



# **NPTEL ONLINE CERTIFICATION COURSES**

## **INTERMEDIATE LEVEL OF SPOKEN SANSKRIT**

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**Lecture 31 :**

**Introduction to the conjugation of the verb श्रु 'śru' (to hear) from the  
स्वादिगण svādigaṇa (5<sup>th</sup> group) in the various tenses and moods**

## CONCEPTS COVERED

- ❑ Introduction to the **स्वादिगण svādigāṇa (5<sup>th</sup> group of verbs)** in the:
  - वर्तमानकाल (vartamānakāla [लट् laṭ] - present)
  - भविष्यकाल (bhaviṣyakāla [लृट् lṛṭ] - future)
  - आज्ञा (ājñā [लोट् loṭ] – imperative)
  - अनद्यतन-भूतकाल (anadyatana-bhūtakāla [लङ् laṅ] - imperfect past)
  - क्रियातिपत्ति-लृङ् (kriyātipatti-lṛṅ [लृङ् lṛṅ] – conditional)
  - विधि-लिङ् (vidhi-liṅ [लिङ् liṅ] – optative)
- ❑ Practice of verb conjugation using the verbs **श्रु 'śru' (to hear)** and **शक् 'śak' (to be able)**
- ❑ Building of vocabulary



**वर्तमानकालः (vartamānakālah - present) and  
भविष्यकालः (bhaviṣyakālah - future)**



पुरुषः / वचनम् puruṣaḥ / vacanam	एकवचनम् ekavacanam	द्विवचनम् dvivacanam	बहुवचनम् bahuvacanam
प्रथमः = 3 <sup>rd</sup> Person prathamah (also for 2 <sup>nd</sup> Person (f))	शृणोति śṛṇoti	शृणुतः śṛṇutah	शृण्वन्ति śṛṇvanti
मध्यमः = 2 <sup>nd</sup> Person (inf) madhyamah	शृणोषि śṛṇoṣi	शृणुथः śṛṇuthah	शृणुथ śṛṇutha
उत्तमः = 1 <sup>st</sup> Person uttamah	शृणोमि śṛṇomi	शृणुवः / शृण्वः śṛṇuvah / śṛṇvah	शृणुमः / शृण्वमः śṛṇumah / śṛṇmah

स्वादिगणः svādigaṇaḥ (5<sup>th</sup> group)

सु su -> सुनोति -> सोष्यति

आप् āp -> आप्नोति -> आप्स्यति

शक् śak -> शक्नोति -> शक्ष्यति

चि ci -> चिनोति -> चेप्स्यति

वर्तमानकालः - vartamānakālah



भविष्यकालः - bhaviṣyakālah

पुरुषः / वचनम् puruṣaḥ / vacanam	एकवचनम् ekavacanam	द्विवचनम् dvivacanam	बहुवचनम् bahuvacanam
प्रथमः = 3 <sup>rd</sup> Person prathamah (also for 2 <sup>nd</sup> Person (f))	श्रोष्यति śroṣyati	श्रोष्यतः śroṣyataḥ	श्रोष्यन्ति śroṣyanti
मध्यमः = 2 <sup>nd</sup> Person (inf) madhyamah	श्रोष्यसि śroṣyasi	श्रोष्यथः śroṣyathaḥ	श्रोष्यथ śroṣyatha
उत्तमः = 1 <sup>st</sup> Person uttamah	श्रोष्यामि śroṣyāmi	श्रोष्यावः śroṣyāvah	श्रोष्यामः śroṣyāmah



**आज्ञा (ājñā - imperative)**  
**(अनद्यतन)भूतकालः ((anadyatana)bhūtakālaḥ - imperfect past)**  
**and क्रियातिपत्ति-लृङ् (conditional)**



पुरुषः / वचनम्  
puruṣaḥ / vacanam

एकवचनम्  
ekavacanam

द्विवचनम्  
dvivacanam

बहुवचनम्  
bahuvacanam

स्वादिगणः svādigaṇaḥ (5<sup>th</sup> group)

सु su -> सुनोतु -> असुनोत् -> असोष्यत्

आप् āp -> आप्नोतु -> आप्नोत् -> ...

शक् śak -> शक्नोतु -> अशक्नोत् -> ...

चि ci -> चिनोतु -> अचिनोत् -> ..

आज्ञा – ājñā



(अनद्यतन)भूतकालः – (anadyatana)bhūtakālah

पुरुषः / वचनम्  
puruṣaḥ / vacanam

एकवचनम्  
ekavacanam

द्विवचनम्  
dvivacanam

बहुवचनम्  
bahuvacanam

प्रथमः = 3<sup>rd</sup> Person  
prathamah  
(also for 2<sup>nd</sup> Person (f))

मध्यमः = 2<sup>nd</sup> Person (inf)  
madhyamah

उत्तमः = 1<sup>st</sup> Person  
uttamah

अशृणोत्  
aśṛṇot

अशृणोः  
aśṛṇoḥ

अशृणवम्  
aśṛṇavam

अशृणुताम्  
aśṛṇutām

अशृणुतम्  
aśṛṇutam

अशृणुव / अशृण्व  
aśṛṇuva / aśṛṇva

अशृण्वन्  
aśṛṇvan

अशृणुत  
aśṛṇuta

अशृणुम / अशृण्म  
aśṛṇuma / aśṛṇma



**(अनद्यतन)भूतकालः ((anadyatana)bhūtakālaḥ - imperfect past)  
and विधि-लिङ् - (vidhi-liṅ - optative)**





पुरुषः / वचनम्  
puruṣaḥ / vacanam

एकवचनम्  
ekavacanam

द्विवचनम्  
dvivacanam

बहुवचनम्  
bahuvacanam

स्वादिगणः svādigaṇaḥ (5<sup>th</sup> group)

सु su -> सुनोतु -> असुनोत्

आप् āp -> आप्नोतु -> आप्नोत्

शक् śak -> शक्नोतु -> अशक्नोत्

चि ci -> चिनोतु -> अचिनोत्

प्रथमः = 3<sup>rd</sup> Person  
prathamah  
(also for 2<sup>nd</sup> Person (f))

अशृणोत्  
aśṛṇot

अशृणुताम्  
aśṛṇutām

अशृण्वन्  
aśṛṇvan

मध्यमः = 2<sup>nd</sup> Person (inf)  
madhyamah

अशृणोः  
aśṛṇoḥ

अशृणुतम्  
aśṛṇutam

अशृणुत  
aśṛṇuta

उत्तमः = 1<sup>st</sup> Person  
uttamah

अशृणवम्  
aśṛṇavam

अशृणुव / अशृण्व  
aśṛṇuva / aśṛṇva

अशृणुम / अशृण्म  
aśṛṇuma / aśṛṇma

(अनद्यतन)भूतकालः – (anadyatana)bhūtakālah



विधि-लिङ् - vidhi-liṅ

पुरुषः / वचनम्  
puruṣaḥ / vacanam

एकवचनम्  
ekavacanam

द्विवचनम्  
dvivacanam

बहुवचनम्  
bahuvacanam

प्रथमः = 3<sup>rd</sup> Person  
prathamah  
(also for 2<sup>nd</sup> Person (f))

शृणुयात्  
śṛṇuyāt

शृणुयाताम्  
śṛṇuyātām

शृणुयुः  
śṛṇuyuh

मध्यमः = 2<sup>nd</sup> Person (inf)  
madhyamah

शृणुयाः  
śṛṇuyāḥ

शृणुयातम्  
śṛṇuyātām

शृणुयात  
śṛṇuyāta

उत्तमः = 1<sup>st</sup> Person  
uttamah

शृणुयाम्  
śṛṇuyām

शृणुयाव  
śṛṇuyāva

शृणुयाम  
śṛṇuyāma





# (अनद्यतन)भूतकालः – (anadyatana)bhūtakālah विधि-लिङ् - vidhi-liṅ

यथा ... तथा ...

समयः samayaḥ भवेत्  
... गन्तुं ...

कार्यं समाप्नुयात्  
विश्रामं कर्तुं शक्नुयात्..  
विश्रामं कुर्यात्...

सम्यक् पठ् ...  
... लेखितुं ...

पुरुषः / वचनम्  
puruṣaḥ / vacanam

एकवचनम्  
ekavacanam

द्विवचनम्  
dvivacanam

बहुवचनम्  
bahuvacanam

प्रथमः = 3<sup>rd</sup> Person  
prathamah

(also for 2<sup>nd</sup> Person (f))

मध्यमः = 2<sup>nd</sup> Person (inf)  
madhyamah

उत्तमः = 1<sup>st</sup> Person  
uttamah

अशक्नोत्

अशक्नुताम्

अशक्नुवन्

शक्नुयात्

शक्नुयाताम्

शक्नुयुः

अशक्नोः

अशक्नुतम्

अशक्नुत

शक्नुयाः

शक्नुयातम्

शक्नुयात

अशक्नवम्

अशक्नुव

अशक्नुम

शक्नुयाम्

शक्नुयाव

शक्नुयाम



# सम्भाषणम् (sambhāṣaṇam) - Conversation



# विज्ञानभैरवतन्त्र-श्लोकः vijñānabhairavatantra-ślokaḥ

पीनां च दुर्बलं शक्तिं ध्यात्वा द्वादशगोचरे।

pīnām ca durbalam śaktim dhyātvā dvādaśagocare |

प्रविश्य हृदये ध्यायन् मुक्तः स्वातन्त्र्यमाप्नुयात् ॥५५॥

praviśya hṛdaye dhyāyan muktaḥ svātantryamāpnuyāt ||55||

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.



# The Great Līlā of Creation

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.

*Swami Lakshmanjoo*

*Or Lal Sahib 'Friend of God'*

*Mystic and Scholar of Kashmiri Shaivism*

*(9<sup>th</sup> May 1907 – 27<sup>th</sup> September 1991)*



## Conclusion

# References

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आत्मज्ञानमस्तु ते  
ātmajñānamastu te







## **NPTEL ONLINE CERTIFICATION COURSES**

*Thank  
you*

