

Intermediate Level of Spoken Sanskrit

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Lecture- 32: Introduction to the conjugation of the verb कृ – to do from the tanādigaṇa (8th 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 priyamitrāṇi punarapi svāgatam. So, welcome once again and I'm very eager to share this particular class with you because in the previous lesson we looked at the svādigaṇaḥ have with the verbs śṛṇoti and śaknoti and here's another verb that you are already familiar with and it has a lot of similarities. So, let's look at today's lecture which is lecture number 32 it's an introduction to the conjugation of the verb from कृ to do which you really know well and this is from that tanādigaṇa but this is from the eighth group. So, what we've been looking at the group systemically. So, one two we did it from a two three four five but now I'm suddenly jumping to the eighth group because I could not help myself from pointing out to you the similarities between these verbs. So, we look at these in the various tenses and moods this is going to be tanādigaṇa the eighth group of verbs and will again look at it in the different tenses and moods the vartamānakāla, bhaviṣyakāla, ājñā, anadyatana-bhūtakāla, kriyātipatti-lṛṅ and the vidhi-liṅ and of course the world the practice here is going to be around कृ and we'll focus on building of vocabulary. So, the stage is yours tell me the forms of karoti in the vartamānakāla, कृ in the vartamānakāla. So, karoti, kurutaḥ, kurvanti, karoṣi, kuruthaḥ, kurutha, karomi and kurvaḥ or and kurmaḥ alright let's look at the forms. So, karoti, śṛṇoti karoti, kurutaḥ śṛṇutaḥ etc etc and śṛṇvanti kurvanti, uttamam, śṛṇoṣi karoṣi, śṛṇuthaḥ, kuruthaḥ, śṛṇutha kurutha, śṛṇomi karomi, śṛṇvaḥ. So, you have śṛṇvaḥ which is not that there is no kuruvaḥ it's only śṛṇvaḥ becomes kurvaḥ and kurmaḥ uttamam. So, the next one is the bhaviṣyakāla, bhaviṣyakāla bahu saralaṁ asti. So, kariṣyati, kariṣyataḥ, kariṣyanti, kariṣyasi, kariṣyathaḥ, kariṣyatha, kariṣyāmi, kariṣyāvaḥ and kariṣyāmaḥ now the news about this particular group is that it is the tanādigaṇa or the 8th group coming from the root verb from the verb root tan meanings to spread tanoti and the future being taniṣyati but what we need to understand is that though there are 10 groups and there is a classification every group doesn't contain the same number of verbs. So, the bhavādigaṇa for example and the curādigaṇaḥ are enormous groups of verbs because most of the verbs belong to these groups the verbs like the groups like tanādigaṇa have really very few verbs and of those verbs we are not very familiar with many but because कृ such an important work belongs to that group it becomes important for us to study it together astu? So, if you wanted to make a sentence which says. So, you informal singular do your work well tell me you informal singular tvam karoṣi, kim karoṣi? kāryam karoṣi, katham karoṣi? samyek karoṣi, tvam kāryam samyek karoṣi, kasya kāryam your work tava kāryam. So, if you want to make that whole sentence tvam tava kāryam samyek karoṣi. So, the verb this group of I mean this particular verb allows lots of sentences it is the base verb for making a lot of sentences. So, if you say you can either say directly I have my bath. So, you can say aham snāmi or if you say I take I do my bath then aham snānaṁ karomi, aham I eat aham khādāmi or if I I take my food then aham bhojanam karomi it had become. So, the verb karoti is a very very foundational verb to know by heart very well let's move on. So, ājñā, anadyatanabhūta and the kriyātipatti-lṛṅ. So, ājñā is karotu, kurutām, kurvantu, kuru or kurutāt, kurutam, kuruta, karavāni, karavāva, karavāma uttamam all right. So, if you want to say all of you or all of you do your work well how he said all of you do your work well. So, all of you yuyam your work and the verb is kuruta your work yusmakam kāryam well samyak. So, yuyam yusmakam kāryam samyak kuruta uttamam. So, it's like a suggestion there Terry all of you do your Sanskrit studies well do your studies of Sanskrit well how would you translate that all of you do your Sanskrit do your studies of Sanskrit well yuyam kuruta, kim kuruta? studies adhyanaṁ kuruta, kasya adhyana? sanskṛtasya adhyanaṁ, katham samyak? So, yuyam sanskṛtasya adhyanaṁ samyak kuruta. So, I'd also like you to put a pause button and just listen to the way in which i reconstructed the sentence for the translation. So, one by one you ask who is doing it what is the what is the person doing how is the person doing where is the person who and just by asking these questions you can complete that sentence bhūtakāle kim bhavati? akarot, akurutām, akurvan, akaroh, akurutam, akuruta, akaravam, akuruva or akurva and akuruma or akurma, astu? So, that is the bhūtakāla and I'd like

you to make a sign saying that he took his food yesterday saḥ tasya bhojanam akarot, tada akarot? saḥ tasya bhojanam taḥ akarot okay. So, he had his food with or if i wanted to say he did his homework yesterday saḥ tasya homework is gṛha kāryam. So, tasya gṛha kāryam akarot uttamam let's move on now. So, just before we move on we have tan becomes tanotu, atanot and what would it become in the kriyātipatti-lrñ. So, we have taniṣyati for the future and it will become ataniṣyat, astu? Okay. So, let's move on now we look at the bhūtakāla and the vidhi-liñ. So, we have akarot becomes kuryāt, akurutām kuryātām, akurvan kuryuḥ, akaroḥ. So, again that and that akaroḥ becomes kuryāḥ. So, again the āḥ that's coming in here akurutam kuryātām, akuruta kuryāta, akaravam kuryām, akuruva or akurva becomes kuryāva and akuruma or akurma becomes kuryāma. So, let's do the vidhi-liñ alone kuryāt, kuryātām, kuryuḥ, kuryāḥ, kuryātām, kuryāta, kuryām, kuryāva, kuryāma uttamam and here we have it again tanotu atanot and ataniṣyat uttamam let's move on. So, here and this is what a table I wanted to share with you where we have kuryāt and śaknuyāt side by side okay. So, the svādigaṇa and tanādigaṇa put side by side and see the similarities that are there. So, kuryāt śaknuyāt, kuryātām śaknuyātām, kuryuḥ śaknuyuḥ, kuryāḥ śaknuyāḥ, kuryātām śaknuyātām, kuryāta śaknuyāta, kuryām śaknuyām, kuryāva śaknuyāva, and kuryāma śaknuyāma. So, again if you remember one form and you know that it is similar you can easily apply it in the other context as well let's just make some words here with yadā and tadā. So, yadā samayaḥ bhavet the first line tadā kṛditum śaknuyāt. So, when there is time then he can play. So, yadā samayaḥ bhavet tadā kṛditum śaknuyāt when it is a time. So, when there will be time then he can go to the garden yadā samayaḥ bhavet tadā vaticām gantum śaknuyāt uttamam, kāryam samāpnuyāt. So, when he finishes his work then he can rest. So, yadā kāryam samāpnuyāt tadā viśrāmam kartum śaknuyāt uttamam, yadā kāryam samāpnuyāt saḥ viśrāmam kuryāt. So, he should. So, when the work is done he must rest. So, viśrāmam kuryāt is a kind of empathic suggestion that he must rest when the work is done and the last one yadā samyak pathet tadā saḥ lekhanam kuryāt. So, when if he studies well then he should write or saḥ lekhatum śaknuyāt as it is written here you can also say tadā saḥ lekhanam kuryāt. So, he should not write before he has studied well okay that's what it would mean in long and short of it okay. So, let's move on let's do a conversation namaste ārye, namaste piyūṣā, kA vArtA? NPTEL vargArthaM sarve chātrāḥ utsāhena bahu kāryam kurvanti pariśramam ca kurvanti, uttamam aham api apaśyam yat tesu bāhavāḥ uttamavyakaranapraśnān kurvanti iti, ām shR^inotu ārye, ekā samsyā ajayetā, kim abhāvat? yadā gata saptāhe aham antarjāle carcAsthāne, antarjāle? antarjāle carcAsthāne aham praśnānam uttaram akarvam tadā aham apaśyam dau chātrum parikhārtam aṣtam dātum prayannam akurutam parantu, kintu kim? parantu tau asaphalam āstam, evam va astu, tahi? tahi vayam idAnIM kiM kuryāma, iti ahaM cintayAmi. astu? aham etadartham NPTEL kāryālaye duravānIM karvāni kim? ām sādhu tat saḥ upāyaḥ sādhu asti, astu, anantaram tena annya api chātrāḥ tesām lābhāḥ bhavati? ām tahi tau chātru te chātrāḥ ca katham saralena panjikaranena kuryuḥ tasmin viṣaye ekavAraM dUraVANIM karotu kR^ipayA, avaśyam, astu, idānim yuśmākam utsAhArthaM bhavataH sahāyartham ca aham anugṛhitāsmi. So, let's do an application of what we've learned in this verse from the gītā again. So, it says yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat, yattapasyasi kaunteya tatkuruṣva madarpaṇam, this is in the ninth chapter where krishna's selling him trying to convince him that you know you can do many things but ultimately if you offer it to me I will help you in your in your confusion in your decision-making. So, he says yatkarōṣi yadaśnāsi, yatkarōṣi. So, you break it up there yatkarōṣi. So, whatever you do yadaśnāsi whatever you eat we've not yet looked at the yadaśnāsi which is the kriyādigaṇa with the nā entry there but we'll come to it yajjuhoṣi. So, yajōṣi we've already looked at this form. So, yaj plus juhoṣi yajjuhoṣi, non juhoṣi yajjuhoṣi. So, yajjuhoṣi becomes whatever you are offering the does yaj whatever you give yattapasyasi whatever you do the person your energy of tapasyā counting your hey son of kunti tatkuruṣva break it up tat plus kuruṣva that you do an offering. So, kuruṣva is a form of the ātmanepadam that we will be that we've looked at a little bit briefly in some other occasions but we will do a greater study of that and. So, tatkuruṣva madarpaṇam also mat arpaṇam madarpaṇam mat plus arpaṇam. So, that's a vya~njana sandhi or a sandhi of consonant with a vowel madarpaṇam. So, Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, Whatever energy of *tapasya*, of the soul's will or effort, thou putteth forth, make it an offering unto me. says Krishna talking of the power of surrender the mother says Detailed surrender means the surrender of all the details of life, even the smallest and the most insignificant in appearance. And this means to remember the Divine in all circumstances; whatever we think, feel or do, we must do it for Him as a way of coming close to Him, to be more and more what He wants us to be, capable of manifesting His will in perfect sincerity and purity, to be the instruments of His Love. So, a mother was *Seer, Occultist and Spiritual Collaborator of Sri Aurobindo*. and I just like to mention that when she's talking of his here it has nothing to do with the creator being conceived as a male or something like that she's just using the his in a generic term but what is important is that there is this light with a need for each of us which is what the word divine means coming from the root live to shine that we have studied as a verb. So, that there is that light of knowledge within us and if we allow that light to guide us our lives will spontaneously be more illuminated and free. So, with the same idea ātmajñānamastu te. So, dive deep into your being and the solution and the answers to a lot of our questions lie in there. So, ātmajñānamastu te.