










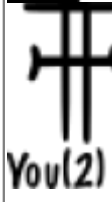

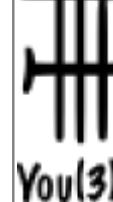



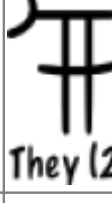

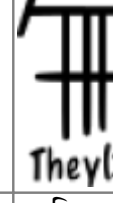
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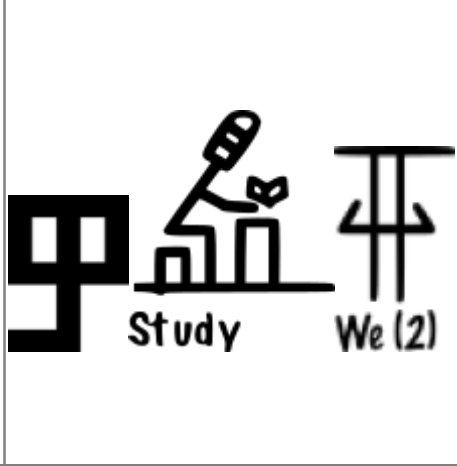
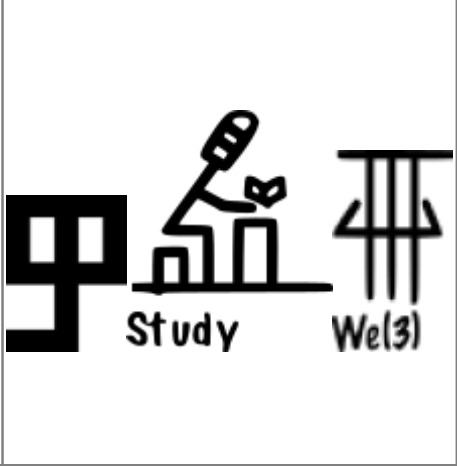
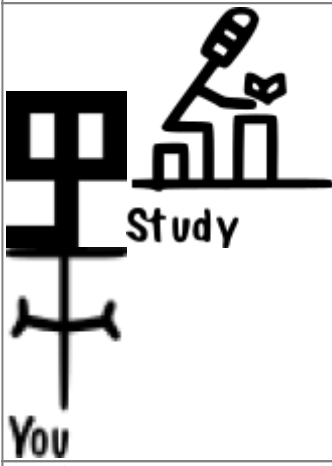
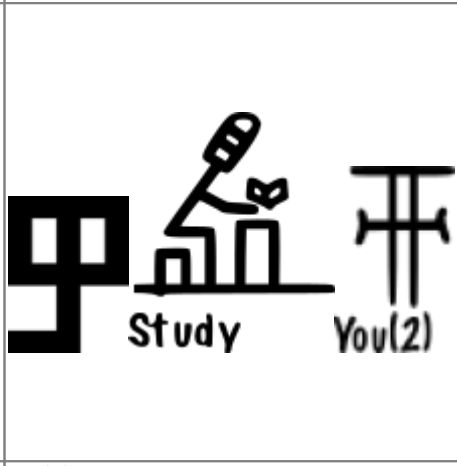
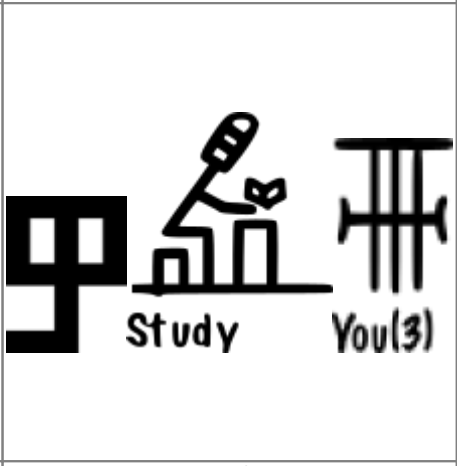

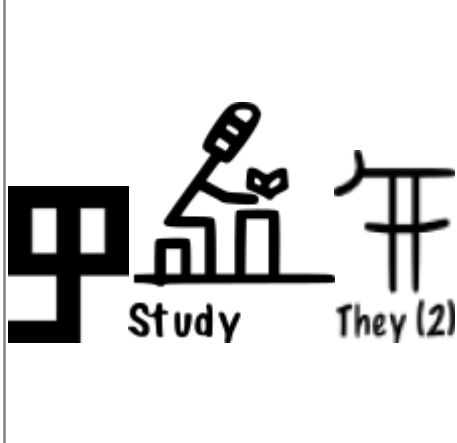
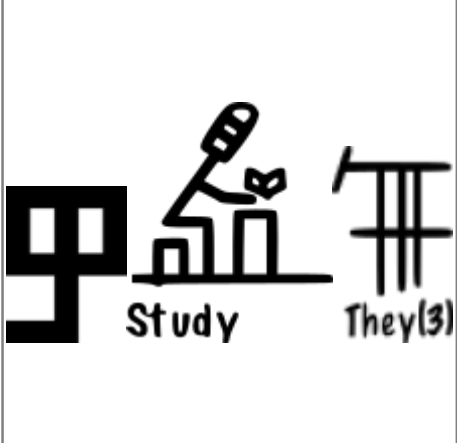
SANSKRIT TENSE

PRESENT TENSE

Active Voice (Parasmai Pada)

 <p>Study</p>  <p>I</p>	 <p>Study</p>  <p>We (2)</p>	 <p>Study</p>  <p>We(3)</p>
पठामि	पठावः	पठामः
 <p>Study</p>  <p>You</p>	 <p>Study</p>  <p>You(2)</p>	 <p>Study</p>  <p>You(3)</p>
पठसि	पठथः	पठथ
 <p>Study</p>  <p>He</p>	 <p>Study</p>  <p>They (2)</p>	 <p>Study</p>  <p>They(3)</p>
पठति	पठतः	पठन्ति

Passive Voice (Atmane Pada)

 <p>Study</p>	 <p>Study We (2)</p>	 <p>Study We (3)</p>
पठचे	पठचावहे	पठचामहे
 <p>Study</p> <p>You</p>	 <p>Study You (2)</p>	 <p>Study You (3)</p>
पठचसे	पठचथे	पठचध्वे
 <p>Study</p> <p>He</p>	 <p>Study They (2)</p>	 <p>Study They (3)</p>
पठचते	पठचते	पठचन्ते

PAST TENSE

AORIST TENSE

Also known as: The recent past , 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 this tense can refer to very recent past events. That is why we call it the recent past tense.

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

Others use a -a vowel:

- 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




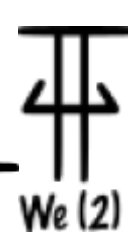



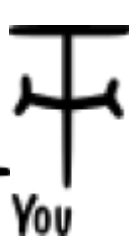

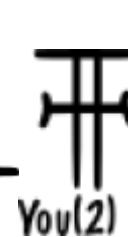








A fourth **group** strengthens with the suffix siṣ:

- नम् → अनंसिषम्
- nam → anaṁsiṣam
- bow → I have bowed




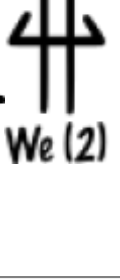



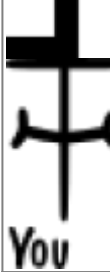

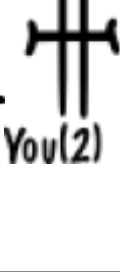

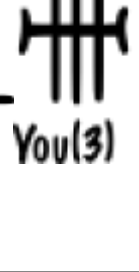



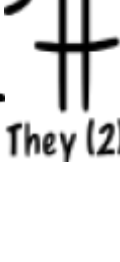

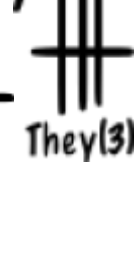
A fifth **group** uses **sa**:

- श्रु → अश्रौषम्
- śru → aśrauṣam
- hear → I have heard

Active Voice (Parasmai Pada)

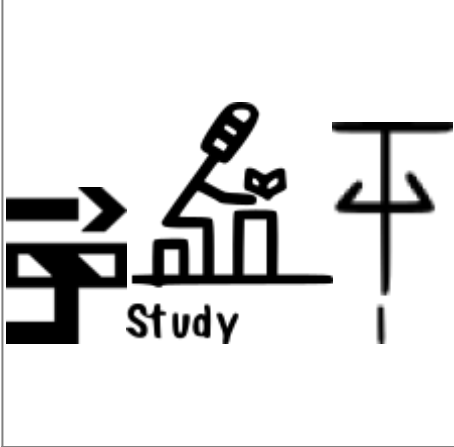
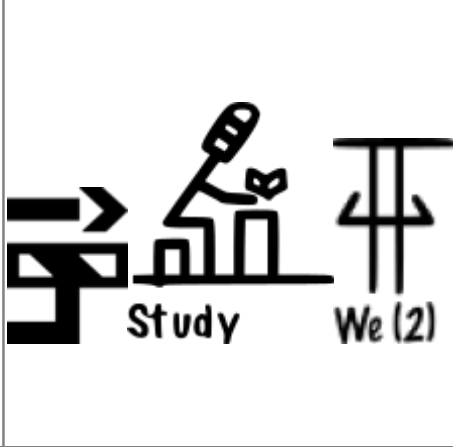
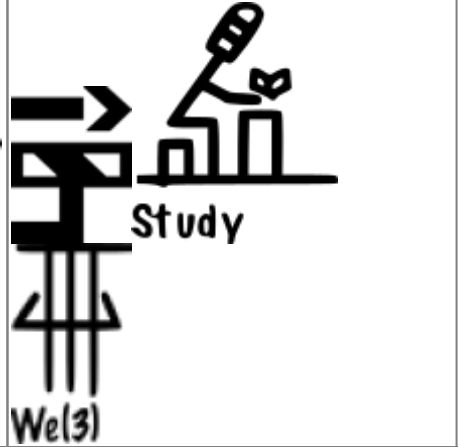
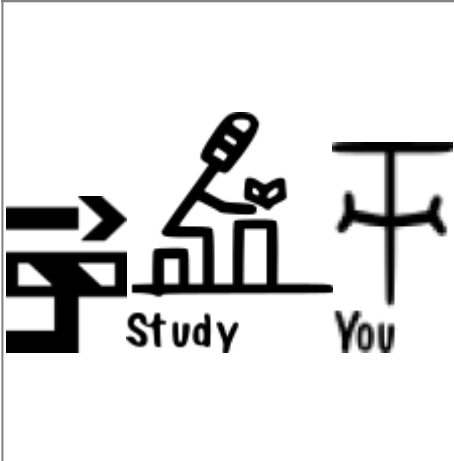
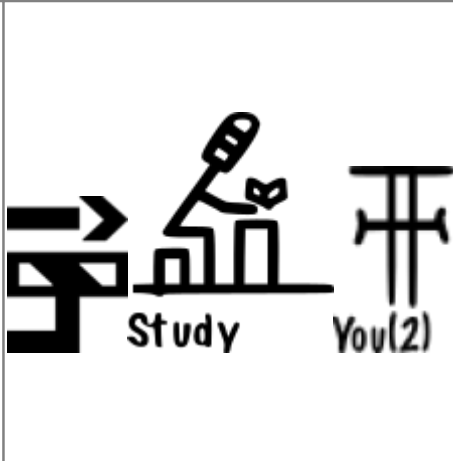
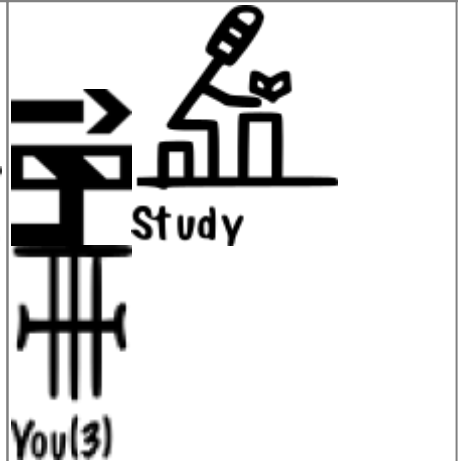

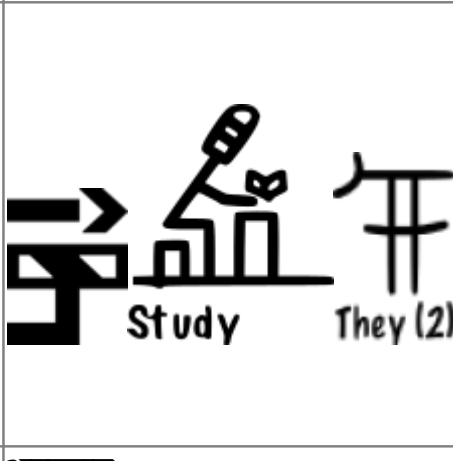
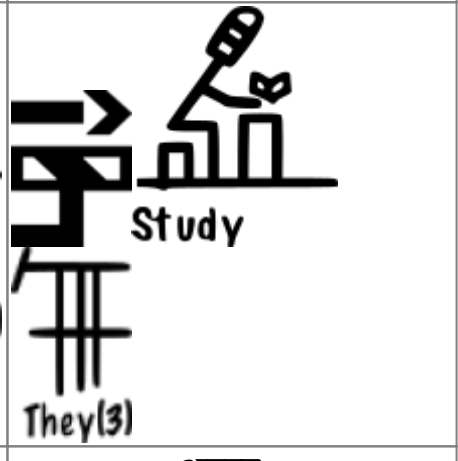
 <p>Study</p>  <p>I</p>	 <p>Study</p>  <p>We (2)</p>	 <p>Study</p>  <p>We (3)</p>
अपाठिषम् / अपठिषम्	अपाठिष्व / अपठिष्व	अपाठिष्म / अपठिष्म
 <p>Study</p>  <p>You</p>	 <p>Study</p>  <p>You (2)</p>	 <p>Study</p>  <p>You (3)</p>
अपाठीः / अपठीः	अपाठिष्टम् / अपठिष्टम्	अपाठिष्ट / अपठिष्ट
 <p>Study</p>  <p>He</p>	 <p>Study</p>  <p>They (2)</p>	 <p>Study</p>  <p>They (3)</p>
अपाठीत् / अपाठीद् / अपठीत् / अपठीद्	अपाठीत् / अपाठीद् / अपठीत् / अपठीद्	अपाठिषुः / अपठिषुः

Passive Voice (Atmane Pada)

 <p>Study</p> 	 <p>Study</p> 	 <p>Study</p> 
अपठिषि	अपठिष्वहि	अपठिष्महि
 <p>Study</p>  <p>You</p>	 <p>Study</p>  <p>You(2)</p>	 <p>Study</p>  <p>You(3)</p>
अपठिष्ठाः	अपठिषाथाम्	अपठिद्वम्
 <p>Study</p>  <p>He</p>	 <p>Study</p>  <p>They (2)</p>	 <p>Study</p>  <p>They(3)</p>
अपाठि	अपठिषाताम्	अपठिषत

PAST IMPERFECT TENSE

Active Voice (Parasmai Pada)

 <p>Study I</p>	 <p>Study We (2)</p>	 <p>Study We(3)</p>
अपठम्	अपठाव	अपठाम
 <p>Study You</p>	 <p>Study You(2)</p>	 <p>Study You(3)</p>
अपठः	अपठतम्	अपठत
 <p>Study He</p>	 <p>Study They (2)</p>	 <p>Study They(3)</p>
अपठत् / अपठद्	अपठताम्	अपठन्

Passive Voice (Atmane Pada)

<p>Study</p> <p>I</p>	<p>Study</p> <p>We (2)</p>	<p>Study</p> <p>We(3)</p>
अपठचे	अपठचावहि	अपठचामहि
<p>Study</p> <p>You</p>	<p>Study</p> <p>You(2)</p>	<p>Study</p> <p>You(3)</p>
अपठचथा:	अपठचेथाम्	अपठचध्वम्
<p>Study</p> <p>He</p>	<p>Study</p> <p>They (2)</p>	<p>Study</p> <p>They(3)</p>
अपठचत	अपठचेताम्	अपठचन्त

PAST PERFECT TENSE

Also known as: Distant past , 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.

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
- lead

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:

- स्तु स्तु → तुष्टु
- stu stu → [tuṣṭu](#)
- praise
- स्था स्था → तस्था
- sthā sthā → tasthā
- 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

ṛ, ṛī, and ḷ become a:

- कृ कृ → चकृ
- कृ कृ → cakṛ
- do
- तृ तृ → ततृ
- तृ तृ → tatṛ
- cross
- कृप् → चकृप्
- कृप् → cakṛp
- be fit for

Roots that allow samprasāraṇa will use it:

- वच् वच् → उवच्
- vac vac → uvac
- speak
- यज् यज् → इयज्
- yaj yaj → iyaj
- sacrifice
- वद् वद् → उवद्
- vad vad → uvad
- say



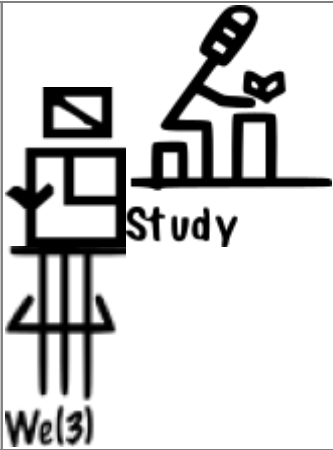


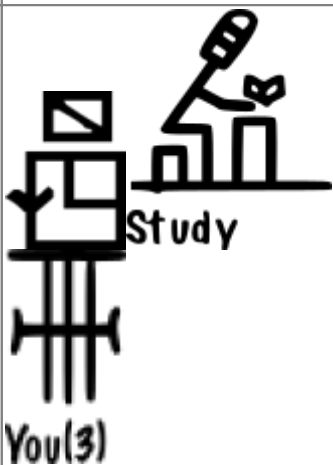



For details on samprasāraṇa, see our lesson on the special tenses in karmaṇi and bhāve prayoga.

Finally, here is a common exception:

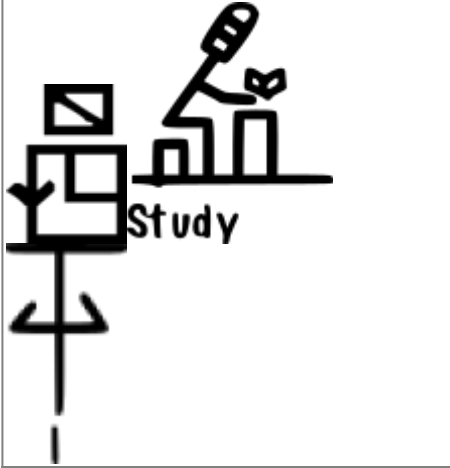
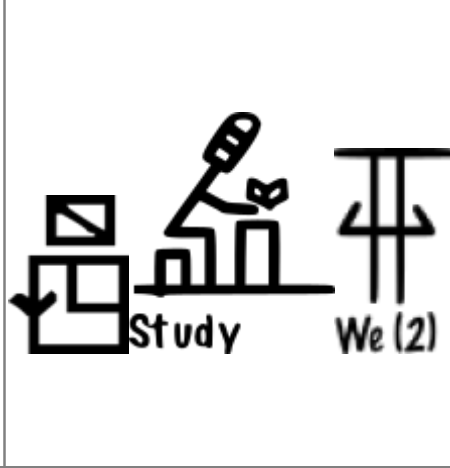
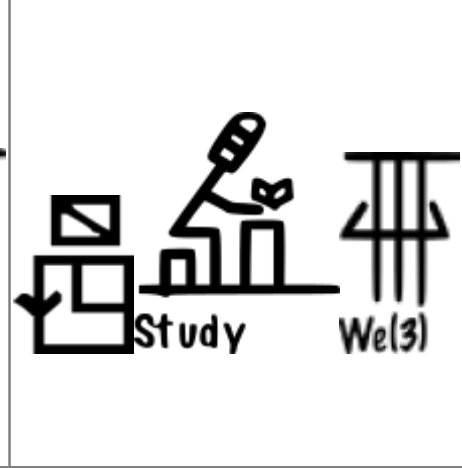
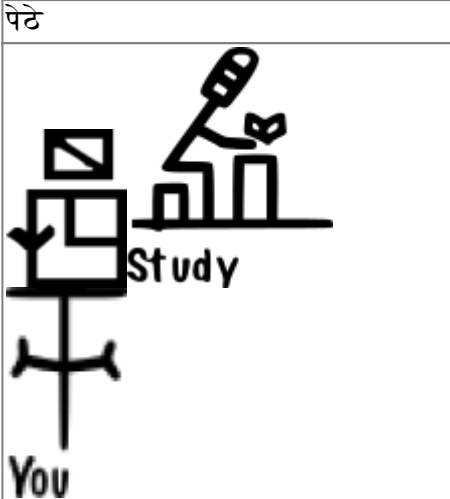
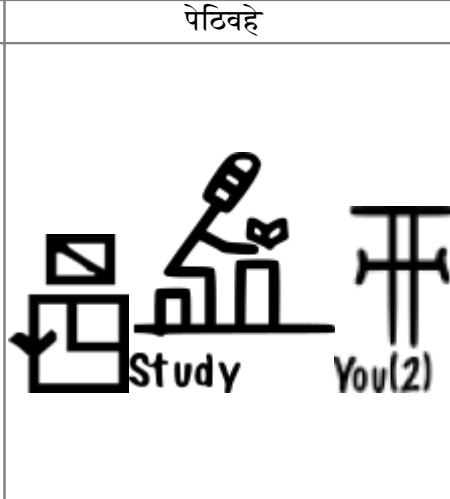
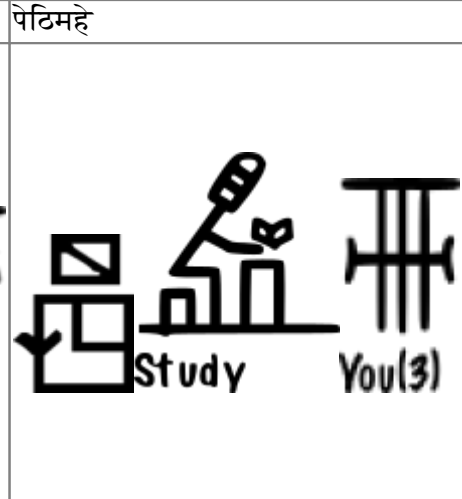
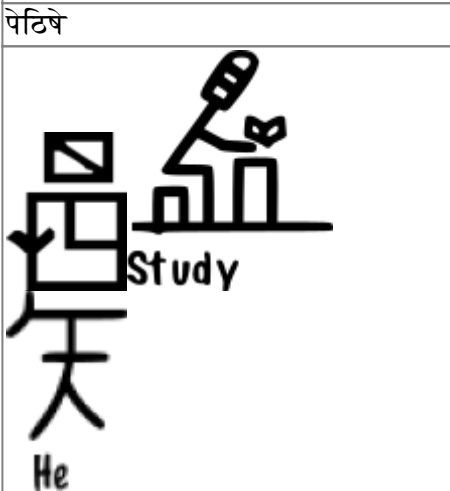
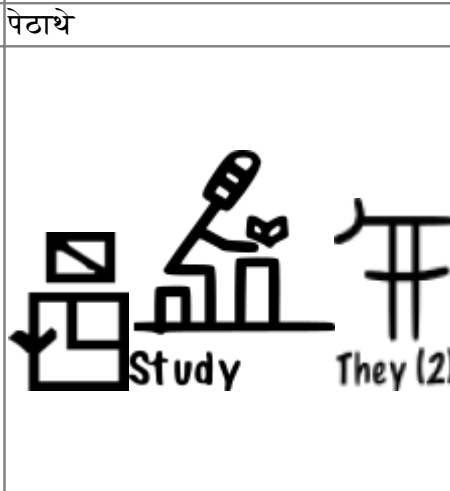
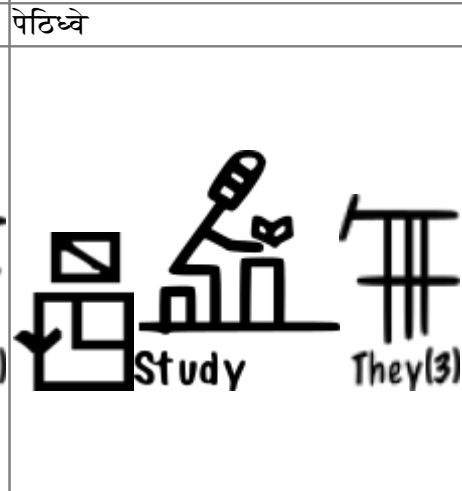
- भू → बभू
- bhū → babhū
- become

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.

Active Voice (Parasmai Pada)

		
<p>पपठ / पपाठ</p>	<p>पेठिव</p>	<p>पेठिम</p>
		
<p>पेठिथ</p>	<p>पेठथुः</p>	<p>पेठ</p>
		
<p>पपाठ</p>	<p>पेठतुः</p>	<p>पेठुः</p>










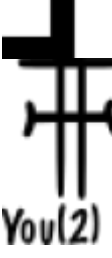








Passive Voice (Atmane Pada)


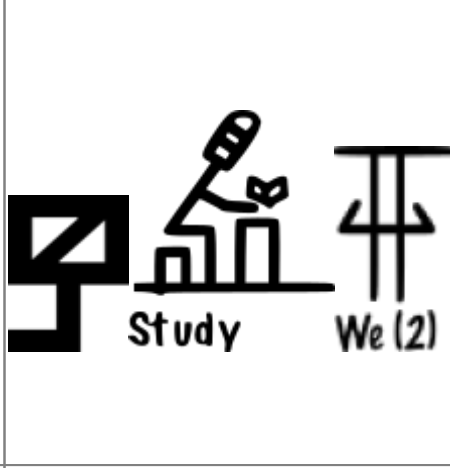
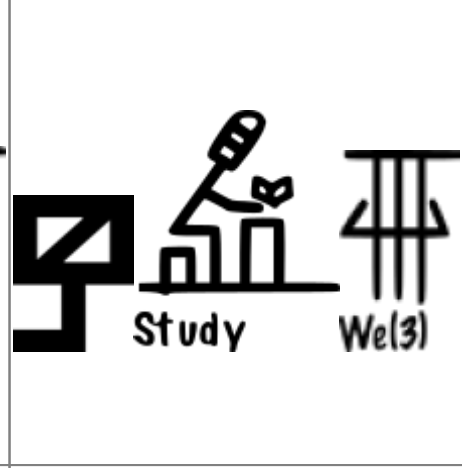
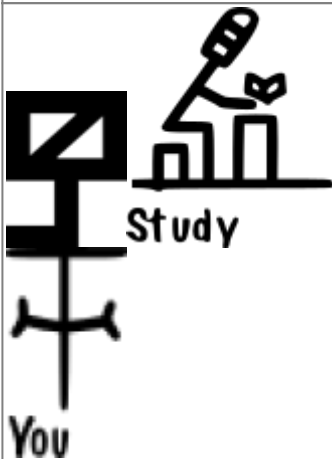
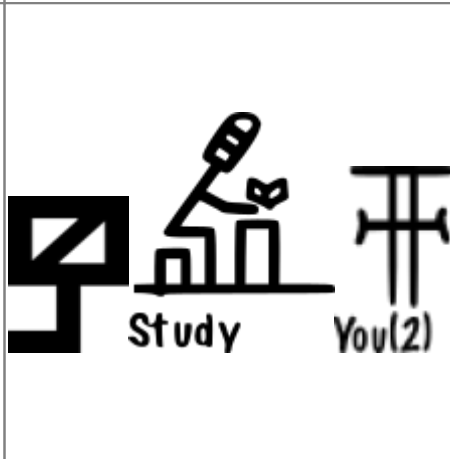
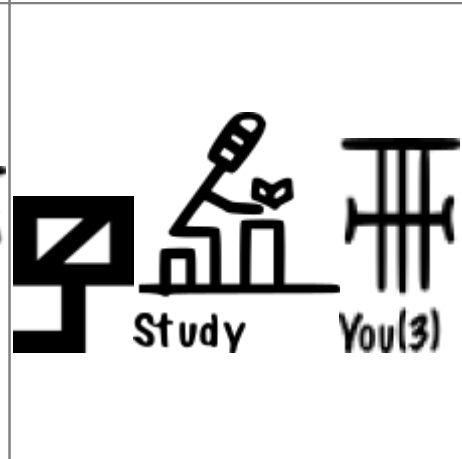

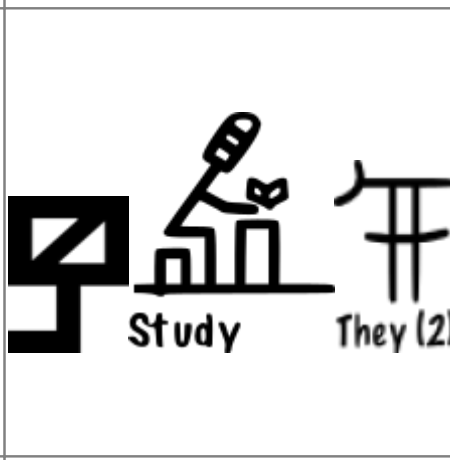
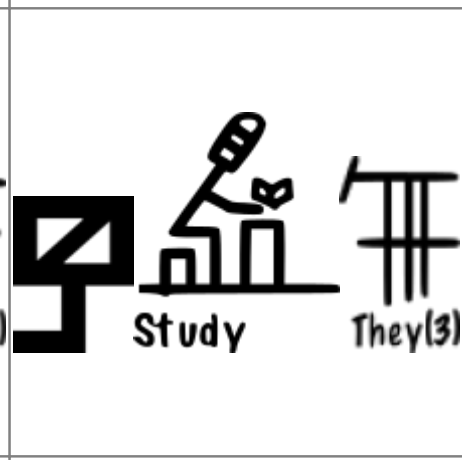
FUTURE TENSE

SIMPLE FUTURE

Active Voice (Parasmai Pada)

 <p>Study</p>  <p>I</p>	 <p>Study</p>  <p>We (2)</p>	 <p>Study</p>  <p>We(3)</p>
पठिष्यामि	पठिष्यावः	पठिष्यमः
 <p>Study</p>  <p>You</p>	 <p>Study</p>  <p>You(2)</p>	 <p>Study</p>  <p>You(3)</p>
पठिष्यसि	पठिष्यथः	पठिष्यथ
 <p>Study</p>  <p>He</p>	 <p>Study</p>  <p>They (2)</p>	 <p>Study</p>  <p>They(3)</p>
पठिष्यति	पठिष्यतः	पठिष्यन्ति

Passive Voice (Atmane Pada)

 <p>Study</p> <p>अ</p>	 <p>Study</p> <p>व</p> <p>ह</p> <p>We (2)</p>	 <p>Study</p> <p>म</p> <p>हे</p> <p>We (3)</p>
पठिष्ये	पठिष्यावहे	पठिष्यामहे
 <p>Study</p> <p>तु</p> <p>स्ये</p> <p>You</p>	 <p>Study</p> <p>व</p> <p>स्ये</p> <p>You (2)</p>	 <p>Study</p> <p>म</p> <p>स्ये</p> <p>You (3)</p>
पठिष्यसे	पठिष्येथे	पठिष्यध्वे
 <p>Study</p> <p>तु</p> <p>न्ते</p> <p>He</p>	 <p>Study</p> <p>व</p> <p>न्ते</p> <p>They (2)</p>	 <p>Study</p> <p>म</p> <p>न्ते</p> <p>They (3)</p>
पठिष्यते	पठिष्येते	पठिष्यन्ते

PERIPHRASTIC FUTURE

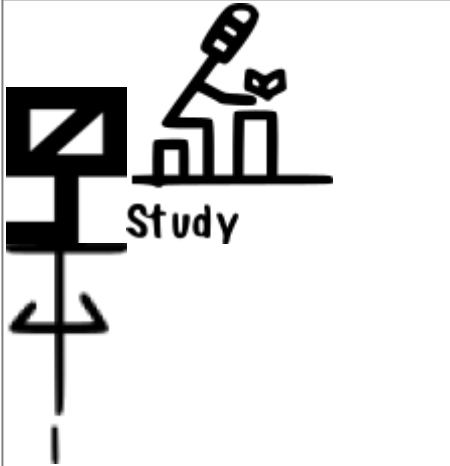
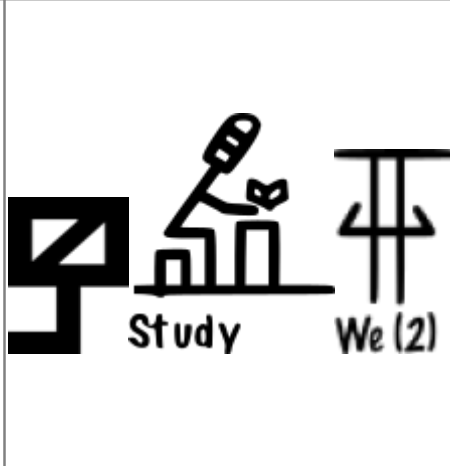
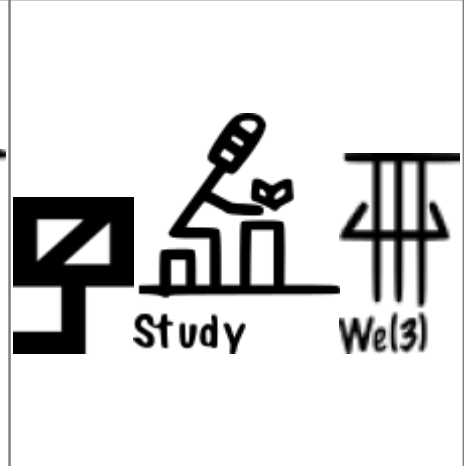
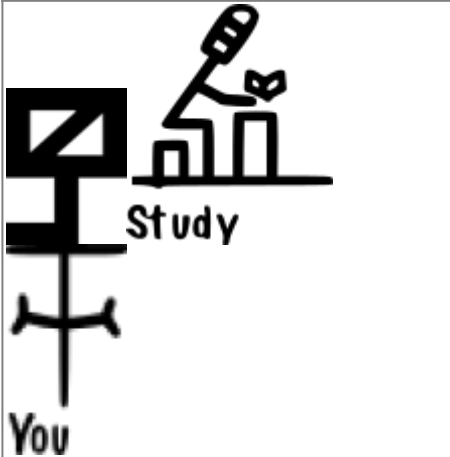
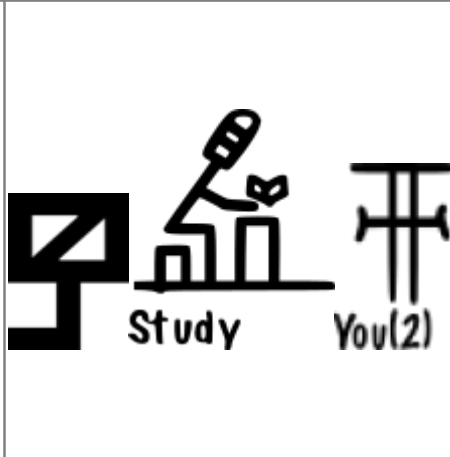
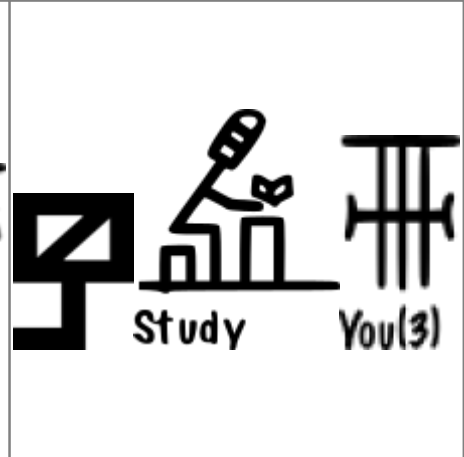
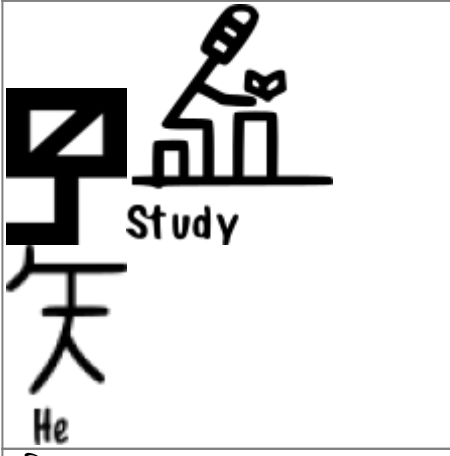
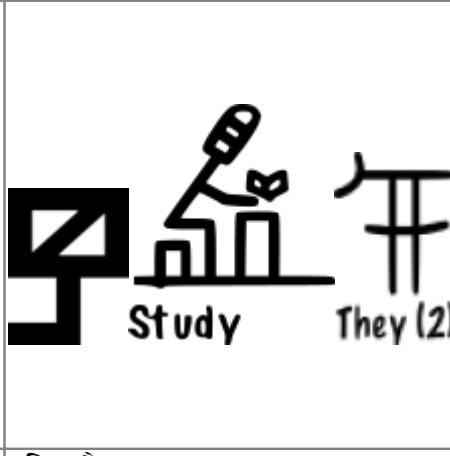
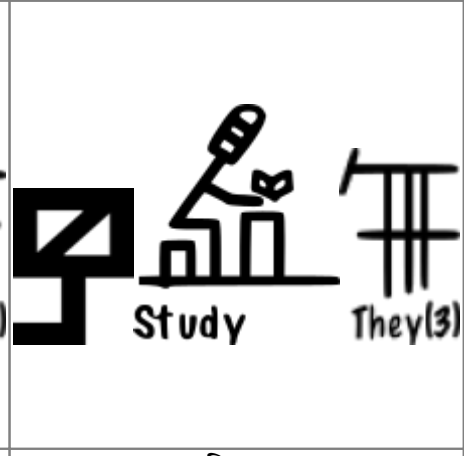
Also known as: The distant future tense, the first future, anadyanate bhaviṣyan ("future not of today"), luṭ

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:


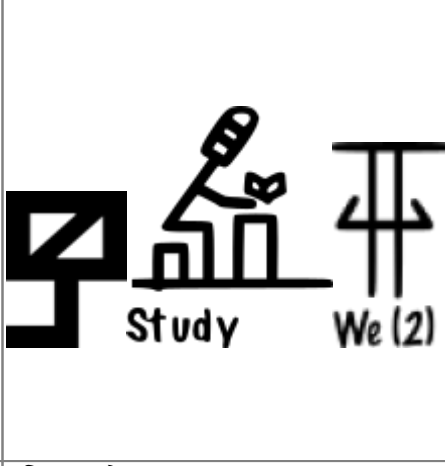
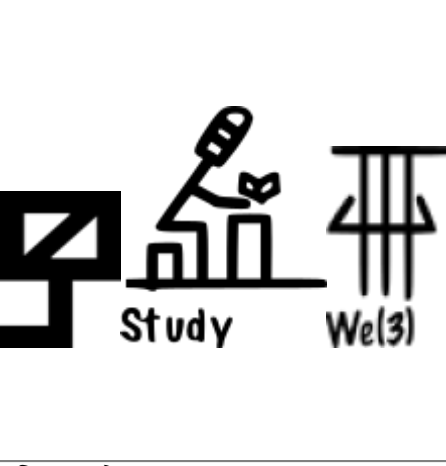

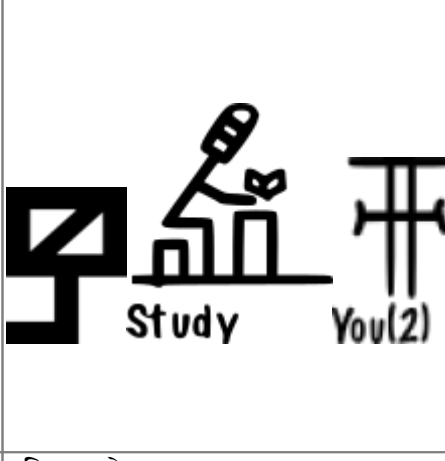
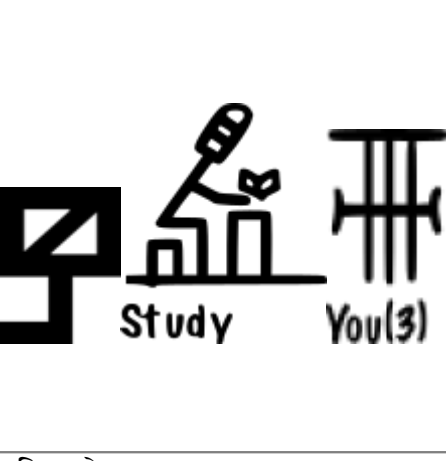

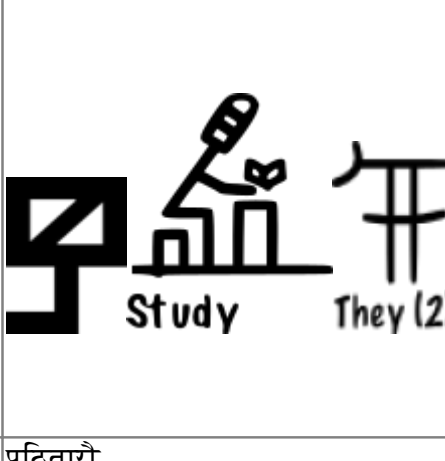
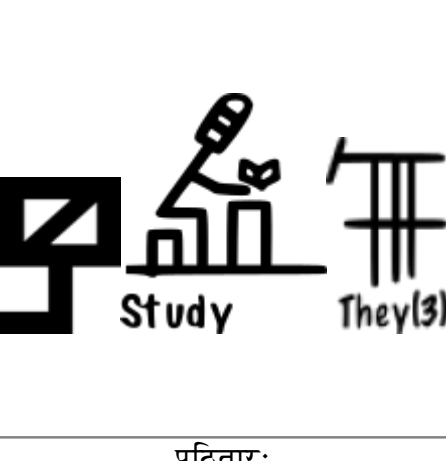
- रामो नेता ।
- rāmo netā.
- Rama will (eventually) lead.

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:

Active Voice Parasmai Pada

 <p>Study</p>	 <p>Study We (2)</p>	 <p>Study We(3)</p>
पठितास्मि	पठितास्वः	पठितास्मः
 <p>Study</p> <p>You</p>	 <p>Study You(2)</p>	 <p>Study You(3)</p>
पठितासि	पठितास्थः	पठितास्थ
 <p>Study</p> <p>He</p>	 <p>Study They (2)</p>	 <p>Study They(3)</p>
पठिता	पठितारौ	पठितारः

Passive Voice Parasmai Pada

 <p>Study</p>	 <p>Study We (2)</p>	 <p>Study We(3)</p>
पठिताहे	पठितास्वहे	पठितास्महे
 <p>Study</p> <p>You</p>	 <p>Study You(2)</p>	 <p>Study You(3)</p>
पठितासे	पठितासाथे	पठिताध्वे
 <p>Study</p> <p>He</p>	 <p>Study They (2)</p>	 <p>Study They(3)</p>
पठिता	पठितारौ	पठितारः

ROOTS

Causal roots

Also known as: causative roots, णिजन्ता ("ending in the णि 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 it below:

- नी → नायि → नाययति
- nī → nāyi → nāyayati
- lead → make lead → they make (someone) lead
- चर् → चारि → चारयति
- car → cāri → cārayati
- walk → make walk → they make (someone) walk

Some causal roots might have a more idiomatic meaning:

- गमयति
- gamayati
- makes go; passes ([time](#))

Desiderative roots

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

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.

A few roots [create](#) this derived root without any sense of “wanting”. These derived roots usually have special idiomatic meanings:

- तिज् → तितिक्षति
- tij → titikṣati
- [be sharp](#) → endures
- गुप् → जुगुप्सति
- gup → jugupsati
- protect → detests, despises
- मन् → मीमांसति
- man → mīmāṃsati
- think → investigates

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 some common suffixes.

First is the suffix ya:

- पुत्र → पुत्रीयति
- putra → putriyati
- son → wants a son
- कवि → कवीयति
- kavi → kavīyati
- poet → wants a poet

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
- goes crookedly

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Last update: **2023/01/30 06:23**

