

सर्वनाम = *Pronouns*

सर्वेषाम् नामानि सर्वनामानि - That which is the name of all
(one name fits all)

ये हि शब्दाः सर्वेषाम् प्रातिपदिकानां नामानि सन्ति, सर्वेषामेव
नाम्नां यैः कार्यं साध्यते ते एवे शब्दाः सर्वनामानि ।

In English grammar - Pronoun is that which stands in for
a noun

This is not a clinching definition – for example a word
'canine' can stand in for any member of the canine
species, but it is not a pronoun

A good definition should be free from:

अव्याप्ति दोष = Not including what it should

अतिव्याप्ति दोष = Including more than what it should

So how is the problem of defining pronouns managed?

Panini simply enumerates (परिसंख्यानम्) them all

सर्वादीनि सर्वनामानि ।१.१.२६

The group (or enumerated list) of words beginning with सर्व are given the name सर्वनाम

Pronouns pratipadikas are all in all genders and may decline differently in each

And the same holds for Adjectives!

Unlike English, where the pronouns and adjectives may be un-impacted by the noun they qualify:

This boy is quiet, This girl is quiet, This world is quiet.

In Sanskrit the words for This and Quiet both take on different forms although they have the same pratipadika because of difference in their gender.

अयम् बालकः शान्तः अस्ति - Masculine

इयम् बाला शान्ता अस्ति - Feminine

इदम् जगत् शान्तम् अस्ति - Neuter

Enumeration of words in various groups is done in a work called गणपाठ = An enumeration of groups (गण).

This work is an appendix to Panini-sutras and contains details of enumerated groups used. सर्वादि is one eg.

धातुपाठ is a listing of all roots – and is really another group, but it is considered a separate addendum or appendix to Panini-sutras (पाणिनीय सूत्रपाठ)

Examples of pronouns (सर्वनाम शब्द) - SM – page 58

इदम् (This - near), एतद् (This - still nearer), अदस् (That - at a distance), तद् (That - but not in sight)

अस्मद् (I/We) , युष्मद् (You) , भवत् (Your Honour)

किम् (Interrogative), यत् (Relative)

अव्ययम् (*Indeclinable, Unchanging*)

An kind of exception to the rule ..

उत्सर्ग = General rule. E.g. All noun bases are modified by vibhakti endings to form a word

अपवाद = An exception, a negation of the उत्सर्ग i.e. a rule which sets aside a general rule. E.g. some nouns are not modified by vibhakti endings – these are अव्ययानि

अव्यय = न् व्येति इति अव्ययः = That which does not change (by vibhakti endings). What actually happens here is another rule comes and knocks off the सुप् endings, thus making the words appear unchanged by the सुप् endings.

Therefore अव्यय gives you a break - no conjugations or declensions. There is one and only one form.

Examples - अत्र, तत्र, कुत्र, सर्वत्र, अन्यत्र, कदा, यदा, तदा, सर्वदा, न, च, तु, परं, मा, विना, प्रातर् (SM Page 145 -154)

(Infant Reader indicates these by *in*)