

Intermediate Level of Spoken Sanskrit
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Lecture 11: Introduction of the second person pronoun in the dual form_ Part 1

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 and welcome once again to this course on intermediate level of spoken Sanskrit. Up to now, we have looked at the different word forms the pronouns in the different cases as well as in the singular dual and plural in the previous class we had looked at the first-person pronoun in the dual case in this lecture the lecture number 11 we are going to be doing an introduction of the second person pronoun in the dual form and this is the part one for that. The session will focus on an introduction to the yuṣmat which is the second person pronoun in dvivacanam or the dual case in the dual forms and then we'll do a revision of the dhāturuṣpa and practice of the causative that we've been looking at and finally a building of the vocabulary and wherever required I will also be presenting the Sandhi forms to you. So, let's do a punaḥsmaraṇam punaḥsmaraṇam karmāḥ and sambhāṣaṇam we have been looking at a particular dialogue that we have already looked at in a few classes now so we'll take on that dialogue again and this time the dialogue is going to be between me and you. So, aham prasnam proksāmi yūyam uttaram dāsyatha. So, I will ask the question and I look forward to you giving the answers because it's going to be based around the first person in the dual forms. So, hariḥ om pīyūṣa! but here pīyūṣa representative of any of you parīkṣā katham abhavat? and eṣā kā who is this? So, you can replace it with anybody you want but the answer would be namaste ārye! parīkṣā samyak abhavat| eṣā mama sahapāṭhinī and you can replace it with a lady who we are studying Sanskrit along with or you'd like to work with. So, - asti. Next, yuvām parīkṣāyāḥ param kutra gamiṣyathaḥ ? and the answer would be got that āvām so let me write that āvām āvām parīkṣāyāḥ param sapta-divasīya-saṁskṛtabiraṁ kartum saṁskṛtabhāratīm gamiṣyāmaḥ or vaḥ| that's it you're right so it is vaḥ uttamam. And which cases this one āvām is the first case for the first person plural uttamam moving on, saṁskṛtaśibiraṁ kutra bhaviṣyati? tat beṅgālurunagare bhaviṣyati| tadviṣaye yuvām or vaḥ kaḥ uktavān? and you want to say our teacher the two of us. So, it'll be āvayoḥ āvayoḥ or in brackets nau āvayoḥ or nau and in this it'll be āvayoḥ or nau śikṣakaḥ told us. So, told us here isn't they accusative. So, what do we know that the first and the second cases are the same. So, it will be āvām uttamam āvām now there is just in terms of the writing of it there is a question you can either put the dot on top or you can put the ma with the halant to indicate the half sound now how do we know which one would work so you have to look at the following letter so here because of following letter is an u or a vowel the nasal sound will necessarily have to be the moon with the halant okay that's one of the specificities of the writing and therefore this will not be the case. So, āvām and let's write that in the transliteration in the transliteration there is no dot and therefore it is the harland okay. So, āvām uktavān| Next, yuvābhyām saha yuvayoḥ pitarau gamiṣyataḥ kim? and the answer ām with us with the two of us will be āvābhyām uttamam. How do you how can you help yourself remember. So, we have yuvābhyām and then we know that for us it is āvābhyām āvābhyām again we have a question will it be a dot or will it be a ma Holland because there is a sore a consonant that follows it will necessarily have to be a dot on top. So, āvābhyām and let's do that also with the transliteration āvābhyām and a dot on top āvābhyām saha our work parent. So, we've already looked at our word the two of us and it is the āvayoḥ in case of a doubt you look at the yuvayoḥ above and you know that the u has to be replaced with ā and that's how you get it for the first person. So, it will be āvayoḥ, āvayoḥ, āvayoḥ pitarau api saṁskṛtaśibiraṁ gamiṣyataḥ| Next, saṁskṛtabhāratī saṁskṛtaśibirāya yuvābhyām from the two of you kati rūpyakāṇi ḡhītavati? Answered, sā saṁsthā you have the clue just on top will be āvābhyām and how do you know whether there will be a dot and must letter you have to look at it so it's a consonant and therefore it would be a dot on top there. So, āvābhyām kevalam saptaśata-rūpyakāṇi ḡhītavati| So, let's put that also here as in the transliteration āvābhyām uttamam. Moving on, śibirakāle te yuvābhyām to the two of you or vaṁ sarvaṁ dāsyanti kim? will they give you everything answer, ām | te to the two of us will be āvābhyām because you So, āvābhyām and with va that follows. So, there will be a dot okay. āvābhyām or nau āvābhyām or nau vāsam bhojanaṁ pustakaṁ tathā prayojanīyaṁ sarvaṁ dāsyanti| uttamam. Next one, yuvayoḥ came or yuvayoḥ here is in the two of you. So, yuvayoḥ kim saṁkṛtānurāgaḥ asti? and the answer, avaśyam āvayoḥ āvayoḥ

bahu saṁskṛtānurāgaḥ asti| So, here āvayoḥ which is the seventh āvayoḥ bahu saṁskṛtānurāgaḥ asti| now we'll just quickly go back and we'll just put the numbers on each of them so we know so the first āvām goes with the verb and therefore it is the first case then āvayoḥ was the sixth case then the āvām uktavān told us so that is the second case or the accusative and then you have āvābhyām saha which is the instrumental and two the third case then āvayoḥ pitarau our parents so it is the sixth again and then it is āvābhyām gr̥hītavātī took from us and therefore the ablative at the fifth case and here finally have āvābhyām vāsaṁ bhojanaṁ dāsyanti. So, they will give to us therefore the dative or the fourth case and we have the last one āvayoḥ saṁskṛtānurāgaḥ asti, uttamam. So, hope you've been able to practice that also use these lessons to practice your writing because that is that that really will complement your learning of spoken Sanskrit. Now let's move on, to the lesson of the day and that is about doing some practice with the second person in the dual case dual forms. So, we've already looked at it through the conversation but let's do some more practice with it. So, let's look at what happens to do dual to the second person pronoun in the dual form. So, the first and second cases as we have seen in the first person are the same. So, here also we have tvam or tvām and the form that they acquire is yuvām and you can really correlate it to the English you. So, yuvām the two of you. So, yuvām and let's see what happens here. So, tvam śukravāraḥ śukravāre kāvyaṁ paṭhasi, yuvām śukravāre kāvyaṁ paṭhathaḥ. So, it becomes paṭhathaḥ yuvām and finally yūyam śukravāre kāvyaṁ paṭhatha, uttamam. Now let's look at the other one let's look at the next kind of action there that happens tvam śanivāraḥ they become śanivāre saṅgītaṁ likhasi uttamam. yuvām śanivāre saṅgītaṁ likhathaḥ, finally yūyam śanivāre saṅgītaṁ likhatha, uttamam. And the final one tvam ravivāraḥ or ravivāre and you also have another word for it which is bhānuvāre samācārapatraṁ śrutavān you heard the newspaper ok that's a bit strange but you can hear somebody reading out the newspaper to you. So, samācārapatraṁ śrutavān and then you have yuvām ravivāre samācārapatraṁ śruta the two of you so remember what happens in the duel for the past tense śrutavantaḥ or śrutavatyau uttamam. And for the plural yūyam ravivāre samācārapatraṁ śrutavantaḥ or vatyau, uttamam. Now complicating the matter a little more I'm saying here tvam śukravāre kāvyaṁ paṭhasi and tvām ito'pi pāṭhayāmi. So, who's pāṭhayāmi the moment I say pāṭhayāmi then who's the subject the subject. So, this indicates that the subject is aham ok. So, you can say tvām ito'pi aham pāṭhayāmi aham tvām ito'pi pāṭhayāmi it can go anywhere it can either come in there or it can come in at that point or it can come into that point or it can even come at the end huh. So, this can even come at the end here. So, you can really is the word anywhere and the beauty is that you don't even need to place it because the moment you say yāmi it are me it already means I am teaching okay. So, here we have tvam śukravāre kāvyaṁ paṭhasi, tvām ito'pi pāṭhayāmi I will teach you some more. So, yuvām śukravāre kāvyaṁ paṭhathaḥ and I will teach the two of you will be yuvām or vām ito'pi pāṭhayāmi and finally yūyam śukravāre kāvyaṁ paṭhatha, and then yuṣmān or vaḥ ito'pi pāṭhayāmi, and then we also have the vaḥ, So, you have the subject option of āvām and of vayam. So, āvām or vayam both of them can be added here. So, you can say tvām ito'pi pāṭhayāmi or tvām ito'pi pāṭhayāvaḥ, now if you want to do the entire thing as a duel let's see so this is your exercise the persons who are first doing that action are the duel and the people who are teaching the two of them are also in the duel how would you do that try it once and then I'll follow up with it so here goes yuvām śukravāre kāvyaṁ paṭhathaḥ, āvām yuvām ito'pi pāṭhayāvaḥ, that's as dual as this sentence could get alright. So, you can practice some more with all these permutations and combinations I have left the dot dot here because likhami in the causative becomes lekhayāmi, as you had seen okay. lekhayāmi and for the śrutavān will be śrāvītavān or and then the combinations of that. So, śrāvītavān and the combinations and if you wanted to keep it as the present tense then śrāvayāmi and the possibilities with that okay. So, śrāvayāmi that goes okay. So, you have that. So, let's move on, in the third fourth cases we have seen for the first person that it is the identical form and it was āvābhyām and you can guess rightly that in the third fourth and fifth cases here in the dual it will get the form yuvābhyām uttamam. and so, here we have saḥ tvayā what we had done before is saha upaviśati sits with you but because we've done sufficient practice around that what I propose to do is to use this time the word vinā means which means without. So, saḥ tvayā vinā upaviśati, sits without you saḥ yuvābhyām vinā upaviśati, and saḥ yuṣmābhiḥ vinā upaviśati, sits without all of you. let's move on, you can even do it with the plural here. So, te tvayā vinā upaviśanti and you can go back down te yuvābhyām vinā upaviśanti and te yuṣmābhiḥ vinā upaviśanti uttamam. let's go down to the first person here. So, aham tvayā vinā upaviśāmi āvām the two of us no let's do it first with aham yuvābhyām vinā upaviśāmi and aham yuṣmābhiḥ vinā upaviśāmi. So, I sit without the two of you and we many of you let's do it with the dual so the two of us are acting here so āvām tvayā vinā upaviśāvaḥ. So, you have to make sure that you've got the āvaḥ here okay. So, āvām tvayā vinā upaviśāvaḥ āvām yuvābhyām vinā upaviśāvaḥ and āvām yuṣmābhiḥ vinā upaviśāvaḥ. Now let's move on to the vayam. So, vayam tvayā vinā upaviśāmaḥ, vayam yuvābhyām vinā upaviśāmaḥ and vayam yuṣmābhiḥ vinā upaviśāmaḥ uttamam. So, now we've had a look at all the different possibilities with the different subjects and the singular do dual and plural wherever they've come along with the corresponding verbs and also we have looked at the instrumental here in the singular dual and the plural. So, what I will do now is because you've already looked at these forms I'll just take you through the verbs because it's good

to be familiar with that as well so in the future it becomes na upavekṣya upavekṣyati if you want to negate it then na upavekṣyati. So, upavekṣyati then in the plural upavekṣyanti upavekṣyāmi upavekṣyāvaḥ and upavekṣyāmaḥ with the subject list that we have here. Moving on, in the past tense. So, tvayā vinā you don't actually even need to say that even if you don't say that you can still make sense of the sentence. So, tvayā vinā āsande upaviṣṭavān. So, he sat saha upaviṣṭavān it could even be tvam upa tvam it cannot beat one because tvayā I asked you can't sit with yourself. So, in terms of possibilities logically the tvayā is rule or tvam is ruled out but you can have aham tvayā vinā upaviṣṭavān i sat without you. So, because this is the simplified pass you can get all different subjects with the same kind of verb ending here okay and then of course you have the vatī for the singular vantau or vatyau for the dual case and upaviṣṭavantah or upaviṣṭavatyah for the feminine plural case and then we add the word pratyāgatavān means went and came back and you have the similar endings on that and finally tīrthayātrārthaḥ you can even slash that by two and if you want to increase your combinations here you can say tīrthaḥ tīrthayātrārthaḥ or just yātrārthaḥ just any journey. So, tīrthayātrārthaḥ was the pilgrim pilgrimage take us to. So, now tīrthayātrārthaḥ gacchati or na gacchati and then it takes all the other permutations and combinations of the verb upaviśati in the present tense. So, having said this let's to a summary of what we've done so we see that in the dual case it becomes yuvām yuvām and yuvābhyām and you can guess I've left the color scheme so we can anticipate what will come can you anticipate so it'll be yuvām yuvām yuvābhyām yuvābhyām yuvābhyām, So, we see that it gets the same there and in the in the sixth fifth no sorry in the sixth and seventh case it becomes remember for āvām it was āvayoḥ so here it will become yuvayoḥ and we know that it all takes the same alternative there so vām and we also know that every alternative one has this alternative so even in the fourth case it will take that vām okay. And we have the same one for the seventh case uttamam. So, let's look at an application of what we have studied thus far and we look at this subhāṣitam which is I will tell you the subhāṣitam I'll ask you to identify what we've done and then the meaning and then I request you to chant after me okay. So, let's talk ajñānājjñānato vāpi yadduruktamudāhṛtam|

tat kṣantavyaḥ yuvābhyāḥ me kṛtvā prītiparaḥ manaḥ||

so here we have ajñānājjñānato ajñānāt actually is there is a kind of sandhi of consonants here so this becomes ajñānāt plus jjñānato jjñānato on the to and then you have a to at the end so very typically when a word ends with a to it implies that there is a sandhi that is taking place and it is a sandhi of the visarga. So, actually the to would be a taḥ okay. So, this is ajñānājjñānataḥ which becomes the to okay vāpi so vāpi also has a sandhi so it's vā plus api vāpi yadduruktamudāhṛtam so yad as you can see is another kind of a sandhi there so it's actually yad duruktam udāhṛtam so you have three words there so yadduruktam uktam that which has been said and duruktam duḥ is a prefix that indicates the negative or bad things are ill things so just like your sukha and duḥkha so sujana and durjana so the same duḥ is here to indicate that whatever ill might have been said and udāhṛtam is shown as an example but the door will go according with the udāhṛtam as well, tat kṣantavyaḥ so when you say kṣantavyaḥ it is like I must be forgiven this tavyaḥ has the sense of should be or must be and it is done I should be forgiven or I must be forgiven by huh so it takes on the instrumental and that is what we have here so what is it that we have learned this far we've learned that yuvābhyāḥ by the two of you so could be a verse that is being said to the parents or to two people to be forgiven by them me I should be forgiven kṛtvā by doing prītiparaḥ manaḥ how can you forgive me so you should have a mind a manaḥ what kind of mind prītiparaḥ means a mind full of affection so the meaning is whatever ill I may have spoken or given as an example knowingly or unknowingly that by you to I must be forgiven as a result of your affectionate thoughts towards me so let's chant that and see let's just turn that I invite you to repeat after me ajñānājjñānato vāpi yadduruktamudāhṛtam|

tat kṣantavyaḥ yuvābhyāḥ me kṛtvā prītiparaḥ manaḥ||

uttamam.

just a note there when I say ajñānāt jñānato so you sometimes hear the jña pronounced as jga but like I say that the ajña is a combination of ja plush ña so you have to quickly go over the J and do the ña, jña okay. So, ajñānājjñānato vāpi alright. So, let's look at the final quotation by the former and very revered Shankaracharya of kanji jagad guru Sri Chandra Shekar Indra Saraswathī and this is what he has to say of Sanskrit he says Sanskrit is the life of all languages Sanskrit belongs to everyone it hasn't got its own territory it does not belong to any country languages such as Tamil Telugu Hindi belong to some regions Sanskrit has not got any such geographical affiliation. So, when I travel and I try I teach Sanskrit to various yoga circles across the world this is one thing I try to highlight, I try to highlight about the language that if one associates oneself with this with Sanskrit the universal nature of this language evokes a certain universality within the nature of one who studies it deeply and is touched by the spirit. So, for these few words śivamastu. So, when we talk of śivamastu so here it literally means may auspiciousness be yours śiva meaning

auspicious and therefore may auspiciousness be yours and so when we think of when we refer to that being as śiva what we are actually doing is that we recognize that the portfolio of that cosmic being is to bring auspiciousness and therefore that being is one of the names of that being is śiva. So, dhanyavādaḥ. we've been looking at some forms of the second person in the dual case thus far. So, we look at the rest of it in the next lesson until then keep practicing.