In this lesson, we formally introduce the verb अस् (to be). 

अस् denotes existence in all its variants.

Sanskrit is unique in that three forms exist for each noun. They are singular, plural and dual. The third form dual is to be used when referring to two persons at a time.

The Sanskrit names for these forms are

<table>
<thead>
<tr>
<th>Form</th>
<th>Sanskrit Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>एकवचनम्</td>
</tr>
<tr>
<td></td>
<td>एकवचनम्</td>
</tr>
<tr>
<td>Plural</td>
<td>बहुवचनम्</td>
</tr>
<tr>
<td></td>
<td>बहुवचनम्</td>
</tr>
<tr>
<td>Dual</td>
<td>द्विवचनम्</td>
</tr>
<tr>
<td></td>
<td>द्विवचनम्</td>
</tr>
</tbody>
</table>

As in other languages, Sanskrit also distinguishes sentences in first, second and third person. The sanskrit terms for these are.

<table>
<thead>
<tr>
<th>Person</th>
<th>Sanskrit Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttama</td>
<td>उत्तम पुरुषः</td>
</tr>
<tr>
<td>Madhyama</td>
<td>मध्यम पुरुषः</td>
</tr>
<tr>
<td>Prathama</td>
<td>प्रथम पुरुषः</td>
</tr>
</tbody>
</table>

Let us first look at some sentences.

This section deals with the verb अस्.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>अहं आचार्यः असि</td>
<td>I am a teacher</td>
</tr>
<tr>
<td>aham ācāryaḥ asmi</td>
<td></td>
</tr>
<tr>
<td>तवं शिष्यः असि</td>
<td>You are a student</td>
</tr>
<tr>
<td>tvam śiśyaḥ asi</td>
<td>(Disciple)</td>
</tr>
<tr>
<td>एष: महाराजः अस्ति</td>
<td>He is an emperor</td>
</tr>
<tr>
<td>ēṣaḥ mahārājaḥ asti</td>
<td></td>
</tr>
<tr>
<td>एषा महाराज्ञी अस्ति</td>
<td>She is a queen.</td>
</tr>
<tr>
<td>ēṣā mahārājñī asti</td>
<td></td>
</tr>
</tbody>
</table>
Note that Sanskrit does not use the definite or indefinite article. The translator has to introduce the article as required.

पुस्तकेः अत्र आसि The book is here
pustakaṁ atra asti
मन्दिरं तत्र आसि The temple is there
mandiraṁ tatra asti

Let us now look at some expressions involving द्विवचनम् or the dual form.

आवां वै विच्छीद्यां स्वः: We (two) are doctors
āvāṁ vaidyau svaḥ
युवाः भक्तो स्थः You (two) are devotees
yuvāṁ bhaktau sthaḥ
eतौ सेवकोऽस्तः They (two) are servants
eetau sēvakau staḥ
eतौ सेविकेऽस्तः They (two) are maids
eetau sēvikē staḥ
फलं अत्र स्तः Two fruits are here
phalē atra stāḥ
pद्रों तत्र स्तः Two lotuses are there
padamē tatra stāḥ

Expressions involving the plural form.

व्यां पालकाः स्मः We (all) are drivers
vayaṁ cālakāha smaḥ
युवौं पालकाः स्थः you (all) are cooks
yūyaṁ pācakāha stha
eतौ युवकाः सन्तः They (all) are young lads
eṭē yuvakāha santi
eतौ युवताः सन्तः They (all) are young women
eṭāha yuvatayāha santi
मन्नानि अत्र सन्तः Forests are here
vānāni atra santi
In this section, the verb अस्ति is used as अस्ति to denote possession (in the sense of have)

मम पुत्रः अस्ति I have a son or
mama putrah asti My son is here

मम पुत्रः स्तः I have (two) sons or
mama putrau staha My (two) sons (are) here

मम पुत्रः सन्ति I have (more than 2) sons
mama putraha santi or My sons (more than 2) are here

The above sentences can be translated in two ways since Sanskrit does not have the definite article.

Also the same verb अस्ति is used in two different ways to mean "is" and "have".

The correct meaning will have to be understood from the context. Though this may appear a bit confusing, the student will be able to make the distinction with some practice.

Lesson-2  Section-3
The table given below summarizes the use of the verb अस्ति in different forms.

Conjugation of the verb अस्ति

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>अस्ति</td>
<td>र्थः</td>
<td>स्मः</td>
</tr>
<tr>
<td>2nd</td>
<td>असि</td>
<td>र्थः</td>
<td>स्थः</td>
</tr>
<tr>
<td>3rd</td>
<td>अस्ति</td>
<td>स्तः</td>
<td>सन्ति</td>
</tr>
</tbody>
</table>

In Sanskrit, the verb will have to conform to the Person
and Number.

The table below gives examples of the three noun forms (in the nominative) of the nouns पुत्रः, सेविका and फल्मूँ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>पुत्रः</td>
<td>पुत्रो</td>
<td>पुत्रः</td>
</tr>
<tr>
<td>Feminine</td>
<td>सेविका</td>
<td>सेविके</td>
<td>सेविका:</td>
</tr>
<tr>
<td>Neuter</td>
<td>फल्मूँ</td>
<td>फले</td>
<td>फल्मूँ</td>
</tr>
</tbody>
</table>

Each noun, will have to be rememberd with respect to its three forms, i.e., singular, Dual and Plural.

The personal pronouns also have three forms

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I per.</td>
<td>अहं</td>
<td>आवां</td>
<td>वर्ण</td>
</tr>
<tr>
<td></td>
<td>I</td>
<td>We two</td>
<td>We</td>
</tr>
<tr>
<td>II per.</td>
<td>तब्ब</td>
<td>बुवां</td>
<td>बूवां</td>
</tr>
<tr>
<td></td>
<td>You</td>
<td>You two</td>
<td>You(many)</td>
</tr>
</tbody>
</table>

Please note that the personal pronouns in First and second person have no gender.

The personal pronouns corresponding to the possessive case are also given in the three forms. In the first and second person they have no gender.

<table>
<thead>
<tr>
<th></th>
<th>अम्मा</th>
<th>आवो:</th>
<th>अस्मार्कः</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>my</td>
<td>our</td>
<td>our</td>
</tr>
<tr>
<td>II per.</td>
<td>तब्ब</td>
<td>बुवो:</td>
<td>बुःमार्कः</td>
</tr>
<tr>
<td></td>
<td>your</td>
<td>your(two)</td>
<td>your</td>
</tr>
</tbody>
</table>

The Demonstrative pronouns have three forms too.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>
Exercises for lesson 2.

Exercise-1

Here are some examples of questions and answers relating to this lesson.

Q. किं एतूः तव पुस्तकं Is this your book?

A. आं एतूः मम पुस्तकं yes, it is my book.

Q. किं एशः तव भ्राता Is he your brother?

A. न एशः मम भ्राता नास्ति No, he is not my brother.

Now, try and answer the questions given below.
The answer may be in the affirmative or negative.
The type of answer required is also indicated.

1. किं सा तव स्वसा आ �____________________

2. किं एशः तव भायाः न __________________

3. किं तत् तव वाहनम् न __________________

4. किं एशः तव गुरुः आ __________________

Lesson-2

Exercise-2
Fill in the blanks with the appropriate singular, plural or dual form of the noun. Study the example given before proceeding further. We are introducing numbers as well.

Example:

अत्र पुस्तक असित | तत्र हे पुस्तके स्तः
हे - two

Questions:

1. अत्र पुत्र: असित तत्र त्रयः ______ सन्निति
   (त्रयः - three)

2. अत्र सेविका असित तत्र चतुर्यः ______ सन्निति
   (चतुर्यः - four)

3. अत्र चुविति असित तत्र सत अष्टी सन्निति
   (सत - seven)

4. अत्र चुवकः असित तत्र अष्ट ______ सन्निति
   (अष्ट - eight)

5. अत्र फलं असित तत्र हे ______ स्तः:

Lesson-2
Exercise-3

Fill up the blanks with appropriate demonstrative pronouns. An example is given first.

तत्र गृहं असित | तत्व मम गृहं

1. तत्र पिता असित ______ मम पिता
2. तत्र नारी असित ______ तव माता
   (नारी - lady)
3. पुत्रं फलं ______ मम फलं
4. अत्र पुष्कः असित ______ मम पिता
5. अत्र लेखनी असित ______ तब लेखनी
   (लेखनी - pen)

Please remember the distinction made earlier between स: and एषः:
Lesson-2  
Exercise-4  
Fill in the blanks  With the appropriate form of the noun  
and the verb अस्. An example sentence is given.  

कित अहूँल्यः सन्ति    दश अहूँल्यः सन्ति  

1. कित सूर्यः सन्ति    एकः ________________  

2. कित तारः सन्ति    बहुवः ________________  

3. एक हस्ते कित अहूँल्यः सन्ति    पच चरण  

4. कित नयनाणि सन्ति    द्रें ________________  

नयनाणि -eye declines like फल्म्यः  

5. कित कर्णः सन्ति    द्रृश्य ________________  

कर्णः - ear (masculine) declines like पुत्रः:  

6. अध्यक्षः कित पादः सन्ति    अध्यक्षः चतवारः ___________  

7. कार्यार्थः कित चकारणः सन्ति    चतवारि ________________  

8. वैसैक्तः यात्रयः कित चकारणः सन्ति    द्रृश्य ________________  

9. कित बीणः सन्ति    द्रृश्य ________________  

Lesson-2  
Exercise-5  
Fill up the blanks with the appropriate form of अस्.  
Example.  

अहं भारते असम स: अमेरिकाया असित  

-----
Lesson-2
Exercise-6
Form questions as shown in the example.

एतत् मम धनम्	एतत् किं तव धनम्

1. एतत् आवृयोः धनम्
2. एतत् असमाकं धनम्
3. एतत् मम पद्मं
4. एतत् मम कार्यानं

कार्यानम् - Motor vehicle, declines like फलं

Lesson-2
Sanskrit Numerals.

We have used numbers in the sentences seen earlier. The names given to the ten numerals are given below. Devanagari has its own symbols for the numerals and these are also shown alongside.

Please note that number 1 will apply only to एकवचनम् while 2 will apply to द्विवचनम्. The first four numbers alone have variations depending on the gender. The remaining six have the same form for all the three genders.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>एक</td>
<td>१</td>
<td>एकः</td>
<td>एका</td>
<td>एकः</td>
</tr>
<tr>
<td>2</td>
<td>दू</td>
<td>२</td>
<td>दूः</td>
<td>दूः</td>
<td>दूः</td>
</tr>
<tr>
<td>3</td>
<td>त्र</td>
<td>३</td>
<td>त्रः</td>
<td>त्रः</td>
<td>त्रः</td>
</tr>
<tr>
<td>4</td>
<td>चतः</td>
<td>४</td>
<td>चतःः</td>
<td>चतःः</td>
<td>चतःः</td>
</tr>
<tr>
<td>5</td>
<td>पचन्</td>
<td>५</td>
<td>पच्छ</td>
<td>पच्छ</td>
<td>पच्छ</td>
</tr>
<tr>
<td>6</td>
<td>छट्</td>
<td>६</td>
<td>छट्ट</td>
<td>छट्ट</td>
<td>छट्ट</td>
</tr>
<tr>
<td>7</td>
<td>सतन्</td>
<td>७</td>
<td>सत</td>
<td>सत</td>
<td>सत</td>
</tr>
<tr>
<td>8</td>
<td>अग्रन्</td>
<td>८</td>
<td>अग्र</td>
<td>अग्र</td>
<td>अग्र</td>
</tr>
<tr>
<td>9</td>
<td>नवन्</td>
<td>९</td>
<td>नव</td>
<td>नव</td>
<td>नव</td>
</tr>
<tr>
<td>10</td>
<td>दश</td>
<td>१०</td>
<td>दश</td>
<td>दश</td>
<td>दश</td>
</tr>
</tbody>
</table>

Let us look at an example. The word गौ (in English, cow) may have many distortions such as कौ (cow), कू (kuh), ग्यू (gyu) etc.

Panini further gives the sutra सिद्धे शब्दार्थसम्बन्धे which is interpreted by the Bhashyakaras to mean the eternal connection between sound and its meaning. The "Darshana Shastras" place specific emphasis on this eternal connection between a word and its meaning. What the Samskritarians have proceeded on is the conviction that the Vedic language is the universal and natural language. There is no place for any other language in this scheme!

Lesson-2: Summary

In this lesson, we have seen the use of the verb अस् (to be). We have observed that in Sanskrit there are three numbers, namely Singular, Dual and Plural. The Dual form is unique to Sanskrit though one does encounter the dual form in Arabic and Avestan.
when we use a noun, we must know in which of the three numbers we must use it. In a later lesson, when we study cases, we will see that every noun will have a form for each of the eight cases that a noun can be used in. With three numbers and eight cases, there will be 24 forms for each noun. Don’t be alarmed. The forms are easily remembered.

Each verb will be remembered in nine forms, three forms each (singular, dual and plural) for first person, second person and third person.

The personal pronouns I and you do not have any gender. There are three forms for each of the demonstrative pronouns he, she and this.