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 sarvam kuśalaṁ kim? saṁskṛtādhyayane jīvane sarvaṁ samyak calati? I hope everything is going on well with you in the your Sanskrit studies as well as in life. In fact, if you do the Sanskrit studies well a lot is likely to go on well in life as well. Jokes apart. We've been looking at the the third-person pronouns and nouns in the plural and in our previous lesson, we did it up to the first second cases as well as the vocative so let's proceed in that course of our study.

 so here in lecture number 16, we are going to look at the third-person pronouns and nouns for the three genders masculine neuter and feminine in the plural and this is part four of that series. Here we'll do an introduction to the third fourth and fifth cases of the puṁliṅga or masculine words then up napuṁsakaliṅga or the neuter words ending with the letter a and then we also look at this strīliṅga words ending with ā and ī in the plural of the bahuvacana, this will be also accompanied with a practice of the verb conjugations and of course there is a emphasis on building your vocabulary. With this let's do a quick recap of the different forms that we have looked at thus far. So, we will first look at the masculine and then we will look at the neuter for all the cases so masculine entirely and then the neuter words entirely. So, kaḥ becomes ke, saḥ te, janakaḥ not janake but janakāḥ, uttamam, in the second case kam becomes kān, tam becomes tān, janakam janakān. So, luckily in this one there is a flow of the same word ending there and what happens in the vocative he Janaka becomes he janakāḥ uttamam, let's look at the word mitram and see what happens there let's look at the neuter wood and with an understanding of the noun mitram. So, what happens to the pronouns tat becomes tāni or kaḥ first kim becomes kāni, tat becomes tāni and mitram mitrāṇi and what happens in the second case. So, we have kim remains kāni, tat remains tāni and mitram remains mitrāṇi and the good news is tat in the vocative we have he mitra in the plural he mitrāṇi. So, I've tried to do a little bit of a color code there that you can see and practice along with let's see what happened to the feminine. So, in the feminine we had kā became kāḥ, now sā became tāḥ, ambā ambāḥ, but sahodarī doesn't become sahodaryāḥ it becomes sahodaryaḥ and he ambe became he ambāḥ and he sahodarī became he sahodaryaḥ it stayed the same with the first case here now what happened to the second case. So, kām became, stayed the same as the first case would remain kāḥ; then tām, tām then tāḥ; then ambām, ambām paśāmi became ambāḥ paśāmi and sahodarīm paśāmi sahodarīḥ paśāmi. So, the landing of the vowel with the visarga. So, having got back this recollected this much in our memory let's go on to the new forms that we will learn today and what do we see here. So, we have the third case of the instrumental or tṛtīyā bhakti. So, where you have the question kathaṁ gacchati? instrument the typical question would be kena gacchati? and in the plural becomes kaiḥ gacchati? So, now you're already familiar with this kind of a table. So, what we will do to keep life simple is that we are going to stick to the saḥ in that all right. So, saḥ saḥ etena rathena gacchati, plural saḥ etaiḥ rathaiḥ gacchati, taiḥ rathaiḥ gacchati? etaiḥ or taiḥ rathaiḥ gacchati, uttamam. Second one aśvaḥ. So, if I wanted to say tena aśvena gacchati plural taiḥ aśvathaiḥ gacchati, uttamam, tena mārgena gacchati, taiḥ mārgaiḥ gacchati, uttamam, tena sahodarena gacchati, taiḥ sahodaraiḥ gacchati uttamam. let's do with etaiḥ now. So, etena pitāmahna gacchati, etaiḥ pitāmahai gacchati. So, pitāmaha is the grandfather and you can also how can you have many grandfather's. So, it is many different grandfathers that we're talking about here. So, you have to very quickly be clear in your head about what the story is. So, etena putrena gacchati, etaiḥ putraiḥ gacchati, etena pautrena the son of the son putra pautraḥ etena pautrena gacchati, etaiḥ pautraiḥ gacchati, uttamam. So, we've done the masculine words here let's look at what happens to the neuter the good news as we have seen earlier is that it takes the same forms as the masculine. So, you remember when we were studying the singular forms the other than the first two cases and of course the vocative the rest of the cases are the same for the masculine as well as the new towards ending with a. So, that makes life much easier because you need to just focus on one set of words and you know they will have an application for the neuter as well. So, vimānena. So, tena vimānena gacchati, taiḥ vimānaiḥ gacchati, etena yānena gacchati, etaiḥ yānaiḥ gacchati, tena mitrena gacchati, taiḥ mitraiḥ gacchati,

uttamam. So, I hope you are got the taste of these these words of the instrumental in your mouth to give you just some practice quickly again. So, rathena rathaiḥ rathaiḥ; aśvena aśvaiḥ; mārgena mārgaiḥ. So, now close your eyes and just see if you can recollect and reproduce the sound sahodarena sahodaraiḥ, pitāmahena pitāmahai, putrena putraiḥ, pautrena pautraiḥ, vimānena vimānaiḥ, yānena yānaiḥ, mitrena mitraiḥ. Now the only thing is that while the forms are the same it is important to remember the gender of the words because the first and the second cases differ all right. So, let's see what happens to the feminine. So, katham being the common question there for the feminine kayā becomes kābhiḥ gacchati with whom are you going. So, we'll stick or let's do with let's keep it to the saḥ to keep life very simple. So, saḥ tayā. So, sā becomes tayā. So, kā become kayā and in the plural kābhiḥ similarly sā becomes tayā and in the plural tābhiḥ. So, we have tayā naukā becomes naukayā. So, tayā naukayā gacchati, and then saḥ tābhiḥ naukābhiḥ gacchati. So, did you identify what was extra in this case yes. So, it's only the bhiḥ actually that is the extra for the feminine. And that's why that is what I have put here for you. So, bhiḥ gacchati, dvicakrikā. So, tayā dvicakrikayā gacchati becomes tābhiḥ dvicakribhiḥ gacchati uttamam, etayā ambayā gacchati, etābhiḥ ambābhiḥ gacchati, uttamam, etayā pariveṣikā pariveṣikā is actually a server, So, not the server of the computer huh it's the lady who's doing the serving of food generally since she's pariveṣikā okay. So, etayā pariveṣikayā gacchati becomes etābhiḥ pariveṣikābhiḥ gacchati uttamam, anveṣikayā gacchati, anveṣikābhiḥ gacchati, uttamam, nadyā nadyā gacchati. So, tayā nadyā gacchati becomes tābhiḥ nadībhiḥ gacchati. So, nadī remains intact and you just add the be simple to remember just one extra sound there to the whole thing. So, nadyā becomes nadībhiḥ gacchati, kalākārī kalākārībhiḥ gacchati, citrakārī citrakārībhiḥ gacchati, putrī putrībhiḥ gacchati, pautrī pautrībhiḥ gacchati, alright. So, we've done a practice here what I will do for you is I will make a sentence and I'd like to see if you can translate that for me. So, you all informal go to school with those researchers and these artists again you all informal go to school with those researchers and these artists. So, how would you go about doing that you all informal is yūyam corresponding verb gacchatha, kutra gacchatha? vidyālayaṁ vidyālayaṁ gacchatha. With whom? with those researchers. So, those is tābhiḥ anveṣikābhiḥ and these artists these artists is, these artists are etābhiḥ citrakārībhiḥ and the verb is gacchatha. So, the whole sentences yūyam tābhiḥ anveṣikābhiḥ etābhiḥ citrakārībhiśca citrakārībhiḥ ca vidyālayaṁ gacchatha. So, I hope you are being able to get your head around all this computing of the language. So, moving on to the next case which is the fourth case or the dative the caturthī vibhakti and here the generic question being kimartham but more specifically gender-wise we have kasmai. So, kasmai is for which genders yes. So, kasmai is for the new for the masculine and neuter form. So, here we have masculine and neuter and for the feminine we had kasyai uttamam ok. So, here we have kasyai, kasmai becomes kebhyaḥ dāsyati and kasyai kābhyaḥ dāsyati and what do you find in common? yes you said it. So, the a becomes kebhyaḥ and here it is kā it remains, it becomes bhyaḥ. So, bhyaḥ is what is in common and that's why I've put it in one a table for you here. So, let's do this practice here and this time I propose to choose the pronoun aham. So, the moment we start with the home we know that the verb has to be dāsyāmi. So, aham tasmai janakāya dāsyāmi. I will give to that father and in the plural aham tebhyaḥ janakebhyaḥ dāsyāmi. So, there is a tip of this that you can follow how which can help you to keep track with what is being said. Next one, aham tasmai āśrama becomes āśramāya in the plural āśra-, aham tasmai āśramāya dāsyāmi, plural aham tebhyaḥ āśramebhyaḥ dāsyāmi, uttamam. Next I've just taken to neuter words because they take on the same form and this time we are going to do with etebhyaḥ. So, aham etebhyaḥ or let's do it in the singular first aham etasmai mitrāya dāsyāmi and then aham etebhyaḥ mitrebhyaḥ dāsyāmi, uttamam. aham tasmai rāṣṭrāya dāsyāmi, in the plural aham tebhyaḥ rāṣṭrebhyaḥ dāsyāmi, astu. So, mitrāya became mitrebhyaḥ rāṣṭrāya rāṣṭrebhyaḥ rāṣṭrā the nation Chanakya has some beautiful you know verses and some beautiful sayings on what our nation is what is a rāṣṭrā it's another huge dialogue maybe some other time we'll get an opportunity to do it but for now we'll stick to the Sanskrit let's move on to the feminine here and we have aham etasyai ambāyai dāsyāmi I will give to these month at this mother in the plural aham etābhyaḥ ambābhyaḥ dāsyāmi. Next one, yogaśālāyai dāsyāmi, yogaśālābhyaḥ dāsyāmi, uttamam. bhavatyai to you bhavatyai dāsyāmi, many of you aham bhavatībhyaḥ. So, this is very interesting that's why I have just put bhyaḥ bhyaḥ because if the word is ambā you just have to add the bhyaḥ ambābhyaḥ bhavatī bhavatībhyaḥ alright. So, aham bhavatībhyaḥ dāsyāmi, yuvatī yuvatībhyaḥ dāsyāmi, let's do a quick recap of this and the sentence I will just do it with the word forms I'd like to see if you can recollect and do the plural of that. So, janakāya janakebhyaḥ, āśramāya āśramebhyaḥ, mitrāya mitrebhyaḥ, rāṣṭrāya rāṣṭrebhyaḥ, ambāyai ambābhyaḥ, yogaśālāyai yogaśālābhyaḥ bhavatyai bhavatībhyaḥ, yuvatai yuvatībhyaḥ, alright. So, I hope you are being able to stay with that and again you can do permutations and combinations for more practice there. So, let's move on to the next case which is the fifth case or the ablative and it is also the pañcamī vibhaktiḥ in Sanskrit. So, the generic question being kutaḥ but more specifically we have kasmāt which is for which two genders yes it is further for the masculine and the neuter and what happens to that it becomes kebhyaḥ and what is the case for the feminine. So, kasmāt in the feminine is kasyāḥ and that in the plural becomes kābhyaḥ and we've used the verb ānītavān and ānītavatī in the present the simplified past and this is. So, that we have a little more practice in terms of verb conjugations let's see what

happens here. So, instead of the usual saḥ let's take a sā for a change. So, we have sā tasmāt vittakoṣāt ānītavān or ānītavatī worth of of ānītavatī. So, sā tasmāt vittakoṣāt kim ānītavatī? maybe dhanam ānītavatī but we'll keep the objects aside and just stick to the skeleton of this formation here for the fifth case. sā etasmāt or tasmāt vittakoṣāt ānītavatī plural sā tebhyaḥ vittakoṣebhyaḥ ānītavatī uttamam, sā tasmāt granthālaya ānītavatī, sā tebhyaḥ granthālayebhyaḥ ānītavatī uttamam, saḥ or sā etasmāt mitrāt ānītavatī, sā etebhyaḥ mitrebhyaḥ ānītavatī etasmāt mandira ānītavatī, etebhyaḥ mandirebhyaḥ ānītavatī uttamam. let's go on to the feminine and see what happens there. So, sā tasyaḥ ambāyāḥ ānītavatī will become sā tābhyaḥ ambābhyaḥ ānītavatī next, sā tābhyaḥ vāṭikā in the plural sorry in the singular verb. So, sā tasyaḥ vāṭikāyaḥ ānītavatī becomes sā tābhyaḥ vāṭikābhyaḥ ānītavatī uttamam, let's do the īkāra ending here with the with the etābhyaḥ or etasyāḥ and what happens there, sā etasyāḥ pitāmahyāḥ ānītavatī becomes sā etābhyaḥ pitāmahībhyaḥ ānītavatī, etābhyaḥ kūpībhyaḥ or first in the singular etasyaḥ kūphyāḥ ānītavatī, etābhyaḥ kūpībhyaḥ ānītavatī, you will really realize once you start applying it that if you engage with Sanskrit it forces your concentration to be solely on the present moment a little bit of distraction of the mind here and there and you're bound to make a slip. So, and make a mistake in the grammar. So, it's a tremendous mind training to be able to stick with these forms what I propose you do for practice is that you go through the single the simple present, is not the present but it stick to the singular forms first and then you complicate it using the other pronouns of the duel and the plural and then you will see how the degree of complexity increases when you make one singular the other is plural how do you handle that clarity clearly in your mind. So, a quick recap of that, vittakoṣāt vittakoṣebhyaḥ, granthālaya granthānaibhyaḥ, mitra mitrebhyaḥ, mandira mandirebhyaḥ, ambāyāḥ ambābhyaḥ, vāṭikāyaḥ vāṭikābhyaḥ, pitāmahyāḥ pitāmahibhyaḥ, and kūphyāḥ kūpībhyaḥ uttamam. So, quick question for you, the two of us brought a book from those libraries. got it. so it be avām and the corresponding one because it's a simplified past will be, the question that would be important to know, whether it's masculine or feminine let's say it's feminine here, so ānītavatyau kim ānitovatyau pustakām kutaḥ or kebhyaḥ ānītavatyau, it will be from granthālaya and from those so tebhyaḥ. So, avām tebhyaḥ granthālayebhyaḥ pustakām ānītavatyau uttamam, good juggling in the head. let's move on here now do a quick recap of what we have seen. So, m, the a ending words for the masculine and the neuter and we see the will just look at the new forms that we've added here. So, kena became kaiḥ, tena taiḥ, janakena janakaiḥ, mitreṇa mitraiḥ, uttamam, in the next one kasmai kebhyaḥ, tasmai tebhyaḥ, janakāya janakebhyaḥ so although kasmai it will not become janakasmai it will become janakāya becomes janakebhyaḥ, mitrāya mitrebhyaḥ and finally from, so we see as you can see the color code it's the same form. So, kasmāt kebhyaḥ, tasmāt tebhyaḥ, janakāt janakebhyaḥ and finally mitrāt mitrebhyaḥ, uttamam and so these are the three that we have done here for the masculine let's look at what happens for the feminine. And we have here, we have kayā becomes kābhiḥ, tayā becomes tābhiḥ, ambā ambayā becomes ambābhiḥ and sahodaryā becomes sahodarībhiḥ. So, it keeps the original form and adds the suffix of that particular case. what happens in the fourth? we have kasyai becomes kābhyaḥ not kebhyaḥ that's the masculine, feminine kābhyaḥ, tasyai tābhyaḥ, ambāyai ambābhyaḥ, sahodaryai sahodarībhyaḥ, uttamam, what happens from? so it's the same form that we see that so kasyāḥ becomes kābhyaḥ, etasyāḥ etābhyaḥ and ambāyāḥ ambābhyaḥ and finally sahodaryāḥ sahodarībhyaḥ, uttamam. So, observe this practice nothing like application and practice to make this stick in the mind. So, we will do a full revision of just that and as you can see on the board here we have just I wanted to show you the noun form here, so we have janakaiḥ janakaiḥ in the feminine becomes ambābhiḥ and sahodarībhiḥ ok. So, there is not much of a similarity there except within the genders of the masculine neuter and the feminine but what happens when we come into the 4th and 5th cases and here we see that you have consistently you have consistently here the bhyaḥ that is there all right. So, we have kebhyaḥ, tebhyaḥ, janakebhyaḥ, mitrebhyaḥ, kābhyaḥ, tābhyaḥ, ambābhyaḥ, sahodarībhyaḥ just saying it again and again besides the fact of doing so many bhyaḥ bhyaḥ bhyaḥ that is actually a very distressing it might seem stressful but actually the production of this aspirated sound actress strengthen. So, very interesting physiological benefits. So, it's strengthened the abdominal region the lungs region as well as it creates this kind of a distressing ḥ ḥ all the time ok. So, it's a very helpful practice to just repeat this here let's do a conversation and see if you can catch the application of what we have learned thus far.

namaste ārye! bhavatī kadā bhramaṇārthaṁ gamiṣyati ? namaste pīyūṣa ! aham āgāmini māse bhramaṇārthaṁ gamiṣyāmi| ām, bhavatī kaiḥ kaiḥ saha kābhiḥ kābhiḥ saha vā bhramaṇārthaṁ gamiṣyati? ahaṁ mama saṁskṛtavargasya kaiścana chātraiḥ kaiścana mitraiḥ kābhiścit chātrābhiḥ saha ca gamiṣyāmi iti vicārayāmi| bhavatī kimarthaṁ bhramaṇārthaṁ gamiṣyati ? ahaṁ tebhyaḥ chātrebhyaḥ mitrebhyaḥ ca tābhyaḥ chātrābhyaḥ ca nūtana-anubhavān athavā nūtanān anubhavān dātum icchāmi ataḥ sudūraṁ bhramaṇārthaṁ gamiṣyāmi| ām tebhyaḥ chātrebhyaḥ tābhyaḥ chātrābhyaḥ vā bhavatī kiyat dhanaṁ svīkṛtavatī ? ito'pi na svīkṛtavatī na jānāmi| ahaṁ tebhyaḥ chātrābhyaḥ sorry tebhyaḥ tābhyaḥ ca yāvat-āvaśyakaṁ tāvadeva nyūnāti-nyūnaṁ śulkaṁ svīkariṣyāmi iti chintayāmi| ām. kutaḥ pṛcchasi ? tvam-api āgantum icchasi kim? ām , avaśyam ārye ahamapi āgantu icchāmi. tatra uttamaḥ anubhavaḥ bhaviṣyati etasmin viṣaye mama pūrṇa-viśvāsaḥ asti| aham āgantuṁ śaknomi kim? avaśyaṁ

nissaṅkocam āgaccha| militvā   mahān santaṣaḥ bhaviṣyati| śubhaṁ bhavatu te sadā| anugṛhito'smi śubhadinam | | śubhadinam|

So, let's analyze that conversation. So, namaste ārye bhavatī   kadā   bhramaṇārthaṁ gamiṣyati? bhramaṇārthaṁ for travelling around. namaste pīyūṣa aham āgāmini   māse in the next month, bhramaṇārthaṁ gamiṣyāmi. bhavatī kaiḥ kaiḥ saha kābhiḥ saha vā bhramaṇārthaṁ gamiṣyati? So, kaiḥ you recognized that yes the third case huh and kābhiḥ third case masculine and neuter and the feminine here. saha vā   bhramaṇārthaṁ gamiṣyati? ahaṁ mama saṁskṛtavargasya kaiścana so the cana means some of them okay. So, kaiścana and this is a sandhi kaiḥ cana becomes kaiścana chātraiḥ kaiścana mitraiḥ kābhiḥ cit becomes kābhiścit. So, cit and cana do the same thing to make it some a selection chātrābhiḥ saha gamiṣyāmi iti cintayāmi. bhavatī kimarthaṁ bhramaṇārthaṁ gamiṣyati? ahaṁ tebhyaḥ and dātum icchāmi. So, dātum icchāmi is the I want to give so it will also become the dative here. So, tebhyaḥ chātrābhyaḥ masculine tebhyaḥ mitrebhyaḥ so the tebhyaḥ also can work for mitrebhyaḥ which is in the neuter tābhyaḥ chātrābhyaḥ is in the feminine nūtana-anubhavān. I have kept it separately here but this can also become nūtanānubhavān. So, the a-a become ā so nūtanan anubhavān athavā if you want to separate it out then you have to put the case for each the objective as well as the word itself so nūtanān anubhavān dātum icchāmi ataḥ sudūraṁ dūraṁ is far sudūraṁ is even further sudūraṁ bhramaṇāya gamiṣyāmi. Next etadarthaṁ bhavatī tebhyaḥ svīkṛtavatī did you take from from them and therefore the fifth in the masculine and that's the masculine and it will also go for the neuter. So, tebhyaḥ chātrebhyaḥ mitrebhyaḥ tābhyaḥ so that's the feminine chātrābhyaḥ ca kīyat   dhanaṁ svīkṛtavatī? ito'pi   na jānāmi I don't yet know ahaṁ tebhyaḥ tābhyaḥ fifth masculine and neuter and the feminine ca yāvat-āvāśyakaṁ yāvat-āvāśyakaṁ can also become yāvadāvāśyakaṁ as much as is needed that's another kind of a sandhi there tāvad eva. So, this one we can break the di into tāvad plus eva tāvadeva tāvadeva nyūnātinyūnaṁ minimum that is an expression to say minimum śulkaṁ which is the fees hi neṣyāmi. Next, kutaḥ pṛcchasi? why are you asking so kutaḥ is well-placed but it is also where from how come so kutaḥ pṛcchasi? tvam-api āgantum   icchasi kim? answer ām ,   avaśyam ārye uttamaḥ anubhavaḥ bhaviṣyati iti mama pūrṇa-viśvāsaḥ asti full confidence it will be a great experience yuṣmābhiḥ I haven't put the saha but you can even add that so yuṣmābhiḥ is with all of you āgacchāni kim that's a form when you're asking a question may I come and or you can say āgantuṁ śaknomi kim? can I will I be able to come with you okay. So, āgantu in the infinitive there and nissaṅkocam āgaccha without any doubt come militvā   mahān ānandaḥ bhaviṣyati, together we will have great fun, śubhaṁ bhavatu te sadā make good things always happen to you and he says anugṛhītaḥ-asmi, and like we had done earlier on saha aham became so aham so anugṛhītaḥ-asmi becomes anugṛhito'smi ārye śubhadinam alright.

So, that was a quick overview but take your time go through the dialogue again see if you can integrate it in your own practice and in your own day-to-day context. So, let's look at an application of that verse and see if you can identify the lesson that we have learned today.

So, ihaiva tairjitaḥ sargo yeṣāṁ   sāmye sthitaṁ manaḥ|

 nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ ||

 So, this is a verse from the gītā and what is it saying here even here on earth they conquered the creation whose mind is established in equality the equal brahman is faultless therefore they live in the brahman and let's look at it word by word and see if we can identify how it is done. So, ihaiva is actually a combination of iha and eva. So, iha eva becomes ihaiva. tairjitaḥ, do you recognize that? yes tair is what we have learned thus far and taiḥ jitaḥ the visarga turns into the r there. So, actually it's tai plus jitaḥ and that would become tairjitaḥ svargo. So, you remember I told you if there is an over the end it a very often or generally implies that that there should be a sargaḥ yeṣāṁ   sAmye sthitaṁ manaḥ so iha and eva here alone those by those by those jitaḥ is conquered, what has conquered? creation itself sargaḥ and the who yeṣāṁ of those who, sāmye in equality, sthitaṁ manaḥ, manaḥ sthitaṁ. So, this I mean I'm just showing indicating this to you that you have sthitaṁ as an objective to manaḥ and because it is sthitaṁ although you have a visarga here with aha you know that it will be a neutral word. So, sthitaṁ manaḥ nirdoṣaṁ hi samaṁ brahma nirdoṣaṁ faultless hi samaṁ and it is equal brahma is of that nature tasmād therefore brahmaṇi in the brahman te sthitāḥ they are established. And so I'll say this once and you repeat after me

ihaiva tairjitaḥ sargo yeṣāṁ   sāmye sthitaṁ manaḥ|

nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ||

uttamam

contemplate on that on many levels and one will be benefited by this study.

A final quote from Annie Besant who was an Irish socialist, theosophist and women's rights activist and this is a quote from her translation of the gītā known as the Lord's song. So, here she says that the spiritual man need not be a recluse that union with the divine life may be achieved and maintained in the midst of worldly Affairs that the obstacle to that obstacles to that Union lie not outside us but within us such is the central lesson of the Bhagavadgītā. So, again you think about.

some references here and finally śubhaṁ bhūyāt te sadā so śubhaṁ bhūyāt te sadā it's very interesting that when you say it you can actually feel this fullness and you like bhūyāt it has a very beautiful ring about it so śubhaṁ bhūyāt may auspiciousness be yours always. So, te is for you so let auspicious nurse be yours with these words dhanyavādaḥ for being part of this course and punarmilāmaḥ.