

Intermediate Level of Spoken Sanskrit

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Lecture- 33: Introduction to the conjugation of the verb 'mil' (to meet) from the tudādigaṇa (6th 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]

namo namaḥ priya mitrāṇi idānīm avasāyam yuṣmākam svapne api saṁskṛtadhātu rūpāṇi āgacchanti iti aham manye. So, I think that by now in your sleep and dreams also you must be thinking of the Sanskrit word forms if that is happening uttamam astu on the right track yadi tathā bhavati, tahi uttamam eva bhavet.astu. So, I am go to add more to that's with the next two days lesson and the next few that follow. So, today's lecture number 33 is an introduction to the conjugation of the verb bill to me from the tudādigaṇa aur its sixth group in the various sensors and moons. So, it could be an introduction to the tudādigaṇa that seen in the different times and mood that are given out there and the main focus on the verb mil but one thing that it would be interesting here is that in our in the lacture no 30 we had looked at the verb vid and bid which is an interesting because both of them have the same sounds vid and bid and in the parasmaipadī in the ātmanepadī in this particular one look at the same verb in the two kinds of conjugations all right. and of course, the vocabulary will follow as part of a work practice. So, let's look at the parasmaipadī and ātmanepadī verb mil in the vartamānakāla you have milati, milataḥ, milanti. So, what you noticed there yes, it is like the bhvādigaṇaḥ or the tudādigaṇaḥ it has a simple configuration is nothing complicated that gets added. So, mil, milati that comes into the conjugation let's do this again and let's do this together milati, milataḥ, milanti, milaṣi, milathaḥ, milatha, milāmi, milāvaḥ and milāmaḥ and we have in the parasmaipadī few other words in this group. So, you have tud, tudati means to push ok, tudati and you also have nud that is there but tud to push that is the verb after which this group is named iś, which is icchati to want. So, that verb also from this group and you pṛcch to ask is also from here pṛcchati and then spr̥ś to touch spr̥śati and then you can practice with the different forms when its move on to the other one which is the ātmanepadī of mil and what happens that milati becomes milate, i replaced with milate, milete, milante, milase, milethe, miladhve, mile, milāvahe and milāmahe uttamam and so you see it's little different but the advantage of doing this particular course would be that at least you would have an exposure to these various forms in the intermediate level already and that would allow you greater access to the texts. So, tudādigaṇaḥ you have another verb ātmanepadī wites mṛ or mriyate, mriyate, na jāyate mriyate vā kadā Remember that was from the kaṭhapaniṣad and the gītā. So, mriyate means to die and that is from the tudādigaṇa here alright. So, we have here then the bhvādigaṇaḥ and we have words are there in the ātmanepadam with vṛt or var̥tate and vṛdh becomes var̥dhate with means to stay at least a var̥tate means which is just saying they would vṛdh var̥dhate it is to grow var̥dhanam is growth vandate is to salute. So, aham vande vandemātaram salutations to the mother sweat comes from this particular work and you'll see where it comes to this ātmanepadī the verb vande, vandate, vandete, vandante uttamam, vandase, vandethe, vandadhve, vande vande mātaram I salute the mother ok and then vandāvahe and vandāmahe uttamam. So, abhyāśam kurvantu that I want to say I salute my mother everyday aham mama ambām pratidinam vande uttamam very good practice even if you don't do it physically but that gratitude that go to our mother in particular but of parents in general is something that we can never in our lives repair So, let's move on mil has both the phone services put it together for you there some not really going to be this quickly maybe goes too advanced milati milate, milataḥ milete, milanti milante, milaṣi milase, milathaḥ milethe, milatha miladhve, milāmi mile, milāvaḥ milāvahe, milāmaḥ milāmahe uttamam and bhaviṣyakālaḥ in both these forms conjugation and you have meliṣyati becomes meliṣyate. So, what changes nothing significant accept that ending will be that of the WhatsApp status scene of a word vartamānakāla but with the iṣya in the middle of a likely to observe that chat once and let's move on let's look at the parasmaipadī and the ātmanepadī for the ājñā comparative form and here we have milatu, milatām, milantu, mila, milatam, milata, milāni, milāva, and milāma and you remember the tām, tam, ta which is which holds good here tām, tam, ta here ok and let's see what happens in the ātmanepadī. So, milatām to see this one in case you forget is the same as this one intareting. So, summaries milatām you would not necessarily know whether it is a dvivacanam of parasmaipadī dvivacana and the prathama puruṣaḥ of the parasmaipadī or is it the prathama puruṣaḥ ekavacana of the

ātmanepadī context fully explain that you just try to I say this form together milatām, miletām, milantām, milasva, milethām, miladhvam, milai, milāvahai, milāmahai. So, my teacher doctor Narendra would always say one beef remembering this is a tām, thām, dhvam ok, tām, thām, dhvam which one way of remembering that ldap. So, I can you can apply the different forms it and if you want to to say that you will salute. So, we doing this one thing you all salute the country suppose we wanted to say that you hold salute the country tahi yuyam salute would be vand the and. So, vandadhvam whom the country deśam ok yuyam deśam vandadhvam uttamam astu? Let's move on after that we lookd at the bhūtakāla the anadyatanabhūtakālaḥ in both the conjugations find we are already familiar very familiar by now with the anadyatanabhūtakālaḥ for the parasmaipadī. So, you can say it without looking at the table let's see amilat, amilatām, amilan, amilaḥ, amilatam, amilata, amilam, amilāva, amilāma excited to see what happens next to the ātmanepadī yes amilata, amilat becomes amilata and where do you see the similarities to amilata, amiletām, amilanta, amilethāḥ, amilethām, amiladhvam, amile, amilāvahi, amilāmahi uttamam. How did you say how are you say we met ātmanepadī We met met our teacher yesterday we plural met our teacher yesterday. So, vayam amilāmahi whoom āsmākam śīkṣakām musclin ok. So, vayam āsmākam śīkṣakām amilāmahi ok Within the group in that sense. So, let's move on to the vidhi-liṅ and in the two forms of conjugations we have milet, miletām, mileyuh, mileḥ, miletam, mileta, mileyām, mileva, milema. So, sanskrta vyākaranasya adhyayane bahu smritiśakti āvaśyakI asti tatra nAsti sandehaH Lot of memory power that is required for learning of the Sanskrit verses no doubt about that but once you do it and once there is great fun to try and find the forms in that a new trend speak it astu? So, let's move on to the ātmanepadī and what happens if mileta, So, milet become mileta, mileyātām, mileran ok very different here mileran, milethāḥ, mileyāthām, miledhvam, mileya, milevahi, and milemahi he recognizes the vahi and mahi from the bhūtakāla of the ātmanepadī from. astu? So, if you want to say that they grow made their plural grow well how that how do you say that made their way as in the feminine the women of the world even. So, they will be tāḥ samyak and then the verb to grow. So, vardheran uttamam tāḥ samyak vardheran. all too well that's the conversation namaste ārye, namaste pīyūṣa, adya idānīm bhavatyāḥ sāksātkāram icchami aham, katham icchati kimārtham? Ām mama icchāsi asmin viShaye, astu, pricChatu, bhavatī saṃskṛtaṃ pathutyā kim kartum iccati, esaḥ mahān praśnaḥ anti kintu mama yadi avasaraḥ āsīt tarhi ahaṃ saṃskṛtaṃ rāṣṭrabhāṣārūpeṇa upasthāpayitum icchāmi | saṃskṛtabhāṣāyāḥ ābhārate tasya svīkṛtiṃ kārayitum icchāmi | tena yogajagati api ahaṃ saṃskṛtaṃ yogabhāṣārūpeṇa tasya pracāram upasthāpanam ca kartum icchāmi uttamam aparāḥ praśnaḥ asti | vadatu | yadi bhavatyāḥ avasaraḥ abhaviṣyat kena saha bhavatī ameliṣyat? eṣaḥ ekaḥ bahu kaṭhoraḥ athavā kaṣṭapraśnaḥ asti | kāraṇaṃ bahavaḥ janāḥ santi | yaiḥ saha ahaṃ melitum icchāmi sma | kintu yadi ahaṃ mama avasaraḥ abhaviṣyat tarhi ahaṃ jadvaye trayena avāśyam ameliṣyam | teṣu ekaḥ buddhadevaḥ abhaviṣyat | aparāḥ śrī-rāmakṛṣṇaḥ svamī vivekānandaśca punaḥ itopi mama samīpakāle ahaṃ mama yaḥ bahu bhāgyam abhaviṣyat yadi ahaṃ śī āurobindasya darśanaṃ apāśyam śī mātuḥ ca darśanaṃ ca apāśyam ahaṃ prārthanāṃ karomi dhanyavādaḥ | yūyamapi prārthanāṃ kurvantu yat asmākam icchā pūrṇā bhavati iti | dhanyavādaḥ! Trying to apply this group of verbs in a subhāṣitam. So, this is a nice one it says makṣikā vṛaṇamicchanti dhanamicchanti pārthivāḥ, nīcāḥ kalahamicchanti sandhemicchanti paṇḍitāḥ. So, it's is trying to tell you what is the natural attraction of different things in different species and different people of different temperaments sources makṣikā vṛaṇamicchanti moment to save icchanti what would it imply that it has to be a plural subah is the plural it is makṣikāḥ so in a visarga sandhi visarga drops of. So, makṣikāḥ vṛaṇamicchanti become makṣikā vṛaṇamicchanti. So, what do what is the interest of the flies. So, fly this is because that's management dhanamicchanti pārthivāḥ. So, dhanamicchanti pārthivāḥ which is the people of the land of the kings of kings want money of wealth because in order to rule you need Wells next nīcāḥ kalahamicchanti. So, nīcāḥ is those of a low-minded people of alone nature what would they generally look for kalahamicchanti is looking to find problems and complaining and fighting etc. So, that is the temperament of people with a that's the nature of people with low temperament and then finally sandhemicchanti paṇḍitāḥ. So, people will always try to find ways of negotiating mediating and finding peace and that's because if they are finished piece then there is prosperity astu? these few words and just a few sandhi that are there hear makṣikā vṛaṇamicchanti, ma plus i, dhanamicchanti, ma plus i and icchanti in this group of verbs and the nīcāḥ kalahamicchanti, ma plus i and sandhemicchanti tell me yes sandhim icchanti paṇḍitāḥ uttamam on the day after me makṣikā vṛaṇamicchanti dhanamicchanti pārthivāḥ, nīcāḥ kalahamicchanti sandhemicchanti paṇḍitāḥ. uttamam let's look at the effect of Sanskrit and on the Indian mind and soul by Dr s Radhakrishnan who was the first vice President of India is the Samskrit has moulded the minds of our people to the extent to which they themselves are not conscious. Samskrit literature is national in one sense, but its purpose has been universal. That was why it commanded the attention of people who were not followers of a particular culture. and really has this call to universality and to left ear source if one can touch the spirit of this language and Dr Radhakrishnan self as a great scholar and has contributed

some important works with respect to our ancient literature some references for you ātmajñānamastu te. So, the quest continues find yourself and, in the meantime, also enjoy the journey of Sanskrit shubham.