

## Intermediate Level of Spoken Sanskrit

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### Lecture- 30: Introduction to the conjugation of the verbs 'div' (to shine, to sport) and 'vid' (to know) from the divādigaṇa (4<sup>th</sup> group)

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 priya mitrāni yuṣmākaṁ dhātunām addhyanm purnavegena adhyayanam calati iti mama purnaH viśvāsaḥ asti. So, namaste dear friends I'm confident that your practice of the verbs is going on at full swing so and I hope that the tempo is high because at kgp at kharagpur the slogan for the community is kgp tempo high he. So, we all are pepped up when we say that. So I hope Sanskrit car tempo is also high the tempo of Sanskrit is high. So, with that let's move on to the today's lecture which is lecture number 30 and it's going to be an introduction to the conjugation of the verbs div which means to shine and also to sport and a vid to know from the divādigaṇa which is the fourth group. So, going to do an introduction to this fourth group the divādigaṇa in all the tenses that we've been looking at for the last few sessions but one new thing that I'm going to do today is to introduce you to the ātmanepadī. So, we've been looking at the verb conjugations in the parasmaipadī generally but we I had also talked to you about this alternative way of conjugating verbs which was the ātmanepadī. So, we go I'm going to introduce you to that while looking at the verbs div and vid alright and of course there will be a building of your vocabulary in the process. So, let's look at the verb div in the parasmaipadī. So, dīvyati. So, the reason why you're seeing an empty table there is because dīvyati conjugates just like bhavādigaṇa or curādigaṇa. So, it's like the first group while the verb is give the root form the conjugation is dīvyati okay. So, dīvyati, dīvyataḥ, dīvyanti, dīvyasi, dīvyathaḥ, dīvyatha, dīvyāmi, dīvyāvaḥ, dīvyāmaḥ. So, I'll just write one there. So, that you know how you can fill it up. So, dīvyataḥ etc etc alright. So, I'd like you to pause here and see if you can fill it up for yourselves what happens to the bhaviṣyakāla deviṣyati, deviṣyataḥ, deviṣyanti, deviṣyasi, deviṣyathaḥ, deviṣyatha, deviṣyāmi, deviṣyāvaḥ, deviṣyāmaḥ, and I just wanted to also mention that the verb root div which means to shine is also the same root for the words deva and the English divine which means the shining or the illuminated beings of light and there's a lot around that but we'll keep that for another time for now I'd just like you to also notice some other verbs from that group. So, we have nṛt which is nṛtyati and nartīṣyati, śam śamyati and śamiṣyati, muh muhyati and mohiṣyati and like we've been doing in all the other cases what is the characteristic of this particular group. So, what do you see in common in the conjugation of the third person in the present tense in a singular what do you see in common nṛtyati, śamyati, muhyati, dīvyati yeah it's a ya thing that comes in there. So, if you have verbs that have a ya coming in like that there's a good chance that it might belong to the fourth group with these words let's look at the table. So, this is what I have typically done I will have a blank table for you and that with just a hint and then I will show you the full one. So, you can practice looking at this and now you can guess what's coming next. So, the ājñā and the anadyatana-bhūtakāla and also the kriyātipatti-ḷṛṇ as a consequence. So, we have here dīvyatu. So, dīvyatu, dīvyatām, dīvyatām okay and let's do that for you again dīvyatām and dīvyantu alright and then you can fill up the reso dīvyatu, dīvyatām, dīvyantu, dīvyā, dīvyatam, dīvyata, dīvyāni, dīvyāva, dīvyāma, and what happens to the bhūtakāla, adīvyat, adīvyatām, adīvyan, adīvyāḥ, adīvyatam, adīvyata, adīvyam, adīvyāva, and adīvyāma uttamam. So, what I'd like you to do also is to try and do this by yourself and then look at the full form as you have in the table there but at the same time I want you to make one sentence were saying that let let him or let him let her dance. So, let her dance what would it be nṛtyatu, sā nṛtyatu but you don't need to say all of it sā nṛtyatu is enough alright. So, I just picked up the word from there from the table there let's move on. So, here we have the bhūtakāla anadyatana-bhūta and

the vidhi-liṅ because we've seen that they are similar in the parasmaipadī. So, what do we have here adīvyat what does it become dīvyet okay. So, it's the yat yat becomes yet. So, adīvyatām becomes dīvyetām uttamam, adīvyān dīvye not dīvye dīvyeuḥ. So, this becomes different. So, it is dīvyeuḥ alright then adīvyāḥ will become dīvyeh then adīvyatam becomes dīvyetam, adīvyata dīvyeta, adīvyam becomes dīvyeyam, adīvyāva becomes dīvyeva and adīvyāma becomes dīvyema alright. So, you have the similarity there and you have the table here to fill in to check whether what you have filled in was correct or not let's move on I just wanted to also show you a comparison between the bhavādigaṇa and the divādigaṇa here. So, we have dīvyet and bhavet, dīvyetām bhavetām, dīvyeuḥ bhaveyuḥ, dīvyeh bhaveḥ, dīvyetam bhavetam, dīvyeta bhaveta, dīvyeyam bhaveyam, dīvyeva bhaveva, and dīvyema is bhavema uttamam. So, I'd also like you to notice this similarity that exists between these two because we were looking also at some verbs that had dīvyāt right you know. So, kuriyāt for example but that's something that we will also see in greater detail later on. So, moving on and this is the real topic of today's lecture which is the ātmanepadī and. So, in each of these groups you have parasmaipadī forms as well as ātmanepadī. So, let's look at what the ātmanepadī does in the vartamānakāla and the bhaviṣyakāla. So, here we have vid vid the verb vid becomes vidyate. So, if it means to be. So, with is the root verb a root verb for the word aveda and it can mean three things really. So, vid means to be with means to obtain and with also means to know but they might behave differently in terms of the conjugations but vid in itself means to know. So, vidyati and to be alright. So, very interestingly the word the word veda would then mean that which that knowledge to be obtained in order to be okay. So, veda is that knowledge to be obtained in order to be three vid that fit into that particular sense now. So, vidyate, vidyete, vidyante and they can you repeat after me vidyate, vidyete, vidyante, vidyase vidyethe, vidyadhve, completely new sound vidye, vidyāvahe, vidyāmahe. So, if you want to say that I am I am my house how would you say that I am in my house using the verb vid. So, aham vidye, kutra vidye? mama grhe. So, aham mama grhe or sa grhe vidye uttamam let's move on to the bhaviṣyakāla what do you say vidyate becomes vetsyate, vetsyete, vetsyante. So, vidyete becomes vetsyete we've always found this similarity between the vartamāna and the bhaviṣyakāla and you find that also reflected in the ātmanepadī. So, vetsyate, vetsyete, vetsyante, vetsyase, vetsyethe, vetsyadhve, vetsyete, vetsyāvahe, vetsyāmahe. So, vedi normally here become sya has a vid vid plus the vid plus as the sya of the bhaviṣya become vidyate, astu? So, I hope you've got that but I'd also like to add here that while I am introducing you to the ātmanepadī in a few lessons also that will follow what is important is for the exams you will only really get anything connected to the vartamānakāla because everything else is if vartamāna and the bhaviṣyakāla at the most you'll not really get anything more than that but I'm presenting these to you. So, that for those of you who are interested to know more would ever access to that information and one last thing I wanted to add is that don't feel overburdened just to as much as is comfortable for you and try and get the feel of the faith's a trait that's the easiest way adhikam vadati uchahi pathantu tena vahu lābha bhaviṣyati speak aloud and you'll be greatly benefited by that now there are another few verbs which are very interesting here. So, jan the word for janma birth is jāyate how means is born and then janiṣyate means which will be born, man manyate means one who considers one from mind man all the same roots masyate will consider, lī means to become one to merge okay līyate it means to become to merge in a sense līyate at a and lāsyate or lāsyate, astu? So, let's move on we have vidyate here yeah. So, this I wanted to also put side by side for you to see the difference between the parasmaipadī and the ātmanepadī and the parasmaipadī. So, vidyate and it is dīvyati, vidyete dīvyataḥ, vidyante dīvyanti, vidyase dīvyasi. So, you see what is common there vidyethe dīvyataḥ, vidyadhve dīvyatha, vidye dīvyāmi, completely different vidyāvahe dīvyāvaḥ. So, you have the vaḥ that is there vidyāmahe and dīvyāmaḥ okay. So, just one thing more about the ātmanepadī parasmaipadī verbs the ātmanepadī to be more actions directed towards oneself whereas the parasmaipadī as the word says is a more outward directed action. So, let's look at the ājñā here and the anadyatanabhūta and the kriyātipatti-ṛṅ that will follow. So, vidyatām, vidyetām, vidyantām okay yeah. So, I'll say it and you can repeat after me once vidyasva, vidyethām, vidyadhvam, vidyai, vidyāvahai, vidyāmahai, uttamam do you remember any mantra that beard learned sahavIryam karavāvahai. So, although it's the root crew but it behaves like it has the ātmanepadī form there because I think karavāvahai let us do that and because it is not just let us it's a directed towards oneself and therefore that particular form and then we have in the bhūtakāla have avidyata, avidyetām, avidyanta repeat that avidyathāḥ, avidyethām, avidyadhvam, avidye, avidyāvahi, avidyāmahi alright. So, hai for the ājñā and hi for the bhūtakāla and of course here you have with jan becomes jāyatām and then ajāyata and ajaniṣyata ajaniṣyat because that is the parasmaipadī and jan is an ātmanepadī verb. So, man manyatām amanyata and ama~nsyata he would have thought if, lī, līyatām, alīyat, aleṣyata and alāsyata and alāsyata uttamam. So, we come to the bhūtakāla and the vidhi-liṅ side by side we've already done the bhūtakāla. So, I'll move on to the vidhi-liṅga here we have vidyeta, vidyeyātām okay vidyeran. So, these are quite different alright next vidyethāḥ, vidyeyāthām once you have that then you can have it you can expect something similar to follow and vidyedhvam next vidyeya, vidyevahi, vidyemahi uttamam and you have the verbs there as well. So, let's move on I wanted here. So, jan what would happen to jan in the vidhi-liṅ. So, jan becomes jāyeta okay. So, that'll be jāyeta, man

manyeta uttamam and what happens to lī, līyeta, līyeta uttamam let's move on now. So, a comparative there between the bhūtakāla and the vidhi-liṅ a closer comparison for you to see a lot spell it out for you but I'd like you to just look look at that clay carefully let's do sambhāṣanam with pijus quick one to try and apply what we have done hariḥ om pīyūṣa, namaste ārye, durgā puṣā katham vidyate? āgāmi saptāhe durgā puṣā vidyate aham manne, tatra kim kim vyesyate bhaviṣyati va, tata vibhinnā kāryakramāḥ vidyante, cetana janāḥ vidyante, cetana jatāḥ chandīpātham kṛtvā muhyanti, ām dīvyāḥ mahimāḥ drṣtvā sarve janā tata muhyanti eva, ām, bhavān api tatra nartayisyati kim? na aham śaiśave anṛtyam, idānim aham na nṛtyāmi, astu, asmin avisāre sarvesām vāhavaH avismaraniAḥ anubhvāḥ jAyeran naiva?, ām satyam yadā āsvina māse durgā devī āyāte tadā ba~Ngapradeshasya sarve janāḥ tasyam līyante eva, uttamam yuṣmākam sarvesam uttamaH mahotsavaḥ bhavatu iti pāṛthayāvaḥ. now these are two mantras and ślokaḥ that reflect a little bit of what we have studied. So, it says na jāyate that na jāyate a Jan root

na jāyate mriyate vā vipāścin nāyaḥ kutaścinna babhūva kaścit,

ajo nityaḥ śāśvato'yaḥ purāṇo na hanyate hanyamāne śarīre,

a very famous verse and where do we find this verse usually in the gītā and it is in this form na jāyate mriyate vā kadācin nāyaḥ bhūtvā bhavitā vā na bhūyaḥ, ajo nityaḥ śāśvato'yaḥ purāṇo na hanyate hanyamāne śarīre, a very famous verse from the second chapter of the gītā where kṛṣṇa is trying to tell arjuna what is trying to talk to him about the immortality of the soul and he says you know what you think you're killing really cannot be killed because that which is the essence of the individual is immortal and the blue is to indicate to you the differences and the difference is where. So, the source verse or the source mantra of this gītāślokaḥ is in the upaniṣad ok the Kāṭhopeniṣad to be more precise and in the Kāṭhopeniṣad it is said the wise one is not born neither does he die he came not from anywhere neither is he anyone he is unborn he is everlasting he's ancient and sempiternal he's not slain in the slaying of the body and the gītā says this is not born nor does it die nor is it a thing that comes into being once the passing away will never come into being again it is unborn ancient sempiternal it is not slain with the slaying of the body and let's just do the let's just look at the worst once let's do a meaning here na jāyate mriyate vā vipāścin. So, here you have a break there nāyaḥ kutaścin na. So, again there is kutaścinna babhūva kaścit, ajo nityaḥ is ājaḥ plus nityaḥ okay ājaḥ plus nityaḥ and then śāśvato'yaḥ we know that śāśvataḥ plus ayaḥ purāṇo is purāṇaḥ I'll do it here for you purāṇaḥ and then na hanyate hanyamāne śarīre and what happens when we do it in the in the gītāślokaḥ here na jāyate mriyate vā kadācin kadācin is there nāyaḥ bhūtvā. So, kadācin is actually kadācit plus na bhūtvā bhavitā vā na bhūyaḥ, ajo again ājaḥ nityaḥ śāśvato'yaḥ taḥ ayaḥ purāṇo purāṇaḥ na hanyate hanyamāne śarīre alright. So, like you to say that after me

na jāyate mriyate vā vipāścin nāyaḥ kutaścinna babhūva kaścit,

ajo nityaḥ śāśvato'yaḥ purāṇo na hanyate hanyamāne śarīre

and in the gītā

na jāyate mriyate vā kadācin nāyaḥ bhūtvā bhavitā vā na bhūyaḥ,

ajo nityaḥ śāśvato'yaḥ purāṇo na hanyate hanyamāne śarīre,

a very very lofty ideas here a lot of contemplation on these verses a lot of contemplation also is not enough it's only realization that will liberate us and give us a deeper understanding of this I thought there was a very interesting fact I came across about the Kāṭhopeniṣad it says A verse in the Upanishad inspired the title and the epigraph of W. Somerset Maugham's 1944 novel *The Razor's Edge*, later adapted, twice, into films of the same title (1946 and 1984). The epigraph reads, "The sharp edge of a razor is difficult to pass over; thus the wise say the path to Salvation is hard." taken from a verse in the Katha-Upanishad – 1.3.14. Maugham had visited India in 1938 and met Ramana Maharishi at his ashram in Tamil Nadu. and I thought finally this quote from the *Vande Mataram* library which is an excellent resource of the entire gītā and also of some Upanishad based on Shri Aurobindo's interpretations which says Scriptures and their word ( *Shabda-brahman* —the oral expression of God) are guiding light in our existence on the material planes of life to illumine our path to knowledge and experience. They are constituted of the three elements of the word, the meaning and the spirit. In the original epoch, of the *Vedas* and *Upanishads*, thought was preceded by intuition and illumination to confirm experience and realization; and not by the modern method of logical reasoning to attain logical conviction. Intellectual means are not sufficient for inquiry into works of *Shruti* (revelation) as they fail to perceive what 'the Shruti carries with it, in its very words, a certain prakash, a certain illumination'. Rather, it is quite easy even to misinterpret a modern form of a statement that has come from the depths of the profundities of the spirit. So, it was a lot there take your time to read it by yourself as well references. So, vīryamastu te this entire path the grammar the

life itself is this razor's edge atah sūraj se dhārā vadate okay that it is like that razor's edge atah śubhamastu and vīryamastu.