

Intermediate Level of Spoken Sanskrit

Prof. Anuradha Choudry

Department of Humanities and Social Sciences

Indian Institute of Technology Kharagpur

Lecture-19: Third person pronouns and nouns (m_n_f) in the dual_ 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 priyamitrāṇi. pūrvasmikāle yadā janāḥ bhinna-bhinna-grāmebhyaḥ janāḥ milanti sma tadā paraspara-praśnaḥ bhavati sma. yūsmākaṁ grāme vṛṣṭiḥ varṣāḥ vā samyak abhavat kim? yadi uttaram, ām. varṣāḥ samyak abhavat iti āsit tarhi te jānanti sma yat tasmin grāme sarvaM sukhamayam asti. yadi te vadanti sma asmākaṁ grāme vṛṣṭiḥ varṣāḥ na abhavat. tadā janāḥ avagacchanti sma yat tasmin grāme duḥkham asti|

so dear friends I just wanted to share that in previous days when people used to live in villages and they came from different villages and met each other one of the first questions they would ask is whether it had rained well in their in their villages and if the answer was yes it rained well in our village that implied that the people were happy and there was happiness in the air and if the answer was that no in our village it has not rained then the implications were that the people were unhappy in that village. So, evaṁ praśnakaraṇenā svagrāmasya athavA grāmāṇām svAsthyam mAnasikavyavasthAyAH svAsthyaM ca j~nAtuM shaknuvanti sma. So, with these questions it was possible to gauge the well-being and the condition of the health of the psychological as well as of the environmental health of that place. ahaM jAnAmi bahuShu desheShu sarvadA vR^iShTiH bhavati. yathA Ireland-deshe bahu vR^iShTiH bhavati. ataH ahaM prashnaM pR^icChAmi anyatra sarvatra yUShmAkaM desheShu vR^iShTiH abhavat kim? vR^iShTiH varShAH vA samyak abhavat kim? so I know that there are some countries like in Ireland where I have friends from where it rains very often so such questions would not be very relevant in those places but for the rest of you it's a question it's another way of asking how are you and it was very deeply connected with nature as you can see so my questions to you is that I hope everything is well in your places and that it has rained sufficiently for there to be enough food and enough well-being for your people besides that tad vihAya Sanskrita-varShAH api bhavati kim yUShmAkaM jIvane? so besides that I also would like to know whether there has been enough of Sanskrit rainfall in your lives and aham AshAM karomi yat tatra paryAptavarShAH abhavat iti and I hope that there has been a sufficient rainfall of the Sanskrit language in your being tena manaH sharIraM sarvamapi svasthyaH athavA sarvamapi svasthyaM bhavati, and if it rains then I can if it if there has been a Sanskrit shower in your beings and there has been enough of it I'm assured that your that there is well-being in your mental and physical condition. With these few words, let's move on to today's lecture which is lecture number 19 and in our previous lessons we were looking at the third-person pronouns and nouns in the plural and we had finished looking at that here we are going to look at the third person pronoun and nouns pronouns and nouns in the three genders in the dual form and this is the part one of that so in this section in this session we are going to do an introduction to the first and second cases for the masculine and the puṁliṅga or the napuṁsakaliṅga of words ending with the akāra and then we'll also look at the forms for the strīliṅga of words ending with the ā and the īkāra and we are going to look at this in dvivacana or the dual forms following this we will do an understanding of the verb conjugation grid and do practice of the vartamāna or the present tense and in this context I would also like to introduce you to the concept of the different groups of verbs we will talk about it when we come to that particular slide and as usual there is a stress on trying to build your vocabulary. So, let's move on I will do a little practice so since we're looking at the first person the first case and the second case for the third-person pronouns and nouns the question is kaḥ/kiṁ karoti? and in the feminine our it is kā/ kiṁ karoti? but when we are looking just at the masculine we see that in the dual case it becomes kau kiṁ kurutaḥ. So, kaḥ kiṁ karoti becomes kau kiṁ kurutaḥ and for the feminine, kā kiṁ karoti becomes ke kiṁ kurutaḥ all right you will understand why I have put the masculine and feminine together in this but slide. So, the answer saḥ gāyakaḥ gāyati, tau gāyakāu gāyataḥ, taḥ gāyati, tau gāyataḥ now do you remember that when we were looking at a set of conversations we had about the SamaskritabharatI and the fact that Pijus was going there with his parents. So, pitarau gamiShyatāḥ kim was the question and the answer was ām

pitarau api gamiShyatāḥ and pitarau I had told you was pitā ca mātā ca okay. So, the father and the mother became pitarau a couple of the parents. So, here we have the same verb ending a tau gāyakāu gāyataḥ, saḥ krīḍakaḥ krīḍati, tau krīḍakāu krīḍataḥ, uttamam, saḥ vicāraḥ vicārayati, vicārakāu vicārataḥ uttamam, now let's do it with eṣaḥ, eṣaḥ randhakaḥ, cook randhayati, randhakāu randhataḥ, uttamam. tau randhakāu randhataḥ, eṣaḥ nāyakaḥ nayati, tau nayakāu nayataḥ, uttamam, eṣaḥ pācakaḥ pācati, tau pācakāu pācataḥ uttamam, now let's just do citrakāraḥ citraṁ karoti, citrakārāu citraṁ kurutaḥ uttamam, next and then patrakārḥ patraṁ karoti, patrakārāu patraṁ kurutaḥ uttamam, tantrajñāḥ tantraṁ jñānāti, tantrajñāu tantraṁ jñānataḥ. So, we've seen with jñānāti that it behaves a little differently. So, an opportunity to introduce you to those four śāstrajñāḥ śāstraṁ jñānāti, śāstrajñāu śāstraṁ jñānataḥ, uttamam. now let's move on to the next one here and what do we find in the feminine we have sā nartakī nṛtyati becomes te. So, in the feminine it'll stay like te. So, here it is te nartakyau it doesn't become te nartake. So, you have to be alert that te nartakyau so take now and what else do you recognize with the scale also and the te. So, ke was also the question for the masculine plural do you remember and so you have to be very careful because te is the English equivalent of they but in this particular context it signifies the feminine dual all right so te nartakyau. So, just like the first for the masculine forms we had janakāu or gāyakāu here it becomes nartakyau and nṛtyataḥ nṛtyati nṛtyataḥ, sā naṭī naṭanam karoti, te naṭyau naṭanam kurutaḥ uttamam, did you get that consider again te naṭyau naṭanam kurutaḥ, let's move on let's do it with eṣā, eṣā janānī janma dadāti will become ete jananyau janma dattaḥ, janma dattaḥ so dadāti dattaḥ plural dadati uttamam, will study that in another context the whole of it but for now eṣā abhinetrī abhinayaṁ karoti, becomes ete abhinetryau abhinayaṁ kurutaḥ now I would just like to reassure you that with Sanskrit there is no requirement to go fast and therefore get anxious you can all you need to do is just to stay very quiet go step by step by step follow the logic of the language and you're sure to hit the mark. So, all you need to do. So, the moment you have a word like you have here naṭī and I'm telling you naṭī doer case. So, what would it become naṭī naṭyau alright. So, let's do a quick recap of that gāyakaḥ gāyakāu, krīḍakaḥ krīḍakau, vicāraḥ vicārakau, randhakaḥ randhakau, nāyakaḥ nayakau, pācakaḥ pācakau, citrakāraḥ citrakārau, patrakārḥ patrakārau, tantrajñāḥ tantrajñāu, śāstrajñāḥ śāstrajñāu, and what happens to the feminine sā nartakī te nartakyau. So, we had saḥ gāyakaḥ tau gāyakau, very easy rhyming and all of that in the feminine sā naṭī becomes te naṭyau, and then you have eṣā naṭī is ete naṭyau. So, naṭī naṭyau, janānī jananyau, abhinetrī abhinetryau, uttamam. So, I hope that is clear now. So, let's look at what happens to the words ending with ā and here we are going to also look at the feminine and the neuter. So, we have the question kā kiṁ karoti becomes we have already seen that ke kiṁ kurutaḥ what happens in the neuter kiṁ kiṁ karoti also becomes ke kiṁ kurutaḥ. So, let's see what happens to the feminine words and here we have the words ending with the ā in the feminine. So, sā gāyikā gāyati what happens te gāyike gāyataḥ. So, gāyikā becomes gāyike in the previous slide we had looked at nartakī becoming nartakyau and it was te nartakyau. So, there was a little bit of thinking involved the good news with the ā is that it follows the rhyming pattern. So, if it is te then it will be gāyike gāyataḥ. So, sā rakṣikā rakṣati, te rakṣike rakṣataḥ uttamam. sā vicārikā vicārayati, te vicārike vicārayataḥ uttamam, Now look at the eṣā, eṣā tantrajñā tantraṁ jñānāti, ete tantrajñe tantraṁ jñānataḥ, eṣā śāstrajñā śāstraṁ jñānāti, ete śāstrajñe śāstraṁ jñānataḥ uttamam. So, is that clear now. So, these are rhyming with the are remember it rhymes alright let's see what happens to the neuter. So, tat vimānam śīghraṁ gacchati and I have kept ete in the middle as you can see here because it is common to the words ending with the A and common to the words or it's common to the feminine gender as well as to the neuter gender it's not only limited to the a so when we are talking of the pronouns the the dual form is the same for the genders for the feminine as well as the Neuter genders let's see what happens with the neuter which started it tat vimānam śīghraṁ gacchati, te vimāne śīghraṁ gacchataḥ uttamam, tat vāhanam mandaṁ calati goes slowly become te vāhane mandaṁ gacchataḥ or calataḥ uttamam. Let's with etat, etat mitram sarvadā sāhāyyaṁ karoti, ete mitre sarvadā sāhāyyaṁ kurutaḥ, next etat nakṣatram niścita-mārgeṇa on a definite path gacchati, ete nakṣatre niścita-mārgeṇa gacchataḥ uttamam, let's do a recap on that. So, gāyikā gāyike, rakṣikā rakṣike, vicārikā vicārike, ṣā tantrajñā te tantrajñe, ṣā śāstrajñā te śāstrajñe, tat vimānam te vimāne, tat vāhanam te vāhane, tat mitram te mitre, tat nakṣatram te nakṣatre all right let me now mix and match it for you so I suggest you close your eyes and I will just tell you words randomly like that and let me see if you can remember the logic of the dual case here so let's start gāyikā gāyike, nartakī nartakyau, gāyakaḥ gāyakau, mitram mitre, vāhanam vāhane, tantrajñā tantrajñe, tantrajñāḥ tantrajñāu, abhinetrī abhinetryau, sahodarī sahodaryau, nadī nadyau, petikā petīke, uttamam. So, I think with that we have a good understanding of the first case for the dual now what I wanted to introduce to you next is the verb grid so we have seen that we have thus far looked at the first and second persons we had already looked at the dual for that the only thing that was remaining to complete this grid of nine is the dvivacanam for the prathamāḥ puruṣaḥ. So, I'm going to explain this grid all over again to you and I would like you to hold this grid in your mind because the entire verb conjugation will happen on the basis of this grid and there are many tips in it so if you can remember those tips you will help yourself to learn and remember this language much faster. So, kiṁ kiṁ asti atra paścāmāḥ militvāḥ prathamāḥ atra vacanai santi, ekavacanam dvivacanam and bahuvacanam. So, we have the the numbers of singular dual and the plural and puruṣaḥ santi sanskrite ke ke puruṣaḥ santi prathamāḥ puruṣaḥ.

So, who are the different persons involved in the actions. So, prathamah puruṣaḥ which is actually equivalent of the third person in English and the second person formal or the madhyamah puruṣaḥ but sammanasahitam which is bhavān or bhavatī then we have the madhyamah puruṣaḥ or the middle person which is equivalent to the second person informal and finally the uttamah puruṣaḥ or the first person alright. So, this is the grid and then like you can do a mix and match of which one you need to talk so right at the outset there you can see that in order to use a verb your brain has to do a certain amount of computing and that computing believe me is very healthy to activate the grid cells off your brain matter so let's see what happens here. So, we've seen saḥ becomes tau in the plural te now why have I marked that te in the brown instead of the green like the rest is because that te, that te is equivalent to the English they and in the English we don't have a dual case we singular and plural but it helps you to remember that the pain gets carried over to the dual when it is in the feminine and the neuter. So, the te gets carried over here to the feminine and the neuter forms and how do you remember the tau so the tip that I would suggest is do you remember the English two. So, the two of them and in English you have two and just write that out for you. So, you have t-w-o so what is that - tau if you have to pronounce it also it is like a tau. So, as you can see there is a slight similarity with the phonetics of the with the phonetics of the tau there okay. So, tau and right there in English. So, tau I will yeah so let's take that there for now also tau and the two. So, if in doubt remember that the masculine so - masculine tell yourselves that formula - two masculine what about the two it is similar to the tau. So, tau puruṣāu and we know that the au and the aḥ and the ī are similar. So, tau puruṣāu feminine they from the plural becomes te and the ī was ending with ī like sahodarī becomes sahodaryau. So, there is the au comes two times with the masculine akāra ending and the feminine ikāra ending for the rest it is the day or te or a sound all right. So, small tips that can probably help you to retain the forms for the dual case here. So, let's see what happens saḥ becomes tau, sā becomes te, tat becomes te, and bhavān becomes bhavantau, bhavatī becomes bhavatyau fine let's move on to the madhyamah puruṣaḥ there. So, we have tvam becomes yuvām and aham becomes āvām the vām indicating us and you two officers you two yuvAm and us two āvām alright, in terms of similarities of the sound and what happens in the plural. So, the te gets transferred for the masculine. So, you have te for the feminine tāḥ because the draw drop with so many beautiful women there. So, tāḥ just an imagination that can help you remembers remember many beautiful women there's a jaw drop that happens with tā and then you become speechless with the breath leaving you. So, tāḥ alright and we have for the plural is tāni you have to remember that one okay. So, tāni next plural of bhavān is bhavantaḥ and for the feminine is bhavatyah alright what happens to the madhyamah puruṣaḥ or the second person yū yuvām are which is a short yuvām becomes yūyam it's almost like. So, many of you so yūyam so the yūyam yūyam stairs and it becomes vayam or in the English if you want to remember it yūyam. So, yūyam so if you remember we and yam also we yam-yam you can do different kinds of sound tricks to help you remember apply that to the you and you have yūyam. So, just with these certain I would say sound tricks and associative tricks you can basically remember this grid. So, let's do an application of that grid with a verb and the verb that we are choosing here is the vada. So, every verb originates from a root verb form and which is the dhāturūpa and So, we have the rūpa which is a dhātu here. So, the dhātu of what is vada and that is the root form. So, what happens with vada. So, what we are also going to do is we are only going to take the saḥ to represent the entire group including the bhavān all right to enter to represent the prathamah puruṣaḥ, kim bhavatī, saḥ vadati, saḥ kim karoti, saḥ vadati, tau vadataḥ, te vadanti, tvam vadasi, yuvām vadathaḥ, yūyam vadatha, aham vadāmi, āvām vadāvaḥ, vayam vadāmaḥ. So, the root for vad acquires these different suffixes it's important for you as learners of Sanskrit to know that there is a soft, software of the language and there is a hardware of the language the software of the language is this user interface where the root word becomes vadati, vadataḥ, vadanti, the hardware of the language which is coded in Panini's AShTAdhyAyI grammar text will tell you about how did the root word arrived at vadati and it's a complete series of logic where you say if what is third-person singular plural then the suffix thing will become ti finally. So, ti~N is the root suffix and with a certain with all these different rules formulae that will come in the thing will become ti but for the software of it what is important for us to remember is there is a very easy manner to memorize the vartamānakālah forms for the verbs and the verbs can be subdivided into took course can be categorized in two groups of verbs namely the parasmaipadī parasmaipadī. So, parasmai really means parasmai write that for you in parasmaipadī. So, parasmaipadī means for the other. So, actions directed towards others largely there's a little more philosophy involved in that but very largely that is one kind of a classification and the other one is ātmanepadī which is the second kind ātmanepadī second kind and you have the third category of verbs which are ubhayapadī ubhaya means both. So, they can ubhayapadī also that's the third classification in a sense to large ones and going up at the means they can be done in both ways. So, you can have at parasmaipadī forms as well as at monopoly forms for a certain group of dhāturūp or dhāturūpa okay. So, here we have parasmaipadī action towards others ātmanepadī actions directed towards the self and ubhayapadī it can be in both directions. So, what we are learning here is within the parasmaipadī forms of the verbs. So, that's the verb conjugations around parasmai or in the parasmai for the parasmaipadī groups alright. So, we have vadati and the tip that I was giving you to remember these for the present tenses ti, taḥ, nti, si, thaḥ, tha, āmi, āvaḥ,

āmaḥ, say that ti, taḥ, nti, si, thaḥ, tha, āmi, āvaḥ, āmaḥ, and why is there this white L there? because you have the visarga in each of these. So, you remember that the middle one is an L where there will be the circus how else can you remember the other remaining of them ti drop the i for the visarga taḥ and nti you add the numbers it becomes nti, si you see so you see can be one way of remembering thaḥ. So, tha with an extra because there are two of the two of you it becomes thaḥ that's a trick to try and remember and tha without the visarga then me for i doing the action me then two of us āvaḥ and āmaḥ for the plural. So, you need to do you need memorization with some script there's no other way out on that. So, let's try and just say the verb by itself but the vadati, vadataḥ, vadanti, vadasi, vadathaḥ, vadatha, vadāmi, vadāvaḥ, vadāmaḥ and So, ti, taḥ, nti, si, thaḥ, tha, āmi, āvaḥ, āmaḥ astu. see if you can remember that uttamam. now like we talked of the different classification of the verb conjugations in sanskrit you also have ten kinds of verbs, ten groups of verbs known as gaṇaḥ. So, daśagaṇāḥ and in those gaṇaḥ the first one is known as bhvādi gaṇaḥ and again there is a hardware that tells you why does the rule bhū become bhavati there is something that the earth that gets added there is an extra but that's part of the hardware which we will not enter at this stage all you need to know that the verb bhavati comes from the rule bhū and that is representative of the first group known as the bhvādi gaṇaḥ. So, I'll just write that for you that that is also the first group there all right or I can even write it for you there that's the first group of verbs astu and now let's see what happens here. So, let's take any other. So, bhū becomes bhavati, paṭh becomes paṭhati, gam becomes gacchati. So, we've been looking gacchati but it's important to know that the root is gam tiṣṭhati because it comes from the root sthā, paśyati drś. So, let's do the other way bhū bhavati, paṭh paṭhati, gam gacchati, sthā tiṣṭhati, and drś becomes much paśyati. So, the last two as you can see there is not a lot of similarity between the root form and the conjugated form but that's because of the hardware yet as you go down the other words in the group in this in this conjugation other tenses the root will come back as we will see in the cases that will follow in our next lessons. So, for now let's take another verb which is tiṣṭhati sthā. So, the root is sthā it will become tiṣṭhati let's conjugate tiṣṭhati, tiṣṭhataḥ, tiṣṭhanti, tiṣṭhasi, tiṣṭhathaḥ, tiṣṭhatha, tiṣṭhāmi, tiṣṭhāvaḥ, tiṣṭhāmaḥ uttamam. and another very important verb that we that is like a base verb is as as comes from the second group second group which is of the adādi it's also known as the adādi gaṇaḥ, adādi gaṇaḥ and it is the root form there is at and it has different verb forms but what we are interested in is in the root verb us because that's a frequently used one and let's see what happens asti, staḥ, santi, asi, sthaḥ, stha, asmi, svaḥ, smaḥ now I'd like you to try and memorize this it's very important but I would also like to remind you that because the verbs are so specific to the pronouns they are associated with that it suffices just to tell the verb form just the conjugated form is enough we need not reiterate the pronoun in these contexts like we can just say asmi you don't need to necessarily say aham asmi and just that reduces or it makes the language much more brief and concise in its expression. So, please remember that I see is a very important verb and you would need to practice it. So, let's see and let's see what happens in the second case here we have kam becomes kau, kām and kim become ke, uttamam. that sounds familiar yes. So, it is identical to the first case and how do we also know that we have seen in the past with the first and second persons that in the dual case the first and the second cases are the same. So, it just suffices to remember one of them and you know the application in the other. So, let's look at the word prastāvaḥ which means offered a proposal offer a proposal okay. So, we have prastāvam in this dual becomes aham prastāvam paśyāmi. I see the proposal in two of them aham prastāvau paśyāmi okay. So, I will skip the verb now and just stick to the form. So, mahotsava is a combination of mahā utsava put it together there's a sandhi that forms it is mahotsava. So, the o here is indicative of that sandhi and it means a grand festival. So, mahotsavam paśyāmi, mahotsavau paśyāmi, sakhīm becomes sakhau I like the first case. So, sakhī is a girlfriend or a feminine female friend then kumārī becomes kumārau means a young girl, patrikā magazine. So, patrikā patrikā becomes patrike, pūjā worship becomes pūje, nṛtyam dance nṛtye, nayanam nayanam is 1 i 2 of them nayane. I'll write that for you alright now what you notice is that I haven't done any color coding for the first and third columns and that's because I would like to see it's a game and I'd like you to try and figure out the relationship between the pronouns and their conjugated verbs. So, what'd I just do to help you is I'm going to just number them to see if we have all of them. So, ekam, duye, trini, catvAri, pa~nca, saT, sapta, aShTa, asta and nava. So, the grid of nine and let's see the corresponding forms here. So, āvām first friend the verb āvām paśyāvaḥ uttamam. So, āvām kim paśyāvaḥ, prastāvau paśyāvaḥ, tvam paśyasi uttamam. So, kim paśyasi, mahotsavau paśyasi you can choose any of them I'm doing it randomly now and I'm like sticking to the order they're all right. tau kim paśyataḥ uttamam. So, it's down there next vayam kim or vayam and then what will be the verb paśyāmaḥ uttamam. So, vayam kim paśyāmaḥ let's take patrikā patrike paśyāmaḥ, yuvām will be with vaḥ why because there's a vām there. So, yuvām not the vaḥ there yuvām will be with a thaḥ I hope you were awake and then get carried away with my slip of tongue. So, yuvām paśyathaḥ, kim paśyathaḥ, kumārī kumārau paśyathaḥ uttamam, saḥ very easy. where is it now? paśyati, kim paśyati, nṛtyam dual nṛtye paśyati, yuyam verb corresponding there isn't much left yes paśyanti no paśyāmi no paśyatha uttamam. So, yuyam paśyatha, kim paśyatha, nayanam nayane. So, you are seeing the two eyes where whatever. So, next te yes that's easy now paśyanti, kim paśyanti, let's say mahotsava mahotsavau paśyanti uttamam, the last one paśyāmi, aham kim paśyāmi I'll make the sentence for you let me see if you can translate

I am seeing the two girl female friends and the two dances. So, aham paśyāmi kim paśyāmi two female friends sakhyau and the dancers nṛtye ca paśyāmi uttamam. let's move on to do a quick recap of what we have done thus far and we see that kaḥ and kā kā for the feminine here but it becomes kau kau etau etau and kau becomes ke ke ete ete for the masculine it was janakau and for the second is janakau and for the sahodarī sahodaryau sahodaryau. So, we see that it's the same there and let's move on to the words ending with our and the neuter words. So, we have in both cases the ke. So, ke ambe, ete ambe, ke mitre, ete mitre and in the dual in the second case. So, ke ete ambe and mitre uttamam. So, we have the first and second cases that are identical and that will be half your work in terms of memorization. So, let's do an application of what we've learned in a verse we have another verse from the gītā which is from the third chapter and it's a thirty fourth verse there it says:

indriyasyendriyasyārthe rāgadveṣau vyavasthitau|

tayorna vaśamāgacchetau hyasya paripanthinau||

So, I just translate that for you in the object of this or that sense indriyasyendriyasyārthe. So, indriyasya plus indriyasyārthe indriyasya this place it breaks here it becomes asya plus indriya at that point it becomes an e. So, this becomes sye huh this is sandhi another sandhi rule there. So, this becomes sye as you can see indriyasya indriyasyārthe there's another one that happens here which is sya + a and it becomes asyā asyārthe as you can see there. So, I will just mark that for you there indriyasyārthe rāgadveṣau. So, ragaḥ ca dveṣaḥ ca the two of them together. So, that's liking and disliking rāga liking disliking veṣau the two of them vyavasthitau are set in ambush. So, they take over our being there when tayor na vaśe, tayor now we are yet to see that form but this is the sixth case. So, tayorna there is a visarga tayoḥ plus na becomes tayorna vaśamāgaccha āgacche. So, we've got a few things happening there vaśam. So, you can cut that into half vaśam also that's of vaśam āgacche. So, that's vaśam plus āgacche āgacchet. So, āgacchet I would write that for you āgacchet plus tau huh. So, you should not come under their control fall not into their power. So, there is tayor not into their power tau hyasya paripanthinau four-day our visitors of the soul in the in its path. So, they here is tau and it's in the first case here first case dual okay hyasya paripanthinau again you find that it is the first and the dual alright. So, now let's see if we can chant that out so you repeat after me

indriyasyendriyasyārthe rāgadveṣau vyavasthitau|

tayorna vaśamāgacchetau hyasya paripanthinau||

I just wanted to mention that the āgacchet is another kind of a verb conjugation that we haven't looked at but it basically means it's like a kind of an order request that says don't fall prey in this case don't become don't become prey to that alright so with this verse as you can see that Krishna is trying to lead Arjuna to go beyond likes and dislikes and he's saying those are what traps the soul and makes the soul confused so we have Shrimati Sushma Swaraj who was the former External Affairs Minister of India and we just lost her very recently but she was a great lover of Sanskrit and spoke made speeches in Sanskrit during the Sanskrit World Conference also so I this is a beautiful quotation by her where she says that this the Gita was a great source of strength she says I was able to face the challenges as External Affairs Minister only because of the BhagavadgItA has answers to everybody's problems and that's why I said it while standing in the Parliament that everyone should read to shlokas of Gita every day there are I mean this question can be regarded as a communal question etc etc but we find as we have been looking at quotations for from different eminent personalities across the world we see that the content of the Gita has the power to surpass all kinds of religious narrow sectarian identities and offer a universal solace to anybody who is in the deject in a mode of dejection and depression and really provides solutions to understand have clarity of mind and face different conflicts of life with confident and with clarity some references there svastyastu. svastyastu is the greeting of the Balinese people that's people from the island of Bali in Indonesia and they always greet you with svastyastu and if you break it up it is composed of svasti astu, su asti well being as to me you have so may you have well-being svasti astu svastyastu until our next meeting.