

## Intermediate Level of Spoken Sanskrit

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### Lecture 15: Third person pronouns and nouns (n) in the plural: Part 3

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 | hārdikasvāgatam punarapi asmin saṁskṛtavarge or etasmin saṁskṛtavarge | yūṣmākam saṁskṛtasya abhyāsaḥ kathaṁ calati? samyak iti viśvāsaḥ asti. So, namaste and hearty welcome to you for the sanskrit class again and how was your practice proceeding I'm confident it's going on very well. So, with these few words let's look at the next lecture which is lecture number 15 the third person pronouns and nouns in the neuter in the plural and this is part three of that series. So, here Look at an introduction of napuṁsakaliṅga words ending with akāra or the letter a in the bahuvacanam or the plural forms for the first case the second case and the eighth or the vocative case and I hope now you're understanding why we have presented only these three cases for the moment across the different genders. So, that you can feel the similarities that exist in these forms next we will do our regular practice of dhāturūpa of work conjugation followed by or simultaneously along with building of your vocabulary. So, let's do a recap of what we have been looking at thus far we've been looking at the third person pronouns and nouns in the plural. So, the word for pronoun is sarvanama and for the noun is normal and the plural forms and they were mainly words of puṁliṅga or the masculine ending with the a and the strīliṅga words of feminine words ending with ā or ī. So, I thought let me just make a few sentences and or ask you some questions and see if you can recollect them actively in your memory. So, here we go kaḥ asti in the bahuvacanam ke santi, saḥ asti te santi, janakaḥ asti janakāḥ santi, saḥ janakaḥ asti te janakāḥ santi, ke kaḥ janakaḥ asti, ke janakāḥ santi and the answer te janakāḥ santi uttamam

Let's look at the The feminine with the ā for. So, kā asti will become kāḥ santi, tā asti tāḥ santi uttamam, ambā asti ambāḥ santi, tā ambā asti, tāḥ ambāḥ santi kā ambā asti plural kāḥ ambāḥ santi and the answer to that kāḥ ambāḥ santi would become tāḥ ambāḥ santi, uttamam. Now let's look at the īkāra words that and you really have to start concentrating and you can definitely feel the muscles in your brain grow when you do these exercises okay. So, now just try and be very focused and concentrated to see if you can recollect and match the correct gender the correct case and the correct person all right. So, let's do that. So, Let's do the feminine. So, kā asti is kāḥ santi, tā asti tāḥ santi, uttamam is at clear that part. Now sahodarī asti sahodaryaḥ santi you must resist the temptation of things sahodaryaḥ santi because that means different things as we have seen earlier sahodaryaḥ nāma rādhā or sahodaryaḥ pustakām svīkaromi but sahodarī sahodarī sahodarī

sahodaryaḥ santi, uttamam. Now, kāḥ sahodaryaḥ santi, tāḥ sahodaryaḥ santi, uttamam. And the last one or the sambodhanam or the address he janaka āgacchatu plural he janakāḥ āgacchantu in the feminine he āmbe upaḥṣati, he āmbāḥ upaḥṣantu, next he sahodari kiṁ karoti, he sahodaryaḥ or sahodariyaḥ kiṁ kurvanti, uttamam. I can feel that you're getting a grasp of this now. So, let's keep going with it and I'll just show you the table. So, that it's cleared. So, ke becomes or ke in the masculine feminine it's kāḥ, te is tāḥ, janakāḥ and ambāḥ the same form next kān becomes kāḥ, tān becomes tāḥ, janakān doesn't become but in the feminine it is ambāḥ and he janakāḥ, he ambāḥ, astu? What happened to the īkāra, kāḥ, tāḥ, ambāḥ but sahodaryaḥ, alright. Next, kāḥ, tāḥ, ambāḥ and sahodarīḥ

alright you have to remember ahaṁ sahodarīḥ paśyāmi, and he ambāḥ, he sahodaryaḥ, uttamam. So, now let's do a quick recap of the third person pronouns in the singular neutral ending with the napuṁsaka ending with the a. So, what did we have kiṁ pustakāṁ asti, tat pustakāṁ asti or tat mitram asti, kiṁ paśyāmi or paśyati, tat paśyāmi or tat mitram paśyāmi and what happens in the 8th case it is the word with mitram and it's root form is mitra and that is what we see here. So, he mitra. I know this will practice to see how it turns into the plural that we have seen earlier but this would be a quick revision come a new learning as well. So, let's move on to the lesson itself in our in this one the first question that we have for the subject is kiṁ kiṁ karoti now you have to be very very here because you have two kiṁ to them in the same thing because this question can have two kinds of meanings The simpler one and the more common one is what all are you doing so this is really duplication of the kiṁ in terms of what are the different actions that you are performing. So, kiṁ kiṁ karoti answer can be ahaṁ gāyami, ahaṁ vadāmi, ahaṁ kṛdāmi etc but in this case what we have is the two kiṁ's mean two different things. So, the first kiṁ is the subject. So, who kiṁ karoti is doing what. So, who is doing what and that is what we have been looking at in our previous lessons for example gāyakaḥ, gāyati, gāyikā, gāyakam, lekhikā, likhati etc. So, in that context let's explore what happens here. So, we have tat vimānam śīghraṁ gacchati becomes tāni vimānāni śīghraṁ gacchanti, tat vāhanam which is a car or vehicle śīghraṁ gacchati or mandaṁ calati, tāni vāhanāni mandaṁ calanti, uttamam, tat mitram sarvadā sāhāyyaṁ karoti, sarvadā means always, sāhāyyaṁ helps, karoti gives help next or does help what will become tāni mitrāṇi sarvadā sāhāyyaṁ kurvanti and I will just point this out because here while you have the knee in the mitrāṇi it will be mitrāṇi okay. So, cerebral ṇa there because of the sound ra that is there. So, tat mitram sarvadā sāhāyyaṁ karoti, tāni mitrāṇi sarvadā sāhāyyaṁ kurvanti, tat nakṣatram niścita-mārgeṇa gacchati, niścita means defined, māргеṇa that defined parts, gacchati. So, that nakṣatram of stars goes on a definite parts and tāni nakṣatrāni niścita-mārgeṇa gacchanti, uttamam. Now, let's see more deeper philosophical question that can be asked jīvane kim asti? or kāni santi what all is there in life. So, this is asti you know for sure that it is the subject that. So, jīvane tat sukham asti become tāni sukhāni santi. So, sukham Happiness or different kinds of happiness, tat duḥkham asti become tāni duḥkhāni santi

I really tāni duḥkhāni na santi, uttamam, tat karmaphalam asti becomes tāni karmaphalāni santi, So. karmaphalam. fruits of action and this is something that it's very interesting in today's virtual

world were brains don't seem to be wired into this one to one connection between actions and consequences because what happens when your playing video games and all you can kill somebody that person dies and again the next person next minute that person stands up again and your playing your video game one is playing the video game again and then somewhere there is kind for subconscious wiring that is taking place that karmaphalam is not directly correlated to the actions that one is engaging with it. So, very interesting kind of situation that is arising. So, it's very important to understand that actions who have consequences and that is an invertable there. So, I just took this opportunity karmaphalam to talk about it and in the gita Krishna has a lot to talk about karmaphalam it is don't act because of the fruit of action but act because of the fact that an action needs to be performed in the best way possible. So, tat karmaphalam asti. tāni karmaphalāni santi, tat kāryam asti, tāni kāryāni santi, tat lakṣyam asti, tāni lakṣyāni or the goals and aim of life santi, uttamam. So, very interesting and also like to share with you that in a book on education by the mother from sri arovinde ashram he says that all of you must have a goal in life because depending on the nature of the goal that you present before yourself it will depend the quality of the life only. So, lakṣyam jīvane ati-āvaśyakam asti and tat lakṣyam or kallakṣyam ati āvaśyakam bhavati svastha-jīvanātham, very important to have a good and a Sen and a good goal. So, that it will ensure a healthy life for the individual a healthy psychologically and physical life for the individual. Next tat maraṇam tat maraṇam asti and one would say how can you have that in the plural but then you know that there are quotes in English that say that coward dies many times before that. So, maraṇam is also a killing of ones who one is in different circumstances that one experience is in life. So, tat maraṇam asti, tāni maraṇāni santi. or I really not too many maraṇam before the finals who want astu? So, lets move on to next one which is the sambodhanam and the vocative case. So, let's see what happens he mitram becomes actually he mitra show the ma cut off he mitra kiṁ karoṣi what are you doing plural he mitrāṇi yes it is the first case again he mitrāṇi kiṁ kurutha. Who is the subject here can you guess who the subject is the moment you say kurutha the subject would be yūyam, yūyam kiṁ kurutha, uttamam, he kalatra. So, kalatram is the word for wife and it's one of the word then it's very interestingly in the neuter he kalatra kutra gacchasi or another word for kutra could be kva which is the mukhya local kind of a usage kva gacchasi would become he kalatrāni kutra gacchatha Again subject yūyam next one in the last one he nakṣatra mama sāhāyyam karotu. So, there is this larger area in the Indian context lot of Reliance on the forces the gross and the shuttle forces that influence our lives. So, this is a call of may be desperation where once is he nakṣatra mama sāhāyyam karotu please o stars help me in the plural o star help me in the plural he nakṣatrāni mama sāhāyyam kurvantu, uttamam alright. So, mitra, he mitra, he mitrāṇi, he kalatra he kalatrāni, he nakṣatra he nakṣatrāni, uttamam. Next, move on to the Next one which is the second case. So, second case is the same. So, kim or kāni ānayati you what are you bringing. So, I'll take to the saḥ and then you can do the practice with the other forms. So, saḥ tat chatram. The umbrella chatram ānayati bring it and saḥ tāni chatrāni ānayanti or saḥ tāni chatrāni ānayati, uttamam, saḥ varṣatra. So, varṣa the rain, tra very orphan is a suffix to indicate that it is the protector. So, varṣatra. Could be the umbrella but it could also be the raincoat and in this case it

is the raincoat. So, saḥ tat varṣatram ānayati, saḥ tāni varṣatrāni ānayati, saḥ uttarīya would become uttarīyam ānayati, saḥ tāni uttarīyāni ānayati, uttamam, saḥ tat auṣadham ānayati, tāni auṣadhāni ānayati, uttamam, tat tailam ānayati, tāni tailāni ānayati, uttamam. Next, tat gḥṛtam, ghee tat gḥṛtam ānayati, tāni gḥṛtāni ānayati You see it almost becomes mechanical you can just if your if your ears are open and attentive there is the memorization happens spontaneously just by the sounds of the language the repeated grammatical logical formation the system matic manner in which this the words and their formations have been developed an organised really facilities it's memory through the oral practice of these letter of these words and their different case endings etc. So, tat annam or rice food ānayati, tāni annāni ānayati, tat pātra or vessel ānayati. tāni pātrāni ānayati, uttamam, tat padmam lotus ānayati, tāni padmāni ānayati Last tat pramāṇam proof ānayati, tāni pramāṇāni ānayati, uttamam. So, I hope you got a hang out that let me try making one sentence for you and saying if you can translate correctly. So, I like you to say you two brought a bring me those roofs tomorrow how do you say that you two. So, which one is that you two is yuvām those proofs what is the word for proof pramāṇam those in plural. So, tāni pramāṇāni bring so because yuvām it will be ānayathaḥ tomorrow saḥ. Now let's put that together yuvām saḥ tāni pramāṇāni ānayathaḥ. So, this ānayatha but ānayathaḥ, uttamam is that clear? You bring me or you are bringing me present continuous as well for the present tense that we use it all the way talking in the future saḥ we can use the present tense and that context as well. So, let's look at the other uses of the accusative for the second case in the form of the destinations kutra gacchati? And in order to personalise it and do a little change of the pronoun let's use aham. So, aham nagaram gacchāmi. So, let's take aham nagaram gacchāmi it should become in the plural aham nagarāṇi gacchāmi. 20.01 aham vanam gacchāmi, vanāṇi gacchāmi the beauty as we've seen earlier is that you don't really need to also see the aham sufex the vanam gacchāmi and vanāṇi gacchāmi, tapovanam gacchāmi, tapovanāṇi gacchāmi. So, what is the tapo adding in there so the tapo is just saying it's a forest of penance I'll just write that for you tapaḥ means penance do some severestity your dedicated pen and basically so forest of penance austerity. So, tapovanam, aham tapovanam gacchāmi, aham tapovanāṇi gacchāmi, udyānam gacchāmi, udyānāṇi gacchāmi, gṛham gacchāmi gṛhāṇi gacchāmi, mandiram gacchāmi mandirāṇi gacchāmi, lokayānasthānam gacchāmi lokayānasthānāṇi. So, loka means people, yāna vehicles, thāna places, other stop of that. So, the vehicle of many people is the bus therefore it's the bus stop. So, lokayānasthānam gacchāmi lokayānasthānāṇi gacchāmi, relayānasthānam gacchāmi, relayānasthānāṇi. So, rail is the imported word from English in this context and but it gets used as well here. So, kṣetram field, kṣetram gacchāmi, kṣetrāṇi gacchāmi, uttamam Last attempt for you. So, if you want to say that you plural you are going to the to those houses. So, you plural are going to those houses how will you say that you plural yūyam the verb immediately you can associate that. So, that is done to those houses. So, the word for houses gṛha in the plural gṛhāṇi those is tāni gṛhāṇi. So, yūyam I will do that numbering yūyam tāni gṛhāṇi gacchatha and like you know you can play on with the order and it will not be the change the sense. So, gacchatha, yūyam, gṛhāṇi, tāni, tāni gṛhāṇi, yūyam, gacchatha you can really play

around an allow your brains to enjoy the creative fun of reproducing the same idea but different priorities as you let them out in a sentence.

Alright. So, let's do recap a revision of what we have done the part for the third person pronoun and nouns in the singular and plural for the neuter words ending with a. So, we see that kām becomes or kim becomes kāni or tat become tāni, mitram mitrāṇi kim paśyati plural kāni paśyati, tat paśyāmi, tāni paśyāmi and finally mitram paśyāmi mitrāṇi paśyāmi what happens in the sambodhanam or in the vocative he mitra become he mitrāṇi uttamam. So, let's look at an application of the what we have learnt as far in the first from the gītā which is in the second chapter and this comes at the end of the second chapter which are very important versus around arjuna's question as to you know who is such a person who is established in the self how do we recognise such a person how does he work how does it talk. So, this a particular verbs is very important one in that he says

tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ, vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā

Whose intelligence is established in the highest. He says tāni sarvāṇi saṁyamya control, saṁyamya means the controlling those all what are those all now the typical way you would go about it trying look for another word within the words which has the same vibhakti because you know the day would be club together. So, tāni sarvāṇi and where do we find it we have we see that yes there something called yāṇi endriyāṇi. So, there there is a sandhi which has happened yasya. So, yasya I'll try for you yasya plus endriyāṇi okay. So, yasyendriyāṇi whose senses, tāni sarvāṇi saṁyamya yasyendriyāṇi. So, whose senses are family controlled and this second part with how can you control all the senses, yukta āsīta mat-paraḥ, yukta means one who attached to me who is the highest beyond all of this one's your attached to that will permit you to get losing from the attraction of the attachment to the senses and the sense objects then vaśe hi yasyendriyāṇi. So, having control all your senses tasya prajñā pratiṣṭhitā well such a person who has these together has a consciousness or awareness that is established, So, having broad all the senses and the control he must firm in yoga. So, here this yoga is yukta to be in this and only given up to me after give up completely for the whose senses are the master of Hindi intelligence is firmly established in its seed okay. So, lot of philosophical questions at open up just on the basis of this particular verse here. That will be for another time for now I propose that I will sing it and I will chanted and you recite after me tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ, vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā. uttamam. So, many more things to practice beyond just the Sanskrit and the grammar I think these things if we can apply them in life will help us in many other ways in our relationships and our life in general. So, with these words I thought I will share another quote by Swami Vivekananda where he says that The Gita is a bouquet composed of the beautiful flowers of spiritual truths collected from the Vedas and the Upanishads. some references there for you. So, this is a story about dhanika-daridrayoḥ saṁvādaḥ - kutaḥ sukhamiti? So, conversation between rich man and poor man and the question is where from happiness. So,

ekasmin grāme ekaḥ dhanikaḥ vasati | dhanikasya nāma pīyūṣaḥ asti | dhanikasya grhasya samīpe ekaḥ laghu kuṭīram asti | kim asti? ekaḥ laghu kuṭīram asti | tatra ekā daridramahilā vasati | kā vasati daridramahilā vasati | mahilāyāḥ nāma anurādhā asti | ekaḥ dinam daridramahilā tasyāḥ grhasya purataḥ upaviṣya santoṣeṇa gāyati sma | kiṃ karoti sma? tasyāḥ grhasya purataḥ upaviṣya santoṣeṇa gāyati sma | tadā tāṃ dr̥ṣṭvā dhanikaḥ tasyāḥ samīpam āgatya vadati | namaste ārye | namaste | aham ekaḥ praśnaṃ kartuṃ śaknomi bhavatīm? avaśyam | bhavataḥ praśnaṃ pṛcchatu | mama grhe pañca putrāḥ santi | daśa pautrāḥ api santi | daśa pautrāḥ santi | sapta kanyāḥ santi | sapta kanyāḥ santi | ekādaśa pautryaḥ api santi | ekādaśa pautryaḥ santi | pañca patnyaḥ api santi | pañca patnyaḥ santi | daśa grhāṇi santi | daśa grhāṇi santi | pañca vimānāni santi | pañca vimānāni santi | daśa vyāpārāḥ api santi | daśa vyāpārāḥ santi | parantu mama jīvane duḥkham asti, śāntiḥ nāsti | bhavatī sarvadā sukhena gītaṃ gāyati bhavatyāḥ ekaḥ vastram asti ekaḥ grham asti jīvane vivāhaṃ na kṛtavatī | tasya sukhasya rahasyaṃ kim asti | kṛpayā vadatu | astu | sāvadhānaṃ śṛṇotu | bhavataḥ sarvam asti grhāṇi santi vyāpārāḥ santi | putrāḥ api santi patnyaḥ api santi | kintu bhavān sarvadā cintayati mama daśa grhāṇi santi ito'pi ekaḥ grham āvaśyakam | putrāḥ santi ito'pi ekaḥ putraḥ āvaśyakaḥ | pañca vimānāni santi kintu bhavān cintayanti mama ito'pi ekaḥ vimānam āvaśyakam asti iti | bhavān yat nāsti tat paśyati ataḥ duḥkham bhavati | mama ekaḥ laghukuṭīram asti | ekaḥ vastram asti | ekaḥ dine ekavāram eva bhojanaṃ milati | ahaṃ yat asti tadeva paśyāmi | ataḥ mama sukham asti | idānīm ahaṃ sukhasya rahasya jñātuṃ śaknomi | dhanyavādaḥ | avaśyaṃ mahodaya | bhavān yadi bhaviṣyakāle jīvati tarhi niścayena duḥkham bhavati | bhavān vartamānaviṣayeṣu yadi jīvati tadā svābhāvikaṃ sukham bhaviṣyati | astu ahaṃ prayāsam kariṣyāmi | dhanyavādaḥ | dhanyavādaḥ mahodaya | śubhamastu | śubhamastu | astu |

So, that was a story between a rich and poor person I hope you were able to follow dhanikasya kim kim asti

grhāṇi santi Business vyāpārāḥ santi son putrāḥ santi daughter kanyāḥ santi grandson pautrāḥ santi granddaughter pautryaḥ santi he also have many wives then also planes vimānāni santi, kintu But what was the problem duḥkham api asti, daridramahilā kim kim asti what are all she has ekaḥ vastram, ekaḥ laghukuṭīram, dine ekavāram bhojanaṃ karoti how many time was eating... 1 mill in a day kintu sukhena gāyati What was she doing? sukhena gāyati, katham karoti tasya sukhasya rahasyaṃ kim asti is secret what was the secret of her happiness? dhanikaḥ yat nāsti tat paśyati, icchati, ataḥ duḥkham bhavati, daridra kincit bhavati, tat ataḥ sukham bhavati For the pure lady she had or she focused on what she has therefore she will happy. So, a lot of food for thought in there. So, maṅgalamastu. tarhi vyaṃ militvā bahu nutanaśabdān dr̥ṣṭavantaḥ.

So, we looked at a lot of new words. yūṣhmākam adhyayanam samyak bhvatu iti prārthayāmi. shubhamastu.