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	Singular	Dual	Plural	Singular	Dual	Plural
	madhu n. (honey)			pitṛ m. (father)		
Nominative	madhu	madhunī	madhūni	pitā	pitarāu	pitaras
Vocative	madhu	madhunī	madhūni	pitar	pitarāu	pitaras
Accusative	madhu	madhunī	madhūni	pitaram	pitarāu	pitṛṇ
Instrumental	Madhunā	madhubhyām	madhubhis	pitṛā	pitṛbhyām	pitṛbhis
Dative	madhune	madhubhyām	madhubhyas	pitre	pitṛbhyām	pitṛbhyas
Ablative	madhunās	madhubhyām	madhubhyas	pitur	pitṛbhyām	pitṛbhyas
Genitive	madhunās	madhunōs	madhūnām	pitur	pitros	pitṛṇām
Locative	madhuni	madhunōs	madhuṣu	pitari	pitros	pitṛṣu
	dhī f. (thought)			bhū f. (earth)		
Nominative	dhīs	dhiyāu	dhiyas	bhūs	bhuvāu	bhuvas
Vocative	dhīs	dhiyāu	dhiyas	bhūs	bhuvāu	bhuvas
Accusative	dhiyam	dhiyāu	dhiyas	bhuvam	bhuvāu	bhuvas
Instrumental	dhiyā	dhībhyām	dhībhis	bhuvā	bhūbhyām	bhūbhis
Dative	dhiye	dhībhyām	dhībhyas	bhuve	bhūbhyām	bhūbhyās
Ablative	dhiyas	dhībhyām	dhībhyas	bhuvas	bhūbhyām	bhūbhyās
Genitive	dhiyas	dhiyos	dhiyām	bhuvas	bhuvos	bhuvām
Locative	dhiyi	dhiyos	dhīṣu	bhuvi	bhuvos	bhūṣu
	marut m. (wind)			trivṛt n. (three-fold)		
Nominative	marut	marutāu	marutas	trivṛt	trivṛtī	trivṛnti
Vocative	marut	marutāu	marutas	trivṛt	trivṛtī	trivṛnti
Accusative	marutam	marutāu	marutas	trivṛt	trivṛtī	trivṛnti
Instrumental	marutā	marudbhyām	marudbhis	trivṛtā	trivṛdbhyām	trivṛdbhis
Dative	marute	marudbhyām	marudbhyas	trivṛte	trivṛdbhyām	trivṛdbhyas
Ablative	marutas	marudbhyām	marudbhyas	trivṛtas	trivṛdbhyām	trivṛdbhyas
Genitive	marutas	marutos	marutām	trivṛtas	trivṛtos	trivṛtām
Locative	maruti	marutos	marutsu	trivṛti	trivṛtos	trivṛtsu
	aṅgiras m. (Angiras)			manas n. (mind)		
Nominative	aṅgirās	aṅgirasāu	aṅgirasas	manas	manasī	manāṁsi
Vocative	aṅgiras	aṅgirasāu	aṅgirasas	manas	manasī	manāṁsi
Accusative	aṅgirasam	aṅgirasāu	aṅgirasas	manas	manasī	manāṁsi
Instrumental	aṅgirasā	aṅgirobhyām	aṅgirobhis	manasā	manobhyām	monobhis
Dative	aṅgirase	aṅgirobhyām	aṅgirobhyas	manase	manobhyām	manobhyas
Ablative	aṅgirasas	aṅgirobhyām	aṅgirobhyas	manasas	manobhyām	manobhyas
Genitive	aṅgirasas	aṅgirasos	aṅgirasām	manasas	manasos	manasām
Locative	aṅgirasi	aṅgirasos	aṅgiraṣu	manasi	manasos	manāṣu
	ātman m. (self)			nāman n. (name)		
Nominative	ātmā	ātmānāu	ātmānas	nāma	nāmnī	nāmāni
Vocative	ātman	ātmānāu	ātmānas	nāman	nāmnī	nāmāni
Accusative	ātmānam	ātmānāu	ātmānas	nāma	nāmnī	nāmāni
Instrumental	ātmanā	ātmabhyām	ātmabhis	nāmnā	nāmabhyām	nāmabhis
Dative	ātmane	ātmabhyām	ātmabhyas	nāmne	nāmabhyām	nāmabhyas
Ablative	ātmanas	ātmabhyām	ātmabhyas	nāmnas	nāmabhyām	nāmabhyas
Genitive	ātmanas	ātmanos	ātmanām	nāmnas	nāmnos	nāmnām
Locative	ātmani	ātmanos	ātmasu	nāmni	nāmnos	nāmasu

	Singular	Dual	Plural	Singular	Dual	Plural
	deva m. (god)			satya n. (truth)		
Nominative	devas	devāu	devās	satyam	satye	satyāni
Vocative	deva	devāu	devās	satya	satye	satyāni
Accusative	devam	devāu	devān	satyam	satye	satyāni
Instrumental	devena	devābhyām	devāis	satyena	satyābhyām	satyāis
Dative	devāya	devābhyām	devebhyas	satyāya	satyābhyām	satyebhyas
Ablative	devāt	devābhyām	devebhyas	satyāt	satyābhyām	satyebhyas
Genitive	devasya	devayos	devānām	satyasya	satyayos	satyānām
Locative	deve	devayos	deveṣu	satye	satyayos	satyeṣu
	kanyā f. (girl)			devī f. (goddess)		
Nominative	kanyā	kanye	kanyās	devī	devyāu	devyas
Vocative	kanye	kanye	kanyās	devi	devyāu	devyas
Accusative	kanyām	kanye	kanyās	devīm	devyāu	devīs
Instrumental	kanyayā	kanyābhyām	kanyābhis	devyā	devībhyām	devībhis
Dative	kanyāyāi	kanyābhyām	kanyābhyas	devyāi	devībhyām	devībhyas
Ablative	kanyāyās	kanyābhyām	kanyābhyas	devyās	devībhyām	devībhyas
Genitive	kanyāyās	kanyayos	kanyānām	devyās	devyos	devīnām
Locative	kanyāyām	kanyayos	kanyāsu	devyām	devyos	devīṣu
	agni m. (fire)			śakti f. (power)		
Nominative	agnis	agnī	agnayas	śaktis	śaktī	śaktayas
Vocative	agne	agnī	agnayas	śakte	śaktī	śaktayas
Accusative	agnim	agnī	agnīn	śaktim	śaktī	śaktīs
Instrumental	agninā	agnibhyām	agnibhis	śaktyā	śaktibhyām	śaktibhis
Dative	agnaye	agnibhyām	agnibhyas	śaktaye	śaktibhyām	śaktibhyas
Ablative	agnes	agnibhyām	agnibhyas	śaktes	śaktibhyām	śaktibhyas
Genitive	agnes	agnyos	agnīnām	śaktes	śaktyos	śaktīnām
Locative	agnāu	agnyos	agnīṣu	śaktāu	śaktyos	śaktīṣu
	vāri n. (water)			vadhū f. (woman)		
Nominative	vāri	vāriṇī	vārīni	vadhūs	vadvāu	vadvas
Vocative	vāri	vāriṇī	vārīni	vadhu	vadvāu	vadvas
Accusative	vāri	vāriṇī	vārīni	vadhūm	vadvāu	vadhūs
Instrumental	vāriṇā	vāribhyām	vāribhis	vadvā	vadhūbhyām	vadhūbhis
Dative	vāriṇe	vāribhyām	vāribhyas	vadvāi	vadhūbhyām	vadhūbhyas
Ablative	vāriṇas	vāribhyām	vāribhyas	vadvās	vadhūbhyām	vadhūbhyas
Genitive	vāriṇas	vāriṇos	vāriṇām	vadvās	vadvos	vadhūnām
Locative	vāriṇi	vāriṇos	vāriṇsu	vadvām	vadvos	vadhūṣu
	guru m. (teacher)			dhenu f. (cow)		
Nominative	gurus	gurū	guravas	dhenus	dhenū	dhenavas
Vocative	guro	gurū	guravas	dhenos	dhenū	dhenavas
Accusative	gurum	gurū	gurūn	dhenum	dhenū	dhenūs
Instrumental	guruṇā	gurubhyām	gurubhis	dhenvā	dhenubhyām	dhenubhis
Dative	gurave	gurubhyām	gurubhyas	dhenave	dhenubhyām	dhenubhyas
Ablative	guros	gurubhyām	gurubhyas	dhenos	dhenubhyām	dhenubhyas
Genitive	guros	gurvōs	guruṇām	dhenos	dhenvōs	dhenūnām
Locative	gurāu	gurvōs	guruṣu	dhenāu	dhenvōs	dhenuṣu

	Singular		Dual		Plural	
	M	N	M	N	M	N
pratyāñc (opposite, west)						
Nominative	pratyāñ	pratyak	pratyāñcāu	pratiñcī	pratyāñcas	pratyāñci
Vocative	pratyāñ	pratyak	pratyāñcāu	pratiñcī	pratyāñcas	pratyāñci
Accusative	pratyāñcam	pratyak	pratyāñcāu	pratiñcī	pratiñcas	pratyāñci
Instrumental	pratiñcā	pratiñcā	pratyagbhyām	pratyagbhyām	pratyagbhis	pratyagbhis
Dative	pratiñce	pratiñce	pratyagbhyām	pratyagbhyām	pratyagbhyas	pratyagbhyas
Ablative	pratiñcas	pratiñcas	pratyagbhyām	pratyagbhyām	pratyagbhyas	pratyagbhyas
Genitive	pratiñcas	pratiñcas	pratiñcos	pratiñcos	pratiñcam	pratiñcam
Locative	pratiñci	pratiñci	pratiñcos	pratiñcos	pratyakṣu	pratyakṣu

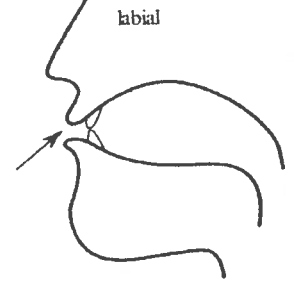
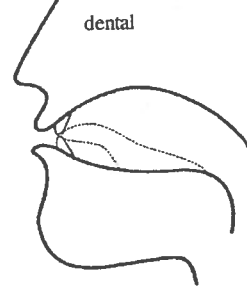
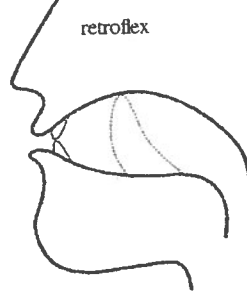
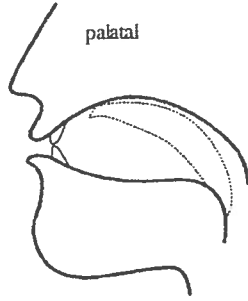
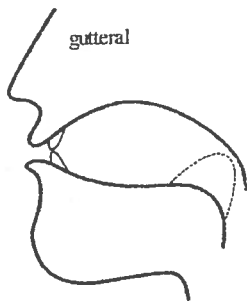
balin (strong)						
Nominative	balī	bali	balināu	balinī	balinas	balīni
Vocative	balin	bali	balināu	balinī	balinas	balīni
Accusative	balinam	bali	balināu	balinī	balinas	balīni
Instrumental	balinā	balinā	balibhyām	balibhyām	balibhis	balibhis
Dative	baline	baline	balibhyām	balibhyām	balibhyas	balibhyas
Ablative	balinas	balinas	balibhyām	balibhyām	balibhyas	balibhyas
Genitive	balinas	balinas	balinos	balinos	balinām	balinām
Locative	balini	balini	balinos	balinos	balīṣu	balīṣu

bhavant (being)						
Nominative	bhavan	bhavat	bhavantāu	bhavantī	bhavantas	bhavanti
Vocative	bhavan	bhavat	bhavantāu	bhavantī	bhavantas	bhavanti
Accusative	bhavantam	bhavat	bhavantāu	bhavantī	bhavatas	bhavanti
Instrumental	bhavatā	bhavatā	bhavadbhyām	bhavadbhyām	bhavadbhis	bhavadbhis
Dative	bhavate	bhavate	bhavadbhyām	bhavadbhyām	bhavadbhyas	bhavadbhyas
Ablative	bhavatas	bhavatas	bhavadbhyām	bhavadbhyām	bhavadbhyas	bhavadbhyas
Genitive	bhavatas	bhavatas	bhavatos	bhavatos	bhavatām	bhavatām
Locative	bhavati	bhavati	bhavatos	bhavatos	bhavatsu	bhavatsu

bhagavant (fortunate, blessed)						
Nominative	bhagavān	bhagavat	bhagavantāu	bhagavatī	bhagavantas	bhagavant
Vocative	bhagavan	bhagavat	bhagavantāu	bhagavatī	bhagavantas	bhagavant
Accusative	bhagavantam	bhagavat	bhagavantāu	bhagavatī	bhagavatas	bhagavant
Instrumental	bhagavatā	bhagavatā	bhagavadbhyām	bhagavadbhyām	bhagavadbhis	bhagavadbhis
Dative	bhagavate	bhagavate	bhagavadbhyām	bhagavadbhyām	bhagavadbhyas	bhagavadbhyas
Ablative	bhagavatas	bhagavatas	bhagavadbhyām	bhagavadbhyām	bhagavadbhyas	bhagavadbhyas
Genitive	bhagavatas	bhagavatas	bhagavatos	bhagavatos	bhagavatām	bhagavatām
Locative	bhagavati	bhagavati	bhagavatos	bhagavatos	bhagavatsu	bhagavatsu

vidvāms (knowing)						
Nominative	vidvān	vidvat	vidvāmsāu	viduṣṭī	vidvāmsas	vidvāmsi
Vocative	vidvan	vidvat	vidvāmsāu	viduṣṭī	vidvāmsas	vidvāmsi
Accusative	vidvāmsam	vidvat	vidvāmsāu	viduṣṭī	viduṣas	vidvāmsi
Instrumental	viduṣā	viduṣā	vidvadbhyām	vidvadbhyām	vidvadbhis	vidvadbhis
Dative	viduṣe	viduṣe	vidvadbhyām	vidvadbhyām	vidvadbhyas	vidvadbhyas
Ablative	viduṣas	viduṣas	vidvadbhyām	vidvadbhyām	vidvadbhyas	vidvadbhyas
Genitive	viduṣas	viduṣas	viduṣos	viduṣos	viduṣām	viduṣām
Locative	viduṣi	viduṣi	viduṣos	viduṣos	vidvatsu	vidvatsu

	voiceless plain stops	voiceless aspirated stops	voiced plain stops	voiced aspirated stops	nasals (voiced)	semivowels (voiced)	spirants (voiceless)	short vowels voiced	long vowels voiced	diphthongs	voiced
Gutturals	क ka	ख kha	ग ga	घ gha	ङ ṅa	ह ha	ः ḥ	अ a	आ ā	ए e	ऐ ai
Palatals	च ca	छ cha	ज ja	झ jha	ञ ña	य ya	श śa	इ i	ई ī		
Retroflex	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	र ra	ष ṣa	ऋ ṛ	ॠ ṛī		
Dentals	त ta	थ tha	द da	ध dha	न na	ल la	स sa	ऌ ḷ			
Labials	प pa	फ pha	ब ba	भ bha	म ma	व va	ॠ ṁ	उ u	ऊ ū	ओ o	औ au



Alphabetical Order:

अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म य र ल व श ष स ह

Alphabet: Using Vowels

When a vowel follows a consonant, it has a **contracted form** as follows:

ग

ga

गा

gā

गि

gi

गी

gī

गु

gu

गू

gū

गृ

gr̥

गूरु

gr̄

गे

ge

गै

gai

गो

go

गौ

gau

रु

ru

रू

rū

Alphabet: Conjunct Consonants

When a consonant follows another consonant without a vowel between them, they have a contracted form as follows:

त्व

tva

त्म

tma

ष्य

ṣya

स्य

śya

त्य

tya

भ्य

bhya

न्त

nta

न्ति

nti

ष्ट

ṣṭa

द्व

dva

द

dda

ङ

ṅga

द्धो

ddho

Alphabet: Conjunct Consonants Continued...

त्र

tra

ञ

jña

द्ध्य

ddhya

श्च

śva

द्य

dya

क्त

kta

त्त

tta

क्ष

kṣa

ह्म

hma

क्र

kra

ह्ण

hṇa

ह्व

hva

Alphabet: Fun with “R”

When the semivowel “R” comes immediately before another consonant, a small hook is placed above the following consonant as demonstrated below:

र्प

rpa

र्म्य

rmya

र्या

ryā

र्गो

rgo

When “R” follows a consonant, it is represented as a small, slanted stroke called a “daṇḍa”. For example:

प्र

pra

स्र

sra

ब्र

bra

म्र

mra

ग्र

gra

द्र

dra

Alphabet: Alternative Renderings

Some letters can be rendered in more than one way. Some of the more common variations are listed here:

a अ or अ

ā आ or आ

r र or र

r̄ र̄ or र̄

jha झ or झ

ṇa ण or ण

4. Compound consonants—When two or more consonants have to be written without intervening vowels, the following general principle is followed :

All consonants, except the last of the group, drop their final vertical line : ग् + ध = रध ; न् + त् + य = न्त्य ; म् + प = म्प ; स् + थ = स्थ ।

The combination of consonants which have no final vertical line assumes a form of its own : क् + क = कक ; क् + त = क्त ; क् + ष = क्ष ; छ् + क = क्क ; छ् + ग = क्ग ; ज् + न = ज्ञ ; ज् + ज = झ ; ट् + य = ट्य ; ड् + ग = ड्ग ; त् + त = त्त ; द् + य = द्य ; श् + च = श्च ; ष् + ट = ष्ट ; ह् + ण = ह्ण ; ह् + न = ह्न ।

The consonant र् has a special treatment in combination : when it follows a consonant, it is written as

म् + र = म्र ; त् + र = त्र ; प् + र = प्र

When it precedes a consonant or the vowel ऋ it is written as

र् + क = कर्क ; र् + थ = र्थ ; र् + ऋ = ऋर्

5. The Sanskrit numerals are :

१, २, ३, ४, ५, ६, ७, ८, ९, ०

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GUᅇA AND VᅇDDHI SUBSTITUTIONS

6/14

Substitutes in the morphology for vowels:

basic vowels	a	i, ī	u, ū	ᅇ ᅇ	ᅇ
guᅇa	a	e	o	ar	al
vᅇddhi	ā	āi	āu	ār	āl

A few verbs have reverse guᅇa and vᅇddhi, but instead of their roots being stated with the basic vowels, they are quoted with reverse guᅇa (e.g. vac- 'say' instead of uc-; yaj- 'sacrifice' instead of ij-; prach- 'ask' instead of prch-)

basic vowels	i	u	ᅇ
guᅇa	ya	va	ra
vᅇddhi	yā	vā	rā

Guᅇa is never substituted for vᅇddhi.

THE FIRST CONJUGATION

The Sanskrit verb conjugated in a finite tense has three persons and three numbers. The three numbers are: singular, dual and plural.

The verbal root is the original form of the verb. The verbal base is the form assumed by the root before the terminations are added.

Formation of the base in the first conjugation

1. The final vowel and the short medial vowel of a root take guṇa.

A medial vowel is a vowel which stands between consonants. When a short vowel is followed by a compound consonant it is counted as long, e.g.: nind-; bhaks-.

2. The letter 'a' is added before the terminations.

That 'a' becomes 'ā' before the terminations beginning with 'm' or 'v'. That 'a' is dropped before terminations beginning with 'a' or 'e'.

The terminations of the present tense.

Pers.	Parasmaipada			Ātmanepada		
	Sing.	Dual	Plural	Sing.	Dual	Plural
1	mi	vas	mas	e	vahe	mahe
2	si	thas	tha	se	āthe	dhve
3	ti	tas	anti	te	āte	ante

Examples:

Roots having a medial vowel

Root:	budh	dhāv	labh
+ guṇa strengthening	bodh	-	labh
+ the letter 'a'	bodha	dhāva	labha

Parasmaipada

bodhāmi I know	bodhāvas we two know	bodhāmas we know
bodhasi you know	bodhathas you two know	bodhatha you know
bodhati he knows	bodhatas they two know	bodhanti they know

Ātmanepada

labhe I obtain	labhāvahe we two obtain	labhāmahe we obtain
labhase you obtain	labhāthathe you two obtain	labhadhve you obtain
labhate he obtains	labhāte they two obtain	labhante they obtain

Roots having a final vowel

Root	ji	bhū	sṛ
+ guṇa strengthening	je	bho	sar
+ the letter 'a'	je + a	bho + a	sara

In Sanskrit, two vowels following each other must be combined according to definite rules. Those rules are called the rules of vowel-sandhi.

In the case of je + a and of bho + a the following rule applies:

'A diphthong before a vowel is replaced by a short or long 'a' (depending on whether it is a short or long diphthong) plus the corresponding semivowel.'

Thus: e --> ay
o --> av
ai --> āy
au --> āv

Hence: je --> jay + a = jaya; bho --> bhav + a --> bhava

jayāmi	jayāvas	jayāmas	bhavāmi	bhavāvas	bhavāmas
jayasi	jayathas	jayatha	bhavasi	bhavathas	bhavatha
jayati	jayatas	jayanti	bhavati	bhavatas	bhavanti

Translate the following into English:

सरामि	ब्रजति	भवामि
त्यजन्ति	पचसि	लभते
जीवामस्	वसामि	मोदते
वदसि	धावतस्	वर्तते
ददति	बोधति	वर्त
नमामि	भवसि	लभामहे

Declension

Sanskrit nouns as they appear in the dictionary are in their 'dictionary' or 'crude' form. When used in a sentence, their grammatical function is indicated by special terminations called case-endings. For instance, the noun 'putra' (son) becomes 'putraḥ' when it is subject; it becomes 'putram' when it is direct object. What we express by means of prepositions such as 'with', 'by', 'to', 'for', 'from', 'of', 'in', etc, is rendered into Sanskrit by case-endings. There are eight cases in Sanskrit: nominative, accusative, instrumental, dative, ablative, genitive, locative and vocative.

As in the verb, so also in the noun, Sanskrit has three numbers: singular, dual and plural. Sanskrit has three genders: masculine, feminine and neuter.

The various forms taken by a noun in all its cases and numbers are called the *declension* of that noun.

Declensional forms are made by the addition of endings to the stem, or base of inflection.

The stem itself, however, in many words and classes of words, is liable to variation, especially as assuming a stronger form in some cases and a weaker in others.

Between stem and ending are sometimes inserted connecting elements.

The normal scheme of endings (for stems ending in consonants) indicating the **nominative** case is:

	Singular			Dual			Plural		
	M	F	N	M	F	N	M	F	N
N	s	s	-	āu	āu	ī	as	as	i
A	am	am	-	āu	āu	ī	as	as	i
I	ā	ā	ā	bhyām	bhyām	bhyām	bhis	bhis	bhis
D	e	e	e	bhyām	bhyām	bhyām	bhyas	bhyas	bhyas
Ab	as	as	as	bhyām	bhyām	bhyām	bhyas	bhyas	bhyas
G	as	as	as	os	os	os	ām	ām	ām
L	i	i	i	os	os	os	su	su	su

Declension continued...

The **Nominative case** is used:

1. to indicate the subject:
The father leads
2. to indicate the subjective complement:
The sons become heroes
3. to indicate a noun in apposition to the subject:
Rama, the hero, conquers

The **Accusative case** is used for the direct object and also in the dative sense of "to."

The **Instrumental case** is used where English would use "by," "with," or "by means of."

The **Dative case** is used in the sense of "for," "to," or "toward."

The **Ablative case** is used in the senses of "of" and "from."

The **Genitive case** is used for the most part in the same sense of "of" as the ablative (in many cases the ablative and genitive cases are identical).

The **Locative case** is used in the senses of "in" or "on," or sometimes "to," "toward," or "among."

The **Vocative case** is used as a direct address ("O Vishnu," etc.)

2	3	7	5	8	9	1	6	4	10	
Adādi	hotyādi	Rudhādi	Svādi	Tanādi	Kryādi	Bhvādi	Tudādi	Divāo.	Curādi	
ad ās pā mā vac svap han yuj present stem = root with guna in singular of parasmaipada + personal endings	dhā pī hā hu chal present stem = reduplicated root with guna in singular of parasmaipada + personal endings	rudh chid brañj bhid yuj Present stem = insert between vowel and final consonant + personal endings	āp ci śak su śru ās Present stem = root + "NO" in singular parasmaipada and "NU" elsewhere + personal endings	kṛ kṣaṇ tan Present stem = root + "O" in singular parasmaipada and "U" elsewhere + personal endings	kṛī grah jñā pū bandh ī lū stambh Present stem = root + "N-A" in singular parasmaipada and "N-I" or "N" elsewhere + personal endings	at arc arh av ikṣ uṣ edh kamp kāś kṛṣ kṛp kram Kṛīd kruś kias kṣam kṣi khan khad gad gam garh gāh guh gai gras ghrā car cal ceṣṭ chad jap jalp ji Jiv jval ḍī tap tī tyaj tvar damś dah dā drś	dyut dru dhāv dṛ dhmā dhyai nad nam nind nī pac paṭh pat pā phal bādh bhaj bhāṣ bhū bhram mud mnā mlai yaj yat yam yāc rakṣ rabh ram rāj ruc rudh ruh lañgh labh vad vand vap vam vas vah vrt vrđh vrai	śams śap sikṣ suc śri ślagh sad sah sī sev sthā spand smi smī sra svād has hī hva saj.	Present stem = root with short medial vowel in guna form + <i>ya</i> + personal endings	Present stem = root with short medial vowel in guna form + <i>ya</i> + personal endings
as kup kus kṛp kram krudh kias kīś kṣam ksudh ksubh jan jī ḍhī tuṣ tṛp dam div naś nah nṛ pad puṣ budh brañś bhram mad man muh yudh luṭ lubh vyadh śam śuṣ śram śliṣ sidh sniḥ	tud iṣ ujjh kṛt kṛṣ kī kṣip dīś dī pracch masj mil muc mī mīś lajj likh lip lup vid viś sic sī spīś spur Present stem = root + <i>Q</i> + personal endings	Present stem = root with short medial or final vowel in guna form + <i>Q</i> + personal endings	Present stem = root + <i>Q</i> + personal endings	Present stem = root + <i>Q</i> + personal endings	Present stem = root + <i>Q</i> + personal endings	Present stem = root + <i>Q</i> + personal endings	Present stem = root + <i>Q</i> + personal endings	Present stem = root + <i>Q</i> + personal endings	Present stem = root with short medial vowel in guna form + <i>ya</i> + personal endings	

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Personal Endings

Earlier - did for others

Atmanepada - did for self

Present tense - Atmanepada

Parasmaipada

	Single	Dual	Plural	Single	Dual	Plural
First	-mi	-vas	-mas	-e	-vahe	-mahe
Second	-si	-thas	-tha	-se	-āthe	-dhve
Third	-ti	-tas	-anti, ati <i>-inti</i>	-te	-āte	-ante, ate

Secondary - Atmanepada

Parasmaipada

	Single	Dual	Plural	Single	Dual	Plural
First	-am	-va	-ma	-a	-vahi	-mahi
Second	-s	-tam	-ta	-thās	-āthām	-dhvam
Third	-t	-tām	-an, us	-ta	-ātām	-anta, ata, ran

Perfect - Atmanepada

Parasmaipada

	Single	Dual	Plural	Single	Dual	Plural
First	-a	-va	-ma	-e	-vahe	-mahe
Second	-tha	-athus	-a	-se	-āthe	-dhve
Third	-a	-atus	-us	-e	-āte	-re

Imperative - Atmanepada

Parasmaipada

	Single	Dual	Plural	Single	Dual	Plural
First	-āni	-āva	-āma	-āī	-āvahāī	-āmahāī
Second	-dhi, hi,	-tam	-ta	-sva	-āthām	-dhvam
Third	-tu	-tām	-antu, atu	-tām	-ātām	-antām, atām

Optative (non 'a' stems) - -atmanepada

Parasmaipada

	Single	Dual	Plural	Single	Dual	Plural
First	-yām	-yāva	-yāma	-īya	-īvahi	-īmahi
Second	-yās	-yātam	-yāta	-īthās	-īyāthām	-īdhvam
Third	-yāt	-yātām	-yus	-īta	-īyātām	-īran

Optative ('a' stems) - Atmanepada

Parasmaipada

	Single	Dual	Plural	Single	Dual	Plural
First	-eyam	-eva	-ema	-eya	-evahi	-emahi
Second	-es	-etam	-eta	-ethās	-eyāthām	-edhvam
Third	-et	-etām	-eyus	-eta	-eyātām	-eran

*add nothing
eg. 21A*

used more

PERSONAL ENDINGS

	<u>PRIMARY</u> ATMANEPADA PARASHMIPADA			PARASHMIPADA ATMANEPADA		
	s.	d.	p.	s.	d.	p.
1 ST	MI	VAS	MAS	E	VAHE	MAHE
2 ND	SI	THAS	THA	SE	ĀTHE	DHVE
3 RD	TI	TAS	ANTI, ATV	TE	ĀTE	ANTE, ATE

SECONDARY (e.g. IN THE IMPERFECT)

AM	VA	MA	A	VAHI	MAHI
S	TAM	TA	THAS	ĀTHAM	DHVAM
T	TAM	AN, US	TA	ĀTAM	ANTA, ATA, RAN

ENDINGS FOR THE PERFECT

A	VA	MA	E	VAHE	MAHE
THA	ATHUS	A	SE	ĀTHE	DHVE
A	ATUS	US	E	ĀTE	RE

ENDINGS FOR THE IMPERATIVE

ANI	AVA	AMA	AI	ĀVAHAI	ĀMAHAI
DHI, HI, -	TAM	TA	SVA	ĀTHAM	DHVAM
TU	TAM	ANTU, ATU	TAM	ĀTAM	ANTAM, ATAM

OPTATIVE FOR NON-A-STEMS (EXPRESSING WISH OR DESIRE OR WHAT SHOULD HAPPEN)

YAM	YAVA	YAMA	IYA	IVAHYI	IMAHYI
YAS	YATAM	YATA	ITHAS	ITYATHAM	IDHVAM
YAT	YATAM	YUS	ITA	ITYATAM	ITRAN

OPTATIVE (ENDINGS COMBINED WITH THE FINAL FOR "A" STE)

EYAM	EVA	EMA	EYA	EVAHYI	EMAHYI
ES	ETAM	ETA	ETHAS	EYATHAM	EDHVAM
ET	ETAM	EYUS	ETA	EYATAM	ERAN

Personal Endings Continued...

Future (simple form)

= stem + personal ending for stem ending in 'a'

stem = root and guna + 'sya' (स्य)

stem = root and guna + 'iṣya' (इष्य)

Future present participle of simple future:

future stem + nt (न्त) in atmanepada

future stem + mana (मन) in parasmaipada

Periphrastic Future (expresses definite future action)

stem = nominative masculine of root and guna + tr (तृ) or itr (इत्)

example: कृ ⇒ कर + तृ = कर्तृ
मु ⇒ मो + इत् = भवितृ

	Single	Dual	Plural
1 st person	Stem + asmi	Stem + svas	Stem + smas
2 nd person	Stem + asi	Stem + sthas	Stem + stha
3 rd person	Nom. Masc. Sing. of stem	Nom. Masc. Dual of stem	Nom. Masc. Plural of stem

Past Passive Participle

= root + ta (or rarely, root + na) with euphonic changes.

Examples: $\sqrt{\text{भू}} + \text{त} = \text{भूत (been)}$ $\sqrt{\text{द}} + \text{त} = \text{दत्त (given)}$
 $\sqrt{\text{गम}} + \text{त} = \text{गत (gone)}$ $\sqrt{\text{पृ}} + \text{त} = \text{पृत (filled)}$
 $\sqrt{\text{पृ}} + \text{न} = \text{पूर्ण (filled)}$

Perfect Active Participle

= passive participle + वन्त

Example: कृ + त + वान् (nom. Masc. Sing. Of vant)

FUTURE (SIMPLE FORM) = STEM + (PERSONAL ENDING FOR STEMS ENDING IN 'A')
STEM = ROOT & GUNA + SYA स्यात्
= ROOT & GUNA + ISYA इष्येत्

FUTURE PRESENT PARTICIPLE OF SIMPLE FUTURE
 FUTURE STEM + NT (न्त) IN ATMANEPADA
 + MANA (मत्) IN PARASMAIPADA

EXPRESSES DEFINITE FUTURE ACTION

PERIPHRASTIC FUTURE: STEM = NOMINATIVE MASCULINE OF (ROOT IN GUNA FORM + क्तु OR इत् (e.g. कृ → कर्त् + क्तु = कर्त्तु)
 भु → भो → भो + इत् = भविष्येत्

1 ST PERSON	STEM + ASMI	STEM + SYAS	STEM + SMAS
2 ND PERSON	ASI	STHAS	STHA
3 RD PERSON	NOM. MASC. SING. OF STEM	NOM. MASC. DUAL OF STEM	NOM. MASC. PLURAL OF STEM

e.g. √DA → DATR → NOM. MASC. DATĀ

DATĀSMI	DATĀSYAS	DATĀSMAS
DATĀSI	DATĀSTHAS	DATĀSTHA
DATĀ	DATĀRAU	DATĀRAS

PASSIVE PARTICIPLE

ROOT + TA (OR, RARELY, ROOT + NA) WITH EUPHONIC CHAI
 e.g. √BH (TO BE/BECOME) + T = भूत "been"; √DE (TO GIVE) + T = दत्त (GIVEN)
 √G (TO GO) + T = गत "gone"; √P (TO FILL) + T = पूत (FILLED)
 + N = पूर्ण (FILLED)

PERFECT ACTIVE PARTICIPLE

PASSIVE PARTICIPLE + वन्त

e.g. √K (TO DO) + T + वान्
 ROOT (TO DO) + T + वान्
 PASSIVE PARTICIPLE (DONE) + nom. masc. sing. of vant ("HAVING DONE")

FUTURE PASSIVE PARTICIPLE (GERUNDIVE)

ROOT + य ya
+ तव्य tavya
+ अनीय anīya } "SOMETHING WHICH IS TO OCCUR OR IS TO BE DONE"

√गम् ("TO GO") + तव्य = गन्तव्य (+ CASE ENDINGS)
("TO BE GONE [TO]"
OR "TO BE ATTAINED")

INFINITIVE - Doesn't have gender & number.
ROOT (WITH GUNA) + तुम् OR इतुम् (IN VEDIC, SOMETIMES "तुम्" OR "अस्मि")

√कृ ("TO DO") + तुम् = कर्तुम् "TO DO"

√भू (TO BECOME) + इतुम् = भवितुम् ("TO BECOME")

GERUND (PAST INDECLINABLE PARTICIPLE)

ROOT + त्वा (IF ROOT IS SIMPLE)

ROOT + य (IF ROOT HAS AN ATTACHED PREPOSITION)

√श्रु ("TO HEAR") + त्वा = श्रुत्वा ("HAVING HEARD")

IMPERFECT TENSE (ORIGINALLY SIGNIFIED PAST EVENTS WHICH THE SPEAKER HAD WITNESSED)
अ + (STEM OF THE PRESENT TENSE) + SECONDARY ENDINGS
IN GUNA FORM SOMETIMES

FROM √भू → अ + भो + अम् → अभवम् I became

म् अभवसि you (sing.) became

न् अभवत् he (she, it) became

THE AUGMENT "अ" IS PLACED AFTER ANY PREPOSITIONS AND IMMEDIATELY BEFORE THE STEM

PLUPERFECT ; अ + PERFECT STEM + ENDINGS (SIGNIFIES PAST)

CONDITIONAL ; अ + FUTURE STEM + ENDINGS (FUTURE OPTATIVE)

PERFECT

ORIGINALLY SIGNIFIED PAST EVENTS TO WHICH THE SPEAKER HAD NOT BEEN A WITNESS,

STEM = ROOT REDUPLICATED (SOMETIMES IN GUNA FORM) + "PERFECT" ENDINGS (SOMETIMES PRECEDED BY ङ)

REDUPLICATION

PREFIX A ROOT WITH A PART OF ITSELF REPEATED, AS FOLLOWS:

- (a) - IF THE ROOT BEGINS WITH A CONSONANT REPEAT THE CONSONANT AND THE VOWEL
- (A) - IF IT BEGINS WITH A VOWEL, REPEAT THAT VOWEL, EITHER ALONE OR WITH A FOLLOWING CONSONANT

THE REDUPLICATED CONSONANT IS GENERALLY THE FIRST CONSONANT IF THERE ARE SEVERAL INITIAL CONSONANTS.

e.g. FOR √प्रए → REDUPLICATED FORM IS पप्रए
 √प्रि → चिप्रि
 √बुध् → बुबुध्

A NON-ASPIRATE IS SUBSTITUTED FOR AN ASPIRATE

e.g. FOR √एट् → REDUPLICATED FORM IS दृध्
 √मृ → बिमृ

A PALATAL IS SUBSTITUTED FOR A GUTTURAL OR FOR ह

e.g. √कृ → REDUPLICATED FORM IS चकृ.
 √खिद् → चिखिद्
 √ग्रम् → जग्रम्
 √ह् → जह्

IF THE SECOND OF TWO INITIAL CONSONANTS IS NON-NASAL AND UNVOICED AND PRECEDED BY →

(REDUPLICATION: CONTINUED)
FROM PAGE 24D

→ A LISIBILANT, THEN THIS CONSONANT IS REPEATED INSTEAD OF THE FIRST ONE

e.g. $\sqrt{\text{स्तृ}}$ → REDUPLICATED FORM IS तस्तृ
 स्था → तस्था
 $\sqrt{\text{स्कन्त्}}$ → यस्कन्त्
EXCEPT: $\sqrt{\text{स्त्}}$ → सुस्त्
EXCEPT: $\sqrt{\text{स्मि}}$ → सस्मि

PRESENT PARTICIPLE (ACTIVE VOICE)

- 3RD PERSON PLURAL OF THE PRESENT TENSE LESS THE FINAL इ.
- MASCULINE & FEMININE FORMS

PARASHMIPADA {
भवन्ति ("They become") - FINAL इ
→ भवन्त् ("becoming")
दहन्ति ("They milk") - FINAL इ
→ दहन्त् ("milking")

ATMANEPADA = ROOT + आन e.g. दहान (milking)
+ मान भवमान (becoming)

PRESENT PARTICIPLE (PASSIVE VOICE)

STEM = ROOT + य + मान
 $\sqrt{\text{कृ}}$ + य + मान = क्रियमान ("being done")
 $\sqrt{\text{दृह}}$ + य + मान = दृह्यमान ("being milked")

AORIST (ORIGINALLY WAS USED FOR THE IMMEDIATE PA.)

(p. 175)
Aorist Systems - a preterit or past tense no longer distinguishable in meaning from the perf. or imperf.

I Simple Aorist: analogous in form & inflection with the imperf.

a) root aorist; the tense stem is identical with the root (corresponding to an imperf. of the root class).

b) a-aorist; with tense stem ending in "a" or with a union vowel "a" before the ending (corresponds to an imperf. of the "a" class).

This is the
origin of the
secondary conjugation

II Reduplicating Aorist; Has a union vowel "a" before the endings, usually, reduplication

III Signative or Sibilant aorist; Its tense sign is an "s" added to the root either directly or with a preceding auxiliary "i". Its endings are usually added immediately to the tense sign, but sometimes w. a union vowel "a". Its varieties are:

a) w/o union "a" before endings w. "s" alone added to the root (s-aorist)

b) w/o union "a" before endings, with "is" added to the root (is-aorist)

c) w/o union "a" before endings, with "sis" added to the root (sis-aorist)

d) w. union vowel "a" before endings, i.e. with "sa" added to the root (sa-aorist)

(like the imperf.)

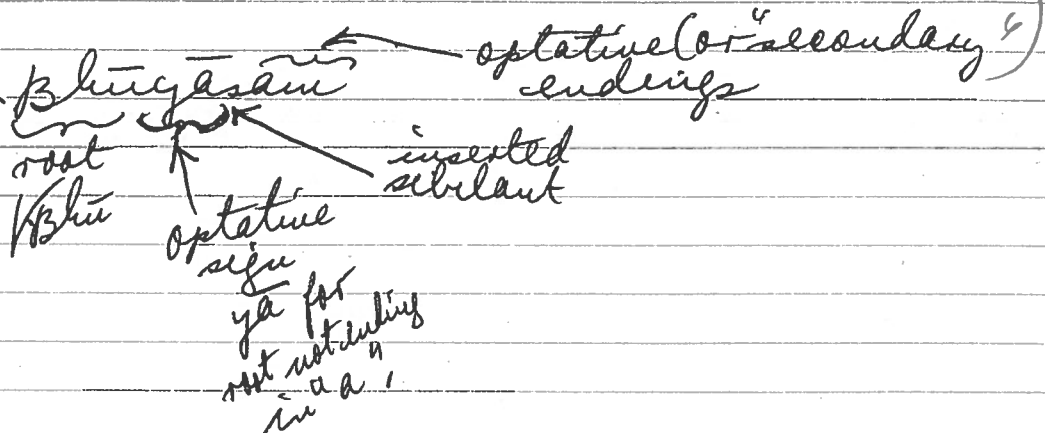
They are all augment-preterits. In the later language they are interchangeable in meaning w. perf. & imperf. earlier they have the value of a completed past (or perfect), translatable by "have done".

Preterite: (W 921) The optative of the Aorist system. The preterite (factive) is made by adding the (factive) preterite endings directly to the root, the middle is made by adding the middle preterite endings to the root increased by "s" or "is" without augment, but with strengthening of the root as for the middle stem of the s and is hosts

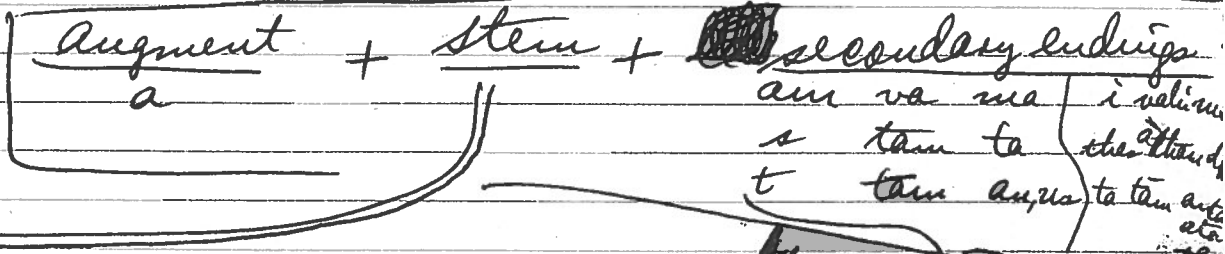
Asist systems (continued) - Precative (Continued)

The precative endings are given in W 568. They have a sibilant inserted between the optative sign and the ending (with some exceptions).

Bhūyāsam Bhūyāsva Bhūyāsva
 Bhūyas Bhūyastam Bhūyasta
 Bhūyat Bhūyastam Bhūyāsva



The asists described above in I, II, and III are formed as follows



stem ; I a) root asist ; root
 b) "a" asist ; root + a

These Indicative endings: Add subject, opt. or imper. endings for these modes

II reduplicating asist ; root reduplicated, the reduplication being usually a heavy syllable if the root syllable is light and vice versa. (i is the reduplicating vowel for radical a, t, l); add a to the reduplicated root

made heavy by lengthening the reduplet & vowel

III a) s-asist ; root + s (vowel usually strengthened)
 b) is-asist ; root + is (vowel usually strengthened)
 c) sis-asist ; root + sis
 d) sa-asist ; root + sa (root NOT strengthened)

Delimiting: Add in active in middle or final vowels
 other vowel: III a | III b
 active | root | guna
 middle | class | guna

PERIPHRASTIC PERFECT

THIS IS THE PERFECT OF THE DERIVATIVE CONJUGATIONS (i.e. THE INTENSIVE, DESIDERATIVE, CAUSATIVE AND DENOMINATIVE).

FORMATION : DERIVATIVE NOUNSTEM ENDING IN ॐ + PERFECT TENSE OF THE AUXILLIARY VERB √अस् ("to be") OR √कृ ("to make") OR RARELY √भू ("to be").

e.g. THE PERIPHRASTIC PERFECT OF √बुध् ("to know")

FOR
√बुध्

IN THE INTENSIVE CONJUGATION FORM IS बोबुधाम् + AUXILL. VERB,
 " " DESIDERATIVE " " बुभुत्साम् + " "
 " " CAUSATIVE " " बोधयाम् + " "
 " " DENOMINATIVE " " मन्त्रयाम् + " "

ALSO FOR √आस्, THE " आसाम् + " "
 √इष्, " " इष्ाम् + " "

feminine accusative form of the stem

AUXILLIARY VERB FOR THE PERIPHRASTIC PERFECT,

<u>PARASMAIPADA</u>			√कृ "to do"	<u>ATHANEPADA</u>		
s.	d.	p.	s.	d.	p.	
1 st चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे	
2 nd चकर्थ	चक्रथुस्	चक्र	चकृषे	चक्राथे	चकृध्वे	
3 rd चकार	चक्रन्तुस्	चक्रुस्	चक्रे	चक्राते	चक्रिरे	

√अस् "to be"

1 st आस	आसिब	आसिम
2 nd आसिथ	आसथुस्	आस
3 rd आस	आसन्तुस्	आसुस्

√बुध् to know

1 st बुबोध	बुबुधिव	बुबुधिम	बुबुधे	बुबुधिवहे	बुबुधिमहे
2 nd बुबोधिथ	बुबुधथुस्	बुबुध	बुबुधिषे	बुबुधाथे	बुबुधिध्वे
3 rd बुबोध	बुबुधन्तुस्	बुबुधुस्	बुबुधे	बुबुधाते	बुबुधिरे

SECONDARY CONJUGATIONS

INTENSIVE: STEM = ROOT REDUPLICATED IN USUAL WAY
BUT WITH REDUPLICATED SYLLABLE IN GUNA FORM
e.g. $\sqrt{\text{बुध}}$; INTENSIVE STEM IS बोबुध (ADD ENDINGS)

DESIDERATIVE: SIGNIFIES A DESIRE FOR THE
CONTEMPLATED ACTION OR CONDITION

STEM = ROOT REDUPLICATED IN USUAL WAY
+ ऌ (OR SOMETIMES इष) (ADD ENDINGS)

e.g. पिबामि "I drink" / जिबामि "I desire to drink"
पिपासामि "I wish to drink" / जिजाविषामि "I desire to drink"

CAUSATIVE: SIGNIFIES CAUSING AN ACTION

STEM = ROOT (USUALLY IN GUNA FORM) + अय (ADD ENDINGS)

e.g. $\sqrt{\text{विद्}}$ → वेदय
 $\sqrt{\text{चुद्}}$ → चोदय

NOTE: NOT ALL STEMS IN "अय" ARE CAUSATIVE
FORMS, some roots ending in ा add "pa" before

DENOMINATIVE: CONVERTS A NOUN INTO A VERB,

STEM = ANY NOUN STEM + अ OR य (ADD ENDINGS)

e.g. पति "master" → पत्यते "he rules"
मन्त्र → मन्त्रयते "he takes counsel"
कीर्ति → कीर्तयति "he commemorates"
(praise)
वर्ण (color) → वर्णयति "he depicts"

PASSIVE VOICE

24J

In the Conjugational Tenses (A68)

1. The passive voice is formed from the verbal root and not from the verbal base, except for the verbs of the tenth conjugation which keep their strengthened radical vowel while losing the conjugational sign aya. Thus: the passive voice of gam, nī is formed immediately from gam, nī and not from gaccha and naya. That of cur is formed from cor and not from coraya.

2. ya is added to the root.

That ya becomes yā before terminations beginning with m or v.

That ya becomes y before terminations beginning with a or e.

3. The terminations of the passive voice are always the Ātmanepada terminations.

eg. (nī - ya - dhve → nīyadhve, you are led.

(dah - ya - tām → dahyatām, let it be burnt

4. A final short i or u is lengthened. ji - jīyāvahe, we two are conquered; śru - aśrūyata, it was heard.

5. The roots dā, dhā, mā, gāi, hā, pā, sthā change their final vowel into ī.

dā - dīyate, it is given; gāi - gīyeta, it should be sung

6. Final r after a single consonant becomes ri - hr - hriye, I am taken away; after a compound consonant it becomes ar.

smr - smar-ya-ītām smaryetām, (let them both be remembered

7. Final r is changed to īr. str - stīr-ya-īran, let them be spread ; but final r is changed to ūr after a labial:

pṛ - pūr-ya-tām → pūryatām, let it be filled.

In the other tenses the passive form is identical with that of the primitive verb in the ātman.

Irregular passives

daś, to bite
bhraś, to fall
bhañj, to break
grah, to take
yaj, to worship
śās, to command
śī, to lie down

daśyate
bhraśyate
bhajyate
grhyate
ijyate
śiśyate
śayyate

vac, to speak
vad, to speak
vap, to show
vas, to dwell
bandh, to bind
svap, to sleep
vyadh, to pierce
ucyate
udyate
upyate
uśyate
badhyate
supyate
vidhyate

Inflection of the root dā in the passive.

(MW700)

24K

stem is diya

Present, 'I am given'

dīye	dīyāvahe	dīyāmahe
dīyase	dīyāthe	dīyadhve
dīyate	dīyate	dīyante

(+)

Imperfect, 'I was given'

adīye	adīyāvahi	adīyāmahi
adīyathās	adīyethām	adīyadhvam
adīyata	adīyetām	adīyanta

★

Optative, 'I may be given'

dīyeya	dīyevahi	dīyemahi
dīyethās	dīyeyāthām	dīyedhvam
dīyeta	dīyeyātām	dīyeran

Imperative, Let me be given'

dīyāi	dīyāvahāi	dīyāmahāi
dīyasva	dīyethām	dīyadhvam
dīyatām	dīyetām	dīyantām

Perfect, 'I have been given'

dade	dadivahe	dadimahe
dadiṣe	dadāthe	dadidhve
dade	dadāte	dadire

★

Future, 'I will be given'

dāsyē	dāsyāvahe	dāsyāmahe
dāsyase	dāsyāthe	dāsyadhve
dāsyate	dāsyāte	dāsyante

(+)

Periphrastic Future 'I will be given'

dātāhe	dātāsvahe	dātāsmahē
dātāse	dātāsāthe	dātādihve
dātā	dātārāu	dātāras

Imp 3rd
" " " " " "

SAME FORM FOR ACTIVE & PASSIVE could be with

past passive participle analysis for this uses the stem-pada termination?

★ Past tenses of the passive voice are rare. If needed, the same is said using the past passive participle. *Uṣā* *grāhāni tyaktāni* instead of *grāhāni tyajya*.

(+) Very common - a preference for the passive

LOCATIVE ABSOLUTE (244)

There is also a genitive absolute. The subj. & participle are put in the gen. case.

An absolute phrase is a phrase containing a participle the subject of which is different from the subject of the main verb. Every absolute phrase can be replaced by an adverb clause. (A117)

translation the same

- eg. The boys being tired, the Master stopped the class.
 Because the boys were tired, the master stopped the class. (OVER)
 The hunter having gone, the birds began to sing.
 After the hunter went, the birds began to sing.
 Your father being there, you did not rise from your seat.
 Although you father was there, you did not rise from your seat.

An absolute phrase can be translated into Sanskrit by the locative absolute. The subject is put in the locative case and the participle agrees with it in gender, number and case.

The present participle is used if the action of the absolute phrase is simultaneous with that of the main clause.

The past participle is used if the action of the absolute phrase precedes that of the main clause.

Examples

loc.

1. tasmin jīvati jīvāmi - He living, I live.
While he lives, I live.
2. sainikeṣu iṣūn kṣipatsu senāpatir āsvam ārudhaḥ
While the soldiers were throwing arrows, the general mounted his horse.
3. karṇam dadāti mayi bhāṣamāne - She gives ear when I speak.
4. kimkareṇa uhyamāne bhāre vayam kṣipram acarāma
The burden being carried by the servant, we walked fast.
As the burden was carried by the servant, we walked fast.
5. sūrye udite padmam prakāśate - The sun having risen, the lotus blooms.
6. rātre gatāyām sa gataḥ - The night being over, he went.
7. mālayām dattāyām bālā agāyan - The garland having been given,

pres. part. active voice

pres. part. pass. voice

PPP

8. tvayi rakṣitari (sati) mama bhayam nāsti
You being my protector, I have no fear.
Since you are my protector, I have no fear.

loc.

pres. part. can be left out for the verb 'to'

↑ PAGES. of the loc. sbs.

rakṣitṛ, protector

24M

Translate into English:

1. परे ब्रह्मणि विज्ञाते समस्तैर् नियमैरलं ।
 तालवृन्तेन किं कार्यं लब्धे मलयमाश्रते ॥
Talavanta (fan) *is to be done*

? 2. सन्निमित्ते वरं त्यागो विनाशो नियतो सति ।
 (In a good cause) *m.* *(is) good better feel* *annihilation* *loc.* *checked* *being* *loc.* *sure* *inevitable*

3. अनन्तं वत मे वित्तं यस्य मे नास्ति किंचन ।
 मिथिलाया प्रदीपितायां न मे किंचित् प्रदह्यते ॥
endless *m.* *mine* *wealth* *is not at all* *loc.* *is burn*

4. वयसि गते कः कामविकारः ।
 शोके नोरे कः कासारः ।
 क्षीणे वित्ते कः परिवारो
 ज्ञाते तत्त्वे कः संसारः ॥
prime of life *who* *sickness* *disturb* *riches* *past* *retire*

24N

Genitive Absolute
see Grk II, 6² and 6⁷

e.g. Indriyānam ... caratām ...
... the senses being moving ...
... when the senses are moving ...

With the gen. abs. we can use only the pres. part. The gen. abs. always indicates a living actor; usually it is used w. seeing (most often), hearing or uttering.

Personal Pronouns

First Person – I *mat, मत्*

	Singular	Dual	Plural
N.	aham	āvām	Vayam
A.	mām, mā	āvām, nāu	asmān, nas
I.	mayā	āvābhyām	asmābhis
D.	mahyam, <i>ma, me</i>	āvābhyām, nāu	asmabhyam, nas
Ab.	<i>mat, matas,</i>	āvābhyām	asmat
G.	mama, me	āvayos, nāu	asmākam, nas
L.	mayi	āvayos	asmāsu

Second Person – You

	Singular	Dual	Plural
N.	tvam	yuvām	yūyam
A.	tvām, tvā	yuvām, vām	yuṣmān, vas
I.	tvayā	yuvābhyām	yuṣmābhis
D.	tubhyam, te	yuvābhyām, vām	yuṣmabhyam, vas
Ab.	tvat	yuvābhyām	yuṣmat
G.	tava, te, tva	yuvayos, vām	yuṣmākam, vas
L.	tvayi	yuvayos	yuṣmāsu

Third Person – He, She, It, That, The

	Singular			Dual			Plural		
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	sa	ta	sā	tāu	te	te	te	tāni	tās
A.	tam	tat	tām	tāu	te	te	tān	tāni	tās
I.		tena	tāya		tābhyām			tāis	tābhis
D.		tasmāi	tasyāi		tābhyām		tebhyas	tābhyas	tābhyas
Ab.		tasmāt	tasyās		tābhyām		tebhyas	tābhyas	tābhyas
G.		tasya	tasyās		tayos		teṣām	tāsām	tāsām
L.		tasmin	tasyām		tayos		teṣu	tāsu	tāsu

Demonstrative Pronouns

idam 'this'

	Singular			m.	Dual		m.	Plural	
	m.	n.	f.		n.	f.		n.	f.
N.	ayam	idam	iyam	imāu	ime	ime	ime	imāni	imās
A.	imam	idam	imām	imāu	ime	ime	imān	imāni	imās
I.		anena	anayā			ābhyām		ebhis	ābhis
D.		asmāi	asyāi			ābhyām		ebhyas	ābhyas
Ab.		asmāt	asyās			ābhyām		ebhyas	ābhyas
G.		asya	asyās			anayos		eṣām	āsām
L.		asmin	asyām			anayos		eṣu	āsu

adas 'that'

	Singular			m.	Dual		m.	Plural	
	m.	n.	f.		n.	f.		n.	f.
N.	asāu	adas	asāu			amū	amī	amūni	amūs
A.	amum	adas	amūm			amū	amūn	amūni	amūs
I.		amunā	amuyā			amūbhyām		amībhis	amūbhis
D.		amuṣmāi	amuṣyai			amūbhyām		amībhyas	amūbhyas
Ab.		amuṣmāt	amuṣyās			amūbhyām		amībhyas	amūbhyas
G.		amuṣya	amuṣyās			amuyos		amīṣām	amūṣām
L.		amuṣmin	amuṣyām			amuyos		amīṣu	amūṣu

etat 'this'

	Singular			m.	Dual		m.	Plural	
	m.	n.	f.		n.	f.		n.	f.
N.	eṣas	etat	eṣā	etāu	ete	ete	ete	etāni	etās
A.	etam	etat	etām	etāu	ete	ete	etān	etāni	etās
I.		etena	etayā			stābhyām		etāis	etābhis
D.		etasmāi	etasyāi			etābhyām		etebhyas	etābhyas
Ab.		etasmāt	etasyās			etābhyām		etebhyas	etābhyas
G.		stasya	etasyās			etayos		eteṣām	etāsām
L.		etasmin	etasyām			etayos		eteṣu	etāsu

ena 'he' 'she' 'it'

	Singular			Dual			Plural		
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
A.	enam	enat	enām	enāu	ene	ene	enān	enāni	enās
I.		enena	enayā		n/a			n/a	n/a
D.		n/a	n/a		n/a			n/a	n/a
Ab.		n/a	n/a		n/a			n/a	n/a
G.		n/a	n/a		enayos			n/a	n/a
L.		n/a	n/a		enayos			n/a	n/a

Interrogative Pronoun

Kim 'who' 'what'

	m.	n.	f.
N.	kas	kim	kā
A.	kam	kim	kām

Relative Pronoun

Yat 'who' 'which' 'what'

	m.	n.	f.
N.	yas	yat	yā
A.	yam	yat	yām

The rest of the declension is precisely like that of 'tad'

GUṆA AND VṚDDHI SUBSTITUTIONS

Substitutes in the morphology for vowels (W235-236):

basic vowels	a	i, ī	u, ū	ṛ, ṝ	ṝ
guṇa	a	e	o	ar	al
vṛddhi	ā	āi	āu	ār	āl

A few verbs have reverse guṇa and vṛddhi, but instead of their roots being stated with the basic vowels, they are quoted with reverse guṇa (e.g., vac- 'say' instead of uc-; yaj- 'sacrifice' instead of ij-; prach- 'ask' instead of pṛch-, W 241, 252).

basic vowels	i	u	ṛ
guṇa	ya	va	ra
vṛddhi	yā	vā	rā

Guṇa is never substituted for vṛddhi.

SANDHI

The rules that follow do not give all the sandhi statements that are made by Pāṇini and Whitney. However, in general, all other occurring combinations of phonemes than those dealt with in the rules remain unchanged, except for special statements that are given in the morphology rather than in the sandhi rules.

The rules are given in sequential order. A later rule cancels an earlier one. For every morphological situation not more than one pass through the rules is valid. The term "corresponding" means "phonetically closest."

Internal Sandhi

This sandhi operates where suffixes are joined to roots, or to other suffixes; also where an item occurs in absolute final position.

Vowels

1. The succession of a or ā followed by a diphthong is replaced by one morphophoneme, the corresponding long diphthong (W 127), e.g., deva- 'god' + āu 'nominative dual' → devāu 'two gods.'
2. The succession of a or ā followed by an unlike simple vowel is replaced by a guṇa of the second vowel (W 127), e.g., dhava- 'be + -i- 'optative' + -t 'third singular' → dhavet 'he, she, it would be.'
3. A diphthong before a vowel is replaced by short or long a (depending on whether it is a short or long diphthong) plus the corresponding semivowel (W 131). E.g., agni- 'fire' + guṇa + as 'nominative plural' → agne-as 'fires'; → agnayas 'fires'; nāu- 'ship' + ā 'instrumental singular' → nāvā 'with the ship'.
4. Final short or long i and u of a monosyllabic root or stem before a vowel are replaced by iy, uv respectively (W 129a). The rule also applies to the present-stem suffix -nu-. E.g., stri- 'woman' + ā → striyā 'by the woman'; bhū- 'earth' + ā → bhuvā 'by the earth.' Perfect stems of roots in -u, -ū follow this rule (except bhū- 'become, be'), but those of roots in i, -i follow the general rule (6), as do the Present and Imperative 3d plural of 1- 'go.'
5. Final ṛ of a root or monosyllabic nominal stem (except nr- 'man'), after a labial consonant and before a vowel is replaced by ur; not before a vowel by ūr. After other consonants than labials and before a vowel, it is replaced by ir; not before a vowel by ir (W 242). E.g., pṛ- 'city' + ā → purā 'by the city'; pṛ- + bhyām 'instrumental dual' pūr-bhyām 'by two cities.' kṛ- 'scatter' + ati '3d singular present' → kirati 'he scatters'; + yate '3d singular passive' → kiryate 'it is scattered.'
6. Short ṛ and other cases of short and long i and u than those covered by rule 4, before any vowel, are replaced by the corresponding semivowels (W 129). E.g., pitr- 'father' + os 'genitive dual' → pitros 'of two fathers'; jahu- 'sacrifice' + ati '3d plural present' → juhvati 'they sacrifice.'
7. The succession of like simple vowels is replaced by one morphophoneme, the corresponding long vowel (W 126). E.g., a 'augment' + as- 'be' + it 'third singular imperfect' → āsit 'he was'; u + ucus → ūcus 'they spoke.'

29

8. At the end of a word, the cluster r + stop is not subject to the following rule (9), if the stop is part of the stem (W 150b).
E.g., suhārd- 'friend' + s 'nom. sg.' → suhārd → suhārt (31).
 9. All but the first consonant of a final consonant cluster disappears at the end of a word (W 150) and is then subject to external sandhi. E.g., bhārati- 'carrying' + s → dhāran 'one who is carrying.'
 10. Intervocalic ch is replaced by cch (W 227), i.e., ch is quantitatively equivalent to a consonant cluster; e.g., gach- 'go' + ati '3d sg.' → gacchati 'he goes.'
 11. m before v or m is replaced by n (W 212a). E.g., agam- 'went' + va 'we two' → aganva 'we two went'; + ma 'we, more than two' → agamma 'we went.'
 12. s between stops disappears (W 233c-f). E.g., acchid- 'chopped' + s-ta 'aorist 3d singular' → accchitta 'he chopped.'
 13. s before a declensional suffix beginning with a consonant is replaced by h (W 111a). E.g., havis- 'oblation' + su 'locative plural' → havīḥ + su → (36) → havīḥsu 'in oblations.'
 14. In certain forms, s before s is replaced by t (W 167).
E.g., vas- 'dwell' + syati '3d sg. future' → vatsyati 'he will dwell.'
 15. s before dh is replaced by zero (W 166). E.g., śās- 'teach' + dhi 'imperative 2nd sg.' → śādhi 'teach.'
 16. h in the root han- 'to slay' is replaced by gh when the vowel of the root disappears on account of a morphological rule (W 2161). E.g., han + anti → ghananti 'they slay.'
- Before zero, or when followed by any consonant other than a semivowel or nasal, the following statements (17 through 30) apply:
17. h in nah- 'to bind' is treated as dh (W 223g); e.g., nah- + syati → nadh- + syati → (31, 33) natsyati 'he will bind.'
 18. h in roots with initial d, in the noun uṣṇh- (a meter) and optionally in roots druh- 'hurt', snh- 'be moist', muh- 'be confused', is treated as gh (W 222a). E.g., duh- 'milk' + syati → dhoksyati 'he will milk'; + dhi → dugdhi 'milk' + ta- 'past passive participle' → dugdha- 'which has been milked.'

19. In general, the following rules apply to h:
 - (a) the sequence of h plus t th dh is replaced by dh with lengthening of a preceding a, i, u; but vah- 'carry' and sah- 'bear' have o instead of lengthened a.
 - (b) h before any other relevant consonant, or before zero is replaced by k in verb forms, by t in nominal forms.
- E.g., lih- 'lick' + ta → liḍha- 'licked', but vah- → voḍha- 'carried'.
lih- + syati → leksyati 'he will lick'; madhulih- 'bee' + su → madhulisu 'in bees.'
20. ks in jakṣ- 'eat' is treated as gh (W 221a, 233f). E.g., jakṣ- + ta → jagdha- 'eaten.'
21. In general, the following rules apply to ks: (W 229b-c):
 - (a) before zero or s it is replaced by k in verb forms,
 - (b) by t in nominal forms.
 - (c) before t it is replaced by s.
 - (d) before other relevant consonants, it is replaced by t.
- E.g., takṣ- 'fashion' + syati → takṣyati 'he will fashion'; + ta → taṣṭa- 'fashioned.'
22. Similarly, ch (the only examples are from prach- 'ask').
E.g., prakṣyati 'he will ask.' pṛṣṭvā 'having asked.'
23. Similarly, śc (the only examples are from vraśc- 'new' W 221b). E.g., vṛakṣyati 'he will cut', vṛṣṭvā 'having cut.'
24. Similarly, ś (W 226). E.g., dviś- 'be hostile', dvekṣyati 'he will hate', dviṣ- 'enemy nom. sg.', dviṣṭa- 'hated.'
25. Similarly, ś (W 218), but, in the roots diś- 'point', dṛś- 'see', mṛś- 'touch', sprś- 'touch', and optionally in naś- 'be lost', ś when final and in noun forms before s and bh, is treated as k (W 218a). E.g., viś- 'tribe', vīṣu 'among tribes'; but diś- 'direction', dikṣu 'in the regions.'
26. Similarly (to ks) j in the roots bhṛj- 'fry', bhṛāj- 'shine', mṛj- 'wipe', yaḥ- 'sacrifice', rāj- 'rule', sṛj- 'let go' and in the nominal stem parivrāj- 'wandering mendicant', (but not in the nominals rtvj- 'priest' from yaḥ- and sṛāj- 'wreath' from sṛj-).
E.g., yakṣyati 'he will sacrifice'; parivrāj- 'mendicant, nom. sg.'; mṛṣṭvā 'having rubbed', but rtvikṣu 'among priests.'
27. jh is treated as k (W 220b; a grammarians' statement, without occurrences!).

28. c is normally treated as k (W 217). E.g., vac- 'say,' rakṣyati 'he will say'; ukta- 'which has been said.'

29. j is normally (i.e., apart from rule 26) treated as g, also before a few nasal suffixes (see exercise 15). E.g., yuj- 'join'; yokṣyati 'he will join'; yukta- 'joined.'

30. t, th are replaced by the voiced aspirated dental stop after any voiced aspirated stop (W 160). E.g., budh- 'be awakened' + ta- → buddha- 'awakened' (see 33); labh- 'receive' + tr- 'agent' → labdhr- 'receiver.' But the rule does not apply to the present stem dadh- 'from dhā- 'place' (W 667-8) and to its desiderative.

31. Voiced stop before a voiceless consonant or zero is replaced by the corresponding unvoiced stop (W 141, 159). E.g., vid- 'know,' vetṣi 'you know'; budh- 'be awake' + syate → bhoṣyate 'he will be awake.'

32. Voiceless stop before a voiced stop is replaced by the corresponding voiced stop (W 159). E.g., śak- 'be able' + dhi 'imperative 2nd sg. aorist' → śagdhi 'help'; diś- 'region' + bhyas 'dative, ablative plural' → digbhyas 'from regions.'

33. Aspirated stop before a stop, a sibilant or zero is replaced by the corresponding unaspirated stop (W 141, 153). E.g., likh- 'paint,' citralikh + s → citralik 'painter of pictures,' budh- + syate → bhoṣyate 'he will be awake.'

34. In certain roots, whenever the final aspirated sound is replaced by an unaspirated stop (by rule 33), the initial of the root (being a voiced unaspirated stop) is replaced by the corresponding aspirated stop, unless by an earlier rule (30), the final consonant of the root plus a consonant of the suffix result in a cluster ending in a voiced aspirated stop (W 155). The roots are:

dah- 'burn (transitive)'	guh- 'conceal, hide'
dih- 'smear'	bandh- 'bind'
duh- 'milk'	bādh- 'harass'
druh- 'hurt'	budh- 'be awake'
dirgh- 'make firm'	

and a few other roots in one or two forms only (note especially dh as initial reduplicating consonant in various forms of the verb dhā- 'place.') E.g., adhok 'he milked,' bhoṣyate 'he will be awakened,' and dogdhi 'he milks.'

But certain forms occur with two aspirates: 2nd plural verb forms with middle voice suffixes, present indicative, imperfect indicative, present imperative; e.g., from duh- 'milk,' dhugdhrve 'you pl. milk,' adhugdhvam 'you pl. milked.' Also instrumental

plurals of nouns, e.g., from budh- 'awake' → bhuddhis 'by those who are awake.'

35. A nasal before a sibilant is replaced by anusvāra (W 204). E.g., man- 'think,' manṣyate 'he will think.'

36. s after a vowel other than short or long a, or after k, r, or l is replaced by ś unless final or followed by r; anusvāra or visarga intervening between a vowel and s does not prevent the replacement, except in puns- 'man,' hims- 'injure' and a few other words (W 180-3). E.g., agni- 'fire' + su → agniṣu 'in the fires'; vāk- 'voice' + su → vākṣu 'among voices.'

37. ṅ, when preceded anywhere in the same work by r, s, r or ṛ, with no intervening palatal, retroflex or dental consonant (except y), and at the same time followed immediately by a vowel, semi-vowel or nasal, is replaced by ṅ (W 189). E.g., nara- 'man' + nām → narāṅām 'of men'; nr- 'man' + nām → nrīṅām 'of men'; brahman- 'priest' + ya → brahmaṅya- 'pious.' (In a few words, ṅ occurs independent of this rule: puṅya- 'pure,' guṅa- 'virtue' and others).

38. A dental stop or nasal after a retroflex consonant (but not a stop after r-) is replaced by the corresponding retroflex (W 197-8). E.g., dviś- 'hate' + ta dviṣṭa- 'hated'; ji- 'win' + snu 'agent' → jiṣṇu- 'victorious.'

39. A nasal before a stop is replaced by the nasal homorganic with the stop (W 212). E.g., the nasal infix -n- is required for the present stem of yuj- 'join': yu-n-j + mas → yujīmas 'we join'; yu-n-gdhi → yuṅgdhi 'join.'

40. n after a palatal stop is replaced by the palatal nasal (W 201). E.g., yaj- 'sacrifice' + na 'action suffix' → yajña- 'a sacrifice.'

External Sandhi

This sandhi operates at the juncture of words in phrases and between members of a compound (W 109b).

It operates also after declensional stems (other than ṛ- stems) before declensional suffixes beginning with bh and before su (W 111a), and often before secondary derivative suffixes other than y (W 111d).

Words are put into sentences and stems into compounds starting from the forms they have in absolute final position.

i.e., after completion of the internal sandhi rules. Consequently, the external sandhi statements cover only the vowels and 10 consonants.

Vowels

41. After the inflectional suffixes of the dual ending in -ī -ū -e, or after the nominative plural masculine pronoun amī, or after an interjection consisting of one vowel (e.g., ā), sandhi rules do not operate. This is called praṅghya (W 138, P 1.1.11-19). E.g., yajete ubhāu 'the two of them sacrifice.'

42. The succession of a or ā followed by a diphthong is replaced by one morphophoneme, the corresponding long diphthong (W 127, P 6.1.104); see rule 1. E.g., tatra eti → tatrāi 'i there he goes.'

43. The succession of a or ā followed by an unlike simple vowel is replaced by the guṇa of the second vowel. Similar to rule 2 (W 127, P 6.1.87). E.g., tatra ihate 'he covets' → tatre 'here he covets'; tathā 'thus' uktam 'it was said' → tatho 'kham 'thus it was said'; brahma- 'priest' + ṛsi- 'sage' → brahmarsī- 'priest-sage.'

44. The succession of like simple vowels is replaced by one morphophoneme, the corresponding long vowel (W 126, P 6.1.101), see rule 7. E.g., tatra asti 'he is' → tatrā 'sti 'there he is'; tathā āste 'he sits' → tathā 'ste 'thus he sits'; asti iha 'here' → asti 'ha 'he is here.'

45. In all other cases, a simple vowel before an unlike vowel is replaced by the corresponding semivowel (W 129, P 6.1.77). E.g., asti atra 'here' → asty atra 'here he is'; iti 'thus' uktam → ity uktam 'thus it was said.'

46. After a short diphthong, initial a- is replaced by zero (W 135, P 6.1.109). E.g., vane 'in the forest' + asti 'he is' → vane 'sti 'he is in the forest.'

47. -e before any vowel other than a-, and -āi before any vowel are replaced by -a, -ā, respectively (W 133, P 6.1.78; 8.3.19). E.g., vane iha → 'in the forest here'; tasmāi atra → tasmā atra 'to him here.'

48. -o before any vowel other than a-, and -āu before any vowel, are replaced by -av, -āv, respectively (W 134b). E.g., tāu 'the two of them' atra + 'here' → tāv atra 'the two of them here.'

i + vowel → e
u + vowel → o

49. After a short vowel, the preposition ā and the adverb mā, ch is replaced by cch (P 6.1.74); after long vowels, optionally. See rule 10. E.g., tava 'of you' + chāyā 'shadow' → tava cchāyā 'your shadow.'

Visarga-sandhi

(Visarga is the form in which -s and -r appear in absolute final position. For descriptive purposes it is expedient to operate with the original morphophonemes.)

50. The succession of -as and an initial a- is replaced by one morphophoneme, -o (W 175a, P 6.1.113). E.g., devas 'god' + asti → devo 'sti 'the god is.'

51. The -s of -as disappears before any other vowel than a- (W 175c, P 8.3.17). E.g., devas āste → deva āste 'the god sits'; devas iha → deva iha 'the god here.'

52. The final -s of sas 'he, that one, nom. sg.' and esas 'this one, nom. sg.' disappears before any consonant (W 176a, P 6.1.132). E.g., sas gacchati 'goes' → sa gacchati 'he goes'; esas brāhmaṇaḥ → esa brāhmaṇaḥ 'this Brahman.'

53. In all other cases, -as or -aḥ (see rule 13) before a voiced consonant is replaced by -o (W 175a, P 6.1.114). E.g., devas gacchati → devo gacchati 'the god goes'; manāḥ + bhīś → manobhīś 'by the minds.'

54. The -s of bhos 'O Sir,' disappears before a voiced sound (W 174b, P 8.3.17). E.g., bhos bhos deva → bho bho deva 'Hail! Hail! O god!'

55. The -s of -ās before a voiced sound disappears (W 177). E.g., devās gacchanti 'they go' → devā gacchanti 'the gods are going'; devās āsate → devā āsate 'the gods are sitting.'

56. Before r-, final -s and -r disappear and if the preceding vowel is simple and short, it is lengthened (W 179, P 8.3.15; 6.3.111). E.g., agniḥ 'fire' + rocate 'glows' → agnī rocate 'the fire glows'; punar rocate → punā rocate 'again it glows.'

57. In other instances, -s and -r final in a word after a vowel are replaced by visarga, and the following rules (58, 59) apply (W 170a, 178a, P 8.3.15). E.g., agnis → agniḥ 'fire, nom. sg. 1'; punar → punaḥ 'again.'

34
58. Any case of visarga before a voiced sound is replaced by -r (W174, P 8.2.66). E.g., agniḥ asti → agnir asti 'there is a fire'; punaḥ gacchati → punar gacchati 'he goes again.'

59. Visarga before a voiceless palatal, retroflex or dental stop is replaced by the sibilant corresponding to the stop (W 170c, W178a, P 8.3.38, P 8.3.39). E.g., tataḥ 'then' + ca 'and' → tataś ca 'and then'; cakṣuḥ 'eye' + te 'your' → cakṣus te 'your eye'; punaḥ ca → punaś ca 'and again.'

Nasals

60. -m before a consonant is replaced by anusvāra (W213i, P 8.3.23). E.g., devam 'god, accusative case' paśyati 'he sees' → devaṃ paśyati 'he sees the god.'

61. Final velar, retroflex, or dental nasal after a short simple vowel and before a vowel, is doubled (W210, P 8.3.32). E.g., hasan 'smiling' + agacchat 'he went' → hasann agacchat 'he went smiling.'

62. Final -n before a voiceless palatal, retroflex or dental stop is replaced by anusvāra plus the sibilant homorganic with the stop (W208, P 8.3.7). E.g., aśvān 'horses, acc. pl.' + corayati 'he steals' → aśvānś corayati 'he steals horses'; bhavān 'the respected person' + tvarati 'hurries' → bhavānś tvarati 'your honor is hurrying.'

63. Final -n before a voiced palatal, retroflex, or dental stop is replaced by the nasal homorganic with the stop (ñ, ṅ) (W202b, W205b, P 8.3.24, P 8.4.59). E.g., devān 'gods, acc. pl.' jāyati 'he conquers' → devāñ jāyati 'he conquers the gods.'

64. The succession -n ś- is replaced by -ñ ch- (W203, P 8.3.31 etc.). E.g., devān śṛṇoti 'he hears' → devāñ chṛṇoti 'he hears the gods.'

65. Final -n before l- is replaced by anusvāra plus l (W206). E.g., aśvān labhate 'he receives' → aśvānḷ labhate 'he receives horses.'

Stops

66. After -t, ś- is replaced by ch- (W203, P 8.4.63 etc.). E.g., tat śṛṇoti → tat chṛṇoti → (67) tac chṛṇoti 'he hears it.'

67. -t before a palatal or retroflex stop is replaced by the voiceless unaspirated stop in the same place (i.e., c ṭ; W202a, W 199a, P 8.4.40, P 8.4.41). E.g., tat ca → tac ca 'and that'; tat + ṭikā- → taṭṭikā- 'commentary on that'; tat jalam 'water' → taj jalam 'that water.' See rule 71.

68. -t before l- is replaced by l (W162, P 8.4.60). E.g., tat labhate → tal labhate 'he receives that.'

69. A stop before a nasal is replaced by the nasal in the position of the stop (W161, P 8.4.45). E.g., vāk 'voice' + mama 'mine' → vañ mama 'my voice'; tat mitram 'friend' → tan mitram 'that friend.'

70. After a stop, h- is replaced by the voiced aspirated stop homorganic with the original final stop (W163, P 8.4.62). E.g., tat hiranyam 'gold' → tad dhiraṇyam → tad dhiraṇyam 'that gold.'

71. Any voiceless stop before a voiced sound is replaced by the corresponding (unaspirated) voiced stop (W157c, W159, P 8.2.39). This rule applies also to 67 and 70. E.g., vāk asti --vāg asti 'there is a voice'; ap- 'water' + ja- 'born of' → abja- 'born of water, a lotus.'

Vowel Sandhi

Final Vowel									Following Vowel
-ā ¹	-ī	-ū	-ṛ ¹	-ḷ	-e	-ai	-o	-au	
-ā-	-ya-	-va-	-ra-	-la-	-e	-ā a-	-o'	-āva-	a-
-ā-	-yā-	-vā-	-rā-	-lā-	-a ā-	-ā ā-	-a ā-	-āvā-	ā-
-e-	-ī-	-vi-	-ri-	-li-	-a i-	-a i-	-a i-	-āvi-	i-
-e-	-ī-	-vī-	-rī-	-lī-	-a ī-	-ā ī-	-a ī-	-āvī-	ī-
-o-	-yu-	-ū-	-ru-	-lu-	-a u-	-ā i-	-a u-	-āvu-	u-
-o-	-yū-	-ū-	-rū-	-lū-	-a ū-	-ā ū-	-a ū-	-āvū-	ū-
-ar- ²	-yṛ- ²	-vṛ- ²	-ṛ-	-ṛ-	-a ṛ-	-ā ṛ-	-a ṛ-	-āvṛ-	ṛ-
-ar-	-yṛ-	-vṛ-	-ṛ-	-ṛ-	-a ṛ-	-ā ṛ-	-a ṛ-	-āvṛ-	ṛ-
-al-	-yḷ-	-vḷ-	-ṛ-	-ṛ-	-a ḷ-	-ā ḷ-	-a ḷ-	-āvṛ-	ḷ-
-ai-	-ye-	-ve-	-re-	-le-	-a e-	-ā e-	-a e-	-āve-	e-
-ai-	-yai-	-vai-	-rai-	-lai-	-a ai-	-ā ai-	-ā ai-	-āvai-	ai-
-au-	-yo-	-vo-	-ro-	-lo-	-a o-	-ā o-	-a o-	-āvo-	o-
-au-	-yau-	-vau-	-rau-	-lau-	-a au-	-ā au-	-a au-	-āvau-	au-

Visarga Sandhi

Final Vowel				Next Initial Sound
-as	-ās	-Vs ¹	-Vr ²	
-o'	-ā	-Vr	-Vr	ā-
-a	-ā	-Vr	-Vr	any vowel other than ā
-o	-ā	-V ³	-V ³	r-
-o	-ā	-Vr	-Vr	any other ghoṣa vyañjana
-aś	-āś	-Vś	-Vś	c/ch-
-aṣ	-āṣ	-Vṣ	-Vṣ	ṭ/ṭh-
-as	-ās	-Vs	-Vs	t/th-
-aḥ	-āḥ	-Vḥ	-Vḥ	any other aghoṣa vyañjana
-aḥ	-āḥ	-Vḥ	-Vḥ	avasāna (e.g.)

¹ -Vs = any vowel except a or ā before the final s.

² -Vr = any vowel before the final r.

³ A ṛ followed by another ṛ is elided, and a preceding

अ ङ or उ lengthened.

soft (voiced)

Consonant

hard (unvoiced)

Consonant Sandhi

Final Consonant (before avasāna)

-k	-ṭ	-t	-p	-ñ	-n	-m	Next Sound
-g	-ḍ	-d	-b	-ñ ¹	-n ¹	-m	any vowel
-g	-ḍ	-d	-b	-ñ	-n	-ṃ	g/gh-
-g	-ḍ	-j	-b	-ñ	-ñ	-ṃ	j/jh-
-g	-ḍ	-ḍ	-b	-ñ	-ṇ	-ṃ	ḍ/ḍh-
-g	-ḍ	-d	-b	-ñ	-n	-ṃ	d/dh-
-g	-ḍ	-d	-b	-ñ	-n	-ṃ	b/bh-
-ñ	-ṇ	-n	-m	-ñ	-n	-ṃ	n/m-
-g	-ḍ	-d	-b	-ñ	-n	-ṃ	y/r/v-
-g	-ḍ	-l	-b	-ñ	-l ²	-ṃ	l-
-ggh-	-ḍḍh-	-ddh-	-bbh-	-ñ	-n	-ṃ	h-
-k	-ṭ	-t	-p	-ñ	-n	-ṃ	k/kh-
-k	-ṭ	-c	-p	-ñ	-ṃś	-ṃ	c/ch-
-k	-ṭ	-ṭ	-p	-ñ	-ṃṣ	-ṃ	ṭ/ṭh-
-k	-ṭ	-t	-p	-ñ	-ṃs	-ṃ	t/th-
-k	-ṭ	-t	-p	-ñ	-n	-ṃ	p/ph-
-k	-ṭ	-cch-	-p	-ñ	-ñ ³	-ṃ	ś-
-k	-ṭ	-t	-p	-ñ	-n	-ṃ	ṣ/s-

¹ The nasal doubles to -ññ or -nn if the preceding vowel is short.

² This is a nasalized l, i.e. °न ल° becomes °ल्ल°.

³ -ñś- may also become -ñch-.

VC = voiced consonant = g, gh, j, jh, n, ñ, n, n, m = soft stops + nasals + ~~...~~ + semi-vowels
 vowels ~~...~~ are voiced
 d, dh, d, dh, b, bh, dh

voiceless consonant = k, kh, c, ch, t, th, t, th, p, ph, h, s, s, s
 = hard stops + sibilants + h

External Sandhi

V = vowel
 V-a = vowel other than a
 VC = Voiced Consonant

\bar{a}	+	e, āi	→	āi (42)
\bar{a}	+	o, āu	→	āu (42)
\bar{a}	+	ī	→	e (43)
	+	ū	→	o (43)
	+	ṛ	→	ar (43)
	+	ḷ	→	al (43)
\bar{a}	+	\bar{a}	→	ā (44)
ī	+	ī	→	ī (44)
ū	+	ū	→	ū (44)
ṛ	+	ṛ	→	ṛ (44)
ī	+	V-ī	→	y (V-ī) (45)
ū	+	V-ū	→	v (V-ū) (45)
ṛ	+	V-ṛ	→	r (V-ṛ) (45)
e	+	a	→	e' (elide a) (46)
o	+	a	→	o' (46)
e	+	V-a	→	a (hiatus) V-a (47)
o	+	V-a	→	av(V-a) (48)
āi	+	V	→	ā (hiatus) V (47)
āu	+	V	→	āvV (48)

i.e. s + in final pos.
 vowel + (s, r) + o
 → vowel + h
 #57

as	+	V-a	→	a (hiatus) V-a (51)
as	+	a	→	o' (elide a) (50)
as +		VC	→	oVC (53)
as +		V	→	av (57, 58)
as +	B4	Sib		
		k(h)	→	ah (57)
		p(h)	→	
as +	B4	c(h)	→	as (57)
		t(h)	→	as (59)
		ṭ(h)	→	as

No elide
 (i.e. as)

(as)	+	C	→	(final s disappears) (52)
(āh)	+	voiced sound	→	(final s disappears)
ās	+	(V)	→	ā (hiatus) V (55)
ās +		Sib		
		k(h)	→	āh (57)
		p(h)	→	
ās +	B4	c(h)	→	ās (59)
		t(h)	→	ās (59)
		ṭ(h)	→	ās
			→	as (57, 58)

+

short vowel (e, o) + ch → i, ī, e, ē (49)

(V-ā)(s, r) +	V	→	(V-ā)rv (58)
(VC-r)		→	(V-ā)r((VC-r)) (58)
(V-ā)(s, r) +	r	→	long V-ā (hiatus) r (56)
(V-ā)(s, r) B4	Sib		
	k(h)	→	(V-ā)h (57)
	p(h)	→	
(V-ā)(s, r) B4	c(h)	→	(V-ā)s (57)
	t(h)	→	(V-ā)s (59)
	ṭ(h)	→	(V-ā)s
h + (Voiced sound)		→	+ (Voiced sound) (58)

For (s, r) + r
 see inter. Sandhi

if V-ā is simple or short then no change in vowel

V(s, r) + zero	→	Vh (60)		
t	+	ś	→	cch (66)(67)
t	+	c(h)	→	cc(h)
		j(h)	→	jj(h)
t	+	ṭ(h)	→	ṭṭ(h) (67)
		ḍ(h)	→	ḍḍ(h)
t	+	l	→	ll (68)
Stop B4	Nasal	→	Stop Nasal (69)	

(a, i, u, r, l) + V
 (61)

m	B4	C	→	ṃ (60) ⁵
n	B4	c(h)	→	ṃś (62)
		ṭ(h)	→	ṃś (62)
		ṭ̣(h)	→	ṃś (62)
n	B4	j(h)	→	ṇ (63)
		d(h)	→	ṇ (63)
		ḍ(h)	→	ṇ (63)
(short simple V)(n, ñ, n)(V)		→	(c)(ṇ, ṇ, ṇ)(V) (61)	
n	+	ś	→	ṇch (64)
n	+	l	→	ṇll (65)

Unvoiced stop B4 Voiced sound → corresponding voiced unvoiced stop
 stop + h → (stop) + h (aspirated) or (stop) + h (unvoiced) (i.e. nasal) then use #71

VC-r = Voiced Consonant after r

"Elide" means put an apostrophe over the letter of the "d".

* Stop nasal = nasal in the same group as the stop (i.e. nasal) with the stop.
 vak mama = vai mama
 ta mitra = tan mitra

* ṇ is pronounced like a short unvoiced 'n' like French 'n' or 'ny' (Bengali) before semivowels c, h, and sibilants of other vowels.

nasalize with the following consonant.

(49) ~~[a, i, u, r, l]~~, preposition a, adverb ma + ch → [°]ech

anusvara, in chanting is pronounced thus:

m + y = nasalized "y" (hitam yada = hitayyada) ^{nasalize}

r = nasalized "r" ^{nasalized}

l = nasalized "l" (ayam labdva = ayallahdva) ^{nasalized}

v = nasalized "v" (ayam va = ayavva) ^{nasalized}

h = "gam" (nasagam hyeva) ^{nasalized?}

ī = } "gam" (idam sarvam =
ṣ = } for nasalized or idagam sarvam
s = } "ga" before a double consonant

- + Guttural = 5̣
- + Palatal = 21
- + Retroflex = 01
- + Dental = 17
- + Labial = 14

before a compound consonant, "gam" is pronounced "ga".

When not chanting in = nasalized "m" (French) or m or "ng" (Bengali)

The most common conjunction in Sanskrit is ca, and. It is generally repeated after each member of a sequence.

sukham ca duḥkham ca bhayaṁ cānubhavanti janāḥ
 pleasure and pain and fear and experience men
 Men experience pleasure pain and fear.

When only two words are connected, it is common to find ca after the second member of the sequence only.

rāmaḥ kṛṣṇaś caika eva bhavataḥ
 rāma kṛṣṇa and one verily are
 Rama and Kṛṣṇa are one.

A DVANDVA compound is formed by deleting all ca's and attaching only the stem forms of the connected series into a complex word. Only the final member is then inflected for case and number. (KM7.3)

sukhaduḥkhabhayāni anubhavanti janāḥ
 PLURAL
 rāmakṛṣṇāu eka eva bhavataḥ

DUAL

There are two classes of dvandva compounds; itaretara and samāhāra.

ITARETARA DVANDVA

When more than two things are enumerated, the last may be inflected in the plural, the declension following the gender of the last member of the compound.

- indrānilayamārkās - 'Indra, Anila, Yama and Arka'
 mṛgavyādhasarpaśūkarās - 'the deer, the hunter, the serpent and the hog'
 śīmhavyāghramahoraḡās - 'the lion, the tiger and the serpent'
 or: 'lions, tigers and serpents'
 devamanuṣyās - 'gods and men'

When only two things are enumerated, the last may be inflected in the dual, the declension following the gender of the last member.

- rāmalakṣmaṇāu - 'Rāma and Lakṣmaṇa'
candrasūryāu - 'the sun and the moon'
ārambhāvasāne - 'the beginning and the end'
sukhaduḥkhe - 'pleasure and pain'

SAMĀHĀRA DVANDVA

The compound may be inflected in the neuter singular without regard to the number denoted or to the gender of its constituents.

- puṣpamūlaphalaṁ - 'flowers, roots and fruits'
śirogrīvaṁ - 'the head and neck'
hastyaśvaṁ - 'elephants and horses'

This form is commonly taken when enumerating two opposite qualities.

- kṛtākṛtaṁ - 'the done and not done'
dr̥ṣṭādr̥ṣṭaṁ - 'the seen and unseen'

A Tatpuruṣa compound is one in which the first member depends on the last, the syntactical relation of the former to the latter being that of an attribute (noun or pronoun) in an oblique case. In other words, the members of the compound stand in a relation to each other which would require, if they were separated, the use of different cases. The compound may be a substantive or an adjective, according as the last member is one or the other. (M187; MW276)

Accusatively Dependent Tatpuruṣas

These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member and a participle, root or noun of agency in the last. (MW739)

Having a PPP as last member:

sa svargaṃ prāptah ^{↳ attain} _{↳ Tap} He attained heaven.
He has obtained heaven.

sa svargaprāptah He is heaven-attained (lit)
He is one who has attained heaven.

*acts like a noun,
desire like "idam"*

√i → to go; ati = beyond

sa gunān atītah He has transcended the gunas.

sa gunātītah

He is gunas-transcended.

He is one who has transcended the gunas.

← gunas or one guna; Ambiguity

janakah saṃsiddhim āsthitaḥ Janaka attained perfection.

janakah saṃsiddhyāsthitaḥ

Janaka is perfection-attained.

Janaka is one who has attained perfection.

Translate these sentences:

1. पुत्रो गृहगतः
2. गुणातीतो दुःखातीतो भवति
3. एते महात्मनः संसिद्धिगताः
4. ब्रह्मभूतः सुखी नरः

Tatpuruṣa compounds having as their last member

PARTICIPIAL NOUNS OF AGENCY

In English: *doer, sayer, clothier, the endings er, or, in make it a noun of agency.*

must be base root, cannot be a compounded root (i.e. no prefix)
Identical with the root:

participial

brahma-vid - brahman-knowing (mfn)
one who knows brahman (m)
agent noun

In Sanskrit: the endings are (see reverse side)

Formed by dropping a, am or an from the root:

anna-da drops a → annada - food-giving (mfn)
da - a = da one who gives food

ātma-jñā drops a → ātmajñā - self-knowing
jñā - a = jñā one who knows the self

By adding t to the root: *kalyāṇakat*

Formed by affixing a to the root (as in the conjugational classes, first division)

sokahara - sorrow-removing
one who removes sorrow
root sometimes strengthened w. guna

ho → ha +

bhāṣyakāra - commentary-making
commentator

parāmtapa - enemy-burning
'Scorcher of enemies'

sometimes the case ending is not dropped.

Formed by affixing tr to the generally strengthened root.

jagaddhātr - one who supports the world

jagatkartr - world-maker
creator of the world

Formed by adding in to the root:

satyavādin - truth-speaking
one who speaks the truth

manoharin - mind-captivating (mfn)
a heart-stealer (m)

Instrumentally Dependent,

Or those in which the relation of the 1st word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part composed of a substantive in the 1st member and a Past Passive Participle in the last. (MW 740)

lobhamohita = lobhana mohita, beguiled by avarice

rājapūjita = rājabhih pūjita, honored by kings

asmadupārjita - asmabhir upārjita, acquired by us

śāstrapūjita - a person who lives by weapons
śāstrāḥ upārjita
Datively Dependent,

*Why not
referred to
as a dative dependent?*

Or those in which the relation of the 1st word to the last is equivalent to that of a dative. (MW 741)

pādodaka - pādāya udaka, water for the feet

śaraṇāgata - śaraṇāya āgata, come for protection = *śaraṇāsthāna* ā
come for refuge

(A) need, use, in purpose

Can use (A) instead of a dative dependent compound.

Ablatively Dependent,

Or those in which the relation of the 1st word to the last is equivalent to that of an ablative. (MW 742)

pitrprāpta - pituḥ prāpta, received from a father

rājyabraṣṭa - rājyād braṣṭa, fallen from the kingdom

(received by the father, received for the father, received for the father)
pitṛ
received from the father
Ambiguities

Ganitively Dependent,

Or those in which the relation of the 1st word to the last is equivalent to that of a ganitive. These are the most common of all dependent compounds and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives. (MW 743)

samudratīra - samudrasya tīra, shore of the sea
sea-shore

vedānta - vedasya anta, the end of the Veda

devendra - devānām indra, the chief among the gods, the gods' chief

prāṇāyāma - prāṇa āyāma - breath control, Control of the breath
Locatively Dependent,

Or those in which the relation of the 1st word to the last is equivalent to that of a locative case. (MW 744)

śiras

śirorātna - śirasi ratna, a gem on the head

grāṃavāsin - grāme vāsin, a dweller in a village

dhyānāyāma - immersed in meditation
↳ from 'māy' to sink down, to be immersed

Translate into English:

*If empd. is AB
"B in A" is loc. dep.
(never "A in B")
B of A is gen. dep.
(never A of B)*

Proper names

From 'Khandana'

- | | |
|-----------------|------------------|
| 1. Bhuvanmohinī | 1. aghadūṣana |
| 2. Girīṣa | 2. jnānāñjana |
| 3. Girīndra | 3. bhavabandhana |
| 4. Haridāsa | 4. bhāvasāgara |
| 5. Kavirāja | 5. Bhavapāra |
| 6. Vidyāsāgara | 6. jagadīśvara |
| 7. Narendra | 7. duḥkhagañjana |
| 8. Bhavatārinī | 8. tyāgīśvara |
| 9. Rāmārāja | 9. bhaktaśaraṇa |
| 10. Viśvanātha | 10. hṛdikandara |

प्रत्ययान्त
प्रत्ययान्त
(prefixed to a noun)

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The verbal prefixes are sometimes used in a general adverbial way, qualifying a following adjective or noun. (W1289)

विद्युत्
विद्युत्
विद्युत्

at - denotes surprise
ati denotes excess, (across, beyond, over, to excess)
eg. atidūra-very far; atipūruṣa-chief man

When prefixed to a noun, its meaning is different from when prefixed to a

adhi suggests superiority, (above, upper, over)
eg. aḥhidanta-upper tooth; aḥhigṛīva-chief

abhi is intensive (to, unto, towards, against)
eg. abhinava-bran new

can indicate Reversed if the word.

a signifies 'somewhat' (to, towards, near to)
eg. ākuṭila-somewhat crooked; ānīla-bluish

nis or nir are prefixed with a privitive or negative sense (out)

pari denotes excess (round, around, about)
eg. paridurbala-very weak

विना - without

prati denotes opposition, (against, to, towards, back again)
eg. pratipakṣa-opposing side, in front of

upa denotes something accessory or secondary (to, towards, near, down, under)
eg. upapurāṇa-additional purāṇa

vi denotes variation or excess (apart, separation, distinction)
eg. vidūra-very far

sam completeness (with, together, completeness, beauty, perfection, intense, very, well)
eg. sampakva-quite ripe

can sometimes be used alone; Name denotes inferior to the gov

sa sajjṇam abhi vāṭate - He is before the king.

An inseparable prefix may sometimes take the place of an adjective. (Read W1121) it is never found alone as above.

a, an negatives the word to which it is added
eg. aśakya-impossible; ananta-endless

su well, easily, very good, easy
sukṛta-well done
supatha-a good road

dur badly, with difficulty bad
duṣkṛta-badly done
duṣcarita-bad conduct

kā or ku prefixed to words to imply disparagement
eg. kāpuruṣa-a coward; kurūpa-deformed

ava = down, off, away
apa = down, away, off
pra : an emphatic
ut = up

am = after, subordinate
sa = "with"
para - beyond

See p. 20d

वि
अ. 26
अथवा
नि - down back
वि - into, within

A numeral is often compounded with a substantive to form a collective noun. The last member of the compound is generally in the neuter singular. (MW 759) - sometimes found in feminine singular (ending in *ī*).

Cardinal Numerals:

- | | |
|-------------------|---------------|
| 1. eka | 11. ekādaśa |
| 2. dva (dva, dvi) | 12. dvādaśa |
| 3. tri | 13. trayodaśa |
| 4. catur | 14. caturdaśa |
| 5. pañca | 15. pañcadaśa |
| 6. ṣaṣ | 16. ṣoḍaśa |
| 7. sapta | 17. saptadaśa |
| 8. aṣṭa | 18. aṣṭādaśa |
| 9. nava | 19. navadaśa |
| 10. daśa | 20. viṅśati |

In Engl. adding 'th' makes an adjective. In Skt., the neuter sing. can be interpreted as an adverb.

- Examples: caturyugam - 'the four ages'
 tridinam - 'three days'
 pañcāgni - 'the five fires'

These are always adverbs.

Avyayibhāva Compounds

In this class of adverbial or indeclinable compounds the first member must be either a preposition or an adverbial prefix. The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its crude base. (MW760)

This is a compound which is an adverb. The verbal prefix has an adverbial (not a substantive) meaning.

- Examples: pratidiśam - in every quarter
 yathāśraddham - according to faith
 asaṁśayam - without doubt (doubtlessly)

Many of these compounds are formed with the adverbial preposition saha, generally contracted into sa; thus: (MW 760a)

sakopam - with anger, angrily

alpaśyasaṁ - doubtless (adj); certainly (adv)
 asaṁśayam - certainly (adv)
 satyaḥ - truth (adj)
 satyam - truly (adv)

← Avyayibhāva

← Karmadhāraya

A compound having a noun as its final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. (W1292) This class of compounds are called possessives, or Bahuvrīhis from an example of the class.....
The possessives are noun compounds which, in their absolute form would be identified as Dvandva, Dvigu, Karmadhāraya or Tatpurusa. When used relatively, that is as epithets of other words, the final substantive becomes susceptible of three genders, like an adjective and the whole takes on an adjective meaning of a kind which is most conveniently and accurately defined by adding having or possessing to the meaning of the compound.

Possessively used Karmadhāraya Compounds

A noun preceded by a qualifying ordinary adjective: (W1298)

- bahuvrīhi - much rice (karmadhāraya)
possessing much rice (bahuvrīhi)
- anantavīrya - infinite strength (karmadhāraya)
having infinite strength (bahuvrīhi)
- mahātmā - great soul (K)
great-souled (B)
- nīlakaṇṭha - blue throat (K)
blue-throated (B)

These are not really Karmadhāraya compounds

⑦
→

Possessive compounds with a participle preceding and qualifying the final noun-member are numerous. (W1299)

- siddhārtha - whose aim is accomplished
- jitendriya - whose senses are subdued
- śāntacetasa - whose mind is calmed
- amitavīrya - having unlimited strength

possessing. An accomplishment

having subdued senses

not idiosyncratic

Asitānanda → NOT translated "Unbounded bliss" (Karmadhāraya), but "possessing unbounded bliss" for the cause bliss is unbounded (Baly or - in fact - "he whose bliss is unbounded" (with being unbound" (this ~~is~~ represents an ambiguity)

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Possessive compounds having as prior member a noun which has quasi-adjective value in qualifying the final member are very frequent. (W1301)

kapidvaja - (monkey-ensign = noun }
 (having a monkey-ensign) = adj. }

vedatanu - embodiment of the Vedas

hiranyakaśipu - having a gold-cushion

candramukūṭa - moon-crested

śūra putra = hero-son = heroic son

śūra pitar = a father having a heroic son = a father

Especially common is the use of a noun as prior member to qualify the other positionally, or by way of equivalences....these may conveniently be called appositional possessives. (W1302)

aśvaparṇa - having horses as wings
 horse-winged

padmāsana - having a lotus as a seat

digambara - whose clothes are the (4) quarters

brahmasāmāñña - whose name is Brahman

Karmadhāraya
 Bahuvrīhis based on appositional descriptives often imply a comparison. Inversion of the natural order does not take place here as in descriptives. (M189.e)

Karmadhāraya: pādapadma! foot-lotus i.e. a foot like a lotus

pādapadma - a foot like a lotus (karmadhāraya)

padmapāda - having a foot (or feet) like a lotus

candrānana - moon faced

samudracetas - having a mind like the ocean

Of possessive compounds having an adverbial element as prior member, the most numerous by far are those made with the inseparable prefixes.

abhedānanta = non-separation
abhedānanta = kārmadh. = non-separation
ananta = B. like who has no end, endless
ananta = Bahuvrīh. = having no separation

abala - not possessing strength, weak

suparṇa - having beautiful leaves

durlabha - difficult to be obtained

anagha = an + agha = not-sin = he who has no sin

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Possessively Used Tatpuruṣa Compounds

Many Tatpuruṣa compounds are already in their own nature relative, that is, used as an adjective. These are not convertible into Bahuvrīhi.

- not nouns (PPP)*
rājapūjita - worshipped by kings
- dhyānamagna - immersed in meditation

Kamadhēnya

himasīva - ice-cold

Many other Tatpuruṣas (and especially those which are genitively dependent) are in their nature absolute and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective.

i.e. they are nouns

- sūryatejas - the sun's brightness (Tatpuruṣa) having the brightness of the sun (Bahuvrīhi)
- candrākṛti - the shape of the moon (T) moon-shaped (B)
- vivekānanda - the bliss of discrimination (T) whose bliss is in discrimination (B)

Nouns

Some words, when occupying the final place in a Bahuvrīhi compound acquire a peculiar meaning.

- ādi m. 'beginning' 'and the rest', 'and so forth', 'etcetera'
 brahmādi - the beginning of Brahma (Tatpuruṣa) *Brahma and the rest; Brahma etc.*
 brahmādistambaparyantam - from Brahma down to a clump of grass *the limit the end*
 śakrādyah sarvadevatāh - all the gods beginning with Sakra *stutā dibhānā*

mātrā f. 'measure' used in the sense of only, alone

- śuddhacīnmatra ātmā - The Self is Pure Consciousness alone. *cit - knowledge*
- tantumātrah patah - A piece of cloth is thread only. *pure alone*

Bahuvrīhi declined like adj.

māyāmetram idam viśvam - This universe is māyā alone or māyā only.

para and parama adj. meaning 'highest' 'chief' 'intent on' 'engrossed in'

- matpara - intent on me *(matpara muni; a muni "being engrossed in me")*
- tatpara - absorbed in that *as the highest thing* or "who has me lit. having that as the chief thing."

śāntatassasupānanda - He whose bliss is by its nature peaceful *peace (only) nature* *the bliss of one whose very nature is peaceful* *or "better - who is intent on me"*

SUFFIXES - PRIMARY (ADDED TO ROOT)

"a" - FORMS AN ACTION NOUN $\sqrt{\text{चिद्}}$ to know \rightarrow वेद knowledge (48)
 $\sqrt{\text{क्रुध}}$ to be angry; क्रोध anger; $\sqrt{\text{वृ}}$ to cross; तर crossing
 - SOME FORM A NOUN OF AGENCY जीव् to live; जीव living;
 $\sqrt{\text{क्षम}}$ to forgive; क्षम patient;

"ā" - feminine adjectives, CORRESPONDING TO MASCULINES OR NEUTERS IN "a".
 "ana" - WITH GUNA OR VRDDHI STRENGTHENING OF THE ROOT VOWEL SOMETIMES FORM ACTION NOUNS $\sqrt{\text{रक्ष}}$ to protect; रक्षण protection
 $\sqrt{\text{कृ}}$ to do; करण deed;

"as" - USUALLY WITH GUNA OF THE ROOT VOWEL, FOR ABSTRACT NOUNS
 $\sqrt{\text{तप}}$ to burn; तपस् heat; $\sqrt{\text{कृ}}$ to do; करण deed;
 $\sqrt{\text{मन}}$ to remember; मन् मन mind
 relative meaning (from) forms adverb)

"as" - for ACTION NOUNS $\sqrt{\text{आप्}}$ to acquire; आप् acquisition
 "is" $\sqrt{\text{हो}}$ to worship; हविः oblation
 "i" FOR ACTION NOUNS $\sqrt{\text{कृष}}$ to plow; कृषि plowing
 "i" "ti" "mi" $\sqrt{\text{हा}}$ to leave; हानि abandonment - tase Comparat
 "ani" $\sqrt{\text{सृ}}$ to go; सरणि track - tane superlativ
 "an" "ni" $\sqrt{\text{तप}}$ to burn; तपन् burning - para highest (matparah)

"ant" "ni" "ma" "mi" FOR ACTION NOUNS $\sqrt{\text{वृत्}}$ to turn, to go; वर्त्मन् track
 $\sqrt{\text{कृ}}$ to act; कर्मन् action & possession
 "van" FOR WORDS DENOTING AGENCY "जि" to conquer; जित्वा conquering
 "vāns" "māna" "āna" etc. vin. $\sqrt{\text{जि}}$ - comparative

SUFFIXES - SECONDARY (ADDED TO STEM)
 "in" : possessive suffix
 - INITIAL SYLLABLE OF STEM GETS VRDDHI STRENGTHENING
 - INDICATES "BELONGING TO", OR "RELATION"
 कुन्थि \rightarrow कुन्थेय; वृत्ति \rightarrow वाक्त्रेय
 हिमवन् Himalayas; हिमवन् from the Himalayas - ग्राम collection
 पुरुष man; पौरुषेय manly, related to man. - mat belonging to

"ka" noun of agency
 "trā" state of
 "trā" whatever
 "trā" meaning