

## सकर्मक - अकर्मक व्यवस्था for a धातु (root)

फल-व्यधिकरण-व्यापार-वाचकत्वम् सकर्मकत्वम् ।

If the locus of an action and the locus of a result are distinct, such a root is called सकर्मक

फल-समानाधिकरण-व्यापार-वाचकत्वम् अकर्मकत्वम् ।

If the locus of an action and the locus of a result are the same, such a root is called अकर्मक. A verse to help remember अकर्मक roots:

लज्जा-सत्ता-स्थिति-जागरणं-वृद्धि-क्षय-भय-जीवित-मरणम् ।

शयन-क्रीडा-रुचि-दीप्त्यर्थ धातुगणम् तमकर्मकमाहुः ॥

Shyness, being, standing, waking, increase, reduction, fear, living, death, sleeping, playing, preference, illumining – the set of dhatus with these meanings are (usually) referred to as Akarmaka.

In the case of a root like गम् गतौ To go – the locus of the result of action happens to be both the locus of action (doer) and a place where he goes. Since there is a locus separate from the agent of the action as well, it will be classified as सकर्मक.

## परस्मैपद/आत्मनेपद

Two types of तिङ् endings a धातु may take

तिङ् प्रत्यय is a name given to a set of 18 pratyayas which are added after a root to get a तिङन्त पदम्

Only 9 pratyayas are needed to cover the 9 verb conjugation forms for a given root in a particular लकार (tense/mood). So the 18 correspond to two sets of endings

The first 9 endings among the 18 are called परस्मैपद endings

The second 9 endings among the 18 are called आत्मनेपद endings

Roots which normally take परस्मैपद endings are called परस्मैपदी धातु ( M1/1 form of the प्रातिपदिकम् परस्मैपदिन्) which means a root which has परस्मैपद endings

Roots which normally take आत्मनेपद endings are called आत्मनेपदी धातु ( M1/1 form of the प्रातिपदिकम् आत्मनेपदिन्) which means a root which has आत्मनेपद endings

There are some roots which may take either of the two endings – then which of these endings should be used?

Here the general rule is:

If the action indicated by the root is being done for the sake of others (not just oneself) – use परस्मैपद endings

If the action indicated by the root is being done for oneself only – use आत्मनेपद endings

If we are writing something we should stick to the above rule

If we are reading however we should be open to the possibility of either ending without the above basis being necessarily adhered to. This is because this arrangement is not strictly followed in the available literature.

Common examples where the above rule can be seen are:

डुपचश् पाके To Cook : When a cook, cooks for others use the परस्मैपद endings - say पाचकः पचति

If he is cooking for himself alone - we should use आत्मनेपद endings and say पाचकः पचते. So the same action of cooking in the same purusa and vacana may take different forms.

डुकृञ् करणे To do – करोमि / करिष्ये

आत्मनेपद endings (or affixes) in लट् लकार (Present tense)

## Some key points to note about आत्मनेपद endings

In कर्तरि प्रयोग

- An आत्मनेपदी धातु will take आत्मनेपद endings (however always be open to exceptions to any generalisation)
- If a dhatu can take either type of endings, it will आत्मनेपद endings when the results of the action are meant only for the agent herself
- The endings a root changes is sometimes determined by other factors like an उप्सर्ग (prefix) added to it, or by the meaning in which a root is used. [ बह्वर्था अपि धातवो भवन्ति = Dhatus have many meanings. See the dhatu अव (Page 3 of Dhatukosah) to appreciate this.]

In कर्मणि/भावे प्रयोग

- All the roots will always take आत्मनेपद endings
- In the लट् लकार (present tense) - 'य' (यक् प्रत्यय) will come between the धातु and the तिङ् endings giving forms like पठ्यते, लभ्यते, खाद्यते, नीयते, भूयते, तुद्यते, भुज्यते इत्यादि

Action - the center piece of a sentence - does it have to be a तिङन्त पदम् (verb)?

NO , it need not – it could also be a कृदन्त पदम्. Why? because it is also born of a धातु

धातु is the basic building block of the language and any sentence – and it stands for an action

A तिङन्त पदम् begins with a धातु takes on तिङन्त endings based on the धातु, the लकार (tense or mood), person (पुरुष), number (वचन) and प्रयोग (कर्तरि/कर्मणि/भावे)

A कृदन्त पदम् also begins with a धातु takes on a कृत् प्रत्यय to form a प्रातिपदिकम् (noun base). A कृदन्त प्रत्यय (there are hundreds of these) can specify:

- Tense (time element of an action) or a mood and many more meanings (can give many senses a लकार can)
- How (by which कारक relation) the धातु relates with the resulting प्रातिपदिकम्
- The प्रयोग (कर्तरि/कर्मणि/भावे) is also conveyed in the context of a sentence

Then this प्रातिपदिकम् takes on सुबन्त endings based on the प्रातिपदिकम् (implies gender and ending letter), case, number.

Is there an equivalent of कृदन्त पदम् in English?

Not quite - but Participles, Gerunds, Abstract Nouns, many Adjectives etc. are a subset of what a कृदन्त word can convey. So trying to study Sanskrit grammar purely by bridging it to English grammar (or any other language's grammar) can only give a tunnel vision as seen through the glasses of that language. One can start there as it may make it easy but need to go beyond that..

A typical Sanskrit grammar written for English speakers may say something like: 'Some of the participles can fulfil the function of a Finite verb'

It is not essential for us to go this route, but to help us see the Sanskrit language thru English eyes..

# Finite verb

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A **finite verb** is a [verb](#) that is [inflected](#) for [person](#) and for [tense](#) according to the rules and categories of the languages in which it occurs. Finite verbs can form [independent clauses](#), which can stand by their own as complete [sentences](#).

The finite forms of a verb are the forms where the verb shows tense, person or singular plural. Non-finite verb forms have no person, tense or number.

I go, she goes, he went - These verb forms are finite.

To go, going, gone - These verb forms are non-finite.

In most [Indo-European languages](#), every grammatically complete sentence or [clause](#) must contain a finite verb; sentence fragments not containing finite verbs are described as [phrases](#) or minor sentences. In [Latin](#) and some [Romance languages](#), however, there are a few words that can be used to form sentences without verbs, such as Latin *ecce*, [Portuguese](#) *eis*, [French](#) *voici* and *voilà*, and [Italian](#) *ecco*, all of these translatable as *here ... is* or *here ... are*. Some [interjections](#) can play the same role. Even in English, a sentence like *Thanks for your help!* has an interjection where it could have a [subject](#) and a finite verb form (compare *I appreciate your help!*).

In English, as in most related languages, only verbs in certain [moods](#) are finite. These include:

- the [indicative](#) mood (expressing a state of affairs); e.g., "The bulldozer demolished the restaurant," "The leaves were yellow and stiff."
- the [imperative](#) mood (giving a command).
- the [subjunctive](#) mood (expressing something that might or might not be the state of affairs, depending on some other part of the sentence).

Verb forms that are [not finite](#) include:

- the [infinitive](#)
- [participles](#) (e.g., "The broken window...", "The wheezing gentleman...")
- [gerunds](#) and [gerundives](#)





## participle definition

### par·ti·ci·ple (pärt'i sip'əl)

a verbal form having some characteristics and functions of both verb and adjective:

*especially* : an English verbal form that has the function of an adjective and at the same time shows such verbal features as tense and voice and capacity to take an object

An adjective or complement to certain auxiliaries that is regularly derived from the verb in many languages and refers to participation in the action or state of the verb; a verbal form used as an adjective. It does not specify person or number in English, but may have a subject or object, show tense, etc., as *burning*, in *a burning candle*, or *devoted* in *his devoted friend*.

In English, the present participle ends in *-ing* (*asking*) and the past participle most commonly ends in *-ed* or *-en* (*asked*, *spoken*): participles are used: *a*) in verb phrases (*are asking*, *was carried*) *b*) as verbs (*seeing* the results, he stopped) *c*) as adjectives (a *laughing* boy, the *beaten* path) *d*) as nouns, i.e., gerunds (*seeing* is *believing*) *e*) as adverbs (*raving* mad) *f*) as connectives (*saving* those present)

Etymology: OFr < L *participium* < *particeps*, participating, partaking < *participare*, [participate](#): from participating in the nature of both v. & adj.

## gerund definition

**ger·und** (jer'ənd)

**noun**

1. in Latin, a verbal noun in the singular of all cases but the nominative, used to indicate continuing or generalized action (Ex.: *probandi* in *onus probandi*, "the burden of proving")
2. in other languages, any of various forms analogous of this; specif., an English verbal noun ending in *-ing* that has all the uses of the noun but retains certain syntactic characteristics of the verb, such as the ability to take an object or an adverbial modifier (Ex.: *playing* in "Playing golf is his only exercise")

Etymology: LL *gerundium* < L *gerundus*, ger. of *gerere*, to do, carry out

### Related Forms:

- **gerundial** ge·run'-dial (jə run'dē əl) **adjective**

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