

संस्कृताध्ययनम् ।

SaMskRutaadhyayanam means Studying Sanskrit

Category: Distance-learning Sanskrit

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➤ [NOVEMBER 25, 2011](#)

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Learning Sanskrit in distance learning mode

Lesson 6

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Learning Sanskrit in distance learning mode

Lesson 6 षष्ठः पाठः ।

Pronouns सर्वनामानि ।

Having learnt Verbs and their derivatives, study of pronouns will make it easy to compose simple sentences, such as “He goes” सः गच्छति ।

From English grammar we know eight basic pronouns –

First person – I (singular) , we (plural)

second person – Thou (or you) (singular), you (plural)

Third person – He, she, it (singular) and they (plural)

In Sanskrit they are

पृथम पुरुष – अस्मद् इति मूलरूपे तस्य प्रथमाविभक्त्याम् – अहम् (एकवचन), आवाम् (द्विवचन) वयम् (बहुवचन)

द्वितीय पुरुष – युष्मद् इति मूलरूपे तस्य प्रथमाविभक्त्याम् – त्वम् (एकवचन) युवाम् (द्विवचन) यूयम् (बहुवचन)

तृतीय पुरुष – एकवचन सः (पुल्लिङ्गी), सा (स्त्रीलिङ्गी), तत् (नपुंसकलिङ्गी)

– द्विवचन तौ (पुल्लिङ्गी) ते (स्त्रीलिङ्गी तथा नपुंसकलिङ्गी)

– बहुवचन ते (पुल्लिङ्गी) ताः (स्त्रीलिङ्गी) तानि (नपुंसकलिङ्गी)

Pronouns, like nouns and adjectives have root words. So they have declensions by gender, number and case.

The root words are –

पृथम पुरुष – अस्मत् (अथवा अस्मद्)

द्वितीय पुरुष – युष्मत् (अथवा युष्मद्)

तृतीय पुरुष – तत् (अथवा तद्)

We have other pronouns such as interrogative pronouns

who – किम् पुल्लिङ्गे कः स्त्रीलिङ्गे का

what – किम् प्रायः नपुंसकलिङ्गी

and indicative pronouns

this – अदस्, इदम्, एतत् (अथवा एतद्)

that – तत्

all – सर्व This is also considered as being a numerical adjective of indefinite number.

For every one of the pronouns we must learn by heart the declensions by all three genders, in all eight cases and in all three numbers, total 72. But learning them by heart is not a problem, because they can be recited in a good rhyming, like a poem or a hymn.

The pronouns of first and second person do not have declensions changing by gender. That is some simplicity.

One can conduct simple conversations using pronouns –

कः त्वम् ? अहं श्रीपादः ।

का सा ? सा सरस्वती ।

किं तत् ? तत् पुस्तकम् ।

कः अयम् ? सः मम मित्रम् ।

कस्य एतत् पुस्तकम् ? तत् मम पुस्तकम् ।

के यूयम् ? वयम् सर्वे विद्यार्थिनः ।

Continuing from previous lesson पूर्वाभ्यासतः

Towards the end of Lesson 5, there was the third phase of the commonplace conversation of a teacher seeking introduction of students in a class.

Third aspect of Introductory conversation

परिचय-संभाषणस्य तृतीयः विषयः

In the third aspect of introductory conversation the question would be “where do you stay?”

प्रश्नः भवति “त्वं कुत्र वससि ?” अथवा “कुत्र तव निवासः ?”

आदरेण तु “कुत्र वसति भवान् ?” अथवा “कुत्र भवतः निवासः ?”

A specimen example of a reply to such question was also given.

अस्य प्रश्नस्य उत्तरस्य प्रमाणं एतद्विधं भविष्यति –

अहं मुम्बापुर्या

“मालाड (पूर्व) -उपनगरे,

“जनरल अरुणकुमार वैद्य” -मार्गे,

“शुची-हाइट्स” सौधे

२०१ (द्विः-शून्य-एकं अथवा द्विशतकाधिकं एकं)-क्रमाङ्किते गृहे

निवसामि ।

Then the self-study assignment was given for everyone to compose one’s own answer to such question.

एतद्विधेन प्रमाणेन स्वाध्यायः सूचितः आसीत्, प्रत्येकेन “त्वं कुत्र वससि ?” अस्य प्रश्नस्य स्वकीयं उत्तरं संगठितव्यम् लेखनीयम् च ।

In the specimen example there is the house number, 201. As we know, numbers are Cardinal and Ordinal. All numbers are mostly used as numerical adjectives. Being adjectives, the rule, “What gender, what number and what case is of the noun, that gender, that number and that case is of the adjective also.” very much applies to numerical adjectives, whether cardinal or ordinal.

यल्लिङ्गं यद्वचनं या च विभक्तिर्विशेषस्य ।

तल्लिङ्गं तद्वचनं सैव विभक्तिर्विशेषणस्यापि ॥

Simple example of ordinal numerical adjectives is the way numbers of chapters in a scripture like गीता are referred to प्रथमोऽध्यायः, द्वितीयोऽध्यायः, तृतीयोऽध्यायः : अष्टादशोऽध्यायः ।

One can get ordinal numerical adjectives for ordinals up to 90 in the tenth Skandh of Shreemad-bhaagavata-mahaapuraaNam!!

Influence of gender on Cardinal numerical adjectives can be understood by following examples.

Singular – एकः बालः, एका माला, एकं पुस्तकम् ।

Dual – द्वौ पुरुषौ, द्वे भगिन्यौ, द्वे नयने ।

Plural (three) – त्रयः कालाः, तिस्रः देव्यः, त्रीणि लिङ्गानि ।

Plural (four) – चत्वारः अध्यायाः, चतस्रः वाचाः, चत्वारि वाक्पदानि ।

Cardinal numerical adjectives of numbers from 5 to 19 have common declensions in all three genders.

पञ्च आननानि, पञ्च प्राणाः, षट् दोषाः, षट् शास्त्राणि, सप्त सुराः, अष्ट दिशः, नव ग्रहाः, दश अंगुल्याः ।

In the previous lesson we also had two verses. Let us study them one by one.

The first one listed names of the ten tenses and moods of any verb.

लट् वर्तमाने लेट् वेदे भूते लुङ् लङ् लिट्स्तथा ।

विध्याशिषौ लिङ्लोटौ लृट् लृट् लृङ् च भविष्यतः ॥

The verse becomes easier to understand by considering its parts i.e. by studying it by phrases

लृट् वर्तमाने There is one type of present tense वर्तमानः and is called as लृट्

लृट् वेदे These inflections are found only in Vedic texts; hence लृट् वेदे

भूते लृङ् लङ् लिट्स्तथा There are three types of past tense भूतः, called by the names लृङ् लङ् and लिट् These are also called as भूतः, अनद्यतन-भूतः परोक्षभूतः

विध्याशिषौ लिङ्लोटौ For the advocative and benedictive moods विधि and आशिष the names are लिङ् and लोट् respectively. The imperative mood आज्ञार्थः is also called as लोट्

लृट् लृट् लृङ् च भविष्यतः There are three types of future tense called by names लृट् लृट् and लृङ् These are also called as अनद्यतनभविष्यन्, भविष्यन्, संकेतार्थः

There is only one conjugated word लिट्स्तथा = लिट् + तथा

There are two compound words विध्याशिषौ and लिङ्लोटौ

विध्याशिषौ = विधिः च आशिषः च इतरेतर-द्वंद्वः

लिङ्लोटौ = लिङ् च लोटः च इतरेतर-द्वंद्वः

There is not much of word-by-word grammar to be understood for this verse, because there is no verb or verbal derivatives in any of the phrases. Also लृट् लोट् लृङ् लङ् लिट् लिङ् लोट् लृट् लृट् लृङ् all these are just the proper nouns, given names. All of them are to be understood to be masculine, first case singular as is obvious particularly from लिट्: Yet they convey the meaning implicitly, for example,

लृट् वर्तमाने = वर्तमाने लृट् (प्रकारः अस्ति ।)

भूते लृङ् लङ् तथा लिट् (इति प्रकाराः सन्ति ।)

विधौ आशिषे च लिङ् (प्रकारः अस्ति ।)

आज्ञार्थे लोट् (प्रकारः अस्ति ।)

भविष्यतः लृट् लृट् लृङ् च (प्रकाराः सन्ति ।)

The second verse was

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाधिष्ठितकालिदासा ।

अद्यापि तत्तुल्यकवेरभावादनमिका सार्थवती बभूव ॥

By breaking the conjugations, सन्धिविच्छेदान् कृत्वा

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिका अधिष्ठितकालिदासा ।

अद्य अपि तत्तुल्यकवेः अभावात् अनामिका सार्थवती बभूव ॥

The composition is already in good syntax. So there is not much need to do as अन्वयः

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिका अधिष्ठितकालिदासा (बभूव)।

अद्य अपि तत्तुल्यकवेः अभावात् अनामिका सार्थवती बभूव ।

समास-विग्रहाः

(१) गणनाप्रसङ्गे -> पुल्लिङ्गे प्रथमाविभक्त्यां एकवचने च गणनाप्रसङ्गः = गणनायाः प्रसङ्गः -> षष्ठी-तत्पुरुष-समासः

(२) अधिष्ठितकालिदासा = अधिष्ठितः कालिदासः यस्याम् सा (कनिष्ठिका) -> सप्तमी-बहुव्रीहि-समासः

(३) तत्तुल्यकवेः -> पुल्लिङ्गे प्रथमाविभक्त्यां एकवचने च तत्तुल्यकविः । तेन तुल्यः तत्तुल्यः तृतीया-तत्पुरुष-समासः ।

तत्तुल्यः कविः कर्मधारय-समासः

(४) सार्थवती = अर्थेन सह सार्थम् उपपद-तत्पुरुष-समासः । यथा सार्थम् सार्थवत् (नपुंसकलिङ्गी) सार्थवती (स्त्रीलिङ्गी) ।

Meanings and grammar

पुरा = In old times अव्ययम्

कवीनां = of poets “कवि” इति पुल्लिङ्गी सामान्यनाम । तस्य षष्ठी विभक्तिः बहुवचनम् च ।

गणनायाः प्रसङ्गे = at the event of making a count

गणनायाः = “गणना” इति स्त्रीलिङ्गी सामान्यनाम । तस्य षष्ठी विभक्तिः एकवचनम् च ।

प्रसङ्गे = “प्रसङ्ग” इति पुल्लिङ्गी सामान्यनाम । तस्य सप्तमी विभक्तिः एकवचनम् च ।

कनिष्ठिका = little finger “कनिष्ठिका” इति स्त्रीलिङ्गी नाम । तस्य प्रथमा विभक्तिः एकवचनम् च ।

अधिष्ठितकालिदासा = one on whom Kalidasa was placed (counted)

अधिष्ठितः अधि + स्था (१ प. तिष्ठति, स्थित) इति धातुः । तस्य कर्मणि-भूतकालवाचक-धातुविशेषणस्य पुल्लिङ्गे प्रथमा

विभक्तिः एकवचनम् च

कालिदासः = कालेः दासः इति षष्ठी-तत्पुरुष-समासः ।

बभूव = became भू (१ प. भवति, भूत) इति धातुः । तस्य परोक्षभूतकाले तृतीय-पुरुषे एकवचनम् ।

अद्य = today अव्ययम्

अपि = even अव्ययम्

तत्तुल्यकवेः = poet comparable to him “तत्तुल्यकवि” इति सामासिकं पुल्लिङ्गी सामान्यनाम । तस्य षष्ठी विभक्तिः एकवचनम् च ।

अभावात् = want of

अनामिका = ring finger, actually the finger which has no name in Sanskrit

सार्थवती = meaningful of its name

बभूव = became

On the whole, the meaning of the verse is ->

In old times, when counting started of (well-known) poets, (name) Kalidasa was placed on the little finger. For want of (another) poet comparable to him even till date, the finger, which has no name, became meaningful of its name (i.e. “no name” finger).

The English names of fingers are little finger, ring finger, middle finger, index finger and thumb. The Sanskrit names are कनिष्ठिका, अनामिका, मध्यमा, तर्जनी, अङ्गुष्ठः. The first four names are feminine. The last one is masculine.

Names of fingers is a good point to carry the thought further to know the names of different parts of our body. Interestingly names of parts from head to toe are beautifully enlisted in “raama-rakShaa-stotram” a prayer to seek protection by Lord Rama. There are as many as twenty parts enlisted and twenty words describing Rama in as many ways!!

रामरक्षां पठेत्प्राज्ञः पापघ्नीं सर्वकामदाम् ।
 शिरो मे राघवः पातु भालं दशरथात्मजः ॥४॥
 कौसल्येयो दृशौ पातु विश्वामित्रप्रियः श्रुती ।
 घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ॥५॥
 जिह्वां विद्यानिधिः पातु कण्ठं भरतवन्दितः ।
 स्कन्धौ दिव्यायुधः पातु भुजौ भग्नशकार्मुकः ॥६॥
 करौ सीतापतिः पातु हृदयं जामदग्न्यजित् ।
 मध्यं पातु खरध्वंसी नाभिं जाम्बवदाश्रयः ॥७॥
 सुग्रीवेशः कटी पातु सक्थिनी हनुमत्प्रभुः ।
 ऊरु रघूत्तमः पातु रक्षःकुलविनाशकृत् ॥८॥
 जानुनी सेतुकृत् पातु जङ्घे दशमुखान्तकः ।
 पादौ विभीषणश्रीदः पातु रामोऽखिलं वपुः ॥९॥

Likewise the word “raama” is a vowel-ending proper noun. Its singular declensions from first i.e. nominative to eighth i.e. vocative case are used in the following verse.

रामो राजमणिः सदा विजयते रामं रमेशं भजे ।
 रामेणाभिहता निशाचरचमू रामाय तस्मै नमः ॥
 रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम् ।
 रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥

This verse is in a meter वृत्तम् known as “शार्दूलविक्रीडितम्” a meter having 19 letters in each line, each letter having a weightage 1 or 2 लघु अथवा गुरु depending on the syllabic strength मात्रा of the letter अक्षरम्. Group of three syllables is called as a गणः. All the permutations of weightages are summarised by their respective names in a single line

यमाताराजभानसलग(म)

‘य’ गणः = यमाता = १-२-२ अथवा ल-गु-गु

‘म’ गणः = मातारा = २-२-२ अथवा गु-गु-गु

‘त’ गणः = ताराज = २-२-१ अथवा गु-गु-ल

‘र’ गणः = राजभा = २-१-२ अथवा गु-ल-गु

‘भ’ गणः = भानस = २-१-१ अथवा गु-ल-ल

‘न’ गणः = नसल = १-१-१ अथवा ल-ल-ल

स्वतंत्र-मात्रा ल = लघु = १, ग = गुरु = २

शार्दूलविक्रीडिते प्रत्येकचरणे गणाः म-स-ज-स-त-त-ग इति क्रमेण । अतः तस्य लक्षणं कथ्यते ->

सूर्याश्वैर्यदि मः सजौ सततगाः शार्दूलविक्रीडितम् ।

स्वाध्यायाः -

1) “raama-rakShaa-stotram” is a sweet good prayer worth learning by heart. See how much and how good and how soon you can do that. In many Indian households, children learn it at very young age of

about eight years. It would be useful to learn at least the above passage of 6 verses.

2) Check how the verse रामो राजमणिः conforms to शार्दूलविक्रीडितम् ।

3) Learn by heart all the declensions (by gender, number and case) of vowel-ending nouns, especially देव, वन and माला. Note that देव is अ-कारान्तं पुल्लिङ्गी नाम, also वन is अ-कारान्तं नपुंसकलिङ्गी नाम and माला is आ-कारान्तं स्त्रीलिङ्गी नाम

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Appendix 2 शब्दाभ्यासः (2) – धातवः Verbs

➤ MAY 17, 2010AUGUST 28, 2011

➤ SLABHYANKAR अभ्यंकरकुलोत्पन्नः श्रीपादः

➤ 3 COMMENTS

Appendix 2

शब्दाभ्यासः – (2) धातवः Verbs

Verbs have declensions due to tense काल or mood अर्थ, person पुरुष and number वचन “धातुरूपाणि कालार्थपुरुषवचनेभ्यः ।”

1. Tenses and moods are together of ten types, as summarised in the following verse.

लट् वर्तमाने लेट् वेदे भूते लुङ् लङ् लिट्स्तथा ।
विध्याशिषौ लिङ्लोटौ लुट् लृट् लृङ् च भविष्यतः ॥

For ease of understanding, given below for each type is third person singular form of the verb भू (१) वर्तमाने लट् e.g. भवति Only one type of Present tense unlike four in English viz.

Simple Present e.g. I do

Present Continuous e.g. I am doing

Present Perfect e.g. I have done

Present Perfect continuous e.g. I have been doing

Translation of Present continuous, Present Perfect and Present Perfect continuous are provided by use of verbal derivatives, detailed below.

(२, ३, ४) भूते लङ् लिट् लुङ् Three types of Past tense अभवत्, बभूव, अभूत्

Although there are these three types of past tense, they are different from the four types in English grammar. In English grammar the four types are – Past simple, Past continuous, Past Perfect and Past Perfect continuous. In Sanskrit, these variations are provided by use of verbal derivatives, detailed below.

(२) अभवत् past tense of लङ् type is also known as अनद्यतनः भूतकालः As the name अनद्यतनः suggests, अनद्यतनः = अन् + अद्य-तनः means “not of today”, hence, of some earlier time. To such extent it is simple past tense and is in common use in this manner only.

(३) बभूव past tense of लिट् type is also known as परोक्षभूतकालः Here परोक्ष means “unseen”, i.e. “of a time,

past long ago". An interesting example of this is in a couplet wherein greatness of Kaalidaasa as a poet is eulogised.

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाधिष्ठितकालिदासा ।
अद्यापि तत्तुल्यकवेरभावादनामिका सार्थवती बभूव ॥

Just for the sake of interest in the meaning, this means, "...Long ago, when they were making a count of great poets, Kaalidaasa's name was placed on the little finger. For want of a poet equal to him even today, the next finger has remained true to its name, "the unnamed finger""

परोक्षभूत is widely used in Shreemad-Bhagawad-Geetaa. All phrases धृतराष्ट्र उवाच, सञ्जय उवाच, अर्जुन उवाच, श्रीभगवानुवाच are examples of परोक्षभूत. Here उवाच is परोक्षभूत declension of verbal root वच्

(४) अभूत् past tense of लुङ् type is also called as Aorist by grammarians. It is found in classical literature. Otherwise, it is not in common use for colloquial Sanskrit.

(५, ६, ७) भविष्यतः लुट् लृट् लृङ् च Three types of Future भविष्यति भविता अभविष्यत्

(८) वेदे (=आज्ञार्थे) लेट् Imperative mood i.e. order भवतु

(९) विधौ लिङ् Potential mood as with "should" in English भवेत्

(१०) आशिषे लोट् exclusively for giving blessings or benedictions भूयात् This is in the manner of "may" as in "May God bless you". A good example of this is the prayer

सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात् ॥

In another manner, the ten tenses and moods are also mentioned, saying, सर्वेभ्यो धातुभ्यो दश लकारा भवन्ति । लट् । लिट् । लुट् । लृट् । लेट् । लोट् । लङ् । लिङ् । लुङ् । लृङ् । इति ।

Since the shloka "लट् वर्तमाने...." covers ten tenses and moods, the tenses are seven

वर्तमाने लट्

भूते लुङ् लङ् लिट्

भविष्यतः लुट् लृट् लृङ्

and the moods are three

वेदे लेट्

विधौ लिङ्

आशिषे लोट् .

गणाः

Schemes to apply suffixes vary depending upon the class of a verbal root. Verbal roots are of one or more of 10 classes. The classes are called as "gaNa"s गणाः.

भ्वादि (भू + आदि) शब्विकरणाः धातवः प्रथमगणे । Verbal roots भू and others having declensions of शब् type are of first class
 अदादयः (अत् + आदयः) लग्विकरणाः द्वितीयगणे । Verbal roots अत् and others having declensions of लग् type are of second class
 जुहोत्यादयः (जुहोति + आदयः) श्लुविकरणाः तृतीयगणे । Verbal roots जुहोति and others having declensions of श्लु type are of third class
 दिवादयः (दिक् + आदयः) श्यन्विकरणाः चतुर्थगणे । Verbal roots दिक् and others having declensions of श्यन् type are of fourth class
 स्वादयः (सु + आदयः) श्नुविकरणाः पञ्चमगणे । Verbal roots सु and others having declensions of श्नु type are of fifth class
 तुदादयः (तुत् + आदयः) शविकरणाः षष्ठगणे । Verbal roots तुत् and others having declensions of श type are of sixth class
 रुधादयः (रुध् + आदयः) शन्विकरणाः सप्तमगणे । Verbal roots रुध् and others having declensions of शन् type are of seventh class
 तनादयः (तन् + आदयः) उविकरणाः अष्टमगणे । Verbal roots तन् and others having declensions of उ type are of eighth class
 क्रादादयः (क्री + आदयः) शनाविकरणाः नवमगणे । Verbal roots क्री and others having declensions of शना type are of ninth class
 चुरादयः (चुर् + आदयः) स्वार्थिकणिज्विकरणाः दशमगणे । Verbal roots चुर् and others having declensions of स्वार्थिकणिज् type are of tenth class

परस्मैपदी, आत्मनेपदी, उभयपदी

Schemes in all gaNa's are again of two types parasmaipadee परस्मैपदी and Atmanepadee आत्मनेपदी. Verbs which follow both the schemes are called as ubhayapadee उभयपदी.

Every verb is designated by its gaNa and the schemes followed. For example वन्द् (१ उ वन्दति, वन्दते, वन्दित) What are mentioned here are

वन्द् the root verb

१ ordinal number of its gaNa

उ = उभयपदी meaning both परस्मैपदी and आत्मनेपदी. schemes are followed

वन्दति, specimen declension परस्मैपदी scheme, usually present tense, third person, singular

वन्दते, specimen declension आत्मनेपदी.scheme, usually present tense, third person, singular

वन्दित root form of past passive participle

There are verbs which belong to more than one gaNa's and having परस्मैपदी, आत्मनेपदी or उभयपदी schemes in different gaNa's and have different meanings also.

Voices (प्रयोगाः) – Active कर्तरी Passive कर्मणि and also भावे

As in all languages, verbs are transitive सकर्मक or intransitive अकर्मक. So, one can make sentences in different voices. In English we have only two voices – active and passive. In Sanskrit there are three – active कर्तरीप्रयोगः Passive कर्मणिप्रयोगः and also भावेप्रयोगः

Sentences with transitive verbs can be in active कर्तरी and Passive कर्मणि voices.

For example,

In Active voice, Mother gives mangoes. माता आम्रान् यच्छति ।

In passive voice, Mangoes are given by mother. मात्रा आम्राः दीयन्ते ।

Sentences with intransitive verbs can be in active कर्तरी and भावे voices.

For example,

In Active voice, I go. अहं गच्छामि ।

In “bhaave” voice भावेप्रयोगः – Going is being done by me मया गम्यते ।

There are of course specific rules for transforming voices or for constructing a sentence in a voice. They are of course similar to transforming into passive voice from active voice in English.

1) Subject in active voice gets a preposition ‘by’ in passive voice. Since function of the preposition ‘by’ is served by third case, in Sanskrit the subject of active voice is put in third case, when making passive voice. See माता to मातया and अहं to मया in the above examples.

2) Object in active voice becomes subject in passive voice. In active voice the object आम्नान् is in objective (accusative or second) case द्वितीया विभक्तिः. In passive voice, on being the subject, it आम्नाः is in subjective (nominative or first case) प्रथमा विभक्तिः

3) Whether in active or passive voice, the verb has the same declension of number as of the respective subject. So, in active voice, when subject is माता (mother) which is singular, the verb यच्छति (gives) is also singular. In passive voice when subject is आम्नाः (mangoes) which is in plural, the verb दीयन्ते (are given) is also plural.

4) In English during transformation from active to passive, the verb “gives” becomes a participle (given) and also takes an auxiliary verb (are). In Sanskrit, the verb adopts a scheme of declension as of fourth gaNa in aatmanepadam चतुर्थ गण आत्मनेपदम्

5) With intransitive verbs, for transforming from active to “bhaave”, भावेप्रयोगः

5a) subject of active voice gets declension in third case

5b) Since there is no object in active voice, the action itself becomes the pseudo subject and verb is invariably in singular एकवचने

5c) Verb adopts a scheme of declension as of fourth gaNa in aatmanepadam चतुर्थ गण आत्मनेपदम्

Causative प्रयोजकः and extended causative प्रप्रयोजकः

Causatives are sentences wherein the subject gets the action done as against doing by oneself. There is an extension of the causative, in the manner of asking someone else to get the action done प्रप्रयोजकः We shall study these in due course.

Negatives and Interrogatives नकारात्मकम् प्रश्नार्थकम् च

In Sanskrit it is very easy and simple to make negatives and interrogatives.

For interrogation, one can use interrogative adverbs or declensions of the pronoun किम्. For example, किं तव नाम ? = What is your name ?

कुत्र गच्छसि त्वम् ? = Where are you going ?

कदा आगन्तव्यम् मया ? = When should I come ?

अपि कुशली भवान् ? = Are you alright ? The word अपि at the beginning of a sentence makes it an interrogative.

कुशली भवान् ? = Are you alright ? In colloquial Sanskrit, just an interrogative tone is also enough.

Negatives can be constructed by using the indeclinable न or just by using an antonym.

अहं एवं न करोमि = I shall not do like this.

एतदकार्यम् = एतत् + अकार्यम् = This is not to be done

Verbal Derivatives धातुसाधितानि

Verbal Derivatives धातुसाधितानि is a speciality of Sanskrit. This facilitates composing sentences without a formal verb. For example, " I have done it" can be simply put as कृतम् मया This makes colloquial Sanskrit or speaking Sanskrit very, very easy!

One can very well say that in Sanskrit the verb is a very important word-concept. Many nouns and adjectives also are obtained from verbs.

Also, a large number of prefixes उपसर्ग and suffixes प्रत्यय bring forth newer words with newer meanings.

Prefixes उपसर्ग

In books on Sanskrit grammar, one finds a wholesome list of as many as 25 prefixes –

अ, अति, अधि, अन्, अनु, अप, अभि, अव,
आ,
उत्, उप,
दुः, दुस्, दुस्,
निः, निः (निर्, निस्)
परा, परि, प्र, प्रति,
वः,
सम् and सु

दुः, दुस्, दुस् are actually different forms of one and the same prefix, to be used appropriately in different contexts, e.g. दुःख, दुष्ट and दुर्जन. These words would not be दुर्द or दुष्जन. That does not sound proper for the ears also. Similar logic applies also for निः, निर् and निस् e.g. निराकार and निस्तेज, निष्कर्म.

There is a good verse, which explains how one gets different words of different meanings by using different prefixes

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।
प्राहाराहारसंहारविहारपरिहारवत् ॥

This means, "Prefixes lead to a totally different meaning, different from the meaning of the root verb or noun. This is exemplified by the words प्राहार, आहार, संहार, विहार, परिहार." The root verb in all these is 'हृ' = to take out or to take away. One would get the noun हार from हृ as also प्र + हार etc. by using different prefixes.

Prefixes have meanings of their own. They are prefixed to get the desired meaning, as has been said above.

The prefixes अ and अन् give a negative meaning to the meaning of the original word, e.g. सत्य-असत्य, अर्थ-अनर्थ A good example of the prefix अ is seen in the famous prayer –

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।

मृत्योर्मांसमृतं गमय ।

Many prefixes can be understood as pairs making antonyms of each other. For example, with सु and दुः, we have सुख (pleasure or happiness) and दुःख (sorrow). Likewise from आ and निः (निर्, निस्) we have आगम (come in) and निर्गम (go out). From अभि and अव we have मान (honour) अभिमान (pride), अवमान (disrespect, dishonour). With आ and अप, we have आकर्षण (attraction) and अपकर्षण (repulsion).

The prefix वि is interesting, since it lends two different meanings one of speciality and another of opposition, e.g.

ज्ज्ञान (knowledge) विज्ञान (specific knowledge, science)

योग (joining, combining, tuning up with) वियोग (separation).

Suffixes तिङ्प्रत्ययैः पदानि

Verbs and nouns are hardly ever used in their root form. Words to be used in sentences are formed by declining the root forms, applying different suffixes. Words formed after applying suffixes are called as पदम् (singular) पदानि (plural). Suffixes affixed to verbal roots to form पदानि are called as तिङन्त प्रत्ययाः (1) Infinitives such as “to do” i.e. “for doing” are provided by tumant indeclinables तुमन्तानि अव्ययानि e.g. कर्तुम्

(2) Infinitives such as “to do” or “doing” are used as actions nouns in Sanskrit. There are action nouns related to all verbs e.g. गमनम् from the verb गम् or आगमनम् from आ + गम्

(3) Suffixes अत् and अन् help make active participles of present tense from verbs. Participles are basically adjectival. In Sanskrit they are called as adjectives derived from verbs धातुसाधित विशेषणानि. A gerund कृदन्त (कृत् + अन्तम् = कृत् अन्ते अस्ति इति कृदन्तम्) such as “doing” as used in present imperfect, e.g. “I am doing” is provided by adjectives derived by a suffix अत् to the verb, e.g. कुर्वत् This is adjectival, hence has declensions. Its masculine first case is कुर्वन् and feminine first case is कुर्वती. Examples of gerunds कर्तरी वर्तमानकालवाचक धातुसाधित विशेषणानि are aplenty in the following shlokaas verses #8 and #9 in Chapter 5 in श्रीमद्भगवद्गीता

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशजिघ्रन् अशनङ्गच्छन्स्वपञ्श्वसन् ॥५-८॥
प्लपन्विमृजन्गृह्णन् उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५-९॥

(4) From verbal roots one gets abstract nouns by applying different कृदन्त suffixes. For example, from ‘कृ’ (to do) we have कृति, कार्यम् कर्तव्यम् करणीयम् Here we have कृदन्त suffixes ति and य, त्वय अनीय.

(5) Participles to mean “on doing” are obtained by using suffixes known as त्वान्त or ल्यबन्त e.g. कृत्वा विधाय Ending य in a ल्यबन्त should not be confused with that in a participle such as कार्य

(6) Past passive participles (ppp) कर्मणि भूतकालवाचक धातुसाधित विशेषणानि (क. भू. धा. वि.) useful for past perfect as in “I have done” or “is done by me” are important derivatives of all verbs, e.g. कृत Past

passive participles are, as is obvious, adjectival.

(7) Past active participle useful for past perfect e.g. “I have done” is obtained by using a suffix वत् to the past passive participle, e.g. कृतवत् This is adjectival hence has declensions – कृतवान् is masculine first case and कृतवती is feminine first case

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Learning Sanskrit at Distance – Lesson 7

Usual Greetings

➤ MAY 14, 2010

➤ SLABHYANKAR अभ्यंकरकुलोत्पन्नः श्रीपादः

➤ 2 COMMENTS

Greetings

1. Good Morning = सुप्रभातम्
2. Have a good day = सुदिनमस्तु
3. How are you (masculine)? = कथमस्ति भवान् ?
4. How are you (feminine) ? = कथमस्ति भवती ?
5. Good evening = शुभः सायंकालः
6. Good night = शुभरात्रिः
7. Good bye!! or Bye ! Bye !! = शुभम्
8. See you soon = शीघ्रम् मीलयामः
9. Hearty wishes = हार्दिकाः शुभेच्छाः
10. Thank you = धन्यवादाः
11. Are you (masculine) fine ? = कुशली भवान् ?
12. Are you (feminine) fine ? = कुशलिनी भवती ?
13. Is everything fine ? = कुशलम् सर्वम् ?

Formal addresses –

1. Sir = महोदय
2. Madam = महोदया
3. Cordially or Affectionately = सस्नेहम्

शुभमस्तु = May everything be fine!!

Learning Sanskrit in Distance Learning Mode –

Appendix 2 Study of Words – Verbs शब्दाभ्यासः –

धातवः

➤ MAY 13, 2010NOVEMBER 2, 2011

➤ SLABHYANKAR अभ्यंकरकुलोत्पन्नः श्रीपादः

➤ 12 COMMENTS

Appendix 2
Study of Words – Verbs
द्वितीयः अनुबन्धः
शब्दाभ्यासः (2) – धातवः

Verbs have declensions due to tense काल or mood अर्थ, person पुरुष and number वचन “धातुरूपाणि कालार्थपुरुषवचनेभ्यः ।”

1. Tenses and moods are together of ten types, as summarised in the following verse.

लट् वर्तमाने लोट् वेदे भूते लुङ् लङ् लिट्स्तथा ।
विध्याशिषौ लिङ्लेटौ लृट् लृट् लृङ् च भविष्यतः ॥

For ease of understanding given below for each type is third person singular form of the verb भू (१) वर्तमाने लट् e.g. भवति Only one type of Present tense unlike four in English viz.

- Simple Present e.g. I do
- Present Continuous e.g. I am doing
- Present Perfect e.g. I have done
- Present Perfect continuous e.g. I have been doing
- Translation of Present continuous, Present Perfect and Present Perfect continuous are provided by use of verbal derivatives, detailed below.

(२, ३, ४) भूते लङ् लिट् लुङ् Three types of Past tense अभवत्, बभूव, अभूत्

Although there are these three types of past tense, they are different from the four types in English grammar. In English grammar the four types are – Past simple, Past continuous, Past Perfect and Past Perfect continuous. In Sanskrit, these variations are provided by use of verbal derivatives, detailed below.

(२) अभवत् past tense of लङ् type is also known as अनद्यतनः भूतकालः As the name अनद्यतनः suggests, अनद्यतनः = अन् + अद्य-तनः means “not of today”, hence, of some earlier time. To such extent it is simple past tense and is in common use in this manner only.

(३) बभूव past tense of लिट् type is also known as परोक्षभूतकालः Here परोक्ष means “unseen”, i.e. “of a time, past long ago”. An interesting example of this is in a couplet wherein greatness of Kaalidaasa as a poet is eulogised.

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाधिष्ठितकालिदासा ।
अद्यापि तत्तुल्यकवेरभावादनमिका सार्थवती बभूव ॥

Just for the sake of interest in the meaning, this means, “...Long ago, when they were making a count of

great poets, Kaalidaasa's name was placed on the little finger. For want of a poet equal to him even today, the next finger has remained true to its name, "the unnamed finger"...."

परोक्षभूत is widely used in Shreemad-Bhagawad-Geetaa. All phrases धृतराष्ट्र उवाच, सञ्जय उवाच, अर्जुन उवाच, श्रीभगवानुवाच are examples of परोक्षभूत. Here उवाच is परोक्षभूत declension of verbal root वच्

(४) अभूत् past tense of लुङ् type is also called as Aorist by grammarians. It is found in classical literature. Otherwise, it is not in common use for colloquial Sanskrit.

(५, ६, ७) भविष्यतः लुट् लृट् लृङ् च Three types of Future भविष्यति भविता अभविष्यत्

(८) वेदे (=आज्ञार्थ) लोट् Imperative mood i.e. order भवतु

(९) विधौ लिङ् Potential mood as with "should" in English भवेत्

(१०) आशिषे लेट् exclusively for giving blessings or benedictions भूयात् This is in the manner of "may" as in "May God bless you". A good example of this is the prayer –

सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात् ॥

In another manner, the ten tenses and moods are also mentioned, saying, सर्वेभ्यो धातुभ्यो दश लकारा भवन्ति । लट् । लिट् । लुट् । लृट् । लेट् । लोट् । लङ् । लिङ् । लुङ् । लृङ् । इति ।

Since the shloka "लट् वर्तमाने...." covers ten tenses and moods, the tenses are seven

वर्तमाने लट्

भूते लुङ् लङ् लिट्

भविष्यतः लुट् लृट् लृङ्

and the moods are three

वेदे लोट्

विधौ लिङ्

आशिषे लेट् .

गणाः

Schemes to apply suffixes vary depending upon the class of a verbal root. Verbal roots are of one or more of 10 classes. The classes are called as "gaNa"s गणाः.

भ्वादि (भू + आदि) शब्विकरणाः धातवः प्रथमगणे । Verbal roots भू and others having declensions of शब् type are of first class

अदादयः (अत् + आदयः) लङ्विकरणाः द्वितीयगणे । Verbal roots अत् and others having declensions of लङ् type are of second class

जुहोत्यादयः (जुहोति + आदयः) श्लुविकरणाः तृतीयगणे । Verbal roots जुहोति and others having declensions of श्लु type are of third class

दिवादयः (दिक् + आदयः) श्यन्विकरणाः चतुर्थगणे । Verbal roots दिक् and others having declensions of श्यन् type are of fourth class

स्वादयः (सु + आदयः) श्नुविकरणाः पञ्चमगणे । Verbal roots सु and others having declensions of श्नु type are of fifth class

तुदादयः (तुत् + आदयः) शविकरणाः षष्ठगणे । Verbal roots तुत् and others having declensions of श type are of sixth class

रुधादयः (रुध् + आदयः) श्नुविकरणाः सप्तमगणे । Verbal roots रुध् and others having declensions of श्नु type are of seventh class

तनादयः (तन् + आदयः) उविकरणाः अष्टमगणे । Verbal roots तन् and others having declensions of उ type are of eighth class

क्र्यादयः (क्री + आदयः) श्नाविकरणाः नवमगणे । Verbal roots क्री and others having declensions of श्ना type are of ninth class

चुरादयः (चुर् + आदयः) स्वार्थिकणिज्विकरणाः दशमगणे । Verbal roots चुर् and others having declensions of स्वार्थिकणिज् type are of tenth class

परस्मैपदी, आत्मनेपदी, उभयपदी

Schemes in all gaNa's are again of two types parasmaipadee परस्मैपदी and Atmanepadee आत्मनेपदी. Verbs which follow both the schemes are called as ubhayapadee उभयपदी.

Every verb is designated by its gaNa and the schemes followed. For example वन्द् (१ उ वन्दति, वन्दते, वन्दित) What are mentioned here are

वन्द् the root verb

१ ordinal number of its gaNa

उ = उभयपदी meaning both परस्मैपदी and आत्मनेपदी. schemes are followed

वन्दति, specimen declension परस्मैपदी scheme, usually present tense, third person, singular

वन्दते, specimen declension आत्मनेपदी.scheme, usually present tense, third person, singular

वन्दित root form of past passive participle

There are verbs which belong to more than one gaNa's and having परस्मैपदी, आत्मनेपदी or उभयपदी schemes in different gaNa's and have different meanings also.

Voices (प्रयोगः) – Active कर्तरी Passive कर्मणि and also भावे

As in all languages, verbs are transitive सकर्मक or intransitive अकर्मक. So, one can make sentences in different voices. In English we have only two voices – active and passive. In Sanskrit there are three – active कर्तरीप्रयोगः Passive कर्मणिप्रयोगः and also भावेप्रयोगः

Sentences with transitive verbs can be in active कर्तरी and Passive कर्मणि voices.

For example,

In Active voice, Mother gives mangoes. माता आम्रान् यच्छति ।

In passive voice, Mangoes are given by mother. मातया आम्राः दीयन्ते ।

Sentences with intransitive verbs can be in active कर्तरी and भावे voices.

For example,

In Active voice, I go. अहं गच्छामि ।

In “bhaave” voice भावेप्रयोगः – Going is being done by me मया गम्यते ।

There are of course specific rules for transforming voices or for constructing a sentence in a voice. They are of course similar to transforming into passive voice from active voice in English.

1) Subject in active voice gets a preposition ‘by’ in passive voice. Since function of the preposition ‘by’ is

served by third case, in Sanskrit the subject of active voice is put in third case, when making passive voice. See माता to मातया and अहं to मया in the above examples.

2) Object in active voice becomes subject in passive voice. In active voice the object आम्रान् is in objective (accusative or second) case द्वितीया विभक्तिः. In passive voice, on being the subject, it आम्राः is in subjective (nominative or first case) प्रथमा विभक्तिः

3) Whether in active or passive voice, the verb has the same declension of number as of the respective subject. So, in active voice, when subject is माता (mother) which is singular, the verb यच्छति (gives) is also singular. In passive voice when subject is आम्राः (mangoes) which is in plural, the verb दीयन्ते (are given) is also plural.

4) In English during transformation from active to passive, the verb “gives” becomes a participle (given) and also takes an auxiliary verb (are). In Sanskrit, the verb adopts a scheme of declension as of fourth gaNa in aatmanepadam चतुर्थ गण आत्मनेपदम्

5) With intransitive verbs, for transforming from active to “bhaave”, भावेप्रयोगः

5a) subject of active voice gets declension in third case

5b) Since there is no object in active voice, the action itself becomes the pseudo subject and verb is invariably in singular एकवचने

5c) Verb adopts a scheme of declension as of fourth gaNa in aatmanepadam चतुर्थ गण आत्मनेपदम्

Causative प्रयोजकः and extended causative प्रप्रयोजकः

Causatives are sentences wherein the subject gets the action done as against doing by oneself. There is an extension of the causative, in the manner of asking someone else to get the action done प्रप्रयोजकः We shall study these in due course.

Negatives and Interrogatives नकारात्मकम् प्रश्नार्थकम् च

In Sanskrit it is very easy and simple to make negatives and interrogatives.

For interrogation, one can use interrogative adverbs or declensions of the pronoun किम्. For example, किं तव नाम ? = What is your name ?

कुत्र गच्छसि त्वम् ? = Where are you going ?

कदा आगन्तव्यम् मया ? = When should I come ?

अपि कुशली भवान् ? = Are you alright ? The word अपि at the beginning of a sentence makes it an interrogative.

कुशली भवान् ? = Are you alright ? In colloquial Sanskrit, just an interrogative tone is also enough.

Negatives can be constructed by using the indeclinable न or just by using an antonym.

अहं एवं न करोमि = I shall not do like this.

एतदकार्यम् = एतत् + अकार्यम् = This is not to be done

Verbal Derivatives धातुसाधितानि

Verbal Derivatives धातुसाधितानि is a speciality of Sanskrit. This facilitates composing sentences without a formal verb. For example, “ I have done it” can be simply put as कृतम् मया This makes colloquial Sanskrit or speaking Sanskrit very, very easy!

One can very well say that in Sanskrit the verb is a very important word-concept. Many nouns and adjectives also are obtained from verbs.

Also, a large number of prefixes उपसर्ग and suffixes प्रत्यय bring forth newer words with newer meanings.

Prefixes उपसर्ग

In books on Sanskrit grammar, one finds a wholesome list of as many as 25 prefixes –

अ, अति, अधि, अन्, अनु, अप, अभि, अव,
आ,
उत्, उप,
दुः, दुः, दुः,
नि, निः (निर्, निस्)
परा, परि, प्र, प्रति,
वि,
सम् and सु

दुः, दुः, दुः are actually different forms of one and the same prefix, to be used appropriately in different contexts, e.g. दुःख, दुष्ट and दुर्जन. These words would not be दुर्त or दुष्जन. That does not sound proper for the ears also. Similar logic applies also for निः, निर् and निस् e.g. निराकार and निस्तेज, निष्कर्म.

There is a good verse, which explains how one gets different words of different meanings by using different prefixes

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।
प्रहाराहारसंहारविहारपरिहारवत् ॥

This means, “Prefixes lead to a totally different meaning, different from the meaning of the root verb or noun. This is exemplified by the words प्रहार, आहार, संहार, विहार, परिहार.” The root verb in all these is ‘हृ’ = to take out or to take away. One would get the noun हार from हृ as also प्र + हार etc. by using different prefixes.

Prefixes have meanings of their own. They are prefixed to get the desired meaning, as has been said above.

The prefixes अ and अन् give a negative meaning to the meaning of the original word, e.g. सत्य-असत्य, अर्थ-अनर्थ. A good example of the prefix अ is seen in the famous prayer –

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ।

Many prefixes can be understood as pairs making antonyms of each other. For example, with सु and दुः, we have सुख (pleasure or happiness) and दुःख (sorrow). Likewise from आ and निः (निर्, निस्) we have आगम (come in) and निर्गम (go out). From अभि and अव we have मान (honour) अभिमान (pride), अवमान (disrespect, dishonour). With आ and अप, we have आकर्षण (attraction) and अपकर्षण (repulsion).

The prefix वि is interesting, since it lends two different meanings one of speciality and another of opposition, e.g.

ज्ज्ञान (knowledge) विज्ञान (specific knowledge, science)

योग (joining, combining, tuning up with) वियोग (separation).

Suffixes तिङ्प्रत्ययैः पदानि

Verbs and nouns are hardly ever used in their root form. Words to be used in sentences are formed by declining the root forms, applying different suffixes. Words formed after applying suffixes are called as पदम् (singular) पदानि (plural). Suffixes affixed to verbal roots to form पदानि are called as तिङन्त प्रत्ययाः

(1) Infinitives such as “to do” i.e. “for doing” are provided by tumant indeclinables तुमन्तानि अव्ययानि e.g. कर्तुम्

(2) Infinitives such as “to do” or “doing” are used as action nouns in Sanskrit. There are action nouns related to all verbs e.g. गमनम् from the verb गम् or आगमनम् from आ + गम्

(3) Suffixes अत् and अन् help make active participles of present tense from verbs. Participles are basically adjectival. In Sanskrit they are called as adjectives derived from verbs धातुसाधित विशेषणानि. A gerund कृदन्त (कृत् + अन्तम् = कृत् अन्ते अस्ति इति कृदन्तम्) such as “doing” as used in present imperfect, e.g. “I am doing” is provided by adjectives derived by a suffix अत् to the verb, e.g. कुर्वत् This is adjectival, hence has declensions. Its masculine first case is कुर्वन् and feminine first case is कुर्वती. Examples of gerunds कर्तरी वर्तमानकालवाचक धातुसाधित विशेषणानि are aplenty in the following shlokaas verses #8 and #9 in Chapter 5 in श्रीमद्भगवद्गीता

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्श्वसन् ॥५-८॥
प्लपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५-९॥

(4) From verbal roots one gets abstract nouns by applying different कृदन्त suffixes. For example, from ‘कृ’ (to do) we have कृति, कार्यम् कर्तव्यम् करणीयम् Here we have कृदन्त suffixes ति and य, तव्य अनीय.

(5) Participles to mean “on doing” are obtained by using suffixes known as त्वान्त or ल्यबन्त e.g. कृत्वा विधाय Ending य in a ल्यबन्त should not be confused with that in a participle such as कार्य

(6) Past passive participles (ppp) कर्मणि भूतकालवाचक धातुसाधित विशेषणानि (क. भू. धा. वि.) useful for past perfect as in “I have done” or “is done by me” are important derivatives of all verbs, e.g. कृत Past passive participles are, as is obvious, adjectival.

(7) Past active participle useful for past perfect e.g. “I have done” is obtained by using a suffix वत् to the past passive participle, e.g. कृतवत् This is adjectival hence has declensions – कृतवान् is masculine first case and कृतवती is feminine first case

Learning Sanskrit in Distance Learning Mode –

Appendix 1 प्रथमः अनुबन्धः

➤ MAY 7, 2010MAY 12, 2010

➤ SLABHYANKAR अभ्यंकरकुलोत्पन्नः श्रीपादः

➤ 3 COMMENTS

Appendix 1 पथमः अनुबन्धः

शब्दाभ्यासः – Parts of speech and Study of Nouns, Pronouns and Adjectives

This is an introduction to study of words. In the grammar of English language, words are categorised into eight parts of speech.

(1) Nouns नामानि

(2) Pronouns सर्वनामानि

(3) Adjectives विशेषणानि

(4) Prepositions – In Sanskrit, function of prepositions is served by declensions of nouns, pronouns and adjectives.

(5) Verbs – धातवः

(6) Adverbs – क्रियाविशेषणानि Most adverbs are indeclinable. They are hence in the broader group of indeclinable words, called as अव्ययानि

(7) Conjunctions – These are also indeclinables, establishing togetherness between two words or phrases संयोजकानि

(8) Interjections – These are also indeclinables, often expressing exclamations उद्गारवाचकानि
In Sanskrit

(1) Nouns, pronouns and adjectives have declensions due to gender लिङ्ग, case विभक्ति and number वचन.

1(a) Nouns have genders. That is a speciality of Sanskrit and all Indian languages. This is so even in German and French. Only in English nouns do not have genders. Genders are three masculine पुल्लिङ्गम्, feminine स्त्रीलिङ्गम् and neuter नपुंसकलिङ्गम्

1(b) Cases are eight. Declensions of the noun देव (God) are given as examples.

Case No.		singular एकवचनम्	dual द्विवचनम्	plural बहुवचनम्	Significance of the case	Related Preposition(s)	सूत्रम्
1	पथमा	देवः	देवौ	देवाः	Nominative or subjective case		
2	द्वितीया	देवम्	देवौ	देवान्	Accusative or objective case		
3	तृतीया	देवेन	देवाभ्याम्	देवैः	Instrumental case	by, with	कर्तृ-करणयोः तृतीया
4	चतुर्थी	देवाय	देवाभ्याम्	देवेभ्यः	Dative case	for, to (a person)	सम्प्रदाने चतुर्थी
5	पञ्चमी	देवात्	देवाभ्याम्	देवेभ्यः	Ablative case	from	अपादाने पञ्चमी

6	षष्ठी	देवस्य	देवयोः	देवानाम्	Genitive case	of	अधिकारे षष्ठी
7	सप्तमी	देवे	देवयोः	देवेषु	Locative case	at, on, upon, above, below, under	अधिकरणे सप्तमी
8	सम्बोधनम्	हे देव	हे देवौ	हे देवाः	Address case		

Note, phrases such as “from ... to ...” are composed by using a construction “....तः पर्यन्तम्”

1 (c) The rule for gender, case and number of adjectives and nouns is

यल्लिङ्गं यद्वचनं या च विभक्तिर्विशेषस्य ।
तल्लिङ्गं तद्वचनं सैव विभक्तिर्विशेषस्यापि ॥

Meaning is “What gender, what number and what case is of the noun, that gender, that number and that case (is to be) of the adjective also.”

1 (d) Since pronouns also succeed some noun, which is referred to earlier in a text, they qualify that noun. Thus pronouns are also adjectives of sort. Hence same rule as applies for adjectives applies also to pronouns.

For example, in the above shloka stating the rule, the conjunctive pronouns “what” in the phrase “What gender, what number and what case..” are यल्लिङ्गं यद्वचनं या च विभक्तिर्. Note, the pronoun is यत् for लिङ्गम् and वचनम् because both these nouns are neuter. For विभक्तिर् or विभक्तिः the pronoun is या, because विभक्तिः is feminine.

Note also that a noun, which is qualified by an adjective is called as विशेषम् And the adjective is called as विशेषणम् ।

Since adjectives have to have same gender as of the noun, adjectives have declensions in all three genders.

Declensions in all three genders applies also to pronouns, except the first person and second third pronouns, I, we, अस्मत् (द्) you (singular) and you (plural) युष्मत् (द्).

Pronouns do not have declensions in address case, the Eighth case सम्बोधन-विभक्तिः

1 (e) Numbers are three – singular एकवचनम्, dual द्विवचनम् and plural बहुवचनम्. This is already clear from the table in 1(b).

Concept of Duality in Number is a speciality of Sanskrit. In most languages we have only singular and plural. People often seem to argue the utility of having this kind of declension. But this concept of Duality of number is there. One cannot argue much about it.

So, we two = आवाम् two of you = युवाम् those two (masculine) = तौ those two (feminine or neuter) = ते

2. Structural patterns are structured based on the ending sound of nouns, pronouns and adjectives.

2.1 Popular specimen Vowel-ending words for studying and memorising their declensions

Ending with vowel	Masculine	Feminine	Neuter	Pronouns & Adjectives (in all three genders)
अ	देव, राम		वन ज्ञान	सर्व (pronoun of indefinite number) एक (numerical adjective)
आ		रमा, माला		
इ	कवि, हरि, पति	रुचि, मति	वारि	द्वि (numerical adjective, always dual द्विवचनम्) त्रि (numerical adjective, always plural बहुवचनम्)
ई	ऋषी	नदी, पत्नी, धी		
उ	गुरु (as teacher), भानु	धेनु	मधु	लघु, गुरु (as large or heavy) (adjectives)
ऊ		चमू		
ऋ	पितृ, भ्रातृ, नृ	मातृ, स्वसृ		कर्तृ (adjective)
ऐ	रै			
ओ		गो		
औ		गौ		

2.2 Popular specimen Consonant-ending words for studying and memorising their declensions

Ending with	masculine	feminine	neuter	adjectives or pronouns (in all three genders)
क्		वाक्, दिक्, ऋक्		
च्	पयोमुच्	वाच्	उदच्	
ज्	भषिज्	सृज्		
ट्	राट्			
त्	मरुत्		जगत्	यत्, तत् (pronouns) महत्, भगवत्, बुद्धिमत् (adjectives) जगत् (as gerund, meaning living)
द्				अस्मद् युष्मद् (though pronouns, declensions are common in all genders)
न्	श्वन्, युवन्, मघवन्, आत्मन्		नामन्, ब्रम्हन्	यशस्विन्
प्		आप्		
म्				कस्मिन्, इदम्
र्		ग्रीर्, द्वार्		चतुर् (numerical adjective, only plural)
श्	वशि	दशि		तादृश्
ष्	दोष्	तविष्, द्विष्		
स्	वेधस्	आशिस्	वचस्, मनस्	अदस् (pronoun) श्रेयस्, विद्वस्, सुमनस् (adjectives)
ह्	महीरुह्	उपानह्	धनुह्	

Verbal Derivatives धातुसाधितानि is a speciality of Sanskrit. This facilitates composing sentences without a formal verb. For example, "I have done it" can be simply put as कृतम् मया. This makes colloquial Sanskrit or speaking Sanskrit very, very easy!

One can very well say, that in Sanskrit the verb is a very important word-concept. Many nouns and adjectives also are obtained from verbs only.

Also, a large number of prefixes उपसर्ग and suffixes प्रत्यय bring forth newer words with newer meanings.

Prefixes उपसर्ग

In books on Sanskrit grammar, one finds a wholesome list of as many as 25 prefixes –

अ, अति, अधि, अन्, अनु, अप, अभि, अव,

आ,

उत्, उप,

दुः, दुर, दुस्,

निः, निः (निर्, निस्)

परा, परि, प्र, प्रति,

वि,

सम् and सु

दुः, दुस्, दुर् are actually different forms of one and the same prefix, to be used appropriately in different contexts, e.g. दुःख, दुष्ट and दुर्जन. These words would not be दुर्ट or दुष्जन. That does not sound proper for the ears also. Similar logic applies also for निः, निर् and निस् e.g. निराकार and निस्तेज, निष्कर्म.

There is a good verse, which explains how one gets different words of different meanings by using different prefixes

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।

प्रहाराहारसंहारविहारपरिहारवत् ॥

This means, “Prefixes lead to a totally different meaning, different from the meaning of the root verb or noun. This is exemplified by the words प्रहार, आहार, संहार, विहार, परिहार.” The root verb in all these is ‘हृ’ = to take out or to take away. One would get the noun हार from हृ as also प्र + हार etc. by using different prefixes.

Prefixes have meanings of their own. They are prefixed to get the desired meaning, as has been said above.

The prefixes अ and अन् give a negative meaning to the meaning of the original word, e.g. सत्य-असत्य, अर्थ-अनर्थ A good example of the prefix अ is seen in the famous prayer –

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मांमृतं गमय ।

Many prefixes can be understood as pairs making antonyms of each other. For example,

- with सु and दुः, we have सुख (pleasure or happiness) and दुःख (sorrow).
- Likewise from आ and निः (निर्, निस्) we have आगम (come in) and निर्गम (go out).
- From अभि and अव we have मान (honour) अभिमान (pride), अवमान (disrespect, dishonour).
- With आ and अप, we have आकर्षण (attraction) and अपकर्षण (repulsion).

The prefix वि is interesting, since it lends two different meanings one of speciality and another of opposition, e.g.

- ज्ञान (knowledge) विज्ञान (specific knowledge, science)
- योग (joining, combining, tuning up with) वियोग (separation).

Verbs and nouns are hardly ever used in their root form. Words to be used in sentences are formed by declining the root forms, applying different suffixes. Unlike prefixes being about 25, suffixes are too many to give a count. Words formed after applying suffixes are called as पदम् (singular) पदानि (plural).

Suffixes प्रत्यय

Suffixes affixed to nouns, pronouns and adjectives are called as सुबन्त.

Suffixes are also used to form nouns or adjectives from verbs and nouns.

Suffixes which do the function of prepositions make new independent words पदानि.

From verbal roots one gets abstract nouns by applying different कृदन्त suffixes. For example, from 'कृ' (to do) we have कृति, कार्य, कर्तव्य करणीय Here we have कृदन्त suffixes ति and य, तव्य अनीय.

There are also तद्धित suffixes, which obtain abstract nouns also from adjectives, e.g. from 'सुन्दर' (beautiful) सौन्दर्य, सुन्दरता (beauty).

There are also स्त्रीप्रत्यय feminish suffixes, which make feminine nouns from masculine nouns, e.g. आत्मजा from 'आत्मज' by using the suffix आ and तपस्विनी from तपस्विन् (तपस्वी) by the suffix ई.

Suffixes अत् and अन् help make active participles of present tense from verbs. Participles are basically adjectival. In Sanskrit they are called as adjectives derived from verbs धातुसाधित विशेषणानि. A whole lot of active participles of present tense कर्तरी वर्तमानकालवाचक धातुसाधित विशेषणानि are quoted in two verses #8 and #9 in Chapter 5 in Bhagavadgeetaa.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्श्वसन् ॥५-८॥

प्लपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५-९॥

Past passive participles are also adjectival and in Sanskrit are called कर्मणि भूतकालवाचक धातुसाधित विशेषणानि

When speaking of nouns, pronouns and adjectives, we should also take note of numbers, numerals and number-adjectives – cardinal and ordinal

Declensions of nouns, pronouns and adjectives follow well-structured rhythmic patterns, which make it easy to commit them to memory. Once committed to memory, they have to be kept alive. Best guarantee of whatever is in memory being alive is to recite periodically.

An impression has grown that learning Sanskrit means a whole lot of memorising. The impression is not without reason. With so many specimen words and with declensions in all three genders especially for pronouns and adjectives, mastering it all will need lot of memorising.

But it is to be also appreciated that all scriptures passed on from one generation to another, primarily by the Guru getting his Shishya to memorise the scriptures. They have of course passed on quite well and survived the passage of time, so beautifully only because there is such poetic, musical (if you may say so) rhythm provided by the structural beauty.

-o-O-o-

मुखोद्गतम् कर्तुम् सूचिताः श्लोकाः सूत्राणि च । Lessons 1 to 6

➤ MARCH 30, 2010

➤ SLABHYANKAR अभ्यंकरकुलोत्पन्नः श्रीपादः

➤ LEAVE A COMMENT

मुखोद्गतम् कर्तुम् सूचिताः श्लोकाः सूत्राणि च ।

पथमे पाठे

(1)

त्वमेव माता च पिता त्वमेव ।
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव ।
त्वमेव सर्वं मम देव देव ॥

द्वितीये पाठे

(2)

पुस्तकस्था तु या विद्या परहस्तगतं धनम् ।
कार्यकाले समुत्पन्ने न सा विद्या न तद्धनम् ॥

(3)

उद्यमः साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।
षडेते यत्र वर्तन्ते तत्र देवः सहायकृत् ॥

तृतीये पाठे

(4)

शरदि न वर्षति गर्जति वर्षति वर्षासु निस्वनो मेघः ।
नीचो वदति न कुरुते न वदति सुजनः करोत्येव ॥

(5)

सुजनो न याति वैरं परहितनिरतो विनाशकालेऽपि ।
छेदेऽपि चन्दनतरुः सुरभयति मुखं कुठारस्य ॥

चतुर्थे पाठे

(6)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्श्नन्गच्छन्स्वपञ्श्वसन् ॥५-८॥
प्लपन्विसृजन्गृह्णन्मुषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५-९॥
ब्रम्हण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५-१०॥

पञ्चमे पाठे

(7)

यल्लिंगं यद्वचनं या च विभक्तिर्विशेषस्य ।
तल्लिंगं तद्वचनं सैव विभक्तिर्विशेषणस्यापि ॥

(8)

लट् वर्तमाने लोट् वेदे भूते लुङ् लङ् लिट्स्तथा ।
विध्याशिषौ लिङ्लोटौ लुट् लृट् लृङ् च भविष्यतः ॥

(9)

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाधिष्ठितकालिदासा ।
अद्यापि तत्तुल्यकवेरभावादनामिका सार्थवती बभूव ॥

षष्ठे पाठे

(10)

रामरक्षां पठेत्प्राज्ञः पापघ्नीं सर्वकामदाम् ।
शशिरो मे राघवः पातु भालं दशरथात्मजः ॥४॥
कौसल्येयो वृशौ पातु विश्वामित्रप्रियः श्रुती ।
घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ॥५॥
जिह्वां विद्यानिधिः पातु कण्ठं भरतवन्दितः ।
स्कन्धौ दिव्यायुधः पातु भुजौ भग्नेशकार्मुकः ॥६॥
करौ सीतापतिः पातु हृदयं जामदग्न्यजित् ।
मध्यं पातु खरध्वंसी नाभिं जाम्बवदाश्रयः ॥७॥
सुग्रीवेशः कटी पातु सक्थिनी हनुमत्प्रभुः ।
ऊरु रघूत्तमः पातु रक्षःकुलविनाशकृत् ॥८॥
जानुनी सेतुकृत् पातु जङ्घे दशमुखान्तकः ।

पादौ विभीषणश्रीदः पातु रामोऽखिलं वपुः ॥९॥

(11)

रामो राजमणिः सदा विजयते रामं रमेशं भजे ।

रामेणाभिहता निशाचरचमू रामाय तस्मै नमः ॥

रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम् ।

रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥

(12)

यमाताराजभानसलग(म्)

(13)

सूर्याश्वैर्यदि मः सजौ सततगाः शार्दूलविक्रीडितम् ।

संस्कृताध्ययनम् ।

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