

Intermediate Level of Spoken Sanskrit

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Lecture-20: Third person pronouns and nouns (m_n_f) in the dual_ 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)

[Music]

[Music]

namaste priyamitrāṇi. gataṅvāre vayanāṁ prathamapurūṣasya rūpāṇi draṣṭum ārabdhavantaḥ dvivacane. So, namaste dear friends in our previous class we started looking at the forms of the third person in the dual forms. in this class which is lecture number 20 we are going to look at the third person pronouns and nouns for the three genders in the dwell and this is part two of that series. So, we do this introduction and practice of the second and eight cases for the puṁliṅga or the napuṁsakaliṅga of words ending with a and of the feminine words of ākāra and īkāra endings in the dvivacana or the dual forms been to a revision of the verb conjugation grid and a practice of the vartamānakāla and I will also introduce the bhaviṣyakāla which is in many ways related to the forms of the vartamāna or the present tense of the bhaviṣyakāla being the future tense and I will also take this opportunity to introduce you to the imperative or the ājñā forms we've been looking at it but I will introduce the forms in the entire grid for the verb conjugation. finally, we will also work on developing your vocabulary. So, let's do a quick recap of what we have done this far. So, here we have in the masculine we had kau, kau. So, kau, kau and then for the 8 tat Groupons we had tau, tau and for the masculine it was janakau, janakau good news it's all the same but we had also brought in the feminine along with the janakau because we had for the kim it was ke ke in the feminine etat became ete ete and sahodarī instead of becoming sahodarye and sahodarye became sahodaryau and sahodaryau just like Janakau Janakau that's why they were clubbed together. what happens to the other two cases of word endings? So, we have the feminine ā ambā and let's do it with the kim and tat and see what happens. So, ke ke etat was etat I mean ete ete or te te ambā became ambe ambe and we had the neuter word which was mitra became mitre mitre what happens to them in the the kim and etat for the neuter became ke ke and etat ete ete also. So, we see that whether it's ā ending feminine word or it is a ending neuter word they take on the same form cells that really simplifies life if you retain the logic of that connection let's go on to the verb conjugation grid and we'll do a practice of the vartamāna or the present tense. So, we saw the different forms here we had saḥ, sā, tat became tau, te, te and te, tāḥ, tāni in and bhavān and bhavatī which acts like the first the third person on the prathamāḥ puruṣaḥ became bhavantau bhavatyau and bhavantaḥ and bhavatyāḥ what happens to the madhyamaḥ puruṣaḥ or the second person it is tvam, yuvām, yūyam finally uttamaḥ puruṣaḥ the first person aham, āvām and vayanāṁ let's do an application of that in a verb grid. So, in the president's we had vadati, vadataḥ. So, vadati, vadataḥ, vadanti, tvam vadasi, vadathaḥ, vadatha, vadāmi, vadāvaḥ and vadāmaḥ uttamam. So, you remember the endings which were ti, taḥ, nti, si, thaḥ, tha, āmi, āvaḥ, āmaḥ uttamam. So, I'd like you to I'd like to introduce you to the bhaviṣyakāla or the future we have already been looking at it in the previous course of the introduction to basic spoken Sanskrit and so you're already familiar with it but now with the entire grid completed it will be easier for us to apply our understanding of the future there. So, what do we see so the really good news here is that for the parasmaipadī words what do we see here that the same verb endings that we have for the vartamāna are reflected in the future as well the only difference is that in the future we call the future tense the bhaviṣyakāla. So, the viṣya of the bhaviṣya the iṣya iṣya now it really is the iṣya generally in some forms it does get a little modified but it sure is the the indicator of the future tense. So, what do we have here vadati becomes vadiṣyati then vadataḥ vadiṣyataḥ, vadanti vadiṣyanti, vadasi vadiṣyasi, vadathaḥ vadiṣyathaḥ, vadatha vadiṣyatha, uttamam, vadāmi vadiṣyāmi, vadāvaḥ vadiṣyāvaḥ, vadāmaḥ vadiṣyāmaḥ. So, now you can play around with the different forms of verbs that we had been seeing. So, this we had seen was verbs from the bhvādi gaṇaḥ or the first group of verbs of the ten that we have spoken of last time. So, that's the first group of verbs I will just write that for you again all right. So, here we have the first group and what happens now what is very interesting is that the form bhaviṣyati is the future not only above bhavati but it is also the future. So, the root for the bhaviṣyati I'll do it here is bhū. So, that is one root and it is also the root for as asti in the future becomes bhaviṣyati. So, we have

bhaviṣyati, bhaviṣyataḥ, bhaviṣyanti, bhaviṣyasi, bhaviṣyathaḥ, bhaviṣyatha, bhaviṣyāmi, bhaviṣyāvaḥ, bhaviṣyāmaḥ okay. So, this was not correct action there but bhaviṣyasi you will be. So, bhaviṣyasi, bhaviṣyathaḥ, bhaviṣyatha, bhaviṣyāmi, bhaviṣyāvaḥ, bhaviṣyāmaḥ. The hands if you can coordinate the hands with the learning of the language it really helps to remember now I'd like to I'd like you to make a sentence here you if you say we will become we will become Sanskrit knowers of Sanskrit how would you say that we will become knowers we plural will become knowers of Sanskrit. Yeah, how would that be we will be vāyam knowers of Sanskrit is so Sanskrit ah nor of j~na plural j~nAH and we will become bhaviṣyāmaḥ. So, we will become knowers of Sanskrit vāyam saMskR^itaj~nAH bhaviṣyāmaḥ. you already are knows of Sanskrit but this is just to give a practice for becoming even more knowledgeable about this language once you finish the course okay. So, what I'd like to also point out here is that the root bhū becomes bhaviṣyati, paṭh paṭhiṣyati simple, gam gamiṣyati, sthā becomes sthāsyati, you remember in the present tense sthā became tiṣṭhati but in the future had become sthāsyati. So, syati is important for you to note because syati is a modification of the ṣya due to the ā that is there before it and you recognize the root in this form. So, sthāsyati let's do a quick conjugation of that sthāsyati, sthāsyataḥ, sthāsyanti, sthāsyasi, sthāsyathaḥ, sthāsyatha, sthāsyāmi, sthāsyāvaḥ, sthāsyāmaḥ,uttamam, another form which is dr̥ś another root dr̥ś to see becomes drakṣyati. So, where do you find the root again in the present tense it was paśyati in the future drakṣyati. So, it undergoes certain modifications and you don't exactly hear the ṣya but you find that śyati modified there ok. So, paśyati drakṣyati I will see or he will see not I will see that he will see. So, let's see if we can conjugate that drakṣyati, drakṣyataḥ, drakṣyanti, drakṣyasi, drakṣyathaḥ, drakṣyatha, drakṣyāmi, drakṣyāvaḥ, drakṣyāmaḥ, uttamam. now let me see if you can put that together in a word in our sentence. So, I'd like you to say that we will not, not be, I change that. So, I'd like you to say you too formal will see the movie tomorrow. you too formal will see the movie or the film tomorrow. So, how would you go about it? you formal first. So, you should have a question for me there exactly is it masculine or is it feminine. So, let's say it is the feminine here. So, what is the feminine in the singular for you formal bhavatī you to bhavatyaḥ what will be the associated verb drakṣyataḥ because it acts like the third person and then drakṣyataḥ and what will you see the movie or the film chalanā chitram when tomorrow let's put that sentence together bhavatyaḥ chalanāchitram drakṣyataḥ shvaḥ but change the order shvaḥ bhavatyaḥ chalanāchitram drakṣyataḥ let's put the verb in the beginning, make drakṣyataḥ bhavatyaḥ chalanāchitram shvaḥ permutations and combinations all of them would work but in a sense that the natural order would tend to be more of the shvaḥ. So, you put the time early sir shvaḥ bhavatyaḥ the subject chalanāchitram drakṣyataḥ. it's nice in this context specially to put the subject in though I said that sometimes you don't need to put it in because you are talking of the you formal contextually one can understand it but it is not a stand alone, because the those two and you too formal have the same verb form. So, it's a good idea to put that in there let's move on to the next slide and this will be a practice of the 2nd and 8th cases for the dual. So, again a colorful slide for you here and what do we see here that in the first column we have now incorporated the dual case for the third person as well. So, what do we have here saḥ, sā, tat, bhavān, bhavatī in the dual tau, te, te, bhavantaḥ, bhavatyaḥ plural te, tāḥ, tāni, bhavantaḥ, bhavatyaḥ for the tvam, tvam, yuvām, yūyam and then for the first person aham, āvām, vāyam and in the second column you have the second case for the masculine singular. So, tam or etam then you have it for the dual case which is tau or etau and then you have it for the plural which is tān or etān. So, now the person who's there doing the action can be singular dual or plural the object that is receiving the action or that is the recipient of the action object of the action can also be in the singular dual or plural and then we have the nouns and the nouns also can take on the singular dual or plural. So, you have gāyakam paśyami or you can see two of them gāyakau paśyami or you can see many of them gāyakān paśyami and finally we have the action the verb itself and the verbs are put in accordance with the subjects with the colour screen there okay. So, I hope that you are able to follow that now let's see what happens here. So, let's start we have first we have saḥ I will stick to the saḥ to keep life very simple okay. So, saḥ taM gāyakaM paśyati now he sees the two of the single. So, saḥ tau gāyakau paśyati he sees many of them saḥ tān gāyakān paśyati astu. So, what we will do is just for the sake of our practice and the time that is in our hands I will just take you through the singular and the dual cases. So, we have saḥ taM kr̥ḍakaM paśyati, saḥ tau kr̥ḍakau paśyati and then we have it for the rakṣaka saḥ taM rakṣakaM paśyati becomes saḥ tau rakṣakau paśyati, nāyakaḥ saḥ taM nāyakaM paśyati, saḥ tau nāyakau paśyati uttamam. and then you can of course add the plural also and/or practice there but next one that I would like to bring into bring to our attention is the destination. So, the object is also used for the destination. So, we have patrālayam but patrālaya post-office patrālayaM gacchati dual patrālayau gacchati plural patrālayān gacchati okay gr̥nthālayaḥ dual gr̥nthālayau gacchati, kāryālayaḥ. So, kāryālayaM gacchati in dual kāryālayau gacchati now let's see another one what happens to the īkāra there alright. So, we have tām saḥ will stick to this saḥ. saḥ tāM nartakīm paśyati he sees that dancer two of them saḥ te nartakyaḥ paśyati and then he sees those dancers saḥ tāḥ nartakīḥ paśyati alright again just like the previous one we will stick to the singular and the dual because that's the area of our practice now. So, saḥ tāM guṇavatīm paśyati dual saḥ te guṇavatyaḥ paśyati, uttamam, guṇavatī, guṇa means quality vatī means one who possesses the qualities who

is a very virtuous woman. Next, buddhimatī intelligence saḥ tām buddhimatīm paśyati dual saḥ te buddhimatyau paśyati and on the next one citrakārī artists Oh saḥ tām citrakārīm paśyati dual saḥ te citrakāryau paśyati uttamam now let's see what happens to the destination nadīm gacchati becomes nadyau gacchati, ke nadyau gacchati, te nadyau gacchati uttamam. So, because we are already familiar with this form the application has differed here because we have moved on to this second case in this context and so now let me make a sentence for you we will do two sentences one with the masculine and one with the neuter and I'd like to see if you are able to find the answer. So, let's say that I see these two actors, I see these two actors, yeah got that? let's see. So, I very easy aham see what will be the corresponding paśyāmi these two would be etau actors nāyakam nāyakau alright. So, aham etau nāyakau paśyāmi. I am very tempted to let let's go to the next one which is the feminine one and let's see if you can make a sentence there. So, the two of them feminine, the two of them feminine see the two intelligent ladies, the two of them feminine see those two intelligent ladies, all right let's see if you got it the two of them feminine would be te see would be paśyathaḥ those two te buddhimatī intelligent women buddhimatī becomes buddhimatau. So, te te buddhimatau paśyathaḥ now why did I give you that sentence yes because we have te te don't mean the same thing the two things are not the same thing so the first two are the subjects those two ladies specifically te buddhimatau the two objects here the two ladies that you are seeing paśyathaḥ. So, it's the same form but the meaning is not the same so you have to keep your mind alert in order to catch the difference let's move on to the next one with the feminine ā and the neuter words and let's see what happens. So, sticking to the same format there let's see what this what forms this takes on. So, we have saḥ tām gāyikām paśyati will become saḥ te gāyike paśyati, saḥ te gāyike paśyati and then plural saḥ tāḥ gāyikāḥ paśyati like we did in the previous case we will only stick to the singular and the dual cases. So, saḥ tām krīḍikām paśyati, saḥ te krīḍike paśyati, uttamam, saḥ tām rakṣikām paśyati, saḥ te rakṣike paśyati uttamam, saḥ tām vicārikām paśyati, saḥ te vicārike paśyati uttamam, and the same for the destination. So, I have just taken the simple word śālā you can say bhojanaśālā, pāṭhaśālā pāṭhaśālā. So, the school and you know the word, familiar with them so I just talked to śālā or the place it mean means a place or an institute. So, saḥ tām śālām gacchati or paśyati, saḥ te śāle gacchati in this case, it is gacchati because it is the destination there okay. So, saḥ te śāle gacchati and I just like to mention that it was the same here in terms of the destination patrālayaM gacchati becomes patrālayau gacchati similarly nadīm gacchati became became nadyau gacchati and that's why you have that color code over there coming back here we have śālām gacchati, śāle gacchati I'll give you some practice vātīkām gacchati, vātīke gacchati, bhojanaśālām gacchati, bhojanaśāle gacchati, uttamam now let's move on to the neuter and see what happens. So, saḥ tat mitraM paśyati becomes saḥ te mitre paśyati plural saḥ tāni mitrāṇi paśyati uttamam will stick to the dual singular and dual saḥ tat vāhanaM paśyati, saḥ te vāhane paśyati uttamam. next So, saḥ tat vimānaM paśyati, te vimāne paśyati uttamam. So, saḥ tat nakṣatraM paśyati, te nakṣatre paśyati uttamam, saḥ tat gr̥haM paśyati, saḥ te gr̥he paśyati uttamam now let's play the game here. So, I will give you any sentence to translate and let's see if you can put that together for me. So, you two informal you two informal see these two thinkers, you two informal see these two thinkers, all right got it. So, first thing you two in the informal is yuvām, see would become paśyathaḥ these two would be etc. So, the whole of that etc thinkers vicārikā becomes vicārike uttamam. So, vicārike. So, let's make the whole sentence, yuvām etc vicārike paśyathaḥ, uttamam now let's do one for the feminine one I mean one for the neuter one. So, we all go to those houses those two houses. So, we all go to those two houses uttamam. So, we all so we all will be vāyam and the corresponding verb by sorry not this but gacchāmaḥ gacchāmaḥ and so we all go gacchāmaḥ where to those two houses those two will be te and houses will be those two houses, te gr̥he uttamam got it huh. So, we have that and we know it's the same cases all right so let's apply it in a game like we've done in the previous lesson and here there is no colour code for the pronouns and the nouns for the pronouns and the verb conjugations so let's see what happens. So, here we have let's number it first we have ekam, dve, trīni, catvāri, pañca, saṭ, sapta, aṣṭa and nava and let's see the corresponding verb forms here. So, āvām will go with paśyāvaḥ, tvam will go with drakṣyanti drakṣyati drakṣyasi uttamam, tau will go with any of that and yes paśyataḥ. So, I've also brought in the future here for you, for us to practice. next vāyam will go with drakṣyanti, drakṣyathaḥ, drakṣyati, paśyāvaḥ and paśyāmaḥ, yuvām will become will go with yuvām paśyā or drakṣyathaḥ there then saḥ we'll go with drakṣyati, yūyam we'll go with paśyatha, te will go with drakṣyanti and finally aham drakṣyāmi ok now that we have that let's fill in the different forms here. So, āvām prastāvaM drakṣyavaḥ becomes āvām prastāvau paśyāvaḥ, paśyāvaḥ and the present tens. Next, tvaM mahotsavam what will what did we have here drakṣyasi and that'll become tvaM mahotsavau drakṣyasi, tau sakhīm paśyathaḥ becomes tau sakhyaḥ paśyathaḥ, vāyam kumārīm paśyāmaḥ, vāyam kumārīyau paśyāmaḥ uttamam, yuvām patrikām also the should be a patrikām there patrikām in the feminine for the second. So, yuvām patrikām becomes 5 drakṣyathaḥ, yuvām patrike drakṣyathaḥ. Next, saḥ pūjām, Where are we? saḥ pūjām drakṣyati, saḥ pūje drakṣyati, yūyaM nr̥tyaM paśyatha, yūyaM nr̥tye paśyatha uttamam, te nayanaM drakṣyanti they will see the eye. te nayane drakṣyanti alright and what I would like you to do the last one is aham and I'd like you to make a sentence with aham I will see those two festivals or I will see those two festivals will be aham

mahotsavau drakṣyāmi, uttamam. So, moving on to the sambodhanam the vocative case we see that we have the first and the last are the same the first case and the last cases are the same there. So, we have he gāyaka ekaṁ gītaṁ gāyatu kṛpayā please sing one song now if the two of them he gāyakau ekaṁ gītaṁ gāyatām and that's something that we're going to look at in greater detail. So, gāyatu becomes gāyatām it's an imperative or requested. Next, he krīḍaka spardhāyām vijayaḥ bhavatu. So, in the competition will you be successful if they two of them he krīḍakau spardhāyām yuvayoḥ. So, here put it in brackets because it is only relevant when there are two players that are taking part in the competition yuvayoḥ vijayaḥ bhavatu. Uttamam, moving on. sahodari becomes he sahodari tatra mā gacchatu. So, don't go there two of them he sahodaryau tatra mā gacchatām uttamam, jananī becomes he jananī tatra mā gacchatu and if they two of them he jananyau tatra mā gacchatām, uttamam, moving on with the word krīḍaka becomes krīḍike. So, he krīḍike in the singular spardhāyām vijayaḥ bhavatu. So, a lady sports woman. So, you will tell her may you be successful in the competition. So, he krīḍike spardhāyām vijayaḥ bhavatu if the two of them he krīḍike it's the same thing spardhāyām yuvayoḥ vijayaḥ bhavatu. So, krīḍike he krīḍike in the singular and krīḍike in the dual spardhāyām yuvayoḥ vijayaḥ bhavatu when it's singular you do not say that yuvayoḥ. So, you have to be careful of that as well. Next, rakṣikā. So, he rakṣike tatra mā gacchatu. So, don't go there two of them he rakṣike tatra mā gacchatām. So, the first one was he rakṣike tatra mā gacchatu and the second here execute he rakṣike tatra mā gacchatām just buy the two and the tām you know that it is a singular or the dual case they're. Moving on, he mitra for the neuter words he mitra mama vaktavyam what I have to say sarvaṁ śṛṇotu listen to it carefully two of them he mitre mama vaktavyam sarvaṁ śṛṇutām uttamam next one he kalatra mama vaktavyam sarvaṁ śṛṇotu two of them he kalatre mama vaktavyam sarvaṁ śṛṇutām okay. So, śṛṇotu śṛṇutām here you can see that you can mix and match with the black ones but the violet would tend to stick together in terms of the meaning there. So, be conscious and apply the language according to the context. So, I just wanted to introduce you very very quickly to the load or the ājñā or the imperative here. So, we have vadatu, vadatām, vadantu. So, the i of the present gets replaced by the u, vada, vadatam, vadata, vadāni, vadāva, vadāma. So, this is like let us or do it's an order or a request and what do we see here one way of remembering is that the i for the for the third person singular and plural is replaced by the u the middle line gets a tām tam ta that's how I had learnt it tām tam ta Oh what else the vadasi drops the si it just becomes vada for vadāmi it becomes vadāni vadavaḥ dropping the visarga (h) and vadāma dropping the visarga (ḥ) again. So, here we have the bhvādi gaṇaḥ verbs again that we've already been a little familiar with and I'd like you to do this with paṭhatu say that paṭhatu, paṭhatām, paṭhantu, paṭha, paṭhatam, paṭhata, paṭhāni, paṭhāva and paṭhāma uttamam. let's move on do a quick recap of what we have done this far. So, we see that kau, etau, janakau in the feminine it is ke, ete, sahodaryau but ambe and mitre. So, all of them. So, whether it is eṣā or etat both of them will get ete and the forms are all with the ete except for the e ending. So, I've tried to give you a color code there to show you what is similar and what is different and what happens with the second case. So, it is identical. So, kau, tau, janakau, ke, te, sahodaryau, ke, te, ambe and in the mitram, ke, te and mitre uttamam and to close we have the vaquīta which is he janakau for sahodari, he sahodaryau for the ambā, he ambe and you see that it is the same for the single as well for ambe. So, he ambe, he ambe and here you have he mitra becomes he mitre alright. So, again a chart for you to study there. let's move on to an application in the ślokaḥ and see if you can identify what we've done here. So,

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau|

tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi||

So, this is from the gītā the second chapter again where krishna's really starting his counseling and this is the 38 verse. So, he says sukhaduḥkhe. So, in the world of dualities one of the reasons why the dual is oft used is because the world has made of dualities and in all those cases of dualities you can use the dual case. So, sukha and duḥkh happiness and sorrow, grief and happiness sukhaduḥkhe. So, the two of them same making them equal, kṛtvā by making them, what else do you need to equalize lābhālābhau. So, loss and gain lābhālābhau, lābhā as gain lābhau is lost. So, lābhālābhau in the, its in the dual case for the masculine jayājayau. So, jaya is victory and ajayau is defeat jayājayau duel again same kṛtvā by making all this equal or being equal in all these states of duality, what should you do? tataḥ from there. So, tato we have already seen before becomes tataḥ sorry I'll do it apart a little bit tataḥ yuddhāya for battle, yujyasva become ready to fight, naivaṁ, naivaṁ is a combination of na plus evam not thus, pāpamavāpsyasi you will not incur any sin huh and then turn to battle. So, make grief and happiness loss and gain victory and defeat equal to thy soul and then turn to battle. So, thou shalt not incur sin says Krishna and with these words I'd like to chant it for you and invite you to repeat after me. So,

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau|

tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi||

uttamam a lot more than just the learning of the dual case in that and a secret to being able to lead very conscious meaningful and a life where one can overcome a lot of the conflicts that one faces in different circumstances. So, with this another quotation from Shrimati Sushma swaraj, late Shrimati Sushma swaraj we she says that the Gita and the power of its teachings she says eating chocolates or popping pills won't reduce in depression instead one must read the Gita this will help relieve the stress and depression in life it will help in dealing with challenges in life. So, many things to take from that and with these words just a quick note of the references svastyastu, svastyastu. practice the dual case and overcome the dualities in life as well dhanyavādaḥ.