

## Intermediate Level of Spoken Sanskrit

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### Lecture 08: Revision and practice of the first and second person pronouns in the plural: Part 2

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 svāgatam punarapi. Welcome back again. In our previous lesson, we had started with the plural forms of the first and second persons, and we looked at a few declines. We could go up to the date of the the fourth case in today's lesson, we are going to do a follow up on that. So, the 8th lesson, lecture number eight, is going to be a revision and practice of the first and second person pronouns in the plural as the Part-2 you can see. And in this particular lesson, we are going to do a revision and I'm going to introduce the remaining cases with more practice, of course, and of the asmat, which is us and yuṣmat pronouns in the bahuvacanam or the plural forms. And they're going to do a practice of the dhātūrūpa verb conjugations building a vocabulary. And of course, the sandhi is also being introduced slowly. I have not indicated it as a special point because that will take a whole session where I will show you systematically the different forms of the sandhi. But because we are already doing a study of literature and where sandhi is a natural form or natural usage occurs in the natural usage of the language, it is important for you to start understanding certain ways in which these sounds are combining. So, moving on, let's do a small revision of what we looked at yesterday, just the basic forms. So, we saw that aham becomes a vayam. tvam becomes or mām becomes asmān mayā with me becomes asmābhiḥ. mahyam becomes asmabhyam. So, I'll just do the plural. It will be vayam, asmān, asmān, asmābhiḥ, asmabhyam to us, the same with the you. So, it is tvam becomes yūyam. tvām becomes yuṣmān. Then tvayā with you becomes yuṣmābhiḥ. And the last one, which is tubhyam becomes yuṣmabhyam. All right, So, tubhyam yuṣmabhyam. You can recognize forms there. Moving on, let's do some practice with the next forms of the verb. So, we look at the fifth case and here we have the ablative or we have the form mat from me. So mat, it's the reverse of the other cases. Okay, so mat from me. And in the plural, it becomes asmat. So just add the as and you have the same form. So Asmat, and tvat from you tvat becomes yuṣmat. So, from all of you there. Now let's do a practice again, a complex framework here. again, a complex framework here. how you can go through it. how you can go through it. will also take you through the vocabulary that exists on this form on this table here. So, saḥ, please follow my cursor. It'll make it easier for you. So, saḥ mat praśaṁsām prāpnoti. So, he gets praśaṁsā praise prāpnoti receives. And because we are focusing on this blue part of it, that is what we are going to do more. So, saḥ asmat praśaṁsām prāpnoti. gets praised all of us. Next, saḥ tvat praśaṁsām prāpnoti gets praised from you and plural, saḥ yuṣmat praśaṁsām prāpnoti gets praise from you. So, this is one way of going about it, and then you combine it with the plural, you combine it with the negative by saying na, etc, I will now introduce you to the different words that are present on the table. So, nindām is criticism, so praise and criticism, the other one is adhikaṁ, so adhikaṁ means

more. So, let's do one with that He listens from me, so he says, saḥ mat adhikaṁ śṛṇoti. He hears more than me. So, when we're doing the comparative, we also use the fifth case there and mat kiñcit śṛṇoti here's a little less than me. saḥ asmat adhikaṁ śṛṇoti. saḥ asmat kiñcit śṛṇoti. All right, So, next, saḥ tvat adhikaṁ śṛṇoti, saḥ yuṣmat adhikaṁ śṛṇoti. And then for kiñcit saḥ tvat kiñcit śṛṇoti, saḥ yuṣmat kiñcit śṛṇoti permutations and combinations when you do the tvam, etc. Some others in the comparative thing, we can also have some other applications. So, you can say saḥ mat śīghraṁ dhāvati runs faster than me. mandaṁ dhāvati runs slower than me asmat śīghraṁ dhāvati, asmat mandaṁ dhāvati. Other words, likhati and vadati speaks slower or faster than me. You can do a comparison again with qualities. So saḥ mat sun daraḥ asti more beautiful than me. If it's a lady, then sā mat or asmat sun darī asti. And then here you can do the plural when you're using the plural here, So, more beautiful than me, mat sun daraḥ more beautiful than us asmat sun daraḥ, more beautiful than tvat and yuṣmat sun daraḥ asti. Now just going on to the different words that we have the third column here, we have praśamsāṁ praise, nindāṁ criticism, adhikaṁ more, kiñcit less, śīghraṁ fast, mandaṁ slow, sun daraḥ beautiful, sun darī Lady, sun darāḥ plural. So where would that come in? Typically, with the te. So, you have a color code there. So, te tvat sun darāḥ and then you have the color code again. santi, they are more beautiful than you or te yuṣmat sun darāḥ or sun daryaḥ santi. And you have here the stha and smaḥ, which will go respectively, with yūyam and vayam. Now let's look at the verbs because the verbs are also a little particular. So here we have prāpnoti plural, prāpnuvanti. Next, tvam prāpnoṣi yūyam prāpnutha. aham prāpnomi vayam prāpnumaḥ. All right, So, these are few a little more complicated forms of verbs that I'm beginning to present to you here. Similarly, we have this other word, which is śṛṇoti becomes śṛṇvanti, śṛṇoṣi gets śṛṇutha uttamam, śṛṇomi śṛṇumaḥ or śṛṇmaḥ. Okay, So. you have an alternative there and then dhāvati to run, likhati write. vadati to speak. asti is santi, tvam, asi, yūyam, stha, aham, asmī, vayam, smaḥ uttamam. Let's go on to the next one. And here we have different the 6th case, the generative where you have mama or me becoming asmākam or naḥ, and tava or te becoming yuṣmākam or vaḥ. uttamam. So here again another table which needs to be understood. So, saḥ mama or me śubham icchati wants my wellbeing, next with the plural. saḥ asmākam śubham icchati wants our wellbeing, next with mitrāṇi. How does that use? saḥ mama, mitrāṇi jānāti. He knows my friends. Next, saḥ asmākam mitrāṇi jānāti knows our friends. saḥ tava mitrāṇi jānāti, saḥ yuṣmākam mitrāṇi jānāti All right, So, my friends and your friends, you can do them independently and you can do all of them as well. There. Next, I'll do it with kṛte kāryaṁ. So, for me you can use the combination of mama, the genitive with the kṛte, and it becomes an equivalent of the native almost. So, saḥ mama. kṛte kāryaṁ kariṣyati. He will work for me. uttamam. saḥ asmākam kṛte kāryaṁ kariṣyati. Next, saḥ tava kṛte kāryaṁ kariṣyati. Now join me. saḥ yuṣmākam kṛte kāryaṁ kariṣyati uttamam. Next, saḥ mama kṛte kāryaṁ dāsyati will give. So, mama kṛte the equivalent of the dead of there. And asmākam kṛte kāryaṁ dāsyati with the you tava kṛte kāryaṁ dāsyati or yuṣmākam kṛte kāryaṁ dāsyati uttamam. Another one. saḥ mama citraṁ samāpitavān means finished or samāpitavati. And the dot dot dot there indicates that you can do the plural as well. You're familiar with that now saḥ asmākam citraṁ samāpitavān finished doing a picture. Next, saḥ tava citraṁ samāpitavān finished your picture. And now join me. saḥ yuṣmākam citraṁ samāpitavān uttamam. Let's go on to the next one. Now, here you see that it is saḥ, which means that I have also left it open for you in the third column with the sahodara I've left it open for you to fill up the case as required. And because it is saha, which case will it take? The instrumental, which means sahodarena saha or sahodaryā saha uttamam. So, I will add it to the sentence that we are making. saḥ mama belonging, sense of belonging. sahodarena saha, kim karoti?

khādati. Next, saḥ asmākam sahodarena saha khādati, similar tava sahodarena saha khādati or yuṣmākam sahodarena saha khādati, uttamam. And the last usage here we have is saḥ mama vidyālayam avaśyam āgamiṣyati, mama vidyālayam. Again, a sense of belonging, but he will come to my school. saḥ asmākam vidyālayam avaśyam āgamiṣyati. Next, your school, tava vidyālayam avaśyam āgamiṣyati and yuṣmākam vidyālayam avaśyam āgamiṣyati uttamam. Now let's just look at one kind of verb conjugation again, which is of a verb that is not the regular easy ones that we've been used to, beginning to get a little more complicated here. So jānāti which means to know, becomes not jānānti, but jānanti. Okay, then jānāsi does not become jānātha for yūyam, it becomes jānītha. And then you have jānāmi becomes jānīmaḥ. All right, so pay attention to that as you are trying it with the different combinations. I would suggest when you do these charts, start with the simple forms and then you can complicate it by changing the subject. By changing the subject there. Can you see the cursor here? So, you can change the subject there and you can play around with the verbs here connected to the corresponding verbs at the end there. All right, now coming to the last of the cases the 7th or the located case we see that we have in the singular it's mayi and in the plural asmāsu and for the second person it is tvayi or yuṣmāsu, asmāsu yuṣmāsu there the table again and there is a color code there the table again and there is a color code. So, saḥ mayi viśvāsaṁ karoti. So, he believes in me. Next saḥ asmāsu viśvāsaṁ karoti he believes in us. Next saḥ tvayi viśvāsaṁ karoti and finally saḥ yuṣmāsu viśvāsaṁ karoti. Now join me when we do the next one prītiṁ karoti. So, let's do it saḥ mayi prītiṁ karoti uttamam, saḥ asmāsu prītiṁ karoti, prīti meaning love. Next, saḥ tvayi prītiṁ karoti and saḥ yuṣmāsu prītiṁ karoti uttamam. Now you see that the next one there is a Gray there. I mean there is a little Brown shade that I've given here and that's because all the Browns go together. You can also say tasya mayi he has face in me. You can also say it as tasya mayi viśvāsaḥ asti. So, his faith is in me that's the literal translation tasya mayi viśvāsaḥ asti plural tasya asmāsu viśvāsaḥ asti join me for these two tasya tvayi viśvāsaḥ asti and tasya yuṣmāsu viśvāsaḥ asti uttamam. So, you can do it with the restoration of it with the tvam tava aham and mama.

What I'd like to move on with is this last part, which is all in blue here, because that is a separate way of using this locative case where you say mayi karuṇā asti. But you are talking of a certain quality in you. You say mayi karuṇā asti or the negative mayi karuṇā nāsti. Not so desirable, but for making a correct sentence, it is possible. Okay, next, asmāsu karuṇā asti next tvayi karuṇā asti uttamam, plural, yuṣmāsu karuṇā asti uttamam. So, let's look at the word krodhaḥ, which is anger. So, the same thing. mayi krodhaḥ asti becomes asmāsu krodhaḥ asti and tvayi krodhaḥ asti becomes yuṣmāsu krodhaḥ asti. The nāsti is also an alternative there, śubhecchā goodwill. So, mayi śubhecchā asti become asmāsu śubhecchā asti and tvayi śubhecchā asti becomes yuṣmāsu śubhecchā asti. That's goodwill śubhecchā and śubhecchā again is a composite of śubha plus icchā. Put it together. śubhecchā. All right, next, truṭiḥ means mistake. So, you can say mayi truṭiḥ asti in me. I have a fault. I have a flaw. asmāsu truṭiḥ asti. So, there is a mistake in us tvayi truṭiḥ asti or yuṣmāsu truṭiḥ asti uttamam. So, we've done this particular table. Practice it again by yourself and you will reach perfection, astu? Moving on. Just a quick revision of that. So, aham, let's do the singular. So, it's aham, mām, mayā, mahyam, mat, mama, mayi, plural vayam, asmān, asmābhiḥ, asmabhyam, asmat, asmākam, asmāsu. So, asmāsu, asmāsu You hear that, and then you have tvam, tvām, tvayā, tubhyam, tvat, tava, tvayi. In the plural yūyam, yuṣmān, yuṣmābhiḥ, yuṣmabhyam, yuṣmat, yuṣmākam, yuṣmāsu and just with the asmāsu you see it's. vayam, yūyam. I'll just show it here. vayam yūyam. So, listen to the similarities. Sanskrit is a very auditory language. It's a language of sounds. Okay. So, you can hear a lot of the logic of this language through

the sound structures. That's why the spoken Sanskrit is so important. sanskr̥tasya sambhāṣanena ardhya vyākaranam vodhate, astu? So, vayam yūyam, asmān yuṣmān, asmābhiḥ yuṣmābhiḥ, asmabhyam yuṣmabhyam, asmat yuṣmat, asmākam yuṣmākam, asmāsu yuṣmāsu, what does that do for you? You got it. You just need to learn one form really well and the other, if you understand the logic, will follow on. So, the extent of learning is drastically reduced if you can start hearing the sounds of the grammar of this language. So, we'll do a quick conversation which will repeat the conversation that we've done with pīyūṣaḥ. And I want you to pay attention now to the words because you're more familiar with them.

hariḥ om pīyūṣaḥ,

namaste ārye,

parīkṣāyāḥ param yūyam kutra gamiṣyatha?

vayam parīkṣāyāḥ param sapta-divasīya-samskr̥tabiram kartum samskr̥tabhāratīm gamiṣyāmaḥ, samskr̥taśibiram kutra bhaviṣyati?

tat beṅgālurunagare bhaviṣyati,

tadviṣaye yuṣmān kaḥ uktavān?

tadviṣaye asmākam śikṣakaḥ asmān uktavān,

evam bā, yuṣmābhiḥ saha yuṣmākam pitarau gamiṣyataḥ kim?

ām, asmābhiḥ saha asmākam pitarau api samskr̥taśibiram gamiṣyataḥ,

samskr̥tabhāratī samskr̥taśibirāya yuṣmat kati rūpyakāṇi gr̥hītavatī?

sā samsthā asmat kevalam saptaśata-rūpyakāṇi gr̥hītavatī,

śibirakāle te yuṣmabhyam sarvam dāsyanti kim?

ām śibirakāle te asmabhyam vāsam bhojanam pustakam tathā prayojanīyam sarvam dāsyanti,

uttamam, yuṣmāsu kim samskr̥tānurāgaḥ asti?

ām avaśyam asmāsu samskr̥tānurāgaḥ bahu asti,

uttamam, yuṣmāsu

In all of you. yuṣmāsu samskr̥tānurāgaḥ asti kim, So, samskr̥tānurāgaḥ lots of Sanskrit, So, avaśyam you will answer asmāsu samskr̥tānurāgaḥ asti, bahu asti uttamam. So, let's study this conversation once. Last time in this context where I will be doing the singular forms are there. And I'd like you to do the conversion into the plural. So, hariḥ om pīyūṣaḥ, namaste ārye, and tvaṁ parīkṣāyāḥ param kutra gamiṣyasi? So, tvaṁ will become tvaṁ here will become yūyam parīkṣāyāḥ param kutra gamiṣyatha. Right. Next, the answer is aham. So, aham will become. I'll write it for you here. aham will become sorry. aham will become okay. So, aham becomes vayam uttamam. So, vayam or vayam parīkṣāyāḥ param sapta-divasīya-samskr̥tabiram kartum samskr̥tabhāratīm gamiṣyāmaḥ, uttamam, samskr̥taśibiram kutra bhaviṣyati? tat beṅgālurunagare bhaviṣyati. So, use this opportunity to also see

if you can read the Devanagari script since we've introduced that in this course. Next tadviṣaye tvām. So, tvām or tvā becomes yuṣmān or vaḥ kaḥ uktavān? Who told you? So, I'll just be writing it in the devanagari because you're already familiar with it and then you say mama śikṣakaḥ, mama or me becomes asmākam, asmākam or naḥ śikṣakaḥ mām or mā uktavān. So, yuṣmān become asmān, uttamam, asmān or naḥ uttamam. Next, tvayā saha, tvayā will become yuṣmābhiḥ uttamam, yuṣmābhiḥ saha tava or te become asmākam will become yuṣmākam or vaḥ pitarau gamiṣyataḥ kim? Answer ām mayā saha with me. So we've already looked at yuṣmābhiḥ. So this will be asmābhiḥ saha asmākam again. asmākam pitarau api saṁskṛtaśibiram gamiṣyataḥ. Next, saṁskṛtabhāratī saṁskṛtaśibirāya tvat. So, tvat become uttamam yuṣmat kati rūpyakāṇi grhītavati? So, yuṣmat It will become asmat uttamam. So, sā saṁsthā mat or asmat kevalam saptaśata-rūpyakāṇi grhītavati, going on śibirakāle tubhyaṁ for you. So, the bhyaṁ is similar in the data for the singular and the plural. So tubhyaṁ will become yuṣmabhyam or vaḥ sarvaṁ dāsyanti kim? And the answer is mahyam will become asmabhyam uttamam. So, asmabhyam or naḥ vāsam bhojanam pustakam tathā prayojanīyam sarvaṁ dāsyanti, tvayi If it is yuṣmāsu, yuṣmāsu kim saṁskṛtānurāgaḥ asti? yuṣmāsu it will be asmāsu uttamam. So, I'll write that here asmāsu. So, avāśyam asmāsu bahu saṁskṛtānurāgaḥ asti uttamam. So, that closes our conversation. And this was just a bit of practice, a conversation that we've already looked at We will be sticking to this conversation because I'd like you to. Since you're already familiar with the words, you can practice your reading of the language and the vocabulary, of course. And besides that, the same conversation, you replace the different forms, it helps to reinforce it in the mind. So, as we do a few more lessons, this conversation will come back with different applications. So, let's see how we can apply the lessons that we have learnt in two verses from the Gita. So, these particular verses are from the first chapter where Arjuna is completely dejected and he's telling trying to convince Krishna that why do we need to do this? These people cannot see the destruction and disaster that will happen. But we who can see the bad consequences of this war, why do I still need to act? Why do we still need to engage in this disastrous battle? So, the verses are such. And I'd like you to try and identify where there has been an application of the new forms that we have learnt. So, yadyapyete na paśyanti lobhopahatacetasāḥ kulakṣayakṛtāṁ doṣaṁ mitradrohe ca pātakam katham na jñeyamasmābhiḥ pāpādasmanivartitum kulakṣayakṛtāṁ doṣaṁ prapaśyadbhirjanārdana. Now, so could you identify some of the words? So, let's break up the words and see how we can analyze them. So here we have yadyapyete. It's a combination of quite a few sounds put together. So, we have yadi api etc. So, yadi that's a y there. And it can actually, I'll do that for you better. So yadi plus api plus etc. So, yadyapyete, yadi api etc They are actually the e that have converted. So yadyapyete na paśyanti, why even if they are unable to see why lobhopahatacetasāḥ there consciousness is completely clouded with greed. kulakṣayakṛtāṁ doṣaṁ mitradrohe ca pātakam. So, I'll read out that for you, although these with a consciousness clouded with greed. lobhopahatacetasāḥ. See no guilt in the destruction of the family. kulakṣayakṛtāṁ doṣaṁ na paśyanti. No crime in hostility to friends. mitradrohe ca pātakam. And then the following verse which says katham na jñeyamasmābhiḥ. So, you recognize it immediately. So, what is it asmābhiḥ that form there, and there is a Sandhi there? So, there is a breakam jñeyamasmābhiḥ pāpādasmanivartitum. So, can you recognize that another form that we've learned? So, pāpāt dasmān is a t there. So, pāpāt asmān as nivartitum to turn us away from that? kulakṣayakṛtāṁ doṣaṁ prapaśyadbhir, So wherever there's this r in the middle, it tends to be a visarga sandhi There. So, prapaśyadbhir, bhiḥ. So, that bhir is Sandhi there of bhiḥ, janārdana bhirjanārdana, So, what do we find here? So the second part of it says why should not we have the wisdom to draw back from satsin

katham na jñeyamasmābhiḥ pāpādashmānnivartitum o janārdana? We who see the evil in the destruction of the family, kulakṣayakṛtaṁ doṣaṁ prapaśyadbhirjanārdana, all right, So, that's the translation, And I hope you're being able to identify the words in the middle of the verse, now that you're little more familiar with the grammar, So what I propose you do is that you chant after me, yadyapyete na paśyanti lobhopahatacetasah kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam katham na jñeyamasmābhiḥ pāpādashmānnivartitum kulakṣayakṛtaṁ doṣaṁ prapaśyadbhirjanārdana, uttamam. just have to be careful with the shaars, So the doṣaṁ is a murdhanya or a cerebral sound, whereas it is prapaśyadbhir is more of a palatal or a talavier sound, There, and so having said this, let's move on to the next one, and so we have a quotation here by none other than Albert Einstein himself, he says that when I read the Bhagavad Gita and reflect about how God created this universe, everything else seems so superfluous, So, a good understanding of Sanskrit gives us an access into these marvelous texts, and a text like the Gita is one of the most incisive texts on psychology that I have personally come across, where one is exposed to the deep processes that underlie the way our mind functions. So, having said this, śubhāste panthānaḥ, śubhāste panthānaḥ means may your parts be auspicious and may they be well, and just to close, we've been looking at certain words in all these lessons thus far, Sincerely hope that yūyam abhyāśaṁ kurvanti, abhyāśāneva vāṣāyāḥ śighram vardhanam bhaviṣyati. punarmilāmaḥ.