Lesson 55 . Continuing with the Shatr शत्रः.

Present Continuous Participles.

A quick note:
I have to apologise for my long silence. One and a half years of not giving you something new to study is criminal on my part. But my excuse is valid. We have finally finished designing our 3, 6-month courses - आराधना, साधना and धारणा and now am absolutely free to work on our web lessons. Thankfully my web-students have been writing to me asking for help with their lessons and being in touch with them continuously helps me not to feel guilty!

The simple present tense, say for example the verb गच्छति, describes both the present tense and the continuous in a simple sentence.
So वालकः गच्छति means both
The boy goes, and The boy is going.

So what would you do if two actions are placed together, say in a sentence like -
The boy who is going is eating a fruit?
You could say वालकः गच्छति फलम् खाद्वति च or say यः वालकः गच्छति सः फलम्
खाद्वति

But there is a far classier way of saying it- we use the the Active Present Continuous Participle.
गच्छन्ति वालकः फलम् खाद्वति

So what are these continuous participles?
They are words formed out of वाच्य s. Retaining their ability to convey an action taking place, they become adjectives and follow the noun in three ways: निःस्व, विभिन्नकि and वाचन।

Let me give you simple examples and then I'll teach you how to form these words.

The boy studies.
The boy eats a mango.
The studying boy eats a mango.

The "studying" is the continuous participle. If the root word is परस्मीपदम्, you add the शान्ति प्रत्यय and create a शान्ति form. If the root word is आत्मनेपदम्, you add the शान्ति प्रत्यय and create a शान्ति form.

Let's concentrate on the शान्ति forms first.

Step 1. (M/ N forms)
Pick the त्व्यु त्वंकार प्रथम पुरुष form of the P.P. dhaatu you have chosen.

Let's take पढ़ा as an example. पठन्ति is the त्व्यु त्वंकार प्रथम पुरुष वाचन form.

Step 2. (M/ N forms)
NOW... remove the इ from the end and the न from the middle of the word पठन्ति – इ – न = पढ़त

Step 3. (M/ N forms)
THEN add a ् to the last letter to form त्वंकार प्रथम M/N forms that are declined as भगवत् M and as जगत् N. (Please check Supplement 36. Month 10)

पढ़त ् + ् = पढ़त् M / N

There is a small difference here. The प्रथम विभिन्नकि एक्वचन form of भगवत् is भगवान्. Don't add the आकारान्त to the word. The usable form becomes पठन् and not पठान्।

So now we have a sentence that says वालकः पठनः। This is not a complete sentence because the word पठनः is not accepted as a verb but as a participle....a verb cum adjective. To complete the picture you have to add Step 4.

Step 4.
Add the appropriate form of the अस्सु dhaatu in the tense that you wish to convey. That is : Add the अस्सु र्द्ध लक्ष्य to give you an effect of a continuous action taking place in the past.
बालकः पठनः आसीत्।
Add the अस्सु र्द्ध लक्ष्य to give you an effect of a continuous action taking place in the present. बालकः पठनः अस्ति।
Ditto for the future. बालकः पठनः भविष्यति।
( Note: Classical Sanskrit prefers to use the ACTUAL verb forms here बालकः: अपकर, बालकः:पठि, बालकः:पटिभ्यति। And would use the continuous participle purely as adjectives. So that would mean that another action would be required here to complete the picture...
पठनः बालकः खाद्वति। The studying/reading boy is eating.
पठनः बालकः आथ्रः खाद्वति। The studying/reading boy is eating a mango.

Step 5.
Use all the vibhaktis now....
पठनः बालकः खाद्वति।
अहैं पठन्तेः बालकः पश्यामि।
अहैं पठता बालकेन सह पाठशालाः गत्वामि। and so on and so forth.

To form Feminine words:
Step 1.
Same as in M and N
Step 2.

1. DO NOT remove the न फ्रूम the middle of the word (from 1, 4, 6, 10 dhaatus. If the dhaatus are from the other गण s, THEN alone does one remove the न from the middle of the word. .... Easy Way, if there is an अ स्वर before the ति प्रत्यय (प्र. पु. प. व.), then न stays, otherwise, the न does not. This holds true in most cases and can be used as an 'emergency technique.‘)

2. Convert the इ into an ई

पठिति“ (after having looked at पठिति) - इ + ई = पठन्ति F that is declined as नदी। (1 P.P.)
कुर्विति (after having looked at करोति) - न - इ + ई = कुर्वति F that is declined as नदी। (8 P.P.)

Step 3.
Add the appropriate form of the अस् dhaatu in the tense that you wish to convey .... (Please re-read Step 4 ...M and N forms)

***

Now let's look at a few examples:

1. सः पठन अस्ति। He is reading.
2. सः पठन आसीत। He was reading.
3. सा पठन्ति अस्ति। She is reading.
4. सा पठन्ति आसीत। She was reading.
5. मम मित्रं पठत अस्ति। My friend is reading.
6. आहें लिखन अस्ति। I am writing. M
7. आहें लिखन्ति अस्ति। I am writing. F
8. त्वं पठन/ पठन्ति असि। You are reading.
This is the simplest form of a sentence that you can create with these forms. Now let's look at how they are actually used. (Step four and five have already highlighted this.)

These words are participles. Participles= Adjectives. They MUST MUST MUST match the noun/pronoun in three ways: विभक्ति, विभक्तिः and वचनः।

(No, I'm not senile. I know I'm repeating myself but I'll do so till you never ever forget those instructions. So you better be patient with me... I can be as stubborn as a mule in some matters. Look out for similar repetitions in the next few lessons.)

Since I can form the entire विभक्तिः table with these words, how will I use the rest of the विभक्ति ः? Place Supplement 39 before you while you study the rest of the lesson.

Watch carefully now:

1. गच्छन् वालकः फले खादति। The going boy is eating a fruit.
2. गच्छन्ति बालिका फले खादति। The going girl is eating a fruit.
3. The talking girl is watching the eating boy. चदन्ति बालिका खादन्ते बालकं पशयति।
4. The girl who is going with the boy who is going. is also eating a fruit (Yipes!) गच्छता बालकेन सह गच्छन्ति बालिका अधि फले खादति।
5. Give the studying boy milk. पठते बालकाय दुर्घ्यं यच्छ।

And I could have gone on giving you examples but it is time now that you do the work and I rest.

Do have a look at Supplement 39. to give you the Present Continuous forms of the dhaatu गाम्. And to form the नपुं forms, check Supplement 36. the feminine forms go like नदी, so that should not cause a problem.

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Lesson 55A. Exercises with the शतु प्रत्यय.

Translate the following sentences.

1. The woman is washing clothes.
2. The two boys are playing in the field.
3. The two girls are eating fruits.
4. The mother who is reading is also listening to songs.
5. The man who is going is holding his son’s hand.
6. The lions who are growling slowly are watching the deer that are running towards the lake.
7. The father is telling a story to his daughter who is listening with attention.
8. Radha was drinking milk when her friend was entering her house.
9. Mohan, who is walking with Shyam who was talking, is looking at the scene around them.
10. The girls who are studying will be successful in the examination.
Lesson 55 B. Answers to Lesson 55 A.

1. The woman is washing clothes.
   महिला वस्त्रां धुनायति ।
   महिला वस्त्रां प्रकाशतन्त्री अस्ति ॥

2. The two boys are playing in the field.
   बालकों कैले कीडत: ।
   बालकों कैले कीडती रस्तः ॥

3. The two girls are eating fruits.
   बालिक फलानि खादत: ।
   बालिक फलानि खादती रस्तः ॥

4. The mother who is reading is also listening to songs.
   पत्नी अम्ब गीतानि अपि श्रणोति ।
   पत्नी अम्ब गीतानि अपि श्रणवन्ती अस्ति ॥

5. The man who is going is holding his son's hand.
   गच्छन पुरुषः पुजन्ति हस्तं घरति ।
   गच्छन पुरुषः पुजन्ति हस्तं घरत्न अस्ति ॥

6. The lions who are growling slowly are watching the deer who are running towards the lake.
   शनैः गर्जन्तः सिद्धः तडांग प्रति धावतः मृगान् पशयन्ति ।
   शनैः गर्जन्तः सिद्धः तडांग प्रति धावतः मृगान् पशयन्ति: सन्ति ॥

7. The father is telling a story to his daughter who is listening with attention.
   पिता अवधानन्तुर्युपुज्ञै: कथा कथयति ।
   पिता अवधानन्तुर्युपुज्ञै: कथा कथयन् अस्ति ॥

8. Radha was drinking milk when her friend was entering her house.
9. Mohan, who is walking with Shyam who is talking, is looking at the scene around them.

बद्वा श्यामेन सह चलन्तः मोहनः तौ अभिन्तः द्रश्यं पश्यति ।
बद्वा श्यामेन सह चलन्तः मोहनः तौ अभिन्तः द्रश्यं पद्यतेऽस्ति ।

10. The girls who are studying will be successful in the examination.

पठन्त्यः बालिका: परिश्रायाम् उत्सीर्ण: भविष्यति ।
Lesson 56. A.P. Continues with the Shaanach- शानच्

A.P. dhaatus need the शानच् रूप to indicate the continuous tense. You have to add the मान to the A.P. root dhaatu..... which will be declined like राम, माला and वन for the M, F and N respectively. Then the अस्त dhaatu in the appropriate tense is added to the sentence if required. Let’s take the dhaatu चाचू (to beg) as an example.

He is begging. स: चाचमानः अस्ति / स: चाचते।
She is begging. सा चाचमाना अस्ति / सा चाचते।
It is begging. तत्त चाचमानम्, अस्ति / तत्त चाचते।
He was begging. स: चाचमानः आसीत् / स: अयाचत।
She was begging. सा चाचमाना आसीत् / सा अयाचत।
It was begging. तत्त चाचमानम् आसीत् / तत्त अयाचत।
I see the man who is begging. अहं चाचमानं पुरुषं पश्यामि।
I see the woman who is begging. अहं चाचमाना महिलं पश्यामि।
The kind man gives the boy who is begging, a fruit. दयालुः पुरुषः चाचमानाय बालकाय फलं यथैव।
The man who is begging goes with the woman who is begging, to the river. चाचमानः पुरुषः चाचमानया महिलया सह नदीं गच्छत।

You will probably just have to go through our previous lessons just to revise which dhaatus are the P.P. and which the A.P. ones.

Shall we work on a few translations? Over to Lesson 56 A.
Lesson 56 A. Working with the शान्तच्चात्मक शब्दार्थ तत्व

Note: Be sure to add the मान / माना to the conjugated form of the verb after you have removed the ते।

Translate:
1. He is feeling/becoming happy. मुद्र (मोदते)
2. You were present yesterday for the president's speech. विद्र (विघते)
3. The man performing the yajna is my father. यज (यजते)
4. Vikramaditya is the king's name who is waging a war. युध्य (युध्यते)
5. Do not be angry with the two girls who are serving. सेव (सेवते)
6. The child (अपत्य N) went to the temple with the women who were praying. वन्द (वन्दते)
7. I see the children who are happy. मुद्र (मोदते)
8. The princess accepted the flowers from the priest who was worshipping. भज (भजते)
9. I have faith in the people who are tolerant. सह (सहते)
10. The police are beating the thieving men with a stick. चुर (चोरपते)
   (Trip up alert.)
Lesson 56 B. Answers to Lesson 56 A.

1. He is feeling/becoming happy. मुद्द (मोदते)
   स्मोदते।
   स्मोदमानः असि।
2. You were present yesterday for the president's speech. विद्द (विद्वते)
   द्वरे अभ्यक्ष्यम् भाषणाय तमं अविच्छया।
   द्वरे अभ्यक्ष्यम् भाषणाय तं विच्छयमानः।
3. The man performing the yajna is my father. यज्ञ (यजते)
   यज्ञमानः पुरुषः मम पिता असि।
4. Vikramaditya is the king's name who is waging a war. चुध्य (चुधते)
   युध्यमानस्य नाम चुध्यक्षमादित्यः।
5. Do not be angry with the two girls who are serving. सेवः (सेवते)
   सेवमानाभ्यां वालिकाभ्यां मा कुप्यतु।
6. The child went to the temple with the women who were praying. वन्दे (वन्दते)
   अपत्य वन्दमानाभि: महिलाभि: सह मन्दिरम् अग्निंच्छत।
7. I see the children who are happy. मुद्द (मोदते)
   अद्य मोदमाननि अपत्यानि पश्यामि।
8. The princess accepted the flowers from the priest who was worshipping. वन्दे (वन्दते)
   राजकुमारी भजमानात पुरोहितात। पुष्पाणि अनुभाव।
9. I have faith in the people who are tolerant. सह (सहते)
   सहमानेषु जनेषु मम विश्वास: असि।
10. The police are beating the thieving men with a stick. चुर (चोरते)
    नगररक्षकः चोरयमानान् पुरुषान् दण्डेन ताड़ति।
    नगररक्षकः: चोरयमानान् पुरुषान् दण्डेन ताड़ति: सन्ति।
Lesson 57/ 57 A. More of Shatr and Shaanach- शत्र – शानच्

A quick recap:

Having given you an idea on how the शत्र – शानच् work, I must tell you something. Classical authors DO NOT use the शत्र – शानच् with the अस् dhaatu. As far as they are concerned, the शत्र – शानच् are adjectives and must be used as such. The boy is going' is translated as बालकः गच्छति. The need to do a बालकः गच्छन् अस्ति is to help co-relate this with English grammar.

Let's look at how the शत्र– शानच् are used "classically.'

बालकः गच्छति।
गच्छन् बालकः फलं खाद्यति।
अहं गच्छन्तं बालकं पश्यामि।
गच्छता बाल्केन सह, बालिका अपि गच्छति।
गच्छते बालकाय छत्रे दुदातु।
गच्छत: बालकात् पुस्तकं खमे।
गच्छत: बालकस्य हस्तात् फलं पतिति।
गच्छति बालके मम विश्वासः अस्ति।
बालकः भजते।
भजमान: बालकः: ध्यानं करोति।
भजमानं बालंकं अहं नामामि।
भजमानेन बालकेन सह अहम् अथ ध्यानं करोमि।
भजमानाय बालकाय फलं ददामि।
भजमानात् बालकात् प्रेरणा खमे।
भजमानस्य बालकस्य नाम शिवं: अस्ति।

**********
57 A
You have been with me for quite sometime now. I must stop 'spoon-feeding' you. I'll provide you with answers only if I think you'll need that kind of assurance.
As worksheets, convert the above given sentences into their dual and plural forms. AND THEN convert all the above sentences into the neuter (अपत्त्व/क्षित्त्व/क्रृत्त्व) and the feminine (बालिका/गीता/आयिका/क्षित्त्व)… yup, singular, dual and plural.
Use गच्छन्ति/भजमाना (प्रथमा विभक्ति) for the feminine and गच्छन्ति/भजमाना (प्रथमा विभक्ति) for the neuter.
You will need only the complete विभक्ति table for the neuter... जगत्
Check out our supplements in Month 14.
Next week's lesson is a complete mind bender. I'm looking forward to teaching it.

**********
Lesson 58. Shatr and Shaanach, their passive forms.

I hope you have had a chance to do those exercises that I set you in Lesson 57, 57A. It should give you sufficient practice to handle today's lesson. Do you remember how the passive forms of a verb are formed? Let's do a quick revision. (For such practice sessions I shall always take the प्रथमपुरुष-एकवचनम् लट्ट लट्टार as an example. That is what has been practiced from time immemorial. Use that form as a guide line to arrive at the other लट्टार s.)

A.
1. Take the root form of the verb. For example: गम्य/लभ्य.
2. Add to it a य' ; that would make it गम्य/लभ्य.
3. Add the आत्मनेपद - प्रत्यय and you finally land up with गम्यते/लभ्यते.
4. These are passive forms of the verb. They change only according to the पुरुष: and वचनम् of the "object turned subject."

B.
Well, exactly the same thing happens when you make a passive form of the शत्रु - शानच Let's do it again point wise. The difference is in point 4.
1. Take the root form of the verb. For example: गम्य/लभ्य.
2. Add to it a य; that would make it गम्य/लभ्य.
3. Add the आत्मनेपद - प्रत्यय and you finally land up with गम्यमान/लभ्यमान.
4. These are participles and follow the noun/pronoun in three ways: लिखित्वम् छ मिनी विमेकि। Therefore you will have: गम्यमाने, गम्यमाने, गम्यमाना and all the other forms in all the विमेकि s.
5. Study the examples that follow and then you will understand what the words mean:
खाद्यमाने बालकः = the boy who is eating
खाद्यमाने बालकः = the boy who is being eaten (by something)
Similarly लिखित्वमाने will be talking about the "boy who is writing." and the लिखित्वमान will qualify "whatever the boy is writing."
The boy who is writing, places the lesson which is being written (by him or by whomever) on the table.

Trust this example will iron out all the wrinkles that have dared to come on your forehead.

Back to further explanations:

Verbs that you create with आ. are used in the कर्माणि वाक्य रचना।

बालकेन ग्रन्थः पन्थपते। (Please refer to our lessons on the passive construction in case you have forgotten how I've arrived at this.)

Words that we create with ब. are purely adjectives.

**Remember:**

(It doesn't matter if you think I'm repeating myself. I'll repeat myself till I'm hoarse....)

ALL PARTICIPLES ARE ADJECTIVES and follow the noun/pronoun in three ways: खिल्ल, वचन, विभक्ति।

Now let's look at how the ब. words are used:

The boy is eating a fruit.

बालक: फल खादति।

The fruit is in the boy's hand.

फल बालकस्य हस्तात पति।

The fruit which is being eaten (by the boy) falls from the boy's hand.

(बालकेन) खाद्यानां फलं बालकस्य हस्तात पति।

Do you see how I've used the passive form but in a कर्ता - वाक्य - रचना?

Let's look at another example: (Look out for how I've changed the participle in the different tenses and moods. Also pay attention to the fact that those words marked bold are the object forms and therefore are in the द्वितीया विभक्ति। I Let go of the idea at this point in time that the passive voice insists that the object must be picked from the प्रथमा विभक्ति। I When Passive Participles are used in Active constructions, they are purely adjectives and must be chosen from the विभक्ति: that the sentence demands.)

The poem which is being read by me is on the table. (use of passive शाप)
मया पठयमाना कविता उत्पीठिकाया: उपरि स्थापयतु।

Please place this poem which is being read by me on the table.

कृपया मया पठयमाना कविताम् उत्पीठिकाया: उपरि स्थापयतु।

The food which has been made is tasty. (use of passive कृत)

कृतं भोजनं रुचिकरम् असि।

Please accept the tasty food which has been made by me. (use of passive कृत)

मया कृतं रुचिकरं भोजनं कृपया स्विकरोतु।

The modak which should be eaten by her is still on the plate. (use of passive यत/तयत/अनीयर्)

तथा खाद्य: / खादितष्व: / खादनीय: मोदक: अधुना अधि स्थाखिकाया: उपरि असि।

Give that modak which should be eaten to the boy waiting outside the house.

तं खादनीयं मोदकं गृहातं विश्वते बालकायं ददातु।

What is most important is to set your mind free..... spend a little time with these words and you will see how very flexible they are. Don't feel so bound to grammar rules that you are unable to bring creativity into your thoughts.

Let's try out a few worksheets to help break free!

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Lesson 58 A. Exercises with the Passive and Active Participles.

A) Translate:
Please do not try word for word translations. Try get the general meaning of the sentences though.

1. The Guru who is being served is Shrimat Sadyojat Shankarashram. (use plural for respect.)
2. To that Guru worthy of being served, salutations.
3. When you come to my house, bring that book written by Rabindranath Tagore, with you.
4. Is there some milk to give to this cat which is sitting here?
5. Those memorised shlokas have increased my peace of mind. (not difficult.....think!!!!!)
6. Devi Bhuvaneshwari, these flowers which have been brought by me must be accepted by you.
7. I place the fruit of the japa done by me at the feet of the Lord.
8. There is the capacity to work in the intelligent boys who are present here.
9. The monkeys who took Lanka were Rama's devotees.
10. With these lessons that have been studied by me, I'll certainly become Panini!!
11. Here is water for those flowers you brought. (translate with...accept this water...)
Lesson 58 B. Answers to Lesson 58 A

1. The Guru who is being served is Shrimat Sadyojat Shankarashram.
   (use plural for respect.)
   सेवयानाः गुरुः श्रीमद्वृत्तद्विवजयश्रीकृष्णाः सन्निः।

2. To that Guru worthy of being served, salutations.
   नमः सेवयानेऽभ्य: गुरुः।

3. When you come to my house, bring that book written by Rabindranath Tagore, with you.
   यदा भवति/ भवान मम गृहम् आम्बिचितिः, तदा रबिन्द्रनाथ-टागोरेण लिखितं पुस्तकं
   भवत्या/भवता सह आनयतु।

4. Is there some milk to give to this cat which is sitting here?
   एतस्मै अत्र उपवशते मार्जराय दातुं किचिद् नुभयम् अर्थि किम?

5. Those memorised shlokas have increased my peace of mind.
   ते: मृत्तेः श्रोके: मम मननश्वानि: अवर्धत।

6. Devi Bhuvaneshwari, these flowers which have been brought by me must be accepted.
   देवी भुव्वनेश्वरी, मया आनीतानि पतानि पुष्पां गृह्यताम्।

7. I place the fruit of the japa done by me at the feet of the Lord.
   अहं मया कृतस्य जपस्य फले देवस्य पाद्यो: स्थापयामि।

8. There is the capacity to work in the intelligent boys who are present here.
   कार्यार्थ सामस्य चतुरेषु वर्तमानेषु बालकेषु अस्ति

9. The monkeys who took Lanka were Rama's devotees.
   लक्ष्मण गृहीतवनत: कपय: रामस्य भक्ता।

10. With these lessons that have been studied by me, I'll certainly become Panini himself!!
    पत्ते: पठते: पठि: निश्चये अहं पाणिनि: भवामि।

11. Here is water for those flowers you brought.
    भवत्या/भवता (तेष्य:) आनीतेऽभ्य: पुष्पे एतं जलम्।