

Intermediate Level of Spoken Sanskrit

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Lecture- 29: Introduction to the conjugation of the verb 'dā' (to give) from the juhotyādigaṇa (3rd group) in the various tenses and moods

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]

namonamaḥ priyamitrāni yuṣmākam sanskr̥ta-abhyasaḥ samyak calati iti mama purna-viśvāsaḥ asti yadi samasyā asti avaśyam sūcayatu vayam tata sāhāyātam eva smaḥ. So, dear friends I hope your Sanskrit practice is going on well and if you have any challenge please feel free to let us know because we are here to help you with any issue that you might face. anantaram gatavarge vayam adādi ganaśya rupāni dṛṣṭabantaḥ tata as dhātoḥ api rūpāNi vayam apāśyamaḥ. So, last time we looked at the adādigaṇaḥ the different forms of the verbs in that group and we focused on the verb as tasmin gaṇaḥ mukhya dhātuḥ asti. So, as is one of the most important verbs in that group. So, in today's lecture which is lecture number 29 I'll do an introduction to the conjugation of the verb dā to give which is a very important verb in our daily usage and this is from the juhotyādigaṇaḥ or the third group in the various tenses and modes a moods and I just like to tell you one thing here that the grouping of these verbs is a little arbitrary. So, in different text you will find the groupings done differently what is important however is that you understand the group name that you remember the group name because that will indicate to you how the verbs are conjugated. So, having said this let's move on. So, being going to look at the juhotyādigaṇaḥ and like I said please don't get fixed on one order alone because the order varies from author to also. So, in the juhotyādigaṇaḥ we will do the vartamānakāla bhaviṣyakāla ājñā anadyatana-bhūtakāla kriyātipatti-lṛṅ and the vidhi-liṅ and with a focus on the verb dā to give and of course there is always an attempt to add to your vocabulary. So, let's do the vartamānakāla and had invite you to try and recollect the forms of the verb dā. So, vartamānakāle vartamānakāle dā dhātuḥ rupāni katham bhavanti iti ekavaram sayam rathnam kurbantu uttamam, let's try the together dadāti, dattaḥ, dadati, dadāsi, datthaḥ, dattha, dadāmi, dadvaḥ, dadmaḥ, uttamam. So, what is very important is that you're able to once you've done the practice close your eyes and look at the grid the seeing Sanskrit is a language of a lot of seeing and if you can see it you can be a master of it astu? with this bhaviṣyakāla kim bhavati dadāti becomes dāsyati and then the rest conjugates like the any of the verbs from the different groups that we have seen the bhvādigaṇaḥ and the turAdigaNa, sarveShAM rUpANi prAyasaH samAnAni eva bhavanti. So, the forms of all these verbs are more or less similar so let's still have a look at the table there, dadāti, dattaḥ, dadati, dadāsi, datthaḥ, dattha, dadāmi, dadvaḥ, dadmaḥ. So, can you do that really fast with me once let's go for it dadāti, dattaḥ, dadati, dadāsi, datthaḥ, dattha, dadāmi, dadvaḥ, dadmaḥ uttamam alright. So, it's a game then you can do it in slow motion and change the various speeds and see how your mind is able to cope with the learning of the different forms next we have the future and bhaviṣyakālam saralam asti, bhaviṣyakālaḥ saralaḥ asti. So, let's do that together dāsyati, tau dāsyataḥ, te dāsyanti, tvam dāsyasi, yuvam dāsyathaḥ, yuyam dāsyatha, aham dāsyāmi, āvām dāsyāvaḥ, vayam dāsyāmaḥ. astu? bhu saralam asti ekāni rUpāNi. So, how would you say for example that the two of you give or the two of you will give the two books to the library tomorrow. So, the two of you kim bhavati the two of you bhavati yuvam verb will be dāsyathaḥ to the two books pustakām pustake to the library gr̥nthālayam ok tomorrow shaḥ. So, let's do that sentence together yUvAM te pustake pustake gr̥nthālayam dāsyathaḥ uttamam. So, people say if I do not mention that you can drop it but yuvAm pustake gr̥nthālayam dāsyathaḥ uttamam let's look at the other verbs in their group. So, the verb the name juhotyAdi actually comes from the verb who which means to offer huh. So, juhoti means an offering but that form gets a little more complex as it is conjugated. So, what I have done is I've just chosen another verb dhā which is very similar to dA and therefore it is easy for you to you memorize that now a lot of verbs that I will be introducing to you are not necessarily something that you would need to memorize for this particular course because

the way quite tough and beyond the scope of the intermediate level but I've just mentioned that to you so that you can start recognizing verb groups and how do you recognize this group dā becomes dadāti, dhā dadhāti, hā jahāti, hū juhōti, bhī vibhēti. So, you got the pattern. So, the first sound is doubled more or less doubled okay with associative phonetic changes that take place. So, dadhāti becomes dhaṣyati dadhāti means to place to establish it has all those senses in it and you can like dā is to give the dhā the very sound of it has a kind of an establishment embedded in its in the sounds of the line of that particular word with this let's move on let's look at the are ājñā and the anadyatanabhūtakāla and the kriyātipatti-ṛṇ. So, kriyātipatti-ṛṇ I'll repeat it once more is very easy to conjugate because a combination of the bhaviṣya and the bhūtakāla. So, if you know the kriyātipatti-ṛṇ by default you would be familiar with the bhaviṣya and bhūtakāla and vice versa. So, what happens to dadāti becomes dadātu or dattāt. So, we've come across this form dattāt earlier as well. So, we've seen that dattāt yeah dattāt is that a duplicate is an alternative there dattām dattāt and dattām the different sounds okay dadatu. So, dadāti becomes dadati dadātu dadatu uttamam that's a similarity between the load and the vartamānakāla then you have dehi another googly and that's part of the hardware of this language how dā becomes dehi for the tvam form and just like as dhA become edhi, dā becomes dehi but what we are interested in is just the applied software of the language for now. So, dehi dattāt, dattam and datta, dadāni, dadāva, dadāma. So, if you would like to say that may I give you some flowers I give you here it is you in the plural. So, aham do you give to you. So, yuṣmabhyam. So, aham yuṣmabhyam flowers puṣpāNi dadāni. So, the moment he said that dadāni it's a question there all right and then let's move on to the next form which is the bhūtakāla and as you see the ājñā is reflected in the bhūtakāla with a few minor changes. So, dadātu becomes adadāt, adattām, adaduḥ. So, adaduḥ is a very different form there. So, adadāḥ etat api kinchit bhinnam asti atra. So, there you need to just remember these okay. So, adadāḥ and dehi that okay. So, adadāḥ okay adattam, adatta, adadam, adadāva and adadāma uttamam and what happens here dhā becomes dadhātu or adadhāt and kriyātipatti-ṛṇ adadhāsyat okay dhāsyati because adadhāsyat uttamam. So, let's move on revise the bhūtakāla along with the vidhi-liṅ. So, let's look at a combination of the a get anadyatanabhūtakāla along with the vidhi-liṅ and see what are the similarities and what are the differences and as you can see I've left it empty for you. So, that you can try to start applying your own reasoning to figure out the different forms here. So, we have adadāt becomes dadyāt. So, what gets added in, yes, the yā it gets added in there okay instead of the dā there. So, adattām becomes dadyātām uttamam adaduḥ daddyuḥ. So, you have to make a smart guess they're adadāḥ daddāḥ, adattam dadyātam, adatta dadyāta, adadam becomes dadyām, adadāva dadyāva and adadāma dadyāma okay. So, you have to really be and and that's why I've kept it empty and have not added anything because I want you to do this exercise mentally but now let's look at what happens to them when you put them on the table. So, here we have adadāt becomes dadyāt, adattām dadyātām, adaduḥ dadyuḥ, adadāḥ daddāḥ, adattam becomes dadyātam, adatta dadyāta, adadam dadyām, adadāva dadyāva and adadāma becomes dadyāma, and now what I'd like you to do is to just say the vidhi-liṅga and see what happened. So, dadyāt, dadyātām, dadyuḥ, daddāḥ dadyātam, dadyāta, dadyām, dadyāva, dadyāma uttamam on let's do an application on the little table that we have there and I'd like us to use the forms yatra tatra where there. So, samayaṁ dadyāt. So, he should give time and he should work there. So, where he should give time there he should work three yatra samayaṁ dadyāt where he would give time there he should work that tatra kāryam kuryāt next one wherever he wants there he should give money or flowers or whatever. So, yatra icchet, tatra samayaṁ dadyāt money give money tatra dhanam dadyāt uttamam now where he will give money there he could play or there he would he make play for example in clubs. So, whether you're paying some money there you would play. So, yatra dhanam dadyāt, tatra kṛdet uttamam next very where I'll give money there I would dare I may see a movie yatra dhanam dadyām, tatra calanachitram paśyeyam uttamam and wherever you have confidence there you should give money or your time etc yatra viśvāsaḥ asti, tatra dhanam dadyāt especially in today's world where there is. So, much of demand from. So, many quarters for support of different kinds you have to choose where you're going to give that support and viśvāsaḥ asti can also be viśvāsasotsti. yatra viśvāsasotsti tatra dhanam samayaṁ dadyāt uttamam let's move on and just a quick comparison to the verbs syāt that we've done. So, syāt dadyāt, syātām dadyātām, syuḥ dadyuḥ, syāḥ daddāḥ, syātam dadyātam, syāta dadyāta, syām dadyām, syāva dadyāva, syāma dadyāma uttamam. So, you can see that although they're two different groups they do have similarities in which they are conjugated so what I'd recommend you do is to just think of syAt and see if we can identify the verb form of the dadāti also alright astu moving on. So, I'll do a conversation a story with pijus using the different verb forms and all that we have learned adhunā piyūṣa aham ca ekam kathAm shrAvayishAvaH sarvaṁ hitāya bhavati iti. So, we go to narrate a story that talks about the fact that whatever happens happens for the good ekadā ekaḥ nR^ipāḥ AsIt, tasya sabhāyAH ekaḥ mahāsacivaḥ Asit, mahāsacivaḥ sarvadā badati sma, yat bhavati tat hitāya bhavati whatever happens happens for the good. ekadā mahāsacivasya putrasya mahatI dūrghatanā accident abhāvat, nagarasya vaidyāḥ aśubham adadāt itopi lābha na abhāvat, anyanagarasya vaidyāḥ api auśadhāni adaduḥ kintu itopi lābha na abhāvat, ekadā tasya pādasya ekasya pādasya kartanam abhāvat, tadāpi tasya Janakāḥ abhāvat, yat bhavati tat hitāya bhavati, śrutya nR^ipasya mahat āscarjam abhāvat, saḥ apaśyat kathim

sambhavam etat? yadi mama putrasya pAdadvayam abhaviShyat tarhi pAdukArthaM dhanam adAshyam. pAdukAdvayArtham. pAdukAdvayArtham dhanam adAsyam. idānim eka pādaḥ asti ataḥ pādukārtham ekapādukārtham dhanam dAsyAmi. astu, rājā āscarjaḥ asit kintu saḥ adhikaṁ na avadat, agāmidine khaDgeNa yadā abhyāsaṁ karoti sma tasya ekā a~NguliH chinna abhavat, mahāsacivaH jhatiti avadat, yat bhavati tat hitāya bhavati, śrutvA nR^ipasya mahān kopaḥ abhāvat saḥ taM kārāgāre dattavān sayam kāle saḥ vane āgacchat tadā coraḥ tam gR^itvA mānavavaliṁ dātum, dṛṣṭavantaḥ what they wanted to do a a sacrifice of him tadā ekaḥ avadat, sarve paśyantu atra janasya eka ānguli chinna karahi vayam katham balim dAsyAmaH iti ukTvA te nR^ipaśya bhajonaṁ kurvan. So, they liberated him nipāḥ suprāsādaṁ gatvā mahā saciva vahis akarot avadat ca, he mahodayā mamatu hetam abhāvat kintu kārāgāre vāsena bhavataḥ katham hitam abhavat iti, tadā saḥ abhavat, yadi aham bhavataḥ saḥ vane abhaviṣyat, tahi bhavataḥ sthāne mama bahi abhaviṣyat, ataḥ kārāgāravāsArtham aham idānim surakkShitaḥ asmi, ataḥ yat bhavati tat hitāya bhavati, vadatu, yat bhavati tat hitāya bhavati let's do an application of what we have learnt here. So, this is one of the important powerful mantras that are chanted during the durgāpUjā time. So, it's an invocation to the goddess asking for certain powers and certain qualities from her. So, it says they it's known as the saubhāgyamantraḥ. So, the mantra that brings good well-being and good fortune dehi saubhāgyamārogyaṁ dehi me paramaṁ sukham, rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi all right. So, let's do the chant let's do the grammatical analysis dehi yes it was that googly that we learned for the ājñā of dā. So, dehi means you give saubhāgyam a half their saubhāgyam plus ārogyaṁ becomes saubhāgyamārogyaṁ dehi give me, me paramaṁ sukham. So, give me the highest of bliss then rūpaṁ dehi. So, these these prayers to the gods that we had were not just esoteric they were not just about some high philosophical they were also requests for having a full life and we find this quest for fullness of life very much present in the Vedas. So, when people accuse the Indian culture of being otherworldly it's not really true because there's a lot of emphasis on living life to the fullest and this kinds of mantras are a clear proof of that. So, rūpaṁ dehi jayaṁ dehi give me victory in all my efforts because then life becomes meaningful not that there is any problem in defeat but then there is an aspiration for success in whatever one is trying to do yaśo dehi give me Fame give me popularity because then what I would say would be heard by many more and then dviṣo jahi. So, please eliminate any kind of animosity around me because that is another burden that prevents us from achieving our full potential. So, give me good fortune and good health give me the highest bliss give me beauty a beautiful form give me victory give me Fame destroy animosity. So, I'll say it and I'd like you to repeat after me and also feel the power of this particular verse

dehi saubhāgyamārogyaṁ dehi me paramaṁ sukham,

rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi||

alright I just noticed one thing that I had left out doing the sandhi vicched heaven here. So, yaśo becomes yaśoḥ and dviṣo becomes dviṣāḥ Jahi alright. So, let's move on *Sri Aurobindo* has this very powerful him to Durgā which of which I picked up just these two stanzas because I thought they were very pertinent to the addition that we are all in specially in India and a lot in the world itself and I thought because of the pujā that are coming up in the following in the week after the next I thought bearing these aspirations in mind would be very helpful to invoke the right force during that period. So, he says Mother Durga! India lies now in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear. Mother Durga! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills. these two stanzas are self-sufficient but I just like to add that when sure when the talks of Aryan he's talking of it in the true sense in the Vedas of Aryans representing noble souls they are the Warriors they are those who are ready to cultivate their inner being in order to sow the seeds of divinity and to become warriors of light and as you can see that it's this prayer is not just a prayer for India but it's an invocation for all of the world and that's why in the Veda they have the thing which says krinvantu vishvam Aryam. make of the whole world Aryans such aspiring Souls and flaming warriors. So, a few references for you they're vīryamastu te with the upcoming pUjAs I in I invite you to join in this aspiration of having the courage to be good to do the right and to fight for truth dhanyavādaḥ.