

Lesson 15. The Chaturthi on Chaturthi.

The simple pleasures of life! i'm just so happy to be able to introduce the Chaturthi vibhakti on the occasion of Ganesh Chaturthi!

By now you would be comfortable with our supplement tables and would be referring to it when the occasion demands that you do. Shri Occasion will be in the demanding mood henceforth. With reference tables in our supplement section, let's use our precious lesson space for new concepts.

Whenever i think of the च० वि०, heroes of stories written by Victorian writers come to mind. Generous, masterful yet quick to express anger and jealousy. The च० वि० governs an entire range of similar emotions.

One of our prime rules taught somewhere right at the beginning states that गम् (गच्छति) is governed by the द्वि० वि०. No matter what form the गम् takes, in its avatar as a verb, in any tense or mood, the place that you go to is ALWAYS chosen from the द्वि० वि०.

Similarly the च० वि० governs the following धातु s, when they appear in a sentence....

- दा (यच्छति) To give
- क्रुध् (क्रुध्यति) To be angry
- कुप् (कुप्यति) To be angry
- कथ् (कथयति) To tell

....and the अव्यय s, नमः and the three " स्व " beginning ones- स्वाहा, स्वस्ति, स्वधा । There are many more धातु s that our च० वि० controls but we can cover them at a later date. The ones introduced today are the ones we require the most.

Are your reference tables handy? Here we go...

अहं यच्छामि । I give. अहं फलं यच्छामि । I give a fruit.

This much is clear. NOW is when the च० makes its appearance.

अहं बालाय फलं यच्छामि।

- Whoever i give the fruit to (or for that matter, whoever i give or not give anything to) that whoever falls into the च० वि० ।

सः रामाय पुस्तकं यच्छति। राधा मालायै पुष्पं यच्छति । त्वं कृष्णाय जलं यच्छसि । सा तस्मै ज्ञानं न यच्छति ।

- Whoever i am angry(or not angry) with, that whoever falls into the च० वि०

नृपः बालकाय कुप्यति / क्रुध्यति । नृपः बालकाय न कुप्यति

- Whoever i wish to tell (or not tell) something to, that whoever falls into the च० वि० । अहं शिष्याय कथयामि । अहं शिष्याय न कथयामि ।

NOTE: Telling someone is different from speaking to someone.

The person you tell (or do not tell), falls into the च० and the person you speak (or do not speak to) falls into the द्वि० वि० ।

Therefore अहं तस्यै कथयामि । I tell her...maybe a story or a secret.

अहं तां वदामि । I speak to her...softly. angrily, lovingly, whatever.

अहं तस्यै न कथयामि । अहं तां न वदामि । Crystal clear?

Now let's take a look at the अव्यय s.

श्री गणेशाय नमः । (Have you ever heard of a श्री गणेशं नमः? Hope not. That would be an absolute no no.)

नमः is an अव्यय । It means " salutations " Whoever you do नमः to falls into the च० वि० । Therefore शारदायै नमः । Salutations to Sharada. श्री

भवानीशङ्कराय नमः। श्री सोमनाथाय नमः । उमामहेश्वराभ्यां नमः । Both Uma and Maheshwar, therefore the dual. Similarly ,लक्ष्मीनारायणाभ्यां नमः।

NOTE: नमः is an अव्यय । The form of नमः never changes and is always used with the च० वि० । But नम् is a धातु and when used as a verb नम्(नमति), the verb form MUST agree with the subject.

For example: रामाय नमः। BUT अहं रामं नमामि । सः रामं नमति । त्वं रामं नमसि । i hope i have been able to explain this idea clearly.

Let's look at the स्व group:

These three mean "कल्याण हो " ..."Let there be good/welfare" ..शिष्याय स्वस्ति ।

स्वाहा is used for the Gods., in rituals that involve the Lord
ॐ प्राणाय स्वाहा...

स्वधा is used for rituals involving our forefathers / ancestorsfrequently in all the "श्राद्ध " ceremonies.

You will recognize these अव्यय s now in most vedic mantras, keep a watch out for when स्वाहा is used and when स्वधा ।

All this while, if you have tried to translate the Sanskrit into English, you'd be making "funtastic" sentences. The king is angry for the boy. Yipes and double yipes. Now let's see where the च० वि० makes perfect sense.

अहं स्नानाय सरोवरं गच्छामि । I go to the lake for a bath.

सः पठनाय विद्यालयं गच्छति । He goes to school for study(!)

Time now for the exercises in Lesson 15 A. Lots of new concepts in this lesson but it was fun, wasn't it?!
