

Intermediate Level of Spoken Sanskrit

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Lecture- 35: Introduction to the conjugation of the verb 'jñā' (to know) from the kryādigāṇa (9th 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 and punarapi hārdikasvāgatam. So, we have been looking at all the verbs from the different groups thus far today is the last lecture it is lecture number 35 and this is going to be an introduction to the conjugation of the verb jñā to know from the kryādigāṇa or the ninth group in the various tenses and moods. So, the introduction to the Cree I think I'm going to do an introduction to the kryādigāṇa and this the ninth group. So, we've looked at the different groups. So, we had already done the first and the last one. So, bhavādigāṇa and the curādigāṇa and then we looked at the series in fact this whole week was dedicated to just familiarizing oneself for the different conjugations of the different verb forms in the parasmaipadī and the ātmanepadī. So, having said that today let's look at this very important verb which is a verb jñā or to know. So, the sound of the jñā itself could be either than jñā you normally hear it pronounced as the jñā but because the dinner is a combination of ja and ñā I would tend to prefer the pronunciation of jñā. So, you quickly go over the ja like that ñā or jñā jñā like that okay. So, it can be either of the two I'm still working out which one I'm more comfortable with but okay. So, continuing we'll do some building of vocabulary there let's look at the vartamānakāla and the bhaviṣyakāla of jñā. So, you've already done this before in our previous lessons. So, let me see if I can remember saḥ jānāti, tau jānītaḥ, te jānanti, uttamam any any bells ringing as you do that after Terry tvam jānāṣi, yuvam jānītaḥ, yuyam jānītha, aham jānāmi, āvam jānīvaḥ, vayam jānīmaḥ astu and bhaviṣyakāla do you remember jñāsyati and then the rest of it follows like the bhavādigāṇa. So, quick look at the table there let's say it aloud together jānāti, jānītaḥ, jānanti, jānāṣi, jānīthaḥ, jānītha, jānāmi, jānīvaḥ, jānīmaḥ, uttamam and. So, you can actually feel the rhythm of it and enjoy the justice mere recitation of it and like I tell you like I've told you previously also the sounds of the Sanskrit language are much more than just meant for communication these sounds stimulate very specific parts in the brain which in turn stimulate very specific energy centers in the body. So, just saying these words aloud can actually give you a very special experience astu? So, let's look at the verb in the future. So, jñāsyati, jñāsyataḥ, jñāsyanti, jñāsyasi, jñāsyathaḥ, jñāsyatha, jñāsyāmi, jñāsyāvaḥ and jñāsyāmaḥ uttamam which are the other groups in this sari which are the other verbs in this group. So, we have it's the kryādigāṇa coming from the root form of the verb krī. So, krī means to buy. So, krīṇāti to buy and kresyati bhaviṣyakāle kresyati, aś to eat aśnāti and aśiṣyati, grah to take. So, it becomes grḥṇāti and grahīṣyati next bandh becomes badhnāti, bhantsyati that's quite a special form bhantsyati don't hear it too often but it's important to know the conjugation of the verb bandh in the future. So, bandh means to bind as you here it in the word itself. So, grā is to to capture to grā. So, you hear it in the English word grā as well. So, grās grasp it's also the word for the planet grās and therefore the word gravity you you hear these similarities in the sounds of these words. So, grās which that is that which used to attract okay and therefore the planets were known as grāḥ astu? So, we've looked at that and what is the common form what is the common characteristic of these verbs in this group. So, you see that there is a nā that gets added there okay. So, jñā became jānāti, krī becomes krīṇāti and aśnāti, grḥṇāti, badhnāti. So, then nā is a typical feature of this particular group of verbs maybe we'll just repose it I'd like you to make a sentence saying that you to know Sanskrit well you to know Sanskrit well say that you two would be yuvam know would be jānītha sanskr̥tam and well samyek, yuvam sanskr̥tam samyek jānītha I'll add another sentence to that you all know Sanskrit well. So, yuyam sanskr̥tam samyek jānīthaḥ if you've come up this far then I can assure you that you've been you've acquired a certain level of the language astu? moving on now. So, we have the ājñā, anadyatanabhūtākāla and the kriyātipatti-lṛṇ. So, atra jānāti becomes jānātu or jānītāt. So, we find this form again the jānītāt which is across various verb groups and then jānītām, jānantu. So, jānātu doesn't become jānantu but jānantu, uttamam, jānīhi jānītāt that's together jānītām and jānīta aham jānāni that's I should know āvam jānāva. So, there's a

bit of a tricky one. So, instead of jāniva it is jānāva this is a bit of a googly. So, I'll mark that for you and jānāma okay and then we have the next one which is ajānāt and that's the verb form there moving on to the bhūtakāla. So, it's similar to the ājñā. So, you get ajānāt, ajānītām, ajānan astu? So, that's again a little different there then ajānāḥ. So, jānīhi becomes ajānāḥ that's again different a little bit there then ajānītām, ajānīta, ajānām. So, jānāni becomes ajānām that's also a little different. So, on market for you then ajānīva. So, this is what I was saying that you need to pay attention generally fine we find a reflection of the loṭ in the lañ or the ājñā in the protocol a bit here we see that there is a little bit of difference there and similarly for the vayam also. So, ajānīma uttamam. So, let's say that together ajānāt, ajānītām, ajānan, ajānāḥ, ajānītām, ajānīta, ajānām, ajānīva and ajānīma and I'd like you to try to see that let's do this with the I I knew. So, I knew I knew your father how would you say that I knew your father I knew aham ajānām who your youryou as in the informal you. So, aham tava janakām ajānām. astu? and if you wanted to say your as in masculine aham bhavataḥ janakām ajānām and if it was a lady aham bhavataḥ janakām ajānām uttamam, let's move on look at the anadyatanabhūta and vidhi-liñ. So, here we have ajānāt jānīyāt a table that helps you to do a comparative study there. So, ajānāt become jānīyāt, ajānītām becomes jānīyātām, uttamam, ajānan jānīyuh. So, that's a bit different ajānāḥ will become jānīyāḥ, uttamam, ajānītām jānīyātām. So, ajānāḥ was jānīyāḥ, ajānītām becomes jānīyātām ajānīta jānīyāta, ajānām jānīyām, ajānīva becomes jānīyāva and ajānīma becomes jānīyāma, uttamam and I'd like you to make a use this table that we have here with this kind of an if then after yaḥ saḥ yā sā and yat tat. So, let's make some sentences I will give you an example yaḥ gāyakaḥ bhavitum icchati saḥ saṅgītam jānīyāt. So, one who wants to be a singer must know how to sing ok she must know some songs and music next for teacher. So, yaḥ śikṣakaḥ bhavitum icchati. So, that is together there saḥ pāthān jānīyāt must know the lessons next one yā and lekhikā all right. So, yā lekhikā bhavitum icchati what should she know sā lekhintum jānīyāt she must know how to write next the one who wants to cook who wants to become a cook yā pācikā bhavitum icchati sā pākam jānīyāt must know how to cook uttamam and then yat yat that. So, yat satyam asti tat jānīyāt. So, what is true one must know because only then one is in a more effective position to do anything about that piece of information and that's also the reason why satyameva jayate was the motto or is the motto of our nation and in the process of the whole population and many things we've lost a little track of the importance of that but we're hopeful that we'll get back on track fully on that. So, next yat varam that which is good or that which is better varam is better yat varam tat avaśyam jānīyāt must know what is better. So, that you can improve let's move on all right let's do sambhāṣaṇam there,

susāyam pīyūṣa, namaste arye, bhavān āpne adhunā kim karoti? aham āpne idānim ḡrArthaM bastuni kṛNāmi, astu, anyat? anyat mama mitrānAm kṛte upahāram grahiṣyāmi iti cintayāmi, aham mitrāni jānanti kim? yat tvam tebyaḥ upahārān kreShyasi, mitrāni na jānanti parantu teShAM madhye ekam mitrām dṛṣṭavān mam atra, astu, tahi, tahi anya api jñāsyati eva, ām tat tu bhavitum shakyate. Tatra tu mama samasyā nAsti adya shavaH vA sarve jñāsyanti, hariḥ om idānim varṣāḥ ārambhāḥ abhāvat yadi na abhaviṣyat tahi aham itopi bastuni akreShyam. kintu calati śighram gacchavaḥ, calati śighram, moving on to the verse. So, we have subhāṣitam which says jānīyātsaṅgare bhṛtyān bāndhavān vyasanāgame, āpatkāleṣu mitrāni bhāryām ca vibhavaḥ, it's very interesting it's a very interesting verse wash it um because it says what is the what is the measure when do you recognize an authentic servant bhṛtyā when do you recognize an a good servant. So, it says jānīyātsaṅgare in the time of war. So, one knows the true character of a servant during war next bāndhavān vyasanāgame when do you know that the value of a true relative when you get sick and you're in difficulty vyasanā is sickness and difficulty in general. So, bāndhavān vyasanāgame when you are in a difficult situation the relatives will stick by you are the ones you can count on āpatkāleṣu mitrāni. So, of friends when you are in trouble. So, when you're in the in difficulty those people who stick with you are your friends and finally very interesting one he says how do you recognize a true wife he says bhāryām ca vibhavaḥ. So, even when you have no money if your wife I would say also your husband sticks with you then you know that there is true love behind that relationship. So, saying that lets twas grammatical analysis jānīyātsaṅgare. So, ta plus sa saṅgare of being war okay jānīyātsaṅgare and then bhṛtyān bāndhavān. So, we are all getting the puṁlinga bahuvacanam dvitīyā vibhakti there vyasanāgame in the time of difficulty āpatkāleṣu, āpatkāle is a samastah Pithom times of difficulty mitrāni and bhāryām ca vibhavaḥ vibhu is wealth. So, when that is reducing then you would know a true wife and she stays with you of course then let's move I'd like you to repeat after me jānīyātsaṅgare bhṛtyān bāndhavān vyasanāgame, āpatkāleṣu mitrāni bhāryām ca vibhavaḥ. So, a coach from *Sri Aurobindo* he says the Connection with the Spirit Behind things because we are also trying to access certain knowledge traditions through Sanskrit then how can we do it effectively he says Since the knowledge the Scripture conveys is so deep, difficult and subtle,—if it were easy what would be the need of the Scripture?—the interpreter cannot be too careful or too perfectly trained. He must not be one who will rest content in the thought-symbol or in the logical implications of the idea; he must hunger and thirst for what is beyond. The interpreter who stops short with the letter, is the slave of a symbol and convicted of error. The interpreter who cannot go beyond the external meaning, is the prisoner of his thought and rests in a partial and

incomplete knowledge. One must transgress limits and penetrate to the knowledge behind, which must be experienced before it can be known; for the ear hears it, the intellect observes it, but the spirit alone can possess it. Realisation in the self of things is the only knowledge; all else is mere idea or opinion. So, few references for you. So, pūrṇam saṁskṛtajñānamastu vaḥ. So, pūrṇam saṁskṛtajñānamastu. So, may you have full knowledge of Sanskrit astu vaḥ for all of you. So, for these words śubham bhavatu.