

## Intermediate Level of Spoken Sanskrit

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### Lecture 39: Introduction of nouns (m) ending with 'in' and of nouns (n/f) ending with 'n' 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 yuṣmākaṁ sarvaṁ kuśalam asti kim. So, in our last three classes we were looking at the different words in the masculine feminine and neuter ending with the u and the i but that's not the end of the story there are many other words and. So, today's lecture which is lecture number 39 is going to be an introduction to the nouns in the masculine ending with the in and of nouns in the mask and neuter and feminine ending with the na in the three vacana. So, I'll do an introduction of the puṁliṅga of words were ending with the in which we've already looked at in passing the words like gunin yogin etc and then we'll do an introduction of the napuṁsakaliṅga and the neuter words and the strīliṅga of words ending with the n-kāra or just the consonant n and of course there'll be a little practice of the dhātu tools that we've looked at earlier but just bringing it into play here and then a little bit of attention on building your vocabulary. So, the paricayaḥ of the third-person nouns in the singular dual and plural for the masculine words ending with in and the neuter and feminine words ending with that n. So, you'll you'll identify similarities and differences and that's what it's all about it's all Sanskrit is entirely about recognition of patterns and then effective applications of those patterns in your daily life in terms of speech and your written written exercises let's move on you're very familiar now with this kind of a table and the gaps are for you to fill up let's start with the jñānīn on mean. So, jñānīn on in very deceptively in the first case becomes jñānī. So, you would expect that to be. So, if somebody told you jñānī gacchati you would think it is a feminine word ending with the ī long ī and it's not impossible in sanskrit because it does doesn't have to do necessarily with the actual gender of the thing that it is denoting. So, kalatram being a woman a wife is still in the neuter. So, this confusion is a very very legitimate confusion. So, what would generally help is if you have at least the knowledge of one or two other forms of that word. So, here jñānī in the second case becomes jñāninam, kām paśyati jñāninam paśyati, kena gacchati? jñāninā gacchati, kasmai dadāti? jñānine dadāti, uttamam, kasmā prāpnoti? jñāninaḥ prāpnoti, kasya kāryam asti? jñāninaḥ kāryam asti, uttamam and kasmā prītiḥ asti? jñānini prītiḥ asti and finally he jñānin āśīrvādam dadātu, he jñānin or he jñānin śrunotu. So, what do you see here one important feature in the vocative here is that the jñānin is the same as the root form and not the first case like we have been looking at earlier on and move on to the next word which is another one that we are very very familiar with it's the word nāma, nāma if you are if you don't know the root can be mistaken to be an ākāranta puṁliṅga word or in ākāranta napuṁsakaliṅga word more than napuṁsakaliṅga word because it is nāma and not nāmaḥ, nāmaḥ sanskr̥te nāsti. So, nāma could be like mitra but nāsti because it becomes in the second case it becomes it stays nāma but in the third case it becomes nāmnā, saḥ tena nāmnā jñātaḥ asti, that person is known by that name aham tena nāmnā AhvayAmi I'm calling out by that name astu? next. So, this becomes nāmnā next. So, jñānine would the logic would be nāmnā uttamam and then off from that name nāmnāḥ of that nāmnāḥ and in that name would be nāmnī or. So, you have visarga that it's nāmnī or nāmani and he nāma nāman or he nāman, nāman as you see goes back to the route from there but in this case you also have you also have nāma which is like your first and the second case but the first case in the here. So, that's something important to note let's move on to the the nakāra strīliṅga word and I must tell you right at the outset that there aren't too many words in the feminine ending with an na and why have I included it here just. So, that you have an idea of the similarities and differences with the other words but in practice it'll not you'll not come across it too often there okay. So, it's not very technically within our syllabus but still it is there for the entirety of the picture of these words. So, we have sīmā. So, sīman becomes sīmā and then you have the next one which is sīmānam. So, sīmā meaning the boundary here the border

I think and then you have *sīmānam paśyati*, *sīmnā gacchati* let's for example then. So, this becomes *sīmnā* and it is similar to the mask to the neuter would next *sīmne* again it's the same the six fifth and six would be *sīmnaḥ uttamam samānan* and then *sīmni*. So, again you see that there is in a strange way there is a connection with the neutral words here and then he *sīman* again going back to the roots there *astu*? So, *uttamam* let's move on to the next word which is the next form when the dual. So, *jñānī* becomes *jñāninau* and then let's see what happens to *nāmani* it become *nāma* becomes *nāmani* and or *nāmnī* this is a feature of the neuter as we have earlier observed and *sīman* becomes *sīmānu*. So, very interesting now suddenly there is a connection with the masculine all along here there was a connection with the neuter suddenly does a connection with the masculine. So, something you need to remember there's no other way around it. So, you remember it applicational e that's the easiest way *astu*? next *jñānibhyām* for *nāma* it will become *nāmabhyām* and for *sīman* to be *sīmābhyām* I'm just writing one part of it because you're familiar with the rest. So, *jñānibhyām* will become *nāmabhyām*, *nāmabhyām*, *nāmabhyām* or *sīmābhyām*, *sīmābhyām*, *sīmābhyām*, *uttamam jñāninoḥ* will become *nāmnōḥ* or *sīmnōḥ* that's another okay *sīmnōḥ* there okay *sīmnōḥ* and then at the end he *jñāninau*. So, that goes back to the first case and then you have he *nāmanī nāmnī* again going back to the first case and he *sīmānu* going back to the first case. So, that's relatively easy now let's move on to the next one which is the plural form and we have *jñānī* becomes *jñāninaḥ*, *uttamam*. So, they are there *jñānī* are there we will say *jñāninaḥ santi* and the *jñāninaḥ* are speaking *jñāninaḥ vadanti* those wise people are speaking you will say *te jñāninaḥ*. So, the coordination between the plural noun forms and the noun forms have to be well maintained. So, you have to have this concept of if-then then if this then that if this then that very clearly going on that computation has to be constantly taking place. So, *jñāninaḥ*, *jñāninaḥ*. So, for a strange case you have the first two cases which are the same and then *jñānibhiḥ*, *jñānibhyaḥ*, *jñānibhyaḥ*, *jñāninaḥ*. So, again very interestingly it doesn't become *jñāninaḥ* like most of the words do but it is *jñāninaḥ* and I think the reason for that is also because it doesn't end with a vowel if it ended with a vowel you would have to lengthen the vowel and then put the *nāmanī* but here no because it's *jñānin*. So, it stays for *jñāninaḥ* and *jñāniḥ* sorry *jñāniḥ* and he *jñāninaḥ* again similar as the first case moving on to the word *nāman*. So, *nāmāni* I'll repeat that *nāmāni*. So, here we had *nāmanī* but here it is *nāmāni* next *nāmāni* for the first second then *nāmabhiḥ*. So, I'll just write that once for you and then *nāmabhyaḥ uttamam*, *nāmabhyaḥ*, *nāmnām* and *nāmasu* and finally he *nāmāni* just like the first case going on to *sīmā* let's see what that does now. So, *sīmānaḥ* as can be expected some keeping in similarity *jñāninaḥ* and then you have *sīmnaḥ*. So, it's a feminine word and it behaves a little differently there which you need to take into consideration then we have *sīmabhiḥ uttamam*. So, where there's nothing then you can make an intelligent guess then *sīmabhyaḥ*, *sīmabhyaḥ* and then *sīmnām* and *sīmsu*, he *sīmānaḥ uttamam* I just go on to the verbs that are there. So, again observe the similarities differences some words are not so important so don't break your head too much about them now what is important is that you're able to recognize these forms in literature. So, even if you're not able to keep them in your head but when you come across in literature because you are familiar summer you have the *samskāra* of these word forms you will be able to *grā* the meaning when they appear in some texts you might be trying to read moving on to the words here that we have the nouns I mean the verbs that we've presented we've looked at them before I'll just repeat them once for your convenience. So, *sthāpayati* places, *hasyati* laughs, next *sucayati* informs, *hāsyayati* to make love, *khādati* you know, *bhramati* to Rome, *pradadāti*, *pac* means to cook. So, to cook for someone *pacati*. So, cook for the I cook for the wise people how would you say that I cook for the wise people the verb *pacāmi* for the wise people *jñānibhyaḥ pacāmi* all right *jñānibhyaḥ pacāmi* there all right next *grhṇati* take from and *prāpnati* get from. So, I get blessings from the wise people would be *jñānibhyaḥ āśirvādam prāpnami*, *uttamam* next *kṛpā asti*, *kasya kṛpā asti*? *jñāninaḥ kṛpā asti uttamam*. So, *kṛpā* in compassion and here we have a few words. So, *guṇin* the in ending I should have told you that in the beginning but the in ending literally means one who possesses. So, one who possesses qualities *guna* is *guṇin* or *guṇin* one who possesses mastery is *svāmin* or *svāmi* one who possesses yoga is *yogin* or *yogi*. So, *yogi* is not one who is on the way a *yogi* who is one who's established in yoga the neutral you have words like *thāman* which means the refuge or the shelter, *heman* which is no name of gold and *loman* which means the skin on your hair and the hair on your skin with oval and *Pāman* like I told you means to it's a word it's the kind of sickness that itches but not more important than that for now we have the full chart and I'd like you to observe that and try and make some sentences by yourself. So, let's do an application of what we've just learned in a *śloka* from the *gītā* it's from the sixth chapter where *kṛṣṇa* tells *arjuna*, *tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ*, *karmibhyaścādhiko yogī tasmādyogī bhavārjuna*. So, he says let's do an analysis of that *tapasvibhyo'dhiko*. So, that is a *visarga sandhi vibhyaḥ* plus *adhikaḥ adhiko* is *adhikaḥ uttamam*, *yogī jñānibhyo'pi* would be *jñānibhyaḥ* plus *api*, *mato'dhikaḥ*. So, again we have another *visarga sandhi* there *mataḥ* plus *adhikaḥ*, *karmibhyaścādhiko*. So, they've got quite a few. So, *karmibhyaścā*. So, *karmibhyaḥ* plus *ca* plus *adhiko*. So, *adhi* and then this becomes *kaḥ*, *yogī tasmādyogī*. So, it'll be *tasmād* plus *yogī*, *bhavārjuna*. So, *bhavārjuna* will be *bhava* plus *arjuna uttamam* let's see what it means. So, we have the *yogī* is greater of us kisses a *tapasvibhyo'adhikaḥ*. So, *tapasvibhyaḥ adhikaḥ* the *yogī* or the

yogī is the greater of as curses jñānibhyo'pi mato'dhikaḥ. So, greater than the men of knowledge jñānibhyaḥ mataḥ. So, mataḥ means is considered greater than that karmibhyaścādhiko yogī more greater than the men of works karmibhyaḥ and finally tasmād therefore yogī bhava arjuna therefore become then the yogī o arjuna. So, I like to say it and I invite you to repeat after me tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ, karmibhyaścādhiko yogī tasmādyogī bhavārjuna, uttamam. So, now let's move on. So, let's look at another subhāṣitam very quickly and this one says nāguṇī guṇinām vetti guṇī guṇīṣu matsarī, guṇī ca guṇarāgī ca viralaḥ saralo janaḥ, I just found it. So, interesting that I thought that even if I have given you a śloka let me add this because it was really fascinating. So, nāguṇī we have a sandhi there na aguṇī and what does it mean those who do not have talent do not recognize other talented people guṇinām vetti. So, aguṇī does not recognize the guṇinām vetti knows we've done the this is the verb width ok bid to know. So, he doesn't know it then guṇī guṇīṣu matsarī and those who are talented envy other talented people. matsarī means envious off next matsarī is also an in and ending word okay then we have guṇī ca guṇarāgī ca. So, one Those who are themselves talented and love other talented persons. viralaḥ saralo janaḥ such simple people are rare indeed okay. So, nice one there and I'd like you to repeat it after me nāguṇī guṇinām vetti guṇī guṇīṣu matsarī, guṇī ca guṇarāgī ca viralaḥ saralo janaḥ, uttamam. So, Agnes caught by swami vivekananda on who is Yogī. So, Hold to the idea, "I am not the mind, I see that I am thinking, I am watching my mind act", and each day the identification of yourself with thought and feeling will grow less, until at last you can entirely separate yourself from the mind and actually know it to be apart from yourself. When this is done, the mind is your servant to control as you will. The first stage of being a Yogi is to go beyond the senses. When the mind is conquered, he has reached the highest stage. not a food for thought there some references for you finally santuṣṭirastu vaḥ, santuṣṭi means contentment. So, may contentment be yours more and more as you go deeper into the study. śubham bhavatu.