

## Intermediate Level of Spoken Sanskrit

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### Lecture- 27: Introduction to the verb conjugations in the vidhiliṅ (the optative)

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 gatavarge vyaṁ militvā dhātūnāṁ kṛyātipatti-lṛṅ iti rūpaṁ dṛṣṭavantaḥ. So, last time looked at the different conjugations of the kṛyātipatti-lṛṅ form of the conditional form of verb conjugations today's lesson which is lecture number 27 I'd like to introduce you to another form of conjugation of the vidhi-liṅ of the optative sentences class will be a brief revision of the kṛyātipatti-lṛṅ conditional and do revision of the another anadyatana-bhūtakāla and as well of the ājñā forms of the imperative forms and the subah followed by an introduction of the vidhi-liṅ to the vidhi-liṅ with the optative and will be a little bit of a building of your vocabulary around that leads to a division of what we looked at last time here we also introduce you to the 10th group of verbs known as the curādigaṇaḥ and we saw that the kṛyātipatti-lṛṅ was this combination between The bhaviṣyakāla and the bhūtakāla and I just wanted to add at this point that this is one kind of conjugation which allows you to dream so it's that form the you can this put a pen on and see if this happens then that could have happened so only dreams can be a very beautifully expressed using the kṛyātipatti-lṛṅ. so, atra asti kathayaṣi in the vartamānakāla become akathayiṣyat, saḥ akathayiṣyat, tau akathayiṣyatām, te akathayiṣyan,uttamam, tvam akathayiṣyaḥ, yuvām akathayiṣyatam, yūyam akathayiṣyata, aham akathayiṣyam, āvām akathayiṣyāva, vyaṁ akathayiṣyāma, uttamam. So, another thing here If you learn the kṛyātipatti-lṛṅ you will automatically have to you will automatically become familiar with the bhaviṣyakāla and the bhūtakāla. So, it's a good place to also start astu? So, atra let's move on to another one that we looked at last time which was the verb bhū from the bhavādigaṇaḥ the first group and here we had abhaviṣyat, abhaviṣyatām, abhaviṣyan, abhaviṣyaḥ, abhaviṣyatam, abhaviṣyata, abhaviṣyam, abhaviṣyāva and abhaviṣyāma. So, i like to open it up to you and you say yadi something abhaviṣyat what would you have become if your life to get different turn and you if if you if you say that if I was young again then I would be a singer let's say that yadi aham yuvakaḥ or yuvatī abhaviṣyam tahi aham gāyikā abhaviṣyam for young again that he would try singing or become a painter become a journalist and atra asti the in this work in this place again left it for you to practice. So, yadi samayaḥ abhaviṣyat aham kāryam akariṣyam, yadi samayaḥ abhaviṣyat aham agamiṣyam, yadi samayaḥ abhaviṣyat aham avaśyam Pondicherry agamiṣyam ok atra kāryam, yadi kāryam akariṣyat tadā or tahi kṛḍaṣyat calanacitram adṛakṣyat uttamam and finally yadi samyak apāthiṣyat would have written the exams well parikṣam samyak alikhṣyat, uttamam. So, lets move on to do a quick revision of the ājñā and anadyatana-bhūtakāla and again you will understand why we're doing this quick recap. So, here I am sticking to the curādigaṇaḥ here and we're looking at the world cup still but still. So, to katha kathayatu, kathayatām, kathayantu, kathaya, kathayatam, kathayata, kathayāni, kathayāva, kathayāma, astu? bhūtakāla kim bhavati? bhūtakāle akathayat, akathayatām, akathayan, akathayaḥ, akathayatam, akathayata, akathayam, akathayāva, akathayāma, astu? atra kevalam punaḥsmaraṇam asti is only revision here. So, will move on and now aham vidhi-liṅ iti prastāvan karomi. So, I am going to present you with the vidhi-liṅ forms and we do a little practice also around that. So, just what the vidhi-liṅ of the operative is. So, the Optative Mood it's not that tends to times now that it wouldn't be. So, the Optative Mood indicates the attitudes of the speaker setup vidhi meaning the duty nimantraṇa or an invitation āmantraṇa or permission adhīṣṭa solicited instruction then sampraśna which is a purchase enquiry and finally prārthanā. So, in the prayer vidhi-liṅ is used in all these different contacts. So, I like it observed this table that we have in front of us with the top part represents the anadyatana-bhūtakāla and they know what is the vidhi-liṅ the Optative that we're looking at today. So, here we have akathaya is observed for the sake of us observe it and see what is in common and what is different this is like that game know when you are two pictures and you are asked to identify the 10 differences. So, we have saḥ akathayat become kathayet so what is same and what is different so t is end is the same and a is different. So we have akathayat become kathayet what is added the e is added, y is dropped and instead we have e instead of the ya. So, saH

akathayat saḥ kathayet, tau akathayatām tau kathayetām,uttamam, te akathayan what to do aspect te kathayen but no if you observe what you get is kathayeyuḥ are the only place where it is really different and you need to remember that ok and this form of the updated in renewable mein you do this you speak. So, now tvam is akathayaḥ and hear it would be kathayeḥ much the same next akathayatam for the yuvām, yuvām kathayetam, the same yuyam akathayata become yuyam kathayeta,uttamam moving on to aham. So, aham akathayam become aham kathayeyam, same thing only thing that is added is a an extra get added on kathayeyam,and then āvām akathayāva āvām kathayeva. So, ā replaced by the e there and then akathayāma becomes kathayema. So, Identical except the work and the. So, I'd like you to also observed the chart that we have for the ten group curādigaṇaḥ and what do you see that corayatu become corayet, kṣālayatu kṣālayet, cintayatu cintayet, sūcayatu sūcayet, pāṭhayatu pāṭhayet

Comparison also with the ājñā or put decided and i like to say mein he or she made the to all of you speak the truth all of you speak the truth all of you would be yuyam speak kathayeta but the what the truth yuyam satyam kathayeta speak the truth astu? So, move on I want to another exercise supply to put them side by side and their abhavat become bhavet, abhavatām bhavetām, abhavan bhaveyuḥ What is very different than abhavaḥ bhaveḥ, abhavatam bhavetam, abhavata bhaveta, uttamam abhavam bhaveyam. So, this ya is addition vidhi-liṅ compared to the bhūtakāla abhavāva become bhaveva and abhavāma become bhavema uttamam. So, again use the start of the yadi tahi and it is possible to put this in that contacts as well. So, yadi samayaḥ bhavet. So, if there is time then saḥ kāryam kuryāt that he might do the work is concept of him if there is time then he mice to that what was it in the previous one if he had time. So, sorry not a possibility we had time then he would have. So, it's a completed situation and there is no possibility of enacting that particular action but here we do have it. So, vidhi-liṅ allowances that possibility exists if there would if they would be Times if samayaḥ bhavet yadi samayaḥ bhavet tahi kāryam kuryāt to do the work to the work similarly samayaḥ bhavet kolkātām and then gacchet, yadi samayaḥ bhavet saḥ kolkātām gacchet and Of course you can use all the other pronoun conjugations also in that. So, yadi kāryam samāpnuyāt the route from is āt finish ok āpnuti to get when you get from all directions then you're finished the work that's the underlying logic it's a yadi kāryam samāpnuyāt little different it's kuryāt not kuryet exactly like the age that me and that's because this belongs to another group of words that it is not yet another time yadi kāryam kuryāt tahi samyak kṛdet play yadi kāryam kuryāt calanacitram paśyeta drkṣat all right. Now If he studied well he may right the exam yadi samyak pathet tahi parīkṣām likhet

this is the most serious thing where consequences are yet to follow the first part of the conditions state are so many interesting so can I invite you to practice this a little more so this is one of my favourite sloks subhāṣitam as bad as an application of the vidhi-liṅ but it's with the formula kuryāt ok. So, brū is to speak satyam brūyāt priyam brūyāt na brūyāt satyamapriyam, priyam ca nānṛtaṁ brūyāt eṣa dharmāḥ sanātanaḥ. that you must speak the truth satyam brūyāt priyam brūyāt na brūyāt satyamapriyam some a harsh truth or a an unpleasant Ruth need not be spoken about priyam ca nānṛtaṁ brūyāt not just because you have to press a pleasant things doesn't mean that they will be untrue sings and nānṛtaṁ and eṣa dharmāḥ this is an eternal law this is and eternal truth ok Lo basically a speaks truth in such a way that it should be pleasing to others never speak truth which is unpleasant to others never speak and truth which might be pleasant this is the part of the tunnel or other sanatana Dharma. So, dramatically there is a second satyam brūyāt priyam brūyāt na brūyāt satyamapriyam this is sandhi there satyam plus apriyam priyam ca nānṛtaṁ. So, we have na plus anṛtaṁ becomes nānṛtaṁ brūyāt eṣa dharmāḥ add like to the visarga there eṣaḥ dharmāḥ sanātanaḥ. So, like to the repeat after me satyam brūyāt priyam brūyāt na brūyāt satyamapriyam, priyam ca nānṛtaṁ brūyāt eṣa dharmāḥ sanātanaḥ. So, this was about write speech let's look at what the *Tipitaka* with the doctrinal foundation of the *Theravada Buddhism* has to say about right speech And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech. some references for you there and I'll tell you a small story quickly ekadā ekam katham śrāvayāmi, ekadā ekaḥ janaḥ sakṛetis, sakṛetis gṛk deśasya mahān dārśanikaḥ of philosopher āsit, ekam dinam tasya bandhujanāḥ relative āgacchatām vadati, he sakṛetis aham bhavantam kim āpi vaktum icchāmi, tadā sakṛetis uktavān, astu, prathamam kathayatu yat bhavān vaktum icchati tat satyam asti.....tadā e eṣaḥ vadati, aham niścitarupena na jānāmi, aham api śrutavān etat viṣaye, tahi sakṛetis uktavān astu, tahi dviṭīya praśnaḥ, bhavān yat vadati tat priyam asti, tat sādhu asti kim? tada eṣaḥ vadati naiva tathā nāsti, tadā sakṛetis punaḥ vadati trīṭīya praśnam pṛcchati, bhavān yat bhaviṣyati tat mama upajogāya bhavati kim? tadā saḥ vadati, naiva tadā sakṛetis vadati tahi aham śrotum na icchāmi, yadi bhavān yat bhavati tat satyam na bhavet, tat yuktam sādhum na bhavet, tat upajogāya na bhavet, tahi tAdR^isha-vacanasya kim prayojanam?

Basically talks about using these three filters for speech the first being is it true or not secondly weather what one is wanting to convey is good have something nice in it and thirdly weather what is being conveyed is useful to the listener

or not and a fourth one wants to say doesn't fit any of these filters then what's the use of speech astu? of these few words samatāstu te let equanimity be yours abhyāsaṁ karotu ānandaṁ ca anubhavatu.