

## Lesson 55 . Continuing with the Shatr शतृ.

### 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 बालकः 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 बालकः गच्छति फलम् खादति च or say यः बालकः गच्छति सः फलम् खादति

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

गच्छन् बालकः फलम् खादति

So what are these continuous participles?

They are words formed out of धातु s. Retaining their ability to convey an action taking place, they become adjectives and follow the noun in three ways: लिङ्ग, विभक्ति and वचन ।

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 परस्मैपदम्, you add the शतृ प्रत्यय and create a शतृ form. If the root word is आत्मनैपदम्, you add the शानच् प्रत्यय and create a शानच् form.

Let's concentrate on the शतृ forms first.

Step 1. ( M/ N forms)

Pick the लट् लकार प्रथम पुरुष form of the P.P. dhaatu you have chosen.

Let's take पठ् as an example. पठन्ति is the लट् लकार प्रथम पुरुष बहुवचन form.

Step 2. ( M/ N forms)

NOW... remove the इ from the end and the न् from the middle of the word पठन्ति – इ – न् = पठत

Step 3. (M/ N forms)

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

पठत + ् = पठत् M / N

There is a small difference here. The प्रथमा विभक्ति एकवचन 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 बालकः पठन् । This is not a complete sentence because the word पठन् 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 अस् dhaatu in the tense that you wish to convey. That is : Add the अस् लङ् लकार to give you an effect of a continuous action taking place in the past.

बालकः पठन् आसीत् ।

Add the अस् लट् लकार to give you an effect of a continuous action taking place in the present. बालकः पठन् अस्ति ।

Ditto for the future. बालकः पठन् भविष्यति ।

( Note: Classical Sanskrit prefers to use the ACTUAL verb forms here बालकः अपठत्, बालकः पठति, बालकः पठिष्यति । And would use the continuous participle purely as adjectives. So that would mean that another action would be required here to complete the picture...

पठन् बालकः खादति । The *studying/reading* boy is eating.

पठन् बालकः आम्रं खादति । The *studying/reading* boy is eating a mango.

Step 5.

Use all the vibhaktis now....

पठन् बालकः खादति ।

अहं पठन्तं बालकं पश्यामि ।

अहं पठता बालकेन सह पाठशालां गच्छामि । 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 न् from 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 न् from the middle of the word. .... Easy Way, if there is an अ स्वर before the ति प्रत्यय (प्र. पु. ए. व.), then न् stays , otherwise, the न् does not. This holds true in most cases and can be used as an 'emergency technique.')
2. Convert the इ into an ई

पठन्ति" (after having looked at पठति )- इ + ई = पठन्ती F that is declined as नदी  
I ( 1 P.P.)

कुर्वन्ति (after having looked at करोति ) – न - इ + ई = कुर्वती F that is declined as  
नदी I ( 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 पठन् अस्ति । He is reading.
2. सः पठन् आसीत् । He was reading.
3. सा पठन्ती अस्ति । She is reading.
4. सा पठन्ती आसीत् । She was reading.
5. मम मित्रं पठत् अस्ति । My friend is reading.
6. अहं लिखन् अस्मि । I am writing. M
7. अहं लिखन्ती अस्मि । I am writing. F
8. त्वं पठन्/ पठन्ती 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: लिङ्गं, विभक्ति and वचन ।

(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 विभक्ती table with these words, how will I use the rest of the विभक्ति s? Place Supplement 39 before you while you study the rest of the lesson.

Watch carefully now:

1. गच्छन् बालकः फलं खादति । The going boy is eating a fruit.
2. गच्छन्ती बालिका फलं खादति । The going girl is eating a fruit.
3. The talking girl is watching the eating boy. वदन्ती बालिका खादन्तं बालकं पश्यति ।
4. The girl who is going with the boy who is going. is also eating a fruit (Yipes!) गच्छता बालकेन सह गच्छन्ती बालिका अपि फलं खादति ।
5. Give the studying boy milk. पठते बालकाय दुग्धं 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 गम्. And to form the नपुं forms, check Supplement 36. the feminine forms go like नदी, so that should not cause a problem.

\*\*\*

## Lesson 55A. Exercises with the शत 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 वस्त्राणि प्रक्षालयति ।  
महिला वस्त्राणि प्रक्षालयन्ती अस्ति ।
2. The two boys are playing in the field.  
बालकौ क्षेत्रे क्रीडतः ।  
बालकौ क्षेत्रे क्रीडन्तौ स्तः ।
3. The two girls are eating fruits.  
बालिके फलानि खादतः ।  
बालिके फलानि खादन्तौ स्तः ।
4. The mother who is reading is also listening to songs .  
पठन्ती अम्बा गीतानि अपि शृणोति ।  
पठन्ती अम्बा गीतानि अपि शृण्वन्ती अस्ति ।
5. The man who is going is holding his son's hand.  
गच्छन् पुरुषः पुत्रस्य हस्तं धरति ।  
गच्छन् पुरुषः पुत्रस्य हस्तं धरन् अस्ति ।
6. The lions who are growling slowly are watching the deer who are running towards the lake.  
शनैः गर्जन्तः सिंहाः तडागं प्रति धावतः मृगान् पश्यन्ति ।  
शनैः गर्जन्तः सिंहाः तडागं प्रति धावतः मृगान् पश्यन्तः सन्ति ।
7. The father is telling a story to his daughter who is listening with attention.  
पिता अवधानेन शृण्वन्त्यै पुत्र्यै कथां कथयति ।  
पिता अवधानेन शृण्वन्त्यै पुत्र्यै कथां कथयन् अस्ति ।
8. Radha was drinking milk when her friend was entering her house.

राधा दुग्धं पिबन्ती आसीत् तदैव तस्याः सखी तस्याः गृहं प्राविशत् ।

राधा दुग्धं पिबन्ती आसीत् तदैव तस्याः सखी तस्याः गृहं विशन्ती आसीत् ।

9. Mohan, who is walking with Shyam who is talking, is looking at the scene around them.

वदता श्यामेन सह चलन् मोहनः तौ अभितः दृश्यं पश्यति ।

वदता श्यामेन सह चलन् मोहनः तौ अभितः दृश्यं पश्यन् अस्ति ।

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

पठन्त्यः बालिकाः परिक्षायाम् उत्तीर्णा भविष्यन्ति ।



## Lesson 56. A.P. Continues with the Shaanach- शानच्

A.P. dhaatus need the शानच् प्रत्यय 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 अस् dhaatu in the appropriate tense is added to the sentence if required. Let's take the dhaatu याच् (to beg) as an example.

He is begging. सः याचमानः अस्ति / सः याचते ।

She is begging. सा याचमाना अस्ति / सा याचते ।

It is begging. तत् याचमानम् अस्ति / तत् याचते ।

He was begging. सः याचमानः आसीत् / सः अयाचत ।

She was begging. सा याचमाना आसीत् / सा अयाचत ।

It was begging. तत् याचमानम् आसीत् / तत् अयाचत ।

I see the man who is begging. अहं याचमानमं पुरुषं पश्यामि ।

I see the woman who is begging. अहं याचमाना महिलां पश्यामि ।

The kind man gives the boy who is begging, a fruit. दयालु पुरुषः याचमानाय बालकाय फलं यच्छति ।

The man who is begging goes with the woman who is begging, to the river. याचमानः पुरुषः याचमानया महिलया सह नदीं गच्छति ।

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 शानच् प्रत्यय ।

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. मुद् (मोदते)
2. You were present yesterday for the president's speech. विद् (विद्यते)
3. The man performing the yajna is my father. यज् (यजते)
4. Vikramaditya is the king's name who is waging a war. युध् (युध्यते)
5. Do not be angry with the two girls who are serving. सेव् (सेवते)
6. The child ( अपत्य N) went to the temple with the women who were praying. वन्द् (वन्दते)
7. I see the children who are happy. मुद् (मोदते)
8. The princess accepted the flowers from the priest who was worshipping. भज् (भजते)
9. I have faith in the people who are tolerant. सह् (सहते)
10. The police are beating the thieving men with a stick. चूर् (चोरयते)  
( Trip up alert.)

## Lesson 56 B. Answers to Lesson 56 A.

1. He is feeling/becoming happy. मुद् ( मोदते)  
सः मोदते ।  
सः मोदमानः अस्ति ।
2. You were present yesterday for the president's speech. विद् ( विद्यते)  
ह्यः अध्यक्षस्य भाषणाय त्वम् अविद्यथाः ।  
ह्यः अध्यक्षस्य भाषणाय त्वं विद्यमानः / विद्यमाना आसीः ।
3. The man performing the yajna is my father. यज् ( यजते)  
यजमानः पुरुषः मम पिता अस्ति ।
4. Vikramaditya is the king's name who is waging a war. युध् ( युध्यते)  
युध्यमानस्य नृपस्य नाम विक्रमादित्यः अस्ति ।
5. Do not be angry with the two girls who are serving. सेव् ( सेवते)  
सेवमानाभ्यां बालिकाभ्यां मा कुप्यतु ।
6. The child went to the temple with the women who were praying. वन्द् ( वन्दते)  
अपत्यं वन्दमानाभिः महिलाभिः सह मन्दिरम् अगच्छत् ।
7. I see the children who are happy. मुद् ( मोदते)  
अहं मोदमानानि अपत्यानि पश्यामि ।
8. The princess accepted the flowers from the priest who was worshipping. वन्द् ( वन्दते)  
राजकुमारी भजमानात् पुरोहितात् पुष्पाणि अगृह्णात् ।
9. I have faith in the people who are tolerant. सह् ( सहते)  
सहमानेषु जनेषु मम विश्वासः अस्ति ।
10. The police are beating the thieving men with a stick. चूर् ( चोरयते)  
नगररक्षकाः चोरयमानान् पुरुषान् दण्डेन ताडयन्ति ।  
नगररक्षकाः चोरयमानान् पुरुषान् दण्डेन ताडयन्तः सन्ति ।

## Lesson 57/ 57 A. More of Shatr and Shaanach- शतृ – शानच्

A quick recap:

Having given you an idea on how the शतृ – शानच् work, I must tell you something. Classical authors DO NOT use the शतृ – शानच् with the अस् dhaatu. As far as they are concerned, the शतृ – 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 शतृ - शानच् are used "classically.'

बालकः गच्छति ।

गच्छन् बालकः फलं खादति ।

अहं गच्छन्तं बालकं पश्यामि ।

गच्छता बालकेन सह, बालिका अपि गच्छति ।

गच्छते बालकाय छत्रं ददातु ।

गच्छतः बालकात् पुस्तकं लभे ।

गच्छतः बालकस्य हस्तात् फलं पतति ।

गच्छति बालके मम विश्वासः अस्ति ।

बालकः भजते ।

भजमानः बालकः ध्यानं करोति ।

भजमानं बालकं अहं नमामि ।

भजमानेन बालकेन सह अहम् अपि ध्यानं करोमि ।

भजमानाय बालकाय फलं ददामि ।

भजमानात् बालकात् प्रेरणां लभे ।

भजमानस्य बालकस्य नाम शिवः 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 ( अपत्यं child.) and the feminine ( बालिका girl)... yup, singular, dual and plural.

Use गच्छन्ति / भजमाना (प्रथमा विभक्ति) for the feminine and गच्छत् / भजमानं (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 लट् लकार as an example. That is what has been practiced from time immemorial. Use that form as a guide line to arrive at the other लकार s.)

A.

1. Take the root form of the verb. For example: गम् / लभ्
2. Add to it a Y" ; 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 पुरुषः and वचनम् of the "object turned subject."

B.

Well, exactly the same thing happens when you make a passive form of the शतृ - शानच Let's do it again point wise. The difference is in point 4.

1. Take the root form of the verb. For example: गम् / लभ्
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: लिङ्गं \वचन, विभक्ति । Therefore you will have: गम्यमानं, गम्यमानः, गम्यमाना and all the other forms in all the विभक्ति s.
5. Study the examples that follow and then you will understand what the words mean:

खादन् बालकः = the boy who is eating

खाद्यमानः बालकः = the boy who is being eaten ( by something)

Similarly लिखन् will be talking about the "boy who is writing." and the लिख्यमान will qualify "whatever the boy is writing."

लिखन् बालकः लिख्यमानं पाठम् उत्पीठिकायाः उपरि स्थापयति ।

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 **A.** are used in the कर्माणि वाक्य रचना ।

बालकेन ग्रन्थः पठ्यते । ( 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 **B.** 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: लिङ्ग, वचन, विभक्ति ।

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

The boy is eating a fruit.

बालकः फलं खादति ।

The fruit is in the boy's hand.

फलं बालकस्य हस्ते अस्ति ।

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

(बालकेन) खाद्यमानं फलं बालकस्य हस्तात् पतति ।

Do you see how I've used the passive form but in a कर्तरि - 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

विभक्तिः । Let go of the idea at this point in time that the passive voice insists

that the object must be picked from the प्रथमा विभक्तिः । When Passive

Participles are used in Active constructions, they are purely adjectives and must be chosen from the विभक्तिः that the sentence demands.)

The poem which is being read by me is on the table. (use of passive शतृ)

मया पठ्यमाना कविता उत्पीठिकायाः उपरि स्थापयतु ।

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

कृपया मया पठ्यमानां कविताम् उत्पीठिकायाः उपरि स्थापयतु ।

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

कृतं भोजनं रुचिकरम् अस्ति ।

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

मया कृतं रुचिकरं भोजनं कृपया स्विकरोतु ।

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

तया खाद्यः / खादितव्यः / खादनीयः मोदकः अधुना अपि स्थालिकायाः उपरि अस्ति ।

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

तं खादनीयं मोदकं गृहात् बहिः तिष्ठते बालकाय 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!

\*\*\*\*\*



## 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.)

सेव्यमानाः गुरवः श्रीमद्-सद्योजात-शङ्कराश्रमाः सन्ति ।

2. To that Guru worthy of being served, salutations.

नमः सेव्यमानेभ्यः गुरुभ्यः ।

3. When you come to my house, bring that book written by Rabindranath Tagore, with you.

यदा भवति/ भवान् मम गृहम् आगच्छति, 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 मार्जाराय दातुं किञ्चित् दुग्धम् अस्ति किम्?

5. Those memorised shlokas have increased my peace of mind.

तैः स्मृतैः श्लोकैः मम मनश्शान्तिः अवर्धत ।

6. Devi Bhuvaneshwari, these flowers which have been brought by me must be accepted.

देवि भुवनेश्वरि, मया आनीतानि एतानि पुष्पाणि गृह्यताम् ।

7. I place the fruit of the japa done by me at the feet of the Lord.

अहं मया कृतस्य जपस्य फलं देवस्य पादयोः स्थापयामि ।

8. There is the capacity to work in the intelligent boys who are present here.

कार्यार्थं सामर्थ्यं चतुरेषु वर्तमानेषु बालकेषु अस्ति

9. The monkeys who took Lanka were Rama's devotees.

लङ्कां गृहीतवन्तः कपयः रामस्य भक्ताः ।

10. With these lessons that have been studied by me, I'll certainly become Panini himself !!

एतैः पठतैः पाठैः निश्चयेन अहं पाणिनिः भवामि ।

11. Here is water for those flowers you brought.

भवत्या / भवता (तेभ्यः) आनीतेभ्यः पुष्पेभ्यः एतद् जलम् ।