

Intermediate Level of Spoken Sanskrit

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Lecture- 31: Introduction to the conjugation of the verb 'śru' (to hear) from the svādigaṇa (5th 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]

namaste priyamitrāni and punarapi svāgatam. So, we've been looking at these different verb forms etāni bhinnadhātūrupāni vāyam miltivA paśyāmaḥ tatha ca tesām punaḥ abhyāsenā yuṣmākaṁ sanskr̥te ātmaviśvāsaḥ dṛḍhā abhaviṣyat iti mama purnaviśvāsaḥ asti. So, we've been looking at these different verb forms and with a more detailed and regular practice I'm confident that you're confident that your own self that your comfort and self-confidence but this language would also have increased significantly. So, let's move on this is going to be lecture number thirty one which is an introduction of the conjugation to the of the verb śru to hear from this svādigaṇa or the fifth group and we look at it in the various tenses and moods. So, today's class will be about an introduction to this svādigaṇa the fifth group of verbs in the vartamānakāla, bhaviṣyakāla, ājñā, anadyatana-bhūtakāla, kriyātipatti-lṛṅ and the vidhi-liṅ and the practice will be mainly around the verb śru but I'd also introduce I'll also make give you some practice with the verb śak to be able to śaknanti because this is a very important verb in our daily conversation tri sambhāṣaṇam ekatre dhātūḥ vahu prayojanaṁ bhavati three with this also look at building your vocabulary. So, let's look at the vartamānakāla first and the bhaviṣyakāla. So, śṛṇoti do you remember the forms let's see if we can recollect saḥ śṛṇoti, tau śṛṇutaḥ, te śṛṇvanti, tvam śṛṇoṣi, yuvam śṛṇuthaḥ, yuyam śṛṇutha, aham śṛṇomi, āvam śṛṇvaḥ, āvam śṛṇvaḥ, vāyam śṛṇumaḥ, vāyam śṛṇmaḥ uttamam. So, moving on to the table itself you have a śṛṇoti, śṛṇutaḥ, śṛṇvanti, śṛṇoṣi, śṛṇuthaḥ, śṛṇutha, śṛṇomi, śṛṇvaḥ and śṛṇvaḥ vāyam api sambhāvan asti both are possible and śṛṇumaḥ or śṛṇmaḥ kadācit sandhiḥ api śaknati. So, sometimes it's quite possible that you have your doubt in your mind but don't worry etat bahunām bhavati, bahubaraṣāni sanskr̥tam adhikya api etAdR^ishAH doṣāḥ bhavitum śaknavanti, astu? So, even after many years of practice one is still likely to make these errors. So, don't worry about messing up in these forms only thing is that gradually you will become more familiar with them and they will come out correctly most spontaneously, astu? bhaviṣyakāl kim bhavati, śroṣyati and moment you have that you have all the rest of it, astu? let's do it together once and we'll do it a little faster śroṣyati, śroṣyataḥ, śroṣyanti, śroṣyasi, śroṣyathaḥ, śroṣyatha, śroṣyāmi, śroṣyāvaḥ, śroṣyāmaḥ, one more try and this time in one breath. So, take a deep breath and see if you can see it in one breath let's try that śroṣyati, śroṣyataḥ, śroṣyanti, śroṣyasi, śroṣyathaḥ, śroṣyatha, śroṣyāmi, śroṣyāvaḥ, śroṣyāmaḥ, I can guarantee to you that if you're doing it this way you're doing many things also at the level of your breath and it's a great pranāyam exercise as well astu? So, just to mention here that we are looking at the svādigaṇaḥ and the svādigaṇa gets its name from the verb su and su means to press out really it has the same root for off the word suno and sure window says that's so more while there is a debate about what is the plant that is intoxicating that has intoxicating juice sriurobindo who gives a psycho spiritual interpretation of the text says that each of these words is symbolic of a deeper psychological experience and so more coming from the root su represents that essence that essential delight of existence that needs to be pressed out and experienced in every activity that we do and it is that so much that the divine forces drink and enjoy. So, su small verb but great significance even at the Vedic level. So, sunoti is what gets added there. So, su gets the nose like śru gets sunoti. So, sunoti so you can identify this know as being a characteristic of the svādigaṇaḥ and in the bhaviṣyakāla kim bhavati, soṣyati uttamam and then soṣyataḥ tat calati eva next work up. So, āp āpnoti and bhaviṣyakāla āpsyati uttamam and āpnoti anyāḥ dhātu asti who i see there's another verb that you know which uses the same route but which has prāpnoti yes prāpnoti. So, to get prāp prāpnoti and prāpsyati will get and many words are on their prāptiḥ he something which you have got prāptabhyam that which you need to get etcetc. next śak śak śaknoti and śakṣyati uttamam. ci cinoti to choose ci means to choose and then bhaviṣyakāla ceṣyati. So, if you want to say you too will choose those two books but the to you to yuvam will choose ceṣyathaḥ those two books te pustake. So, yuvam te pustake ceṣyathaḥ uttamam let's move on. So, let's do a practice with the ājñā the anadyatanabhūta and the kriyātipatti-

lṛi. So, śṛṇotu becomes śṛṇoti becomes śṛṇotu or śṛṇutāt. So, this should not that is something that we have been encountering for the verbs in our previous groups as well. So, it's a convenient alternative to remember because it seems to take the same form across the different groups of verbs next. So, śṛṇotu gets śṛṇutām. So, tām tam ta and śṛṇyantu. So, śṛṇ śṛṇotu śṛṇyantu do you have another verb in your ear which is similar to that karotu, kurvantu. So, we see that karotu who doesn't belong to this cruel it doesn't belong to this group but it does share certain features in common ok we'll be looking at karoti also shortly. So, the next one is śṛṇu. So, tam śṛṇu next or śṛṇutāt then śṛṇutam and śṛṇuta uttamam, aham śṛṇavāni, āvam śṛṇavāva, and vayam śṛṇavāma uttamam. So, if I wanted to tell you let's listen to Sanskrit well how would you say that let's listen let us all listen to Sanskrit well. So, vayam sanskṛtam samyak śṛṇavāva uttamam uh sorry śṛṇavāma. So, we plural. So, can we say that again vayam sanskṛtam samyak śṛṇavāma uttamam let's move on to the bhūtakāla and see what happens there. So, we have śṛṇotu becomes aśṛṇot and then the next one. So, śṛṇotu becomes aśṛṇot. So, no no there but the next one has u. So, śṛṇutām becomes aśṛṇutām and then śṛṇyantu become aśṛṇvan uttamam then aśṛṇoḥ, aśṛṇutam, aśṛṇuta, ānitam aśṛṇavam, aśṛṇavam, aśṛṇuva and aśṛṇya finally aśṛṇuma or aśṛṇma. So, as you can see that vahu saralam nāsti it's not very easy but the only way out is to have a regular practice of the verbs verb conjugations adhika abhyāsenā saralakaram bhaviṣyati it will get easier saralakaram. And I just like to point out here that there is a learner ṇu ṇu ṇu in this that ṇu phonetically is a very not phonetically or physiologically is an important point the cerebral because it activates the different energy centers in the body the two main energy meridians as per Chinese medicine. So, here you have a lot of opportunity to get your tongue into position to do that śṛṇavam, śṛṇute, śṛṇutām, śṛṇvan also make sure that you are being able to roll your tongue up to the cerebral point and that will also increase the flexibility of your tongue and its muscles astu and what happens in the for the table here we have su becomes sunotu and asunot and in the kriyātipatti-lṛi asoṣyat. So, soṣyati becomes asoṣyat uttamam, āp becomes āpnotu āpnot and āpṣyati will become āpṣyat now what happens there is the our remains are because ā plus a still isn't ā. So, āpnot and āpṣyat together becomes āpṣyet. So, āpnot āpṣyet combine that and become āpṣyet uttamam, śaknotu. So, śaknotu aśak śaknotu aśaknot and aśakṣyat uttamam, cinotu acinot what's the future of cinoti ceṣyati. So, you combining it with the pastels aceṣyat uttamam huh. So, if you want to say if there was time then he would have chosen well if there was time he would have chosen well yadi samayaḥ abhāveṣyat, tadi saḥ samyak aceṣyat uttamam let's look at the bhūtakāla and vidhi-liṅ. So, aśṛṇot becomes śṛṇuyāt. So, we've been looking at this yāt as earn a gamma as a sound that enters. So adadāt had become dadyāt, asti become yāt okay or āstu became yāt. So, this yeah seems to be a very common addition in order to make the vidhi-liṅ for these verb groups. So, aśṛṇutām śṛṇuyātām, aśṛṇvan śṛṇuyuḥ. So, this is always different as we've noticed earlier also. So, aśṛṇoḥ becomes śṛṇuyāḥ, aśṛṇutam śṛṇuyātām, aśṛṇuta śṛṇuyāta finally aśṛṇavam śṛṇuyām na śṛṇuyām aśṛṇavam śṛṇuyām, aśṛṇuva or aśṛṇya becomes śṛṇuyāva, and aśṛṇuma or aśṛṇma becomes śṛṇuyāma let's just try and do the vidhi-liṅ alone śṛṇuyāt, śṛṇuyātām, śṛṇuyuḥ, śṛṇuyāḥ, śṛṇuyātām, śṛṇuyāta, śṛṇuyām, śṛṇuyāva and śṛṇuyāma uttamam let's move on. So, here I've tried to put the verb śaknoti for us to do a practice with another verb. So, we have aśaknot becomes śaknuyāt, aśaknutām śaknuyātām, śaknvan śaknuyuḥ. So, like I said this is always a bit different aśaknoḥ śaknuyāḥ, aśaknutam śaknuyātām, aśaknuta śaknuyāta uttamam, aśaknavam śaknuyām, that is also a little different here then aśaknuva becomes śaknuyāva and aśaknuma śaknuyāma and here we have a table here I'd like you to make some sentences there. So, if you say samayaḥ bhavet yadā yathā tathā mins as much does. So, as and thus. So, yathā samayaḥ bhavet just as much as you have time tathā kṛdituṃ he has times as much time as he has tathā kṛdituṃ śaknuyāt. So, he will play according to the time he has yathā samayaḥ bhavet as much time as he has tathā gantuṃ śaknuyāt he will be able to go accordingly then kāryam samāpnuyāt yathā kāryam samāpnuyāt as and when he finishes work tathā viśrāmam kartuṃ śaknuyāt he will be able to rest next yathā kāryam samāpnuyāt tathā viśrāmam kuryāt he may rest accordingly yathā samyak pathet as much as he can study well tathā lekhituṃ śaknuyāt will be able to write accordingly. So, this would be very relevant for the sanskṛta parīkṣā also astu? but no tensions about it just regular practice will keep you in a very very good position to answer it with great ease a solicitor conversation on this namaste piyūṣā,

namaste ārye, aham āshrinuṃ yet Bhavān pratidinaṃ prātaḥ uthāya gitāni śṛṇoti iti, ām aham pratidinaṃ prātaḥ eka ghaṇṭāyā yāvāt niścayena sa~NgItam śṛṇomi, tena tvam kim prāpnosi? sa~NgItaśravanena, sa~NgItaśravanena? sa~NgItaśravanena aham ānandaṃ prāpnomi, uttamam, and tvam kIdR^ishagitānām athavā kIdR^ishagitāni cinosi sāmānyatayā, sāmānyatayā, aham vibhinya prakārasangitāni cinomi, parantu eShAm moddhe vahuni sanskṛtasangitāni santi, uttamam, tvam kim teShām gitānām artham avadantu śaknosi, ām pūrve aham aśaknuvam parantu, na aśaknuvam, na kShamyatAm. pūrve na aśaknuvam idānim śṛtva śṛtva etopi avagantum śaknami, astu, mama eka anurodhā eka request asti, vadatu kR^ipayA. tvam kim tāni gitāni masyam dātum śakṣyati? ām avaśyam aham saḥ gacchāmi, uttamam, yadi aham tāni gitāni pūrvaṃ aprāptaṃ aham avaśyam eva aśakṣyam kintu jathā vayam yāninaḥ yat bhavati hitāya eva bhavati. So, I found this verse from the vijñānabhairavatantra which vijñānabhairavatantra which is a great text on Kashmir Shaivism and it's a dialogue between Shiva and Parvati where poverty is wanting to understand the

secrets of the deep being and eternal bliss and Shiva then tells 112 techniques of meditation which has been commented upon by various scholars including Osho swamy lakshminancho etcetera. So, this particular says pīnām ca durbalaṁ śaktim dhyātvā dvādaśagocare, praviśya hṛdaye dhyāyan muktaḥ svāntryamāpnuyāt. So, let's analyze that pīnām ca. So, pīnām is gross and thick durbalaṁ śaktim dhyātvā. So, pīnām ca durbalaṁ śaktim. So, this the breath force of breath is weak and thick dhyātvā dvādaśagocare you have to meditate on dhyātvā dvādaśagocare which is said to be near your brahmarandra it's point there and twelve fingers above that it's at that point if you meditate there praviśya hṛdaye dhyāyan all you can enter into the heart and meditate there muktaḥ svāntryamāpnuyāt. So, the liberated man the person will be free and will be independent. So, If *prāṇaśakti* which is gross and thick, is made frail and subtle (by yogic discipline, particularly *prāṇāyāma*) and if a *yogī* meditates on such *śakti* either in *dvādaśanta* or in the heart (i.e. The centre of the body) by entering mentally into it, he is liberated and he gains his (natural) sovereign power. So, this is a particular quotation by *Swami Lakshmanjoo* all known as *Lal Sahib 'Friend of God'* he was a great *Mystic and Scholar of Kashmiri Shaivism* in very recent decades. So, he says that Abhinavagupta, the great Shaiva master of the tenth century, explains that when Lord Śiva is completely alone, bereft of his creation, he exists in the full splendor of his God consciousness. He does not need to recognise his own nature because it is already there. But he wants his own nature to be recognized. This recognition gives him great joy. But, because it is already there, there is nothing to recognize. So, in order to recognize his nature, Śiva must become ignorant of his nature. He must seemingly separate himself from his nature. It is only then that he can experience the joy of recognizing it. So, these are the mysteries that underline that underlie our creation and why there is such a disparity between so many things and yet we are told again and again that deep within everything there is this eternal bliss of Shiva the Bronfman whatever you call it and so just wanted to share with you that a good knowledge of Sanskrit can give you access to a lot of the spiritual texts of course but different kinds of yogic texts scientific texts ataḥ samyak sanskr̥t pathantu few references for you there. So, based on what we've done thus far ātmajñānamastu te ātmajñānam knowledge of the self. So, ātmajñānam astu te, ātmajñānam or jñānam astu te may you have self knowledge or Mears may we all have but here I'm addressing it to you but it's something that is greatly required for us to lead more sane more healthier and happier lives dhanyavādaḥ.