Lesson 41. Future Tense.

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 इस्व or an इया 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 प्रथमपुरुष-एकवचनम् 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 पदिययामि instead of अहं दक्षयामि!!

*******
Lesson 41 A. Exercises with the Future Tense.

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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 become adolescents.
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.
   शनिवारे, सिन्हं देखूँ, वर्ष प्राणिसङ्का॒ल्यं गमिष्यावः।

2. Will you come to the market with me tomorrow?
   श: मया सह त्यं विपणिम् आगमिष्यसि किम्?
   अपि श: मया सह त्यं विपणिम् आगमिष्यसि?

3. Don't worry, my volunteers will do the work happily( with happiness)
   चिन्ता मानसः मम स्वयंसेवकः कार्य प्रसन्नतया करिष्यन्ति।

4. Lata will sing at the function.
   लता कार्यक्रमे गाय्यन्ति।

5. I will know only tomorrow if she can come or not.
   श: एव अहं ज्ञानमम यदि सा आगमन्तु शक्ति वा न वा।

6. The teacher will give gifts to the student who will study well.
   य: छात्र: सम्मक्त पठिष्यति, तत्स्मै अव्यापकः उपहारान्त दास्यति।

7. Let's see what will happen.
   द्रष्यामः किं भविष्यति।

8. The boys are sure to ask me why I did not come yesterday to school.
   निष्ठेन बालकः मा प्रक्षालत्वं यतु अहं ह्राय: किमस्य पाठशालां न आगच्छम।

9. Boys will become adolescents.
   बालकः युवकः: भविष्यन्ति।

10. She will wait at the bus stop for me at 2:00.
    सा मद्ये द्विवादने टोक्ष्यानंके र्द्यास्यति।
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 कर्त्ति वाक्य रचना।

Here is what we have been doing all this while......
1. Selecting the person who does the work from the प्रथमा विभिन्न।
2. Making sure that the verb and the subject agree.
3. Selecting the object to the verb from the द्वितीया विभिन्न।
4. 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 विभिन्न। Then we would ask the question "what is the object that is being seen" and place that what....the object, into the द्वितीया विभिन्न। And then making sure the verb and subject agree, we would come up with.... वाक्य: खऱ्ग पद्यति।

In an Active sentence construction, कर्त्ति 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 वाक्यरचना (The bird is being seen by the boy) the object takes pride of place and is placed in the प्रथमा विभिन्न।" By the boy" is naturally selected from the द्वितीया विभिन्न। 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 avatar, adds a च 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 खर्गः पद्ययिति, is converted into बालकेन खर्गः दशयते। Let's examine this again:
1. "By the boy" has become: "बालकेन"... the प्रथम प्रत्यय is converted into the तृतीय प्रत्यय।
2. The object becomes All Important and now falls into the प्रथम प्रत्यय। खर्गः gets converted into खर्गः।
3. The root dhaatu of पद्यय is दशय। Add a च to this root धातु। That makes it दशय। Now add the A.P. प्रत्यय...... since the खर्गः (object turned subject) is singular, the verb also remains singular and gets converted into दशयते। 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 कर्मणियां वाक्य रचना।
4. IF the boy were looking at two birds, the कर्तृर्वाक्य रचना would become बालकः खर्गः पद्ययिति and the कर्मणियां वाक्य रचना would become बालकेन खर्गः दशयते।
5. IF he were looking at many birds the कर्तृर्वाक्य रचना would become बालकः खर्गानुः पद्ययिति and the कर्मणियां वाक्य रचना would become बालकेन खर्गः दशयते।
6. Now, what if the verb were an A.P? No problem. बालकेन ग्रन्थः लभयते। बालकेन ग्रन्थं लभयते। बालकेन ग्रन्था: लभयते। लभते gets converted into लभते। The च in the middle, helps you recognize the verb to be a कर्मणिया form.
7. If the A.P. form already has य in the middle when it is conjugated....for example विदु - विच्छेते to be , you do not need to add another य . The कर्त्तिर 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 गमिष्यत्ते ।

Note:
Dhaatus are divided into सकर्मक and अकर्मक verbs. सकर्मक are those verbs that answer the question "what." For example: रक्तः (रक्तति) "Protect what" can be very easily answered.
But a dhaatu like स्था (स्थिति) cannot answer the question "what"..... "Stand what"? Therefore it becomes an अकर्मक verb.
A sentence like : The boy stands .... is a कर्त्तिर 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 स्थीते। This kind of कर्मणि वाक्य रचना with an अकर्मक dhaatu is called the भाव 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 स्थीते 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, पते and अन्ते ।These forms go with all nouns and pronouns in the तृतीय विभक्ति so all one needs to do is....
मया खग: दृश्यते , त्वया खग: दृश्यते , तेन खग: दृश्यते , छाँ: खग: दृश्यते ,
बल्लिकाभिः खग: 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 तकार 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 कतिर 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 मo पश्यति ।
   I am being seen by the lion = सिंहेन अहं दृश्ये ।The verb HAS to agree with the प्रथम 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 द्वाृत् 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 तकार 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 pujana to illustrate this passive construction:
A thousand mistakes are being done day and night by me.
Considering me your servant, forgive me O Parameshwari.

*****
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. फलं खायते।
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.
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 खाधते ।

2. The woman is wearing a saree.
   महिला शारिकां धारयति ।
   The saree is being worn by the woman.
   महिल्या शारिकं धार्यते ।

3. The girl is reading two books.
   बालिका पुस्तके पढति ।
   Two books are being written by the girl.
   बालिक्या पुस्तके पढौते ।

4. The writer is writing many articles.
   लेखकः लेखनं लिखति ।
   Many articles are being written by the writer.
   लेखकेन लेखा: लिख्यते ।

5. The writers are writing many articles.
   लेखकाः लेखनं लिखन्ति ।
   Many articles are being written by the writers.
   लेखकोः लेखा: लिख्यन्ते ।
6. The two writers are writing many articles.
लेखकों लेखन लिखते।
Many articles are being written by the two writers.
लेखकाम्यं लेखा: लिख्यन्ते।

7. The man obtains blessings.
पुरुष: आशीर्वादन् लभते।
Blessings are being obtained by the man.
पुरुषेण आशीर्वादः: लभ्यन्ते।

8. The devotees obtain blessings.
भक्ता: आशीर्वादन् लभन्ते।
Blessings are being obtained by the devotees.
भक्तै: आशीर्वादः: लभ्यन्ते।

गणेश: मोदकान्म खादति।
The modaks are being eaten by Ganesh.
गणेशौ मोदकाम्: खायन्ते।

10. The devotees do namaskaar to the Lord.
भक्ता: देवं वनन्ते/नमन्ति।
The Lord is being done namaskaar to by the devotees.
भक्तै: देव: वनयते/नमयते।

11. The women tolerate unhappiness.
महिला: हुः ख्य सहन्ते।
Unhappiness is being tolerated by the women.
महिलाग्मि: हुः ख्य सहन्ते।
12. The boy touches the horse.
   बालकः अथ्वं स्पृशति ।
   The horse is being touched by the boy.
   बालकेन अथ्वः स्पृशयते ।

13. I touch the horse.
   अहं अथ्वं स्पृशामि ।
   The horse is being touched by me.
   मयाः अथ्वः स्पृशयते ।

14. The horse sees me.
   अथ्वः मां पद्यति ।
   I am being seen by the horse.
   अथ्येन अहं द्वशये ।

15. The horse sees you.
   अथ्वः त्वां पद्यति ।
   You are being seen by the horse.
   अथ्येन त्वं द्वशयसे ।

16. The student goes to the village.
   छात्रः ग्रामं गच्छति ।
   The village is being gone to by the student (yipes!!!)
   छात्रेन ग्राम: गम्यते ।

17. The men go to the village.
   पुरुषः ग्रामं गच्छति ।
   The village is being gone to by the men.
   पुरुषेन ग्राम: गम्यते ।
18. The girl falls.
बालिका पतति।
It is being fallen by the girl. (oh dear.)
बालिकप्रे पतते।

19. The girls fall.
बालिकाः पततन्ति।
It is being fallen by the girls.
बालिकाभः पत्यते।

20. The beggar begs for wealth
याचक: घनं याचते
The wealth is being begged for by the beggar.
याचकेन घनं याच्यते।

21. The girl stands.
बालिका तिछति।
It is being stood by the girl.
बालिकः श्रीयते।

22. The girls stand.
बालिकाः तिछन्ति।
It is being stood by the girls.
बालिकाभः श्रीयते।

23. The teacher asks a question.
अध्यापकः पश्चं पृष्ठति।
A question is being asked by the teacher.
अध्यापकेन प्रश्च: पृष्ठचवते।
24. The king drinks the milk.
   नृप: दुग्ध पियति।
The milk is being drunk by the milk.
   नृपेण दुग्ध पीयते।

25. The mother gives food.
   अम्मा भोजन दद्दछति।
The food is being given by the mother.
   अम्मा भोजन दीयते।

26. The father sells grain.
   पिता धान्य विकीणाति।
The grain is being sold by the father.
   पिता धान्य विकीयते।

27. The volunteer does the work.
   स्वयंसेवकः कार्य करोति।
Work is being done by the volunteer.
   स्वयंसेवकेन कार्य कियते।

28. The volunteers do the work.
   स्वयंसेवकाः कार्य करत्न्ति।
Work is being done by the volunteers.
   स्वयंसेवकेः कार्य कियते।
Lesson 43. Passive Constructions in लोटू लकारः

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 Pujana-s where passive constructions in लोटू लकारः 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 Pujana
आसनम् -
सदाशिवाः-संस्थाने सर्वंधेरे महेश्वरि ।
सर्वंतवमं दियमासनं प्रतिगृहताम् ॥

ख्रानम् -
साधीनामःज्ञोतगणे सापुरसः-समाहते ।
सर्वंतीर्थमं तोऽयं ख्रानार्थ प्रतिगृहताम् ॥

गन्धः -
कर्पूरगृहसंचुकं कपालिकाणाधिके ।
कर्षसूरीतिलकं गन्धं सर्वंद्ध प्रतिगृहताम् ॥

ताम्भूलम् -
ताम्भूत-युक्तिकार्यां-कर्पूरादि-समन्मितम् ।
जिज्ञा-जाडोच्छेदकं त्रिपूरं प्रतिगृहताम् ॥

प्रार्थनापूर्वकः क्षमापनम् -
अध्यानादिस्मृत्तायं यत्रनाममधिकं कृतम् ।
तत्स्वं क्षम्यतां देविप्रसीदं परमेश्वरि ॥
Shiva Pujana:

नैवेद्यं
नैवेद्यं खड़सोपेत विषाणुनध्वन्तान्वनितम् ।
मधुक्षरापप्युरुसं गुड्धतां सोमशेश्वर ॥

tāmvarām—
नागवट्ठिद्वहः पूरः नानाचूर्णमिस्य संयुतम् ।
नागेन्द्रहार ताम्बूर्लं मुखामोदं च गुड्धताम् ॥

dākṣiṇa—
धनदायिपदेवश दाक्षिणात्वदयमुत्तमम् ।
यथायक्ति मया दत्तं गुड्धतं वृषभभवज ॥

prārthana-κ्र क्षमापनम्—
यदासः पदं भार्तो मात्राहिनं च यत्र वेत्।
तत्स्वं क्षम्यतां देव प्रसीदं परमेश्वर ॥

Guru Pujana:

क्षायम्—
सर्वशाब्दायं तोव यादनिर्मुक्तकलम् ।
श्रद्धानयः समानीतं खानायं प्रतिमुखताम् ॥

वक्ष—
मायाधिक्र्यान्न्यनिजगृहोत्तेजसे ।
ममश्रद्धाभक्तिवासवर्खं देशिक गृहताम् ॥
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 मरूत् and भगवत् which will help us to handle the "Participle Lesson."

So next week... मरूत् and भगवत्.

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Lesson 43 A.

Exercises with Passive Constructions in लोट्ट, लकार।

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

1. See the bird. खंगं पदयतु।
   Let the bird be seen. खंगः दश्यताम्।
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.
   खङ्गं पश्यतु।
   Let the bird be seen.
   खङ्गः देखताम्।

2. Accept this gift.
   पत्र-उपहारं गृहतान // गृहतः।
   Let this gift be accepted.
   एश-उपहारः गृहताम्।

3. Eat the meal.
   भोजनं खाद// खादः।
   Let the meal be eaten.
   भोजनं खायताम।

4. Write the letter.
   पत्रं लिख / लिखतु।
   Let the letter be written.
   पत्रं लिखताम।

5. Write the two letters.
   पत्रं लिख / लिखतु।
   Let the two letters be written.
   पत्रं लिखेताम॥

6. Write the many letters.
   पत्राणं लिख / लिखन्तु।
   Let the many letters be written.
   पत्राणं लिखन्ताम।

7. You, read the book.
   तथं ग्रन्थं पढः।
   Let the book be read by you.
   तथा ग्रन्थः पढ़ताम्।
8. All of you, read the book.
   यूवां ग्रन्थं पठत ।
   Let the book be read by all of you.
   युष्माभिः ग्रन्थः पठवताम् ।

9. The two of you, read the book.
   युवां ग्रन्थं पठताम् ।
   Let the book be read by two of you.
   युवाभायं ग्रन्थं पठवताम् ।

10. Cook the food.
    भोजनं पञ्च / पञ्चतु ।
    Let the food be cooked.
    भोजनं पच्चताम् ।

11. You, drink the milk.
    त्वं दुर्गं पिव ।
    Let the milk be drunk by you.
    त्वया दुर्गं पीयताम् ।

12. (He ) Drink the milk.
    सः दुर्गं पिवतु ।
    Let the milk be drunk by him.
    तेन दुर्गं पीयताम् ।

13. (The two of them) Drink the milk.
    तौं दुर्गं पिवताम् ।
    Let the milk be drunk by the two of them.
    तात्म्यं दुर्गं पीयताम् ।

14. (All of them) Drink the milk.
    ते दुर्गं पिवत्तु ।
    Let the milk be drunk by all of them.
    तैः दुर्गं पीयताम् ।

15. (I) Beg for knowledge.
    अहं विद्वाणं याचे ।
Let knowledge be begged for by me.
मया विच्छ याच्यतामः ।

16. (The two of us ) Beg for knowledge.
आवा विच्छा याच्यवहूँ ।
Let knowledge be begged for by the two of us.
आवाभ्या विच्छा याच्यतामः ।

17. (All of us ) Beg for knowledge.
वच्छ विच्छा यच्चमाहैः ।
Let knowledge be begged for by all of us.
अस्माभिः विच्छा याच्यतामः ।

18. (I ) See you.
अहूँ त्वा पद्यानि ।
Let you be seen by me.
मया त्वं देस्यस्तव ।

19. (You) See me.
त्वं माँ पशय ।
Let me be seen by you.
त्वया अहूँ देस्येँ ।

20. Give me the book.
महं ग्रन्थं ददातुः ।
Let me be given the book.
महं ग्रन्थं: दीयतामः ।

21. (You) Give me the book.
त्वं महं ग्रन्थं देहि ।
Let me be given the book by you.
त्वया महं ग्रन्थं: दीयतामः ।

22. (He) Give me the book.
सः महं ग्रन्थं ददातुः ।
Let me be given the book by him.
तेन महं ग्रन्थं: दीयतामः ।
23. (They) Give me the book.
   ते मद्वन्य ग्रन्थं ददत्तु ।
   Let me be given the book by them.
   तैः मद्वन्य ग्रन्थं दीयताम् ।

24. (All of you) Give me the book.
   यूयं मद्वन्य ग्रन्थं ददत्तु ।
   Let me be given the book by all of you.
   युष्माभि: मद्वन्य ग्रन्थं दीयताम् ।

25. (The two of them) Give me the book.
   तौ मद्वन्य ग्रन्थं ददत्ताम् ।
   Let me be given the book by the two of them.
   ताभ्या मद्वन्य ग्रन्थं दीयताम् ।

26. (The two of you) Give me the book.
   युवां मद्वन्य ग्रन्थं ददत्तम् ।
   Let me be given the book by the two of you.
   युवान्या मद्वन्य ग्रन्थं 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.