

Intermediate Level of Spoken Sanskrit

Prof. Anuradha Choudry

Department of Humanities and Social Sciences

Indian Institute of Technology Kharagpur

Lecture 41: Introduction of nouns (m/f/n) ending with 'ṛ' 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]

namaste. So, we are almost at the end of our journey through the different words the journey is a long one mind you but for this particular course this is the last word or the last set of words that we are going to look at. So, it is lecture number 41 in this lecture number 41 I'll be doing an introduction of the nouns in the masculine feminine neuter ending with the ṛ how the vowel ṛ in the three vacana. So, as you can see we'll be looking at these different words ending with the rule and they're very important words. So, I'm looking forward to sharing them with you there will be a practice of dhāturūp and of course the building of a vocabulary as well. So, paricayaḥ to the words in ending with the roof. So, can you already start guessing which are some words because I have mentioned them to you in passing any idea ending with ṛ all right. So, these are the words that they're going to look at today. So, they are dāṭṛ, pitṛ, mātṛ, dhātṛ and. So, you already familiar with these what happens in the first case it becomes dātā pitṛ, pitā mātṛ, mātā dhātṛ remains dhātṛ in the napuṃsakaliṅga I just like to add that the word dhātṛ means the one who upholds the one who is that upholds really. So, dhātṛ when it is done in the napuṃsakaliṅga remains dhātṛ but in it also has a masculine form in which case it will become dhātā just like dātā, astu?. So, now let's see what happens to them as we go down the different vibhakti. So, dātā and I'll write this out for you it is pitā, astu? and in the I'll just write the transliteration also but I hope by now that you are much more familiar with the script. So, pitā then the the second one is pitā asti, dātā asti but ahaṃ kaṃ paśyāmi? dātāram paśyāmi and what happens to the pitā becomes ahaṃ pitāram. So, this is a very minor difference but it makes all the difference okay. So, that's the thing with Sanskrit that the differences are very small but they make all the difference. So, you cannot overlook them or be casual about them. So, dātāram but pitāram. So, say that a few times dātāram pitāram, dātāram paśyāmi, pitāram paśyāmi, uttamam moving on dātrā gacchāmi, kena gacchāmi, dātrā gacchāmi, kena kṛdāmi, pitā, pitrā kṛdāmi or śīśu kena kṛdati? śīśu pitrā kṛdati, uttamam, dātre, kasmai dadāti dātre dadāti or pitre dadāti, pitre kim dadāti? pitre puṣpam dadāti, pitre madhuram dadāti etcetera etcetera next dātuḥ dātuḥ svīkaromi or pitā becomes pituḥ svīkaromi, pituḥ kim svīkaromi, pituḥ pustakām svīkaromi, pituḥ ādeśam svīkaromi. So, I accept the orders of my father etc next dātuḥ in the genitive of the dātā of the giver dātā is the giver and pitā becomes pituḥ. So, much this is the work of my father pituḥ kāryam asti must be okay this is the food of my father pituḥ bhojanam asti, uttamam this is the office of my father pituḥ kāryālayam asti, uttamam, kasya pituḥ kāryālaya? mama pituḥ kāryālayam asti, uttamam and the final dātari in the father and in the giver dātari and in the father pitari, uttamam, sambodhanam he dātāḥ and he pitāḥ it's not he pitā or he pite anything it is he pitāḥ uttamam let's move on to mātā and see what happens. So, the first form is the same and therefore we've left it as a gap there because dātā becomes mātā the second one is mātāram. So, that's the good news that pitā and mātā behave in the same way it doesn't behave like dātā. So, mātāram mātṛā becomes dātrā becomes mātṛā uttamam, dātre mātṛe, dātuḥ mātuḥ, dātari mātari, he dātāḥ he mātāḥ, he mātāḥ śīghram āgacchatu for example astu? So, let's just do these two forms one. So, pitā let's do that together pitā, pitāram, pitrā, pitre, pituḥ, pituḥ, pitari, he pitāḥ, mātā mātā, mātāram, mātṛā, mātṛe, mātuḥ, mātuḥ, mātari, he mātāḥ, uttamam, dātā, dātā, dātāram, dātrā, dātre, dātuḥ, dātuḥ, dātari, he dātāḥ, astu? So, you I'm sure you've heard these words in your daily life but it's really fun to be able to connect it with the source the grammatic source of that particular form and that's what we are trying to do today through these different forms here. So, let's move on to the dual or dvivacanam and what do we get dātārau and pitā would become as expected pitārau. So, dātārau and pitārau. So, we've come across pitārau during in this sambhāṣaṇam with pīyūṣa. So, mātā to pitā pitārau. So, it can mean two

things it can mean the couple as a parent or two fathers are pitarau uttamam, mātā mātārau as expected here and we have the napuṁsakaliṅga up we have not yet looked at the napuṁsakaliṅga but I'd go through the puṁliṅga I'll go through the ekavacanam, dvivacanam, bahuvacanam for the pitā and mātā and then come back for the dhātā for the napuṁsakaliṅga. So, dātṛbhyām becomes pitṛbhyām and mātṛbhyām, uttamam, dātṛoḥ, pitṛoḥ and mātṛoḥ, uttamam, dātārau becomes pitarau again I marked her out for you and he mātārau okay that's the same there uttamam let's go on to the future I the plural bahuvacanam. So, dātā becomes dātāraḥ. So, you can see that that is the pattern there okay pitā pitarāḥ, uttamam, are the dviṭyā vibhakti lending of the vowel and na at the end for the masculine. So, dātṛn becomes dātṛna of those rare cases where you actually encounter the long route but it is applicable here. So, dātṛn, pitā pitṛn uttamam, dātṛbhiḥ pitā pitṛbhiḥ uttamam. So, it's not pitreḥ gacchāmi. So, you have to be careful there. So, pitā becomes pitṛbhiḥ gacchāmi and then pitṛbhyaḥ arpayāmaḥ. So, this is especially when you do the different sanskāra and you're offering to the ancestors then pitṛbhyaḥ dadmaḥ we give to the ancestors next for the mātā then it becomes for the dātṛṇām the same logic of the lending of the vowel and the ṇām and the pitā becomes pitṛṇām for dātṛṣu in the dātā dātṛṣu and pitṛṣu finally he dātāraḥ and he pitarāḥ for the feminine mātā śabda very similar now that you've done it mātāraḥ and then mātṛḥ. So, this is something that you need to watch out for because it's a feminine word and therefore they will not be a there will not be enough instead there is visarga that'll come in okay mātṛḥ uttamam third case with the mothers mātṛbhiḥ for the mothers mātṛbhyaḥ from the mothers mātṛbhyaḥ off the mothers mātṛṇām okay that's the same thing here and in the mother's mātṛṣu in the mothers there's a lot of compassion compassion is karunā in the mothers there's a lot of compassion. So, mātṛṣu karunā asti, uttamam and he mātāraḥ for the plural uttamam. So, we've looked at the masculine and feminine words pitā and mātā because they are words that are on the tip of our tongue very often. So, it's good to know how they are declined. So, we have the form dhātṛ in the napuṁsakaliṅga what happens in the first case it is dhātṛ it doesn't become dhātā. So, dhātṛ then the second case is also dhātṛ and then dhātṛṇā our fourth case dhātṛṇe, dhātṛṇaḥ and dhātṛṇi or dhātari. So, this is where you see that the napuṁsakaliṅga behaves quite different from the masculine and the strīliṅga words and therefore I decided to do it apart because it doesn't exactly fall in that same line and then he dhātāḥ the hear. So, that's where it gets a little similar and he dhātṛ going back to the first case okay. So, moving on to the dvivacanam and what happens like all the other napuṁsakaliṅga you can guess dhātṛṇi uttamam, dhātṛṇī, dhātṛṇī and then dhātṛbhyām, dhātṛbhyām, dhātṛbhyām, dhātṛṇoḥ uttamam and or dhātṛoḥ astu? and he dhātṛṇi just like the first case. So, here the first case are the same going on to the plural what happens here we have dhātṛṇi as expected. So, these two as expected dhātṛbhiḥ uttamam next dhātṛbhyaḥ uttamam, dhātṛṇām just like the other two and dhātṛṣu uttamam and he dhātṛṇi uttamam astu? So, we've got these words there again I have reused the verbs that we've done from a previous class. So, that you have you gain more familiarity and practice with them. So, vartate, jñāpayati, āapati, prayocchati, svīkaroti, samīpe, nearby and śāntiḥ asti. So, if you want to say that there is peace near the givers near the father's near the mothers and near the establishes dhātā is the establishes. So, what would you say let's try that out there is peace near all these people. So, it would be dātṛṇām samīpe, pitṛṇām samīpe, mātṛṇām samīpe, dhātṛṇām samīpe ca śāntiḥ asti, or śāntiḥ milati you get peace in the vicinity of all these people uttamam. So, with this let's let have a quick look at the table on the side here. So, the ṛkārānta dātṛvat. So, vat here means like that. So, it is vidhātṛ and śrotṛ, vidhātṛ is the vidhātā, bhārata bhāgya vidhātā we have that in our anthem and śrotṛ is this śrotā is they listener these are all in the puṁliṅga, sraṣṭṛ becomes sraṣṭā or the Creator, savitṛ becomes savitā and we have that in the famous gāyatri mantra om tat savito varenyam. So, savitūḥ comes from savitā like we saw here and then we have abhinetṛ the actor or the abhinetā kartṛ kartā. So, a lot of of philosophy tells us teaches us how we should not become the kartā of our actions but rather the instruments offer divine force, astu? So, moving on pitṛvat. So, these were all words that was similar to dātṛ which means that in the second case kartā would become in the singular aham I see the doer will be aham kartāram paśyāmi I see the Creator aham sraṣṭāram paśyāmi, uttamam the next words bhrātṛ and jāmātṛ, bhrātṛ is a brother and jāmātṛ is a relative. So, bhrātṛ what happens bhrātaram and not bhrātāram because it belongs to pitṛvat. So, it's like the words of Father for the father pitṛ and what happens for the feminine we have duhitṛ becomes duhitā and svasṛ becomes svasā okay again duhitā daughter and svasā another is your daughter-in-law ṛkārānta napuṁsakaliṅga go could not really find too many words other than dhātṛ okay. So, we kept that off a blank there. So, again pause button practice as much as you can but for now let's move on let's do a conversation around these words these familiar words with pīyūṣ,

namaste ārye, namaste pīyūṣa, bhavatyāḥ gr̥he ke ke santi? mama gr̥he mātā pitā bhrātā ca santi, bhavatī kiṁ mātaram bhavatyāḥ mātaram dUravāNī pratyaham karoti? ām pratidinam aham mātaram pitaram bhrātaram ca Ahvayāmi, taiH saha kiṁ kiṁ karoti bhavatI? aham matrā pitrā bhātrā saha ca bhramaNārtham gacchāmi, idāNintu pūjā āyāti satyam pūjāyām bhavatI taiH kebhyaḥ kim kim dāsyanti, aham mātṛe bhavatI kim kim dāsyati, satyam, aham mātṛe pitre bhātṛe ca viśeṣaupahāram dāsyami, tadanantaram tebhyaḥ kim kim prāpsoti bhavati? aham mātuḥ pituḥ bhrātuḥ ca bahu sneham prāpnomi, aham tu vismR^itam bhavatyAḥ pituḥ mātuḥ bhrātuḥ ca nāmāni kim? nāmāni kāni santi? satyam,

mama pituḥ nāma aśokāḥ asti, mama mātuḥ nāma chandā asti, mama bhrātuḥ nāma āśutoṣaḥ ca asti, smarati kim? ām bhavataḥ pituḥ nāma aśokāḥ asti, bhrātuḥ nāma āśutoṣaḥ asti, mātuḥ nāma chandā asti, satyam, uttamam, teShu ke viśeṣaguṇāḥ santi? astu, vadāmi mama pitari bahu dharyam asti, mama mātari bahu jijñāsA asti, mama bhrātari ca bahu sambhāvanā asti punarapi vadāmi mama pitari bahu uttamAH adbhutAH anubhavāḥ santi, ām ām astu, tahi he mātaḥ he pitaḥ he bhrātaḥ yuṣmākam upasthitiḥ mama jīvane asti, tadā aham bahu kṛtajñām asmi, aham api kṛtajñatam j~nāpayāmi, ok. So, friends I hope you were able to follow that conversation now let's do an application of what we learned in a subhāṣitam which says janmadātā. So, you'll recognize all the words that we've just looked at janmadātā annadātā vidyādātā tathaiva ca, kanyādātā bhayatrātā pañcaite pitarāḥ smṛtāḥ. So, it's up to you now to try and find the meaning janmadātā. So, dātā was given janma the giver of birth annadātā. So, the giver of food uttamam, vidyādātā giver of knowledge next tathaiva ca you break that up for me uttamam which is tathā plus eva we haven't encountered but we've seen the daiva for example. So, tathaiva is tathā plus eva thus it says it is said kanyādātā, kanyādātā is one who gives us gives away the daughter bhayatrātā, trātā is a word we haven't seen but it means one who protects. So, one who protects from fear bhayatrātā and what about them pañcaite uttamam do the sandhi for me pañca plus etc. So, you see that here it becomes tathaiva here it is pañcaite but when you are breaking down the sandhi it is not identical this is tathā plus eva the long are with a and this is the short earth with the e. So, pañca plus etc who are these five people pitarāḥ smṛtāḥ they are considered the five fathers as per our scriptures okay. So, now I'll say it for you and I request you to repeat after me janmadātā annadātā vidyādātā tathaiva ca, kanyādātā bhayatrātā pañcaite pitarāḥ smṛtāḥ uttamam small things here. So, this was fun pitarāḥ smṛtāḥ are pitarāḥ smṛtāḥ which was not the identical pronunciation there anyway. So, I hope you have learned this up now moving on beautiful code by *Romain Rolland* who was a French dramatist novelist essayist and art historian as well as a mystic who won the Nobel laureate for Literature in 1915. So, of India he says this If there is one place on the face of earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India! it's a huge compliment to pay to a nation references for you samatāstu te. So, back to samatāstu te we had śāntirastu te ānandarastu te all these positive things that you should fill your lives and we should fill our lives with but on the whole śubham bhūyāt te sadā.