

**The Aruna Sanskrit Language Series**

# **The Aruna Sanskrit Grammar Reference**

**A.K. Aruna**

*PDF version*

*New and Improved!*



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A.K. Aruna      *PDF version*

Second Edition

Upasana Yoga Media

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# Invocation

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।  
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥

*Nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam.*

*Devīm sarasvatīm caiva tato jayam udīrayet.*

Bowing to Lord *Nārāyaṇa* (*Kṛṣṇa*), to *Nara*, the best of men [namely *Arjuna*], and to the Goddess [of knowledge] *Sarasvatī*, then may one commence the [lore called] *Jaya* (Victory).

*Mahābhārata* 1.1

# The Aruna Sanskrit Language Series

*The Aruna Sanskrit Language Series* is a groundbreaking series of media that enriches the study of both the Sanskrit language and Vedanta. The six titles currently in the series are highly flexible and cross-referenced, guiding readers through Sanskrit basics to proficient level—unlocking the vocabulary and grammar and helping them comprehend the deeper meaning of the Bhagavad Gita. These titles are available through the publishing arm of Upasana Yoga at [www.UpasanaYoga.org](http://www.UpasanaYoga.org).

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For this book and the entire *Aruna Sanskrit Language Series*, I am indebted to Arthur A. Macdonell (1854 - 1930) from whose works—*A Sanskrit Grammar for Students* (Oxford University Press, Third Edition 1927, in reprint as recently as 1997), *A Vedic Grammar for Students* (Motilal Banarsidass, 2000) and *A Practical Sanskrit Dictionary*—I have learned most of the Sanskrit grammar that I know. The Sanskrit grammar presentation in this book is essentially an adaptation of Macdonell's *A Sanskrit Grammar for Students*. In preparing the *Sanskrit Grammar Reference* I have also relied upon William D. Whitney's *Sanskrit Grammar*, M. R. Kale's *A Higher Sanskrit Grammar*, and J. S. Speijer's *Sanskrit Syntax*. For *The Bhagavad Gita Dictionary* I have employed Swami Dayananda Saraswati's *Bhagavadgita Home Study Course*, the *Bhashya* of Sri Sankaracarya, Taranatha Bhattacharya's *Sabdastoma-Mahanidhi (A Sanskrit Dictionary)*, Macdonell's *A Practical Sanskrit Dictionary*, Sir Monier Williams' *A Sanskrit-English Dictionary* and his *A Dictionary, English and Sanskrit*, V. P. Apte's *The Practical Sanskrit-English Dictionary*, *The Student's English-Sanskrit Dictionary* and his *Sanskrit-Hindi Kosha*, Pandit S. Ramasubba Sastri's *Kridantarupamala*, Krishna Vishor's *Gita Prakasa*, and finally Amritsariya Ram Bhanot's *Shrimad Bhagavad Gita with Amritavarshini Tika*. Special thanks to Dr. Pandit S. D. Satwalekar for exemplifying effective reader style lessons in his *Sanskrit Self Teacher* that build expressions into sentences, sentences into paragraphs, and paragraphs into pages of classic Sanskrit literature from the *Ramayana* and the *Mahabharata*, which the beginning student is soon reading, and without the need of a dictionary – amazing! For the Sanskrit analysis and presentation of the *Gita*, we are all indebted to the *Bhashya* of *Śrī Śaṅkarācārya*. For the concise English rendering of the import of the verses, again I fall at the feet of my teacher, Swami Dayananda Saraswati. His four volume *Bhagavadgita Home Study Course* clearly expounds the depth and breadth of *Vyāsa's* and *Śaṅkara's* vision to the English speaking world of today.

And finally I wish to thank you the readers, who have provided me an opportunity through this work to deepen my knowledge of the Sanskrit language and Bhagavad Gita.

# Abbreviations

a. or adj.	adjective(s)	encl.	enclitic
abl.	ablative	esp.	especially
acc.	accusative	ex.	except
act.	active	Δ	difference (delta)
adv.	adverb	f. or fem.	feminine(s)
aor.	aorist (tense)	fr.	from
◦—	as first member	fut.	future
—◦	as second member	fut. pt.	future participle (active)
aspir.	aspiration	gram.	grammar
आ° or <i>Ā</i> .	<i>Ātmanaiпада</i>	gutt.	guttural(s)
aug.	augment	impf.	imperfect
b/4	before	impv.	imperative
bene.	benedictive	in.	indeclinable
cf.	compare	in. pt.	indeclinable participle
ch.	chapter	inf.	infinitive
→	changes to	init.	initial (letter)
cj.	conjunction	intens.	intensive(s)
compd.	compound	interj.	interjection(s)
conj.	conjugation	irreg.	irregular
conj. cons.	conjunct consonant(s)	m. or masc.	masculine(s)
cons.	consonant(s)	mid.	middle ( <i>Ātmanaiпада</i> )
corr.	correlative	n. or neut.	neuter(s)
cpv.	comparative	nom.	nominative
cs.	causal	num.	numeral
decl.	declension(s)	opt.	optional(ly)
den.	denominative(s)	orig.	originally
des.	desiderative	पर°, Par. or <i>P.</i>	<i>Parasmaipada</i>
du.	dual(s)	pt.	participle(s)

# Abbreviations (cont.)

pcl.	particle(s)	reflex.	reflexive
ps.	passive	rel.	relative
past act. pt.	past active participle	resp.	respective(ly)
pp.	past participle (passive)	√	root
perf.	perfect (tense)	s.	strong
peri.	periphrastic	s.f.	stem final
pl.	plural	sec.	secondary
poss.	possibly	semiv.	semivowel(s)
poss. prn.	possessive pronoun	sibi.	sibilant(s)
pot.	potential (mood)	sg.	singular
pot. ps. pt.	potential passive participle	spv.	superlative
prep.	preposition(s)	suff.	suffix(es)
pr.	present	term.	termination(s)
pr. pt.	present participle (active)	∴	therefore
pr. mid. pt.	present middle participle	vow.	vowel(s)
pri.	primary	w.	weak
prn.	pronoun	w/	with
prn. a.	pronominal adjective	w/wo	with or without
redup.	reduplicated/reduplication		
redup. perf. pt.	reduplicated perfect participle (active)		

# Introduction

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## Using This Book

This book provides the succinct grammar rules and structures for the Sanskrit language. If you are unfamiliar with Sanskrit grammar and wish to learn how to understand and apply these rules and structures for reading Sanskrit, please get the companion book, *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two* by this author. The *Aruna Coursebook* and the *Grammar Reference* are designed to work together and are fully cross-referenced. To start this course of learning to read Sanskrit, begin with the *Aruna Coursebook*, which will assign specific sections of rules from this grammar book. In following all the lessons in the *Aruna Coursebook*, you will cover the entire grammar in this book and be able to fluently read with understanding the second chapter of the Bhagavad Gita in its original Sanskrit.

To go even further into the study of Sanskrit so that you can completely read and understand the entire Bhagavad Gita, get the full set of *The Aruna Sanskrit Language Series*, of which this *Grammar Reference* and the *Aruna Coursebook* are the initial texts. The design and benefit of this series will be fully explained below within the context of Sanskrit and the methods of learning this language using *The Aruna Sanskrit Language Series*.

## Introduction to Sanskrit

Sanskrit is a living language with ancient Vedic roots. Here I am using the term “living language” in its obvious sense—that it is still existing, still spoken, still studied, still communicative (and not just descriptive of what once was), and at least in one most highly desirable and non-academic area of study, namely, the Vedanta studied by people who newly come to its study to this day in the hundreds or thousands every year, is an irreplaceable medium for its full appreciation.

Recent archeological and related studies, just now scratching the surface, are seeing some indications of what could be described as the Vedic culture in the Indus-Saraswati civilization at its first urban development peak between 2600 to 1900 B.C. and its antecedent development in the same area starting at least eight thousand years ago including the large settlement of Mehrgarh (168 acres, one-quarter sq. mi., in 5000 B.C.—by many times the largest Neolithic settlement of its time in the world).<sup>1</sup> The sites linked to this civilization over

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<sup>1</sup> Georg Feuerstein, Subhash Kak and David Frawley, *In Search of The Cradle of Civilization* (Wheaton, Ill.: Quest Books, 1995), p. 146.

## INTRODUCTION

time are spread over one million square kilometers (the largest of any ancient civilization in the East, West or New World)—from eastern Afghanistan to the Ganges River and from the Himalaya mountains to the Godavari River in West-central India (an area nearly as large as the states of California and Texas together), with over 2,600 sites and more being found on a regular basis.<sup>2</sup>

Unlike other cultures and civilizations that have come and gone within history, this civilization has been amazingly stable for an enormous period of time and has developed a very rich and deep tradition. There naturally occurred population shifts over this vast time period. Its first great cities, such as Mahenjo-Daro on the Indus River, Harappa on the Ravi River, and others were abandoned by 1900 B.C. Because the Indian sub-continent, due to continental drift, was slowly colliding into the Asian continent, there were massive land displacements and several of the rivers frequently shifted course, leaving barren once fertile banks. The greatest problem, however, was the complete drying up of the major Saraswati River along whose banks the largest bulk of the settlements have been found—likely due to the redirection of its feeder rivers as a result of the reshaping of the Himalayan headwater landscape. In addition there was a desertification of this vast area over time with prolonged drought between 2200-1900 B.C. throughout the whole of West and South Asia.<sup>3</sup>

As a result, the portion of this urban-based civilization within the affected area over time, family by family, picked up its roots and migrated mostly into the fertile Ganges River plains in village-size settlements, bringing their cultural riches with them. These people, along with the portions of the civilization outside of this affected area, eventually emerged transparently into the India of today. With other ancient cultures, displacements of this magnitude would have destroyed the central culture, but, with its traditions maintained by strong, individual families dedicated to preserving its cultural treasures, their core literature has survived to this day, and is many times more extensive than that of any other ancient civilization.

The traditions of this civilization has been and still are being passed on to succeeding generations through oral transmission, and recently now augmented with printed text. The earliest form of this tradition that has survived is its collection of sacred hymns, which originally existed as separate hymns scattered among many families who had preserved them. These hymns were subsequently compiled and edited into the four books of the Vedas. That compilation is traditionally held to be done by a group of scholars headed by a man called Vyasa. Vyasa is also traditionally ascribed to be the author (maybe the compiler, editor and contributor of the various stories) of the great epic called the *Mahabharata* (or at least the initial stage of the epic—likely called *Jaya* meaning “Victory”). Within this epic is the jewel called the Bhagavad Gita, a work of 700 verses consisting of a dialogue between the Lord-incarnate Krishna and the warrior prince Arjuna at the start of a great war. Vyasa is also a participant in the *Mahabharata* story, and his name is mentioned twice in the Bhagavad Gita itself.

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<sup>2</sup> *The Indus Age: The Beginnings*, p. 26, cited by Michael Danino, *The Invasion That Never Was*, 2<sup>nd</sup> ed. (Mysore: Mira Aditi, 2000), p. 82.

<sup>3</sup> *Vedic Aryans and the Origins of Civilizations*, p. 253-260, cited by Danino, p. 112.

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The *Mahabharata* centers on a great war said to have been fought thirty-five years before the beginning of the Kaliyuga, the last and declining age of the four cyclical ages. The Kaliyuga commenced by one calendar in 3102 B.C. Elsewhere, with support in the Puranas, the war was said to have been fought in 2449 B.C. A third view expressed in the Puranas “assumes that a total of 1,050 years elapsed between the time of Parikshit (Arjuna’s grandson) and Mahapadma Nanda’s rule,” which would place the war around 1500 B.C.<sup>4</sup> This later date coincides with the recent datings of the underwater ruins of the ancient port city of Dwaraka (1700-1600 B.C.)<sup>5</sup> from where Krishna came; somewhat coincides with B. B. Lal’s archeological dating of the apparent oldest layer of Hastinapura, a central city of the Mahabharata, to the Painted Grey Ware phase between 1100 and 800 B.C.<sup>6</sup>; and also generally fits with the post-resettlement period of the Vedic people moving from the Saraswati River, which had dried up by 1900 B.C.,<sup>7</sup> eastward to the fertile Ganges River basin, the geographical site of the *Mahabharata* story. The *Mahabharata*, like the Puranas, is a popularization of the teachings of the Vedas and the Vedic traditions, and the Bhagavad Gita best summarizes that vision of the core teaching.

This set of books, called *The Aruna Sanskrit Language Series*, revolves around the Bhagavad Gita to teach the Sanskrit language and to expose the student to the core tradition of the culture in which this language flourished. The Bhagavad Gita is the most accessible prime example of the depth of cultural heritage that has allowed Indian culture to survive many times longer than any other culture of the past or present.

## The origins of Sanskrit

Many scholars, even till today, are slow in accepting the Indus-Saraswati civilization, also called the Harappian or the Indus Valley civilization, as the oldest known appearance of Vedic culture or Vedic literature and language. These things take time to be assimilated and accepted. Many of these scholars are beholding to a great deal of investment by themselves, their teachers, the institutions they work under, their funding sources, their nation’s empire builders, and even their religion in the so-called Aryan invasion theory and its variants, which claim the soon-to-be authors of the Vedas invaded, or at least migrated, into the Northwest Indian sub-continent around 1500 B.C. from parts unknown, but widely speculated from anywhere except the Indian sub-continent itself.

Now indeed there is, so far, little direct physical evidence that the Indus-Saraswati civilization was in fact Vedic; however, there is no direct evidence that it was not Vedic. The reason it appears to be Vedic is that

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<sup>4</sup> Feuerstein et al., *In Search of the Cradle of Civilization*, p. 246-247.

<sup>5</sup> Danino, *The Invasion That Never Was*, p. 70-71.

<sup>6</sup> B. B. Lal, *1955 – Excavations at Hastinapura and Other Explorations in the Upper Ganga and Sublej Basins, 1950-52. Ancient India* 10-11:5-152.

<sup>7</sup> Danino, *The Invasion That Never Was*, p. 112.

## INTRODUCTION

there is at least some exemplary evidence for it, it can as well alternatively explain away the minimal and now largely discredited evidentiary claims of the invasion theorists, and it better fits what the Veda and supporting Purana and Epic literature itself tell us.

Who better to turn to than the authors of the main evidence in question? The many authors within the Veda, with little dispute by scholars, describe the homeland of their ancestors as none other than the Indus-Saraswati area, and they make no claims of them or their ancestors having invaded from or lived elsewhere. Plus the Purana and Epic literature confirm and in fact voluminously expound on this one homeland theme, quite out of tune with the supposed nomadic Aryan invaders, who were the imagined authors of the Vedas by the theorists. Some may claim that the Purana and Epic literature is myth, but they are myth intermeshed with historical fact. For example, Dwaraka, the supposed legendary home of our story's hero Krishna said to have been submerged shortly after Krishna's death in the Mahabharata, was recently found underwater extending out 700 meters off shore of present day Dwaraka. This ancient city was a thriving sea-port on the broad delta near where the Saraswati River would have emptied into the Arabian Sea. Its underwater ruins and relics date to 1700-1600 B.C. This date has to be reconciled with the fact that the archaeological evidence shows that Dwaraka, the home of the eminent "Arya" Krishna, was a late development of the Indus-Saraswati civilization, that the city is located over 600 km south from the center of the civilization around the middle of the Saraswati river, that the Sanskrit spoken by Krishna in the *Mahabharata* is a much later development from the Sanskrit of the Vedas, and also that Dwaraka is a "recent" city first mentioned only in the *Mahabharata*, which postdates the Vedas, the Ramayana epic and many of the Puranas.<sup>8</sup>

Now these are people natively gifted with tremendous memories. That is why we still have a vast amount of their literature today after many thousands of years, and better preserved than any comparable literature from anywhere else in the world that is more than even a couple hundred years old. Moreover, the vast bulk of their literature is spent in tracing their origin back to its divine source, so they were far from indifferent to recounting their past. Greek ambassadors to India told the Greek historians Pliny and Arrian of a list of 154 Indian kings reported to go back to 6676 B.C.<sup>9</sup> Moreover, the archeologically supported population shift from the Saraswati River area to the Ganges River area is also clearly reflected in the differences of the geographic descriptions present in the Veda from those in the later Brahmana and Purana literature. This shows that their literature did indeed reflect their history. That these people could have collectively forgotten their roots, forgotten from wherever else they supposedly came from, within, by most scholars reckoning, a matter of a few hundred years from the supposed invasion (1500 B.C.) and the supposed time (1200 B.C.) of the initial compositions of the Veda literature, is itself a self-contradicting, if not preposterous, supposition that the invasionist scholars must swallow.

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<sup>8</sup> Ibid., p. 70-71.

<sup>9</sup> Feuerstein et al., *In Search of the Cradle of Civilization*, p. 246.



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Admitting that the old archeological studies, or rather their interpretations, used to prop up the invasion theory are shaky, some current scholars now rely on the matching old linguistic studies to keep the origin of the Vedic culture, or at least the source of the Vedic language, out of the geographical area of the Vedas. Linguistics shows how languages may be interlinked in their developments or may be broadly categorized as belonging to agrarian or pastoral cultures, but the science of linguistics has no tools to address the problem of locating any language in a geographical area at a point in time – only archeology can do this. Linguistics at best can be used to rationalize an already assumed geographical dispersion of a group, or family, of languages.

Now, if human beings never move from their homeland and if language developed in only one place on earth and spread neighbor to neighbor from there, then linguistics alone, with knowledge of the geographical constraints within the area in question, could offer theories to where and how the language might have dispersed over time—but such is not the case. Human history is far too complicated for linguistic theory to claim the equal of a single concrete archeological fact. It should not be surprising then that by geographically locating the Vedic language and culture in the Indus-Saraswati area a couple, or several, thousand years before 1500 B.C. and given the convincing facts that there were extensive contacts by sea and over land between these people and the rest of the old world, that this gives more than enough time for linguistic theory to equally, or better, explain how that civilization's language influenced and was influenced by other languages scattered throughout Central Asia, Middle East and Europe—especially since the archeological evidence of these other languages in other areas date so far at the earliest to around 3000 B.C., allowing more than enough time for this interaction to have taken effect by then.

The most likely scenario, which will forever remain unproven because systematic writing appears to be a recent invention and an ephemeral relic, is that groups of humans have separately initiated oral languages, some more complex than other, for tens, if not hundreds, of thousands of years, and have been exchanging these languages, in part and in total, through inter-marriage, migration, conquest, travel, trade and other cultural contacts from pre-historic times. That there is a similarity between languages within a geographically linked area as Euro-Asia should surprise no one, nor should it prove that there then had to have been some one mysterious nomadic tribe sprinkling its sole invention to the illiterate masses. Such an adamant fancy for the belief in a single, literate nomadic tribe befits only one who has an ulterior motive for its promulgation, as has been apply evidenced and admitted in the case of India by the European colonizers of India, the original inventors of the theory.

The current reluctance of some Western and Indian scholars of today to impartially re-appraise the frailty and self-promoting circularity of the theory may rest not only on the investment reasons mentioned above, but even on their vehemence, for whatever reason, against what many call “Hindutva,” the current revival of the core religion of India—viewing the loss of this theory as some kind of victory for the so-called “Hindutva crowd.”

Such is no excuse for not coming to grips with the facts as they present themselves. The fact is, the Vedas,

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the Puranas and the Epics, which form the basis of what they called Sanatana Dharma and is now called Hinduism, uniformly present their culture and language as beginningless. That the core of this tradition, the Vedas, are maintained unmanifest through the mechanism of karma and later reintroduced to mankind (once they have the language to receive it) in succeeding creation cycles each lasting billions of years, again and again—in current terminology, big-bang after big-bang. Those who appreciate and own up to this heritage would see no “victory” in pushing back this cultural heritage’s so-called origins just a few thousand years within this present cycle. Religious and anti-religious sentiments, as well as politics, indeed play a role in directing or misdirecting the search for historical truth, but not in establishing the truth.

A more fruitful and less speculative and contentious approach in this area may be to look at the movement of peoples within this region in the distant past, since migration and inter-marriage would have played at least some concrete role in the movement of cultures and languages. This is now possible with archaeogenetic evidence using genetic analysis. These studies have already been started and may in the future clear up some misconceptions in these regards.

For further information about this topic, start with either of the two books: *The Invasion That Never Was* by Michael Danino or *In Search Of The Cradle Of Civilization* by Feuerstein, Kak and Frawley. Their thought-provoking books will refer you to the available source materials on the subject. For a presentation by a top scholar in the archeological field on this topic see *The Saraswati Flows On: the Continuity of Indian Culture* by B.B. Lal.

## Vedic Sanskrit versus Classical Sanskrit

Within the Vedic literature that has survived can be noticed subtle changes in grammatical forms and their usage from the earliest hymns to the concluding Upanishads (Vedanta). Various dialects and grammars of the language flourished in different regions and at different times within this Vedic period. Subsequent to the Vedic literature and Vyasa, grammar became formalized under Panini who lived at least two thousand years ago, and possibly even much earlier. Panini wrote a definitive grammar called the *Panini Sutras*, the oldest surviving grammatical work in the world. This work was so complete and influential that prior Sanskrit grammars, of which no fewer than sixty-four of their authors were mentioned, disappeared. The language had thus become formalized and has remained, for the most part, grammatically unchanged to the present—although some scholars have argued that the Sanskrit literature since the Vedic period, and even since Panini, has over time “suffered” a decline in grammatical richness.

A few language scholars claim that this apparent grammatically frozen nature of Sanskrit means it became a dead language. This is synonymous to saying a youth who has reached puberty, after which there is no further significant changes, except decline into old age, is “dead.” If it can be argued that English, or any other national or international language, is currently losing grammatical precision or richness, does this mean that that language is now “dead?”

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Others may try to resuscitate the claim by saying that what they mean by “dead” is that it is no longer a language “commonly” used. However this claim suffers in at least two ways. The first is that they can offer no one number of speakers of a language that could reasonably quantify what “commonly” means, which would disqualify Sanskrit now as a “living language,” yet retain many other accepted living languages of the present or of the past spoken in certain areas or by certain tribes of people all over the world throughout history. Secondly, if “commonly” means predominately used throughout the daily life of its speakers, or, in other words, it is living when people choose to converse and formulate ideas in it in preference to any other, then they would have to prove that Sanskrit was ever the predominate daily language of its speakers, after which it became non-predominate and hence “dead” according to them. But what scholars of the language know of its history is that it was from earliest times always described as one of several languages known to its speakers, just like in present day India where most people are multi-lingual, changing the language to suit the listener or the situation.

Sanskrit was employed in several ways, such as for technical treatises, including scriptural treatises, where precision of expression is of utmost importance, for the language of the royal court, for the many daily rituals that occupied a substantial amount of the peoples time, and for a common language among a diverse linguistic audience. There are many different types of languages that are not the predominant language of anyone, such as legal language, various computer languages, mathematical languages, signal, code and sign languages, etc. These specialized languages we may call “dead” once they are no longer employed or known by anyone, but such is not the case with Sanskrit, of which quite a large number of people are currently skilled to varying degrees. I would venture to guess that more people are currently as skilled in Sanskrit, as those who are equally skilled in most any one of these other specialized languages, even though they are all simpler to learn than Sanskrit. In other words, “dead” just does not appear to be an objective, valid description of the language you are attempting to learn today. Now if “dead” is a valuation term meaning “useless”, then the fact that you are interested in this book shows, at least to your own satisfaction, that Sanskrit is not a dead language.

Whatever the status or stage of the language now, most call the earlier form of the Sanskrit language found in the Vedas as “Vedic Sanskrit” and the form of the language that conforms to Paninian grammar as “classical Sanskrit.” In this book, the grammar described is of the later, referred herein as simply Sanskrit.

## **If Panini wrote the definitive grammar book, then why are we offering this work?**

Panini’s *Sutras* are in Sanskrit, so, if you don’t know the language and you wish to learn it, the *Sutras* themselves can’t help. Additionally, Panini himself addressed his grammatical work to those who were already familiar with the Sanskrit language and even speakers of that language, much like grammar is taught in all modern languages today to children who already are speakers of the language. Moreover, the *Sutras* are

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extremely brief, like mathematical expressions, requiring extensive enfoldment by a scholar of the language. Existing scholarly commentaries are available, but they are also in Sanskrit. So eventually you are driven to finding a teacher for these *Sutras*. There are many available, but being totally dependent upon the teacher for this study, you must commit many years of regular study with that teacher. Moreover, the *Sutras* themselves are extremely analytical and exhaustive on each topic throughout, so you cannot cut short this period of study and still get a broad enough grammatical basis to understand the language.

To address these issues many ancillary works are employed by teachers of the *Sutras*. These include a commentary on the *Sutras*, a book on verbal roots and their paradigm formations in verbal usage, a book on words and their paradigm formations into nominal and adjectival usages, a book of synonyms for basic vocabulary, a Sanskrit reader or examples from literature, sometimes (lately) a general Sanskrit dictionary, and often a simplified primer or handouts on some basic grammar topics. The problem with this massive collection is that a tremendous memory is required to retain and meld it, their vocabularies don't match and the separate books don't cross-reference or complement each other. Finally, this total package is best designed for a usage of the language that few beginning students will ever employ, namely to be full users of the language – readers, writers and speakers. Whereas, the vast majority of these students will only be readers of the Sanskrit language – quite a simpler skill.

Colleges in the West, and high schools and colleges in India, where a more limited length of study is available, solve this by employing Western style grammar books and usually a Sanskrit reader or examples from literature, along with the obligatory dictionary. Here the problem is not so much the method, but the materials provided.

The Sanskrit to English dictionaries for students that are chosen most in India are poorly printed editions that makes their use very frustrating. The readable dictionaries are expensive, and most are too complicated for the beginning student. The later also contain a mixture of Devanagari and English transliterated Sanskrit text that lowers their usability and hinders memory retention of what was just looked up.

The Sanskrit readers or examples from literature have little connection with the vocabulary, contents, or layout of the grammar book. Grammar books are of two styles – lesson style and reference style. Some lesson style grammars don't complete the full spectrum of grammar necessary for a reading proficiency to go beyond their simple lesson sentences. Others provide too many grammar rules for beginning students, such as giving a grammar rule for isolated, individual forms that the student is never likely to encounter and would be better off just having the finished form of the word as a vocabulary entry. In other words, they admittedly are meant to prep the student to pass some final exam, rather than providing him or her with just enough to enjoy reading Sanskrit. Their vocabulary and practice sentences are sometimes offensive to Indian culture, reflecting the ruling British attitude of their day, or are geared towards children, or are collections of statements out of context that make them too difficult to understand and may even distort the culture as it sees itself. They therefore have little application to the literature a mature adult would want to read today. These lessons also

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break up the layout of the grammar and force the presentation order of the grammar to fit the lesson sentences, so that the grammar itself is disjointed and not nearly as effective as a unified, logical presentation would be.

Most of these grammar texts are not well printed, making them difficult to read and unnecessarily frustrating to the beginning student. The reference style grammar texts are mostly around 100 years old. They employ a Devanagari script, and/or an English transliterated script, of Sanskrit that contains a handful of archaic characters that are no longer used in printed texts. Several employ so much transliterated text—pandering too much to their students more interested in linguistic theories—that the student who simply wants to be able to read Sanskrit texts cannot relate it well to the literature in the Devanagari script with which he or she is faced. Practically all of them try to mimic or recreate every rule and exemption to the rule given in the major commentaries to Panini.

The best of the reference style grammars is Arthur Macdonell's *A Sanskrit Grammar for Students*, a very well planned, logical, and especially concise presentation. I have based the following grammar on its best elements.

Lately there have cropped up teach yourself books. A perusal of them clearly shows that they present way too little grammar, and the grammar they present is usually so drowned in English prose explanations that the point of each topic is forgotten as the student turns the pages. Those books that don't overwhelm the student with explanations fail in not explaining enough, or even any, of the grammar. They also employ too much of their Sanskrit text in English transliterated script, instead of the native Devanagari script, leaving the student ill prepared to even begin reading any useful or interesting Sanskrit text. There is one Indian teach yourself booklet series that uses the Devanagari script throughout by Dr. Pandit S. D. Satwalekar called *Sanskrit Self Teacher*. It avoids most problems of its genre, but its grammar presentation suffers many of the problems of the other lesson-style grammar books. I have based *The Aruna Coursebook* on its best elements.

## **Why is this series better for learning Sanskrit? And to whom is this work intended?**

Why it is better is best addressed by describing the intended student. Firstly, if you are an Indian with a typical good memory for language, have an initial Sanskrit vocabulary provided by your native language and culture, and are young and have many years for study under a teacher, or are older and have the leisure time to study under a teacher for even more years, then use the Paninian method. This method has over thousands of years of perfection and can take you as far as you want to go in Sanskrit. However, if you are not one of the above or are one of the above and are older, you just might want to employ this work first. It will quickly get you to where you can experience the enjoyment of reading Sanskrit before undergoing the admitted stress of in-depth Paninian study. And it will get you to the proficiency in reading Sanskrit that Panini would have expected from his beginning students.

More important to many of these types of students, as well as to others, will be the accomplishment of

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knowing in great depth the Bhagavad Gita, the finest teaching on reality available anywhere in any language. The course should take from one to four years of daily attendance, depending on your starting background and the quality of effort put forth. This is a serious, academic work, even though in a self-teacher format, meant to provide the equivalent of two years of college-level Sanskrit study. You are encouraged to study two to three hours daily—short of this, it will take you longer to get through the material. The first one to two hours is (eventually) stress-free, daily reading of the Bhagavad Gita text. This practice has the added benefit of giving you a tremendous familiarity, if not memorization of the text. At the completion of the course you will know the Gita in the original better than any translation ever made, and that knowledge of Sanskrit and the Gita will be where it should be—in your head, instead of still in a book.

The intended audience for these books ranges from the very beginning Sanskrit student to the advanced student wanting technical details and explanations on the Bhagavad Gita, and includes the non-Sanskritist who is willing to wade through a little Sanskrit in order to clearly know the Bhagavad Gita and its mature Vedic vision.

### The Aruna Sanskrit Language Series

The first title in *The Aruna Sanskrit Language Series* is *The Aruna Sanskrit Grammar Reference*. The *Grammar Reference* follows the reference style presentation of grammar. This will provide a logical, consistent and complete exposition of the grammar for reading-only proficiency. The grammar uses minimal wording and presents the material in outline and chart form as much as possible to maximize your visual memory of the information. This method also greatly assists review and re-review of the grammar, necessary to master the subject. Several of the charts have multiple forms within them that demonstrate simple, easy to remember patterns which are overlooked by many grammar books. This helps you to also logically remember the information. The grammar is presented in the Western style, which emphasizes analytic, reading skills, as opposed to the more difficult composition and speaking skills. As much as possible, the examples in the book are taken from the Bhagavad Gita, so your targeted vocabulary builds quickly.

The second title in *The Aruna Sanskrit Language Series* is *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two*. The exercise in the first lesson of the *Aruna Coursebook* directs the student to the *Script Reading Exercise*, given in its appendix. This section provides the complete Bhagavad Gita second chapter in large-print Sanskrit with transliteration using the English alphabet under each line, followed with the entire chapter again with only the large-print Sanskrit to test your progress. The text and transliteration are broken down in two separate ways to show the separate syllables and then the individual words, thus progressively showing the student the proper methodology for correctly pronouncing the original Sanskrit text. This section should provide all the necessary practice material for the student to learn the Sanskrit script—essential for proceeding through the rest of this work and any other Sanskrit work. For students who need help in pronunciation of Sanskrit words, I highly advise finding a teacher, a friend or someone in your community

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who will surprise you with their readiness to assist you—knowledge of Sanskrit and its literature seems to nurture this helpful attitude. These people need not know the meaning of all the Sanskrit words, but they can read the Sanskrit script. Additionally, a tape or CD of the Bhagavad Gita is available through the Arsha Vidya Gurukulam ([www.arshavidya.org](http://www.arshavidya.org)).

An alternative help for this *Script Reading Exercise* is the specially developed *Sanskrit Reading Tutor: Read It, Click It, Hear It!*, a uniquely formatted PDF file that has the alphabet sections from the *Grammar Reference* plus the *Script Reading Exercise* of the *Grammar Coursebook*. The special feature of the PDF is that one can click on any of the characters in the alphabet section to hear its pronunciation, and on any of the individual lines, quarter verses, or their syllables of Script Reading Exercise to hear their pronunciation. In this way one can have each of these script elements individually re-read to you over and over while you are seeing the script on your screen—a unique and invaluable tool for learning the script and its pronunciation.

The rest of the lessons in the *Aruna Coursebook* give a relatively quick overview of the entire *Grammar Reference*—its layout, its methodology and how its grammar rules are to be understood. Enough explanation with little redundancy is provided to explain the outlined and charted grammar presented in the *Grammar Reference* so that you can learn on your own with little or no assistance from a teacher, assuming you can apply a post-high school aptitude towards this work.

The examples and exercises in the *Aruna Coursebook* are drawn from the second chapter of the Bhagavad Gita, which is taught completely in prose format, then finally in verse format. In the *Aruna Coursebook*, vocabulary is presented by giving the English meaning of the individual words, their grammar and also their contextual use within expressions from the Gita. This should make it very easy to learn the vocabulary. By teaching the vocabulary of the verses in a consistent Sanskrit prose order, which is syntactically based, the student gains a quicker grasp of Sanskrit syntax. All exercise expressions and sentences are taken directly from the Gita—no extraneous material is presented. These words, expressions and sentences are repeated throughout the *Aruna Coursebook* in the lessons and exercises to assist your memory; nothing is taken for granted as you progress through the *Aruna Coursebook*. All the examples and lessons are cross-referenced to their specific verses in the Gita, so the context and the English translation given therein will provide an answer-key and guide for the student's work.

After knowing the prose order of all the verses of the second chapter, the student is then introduced to the analysis of verses so that he or she can quickly and confidently see the meaning of the Bhagavad Gita verses directly. Concepts presented in the Gita are expounded, so that non-Indian and Indian students alike can appreciate the depth of discussion within the Gita.

The *Aruna Coursebook* forms a four to twelve month full-time course in itself, depending on the effort put forth and any previous exposure to this language or familiarity with other languages that may have affinity to the Sanskrit language. At the completion of The *Aruna Coursebook* you will be familiar with the entire range of Sanskrit grammar for reading proficiency and be able to sight read with understanding all the verses of the

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second chapter of the Bhagavad Gita, which briefly presents the entire teaching of the Gita.

The third title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Dictionary*. This is a Sanskrit to Sanskrit and English dictionary of the entire Bhagavad Gita. Many entries include reference citations to grammatical rules for their peculiar formations presented in *Grammar Reference*. The derivation of many words is included as appropriate. The entries also provide Sanskrit synonyms and/or meanings, plus contextual Sanskrit analysis of compound words, so that your vocabulary builds beyond the Gita with each use. The goal of this vocabulary building is to encourage you to start to think in Sanskrit while you read Sanskrit – a multiplying effect that greatly enhances learning and builds the skills necessary to progress to Panini and the full grasp of the Sanskrit language, if you so choose.

The fourth title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Reader: Sanskrit/English Parallel Text*, consisting of all eighteen chapters of the Bhagavad Gita. It presents on each left-hand page the Gita verses, then on the opposing page the same verses in easier to understand prose order and an English translation of those verses, in columnar format.

The purpose of this section and its design is three-fold. First, you are instructed to read Gita verses daily. Reading skills are encouraged and developed so that you can read Sanskrit text as effortlessly as your native language. By reading down each of the respective pages, the student can quickly read either the original verses, the prose version, or the English rendering—as well as relate these three by reading across the opposing pages. Later understanding of what you are reading follows and is greatly enhanced by this exercise.

Secondly, the prose presentation of the verses quickly brings you to an understanding of the meaning of the verses, well before the difficult skill of unraveling the grammar packed into verse form. Breaking with tradition, all words in the prose are grammatically split apart, helping you see the individual words with their full grammatical form. Interspersed in the prose in parentheses are additional Sanskrit words necessary to help you comprehend the meaning and context of certain words, and to understand the not-so-obvious references of certain pronouns found in some verses.

Thirdly, the English translation is given out-of-the-way in its own column to de-emphasize your dependence on English as a medium for understanding Sanskrit. This translation doubles as a quick answer-key to the *Aruna Coursebook* exercises, which are all cross-referenced to the matching verses. Additionally, contextual explanation is added in parentheses so as not to mislead the reader into confusing editorial commentary with the actual translation. This is a feature sorely lacking in existing translations that I have come across. Certain Sanskrit words that have a depth of technical and cultural meaning packed into them, or intentionally have multiple meanings, are well explained in the *Aruna Coursebook* and in *The Bhagavad Gita Dictionary*. After being initially translated, the original Sanskrit word is then used in the English translation of the following verses and is clarified, if necessary, only in parenthetical commentary. This makes for better readability of the translation, during this language study and especially after this study—once you realize that there are no equivalent, concise expressions in English for certain Sanskrit words, nor need they be



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manufactured.

The fifth title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. The *Gita Key* also can be used as a quick answer-key to the *Aruna Coursebook* exercises. By collecting the vocabularies together, this becomes a marvelous tool to study the grammar, syntax and meaning of the verses of the entire Bhagavad Gita.

*The Aruna Sanskrit Language Series* was arranged for the following reasons. The *Grammar Reference* and the *Aruna Coursebook* are meant to stand together as an introduction to Sanskrit, without needing the other three books. If the student wants to proceed in this learning of the Bhagavad Gita, then minimally the *Gita Key* is also required. The *Gita Dictionary* was separated from the other books as it is more convenient to have a separate dictionary that can be opened as a reference for the *Aruna Coursebook*, *Gita Reader*, and *Gita Key*, or as a reference tool apart from this series. If one is not interested in learning Sanskrit grammar and can read the Sanskrit script, yet wants to know the Bhagavad Gita and how its meaning is arrived, then just the *Gita Key* will more or less suffice, though its thousands of grammar rule references require the *Grammar Reference*. If one simply wants a very good translation of the Bhagavad Gita and can read the Sanskrit script, then the *Gita Reader* is complete in itself. If you cannot read the Sanskrit script, but still want to see this same good translation, then see this author's *The Bhagavad Gita: Victory Over Grief and Death*. It has the same English translation of the entire Bhagavad Gita within it, with the number of Sanskrit words, in transliteration, retained in the translations greatly reduced from the *Gita Reader* version.

Although not specifically designed as a classroom text, the various components of this work may be used as an aid or auxiliary to classroom instruction. On the other hand, this work specifically helps those who have students who are interested in learning Sanskrit, but who do not have the time, materials or expertise to teach the subject themselves, yet can act as an occasional or regular coach for these students.

If the reader is already familiar with or knowledgeable in Sanskrit, then this series provides the benefits of a quick but thorough reference guide to the grammar of written Sanskrit for personal or teaching purposes, and an in-depth analysis of each word, each compound-word, each sentence, and each topic of the Bhagavad Gita—in accordance with the ancient core tradition, free from any new-age accretion. Therefore nothing stands between you and the original text. You will understand in English, what Arjuna heard in Sanskrit from Lord Krishna.



# Sanskrit Grammar – 1

## The Alphabet

### The Sounds in the Sanskrit Language

**1.1: The script.** *Ṣaṃskṛta* is the actual name of the language, but commonly is called by the Anglicized Hindi word *Sanskrit*. Today, *Ṣaṃskṛta* is generally written in the *Devanāgarī* script, although some texts employ a regional script; for example, a version of the Tamil script in the southern state of Tamil Nadu. The *Devanāgarī* script itself has varied over time (even within the past century). The character formations used in this book are the current standard. The *Devanāgarī* alphabet consists of 48 characters, for the basic 13 vowel and 35 consonant sounds.

**1.2: The sounds.** The ancient grammarian *Pāṇini* recognized all 48 of the *Ṣaṃskṛta* sounds and scientifically grouped them under a number of classifications, depending on the purpose. One classification (listed in **1.3**: using Western terminology) is the location of the sound as it is made by the human voice. Another classification is the effort of the contact within the mouth at that location (**1.4**).

#### 1.3: The five locations of sound.

Most characters have one location; some blend two locations; two (*h* and *m*) vary, depending on the sound that precedes them; and one of those two (*h*) varies, depending on the sound that follows.

<b>Guttural</b>	Formed by contact of the base of the tongue against the back of the throat ( <i>kaṅṭha</i> ).
<b>Palatal</b>	Formed by contact of the middle of the tongue against the palate ( <i>tālu</i> ). The tip of the tongue touches near the front palatal ridge (the top of roots of upper front teeth, a half-inch above the top of the teeth).
<b>Cerebral</b>	Formed by contact of the tip of the tongue against the front of the downward hard dome (the <i>mūrdha</i> ) at the middle of the palate. There is no good equivalent of this sound in English.
<b>Dental</b>	Formed by contact of the tip of the tongue against the base or root of the upper front teeth ( <i>danta</i> ).
<b>Labial</b>	Formed by contact of the lips ( <i>oṣṭha</i> ).

**1.4: Five efforts of articulation and the characters that exhibit them.**

The efforts are the extent of contact, or the shape of the restriction, between the organs of articulation where the sound is generated.

<b>Touched</b>	The five classes of consonants ( <i>k – m</i> in the alphabetical table, <b>1.5:</b> ).
<b>Slightly Touched</b>	The <b>semivowels</b> ( <i>y – v</i> ).
<b>Slightly Open</b>	The <b>sibilants</b> ( <i>ś – s</i> ), <i>h</i> , <b>visarga</b> ( <i>h</i> ), and <b>anusvāra</b> ( <i>m̐</i> ) (see next pages).
<b>Open</b>	The <b>vowels</b> except <i>a</i> ( <i>ā – au</i> ).
<b>Contracted</b>	The short vowel <i>a</i> .

**1.5: Devanāgarī alphabet with international transliteration, sound, and location. (Alphabetical order)**

Vowels					Consonants (col. 1)			
Initial	Medial	Translit.	Sounds Like	Location	Initial or Medial	Translit.	Sounds Like	Location
अ	a	<b>a</b>	o in son	guttural	:	<b>ḥ</b>	half an h	guttural or labial
आ	ā	<b>ā</b>	o in bottle		ः	<b>m̐</b>	n in French: bon	conforms to preceding vowel
इ	i	<b>i</b>	e in be	palatal	क	<b>k</b>	ck in block	guttural
ई	ī	<b>ī</b>	e in bee		ख	<b>kh</b>	ckh in blockhead	
उ	u	<b>u</b>	o in move	labial	ग	<b>g</b>	g in log	
ऊ	ū	<b>ū</b>	oo in moon		घ	<b>gh</b>	gh in log-hut	
ऋ	r̄	<b>r̄</b>	rh in rhythm	cerebral	ङ	<b>ṅ</b>	ng in song	
ॠ	r̄̄	<b>r̄̄</b>	rh -elongated		च	<b>c</b>	ch in catch	
ऌ	l̄	<b>l̄</b>	le in table	dental	छ	<b>ch</b>	chh in catch him	Palatal (continued)
ए	e	<b>e</b>	a in tape	guttural-palatal	ज	<b>j</b>	ge in hedge	
ऐ	ai	<b>ai</b>	y in my		झ	<b>jh</b>	geh in hedgehog	
ओ	o	<b>o</b>	oe in toe	guttural-labial	ञ	<b>ñ</b>	n in cringe	
औ	au	<b>au</b>	ow in now					

Consonants (continued, col. 2)				Consonants (continued, col. 3)			
Initial or Medial	Translit.	Sounds Like	Location	Initial or Medial	Translit.	Sounds Like	Location
ट	<i>ṭ</i>	<b>t</b> in but	cerebral (1.3:)	य	<i>y</i>	<b>y</b> in young	palatal
ठ	<i>ṭh</i>	<b>th</b> in but how		र / <sup>s</sup>	<i>r</i>	<b>r</b> in drama	cerebral
ड	<i>ḍ</i>	<b>d</b> in god		ल <sup>d</sup>	<i>l</i>	<b>l</b> in luck	dental
ढ	<i>ḍh</i>	<b>dh</b> in godhead		व	<i>v</i> ( <i>w</i> )	<b>v</b> in avert/ <b>w</b> in Swami <sup>e</sup>	labial-dental/ bilabial
ण	<i>ṇ</i>	<b>n</b> in under		श / श्र	<i>ś</i> ( <i>sh</i> )	<b>sh</b> in ship	palatal
त	<i>t</i>	<b>t</b> in cat		ष	<i>ṣ</i> ( <i>sh</i> )	<b>sh</b> in bushel	cerebral
थ	<i>th</i>	<b>th</b> in cat hair	dental	स	<i>s</i>	<b>s</b> in sit	dental
द	<i>d</i>	<b>d</b> in mad		ह <sup>f</sup>	<i>h</i>	<i>soft h</i> in hum	guttural
ध	<i>dh</i>	<b>dh</b> in madhouse		There is a tendency to slightly aspirate initial mutes, such as “k,” “t,” and “p” in English. In <i>Saṃskṛta</i> , initial nonaspirate mutes (1.9:) are more like these sounds at the end of isolated English words—where the aspiration is mostly cut off.			
न	<i>n</i>	<b>n</b> in numb					
प	<i>p</i>	<b>p</b> in loop					
फ	<i>ph</i>	<b>ph</b> in loop- hole					
ब	<i>b</i>	<b>b</b> in rob					
भ	<i>bh</i>	<b>bh</b> in rob him					
म	<i>m</i>	<b>m</b> in much	labial				

- a. **Noninitial short अ** *a* has no character, as it is inherent in every consonant from क *ka* to ह *ha*. Consonants without any vowel after them are marked below with a stroke slanting left to right (called a *virāma* or *halanta*), as in क् *k*. When so written, the consonant is referred to by the term *-kāra*. For example, क् *k* is called ककार *kakāra* and ख् *kh* is *khakāra*. Consonants by themselves without either a following or preceding vowel are considered not pronounceable. (We unknowingly admit the same in English. The letter *b* is pronounced “be,” *f* as “ef,” etc.) To pronounce each *Saṃskṛta* consonant in table 1.5:, a final *a* is added (e.g., क is read “ka,” but the description and classification there applies only to क् *kakāra*). Sometimes when a single consonant (e.g., a mute or

न् **1.9:**) is at the end of a word with a pause afterward (e.g., at the end of a sentence), we add a short echo of the preceding vowel. For example, in तत् *tat*, the अ *a* is echoed: *tat<sup>a</sup>*.

- b. Visarga (: ḥ)** never occurs as a word initial. Like other consonants, *visarga* cannot be pronounced by itself without a preceding vowel; moreover, *visarga* cannot be joined in writing with a following vowel. *Visarga* corresponds to the second half (-*h*) of the hard aspirates ख *k-h*, छ *c-h*, त् *t-h*, and फ *p-h* (**1.9**). It is usually pronounced from the same position as its preceding vowel—as a short, hard blowing out of the breath. Before the gutturals क *k* and ख *kh*, the *visarga* is a guttural—a distinct, hard blowing with constriction at the base of the tongue—and is called *jihvāmūṭīya*. Before the labials प *p* and फ *ph*, the *visarga* is a labial and has a distinct bilabial “P” sound called *upadhmanīya*. When at the end of a word with a pause afterward (e.g., at the end of a sentence), *visarga* is pronounced as a hard “h” followed by a short echo of the preceding vowel. For example, कृष्णः *kṛṣṇaḥ* is pronounced *kṛṣṇaḥ<sup>a</sup>*. When that vowel is ऐ *ai* or औ *au*, the echo is of the component इ *i* or उ *u* (**2.3.a**), respectively. The optional *visarga* (before a sibilant, **2.28**) alphabetically occupies the place of the sibilant it replaces and is pronounced as the sibilant. For example, in अन्तःस्थ *antaḥstha*, the *visarga* has replaced the sibilant स् *s* that was in the original अन्तस्थ *antasstha*.
- c. Anusvāra (◌ ṁ)** never occurs as a word initial. Its pronunciation is like the French nasalization of their vowels. For example, the French word *bon* in *bon voyage* would be written and pronounced in *Devanāgarī* as बां *bāṁ*. The optional *anusvāra* (before mutes and the nasals न् *n* and म् *m*, **2.55**) alphabetically occupies the place of the class nasal it replaces. For example, compare शंकर *śaṅkara* and शङ्कर *śaṅkara* (where *anusvāra* replaces ङ् *ṅ*) or—incorrectly (**1.10**)—कंपित *kāmpita* and कम्पित *kāmpita* (where *anusvāra* replaces the internal class consonant nasal म् *m*).
- d. ल् *l*** often interchanges with, or is derived from, र् *r*.
- e. व् *v*** is usually pronounced as a labial-dental “v,” made with the lower lip first slightly touching the upper front teeth. When preceded by a consonant in the same syllable, however, it is pronounced as a bilabial “w.” This has led to the popular transliteration of the conjunct व् *v* as *w* in many *Saṁskṛta* words that were coined in another language. For example, स्वामी should be pronounced and is popularly transliterated as *Swāmī*, instead of *Svāmī*, although the latter is technically correct.
- f. ह् *h*** corresponds to and is derived from the second half (-*h*) of the soft aspirates घ् *g-h*, झ् *j-h*, ध् *d-h*, and भ् *b-h* (**1.9**). It is pronounced from the same position as its following vowel.

**1.6: Writing.** When writing *Devanāgarī*, the distinctive part of each letter, occupying at least two-thirds of the height of the final letter, is normally written first, then the vertical line, and finally the top horizontal line. For example, the syllable **त** *ta* is written **र**, **त**, **त**. But, write in whatever order works for you. The top horizontal line is usually drawn after the rest of the word or phrase has been written. In fact, it was regularly missing in old manuscripts.

**1.7: Writing noninitial vowels.** Each vowel is written in a different way, according to whether or not it is initial. There is no sign for the noninitial short **अ** *a* (as noted in 1.5.a). The noninitial short **इ** *i* is written **before** the consonant **after** which it is pronounced (e.g., **कि** *ki*). The rest of the noninitial vowels are written **after**, **below**, or **above** the consonants. An example is the letter **क्** *k* with all its vowel signs: **क** *ka*, **का** *kā*, **कि** *ki*, **की** *kī*, **कु** *ku*, **कू** *kū*, **कृ** *kr*, **कृ** *kṛ*, **क्ल** *kl*, **के** *ke*, **कै** *kai*, **को** *ko*, and **कौ** *kau*. Certain consonants take certain vowel signs **at the side** instead of below. They are **र** *ru*, **रू** *rū*, and **हृ** *hr*. When the consonant **र** *r* precedes the vowel **ऋ** *r*, it is written as **ऋ** at the top of **ऋ** *r* (e.g., as **ऋ**) and is pronounced before the vowel. Note that the vowel **ऋ** *r* is written as an initial vowel even though it's medial (e.g., **निऋतिः** *nirṛtiḥ*). The consonant **श्** *ś* is often written as **श्** when followed by the vowel **ऋ** *r* or **ऋ** *r̄* (e.g., **श्र** *śr*, **श्र** *śṛ*) and sometimes by the vowel **उ** *u* or **ऊ** *ū* (e.g., **शु** *śu*, **शु** *śū*).

**1.8: Sound classifications.** The 48 characters of the *Devanāgarī* alphabet are classified by sound as guttural, palatal, cerebral, dental, or labial (see table 1.9). They are further grouped as mute/nonmute, hard/soft, class/nonclass, consonant/vowel, aspirate/nonaspirate, nasal/semivowel/sibilant, simple/diphthong, and short/long (see Glossary). The consonants have an added **अ** *a* for pronunciation purposes only (1.5.a). Committing table 1.9: to memory is helpful for understanding *sandhi* (see chapter 2). Traditionally the consonants (and vowels) in table 1.9: are read alphabetically: Read the rows of the first five columns across (**क** *ka*, **ख** *kha*, **ग** *ga*, **घ** *gha*, **ङ** *ṅa*, **च** *ca*, **छ** *cha*...). Read the next three columns down (**य** *ya*, **र** *ra*... **ह** *ha*). If in doubt, refer to table 1.5: for correct order.

**1.9: Devanāgarī alphabet classified by sound.**

Class	Mute <sup>a</sup>				Nasal	Mute	Nonmute						
	Hard		Soft				Hard	Soft	Hard	Soft			
	Class Consonant				Nonclass Consonant					Vowel			
	Non-Aspir.	Aspir.	Non-Aspir.	Aspir.	Nasal	Semi-vowel	Sibilant	Aspirate	Simple		Diphthong		
								Short	Long				
Guttural	क	ख	ग	घ	ङ			ह	:	अ	आ	ए	ऐ <sup>d</sup>
Palatal	च	छ	ज	झ	ञ	य	श			इ	ई		
Cerebral	ट	ठ	ड	ढ	ण	र	ष			ऋ	ॠ		
Dental	त	थ	द	ध	न	ल	स			ऌ			
Labial	प	फ	ब	भ	म	व <sup>b</sup>			:	उ	ऊ	ओ	औ

- a. A **mute** is a sound that begins with a complete stop of the passage of the breath (1.4: touched), also called a **stop** in phonetics. Nasals are not full mutes, but are oral mutes with a nasal continuant (Macdonell 1927), thus in the following rules the term “mute” will not include nasals unless indicated.
- b. **व** *va* is labial-dental (1.5.e:).
- c. **Visarga** (: *h*) may appear at the end of the last word in a sentence, before a sibilant, or before a hard guttural or labial. In the first two cases, : *h* is pronounced in the location of the preceding vowel. In the latter case, : *h* is pronounced in the location of the following guttural or labial (see 1.5.b:).
- d. The diphthongs **ए** *e* and **ऐ** *ai* are guttural-palatal. Diphthongs **ओ** *o* and **औ** *au* are guttural-labial, per their component sounds (*a-i* for **ए** *e* and **ऐ** *ai*, and *a-u* for **ओ** *o* and **औ** *au*—see 2.3: and 2.3.a:).

**1.10: The anusvāra** (◌̣ *m*). *Anusvāra*, or “after-sound,” is a nonmute, unmodified nasal that follows a vowel. It is sounded only through the nose, not the mouth. For this reason it is not classified in table 1.9: *Anusvāra* is sometimes written as ◌̣ +, where it is then described as *anunāsika* (pronounced through both the nose and mouth). There can be a nasalized **ल** *l*, written as **ल̣** (2.51:). *Anusvāra* is properly found before the semivowels, sibilants, and **ह** *h* (2.54:), and optionally before mutes or nasals (2.55:). But it is often incorrectly used *within a word* (i.e., not due to a general *sandhi*, as in 2.55:) in place of any of the five class-consonant nasals when they are followed by a mute or nasal, or at the end of a word or sentence (e.g., the incorrect **अंगं** *aṅgam* for **अङ्गम्** *aṅgam*). This usage does not affect the pronunciation of the correct corresponding class nasal. For more about *anusvāra*, see 1.5.c:.

**1.11: Common symbols.** *Saṃskṛta* commonly uses these punctuation or stylized symbols.

Symbol	Purpose
	<b>Daṇḍa</b> The single <i>daṇḍa</i>   is used at the end of a line of verse and at the end of a sentence.
	The double <i>daṇḍa</i>    is used at the end of a verse and (sometimes) at the end of a paragraph.
5	<b>Avagraha</b> <i>Avagraha</i> 5 optionally marks the dropping of a short अ <i>a</i> at the beginning of a word due to a <i>sandhi</i> (phonetic combination) with a previous word (2.12:). If the अ is nasalized, the <i>anusvāra</i> normally appears before the 5 <i>avagraha</i> . 5 is usually transliterated as an apostrophe (e.g., तेजोऽंश <i>tejom'śa</i> for तेजो अंश <i>tejo aṃśa</i> ).
◦	<b>Abbreviation</b> ◦ marks the dropping of a contextually understood part of a word. For example, गतेन <i>gatena</i> is abbreviated ◦तेन ( <i>ga</i> ) <i>tena</i> in a dictionary entry, where “ <i>ga</i> ” is understood.
ॐ	<b>Om</b> ॐ is a stylized form of ओम् <i>Om</i> , a name for <i>brahman</i> (reality).

**1.12: Conjunct consonants.** If a consonant is followed immediately by one or more consonants—even when the consonants are divided between two words in a sentence—they are normally joined, after *sandhi* (chapter 2), into a cluster called a **conjunct consonant**. For example, त् स् *ts* are combined into त्स *ts*.



The general principle in forming a conjunct consonant is to drop the right side vertical lines except in the last letter (e.g., त् *t* + स् *s* + य *ya* is त्स्य *tsya*). When the first letter has no right-side vertical line, or when both letters have a right-side vertical line and the following consonant has room for the previous letter to anchor to its vertical line (above the distinctive portion of its character), then—in both cases—the letters are conjoined vertically, with the initial consonant on top. For example, ङ् *ṅ* + ग *ga* becomes ङ्ग *ṅga* and अञ् *añ* + च *ca* becomes अञ्च *añca*. There are also irregular formations (see tables 1.13:).

### 1.13: Irregular forms in conjuncts.

क्	become	क्	when (e.g.,)	क् + त	→	क्त	<i>k-ta</i>
त्		न्		त् + त	→	त्त	<i>t-ta</i>
त्		न्		त् + र	→	त्र	<i>t-ra</i> (see below)
य		च		ग्र् + य	→	ग्रय	<i>gr-ya</i>
य		व		द् + य	→	द्य	<i>d-ya</i>
य		ज		क्र् + य	→	क्रय	<i>kr-ya</i>
श्		श्		श् + च	→	श्च	<i>ś-ca</i> (see also 1.7:)

Irregular forms in conjuncts of र् *r* (called रेफ *repha*, instead of *rakāra*—1.5.a:).

र्	becomes	∩	when (e.g.,)	क् + र → क्र <i>k-ra</i> , when र् has a vertical line to attach to.
		^		ट् + र → ट्र <i>t-ra</i> , when र् has no vertical line to attach to.
		₪		र् + त → र्त <i>r-ta</i> , when र् precedes a consonant (or the vowel ऋ <i>r̥</i> ), the mark is placed <b>above</b> the (conjunct) consonant and to the <b>right</b> of any following vowel marker (e.g., नैष्कर्म्ये <i>naiṣkarmye</i> , निर्ऋण <i>nirṛṇa</i> ).

**1.14: Special conjuncts.** There are two conjunct consonants whose component letters within *Devanāgarī* are indistinguishable: क्ष *k-ṣa*, and ज्ञ *j-ña*. One common, current pronunciation of ज्ञ *j-ña*, which is preferred by this author, has the component ज् *j* sound very slightly heard. For this sound, place the tongue and mouth in the palatal position to pronounce the ज् *j*, then pronounce the palatal ञ् *ñ* for the length of two consonants (ञ्ञ् *ññ*). In some parts of India, another pronunciation is with the “*j*” component pronounced as the guttural sound “*g*”. Since the following nasal would tend to naturally sound as a guttural, then the conjunct ज्ञ is pronounced as ग्ङ *gṅa*. This latter pronunciation probably came in from a regional dialect, but you will hear it.

In Vedic grammar and phonetics, ञ falls under the Vedic rule that when a consonant is in conjunction with र् or a nasal, the Vedic meter demands that a very short vowel (a fraction of the length of a normal vowel, called a *svarabhakti*) be pronounced between them. Hence, ञ would have been pronounced as *j<sup>a</sup>na*, so it would seem that the initial ज् *j* would have had its proper palatal pronunciation. Other than this conjunct, unlike English, classical *Samṣkr̥ta* is normally pronounced as it reads.

**1.15: Printing consonants.** In print, *Devanāgarī* conjunct consonants are presented in different ways. The differences are sometimes due to the inability of a particular *Devanāgarī* font to completely form a conjunct consonant. Other times they are due to an editorial preference. An editor may want to avoid using long or visually difficult conjunct consonants that challenge the reader. In these cases, one or more of the characters of the conjunct, usually the first character(s), are written with a *virāma* (1.5.a:). For example, बुद्बुद् *bud-buda*, instead of बुद्बुद् *budbuda*.

It is common, though, to avoid using the *virāma* in print wherever possible, even by joining a consonant-ending word to a following vowel-initial word. For example, the three words अशोच्यान् अन्वशोचः त्वम् *aśocyān anvaśocaḥ tvam* would be written as अशोच्यानन्वशोचस्त्वम् *aśocyānanvaśocastvam*, where न् अ *na* join to become न *na*, and *visarga* before त्वम् *tvam* changes to स् *s* (see 2.27:) and joins with the following consonants into स्त्वम् *stvam*. *Samṣkr̥ta* was written on materials such as palm leaves, so the writing of the script needed to be compacted to fit the compactness of the media. Hence this natural avoidance of *virāmas* which leave gaps between words.

**1.16: Reading conjunct consonants.** To read a conjunct consonant, read the component characters left to right and, within that, from top down (e.g., द्वन्द्व *d-va-n-d-va*). The only exception is र् *r* at the beginning of a conjunct consonant (e.g., कर्त्स्न्ये *kar-t-s-n-ye*, in this example, र् *r* is written after the final vowel *e* but pronounced before the *t*—see table 1.13:).

**1.17: Common conjunct consonants (in alphabetical order).** Difficult conjuncts are **shaded**. Some conjuncts can be written in multiple ways (e.g., *kka* may be क्क or क्क); only one version is shown.

क्क	<i>k-ka</i>	क्ख	<i>k-kha</i>	क्च	<i>k-ca</i>	क्ण	<i>k-ṇa</i>	क्त	<i>k-ta</i>	क्त्य	<i>k-t-ya</i>	क्त्र	<i>k-t-ra</i>
क्त्र्य	<i>k-t-r-ya</i>	क्त्व	<i>k-t-va</i>	क्न	<i>k-na</i>	क्न्य	<i>k-n-ya</i>	क्म	<i>k-ma</i>	क्य	<i>k-ya</i>	क्र	<i>k-ra</i>
क्र	<i>k-r-ya</i>	क्ल	<i>k-la</i>	क्व	<i>k-va</i>	क्व्य	<i>k-v-ya</i>	क्ष	<i>k-ṣa</i>	क्षम	<i>k-ṣ-ma</i>	क्ष्य	<i>k-ṣ-ya</i>
क्ष्व	<i>k-ṣ-va</i>	क्ख्य	<i>kh-ya</i>	क्ख्र	<i>kh-ra</i>	ग्य	<i>g-ya</i>	ग्र	<i>g-ra</i>	ग्र्य	<i>g-r-ya</i>	घ्र	<i>gh-na</i>
घ्र्य	<i>gh-n-ya</i>	घम	<i>gh-ma</i>	घ्य	<i>gh-ya</i>	घ्र	<i>gh-ra</i>	ङ्क	<i>ṅ-ka</i>	ङ्क	<i>ṅ-k-ta</i>	ङ्क्य	<i>ṅ-k-ya</i>
ङ्क	<i>ṅ-k-ṣa</i>	ङ्क्ख	<i>ṅ-kha</i>	ङ्क्य	<i>ṅ-kh-ya</i>	ङ्ग्य	<i>ṅ-g-ya</i>	ङ्क्	<i>ṅ-gha</i>	ङ्क्य	<i>ṅ-gh-ya</i>	ङ्कः	<i>ṅ-ṅa</i>
च्च	<i>c-ca</i>	च्छ	<i>c-cha</i>	च्छ्र	<i>c-ch-ra</i>	च्च	<i>c-ṅa</i>	चम	<i>c-ma</i>	च्य	<i>c-ya</i>	छ्य	<i>ch-ya</i>
छ्र	<i>ch-ra</i>	च्च	<i>j-ja</i>	च्च	<i>j-jha</i>	ञ	<i>j-ṅa</i>	ञ्य	<i>j-ṅ-ya</i>	जम	<i>j-ma</i>	ज्य	<i>j-ya</i>
ञ्र	<i>j-ra</i>	ज्व	<i>j-va</i>	ञ्व	<i>ṅ-ca</i>	ञ्चम	<i>ṅ-c-ma</i>	ञ्य	<i>ṅ-c-ya</i>	ञ्छ	<i>ṅ-cha</i>	ञ्ज	<i>ṅ-ja</i>
ञ्य	<i>ṅ-j-ya</i>	ट	<i>ṭ-ṭa</i>	ट्य	<i>ṭ-ya</i>	ट्र	<i>ṭh-ra</i>	ड्य	<i>ḍ-ya</i>	ढ्य	<i>ḍh-ya</i>	द्र	<i>ḍh-ra</i>
ण्ट	<i>ṇ-ṭa</i>	ण्ठ	<i>ṇ-ṭha</i>	ण्ड	<i>ṇ-ḍa</i>	ण्ड्य	<i>ṇ-ḍ-ya</i>	ण्ड्र	<i>ṇ-ḍ-ra</i>	ण्ड्र्य	<i>ṇ-ḍ-r-ya</i>	ण्ढ	<i>ṇ-ḍha</i>
ण्ण	<i>ṇ-ṇa</i>	णम	<i>ṇ-ma</i>	ण्य	<i>ṇ-ya</i>	ण्व	<i>ṇ-va</i>	त्क	<i>t-ka</i>	त्क्र	<i>t-k-ra</i>	त्त	<i>t-ta</i>
त्त्य	<i>t-t-ya</i>	त्त्र	<i>t-t-ra</i>	त्त्व	<i>t-t-va</i>	त्थ	<i>t-tha</i>	त्त	<i>t-na</i>	त्त्र्य	<i>t-n-ya</i>	त्प	<i>t-pa</i>
त्प्र	<i>t-p-ra</i>	त्म	<i>t-ma</i>	त्म्य	<i>t-m-ya</i>	त्य	<i>t-ya</i>	त्र	<i>t-ra</i>	त्र्य	<i>t-r-ya</i>	त्व	<i>t-va</i>
त्स	<i>t-sa</i>	त्स्र	<i>t-s-na</i>	त्स्र्य	<i>t-s-n-ya</i>	थ्य	<i>th-ya</i>	द्ग	<i>d-ga</i>	द्ग	<i>d-g-ra</i>	द्घ	<i>d-gha</i>

## 1.17: Conjunct consonants. (continued)

द	<i>d-da</i>	दय	<i>d-d-ya</i>	द्व	<i>d-dha</i>	द्वय	<i>d-dh-ya</i>	द	<i>d-na</i>	द्व	<i>d-ba</i>	द्व	<i>d-bha</i>
द्वय	<i>d-bh-ya</i>	द	<i>d-ma</i>	द्य	<i>d-ya</i>	द	<i>d-ra</i>	द्वय	<i>d-r-ya</i>	द्व	<i>d-va</i>	द्वय	<i>d-v-ya</i>
ध	<i>dh-na</i>	धय	<i>dh-n-ya</i>	धम	<i>dh-ma</i>	ध्य	<i>dh-ya</i>	ध	<i>dh-ra</i>	धय	<i>dh-r-ya</i>	ध्व	<i>dh-va</i>
न	<i>n-ta</i>	न्य	<i>n-t-ya</i>	न्त्र	<i>n-t-ra</i>	न	<i>n-da</i>	न्द्र	<i>n-d-ra</i>	न्ध	<i>n-dha</i>	न्ध्र	<i>n-dh-ra</i>
न	<i>n-na</i>	न्य	<i>n-pa</i>	न्प्र	<i>n-p-ra</i>	नम	<i>n-ma</i>	न्य	<i>n-ya</i>	न	<i>n-ra</i>	नस	<i>n-sa</i>
प	<i>p-ta</i>	प्य	<i>p-t-ya</i>	प्त्र	<i>p-t-ra</i>	प	<i>p-na</i>	प्य	<i>p-pa</i>	पम	<i>p-ma</i>	प्य	<i>p-ya</i>
प	<i>p-la</i>	प्व	<i>p-va</i>	प्स	<i>p-sa</i>	प्स्व	<i>p-s-va</i>	ब्ध	<i>b-gha</i>	ब्ज	<i>b-ja</i>	ब्द	<i>b-da</i>
ब्ध	<i>b-dha</i>	ब	<i>b-na</i>	ब्ब	<i>b-ba</i>	ब्भ	<i>b-bha</i>	ब्भ्य	<i>b-bh-ya</i>	ब्य	<i>b-ya</i>	ब्र	<i>b-ra</i>
ब्ब	<i>b-va</i>	भ्र	<i>bh-na</i>	भ्य	<i>bh-ya</i>	भ्र	<i>bh-ra</i>	भ्व	<i>bh-va</i>	म	<i>m-na</i>	मप	<i>m-pa</i>
म्र	<i>m-p-ra</i>	म्ब	<i>m-ba</i>	म्भ	<i>m-bha</i>	म्म	<i>m-ma</i>	म्य	<i>m-ya</i>	म	<i>m-ra</i>	म्ल	<i>m-la</i>
म्व	<i>m-va</i>	य्य	<i>y-ya</i>	य्व	<i>y-va</i>	ल्व	<i>l-ka</i>	ल्य	<i>l-pa</i>	लम	<i>l-ma</i>	ल्य	<i>l-ya</i>
ल्ल	<i>l-la</i>	ल्व	<i>l-va</i>	लह	<i>l-ha</i>	व	<i>v-na</i>	व्य	<i>v-ya</i>	व	<i>v-ra</i>	व्व	<i>v-va</i>
श्च	<i>ś-ca</i>	श्च्य	<i>ś-c-ya</i>	श्च	<i>ś-na</i>	श्य	<i>ś-ya</i>	श्च	<i>ś-ra</i>	श्च्य	<i>ś-r-ya</i>	शु	<i>ś-la</i>
श्च	<i>ś-va</i>	श्च्य	<i>ś-v-ya</i>	श्श	<i>ś-śa</i>	ष्ट	<i>ś-ṭa</i>	ष्ट्य	<i>ś-ṭ-ya</i>	ष्ट्र	<i>ś-ṭ-ra</i>	ष्ट्र्य	<i>ś-ṭ-r-ya</i>
ष्ट्र	<i>ś-ṭ-va</i>	ष्ट	<i>ś-ṭha</i>	ष्ण	<i>ś-ṇa</i>	ष्ठ्य	<i>ś-ṇ-ya</i>	ष्प	<i>ś-pa</i>	ष्प्र	<i>ś-p-ra</i>	ष्म	<i>ś-ma</i>
ष्य	<i>ś-ya</i>	ष्व	<i>ś-va</i>	स्क	<i>s-ka</i>	स्व	<i>s-kha</i>	स्त	<i>s-ta</i>	स्त्य	<i>s-t-ya</i>	स्त्र	<i>s-t-ra</i>

**1.17: Conjunct consonants.** (continued)

स्त्व	<i>s-t-va</i>	स्थ	<i>s-tha</i>	स्र	<i>s-na</i>	स्रय	<i>s-n-ya</i>	स्प	<i>s-pa</i>	स्फ	<i>s-pha</i>	स्म	<i>s-ma</i>
सम्य	<i>s-m-ya</i>	स्य	<i>s-ya</i>	स्र	<i>s-ra</i>	स्व	<i>s-va</i>	स्स	<i>s-sa</i>	ह	<i>h-na</i>	ह	<i>h-na</i>
ह्य	<i>h-ma</i>	ह्य	<i>h-ya</i>	ह्र	<i>h-ra</i>	ह्ल	<i>h-la</i>	ह्व	<i>h-va</i>				

**1.18: Numerals.**

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

- a. *Samṣkṛta* is the original source for numerical writing in the West; therefore the number 2002 is familiarly written २००२.

**1.19: Numerals as pronunciation indicators.** The figure २ after a word indicates that the word is repeated (e.g., अहो २ indicates अहो अहो *aho aho*). The figure ३ after a vowel indicates the *pluta*, or protracted lengthening, of the vowel to three *mātrās*. The pronunciation length of time (*mātrā*) of a short vowel, such as अ *a*, is one *mātrā*. A long vowel, such as आ *ā*, or a diphthong is two *mātrās* (twice as long as अ *a*). आ ३ indicates the vowel is three *mātrās*. The three-*mātrā* pronunciation is found only in the *Veda*, and there it is infrequent. The pronunciation length of one consonant is said to be a half *mātrā*.

**1.20: The syllable.** Like in English, a phonological (or pronunciation) syllable, called an अक्षर *akṣara* (also called a मात्रा *mātrā*, but not to be confused with the pronunciation length of time in 1.19:), is the smallest unit that can have a meaning, and is the building block of words.

**1.21: Syllable structure.** A syllable is centered on a vowel.

With/without a preceding consonant or conjunct consonant	+	Vowel	+	With/without a following consonant or two (including <i>anusvāra</i> or <i>visarga</i> ), to complete a meaningful component of a word.
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E.g., अशोच्यानन्वशोचस्त्व consists of eight syllables: *a-śoc-yān anv-a-śoc-as tvam*.

**1.22: Quality of syllable.** A syllable is **heavy** (गुरु *guru*) if its vowel is long or a diphthong, or if its vowel is followed by an *anusvāra*, *visarga*, or conjunct consonant (even if the conjunct consonant is in the next word or the result of a *sandhi* with the next word within the same *pāda* 1.23:). Otherwise, the syllable is **light** (लघु *laghu*). For example, the first syllables in the words *bāl-a*, *bodh-i*, *duḥ-kha*, and *bud-dhi* are heavy, and the second

syllables are light. The quality of syllables may determine how a grammatical rule is applied to form a word stem. It also helps determine the meter (1.24:) of a verse.

**1.23: The *pāda*.** Much of *Samṣkr̥ta* literature is in verse form, and most verses are in the form of stanzas of four metrical quarters. A **quarter** is called a **पद *pāda*** (literally, “foot”). Two *pādas* make a metrical line. The end of a metrical line is treated in pronunciation and writing like an end of a sentence. In accentuation (1.25:) though, each *pāda* is treated like an independent sentence; for instance, an **enclitic** (see Glossary) can never begin a *pāda* (4.3.1:).

**1.24: Meter.** The quality and the quantity of the syllables in a *pāda* determines the meter of the verse. The **meter** is the recurring pattern of the heavy and light syllables, forming a patterned rhythm. *Anuṣṭubh*, or *Śloka*, the most common meter in *Samṣkr̥ta* literature, is composed of two lines of two *pādas*, with eight syllables to a *pāda*. Occasionally three verses can be arranged into two triplets (three lines each). Each verse is typically a complete sentence. It is a particularly flexible meter, because of its wide variety of metrical forms. A metrical form defines how the light and heavy syllables are patterned in a line. In the most common metrical form of *Anuṣṭubh* by far, called *Pathyā*, the 5<sup>th</sup>-6<sup>th</sup>-7<sup>th</sup> syllables of the first *pāda* are light-heavy-heavy, and of the second *pāda* they are light-heavy-light, all the rest of the syllables of the line can be either light or heavy (see Macdonell 1975 Appendix II).

**1.25: Accent.** *Samṣkr̥ta* in Vedic literature has a **tonal accent**, in which the accent of a vowel is in the form of a change in pitch: raised (उदात्त *udātta*), lowered (अनुदात्त *an-udātta*), or transitional (स्वरित *svarita*—moving from a raised-tone semivowel *y* or *v*, indicating their original *i* and *u* vowel pronunciation, to the unaccented vowel that follows the *y* or *v*). Later *Samṣkr̥ta* is pronounced with a stress accent instead of a tonal accent. In a **stress accent**, the accent of a vowel is pronounced more forcefully or loudly relative to nearby, unaccented vowels. Whereas there are rules and text markings for the placement and nature of the tonal accent, there are no specific rules or text markings for the stress accent. Although the placement of the stress accent in a word is generally deduced from the rules regarding the Vedic raised tonal accent, the stress accent may have shifted, depending on the quality (heavy or light) of the syllables. In the case of the many new words introduced since Vedic literature, where the placement of the accent may not be clear from derivation, generally the accent falls on the last metrically heavy syllable within the word (e.g., *Kalidāsa*, *Himālaya*, *kārayati*). The stress accent, like the Vedic tonal accent, may then disappear or move to another syllable, depending mostly on the word's **inflection (nominal declension**—see Glossary and 3.3:—or **verbal conjugation**—see 5.3:), or placement in a sentence. Like in any other language, accent in *Samṣkr̥ta* is best learned by listening to an experienced, native speaker, but a few guidelines are as follows:

- The first **finite verb** in a **main clause** loses its accent, unless it begins the main clause or *pāda*. Subsequent verbs in the same main clause retain their accent, being treated in accent as if beginning their own sentence.
- A word in **vocative case** is treated as having no syntactical part of a sentence (i.e., as if it is a separate sentence unto itself). As a result, a **finite verb** that follows the initial vocative(s) in a sentence or *pāda* is treated as if it were at their beginning. A vocative is always accented on its first syllable (3.7:), but the vocative loses the accent unless the word is at the beginning of the sentence or *pāda*.
- For the treatment of unaccented, **enclitic** words, see 4.3:.
- In certain sections of this text, for example, when a grammatical tonal accent rule is specified, the accent is marked (cf. Macdonell 1979). Note that a stress accent may shift if the syllable is not heavy. For example, the **causal verb** *kārayati*, with its tonal accent on the **causal suffix** *aya* (5.40:), may instead have its stress accent on the preceding heavy syllable *kārayati*. For a discussion of Vedic tonal accent, see the appendix of *A Vedic Grammar for Students* (Macdonell 1966).

Now you have an understanding of the alphabet.

If you have *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two*, it will help guide you through the study of the rest of this *Grammar Reference*. The *Aruna Coursebook* will direct you to the following chapters in this book as and when required.

Alternatively, if you do not have the *Aruna Coursebook* but need further exercise help to better read *Devanāgarī* text, you can order *The Sanskrit Reading Tutor*. This CD has audio clips attached to the text so you can read it, click it and hear it. The text in the CD is the same as the *Script Reading Exercise* in the *Aruna Coursebook* appendix and covers the entire second chapter of the Bhagavad Gita.





# Sanskrit Grammar – 2

## Rules of Sandhi

### The Rules for Phonetic Combination of Letters

**2.1: Coalescence of adjacent sounds.** In *Samṣkr̥ta* every sentence is treated as a continuously spoken sequence of sounds, written exactly as they are pronounced. The coalescence of these sounds when pronounced as a sequence is called *sandhi*. The purpose of sandhi is to facilitate smooth pronunciation, and to avoid a gap between vowels in separate syllables, called a hiatus by Western grammarians. Although several consecutive consonant *sandhis* may occur for easier pronunciation of a consonant cluster, only one vowel *sandhi* is applied between two adjoining vowels. Any hiatus in a finished *Samṣkr̥ta* text is either the result of only one vowel *sandhi*, in which case additional application of *sandhi* to avoid hiatus would render the original syllables unidentifiable, or the absence of any *sandhi* application at the end of a metrical line or the end of a sentence. Because of *sandhi*, generally the ends and sometimes the beginning of words will be written in a sentence as they orally sound in combination, and not as they may be found separately, e.g., as in a dictionary.

- a. The following *sandhi* rules, as well as many other grammar rules, are subject to occasional irregularities, of which only the common exceptions are noted herein. Not infrequent is the lack or irregular application of *sandhi* to maintain meter, such as retaining hiatus between two *pādas* (1.23):

**2.2: Guṇa and vṛddhi.** Vowels may **strengthen** by taking *guṇa* or *vṛddhi*. The simple liquid vowels (i.e., इ ई, उ ऊ, ऋ ॠ including लृ, theoretically), as well as these vowels as components of diphthongs (i.e., the non-simple liquid vowels), may also be changed into semivowels, or those semivowels may revert back to their liquid vowel, called *samprasāraṇa*.

### 2.3: Strengthening of vowels.

Simple vowels	Guṇa (& components)	Vṛddhi	Semivowel <sup>a</sup>	Samprasāraṇa (weakening) <sup>a</sup>
अ	→ अ	आ (= अ + अ)		
आ	→ आ (= अ + आ)	आ (= अ + आ)		
इ ई	→ ए (= अ + इ/ई)	ऐ (= अ + ए)	य्	य → इ
उ ऊ	→ ओ (= अ + उ/ऊ)	औ (= अ + ओ)	व्	व → उ
ऋ ॠ	→ अर् (= अ + ऋ/ॠ)	आर् (= अ + अर्)	र्	अर् or र → ऋ
लृ	→ अल् (= अ + लृ)	(no vṛddhi for लृ)		

- a. The simple liquid vowels (including the second half component इ or उ of diphthongs ए ऐ or ओ औ respectively) may become (or strengthen to) य्, व्, र् respectively. In reverse, these semivowels may **weaken**, called *samprasāraṇa*, to their respective simple liquid vowels. Notice that the semivowel's following or preceding अ is dropped in *samprasāraṇa*.

**2.4: General and internal sandhi.** There are two forms of *sandhi*: **general sandhi** between—

Independent word	+ <b>Independent word</b>
Word in a cmpd.	+ Next word in the <b>cmpd. (6.29:)</b> , including verbal compounds (6.11:)
Nominal stem	+ <b>Secondary suffix</b> beginning with any <b>cons. except ष्</b> (6.27:)
	+ <b>Pada</b> declension terms. – भ्याम्, भिस्, भ्यस्, सु (3.2.a:) – First apply general <i>sandhi</i> rules 2.23: & .24:, then internal <i>sandhi</i> rules will apply.

**In other combinations**, applicable specific **internal sandhi** rules **apply** first, **then general sandhi** rules. With the exception that finals of roots usually don't change, nor generally would rule 2.23: apply.

**2.5: Reading sandhi charts.** In the following *sandhi* charts, **unless otherwise noted**, the **Preceding column's letter(s)** alone **change**. For example, rule 2.9: should read – when अ आ (i.e., अ or आ) precedes a *guna* vowel, then **both** (अ and following *guna* vowel, or आ and following *guna* vowel) are changed to the following's component liquid vowel's *vrddhi* – in this case, the component liquid vowel being इ or उ of the *guna* vowel ए (=अ+इ) or औ (=अ+उ) per 2.3.a:, its *vrddhi* would be ऐ or औ (2.3:), respectively. Rule 2.14: should read – when *guna* vowel औ precedes any vowel except अ, then the preceding औ is changed to अच् and, if it is between independent words, it usually further becomes अ (i.e., the च् drops). Notice how the same rows match across, e.g., औ row matches अच् row, and certain rows are shared, e.g., “*guna* vowel” row is shared by both ए row and औ row. In these listings **a later rule**, if equally applicable, **takes precedence over a prior** and thus more general rule. In the following rules, the word “radical” means “belonging to a root or a substitute for a root”; this may apply to verbal roots made into nouns or into verbs. “**May**” and “**usually**” mean optionally infrequent or frequent change, respectively; “**sometimes**” and “**often**” mean in certain words this change is found.

**2.6: General vowel sandhi.**

	Preceding	Following	Change					
<b>2.7:</b>	simple vowel (short or long)	same simple vow. (short or long)	both	→	long simple vowel			
<b>2.8:</b>	अ आ	simple <b>liquid</b> vowel (1.9: & 2.2:)	both	→	the liquid vowel's <i>guna</i> (2.3:)			
<b>2.9:</b>		<i>guna</i> vowel	both	→	the following's component liquid vowel's (2.3.a:) <i>vrddhi</i> (2.3:)			
<b>2.10:</b>		<i>vrddhi</i> vowel						
<b>2.11:</b>	simple <b>liquid</b> vowel	different vowel		→	corresponding <b>semivowel</b> (2.3.a:)			
<b>2.12:</b>	<i>guna</i> vowels ए औ	अ	अ	→	<b>drops</b> , often replaced with an <i>avagraha</i> ऽ			
<b>2.13:</b>	<i>guna</i> vowel	any vowel except अ		→	अच्	if between indep. words (2.4:)	usually	→ अ <sup>a</sup>
<b>2.14:</b>				→				
<b>2.15:</b>	<i>vrddhi</i> vowel	any vowel		→	आच्		usually	→ आ <sup>a</sup>
<b>2.16:</b>				→				

a. The resulting vowels – अ/आ and following vowel normally remain separate, i.e., hiatus (2.1:) remains.

**2.17: Special - general vowel sandhi.**

	Preceding	Following	Change		
<b>2.18:</b>	final अ आ of prep. (6.11:)	initial ऋ of a root	both	→	<i>vrddhi</i> (instead of <i>guṇa</i> )
<b>2.19:</b>	prep. प्र	pp. ऊढ	both	→	प्रौढ “lifted up” (instead of <i>guṇa</i> )
<b>2.20:</b>	past tense aug. अ (5.5.c:)	initial vow. of root	both	→	<i>vrddhi</i> (instead of <i>guṇa</i> )
<b>2.21:</b>	final vowel of interj. pcl. (6.21:) or final औ made by °अ + pcl. उ (6.20:)	vowel	both	→	(no <i>sandhi</i> , <i>hiatus</i> remains)
<b>2.22:</b>	decl. or conj. du. terms. final ई ऊ ए (but not अ इ ऐ औ) or final ई of अमी (masc. pl. nom. “those” 4.9:)				

**2.23: Permitted finals.** Except when र् precedes a क् ढ् त् प्, which is at the end of a root (or a substitute for a root) and is not a suffix, **no word may be permitted to end in more than one consonant.** The final conjunct consonant must be reduced by dropping the last consonants until only one consonant (or क्ष्) remains. Every **final consonant** (whether originally a conjunct or not) **must be converted into one of the eight permitted final consonants** according to the following chart (2.24:). Only after this conversion can the following rules (2.24.b:, & 2.25: to 2.62:) of general *visarga* and general consonant *sandhi* be applied.

**2.24: Permitted final consonants of a (conjugated, declined, or indeclinable) word.**

The consonants to the left of the arrow become the consonant to the right of the arrow. The column on the right indicates certain consonants which may become either of two different consonants.

क्	ख्	ग्	घ्	च्	→	क्	
त्	त्	ढ्	ढ्	ष्	छ्	→	त्
त्	त्	द्	ध्			→	त्
प्	फ्	ब्	भ्			→	प्
		ङ्	ञ्			→	ङ्
		न्	म्			→	remain (न् म्)
		र्	स्			→	:
		ञ्	ण्	य्	ल्	व्	are never finals

ज् श् ह् क्ष् → क् , or in certain words ट्

**a.** These apply in general sandhi combinations, so they also include finals of nominal stems before certain terminations or suffixes, as defined in 2.4:.

**b.** Before a pause, an original final mute (after these conversions) may optionally change to the permitted final’s respective soft nonaspirate consonant—but is rarely applied in manuscripts.

**2.25: General visarga sandhi.**

	Preceding	Following	Change	
<b>2.26:</b>	final : of 1 <sup>st</sup> word in compd. (6.11: & 6.29:)	initial क् ख् प् फ् of 2 <sup>nd</sup> word in compd.	in some compds.	→ स् (otherwise, see 1.5.b:)
<b>2.27:</b>	:	hard	palatal च् छ्	→ palatal श्
			cerebral ट् ढ्	→ cerebral ष्
			dental त् थ्	→ dental स्
<b>2.28:</b>	:		sibilant श् ष् स्	may → श् ष् स् resp.
<b>2.29:</b>	: after vowel ex. अ आ	soft letter	:	→ soft र् (ex. if followed by र् per 2.35:)
<b>2.30:</b>	आ:	(i.e., vowel or cons.)	:	→ drops ( <b>hiatus</b> remains)
<b>2.31:</b>		vowel except अ	:	→ drops ( <b>hiatus</b> remains)
<b>2.32:</b>	अ:	अ		→ ओ and following अ is dropped, usually replaced with <i>avagraha</i> ऽ (2.12:)
<b>2.33:</b>		soft cons.		→ ओ
<b>2.34:</b>	: as an etymological र् after अ आ	soft letter		→ soft र् (exception to rules 2.30: to 2.33:)
<b>2.35:</b>	:	र्		→ drops & a preceding short vowel lengthens (exception to 2.29: & 2.33:)

**2.36: Special - general visarga sandhi.**

	Preceding	Following	Change	
<b>2.37:</b>	masc. sg. nom. स: “he,” एष: “this” (7.12:)	any letter except अ		
<b>2.38:</b>	भो: “O your honor” an irreg. contraction of voc. sg. of भवत् (3.13.b:) or भगो: “O virtuous one” an irreg. contraction of sg. voc. of भगवत्	soft letter	:	→ drops ( <b>hiatus</b> remains)
<b>2.39:</b>	: as an etymological र्	of radical noun stem (3.6.g:)	pl. loc. term. सु	
<b>2.40:</b>	र्	of अहर् “day” (3.21.a:) & स्वर “heaven”	पति “lord” in compd.	→ र् (e.g., अर्हपति:)

**2.41: General consonant sandhi.** The word initial (or init.) in the Following column of the below rules indicates that those rules could not be applied in situations where internal *sandhi* rules first apply.

	Preceding	Following		Change
<b>2.42:</b>	soft mute cons.	hard consonant		→ its resp. hard non-aspir. cons.
	hard mute cons.	soft mute cons.		→ its resp. soft non-aspir. cons.
<b>2.43:</b>	permitted hard final क् ट् त् प्	initial soft letter		its resp. soft non-aspir. cons. → (i.e., ग् ड् ब् resp.) , a following ह् usually → resp. soft aspir. (2.58:)
<b>2.44:</b>		initial soft न् म्	usually	→ its resp. soft class nasal (else 2.43:)
<b>2.45:</b>	hard dental त्	init. hard palatal च् छ् श्		→ hard palatal च्, a following श् usually → छ् (by 2.56:)
		soft palatal ज् झ्		→ soft palatal ज्
<b>2.46:</b>		hard cerebral ट् ठ्		→ hard cerebral ट्
		soft cerebral ड् ढ्		→ soft cerebral ड्
<b>2.47:</b>		init. soft dental ल्		→ soft द् → ल्
<b>2.48:</b>	soft gutt. ङ्	init. hard sibi. श् ष् स्	may	→ interpose hard gutt. क्
<b>2.49:</b>		init. hard स्	may	→ interpose hard dental त्
<b>2.50:</b>	soft dental न्	init. hard palatal च् छ्		→ <sup>ः</sup> <i>anusvāra</i> with resp. hard sibilant (श् ष् स्) interposed
		init. hard cerebral ट् ठ्		
		hard dental त् थ्		
<b>2.51:</b>		init. ल्		→ nasalized ल्, usually written as लँ (1.10:)
<b>2.52:</b>		palatal soft ज् झ् or sibilant श्		→ palatal nasal ञ्, a following श् usually → छ् (2.56:)
<b>2.53:</b>		init. soft cerebral ड् ढ्		→ cerebral nasal ण्
<b>2.54:</b>	labial म्	init. semiv., sibi., or ह्		→ <sup>ः</sup> (remains म् if ह् followed by म्)
<b>2.55:</b>		mute or nasal न् म्		→ <sup>ः</sup> → resp. class nasal optionally (necessarily in internal sandhi)
<b>2.56:</b>	hard palatal च् (2.45:) or soft palatal ज् (2.52:)	init. श् followed by soft letter	palatal श् usually	→ hard aspir. palatal छ्
<b>2.57:</b>	hard क् ट् प्		श् may	
<b>2.58:</b>	soft ग् ड् ब् (2.43:)	init. ह्	ह् usually	→ resp. soft aspir. (to घ्, etc.)

**2.41: General consonant sandhi.** (continued)

	Preceding	Following	Change	
<b>2.59:</b>	long vowel or diphthong	init. छ्	opt. छ्	→ doubles (as च्छ् <i>c-ch</i> ) (In the doubling of consonants, an aspirate is doubled with its nonaspirate. Conj. aspir. before mute, sibi., or ह् is not allowed [2.76:, cf. 1.17:])
<b>2.60:</b>	short vowel or particles आ मा		छ्	
<b>2.61:</b>	vowel		छ् in middle of word <sup>a</sup>	
<b>2.62:</b>	ङ् न् after short vowel	init. vowel	ङ् न्	→ doubles (ङ्ङ्, न्न्)
<b>2.63:</b>	र्	single cons., ex. स् श् ष् ह्, in the middle of word <sup>a</sup>	following single cons.	→ in pronunciation is doubled, → in writing is optionally doubled (e.g., वर्तते or वत्तते, दीर्घ or दीर्घ)
<b>2.64:</b>	mute preceded by nasal, or doubled mute joined with any cons.	in the middle of word <sup>a</sup>	1 <sup>st</sup> of the conj. mutes	→ optionally drops (e.g., युङ्ग्ध or युन्धि, तत्त्व or तत्व)

- a. Rule **2.61:**, **2.63:**, & **2.64:** are actually **internal sandhi**, but for convenience are included in this consonant doubling/abbreviation section of rules. The doubling of a consonant in the middle of a word (**2.63:**) after र् is rarely followed in recent manuscripts; the abbreviation (**2.64:**) is not uncommon.

**2.65: Internal sandhis.** Being difficult to grasp without a contextual reference, they may best be learned contextually in the subsequent chapters on declensions and conjugations, in which the rules are amply exemplified and referenced. After learning those chapters, then these charts may easily be understood. Here “s.f.” stands for either nominal stem final or verbal base final, as appropriate.

**2.66: Internal vowel sandhi** (the most common).

	Preceding	Following	Change	
<b>2.67:</b>	s.f. इ ई, उ ऊ, ऋ (esp. in monosyllabics or after conj. cons.)	vowel	often	→ इय्, उव्, इर् resp. (instead of 2.7: & 2.11:)
<b>2.68:</b>	s.f. ऋ	term. init. cons.		→ ईर्
<b>2.69:</b>	s.f. ऋ after labial			→ ऊर्
<b>2.70:</b>	s.f. ऋ after sing. cons.		term. init. य् (5.37.3:)	
<b>2.71:</b>	s.f. ए ऐ ओ औ	term. init. vowel or य्		→ अय् आय् अव् आव् resp. (compare & contrast 2.13: to 2.16:)

**2.72: Internal consonant sandhi** (the most common).

	Preceding	Following	Change	
<b>2.73:</b>	s.f. cons.	term. init. vow., semiv., nasal	usually	→ follows internal, but not general <i>sandhi</i>
<b>2.74:</b>		term. init. ह्, sibi., mute	usually	→ follows internal, then general <i>sandhi</i>
<b>2.75:</b>		final sing. cons. term.	term.	→ drops (cf. 2.23:), final s.f. cons. then follows general <i>sandhi</i>
<b>2.76:</b>	s.f. aspirate	ह्, sibi., mute, or via 2.24:		→ aspiration is lost
<b>2.77:</b>	(lost) soft aspiration	ध् भ् स्	if possible	→ aspiration thrown back (cf. 2.79:)
<b>2.78:</b>		term. init. त् थ्		→ aspiration thrown forward on softened त् थ् (i.e., त् थ् → ध्)
<b>2.79:</b>	initial ग् द् ब् of radical syllable	radical final is aspirate ष् ध् भ् ह्	if final aspir. is lost	→ initial ग् द् ब् is aspirated (cf. 2.77:)
<b>2.80:</b>	s.f. palatal च्	hard or soft cons.	usually	→ gutt. hard क् or soft ग् resp. (cf. 2.24:)
<b>2.81:</b>	s.f. palatal ज्			→ hard क् or soft ग्, sometimes hard ट्/ष् or soft ड् resp. (cf. 2.24:)
<b>2.82:</b>	s.f. palatal च् ज्	vowel, semiv., nasal	sometimes	→ gutt. ग् (cf. 2.24: & 2.42:), sometimes क्
<b>2.83:</b>	s.f. palatal छ् of प्रच्छ् “ask”	cons., ex. <i>pada</i> terms.		→ श् (then 2.84 to 2.86: may apply)
<b>2.84:</b>	s.f. palatal श्	hard nom. स्, or a soft ध् or <i>pada</i> terms.		→ hard ट् or soft ड्, sometimes hard क् or soft ग् resp. (cf. 2.24:)
<b>2.85:</b>		त् थ्		→ ष्, and then both → ष् or ष् resp. (2.88:)
<b>2.86:</b>		स् of <b>conj.</b> terms.		→ क् (cf. 2.24:), and then both → क्ष (2.101:)
<b>2.87:</b>	s.f. palatal च् ज्	न्	न्	→ palatal ज् (cf. 2.73:)
<b>2.88:</b>	s.f. cerebral	hard or soft dental class cons.	dental	→ hard or soft cerebral resp. (cf. 2.73:)
<b>2.89:</b>	s.f. cerebral ष्	hard or soft <b>decl.</b> term. init. cons., or ध् <b>conj.</b> term. init		→ hard ट् or soft ड् resp. (cf. 2.24: & 2.42:), a following dental → cerebral (2.88:)
<b>2.90:</b>		<b>conj.</b> term. init. स्		→ क्, and then both → क्ष (2.101:)
<b>2.91:</b>	root final क्ष्	term. init. mute or sibi.	क्	→ drops, leaving ष् to combine as above

2.72: Internal consonant *sandhi* (cont.).

	Preceding	Following	Change
<b>2.92:</b>	cerebral ऋ ऌ र् ष् (w/wo an intervening <sup>a</sup> vowel, guttural incl. ह्, labial incl. व्, य्, or <i>anusvāra</i> )	न्, if followed by a vowel or न् म् य् व्	न् → ण् (a following conj. न् म् also → ण्). (This rule also applies between many cmpd. words 6.29: (ex. only sometimes when न् is in conjunct with preceding gutt. or labial cons.), including between all prefixes and verbal forms or nouns 6.11:)
<b>2.93:</b>	root final न्	स्	
<b>2.94:</b>	न् at end of, or inserted in (3.2.b:), stem	स् ष् ह्	→ <sup>ऽ</sup> <i>anusvāra</i> (cf. 2.54:)
<b>2.95:</b>	न्	mute	→ resp. class nasal
<b>2.96:</b>	स् of वस् “dwell” & घस् “eat”	init. स् of conj. term.	
<b>2.97:</b>	s.f. स् of redup. perf. (3.19:)	term. init. भ् or स्, and neut. sg. nom. acc.	→ त्, softening it to द् before soft भ्
<b>2.98:</b>	स्	between mutes	→ drops
<b>2.99:</b>	prep. उद् (in ext. sandhi)	roots स्था “stand” & स्तम्भ् “support”	स् → drops (2.98:), उद् changes to hard उत् (2.42:)
<b>2.100:</b>	स्	soft dental	→ ष् → drops, following dental may → cerebral (2.88:)
<b>2.101:</b>	vowels ex. अ आ <sup>b</sup> (w/wo intervening <sup>ऽ</sup> <i>anusvāra</i> or : <i>visarga</i> ), or क् or र्	स् if followed by vowel or त् थ् न् म् य् व्. But a following root or derivative with र् or ऋ, whatever its position, usually blocks the change.	स् → ष्, the following dental त् थ् न् becoming cerebral also. (This rule also applies between many compound words 6.29:, including between all prefixes and verbal forms or nouns 6.11:)
<b>2.102:</b>		term. init. व्	→ न्
<b>2.103:</b>	म्	semi-vowels य् र् ल्	→ remains म् (not → <i>anusvāra</i> per 2.54:)
<b>2.104:</b>		sibilant or ह् in the middle of a word	→ <sup>ऽ</sup> <i>anusvāra</i> (2.54:)
<b>2.105:</b>	soft ह्	स्	→ ष् (cf. 2.24:), then both → क्ष् (2.76:, 2.42:, 2.101:)
<b>2.106:</b>	final ह् of roots w/initial द्	term. init. त् थ् ध्	→ ष् (then 2.76: to 2.78:)
<b>2.107:</b>	final ह् of roots wo/init. द्	term. init. dental त् थ् ध्	→ ढ् (cf. 2.24:) → drops, & dental → asp. ढ् (2.78: & 2.88:), w/preceding vow. → long



2.72: Internal consonant *sandhi* (cont.).

	Preceding	Following	Change	
<b>2.108:</b>	सिंह “be oily” & sometimes मुह् “be confused”	pp. term. त	ह्	→ ष्, then both → ष् (2.76:, 2.78:)
<b>2.109:</b>	ह् of वह् “convey” & सह् “endure”	term. init. dental त् थ् ध्		→ ह् → drops, and dental → asp. ह् (2.78: & 2.88:), with preceding अ → औ
<b>2.110:</b>	root वह् “convey”	pp. term. त	both	ऊढ (by <i>samprasāraṇa</i> 2.3.a: & 2.107:)
<b>2.111:</b>	root दृह् “be strong”			दृढ (2.107:)
<b>2.112:</b>	root नह् “bind”			नद्ध

- a. Cerebralization (2.92:) of a distantly following न् (nasals being very susceptible to change of location/pronunciation-position) is allowed to occur when no intervening sound either “satisfies the need” to follow up the preceding non-touched (1.4:) cerebral (i.e., by an intervening cerebral mute) or moves the front part of the tongue out of position to cerebralize the nasal (i.e., by an intervening dental, sibilant or palatal – except the weak, i.e., slightly touched [1.4:] palatal ष्).
- b. The sound ष् hardly occurs of its own in words, apart from application of this rule (2.101:) and, to a lesser extent, rules 2.81:, 2.85: and 2.86:. In other words, if you see a ष्, suspect it was a स्.



# Sanskrit Grammar – 3

## Declension of Nouns

### The Inflection of Nominal Stems by Means of Case Terminations

**3.1: Inflection.** The inflection of nouns (including adjectives), numerals and pronouns is called declension (विभक्ति). In *Samskr̥ta* declensions there are—

- Three genders** (लिंग-s): masculine, feminine and neuter (पुं स्त्री नपुंसक respectively, abbreviated as पुं स्त्री नपुं). See 6.26: – 6.28: for examples of noun stems and gender.
- Three numbers** (वचन-s): singular, dual and plural (एक द्वि बहु respectively, abbreviated as ए द्वि ब). See 7.4: & 7.5: for discussion of number.
- Eight cases** (विभक्ति-s): nominative, vocative, accusative, instrumental, dative, ablative, genitive and locative. This is also the native grammarian order except that vocative, which, not being considered a proper case by them, is ordered at the end. I have followed the non-native order, since this shows how closely the vocative follows the nominative, making it easier to remember. The native grammarians name these seven cases – प्रथमा द्वितीया तृतीया चतुर्थी पञ्चमी षष्ठी सप्तमी i.e., 1<sup>st</sup> – 7<sup>th</sup>, see 4.26:, abbreviated as प्र द्वि तृ च प ष स. They call the vocative सम्बोधन (सं). See 7.7: – 7.13: for discussion of the cases.

**3.2: Normal Case Terminations.** This table forms the basis for nominal declensions of most words. Generally only in the first three cases do the neut. terms. differ from the masc. and fem., hence they are shown separately below only for those first three cases. The terminations are added to a nominal stem, called a प्रतिपादिक, to form a declined word fit to be employed in a sentence. Hyphens (–) indicate an absence of a termination, and hence, in those declined cases, there would appear no distinction from their प्रतिपादिक.

	ए० Singular		द्वि० Dual		ब० Plural	
	पुं M. स्त्री० F.	नपुं० N.	पुं M. स्त्री० F.	नपुं० N.	पुं M. स्त्री० F.	नपुं० N.
प्र० N.	स्	—	औ	ई	अस्	इ <sup>b</sup>
सं० V.	—					
द्वि० A.	अम्					
तृ० I.	आ	भ्याम् <sup>a</sup>	ओस्		भिस्	
च० D.	ए				भ्यस्	
प० Ab.	अस्				आम्	
ष० G.					सु	
स० L.	इ					

- a. भ्याम् भिस् भ्यस् सु are called *pada* terminations.
- b. N. pl. nom. voc. acc. insert न् before a single final mute (changing to resp. class nasal 2.95:), sibilant or ह् (2.94:) of a consonant-ending stem, and insert न् after a vowel-ending stem. Inserted dental न् can become ण् due to 2.92.

**3.3: Accent.** In declension, accents follow the below general rules.

- 1. Vocative** case is always accented on the first syllable.
- 2. Monosyllabic stems** have their accent move to the weak (3.17:) or middle (*pada*) terminations.
  - Root-words in long ई ऊ (ī ū) as final of compd. (6.24: & 6.38:) retain their accent throughout.
- 3. Accent of some polysyllabic stems ending in consonant** moves to the weak termination.
  - Present participle stems ending in accented अत् *āt* (3.12:).
  - When the accented vowel in the final suffix is dropped, such as by syncope (3.20.b:).
  - A few other sporadic instances.
- 4. Polysyllabic stems ending in an accented vowel** shift the accent to a vowel-initial termination, if the accented stem vowel is lost by replacement with a semi-vowel (2.2:, 2.67:–2.71:).
  - The genitive pl. term. आम् (3.29:, 3.30:, 3.38:) may also take the accent even though the nasal न् is inserted between it and the short accented इ उ ऋ (ī ū or ṛ).

**3.4: Consonant-ending Stems.** Nouns end in either consonants or vowels. The consonant-ending declensions are more regular than the vowel-ending, so we will present them first. Consonant-ending nouns can be divided into unchangeable stems and changeable stems. Although native grammarians for memorization teach recitation across the row (sg. du. pl. nom.), the visual and logical patterns go down the column (nom. voc. acc...).

**3.5: Unchangeable Stem – Dental ँत्**

मरुत् (*maru-t*) m. “wind”

जगत् (*jaga-t*) n. “world”

मरु० जग०	ए० Singular		द्वि० Dual		ब० Plural	
	पुं स्त्री० M. F.	नपुं० N.	पुं स्त्री० M. F.	नपुं० N.	पुं स्त्री० M. F.	नपुं० N.
प्र० N.	०त् (स्) <sup>a</sup>	०त् (—)	०तौ (औ)	०ती (ई)	०तः (अस्)	०न्ति (इ) <sup>d</sup>
सं० V.	०त् (—)					
द्वि० A.	०तम् (अम्)					
तृ० I.	०ता (आ)		०द्भ्याम् (भ्याम्) <sup>c</sup>		०द्भिः (भिस्)	
च० D.	०ते (ए)				०द्भ्यः (भ्यस्)	
प० Ab.	०तः (अस्) <sup>b</sup>				०ताम् (आम्)	
ष० G.	०ति (इ)		०तोः (ओस्)		०त्सु (सु)	
स० L.						

- a. Rule 2.23:, final cons. (स्) after another cons. drops, hence मरुत् + स् = मरुत्स् becomes मरुत्.

- b. Rule 2.24:, the final स् becomes : (*visarga*).
- c. भ्याम् being a *pada* term. (3.2.a:), **general (2.4:)** *sandhi* rule 2.43: applies, hence त् is softened.
- d. Rule 3.2.b:, न् is inserted b/4 a single final mute (त्) in n. pl. nom. voc. acc., ∴ *jaga-n-t-i*.

**3.6: The rest of the unchangeable stems.** It is only necessary to show four forms that exemplify the various formations during declension. The rest of the forms can be easily extrapolated from these four, adding the appropriate normal case terms. Exceptional forms are **green/lightly shaded**.

Ending	Example		(as final) Sg. Nom.	(w/vow. term.) Pl. Nom.	(w/soft pada) Pl. Inst.	(w/hard pada) Pl. Loc.
Dental (cont.)	◦मथ् <i>-ma-th</i>	in compd. a. “-	◦त् (t) <sup>a</sup>	◦थः m.f., ◦न्धि n.	◦द्धिः (d)	◦त्सु (t)
	सुहृद् <i>suhṛ-d</i>	m. “friend”	◦त् (t)	◦दः	◦द्धिः (d)	◦त्सु (t)
	◦वृध् <i>-vr-dh</i>	in compd. a. “-	◦त् (t)	◦धः m.f., ◦न्धि n.	◦द्धिः (d)	◦त्सु (t)
Palatal	वाच् <i>vā-c</i>	f. “speech”	◦क् (k) <sup>b</sup>	◦चः	◦ग्भिः (g)	◦क्षु (kṣ) <sup>c</sup>
	असृज् <i>ásr-j</i>	n. “blood”	◦क् (k)	◦ञ्जि (ñj) <sup>d</sup>	◦ग्भिः (g)	◦क्षु (kṣ)
	रुज् <i>ru-j</i>	f. “disease”	◦क् (k)	◦जः	◦ग्भिः (g)	◦क्षु (kṣ)
	सम्राज् <i>samrāj-j</i>	m. “sovereign”	◦ट् (ṭ) <sup>e</sup>	◦जः	◦ड्भिः (ḍ)	◦ट्सु (ṭ)
	दिश् <i>di-ś</i>	f. “cardinal point”	◦क् (k)	◦शः	◦ग्भिः (g)	◦क्षु (kṣ)
	विश् <i>vi-ś</i>	m. “settler”	◦ट् (ṭ)	◦शः	◦ड्भिः (ḍ)	◦ट्सु (ṭ)
Cerebral	द्विष् <i>dvi-ṣ</i>	m. “enemy”	◦ट् (ṭ)	◦षः	◦ड्भिः (ḍ)	◦ट्सु (ṭ)
Labial	धर्मगुप् <i>dharmagu-p</i>	m. “guardian of <i>dharmā</i> ”	◦प्	◦पः	◦ब्भिः (b)	◦प्सु
	ककुभ् <i>kakū-bh</i>	f. “region”	◦प् (p)	◦भः	◦ब्भिः (b)	◦प्सु (p)
Semiv. (only र्)	द्वारं <i>dv-ār</i>	f. “gate”	◦आः (h)	◦आरः	◦आर्भिः <sup>f</sup>	◦आर्षु (rṣ) <sup>g</sup>
	गिर् <i>g-ir</i>	f. “voice”	◦ईः (īh) <sup>h</sup>	◦इरः	◦ईर्भिः (īr)	◦ईर्षु (īrṣ)
	पुरं <i>p-ūr</i>	f. “town”	◦ऊः (ūh)	◦उरः	◦ऊर्भिः (ūr)	◦ऊर्षु (ūrṣ)
Stems in स्	यशस् <i>yaś-ás</i>	n. “fame”	◦अः (h)	◦आसि (āms) <sup>i</sup>	◦ओभिः (o) <sup>j</sup>	◦अःसु (h) <sup>k</sup>
	हविस् <i>hav-is</i>	n. “oblation”	◦इः (h)	◦ईषि (īmṣ)	◦इर्भिः (r)	◦इःषु (ihṣ)
	आयुस् <i>āy-us</i>	n. “life”	◦उः (h)	◦ऊषि (ūms)	◦उर्भिः (r)	◦उःषु (uhṣ)
	सुमनस् <i>sumān-as</i>	a. “cheerful”	◦आः m.f. (āh) <sup>l</sup> ◦अः n. (ah)	◦आसि m.f. (āms) ◦आसि n. (āms)	◦ओभिः (o)	◦अःसु (h)
	आशिस् <i>ās-is</i>	f. “blessing”	◦ईः (īh) <sup>l</sup>	◦इषः (iṣ)	◦ईर्भिः (r)	◦ईःषु (ihṣ)

**3.6: Unchangeable Stems (cont.)**

Ending	Example	(as final) Sg. Nom.	(w/vow. term.) Pl. Nom.	(w/soft pada) Pl. Inst.	(w/hard pada) Pl. Loc.
Stems in ह्	◌दुह् <i>-duh</i>	in compd. a. “-milking” ◌धुक् ( <i>dhuk</i> ) <sup>m</sup>	◌दुहः m.f., ◌दुहि n.	◌धुग्भिः ( <i>g</i> ) <sup>m</sup>	◌धुक्षु ( <i>kṣ</i> ) <sup>m</sup>
	◌लिह् <i>-li-h</i>	in compd. a. “-licker” ◌ट् ( <i>ṭ</i> )	◌हः m.f., ◌हि n.	◌डिभिः ( <i>ḍ</i> )	◌ट्सु ( <i>ṭ</i> )

- a. Rule 2.23:, final conjunct reduces to initial cons., hence ◌मथ् + स् = ◌मथस् becomes ◌मथ्, then rule 2.24:, final थ् becomes त्.
- b. Rule 2.24:, final च् and sometimes श् becomes क्.
- c. Rule 2.24.a:, final च् becomes क्, then rule 2.101:, because of preceding क्, स् of सु becomes ष्, and they both are written क्ष्.
- d. Rule 2.95:, inserted न् (3.2.b:) before the soft palatal mute (ञ्) in n. pl. nom. becomes palatal ज्ञ्.
- e. Rule 2.24:, final ज् श् ह् in certain words becomes ट्.
- f. Rule 2.34:, *visarga* (ः) representing etymological र् after अ or आ reverts back to र्.
- g. Rule 2.39:, final र् is retained before pl. loc. term. सु, the latter then becoming षु (2.101:).
- h. **Stems in इर् and उर् lengthen the preceding इ or उ** in sg. nom. and before *pada* terms.
- i. **Stems in स** are almost all from the primary nominal suffixes अस् इस् उस्, **chiefly neuters**. They **lengthen their final vowel before the inserted nasal** (changed to *anusvāra* 2.94:) **in n. pl. nom. voc. acc.**, but not before other vowel initial terms. e.g., n. sg. inst. यशसा, हविषा, आयुषा (2.101:), etc. The **masculine and feminine** are nearly all adjectival compounds as well as proper names like अङ्गिरस्; those in अस् **lengthen the अ in m.f. sg. nom.**
- j. Rule 2.33:, अ plus *visarga* (ः) change to ओ before a soft consonant.
- k. Rule 2.28:, यशःसु may also be written यशस्सु.
- l. आशिस् lengthens its इ (like stems in इर् above 3.6.h:) in sg. nom. and before *pada* terminations.
- m. Rule 2.24:, final ह् usually becomes क्, and this lost aspiration is thrown on root initial ग् द् ब् (2.79:).

**Consonant-ending Changeable Stems**

**3.7: Changeable stems.** They also take the normal case-endings. The stems exhibit a **strong**, a **weak** and sometimes a third form, called **middle**. The stems having been usually accented in the strong cases preserved their full form, but were shortened in the weak cases by the accent often falling on the terminations. Similarly, if the strong stem has a long vowel within it, that long vowel is regularly shortened (i.e., weakened) in sg. vocative because of the accent shifting in that case to the first syllable. The consonant-ending changeable stems are generally listed with their middle (or weak) form (the form before the *pada* terminations), which is the form normally employed in compounds (6.29:) and listed in dictionaries. Whereas, the unchangeable consonant-ending stems as well as the vowel-ending stems, introduced later in this chapter, show their प्रतिपादिक form (3.2:) in dictionary and in compounds.

**3.8: General Rules for Changeable Stems**

1. The **vowel** of the suffix is **lengthened in** the strong **m. sg. nom.**, **except** in the stems °अत् and °अच्.
2. The changeable **stems** that originally end in ण् **drop it in m. sg. nom.** The other changeable stems insert a ण् in their strong stem, but in m. sg. nom. via rule 2.23: that inserted ण् remains as the final.
3. All changeable **stems which lengthen their vowel** in the strong m. sg. nom. or because of 3.8.1; **in the vocative keep it short and** always **retain the ण्** of that strong stem.
  - In other changeable stems, the vocative differs from the nominative only in having the accent always on the first syllable.

**3.9: Feminines of changeable stems.** are formed by adding ई to the **weakest form** of the stem **retaining the final consonant**, and are declined like the polysyllabic नदी (3.36):

- For example, ददती *dad-at-ī*, श्रेयसी *śre-yas-ī*, धनिनी *dhan-in-ī* (strong), विदुषी *vid-uṣ-ī*, राज्ञी *rāj-ñ-ī*, नाम्नी *nām-n-ī*, प्रतीची *prat-īc-ī*.

Also, the **feminines** of the uncommon **unchangeable** consonant **adjectival stems**, except of bare roots (6.24:) and stems in °स् (3.6.i:) (e.g., the adjectives °मथ् and सुमनस् in 3.6:), are formed by adding ई, and are declined like the polysyllabic नदी.

- a. The feminine of **pr. pt. active**, and usually the **simple fut. pt. active**, (stems in °अत् see 6.4:) differ when formed from first conj. roots (5.2:), where they add the ई to the **strong form** of the stem, i.e., °अन्तो.
- b. The few **adjectives in °वन्** (3.22:) form their feminine in °वरी. The feminine of the irreg. युवन् “young” (3.23:) is युवति or युवती.

**3.10: Two-Form Stems with the Normal Case Terminations.** The **strong** cases are **blue/darkly shaded**; the **rest** are **weak**, and have the same terminations as in 3.2:

	ए० Singular		द्वि० Dual		ब० Plural	
	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.
प्र० N.	स्				अस्	
सं० V.	—	—	औ	ई		इ
द्वि० A.	अम्				अस्	

- a. Forming an exception to this are the stems in °इन्, °मिन्, and °विन् (3.15:). There, **all the cases** are **strong**, **except** those of the **weak pada** terms. **and** the **n. sg. nom. acc.** and optionally the **voc.**

## 3.11: Two-Form Stems

Part of speech	Para.#	Suffix	Strong Form	Weak Form
Pr. & Fut. Pt. act. (6.4:)	3.12:	०अत्	०अन्त्	०अत्
Poss. Adj. & Subst. (6.27:)	3.13:	०मत्	०मन्त्	०मत्
Poss. Adj. & Subst. (6.27:) and Past Active Pt. (6.7:)	3.13:	०वत्	०वन्त्	०वत्
Comparative (6.25:)	3.14:	०(ई)यस्	०(ई)यांस्	०(ई)यस्
Poss. Adj. & Subst. (6.27: & ०इन् 6.26:)	3.15:	०इन्	०इन्	०इ
		०मिन्	०मिन्	०मि
		०विन्	०विन्	०वि

## 3.12: Two-Form Stems – ०अत्

Pr. &amp; Fut. Pt. act.

(strong ०अन्त्<sup>a</sup> weak ०अत्)

(pr. pt. act. w/strong in ०अत् 6.4: if redup. decline like ०त् 3.5:, opt. inserting n. pl nom. voc. acc. न् 3.2.b:)

गच्छत् (*gacch-at*) a. “going”

गच्छ्	ए० Singular		द्वि० Dual		ब० Plural	
	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.
प्र० N.	०अन् (स्) <sup>b</sup>	०अत् (—)	०अन्तौ (औ)	०अती (ई)	०अन्तः (अस्)	०अन्ति (इ)
सं० V.	०अन् (—) <sup>c</sup>				०अतः (अस्) <sup>d</sup>	
द्वि० A.	०अन्तम् (अम्)					
तृ० I.	...	...	...	...	०अद्भिः (भिस्)	...
...	...	...	...	...	...	...
सं० L.	...	...	...	...	०अत्सु (सु)	...

- महत् “great,” originally a pr. pt., declines like 3.12: ex. forms **strong** stem in ०आन्त्, sg. voc. is ०अन् (3.7:).
- Rule 3.8.1:, the stem in ०अत् is an exception to this rule of lengthening the vowel in the strong m. sg. nom.
- Rule 2.23:, final त् of strong stem ०अन्त् is dropped.
- The rest of the weak forms can be easily determined from the example in weak m. pl. acc.



**3.13: Two-Form Stems – ◌मत् / ◌वत्**

Possessive Adj. & Subst. (◌मत् / ◌वत्)  
& Past Active Pt. (◌वत्)

(s. ◌मन्त्/◌वन्त् w. ◌मत्/◌वत्)

धीमत् (*dhī-m-at*) a. “intelligent”भगवत् (*bhaga-v-at*) m. “the Lord”

धी० भग०	ए० Singular		द्वि० Dual		ब० Plural	
	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.
प्र० N.	◌मान्/◌वान् (स्) <sup>a</sup>		the rest like (म्/व्) अत् (3.12):			

- a. Rule 3.8.1: the vowel is lengthened in the strong m. sg. nom.
- b. भवत् (*bhāv-at*), as pr. pt. of √भू (i.e., the root भू), meaning “being” is declined like ◌वत् (3.12:). As a pronoun meaning “your honor,” it declines like ◌वत् (cf. 4.18:), i.e., m. sg. nom. भवान्, du. भवन्तौ, etc.
- c. कियत् (*ki-yat*) “how much?” and इयत् (*i-yat*) “so much” (4.18:) decline like ◌वत्, e.g., m. sg. nom. कियान्, du. कियन्तौ, etc.

**3.14: Two-Form Stems – ◌(ई)यस् <sup>a</sup>**

Comparative

(s. ◌(ई)यास् w. ◌(ई)यस्)

श्रेयस् (*śrè-yas*) comparative “better”

श्रे०	ए० Singular		द्वि० Dual		ब० Plural	
	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.
प्र० N.	◌(ई)यान् (स्)		◌(ई)यांसौ (औ)	◌(ई)यसी (ई)	◌(ई)यांसः (अस्)	◌(ई)यासि (इ)
सं० V.	◌(ई)यन् (—)	◌(ई)यः (—)			◌(ई)यसः (अस्)	
द्वि० A.	◌(ई)यांसम् (अम्)				◌(ई)यसः (अस्)	
तृ० I.	...		...		◌(ई)योभिः (भिस्)	
...						
सं० L.	...		...		◌(ई)यःसु (सु)	

- a. ई of ◌ईयस् (see 6.25:) is a connecting vowel that is sometimes dropped when forming the stem, e.g., श्रेयस् *śrè-yas*.

### 3.15: Two-Form Stems – ०इन् / ०मिन् ०विन्

Possessive. Adj. & Subst.

(s. ०इन् / ०मिन् / विन् w. ०इ / ०मि / ०वि)

धनिन् (*dhan-in*) a. “wealthy”स्वामिन् (*svā-m-in*) m. “master”

धन् स्वा-म्	ए० Singular		द्वि० Dual		ब० Plural	
	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.
प्र० N.	०ई (स्) <sup>a</sup>	०इ (—)	०इनौ (औ)	०इनी (ई)	०इनः (अस्)	०ईनि (इ) <sup>c</sup>
सं० V.	०इन् (—)	०इन्/०इ (—) <sup>b</sup>				
द्वि० A.	०इनम् (अम्)	०इ (—)	०इभ्याम् (भ्याम्)		०इभिः (भिस्)	
तृ० I.	०इना (आ)				०इभ्यः (भ्यस्)	
च० D.	०इने (ए)				०इनाम् (आम्)	
प० Ab.	०इनः (अस्)				०इषु (सु)	
ष० G.	०इनि (इ)		०इनोः (ओस्)		०इभिः (भिस्)	
स० L.					०इषु (सु)	

- a. Rule 3.8.1.; stem vowel is lengthened in m. sg. nom. Rule 3.8.2.; in m. sg. nom. न् is dropped for stems ending in न्.
- b. Refer to 3.10.a: for this irreg. distribution of strong and weak forms. The n. sg. voc. has an alternate weak form, like the n. sg. nom. acc.
- c. These stems in **n. pl. nom. voc. acc.**, like m. sg. nom., **lengthen the stem vowel.**

### 3.16: The irregular word अप् f. “water(s)” has a strong and a weak form, and only declines in plural.

	ए० Singular	द्वि० Dual	ब० Plural
प्र० N.			आपः (अस्) <sup>a</sup>
सं० V.			अपः (अस्)
द्वि० A.			अद्भिः (भिस्) <sup>b</sup>
तृ० I.			
...			
स० L.			अप्सु (सु)

- a. The strong pl. nom. voc. **lengthen** the अ.
- b. **Substitute त्** for final प् **before** terminations in भ् which then softens (2.42:).

**3.17: Three-Form Stems with the Normal Case Terminations.** The strong cases are **blue/darkly shaded**; the middle (before *pada* terms. and n. sg. nom. voc. acc.) are **green/lightly shaded**; the rest are weak.

	ए० Singular		द्वि० Dual		ब० Plural	
	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.	पुं० M.	नपुं० N.
प्र० N.	स्	—	औ	ई	अस्	इ
सं० V.	—				अस्	
द्वि० A.	अम्				अस्	
तृ० I.	आ		भ्याम्		भिस्	
च० D.	ए				भ्यस्	
प० Ab.	अस्				आम्	
ष० G.			ओस्		सु	
सं० L.	इ					

### 3.18: Three-Form Stems

Part of speech	Para.#	Suffix	Strong Form	Middle Form	Weak Form
Redup. Past Active Pt. (6.4:)	3.19:	०वस्	०वास्	०वत्	०उष्
Mostly masc. agent nouns (6.26:)	3.20:	०अन्	०आन्	०अ	०न्
Mostly neuter action nouns (6.26:)	3.22:	०मन्	०मान्	०म	०म्
Possessive adj. (6.27:) and masc. & neuter subst. (6.26:)	3.22:	०वन्	०वान्	०व	०व्
Adj. expressing “-ward,” formed by compd. with root अञ्च “bend”	3.24:	०अच्	०अञ्च्	०अच्	०ईच् after य् <sup>a</sup> ०ऊच् after व्

- a. Some words with the stem ०अच् only have two forms – a strong and weak, the weak taking the form of ०अच्. Like with the two-form stems, the weak form is taken by all cases that are not strong.

## 3.19: Three-Form Stems – °वस्

Reduplicative Perfect Participle

(s. °वास् m. °वत् (2.97:) w. °उष्<sup>a</sup>)

विद्स् (vid-vás) (5.28: &amp; 6.4:) a. “wise”

विद्°	ए° Singular		द्वि° Dual		ब° Plural	
	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.
प्र° N.	°वान् (स्)	°वत् (—)	°वासौ (औ)	°उषी (ई)	°वासः (अस्)	°वासि (इ)
सं° V.	°वन् (—)					
द्वि° A.	°वासम् (अम्)				°वद्भिः (भिस)	
तृ° I.	...	...	...	...	°वत्सु (सु)	
स° L.	...	...	...	...	°वत्सु (सु)	

- a. The व is weakened to उ, called *saṃprasāraṇa* (2.3.a:). Then rule 2.101:, under influence of preceding liquid vowel (or क् र्, स becomes ष्.
- b. Certain of these participles insert a **connecting vowel** इ before the suffix °वस्. In the weak form, where the stem turns to °उष्, instead of a further confusion of the original by application of vowel *sandhi* between इ and उ (→यु), the preceding इ is **dropped**, e.g., तस्थिवस् (*tasth-i-vás*) “that which has stood” in the weak cases would be तस्थुष् (tasth-uṣ) plus the weak vowel terminations.

## 3.20: Three-Form Stems – °अन्

Mostly masc. agent nouns

(s. °आन् m. °अ w. °न्) (optional weak °अन्)

राजन् (*rāj-an*) m. “king”

राज्°	ए° Singular		द्वि° Dual		ब° Plural	
	पुं° M.	पुं° M.	पुं° M.	पुं° M.	पुं° M.	पुं° M.
प्र° N.	°आ (स्) <sup>a</sup>	°आनौ (औ)	°आनौ (औ)	°आनौ (औ)	°आनः (अस्)	°अभिः (भिस)
सं° V.	°अन् (—)					
द्वि° A.	°आनम् (अम्)				°असु (सु)	
तृ° I.	...	...	...	...	°असु (सु)	
स° L.	राज्ञि <sup>b</sup> or राजनि <sup>c</sup> (इ)	...	...	...	°असु (सु)	

- a. Rule 3.8.1:, stem vowel is lengthened in m. sg. nom. Rule 3.8.2:, in m. sg. nom. न् is dropped for stems ending in न्.
- b. Rule 2.87:, in the weak forms of राजन्, the preceding palatal ज् converts the weak न् to palatal ञ्, both written with the conjunct ञ्. If the original अन् was accented (*an*), then the lost accent in weak form is thrown forward onto the termination (3.3.3:).
- c. In weak **sg. loc**, instead of °न्, the **optional** stem °अन् may be applied.

**3.21: Irregular forms of °अन्**

		Strong Stem	Middle Stem	Weak Stem
अहन्	( <i>áh-an</i> ) n. “day” (6.26:)	°आन्	°अस् <sup>a</sup>	°न्
पन्थन्	( <i>pánth-an</i> ) m. “path”	पन्थान् <sup>b</sup>	पथि	पथ्
श्वन्	( <i>ś-v-an</i> ) m. “dog”	°वान्	°व	°उन्
°हन् <sup>c</sup>	( <i>-h-an</i> ) a. at end of compd. “destroyer”	°हन्	°ह	°घ्

- a. अहन् has the normal distribution of three-form stems in neuter (3.17:), hence the middle forms would be sg. nom. voc. acc. अहः, pl. inst. अहोभिः (2.24: & 2.33:) etc., and pl. loc. अहःसु (2.24:). This middle stem अहस् indicates that अहन् is actually a defective stem, needing to borrow that form from another word, अहर्/अहस् which also means “day,” to complete its full declension. As a prior member of a compound, where the middle stem is normally employed (6.29:), this °अस् is almost always treated as °अर्, e.g., अहरहः (*ahar-aharḥ* 2.34:) “day by day.”
- b. Rule 3.8.2: applies to the m. sg. nom. of this and the following two irregular stems where final न् is dropped. For पन्थन्, after dropping final न्, the sg. nom. and the sg. voc. then add स् to form पन्थाः. Only the strong form retains the medial nasal.
- c. हन् is a root used at the end of a compd. (6.24:), but is declined similar to a stem in °अन्. It also takes long vowel in sg. nom. only (°ह) and allows the optional stem हन् *h-an* in weak sg. loc.

**3.22: Three-Form Stems – °मन् / °वन्**

Mostly neuter action nouns (°मन्)  
& Possessive a., m.& n. subst. (°वन्)

(s. °मान्/°वान् m. °म/°व w. °म्/°व्, opt. w. °मन्/°वन्)  
आत्मन् (*āt-mān*) m. “self”  
नामन् (*nā-man*) n. “name”

आत् ना°	ए° Singular		द्वि° Dual		ब° Plural	
	पुं° M. (आत्मन्)	नपुं° N. (नामन्)	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.
प्र° N.	°मा (स्) <sup>a</sup>	°म (—)	°मानौ (औ)	°म्ली or °मनी <sup>b</sup> (ई)	°मानः (अस्)	
सं° V.	°मन् (—)	°म or °मन् <sup>b</sup> (—)			°मानि (इ)	
द्वि° A.	°मानम् (अम्)	°म (—)			°मः or °मनः <sup>c</sup> (अस्)	
तृ° I.	°म्रा or °मना <sup>c</sup> (आ)		...		°मभिः (भिस्)	
...						
सं° L.	°मि or °मनि <sup>b</sup> (इ)		...		°मसु (सु)	

- a. Rule 3.8.1:, stem vowel is lengthened in m. sg. nom. Rule 3.8.2:, in m. sg. nom. न् is dropped for stems ending in न्.

- b. Similar to 3.20.c.; In weak **m.n. sg. loc.**, in weak **n. du. nom. voc. acc.**, and in middle **n. sg. voc.** the **optional stem °मन्/°वन्** may be applied. The rest of the weak forms do not take the optional stem °मन्/°वन् unless required by 3.22.c: below.
- c. The **weak forms of °मन्/°वन्, when preceded by a consonant**, as in the example here (आत्-मन्), **do not drop the stem vowel**, thus here avoiding the conjunction of three consonants, here of त् *t* with म् *mn*. So they necessarily take the optional stem °मन्/°वन्.

### 3.23: Irregular forms of °वन्

		Strong Stem	Middle Stem	Weak Stem
मघवन्	( <i>magh-ā<sup>a</sup>-van</i> ) m. “a name of <i>Indra</i> ”	°अवान्	°अव	°ओन् <sup>b</sup>
युवन्	( <i>y-u<sup>a</sup>-van</i> ) m. “youth”	°उवान्	°उव	°ऊन् <sup>c</sup>

- a. The vowel before the °वन् becomes involved in the declension, so I have included it in the paradigm. Rule 3.8.2.; in sg. nom. न् is dropped for these irregular stems ending in न्.
- b. The weak stem °ओन् is formed by *samprasāraṇa* (2.3.a:) where व weakens to उ, which then combines with the preceding अ into औ (2.8:).
- c. The weak stem °ऊन् is formed similar to 3.23.b.; where व weakens to उ, which then combines with the preceding उ into ऊ (2.7:).

### 3.24: Three-Form Stems – °अच्

(s. °अञ्च m. °अच् w. °ईच् or °ऊच्)<sup>a</sup>

Adj. “-ward,” formed by compd. with verb अञ्च् “bend”

प्रत्यच् (*prat-i<sup>a</sup>-āc*) a. “backward, westward”

प्रत्°	ए° Singular		द्वि° Dual		ब° Plural	
	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.	पुं° M.	नपुं° N.
प्र° N.	°यङ् (सु) <sup>b</sup>	°यक् (—) <sup>c</sup>	°यञ्चौ (औ)	°ईची (ई) <sup>d</sup>	°यञ्चः (अस्)	°यञ्चि (इ) <sup>f</sup>
सं° V.	°यङ् (—)					
द्वि° A.	°यञ्चम् (अम्)					
तृ° I.	...	...	...	...	°यग्भिः (भिस्) <sup>e</sup>	
...	...	...	...	...	°यक्षु (सु) <sup>e</sup>	
सं° L.	...	...	...	...	°यक्षु (सु) <sup>e</sup>	

- a. These adjectives normally have a य् (=इ) or a व् (=उ) before °अच्. In this example the first member is the preposition प्रति “back.” This इ or उ becomes involved in the declension, so it has been included in the paradigm. For those with उ b/4 °अच्, m. sg. nom. would be °वङ्, etc.
- b. प्रत्यञ्च्स् is reduced to प्रत्यञ्च् by 2.23: and then is changed to permitted final प्रत्यङ् by 2.24:.
- c. The middle stem प्रत्यच् is changed to permitted final प्रत्यक् by 2.24:.

- d. The य् or व् before ◦अच् weakens to ◦ईच् or ◦ऊच् respectively in the weak cases.
- e. The middle stem final च् is changed to permitted final क् before *pada* term., then is softened to ग् by 2.43: before soft cons. or combined with hard cons. सु term. to क्षु by 2.101:.
- f. Rule 2.95:, inserted nasal न् changes to corresponding nasal of the class consonant च्.

### 3.25: Similarly declined ◦अच् stems

		Strong Stem	Middle Stem	Weak Stem
अन्वच्	( <i>an-v-āc</i> ) “following”	◦वञ्च्	◦वच्	◦ऊच्
न्यच्	( <i>n-y-āc</i> ) “downward”	◦यञ्च्	◦यच्	◦ईच्
विष्वच्	( <i>viṣ-v-āc</i> ) “all-pervading”	◦वञ्च्	◦वच्	◦ऊच्
सम्यच्	( <i>sam-y-āc</i> ) “going together”	◦यञ्च्	◦यच्	◦ईच्
उदच्	( <i>ūd-ac</i> ) “upward, northern”	◦अञ्च्	◦अच्	◦ईच् <sup>a</sup>
तिर्यच्	( <i>tir-y-āc</i> ) “traverse”	◦यञ्च्	◦यच्	◦अश्च <sup>b</sup>
<b>Exceptions</b> with only two-form stems (3.18.a:) –				
अवाच्	( <i>āv-a-ac</i> ) “downward, southern”	◦आञ्च्		◦आच्
पराच्	( <i>pār-a-ac</i> ) “turned away”	◦आञ्च्		◦आच्
प्राच्	( <i>pr-ā-ac</i> ) “forward, eastern”	◦आञ्च्		◦आच्

- a. This word has no य् but still takes ◦ईच् as if it did.
- b. The unusual weak form is actually closer to the original first member of the compd., तिरस् “trans-,” the स् becoming palatal श् due to palatal च् (2.24: and 2.27:).

### 3.26: Irregular noun with a three-form stem

		Strong Stem	Middle Stem	Weak Stem
पुमंस् or पुंस्	( <i>pu-maṃs</i> ) m. “man”	पुमांस् <sup>a</sup>	पुम् <sup>b</sup>	पुंस्

- a. Sg. nom. पुमान् (*anusvāra* reverting to न्), sg. voc. पुमन् (3.8.3:).
- b. Pl. inst. पुम्भिः, pl. loc. पुंसु (2.54:).

## Vowel-ending Noun Stems

**3.27: Vowel-ending noun stems.** Nouns (including adjectives) ending in vowels are the most common words in *Saṃskṛta*. They do not take the full set of normal case terminations (3.2:), but rather a modified subset of these terminations. Even within the various vowel-ending stems, there is as much deviation as there is

affinity between them. The deviation is so much that it is hardly worth trying to remember each of the termination sets in isolation, apart from the vowel stem to which they attach. Therefore I have chosen to present the full (*sandhi* applied) final form of the declensions with both the final stem vowel and the terminations as a unit. In this way it is a bit easier to remember and much easier to apply to their intended stems. Another device I have used to simplify the charts is to show just those forms in neuter and feminine that differ (noted with the mathematical symbol Δ, called “delta” – meaning “difference”) from the masculine (or polysyllabic from mono- in 3.36:), and therefore need to be remembered. For example, ◦अ ending n. voc. sg. would be ◦अ, the same as m. voc. sg.; ◦आ ending f. nom. pl. would be ◦आ; the same as m. nom. pl.

### 3.28: Nominal Vowel Stems – ◦अ / ◦आ<sup>a</sup>

(exceptions to the normal case terms. 3.2: or the common pronominal terms. 4.4: are in **bold**)

राम (rām-a) m. “Lord Rāma”

फल (phāl-a) n. “fruit”

सीता (sīt-ā) f. “Sītā, wife of Rāma”

राम् फलम् सीतम्	ए० Singular			द्वि० Dual			ब० Plural			
	अ		आ	अ		आ	अ		आ	
	पुं० M.	नपुं० N. (Δ fr. M.)	स्त्री० F. (Δ fr. M.)	पुं० M.	नपुं० N. (Δ fr. M.)	स्त्री० F. (Δ fr. M.)	पुं० M.	नपुं० N. (Δ fr. M.)	स्त्री० F. (Δ fr. M.)	
प्र० N.	◦अः	◦अम्	◦आ	◦औ	◦ए <sup>c</sup>	◦ए <sup>c</sup>	◦आः	◦आनि <sup>c &amp; e</sup>	... <sup>c</sup>	
सं० V.	◦अ	...	◦ए <sup>b</sup>							
द्वि० A.	◦अम्	...	◦आम् <sup>c</sup>	◦आभ्याम् <sup>c</sup>	...	...	◦आन् <sup>c</sup>	...	◦आः <sup>c</sup>	
तृ० I.	◦एन <sup>c</sup>	...	◦अया <sup>c</sup>				◦एः <sup>c</sup>		...	◦आभिः <sup>c</sup>
च० D.	◦आय	...	◦आयै <sup>d</sup>				◦एभ्यः <sup>c</sup>		...	◦आभ्यः <sup>c</sup>
प० Ab.	◦आत्	...	◦आयाः <sup>d</sup>	◦अयोः <sup>c</sup>	...	...	◦आनाम् <sup>f</sup>	...	...	
ष० G.	◦अस्य <sup>c</sup>	...					◦एषु <sup>c &amp; f</sup>			...
स० L.	◦ए	...	◦आयाम् <sup>d</sup>							

- These terminations are for nouns and adjectives. There are other sets of terms. (ch. 4) for numerals and pronouns, including pronominal adjs. (4.16:) – many of which also end in अ or आ.
- The f. voc. of अम्बा “mother” is the simpler अम्ब (the first word a child learns), instead of अम्बे (perhaps an indication that *Samskrta* was once a natural language of the people).
- These terms. are based on the **common pronominal terms**. (4.4:). M.n. pl. inst. ◦एः term. is from m.n. of the pronoun तद् (4.6:), and f. pl nom. voc. ◦आः is from fem. of तद् (4.6:).
- These terms. are based on the **common feminine terms**. ◦ए आस् आम् taken by feminine stems in आ इ ई उ ऊ, including pronominal stems (4.4:).



- e. The lengthening of the अ and insertion of न् before the n. pl. nom. voc. acc. इ has affinity with the strong changeable stems in neuter (3.2.b):
- f. Dental न् of °आनाम् is susceptible to 2.92, e.g., रामाणाम्. Loc. सु becomes षु because of preceding vowel (2.101:).

### 3.29: Vowel Stems – °इ

(exceptions to the normal case terms. are in **bold**)

हरि (hár-i) m. “Lord Hari (Viṣṇu)”

वारि (vār-i) n. “water” – similarly neut. °तृ (3.40:)

मति (mat-i) f. “thought”

हर् वार् मत्	ए° Singular			द्वि° Dual			ब° Plural			
	पुं° M.	नपुं° N. (Δ fr. M.)	स्त्री° F. (Δ fr. M.)	पुं° M.	नपुं° N. (Δ fr. M.)	स्त्री° F. (Δ fr. M.)	पुं° M.	नपुं° N. (Δ fr. M.)	स्त्री° F. (Δ fr. M.)	
प्र° N.	°इः	°इ <sup>a</sup>	...	°ई	°इनी	...	°अयः	°ईनि	...	
सं° V.	°ए		...				°ईन्			°ईः
द्वि° A.	°इम्		...				°इभिः			...
तृ° I.	°इना	...	°या	°इभ्याम्	...	...	°इभ्यः	...	...	
च° D.	°अये	°इने <sup>a</sup>	°यै OR °अये <sup>b</sup>				°इनाम्	...	...	...
प° Ab.	°एः	°इनः <sup>a</sup>	°याः OR °एः <sup>b</sup>				°योः	°इनोः <sup>a</sup>	...	°ईनाम्
ष° G.	°औ <sup>c</sup>	°इनि <sup>a</sup>	°य्याम् OR °औ <sup>b</sup>	°योः	°इनोः <sup>a</sup>	...	°इषु	...	...	
स° L.							°इषु	...	...	

- a. Neuter adjectives (not substantives) in °इ, °उ or °तृ (3.40:) may be **declined like masculine** throughout (ex. **sg. du. pl. nom. voc. acc.**) (–neut. °तृ declining like masc. °तृ, not masc. °इ). But **neuter adjs. and subst.** in °इ, °उ also may be declined like masculine in rare **sg. voc.**
- b. **Feminine adjectives and substantives** in °इ or °उ may be **declined like masculine in sg. dat. abl./gen. loc.**, in place of the common feminine terminations.
- c. Apart from this *vṛddhi* of उ instead of इ, stems in °इ are declined similar to stems in °उ.

## 3.30: Vowel Stems – ॐ

गुरु (*gur-ū*) m. “teacher”मधु (*mādh-u*) n. “honey”धेनु (*dhen-ū*) f. “cow”<sup>c</sup>

गुरु मधु धेनु	ए० Singular			द्वि० Dual			ब० Plural			
	पुं० M.	नपुं० N. (Δ fr. M.)	स्त्री० F. (Δ fr. M.)	पुं० M.	नपुं० N. (Δ fr. M.)	स्त्री० F. (Δ fr. M.)	पुं० M.	नपुं० N. (Δ fr. M.)	स्त्री० F. (Δ fr. M.)	
प्र० N.	ॐः	ॐ <sup>a</sup>	...	ॐ	ॐनी	...	ॐअवः	ॐऊनि	...	
सं० V.	ॐओ		...				ॐऊन्			ॐः
द्वि० A.	ॐउम्		...				ॐउभिः			...
तृ० I.	ॐउना	...	ॐवा	ॐउभ्याम्	...	...	ॐउभ्यः	...	...	
च० D.	ॐअवे	ॐउने <sup>a</sup>	ॐवै or ॐअवे <sup>b</sup>				ॐऊनाम्	...	...	
प० Ab.	ॐओः	ॐउनः <sup>a</sup>	ॐवाः or ॐओः <sup>b</sup>				ॐऊनाम्	...	...	
ष० G.	ॐओः	ॐउनः <sup>a</sup>	ॐवाः or ॐओः <sup>b</sup>	ॐवोः	ॐउनोः <sup>a</sup>	...	ॐउषु	...	...	
स० L.	ॐऔ	ॐउनि <sup>a</sup>	ॐवाम् or ॐऔ <sup>b</sup>				ॐउषु	...	...	

a. See 3.29.a.:

b. See 3.29.b.:

c. Fem. adjs. in ॐ denoting a quality, e.g., मृदु adj. “soft,” optionally add fem. suffix ॐई (→ ॐवी 2.11:), declining like नदी.

**3.31:** There are several **irregular** declensions of certain common words in ँइ and ँउ.

**3.32: पति** (*pát-i*) m., when it means “**husband**” (not “lord”) and is not at the end of a cmpd., declines **irregularly in sg. inst. dat. abl. gen. loc.** as follows. Otherwise, like हरि.

पत्०	ए० Singular
	पुं० M.
तृ० I.	०या
च० D.	०ये
प० Ab.	०युः
ष० G.	
स० L.	०यौ

**3.33: सखि** (*sákh-i*) m., “friend,” when not at the end of a cmpd., **declines** irregularly **like पति** in sg. inst. dat. abl. gen. loc..

Also, like the changeable stems, it has a **strong stem** formed with *vṛddhi* – सखाय् (*sákh-āy*).

When at the end of a cmpd. it is irregular only in exhibiting this strong stem, the rest is like हरि.

Feminine is सखी, declined like नदी.

सख्०	ए० Singular	द्वि० Dual	ब० Plural
	पुं० M.	पुं० M.	पुं० M.
प्र० N.	०आ	०आयौ	०आयः
सं० V.	०ए		
द्वि० A.	०आयम्		
तृ० I.	०या	...	...
च० D.	०ये		...
प० Ab.	०युः		...
ष० G.			...
स० L.			०यौ

**3.34:** The neuter words अक्षि (*ākṣ-i*) “eye,” अस्थि (*āsth-i*) “bone,” दधि (*dādh-i*) “curd” and सक्थि (*sākth-i*) “thigh” are **irregular in the weak cases** (vowel initial terms) for **inst. through loc.**, in which they decline **similar to** the weak form of the three-form stem °अन् (3.20:), the इ of the stem being replaced with the below, e.g., sg. inst. अक्षणा<sup>a</sup> *akṣ-ṇā*. Shown are just the irregular forms.

अक्ष्°	ए° Singular	द्वि° Dual	ब° Plural
	नपुं° N.	नपुं° N.	नपुं° N.
तृ° I.	°ना	...	...
च° D.	°ने		...
प° Ab.	°नः		...
ष° G.		°नोः	°नाम्
स° L.	°नि or °अनि		...

a. Rule 2.92:, न् will become ण् after अक्ष्, e.g., अक्षणा.

**3.35:** द्यु (*dyu*) m., “sky,” is irregular in that it takes **vrddhi in sg. nom. voc.** and takes the **normal case terminations** in the rest, assuming the stem दिव् before an initial vowel term.

	ए° Singular	द्वि° Dual	ब° Plural
	पुं° M.	पुं° M.	पुं° M.
प्र° N.	द्यौः	Dual does not occur in the literature.	दिवः
सं° V.			
द्वि° A.	दिवम्		द्युभिः
तृ° I.	दिवा		
च° D.	दिवे		द्युभ्यः
प° Ab.	दिवः		दिवाम्
ष° G.			द्युषु
स° L.	दिवि		

**3.36: Vowel Stems – ई / ऊ**

Feminine nouns and adjectives – including adj. cmpds. in any gender (mono/polysyllabic distinction pertaining only to the final cmpd. member only)

monosyllabic	धी ( <i>dh-ī</i> )	f. “thought”
	भू ( <i>bh-ū</i> )	f. “earth”
polysyllabic	नदी ( <i>nad-ī</i> )	f. “river”
	वधू ( <i>vadh-ū</i> )	f. “woman”

Stems in ई and ऊ are **similarly declined**, but **differ** between **monosyllabic** and **polysyllabic** stems, **except** in the **pada** terminations.

Monosyllabic stems before vowel terms. change ई/ऊ to इय्/उव् (2.67:).

Polysyllabic stems before vowel terms. change ई/ऊ to य्/व् (2.11:).

All take the **normal case terminations**, with a few **highlighted** exceptions.

ध्/भ् नद्/ वध्	ए० Singular				द्वि० Dual				ब० Plural			
	monosyll.		polysyll.		monosyll.		polysyll.		monosyll.		polysyll.	
	ई	ऊ	ई	ऊ	ई	ऊ	ई	ऊ	ई	ऊ	ई	ऊ
प्र० N.	ईः <sup>a</sup>	ऊः <sup>a</sup>	ई <sup>c</sup>	ऊः								
सं० V.			इ <sup>a</sup>	उ <sup>a</sup>	इयौ	उवौ	यौ	वौ	इयः	उवः	यः	वः
द्वि० A.	इयम्	उवम्	ईम् <sup>d</sup>	ऊम् <sup>d</sup>							ईः <sup>d</sup>	ऊः <sup>d</sup>
तृ० I.	इया	उवा	या	वा					ईभिः	ऊभिः	...	...
च० D.	इयै <sup>b</sup> or इये	उवै <sup>b</sup> or उवे	यै	वै	ईभ्याम्	ऊभ्याम्	...	...	ईभ्यः	ऊभ्यः	...	...
प० Ab.	इयाः <sup>b</sup>	उवाः <sup>b</sup>	याः	वाः								
ष० G.	or इयः	or उवः							इयाम्	उवाम्	ईनाम्	ऊनाम्
स० L.	इयाम् <sup>b</sup> or इयि	उवाम् <sup>b</sup> or उवि	याम्	वाम्	इयोः	उवोः	योः	वोः	ईषु	ऊषु	...	...

- The monosyllabic stems use the nom. form in sg. voc., instead of normal case term. Polysyllabic stems shorten the vowel in sg. voc.
- The monosyllabic stems **may** optionally take the common feminine term. (but note the resulting identity between the pl. gen. and the optional sg. loc.), the polysyllabic must.
- The polysyllabic ई in sg. nom. drops the normal case term. स्र, however it is retained in sg. nom. लक्ष्मी: “goddess *Lakṣmī*” and तन्त्री: “string,” and optionally retained in तन्त्री a. “sloth.”
- Polysyllabic sg. pl. acc. do not change ई/ऊ to य्/व्, but instead drop the vowel of normal case terms. अम् अस् to म् स्र, respectively.

**3.37: स्त्री** (*str-t*) f. “woman” is **irregularly** declined in that, although it takes the monosyllabic stem ँइय् before vowel terms. (opt. in sg. pl. acc.), it otherwise **takes** the **polysyllabic** नदी **terms.**, naturally taking only (not optionally) the three feminine terms. The pl. gen. form does not take ँइय् before the inserted न्, and by *sandhi* (2.92:) converts it to ण्.

	ए० <b>Singular</b> स्त्री० <b>F.</b>	द्वि० <b>Dual</b> स्त्री० <b>F.</b>	ब० <b>Plural</b> स्त्री० <b>F.</b>
प्र० <b>N.</b>	स्त्री	स्त्रियौ	स्त्रियः
सं० <b>V.</b>	स्त्रि		स्त्रियः or स्त्रीः
द्वि० <b>A.</b>	स्त्रियम् or स्त्रीम्	स्त्रीभ्याम्	स्त्रीभिः
तृ० <b>I.</b>	स्त्रिया		स्त्रीभ्यः
च० <b>D.</b>	स्त्रियै		स्त्रीणाम्
प० <b>Ab.</b>	स्त्रियाः	स्त्रियोः	स्त्रीषु
ष० <b>G.</b>	स्त्रियाम्		

**3.38: Vowel Stems – ऋ**

Agent nouns or Names of relations  
(unusual forms in **bold**)

Agent: दातृ (*dāt-r*) m. “giver”

Relation: पितृ (*pit-r*) m. “father”

Mostly त् suffix (6.26:), originally a cons. stem in ँअर् (cognate to English -er), <b>declines similar to</b> three-form stems in ँअन् (3.20:).		Strong		Middle	Weak	
		०अर् ( <i>vrddhi</i> ) m. names of agents or ०अर् ( <i>guṇa</i> ) m.f. names of relations		०ऋ	०र्/०ऋ	
दातृ पितृ	ए० Singular		द्वि० Dual		ब० Plural	
	Agent	Relation	Agent	Relation	Agent	Relation
प्र० N.	०आ		०आरौ	०अरौ	०आरः	०अरः
सं० V.	०अर्				०ऋन्	०ऋन् m. if fem. ०ऋः <sup>a</sup>
द्वि० A.	०आरम्	०अरम्	०ऋभ्याम्		०ऋभिः	
तृ० I.	०रा				०ऋभ्यः	
च० D.	०रे		०रोः		०ऋणाम्	
प० Ab.	०उर् (e.g., दातुः)				०ऋषु	
ष० G.	०अरि		०रोः		०ऋषु	
स० L.					०ऋषु	

a. Feminine relations differ from masculine only in pl acc.

**3.39: Irregular forms of ऋ**

नप्तृ (*nāpt-r*) m. “grandson”

भर्तृ (*bhar-tṛ*) m. “husband”

स्वसृ (*svās-r*) f. “sister”

नृ (*nṛ*) m. “man”

क्रोष्टृ (*kroṣ-tṛ*) m. “jackal” (lit. “yeller”)

Though relations, **decline like agents**.

Though relation, **declines like agent**. However, f. pl acc. remains स्वसृः.

**Declines like relations**. However, pl. gen. opt. takes ०ऋणाम्. (in Veda, sg. dat. नरे and sg. gen. नरः).

Takes ०उ, **instead of ऋ, in middle form**, ∴ pl. inst. क्रोष्टृभिः.

**3.40:** The suffix ॠ in other genders

Neuter form of stems in ॠ

**Decline like n. वारि (3.29:)**, replacing the vowel इ with ऋ, e.g., दातृ “giver” in n. sg. nom. is दातृ, sg. inst. is दातृणा। See also 3.29.a., where it optionally declines like **masc.** ॠ in the inst. through loc. cases.

Feminine form of agent stems in ॠ

Add **feminine suffix ई** (cf. 3.9:), e.g., दातृ “giver” in f. sg. nom. is दात्री (2.11:) and declines like नदी (3.36:).**3.41: Vowel Stems – ऐ / ओ / औ** – only four common words end in diphthongsAll are single syllables and take the **normal case terminations**, except **sg. voc.** declines like sg. nom.

रै (r-ai) m “wealth”

Before **consonants** रा, before **vowels** राय् (2.71:).

नौ (n-au) f. “ship”

Before **consonants** नौ, before **vowels** नाव् (2.71:). Declines like रै.

गो (g-o) m.f. “bull, cow”

Before **consonants** गो, before **vowels** गव् (2.71:).In **strong** cases b/4 cons. गौ, b/4 vowels गाव् - गा in sg. pl. acc.**Sg. abl. gen.** गवस् contracts to गोस्.

द्यौ (dy-o) f. “sky”

द्यौ (dy-o) **declines like गो** (g-o), i.e., द्यौः (dy-auh), द्यावौ, द्यावः, etc..

	ए० Singular				द्वि० Dual				ब० Plural			
	रै	नौ	गो	द्यौ	रै	नौ	गो	द्यौ	रै	नौ	गो	द्यौ
प्र० N.	राः	नौः	गौः	...	रायौ	नावौ	गावौ	...	रायः	नावः	गावः	...
सं० V.											गाः	...
द्वि० A.	रायम्	नावम्	गाम्	...								...
तृ० I.	राया	नावा	गवा	...					राभिः	नौभिः	गोभिः	...
च० D.	राये	नावे	गवे	...	राभ्याम्	नौभ्याम्	गोभ्याम्	...	राभ्यः	नौभ्यः	गोभ्यः	...
प० Ab.	रायः	नावः	गोः	...								...
ष० G.	रायः	नावः	गोः	...	रायोः	नावोः	गवोः	...	रायाम्	नावाम्	गवाम्	...
सं० L.	रायि	नावि	गवि	...					रासु	नौषु	गोषु	...



# Sanskrit Grammar – 4

## Pronouns and Numerals

**4.1: Pronouns.** Pronouns function as a substitute for other nouns, denoting a person or thing previously specified or understood in the context. Like in English, they can be classified as personal, demonstrative, relative, and interrogative—declined in संस्कृत differently from other nouns and adjectives. Additionally, there are reflexive, possessive, and adjectival pronouns, where some decline like pronouns, others like regular nouns or adjectives, while a few are indeclinables. For the syntax of pronouns see 7.6:

**4.2: Personal pronouns.** अहम् (1<sup>st</sup> person, “I”) and त्वम् (2<sup>nd</sup> person, “you”). The 3<sup>rd</sup> person (personal) pronoun, “he, she, it,” is not often expressed (7.6.B:), but, if expressed, it is represented by the demonstrative pronouns (4.6:–4.10:).

		As 1 <sup>st</sup> member in cmpd.		Three basic stem forms in declension		
		Sg.	Pl.	Singular	Dual	Plural
अहम्	“I, we, us, mine”	मद्	अस्मद्	म	आव	अस्म
त्वम्	“you, yours”	त्वद्	युष्मद्	त्व	युव	युष्म

अहम् and त्वम् have no gender distinctions. Both personal pronouns commonly are also represented by what are called defective (not declined in all cases), enclitic (unaccented) forms, i.e., मा, त्वा etc., only in acc., dat., and gen. (the even numbered – although there are scattered instances, prior to Panini, of their use in all the oblique [all except nom. and voc.]) cases. As with all pronouns, there is no vocative case and the sg. abl. and gen. differ. For just the personal pronouns, the pl. dat. and abl. also differ.

	ए० Singular				द्वि० Dual				ब० Plural			
	म stem		त्व stem		आव stem		युव stem		अस्म stem		युष्म stem	
प्र० N.	अहम्		त्वम्		आवाम्	नौ	युवाम्	वाम्	वयम्		यूयम्	
द्वि० A.	माम्	मा	त्वाम्	त्वा					अस्मान्	नः	युष्मान्	वः
तृ० I.	मया		त्वया		आवाभ्याम्	नौ	युवाभ्याम्	वाम्	अस्माभिः		युष्माभिः	
च० D.	मह्यम्	मे	तुभ्यम्	ते					अस्मभ्यम्	नः	युष्मभ्यम्	वः
प० Ab.	मद्		त्वद्		आवयोः	नौ	युवयोः	वाम्	अस्मद्		युष्मद्	
ष० G.	मम	मे	तव	ते					अस्माकम् <sup>a</sup>	नः	युष्माकम् <sup>a</sup>	वः
स० L.	मयि		त्वयि					अस्मासु		युष्मासु		

a. The pl gen. अस्माकम् युष्माकम् are properly n. sg. possessive adjectives meaning “belonging to us/our you/your,” respectively.

**4.3: Enclitics**, because they are unaccented (and unemphasized), **are not allowed** to be placed:

1. **At beginning of a sentence, subordinate clause, or *pāda* (1.23):**
2. **After vocatives** (which are unaccented, except as first word in sentence—in which case, since vocatives are treated as not part of the sentence, an enclitic could not follow, as it would then violate 4.3.1: above).
3. **Before unaccented particles च “and,” वा “or,” and ह (an exclamation), or the accented particle एव “only” – which all give emphasis to a preceding word.**

**4.4: Common Pronominal Terminations** (except for the personal pronouns). The cases left blank tend to vary for the following pronouns, and for adjectives which decline like pronouns. The initial vowel of these terminations replaces the pronominal stem’s final अ vowel, but otherwise is replaced by the stem’s vowel with the stem employing its long vowel form before long term. initial vowels.

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
प्र० N.				औ	ए		ए	आनि	आस्
द्वि० A.	अम्		आम्				आन्		
तृ० I.	एन	या		आभ्याम्		एभ्यस्	आभिस्	आभ्यस्	
च० D.	स्मै	स्यै							
प० Ab.	स्मात्	स्यास्							
ष० G.	स्य		योस्		एषाम्	आसाम्			
स० L.	स्मिन्	स्याम्					एषु	आसु	

**4.5: Relative proximity** may be contrasted or contextually expressed by demonstrative pronouns:

एतद्	“this”	<b>Immediate</b>	(समीपतरम्)
इदम्/एनद्	“this” (sometimes, relatively, “that”)	<b>Near</b>	(सन्निकृष्टम्)
अदस्	“that”	<b>Remote</b>	(विप्रकृष्टम्)
तद्	“that”	<b>Out of sight</b>	(परोक्षम्)

**4.6: Demonstrative Pronoun – तद् (tá-d)** “that, those” (also the personal pronouns “he, him, his, it, its, she, her, hers, they, them” 4.2). Has **stem in त्**. This and the rest of the following pronouns as 1<sup>st</sup> member in compd. take the neuter sg. nom. form, e.g., तद्. The forms in bold are those for which no pronominal termination is common.

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
प्र० N.	सः	तद्	सा	तौ	ते		ते	तानि	ताः
द्वि० A.	तम्		ताम्				तान्		
तृ० I.	तेन		तया	ताभ्याम्			तैः		ताभिः
च० D.	तस्मै		तस्यै				तेभ्यः		ताभ्यः
प० Ab.	तस्मात्		तस्याः	तयोः			तेषाम्		तासाम्
ष० G.	तस्य						तेषु		तासु
स० L.	तस्मिन्		तस्याम्						

**4.7: Demonstrative Pronoun – एतद् (e-tá-d)** “this, these” (“he,” etc.). Has **stem in एत्**. Forms by compounding ए० to the pronoun stem त्. Declines exactly like तद् above, e.g., m. n. f. sg. nom. एषः एतद् एषा... एतेषु एतासु.

**4.8: Demonstrative Pronoun – इदम् (i-d-ám)** “this/that, these/those” (“he,” etc.) (refers to what immediately preceded, or is obvious, in the context) Has **stems in अ, अन, इ, and इम, with the stem final अ or इ disappearing before आ० ए० initial terminations**. Both अ and इ stems, thus making little or no appearance in declension forms below, are considered stem forms due to their appearance in the sense of “this” before adverbial suffixes common to other pronoun stems (6.19):

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
प्र० N.	अयम्	इदम्	इयम्	इमौ	इमे		इमे	इमानि	इमाः
द्वि० A.	इमम्		इमाम्				इमान्		
तृ० I.	अनेन		अनया	आभ्याम्			एभिः		आभिः
च० D.	अस्मै		अस्यै				एभ्यः		आभ्यः
प० Ab.	अस्मात्		अस्याः	अनयोः			एषाम्		आसाम्
ष० G.	अस्य						एषु		आसु
स० L.	अस्मिन्		अस्याम्						

**4.9: Demonstrative Pronoun – अदस् (a-dā-s)** “that, those” (“he,” etc.). Has **stems in अम् अम् अमी**. The forms in bold either have no common pronominal terminations or, mostly because ऊ० replaces आ०, differ from those terminations. Note that असौ is unusually the same for both masc. and fem. sg. nom., and that अम् is unusually the same in dual nom./acc. for all genders.

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
प्र० N.	असौ	अदः	असौ	अम्			अमी	अमूनि	अमूः
द्वि० A.	अमूम्		अमूम्				अमून्		
तृ० I.	अमुना		अमुया	अमूभ्याम्			अमीभिः		अमूभिः
च० D.	अमुष्मै		अमुष्यै				अमीभ्यः		अमूभ्यः
प० Ab.	अमुष्मात्		अमुष्याः	अमूयोः			अमीषाम्		अमूषाम्
ष० G.	अमुष्य						अमीषु		अमूषु
स० L.	अमुष्मिन्		अमुष्याम्						

**4.10: Demonstrative Pronoun – एनद् (ena-d)** unaccented enclitic, and defective “this, these” (“him,” etc.). Forms **stem in एन**. These pronoun forms are considered optional forms for एतद् and इदम् above, and are substituted for them especially in the sense of “the afore mentioned” (rendered by the personal pronouns “him, her, it,” etc.). **Declines only** in the following oblique (4.14): **cases as shown**. The rest do not occur.

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
द्वि० A.	एनम्	एनद्	एनाम्	एनौ	एने		एनान्	एनानि	एनाः
तृ० I.	एनेन		एनया	एनयोः					
ष० G.									
स० L.									

**4.11: Relative Pronoun – यद् (ya-d)** “which.” Has stem in य. Declines like तद् (त).

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
प्र० N.	यः	यद्	या	यौ	ये		ये	यानि	याः
द्वि० A.	यम्		याम्				यान्		
तृ० I.	येन		यया	याभ्याम्			यैः		याभिः
च० D.	यस्मै		यस्यै				येभ्यः		याभ्यः
प० Ab.	...		...						

**4.12: Interrogative Pronoun – किम् (ki-m)** “who, which, what?” Has stem in क. Declines like तद् (त), except in n. sg. nom. acc. किम्.

	ए० Singular			द्वि० Dual			ब० Plural		
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	स्त्री० F.
प्र० N.	कः	किम्	का	कौ	के		के	कानि	काः
द्वि० A.	कम्		काम्				कान्		
तृ० I.	केन		कया	काभ्याम्			कैः		काभिः
च० D.	कस्मै		कस्यै				केभ्यः		काभ्यः
प० Ab.	...		...						

**4.13: In word derivation (6.19: & 6.22:–6.27:)** the interrogative pronominal stems क कि कु are used.

- For example, कदा *ka-dā* “when?”, कियत् *ki-yat* “how great?”, कुत्र *ku-tra* “where?”

**In compound (6.29:)** the stem किम् or sometimes कु is used.

- For example, किमाचार *kim-ācāra* “of what conduct?”, sometimes having a negative connotation – किंरूप *kim-rūpa* “of what form?” or “ugly,” कुकर्मन् *ku-karman* “wrong deed.”

**4.14: Reflexive pronouns**, even though in the singular, may express any person in any number, e.g., “myself,” “himself,” “yourselves.” When used as such, if and when declined, they are in the singular oblique cases (all cases except nom. and voc.).

Words that can take on the sense of a reflexive pronoun	Reflexive pronoun usage
आत्मन् “self” Masculine noun in ँमन् (3.22):	In singular oblique cases can be used as a reflexive pronoun.
स्व m.n./ स्वा f. “own” Possessive adj. declined per 4.16.3:	
स्वयम् “itself”	As reflexive, can have the sense of nom., inst., or sometimes gen.

**4.15: The Possessive pronouns** are adjectives with the sense स्व “(one’s) own.” Decline per अ/आ (3.28):

निज a. “inborn, native,” can be used in the sense of “(one’s) own.”					
ईय suffix	With stems of personal pronouns and with तद्	मद् stem	→ मदीय “my” sg.	अस्मद् stem	→ अस्मदीय “our” pl.
		त्वद् stem	→ त्वदीय “your” sg.	युष्मद् stem	→ युष्मदीय “your” pl.
		तद्	→ तदीय “his, hers, its, theirs”		
क्	With	भवत् (3.13.b):	→ भवदीय “your” (in respectful address)		
	With genitives	मम	→ मामक “my”	तव	→ तावक “your”
क् suffix	With	भवत्	→ भावत्क “your” (in respectful address)		

**4.16: Pronominal adjectives**, some of which are derived from pronominal stems, follow pronominal declensions<sup>a</sup> त (सः तद् सा, etc.) in total or in part, e.g., m. n. f. sg. nom. अन्यः अन्यद् अन्या. Unlike pronouns, they may take voc., which differs from nom. only in the sg. – m. n. voc. सर्वं f. सर्वे, except as noted.

1. Follow **pron. decl. (त)**, thus taking द् in **n. sg. nom. voc. acc.**

अन्य	“other”	in	अन्यद्
अन्यतर	“either”	n. sg.	अन्यतरद्
इतर	“other”	nom.,	इतरद्
एकतम	“one (of many)”	voc.,	एकतमद्
कतम	“which of many?”	acc.:	कतमद्
कतर	“which of two?”		कतरद्

2. Follow **pron. decl. (त)**, taking म् (like in इदम्) in **n. sg. nom. acc.** (w/voc. as above in 4.16):

उभय	“both” (sg. pl. only) <sup>b</sup>	in	उभयम्
एक	“one”	n. sg.	एकम्
एकतर	“either”	nom.,	एकतरम्
सर्वं	“every, all”	acc.:	सर्वम्
विश्वं	“every, all”		विश्वम्

**4.16: Pronominal adjectives** (continued)

3. Follow **pron. decl.** (त), like सर्व taking म् in **n. sg. nom. acc.**, and also **may** follow nominal decl. अ/आ (3.28:) in **m. n. sg. abl. loc.** and in **m. pl. nom.** (thus making their decl. identical to अ/आ throughout in m. n. f. sg. du. pl. nom. voc. acc.)

अधर	“inferior, western”	<b>in</b>	अधरम्	<b>in</b>	अधरस्मिन्	/ अधरे
अन्तर	“inner”	<b>n. sg.</b>	अन्तरम्	<b>m. n.</b>	अन्तरस्मिन्	/ अन्तरे
अपर	“other, inferior”	<b>nom.,</b>	अपरम्	<b>sg. loc.</b>	अपरस्मिन्	/ अपरे
अवर	“posterior, western”	<b>acc.:</b>	अवरम्		अवरस्मिन्	/ अवरे
उत्तर	“subsequent, northern”		उत्तरम्		उत्तरस्मिन्	/ उत्तरे
दक्षिण	“southern”		दक्षिणम्		दक्षिणस्मिन्	/ दक्षिणे
पर	“subsequent, other”		परम्		परस्मिन्	/ परे
पूर्व	“prior, eastern”		पूर्वम्		पूर्वस्मिन्	/ पूर्वे
स्व	“own”		स्वम्		स्वस्मिन्	/ स्वे

4. Decline like ordinary **adjs.**, except **may** follow **pron. decl.** (त) in **oblique cases** (other than nom. & voc.) of the **singular**.

द्वितीय	“second”	<b>in m. sg.</b>	द्वितीये	/ द्वितीयस्मिन्
तृतीय	“third”	<b>loc.</b>	तृतीये	/ तृतीयस्मिन्

5. Decline like ordinary **adjs.**, except **may** follow **pron. decl.** (त) in **m. pl. nom.**

अर्ध	“half”	<b>in m. pl.</b>	अर्धाः	/ अर्धे
अल्प	“little”	<b>nom.:</b>	अल्पाः	/ अल्पे
कतिपय	“some”		कतिपयाः	/ कतिपये
चरम	“last”		चरमाः	/ चरमे
द्वय/द्वितय	“twofold”		द्वयाः द्वितयाः	/ द्वये द्वितये
प्रथम	“first”		प्रथमाः	/ प्रथमे

and similar words in the **stems** ष्य and ष्य

- a. Any of these pronominal adjectives **at the end of a bahuvrīhi** (adjectival) compound (6.39:), e.g., अदृष्ट-पूर्व adj. “not seen before” (lit. “whose prior was not seen”), **decline like ordinary adjectives**.
- b. For dual, use उभ (declined in dual only) m. du. nom. acc. उभौ, n. f. du. nom. acc. उभे.

**4.17: Pronominal stems + दृश्, दृश or दृक्ष** (“look” or “appearance”)

1. **दृश्** – Feminine is the same as masc. & neut. Decline like दिश् (3.6):
 

तादृश्	m.f.n. “like that”, “such”	कीदृश्	m.f.n. “like what?”
यादृश्	m.f.n. “like which”	मादृश्	m.f.n. “like me”
ईदृश्	m.f.n. “like this”	त्वादृश्	m.f.n. “like you”
2. **दृश** – **Feminine** is formed with ई. Decline like राम (3.28:), नदी (3.36:):
 

तादृश	m.n. “like that”	तादृशी	f.
यादृश	m.n. “like which”	यादृशी	f.
ईदृश	m.n. “like this”	ईदृशी	f.
कीदृश	m.n. “like what?”	कीदृशी	f.
मादृश	m.n. “like me”	मादृशी	f.
त्वादृश	m.n. “like you”	त्वादृशी	f.
3. **दृक्ष** – **Feminine** is formed with आ. Decline like राम/सीता (3.28:):
 

तादृक्ष	m.n. “like that”	तादृक्षा	f.
ईदृक्ष	m.n. “like this”	ईदृक्षा	f.
कीदृक्ष	m.n. “like what?”	ईदृक्षा	f.

**4.18: Pronominal stems + ँवत् or ँयत्** (“much”), decline like ँवत् (3.13:), the fem. forms with ई.

तावत्	m.n. “that much”	तावती	f.
एतावत्	m.n. “this much”	एतावती	f.
यावत्	m.n. “as much”	यावती	f.
इयत्	m.n. “this much”	इयती	f.
कियत्	m.n. “how much”	कियती	f.

**4.19: Pronominal stems + ँति**, decline only in **pl. oblique cases** like stems in ँइ (3.29:).

तति	m.f.n. “that many”	कति	m.f.n. “how many?”
यति	m.f.n. “as many”		

**4.20: Pronominal stem क + चिद् चन or अपि** make **indefinite pronouns** “some, someone.” With negative particle न “no one.” The pron. stem can be declined in any gender, number or case before adding the particles (चिद्, etc.).

कश्चिद्	m.	किञ्चिद्	n.	काचिद्	f.
कश्चन	m.	किञ्चन	n.	काचन	f.
कोऽपि (2.32:)	m.	किमपि	n.	कापि	f.

**Similarly some adverbs** are made into **indefinite adverbs**.

कदा “when?” → कदाचिद् / कदाचन / कदापि “sometime or other,” “once,” with न “never”  
 क्व “where?” → क्वचिद् / क्वचन / क्वापि “somewhere or other,” with न “nowhere”



**4.21:** Relative pronoun preceding an interrogative pronoun makes it indefinite, e.g.,

यः कः	m.	“whosoever”	यः कश्चिद्	m.	“whoever”
यस्य कस्य	m.n.	“of whomever”			

**4.22:** Relative pronoun when doubled takes on a distributive meaning (7.6.B.2.e).

यो यः	m.	“whoever,” “whatever in each case”
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## Cardinals

**4.23:** Cardinals – the numerals 0, 1, 2, etc.

0	०	शून्य	n.	10	१०	दशन्	a. n.	20	विंशति	f.	30	त्रिंशत्	f.	40	चत्वारिंशत्	f.	50	पञ्चाशत्	f.
1	१	एक	a. mnf. <sup>a</sup>	11	११	एकादशन्	a. n. <sup>b</sup>	21	एक०		31	एक०		41	एक०		51	एक०	
2	२	द्व	a. mnf., द्वि० in compd.	12	१२	द्वादशन्	a. n. <sup>c</sup>	22	द्वा०		32	द्वा०		42	द्वा० or द्वि० <sup>c</sup>		52	द्वा० or द्वि०	
3	३	त्रि	a. mn. तिसृ a. f.	13	१३	त्रयोदशन्	a. n. <sup>d</sup>	23	त्रयो०		33	त्रयस्०		43	त्रयश्० or त्रि०		53	त्रयः० or त्रि०	
4	४	चतुर्	a. mn., चतुसृ a. f.	14	१४	चतुर्दशन्	a. n.	24	चतुर्०		34	चतुस्०		44	चतुश्०		54	चतुः०	
5	५	पञ्चन्	a. n.	15	१५	पञ्चदशन्	a. n.	25	पञ्च०		35	पञ्च०		45	पञ्च०		55	पञ्च०	
6	६	षष्	a. n.	16	१६	षोडशन्	a. n. <sup>d</sup>	26	षड्०		36	षट्०		46	षट्०		56	षट्०	
7	७	सप्तन्	a. n.	17	१७	सप्तदशन्	a. n.	27	सप्त०		37	सप्त०		47	सप्त०		57	सप्त०	
8	८	अष्टन् or अष्टौ	a. n.	18	१८	अष्टदशन्	a. n.	28	अष्टा०		38	अष्टा०		48	अष्टा० or अष्ट०		58	अष्टा० or अष्ट०	
9	९	नवन्	a. n.	19	१९	नवदशन्	a. n.	29	नव०		39	नव०		49	नव०		59	नव०	
60	षष्टि	f.		70	सप्तति	f.		80	अशीति	f.	90	नवति	f.	100	शत	n.			
...	...			...	...			...	...		...	...		...	...				
62	द्वा० or द्वि०			72	द्वा० or द्वि०			82	द्व्य०		92	द्वा० or द्वि०		101	एकशत	n.			
63	त्रयः० or त्रि०			73	त्रयः० or त्रि०			83	त्र्य०		93	त्रयः० or त्रि०		102	द्विशत	n. <i>dvi-śata</i> <sup>f</sup>			
64	चतुः०			74	चतुः०			84	चतुर्०		94	चतुर्०		103	त्रिशत	n. <i>tri-śata</i>			
...	...			...	...			...	...		...	...		...	...				
66	षट्०			76	षट्०			86	षड्०		96	षण्णवति		104	चतुःशत	n. <i>catuḥ-śata</i>			
...	...			...	...			...	...		...	...		...	...				
68	अष्टा० or अष्ट०			78	अष्टा० or अष्ट०			88	अष्टा०		98	अष्टा० or अष्ट०		130	त्रिंशच्छत	n. <i>triṃśac-chata</i>			

**4.23: Cardinals** (continued)

200	द्विशत	n. <i>dvi-śatā</i> <sup>f</sup>	or	द्वे शते	1,000	सहस्र	n.	or	दश शतानि	(lit. 10 100's)
300	त्रिशत	n. <i>tri-śatā</i>	or	त्रीणि शतानि	10,000	अयुत	n.	or	दश सहस्रानि	
400	चतुःशत	n. <i>catuḥ-śatā</i>	or	चत्वारि शतानि	100,000	लक्ष	m.n.	(= one lac)		
500	पञ्चशत	n. <i>pañca-śatā</i>	or	पञ्चानि शतानि	1,000,000	नियुत	n.	or	दश लक्षानि	
					10,000,000	कोटि	f.	(= one crore) (= 10 <sup>7</sup> )		
10 <sup>8</sup>	अर्बुद	n.			10 <sup>13</sup>	शङ्कु	m.			
10 <sup>9</sup>	अब्ज	n.			10 <sup>14</sup>	जलधि	m.			
10 <sup>10</sup>	खर्व	m.n.			10 <sup>15</sup>	अन्त्य	n.			
10 <sup>11</sup>	निखर्व	m.n.			10 <sup>16</sup>	मध्य	n.			
10 <sup>12</sup>	महापद्म	m.			10 <sup>17</sup>	परार्ध	n.	– the highest number designation		

- 1-4 are adjectives taking all three genders; 5-19 are adjectives in neuter only; 20-99 are fem. substantives; and 100 onward are substantives of various genders (mostly neuter).
- The form एका० is used only for 11, the rest – 21, 31, etc. take एक०.
- द्वा is an old dual form, द्वादशन् lit. means “two and ten.”
- त्रयो० is from त्रि in m. pl. nom., त्रयः (4.25). But षोडशन् shows phonetic changes similar to 2.100: and 2.109:, except there is no lost aspiration that would transfer to the following dental.
- Alternate forms द्वि० त्रि० अष्ट० are used for 40's-70's, and 90's – the alternates only for 80's.
- 200, etc. differ from 102, etc. only by accent. शत *śatā* in compound is accented if 200, otherwise the **added number** (द्वि० *dvi-*) is **accented** for 102 (the same as for 11 – 99).

**4.24: Alternate Cardinal Designations**

ऊन a. “less”

ऊनविंशतिः “twenty less (an understood one)” = 19

त्र्यूनत्रिंशत् “thirty less three (त्रि)” = 27

अधिक a. “plus”

एकाधिकं शतम् “hundred plus one” = 101, द्वयधिकशतम् = 102

Addition w/wo च

नव नवतिश्च or नवतिर् नव “ninety and nine” = 99

Multiplication by

त्रिदशन् *tri-dasān* “three times ten” = 30, the accent moving to the 2<sup>nd</sup> member of cmpd –

prefixed cardinal

but in unaccented texts this is in some cases ambiguous with the simple addition of the two members, e.g., अष्टशत may mean 108 (*aṣṭā-śatā*) (4.23.f) or 800 (*aṣṭa-śatā*). An alternative to doubling or tripling a number is to use the dual or plural form of the number.

**4.25: Declension of Cardinals**

एक mn. एका f. adj. “one”

**Singular** only, although its plural is used in an indefinite sense of “some,” “certain ones.” Declines **like** pronominal adj. सर्व (4.16.2).

द्व mfn. adj. “two”

**Dual** only, declines like stems in अ/आ (3.28:).

त्रि mn. तिस्रु f. adj. “three”

**Plural** only, see declension below. Feminine चतुस्रु declines like fem. तिस्रु.

चतुर् mn. चतुस्रु f. adj. “four”

पञ्चन् “5”-नवदशन् “19” n. adj.

Except in gen., those ending in न् decline like नामन् (3.22:) and षष् “six” decline like cerebral stems (3.6:), and are all **plural neuter** only, **except sg.** (in form only) **in nom. voc. acc.** See declensions below. The alternative form अष्टौ “8” is also as below. These cardinals are employed like adjectives taking the same case as the numbered noun, although retain the neuter gender.

विंशति “20” and above

**Singular substantives**, occasionally in **plural** as **if used adjectively**, e.g., शतानि “hundreds of \_\_.” Their numbered noun in a sentence is in plural and takes the same case as this cardinal; or the numbered noun is in the genitive, as in the expression “a hundred of \_\_ (gen.)” These cardinals decline regularly like other nouns of their same gender ending in the same respective consonant (3.5:) or vowel.**ब० Plural**

	“three”			“four”		“six”	“five” – “nineteen”	“eight”
	त्रि <i>tr-i</i>	तिस्रु <i>tis-r̥</i>		चतुर् <i>cat-úr</i>		षष् <i>ṣaṣ</i>	पञ्चन् <i>pañc-an</i> – दशन् <i>-daś-an</i>	Also has older alternative अष्टौ <i>aṣṭ-āu</i>
	पुं० M.	नपुं० N.	स्त्री० F.	पुं० M.	नपुं० N.	नपुं० N.	नपुं० N.	नपुं० N.
प्र० N.	०अयः	०ईणि	०रः	०वारः	०वारि	०ट्	०अ	०औ
सं० V.	०ईन्			०उरः				
द्वि० A.				०उभिः		०डिभिः	०अभिः	०आभिः
तृ० I.	०इभिः	०ऋभिः		०उर्भ्यः		०डुर्भ्यः	०अभ्यः	०आभ्यः
च० D.	०इभ्यः	०ऋभ्यः		०उर्णाम्		०ण्णाम्	०आनाम्	०आनाम्
प० Ab.				०उर्षु		०ट्सु	०असु	०आसु
ष० G.	०अयाणाम्	०ऋणाम्						
स० L.	०इषु	०ऋषु						

## Ordinals

**4.26: Ordinals** are generally adjs. from cardinals having the sense of “\_\_parts,” “\_\_fold,” “containing\_\_.” They are mostly derived from a small set of suffixes given below and declined in all genders like nominal stems in अ/आ. Feminine is formed with ई, except 1<sup>st</sup> through 4<sup>th</sup> in आ.

Fractions may be distinguished from ordinals only by their accent shifting to the first syllable, e.g., तृतीय *ṭṛīṭyā* “third” means “one-third” by moving the accent to first syllable *ṭṛīṭyā*.

1 <sup>st</sup>	प्रथम or आद्य	These are not true ordinals, but have same meaning.
2 <sup>nd</sup>	द्वितीय	०ईय. For their declension see 4.16.4.
3 <sup>rd</sup>	तृतीय	
4 <sup>th</sup>	चतुर्थ	०थ. Feminine in ई.
	or तुरीय / तुर्य	Or ०ईय/०य. Feminine in आ. These are likely an abbreviated form by dropping initial च.
5 <sup>th</sup>	पञ्चम	०म.
6 <sup>th</sup>	षष्ठ	०थ (becomes ०ठ after ष – rule 2.88:).
7 <sup>th</sup> – 10 <sup>th</sup>	सप्तम – दशम	०म.
11 <sup>th</sup> – 19 <sup>th</sup>	एकादश – नवदश	Same form as cardinal, except dropping the final न् (hence declined different) and accent moving to last syllable.
20 <sup>th</sup> – 99 <sup>th</sup>	विंश, त्रिंश, षष्ट, etc.	Same as cardinal, shortening the cardinal until it ends in final अ (20-59) or replacing final इ with अ (60-99).
	or त्रिंशत्तम – नवतितम	Or simply by adding ०तम to the full form of the cardinal.
100 <sup>th</sup> , 1000 <sup>th</sup>	शततम, सहस्रतम	०तम.
101 <sup>st</sup> , etc.	एकशत, etc.	The in-between ordinals (101 <sup>st</sup> , 102 <sup>nd</sup> , etc.) take same form as cardinal, with accent moving to last syllable. Hence, the pronunciation and declension of 200 (4.23.f) and 102 <sup>nd</sup> , etc. would be identical, apart from the cardinal being a neuter substantive while the ordinal an adjective in any gender.
	or एकशततम, etc.	Or simply by adding ०तम.

## Numerical Adverbs and Derivatives

### 4.27: Multiplicative adverbs

सकृत्	“once” (lit. “one making”)
द्विस्	“twice”
त्रिस्	“three times”
चतुस्	“four times”
०कृत्वस्	“__times,” e.g., पञ्चकृत्वः “five times.”

**4.28: Adverbs of manner**

०धा “in \_\_way(s)”, e.g., एकधा “in one way,” षोढा (cf. 2.100; 2.109:) “in six ways,” etc.

**4.29: Distributive adverbs**

०शस् “by \_\_,” e.g., एकशः “singly,” द्विशः “by twos,” etc.

**4.30: Aggregative adjectives and nouns**

द्वय as adj. “twofold,” as a neut. noun “a pair.”

त्रय as adj. (fem. in ई) “threefold,” as a neut. noun “a triad” (group of three things).

०तय “\_\_fold,” e.g., त्रितय (same meanings as त्रय);

चतुष्टय *catuṣ-ṭaya* (2.24; 2.27; 2.101:) as adj. “fourfold,” as a neut. noun “a tetrad,” etc.



# Sanskrit Grammar – 5

## Conjugation of Verbs

### Inflection of Verbal Roots by Means of Tense and Mood Terminations

**5.1: The inflection of verbal roots** is called conjugation. In conjugating संकृत verbal roots there are—

1. **Three persons** (पुरुष-s): **third** (“he, she, it”), **second** (“you”), **first** (“I”) (In the order recited they are called प्रथम “prior,” मध्यम “middle,” उत्तम “last” respectively, abbrev. as प्र० म० उ०).
2. **Three numbers** (वचन-s): **singular, dual, plural** (like for nouns, abbrev. as ए० द्वि० ब०) (7.4:).
3. **Two categories of verbal terminations**: **परस्मैपद** (ति तस् अन्ति...) and **आत्मनेपद** (ते ईते अन्ते...), abbreviated as पर० आ०. These signify transitive (or active, lit. “for another”) and reflexive (or middle, lit. “for oneself”) terminations, respectively – adhered to less in the later literature. However, causal verb forms still nearly always respect this distinction.
4. **Ten tenses and moods** divided into two groups (see 7.21: – 7.27: for their syntax):
  - a. **सार्धधातुक-लकार-s** the verbal base tenses and moods (also called the present system or the conjugational tenses and moods). Consisting of—
    - Two tenses
      - **Present tense**, वर्तमाने लट्.
      - **Imperfect (past) tense**, अनद्यतनभूते लङ्.
    - Two moods
      - **Imperative mood**, आज्ञायाम् लोट्.
      - **Potential mood**, विधि-लिङ्.
  - b. **आर्धधातुक-लकार-s** the root tenses and moods (also called the non-conjugational tenses and moods). Consisting of—
    - Four tenses
      - **Perfect and Periphrastic Perfect (past) tense**, परोक्षभूते लिट्.
      - **Aorist (past) tense**, अद्यतनभूते or सामान्यभूते लुङ्.
      - **Simple future**, सामान्यभविष्यत्काले लृट्.
      - **Periphrastic future**, अनद्यतनभविष्यत्काले लुट्.

**5.1.4.b:** आर्धधातुक-लकार-s the root tenses and moods (continued)

- Two moods
  - **Benedictive mood**, आशीर्-लृङ्.
  - **Conditional mood**, क्रियातिपत्तो लृङ्.

5. **Four derivative formations: Causative** (णिजन्त), **Desiderative** (सन्नन्त), **Intensive** or **Frequentive** (यडन्त), and **Denominative** (नामधातु).

6. **Three constructions** (प्रयोग-s): **active** (कर्तरि), **passive** (कर्मणि) and **impersonal** (भावे).

**5.2: Roots.** Roots are called **धातु-s**. They are the assumed basic unit of all verbs and participles, and most nominal stems. There is a listing of 2,200 roots, of which less than 500 are commonly used as verbs and participles. A root may be first made into a derivative form (5.39: - 5.43:), then that form is treated as a root taking one of the ten tenses or moods.

**Terminations.** When a root, or a root derivative, takes one of the आर्धधातुक-लकार-s (the root tenses and moods) it undergoes a transformation unique to that tense or mood, and then takes a verbal termination. Except for the Perfect tense, which has its own set of terminations, the other tenses and moods generally take one or the other of the Present or Imperfect set of terminations from either the 1st or the 2nd conjugation. For this reason, in order to give them a generic name not tied to the Present or Imperfect tense, the Present tense terminations are also called the primary terminations, while those of the Imperfect are called the secondary terminations.

**Verbal base.** When a root, but not a root derivative, takes one of the सार्वधातुक-लकार-s (the four common verbal base tenses and moods) it is made into a stem – called a verbal base (अङ्ग) consisting of a root plus a sign. Most roots form their base in only one of ten different ways.

**Conjugational groups.** To help distinguish which ways these bases are formed, all the roots have been grouped into **ten** different **classes** (गण-s). Some roots have more than one base configuration, and therefore are placed in more than one class. These ten classes are arranged into two groups, the **1<sup>st</sup> conjugation** (comprising the 1<sup>st</sup>, 4<sup>th</sup>, 6<sup>th</sup> and 10<sup>th</sup> class), otherwise known as the “अ” गण-s or those classes whose base ends in अ, and the **2<sup>nd</sup> conjugation** (comprising the 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, and 9<sup>th</sup> class) or those classes whose base does



not end in अ. The first group's base is unchangeable when the terminations are applied; the second group's bases are changeable into strong and weak forms, similar to nominal stems in declension.

**Verbal constructions.** The roots in the commonly used **active** (कर्तरि) construction take one or the other of the two categories of terminations, परस्मैपद or आत्मनेपद, although परस्मैपद is the more common. Because of this, these roots are also called परस्मैपद or आत्मनेपद roots. Certain of these roots normally take only one of the categories of terminations, but may in composition take a termination from the other category due to meaning (5.1.3:), and occasionally due to meter or due to exceptional usage. Some roots take either of these sets of terminations and are therefore called उभयपद (lit. “word for both”) roots. The other two constructions, **passive** (कर्मणि) and **impersonal** (भावे), force the root, no matter what its natural tendencies in active construction, to form a unique stem called a passive base which then takes the आत्मनेपद terminations of the 1<sup>st</sup> conjugation.

Verbal conjugation is a difficult part in learning the संस्कृत language. We will greatly simplify this process, however, because in this grammar we are just learning how to read the संस्कृत language. Our general assumption is that whoever wrote the text knows how to correctly construct the verb. We simply need to recognize which construction it is. Thankfully, these constructions follow a few recognizable patterns, so our job is not nearly as hard as it would seem. Your task, like it was in nominal declensions, is to grasp the patterns in the following charts. Take as much time as you wish to go through this—depending on whether you just want to get the general idea, memorize the most general features, or memorize most of it. So relax and let's begin.

### 5.3: The Verbal Bases of the Ten Classes (गण-s) when forming the सार्वधातुक-लकार-s

#### 1<sup>st</sup> Conjugation (unchangeable base)

Class	Qty. <sup>a</sup>	Name <sup>b</sup>	Root	Sign	Where <sup>c</sup>	Accent <sup>d</sup>	Example
1 <sup>st</sup>	173	भू -आदि	गुण of fin. vow. (w/ <i>sandhi</i> 2.71:) or light medial vow. <sup>e</sup>	अ	end	root	भवति <i>bhāv-a-ti</i> (2.71:) “he exists”
4 <sup>th</sup>	54	दिव् -आदि		य	end	root	दिव्यति <i>dīv-ya-ti</i> (5.16.1:) “he plays”
6 <sup>th</sup>	35	तुद् -आदि		अ	end	sign	तुदति <i>tud-ā-ti</i> “he strikes”
10 <sup>th</sup>	110	चुर् -आदि	वृद्धि of fin. vow. (w/ <i>sandhi</i> 2.71:), गुण of light medial vow. (अ usually <b>lengthens</b> )	अय <i>āya</i>	end	sign	चोरयति <i>cor-āya-ti</i> “he steals”

**5.3: The Verbal Bases of the Ten Classes (गण-s) when forming the सार्वधातुक-लकार-s (continued)****2<sup>nd</sup> Conjugation (changeable base)**

Class	Qty.	Name	Strong Form				Weak Form				Example <sup>g</sup>
			Root	Sign	Where	Accent	Root	Sign	Where	Accent	
2 <sup>nd</sup>	50	अद् -आदि	गुण			root				term.	s. अत्ति <i>át-ti</i> (2.42:) w. अदन्ति <i>ad-ánti</i> “he/they eat”
3 <sup>rd</sup>	11	हु -आदि	Redup. <sup>f</sup> & गुण			root	Redup			term.	जुहोति <i>ju-hó-ti</i> जुह्वति <i>ju-hv-áti</i> (2.11:) “he/they offer”
5 <sup>th</sup>	15	सु -आदि		नो <sup>h</sup>	end	sign		नु <sup>h</sup>	end	term.	सुनोति <i>su-nó-ti</i> सुन्वन्ति <i>su-nv-ánti</i> “he/they press”
7 <sup>th</sup>	14	रुध् -आदि		न <sup>h</sup>	b/4 root final cons.	sign		न् <sup>h</sup>	b/4 root final cons.	term.	रुणाद्धि <i>ru-ṇá-d-dhi</i> (2.92:, 2.76:, 2.78:) रुन्धन्ति <i>ru-n-dh-ánti</i> “he/they oppose”
8 <sup>th</sup>	10	तन् -आदि		ओ	end	sign		उ	end	term.	तनोति <i>tan-ó-ti</i> तन्वन्ति <i>tan-v-ánti</i> “he/they stretch”
9 <sup>th</sup>	23	क्री -आदि		ना <sup>h</sup>	end	sign		नी <sup>h</sup>	b/4 cons. terms.	term.	क्रीणाति <i>krī-ṇā-ti</i> क्रीणन्ति <i>krī-ṇ-ánti</i> “he/they buy”
								न् <sup>h</sup>	b/4 vow. terms.		

- Number of commonly found roots within each class, as listed in *Dhaturopamanjari*.
- Name given by grammarians. It takes the 1<sup>st</sup> entry in each class plus the word “etc.” (आदि).
- This lists where the class sign is placed – either at the end of the verbal base, before the final consonant of the root, or either before a consonant or vowel initial verbal termination.
- The accent may fall on the root, the class sign, or the termination. When it falls on the root or class sign, there is often strengthening or lengthening of the vowel therein. Accent is the only difference between the 4<sup>th</sup> class verbal base and a passive stem (5.37:), and between a 10<sup>th</sup> class verbal base and some denominative stems (5.43:).
- A light medial vowel refers to a metrically light syllable, where the vowel must be short and the following consonant within the root is a single (non-conjunct) consonant (see 1.22:).
- Reduplication is an easy feature to recognize, but difficult to construct. See its rules in 5.7:.
- The examples take the namesake root of each class in present tense 3<sup>rd</sup> person sg. and, for the 2<sup>nd</sup> conjugation roots to show both the strong & weak form, also the 3<sup>rd</sup> person pl. (5.6:).
- 5<sup>th</sup>, 7<sup>th</sup> and 9<sup>th</sup> class root penultimate nasal drops before adding the nasal class sign.

**5.4: सार्वधातुक-लकार-s – The Four Verbal Base Tenses and Moods.** The below terminations and their footnotes (5.5: and 5.6:) apply also to the **आर्षधातुक-लकार-s** and to **derivative** stems.

**5.5: Terminations taken by the 1<sup>st</sup> Conjugation Classes of Roots.**

Final **अ** of verbal base joined to termination is shown in **bold**, in parenthesis is the actual term.

	परस्मैपद			आत्मनेपद		
	ए० Singular	द्वि० Dual	ब० Plural	ए० Singular	द्वि० Dual	ब० Plural
<b>Present (वर्तमाने लट्)</b>	Verbal base + termination					
प्र० 3 <sup>rd</sup>	<b>अति</b> (०ति)	<b>अतः</b> (०त्स्)	<b>अन्ति</b> (०अन्ति)	<b>अते</b> (०ते)	<b>एते</b> (०ईते)	<b>अन्ते</b> (०अन्ते) <sup>b</sup>
म० 2 <sup>nd</sup>	<b>असि</b> (०सि)	<b>अथः</b> (०थस्)	<b>अथ</b> (०थ)	<b>असे</b> (०से)	<b>एथे</b> (०ईथे)	<b>अध्वे</b> (०ध्वे)
उ० 1 <sup>st</sup>	<b>आमि</b> (०मि) <sup>a</sup>	<b>आवः</b> (०वस्)	<b>आमः</b> (०मस्)	<b>ए</b> (०ए)	<b>आवहे</b> (०वहे)	<b>आमहे</b> (०महे)
<b>Imperfect (अनद्यतनभूते लङ्)</b>	Augment अ <sup>c</sup> + verbal base + termination					
प्र० 3 <sup>rd</sup>	<b>अत्</b> (०त्)	<b>अताम्</b> (०ताम्)	<b>अन्</b> (०अन्)	<b>अत</b> (०त)	<b>एताम्</b> (०ईताम्)	<b>अन्त</b> (०अन्त)
म० 2 <sup>nd</sup>	<b>अः</b> (०स्)	<b>अतम्</b> (०तम्)	<b>अत</b> (०त)	<b>अथाः</b> (०थास्)	<b>एथाम्</b> (०ईथाम्)	<b>अध्वम्</b> (०ध्वम्)
उ० 1 <sup>st</sup>	<b>अम्</b> (०अम्)	<b>आव</b> (०व)	<b>आम</b> (०म)	<b>ए</b> (०इ)	<b>आवहि</b> (०वहि)	<b>आमहि</b> (०महि)
<b>Imperative (आज्ञायाम् लेट्)</b>	Verbal base + termination					
प्र० 3 <sup>rd</sup>	<b>अतु</b> (०तु)	<b>अताम्</b> (०ताम्)	<b>अन्तु</b> (०अन्तु)	<b>अताम्</b> (०ताम्)	<b>एताम्</b> (०ईताम्)	<b>अन्ताम्</b> (०अन्ताम्)
म० 2 <sup>nd</sup>	<b>अ</b> (—) <sup>d</sup>	<b>अतम्</b> (०तम्)	<b>अत</b> (०त)	<b>अस्व</b> (०स्व)	<b>एथाम्</b> (०ईथाम्)	<b>अध्वम्</b> (०ध्वम्)
उ० 1 <sup>st</sup>	<b>आनि</b> (०आनि)	<b>आव</b> (०आव)	<b>आम</b> (०आम)	<b>ऐ</b> (०ऐ)	<b>आवहै</b> (०आवहै)	<b>आमहै</b> (०आमहै)
<b>Potential (विधि लिङ्)</b>	Verbal base + termination					
प्र० 3 <sup>rd</sup>	<b>एत्</b> (०ईत्)	<b>एताम्</b> (०ईताम्)	<b>एयुः</b> (०ईयुस्)	<b>एत</b> (०ईत)	<b>एयाताम्</b> (०ईयाताम्)	<b>एरन्</b> (०ईरन्)
म० 2 <sup>nd</sup>	<b>एः</b> (०ईस्)	<b>एतम्</b> (०ईतम्)	<b>एत</b> (०ईत)	<b>एथाः</b> (०ईथास्)	<b>एयाथाम्</b> (०ईयाथाम्)	<b>एध्वम्</b> (०ईध्वम्)
उ० 1 <sup>st</sup>	<b>एयम्</b> (०ईयम्)	<b>एव</b> (०ईव)	<b>एम</b> (०ईम)	<b>एय</b> (०ईय)	<b>एवहि</b> (०ईवहि)	<b>एमहि</b> (०ईमहि)

- Final **अ** of the verbal base or stem is **lengthened before** terms. beginning with **म० व०** (see 1<sup>st</sup> person).
- Final **अ** of the verbal base or stem is **dropped before** terms. beginning with **अ० आ०** (including **ए० ऐ०**, because their first component is अ).
- An **accented augment अ** is put (after any prefix and) before the root, see 6.2., in all forms of **imperfect, aorist, and the conditional**. This augment causes root initial ङ् to double (2.61:). This augment with an **initial vowel takes वृद्धि**, instead of गुण (2.20:). The augment is dropped in imperfect and aorist (both then taking an imperative meaning instead) after the negative particle मा “not” (7.22.4:).
- Imperative पर० 2<sup>nd</sup> sg. term. is absent (like sg. voc. term. of ०अ declension, e.g., राम गच्छ “Go, Rāma!”)

**5.6: Terminations taken by the 2<sup>nd</sup> Conjugation Classes of Roots.** The few terminations that differ from those of the 1<sup>st</sup> conjugation classes of roots are in **bold**. The **blue/darkly shaded** inflections are strong, the rest are weak, and take **strong/weak** form bases per 5.3:

	परस्मैपद			आत्मनेपद		
	ए० Singular	द्वि० Dual	ब० Plural	ए० Singular	द्वि० Dual	ब० Plural
<b>Present</b> (वर्तमाने लट्)	Strong/weak stem + termination					
प्र० 3 <sup>rd</sup>	ति	तस्	अन्ति/अति <sup>c</sup>	ते	आते <sup>g</sup>	अते <sup>b</sup>
म० 2 <sup>nd</sup>	सि	थस्	थ	से	आथे	ध्वे
उ० 1 <sup>st</sup>	मि	वस्	मस्	ए	वहे	महे
<b>Imperfect</b> (अनद्यतनभूते लङ्)	Augment अ + strong/weak stem + termination					
प्र० 3 <sup>rd</sup>	त्	ताम्	अन्/उस् <sup>d</sup>	त	आताम्	अत <sup>b</sup>
म० 2 <sup>nd</sup>	स् <sup>h</sup>	तम्	त	थास्	आथाम्	ध्वम्
उ० 1 <sup>st</sup>	अम्	व	म	इ	वहि	महि
<b>Imperative</b> (आज्ञायाम् लोट्)	Strong/weak stem + termination					
प्र० 3 <sup>rd</sup>	तु	ताम्	अन्तु/अतु <sup>c</sup>	ताम्	आताम्	अताम् <sup>b</sup>
म० 2 <sup>nd</sup>	धि/आन,हि/— <sup>a</sup>	तम्	त	स्व	आथाम्	ध्वम्
उ० 1 <sup>st</sup>	आनि	आव	आम	ऐ	आवहै	आमहै
<b>Potential</b> (विधि लिङ्)	Weak stem + termination					
प्र० 3 <sup>rd</sup>	यात् yā-t <sup>c</sup>	याताम् yā-tām	युस् y-ūs <sup>c</sup>	ईत	ईयाताम्	ईरन्
म० 2 <sup>nd</sup>	यास् yā-s	यातम् yā-tam	यात yā-ta	ईथास्	ईयाथाम्	ईध्वम्
उ० 1 <sup>st</sup>	याम् yā-am <sup>f</sup>	याव yā-va	याम yā-ma	ईय	ईवहि	ईमहि

a. Imperative पर० 2<sup>nd</sup> sg. term. becomes—

- ँधि after stem final consonants

□ 2<sup>nd</sup> class final lost aspiration will not be thrown back, if possible (2.79):

□ 9<sup>th</sup> class roots take आन instead of ँधि, without adding class sign नी.

- ुहि after stem final vowels, except—

□ 5<sup>th</sup> and 8<sup>th</sup> class roots with a single cons. before the final उ of their class sign **drop** the term. ुहि.

b. The आ० 3<sup>rd</sup> pl. have no न् in the terms. of present, imperfect and imperative.

c. The 3<sup>rd</sup> class roots, and some other reduplicated stems, drop the न् in the present and imperative पर० 3<sup>rd</sup> pl. terms.

d. उस् is taken instead of अन् in imperfect पर० 3<sup>rd</sup> pl.—

- By 3<sup>rd</sup> class roots. Before which, a final simple liquid vowel takes गुण (ए ओ becoming अय् अव् per 2.13: & 2.14):
- By the roots विद् “know” and द्विष् “be displeased.”

- e. पर० **Potential** terms. are essentially the same as या + 2<sup>nd</sup> conj. Imperfect terms. (cf. Benedictive 5.32:), in the 3<sup>rd</sup> pl. the या is reduced to य् before उउस्.
- f. All accented weak terms. are accented on the first syllable of the termination.
- g. Stem final vowels before all vowel initial terms. follow General Vowel *Sandhi* rules, except—
- 2<sup>nd</sup> class weak stem final इ ई, उ ऊ before vowel initial terms. become इय् उव् (2.67:).
  - 3<sup>rd</sup> class weak stem final इ उ of polysyllabic reduplicated stem after conj. cons. (e.g., द्वी “be ashamed”) and before vowel initial terms. become इय् उव् (2.67:).
- h. A dental mute final of root may drop before imperfect 2<sup>nd</sup> sg. term. स् instead of the term. per 2.24:, thus preserving the term. in the final verb form. Often, though, the preservation is by inserting a vowel between them, e.g., 5.19.4: & 5.19.6:.

**5.7: Reduplication** is taken by five different verbal formations, all take the **General Rules**.

**5.8: General Rules of Reduplication.** There are exceptions to both General and Specials Rules.

The resulting first syllable of the reduplicated stem is below called the reduplicating syllable.

1. The **first syllable** ([cons.]+vowel) of root is reduplicated.
2. Aspirated letters **lose aspiration**.
3. **Gutturals** become corresponding **palatals**, and the guttural ह् becomes ज्.
4. **Conjunct cons.** are reduced to the **1<sup>st</sup> letter**.
  - a. But **sibilant** + **hard** cons. reduce to the **latter**.
5. Simple initial vowel is **doubled**.
6. The following vowel in reduplicating syllable, if long, is **shortened**.
7. Non-final ए ऐ replicates with its 2<sup>nd</sup> component इ, ओ औ with उ (cf. 2.2:)
8. **Final diphthong** vowel is treated **as if आ**, for this and all following formations, e.g., perf., ps., pp., etc.

बुध्	→	बुबुध् <i>bu-budh</i>
भिद्	→	बिभिद् <i>bi-bhid</i>
कम्	→	चकम् <i>ca-kam</i>
गम्	→	जगम् <i>ja-kam</i>
हु	→	जुहु <i>ju-hu</i>
स्यन्द्	→	सस्यन्द् <i>sa-syand</i>
स्था	→	तस्था <i>ta-sthā</i> (5.8.6:)
अस्	→	आस् <i>a-as</i>
भू	→	बुभू <i>bu-bhū</i>
सेव्	→	सिषेव् <i>si-ṣev</i>
लोक्	→	लुलोक् <i>lu-lok</i>
गै	→	(गा) → जगै <i>ja-gai</i>

**5.9: Special Reduplication Rule for 3<sup>rd</sup> Class Roots (5.3:)**

1. The vowels ऋ ॠ become इ.

भृ	→	बिभृ <i>bi-bhr</i>
ॠ	→	इयृ <i>iy-r</i> (2.67:)

**5.10: Special Reduplication Rules for Reduplicated Perfect (5.27):**

1. The vowels ऋ ऌ become अ.
2. Initial इ उ, if गुण or वृद्धि in final form, insert य् व् (2.67:).
3. Roots with य व, and liable to *samprasāraṇa*, replicate with इ उ.
4. Roots with initial अ + conjunct cons. or initial ऋ + cons. replicate with आन्.

कृ	→ चकृ <i>ca-kr</i>
इष्	→ st. 1 <sup>st</sup> sg. इयेष <i>iy-ēs-a</i> , wk. 3 <sup>rd</sup> pl. ईषुः <i>i-iṣ-ūḥ</i>
वच्	→ st. 3 <sup>rd</sup> sg. उवाच <i>u-vāc-a</i> , wk. 3 <sup>rd</sup> pl. ऊचुः <i>u-uc-ūḥ</i>
अर्च्	→ आनर्च् <i>ān-arc</i>
ऋज्	→ आनृज् <i>ān-ṛj</i>

**5.11: Special Reduplication Rules for Reduplicated Aorist (5.30.2.c):**

1. The vowels अ आ ऋ ऌ become इ.
2. Reduplicating vowel is **lengthened** if the syllable is metrically light. The resulting metrical syllables of a redup. aorist are thus light-heavy-light (1.22:).

जन्	→ (जिजन् <i>ji-jan</i> , see 5.11.2:)
जन्	→ 3 <sup>rd</sup> sg. अजीजनत् <i>á-jī-jan-at</i>
ग्रह्	→ 3 <sup>rd</sup> sg. अजिग्रहत् <i>á-jī-grah-at</i>

**5.12: Special Reduplication Rules for Desiderative (5.41):** The reduplicating syllable is accented.

1. The vowels अ आ ऋ (but not after labials which first change ॠ to ऊर्) replicate with इ.
2. Vowel initial roots replicate vowel-cons. and replace reduplicated vowel with इ.

स्था	→ तिष्ठा <i>tī-ṣṭhā</i>
भृ	→ (भूर्) → बुभूर् <i>bū-bhūr</i>
अश्	→ अशिश् <i>ás-iś</i>
ईक्ष्	→ ईचिक्श् <i>īc-ikṣ</i>
एध्	→ एदिध् <i>éd-idh</i>

**5.13: Special Reduplication Rules for Intensives (or Frequentives) (5.42):**

1. Reduplicating syllable takes गुण, अ will lengthen.
2. Roots ending in अम् (sometimes other cons.) insert final cons., instead of lengthening अ.
3. Roots containing ऋ insert ई after reduplicating syllable.

लिह्	→ लेलिह् <i>le-lih</i>
तप्	→ तातप् <i>tā-tap</i>
गम्	→ जङ्गम् <i>ja-ñ-gam</i> (2.55:)
चल्	→ चल्लल् <i>ca-l-cal</i>
मृ	→ मरीमृ <i>mar-ī-mṛ</i> (5.13.1:)
कृष्	→ चरीकृष् <i>car-ī-kṛṣ</i>

**5.14: Irregular Verbal Bases** in सार्वधातुक-लकार-s – The Four Verbal Base Tenses and Moods  
for 1<sup>st</sup> Conjugational Classes of Roots

**5.15: Irregular 1<sup>st</sup> Class** (भू-आदि) – गुण of fin. vow. or light medial vow.; class sign is अ; accented root.

1. **Lengthen** vowel instead of गुण

क्रम्	“step”	→	क्राम	<i>krām-a</i>
आ + चम्	“sip”	→	आचाम	<i>ā-cām-a</i>

2. **वृद्धि** of vowel, instead of गुण

गुह्	“conceal”	→	गूह	<i>gūh-a</i>
ष्टिव्	“spit”	→	ष्टीव	<i>ṣṭhīv-a</i>

3. Substitutes ई for अ

मृज्	“cleanses”	→	मार्ज	<i>mārj-a</i>
सद्	“sink”	→	सीद	<i>sīd-a</i>

4. **Reduplicate with इ** (originally 3<sup>rd</sup> class roots)

घ्रा	“smell”	→	जिघ्र	<i>ji-ghr-a</i>
पा	“drink”	→	पिब	<i>pi-b-a</i>

5. **Drop nasal**

स्था	“stand”	→	तिष्ठ	<i>ti-ṣṭh-a</i>
दश्	“bite”	→	दश	<i>dāś-a</i>

6. **Substitute** for root

मन्थ्	“churn”	→	मथ	<i>māth-a</i>
सञ्ज्	“adhere”	→	सज	<i>sāj-a</i>
गम्	“go”	→	गच्छ	<i>gacch-a</i> (2.61:)
दृश्	“see”	→	पश्य	<i>pāśy-a</i>
ध्मा	“blow”	→	धम	<i>dhām-a</i>
म्रा	“study”	→	मन	<i>mān-a</i>
यम्	“restrain”	→	यच्छ	<i>yacch-a</i>

**5.16: Irregular 4<sup>th</sup> Class** (दिव्-आदि) – class sign is य; accented root.

1. **Lengthen** vowel

तम्	“languish”	→	ताम्य	<i>tām-ya</i>
दम्	“tame”	→	दाम्य	<i>dām-ya</i>

2. **Drops nasal**

दिव्	“play”	→	दीव्य	<i>dīv-ya</i>
भ्रम्	“roam”	→	भ्राम्य	<i>bhrām-ya</i>

3. **Samprasāraṇa** (2.3:)

मद्	“rejoice”	→	माद्य	<i>mād-ya</i>
शम्	“cease”	→	शाम्य	<i>śām-ya</i>

4. **Substitutes** for root

श्रम्	“be weary”	→	श्राम्य	<i>śrām-ya</i>
भ्रंश्	“fall”	→	भ्रश्य	<i>bhrāś-ya</i>

रञ्ज्	“crave”	→	रज्य	<i>rāj-ya</i>
व्यध्	“pierce”	→	विध्य	<i>vidh-ya</i>

जन्	“be born”	→	जाय	<i>jā-ya</i>
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**5.17: Irregular 6<sup>th</sup> Class** (तुद्-आदि) – class sign is अ; accented sign.**1. Insert nasal**

कृत्	“cut”	→	कृन्त	<i>krnt-à</i>
मुच्	“loosen”	→	मुञ्च	<i>muñc-à</i>
लिप्	“paint”	→	लिम्प	<i>limp-à</i>
लुप्	“break”	→	लुम्प	<i>lump-à</i>
विद्	“find”	→	विन्द	<i>vind-à</i>
सिच्	“sprinkle”	→	सिञ्च	<i>siñc-à</i>

**2. Saṃprasāraṇa (2.3:)**

प्रछ्	“ask”	→	पृच्छ	<i>prcch-à</i>
भृञ्	“fry”	→	भृञ्ज	<i>bhrjñ-à</i>
वृश्च्	“cut”	→	वृश्च	<i>vrśc-à</i>

**3. Substitute for root**

इष्	“wish”	→	इच्छ	<i>icch-à</i>
ऋ	“go”	→	ऋच्छ	<i>rçch-à</i>

**5.18: Irregular Forms** in सार्वधातुक-लकार-s – The Four Verbal Base Tenses and Moods  
For 2<sup>nd</sup> Conjugational Classes of Roots**5.19: Irregular 2<sup>nd</sup> Class** (अद्-आदि) – गुण with accented root in strong.

<b>1.</b> वृद्धि of roots ending with उ in strong b/4 cons. terms., and of मृञ् “cleanse” in all strong forms.	e.g., स्तु	→	pr. 3 <sup>rd</sup> sg. स्तौति	<i>stáu-ti</i>
	मृञ्	→	pr. 3 <sup>rd</sup> sg. मार्षि (2.81:)	<i>mārs-ti</i>
<b>2.</b> शी takes गुण in weak; inserts र् b/4 अ <sup>०</sup> terms. in pr. impf. impv. 3 <sup>rd</sup> pl.	शी “sleep”	→	pr. 3 <sup>rd</sup> sg. शेते	<i>śé-te</i>
		→	pr. 3 <sup>rd</sup> pl. शेरते	<i>śé-r-ate</i>
<b>3.</b> वश् takes saṃprasāraṇa in weak.	वश् “desire”	→	pr. 3 <sup>rd</sup> pl. उशन्ति	<i>uś-ànti</i>
<b>4.</b> अस् drops initial अ in pot. and weak of pr. & impv., drops final स् b/4 pr. 2 <sup>nd</sup> sg. ०सि; substitutes ए in impv. 2 <sup>nd</sup> sg.; inserts ई b/4 स् त् of पर <sup>०</sup> impf. 2 <sup>nd</sup> 3 <sup>rd</sup> sg. (5.6.h:).	अस् “be”	→	pot. 3 <sup>rd</sup> sg. स्यात्	<i>s-yāt</i>
		→	pr. 3 <sup>rd</sup> pl. सन्ति	<i>s-ànti</i>
		→	impv. 2 <sup>nd</sup> sg. एधि	<i>e-dhi</i>
		→	impf. 3 <sup>rd</sup> sg. आसीत्	<i>à-as-ī-t</i>
<b>5.</b> हन् drops न् b/4 त् थ् terms. in weak; weakens to घ् in pr. impf. impv. 3 <sup>rd</sup> pl.; weakens to ज् in impv. 2 <sup>nd</sup> sg.	हन् “destroy”	→	pr. 2 <sup>nd</sup> pl. हथ	<i>ha-thà</i>
		→	pr. 3 <sup>rd</sup> pl. घ्नन्ति	<i>ghn-ànti</i>
		→	impv. 2 <sup>nd</sup> sg. जहि	<i>ja-hi</i>
<b>6.</b> Roots अन् “breathe,” जक्ष् “eat,” रुद् “weep,” श्वस् “breathe,” स्वप् “sleep” – insert इ b/4 cons. terms. except य <sup>०</sup> ; insert ई or अ b/4 स् त् of पर <sup>०</sup> impf. 2 <sup>nd</sup> 3 <sup>rd</sup> sg.	e.g., श्वस्	→	pr. 3 <sup>rd</sup> sg. श्वसिति	<i>śvās-i-ti</i>
		→	impf. 3 <sup>rd</sup> sg. अश्वसीत् or अश्वसत्	<i>à-śvas-ī-t</i> <i>à-śvas-a-t</i>



**5.19: Irregular 2<sup>nd</sup> Class** (अद्-आदि) – गुण with accented root in strong (continued)

7. ईङ् “praise” and ईश् “rule” insert इ b/4 आ० cons. initial terms. in स्० ध्०.	e.g., ईश् →	pr. 2 <sup>nd</sup> sg. ईशिषे	īś-i-ṣe
8. ब्रू inserts ई in strong b/4 cons. terms.	ब्रू “speak” →	pr. 1 <sup>st</sup> sg. ब्रवीमि	brāv-ī-mi
9. अधि + √इ “read” inserts य् b/4 vow. terms. in pr. & impf. (2.67:), with aug. अ becoming ऐय् (ai-y).	अधि + इ →	pr. 1 <sup>st</sup> sg. अधीये	adhi-i-y-é
		impf. 1 <sup>st</sup> sg. अध्यैयि	adhy-āi-y-i
10. चकास् “shine,” जक्ष् “eat,” जागृ (गुण b/4 उस्) “wake,” शास् “teach,” and दरिद्रा (final आ drops b/4 weak terms., inserts इ b/4 weak cons. terms.) “be poor” take 3 <sup>rd</sup> class terms. अति उस् अतु pr. impf. impv. 3 <sup>rd</sup> pl. (5.6.c: & 5.6.d:).	e.g., जागृ →	pr. 3 <sup>rd</sup> pl. जाग्रति	jāgr-ati
		impf. 3 <sup>rd</sup> pl. अजागरुः	à-jāgar-uh
11. शास् takes weak base शिष् b/4 cons. terms. (2.101:), ex. b/4 impv. 2 <sup>nd</sup> sg. term. षि where स् drops (2.100:); takes अशात् as impf. 3 <sup>rd</sup> sg. & opt. as 2 <sup>nd</sup> sg.	शास् “teach” →	pr. 3 <sup>rd</sup> du. शिष्टः	śiṣ-ṭah
		impv. 2 <sup>nd</sup> sg. शाधि	śā[s]-dhi
		impf. 2 <sup>nd</sup> /3 <sup>rd</sup> sg. अशात्	à-śā[s]-t
12. अद् inserts अ b/4 स् त् of पर० impf. 2 <sup>nd</sup> 3 <sup>rd</sup> sg.	अद् “eat” →	impf. 3 <sup>rd</sup> sg. आदत्	à-ad-a-t

**5.20: Irregular 3<sup>rd</sup> Class** (ह्-आदि) – Reduplicate; गुण with accented root in strong.

1. दा substitutes दद् in weak; impv. 2 <sup>nd</sup> sg. देहि.	दा “give” →	pr. 3 <sup>rd</sup> sg. दत्ते	dat-té
2. धा substitutes दध् in weak, becoming धत् b/4 त् थ् terms. (2.76: & 2.79:); impv. 2 <sup>nd</sup> sg. धेहि.	धा “place” →	pr. 3 <sup>rd</sup> pl. दधते	dād-h-ate
		pr. 3 <sup>rd</sup> sg. धत्ते	dhat-té
3. मा “measure,” हा “move” in आ० take मिमी जिही as redup. base, drop the ई b/4 vowels.	e.g., हा (आ०) →	pr. 2 <sup>nd</sup> sg. जिहीषे	ji-hī-ṣe
		pr. 1 <sup>st</sup> sg. जिहे	ji-h-e
4. हा “abandon” in पर० takes जही in weak; drops the ई b/4 vowels and य् terms.	हा (पर०) →	pr. 3 <sup>rd</sup> du. जहीतः	ja-hī-tah
		pr. 3 <sup>rd</sup> pl. जहति	ja-h-ati
5. हु takes impv. term. धि instead of हि.	हु “sacrifice” →	impv. 2 <sup>nd</sup> sg. जुहुधि	ju-hu-dhi

**5.21: Irregular 5<sup>th</sup> Class** (सु-आदि) – accented नो in strong; unaccented नु in weak.

1. Roots ending in vowels opt. drop उ of weak नु b/4 labial म् व् terms.	e.g., सु “press out” →	pr. 1 <sup>st</sup> du. सुन्वः or सुनुवः	su-n[u]-vāh or su-nu-vāh
2. Roots ending in cons. insert व् b/4 vowel terms. (2.67:)	e.g., शक् “be able” →	pr. 3 <sup>rd</sup> pl. शक्वन्ति	śak-nu-v-ānti
3. श्रु replaces रु with ऋ to become श्रु.	श्रु “hear” →	pr. 3 <sup>rd</sup> sg. श्रुणोति	śr-no-ti
4. धू shortens to धु.	धू “shake” →	pr. 3 <sup>rd</sup> sg. धुनुते	dhu-nu-té

**5.22: Irregular 8<sup>th</sup> Class** (तन्-आदि) – accented ओ in strong; unaccented उ in weak.

1.	कृ takes <b>strong</b> base in करो ( <i>kar-o</i> ); takes <b>weak</b> base in कुरु ( <i>kur-u</i> ); weak उ is <b>dropped</b> b/4 labial म् व् and य् terms.	कृ “do”	→	pr. 1 <sup>st</sup> sg. करोमि	<i>kar-ò-mi</i>
			→	pr. 3 <sup>rd</sup> du. कुरुतः	<i>kur-u-tàḥ</i>
			→	pr. 1 <sup>st</sup> pl. कुर्मः	<i>kur-[u]-māḥ</i>
2.	Other roots <b>opt. drop</b> weak उ b/4 labial म् व् terms.	e.g., तन् “stretch”	→	pr. 1 <sup>st</sup> du. तन्वः or तनुवः	<i>tan-[u]-vāḥ</i> or <i>tan-u-vāḥ</i>
3.	कृ with prefixes परि or सम्, and sometimes with उप, <b>inserts स्</b> between (6.12).	सम् + कृ “put together”	→	pr. 3 <sup>rd</sup> sg. संस्कुरुते	<i>saṃ-s-kur-u-tè</i>

**5.23: Irregular 9<sup>th</sup> Class** (क्री-आदि) – accented ना in strong; unaccented नी b/4 cons. terms. or न् b/4 vow. terms. in weak.

1.	मी “destroy,” ली “adhere,” धू “shake,” पू “purify,” लू “cut” <b>shorten</b> their vowel.	e.g., धू	→	pr. 1 <sup>st</sup> sg. धुनामि	<i>dhu-nā-mi</i>
2.	ज्ञा “know,” ज्या “grow old,” ग्रह “seize” <b>shorten</b> to जा, जि, गृह्.	e.g., ज्ञा	→	pr. 3 <sup>rd</sup> sg. जानाति	<i>jā-nā-ti</i>
3.	Roots ending in ऋ <b>shorten</b> to ऋ b/4 cons. sign.	e.g., गृ	→	pr. 3 <sup>rd</sup> sg. गृनाति	<i>gr-nā-ti</i>

**आर्धधातुक-लकार-s The Root Tenses and Moods**

**5.24:** For the आर्धधातुक-लकार-s (5.1.4.b.), the special verbal base (5.3:) of the 1<sup>st</sup> and 2<sup>nd</sup> conjugational classes of roots is **not formed**. Because of this, there is then no distinction here of the 10 classes of roots. Instead, the roots undergo general modifications unique to each one of these tenses and moods.

**5.25:** The Perfect tense (परोक्षभूते लिट्) expresses an action of the remote past, not witnessed by the speaker. As 2<sup>nd</sup> & 1<sup>st</sup> person are thus rarely found, then, in the following, the 3<sup>rd</sup> person is highlighted.

**5.26: There are two types of Perfect tense**

<b>Reduplicative Perfect</b>	for primary (non-derivative) roots.	Formed by replication (5.8: & 5.10:), and appending the Perf. terms. to the Perf. stem.
<b>Periphrastic Perfect</b>	for derivative stems (mostly in अय), and for a few roots.	Formed into abstract fem. noun in sg. acc. and adding the Perf. of अस् “be” भू “be” or कृ “do” (cf. 6.13: & 6.14:).

**5.27: Reduplicative Perfect.** The Perfect terminations, with **blue/darkly shaded** strong, are as follow. **Accent** is on root in **strong**; and on **terminations** in **weak**.

	परस्मैपद			आत्मनेपद		
	ए० Singular	द्वि० Dual	ब० Plural	ए० Singular	द्वि० Dual	ब० Plural
प्र० 3 <sup>rd</sup>	अ	अतुस्	उस्	ए	आते	इरे
म० 2 <sup>nd</sup>	(इ)थ <sup>1</sup>	अथुस्	अ	(इ)से	आथे	(इ)ध्वे
उ० 1 <sup>st</sup>	अ	(इ)व	(इ)म	ए	(इ)वहे	(इ)महे

1. **Connecting vowel इ** (shown in parenthesis above) **is inserted before cons. terms.**, except:

For the roots in उ : द्रु “run” श्रु “hear” स्तु “praise” सु “flow”  
in ऋ : कृ “do” भृ “bear” वृ “choose” सृ “go”

Before पर० 2<sup>nd</sup> sg. थ, the इ is **often dropped**, especially:

For roots ending in ऋ, except ऋ “go” and वृ “cover”

Optionally for roots ending in vowel other than ऋ.

Optionally for roots with a penultimate अ, e.g., पत् “fall” → पपत्थ or पपतिथ.

2. **परस्मैपद Strong Stem formation**

	3 <sup>rd</sup> sg.	2 <sup>nd</sup> sg.	1 <sup>st</sup> sg.
a. <b>Metrically light medial liquid vowel</b>	गुण	गुण	गुण
b. <b>Medial अ</b> followed by sing. cons.	वृद्धि	अ	Opt. वृद्धि
c. <b>Final vowel</b>	वृद्धि	गुण	वृद्धि or गुण
d. <b>Final आ or diphthong plus termination</b> (2 <sup>nd</sup> sg. opt. acting as if weak, inserting इ see below)	औ	आथ or इथ (final vowel drops)	औ

3. **Weak Stem formation**

Before vowel terms.

Final इ ई or ऋ	preceded by sing. cons. → य् or र्, respectively. preceded by conjunct cons. → इय् (2.67:) or अर्, respectively.
Final उ ऊ or ऋ	always become उव् (2.67:) and अर्, respectively.

Most roots in which **अ** is **preceded** and **followed** by a **sing. cons.** and the **reduplicating** syllable is the **same** as the **root** syllable, then **contract** the two into one syllable replacing अ with ए, e.g., पत् “fall” → पपत् **pa-pa-t** → weak stem पेत् **pe-t**.

This change also occurs in strong form 2<sup>nd</sup> sg., only when इ is inserted, e.g., पतिथ or पपत्थ.

The **medial अ** roots – खन् “dig,” गम् “go,” घस् “eat,” जन् “be born,” हन् “destroy” weakened by **dropping the vowel**, e.g., गम् → जगम् → weak stem जग्म्.

**Roots** in व० followed by single cons. and √यज् “worship,” which replicate with उ इ further **weaken** the following radical व य by **samprasāraṇa** to उ इ, **contracting to a long vowel**,

e.g., वच् “speak” → उवच् → weak stem ऊच्.

Roots with **final आ or diphthong** (5.8.8): **drop** the vowel in the weak forms,

e.g., गौ “sing” → strong जगा, weak जग् (cf. in 2<sup>nd</sup> sg. 5.27.2.d:).

**5.27. 4: Examples** (in 3<sup>rd</sup> sg. du. pl. पर° and आ°)

अस् “be”	आस <i>a-ās-a</i>	आसतुः <i>a-as-ātuḥ</i>	आसुः	आसे	आसाते	आसिरे
कृ “do”	चकार <i>ca-kār-a</i>	चक्रतुः <i>ca-kr-ātuḥ</i>	चक्रुः	चक्रे	चक्राते	चक्रिरे
गम् “go”	जगाम <i>ja-gām-a</i>	जगमतुः <i>ja-gm-ātuḥ</i>	जगमुः	जग्मे	जग्माते	जग्मिरे
तुद् “strike”	तुतोद <i>tu-tōd-a</i>	तुतुदतुः <i>tu-tud-ātuḥ</i>	तुतुदुः	तुतुदे	तुतुदाते	तुतुदिरे
ध्मा “blow”	दध्मौ <i>da-dhmāu</i>	दध्मतुः <i>da-dhm-ātuḥ</i>	दध्मुः	दध्मे	दध्माते	दध्मिरे
भू “be” irreg.	बभूव <i>ba-bhū-v-a</i>	बभूवतः <i>ba-bhū-v-ātuḥ</i>	बभूवुः	बभूवे	बभूवाते	बभूविरे
वच् “speak”	उवाच <i>u-vāc-a</i>	ऊचतुः <i>u-uc-ātuḥ</i>	ऊचुः	ऊचे	ऊचाते	ऊचिरे

**5.28: Irregular Forms of Perfect**

Contract two dissimilar syllables with ए in weak.	त्रस् “tremble” → तत्रस् → त्रेस् भज् “share” → बभज् → भेज् भ्रम् “wander” → बभ्रम् → भ्रेम् राज् “shine” → रराज् → रेज्
No <i>saṃprasāraṇa</i> , and contract with ए in weak.	यम् “reach” → ययम् → येम् वम् “vomit” → ववम् → वेम्
वस् “wear” neither <i>saṃprasāraṇa</i> , nor contracts.	वस् “wear” → ववस्
Change radical consonant to guttural.	चि “gather” → चिकि जि “conquer” → जिगि हन् “destroy” → जघन् हि “impel” → जिघि
अंश् “reach” reduplicates with आन् (5.10.4:), and drops radical nasal in weak.	अंश् “reach” → strong आनंश् weak आनश्
भू “be” reduplicates with अ; and ऊ is unchanged, inserting व् b/4 vowels, वि (v-i) b/4 cons. (5.27.1:)	भू “be” → 3 <sup>rd</sup> pl. बभूवुः <i>ba-bhū-v-ūḥ</i> 1 <sup>st</sup> pl. बभूविम <i>ba-bhū-v-i-mā</i>
अह् “say” is defective, taking only 3 <sup>rd</sup> sg. du. pl. and 2 <sup>nd</sup> sg. du. (where ह् becomes त् before थ term.); often retains present meaning.	अह् “say” → 3 <sup>rd</sup> pl. आहः <i>a-ah-ūḥ</i> 2 <sup>nd</sup> sg. आत्थ <i>a-āt-tha</i>
विद् “know” doesn’t reduplicate; retains present meaning.	विद् “know” → strong वेद्, weak विद्; वेद <i>vēd-a</i> “he/she/it knows”

**5.29: Periphrastic Perfect** is formed generally from a verbal stem that does not lend itself to reduplication, such as **derivatives ending in अय/य** (10<sup>th</sup> class stems, causatives and denominatives), the already reduplicated **desideratives and intensives, and a few primary roots** noted below.

**Verbal stem** made by **गुण** of final or short medial vowel is made into an **abstract feminine noun** in accusative with **आम्**.

+

**Reduplicated Perfect form of**

**अस् “be”** (3<sup>rd</sup> sg. आस, etc.) or, exceptionally, **भू “be”** (3<sup>rd</sup> sg. बभूव, etc.) or **कृ “do”** (3<sup>rd</sup> sg. चकार, etc.)

Example: दृश् “see” → दर्शय causal stem →

Par. 3<sup>rd</sup> sg. दर्शयामास *darś-aya-ām a-ās-a*

Par. 3<sup>rd</sup> pl. दर्शयामासुः *darś-aya-ām a-as-ūh*

The original form of the Periphrastic Perf. was with transitive verb कृ, hence the acc. in formation even for the intransitive अस् and भू.

The **primary roots** taking Periphrastic Perfect, instead of Reduplicated Perfect **are** the following (shown in 3<sup>rd</sup> sg.) (to show formation the components are hyphenated as if compounded words, but they should be written as a single word retaining the accent only of the abstract fem. noun):

Metrically <b>heavy initial</b> vowel	आस्	“sit”	आसां-चक्रे
	ईक्ष्	“see”	ईक्षां-चक्रे
	उज्झ्	“forsake”	उज्झां-चकार
	एध्	“thrive”	एधां-बभूव
Already <b>reduplicated</b>	चकास्	“shine”	चकासां-चकार
	जागृ	“awake”	जागराम्-आस
Optionally a few other roots, e.g.	नी	“lead”	नयाम्-आस, or redup. perf. निनाय
	भृ	“bear”	बिभरां-बभूव (3 <sup>rd</sup> class roots redup. b/4 आम्), or redup. perf. बभार
	ह्वे	“call”	ह्वयाम्-आस, or redup. perf. जुहाव

**5.30: Aorist** (अद्यतनभूते लुङ्) takes seven forms in two types. All forms take the accented **augment अ à** (5.5.c:) causing वृद्धि to initial vow. (2.20:), but is dropped when used in imperative sense with मा “not.”

**1. Sibilant Aorist inserts a sibilant** between the root and **2<sup>nd</sup> conjugational Imperfect terms**. Before आ० 2<sup>nd</sup> pl. ध्वम् the final sibilant (स् or ष्) of suffix converts ध् to ढ् (2.88:) then the sibilant drops.

**a. स-Aorist** is taken by a **few roots ending in श्** or **ह्** (both combining with स → क्ष *kṣa* 2.86:, 2.105:) and containing the vowels इ उ or ऋ.

**Unmodified root**

+ suffix **स sa** + **2<sup>nd</sup> conj. Impf. terms.** ex. 1<sup>st</sup> conj. term.

आ० 3<sup>rd</sup> pl. अन्त.

Final अ treated as per 5.5.a: & 5.5.b.:

**b. स्-Aorist** is taken by **roots ending in cons. or in vowels other than आ.**

पर०: वृद्धि of final / medial vow.

+ suffix **स् s**

+ **2<sup>nd</sup> conj. Impf. terms.** ex.

पर० 2<sup>nd</sup> sg. ईस्

आ०: गुण of final vow., ex. ऋ.

पर० 3<sup>rd</sup> sg. ईत्

पर० 3<sup>rd</sup> pl. उस्.

**c. इष्-Aorist** (like स्-Aorist) is taken by **roots ending in cons. or in vowels other than आ.**

पर०: वृद्धि of final vowel,

+ suffix **इष्**

+ **same terms. as 2<sup>nd</sup> Form**, except

गुण of medial vowel.

*i-ṣ* (2.101:)

suffix इष् drops before पर० 2<sup>nd</sup> 3<sup>rd</sup> sg. ईस् ईत्

आ०: गुण of final / medial vow.

(likely replacements for *iṣ-s* and *iṣ-t*).

**d. सिष्-Aorist** is mostly taken by six roots ending in आ, inflected only in **परस्मैपद.**

**Unmodified root**

+ suffix **सिष्**

+ **terms. same as 2<sup>nd</sup> Form**, except इष् of suffix सिष्

*s-i-ṣ*

drops before पर० 2<sup>nd</sup> 3<sup>rd</sup> sg. ईस् ईत्.

**2. Simple Aorist** adds to the root w/wo connecting अ the **1<sup>st</sup> conjugational Imperfect terms.**

**a. अ-Aorist** is taken by several roots, mostly पर०, **ending in cons.**

**Unmodified root**

+ suffix **अ a**

+ **1<sup>st</sup> conj. Impf. terms.**, final अ treated as per 5.5.a: &

5.5.b.:

**b. Root-Aorist** is taken by a few roots **ending in आ**, and by the पर० root भू “be.”

**Unmodified root**

- no suffix -

+ **1<sup>st</sup> conj. Impf. terms.**, ex. 2<sup>nd</sup> conj. पर० 3<sup>rd</sup> pl. उस्,

before which a radical final आ is dropped.

**c. Reduplicated-Aorist** is taken by **10<sup>th</sup> class roots** and the primary roots द्रु “run” श्रि “go,” and may give **causal** meaning to Aorist verb (e.g., नी “lead” → अनीनयत् *a-nī-nay-a-t* “caused to lead”).

**Redup. root** (5.8: & 5.11:)

+ suffix **अ a**

+ inflects **like अ-Aorist** (5.30.2.a:).

**5.31: Examples of Aorist****1. Sibilant Aorist****a. स-Aorist**

दिश् “point” → पर० 3<sup>rd</sup> sg. अदिक्षत् *á-dik-ṣa-t* 2.86:, 3<sup>rd</sup> pl. अदिक्षन् *á-dik-ṣ[a]-an* (5.5.b):  
 आ० 3<sup>rd</sup> sg. अदिक्षत् *á-dik-ṣa-ta*, 3<sup>rd</sup> pl. अदिक्षन्त *á-dik-ṣ[a]-anta*

दुह “milk” → दुह् + स → धुक् + ष 2.105:, 2.77:, & 2.101:, e.g., 3<sup>rd</sup> sg. अधुक्षत् *á-dhuk-ṣa-t*

**b. स्-Aorist**

छिद् “cut off” → पर० 3<sup>rd</sup> sg. अच्छैत्सीत् *á-cchait-s-īṭ* 2.77: & 2.42:, 3<sup>rd</sup> pl. अच्छैत्सु: *á-cchait-s-uh*  
 आ० 3<sup>rd</sup> sg. अच्छित्त *á-cchit-[s]-ta* 2.98:, 3<sup>rd</sup> pl. अच्छित्सत *á-cchit-s-ata*

श्रु “hear” → पर० 3<sup>rd</sup> sg. अश्रौषीत् *á-śrau-ṣ-īṭ* 2.101:, 3<sup>rd</sup> pl. अश्रौषत *á-śrau-ṣ-ata*

**Resulting sandhi applications** with the Aorist suffix स् before and after other consonants—

Before suffix स् final radical न् 2.93: and म् 2.104: become *anusvāra*, e.g., मन् “think” → अमंसत् *á-mam-s-ta*

Before suffix स् final radical स् becomes dental त् 2.96:, e.g., वस् “dwell” → अवात्सीत् *á-vāt-s-īṭ*

Suffix स् before soft dental ध्वम् cerebralizes latter to द्ध्वम्, then drops 2.100:, e.g., अकृद्वम् *á-kr-[ṣ]-dhwam*

दह “burn” + स → धक् + ष 2.105:, 2.77:, & 2.101:, e.g., अधाक्षीत् *á-dhāk-ṣ-īṭ*

दह् + स् + (त् or थ्) → दग् + [स्] + ध् = दग्ध् 2.76:, 2.78:, & 2.98:, e.g.,

पर० 2<sup>nd</sup> du. अदाग्धम् *á-dāg-dham*, आ० 2<sup>nd</sup> sg. अदाग्धा: *á-dag-dhāḥ*

रुध् “hinder” + स् → रुद् + स् 2.76: → रुत् + स् 2.42: = रुत्स्, e.g., अरुत्सत *á-rut-s-ata*

रुध् + स् + (त् or थ्) → रुद् + स् + ध् 2.76: & 2.78: → रुद् + [स्] + ध् 2.98: = रुद्ध, e.g., 2<sup>nd</sup> du. अरौद्धम् *á-raud-dham*

**Irregular Forms of स्-Aorist**

कृ “do” in आ० 3<sup>rd</sup> 2<sup>nd</sup> sg. drops the Aorist स् suffix, i.e., अकृत *á-kr-[s]-ta* अकृथा: *á-kr-[s]-thāḥ*

Roots दा “give,” धा “place,” स्था “stand” weaken vowel to इ in आ०, e.g., 3<sup>rd</sup> sg. अदित *á-di-ta*

Roots दृश् “see,” सृज् “create,” स्पृश् “touch” take वृद्धि (आर्) transposed to रा in पर०, e.g.,

3<sup>rd</sup> sg. अद्राक्षीत् *á-drāk-ṣ-īṭ* (2.86:)

वस् “stay” becomes वात् before the Aorist स् suffix, e.g., पर० 3<sup>rd</sup> sg. अवात्सीत् *á-vāt-s-īṭ* (2.96:)

**c. इष्-Aorist**

पू “purify” → पर० 3<sup>rd</sup> sg. अपावीत् *á-pāv-[iṣ]-īṭ* (2.71:), 3<sup>rd</sup> pl. अपाविषु: *á-pāv-iṣ-uh*

आ० 3<sup>rd</sup> sg. अपविष्ट *á-pav-iṣ-ta*, 3<sup>rd</sup> pl. अपविषत *á-pav-iṣ-ata*

व्यथ् “be afraid” → पर० 3<sup>rd</sup> sg. अव्यथीत् *á-vyath-[iṣ]-īṭ*, 3<sup>rd</sup> pl. अव्यथिषु: *á-vyath-iṣ-uh*

आ० 3<sup>rd</sup> sg. अव्यथिष्ट *á-vyath-iṣ-ta* (2.88:), 3<sup>rd</sup> pl. अव्यथिषत *á-vyath-iṣ-ata*

**Irregular Forms of इष्-Aorist**

Medial vowel अ of the roots ending in र् and ल् (e.g. चर् and चल्), as well as the roots मद् “be exhilarated,” वद्

“speak,” and व्रज् “move” takes वृद्धि in पर०, e.g., 3<sup>rd</sup> sg. अमादीत् *á-mād-[iṣ]-īṭ*, 3<sup>rd</sup> pl. अमादिषु: *á-mād-iṣ-uh*

**d. सिष्-Aorist**

या “go” → पर० 3<sup>rd</sup> sg. अयासीत् *á-yā-s[iṣ]-īṭ*, 3<sup>rd</sup> pl. अयासिषु: *á-yā-siṣ-uh*

**5.31.2: Examples of Simple Aorist****a. अ-Aorist**

शुच् “grieve” → पर० 3<sup>rd</sup> sg. अशुचत् *á-śuc-a-t*, 3<sup>rd</sup> pl. अशुचन् *á-śuc-[a]-an*  
 पर० 1<sup>st</sup> sg. अशुचम् *á-śuc-[a]-am*, 1<sup>st</sup> pl. अशुचाम *á-śuc-ā-ma* (5.5.a):  
 आ० 3<sup>rd</sup> sg. अशुचत *á-śuc-a-ta*, 3<sup>rd</sup> pl. अशुचन्त *á-śuc-[a]-anta*

**Irregular Forms of अ-Aorist**

ख्या “tell” drops आ (cf. 5.30.2.b):, e.g., 3<sup>rd</sup> sg. अख्यत् *á-khy[ā]-a-t*, 3<sup>rd</sup> pl. अख्यन् *á-khy[ā]-[a]-an*

दृश् “see” takes गुण, e.g., 3<sup>rd</sup> sg. अदर्शत् *á-darś-a-t*

अस् “throw” adds थ् to root, e.g., 3<sup>rd</sup> sg. आस्थत् *á-asth-a-t* (2.20):

Roots पत् “fall,” वच् “speak” form contracted reduplicated Aorist,

e.g., 3<sup>rd</sup> sg. अपपत् *á-pa-pt-a-t*, अवाचत् *á-voc-a-t*

**b. Root-Aorist**

दा “give” → पर० 3<sup>rd</sup> sg. अदात् *á-dā-t*, 3<sup>rd</sup> pl. अदुः *á-d[ā]-uh*

**Irregular Form of Root-Aorist**

भू “be” inserts व् before vowel terms., and 3<sup>rd</sup> pl. term. is 1<sup>st</sup> conj. अन्,

e.g., पर० 1<sup>st</sup> sg. अभूवम् *á-bhū-v-am*, 3<sup>rd</sup> pl. अभूवन् *á-bhū-v-an*

**c. Reduplicated-Aorist**

मुच् “release” → पर० 3<sup>rd</sup> sg. अमूमुचत् *á-mū-muc-a-t*, 3<sup>rd</sup> pl. अमूमुचन् *á-mū-muc-[a]-an*

आ० 3<sup>rd</sup> sg. अमूमुचत *á-mū-muc-a-ta*, 3<sup>rd</sup> pl. अमूमुचन्त *á-mū-muc-[a]-anta*

**Irregular Forms of Reduplicated-Aorist**

व्यध् “pierce” takes *samprasāraṇa* (य to इ) to maintain the prevailing ◡—◡ rhythm,

e.g., 3<sup>rd</sup> sg. अविविधत् *á-vī-vidh-at*

Roots राध् “succeed” shortens radical syllable to produce the prevailing ◡—◡ rhythm,

e.g., 3<sup>rd</sup> sg. अरीरधत् *á-rī-radh-at*

However, roots दीप् “shine,” मील् “blink” do not maintain the prevailing rhythm (5.11.2), keeping the reduplicating syllable short and the radical vowel long, e.g., 3<sup>rd</sup> sg. अदिदीपत् *á-di-dīp-at*, अमिमिलत् *á-mi-mīl-at*

**5.32: Benedictive mood** (आशीर् लिङ्) inflects only in परस्मैपद. It is essentially formed by inserting स् between the या and the unique personal endings of the 2<sup>nd</sup> conj. Pot. terms. (5.6.e):

Unmodified root	+ या <i>yā</i>	+ स् <i>s</i>	+ 2 <sup>nd</sup> Conj. Imperfect terms. The 3 <sup>rd</sup> pl. being यासुस्, also the स् drops before 2 <sup>nd</sup> 3 <sup>rd</sup> sg. terms. स् त् (cf. 5.30.1.c), being then identical with the 2 <sup>nd</sup> conj. Potential.
	accented		

E.g., बुध् “awake” → पर० 3<sup>rd</sup> sg. बुध्यात् *budh-yā-[s]-t*, 3<sup>rd</sup> pl. बुध्यासुः *budh-yā-s-uh*



**5.33: Simple Future** (सामान्यभविष्यत्काले लृट्)

गुण of final vowel and metrically light medial. | + (इ)स्य *syá* or *i-syá* | + 1<sup>st</sup> Conj. Present terms.  
 10<sup>th</sup> class roots retain 1<sup>st</sup> conj. base with अय | both accented |

Roots that take connecting vowel इ –

Most ending in **cons.** (only 100 do not), some optionally.

All ending in long ऊ (→ cons. ending अव्), or in ऋ ऌ (गुण → cons. ending अर्).

Only 12 roots ending in other vowels.

All derivatives (including 10<sup>th</sup> class), where अय drops final अ → अय् (a cons.) (+ इ).

**Examples**

कृ “do” → पर० 3<sup>rd</sup> sg. करिष्यति *kar-i-syá-ti*, 3<sup>rd</sup> pl. करिष्यन्ति *kar-i-sy[a]-ánti* (5.5.b)

पर० 1<sup>st</sup> sg. करिष्यामि *kar-i-syá-mi*, 1<sup>st</sup> pl. करिष्यामः *kar-i-syá-māḥ* (5.5.a)

आ० 3<sup>rd</sup> sg. करिष्यते *kar-i-syá-te*, 3<sup>rd</sup> pl. करिष्यन्ते *kar-i-sy[a]-ánte*

इ “go” → पर० 3<sup>rd</sup> sg. एष्यति *e-syá-ti*, 3<sup>rd</sup> pl. एष्यन्ति *e-sy[a]-ánti*

भू “be” → पर० 3<sup>rd</sup> sg. भविष्यति *bhav-i-syá-ti* (2.71:)

**Irregular Forms**

ग्रह् “seize” (and opt. roots with final ऋ) inserts ई instead of connecting vowel इ,

e.g., पर० 3<sup>rd</sup> sg. ग्रहीष्यति *grah-ī-syá-ti* (cf. 6.6: Irreg. *i-ta*)

Most medial ऋ roots opt. transpose *guṇa* अर् to र b/4 स्य; a few necessarily, e.g. दृश् “see” and सृज् “emit” (cf.

5.31.1.b: Irreg. Forms), e.g., दृश् → पर० 3<sup>rd</sup> sg. द्रक्ष्यति *drak-syá-ti* (2.86:)

Roots नश् “be lost” and मञ्ज् “sink,” instead of गुण, optionally strengthen with a nasal before स्य, e.g.,

नङ्क्ष्यति *nañk-syá-ti* or नशिष्यति *naś-i-syá-ti*, मङ्क्ष्यति *mañk-sya-ti* (2.81:) or मज्जिष्यति *majj-i-sya-ti*

वस् “dwell” changes its स् to त् before स्य, e.g., वत्स्यति *vat-syá-ti* (2.96:)

**5.34: Periphrastic Future** (or Second Future) (अनद्यतनभविष्यत्काले लुट्) in परस्मैपद only.

Root takes	+ (इ)त् in masc. nom. (even	+ in 3 <sup>rd</sup> person: sg. du. pl. nom. of <b>agent noun</b> ँत् (3.38), or
गुण, like in	if the agent is fem. or neut.),	in 2 <sup>nd</sup> or 1 <sup>st</sup> person: 2 <sup>nd</sup> Conj. पर० Pr. tense of अस् “be” (5.19.4),
Simple Fut.	i.e., (इ)ता (i)tā accented	the agent noun ँत् remains in sg. even with du. and pl. अस्.

Roots that take connecting vowel इ –

Same roots as Simple Fut. स्य, except: the roots गम् “go,” ह्न् “destroy,” and roots ending in ऋ do **not** insert इ.

### Examples

भू “be” → पर० 3<sup>rd</sup> sg. भविता *bhav-i-tā*, 3<sup>rd</sup> pl. भवितारः *bhav-i-tār-ah*  
 पर० 2<sup>nd</sup> sg. भवितासि *bhav-i-tā-asi*, 2<sup>nd</sup> pl. भवितास्थ *bhav-i-tā-stha*  
 पर० 1<sup>st</sup> sg. भवितास्मि *bhav-i-tā-smi*, 1<sup>st</sup> pl. भवितास्मः *bhav-i-tā-smah*

गम् “do” → 3<sup>rd</sup> sg. गन्ता *gan-tā* (2.55:), 2<sup>nd</sup> sg. गन्तासि *gan-tā-asi*, 1<sup>st</sup> sg. गन्तास्मि *gan-tā-smi*

कृ “do” → fut. stem करिष्य *kar-i-syā*, but Peri. Fut. पर० 1<sup>st</sup> sg. कर्तास्मि *kar-tā-smi*

**5.35: Conditional** (क्रिया-अतिपत्तौ लृङ्) is rare. It has, as its formation reveals, a “past-future” meaning of “would have.”

Accented Augment अ *á* + Simple Future stem (इ)स्य + 1<sup>st</sup> Conj. Imperfect terms.

### Examples

भू “be” → भविष्य → पर० 3<sup>rd</sup> sg. अभविष्यत् *á-bhav-i-sya-t*, 3<sup>rd</sup> pl. अभविष्यन् *á-bhav-i-sy[a]-an*  
 fut. stem आ० 3<sup>rd</sup> sg. अभविष्यत *á-bhav-i-sya-ta*, 3<sup>rd</sup> pl. अभविष्यन्त *á-bhav-i-sy[a]-anta*

इ “go” → fut. stem एष्य → पर० 3<sup>rd</sup> sg. ऐष्यत् *á-e-sya-t*, 3<sup>rd</sup> pl. ऐष्यन् *á-e-sy[a]-an*

## Passive Formations

**5.36: Passive formations.** In passive (कर्मणि) and impersonal (भावे) construction, the verb takes the **passive formation**. The passive is formed generally in one of two ways—

- For the six सार्वधातुक-लकार root tenses and moods, the आत्मनेपद terminations are able to assume a passive sense, as well as an active sense. For those forms that are only in परस्मैपद (e.g., Benedictive), they may also contextually assume the sense of the passive. The 3<sup>rd</sup> sg. Aorist, however, assumes a special form explained later.
- For the four सार्वधातुक-लकार verbal base tenses and moods, instead of the roots taking the usual verbal base (5.3:) when forming the सार्वधातुक-लकार-s, a **special passive base**, no matter what the class of the root, is formed as follows.

**5.37: Passive in सार्वधातुक-लकार-s**

The root is modified in this way—

1. Final आ or diphthong (5.8.8): remains or becomes ई, depending on the root.
2. Final इ or उ is lengthened.
3. Final ऋ after **single cons.** becomes रि (2.70:), after **conjunct cons.** becomes अर्.
4. Final ऋ becomes ईर् (2.68:), after **labial ऊर्** (2.69:).
5. **Nasal** preceding a final cons. is **dropped**.
6. **Samprasāraṇa**, if the root is susceptible, is taken.
7. **Derivative** (and 10<sup>th</sup> class) stems in अय **drop** it, **keeping** the **strong vowel** of the derivative (**including** inserted प् of causal 5.40:).

+ य ya  
accented

+ 1<sup>st</sup> Conj. आ० terms. (regardless of the class of the root) of the appropriate सार्वधातुक-लकार verbal base tense or mood

**Examples**

भू “be”	→ Present	3 <sup>rd</sup> sg. भूयते	<i>bhū-yá-te</i>	3 <sup>rd</sup> pl. भूयन्ते	<i>bhū-y[a]-ánte</i>
	Imperfect	3 <sup>rd</sup> sg. अभूयत	<i>á-bhū-ya-ta</i>	3 <sup>rd</sup> pl. अभूयन्त	<i>á-bhū-y[a]-anta</i>
	Imperative	3 <sup>rd</sup> sg. भूयताम्	<i>bhū-yá-tām</i>	3 <sup>rd</sup> pl. भूयन्ताम्	<i>bhū-y[a]-ántām</i>
	Potential	3 <sup>rd</sup> sg. भूयेत	<i>bhū-yá-ita</i>	3 <sup>rd</sup> pl. भूयेरन्	<i>bhū-yá-iran</i>
धा “support”	→ Present	3 <sup>rd</sup> sg. धीयते	<i>dhī-yá-te</i>	3 <sup>rd</sup> pl. धीयन्ते	<i>dhī-y[a]-ánte</i>
श्रु “hear”	→ Present	3 <sup>rd</sup> sg. श्रूयते	<i>śrū-yá-te</i>	3 <sup>rd</sup> pl. श्रूयन्ते	<i>śrū-y[a]-ánte</i>
कृ “do”	→ Present	3 <sup>rd</sup> sg. क्रियते	<i>kri-yá-te</i>	3 <sup>rd</sup> pl. क्रियन्ते	<i>kri-y[a]-ánte</i>
बन्ध् “bind”	→ Present	3 <sup>rd</sup> sg. बध्यते	<i>badh-yá-te</i>	3 <sup>rd</sup> pl. बध्यन्ते	<i>badh-y[a]-ánte</i>
वच् “speak”	→ Present	3 <sup>rd</sup> sg. उच्यते	<i>uc-yá-te</i>	3 <sup>rd</sup> pl. उच्यन्ते	<i>uc-y[a]-ánte</i>
कृ “do”	→ Causal Pr.	3 <sup>rd</sup> sg. कार्यते	<i>kār-[aya]-yá-te</i>	3 <sup>rd</sup> pl. कार्यन्ते	<i>kār-[aya]-y[a]-ánte</i>

**Irregular Forms**

शास् “rule”	→ Pr. 3 <sup>rd</sup> sg. शास्यते <i>śās-yá-te</i> or शिष्यते <i>śiṣ-yá-te</i> (cf. 5.19.11:)
खन् “dig”	→ Pr. 3 <sup>rd</sup> sg. खन्यते <i>khan-yá-te</i> or खायते <i>khā-yá-te</i>
तन् “stretch”	→ Pr. 3 <sup>rd</sup> sg. तन्यते <i>tan-yá-te</i> or तायते <i>tā-yá-te</i>
वे “weave”	→ Pr. 3 <sup>rd</sup> sg. ऊयते <i>ū-yá-te</i>
ह्वे “call”	→ Pr. 3 <sup>rd</sup> sg. ह्वयते <i>hū-yá-te</i>

**5.38: Aorist 3<sup>rd</sup> sg. Passive** takes a single special form (5.36.a):

Augment अ *á* + **Strengthened** root–  
accented

1. वृद्धि of final vowel.
2. Final आ inserts य् before the term. इ.
3. गुण of metrically **light medial** vowel, with अ **lengthened**.
4. Derivative अय **drops** (5.37.7:) before the term. इ.

+ the special 3<sup>rd</sup> sg. term. इ

### Examples

- श्रु “hear” → आ० 3<sup>rd</sup> sg. अश्रावि *á-śrāv-i*  
 ज्ञा “know” → आ० 3<sup>rd</sup> sg. अज्ञायि *á-jñā-y-i*  
 मुच् “release” → आ० 3<sup>rd</sup> sg. अमोचि *á-moc-i*  
 पद् “go” → आ० 3<sup>rd</sup> sg. अपादि *á-pād-i*  
 रुह् “sprout” → causal stem रोपय → आ० 3<sup>rd</sup> sg. अरोपि *á-ro-p-[aya]-i*  
 रभ् “seize” inserts a nasal, e.g., अरम्भि *á-rambh-i*  
 पृ “fill” strengthens ऋ after labial to ऊर् (as per 5.37.4:), e.g., अपूरि *á-pūr-i*  
 Roots गम् “go,” रच् “fashion,” वध् “slay” do not lengthen their अ, e.g., अगमि *á-gam-i*

## Derivative Formations

**5.39: Derivative formations.** The prior verbal stem formations we have seen were for the most part unique for either the ten classes of roots in the सार्वधातुक-लकार-s, or for each one of the आर्धधातुक-लकार-s, although the 10<sup>th</sup> class root stem appears also in some of the latter tenses and moods (and may thus be arguably considered like a derivative stem). Now the following **secondary verbal stem formations**, also called **derivatives**, differ in that **the same stem formation, with its own meaning attached, can then be used in any of these tenses and moods, and even for forming nouns and adjectives.**

**5.40: Causatives**

Same **strengthening** as  
10<sup>th</sup> class roots—

1. वृद्धि of final vow. (2.71:)
2. गुण of light medial vow.  
(अ usually lengthens)

+ अय *à-ya*  
accented  
(Most roots  
ending in आ  
insert प् b/4 अय)

+ सार्वधातुक-लकार-s 1<sup>st</sup> Conj. पर० or आ० terms., regardless of  
natural tendencies of the root

or

For आर्षधातुक-लकार-s, the strengthened अय stem is treated as a root  
by the Paraphrastic Perfect, and in the other tenses and moods  
replacing अय with अयि, (the Benedictive *Par.* dropping the अय).  
However, the Reduplicated-Aorist itself can provide the causal  
sense for Aorist.

The **passive** accepts the strengthened causal stem, but **drops** the causal suffix अय.

Verbal nouns and adjectives may also be formed from the strengthened causal stem, with अय (usually अयि) or  
without.

**Examples**

कृ “do” → कारय० “cause to do” → pr. 3<sup>rd</sup> sg. कारयति *kār-àya-ti*, ps. 3<sup>rd</sup> sg. कार्यते *kār-[aya]-yà-te*  
सद् “sink” → सादय० “destroy” → pr. 3<sup>rd</sup> sg. सादयति *sād-àya-ti*, pot. 3<sup>rd</sup> sg. सादयेत् *sād-áy[a]-et*  
दृश् “see” → दर्शय० “show” → impv. 2<sup>nd</sup> sg. दर्शय *darś-àya*, peri. perf. 3<sup>rd</sup> sg. दर्शयामास *darś-àya-ām-ās-a*  
स्था “stand” → स्थापय० “stop” → pr. 3<sup>rd</sup> sg. स्थापयति *sthā-p-àya-ti*, impv. 2<sup>nd</sup> sg. स्थापय *sthā-p-àya*  
धृ “hold” → धारय० “sustain” → pr. 3<sup>rd</sup> sg. धारयति *dhār-àya-ti*, impv. 2<sup>nd</sup> sg. धारय *dhar-àya*

**Irregular Forms**

Roots ज्ञा “know,” ग्ल् “languish,” म्ल् “fade,” स्र् “wash” opt. shorten vowel b/4 पय, e.g., ज्ञापय० or ज्ञपय०

Some roots not ending in आ also take प् before  
अय, and show final vowel irregularity, e.g.,

जि “conquer” → जपय० *ja-p-àya*  
अधि + इ “study” → अध्यापय० *adhy-ā-p-àya* “teach”  
ऋ “go” → अर्पय० *ar-p-àya*

रुह् “grow” opt. takes प्, dropping the ह्, b/4 अय, i.e., रोहय *roh-àya* or रोपय० *ro[h]-p-àya* “raise”

पा “drink” takes य्, instead of प्, b/4 अय, i.e., पायय० *pā-y-àya*

Roots धू “shake,” प्री “love” strengthen with a nasal, i.e., धूनय० *dhū-n-àya*, प्रीणय० *prī-ṇ-àya*

लभ् “take” strengthens medial vowel with an inserted nasal, i.e., लम्भय० *lambh-àya*

दंश् “bite,” drops nasal in Present tense दशति 5.15.5:, but retains it in causal stem दंशय० *damś-àya*.

भी “fear” forms the optional stem भीषय० *bhīś-àya* (possible denominative), or भायय० *bhāy-àya*

हन् “destroy” forms the stem घातय० *ghāt-àya* (possible denominative)

**5.41: Desideratives**

**Reduplicated root**  
(5.8: & 5.12:), the  
**reduplicating (1<sup>st</sup>)**  
**syllable is accented**

+ (इ)स  
sa or i-ṣa

+ **1<sup>st</sup> Conj. Terms.** for सार्वधातुक-लकार-s tenses and moods in पर° or आ°, appropriate to the root.

**Otherwise, the stem drops its final अ** and is treated as a root for–

**Periphrastic Perfect**

**इष् Aorist**

**Both Futures and Conditional**, with connecting vowel इ

**Passive**

**Causative**

**Adjective and noun** formation

Before reduplication and adding स, final इ उ are **lengthened**, final ऋ ॠ become ईर्, and after labials ऊर्.

The connecting vowel इ is added as in Simple Future स्य (5.33:), except–

Roots ending in short ऋ and long ऊ ठ mostly **do not** take इ.

Roots ऋ “go,” दृ “hold,” पू “purify,” **do** take इ.

Before इष, final ई उ ऋ, and medial ऋ take गुण.

**Adjectives** are formed with उ, e.g., ज्ञा → जिज्ञासु *ji-jñā-s[a]-u* “desiring to know” (5.8.4: & 5.12.1:)

**Nouns** are formed with feminine आ, e.g., ज्ञा → जिज्ञासा *ji-jñā-s[a]-ā* “the desire to know”

**Examples**

बुध् “know” → पर° 3<sup>rd</sup> sg. बुभुत्सति *bū-bhut-sa-ti* (2.76: & 2.77:), 3<sup>rd</sup> pl. बुभुत्सन्ति *bū-bhut-s[a]-anti*

जीव् “live” → des. stem जिजीविष° *ji-jīv-i-ṣa-*

आप् “obtain” → des. stem ईप्स° *i-ip-sa-* (contracted from *iṣip*, 5.12.1:)

कृ “do” → des. stem चिकीर्ष° *ci-kīr-ṣa-* (5.8.3:)

घस् “eat” → des. stem जिघत्स° *ji-ghat-sa-* (2.96:)

**Irregular Forms**

गम् “go” lengthens medial अ, i.e., जिगांस° *ji-gām-sa* (2.54:)

मन् “think” lengthens medial अ and reduplicating vowel, i.e., मीमांस° *mī-mām-sa* (5.12.1:)

हन् “destroy” lengthens medial अ and reverts ह् to guttural, i.e., जिघांस° *ji-ghām-sa*

Some roots with palatal, e.g., चि “gather,” जि “conquer,” may revert to guttural, i.e., चिकीर्ष° *ci-kī-ṣa* (or चिचीष°),

जिगीष° *ji-gī-ṣa*

Roots ग्रह् “seize,” प्रष्ट् “ask,” स्वप् “sleep” take *samprasāraṇa*,

i.e., जिघृक्ष° *ji-ghṛk-ṣa* (2.79: & 2.105:), पिपृच्छिष° *pi-prcch-i-ṣa* (2.61:), सुषुप्स° *sū-ṣup-sa*

**5.41: Desideratives Irregular Forms** (continued)

Seven roots **contract** the reduplicated root to one consonant after the reduplicating syllable

दा “give”	→ दिदास	→ दित्स०	<i>di-t-sa</i>
धा “place”	→ दिधास	→ धित्स०	<i>dhi-t-sa</i> (2.76: & 2.77:)
मा “measure”	→ मिमास	→ मित्स०	<i>mi-t-sa</i>
पद् “go”	→ पिपत्स	→ पित्स०	<i>pi-t-sa</i>
रभ् “grasp”	→ रिरप्स	→ रिप्स०	<i>ri-p-sa</i>
लभ् “take”	→ लिलप्स	→ लिप्स०	<i>li-p-sa</i>
शक् “be able”	→ शिशक्ष	→ शिक्क्ष०	<i>śi-k-ṣa</i>

Five roots conjugate as desideratives, but have no obvious desiderative sense

चित् “know”	→ 3 <sup>rd</sup> sg. चिकित्सति	“he/she cures”
गुप् “protect”	→ 3 <sup>rd</sup> sg. जुगुप्सते	“he/she despises/guards against”
तिज् “be sharp”	→ 3 <sup>rd</sup> sg. तितिक्षते	“he/she forbears,” तितिक्षा f. “forbearance”
बाध् “repel”	→ 3 <sup>rd</sup> sg. बीभत्सते	“he/she abhors”
मन् “think”	→ 3 <sup>rd</sup> sg. मीमांसते	“he/she considers/analyses,” मीमांसा “analysis”

**5.42: Intensives (or Frequentives)**

This rare form is taken by 60 monosyllabic roots, only a few beginning with a vowel.

<b>First Form</b> (mostly Vedic) – <b>Reduplicated</b> root (5.8: & 5.13:)	+ <b>ई opt.</b> inserted before cons. initial strong terminations.	+ <b>2<sup>nd</sup> Conj.</b> पर० terms. and accenting like 3 <sup>rd</sup> class roots w/गुण in strong form (5.3:), ex. accent on 1 <sup>st</sup> syllable in strong and no गुण of medial root vowel before vowel initial terminations or before the opt. ई.
<b>Second Form</b> — <b>Reduplicated</b> root (5.8: & 5.13:)	+ <b>य ya</b> accented (a final vowel of root treated like before the passive ०य)	+ <b>1<sup>st</sup> Conj.</b> आ० terms. only <b>or</b> For आर्धधातुक-लकार-s, the reduplicated ०य stem is treated as a root, with connecting vowel इ as per the simple root’s conjugation. No instance of a Perfect is found, but likely Periphrastic Perfect would be used.

**Examples**

विद् “know” → 1 <sup>st</sup> Form s. वेवेद्०, w. वेविद्० →	पर० 3 <sup>rd</sup> sg. वेवेत्ति <i>vé-vet-ti</i> or वेविदीति <i>vé-vid-ī-ti</i>
	पर० 3 <sup>rd</sup> pl. वेविदति <i>ve-vid-ā[n]ti</i> (5.6.c:)
लिह् “lick” → 2 <sup>nd</sup> Form लेलिह्य० → आ० 3 <sup>rd</sup> sg. लेलिह्यते <i>le-lih-yā-te</i> , 3 <sup>rd</sup> pl. लेलिह्यन्ते <i>le-lih-y[a]-ānte</i>	

**5.42: Intensives (or Frequentives)** (continued)**Irregular Forms**

गृ “awake” replicates with आ (as if from गर्) forming जागृ which seems to have replaced गृ as the 2<sup>nd</sup> class form of the root (5.19.10):

Roots दह् “burn,” जभ् “snap at” replicate with nasal → दन्दहीति *dā-n-dah-ī-ti* and दन्दह्यते *da-n-dah-yà-te*,  
जञ्जभ्यते *ja-ñ-jabh-yà-te*

चर् “move” replicates with nasal and replaces radical vowel अ with ऊ → चञ्चूर्यते *ca-ñ-cūr-yà-te*

पद् “go” also inserts ई after the replicative nasal → पनीपद्यते *pa-n-ī-pad-yà-te* (cf. 5.13.3:)

द्वा “run” replicates as if from vowel ऋ and inserts a short इ → दरिद्राति *dār-i-drā-ti* (cf. 5.13.3:)

**5.43: Denominatives** are verbal stems derived from nouns and inflected like 1<sup>st</sup> conj. roots.

Modified noun—		
1. Final अ often is <b>lengthened</b> , sometimes becomes ई.	+ य <i>yà</i> accented	+ 1 <sup>st</sup> Conj. terms. The आर्धधातुक-लकार-s are extremely rare.
2. Noun stems in अन् are treated like stems in अ.		
3. Final इ उ are <b>lengthened</b> .		
4. Final ऋ becomes री.		
or		
Final vowel of noun is replaced by अ <i>a</i> , e.g., असूयति <i>asūy[ā]-a-ti</i> fr. असूया f.		

Denominatives in short अ which have the causative accent (*ā-ya*) are considered roots of the 10<sup>th</sup> class, e.g., मन्त्रय० (10<sup>th</sup> class मन्त्र) “take counsel (मन्त्र),” and कथय० (10<sup>th</sup> class कथ) “tell how (कथम्),” etc.

Denominatives express relations to the noun, depending on context, in these senses—

“be or act like,” “treat as,” “desire,” e.g.,  
पित्रिय० “be like (treat like) a father (पितृ).”  
राजाय० “act like a king (राजन्).”  
पुत्रिय० “treat like (or desire) a son (पुत्र).”  
“make,” and similar meanings, e.g.,  
शब्दाय० “make a noise (शब्द).”  
दुःखाय० “suffer misery (दुःख).”



# Sanskrit Grammar – 6

## Formation of Words

**6.1: Parts of Speech.** As verbs are formed from roots, similarly most other words in संस्कृत are formed from roots. Built clearly from verbal roots and maintaining the verbal meaning of those roots, are **participles and infinitives**. To these may be added **prepositions**, either prefixed or unattached. These prepositions, not derived from roots, may also be added to verbs, as well as to many other words. Those prepositions that can remain unattached make up a small portion of a larger group of words called **indeclinables**. Indeclinables include some participles, infinitives, and other words used as **particles, connectives, and adverbs**, which are also not usually derived from roots. Even certain declined forms of nouns and adjectives used adverbially are considered indeclinables. A few indeclinables are also employed more like as adjectives (e.g., मिथ्या “apparent”) or even as substantives (e.g., स्वर् “heaven”). Finally most **nouns and adjectives** are considered to be derived from roots often preceded by prefixes – some of these roots being obvious from the meaning of the word, some not so obvious. In forming many of these words, a set of suffixes (roughly distinguished into primary and secondary, see 6.22:) have been identified, and many are presented in the following pages. Proper names are nouns that are mostly adjectives employed as names, hence most names in संस्कृत are descriptive.

Paninian grammar provides a vast set of rules and a number of technical signs attached to the suffixes and the roots for developing a word formation mechanism. This was important for protecting the integrity of the language and it regulated the bounds of its usage for future generations of authors and speakers. Being beginners to this language, though, we will learn more like the way children learn the language. We will work on identifying the suffixes as they are seen in actual usage. Like the child, our job here is to recognize these suffixes as forming a pattern of usage when joined with words in a sentence. Recognizing the suffix helps us identify the part of speech and some of the meaning of these words, then our accumulated vocabulary and grasp of syntax and context need to take over to provide the complete meaning to the sentences.

**6.2: Formation of verbs**, where the optional components are in normal print, the necessary components in bold.

Prefix(s)	Augment	<b>Root or verbal base</b>	<b>Tense, mood, and/or derivative suffix(es).</b> Completing the verbal stem.	<b>Conjugation termination</b>
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**6.3: Formation of uncompounded nouns, pronoun, adjectives, participles and indeclinables**, where the optional components are in normal print, the necessary components in bold.

Prefix(s)	<b>(Root or verbal stem)</b> + <b>primary suffix</b>	Secondary suffix(es). Completing the nominal stem	<b>Declension termination</b>
	<b>Non-root stem</b>		

## Participles and Infinitives

### 6.4: Active (परस्मैपद) Participles

**अत् Present Participle** (active) (pr. pt.) (“\_ing” for meaning see 7.16:)

**Strong stem** formed from Pr. पर० 3<sup>rd</sup> pl. °अन्ति, **dropping** the इ → अत्. 3<sup>rd</sup> class- and some other **reduplicated** roots (5.19.10:) have 3<sup>rd</sup> pl. °अति (5.6.c), ∴ their **strong stem** is अत्.

**Future Participle** (active) (fut. pt.) (“will be \_ing”)

**Strong stem** from **Simple Fut.** पर० 3<sup>rd</sup> pl. °अन्ति, dropping the इ → अत्.

**Weak stem for both** is formed by dropping, if there, the न् → अत्.

For declension see 3.12.; those with st. stem in अत् decline like dental °त् (3.5:) with inserted n. pl. nasal (3.5.d:) opt. dropping. For feminine see 3.9: & 3.9.a.:

#### Examples

Root	3 <sup>rd</sup> pl.	Pr. Pt. strong	Fut. 3 <sup>rd</sup> pl.	Fut. Pt. strong
भू 1 <sup>st</sup> “be”	भवन्ति <i>bhāv-anti</i>	भवन्त् <i>bhāv-ant</i>	भविष्यन्ति <i>bhav-iṣy-ānti</i>	भविष्यन्त् <i>bhav-iṣy-ānt</i>
अस् 2 <sup>nd</sup> “be”	सन्ति <i>s-anti</i>	सन्त् <i>s-ant</i>	(भू is substituted for अस् in आर्धधातुक-लकार-s)	
हु 3 <sup>rd</sup> “offer”	जुह्वति <i>jūhv-ati</i>	जुह्वत् <i>jūhv-at</i>	होष्यन्ति <i>ho-ṣy-ānti</i>	होष्यन्त् <i>ho-ṣy-ant</i>
ज्ञा 9 <sup>th</sup> “know”	जानन्ति <i>jān-anti</i>	जानन्त् <i>jān-ant</i>	ज्ञास्यन्ति <i>jñā-sy-ānti</i>	ज्ञास्यन्त् <i>jñā-sy-ant</i>

**वस् Reduplicated Perfect Participle** (active) (**redup. perf. pt.**) (“has\_ or had\_” 7.17: & 7.22:) is rare.

**Weak stem** from **Redup. Perf.** पर० 3<sup>rd</sup> pl. °उस्, **replacing with** accented उष् *uṣ* (2.101: in declension).

**Middle & strong stem** from weak by **dropping उष्**.

**Final vowel** of root, if any, is **restored** from semivowel (due to उष्),

**if** resulting stem is **monosyllabic, insert इ**, then—

**Middle stem** adds accented वत् *vāt* (वस् → वत् b/4 *pada* terms. 2.97:).

**Strong stem** adds accented वास् *vāms*.

For declension see 3.19:; for feminine see 3.9:.

#### Examples

Root	3 <sup>rd</sup> pl.	Weak Stem	Middle Stem	Strong Stem
कृ “do”	चक्रुः <i>cakr-ūh</i>	चक्रुष् <i>cakr-uṣ</i>	चक्रवत् <i>cakr-vāt</i>	चक्रवास् <i>cakr-vāms</i>
भू “be”	बभूवुः <i>babhūv-ūh</i>	बभूवुष् <i>babhūv-uṣ</i> (2.73:)	बभूवत् <i>babhū-vāt</i>	बभूवास् <i>babhū-vāms</i>
तन् “stretch”	तेनुः <i>ten-ūh</i>	तेनुष् <i>ten-uṣ</i> (3.19.b:)	तेनिवत् <i>ten-i-vāt</i>	तेनिवास् <i>ten-i-vāms</i>
यज् “worship”	ईजुः <i>tj-ūh</i>	ईजुष् <i>tj-uṣ</i>	ईजिवत् <i>tj-i-vāt</i>	ईजिवास् <i>tj-i-vāms</i>

#### Irregular

विद् “know”	विदुः <i>vid-ūh</i>	विदुष् <i>vid-uṣ</i>	विद्वत् <i>vid-vāt</i>	विद्विास् (no इ inserted)
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**6.5: Middle (आत्मनेपद) Participle** (for meanings see 7.16:)**मान** Present Middle (1<sup>st</sup> conj.) or **Future Middle Participles**, and **Present Passive Participle**fr. Present or Future or Passive of आ० 3<sup>rd</sup> pl. °अन्ते, replacing the न्ते with मान *māna*.**आन** Present Middle (2<sup>nd</sup> conj.) Participlefr. Present आ० 3<sup>rd</sup> pl. °अते, replacing it with आन *āna*. आस् “sit” → irreg. आसीन *ās-īna***Perfect Middle Participle** (Vedic)fr. Perfect आ० 3<sup>rd</sup> pl. °इरे, replacing it with accented आन *āná*.**Examples**

भू 1 <sup>st</sup> “be”	→ Pr. 3rd pl.	भवन्ते	<i>bhāv-ante</i>	→ Pr. Mid. Pt.	भवमान	<i>bhāv-a-māna</i>
	Fut. 3rd pl.	भविष्यन्ते	<i>bhav-iṣy-ānte</i>	→ Fut. Mid. Pt.	भविष्यमान	<i>bhaviṣyá-māna</i>
	Ps. 3rd pl.	भूयन्ते	<i>bhū-y-ānte</i>	→ Pr. Ps. Pt.	भूयमान	<i>bhūyá-māna</i>
हु 3 <sup>rd</sup> “offer”	→ Pr. 3rd pl.	जुह्वते	<i>jūhv-ate</i>	→ Pr. Mid. Pt.	जुह्वान	<i>jūhv-āna</i>
भू “be”	→ Perf. 3rd pl.	बभूविरे	<i>babhūv-ire</i>	→ Perf. Mid. Pt.	बभूवान	<i>babhūv-āná</i>

**6.6: Past Participle** (passive) (**pp.**) (“\_ed” see 7.17: & 7.22: for meaning) has three forms.**न** Accented न *ná* added directly to the root, and taken **only by primary roots**.Many roots **ending in long vowels** आ (sometimes weakening to ई or इ), or

ई ऊ ऋ (ऋ becoming ईर् or ऊर्, cf. 2.68: &amp; 2.69:).

Many roots **ending in द्** (द् treated as a nominal stem final changing to न्, 2.24: & 2.44:).**इत** Accented इत *i-tá* added to the full form of the root, and taken by –Many **primary roots**– **Ending in conjunct consonants**.Ending in cons. **not easily combined with त**, such as –**Cerebrals, mute aspirates, persistent semivowels, and ल्****All derivative stems**, dropping their final अ or अय.**त** The most common form, an accented त *tá* added to the **weakened root**.**Samprasāraṇa**, if liable, is taken.**Final आ sometimes weakens** to ई or even इ.Final and penultimate **nasal often drops**.

**6.6: Past Participle (passive) (pp.) (continued)****Examples of न**

- हा “abandon” → हीन *hī-ná*  
 पू “fill” → पूर्ण *pūr-ná* (cf. 5.37.4:)  
 भिद् “separate” → भिन्न *bhin-ná*

Roots नुद् “push,” विद् “find” opt. take त्, e.g., विन्न *vin-ná* or वित्त *vit-tá*.

**Irregular**

Roots भञ्ज “break,” भुज् “bend,” मज्ज “sink,” विज् “tremble” revert ज् to guttural (2.82:), e.g., भञ्ज → भग्न *bhag-ná*.

**Examples of इत्**

- काङ्क्ष “desire” → काङ्क्षित *kāṅkṣ-i-tá*  
 जीव् “live” → जीवित *jīv-i-tá*  
 भू “be” → cs. भावय० *bhāv-āya* → भावित *bhāv-[āya]-i-tá*  
 रुह् “grow” → cs. रोहय० *roh-āya* or रोपय० *ro[h]-p-āya* → रोहित *roh-i-tá* or रोपित *ro[h]-p-i-tá*  
 आप् “obtain” → des. ईप्स० *īp-sá* (5.12.1:)-> ईप्सित *īps[a]-i-tá*

**Irregular**

Roots वद् “speak,” वस् “dwell” take *saṃprasāraṇa* → उदित *ud-i-tá*, उषित *uṣ-i-tá*

ग्रह् “seize” takes *saṃprasāraṇa* and lengthens connecting vowel इ → गृहीत *grh-ī-tá*

**Examples of त्**

- नश् “be lost” → नष्ट *naṣ-tá* (2.85:) (causal नाशित *nāś-i-tá*)  
 वच् “speak” → उक्त *uk-tá* (2.80:)  
 स्था “stand” → स्थित *sthi-tá*  
 गम् “go” → गत *ga[m]-tá*  
 भ्रंश् “err” → भ्रष्ट *bhra[ṃ]ṣ-tá* (2.85:)

Roots like सिद् “succeed,” दह् “burn,” दृह् “be strong” throw aspir. forward 2.76: & 2.78: → सिद्ध, दग्ध, दृढ (2.111:).

**Irregular**

धा “put” weakens both cons. and vowel → हित *hi-tá*

दा 3<sup>rd</sup> “give” takes its weak सार्वधातुक-लकार stem 5.20.1: → दत्त *dat-tá* (2.42:)

with prep. आ अनु प्र, परि प्रति (last two lengthen final इ) दत्त contracts to त्त, e.g., परीत्त *parī-t-tá*

Some roots ending in अम् lengthen अ and retain the nasal, e.g., शम् “be tranquil” → शान्त *śān-tá* (2.55:)

ध्वन् “sound” also lengthens अ and retains the nasal → ध्वान्त *dhvān-tá*

Some roots in अन् lengthen अ and drop nasal, e.g., जन् “be born” → जात *jā[n]-tá*, खन् “dig” → खात.

**6.7: Past Active Participle (past act. pt.)** “having \_,” often used in place of a finite verb 7.17:)

(इ)तवत् The वत् *vat* suffix **added to the pp. (इ)त, converts** a passive meaning **to active.**

It has its **strong** stem in वन्त् and **weak** stem in वत्.

For declension see 3.13:; for feminine see 3.9:.

**Example**

कृ “do” → pp. कृत → past act. pt. **strong** कृतवन्त् *kr-tà-vant*, **weak** कृतवत् *kr-tà-vat*

**6.8: Potential Passive Participle (pot. ps. pt.)** (“to be \_” 7.18:) has three forms.

**य** Orig. from Vedic “*ia*.” य is added to the **strengthened root.**

**Final-** आ becomes ए.

इ ई takes गुण.

उ ऊ takes गुण or वृद्धि.

ऋ ॠ takes वृद्धि.

**Light medial इ उ generally takes गुण,**

**अ sometimes lengthens.**

**Derivative suffix अय is dropped.**

(इ)तव्य Originally from Vedic “*tu*” plus “*ia*.” The root takes गुण.

Connecting vowel इ is **added like** for **periphrastic future** (5.34:).

**Derivative suffix अय is retained as अय्.**

**अनीय** Originally fr. primary suff. “*ana*” plus secondary suff. “*īya*” (6.26: & 6.27:). Root takes गुण.

**Derivative suffix अय is dropped.**

**Examples of य *ya* (*ia*)**

आप् “attain” → आप्य *āp-ya*

ज्ञा “know” → ज्ञेय *jñe-ya*

जि “conquer” → जेय *je-ya* or (Vedic) जय्य *jāy-ya* (2.71:)

द्रु “move” → द्रव्य *drav-ya* (2.71:) and भू “be” → भाव्य *bhāv-ya* (2.71:)

कृ “do” → कार्य *kār-yā*

क्लिद् “become wet” → क्लेद्य *kled-ya*

दह “burn” → दाह्य *dāh-ya* but गम् “attain” → गम्य *gam-ya*

**Irregularly, some roots weaken, e.g., यज् *samprasāraṇa* → इज्य *ij-ya*, शास् 5.19.11: → शिष्य *śiṣ-ya***

**6.8: Potential Passive Participle** (pot. ps. pt.) (continued)**Example of तव्य** *tavya* (*tu-ia*)गम् “go” → गन्तव्य *gan-tavya* (2.55:)यज् “worship” → यष्टव्य *yaṣ-tavya* (2.81: & 2.88:)युज् “unite” → योक्तव्य *yok-tavya* (2.81:)विद् “know” → वेदितव्य *ved-i-tavya*मार्ग m. “path” → den. मार्ग° (5.43:) with prefix परि° → परिमार्गितव्य *pari-mārg-i-tavya* “to be sought”**Example of अनीय** *anīya* (*ana-īya*)पद् “go” → पदनीय *pad-anīya* “to be attained”मुद् “rejoice” → मोदनीय *mod-anīya*भू “be” → Causative stem भावय° *bhāv-āya* → भावनीय *bhāv-[aya]-anīya* “to be supposed”**6.9: Indeclinable Participle (in. pt.)** (or also called Gerund) (“having \_” 7.19:) has four forms.**(इ)त्वा** **Accented** त्वा *tvā* (originally an old sg. inst. of stem in तु) added to **weakened** root w/o prefix.Formed usually by **replacing pp.** suffix (इ)त or न with (इ)त्वा.**Derivative** suffix अय is usually **retained** as अय्, **unlike** before pp. (इ)त.**य** **Unaccented** य *ya* added to **roots** in cmpd. **with prefix**, etc. (6.12: – 6.14:) (ex. negative prefix प्ल. अ° अन्°).Formed by **adding य** to **accented**, but generally **weakened** root, with root **final** –

आ sometimes → ई.

इ + य sometimes → ईय or अय्य, (or इ-त्य below).

उ + य sometimes → ऊय (or उ-त्य below).

ऋ usually → ईर् or ऊर् (cf. 2.68: &amp; 2.69:)

**Penultimate nasal** usually drops.

Roots ending in अन् or अम्, which drop the nasal before pp. (इ)त्, may opt. drop the nasal and take त्य below, instead of य.

**Derivative** suffix अय is **retained** as अय् if derivative stem vowel remains short (i.e., if the derivative strengthening is not noticable), **otherwise** अय् is **dropped**.**त्य** **Unaccented** त्य *t-ya* (6.26.a:) added to **prefixed roots** (like य above), if root ends in a short vowel.**अम्** A rare indeclinable participle.Formed by **replacing** the **unaugmented Aorist Passive 3<sup>rd</sup> sg. term.** इ (5.38:) with **अम्**.

**6.9: Indeclinable Participle (in. pt.)** (continued)**Examples of त्वा**

वस् “stay”	→ pp. उषित	<i>uṣ-i-tā</i>	→ उषित्वा	<i>uṣ-i-tvā</i>
हन् “destroy”	→ pp. हत	<i>ha-tā</i>	→ हत्वा	<i>ha-tvā</i>
स्था “stand”	→ pp. cs. स्थापित	<i>sthā-p-[aya]-i-tā</i>	→ cs. स्थापयित्वा	<i>sthā-p-ay-i-tvā</i>

**Examples of य**

अधि + स्था “wield”	→ अधिष्ठाय	<i>adhi-ṣṭhā-ya</i>
आ + पृ “fill”	→ आपूर्य	<i>ā-pūr-ya</i>
प्रति + स्था cs “set up”	→ Causal प्रतिष्ठाप्य	<i>prati-ṣṭhā-p-[aya]-ya</i>

**Examples of त्य**

उप + आ + श्रि “follow”	→ उपाश्रित्य	<i>upa-ā-śri-tya</i>
उद् + आ + ह “say”	→ उदाहृत्य	<i>ud-ā-hṛ-tya</i>
प्र + इ “die”	→ प्रेत्य	<i>pra-i-tya</i>

**Example of अम्**

श्रु “hear”	→ Aorist Ps. 3 <sup>rd</sup> sg. अश्रावि	<i>ā-śrāv-i</i>	→ श्रावम्	<i>[a-]śrāv-am</i>
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**6.10: Infinitive (inf.)** is another indeclinable participle (“to \_” 7.20:)

**(इ)तुम्** Formed like तव्य 6.8: by replacing Periphrastic Fut. 5.34: stem suffix ता with तुम् (originally an old sg. acc. of a verbal noun in तु). Occasionally **derivative** suffix अय is **dropped**.

**Examples**

कृ “do”	→ कर्तुम्	<i>kār-tum</i>
द्रृश् “see”	→ द्रृष्टुम्	<i>drāṣ-tum</i> (see Irreg. Simple Fut. 5.33:)
युध् “fight”	→ योद्धुम्	<i>yod-dhum</i> 2.76: & 2.78:
विद् “know”	→ वेदितुम्	<i>véd-i-tum</i>
हन् “destroy”	→ हन्तुम्	<i>hàn-tum</i>

The acc. term. (म्) drops when the infinitive, as an initial word, is formed in a adjectival cmpd. (6.39:) with काम “desire” or मनस् “mind,” e.g., योद्धुकाम *yoddhu-kāma* “having a desire to fight.”

## Verbal Compounds, Prepositions, Adverbs and Particles

**6.11: Verbal Compounds.** A root can combine with prepositions (which are then called **prefixes**, when so attached), adjectives, substantives and a few adverbs. These modify (“color in various ways”) the meaning of the root. The compounded root may be conjugated like a simple verb, or joined with a primary suffix to form a nominal stem that may be declined. The accents of these compound components shown in the following lists are as found un-compounded in Veda, but, when they are compounded, then their own accent may shift elsewhere in the compound.

**6.12: Prefixes.** The following are a few of the senses these prefixes may add to or modify a root’s meaning. Depending on the root and even on the contextual usage of the verbal compound, sometimes the prefix does **not** add to or modify the root’s meaning.

अति	<i>āti</i>	“beyond, over”
अधि	<i>ādhi</i>	“upon, above, over”
अनु	<i>ānu</i>	“after; towards; along; over”
अन्तर	<i>antār</i>	“between, within, amidst, out of”
अप	<i>āpa</i>	“away, off”
अपि	<i>āpi</i>	“on, close, by, to, within, before”
अभि	<i>abhi</i>	“against, towards, unto; near, into; for the sake of, concerning; over, above”
अव	<i>āva</i>	“down, off”
आ	<i>ā</i>	“near; back; a little, slightly, scarcely; till, as far as; from; towards”
उद्	<i>ūd</i>	“up, upwards; forth, out, beyond”
उप	<i>ūpa</i>	“up to, to, near, within”; also expressing inferiority
नि	<i>ni</i>	“down; in, within; back”
निस्	<i>nis</i>	“out of, away from”
परा	<i>pārā</i>	“away, off, forth; backward”
परि	<i>pāri</i>	“around, about; against, opposite to; beyond, above, more than”
प्र	<i>prā</i>	“forth, forward, onward, away; fore; very, much, greatly”
प्रति	<i>prāti</i>	“towards, against, opposite; before, near, on, by, at; in; again, back, in return”
वि	<i>vi</i>	“asunder, apart, away, out”; also expressing division or distance
सम्	<i>sām</i>	“together, along with; fully; well”



**6.12: Prefixes** (continued)**Irregular prefixing**

The initial अ of certain prefixes is sometimes dropped with certain roots.

अधि with स्था	→ e.g., धिष्ठित [a]dhi-ṣṭhitā
अपि with नह् or धा	→ e.g., पिहित [a]pi-hitā
अव with गाह्	→ e.g., वगाह्य [a]va-gāhya

The final vowel, especially इ, is sometimes lengthened, e.g.,

प्रतीकार	pratī-kāra m. “reaction”
प्राज्ञ	prā-jñā m. “intelligence”

Sometimes after the prefix उप परि or सम्, before √कृ, a स् is inserted, e.g.,

संस्कृत	saṁ-s-kṛtā a. “well made,” n. “the Sanskrit language”
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**6.13: Verbal compound of certain roots with adverbs**

तिरस्	tirās	“across,” “aside”	with कृ	“make”	→ “abuse”
			धा	“put”	→ “conceal”
			भू	“be”	→ “disappear”
पुरस्	purās	“in front”	with कृ or धा		→ “honor”
आविस्	āvis	“openly”	with कृ		→ “show”
			अस्	“be” or भू	→ “appear”
अलम्	ālam	“enough”	with कृ		→ “adorn”
श्रद्	śrād	“with heart/mind”	with धा		→ “trust”
नमस्	nāmas	“bowing”	with कृ		→ “surrender”
अस्तम्	āstam	“at home”	with इ	“go”	→ “set” (of the sun)

**6.14: Verbal compound of the roots कृ भू with adjectives or substantives.**

The adj. or subst. **final अ आ इ** becomes ई, final उ becomes ऊ, e.g.,

वश m. “control”	with कृ	→ वशीकृ “take control”
	with भू	→ वशीभू “be controlled”
रत्न n. “jewel”	with भू	→ रत्नीभू “turn into a jewel”

### 6.15: Prepositions

There are seven independent prepositions in use since the *Vedas*. These are noninflected particles. They are nearly all used as postpositions, placed in prose sentence order *after* words in the below specific case-endings, that is, they govern the case of those other words. Most of these are also used as prefixes **6.12**:

Case	Preposition	Meaning
<b>Accusative</b>	अनु <i>ānu</i>	“after”
	अभि <i>abhi</i>	“against”
	प्रति <i>prāti</i>	“towards, about”
<b>Ablative</b>	आ <i>ā</i> (used <u>before</u> the ablative)	“from, up to”
<b>Genitive</b>	पुरस् <i>purās</i>	“before”
<b>Locative</b>	अधि <i>ādhi</i>	“over”
	अन्तर् <i>antār</i> (rarely also with genitive)	“within, between”

### 6.16: Prepositional Adverbs

There are some adverbs used as prepositions, which also **govern** the **following case** of other words made into a phrase with them. These cannot be used as verbal prefixes.

Case	Adverb	Meaning	
<b>Accusative</b>	अन्तरा <i>antarā</i>	“between, without”	
	अन्तरेन <i>āntarena</i> (also “regarding”)	“ ”	
	अभितस् <i>abhi-tas</i> ,	परितस् <i>pari-tas</i>	“around”
	सर्वतस् <i>sarvā-tas</i> ,	समन्ततस् <i>sam-anta-tas</i>	“ ”
	उभयतस् <i>ubhayā-tas</i>		“on both sides of”
	निकषा <i>ni-kaṣā</i> ,	समया <i>sam-āyā</i>	“near”
<b>Instrumental</b>	परेण <i>pāreṇa</i>	“beyond”	
	यावत् <i>yā-vat</i> (also with abl.)	“during, up to, till”	
	विना <i>vinā</i> (also with acc., rarely abl.)	“without, except”	
	सह <i>sahā</i> ,	समम् <i>samam</i>	“(together) with”
	साकम् <i>sa-akam</i> ,	सार्धम् <i>sa-ardham</i>	“ ”

**6.16: Prepositional Adverbs** (continued)

Ablative	अनन्तरम् <i>an-antaram,</i>	ऊर्ध्वम् <i>ūrdhvam</i>	“after [of time]”	
	परतस् <i>para-tas,</i>	परम् <i>param</i>	”	
	परेण <i>pāreṇa,</i>	प्रभृति <i>pra-bhṛti</i>	”	
	अन्यत्र <i>anya-tra</i>		“apart from”	
	ऋते <i>ṛte</i> (also with acc.)		”	
	अर्वाक् <i>arvāk,</i>	पुरा <i>purā</i>	“before [of time]”	
	पूर्वम् <i>pūrvam,</i>	प्राक् <i>pra-āk</i>	”	
	बहिस् <i>bahis</i>		“outside, out of”	
	Genitive	अग्रे <i>āgre,</i>	अग्रतस् <i>agra-tās</i>	“before, in presence of”
		पुरतस् <i>pura-tas,</i>	पुरस्तात् <i>purās-tāt</i>	”
प्रत्यक्षम् <i>praty-akṣam,</i>		समक्षम् <i>sam-akṣam</i>	”	
अधस् <i>adhās,</i>		अधस्तात् <i>adhās-tāt</i>	“below”	
उपरि <i>upāri</i> (“with regard to”; also w/acc.)			“above, over, upon”	
उपरिष्ठात् <i>upāriṣ-tāt</i>			”	
कृते <i>kṛte</i>			“for the sake of”	
परतस् <i>para-tas,</i>		परस्तात् <i>parās-tāt</i>	“beyond”	
पश्चात् <i>paś-cāt</i>		“after, in the rear of”		

**6.17: Indeclinable participles used as prepositions** accompany/govern the following cases.

Case	Indeclinable participle	Meaning	
Accusative	अधिकृत्य <i>adhi-kṛ-tya</i> (lit. “putting at the head”)	“with reference to, about”	
	अधिष्ठाय <i>adhi-ṣṭhā-ya,</i>	अवलम्ब्य <i>ava-lamb-ya</i>	“by means of”
	आश्रित्य <i>ā-śri-tya,</i>	आस्थाय <i>ā-sthā-ya</i>	”
	उद्दिश्य <i>ud-diś-ya</i> (lit. “pointing at”)		“towards, about, at, for”
	नीत्वा <i>nī-tvā</i> (lit. “leading”)		“with”
Ablative	मुक्त्वा <i>muk-tvā,</i>	परित्यज्य <i>pari-tyaj-ya</i>	“except”
	वर्जयित्वा <i>varj-ay-i-tvā</i> (lit. “putting aside”)		”
	आरभ्य <i>ā-rabh-ya</i> (lit. “beginning from”)		“since”

**6.18: Nouns used as prepositions**

Nouns meaning “proximity” accompany/govern the genitive, and, when declined in the following cases, take the following prepositional meanings.

Case	Nouns meaning “proximity,” e.g.,	Declined in	Meaning
<b>Genitive</b>	अन्तिक <i>anti-kā</i> , उपकण्ठ <i>upa-kaṅṭha</i> ,	Accusative	“towards, to, near”
	निकट <i>ni-kaṭa</i> , पार्श्व <i>pārśva</i> , सकाश <i>sa-kāśa</i> ,	Ablative	“from”
	सन्निधि <i>san-ni-dhi</i> , समीप <i>sam-īpa</i> .	Locative	“near, in the presence of”

**6.19: Adverbs formed with suffixes** that have a sense generally related to the following cases.

Case	Suffix	Adverb
<b>Instrumental</b>	था (थ, थम्)	<b>Adverbs of manner, especially from pronominal stems.</b>
		अथ <i>ā-tha</i> “then, thereupon”
		अन्यथा <i>anya-thā</i> “in another way”
		इत्या <i>i-t-thā</i> “thus”
		ऋतुथा <i>ṛtu-thā</i> “regularly”
		कथम् <i>ka-tham</i> “in what way?”
		तथा <i>tā-thā</i> “in that way”
		पूर्वथा <i>pūrvā-thā</i> “formerly”
		यथा <i>yā-thā</i> “in which way”
		विश्वथा <i>viśvā-thā</i> “in every way”
	धा (ध, ह)	<b>Adverbs of manner</b> (see also 4.28:).
		एकधा <i>eka-dhā</i> “singly”
		कतिधा <i>kati-dhā</i> “how many times?”
		द्विधा <i>dvi-dhā</i> “in two ways”
		बहुधा <i>bahu-dhā</i> “in many ways”
		<b>Adverbs from nouns, adverbs, pronouns.</b>
		सध <i>sa-dha</i> “in one way, together”
		सह <i>sa-hā</i> “with”
		इह <i>i-hā</i> “here”
	व (वम्)	<b>Adverb expressing similarity of manner.</b>
		इव <i>i-va</i> “like, as”
		एव <i>e-vā</i> or एवम् <i>e-vam</i> “thus”

**6.19: Adverbs formed with suffixes** (continued)

Case	Suffix	Adverb				
Instrumental (cont.)	वत्	<b>Adverbs meaning “like”, from subst. and adj., e.g.,</b> आश्चर्यवत् <i>āścarya-vat</i> “like a wonder” कृत्स्नवत् <i>kṛtsna-vat</i> “as though complete”				
		शस्	<b>Adverbs of manner with distributive sense</b> (see also 4.29:), e.g., नित्यशस् <i>nitya-śas</i> “continually, always” विभागशस् <i>vibhāga-śas</i> “according to the division” विस्तरशस् <i>vistara-śas</i> “in detail” शतशस् <i>śata-śās</i> “by the hundreds” सहस्रशस् <i>sahasra-śās</i> “by the thousands”			
	स्		<b>Forms multiplicative adverbs, and other adverbs</b> (see also 4.27:). अधस् <i>adhā-s</i> “below” अवस् <i>avā-s</i> “downwards” त्रिस् <i>tri-s</i> “three times” द्विस् <i>dvi-s</i> “twice” द्व्यस् <i>dyū-s</i> in अन्येद्व्यस् <i>anye-dyū-s</i> “next day”			
			Ablative	तस्	<b>Adverbs in ablative sense (including those bordering on instr., gen. and loc. senses) from pronouns, nouns, prep., e.g.,</b> अग्रतस् <i>agra-tās</i> “in front” अतस् <i>ā-tas</i> “from this, hence” अभितस् <i>abhi-tas</i> “from both sides” इतस् <i>i-tās</i> “from this, from here” उपायतस् <i>upāya-tas</i> “by [proper] means” गुणतस् <i>guṇa-tas</i> “according to disposition” त्वत्तस् <i>tvat-tas</i> “from you” पृष्ठतस् <i>pṛṣṭa-tās</i> “from behind, behind” सर्वतस् <i>sarvā-tas</i> “from all sides, everywhere”	
					तात्	<b>(An old ablative of “that”) forms adverbs with ablative sense.</b> अधस्तात् <i>adhās-tāt</i> “from below, below” परस्तात् <i>par-ās-tāt</i> “from above, beyond” पुरस्तात् <i>purās-tāt</i> “in or from the front”

**6.19: Adverbs formed with suffixes** (continued)

Case	Case	Case	
Locative	अस्		<b>Adverbs of local or temporal sense.</b>
		तिरस्	<i>tir-às</i> (Vedic, ex. 6.13:) “across”
		मिथस्	<i>mith-às</i> “mutually, privately, in secret”
		परस्	<i>par-às</i> (Vedic, ex. परस्तात्) “far, beyond”
		पुरस्	<i>pur-às</i> “before”
		सद्यस्	<i>sa-dy-às</i> “to-day”
		श्वस्	<i>śv-às</i> “to-morrow”
		ह्यस्	<i>hy-às</i> “yesterday”
	त्र		<b>Adverbs with local sense, mostly from pronominal stems, e.g.,</b>
		अत्र	<i>à-tra</i> “here”
		अन्यत्र	<i>anya-tra</i> “elsewhere”
		अमुत्र	<i>amù-tra</i> “in that, in that (other world)”
		तत्र	<i>tà-tra</i> “in that, there, then”
		यत्र	<i>yà-tra</i> “in this”
		सर्वत्र	<i>sarvā-tra</i> “everywhere, at all times”
	दा (दानीम् दम्)		<b>Adverbs of time, mostly from pronominal stems, e.g.,</b>
		इदानीम्	<i>i-dā-nīm</i> “at this moment, now”
		कदा	<i>ka-dā</i> “when?”
		तदा <i>ta-dā</i> or तदानीम् <i>ta-dā-nīm</i>	“at that time, then”
		यदा	<i>ya-dā</i> “at which time”
		विश्वदानीम्	<i>viśva-dā-nīm</i> “always”
		सदा	<i>sā-dā</i> “always”
		सर्वदा	<i>sarva-dā</i> “always”

**6.20: Conjunctive and Adverbial Particles** with their common meanings in various idioms. See dictionary for a fuller treatment of some of these. All are indeclinable; several of these are indeclinable forms of the pronominal adjectives found in 4.16: and 4.18:.

अङ्ग	<i>aṅgā</i>	“Just,” “only,” an expletive; an exhortative “please.”
अथ	<i>ā-tha</i>	“Now,” often introducing something new at the beginning of a sentence, section, chapter or book, or introducing an immediate succession meaning “thereafter.” Can connect clauses in a sentence in sense of “and” or “if.” <b>अथ वा</b> “or else.”
अथो	<i>ātho</i>	“Then.”
अन्यच्च	<i>anyañ ca</i>	“And besides.”
अपरम्	<i>aparam</i>	“Moreover.”
अपि	<i>āpi</i>	“And,” “also,” “even,” “only.” Connects (like च) parts of a sentence. Always follows the word to which it belongs. But at beginning of sentence is used as an interrogative particle.
अल्म्	<i>ālam</i>	“Enough (with).” Used with instrumental, indeclinable participle or infinitive to express prohibition.
आहो	<i>āho</i>	“Or.”
इति	<i>iti</i>	Used at the end of a direct or indirect quotation either spoken, or thought but not uttered – “thus” (= end quote).
इव	<i>iva</i>	Enclitic, following the word it modifies – “like, as if, almost.”
उ	<i>u</i>	“And”; <b>किमु</b> <i>kim-u</i> “how much less/more,” <b>अथो</b> <i>atha-u</i> “then,” <b>नो</b> <i>na-u</i> “not.”
उत	<i>uta</i>	“And”; expletive at end of a line; <b>प्रत्युत</b> <i>prati-uta</i> “on the contrary,” <b>किमुत</b> <i>kim-uta</i> “how much more/less.”
एव	<i>evā</i>	“Only,” “just,” “exactly,” a restrictive particle following the word to which it belongs, or sometimes merely for stress or to fill meter; constituent of <b>तथैव</b> <i>tatha-eva</i> “likewise,” <b>नैव</b> <i>na-eva</i> “not at all.”
एवम्	<i>evām</i>	“Thus, so.”
कञ्चिद्	<i>kāc-cid</i>	“I hope” (Vedic neut. of interrogative – <i>ka-d</i> + <i>cid</i> 2.45:).
कामम्	<i>kāma-m</i>	“At will,” “gladly”; or concessive particle “certainly,” “granted.”
किम्	<i>ki-m</i>	“How?” “why?”, or simply rendered as “?”; <b>किञ्च</b> <i>kim-ca</i> “moreover”; <b>किन्तु</b> <i>kim-tu</i> “but”; <b>किमिति</b> <i>kim-iti</i> , <b>किमिव</b> <i>kim-iva</i> “wherefore?”; <b>किंवा</b> <i>kim-vā</i> “perhaps?”; <b>किंस्विद्</b> <i>kim-svid</i> “why, pray?”; <b>किमपि</b> <i>kim-api</i> “very”; <b>किमु</b> <i>kim-u</i> , <b>किमुत</b> <i>kim-uta</i> , <b>किम्पुनः</b> <i>kim-punaḥ</i> “how much less/more.”
किल	<i>kila</i>	“Indeed,” following the word it emphasizes; stress only; “they say,” “we are told.”
कृतम्	<i>kr-ta-m</i>	“Have done with,” like अल्म् is used with instrumental.

**6.20: Conjunctive and Adverbial Particles** (continued)

केवलम्	<i>kevala-m</i>	“Only.”
क्व	<i>kū-a</i>	“Where?”; expresses incompatibility if repeated with another question.
खलु	<i>khālu</i>	“Indeed,” or simply stresses preceding word, “please,” with in. pt. “enough of.”
च	<i>ca</i>	Enclitic, “and,” placed after each connected word or phrase or placed only after the last in the list, with connected phrases it is more often placed after the first word of each phrase or only once with the last phrase; <b>च च</b> “both_ and_.”
चेद्	<i>cēd</i>	“If,” never begins a sentence or <i>pāda</i> (like enclitic), unlike यदि; <b>अथ चेद्</b> “but if”; <b>न चेद्, नो चेद्</b> “if not, otherwise”; <b>इति चेन्न</b> <i>iti ced na</i> “if you say then no.”
जातु	<i>jātu</i>	“Ever, perhaps, once.”
ततस्	<i>tā-tas</i>	“Then.”
तथा	<i>tā-thā</i>	“Thus,” “also,” “yes”; <b>तथा च</b> “similarly,” <b>तथापि</b> “nevertheless,” <b>तथा हि</b> “in that way indeed,” “so for instance”; <b>तथेति</b> <i>tathā iti</i> “yes.”
तद्	<i>tā-d</i>	(Neut. pronoun of “that” used as an adverb) “then,” “therefore.”
तावत्	<i>tā-vat</i>	“So long” (with correlative यावत् “how long, till”); “in the first place,” “merely,” “at least,” “indeed” (concessively), “quite,” or simply add stress. An indeclinable form of the pronominal adjective given in 4.18:.
तु	<i>tū</i>	Never begins a sentence or <i>pāda</i> (like enclitic), “but,” “whereas”; <b>परन्तु</b> “however.”
न	<i>nā</i>	“Not,” “no”; if repeated the double negative amounts to an emphatic positive; <b>नापि</b> <i>na api</i> “not even”; <b>नेव</b> <i>na eva</i> “not at all.”
ननु	<i>na-nū</i>	“Not?” in questions expecting an affirmative answer; with interrogative pronouns and imperatives = “pray”; in argumentation = “is it not the case that?,” “it may be objected that.”
नाम	<i>nāma</i>	“By name,” “indeed,” “perhaps”; with imperatives = “granted”; <b>अपि नाम</b> at beginning of a sentence with a potential = “perhaps”; <b>ननु नाम</b> “surely.”
नु	<i>nū</i>	“Now”; <b>नु – नु</b> “either – or.”
नूनम्	<i>nū-nā-m</i>	“Undoubtedly,” usually the first word in the sentence.
नो	<i>nā-u</i>	“Not.”
परम्	<i>pāra-m</i>	“Entirely,” “very,” “only”; “but.”
पुनर्	<i>pūnar</i>	“Again,” “on the other hand,” “but”; by itself or repeated “again and again.”



**6.20: Conjunctive and Adverbial Particles** (continued)

प्रायस्	<i>prāy-as</i>	“For the most part,” “generally,” “as a rule.”
प्रायशस्	<i>prāya-śas</i>	"
प्रायेण	<i>prāyena</i>	"
बाद्धम्	<i>bāḍhā-m</i>	“Certainly, very well, yes.”
मा	<i>mā</i>	“Not”; with an unaugmented aorist or impf. as a prohibitive impv.; <b>मा स्म</b> “not.”
मुहुर्	<i>mūh-ur</i>	“Every moment,” “repeatedly” (often as <b>मुहुर्मुहुः</b> ); “on the contrary.”
यतस्	<i>yā-tas</i>	“From which,” “because.”
यत्र	<i>yā-tra</i>	“Where,” “if,” “when,” “since.”
यथा	<i>yā-thā</i>	“As,” “like,” “in order that”; <b>तद्यथा</b> “thus for instance.”
यद्	<i>yā-d</i>	“That” introducing a direct assertion; “in order that,” “because,” “if.”
यदि	<i>yā-d-i</i>	“If”; <b>यदि वा</b> “or rather,” “or”; <b>यद्यपि</b> “even if,” “although.”
यावत्	<i>yā-va-t</i>	“While,” “as long as,” “as soon as” (with correlative तावत्); “meanwhile.” An indeclinable form of the pronominal adjective given in 4.18.
येन	<i>yēna</i>	“In which manner,” “as” (with correlative तेन); “by which,” “because.”
वरम् न	<i>vara-m na</i>	“The better thing [is] – [and] not,” “better – than.”
वा	<i>vā</i>	Enclitic following the word to which it belongs. “Or”; sometimes “as it were” (=इव); <b>वा – वा</b> “either – or.”
वै	<i>vai</i>	Expletive.
सत्यम्	<i>satya-m</i>	“Truly, rightly, true, it is so.”
ह	<i>ha</i>	Enclitic, a slight expletive.
हि	<i>hi</i>	Never begins a sentence or <i>pāda</i> (like enclitic); conjunctive “because”; expletive “indeed,” often employed to avoid a hiatus or obtain a long vowel for meter.

**6.21: Interjections** – all are indeclinable.

अयि	<i>ayi</i>	“Friend,” used with or replaces vocative.
अये	<i>aye</i>	“Ah!”, = अयि.
अरे	<i>are</i>	“Ho!”, exclamation of address.
अहह	<i>ahaha</i>	Expressing joy, “ha!”, expressing sorrow “alas!”
अहो	<i>aho</i>	Exclamation of any emotion – “oh!”
आ	<i>ā</i>	“Ah!”
आस्	<i>ās</i>	Expressing joy or indignation – “ah.”

**6.21: Interjections** (continued)

कष्टम्	<i>kaṣṭa-m</i>	“Woe!”, “alas!”
दिष्ट्या	<i>diṣṭyā</i>	(Lit. “by good destiny”) “thank heaven!”
धिक्	<i>dhik</i>	“Fie!”, “woe!”
बत	<i>bata</i>	“Ah!”, “alas!”
भोस्	<i>bhos</i>	“Sir!”, an address of any gender or number.
साधु	<i>sādhu</i>	“Well done!”
स्वस्ति	<i>sv-asti</i>	“Welcome!”, “hail!”, “farewell!”
हन्त	<i>hanta</i>	Exclamation of exhortation – “come,” “look”; expresses grief “alas!”, or joy “ah!”.
हा	<i>hā</i>	“Ah!”, “alas!”
हे	<i>he</i>	“O” generally before vocative.

**Nominal Stem Formation**

**6.22: Nominal stem formation.** Declinable stems may consist of bare roots, but mostly (including some indeclinable stems) are formed by means of suffixes added to a root or stem. The suffix is **primary** (कृद्-अन्त) if it is added directly to roots (or to their derivative forms, and sometimes to their conjugational form), which may be strengthened or weakened as we have seen in the participial primary suffixes, or **secondary** (तद्-धित) if it is added to stems already formed with a suffix (even pronomial stems and some indeclinables), which stems may be strengthened usually on the first syllable. The distinction is not always clear. As mentioned before, we will just concern ourselves with the final form of the suffix. For example, अ will be shown as a primary and a secondary suffix, yet the grammar of *Pāṇini* will have about 17 different suffixes for the final form अ. This is because roots and stems before अ undergo a wide variety of (17 or more) modifications, variations in meaning, variation in accent, and so on. The suffixes here are only the still visible forms of the suffixes after they have been joined to roots or stems, not the multiple suffixes found in the grammar of *Pāṇini*.

Only a few suffixes govern definite modifications and meanings – these are mostly the suffixes forming participles, etc. that we have already seen, a few primary suffixes that make agent nouns and adjectives, and several of the secondary suffixes. Often, after a grammarian shows the root and suffix, just how the actual meaning of the word is derived from either remains quite in doubt, especially to the beginner. The final form and meaning of any word in संस्कृत is derived from how it is spoken and employed in the literature, i.e., its conventional usage, not solely because of grammar rules, i.e., its etymological form and meaning. Grammar is descriptive of language; it only appears prescriptive for beginners. With this in mind we will present just the general modifications a root or stem may undergo and the general shades of meaning it may assume, when

joined with the more common of these suffixes. For example, in presenting the meanings of the primary suffixes, there are **three possible applications of the root action**.

- **Active sense as the कर्तृ/agent** of action (and/or equally as the **करण/instrument** by which is done the action, **in passive 7.7:**), i.e., the nom. or inst. case relation. E.g., धर्म is “**that which** supports” or “**that by which** (a person or the world) is supported.”
- **The भाव/action itself**, i.e., the abstract or concrete noun of that action. E.g., ज्योति is “shining” or “light” from a root meaning “shine.”
- **Passive sense as the कर्म/object** acted upon (or sometimes unto/from/in which object is done the action), i.e., the acc., dat., abl. or loc. case relation. E.g., श्रुति is “**that which** is listened to,” समाधि is “**that in which** (everything) is resolved.”

**Overview.** Some primary suffixes display one (usually the agent sense is ever the *only* sense of a suffix) or two, or sometimes all three of these senses when joined with different roots and the resulting words used in different literary contexts. Exceptions to the below generalizations will abound.

### 6.23: Overview of a few common suffixes (those in bold have just the one sense)

Primary Suffixes	Form abstract or concrete <b>action</b> nouns, e.g., अ अन अस् इस् इ उन उस् ति तु थ था न ना नि नु म मन् मि मी यु	
	Form concrete <b>agent/instrument</b> nouns used as adjectives or substantives, e.g., अ अन् अन अस् इ इन् इस् उ उन उस् ऊ ति तु त् त्र त्रान ना नि नु म मन् मि मी यु र रु व वन्	
	Form concrete <b>object</b> nouns used as adjectives or substantives, e.g., अ अन उ ऊ ति तु न ना नि नु म मि मी यु	
Secondary Suffixes	Mean <b>related</b> or <b>connected to</b> , e.g.,	अ य
	Mean <b>modification</b> or <b>part of</b> , e.g.,	मय
	Mean <b>possessing</b> , e.g.,	इन् मत् मय वत् वन् विन्
	Mean <b>comparative</b> or <b>superlative</b> , e.g.,	तम तर मर
	Mean <b>diminutive</b> , e.g.,	क ल
	Form <b>patronymic</b> , e.g.,	आयन इ य
	Form <b>abstract substantive</b> , e.g.,	ता त्व य
	Form an <b>adverb</b> , e.g.,	अस् तस् तात् त्र त्रा था दा धा व वत् शस् स्
	Form an <b>adjective</b> , e.g.,	ईन ईय क तन त्य थ म य र ल
	Form a <b>noun</b> , e.g.,	त्य भ
	Form the <b>feminine</b> , e.g.,	आ आनी ई

**6.24: Bare Roots**

As a declinable stem, these words usually remain unchanged, e.g., द्विष् m. “enemy” (lit. “hater”). The stems often have the sense of the **agent** of the root’s action, or sometimes the sense of the **action** itself.

Many of the stems are used only as the **last member** of a **compound**. Where final –

1. आ shortens to अ, e.g., अधिप *adhi-pa* (fr. √पा).
2. Short vowels इ उ ऋ always **add** a following त् (cf. 6.26.a:), e.g., पापकृत्तम *pāpa-kṛ-t-tama*.
3. Final nasal drops, e.g., कर्मज *karma-ja* (fr. √जन).

**6.25: Primary and secondary suffixes forming degrees of comparison**

Comparative and superlative pairs are formed with either primary or secondary adjectival suffixes.

The **primary suffixes** – (ई)यस् and इष्ट – generally cause **गुण** of the stem, which is **accented**.

The stem, per Paninian grammar being derived from adjectives called the comparison’s “positive,” is formed by reducing the positive to one syllable through dropping its suffixes then adding either of these comparison suffixes as the primary suffix. Sometimes there appeared to be no positive form matching a comparative and superlative pair in use, so a synonym is chosen as the assumed positive.

Comparatives and superlatives were more common in Vedic literature, and were frequently derived there from accented and often **गुण** strengthened verbal roots. Not being able to derive some of these forms, which survived into the classical language, from existing adjectives in the classical language, Paninian grammarians resorted to describing them as having assumed positives from synonyms.

The **secondary suffixes** – तर and तम – are added to the **weak** or **middle stem** of the positive adjective or substantive. See **also** the secondary **suffixes र** and **म** (6.27:).

E.g.,

Positive (or Root)	Comparative (“-er, more”)	Superlative (“-est, most”)
<b>Primary suffix</b>	◦(ई)यस्	◦इष्ट
अणु “subtle” (or √अण् “breathe”)	अणियस् <i>aṇ-ī-yas</i> “subtler, smaller”	अणिष्ट <i>aṇ-iṣṭha</i> “subtlest, smallest”
गुरु “honorable” (or √गृ “invoke”)	गरीयस् <i>gār-ī-yas</i> “greater”	गरिष्ट <i>gār-iṣṭha</i> “greatest”
बहुल “abundant” (or √बृह् “increase”)	बंहीयस् <i>bāṃh-ī-yas</i> “more abundant”	बंहिष्ट <i>bāṃh-iṣṭha</i> “most abundant”

**6.25: Primary and secondary suffixes** (continued)

Positive (or Root)	Comparative (“-er, more”)		Superlative (“-est, most”)	
Primary suffix	◦(ई)यस्		◦इष्ठ	
वृद्ध “old” (or √ज्या “overpower”)	ज्यायस्	<i>jyā-yas</i> “elder, superior”	ज्येष्ठ	<i>jyā-iṣṭha</i> “most superior”
प्रिय “pleasant” (or √प्री “please”)	प्रेयस्	<i>prē-yas</i> “more pleasing”	प्रेष्ठ	<i>prē-[i]ṣṭha</i> “most pleasing”
वृद्ध “old” (or √वृष् Ḍ “be virile”)	वर्षीयस्	<i>vārṣ-ī-yas</i> “older”	वर्षिष्ठ	<i>vārṣ-iṣṭha</i> “oldest”
प्रशस्य “praiseworthy” (or √श्रि “seek”)	श्रेयस्	<i>śrē-yas</i> “better”	श्रेष्ठ	<i>śrē-[i]ṣṭha</i> “best”
Secondary suffix	◦तर		◦तम	
शुचि “bright”	शुचितर	<i>śuci-tara</i> “brighter”	शुचितम	<i>śuci-tama</i> “brightest”
प्राच् “forward”	प्राक्तर	<i>prāk-tara</i> “more forward”	प्राक्तम	<i>prāk-tama</i> “most forward”

**6.26: Primary suffixes कृदन्त-s** (some important and useful suffixes)

Some **suffixes** we have **already seen** (6.4: through 6.10:) –

अत्	<b>Present and Future Participles</b> (active)
वस्	<b>Reduplicated Perfect Participle</b> (active)
मान	<b>Present and Future Middle Participles, Present Passive Participle</b>
आन	<b>Present Middle (2<sup>nd</sup> conj.) Participle and (Vedic) Perfect Middle Participle</b>
न इत त	<b>Past Participle</b> (passive)
वत्	<b>Past Active Participle</b> – actually (इ)तवत्
य (इ)तव्य अनीय	<b>Potential Passive Participle</b>
(इ)त्वा य त्व अम्	<b>Indeclinable Participle</b>
(इ)तुम्	<b>Infinitive</b>

**6.26: Primary suffixes कृदन्त-s (cont.)**

<b>अ</b>	<b>Agent/Object adj.</b> and <b>m. subst.;</b> <b>Action nouns</b> , e.g.,
कार	<i>kār-a</i> m. “doer, doing”
सर्ग	<i>sārg-a</i> m. “manifestation” (lit. “what is emitted”)
प्रिय	<i>priy-ā</i> a. “pleasing” (2.67:)
<b>अन्</b>	<b>Agent m. nouns</b> and a few defective n. stems, e.g.,
राजन्	<i>rāj-an</i> m. “king”
अहन्	<i>ah-an</i> n. “day” (3.21.a: and cf. 3.34:)
<b>अन</b>	<b>Action/Agent/Object n. nouns</b> , e.g.,
दर्शन	<i>dārs-ana</i> n. “seeing, eye, sight”
अयन	<i>āy-ana</i> n. “going, course, goal”
<b>अस् इस्</b>	<b>Action/Agent n. nouns</b> , e.g.,
<b>उस्</b>	
वचस्	<i>vāc-as</i> n. “speech”
ज्योतिस्	<i>gyōt-is</i> n. “light”
धनुस्	<i>dhān-us</i> n. “bow”
<b>इ</b>	<b>Action f. nouns; Agent adj.</b> and <b>nouns</b> , and a few n., e.g.,
द्युति	<i>dyut-i</i> f. “brilliance”
महि	<i>māh-i</i> a. “great”
पाणि	<i>pāṇ-i</i> m. “hand”
अक्षि	<i>ākṣ-i</i> n. “eye”
<b>इन्</b>	<b>Agent adj.</b> and <b>m. nouns</b> ; also (usually when root lacks a prefix) “having the habit of–,” e.g.,
संयमिन्	<i>saṃyam-in</i> a. “who exerceises authority”
सेविन्	<i>sev-in</i> a. “who has the habit of serving”
<b>उ</b>	<b>Agent/Object adj.</b> and <b>m. nouns</b> , a few f. and n., e.g.,
तनु	<i>tan-ū</i> a. “thin”
बाहु	<i>bāh-ū</i> m. “arm”
इषु	<i>iṣ-u</i> f. “arrow”
<b>उन्</b>	<b>Action/Agent adj.</b> and <b>m. or n. nouns</b> , e.g.,
धरुण	<i>dhar-ūna</i> a. “supporting,” m. “supporter,” n. “support”
<b>ऊ</b>	<b>Agent/Object fem.</b> of उ above, and a few other f. <b>nouns</b> , e.g.,
तनू	<i>tan-ū</i> f. “body” (grammatically fem., i.e., made of mother nature)
चमू	<i>cam-ū</i> f. “army”

**6.26: Primary suffixes कृदन्त-s (cont.)**

<b>ति</b>	<b>Action f. nouns; Agent/Object nouns, e.g.,</b>		
	जाति	<i>jā-ti</i>	f. “birth” (जा is a conjugational form of √जन् 5.16.4:)
	श्रुति	<i>śru-ti</i>	f. “listening, teaching, ear”
<b>तु</b>	Besides the Infinitive तुम्; a few <b>Agent/Object/Action m. and n. subst., e.g.,</b>		
	हेतु	<i>he-tu</i>	m. “cause”
	ऋतु	<i>ṛ-tu</i>	m. “season”
<b>त्</b>	<b>Agent adj. and m. nouns; names of relationships m. and f., e.g.,</b>		
	कर्त्	<i>kar-tṛ</i>	m. “doer”
	मात्	<i>mā-tṛ</i>	f. “mother”
<b>त्र त्रा</b>	Besides making indeclinables w/ loc. sense 6.19:; expresses the <b>Instrument</b> of means, e.g.,		
	मन्त्र	<i>mān-tra</i>	m. “sacred verse”
	मात्रा	<i>mā-trā</i>	f. “measure”
<b>थ था</b>	<b>Action nouns</b> of all genders, often with concrete sense, e.g.,		
	अर्थ	<i>ār-tha</i>	m. “goal”
	गाथा	<i>gā-thā</i>	f. “song” (गा is a conjugational form of √गै 5.8.8:)
<b>न ना</b>	Besides past participle; <b>Action/Agent/Object adj. and subst., e.g.,</b>		
	कृष्ण	<i>kṛṣ-ṇā</i>	a. “dark”; m. “Lord <i>Kṛṣṇa</i> ”
	वर्ण	<i>vār-ṇa</i>	m. “color”
	तृष्णा	<i>tṛṣ-ṇā</i>	f. “thirst”
<b>नि</b>	<b>Action/Agent/Object m. and f. nouns, e.g.,</b>		
	वह्नि	<i>vāh-ni</i>	m. “fire” (lit. “conveyer”)
	हानि	<i>hā-ni</i>	f. “abandonment”
<b>नु</b>	<b>Action/Agent/Object m. and f. nouns, e.g.,</b>		
	भानु	<i>bhā-nu</i>	m. “light”
	धेनु	<i>dhe-nu</i>	f. “cow”
<b>म</b>	<b>Action m. nouns; Agent/Object m. adj. and subst., e.g.,</b>		
	धर्म	<i>dhār-ma</i>	m. “tradition” (lit. “that which supports”)
	पद्म	<i>pad-ma</i>	m. “lotus”

**6.26: Primary suffixes कृदन्त-s (cont.)**

मन्	<b>Action</b> n., some m., <b>nouns</b> ; a few <b>Agent</b> m. <b>nouns</b> with accent on the suffix, e.g.,
	कर्मन् <i>kār-man</i> n. “action”
	आत्मन् <i>āt-mān</i> m. “self”
	ब्रह्मन् <i>brāh-man</i> n. “Veda,” “reality”; <i>brāh-mān</i> m. “priest,” “Lord <i>Brahmā</i> ”
मि मी	<b>Action/Agent/Object</b> m. and f. <b>nouns</b> , e.g.,
	रश्मि <i>raś-mi</i> m. “ray”
	भूमि <i>bhū-mi</i> f. (or भूमी <i>bhū-mī</i> f.) “earth”
यु	<b>Action/Agent/Object</b> m. <b>nouns</b> , e.g.,
	मृत्यु <i>mṛ-t<sup>a</sup>-yū</i> m. “death”
र	<b>Agent</b> <b>adj.</b> and a few <b>subst.</b> , e.g.,
	उग्र <i>ug-rā</i> a. “terrible”
	इन्द्र <i>ind-ra</i> m. “Lord <i>Indra</i> ”
रु	<b>Agent</b> <b>adj.</b> and n. <b>subst.</b> , e.g.,
	भीरु <i>bhī-ru</i> a. “timid”
	अश्रु <i>aś-ru</i> n. “tear drop”
व	<b>Agent</b> <b>adj.</b> and m. <b>subst.</b> , e.g.,
	सर्व <i>sār-va</i> a. “all”
	अश्व <i>aś-va</i> m. “horse”
वन्	<b>Agent</b> <b>adj.</b> and <b>subst.</b> , e.g.,
	पीवन् <i>pī-vañ</i> a. “fat”
	यज्वन् <i>yāj-vañ</i> m. “worshipper”

a. A त् is sometimes added after a short final vowel before following य् or व्, cf. 6.9: °त्य and also 6.24:.

**6.27: Secondary suffixes तद्धित-s (some important and useful suffixes)**

Some **adverbial suffixes** we have **already seen (6.19)**—

था थ थम्, धा ध ह, व वम्, वत् शस् स्	<b>Instrumental</b> sense
तस् तात्	<b>Ablative</b> sense
अस्, त्रा त्र, दा दानीम् दम्	<b>Locative</b> sense



**6.27: Secondary suffixes तद्धित-s (cont.)**

- अ** Forms **adj.** mostly with initial **वृद्धि** expressing **relation** or **connection**, many of these become **m. subst.** and **n. abstracts**. Adj. take ई in fem., e.g.,  
 राजस *rājas-a* a. “predominately of the रजस् mental disposition”  
 औषध *auśadh[i]<sup>a</sup>-a* n. “food” (lit. “made from plants औषधि”)
- आ** Forms **fem.** of **adjectives**, whose m. n. stem end in **अ**, e.g.,  
 स्वा *sv[a]-ā* f. “one’s own”
- आनी** Forms **fem.** of **names of deities** ending in **अ**, e.g.,  
 इन्द्राणी *indr[a]-āṇī* f. “wife of Lord इन्द्र”
- आयन** Forms **masc. patronymics** with initial **वृद्धि**, e.g.,  
 आश्वलायन *āśval[a]-āyana* m. “descendent of अश्वल”
- इ** Forms **masc. patronymics** with initial **वृद्धि**, e.g.,  
 सौमदत्ति *sauma-datt[a]-i* m. “son of सोमदत्त”
- इन्** Forms **adj.** in sense of **“possessing”** from subst. in **अ**, e.g.,  
 त्यागिन् *tyāg[a]-in* a. “renouncing” (त्याग m. “renunciation”)
- ई** Forms **fem.** of m. stems (adj. or noun) **ending** in **cons., तृ, उ,** and sometimes **अ** (**always when m. stem is formed with initial वृद्धि**), e.g.,  
 योगिनी *yog[a]-in-ī* f. “a woman who follows a dedicated life of योग”  
 पृथ्वी *pr̥thv-ī* f. “earth” (पृथु a. “broad”)  
 राजसी *rājas[a]-ī* f. adj. “predominately of the रजस् mental disposition”
- इन** Forms **adj.** chiefly expressive of **direction**, and from **stems** in **अच् (3.24)**, e.g.,  
 प्राचीन *prāc-īna* a. “eastern” (प्राच् a. “eastward”)
- क** Forms **adj.** and **diminutives**; **added to adj.** and **nouns** often **without changing meaning** (in this sense **also** are accounted the pri. suff. **अक उक** and sec. suff. **अक इक** in the grammar of *Pāṇini*, see also **6.39**); **fem.** derivatives often in **इका**, e.g.,  
 अधिक *adhi-ka* a. “better”  
 अहेतुक *a-haitu-ka* a. “illogical”  
 नायक *nāy-a-ka* m. “leader”  
 पुत्रक *putra-ka* m. “little son”; पुत्रिका *putr[a]-ikā* f. “little daughter”
- तन** Forms **adj.** with **temporal** meaning, e.g.,  
 पुरातन *purā-tana* a. “ancient”

**6.27: Secondary suffixes तद्धित-s (cont.)**

- तम** Besides superlatives; forms **ordinals**, e.g.,  
शततम *śata-tamā* a. “hundredth”
- ता त्व** Forms **abstract subst.** in the sense of “-ness”, ता being fem., त्व being neut., e.g.,  
देवता *devā-tā* f. “deity”  
अमृतत्व *a-mṛta-tvā* n. “immortality”
- त्य** Forms **adj.** and **m.** or **n. nouns from prepositions** and **adverbs**, e.g.,  
नित्य *ni-tya* a. “eternal”  
अपत्य *āpa-tya* n. “offspring”
- थ** Besides adverbs; forms some **ordinals** from cardinals, e.g.,  
चतुर्थ *catuṛ-thā* a. “fourth”
- भ** Forms the **m. names** of some **animals**, e.g.,  
ऋषभ *ṛṣa-bhā* m. “bull,” in cmpd. — “prominent among—”
- म** Forms some **superlatives** mostly from prepositions (see र); and some **ordinals**, e.g.,  
अवम *ava-mā* a. “lowest”  
अधम *adha-ma* a. “lowest” (अधस् in. “below”)  
पञ्चम *pañca[n]<sup>b</sup>-mā* a. “fifth”
- मत्** Forms **adj.** in sense of “**possessing**” from subst. (ex. ending in अ, see इन्), e.g.,  
दीप्तिमत् *dīpti-mat* a. “possessing brilliance, brilliant”
- मय मयी** Forms **adj.** in senses of “**preceding from, preponderance of, consisting of**”, e.g.,  
तेजोमय *tejo-maya* a. “mostly of brilliance, brilliant” (तेजस् n. “brilliance”)
- य** Orig. in many cases “*ia*,” forms **adj.** in the sense of “**relating to,**” **m. patronymics, n. abstracts** – all with वृद्धि; and ordinary **adj. without वृद्धि**; (in these senses also **are** accounted the sec. suff. इय ईय ंय in the grammar of Pāṇini), e.g.,  
ऐश्वर्य *aiśvar[a]-ya* a. “relating to the Lord” (ईश्वर m. “Lord”)  
कार्पण्य *kāraṇ[a]-ya* n. “miserliness” (कृपण m. “miser”)  
मुख्य *mūkh[a]-ya* a. “foremost” (मुख n. “face”)  
इन्द्रिय *indr[a]-i-ya* a. “belonging to Lord *Indra*”; n. “a sense organ”  
अर्थीय *ar-th[a]-ī-ya* a. in cmpd. — “intended for”  
अस्मदीय *asmad-ī-ya* a. “our”  
कौन्तेय *kaunt[ī]-e-ya* m. “son of कुन्ती”

**6.27: Secondary suffixes तद्धित-s (cont.)**

र	Forms <b>comparatives</b> from prepositions (see म); and forms <b>adj.</b> , e.g., अवर <i>áva-ra</i> a. “lower” धीर <i>dhī-ra</i> a. “discerning” (धी f. “thought”)
ल	Forms <b>adj.</b> (sometimes interchangeable with र); and a few m. <b>diminutives</b> , e.g., मधुल <i>madhu-là</i> (and मधुर <i>madhu-ra</i> ) a. “sweet” बहुल <i>bahu-là</i> a. “abundant” वृषल <i>vr̥ṣa-là</i> m. “little man” (वृष m. “[potent] male”)
वत्	Besides adverbial sense of “like” (6.19); forms <b>adj.</b> in sense of “ <b>possessing</b> ,” e.g., ज्ञानवत् <i>jñāna-vat</i> a. “having knowledge”
वन्	Forms <b>adj.</b> and <b>subst.</b> in the sense of “ <b>possessing</b> ,” e.g., मघवन् <i>maghà-van</i> a. “bountiful,” m. an epithet for Lord इन्द्र.
विन्	Forms <b>adj.</b> in the sense of “ <b>possessing</b> ,” e.g., तपस्विन् <i>tapas-vin</i> a. “who has/does prayerful discipline”

- Before secondary **suffixes beginning with a vowel** or **य्** (equivalent to इ), **final अ/आ इ/ई** of stem are regularly **dropped** and **final उ/ऊ** of stem usually takes *guṇa* becoming **अव् (2.71)**.
- Before secondary suffixes, **final न्** of stem is treated variously: **retained, dropped, dropped along with preceding अ, or retained with preceding अ dropped.**
- Occasionally either of the above two rules (a. & b.) may also occur with some primary suffixes.

**6.28: Gender** for many nouns was pointed out in 6.26: & 6.27:, but may be summarized as follows. Generally the stems ending in –

आ ई ऊ	Feminine
अ त् न् स् (अस् masc. only if name of a person)	Masculine or Neuter
इ उ	Any gender

## Nominal Compounds

**6.29: Nominal Compounds.** Two or more words can combine into a single word called a **compound** (समास), lit. “thrown together.” In a समास all the members generally, except the last, show their uninflected stem (some Vedic compounds retain their prior member’s inflection). The **stem** normally is **as before the pāda terminations** (भ्याम्, etc. 3.2.a:), i.e., either the weak or the middle. Additionally, in a sentence, adjectives as 1<sup>st</sup> member in compound do not take on a feminine suffix (०आ ०ई). Only the final member, as an adjective or as an adjectival compound final, would take on a feminine suffix. Between the members in a compound, with a few

Vedic exceptions, **general sandhi rules** apply. Some words as 1<sup>st</sup> or last member of a cmpd. take on a special meaning or form – experience and a dictionary are helpful. For example, sometimes at the end of a compound a stem final न् will drop, an इ or ई will change to अ, or an अ will be added to the end of some consonant ending finals, a final ऊ (→उव) or diphthong (→अव, etc.).

The संस्कृत analysis of the meaning of a समास is called a **विग्रह-वाक्य**. This analysis will break out each member of the compound separately showing its inflected form (or, in commentaries, shows the nominative form of the member with a well known synonym or an explanation followed by a demonstrative pronoun that restates that member in the appropriate case and number), and the order of the breakout of the individual members is generally **from left to right**, as it is in keeping with संस्कृत **prose order** (7.2:). The analysis usually proceeds by **relating two members** of the समास at a time, then taking that pair and relating it to a third member, and so on. For English speakers just starting to learn संस्कृत, since संस्कृत prose order is still new to him or her, it is often helpful to initially start at the back of the compound and work through the pairs from **right to left**, as this generally yields the resulting **English prose order** of the most common form of समास, called तत्पुरुष-समास; the final member also has the case termination for the whole compound which helps place its meaning within the context of the sentence.

Depending on the relationship between these member pairs, समास-s have been categorized by grammarians into three main types and several sub-types, with a forth type distinguished by how the whole समास is employed in a sentence. Several of the names for these समास-s given by grammarians are in fact examples of the समास being categorized. Within a single compound made up of three or more members, different compound types of pair-relationships may be exhibited; the whole compound, however, is categorized by the compound type of its last member pair, i.e., normally the last word or self-contained compound word with the rest of the compound. Often which type of compounding is being employed cannot be determined apart from the context within a sentence. The isolated examples given here assume the most obvious relationship for the pairing.

Mostly because in compounding there is loss of inflection and therefore loss of important syntactical information, which then has to be easily filled in by the listener, compounding is not freely allowed between just any two words in any order in a sentence. There is a pattern of which words and how the words can be joined in the literature, so the grammarians have set down specific rules for forming each of the types of compounds, and even for forming compounds with specific words. Again, since we are here concerned with reading skills, only those compositional rules for compounds which assist recognizing the समास-s or assist in understanding their meanings, are given.

**6.30: Types of समास**

तत्पुरुष – **One member qualifies the other, and a final noun usually determines the gender.**

विभक्ति-तत्पुरुष – **1<sup>st</sup> member is in oblique case relationship with the 2<sup>nd</sup> member.**

नञ्-तत्पुरुष (often pronounced as *nañj-tatpuruṣa*) – **Negative as 1<sup>st</sup> member.**

कर्मधारय – **Both members are in apposition (=समानाधिकरण “reference the same object”).**

द्विगु – **Numeral 1<sup>st</sup> member and cmpd. is not used in naming something.**

प्रादि – **Preposition as 1<sup>st</sup> member, noun or non-verbal adj. is 2<sup>nd</sup> member.**

गति – **Verbal indeclinable as 2<sup>nd</sup> member.**

उपपद – **Where 2<sup>nd</sup> member’s stem formation depends on the 1<sup>st</sup> member.**

बहुव्रीहि – **A substantive तत्पुरुष employed as an adjective in a sentence.**

द्वन्द्व – **Listing of nouns, where the separated members could be conjoined with च, sometimes वा.**

अव्ययीभाव – **Indeclinable 1<sup>st</sup> member and the pair treated like-an-indeclinable (= “अव्ययीभाव”).**

**6.31: Accent in समास-s**

Accent varies a great deal, even for cmpds. of the same type. Here are the most general rules starting with the most numerous accent occurrences–

1. Cmpd. **accent is** that belonging to the **1<sup>st</sup> member** (the 2<sup>nd</sup> member’s accent being dropped), especially–
  - a. Most बहुव्रीहि.
  - b. Most तत्पुरुष cmpds.–
    - With past participle in (इ)त or न as 2<sup>nd</sup> member (∴ as an adjective).
    - Beginning with negative अ० or अन्०, which takes the accent.
2. Cmpd. **accent is** that of **2<sup>nd</sup> member**, especially–
  - a. Cmpds. with verbal noun or adj. as 2<sup>nd</sup> member.
  - b. Cmpds. beginning with द्वि० त्रि० or सु० दुस्०.
3. Cmpd. takes on an **accent** of its own on its **final syllable**–
  - a. Most द्वन्द्व.
  - b. तत्पुरुष with noun as 2<sup>nd</sup> member.
  - c. बहुव्रीहि beginning with negative अ० or अन्०.
4. Cmpd. exceptionally and sporadically take an **altered accent** from that of one of its members.
5. **Both members retain** their own **accent**, usually **1<sup>st</sup> member also retains** its **case term**. (e.g., 6.40: Vedic द्वन्द्व-s).

**6.32: विभक्ति-तत्पुरुष-समास** Oblique case compound

There are six sub-types for the six **oblique cases** (2<sup>nd</sup> through 7<sup>th</sup>).

**Sometimes** the 1<sup>st</sup> member **retains** its **case term.**, e.g., परस्मैपद *parasmai-pada* “word for another.”

At the end of a cmpd. अर्थ m. “goal” often in the acc. (sometimes in dat. or loc.) is employed adverbially meaning “for the sake of, on account of,” e.g., अनुकम्पार्थम् “out of compassion.”

2<sup>nd</sup> The 2<sup>nd</sup> member is often an adj. of a verbal nature, like a participle, e.g., गुणातीतः → गुणान् अतीतः “transcending the constituents of the universe (गुणान्).”

3<sup>rd</sup> मासपूर्वः → मासेन पूर्वः “earlier by a month (मासेन).”

4<sup>th</sup> पादोदकम् → पादाभ्याम् उदकम् “water for the feet (पादाभ्याम्).”

5<sup>th</sup> उभयविभ्रष्टः → उभाभ्यां विभ्रष्टः “fallen from both (उभयाभ्याम्).”

6<sup>th</sup> By far the most common type. तत्पुरुषः → तस्य पुरुषः “his (तस्य) man.”

7<sup>th</sup> मनोगतः → मनसि गतः “arisen in the mind (मनसि).”

**6.33: नञ्-तत्पुरुष-समास** [nañ(j)-tatpuruṣa-samāsa] Negative compound

The 1<sup>st</sup> member is the **negative** particle अ before consonants or अन् before vowels, and rarely न.

अशोच्यः → न शोच्यः “(what is) not to be grieved.”

**6.34: कर्मधारय-समास** Same case compound

Here the 1<sup>st</sup> member is **descriptive of**, or in **apposition to**, the 2<sup>nd</sup> member. The type of analysis can vary if the 1<sup>st</sup> member is an adjective or a noun.

1<sup>st</sup> member is an **adjective**, even with adverbial meaning; rarely, the order of the members is reversed –

उत्तरायणम् → उत्तरं च तदयणं च “northern course (अयणम्)” (both words in समानाधिकरण/same case).

श्वेतरक्तम् → श्वेतं च तं रक्तं च “white and red (रक्तम्),” both members are adj. describing same object.

Two past participles in cmpd. express **consecutive actions**–

सुप्तोत्थितः → पूर्वं सुप्तः पश्चादुत्थितः “(first) asleep (then) awakened (उत्थितः).”

अन्योन्य and परस्पर both adj. meaning “one another” are irregular in that the 1<sup>st</sup> member (अन्यस्, परस्) is a frozen masc. nom. so that the cmpd. in fem. would still be अन्योन्याम्.

महत् “great” as 1<sup>st</sup> member becomes महा, e.g., महाशङ्खः “huge conch.”

At the end of a cmpd. राजन् “king,” अहन् “day” become राज, अह, resp.;

सखि “friend,” रात्रि f. “night” become सख, रात्र n., resp.

**6.34: कर्मधारय-समास** (continued)

**1<sup>st</sup> member** is a **noun** –

राजर्षिः → राजा च स ऋषिश्च “royal sage (ऋषिः),” lit. “He is a king and a sage.”

In **naming** विन्ध्यगिरिः → विन्ध्यः इति गिरिः “*Vindhya* mountain range.”

In **restricting** कर्मबन्धः → कर्म एव बन्धः “bondage which is but कर्मन्”

In **comparisons** जलदश्याम adj. → जलदः इव श्याम “dark as a cloud (जलदः)” (2<sup>nd</sup> member is adj.).

When 2<sup>nd</sup> member is also a noun, the **उपमेय** (the thing compared) is put **before** the **उपमान** (the comparison), e.g.,

ज्ञानदीपः m. → दीपः इव ज्ञानम् “knowledge which is like a lamp (दीपः).”

**Quasi-adjectival** राजविद्या → विद्यानां राजन् “kingly-knowledge” or “king of (all) knowledge”

**Assumed middle** शाकपार्थिवः → शाकप्रियः पार्थिवः “a king (पार्थिवः) (liking/प्रियः) vegetables (शाकानि),” where there is an assumed word, here प्रियः, to connect the 1<sup>st</sup> & 2<sup>nd</sup> member. This dropping of the middle word is called मध्यमपदलोप (“middle-word-dropping”).

**6.35: द्विगु-समास** Numerical compound

द्विगु, lit. “two-cow(s),” is a sub-type of कर्मधारयसमास where the **1<sup>st</sup> member** is a **numeral** and the compd. is **not used in naming** (which then restricts it to a कर्मधारय above). They are generally neuters or feminines in ई **expressing** well known **aggregates** (समाहार-s) and therefore are singular. Hence they are exceptions to the general rule that the final noun of a तत्पुरुषसमास determines the gender of the compound.

त्रिलोकम् → त्रयाणां लोकानां समाहारः “[All] the three worlds (लोकाः m).”

**6.36: प्रादि-समास** Prepositional compound

Where a **preposition** or an indeclinable कु, दुस्, निस् or सु is the **1<sup>st</sup> member** and the **2<sup>nd</sup> member** is a **noun** or **non-verbal adjective** (e.g., प्रतिकृत, since कृत is a pp. adj. from √कृ, is not a प्रादि). When analyzed the preposition is replaced with an appropriate adverb or adjective and the noun may be in any of the cases. When the 2<sup>nd</sup> member noun is analyzed in one of the oblique cases to the adjective replacing the preposition, then the cmpd. naturally becomes an adjective. Some of these adjectival compounds are thus considered to be बहुव्रीहि-s (6.39:) by grammarians for complicated technical reasons, nevertheless the classification of these compounds is trivial since the adjectival meanings of these compounds, no matter which classification, are obviously identical.

Many of the compounded prepositions have gained specific meanings within प्रादिसमास-s, in addition to their normal meanings.

अति	“excess”	परि	“excess”
अधि	“superiority, primary”	प्रति	“opposition”
अभि	“intensive”	वि	“variation”
आ	“somewhat or up to”	सम्	“completeness”
उप	“accessory or secondary”		

प्राचार्यः m. → प्रगतः आचार्यः “eminent teacher (आचार्यः).”

विगुणः a. → गुणेन रहितः “without virtue (गुणेन).”

पर्यध्ययनः a. → अध्ययनाय परिग्लानः “too tired to study (अध्ययनाय).”

**6.37: गति-समास** Indeclinable compound

**Verbal indeclinable** as **2<sup>nd</sup> member**. Mostly certain particles, adverbs (6.13:), onomatopoeias (sound-effect words), and a few nouns (6.14:) compounded with indeclinable participles °कृत्य, °भूय, etc., e.g.,

अलंकृत्य	“adorning”
अस्तंगत्य	“setting”
शुक्लीकृत्य	“turning white”

**6.38: उपपद-समास** Non-independent compound

When the **2<sup>nd</sup> member’s stem formation** only exists when at the end of a cmpd. or compounded only after a certain word (that 1<sup>st</sup> word thus being called the उपपद, lit. “adjoining word”) and is **not found independently**. **Mostly** these are the **bare roots** (6.24:) at end of cmpd., in which case the conjugated or participial form of the root is used in the analysis.

योगस्थः → योगे तिष्ठति इति “one who is steadfast in योग.”

कर्मजः → कर्मभ्यः जातः “arising from actions.”



**6.39: बहुव्रीहि-समास** Adjectival compound

Any of the above varieties of तत्पुरुष-समास-s, including the द्वन्द्व, with a **substantive** (or having a substantive sense) as the 2<sup>nd</sup> member, when employed as an **adjective** in a sentence and **inflected in agreement with a separate word expressed or understood**, is called a बहुव्रीहि, lit. “having much rice.” These compounds often have the sixth case sense of “**having or possessing**” whatever is the meaning of the तत्पुरुष-समास or द्वन्द्व, although the other oblique case senses are also found. When analyzed this sense is usually expressed by the relative pronoun यद् in the appropriate case of the cmpd.

One clue that a cmpd. is a बहुव्रीहि is that the gender of the cmpd. is not the gender of its final subst. (e.g., final fem. आ becomes m.n. अ in cmpd.), otherwise the context has to yield the fact of it being used as an adjective. Like most other compounds, a बहुव्रीहि cmpd. may also be placed in the beginning, middle or end inside of another compound, although these placements are not common.

विभक्ति-तत्पुरुष-s used as a बहुव्रीहि are usually of 6<sup>th</sup> or 7<sup>th</sup> case, and sometimes the word order is reversed (i.e., 2<sup>nd</sup> member is in case relationship to the 1<sup>st</sup> member, cf. 6.30:) –

दीप्तानलार्कद्युतिः → दीप्तानलार्को तयोः इव द्युतिः यस्य सः “whose (यस्य सः) brilliance (द्युति f.) is (like that) of a blazing fire or the sun.”

शस्त्रपाणिः → शस्त्रं पाणौ यस्य सः “having (यस्य सः) a sword in hand (पाणौ 3.29:).”

नञ्-तत्पुरुष-s used as a बहुव्रीहि –

अगतासुः → न गतः असुः यस्य सः “whose life-breath (असु) is not [yet] gone.”

कर्मधारय-s are very commonly used as a बहुव्रीहि –

गतासुः → गतः असुः यस्य सः “whose life-breath is gone (गत).”

कृतनिश्चयः → कृतः निश्चयः येन सः “by whom (येन सः) resolve (निश्चय) is formed.”

प्रादि-s used as a बहुव्रीहि –

विरागः → विगतः रागः यस्मात् सः “from whom (यस्मात् सः) requiring (रागः) is gone.”

**Some compounds** by their own structure and meaning can **only** be बहुव्रीहि-s –

सयज्ञः → यज्ञेन सह यः वर्तते सः “who is (यः सः) with ritual (यज्ञेन),” i.e., “whose duty it is to do ritual.”

**6.39: बहुव्रीहि-समास** (continued)**Peculiarities** of the बहुव्रीहि

A बहुव्रीहि adjective may come to be **used as a substantive** or a **proper name**, e.g.,

सुहृद् *su-hṛd* “good-hearted” becomes m. subst. “friend.”

धृतराष्ट्र *dhṛta-rāṣṭra* “by whom the kingdom is seized” becomes the name of a person.

A बहुव्रीहि with **past participle 1<sup>st</sup> member** is often **used like an in. pt.** or a **loc. absolute** (7.14.1:), e.g.,

त्यक्तनगरः lit. “by whom the city was left” can mean नगरं त्यक्त्वा “having left the city” or

नगरे त्यक्ते “once the city was left.”

A बहुव्रीहि with a कर्मधारय of nouns in **comparison reverses** the **order** of the उपमेय – उपमान (6.34:), e.g.,

कमलपत्राक्षः “whose two eyes are like lotus-petals (कमल-पत्र)” (the order is उपमान – उपमेय).

**At the end** of a बहुव्रीहि –

The words कल्प “manner,” प्राय “chief part” mean **“like, almost” resp.**, e.g.,

अमृतकल्प a. “ambrosia-like”; समाप्तप्राय a. “mostly finished.”

The words पर or परम adj. “highest” used as subst. “the chief thing” mean **“engrossed in,”** e.g.,

स्वर्गपर a. “engrossed in (getting into) heaven,” lit. “having heaven as the ultimate.”

The word मात्रा f. “measure” is used **in the sense of “only,”** e.g.,

निमित्तमात्र a. “as merely an instrument.”

The words आदि n. and प्रभृति f. “beginning” mean **“and the rest”** or **“etcetera,”** e.g.,

शब्दादयः a. pl. “(sense-elements starting with) sound, etc.”; इत्यादि *iti-ādi* a. “...etc.”

The possessive suffixes इन् and (इ)क are sometimes **redundantly added** to the end of a बहुव्रीहि for clarity of meaning or for meter, the later suffix is added especially to unusual finals, e.g.,

अतपस्क *a-tapas-kā* “who has no prayerful discipline.”

**6.40: द्वन्द्व-समास** List compound

**Listing** of two or more **nouns** (rarely adj. or adverbs) connected in sense by “**and**,” sometimes “**or**.”

When expressive of **individuals**, it **takes** the **number of** the **sum** of its members, **du.** or **pl.**, and **gender of** the **last** member e.g., सिद्धयसिद्धी du. → सिद्धिश्च असिद्धिश्च “success and failure,” “success or failure.”

When expressive of an **aggregate** of which some or all members are listed or described, it **takes singular neuter**, e.g.,

पुत्रपौत्रम् → पुत्राश्च पौत्राश्च “children and grandchildren,” i.e., “(all) offspring.”

**Vedic** द्वन्द्व-s retained in later literature may consist of names of deities where the **1<sup>st</sup> member** is a **frozen nom. dual** and separately accented, e.g.,

द्यावापृथिव्यौ *dyāvā-prthivyau* du. nom./voc./acc. → द्यौश्च पृथिवी च “Heaven (द्यावा Vedic du.) and Earth.”

द्यावापृथिव्योः du. gen./loc. → द्यौश्च पृथिवी च तयोः “of Heaven (usually remaining du. nom.) and Earth.”

इन्द्रावरुणौ du. nom./voc./acc. → इन्द्रश्च वरुणश्च “Lord इन्द्र (आ is Vedic du. nom./voc./acc.) and Lord वरुण.”

**मातृ** “mother” and **पितृ** “father” as **1<sup>st</sup> member** of relationship द्वन्द्व assume **sg. nom.** form, e.g.,

पितापुत्रौ *pitā-putrau* → पिता च पुत्रश्च “father and son.”

The **masc. of relation pair** may be used in **dual** to **include** the **female**, e.g.,

पितरौ “parents,” भ्रातरौ “brother (भ्रातृ) and sister” – these forms are analyzed like द्वन्द्व-समास-s.

**6.41: अव्ययीभाव-समास** Indeclinable-like compound

Where the **1<sup>st</sup> member** is usually an **indeclinable** (अव्यय), the **2<sup>nd</sup> member** is a **noun**, and the **cmpd.** is in the **neuter sg. nom.** and treated “like an **indeclinable**” (अव्ययीभाव), e.g.,

अधिहरि	<i>adhi-hari</i>	“in Lord <i>Hari</i> ”
अन्तर्गिरि	<i>antar-giri</i>	“in a mountain”
उपकृष्णम्	<i>upa-kṛṣṇam</i>	“near Lord <i>Kṛṣṇa</i> ”
निर्जनम्	<i>nir-janam</i>	“without people,” i.e., “in a quiet place”
यावज्जीवम्	<i>yāvaj-jīvam</i> (2.45):	“while alive”



# Sanskrit Grammar – 7

## Syntax

**7.1: Forming words into sentences.** Due in large part to the medium of oral transmission and the importance placed on memorizing texts, the संस्कृत literature is often in verse form. This brings the charm to the language, as well as the challenge to the student of the language. As much of the syntax is built into the sense of the inflections of the words themselves, a comparatively great freedom is allowed the author to arrange the order of the words to best fit the harmony of the sounds and meter of a verse. Additionally, there is a rich store of vocabulary and technical expressions—developed over thousands of years and addressed to a very savvy audience able to understand the author’s nuances and allusions. So understanding these texts requires a methodical approach, of which not just vocabulary but also syntax plays a crucial role.

### 7.2: संस्कृत अन्वय

To properly understand a verse, the student should reorder the words into written संस्कृत prose order, called अन्वय. The following is the typical अन्वय of a संस्कृत prose sentence.

**1–Vocatives** – The first vocative, or another word, heading a sentence should be accented (4.3:).

**2–Relative clause** – A correlative word heads the clause, which follows the same order as a main clause.

**3–Connective to previous sentence** – If enclitic, it follows first non-enclitic word of the sentence or clause.

#### Main clause

**4–Correlative**, if employed, heads the clause.

#### Subject

**5–Subject pronoun.**

**6–Subject adjective** – Including noun in genitive case related to the subject noun.

**7–Subject noun (or passive voice Agent in instrumental).**

#### Predicate

**8–Predicate pronoun.**

**Predicate adjective/noun (7.7.1:)** – May proceed the subject if the copula “is” is omitted.

Or

**9–Adjective of the predicate object** – And nouns in oblique cases related to the predicate object.

**Predicate object (or passive voice object in nom.)** – Indirect-obj. then direct-obj.

**10–Adverb** – Sometimes (including interrogatives) placed at or near the beginning of the sentence.

**11–Verb.**

**7.2: संस्कृत अन्वय** (continued)**For Example** (using the English words in the *Samṣkrta* order, to better show the ordering)

English → “The subject is a predicate-adjective.”

*Samṣkrta* → “Predicate-adjective<sup>7</sup> subject<sup>6</sup> [is].”English → “And, *Subu*, that smart boy studies his *Samṣkrta* lessons thoroughly.”*Samṣkrta* → “*Subu*<sup>1</sup>, that<sup>5</sup> and<sup>3</sup> smart<sup>6</sup> boy<sup>7</sup> his *Samṣkrta* lessons<sup>9</sup> thoroughly<sup>10</sup> studies<sup>11</sup>.”

English → “The cat will eat the food, if the door is closed.”

*Samṣkrta* → “If door is closed<sup>2</sup>, cat<sup>7</sup> food<sup>9</sup> will eat<sup>11</sup>.”

English → “The food was eaten by the cat.”

*Samṣkrta* → “By cat<sup>7</sup> food<sup>9</sup> was eaten<sup>11</sup>.” If converted to active voice, “Cat<sup>7</sup> food<sup>9</sup> eats<sup>11</sup>.”English → “He gives two cows (direct object) to the *Brāhmaṇa* (indirect object).”*Samṣkrta* → “To *Brāhmaṇa*<sup>9</sup> two cows<sup>9</sup> [he] gives<sup>11</sup>.”

- A word or phrase the author wishes to emphasize is often placed at the beginning of the sentence, or in a long sentence even at the end. The above order is only the most prevalent in occurrence. An author’s style, harmony of sounds, and word emphasis will vary this order. In giving the अन्वय of verses in the *Aruna Coursebook*, the above order is generally followed, unless the meaning is better brought out in a modified order.
- If the subject is a pronoun it may not be employed since its indication of 1<sup>st</sup> 2<sup>nd</sup> or 3<sup>rd</sup> person and the number, is inherent and understood in the finite verb form.
- The copula अस्ति “is,” unless the tense or mood has to be expressed, is generally omitted. When omitted, the predicate adjective or noun often precedes the subject, e.g., “cold [is] the night.” If what is being predicated bears any emphasis, then the verb भवति “is” is actually used, instead of an omitted अस्ति.

A common complaint from native English language students is why not directly reorder the संस्कृत words into English prose order, since that is the end result they want and the संस्कृत prose order seems too foreign to be of much help at this struggling time. The answer is—what first looks like a shortcut now, will severely stunt one’s progress from now on. Progress comes when the student can glimpse the meaning of the verse **as one reads it**. Even संस्कृत verse is often close to संस्कृत prose order. Usually there is also a संस्कृत commentary available that will help tremendously. But that commentary will be in prose order, so one will have to struggle reordering each of its sentences to eventually understand the original verse. The lesson, then, is to bear with it. संस्कृत अन्वय will pay-off in short order. It is also the order of all my lesson sentences in the *Aruna Coursebook*, so the student is going to get beat up with it anyway. As we work our way through those lessons, think of the master *Star Wars*<sup>TM</sup> character Yoda (the संस्कृत word for *warrior* is योध, in our case, a Sanskrit warrior) whispering, “Backwards talking I now am.”

In the syntax charts of this chapter, the exemplified संस्कृत words in parentheses are translated by underlined words.

**7.3: The Article**

1. There is no indefinite article “a” or definite article “the” in संस्कृत. **When translating**, these **may be freely added** to render a flow to the English sentence.
2. In संस्कृत the sense of the indefinite article “a” may be rendered by एक “one” or कश्चिद् “some one” in some contexts. Similarly a demonstrative pronoun, when used with its referent may be rendered by the definite article “the,” e.g., “the sound (सः शब्दः)”

**7.4: Number (वचनम्)**

1. **Collective words** have a plural meaning whether inflected in **sg.** or **pl.**, e.g., लोकः sg. and लोकाः pl. can both mean either “the world (of people)” or “people.”
2. A **masc. du.** may express a **male** and **female** of the same class, e.g., “parents (पितरौ 6.40:).”
3. **Plural** is sometimes applied to a single person (or even his/her two feet) **as** a mark of **respect**, e.g., “Thus says the revered teacher Śamkara (इति श्रीशंकराचार्याः m. pl.).”
4. **Plural** is sometimes applied to the speaker, **like** the English **royal “we,”** e.g., “We (= I or we) do not know (न विद्मः 1<sup>st</sup> pl.) which of the two is better for us.”
5. The **name** of a **country** or **state** within India is inflected in **plural**, being really the name of its people. In the singular, the name of the people often denotes the king of the country.
6. **Some nouns**, or specific senses of nouns, are used **only** in the **plural**, e.g., आपः f. “water” (3.16:), वर्षाः f. “the rainy season,” दाराः m. “wife,” पितारः m. (lit. “fathers”) when it means “ancestors.”

**7.5: Agreement**

Adjectives and pronouns take the same gender, number and case as their expressed or understood referent substantive. The rules of agreement for all declined and conjugated words in person, gender, number and case are in general the same as in English, except for the following—

1. **When** a du. or pl. **verb** refers to **two** or **more** different **persons** (1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup>), the **1<sup>st</sup> person verb is preferred to the 2<sup>nd</sup> or 3<sup>rd</sup>**, and the **2<sup>nd</sup> person to the 3<sup>rd</sup>**, e.g., “You and I go (गच्छामः 1<sup>st</sup> du.).”
- 2.a. **When** a du. or pl. **adjective** refers to **two** or **more** different **genders**, the **masc.** is **preferred with m.** and **f.** substantives, and **neut.** is **preferred with n.** and either **m.** or **f.** substantives (sometimes this neuter is in singular in this situation).
- b. Occasionally an adj. or predicate takes the **actual gender of the members** that the adj. or predicate indicates, **instead** of the **grammatical gender** of the substantive word, e.g., “Thinking (m.) of you, the subjects (*grammatically fem, but actually mostly the men*) have taken to fasting.”
- c. A **participle** used in place of a finite verb, which should agree with the subject, instead **may take the gender of its object if in close proximity** with it within the *Saṃskṛta* sentence, e.g., “You (m. subj.) have become (जातम् n. pt.) my friend (मित्रम् n. object)” (*where जातम् agrees with मित्रम्*).

**7.5: Agreement** (continued)

- 3.a. A **collective noun in sg.** (like “people/लोकः”) takes a **verb in sg.** When there are multiple subjects, occasionally the **verb** only **agrees** in number (sg. or du.) with the **nearest subject**.
- b. Similarly, the **verb** may **agree by proximity** to a **predicate noun**, instead of the subject, e.g., “These seven constituent parts (pl. subj.) are said (उच्यते sg.) to form the entire kingdom (समस्तं राज्यम् sg. pred. noun)” (where उच्यते follows समस्तं राज्यम्).
4. An **adj.** by construction or by meaning can and is frequently **employed as a substantive** – especially as neuter abstracts and collectives. Some of these words or compounds have only a substantive application, e.g., स्थूलम् “the best of chariots” (where the final member is an adj.) becomes, in this case, a masc. gender noun appropriate to the masc. gender “chariot/रथ.”

**7.6: Pronouns****A. Personal Pronouns**

Due to the explicit nature of संस्कृत verb inflections with 1<sup>st</sup> and 2<sup>nd</sup> persons, personal pronouns are far less employed than in English.

1. भवान् “your Honor,” the **polite form** of त्वम् “you,” takes the verb in **3<sup>rd</sup> person**. The plural form भवन्तः (fem. भवत्यः) frequently has a singular sense (7.4.3:).

**B. Demonstrative Pronouns**

Like for personal pronouns, the demonstrative pronouns are often not employed as the subject of a sentence, unless required for clarity, emphasis, or meter.

1. एतद् and इदम् refer to what is **near** or present (= “this”) (4.4:), एतद् being **more emphatic** than the other. Both may be employed agreeing with a subject and a verb in 1<sup>st</sup> or 3<sup>rd</sup> sg. in the sense of “**here**,” e.g., “here (एषः m. nom.) a devotee stands.”
- 2.a. तद् and अदस् refer to what is **remote** or absent (= “that”), तद् being **more emphatic** than the other. तद् has the following special uses—
  - b. As the **correlative** in a variety of case relationships to an preceding correlative, e.g., यद्...तद्... “which..., that one...,” यद्...तस्य... “which...,of that one...” These pronouns in neut. sg. nom. may also be used adverbially and as conjunctions, e.g., “Because (यद्) were it not for Me, then (तद्) there would be no moveable or immovable being.” Either of the correlatives may be assumed in the context.
  - c. With the sense of “**the well-known**.”
  - d. With the sense of “**the aforesaid**,” thus also with the sense of the definite article “**the**” (7.3.2:).
  - e. तद्, along with the relative pronoun यद्, (and even nouns, adjectives and particles) **when repeated** refers to an **indefinite variety** of referents or has a distributive sense, e.g., “By various (तैः तैः) desires,” “whoever (यः यः) be the devotee,” “the objects of each of the senses (इन्द्रियस्य इन्द्रियस्य).”
  - f. तद्, with different pronouns in the same case may express “**this/that very same**,” e.g., “That very same (सः एव अयम्) group of beings.” “This I (सः अहम्).”



**7.6: Pronouns** (continued)**C. Possessive Pronouns**

These (4.15:) are not often used, since the genitive of the personal pronouns is more often employed or is understood from the context, e.g., “with [my] mind overcome by miserliness.”

**7.7: Nominative Case**

In **active construction**, the **agent** of the verbal action usually is **in nom.**

In **passive construction**, the **agent** is commonly **in inst.**, and the **object of the action in nom.**, e.g.,

“The constituents of nature (गुणैः inst.) perform action (कर्म nom.)” (lit. “by the constituents of nature is performed action”).

The passive is employed so frequently in संस्कृत that the translator usually must convert it to active for the translation to have the proper flow in the English of today, given its current aversion for the passive.

1. The nom. also denotes the **predicate adjective/noun** with verbs expressing equation, such as “is, becomes, seems, appears,” and with the passive of verbs of calling, considering, making, etc., e.g., “He is called one whose conduct is useless (मिथ्या-आचारः).”
2. The **nom. followed by इति** may be used in place of the acc. with verbs of calling, knowing, etc., e.g., “That one (acc.) they call ksetrajña (क्षेत्रज्ञः इति nom.).”
3. A substantive used alone and not in a Sanskrit phrase, such as a literary title, is put in the nom.

**7.8: Accusative Case**

Denotes the **direct object** (and objective complement) **of transitive verbs** (including those verbs as **participles**) – “to.” It also expresses–

1. **Goal of verbs of motion**, e.g., “the waters enter the ocean (समुद्रम्).”
2. Verbs of **going** may be used **with an abstract substantive in acc.** expressed in English by either an intransitive verbal expression or “to become” the corresponding adj., e.g., “They are completely deluded / become completely deluded (सम्मोहं यान्ति lit. ‘go to complete delusion’).”
3. **Length of time or space**, e.g., “He learns for a month (मासम्).”
4. **Object of desiderative adj.** in ०सु 5.41:, e.g., “For those desiring to attain contemplation (योगम्).”
5. **Object of adj., or even an intransitive verb, with a prefix** such as अनु, etc., e.g., “Surrendered (प्र-पन्नम्) to You (त्वाम्).”
6. **Cognate object of intransitive verbs**, e.g., “May he rain (i.e., grant) all desires (सर्वान् कामान्).”
7. For **intransitive verbs**, the primitive’s subject becomes the **direct object in the causative**, e.g., “Devadatta (देवदत्तः) sleeps” → “Yajñadatta puts Devadatta (देवदत्तम्) to sleep.”
8. **Adverbial sense of an adjective** (always neut. sg.), e.g., “ever (नित्यम्) indestructible.”

**7.8.A: Double Accusative**

The **indirect object** also can be **in accusative** (optionally in dative) **for** –

1. **Transitive verbs expressing an object** (usually a person) **“indirectly” affected by the action of the verb**, such as those expressing calling, considering, knowing, choosing, speaking, asking, instructing, winning, bringing, leading, etc., e.g.,  
 “Who thinks this (एनम् indirect obj.) (to be) a killer (हन्तारम् direct obj.)”  
 “He spoke these words (इदं वाक्यम् direct obj.) to him (तम् indirect obj.)”  
 “Having won the kingdom (राज्यम् direct obj.) from Nala (नलम् indirect obj. of √जि win/defeat).”
- 2.a. **Causative of transitive verbs**, e.g., “he caused Rāma (रामम्) to learn the Veda (वेदम्).”  
 If stress is laid on the **agent** (the **direct object**), it **may be** put in **inst.**, e.g.,  
 “The king should cause her (ताम् acc.) to be devoured by dogs (श्वभिः inst.)”  
*instead of* “...cause the dogs (शुनः acc. 3.21:) to devour her.” **Except** –
- b. **When the causative sense** of a verbal form has **faded**, the **dat.** or **gen.** of the **agent** (the **direct object**) is used instead of the acc. This is generally the case with दर्शय “show” (lit. “cause to see”) and श्रावय “tell” (lit. “cause to hear”), and always with वेदय “make known or tell” (lit. “cause to know”), e.g.,  
 “Please show yourself (आत्मानम् acc.) to me (मे dat./gen.)”
- c. **In the passive causative construction**, the **agent** (**direct object**) may become the **nom.**, the **object** (**indirect object**) remains **acc.**, e.g.,  
 “Rāma (रामः nom.) **is caused to learn** (i.e., **is taught**) (अध्याप्यते) the Veda (वेदम् acc.)”  
**Otherwise**, the **agent** is put **in the inst.** and the **indirect object** put **in the nom.**, e.g.,  
 “The Veda (वेदः nom.) **is caused to be learned** (अध्याप्यते) by Rāma (रामेण inst.)”

**7.9: Instrumental Case**

Denotes the **agent** (**in passive construction**—verbal and participial), the **instrument** or **means**, or the **concomitant** – **“by”** or **“with”** which an action is performed, e.g.,

“Like fire (अग्निः nom.) is covered by smoke (धूमेन inst.)” (i.e., “like smoke covers fire”).

“How will I fight with arrows (इषुभिः).”

“He who converses with a friend (मित्रेण).” It also may express-

1. **Reason**: “by, by reason of, on account of,” e.g., “or even out of friendship (प्रणयेन).”
2. **Accordance**: “by, as, in conformity with,” e.g., “by birth (जात्या).” Especially abstract nouns in instrumental, e.g., “This योग which you have talked about as [the vision of] sameness (साम्येन).”
3. **Price**: “with, for, at the price of,” e.g., “A book sold for a hundred rupees (रूपकशतेन).”
4. **Time** within which anything is done: “after, within, in,” e.g.,  
 “After a long time (महता कालेन) it has been lost.”

**7.9: Instrumental Case (cont.)**

5. **Way, vehicle**, or part of the body by which motion is effected, e.g.,  
 “In what direction (कतमेन मार्गेण) have the crows disappeared?”  
 “You will cross over by the raft that is knowledge (ज्ञान-पुवेन).”  
 “He carried the dog on his shoulder (स्कन्धेन).”
6. **“In respect of,”** “with regard to” **with words** implying **superiority, inferiority** or defectiveness, e.g.,  
 “You excel your ancestors (पूर्वात् abl.) in that (तया inst. –devotion).” “Blind of eye (अश्रणा).”
7. **“of”** or **“with”** **with words** meaning **need** or **use** – अर्थ or प्रयोजन with interrrogative or negative, or with interrogative pronoun किम् meaning “what is (the use of, gained by)?”, e.g., “What (किम्) is (the use of) wealth (धनेन).”  
 Similarly is the use of कृतम् “done” (= “away with”) and अलम् “enough of,” e.g.,  
 “Away (कृतम्) with rising (उत्थानेन)” (i.e., “please do not rise”).
8. **Certain intransitive verbs govern the inst.** with the sense of **“with, at, of, by,”** such as verbs of rejoicing, laughing, being pleased, satisfied, astonished, ashamed, disgusted, boasting, swearing oath, and वयज् “offer,” e.g.,  
 “A person is satisfied even with very little (स्वल्पेन).”  
 “He laughed at it (तेन).”  
 “I swear by Bharata (भरतेन) and myself (आत्मना).”  
 “They sacrifice with rituals that are in name only (नाम-यज्ञैः).”
9. The **concomitant** in inst. is **often followed by** the adverb सह, साकम्, सार्धम् or समम् meaning **“with”** (even when separation or antagonism is implied), e.g.,  
 “Sons of *Dhrtarāṣṭra* along with the host of world rulers (अवनि-पाल-सङ्घैः सह) enter into You.”  
 “With whom (कैः सह) I should fight.”  
 The following senses are also applied–
10. To express the **accompanying circumstances** or the **manner** in which an action is done, e.g.,  
 “Along with [performing their] duties (कर्मणा), King *Janaka* and others attained freedom.”
11. **With passive** of verbs or participles expressing **accompanying, joining, endowing, possessing, and the opposite**, e.g., “Endowed with trust (श्रद्धया).” “Bereft of life (प्राणैः).”
12. **With adj.** expressing **identity, equality** or **likeness**, such as सम, समान, सदृश or तुल्य, e.g.,  
 “Purifier equal to knowledge (ज्ञानेन).” The genitive is also used with these adjectives.
13. **Expressing** the sense of the **locative**, e.g., “Dwells in beings (भूतैः)” (मु०उ०२.१.९).
14. Some adj. and nouns in sg. inst. take **adverbial** sense, e.g., “That in brief (समासेन) listen to Me.”

**7.10: Dative Case**

Denotes the **indirect object** (generally a person) or the **purpose** of an action – “**to**” or “**for**.”

**A.** The dative of the indirect object is used–

1. **With certain transitive verbs** (besides acc. 7.8.A:), w/wo a direct object, such as those verbs expressing giving, telling, promising, showing, sending, casting, etc., e.g.,  
“I give to you (ते dat.) an extraordinary vision.” “I taught this to Vivasvān (विवस्वते).”
2. **With certain intransitive verbs** (esp. without a prefix cf. 7.8.5:) meaning to please, desire, be angry with, injure, etc., e.g., “It pleases me (महाम्).” “He is angry at his servant (किङ्कराय).”
3. With words of **salutation**, e.g., “Let (my) salutation be unto You (ते dat.).”

**B.** The **dative of purpose** expresses the end for which an action is done, often equivalent to an infinitive, e.g., “Thus prepare for battle (= to do battle) (युद्धाय).”

This dative is especially taken by **verbs meaning–**

1. “**(be fit) for, (tend or conduce) to,**” e.g., “that one is fit for freedom (अ-मृतत्वाय).”
  - a. **अस्** and **भू** also are used in the same way, but are often omitted, e.g.,  
“I appear (सम्भवामि) for the protection (परित्राणाय) of those committed to *Dharma*.”
2. “**(be able, begin, strive, resolve, order, appoint) to,**” e.g., “Thus resolve to fight (युद्धाय).”
  - a. **With the adverb अल्म्** “sufficient” it is used in the sense of “be able to cope with, be a match for,” e.g., “*Hari* is a match for the demons (दैत्येभ्यः अल्म्).”

**7.11: Ablative Case**

Denotes the **starting point** (in terms of **place, direction** or **time**) or **source, from which** anything proceeds or is separated – “**from,**” e.g.,

“[The bow] slips from (my) hand (हस्तात्).”

“The mountain [is to the] east of the village (ग्रामात्).”

“Who is able to withstand the force born of [binding] desire and anger before (प्राक् 6.16:) release from the body (शरीर-विमोक्षात्).”

“From [thwarted] desire (कामात्) arises anger.”

“One is freed from bondage (बन्धात्).”

Connected to these meanings are-

1. **Cause, reason** or **motive** (masc. & neut. only) rendered by the phrase “on account of, because of, through, by or from,” e.g., “A person does not gain actionlessness by not undertaking (अन्-आरम्भात्) action.” The inst. is also employed in this sense 7.9.1:, which allows the fem. This use of the abl. **with abstract neuter nouns in** ऽत्त्व (whereas, ऽत्ता, being fem., takes inst.) is especially common as statement of logic—often with the possessor, agent or object that the logical statement is about in genitive (7.12:), e.g., “Since [it (अस्य) is] beginningless (अन्-आदित्वात्) and since [it is] without attributes (निर्-गुणत्वात्), this (अयम्) changeless, limitless I, though obtaining in the body, does not do action.”
2. **Comparison**—
  - a. **With comparatives** or words having a comparative meaning, e.g., “Action is far inferior to buddhi-yoga (sameness of attitude) (बुद्धि-योगात्).” “Since action is superior to inaction (अ-कर्मणः).” Even **with positives** (**adjectives** or **adverbs** from which a comparative could be made), e.g., “A wife is dear (वल्लभा nom.) even (in comparison with) the whole world (सर्वलोकात्).”
  - b. **With** words meaning “**other** or **different,**” e.g., “When the seer sees accordingly [to the teaching] that there is not a doer other than the constituents of nature (गुणेभ्यः) and knows [oneself] as beyond the constituents of nature (गुणेभ्यः), then that one attains My nature [called मोक्ष].”
  - c. Allied to the comparative abl. is that used **with multiplicative** words like “double,” “triple,” etc., e.g., “A fine five times (in comparison with) the value (मूल्यात्).”
3. Some adj. and nouns in sg. abl. take **adverbial** sense, e.g., “For them whose mind is absorbed in Me, I become before long (न-चिरात्) [their] liberator from the ocean that is *samsāra*.”

**7.12: Genitive Case**

**Qualifies (like a quasi-adjective) another substantive as belonging to or connected with it**, and is generally expressed by the preposition “**of**” or “**for**.” A substantive in gen. thus can **indicate** the **possessor**, the **agent** or even the **object** of another substantive, as well as indicate a **partitive** sense, e.g.,

“Leaders of my army (मम सैन्यस्य).”

“Those who do not follow this teaching of Mine (मे i.e., by Me).”

“By supposing (it was) she (तस्याः).”

“I am the letter अ among letters of the alphabet (अक्षराणाम्).”

Additionally –

**1. With certain verbs.**

**a.** In the **possessive** sense with अस् भू “be,” विद्यते “exists,” e.g., “The unreal has (असतः gen.) no (न विद्यते) being, the real has (सतः) no (न विद्यते) non-being.” The verb “be” may also be assumed in the context, e.g., “Of what has (यस्य) (all) beings within it.”

**b.** In the **objective** sense with the intransitive sense of certain verbs such as “have power over, have mercy on, remember about, have trust in, speak of,” etc., e.g., “I am not lost to him (तस्य).”

**c.** As the **indirect object** (instead of through the dat.) with verbs of giving, telling, showing, pleasing, etc., e.g., “I have showed to you (तव).” “Does he please you (तव).”

**e.** In the sense of **agent** (instead of through the inst.) with verbs meaning “be filled or satisfied,” e.g., “Fire is not satiated with logs (काष्ठानाम्).”

So also with the pp. पूर्ण meaning “full of” (gen.), or “filled with” (inst.).

**2. With certain adjectives.**

**a.** In the **objective** sense with adj. derived from transitive verbs, e.g., “Even the gods are always desirous of seeing (दर्शन-काङ्क्षिणः) this form (अस्य रूपस्य).”

**b.** In the sense of “**connected with**” with adj. meaning “dependent on, belonging or attached to, dear to, acquainted with, like or equal to,” etc., e.g.,

“Because I am totally beloved to the one who knows [Me] (ज्ञानिनः) and that one is beloved to Me (मम).”

“What is to be known is about [enjoined] action (कर्मणः), about prohibited action (वि-कर्मणः) and about inaction (अ-कर्मणः).”

“similar to that brilliance (तस्य भासः gen. of भास्).”

**3. With passive participles in the sense of the agent–**

**a.** With **past participle (passive) having a present tense sense**, formed from roots meaning “think, know, worship,” etc., e.g., “That is considered by me (मम).”

**b.** With **potential ps. pt. 6.8:** (also inst.7.9:), e.g., “*Hari* should be worshipped by me (मम).”

**4. With adverbs of direction in ँत्स् (cf. 6.16: Genitive) or sometimes in inst. एन्, e.g.,**

“To the south (दक्षिणतः) of the village (ग्रामस्य).” “To the north (उत्तरेण) of this (अस्य).”

**7.12: Genitive Case** (continued)

5. The **genitive of time** is used in the following ways–
  - a. With **multiplicatives** (4.27:) or other numerals similarly used, expressing **how often** anything is **repeated** within a stated period, e.g.,  
 “He should offer the funeral rite three times a year (त्रिर्-अब्धस्य).”  
 “A *Brāhmaṇa* should perform at least one (एकम्) severe penance a year (संवत्सरस्य).”
  - b. In the sense of **“after”** when a word denoting time is put in the gen. (also the abl.), e.g.,  
 “After some days (कतिपय-अहस्य).”  
 “After a long time (चिरस्य कालस्य)” (चिरस्य is similarly used alone).
  - c. In the sense of **“since”** when a noun and past participle in the gen. accompanies an expression of time (cf. 7.14.2:), e.g., “Today is the tenth month since [our] father died (तातस्य उपरतस्य).”
6. **Two genitives** may express an **option** or a **difference between** them, e.g.,  
 “I want to know distinctly the truth of *sannyāsa* and *tyāga* (सन्न्यासस्य त्यागस्य च).”  
 “This is the only difference (between) the long-lived [you] and *Indra* (आयुष्मतः शतक्रतोश्च).”

**7.13: Locative Case**

Denotes the **place** where an **action occurs**, expressed by **“in, at, on, among, by, with, near,”** or, **with verbs of motion**, (similar to acc. & dat.) the **place** where an **action is directed**, expressed by **“into”** and **“upon,”** e.g.,

“How will I fight in battle (सङ्घाते).” “Like a collection of gems on a thread (सूत्रे).”

“Why do You compel me into [this] gruesome action (घोरे कर्मणि).”

1. The following are **related to** expressing the **place where** an **action occurs**.
  - a. The **partitive sense** (cf. gen. 7.12:), e.g., “The one who can see inaction (=actionlessness) in action and action in inaction (=not doing one’s duty), that one is wise among people (मनुष्येषु).”
  - b. The **person “with”** whom one dwells or stays, e.g., “He lives with [his] teacher (गुरौ).”
  - c. To express **“abides by”** or **“complies with”** when used **with verbs** meaning **“stands”** or **“lives,”** e.g.,  
 “For the one who has not [mastered] oneself, oneself alone would remain as an enemy (शत्रुत्वे वर्तेत lit. ‘would abide by the nature of an enemy’).”  
 “Remains firm in [one’s] vow of seeking *brahman* (ब्रह्म-चारि-व्रते).”
  - d. The **effect “of”** a **cause**, e.g., “*Prakṛti* is said to be the cause of the origination of the physical body and [its] instruments (कार्य-करण-कर्तृत्वे).”
  - e. In **objective sense** with verbs expressing seizing, fastening, relying on or trusting, etc., e.g.,  
 “Nor attached to auspicious [action] (कुशले).” “He trusts in his enemies (शत्रुषु).”

**7.13.1: Locative Case** (cont.)

f. To express **“in connection with”** (cf. gen. 7.12.2.b:) when used with adj. meaning “acquainted with or skilled in,” e.g., “One learned in grammar (व्याकरण).”

g. A **figurative location**, such as a quality in a person or thing, e.g.,  
“There is as much usefulness in all the वेद-s (सर्वेषु वेदेषु).”

Related to this, the loc. may be used to express **“in the sense of,”** e.g., “The [word] सत् is [used] in (the sense of) being existent (सद्भावे) and in (the sense of) being good (साधुभावे).”

h. The **time** or **circumstance** an action takes place, e.g., “Being firm in this, even just at the moment of death (अन्त-काले), one attains liberation called *brahman*.” “I appear in every yuga (cyclic age) (युगे युगे).” “In [such] a crisis (विषमे) from where did this despair come.” “There being clarity (प्रसादे), there comes the destruction of all one’s sorrows.”

In the last example, if the substantive in loc. were accompanied by a predicate participle in loc., it would be a locative absolute (7.14.1.a:).

i. The **distance** at which anything takes place, e.g.,

“The great sage lives (a distance of) a vojana (9 miles) and a half (अर्ध-योजने) from here.”

2. The following are **related** to expressing the **place where** an **action** is **directed**.

a. The **aim of an action** with words expressing striving after, wishing for, choosing, enjoining, being able or fit for, etc., e.g., “Nor do I have longing towards the result of action (कर्म-फले).”

“If you are incapable even in [this] continued practice (अभ्यासे).”

A predicative loc. by itself is capable of **expressing fitness**, e.g., “Sovereignty (befits) a person who is endowed with justice, sacrifice and valor (पुरुषे नय-त्याग-शौर्य-सम्पन्ने).”

The loc. is sometimes used **with verbs** that do **not** in themselves **imply** an **aim, to express** the **object gained as the result of an action**, e.g., “They argue over a piece of land (क्षेत्रे).”

b. The **reference of an action** (grammatically, knowing is also considered an action), rendered as “about, relating to or regarding,” e.g., “This wisdom regarding knowledge [of reality] (साङ्गचे).”

c. In **objective sense** (cf. gen. 7.12.2.b:) **with nouns** expressing desire, devotion, regard, friendship, confidence, compassion, etc. and their opposites, e.g.,

“A commitment towards acts of worship, prayerful discipline and charity (यज्ञे तपसि दाने च).”

“Unswerving devotion in Me (मयि) through a *yoga* (vision of identity) in which there is no other.”

d. Similarly **with adj.** or **pp.** meaning “fond of, devoted to,” etc. and their opposites, e.g.,

“Attached to result(s) (फले) by the pressure of requirements, that one is bound.”

e. The **indirect object** (cf. dat., gen.) of verbs of giving, etc., e.g., “Is given to a worthy person (पात्रे).”

3. Some adj. and nouns in sg. loc. take **adverbial** sense, e.g., “They stand before (प्रमुखे) [us].”



### 7.14: Absolute Construction

In संस्कृत, an **absolute construction** is a **clause syntactically independent of the main clause** of a sentence, **where both the subject and the predicate of the clause are put usually in loc. or sometimes in gen. case.** Those participial phrases in loc. or gen. are considered absolute constructions only when they do not express a normal locative or genitive relationship with any substantive or adjective in the main clause or its verb, and the subject (in loc. or gen.) of the participial clause is different from the main clause's subject. The **predicate** is **normally** a past or present **participle**, although it may be an adj. or even a predicatively used substantive.

#### 7.14.1: Locative Absolute

The locative absolute **expresses** (like in 7.13.1.h:) the **time** or **circumstance** when the action of the main clause takes place, **plus** it may express a contextual **causal, conditional** or **concessive** sense rendered by “since, if, although, in spite of,” etc. e.g.,

“The [self] is not destroyed when the body is being destroyed (शरीरे हन्यमाने).”

“Having enjoyed that vast world [called] heaven, when [their] karmic merit is spent (पुण्ये क्षीणे), they [re-]enter the world of mortals.”

- a. The **pr. pt. सत्** “being” is frequently **omitted** (i.e., is to be understood). Whether considered an absolute construction or simply falling under 7.13.1.h:, it has no effect on the meaning either way, e.g.,  
“When there is clarity (प्रसादे), there comes the destruction of all one's sorrows.”
- b. The **pr. pt. सत्** “being” (or its **equivalents** वर्तमान and स्थित) is **often redundantly added**, e.g.,  
“At sunrise, when the owls had become blind (अन्धतां प्राप्तेषु सत्सु).”
- c. The **subject** is **sometimes omitted, and always omitted, when the participle is used impersonally** (in ps. neut. sg.). It is **also omitted when the pt. is accompanied by indeclinable words like एवम् तथा इत्थम् इति**, e.g.,  
“While there is seen [some part] of the sun (आदित्यस्य दृश्यमाने).”  
“[This] being so (एवं सति).”
- d. The **particle एव** and the **मात्र** (at end of a **cmpd. with the predicate participle**) may be **used after the absolute pt. to express “no sooner...than...,” “scarcely...when...,”** e.g.,  
“Scarcely had it dawned (प्रभातायाम् एव रज्याम्), when...”  
“No sooner had his Honor entered there (प्रतिष्ठमात्रे एव तत्र भवति), than...”

### 7.14.2: Genitive Absolute

Genitive absolute is much **less common** than the loc. **and is restricted to a contemporaneous action, with the subject being a person and the predicate a present pt. in form or sense** rendered by “while, as,” and often in expressing an action to which the main clause is indifferent by “though or despite,” e.g.,

“Wandering about, though I was looking on (पश्यतः मे).”

“While he was speaking thus (एवं वदतः तस्य), the hunter remained concealed.”

“Though a discerning person puts forth effort (विपश्चितः पुरुषस्य यततः अपि), the powerful senses forcefully capture the mind.”

## Participles

**7.15: Participles are used as adjectives, as qualifiers to the main action, and as the equivalent of subordinate clauses.** They may express a **relative, temporal, causal, concessive or hypothetical sense** (this last sense is also expressed by the future participle [इ]स्यत्/[इ]स्यमान). In the case of the concessive, the participle अपि is usually added to bring out this meaning. E.g.,

“Like the waters that enter the ocean [that] is full (आपूर्यमाणम्) and unmoved (अ-चल-प्रतिष्ठम्).”

“(If) not telling (अ-जल्पतः), (though) knowing (जानतः), your head will be shattered.”

1. **Any adjective**, including a बहुव्रीहि compd. (6.39:), **may be employed as if it were a participle, where the pt. सत् “being” may be added, but is often, especially with the बहुव्रीहि, omitted, e.g.,**  
 “(Being) free from the opposites (निर्-द्वन्द्वः), one is effortlessly freed from bondage.”

Additionally, each of the participles have the following peculiar usages—

**7.16: Present Participles** (०अत् ०मान ०आन) e.g., “going,” “doing.”

**The present participles, and the past participle with a present sense, are used with the finite verb forms of अस् or भू “be,” आस् “sit,” स्था “stand,” वृत् “go on,” in the appropriate person, tense or mood to express continuous action, e.g.,**

“This is the very forest in which we formerly dwelt (अभूम वसन्तः) for a long time.”

“This pot is filled (परिपूर्णः वर्तते) with porridge.”

1. **Similarly construed are the negative of verbs meaning “to cease” with a pr. pt., e.g.,**  
 “The lion did not cease (i.e., kept) killing (व्यापादयन् न उपरराम) the animals.”
2. **With verbs expressing an emotion such as “to be ashamed,” “to endure” the pr. pt. may indicate the cause of the emotion, e.g.,**  
 “Are you not ashamed [of] speaking (ब्रुवाणः) thus?”

**7.17: Past Participles** (०त ०इत ०न, ०तवत्, ०वस्) e.g., “went,” “has or had gone.”

The **passive** and **active** forms of the **past participle** (but rarely the past act. pt. in ०वस्) are **often used as finite verbs** where they **express a completed action**, not necessarily in the past, e.g.,

“These bodies of the timeless, embodied one are said (उक्ताः) to be subject to death.”

“This conclusion regarding these [the unreal and real] is seen (or, is discerned) (दृष्टः) by the seers of the truth.”

1. The **passive of intransitive roots** may be **used impersonally** (i.e., in ps. neut. sg.), otherwise its pp. has an active sense, e.g.,

“I (मया inst.) stood (स्थितम् neut.) there for a long time.”

“Therefore they abide (स्थिताः) in *brahman*.”

2. **Some pp.** in ०(इ)त (but not ०न) have **both a passive and a transitive active sense**, e.g., प्राप्त – “was obtained” and “having reached,” प्रविष्ट – “was divided” and “having divided,” etc.
3. **Some forms in ०त** can be **concrete nouns**, e.g., अमृत n. “immortal nectar,” युद्ध n. “battle.” **Some nouns and adj. take ०इत meaning “-ed,”** e.g., रथित “having a chariot” (lit. “chariot-ed”).

**7.18: Potential Passive Participles** (०तव्य ०इतव्य ०य ०अनीय) e.g., “must do,” “is to be done.”

These **express necessity, obligation, capability or probability**. The **construction** is the **same as with the pp.**, e.g.,

“I (मया) must go (गन्तव्यम्) to another country.”

“You must not (= do not) kill me (हन्तव्यः अस्मि न), O king.”

“One with a mind not indifferent (अ-निर्विण्ण-चेतसा) should pursue (योक्तव्यः) that *yoga* with resolve.”

1. **Occasionally** the potential passive has a **purely future sense**, e.g.,  
“You will gain a dispassion for what has been heard (श्रुतस्य) and will be heard (श्रोतव्यस्य).”
2. **भवितव्यम्** and **भाव्यम्** are **used impersonally** (in ps. neut. sg.) **to express necessity or high probability**. The **predicate adj. or subst. agrees with the agent in the inst.**, e.g.,  
“The strength (बलेन inst.) of that animal must be (भवितव्यम्) very great (सु-महता inst.).”

**7.19: Indeclinable Participles** (or Gerund) (०त्वा ०इत्वा ०य ०न्य ०अम्) e.g., “having gone.”

**Expresses an action completed** (like a past active pt.) **before another begins** (rarely simultaneous). The action done is **by the grammatical or the virtual subject of the main action**, which usually is **in the nom.**, or in the passive construction **in the inst.**, but occasionally **in other cases also**. The in. pt. **governs its object in the acc.**, e.g.,

“These allies of *Drtarāṣṭra*, after slaying (हत्वा) whom (यान्) we would not want to live.”

“Then he (तेन) throwing (प्रक्षिप्य) himself upon him lost his life.”

“His (तस्य) love [upon] seeing (दृष्ट्वा) the sweetly smiling maiden.”

1. It may **frequently** be translated as “**in**” or “**by**” with a verbal noun, e.g.,

“I see no good by killing (हत्वा) my people in [this] war.”

**This use represents the original sense** of the form as an **old inst.** of a verbal noun (in ०त्तु).

2. **Like inflected participles**, it may express the **various logical relations** (7.15:) of the latter, and similarly **with finite verbal forms of आस्** “sit,” **स्था** “stand” or **वृत्** “go on” to **express continuous action** (7.16:), e.g.,

“[on] getting (प्राप्य) anything pleasant or unpleasant, he neither rejoices nor hates.”

“He is the foremost (अतीत्य वर्तते) of all the townsmen.”

3. Some indeclinable participles **are equivalent in sense to prepositions** (see 6.17:).

4. The **original inst. nature** of the indeclinable participle **is preserved in its employment with किम् or अलम्** (7.9.7:), **and** also with accepting a general subject expressed **in an impersonal passive construction**, e.g.,

“What [gain accrues] (किम्) to you by concealing (गोपायित्वा)?”

“Have done (अलम्) with going (गत्वा) to the forest” (i.e., “do not go to the forest”).

“By killing (हत्वा) animals, if thus one goes (गम्यते) to heaven, how does one go to hell?”

**7.20: Infinitive** (०तुम् ०इतुम्) e.g., “to go.”

**Expresses the purpose or aim of an action**, similar to the dative of purpose (7.10.B:). It differs from the dative or locative of an ordinary verbal noun with similar meaning (7.10.B: & 7.13.2.a:) only in **governing its object in the acc.**, instead of gen., e.g.,

“He strives to conquer him (तं जेतुम्),” instead of “He strives for the conquering of him (तस्य जयाय).”

It **has the character of an adverb** (as per its origin as an action noun in neut. sg. acc.), rather than a noun or adjective, and thus is never used as the grammatical subject, predicate or object of a sentence.

**7.20: Infinitive** (°तुम् °इतुम्) (continued)

The infinitive may be **used to qualify a subst., adj. or verb**, e.g.,

“This is not the time (कालः) to delay (विलम्बितुम्).”

“Who [is] able (समर्थः) to escape (प्रोज्झितुम्) from what is written on his forehead [by destiny]?”

“He is able (शक्नोति) to tell (कथयितुम्).”

1. The 2<sup>nd</sup> and 3<sup>rd</sup> **sg. present indicative** of अर्ह् “deserve” may be **used with an infinitive in the sense of a polite imperative** meaning “please,” e.g., “You ought to act (कर्तुम् अर्हसि)”
2. **Verbs** governing the inf. are put **in the passive to give the infinitive a passive sense**, e.g., “It is not fit (न युज्यते) to be done (कर्तुम्).”
3. **युक्त** “fitting,” **नाय्य** “suitable” and **शक्य** “possible,” when employed **with an infinitive, may either agree with the subject or be put in the neut. sg.**, e.g., “By a devotion in which there is no other [outside of Me] am I in such a form possible (शक्यः) in truth to know (ज्ञातुम्), to see (दृष्टुम्) and to enter into (प्रवेष्टुम्).”  
“She cannot (न शक्यम् neut.) be ignored (उपेक्षितुम्) when angry.”

## Tenses and Moods

**7.21: Present Tense**

The use of this tense is much the **same as in English, with the following differences.**

- 1.a. The present is used **in narrative to express the historical present, and** especially to express the **durative** sense of an “**on going**” action (which the *Samskṛta* imperfect lacks), e.g.,  
“If out of jest you have been (असि lit. ‘are’) slighted.”  
“*Hiraṇyaka*, having taken [his] food, (used to) sleep (स्वपिति lit. ‘sleeps’) in [his] hole.”
- b. **पुरा “formerly”** is **sometimes** added, **and** the particle **स्म** (which in the older language accompanied पुरा, and thus acquired the latter’s meaning when alone) is **more frequently added, to this historical present** usage, especially to start off a narration, e.g.,  
“I formerly (used to) live (पुरा वसामि) in a certain tree.”  
“In a certain place a weaver named *Somilaka* (used to) live (वसति स्म).”
- c. The present is used to **express the immediate past**, e.g., “Here I have come (आगच्छामि).”

**7.21: Present Tense** (continued)

- 2.a. The present also **expresses** the **near future**, with **पुरा “soon”** (a special meaning only with present tense) or **यावत् “just”** being **sometimes added**, e.g.,  
 “Then leaving the bow, I am off (गच्छामि).”  
 “Therefore I will just send (यावत् प्रेषयामि) *Śatrughna*.”
- b. **With interrogatives** it implies **a doubt as to future action**, e.g.,  
 “What shall I do (किं करोमि)?”
- c. It may **express** an **exhortation to perform** an action **at once**, e.g.,  
 “Then we (will) enter (= let us enter) (प्रविशामः) the house.”
3. The present is **sometimes** used **in a potential sense**, **when accompanying a pot.**, e.g.,  
 “If I were ever to not engage (न वर्तेयम् pot.) in action unwearied, the people (would) follow (अनुवर्तन्ते - pres.) my path in every way.”

**7.22: Past Tenses**

**All three past tenses** – the **imperfect**, **perfect**, and **aorist**, and the **past participles** (as well as the above historical present), are **used loosely** (in later literature) **to express** the **historical or remote past** (expressed by “did...or had done...”), applying equally to facts **which happened** only **once**, or were **repeated** or **continuous**. In addition –

1. The **perfect**, either simple or periphrastic, is properly **restricted** to the statement of facts of the **remote past** (i.e., **not witnessed by the speaker**). The 1<sup>st</sup> and 2<sup>nd</sup> sg. are therefore rare.
2. The **imperfect** states past (before today) facts of which **the speaker** has **witnessed**.
3. The **aorist** (and the **past participles**), has the special sense of **action completed** at the **present time** “**have...or has done...**,” e.g.,  
 “My desire has obtained (अभूत्) sweet fulfillment.” “I have seen (दृष्टवान् अस्मि) him.”  
 “I (मया) have bestowed (अदायि 5.38.2: aorist passive) the sovereignty on you.”
4. **With** the negative particle **मा** (cf. 7.24.5:), the **aorist** normally **without** the **augment** (and **rarely** the **impf.**) is **mostly used imperatively**, **occasionally** as a **pot.** (e.g., 7.25.1.a: & 7.25.1.a:), e.g., “Do not yield (मा गमः) to unmanliness.”
5. **As** there is **no pluperfect** (expressing action completed prior to a stated or implied **past time**, such as “he had gone by the time we got there”) in *Samskr̥ta*, **then** its sense (**to be inferred from the context**) has to be expressed **by** the other **past tenses** or mostly by **in. pt.**, or occasionally by a **pp.** with an **auxiliary verb** (अस् or भू “is”) **in past tense**, e.g.,  
 “*Vimardaka* indeed (already) had departed (प्रातिष्ठत् impf.) that very day.”

### 7.23: Future Tenses

The **simple future** (and the future participles) is a general tense, **referring to any future action**, as well as implicating an **intention, will, promise or threat** of a future action.

The **periphrastic future**, less frequently employed, is **restricted to the remote future**.

1. The future is **sometimes** used in an **imperative** sense, **when accompanying an impv.**, e.g., “Go (यास्यसि fut.), my dear, but first hear (श्रूयताम् impv.) my request.”
2. The future may also be used in a **potential (subjunctive)** sense, e.g., “When your intellect crosses over (व्यतिरिष्यति fut.) the mire of delusion.”

### 7.24: Imperative Mood

Besides the ordinary **injunctive** or **exhortative** sense, this mood has some special uses—

1. The **1<sup>st</sup> persons**, survivals of Vedic subjunctive forms, may be translated by “**will**” or “**let**,” e.g., “His brother said, ‘Let us play (दीव्याव 1<sup>st</sup> du.)’” “I will make (करवाणि).”
2. The **3<sup>rd</sup> sg. ps.** is commonly used as a **polite impv.** instead of the 2<sup>nd</sup> person active, e.g., “Sir, please listen (श्रूयताम्)” (cf. 7.20.1).
3. The impv. may be used, instead of a pot. or bene., to **express a wish** or **blessing**, e.g., “May you live (जीव) long.” “May your paths be (सन्तु 3<sup>rd</sup> pl.) auspicious.”
4. It may express **possibility** or **doubt, especially with interrogatives**, e.g., “Whether there be (भवतु) poison or not (मा अस्तु), the swelling of a serpent’s hood is terrifying.” “Who on earth would believe (प्रत्येतु) it?” “What should we do (करवाम) now?”
5. The **negative imperative is expressed with** the prohibitive particle **मा**, instead of **न**, **but** it is somewhat **rare**; it is **commonly expressed instead by the unaugmented aorist** (7.22.4:), by the **potential with न**, or by **अल्म्** “enough” and **कृतम्** “done with” **with** the **inst.** (7.9.7:)

### 7.25: Potential Mood

Besides **expressing wish** or **possibility**, this mood **also expresses** the various shades of meaning appropriate to the **subjunctive** (i.e., **contingency, doubt** or **supposition** – not reality), which had become obsolete in later *Sam̐skṛta*.

1. **In principle sentences it expresses** the following meanings–

a. A **wish** (often with the particle अपि added), e.g., “O that I could see (पश्येयम्) *Rāma* here!”

b. **Possibility** or **doubt**, e.g., “perhaps he may be awakened (बुध्येत) by the lowing of cows,”  
“The arrow shot by an archer may hit (हन्यात्) an individual, or may not hit (न हन्यात्).”

c. **Probability**, being often **equivalent to a future**, e.g.,  
“This girl is not likely to (= will not) stay (न तिष्ठेत्) here.”

d. **Exhortation** or **precept**, e.g., “do act (कुर्याः) thus,”  
“One should not sow (न जनयेत्) dissension in the understanding of the unwise.”

2. The potential is used **in** the following kinds of **subordinate clauses**–

a. **In general relative clauses** the pot. is **often** naturally **translated as a present indicative**, e.g.,  
“The one who (यः) sees (पश्येत्) inaction (i.e., actionlessness) in action.”

b. **In final clauses** in the sense of “**in order that**,” e.g.,  
“Indicate to me the place where I am to live (वसेयम्) (= that I may live there).”

c. **In consequential clauses** in the sense of “**so that**,” e.g.,  
“[Only] such a burden should be borne that may not weigh down (न अवसादयेत्) a man.”

d. **In the condition** (and the **consequence**) of **hypothetical clauses, with the sense of a possible or impossible condition**, e.g.,  
“If I were not to perform (न कुर्याम्) action, these people would perish (उत्सीदेयुः).”

### 7.26: Benedictive Mood

This rare form **expresses blessings**, or, **in the 1<sup>st</sup> person**, the speaker’s **wish**, e.g.,

“May you (भूयाः) give birth to a warrior.” “May I become (भूयासम्) successful.”

**Sometimes also used like an imperative** or an ordinary **potential**, e.g.,

“I do not see what would remove (अपनुद्यात् 3<sup>rd</sup> sg. 5.32:) my sorrow.”



### 7.27: Conditional Mood

The conditional, by construction an indicative past of the future, **expresses a past condition**, the **unreality of which is implied, employed in both condition and consequence of hypotheticals**, e.g.,

“If there had been (अभविष्यत्) abundant rains, there would have been no (न अभविष्यत्) famine.”

If the **condition is present**, instead of past, **then the potential is used in the condition clause**.

### 7.28: Passive and Impersonal Construction

The employment of the passive has been discussed throughout the previous sections, namely 7.7:, 7.8.A.2.c:, 7.9:, 7.9.11:, 7.12.3:, 7.14.1.c:, 7.17:, 7.18:, 7.19.4:, 7.20.3: and 7.24.2: (*including the below sections*).

Intransitive verbs in passive often have an active sense.

Impersonal construction (भावप्रयोग) is when the verb is intransitive (i.e., there is no object of the action) and in 3<sup>rd</sup> sg. passive form and the agent is instrumental. These cannot be properly expressed in English in the passive voice. For example, the active sentence “The horses run (अश्वाः धावन्ति)” may also in संस्कृत be written in impersonal passive construction as – अश्वाभिः धाव्यते (lit. “running is done by the horses”); मया कैः सह योद्धव्यम् “With whom I should fight” (lit. “with whom by me fighting is to be done”).

## Derivatives

### 7.29: Causatives

Apart from the causative, derivatives are not widely used in later *Samskrta* literature. The causative, alone among the derivatives, has retained the ability to be formed from any root.

1. The causative expresses action, whose subject is not the agent of the primitive’s action, but at whose prompting the agent acts.
  - a. **For intransitive verbs**, the **agent is in the acc.**, e.g., “He makes *Devadatta* (acc.) sleep (देवदत्तं शाययति),” where *Devadatta* is the one who sleeps (देवदत्तः शते).
  - b. **For transitive verbs**, in **active construction the agent is put in acc. or inst.; in passive construction the agent is put in nom. or inst.** – see 7.8.A.2.a: & 7.8.A.2.b: & 7.8.A.2.c:.
2. The **causative regularly takes the आत्मनेपद terminations to indicate that the fruit of the action is for the subject** (i.e., the nom. in active voice), e.g., “He gets the mat made (कारयते) (for himself).”  
The परस्मैपद terms. would then be used **to show that it, e.g., the mat, is meant for another**.
3. **Occasionally** the causative is used **without the causative meaning**, e.g., “He lived in (आवासयामास periphrastic perf.) the town.”

**7.30: Desideratives**

Desiderative are an optional form that are often paraphrased in other words, and so are **not frequently** found in the literature. Desiderative are **expressive of** the “**wish to do**” an action. **Sometimes** they **simply** denote “**about to do**” an action (= **future**), e.g.,

“The fruit is about to fall (पिपतिषति).”

**7.31: Intensives** (or Frequentives)

The intensives are **even more rare** than the desideratives, and are **more** employed as **participles than** as finite verbs. They **express repetition or intensity** of the action.

**7.32: Denominatives**

The denominatives are not uncommon. Per 5.43:, they **express various contextual relations to the noun so formed**, e.g.,

“I pay reverence (नमस्यामि).”

# Glossary

The definitions of the following phonetic and grammar terms are generally from the prospective of the English language. Hence, expressions like “a following,” etc. refer to English prose order. They define the grammatical terms used by Western grammarians to describe the attributes of language in general, and in particular English, sometimes Latin or Greek. The variation from these attributes as pertaining to the description of the Sanskrit language is to be understood instead from the preceding grammar, as there is often not a perfect fit of these terms to this language.

**Ablative** – A grammatical case that denotes separation, direction away from, and sometimes manner or agency.

**Absolute** – Designating a sentence construction that is syntactically independent of the main clause, e.g., *all things considered in All things considered, that’s the best idea yet.*

**Abstract noun** – A noun referring to anything which you cannot perceive through your five physical senses. (cf. concrete noun)

**Accusative** – A grammatical case that denotes the direct or indirect object, the objective complement, or the object of certain prepositions.

**Active** – Designating a verb form or voice that indicates the subject of the sentence is performing or causing the action of the verb. (cf. passive)

**Aorist** – A verb tense denoting past action without indicating its completion or continuation. (cf. imperfect, perfect)

**Appositive** – A construction in which one noun or noun phrase is placed after another to explain it, both having the same syntactical relation to the rest of the sentence. For example in the sentence *Sammy, the cat, sat on the mat*, here *Sammy* and *the cat* are in **apposition**.

**Aspirate** – To follow a stop consonant with an audible puff of breath before the next sound begins, e.g., the first *p* in *peep*.

**Benedictive** – Bestowing blessing.

**Cardinal number** – A number such as 7, used to indicate quantity but not order. (cf. ordinal number)

**Case** – A syntactical relationship of a noun, pronoun or adjective to the other words in a phrase, clause or sentence, usually indicated in inflected languages by terminations and in noninflected languages by word order or prepositions.

**Comparative** – Expressing the intermediate degree of comparison. (see comparison)

- Comparison** – A modification or inflection of an adjective or adverb to denote the positive, comparative or superlative degree, e.g., *big*, *bigger*, or *biggest*.
- Complement** – The word or words used after a verb to complete a predicate construction, e.g., *their president* acts as the complement in the sentence *They elected him their president*.
- Concrete noun** – A noun referring to anything which you can perceive through your five physical senses, as opposed to a quality or abstract idea. (cf. abstract noun)
- Conjugation** – The inflection of verbs to express person, number, voice, and tense or mood.
- Connective** – A word, e.g., a conjunction, that connects words, phrases, clauses or sentences.
- Copula** – A verb, such as *become*, *seem* or any form of *be*, that identifies the predicate nominative or adjective of a sentence with the subject.
- Correlative** – A complementary word to another word, e.g., the conjunctions *either* and *or*, or the pronouns *he* and *who* in the sentence *He who laughs, lasts*.
- Dative** – A grammatical case that denotes the indirect object of a verb or the object of certain verbs and prepositions.
- Declension** – The inflection of nouns, pronouns, and adjectives to express case, number, and gender.
- Demonstrative Pronoun** – A pronoun, such as *this* or *that*, that directly points out a person or thing. (cf. interrogative, relative)
- Denominative** – A word, especially a verb, that is derived from a noun or adjective.
- Derivative** – A word derived from another usually by addition of affixes to a root, stem or a word. (cf. primitive)
- Desiderative** – A verb form expressing a wish to perform the action denoted by the verb.
- Diminutive** – Designating any of certain affixes that denote youth, smallness, contempt, and familiarity or affection, such as *-ish* in *yellowish*.
- Diphthong** – A speech sound beginning with one vowel sound and moving smoothly to a different vowel or semivowel sound within the same syllable, e.g., *oi* in the word *coin*.
- Direct object** – The word or words denoting the person or thing directly affected by the action of a transitive verb and required to complete its syntactic function. (cf. indirect object)
- Distributive** – Referring to each member of a set or group individually and separately rather than collectively, e.g., *every* in the sentence *Every good boy deserves a favor*.
- Enclitic** – Designating a word losing its independent accent in a sentence due to joining with an accented word preceding it. From the Greek *enklitikos*, “leaning (on the preceding word for accent).”

**Final clause** – An adverbial clause indicating the purpose, answering the question *what for* or *why*.

**Finite** – Designating a verb limited by person, number, and tense or mood.

**Frequentive** – Expressing repeated action.

**Genitive** – A grammatical case that denotes possession, partitive or source, usually expressed in English by a prepositional phrase with *of*.

**Gerund** – In English, a noun formed from a verb by affixing *-ing*, e.g., *creating* in the sentence *In creating, the only hard thing is to begin*.

**Hiatus** – The use of two consecutive vowels belonging to adjacent syllables.

**Historical present** – The present tense used in the narration of events in the past.

**Imperfect** – The verb tense that shows, usually in the past, an action or condition as on-going. (cf. perfect, aorist)

**Impersonal** – Designating a verb or construction used in the third person singular with an indeterminate subject, commonly, in English, with the impersonal pronoun *it* (as *rained* in *It rained*).

**Indicative** – A verb mood used to indicate that the denoted act or state is an objective fact. (cf. subjunctive)

**Indirect object** – A grammatical object designating the recipient or beneficiary of the action of the verb, e.g., *me* in *Give me an answer*. (cf. direct object)

**Infinitive** – A verb form that is not limited (hence “infinite”) by person, number, tense or mood, usually expressed in English with a preceding *to*, e.g., *to go* in the sentence *He needs to go*.

**Inflection** – The change in the form of a word, usually by affixes, to indicate a change in grammatical or syntactical relation, such as the declension of nouns or the conjugation of verbs.

**Instrumental** – A grammatical case in certain languages used to express means, agency or accompaniment.

**Interjection** – A word, phrase or other sound that expresses an emotion, e.g., *Ouch!*

**Interrogative** – Designating a word or construction used in asking a question.

**Intransitive** – Designating a verb or verb construction that does not require a direct object to complete its meaning. (cf. transitive)

**Locative** – A grammatical case or construction in certain languages that denotes the place or time of the action or state denoted by the verb.

**Main clause** – A clause, also called an **independent clause**, in a complex sentence that syntactically can stand alone as a complete sentence. (cf. subordinate clause)

**Mute** – A stop in phonetics. (see stop)

**Nominal** – Of or relating to a noun or to word group that functions as a noun.

**Nominative** – A grammatical case that denotes the subject of a finite, active verb (as *I* in *I wrote this*) and the words identified with the subject, such as *glad* in *I am glad*.

**Noun** – A word used to denote a person, place, thing, idea, quality or act.

**Oblique** – Any grammatical case except the nominative or vocative.

**Onomatopoeia** – The formation of a word, such as *buzz* or *thud*, that imitates the sound of what it denotes. (Onomatopoeic *adj.*)

**Ordinal number** – A number indicating position in a series or order, e.g., first or 1<sup>st</sup>. (cf. cardinal number)

**Participle** – A non-finite form of a verb that is used with an auxiliary verb to indicate certain tenses, e.g., *baked* in *The beans were baked*, or used independently as an adjective, e.g., *baked* in *baked beans*.

**Particle** – Any of a class of words, such as a preposition or conjunction, that has no inflection.

**Partitive** – Indicating a part of a whole.

**Passive** – Designating a verb voice used to indicate that the grammatical subject is the recipient or effect of the action of the verb. (cf. active)

**Patronymic** – A name derived by suffix or prefix from the first name of one's father or a paternal ancestor, e.g., *Jackson* as the descendent of *Jack*, or *Macdonell* as the descendent of *Donell*. Called a **metronymic** if derived from the name of one's mother or a female ancestor.

**Perfect** – A verb tense expressing action completed prior to a fixed point of reference in time (past, present or future). In English there are three perfect tenses: present (or simple) perfect, pluperfect (or past perfect), and future perfect. (cf. imperfect, aorist)

**Periphrastic** – Constructed with a roundabout expression, called a **periphrasis**, by using an auxiliary word rather than an inflected form, e.g., *it did ring* instead of the inflected *it rang*.

**Positive** – Expressing the uncomparative degree of comparison of adjectives or adverbs. (see comparison)

**Predicate** – The part of a sentence or clause that expresses something about the subject and usually consists of a verb with or without objects, compliments or adverbial modifiers.

**Predicate adjective** – An adjective used in the predicate that describes the grammatical subject.

**Predicate nominative** – A noun or a pronoun used with a copula in a predicate that is inflected in the nominative case and is identified with the grammatical subject.

**Preposition** – A word in a construction that indicates the relation of its object to some other part of the sentence, e.g., *at*, *by*, *in*, *to*, *from*, *with*, and *with regard to* or *concerning*.

**Primitive** – A root, stem or word from which another word or inflected form is derived. (cf. derivative)

**Radical** – A word stem or root with no affixes.

**Reflexive** – (1) Designating a verb, denoting action upon the subject, having an identical subject and direct object, e.g., *saw* in the sentence *He saw himself in the mirror.* (2) Designating a personal pronoun compounded with *-self* that can be used as the direct object of a reflexive verb.

**Relative pronoun** – A pronoun that introduces a relative clause and agrees in number and gender with its **antecedent**, a usually preceding noun or a demonstrative pronoun or clause, while its grammatical case comes from its use in its own clause.

**Relative clause** – A dependent clause introduced by a relative pronoun, e.g., *who laughs* in the sentence *He who laughs, lasts.*

**Root** – A word stem or base from which other words are formed by prefixes and suffixes.

**Sibilant** – A consonant characterized by a hissing sound (like *s* or *sh*).

**Stem** – The part of an inflected word to which an affix has been added.

**Stop** – A consonant produced with a complete obstruction at some point and then sudden release of the passage of breath. In English, these are *p*, *b*, *t*, *d*, *k* and *g*.

**Subject** – A noun or noun phrase in a sentence that denotes the doer of the action or the receiver of the action in passive constructions, and usually is the topic that is described or identified.

**Subjective complement** – A noun, noun phrase, or adjective used in the predicate with an intransitive verb that qualifies the subject, e.g., *sick* in *He had fallen sick.*

**Subjunctive** – A verb mood used to express a contingent or possible action or state, as one that is not a fact but is feared, desired or doubted. (cf. indicative)

**Subordinate clause** – A clause, also called a “**dependent clause**,” that cannot stand alone as a complete sentence as it depends on the meaning of the main clause and that functions as a noun, adjective or adverb within the complex sentence. (cf. main clause)

**Substantive** – A word or group of words acting as a noun (used to denote or name a person, place, thing, quality or act).

**Superlative** – The extreme degree of comparison of adjectives and adverbs. (see comparison)

**Transitive** – Designating a verb or verb construction that carries the action from the subject to a direct object required to complete its meaning. (cf. intransitive)

**Vocative** – A grammatical case that denotes the person or thing being addressed.

**Voice** – The grammatical relation (active or passive) between the subject and the action expressed by the verb.





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# Index

The index first covers Sanskrit terminology. These are grammatical terminologies, as well as the vocabulary of exceptionally formed words and of commonly used indeclinables and other word lists in this book. The English terminologies cover the grammatical forms in this book. Terminologies from the book introduction are noted with their page number, the rest of the terminologies are noted with the rule number in which they are cited.

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# About the Author



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A.K. Aruna started his studies in Advaita Vedanta and the Sanskrit language in 1976 at an intensive three-year program in a traditional gurukulam, outside Bombay, India, under Shri Pujya Swami Dayananda Saraswati, the most renowned Sanskrit and Advaita Vedanta scholar of the past century. Stepping outside his academic background in Western philosophy, Aruna immersed himself in the deepest, oldest spiritual tradition in the world. This detailed study opened his eyes. In this ancient teaching, Aruna found a complete merging of the intellect and heart. From that point on, he dedicated his life to the inclusive vision of Vedanta.

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