

Intermediate Level of Spoken Sanskrit

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Lecture- 26: Introduction to the verb conjugations in the kriyātipatti-lṛṅ (the conditional)

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]

namonamaḥ priya mitrāni yusmākam sanskr̥ta-adhyānasya abhyāsaḥ katham calati samyak calati eti āsām karomi. So, we've been looking at the third-person pronouns and nouns in the singular dual and plural and I would really urge you to try and remember these forms by heart because the patterns of the especially the dual and the plural will be repeated in the different word forms that we will encounter in this course kṛpayā bahu abhyāsam kurbantu today's lesson we are going to do something new which is the lecture number 26 here I'll do an introduction to the conjugation of the kriyātipatti-lṛṅ it's a funny word to say and this is the conditional form so here we'll start with the revision of the bhaviṣyakāla and which is the lṛṭ or the future and the anadyatana-bhūtakāla which is the laṅ or the imperfect past forms and then I will introduce you to this new kind of a conjugation of the conditional known as the kriyātipatti-lṛṅ and the lṛṅ is the representative of the lakāra for this particular form and this is done by using the two words yadi-tarhi if-then which are some symptomatic of the conditional usage and then I will try and add to your vocabulary also. So, let's do a quick revision of the bhaviṣyakāla and the bhūtakāla. So, here after try to introduce you to another group of verbs and which is the tenth group of verbs and it is represented by the verb cur or corayati which is the which means to steal. So, curādi means gur etc. gaṇaḥ is the group. So, what is new about this group. So, bhū becoming bhavati for the first group we add an a. So, bhū plus a bhavati cal plus a calati in this one we add a ya in it. So, cur plus ya becomes corayati. So, kṣāl plus ya kṣālayati and the significance of this group is that it can allow the conjugation in both the paraśmaipadi and the ātmaneipadi generally. So, let's look at the verb katha which means to speak or to say or to narrate and it is in the bhaviṣyakāla it becomes the kathayīṣyati saḥ kathayīṣyati tau kathayīṣyataḥ te kathayīṣyanti tvam kathayīṣyasi yuvam kathayīṣyathaḥ yuyam kathayīṣyatha aham kathayīṣyāmi yuvām kathayīṣyāvaḥ vayam kathayīṣyāmaḥ uttamam. how would you say I will tell you a story tomorrow try that I will tell you aham kathayīṣyāmi tell you you're the object aham tvam and story is kathā. So, kathām kathayīṣyāmi tomorrow saḥ let's put that sentence together aham svaḥ tvām kathām kathayīṣyāmi uttamam and let's look at the few words that we have here in the smaller table cur becomes corayīṣyati hopefully not corayīṣyati will be a good usage of that verb kṣāl kṣālayīṣyati. So, wash with the wash kṣāl means to wash and if I want to say wash I will wash my hands after eating bhojanam khādītva or bhojanam kṛtvā two hands. So, hasta becomes hastau kṣālayīṣyāmi uttamam, now cint becomes cintayīṣyati, sūc to inform sūcayīṣyati end was to think pāṭh pāṭhayīṣyati to teach huh. So, let's move on to the past tense the bhūtakālaḥ and see what happens. So, kathayati becomes akathayat tau akathayatām te akathayan tvam akathayaḥ yuvam akathayatam yuyam akathayata aham akathayam āvam akathayāva vayam akathayāma. So, how put the pause button there and have a good look at the different forms of these verbs and I'd also like you by ourselves to try and use any one of the forms and see if you can conjugate them in both these tenses. So, moving on for now I'll introduce you to this form kriyātipatti-lṛṅ is the condition use conditional used with if and then and we'll do some practice as well. So, I dragged you in first to just notice the verb forms here and what do you see, yes. So, what we notice is that the kriyātipatti-lṛṅ is formed by a composition of the bhūtakāla and the bhaviṣyakāla. So, the center of a bhaviṣya is kathayīṣyati and the bhūta is akathayat. So, what do we get combining the two akathayīṣyat. So, the what does the condition say it says that if this had happened. So, in the past if it had happened then this would have happened and that's what this were this form of conjugation is all about. So, saḥ akathayīṣyat tau akathayīṣyatām te akathayīṣyan tvam akathayīṣyaḥ yuvam akathayīṣyatam yuyam akathayīṣyata aham akathayīṣyam āvam akathayīṣyāva vayam akathayīṣyāma uttamam and we have the the table on the side there and I'd like to see if you can do it. So, corayīṣyati becomes acorayīṣyat uttamam, kṣālayīṣyati akṣālayīṣyat uttamam, cintayīṣyati acintayīṣyat, sūcayīṣyati asūcayīṣyat, pāṭhayīṣyati apāṭhayīṣyat uttamam and now I'd like you to say that if if my father had time he would have taught you if my father had time he would have taught you yadi mama

janakāsyā samayaḥ abhaviṣyat he would have taught you saḥ tvām apāṭhayiṣyat uttamam. So, let's move on and here we'll do the bhaviṣyati itself. So, that was in anticipation of what is coming. So, bhavati becomes abhaviṣyat, tau abhaviṣyatām, te abhaviṣyan, tvam abhaviṣyaḥ, yuvam abhaviṣyatam, youyam abhaviṣyata, aham abhaviṣyam, āvam abhaviṣyāva, vayam abhaviṣyāma uttamam and I'd like us to try and do an application abhyāsaḥ with this kind of a chart that a small table I have there. So, it says yadi samayaḥ abhaviṣyat bhū I've just put the root forms here then he would have work tahi kāryam akariṣyat. So, would you like to see another one if he had time he would have done the drama nātakam for drama. So, yadi samayaḥ abhaviṣyat saḥ nātakam akariṣyat replace nātakam with cooking pākam, yadi samayaḥ abhaviṣyat saḥ pākam akariṣyat uttamam, word gam to go. So, I like to say if you had if he had time he would have gone to vārānasi. So, yadi samayaḥ abhaviṣyat saḥ vārānasim agamiṣyat uttamam and of course you can practice using other destinations there the next one if he had worked he would have played yadi saḥ kāryam akariṣyat tahi akṛdaṣyat uttamam with friends mitraiH akṛdaṣyat uttamam let's go into drś to see. So, I'd like you to say if he had done the work then he would have seen the movie calanacitram, yadi kāryam akariṣyat tahi calanacitram adrakṣyat okay. So, paśyati drś becomes dakṣyati and therefore adakṣyat and the last one if he had studied well he would have written well yadi samyak apaThiṣyat tahi samyak alikhiṣyat uttamam. So, a lot of content of practice there also let's move on for now. So, let's look at this particular verse which is using the kriyātipatti-lṛṇ it says

abhakṣayiṣyaṁ yadi dugdhadādhikaṁ ghr̥taṁ rasālaṁ hyapi hemabhasmakam| batābhaviṣyaṁ na kadāpi durbalaḥ adorable yathā tvidānīm tanuvigraho'bhavam||

So, this is a verse that I found from the website of Shri Shamakishor Mishraji. So, I don't know if it's his own composition or if he has picked it up from somewhere but it serves my purpose here of applying the kriyātipatti-lṛṇ. So, he says that if I had eaten milk lassie abhakṣayiṣyaṁ yadi dugdhadādhikaṁ ghr̥taṁ rasālaṁ hyapi hemabhasmakam ghee or juicy mangoes and gold - ash gold dust batābhaviṣyaṁ na kadāpi durbalaḥ I would never have indeed become become beam as weak adorable yathā tvidānīm tanuvigraho'bhavam as my as I am today with a dry body. So, let's try to do a little grammatical analysis of that abhakṣayiṣyaṁ yadi dugdhadādhikaṁ ghr̥taṁ rasālaṁ hyapi has a sandhi there which is hi api there. So, hi plus api and then hemabhasmakam is the gold ash batābhaviṣyaṁ. So, there there is a sandhi also there which is bata plus abhaviṣyaṁ. So, indeed I would have become na kadāpi. So, kadāpi also the a is a kadā plus api, durbalaḥ. So, I would not have become yathā tvidānīm. So, tvidānīm also has such tu plus idānīm, tanuvigraho'bhavam. So, I wouldn't have had this dried-up body. So, I'd like to say it and I'd like you to repeat after me abhakṣayiṣyaṁ yadi dugdhadādhikaṁ ghr̥taṁ rasālaṁ hyapi hemabhasmakam| batābhaviṣyaṁ na kadāpi durbalaḥ adorable yathā tvidānīm tanuvigraho'bhavam||

So, this is a quote from of the Āyurveda text the Carakasamhitā written by Caraka in the 3rd century where he says that life or (āyu) is a combination or the samyoga of body sense mind and reincarnating soul. Āyurveda is the most sacred science of life beneficial to humans both in this world and the worlds beyond. So, knowledge of Sanskrit has immense potential of giving us access to a vast treasure trove of different knowledge traditions that have existed in this country and in the civilization so with these few words we have here the references will do a story to demonstrate the kriyātipatti-lṛṇ,

ekadā ekaḥ dhīvaraḥ samudratīre santoṣena viśrānam karoti sma. tadā ekaḥ vyapārī tam dṛkShTvA avadat, he mahodaya sarve dhīvarāḥ matsyān dharanti bhavā kimartham divānidrām karoti? matsyam dR^itvā kim kariShyAmi? yadi bhavān adhikam matsyAn adhariṣyat tarhi bhavān teṣām vikrayaNam kartum ashaknot, vikrayanam kṛtvā aham kim kariṣyami? adhikam matsyAnAm vikrayanam yadi akāryaṣyat tahi ekAm vṛhatI naukāM akrīṣyat, naukāM nitvā aham kim kariṣyami? yadi vṛhatI naukā abhaviṣyat tahi itopi matsyAn dhartum ashakṣyat, bahu matsyAn nItvā aham kim kariṣyami? itopi vikrayaM kartum ashakṣyat, vikrayaM kṛtvā ahaM kiM kariṣyami? yadi bahu vikrayam akariṣyat tahi itopi dhanam āgamiṣyat, dhanena aham kiM kariṣyati? yadi bahu dhanam abhaviṣyat bhavān sukkena nidrām akariṣyat, tat tu aham idAnIm eva karomi. Hari Om.

So, what was the story here this fisherman was lying comfortably on the beach and this business woman comes and tells him that what are you doing why aren't you catching more fish. So, he says that what will I do by catching more fish. So, then he says if you had caught more fish yadi bhavān ito'pi matsyAn adhariṣyat tarhi bhavān ito'pi vikrayaNam akariShyat. you would have sold more and the story goes on. So, he says sell more and do what then you would buy a bigger boat ito'pi vṛhatIm naukāM akrīṣyat and then ito'pi matsyAn dhR^itvā vikrayam akariṣyat more fish more selling and then ito'pi dhanam abhaviṣyat more money and then what tadā bhavān viśrāmena santoṣena viśrāmaH akariṣyat and the answer was tat tu idānim ahaM karomi eva that's what I'm doing just now. So, a lot of think about in that. samatāstu te. So, samatā means equanimity which means to be unmoved by the different circumstances of life so I thought it's a very nice greeting to wish somebody with. So, samatāstu te. yadi jivane kimapi bhavati tatra manah

samaḥ samam bhavat. So, let the mind be peaceful and equanimous. So, with these few words yadi ito'pi samayaḥ abhaviṣyat aham ito'pi sanskṛtam apāthyiṣyam with these words practice abhyāsaḥ abāśyam, kurbantu, śubhamastu.