

Intermediate Level of Spoken Sanskrit

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Lecture 37: Introduction of nouns (n) ending with 'u' and 'i' in the three vacanas

[Music] [Music]

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)

namaste priyamitrāṇi punarapi svāgataṁ gatavargasya śabdānāṁ vibhinnarūpānāṁ abāśyaṁ bahuśraddhayā punarūpena abhyāśam akuruta astu? So, I hope that you are confident that you have done a good practice of the words that we encountered in our last class. So, in that same vein let's continue with some more words but today's lesson which is lesson number 37 is going to be an introduction of the nouns in the neuter ending with the u and the i in the trivacana. So, there'll be a revision of the napuṁsakaliṅga or the neuter word ending with the akāra like we did for the masculine and then I will introduce you to the ukāra and ikāra ending words in all the vacanas will do a practice of dhāturūpa as usual and also do a little bit of building of your vocabulary. So, as you can see the revision along with the new lesson and a little bit of practice. So, here we have the table which is which has which is of a similar format as we did in our last lesson. So, you're already familiar with that. So, I'll directly go into the topic. So, the first word is the word mitra a ending and we are already familiar with that. So, let's do it together mitram, mitram, mitreṇa, mitrāya, mitrāt, mitrasya, mitre, he mitra uttamam what happens to the word madhu. So, you're all familiar with honey you've had a lot of madhu but did you know that it was a neuter word in Sanskrit tahi napuṁsakaliṅga padam asti tat sanskr̥te ataḥ tata rūpāni kincit bhinyāni guru iti padā kincit bhinyāni bhavanti. So, the word madhu that you're familiar with is a neuter word and it declines a little differently than the word guru does and here are the differences. So, madhu and then the second one is madhu, madhu. So, in the neuter the first and the second cases are always the same next madhunā, guru gurunā uttamam and then madhune, guru became gurave. So, I told you u becomes a va as a semivowel but here we have madhu which becomes madhune which is a characteristic of the napuṁsakaliṅga and how do you remember that. So, just tell yourself napuṁsakaliṅga na madhu napuṁsakaliṅga madhunā or madhune, astu? moving on madhunaḥ. So, from madhu madhunaḥ to the madhu off the madhu madhunaḥ all right. So, madhune, madhunaḥ madhunaḥ and in the madhu it is madhuni. So, the pañcamī and ṣaṣṭhī for guru was guroḥ guroḥ here it is not madhoḥ, madhoḥ as we would have by default expected but because of the different gender it becomes madhunaḥ and madhune astu? I'm sorry madhuni for the seventh keys and finally he madho which is strangely similar again to guru because guru became he guro. So, atra api he madho or he madhu which was not an option for the word guru you cannot say he guru āgacchatu you would say he guro but atra he madho and he guru sorry he madhu alright. So, we see these commonalities and differences moving on we have the word vāri and like I did for you the last time I will allow you to fill it up. So, madhu and vāri, vāri meaning the rain of vāri meaning water okay. So, vāri vāri the a word for a word for the cloud is the for the dadāti and the word is water. So, what gives water vārida is the cloud vārida is one of the names for the clouds moving on. So, vāri vāri the same one then madhunā. So, you remember it was gurunā and kavi became kavinā. So, madhunā and vāri becomes vāriṇā uttamam vāriṇā okay next madhune. So, vāri vārine uttamam vārine. So, it doesn't change here unlike kavaye this remains vārine, madhunaḥ there for vāriṇaḥ and we have madhuni vāriṇaḥ vāriṇaḥ and madhuni becomes vāriṇi uttamam and the final one. So, what would it become he vāre or he vāri, astu? So, that let's do that together once. So, vāri, vāri, vāriṇā, vāriṇe, vāriṇaḥ, vāriṇaḥ, vāriṇaḥ, vāriṇi, he vāre or he vāri, uttamam, dvivacana kim bhavati paśyāmaḥ mitre mitre. So, for the first one and then mitre, mitrābhyām, mitrābhyām, mitrābhyām, mitrayoḥ, mitrayoḥ, he mitre, what happens to the word vāri. So, I've gone on to vāri and then we'll do it because last time we did the guru and then we did kavi. So, here I'd like us to start with vāri and then do the ukāra to see how it can be applied in both cases. So, we have vāriṇī. So, vāri what had happened to kavi it became kavī here this is slide use what you notice in the napuṁsakaliṅga is the introduction of the nā of the napuṁsakaliṅga seems to enter to the word itself. So, we have vāriṇī. So, vāriṇī for the dvivacanam which means that it is the long i okay the vowel is lengthened vāriṇī, vāriṇī to see vāriṇī paśyāmi then mitrābhyām good news you can also make out from the color

scheme you can anticipate. So, vāribhyām all of them. So, vāribhyām, vāribhyām, vāribhyām and then. So, mitrayoḥ and that had become kavyoḥ here it is vāriṇoḥ okay. So, vāriṇoḥ observe that and finally he vāriṇī. So, it takes on the same form as the first one there astu? So, now let's see what happens to madhu. So, can you guess yes uttamam. So, madhunī, madhunī then madhubhyām, madhubhyām, madhubhyām, uttamam and madhunoḥ uttamam and finally he madhunī and madhunī uttamam. let's move on to the bahuvacanam and see what happens there. So, mitrāṇi, mitrāṇi, mitraiḥ, mitrebhyaḥ, mitrebhyaḥ, mitrāṇām, mitreṣu, he mitrāṇi, now let's see what happens to the vāri word. So, notice very closely here it was vāriṇī and then it becomes the opposite it is vāriṇi how that says it's similar they're. So, vāriṇi, vāriṇi the two of them then vāribhiḥ. So, which other word do we know like that ambā ambābhiḥ, nadī nadībhiḥ, vāri vāribhiḥ, kavi kavibhiḥ by guru gurubhiḥ. So, what do we notice bhiḥ is a feature next as you can anticipate vāribhyaḥ I just read the last part vāribhyaḥ vāribhyaḥ and then the mitrāṇām. So, the same logic. So, vāriṇām. astu? that's they're less common with and vāriṣu and finally he vāriṇi same as that astu? let's move on to madhu and see what happens. So, ma uttamam madhūni, madhūni, madhūni and then madhubhiḥ uttamam, madhubhyaḥ uttamam, madhūnām uttamam, and madhuṣu I've emitted the moss because we know that part of the story and then the final one he madhūni astu? a small correction hear that because it is madhu it will not become their know like vāri vāriṇi if any of you notice that uttamam, full marks to you. So, it'll be madhūni okay. So, this is something that you need to pay attention to astu? So, we've got these words here. So, asti and the regards asti, asti, paśyati, gacchati, dadāti or namaḥ whatever. So, namaḥ to the waters would be vāribhyaḥ namaḥ uttamam, nayati. So, take from the honey take something from the honey would be from the honey would be madhunaḥ nayati uttamam, prayojanam asti we need a lot of waters I'll make that in the plural. So, vāriṇām vāriṇā prayojanam asti, uttamam and then sadguṇaḥ a lot of good qualities of madhu and you put good qualities in that it will become madhunaḥ or this will be madhūni sadguṇaḥ santi. So, sadguṇaḥ a tricky one because you can say good qualities of honey in which case it will be madhunaḥ sadguṇaḥ santi or if you say in honey there are good qualities madhūni sadguṇaḥ santi then madhu āgacchatu. So, he vāri. So, Oh water please come. So, he vāre or he vāri āgacchatu if it was dual then āgacchatām plural āgacchantu uttamam. let's look at the other verbs that are there here. So, I'll just put a bar in to distinguish the two there. So, pat to fall pāt to make it fall okay. So, patati end pātayati that's their niche of it ānī. So, ānī is ānayāmi, ānī the verb is ānayāmi. So, I bring a we bring waters how would you say that we bring waters vayam vāriṇe ānayāmaḥ uttamam, khād. So, I've given you really the root forms here in every case er that's sorry that's not a one day. So, this is also roots here this is also root here that is also root there okay. So, we have khād to eat. So, eat with honey madhunā khādati uttamam, pradadāti to give. So, to give to the waters to give to the two waters vāribhyām pradadāti uttamam, prāpnati get from the many waters will be vāribhyaḥ prāpnati uttamam and purataḥ in front of. So, in front of the waters would be vāriṇām purataḥ behind pṛṣtataḥ, vāriṇām pṛṣtataḥ, to the right vāriṇām dakṣiṇataḥ, to the left vāriṇām vāmataḥ, up vāriṇām upari, down vāriṇām adhaḥ, astu? So, I hope you can practice with those words that we have there also look at a few other words with ukāranta the napuṁsakaliṅga us you have vasu the earth vasu ambu another word for water. So, another word for cloud would be ambuda uttamam a name for the Lotus that is born in water ambuda and similarly vārija uttamam, aśru the tear also the tear is napuṁsakaliṅga, jānu the knee, tālu the pilot, śradrālu is an objective to say one who's full of śradrā who's full of dedication laghu and guru and what do you notice that in neither of these objectives you have the visarga because you're talking of a neutral objective here, astu? moving on to the ikāranta we have that dadhi action dadhi means curds, akṣi is the eye. So, if I say my two eyes are my two eyes are or I have two eyes very simple I have two eyes. So, mama dvi akṣini taḥ uttamam, śiva he has three of them but that's śiva has three eyes. So, śivasya trini akṣini santi uttamam moving on asthi is what remains after is the bones basically and then śuciḥ is an objective both of these are again adjectives śuciḥ is cleanliness clean and ādi is the beginning okay. So, as you've seen with the masculinity ādiḥ had the visarga here it doesn't have that, astu? So, let's move on here just the words quickly once mitram, mitram, mitreṇa, mitrāya, mitrāt, mitrasya, mitre, he mitra duet with madhu, madhu, madhu, madhunā, madhune, madhunaḥ, madhunaḥ, madhuni, he madho or he madhu, vāri, vāri, vāriṇā, vāriṇe, vāriṇaḥ, vāriṇaḥ, vāriṇi, he vāre or he vāri in the dual mitre, mitre, mitrābhyām, mitrābhyām, mitrābhyām, mitrayoḥ, mitrayoḥ, he mitre in the dual for the madhu, madhunī, madhunī, madhubhyām, madhubhyām, madhubhyām, madhunoḥ, madhunoḥ, he madhunī and then we have the vāri, vāriṇī, vāriṇī, vāribhyām, vāribhyām, vāribhyām. So, vāribhyām, vāribhyām, vāribhyām and vāriṇoḥ, vāriṇoḥ, he vāriṇī, bahuvacanam mitrāṇi, mitrāṇi, mitraiḥ, mitrebhyaḥ, mitrebhyaḥ, mitrāṇām, mitreṣu, he mitrāṇi for the madhūni it will be madhūni, madhūni, madhubhiḥ, madhubhyaḥ, madhubhyaḥ, madhūnām, madhuṣu, he madhūni, vāri, vāriṇi, vāriṇi, vāribhiḥ, vāribhyaḥ, vāribhyaḥ, vāriṇām, vāriṣu, he vāriṇi. So, the long and short is very important otherwise you get it wrong moving on let's do a conversation with pīyūṣ.

namaste pīyūṣa, namaste ārye, kā vārtā bhavān bahu prasannaḥ bhāti, aham gatasaptāhe sundarbanam gatavān, astu, tataḥ aham bhavataḥ kṛte ekam viśeṣam madhu ānitavān, astu, madhunaḥ kāḥ viśeṣaḥ asti? what's so special about it? sarvatra bahuni madhuni sandhi, parantu tasya madhunaḥ svādaḥ avismaraniaḥ santi, asti, asti, evam iti sarve tatra

vadanti? ām etat sarve vadanti, anyakāḥ viśeṣaḥ asti? tat madhu ativa svāsthakāraṁ asti, bhavati nptel vargaṁ pāthayitvA pāthayitvA santā asti, tahi prātaḥ pratyam tena madhunā saḥ cāyam piyatu, aham anugrhitāsmi, aham tat madhu kincit dadhinā api svikarisyāmi, tat tu atIva samIcInam, dhanyavādaḥ punarmilāmaḥ, punarmilāmaḥ, dhanyavādaḥ. So, I'd like to introduce take this opportunity to introduce you to one of the very beautiful mantras in the ṛgveda and it is about this theme of madhu or honey which psycho spiritually represents this underlying sweetness of creation. So, it says madhu vātā ṛtāyate, madhu kṣaranti sindhavaḥ, mādhvīrnaḥ santvoṣadhīḥ, madhu naktamutoṣaso, madhumatpārthivam rajaḥ, madhudyaurastu naḥ pitā, madhumānno vanaspatiḥ, madhumānastu sūryaḥ, mādhvīrgāvo bhavantu naḥ, okay. So, doing vedic chanting needs a bit of training and I must confess that I don't have a very systematic training or a traditional training in that regard. So, I try my best to stick to the data new data and safari tour that are given there but there are particular schools like the school of krishnamacharya yoga mandiram I also have some other friends in Belgium shontella Hague DG and all who do some excellent chanting and I'll try and make their websites available to you so that if you want to pursue that you can you have the opportunity to do so. So, the meaning being madhu vātā ṛtāyate Sweet do the winds become unto him who desires to abide by the moral law, madhu kṣaranti. So, ṛtāyate is those who want to abide by these eternal law moral laws madhu kṣaranti sindhavaḥ sweet do the streams flow for him and then mādhvīrnaḥ santvoṣadhīḥ even so, may the herbs be sweet unto us. So, auṣadhīḥ is the herbs let that be sweet as well then madhu naktamutoṣaso or uṣasi in some readings. So, that is may night be sweet and dawn also sweet unto us. So, naktamutoṣaso. So, naktamutoṣaso. So, there are a few sandhi out there. So, naktam tam uta plus so that's a third plus uṣaso. So, uṣaso would be uṣasaḥ okay uṣasaḥ and then madhumatpārthivam rajaḥ and that is may the region of earth be sweet and also heaven, our father which is the next line madhudyaurastu naḥ pitā. So, madhudyau in some places you might also find this separated out okay madhudyauḥ astu there is a sandhi there dyauḥ plus astu, naḥ pitā. So, let the skies and let our father be full of the sweetness, madhumānno vanaspatiḥ madhumān plus naḥ, vanaspatiḥ, vanaspatiḥ. So, that is may the Sylvan God be sweet unto us finally madhumānastu, madhumān astu becomes madhumānastu sūryaḥ. So, witches may the Sun be sweet and mādhvīrgāvo bhavantu naḥ all the sandhi mādhvīḥ plus gāvaḥ bhavantu naḥ and that means may the and sweet mayor kind become gāvaḥ other cows. So, basically this idea that in the Vedas that there is an underlying sweetness in all things and we have to know how to access that for our own joy and fullness of our health. So, a beautiful quote that actually inspired me to take on the study of Sanskrit and the study of Vedas in depth. So, which is code by *Sri Aurobindo* where he says that The recovery of the perfect truth of the Veda is therefore not merely a desideratum of our modern intellectual curiosity, but a practical necessity for the future of the human race. So, a lot to think about and to understand the role that these texts play in our lives some references for you there finally ānando'stu vaḥ may we learn that's what the vedas invite us that know how to press out the soma and enjoy the ānanda of life and to taste of the sweetness in the good things that happen as well as in the bad and that's a task that we are here to accomplish śubhamāstu.