Lesson 4

Pronouns

Generally pronouns are:

- **Personal** Pronouns - *I, you, he, she it etc*
- **Demonstrative** Pronouns - *this, that, those etc*
- **Relative** and **Correlative** Pronouns - *when and then, where and there etc*
- **Interrogative** Pronouns - *Who? what? where? when? etc* (mentioned in **Lesson 3**)

Pronouns generally follow the same case endings as for nouns (you will be already familiar with the **nominative** and **accusative** endings from **Lesson 2**):

Personal Pronoun - Singular				
	First Person	Second	Third Person	
Nominative	अहम् aham *'I'*	त्वम् tvam *'you'*	सहः sah *'he'*	तत् tat *'it'*	सा sā *'she'*
Accusative	माम् (मा) mām (mā)	त्वाम् (त्वा) tvām (tvā)	तम् tam	तत् tat	ताम् tām
Instrumental	मया mayā	त्वया tvayā	तेन tena	तया tayā
Dative	मह्यम् (मे) mahyam (mé)	तुह्यम् tubhyaṁ (té)	तस्मै tasmai	तस्यै tasyai
Ablative	मत् (मत्तः) mat (mattah)	त्वत् (त्वत्तः) tvat (tvattah)	तस्मात tasmāt	तस्याः tasyāh
Genitive	मम (मे) mama (mé)	तव (ते) tava (té)	तस्य tasya	तस्याः tasyāh
Locative	मयि mayi	त्वयि tvayi	तस्मिन् tasmin	तस्याम् tasyām

Personal Pronoun - Dual

	First Person	Second Person	Third Person		
Nominative	आवम् āvām *'we two'*	युवाम् yuvām *'you two'*	तौ tau *'they'* (m)	ते té *'they'* (neuter)	ते té *'they'* (f)
Accusative	आवाम् āvām *'we two'*	युवाम् yuvām *'you two'*	तौ tau *'they'* (m)	ते té *'they'* (neuter)	ते sā *'they'* (f)
Instrumental	आवाभ्याम् āvābhyām	युवाभ्याम् yuvābhyām	ताभ्याम् tābhyām		
Dative	आवाभ्याम् āvābhyām	युवाभ्याम् yuvābhyām	ताभ्याम् tābhyām		
Ablative	आवाभ्याम् āvābhyām	युवाभ्याम् yuvābhyām	ताभ्याम् tābhyām		
Genitive	आवयोः āvayoh	युवयोः yuvayoh	तयोः tayoh		
Locative	आवयोः āvayoh	युवयोः yuvayoh	तयोः tayoh		

Although the **dual** cases are used less frequently than singular and plural, they are common enough to warrant memorising the structure of these. They are sometimes used in the Bhagavad Gita for example:

सेनयोरुभयर्मभ्ये **Senayor**-ubhayor-madhye - 'between both armies'

and *(simplified, without sandhi)*:

सत् असत् च अनयोः Sat asat cha **anayoh** - 'of both existence and non-existence'

Personal Pronoun - Plural

	First Person	Second Person	Third Person		
Nominative	वयम् vayam *'we'*	यूयम् yūyam *'you' (pl)*	ते te	तानि tāni	ताः tāh
Accusative	अस्मान् (नः) asmān (nah)	युष्मान् (वः) yuṣman (vah)	तान् tān	तानि tāni	ताः tāh
Instrumental	अस्माभिः asmābhih	युष्माभिः yuṣmābhih	तैः taih	ताभिः tābhih
Dative	अस्मभ्यम् (नः) asmabhyam (nah)	युष्मभ्यम् (वः) yuṣmabhyam (vah)	तेभ्यः tebhyah	ताभ्यः tābhyah
Ablative	अस्मत् (अस्मत्तः) asmat (asmattah)	युष्मत् (युष्मत्तः) yuṣmat (yuṣmattah)	तेभ्यः tebhyah	ताभ्यः tābhyah
Genitive	अस्माकम् (नः) asmākam (nah)	युष्माकम् (वः) yuṣmākam (vah)	तेषाम् teṣām	तासाम् tāsām
Locative	अस्मासु asmāsu	युष्मासु yuṣmāsu	तेषु teṣu	तासु tāsu

It is a good idea to learn these tables off by heart. You will encounter most of these pronouns (or their characteristic endings) quite frequently in most sanskrit texts.

Some examples of the use of the personal pronouns follow.

Singular (nominative case)

अहं गच्छामि – **Aham gacchāmi** 'I go' *(although the pronoun is unnecessary in these cases)*

त्वं गच्छसि – **Tvam gacchasi** 'You go'

सह गच्छति – **Sah gacchati** 'He goes' *(without sandhi)*

सा पिबति - **Sā pibati** 'She drinks'

सो ऽहम् – **So 'ham.** 'He I am' (I am he). **ऽ** is used in place of a dropped vowel (**a**ham).

Many more examples can be found online at various sanskrit learning websites.

The third person **Personal Pronouns** also serve as the **demonstrative** 'tat' (see full declension in the **Personal Pronoun** tables above). Tables with pronoun paradigms (including the demonstrative) are available at:

http://en.wikipedia.org/wiki/Sanskrit_pronouns_and_determiners

There is no point in learning these off by heart. You will see the pattern is similar to the **Personal Pronouns** *(which are well worth learning).*

Demonstrative Pronouns

Four different demonstrative pronouns in sanskrit *(third person neuter singular)*:

Tat - 'that'
Etat - 'this' or 'that' (in close proximity)
Idam - 'that' or 'this'
Adas - 'that' or 'this' (far away) - uncommon

Tat and **etat** are the most common.

तत् त्वम् असि **Tat tvam asi** - 'Thou art that' (or literally 'That you are')

तत् किम् **Tat kim**? - 'What is that?'

एतत् किम् **Etat kim**? - 'What is this?'

स: इदं वाक्यम् उवाच **Sah idam vākyam uvāca** - 'He spoke these words' ('this speech')

Relative and Correlative Pronouns

Relatives begin with '**y**' and **correlatives** with '**t**'

Relative	Correlative
यदि **yadi** - 'if'	तदा **tadā** - 'then'
यद्यपि **yadyapi** - 'even if'	तथापि **tathāpi** - 'still'
यदा **yadā** - 'when'	तदा **tadā** - 'then'
यत्र **yatra** - 'where'	तत्र **tatra** - 'there'

Relative	Correlative
य **ya** - 'who, which'	सह: **sah** - 'he' etc (3rd person)
यथा **yathā** - 'since'	तथा **tathā** - 'so, therefore'

The relative pronoun does not always have to used with a correlative (and vice versa).

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥

yadā yadā hi dharmasya glānir bhavati Bhārata
abhyutthānam adharmasya tadātmānam srjāmyaham

"Whenever there is a decline in righteousness, O Bhārata,
and a predominance of unrighteousness, at that time I incarnate Myself."

यो नरो वच्छति तं श्रणोसि – **Yo** naro vacchati, **tam** srunoti - 'whoever speaks, listen to him'

यत्र गच्छसि तत्र गच्छामि **Yatra** gacchasi, **tatra** gacchāmi - 'wherever you go, there i go'

यथा राजा तथा प्रजा: **Yathā** rājā **tathā** prajāh - 'as is the king, so are the subjects'

Some adjectives follow a similar declension as the pronouns. Examples:

अन्य **Anya** - 'other'

ऐक **Eka** - 'one'

पर **Para** - 'beyond, above'

सर्व **Sarva** - 'all'

स्व **Sva** - 'oneself'

उभ **Ubha** - 'both'

Something extra:

Iti - 'thus'

इति (iti**)** is normally used in the sense of 'thus' or 'thus said', and is often used to quote something said by someone. It can also be used to emphasize a fact.

इति वदति तुलसिदास् - thus speaks Tulasidās