

Intermediate Level of Spoken Sanskrit
Prof. Anuradha Choudry
Department of Humanities and Social Sciences
Indian Institute of Technology Kharagpur

Lecture 10 _ Introduction of the first person pronoun in the dual form_ 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)

[Music] [Music]

namaste punarapi svāgatam. yūṣmākam abhyasaḥ samyak calati iti āśām karomi. Sincerely hope your practice is progressing well. So, in the previous lesson, I introduced you to the dual of the first and second persons, and we just had time to practice the the first and second cases for the first person, and in this particular lesson I'm going to teach you the rest of the forms so the lecture number 10 will be an introduction of the first person pronoun in the dual form and this is the part 2 for that and in this one we are going to look at the introduction and practice of more of the asmat of pronoun in the dvivacanam there will be a little revision of the dhāturūpa that we've been looking at and a building of the vocabulary as well so let's talk just a brief revision or punaḥsmaraṇam of what we had looked at in our previous session and we saw that I have this color scheme here because what we realize is that the first two are the same and the first two were āvām āvām so āvām gacchāvaḥ which is the two of us will go select I'll just make a do a few practice session practice on that a little bit of practice on that so āvām gacchāvaḥ āvām khāvāvaḥ āvām right likhavaḥ āvām vadāvaḥ uttamam. and the other one is āvām or nau so we saw it also in the mantra whether nau was us in the sense of the object case or the accusative. So, we have āvām so saḥ āvām pashati saḥ āvām vadati he's talking to us saḥ āvām āhvayati is calling us ok so different ways but the āvām remains the same so when you encounter it in literature you have to look at the context in which it is appearing to understand whether it is the first case or the second case and how would you know one other indicator you have to know whether it is the first case or not is that you have to look at the verb so if the verb is conjugated within the dual then there's a good chance that it is the subject āvām is the subject there and the verb often has the vaḥ in the conjugation form often I'm sitting it's not generalized but you will often encounter that form associated with the āvām. astu so let's move on to some more practice of the other forms now. now moving on to the next one we see that we have the three cases of the third mayā fourth mahyam and the fifth mat which are all which all convert into āvābhyām so you have one word āvābhyām to indicate all these three cases so this is this particular slide is a practice with mayā and what we see here I will just indicate how this works because you're already familiar with it so saḥ mayā saha upaviśati with me saḥ āvābhyām saha upaviśati. saḥ asmābhiḥ saha upaviśati. So, āvābhyām and asmābhiḥ saha upaviśati, in the future what happens saḥ mayā saha upavekṣyati, in the dual saḥ āvābhyām saha upavekṣyati, plurel saḥ asmābhiḥ saha upavekṣyati uttamam. let's do the past tense saḥ mayā saha āsande na upaviṣṭavān or upaviṣṭavān. I'll keep the negative out and leave you to practice with that next saḥ āvābhyām saha āsande upaviṣṭavān or upaviṣṭavatī and finally saḥ asmābhiḥ saha āsande upaviṣṭavān uttamam. Now let's take this form of pratyāgatavān came back gatavān āgatavān pratyāgatavān the one went and came back saḥ mayā saha pratyāgatavān, saḥ āvābhyām saha pratyāgatavān, saḥ asmābhiḥ saha pratyāgatavān, and the last one here that we have in the words on the side saḥ mayā saha tīrthayātrārthaṁ for a tīrthayātrā or pilgrim or you can even make it just yātrā as you won't gacchati or na gacchati so he goes next saḥ āvābhyām saha tīrthayātrārthaṁ gacchati, saḥ asmābhiḥ saha tīrthayātrārthaṁ gacchati uttamam, hope you have a feel of that I just like to indicate the second person here so that you are a little you have a practice of the dual especially in the simplified pass that we have here so here we have to tvam mayā saha upaviśasi, tvam āvābhyām saha upaviśasi, tvam asmābhiḥ saha upaviśasi, it will all remain si because the subject is tvam here. Next if the subject changes it becomes a dual thing what happens yuvām mayā saha upaviśathaḥ uttamam, yuvām āvābhyām saha upaviśathaḥ, yuvām asmābhiḥ saha upaviśathaḥ uttamam. And and I just do it also with the pastels because I want you to practice that. So, tvam mayā saha we've seen upaviṣṭavān, can be vān or vatī. So, what we've seen is that third person first person a third person second person first person if it is the simplified past upaviṣṭavān, it doesn't change the way the verb is ends all right but when we use the yuvām we have to add the dual case. So, yuvām mayā saha upaviṣṭavantau or vatyau. Next yuvām āvābhyām saha upaviṣṭavantau or vatyau, finally yuvām asmābhiḥ saha upaviṣṭavantau or vatyau. So, I just wanted you to present that as I wanted to present that as well to you. So, that you can now practice it by yourselves. astu, pause kurvantu and atra yUyam āvābhyām kuruthā uttamam. So, practice a little by ourselves. Then you can follow along with me. So, here we have the mahyam also we are taking the dative case here. So, the mahyam to me which also becomes āvābhyām, let's see how it is put into application. So, saḥ mahyam or me vastraṁ prayacchati, gives me cloth now you can you can replace vastraṁ with

anything else that you are fond of or it whatever other vocabulary that you would like to put in practice there. Next saḥ āvābhyām or nau vastraṁ prayacchati, saḥ asmabhyam vastraṁ prayacchati, now. I would like to also introduce the other ones here because the verb dadāti conjugates a little differently than the ones that we are familiar with we have seen it before but there is never any harm and repeating the ones that are a little tougher to remember. So, here we have saḥ mahyam vastraṁ pradadāti, te mahyam vastraṁ pradadati now let's do it with the āvābhyām, te āvābhyām vastraṁ pradadati, because there are two of them okay. No sorry there are many of them who are giving te pradadati. Next let's look the tuam here. So, tvam mahyam vastraṁ pradadāsi, tvam āvābhyām. So, you're giving it to the two of us vastraṁ pradadāsi, yuvām mahyam vastraṁ sorry tvam asmabhyam to us vastraṁ pradadāsi. So, tvam will always take pradadāsi. Now what happens when the subject is dual let's do the practice for that, yuvām mahyam vastraṁ pradatthaḥ you notice the visarga at the end of the term, yuvām āvābhyām or nau vastraṁ pradatthaḥ, then yuvām asmabhyam to us vastraṁ pradatthaḥ. So, Sanskrit really requires the mind to be very clear you have to keep in mind who is the subject? which person is it? how many of them are doing the action? because the verb will change accordingly. now unlike in many other cases where the object or the receiver know to whom you are giving it it doesn't matter so much whether it's a singular dual and plural in Sanskrit it does matter so in your mind you have to hold these words very very clearly and do the necessary computation grammatically in order to be correct in your expression. So, that is that and then we have the final with the yūyam. So, yūyam mahyam vastraṁ pradattha, out of a circa yūyam āvābhyām vastraṁ pradattha, yūyam asmabhyam vastraṁ pradattha. Got it, and then we have just another interesting word. So, I've added a little more vocabulary. So, ruciraṁ pustakam āneṣyati. So, saḥ mahyam for me ruciraṁ pustakam interesting book āneṣyati, will bring nayati to take anayati to bring āneṣyati will bring in the future. saḥ āvābhyām ruciraṁ interesting pustakam on āneṣyati, saḥ asmabhyam ruciraṁ sorry pustakam āneṣyati. And then you can do the permutations and combinations and that's why we have the dot-dot-dot, as through get let's get on to the next one I knew you see solid blue and we had seen that with the dative case you also use it to indicate what you like but it is only with mahyam that. So, mahyam viśvaṁ bhramituṁ rocate. I love to travel the world, okay. So, viśvaṁ bhramituṁ rocate or parvatāḥ, here we have parvatāḥ rocante. and they I love the mountains my son parvatāḥ rocante. Next āvābhyām or nau viśvaṁ bhramituṁ rocate why is the rocate in the singular because what do you like viśvaṁ bhramituṁ, that's in the singular and why does it become parvatāḥ rocante because what you like is in the plural. So, parvatāḥ rocante astu so this is a very oft used expression. And finally asmabhyam or naḥ viśvaṁ bhramituṁ rocate and asmabhyam or naḥ parvatāḥ rocante, uttamam. So, I think I'm getting a hang of this practices are more replace words freely and you will be you will be more confident with this. Moving on, we've seen now we are into the third case where the word āvābhyām is used which is in the fifth or the ablative with mat. So, saḥ mat praśamsāṁ prāpnoti, gets praise from me. saḥ āvābhyām praśamsāṁ prāpnoti, gets praise from the two of us and, saḥ asmat praśamsāṁ prāpnoti. Alright, that's the gist of it what I would like to do is to take you through the tvam forms with each of this because you can practice with te by ourselves so the green there is something that you are now much more familiar with, let's do it with the tvam ones. So, tvam mat adhikaṁ let's take another adhikaṁ prāpnoṣi. So, you get more than me. tvam āvābhyām adhikaṁ prāpnoṣi, you're getting more than me more than the two of us āvābhyām, tvam asmat adhikaṁ prāpnoṣi, you're getting more than all of us. Now the next one, yuvām mat kiñcit prāpnuthaḥ. So, you are getting less the two of you are getting less than me. mat yuvām āvābhyām from the two of us kiñcit prāpnuthaḥ, you're getting less and yuvām asmat kiñcit prāpnuthaḥ, clear? And the last one with the plural yūyam. So, yūyam mat kiñcit prāpnutha you get a little from me, from me all of you āvābhyām kiñcit prāpnutha and finally, yūyam asmat kiñcit prāpnuthaḥ got that. So, that is a practice there but what I'd like to do with you is to go down the second I mean the third column. So, mat praśamsāṁ prāpnoti, gets praise from me, or mat adhikaṁ sorry, just I'll repeat that mat praśamsāṁ or nindāṁ criticism prāpnoti āvābhyām praśamsāṁ or nindāṁ prāpnoti from the two of us gets that and asmat praśamsāṁ or nindāṁ prāpnoti, we're keeping flour as a subject here. Next śṛṇoti. So, you hear more or less than me. saḥ mat adhikaṁ or kiñcit śṛṇoti, āvābhyām adhikaṁ kiñcit śṛṇoti, asmat adhikaṁ kiñcit śṛṇoti. Next, you can also use this for to walk huh. So, calati saḥ mat śīghraṁ fast or mandaṁ calati, works faster or slower than me cālayati drives faster or slower than me. āvābhyām the two of us than the two of us so this much when you use it in this case I'm just marking it all there. So, what happens is when you're using it in this case it means mat here means than. So, then me you walk faster or slower cālayati you drive faster or slower and kāryaṁ karoti works faster or slower similarly you can say saḥ mat sthūlaḥ fat or kṛṣaḥ slim asti, saḥ mat sthūlaḥ or sorry, āvābhyām āvābhyām sthūlaḥ kṛṣaḥ asti, saḥ asmat sthūlaḥ kṛṣaḥ asti. Now, if you're talking of the yuvām, you see here we have the dual case you have the dual case here. So, yuvām mat sthūlau and then sthaḥ it will have to go there. Next, yuvām you can say mat or āvābhyām any of them kṛṣau sthaḥ and the plural of course will go here and it will go in there ok. So, practice this and just before we close I just like you to take you once through the verbs here. So, prāpnoti repeat saḥ prāpnoti, te prāpnuvanti, tvam prāpnoṣi, yuvām prāpnuthaḥ, yūyam prāpnutha, uttamam. Moving on to the next one saḥ śṛṇoti, te śṛṇvanti here tvam śṛṇoṣi, yuvām śṛṇuthaḥ, yūyam śṛṇutha, okay.

So, let's move on to the next one which is the mama or me and mayi and here we have āvayoḥ same word. So, similarly you have saḥ mama kalyāṇam icchati, saḥ āvayoḥ kalyāṇam which also means ma~Ngalam shubham they're all synonymous. So, āvayoḥ kalyāṇam icchati, saḥ asmākam kalyāṇam icchati, uttamam. And then here you have saḥ mama adhyāpakān jānāti, saḥ āvayoḥ or nau adhyāpakān means teachers jānāti, saḥ asmākam or naḥ adhyāpakān jānāti, and just the verb jānāti becomes te jānanti tvam jānāsi, yuvām jānīthaḥ, yūyam jānītha. So, getting a hang of that as well all right. here you can see this whole part is in brown because they go together. So, saḥ mama kṛte kāryam kariṣyati or dāsyati, in the dual it is saḥ āvayoḥ or nau kṛte kāryam kariṣyati or dāsyati, and in the plural it is saḥ asmākam kṛte kāryam kariṣyati or dāsyati. The other option is saḥ mama kṛte or saḥ mama citram samāpitavān and he finished the picture for me. So, saḥ āvayoḥ citram samāpitavān finally saḥ asmākam citram samāpitavān, uttamam. And the next one is with janakena saha I've added So, then you can fill in correctly. So, the moment you see saha you have to make it janakena and ambā becomes ambayā okay. So, saḥ mama janakena saha khādati, he eats with my father. So, āvayoḥ janakena saha khādati, he eats with our Father two of us. So, asmākam janakena saha khādati. Got that let's move on to the last one, saḥ kāryālayam avaśyam āgamiṣyati, saḥ mama kāryālayam will come to my office definitely, saḥ āvayoḥ kāryālayam avaśyam āgamiṣyati, and saḥ asmākam kāryālayam avaśyam āgamiṣyati, definitely come to our office and then you can play around with all these possibilities with the tvam yuvām and yūyam as sue let's move on to the last of the cases here and here we have saḥ mayi. So, mayi means in me the located which is also āvayoḥ in the dual case. So, saḥ mayi viśvāsam karoti believes in me saḥ āvayoḥ in the two of us viśvāsam karoti, saḥ asmāShu viśvāsam karoti. Next one we have the same one with prītiḥ but what we will do the stammers we will take the second one in brown that you see and when you sit in brown like we've seen it before it says the what you have is in the first case. So, tasya mayi prītiḥ asti, so of him in me there is a love. prītiḥ her affection tasya āvayoḥ prītiḥ asti, tasya asmāsu prītiḥ asti. So, his affection is in us that's what it literally translates as moving on to the next few words so there are a few new words here and I was thinking let's just do it these words are actually formed down here all the blue ones go together. So, mayi dayā asti or nāsti. So, there is compassion in me or not, āvayoḥ dayā asti or nāsti, asmāsu dayā asti nāsti. So, bhayam kutra asti bhayam mayi asti. Next, bhayam mayi nāsti. Next, in the dual bhayam kurta asti?, bhayam āvayoḥ asti, and in the plural bhayam kurta asti?, bhayam asmāsu asti or idly nāsti. Next, sadguṇāḥ, guṇāḥ quality sadguṇāḥ good qualities. sadguṇāḥ kutra santi?, sadguṇāḥ mayi santi, sadguṇāḥ If or two people kutra santi? sadguṇāḥ āvayoḥ santi. Next, sadguṇāḥ kutra santi? plural sadguṇāḥ asmāsu santi and finally durguṇāḥ kutra na santi?, mayi na santi, durguṇāḥ mayi na santi if it was to durguṇāḥ āvayoḥ na santi or āvayoḥ durguṇāḥ na santi finally asmāsu durguṇāḥ na santi. So, what you also see here is that you can mix and match the order of the words you know you're not bound by a singular linear construction of the sentence so huge amount of flexibility complexity and yet system underlying the grammar of the Sanskrit language. So, let's put that all together here we have in the singular it is aham mām mayā mahyam in this case mat mama mayi. Now what happens to the dual it's really really brilliant and easy. So, āvām āvām āvābhyām āvābhyām in this case to me. So, āvābhyām to us and āvābhyām from the two of us then āvayoḥ of the two of us and āvayoḥ. So, āvām āvām āvābhyām āvābhyām āvābhyām āvayoḥ āvayoḥ, let's do the plural here vayam asmān asmābhiḥ asmābhyam asmat asmākam asmāsu. So, let us look at the application of what we have learned this far thus far in this verse from the gītā and this verses from the last chapter and it's towards the end of the chapter as well so here krishna is saying

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādamāvayoḥ|

jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ ||

So, what is he saying anything adhyeṣyate and he who shall study what ca ya imaṁ imaṁ is the same as a etam oh it's the masculine word in the second case here. So, ca ya imaṁ who shall study this sacred discourse dharmyaṁ saṁvādamāvayoḥ, So, did you recognize the word uttamam. So, it is āvayoḥ here. So, what is the combination here it is saṁvādam plus āvayoḥ. So, saṁvādam becomes saṁvādamāvayoḥ and here it is saṁvādam all right, saṁvādamāvayoḥ. So, here you see that the sandhi is happening at this point here saṁvādam āvayoḥ do was get come back and what is it āvayoḥ our. So, and he who shall study the sacred discourse of ours. So, ours here is actually indicating the sixth case for the first person in the dual saṁvādamāvayoḥ what happens to such a person jñānayajñena tenāham so jñānayajñena is the sacrifice of knowledge sacrifice of knowledge jñānayajñena tenā jñānayajñena aham tenāham you break it up into tena plus aham becomes tenāham and iṣṭaḥ syām. So, there's another Sandhi there tenāham iṣṭaḥ syāmiti. So, there's another Sandhi over there syāmiti me matiḥ. So, by him I shall be worshipped with the sacrifice of knowledge that is what krishna says here so I'd like you to repeat this particular verse after me

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādamāvayoḥ|

sam jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ ॥

alright just a small note there is when you are pausing in the middle of a Sunday then you are required to do the Sandhi so you have jñānayajñena tenāham iṣṭaḥ syāmiti me matiḥ. So, because I was pausing there for you to repeat after I broke the Sandhi there otherwise we are required to do it together so it would be jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ alright. So, again a very big learning there for us who says that what is that what is it that the Gita has to offer to us it has to offer this whole this whole possibility of understanding oneself better through and of approaching the supreme divinity through knowledge. So, let us look at what Sri Aurobindo the Seer poet and philosopher he has to say here he says, that the Gita is a gate opening on the world whole world of spiritual truths and experience and the view it gives us embraces all the provinces of the supreme region it maps out but it does not cut up or build walls or hedges to confine our vision and once you look at the Gita. you will recognize this statement that should have been those making that what it allows us to do is to get clarity on the different processes that are within our mind and our emotional being and if we are able to get clarity on that it will enable us to lead much better lives and result in our greater good kalyāṇamastu may well-being happen may well-being be yours. So, you have seen all the different forms of the asmat in the dual form. So, do practice it and like I said find a partner find a buddy with whom you can practice spoken Sanskrit and that will give you a great opportunity if you have another person together you can really practice this dual case. So, with this dhanyavādaḥ punarmilāmaḥ.