

**Intermediate Level of Spoken Sanskrit**  
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**Lecture – 7**

**Introduction to the first and second person pronouns in the plural forms – Part 1**

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 and svāgatam back. In the lessons thus far, we have looked at the different nouns, the simple nouns, and pronouns, in the different declensions in the singular, and what we are going to do next is look at the first and second person pronouns in the plural forms. So, the lesson number seven is going to be an introduction to the first and second person pronouns in the plural forms and this is the part one of that. So, this particular lesson will contain an introduction to the *asmāt* and *yuṣmat*, so, the *asmāt* as you can hear the the sound as there indicating the first person and *yuṣmat* with the *yu* that use in the plural pronouns in the *bahuvacanam* or in the plural forms, and then we will do a revision of the simple *dhāturūpa* or the verb conjugations that we looking at and also do a practice of some more causative forms and then we are also focusing on building your vocabulary through these lessons but I just wanted to also mention at this point that we've already talked off in our previous course the introduction to basic spoken Sanskrit that when we refer to the first and second persons in sanskrit. so, we have in English we have the first person second person third person in sanskrit actually doesn't follow that order. so, in sanskrit we have it it's just a revision in sanskrit we talked about the *prathīmpuruṣa* which is actually the third person meaning the *saḥ sā tat* that and then we have the *madhyama-puruṣa* which is the *tvam* and then we have *uttama-puruṣa* which is the *aham*. okay. So, it's just a little confusing so to keep matters simple because of the larger audience that I am dealing I will stick to the more common English usage of the first second third pronouns all right. So, let's move on we'll do a conversation with *Pīyūṣ. hariḥ om pīyūṣa! namaste ārye! parīkṣāyāḥ param yūyaṁ kutra gamiṣyatha? vayaṁ parīkṣāyāḥ param sapta-divasīya-saṁskṛtabiraṁ kartuṁ saṁskṛtabhāratīm gamiṣyāmaḥ| saṁskṛtaśibiraṁ kutra bhaviṣyati? tat beṅgālurunagare bhaviṣyati| tadviṣaye yuṣmān / kaḥ uktavān?- tadviṣaye asmākaṁ śikṣakaḥ asmān uktavān| yuṣmābhiḥ saha yuṣmākaṁ / pitarau gamiṣyataḥ kim? ām | asmābhiḥ saha asmākaṁ pitarau api gamiṣyataḥ| saṁskṛtabhāratī saṁskṛtaśibirāya yuṣmat kati rūpyakāṇi svīkṛtavatī vā grhītavatī? sā saṁsthā asmāt kevalaṁ saptaśata-rūpyakāṇi grhītavatī| Oh śibirakāle te yuṣmabhyaṁ sarvaṁ dāsyanti kim? ām| śibirakāle te asmabhyaṁ vāsaṁ bhojanaṁ pustakaṁ tathā sarvaṁ prayojanīyaṁ dāsyanti| uttamam yuṣmāsu kim saṁskṛtānurāgaḥ asti? ām| avaśyam| asmāsu saṁskṛtānurāgaḥ bahu asti| uttamam yuṣmāsu in all of you yuṣmāsu saṁskṛtānurāgaḥ asti kim? saṁskṛtānurāgaḥ the love for Sanskrit so, avaśyam you will answer asmāsu saṁskṛtānurāgaḥ asti| bahu asti uttamam all right. So, let's analyze this conversation okay. so, here we have *āryā - hariḥ om pīyūṣa!* and then he says *namaste ārye!* and then the question was *yūyaṁ* okay. so, *yūyaṁ* is like we have been doing in the previous cases we will be indicating which persons which person is it? it's the second person plural. so, it's the first case. I just do that again for you so it's the first case for the second person plural okay. so, *yūyaṁ parīkṣāyāḥ param kutra gamiṣyatha?* because it's the first case that means it's the subject of the verb we have changed it into *gamiṣyatha?* okay that is important to connect. so, the subject has to connect to the verb conjugation correctly so that the amount of computing is very important in Sanskrit. next *vayaṁ*, so, *vayaṁ* means in the first person. so, you say *yūyaṁ* for the plural and *vayaṁ* or *yūyaṁ* just to bring and bring a similarity with the English. so, *vayaṁ* is the first case for the first person plural. so, *vayaṁ parīkṣāyāḥ param sapta-divasīya-saṁskṛtabiraṁ kartuṁ saṁskṛtabhāratīm gamiṣyāmaḥ|* again there is an accord with the subject. Moving on *saṁskṛtaśibiraṁ kutra bhaviṣyati?* the answer - *tat beṅgālurunagare bhaviṣyati|* we have the seventh case. next *tadviṣaye yuṣmān / vaḥ*, so, *yuṣmān* is the, the second case for the second person plural *yuṣmān* or *vaḥ*, *kaḥ uktavān?* who told you about that *tadviṣaye asmākaṁ*, so, the answer is *asmākaṁ* not *mama* but *asmākaṁ*, so, which is the sixth case for the first person plural *asmākaṁ śikṣakaḥ asmān*, so, *yuṣmān* for you-s and for us in the second case it is *asmān*, so, this is the second case for the first person plural *asmān / naḥ uktavān|* next *yuṣmābhiḥ saha*, *saha* the moment you see this *saha* you know that the accompanying the *vibhakti* is the instrumental or the third case. so, this is the third case for the second person plural. so, *yuṣmābhiḥ saha yuṣmākaṁ* or *vaḥ*, so, what did does it ring a bell we had*

before this asmākaṁ, so, this is yuṣmākaṁ, so, this will be the sixth case for the second person plural yuṣmākaṁ or vaḥ pitarau gamiṣyataḥ kim? so, pitarau is the dual case indicating pitā ca matā ca, so, the father and the mother which becomes the couple of the parents. so, it's the couple of the parents and therefore pitarau and what do we notice there that the verb becomes gamiṣyataḥ, so, the taḥ here indicating the dual case for the word pitarau ok. so, pitarau gamiṣyataḥ kim? and the answer is ām | asmābhiḥ saha, so, yuṣmābhiḥ and asmābhiḥ, so, because there is a saha it will automatically become the third case for the first person plural. so, asmābhiḥ saha asmākaṁ or naḥ and we've seen that before so it's the sixth case for the first person plural naḥ pitarau api saṁskṛtaśibirāṁ gamiṣyataḥ| uttamam moving on saṁskṛtabhāratī saṁskṛtaśibirāya, so, the śibirāya here indicating for the saṁskṛtaśibirāṁ. yuṣmat, so, yuṣmat is from you and that's the ablative of the fifth case for the second person plural yuṣmat kati rūpyakāṇi gr̥hītavatī? how much money did she take and the answer sā saṁsthā if it was yuṣmat the relative one to the asmā to the first person will be asmā but uttamam. so, asmā is the fifth case for the first person plural asmā kevalaṁ only saptaśata-rūpyakāṇi that 700 rupees gr̥hītavatī, so, this is a very very good deal to have just in 700 rupees the opportunity to have a full Sanskrit immersion for seven days with everything looked after is really an excellent deal and would highly recommend that you've try and find such a community around you of saṁskṛtabhāratī and find have the opportunity to practice your Sanskrit. next śibirakāle te yuṣmabhyaṁ, yuṣmabhyaṁ means to you huh. so, you yuṣmabhyaṁ to all of you. so, we see fourth case and for the second person plural. so, how do we know it is also that's supposing you are in doubt you look at the verb so it says yuṣmabhyaṁ / vaḥ sarvaṁ dāsyanti kim? so, the dadāti the moment you hear the verb the dadāti you are sure that the noun accompanying it or the person who's receiving it will have to be in the dative case or the fourth case okay. so, dāsyanti will indicate that okay kim answered ām and now you can start guessing what would happen te asmabhyaṁ, so, yuṣmabhyaṁ asmabhyaṁ fourth for the first person plural or naḥ vāsaṁ stay bhojanaṁ food pustakaṁ books book tathā prayojanīyaṁ sarvaṁ dāsyanti. prayojanīyaṁ means need needs what you need prayojanīyaṁ all that is needed prayojanīyaṁ sarvaṁ dāsyanti they will give. next yuṣmāsu which is the seventh case for the second person plural yuṣmāsu kim saṁskṛtānurāgaḥ asti? so, saṁskṛtānurāgaḥ is a composite here of saṁskṛta, so, it's a composite of saṁskṛta plus anurāgaḥ and I told you that we are going to be looking at different kinds of sandhis I will just make the alright for you because it was done in a hurry. So anurāgaḥ means a love of and saṁskṛta plus anurāgaḥ the makes it a long sound. so, it becomes saṁskṛtānurāgaḥ okay I just write that for you in the transliteration as well okay. there we go. so, yuṣmāsu, so, these qualities we always use it with the seventh case in you. so, yuṣmāsu saṁskṛtānurāgaḥ asti kim? asti? and the answer avaśyam definitely asmāsu and that is the seventh for the first person plural asmāsu bahu saṁskṛtānurāgaḥ asti| so, we see that in this way we have used the first and second person pronouns in the plural in all the cases. Now let's move on and do a little practice around this. so, here we have you have the table again you've looked at a table earlier but here I'm going to start presenting to you a some tables which are going to be a little more complex but what I'd like you to do is to really use this opportunity to pause the button and to do all the possible permutations and combinations which would be grammatically correct. so, I'm going to just indicate to you how you can go about it and then you can find your own way through it okay. so, the idea is to practice the singular and the plural for the first person pronouns. so, when we say ahaṁ adya ślokaṁ paṭhāmi, so, ahaṁ adya ślokaṁ paṭhāmi a plural vayam adya ślokaṁ paṭhāmaḥ, so, what I'd like you to do is to follow the cursor because then it becomes easier for you to keep track of the trajectory that I am using in these tables. so, ahaṁ adya ślokaṁ paṭhāmi plural uttamam vayam adya ślokaṁ paṭhāmaḥ, next, ahaṁ śvaḥ kathāṁ likhāmi vayam śvaḥ kathāṁ lekhāmaḥ or lekhiṣyāmaḥ, so, the present also gets used for the future as we've already seen it before but you can definitely practice with the correct future tense as well. next ahaṁ paraśva nāṭakaṁ, nāṭakaṁ is drama just like kathā was a story nāṭakaṁ racayiṣyāmi I will create it vayam paraśvaḥ nāṭakaṁ racayiṣyāmaḥ uttamam next ahaṁ hyaḥ dūravāṇīm dattavān or dattavatī plural vayam hyaḥ dūravāṇīm dattavantaḥ we gave it or dattavatyaḥ if it is the feminine moving the last one ahaṁ parahyaḥ subhāṣitaṁ śrutavān or śrutavatī and I've left the plural for you to figure out vayam parahyaḥ subhāṣitaṁ śrutavantaḥ or śrutavatyaḥ uttamam. so, that's one part of the story now you can do the second part independently and then you can combine the whole thing, so, you can do tvam api paṭhasi yūyam api paṭhatha. I will now combine it so, you say add ahaṁ adya ślokaṁ paṭhāmi tvam api paṭhasi, so, you are also studying vayam adya ślokaṁ paṭhāmaḥ yūyam api paṭhatha alright. so, I've shown you how you can practice with the, the second person in the first case here alright. so, you can use this whole chart as I said pause the button and go through as many permutations combinations as you can. Let's move on to the next case the second case and in this one we have we see that it is mām or mā becomes asmān or naḥ and for you to tvām or tvā becomes yuṣmān or vaḥ if you can remember what we had we have seen these forms already in the

conversation. so, a little more practice with this. Again whole lot of varieties. so, I will take you through a simple one and then allow you to practice it by ourselves. so, tvam adya mām milasī kim? I've been I put these dot dot dot it means that you have sufficient knowledge by now to start applying the conjugations for the different verbs alright. so, you have to be very careful who the subject is so that you get it right. so, tvam adya mām milasī kim? will you meet me today? Plural yūyam adya mām milatha kim? all right now here we are also practicing the second person. so, what we will do is we this was to give you the simple way of using the subjects. Now let's play with the objects there or the accusative form of the first person and the second person. so, let's do it like this tvam adya mām milatī kim? plural tvam adya asmān will you meet us milasī kim? okay now you can do the same thing with you have the, here we have the form which is the causative. so, let's take that so, tvam adya mām melayasī kim? means are you going to meet make me meet someone? Let's do it with a smile tvam adya asmān melayasī kim? the same you can do with yūyam. so the verb conjugation will change but I want to add the other an extra thing here which is you can also - if you want to make your sentence a little more complicated you do it with the vinā which means without. so, tvam adya let's take the second one let's do it with the praparaśvaḥ to get the practice of a different one. so, tvam praparaśvaḥ mām vinā gamiṣyasi kim? will you go without me and then tvam praparaśvaḥ asmān vinā gamiṣyasi kim? all right are you following me there and then you can do the same thing will you speak to me vadiṣyasi na vadiṣyasi and āgāmi-māse in the next month coming to the lower one.so, here we have aham the same pattern but with the first person now. so, aham the first person has a subject but the second person as the object here. so, aham praparahyaḥ that's yesterday but day before, day before the day before yesterday. so, aham praparahyaḥ tvām drastavān or drastavī and then I saw all of you. so, aham praparahyaḥ yuṣmān drastavān or drastavī if you want to make that into the plural. so, vayam praparahyaḥ tvām drastavāntaḥ uttamam or drastavātaḥ and then with the plural vayam praparahyaḥ yuṣmān drastavāntaḥ or drastavātaḥ uttamam. let's do their ṇiC of it huh, so, ṇiC here is aham tvām darśitavān I showed you and the in the past tense of course and then I showed all of you aham yuṣmān darśitavān all right and then we have gāpitavān I made you sing aham tvām gāpitavān gītavān means I sang aham gīta gītavān or gāpitavān in this one it's not so easy to say aham tvām gītavān it means I sang you which is a bit awkward so for this second case it is better to I just mark that it is better to go directly there huh this one is not a very logical one that doesn't come in very easily there anyway but tvām vinā gītavān you can say aham tvām vinā gītavān I sang without you yesterday or you can even make it like that you say aham tvām vinā gāpitavān I made someone else sing without you okay. so, here we have this chart just to close this one I will do a quick practice with you of the causative as well. so, milati becomes milayati, so, milati to meet milayati to make meet. gamiṣyati will go will, be gamayiṣyati will make that person go. vadiṣyati, vādayiṣyati or vācayiṣyati. alright. next vācayiṣyati is to make the person speak as you can see. now dr̥ṣṭavān will become darśitavān I showed and then you have, you have gītavān sang, gāpitavān makes someone else sing. so, that's the causative as well. so lots of practice here if you can actually just spend half an hour probably just going through all the various permutations and combinations. so, what I would propose is that as you do this try and also put in one or two words after you finish this exercise see if you can apply your own vocabulary to make some sentences based on this framework that way you would integrate this practice and integrate your knowledge into this exercise. moving on we have mayā which means with me. so, here we have again another complex table but I will break it down for you. so, that you can practice it meaningfully. so, we have so, please follow my cursor because then it is easier to follow along. so, yeah here we have saḥ I'll stick to only the singular. so, that we don't I mean the only the first one instead of saḥ tat bhavān or bhavatī, I'll just stick to the saḥ as representative of the whole group. so, saḥ mayā saha here we have mayā saha what does what happens to mayā in the third case it becomes asmābhiḥ and taya becomes yuṣmābhiḥ let's apply that saḥ mayā saha praviśati enters next saḥ asmābhiḥ saha praviśati enters with all of us. next saḥ tvayā saha praviśati enters with you and then saḥ yuṣmābhiḥ saha praviśati enters with all of you all right. you can then do it with the plural in which case it will you know the plural forms and it will take those forms. so, te mayā saha pravekṣyanti or then you can also do it with tvam, so, when you do it with tvam what happens it becomes tvam mayā praviśasi uttamam. so, you have to put si the moment you have a tvam and then it will become yūyaṁ mayā saha praviśatha uttamam. using asmākā or a mayā and asmābhiḥ not asmākām, so, tvam mayā saha praviśasi see we have seen tvam asmābhiḥ saha praviśasi alright. so, I will allow you to look at this for a short while but then what we will also do is I will introduce you to the other words here. so, that you're familiar with them. so, we have the next word this category which is pravekṣyati which means in the future will enter pravekṣyati and pravekṣyanti pravekṣyasi pravekṣyatha pravekṣyāmi and pravekṣyāmaḥ with the different subjects na is an option if you want to negate the sentence the other way of negative it is using the vinā which means without me. so, if you want to

say I don't want to enter, I will not enter I will not enter with you, you can say, ahaṁ taya Saha na pravekṣyāmi means I will not enter with you and or you can say ahaṁ yuṣmābhiḥ saha na pravekṣyāmi I will not enter with all of you but if you want to use vinā here you would say ahaṁ taya vinā pravekṣyāmi which means I will enter without you and now or you can say in the plural ahaṁ yuṣmābhiḥ vinā pravekṣyāmi which means I will enter without you. so, in the first case when we use na with the meaning is I will not enter with you. so, the saha means with you and I will not enter the negation is on the know on the verb but in the second case using vinā we say I will enter without you. so, it's the negation is when the relationship with the person you are doing the action with so this is interesting here. The other words that we have here prakoṣṭham na praviṣṭavān in the past tense prakoṣṭham is the room. so not praviṣṭavān praviṣṭavān I did not enter nirgatavān, so, nirgatavān means left exited okay. I'll just write it here exit okay. nirgatavān and then the last one which is a interesting way of saying it we'll do it with a saḥ to keep it simple. so, saḥ, saḥ mayā saha svadeśe vasati. lives in the country with me in my in their own country now saḥ asmābhiḥ saha svadeśe vasati lives with all of us with all with you saḥ tvayā saha svadeśe or nagare vasati and then saḥ yuṣmābhiḥ saha svadeśe vasati alright. so, you can use the with here in the first in the first person and the second person in the instrumental case or the third case in the singular and the plural I've given you both of this so that in your brains you have simultaneously both kinds of words that are registered. let's move on to the next one and here we see that we have mahyam we're already seen that mahyam or me becomes asmabhyam or naḥ and now you can guess tubhyam or te becomes yuṣmabhyam or vaḥ uttamam let's do the practice here I have simplified the chart but it is up to you to put in the different fill up the different forms the moment you see the dot-dot-dot it means there is some work for you to do in that case. so, we have here saḥ mahyaṁ or me vastraṁ prayacchati gives me or the little ways of saying to me vastraṁ dress prayacchati or cloth prayacchati saḥ asmabhyam, asmabhyam vastraṁ or vastrāṇi prayacchati next saḥ tubhyaṁ to you or te vastraṁ prayacchati in the plural saḥ yuṣmabhyam or vaḥ vastraṁ or vastrāṇi prayacchati uttamam. so, gives it to you then you can change the person who is doing the action either tvam or yūyam and then aham or vayam and you can fill that up here I have also given this these set of verbs to you these set of verbs that you can see here because there is a little something to learn there so, when you say prayacchati in the future it becomes pradāsyati okay and then the conjugation that you already are familiar with so pradāsyati tvam pradāsyasi aham pradāsyāmi and permutations and combinations there with vastraṁ or you can fill it up with whatever you want there okay another one now the fourth case is also used in the sense of for you. so, saḥ mahyaṁ sundaraṁ pūṣpaṁ kreṣyati, so, saḥ mahyaṁ sundaraṁ pūṣpaṁ kreṣyati. he will buy a beautiful flower for me and that you can say saḥ asmabhyam for us sundaraṁ pūṣpaṁ kreṣyati uttamam you can do the same with tubhyam sundaraṁ pūṣpaṁ kreṣyati or yuṣmabhyam sundaraṁ pūṣpaṁ kreṣyati. got it? and the last one which is a very important and oft use a form our expression using the dative case is this here you have it all in blue to mark the color code for you. so, you say you use the fourth also to say I like something, something is liked by me. so, we say mahyaṁ phalaṁ khādituṁ rocate. so, I like to me the the idea of eating the fruit is likeable that's one way of is translating it into English mahyaṁ phalaṁ khādituṁ rocate or phalāni rocante and a plural asmabhyam phalaṁ khādituṁ rocate or phalāni rocante and the next tubhyam phalaṁ khādituṁ rocate or rocate? I can either make it a question or a simple sentence and tubhyam or yuṣmabhyam phalaṁ khādituṁ rocate okay. so, that is what we have here for the 4th and with this again you have a lot of options of you're playing around with the different subjects who the different receivers and the different actions accompanying them. tarhi abhyāsaṁ karotu, abhyāsenaiḥ bhāṣyāḥ śīghrapaṭhanam adhyayanaṁ bhaviṣyati. study the language and with more practice your acquisition of the language is going to be speeded up. now I just I've just put that in a chart for you in this lesson we are only going to look at that many forms and in the following lesson we look at a few more so here we have the forms you see aham becomes vayam tvam becomes yūyam, so, the we and the you that you can hear that māṁ becomes asmān, tvām yuṣmān or naḥ or vaḥ their. next mayā with me becomes asmābhiḥ with us tvayā becomes yuṣmābhiḥ uttamam and then mahyam or me becomes asmabhyam to us or naḥ and tubhyam or te becomes yuṣmabhyam or vaḥ uttamam. so, you can just do vayam asmān asmābhiḥ asmabhyam, so, here the action has to be reversed a little bit ok for the you yūyam yuṣmān yuṣmābhiḥ yuṣmabhyam, so, learn it up to that practice as much as you can. so, let's do work just let's look at this verse in the Gita where they have the some usage of the first person in the different cases that are available here. so, let's have a look at it.

ya idaṁ paramaṁ guhyaṁ mad-bhakteṣvabhīdhāsyati |  
bhaktiṁ mayi parāṁ kṛtvā māmevaiṣyatyasaṁśayaḥ ||

okay. so, what does it say here ya idaṁ paramaṁ guhyaṁ, so, this highest secret those who teach this most confidential knowledge amongst my devotees performed the greatest act of love they will come to me without

doubt and what is it so, he says here yeah yeah is actually we are already looking at a sandhi form here. so, we've looked at this word before and we know that in its original form it has the two dots it has the visarga along with it okay. so, we have it as ya idaṁ paramaṁ guhyaṁ this highest knowledge mad-bhakṭeṣ mad-bhakṭeṣ abhidhāsyati, so, I'll also introduce you to the sandhi, mad-bhakṭeṣ abhidhāsyati, so, here we have bhakṭeṣu plus abhidhāsyati you can see the combination there becomes the the va here alright mad-bhakṭeṣvabhidhāsyati | bhaktiṁ mayi parāṁ kṛtvā by having this highest highest devotion in me māmevaiṣyatyasaṁśayaḥ and I will start telling you about the Sandhi here already. so, you have māmeva, so, you have māṁ plus eva plus eṣyati and then I will take that out delete that for now plus asaṁśayaḥ okay. māmevaiṣyat māmeva, so, you see here there's a break māmeva eva plus eṣyati becomes evaiṣyati then here ti plus asaṁśayaḥ becomes tyasaṁśayaḥ alright. so, anyway this is something that we will study a little more in detail and more systematically but I thought I'll take the occasion to present it to you. so, asaṁśayaḥ without any doubt he will attain me he will come to me. so, would you like to just repeat once after me

ya idaṁ paramaṁ guhyaṁ mad-bhakṭeṣvabhidhāsyati |  
bhaktiṁ mayi parāṁ kṛtvā māmevaiṣyatyasaṁśayaḥ || uttamam.

so, this is a very powerful verse because at the end it comes at the last chapter the eighteenth chapter where she Krishna's told Arjuna all the reasons why it is so, important to act and perform the action that he needs to do no matter how gruesome it is for the greater good of humanity. so, here after saying that he says that in this whole thing how will you be observed it says you have to offer yourselves to me give your devotion on me and you are sure to come to me. so, above the Gita there are lots of people have said some very powerful quotes and this is one by Mahatma Gandhi where he says that Gita he sees it as a ray of hope he says when doubts haunt me when disappointments stare me in the face and I see not one ray of hope on the horizon I turned to the bhagavad-gita and find a verse to comfort me and immediately begin to smile in the midst of overwhelming sorrow. so, a lot to think about there. śubhāste panthānaḥ may your paths be happy and may they be auspicious may they be good so, with these words I will let you practice based on this session that we have conducted lot to do bahu abhyāsasya avasaraḥ asti. kṛpayā kurvantu. śubhamastu.