



Sanskrit Garden of Paradigms

Nominal and Verb Declensions for Students

About: Just like our home garden, we regularly attend to it. No watering, no fruits. Similarly, our Sanskrit Garden needs regular visits to master the language. Water it regularly with your attention and repetition.

Garden embodies all possible declension forms, covering both Vedic and Classic Sanskrit.

Nominal paradigms ^[PG1-3] are arranged alphabetically, according to the ending letter of the STEM (the word you'd look up in the dictionary). For example, nominal STEMS ending in "a" come first. And those ending in "u" come after.

MASCULINE/**FEMININE**/**NEUTER** are highlighted for quick identification.

Between PG1-3, if see something like "**nadyai** /-ye", it means the word can also take alternative form "**nadye**". Alternative forms are common in older Sanskrit literature.

This IAST version has added formatting like **bolded** and **coloured** letters within words. This is done to point out subtle (rule/sandhi) changes for added clarity.

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Acharya Andre

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a	gaja (MAS): Elephant phala (NEUTER): Fruit			
NOM	gajāḥ	phalam	gajau	phale
ACC	gajam	phalam	gajau	phale
INST	gajena	phalena	gajābhyām	phalābhyām
DAT	gajāya	phalāya	gajābhyām	phalābhyām
ABL	gajāt	phalāt	gajābhyām	phalābhyām
GEN	gajasya	phalasya	gajayoḥ	phalayoḥ
LOC	gaje	phale	gajayoḥ	phalayoḥ
VOC	gaja	phala	gajau	phale
Why Mas/Neuter in same table? Because same endings, except NOM/ACC/VOC.				

ā	senā (FEM): Army		
NOM	senā	sene	senāḥ
ACC	senām	sene	senāḥ
INST	senāyā	senābhyām	senābhiḥ
DAT	senāyai	senābhyām	senābhyaḥ
ABL	senāyāḥ	senābhyām	senābhyaḥ
GEN	senāyāḥ	senayoḥ	senānām
LOC	senāyām	senayoḥ	senāsu
VOC	sene	sene	senāḥ

an	rājan (MAS): King [irreg]		
NOM	rājā	rājānau	rājānaḥ
ACC	rājānam	rājānau	rājānaḥ
INST	rājāñā	rājabhyām	rājabhiḥ
DAT	rājāñe	rājabhyām	rājabhyaḥ
ABL	rājāñah	rājabhyām	rājabhyaḥ
GEN	rājāñah	rājāñoḥ	rājāñām
LOC	rājāñi/rājani	rājāñoḥ	rājasu
VOC	rājan	rājānau	rājānaḥ

ātman (MAS): Self brahman : Creator/God		
NOM	ātmā	ātmānau
ACC	ātmānam	ātmānau
INST	ātmanā	ātmabhyām
DAT	ātmane	ātmabhyām
ABL	ātmanaḥ	ātmabhyām
GEN	ātmanaḥ	ātmanoḥ
LOC	ātmani	ātmanoḥ
VOC	ātman	ātmānau

nāman (NEUTER): Name [irreg] karman : action brahman : Absolute		
NOM	nāma	nāmānī/nāmnī
ACC	nāma	nāmānī/nāmnī
INST	nāmnā	nāmabhyām
DAT	nāmne	nāmabhyām
ABL	nāmnah	nāmabhyām
GEN	nāmnah	nāmnoḥ
LOC	nāmnī/nāmāni	nāmnoḥ
VOC	nāman/nāma	nāmnī/nāmanī

as	sumanas (MAS / FEM): Benevolent manas (NEUTER): Mind		
NOM	sumanāḥ	manah	sumanasau
ACC	sumanasam	manah	sumanasau
INST	sumanasā	manasā	sumanobhyām
DAT	sumanase	manase	sumanobhyām
ABL	sumanasah	manasah	sumanobhyām
GEN	sumanasah	manasah	sumanasoḥ
LOC	sumanasi	manasi	sumanasoḥ
VOC	sumanaḥ	manah	sumanasau

au	nau (FEM): Ship		
NOM	nauḥ	nāvau	nāvah
ACC	nāvam	nāvau	nāvah
INST	nāvā	naubhyām	naubhiḥ
DAT	nāve	naubhyām	naubhyaḥ
ABL	nāvah	naubhyām	naubhyaḥ
GEN	nāvah	nāvoḥ	nāvām
LOC	nāvi	nāvoḥ	nauṣu
VOC	nauḥ	nāvau	nāvah

C	vāc (FEM): Speech		
NOM	vāk	vācau	vācaḥ
ACC	vācam	vācau	vācaḥ
INST	vācā	vāgbhyām	vāgbhiḥ
DAT	vāce	vāgbhyām	vāgbhyaḥ
ABL	vācaḥ	vāgbhyām	vāgbhyaḥ
GEN	vācaḥ	vācoḥ	vācām
LOC	vāci	vācoḥ	vākṣu
VOC	vāk	vācau	vācaḥ

i	muni (MAS): Sage		
NOM	muniḥ	munī	munayah
ACC	munim	munī	munīn
INST	muninā	munibhyām	munibhiḥ
DAT	munaye	munibhyām	munibhyaḥ
ABL	muneḥ	munibhyām	munibhyaḥ
GEN	muneḥ	munyoh	munīnām
LOC	munau	munyoh	munīṣu
VOC	mune	munī	munayah

śruti (FEM): Scripture		
NOM	śrutiḥ	śrutī
ACC	śrutim	śrutī
INST	śrutyā	śrutibhyām
DAT	śrut-yai /-aye	śrutibhyām
ABL	śrut-yāḥ /-eḥ	śrutibhyām
GEN	śrut-yāḥ /-eḥ	śrutyoh
LOC	śrut-yām /-au	śrutyoh
VOC	śrute	śrutī

śuci (NEUTER): Pure		
NOM	śuci	śucinī
ACC	śuci	śucinī
INST	śucinā	śucibhyām
DAT	śucine	śucibhyām
ABL	śucinah	śucibhyām
GEN	śucinah	śucinoḥ
LOC	śucini	śucinoḥ
VOC	śuci	śucinī

ī	nadī (FEM): River		
NOM	nadī	nadyau	nadyah
ACC	nadīm	nadyau	nadīḥ
INST	nadyā	nadībhyām	nadībhiḥ
DAT	nadyai	nadībhyām	nadībhyaḥ
ABL	nadyāḥ	nadībhyām	nadībhyaḥ
GEN	nadyāḥ	nadyoh	nadīnām
LOC	nadyām	nadyoh	nadīṣu
VOC	nadī	nadyau	nadyah

strī (FEM): Woman [irreg]		
NOM	strī	striyau
ACC	strīm/striyam	striyau
INST	striyā	strībhyām
DAT	striyai	strībhyām
ABL	striyāḥ	strībhyām
GEN	striyāḥ	striyoh
LOC	striyām	striyoh
VOC	stri	striyau

dhī (FEM): Intellect [monosyllabic]		
NOM	dhīḥ	dhiyau
ACC	dhiyam	dhiyau
INST	dhiyā	dhībhyām
DAT	dhiye /yai	dhībhyām
ABL	dhiyah	dhībhyām
GEN	dhiyah	dhiyoh
LOC	dhiyi /yām	dhiyoh
VOC	dhīḥ	dhiyau

in	hastin (MAS): Elephant Also indicates: Possessing _.		
NOM	hastī	hastinau	hastinah
ACC	hastinam	hastinau	hastinah
INST	hastinā	hastibhyām	hastibhiḥ
DAT	hastine	hastibhyām	hastibhyaḥ
ABL	hastinah	hastibhyām	hastibhyaḥ
GEN	hastinah	hastinoḥ	hastinām
LOC	hastini	hastinoḥ	hastiṣu
VOC	hastin	hastinau	hastinah

ghanin (NEUTER): Rich			
NOM	dhani	ghaninī	ghanīni
ACC	dhani	ghaninī	ghanīni
INST	ghaninā	ghanibhyām	ghanibhiḥ
DAT	ghanine	ghanibhyām	ghanibhyaḥ
ABL	ghaninaḥ	ghanibhyām	ghanibhyaḥ
GEN	ghaninaḥ	ghaninoḥ	ghaninām
LOC	ghanini	ghaninoḥ	ghanīṣu
VOC	ghanin /dhani	ghaninī	ghanīni 16

is havis (NEUTER): Oblation			
NOM	haviḥ	haviṣī	haviṃṣi
ACC	haviḥ	haviṣī	haviṃṣi
INST	haviṣā	haviṛbhyām	haviṛbhiḥ
DAT	haviṣe	haviṛbhyām	haviṛbhyaḥ
ABL	haviṣaḥ	haviṛbhyām	haviṛbhyaḥ
GEN	haviṣaḥ	haviṣoḥ	haviṣām
LOC	haviṣi	haviṣoḥ	haviḥṣu
VOC	haviḥ	haviṣī	haviṃṣi 17

O go (MAS / FEM): Bull / Cow			
NOM	gauḥ	gāvau	gāvaḥ
ACC	gām	gāvau	gāḥ
INST	gavā	gobhyām	gobhiḥ
DAT	gave	gobhyām	gobhyaḥ
ABL	goḥ	gobhyām	gobhyaḥ
GEN	goḥ	gavoḥ	gavām
LOC	gavi	gavoḥ	goṣu
VOC	gauḥ	gāvau	gāvaḥ 18

When/Then...	
Relative Adverb	Correlative Adverb
yataḥ : from where, since, when	tataḥ : from there, therefore
yatra : where	tatra : there
yathā : in which way, just as, since, according to	tathā : in that same way, so too, so, therefore
yadā : when	tadā : then
yadi : if	tadā/tarhi : then
yasmāt : since	tasmāt : therefore

! pitṛ (MAS): Father bhrātṛ : Brother			
NOM	pitā	pitārau	pitāraḥ
ACC	pitāram	pitārau	pitṛṇ /pitāraḥ
INST	pitṛā	pitṛbhyām	pitṛbhiḥ
DAT	pitṛe	pitṛbhyām	pitṛbhyaḥ
ABL	pituh	pitṛbhyām	pitṛbhyaḥ
GEN	pituh	pitroḥ	pitṛṇām
LOC	pitari	pitroḥ	pitṛṣu
VOC	pitah/r	pitarau	pitāraḥ 19

kartṛ (MAS): Maker/Creator/Doer dātr : Giver dātrī (FEM)			
NOM	kartā /-trī (fem)	kartārau /-tryau	kartāraḥ /-tryah
ACC	kartāram /-trim	kartārau /-tryau	kartṛṇ /-trīḥ
INST	kartrā /-tryā	kartṛbhyām /-trībhyām	kartṛbhiḥ /-trībhiḥ
DAT	kartre /-tryai	kartṛbhyām /-trībhyām	kartṛbhyaḥ /-trībhyaḥ
ABL	kartuh /-tryāḥ	kartṛbhyām /-trībhyām	kartṛbhyaḥ /-trībhyaḥ
GEN	kartuh /-tryāḥ	kartroḥ /-tryoḥ	kartṛṇām /-trīṇām
LOC	kartari /-tryām	kartroḥ /-tryoḥ	kartṛṣu /-trīṣu
VOC	kartah /-tri	kartārau /-tryau	kartāraḥ /-tryah 20

svasṛ (FEM): Sister			
NOM	svasā	svasārau	svasāraḥ
ACC	svasāram	svasārau	svasṛḥ
INST	svasrā	svasṛbhyām	svasṛbhiḥ
DAT	svasre	svasṛbhyām	svasṛbhyaḥ
ABL	svasuh	svasṛbhyām	svasṛbhyaḥ
GEN	svasuh	svasroḥ	svasṛṇām
LOC	svasari	svasroḥ	svasṛṣu
VOC	svasaḥ	svasārau	svasāraḥ 21

mātr (FEM): Mother			
NOM	mātā	mātarau	mātarāḥ
ACC	mātaram	mātarau	mātṛḥ /mātarāḥ
INST	mātrā	mātṛbhyām	mātṛbhiḥ
DAT	mātre	mātṛbhyām	mātṛbhyaḥ
ABL	mātuḥ	mātṛbhyām	mātṛbhyaḥ
GEN	mātuḥ	mātroḥ	mātṛṇām
LOC	mātari	mātroḥ	mātṛṣu
VOC	mātaḥ	mātarau	mātarāḥ 22

t marut (MAS): Wind Same for (FEM) EG: cit			
NOM	marut	marutau	marutaḥ
ACC	marutam	marutau	marutaḥ
INST	marutā	marudbhyām	marudbhiḥ
DAT	marute	marudbhyām	marudbhyaḥ
ABL	marutaḥ	marudbhyām	marudbhyaḥ
GEN	marutaḥ	marutoḥ	marutām
LOC	maruti	marutoḥ	marutsu
VOC	marut	marutau	marutaḥ 23
NEUTER : See #33, or PG8+			

u guru (MAS): Preceptor hetu : Cause			
NOM	guruḥ	gurū	guravaḥ
ACC	gurum	gurū	gurūn
INST	guruṇā	gurubhyām	gurubhiḥ
DAT	gurave	gurubhyām	gurubhyaḥ
ABL	guroḥ	gurubhyām	gurubhyaḥ
GEN	guroḥ	gurvoḥ	gurūṇām
LOC	gurau	gurvoḥ	guruṣu
VOC	guro	gurū	guravaḥ 24

dhenu (FEM): Cow			
NOM	dhenuḥ	dhenū	dhenavaḥ
ACC	dhenum	dhenū	dhenūḥ
INST	dhenvā	dhenubhyām	dhenubhiḥ
DAT	dhenvai /-ave	dhenubhyām	dhenubhyaḥ
ABL	dhenvāḥ /-oḥ	dhenubhyām	dhenubhyaḥ
GEN	dhenvāḥ /-oḥ	dhenvoḥ	dhenūṇām
LOC	dhenvām /-au	dhenvoḥ	dhenuṣu
VOC	dhenō	dhenū	dhenavaḥ 25

mṛdu (NEUTER): Soft			
NOM	mṛdu	mṛdunī	mṛdūni
ACC	mṛdu	mṛdunī	mṛdūni
INST	mṛdunā	mṛdubhyām	mṛdubhiḥ
DAT	mṛdune	mṛdubhyām	mṛdubhyaḥ
ABL	mṛdunaḥ	mṛdubhyām	mṛdubhyaḥ
GEN	mṛdunaḥ	mṛdunoḥ	mṛdūṇām
LOC	mṛduni	mṛdunoḥ	mṛduṣu
VOC	mṛdu	mṛdunī	mṛdūni 26

ū bhū (FEM): Earth			
NOM	bhūḥ	bhuvau	bhuvaḥ
ACC	bhuvam	bhuvau	bhuvaḥ
INST	bhuvā	bhūbhyām	bhūbhiḥ
DAT	bhuve /vai	bhūbhyām	bhūbhyaḥ
ABL	bhuvaḥ /āḥ	bhūbhyām	bhūbhyaḥ
GEN	bhuvaḥ /āḥ	bhuvoḥ	bhuvām /nām
LOC	bhuvi /vām	bhuvoḥ	bhūṣu
VOC	bhūḥ /bhu	bhuvau	bhuvaḥ 27

vadhū (FEM): Woman			
NOM	vadhūḥ	vadhvau /vā	vadhvaḥ
ACC	vadhūm /vam	vadhvau /vā	vadhūḥ /vaḥ
INST	vadhvā	vadhūbhyām	vadhūbhiḥ
DAT	vadhvai /ve	vadhūbhyām	vadhūbhyaḥ
ABL	vadhvāḥ /aḥ	vadhūbhyām	vadhūbhyaḥ
GEN	vadhvāḥ /aḥ	vadhvoḥ	vadhūṇām
LOC	vadhvām /vi	vadhvoḥ	vadhūṣu
VOC	vadhu	vadhvau /vā	vadhvaḥ 28

us dhanus (NEUTER): Bow			
NOM	dhanuḥ	dhanuṣī	dhanūṃṣi
ACC	dhanuḥ	dhanuṣī	dhanūṃṣi
INST	dhanuṣā	dhanurḥbhyām	dhanurḥbhiḥ
DAT	dhanuṣe	dhanurḥbhyām	dhanurḥbhyaḥ
ABL	dhanuṣaḥ	dhanurḥbhyām	dhanurḥbhyaḥ
GEN	dhanuṣaḥ	dhanuṣoḥ	dhanuṣām
LOC	dhanuṣi	dhanuṣoḥ	dhanuḥṣu
VOC	dhanuḥ	dhanuṣī	dhanūṃṣi 29

Vowel Strength			
Shows HOW roots are modified to form verbs/nouns.			
Original Base/Weak	Guṇa Middle	Vṛddhi Strong	Corresponding Semi-vowel
a	a	ā	
ā	ā	ā	
i, ī	e	ai	y
u, ū	o	au	v
ṛ	ar	ār	r
ḷ	al	āl	l 30

vat bhagavat (MAS): Blessed/Fortunate/Glorious ant/vant/mant, Panini: vat/mat Also indicates: Possessing __. bhagavatī (FEM)			
NOM	bhagavān /-vatī (fem)	bhagavantau /-vatyau	bhagavantah /-vatyah
ACC	bhagavantam /-vatīm	bhagavantau /-vatyau	bhagavataḥ /-vatīḥ
INST	bhagavatā /-vatyā	bhagavadbhyām /-vatibhyām	bhagavadbhiḥ /-vatibhiḥ
DAT	bhagavate /-vatyai	bhagavadbhyām /-vatibhyām	bhagavadbhyaḥ /-vatibhyaḥ
ABL	bhagavataḥ /-vatyāḥ	bhagavadbhyām /-vatibhyām	bhagavadbhyaḥ /-vatibhyaḥ
GEN	bhagavataḥ /-vatyāḥ	bhagavatoḥ /-vatyoḥ	bhagavatām /-vatinām
LOC	bhagavati /-vatyām	bhagavatoḥ /-vatyoḥ	bhagavatsu /-vatiṣu
VOC	bhagavan /-vati	bhagavantau /-vatyau	bhagavantah /-vatyah 31

I/We mad/asmad: I/We			
NOM	aham	āvām	vayam /asmad
ACC	mām /mā	āvām /nau	asmān /naḥ
INST	mayā	āvābhyām	asmābhiḥ
DAT	mahyam /me	āvābhyām /nau	asmabhyam /naḥ
ABL	mat /mattaḥ	āvābhyām	asmat /asmattaḥ
GEN	mama /me	āvayoḥ /nau	asmākam /naḥ
LOC	mayi	āvayoḥ	asmāsu 34

He/That tad (MAS): He/That Other forms: [1] ‘That’: asau/adas [2] Relative: yad (vāḥ, yau, ye...) [3] Interrogative: kim (kaḥ, kau, ke...)				
	REL & INTER			
NOM	Who/Which	saḥ (he/that) asau (that)	tau amū	te (they/them/those) amī
ACC	Whom	tam (him/that) amum	tau amū	tān amūn
INST	With/by whom	tena (with him/that) amunā	tābhyām amūbhyām	taiḥ amībhiḥ
DAT	For whom	tasmai (for him/that) amuṣmai	tābhyām amūbhyām	tebhyaḥ amībhyaḥ
ABL	From whom	tasmāt (from him/that) amuṣmāt	tābhyām amūbhyām	tebhyaḥ amībhyaḥ
GEN	Whose	tasya (of him/his/that) amuṣya	tayoḥ amuyoḥ	teṣām (theirs) amīṣām
LOC	In/on whom	tasmin (in-on him/that) amuṣmin	tayoḥ amuyoḥ	teṣu amīṣu 37

This ayam/idam (MAS): This Other forms: etad, ena			
NOM	ayam eṣaḥ	imau etau	ime ete
ACC	imam etam enam	imau etau enau	imān etān enān
INST	anena etena enena	ābhyām etābhyām	ebhiḥ etaiḥ
DAT	asmai etasmai	ābhyām etābhyām	ebhyaḥ etebhyaḥ
ABL	asmāt etasmāt	ābhyām etābhyām	ebhyaḥ etebhyaḥ
GEN	asya etasya	anayoḥ etayoḥ enayoḥ	eṣām eteṣām
LOC	asmin etasmin	anayoḥ etayoḥ enayoḥ	eṣu eteṣu 40

bhagavat (NEUTER)		
NOM	bhagavat	bhagavatī
ACC	bhagavat	bhagavatī
INST	bhagavatā	bhagavadbhyām
DAT	bhagavate	bhagavadbhyām
ABL	bhagavataḥ	bhagavadbhyām
GEN	bhagavataḥ	bhagavatoḥ
LOC	bhagavati	bhagavatoḥ
VOC	bhagavat	bhagavatī
bhagavanti 32		

You tvad/yuṣmad: You			
NOM	tvam	yuvām	yūyam
ACC	tvām /tvā	yuvām /vām	yuṣmān /vaḥ
INST	tvayā	yuvābhyām	yuṣmābhiḥ
DAT	tubhyam /te	yuvābhyām /vām	yuṣmabhyam /vaḥ
ABL	tvat /tvattaḥ	yuvābhyām	yuṣmat (yuṣmattaḥ)
GEN	tava /te	yuvayoḥ /vām	yuṣmākam /vaḥ
LOC	tvayi	yuvayoḥ	yuṣmāsu 35

She/That tad (FEM): She/That Other forms: [1] That: asau/adas [2] Rel: yad [3] Inter: kim				
NOM	sā (she/that) asau	te amū	tāḥ amūḥ	
ACC	tām (her/that) amūm	te amū	tāḥ amūḥ	
INST	tayā amuyā	tābhyām amūbhyām	tābhiḥ amūbhiḥ	
DAT	tasyai amuṣyai	tābhyām amūbhyām	tābhyaḥ amūbhyaḥ	
ABL	tasyāḥ amuṣyāḥ	tābhyām amūbhyām	tābhyaḥ amūbhyaḥ	
GEN	tasyāḥ (hers) amuṣyāḥ	tayoḥ amuyoḥ	tāsām amūṣām	
LOC	tasyām amuṣyām	tayoḥ amuyoḥ	tāsu amūṣu 38	

iyam/idam (FEM): This Other forms: etad, ena			
NOM	iyam eṣā	ime ete	imāḥ etāḥ
ACC	imam etām enām	ime ete ene	imāḥ etāḥ enāḥ
INST	anayā etayā enayā	ābhyām etābhyām	ābhiḥ etābhiḥ
DAT	asyai etasyai	ābhyām etābhyām	ābhyaḥ etābhyaḥ
ABL	asyāḥ etasyāḥ	ābhyām etābhyām	ābhyaḥ etābhyaḥ
GEN	asyāḥ etasyāḥ	anayoḥ etayoḥ enayoḥ	āsām etāsām
LOC	asyām etasyām	anayoḥ etayoḥ enayoḥ	āsu etāsu 41

Generic Applies to all stems whose last letter is a consonant (bha, d, dha, k, ṅ, th, p). See PG8+ 3						
	SINGLE		DUAL		PLURAL	
	M.F	N.	M.F.	N.	M.F.	N.
NOM	-ḥ	-	-au	-ī	-aḥ	-i
ACC	-am	-	-au	-ī	-aḥ	-i
INST	-ā	←	-bhyām	←	-bhiḥ	←
DAT	-e	←	-bhyām	←	-bhyaḥ	←
ABL	-aḥ	←	-bhyām	←	-bhyaḥ	←
GEN	-aḥ	←	-oḥ	←	-ām	←
LOC	-i	←	-oḥ	←	-su	←
VOC	-	-	-au	-ī	-aḥ	-i 33

P.Adj sarva (MAS): All Pronominal Adj (declines like 37, 38, 39) EXCEPTION: NEUTER (NOM/ACC, SINGLE) end in “m”, except for word “anya”.			
NOM	sarvaḥ	sarvau	sarve
ACC	sarvam	sarvau	sarvān
INST	sarveṇa	sarvābhyām	sarvaiḥ
DAT	sarvasmai	sarvābhyām	sarvebhyaḥ
ABL	sarvasmāt	sarvābhyām	sarvebhyaḥ
GEN	sarvasya	sarvayoḥ	sarveṣām
LOC	sarvasmin	sarvayoḥ	sarveṣu 36

It/That tad (NEUTER): It/That Other forms: [1] That: asau/adas [2] Rel: yad [3] Inter: kim *				
NOM	tat (that/it) adaḥ	te amū	tāni (they/them/those) amūni	
ACC	tat adaḥ	te amū	tāni amūni	
INST	tena #37	tābhyām #37	taiḥ #37	
DAT	tasmai #37	tābhyām #37	tebhyaḥ #37	
ABL	tasmāt #37	tābhyām #37	tebhyaḥ #37	
GEN	tasya #37	tayoḥ #37	teṣām #37	
LOC	tasmin #37	tayoḥ #37	teṣu #37 39	

* Interrogative: NOM/ACC, SINGLE = kim (instead of kat)

idam (NEUTER): This Other forms: etad, ena			
NOM	idam etat	ime ete	imāni etāni
ACC	idam etat enat	ime ete ene	imāni etāni enāni
INST	anena etena enena	ābhyām etābhyām	ebhiḥ etaiḥ
DAT	asmai etasmai	ābhyām etābhyām	ebhyaḥ etebhyaḥ
ABL	asmāt etasmāt	ābhyām etābhyām	ebhyaḥ etebhyaḥ
GEN	asya etasya	anayoḥ etayoḥ enayoḥ	eṣām eteṣām
LOC	asmin etasmin	anayoḥ etayoḥ enayoḥ	eṣu eteṣu 42

PRESENT

5

PRESENT INDICATIVE (laṭ) | **ABOUT:** Action is done now. | **EG:** Boy *plays*. Mother *cooks*. Father *is going*. I *am*. You *are*.

CLASS 1: Formula: $\text{gūṇa}\sqrt{\text{a}}$ (same formula for CLASS 6)

PARASMAIPDA			ĀTMANEPADA		
Vgam 1P: Goes/Walks/Moves			Vbhāṣ 1Ā: Speaks		
gacchati	gacchataḥ	gacchanti	bhāṣate	bhāṣete	bhāṣante
gacchasi	gacchathaḥ	gacchatha	bhāṣase	bhāṣethe	bhāṣadhve
gacchāmi	gacchāvaḥ	gacchāmaḥ	bhāṣe	bhāṣāvahe	bhāṣāmahe

CLASS 2: Formula: $S: \text{gūṇa}\sqrt{\text{v}}$ | DP: $\sqrt{\text{v}}$

PARASMAIPDA			ĀTMANEPADA		
Vas 2P: Is/Exists			Vhan 2P: Kills [irregular]		
asti	staḥ	santi	hanti	hataḥ	ghnanti
asi	sthaḥ	stha	hamṣi	hathaḥ	hatha
asmi	svaḥ	smaḥ	hanmi	hanvaḥ	hanmaḥ
Vbrū 2P: Speaks [irregular]			Vās 2Ā: Sits		
bravīti	brūtaḥ	bruvanti	āste	āsāte	āsate
braviṣi	brūthaḥ	brūtha	āsse	āsāthe	ādhve
bravīmi	brūvaḥ	brūmaḥ	āse	āsvahe	āsmahe

CLASS 3: Formula: $S: \text{redup} + \text{gūṇa}\sqrt{\text{v}}$ | DP: $\text{redup} + \sqrt{\text{v}}$

PARASMAIPDA			ĀTMANEPADA		
Vhu 3P: Offers			Vdhā 3U: Places [irregular]		
juhōti	juhutaḥ	juhvati	dadhāti	dhattaḥ	dadhāti
juhoṣi	juhuthaḥ	juhutha	dadhāsi	dhattaḥ	dhatta
juhomi	juhuvah	juhumaḥ	dadhāmi	dadhvaḥ	dadhmaḥ
Vdhī 3Ā: Thinks/Considers			didhīte	didhyāte	didhyate
			didhīse	didhyāthe	didhidhve
			didhye	didhivahe	didhimahe

CLASS 4: Formula: $\sqrt{\text{v}} + \text{ya}$

PARASMAIPDA			ĀTMANEPADA		
Vdiv 4P: Plays			Vyudh 4Ā: Fights		
dīvyati	dīvyataḥ	dīvyanti	yudhyate	yudhyete	yudhyante
dīvyasi	dīvyathaḥ	dīvyatha	yudhyase	yudhyethe	yudhyadhve
dīvyāmi	dīvyāvaḥ	dīvyāmaḥ	yudhye	yudhyāvahe	yudhyāmahe

CLASS 5: $S: \sqrt{\text{v}} + \text{no}$ | DP: $\sqrt{\text{v}} + \text{nu}$

PARASMAIPDA		
Vsu 5U: Presses/Extracts		
sunoti	sunutaḥ	sunvanti
sunōṣi	sunuthaḥ	sunutha
sunomi	sunuvaḥ	sunumaḥ

CLASS 7: Formula: Add [$S: \text{na}$ | DP: n] before *final const* of $\sqrt{\text{v}}$

PARASMAIPDA			ĀTMANEPADA		
Vyuj 7U: Unites/Joins			Vkṣud 7Ā: Crushes		
yunakti	yunaktaḥ	yunjanti	kṣuntte	kṣundāte	kṣundate
yunakṣi	yunaktaḥ	yunakta	kṣuntse	kṣundāthe	kṣunddhve
yunajmi	yunjvaḥ	yunjmaḥ	kṣunde	kṣundvahe	kṣundmahe

CLASS 8: Formula: $S: \sqrt{\text{v}} + \text{o}$ | DP: $\sqrt{\text{v}} + \text{u}$

PARASMAIPDA			ĀTMANEPADA		
Vtan 8U: Stretches			Vtan 8U: Stretches		
tanoti	tanutaḥ	tanvanti	tanute	tanvāte	tanvate
tanoṣi	tanuthaḥ	tanutha	tanuṣe	tanvāthe	tanudhve
tanomi	tanuvaḥ	tanumaḥ	tanve	tanvahe	tanmahe

CLASS 9: Formula: $S: \sqrt{\text{v}} + \text{nā}$ | DP: $\sqrt{\text{v}} + \text{nī}$

PARASMAIPDA			ĀTMANEPADA		
Vkrī 9U: Purchases/Buys			Vkrī 9U: Purchases/Buys		
krīṇāti	krīṇitaḥ	krīṇanti	krīṇīte	krīṇāte	krīṇate
krīṇāsi	krīṇithaḥ	krīṇitha	krīṇīse	krīṇāthe	krīṇīdhve
krīṇāmi	krīṇivaḥ	krīṇīmaḥ	krīṇe	krīṇīvahe	krīṇīmahe

CLASS 10: Formula: $\text{gūṇa}\sqrt{\text{v}} + \text{aya}$

PARASMAIPDA			ĀTMANEPADA		
Vcur 10U: Steals			Vcur 10U: Steals		
corayati	corayataḥ	corayanti	corayate	corayete	corayante
corayasi	corayathaḥ	corayatha	corayase	corayethe	corayadhve
corayāmi	corayāvaḥ	corayāmaḥ	coraye	corayāvahe	corayāmahe

Imperative (lot). A firm order. **EG:** Rāma, *you must go!* | Formula: $\sqrt{\text{v}} + (\text{Garden 47-48/55-56})$. Negated with 'mā'.

PARASMAIPDA			ĀTMANEPADA		
Vgam 1P: Read!			Vas 2P: Be!		
gacchatu	gacchatām	gacchantu	astu	Let/may it be!	stām
gaccha	gacchatam	gacchata	edhi/bhava	stam	sta
gacchāni	gacchāva	gacchāma	asāni	asāva	asāma
Vhu 3P: Offer!			Vlabh 1Ā: Obtain!		
juhōtu	juhutām	juhvaṇtu	labhatām	labhetām	labhantām
juhudhi	juhutam	juhuta	labhasva	labhethām	labhadhvam
juhavāni	juhavāva	juhavāma	labhai	labhāvahai	labhāmahai

Optative (liṅ/vidhiliṅ). A suggestion or gentle order. **EG:** Rāma, *you should/might go!* | Formula: $\sqrt{\text{v}} + (\text{Garden 49-50/57-58})$

PARASMAIPDA			ĀTMANEPADA		
Vgam 1P: Go [Should go]			Vlabh 1Ā: Obtain [Should obt..]		
gacchet	gacchetām	gaccheyuḥ	labheta	labheyātām	labheran
gaccheḥ	gacchetam	gaccheta	labhethāḥ	labheyāthām	labhedhvam
gaccheyam	gaccheva	gacchema	labheya	labhevahi	labhemahi
Vas 2P: Should be			Vās 2Ā: Sit [Should sit]		
syāt	syātām	syuḥ	āsita	āsīyātām	āsīran
syāḥ	syātam	syāta	āsīthāḥ	āsīyāthām	āsīdhvam
syām	syāva	syāma	āsīya	āsīvahi	āsīmahi
Vsu 5U: Press [Should press]					
sunuyāt	sunuyātām	sunuyuḥ			
sunuyāḥ	sunuyātam	sunuyāta			
sunuyām	sunuyāva	sunuyāma			

Passive (karmanī prayoga). **EG:** Book *is read* by the boy.
Formula: $\sqrt{\text{v}} + \text{ya} + \text{Ā}$ (Garden 44/52)

PARASMAIPDA		
Vpath 1P: Read [is/are read]		
pathyate	pathyete	pathyante
pathyase	pathyethe	pathyadhve
pathye	pathyāvahe	pathyāmahe

Causative (ñij). **EG:** Rāma, *causes* man to go.
Formula: $\text{strengthened}\sqrt{\text{v}} + \text{aya} + \text{P}$

PARASMAIPDA		
Vgam 1P: Go		
gamayati	gamayataḥ	gamayanti
gamayasi	gamayathaḥ	gamayatha
gamayāmi	gamayāvaḥ	gamayāmaḥ

Desiderative (san). **EG:** Rāma, *desires* to go.
Formula: $(\text{Redup} [\text{replace: } a, ā, r, ī, i, ī > i]) + \sqrt{\text{v}} + \text{-sa-īṣa} + \text{P/Ā}$

PARASMAIPDA			ĀTMANEPADA		
Vgam 1P: Go			Vgam 1P: Go		
jigamiṣati	jigamiṣataḥ	jigamiṣanti	jigamiṣate	jigamiṣete	jigamiṣante
jigamiṣasi	jigamiṣathaḥ	jigamiṣatha	jigamiṣase	jigamiṣethe	jigamiṣadhve
jigamiṣāmi	jigamiṣāvaḥ	jigamiṣāmaḥ	jigamiṣe	jigamiṣāvahe	jigamiṣāmahe

Intensive (yaṇanta). **EG:** Rāma *goes strongly / frequently*.
Formula: $(\text{Special Reduplication}) + \sqrt{\text{v}} + \text{ya} + \text{Ā}$

PARASMAIPDA		
Vgam 1P: Go		
jaṅgamayate	jaṅgamayete	jaṅgamayante
jaṅgamayase	jaṅgamayethe	jaṅgamayadhve
jaṅgamaye	jaṅgamayāvahe	jaṅgamayāmahe

PAST

6

Imperfect

(lañ). EG: *Rāma went. I remembered. You spoke.*

Formula: a + presentSTEM + P/Ā (Garden 45-46/53-54) | * means frequently seen.

PARASMAIPDA			ĀTMANEPADA		
Vgam 1P: Go [Went]			Vas 2P: Is [Was]		
agacchat	agacchatām	agacchan	āsīt *	āstām	āsan *
agacchaḥ	agacchatam	agacchata	āsīḥ	āstam	āsta
agaccham	agacchāva	agacchāma	āsam *	āsva	āsma

Imperfect Passive

ABOUT: was/were __ed. | EG: *Book was read. Troubles were gone.*

Formula: a + √ + ya + (Garden 46)

Vgam 1P: Go [Gone]		
agamyata	agamyetām	agamyanta
agamyathāḥ	agamyethām	agamyadhvam
agamyē	agamyāvahi	agamyāmahi

Perfect

(liṭ). EG: *Rāma went. You spoke.*

Formula: redup√ + [(P: S = apply guṇa to √ | DP = leave √ alone) (Ā: SDP = leave √ alone)] + (potential 'i') + (Garden 61, 62)

PARASMAIPDA			ĀTMANEPADA		
Vtud 6U: Push [Pushed]			Vvac 2P: Speak [Spoke]		
tutoda	tutudatuḥ	tutuduḥ	uvāca	ūcatuḥ	ūcuḥ
tutoditha	tutudathuḥ	tutuda	uvaktha	ūcathuḥ	ūca
tutoda	tutudiva	tutudīma	uvaca	ūciva	ūcīma
			Vas 2P: Is [Was]		
			āsa	āsatuḥ	āsuḥ
			āsītha	āsathuḥ	āsa
			āsa	āsiva	āsīma
			Vtud 6U: Push [Pushed]		
			tutude	tutudāte	tutudire
			tutudiṣe	tutudāthe	tutudidhve
			tutude	tutudivahe	tutudīmahe

FUTURE

Simple

(lṛṭ). EG: *I will read. Rāma will go. Sītā is going to cook.* | Formula: guṇa√ + -sya -iṣya + P/Ā (Garden 43-44)

PARASMAIPDA			ĀTMANEPADA / Future Passive (FP)		
Vgam 1P: Go [Will go]			Vyuj 7U: Unite [Will unite]		
gamiṣyati	gamiṣyataḥ	gamiṣyanti	yokṣyati	yokṣyataḥ	yokṣyanti
gamiṣyasi	gamiṣyathaḥ	gamiṣyatha	yokṣyasi	yokṣyathaḥ	yokṣyatha
gamiṣyāmi	gamiṣyāvaḥ	gamiṣyāmaḥ	yokṣyāmi	yokṣyāvaḥ	yokṣyāmaḥ
			Vjñā 9U: Know [Will know] / FP: [Will be known]		
			jñāsyate	jñāsyete	jñāsyante
			jñāsyase	jñāsyethe	jñāsyadhve
			jñāsyē	jñāsyāvahe	jñāsyāmahe

Periphrastic

(luṭ). EG: *I will read. Rāma will go. Sītā is going to cook.*

Formula: guṇa√ + -tā -itā + (Garden 63)

Vgam 1P: Go [Will go]		
gantā	gantārau	gantāraḥ
gantāsi	gantāsthaḥ	gantāstha
gantāsmi	gantāsvaḥ	gantāσμαḥ

Cardinal Numbers

<i>eka</i> ¹	MAS	NEUTER	FEM	<i>dvi</i> ²	MAS	NEUTER	FEM
NOM	ekaḥ	ekam	ekā	NOM	dvau	dve	dve
ACC	ekam	ekam	ekām	ACC	dvau	dve	dve
INST	ekena	ekena	ekayā	INST	dvābhyām	dvābhyām	dvābhyām
DAT	ekasmai	ekasmai	ekasyai	DAT	dvābhyām	dvābhyām	dvābhyām
ABL	ekasmāt	ekasmāt	ekasyāḥ	ABL	dvābhyām	dvābhyām	dvābhyām
GEN	ekasya	ekasya	ekasyāḥ	GEN	dvayoh	dvayoh	dvayoh
LOC	ekasmin	ekasmin	ekasyām	LOC	dvayoh	dvayoh	dvayoh
<i>pañca</i> ⁵				<i>śaṣṭ</i> ⁶			
M/N/F	pañca			M/N/F	ṣaṭ		
NOM	pañca			NOM	ṣaṭ		
ACC	pañca			ACC	ṣaṭ		
INST	pañcabhiḥ			INST	ṣaḍbhiḥ		
DAT	pañcabhyaḥ			DAT	ṣaḍbhyaḥ		
ABL	pañcabhyaḥ			ABL	ṣaḍbhyaḥ		
GEN	pañcānām			GEN	ṣaṇṇām		
LOC	pañcasu			LOC	ṣaṭsu		
<i>aṣṭa</i> ⁸				<i>aṣṭa</i> ⁸			
M/N/F	aṣṭau / aṣṭa			M/N/F	aṣṭau / aṣṭa		
NOM	aṣṭau / aṣṭa			NOM	aṣṭau / aṣṭa		
ACC	aṣṭau / aṣṭa			ACC	aṣṭau / aṣṭa		
INST	aṣṭābhiḥ / aṣṭabhiḥ			INST	aṣṭābhiḥ / aṣṭabhiḥ		
DAT	aṣṭābhyaḥ / aṣṭabhyaḥ			DAT	aṣṭābhyaḥ / aṣṭabhyaḥ		
ABL	aṣṭābhyaḥ / aṣṭabhyaḥ			ABL	aṣṭābhyaḥ / aṣṭabhyaḥ		
GEN	aṣṭānām			GEN	aṣṭānām		
LOC	aṣṭāsu / aṣṭasu			LOC	aṣṭāsu / aṣṭasu		

- 7, 9-19 follows: *pañca*
- Names: ⁷sapta, ⁹nava, ¹⁰daśa, ¹¹ekādaśa, ¹²dvādaśa, ¹³trayodaśa, ¹⁴caturdaśa, ¹⁵pañcadaśa, ¹⁶ṣoḍaśa, ¹⁷saptadaśa, ¹⁸aṣṭādaśa, ¹⁹navadaśa
- 20+ decline like nouns. EG: ²¹ekavimśa (mf[ī]n). Are put in same case as noun they describe or put in GEN.

<i>catur</i> ⁴	MAS	NEUTER	FEM
NOM	catvāraḥ	catvāri	catasraḥ
ACC	caturāḥ	catvāri	catasraḥ
INST	caturbhiḥ	caturbhiḥ	catasrbhiḥ
DAT	caturbhyaḥ	caturbhyaḥ	catasrbhyaḥ
ABL	caturbhyaḥ	caturbhyaḥ	catasrbhyaḥ
GEN	caturṇām	caturṇām	catasrṇām
LOC	caturṣu	caturṣu	catasrṣu

Types:

- Numerical: १, २, ३, ४, ५/५, ६, ७, ८, ९, ०
- Cardinal: one, two, three (eka, dvi, tri).
- Ordinal: first, second (ADJ: prathama, dvitīya, tṛtīya | MF[ī]N: caturtha (mf[ī]n) / tūriya (adj), pañcama, ṣaṣṭha, saptama, aṣṭama, navama, daśama)

Verb Class Names

Class	Name	Root Name	Conjugation Sign
Class 1	bhvādiḥ	bhū	a
Class 2	adādiḥ	ad	-
Class 3	juhotyādiḥ	hu	- (Reduplication)
Class 4	divādiḥ	div	ya
Class 5	svādiḥ	su	nu
Class 6	tudādiḥ	tud	a
Class 7	rudhādiḥ	rudh	na / n
Class 8	tanādiḥ	tan	u
Class 9	krayādiḥ	krī	nā / nī
Class 10	curādiḥ	cur	aya

Present Participle (vartamāne kṛdanta)

7

PARASMAIPDA Formula: √ + (at ^{more common} / ant) + [MN: Garden 31/32 | F: Garden 12]
 Special Rules: (1) Class 3: See orange below. Drop 'n' before final 't'. Only applies in NOM/ACC/VOC. (2) Class 2, 3, 5, 6 (optional), 7, 8, 9 for NEUTER (Dual Nom/Acc/Voc) & FEM (all Cases/Nums): End with antī. Do NOT end with anti. EG: śṛṇvatī.

ROOT: √nī 1U STEM: nayat / nayant : Leading Class 3 ROOT: vḥā 3P : Abandoning			
NOM	M: nayan M: C3: [1] STEM: jah _a _n t [2] NOM always ends in "at". N: nayat F: nayantī	M: nayantau M: C3: jah _a _n tau N: nayantī F: nayantya	M: nayantah M: C3: jah _a _n taḥ N: nayanti F: nayantyaḥ
ACC	M: nayantam M: C3: jah _a _n taṁ N: nayat F: nayantīm	M: nayantau M: C3: jah _a _n tau N: nayantī F: nayantya	M: nayataḥ M: C3: jah _a _n taḥ N: nayanti F: nayantiḥ
INST	M/N: nayatā F: nayantyā	M/N: nayadbhyām F: nayantibhyām	M/N: nayadbhiḥ F: nayantibhiḥ
DAT	M/N: nayate F: nayantyai (ī + e = ai)	M/N: nayadbhyām F: nayantibhyām	M/N: nayadbhyaḥ F: nayantibhyaḥ
ABL	M/N: nayataḥ F: nayantyāḥ	M/N: nayadbhyām F: nayantibhyām	M/N: nayadbhyaḥ F: nayantibhyaḥ
GEN	M/N: nayataḥ F: nayantyāḥ	M/N: nayatoḥ F: nayantyoḥ	M/N: nayatām F: nayantinām
LOC	M/N: nayati F: nayantyaṁ	M/N: nayatoḥ F: nayantyoḥ	M/N: nayatsu F: nayantiṣu
VOC	M: nayan M: C3: jahat N: nayat F: nayanti	M: nayantau M: C3: jah _a _n tau N: nayantī F: nayantya	M: nayantah M: C3: jah _a _n taḥ N: nayanti F: nayantyaḥ

Vas 2P: Being			
NOM	M: san N: sat F: satī	M: santau N: satī F: satya	M: santah N: santi F: satyaḥ
ACC	M: santam N: sat F: satīm	M: santau N: satī F: satya	M: sataḥ N: santi F: satīḥ
INST	M/N: satā F: satyā	MN: sadbhyām F: satibhyām	MN: sadbhiḥ F: satibhiḥ
DAT	MN: sate F: satyai	MN: sadbhyām F: satibhyām	MN: sadbhyaḥ F: satibhyaḥ
ABL	MN: sataḥ F: satyāḥ	MN: sadbhyām F: satibhyām	MN: sadbhyaḥ F: satibhyaḥ
GEN	MN: sataḥ F: satyāḥ	MN: satoh F: satyoh	MN: satām F: satinām
LOC	MN: sati F: satyām	MN: satoh F: satyoh	MN: satsu F: satīṣu
VOC	M: san N: sat F: sati	M: santau N: satī F: satya	M: santah N: santi F: satyaḥ

ĀTMANEPA Formula: Class 1, 4, 6, 10: STEM + māna + Garden 1, 2 | Class 2, 3, 5, 7, 8, 9: STEM + āna + Garden 1, 2

ROOT: √nī 1U STEM: nayat / nayant : Leading Class 5 ROOT: vsu 5U : Extracting			
NOM	M: nayamānaḥ N: nayamānam F: nayamānā M: C5: sunvānaḥ	M: nayamānau NF: nayamāne M: C5: sunvānau	MF: nayamānāḥ N: nayamānāni M: C5: sunvānāḥ
ACC	MN: nayamānam F: nayamānām	M: nayamānau NF: nayamāne	M: nayamānān N: nayamānāni F: nayamānāḥ
INST	MN: nayamānena F: nayamānaya	MNF: nayamānābhyām	MN: nayamānaiḥ F: nayamānābhiḥ
DAT	MN: nayamānāya F: nayamānāyai	MNF: nayamānābhyām	MN: nayamānebhyaḥ F: nayamānābhyaḥ
ABL	MN: nayamānāt F: nayamānāyāḥ	MNF: nayamānābhyām	MN: nayamānebhyaḥ F: nayamānābhyaḥ
GEN	MN: nayamānasya F: nayamānāyāḥ	MNF: nayamānayoḥ	MNF: nayamānānām
LOC	MN: nayamāne F: nayamānāyām	MNF: nayamānayoḥ	MN: nayamāneṣu F: nayamānāsu
VOC	MN: nayamāna F: nayamāne	M: nayamānau NF: nayamāne	MF: nayamānāḥ N: nayamānāni

bh **kakubh** (MAS / FEM): peak, summit | **kakubh** (NEUTER)

NOM	kakup	kakup	kakubhau	kakubhī	kakubhaḥ	kakumbhi
ACC	kakubham	kakup	kakubhau	kakubhī	kakubhaḥ	kakumbhi
INST	kakubhā	←	kakubbhyām	←	kakubbhiḥ	←
DAT	kakubhe	←	kakubbhyām	←	kakubbhyaḥ	←
ABL	kakubhaḥ	←	kakubbhyām	←	kakubbhyaḥ	←
GEN	kakubhaḥ	←	kakubhoḥ	←	kakubhām	←
LOC	kakubhi	←	kakubhoḥ	←	kakupsu	←
VOC	kakup	kakup	kakubhau	kakubhī	kakubhaḥ	kakumbhi

d **upaniṣad** (FEM): Philosophical writings

NOM	upaniṣat	upaniṣadāu	upaniṣadaḥ
ACC	upaniṣadam	upaniṣadāu	upaniṣadaḥ
INST	upaniṣadā	upaniṣadbhyām	upaniṣadbhiḥ
DAT	upaniṣade	upaniṣadbhyām	upaniṣadbhyaḥ
ABL	upaniṣadaḥ	upaniṣadbhyām	upaniṣadbhyaḥ
GEN	upaniṣadaḥ	upaniṣadoḥ	upaniṣadām
LOC	upaniṣadi	upaniṣadoḥ	upaniṣatsu
VOC	upaniṣat	upaniṣadāu	upaniṣadaḥ

dh **samidh** (MAS / FEM): igniting | **samidh** (NEUTER)

NOM	samit	samit	samidhau	samidhī	samidhaḥ	samindhi
ACC	samidham	samit	samidhau	samidhī	samidhaḥ	samindhi
INST	samidhā	←	samidbhyām	←	samidbhiḥ	←
DAT	samidhe	←	samidbhyām	←	samidbhyaḥ	←
ABL	samidhaḥ	←	samidbhyām	←	samidbhyaḥ	←
GEN	samidhaḥ	←	samidhoḥ	←	samidhām	←
LOC	samidhi	←	samidhoḥ	←	samitsu	←
VOC	samit	samit	samidhau	samidhī	samidhaḥ	samindhi

dh **budh** (MAS / FEM): intelligent | **budh** (NEUTER) [irreg]

NOM	bhut	bhut	budhau	budhī	budhaḥ	bundhi
ACC	budham	bhut	budhau	budhī	budhaḥ	bundhi
INST	budhā	←	bhudbhyām	←	bhudbhiḥ	←
DAT	budhe	←	bhudbhyām	←	bhudbhyaḥ	←
ABL	budhaḥ	←	bhudbhyām	←	bhudbhyaḥ	←
GEN	budhaḥ	←	budhoḥ	←	budhām	←
LOC	budhi	←	budhoḥ	←	bhutsu	←
VOC	bhut	bhut	budhau	budhī	budhaḥ	bundhi

j **vaṇij** (MAS): merchant

NOM	vaṇik/g	vaṇijau	vaṇijaḥ
ACC	vaṇijam	vaṇijau	vaṇijaḥ
INST	vaṇijā	vaṇigbhyām	vaṇigbhiḥ
DAT	vaṇije	vaṇigbhyām	vaṇigbhyaḥ
ABL	vaṇijaḥ	vaṇigbhyām	vaṇigbhyaḥ
GEN	vaṇijaḥ	vaṇijoḥ	vaṇijām
LOC	vaṇiji	vaṇijoḥ	vaṇikṣu
VOC	vaṇik	vaṇijau	vaṇijaḥ

k **sarvaśak** (MAS / FEM): omnipotent | **sarvaśak** (NEUTER)

NOM	sarvaśak	sarvaśak	sarvaśakau	sarvaśakī	sarvaśakaḥ	sarvaśaṅki
ACC	sarvaśakam	sarvaśak	sarvaśakau	sarvaśakī	sarvaśakaḥ	sarvaśaṅki
INST	sarvaśakā	←	sarvaśagbhyām	←	sarvaśagbhiḥ	←
DAT	sarvaśake	←	sarvaśagbhyām	←	sarvaśagbhyaḥ	←
ABL	sarvaśakaḥ	←	sarvaśagbhyām	←	sarvaśagbhyaḥ	←
GEN	sarvaśakaḥ	←	sarvaśakoḥ	←	sarvaśakām	←
LOC	sarvaśaki	←	sarvaśakoḥ	←	sarvaśakṣu	←
VOC	sarvaśak	sarvaśak	sarvaśakau	sarvaśakī	sarvaśakaḥ	sarvaśaṅki

ṇ **sugaṇ** (MAS / FEM): guardian | **sugaṇ** (NEUTER)

NOM	sugaṇ	sugaṇ	sugaṇau	sugaṇī	sugaṇaḥ	sugaṇi
ACC	sugaṇam	sugaṇ	sugaṇau	sugaṇī	sugaṇaḥ	sugaṇi
INST	sugaṇā	←	sugaṇbhyām	←	sugaṇbhiḥ	←
DAT	sugaṇe	←	sugaṇbhyām	←	sugaṇbhyaḥ	←
ABL	sugaṇaḥ	←	sugaṇbhyām	←	sugaṇbhyaḥ	←
GEN	sugaṇaḥ	←	sugaṇoḥ	←	sugaṇām	←
LOC	sugaṇi	←	sugaṇoḥ	←	sugaṇsu	←
VOC	sugaṇ	sugaṇ	sugaṇau	sugaṇī	sugaṇaḥ	sugaṇi

p **gup** (MAS / FEM): guardian | **gup** (NEUTER)

NOM	gup	gup	gupau	gupī	gupaḥ	gumpi
ACC	gupam	gup	gupau	gupī	gupaḥ	gumpi
INST	gupā	←	gubbhyām	←	gubbhiḥ	←
DAT	gupe	←	gubbhyām	←	gubbhyaḥ	←
ABL	gupaḥ	←	gubbhyām	←	gubbhyaḥ	←
GEN	gupaḥ	←	gupoḥ	←	gupām	←
LOC	gupi	←	gupoḥ	←	gupsu	←
VOC	gup	gup	gupau	gupī	gupaḥ	gumpi

t **harit** (NEUTER): Green

NOM	harit	haritī	harinti
ACC	harit	haritī	harinti
INST	haritā	haridbhyām	haridbhiḥ
DAT	harite	haridbhyām	haridbhyaḥ
ABL	haritaḥ	haridbhyām	haridbhyaḥ
GEN	haritaḥ	haritoḥ	haritām
LOC	hariti	haritoḥ	haritsu
VOC	harit	haritī	harinti

th **madhumath** (MAS): Viṣṇu's name

NOM	madhumat	madhumathau	madhumathaḥ
ACC	madhumatham	madhumathau	madhumathaḥ
INST	madhumathā	madhumadbhyām	madhumadbhiḥ
DAT	madhumathe	madhumadbhyām	madhumadbhyaḥ
ABL	madhumathaḥ	madhumadbhyām	madhumadbhyaḥ
GEN	madhumathaḥ	madhumathoḥ	madhumatham
LOC	madhumathi	madhumathoḥ	madhumatsu
VOC	madhumat	madhumathau	madhumathaḥ

GRAMMAR:				
Name:	PRESENT TENSE:	Formula:	English:	Sanskrit:
Absolute (Form of: Present Participle)	(NOM ACC VERB) (NOM ACC VERB). Two sets of action happening on LEFT & RIGHT side of sentence. EG: (While Rāma is hunting deer), (Sītā cooks food). - Construction is 100% identical to Present Participle, except it makes sentence start with: While/When/As/Even though... RULE: The LEFT side of sentence (both the NOM & Present Participle verb) takes either LOC or GEN. - Can also be used with Past Participle.	LOC: P/Ā locative of Present Participle. GEN: P/Ā genitive of Present Participle. If “api” after LOC/GEN Present Participle verb, then sentence starts with: “Even though/while...”	a. LOC: (While/when/as Rāma is speaking), boy hears. b. LOC + ‘api’: (Even though king is singing), boy doesn't hear him. c. ‘api’ can also be used without LOC/GEN: (Even though king is singing), boy doesn't hear him. d. LOC: (When Rama goes to forest), Sita goes. e. GEN: (While the king was speaking), the boy laughed. f. GEN: (While he looks), she goes.	a. (rāme^{loc} bhāṣamāne^{loc}) balaḥ śṛṇoti b. (rājñi^{loc} gāyati^{loc} api) balaḥ tam na śṛṇoti c. (rājā^{nom} gāyan^{nom} api) balaḥ tam na śṛṇoti d. (rāme^{loc} vanam gacchati^{lo} , sītā gacchati e. (rājñah^{gen} bhāṣamāṇasya^s en) balaḥ ahasat f. (tasya^{gen} paśyataḥ^{gen}) sā gacchati

Benedictive / Precative <i>āśīrlīṇ</i> , <i>āśis</i>	• Expresses the SUBJECT'S wish, hope or blessing. English equivalent, "<i>May you be healthy. May I become successful. I do not see what would/may remove my sorrow</i>". • Used mainly for uttering blessings or prayers. • RARE.	P: √ + <i>yā</i> + [Garden PG4 (59)] A: √ + [Garden PG4 (60)]	a. P: <i>May</i> Rāma <i>be</i> the king! b. P: <i>May we</i> <i>remember</i> the knowledge. c. Ā: <i>May you perform</i> the auspicious ritual today!	a. <i>rāmaḥ nṛpaḥ</i> <i>bhūyāt</i> b. <i>vidyām</i> <i>smaryāśma</i> c. <i>suyajñam adya</i> <i>kṛṣiṣṭhāḥ</i>
Imperative <i>loṭ</i> , <i>ājñā</i>	• COMMAND. Expresses: instruction, invitation, request, prayer and benediction. • 2nd person for casual. EG: You <i>MUST (ought to)</i>__! Leave now! • 3rd person for politeness. EG: <i>Let/may</i> the guru <i>eat</i> the fruit! (Since it's impolite to say: <i>Guru, eat the fruit!</i>) • Used interchangeably with Optative. • Negated with <i>mā</i>.	Present STEM + P/Ā [Garden PG4 (47, 48 / 55, 56)]	a. <i>(You)</i> <i>Listen</i>, son! b. <i>You must(ought to)</i> <i>go</i> to the forest! / Go to the forest! c. POLITE: <i>Let/may</i> the guru <i>eat</i> the fruit! d. POLITE: <i>May</i> my friends <i>be</i> satisfied!	a. he putra^(voc) <i>śṛṇu</i> b. <i>tvam vanam</i> <i>gaccha</i> c. <i>guruḥ phalam</i> <i>khādatu</i> d. <i>mama mitrāṇi sukhitāni</i> <i>bhavantu</i>

Infinitive tumun , tumanant a	- Shows purpose. EG: "to eat", "to learn". - Sometimes replaces Dative. - Negated with na.	Indeclinable. gūṇā + tum / itum	a. Rāma wants to go. b. Rāma does not desire to come from the forest. c. Passive: Book is able to be read (by the boy).	a. rāmaḥ gantum icchati b. rāmaḥ vanāt āgantum na icchati c. bālena pustakam paṭhitum śak yate
Injunctive	- It's a negative Imperative. Hence preceded with mā (not). - Constructed from Aorist's 7 forms. - Removed in Classical Sanskrit (same fate of Aorist) because too complex. Replaced by Imperative. RARE.	P/Ā (10 Verb Classes): Identical to Aorist's various forms, but without initial "a".	a. Don't do that! b. Let Bharata not be the king! / Bharata must not be... c. O Arjuna, you must not go to weakness!	a. tat mā kārṣīt (vkṛ 8U) b. bharataḥ rājā mā bhūt (vbhū 1P) c. he arjuna, klaibyam mā gamah

Optative / Potential <i>liṅ</i> , <i>vidhi</i> , <i>vidhiliṅ</i>	- Expressing a wish. What "SHOULD / MIGHT" be done. - Also used in context of: a gentle order (less forceful than Imperative) , advice, expectation. - In practice, used interchangeably with Imperative.	<u>Class 1,4,6,10:</u> ✓ + [Garden PG4 (49, 50)] <u>Non-1,4,6,10:</u> ✓ + [Garden PG4 (57, 58)]	a. Rāma should obtain Sītā! b. You should be a Pundit! c. These boys might play in the pond!	a. rāmaḥ sītam labheta b. paṇḍitam bhaveḥ c. bālāḥ vāpyām dīvyeyuḥ
Present Indicative <i>laṭ</i> , <i>vartamānakāl aḥ</i>	- Action is done now. - Adding "sma" turns it into Imperfect.	Construction for 10 verb classes found in [Garden PG5]. P/Ā endings: [Garden PG4 (43, 44 / 51, 52)]	a. Man goes (is going / goes). b. Boy speaks (is speaking / speaks). c. Can use to make Imperfect: Boy s poke to his sister. d. Can indicate Present Indicative via Present Passive: The man/men runs. (LIT: It is run by the man/men.)	a. naraḥ gacchati b. bālāḥ bhāṣate c. bālāḥ tasya svasāram vadati sma d. narena/naraiḥ^{inst} dhāvyat e (always in Single)

Present Participle vartamāne kṛdanta	• -ing. • Used like Gerund. It's on LEFT side of sentence. • Acts like ADJ. Takes Gender/Case^(optional)/Num of the Subject (on RIGHT side of sentence) doing the Present Participle verb (on LEFT side of sentence). • Has many rules.	P: √ + at/ant + [Garden (12, 31, 32)]. Except: C3, Non-1,4,6,10 (N/F). Ā: stem + māna/āna + [Garden (1, 2)]	a. (Going to the forest), Rāma sees a deer. b. (Seeing the deer), Sītā speaks to Rāma. c. (While) (Speaking to Sītā), Rāma kisses her. NOTICE: "While" comes from Absolute. Meaning don't necessarily have to follow Absolute to start sentence with: <i>While/When/As</i>.	a. (vanam gacchan) rāmaḥ mṛgam paśyati b. (mṛgam paśyani) sītā rā mam vadati c. (sītām bhāṣamānaḥ) rāmaḥ tām cumbati
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Present Passive karmaṇi prayoga , karmavā cya , bhāvavācya	(is / are / are being)^{optional} -ed. EG: protected, is protected, are desire d, are being desired. ADJ. Same case/gender/num as noun it's referring to. - The OBJECT is in NOM. The SUBJECT in other cases. Family: Imperfect Passive, Future Passive.	√ + ya + Ā [Garden PG4 (44 / 52)]	a. Book (is / is being) read by the boy. b. Scriptures (are / are being) heard by steady minds. c. Anger (is) called enemy of the wise. d. Bliss attained by yogis, should be obtained by all. e. I am desired passionately ^{adv} by my wife. f. Tree is walked (to) by Rāma.	a. pustakam ^(nom) bālena paṭhyate b. śrutiḥ niścalamanobhiḥ śrūyate c. krodhaḥ manīṣinśatruḥ ucyate d. ānandaḥ yogibhiḥ prāpyate, sarvaiḥ āpanīyaḥ e. aham mama bhāryayā mandanena iṣye f. vṛkṣaḥ rāmena caryate
Present Passive Participle (Form of: Present Participle)	"Being asked, being destroyed, etc". - Related to: Present Participle.	√ + ya + māna (all 10 classes) + [Garden (1, 2)]	a. Being led by Rāma, the army conquers the enemies. (Who is being led? Army. Thus declines like "army") b. Being asked by Krishna, Radha speaks.	a. rāmeṇa nīyamānā, senā śatrūḥ jayati b. kṛṣṇeṇa pṛcchyamānā, rādhā vadati

Name:	PAST TENSE:	Formula:	English:	Sanskrit:
Aorist luṅ , sāmānyā bhutakālaḥ	- Happened TODAY. - Rare in classic. Common in Vedic. - Most complex mood in entire Sanskrit. 7 ways to construct: <i>Simple, Reduplicating, Sibillant (s, iṣ common)</i>.	Simple: a + √ + (Class 2 for imperfect). P only. Redup: a + (special redup) + √ + (Class 1 for imperfect). P/Ā. Sibillant P: a + ^{vyddhi}√ + s + (Class 2P for imperfect). Sibillant Ā: a + ^{guna}√ + s + (Class 1Ā for imperfect).	a. Simple: Rāma went to the deer. b. Reduplicating: Sītā wen t to the house. c. Sibillant (s): Hero led the army. d. Sibillant (iṣ): Student knew the hymns.	a. rāmaḥ mṛgram agamat b. sītā gṛham ajīgamat c. vīraḥ senām anaiṣīt d. śiṣyaḥ sūktāni abodhīt
Conditional lṛṅ , saṅketa	- Indicates: <i>would have</i> - Rarely used.	a + simple future + imperfect endings [Garden PG4 (45, 46 / 53, 54)]	a. Rāma would have gone to forest without Lakshman. b. Rāma would have been the king. c. Had the boy not stolen the thing, his mother would not have punished him.	a. rāmaḥ lakṣmaṇā vinā vanam agamiṣyat b. rāmaḥ rājānam abhaviṣyat c. bālaḥ viṣayam na acorayiṣyat, tasya mātā tam na atarjiṣyat

Gerund / Absolutive / Indeclinable Past Participle ktvā , lyap , tvānta , lyabanta	- Indicates prior COMPLETED action. Having seen __ / After seeing __. - ACC comes before it.	Indeclinable. √ + tvā If prefix, then: √ + ya / yā ^(fem)	a. Having abandoned ^(After abandoning) the fire. b. PREFIX: Having obtained wisdom, I teach.	a. agnim ^(acc) hitvā b. manīṣām prāpya ^(pra + vāp 5P + ya) , upadiśāmi
Imperfect lañ , anadyatana bhūtakalaḥ	- Event happened in the past. - Used interchangeably with Perfect. - Used interchangeably with: Perfect, Present Indicative sma, PPP + vat, Past Participle.	a + presentSTEM + P/Ā [Garden PG4 (45, 46 / 53, 54)]	a. The boy read the book.	a. bālaḥ pustakam apaṭhat
Imperfect Passive / Past Passive	was/were -ed. - Use interchangeably with Past Passive Participle. Family: Present Passive, Future Passive.	a + √ + ya + imperfect Ā [Garden PG4 (46) ^{for all 10 classes}]	a. Book was read . b. Bhima & Arjuna were seen by Kunti. c. The stories were heard by the girls. d. Only INST + Imperfect Passive: The flower/flowers was/were grown . (LIT: It was grown by the flower/flowers.)	a. pustakam a(paṭh)(ya)ta b. bhīmaḥ arjunaḥ ca kuntyā adṛṣyetām c. kathāḥ kanyābhiḥ aśrūyanta d. puṣpeṇa/puṣpaiḥ ^{inst} avar dhata (always in Single)

Past Participle (Active) ktavatu	- Agrees with SUBJECT^{nom} (as does Present/Future participle) - Used interchangeably with: Imperfect, Perfect, Present Indicative sma, PPP + vat.	PPP + vat/vant (mas, n) / vatī (f) [Garden PG3 (31, 32)]	a. Rāma went to the forest. b. Sītā went to the forest. c. Scriptures conquered ignorance.	a. rāmaḥ^{mas} vanam gatavān b. sītā^{fem} vanam gatavatī^{fem} c. śāstrāṇiⁿ avidyām jitavantīⁿ
Past Passive Participle (PPP) bhūte kṛdanta	(was/were has/have been)^{optional} -ed, -en. EG: was protected, were protected, have been desired, has spoken. ADJ. Same case/gender/num as noun it's referring to. - The OBJECT is in NOM. The SUBJECT in other cases (mostly INST). - Negate with a/an.	√ + -ta -ita -īta -na + [Garden PG1 (1, 2)]	a. VERB: Book (was/is) read by the boy. b. VERB: Daughter (was/is) desired by the poet. c. ADJ: Established intellect. d. COMPOUND: Desired fruit. e. COMPOUND: Kauravas saw dead bodies. f. VERB: Enemy (was) hated by the people. g. Trees (were) seen by Arjuna. h. Sound (has been) heard by the lady.	a. pustakam bālena paṭhitam b. putrikā kavinā iṣṭā c. sthitā prajñā d. iṣṭaphalam e. kauravāḥ mṛtadehān apāśyan f. śatruḥ manuṣyair dviṣṭaḥ g. vṛkṣāḥ arjunena dṛṣṭaḥ h. śabdaḥ nāryā śrutaḥ

Perfect liṭ , parokṣa bhūtakālah	• Same as Imperfect, but not witnessed by the speaker. • In practice, used interchangeably with Imperfect.	redup√ + [(P: S = apply guṇa to root DP = leave root alone) (Ā: SDP = leave root alone)] + (potential 'i ') + [Garden PG4 (61, 62)]	a. Sage spoke to Rāma. b. I was there.	a. muniḥ rāmam uvāca/ūce b. aham tatra āsa
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Name:	FUTURE TENSE:	Formula:	English:	Sanskrit:
Future Passive Participle (FPP) / Gerundive	- Like PPP, can act as verb, adj, noun. In all cases, it declines same as the word it qualifies. - See it as COMMAND/FIRM SUGGESTION. Meaning, can also be used like an Imperative. - Indicates what will / must / ought to be done in future. "It is to be __ed". EG: It is to be obtained, desired! - If FPP is not referring to any NOM, then decline FPP in NEUTER (NOM, SING). See eg on right...	$\text{गुणः (rarely viddhi)}\sqrt{\text{ }} + \text{-anīya -tavya -ya} + \text{[Garden PG1 (1, 2)]}$	a. Book is to be ^(will/must/ought to/should be) read by the boy. (OR if using like Imperative) Let the book be read by the boy! b. Rāma is to be united with Sītā. c. Elephants (which) should not be heard, are heard by the boys. d. NO NOM: It is to be protected by me.	a. pustakam^(nom) bālena saha pāthanīyam / paṭhitavyam / pāthyam b. rāmaḥ sītayā yojanīyaḥ / yoktavyaḥ / yogyaḥ c. hastinaḥ^(nom,pl) na śrotavyāḥ bālaiḥ śrūyante^(passive) d. mayā goptavyam^(Neuter, NOM, SING)
Future Participle (Active & Middle) bhaviṣyatkāle kṛdanta	"will be VERBing".	Simple Future STEM + present participle P/Ā	a. Rāma will be going to Sītā. b. Devotee will be serving the guru. c. Sītā will be standing in Ayodha.	a. rāmaḥ sītām gamiṣyan b. bhaktaḥ gurum seviṣyamānaḥ c. sītā ayodhe sthāsyantī

Future Passive	- Same concept as Present Passive, except: <i>will be __en.</i> Family: Present Passive, Imperfect Passive.	$\text{gūṇā} \checkmark + \text{-sya -iṣya} + \text{[Garden PG4 (44) for 10 classes]}$	a. Bird <i>will be eaten</i> by the snake. b. Houses <i>will be made</i> by men. c. Rāma and Sīta <i>will be seen</i> in the forest. d. Only INST + Future Passive: The horse/horses <i>will eat.</i> (LIT: It will be eaten by the horse/horses.)	a. khagaḥ sarpeṇa <i>khād(iṣya)te</i> b. gṛhāni naraiḥ <i>kariṣyante</i> c. rāmaḥ sītā ca vane <i>drakṣyete</i> d. aśvena/aśvaiḥ ^{inst} <i>khādiṣy ata</i> (always in Single)
Periphrastic Future / Distant Future <i>luṭ</i> , <i>anadyatana bhaviṣyan</i>	Stating event in future (mostly tomorrow and after). Rare.	$\text{gūṇā} \checkmark + \text{-tā -itā} + \text{[Garden PG4 (63) for every verb class]}$	a. <i>I will learn</i> morality. b. <i>He will do</i> meditation in the room.	a. aham dharmam <i>paṭhitāsmi</i> b. sa prakoṣṭhe dhyānam <i>kartā</i>
Simple Future <i>lṛṭ</i> , <i>sāmānyā bhaviṣyan</i>	- Stating event in future. More common than Periphrastic Future. - Used interchangeably with <i>Periphrastic future</i>.	$\text{gūṇā} \checkmark + \text{-sya -iṣya} + \text{P/Ā [Garden PG4 (43, 44) for every verb class]}$	a. <i>I will read</i> the book. / <i>I am going to read</i> the book.	a. pustakam^(acc) <i>paṭhiṣyāmi</i>

Type:	VERB FORMATIONS:	Formula:	English:	Sanskrit:
Normal apratyayānta	Everything as per above table.			
Causative ñijanta , ñij , prera ñārthaka	- He causes ACC to (be) ____. - The ACC often takes INST (if sentence has NOM). 2 Signs to Identify: [1] 2nd/3rd letter may be long. [2] aya near end. EG: kārayat.	strengthened√ + aya + P	a. Mother causes boy to go. b. Scriptures cause man to know the truth of Self.	a. mātā bālena^(inst) gamayat i b. śāstrāṇi ātmasatyam naram bodhayati
Desiderative sannanta , san	- Subject desires/wishes/wants to do the VERB. - Can create ADJ. Replace stem's 'a' with 'u'. See [Garden PG2 (24-26)]. - Can create FEM NOUN. Replace stem's 'a' with 'ā'. See [Garden 2].	Reduplication [Replace: a ā r ī t > ñ + √ + sa/iṣa + P/Ā	a. Sītā (desires to go) to the forest. b. Rāma (wants to sing) to Sita. c. ADJ: Eager to fight Rāma (wants to conquer) the army. d. NOUN: I (desire to do) analysis on self.	a. sītā vanam jigamiṣati b. rāmaḥ sītām jigāṣati c. yuyuts[a]uḥ rāmaḥ senām jigīṣati d. aham ātmani mīmāṃsām cikīrṣāmi

Intensive / Frequentative yañanta , kriyātipa ttau lṛñ	- Verb & Adverb COMBINED. Ends in -ly. Means: He goes strongly (intensity) / repeatedly (frequency) / crookedly (with difficulty). - Applies only to some roots. - Found only in Vedic Sanskrit.	Reduplication [vowel takes guṇa] + √ + ya + Ā * Has special rules	a. DIFFICULTY: Rāma cut s the cake badly. b. DIFFICULTY: Man walk s crookedly to doctor. c. FREQUENCY: Sītā danc es repeatedly for Rāma. d. INTENSITY: Rāmā stro ngly leads the army.	a. rāmaḥ modakam lolupyate b. naraḥ vaidyam jaṅgamyate c. sītā rāmāya narīṇṛtyate d. rāmaḥ senām nenīyate
Denominative nāmadhātu , nām adhatavaḥ	- Verb formed from Nouns. Formations: NOMINAL: He h ands it to me. / The sky blackens. WISH: Rāma wish es for a son.	NOMINAL: noun_stem + ya + P/Ā WISH: noun_stem + īya + P [Garden PG4 (43)]	a. NOMINAL: Rāma (acts as a king to) his father. b. NOMINAL: Devotee (pays homage to) Rāma. c. WISH: Rāma wishes for a son. d. WISH: Woman wishes for a poet / king.	a. rāmaḥ tasya pitaram rājāyate rājan (mas): king b. bhaktaḥ rāmam namasyati namas (n): homage c. rāmaḥ putrīyati (STEM: putra > putrīya) d. nārī kavīyati / rājīyati (ST EM: rājan > rājīya)

	COMPOUNDS: (samāsa)	English:	Sanskrit:
General Info	- All members are in stem form. Except last member is declined. EG: śuklanaram/ena/āya - For all 4 types, only last member declines. EG: Member1STEM + Member2STEM TEMdeclension 6 RULES: RULE 1: (only applies to KD > ADJ + NOUN) - If 1st member FEM stem ends in: ā, ī — then make it end in: a RULE 2: - If Member1STEM ends in -an (EG: rājan), it loses last n. - If Member2STEM ends in -an, then ALWAYS takes [Garden 1] endings. EG: ātmanrājā > ātmarāj aḥ RULE 3: (only applies to CASE-TP > PRONOUN + NOUN) - Treat pronoun's last d as t. RULE 4:		

- If Member1STEM ends in 'ṛ', then end it in: ā.
EG: māṛ + piṛ = māṛpitara
u > mātāpitarau Mother and father.

- **RULE 5:**

- If __s + s__, then change first s to ḥ
EG: tamas + sthita = tamaḥsthita Established in darkness.

- **RULE 6:** (only applies to Upapada) Verb root may...

- Lose last letter.
- Change *long* to *short* vowel (ā > a).

▪ EG: yoga + √sthā = yogastha

- Add 't' (Declines like [Garden 23]). EG:

▪ indra + √ji = indrajit
(conqueror of Indra)

▪ brahma + √vid = brahmavit
(knower of brahman)

▪ tarati
śokam ātmavit ^(T)
he knower of the Self overcomes
sorrow.) – C.U. 7.1.3

1. dvandva All members important. 2 types.	General: ○ 2 members: Last member declines in dual. ○ 3+ members: Last member declines in plural. 1. itaretara: ○ "X and Y". ○ How to know if it's saying "Men, sons and sages / Man, son and sage"? Context tells. 2. samāhāra: ○ Used mostly for opposites (EG: hot/cold). ○ Can also use like itaretara. ¹ ○ Always NEUTER, SINGLE. ² ▪ Choose closest paradigm for Member2. E G: If nadi, then choose closest NEUTER paradigm that ends in ī. Since there isn't one,	a. itaretara: Sītā and Rāma go. b. itaretara: Man, son and sage. c. itaretara: Self and king. d. samāhāra: Happiness and suffering. e. samāhāra: Of action and of inaction. f. samāhāra: With the horse, elephant and army. ¹	a. sītā rāmaḥ ca gacchataḥ > sītārāmau gacchataḥ b. naraḥ putraḥ muniḥ ca > naraputramunayaḥ c. ātmā rājā ca > ātmarājau RULE 2 d. sukham duḥkham ca > sukhaduḥkham e. karmaṇaḥ akarmaṇaḥ ca > karmākarmasya f. aśvena gajena senayā ca > aśvagajasenena ²
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	resort to short 'i' (Garden 11).		
2. tatpuruṣa (TP) Only last member is important. 8 types	GENERAL: Final member more important. Meaning, if 1st member was missing, sentence still makes sense. 1) Vyadhikarana-tatpuruṣa (Case-tp) (Son of Rāma) 2 Categories: (a) Case-tp: Whatever the case of the FIRST member, is the name of the compound. (b) Case-tp-ppp. Pronoun + Noun: Apply Rule 3. 2) Karmadhāraya (kd) (White garland) 2 Categories: ADJ + Noun: First member DESCRIBES last member. Noun + Noun/PPP: EG: <i>Silkworm, Football, Seahorse</i>. 3) Upapada (tpu) (Standing in purity)	1) Case-tp: gen-tp: I see a boy at the bank of the river. loc-tp: Sītā speaks to the soldier in the army. acc-tp-ppp: Town^{acc} gone^{ppp} (Gone to town) inst-tp-ppp: Seen by the teacher. PRONOUN + NOUN: RULE 3 - My boy. - Your girl. - My mom. - His man. 2) Kd:	1) Case-tp: nadī^{tate} bālam paśyāmi - sītā senā^{sainikam} lapati nagara^{gata} (adj) guru^{dṛṣṭa} (adj) - mama bālaḥ > madbālaḥ - tava kanyā > tvatkanyā - mad + mātā > manmātā (t + m = n) - tad + puruṣaḥ > tatpuruṣaḥ (t + p = t) 2) Kd: - śuklā (m[fā]n) mālā > śuklamālā RULE 1 - dharmikī (m[fī]n) senā > dharmikasenā RULE 1 - sundarī alpā dhenuḥ > sundarālpadhenuḥ

	- ADJ. - Subject to Rule 6. - FORMULA: Member1 + √ro ot + (Garden #1-2). - EG: sattva + √sthā = sattvas tha śāstra + √jñā = śāstr ajñā 4) <u>nañ / samāsana</u> (Atypical, Anaerobic) - Turns noun into antonym/negative/opposi te. Can't apply to verbs. - Add 'a' prefix to: Adj, Nouns, Gerunds. Use 'an' when joining to vowels. 5) <u>Prādi</u> - Prefix (Pāṇini's 20 major prefixes: ati, adhi, anu, apa, api, abhi, ava, ā, ud, upa, dus, ni, nis, parā, pari, pra, prati, vi, sam, su) + noun. - Used as Adj/Noun. - EG: anu + svāra = anusvāra (After sound) 6) <u>Gati</u>	ADJ + NOUN: 1. 1. a. White garland. b. Virtuous army. c. Beautiful little cow. NOUN + NOUN/PPP: 1. 1. a. Earth hole. b. I rest (by the river-bank). c. Well-done. 3) <u>Upapada (tpu):</u> a. Man established in purity. b. Woman standing in purity	a. bhūmiḥ bilam > bhūmibilam b. nadītatena śraye c. sukrta^(PPP) 3) <u>Upapada (tpu):</u> a. sattvasthaḥ naraḥ b. sattvasthā nārī c. kṛṣṇarāmau śāstrajñau staḥ d. janāḥ viṣayaśaṅga^(viṣāyāḥ + śaṅgasya + vjan)jāḥ santi e. brahmavit^(brahma + vvid) RULE 6 4) <u>Nañ / samāsana:</u> a. vidyā / avidyā b. gatvā / agatvā c. karmākarma > karma akarma 7) <u>Upamāna:</u> a. gagananīla^(adj) b. mitrapriya^(adj)
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	- Prefix (any indeclinable word) + noun. - Used as Adj/Noun. - EG: antar + yāmin = antaryāmin (inner ruler; soul) 7) Upamāna: - Produces a comparison / simile. Member1 like Member2. - Noun + Adj. 8) Dvigu: - Num + Noun. Always end in Neuter, Singular. - EG: trilokam: Three worlds. traiguṇya: Three guṇās.	C. Kṛṣṇa and Rāma are knowers of the scriptures. d. Men are born of attachment to objects. e. Knower of Brahman. 4) Nañ / samāsana: a. NOUN: Knowledge / ignorance. b. GERUND: Having come / having not come. c. COMPOUND: Action / non-action. 7) Upamāna: a. Sky-blue (Blue like the sky). b. Friend-dear (Dear like a friend).	
3. bahuvrīhi (BV)	- Implied meaning. FORMULA: One whose Member2 is Member1.	a. A red-head. (One whose face/head is red.)	a. kanyā rāgamukhā asti NOTICE: mukha is neuter. But it takes on kanyā (fem) paradigm.

All members important.	○ EG: Harry was a Redcoat. > Harry is one whose coat is red. > Harry is a British soldier. (implied) • Ends in a NOUN, but used as ADJ. • BV is describing a noun OUTSIDE the compound. Meaning, last member will take declension of the noun it's describing. Meaning last member may NOT follow it's own paradigm declension. • In case where last member is using foreign declensions, pick the paradigm that's closest to it's family. EG: Garden 1, 2 3, 4, 5 9, 10, 11 etc... • TIP: If last member is using foreign declensions, it's a BV!	b. (He whose mind is pure) obtains both prosperity and happiness. c. Skill in this world is obtained (by one having an established intellect). d. Whose intellect is steady, he is steady-intellect. e. Man (whose girl is beautiful). / Man (with a beautiful girl). f. Woman (is one whose neck is long). / Woman (has a long neck). g. One whose form is beautiful. / Woman who has a beautiful form.	b. sattvamanāḥ (N, Garden 6 > MAS, Garden 6) ubhe kauśalam sukham ca labhate c. kauśalam iha sthitabuddhinā (FEM, Garden 10 > MAS, Garden 9) labhyate d. yasya prajñā sthitā sa sthitaprajñah e. narah sundarakanyaḥ f. dīrghagrīvā nārī g. sundararūpā
4. avyayībhāva	• 2 Constructions: ○ Indeclinable/prefix + noun ○ Adverb + noun • Used as: (a) adverb (declines like ADJ) (b) indeclinable (c) neuter.	a. Every/each night. b. Behind the chariots. c. Concerning the self. d. Adverb + noun: According to the teacher. e. Lifelong (for life).	a. pratiniśam (ind/neuter.) / pratirātri (Neuter, nom) b. anuratham (ind.) c. adhi + ātma > adhyātma (adv.) d. yathāguru (adv) e. yāvajjīvam (ind)

PREFIXES: (upasargāḥ)

ABOUT

- Slightly modifies the nominal/verb, or gives it direction. **EG:**
 - **NOUNS:** **under**ground, **over**seas, **over**weight, **under**wear, **tri**angle, **sub**marine.
 - **VERBS:** vadati: He speaks > **prati**vadati: He replies (ie: He speaks **back**)
- **RULES:**
 - Noun's vowel may take **guṇa**. **EG:** su + buddha = subuddha.
 - **Sandhi Changes:** Final 's' of 'nis' and 'dus' may sandhi change to: **r, ḥ, ṣ**.
EG: niḥspṛha, niṣkāma
- **Applying to VERBS:**
 - Most have indistinguishable change, but few change verb totally.
 - Prefix determines if verb takes Parasmaipada or Ātmanepada ending. Dictionary will tell.
- **Applying to GERUNDS:**
 - If gerund starts with **prefix**, then end it with 'ya', and not 'tvā'.
 - **EG:** ā + √gam = āgat**ya** (Having come) **VS.** √gam = gat**tvā** (Having gone)
- **Applying to IMPERFECT:** Order: **Prefix** + a + verb

LIST

- **ā:** [motion towards], back, return, to, fully.
 - **ABOUT:** Often used to indicate opposite meaning OR *from* and *till*.
 - **EG:** āgacchati: He approaches (goes towards). | ājanma (ind): *from* | āmaraṇam (ind): *till* death.

- **adhi:** above, over, on.
 - **ABOUT:** Often used in the sense, 'above'.
 - **EG:** **adhy**ātma (n): Self that is *above* all / pertaining to the Self. | **adhi**gacchati: He attains (goes above [obstacles]). | vaktṛ (adj): speaker > **adhi**vaktṛ (adj): advocate.
- **anu:** after, following, along with.
 - **ABOUT:** Often used to show following something or someone.
 - **EG:** **anu**gacchati: He follows (goes after).
- **apa:** away, off.
 - **ABOUT:** Often used in a *negative shade* OR to tell that something is far away.
 - **EG:** **apa**gacchati: He goes away. | **apa**harati: He carries off (takes away). | **apā**na: downward breath. | **apa**kurute: He injures [negative shade]
- **api:** on, close upon. *RARE
 - **EG:** **api**hita: covered (placed into).
- **abhi:** to [motion towards], against, over, upon *COMMON
 - **ABOUT:** Often used in the sense, 'towards'. Similar to prefix '**prati**'.
 - **EG:** **abhi**likhati: He draws (writes upon). | **abhy**aṅga: rubbing against. | **abhi**gacchati: He goes towards.
- **ati:** across, beyond, surpassing, past.
 - **ABOUT:** Often used to show the *excess* of something.
 - **EG:** **atī**ndriyāni: Beyond senses. | **aty**anta: beyond end (infinite). | **ativā**da (mas): argument [*excess* speech].
- **ava:** down, down into, through, away, off.
 - **ABOUT:** Often used to indicate down.
 - **EG:** **ava**gacchati: He goes down | **ava**tāra: crossing/descends down.[/su_column]
- **dus:** ill, bad, difficult, hard.

- **ABOUT:** Often used to indicate a *negative meaning* and hardness or difficulty.
 - **EG:** *duṣkṛta*: badly done. | *duḥkha*: suffering. | *durlabha* (adj): hard to obtain.
- **ni:** down, into.
 - **ABOUT:** Often used in the sense, 'down'.
 - **EG:** *nikṣipati*: He throws down. | *nivasati*: He inhabits (lives in) | *niyojya*: servant.
- **nis:** out from, forth, without, entirely. ***COMMON**
 - **ABOUT:** Often used in the sense of out.
 - **EG:** *nirgacchati*: He exists (goes out). | *nistraiguṇya*: without 3 guṇas.
- **parā:** away, forth, along, off.
 - **ABOUT:** Often used to show the OPPOSITE of something.
 - **EG:** *jayate*: He wins > *parājayate*: He loses.
- **pari:** around, about. ***COMMON**
 - **ABOUT:** Often used in the sense, 'around'.
 - **EG:** *parinayati*: He marries (leads around [wife was led around fire 7x]). | *parihāsaḥ*: joke (laugh about). | *parivartana* (n): change, reformation [to exist in state of moving around].
- **pra:** forward, onward, towards, forth. ***VERY COMMON**
 - **ABOUT:** Often used to emphasize on the meaning of a particular root. **EG:** *pra* + √nam: aham gurum *praṇamāmi*: I bow to guru.
 - **EG:** *prahasati*: He ridicules (laughs at) | *prakṛti*: nature | *prāṇa*: vital breath.
- **prati:** towards / back to (in reverse direction, against, in opposition to) / every__, each [EG: *pratirātri*: each night] / in presence of (before).
 - **ABOUT:** Similar to “re”, like, “return, reverse”. Often used in the sense, 'towards'. Similar to prefix ‘abhi’. Also used in a *reciprocating*

- **EG:** *prati*gacchati: He returns (goes back to). | *prati*dāna (n): reimbursement, refund. | *praty*āhāra: food from reverse direction. | *sa mṛgam* (vanam *prati*) *anvagacat*: He followed the deer (*back to* the forest). | *draupadī duryodhanam prati* ānītā: Draupadi was brought (*in presence of / before*) Duryodhana.
- **sam:** together, completely.
 - **ABOUT:** Similar to Greek “**sym**phony”. Often used to show being together or togetherness
 - **EG:** *saṁ*dadhāti: He joins (places together) | *saṁ*skṛta: put together. | *saṁ*tuṣṭa: completely pleased.
- **su:** well, good, right, easy, very.
 - **ABOUT:** Same as feel-good “**eup**horia”. Often used to express a positive tone in the word.
 - **EG:** *sukṛ*ta: well-done | *suk*ham: happiness (good space).
- **ut/ud:** up, upwards, up out.
 - **ABOUT:** Often used in the sense, ‘up’ or ‘above’.
 - **EG:** *ut*tiṣṭhati: He stands up. | *ud*āna: upward breath.
- **upa:** towards, near, up to, [subordinate].
 - **ABOUT:** Often used in the sense, ‘towards’.
 - **EG:** *upa*gacchati: He approaches (goes towards / up to). | *upa*netram: spectacles (up to the eye). | *upa*karoti: He helps [does *towards* everyone].
- **vi:** outward, separation, apart, away, out, into pieces, departing. ***VERY COMMON**
 - **ABOUT:** Often used to show opposition to a meaning OR to enhance the meaning.
 - **EG:** *vi*tiṣṭhati: He stands apart | *vi*kalpa: indecision | *vi*smarati: He forgets (separates from memory). | *vi*dēśa (mas): foreign land. [shows opposition] | *nṛpaḥ yuddhe vi*jayate: *King is winning in the war*. ‘*vi*’ has enhanced meaning of ‘jayate’.

SUFFIXES: (pratyayāṇ)

ABOUT

- 2 kinds of suffixes...
- **Primary (krt):**
 - Total 6.
 - **Formula:** **guṇa**/root + **primary suffix**. **EG:** √vid > **veda** [Guṇa strengthening doesn't always apply. **EG:** √dṛś > dṛṣṭi]
- **Secondary (taddhita):**
 - **Formula:** STEM + **secondary suffix**
 - Forms **NOUNS** or **ADJ.**
 - When word stands alone, acts as **NOUN**. When before a noun, acts as **ADJ.**
 - **RULE:** **First vowel/syllable** in stem **OFTEN** (although doesn't have to) strengthens to *vrddhi* grade.
 - **EG** when doesn't change to *vrddhi*: **sat** > **satya** (n) (instead of: **sātya**)

PRIMARY SUFFIXES

- **a:**
 - Most important.
 - Forms mostly **MAS** nouns.
 - **RULE:** If root ends in **c/j**, becomes: **k/g**.
 - **EG:**
 - √yuj 7U: unite > **yoga** (m): union
 - √ji 1P: conquer > **jaya** (m): victory

- √sṛj 6P: create > sar**ga** (m): creation
- √tyaj 1P: abandon > tyā**ga** (m): renunciation

- **ā / ti:**

- Forms **FEM** nouns.

- **EG:**

- √cint 10U: think > cint**ā** (f): thought
 - √sev 1Ā: serve > sev**ā** (f): service
 - √dṛś 1P: see > dṛ**ṣṭi** (f): sight
 - √muc 6U: release > muk**ti** (f): liberation

- **ana / as / man:**

- Forms **NEUTER** nouns.

- **EG:**

- √ās 2Ā: sit > ās**ana** (n): seat
 - √vac 2P: speak > vac**ana** (n): speech
 - √tap 10U: heat > tap**as** (n): austerity
 - √man 4Ā: think > man**as** (n): mind
 - √kṛ 8U: do > kar**man** (n): action
 - √jan 4Ā: be born > jan**man** (n): birth

SECONDARY SUFFIXES

Indicates: POSSESSION

- **in:**

○ **Formula:** STEM + **in** = possessing (**or**) having STEM / figurative (implied)

○ Decline per ([Garden #15-16](#)).

○ **RULES:**

▪ **Remove final vowel** (if present).

EG: aśv**a** + **in** = aśv**in**.

▪ If STEM ends in **-as**, add **vin/min**. **EG:**

▪ tap**a**s = tap**asvin**: possessing austerity.

▪ tej**a**s = taj**asvin**: possessing light.

○ **EG:**

▪ jñāna: knowledge > jñān**in**

▪ **ADJ:** possessing knowledge, having knowledge / smart, intelligent.

▪ **M/F:** wise person.

▪ pakṣa: wing > pakṣ**in**: bird

▪ daṇḍa: stick > daṇḍ**in**: recluse

• **mat-mant / vat-vant:**

○ Possessing __ **OR** Full of __ **OR** Having __. **EG:** truthful (possessing truth / full of truth / having truth)

○ **Formula:** Same concept as **in**.

○ Decline per ([Garden PG3 #31-32](#)).

○ **When to use mat/vat?**

▪ If noun ends in **a/ā**: use **vat**.

▪ **EG:** sukh**avat**: possessed of happiness.

▪ Other vowels/consonants, use **mat/vat** interchangeably.

- **EG:** manīṣā śrīmatāḥ yoginaḥ āgacchati: Wisdom comes from a radiant yogī.
- **EG:**
 - buddhi (f): intelligence > buddhi**mat**
 - **ADJ:** possessed of intelligence, wisdom.
 - **M/F:** wise person.
- sītā sukha**vatī** bhavati: Sītā becomes full of happiness / filled with happiness.

Indicates: IMPERFECT

- **tavat:**
 - Acts like an *Imperfect*. Think of it as *PPP* (without the filler “was/is”).
 - **Formula:** PPP + **vat**
 - Decline per ([Garden PG3 #31-32](#)).
 - **EG:** gata (PPP): was gone > gata**vat**: went > naraḥ vanam gata**vān**: Man went to the forest.

Indicates: STATE OF BEING

- **tva** ⁽ⁿ⁾ / **tā** ^(f):
 - Equivalent to: happi**ness**, man**hood**, nobili**ty**.
 - **Formula:** Same concept as **in**.
 - Decline per ([Garden #1 \[phala\], #2](#)).
 - **EG:**
 - nitya: eternal > nitya**tva** (n): eternity
 - amṛta: immortal > amṛta**tva** (n): immortality
 - madhura: sweet > madhura**tā** (f): sweetness

- śūnya: empty > śūnya**tā** (f): emptiness

Indicates: RELATING TO

- **ya / iya:**

- Pertaining/Relating/Belonging to **OR** Deriving from __.
- **Formula:** Same concept as **in**.
- Decline per ([Garden #1-2](#)).
- **RULE:** If STEM ends with **vowel**, remove it before adding **ya**.
 - **EG:** vī**r**a > vī**r**ya (adj): relating to a hero (heroism).
 - **Some STEMS take vṛddhi:**
 - tri**g**uṇa > tra**i**guṇ**ya**: Relating to 3 guṇas.
 - paṇ**ḍ**ita > pā**ṇ**ḍi**ya**: Skillfullness.
 - ka**v**i > kā**v**ya: related to a poet (poetry).
- **EG:** sat (n): existence > sa**t**ya (n): relating to existence (truth).

MORE SECONDARY SUFFIXES

- **a:**

- **Indicates:** belonging to __.
- Shows connection, such as family descent, or abstraction.
- Often, the **a** replaces the STEMS's final **a**, so don't really see this suffix in action.
- **EG:**
 - ma**n**as (n) > mā**n**as**a** (adj): mental.
 - pu**t**ra (m) > pau**t**ra**a** (m): grandchild.

▪ śiva (m) > śaiva (adj): belonging to Śiva.

• **eya:**

◦ **Indicates:** descent from __ / pertaining to __.

◦ Takes vṛddhi.

◦ **EG:**

▪ kuntī (f) > kaunteya (m): son of Kunti (Arjuna).

▪ puruṣa (m) > pauṣeya (adj): human.

• **ka / ika:**

◦ **Indicates:** pertaining/referring to __, smallness.

◦ **EG:**

▪ dharma (m): law > dhārmika (adj): virtuous.

▪ aśva (m): horse > aśvaka (m): colt.

▪ veda (m): Veda > vaidika (adj): relating to Veda.

• **maya / mayī^(f):**

◦ **Indicates:** made of __, filled with __.

◦ No guṇa changes.

◦ **EG:**

▪ ānanda (m): joy > ānandamaya (adj): filled with joy.

▪ cit (f): consciousness > cinmaya (adj): made of consciousness.

• **tara / tama:**

◦ **Indicates:** less/more.

- Applied to ADJ to form comparative (stronger, bigger, larger) & superlative (strongest, biggest, largest) **ADJ**.

- **EG:**

- priya: dear > priyatara: dearer > priyatama: dearest.
- manda: slow > mandatara: slower > mandatama: slowest.

SECONDARY SUFFIXES THAT FORM ADVERBS: Final word is indeclinable.

- **tas** (taḥ):

- Forms ABL adverb (sometimes GEN/INST adverb).
- **EG:** madhya (adj): middle > madhyataḥ (adv ind): from the middle.

- **śas** (śaḥ):

- **Indicates:** adverbs of manner.
- **EG:**
 - eka (adj): one > ekaśaḥ (adv ind): one-by-one.
 - sarva (adj): all > sarvaśaḥ (adv ind): completely.

- **vat:**

- **Indicates:** like, as.
- **EG:**
 - aśva (m) > aśvavat (adv ind): like a horse.
 - āścarya (n): a wonder > āścaryavat (adv ind): as a wonder (wondrously).

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