

**Intermediate Level of Spoken Sanskrit**  
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**Lecture-5**

**Revision and practice of vibhakti – declension forms: neuter words**

ā(A), ī(I), ū(U), r(R^i), ṛ(~N), ṅ(~n), ṭ(T), ḍ(D), ṇ(N), ś(sh), ṣ(Sh), ṁ(M), ḥ(H)

[Music] [Music]

namaste punarapi svāgatam. welcome once again. In the lecture number four, we looked at the declensions or the vibhakti of the strīlinga or feminine words ending with ā and ī. In today's lecture, we are going to do the following. we are going to do a revision and practice of the vibhakti or the declension forms of the neuter words and therefore that's the first area of our focus where we will look at these words ending with a neuter words ending with a and in the singular or ekavacanam. We will do the revision of simple dhāturūpa, the verb conjugations that you have, we have been looking at in our previous lessons as well and then we will do a building of vocabulary. So, we have already been looking at the masculine words and based on your previous knowledge of grammar we know that the masculine and the neuter words decline in the same way except for the first and the second cases. So, can we try to see if you can remember a little of it yourself and then we'll go on to the lesson. So, once will just revise the masculine words. So janakaḥ janakam, janakena, janakāya, janakāt, janakasya, janake, and he janaka for the masculine words now the neutral word, let's take the word mitram okay. So, mitra being the root form and mitram being in the nominative. So let's see if we can do it together. mitram, mitram, mitrena, mitrāya, mitrāt, mitrasya, mitre, he mitra. although the nominative is mitram it becomes he mitra. So, without any delay let's look at the slide with all the different forms related to the neuter ending with a. So, we have the question kim here and the question kim remains in the neuter and therefore you have the first one which is kim, kim pashyati. So, kim asti? and kim pashyat? the same question kena gacchati? tasmai dadāti? tasmāt svIkaroṭi? kasya pustakam? kasmai asti? So, kim kim kena kasmai kasmāt kasya kasmin looking at the pronoun tat or etat. So, the root form is tad but in the nominative it becomes tat. So, tat tat the first two are the same for the neuter tat tat tena just like the masculine forms okay. So, tena tasmai tasmāt tasya tasmin uttamam.

Let's look at the form of mitra now. So, mitram mitram mitreṇa mitrāya mitrāt mitrasya mitre we have the vocative he mitra astu is that clear? I'll do a conversation with Pīyūṣ and then we will try to do an exercise there. hariḥ om pīyūṣa. namaste ārye. bhavataḥ haste kim asti? mama haste pustaka... asti| kasya pustakam asti? saṁskṛtasya pustakaṁ asti| bhavān tat pustakaṁ kutaḥ / kasmāt ānītavān? aham etat pustakam mama gṛhāt athavA grihataH ānītavān|- bhavān tat katham ānītavān? aham tat pustakaM etena vāhanena ānītavān| bhavān kimartham ānītavān? etat aham jñānūya ānītavān| bhavān tat pustakaṁ kasmaicit dāsyati kim? - ām| ahaM tasmai mitrāya dāsyāmi, yataḥ pūrvam saḥ uktavAn mahyaM yadi kadApi ahaM uttamaM pustakaM prApnomi tarhi tasmai dAShyAmi. astu saH anugrihItaH bhaviShyati? Am tarhi saH anugrihItaH bhaviShyati. sādhu sādhu| tasya mitrasya gṛhaṁ kutra asti? - tasya gṛhaṁ kāmārapukuranagare asti|- astu| ito'pi vilambaḥ māstu| idānīm śīghraṁ gacchatu| śvaḥ punarmilāmaḥ|astu dhanyavādaḥ|

So, we just had a conversation with I just had a conversation with Pijus and let's try and analyze that conversation and by now you are already familiar with the different forms and the different declensions of the masculine feminine and now the neuter words and we see we already know that the neuter declines in the similar way as the masculine words did. So, let me see if you can join me in this exercise to try and fill in the blanks and by putting in the different of abductees in the right places. So, let's start how are you you sure so some which case is it it is the 8th or the vocative and what will come after the fuchsia nothing bhavataḥ hast uttamam haste and their kim asti? answer namaste ārye uttamam. So, namaste ārye I'll do that clearly for you mama haste pustaka asti. So, pustakam asti white pasta come because it is in the neuter word next kasya pustakam asti? saṁskṛtasya uttamam . So, saṁskṛtasya saṁskṛtasya pustakam asti a astu next bhavān tat pustakaṁ and here we have to put a dot here

here we didn't put a dot because it was followed by a vowel that's a question often but here because it is followed by a consonant it has to be preceded by a dot the nasal is preceded is written as a dot there. So, pustakam kutaḥ kasmāt ānīta. So, kahanita bhavān ānītavān. So, vān. So, how do you recognize it bhavān ānītavān all right the ver is that ānītavān uttamam. So, aham so aham etat pustakam from the house so grhāt grhāt ānītavān what do we recognize there that the question is bhavān ānītavān and the answer is aham ānītavān because this is a simplified equivalent of the past tense our next bhavān tat katham ānītavān? answer aham by this car. So, etena vāhanena ānītavān uttamam project by this cart and which we'll do that afterwards next bhavān kimartham ānītavān? why did you bring it aham answer kimartham is always a fourth case. So, aham jñānūya jñānūya jñānūya ānītavān and then finally bhavān tat pustakam kasmaicit dāsyati kim? and So, let me just as before we go on to the answer let me just connect this to you find out which case it is? So bhavataha haste seventh uttamam kimartham now haste ārye mama hastey seventh pustakam asti. So, what is pustakam. So, it will be the first kasya pustakam? saṁskṛtasya pustakam bhavān tat pustakam kutaḥ ānītavān it is the object there kasmāt ānītavān aham etat pustakam. So, this is again the second case grhāt ānītavān bhavān tat katham ānītavān? aham etna vāhanam ānītavān the third bhavān kimartham ānītavān? aham jñānūya and finally bhavān tat pustakam kasmaicit dāsyati kim? and the answer to that is ām to that friend to that even the to that will also get the vibhakti which is the dative tasmai mitrāya dāsyāmi. So, does mitrāya dāsyāmi let me just make that clearer for you okay the smile mitrāya is the fourth one mitrāya dāsyāmi yataḥ saḥ yataḥ is because saḥ pūrvam kadācit sometime again saḥ kadā time kadācit sometime mām saḥ is the subject here and therefore it'll be uktavān did you get that I hope you're following along uktavān he Priya mitra . So, you here the hair you know it's a vocative what happens in the pocket if you don't add anything there he Priya mitra yadi bhavān kimapi uttama pustakam prāpnoti to get and therefore this will be in the you said it it will be in the accusative kimapi uttamam because / follows. So, it'll be more with a dot uttamam pustakam again because there is a / that is there you will get a dot there kimapi uttamam. So, it will be in the second pustakam prāpnoti tarhi kṛpayā mahyaṁ - me dadātu. So, my hem is the fourth I'll just indicate that to you here. next anugrhitāḥ bhaviṣyāmi uttamam because you think I will be grateful. So, anugrhitāḥ bhaviṣyāmi iti okay now next sādhu sādhu tasya here so off that. So, you will also have to put that off that to the noun. So, tasya mitrasya grham kutra asti. So, moment kutra you know either destination or location if it is location it will be in the seventh case or located so tasya mitrasya grham kutra asti tasya mitrasya grham kāmārapukuranagare asti. So, that's the vii case there and the same for the transliteration seventh and then the final thing astu ito'pi vilambaḥ māstu delay idānīm now śīghram gacchatu go fast śvaḥ punarmilāmaḥ we will meet again dhanyavādaḥ śubhamastu ārye okay śubhamastu ārye. so let's do some abhyāsaḥ or practice for the neutral words in the different cases. So, the first one kim kim karoti alright. So, you have kim kim karoti but they are not identical kim one is a subject and the other is an object here and because in the neuter both are the same you have to pay attention as to which kim you are answering and why. So, kim kim karoti so tat vimāna vimānam kim karoti śīghram gacchati. So, vāhana in the root form will become vāhanam and we'll use the second one here which is mandam. So, vāhanam mandam calati mitra mitram sarvadā sāhāyyam. So, sāhāyya means help help sarvadā sāhāyyam karoti. So, kim mitram sarvadā sāhāyyam karoti? etat mitram sarvadā sāhāyyam karoti nakṣatram trembles what does the nakṣatra do knock sure and nakṣatra is this it can either be a word for star or a conglomeration of stars. So, nakṣatra kim karoti? nakṣatram niścita-mārgeṇa gacchati nice niścita definite. So, these are all fixed bodies okay. So, niścita-mārgeṇa gacchati the let's apply it in different contexts with asti because the moment you say kim jevane kim asti. So, although it's the second word here because it is associated with the verb it remains the subject. So, jevane kim asti sukha jevane etat sukham asti sanskritam pathati jevane etat sukham ba who is he now duḥkham tat duḥkham asti karmaphala tat karmaphalam asti uttamam kārya tat kāryam asti Seol etat kāryam asti and if I asked you cut rusty jevane kim lakṣyaim asti actual being a goal or a direction and aim maraṇa maraṇam asti jīvane kim asti? Jīvane tat maraṇam asti death is assured.astu. there are many questions philosophically around that in fact this whole list here can evoke a lot of discussions but we'll keep it for another time and here I suggest that you focus on the learning of the forms okay. let's move on to the second case and what do we see in the second case that it is the identical form. So, kutra gacchati? will become tat nagara nagaram nagaram gacchati vana vana gacchati tat vanam gacchati udyāna tat udyānam gacchati grha tat grham gacchati mandira tat mandiram gacchati lokayānasthāna tat lokayānasthānam gacchati. So, lokayānasthāna locally on a bus stand up please okay moving on kim ānayati? So, first was the destination which takes the a causative but we also have it for what object you bring kim ānayati? So, varṣatram so varṣa rain throw that which protects for raincoat will do it with a that . So, etat varṣatram ānayati chatra umbrella etat chatram ānayati svīyavāhana one's own car so svīyavāhanam ānayati etat svīyavāhanam ānayati

yutaka shirt. So, commodity etat yutamam ānayati payohima ice cream so humanity etat payohimam ānayati takra is the buttermilk or curd which has been beaten up at water etat takra ānayati uttamam and what I'd like you to do here is to also play around with these formations we have using the different conjugations and one that really helps us to use it with me. So, aham aham nagaram gacchāmi you can really redo this end this frame here with a lot of practice using aham especially moving on to the next one which is katham the general one and kena more specifically with the Nutri wood and what do you recognize here yes that the third the instrumental case for the neuter for the word ending with a is identical to the word ending with a in the masculine. So, there kāhā becomes kena here kim also becomes kena. So, that really simplifies that's like one third of your list of things to memorize has been reduced by giving these two more or less identical forms all right and of course it's context specific and word specific so you can still recognize it's the meaning of the word precisely so kena gamiṣyati? so and here we have tena mitreṇa average and gacchati here witches will go which is the president's but which can also be used in the future tense but I just give it there for you so that you can also use the future because we are also trying to practice the different tenses so gamiṣyati you see I tend to do the line as I go along because we've been doing writing as well but for you I would suggest that you write the whole word preferably using a ruled notebook and at the end you put the line across it so gamiṣyati gamiṣyati and that with the plural becomes gamiṣhanti etc so each other gets replaced with mitra all right so kena gamiṣyati. let's do it with a gamiṣyati there tena vāhanena gamiṣyati vimāna tena vimānena gamiṣyati śālāyānam śālā is also school so yānam car or bus so school bus tena śālāyānam gamiṣyati īryacakra that's if vehicle that goes fast a bike that goes fast so īryacakra becomes īryacakrana in kena etena īryacakrana gamiṣyati vilāsayāna a luxury bus vilāsa vilāsayāna will become etena vilāsayānaninā gamiṣyati uttamam so quick we'll move on to the next one here and in the next one we have the fourth case or the dative so the generic question kimarthaṁ yes and now you can preempt it as well so kasmāi dāsyati? to whom will you give and here we have the smile mitrāya dāsyati citra tasmāi citraya dāsyati so there's an auction and you're buying something so a beautiful picture so tasmāi citraya dhanam dāsyati or tasmāi citraya prasansām dāsyati praised the picture or you praise for that yeah you give praise to that picture you can say it like that now calanacitra tasmāi calanacitraya dhanam dāsyati for example gṛha this house for this house will be etasya etasmāi gṛhaya dāsyati puṣpa will be etasmāi puṣpaya dāsyati mastaka etasmāi mastakaya dāsyati alright so we have it there now just one from the third and one from the fourth to see if you have grasped it well so how would you say I will go with this plane I will go with this plane to to Delhi so aham atena vimāninā dillīm gacchami or gamiṣyāmi uttamam next one I will give flowers to my friend I will give aham dāsyami flowers puṣpani as the object stays the same or flower puṣpam to my friend mitrāya mama meet mitrāya dāsyami aham puṣpam mama mitrāya dāsyami uttamam to this friend it etasmāi mitrāya dāsyami uttamam let's move on so we will see the fifth case or the ablative and what happens here kutaḥ or kasmāt from where just like the masculine so kasmāt āgatavān nagaram nagarāt āgatavān kasmāt nagarāt? tasmāt nagarāt āgatavān mandiram tasmāt mandira āgatavān or āgata depending on the gender now svīyavāhanam etasmāt

svīyavāhana āgatavān then udyāna etasmāt udyāna āgatavān or āgatavāti uttamam

let's do the next one which is the 6th case or the genitive here and what do we see here that it is kasya asti and here I've tried to give you a few other alternatives of using this form here so kasya nāma asti tasya mitrasya nāma puja asti for example or tasya mitrasya nāma vinayaha asti uttamam purāṇa so tasya purāṇasya here nāma bhāgatam asti uttamam kāvyā so what happens to kāvyam here becomes kāvyam tasya kāvyasya nāma raghuvaṅśā asti raghuvaṅśam asti padyam so kasya padyam

asti tasya or etasya padyasya nāma meghdutam asti or we can also use it for this one smaraṇam kasya smaraṇam asti etasya kāvyasya smaraṇam asti kasya smaraṇam asti padyam also means kāvyam or poetry so etasya kāvyasya smaraṇam asti uttamam and the last one kamala becomes Kamalasya so varṇaḥ sundaraḥ beautiful color so although what it is defining has the color is the word Kamalam is a neuter but the word varṇaḥ is in masculine and therefore the ejector will go with that and it will be sundaraḥ varṇaḥ okay

so let's do that - tasya etasya kamalasya varṇaḥ sundaraḥ asti uttamam ah so I hope you have a grasp of that and that you are going to practice it by yourself as well

so let's move on to the final one which is the seventh case and what do we see here kutra becomes kasmin so kasmin kasmin bhaviṣyati or Jalan bhaviṣyati tasmin

pātre bhaviṣyati kim bhaviṣyati whole list of things you can add Jalan. bhaviṣyati śīram bhaviṣyati whatever bhojanaṁ bhaviṣyati now next kasmāi bhaviṣyati? patre bhaviṣyati kāvyam kasmin bhaviṣyati tasmin patre

bhaviṣyati uttamam vastram tasmai vastra bhaviṣyati ūrukam pant so kara vastram karavastram is the hanky karavastram kutra bhaviṣyati or kasmin bhaviṣyati a tasmin ūruke bhaviṣyati uttamam nāṭyam nāṭyam drama so kasmin nāṭye bhaviṣyati etasmin nāṭye bhaviṣyati so do it close etasmin nāṭya bhaviṣyati kṣetram field huh so anyam or yeah anyam kutra bhaviṣyati tasmai kṣetra bhaviṣyati uttamam so if I'd like to just we'll just do one exercise here where I will say in that house there is a dog let's say so the word for dog is kukuraḥ or let me make it simpler for you in that house there is a garden so what's the word for garden with the annum kutra asti gr̥ha asti which house that house tasmin gr̥ha asti tasmin gr̥he kimarṥhi kasmin gr̥he udyānam asti uttamam so let's move on practice abhyāsam kurbante niścayana abhyāsam kurbante and the final case that we have which is the vocative so what happens here mitram-- in the first case becomes he mitra like me a scene with janakāhā also so janakāhā became he janaka So mitra in the first case here we become he mitra he mitra kim vadati ? kalatra wife so he kalatra when did you come kadā āgatavati ? uttamam and then this one last one is a coat call out of a little desperation so it's a call to one's luck which is bhāgya so he bhāgyam mama sāhāyyaṁ karotu - so all luck please help me I will just put the meaning of these words here so bhāgya is luck and kalatra is wife all right so you have those meanings there and you can use them mix and match also to some extent alright. so let's do a quick recap of all of that so the first one is kim kim the same thing kim kim and then like the masculine forms kena kasmai kasmāt kasya kasmin so this should really become very routine for you if you get it in your if you turn memorize it once it'll really simplify your learning the next one is tat or etat so we'll do it with that so tat tat tena tasmai tasmāt tasya tasmin and you need to observe and see what is similar what is different what stays what changes and becomes completely different etc and the final one for the mitra mitram mitram mitreṇa mitrāya mitrāt

mitrasya mitre he mitra now having said that. let's look at the subhāṣitam here so the subhāṣita is puṇyasya phalamicchanti puṇyaṁ necchanti mānavāḥ| phalaṁ pāpasya necchanti pāpaṁ kurvanti yatnataḥ||

okay so puṇyasya off puṇya puṇya is the good deeds okay so puṇyasya phalam kim gacchanti phalam icchanti they want puṇyaṁ naḥicchanti okay so there there is already a Sunday which we will be learning but naḥicchanti becomes necchanti remember oh and E it becomes an a so necchanti mānavāḥ so who doesn't want the human beings they want the fruits of good deeds but they don't want to do good deeds next phalaṁ pāpasya necchanti so pāpa is the bad deeds and the phalaṁ is the fruits of the bad deeds nā icchanti they don't want that but pāpaṁ kurvanti yatnataḥ yatnataḥ not the how is with a lot of effort or with very consistently pāpaṁ kurvanti they will do act in wrong ways but they don't want the results so this is I would just like to add here that this is something that is important for this age especially where we deal a lot with a virtual world and in the virtual world there seems to be a disconnect between the action done and the fruits of the action that follow so we believe that we can do things but we will not necessarily have to face immediate consequences of that so I can if one is playing video games you can kill somebody the next minute the person pops up again this kind of for continuous engagement with games of that kind somewhere tend to weaken this connection of the reality that actions have consequences so this is an excellent ślokā that says that if you want a certain action or a certain fruit you have to act in accordance with that you can't act in a particular way and expect a different fruit of a different kind all right so it says how strange that people want to enjoy the fruit of meritorious deeds but do not like to perform them they do not want to bear the fruits of sin yet they resort to evil action assiduously very strange so let's try to sing that you repeat after me puṇyasya phalamicchanti puṇyaṁ necchanti mānavāḥ| phalaṁ pāpasya necchanti pāpaṁ kurvanti yatnataḥ||uttamam so you as you are saying it I would again invite you to try to look at the combination of letters and more and more practice writing them sounding them learning them by heart because these are very precious things that stay in our lives and serve as guidelines in many cases so here there is I'd like to introduce you to another kind of us another kind of literature that exists in Sanskrit which is just about these good sayings so like we had subhāṣita with the verses we also have this sūktayaḥ becomes sūktayaḥ which okay aha means that which is said and so means good so the good things and here we have vacane kā daridratā | so what your name is in one speech vacanam kā daridratā what is the poverty in that so why be miserly in the use of one's praise especially in good things that if you have to say about somebody then or something then why do miserly a praise freely criticize carefully but praise freely so appreciate things that need to be appreciated in life and be grateful for them next śaṭhe śaṭhyaṁ samācaret|

śaṭham means crooked action so śāṭhyaṁ is that kind of an action samācāret so if there is a crook you can only handle a crook with crookedness says this particular saying astu parhi yaḥ śaṭhaḥ tena saha vyavahāre śaṭham eva ācaraṇīyaṁ vhaṭi. parhi saḥ avagacchati varaparam next ajīrṇe bhojanaṁ viṣam|

so ajīrṇe is in digestion bhojanaṁ is food viṣam is poisonous so if your food is not digested undigested food it turns to poison so this is a very medical reality medical truth of the body so it's something so similarly with ideas if you're telling someone and that person has not understood assimilated it and one keeps telling them that can lead to a kind of almost in digestion for that individual also so always this invitation to watch and act with measure that he is here bhojanaṁ ajīrṇe bhavātī parhi yasya jīrṇam na vhaṭi tasmai adhikam yadā badmaḥ tadā tasya tadeva vhojanaṁ viṣanam vhaṭi ataḥ asmākaṁ jñānabāna kāle api kimapi kurmaḥ tatra yadi adhikaṁ kurmaḥ tadā tat kaṣṭakaraṁ vhabitaṁ śaknoti next one we have is śubhasya śīghram| śubham becomes śubhasya śīghram so you must hasten to start to work and that is very important and this is an oft-quoted expression that says that if you have something good in might don't procrastinate and prolong that moving on to the next one nānṛtāt pātakam param|amritaṁ comes from the root word which is ritaṁ which means they're right rit write in English has the same sense in Sanskrit which is the right so the amritaṁ nānṛtāt and here you have a Sun D which is na amritaṁ so nanritaṁ and that you put it into the fifth case will become nānṛta so they say that what what about the amritaṁ there is nothing worse there is no what worse downfall then the moving away from that which is right and we really see that in all systems everywhere that if there is a right thing to do and people are deviating from that then it that it takes up a lot of extra energy to just bring things back in order so this is one thing that is here in this court it says nānṛtāt pātakam param|there is no greater or there is no worse downfall than the non right or falsehood so these are grammatical applications that we have seen here but I think more than grammatical there is a lot of deep meaning embedded in each of these śuktayha that you need to ponder upon way beyond the grammar that we are learning here so let's go on to the next one which is a quotation by dr. Manmohan Singh and dr. Manmohan Singh he says that the message of the ancient sages of India who gave us the concept of vasudhaiva kutumbakam the world as one family continues to be of great significance to the world even today some references that we have here and śubhamastu I would just like to say that that quote that we hear so often vasudhaiva kutumbakam is actually part of a larger verse which says a yaṁ nijaḥ paro vetti gaṇanā laghuce tasām.udāracaritānām to vasudhaiva kutumbakam vasudha eva kutumbakam so this particular verse says this I am nija this is mine perova this is yours this constant calculation of what is mine what is yours etc I am me jaha perova the Ganon ah this kind of calculation jetha Sam the small-minded are always engaged in this petty calculations about everything Dhara tarita nam - the one with a generous heart vasudhaiva kutumbakam so the whole earth is a family and this spirit has deeply inspired the Indian psyche at least in ancient times in the modern times we are being influenced by different trends of thinking and behaving more of individualism etc but what is very heartening is that as one travels the world one does find a family no matter where one goes if one knows how to opens one's heart if one knows how to open one's heart and receive whatever is given in a generous spirit so with these words dhanyavādaḥ abhyāsaḥ kariyantu śīghram punarmilāmaḥ