

Intermediate Level of Spoken Sanskrit

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Lecture- 40: Introduction of nouns (m/n/f) ending with 't' in the three vacanas

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)

namaste mitrāṇi sincerely hope you enjoy this process of learning of new word forms with every lesson summary of that we have lecture number 40 today which will be an introduction of nouns in the masculine and feminine ending with t in the strīvacana and an introduction to the puṁliṅga napuṁsakaliṅga and strīliṅga a words ending with the t and all the personal along with the practice of the dhāturūpa and some building of your vocabulary. So, as you can see that is what we will be doing and the most important word why this particular form is important because one very important word that you will be using very often in spoken Sanskrit batteries and that the word bhavat. So, because the word bhavat is like bhavataḥ him what is to be no of that. So, let's look at some form this is the first subject cases bhavān, bhavān asti, bhavān kutra gacchati, bhavān kim khādati, bhavān sanskr̥tam pathati kim, bhavān sanskr̥tam vadati kim etc etc. What happened in the second case aham not bhavān paśyāmi, bhavantam paśyāmi moving on I go with you aham bhavatā gacchāmi next I give to you aham bhavate dadāmi uttamam I get from bhavataḥ prāpnomi and it belongs to you bhavataḥ asti kim and a new bhavati shAntiḥ asti for example there and finally he bhavan one that something that would hardly used he bhavan āgacchati other values but it is important to know the form there and the word bhoḥ if replacement of that bhoḥ āgacchatu introducing he bhavan bhoḥ seems to be the application replacement of that can we do that together because this is a very important form and like scene in other words that people looking at this is a form that you have to remember suggest that together bhavān, bhavantam, bhavatā, bhavate, bhavataḥ, bhavataḥ, bhavati, he bhavan and bhoḥ this one seems to be like the verb that we know the bhū dhātu bhavati, bhavati there and bhavati pustakām bhavati or kāryakramāḥ bhavati and bhavati śāntiḥ asti, the two bhavati are not identical. So, you have to be able to recognise the difference ok moving on I want to also introduced the verb of the word dhāvat which is very very very very similar to this would except for the first case will become dhāvan, dhāvan is like the present continuous dhāvan, dhāvan gacchati running he goes. So, dhāvan gacchati is that the form there and in the second one is a i see the running boy. So, boy bālakam paśyāmi the running boy dhāvantam bālakam paśyāmi I speak with the running boy ām dhāvataḥ bālakena etc etc. that's the form that will follow that moving on to the napuṁsakaliṅga word what do we see here that we have the word bhavat and as expected the first and the second will be the same. So, bhavat bhavat and where does the supply it get it cannot be applied in the case of the word mitram. So, mitram bhavat asti for example ok. So, you are here bhavat asti you will not tell mitram bhavān asti very very technically but in usage and must confess that we tend to go with the gender of the word who is of the friend in question next we have sarit. So, sarit means a regular Tora stream and feminine word here such problems is right that for you because that's the feminine that's the Newton and that's the masculine there. So, sarit sarit saritam. So, bhavān bhavat in the second case. So, that it becomes important to remember that aberration from the usual pattern what happens with the river saritā to the river sarite from the river I bring water saritaḥ jalam ānayāmi from the river we bring water saritaḥ jalam ānayāmaḥ uttamam and then there are the water is sweet so water jalam and sweet is madhuram. So, the water of the river is sweet saritaḥ jalam madhuram asti uttamam and in the river fishes. So, sariti matsaḥ santi uttamam and he sarit this is just like the first case there astu? uttamam. So, sarit once together sarit, saritam, saritā, sarite, saritaḥ, saritaḥ, sariti. So, you see basically by at this stage you should be able to order you should start having the confidence that any would you give me I can make more less a gas small errors but good chance that you will hit the name very close to the head if not on it directly moving on let's look at the word in the dual cases and what happens of bhavān become bhavantau, bhavantau, bhavadbhyām, bhavadbhyām, bhavadbhyām, bhavatoḥ and bhavantau again. So, he bhavantau there for you for clarity he bhavantau and you we have he bhavati, he bhavati ok and here it is alright. So, let's move on let's move on with the words that have been doing. So, here we have bhavatī as expected it becomes bhavatī but again what are out there because bhavatī it is not like the feminine of bhavān which is also bhavatī but the feminine here bhavān bhavatī is like the īkāra feminine words feminine words this one is already a decline from here. So, it is bhavatī bhavatī means two of them to friends bhavatī mitre paśyāmi. So, I am seeing you to friends there alright now next bhavadbhyām that's the same thing with bhavadbhyām, bhavadbhyām and bhavatoḥ, bhavatoḥ identical forms sarit sarit become saritau saritau

and then saridbhyām ok. So, ta become saridbhyām Writing it is when you put the ta in the below it on the tail and the year is half that saridbhyām, saridbhyām, saritoḥ, saritoḥ, bhavatoḥ saritoḥ and the final one will be he saritau uttamam a good hang of this love. So, taking into consideration the speed with which learning I will move on. So, we have bhavantaḥ the help of the province of bhavantaḥ did you see that form before satyam seen it a few times and make a square. So, that we can identify them all together. So, that pañcamī and ṣaṣṭhī ekavacanam is identical to the bahuvacanam dvitīyā vibhakti. So, bhavantaḥ, bhavataḥ paśyāmi, bhavataḥ vadāmi and speaking of you bhavataḥ vadāmi and stitching to all of you ok next bhavadbhiḥ, bhavadbhyaḥ, bhavadbhyaḥ, bhavatām. So, bhavat become bhavatām and bhavatsu uttamam he bhavantaḥ he bhavantaḥ śṛṇotu become śṛṇvantu okey because Talking too many people moving onto the napuṁsakaliṅga and what happens here and now the gugli this looks like the verb form verb forms so I will make a circle here to indicate the dazzling verb like forms that you have there are bhavanti bhavanti and the same that is here bhavadbhiḥ, bhavadbhyaḥ bhavadbhyaḥ, bhavatām, bhavatsu astu? and just want to mention here that bhavanti bhavanti I have marked the cross like that but it's not fully Karan bhavanti hear becomes bhavanti there right. So, next move on to the family and. So, we have saritaḥ. So, saritaḥ and then saritaḥ repeat that saridbhiḥ, saridbhyaḥ, saridbhyaḥ, saritām and saritsu as you can expect and he saritaḥ astu? uttamam a few words that have their effort to bring in some new words here we have vartate. So, the ātmanepadī that you just learnt. So, vartate vartete vartante. So, sarit vartate, saritau vartete, saritaḥ vartante uttamam sā sarit vartate,te saritau vartete, and plural taḥ saritaḥ vartante A lot of interesting juggling in the head going on for that then we have jñāpayati means to inform ālapati means to have a chat, prayacchati to give, svīkaroti to get from, samīpe asti means is near, So, mama gr̥ham is close to the my house is close to the reverse how would you say that mama gr̥ham saritām samīpe asti and finally śāntiḥ in the in that ok list of words that you can practice with. So, buddhimat becomes buddhimān, uttamam śaktimat śaktimān, jñānavat jñānavān. So, this mat and vat that become mān in vān again which means one who possesses let's balavat balavān, bhagavat bhagavān, quality is of the divine which means have full aiśvarya freedom etc etc. Next kṛtavat kṛtavān is the verb form that begins in the simplified past tense isn't that uktavat uktavān uttamam you are some t-kārānta puṁliṅga words like dhāvat it was very important. So, we have kurvvat. So, there this should be just kurvvat as one who is doing gacchat become gacchan then tiṣṭhat tiṣṭhan, pivat. So, that would be pivat will you will have to make the table va there and slipped vat to become stable and paśyat paśyan while seeing dāsyat dāsyān giving while giving uttamam, t-kārānta strīliṅga śrīmatī musculin would be śrīmat śrīmān their very often the name also and the lady would be śrīmatī, buddhimān buddhimatī, , dayāvān dayāmatī, or dayāvān dayāvati and then guṇavān guṇavatī uttamam and then t-kārānta napuṁsakaliṅga adjectives that have a t-kārā ending will accompany the respective gender number and vibhakti of the word the describing and then you have gacchat and śrīmat which will remain the same as the bhavat in the neutral and jagat jagat is an important word which means that which is in motion or so this is what you have there you can put a pause button have a closer look at them lets move on the quick sambhāṣaṇam with pīyūṣa to give you a little practice hariḥ om pīyūṣaḥ, namaste arye, bhavān kutra āgacchati bhavataḥ bahu kāryANi Asan kim? ām aham idānim NPTEL kāryālayataḥ āgacchAmi, aham tatra gatavān, astu tatra kim kāryam Asti? Idānim asmākam sanskṛtavargaH calati, satyam, tatra asmākam buddhimantaḥ chātrāḥ santi, ām, te bahUm praśnAn pṛstavantaḥ, satyam, ahaM teShAM praśnAnAm uttaram gatvā āgatavān idAnIm, astu astu, śṛṇotu aham mama bhavataḥ saḥ ekam laghu kāryam asti, vadatu kim kāryam asti? aham bhavantam ekam anurodham kariṣyāmi kR^ipayA, avaśyam, astu, śṛṇotu mama ekam pustakam asti yat aham bhavate dāśyāmi, tat pustakam granthālaye pratyarpayatu tataḥ ca annyt ekam pustakam ānayatu, shvaḥ tat aham pustakām bhavataḥ svīkariṣyāmi, astu, tahi śighram dadātu tat pustakam aham gatvā aparam ekaM pustakam nItvA AgamiShyAmi shIgram. bhavataH kApi samasyA na bhaviShyati na kApi samasyA nAsti mama mahat bhAgyam asti yat bhavati bahu dairyam asti. astu tarhi ahaM mama prakoShThaM gatvA tat pustakam AnayAmi. shubhamastu. shubhamastu.

So, I hope you are able to follow that conversation with pīyūṣ where we did an application of the bhavat form in particular now I let's look at the some practice in a bus from the gītā so we have this one from the 11th chapter after the vishwaroopa Darshana where he says Arjuna telling Krishna

ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda, vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim

So, it means declared to me who the earth that where is this form of of fierceness ākhyāhi me ko ko here is a sandhi of kaḥ plus bhavān plus ugra ugra and then rūpo again all these sandhis happening there Declare to me who Thou art that wearest this form of fierceness ugrarūpoḥ, namo'stu te you guessed it. So, namaḥ plus astu te devavara. So, salutations to the great god had turned our hearts to Grace was either be gracious a big a happy and contented

vijñāticchāmi, vijñāticchāmi, vijñātu plus icchāmi, bhavantamādyam yes yes that formed bhavantam bhavantam plus ādyam na hi prajānāmi tava pravṛttim I don't know what's I don't know the will of a working as I would not I would know who the earth was from the beginning ādyam would like to know vijñāticchāmi and then na hi prajānāmi tava pravṛttim I don't know that will of the workings se like to repeat after me

ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasāda, vijñāticchāmi bhavantamādyam na hi prajānāmi tava pravṛttim. uttamam So, this is a beautiful long coat from Swami Vivekananda on India when he said that Civilizations have arisen in other parts of the world. In ancient and modern times, wonderful ideas have been carried forward from one race to another...But mark you, my friends, it has been always with the blast of war trumpets and the march of embattled cohorts. Each idea had to be soaked in a deluge of blood..... Each word of power had to be followed by the groans of millions, by the wails of orphans, by the tears of widows. This, many other nations have taught; but India for thousands of years peacefully existed. Here activity prevailed when even Greece did not exist... Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, even from until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it. We, of all nations of the world, have never been a conquering race, and that blessing is on our head, and therefore we live....! very powerful words to contemplate upon. So, some references for you santuṣṭirastu vaḥ come what may in life let there be contentment for you santuṣṭirastu vaḥ.