

## Intermediate Level of Spoken Sanskrit

Prof. Anuradha Choudry

Department of Humanities and Social Sciences

Indian Institute of Technology Kharagpur

### Lecture- 28: Introduction to the conjugation of 'as' (to be) from the adādigana (2<sup>nd</sup> group) in the various tenses and moods

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 priyamitrāni yuṣmākam sarvam kuśalam asti kim? kriyātipatti-lṛṅ, vidhi-liṅ iti rūpānām abhyāsam akuruta kim. So, I hope you've been practicing with the forms of the kriyātipatti-lṛṅ and the vidhi-liṅ that we have seen in the last two sessions and in that same flow I thought it would be great to take this week to introduce you to the ten groups of verbs because each of these groups has been classified according to the similarities of their conjugation conjugations. So, So, far we have looked at lecture at the first group which is the bhvādigaṇaḥ the tenth group which is the curādigaṇaḥ and we'd lightly touched upon the second group or the adādiganaḥ and the verb that we looked at was the as. So, in today's lecture which is lecture number 28 we are I will in do an introduction to the conjugation of the as or the as and as dhātu which is to be from the adādiganaḥ and the second group in the various tenses and moods. So, I'll do this introduction to the adādiganaḥ for you and we look at them in the vartamānakāla the bhaviṣyakāla the ājñā the anadyatana-bhūtakāla the kriyātipatti-lṛṅ and the vidhi-liṅ forms there and we do the conjugations using the verb as and of course in every class there is also an attempt to add to your vocabulary. So, let's look at the vartamānakāla on and the bhaviṣyakāla. So, you remember what was the vartamānakāla of as to be. So, saḥ asti, tau stām, te santi, tvam asi, aham, tvam asi, yuvam sthaḥ, youyam stha, aham asmi, āvam svaḥ, vayam smaḥ uttamam. I hope you were able to do that along with me now try and see if you can remember the future and there was a special case here with the as dhātu in the future did you guess it all right. So, the as in the future gets the same form as the future of the bhu dhātu wites bhaviṣyati and therefore bhaviṣyati bhaviṣyataḥ bhaviṣyanti bhaviṣyasi bhaviṣyathaḥ bhaviṣyatha bhaviṣyāmi bhaviṣyāvaḥ and bhaviṣyāmaḥ uttamam. I'm very happy that you're able to join along with me. So, let's look at the forms they're in different colors. So, we have asti staḥ santi, asi sthaḥ stha, asmi svaḥ smaḥ what I would also encourage you to do is to sort of learn it by rote and do it really fast so that it becomes like a default mode and you don't have to think about every grammatical form that it just rolls out without even your conscious mind paying attention to the details of the grammatical endings and what happens to the future some bhaviṣyati bhaviṣyataḥ bhaviṣyanti, bhaviṣyasi bhaviṣyathaḥ bhaviṣyatha, bhaviṣyāmi bhaviṣyāvaḥ bhaviṣyāmaḥ all right. So, what I'll do is I'm going to do it at a rapid fire mode and I'd like you to see if you're able to then say it along with me. So, Ready Steady Go bhaviṣyati bhaviṣyataḥ bhaviṣyanti, bhaviṣyasi bhaviṣyathaḥ bhaviṣyatha, bhaviṣyāmi bhaviṣyāvaḥ and bhaviṣyāmaḥ, astu? So, doesn't matter if you're not there as yet but I look forward to you catching up on that as fast as you can. So, in the meanwhile let's look at the other verbs that are from this group. So, we have the verb the first verb which is atti and it's the name of the group is named after that verb which is atti. So, at means to eat and you have at ādi and you have a kind of a sandhi taking place there with the consonant and the vowel. So, at ādi becomes adādi, etc. gaṇaḥ the group of those verbs and it is the second group of verbs. So, at becomes atti now. So, atti and then it is attaḥ adanti okay. So, you had the derp that comes in so like what we see is that there is something more that gets added into the conjugation of these verbs and then it'll go on and I'd like you to explore this on your own for now for this intermediate level it is not really required for you to know the in-depth forms of these verbs that I have given on the side you will not be required to know them in depth but a familiarity with them could be of help just for your own practice. So, here we have svap which is svapiti means to sleep a svapiti and in the future svapsyati similarly asi in the future asyati uttamam, bhā to shine. So, bhā becomes bhāti to shine forth and bhāsyati will shine. So, what are the other words that you know that are formed around the root bhā the name of the country of India's bhārata. So, bhā means the light and rata means immersed. So, it was the land that is in that was immersed in light here light of course meaning the symbolic light of knowledge and you also have another word which is good morning which is. suprabhātam. So, I it means suprabhātam

that which has shown forth well and whether the sun is shining or not the entire being has to shine forth in the morning okay. So, this is suprabhātam and the good news is that if you're not feeling up to it but you said bhā bhā bhā and you will see how your whole system will be energized once more and then you have yā for yāti and yāsyati. So, we've already looked at the verb yā in our previous lessons. So, yāti and yāsyati will go for bhā there was one more important word that you're familiar with which is for language it is bhāṣā and what about bhāṣā why is it called the shining thing because our language is that which makes our thoughts shine force right and therefore they say you must be very careful about the language we use I mean we not just you but all of us should be conscious about the language we use because it is reflective of the person that we are and just one last thing on that is that in the yajurveda in the there is a very nice line which says aham adantam admi, aham adantam admi aham adantam admi. So, I annam is food adantam the one who is eating at me. So, this is the Supreme Being that is saying that I am the one who devours that who is eating rice. So, it's a very profound statement if you think about it but that'll be for another time for now let's move on. So, let's look at the ājñā and the anadyatanabhūtakālaḥ and of course the kriyātipatti-ḥ also there. So, we have astu or stāt and this is a form that you will find in other places as well. So, astu or stāt there and then tām and te santu tvam edhi like I said this was a total googly it comes out of somewhere but that form has been derived by using certain rules of paninis grammar there okay. So, edhi stāt or stam, yuvam stam yuyam sta, aham asāni not very often used very often but you have to know the form of āvam asāva and vayam asāma. So, let as let as all let as all be Sanskrit scholars how would you say that sanskr̥ta panditaḥ is the word. So, sanskr̥ta panditaḥ asāma let's all be sanskr̥ta panditaḥ uttamam moving on in the bhūtakālaḥ. So, āsīt, āstām, āsan, āsiḥ, āstam, āsta, āsam, āsva, āsma, uttamam I was very restless how would you say that aham cancelaḥ āsam facility aham cancelā āsam now I am quite idānim santā āsmi uttamam let's move on to the verb are the verbs there and see what happens. So, at becomes attu or atta to and ādat and in the kriyātipatti-ḥ we know that it's a combination of the bhaviṣya and the bhūta. So, it becomes atsyat now why atsyat because the future is Atsya you add the bhūta a to that a plus Atya becomes Atsyat uttamam, svap svapitu asvapāt and asvapsyat uttamam, bhā bhātu abhāt and abhāsyat uttamam, yā yātu ayāt ayāsyat. So, I'd like you to say that if he had or if she had more time she would have slept that yadi samayaḥ abhaviṣyat, tahi sā asvapsyat uttamam moving on. So, we look at the anadyatana-bhūta and the vidhi-liḥ there. So, you remember what we had done in our previous lesson where we saw that once you know the bhūtakāla the vidhi-liḥ is very very similar to that except for a few changes here and there and it's always a fun exercise to see what changes and what stays similar. So, āsīt bhūta becomes syāt syāt means may it be. So, how this be dealing has the thing of may it be or it might be āstām syātām āsan syuḥ. So, like I said this is very different next āsiḥ āstam āsta. So, āsiḥ becomes syāḥ, āstam syātām, āsta syāt uttamam āsam aham syām, āsva āvam syāv, āsma vayam syām uttamam now let's do an application in that small table that we have there. So, if you want to say if he had if there was time if there was time then yadi samayaḥ syāt then he can work that he kāryam kuryāt uttamam but you can also use the other form which is yadā and tadā. So, you can say if there would be time. So, you can say in the future. So, if there would be time yadi samayaḥ syāt then he would do the work. So, tahi kāryam kuryāt uttamam if there would be time that he would go home yadi samayaH syAt or yadā samayaH syAt a when there is time then he would go home yadā samayaH syAt tahi gṛham agacchet uttamam. So, if there would not be work then he would play yadi kāryam na syāt tadā saḥ kr̥IDet utammam then he would watch a movie yadi kāryam nasyāt tahi calancitram paśyēt uttamam if he studied well then he then writing would be possible because I'm trying to use the word a verb to be so if he did not read well then he o or if he read well then he would write well or he would be able to write well yadi samyak pathit, tahi samyak likhatum sambhavaH syāt. So, if he studied well then it would be possible to write well uttamam let's move on. So, do sambhāṣaṇam with pijūṣa here,

namaste ārye

namaste pijūṣa

adya sāyamkāle nātakam bhaviṣyati.bhavati tatra yāsvati kim?

ām aham nātakāsyam abāśyam yāsyāmi yataḥ tāsmin mama akaḥ cātraḥ asti dve cātre staḥ anyāni mitrāni api bhaviṣyanti.

nātakasya kathā ativa rucina asti.

ām iti aham api manni ataḥ mama biśvāsaḥ asti, yat darśakāḥ tatra na svapsyanti.

Am.

tvam api nātakāsyam āyāsi kim?

Ām, yadi mama kāryam na syāt tahi mama tatra eva syām,

uttamam aham āsām karomi yet tvaM tatra staḥ

tahi tatra eva milāvāḥ

milāvāḥ Namaste

namaste ārye

let's do an application of what we just learned especially using a lot of syAt. At this verses from the śrīmadbhāgavatam and bhāgavatam. It says

gururna sa syātsvajano na sa syātpitā na sa syājjananī na sā syāt|

daivaṁ na tatsyāna patiśca sa syāna mocayedyaḥ samupetamṛtyum||

all right. So, what is he saying that gururna sa syāt gururna sa. So, gururna there is a sandhi there. So, it is guruḥ plus na okay gururna saḥ SyaT there's also here a sandhi there syāt otter as you can hear the grammar there. So, svajano. So, we know that that is a sandhi visarga sandhi svajano na sa syātpitā so again we have a visarga there syātpitā. So, there will again. So, na sa syājjananī. So, there is a vyAjnana-sandhi here, where it is ja plus ja becomes syājja does the doubling of the Giada na sā syāt daivaṁ na tatsyāna. So, tat tat plus syā syā plus na okay and then you have. So, here again there's a break patiśca. So, patiśca is also patiḥ plus ca , patiśca. So, that'll be syān and then na is here it is syāt plus na. so, you see that the doubling of the Consul in there and then mocayedyaḥ. So, mocayedyaḥ is actually mocayet again we have a vigil in yat plus yaḥ. So, you see how the consonant tends to become another consonant accompanying consonant there some who paid them with tomb all right and what is the meaning of this that guru is not a guru that relative is not a relative a father is not a father a mother is not a mother that deity is not deity and the husband is not a husband if he cannot liberate one from impending death so L see and you repeat after me

gururna sa syātsvajano na sa syātpitā na sa syājjananī na sā syāt|

daivaṁ na tatsyāna patiśca sa syāna mocayedyaḥ samupetamṛtyum||

uttamam.

So, a lot of food for thought there and I'd like to just read out this quote by dr. Edwin branch was an American indologist and author of the book Krishna a sourcebook so he says the bhagavata ranks as an outstanding product of Sanskrit literature perhaps more significantly the bhagavata has inspired more derivative literature poetry drama and dance theater and art than any other text in the history of Sanskrit literature with the possible exception of the Ramayana so it's given rise to profuse inspirations and new literature in this text. so a few references there but what I'd like you to notice here is that I've given you references of sites that can give you access to texts that have different web forms and noun forms because during a live session you were asking me that so I've tried to give you a certain online reference for that a collection of references for that.

So, vīryamastu te. So, vīryam sanskr̥t adhyanam bahu vīryam āvaśyakam asti a lot of heroic courage required to do sanskr̥tam but I can assure you that the rewards will be very fulfilling śubhamastu.