

LESSON-1

(Contents: पुरुषभेदः (Difference in Persons). वचनम् (Number) Agreement - Roots and suffixes -) आत्मनेपदम्, परस्मैपदम्)

पुरुषभेदः (Difference in Persons)

The general characteristic of conversation, as we know, is to make others near at hand know about some other objects or persons in the form of sound. Hence three things are required if conversation is to take place.

1. A topic to speak about.
2. A person to listen .
3. A person to speak.

If any one of these three is absent, conversation is impossible. Even if there is a person to speak and someone to listen, but there is nothing to speak about, conversation is not possible. Both of them will have to sit in silence. If there is a person to speak and a topic to be spoken of, but nobody to listen, it is not a conversation, but mere madness. If there is a topic to speak about, and somebody to listen, but if there is no one to speak, again conversation is not possible. Thus, we see that wherever there is a chance of conversation, all the three things are quite essential.

These three things, essential for conversation are denoted by the term 'पुरुष'. It is quite different from the word पुरुष (man), the opposite gender of woman (स्त्री). Let us define it as the essential part required for conversation. In English grammar it is called 'person'.

The topic or the thing spoken about is called प्रथमपुरुष. The person, who listens, is called मध्यमपुरुष. The person, who speaks, is called उत्तमपुरुष. Suppose, I speak to you about Rama. Rama, being the topic of conversation, is प्रथमपुरुष. You, being the listener, is मध्यमपुरुष, and I, being the speaker, उत्तमपुरुष.

In English, this order is seen to be reversed. In Indian languages it is to the topic of conversation that the first place is given. In English it is to the person, who speaks.

INDIAN LANGUAGES

<u>Hindi</u>	<u>Sanskrit</u>	<u>English</u>	
प्रथमपुरुष - वह, वे	सः, ते	He, they	3rd person
मध्यमपुरुष - तू, तुम	त्वम्, यूयम्	Thou, you	2nd person
उत्तमपुरुष - मैं, हम	अहम्, वयम्	I, we	1st person

When the order is reversed the middle part remains unaltered. Thus the second person, ie. मध्यमपुरुष has the same place. In grammar 'उत्तम' means the last; not the best as seen in the common use*

वचनम् (Number)

वचनम् means number. In most of the languages there are only two numbers. Singular and plural. Singular is to denote one and plural to more than one. But in Sanskrit there is a slight difference. Singular (एक वचनम्) denotes one; dual (द्वि वचनम्) denotes two and the plural (बहुवचनम्) more than two. Thus there are three numbers in Sanskrit.

Agreement of subject with the verb.

In the sentence 'Rama walks' the action of 'walking' is done by Rama. Hence Rama is called 'Subject' (कर्ता) of the verb 'to walk'. The word 'walk' denotes the action done by Rama. The word, showing the action is called verb [क्रिया]. The subject and verb must be matching in person and number. Compare the following examples:-

* In certain modern Sanskrit texts, imitating the English pattern, this order is seen to be upsid down. English grammarians give the first place to the speaker, second place to the listener, and their place, to the topic. But the order given by Indians is just the reverse. Indians give the first place to the

topic, the second place to the listener and last place to the speaker, while the English men count in the order I, You and He. The Indians count in the order He, you and I. Hence this change. (i.e. one order is from the speaker to the topic, the order is from the topic to the speaker.)

Paanini and the order grammarians in Sanskrit had adopted the same order of प्रथमपुरुष, मध्यमपुरुष and उत्तमपुरुष (He, You and I). We are following this order to avoid further confusions.

	<u>SINGULAR</u>	<u>PLURAL</u>
<u>English</u>	He goes Thou goes I go	They go You go We go
<u>Hindi</u>	वह जाता (जाती) है तू जाता (जाती) है मैं जाता (जाती) हूँ	वे जाते (जाती) हैं तुम जाते (जाती) हो हम जाते (जाती) हैं
<u>Sanskrit</u>	सः याति त्वं यासि अहं यामि	ते यान्ति यूयं याथ वयं यामः

From the above examples, the manner in which the verb changes is quite clear. In Hindi we can understand also the gender of the subject from the verb. From the verb 'जाता है' we know that one who goes, is a male in addition to the 'person' and 'number' of the 'subject'. In the verb 'जाती है' we know that it is a female who goes. But in Sanskrit, gender will not cause any change in the verb. The same form of verb is used for both male and female subjects. रामः याति । सीता याति ।

Roots and Suffixes

If we examine closely, we can see that a verb contains two parts. The first part is known as root (धातु) and the second, suffix (प्रत्यय). The part that suggests the action is called धातु and the part that shows when or how the action takes place, is known as प्रत्यय (suffix). The parts of the verb

'walked' are 'walk' and 'ed'. Here 'walk' is धातु. It shows what the action is. The part 'ed' shows when the action takes place. Suppose, we say 'the boy walked' the action of walking of the boy must have occurred in the past. Hence the part 'ed', which shows when the action takes place, is called, 'प्रत्यय'. Changes occur to this part of the verb, ie. 'प्रत्यय', according to the person, number of the subject and time or mode of action.

In indi and English each of the three persons has two numbers. Thus there are altogether six forms. In Sanskrit each person has three numbers. So a verb will have nine different forms.

	एकवचनम् Singular	द्विवचनम् Dual	बहुवचनम् Plural
प्रथमपुरुषः	सः (He)	तौ (They 2)	ते (They)
मध्यमपुरुषः	त्वम् (Thou)	युवाम् (You 2)	यूयम् (You)
उत्तमपुरुषः	अहम् (I)	आवाम् (We 2)	वयम् (We)

The verbs corresponding to these subjects are formed by adding the following suffixes respectively to the roots in present tense.

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	ति	तः	अन्ति
मध्यमपुरुषः	सि	थः	थ
उत्तमपुरुषः	मि	वः	मः

Just as we add the suffix 's' to the root 'to learn' to get the verbal form 'learns', we add these suffixes to the roots in Sanskrit with the subject in number and person. For example:-

या (go) या + ति = याति (goes)

लिख (write) लिख + ति = लिखति (writes)

पठ् (learn) पठ + ति = पठति (learns)

Now let us match the verbs with the subject according to the person and number.

एकवचनम् द्विवचनम् बहुवचनम्

प्रथमपुरुषः सः याति तौ यातः ते यान्ति

मध्यमपुरुषः त्वं यासि युवां याथः यूयं याथ

उत्तमपुरुषः अहं यामि आवां यावः वयं यामः

One thing must be particularly noted. No word other than त्वं, युवां, यूयं is to be taken as मध्यमपुरुष and no word other than अहं, आवां, वयं can be considered as उत्तमपुरुष. All other words, we use, come under the section of प्रथमपुरुष. Even the word 'भवान्' having the same meaning of त्वं (thou) is used as प्रथमपुरुष । भवान् याति ।

We have taken सः, तौ, ते as examples of प्रथमपुरुष. They are pronouns (सर्वनाम) । Some forms of the nouns are different in plural.

बालः (boy) बालौ (2 boys) बालाः (boys)

शिष्यः (pupil) शिष्यौ (2 pupils) शिष्याः (pupils)

Similarly वृक्षः वृक्षौ वृक्षाः, सूर्यः सूर्यौ सूर्याः etc.

According to the nature of certain roots, some changes can be seen in their forms - Compare the following:-

पठ् (To learn)

अस् (To be)

प्रथमपुरुषः पठति

पठतः

पठन्ति

अस्ति

स्तः

सन्ति

मध्यमपुरुषः

पठसि

पठथः

पठथ

असि

स्थः

स्थ

उत्तमपुरुषः पठामि पठावः पठामः अस्मि
स्वः स्मः

Here in the plural of प्रथमपुरुष, पठ् + अन्ति, the vowel अ of अन्ति drops. In उत्तमपुरुष, पठ् has become पठा as in पठामि पठावः पठामः ।

In the dual and plural forms of अस् the first letter अ drops.
In अस् + सि one स् also drops.

परस्मैपद and आत्मनेपद ।

Roots and suffixes are of two kinds. They are known as परस्मैपद and आत्मनेपद । To the roots in परस्मैपद, only the suffixes prescribed to the roots in परस्मैपद are added. And to the roots in आत्मनेपद, only the suffixes prescribed for आत्मनेपद are added. The suffixes prescribed for both, convey the same meaning. Both can denote the same person and number. What we have already learnt, is one set of suffixes. We have now to learn one more set of suffixes. But it must be remembered that the meaning and the purpose of the two sets of suffixes are one and the same. To an English man this nature of functioning may be absolutely strange. Hence he may find it difficult to grasp the idea without illustration. Let us make it clear by an example.

We wear clothes to cover nakedness. Though the purpose is the same, men and women do not wear the same type of dress. If one wears the shirt, the other, skirt. Whatever be the type we use, the purpose is the same.

In the same manner there are two kinds of roots in Sanskrit just like the men and women in the human kind. One set of suffixes suits one kind of roots and another set of suffixes suits the another. These two sets of suffixes have the same meaning. Of these, the suffixes given above are called परस्मैपद । They are to be added only to परस्मैपद roots. There is another set of suffixes called आत्मनेपद । They are added only to आत्मनेपद roots.

On careful examination it will be seen that there is only very little difference between these two sets of suffixes. Generally, the changes seen, is only in the last vowel. The main change is the last vowel 'इ', becoming 'ए'. Probably the same suffixes might have attained different forms because of the contact with different dialects prevailing in different regions.*

The two kinds of suffixes are given below to show the similarity between the two.

परस्मैपदप्रत्ययाः

आत्मनेपदप्रत्ययाः

प्र.पु	ति	तः	अन्ति	ते	इते	अन्ते
म.पु	सि	थः	थ	से	इथे	ध्वे
उ.पु	मि	वः	मः	ए	वहे	महे

* The definitions given to आत्मनेपद and परस्मैपद by the grammarians seem to be inadequate. Paanini might have adopted their definitions, as he did in many other things, because of his reverence to the ancient teachers. In fact, most of the usages found in classics do not at all agree with the definition. It is better attribute the cause of this classification regarding पदs to certain historical facts.

Reserchers have provided us with proofs to assert that the 'Aryans' are a set of people who had come in groups and settled down in the plains of the Indus and the Ganges, from the suburbs of the Caspian Sea in the Middle East. They had come to India in different periods through different regions. Some might have come through Persia and some other through Kashmir. On their way they might have settled down in each place for centuries. Due to the contact with the dialects of the locality or due to the peculiarities of the locality, the pronunication of the suffixes might have attained different forms. Such changes are very common in all languages. Later, when they met together in the plains of the Indus, they might have accepted both kind of pronunciation correct. But there was no hard and fast rule, in those days as the particular suffix is to be added to root of

particular kind. According to one's own will and pleasure both sets of suffixes were added to root of both kinds irrespectively. It is quite clear from the Ramayana that Valmiki had no notion of such classification of roots. The same is the case with Maha Bharata also. Whatever be the root, one of the two sets of suffixes could be added without any distinction. There was no such classification in those days. It is presumed, such a classification has come in force only after the age of the Great Paanini. The scholars who succeeded him began to add here to the rule strictly. Paanini went on classifying the roots until at last he found himself in a wildrness. So he had put many roots under a third head called उभयपद to which both sets of suffixes can be added. The rule regarding classification of परस्मैपद and आत्मनेपद adopted by the ancient teachers is as follows:- If the speakers thinks that the benefit of the action would go to another person (पर) the suffixes to be added to the roots, should be of परस्मैपद. If on the other hand, the speaker himself (आत्मन्) is benefited by the action, the suffixes prescribed for आत्मनेपद must be added. Generally this rule has not been observed by any poet in Sanskrit.

Modern researches do not agree to the fact that the Aryans had come to India from outside. They say that Aryans were the inhabitants of India. Let it be so. Even then my stand is not baseless. Their language might have adopted different accents of the dialects then prevailing in different parts of India.

Compare them with the verbal forms obtained by adding the suffixes.

प्र. पु.	पठति	पठतः	पठन्ति	भाषते	भाषेते
	भाषन्ते				
म. पु.	पठसि	पठथः	पठथ	भाषसे	
	भाषेथे	भाषध्वे			
उ. पु.	पठामि	पठावः	पठामः	भाषे	भाषावहे
	भाषामहे				

There are some roots that behave like certain actors who put on the clothes and ornaments of both men and women to suit the occasion.

Likewise both sets of suffixes are added to the same roots. Such roots are called उभयपदs (उभय - both). For example:-

भज् = to serve

परस्मैपदम्

आत्मनेपदम्

प्र. पु.	भजति भजन्ते	भजतः	भजन्ति	भजते	भजेते
म. पु.	भजसि भजध्वे	भजथः	भजथ	भजसे	भजेथे
उ. पु.	भजामि	भजावः	भजामः	भजे	भजावहे भजामहे

Some roots under the three categories i.e. परस्मैपद, आत्मनेपद and उभयपद, are given below. For easy recognition, the singular forms of प्रथमपुरुष of verbs are shown here. The roots are obtained by removing the suffixes. i.e. पठ्, लभ्, भज् etc.

परस्मैपदम्	आत्मनेपदम्	उभयपदम्
पठति = learns	लभते = gets	भजति or भजते = serves
चलति = moves	याचते = begs	पचति-ते = cooks
वदति = says	शोभते = shines	वपति-ते = sows
लिखति = writes	मोदते = delights	वहति-ते = carries
नमति = bows	भाषते = talks	ह्वयति-ते = calls
धावति = runs	यतते = tries	वयति-ते = weaves
पतति = falls	सहते = bears	यजति-ते = performs यज्ञ
क्रीडति = plays	वेपते = shivers	क्षिपति-ते = throws
खादति = eats	वन्दते = greets	मिलति-ते = meets

EXERCISE

Total – 100 marks

I Add the following suffixes to any of the roots given below and use them in your own sentences. (eg:- मि । वदामि, अहं वदामि) (10 M)

१ मः, २ थः, ३ से, ४ ति, ५ महे, ६ ध्वे, ७ वः, ८ सि, ९ इते, १० इ ।

II Write person and number of the following verbs and split them up into धातु and प्रत्यय. eg: - मोदे - उत्तमपुरुष एकवचन । मोद् + इ । (10 M)

१ क्षमामहे २ खादन्ति ३ नमामि ४ वपावः ५ मोदेते ६ भजामः
७ भाषेथे ८ पचध्वे ९ लभन्ते १० वन्दे ।

III Translate into English : (12 M)

१ वृक्षाः पतन्ति २ जनकः वदति ३ बालौ नमतः ४ मृगाः धावन्ति ।
५ युवाम् वदथः ६ अहं लिखामि ७ त्वं सहसे ८ वयं पठामः ।
९ जनाः यतन्ते १० वृद्धाः वेपन्ते ११ पिता मोदते १२ सूर्यः शोभते ।

(जनकः, पिता = Father; वृद्धः = old man; वृक्षः = Tree; बालः = Boy; मृगः = Deer; जनः = People; सूर्यः = Sun)

IV Translate into Sanskrit : (12 M)

1. We play 2. I sow 3. I bow 4. We talk 5. They eat
6. Two boys delight 7. The cooks cook 8. You two bear
9. The trees shake 10. Two beggars beg 11. Two pupils greet
12. The Brahmins perform 'Yajna'

(सूदाः = cooks; द्विजाः = Brahmins; वृक्षाः = trees; याचकौ = two beggars, छात्र, शिष्य = pupil)

V Correct the sentences:- (10 M)

१ वयं याचते । २ वृक्षाः पतति । ३ यूयं वेपन्ते । ४ आवां लिखथः ।

५ त्वं वदति । ६ वयं भाषध्वे । ७ शिष्यौ मोदसे । ८ त्वं सहे ।
९ अहं भजते । १० जनकः खादसि ।

VI Match the following nouns with the verbs:-

(10 M)

Subject	Verb	Subject	Verb
१ अहं	पठन्ति	६ देवौखादामः	
२ शिष्याः	मोदावहे	७ वयं	शोभते
३ वृक्षौ	खादथ	८ त्वं	सहन्ते
४ यूयं	पततः	९ जनाः	याचध्वे
५ आवां	लिखामि	१० यूयं	पठसि

VII Add suitable suffixes:-

(10 M)

१. अहं मोद- २. यूयं शोभ- ३. जनाः पठ- ४. सूदाः पच-
५. शिष्याः यत- ६. भक्ताः भज- ७. द्विजौ यज- ८ यूयं धाव-
९. आवां क्रीड- १०. धीराः सह-

VIII Write the correct forms according to the direction:-

(10 M)

(Eg. - आत्मनेपदं मध्यमपुरुषः द्विवचनं = भाषेथे)

१ परस्मै-उत्तम-बहु । २ आत्मने-प्रथम-बहु । ३ परस्मै-मध्यम-बहु ।
४ आत्मने-प्रथम-एक । ५ परस्मै-उत्तम-एक । ६ उभय-उत्तम-एक ।
७ परस्मै-मध्यम-एक । ८ उभय-मध्यम-बहु । ९ आत्मने-उत्तम-एक ।
१० परस्मै-प्रथम-एक ।

IX Write पद, पुरुष and वचन of the following:-

(10 M)

(Eg:- पठावः - परस्मैपदं उत्तमपुरुषः द्विवचनम्)

१ नमामः २ सहसे ३ धावामि ४ यतावहे ५ लभन्ते ६ चलथः
७ भाषध्वे ८ लिखसि ९ वन्दे १० पतावः

X Learn by heart:-

(06 M)

1. The suffixes in the present tense of परस्मैपद and आत्मनेपद (nine each)
2. All forms of the verbs in both padas (पठति and भाषते)
3. The meaning of roots, in each पद