

## Lesson 6. Affronted गम् speaks up.

Dears all,

I was going through the lessons that have already been sent to you and I can't believe that I have not been given my due.

Let me introduce myself. I am गम् (go). I am a root word called a धातु and like my other friends, वद् (speak), पठ् (read/ study), खाद् (eat), लिख् (write) etc, I am extremely versatile. By the simple addition of suffixes or prefixes, I can become a verb, or a noun, or an adverb, or an adjective....And that is far more than the visargas and the anusvaras of this world can even hope to be.

I think I better introduce you very gently to my multifaceted personality. (By the way, check out definitions for verbs, nouns, adverbs, adjectives and grammatical whatchamacallits in the column to your left.)

To make me into a verb, you have to use my avataar गच्छ् । Add different suffixes called प्रत्यय s and hey presto I am ready to be used! Look at the following sentences, [all in the present tense](#) and you will see what I mean. My friends have also chipped in to help.

सः गच्छति । सः वदति । सः पठति । सः खादति । सः लिखति ।

He goes. He speaks He reads He eats He writes

सा गच्छति । सा वदति । सा पठति । सा खादति । सा लिखति ।

She goes She speaks She reads She eats She writes

तत् गच्छति । तत् वदति । तत् पठति । तत् खादति । तत् लिखति ।

It goes It speaks It reads It eats It writes

रामः गच्छति । रामः वदति । रामः पठति । रामः खादति । रामः लिखति ।

सीता गच्छति । सीता वदति । सीता पठति । सीता खादति । सीता लिखति ।

Yup, the ति is added to the root verb, which makes it compatible with he, she, it, and with any name whether masculine or feminine BUT

त्वं गच्छसि । त्वं वदसि । त्वं पठसि । त्वं खादसि । त्वं लिखसि ।  
You go      You speak    You read    You eat      You write

AND

अहं गच्छामि । अहं वदामि । अहं पठामि । अहं खादामि । अहं लिखामि ।  
I go              I speak          I read              I eat              I write

1. Do you see how the same suffix ( प्रत्यय ) has been added to all the धातुs to make the verb compatible with a particular subject?
2. ति is loyal to सः, सा and तत् or for that matter to, say, सुमित्रा, सुधा, दशरथः, रावणः, पुस्तकं, विद्यालयः etc.( राधा लिखति परन्तु अहं लिखामि...gettit?)
3. सि is loyal only to त्वं AND मि is loyal only to अहम् ।
4. Please note that it is गच्छामि and not गच्छमि । There is an I मात्रा added to the धातु before the प्रत्यय is added.
5. गच्छति conveys both meanings "goes" and "is going"
6. Thus you can safely translate अहं वदामि as I speak and I am speaking.
7. Also, if you notice, since मि is loyal to अहम्, I can simply say वदामि and the message that I am the one who is speaking and NO ONE ELSE, has been conveyed. Ditto with त्वम्...the minute I say.. खादसि, it's YOU who are eating and NO ONE ELSE. I do not have to even mention the अहम् or the त्वम् । The ति though, does need a specified subject. (Refer to 2 for reasons why)

Knowing this, you can now make two word sentences in Sanskrit using अहं, त्वं, सः, सा and तत्. Let me provide you with a few more "everyday" धातुs. हस् laugh, पच् cook, रक्ष् protect, नम् namaskaar (to salute.)

Now, if you noticed, गम् (yours truly) becomes गच्छ before the suffixes are added. All the rest remain the same. Similarly, two very important धातुs .. पा (drink) becomes पिब and दृश् (see) becomes पश्य. Henceforth, if the धातु 's form must be changed before it can be used, the usable form will be given in brackets eg: गम् (गच्छ) or पा (पिब). Use पा (पिब) and दृश् (पश्य) too to make some more two word sentences.

If you find this lesson difficult or need clarification of any kind, please do not hesitate to write. These guys out here can't wait to be useful. Besides, they have to impress their teacher Smt. Tarangini Khot. A Sanskrit wizard, if you ask me. Besides having a post graduate degree (and a B.Ed. for good measure) she speaks and thinks **FLUENTLY** in Sanskrit. This may be my coming out ball, my debut, but honestly, I have no trouble sharing the limelight with Tarangini. On the contrary, I am honoured. More next week.

All love, गम् ।