

## Intermediate Level of Spoken Sanskrit

Prof. Anuradha Choudry

Department of Humanities and Social Sciences

Indian Institute of Technology Kharagpur

### Lecture 36: Introduction of nouns (m) ending with 'u' and 'i' in the three *vacanas*

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]

hariḥ om̐ yūyam̐ katham̐ stha? yuṣmākaṁ dhātupāthaḥ samyek abhāvat kim? So, how are you and I hope that your exercise of the verbs was went on well and i sincerely hope that you enjoyed getting familiarized with the different verb groups. So, today is we are going to start on another adventure but this time it's going to be in the direction of the nouns alright. So, let's look at today's lecture which is lecture number 36 where I'm going to introduce you to the nouns in the masculine ending with the u and the i in the 3 *vacana*. So, we'll do a revision of the punliṅga of words with the akāra ending first and then i'll do an introduction of the punliṅga of words ending with the u and the i and as I told you before that the words that are the different words of the Sanskrit language have different kinds of endings. So, the ones that are with the a are the most popular and the most common but then you have many other words for different endings will be here we are going to start looking at them the good news in all of this is that if you are already familiar with the patterns of the dual and the plural especially then that is what will you will find reflected in the different word forms. So, let's move on there will be a practice of the dhāturūpa and of course a building of your vocabulary as well. So, as you can see there'll be a revision of the or the punaḥsmaraṇam of the third-person singular dual plural for the masculine words ending with a and then the paricayaḥ or the introduction to the third-person nouns in the singular dual and plural for the masculine words ending with the u and the i and I'll include and aabhyāsa with it. So, let's look at this table here it's a very comprehensive table as you can see lot of color schemes and all that. So, let's I will try and take you through that and in every case just to present to you what is there in front will have the main table here will have the words in ekavacanam, dvivacanam, bahuvacanam then there will be a prayoga show the application of those big vibhakti and a little bit of abhyāsa. So, depending on the words and the number of words will either have it or not have it and very typically then on the on in this small table on top there you will see that there are different words that are they take on the same form as the ones that we will study. So, let's move on. So, we have janakaḥ. So, let's do that together janakaḥ, janakam, janakena, janakāya, janakāt, janakasya, janake now what happens to the word guruḥ okay. So, we say guruḥ asti and you see the gurū will be gurum paśyati gurum. So, janakaḥ gurum. So, janakaḥ, janakam, guruḥ gurum, janakena gacchati gurū, guruṇā gacchati and that there is a ṇā but it because it is a ra that's what it will be a ṇ or a cerebral guruṇā then you have janakāya and then you have for gurū it becomes gurave. So, where have you come across that yes very often it is used in the context of guravena mahā tasmai sri guravena mahā to that gurū i offer my salutations moving on janakāt and there you see that there is something new that happens with the masculine ukāra ending word it becomes guroḥ. So, guroḥ aham upadeśam prāpnomi I get the advice from the gurū then janakasya becomes guroḥ. So, just do you recognize where this had happened earlier yes. So, for the feminine words we have the 5th and the 6th case which was similar and that's something that's a common feature that we are going to find across the rest of the words there that we will encounter then. So, you have guroḥ and then you have janake and guru becomes gurau. So, gurau kim kimarthi gurau kṛpā asti, gurau dayā asti etcetera etcetera and then he janaka becomes he guro okay just the guro. So, guruḥ in the first case becomes he guro. So, that's another point that you need to pay attention because until now we had seen that the first case and the vocative had the same form but here we see that suddenly things change a little bit and what I'd like you to notice a little bit is the phonetic connection between certain sounds. So, if you have an u like you have the guru then it becomes a very guruṇā as in an increase of that sound it tends to become an o then you increase that sound a little more it becomes the āu and in the same direction when the vowel turns into a semi vowel the u typically becomes a va alright. So, that's a phonological thing and we will see what happens to the word kavi. So, kaviḥ. So, it was janakaḥ kaviḥ kavim okay. So, to see the kavi kavim then you have guruḥ and kaviḥ I will now do a comparison between gurū and kavi gurum and kavim, guruṇā and the good news is it is kavinā uttamam, gurave namaḥ

and kavaye namaḥ uttamam. So, that is important to notice because I will mark that for you that is important to notice because the u becomes the o and the āu and the va the i on the other hand becomes the a the I and the ya as a semi vowel. So, the semivowel will connect it to the e is the ya and therefore gurave in this case because it's kavi will become kavaye uttamam moving on gurū became guroḥ kavi becomes kaveḥ uttamam. So, you have kaveḥ and kaveḥ of both of them are kaveḥ and gurau interestingly in this case it doesn't become kavai but it becomes kavau. So, the seventh case the located is both the cover gurau and kavau and finally he kave us through. So, let's do a quick recap of two words from janaka on wards. So, janakaḥ, janakam, janakena, janakāya, janakāt, janakasya, janake what happens to gurū, guruḥ, gurum, guruṇā. So, that's something you need to remember guruṇā, gurave, guroḥ, guroḥ, gurau uttamam he guro okay no visarga dead. So, Sanskrit today demands is precision and pronunciation of a visarga inside would include imply that it is a either it's an ablative or a genitive no visarga implies that it is a vocative. So, you have to be extremely precise it's very demanding from that point of view especially the spoken Sanskrit astu? next kaviḥ, kavim, kavinā, kavaye, kaveḥ, kaveḥ, kavau, he kave astu? moving on let's see what happens to janakau. So, we have janakau, janakau, janakābhyām, janakābhyām, janakābhyām, janakayoḥ, janakayoḥ, he janakau what happens to the gurū. So, gurū is a short it's with a short u but here it dicks on a long ū. So, notice that gurū and just I'll just point out to your other writing the short u is like this the long ū is written with a small curl inside. So, when you are taking your exams and whenever you come across this word you have to pay attention because it will make all the difference a short u and a long ū okay. So, gurū. So, gurū, gurū, gurū. So, the logic stays the first two are the same the next three are the same and the last two are the same and here we have the vocative that matches with the first case the gurū, gurū, gurubhyām short gurubhyām, gurubhyām, gurubhyām, gurvoḥ, gurvoḥ, astu? So, that is what will happen here and he gurū, astu? So, now as you've noticed I've kept the blank for the Covey because as I had told you earlier on Sanskrit is a language that allows a lot of extrapolation because there are. So, many similar patterns. So, if you can catch on to the pattern you would then have you can make some very intelligent guesses about how it can be applied in different contexts. So, we have guruḥ becomes gurū. So, kaviḥ becomes good guess kavī uttamam. So, kavī and make that once more for you kavī kavī and then gurubhyām becomes kavībhyām, kavībhyām, kavībhyām, kavībhyām, kavībhyām and then gurvoḥ here to become the verb will turn into a year uttamam. So, it'll be kavīvoḥ, kavīvoḥ and then finally he kavī uttamam you said that. So, that's the same as the first case all right. So, they have you've got the dvivacana let's move on to the bahuvacana watching them and see what happens. So, with janakāḥ, janakān, janakaiḥ, janakebhyaḥ, janakebhyaḥ, janakānām, janakeṣu, he janakāḥ, what happens to gurū. So, gurū becomes guravaḥ, gurū guravaḥ, guruḥ asti guravaḥ santi, guruḥ sthāpayati places something guravaḥ sthāpayanti uttamam next janakān paśyāmi or paśyati then for gurū it becomes gurūn paśyati. So, this was a typical rule that would work in most cases is that you'll end in the vowel and you put them nerve for the masculine. So, gurū gurū becomes gurūn it doesn't become good wife like janakai it becomes and said gurubhiḥ where did we encounter that yes with the feminine words. So, āmba āmbabhiḥ, nadī nadībhiḥ, gurū gurubhiḥ, uttamam and then gurubhyaḥ, janakebhyaḥ. So, gurū gurubhyaḥ gurubhyaḥ being the same well then sorry gurūṇām all right a small revision there it's not the 5th and 6th at are the same but the 4th and the 5th are the same. So, gurubhyaḥ, gurubhyaḥ and then the sixth is gurūṇām and guruṣu uttamam and then he guravaḥ, astu? So, let's move on to kavi and see what happens. So, guravaḥ would become kavayaḥ uttamam mahān santoṣaḥ because you're all following extremely well. So, kavayaḥ ok excuse my handwriting it's a little shaky because of this pen the digital pen kavayaḥ as you can figure out you should not join it there I'll do that last letter for you again kavayaḥ uttamam then gurūn becomes kavīn uttamam and then gurubhiḥ kavibhiḥ. So, you see it's very easy if you just need to focus on learning one form and the rest of them will follow gurubhyaḥ uttamam kavibhyaḥ next gurūṇām again like the second there's a lending of the vowel and the ṇām that gets at it. So, kavīṇām all right. So, kavīṇām and finally kaviṣu, guruṣu becomes kaviṣu all right. So, let's do that again kavayaḥ, kavīn, kavibhiḥ, kavibhyaḥ, kavīṇām, kaviṣu and then he kavayaḥ. So, the same as the first one uttamam. So, I hope you're beginning to get a grasp of what new you need to learn because as you can see I told you with the second and the third falls the second dual case and the bahuvacana was in the case they are very different but you need to know that what is similar and what is different. So, let's do a quick round of exercise with this of asti, kaḥ asti? guruḥ asti, kaviḥ asti, paśyati, kam paśyati? gurum paśyati, and kavim paśyati, uttamam gacchati, kena gacchati? guruṇā gacchati, kavinā gacchati, uttamam, dadāti, kasmai dadāti, gurave dadāti, kavaye dadāti, uttamam, namaḥ, gurave namaḥ, kavaye namaḥ, uttamam, nayati, guroḥ nayati the singular and kaveḥ nayati next kāryam asti they have work. So, guroḥ kāryam asti, kaveḥ kāryam asti, uttamam, prītiḥ asti or balam asti, kasmin prītiḥ asti or balam asti, gurau prītiḥ asti and kavau prītiḥ asti, uttamam finally he guro śruṇotu and he kave śruṇotu uttamam. So, I leave you with these verbs here to do the abhyāsaḥ your own but I'll just introduce them to you. So, sthāpayati means to place, has to laughs. So, let's just do the śīṣu if you look at the other column there. So, śīṣu hāsati uttamam, su to inform sucayati has to make the person laugh. So, śīṣuḥ let's take the word śīṣuḥ hāsati and if I'm making the kid laugh then śīṣum how I am making the kid laughs. So, śīṣum hāsayāmi uttamam, khād. So, tena khādati

and bhram, bhramati means to roam around to wonder then pradādati. So, pradā is the root for dadāti but with the pradā pradādati and that is pac cook. So, pacati. So, if you want to say I cook for the Lord I cook for the Lord aham prabhuḥ is the word for the Lord their prabhuḥ aham prabhāve pacāmi or if you say I want to I cook for the president rare privilege but why not. So, aham rāṣṭra pataye pacāmi uttamam I cook for the guests atithāiye pacāmi uttamam let's moving on grah grahnati take from and prāpnati get from. So, I get a prize from the president I get a prize from the president i aham prāpnami and a prize puraskārah. So, puraskāram kasmad rāṣṭrapati. So, rāṣṭrapateḥ puraskāram prāpnami uttamam and kṛpā kasyaḥ kṛpā asti we the kṛpā of somebody. So, we have the kṛpā of the ṛṣi will be ṛṣeḥ kṛpā asti uttamam and in would become dayā you can add the word dayā and finally śrunotu but just I'd like to draw your attention there that if you say he guro śrunotu if it's two of them then he guru gurū śrunotām and many of them he guravaḥ śrunvantu okay. So, the verb has to change that in every context you have to keep this relation very clear in your head let's just do the last the table here sādhuḥ wise man śiśuḥ you can repeat after me śiśuḥ child. So, sūnuḥ son, prabhuḥ the Lord, bandhḥ relative, hrtuḥ the reason, ṛtuḥ seasoned, vāyuḥ the wind, vidhuḥ the moon, paśuḥ animal, taruḥ tree, laghuḥ and guruḥ. So, at the end I have tried to keep them as adjectives. So, if we say laghuḥ śiśuḥ asti, laghuḥ kapiḥ monkey asti alright. So, the objectives will go along with the gender and the vibhakti moving on to the next one. So, muniḥ and ṛṣiḥ atithiḥ guest, rāṣṭrapatiḥ president, nyāyādhipatiḥ the judge, agniḥ fire, raviḥ son, kapiḥ monkey, giriḥ mountain. So, girijā is one of the names of pārvati why because she said to be the daughter of the Himalayas. So, therefore she is girijā born of the mountains ādiḥ the first or the initial ones. So, let's move on from here this is just the same chart but completed. So, you can go through it carefully yourselves let's do a quick conversation with pīyūsa

namaste pīyūsa, namaste ārye, śrunotu āgāmisaptāhe aham ṛṣikeśam gacchāmi, tatra ekaḥ kāryakramāḥ asti, ṛṣikeśe aham āścaryanam bahunām sādhuḥ UnAm āshramAḥ santi, tvam kadācit gatavān kim? na ārye, aham api tatra na gatavān, parantu sanskr̥ta sāhitye tesam sādhuḥ Unām, ṛṣInām, munInām āśramanām varnanam vividhAḥ kavayaḥ kurvanti, evam ām aham api Janami ye tatra teShu āśrameṣu ete sādhuvaḥ munayaḥ ṛṣayaḥ ca dhyenataḥ bhavanti, sādhunaparāḥ ca bhavanti, evam vā, ām te abāśyam kadācit gacchatu, abāśyam, aham tata abāśyam eva gamisyāmi, aham ekam sādhum jānāmi, astu, tahi tam pR̥iShTvA aham tena sādhuḥ saḥ tatra gamisyāmi, uttamāḥ upāya asti, he sādhuvaḥ, he munayaḥ, he ṛṣiyaḥ āsmābhyām yuṣmākam āśirvādan dadatu iti vayam pāṛthayāmaḥ.

So, let's do an application of what we've just learned in a in the śrīguruvandanam which you're all very familiar with i'm sure let's do it from a grammatical point of view this time. So, gururbrahmā gururviṣṇurgurudevo maheśvaraḥ, gurureva parabrahma. So, I just put that in brackets because that's an option there gurureva parabrahma tasmai śrīgurave namaḥ, this is also the alternative reading is guruḥ sāksāt parabrahma tasmai śrīgurave namaḥ, and very literally it means gururbrahmā. So, there is a sandhi there which is guruḥ this is a little of the visarga sandhi that is there. So, it is guruḥ, guruḥ plus brahm. So, gururbrahmā the visarga becomes the rakara, gururviṣṇuḥ. So, guruḥ plus viṣṇuḥ okay. So, gururviṣṇuḥ and then viṣṇuḥ there's another sandhi there did you get it viṣṇu plus guru. So, gururviṣṇurgurudevo what happens there devaḥ, uttamam. So, you're coming getting quite a lot of practice of the visarga sandhi here already maheśvaraḥ, mahā isvaraḥ okay. So, the word maheśvaraḥ is formed of mahā plus isvaraḥ, maheśvaraḥ next gurureva. So, gurureva tell me what it should be yes uttamam guruḥ plus eva, gurureva, parabrahma the highest brahma tasmai that śrīgurave namaḥ or guruḥ sāksāt. So, when there is a sa the visarga stays or there is a doubling of the sa that can after sir that can happen there. So, guru is the brahmā the guru is viṣṇu the gurudevo is maheśvaraḥ or śiva guru is verily the parabrahma or the supreme brahmā and salutations to that guru. So, here when we mean when we are referring to guru it is more. So, the guruḥ is able to remove the darkness from our being and show us our real light within and that's why he's equated to that brockman only someone with that light can enlighten us deeply and truly but the reflections of that kind of a guru is there in any teacher who is there to uplift us from our different kinds of ignorances and darknesses. So, I'd like you to recite this after me gururbrahmā gururviṣṇurgurudevo maheśvaraḥ, gurureva parabrahma tasmai śrīgurave namaḥ and the alternate reading guruḥ sāksāt parabrahma tasmai śrīgurave namaḥ. astu? let's move on caught by *Sadguru Jaggi Vasudev* ji who says that If anyone steps on your ego, instantly, he becomes your enemy. But a Guru is a friend who constantly tramples your ego and that is to help us come out of projected littleness of our selves. So, guru becomes a friend because he helps us discover the greater self within us some references for you ānando'stu vaḥ there's a sandhi there. So, ānando'stu will become ānanda astu vaḥ. So, I hope with this progressing a progressive learning of the language itopi ānandam anubhavanti, śubhamastu.