

## Intermediate Level of Spoken Sanskrit

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### Lecture-25: Revision of the third person pronouns and nouns (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 bhavantaḥ bhavatyāḥ ca idānīm or adhunā puṁliṅga-napuṁsakaliṅga-padānām paṇḍitāḥ santi iti mama purnabhisvāsaḥ asti. So, namaste and I am confident I'm have full faith that by now you have become masters great scholars or masters of the forms of the masculine and the neuter in the dvivacana, dvivacana and āsām karame bahuvacane ekavacane bahuvacane api. So, in the singular as well as in the plural forms. So, with this let's move on to the strīliṅga words. So, in today's lecture which is lecture number twenty five we will do a revision of the third-person pronouns and nouns and the feminine in the dual and this is part two and the final part of this particular series. So, here we will do a revision of the strīliṅga words ending with an ā or an ī and in the dvivacana and I'll try and introduce you to maybe a few new verbs and we will also try and build your vocabulary so let's look at the third person pronouns and nouns in the singular dual and plural forms and for the words ending with the ā the feminine words ending with the ā and as we did for the masculine and neuter this is going to be a revision along with a practice or abhyāsaḥ atra abhyāsaḥ api bhaviṣyati punaḥsmaraṇam api, punaḥsmaraṇam api bhaviṣyati. So, let's look at that chart there atra asti kā. So, just like we did previously. So, kā asti and you reply with the tat there okay. So, sā ambā asti, kā asti sā ambā asti, ke stāḥ? te ambe stāḥ, kāḥ santi? tāḥ ambāḥ santi uttamam now one difference for the masculine is that in the masculine you were saying te janakāḥ santi. So, they need you needed to have that extra bit of caution when you were putting the te along with the janakāḥ but here fortunately for the feminine for the ākāra ending words it's the same. So, tāḥ ambāḥ santi uttamam and let's do a little practice with the verbs śru which means śṛnoti. So, in the dual will do the practice always with the dual for the prayogaḥ or abhyāsaḥ. So, ke śṛnutāḥ, te ambe śṛnutāḥ and then the nic of that śrāvayataḥ. So, I put śrāv here because it's easy for you to then know the verb form. So, ke śrāvayataḥ, te ambe śrāvayataḥ now let's replace ambe with two others. So, we'll just take this on again and I'd like you to say the use the word chātrā. So, ke śṛnutāḥ, te chātre śṛnutāḥ and now with śikṣikā, ke śrāvayataḥ, te śikṣike śrāvayataḥ uttamam moving on to the next one kām paśyati, tām ambām paśyati uttamam, ke paśyati te ambe paśyati uttamam plural kāḥ paśyati, tāḥ ambāḥ paśyati uttamam now you can also use the verbs milati and melayati for milati I'd like you to use the word agrajā meaning elder sister agrajā one who was born ahead of us. So, ke milati, te agraje milati uttamam and the next one melayati is to make them meet. So, I'd like you to use the word on ānuje. So, ke melayati, te ānuje melayati uttamam moving on to the third case. So, kayā gacchati answer tayā ambayā gacchati, uttamam, kābhyām gacchati tābhyām ambābhyām gacchati, kābhiḥ gacchati, tābhiḥ ambābhiḥ gacchati now we have the verb dhāvati and I'd like you to make a van ask a question in the dual I want you to use the word ṛdikā. So, kābhyām dhāvati, tābhyām ṛdikābhyām dhāvati uttamam, ālapati ālapati just like jalpati or vadati means to speak or to have a dialogue to ālapati. So, kābhyām ālapati and gāyikā. So, gāyikābhyām ālapati uttamam moving on to the next one which is the fourth or the dative case. So, kasyai dadāti, tasyai ambāyai dadāti, uttamam, kābhyām dadāti, tābhyām ambābhyām dadāti, kābhiḥ dadāti wrong kābhyaḥ dadāti, tābhyaḥ ambābhyaḥ dadāti. So, in the masculine it was kebhyaḥ dadāti and it becomes tebhyaḥ janakebhyaḥ but here it's feminine. So, it'll be kābhyaḥ dadāti answer tābhyaḥ ambābhyaḥ dadāti uttamam. So, here we have another two verbs. So, prayacchati I'd like you to use that with pāthashālā. So, gives to the school. So, kābhyām prayacchati, tābhyām pāthashālābhyām prayacchati and saMthāpikā for the next one which is karoti does also I do for that person ok. So, for those two people who are those two people those two founders saMthāpikā saMthāpikā is founder. So, I want you to say for those two founders I do or he does tābhyām saMthāpikābhyām karoti, kābhyām karoti? tābhyām saMthāpikābhyām karoti uttamam let's move on to the next one from where. So, kasyāḥ nayati from whom does he take tasyaḥ ambāyāḥ nayati dual kābhyām nayati, tābhyām ambābhyām nayati and for the plural kābhyaḥ nayati, tābhyaḥ ambābhyaḥ nayati. So, the fourth and the fifth being the same here and now for the verbs a prāpnoti get from.

So, forget from I'd like you to you say the vaidyashālā or the hospital. So, kābhyām prāpnoti, tābhyām vaidyasālābhyām prāpnoti and for gr̥hnāti takes from. So, I'd like you to use the word vātikā. So, kābhyām gr̥hnāti, tābhyām vātikābhyām gr̥hnāti uttamam moving on to the next one kasyāḥ but here kasyāḥ is the same as the kasyāḥ for the fifth but in the in the singular 2nd kasyāḥ is the genitive. So, kasyāḥ kāryam asti, tasyaḥ ambāyāḥ kāryam asti, kayoḥ kāryam asti, tayoh ambayoḥ kāryam asti and in the blue in the plural kāsām kāryam asti, tāsām ambānām kāryam asti uttamam. So, now it's your turn I'd like you to use the word nāyikā and here we'll use kalā. So, nāyikā and kalā. So, kayoḥ kalā asti, tayoh nāyikayoḥ kalā, kalā means talent here or art or creative expression. So, tayoh nāyikayoḥ kalā asti and if you want to say granthaḥ and say bālikā then tayoh bālikayoḥ gr̥nthaḥ also meaning book per second gr̥nthaḥ asti uttamam let's move on to the last one which is kasyām but here it is the dual is kayoḥ. So, you have to know where is it same and where is it different. So, kasyām prītiḥ asti, tasyām ambāyām prītiḥ asti and in the dual kayoḥ prītiḥ asti, tayoh ambayoḥ prītiḥ asti and kāsu prītiḥ asti, tāsū ambāsū prītiḥ asti uttamam now let's use the word buddhiḥ there and see what we can put. So, I'd like you to use the word bicārikā okay. So, in those two ladies in those two thinkers female thinkers there is intelligence tayoh bicārikayoḥ buddhiḥ asti, uttamam and finally for the vocative we have he ambe āgacchatu for the dual the same form. So, he ambe āgacchatām and for the plural he ambāḥ āgacchantu uttamam and let's do a replay let's put another noun for the verb khād. So, I'd like you to say the whole all three forms with pācikā. So, he pācike khādatu, he pācike khādatām and finally he pācikāḥ khādantu, uttamam. So, let's just real quick recap of that. So, we have ke ke kābhyām kābhyām kābhyām kayoḥ kayoḥ, te te tābhyām tābhyām tābhyām tayoh tayoh uttamam and with eṣāḥ eṣā what happens ete ete etābhyām etābhyām etābhyām etayoḥ etayoḥ and the word ambā ambe ambe ambābhyām ambābhyām ambābhyām ambayoḥ ambayoḥ he ambe uttamam. So, having said this let's move on we have here to the punaḥsmaraṇam as well as the abhyāsaḥ with the feminine words ending with an ī. So, let's look at the table here we have kā asti? answar sā sahodarī asti next ke stāḥ? te sahodaryau stāḥ. So, unlike the word for ambā it like ambā becomes ambe te ambe here it doesn't become te sahodarye it is te sahodaryau like paruṣau. So, you have to be alert in that case for this case next kāḥ santi? tāḥ sahodaryaḥ santi not sahodaryāḥ ok that means something else tāḥ sahodaryaḥ santi now let's do a practice abhyāsaḥ with śru here and I'd like you to use the word patrakārī. So, ke śrnutāḥ? te patrakāryau śrnutāḥ uttamam, śrāvayatāḥ. So, I'd like you to use the word natī, ke śrāvayatāḥ, te natyau śrāvayatāḥ uttamam alright. So, let's move on to the second case and here we have kām paśyati? tām sahodarīm paśyati, ke paśyati? te sahodaryau paśyati, kāḥ paśyati? tāḥ sahodar not yāḥ nor sahodaryāḥ but sahodarīḥ tāḥ sahodarīḥ paśyati and you have to be careful here because with the word ambā you have ambāḥ on ambā first in the second cases are the same but for sahodarī the first a case is sahodaryāḥ in the plural and for the second case it becomes sahodarīḥ this is would sort of be like a pattern that we will find again in the other words that we will encounter which is you lengthen the vowel and put visarga sahodarī becomes sahodarīḥ the vowel is already long you have to put the visarga. So, kāḥ paśyati? tāḥ sahodarīḥ paśyati uttamam and let's do a little practice with the verbs milati and melayati. So, milati i'd like you to use the word janānī. So, ke milati? te jananyau milati. So, te jananyau milati and for melayati I'd like you to use the word kumārī. So, ke melayati? te kumāryau melayati means that he makes he or she or whoever the third person makes third person or second person formal or informal or formal makes the two girls meet someone else ok. So, tau melayati that moving on we have kayā gacchati? With sahodarī, tayā sahodaryā gacchati, dual, kābhyām gacchati? tābhyām sahodarībhyām gacchati, kābhiḥ gacchati? tābhiḥ sahodarībhiḥ gacchati and then we have the abhyāsaḥ with the verb dhāv and I'd like you to use a word kṛdikā we are I'd like you to use the word poetry or granddaughter. So, kābhyām kṛDati? tābhyām pautri beyond pautrī being the granddaughter pautrībhyām dhāvati. So, kābhyām dhāvati? tābhyām pautrībhyām dhāvati and then the next one is ālapati. So, speaks. So, speaks with the patrakārī again. So, patrakārībhyām speaks with the two of them. So, kābhyām ālapati means jalpati to talk tābhyām patrakārībhyām ālapati uttamam are moving on to the dative kasyai dadāti, tasyai sahodaryai dadāti in the dual kābhyām dadāti, tābhyām sahodarībhyām dadāti plural kābhyaḥ dadāti, tābhyaḥ sahodarībhyaḥ dadāti uttamam and let's do some practice around that. So, prayacchati which means which I'll which is their equivalent of dadāti here I would like you to use the noun tulasī. So, kābhyām jalam dadāti for example tābhyām tulasībhyām jalam dadāti uttamam and karoti for who to do they do something. So, for the patnī. So, kābhyām karoti? tābhyām patnībhyām karoti, kāryam karoti for example moving on kasyāḥ. So, kasyāḥ in the ablative kasyāḥ nayati from sahodarī, tasyāḥ sahodaryāḥ multiple tasyāḥ sahodaryāḥ nayati, kābhyām nayati, tābhyām sahodarībhyām nayati uttamam and kābhyaḥ nayati? tābhyaḥ sahodarībhyaḥ nayati and for some practice we have the verb prāp or prāpnati. So, here I'd like you to use the word nadyā nadībhyām ok. So, nadī, kābhyām prāpnati, kābhyām jalam prāpnati from where does where does he or she get the water tābhyām nadībhyām jalam prāpnati, uttamam and the next one is gr̥hnāti takes it. So, from the devī, tābhyām devī gr̥hnāti uttamam let's move on to the to the ṣaṣṭhī or the genitive case here and what do we see it's the same for the singular. So, kasyāḥ kasyāḥ but the meaning is different. So, kasyāḥ kāryam asti whose work is it tasyāḥ sahodaryāḥ kāryam asti in the duel kayoḥ kāryam asti? tayoh sahodaryoḥ kāryam asti, kāsām kāryam asti? tāsām sahodarīṇām kāryam asti

uttamam for some abhyāsaḥ we have kalā and kalā in the art. So, I'd like you to use the word nartakī. So, kayoḥ kalā asti? tayoḥ nartakyoḥ kalā asti uttamam, kalā minning creative work as I said and the next one is granthaḥ. So, I'd like you to use the word putrī. So, it'll become kayoḥ granthaḥ asti? tayoḥ putryoḥ granthaḥ or pustakam asti uttamam moving on to the located or the saptamī here. So, kasyām prītiḥ asti? tasyām sahodaryām or sahodaryām prītiḥ asti dual kayoḥ prītiḥ asti? tayoḥ sahodaryoḥ prītiḥ asti and kāsu prītiḥ asti? tāsū sahodarīṣu that's sahodarīṣu because of the ī it becomes sahodarīṣu prītiḥ asti and just for some practice with buddhimatī. So, I'd like you to use the word yuvatī. So, kayoḥ buddhiḥ asti? tayoḥ yuvatyoḥ buddhiḥ asti uttamam coming down to the final the vocative case we have he sahodari śīghram āgacchatu if the two of them he sahodaryau śīghram āgacchatām and not āgacchatu all right and the final one he sahodaryaḥ śīghram āgacchantu uttamam let's just use the verb khād again and I'd like you to say the work hard for narī let's. So, he narī śīghram khādatu or mandam khādatu let's eat slowly let's come fast but eat slowly. So, he narī mandam khādatu two of them he naryau mandam khādatām uttamam many of them he naryaḥ mandam khādantu uttamam. So, let's quick recap of that we have ke ke kābhyām kābhyām kābhyām kayoḥ kayoḥ, and for the that it becomes te te tābhyām tābhyām tābhyām tayoḥ tayoḥ and for the eṣā it was ete ete etābhyām etābhyām etābhyām etayoḥ etayoḥ the word sahodarī. So, sahodaryau sahodaryau sahodarībhyām sahodarībhyām sahodarībhyām sahodaryoḥ sahodaryoḥ he sahodaryau uttamam. So, practice that pause when you have some more leisure and go through that in different modes and communicates and combinations all right.

So, let's do a conversation with pīyūṣ with the ā and the ī words. So, they're going to be just trying to apply what we have learned thus far the dual forms in our sentence using the different cases and asking the different questions like we did in the previous lesson

namaste ārye,

namaste pīyūṣa,

sarvaṁ kuśalam asti kim?

ām sarvaṁ samyak calati dadānya cala tadā cālayāmi.

So, when things are not going well calati tadā cālayāmi I make it go well no other option adyaḥ bhavtyāḥ vidyālaye sabhā calati kim?

adya āsmākam vidyālaye biśeṣḥ kāryakamḥ asti,

tatra pākaḥ calati kim?

katham jAnAti bhavān?

gandham prāptavAn aham.

suvāsenā bhavataḥ ghrānena ardha-bhojana abhāvat kim?

ām, mama ghrānena ardha-bhojana abhāvat okay.

So, just a pause there that this is a particularly difficult on ghrānena ardha-bhojana where which means that by the smell alone you have half eaten your food and that's why in previous times there was this kind of a social stigma of people who are pure vegetarians they were barred from passing beside the houses of people who used to have non-vegetarian food because it was considered having eaten that diet without actually partaking of it. So, very interesting there.

tatra ke ke pacatāḥ?

tatra dve pācike pacatāḥ, dvau jananāu ca pacatāḥ,

te pācike ke pacatāḥ?

te pācike dvividhe purike pacataH,

te jananāu ca ke pacatāḥ?

te jananāu ca dvividhau biryānau pacatāḥ,

te pācike katham kābhyām vā pacatāḥ?

te pācike chātrābhyām saḥ churikābhyām kartayitvā pacatāḥ,

te jananāu katham kābhyām vā pacatāḥ?

te jananāu mātāmahIbhyām punaḥ darvIbhyām pacatāḥ,

te pācike kimartham kābhyām vā pacatāḥ?

te pācike sabhābhyām pacatāḥ,

te jananāu?

te jananāu devībhyām pacatāḥ,

te pācike kutaḥ darvyāNi nītvā pacatāḥ?

kutaḥ darvyāNi nītvā, te pācike sthālikābhyām darvyāNi nītvā pacatāḥ,

te jananāu kutaḥ jñātvā pacatāḥ?

te jananāu mātāmahIbhyām pākavidhim jñātvā, pākavidhi the way of cooking pākavidhiM jñātvā pacatāḥ,

kayoḥ sabhābhyām te pacatāḥ?

pūjayoḥ sabhābhyām pacatāḥ, pācike,

pācike, jananāu?

jananāu nadyoḥ devībhyām pacatāḥ,

te pācike kutra pacatāḥ?

pācike pākaśālayoḥ pacatāḥ,

jananāu?

jananāu puryayoḥ pacatāḥ,

kadā pācike pacatāḥ?

pācike madhyāhne pacatāḥ,

jananāu sāyamkāle ca pacatāḥ,

ām dhanyavādaḥ,

he pācike kripayā svādiṣṭam bhojanam pacatām,

he jananāu samyak paribeśanam kurutām,iti pārthayāmi,

dhanyavādaḥ pīyūṣa,

dhanyavādaḥ ārye.

So, let's do a quick analysis of that conversation here and this time I'd like you to try and complete the dialogue using the dual there. So, we have ke pacatāḥ and the answer is I'd like to say those two. So, te dve te dve pācike and dve jananāu all right. So, very interesting with the puruṣaḥ we had tau dvau puruṣau and dve mitre here we have dve pācike but dve jananāu all right. So, remember that moving on kim pacatāḥ with two kinds of purike pacatāḥ and for the other one dvividhabiryānu pacatāḥ uttamam, katham pacatāḥ? chātrayā becomes chātrābhyām students chātrābhyām saḥ pacatāḥ and churikābhyām kartayitvā kartayitvā is cutting churikā is a knife. So, churikābhyām kartayitvā pacatāḥ and what about the other the other party. So, mātāmahIbhyām mātāmahI grandmother's from the maternal side mātāmahIbhyām saḥ and darvI darvI is their little the serving spoon. So, darvyIbhyām pacatāḥ next kimartham pacatāḥ? sabhābhyām pacatāḥ. So, there are two sabhā going on not just one. So, sabhābhyām pacatāḥ order to gatherings and the other one devībhyām pacatāḥ uttamam, sthālikāyāḥ nītvā, kutaḥ nītvā darvyāNi, Pijus says kutaḥ darvyāNi nītvā, darvyāNi is all the things that are used for the ingredients for the cooking. So, kutaḥ darvyāNi nītvā pacati? sthālikāyāḥ

nītvā becomes sthālikābhyām darvyāNi nītvā pacatāḥ and in the other cases kutaḥ pākavidhim jñātvā from where did you learn about the cooking method of the cooking recipe. So, pitāmahlbhyām pākavidhim jñātvā. So, pitāmahlbhyām is the grandparent for a grandmother from the father side. So, from them I learned the rest they learned the recipe and the cooking. So, pitāmahlbhyām pākavidhim jñātvā pacatāḥ next. So, this is kayoḥ sabhābhyām for which sabhā. So, pūjayoḥ sabhābhyām and the other one was kayoḥ devībhyām and the answer is nadyoḥ devībhyām. So, the goddesses of the river the two goddesses of the two rivers and today's day it's like very important for us to be invoking these forces especially of the reverse because the water situation is so dire, next kutra pacatāḥ? So, pākaśālāyām becomes pākaśālayoḥ pacatāḥ, kadā pacatāḥ madhyāhne no change on that what happens to the other sentence. So, kutra pacatāḥ? purī. So, puriyayoḥ pacatāḥ and kadā sāyamkāle pacatāḥ and they are finally he pācike svādiṣṭam bhojanam pacatām please cook some tasty food and for janani it was he jananāu sneham or with affection pariveśayatām. So, serve with pariveśanam is to serve. So, with affection please serve now let's do the dialogue like we are done for the previous one let's put all of the words in one big sentence. So, you join me there let's start te dve pācike dvividhapurike chātrābhyām saha churikābhyām kartayitvā sabhābhyām kayoḥ sabhābhyām pūjayoḥ sabhābhyām sthālikābhyām darvyāNi nītvā pākaśālayoḥ madhyāhne pacatāḥ finally he pācike svādiṣṭam bhojanam pacatām eti pārthayāmi let's cook some tasty food let's to do sentence together. So, before this te dve jananāu dvividhabiryānau mātāmahlbhyām saha darvyibhyām devī a bird which devībhyām nadyoḥ devībhyām pitāmahlbhyām pāvīdhim jñātvā puriyayoḥ sāyamkāle pacatāḥ and he jananāu sasneham paribeśayatām. So, sAdaram sasneham paribeśayatām uttamam. So, I hope you've got that and again you can try doing that by yourself again in with more leisure. So, let's look at an application of what we have learnt in a verse. So, this is a very famous composition by Adi Shankaracharya known as the nirvāṇaṣaṭkam sometimes you find it written a ṣaṭkam but that's not really correct it is ṣaṭkam because there are six verse there are six verses in that particular composition. So, ṣaṭkam of made of six verses nirvāṇa it's about this great experience that he had of the Bliss of his being. So, he says

manobuddhyahaṅkāracitrāni nāhaṁ

na ca śrotrajihve na ca ghrāṇanetre|

na ca vyomabhūmirna tejo na vāyuh

cidānandarūpaḥ śivo'haṁ śivo'ham||

So, he saying here, manobuddhyahaṅkāracitrāni nāhaṁ. So, there are a few sandhi here buddhyahaṅkāra is actually buddhi and ahaṅkāraḥ, buddhiḥ is written like that buddhi plus ahaṅkāra okay. So, manobuddhi actually it's manaH. So, that becomes mano when you put it in together in a compound word mano the mind buddhi intelligence ahaṅkāra is the ego principle citrā is one's memory principle citrāni nāhaṁ. So, they Club all of this together mano ca, buddhi ca, ahaṅkāra ca, citrān ca, manobuddhyahaṅkāracitrāni okay the whole thing becomes one composite in the plural nāhaṁ nāhaṁ is a comparison a composite of na plus aham, nāham means I am not a. So, a and a they become the ā or the nā next na ca śrotrajihve śrotra is the hearing jihva is the tongue. So, that composition there becomes a feminine composite. So, in total becomes a feminine composite. So, śrotam ca jihvA ca śrotrajihve, na ca ghrāṇanetre ghrāṇam ca, netram ca becomes ghrāṇanetre and netre here is the napuṁsaka although it's an e but it is a compositor the neuter composite. So, I am not my hearing nor am I my teast by JihvA, I am not my smell nor am i my sight next, na ca vyomabhūmiH I am not the space nor am i this earth vyomabhūmirna. So, here we have the visarga sandhi bhūmiḥ Plus na. So, na ca vyomabhūmiH that's a m there it's not come out. So, bhūmiḥ plus na becomes bhūmirna, tejo remember tejo would become tejaḥ. So, I am not the space nor am I the earth I'm not fire, na vAyuH, I'm not the wind either our air Who am I cidānandarūpaḥ śivo'haṁ śivo'ham. So, cidānanda, cit ānandaḥ there's another sandhi that's done there which is cit plus ānandaḥ becomes cidānanda, cidānandarūpaḥ I am citam consciousness and ānandaḥ I am bless. So, I am this form of bless and consciousness śivo'haṁ śivo'ham. So, śivo'ham as we have seen earlier on is śivaḥ plus aham becomes śivo śivo'ham śivaḥ I am śivaḥ I am this auspicious being I am this auspicious being it's one of the very very powerful if you go through all the six ones it's like incredibly liberating because I am not the intellect I'm not ego mind neither am i hearing taste smell sight nor am i space earth light air field of consciousness I am the embodiment of knowledge and bliss I am Shiva Shiva I am Shiva am I. So, I'll say it once and you repeat after me there are various kinds of tunes for this but I'll use a very simple one and I'd like you to say it after me,

manobuddhyahaṅkāracitrāni nāhaṁ

na ca śrotrajihve na ca ghrāṇanetre|

na ca vyomabhūmirna tejo na vāyuh

cidānandarūpaḥ śivo'ham śivo'ham||

uttamam, I mean that's a lot of food for deep contemplation and meditation on the same lines I found this beautiful quote about one's identity by Wayne Dyer who was an world-renowned author and speaker on self-development and spiritual growth. So, he says that who are we really and his answer to that is we are not human beings in search of a spiritual experience we are spiritual beings immersed in a human experience and this is the declaration in fact of all I call them the fundamental researchers they're all those who have gone to the depths of trying to understand our identity our essential identity and a respective of cultural backgrounds irrespective of social stress strata or social status anyone who has that touched the depth of her being has made a very similar declaration.

So, few references there śāntirastu. So, śāntirastu meditate on these words sanskrtam paThantu and you will have access to a lot of similar wealth of knowledge of wisdom and your life will be enriched śubham.