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Special tense-moods

In the core lessons, we learned that we can change a verb *root* into a verb *stem*. And once we have a verb stem, we can add endings to that stem to create a complete *verb*.

In the examples below, note the progression from root to stem to verb:

नी → नय → नयन्ति

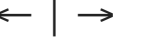
nī → *naya* → *nayanti*

lead → lead → They lead.

नी → नेष्य → नेष्यामि

nī → *neṣya* → *neṣyāmi*

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We also learned that Sanskrit verbs express five basic kinds of information. These five are called **person**, which expresses the verb's perspective:

नयति ।

nayati.

(Someone) leads.

नयामि ।

nayāmi.

I lead.

number, which expresses how many of something there are:

नयति ।

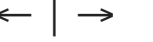
nayati.

(Someone) leads.

नयन्ति ।

nayanti.

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tense-mood, which expresses the verb's **tense** (time period) and **mood** (manner):

नयति ।

nayati.

(Someone) leads.

नेष्यति ।

neṣyati.

(Someone) will lead.

नयेत् ।

nayet.

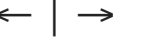
(Someone) might lead.

prayoga, which is hard to explain but easy to understand:

नयति ।

nayati.

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नीयते

nīyate

(Someone) is led.

(*karmaṇi prayoga*)

and *pada*, which is meaningful only for certain roots. We will discuss *pada* more in a later lesson, but here is a simple example of it:

नयति ।

nayati.

(Someone) leads (for another's benefit).

(*parasmaipada*)

नयते ।

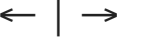
nayate.

(Someone) leads (for their own benefit).

(*ātmanepada*)

Four special tense-moods

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all four of these tense-moods below:

नयति

nayati

(Someone) leads.

नयतु

nayatu

(Someone) should lead.

अनयत्

anayat

(Someone) led.

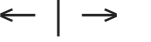
नयेत्

nayet

(Someone) might or could lead.

Since these four tense-moods use a special stem, they are sometimes called **special tense-moods**. They are called “special” only because of the stem they

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TEN STEM PATTERNS

We form the stems for these four special tense-moods in *ten different patterns*.
Generally, each root uses just one of these ten patterns.

The most common pattern is that we strengthen the root vowel and add *-a*:

नी → नयति, नयतु, अनयत्, नयेत्

nī → *nayati, nayatu, anayat, nayet*

lead → (someone) leads, should lead, led, might lead

For other roots, we might add a suffix like *-aya* instead:

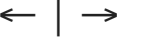
चुर् → चोरयति, चोरयतु, अचोरयत्, चोरयेत्

cur → *corayati, corayatu, acorayat, corayet*

steal → (someone) steals, should steal, stole, might steal

And for a few roots, we might even make a more drastic change:

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hu → *juhoti, juhotu, ajuhot, juhuyat*

offer → (someone) offers, should offer, offered, might offer

Since roots change in ten different ways, we can sort these roots into ten different **verb classes**. Each verb class has its own characteristic change.

In this topic, we will learn about verb classes and the four special tense-moods that use them.

Review

1. How many special tense-moods are there?
2. How many verb classes are there?

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The present tense

Also known as: the present indicative, *vartamānaḥ* (“occurring”), *laṭ*

The first tense-mood we will study is the **present tense**. Traditionally, this is the first tense-mood that Sanskrit students learn.

Basic meaning

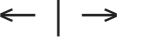
The present tense has different meanings in different contexts. Most commonly, it what is happening right now:

नयति ।

nayati.

(Someone) leads or is leading.

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(Someone) walks or is walking.

Notice that the English translation of *nayati* is either “leads” or “is leading.” In Sanskrit, we describe both of these with the same verb form. Context makes the specific sense clear.

In general, the present tense is seen as a “default” tense. So we can also use it to describe actions that regularly occur:

अहं प्रतिदिनं पचामि ।

ahaṃ pratidinaṃ pacāmi.

I **cook** every day.

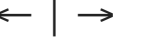
संजयः प्रतिवर्षं नगरं गच्छति ।

saṃjayaḥ prativaṛṣaṃ nagaraṃ gacchati.

Sanjaya **goes** to the city every year.

The present tense also expresses actions that have just finished:

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tvam kada gramam agacchasi.

When **did you come** to the village?

(It is implied that the person has come very recently.)

or are just about to occur:

अहं वनम् गच्छामि ।

ahaṃ vanam gacchāmi.

I **(am just about to) go** to the forest.

In the first person, it can also have the sense of “let's”:

गच्छामः ।

gacchāmaḥ.

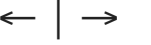
Let's (all) go.

राजानं पृच्छावः ।

rājānaṃ pṛcchāvaḥ.

Let's (both) ask the king.

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words. One common example is that we can use *sma* to express past action:

सिंहो गुहायां निवसति स्म ।

siṃho guhāyāṃ nivasati sma.

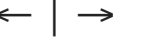
The lion **lived (or, was living)** in the cave.

Endings

Here are the endings we use in the present tense. The examples below use the stem *naya*:

	Singular	Dual	Plural
3rd	नयति <i>nayati</i>	नयतः <i>nayataḥ</i>	नयन्ति <i>nayanti</i>
2nd	नयसि <i>nayasi</i>	नयथः <i>nayathaḥ</i>	नयथ <i>nayatha</i>
1st			

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The table above has three rows and three columns. Each row corresponds to a different person, and you can see these persons labeled on the left-hand side. Each column corresponds to a different number, and you can see these numbers labeled on the top. For example, we can use this table to learn that the “3rd person singular” form is *nayati*.

Why do we put these words in a table? It's not so that we can sit down and memorize these forms. In our view, that's a waste of time. Mainly, a table lets us see certain patterns clearly.

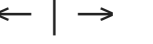
Here are some patterns that stand out to us:

- All of the first-person forms have a long *ā* sound in their ending.
- All of the singular forms end in *-i*.
- The sound *tha* is used only in the second person.

Review

The present tense is simple and straightforward. In the next lesson, we will learn about the command mood, which uses similar endings to the present

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The command mood

Also known as: the imperative mood, *ājñā* (“command”), *loṭ*

The present tense and the **command mood** use similar endings. So, let's learn about the command mood next.

Basic meaning

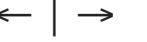
The command mood is used for commands. We commonly see the command mood in the second person:

नय

naya

Lead!

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(You all) lead!

But in other persons, the command mood has many more subtle meanings. In the third person, it can have the sense of a suggestion, a demand, or a request:

रामो वनं गच्छतु।

rāmo vanaṃ gacchatu.

Rama **could** go to the forest. (suggestion)

Send Rama to the forest. (demand or request)

The command mood is rarely used in the first person. When it is used, it usually has the sense of fulfilling another's need:

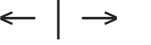
किं करवाणि ते?

kiṃ karavāṇi te?

What **may I do** for you?

Endings

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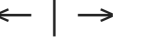
	Singular	Dual	Plural
3rd	नयतु <i>nayatu</i>	नयताम् <i>nayatām</i>	नयन्तु <i>nayantu</i>
2nd	नय <i>naya</i>	नयतम् <i>nayatam</i>	नयत <i>nayata</i>
1st	नयानि <i>nayāni</i>	नयाव <i>nayāva</i>	नयाम <i>nayāma</i>

Let's take a moment to compare these endings to the ones used in the present tense. Notice that the first-person endings still use a long *ā*. There are other similarities as well: *nayati* is replaced by *nayatu*, and *nayanti* by *nayantu*.

But there are also some major differences. In particular, notice these five endings:

Singular	Dual	Plural
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2nd	तम् <i>tam</i>	त <i>ta</i>
1st	व <i>va</i>	म <i>ma</i>

These five endings will repeat in the next two tense-moods.

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The ordinary past tense

Also known as: the imperfect, *anadyatana-bhūta* (“past action not of today”), *lañ*

Basic meaning

The **ordinary past tense** technically refers to past actions that occurred before today. But in practice, it refers to any past action:

रामो लङ्काम् अगच्छत् ।

rāmo lañkāṃ agacchat.

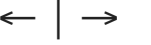
Rama went to Lanka.

रामः सीताम् अपश्यत् ।

rāmaḥ sītām apaśyat.

Rama saw Sita.

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गच्छति → अगच्छत्

gacchati → *agacchat*

goes → went

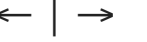
Many of the tense-moods that describe past events will add this *a-* sound to the beginning of the stem.

Endings

Here are the endings of the ordinary past tense as used with the stem *naya*:

	Singular	Dual	Plural
3rd	अनयत् <i>anayat</i>	अनयताम् <i>anayatām</i>	अनयन् <i>anayan</i>
2nd	अनयः <i>anayaḥ</i>	अनयतम् <i>anayatam</i>	अनयत <i>anayata</i>

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Notice that many of these endings are shortened versions of the present tense endings. Endings that end with *-i* lose that *-i*:

नयति → अनयत्

nayati → *anayat*

नयसि → अनयः

nayasi → *anayaḥ*

नयामि → अनयम्

nayāmi → *anayam*

नयन्ति → अनयन्

nayanti → *anayan*

And endings that end with the *visarga* lose that *visarga*:

नयावः → अनयाव

nayāvaḥ → *anayāva*

Using verb prefixes

If the verb uses a verb prefix, we add that prefix *before* the *a-*:

परिगच्छति → पर्यगच्छत्

parigacchati → *paryagacchat*

goes around → went around

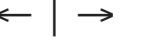
Why does this happen? In early Sanskrit, verb prefixes were ordinary uninflected words that could occur anywhere in the sentence. Here is a simple example:

परि ग्रामम् अगच्छत्।

pari grāmam agacchat.

He went around the village.

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परि अगच्छत् → पर्यगच्छत्।

pari agacchat → paryagacchat.

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The potential mood

Also known as: the optative, *vidhiḥ* (“injunction”), *vidhiliṅ*

The **potential mood** is the last of the four special tense-moods.

Basic meaning

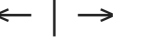
The potential mood usually describes what might, could, or should happen:

रामः वनम् गच्छेत् ।

rāmaḥ vanam gacchet.

Rama **might go** to the forest.

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अहम् इदं वनं सर्वं दहेयम् ।

aham idaṃ vanaṃ sarvaṃ daheyam.

I **could burn** all of this forest.

It can be a soft command:

त्वम् इदं खादेः ।

tvam idaṃ khādeḥ.

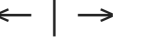
You **should eat** this.

And there are other subtle uses as well.

Endings

The endings we use with the potential mood are almost identical to the endings of the ordinary past tense. There are two main differences. The first difference is that we add an extra *-ī* sound before every ending:

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3rd	इत् <i>it</i>	इताम् <i>itām</i>	इयुः <i>iyuḥ</i>
2nd	ईः <i>iḥ</i>	ईतम् <i>itam</i>	ईत <i>ita</i>
1st	ईयम् <i>īyam</i>	ईव <i>īva</i>	ईम <i>īma</i>

And the second is that the third-person plural ending is *-uḥ* instead of *-an*:

अनयन् ।

anayan.

They led.

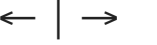
नयेयुः ।

nayeyuḥ.

They might lead.

Here is how these endings appear when used with a stem like *naya*:

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3rd	नयेत् <i>nayet</i>	नयेताम् <i>nayetām</i>	नयेयुः <i>nayeyuḥ</i>
2nd	नयेः <i>nayeḥ</i>	नयेतम् <i>nayetam</i>	नयेत <i>nayeta</i>
1st	नयेयम् <i>nayeyam</i>	नयेव <i>nayeva</i>	नयेम <i>nayema</i>

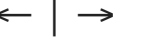
Note the sandhi between the stem and the ending here:

नय + ईत् → नयेत्

naya + īt → nayet

(someone) might, could, or should lead

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ātmanepada

Also known as: the middle voice

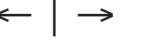
In the previous lesson, we focused on the *parasmaipada* endings used by the four special tense-moods. In this lesson, we will focus on the *ātmanepada* endings.

What is *ātmanepada*?

Sanskrit has two different sets of verb endings: *parasmaipada* endings and *ātmanepada* endings. Some roots always use *parasmaipada* endings, some roots always use *ātmanepada* endings, and some roots can use both.

For a small number of roots, *ātmanepada* endings imply that the person performing the action is doing so for their own benefit. Here is the classic

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देवदत्त ओदनं पचति ।

devadatta odanaṃ pacati.

Devadatta cooks rice (for others).

देवदत्त ओदनं पचते ।

devadatta odanaṃ pacate.

Devadatta cooks rice (for himself).

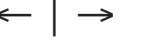
In older Sanskrit, this distinction is more meaningful. But in later Sanskrit, there is little to no difference in meaning between these two sets of endings.

The present tense

Here are the *ātmanepada* endings of the present tense:

	Singular	Dual	Plural
3rd	नयते <i>nayate</i>	नयेते <i>nayete</i>	नयन्ते <i>nayante</i>

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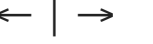
	नये	नयावहे	नयामहे
1st	<i>naye</i>	<i>nayāvahe</i>	<i>nayāmahe</i>

First, notice that all of these endings end in *-e* in the present tense. Also, notice that many of these endings are similar to their *parasmaipada* counterparts. Here are the similar forms:

	Singular	Dual	Plural
3rd	नयति <i>nayati</i>	नयतः <i>nayataḥ</i>	नयन्ति <i>nayanti</i>
2nd	नयसि <i>nayasi</i>	नयथः <i>nayathaḥ</i>	
1st		नयावः <i>nayāvaḥ</i>	नयामः <i>nayāmaḥ</i>

The command mood

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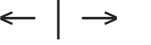


	Singular	Dual	Plural
3rd	नयताम् <i>nayatām</i>	नयेताम् <i>nayetām</i>	नयन्ताम् <i>nayantām</i>
2nd	नयस्व <i>nayasva</i>	नयेथाम् <i>nayethām</i>	नयध्वम् <i>nayadhvam</i>
1st	नयै <i>nayai</i>	नयावहै <i>nayāvahai</i>	नयामहै <i>nayāmahai</i>

As before, focus on these five endings, which the next two tense-moods will mostly reuse:

	Singular	Dual	Plural
3rd		ताम् <i>tām</i>	
2nd		थाम्	ध्वम्

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1st

वह
vahai

मह
mahai

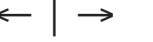
The ordinary past tense

As before, the forms of the ordinary past tense have an *a-* prefix:

	Singular	Dual	Plural
3rd	<p>अनयत <i>anayata</i></p>	<p>अनयेताम् <i>anayetām</i></p>	<p>अनयन्त <i>anayanta</i></p>
2nd	<p>अनयथाः <i>anayathāḥ</i></p>	<p>अनयेथाम् <i>anayethām</i></p>	<p>अनयध्वम् <i>anayadhvam</i></p>
1st	<p>अनये <i>anaye</i></p>	<p>अनयावहि <i>anayāvahi</i></p>	<p>अनयामहि <i>anayāmahi</i></p>

The first person uses the endings *-vahi* and *-mahi* instead of the *-vahai* and *-mahai* used above.

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As before, the potential mood uses nearly the same endings as the ordinary past tense. And as before, all of these endings start with -ī:

	Singular	Dual	Plural
3rd	नयेत <i>nayeta</i>	नयेयाताम् <i>nayeyātām</i>	नयेरन् <i>nayeran</i>
2nd	नयेः <i>nayeh</i>	नयेयाथम् <i>nayeyātham</i>	नयेध्वम् <i>nayedhvam</i>
1st	नयेय <i>nayeya</i>	नयेवहि <i>nayevahi</i>	नयेमहि <i>nayemahi</i>

As before, the one exception is the third-person plural ending:

अनयन्त ।

anayanta.

They led.

They might lead.

Review

1. In later Sanskrit, is there a strong difference in meaning between *parasmaipada* and *ātmanepada* endings?

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Large script: Small script:

The *bhū*, *div*, *tud*, and *cur* classes

We have learned that there are four special tense-moods and that we create stems for these special tense-moods in ten different patterns. We can sort all verb roots into ten different lists based on which pattern they use. These lists are called **verb classes**.

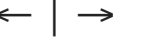
Four of these verb classes are quite simple to create and use:

भू → भव

bhū → *bhava*

be, become → (someone) is or becomes

Sanskrit for beginners



gamble → (someone) gambles

तुद् → तुद

tud → *tuda*

strike (someone) strikes

चुर् → चोरय

cur → *coraya*

steal (someone) steals

Let's call these four classes the **simple verb classes**. Each class is named after the first root in its list.

The *bhū* class

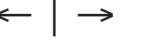
The *bhū* class is the largest of the ten verb classes and contains almost half of all verb roots. Here are some examples of this class:

भू → भवति

bhū → *bhavati*

be, become → (someone) is or becomes

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lead → (someone) leads

शुच् → शोचति

śuc → *śocati*

grieve → (someone) grieves

निन्द् → निन्दति

nind → *nindati*

deride → (someone) derides

जीव् → जीवति

jīv → *jīvati*

live → (someone) lives

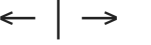
For most roots in this class, we create a stem by *strengthening* the root vowel and adding the suffix *-a*. Here are some examples:

भू → भो + अ → भव

bhū → *bho* + *a* → *bhava*

become

Sanskrit for beginners



lead

शुच् → शोच् + अ → शोच

śuc → *śoc* + *a* → *śoca*

grieve

However, there are some roots that don't use a strengthened vowel. For example, roots whose vowel is *a* don't change:

हस् → हस

has → *hasa*

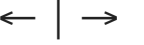
laugh

And if a root's syllable would be heavy even after we add *-a*, then we don't strengthen the root. Or to put it another way, there is no change if the root ends in multiple consonants:

निन्द् → निन्द

nind → *ninda*

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Or if the root has a long vowel followed by a consonant:

जीव् → जीव

jīv → *jīva*

live

There are also several roots that form their stems in an unpredictable way. Such stems are called **irregular** stems. Here are some common examples of irregular stems:

Root	Verb	Basic meaning
स्था	तिष्ठति	stand
<i>sthā</i>	<i>tiṣṭhati</i>	
पा	पिबति	drink
<i>pā</i>	<i>pibati</i>	
दृश्	पश्यति	see
<i>drś</i>	<i>paśyati</i>	

The roots that use irregular stems are all common, and you will see and hear them many times as you engage with real Sanskrit content. So although you might be tempted to memorize these forms, you will acquire them naturally as you continue to read and listen to Sanskrit.

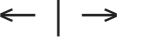
Why is the root *drś*?

The ancient grammarians decided on verb roots by analyzing all of a verb's tense-moods and derived forms. Words like *paśyati*, *paśyet*, *pasyatu*, and *apaśyat* strongly suggest a root like *paś*. But we must also consider words like *drakṣyati* (“will see”), *dadarśa* (“saw long ago”), *adrākṣīt* (“saw”), *drśyate* (“is seen”), and so on.

Given a choice between *drś* and *paś*, the grammarians chose *drś* to represent these verbs. The specific reasons are complicated to explain right now. But the simple reason is *drś* makes it easier to talk about certain general patterns in Sanskrit.

This same logic explains some of the other irregular roots above.

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For roots in the *atv* class, we form a stem by adding *ya* to the root. No vowel strengthening occurs:

मुह् → मुह्य
muh → *muhya*
 become confused

This class has a few irregular stems. Usually, these irregular stems lengthen the root's vowel. Here are a few examples:

Root	Verb	Basic meaning
दिव् <i>div</i>	दीव्यति <i>dīvyati</i>	gamble
जन् <i>jan</i>	जायते <i>jāyate</i>	be born
शम् <i>śam</i>	शाम्यति <i>śāmyati</i>	be tired or calm
		be intoxicated

The *tud* class

For roots in the *tud* class, we form a stem by adding *-a* to the root. No vowel strengthening occurs:

तुद् → तुद

tud → *tuda*

strike

The irregular stems in this class usually have an extra nasal sound:

Root	Stem	Basic meaning
मुच् <i>muc</i>	मुञ्च <i>muñca</i>	release
कृत् <i>kṛt</i>	कृन्तति <i>kṛntati</i>	cut
लिप् <i>lip</i>	लिम्पति <i>lipmāti</i>	anoint or smear

*sic**siñcati*

sprinkle

Why isn't *nind* in the *tud* class?

If *nind* doesn't strengthen its vowel, why isn't it in the *tud* class? This is a great question. The answer ultimately has to do with different *vowel accents* in Sanskrit.

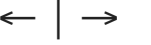
Old Sanskrit has a feature called *pitch accent*, where some vowels are spoken with a higher pitch than others. This pitch accent can still be heard in Vedic recitation.

The roots in the *tud* class generally have a high accent on their *-a* suffix, and the roots in the *bhū* class have a low accent. *nind* uses a low accent for this *-a* sound, so it is in the *bhū* class.

The *cur* class

For most roots in the *cur* class, we create the stem by *strengthening* the root vowel and adding the suffix *-aya*. Here are some examples:

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steal → (someone) steals

चिन्त् → चिन्तयति

cint → *cintayati*

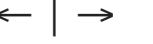
think → (someone) thinks

Notice that the stem of *cint* is *cintayati*, not **centayati*. (We use the * symbol to show that this word is not correct Sanskrit.) Since *cint* ends in multiple consonants, its vowel does not strengthen. So it behaves in the same way as *nindati* above.

The irregular stems in the *cur* class usually have extra sounds between the roots and the *-aya* suffix:

Root	Stem	Basic meaning
प्री	प्रीणयति	
<i>prī</i>	<i>prīṇayati</i>	please
धू	धूनयति	
<i>dhū</i>	<i>dhūnayati</i>	shake

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-
1. How do we usually make stems in the *bhū* class?
 2. How do we usually make stems in the *div* class?
 3. How do we usually make stems in the *tud* class?
 4. How do we usually make stems in the *cur* class?
-

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Large script: Small script:

The *su*, *tan*, and *krī* classes

In the previous lesson, we learned about the four *simple verb classes*:

Root

भू

bhū

दिव्

div

तुद्

tud

चुर्

Stem

भव

bhava

दीव्य

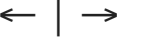
dīvyā

तुद्

tud

चोरय

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The other six verb classes are more complex. Let's call these six classes the **complex verb classes** for short.

In this lesson, we will study three of these classes: the *su* class, the *tan* class, and the *krī* class. First, we will learn how these classes form their stems. Then, we will learn how to use these stems with the endings of the four special tense-moods.

What makes a verb class complex?

Why are these classes called the *complex* verb class? First, their stems end in sounds other than *-a*. As a result, we might have to apply various sandhi changes to these stems and endings:

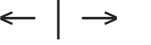
द्वेष् + ति → द्वेष्टि

dveṣ + ti → dveṣṭi

hate → (someone) hates

Second, their stems come in two different versions: a **strong** stem that is used with certain endings, and a **weak** ending that is used with the other endings:

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hate → (someone) hates

(strong stem)

द्विष् + अन्ति → द्विषन्ति

dviṣ + *anti* → *dviṣanti*

hate → (someone) hates

(weak stem)

Third, some of these classes use endings that differ from the endings we have seen already:

कृ → कुर्वते

kr̥ → *kurvate*

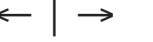
They all make.

(Note that this is not **kurvante*, as we might otherwise expect)

The *su* class

The *su* class uses two different stems. Its strong stem uses the suffix *-no*, and its weak stem uses the suffix *-nu*:

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su → *sunoti*

(Someone) presses out.

सु → सुन्वन्ति

su → *sunvanti*

They press out.

One of its important irregular verbs is *śru* (“hear”). Its strong stem is *śṛṇo*, and its weak stem is *śṛṇu*:

श्रु → शृणोति

śru → *śṛṇoti*

(Someone) hears.

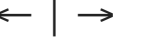
श्रु → शृण्वन्ति

śru → *śṛṇvanti*

They hear.

The *tan* class

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तन् → तनोति

tan → *tanoti*

expand → (someone) expands

तन् → तन्वन्ति

tan → *tanvanti*

expand → they expand

The *tan* class contains only ten roots. But it also contains the root *kr* (“do, make”), which is one of the most common roots in all of Sanskrit. The strong stem of *kr* is *karo-*, and the weak stem is *kuru-*:

कृ → करोति

kr → *karoti*

do → (someone) does

कृ → कुर्वन्ति

kr → *kurvanti*

do → they do

The **krī class** uses *-nā* for its strong stem and *-nī* for its weak stem:

क्री → क्रीणाति

krī → krīṇāti

buy → (someone) buys

क्री → क्रीणीतः

krī → krīṇītaḥ

buy → the two of them buy

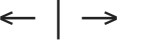
krī + nā becomes *krīṇā* due to a sandhi rule. The idea is that *r* might cause the *n* sounds that follow it to become *ṇ*.

Complex classes with *parasmaipada* endings

The complex classes use the same *parasmaipada* endings as the simple classes. In the tables below, the red words use a strong stem.

First, we have the present tense:

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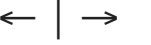
3rd	सुनात <i>sunoti</i>	सुनुतः <i>sunutaḥ</i>	सुन्वान्त <i>sunvanti</i>
2nd	सुनोषि <i>sunoshi</i>	सुनुथः <i>sunuthaḥ</i>	सुनुथ <i>sunutha</i>
1st	सुनोमि <i>sunomi</i>	सुनुवः <i>sunuvaḥ</i>	सुनुमः <i>sunumaḥ</i>

Notice the sandhi change in the second-person singular (*sunosi* becomes *sunoshi*).

Next, we have the command mood:

	Singular	Dual	Plural
3rd	सुनोतु <i>sunotu</i>	सुनुताम् <i>sunutām</i>	सुन्वन्तु <i>sunvantu</i>
2nd	सुनु	सुनुतम्	सुनुत

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1st	सुनावानि <i>sunavāni</i>	सुनावाम <i>sunavāva</i>	सुनावाम <i>sunavāma</i>
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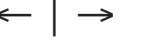
Then the ordinary past tense:

	Singular	Dual	Plural
3rd	असुनोत् <i>asunot</i>	असुनुताम् <i>asunutām</i>	असुन्वन् <i>asunvan</i>
2nd	असुनोः <i>asunoḥ</i>	असुनुतम् <i>asunutam</i>	असुनुत <i>asunuta</i>
1st	असुनवम् <i>asunavam</i>	असुनुव <i>asunuva</i>	असुनुम <i>asunuma</i>

And the potential mood:

	Singular	Dual	Plural
--	----------	------	--------

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2nd	सुनुयाः <i>sunuyāḥ</i>	सुनुयातम् <i>sunuyātam</i>	सुनुयात <i>sunuyāta</i>
1st	सुनुयाम् <i>sunuyām</i>	सुनुयाव <i>sunuyāva</i>	सुनुयाम <i>sunuyāma</i>

Notice that the ending uses -yā- instead of -ī-. But the 3rd person plural ending is just -yuh.

Complex classes with *ātmanepada* endings

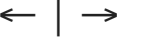
The complex classes generally use the same *ātmanepada* endings as the simple classes. The major difference is the third-person plural. Although we use *-ante* and *-anta* in the simple classes, we use *-ate* and *-ata* here:

लभन्ते

labhante

They obtain.

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They press out.

अलभन्त

alabhanta

They obtained.

असुन्वत

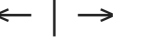
asunvata

They pressed out.

First, we have the present tense:

	Singular	Dual	Plural
3rd	सुनुते <i>sunute</i>	सुन्वाते <i>sunvāte</i>	सुन्वते <i>sunvate</i>
2nd	सुनुषे <i>sunuṣe</i>	सुन्वाथे <i>sunvāthe</i>	सुनुध्वे <i>sunudhve</i>

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For the first person, we also have the optional forms *sunvahe* and *sunmahe*.

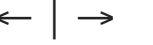
Next is the command mood:

	Singular	Dual	Plural
3rd	सुनुताम् <i>sunutām</i>	सुन्वाताम् <i>sunvātām</i>	सुन्वताम् <i>sunvatām</i>
2nd	सुनुष्व <i>sunuṣva</i>	सुन्वाथाम् <i>sunvāthām</i>	सुनुध्वम् <i>sunudhvam</i>
1st	सुनवै <i>sunavai</i>	सुनवावहै <i>sunavāvahai</i>	सुनवामहै <i>sunavāmahai</i>

Then the ordinary past tense:

Singular	Dual	Plural
----------	------	--------

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2nd	असुनुथाः <i>asunuthāḥ</i>	असुन्वाथाम् <i>asunvāthām</i>	असुनुध्वम् <i>asunudhvam</i>
1st	असुन्वि <i>asunvi</i>	असुनुवहि <i>asunuvahi</i>	असुनुमहि <i>asunumahi</i>

Here, too, we have the optional forms *asunvahi* and *asunmahi* in the first person.

Finally, we have the potential mood:

	Singular	Dual	Plural
3rd	सुन्वीत <i>sunvīta</i>	सुन्वीयाताम् <i>sunvīyātām</i>	सुन्वीरन् <i>sunvīran</i>
2nd	सुन्वीथाः <i>sunvīthāḥ</i>	सुन्वीयाथाम् <i>sunvīyāthām</i>	सुन्वीध्वम् <i>sunvīdhvam</i>

Notice that most of these endings start with $-ī-$.

Endings for the *tan* and *krī* classes

The *tan* class is essentially identical to the *su* class, including its optional forms.

The *krī* class also uses the same endings. But the last $-ī$ of its weak stem uses a special sandhi rule: if the verb ending starts with a , then the $-ī$ is removed:

क्रीणी + अन्ति → क्रीणन्ति

krīṇī + anti → krīṇanti

क्रीणी + अन्तु → क्रीणन्तु

krīṇī + antu → krīṇantu

अक्रीणी + अन् → अक्रीणन्

akrīṇī + an → akrīṇan

क्रीणी + अते → क्रीणते

krīṇī + ate → krīṇate

Also, the second-person singular of the command mood uses the ending *-hi*:

एतत् क्रीणीहि ।

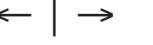
etat krīṇīhi.

Buy this.

Review

1. What are the strong and weak stems of *su*?
2. What are the strong and weak stems of *śru*?
3. What are the strong and weak stems of *tan*?
4. What are the strong and weak stems of *kr*?
5. What are the strong and weak stems of *krī*?

Sanskrit for beginners



Large script: Small script:

The *ad* and *rudh* classes

In the previous lesson, we learned about three of the six complex verb classes:

Root

सु

su

तन्

tan

क्री

krī

Strong stem

सुनो

suno

तनो

tano

क्रीणा

krīṇā

Weak stem

सुनु

sunu

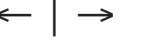
तनु

tanu

क्रीणी

krīṇī

Sanskrit for beginners



endings *start* with consonants, these classes might cause various sandhi changes:

द्वेष् + ति → द्वेष्टि
dveṣ + ti → dveṣṭi
 (someone) hates

The *ad* class

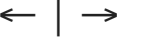
Also known as: class 2, *adādiḡaṇa* (“the group starting with *ad*”)

The ***ad* class** does not use a suffix. Instead, its strong stem is the root with a strengthened vowel, and its weak stem is the root itself.

The root *ad* has *ad* for its strong stem and the same *ad* for its weak stem. So, *ad* does not demonstrate these changes well. Instead, let's use the root *dviṣ* (“hate”), which has a clearer difference between its strong and weak stems:

द्वेष्टि ।
dveṣṭi.
 (Someone) hates.

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They hate.

For the word *dveṣṭi*, notice that the root ends with a consonant (ṣ) and the ending begins with a consonant (t). By a sandhi change, a t after ṣ becomes ṭ, so we get the result *dveṣṭi*.

The *ad* class has many irregular roots. The most important irregular root of the *ad* class is *as*, which means “be” or “exist.” Its strong stem is *as*, and its weak stem is *s*:

वनम् अस्ति ।

vanam asti.

There is a forest.

वानरा वने सन्ति ।

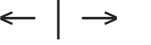
vānarā vane santi.

Monkeys are in the forest.

The *rudh* class

Also known as: class 7, *rudhādigāṇa* (“the group starting with *rudh*”)

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the strong stem, we insert *na*. For the weak stem, we insert *n*:

रुध् → रुणद्धि

rudh → *ruṇaddhi*

(Someone) obstructs.

रुध् → रुन्धन्ति

rudh → *rundhanti*

They obstruct.

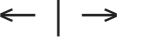
Again, notice the sandhi change:

रुणध् + ति → रुणद्धि

ruṇadh + *ti* → *ruṇaddhi*

And as a reminder, *r* generally causes nearby *n* sounds to become *ṇ*. Hence we have *ruṇaddhi* and not **runaddhi*. (We use the * symbol to show that this word is not correct Sanskrit.)

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With one or two exceptions, the *ad* class uses the same endings as the *kt* class.

But since the *ad* class may cause many sandhi changes, these endings may not always be clear. We want to show you what these changes are like, so we will show you all of the forms of *dviṣ* in the special tense-moods.

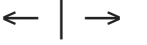
First, here are the *parasmaipada* forms of *dviṣ* in the present tense:

	Singular	Dual	Plural
3rd	द्वेष्टि <i>dveṣṭi</i>	द्विष्टः <i>dviṣṭaḥ</i>	द्विषन्ति <i>dviṣanti</i>
2nd	द्वेक्षि <i>dvekṣi</i>	द्विष्ठः <i>dviṣṭhaḥ</i>	द्विष्ठ <i>dviṣṭha</i>
1st	द्वेष्मि <i>dveṣmi</i>	द्विष्वः <i>dviṣvaḥ</i>	द्विष्मः <i>dviṣmaḥ</i>

Next, here is the command mood:

Singular	Dual	Plural
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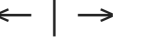
	<i>dveṣtu</i>	<i>dviṣtām</i>	<i>dviṣantu</i>
2nd	द्विद्धि <i>dviḍḍhi</i>	द्विष्टम् <i>dviṣtam</i>	द्विष्ट <i>dviṣta</i>
1st	द्वेषाणि <i>dveṣāṇi</i>	द्वेषाव <i>dveṣāva</i>	द्वेषाम <i>dveṣāma</i>

In the second-person singular, we use *dhi* instead of *hi* if the root ends in a consonant. Then *dviṣ + dhi* becomes *dviḍḍhi* due to sandhi.

Next, we have the ordinary past tense:

	Singular	Dual	Plural
3rd	अद्वेष्ट <i>advet</i>	अद्विष्टाम् <i>advīṣtām</i>	अद्विषन् <i>advīṣan</i>
2nd	अद्वेष्ट <i>advet</i>	अद्विष्टम् <i>advīṣtam</i>	अद्विष्ट <i>advīṣta</i>

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Why do we use *adveṭ*? This is due to a complex rule of consonant sandhi.
Read our lessons on consonant sandhi to learn more.

If the root ends in *-ā*, we can also use the ending *-uḥ* instead of *-an*:

या → अयान्, अयुः

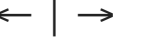
yā → *ayān*, *ayuḥ*

They went.

Finally, we have the the potential mood:

	Singular	Dual	Plural
3rd	द्विष्यात् <i>dviṣyāt</i>	द्विष्याताम् <i>dviṣyātām</i>	द्विष्युः <i>dviṣyuḥ</i>
2nd	द्विष्याः	द्विष्यातम्	द्विष्यात

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1st

द्विष्याम

dviṣyām

द्विष्याव

dviṣyāva

द्विष्यामः

dviṣyāma

Now, here are the *ātmanepada* forms of *dviṣ* in the present tense:

	Singular	Dual	Plural
3rd	द्विष्टे <i>dviṣṭe</i>	द्विषाते <i>dviṣāte</i>	द्विषते <i>dviṣate</i>
2nd	द्विक्षे <i>dviḥṣe</i>	द्विषाथे <i>dviṣāthe</i>	द्विद्ध्वे <i>dviḍḍhve</i>
1st	द्विषे <i>dviṣe</i>	द्विष्वहे <i>dviṣvahe</i>	द्विष्महे <i>dviṣmahe</i>

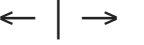
the command mood:

Singular

Dual

Plural

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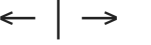


2nd	द्विक्व <i>dvikṣva</i>	द्विषाथाम् <i>dviṣāthām</i>	द्विद्धम् <i>dviḍḍhvam</i>
1st	द्वेषै <i>dveṣai</i>	द्वेषावहै <i>dveṣāvahai</i>	द्वेषामहै <i>dveṣāmahai</i>

the ordinary past tense:

	Singular	Dual	Plural
3rd	अद्विष्ट <i>advīṣṭa</i>	अद्विषाताम् <i>advīṣātām</i>	अद्विषत <i>advīṣata</i>
2nd	अद्विष्ठाः <i>advīṣṭhāḥ</i>	अद्विषाथाम् <i>advīṣāthām</i>	अद्विद्धम् <i>advīḍḍhvam</i>
1st	अद्विषि <i>advīṣi</i>	अद्विष्वहि <i>advīṣvahi</i>	अद्विष्महि <i>advīṣmahī</i>

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	Singular	Dual	Plural
3rd	द्विषीत <i>dviṣīta</i>	द्विषीयाताम् <i>dviṣīyātām</i>	द्विषीरन् <i>dviṣīran</i>
2nd	द्विषीथाः <i>dviṣīthāḥ</i>	द्विषीयाथाम् <i>dviṣīyāthām</i>	द्विषीद्वम् <i>dviṣīdhvam</i>
1st	द्विषीय <i>dviṣīya</i>	द्विषीवहि <i>dviṣīvahi</i>	द्विषीमहि <i>dviṣīmahi</i>

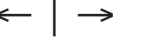
Endings of the *rudh* class

The *rudh* class uses the same endings as the *krī* class. But as before, the *rudh* class may cause many different sandhi changes.

Here are the *parasmaipada* forms of *rudh* in the present tense:

	Singular	Dual	Plural
3rd			

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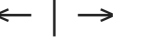


2nd	रुणात्सि <i>ruṇatsi</i>	रुन्द्धः <i>runddhaḥ</i>	रुन्द्ध <i>runddha</i>
1st	रुणाध्मि <i>ruṇadhmi</i>	रुन्ध्वः <i>rundhvaḥ</i>	रुन्ध्मः <i>rundhmaḥ</i>

and the command mood:

	Singular	Dual	Plural
3rd	रुणद्धु <i>ruṇaddhu</i>	रुन्द्धाम् <i>runddhām</i>	रुन्धन्तु <i>rundhantu</i>
2nd	रुन्द्धि <i>runddhi</i>	रुन्द्धम् <i>runddham</i>	रुन्द्ध <i>runddha</i>
1st	रुणधानि <i>ruṇadhāni</i>	रुणधाव <i>ruṇadhāva</i>	रुणधाम <i>ruṇadhāma</i>

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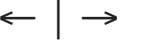
	Singular	Dual	Plural
3rd	अरुणत् <i>aruṇat</i>	अरुन्द्वाम् <i>arunddhām</i>	अरुन्धन् <i>arundhan</i>
2nd	अरुणत् <i>aruṇat</i>	अरुन्द्वम् <i>arunddham</i>	अरुन्द्व <i>arunddha</i>
1st	अरुणधम् <i>aruṇadham</i>	अरुन्ध्व <i>arundhva</i>	अरुन्धम् <i>arundhma</i>

Why do we use *aruṇat*? Again, this is due to a complex rule of consonant sandhi. Read our lessons on consonant sandhi to learn more.

Finally, we have the potential mood:

	Singular	Dual	Plural
3rd	रुन्ध्यात्	रुन्ध्याताम्	रुन्ध्युः

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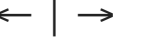
2nd	रुन्ध्याह् <i>rundhyāḥ</i>	रुन्ध्याताम् <i>rundhyātām</i>	रुन्ध्यात <i>rundhyāta</i>
1st	रुन्ध्याम् <i>rundhyām</i>	रुन्ध्याव <i>rundhyāva</i>	रुन्ध्याम <i>rundhyāma</i>

Next, we have the *ātmanepada* forms of *rudh* in the present tense:

	Singular	Dual	Plural
3rd	रुन्धे <i>runddhe</i>	रुन्धाते <i>rundhāte</i>	रुन्धते <i>rundhate</i>
2nd	रुन्त्से <i>runtse</i>	रुन्धाथे <i>rundhāthe</i>	रुन्ध्वे <i>runddhve</i>
1st	रुन्धे <i>rundhe</i>	रुन्ध्वहे <i>rundhvahe</i>	रुन्ध्महे <i>rundhmahe</i>

the command mood:

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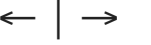


3rd	रुन्धाम् <i>runddhām</i>	रुन्धाताम् <i>rundhātām</i>	रुन्धताम् <i>rundhatām</i>
2nd	रुन्त्स्व <i>runtsva</i>	रुन्धाथाम् <i>rundhāthām</i>	रुन्ध्वम् <i>runddhvam</i>
1st	रुणधै <i>ruṇadhai</i>	रुणधावहै <i>ruṇadhāvahai</i>	रुणधामहै <i>ruṇadhāmahai</i>

the ordinary past tense:

	Singular	Dual	Plural
3rd	अरुन्ध <i>arunddha</i>	अरुन्धाताम् <i>arundhātām</i>	अरुन्धत <i>arundhata</i>
2nd	अरुन्धाः <i>arunddhāḥ</i>	अरुन्धाथाम् <i>arundhāthām</i>	अरुन्ध्वम् <i>arunddhvam</i>
1st	अरुन्धि <i>arundhi</i>	अरुन्ध्वहि <i>arundhvahi</i>	अरुन्धमहि <i>arundhamahi</i>

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and the potential mood:

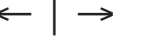
	Singular	Dual	Plural
3rd	रुन्धीत <i>rundhīta</i>	रुन्धीयाताम् <i>rundhīyātām</i>	रुन्धीरन् <i>rundhīran</i>
2nd	रुन्धीथाः <i>rundhīthāḥ</i>	रुन्धीयाथाम् <i>rundhīyāthām</i>	रुन्धीध्वम् <i>rundhīdhvam</i>
1st	रुन्धीय <i>rundhīya</i>	रुन्धीवहि <i>rundhīvahi</i>	रुन्धीमहि <i>rundhīmahi</i>

Review

The *ad* and *rudh* classes cause many different sandhi changes. But we can learn these forms through exposure over time, and we can understand their meanings from context.

1. What are the strong and weak stems of *dviṣ*?
2. What are the strong and weak stems of *rudh*?

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The *hu* class

Also known as: class 3, *juhotyādigāṇa* (“the group starting with *juhoti*”)

The last class we will consider is the ***hu* class**. The *hu* class forms its stems in a unique way. It does not use a special suffix, and we do not insert any new sounds. Instead, we **double** the root in a special way:

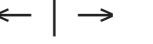
हु → जुहु

hu → *juhu*

offer

Then the strong stem uses a strengthened vowel and the weak stem has no extra change:

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(Someone) offers.

जुहुतः ।

juhutaḥ.

(The two of them) offer.

The *hu* class is rare, but doubling is not. Many different kinds of Sanskrit verbs use doubling, and we will see more examples of it in other lessons.

Basic rules of doubling

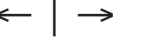
Long vowels become short:

दा दा → ददा

dā dā → dadā

Aspirated sounds become unaspirated:

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dha dha → dadha

Sounds pronounced at the soft palate (*ka*) shift to the hard palate (*ca*):

कि कि → चिकि

ki ki → ciki

हु हु → जुहु

hu hu → juhu

There are other minor rules, but these are the common patterns.

Irregular roots

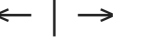
The *hu* class has many irregular roots. The most important are *dā* (“give”) and *dhā* (“place”). *dā* uses the strong stem *dadā* and uses weak stem *dad*:

रामः फलं सीतायै ददाति ।

rāmaḥ phalaṃ sītāyai dadāti.

Rama gives the fruit to Sita.

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They give the fruits to Rama.

It also has the irregular command form *dehi*:

देहि मे फलम्!

dehi me phalam!

Give me a fruit!

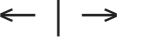
dhā generally follows the same pattern as *dā*.

Endings of the *hu* class

The *hu* class generally uses the same *parasmaipada* endings as the other complex classes. In the present tense, we use *-ati* instead of *-anti*:

	Singular	Dual	Plural
3rd	जुहोति <i>juhoti</i>	जुहुतः <i>juhutaḥ</i>	जुह्वति <i>juhvati</i>

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1st	जुहोमि <i>juhomi</i>	जुहुवः <i>juhuvah</i>	जुहुमः <i>juhumah</i>
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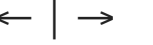
The command mood is normal, but we use the ending *-dhi* instead of *-hi*:

	Singular	Dual	Plural
3rd	जुहोतु <i>juhotu</i>	जुहुताम् <i>juhutam</i>	जुह्वतु <i>juhvatu</i>
2nd	जुहुधि <i>juhudhi</i>	जुहुतम् <i>juhutam</i>	जुहुत <i>juhuta</i>
1st	जुह्वानि <i>juhavāni</i>	जुह्वाव <i>juhavāva</i>	जुह्वाम <i>juhavāma</i>

The ordinary past tense is normal, but we use the ending *-uḥ* instead of *-an*.

This ending causes a vowel change, so we get *ajuhavuḥ* instead of **ajuhuvuḥ*:

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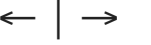


3rd	अजुहात् <i>ajuhot</i>	अजुहुताम् <i>ajuhutām</i>	अजुहवुः <i>ajuhavuh</i>
2nd	अजुहोः <i>ajuhoh</i>	अजुहुतम् <i>ajuhutam</i>	अजुहुत <i>ajuhuta</i>
1st	अजुहवम् <i>ajuhavam</i>	अजुहुव <i>ajuhuva</i>	अजुहुम <i>ajuhuma</i>

And the potential mood is normal:

	Singular	Dual	Plural
3rd	जुह्यात् <i>juhuyāt</i>	जुह्याताम् <i>juhuyātām</i>	जुह्युः <i>juhuyuh</i>
2nd	जुह्याः <i>juhuyāḥ</i>	जुह्यातम् <i>juhuyātam</i>	जुह्यात <i>juhuyāta</i>
1st	जुह्याम् <i>juhuyām</i>	जुह्याव <i>juhuyāv</i>	जुह्याम <i>juhuyām</i>

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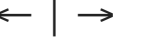
The *atmanepaaa* endings are the same as for the other complex classes.

Review

We have now seen all ten of the Sanskrit verb classes. Below, you can see all ten of these classes in their traditional order. We illustrate the *ad* class with the root *dviṣ*, and we leave the weak stem blank for roots in the simple verb classes:

Class	Strong stem	Weak stem
भू <i>bhū</i>	भव <i>bhava</i>	— —
अद् <i>ad</i>	द्वेष् <i>dveṣ</i>	द्विष् <i>dviṣ</i>
हु <i>hu</i>	जुहो <i>juho</i>	जुहु <i>juhu</i>
दिव् <i>div</i>	दीव्य <i>dīvya</i>	— —
सु	सुनो	सुनु

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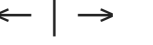


तु	तुः	—
<i>tud</i>	<i>tuda</i>	—
रुध्	रुनध्	रुन्ध्
<i>rudh</i>	<i>runadh</i>	<i>rundh</i>
तन्	तनो	तनु
<i>tan</i>	<i>tano</i>	<i>tanu</i>
क्री	क्रीणा	क्रीणी
<i>krī</i>	<i>krīṇā</i>	<i>krīṇī</i>
चुर्	चोरय	—
<i>cur</i>	<i>coraya</i>	—

As you read and listen to more Sanskrit, you will be able to use these classes instinctively.

1. How do we double the root *dā*?
2. How do we double the root *bhī*?

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Large script: Devanagari ↕

Small script: Roman ↕

karmaṇi and bhāve prayoga

Also known as: patientive and impersonal usage; the “passive voice”

We have now seen all of the ten classes of the special tense moods. We will end this topic by briefly discussing *prayoga*.

As a reminder, Sanskrit verbs use one of three *prayogas*. We have *kartari prayoga* (“agent usage”):

रामो नगरं गच्छति ।

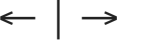
rāmo nagaraṃ gacchati.

Rama goes to the city.

कुम्भकर्णः स्वपिति ।

kumbhakarṇaḥ svapiti.

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karmaṇi prayoga (“object usage”), which can be used if the verb uses an object:

रामेण नगरं गम्यते ।

rāmeṇa nagaraṃ gamyate.

The city **is gone to** by Rama.

And *bhāve prayoga* (“stative usage”), which can be used if the verb doesn't use an object:

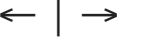
कुम्भकर्णेन सुप्यते ।

kumbhakarṇena supyate.

Kumbhakarna sleeps. (“**There is sleeping** by Kumbhakarna.”)

prayoga does not affect the meaning of the verb or the sentence. Instead, it is a different way of expressing the same information. It is like the difference between “I go to the store” and “The store was gone to by me.” Both express the same information, but their style and emphasis differ.

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prayoga and bhāve prayoga:

रावणो हन्यते

rāvaṇo hanyate

Ravana is being killed.

रावणो हन्यताम्

rāvaṇo hanyatām

May Ravana be killed.

रावणो ऽहन्यत

rāvaṇo 'hanyata

Ravana was killed.

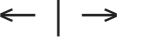
रावणो हन्येत

rāvaṇo hanyeta

Ravana might be killed.

Active, middle, passive voice

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- active voice: *kartari prayoga*, *parasmaipada*
- middle voice: *kartari prayoga*, *ātmanepada*
- passive voice: *karmaṇi* and *bhāve prayoga* (always *ātmanepada*)

These terms are workable, but they don't fit well with how Sanskrit works. So in our guide, we prefer to use the terms *pada* and *prayoga*.

A new stem

We express *karmaṇi prayoga* and *bhāve prayoga* in similar ways. First, we add the suffix *ya* to the root:

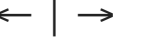
नी + य → नीय

$nī + ya \rightarrow nīya$

lead → be led

Then we use *ātmanepada* endings. In *karmaṇi prayoga*, the person and number should agree with the *object* of the sentence:

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*ahaṃ gajan **nayami**.*

I lead the elephants.

(Verb is first-person singular like *aham*)

मया गजा नीयन्ते ।

*mayā gajā **nīyante**.*

By me, the elephants are led.

(Verb is third-person plural like *gajāḥ*)

And in *bhāve prayoga*, we use the third person singular:

मया सुष्यते ।

mayā supyate.

I sleep. (“There is sleeping by me”)

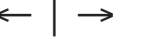
नरैः सुष्यते ।

naraiḥ supyate.

The men sleep. (“There is sleeping by the men”)

Adding the *-ya* suffix

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नी → नीयते

nī → *nīyate*

lead → is led

But roots that end in short vowels use a long vowel:

जि → जीयते

ji → *jīyate*

conquer → is conquered

Roots that end in *-ā* and *-ai* usually use *-ī* instead:

स्था → स्थीयते

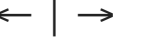
sthā → *sthīyate*

stand → is stood or stationed

गै → गीयते

gai → *gīyate*

Sanskrit for beginners



दा → दायते

dā → *dāyate*

give → is given

If the root ends in *-ṛ*, that *-ṛ* becomes *-ri*:

कृ → क्रियते

kṛ → *kriyate*

do → is done

But it becomes *-ar* if it follows a consonant cluster:

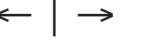
स्मृ → स्मर्यते

smṛ → *smaryate*

remember → is remembered

Roots that end in *ṛ* use *-īr*, or *ūr* if the root starts with a “lip” consonant:

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tṛ → *tiryate*

cross → is crossed

पृ → पूर्यते

pṛ → *pūryate*

fill → is filled

Finally, a few roots undergo an interesting change. Their semivowels become vowels, and any other vowels they have are removed:

वच् → उच्यते

vac → *ucyate*

speak → is spoken, is said

स्वप् → सुष्यते

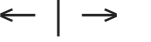
svap → *supyate*

sleep → there is sleeping

यज् → इज्यते

yaj → *ijyate*

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प्रश्च्यते

prach → *pr̥cchyate*

ask → is asked

This change is called *samprasāraṇa* in traditional grammar.

The intuition behind *samprasāraṇa*

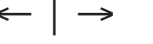
There is a clear intuition behind *samprasāraṇa*. Roughly, roots that use *samprasāraṇa* have already been strengthened. But they have all been strengthened in an unusual way: the *a* vowel has been added *after* the root vowel, not before it.

So when we use *samprasāraṇa* roots, we often must weaken the root back to the normal level. We do so by removing the *a* sound and undoing any sandhi changes.

Review

karmaṇi prayoga is common in Sanskrit, so it is worth knowing well. *bhāve prayoga* is much less common, but it still appears occasionally.

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Other tense-moods

Also known as: *ārdhadhātuka* verbs

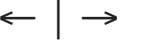
This topic depends on some material from *Verbs 1*. Before you begin, please read *Verbs 1* until the end of the lesson on *ātmanepada* endings.

In the core lessons, we learned that we can change a verb *root* into a verb *stem*. And once we have a verb stem, we can add endings to that stem to create a complete *verb*. In the examples below, note the progression from root to stem to verb:

नी → नेष्य → नेष्यामि

nī → *neṣya* → *neṣyāmi*

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नी → नय → नयति

nī → *ninī* → *ninyuḥ*

lead → led (long ago) → they led (long ago)

We also learned that Sanskrit verbs express five basic kinds of information: *person*, *number*, *tense-mood*, *prayoga*, and *pada*.

Sanskrit uses ten different tense-moods. Four of these tense-moods use very similar stems in *kartari prayoga*, and the stem depends on which *verb class* a root belongs to:

नी → नय → नयति

nī → *naya* → *nayati*

(*bhū* class)

सु → सुनु → सुनोति

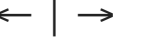
su → *sunu* → *sunoti*

(*su* class)

क्री → क्रीणा → क्रीणाति

krī → *krīṇā* → *krīṇāti*

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But the other six tense-moods form their stems in a more general way. We apply the same steps regardless of which verb class a root belongs to. For example, consider the three verbs below. They each use verbs from different verb classes, but they form their stems in an identical way:

नी → नेष्यति

nī → neṣyati

सु → सोष्यति

su → soṣyati

क्री → क्रेष्यति

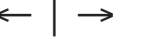
krī → kreṣyati

In this topic, we will explore these six tense-moods.

Common behavior for the six tense-moods

Recall that for the special tense-moods, we use a special stem in *karmaṇi prayoga* and *bhāve prayoga*. This special stem uses the suffix *-ya*:

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nāyati

You lead.

(*kartari prayoga*)

नीयसे

nīyase

You are led.

(*karmaṇi prayoga*)

But for the other tense-moods, we just use *ātmanepada* endings without using a different stem:

नेष्यति ।

neṣyati.

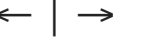
You will lead.

नेष्यते ।

neṣyate.

You will be led.

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भू → भविष्यसि (भव्-इ-ष्यसि)

bhū → *bhaviṣyasi* (*bhav-i-ṣyasi*)

you will become

स्मृ → स्मरिष्यसि (स्मर्-इ-ष्यसि)

smṛ → *smariṣyasi* (*smar-i-ṣyasi*)

you will remember

In traditional grammar, this *i* is called *iṭ*. Different roots use *iṭ* in different ways:

- Some roots always use *iṭ*, and they are called **seṭ** (*sa-iṭ*, “with *iṭ*”) roots.
- Other roots don't use *iṭ*, and they are called **anīṭ** (*an-iṭ*, “without *iṭ*”) roots.
- A third group of roots uses *iṭ* optionally, and they are called **veṭ** (*vā-iṭ*, “optional *iṭ*”) roots.

Finally, roots that end in *-e*, *-ai*, or *-au* will have their last vowel change to *-ā*:

गै → गास्यति

gai → *gāsyati*

Review

1. How do we express *karmaṇi prayoga* for the special tense-moods?
2. How do we express *karmaṇi prayoga* for the other tense-moods?
3. What is *it*?

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Large script: Small script:

The simple future tense

Also known as: the *s* future, the second future, *bhaviṣyan* (“future”), *lṛṭ*

The **simple future tense** refers to events that have not yet occurred:

गम् → गमिष्यामि

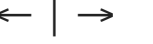
gam → *gamiṣyāmi*

go → I will go.

We call this the *simple* future tense because Sanskrit has another tense-mood that refers specifically to *distant* future events.

Making the stem

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नी → नेष्य

nī → *neṣya*

lead → will lead

and others do:

वन्द् → वन्दिष्य

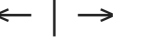
vand → *vandiṣya*

venerate → will venerate

In these examples, note that *-sya* becomes *-ṣya* due to a sandhi rule. *s* becomes *ṣ* after most vowels and after *r* and *k* sounds. For details, see our lessons on consonant sandhi.

We also add *iṭ* if the root ends in *r*:

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kr̥ → *karīṣya*

do → will do

स्मृ → **स्मरिष्य**

smṛ → *smarīṣya*

remember → will remember

And a few other roots use *iṭ* here as well:

गम् → **गमिष्य**

gam → *gamiṣya*

go → will go

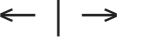
Since *ṣya* starts with a consonant, it may cause many sandhi changes if the root ends with a consonant. Here are some examples:

लभ् → **लप्स्य**

labh → *lapsya*

obtain → will obtain

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awaken → will awaken

दह् → धक्ष्य

dah → *dhakṣya*

burn → will burn

Finally, there are several slightly irregular stems. Here are some common ones:

दृश् → द्रक्ष्य

drś → *drakṣya*

see → will see

मन् → मंस्य

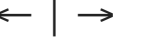
man → *maṁsya*

think → will think

Adding endings

We use the same ending and *pada* as we would in the present tense. In the examples below, the first result on the right is in the present tense, and the

Sanskrit for beginners



गम् → गच्छति, गमिष्यति

gam → gacchati, gamiṣyati

go → goes, will go

लभ् → लभते, लप्स्यते

labh → labhate, lapsyate

obtain → obtains, will obtain

कृ → करोति, करिष्यति

kr̥ → karoti, kariṣyati

do → does, will do

कृ → कुरुते, करिष्यते

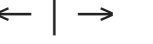
kr̥ → kurute, kariṣyate

do → does, will do

Review

1. What suffix do we use to create the stem of the simple future?
2. Which endings do we use in the simple future?

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Large script: Devanagari ↕

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The conditional mood

Also known as: *saṃketaḥ* (“condition”), *lṛṅ*

The **conditional mood** describes situations that *would* happen or *would have* happened. In other words, it is used for hypothetical situations. Here is a classic example:

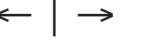
दक्षिणेन चेद् आयास्यन् न शकटं पर्याभविष्यत्

dakṣiṇena ced āyāsyān na śakaṭaṃ paryābhaviṣyat

If he **would come** by the southern road, the cart **would not overturn**.

To form the conditional, we start with the stem from the simple future:

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ni → *neṣya*

lead → will lead

Then we use this stem as if we were using the ordinary past tense:

अनेष्यत्

aneṣyat

would lead, would have led

You can compare the conditional and the ordinary past in the examples below. In each example, the right side has two results. The first result uses the ordinary past and the second uses the conditional:

नी → अनयत्, **अनेष्यत्**

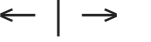
nī → *anayat*, *aneṣyat*

lead → led, **would do**

कृ → अकरोत्, **अकरिष्यत्**

kr̥ → *akarot*, *akarīṣyat*

Sanskrit for beginners



कृ → अकुरुत, अकरिष्यत

kr̥ → akuruta, akariṣyata

do → did, would do

(ātmanepada)

The conditional mood is rare. So why are we studying it now? We are studying it now because it is so similar to the tense-moods we have studied already.

Review

1. What does the conditional mean?

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The distant future tense

Also known as: the periphrastic future, the first future, *anadyanate bhaviṣyan* (“future not of today”), *luṭ*

The **distant future tense** traditionally refers to future actions that will not happen soon. In Sanskrit, it is called *an-adyatana* (“not of today”). Here is an example of the distant future tense:

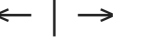
रामो नेता ।

rāmo netā.

Rama will (eventually) lead.

Compared to the simple future tense, the distant future tense describes events that are further away. It also has a more definite sense than the simple future:

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ramo neta.

Rama will (surely and eventually) lead.

Since *netā* is also a nominal word that means “leader,” we can also interpret this sentence in a different way:

रामो नेता ।

rāmo netā.

Rama is a leader.

Usually, we can choose the correct interpretation if we consider the sentence's context.

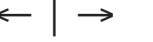
Making the stem

We form the stem by strengthening the root and adding the suffix *-tā*:

नी → नेता

nī → netā

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As usual, some roots will use *iṭ*:

वन्द् → वन्दिता

vand → *vanditā*

Since *-tā* starts with a consonant, many sandhi changes might occur:

बुध् → बोद्धा

budh → *boddhā*

awaken → will awaken

दृश् → द्रष्टा

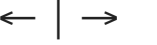
drś → *draṣṭā*

see → will see

Adding endings

Here are the endings we use with *parasmaipada* roots:

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3rd	नेता <i>netā</i>	नतारा <i>netārau</i>	नतारः <i>netāraḥ</i>
2nd	नेतासि <i>netāsi</i>	नेतास्थः <i>netāsthaḥ</i>	नेतास्थ <i>netāstha</i>
1st	नेतास्मि <i>netāsmi</i>	नेतास्वः <i>netāsvaḥ</i>	नेतास्मः <i>netāsmāḥ</i>

If you have read some of our lessons on nominals, you might recognize the forms we use here in the third person. *netā*, *netārau*, and *netāraḥ* are the masculine case 1 forms of the stem *netṛ* (“leader”). The distant future is a combination of this stem and the forms of the root *as* (“be,” “exist”):

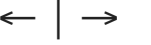
नेता + असि → नेतासि

netā + asi → netāsi

नेता + अस्मि → नेतास्मि

netā + asmi → netāsmi

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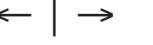


	Singular	Dual	Plural
3rd	नेता <i>netā</i>	नेतारौ <i>netārau</i>	नेतारः <i>netāraḥ</i>
2nd	नेतासे <i>netāse</i>	नेतासाथे <i>netāsāthe</i>	नेताध्वे <i>netādhve</i>
1st	नेताहे <i>netāhe</i>	नेतास्वहे <i>netāsvahe</i>	नेतास्महे <i>netāsmāhe</i>

Review

1. What is the difference in meaning between the distant future and the simple future?

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Large script: Small script:

The distant past tense

Also known as: the perfect, *parokṣe bhūta* (“remote past”), *liṭ*

The **distant past tense** usually describes historical or legendary events:

नी → निनाय

nī → *nināya*

lead → led (long ago)

Certain types of Sanskrit literature use the distant past tense often. For example, the *Rāmāyaṇa* and the *Mahābhārata* both use the distant past tense extensively.

If the information here is overwhelming, skip to the Review at the bottom to see just the essential information.

Strong and weak stems

The distant past tense has two stems: a **strong stem** and a **weak stem**. We use the strong stem with singular *parasmaipada* endings:

निनी + अ → निनाय

ninī + a → nināya

someone led (long ago, *parasmaipada*)

And the weak stem with all other endings:

निनी + उः → निन्युः

ninī + uḥ → ninyuḥ

they led (long ago, *parasmaipada*)

they led (long ago, *ātmanepada*)

Rules of doubling

Also known as: *dvitva*

Generally, we make the stem of this tense-mood by doubling the root. Then we apply some basic rules to simplify the *first* copy of the root.

Although each of these rules is basic, there are quite a few of them. As usual, we recommend that you don't waste time memorizing these rules. Instead, simply get a feel for the kinds of changes that occur. As you read more Sanskrit, you will naturally start to assimilate and internalize them.

When doubling, long vowels become short:

दा दा → ददा

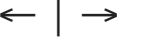
dā dā → dadā

give

नी नी → निनी

nī nī → ninī

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Aspirated sounds become unaspirated:

धा धा → दधा

dhā dhā → dadhā

place

All consonants after the double's vowel are removed:

बुध् बुध् → बुबुध्

budh budh → bubudh

awaken

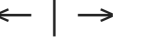
अस् अस् → आस्

as as → ās

be, exist

And if a root starts in multiple consonants, only one of them is kept. We usually keep the second consonant:

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स्तु स्तु → तस्तु

praise

स्था स्था → तस्था

sthā sthā → tasthanā

stand

But if the second consonant is nasal, we keep the first:

स्मृ स्मृ → सस्मृ

smṛ smṛ → sasmṛ

remember

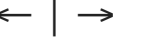
Sounds pronounced at the soft palate (*ka*) shift to the hard palate (*ca*):

गा गा → जगा

gā gā → jagā

sing

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कृ कृ → चकृ

kr̥ kr̥ → cakr̥

do

तृ तृ → ततृ

tṛ tṛ → tatṛ

cross

क्लृप् → चक्लृप्

kl̥p̄ → cakl̥p̄

be fit for

Roots that allow *samprasāraṇa* will use it:

वच् वच् → उवच्

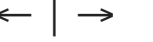
vac vac → uvac

speak

यज् यज् → इयज्

yaj yaj → iyaj

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वद वद → उवद

vad vad → uvad

say

For details on *samprasāraṇa*, see our lesson on [the special tenses in *karmaṇi* and *bhāve prayoga*](#).

Finally, here is a common exception:

भू → बभू

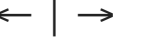
bhū → babhū

become

There are various other small rules. But these are the basic patterns. Rather than memorize these changes, read over the examples above and get a basic feeling for what kinds of sound changes occur.

Making the stem

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कृ → चकृ

kr̥ → cakr̥

do

For the weak stem, some roots lose their vowel completely. Here are some common examples:

जजन् + ए → जज्ञे

jajan + e → jajñe

was born

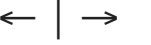
जगम् + उः → जग्मुः

jagam + uḥ → jagmuḥ

they went

Roots that allow *samprasāraṇa* will use it again:

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uvac → *u* + *uc* → *ucuḥ*

the spoke

इयज् → इ + इज् → ईजुः

iyaj → *i* + *ij* → *ījuḥ*

they sacrificed

उवद् → उ + उद् → ऊदुः

uvad → *u* + *ud* → *ūduḥ*

they said

Under very specific conditions, we may also get this weak stem:

शक् → शेकुः

śak → *śekuḥ*

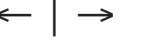
they were able

मन् → मेनिरे

man → *menire*

they thought

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1. THE ROOT VOWEL IS *a*.
2. *a* has exactly one consonant on either side of it.
3. The doubled root starts with the same sound as the original root.

To make these conditions clear, here are some examples of roots that violate these conditions. Since they violate these conditions, they use the normal weak stem we described above:

शुच् → शुशुचुः

śuc → *śuśucuḥ*

They grieved.

(violates condition 1 because the root vowel is not *a*.)

नन्द् → ननन्दुः

nand → *nananduḥ*

They delighted.

(violates condition 2 because *a* is followed by two consonants)

गण् → जगणुः

gaṇ → *jagaṇuḥ*

A special form for derived roots

For derived roots and roots in the *cur* class, we use a simple procedure. First, we add *-ām* to the root:

बोधि → बोधयाम्

bodhi → *bodhayām*

wake someone up

Then, we use this result with the roots *kr*, *bhū*, or *as*:

बोधयाञ्चकार

bodhayāñcakāra

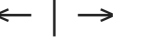
woke (someone) up

बोधयाम्बभूव

bodhayāmbabhūva

woke (someone) up

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woke (someone) up

You might also see these results written as separate words:

बोधयां चकार

bodhayāṃ cakāra

woke (someone) up

बोधयां बभूव

bodhayāṃ babhūva

woke (someone) up

बोधयाम् आस

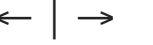
bodhayām āsa

woke (someone) up

Adding *parasmaipada* endings

The distant past tense uses special *parasmaipada* endings:

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3rd	अ <i>a</i>	अतुस् <i>atus</i>	उस् <i>us</i>
2nd	थ <i>tha</i>	अथुस् <i>athus</i>	अ <i>a</i>
1st	अ <i>a</i>	व <i>va</i>	म <i>ma</i>

If the *parasmaipada* ending is singular, we use the strong stem. Otherwise, we use the weak stem.

The *-a* endings in the singular cause an unusual change. Roots that end in vowels usually strengthen to the strongest level:

नी → निनाय

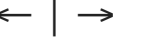
nī → *nināya*

lead → led

कृ → चकार

kṛ → *cakāra*

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And roots whose second to last sound is a vowel strengthen that vowel to *e*, *o*, or *ā*:

विश् → विवेश

viś → *viveśa*

enter → entered

शुच् → शुशोच

śuc → *śuśoca*

grieve → grieved

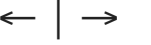
हस् → जहास

has → *jahāsa*

laugh → laughed

The first-person singular *a* has an optional form that uses a medium level of strengthening:

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kr̥ → *cakara*, *cakara*

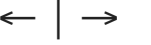
do → I did (long ago)

To make these endings clear, here are the forms of the root *kr̥*:

	Singular	Dual	Plural
3rd	चकार <i>cakāra</i>	चक्रतुस् <i>cakratus</i>	चक्रुस् <i>cakrus</i>
2nd	चकर्थ <i>cakartha</i>	चक्रथुस् <i>cakrathus</i>	चक्र <i>cakra</i>
1st	चकार, चकर <i>cakāra, cakara</i>	चकृव <i>cakṛva</i>	चकृम <i>cakṛma</i>

But if the root ends in *-ā*, we use the ending *-au* in the singular instead of *-a*. To make this clear, here are the forms of the root *sthā*. Note that *sthā* also has an optional version in the second-person singular:

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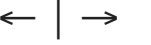
3rd	तस्था <i>tasthau</i>	तस्थतुः <i>tasthatuḥ</i>	तस्थुः <i>tasthuḥ</i>
2nd	तस्थाथ, तस्थिथ <i>tasthātha, tasthitha</i>	तस्थथुः <i>tasthathuḥ</i>	तस्थ <i>tastha</i>
1st	तस्थौ <i>tasthau</i>	तस्थिव <i>tasthiva</i>	तस्थिम <i>tasthima</i>

Adding *ātmanepada* endings

We generally use the standard *ātmanepada* endings of the present tense. The exceptions are the new endings *e* and *ire* in the third person:

	Singular	Dual	Plural
3rd	ए <i>e</i>	आते <i>āte</i>	इरे <i>ire</i>
2nd	से <i>se</i>	आथे <i>āthe</i>	ध्वे <i>dhve</i>

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*e**vahe**mahe*

Again, here are the forms of the root *kṛ*:

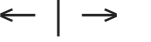
	Singular	Dual	Plural
3rd	चक्रे <i>cakre</i>	चक्राते <i>cakrāte</i>	चक्रिरे <i>cakrīre</i>
2nd	चकृषे <i>cakṛṣe</i>	चक्राथे <i>cakrāthe</i>	चकृध्वे <i>cakṛdhve</i>
1st	चक्रे <i>cakre</i>	चकृवहे <i>cakṛvahe</i>	चकृमहे <i>cakṛmahe</i>

Note the change from *dhve* to *ḍhve*, which is common in the distant past tense.

Review

The distant past tense has many complicated patterns. The best way to get used to it, as usual, is to read a lot of Sanskrit.

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1. You can usually recognize this tense by its doubled sound. You don't need to remember the details of how the stem is formed or how the doubling is done, as long as you can recognize that *something* has been doubled.
2. This tense is almost always used in the third person, and its singular and plural forms are by far the most common. You can ignore the other endings for now.
3. The context of the sentence will help make the meaning of the verb clear.

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The recent past tense

Also known as: the aorist, *bhūta* (“past”), *luṅ*

Traditionally, the **recent past tense** refers to any past action regardless of time period:

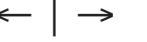
अश्रौषम्

aśrauṣam

I heard.

But recall that Sanskrit has three past tenses. Since the ordinary past tense traditionally refers to non-recent (*anadyatana*, “not of today”) events, and since the distant past tense refers to distant (*parokṣa*, “unwitnessed”) events, only

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The recent past tense often has the sense of having *just* done something:

अश्रौषम्

aśrauṣam

I have heard.

This tense is rare and complicated. Here, we will focus only on a few of its common patterns.

Making the stem

We make the stem of the recent past tense in many different patterns. Some roots use certain patterns, and other roots use other patterns.

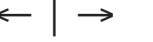
Some roots are completely unchanged:

भू → अभूः

bhū → *abhūḥ*

become → you have become

Sanskrit for beginners



गम् → अगमः

gam → *agamaḥ*

go → you have gone

A third group doubles in a special way:

नश् → अनीनशत्

naś → *anīnaśat*

perish, be destroyed → it has perished

A fourth group strengthens with the suffix *-siṣ*:

नम् → अनंसिषम्

nam → *anaṁsiṣam*

bow → I have bowed

A fifth group uses *-sa*:

hear → I have heard

And there are other minor patterns, too.

Adding endings

Generally, these stems use the endings of the ordinary past tense.

The recent past tense without *a-*

Here is a common pattern worth knowing. We can use the forms of the recent past tense with a word like *mā* (“don't”) to state commands:

मा गमः ।

mā gamah.

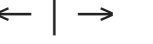
Don't go.

मा भैषीः ।

mā bhaiṣīh.

Don't fear.

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The blessing mood

Also known as: the benedictive, *āśīḥ* (“hope, wish”), *āśīṛiṅ*

This lesson depends on material from the “*karmaṇi* and *bhāve prayoga*“ lesson from *Verbs 1*.

The **blessing mood** usually expresses a blessing or prayer:

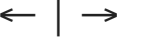
शुभं भूयात्

śubhaṃ bhūyāt

May there be welfare (to all).

Like the recent past tense, the blessing mood is rare.

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roots that use *parasmaipada* endings generally use the same *ya* stem that we use in *karmaṇi* and *bhāve prayoga* for the special tense-moods:

गम् → गम्य → गम्यात्

gam → *gamyā* → *gamyāt*

go → go → may (someone) go

वच् → उच्य → उच्यात्

vac → *ucyā* → *ucyāt*

speak → speak → may (someone) speak

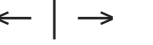
But even though these forms use a similar stem, they have the sense of *kartari prayoga*.

For *ātmanepada* endings, we strengthen the root but don't add any special suffixes.

Adding endings

Here are the ends we add for *parasmaipada* roots:

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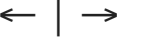
3rd	यात् <i>yāt</i>	याताम् <i>yātām</i>	यासुः <i>yāsuḥ</i>
2nd	याः <i>yāḥ</i>	यास्तम् <i>yāstam</i>	यास्त <i>yāsta</i>
1st	यासम् <i>yāsam</i>	यास्व <i>yāsva</i>	यास्म <i>yāsmā</i>

These endings are similar to the ones we use for the potential mood. The difference is that we add *-yās-* to the beginning of each ending.

Here is an example of how to use these endings:

	Singular	Dual	Plural
3rd	नीयात् <i>nīyāt</i>	नीयाताम् <i>nīyātām</i>	नीयासुः <i>nīyāsuḥ</i>
2nd	नीयाः	नीयास्तम्	नीयास्त

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1st

न्यासाम्

nīyāsam

न्यासव

nīyāsva

न्यासाम

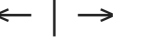
nīyāsma

The blessing mood is quite rare, and its *ātmanepada* forms are even rarer. Here are the *ātmanepada* endings we use:

	Singular	Dual	Plural
3rd	सीष्ट sīṣṭa	सीयास्ताम् sīyāstām	सीरन् sīran
2nd	सीष्ठाः sīṣṭhāḥ	सीयास्थाम् sīyāsthām	सीध्वम् sīdhvam
1st	सीय sīya	सीवहि sīvahi	सीमहि sīmahi

Again, these endings are similar to the ones we use for the potential mood. The difference is that we add *-sīs-* to the beginning of each ending. This *-sīs-* becomes *-sī-* if the ending starts with a voiced sound.

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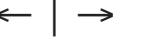
	Singular	Dual	Plural
3rd	नेषीष्ट <i>neṣīṣṭa</i>	नेषीयास्ताम् <i>neṣīyāstām</i>	नेषीरन् <i>neṣīran</i>
2nd	नेषीष्ठाः <i>neṣīṣṭhāḥ</i>	नेषीयास्थाम् <i>neṣīyāsthām</i>	नेषीध्वम् <i>neṣīdhvam</i>
1st	नेषीय <i>neṣīya</i>	नेषीवहि <i>neṣīvahi</i>	नेषीमहि <i>neṣīmahi</i>

Note that the first *s* of these endings changed due to sandhi.

Review

1. How do we form the *parasmaipada* stem for this tense-mood?

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Causal roots

Also known as: causative roots, *ṇijanta* (“ending in the *ṇic* affix”)

In the core lessons, we learned that we can create new verb roots from existing ones. These **derived roots** modify the root's basic meaning in some way. Once we have a derived root, we can use it the same way we would use any verb root.

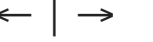
One of the most common derived roots is the **causal root**. You can see some examples of causal roots below:

नी → नायि → नाययति

nī → *nāyi* → *nāyayati*

lead → make lead → they make (someone) lead

Sanskrit for beginners



walk → make walk → they make (someone) walk

Some causal roots might also have a more idiomatic meaning:

गमयति

gamayati

makes go; passes (time), leads (someone)

Making the root

We make the causal root by adding *-i* to the end of the original root.

Roots that end in vowels strengthen to the strongest level:

नी → नायि

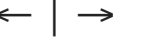
nī → nāyi

lead → make lead

भू → भावि

bhū → bhāvi

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कृ → कार्

kr̥ → *kāri*

do → make do

Other vowels often strengthen to *e* or *o*:

शुच् → शोचि

śuc → *śoci*

grieve → make grieve

Roots that end in *-ā* generally use an extra *-p-* sound. Roots that end in *-e*, *-ai*, or *-o* have their final vowel changed to *-ā*:

स्था → स्थापि

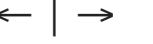
sthā → *sthāpi*

stand → make stand

गै → गापि

gai → *gāpi*

Sanskrit for beginners



दा → दाम

dā → *dāpi*

give → make give

And there are a few irregular changes:

गम् → गमि

gam → *gami*

go → make go

हन् → घाति

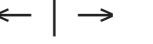
han → *ghāti*

kill, strike → make strike

Using the root

We treat this root like a member of the *bhū* class and can use either *parasmaipada* or *ātmanepada* endings:

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kāri → *karayati*

make do → makes do

कारि → कारयिष्यति

kāri → *kārayiṣyati*

make do → will make do

कारि → कारयां चकार

kāri → *kārayāṃ cakāra*

make do → made do (long ago)

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Desiderative roots

Also known as: *sannanta* (“ending in the *san* affix”)

This lesson depends on material from *Verbs 2*.

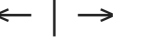
Desiderative roots have a complex name but express a simple idea. Simply, they express the idea of *wanting to* do something.

जिगमिषामि

jigamiṣāmi

I **want to** go.

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तिज् → तितिक्षति

tij → *titikṣati*

be sharp → endures

गुप् → जुगुप्सति

gup → *jugupsati*

protect → detests, despises

मन् → मीमांसति

man → *mīmāṃsati*

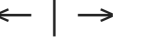
think → investigates

Making the root

We double the root and add -s to the root. Some roots will use the connecting *it* vowel as well.

When we studied the distant past tense, we learned some of the basic rules of doubling. The desiderative root follows similar rules but with a few small changes.

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स्था → तिष्ठास्

sthā → *tiṣṭhās*

stand → want to stand

Roots ending in a short vowel use a long vowel:

स्तु → तुष्टूस्

stu → *tuṣṭūs*

praise → want to praise

श्रु → शुश्रूष्

śru → *śuśrūṣ*

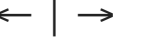
hear → want to hear; attend or serve (idiomatic meaning)

Roots ending in *-ṛ* or *-ṝ* generally change their final vowel to *-īṛ*:

कृ → चिकीर्ष

kṛ → *cikīṛṣ*

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तृ → तृत्

tṛ → *titīrṣ*

cross → want to cross

but use *-ūr* if the vowel follows a “lip” consonant (*pa*):

पृ → पुपूर्ष

pṛ → *pupūrṣ*

fill → want to fill

मृ → मुमूर्ष

mṛ → *mumūrṣ*

die → “want to die”; be about to die

Here are some common irregular roots:

आप् → ईप्स्

āp → *īps*

obtain → want to obtain

obtain → want to obtain

Using the root

Desiderative roots generally use the same *pada* as the original root:

लभसे → लिप्ससे

labhase → *lipsase*

you obtain → you want to obtain

करोमि → चिकीर्षामि

karomi → *cikīrṣāmi*

I do → I want to do

(*parasmaipada*)

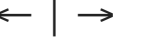
कुर्वे → चिकीर्षे

kurve → *cikīrṣe*

I do → I want to do

(*ātmanepada*)

Sanskrit for beginners



चिकीर्षन्ति

cikīrṣanti

they want to do

जिगमिषेत्

jigamiṣet

(someone) might want to go

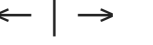
For the distant past tense, we use the suffix *-ām*:

जिगमिषां चकार

jigamiṣāṃ cakāra

(someone) wanted to go (long ago)

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Large script: Small script:

Nominal roots

Also known as: denominative verbs, *nāmadhātu* (“nominal roots”)

There are various suffixes that turn a nominal stem into a verb root. Here, we will share the most common of these suffixes.

First is the suffix *-i*. This suffix is the most common, and we use it in the same way as the causal suffix *-i*:

मिश्र → मिश्रयति

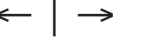
miśra → *miśrayati*

mixed → mixes

मूत्र → मूत्रयति

mūtra → *mūtrayati*

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व्रत → व्रतयति

vrata → *vratayati*

vow → observes a vow

Next is the suffix *-ya*, which generally changes the stem's final *a* to *ī*. *-ya* also usually lengthens the stem's final vowel:

पुत्र → पुत्रीयति

putra → *putrīyati*

son → wants a son

कवि → कवीयति

kavi → *kavīyati*

poet → wants a poet

We might also consider the suffix *-kāmya*:

पुत्र → पुत्रकाम्यति

putra → *putrakāmyati*

Large script: Small script:

Intensive roots

Also known as: frequentative roots, *yañanta* (“ending in the affix *yañ*”)

Intensive roots show that an action was done in an intense or frequent way:

लपति → लालप्यते

lapati → *lālapyate*

laments → repeatedly laments

With verbs of motion, the intensive implies crooked or difficult motion:

जङ्गम्यते

jaṅgamyate

And for certain roots, the intensive implies blameworthy or inept action:

लोलुप्यते

lolupyate

cuts badly

Although intensive roots can be used with *parasmaipada* endings, such forms are very rare. Here, we will focus on the form used with *ātmanepada* endings.

Making the root

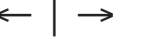
Generally, roots that start with vowels and roots in the *cur* class cannot make intensive roots. But most other roots can.

To make the intensive root, we use a special kind of doubling. First, we add the suffix *-ya*, which causes the same changes as the *karmaṇi prayoga-ya* suffix we used for the special tense-moods:

लुप् → लुप्य

lup → lupya

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लुप्य → लु लुप्य

lupya → lu lupya

Finally, we strengthen the double's vowel:

लु लुप्य → लोलुप्य

lu lupya → lolupya

Here are some other examples:

भू → बोभूय

bhū → bobhūya

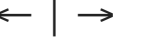
repeatedly be

कृ → चेक्रीय

kr̥ → cekrīya

repeatedly do

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सृप् → सरीसृप्य

srp → *sarīsrpya*

repeatedly creep; creep along

वृत् → वरीवृत्य

vṛt → *varīvṛtya*

repeatedly turn

नृत् → नरीनृत्य

nṛt → *narīnṛtya*

repeatedly dance

Using the root

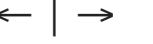
The intensive roots always use *ātmanepada* endings:

जङ्गम्यते

jaṅgamyate

goes crookedly

Sanskrit for beginners



class:

नरीनृत्येत

narīnr̥tyeta

might repeatedly dance

And for the distant past tense, we use the suffix *-ām*:

लोलुप्यां चक्रे

lolupyāṃ cakre

(someone) cut badly (long ago)

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