

## Intermediate Level of Spoken Sanskrit

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### Lecture- 34: Introduction to the conjugation of the verb bhuj – to protect from the rudhādigaṇa (7<sup>th</sup> group) in the various tenses and moods

ā(A), ī(I), ū(U), ṛ(R^i), ṛ(~N), ñ(~n), ṭ(T), ḍ(D), ṇ(N), ś(sh), ṣ(Sh), ṁ(M), ḥ(H)

[Music] [Music]

namaste saṁskṛtamitrāni etāvat paryantaṁ militvā vayam saṁskṛtadhātunām bhinnabhinnarupāni dr̥ṣṭavantahaḥ, bhinnabhinnaganānām rupāni api apaśyāmaḥ. So, we've been looking at the different verb conjugations of Sanskrit and also we've looked at the different classifications of the groups of verbs and thus far there are two verbs two groups that are remaining the one being the seventh group and the other the ninth group. So, in today's lecture which is lecture number 34 we look at the introduction to the conjugation of the verb bhuj to protect from bill the rudhādigaṇa or the seventh group in the various tenses and moods. So, I'd also like to mention here that bhuj means to protect you also have the verb bhuj that means to eat but then that would be done in the ātmanepadī. So, that's a different form. So, even the conjugation will indicate to you what is the other what is the meaning of that particular verb form moving on to the contents. So, we'll do an introduction to the rudhādigaṇa the seventh group verbs and in the different moods and tenses that are there in front of you and then we'll do a practice of this using the verb bhuj which means to protect and the vocabulary always follows and. So, in the vartamānakāla and the bhaviṣyakāla this verb I must tell you is not a very easy one to do and therefore it's being presented in fact the verb rudhādigaṇa rudh doesn't have too many verbs and if the conjugation is not that simple but I'm presenting it to you. So, that you have a familiarity with it alright I don't expect you to learn it up as part of the syllabus because it is a little advanced but still I'm giving you going to give you a flavor of these forms. So, vartamānakāle kim bhavati? bhunakti, bhun̄ktaḥ, bhuñjanti, bhunakṣi, bhun̄kthaḥ, bhun̄ktha, bhunajmi, bhuñjvaḥ and bhuñjmaḥ. So, as you can see it is a bit of a mouthful. So, maybe you'd like to say it once more with me we have bhunakti, bhun̄ktaḥ, bhuj becomes bhunakti, bhun̄ktaḥ, bhuñjanti then bhunakṣi, bhun̄kthaḥ, bhun̄ktha, bhunajmi, bhuñjvaḥ and bhuñjmaḥ uttamam let's move on to the bhaviṣyakāla and you can breathe a sigh of relief there because it follows the pattern of the other verbs. So, you have bhokṣyati, bhokṣyataḥ, bhokṣyanti, bhokṣyasi, bhokṣyathaḥ, bhokṣyatha, bhokṣyāmi, bhokṣyāvaḥ, bhokṣyāmaḥ uttamam and just look at some of the verbs that belong to that group like I said there aren't too many of them but it's good to identify some of the important ones. So, chid which means to break okay. So, chid chinatti and chesyati in the future, bhid which means to divide to divide the word, bheda comes from there is bhinatti and bhetsyati, bheda meaning division alright and yuj to join. So, this is a very important verb it's yunatti to unite to bind and also to dissolve ok. So, yuj yunatti and yokṣyati in this sense it's really in the context of binding and when we say yokṣyati do recognize an English word yes the word yok in English comes from this root. So, let's move on to the are ājñā and the anadyatanabhūtakāla and the kriyātipatti-ṛñ. So, let's look at these forms of the loṭ or the a ājñā bhunaktu/bhun̄ktāt we've encountered the bhun̄ktāt an alternative for other verb groups as well and then bhun̄ktām, bhuñjantu. So, I really propose that you try and pronounce it after me I try and say it slowly. So, that you can feel the sounds in your mouth I'll do it once more. So, bhunaktu/bhun̄ktāt, bhun̄ktām, bhuñjantu the next one is a mouthful bhuñgdhi or bhun̄ktāt, bhun̄ktam, bhun̄kta, bhunajāni, bhunajāva, bhunajāma astu? So, now that we've done that we would tend to expect a reflection of the ājñā in the bhūtakālabut you see it's not always the case. So, we have abhunak or abhunag, abhun̄ktām, similar abhuñjan similar then abhunag this is the same here and then abhun̄ktam and abhun̄kta, aham abhunajam, abhuñjva and abhuñjma. So, this bhuñjva I would tend to say a work rather than a bhuñjva it would feel more strange also but find your convenience there but I would tend to go more with abhuñjva okay. So, I'd like you to make the sentence which is protect your country the country word being rāṣṭra. So, protect your country you singular informal. So, rāṣṭram and then bhuñgdhi I wanted you to try and apply that in the context okay let's move on. So, here we just see the different forms here. So, you have chid becomes chinattu and

acchinnat and then bhid becomes bhinattu and abhinat, yuj becomes yunaktu and ayunak okay. So, we see it's not that difficult there but and when we maybe make the whole table of it. So, I propose that you just take any one of these verbs and see if you can fill the entire table by yourself moving on but the bhūta and the vidhi-liñ. So, we have because we've looked at the bhūta already let's go on to the vidhi-liñ and see what happens. So, bhuñjyāt, bhuñjyātām, bhuñjyuh, bhuñjyāḥ, bhuñjyātām, bhuñjyāta, bhuñjyām, bhuñjyāva, bhuñjyāma. So, that's much much easier to pronounce okay and you see a lot of similarities with the lung form and let's move on let's do an application in using a verb that belongs to this group this verses from the gītā and again it belongs to the second chapter where Krishna starts his counseling and he's telling him about the qualities of the immortal self within each individual. So, he says he's talking of the soul here and he says nainam chindanti śastrāṇi nainam dahati pāvakaḥ, na cainam kledayantyāpo na śoṣayati mārutaḥ okay. So, nainam let's do the Sam sandhi they're nainam. So, nainam is na plus enam, nainam chindanti. So, this not enam enam is the same thing as etat. So, na enam chindanti doesn't it just does not cleave or break or check śastrāṇi the śastrāṇi cannot Pierce Pierce is a good word for it nainam. So, again the same sandhi śastrāṇi is weapons nainam dahati pāvakaḥ na can flames of pāvakaḥ is the fire. So, na does fire burn it next na cainam. So, can you guess the sandhi there lovely. So, na cainam is ca plus enam kledayantyāpo, kledayantyāpo, kledayanty means to wet it. So, it cannot be wet by the waters and what is the sandhi here kledayantyāpo can you hear the verb ending kledayan, kledayanty is one part and then āpo. So, kledayanty Plus āḥ the o at the ended okay. kledayantyāpo I'll do the tough for you better yeah and then na śoṣayati mārutaḥ, So, śoṣayati means to dry out. So, mārutaḥ here are the winds. So, the wind doesn't dry it either. So, weapons cannot cleave it not the fire burn now the waters drench it nor the wind dry huh. So, I'd like you to repeat after me nainam chindanti śastrāṇi nainam dahati pāvakaḥ, na cainam kledayantyāpo na śoṣayati mārutaḥ, uttamam. So, let's move on this is a good quote about the soul the nature of the soul by Socrates the classical Greek philosopher and founder of Western philosophy he was a great man a great thinker a great sage in his age and his in his culture. So, he says All men's souls are immortal, but the souls of the righteous are immortal and divine. So, in the vedantic in the Indian context darshan as the Indian philosophies we would probably have a little more discussion on the statement of Socrates but for now and let you rest in this idea of the immortality of one's deeper self some references for you finally pūrṇam saṁskṛtajñānamastu vaḥ. So, may you have full knowledge of Sanskrit astu? So, pūrṇam saṁskṛtajñānamastu vaḥ.