ENCYCLOPEDIA OF SANSKRIT STEM DERIVATIONS
(With Tamil & English equivalent)

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The Sanskrit dialect being highly inflectional in nature, all word of it is coined with base/stem and affixes. The base/stem is one which accepts affixes to propose new senses other than the self. Roots added with primary affixes produce stems. Stems are derivations of roots which produces verbal nouns. It is clear that primary affixes have specific sense and help to derive a lot of sensible words, having amalgamated with the stem. According to Yaaska the foremost native grammarian, the entire dialect is grouped in to four categories such as **'Naama, Aakhyaata, Upasarga& Nipaata**. Except those Upasarga and Nipaata all other words are products of Aakhyaata the root. This is explained in most Grammarians' utterances that 'all words are derivations of roots'. Of course there is some difference of opinion but still it is considered valid according to the dogma of grammar.

Agglutination of **prakrti & pratyaya**is so cumbersome process that none can easily differentiate both. Influenced by **Prakrti Bhava** and **Artha** etc. (i.e) base, action and sense, *pratyaya* (affixes) changes its shape, so that the amalgamation of them becomes peculiar and exotic. But anyhow those words so produced are able to be recognized in their real sense by the contribution of Vedas, Itihasas, Puranas, Sastras, and Kavyas. Though in fact, the depth of sense only is fathomed by keen knowledge of stem and affixes which provide sharp and exact logic.

Neither stems nor affixes are used independently though they have their own sense. Native grammarians, who accept unanimously the eternity of words and their sense, also have the dogma that the dialect is formed by five kinds of processing. More over learned to lay man give much importance and faith in grammar to the tune of belief as words are formed by these grammatical rules and regulations.

Patanjali the great grammarian in his grammatical work Mahabhashya clearly states **"*Siddhe, sabdaartha sambandhe, lokatah arthaprayukte, sabda prayoge, saastrena dharmaniyamah*"** meaning, that the words and their denotation (sense) exist already; they possess inseparable relationship and established usage. Under these circumstances we put ahead the teachings of grammar, only in order to preserve them from possible deviations and misinterpretations.

To this effect precedent Paanini the great linguist with due analysis, distinguishes the base/stem/root of each word which is found unaffected in its related words and concludes that the remaining portion of it is affixed to the root. This kind of approach pave path to enumerate the roots and affixes. Followers of him safely design new words to their taste within the frame work of Paanini's grammar.

Grammar of Paanini becomes inevitable to understand the language in proper mode. Ideas and contributions of pre Paaninian grammarians are mostly accepted by Paanini and with reverence stand quoted in his work Ashtadhyaayi.

Ashtadhyaayi (Eight chaptered) is in the form of aphorisms. Aphorism means a statement with out a verb, narrating ideas in an abridged form.

Vararuci/Kaatyaayana a later author adds some ideas to Paanini's work as amendment and makes it a complete compendium. Paanini, Kaatyaayana and Patanjali are called trinity of sage, pioneers in grammatical construction.

Practically none of the grammarians say that the dialect is produced from grammar, but propose idea of base and affixes to understand the language easily and to coin words to the time bound needs of the society. Otherwise understanding and usage of it would have been blurred.

The dialect has not been created by these rules of grammar, but stands substantiated. Hence the grammar rules may not be rigid & leak proof system but negotiable with exceptions & deviations by all means to maintain it's established and cherished usage.

According to the tenets of grammarians, formation of words or development of vocabulary is subjective of five divisions or branches; those are **krt, taddhita, samaasa, ekasesha & sanaadyantadhaturoopah.** This process is called *vrtti* which means giving another sense. The other sense is produced by either observing the meaning of *pratyaya* or the word amalgamated to it. As a result of the formation, a special sense in addition to the original is achieved.

Among those processes…..

1. *krtpratyayas*: Appears after root/base produce verbs, verbal derivatives (i.e.) participles, adjectives, gerunds , infinites & adverbs with complete sense. These participles being combined with case affixes in turn manifest it self in to nouns and with feminine affixes produce feminine forms of nouns. Hence *krt*affixes are called primary affixes. As a result, from *krt* affixes, verbs which accept personal terminations, nouns (participles) which accept case endings, infinites, adverbs and gerunds are produced. Those words with *krt* affixes at the end are called *krdantas*(nominal stems), which is the **subject matter of the project.**

2. *Taddhita* *pratyayas*: Numerous and enjoined on nouns to produce a variety of added senses. For example the suffix '*an*' in librarian supports added sense (i.e) the person who is in charge of the library.*Pratyayas* like these are called secondary affixes. Those words with *taddhita* affixes at the end are called *taddhitantas*.

3. *Samaasas*: Familiarly known as compound. Two are more words technically fused into one to give complete sense is *samasa*. This process possesses no separate *pratyayas* as of those stated here before. There are six varieties of compound. The last noun in a compound gets case ending, whereas remaining words lose their case ending leaving a chance to get contextual sense. Deriving at the sense of each and every word in a compound it self is speculative, brain teasing

and interesting. Compounded word emphasis the sense of the former or later or both or completely fresh sense other than the both.

4. *Ekasesha*: Means the word that one remains. All duel and plural forms of every word and the word stands representing another in duel compound come under this category. The word *trees* means (i.e.) tree + tree + tree ++.

Here the last letter's' which denote plural sense eliminates all words except one, is grouped under *ekasesha.* 'Fathers' (Pitarao) includes mother also. Here the one word that remains also carries the sense of the other (i.e.) mother.

5. *Sanadyanta-dhatu-rupah*: *Dhatu*/Root denoting action is enumerated by Panini in his *dhatupata* as 1943. But in practice grammarians derive at more or less 2200 roots. (Ref. *Dhaturoopamanjari* of R.S.Vadyar & Sons, Palghat) These roots are named *dhatus* through his aphorism *'Bhuvadayo dhatavah'*

(1-3-9) ninth aphorism of third chapter in first book of Ashtadhyayee.*'Sanaadyantaadhatavah'* aphorism (3-1-32) also declares *dhatus*, those derived from primary ones stated in 1-3-9. '*San'*, *'Nic', 'yan',* and*'yanluk'*, and like *pratyayas* (totally twelve) are enjoined to the aforesaid primary *dhatus* and multiplies them nearly twelve fold. These and some other *pratyayas* like *'kamyac'* etc., called *Sanadi,* which produce Derivative or secondary verbs. These verbs as of primary are also enjoined all *krt pratyayaas.Krdanta* forms of these derivative verbs are also presented here in this project.

Krt and *sanadipratyayaas* dealt here are taught in third book of Panini's Ashtadhyayi. Though *Krt* includes *Sanadi* the separate identity is to differentiate later, as the producer of secondary roots which also accommodate *krt pratyayaas* and produce *krdantas* as well as primary roots. Roots upon which these *pratyayaas* engaged are enumerated in *Paniniya Dhatupata*. From *Dhatupata* only **200***dhatus* are taken at random, but mostly used in day to day affairs. If the sense of *pratyayas* and roots are known properly, their derivations also become understood easily. The method is being simple and logical; with comparison one can know to some considerable extent the esteemed vocabulary of Sanskrit dialect.

These *krtpratyayas* (affixes) with root/base produce nominal stems, gerunds, infinites, verbal nouns and adverbs. Nominal stems further accommodate case endings and get numbers, and genders. Gerunds so derived denote action (noun) and infinites modify main verb as an adverb. Infinite form of the verb is not changed for person, number or time. In general *krt* affixes are enjoined in the sense of agent, object and action itself.

Krt affixes are 130 in number, but not all affixes enjoined to all roots.

Most affixes are enjoined to a particular word or root and also in particular sense, (i.e.) as per aphorism 3-1-19 affix *'kyac'* is enjoined upon words *'namas'* and *'varivas'* in the sense of making, and the aphorism 3-1-21 affix *'Nic'* to those words *'munda'* and so forth in the same sense of making.

To substantiate the form of existing words in the language though there is no considerable change in denotation, Panini derives at various affixes with multiple '*it$_s$*' (indicatory letters).

Observe the words *'krityam'* and *'karyam'* both means 'to be done'. But former enjoined with affix *'kyap'* 3-1-120 and later with *'Nyat'* 3-1-124. In both cases the remaining letter *'ya'* of these affixes is added to the root *'kr'*.

'kr + ya' of *'kyap'* which has an indicatory letter '*p*' the root gets an augment *'t'* influenced by aphorism 6-1-71. The stem so derived gets nominal suffix *'m'* (neuter gender by 7-1-23) forming *'kr + t + y a + m'* = *krtyam*. Similarly *'kr + ya'* of '*Nyat*' which has an indicatory *'N'* the *'r'* of the root gets *vrddhi* *'aar'* influenced by 7-2-15 becomes *kaaryam*.

The affix *'san'* generally employed in the 'sense of wishing' (3-1-7) where the root expresses both the object wished and wisher. But *'san'* is also enjoined to 3-1-5 and 3-1-6 to substantiate the form with reduplication (6-1-9). Here the sense of *'san'* is ignored. It is stated the verbs given in these sutras are desiderative *'sannanta'* in form, but not in meaning'. Hence it is clear that *'krt'* affixes have their special sense, but also enjoined to validate mere form of certain words.

Some others are enjoined upon specific roots. Affix *'ac'* which is enjoined by

3-2-9, after the verb *'hr'* when it does not mean its original sense 'to rise up', and the object is in composition with it, an example for particular root.

Affix *'yuc'* enjoined by 3-2-148 in the sense of 'the agent having such a habit &c', after intransitive verbs denoting 'motion' or 'sound' is an example for restricted sense and quality.

There are 20 affixes those enjoined commonly on all roots, which are dealt in this project. Affixes *'Nvul'* and *'trc'* enjoined by aphorism 3-1-133 to express the agent is an example for common on all roots.

Those twenty affixes dealt herein may be devided in to four groups, as follows:

1. *Nvul, trc, catr, kvip, & ktavatu*

The words coined with these affixes denote the agent, and fit to be used in active voice sentence.

Afix *catr*may be used to denote the agent with present and future action.

Afix *ktavatu*denotes the agent with past action.

2. *caanac, kta, tavyat, aniyar, Nyat, khal, yak,*

The words coined with these affixes denote object as well as action.

Affix **caanac** denotes the object involved with present and future action.

Affixes *tavyat & aniyar* enjoined upon transitive verbs denote object and denote mere action if placed upon intransitive verbs.

The aforesaid affixes of two groups produce words denoting agent, object and action, and get treated as nominal stems as may be applicable, accommodate gender, case and numbers.

3. *ghanj, lyut, ktin,*

Words produced by these affixes are nominal stems having masculine neuter and feminine genders respectively, accommodate case and number.

4. *tumun, ktvaa, lyap, ktvaaNamulau & Namul*

Words produced by first three affixes are indeclinable in nature and act as adverb. *tunum* represent the future action witch is to be taken palce, after the action of main verb. *ktvaa* affix produces indeclinables and act as adverbs, represent past action which has taken place prior to the action of

main verb.

ktvaaN*amulau & Namul* produces the sense of reiteration and   frequentative of action.

Note:- Those *krdantas* like *ktavatu* and alike embedded with time bound action of the agent, may not be considered as full fledged predicate with validate tense. A sentence in Sanskrit is not grammatically valid, if not possesses a verb. But in practice it may be otherwise, with the allowance of default **'krbvastiyoga'** (i.e.) yoked with indispensable be and do verbs. Hence these adjective participles should be synchronized with the tense of main verb concerned. (i.e.) has done, had done, will be doing etc.

'ENCYCLOPEDIA OF SANSKRIT STEM DEROVATIONS WITH TAMIL & ENGLISH EQUIVALENT',consists six chapters namely:

1. Transitive **ubhaya pada**, 2.Transitive *parasmaipada*, 3.Transitive*atmane- pada,* 4. Intransitive **ubhaya pada**, 5. Intransitive*parasmaipada*and

6. Intransitive*atmane- pada.*(Where the fruit of the action of a verb governs another, it is considered **paraismaipada,** fruit of the action governs the agent, verbe is considered*atmanepada*& if the fruit is for all, the verb is grouped **ubhayapada**). Transitive & intransitive are being natural and require no specification by grammatical injunction; the division is adopted as such.

The project is presented in table form, which consists of 78 rows and 5 columns, with Sanskrit, Tamil and English equivalents of verbs and their senses. Though verbs practically possess many senses and accepted so, the familiar sense of it is depicted here. Contents of the table are herein explained.

Table

1	Sanskrit root, its sense, qualities (*aatmanepada, paraismaipada; set, anit and vet,* as applicable), order and name of the division set by Panini, and serial number of the root.
2	English equivalent of the root with infinite, gerund, present tense singular, past tense and participle forms.
3	Tamil equivalent of the root with infinite, gerund & third person singular present tense form.

4	Active	*karoti*	Third person singular parasmaipada present tense form of the transitive root, used to denote the agent in an active voice sentence	Does
5		*kurute*	Third person singular aatmanepada present tense form of the transitive root, used to denote the agent in an active voice sentence.	Does for self
6	Passive/ gerund	*kriyate*	Third person singular present tense form of the transitive root, used to denote the object of the action in a passive voice sentence. Intransitive verbs produce gerund form instead of passive forms.	That is done/Doing (intransitive)
7	Causa tive	*karayati*	Third person singular causative parasmaipada present tense form of the root, derived under secondary verbal formation.	Instigates to do
8		*karayate*	Third person singular causative aatma-nepada present tense form of the root, derived under secondary verbal formation.	Instigates to do for self
9	Desidera -tive	*Cikeer-shati*	Third person singular desiderative parasmaipada present tense form of the root, derived under secondary verbal formation.	Wishes to do
10		**Cikeer-shata**	Third person singular desiderative aatmanepada present tense form of the root, derived under secondary verbal formation.	Wishes to do for self
11	Intensive	**Cekree-yate**	Third person singular intensive aatmanepada present tense form of the root, derived under secondary verbal formation.	Intensifies to do for self
12	Intensive	**Carka-reeti**	Third person singular intensive parasmaipada present tense form of the root, derived under secondary verbal formation.	Intensifies to do
13	Present tense forms suffixed with particle 'sma' denote past tensekaroti sma = Akarot This optional feature is applicable to all forms of present tense & to all roots. Easy method to avoid fatigue in regular formation.			
14	Present tense forms prefixed with particle 'puraa' denote future─ puraa karoti=karishyati. This optional feature is applicable to all forms of present tense & to all roots. Easy method to avoid fatigue in regular formation.			

15	*'Nvul'* a krt affix,that forms a nominal stem, to denote agent	*karakah*	Noun (masculine form) derived from primary root. Accepts nominal suffixes, numbers & genders.	One, who has done
16		*kaarakh*	Noun (masculine form) derived from secondary causative root. Accepts nominal suffixes, numbers & genders	One, who instigates to do
17		*cikeer-shakah*	Noun (masculine form) derived from secondary desiderative root. Accepts nominal suffixes, numbers & genders	One who wishes to do
18	*'Trc'* a krt affix, that forms a nominal stem, to denote agent*.*	*kartaa*	As of No. 15 above	Doer
19		*kaara yitaa*	As of No. 16 above	One, who instigates to do
20		*cikeer-shitaa*	As of No. 17 above.	One, who wishes to do
21	*'Satr'*a *'krt'* affix, on parasmaipada, Present active participle. (adj.) Denotes agent in present action, by which his behavior/ purpose is declared.	*kurvan*	Masculine from of primary root Accepts nominal suffixes, numbers & genders	One, who is doing
22		*kaarayan*	Masculine form derived from secondary causative root. Accepts nominal suffixes, numbers & genders	One, who is instigating to do
23		*cikeershan*	Masculine form derived from secondary desiderative root. Accepts nominal suffixes, numbers& genders.	One, who is wishing to do
24	*'Satr'* a *'krt'* affix, on parasmaipada, Future active adjective participle denotes agent in future action, by which his behavior/ purpose is declared	*karishyan*	Masculine from of primary root Accepts nominal suffixes, numbers & genders.	One, who will be doing
25		*kaara-yishyan*	Masculine from derived from secondary causative root Accepts nominal suffixes, numbers & genders	One, who will be instigating to do
26		*cikeer-shishyan*	Masculine from derived from secondary desiderative root Accepts nominal suffixes, numbers & genders	One, who will be wishing to do
27	*'Saanac'* a 'krt' affix on aatnanepada, Present passive adjective participle denotes object in present action, by which its nature/ purpose is declared.	*kurvaanah*	Masculine from derived from primary root Accepts nominal suffixes, numbers & genders	Which is being done for self
28		*kaaraya-maanah*	Masculine from derived from secondary causative root. Accepts nominal suffixes, numbers & genders	Which is being instigated to do for self
29		*cikeersha-maanah*	Masculine from derived from secondary desiderative root. Accepts nominal suffixes, numbers & genders	Which is being wished to do for self
30	*'Saanac'* a 'krt' affix on aatnanepada,	*karishya-maanah*	Masculine from derived from primary root Accepts nominal suffixes, numbers & genders	Which will be done for self

31	Future passive adjective participle denotes object in future action, by which its nature/ purpose is declared	*kaarayish-yamaanah*	Masculine from derived from secondary causative root Accepts nominal suffixes, numbers & genders	Which will be instigated to do for self
32		*cikeershish yamaanah:*	Masculine from derived from secondary desiderative root Accepts nominal suffixes, numbers & genders	Which will be wished to do for self
33	*'kvip'* a 'krt' affix on all roots, denotes the agent.	*sukrt*	Noun (masculine) derived on all primary roots irrespective of condition,	One, who had done something
34		*'krtam'*	Gerund form of primary root denotes action. Used in neuter singular only.	Doing
35	*'kta'* a 'krit' affix, on all roots, forms past passive participle, denoting action and object.	*'krth'*	Adjective form (masculine) of primary root, objective, accommodates nominal suffixes, gender & numbers.	Which was done
36		*kaaritah*	Adjective form (masculine) of secondary causative root, objective, accommodates nominal suffixes, gender & numbers.	Which was instigated to do
37		*cikeershi tah*	Adjective form (masculine) of secondary desiderative root, objective, accommodates nominal suffixes, gender & numbers.	Which was wished to do
38	*'ktavatu'* a 'krit' affix, on all roots, forms past active participle, denoting the agent, with accomplished action, adjective.	*krtavaan*	Adjective form (masculine) of primacy root, denote agent, of achieved action, stem accommodates nominal suffixes, gender & numbers.	One who had done
39		*kaarita-vaan*	Adjective form (masculine) of secondary causative root, denote agent of achieved action, stem accommodates nominal suffixes, gender & numbers. (most of the roots do not have this form)	One, who instigated to do
40		*cikeershi tavaan*	Adjective form (masculine) of secondary desiderative root, denote agent of achieved action, stem accommodates nominal suffixes, gender & numbers.(most of the roots do not have this form)	One who wished to do

41	*'tavyat'* a 'krt' affix, on all roots, forms future potential participle, denoting the object and action, necessitated upon	*kartav-yam*	Adjective form (neuter) of primary root, nominal stem accommodates case endings, gender & numbers	Ought to be done
42		*kaarayi-tavyam*	Adjective form (neuter) of secondary causative root, nominal stem accommodates case endings, gender & numbers	Ought to be instigated to do
43		*cikeershi tavyam*	Adjective form (neuter) of secondary desiderative root, nominal stem accommodates case endings, gender & numbers	Ought to be wished to do
44	*'Aneeyar'* a 'krt' affix, on all roots, forms future potential participle, denoting object & suggested worthy action	*karanee-yam*	Adjective form (neuter) of primary root, nominal stem accommodates case endings, gender& numbers.	Fit to be done
45		*kaaranee-yam*	Adjective form (neuter) of secondary causative root, nominal stem accommodates case endings, gender & numbers	Fit to be instigated to do
46		*cikeersha-neeyam*	Adjective form (neuter) of secondary desiderative root, nominal stem accommodates case endings, gender & numbers	Fit to be wished to do
47	*'Nyat'* a 'krt' affix, on all roots, forms future active participle, denoting action imposed	*'kaaryam'*	Adjective form (neuter) of primary root, nominal stem accommodates case endings, gender& numbers.	Must be done (Duty)
48		*'kaaryam'*	Adjective form (neuter) of secondary causative root, nominal stem accommodates case endings, gender& numbers.	Must be instigated to do
49		*'cikeersh-yam'*	Adjective form (neuter) of secondary desiderative root, nominal stem accommodates case endings, gender& numbers.	Must be wished to do
50	*'khal'* a 'krt ' affix on primary roots, denotes senses like hard/difficult/light /easy, being added with respective upapadas	*sukarah*	Form derived from primary root, accommodates case suffixes, gender& numbers.	That, which is able to do (easily)
51	*'yak'* a 'krt' affix present passive participle on all root having saarvadhatuka suffix, denotes action or the object.	*kriyamaa nah*	Masculine form of primary root accommodates noiminal suffixes gender & numbers.	That, which is being done
52		*kaarya-maanah*	Masculine form of secondary causative root accommodates suffixes gender & numbers.	That. which is being instigated to do
53		*cikeersh yamaana:*	Masculine form of secondary desiderative root accommodates noiminal suffixes gender & numbers.	That. which is being wished to do

54	*'ghan'* a 'krt' ffix comes after all root when mere action is denoted & produces verbal noun, abstract nouns being names of action.	*kaarah*	Masculine noun of primary root. Accommodates suffixes & numbers.	Doing
55		*upakarah*	Appellative noun Masculine produced in the sense of primary root. Accommodates suffixes & numbers.	That, which is doing
56		*vikaarah*	Verbal masculine noun of the causative root. Accommodates suffixes & numbers.	Instigated doing
57		*cikeer shah*	Verbal masculine noun of the desiderative root. accommodates noiminal suffixes & numbers.	Wished doing
58	*'lyut'* a 'krt' affix employed on all roots, when mere action is expressed & produces verbal neuter appellative nouns being names of action.	*karanam*	Noun produced from primary root in neuter gender in the same sense.	That, which does
59		*kaaranam*	Neuter verbal noun produced from causative root, in the same sense	That, which instigates to do
60		*cikeer shanam*	Verbal neuter noun of the desiderative root, in its sense.	That, which wishes to do
61	*'ktin'* a 'krt' affix on all roots, on mere action produces verbal feminine appellative nouns being names of action.	*kritih*	An abstract noun produced from primary in feminine gender	Doing
62		*kaaranaa*	Feminine verbal noun produced from causative root. in the same sense	Doing by instigation
63		*cikeer shaa*	Verbal feminine noun of the desiderative root, in its sense.	Doing with wishing
64	*'tumun'* a 'krt' affix on all root makes infinities, used as an adverb & indeclinable. Action of the main verb preceeds, while that of the adverb follows.	*kartum*	Adverb derived from primary root. indeclinable, modifies the main verb.	To do
65		*kaara yitum*	Adverb derived from secondary causative root. Indeclinable, modifies the main verb.	Instigating to do
66		*cikeer shitum*	Adverb derived from secondary desiderative root. Indeclinable, modifies the main verb.	Wishing to do
67	*'ktvaa'* a 'krt' affix on all root makes gerund, used as an adverb & indeclinable. Action of the main verb follows while that of the adverb preceeds.	*krtvaa*	Adverb derived from primary root. An indeclinable, modifies the main verb.	Having done
68		*kaarayit-vaa*	Adverb derived from secondary causative root. An indeclinable, modifies the main verb.	Having done by instigation
69		*cikeer shitvaa*	Adverb derived from secondary desiderative root. An indeclinable, modifies the main verb.	Having done with wishing

70	*'lyap'* a 'krt' affix, that is substituted for *'ktvaa'* in compound. The first member of which is an indiclinable. Produces gerund & adverb	*upakrtya*	An adverb/gerund/indeclinable of primary root.	Having done(with preposition)
71		*vikaarya*	An adverb/gerund/indeclinable of secondary causative root.	Having done by instigation "
72		*pracikeer-shya*	An adverb/gerund/indeclinable of secondary desiderative root.	Having done with wishing "
73	*'ktvanamulau'* a pair of 'krt' affixes. A root with 'ktvaa' gets 'namul' when re-iteration is expressed. Reduplication of the derivation is achieved.	*krtvaa krtvaa*	An adverb/indeclinable of primary root	Having done (frequentative)
74		*kaara yitvaa 2*	An adverb/indeclinable of secondary causative root.	Having instigated to do (frequentative)
75		*cikeer shitvaa 2*	An adverb/indeclinable of secondary desiderative root.	Having wished to do (frequentative)
76	*'Namaul'* a 'krt' affix applied to any form of any root/word makes indeclinable in the sense of reiteration.	*kaaram 2*	An indeclinable of primary root	Doing frequentative
77		*kaaram 2*	An indeclinable of secondary causative root.	Instigated to do frequentative
78		*cikee rsham 2*	An indeclinable of secondary desiderative root.	Wished to do frequentative

This table is a specimen, in which the familiar root *kr* is explained with *krt* affixes and their sense. The root *kr* is not only familiar but accommodates mostly all *krt* affixes, especially the twenty affixes dealt herewith. More over the forms of root *kr* are also known generally. The nomenclature of the affixes employed to denote a particular sense is only new. Customizing these forms of *kr*, grammatically, it is easier to understand the forms of other roots. Being a complete root, I think that it stands mentioned by Adi Sankara in his famous spiritual work Bhajagovindam.

Though the project is named encyclopedia, I am not sure that all factors are covered to substantiate the terminology. I hope that my sincere efforts lead to at least 80 % to wards the goal. Solitude and specified duration of two years are the factors for such a situation. Any how, scholars who have chances to go over the approach with determination & will definitely finish my ambition in future.

Tamil & English equivalent will help those who are interested to translate Sanskrit works in these languages. And under the guidelines of English version one can replace Tamil version to his

mother tongue or regional dialect. If so this know-how of coining words from roots of Sanskrit language will bring appreciation to the traditional tongue.

This approach if adopted in learning of Indian and foreign language/literatures will help the learners to achieve greater altitudes of knowledge, which in turn is blissful to human kind, getting contented soul and harmony in life.

Leaving further chance for development in this field, I conclude with prayers   May all being be with plenty, pleasure, prosperity, peace and harmony.