

Intermediate Level of Spoken Sanskrit

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Lecture-23: Third person pronouns and nouns (m_n_f) in the dual_ Part 5

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 sanskr̥ta-priyāḥ. yuṣmākam sanskr̥ta-adhyanam yathocitam, a great chalati iti mama purnabiśvāsaḥ asti. So, namaste dear friend Sanskrit lovers I have full faith and confidence that your sanskr̥ta studies are proceeding as you would desire it to do so. So, we've been looking at the third person nouns and pronouns in our previous lessons in today's lesson we will complete that section. So, the lecture number 23 is going to look at the third person pronouns and nouns in the masculine neutral and feminine in the dual forms and this is part 5 of that series. So, we've looked at the words up to the third case in our previous up to the sixth case in our previous lesson in this lesson we will do a revision and then move on to an introduction of the seventh case for the masculine and neuter words ending with the a and then the strīlinga or the feminine words ending with the ā and the ī and all of this in the dual forms besides this will do an application of the verb as in the three chances mainly the anadyatana-bhūta the vartamāna and the bhaviṣya which represent the imperfect past, the present tense as well as the future and then of course there's going to be some exercise on vocabulary building. So, let's do a quick recap of what we have looked at thus far. So, I just focus on the second case. So, we have the dual. So, we have the for the masculine it is kau, kau and kābhyām, kābhyām, kābhyām that's it and then for the tat pronoun it is tau, tau tābhyām, tābhyām, tābhyām and for the word janaka the masculine word janaka ending then a it is janakau, janakau, janakābhyām, janakābhyām, janakābhyām. So, right through you find this consonants of the word endings with each other let's move on to the neuter case and see neuter words and see what happens. So, the pronoun kim is ke, ke, kābhyām, kābhyām, kābhyām alright and then we have it for the tat which becomes te, te, tābhyām, tābhyām, tābhyām and then the word mitra itself would become mitra sorry mitre, mitre, mitrābhyām, mitrābhyām, mitrābhyām and then you also saw that for the sambodhanam the vocative case the masculine becomes he janakau which is identical to the first and the second cases and we also have he mitre which is the same as the first and second cases over there let's look at the words in the feminine and see what happens. So, we have here the feminine and what do we see here that we'd already done this exercise to recognize that the neuter and the feminine take on the similar forms in their pronouns at least and. So, we have ke, ke, kābhyām, kābhyām, kābhyām identical as the masculine and neuter then for the pronoun tat it is te, te, tābhyām, tābhyām, tābhyām and the same with the eṣā. So, it becomes ete, ete, etābhyām, etābhyām, etābhyām, and then we have it for the feminine word ending with ā the word ambā. So, what happens that ambe, ambe, ambābhyām, ambābhyām, ambābhyām, he ambe just has the first and the second and then moving on to the word ending with ī. So, what do we see there we have sahodaryau. So, unlike the saho it doesn't become as sahodarī as if you're doing it is very mechanically this is an error you're that you might tend to make. So, you have to be alert sahodarī becomes a bit like the masculine sahodaryau, sahodaryau, sahodarībhyām, sahodarībhyām, sahodarībhyām and he sahodaryau, astu? So, I hope you have got a hang of that and you can practice that with me. So, let's move on to the today's lesson. So, today we are going to look at the seventh case as I said. So, what do we see here we have kutra and kasmin kasmin for the masculine and the neuter singular and becomes kasyām in the feminine and both of them as expected from our past experience of the dual case the sixth and the seventh take on the same form and the form here is kayoḥ. So, kayoḥ asti and now let's do some exercise there. So, kayoḥ asti. So, tasmin puruṣe śāntiḥ āsīt. So, I promised you that we are going to do some practice with the three tenses with the verb as. So, here we go. So, āsīt. So, what does it mean there was peace in that man. So, tasmin puruṣe śāntiḥ āsīt or convert that for me in the dual becomes tayoḥ puruṣayoḥ śāntiḥ āsīt in the plural teṣu puruṣeṣu śāntiḥ āsīt uttamam can we do that in the present also, so what happens tasmin puruṣe śāntiḥ asti dual tayoḥ puruṣayoḥ śāntiḥ asti in the plural teṣu puruṣeṣu śāntiḥ asti uttamam I just like you to do a little practice if you want to repeat the replace the word puruṣa with deśa what happens tasmin deśe śāntiḥ asti dual tayoḥ deśayoḥ śāntiḥ asti plural teṣu deśeṣu deśeṣu. So, there is a difference of the pronunciation that deśeṣu palatal cerebral teṣu cerebral deśeṣu deśeṣu śāntiḥ asti and in the plural they that was in the plural there okay. So, moving on if we wanted to now just apply it for the future tense what happens. So, it is tasmin deśe śāntiḥ asti bhaviṣyati we are doing it in the future tasmin deśe śāntiḥ bhaviṣyati for two of them

tayoḥ deśayoḥ śāntiḥ bhaviṣyati plural teṣu deśeṣu śāntiḥ bhaviṣyati uttamam moving on the word mitra as we've seen takes on the same forms. So, let's do the word mitra with esaḥ. So, or etat rather. So, what happens here it will become etasmin mitre śāntiḥ asti will stick to the present tense for two of them etayoḥ mitrayoḥ śāntiḥ asti and for the plural eteṣu mitreṣu śāntiḥ asti now one question that you can ask is that why is it asti. So, can you tell me why it is asti here yes because what is śāntiḥ asti and therefore it is in the singular even if all this is changing. So, with answer, you really have to be very conscious about who is the subject of the enacted verb and therefore there will be an accord only between those two the rest of it is our extra stories that you're adding to complete that image now let's do it with nagara okay. So, how would you say in this town there is or there will be peace etasmin nagare śāntiḥ bhaviṣyati. So, let's take the town of Srinagar for example the city of Srinagar what would you say etasmin nagare śāntiḥ bhaviṣyati. So, that's a prayer that all of us have as Indians and as people around the world that there should be peace in places like that what about in two towns or two cities will be etayoḥ nagarayōḥ śāntiḥ bhaviṣyati and in the plural eteṣu nagareṣu śāntiḥ bhaviṣyati uttamam let's move on to the next one on the feminine and what do we see here we have the word ambā and typically etasyām in the seventh case etasyām ambāyām and we'll take the next one we'll practice with the next sentence that we have that and we just sadbhāvanā asti sadbhāvanā sadbhāvanā is good feelings. So, just for now we will start with the past tense and then do the practice for the present and the future. So, let's do that sentence again in that mother there were there were there was a good feeling say etasyām ambāyām sadbhāvanā āsīt then in two mothers tayoḥ ambayoḥ sadbhāvanā āsīt in many mothers tāsu ambāsu sadbhāvanā āsīt let's put it into the present tense. So, let's take the word lekhikā and do it in the present tense with all three etasyām lekhikā or tasyām lekhikāyām sadbhāvanā asti in the dual it tayoḥ lekhikayoḥ sadbhāvanā asti plural tāsu lekhikāsu sadbhāvanā asti uttamam now what happens to the word ending with ī the nagarī becomes nagaryām uttamam. So, let's do it with eight the same this time. So, and we will do it with the verb bhaviṣyati with the future tense. So, etasyām nagaryām sadbhāvanā bhaviṣyati in the dual etayoḥ nagaryoḥ sadbhāvanā bhaviṣyati and in the plural etāsu nagarīṣu sadbhāvanā bhaviṣyati again nagarī not su but ṣu ambā su because of the ā that precedes it and here because of the ī the su turns into a ṣu okay. So, bhaviṣyati now let's do it with the purī which means the same thing but it's in other words to practice with. So, can you say that etasyām puryām sadbhāvanā bhaviṣyati dual etayoḥ puryoḥ sadbhāvanā bhaviṣyati plural etāsu purīṣu etāsu but purīṣu sadbhāvanā bhaviṣyati uttamam let's throw quickly our rapid round of practice over there. So, puruṣe becomes puruṣayoḥ, deśe deśayoḥ, mitre mitrayoḥ, nagare nagarayōḥ, ambā ambāyām, ambayoḥ, uttamam lekhikāyām lekhikayoḥ, uttamam nagaryām nagaryoḥ uttamam puryām puryoḥ uttamam now let's try and make a sentence there how would you say that in those friends and when we are doing those here I mean the dual case alright specifically I'll repeat it. So, in those two friends in those two friends and these two writers there is peace there is peace in those two friends and these two writers there is peace yeah. So, in those two writers. So, it'll be in those two friends would be tayoḥ mitrayoḥ and these two friends in these two writers etayoḥ lekhikayoḥ what is their piece is there. So, śāntiḥ asti can we repeat that together tayoḥ mitrayoḥ and these two writers. So, etayoḥ lekhikayoḥ ca śāntiḥ asti uttamam. So, I'll leave that for you you can mix and match there as well like we've done in all our previous cases. So, what do we see here we've seen that with for the sixth case and the seventh case the form is the same which is kayoḥ. So, if it is kasya or kasmin or in the feminine kasyāḥ or kasyām in either case the dual form is kayoḥ and asti and work for both. So, I have a table here which is a little more complicated than what we've just seen but I'll take you through that and then I will let you press the pause button and do the practice all right. So, try and stick with me and we'll get through this in a very sensible manner. So, we have etasya or let I'll stick to touch here for now. So, tasya janakasya tulanā asti. So, tulanā means there is a comparison. So, very typically the sentence is more innocence more impressive when it is done with the negative which is tasya janakasya tulanā nāsti there is no comparison to that of that father huh. So, in that sense. So, tasya janakasya tulanā nāsti what would happen in the dual case we know that for both of these now. So, this is doing it for the sixth as well as the seventh okay. So, what we are going to do is the sixth then the singular dual plural then the seventh singular dual plural we'll do it like that and then we'll do it for the feminine. So, let's take that up again we'll stick with nāsti also. So, tasya janakasya tulanā nāsti there's no comparison to that father in the dual it be tayoḥ janakayoḥ tulanā nāsti uttamam and in the plural teṣām janakanām tulanā nāsti uttamam let's move on to the next one which is āśrama let's to the word āśrama. So, tasya āśramasya tulanā nāsti dual tayoḥ āśramayoḥ tulanā nāsti plural teṣām āśramanām tulanā nāsti uttamam, caritram. So, for the neutral takes on the same form let's do it together tasya caritrasya that character caritrasya tulanā nāsti dual tayoḥ caritrayoḥ tulanā nāsti plural teṣām caritranām tulanā nāsti and the last one nagara. tasya nagarasya tulanā nāsti next tayoḥ nagarayōḥ tulanā nāsti finally teṣām nagarāNām tulanā nāsti uttamam. So, if you want to take up any just one name. So, for me my one of my favorite towns is Pondichery. So, I can say pondichery tasya Pondichery-nagarasya tulanā nāsti there's no town which is comparable to Pondicherry it's a bit like the rāmarāvaṇayoryuddham rāmarāvaṇayoriva. So, their story is their story. So, the experience of a particular city can be very unique to that city alone or that town alone all right. So, having done this I'd like to just move on to the seventh

case and show how it fits in this picture. So, we have tasmin janake nūtanānubhavāḥ santi. So, in that father there are new experiences tasmin janake nūtanānubhavāḥ santi dual tayoh. So, it takes on the same once tayoh janakayoh nūtanānubhavāḥ santi and in the plural teṣu janakeṣu nūtanānubhavāḥ santi uttamam now what do you notice you notice that I've got a color code over that especially for eteṣu teṣu there now that is because this color code matches with the second part of the story here and what is that second part of the story when we are talking of the seventh case we can also use it in the context of amongst those ok. So, amongst those fathers for example. So, you would say teṣu, teṣu, janakeṣu saḥ atulyaḥ asti. So, I will take the asti for now to keep life simple. So, teṣu janakeṣu saḥ atulyaḥ asti, atulyaḥ again comes from the same root of as tulanā. So, tulya means comparable atulyaḥ is incomparable. So, we are pretty much saying the same thing here the said tulanā nāsti goes with the sixth case as we have seen and now we are seeing among those there is no comparison ok. So, there is none comparable that is what we're saying that there is none that is comparable to that father. So, teṣu janakeṣu saḥ atulyaḥ asti uttamam and you can also do this with the dual. So, you can say tayoh janakayoh saḥ atulyaḥ asti but you have to remember that you cannot use it for the singular here they have to be there, has to be more than one person to make this particular usage of the seventh case relevant ok. So, we have that there I would suggest we do a little bit of this practice also with the word āśrama. So, we say tasmin we'll use nūtanānubhavāḥ. So, tasmin āśrame nūtanānubhavāḥ santi uttamam, tayoh āśramayoh nūtanānubhavāḥ santi uttamam on teṣu āśrameṣu nūtanānubhavāḥ santi and you can now say that teṣu āśrameṣu and if you want to say among those āśram there is none as comparable as that one. So, teṣu āśrameṣu saḥ atulyaḥ asti now this āsīt you can again play around with the tenses. So, there was none as comparable in that in those āśram as that one ok would be teṣu āśrameṣu saḥ atulyaḥ āsīt and if there is an āśram which is not doing. So, well and which will do even better you can then say which will become incomparable then teṣu āśrameṣu saḥ atulyaḥ bhaviṣyati it will become the best amongst the exist ones but it will become and therefore you have the option of using all of those tenses there let's move on to the feminine and see what happens. So, here we have tasyāḥ ambāyāḥ tulanā nāsti house will stick to the nāsti for now. So, tasyāḥ ambāyāḥ tulanā nāsti mother who's. So, generous and. So, giving no comparison no none no we cannot do a comparison of her or with her with anybody else in the dual tayoh ambāyoh tulanā nāsti and in the plural tāsām ambānām tulanā nāsti moving on with śālā, śālā is a play. So, tasyāḥ śālāyāḥ tulanā nāsti dual tayoh śālayoh tulanā nāsti uttamam plural tāsām śālānām tulanā nāsti uttamam let's move on to yuvatī. So, tasyāḥ yuvatyāḥ tulanā nāsti dual tayoh yuvatyoh tulanā nāsti plural tāsām yuvatīnām tulanā nāsti uttamam let's move on to the last one which is nagarī, tasyām nagarām or tasyāḥ nagaryāḥ tulanā nāsti. So, we stick into the sixth case in the dual tayoh nagaryoh tulanā nāsti plural tāsām nagarīnām tulanā nāsti uttamam. So, just a yuvatīnām here it is nagarīnām tulanā nāsti and what happens in the seventh case we have the same situation there. So, we drew tasyām ambāyām nūtanānubhavāḥ santi there are new experiences in that mother. So, we can do it for the dual and the plural but what we will do is for the dual will shift to the next column here. So, it'll be tasyām or tayoh ambāyoh sā atulyā asti. So, of those two mothers, she is incomparable alright and then in the plural tāsū ambāsu sā atulyā asti uttamam and. So, now just one other thing here that in this you can also complicate it a little further by making it into a duel. So, you can say that among those mothers those two are incomparable. So, you would say tāsū ambāsu te atulye staḥ okay. So, you can really build on that so just with this chart here you can make a few a few dozen sentences at least. So, let's look at the word śālā ending with an ā in the singular in the 7th case tasyām śālāyām nūtanānubhavāḥ santi the new experiences in that place in that śālā in dual tayoh śālāyoh nūtanānubhavāḥ santi in the plural tāsū śālāsu nūtanānubhavāḥ santi uttamam moving on to the ikāra word yuvatī singular tasyām yuvatīyām nūtanānubhavāḥ santi dual tayoh yuvatyoh nūtanānubhavāḥ santi plural tāsū yuvatīsu nūtanānubhavāḥ santi and let's move on to nagarī in the singular tasyām nagaryām nūtanānubhavāḥ santi. So, nagaryām nūtanānubhavāḥ santi dual tayoh nagaryoh nūtanānubhavāḥ santi in the plural tāsū nagarīShu nūtanānubhavāḥ santi and just one using a usage of this chart here with the nagarī. So, we wanted to say that among those towns those two are incomparable then tāsū nagarīShu te nagarīyāu atulye staḥ uttamam. So, it holds good. So, what I would also like to point out is this last case here the what is there in white and that is because what you're comparing is in the neuter. So, it will become tasmin caritre you cannot do it with this particular usage. So, you'll have to do it in the dual. So, tayoh caritrayoh tat atulyam asti because it's in the neuter. So, in those two characters that one is incomparable and in plural teṣu caritraṣu tat atulyam asti or if you want to put it in the plural that those are incomparable then tāni atulyāni santi, astu? So, you have to keep that relationship correct and let's do it with nagaram. So, if you do it with the dual tayoh nagaryoh tat atulyam asti and in the dual in the plural tayoh teṣu nagareṣu tat atulyam asti okay. So, anyway there's a lot of content there. So, I hope you will be able to work your mind around it but just for practicing janaka becomes janaka janake becomes janakayoh, āśrame āśramayoh, caritre caritrayoh, nagare nagarayoh, ambā ambāyām becomes ambāyoh, śālāyām śālayoh, yuvatīyām yuvatyoh, nagaryām nagaryoh now I just throw it a little bit of rapid fire at you using either the 6th or the 7th case and let me see if I can keep up with the the dual forms respective dual forms. So, nagarasya nagaryoh, āśramasya āśramayoh, śālāyām śālayoh, nagaryām nagaryoh, janakasya

janakayoḥ, ambāyām ambayoḥ, yuvatyāḥ yuvatyoḥ uttamam a last one like we typically do I'll give you a sentence and let me see if you can make that for me. So, how would you say among those āśram not off in those ashrams those two were incomparable, in those āśram those two were incomparable okay let's rather out. So, in those āśram teṣu āśrameṣu all right, we've got that much those two are incomparable. So, those two tau incomparable atulyau those two were incomparable āstām huh. So, I'll write that as a number let's do that teṣu āśrameṣu tau atulyau āstām uttamam. So, I hope you've got a feel of this particular chart but basically you just need to remember tayoḥ becomes that tasya and tasmin become tayoḥ and tasyāḥ and tasyāḥ and tasyām also become tayoḥ. So, just a quick recap of that charter. So, we've seen that the ṣaṣṭhī and the saptamī both of them become kayoḥ for kim for tad they become tayoḥ and or etayoḥ and for janaka becomes janakayoḥ, mitra mitrayoḥ, ambā ambayoḥ, sahodarī sahodaryoḥ let's do an application in a śloka here. So, we have tatrāpaśyat-sthitān pārthaḥ pitṛn-atha pitāmahān|

tatrāpaśyat-sthitān pārthaḥ pitṛn-atha pitāmahān|

ācāryān-mātulān-bhrātṛn-putrān-pautrān-sakhīmstathā||

śvaśūrān-suhṛdaścaiva senayorubhayorapi|

and then he says something but that will stop it here itself. So, let's do an analysis of tatrāpaśyat. So, we've already got a few sandhi there. So, this is tatrā plus āpaśyat we've looked at the anadyatana-bhūta. So, āpaśyat where I've broken it there okay sthitān. So, there he saw sthitān standing there. So, it is the second case this sthitān who saw pārthaḥ āpaśyat what did he see pitṛn. So, pitṛn we haven't yet looked at but it's the root of the word pitā the root being putṛ in the plural second case you lengthen the vowel. So, putṛ becomes putṛ and you put that n for the masculine. So, pitṛn also pitṛn and here we have a sandhi there. So, it is pitṛn-atha there huh. So, here we see it is like that. So, pitṛn-atha that and also pitāmahān. So, the grandfathers are standing there who else ācāryān āpaśyat. So, these are all the objects and therefore they are in the dual sorry they are in the plural for the second case masculine. So, ācāryān as you can see there mātulān bhrātṛn. So, ācāryān are the teachers mātulān and uncles bhrātṛn brothers putrān sons pautrān and grandson sakhīn sakhīn tathā becomes sakhīmstathā alright that's another son d rule there sakhīmstathā śvaśūrān means in-laws, suhṛdaścaiva suhṛdaH is another form. So, suhṛd and therefore in the plural it becomes in the plural dual case sorry in the plural second case it becomes suhṛdaH how. So, this is suhṛdaH + ca, that's a plus suhṛdaH plus ca becomes suhṛdaścaiva. So, this is ca plus eva another sandhi there caiva, ca plus eva okay suhṛdaścaiva senayor. So, between the two in the two also senayor is actually senayoḥ plus ubhayoḥ I'll just leave it with ubhayoḥ. So, I'll write it actually because ubhayoḥ api. So senayoḥ ubhayoḥ api. So, the line has not got very fixed it should be on that one alright senayorubhayorapi. So, I write senayoḥ ubhayoḥ api that's how you would break it up there alright. So, the verse itself says there are Arjun could see stationed in both armies his father's, grand father's, teachers, maternal uncle's, brothers, cousins, sons, nephews, grandnephews, friends, father-in-law's and well-wishers and. So, therefore that's the verse here I'll see it and you repeat after me that

tatrāpaśyat-sthitān pārthaḥ pitṛn-atha pitāmahān,

ācāryān-mātulān-bhrātṛn-putrān-pautrān-sakhīmstathā,

śvaśūrān-suhṛdaścaiva senayorubhayorapi

the verse then goes on to say that then Arjuna said but that's another part of the story and this is what is relevant for our study for now. So, let's look at a small story from Sri Ramakrishna's life which actually brings out the essence of the gītā in a very simple manner. So, when one of the devotees of Sri Ramakrishnaparamahansa asked him what is the central teaching of the Bhagavad-gītā, the sage replied if you utter the word gītā a few times in rapid succession you begin to say gītā-gī-tā-gī-tā-gī-tāgī-tāgī and that is the essence of the gītā. tāgī (tyāgī) means one who has renounced the world. So, Ramakrishna had his own simple ways of conveying very profound truths this was a story in the Kathāmṛta and I think that if one keeps saying the gītā as recommended by him it can lead to this experience of renunciation in oneself. So, we have a few references there to show that to you and finally śāntirastu. So, śāntirastu once again and try doing this japa of the gītā just saying the word gītā and see what it does to your being śubhaṁastu and abhyāśam avaśyam kurvantu.