

Intermediate Level of Spoken Sanskrit

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Lecture-21: Third person pronouns and nouns (m_n_f) in the dual_ Part 3

[Music]

[Music]

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)

So, namaste and punarapi svāgatam. So, thus far you have been looking at the different cases of the third-person nouns and pronouns in the first case the second case and the eighth case and very interestingly we find that there has been a rearrangement of the similarities of words. So, the masculine akāra ending was similar to the dual form of the ikāra feminine ending and you had a similarity between the akāra feminine words and the neuter akāra ending words. So, this is an interesting realignment of similarities and differences and what we'll try and do in the course of the next few cases also for the dual is to try and see what is similar and what is different. So, that we can minimize on our memorizing of the different forms. So, let's move on to today's lecture which is lecture number 21 and this is the third-person pronouns and nouns for the masculine neuter and feminine in the dual and this is part three of that series. So, introduction to the this the content of this particular lesson will be an introduction to the third fourth and fifth cases for the puṁliṅga or the masculine words and napuṁsakaliṅga or the neuter words ending with the akāra or the letter ā the strīliṅga or the feminine words ending with the are the letter ā or the ikāra or the letter ī in the dvivacanam forms in the dual forms and then we will do a revision of the word vartamānakāla or present tense and like you've seen there and we've also talked about this earlier the present tense has a technical term when we are talking of the the hardware of this language as designed by panini in that hardware the vartamānakāla or the present tenses refer to as the laṭ. So, there are 10 lakh Aras meaning starting with the la the look the letter the akShara la. So, the laṭ is the one that signifies the present tense then we look at the bhaviṣyakāla or the lṛṭ which is the future tense and then the ājñā or the loṭ which is the imperative forms. So, we've already touched upon these and today I'll take the opportunity to introduce you to them anadyatanabhūtakāla or it is the laṅ and this is the imperfect past forms. So, we've been studying the past forms but we've been doing a simplified equivalent of the past what we are going to look at is the actual verbal conjugation or the verb conjugation of the past one of the past tense of the imperfect past it also referred to as the anadyatanabhūtakāla or the laṅ. So, besides that building of your vocabulary is an emphasis but I would also like to mention that we will be repeating certain exercises in different courses that we are doing in the different lessons. So, that you can fall back under grammar I mean you can fall back on the different words. So, it strengthens this this repetition will help to strengthen your vocabulary and also if you are focusing on just the new grammar the new grammatical forms it will facilitate your application of the same. So, with these few words let's do a quick revision of what we have seen thus far. So, we had we've been looking at the third-person pronouns and nouns in the dual. So, for the masculine akāra ending masculine and neutra akāra ending and the feminine words ending with ā and ī and as we've seen they've been in the first second and the eighth cases. So, this is a chart for that and as you can see I've tried to do a color scheme for you there. So, we have for the kaḥ masculine. So, kaḥ eṣaḥ and janakaḥ in the singular what happens in the dual it becomes kau etau or tau and janakau what happens to the feminine ikāra ending. So, we have kā eṣā and then we have sahodarī, kā eṣā sahodarī, or ṣā sahodarī and what happens in the dual case it becomes ke ete what would we have expected sahodarye but no sahodarī in the dual becomes sahodaryau. So, there is a realignment of word-for-word similarities there of the akāra masculine takes on similar forms like the ikāra feminine words there. So, janakau, sahodaryau what happens to the words ambā the feminine ending with ā. So, we have ke te or ete and ambā becomes ambe or two mothers. Moving on what happens to the neuter akāra ending we have ke kim mitram, etat mitram or tat mitram and let's do it in the dual case. So, it becomes ke mitre, ete mitre. So, what do we find now here we find that the akāra feminine and the neuter akāra was have a similar form in the dual first second and the eighth cases because

it's a repetition of the first case now let's see what happens in the second case. So, like our study of the dual previously has indicated to us that the first case the second case and the eighth case all have the same form. So, that's a lot of simplification in terms of how much you need to memorize. So, let me see if you can do this for me. So, I'll give you a form and let me see if you can give me the dual the dual form for the second case. So, if you give me the dual form of the word bālakah. So, saḥ bālakah in the dual becomes tau bālakau now I had told you that we'll do the second case that was the first case we did now let's do the second case. So, tam bālakam paśyāmi in the dual tau bālakau paśyāmi uttamam what happens to the feminine. So, tām sahodarīm paśyāmi becomes te sahodaryau paśyāmi uttamam what about the ākāra feminine. So, tām ambām paśyāmi becomes te ambe paśyāmi I'll give you another word in the ākāra feminine. So, if I see tām gāyikām paśyāmi or vadāmi, tām gāyikām vadāmi will become te gāyike vadāmi uttamam what about the neuter. So, we had the napuṁsakaliṅga word tat mitram asti in the first case became te mitre staḥ let's do it in the neuter let's do it in the second case. So, tat mitram paśyāmi becomes te mitre paśyāmi uttamam and what happens to the eighth case we have he janakah he janaka becomes he janakau, he sahodari becomes he sahodaryau like you can see there and finally we have he ambe becomes the good news is it stays the same. So, he ambe in the first in the singular vocative is the same for the dual vocative. So, it is he ambe and for the word mitra it is he mitra becomes he mitre uttamam. Tarhi spasTam asti. kiñcit abhyāsam kurbantu. abhyAse naiva bhAShA saralā bhavisyati. So, I hope you are able to follow and that you would need to practice a little bit and with that practice if the language will become will start seeming more familiar and easier. So, let's move on to the practice of some some revision of the verb conjugation. So, we have in the vartamānakāla or the present tense and the bhaviṣyakāla or the future and what did we see there yeah we saw that the endings are the same the difference between the vartamāna and the bhaviṣya is sort of the iśya which at times becomes the āśya here when you have it ā like you have sthāsyati over there otherwise it's iśya like gamiṣya or drakṣyati alright. So, that additional in in those few sounds in the middle indicate that it is the bhaviṣyakāla let's do a quick recap. So, vadati, vadataḥ, vadanti, vadasi, vadathaḥ, vadatha, vadāmi, vadāvaḥ and vadāmaḥ what happens to the future vadiṣyati, vadiṣyataḥ, vadiṣyanti, vadiṣyasi, vadiṣyathaḥ, vadiṣyatha, vadiṣyāmi, vadiṣyāvaḥ, vadiṣyāmaḥ alright. So, let me give you a practice for that we also have on the side different verbs that we have been looking at and they are from the first group so even there are ten groups of verbs so we have ten groups of verbs and they can be conjugated in ten different tenses and moods which are known as the lakāra and over and above that we also have the possibility of dual classification of the verbs some verbs are conjugated with the endings known as paraśmaipadī that we have here with the ending of the ti other words are ending with the a and that's the form of known as ātmanepadī and there are some verbs that take both forms known as and they are known as ubhayapadī alright. So, what are the verbs that we have here bhvAdi or the first group we have bhū becomes bhavati and bhaviṣyati, paṭh becomes paṭhati and paṭhiṣyat there, gam becomes gacchati and gamiṣyati uttamam, sthā to stay stand or stay it's sthā it becomes sthisiyati in the vartamānakāla but in the future it is sthāsyati and you see how the form the root form comes back in the verb conjugation dṛś was another exception. So, dṛś in the vartamānakāla is drakṣyati yeah. So, there is some kind of a grammatical arrangement in that transformation of sounds in the future it is drakṣyati uttamam. So, let's just do the let's I'll give you a sentence and let me see if you can make that for me. So, I'd like you to say we two will see I just want you to make that to start with so we two will see yah got it. So, we two the moment you say we to you know that you are in the middle column here that's the first person dual. So, we two here in this column here and vadiṣyāvaḥ. So, you find the word replace the verb with drakṣyati. So, to become drakṣyāvaḥ all right. Now, I'd like you to say I'd like you to say there that we will see cause of them okay. So, I'd like you to say that we will the, two of us will see the two the two trees let's say something very simple. So, the two of us will see the two trees. So, what's the word for trees it is vR^ikShaH in the Dual it becomes drakṣyau and we will see drakṣyāvaḥ. So, āvām or āvām those two trees tau drakṣyau drakṣyāvaḥ and now the beauty is that because it is drakṣyāvaḥ if you are using āvām visits you don't even need to say it because the moment you have drakṣyāvaḥ it is automatically understood. So, let's move on to the next one and here I'd like to introduce you to their anadyatana-bhūtakālah or the la~N and this is the imperfect past so there is a similarity there we have already looked at the loT or the ājñā form and what did we see there we had vadati became vadatu and then vadatām, vadantu, vada, vadatam the two of you vadata, vadāni, vadāva or vadāni I will say vadāva two of us and vadāma okay. So, the visarga have dropped but you find another interesting pattern and that is this one in the centre l which is tām tam ta. So, if you can just remember. So, tu becomes ti becomes tu, nti become ntu easy vadāmi becomes vadāni. So, this is from the present to the loT vadāvaḥ becomes vadāva and vadāmaḥ vadāma. So, there is no visarga in this picture and the easy thing is that in the middle you have tām tam ta okay. So, tām tam and ta and vada is just a simple almost a root form with the included there now let's see what happens to the bhūtakālah and what do we see there we have of that. So, the a indicates that it is not present now it's over it indicates an absence of that at the present moment. So, avadat he has spoken so what happened to the two it became that so the vowel has got chopped off avadat two people avadatām and to begin became avadan. So, numbers just have the end to indicate

the numbers next avadaḥ. So, if you look at this particular one that's the only place you have the visarga. So, vada remember there's an addition on both ends avadaḥ. Next, avadatam and avadata uttamam. moving on aham avadam. So, you can sort of remember that with the you can also remember it with the gaccha or vadāmi and the ī drops of you retain the consonant mat. So, aham avadam āvām avadāva and vayam avadāma uttamam. So, I hope this is clear and it's I, I hope that you've been able to recognize a similarity the first thing you have this tām tam ta it's the identical I like the ājñā and then you basically see that the vowels at the end sort of drop out ti becoming tu or nti becoming ntu. So, the numbers for the aham there's only one place where the visarga comes and other than that there are no other visarga in this alright. So, maybe we can just say that once together avadat saḥ. So, let's do it with saḥ saḥ avadat, tau avadatām, te avadan, tvam avadaḥ, yuvām avadatam, yuyam avadata, aham avadam, āvām avadāva and vayam avadāma, uttamam. So, I'd like you next to also observe this the chart that we have there bhvādi gaṇaḥ verbs that we've looked at earlier. So, where bhū becomes bhavatu and in the passage abhavat, paṭh paṭhatu apaṭhat, uttamam, gam gacchatu and agacchat, sthā sthīsyatu and atīṣṭhat. So, now we see that in the future it had taken the root form again with sthāsyati but here we get back to the present tense the formation of the word in the present tense we have sthāsyati or sthāsyatu becomes atīṣṭhat and dṛś becomes became paśyati and guess yes apaśyat alright. So, let's take one verb from you let's take atīṣṭhati or the verb sthā and see if we can put it into the into the table here. So, I'd like you to do it for me atīṣṭhat, atīṣṭhatām, atīṣṭhan, atīṣṭhaḥ, atīṣṭhatam, atīṣṭhata, atīṣṭham, atīṣṭhāva, atīṣṭhāma uttamam. So, I'd like you to try and make a sentence saying that you all stood on the road let's say you all stood on the road so you all is plural yuyam stood atīṣṭhata kutra in there or on the road. So, on the road would be mārḡa mārḡe. So, yuyam mārḡe atīṣṭhata uttamam. let's move on the word bhū is very important the word it's one of those foundational verbs. So, the verb bhū becomes abhavat, avadatām, avadan, avadaḥ, avadatam, avadata, avadam, avadāva, avadāma uttamam. So, can you say that we became we plural became Sanskrit students let's see if you can say that we became Sanskrit students uttamam. So, vayam we became vayam avadāma what saMskR^ita chātrāḥ uttamam, vayam saMskR^itachātrāḥ avadāma what if you want to say we became lovers of Sanskrit. vayam saMskR^itapriyāḥ avadāma uttamam. So, I'd like you to pause on the these slides. So, the previous one and this one and just see if you can if you can sort of make at least five sentences from your daily life and see if you can identify which is the corresponding verb going with it. So, verb formation here. So, let's move on and do some practice with the vibhaktiḥ forms that we have to look at. So, we have the three katham for the third case kimartham for the fourth and kutaḥ for the fifth and what do we find that whatever the form. So, kena was the vibhaktiḥ equivalent for the masculine and the neuter was ending with earth and for the feminine it was kayā. So, in this one we are focusing on the katham for the third case and what happens to all of it the form in the dual is kābhyām. So, let's see what happens. So, saḥ etena gāyakena bhramati, bhramati means to roam okay to roam around saḥ etena gāyakena bhramati will become in the dual saḥ etābhyām gāyakābhyām bhramati because saḥ the subject is saḥ. So, the verb will still be bhramati. So, you have to be very conscious about that next he roams with many singers saḥ etaiḥ gāyakaiḥ bhramati you can do the same thing with bhramiṣyati in the future. So, saḥ we'll do it in the dual case saḥ etābhyām or tābhyām gāyakābhyām bhramiṣyati uttamam. has kept the dot-dot-dot because then you can change the different subjects who are engaged in these different actions with the third case in the middle all right. So, really you have a lot of scope for practice on this particular table from this particular table just for our own practice I'd like you to say you two go with you two so go the verb is go also gacchati here. So, you two go with those two horses. So, it'll be you two or when I'm saying you to I'm talking about the respect form for the masculine. So, it will become bhavantau those two will be tābhyām aśvābhyām gaccha. So, because it's bhavantau to become gacchataḥ, astu? hum because the bhavantau is like this tau or the third person let's go on to the two at the next one which is the neuter would and what do we see it does the same thing. So, saḥ etena mitreṇa gacchati, saḥ etābhyām mitrābhyām gacchati, saḥ etaiḥ mitraiḥ gacchati what will happen with yānam if you want to gamiṣyati will stick to the saḥ will say saḥ tena yānena gamiṣyati, saḥ tābhyām yānābhyām gamiṣyati and saḥ taiḥ yānaiḥ gacchati or gamiṣyati uttamam. now let's move on to the next one and let's see here if we can use the the madhyamaḥ puruṣaḥ or the second person. So, we have etayā ambayā and then we have the verb yāti which means to go. So, tvam etayā ambayā yā uttamam. So, it we yāsi if you are doing it with tvam now I've left a dot dot dot. So, that you can use any of the other pronouns along with us. So, tvam etayā ambayā yāsi, yuvām no tvam etābhyām ambābhyām yāsi. So, we'll keep this singular but we'll change here tvam etābhiḥ ambābhiḥ yāsi uttamam. moving on if you do it with the aham for if you take the yuvām for naukā it'll become yuvām tayā or etayā naukayā yāsyā. So, yuvām yāsyathaḥ, yuvām etābhyām naukābhyām yāsyathaḥ, yuvām etābhiḥ naukābhiḥ yāsyathaḥ and finally let's do some practice with the word nartakī what happens to nartakī and let's do it with the first person aham etayā nartakyā yāsyami, aham etābhyām nartakībhyām yāsyami and aham etābhiḥ nartakībhiḥ yāsyami uttamam and then what happens to the last one which is the nadī. So, I'd like you to try and do this for me and I'm going to give you all three options and I'd like you to make the sentences. So, I'd like you to say we all go with this river and we'll use a verb yāsyati. So, what would it be. So, we all will be

vayam go with this reversal vayam yāsyamaḥ this river etayā nadyā yāsyamaḥ let's say that together vayam etayā nadyā yāsyamaḥ and then the in the dual case for the river vayam etābhyām nadībhyām yāsyamaḥ and for the plural vayam etābhiḥ nadībhiḥ yāsyamaḥ uttamam. So, like you can see it needs a little bit of calculation in the head. So, let's move on to the lasts the next one here which is the fourth case where the question is kimartham and as we've seen that beat kimartham kathaṁ kimartham or kutaḥ the form remains the same as kābhyām. So, kasmai also for the masculine and neuter also becomes kābhyām and kasai of the feminine also becomes kābhyām. So, let's look at an application of that. So, we have saḥ tasmai janakāya dadātu. So, I'm using the imperative here for the verb dā to give huh but we'll use it in the imperative or the loT or the ājñā. So, saḥ tasmai janakāya dadātu means let him give to that father. So, what happens in the dual tābhyām janakābhyām dadātu plural tebhyaḥ janakebhyaḥ dadātu, uttamam moving on to the next one āsrama. So, tasmai āsramāya dadātu dual tābhyām āsramābhyām dadātu plural tebhyaḥ āsramebhyaḥ dadātu, uttamam what happens to the neuter, we know it's the same forms there. So, let's do it with etasmai. So, to this friend give to this friend would be it etasmai mitrāya dadātu two of them etābhyām mitrābhyām dadātu many of them etebhyaḥ mitrebhyaḥ dadātu, uttamam, rāṣṭra to a blew it with etasmai. So, etasmai rāṣṭrāya dadātu for example the the motto or the motor of IIT Kharagpur is dedicated to the service of the nation. So, etasmai rāṣṭrāya sevām dadātu also give your life for the service of this nation to give to the service of this nation next to these two nations etābhyām rāṣṭrābhyām dadātu and in the plural etebhyaḥ rāṣṭrebhyaḥ dadātu uttamam. let's move on to the feminine and see what happens. So, we have tasyai. So, we'll just stick to the saḥ for now and then we look at the verbs separately. So, tasyai ambāyai dadātu in the dual tābhyām ambābhyām, ambA remains, ambābhyām dadātu plural tābhyaḥ ambābhyaḥ dadātu uttamam. yogaśālā not try it by yourself tasyai yogaśālāyai dadātu to tābhyām yogaśālābhyām dadātu plural tābhyaḥ yogaśālābhyaḥ dadātu uttamam and let's move on to the word bhavatī the ikāra ending word. So, tasyai bhavatyai now that is a little funny. So, to that you okay. So, tasyai bhavatyai it's a bit not not very very easy to say but let's do it just with the bhavatī. So, to the two of you forget that just for here just let's say to the two of you ladies in the formal. So, bhavatyai dadātu for too late two of you bhavatībhyām dadātu for many bhavatībhyaḥ dadātu uttamam and coming to the last one which is yuvatī. So, here we can add the tasyai or let's say etasyai then etasyai yuvatyai dadātu dual etābhyām yuvatībhyām dadātu and plural etābhyaḥ yuvatībhyaḥ dadātu, now just again pointing your attention to the fact that because the mind is an instrument of habit when it hears sounds that are similar as in there are like rhyming sounds. So, for example tābhyaḥ, ambābhyaḥ or tābhyām ambābhyām dadātu and then tābhyaḥ ambābhyaḥ dadātu and then you come to this strīṅga ikāra ending word and it becomes tābhyām yuvatībhyām. So, there the mind has to stay alert and not just get into a mechanical format because then you'll make a mistake but then the next one is tābhyaḥ yuvatībhyaḥ again alright. So, you have to stay alert and get the correct forms when you are using sons with words. So, we've looked at that now what I'd like us to do is to look at the verb chart of the dadātu. So, it is the dadātu or dattāt, dadātu or dattāt, tau becomes dattām. So, saḥ dadātu or dattāt, tau dattām bahuvacanam te dadatu, uttamam. tvam dehi. So, you often hear the thing this kind of phrase which is big sham dehi very often in many kinds of movies associated with a little bit of the spiritual the Buddhist that kind of scenario they I showed the person asking for arm saying bhikṣaM dehi. So, dehi is the same word here which is tvam dehi. So, it's the informal second person dehi and dattāt and in the dual for the second person it becomes dattam. So, yuvām dattam uttamam, yūyam data. So, tām tam ta there ah. So, then we move on to the next one which is aham dadāni, aham dadāni kim? So, aham itopi dadāni kim? can I give some more next āvām dadāva and vayam dadāma. So, sometimes there is this possible confusion of it becoming dadva and dadma but you just know that for the load here it is the dadāva and the dadāma. So, like I and now I'd like you to try and make a sentence. So, if you'd like to say that we all give we or not we all give. So, it's an order. So, we are let's as in we plural let's give to the to yogaśālās. So, us let us give to the to yogaśālās to one I have to add that let us to give to those two yogaśālās alright. So, what is it let us so us plural is vayam and the verb would be dadāma kābhyām to those two yogaśālā. So, yogaśālā becomes yogaśālābhyām those two tābhyām. So, vayam tābhyām yogaśālābhyām dadāma uttamam. So, let's look at what happens to the next case or the ablative we're in the masculine and neuter it is kasmāt in the feminine it is kasyāḥ and together it becomes in the dual kābhyām. So, what we'll do is that the table is there in front of you but I'm going to stick mainly to the noun forms here. So, we have koṣāt. So, koṣāt with the koṣa means a store of money which is the bank. So, koṣa means the store but it could also mean a pocket. So, koṣāt ānayāmi or ānītavān we've tried to do the past tenses here of the verbs ānayati and nayati. So, ānayati to bring nayati to take. So, koṣāt ānītavān two from two pockets koṣābhyām koṣa koṣābhyām ānītavān plural koṣebhyaḥ ānītavān next granthālaya, granthālayāt ānītavān, granthālayābhyām ānītavān, granthālayebhyaḥ ānītavān, neuter mitrā, mitrāt ānītavān two of them mitrābhyām ānītavān plural mitrebhyaḥ ānītavān, mandira mandirāt ānītavān two of them mandirābhyām ānītavān plural mandirebhyaḥ ānītavān uttamam. let's see what happens to the feminine here. So, we have the word nartakī meaning the dancer. So, nartakyāḥ ānītavān two or nītavān let's take nītavān or nītavatī, nartakyāḥ nītavatī, nartakībhyām nītavatī, nartakībhyaḥ nītavatī, nadī, nadyāḥ nītavatī, nadī bhyām nītavatī, nadī bhyaḥ nītavatī,

naukā ā ending becomes naukāyāḥ nītavatī from two boats naukābhyām nītavatī from many of them naukābhyāḥ nītavatī uttamam and the last one ambā, ambāyāḥ nītavatī two of them ambābhyām nītavatī and plural ambābhyāḥ nītavatī now I just also like to take the time it takes just a few minutes to introduce you to the column of the verbs and what do we see here we have ānītavān or ānītavatī and what did we see there that it goes with all the singular forms of the pronoun. So, saḥ ānītavān, bhavān ānītavān, tvam ānītavān, aham ānītavān or ānītavatī in the dual it becomes ānītavantau or ānītavatyau and then for the plural ānītavantaḥ or ānītavatyāḥ uttamam, but we've just learned that anadyatana bhūta or the lung and what did we see that it becomes ānayat I just point out something for you there because it is the root is nī. So, it becomes nayatī or nayat ā is the verb. So, here we have an a plus ā here and so it will remain ānayat. So, ānayat means he brought it so the ā bit long. So, he brought it on ānayat and then it takes on all the other forms ānayat in the dual ānayatām, ānayan etc etcetera etcetera now let's look at what happens to britt to take the verb is nītavān becomes nītavatī in the feminine in the dual it is nītavantau or nītavatyau in the plural it is nītavantaḥ nītavatyāḥ and in the past tense and anadyatana bhūta it becomes anayat huh. So, you just have to be very conscious because the verb is nayatī. So, here you just have to add the work word the sound a in front and further anayat, anayatām. So, you have to be very careful here you have the ā and here you have the a okay. So, ānayat means brought it anayat means took it. So, you need to just pay attention on that. So, just to close one for you or to leave you with one. So, I'd like you to say that you two brought flowers from these temples you two brought flowers from these two temples. So, you two is yuvām brought ānīta. So, let's do it with the actual work from. So, ānayatam uttamam. So, ānayatam or ānītavantau or ānītavatyau either of them okay. So, this is an equivalent there ānayatam is yuvām ha. So, yuvām ānayatam, kim ānayatam? puṣpānī from where from these two temples these two would be etābhyām and mandira mandirābhyām. So, yuvām etābhyām mandirābhyām puṣpānī ānayatam or ānītavantau or ānītavatyau uttamam. So, having said that we come to the close of this particular area of the these particular cases of the third fourth fifth and the really good news is that they all have the same form. So, kābhyām all three for the three questions it becomes kābhyām for all the three answers it is tābhyām or etābhyām and for the nouns it is janaka becomes janakābhyām, mitra becomes mitrābhyām, ambā becomes ambābhyām and sahodarī becomes sahodarībhyām. So, for the feminine we see that there is just a bhyām that gets added whereas for the masculine akāra ending it is ābhyām ābhyām that comes in masculine and the new term. So, having said this let's do a quick recap of what we have looked at thus far and we see that for the dual you have the masculine and the the masculine was up janakau and the neuter is it. So, kau for the masculine but for the neuter it is ke, etau, etc or tau, te and janakau but mitre but for the rest of them as you can see the masculine the neuter take the same forms in the singular but there is this small change in the dual case and what happens in the third fourth fifth. So, the good news is it's all the same. So, kābhyām, tābhyām, janakābhyām, mitrābhyām uttamam. and in the for the vocative we see that it acts like the first case. So, he janakau and he mitre let's move on to the feminine words and see what happens there we have kā feminine words was ending with A take the same form. So, we have ke, etc for the word ambā becomes ambe but for sahodarī becomes sahodaryau that's why I've given it a different color code that actually matches with the masculine forms here okay. So, kābhyām, etābhyām or tābhyām, ambābhyām and sahodarībhyām. So, in the feminine it's only the bhyām that gets added and for the masculine and the new traits ābhyām, ābhyām and here we have finally he ambe which is identical to the singular as well and you have he sahodaryau uttamam. So, let's go on to an application of this we have a devatāvandanam where there is a salutation. So, the first one is śrīmātāpitṛbhyām namaḥ. So, you recognize the bhyām there mātā pitā the to the couple of them is mātāpitṛ and pitṛbhyām mātāpitṛbhyām namaḥ salutation to parents. śrīlakṣmīnārāyaṇābhyām lakṣmīnārāyaṇā is the couple of lakṣmī and nārāyaṇā the two of them together lakṣmīnārāyaṇābhyām namaḥ salutations to lakṣmī and nārāyaṇā and finally śrī-umāmaheśvarābhyām namaḥ. So, we have umāmaheśvarā at the dual case their umāmaheśvarābhyām namaḥ and with the namaḥ we've seen that it takes on the dative huh. So, that's the fourth case. So, you have to remember that namaḥ always is associated with the fourth case there, astu? So, let's move on maybe you'd like to just try saying that one. So, śrīmātāpitṛbhyām namaḥ, śrīlakṣmīnārāyaṇābhyām namaḥ, śrī-umāmaheśvarābhyām namaḥ. I'd like to leave you with this thought of the impact of Indian culture and we have an Academy Award winner British film director producer and screenwriter called Roland Joffe who has was the being the director for the film The Killing Fields etc. So, he says of the Indian culture he says that the Indian culture clearly gives the Indian mind including the mind of the Indian scientist the ability to think out of the box. So, when we think about what is the relationship between language and how it is formatting the mind we start getting some idea of where that genius is coming from isn't it. So, with these few words a few references there and svastyastu. So, svastyastu may wellbeing yours abhyāsam karatu and niśchayana sastiH bhaviṣyati, namaste.