

## Lesson 41. Future Tense. लृट् लकार ।

i must first of all apologize for the complete silence that i have maintained over the past two months.....but i do have a solid excuse..... we have been working on our 'Sanskrit Aradhana', a five month course in basic Sanskrit and , honestly, 24 hours a day was not enough.

i have been hoping that you have missed me....which means that you have taken up the study of Sanskrit seriously. Today, let's learn the future tense form of verbs.

With this lesson you should be able to make sentences like

1. I will go home tomorrow.
2. She will study only when she has exams.
3. Janmashtami will be celebrated next month in our village.

There are no particular rules as to how the future tense forms are derived. Basically, a इत्स्य or an इष्य is added to the present tense form of the original dhatu of the verb to create a future tense form. It is through sheer reading, re-reading and the use of the words themselves, which will help you to memorize the forms.

Supplement 31 will give you the complete table of a few forms in both the P.P. and the A.P. and Supplement 32 will give you a list of how to decline the future tense of a few commonly used verbs by stating the प्रथम-पुरुष एकवचन forms. Then based on Supplement 31, you can easily decline the verbs that have been listed in Supplement 32.

Read the supplements first, then attempt to translate the exercises or else you'll land up with goof ups like अहं पश्यिष्यामि instead of अहं द्रक्ष्यामि !!

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Lesson 41 A. Exercises with the Future Tense.

Nouns/Pronouns	Verbs	Avyayas	Adjectives.
प्राणिसङ्ग्रालय zoo ( M)		सम्यक् well, correct, right manner.	
विपणि market ( F)			
स्वयंसेवक volunteer ( M)			
कार्यक्रम function ( M)			
लोकयानस्थानक bus stop ( N)			

Translate:

1. On Saturday, we are going to the zoo to see the lion.
2. Will you come to the market with me tomorrow? ( Recall: sentences can be converted into questions if you add किम् to the end of the sentence OR if you begin the sentence with अपि )
3. Don't worry, my volunteers will do the work happily( with happiness)
4. Lata will sing at the function.
5. I will know only tomorrow if she can come or not.( you'll probably need to take a peek at the answers for this one.)
6. The teacher will give gifts to the student who will study well.
7. Let's see what will happen.
8. The boys are sure to ask me why I did not come yesterday to school.
9. Boys will be youths.
10. She will wait at the bus stop for me at 2:00.

Lesson 41 B. Answers to Lesson 41 A.

Translated:

1. On Saturday, we are going to the zoo to see the lion.  
शनिवासरे, सिंहं दृष्टुं, वयं प्राणिसङ्ग्रालयं गमिष्यामः ।
2. Will you come to the market with me tomorrow?  
श्वः मया सह त्वं विपणिम् आगमिष्यसि किम् ?  
अपि श्वः मया सह त्वं विपणिम् आगमिष्यसि ?
3. Don't worry, my volunteers will do the work happily( with happiness)  
चिन्ता मास्तु, मम स्वयंसेवकाः कार्यं प्रसन्नतया करिष्यन्ति ।
4. Lata will sing at the function.  
लता कार्यक्रमे गास्यति ।
5. I will know only tomorrow if she can come or not.  
श्वः एव अहं ज्ञास्यामि यदि सा आगन्तुं शक्नोति वा न वा ।
6. The teacher will give gifts to the student who will study well.  
यः छात्रः सम्यक् पठिष्यति, तस्मै अध्यापकः उपहारान् दास्यति ।
7. Let's see what will happen.  
द्रक्ष्यामः किं भविष्यति ।
8. The boys are sure to ask me why I did not come yesterday to school.  
निश्चयेन बालकाः मां प्रक्ष्यन्ति यत् अहं ह्यः किमर्थं पाठशालां न आगच्छम् ।
9. Boys will be youths.  
बालकाः युवकाः भविष्यन्ति ।
10. She will wait at the bus stop for me at 2:00.  
सा मह्यं द्विवादने लोकयानस्थानके स्थास्यति ।

Lesson 41 C. श्रमः यस्य फलं तस्य ।

एकः ग्रामः अस्ति स्म । ग्रामं परितः वृक्षाः सन्ति स्म । तस्मिन् ग्रामे केचन (some) बालकाः वसन्ति स्म । ते अत्र तत्र क्रीडन्ति स्म । तेषु एकः शेखरः । एकदा क्रीडासमये सः एकस्मिन् आम्रवृक्षे आम्रफलानि अपश्यत् ।

सः अपृच्छत् ..... भोः तत्र आम्रफलानि सन्ति । कः वृक्षस्य आरोहणं करिष्यति , फलं च आनेष्यति ?

सर्वे बालकाः अवदन् ..... वयं वृक्षस्य आरोहणं न करिष्यामः । वयं फलानि न आनेष्यामः ।

शेखरः वृक्षम् आरोहत् , फलानि च आनयत् ।

सः पुनः अपृच्छत् ..... कः छुरिकाम् ( knife) आनेष्यति ?

सर्वे बालकाः अवदन् ..... वयं न आनेष्यामः ।

शेखरः छुरिकाम् आनयत् । सः पुनः च अपृच्छत् ... कः आम्रफलस्य ( mango's)

त्वचस्य ( skin's) निष्कासनं ( removal) करिष्यति ?

सर्वे बालकाः अवदन् ..... वयं न आम्रफलस्य त्वचस्य निष्कासनं करिष्यामः ।

शेखरः एव त्वचं निष्कासयत् ।

सः पुनः अपृच्छत् ..... एतस्य शकलानि ( pieces) कः अपि करिष्यति किम् ?

सर्वे बालकाः अवदन् ... भवान् एव करोतु । वयं तु एतस्य शकलानि न कर्तुम् इच्छामः ।

शेखरः स्वयम् अकर्तयत् ( cut) ।

अन्ते सः अन्तिमं प्रश्नम् अपृच्छत् ..... आम्रफलशकलानि कः खादिष्यति ?

अहं खादिष्यामि !! अहं खादिष्यामि !! इति प्रत्येकः बालकः अवदत् शेखरं प्रति अधावत् च ।

शेखरः अवदत् ..... तिष्ठन्तु, तिष्ठन्तु । त्वरा मास्तु ( Do not make haste) । शृण्वन्तु । अहम् आम्रफलम् अपश्यम् । अहं छुरिकाम् आनयम् । अहं तस्य त्वचस्य निष्कासनम् अकरवम् । अहं तस्य शकलानि अकरवम् । अतः अहम् एव खादिष्यामि ।

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## Lesson 42. Active and Passive Voice in Sentence Constructions.

Back to school!! Do you remember converting

- a) The boy does the work( Active)..... into
- b) The work is being done by the boy? ( Passive)

Let us first recall the art of constructing sentences in the Active voice...  
the कर्तरि वाक्य रचना ।

Here is what we have been doing all this while.....

1. Selecting the person who does the work from the प्रथमा विभक्ति ।
2. Making sure that the verb and the subject agree.
3. Selecting the object to the verb from the द्वितीया विभक्ति ।

So in a sentence like "The boy is seeing a bird " we would first ask the question..."who is seeing" and place that *who*...the doer of the action in the प्रथमा विभक्ति. Then we would ask the question "what is the object that is being seen" and place that *what*...the object, into the द्वितीया विभक्ति. And then making sure the verb and subject agree, we would come up with....बालकः खगं पश्यति ।

In an Active sentence construction, कर्तरि वाक्य रचना ,the pride of place is given to the कर्ता, the subject. The verb, always preferring to be with the guy on top ( yup, our verb is a true- blue -blood politician! ) agrees firmly with the subject.

Now, in a Passive sentence construction, कर्मणि वाक्य रचना ( The bird is being seen by the boy) the object takes pride of place and is placed in the प्रथमा विभक्ति. " By the boy" is naturally selected from the तृतीया विभक्ति . So far so good..... what does our verb do?

1. He gets political.
2. Changes sides.
3. Joins hands with the object.
4. Decides to agree with it.

5. In his new avataar, adds a य to his root धातु | THEN drops his P.P. leanings ( if he is a P.P.) and becomes A.P. by adding the A.P. प्रत्यय | All the A.P. guys remain A.P.

EXAMPLE: बालकः खगं पश्यति, is converted into बालकेन खगः दृश्यते |

Let's examine this again:

1. "By the boy" has become: " बालकेन "... the प्रथमा विभक्ति is converted into the तृतीया विभक्ति .
2. The object becomes All Important and now falls into the प्रथमा विभक्ति | खगं gets converted into खगः|
3. The root dhaatu of पश्य is दृश् | Add a य to this root धातु | That makes it दृश्य | Now add the A.P. प्रत्यय ..... since the खगः ( object turned subject) is singular, the verb also remains singular and gets converted into दृश्यते | Naturally the tense remains the same. If the P.P. verb is in the present tense, you use the present tense verb forms of the A.P. in the कर्मणि वाक्य रचना |
4. IF the boy were looking at two birds, the कर्तरि वाक्य रचना would become बालकः खगौ पश्यति and the कर्मणि वाक्य रचना would become बालकेन खगौ दृश्येते |
5. IF he were looking at many birds the कर्तरि वाक्य रचना would become बालकः खगान् पश्यति and the कर्मणि वाक्य रचना would become बालकेन खगाः दृश्यन्ते |
6. Now, what if the verb were an A.P ? No problem. बालकेन ग्रन्थः लभ्यते | बालकेन ग्रन्थौ लभ्येते | बालकेन ग्रन्थाः लभ्यन्ते | लभते gets converted into लभ्यते | The य in the middle, helps you recognize the verb to be a कर्मणि form.
7. If the A.P. form already has a य in the middle when it is conjugated....for example विद् - विद्यते -to be , you do not need to add another य . The कर्तरि and कर्मणि forms are both the same.

8. Since the य is already added to the future tense forms of verbs, the य needn't be added twice. For example गमिष्यति becomes गमिष्यते and not गमिष्ययते ।

Note:

Dhaatus are divided into सकर्मक and अकर्मक verbs. सकर्मक are those verbs that answer the question " what." For example: रक्ष् ( रक्षति ) "Protect what" can be very easily answered.

But a dhaatu like स्था ( तिष्ठति) cannot answer the question "what" ..... "Stand what"? Therefore it becomes an अकर्मक verb.

A sentence like : The boy stands .... is a कर्तरि वाक्य रचना ।

The passive form would be : It is being stood by the boy.... a ridiculous sentence but perfectly accurate in Sanskrit. The कर्मणि वाक्य रचना would be बालकेन स्थीयते । This kind of कर्मणि वाक्य रचना with an अकर्मक dhaatu is called the भावे प्रयोग । The "emotion", the "feeling" of the passive voice is there is it not? therefore the use of the word " भाव " .

Question 1. Why did स्था become स्थीयते and not स्थायते ????

Answer 1. Note how most root dhaatus ending with the आ मात्रा turn into the ई मात्रा before converting into the कर्मणि form.... refer to Supplement 34.

No, it is not as difficult as it looks. The advantages of the कर्मणि वाक्य रचना are innumerable.

1. Since the verb now follows the object turned subject, one needs to only remember the singular, dual and the plural forms of the प्रथम पुरुष of the A.P. forms . Simply put...one needs to remember the प्रत्यय s ....ते, एते and अन्ते । These forms go with all nouns and pronouns in the तृतीया विभक्ति so all one needs to do is....  
मया खगः दृश्यते , त्वया खगः दृश्यते , तेन खगः दृश्यते , छात्रैः खगः दृश्यते,  
बालिकाभिः खगः दृश्यते ....

2. Instead of learning 9 forms of P.P. and A.P. verbs each, we now bring it down to just 3 .
3. Multiply it by the 5 लकार s and we get 15 forms( just A.P.) that we have to know as against 90( P.P. and A.P.)....if we choose to do just the कर्तरि वाक्य रचना |.....This happens about 99% of the time....
4. Now the bad news: What do you do with a sentence like, " The lion sees me?" Naturally ...सिंहः मां पश्यति |  
I am being seen by the lion = सिंहेन अहं दृश्ये |The verb HAS to agree with the प्रथमा विभक्ति |
5. Therefore, my dears, 1% of the time you will need 45 forms in the कर्मणि as well. ( i suppose i am rather mean...but you must hand it to me....i am mean only in small doses.)

Not to worry. Check out Supplement 33. It will give you all the 45 forms of the dhaatu in the passive voice.  
Supplement 34....Column 4...will tell you the प्रथम पुरुष एकवचन forms in the present tense. Use Supplement 33 along with Supplement 34 to conjugate the verbs in all its tenses and moods.

It is not enough to know this intellectually..... we must work on exercises to make sure that we have understood this completely. So every week, we are going to handle each of the लकार s for sufficient practice. As we work on each tense and mood, you will see how easy the whole thing really is.

So this week, let's concentrate on the present tense.

To conclude, here is a beautiful shloka from our Devi poojan to illustrate this passive construction:

अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।

दासोऽयमिति मां मत्वा क्षमस्व परमेश्वरि ॥

A thousand mistakes are being done day and night by me.  
Considering me your servant, forgive me O Parameshwari.

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Lesson 42 A. कर्मणि वाक्य रचना Present tense forms.

Translate each of the following sentences first into the कर्तरि and then into कर्मणि | One has been done for you:

1. The boy is eating a fruit.  
बालकः फलं खादति |  
The fruit is being eaten by the boy.  
बालकेन फलं खाद्यते |
2. The woman is wearing a saree.
3. The girl is reading two books.
4. The writer is writing many articles.
5. The writers are writing many articles.
6. The two writers are writing many articles.
7. The man obtains blessings.
8. The devotees obtain blessings.
9. Ganesh eats modaks.
10. The devotees do namaskaar to the Lord.
11. The women tolerate unhappiness.
12. The boy touches the horse.
13. I touch the horse.
14. The horse sees me.
15. The horse sees you.
16. The student goes to the village.
17. The men go to the village.
18. The girl falls.
19. The girls fall.
20. The beggar begs for wealth.
21. The girl stands.
22. The girls stand.
23. The teacher asks a question.
24. The king drinks the milk.
25. The mother gives food.
26. The father sells grain.
27. The volunteer does the work.
28. The volunteers do the work.

Lesson 42 B. Answers to Lesson 42 A.

1. The boy is eating a fruit.  
बालकः फलं खादति ।  
The fruit is being eaten by the boy.  
बालकेन फलं खाद्यते ।
2. The woman is wearing a saree.  
महिला शाटिकां धारयति ।  
The saree is being worn by the woman.  
महिलया शाटिका धार्यते ।
3. The girl is reading two books.  
बालिका पुस्तके पठति ।  
Two books are being read by the girl.  
बालिकया पुस्तके पठ्येते ।
4. The writer is writing many articles.  
लेखकः लेखान् लिखति ।  
Many articles are being written by the writer.  
लेखकेन लेखाः लिख्यन्ते ।
5. The writers are writing many articles.  
लेखकाः लेखान् लिखन्ति ।  
Many articles are being written by the writers.  
लेखकैः लेखाः लिख्यन्ते ।
6. The two writers are writing many articles.  
लेखकौ लेखान् लिखतः ।  
Many articles are being written by the two writers.  
लेखकाभ्यां लेखाः लिख्यन्ते ।

7. The man obtains blessings.  
पुरुषः आशीर्वादान् लभते ।  
Blessings are being obtained by the man.  
पुरुषेण आशीर्वादाः लभ्यन्ते ।
8. The devotees obtain blessings.  
भक्ताः आशीर्वादान् लभन्ते ।  
Blessings are being obtained by the devotees.  
भक्तैः आशीर्वादाः लभ्यन्ते ।
9. Ganesh eats modaks.  
गणेशः मोदकान् खादति ।  
The modaks are being eaten by Ganesh.  
गणेशेन मोदकाः खाद्यन्ते ।
10. The devotees do namaskaar to the Lord.  
भक्ताः देवं वन्दन्ते / नमन्ति ।  
The Lord is being done namaskaar to by the devotees.  
भक्तैः देवः वन्द्यते / नम्यते ।
11. The women tolerate unhappiness.  
महिलाः दुःखं सहन्ते ।  
Unhappiness is being tolerated by the women.  
महिलाभिः दुःखं सह्यते ।
12. The boy touches the horse.  
बालकः अश्वं स्पृशति ।  
The horse is being touched by the boy.  
बालकेन अश्वः स्पृश्यते ।

13. I touch the horse.

अहम् अश्वं स्पृशामि ।

The horse is being touched by me.

मया अश्वः स्पृश्यते ।

14. The horse sees me.

अश्वः मां पश्यति ।

I am being seen by the horse.

अश्वेन अहं दृश्ये ।

15. The horse sees you.

अश्वः त्वां पश्यति ।

You are being seen by the horse.

अश्वेन त्वं दृश्यसे ।

16. The student goes to the village.

छात्रः ग्रामं गच्छति ।

The village is being gone to by the student ( yipes!!!)

छात्रेण ग्रामः गम्यते ।

17. The men go to the village.

पुरुषाः ग्रामं गच्छन्ति ।

The village is being gone to by the men.

पुरुषैः ग्रामः गम्यते ।

18. The girl falls.

बालिका पतति ।

It is being fallen by the girl. ( oh dear.)

बालिकया पत्यते ।

19. The girls fall.

बालिकाः पतन्ति ।

It is being fallen by the girls.  
बालिकाभिः पत्यते ।

20. The beggar begs for wealth.  
याचकः धनं याचते ।

The wealth is being begged for by the beggar.  
याचकेन धनं याच्यते ।

21. The girl stands.  
बालिका तिष्ठति ।

It is being stood by the girl.  
बालिकया स्थीयते ।

22. The girls stand.  
बालिकाः तिष्ठन्ति ।

It is being stood by the girls.  
बालिकाभिः स्थीयते ।

23. The teacher asks a question.  
अध्यापकः प्रश्नं पृच्छति ।

A question is being asked by the teacher.  
अध्यापकेन प्रश्नः पृच्छ्यते ।

24. The king drinks the milk.  
नृपः दुग्धं पिबति ।

The milk is being drunk by the milk.  
नृपेण दुग्धं पीयते ।

25. The mother gives food.  
माता भोजनं यच्छति ।

The food is being given by the mother.  
मात्रा भोजनं दीयते ।

26. The father sells grain.

पिता धान्यं क्रीणाति ।

The grain is being sold by the father.

पित्रा धान्यं क्रीयते ।

27. The volunteer does the work.

स्वयंसेवकः कार्यं करोति ।

Work is being done by the volunteer.

स्वयंसेवकेन कार्यं क्रियते ।

28. The volunteers do the work.

स्वयंसेवकाः कार्यं कुर्वन्ति ।

Work is being done by the volunteers.

स्वयंसेवकैः कार्यं क्रियते ।

## Lesson 42 C. Competition. स्पर्धा

Here is a lovely story i had once read...

आसीत् कश्चित् ग्रामः । ग्रामः तु अतीव शोभनः । मार्गम् उभयतः वृक्षाः । प्रतिचतुष्पथम् ( at every crossroad) एकः जलाकरः ( fountain) । ग्रामे प्रकाशव्यवस्था ( arrangement for light) सम्यक् । प्रत्येकस्मिन् उद्याने अवकरसंग्रहव्यवस्था ( arrangement to collect rubbish/dirt.) अस्ति । विद्यालयः, देवालयः, ग्रन्थालयः, पत्रालयः रुग्णालयः च ग्रामस्य शोभनानि अङ्गानि । ग्रामे सर्वे परिवाराः सन्तुष्टाः ।

ईदृशे आदर्शे ग्रामे एकः दोषः । बालकानां बालिकानां च मध्ये भेदम् अकुर्वन् जनाः । सर्वदा बालिकाः निर्बलाः अबलाः च इति अमन्यन्त ते । यत्र बलस्य आवश्यकता अस्ति तादृशं कार्यं बालकाः एव अकुर्वन् । यत्र कार्यं सरलं, बलं ( strength) च न अपेक्षितं, तादृशं कार्यं बालिकाः अकुर्वन् ।

एकदा पोङ्गल-उत्सवः आगच्छत् । केरलराज्ये तदा नौकाचालनस्पर्धा अभवत् । ग्रामे शारदा नाम बालिका अवसत् । तस्याः परिवारे सर्वे जनाः तस्याम् अतीव अस्निह्यन् । तस्याः परिवारे बालकानां बालिकानां च मध्ये भेदं नासीत् । शारदायाः मनसि विचारः आगच्छत् । कथं वयं बालिकाः अपि स्पर्धायां सहभागिन्यः न भवामः? वयं बालिकाः स्मः, परन्तु यथा बालकाः कार्यं कर्तुं शक्नुवन्ति, तथा वयम् अपि कर्तुं शक्नुमः इति ।

सा स्वसख्याः आह्वयत् । सर्वे बालिकाः निश्चयम् अकुर्वन् यत् वयम् अपि स्पर्धायां सहभागिन्यः भविष्यामः इति ।

प्रतिदिनं सायंकाले ग्रामात् बहिः गत्वा ताः व्यायामम् अकुर्वन् । ताः नौकाचालने अभ्यासम् अकुर्वन् । ग्रामे न कोऽपि ( कः अपि actually. Sandhi rules make the changes you see) अजानन् तद्विषये । स्पर्धादिवसः समीपम् आगच्छत् । शारदा स्वजनकम् अवदत् पितः, अहं मम सखीभिः सह स्पर्धायां सहभागिनी भवितुम् इच्छामि । अस्माकं नौकायाः उपयोगं कर्तुम् अनुज्ञां ददातु ।

जनकः आश्चर्यचकितः अभवत् । चर्चायाः अन्ते अनुमतिम् अयच्छत् ।

स्पर्धादिवसः आगच्छत् । सर्वाः बालिकाः सरोवरतीरम् अगच्छन् । जनाः ताः दृष्ट्वा अहसन् । स्पर्धायां सहभागिनः बालिकाः तु उपाहसन् ( made fun of) । केचन ग्रामस्थाः

हाहाकारम् अकुर्वन् । केचन विरोधम् अकुर्वन् । अन्ते सर्वे शान्ताः अभवन् । स्पर्धायाः आरम्भनम् अभवत् । प्रारम्भे बालिकाः शनैः शनैः नौकाम् अचालयन् । बालिकाः उच्चैः अहसन् । किन्तु आश्चर्यम् ! शारदायाः आदेशेन सर्वाः बालिकाः स्वबलस्य उपयोगः अकुर्वन् । बालिकानां नौका अग्रे अगच्छत् । बालिकाः प्रथमं पारितोषिकम् अलभन्त । बालिकाः अवदन् व्यायामस्य अभ्यासस्य च एषः प्रभावः यत् वयं प्रथमस्थानं प्राप्नुमः इति ।

Note:

The शक् (शक्रोति) dhaatu means "possible." (the क् and the न् are joined.)

It is best used with the तुमन्त avyaya. Here is a look at a few sentences:

1. अहं नृत्यं न कर्तुं शक्नोमि ।
2. सः संस्कृतभाषां वक्तुं न शक्नोति ।
3. वयं पक्तुं शक्नुमः ।

ज्ञा (जानाति) to know, is also a dhaatu that is oft used. Its conjugations are slightly different from the ones like "read" and "eat"

Supplement 35 will give you all the 5 lakaars of frequently used but differently conjugated verbs.

It includes, शक् (शक्रोति) "possible." ज्ञा (जानाति) to know, श्रु (शृणोति) to hear, क्री (क्रीणाति) to sell, ग्रह् (गृह्णाति) to accept, दा (ददाति) to give. अस् (अस्ति) to be, कृ (करोति) to do.

Once we have completed work on the Passive Voice, let's work on these verbs. Till then, just file this Supplement away and use it only for reference.

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## Lesson 43. Passive Constructions in लोट् लकार ।

There seem to be no need of instructions since all have been given in Lesson 42. i must ask you to have a look at some of our shlokas from the Shiva, Devi and the Guru Poojans where passive constructions in लोट् लकार are quite apparent. Just read through, i do not expect that the shlokas will be completely clear. But i do want you to notice how the same shloka can be used by any person or by any number of people simply because the passive voice has been used and the "by whom" has not been specified.

For recognition ONLY.

Devi Poojan

आसन -

सदाशिवाङ्ग-संस्थाने सर्वाधारे महेश्वरि ।  
सर्वतत्त्वमयं दिव्यमासनं प्रतिगृह्यताम् ॥

स्नान-

साध्वीनामग्रतोगण्ये साधुसङ्घ-समादृते ।  
सर्वतीर्थमयं तोयं स्नानार्थं प्रतिगृह्यताम् ॥

गन्ध-

कर्पूरागरुसंयुक्तं कपालिप्राणनायिके ।  
कस्तूरीतिलकं गन्धं सर्वाङ्गे प्रतिगृह्यताम् ॥

ताम्बूलम् -

ताम्बूल -मुक्तिकाचूर्ण-कर्पूरादि-समन्वितम् ।  
जिह्वा-जाड्योच्छेदकरं त्रिपुरे प्रतिगृह्यताम् ॥

प्रार्थनापूर्वक क्षमापन -  
अज्ञानाद्विस्मृतेर्भ्रान्त्या यन्न्यूनमधिकं कृतम् ।  
तत्सर्वं क्षम्यतां देवि प्रसीद परमेश्वरि ॥

Shiva Poojan:

नैवेद्य-  
नैवेद्यं षड्रसोपेतं विषाशन घृतान्वितम् ।  
मधुक्षीरापूपयुक्तं गृह्यतां सोमशेखर ॥

ताम्बूल -  
नागवल्लीदलैः पूगैः नानाचूर्णैश्च संयुतम् ।  
नागेन्द्रहार तांबूलं मुखामोदं च गृह्यताम् ॥

दक्षिणा-  
धनदाधिप देवेश दक्षिणाद्रव्यमुत्तमम् ।  
यथाशक्तिर्मया दत्तं गृह्यताम् वृषभध्वज ॥

प्रार्थनापूर्वक क्षमापन -  
यदक्षरं पदं भ्रष्टं मात्राहीनं च यद्भवेत् ।  
तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥

Guru Poojan:

स्नान-  
सर्वशास्त्रमयं तोयं सदानिर्मुक्त कल्मष ।  
श्रद्धानद्या समानीतं स्नानार्थं प्रतिगृह्यताम् ॥

वस्त्र-

मायाचित्रपटाच्छन्ननिजगुह्योरुतेजसे ।  
ममश्रद्धाभक्तिवासयुग्मं देशिक गृह्यताम् ॥

चन्दन-अक्षत

महावाक्योत्थविज्ञान-गन्धाढ्यं तापमोचनम् ।  
विलेपनम् गुरुश्रेष्ठ चन्दनं प्रतिगृह्यताम् ॥

ताम्बूल-दक्षिणा

जीवब्रह्मैक्यविज्ञान- तृप्तायगुरुमूर्तये ।  
जीवन्मुक्तिसुखाकारं ताम्बूलं प्रतिगृह्यताम् ॥

Passive sentences can thus be created in every tense and mood. We could have devoted the next three weeks to the past tense, the future and the vidhilin...but it will only amount to an intellectual exercise of sorts. The passive structure in the past tense and the vidhilin can be done in a much simpler manner... and *that* which is constantly in use in conversational Sanskrit. This is done by the use of Participles.

But before we get into that, we need to learn the noun declensions of मरुत् and भगवत् which will help us to handle the "Participle Lesson."

So next week... मरुत् and भगवत् ।

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Lesson 43 A. Exercises with . Passive Constructions in लोट् लकार ।

Translate, first into the कर्तरि and then into the कर्मणि . One has been done for you. ( Sentences 1 -6 and 10...imagine addressing this to any one of these: त्वम्, भवान्, भवती )

1. See the bird. खगं पशुतु ।  
Let the bird be seen. खगः दृश्यताम् ।
2. Accept this gift.
3. Eat the meal.
4. Write the letter.
5. Write the two letters.
6. Write the many letters.
7. You, read the book. (use ग्रन्थ M)
8. All of you, read the book. (use ग्रन्थ M)
9. The two of you, read the book. (use ग्रन्थ M)
10. Cook the food.
11. You, drink the milk.
12. (He ) Drink the milk.
13. (The two of them) Drink the milk.
14. (All of them)Drink the milk.
15. (I) Beg for knowledge.
16. (The two of us )Beg for knowledge.
17. (All of us) Beg for knowledge.
18. (I ) See you.
19. (You)See me.
20. Give me the book. (use ग्रन्थ M) ( Note: the other vibhaktis in the active remain the same in the passive. Only the object and the subject jump around.)
21. (You) Give me the book.
- 22.(He) Give me the book.
- 23.(They) Give me the book.
- 24.(All of you) Give me the book.
- 25.(The two of them) Give me the book.
- 26.(The two of you) Give me the book.

Lesson 43 B. Answers to Lesson 43A.

1. See the bird.  
खगं पशुतु ।  
Let the bird be seen.  
खगः दृश्यताम् ।
2. Accept this gift.  
एतद् उपहारं गृहाण / गृह्णातु ।  
Let this gift be accepted.  
एषः उपहारः गृह्यताम् ।
3. Eat the meal.  
भोजनं खाद / खादतु ।  
Let the meal be eaten.  
भोजनं खाद्यताम् ।
4. Write the letter.  
पत्रं लिख / लिखतु ।  
Let the letter be written.  
पत्रं लिख्यताम् ।
5. Write the two letters.  
पत्रे लिख / लिखतु ।  
Let the two letters be written.  
पत्रे लिख्येताम् ।
6. Write the many letters.  
पत्राणि लिख / लिखतु ।  
Let the many letters be written.  
पत्राणि लिख्यन्ताम् ।

7. You, read the book.  
त्वं ग्रन्थं पठ ।  
Let the book be read by you.  
त्वया ग्रन्थः पठ्यताम् ।
8. All of you, read the book.  
यूयं ग्रन्थं पठत ।  
Let the book be read by all of you.  
युष्माभिः ग्रन्थः पठ्यताम् ।
9. The two of you, read the book.  
युवां ग्रन्थं पठताम् ।  
Let the book be read by two of you.  
युवाभ्यां ग्रन्थः पठ्यताम् ।
10. Cook the food.  
भोजनं पच / पचतु ।  
Let the food be cooked.  
भोजनं पच्यताम् ।
11. You, drink the milk.  
त्वं दुग्धं पिब ।  
Let the milk be drunk by you.  
त्वया दुग्धं पीयताम् ।
12. (He ) Drink the milk.  
सः दुग्धं पिबतु ।  
Let the milk be drunk by him.  
तेन दुग्धं पीयताम् ।

13. (The two of them) Drink the milk.

तौ दुग्धं पिबताम् ।

Let the milk be drunk by the two of them.

ताभ्यां दुग्धं पीयताम् ।

14. (All of them) Drink the milk.

ते दुग्धं पिबन्तु ।

Let the milk be drunk by all of them.

तैः दुग्धं पीयताम् ।

15. (I) Beg for knowledge.

अहं विद्यां याचै ।

Let knowledge be begged for by me.

मया विद्या याच्यताम् ।

16. (The two of us ) Beg for knowledge.

आवां विद्यां याचावहै ।

Let knowledge be begged for by the two of us.

आवाभ्यां विद्या याच्यताम् ।

17. (All of us ) Beg for knowledge.

वयं विद्यां याचावहै ।

Let knowledge be begged for by all of us.

अस्माभिः विद्या याच्यताम् ।

18. (I ) See you.

अहं त्वां पश्यानि ।

Let you be seen by me.

मया त्वं दृश्यस्व ।

19. (You) See me.

त्वं मां पश्य ।

Let me be seen by you.

त्वया अहं दृश्यै ।

20. Give me the book.

मह्यं ग्रन्थं ददातु ।

Let me be given the book.

मह्यं ग्रन्थः दीयताम् ।

21. (You) Give me the book.

त्वं मह्यं ग्रन्थं देहि ।

Let me be given the book by you.

त्वया मह्यं ग्रन्थः दीयताम् ।

22. (He) Give me the book.

सः मह्यं ग्रन्थं ददातु ।

Let me be given the book by him.

तेन मह्यं ग्रन्थः दीयताम् ।

23. (They) Give me the book.

ते मह्यं ग्रन्थं ददातु ।

Let me be given the book by them.

तैः मह्यं ग्रन्थः दीयताम् ।

24. (All of you) Give me the book.

यूयं मह्यं ग्रन्थं दत्त ।

Let me be given the book by all of you.

युष्माभिः मह्यं ग्रन्थः दीयताम् ।

25.(The two of them) Give me the book.

तौ मह्यं ग्रन्थं दत्त।

Let me be given the book by the two of them.

ताभ्यां मह्यं ग्रन्थः दीयताम् ।

26.(The two of you) Give me the book.

युवां मह्यं ग्रन्थं दत्तम्।

Let me be given the book by the two of you.

युवाभ्यां मह्यं ग्रन्थः दीयताम् ।

## Summing up Month 9.

By the end of Month 9, you would know:

1. The future tense conjugations in both P.P. and A.P.
2. The study and the construction of sentences in the Passive voice.
3. Passive voice sentence constructions in both the Present tense and the Imperative mood..

Much as our list seems rather tiny, we have studied a very important area in Sanskrit Grammar. As you move over the next few weeks, you will see what i mean. Please do get in touch with us if ever you feel the need to clarify a learning point.