

Intermediate Level of Spoken Sanskrit

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Lecture-22: Third person pronouns and nouns (m_n_f) in the dual_ Part 4

[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)

namaste priya Sanskrita-mitrāni. yuṣmākam Sanskrita-adhyanam samyak chayati kim? aham āsām karomi yat bhāṣāyāḥ svādāḥ yuṣmākam mukhe asti, kripayā sanskritam vadata because I have started with yuṣmākam. So, kripayā sanskritam vadata, pathata, likhata, ta. So, namaste dear friends i sincerely hope that your Sanskrit studies are going on well and that you're beginning to get the taste of the language in your mouths and please ensure that you are speaking it reading it and writing it and I just want to mention that grammatically i said yūyam kripayā vadata because it is yūyam vadata since I'm addressing you with the informal second person case all right. So, having said this we've been looking at the third person pronouns and nouns in the dual case and we've gone up to the fifth case. So, in this particular lecture which is lecture number 22 we will continue in that same series and look at the third person pronouns and nouns for the masculine feminine neuter and the dual and this is part 4 of that series. So, here we are going to do an introduction to the sixth case for the puṁliṅga and neuter words ending with a and also for the strīliṅga of was ending with ā and ī in the dvivacana or the dual case dual forms and then we do a revision of the ājñā the imperative and the anadyatana-bhūta or the la~N or the imperfect past forms so the ājñā is also known as the loT as we have seen earlier and then there is of course this intention of trying to build your vocabulary also. So, let's do a quick recap of the third-person pronouns and nouns in the dual up to the fifth case for the masculine and neuter words in this table. So, here we have the masculine and neuter words. So, the question word is kaḥ and the answer. So, what I'll do is I will ask you the question and in the answer already introduced the noun there all right. So, kaḥ asti, saḥ janakaḥ asti in the dual kau staḥ tau janakau staḥ uttamam. So, tau and etau I'll be using only the tau for the moment in order to save on time but feel free to practice etau as well. next kam paśyati. So, the moment I say kam paśyati who's the subject saḥ or bhavān or bhavatī so all the third person as well as bhavān bhavatī. So, kam paśyati, tam janakam paśyati in the dual kau paśyati, tau janakau paśyati. So, here we are saying ti because it is saḥ tau janaka the subject still saḥ tau janakau paśyati unlike in the first case where we had changed the verb into tau janakau taḥ because they were the dual of that action all right. So, this computing this constant computing of the words and understanding the relationship is very important in order to speak this language correctly moving on we see in the third fourth and fifth cases that kena gacchati with whom are you going kena bhavān or bhavatī gacchati or I'll stick to the saḥ saḥ kena gacchati just kena gacchati and the answer is tena tena janakena gacchati and what happens in the dual kābhyām gacchati, tābhyām kābhyām janakābhyām gacchati what happens to the fourth case. So, kasmai dadāti, tasmai janakāya dadāti and in the dual kābhyām dadāti becomes tābhyām janakābhyām dadāti and in the first case kasmāt svīkaroti from whom does he take from the two of them thus from one of them. So, tasmāt janakāt svīkaroti the whole sentence in the duel now kābhyām svīkaroti tābhyām janakābhyām svīkaroti alright. So, we've seen it up to you now let's talk quick recap to that. So, kau kau kābhyām kābhyām kābhyām and in the for the tat becomes tau tau tābhyām tābhyām tābhyām and what happens to janaka. So, janakau janakau janakābhyām janakābhyām janakābhyām here. So, the second case the duel as you can see is relatively easy to remember what happens to the neuter. So, the neutral like you can see kim asti and the answer tat mitram asti or etat mitram asti in the duel ke staḥ te mitre staḥ uttamam in the second case what happens it's identical. So, kim paśyati tat mitram paśyati in the duel yeah. So, ke paśyati and the answer is te mitre paśyati uttamam. moving on to the third fourth and fifth cases. So, just like the masculine. So, kena gacchati answered in the singular tena gacchati if it's in the dual kābhyām gacchati, tābhyām mitrābhyām gacchati uttamam and the fourth case kasmai dadāti answer in the singular to that friend tasmai mitrāya

dadāti in the dual case kābhyām dadāti answer tābhyām mitrābhyām dadāti. So, to the two friends uttamam and then the final one the fifth case which is kasmāt svīkaroti answer from that friend tasmāt mitrāt svīkaroti uttamam and the dual case from the from which two people do you take which two friends. So, kābhyām svīkaroti will not put the friends in the answer as it. So, which two do you take from kābhyām svīkaroti answer being tābhyām mitrābhyām svīkaroti uttamam and what happens in the samvodhaṇam. So, for the masculine it was he janaka in the dual case he janakau. So, if I wanted to say Oh father come it will be he janaka āgacchatu two of them he janakau āgacchatām uttamam and what happens to the neuter he mitra āgacchatu two of them he mitre āgacchatām uttamam alright. So, I hope you've got a hang of this one in the masculine and maybe just for a quick exercise will you tried making the sentence for me that I give the book to those two fathers and those two friends I give the book to those two fathers and those two friends yes so you have it I give let's get the verb aham dadāmi. So, I haven't put the arm here because you have two options you can either do this or you can do ham. So, which one would you what would you puts their depends on the next word. So, if they are let's make the whole sentence aham dadāmi question is kim dadāmi answer is pustakām dadāmi kābhyām pustakām dadāmi tābhyām to those fathers those two fathers will be tābhyām janakābhyām and those two friends. So, tābhyām mitrābhyām dadāmi, kim dadāmi pustakām dadāmi now let's make that sentence together aham tābhyām janakābhyām tābhyām mitrābhyām ca pustakām dadāmi. So, it was aham tābhyām. So, there's a ta that follows and because there is a third which is a consonant this one is going to be correct and not this all right in the written form of it can we say that sentence was together aham tābhyām janakābhyām tābhyām mitrābhyām ca pustakām dadāmi. uttamam. So, let's move on to the next slide here we'll do a revision of the table in the feminine. So, what do we have here kā asti answer that lady that mother. So, sā ambā asti and if we wanted to say that sister sā sahodarī asti uttamam now in the dual ke. So, kā doesn't become kau it becomes ke. So, ke staḥ becomes te ambe staḥ just like te mitre huh te ambe staḥ and what happens in the for the īkāra word te. So, two of them te sahodarye no te sahodaryau staH uttamam moving on kām paśyati. So, tām ambām, tām sahodarīm ca paśyati uttamam now let's do that in the dual ke paśyati answered te ambe, te sahodaryau ca paśyati uttamam third case. So, third fourth fifth is the same and what's the good news as you can see on the board that it is kābhyām just like in the masculine. So, all this entire range is just like in the masculine with the bhyām. So, what happens kayā gacchati with the mother and the sister. So, with that mother and with that sister. So, tayā ambayā, tayā sahodaryā ca gacchati dual case kābhyām gacchati, tābhyām ambābhyām, tābhyām sahodarībhyām ca gacchati now here the question is kābhyām as in two people. So, it would be easier probably to break it up. So, tābhyām ambābhyām gacchati because only two of them then it is correct with the question and you can say tābhyām sahodarībhyām ca gacchati okay. So, you can separate it out there moving on kasyai dadāti becomes tasyai ambāyai dadāti will keep it till there and if you do that in the Dual it be kābhyām dadāti, tābhyām ambābhyām dadāti and in the feminine kābhyām dadā and in the īkāra strīlinga word it'll be kābhyām dadāti, tābhyām sahodarībhyām dadāti uttamam and from. So, kābhyām svīkaroti in the singular it'll be kasyāḥ svīkaroti that'll be tasyaḥ ambāyāḥ svīkaroti for the īkāra it becomes tasyaḥ sahodaryāḥ svīkaroti and if you have to say it in the dual case it'll be kābhyām svīkaroti, tābhyām ambābhyām svīkaroti what about the īkāra word tābhyām sahodarībhyām svīkaroti uttamam and finally for the samvodhaṇam, he ambe āgacchatu and in the duel he ambe it's the same thing alright. So, you have to keep that in mind he ambe āgacchatām and more appreciative sahodari he sahodari āgacchatu and he sahodaryau āgacchatām uttamam.

So, let's look at try and make a sentence here. So, what I'll do is I'll give you a sentence in the singular first and then do the sentence for me in the dual case. So, I'd like to say I or she gives flowers to that mother and to that sister she gives flowers to that mother and that sister. So, the verb being yeah. So, sā dadāti to whom tasyai ambāyai and tasyai sahodaryai kim dadāti puṣpāni okay. So, let's make that sentence sā tasyai ambāyai tasyai sahodaryai ca puṣpāni dadāti, let's make that in the dual case now. So, we'll keep the sā as sā itself to keep matter simple. So, sā tābhyām ambābhyām tābhyām sahodarībhyām ca puṣpāni dadāti uttamam. I hope you figure that out let's do a quick recap of that. So, ke, ke, kābhyām, kābhyām, kābhyām what happens to the te, tat in the feminine. So, te, te, tābhyām, tābhyām, tābhyām, uttamam. ambā, ambe, ambe, ambābhyām, ambābhyām ambābhyām and samvodhaṇam he ambe and what happens finally in the īkāra word īkāra ward. So, you have sahodarī, sahodaryau, sahodaryau, sahodarībhyām, sahodarībhyām, sahodarībhyām, he sahodaryau, uttamam. So, let's move on let's do a quick recap also of the ājñā of the verb conjugation. So, we look at the ājñā and the anadyatanabhūta or the imperfect past. So, here we have the verbs vadatu in the ājñā. So, whether to please speak or if it's a if it's an order than vadatu depends on the tone. So, vadatu, vadatām, vadantu repeat after me kṛpayā vadantu vadatu, vadatām, vadantu next vada, vadatam, vadata, vadāni, vadāva, vadāma and like they've been doing the verbs earlier on also what we need to always bear in mind is the entire grid of the subjects because the subjects are not being articulated yet in your mind you have to hold the subjects clearly in order to get ensure that the rest of your sentence is correct okay. So, what do

we notice here we see that there is no visarga first of all in comparison with the vartamānakāla of the drops and is replaced by the vadatu and vadantu instead of vadati and vadānti and then we have vada nothing added to that and in the āmi it'll become āni vadāni means let me speak okay may I speak let me speak it has that kind of an implication and the most important thing is this, in the middle which is tām, tam, ta. So, vadatām, vadatam, vadata and no visarga below that alright. So, let's do a evolve here let's let me say paṭhatu let's do together paṭhatu, paṭhatām, paṭhantu, paṭha, paṭhatam, paṭhata, paṭhāni, paṭhāva, paṭhāma, uttamam let's do the bhūtakālaḥ and see what happens there. So, with the bhūtakālaḥ what do we notice. So, there's a lot of visuals involved as well. So, there's a lot of hearing and there's a lot of visuals involved in the learning of the Sanskrit grammar. So, here light you can see the difference is the a to indicate the past tense that which is not there now. So, implying the past. So, sucked air that which is true exactly the absence of truth. So, the a often in Sanskrit implies the absence of okay. So, therefore in this context of the verb it would imply the past tense. So, we have avadat, avadatām, avadan, avadaḥ only place where this of visarga avadatam, avadata, avadam, avadāva and avadāma. So, again you can do a little similar comparison with the vartamānakāla or the present ins and see that the II sort of drops out in the first in the third person singular and plural and in the first person singular as well and there's no visarga tām, tam, ta the visarga gets shifted to the tvam alright. So, I'd also like to mention here that when we learnt when we did the introduction to basic spoken Sanskrit I did not enter into the bhūtakālaḥ too much because it has these variations that are a little more complex than the simple past forms that we learnt. So, what would that etata kim vayam dṛṣtabantaḥ. So, what did we see there instead of saying vadati avadat in the past tense we said uktavān or instead of saying āgacchat we are saying gatavān what do we see there that for the third person second person and first person or the prathamah, madhyamah and uttamah puruṣah it is replaced by gatavān in the singular. So, gatavān and gatavati. So, there is a gender question of gender when you're using this simplified past which is not there when you do the regular verb conjugation similarly in the dual case we have gatavantau or gatavatyau and in the plural gatavantaḥ or gatavatyah now let's just do a quick practice with the verb āgacchat can you do that for me āgacchat, āgacchatām, āgacchan, āgacchaḥ, āgacchatam, āgacchata, āgaccham, āgacchāva, āgacchāma uttamam. I like draw draw your attention to this table on top here where we have the bhvādi gaṇah or the verbs from the first group and here we have the rule bhū which becomes bhavatu in the lot or ājñā in the bhūta becomes abhavat, paṭh becomes paṭhatu and apaṭhat, gam to go becomes gacchatu and agacchat uttamam, sthā to stand becomes tiṣṭhatu and atiṣṭhat both of these forms going back to the way the present was formed as in tiṣṭhati and the last one also had this similar kind of modification verb modification where dṛś the see became paśyati in the present tense and here paśyatu and apaśyat uttamam. So, I hope you have a hang of this table let's move on to do looking at the past form or the bhūtakālaḥ of the root as, as, as we have already seen is means to be and it is a very important verb and it is a verb from this second group okay and what happens here we say āsīt. So, saḥ āsīt, tau āstām, te āsan, tvam āsiḥ, yuvām āstam, yūyam āsta, aham āsam, āvām āsva, vayam āsma, uttamam. So, here I also have a small table for you of words in that will do a paricayaḥ or an introduction of oneself. So, their identity related words and you can mix and match with the table that we have here of verbs keeping in mind the gender and the number. So, for example if you say saḥ bālah asti or āsīt because it's in the past tense saḥ bālah meaning a small boy āsīt in the feminine it becomes sā bālā āsīt uttamam two of them tau bālau āstām ladies te bāle āstām uttamam plural te. So, the te te the same but here it is a plural masculine. So, te bālāḥ āsan feminine tāḥ bālāḥ āsan what do you notice here that although it is bālāḥ in the masculine plural it is also bālāḥ in the feminine plural like we have seen before. So, you really have to be very very attentive to get this language right ok moving on. So, yuvakaḥ meaning youth in the feminine it is yuvatī you can also say that with the tvam. So, let's practice the yuvakaḥ have with the tvam. So, tvam yuvakaḥ āsiḥ you were a young man tvam yuvatī āsiḥ the same bed ok next yuvām yuvakaḥ yuvakau and yuvām yuvatīau āstam plural yūyam yuvakāḥ āsta and the feminine yūyam yuvatyaḥ āsta uttamam and let's do it with aham. So, aham vṛdhaḥ āsam. So, what does what sense that's that mean you have to fill in that sense with the right side of your brain of the image. So, while your head is using the language like I was an old person how can you put that in a context. So, maybe at some point you were feeling tired and old in your mind. So, I was an old person now I'm young you get energized by maybe doing yo girl some exercise going to some new place and you feel energized. So, you can make the sentence aham vṛdhaḥ āsam or vṛdhā āsam and idAnIm adhunA yuvakaḥ āsmi. I was old now I'm young and what would happen in the duel āvām yuvakau āsva present tense oh no and in the feminine would be āvām yuvatīau āsva plural vayam yuvakāḥ āsma feminine vayam yuvatyaḥ āsma uttamam now let's look at the word for the son putraḥ and putrī father janakaḥ and janani for the mother grandfather paternal side pitāmah mother pitāmāhī grandma the paternal side paternal grandparents maternal grandparents would be mātāmah and mātāmāhī now completely different kind of identity about your likes here and what you know. So, priyaḥ you can say aham sanskrita-priyaḥ āsam I hope you still I'm sure that we all are. So, vayam sanskrit-priyāḥ āsma and I'm hoping we are still that. So, priyāḥ and for the lady priyā sanskrit-priyā, sangīta-priyā, kṛdā-priyā etc no we're off would be

śāstrajñā śāstrajñā feminine and baddhaḥ bound aham baddhaḥ a man will say and a lady would say aham baddhā āsam and now I am or I am also free you would say aham muktaḥ āsam, aham muktā āsam means I was free alright. So, let's move on now let's do some practice and in this practice we are going to look at the sixth case of the third-person pronouns and nouns. So, here we have the six case which is kasya in the masculine and neuter and feminine it is kasyāḥ and what's the good news we see that both of them take on the form kayoḥ. So, here we have tasya puruṣasya nāma vinayāḥ asti two of them tayōḥ puruṣayoḥ nāmanī. So, this is very important to know now there are two names and therefore it'll be nāmanī. So, nāma nāmanī nāmāni why because the root form of the word nāma is nāman all right it ends with a consonant nāman and therefore it gets on these rewards we look at similar kind of things later on in this in this in the series. So, tasya puruṣasya nāma vinayāḥ asti two of them tayōḥ puruṣayoḥ nāmanī aśokaḥ, aśutoṣaḥ ca staḥ and teṣām puruṣāṇām nāmāni bidhāṅśudā, sumandā, pījuṣāḥ rājeśāḥ ca santi. So, the verb has to go with the number of the names there let's move on tasya deśasya nāma fill in the blanks duet tayōḥ deśayoḥ nāmanī fill in the blanks and plural teṣām deśāṇām nāmāni done nagara. So, tasya nagarasya nāma two of them tayōḥ nagarayoḥ nāmanī whatever and finally teṣām nagarāṇām nāmāni uttamam let's do one with ether see at least. So, etasya mitrasya nāma come on next etayoḥ mitrayoḥ nāmanī and plural eteṣām mitrāṇām nāmāni uttamam let's move on to the next one which is the feminine here and what do we see it is tasyāḥ ambāyāḥ becomes in the duet tayōḥ ambayoḥ in the plural tāsām ambanām all right now let's try and put that into a sentence. So, what I'm saying here is that tasyāḥ ambāyāḥ kṛte śāṭikāḥ kretum āpaṇam agacchat movement you see agacchat who should be the subject saḥ. So, saḥ or tā tat I mean the whole third person and second person formal masculine and feminine no saḥ tasyāḥ ambāyāḥ kṛte śāṭikāḥ kretum āpaṇam agacchat with for those two mothers saḥ tayōḥ ambayoḥ kṛte śāṭikāḥ kretum āpaṇam agacchat and for many of them saḥ tāsām ambanām kṛte śāṭikāḥ kretum āpaṇam agacchat let's refer gāyikā, saḥ tasyāḥ gāyikāyāḥ kṛte āpaṇam agacchat I'm just skipping it here now for two of them tayōḥ gāyikayoḥ kṛte āpaṇam agacchat and for many now tāsām gāyikāṇām kṛte āpaṇam agacchat uttamam what happens to the īkāra words. So, here we have tasyāḥ etasyāḥ sahodaryāḥ kṛte āpaṇam agacchat do a lot case will become tayōḥ sahodaryoḥ kṛte āpaṇam agacchat plural tāsām sahodarīṇām kṛte āpaṇam agacchat uttamam and you were tasyāḥ yuvatyāḥ kṛte āpaṇam agacchat two of them tayōḥ yuvatayoḥ kṛte āpaṇam agacchat plural tāsām yuvatīṇām kṛte āpaṇam agacchat uttamam and what do we have here. So, there's a lot of practice of the verb forms as well. So, just like we had saḥ agacchat in the do little become tau agacchatām plural te agacchan, tvam agacchaḥ, yuvām agacchatam, yūyam agacchata, aham agaccham, āvām agacchāva, vayam agacchāma okay now you are turned to make a sentence here. So, we went to the shop to buy sarees for the sake of the two young women those two young women I repeat that the two of us went to the shop to buy for the sake of buying saris for the two those two young women all right got it. So, the two of us easy āvām agacchāva immediately with that kutra agacchāva? śāṭikāḥ kretum āpaṇam agacchāva for whom for those two young ladies. So, young ladies yuvatī and those two tayōḥ. So, tayōḥ yuvatayoḥ kṛte śāṭikāḥ kretum āpaṇam agacchāva in fact if you say this it is enough you don't even need to say the āvām that could just be there for practice alright. So, uttamam I hope you can practice this with a little time in hand let's move on to do a recap of this and what do we see here we see that for the ṣaṣṭhī irrespective of whether it's a masculine or feminine or neuter word all of them get this form kayoḥ, tayōḥ or etayoḥ, janakayoḥ or mitrayoḥ and in the feminine it is ambayoḥ or sahodaryoḥ uttamam. So, it's all the same form there and we've been look we've been seeing that you know the sixth and the seventh are similar but that's something that we look at the next lesson when we get there. So, let's see an application of what we've learned in a verse so this particular ślokaḥ said to belong to the Rāmāyaṇa and it's very interesting because it says that you know

gaganam gaganākaram sāgaraḥ sāgaropamaḥ,

rāmarāvaṇayoryuddham rāmarāvaṇayoriva.

So, first and foremost let's do the grammar here. So, it says rām gaganam gaganākaram gaganam gaganākara. So, there is a kind of a sandhi there but it's in the compound word gavana ākara gaganākara, sāgaraḥ sāgaraupamaḥ upamaḥ is equated to. So, that upamaḥ sāgara upamaḥ becomes sāgaropamaḥ but this is a compound word a sandhi within a compound word and then rāmarāvaṇayoryuddham. So, did you recognize it yes rāmarāvaṇayor. So, this is yoḥ plus yuddham okay I'm just giving you that much there and rāmarāvaṇayoriva. So, yes. So, it's there rāmarāvaṇayoḥ iva okay. So, what is it saying here huh. So, what is this part saying here it's saying that the sky is like sky the ocean like ocean rāma and rāvaṇa us battle was like the battle between Rāma and Rāvaṇa. So, this was I picked it up from Swami Krishnananda's book where he's trying to talk about the description somebody asks but how was the battle between Rāma and Rāvaṇa but it's in the context of trying to describe this sole. So, if somebody asks a comparison for the sole it is very difficult to give a description of the soul or a comparison because it is as unique as the battle between Rāma and Rāvaṇa. So, he says how was the battle between Rāma and Rāvaṇa someone asked what

is the comparison and this is the verse that is given there the sky is like sky the ocean is like ocean Rāma and Rāvaṇa battle was like the Battle of Rāma and Rāvaṇa and he says you cannot compare it with anything else because they were incomparable occurrences all right. So, I'd like you to repeat this after me

gaganam̐ gaganākāram̐ sāgaraḥ sāgaropamaḥ,

rāmarāvaṇayoryuddham̐ rāmarāvaṇayoryuddham̐ rāmarāvaṇayoriva. uttamam.

So, let's look at this quotation by dr. David Frawley we're talking about the Rāmāyaṇa he says no ancient story not even Homer's Iliad or Odyssey has remained as popular through the course of time the story of Rāma appears as old as civilization and has a fresh appeal for every generation. So, the influence of the Rāmāyaṇa is incredible across the whole of the Southeast Asia so if you ever go to these regions, you will see this the living presence of these tales even in today's world.

So, here are some references and the book that I had taken that local forum is sadhanā the spiritual way by swami krishnaananda. śāntirastu. sanskṛtam̐ paṭhitvā yūṣmākaṁ jīvane śāntirastu, may peace be yours.