

## Intermediate Level of Spoken Sanskrit

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### Lecture 38: Introduction of nouns (f) 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]

namasté mitrāṇi yuṣmākaṁ śabdānām rūpānām adhyanaṁ samyek calati iti āshāṁ karomi. So, i hope that the study of the words is going on well for you in our last two lectures we've started looking at the ikāra and ukāra ending words for the masculine and the neuter in this class which is lecture number 38 I'll do an introduction of the nouns in the feminine ending with the u i II and in the three vacana. So, we'll do a revision of the strīliṅga word ending with the i and then move on to the introduction of the strīliṅga of words ending with u and the i and in all the three vacana and then match it is accompanied with the practice of some verbs we are not going to do too many changes with the verbs. So, that there is at least a little more familiarity with the ones that are there but we've looked at a lot of verbs in our previous week. So, feel free to use anything from there to innovate by ourselves and to apply what we are learning in terms of the word forms and then there'll be a building of the vocabulary. So, as you can see the revision of the ikāra feminine and then the introduction of the and the e with some practice as you couldn't you can anticipate now you seeing an empty table like that you know that there are many things that you can fill up just with pure reasoning pure a past experience of the words that you have learnt. So, here we have nārī let's do it together nārī the ikāra ending ī, nārī, nārīm, nāryā, nāryai, nāryāḥ, nāryā, he nārī okay it's a short eat when you're doing the hay moving on matiḥ. So, what happens matiḥ gets the second one uttamam. So, matiḥ I'll just write the last part matim. So, matim and then matyā uttamam continue mataye uttamam and then now what happens what is the logical one that you would say you would say mateḥ and you would be right but we have another alternative and that alternative matches the word kavi. So, what happens to kavi in the fifth and sixth cases uttamam. So, it becomes kaveḥ. So, mateḥ becomes mateḥ mateḥ and the saptamī would be matyām as expected and considering that the previous one emulated the word endings of the kavi words. So, what would happen matau, kaveḥ kavau, mateḥ matau, uttamam and he mate okay. So, let's look at the word dhenuḥ. So, we have dhenu in the second case it'll become dhenum uttamam dhenum third one matyā dhenvā mataye uttamam dhenvai or we also have another option which is dhenave just like guru guruve. So, dhenave and what I notice here is that I have missed out writing that matau I can also be mataye just like kaviḥ becomes kavaye, matiḥ also can become mataye uttamam mateḥ becomes dhenvāḥ uttamam and mateḥ. So, you have an option there. So, dhenvāḥ will become dhenoh, mateḥ dhenoh. So, dhenoh dheno or dhenvāḥ dhenvāḥ and the last one matyām will become dhenvām and you also have matau. So, therefore here you'll have the option of dhenau uttamam he dheno, astu? So, let's Tran recap the words matiḥ first and dhenuḥ. So, let's do together matiḥ, matim, matyā, matyai or mataye, matyāḥ or mateḥ, matyām or matau, he mate, uttamam moving on dhenuḥ, dhenuḥ, dhenum, dhenvā, dhenvai or dhenave, dhenvāḥ or dhenoh, dhenvām or dhenau, he dheno, astu? So, I hope you have a feel of this now and most important I hope you are able to connect to the words that you've already seen and see that there are similarities there are certain patterns that stick to the feminine as per se like the matyāḥ is similar to the nadyāḥ but then you also have something which is in common with the ikāra the short i which is shared with a puṁsakaliṅga a kavi ok moving on nārī in the in the plural becomes not in the dual not in the plural in the dual becomes nāryau and then. So, nārī on nāryau, nāryau, nārībhyām, nārībhyām, nārībhyām, nāryoh, nāryoh, he nāryau moving on what happens to mati. So, just what like what had happened to kavi it became long. So, kavī. So, mati matī. So, matī matī and then uttamam matībhyām. So, short okay matībhyām, matībhyām, matībhyām and then matyoh, and matyoh, matyoh, matyoh. So, matyoh, matyoh, he matī. So, this is the same again here, astu? what happens to the dhenu but them gets sucked em. So, all right the first one dhenū then dhenūbhyām, dhenūbhyām, dhenūbhyām then matyoh and here you will get dhenvoh, uttamam and he dhenū. So,

this will be just like the first one. So, can you do that together maṭī, maṭībhyaṃ, maṭībhyaṃ, maṭībhyaṃ, matyoḥ, matyoḥ, he maṭī and dhenū. So, dhenuḥ becomes dhenū, dhenū, dhenūbhyaṃ, dhenūbhyaṃ, dhenūbhyaṃ, dhenvoḥ, dhenvoḥ, he dhenū. So, when you're doing these long vowels it's a great idea to stretch them even when you're pronouncing them because then your ears will hear them clearly and the registration in the first instant will happen in the first instance will be nice and clear moving on we have nāryaḥ and nārīḥ, nārībhiḥ, nārībhyaḥ, nārībhyaḥ, nārīṇām, nārīṣu, he nāryaḥ, uttamam cut and what happens to mati. So, unlike nadyāḥ maṭiḥ doesn't become matyāḥ but matayaḥ where did you see that uttamam with the word kaviḥ. So, kaviḥ became kavayaḥ, maṭiḥ matayaḥ uttamam. So, matayaḥ what was the logic for the second case lengthen the vowel put an visarga for the feminine. So, maṭiḥ uttamam, maṭiḥ then maṭībhiḥ uttamam, maṭībhiḥ then maṭībhyaḥ, uttamam next maṭībhyaḥ then maṭīṇām again lengthening of the vowel and adding the ṇām there and finally maṭiṣu short it's nārīṣu because the root is nārī but here the root is nari. So, it will be I mean mati. So, it will be maṭiṣu writing that for you maṭiṣu, he matayaḥ, uttamam moving on with dhenu. So, instead of becoming dhenvāḥ it becomes dhenavaḥ. So, dhenavaḥ, dhenavaḥ then dhenūḥ. So, it becomes dhenūḥ and then dhenūbhiḥ uttamam. So, you're saying it along with me right next dhenūbhyaḥ. So, that's the same thing there then dhenūṇām uttamam, dhenūṇām and dhenuṣu, he dhenavaḥ, astu? So, we do that together matayaḥ, maṭiḥ, maṭībhiḥ, maṭībhyaḥ, maṭībhyaḥ, maṭīṇām, maṭiṣu, he matayaḥ, and then dhenūḥ, dhenavaḥ, dhenūḥ, dhenūbhiḥ, dhenūbhyaḥ, dhenūbhyaḥ, dhenūṇām, dhenuṣu, he dhenavaḥ, uttamam and then we've got the same similar group of verbs there. So, asti asti can becomes taḥ and santi and bhramati means roams around and if you do the dual bhramataḥ and bhramanti bhramanati. So, here you can have nārī bhrāmayati. So, makes them roam around similarly the person can make somebody else bhrāmayati and so it holds but the person when you are using it in the second case then it can be he knew who dhenūḥ bhrāmayati kā bhrāmayati? gopālaḥ kaḥ dhenūḥ bhrāmayati. So, the Cowherd's person how herdsmen is making the cows roam around okay. So, dhenūḥ bhrāmayati uttamam, kāryam karoti. So, with the width the let's say which the intelligence kāryam karoti maṭiḥ meaning intelligence here. So, maṭībhiḥ kāryam karoti. So, along with that using that as an instrument pradāśyati. So, to that will give then gr̥h and prāpnati, gr̥hnati or prāpnati uttamam abhyāsaḥ. So, kasya abhyāsaḥ asti an exercise for the mind for the mind then maṭīṇām abhyāsaḥ asti uttamam and dayā kutra dayā asti in the cows. So, dhenuṣu dayā asti uttamam, tiṣṭhatu stay there. So, the mind is very active intelligence. So, he matayaḥ tiṣṭhantu, tiṣṭhatu for the singular dual tiṣṭhatām and tiṣṭhantu uttamam they have a list of words here that I'd like you to also become a little familiar with. So, we have tanūḥ but it's also marked in red because the word tan you can also be tanū okay can be the long ū which would take on different forms like what madhū etc then cancuḥ similarly can be cancū and like I said it has different forms but a lot of it would be recognizable as you can see in while doing this particular table reṇoḥ dust, and rajjaḥ the rope, hanaḥ who is the jaw, śraddhālu is an objective but for the feminine here. So, śraddhālūḥ nārīḥ for example laghūḥ gurūḥ all of them as objectives in this particular case the īkāra and the īkāra not the īkāra the short ikāra ending words anumatiḥ mini permission samitiḥ meaning an organization okay somebody here gathering and then we have siddhiḥ which is the siddhi is realization and then prasiddhiḥ is fame means a lot of realizations makes you famous in that sense muktiḥ liberation śaktiḥ power now again that is in red because that can also be sometimes used in the masculine sense like kaviḥ next krāntiḥ or revolution nītiḥ or the laws or the rules bidhiḥ is the way things are done okay the bidhi is the right way that things are done and then you have mūrṭiḥ or statue, sṛṣṭiḥ creation bhumiḥ the earth and ādiḥ has an objective to say the beginning the first okay. So, practice as much as you can and practice will make perfect moving on you have the whole chart there. So, I'll let you put your pause button and go through it once again let's do a sambhāṣaṇam of pīyūṣ,

namaste ārye, namaste pīyūṣaḥ, kim abhāvat? ahaṃ gr̥haṃ gantum icchāmi, kutaḥ kim jātum asti? mama gr̥he eka bhumiḥ asti, evam vā, tasyāḥ nāshaḥ abhāvat, kathaṃ? dhenūṇām prakopena, evam vā, tahi kim kariṣyati bhavān? ahaṃ bhavataḥ anumatiṃ pārthayāmi, pārthayati bhava? pārthayāmi, astu, satyam mama anumatayā vinā bhavān gantum na śakṣati, Am. śR^inotu tatra gatvā jathā bidhiḥ asti nItiM ca pAlayitvA yuṣmākam grāme samitiḥ bhavati, samitayaḥ santi naiva? ām, samitinām anumatyā samitinām jñānenā sarvam kāryam kurvantu, ām tatra avāśyam kurvantu, nocet kalahaḥ bhavitum śaknotu, ām, astu? tarhi śīghram gacchatu, ām śīghram gacchāmi, adaiva ahaṃ gacchāmi, uttamam, śubham bhavatu, śubham.

So, I hope you were able to follow that conversation with pīyūṣ had some trouble with his land because the dhenoḥ the dhenavaḥ or the cows had caused some destruction there. So, moving on let's apply what we have learned in our śloka and this particular śloka is from manusmṛtiḥ you must have heard of this text which is supposed to be the foundational law or the ethical text of the Indian civilization it's the code book of the Indian civilization. So, here the śloka says

ācāryo brahmaṇo mūrṭiḥ pitā mūrṭiḥ prajāpateḥ,  
mātā pṛthivyā mūrṭistu bhrātā svo murtirātmanaḥ

okay let's analyze it. So, ācārya immediately you know what happens ācārya would indicate that it is ācāryāḥ plus brahmaṇo. So, brahmaṇo again would become brahmaṇaḥ plus mūrṭiḥ some mūrṭiḥ. So, what are we saying that the teacher is like the form of the brahmaṇ himself next mūrṭiḥ pitā mūrṭiḥ prajāpateḥ. So, pitā mūrṭiḥ, pitā mātā bhrātā a guru look at these words in the in the course of our lessons but for now we what we are focusing on is the word mūrṭiḥ asti and then mūrṭiḥ, pitā mūrṭiḥ prajāpateḥ. So, the father is the image of prajāpateḥ who is the lord of created beings of brahmā himself mātā pṛthivyā mūrṭiḥ did you recognize a sandhi there yes. So, here they should have vinā pṛthivyāḥ but because it is a visarga sandhi and followed preceded by an ā that drops off but it should be them pṛthivyāḥ mūrṭistu. So, that would become mūrṭiḥ plus tu and then. So, the mother is the image of the earth and finally bhrātā svo murtirātmanaḥ. So, svo can you recognize uttamam. So, it is svḥ of oneself murtirātmanaḥ break it up for me mūrṭiḥ plus ātmanaḥ uttamam. So, he's a image of oneself. So, would you like to repeat that after me just before that I'll do the trial read out the translation The teacher is the image of Brahman, the father the image of Prajapati (the lord of created beings). the mother the image of the earth, and the brother the image of oneself. this is what manu says and I'd like you to repeat after me. So, ācārya brahmaṇo mūrṭiḥ pitā mūrṭiḥ prajāpateḥ, mātā pṛthivyā mūrṭistu bhrātā svo murtirātmanaḥ, uttamam. So, let's move on so I'd like to share with you this quote from *Nietzsche* which I found which was very interesting *Nietzsche* was a *Friedrich Nietzsche* was the German philosopher cultural critic composer poet philology and he says this thing about Manu that, I do not know any book that says as many kind and delicate things to females as in the law book of Manu; these old men and saints have a way of minding their manners in front of women that has perhaps never been surpassed. this is a very almost like a I openin statement because Manu is often criticized for not being very reverential towards women. So, I think the statement which dr. Conrad asked a Belgian scholar he brought it to light and I think it deserves a greater thinking. So, you will get references of that in this page for that quote and finally ānando'stu vaḥ may happiness be yours. abhyāśam kurvantu tena mahān santoṣaḥ bhaviṣyati, śubhamastu.