

Intermediate Level of Spoken Sanskrit

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Lecture 12: Introduction of the second person pronoun in the dual form: Part 2

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)

namaste yūyaṃ katham stha | yūṣmākaṃ saṃskṛtādhyayaṃ katham calati? yuṣmābhiḥ saha saṃskṛta-adhyayaṃ saṃskṛtādhyayaṃ kṛtvā mama mahān santoṣaḥ bhavati | aham āśāṃ karomi yat yuṣmāsu ito'pi saṃskṛtānurāgaḥ bhavati |

So, namaste and how are all of you? I hope that your study of Sanskrit how is your study of Sanskrit preceding? it gives me great pleasure to do to be doing the study with you and I hope that with the study you there is more and more of appreciation and love for Sanskrit that is growing in you astu? So, this words we have been looking at the dual forms of the second person plural in our previous session in the session between completed so in the session we the lecture number 12 we will do an introduction of the second person pronoun in the dual form the part 2 of that and this particular lesson will comprise of the introduction and practice of more of the yuṣmat or you pronoun in the dvivacanam forms will do a division of dhātūrūpa and of course there is a focus on the building of vocabulary and wherever required I will be introducing certain sandhi rules to you as an when they appear. So, lets of quick revision of what we have looked at 10 for in the previous lesson. So, we had yuvām we will be looking at the dual forms. So, yuvām the two of you. So, yuvām sthaḥ yuvām kutra sthaḥ yuvām saṃskṛtavarge sthaḥ ok, yuvām sthaḥ. Next, I am seeing the two of you will become aham yuvām paśyāmi. So, that aham yuvām paśyāmi I speak Sanskrit with you aham yuvām saṃskṛtam vadāmi, aham yuvām saṃskṛtam vadāmi I speak Sanskrit to you so next one I go with you to school with the two of you aham yuvābhyām vidyālayam gacchāmi again aham yuvābhyām vidyālayam gacchāmi. Alright, we have looked at the three cases that's why and as you can see on the board and we already on the screen and the already done that before also with the colour scheme you know that the third fourth and 5th cases will get the same word and then the sixth and 7th have the same forms so let's do little practice around that today. So, abhyāsaḥ practice tahi militvā abhyāsam kurmaḥ. So, we see that you have tvyā, tubhyam or tvat and all of them that's the singular form of the second person pronoun and in the dual all three of them get the yuvābhyām but what you notice in particular is that for the tubhyam here for the 4th case it has also this extra option of the te and in the similarly when you do the dual case in the date if you have the option of the vām okay just keep that as an alternative possibility. tahi atra vayam militvā abhyāsam kariṣyāmaḥ we will do this practice together and like you have already been following

me what we do to simplify it as we take the we take the simple singular of the third person check all the forms and then do a study of the new forms in this table tahi saḥ tubhyam or te vastrāṇi I will stick to this one because in the previous lesson we've done a lot of practice with vastraṁ. So, we do vastrāṇi. So, saḥ how follow the cursor here okay saḥ tubhyam or te vastrāṇi prayacchati, prayacchati to give and there for the dative of next so is giving one person now we want to give two people. So, saḥ yuvābhyām or vām vastrāṇi prayacchati what I would propose you do is that you said once with yuvābhyām and then you said once with the vām. So, that you have a correct viring with both these options in your mind tahi. saḥ vām vastrāṇi prayacchati, uttamam and then for the plural saḥ yuṣmabhyam or vaḥ vastrāṇi prayacchati, uttamam let's do the second one but here we will do it with the plural one for the third person and we know that when we are marking it like that we also include the second person formal which is bhavān or bhavati and in the case of the plural it will be bhavantaḥ or bhavatyah, uttamam. So, te tubhyam day to you vastrāṇi pradadati. So, saḥ pradadāti, te tubhyam vastrāṇi pradadati. So, would you like to replace vastrāṇi with something else okay. So, let's use puṣpāni. So, just put our own thing we put puṣpāni here okay or let's say you can even do madhurāṇi that sweets everybody likes some good sweets madhurāṇi. So, both of those options come in here and I'm hoping that you're not already a little more familiar with the devnagari script. So, just to tell you puṣpāni and madhurāṇi, astu? So, let's do that te tubhyam madhurāṇi pradadati means gives you pradadati, saḥ tubhyam madhuram pradadāti open your mouth nice and white and te tubhyam madhurāṇi pradadati, uttamam. Now let's give two people. So, te yuvābhyām or vām madhurāṇi pradadati, uttamam. and finally, too many people te yuṣmabhyam or vaḥ madhurāṇi pradadati, uttamam. let's move on to the next or the first person as the subject. So, it is aham tubhyam puṣpāni We will take the puṣpāni here okay. So, aham tubhyam puṣpāni pradadāmi, uttamam. Next, give two people aham yuvābhyām puṣpāni pradadāmi. So, the mind I'm repeating this open. So, that it gets correctly wired in your minds and what you need to remember is always who is the subject the verb will do an accord with that no matter what the numbers are in the middle. So, for example when we're saying aham the verb necessarily get dadāmi don't allow yourself to get confused with the number of people you're giving it to because you can be giving it a single person to two people or too many people but because we also have the dual case and the problem you have to keep that in mind as you are formulating your sentence. So, aham sorry one-person tubhyam puṣpāni pradadāmi, aham yuvābhyām puṣpāni pradadāmi, and aham yuṣmabhyam or vaḥ puṣpāni pradadāmi. Now let's do the subject and in the dual case in the first person so we have āvām the two of us tubhyam puṣpāni pradadvaḥ okay. So, dadāti. Different things from what we have been familiar with in terms of conjugation. So, pradadāmi becomes pradadvaḥ, āvām yuvābhyām. So, two of us give the two of you or vām puṣpāni pradadvaḥ. And finally, āvām yuṣmabhyam to many of you puṣpāni pradadvaḥ the dual subject dual conjugation for the verb now let's do it for the plural vayam tubhyam puṣpāni pradadmaḥ next vayam yuvābhyām puṣpāni pradadmaḥ finally vayam yuṣmabhyam puṣpāni pradadmaḥ okay. To follow the cursive then it's easier for you to stay in track with what is being said here uttamam. So, we looked at the cases for the different forms of the second person here in the dative but what and also the dadāti what happens to the dadāti verb in the conjugation with the

dual for the first person and now what will ruciraṃ pustakam āneṣyati will bring an interesting book. So, ruciraṃ pustakam āneṣyati. So, kaḥ ruciraṃ pustakam āneṣyati? and here it's not just about kaḥ ruciraṃ pustakam asking that question you would say saḥ ruciraṃ pustakam āneṣyati and then my question would be that kābhyām for whom kābhyām ruciraṃ pustakam ānayati for which two people and the answer would be yuvābhyām If I said kasmai ruciraṃ pustakam ānayati the answer would be in tubhyam ruciraṃ pustakam āneṣyati In the future. If it just would two people yuvābhyām ruciraṃ pustakam āneṣyati and for many people. So, that will be yeah for whom in the plural will be yuṣmabhyam ruciraṃ pustakam āneṣyati, uttamam. let's move on. So, in this one we have taken the verb rocate and we've already done that before but we'll do it with the subject in a sense subject in this case but we'll do it with the forms of the second person. So, tubhyam or te viśvaṃ bhramituṃ rocate you like to go around the world or you can see tubhyam parvatāḥ rocante and then you like the mountains next yuvābhyām or vām viśvaṃ bhramituṃ rocate, yuvābhyām parvatāḥ rocante, yuvābhyām ke rocante? yuvābhyām parvatāḥ rocante, uttamam, kābhyām parvatāḥ rocante? yuvābhyām parvatāḥ rocante. So, well one thing that you can do is ask and when you acquire greater mastery of the stable you're specially you can start introducing the different questions you can start trying to play around with how you are applying this practice that we have here next yuṣmabhyam viśvaṃ bhramituṃ rocate for all of you you like to travel the world and yuṣmabhyam parvatāḥ rocante, uttamam. So, lots of material in there practice it and you will enjoy perfecting it now let's look at the last case where we have the the form of yuvābhyām. So, in the tvayā tubhyam and tvat. So, from use in the duel become yuvābhyām. So, Let's the for that in practice we have saḥ tvat will stick to nindāṃ here and will transform the from the sentence with the negative. So, saḥ tvat nindāṃ na prāpnoti, saḥ yuvābhyām nindāṃ na prāpnoti, saḥ yuṣmat nindāṃ na prāpnoti. uttamam let's move on to prāpnuvanti. So, te tvat nindāṃ na prāpnuvanti they don't get criticized by you singular te are from you. So, not by you in this case it is from you they don't get any criticism from you on the upleted the 5th case te yuvābhyām nindāṃ na prāpnuvanti and finally te yuṣmat nindāṃ na prāpnuvanti moving on with the first person yet. So, aham tvat nindāṃ na prāpnomi, aham yuvābhyām nindāṃ na prāpnomi, aham yuṣmat nindāṃ na prāpnomi I don't get precised by you next the two of us, āvām tvat nindāṃ prāpnuvaḥ ok. So, you have to keep the prāp here. So, nomi get replaced by nuvaḥ. So, keep the prāp. So, āvām tvat nindāṃ na prāpnuvaḥ, āvām yuvābhyām nindāṃ na prāpnuvaḥ, āvām yuṣmat nindāṃ na prāpnuvaḥ. And finally for the plural vayam tvat nindāṃ na prāpnumaḥ, vayam yuvābhyām nindāṃ na prāpnumaḥ and finally vayam yuṣmat nindāṃ na prāpnumaḥ, uttamam. So, let's use the second one and here will I just take you through one lot of it and we'll just practice the verb after that okay. So, here we have saḥ adhikaṃ or kiñcit, kiñcit will take the kiñcit you because we practice with the adhikaṃ before. So, saḥ tvat kiñcit śṛṇoti He has that less than you saḥ yuvābhyām kiñcit śṛṇoti, saḥ yuṣmat kiñcit śṛṇoti he hears less than you. So, Here you see tvat adhikaṃ is than so this becomes a comparative then you okay. So, in this case in the case of the adhikaṃ alright. So, moving on with te it becomes śṛṇvanti, te śṛṇvanti, aham śṛṇomi and āvām śṛṇuvaḥ. So, tell me śṛṇuvaḥ or śṛṇvaḥ, say that again āvām śṛṇuvaḥ or śṛṇvaḥ. Finally vayam śṛṇumaḥ or śṛṇmaḥ, vayam śṛṇmaḥ, alright. Now just do a quick to give you an exercise how

would you say in this thing how would you say the two of us listen less than the two of you that's much so how would you phrase the two of us here less than the two of you try that out in this what you done so here it is āvām yuvābhyām. So, āvām yuvābhyām kiñcit śṛṇuvaḥ, uttamam How would you say we hear less than the two of you vayam yuvābhyām kiñcit śṛṇumaḥ or śṛṇmaḥ, uttamam. So, again different ways of practicing the particular table the other one is the comparative where you see that you walk faster or slower. So, itself will take to the taḥ here. So, taḥ tvat śīghraṁ calati walks faster than you and we are already looked at śīghraṁ before sorry. So, what we will do if we will take on the mandaṁ in this case. So, taḥ tvat mandaṁ calati Walks slow than you. saḥ yuvābhyām mandaṁ calati Next saḥ yuṣmat mandaṁ calati now he now I give you an exercise how would you say that he walks or he drive which is cālayati. He derives lower than the two of you how do you say that uttamam. saḥ yuvābhyām mandaṁ cālayati How she drives slower than the two of you yes sā yuvābhyām mandaṁ cālayati you are from you say I work slower than the two of you how do you say that, uttamam. aham yuvābhyām mandaṁ kāryaṁ karomi, uttamam. because is aham. So, you have that now you can apply it in different contexts with translations let's the next case in the previous case of śīghraṁ and mandaṁ we are seeing a devar at works to the verbs the different words calati, cālayati, kāryaṁ karoti we can also use this for the adjectives where it is saḥ tvat sthūlaḥ or kṛśaḥ and take to kṛśaḥ because we already sthūlaḥ. So, saḥ tvat kṛśaḥ asti, next saḥ yuvābhyām kṛśaḥ asti finally saḥ yuṣmat kṛśaḥ asti, uttamam. And you can put that in the plural should becomes te I'll give you an exam I will give you sentence and you translated from you find it out in this. So, they are thinner than the two of you how do you say that way are thinner than the two of you try and identify that sentence here. Alright let's try that out. So, they are te I just put a number. So, that we can follow it. They are so they are. So, what will be the verb similitary put your think on the verb sorry they are and then they are thinner. So, they are thinner. So, its in the plural and therefore it will be thinner then the two of you. So, that two of you will be yuvābhyām. So, te yuvābhyām kṛśaḥ santi, but I have given you that order to help you trace back how it goes okay. So, te yuvābhyām kṛśaḥ santi for the logic is you find the you find the subject you find the subject here then you find the verb that will go with it then you find the adjective and then you find the number the comparative number there okay. So, one last one I would like you to do is we two are thinner then you two. Who are the we two. Which is the subject here āvām this is one year. So, let me let me make this one is your for you I just I will just indicate this with the star okay. So, āvām that's the subject and we are first. So, what will be the work with āvām because it will have to be in the dual the adjective. So, kṛśau and then then that also get this yuvābhyām. So, āvām yuvābhyām kṛśau svaḥ, uttamam. to give on Hang of how to applied in this case. So, let's move on to the last two cases that are there which get the same form yuvayoḥ we have the sixth standard 7th tava or tvayi and which becomes yuvayoḥ of the two of you. So, let's do it here will take the will do it with the pronounce sā instead of saḥ. So, sā tava or te kalyāṇam icchati follow the castle sā yuvayoḥ kalyāṇam icchati and finally sā yuṣmākam kalyāṇam icchati, now gets second line here. So, we do just the second one knows jānāti and knows who adhyāpakam the teacher adhyāpakam in the singular or adhyāpakān masculin teacher adhyāpakān jānāti. So, sā tava adhyāpakān jānāti, sā yuvayoḥ adhyāpakān jānāti finally sā yuṣmākam adhyāpakān jānāti.

Uttamam. So, what will do next practice the verb forms here and how do we do that will do it with each of them there. So, tava or te adhyāpakān jānāti. And then the green goes with the green and will use next the form of the dual case will do te yuvayoḥ adhyāpakān jānanti, Next aham yuvayoḥ adhyāpakān jānāmi, Next āvām yuvayoḥ of the two of us yuvayoḥ adhyāpakān jānīvaḥ, finally vayam yuvayoḥ adhyāpakān jānīmaḥ. astu? Its all clear? moving on we have kṛte kāryam kariṣyati or kṛte kāryam dāsyati will give work a will do work for you or will give work to you dāsyati. So, we see the dāsyati is now me takes the dative form but because we are using kṛte here it will be an equivalent of that and the kṛte goes with the genetic or the sixth case. So, sā tava kṛte kāryam kariṣyati or dāsyati, sā yuvayoḥ kṛte kāryam kariṣyati or dāsyati finally, sā yuṣmākam kṛte kāryam kariṣyati or dāsyati, uttamam. Moving on I like you to to this in the past tense. So, samāpitavān in the simplified pass because it was, I can't start with sā if I start with sā it will become the vatī. So, sā tava or te citram samāpitavatī finish the picture next. sā yuvayoḥ citram samāpitavatī finally sā yuṣmākam citram samāpitavatī, uttamam. Going to the next from here where you have janakaḥ, ambā saha khādati. So, khādati will allow us to do with sā, sā tava sense of belonging janakena or āmbayā saha khādati, sā yuvayoḥ or vām janakena āmbayā saha khādati, sā yuṣmākam or vaḥ janakena āmbayā saha khādati and then of course you have have the option of conjugating in differently which the different a pronounce that we have there and the final one in this table is kāryālayam avaśyam āgamiṣyati We will definitely come to the office whose office. So, sā tava kāryālayam avaśyam āgamiṣyati, sā yuvayoḥ kāryālayam avaśyam āgamiṣyati. Finally sā yuṣmākam kāryālayam avaśyam āgamiṣyati, uttamam. So, just a last exercise for you there how would you say that the two of us go to the tour of your office definitely the two of us will come to the two of your office definitely how would you say that got it so subject the two of us āvām Next what would you say here āgamiṣyāvaḥ okay, āgamiṣyāvaḥ we will come we the to so the verb has to go with it with to the office of the two of you yuvayoḥ. So, this is also this yuvayoḥ kāryālayam avaśyam. So, we have the that. So, āvām yuvayoḥ kāryālayam avaśyam āgamiṣyāvaḥ, uttamam. Let's move on to the final lesson here. So, we have saḥ will take saḥ only saḥ tvayi viśvāsam karoti, saḥ yuvayoḥ In the two of you viśvāsam karoti, saḥ yuṣmāsu viśvāsam karoti and then tvam yuvayoḥ or tvayi viśvāsam karosi and you have the other from and aham tvayi viśvāsam karomi and you have the other forms there now the other brown that we have revolved in looked up it will be tasya tvayi viśvāsaḥ asti He has faith in you. Space is in unitary mean that next tasya yuvayoḥ viśvāsaḥ or lipstick prītiḥ asti next, tasya yuṣmāsu prītiḥ asti, uttamam and the final one is in you this qualities are there. So, lets What about propose me those we will just to the practice with yuvayoḥ because you can do the practice otherwise by yourself as well but because this is an exercise around yuvayoḥ let's put that into practice. So, in the two of you there is compassion say that yuvayoḥ dayā asti or nāsti not there I hope it is more of the asti nāsti next yuvayoḥ bhayam asti or nāsti, nāsti uttamam, yuvayoḥ bhayam nāsti, next good quality. So, sadguṇāḥ santi because it is a plural there. So, yuvayoḥ sadguṇāḥ santi, uttamam. And bad qualities yuvayoḥ durguṇāḥ na santi. astu? So, that is how you can practice with them and practice it with the other forms as well that you have here okay so now let's put that all together and what do we say we just do the central line there it has yuvām, yuvām, yuvābhyām, yuvābhyām, yuvābhyām, yuvayoḥ, yuvayoḥ, okay.

So, we have the other one's there that we already been looking at. So, what I do next is just give it give your sound with the āvām what did we have with āvām. āvām, āvām, āvābhyām, āvābhyām, āvābhyām, āvayoḥ, āvayoḥ, now Let's put the two of them side by side see what happens if the middle column there. So, āvām the two of us becomes yuvām the beauty of this language is really it's the auditory nature of the language that you can catch a lot of its logic listening to it and speaking it out. So, therefore practice sambhāṣaṇam kurvantu kurvantu śrutvā śrutvā vāṣāyāḥ vyākaraṇasya śīghram pathanaṁ bhaviṣyati. So, use a lot speak it out and without you will also hassle your study of this of the grammar of the language āvām become yuvām, next āvām āvām, yuvām yuvām. So, āvām āvām, yuvām yuvām, āvābhyām āvābhyām āvābhyām and for the other it become yuvābhyām, yuvābhyām, yuvābhyām then āvayoḥ āvayoḥ And for you it will be yuvayoḥ yuvayoḥ, uttamam. So, I think if you said that long enough you will be familiar with it what we will do next is go back to work conversation and this time I really invited to pay attention to see if you can start answering the questions as I have this conversation with pīyūṣ. hariḥ om pīyūṣa! parīkṣā katham āsīt/ katham abhavat? eṣā kā?

namaste ārye, parīkṣā samyak abhavat | eṣā mama sahapāṭhinī ḍolon asti |

yuvām parīkṣāyāḥ param kutra gamiṣyataḥ?

āvām parīkṣāyāḥ param saptadivasiya-saṁskṛta-śibiram kartum saṁskṛtabhāratim gamiṣyāvaḥ |

saṁskṛtaśibiram kutra bhaviṣyati?

tat byāṅgāluru-nagare bhaviṣyati |

tadviṣaye yuvām kaḥ uktavān?

tadviṣaye āvayaḥ śikṣakaḥ āvām uktavān |

yuvābhyām saha yuvayoḥ pitarau api gamiṣyataḥ kim?

ām. āvābhyām saha āvayoḥ pitarau api gamiṣyataḥ |

uttamam.

saṁskṛtabhāratī saṁskṛtaśibirāya yuvābhyām kati rūpyakāṇi gṛhītavatī?

sā saṁsthā āvābhyām kevalam saptasātaraupyakāṇi gṛhītavatī |

śibirakāle te yuvābhyām sarvaṁ dāsyanti kim?

ām | te śibirakāle sarvaṁ prayojanīyaṁ dravyaṁ tathā pustakaṁ vāsam bhojanaṁ sarvaṁ prayojanīyaṁ dravyam āvābhyām dāsyanti |

uttamam | yuvayoḥ kiṁ saṁskṛtānurāgaḥ asti?

ām | avāśyam | āvayoḥ saṃskṛtānurāgaḥ bahu asti |

uttamam | bahu dhanyavādaḥ | śubhamastu |

śubhamastu | dhanyavādaḥ | So, I hope you will be able to follow along with the conversation and censor already familiar visit I hope you were specially being able to catch the application of the dual forms with the first and second persons this was like a summary of what we have been doing in this past few lessons. So, let's look at an application what we have learnt in a work from the gītā. So, this is from the last chapter at the end of the chapter is well where Krishna has given his entire teaching and Arjuna detected Arjuna has finally understood why he needs to fight for the sake of truth. So, he says arjuna uvāca

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta |

sthito'smi gatasandehaḥ kariṣye vacanaṁ tava ||18|73 ||

So, he says that, Arjuna says destroyed is my delusion, remember that here we have naṣṭo will become naṣṭaḥ. okay mohaḥ smṛtirlabdhā, smṛtirlabdhā Means I have got back my memory. See this is smṛtiḥ labdhā I have got back my memory, tvatprasādā. So, tvatprasādā for you better tvat is one word from you prasādāmayācyuta. So, mayācyuta is also combination here mayā plus acyuta, mayācyuta, okay. So, mayācyuta o Krishna O Infallible One alright he said sthito'smi he recognizes that typing combination of sthitiḥ plus asmi, gatasandehaḥ all my I am standing on I am situated gatasandehaḥ gone am I doubt kariṣye I will do vacanaṁ tava okay. So, we look at kariṣyāmi here the form kariṣye and this is another kind of a conjugation which we will look at down the lines said kariṣye vacanaṁ tava. So, arjuna said

Destroyed is my delusion, I have regained memory through Thy grace, O Infallible One, I am firm, dispelled are my doubts, I will act according to Thy word. So, let's I would like you to say after me. arjuna uvāca

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta |

sthito'smi gatasandehaḥ kariṣye vacanaṁ tava ||18|73 ||

I will repeat that,

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta |

sthito'smi gatasandehaḥ kariṣye vacanaṁ tava

So in this case we see that there is a usage of the second person in the singular so if I was just wanting to play this with you and supposing you wanted to make the dual of truth it would be tvat from you would be yuvābhyāṃ okay and because it is pra prasāda what you will have to do you don't put the thing and put it dot on top there and then the other one was that and then you have

tava yours what was it for tava is yuvayoh̄ alright. So, yuvayoh̄ to of you put into the context I just wanted to see how we can apply the grammar of the singular and the dual here astu? So, just to close here we see that at the end of the Gita after started out with his great dispondency and depression that how can I do this this terrible act and Krishna shows in another perspective. So, Krishna's actually one of the best councillors that we encounter in literature and the end of that he said that I am convinced that this is required for the great of good of the civilization of mankind and therefore he says I am ready to do my every gain my balance and now I will do as you said.

So, about the power of the Geeta, *Henry David Thoreau* most famous and one of the father's in the sense of American civilization. He says, in the morning I bathe my intellect in the stupendous cosmogonal philosophy of the Bhagavad-gita, in comparison with which our modern world and its literature seem puny and trivial. So great miles who have spent their time their energy in trying to understand the value and richness of what is there in a vast Sanskrit literature. So, hope these lessons are taking you a few steps deeper into your study of this language and giving you a little more access step by step into this worst treasure trove that Sanskrit literature. With that, śivamastu, dhanyavādaḥ.