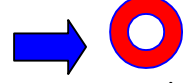


Lesson 7. Present ing the entire present tense deal.

Thou shalt not press the panic button.

Panic Button.



Thou shalt tell thyself, " So what, if Sanskrit has not just a singular and a plural but a dual as well ! "

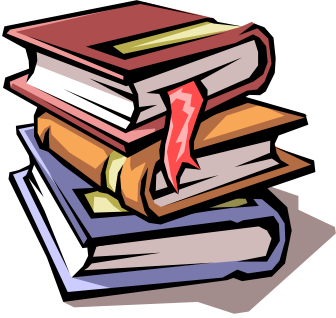


ते पठतः । They two study.

युवां पठथः । You two study.

आवां पठावः । We two study.

Thou shalt reassure thyself, "Thank the good Lord that we do not need to learn a triple!"



पुस्तकानि । Books, just books.

Here, my dears, is the works.

गम् (to go) लट् लकार (the present tense.)

पुरुष Person	एकवचन Singular	द्विवचन Dual	बहुवचन Plural
प्रथम M F N	सः He सा She तत् It गच्छति	तौ Two He s ते Two She s ते Two It s गच्छतः	ते Many He s ताः Many She s तानि Many It s गच्छन्ति
मध्यम	त्वं /त्वम् You गच्छसि	युवां / युवाम् You two गच्छथः	यूयं / यूयम् All of you गच्छथ
उत्तम	अहं/ अहम् I गच्छामि	आवां /आवाम् We two गच्छावः	वयं / वयम् All of us गच्छामः

1. Only the प्रथमपुरुष has distinct words based on gender. (Phew!!) M= Masculine. F= Feminine. N=Neuter.
2. The प्रथमपुरुष contains within it ALL the nouns and pronouns in the whole wide world EXCEPT for you, you two, all of you, I, two of us , all of us. Therefore....
3. When the verbs of the मध्यम and the उत्तम are used, the subject need not be given. For example, if I say खादथः, the subject can be none but युवाम्. It is only for the प्रथम , that the subject has to be specified.
4. Refer to Lesson 2, on when अहं is used and when अहम् ।
5. This style of presentation is what is original. Here the first preference, in true altruistic style, is given to he, she and it. These

become the first person. Yet knowing that the Divine Aatman resides in oneself, one refers to oneself as the उत्तमपुरुष।

6. To make Sanskrit available to a generation already accustomed to English grammar, the style that you see in various text books will be the other way around where उत्तम is referred to as the प्रथमपुरुष ..first person, the मध्यम is referred to as द्वितीयपुरुष ...the second person, and the third person is called the तृतीयपुरुष ...where, in this table, is the प्रथम. So certain texts will have the table the way it is written here and certain other texts will have it "upside down"
7. It doesn't really matter which way you learn it as long as the right form of verb is used with the right subject.

Brain Teaser....In the second stanza of the bhajan पूर्णकलामयि संवित्स्वरूपिणी, who is the subject? What is the verb?(Ignore the other words that have not been taught as yet.) Those of you who do not know the bhajan, here are the words....

गुरुमूर्ते त्वां नमामि सततं
आत्मकाम संवर्धनि अम्ब ।

Exercise...Using the given table as a guide, use the correct form of the verb given in brackets and translate the following ..

1. He speaks. (वद्)
2. We two eat. (खाद्)
3. All of them (Feminine) see. (दृश् - पश्य)
4. सा पिबति ।
5. यूयं नमथ ।
6. वयं पठामः ।

Go over the table at least twice a day for the next few days and you will see how easily you will begin to match the verb with its subject.

The tables for the धातुs वद् , पठ् , खाद् , लिख् , हस् , पच् , रक्ष् , नम् , पा (पिब), दृश् (पश्य) are all there for your ready reference in the index. Have titled it "Verb conjugations in the present tense."

May i lend you a shoulder?

When i first landed up with this memorizing process, i wasn't too sure i could do it... i had left school years ago. But once i got started, my learning ability adapted itself to my new requirements. Once you remove the " I can't! " block from your mind, the words begin to flow. Use the words often during the day, it makes it simpler. When faced with a limited vocabulary, i have even constructed sentences like

"अहं milkam boi लामि ," to connect the right verb प्रत्ययs with its subject. Try it. It's fun.

Once you are more or less comfortable with this, we can move onto our next set of lessons.

Till we meet again, " Adios Amigos!"
