? yūyam yūyam let's do another one so yūyam mama grham avaśyam āgamiṣyastha| So you'll have to practice that a little bit and then let's do this aham mama patraṁ or aham tava patraṁ preṣitavān| I sent your letter and vayam te patraṁ preṣitavantāḥ or vatyāḥ |So I have given you mainly the singular form here but you know the words and you can practice. I'll just take a little a small moment to just practice with jānāti |So saḥ me as saḥ mama viṣaye kiṁ jānāti? what does he know about? me te me viṣaye kiṁ jānanti? tvam me viṣaye kiṁ jānāsi? yūyam me viṣaye kiṁ jānītha? aham tava viṣaye kiṁ jānāmi? what do I know about you? vayam te viṣaye kiṁ jānīmaḥ? all right, So just some more practice on that. Moving on to the last case which is the located which is mayi or tvayi in me and in you again a simplified a simpler framework here, so saḥ mayi viśvāsaṁ karoti. in me he trusts the singular ones we'll all take the ones in black there. So tvam mayi viśvāsaṁ karosi| So kiṁ karosi? What do you do? viśvāsaṁ and therefore it is in the second case I just mark that for you. That, that is in the second case all right next, aham tvayi viśvāsaṁ karomi? and then we have the and you can of course do the plural as well and the verbs will conjugate accordingly. Now let's move on to the other formation we have here the other color in brown that you can see in which case what happens it does tasya mayi viśvāsaḥ asti. that person has faith in me . So tasya mayi viśvāsaḥ asti, he has faith in me kiṁ asti? viśvāsaḥ asti and therefore it is in the first case, ok the subject case there and then tava mayi snehaḥ asti | So snehaḥ means love and one of the ways of expressing it is that you have love in me that's how it is said in Sanskrit in fact to say I love you in Sanskrit is not such an easy thing to do. We'll discuss that another time anyway. next mama tvayi snehaḥ asti I have affection in you that's how they say it now the next form that have it's just when you use mayi tvayi | So if you just use this. So it all goes in the blue like that. So you can do different combinations there. So mayi sāhasaḥ asti, there is courage in me tvayi dayā asti, compassion in you, mayi śāntiḥ asti, the peace in me and tvayi saundaryam asti there is beauty in you. So that's how we can conclude that's particular section but again there is a lot of options open there with the dot dot dot. So please practice and see how much you're able to remind yourself of the grammar. So to wrap it up we have all the different forms here put together. So aham or aham asmi |So the subject mām mayā mahyam mat mama or mama and mayi but because this is a subject case the mat is more from me in that direction. So you can customize it to that extent. Can we say that once again? aham mām mayā mahyam mat mama or mama mayi uttamam up with the tvam form or the yuṣmad from there. So tvam tvām tvayā tubhyam tvat tava tvayi I just also want to point out the ones in red because they are the equivalent forms that we have also been looking out for but let's just do the tuam once again so tvam tvām tvayā tubhyam tvat tava tvayi uttamam. So, now let's go on to the interesting shloka so I've picked it up from the Gita and this is from the 18th chapter where Krishna is giving one of the most precious secrets he says guhyAt guhyatam, this is the most secret of Secrets that he is revealing to Arjuna

So, he says

manmanā bhava madbhakto madyājī mām namaskuru|

māmevaiṣyasi satyaṁ te pratijāne priyo'si me|| śrīmadbhagavadgītā 18 | 65 ||

so manmanā actually it is a composite word form but it means be of my mind so always think of me manmanā bhava and madbhakto or madbhaktaḥ be devoted to me, madyājī worship me and mām namaskuru, salute me, pay obeisance to me, doing so you will certainly come to me, māmevaiṣyasi, satyaṁ te pratijāne priyo'si me, this is my pledge to you and for for you are very dear to me, priyo'si me. so I just sing this once and you sing after me.

mmanmanā bhava madbhakto madyājī mām namaskuru|  
māmevaiṣyasi satyaṁ te pratijāne priyo'si me||

uttamam, so if you think on these lines, I mean it's this particular verses much more than Sanskrit much more than learning the Devanagari script there is a very deep message and married in this particular verse and what that means is an entire self-working but also a shortcut to leading a very peaceful and meaningful life and Sri Krishna gives this assurance in the Gita to him he says because Arjuna as a representative of mankind but each one who can offer themselves to him is dear to him.

And to close a quotation by Sri Aurobindo when he considers the Gita as a living creation he says that 'the bhagavad-gita is a true scripture of the human race a living creation rather than a book with a new message for every age and a new meaning for every civilization'.

Just a small caveat that and not when we do this it is not to try and say that this is the only scripture that's not the intention of this particular exercise here but every text has its own value and some texts lend themselves to change with time and the bhagavad-gita is one of those eternal works which can give new meaning to people in different ages and so with that and to show you on the slide again punarmilāmaḥ. I look forward to doing the next session with you which will be on learning the plural of these forms of these pronouns and so until then kripayā samyak abhyAsaM kurvantu. bahu abhyAsasya avasaraH asti. tathA karoti cet saMskritasya adhyayanaM shIghraM bhavati. So, please use this opportunity in between the lessons to practice. I've tried to give you a lot of material so practice and it is only practice that makes it perfect. namaste.]