

Lesson 44. Takaarant words.

Here is a list of तकारान्त 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:

मरुत् wind M, भूमृत् king/ mountain M, दिनकृत् day M , भगवत् The Lord M, हनुमत् Hanumaan M, भवत् Thou M, सरित् river F, योषित् a young woman F, विद्युत् lightening F.

Neuter words are declined like जगत् world N.....वियत् sky N , बृहत् big,

There are a few adjectives like

महत् big/great , गुणवत् full of good qualities, धनवत् rich, बुद्धिमत् intelligent, धीमत् intelligent, श्रीमत् rich/one with prosperity, auspiciousness etc, आयुष्मत् long lived one, and other adjectives like कियत् how much, इयत् this much, यावत् as much, तावत् that much..... are declined like भगवत् if Masculine , like जगत् if N and like नदी if Feminine. The feminine forms would be महती, गुणवती, धनवती, बुद्धिमती, धीमती, श्रीमती, आयुष्मती, कियती, इयती, यावती, तावती ।

The three forms भगवत् , जगत् 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 भवान् and भवती । They mean "you" but are the you forms of respect as in the Hindi " आप " or the English " Thou." 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.... भवान् गच्छति । भवती गच्छति । भवान् मोदकं खादतु । भवती जलं पिबतु । भवान् अगच्छत् । भवती पिबेत् । भवान् पठिष्यति । भवती कार्यं करिष्यति ।

i hope that i have been able to put that idea across clearly. Over to the exercises.

Lesson 44 A. Exercises with Takaarant 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?  
भवान् वैद्यः किम् ?
2. What is your name?  
भवतः नाम किम् ?
3. All of you, please sit down.  
भवन्तः कृपया उपविशन्तु ।
4. This book is being read by you.  
एतं पुस्तकं भवता पठ्यते ।
5. She will not be angry with you.  
सा भवते न कुप्यति ।
6. Does the teacher have faith in you?  
अध्यापकस्य विश्वासः 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.  
सः भवते श्वः कथयिष्यति ।
10. She sees you.  
सा भवन्तं पश्यति ।

Translate:

1. The rich man is going to the market with the intelligent man.  
धनवान् बुद्धिमता सह आपणं गच्छति ।
2. Ramesh is going to school with the Ones who have good qualities.  
रमेशः गुणवद्भिः सह पाठशालां गच्छति ।
3. The water of the river is clean.

- सरितः जलं स्वच्छम् अस्ति ।
4. The world is beautiful.  
जगत् सुन्दरम् अस्ति ।
5. The big building's name is "Laxmi Narayan Sadan."  
महतः भवनस्य नाम लक्ष्मी नारायण सदनम् ।
6. The great river flows fast.  
महती सरित् शीघ्रं वहति ।
7. The clever people's meeting is here in this auditorium.  
बुद्धिमतां सम्मेलनम् अत्र एतस्मिन् सभागृहे अस्ति ।
8. The big book is on the table. ( Using both ग्रन्थ M and HçámlçkçÀ N)  
महत् पुस्तकम् उत्पीठिकायाः उपरि / उत्पीठिकायाम् अस्ति ।  
महन् ग्रन्थः उत्पीठिकायाः उपरि / उत्पीठिकायाम् अस्ति ।
9. I will tell you a great story.  
अहं भवते महतीं कथां कथिष्यामि ।
10. The Himalayas are the greatest among the mountains in the world.  
जगति भूभृत्सु हिमालयाः 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 = प्रत्यय ।

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

One of the प्रत्यय s is called the कृदन्त प्रत्यय ।

You are already familiar with 2 of the 5 कृदन्त प्रत्यय , though they have so far not been introduced as so. The त्वान्त / ल्यबन्त and तुमन्त avyayas are कृदन्त s.

Let's appoint पठ् 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.

पठ् has 5 कृदन्त forms.

1. The त्वान्त / ल्यबन्त .. पठित्वा , संपठ्य । Gerund
2. The तुमन्त.. पठितुम् 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:

पठ् । To read/study

सः अपठत् । He read. (Past tense, active)

सः पाठम् अपठत् । He read a lesson. (Past tense, active)

तेन पाठः अपठ्यत । 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 पठ् is in the form of a verb. When used as a participle, it becomes an adjective and follows the noun in three areas... gender लिङ्ग , number वचन , and declension विभक्ति ।

पठ् as a participle, takes the root past participle form: पठति । 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.... पठित्वा, पठितुम् । These forms are avyayas. Let's study the past participle in sections:

The Active Past Participle:

The same root form पठित् , is used as the The Active Past Participle AFTER the प्रत्यय " वत् " or " वती" is further added to it. The root form for पठ् as the active past participle becomes पठितवान् । NOW, it is an adjective. It is declined in the three genders as a Takaarant word.

M= पठितवत् declined like भगवत् ।

F= पठितवती declined like नदी ।

N= पठितवत् declined like जगत् ।

So, instead of saying सः अपठत् , त्वं अपठः, अहं अपठम् , i simply say

सः पठितवान् , त्वं पठितवान् , अहं पठितवान् if all of us are men. Since सः , त्वं and अहं are all प्रथम - विभक्ति , i have to use the same for the पठितवान् which is now an adjective.

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

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

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

Many men: ते / बालकाः पठितवन्तः । यूयं पठितवन्तः । वयं पठितवन्तः ।

Many women: बालिकाः पठितवत्यः । यूयं पठितवत्यः । वयं 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 प्रथम-विभक्ति forms this week to help build our foundation. A few examples are given below:

1. The boy read a book. बालकः पुस्तकं पठितवान् ।
2. The girl read a book. बालिका पुस्तकं पठितवती ।
3. The teacher (M) taught a lesson. अध्यापकः पाठं पाठितवान् ।
4. The teacher (M) taught a lesson. अध्यापकः पाठं पाठितवान् ।
5. The two men saw a bird. मनुष्यौ खगं दृष्टवन्तौ ।
6. The two women saw a bird. महिले खगं दृष्टवत्यौ ।
7. The many boys played with a ball. बालकाः कन्दुकेन क्रीडितवन्तः ।
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.
लोकयानस्थानक bus-stop. N			
प्रमाणपत्र certificate N			
इन्द्रचाप rainbow N			
वक्तृ 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 work-place.
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.

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Lesson 45 B. Answers to Lesson 45 A.

1. The priest worshipped the Lord.  
पुरोहितः देवम् अर्चितवान् ।
2. The boy went.  
बालकः गतवान् ।
3. The men stood near the bus-stop.  
नराः लोकयानस्थानकस्य समीपं स्थितवन्तः ।
4. The women wore sarees.  
महिलाः शाटिकाः धृतवत्यः ।
5. The volunteers did the work.  
स्वयंसेवकाः कार्यं कृतवन्तः ।  
स्वयंसेविकाः कार्यं कृतवत्यः ।
6. The two girls wrote the lessons in their books.  
बालिके तयोः पुस्तकयोः पाठान् लिखितवत्यौ ।
7. The student obtained the certificate from the president of the work-  
place.  
छात्रः कार्यालयस्य अध्यक्षत्वात् प्रमाणपत्रम् आप्तवान् / प्राप्तवान् ।
8. When the mother called, the boys got up and sat on the bed.  
यदा माता आहूतवती , तदा बालकाः उत्थितवन्तः मञ्चे उपविष्टवन्तः च ।
9. The mother told the daughter a story.  
माता पुत्र्यै कथां कथितवती ।
10. The father cleaned the floor with a clean cloth.  
पिता तलं स्वच्छेन वस्त्रेण क्षालितवान् ।
11. The two boys ate the fruits.  
बालकौ फलानि खादितवन्तौ ।

12. The two girls ate the bananas.  
बालिके कदलीफलानि खादितवत्यौ ।
13. The cloud thundered in anger during the rainy season.  
मेघः वर्षाकाले कोपेन गर्जितवान् ।
14. Saarika sang a song for the people.  
सारिका जनेभ्यः गीतं गीतवती ।
15. The man sat under a tree and thought.  
पुरुषः वृक्षस्य अधः उपविष्टवान् चिन्तितवान् च ।
16. The girl gave a book to the teacher.  
बालिका अध्यापकाय पुस्तकं दत्तवती ।
17. The people saw the rainbow in the sky.  
जनाः आकाशे इन्द्रचापं दृष्टवन्तः ।
18. The Rishi meditated on the Lord in the morning.  
ऋषिः प्रातःकाले देवं ध्यातवान् ।
19. The cook cooked the meal quickly.  
सूदः भोजनं शीघ्रं पक्तवान् ।
20. The students studied before the exam.  
छात्राः परीक्षायाः प्राक् पठितवन्तः ।  
छात्राः परीक्षायाः प्राक् पठितवत्यः ।
21. The speaker spoke about Science.  
वक्ता विज्ञानविषये उक्तवान् ।
22. The father placed the books on the table.  
पिता उत्पीठिकायाः उपरि पुस्तकानि स्थापितवान् ।
23. The people laughed when they heard the speaker's speech.  
यदा जनाः वक्तुः भाषणं श्रुतवन्तः तदा ते हसितवन्तः ।

Lesson 46. The Active Past Participle. Part 2.

Read Only Series.

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 गतवत् which is गतवन्तं , so that i may ensure that the adjective matches the noun.

अहम् अपश्यं गतवन्तं बालकम् ।

अहं दृष्टवान् गतवन्तं बालकम् ।

अहं दृष्टवती गतवन्तं बालकम् ।

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:

अहम् अपश्यं गतवन्तं बालकम् ।

अहं दृष्टवान् गतवन्तं बालकम् ।

अहं दृष्टवती गतवन्तं बालकम् ।

If you remember our very first few lessons: अहं गच्छामि is translated both as " I am going" and " I go."

सः उपविष्टवता 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 लेखिकायाः 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: अहं उक्तवती बालिकां वदामि ।

सः क्रीडन्तं बालकं ताडितवान् । He hit the boy who played.

सा हसितवत्याः बालिकायाः मुखं दृष्टवती । 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.

Having understood that, let's take a look at how Sanskrit, influenced by other languages, has developed over time to accommodate the perfect tense.

This is done with the help of the अस् धातु ( We can deal with the continuous action only after we have done the Present Participles.)

So effectively we NOW have:

1. He saw a bird: सः खगं दृष्टवान् ।
2. He had seen a bird: सः खगं दृष्टवान् आसीत् ।
3. He has seen a bird: सः खगं दृष्टवान् अस्ति ।
4. She ate a fruit: सा फलं खादितवती ।
5. She has eaten a fruit: सा फलं खादितवती अस्ति ।
6. She had eaten a fruit: सा फलं खादितवती आसीत् ।
7. I read a book: अहं ग्रन्थं पठितवती / पठितवान् ।
8. I had read a book: अहं ग्रन्थं पठितवती / पठितवान् आसम् ।
9. I have read a book: अहं ग्रन्थं पठितवती / पठितवान् अस्मि ।

10. Naturally, these stunts are possible by combining a verb with the participle. It would sound preposterous if i tried a अहं ग्रन्थं अपठम् अस्मि or a अहं ग्रन्थं पठामि आसम् ।

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.

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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?

अहं बालकं 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 वत् प्रत्यय CANNOT be used . Its presence suggests the past tense BUT in ACTIVE sentence constructions.

If you recall, we added the वत् 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 म्, 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 ।

दृष्ट becomes दृष्टः, दृष्टा, दृष्टम् ।

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 प्रथमा विभक्ति

The subject falls into the तृतीया 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.

दृष्टवती is feminine. Now in our Passive construction, since the participle HAS to follow the new subject, it becomes masculine and the sentence reads: बालकः मया दृष्टः । 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 लिखितवती / लिखितवान् ।

An article was written by me. मया लेखः लिखितः ।

He wrote a story. सः कथां लिखितवान् ।

A story was written by him. तेन कथा लिखिता ।

She wrote a poem. सा काव्यं लिखितवती ।

A poem was written by her. तया काव्यं 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 अखादत् ।

A fruit was eaten by her. तया फलम् अखाद्यत । 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. सः देवं अर्चितवान् ।

The Lord was worshipped by him. तेन देवः अर्चितः ।

2. She worshipped the Lord. सा देवम् अर्चितवती ।



The Lord was worshipped by her. तया देवः अर्चितः ।

3. He worshipped the Devi. मः सः देवीम् अर्चितवान् ।

The Devi was worshipped by him. तेन देवी अर्चिता ।

4. She worshipped the Devi. सा देवीम् अर्चितवती ।

The Devi was worshipped by her. तया देवी अर्चिता ।

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:

अम्बा बालिकायै ग्रन्थं दत्तवती ।

अम्बया बालिकायै ग्रन्थः दत्तः । 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 लिखितम् अस्ति ।

2. I will place the cleaned vessels on the table.

अहं प्रक्षालितानि पात्राणि उत्पीठिकायां स्थापयिष्यामि ।

3. The bloomed lotus was white.

विकसितं कमलं श्वेतम् आसीत् ।

4. He gave the grain to the irritated brahmin.

सः कुपिताय ब्राह्मणाय धान्यं दत्तवान्/अयच्छत् ।

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 pooja over?
20. Is the lesson over?

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Lesson 47 B. Answers to Lesson 47 A.

1. I remember the story.

अहं कथा स्मृतवान् / स्मृतवती ।

The story was remembered by me.

मया कथा स्मृता ।

2. Sheela sang a song.

शीला गीतं गीतवती ।

A song was sung by Sheela.

शीलया गीतं गीतम् ।

3. Kishore saw the tree.

किशोरः वृक्षं दृष्टवान् ।

The tree was seen by Kishore.

किशोरेण वृक्षः दृष्टः ।

4. I received the news.

अहं वार्ता प्राप्तवती / प्राप्तवान् ।

The news was received by me.

मया वार्ता प्राप्ता ।

5. The students (M) understood the lessons.

छात्राः पाठान् अवगतवन्तः ।

The lessons was understood by the students.

छात्रैः पाठाः अवगताः । ( the participle follows the "object turned subject" in number, gender and vibhakti.)

6. The boys saw the movie.

- बालकाः चित्रपटं दृष्टवन्तः ।  
The movie was seen by the boys.  
बालकैः चित्रपटं दृष्टम् ।
7. The women cooked the meal.  
महिलाः भोजनं पक्तवत्यः ।  
The meal was cooked by the women.  
महिलाभिः भोजनं पक्तम् ।
8. The men washed the dishes.  
पुरुषाः पात्राणि प्रक्षालितवन्तः ।  
The dishes were washed by the men.  
पुरुषैः पात्राणि प्रक्षालितानि ।
9. The people watched television.  
जनाः दूरदर्शनं दृष्टवन्तः ।  
Television was watched by the people.  
जनैः दूरदर्शनं दृष्टम् ।
10. The girls asked the teacher questions.  
बालिकाः अध्यापकं प्रश्नान् पृष्टवत्यः ।  
Questions were asked by the girls to the teacher.  
बालिकाभिः अध्यापकं प्रश्नाः पृष्टाः । ( the "principal" object becomes the subject... the other objects in the sentence do not change.)
11. The wealthy man gave the beggar a bag.  
धनिकः याचकाय स्यूतं दत्तवान् ।  
The beggar was given a bag by the wealthy man.

धनिकेन याचकाय स्यूतः दत्तः ।

12. Understood?

ज्ञातम् ?

13. Read the lesson?

पाठः पठितः ?

14. Has the newspaper arrived?

वृत्तपत्रम् आगतम् ?

15. Eaten your meal?

भोजनं खादितम् ?

16. Seen this movie?

एतत् चित्रपटं दृष्टम् ?

17. Has the bus gone?

लोकयानम् गतं ?

18. Is the speech over?

भाषणं समाप्तम् ?

19. Is the pooja over?

पूजा समाप्ता ?

20. Is the lesson over?

पाठः समाप्तः ?

Step by Step Sanskrit Learning Programme – Month 10

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Summing Up Month 10.

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

1. Learnt the तकारान्त words..... you will be able to speak to and refer to people with the respectful भवान् 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.