Lesson 44. Takaaranta words.

Here is a list of तकारांत्र words. To help you decline them, Supplement 36 is up on the site too.

Masculine and feminine words that are declined in the same manner:
मरुत म, मृग कोकिला म, दिनकुल म, भगवत म, हनुमत म, भवत य( with respect) M, सरिता रiver F, योरिता एक युवा woman F, विचुत Lightening F.

Neuter words are declined like जगत world N......वियत sky N , बृहत big.

There are a few adjectives like
महत big/great, गुणवत full of good qualities, धनवत rich, बुद्धिमत intelligent, धीमत intelligent, श्रीमत rich/one with prosperity, auspiciousness etc, आयुष्मत long lived one, and other adjectives like कीयत how much, इयत this much, यावत as much, तावत that much.... are declined like भगवत if Masculine , like जगत if N and like नदी if Feminine. The feminine forms would be महती, गुणवती, धनवती, बुद्धिमती , धीमती , श्रीमती, आयुष्मती , कीयती, इयती, यावती, तावती ।
The three forms भगवत , जगत and नदी are extremely important. You need to memorize them. Please do make an attempt to do so.

Two words that you will constantly in your conversation are भवानु and भवती । They mean "you" but are the you forms of respect as in the Hindi "आप "। Though they mean "you" they are not put into the मध्यम पुरुष । Instead they take the प्रथम पुरुष and you will be making sentences like.... भवानु गच्छति । भवती गच्छति । भवानु मोदक खादू । भवती जरते पिवतु । भवानु अगच्छत । भवती निवेदत । भवानु पठिष्यति । भवती कार्य करिष्यति।

I hope that I have been able to put that idea across clearly. Over to the exercises.
Lesson 44 A. Exercises with Takaaranta words.

Translate using भवत्

1. Are you a doctor?
2. What is your name?
3. All of you, please sit down.
4. This book is being read by you.
5. She will not be angry with you.
6. Does the teacher have faith in you?
7. I think that he is afraid of you.
8. Who is Shekhar amongst you?
9. He will tell you tomorrow.
10. She sees you.

Translate:

1. The rich man is going to the market with the intelligent man.
2. Ramesh is going to school with the Ones who have good qualities.
3. The water of the river is clean.
4. The world is beautiful.
5. The big building's name is "Laxmi Narayan Sadan."
6. The great river flows fast.
7. The clever people's meeting is here in this auditorium.
8. The big book is on the table. (Use both ग्रन्थ M and पुस्तक N)
9. I will tell you a great story.
10. The Himalayas are the greatest among the mountains in the world.
Lesson 44 B- Answers to Lesson 44 A.

Translate using भवत्

1. Are you a doctor?
   भवाने केवः किम्?

2. What is your name?
   भवतः नाम किम्?

3. All of you, please sit down.
   भवन्तः कृपया उपविशान्तः।

4. This book is being read by you.
   एतं पुस्तं भवता पढ़ते।

5. She will not be angry with you.
   सा भवते न कृप्यति।

6. Does the teacher have faith in you?
   अध्यापकस्य विद्यास: भवति अस्ति किम्?

7. I think that he is afraid of you.
   अहं चिन्तयामि यत् सः भवतः भयम् अनुभवति।

8. Who is Shekhar amongst you?
   भवत्सु कः शेखरः?

9. He will tell you tomorrow.
   स: भवते श: कथयिष्यति।

10. She sees you.
    सा भवन्ते पश्यति।

Translate:

1. The rich man is going to the market with the intelligent man.
   धनवानु बुद्धिमत्ता सः आपणं गच्छति।

2. Ramesh is going to school with the Ones who have good qualities.
   रमेशः गुणवद्धिः सः पाठशाखां गच्छति।

3. The water of the river is clean.
   सारित: नलं स्वच्छम् अस्ति।

4. The world is beautiful.
   जगान् सुंदरम् अस्ति।
5. The big building's name is "Laxmi Narayan Sadana."
   महत: भवनस्य नाम लक्ष्मी-नारायण-सदनम्।

6. The great river flows fast.
   महती सरित्र शीघ्र वहति।

7. The clever people's meeting is here in this auditorium.
   बुद्धिमत्ताः सम्मेलनम् अत्र एतस्मिन् सभागृहे अर्थित।

8. The big book is on the table. (Using both ग्रन्थ M and पुस्तकम् N)
   महान् ग्रन्थः उपरि/उत्पीढ़कायाम् अर्थित।
   महान् पुस्तकम् उत्पीढ़कायाम् अर्थित।

9. I will tell you a great story.
   अहं भवते महती कथां कथविष्ण्यामि।

10. The Himalayas are the greatest among the mountains in the world.
    जगति भूमृग्वतु हिमालयः महान्तः।
Lesson 45. The Study of Active Past Participles.

Over the last few months, our study of nouns and verbs has brought out a very important point: A root word can only be used in a sentence if a suffix has been added. A suffix = प्रत्ययः.

The प्रत्ययः is one which if added to a धातृ changes the धातृ into a noun, an adjective or an indeclinable.

One of the प्रत्ययः s is called the कृदन्त प्रत्ययः।

You are already familiar with 2 of the 5 कृदन्त प्रत्ययः, though they have so far not been introduced as so. The त्वांतः / त्यवन्तः and तुमन्तः avyayas are कृदन्त s.

Let's appoint पढः as our guinea pig. Through the use of this dhaatu, let's try and understand how the participle works. We can then apply it to all the other dhaatus.

पढः has 5. कृदन्त forms.

1. The त्वांतः / त्यवन्तः .. पढः, संपढः। Gerund
2. The तुमन्तः .. पढः Infinitive
3. The Past Participle, both Active and Passive.
4. The Potential Participle.
5. The Present Participle both Active and Passive.

Don't let these terms scare you. We'll concentrate on each one in turn and get the boogeyman out of them.

You know Points 1 and 2. You also know the active and the passive sentence constructions ....now let's see how the use of Point 3, helps us simplify sentence structures in the Past tense. First a quick recall of what we already know:

पढः To read/study
सः अपढः। He read. (Past tense, active)
सः पाठम् अपढः। He read a lesson. (Past tense, active)
तेन पाठः अपढः। A lesson was read by him. (Past tense, passive)... please make sure you have understood the formation of passive sentences before you continue any further.
In the above three sentences, the dhaatu पद्धग is in the form of a verb. When used as a participle, it becomes an adjective and follows the noun in three areas: gender विभ, number कबन्न, and declension विभक्ति।

पद्ध as a participle, takes the root past participle form: पद्धग। Supplement 37. gives you the root past participle forms of the dhaatu to help you further form the Active Past Participle AND the Passive Past Participle. You have already seen how the Gerund and the Infinitive of that root form is formed... पद्धगा, पद्धगुष्ट। These forms are avyayas. Let's study the past participle in sections:
The Active Past Participle:
The same root form पद्धग, is used as the The Active Past Participle AFTER the प्रत्यय "वत्" or "वती" is further added to it. The root form for पद्ध as the active past participle becomes पद्धगचि। NOW, it is an adjective. It is declined in the three genders as a Takaaranta word.

| M= पद्धगचि declined like भगचि। |
| F= पद्धगचि declined like न्दी। |
| N= पद्धगचि declined like जगचि। |

So, instead of saying स: अपत्त, त्वम् अपति, अहम् अपत्म। i simply say स: पद्धगचि, त्वं पद्धगचि, अहं पद्धगचि if all of us are men. Since स:, त्वं and अहं are all प्रथमा-विभक्ति, i have to use the same for the पद्धगचि which is now an adjective.

If we are dealing with women, it becomes: सा पद्धगचि, त्वं पद्धगचि, अहं पद्धगचि।

If there are two men involved, the sentences would become: तौ/बालको पद्धगचि। युवां पद्धगचि। आवां पद्धगचि।

If there are two women involved, the sentences would become: ते/बालिके पद्धगचि। युवां पद्धगचि। आवां पद्धगचि।

Many men: ते/बालक: पद्धगचि। युवृं पद्धगचि। वयं पद्धगचि।
Many women: बालिका: पठितवत्यः। यूर्य पठितवत्यः। वर्य पठितवत्यः।

Supplement 37. gives you the participle root forms of the dhaatu to help you form the Active Past Participle.
Let’s work on only the प्रथमा विभक्ति forms this week to help build our foundation. A few examples are given below:

1. The boy read a book. वालकः पुस्तकं पठितवान्।
2. The girl read a book. बालिका पुस्तकं पठितवती।
3. The teacher (M) taught a lesson. अध्यापकः पाठं पाठितवान्।
4. The teacher (F) taught a poem. अध्यापिका कवितां पाठितवती।
5. The two men saw a bird. मनुष्यों खरं दृष्टवत्तो।
6. The two women saw a bird. महिलेः खरं दृष्टवत्य।
7. The many boys played with a ball. बालकः कन्दुकेन श्रीदितवत्तः।
8. The many girls prayed to the Lord. बालिकाः देवं नतवत्यः।

And with that you can, with the help of Supplement 37, try out the exercises in Lesson 45 A.
Lesson 45 A. Exercises with the Active Past Participle.

Nouns/Pronouns  | Verbs  | Avyayas  | Adjectives
--- | --- | --- | ---
लोक्यानस्थानक | bus-stop N |  |  |
प्रमाणपत्र | certificate N |  |  |
इत्त्राप | rainbow N |  |  |
वक्र | speaker M |  |  |
विज्ञान | Science N |  |  |

Translate:
1. The priest worshipped the Lord.
2. The boy went.
3. The men stood near the bus-stop.
4. The women wore sarees.
5. The volunteers did the work.
6. The two girls wrote the lessons in their books.
7. The student obtained the certificate from the president of the workplace.
8. When the mother called, the boys got up and sat on the bed.
9. The mother told the daughter a story.
10. The father cleaned the floor with a clean cloth.
11. The two boys ate the fruits.
12. The two girls ate the bananas.
13. The cloud thundered in anger during the rainy season.
14. Saarika sang a song for the people.
15. The man sat under a tree and thought.
16. The girl gave a book to the teacher.
17. The people saw the rainbow in the sky.
18. The Rishi meditated on the Lord in the morning.
19. The cook cooked the meal quickly.
20. The students studied before the exam.
21. The speaker spoke about Science.
22. The father placed the books on the table.
23. The people laughed when they heard the speaker's speech.
Lesson 45 B. Answers to Lesson 45 A.

1. The priest worshipped the Lord.
   पुरोहितः देवम् आचितवान्।

2. The boy went.
   बालकः गतवान्।

3. The men stood near the bus-stop.
   नरः लोकयानस्थानकर्य समीप स्थितवन्तः।

4. The women wore sarees.
   महिला: शालिका: धृतवत्यः।

5. The volunteers did the work.
   स्वर्णेवेकः कार्यः कृतवन्तः।
   स्वर्णेविकः कार्यः कृतवत्यः।

6. The two girls wrote the lessons in their books.
   बालिके तथा: पुस्तकः पाठनः स्थितवत्यः।

7. The student obtained the certificate from the president of the workplace.
   छात्र: कार्यालयस्थान अध्यक्षः प्रमाणपत्रम् आम्बान् / प्राप्तवान्।

8. When the mother called, the boys got up and sat on the bed.
   यदा माता आहृतवती, तदा बालकः उत्थितवन्तः मध्ये उपवित्तवन्तः च।

9. The mother told the daughter a story.
   माता पुत्रः कथा कथितवती।

10. The father cleaned the floor with a clean cloth.
    पिता तत्र स्वच्छन वर्षेण शालितवान्।

11. The two boys ate the fruits.
    बालकों फलानि खातितवन्तः।

12. The two girls ate the bananas.
    बालिके कदलीफलानि खातितवत्यः।

13. The cloud thundered in anger during the rainy season.
    मेघः वर्षाकाले कोपन गतितवान्।

14. Saarika sang a song for the people.
    सारिका जनमेयः गीतं गीतवती।
15. The man sat under a tree and thought.

पुरुषः वृक्षस्य अधः उपविष्टवान् चिन्तितवान् ।

16. The girl gave a book to the teacher.

बालिका अध्यापकाय पुस्तकं दत्तवति ।

17. The people saw the rainbow in the sky.

जनाः आकाशः इन्द्रचापं दृष्टवत् ।

18. The Rishi meditated on the Lord in the morning.

ऋषिः प्रातः काठे देवं भ्यातवान् ।

19. The cook cooked the meal quickly.

सूदः भोजनं शीघ्रं पक्ववान् ।

20. The students studied before the exam.

छात्रा: परीक्षा: प्राकः पढ़तवत्: ।

छात्रा: परीक्षा: प्राकः पढ़तवत्: ।

21. The speaker spoke about Science.

वक्ता विज्ञानविषयं उक्तवान् ।

22. The father placed the books on the table.

पिता उत्पीठिकाया: उपरि पुस्तकानि स्थापितवान् ।

23. The people laughed when they heard the speaker's speech.

यदा जनाः वचः भाष्यं श्रुतवन्तं तदा ते हसितवन्तं ।

We have worked with the प्रथमा विभक्ति of the Active Past Participle. Let's see how else it is used in the other vibhaktis.

Naturally the Past talks about an action that has already been done and is complete: I saw the boy who went.

How would I translate this? Since the boy is the object here, I use the द्वितीया विभक्ति. Naturally I must use the object form of the word गतवन्त्, which is गतवन्तः; so that I may ensure that the adjective matches the noun.

अहं गतवन्तः बालकम् अपशयम्।
अहं गतवन्तः बालके दृष्ट्वान्।
अहं गतवन्तः बालके दृष्ट्वति।

How does one translate sentences like: I saw the boy who had been going?
I saw the boy who was going? I saw the boy who had gone?

First of all let's recall the English terms of Grammar.

1. Gone= simple past tense.
2. Has gone / Had gone = perfect past tense.
3. Was going = past continuous tense.
4. had been going = past perfect continuous tense.

Now, to get back to the topic on hand, Classical Sanskrit does not have separate verbs for the above four kinds of verbs. Continuous and perfect actions are represented by the simple tense itself.

For example, all the above past actions are translated in exactly the same way:

अहं गतवन्तः बालकम् अपशयम्।
अहं गतवन्तः बालके दृष्ट्वान्।
अहं गतवन्तः बालके दृष्ट्वति।

If you remember our very first few lessons: अहं गच्छभि is translated both as "I am going" and "I go."
स्मुपविष्ववता बालकेन सह पठितवान्। He studied with the boy who was sitting /
He studied with the boy who had been sitting / He studied with the boy who sat./ He studied with the boy who had sat.
उक्तवत्या: श्यामला नाम श्यामला। Shyamala is the name of the writer who was talking/ talked /who had been talking/ had talked.

Now let's have a look at something else:
I am talking to the girl who has spoken.

The 'has spoken" gives you the impression that the action has already been completed EVEN though the word " has" is in the sentence. Therefore it is translated as: अहम् उक्तवती बालिकां वद्यम्।
स: आद्यंते बालकं ताड़ितवान्। He hit the boy who played.
सा हसितवत्या: बालिकाया: मुखं दश्यती। She saw the face of the girl who laughed.

You can well imagine the forms the participle will take in the various vibhaktis, numbers and genders.

However, Sanskrit does accommodate the past continuous tense with the use of the Active Present Continuous Participles along with the Past tense forms of the अस्‍चात्। More about this later.

There is no need for exercises with this lesson. When we are through with our study of participles, we can go over all of it at one go and translate an entire story to see how they are all used. Please do go over the last three lessons again though. Then do write to me if you find that the topic needs re-teaching.

**************
Lesson 47. The study of Passive Past Participles.

Trust that you are now comfortable with the Active Past Participles. Shall we do a quick recall?
अझे बालकः दृष्टवती । I saw the boy.

(Please note that in this lesson, I plan to handle just the participles NOT the verb forms...)

Now let's first see how the passive structure reads:
The boy was seen by me.
Here the वत्त प्रत्यय CANNOT be used. Its presence suggests the past tense BUT in ACTIVE sentence constructions.
If you recall, we added the वत्त प्रत्यय to the root past participle form...a list of which is up in Supplement 37...to form the Active Past Participle. We use the same root form but NOW add a visarga OR an आ मात्रा OR a मृ, to denote M, F and N respectively.
The masculine forms will be declined in all the vibhaktis, and numbers as राम
The feminine forms will be declined in all the vibhaktis, and numbers as माला
The neuter forms will be declined in all the vibhaktis, and numbers as वन ।

To make it clearer....
गत becomes गतः, गता, गतम् ।
द्वष्ट becomes द्वष्टः, द्वष्टा, द्वष्टम् ।

THESE, then become the passive past participle forms.
So I would translate "The boy was seen by me" as बालकः मया दृष्टः ।

Let's analyze this sentence a bit.
Recall: In a passive sentence, the object now falls into the प्रथम विभक्ति ।
The subject falls into the तूर्तिया विभक्ति । The verb NOW follows the "object turned subject." Here, the participle "see" now has to follow the "object turned subject." (The participle acts as a verb, does it not? So it MUST follow the same rules the verb does.)
Our Active sentence would have given you a clue to what gender "I" am.


इष्टती is feminine. Now in our Passive construction, since the participle has to follow the new subject, it becomes masculine and the sentence reads: 

माया द्वारा: माया द्वारा: ! Please recall that our participles are like adjectives and can be M, F or N.

Let's have a look at a few more sentences:

I wrote an article. अहं लेखं लिखितबानं. 

An article was written by me. मया लेख: लिखित: !

He wrote a story. स: कथा लिखितवान्. 

A story was written by him. तेन कथा लिखिता. 

She wrote a poem. सा काव्य लिखितवती. 

A poem was written by her. तया काव्य लिखितम्.

What is the advantage in using the past passive participle?

Well, since the participle follows the subject, it doesn’t matter who the "actual" doer is..... that doer always falls into the trutiya vibhakti and has nothing to do with the participle or the verb. Let's look at another example, this time using the verb form along with the participle to see how much easier the participle usage is.

She ate a fruit. सा फलम्. अवादत्. 

A fruit was eaten by her. तया फलम्. अवादत। Here we need to remember the A.P. forms of the past tense. Why not a very simple: तया फलं खादितम्?

1. He worshipped the Lord. स: देवम् अविचितवान्. 

   The Lord was worshipped by him. तेन देव: अविचित:।

2. She worshipped the Lord. सा देवम् अविचितवती।

   The Lord was worshipped by her. तया देव: अविचित:।

3. He worshipped the Devi. स: देवीम् अविचितवान्।

   The Devi was worshipped by him. तेन देवी अविचिता।

4. She worshipped the Devi. सा देवीम् अविचितवती।

   The Devi was worshipped by her. तया देवी अविचिता।
What happens to a sentence like: "The mother gave a book to the girl?"

Here is how you would make both Active and Passive sentences:

अम्बू बालिकायं ग्रंथं दत्तवती ।
अम्बू बालिकायं ग्रंथं: दत्त: I ONLY the PRINCIPAL object and subject jump vibhaktis.....the participle naturally follows the "object turned subject" AND the rest of the words in the sentence remain as they are.

From the dwitiya onwards, these past participles take on the form of simple adjectives in active voice sentences. Here are a few examples...... see how i have used the various tenses....

1. It is written here.
   अत्र लिखितम अस्ति ।

2. I will place the cleaned vessels on the table.
   अहं प्रक्षालितानि पताणि उत्पीठिकायं स्थापिष्यामि ।

3. The bloomed lotus was white.
   विकसितं कमलं श्रेष्ठम् आसीत् ।

4. He gave the grain to the irritated brahmin.
   स: कुपिताय ब्राह्मणाय धान्यं दृतवान् / अयन्च्छत ।

The exercises will deal with converting the active into the passive. Lesson 47 C should help you see how the past participles in the rest of the vibhaktis are used.

Honestly, with what we have done this month, it's been a giant leap forward in our understanding of Sanskrit. Next month will be just as enlightening.
Lesson 47 A. Exercises with the Past Passive Participle.

Translate the sentences first (use the Active Past Participle....for further practice, you may try this exercise using the verb forms as well) and THEN convert them into the passive voice using the Past Passive Participle.

1. I remember the story.
2. Sheela sang a song.
3. Kishore saw the tree.
4. I received the news.
5. The students (M) understood the lessons.
6. The boys saw the movie.
7. The women cooked the meal.
8. The men washed the dishes.
9. The people watched television.
10. The girls asked the teacher questions.
11. The wealthy man gave the beggar a bag.

The next few sentences, since we have no specific subject in the Active sentences are best translated ONLY in the passive...you'll be surprised at how simple these translations really are.

12. Understood? (my most favourite one-worder....my students hear it all the time.)
13. Read the lesson?
14. Has the newspaper arrived?
15. Eaten your meal?
16. Seen this movie?
17. Has the bus gone?
18. Is the speech over?
19. Is the puja over?
20. Is the lesson over?

**********
Lesson 47 B. Answers to Lesson 47 A.

1. I remember the story.
   अर्थे कथा स्मृतवान् / स्मृतवति।
   The story was remembered by me.
   मया कथा स्मृता।

2. Sheela sang a song.
   शीला गीतं गीतवति।
   A song was sung by Sheela.
   शील्या गीतं गीतम्।

3. Kishore saw the tree.
   किशोर: वृक्ष: हस्यवान्।
   The tree was seen by Kishore.
   किशोरेण वृक्षः हस्यः।

4. I received the news.
   अर्थे वार्तां प्रासवती / प्रासवान्।
   The news was received by me.
   मया वार्ता प्रासा।

5. The students (M) understood the lessons.
   छात्राः पाठानूः अवगतवन्तः।
   The lessons was understood by the students.
   छात्राः पाठाः अवगतः। (the participle follows the "object turned subject" in number, gender and vibhakti.)

6. The boys saw the movie.
   बालकः चित्रपटं हस्यवन्तः।
   The movie was seen by the boys.
   बालकः: चित्रपटः हस्यः।
7. The women cooked the meal.
   महिला: भोजने पकवत्त्वः ।
   The meal was cooked by the women.
   महिलाभिर्भोजन पक्तम् ।

8. The men washed the dishes.
   पुरुषः पात्राणि प्रक्षालितवन्तः ।
   The dishes were washed by the men.
   पुरुषः पात्राणि प्रक्षालितानि ।

9. The people watched television.
   जना: टूर्द्धर्षनं दीप्यन्तः ।
   Television was watched by the people.
   जनः टूर्द्धर्षनं दीप्यम् ।

10. The girls asked the teacher questions.
    बालिका: अध्यापकं प्रश्नान् पूष्टवत्त्वः ।
    Questions were asked by the girls to the teacher.
    बालिकाम् अध्यापकं प्रश्नं पूष्यं । (the "principal" object becomes the subject... the other objects in the sentence do not change.)

11. The wealthy man gave the beggar a bag.
    धनिकं याचकाय श्यूरं ददत्वान् ।
    The beggar was given a bag by the wealthy man.
    धनिकेन याचकाय स्यूतं दत्तः ।

12. Understood?
    ज्ञातम् ？

13. Read the lesson?
    पाठः पपिठः ？
14. Has the newspaper arrived?
वृत्तपत्रम् आगतम्?

15. Eaten your meal?
भोजनं खादितम्?

16. Seen this movie?
एष: चित्रपटः हृद?:

17. Has the bus gone?
लोकयानं गतम्?

18. Is the speech over?
भाषणं समाप्तम्?

19. Is the puja over?
पूजा समाप्ता?

20. Is the lesson over?
पाठ: समाह:?
Summing Up Month 10.

By the end of Month 10, you would have achieved the following:

1. Learnt the तर्कार्त्त words..... you will be able to speak to and refer to people with the respectful भवानि and भवती.

2. Learnt how to use the Active Past Participle. You would have recognized the simplicity of using these words instead of the Actual Past tense verb forms.

3. Learnt the use of the Past Passive Participle. Again, you will recognize how simple to use they are.

Next month will be our first few lessons in Sandhi. Trust you will enjoy those.