

# Intermediate Level of Spoken Sanskrit

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## Lecture-24: Revision of the third person pronouns and nouns (m\_n) in the dual\_ Part 1

[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)

namo namaḥ priyamitrāṇi. punarapi svāgatam. So, without taking too much of your time at this stage let's move on to today's lesson which is lecture number 24 and we are going to do a revision of the third-person pronouns and nouns for the masculine and neuter words in the dual and this is part one of that revision. So, we've been looking at the different forms of the third-person pronouns and nouns and what I'm going to do is we are going to do in this lesson do a revision of the puṁliṅga and the napuṁsakaliṅga of words the masculine and neuter words ending with an a with a focus on the dual but we will also look at them in comparison with the first the singular as well as the plural and do some practice around that besides that we will also do some practice with some of the verb forms and then focus also on building your vocabulary. So, in this particular next what we will do is to do a revision to punaḥsmaraṇam abhyāsaḥ ca karumaH. So, we will do a revision as well as the practice for the third-person pronouns and nouns in the singular dual and plural for the masculine words ending with a and here. So, this is a chart and as you can see it's a little bit of a complicated chart but basically ekavacanam dvivacanam bahuvacanam theatres oh kim, etat and janaka iti padānām rupāni atra santi and at the end I have added two columns which is which are prayogaḥ and abhyāsaḥ prayogaḥ means application. So, the verbs that are there actually help us to understand the application of the different vibhaktis and the abhyāsaḥ would be just to give you a little more practice and add flesh to your knowledge of this of these particular forms. So, here let's start. So, when I ask I'll ask the question and I'd like you to answer using the tat and word janaka initially. So, kaḥ asti? saḥ janakaḥ asti uttamam. So, you've got a hang of that let's repeat it kaḥ asti? saḥ janakaḥ asti uttamam. kau staḥ? tau janakau staḥ. ke santi, te janakāḥ santi uttamam and let's move on to the verb likh. So, I will tell you a word and you tell me in the dual case okay. So, chātraḥ likhati, tau chātrau likhataḥ. śikṣakaḥ pāthayati. tau śikṣakau pāthayataḥ uttamam. and then in your free time you can practice it with the other forms that I hear as in the other vacanam. So, ekavacanam bahuvacanam you can you can press the pause button and practice those as well moving on to the second case. So, we have tam paśyati huh. So, kam paśyati? tam janakam paśyati uttamam. kau paśyati? tau janakau paśyati again I'll draw your attention that the verb in the first case became taḥ from asti and that is because the subject was becoming dual. So, janakaḥ asti? janakau staḥ in this case we are saying kau paśyati because the ti indicates that the subject is still in the singular. So, it can be saḥ sā tat or any other noun there or bhavān bhavati paśyati. So, saḥ paśyati, kau paśyati? tau janakau paśyati. So, that's the object there and kān paśyati? tān janakān paśyati uttamam now the verb vad also take goes along with the second case or the accusative. So, kau vadataḥ or tau vadati and what I will do here is you use the word sahodara. So, kau vadati, tau sahodarau vadati means is talking to the two brothers and now vāchayati is a niche of vadati to make somebody else speak it's the nic of a similar group it's not exactly of vadati but vāch becomes vāchayati okay. So, kau vāchayati chātraḥ, tau chātrau vāchayati, tau chātrau kim vāchayati? tau chātrau sanskṛtam vāchayati uttamam but you can fill it up with anything else okay tau chātrau kavitām vāchayati etc. etc. let's go onto the next one kena and the verb is gacchati. So, kena gacchati? tena janakena gacchati, kābhyām gacchati, tābhyām janakābhyām gacchati, kaiḥ gacchati? taiḥ janakaiḥ gacchati uttamam and here we have also the verb krīḍati. So, krīḍakaḥ will be the one. So, kābhyām krīḍati? tābhyām krīḍakābhyām krīḍati uttamam and jolpati which means to speak. So, with whom can we speak speaks with the sahadarā or agrajaḥ elder brother. So, kābhyām jolpati, agrajābhyām jolpati uttamam moving on to the next one which is kasmai and it it can have two verbs that to kind of verbs that are used with it. So, dadāti very typically dative dadāti. So, kasmai dadāti, tasmai janakāya dadāti, kābhyām dadāti tābhyām janakābhyām dadāti, kebhyaḥ dadāti, tebhyaḥ janakebhyaḥ dadāti uttamam now let's look at namaḥ. So, with namaḥ I will tell you. So, gurujana or devaḥ also to divers. So, kābhyām namaḥ, devābhyām namaḥ uttamam and yacchati to give which is a synonym of dadāti, kābhyām dadāti janaka are no janaka let's say devābhyām devābhyām. So, kābhyām dadāti devābhyām dadāti and pṛtyāgam means comes back. So, one of the applications of the dative is to give but it is also in the sense of the purpose for what sake of for whom. So, when we sing pṛtyāgacchati it means he's coming back. So,

coming back can be either for whom or for what. So, if we want to say for for whom. So, I would say kābhyām pratyāgacchati and I'd like you to say kaniṣṭha for the younger brother. So, kaniṣṭhābhyām pratyāgacchati uttamam and if we'd like to say for for what. So, if I want to say for the school he's coming back for the school. So, kābhyām pratyāgacchati? tābhyām vidyālayābhyām pratyāgacchati it means for the sake of the school okay. So, that has to be clear there let's go on to the next one which is kasmāt. So, and the verb associated verb is nayati. So, kasmāt nayati? janaka tasmāt janakāt nayati uttamam ānayati okay. So, ānī is the taking to the nayati itself we just finished the janaka in the dual and plural. So, kasmāt nayati? tasmāt janakāt nayati in the dual kābhyām nayati, tābhyām janakābhyām nayati in the plural kebhyaḥ nayati, tebhyaḥ janakebhyaḥ nayati uttamam let's move on to another verb for practice for the dual. So, ānī is for ānayati. So, I'd like you to say aparnāḥ shop okay. So, kābhyām ānayati, tābhyām aparnābhyām ānayati uttamam,

svīkaroti. So, accepts. So, pitāmaha. So, accepts from the grandfather. So, kābhyām svīkaroti, tābhyām pitāmahābhyām svīkaroti uttamam moving on to the next one which is the genitive or the kasya. So, kasya kāryam asti whose work is there kasya kāryam asti? tasya janakasya kāryam asti, kayoḥ kāryam asti, tayoh janakayoḥ kāryam asti, keṣām kāryam asti? teṣām janakānām kāryam asti uttamam and just some practice their gṛham asti. So, it can be whose house. So, kayoḥ gṛham asti and I'd like you to say gāyaka. So, tayoh gāyakayoḥ gṛham asti again. So, we'll do it is those two singers house. So, kayoḥ gṛham asti? tayoh gāyakayoḥ gṛham asti, bhāgyam good luck. So, good fortune. So, for good fortune we will say for good fortune let's say lekhaka. So, they've been lucky in their writing. So, kayoḥ bhāgyam asti? tayoh lekhakayoḥ bhāgyam asti they got the right publisher and made it famous. So, kayoḥ bhāgyam asti, tayoh lekhakayoḥ bhāgyam asti uttamam and in the seventh case let's move on. So, kasmin prītiḥ asti I love kasmin prītiḥ asti? tasmin janake prītiḥ asti, kayoḥ prītiḥ asti? tayoh janakayoḥ prītiḥ asti, keṣu prītiḥ asti? teṣu janakeṣu prītiḥ asti. So, another word here viśvāsaḥ and in whom viśvāsaḥ let's take the words sahodaraḥ in the dual. So, kayoḥ viśvāsaḥ asti? tayoh sahodarāyoḥ viśvāsaḥ asti uttamam let's move on to the last or the vocative case here and it is he janaka āgacchatu in the dual he janakau āgacchatAm no āgacchatu āgacchatAm and he janakāḥ gacchantu now let's take the word let's take the verb khād. So, if you want to see bālaka. So, he bālaka khādtu in dual he bālakau khādtAm plural he bālakāḥ khādantu uttamam, astu? So, I hope this is clear for you just below quick revision of the dual case alone. So, kau kau kābhyām kābhyām kābhyām kayoḥ kayoḥ and the tat. So, tau tau tābhyām tābhyām tābhyām tayoh tayoh, etat etau etau etābhyām etābhyām etābhyām etayoḥ etayoḥ, janaka janakau janakau janakābhyām janakābhyām janakābhyām janakayoḥ janakayoḥ he janakau uttamam. So, let's move on to the next which is the same the same practice but here we'll do it with the neuter words. So, let's look at the words here in the neuter. So, kim asti? tat mitram asti, ke staḥ, te mitre staḥ, kāni santi? tāni mitrāṇi santi uttamam and let's do a practice with likh. So, I'd like you to say caritram or the character rights and we'll do it in the dual. So, ke likhataḥ? te caritre likhataḥ uttamam and four part. So, we can say kalatram. So, the wife is teaching. So, ke pāthayataḥ? te kalatre pāthayataḥ uttamam let's move on to the next one kim paśyati? tat mitram paśyati now just draw your attention you are saying tat mitram asti but that could also have been replaced with tat mitram paśyati and here you're also saying tat mitram paśyati but they are not identical because now we're looking at the second case which means what it means that the in the first one the subject is tat mitram okay. So, tat mitram paśyati the subject is seeing but when I am saying tat mitram paśyati in the second case the subject of somebody else saḥ tat mitram paśyati he is seeing that friend or rasa or bhavān bhavati and that is something that we can we've already been looking at. So, kim paśyati, tat mitram paśyati, ke paśyati? te mitre paśyati, kāni paśyati? tāni mitrāṇi paśyati. So, vad also vad I'd like to use the word apatyam meaning the son. So, ke vadati te apatyam vadati means talking to the two children apatyam means children in general. So, vāc. So, vāc means to make them speak. So, ke vāchayati again apatyam, te apatyam vāchayati uttamam let's go on to the next one which is kena. So, kena gacchati, tena mitrena gacchati, he kābhyām gacchati, tābhyām mitrābhyām gacchati, kaiḥ gacchati, taiḥ mitraiḥ gacchati okay. So, let's do with krīḍ and we will do the word krīḍ with kalatram again. So, playing with the know krīḍ let's do it with apatyam with the child. So, kābhyām krīḍati, tābhyām apatyābhyām krīḍati and jalp with the wife. So, kalatram kābhyām jalpati tābhyām kalatrābhyām jalpati uttamam let's move on to the next one which is kasmai, kasmai dadāti tasmai mitrāya dadāti, kābhyām dadāti, tābhyām mitrābhyām dadāti, kebhyaḥ dadāti, tebhyaḥ mitrebhyaḥ dadāti uttamam. And now let's replace it with namaḥ and. So, let's see with whom namaḥ we can do namaḥ to the wife again. So, kalatram will become kalatrābhyām namaḥ, yacchati to give. So, to give we can say kendram is the kendram or let's take another one mandiram is a good one. So, mandiram. So, which means here I'm giving to the temple all right. So, what will it be - those two temples I gave tābhyām mandirābhyām yacchati, uttamam, pratyāgacchati. So, pratyāgacchati can be from it can be from the udyānam or the garden. So, tābhyām udyānābhyām pratyāgacchati uttamam. let's move on to

kasmāt. So, kasmāt nayati from whom is he taking. So, kasmāt nayati, tasmāt mitrāt nayati, kābhyām nayati, tābhyām mitrābhyām nayati, kebhyaḥ nayati, tebhyaḥ mitrebhyaḥ nayati uttamam and let's do some practice with ānayati. So, if you want to say mandiram from those two temples they bring. So, tābhyām mandirābhyām ānayati and svīkaroti. So, accepts from whom can they accept. So, they're accepting from let's say the saMsthānam also from the saMsthānam they are accepting from the institution's they're accepting how would you say tābhyām saMsthānābhyām svīkaroti uttamam. Now let's move on to the next one which is the kasya or the genitive. So, and the kāryam asti. So, kasya kāryam asti? tasya mitrasya kāryam asti, kayoḥ kāryam asti? tayoh mitrayoḥ kāryam asti, keṣām kāryam asti? teṣām mitrāṇām kāryam asti, gṛham. So, let's talk about caritram. So, kayoḥ gṛham asti? tayoh caritrayoḥ gṛham asti. And the last one which is bhāgyam. So, kayoḥ bhāgyam asti? and they'll say that the kids are lucky. So, the two kids are lucky the two children are lucky tayoh apatyayoḥ bhāgyam asti uttamam let's move on to the next one which is kasmin or locative. So, kasmin prītiḥ asti, tasmin mitre prītiḥ asti, kayoḥ prītiḥ asti? tayoh mitrayoḥ prītiḥ asti, uttamam, keṣu prītiḥ asti? teṣu mitreṣu prītiḥ asti uttamam and let's move on to viśvāsaḥ. So, I'd like you to say kalatram again. So, in those two wives we have faith tayoh kalatrayoḥ viśvāsaḥ asti uttamam and the final the vocative. So, he mitra becomes he mitre, he mitram, he mitra not mitram, he mitra āgacchatu two of them he mitre āgacchatam and he mitrāṇi āgacchantu let's say with khād. So, here again we'll get the kids into the picture. So, if you want to say apatyam and you want to use the verb khādatu. So, he apatyau khādatu two of them he apatyau khādatām and for the plural he apatyāni khādantu. So, having done that practice let's just real quick recap of the forms in themselves. So, ke ke kābhyām kābhyām kābhyām kayoḥ kayoḥ with the tat what happens te te tābhyām tābhyām tābhyām tayoh tayoh and what happens to etat ete ete etābhyām etābhyām etābhyām etayoḥ etayoḥ, mitra mitre mitre mitrābhyām mitrābhyām mitrābhyām mitrayoḥ mitrayoḥ and finally he mitre, astu? So, we've completed that but just the just trying to do this chart is quite a challenging exercise actually. So, what I would also invite you to do is that once you have this chart try and see if you can sort of emulate me in the way I conducted this particular study so just try and keep a focus on the chart and see if you are able to do this question and answer all by yourself or if you have a partner or a friend see if you can do this question and answer with that friend because it's not just about being able to make the sentences but also being able to ask the questions that are important and have the answers in your head because then you would know whether what is being answered is correct or not and I can assure you it's not a very simple one but a brilliant one to get in your entire brain activated. So, let's move on to a conversation. So, I will invite pijus to join me here. So, we are going to have this conversation where we're going to try and apply the different cases in the duel for the masculine and neuter words and I will also will ask the different questions so we're going to do a conversation and I will also interject as required in the middle

tarhi namaste ārye, namaste pīyūṣa, sarvaṁ kuśalam kim?

bhagavataḥ kṛpayā athavā īśvarasya kṛpayā sarvaṁ kuśalam asti |

adya prātaḥ yadā bhavati atra āyāti sma tadā mārge kau yātaḥ ke ca yātaḥ?

yAti means to go and AyAti to come. He asks me to come AyAti sma.

astu tadā kau yātaḥ ke ca yātaḥ?

punaḥ api pṛcchati kim?

ām mārge tadā kau yātaḥ ke ca yātaḥ?

uttamam | adya prātaḥ mārge dvau śikṣakau yātaḥ dve mitre yātaḥ |

dvau śikṣakau but dve mitre yātaḥ |

tau śikṣakau kutra yātaḥ?

tau śikṣakau vidyālayau yātaḥ |

te ca mitre kutra yātaḥ?

te mitre gṛhe yātaḥ | tau śikṣakau katham kābhyām vā yātaḥ?

tau śikṣakau chātrābhyām yātaḥ śakaṭābhyām yātaḥ | shakaTa is a cart. And it's a sentence here. It's a couch as well.

So śakaṭābhyām yātaḥ chātrābhyām ca yātaḥ |

te mitre ca katham kābhyāṃ vā yātaḥ |

te mitre kalatrābhyāṃ yātaḥ and yānābhyāṃ ca yātaḥ |

tau śikṣakau kimarthaṃ kimarthaṃ yātaḥ?

tau śikṣakau pāṭhābhyāṃ jātaḥ |

te mitre ca kimarthaṃ kābhyāṃ vā yātaḥ?

te mitre tābhyāṃ apatyābhyāṃ yātaḥ |

tau śikṣakau kutaḥ yātaḥ?

kutaḥ?

kutaḥ |

tau śikṣakau tābhyāṃ chātrāvāsābhyāṃ yātaḥ |

te mitre ca kutaḥ yātaḥ?

te mitre ca tābhyāṃ udyānābhyāṃ yātaḥ |

tau śikṣakau kayoḥ kābhyāṃ chātrāvāsābhyāṃ yātaḥ?

tau śikṣakau tayoḥ anyachātrayoḥ chātrāvāsābhyāṃ yātaḥ |

te mitre kayoḥ udyānābhyāḥ yātaḥ?uttamam | So you see it's complicated. So, the question is te mitre kābhyāṃ kayoḥ udyānābhyāḥ, kayoḥ udyānābhyāḥ means from which two garden, okay, whose two gardens, so, here it would be answer would be te mitre tayoḥ udyānābhyāṃ tayoḥ nagarayoḥ udyānābhyāṃ yātaḥ |

ām | tadanantaram | tau śikṣakau kadā yātaḥ?

so, tau śikṣakau navavādane yātaḥ |

te mitre kadā yātaḥ?

te mitre api navavādane yātaḥ |

tau vidyālayau kutraḥ staḥ?

tau vidyālayau, tau vidyālayau deśābhyāṃ staḥ | kṣamyatām tau vidyālayau, tau vidyālayau tayoḥ deśayoḥ staḥ |

ām |

te gr̥he kutra staḥ?

te gr̥he tayoḥ nagarayoḥ staḥ |

danyavādaḥ |

he śikṣau samyak pāṭhayatām and he mitre svagr̥haṃ gatvā or svagr̥he gatvā puṇnaviśrāmaṃ kurutām |

āstu | dhanyavādaḥ |

dhanyavādaḥ

Cecropia serve um column st or do Pratap Yadav Parvati Optra I happy small tadamargiequwatakitayatta ha so yah t means to go and I appear to come so he asked me that when you becoming a devotee iotus ma estotada KO gotta catch a yacht aha so put a happy Pritikin um Margit tada go yattayattayattayattaman 3 a de prata Margay throw

Shiksha caldwell chic choco do a a yachtie ha and do a me tree yata wash a cow but do a me Trey yattatosho-gu Traviata ha Toshi chocovidyalay Oh Yatta YattaYatta take me tree gray hey yeah Taha dou Shi shuo Gotham Guardian ba yah - ah Tao Chikako chattribyungyattaShikata Yasha Kitab yamchayattaShikata is a cart and just sentences it can be a carriage and a coach as well so Shikata ham yatta chat rob yamchayatta pay me 300 cotton Abhiyan wah Yatta pay me tree Calatrava ham aha Yatta and yah yahyahyahyah - ah toshio-kun immortal yada ha Tao Chikako part ha ha Yatta ha de metri key Martin Caramba Yatta t me Trey the table young Appetit ahem Yatta doh Thiago kuta yattacuttacuttaho ah so tau chic choco table young otravez Abraham Yatta YattaYatta Timmy Traacher table young Odeon abiamyatta to Chicago Koivu Cobham chattri was of the yeah-ha-ha Tao shiksa ko teaho Anita Travis Yahoo Anya chattering yohotatra was a champ Yatta till me three koi who would be Ami Bera who'd an atom Yatta so you see it's a bit complicated so the question is Tao pay me three Cobham or Chi yoho-o Dianna hyun-seok a yahoo Dianna ham means from which or from which to gardens okay who's to garden so here it would the answer would be take me tree the yoho-o dionneb jam or Toho Negara yoho-o Dianna gam Yat aha um Tom Tom tow shock oh god ah Yatta so tau Shiksha code Nevada knee yattayatta ha pme3 Koda yatta ha t me tree a P Nevada Nia Taha toda la otra star thovidieo Swatow vidyalay OH - ah ha haha the shemitah toe vidyalay Oh Otto vidyalayyo da teahodesuyoho stay frosty hey Gris hey da yoho negara yoho ha ha Nevada ha hey shake shakeshakeshake out some milk part hi Adam and he me Trey SWA Grahame got OA or swap gree hey got wha poor nah Mishra mom guru Tom asta Daniel Hammurabi

so let's look at the conversation that we've just had and this time I'd like you to try and complete this and the dual cases along with me so we had the question that Pijus asked me he says that namaste Arye and then he said yadā bhavatī prAtaH kAle āyāti sma, when you were coming, kau yātaḥ who were going or ke yātaḥ? so the answer was tau dvau shikShakau yAtaH, so for the masculine, it was dvau and I'm writing it for you because it is different for the masculine as well as for the neuter. So, tau śikṣakau and for the neuter it was the dve mitre okay the dve mitre and what is important to remember is that when we do the counting in sanskrit we are counting in the neuter. So, we say ekam, dve, triNi, chatvāri, pa~nca onwards it is the same for all the genders alright. So, kau yātaḥ, tau śikṣakau yātaḥ and ke yātaḥ, te mitre yātaḥ uttamam, kutra yātaḥ? tau vidyālayau or vidyālaya yātaḥ and the other one was gr̥ham becomes gr̥he yātaḥ uttamam, chātreṇa saha becomes chātrābhyām saha yātaḥ and śakaṭena becomes śakaṭābhyām yātaḥ uttamam on the other side kalatreṇa becomes kalatrābhyām saha yātaḥ, and yānena yānenābhyām yātaḥ. So, let me see that from the 3rd onwards the forms for both the masculine and the neuter are the same kimartham yātaḥ. So, the answer is pāṭhābhyām yātaḥ and for the mitram kimartham yātaḥ apatyābhyām for the two kids apatyābhyām yātaḥ, kutaḥ yātaḥ answer chātrāvāsāt becomes chātrāvāsābhyām yātaḥ and the other is udyānāt udyānābhyām yātaḥ uttamam moving on we have onion and. So, kasya chātrāvāsāt and the answer was anyachātrasya chātrāvāsāt and in the dual it'll be anyachātrayoḥ chātrāvāsābhyām yātaḥ uttamam and kasya udyānāt becomes mandirasya udyānāt and in the plural and in the dual mandirayoḥ udyānābhyām yātaḥ uttamam and the next one is vidyālayau kutra saha answer vidyālayau the deśayoḥ staḥ. So, they are in the two countries and for the nagara. So, gr̥he kutra staH answer nagarayoḥ staḥ and the last question was kadā. So, kadā answer is navavādane, navavādan it will not become navavādanyoḥ because it is a definite time and there's no question of a dual arriving there and finally it was he śikṣake he śikṣakau samyak pāthayatām please teach well and for the friends it was he mitre purnabiśrāmam kurutam rest fully there. So, now what I'd like us to do is let us see if we can piece the whole sentence together put all the pieces together and make one sentence of that. So, tau dvau śikṣakau vidyālayau chātrābhyām saha śakaṭābhyām pāṭhābhyām chātrāvāsābhyām but if you want to add the previous one anyachātrayoḥ chātrābhyām not the previous one the next one. So, anyachātrayoḥ chātrābhyām now deśe cannot come into here as in its a destination. So, deśe is an objective it not an objective but it's a location for the school so you will have to say deśayoḥ sthitavidyālayau deśayoḥ sthitau vidyālayau navavādane yātaḥ. So, let's try and do that one last time together tau dvau śikṣakau deśayoḥ sthitau vidyālayau chātrābhyām saha śakaṭābhyām pāṭhābhyām anyachātrayoḥ chātrāvāsābhyām navavādane yātaḥ and finally he śikṣakau samye pāthayatām astu, let's move on to the next one which is the neuter case and the neutral words and their forms. So, te dve mitre kutra gacchatAm? gr̥he then kalatrābhyām saha yānenābhyām apatyābhyām udyānābhyām kayoḥ udyānābhyām mandirayoḥ udyānābhyām and the same as before where a gr̥he gr̥he kutra staḥ? nagare nagarayoḥ staḥ and therefore it will become nagarayoḥ sthite gr̥he navavādane yātaḥ astu? and finally he mitre purnabiśwāsam karotu can we try and put that together in the correct order of the words so it would be te dve mitre nagarayoḥ sthite gr̥he kalatrābhyām saha yānenābhyām apatyābhyām udyānābhyām but kasya udyānābhyām mandirayoḥ udyānābhyām navavādane yātaḥ he mitre purnabiśrāmam karotu or kurutAm not karotu but kurutAm uttamam. So, I hope you've got that whole thing together so just see if now you can put again there you can press the pause button and try and reconstruct that sentence for yourselves astu? but as we will move on now and you can take the time to do this by yourself later on so let's try let's look at the shloka from the Raghuvamśam it is

raghuvaṁśasyam is one of the known kAvyas of Kalidasa and which talks about the whole dynasty of Rama and in that when the Raghu dynasty of which Rama also was one of the most illustrious kings in that this in that kAvyam this is the maṅgalācaraṇam

raghuvaṁśasyam maṅgalācaraṇam etat asti.

So, what is the first one it says

vāgarthāviva sampr̥ktau vāgarthapratipattaye|

jagataḥ pitarau vande pārvatīparameśvarau||

So, vāgarthāviva. So, vāgarthāviva do you recognize that form we've had it before sahanābhavatu. So, what was it if you break it up it was a sandhi beach other if you do the break-up it becomes vāgarthau plus iva vāgarthāviva vāgarthau iva. So, you have the dual there sampr̥ktau they are attached on sampr̥ktau vāgarthapratipattaye pratipattaye means for the for establishing for having established the meaning for having given us the meaning of the word vAk is the word and are artha the meaning for having brought this together what do we do, jagataḥ pitarau vande, aham vande, I salute whom jagataḥ pitarau jagataḥ is the ṣaṣṭhī or sixth vibhaktiḥ but because it is a word ending with the consonant jagat it becomes jagataḥ and nor jagatāsyā all right. So, that's something we'll be looking at a little. So, jagataḥ pitarau vande. So, pitarau here is it in the prathamā vibhaktiḥ or dvitīyā vibhaktiḥ first or second case yes it is in this second case jagataḥ pitarau vande pārvatīparameśvarau. So, pārvatī ca parameśvaraH ca the together a compound word it becomes pārvatīparameśvarau and is it a first case for a second case you said it it is dvitīyā bhakti there as well now what is the meaning of that. So, we have for the correct grasping of words and their sense I bow to pārvatī and parameśvara who are the parents of the universe and are connected together like the words and their meaning. So, iva meaning iva means alike. So, vāgarthāviva so just like they are connected pārvatī parameśvara are or just like pārvatī and parameśvara are. So, deeply embedded in each other word and meaning are also deeply embedded in each other. So, having said that I'd like to recite it and I invite you to chant after me

vāgarthāviva sampr̥ktau vāgarthapratipattaye|

jagataḥ pitarau vande pārvatīparameśvarau||

just want to mention that I do when I was saying it as jagataḥ pitarau and that is a kind of that's a phonetic sandhi if a visarga is followed by pa it tends to become the sound pha, all right jagataph pitarau vande. So, I hope I mean there's a lot of profound meaning in that if you think further on that line on those lines let's look at the last quotation by Sri Aurobindo when he where he talks about the huge contributions of these three authors mainly Valmiki Vyasa and kalidasa.

So, he says

Valmiki Vyasa and kalidasa are the essence of the history of ancient India if all else were lost they would still be its sole and sufficient cultural history their poems are types and exponents of three periods in the development of the human soul types and exponents also of the three great powers which dispute clash in the imperfect and half-formed temperament and harmonized in the formed and the / and perfect at the same time their works are pictures at once my Newt and grande use of three moods of our Aryan civilization of which the first was predominantly moral the second predominantly intellectual and the third predominantly material

Just want to mention here that Sri Aurobindo was not very easy to comprehend so just take a little time to read that because he's saying he's giving a huge amount of reference I mean he's talking of the greatness of these poem poets and that they represent the essence of the entire Indian civilization and I just like to mention here the word Aryan which doesn't really mean the Aryan race because that's not how it the word Aryan was represented even in the Vedas Aryan basically means of that noble character that noble spirit here okay so for the. So, few words a few references and śāntirastu. So, śāntirastu and may peace be yours Sanskritasya adhyanam abhyāśam kurvantu. śabdānam pryoge avaśyam kurvantu. So, make these words part of practice and you're bound to become more and more familiar with this language and the beauty of this of the Sanskrit world. So, dhanyavādaḥ punarmilāmaḥ.