CHAPTER EIGHTEEN
SYNTAX OF THE NON-FINITE VERB

(A)

The Present Participle.

1. The present participle in Hindi (BHP) has two forms: (a) In the base form, in -anta and (b) in -tā, and inflected -tē, form.

The present participle in -anta is a very rare phenomenon and is an archaic survival or a tatsama adoption and only pure adjectives with an exception as pādhanta! e.g. jīvanta prāṇī - living creature. BYB. maranta yauvāna - the fading youth. PP. jayanta yodhā - the victorious warrior. RC/MSS.

There are instances where these adjectival participles are used as nouns. e.g. jayantō kā unmāda - the excitement of the victorious. marantō sē avahelanā pāya - having received the insult at the hands of immortals etc.

2. The imperfect participle in -tā represents the regular development of MIA -anta, -ato -tā, and is a regular feature in the compound and participial tenses and the compound verbs. The inflected -tē is mostly adverbial in nature (for it exhibits an adverbial relation to the finite verb e.g. sampūrna divas bhaṅgate bitā - the whole day was spent in fleeing). The -tē is really locative. (See ODBL 873.1000-16001.)

3. Since the early strata of the language the present participle had been fossilized as an adverbial participle. The adverbial participles and qualify the grammatical subject and are often repeated to express distributive idea or stress the continuity of the action. e.g. a ur
āg ban khaṇḍa ko jalaṭi jalaṭi kahā āi - and continuously burning the forest the fire came to a place.

PS. LIX. 141. Śrī rām candra jaḍ van upavan mē phirate phirate yahā āyēge - continuously wandering through the forests, gardens Śrī Rām Candra will arrive there. 4th...

RC/MSS. As stated above, the -te participle, besides being adverbial in nature, also conveys the locative idea. e.g. samasta yauvana vilac pate bitā - all (my) youth was spent in weeping. PP. 310.

4. The adverbial present participle, when related to the subject, is very often singly used i.e. without repetition e.g. ākāśa mē gamana karate - while wandering in the sky. PP.759.

hārṣa hare-a karate āge gaye - merrily (they) were going forward. PP.790. socatā vṛndāban calā - thinking thus (he) set off for Vṛndāban. PS. 39.65.

5. When the adverbial present participle is related to the grammatical subject it is often repeated. But very often a synonymous participle is used in the place of the repetition e.g. rohini aur jasodā roti piṭati āi - Rohini and Jasodā came weeping. PS. LVII. 18. dekhata bhālatā calā jātā thā - observing (minutely) (I) was going. RKK.

6. The absolute use of the present adverbial participle with the enclitic -hi is a regular feature. It explains the condition or circumstance that follows the leading verb. e.g. sūrya ke udaya hote hi bala bhadra mārāyaṇa puṣpaka nāma vimāna viṣai caḍhakarā ayodhyā ko gamana karatā bhāya - PP.759.
With the enclitic particle -hi, and -mātra the present participle behaves like the past participle, e.g. chūtate hī uṭha bāiṭhā. PP. 610. chūtate hī caλā paḍā - RC/MSS. This use of the participle bears a close affinity in meaning with the absolute use of the present participle.

Similarly the present participle with the enclitic -hi explains the cause that leads the following action - itani bat sunate hī hari cal khaḍe huye - having heard this (i.e. on account hearing this) he (suddenly) set off. PS. XLIII. 70. Kṛṣṇa kā jānma sunate hī kansa daratā kāc pata uṭh khada huā - having heard (on account of hearing) the birth of Krishna Kansa, fearing and trembling, stood up. It is to be noted that these participles, (under discussion) are passive in meaning. But the following are the active forms - Śrī Kṛṣṇa candako na dekhate hī - on account of not having seen Krishna. PS. tumhāri mā tujhe jānate hī ma ragayī. PP. etc. It is very interesting to note that these participial forms are really infused instrumental locative absolute.

The Compound present participle with the enclitic adverb saṅtā, is a very rare but remarkable phenomenon to be mentioned. This feature is partly a Sanskritism (or the adoption of Sanskrit idiom) and partly emphatical. e.g. garva ko na sahaṭā saṅtā senā viṣaya pravesa karatā bhayaḥ - not having tolerated the pride (he) entered the army (of the enemy) PP. 604. yāhi upāḍata saṅtā rākṣasana kā māda hari - with a few to uproot (them) I shall rob them of their pride. PP. 793.
10. There are some instances where the present participle is indistinguishable from the infinitive or verbal noun. This present participle is really a periphrastic infinitive. e.g. कुछ दिन के बिते पार - on some days having past. ĀP. (absolute loc.) हाय तुम से कैसे जाते हाई - alas! how is the going possible by you. RC/MSS. सोते से जागा - woke from sleep. RC/MSS. This use of the participle in Hindi (EHP) bears a close similarity with the similar use of the participle in Bengali. cf. 'There are some instances where the participle is almost indistinguishable from infinitive. e.g. बूलिते तोरा माने बारा सुखा - in speaking or to speak such words great delight (fills) your heart. KK. 48.'

Vide. Syntax of Early and Middle Bengali/MSS. 397.

11. The substantive use of the present participle is a regular phenomenon and is broadly classified as:

(A) The Adjectival use.

(B) The Nominal use.

As an adjective the present participle is used both as the attributive and predicative. As an adjective the participle has the following functions: (i) It defines a noun, (ii) It expresses a quality or state in general. e.g. (i) हाते योद्हार राना भूमि में पादे हाई - the slain warriors are lying (dead) in the battle field. PP. 795. ज्वाला के समूह से जालताबाना - with flames the burning forest. PP. 842. वाचन बोलाता भनु राज देखा - saw a talking. ĀP. 310. जीती लादा किना दुगी तुजे - a living girl I shall not give thee. PS.
11. The type (iǐ) has been explained in 3 of this chapter.

(B) The nominal use of the present participle is illustrated in the following - bhägäte ko märaä - slew the fleeing (warrior) PP. 710. sote kä palaṅga uṭhāyaś - lifting the bedstead of the sleeping. PS. dāudate kä pīchākiyā - followed the running (demons) RC/NSS. etc.

12. In the following a series of participles are predicatively used to explain a series of actions: - kḥāte, pīte, sote, jāgāte, cālāte, phirate, jīse pāyātise nā choḍā (the adverbial participle qualifies the object).

In the following the absolute locative use of the present participle is a very interesting feature. In this idiom the present participle presents a very interesting case of an akolāthon (i.e. the participle having a different subject than that of the main verb).

13. The past participle in Hindi has the - ā form, which is a regular development of OIA - (i) tā (Vide ODHL. §734.1002) and is a regular feature in the participial and compound tenses, and the compound verbs.

The adverbial past participle denotes the circumstance or condition and most probably it has originated from the absolute use of the participle e.g. dekhā to ek ajagar un-kā pāvā pakaḍe paḍā hai - (he) saw that a python coiled in his feet is lying. PS. 35.58. vibhīṣañā mṛte bāḍe bhāṅko pakaḍe āye - having supported (or supporting)
his elder brother Vibhīṣaṇ arrived. RC/KSS. etc.

The following is the second type of the use of the perfect participle which denotes the condition or circumstance and is absolutive. In fact it explains one consequent upon other. rāta bhojana kare - the night having fallen (he) takes his meal. PP. dina caḍhe sāyana kare - the day having dawned (he) sleeps. ÆP. 301.

15. The passive absolute-instrumental-locative use of the perfect participle is an interesting feature e.g. mano diye bhakti mile - the heart having given, the devotion is obtained. BB.
kām kiye Śrey mile - the work having been done, fame is obtained. NR'TUB/MSS. This idiom of the passive perfect instrumental-locative participle can also be explained as the conjunctive participle. It is a historical idiom and it goes back to OIA and Mia. (Vide. ODBL.§738 • 1006).

16. Past participle behaves like action nominā in connection with the prepositive or postpositive adverb vin or vinā. e.g. vin royena raha (i.e. vinā ruditena)PS. 1.4.
tere āye vinā kathā na kahēga. CV. 175.
Historically it is an instrumental idiom. cf. puṇya kāraya vinā - without having performed meritorious acts. settumja gira sevyā vyānā - without having worshipped the Sūmjay mountain. (Tessitori. Notes on the Grammar of Old Western Rājasthānī. §128 (1) 103. Also cf. Old Bengali - bini rati pāile toka cherībe Kānha - Krishna shall not let you go without having obtained 'rati.' (Syntax of Early and Middle Bengali/MSS.406.)
17. The following are the idioms of the passive instrumental-locative of past participle. 

\[ \text{dudhā pilaye visā badhe. PS.31.} \]

\[ \text{smaraṇā kiye vighna dur hot hai. (active) PS.} \]

They, really, are a kind of absolute construction in the instrumental locative. 

c. \[ \text{māyā pīdhai gahilā karaū - having drunk wine, you behave like a mad. (Tessitori. p128. (2) page 103.} \]

18. The substantive use of the past participle -

(a) As Adjective.

(b) As Noun.

Past participle used as an adjective e.g. \[ \text{anāchānā pānī - unfiltered water. PP. 829.} \]

\[ \text{vinācuparīrotī} \]

unbuttered bread. CV. 140. In these idioms the passive adjectival past participle also behaves like actions nomina in connection with the proclitic prepositive - \[ \text{ana, and } \text{vin(a(u), annābina dhoye ħathō se khānā ādamī ko nāpāk nahi karaṭā hai - but to eat with unwashed hands defileth not a man. MT. 15.20.63.} \]

\[ \text{bhūkhī maratī hai - (she) is dying of hunger. PS.31. devatāō kī dīvastu nahi lete. PS. LWIII (Passive).} \]

\[ \text{annō se bharā pūrākhett. NKP. apanā kamāyā huā dukh bhogo-(passive Compound past participle)NKP. 40.} \]

\[ \text{terā gayā huā rā-ḥir tujhe milegā - thy shalt obtain thy lost Kingdom. BP.15.125.} \]

\[ \text{marā huā kālā nāg-(Compound) dead snake. PS.3.3.} \]

The participle in the following is highly idiomatic - \[ \text{jovin donō ko maregā so mūh māgā dhan pāvegā. PS.37.62.} \]
The past participle used as noun: *meri kahī manō* (if)
you acknowledge my words (lit. my said). CV.158.* hate koodēkha-
having seen the slain. PP.695.* jo kiye ko meṭa* PS. 55.*
mere likhe huye ke sāth pahūcatī hai-*
(Compound passive participle) with (letter) written by me, (lit. with
written by me). RKK.etc. It arrives. RKK.*

19. The perfect participle as the second member of the periphrastic
verb is adverbial in nature. sītā ke hāthā gahe uthe-
having hold of Sītā's hand (Rām) stood. PP. 793. etc.

(C)

The Conjunctive Participle.

20. The Conjunctive participle in Hindi has the following forms:

(a) The root form.

(b) The periphrastic conjunctive with
ke, kar, karke, and
archaic karīke.

(c) i = conjunctive as viloki -
having seen (archaic).

(d) a = conjunctive as viloka -
having seen (archaic).

21. As regards the enclitic – ke in the periphrastic conjunctive,
there is some misunderstanding among the Hindi Philologists. They generally
believe that – ke in the conjunctive is nothing but an extension of
the genitive – ke, which itself (i.e. the genitive - ke ) is nothing
(īnd.)
but an inflected form of the genitive - kā. No doubt, both the genitive

(Ke  LDL. Naiva). 2. Ibid. s251. 267. And srm. Hindi Bhāṣā Kā Udgaṁ
Aur Vikās - s308. 442.
-ke and the conjunctive - ke, are derived from k a, but they have followed two different lines of development. The genitive - ke is the oblique plural inflected form of k a. It is derived from k r t a in the following manner: k r t a > k a > k e, where k a is derived as k a i s t a > k a.

But the conjunctive - ke is indeclinable and has followed the following process of development: k a r t a (Genitive passive participle) > k a r > k a > k e. The form k a r t a - k a r. It is also very remarkable to point out here that the dative-accusative - ko, is also derived from k r t a as k r t a > k a > k a > k o. The - i of the conjunctive dekhi, k a > k a > k o, according to Pischel, s u i etc. comes from * y a as - y a > i a > i, as mentioned by Pischel (Grammatik der Prakrit Sprachen §§ 581-584) and quoted by Dr. Chatterjee in ODBL. §738.1009.

22. Very rarely the conjunctive is used absolutely i.e. It has its subject other than the finite verb, and thus it should be regarded as an alternate expression of the adverbial past participle denoting condition. This was a regular idiom in classical Sanskrit (Vide: UCVP. page 7) and it clearly speaks of the origin of the conjunctive from the instrumental absolute. (Vide Syntax of Early and Middle Bengali / MSS. page 409). Also see ODBLp.1010. e.g. is b h a ti dh a n a d a ta k a j i v a m a n u s y a se dev a, de v a se manu s y a h o k a ra n a v a m e bh a va ra m a c a n d r a h u y e. PP. 909. tum h e de k h a k a m a v a n a v e d ha t a h a i - (I) having seen you, the arrow of the Cupid smites (me).

23. The Conjunctive denotes a succession of events (including the causality) and generally has the same subject as that of the finite verb.
as in OIA. e.g. rājya taja kara jina dikṣā le bana ko gamana karate bhaye - PP.787.
tab jog kathā kah ke manhī man sakucā maunsādh, Šir navā cup rahe. PS. 92. gale lagā, mūhcūm pāvā par bete ke gir pade.

RKK.9. ek din snān pūjā kari brähmanō ko bahut sā dān de devatā pitarō ko trpta karke rṣi aur panditō ko sāth liye vaisampāyan muni ke pās jā dañdavat kar ke khade ho hāth jod kahane lage.

NKP. etc.

The conjunctive is repeated to express a distributive idea
or stress the continuity of the action e.g. jala ke jīva thalā ke jīva hoya hoya prāna tajate bhaye. PP. 907. gali gali ghar ghar khoj khoj lage mārane. PS. 3.11.

In the following the conjunctive intensifies the meaning of the finite verb; i.e. it explains the reason or cause (which, mostly, is instrumental) e.g. sūrya asaṭtahoya asta ko prāpta bhayā - being fatigued the sun set. PP. 706.
nagar ko jalatā dekh sab yaduvansi bhaya khāy pukāre(bhayena khāditah)
having seen the city in flame all the family of Yadu cried out with fear
(an example of supressed metaphor) PS. bānāsura ati bhay khāy bhāg gayā - Bānā Sur fled out of fear. PS. It should also be noted that, the idioms illustrated above are virtually passive compound conjunctive participle. yahavicāra kara mūrchā ko prāpta hūa. PP. 840 (active).
25. In the following the conjunctive is distinguished from the past participle by the enclitic - ke and is adverbial in nature. - yah tum hame sa□ma jhā ke kaho - clearly explain it to me (i.e. having made me understand (you) say). PS. 56

26. The conjunctive in the following behaves as periphrastic instrumental, and the conjunctive form of the verb hō also appears as proclitic prepositive - rāna rāja mārga hoya gaye (rāja□mārga na) PP. 736. jis jis des'mē ho (prabhu) jāte the - through whatever country (the Lord) was passing. PS. etc.

27. In the following the conjunctive le behaves as instrumental postpositive. vah gay rūpaye le nahi dī jāti - that cow is not given in lieu of money. PS.

28. The conjunctive in the following is semantically locative (goal) kathana kaha na a ve - description comes not (in) saying. PP. 703. sun na a ve - does not come in hearing.

29. In the following the conjunctive is highly idiomatic - merī merī kar jhagāne lage - (they) having cried mine, mine, began to quarrel. PS. e k e k kar giniyo - count one by one. PS. 80. The sense is adverbial and the repetition conveys the distributive sense. The pronominal merī, and cardinal e k are proclitic and the participle is really periphrastic conjunctive.

30. The conjunctive, regularly, is employed to denote the inclusive or the exclusive sense. e.g. hām tum mijakar kisi
aur des' koonikal caalē - let us (I and you) together go to some foreign country. RKK. 12. (Exclusive) is ko chōda ke koī nahi hai - there is no one except him. RC/MSS.

31. The conjunctive in is se bādh kar nahi - not greater than this. RC/MSS., appears as pure adjective.

32. The conjunctive in the following is used adverbialedly - ladane ko phait bādh, tāl thōk sīnha kī bhāti garaj kar bole. PS. hāskar bole. PS. 10.23. cītlagāy rām Krśna ko cāndan careā. PS. LXIII. 74. cātī pīt kar boldi. This idiom of the conjunctive is really compound in nature and is treated under the compound verb.

33. The conjunctive participle regularly features as the initial member of the compound verb, mostly in potentials and intensives (See under the Compound Verbs). Also see Tessitori §132.120.

34. The conjunctive denotes (a) succession of action (noted above), (b) condition or circumstance. e.g. dainaug se prathama ākarā ta pak arūgā - having come there before the day dawns (I) shall perform 'tap', PP.310. mār kār jāl graham karūgā - having slain (the enemy) I shall accept (drink) water. RC/MSS. etc. This idiom of the participle may rightly be termed as the conditional conjunctive participle.

35. With the proclitic adverb hāy the conjunctive behaves like an adverb - hāy hāy kar daude. RC/MSS.

36. The absolute use of the past participle as the conjunctive participle is also to be noted here. e.g. kucha kāla bīte -
a short time having elapsed. PP. 310. anek varsa gaye - some years having past. RC/MSS. etc. cf. kachuka kala bite saba bhai bade bhye - 'A short time having elapsed, all the brothers grew big' (Rāmacarita mānas, 1.203).

sama cuki puni ka pachitane - 'once the proper time is over, what is the use of regretting. (Ibid. 126). Quoted from - Notes on The Grammar of The Old Western Rājasthānī. page: 119.120.

The infinitive and Verbal Noun.

37. The infinitive and verbal noun have practically the same form and are distinguished by their meaning only. The infinitive form par-excellence is the form ending in - nā, inflected - nē. The -ana infinitive is also the most widely used form. It is used both as infinitive and verbal noun and is related to OIA - anā. In Hindustānī the -nā affix (-nāu in Braj-bhāṣā, -nō in other Western Hindī dialects) same as the Bengali -nā is used as infinitive. Vide, ODBL. § 74h. 4013 and see Ibid. § 399 page 656) e.g. katha kahana kau nahi aye - (he) did not come to say 'Katha'. IV. cf. kiyau calana kau sājā - he made preparation for going (or to go) (Verbal noun, as well as infinitive). PRR. (Quoted from Beames Comp. Gram. III. page 236.) The -nō infinitive also regularly features e.g. calano - 'going.' kahano - 'saying. Rāj. (these forms can also be explained as noun of action i.e. 'the abstract verbal nouns' as termed by Dr. Chatterji. Vide. ODBL. § 399. 656)
38. The -bā, (inflected -be) infinitive is a regular feature and is connected with the Sanskrit passive future participle -
tavya e.g. snāna karabe ko - to bathe. CV, 182. tarabe koudyamī. PP. 974. etc.

39. The adjectival use of the noun of action is a very rare but interesting feature to be noted. e.g. honī na honī saba īṣṭi se dikhāti thi - GHUM/MSS. honī na honī ghatana. PP. 380. karanī na karanī vārta. NR/MB/MSS. etc. The noun of action is really passive.

40. There are quite a good number of instances where the present participle is also explained as infinitive, or the locative infinitive appear as present participle. e.g. kahate lajjā kare - (she) is ashamed to speak (or she is ashamed of speaking) RC/MSS. yah socate mohī vyathā ave - I am pains to think so (I am pained while thinking so). RC/MSS. This use of the present participle goes back to OIA, where the present participle was used as an 'incipient infinitive. e.g. kim na lajjate evam bruvan - are you not ashamed to say so (Vide Syntax of Early and Middle Bengali, §11. (ii) & (iii)). Also cf. 'There are many instances in Early Bengali where the form in question can be taken either as present participle or as infinitive thus - kahite lajjā kari - (I am ashamed to speak (or while speaking)). Ibid.

41. The infinitive (both the inflected and uninflected) appears as the first member of the compound verb especially meaning as such - e.g. socane do, jānedo, socanā cāhā, jānanā cāhā, etc. (For the infinite as a member of compound
Some of the verbs that are governed by the infinitive are impersonal ones. e.g. ātibalavanhostīko haśnavanāyogyanahī - being so powerful it is not proper to kill a woman. PS. 3, 12. sītākotajanāyogyanahī - it is not proper to desert Sītā. PP. 820. These are the cases of verbal compounds.

The genitive-infinitive very often behaves like the adjective. e.g. naḥanekāvicār - desire to take bath. PS. XL. 68, yahaṅbatbhashcalanekipacchīnaḥī - this talk of running away is not proper. RKK. 12.

Use of the infinitive or verbal noun in the dative, genitive and the locative is a very regular and extensive idiom.

(A) The dative (dativus finalis)

(i) Simple (with or without the dative post positive)

bachādeearāvandūrmatgāiyo. PS. 12. 25
tumhēdikhānēlāihai - PS. 9. 21: bhavasāgaramarabe koudyamībhaide - got ready to cross the bhavasāgar. PP. 974. sudhilonekōvidākiyā. PS. XL. 95
māranekōgangātārparābaithā - PS. hariyākidekhanekō - to see the landscape. RKK. 4.

(ii) Periphrastic - samācārpučhane keliyecalpade - set off to ask the news. NKP. 33.

Some of these idioms are the cases of compound verbs.

(B) The genitive: The adjectival use of the infinitive in the genitive has been mentioned above. The following are the other idioms - māranekāvicār - desire to kill (as dativus finalis) PS. XL. 67 ātabekībāchākare - wishes to win. RC/MSS etc.
(0) The locative e.g. karane me aya - came in-doing (loc. of goal) PP. merī bhaubē tedhī karane hī me satru vilāygaye.

(instrumental loc) PP.693, jonar kisi ke khāne pīne mē vādha karate hai - those persons who interfere in eating and drinking of some one. NKP. (lac. of subject matter). (verbal noun).

The absolute-locative use of the infinitive is exhibited in the following - rānī ketaki uske hāsane par rukka kahane lagī - on her having laughed with a little pause, Rānī Ketaki began to say. RKK 23.

45. The accusative use of the infinitive or verbal noun is illustrated below. The -nā infinitive is the general preference. - in kā ānā sunate hī - having heard (of) his coming. PS.XL.VI.23. kālī kā maranā pī mē thān - having decided the killing of Kāli. PS.17.36 tū hāsānā bhūl gayā - you forgot laughing. SN.50.

46. In the following the infinitive appears as adverbial accusative - abaphera kahī aye ho - CV.139, himālay galane gaye. PS.12. etc.

47. The grammatical subject - e.g. nikasanā kathina hai - to come out (or coming out) is difficult. PP.900. yahā rahānā bhaṭānā hai - to live here (or living here) is not proper. PS.XL.96. The infinitive or verbal noun is impersonal passive.

The infinitive is regularly used in the instrumental and ablative. (See syntax of the instrumental and ablative).

e.g. ham nahi hāsane se rukate - I can not restrain from laughing. RKK.23. Uske āne se pahale - before his arrival. BP.5.66.
And in the following the ablative or the instrumental of the action noun has the force of the infinitive—

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The infinitive (or verbal noun) in the following with the enclitic—kara is adverbial or gerundial—ginakī se vā karane kara garuṇendra ne rāma lakṣamaṇa se prasanna hoya unko anekā divya astra diyā—PP.772.

With the enclitic adverb mātra, the infinitive or gerundial behaves like past participle—e.g. chūne mātra mePP.170 pahūcane mātra se. RC/MSS.etc.

The adverbial of the dative with noun of action, is a very interesting feature—e.g. maī kahane ko to kānsa kā sevak kahai/atāhū—to say I am called the servant of Kansa—PS.XL.1172.

The infinite in the following is absolutely used—us kā vahā pahūcanā ki vuhbhi logō ke pāvā ki āhat se uth baithā—upon her arrival he also, rose from hearing the sound of those who accompanied her, and sat up.

BP.14.106.

The predicative absolute use of the genitive-locative of the infinitive is explained in the following—maī nahi sunane kā—I am not of hearing. PS.170. maī nahi jāne kā—I am not of going. RC/MSS etc.

The -e infinitive in connection with the post-positive enclitic or adverb vinā behaves like action nāme nomina—manuṣya nīke sācare vinā—without the movement of persons. PP.453. This -e is really the contaminated instrumental.
54. The infinitive with the dative postpositive, in the following, conveys the sense of imminent future with the sense of suddenness — vah calane ko huā — he was to start. RC/MSS. vah gahibe ko bhaāī — she was to catch. RC/MSS, similar is the idiom with the locative par.— e.g. pāca bara sa bītanē parāye — the five years came to close. (i.e. were about to close) BYB.310. vah astahun: parhai — he (the sun) is just to set. NR/TUB/MSS.

55. In the following the infinitive stands for the imperative and is a historical idiom, related to OIA future passive participle. e.g. yah tum kṛṣna balarām pyāre ko denā — this you give to the dear Krishna and Balarām (i.e. this is to be given to the dear Krishna and Balarām).

56. The following idioms are generally accepted as verbal nouns in the root form. Strictly speaking, they are passive participles used as noun of action. yah dekh mujhe hāsāyā — having seen this, laughing came to me. RC/MSS. use roāyā — weeping came to her. SN.

57. The present participle as verbal noun in the locative of subject matter. e.g. jāte dekha — saw going (i.e. saw in the act of going) PP.310.

58. In the following the noun of action in - ā, is originally a past participle and is related to the passive participle in - itaḥ. iāyā. (Vide. ODRL) dharma grantha padhā karana. ĀP.80. dekhā cāhanā. RC/MSS. jāyā karana. RC/MSS. kiyā karana (in nature the noun of action is cognate accusative). etc.
In the following the present participle is inflected in the plural and is a very rare phenomenon, e.g. gopiā madmatiyā un-kā hījas gātiyā - PS. XLVIII.89. ātiyā jātiyā jo sāsē. RKK. 2. etc.