

## Intermediate Level of Spoken Sanskrit

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### Lecture 14: Third person pronouns and nouns (f) in the plural: 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 priyamitrāṇi yuyam katham stha. So, namaste dear friends how are all of you yuṣmākaṁ saṁskṛtasya abhyāsaḥ samyak calati kim? So, hope your Sanskrit practice is going on well. So, today we are going to look at lecture number 14 and this is on the third person pronoun and nouns for the feminine words in the plural and this is the part 2 because in the previous lesson we looked at the part one which had the masculine forms of the pronoun the third person pronoun and the feminine ākāra ending words. So, now we are going to look at I will do a revision of the strīliṅga of feminine words ending with ā then the in the bahuvacana on the plural forms for the first second and cases and also do an introduction to words ending with īkāra the long for the same cases. So, we will also be doing for the practice of the dhāturūpa of verb conjugations and we will focus also on building of our vocabulary. So, let's do a quick recap a revision for the third person pronouns and nouns and the plural for baskin-worth ending with a and feminine words ending with ā. So, let me see if you can recollect some of it. So, we have the questions. So, kaḥ gacchati ke gacchanti uttamam masculine kaḥ becomes ke, saḥ puruṣaḥ saḥ puruṣaḥ becomes te puruṣāḥ. So, saḥ becomes te, puruṣaḥ becomes puruṣāḥ. Again a quick recap ke, te puruṣāḥ what about the feminine what happens in the case of the feminine. So, we have kā became kāḥ, tā became tāḥ and mahilā or ambā became ambāḥ uttamam. now let's look at that on the table. So, we have ke for the masculine a kāḥ for the feminine te again for the masculine or ete and tāḥ for the feminine or etāḥ and for the masculine word janakaḥ become janakāḥ, ambā ambāḥ. So, The colour skin hair to help you remember and also to be able to memorize it with a certain logic involved in the process and we have then in the second case we have kām paśyati become kān paśyati, tam paśyāmi become tām paśyāmi, for the masculine for the feminine kām paśyāmi became kāḥ paśyāmi, tām paśyāmi became tāḥ paśyāmi, uttamam and janakam paśyāmi became janakān paśyāmi, finally ambām paśyāmi kim bhavati ambāḥ paśyāmi, kim bhavati What does it become a kim bhavati I'll try to intersperse some of the lecture with a few Sanskrit common Sanskrit phrases and sentences astu? So, and Then we also saw that in the case of the sambodhanam or the vocative he janaka became he janakāḥ for the feminine he ambe he ambāḥ. So, for the feminine was very easy because ambāḥ ambāḥ and ambāḥ, ambāḥ ambāḥ he ambāḥ for the masculine it was janakāḥ. So, janakāḥ, janakān and he janakāḥ first and the vocative being the same, astu? So, Let's move on to today's today's lesson and in this one we are going to be looking at the feminine īkāra mainly and also do a comparison with what happened to the word of the feminine word with the ā. So, kā

kiṃ karoti? So, what is doing carving sheet kāḥ kiṃ kurvanti? Uttamam. kāḥ kiṃ kurvanti? So, sā lekhikā  
 likhati, tāḥ lekhikāḥ likhanti uttamam, sā saṁsthāpikā sthā comes from has the same English true test  
 established stha station stand. So, you can see the stha idea from the Sanskrit route and which is sthā and  
 it. So, it is sthāpayati means to place, saṁsthāpayati means to place where to found saṁsthāpikā lady to  
 found and therefore the founder. So, sā saṁsthāpikā saṁsthāpayati, kiṃ karoti? saṁsthāpayati, tāḥ  
 saṁsthāpikāḥ saṁsthāpayanti uttamam, sā pūjikā pūjam karoti, pūjam karoti, so, pūjikā, sā pūjikā pūjayati  
 She is praying, tāḥ pūjikāḥ pūjayanti uttamam, sā anveṣikā, anveṣanam means to search to do research.  
 So, anveṣikā is a researcher and just together precision of pronunciation is a good idea if you roll your  
 tongue in and touch your cerebral there. So, anveṣikā uttamam, sā anveṣikā anveṣayati, kiṃ karoti?  
 anveṣayati, tāḥ anveṣikāḥ anveṣayanti uttamam. So, repeat that lekhikā lekhikāḥ, saṁsthāpikā kiṃ  
 bhavati? saṁsthāpikāḥ, pūjikā pūjikāḥ, anveṣikā anveṣikāḥ, uttamam. now kalākārī, kalākārī. So, nadī  
 nadī nadī nadyaḥ uttamam. So, sā kalākārī kalām darśayati, kalā is art. So, kalām darśayati is shows  
 or pradarśayati she showing it. So, tāḥ kalākāryaḥ like to do that kāryaḥ kalākāryaḥ kalām pradarśayanti  
 uttamam, sā yoginī yoge asti. So, yoginī is not just a practitioner on the way a yoginī is one who is  
 established in yoga only then you call such a person or yogī or yoginī in the feminine. So, here it is sā  
 yoginī yoge asti, tāḥ yoginyaḥ yoge santi, uttamam, sā naṭī, nata is a actor, natyam dance acting  
 combination of the two. So, sā naṭī naṭanam karoti, tāḥ naṭyaḥ naṭanam kurvanti, sā janānī. So, janānī is  
 somebody who gives birth janma dadāti, tāḥ jananyaḥ janma dadati, next sā abhinetrī abhinayam karoti,  
 tāḥ abhinetreḥ abhinayam kurvanti uttamam sā nartakī is a dancer sā nartakī naṭanam or nṛtya directly  
 you can have the verb nṛtyati or naṭanam karoti but will take nṛtyati pattern here. So, tāḥ nartayaḥ nṛtyanti  
 uttamam, sā devī varān, varāḥ is boon varān is the plural in second case. So, sā devī varān dadāti, tāḥ  
 devyaḥ varān dadati, uttamam. So, this is quick recap kalākārī kalākāryaḥ, yoginī yoginyaḥ, naṭī naṭyaḥ,  
 janānī jananyaḥ, abhinetrī abhinetreḥ, nartakī nartayaḥ, devī devyaḥ, So, what what I do quickly for you  
 is I will mix and match I want you to just close your eyes and see if you can with just your the sound of  
 the word you can figure out what the plural would be. So, close your eyes I just give you two or three  
 words let's see pūjikā pūjikāḥ, naṭī naṭyaḥ, devī devyaḥ, lekhikā lekhikāḥ, uttamam Let's move on. So,  
 let's look at what happens to the sambodhanam here. So, sambodhanam be saw in the previous case was  
 he lekhike bahu kālānantaram darśanam abhavat in the plural he lekhikāḥ bahu kālānantaram darśanam  
 abhavat lets he saṁsthāpikā would become he saṁsthāpīke uttamam plural he saṁsthāpikāḥ And the  
 question can be api sarvam kuśalam? the founder hope everything is going on welder next he pūjike,  
 he pūjikāḥ uttamam, he anveṣike he anveṣikāḥ uttamam, lets see the What happens to the next one. So, he  
 nartaki the word originaly nartakī in the sambodhanam would become he nartaki that's an important details  
 and you will find it in many verses address to Saraswati for example where will be he Saraswati and not  
 Saraswatī all the that is her name and that is because we are doing it in the vocative forms of he Saraswati.  
 So, he nartaki atra śīghram āgacchatu become he nartakyaḥ atra śīghram āgacchantu. What do you  
 conclude about the vocative ī uttamam. So, just like the word with the ā ending in feminine the ī ending  
 also gets the same form as the first case. So, in the bahuvacanam next one he abhinetrī become he  
 abhinetryaḥ, atra śīghram āgacchantu next he citrakārī become he citrakāryaḥ uttamam, he dhāriṇī Earth  
 she is a one of the word of earth is dhāriṇī because he dhāriṇī become he dhāriṇyaḥ a word for the mothers  
 because there also carry us alright. So, he dhāriṇyaḥ sāvadhānam śṛṇvantu, uttamam. Next one he yuvatī

become he yuvatyaḥ sāvadhānaṁ śṛṅvantu, astu? So, lets move on to the next case and what do we see here we have the word kām and we know that in the plural it became kāḥ. So, kām milati? Or kāḥ milati? milati meaning meeting. So, following the same thing will just take to the stick to the saḥ there in the rest you can practice by yourself saḥ etām lekhikām milati become saḥ etāḥ lekhikāḥ milati, uttamam. Next saḥ etām pācīkām milati, saḥ etāḥ pācīkāḥ milati uttamam. So, what you have to really remember here is that who is the subject all those meeting many cooks but who is meeting he is meeting and there for the verb will not be in the plural the verbal have to correlate with the subject and remain singular third person but in the mean while the people whom there seeing is changing it can be masculine feminine so just to give an example like if I see if I say that I see the girls are going this subject of the object but in Sanskrit in the case of the girls if I say vālikāḥ santi or vālikāḥ gacchanti there is no change I do it in the case of the masculine if I say that the men are going and I see the men so in both cases you have men and men. So, you would not know if I just for you men what was happening to them in my sort but if I told you in Sanskrit janakāḥ santi and janakān paśyāmi If I just told you janakāḥ and janakān you would know that one is the subject and the other is the object and it will come with the feminine is well and I should show it to you when we get there. So, saḥ etām will look at the next one here. So, saḥ etām nāyikām paśyati become saḥ etāḥ nāyikāḥ milati not paśyati there milati, uttamam Moving on saḥ etām nartakīm milati becomes tāḥ nartakīḥ milati and not a nartakāḥ do you remember the rule in the previous case I told you that for feminine words that this is the applied rule that in the feminine words for the second case plural you have to stretch the or elongate the vowel and put a visarg or an aspire sound at the end so sure fortuneer to the word is would ending with a long ī. So, it is nartakī and their food you make it nartakī long ī, nartakī and the visarga nartakīḥ let's do that saḥ etām or tām abhinetrīm milati become abhinetrīḥ milati, uttamam tāḥ abhinetrīḥ milati, uttamam next saḥ etām citrakārīm milati become saḥ tāḥ citrakārīḥ milati uttamam, patrakārīm milati, patrakārīḥ milati, bhavatīm milati, bhavatīḥ milati. So, bhavati, bhavati, bhavati expect you plural bhavatīm milati bhavatīm milati bhavatīm milati, bhavatīḥ milati, uttamam, guṇavatī

Someone with good quality guṇavatīm milati, guṇavatīḥ milati, buddhimatīm milati, buddhimatīḥ milati I am just wanted to point out here that vatī and matī suffixes that means one who possesses again alright. And finally saḥ tām sundarīm milati become saḥ tāḥ sundarīḥ milati, uttamam. So, just a quick recap like you to close your eyes and again I just throw the words that you and see if you can find out remember we collect what the second case plural will be for them. So, let's start pācīkā pācīkāḥ, nāyikā nāyikāḥ, guṇavatī guṇavatīḥ, sundarī sundarīḥ, uttamam. So, let's move on to the next one which is kutra gacchati? the second case also as a destination. So, saḥ tām bhojanaśālām, kutra tām and I just stuck to the destination alone. So, saḥ bhojanaśālām gacchati will be tāḥ bhojanaśālāḥ gacchati Or if you keep tāḥ saḥ bhojanaśālāḥ gacchati, pākaśālām gacchati would be pākaśālāḥ gacchati, uttamam gośālām gacchati gośālāḥ gacchati, next What happens to the ī now. So, nadīm gacchasi nadīḥ gacchasi. So, even though that is destination talking of the accusative or the second case it will stay the same so the second case also being dvitīyā vibhakti it will keep the same form next Same in the sense of as the previous case that we are just studied. So, nagarīm gacchasi nagarīḥ gacchasi, sundarīm prati gacchasi. So, When you say sundarīm gacchasi This does not make. So, sundarīm prati the addition of the word prati you have to have a second case that. So, sundarīm prati gacchasi would be sundarīḥ prati gacchasi, pautrīm, putraḥ is your son pautraḥ is the grandson, okey and it is the case pautrī it is the granddaughter, uttamam. So, pautrīm

prati gacchasi, pautrīḥ prati gacchasi, patnīm prati gacchasi patnīḥ prati gacchanti. So, having said that this is clear I hope let's do a kind of a quick recap of the words on the feminine ending with the ā and the ī. So, we have kāḥ in the first case becomes tāḥ or etāḥ, ambāḥ and in the feminine. So, sahodarī becomes sahodaryāḥ, uttamam what happens in the second case kāḥ become tāḥ and in the case of seeing and for the ākāra become ambāḥ is the same but in the case of the feminine and becomes in the case of the īkāra feminine it becomes sahodarīḥ uttamam And what happens happens in the sambodhanam. So, we had he ambāḥ identical to the first case and here also identical to the first case he sahodaryāḥ, uttamam Let's do a conversation with pīyūṣa and I like you too follow along and see how much you can get from listening to this dialogue between us.

hari om pīyūṣa! bhavantaḥ kutra gacchanti?

namaste āryāḥ! vyaṃ idānīm atithiśālāḥ gatvā nadīḥ gacchāmaḥ | bhavān kāḥ atithiśālāḥ kāḥ nadīḥ ca gacchanti?

ahaṃ tāḥ atithiśālāḥ tāḥ nadīḥ ca gacchāmi |  
tatra kāḥ santi?

tatra asmākam ambāḥ sahodaryāḥ ca santi | tāḥ sahodaryāḥ sahodaryāḥ ca santi | tāḥ asmākaṃ kṛte  
apekṣāṃ kurvanti | yataḥ adya vyaṃ kolkātām gacchāmaḥ |  
astu kolkātām gacchanti | ām | śubhaprayāṇam | dhanyavādaḥ

So, let's analyse the dialogue together so Arya Hari Om piyusha kutra gacchanti? who is the subject? bhavantaḥ kutra gacchanti. uttamam. I like you try and see also fill in the blanks here. so, namaste ārye in the plural become AryAH. So, in terms of writing AryAH. okay namaste AryA. and we also use plural to address somebody when we want to show great respect. idānīm atithiśālām in the plural would be atithiśālāH uttamam. So, I just like to write last part of it. atithiśālāH gatvā nadīm becomes nadīH because that is our object there nadīH gacchāmaḥ| next, bhavān kāḥ atithiśālām again it's the object so, tAH atithiśālāH or nadīm which becomes nadīH the same as before ca gacchati ? and we can fill up there also I just fill up this one because of you and the answer would be that ahaṃ tām atithiśālām again tAm will become tAH atithiśālāH and nadīH so it's the same as before ca gacchāmi| next tatra kāḥ santi? who are there? and tatra instead of saying mama mothers he says our mothers that is what plural of mama is asmākam ambā ambā santi plural ambāH ambāH santi will become santi and even here the santi kAH would become santi so keeping that track who the subject is and the verb is kAH santi so, sahodarī would become sahodaryāH ca instead of santi it would be santi| next te because it was two of them now the plural would become tAH mama or asmākaṃ kṛte apekṣāṃ kurvanti kurutaḥ.. yataḥ adya kolkātām gacchāmaḥ| okay. I hope you followed that now let's see what happens in the shloka so, so we have a sloka here which uses some of these plurals so

paropakārāya phalanti vṛkṣāḥ paropakārāya vahanti nadyāḥ |  
paropakārāya duhanti gāvaḥ paropakārārthamidam śarīram ||  
Uttamam

What is it saying here Trees bear fruit for others' sake. paropakāra and paropakārāya for others sake. upakāra means for the benefit para others for the benefit of others phalanti give fruits who give the fruits? vṛkṣāḥ trees, next paropakārāya the subject is nadyaḥ that's why we had been looking at. vahanti they flow for the sake of others. paropakārāya duhanti gāvaḥ so, the word gāvaḥ is from the singular gau which because it has a different root form becomes gAvaH in the plural gAvaH duhanti they give milk and finally for conclusion of that is paropakārārtham. you see a sandhi there. paropakārārtham here you break that idaṁ śarīram so, this body is for the service of others. So, I just say once and you repeat after me

paropakārāya phalanti vṛkṣāḥ paropakārāya vahanti nadyaḥ |  
 paropakārāya duhanti gāvaḥ paropakārārthamidaṁ śarīram ||

So, our intension actually to learn a lot.  
 Trees bear fruit for others' sake. Rivers flow for others to use.  
 Cows give milk for all. This body of ours too is meant to serve others.

Our ancients actually learned a lot by observing nature and they also realize that we also if we want to be natural then we have to emulate many of the qualities of nature to acquire that granger within us and verse I mean quotation by Swamiji Chinmayananda Saraswati who was one of the very big spiritual leaders and teachers of the past century so he says off the guitar which she considers as the quintessence of the upanishads he says The Geeta is a total and exhaustive summary of the philosophy of the Upanishads and though it reads as simple and elementary, in its import and deeper significances, the Divine Song exhausts the entire knowledge.  
 So with these words some references and maṅgalamastu me auspiciousness and well-being be yours until we meet again.