

## Lesson 55. Continuing with the Shatr.

### 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. But since students have not written to me asking for help with their lessons, I assume, no one's missing me too much and therefore I don't feel guilty!

It is amazing indeed how language adapts itself to the changing times. Classical Sanskrit did not feel the need to express the continuous tense as something different. "The boy goes.... बालकः गच्छति" represented both, the present tense and the continuous.

Then other languages made their presence felt. Sanskrit now had to figure out how to differentiate, for the people who questioned, between

1) The boy goes and 2) The going boy.

1) Is what you are already familiar with... the use of the लट् लकार. The sentence would therefore be... बालकः गच्छति ।

2) This sentence would need to be translated with the help of a continuous participle. You need to use the continuous participle in sentences like ...' The walking girl is looking at the eating boy.'

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 आत्मनेपदम्, 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 प्रथमपुरुष बहुवचन form of the P.P. dhaatu you have chosen.

Let's take पठ् as an example. पठन्ति is the लट् लकार प्रथमपुरुष 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