

Lesson-11

तीर्थयात्रा - A pilgrimage

वसन्तकालः - Springtime

कुटुंबम् - पितामहः , पिता (शङ्करः), माता (उमा),
उषा मोहन च ।

Family - Grandfather, Father (Shankar), Mother (Uma),
Mohan and Usha.

उमा - चिरात् वयं विरामं न प्राप्तवन्तः ।

For a long time we have not had a vacation.
(It is a long time since we have had a vacation.)

अस्मिन् ग्रीष्मे कुत्राऽपि गन्तव्यमेव ।

We should certainly go somewhere this summer.

अस्मात् जनसङ्कुलात् स्थानात् दूरे
कस्मिंश्चित् पर्वते वने वा प्रकृत्या
सह किञ्चित्कालं वसामः ।

A place far away from this crowd into the mountains
or forests and spend some time with nature.

आ आं नूनं हिमालयपर्वतं गच्छामः ,
हिमशिखराणि पश्यामः ?

Ah!..... Yes, yes we will go to the Himalayas and
view the snow capped peaks.

शङ्करः - चिन्तयेयम् ।

Let me think.

अस्मिन् संवत्सरे मम एल् टी सी विरामः प्राप्स्यते ।

This year my paid vacation is due.

तस्मात् व्ययस्य कृते चिन्तां विना दूरयात्रां
कल्पयितुं शक्नुमः ।

We can think of a long trip not worrying about the
expenses (or: and not worry about the expenses)

पितामहः- शङ्कर !, चिरेण मया बदरीनाथं केदारनाथं च द्रष्टुं

अभिकाङ्क्षितम् । तच्च मम मृत्योः प्राक् ।

Shankar, for a long time I have had a wish to go to
Badrinath and Kedarnath before my death.

तव माता अपि एतत् एव काङ्क्षितवती । परन्तु स्वलक्ष्यं

अलब्ध्वा एव सा मृता ।

Your mother too had the same wish. But she died without achieving her desire (without getting her wish fulfilled)

उमा- आं वयं हिमालयपर्वतं एव गमिष्यामः ।

तथा द्वौ सर्वोत्तमौ आलयौ द्रक्ष्यामः ।

Yes, we will go to the Himalayas only and see two of the most important shrines (temples).

स्मरसि वा ? " पितरोऽपि तृप्ताः आम्राः अपि सिक्ताः इति " ।

Remember the saying? The manes are satisfied and the mangoe trees also watered.

तद्वत् प्रकृतिं अपि भोक्ष्यामः एवं पुण्यगङ्गास्नानमपि करिष्यामः ।

Like that we shall enjoy nature and also take our bath in the holy Ganges.

शङ्करः - एवं तर्हि तदर्थं योजनां करिष्यामः ।

If so, we shall plan our trip.

उषे , मोहन् युवयोः विद्यालयस्य ग्रीष्मविरामः कदा आरभ्यते ?

Usha, Mohan when does your school's summer vacation begin?

उमा - तद्धि मे मासस्य आरंभे खलु , तर्हि कदा तस्य

पुनरुद्घाटनम् ?

That is in the beginning of May and when does it reopen?

मोहन् , उषा - वैशाखस्य मध्ये ।

Middle of Visaka (End of May)

lesson -11 Part-2

शङ्करः - एवं चेत् एक मासस्य समयः अस्ति खलु ?

अयमेव उत्तमः कालः बदरीनाथक्षेत्रं गन्तुम् ।

If so, we have a month's time and that is the best time to go to Badrinath.

पितामहः - अक्षय्यतृतीयाः अनन्तरमेव बदरीनाथ-केदारनाथालयौ दर्शनार्थं उद्घाटयेते ।

The two temples at Badrinath and Kedarnath open

for worship only after Akshaya thritheeya.

शङ्करः - शृणु , प्रथमतया रेल्यानेन देहलीं प्रति गच्छामः ।
ततःपरम् हरिद्वारं प्रति रेल्यानेन लोक्यानेन वा
गन्तुं शक्यते ।
अथवा देहरादून् प्रति ।

Listen, first we go to Delhi by train and then ...
To Hardwar we can take a train or bus, or to
Dehra Doon....

पितामहः - हरिद्वारमेव गच्छामः , न तु देहरादून् ।
तत्र पुण्यगङ्गायां स्नानं कृत्वा तीर्थयात्रारंभं कुर्मः ।
Let us go to Hardwar and not Dehara Doon. After
a dip in the holy Ganges, we shall start our pilgrimage.
हरिद्वारक्षेत्रं सप्तमोक्षपुरीषु अन्यतमम् ।
कनखलक्षेत्रे एव दक्षस्य शिरः वीरभद्रेण छेदितम् ।
It was at Kanakhal that Daksha's head was severed by
Veerabhadra.

मोहन् , उषा - कथय , कथय ।
Tell me, Tell me !
को वा दक्षः , कोऽयं वीरभद्रः ?
Who was Daksha ? And who is this Veerabhadra ?

पितामहः- अनन्तरं वक्ष्यामि ।
I will tell later.

शङ्करः - अतः एतत् निश्चितम् ।
So it is decided.
पूर्वं देहलीं प्रति रेल्यानेन गमिष्यामः ।
First we go to Delhi by train.
ततःपरं रेल्यानेन एव , हरिद्वारं गमिष्यामः ।
Then we go by train again, to Hardwar.
लोक्यानात् रेल्यानं सुखतरम् ।
Train journey is more comfortable than journey
by bus.
पिता न युवा खलु ।
Indeed! father is not young.

शङ्करः - कार्यालयद्वारा अस्माकं रेल्यानचीटिकायाः आरक्षणं
वातानुकूल-त्रिस्तर शयनपेटिकायां कारयिष्यामि ।
I will get our A/C three tier sleeper berths reserved

through my office.

lesson 11 Part-3

चैत्र मध्ये तीर्थयात्रायाः दिवसः ।

Early May, the day of the pilgrimage.

उमा - उषे,मोहन , क्लेशं मा कुरुतम् ।

अहं यात्रार्थं सज्जीकरोमि ।

Usha, Mohan, do not trouble me. I am preparing for the trip.

गच्छतम् । पितामहेन सह संलापं कुरुतं क्रीडतम् वा ।

Go, talk to your grandfather or play.

तात , भवान् तु बहिः क्रीतान् पदार्थान् न खादसि ।

Father! you don't eat anything bought from outside.

तस्मात् त्वदर्थं किञ्चित् शुष्कभक्ष्याणि सज्जीकरोमि ।

So I am preparing some dry food for you.

(that will last so that you can avoid eating food from outside as far as possible.)

शङ्करः - उमे , तीर्थपात्राणि करदीपः एवं शयनस्यूतानि

इत्यादीनि गृहीतानि वा ?

Uma, have you taken water cans, flash light, sleeping bags and such?

उषा,मोहन- तात , आं । अपिच सिद्धवर्तिकाः अग्निपेटिका एवं

पठनार्थं कानिचन पुस्तकानि अपि स्वीकृतानि ।

Father, yes. We have also packed candles, match box and some books to read.

उमा - अहं कतिपयानि औषधानि दीपनानि वस्तूनि च नेष्यामि ।

I shall take few medicines and digestives.

शङ्करः - अहं प्रयाण-धनादेशान् नेष्यामि तत्र तत्र पथि वित्तकोशात्

धनात्मना परिणामं कुर्मः ।

I will take some traveller's cheques. On the way we can exchange them at banks for cash.

उषा,मोहन- विस्तृत-कार्यानं आगतं, एवं सेन्तिल् अपि अत्र

आगतवान् अस्माकं यात्रावस्तूनि नेतुम् ।

The van is here and Senthil has come to pick up our luggage.

उमा - अस्तु । गमनात् प्राक् देवतां प्रार्थ्य यात्रां प्रवर्तयामः ।

OK, before departure, we shall pray to the Deity and then proceed with our trip.

Lesson-11 Part-4

At the station रेल्ल्यान निलये

शङ्करः - उषे , मोहन् , इतस्ततः मा धावतम् ।

मम हस्तं गृहीतं ।

अन्यथा जनसम्मर्दे नष्टौ भवेताम् ।

Usha, Mohan, Don't run here and there. Hold my hand, lest you be lost in the crowd.

एषा तु वातानुकूल शयनपेटिका, परन्तु द्विस्तरशयनपेटिका ।

कुत्र अस्ति त्रिस्तरशयनपेटिका ? आ ... तत्र अस्ति ।

This is an airconditioned compartment but it is two tier. Where is three tier? Ah! there it is.

सेन्तिल् , अस्माकं यात्रावस्तूनि तत्र नय ।

शयनीयसङ्ख्या ४० तः

४४ पर्यन्तम् ।

Senthil, please take the luggage there. Berth numbers 40 to 44.

शङ्करः - तात भवान् अत्र गवाक्षस्य निकटे उपविशतु ।

Father, you sit here next to the window.

मोहन्- नूनं अहं तत्र उपविशामि ।

I will sit near the window.

उषा - न,न, नूनं अहं तत्र उपविशामि ।

No, no, I will sit there (near the window)

पितामहः - मोहन् त्वं मम निकटे अत्र उपविश ।

उषे त्वं तु मम पुरतः तस्य गवाक्षस्य समीपे उपविश ।

Mohan, you sit here next to me and Usha, you sit in front of me near that window.

उत्तमं , परन्तु कथं अत्र शयनं भवति ?

शयनस्थानं कुत्र ?

त्वं तु उक्तवान् किल "शयनपेटिका" इति ।

Fine, but how do we lie down? Where is the place (to sleep)? You said it is a sleeper compartment.

मोहन् , उषा - हा , हाहा (हसतः)

तात भवान् नूतनं विद्यानं किञ्चित् न जानाति ।

Ha, Ha Ha! (laugh)

Grandfather, you don't know even a little bit of things modern.

अत्र एतं शङ्कुं आकर्षयतु , पश्यतु भवतः शयनविस्तरं
आगतम् । अत्र भवान् शयनं करोति ।

Pull this lever. See your sleeper berth is spread
(folds out). You will sleep here.

Lesson-11 Part-5

परेद्युः - Next Morning.

पितामहः - कुत्र वयं प्राप्ताः ?

Where have we come?

शङ्करः - वयं इदानीं विजयवाडा समीपे स्मः ।

We are now near Vijayavada.

पितामहः - ओ ! आन्ध्रप्रदेशे स्मः ।

अत्र तु तेलुगु भाषा प्रचलति ।

गोदावरी तु समीपे अस्ति किं ?

कति निमेषाः तत्र प्राप्तुम्?

Oh! Are we in Andhra? Telugu is spoken here.

Isn't Godavari close by? How many minutes to reach there?

जानाति वा भद्राचलं, यत्र भगवान् श्रीरामचन्द्रः पुरा
किञ्चित्कालं अवसत् , सः अत्रैव गोदावरीतीरे अस्ति ।

Do you know Bhadrachalam, where long ago,
Lord Sri Ramachandra resided for some time?

It is situated here on the banks of the Godavari.

शङ्करः - इतः प्रायः एकघण्टासमये प्राप्तुमः । परन्तु रेल्यानं

भद्राचले न स्थास्यति ।

From here in about an hours time we will reach, but
the train does not stop at Bhadrachalam.

यदा रेल्यानं सेतुं तरति , तदा नदीं द्रष्टुं शक्नुमः ।

When the train crosses the bridge, we can see the river.

भोजनार्थं नागपुरीं प्राप्स्यामः ।

For lunch we will be at Nagpur.

(Means: by lunch time we will reach Nagpur)

पितामहः - नागपुरी अस्माकं प्राचीन कलाचारस्य एकं महत्
केन्द्रं आसीत् ।

Nagpur was a great center of our ancient culture.
सा विदर्भदेशे अन्तर्भूता ।

She (Nagpur) is in Vidarbha.

उषे , मोहन् , कः जानाति ? विदर्भदेशस्य प्रख्याततमा
राजपुत्री का आसीत् इति ?

Usha, Mohan, Who (between the two) remembers?
who was the most famous princess of Vidarbha?

मोहन् - अहं जानामि । रुक्मिणी , श्रीकृष्णस्य प्रिया भार्या ।

I know. Rukmini, the dear wife of Sri Krishna.

उषा - दमयन्ती अपि, नलस्य भार्या ।

Also Damayanti, wife of Nala.

Lesson-11 Part-6

पितामहः - आं । अपि कविराजाधिराजः कालिदासः
अत्रैव जातः इति एके ।

Yes, according to some the king of kings among poets,
Kalidasa was also born here.

उमा- तात, भवतः मधुना क्षीरिण च मिश्रितं पृथुकं खादतु ।
Father, please eat your beaten rice mixed with
milk and honey.

शङ्करः - उषे, मोहन् , पश्यतं, तातः स्वस्य सांप्रदायिक
"कार्न फ्लेक्स" खादति ।

उमा , अस्मभ्यं उपाहारे किं प्रयच्छसि ?

Usha, Mohan, see, Father is eating his traditional
"corn flakes"! Uma, what are you giving us for
breakfast?

उमा - प्रतीक्षस्व , परिवेषकः आगच्छति ।

किं आनयति इति पश्यामः ।

Wait, the caterer will come. Let us see what he brings.

शब्दः - उपाहारः , उपाहारः ।

Voice - Breakfast, breakfast.

शङ्करः - भो । उपाहाराय किं प्रयच्छसि ?

What are you giving (providing) for breakfast?

परिवेषकः - शाकाहारः वा ? सामिषो वा ?

Vegetarian or Nonvegetarian ?

शङ्करः - शाकाहारः ।

Vegetarian.

परिवेषकः - इड्ली , वडा , पोङ्गल् च । काफी चाया वा ।

Idli, Vada, Pongal. Coffee or Tea.

शङ्करः - कति रूप्यकाणि ?

How much ? (How many Rupees?)

परिवेषकः - विंशति रूप्यकाणि ।

Twenty Rupees.

शङ्करः - सामिषे किं किं प्रयच्छसि ?

What do you give in Non-vegetarian?

उमा - किमर्थं पृच्छसि , त्वं तु सामिषं न खादसि ।

Why do you ask? You do not eat Non-vegetarian.

शङ्करः - ज्ञानार्थं एव ।

Just to know.

परिवेषकः - टोस्ट् एव आम्लेट् ।

Toast and Omelette.

शङ्करः - अस्माकं चतुरः उपाहारान् आनयतु । शाकाहारः एव ।

एवं एव भोजनं कदा लभ्यते ?

We will have four breakfasts. Vegetarian only.

By the way, when do we get lunch ?

परिवेषकः - द्विवादने नागपुर्यां , समये प्राप्स्यामः चेत् ।

Two O'clock at Nagpur, if we reach on time.

दक्षिण भारतीया एवं उत्तरभारतीया पोटलिका प्राप्या ।

South Indian and North Indian packets can be had.

ओदनं , सूपः , चप्पात्तिः पूरी वा, शाकः , सांबार् ,
दधि एवं पप्पटिका । पञ्चविंशति रूप्यकाणि ।

Rice, lentils, chappati or puri, vegetables,
sambhar, curds (yoghurt) and papad.

Twenty five Rupees.

शङ्करः - अस्माकं तिस्रः पोटलिकाः, दक्षिणभारतीयाः ।

For us three lunch packets, Southern type.

Lesson-11 Part-7

अपराहः - Afternoon

रेल्यानं भारतस्य मध्यप्रदेशे रम्यं वनशैलादिमार्गं तरति ।

The train is passing through the beautiful forests and
mountains of central India.

मोहन - भगिनि , पुनः पुनः शैलाः , पुनः पुनः काननानि ,
ज्यामितां न अनुभवसि वा ?

Sister, again and again (these) hills, again and
again (the) forests. Don't you feel bored?

उषा - आं । अन्यत् किं करिष्यावः ।

Yes, what else can we do?

मोहन - पितामहं काञ्चित् कथां वक्तुं प्रार्थयावः ।

We shall request Grandfather to tell us some story.

उषा - सम्यक् ।

Good.

उषा,मोहन - तात तात कथां वदतु ।

Grandfather, tell us a story.

तत् दिने कथयिष्यामि इति अवदत् किल । तां कथां ।

On that day you said you will tell us. That story.

पितामहः - कां कथां ?

Which story?

उषा - हरिद्वारस्य समीपे कनखलक्षेत्रे शिवेन दक्षप्रजापतेः शिरः
अपाहतं इति अवदत् । तां कथां वदतु ।

You said that the head of Dakhaprajapati was severed by Shiva at a place called kankhal near Hardwar. Tell that story.

पितामहः - बाढं , शृणुतम् ।

Ok, listen.

बहुकालात् पूर्वं दक्ष इति ख्यातः प्रजापतिः आसीत् ।

Long time ago there was a prajapati called Daksha.
(A prajapati is a leader of the people)

तस्य अनेकाः सुताः आसन् ।

He had many daughters.

तासां मध्ये अन्यतमा सती महादेवस्य दयिता आसीत् ।

Among them was Sati, the wife of Mahadeva.
(Mahadeva -Lord Shiva)

दक्षः अति उत्कृष्टः पुरुषः आसीत् । (अत्युत्कृष्टः)

Daksha was a highly revered person.

तस्मात् सर्वे देवाः तस्य प्रणामं अकुर्वन् ।

So all the Gods prostrated before him.

मोहन् - अपि भगवान् विष्णुः प्रणमति स्म ?

Even Lord Vishnu prostrated before him?

(The interrogative nature of the sentence must be assumed)

पितामहः - न, न ।

No, no

उषा - शिवोऽपि ?

Shiva too?

पितामहः - न, तेन कारणेन शिवेन सह विद्वेषं अकरोत् ।

No, and so Daksha developed a hatred for Shiva.

दक्षः कनखलक्षेत्रे एकं महायज्ञं कर्तुं आरभत ।

Daksha started a great Yagna (sacrifice) at the place Kanakhal.

तस्मिन् यज्ञे भागग्रहणार्थं सर्वान् देवान् निजदुहितृ

च आह्वयत् ।

He called all the Gods and all his daughters to take part in the sacrifice.

किन्तु सतीमहादेवयोः निमन्त्रणं न कृतवान् ।

But he did not invite Sati and Mahadeva.

तथापि सती यज्ञं द्रष्टुं पितरौ द्रष्टुं च उत्सुका आसीत् ।

Still, Sati was very keen to attend the Yagna and see her parents too.

सा शिवेन निवारिता अपि तत्र आगच्छत् ।

Despite Shiva's objections, she went there.

मोहन् - दक्षेण कीदृशं आचरितम् ?

What did Daksha do? (Here it means- in the context of Sati's visit)

पितामहः - पित्रा सा सम्यक् आहृता ।

She was treated well by her father.

यज्ञे दक्षः सर्वेषां देवानां यज्ञभागं अददात् ।

In the Yagna, Daksha offered oblations to all the Gods.

परन्तु सः शिवस्य भागं न समर्पितवान् ।

But he did not offer Shiva what was due to him.

स्वस्य भर्तुः अपमानात् सती दुःखिता अभवत् ।

Sati was saddened by the insult to her husband.

सा पितरं तस्य कारणं अपृच्छत् ।

She asked her father the reason for it.

तदानीं दक्षः शिवस्य निन्दां अकरोत् ।

Daksha then abused Shiva.

सती भर्तुं निन्दां असहमाना स्वस्य देहं योगाग्नौ अदहत् ।

Unable to bear the abuse of her husband, Sati burnt herself in the Yogagni (Sacrificial fire).

तस्याः मरणं श्रुत्वा शिवः अति रुष्टः अभवत् ।

Hearing of her death, Shiva was furious.

सः स्वस्य सेनापतिं वीरभद्रं प्रेष्य दक्षस्य यज्ञं व्यनाशयत् ।

He sent his commander in chief Veerabhadra and destroyed Daksha's Yagna.

एवं दक्षस्य शिरः अपि अपाहरत् ।

Also he severed the head of Daksha.

तत् क्षेत्रं यत्र दक्षस्य शिरः अपतत् , तत् कनखल् इति विख्यातं अभवत् ।

That place where Daksha's head fell, became famous as Kanakhal.

उषा,मोहन् - ततः परं किं अभवत् ?

What happened afterwards?

पितामहः - सर्वे देवाः ब्रह्माणं पुरस्कृत्य शिवं अतोषयन् ।

All the Gods with Brahma at the lead appeased

Shiva (through Hymns)

एवं दक्षस्य पुनर्जीवनार्थं प्रार्थयन् ।

Also they prayed for bringing Daksha back to life.

शिवः एकस्य अजस्य शिरः आलभ्य, दक्षस्य गले अयोजयत् ।

Cutting the head of a goat, Shiva fixed it to the torso of Daksha.

एवं दक्षस्य पुनर्जीवनं आभवत् ।

Thus Daksha regained life.

पुनर्जीवितः दक्षः चमकं इति ख्यातं वेदस्तोत्रं

शिवस्य प्रशंसायां अकरोत् ।

Daksha, who regained life, composed the Vedic Hymn called Chamakam in praise of Lord Shiva.

Lesson-11 Part-8

परेद्युः, देहली रेलिनलयम्

Next day, Delhi Railway station

शङ्करः - वयं नूतनदेहली प्राप्तवन्तः ।

We have reached New Delhi.

अद्य अहनि अत्र स्थित्वा , रात्रौ हरिद्वारं प्रति मस्सूरी त्वरितयानेन गच्छामः ।

After staying here for the day, we will leave for Hardwar, by the Mussorie express at night.

उमा - इदानीं कुत्र गच्छामः ?

Where shall we go now?

शङ्करः - प्रथमश्रेणी-प्रतीक्षालयं गत्वा , तत्र स्नानादिकं कृत्वा, ततः अनन्तरं देहली नगरं द्रष्टुं गच्छामः ।

We shall go to the First class waiting rooms, complete our baths etc., and then go to see Delhi.

किञ्चित् अनन्तरम् । A little later.

प्रातरुपाहारानन्तरं ते नगरं द्रष्टुं गच्छन्ति ।

After breakfast, they go to see the city.

पितामहः - देहली नगरस्य प्राचीन नाम इन्द्रप्रस्थं इति आसीत् जानीथ वा ?

Delhi city was called Indraprastha in ancient times.
Did you know that?

न केवलं अद्य भारतस्य राजधानी , परन्तु पाण्डवानां अपि
राजधानी आसीत् ।

Not only is it the capital of India today, but it
was the capital of the Pandavas too.

मोहनूष्ठा -तर्हि अत्र प्राचीनानि दुर्गाणि प्रासादानि
च सन्ति वा ?

In that case, are there ancient forts and palaces here?

शङ्करः - न, दौर्भाग्यवशात् देहलीराज्यं महामदीयानां शासने
बहुकालं आसीत् ।

No, unfortunately the kingdom of Delhi was under the
rule of the Mohammadans for a very long time.

द्विविधाः महामदीयाः देहली राज्ये शासनं अकुर्वन् ।

एते क्रमशः सुल्तान् तथा मुघल्स् इति ख्याताः ।

Two types of Muslim rulers ruled over Delhi. They were
known as Sultans and Mughals respectively.

ते प्रायः पञ्चाशत् अधिक षट्शतानि वर्षाणि

देहलीनगरशासकाः आसन् ।

They ruled over Delhi for six hundred and fifty years.

तदानीं प्रायः सर्वाणि सनातनधर्मीय प्रासादानि मन्दिराणि च
प्रध्वम्सितानि ।

During that period, all the palaces and temples of
Sanathana Dharma were destroyed.

जन्तर् मन्तर् इति नाम्ना सूर्यचन्द्रादि-निरीक्षणालयं एव प्रचीनेषु
अवशिष्टं स्यात् ।

Perhaps Jantar Mantar, the observatory, is the only
remnant.

कुतुब्मिनार् समीपे यः अयस् स्तंभः अस्ति, सः अपि (सोऽपि)
सनातनधर्मप्रतीकः एव इति केचन वदन्ति ।

The iron pillar near Kutubminar, according to some
people, belongs to Sanathana Dharma.

सायङ्कालः रेलिनलयं प्रत्यागताः

Evening - Back at the Railway Station.

शङ्करः- आगच्छन्तु सर्वे । अस्माकं त्वरितयानस्य
शयनपेटिकायां गत्वा शयनं कुर्मः ।
रेल्यानं सार्धं दशवादने प्रस्थस्यति ।

We will go to the sleeper compartment of our train and
sleep. The train will leave at 10.30 PM.

परस्मिन् दिने प्रातः पञ्चवादने

Next day, 5 O'clock in the morning.

उमा - जाग्रत , जाग्रत । पञ्चदश निमिषान्तरे
वयं हरिद्वारं प्राप्नुमः ।

Wake up, wake up. Within fifteen minutes we will
reach Hardwar.

उषा,मोहन - आ! अति शीतं अस्ति ।

Oh! It is very cold.

उमा - जाग्रत , शीघ्रं उत्तिष्ठत , अत्र रेलिनलये यानं केवलं
किञ्चन निमेषानि तिष्ठति ।

Wake up and get up quickly. The train stops here only
for a few minutes.

पितामहः - अहो दिष्ट्या । अहं अद्यैव पूतां गङ्गां पश्यामि ।

Oh! It is my fortune. At last I will be able to see
the holy Ganges.

Lesson-11 Grammar: Part-1

चिरं , चिरात्

चिरेण, चिराय - All these words mean " for a long
time " or "over a long period" or just
"always". All the three are used synonymously,
irrespective of case ending.

नूनं - indeed , definitely, surely etc.. This is also an
indeclinable.

एल टी सी - stands for L.T.C or leave travel concession,
the Indian equivalent of a paid vacation. The
travel costs are paid by the employer.

संवत्सरे - In the year. संवत्सरं , वत्सरं , वर्षं , अब्दं are
used synonymously though there are subtle

differences between them.

कल्पयितुम् - to plan, to imagine

An example of a तुमुन्

अभिकाङ्क्षितं - desired (also means waited for)

प्राक् - before. Whenever प्राक् is used, the event denoted by the noun or nominal clause referred to by प्राक् should be in the fifth case.

e.g., भोजनात् प्राक् स्नानं करोति ।

Before food he/she bathes. Here प्राक् is used to imply "before eating".

स्वलक्ष्यम् - one's aim or one's desire and goal.

आम्नाः अपि सिक्ताः पितरोऽपि तृप्ताः

A Sanskrit proverb which is roughly equivalent to the English proverb "to kill two birds with one stone"

चैत्रमध्ये - in the middle of the month of चैत्रं

पुनरुद्घाटनम् - reopening

अयमेव - sandhi अयं + एव

अक्षय्यतृतीया - A very important occasion on the third day

after Newmoon in the month of चैत्र. This was the day on which Goddess Uma (Parvati) married Lord Shiva.

रेल्यानेन - by train, instrumental case

This word is a modern word coined from रेल and यानं, रेल्यानं means train. Similarly लोकयानं or Bus.

पुण्य - holy

सप्तमोक्षपुर्यः - As per the traditions of Sanathana Dharma, residing and leaving the mortal body in one of these seven towns in India, takes the soul to heaven. मोक्षम् is usually taken to mean Heaven. In the scriptures it refers to the liberation of the person from worldly distress. Indians view the seven towns as places which remove bondage.

Lesson-11 Grammar Part-2

कनखल् - Refer to the notes given in lesson-7

The place where Daksha's Yagna was performed.

दक्षः - As per the Puranic lore of India, one of the ten Prajapathis or leaders of people.

युवा खलु - Youth indeed

वातानुकूल - Air-conditioned

A new word in Sanskrit formed from वातः and अनुकूल . Surprisingly, even the English term is coined !

सज्जीकरणम् - preparations

संलापम् - converse, talk to

क्लेशः - trouble

क्रीतान् - purchased, bought

विक्रीतान् means sold, the opposite of क्रीतान्

शयनस्यूतानि - Sleeping bag

A coined word (in English too!)

करदीपः - Flash light, or a light held in hand

Note how the word is formed कर is now an adjective referring to the hand and दीपः refers to a lamp or source of light.

तीर्थपात्रं - Water jug, a word coined from तीर्थ and पात्रं

सिद्धवर्तिका - candle

औषधानि - Medicines

दीपनानि - Digestive:

Also जरणीयानि from the root जीर्

धनादेशः - Cheque (financial instrument)

coined from धनं and आदेशः

प्रयाणधनादेशः - प्रयाणं means travel, so you can guess the meaning of this word easily.

Yes, it means Traveller's Cheque

विस्तृतकार्यान् - Again a coined word.

विस्तृत means widened. So a widened car, meaning thereby a Van or a mini bus.

Refer to the earlier note on लोकयानम्

आगतवान् - means "has come"

प्रवर्तयामः - commence or begin

गृहाण - hold

जनसम्मर्दे - in the crowd

शयनीयसङ्ख्या - Berth No. (In a sleeper coach)

नूनं - means "only" in this context. "I only"

समीपे - near or in the vicinity

निकटे also means the same.

शयनस्थानं - sleeping place (the berth in the coach of the
the train with sleeping arrangements)

शङ्कु - means a lever. Here it means a small catch that
should be released to swing the berth into
the sleeping position.

शयनविस्तरं - bed

विजयवाडा - A town on the banks of the river Krishna
in the state of Andhra Pradesh in India.

आन्ध्र - A state in the southern part of India facing the
Bay of Bengal.

तेलुगु - A language spoken in Andhra, characterized as
the language with a melodious flow of words,
where most of the words end in aksharas which
always include a vowel, i.e., not ending in a
generic consonant.

भद्राचलं - A holy spot on the banks of the river Godavari
where Lord Rama (one of the ten incarnations of
Vishnu) was supposed to have resided during his
search for Sita.

Lesson 11: Grammar part-3

घण्टा - An hour. Also used in the dual sense of
duration and time.

स्थास्यति - stops (verb) (is going to stop)

सेतु - Bridge

तरति - crosses (verb) तरणम् - crossing

नागपुरी - A city in the heart of India.

प्राचीनं - ancient

कलाचारः - culture. कलाचारः - a composite word

formed from कला and आचार . We are not
surprised that this combination has manifested
in the word "culture" in English.

केन्द्र - Center केन्द्रीय - central

विदर्भ - An ancient state (region) of India to which
great emperors like Nala belonged. The emperors
had a common title called भीष्मकः .

राजपुत्री - princess

प्रख्याततमा - most well known

श्रीकृष्णः - One of the ten incarnations of Lord Vishnu.
Lord Krishna plays an important and central
figure in the epic Mahabharata.

रुक्मिणी - one among the eight wives of Sri Krishna

नल , दमयन्ती - Nala, the king of Nishada on whom the
poet Harsha has composed the Naishada kavya.

कविराजाधिराजः - The King of Kings among poets. A
compound noun.

कालिदासः - One of the greatest poets of India, who
has composed world renowned Sanskrit works
such as Sakuntalam, Raghuvamsam etc..

पृथुकं - Beaten Rice , used as a cereal and eaten with milk.

क्षीरं - milk . पयः, दुग्धं also refer to milk.

मधु - honey

साम्प्रदायिकं - traditional

सम्प्रदायः - tradition

प्रतीक्षस्व - wait (imperative)

शाकाहारः - derived from शाकः meaning vegetable.

सामिषाहारः - derived from आमिष meaning flesh or meat

ज्ञानार्थम् - In order to know. Just to know. when the ending
अर्थ is added to certain nouns, it gives the
purpose for which the action is done or taken up.

मोक्षार्थम् - In order to be liberated or for the
purpose of liberation

भोजनार्थम् - for the purpose of taking food

स्नानार्थम् - for the purpose of taking a bath

Lesson-11 Grammar part-4

समये प्राप्स्यति चेत् - The word चेत् stands for ' if '.

Here it means ' if the train reaches on time"

A few examples,

परीक्षां उत्तरामि चेत् If I pass the examination

उद्योगं प्राप्स्यसि चेत् if you get the job

पोटलिका - means a packet, of paper or cloth
In this case it refers to a food packet.

अपराह्न - Afternoon

पूर्वाह्न - ante-meridian or before noon

वन - Forest

वनं , काननं , कान्तारः all refer to forest

शैलं - mountain

गिरिः , शैलं , पर्वतः refer to mountains

जामिता - boredom

कथयिष्यामि - will tell the story. This word is in Future tense.

अपाहरणं - removal, in this lesson it refers to the severing of the head.

बाढम् - just means OK or alright

सुता - daughter

सुता , पुत्री , तनया , आत्मजा , कन्या , दुहिता
all mean ' daughter '

अनेका - many

The word is formed by prefixing एकः with अन्

The prefix अन् has the effect of negating or giving the opposite meaning of the word to which the prefix is added.

Some examples,

अन्तम् - end or limit अनन्तम् - limitless

Now, do you see the connection in
ending and unending
oppose and unoppose
armed and unarmed ?

The connection you see is reason enough to reckon Sanskrit as the very first language of the world.

There are other prefixes which are similar

The prefix प्र is also seen in the same manner.
It means before. For instance
preschool, predetermine !

तासां मध्ये अन्यतमा - One among them

Usage of the word will depend on the gender of the noun referred to.

e.g., फलानां मध्ये अन्यतमं सेव्यफलं

Apple is one among fruits.

पतिव्रतानां मध्ये अन्यतमा सीता

Among the Pativrata Sthrees (women of honour in following a life of chastity) Seetha is one.

दशानां अवताराणां मध्ये श्रीकृष्णः अन्यतमः

Sri Krishna is one of the Avataras (of Lord Vishnu)

Lesson 11 Grammar Part-5

दयिता - dearest: Here it means ' wife '
It may also mean ' daughter '

उत्कृष्टः - great

प्रणामं - obeisance

विद्वेषं - enmity

महायज्ञं , यज्ञं - यज्ञ is a sacrifice and महायज्ञ is a great sacrifice.

भागः - share, portion

निजदुहितृः - one's daughters

निमन्त्रणं - invitation

सतीमहादेवयोः - to Sati and Mahadeva

पितरौ - parents.

Note: पितरौ may also mean two fathers (Dual).
Here it means father and mother.

उत्सुका - eager, keen (उत्सुकः - masculine)

निवारिता - forbidden

आदृता - well received , well treated

समर्पितवान् - presented

भर्तुः - of husband

अपमानं - insult

अपृच्छत् - asked or questioned

निन्दा - abuse

असहमाना - unable to bear (refers to a person)

सहमानः - masculine सहमाना - feminine

bearing or withstanding
(able to bear or withstand)

स्वस्य - one's

देहं - body

योगाग्नौ - In the Yogic fire

This is a reference to the fire kindled by the control of the vital airs in a person. A belief as per the Sanathana Dharma.

मरणं - death

रुष्टः - angry, angered

सेनापतिः - commander in chief

वीरभद्रः - Name of Lord Shiva's commander in chief

क्षेत्रं - a center of Pilgrimage

In general it means a cultivated place.
But may have different meanings in different contexts.

ब्रह्मा - The God Brahma

पुरस्कृत्य - Keeping in the lead

This word is composed of पुरः - in front
and कृत्वा (कृत)

पुनर्जीवनार्थं - In order to restore (one's) life

अजय्य - unbeatable, unconquerable

आलभ्य - having procured or after procuring

The proper meaning is cut into pieces

गले - the part of the body just below the head,
comprising the neck, nape

चमकं - This refers to the Vedic Mantra in the Krishna Yajur Veda, which Daksha recited. It contains many instances of the akshara मे which resembles the sound of bleating.

प्रशंसा - praise

Lesson 11 Grammar Part-6

स्तोत्रं - A praise , usually in the form of verse

परेद्युः - next day

त्वरितयानं- Express Train (fast train)

प्रथमश्रेणी - प्रतीक्षालयं - First class waiting room
in a railway station

इन्द्रप्रस्थं - The ancient name for Delhi when it was
the capital of the Pandava empire

राजधानी - Capital

पाण्डवानां - Of Pandavas,
Please refer to the previous lesson to
get the meaning

दुर्गाणि - Fortresses, castles दुर्गम् - singular

प्रासादानि - palaces, buildings

दौर्भाग्यवशात् - unfortunately
is derived from दुर्भाग्यम् - misfortune
by adding वशात् - due to

कोपवशात् - due to anger

महामदीया - The followers of Mohammad the Prophet

शासने - Under the rule of

बहुकालं - long time

द्विविधाः - two types

क्रमशः - respectively, in that order

सनातनधर्मः - The literal translation of this is
" the eternal code" . In this lesson, it refers to
the so called Hindu religion.

मन्दिरं - temple मन्दिराणि - plural

प्रध्वंसितानि - demolished

जन्तर् - मन्तर् - यन्त्रमन्दिरम्

refers to an observatory in Delhi built
several hundreds of years ago. It has a unique
sun-dial.
This word is a rendering in Hindi of the Sanskrit
root words यन्त्र मन्दिर or Instrument Palace.

निरीक्षणालयं - Place of observation

निरीक्षणम् - observation

The word आलयम् is added as we have seen
earlier, to many nouns to denote the place of
occurrence of the action specified by the noun.

The word क्षेत्रम् is also used in place of आलयम् .

अवशिष्टम् - remaining

अयस्स्तंभः

- अयस् स्तंभः Iron pillar

अयस् or अयः refers to Iron.

This is root word from which the word "Iron" is derived.

There is a pillar made of Iron in Delhi, in front of the Kutub Minar which has never rusted. This is a metallurgical marvel that continues to puzzle scientists and engineers even now in the twentyfirst century.

प्रतीकः - symbolic representation.

परस्मिन् दिने- another day , the same meaning as परेद्युः

दिष्ट्या - fortunately, by good luck

पूतगङ्गाम्- the Holy Ganges (river)