Lesson 32. Ooooooo!! What fun! (उक्षरान्त्र words)

Yup! Have resurfaced yet again! Trust you have had a wonderful Jan and Feb and are all set to continue with our lessons. Sanskrit Upasana has been a most rewarding experience and has equipped me with a greater insight into interactive teaching (or so I think!) I hope that it will reflect in my lessons henceforth. So keep your fingers crossed. Many more have joined us these last two months and to everyone of you a very warm welcome. Many more have reached lesson 31 and I think it's time we get back to work..... There are plenty of उक्षरान्त्र and उक्षरान्त्र words that we could come across....

Masculine: गुरु Guru, भानु sun, राहु Rahu, केतु Ketu, रघु Raghu, पुरु Puru,

Feminine: चेन्नu cow, शरायु Sharayu, रेणu dust, चरु beak, रोजु srope, हनु chin,

Feminine: वृध्व daughter- in - law, चम्रू army, जम्रू plum, श्रम्रू mother-in-law, तन्नू body

Neuter: मधु honey/ sweet, वान wood, जानु knee, वस्तु thing, वसु wealth, अथु teardrop, शमषु beard, सानु peak of a mountain.

Supplement 20 will give you the declined forms of the masculine, the feminine and the neuter words. By now you will be quite comfortable with memorizing the tables.....you will have realized how similar the tables all are. It's just a question of being comfortable with the words....that's all.

Over to Appetizer Lesson 32 A.
Appetizer Lesson 32 A. Exercises with OO!

### Nouns/ Pronouns

- द्रोणी bucket F
- नारी, महिला woman, F
- कूप well M
- नुपुर anklet M/F
- तलं floor N
- हिम M snow
- काक crow M

### Verbs

- दीक्षा 1 AP to give mantra deeksha
- प्र + ह 1UP to attack
- सम्म + पीड़ (10 PP to press)

### Adjectives

- आच्छादित: - त - ता covered

### Anvayas

- Note: Some उ and कारान्त words have already been introduced in concept lesson 32. Translate:

1. Our Guru gives us deeksha.
2. The villager pulled the bucket from the well with a rope.
3. The mother-in-law told the bride, "Wash the clothes, cook the dinner, wipe the floor and press my feet." (T.V. serials do colour one's creativity, do they not?)
4. The lady went to the market to buy many things.
5. Krishna sat with Arjuna in the chariot between the two armies.
6. The Guru's grace is always on us.
7. The Himalaya's peaks are always covered with snow.
8. That cow's colour is white.

9. The crow attacked the cows with its beak.

10. The thief stole the anklets from the bride.

(Note: All this while, we have been translating "Guru" in the singular. r have used the word Gurudeva and have used it in the plural. Now that we have learnt the OO karant words, it is time to introduce a new concept..... "Guru" is always spoken of in the plural. Even if i present English sentences with "Guru" in the singular, always translate it as plural.)
Appetizer Lesson 32 B. Answers to Lesson 32

1. Our Guru gives us deeksha.

अस्माकं गुरुः अस्मान / न: दीक्षन्ते।

2. The villager pulled the bucket from the well with a rope.

ग्रामस्थः रजजवा द्रोणी युपात अकर्षत।

3. The mother-in-law told the bride, "Wash the clothes, cook the dinner, wipe the floor and press my feet."

श्रद्धृः वधैः अकर्षयत, "वख्माणि प्रशास्तय, भोजनं पच, ततः मार्जय, मम पादी सम्पीडय।"

4. The lady went to the market to buy many things.

महिला/नारी वर्तुनि क्रयगताँ विपणिम् अगच्छत॥

5. Krishna sat with Arjuna in the chariot between the two armies.

कृष्ण: अनुजनन सह चम्यो: मध्ये रथे उपारिण्य॥

6. The Guru's grace is always on us.

गुरुणामू अनुमह: सदा अस्मासु अस्ति॥

7. The Himalaya's peaks are always covered with snow.

हिमालयस्य सानूनि सदा हिमेन/ तुषारेण आन्ध्रादिता: सन्ति॥

8. That cow's colour is white.

तस्या:प्रेमः/प्रेम्वा: वर्ण: श्रेष्ठ:॥

9. The crow attacked the cows with its beak.

काक: चब्बा धेन्य: प्रहर्त॥

10. The thief stole the anklets from the bride.

चौर: कन्या: नूपरो/नूपे अचोरत॥
Lesson 33. त्वान्त, त्यवन्त अव्यय s

Okay folks, once we go through this lesson, we've more or less cracked it. These gems of अव्यय s, make the language simpler still.

Now you'll be able to say....

• **Having studied**, i am going to the garden to play.
• **Having cooked a meal**, she is eating it.

पढ़त्वा, अहं कृद्वतं उद्यानं गच्छामि।

भोजनं पत्तवा (paktvaa) सा तं खाद्वति।

The idea that these अव्यय s convey is "having done a particular action.... OR doing a particular action)" Sounds incomplete? It sure does. These अव्यय s cannot be used by themselves in a sentence without specifying what action has followed it.

NOTE: Both त्वान्त and त्यवन्त अव्यय s convey the same meaning.

Dhaatus are converted into a त्वान्त avyaya if it does not begin with an upasarga.

Dhaatus are converted into a त्यवन्त avyaya if it begins with an upasarga.

So we have a क्रियाविषय and a प्रक्रियाविषय both meaning "having thrown." Getit?

An उप + विष्ण can only give rise to an उपविष्ण, a त्यवन्त avyaya, simply because it begins with an upasarga. It can never have the त्वान्त alternative.

स: स्नात्वा is incomplete. It would mean...Having bathed, he. What does he do having bathed? He reads. Therefore the correct sentence would be स्नात्वा, सः:
Since they are अव्ययs, use them in any tense you'd like..... क्षात्वा, सः
अपठतः  Also correct.

Supplement 21 gives you a HUGE list of त्वान्त्व and त्यवन्त्व अव्यय s. If ever the
going gets tough, use the त्वान्त्व अव्यय of the कः पालु ...

खानं कृत्वा सः पठति। पठतनं कृत्वा, सः क्रीडिति। क्रीडनं कृत्वा सः पुनः गृहम् आगच्छति।

Instead of....... क्षात्वा, सः पठति। पठित्वा सः क्रीडिति। क्रीडित्वा सः पुनः गृहम् आगच्छति।

(But if you ask me, that's plain chickening out of a situation that can, with a
little effort, be mastered!)

• These avyayas also do some gluing stuff and bring two sentences together.
For example: He ate. Then he read. खादित्वा, सः अपठतः। Do you recall the words
in the गुरुभजन्तस्तोत्रम् ...... रक्षित्वा मां क्षणं क्षणं?

The Guru, having protected me at every moment.... what does he then do?
Read that particular line . Believe me, it will be a wonderful surprise when you
discover that parts of stotras have slowly begun to make sense. As our
vocabulary increases, the entire stotra will begin to unfold itself. And all the
effort that has gone into working with Sanskrit this far would have been well
worth it.
Appetizer Lesson 33 A. Exercises with ल्यान्त्त, ल्यवान्त्त अव्यय स

<table>
<thead>
<tr>
<th>Nouns/ Pronouns</th>
<th>Verbs</th>
<th>Avyayas</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>अरि /रिपु / शत्रु</td>
<td>परि+विष (परिवेष्यति)</td>
<td>पूर्त:</td>
<td>पूर्त:</td>
</tr>
<tr>
<td>Enemy M</td>
<td>10 PP. to serve at the table</td>
<td>infront of</td>
<td></td>
</tr>
</tbody>
</table>

Translate:

1. Having brought vegetables from the market, she placed them in the refrigerator.

2. Climbing the branches of the tree, the monkey again jumped off the tree onto the ground.

3. Having counted the coins, the rich man put them back into the cupboard.

4. The daughter-in-law, having done work, having cooked food, having served her mother-in-law, herself eats.

5. The king's army, having conquered the enemy(use plural), and having bound them, bring them to the king.

6. Having heard the student's question, the teacher wrote the answer on the blackboard.

7. Thus speaking, he kept silent( he stood silent)

8. Having bathed, having sat in front of the Devi, having praised Her, and having performed Her pooja, our Guru sat in meditation.

9. Renouncing(Having let go) wealth, family and home, he went to the forest.

10. Seeing the policeman, the thief ran away.
Appetizer Lesson 33 B. Answers to Lesson 33 A.

Translated:

1. Having brought vegetables from the market, she placed them in the refrigerator.

विपणे: शाकान्, आनीय, सा तान्, शीतपेटिकायाम्, अस्थापयत।

2. Climbing the branches of the tree, the monkey again jumped off the tree onto the ground.

वृक्षस्य शाखा: आरुढः, वानर: पुन: वृक्षात्, भूमः अबूर्दत।

3. Having counted the coins, the rich man put them back into the cupboard.

नानकानि गणयित्वा, प्रतिक: पुन: तानि कपाटे अस्थापयत।

4. The daughter-in-law, having done work, having cooked food, having served food to her mother-in-law, herself eats.

वषृः कार्य कृत्या, भोजनं पत्ता, श्रद्धूः भोजनं परिवेष्य, स्वयं खाद्वत।

5. The king's army, having conquered the enemy(use plural), and having bound them, bring them to the king.

भृपते: चमः, शान्त्रू जित्या, तानं वद्धा (baddhva) तानं भृपतिम/भृपते: पुरत: आनयत।

6. Having heard the student's question, the teacher wrote the answer on the blackboard.

छात्रस्य प्रश्नं श्रुत्या, अभ्यापकः कृष्णात्तके उत्तरं अलिखत।

7. Thus speaking, he kept silent( he stood silent)

एवम् उच्चारा, स: नूतणं अतिष्टत।

8. Having bathed, having sat in front of the Devi, having praised Her and having performed Her pooja, our Guru sat in meditation.
9. Renouncing (Having let go) wealth, family and home, he went to the forest.

dhāne/kūtumbā/śvājñānā/ghūhajñānā/ghūṁ cha tṛputa, s: vannam agraçchat.

10. Seeing the policeman, the thief ran away.

nagarakṣakā ṛṇa, chō: apratīyat.
Lesson 34. The विधिलिङ्गः

To tell you the truth, the whole truth and nothing but the truth, the विधिलिङ्गः, when i first tried my hand at understanding it, totally foxxed me. i was able to figure out this much....

1. The विधिलिङ्गः (the potential mood) is something like the लोटः लकार (the imperative mood.) It is NOT bound by the past, present or the future tense. It can be used, as it is, to express ideas in any time frame.

2. The विधिलिङ्गः words, help one to express a thought... as in,

"Buttermilk should be drunk after a meal."
"You should rest for some time in the afternoons."
"मध्याह्नने विधिलिङ्गः समये शवन कुर्यात।"

All children should pay their respects to their teachers.
बालकाः तेषाम अध्यापकानं कन्दानं कुर्याः।

All politicians should be honest.
नीतिज्ञा: न्यायाचारा: भवेयः।

3. It converts you into Sherlock Holmes and helps you deduce things like...

"It should rain tomorrow!"
श्व: वर्षैं।

We should win the cricket match.
वर्ष गुल्का कीडां जयेम।

4. It helps express obvious 'matter of fact stuff'...

How can fishes live without water?
मत्त्या: जलेन विना कथं जीवेयः?

How would I live without you?
त्यथा विना अहं कथं जीवेयम्?

Even though a thought has been expressed, even though one feels that something ought to be done, yet one can't be sure that those wishes will be fulfilled....in that sense, these wishes aren't commands. One cannot use the लोटः लकार then. One HAS to use the विधिलिङ्गः.

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How will you pass the examination if you do not study?
यदि भवन्न न पढति, तरह परीक्षायां कथम ृत्तीर्णः भवेत्?

5. The अस्त्र्यात् conveys the meaning "maybe" when used along with the other tenses...for example....
He maybe waiting at the bus-stop for me.
स: मम कृते वस्यास्थाके प्रतीश्च रितो रिति स्यात् |

I am not well but I maybe coming to school tomorrow.
मम स्वास्थ्यं सम्यक नास्ति परन्तु अह श्र: विधालयम आगच्छामि स्थाम् |

....and so my efforts to fox the unfoxable continued. I began to list the expressions that would require me to use the विचित्रिलिङ्गः. And then a miracle happened. As my list grew, so did my understanding. I began to see how obvious it was to not confuse the लोट् लकार with the विचित्रिलिङ्गः. And I also came across some lovely subhashitas where the विचित्रिलिङ्गः was used aplenty. I'll try and present a few of those subhashitas over the next few weeks to help you understand the विचित्रिलिङ्गः's usage. And there is no time like the present. Go over our Subhashita section before you try your hand at the exercises.
Lesson 34. A. Exercises with the विधिलिङ्ग

Translate.

<table>
<thead>
<tr>
<th>Nouns/ Pronouns</th>
<th>Verbs</th>
<th>Avyayas</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tea न चाय</td>
<td></td>
<td>More अधिकः:- कं - का</td>
<td></td>
</tr>
<tr>
<td>Coffee फ कापी</td>
<td></td>
<td>Unexpected अनेकिष्ट: - तं - ता</td>
<td></td>
</tr>
<tr>
<td>Guest एक अतिथि</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meeting place न समागः</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. During exams students should/must/ought to study.
2. The Guru should ask the boy a question.
3. A child ought to drink milk, not tea or coffee.
4. Your bag should have money.
5. You should cook a little more food. How else can you serve an unexpected guest?
6. Students should learn the Sanskrit language.( Every self-respecting Indian worth his/her salt should be learning Sanskrit.....if you ask me.)
7. In the meeting place of the learned, a fool ought to "wear" silence.
8. Becoming Shiva, (one) should worship Shiva. (use the word शिव 1. U.P.)
9. How would I take a bath without water?
10. How could you go the library without me?
Lesson 34 B. Answers to Lesson 34 A
Exercises with the विपिलिङ्गः

1. During exams students should/must/ought to study.
   परीक्षायायेऽः पाठवः।
2. The Guru should ask the boy a question.
   गुरुः बालकं प्रश्नं पूछेऽः।
3. A child ought to drink milk, not tea or coffee.
   शिशुः दृश्यं पिवेऽ न चावं कापं वा।
4. Your bag should have money.
   भवत्या/भवत्: स्यूतं पर्यं भवेऽः।
5. You should cook a little more food. How else can you serve an unexpected guest?
   किंविषं अधिकं भोजनं पञ्चेऽ। अनपेक्षिताय अतिथये भोजनं कथं परिवेष्येत्?।
6. Students should learn the Sanskrit language.
   छात्राः संस्कृतभाषं पाठवः।
7. In the meeting place of learned people, a fool ought to "wear" silence.
   पण्डितानां समागमं, मूर्खः: मौनं पार्येऽ।
8. Becoming Shiva, (one) should worship Shiva. (use the word चऽ. 1. U.P.)
   शिवं भूतं, शिवं चं भजेऽ।
9. How would I take a bath without water?
   ज्ञेनं विना अहं स्नानं कथं कुसामस्?।
10. How could you go the library without me?
    मतं विना भवान् ग्रन्थालयं कथं गच्छेत्?।
Lesson 35. Adjectives.

An Adjective, विशेषण, is a word which tells you more about the noun.

For example: A tiny baby, a dark cloud, a red sunset, a compassionate friend.

One of the most beautiful ideas in Sanskrit expression is the adjective's firm sense of loyalty to the noun it is connected with.

If the noun is masculine and is in the पुत्रीय विभक्ति, the adjective is the same.

If the noun is neuter and in the द्वितीय विभक्ति, so is our loyal friend.

If the noun is feminine and in the पञ्चमी विभक्ति, so is the adjective.

In that sense, both the pronoun सर्वनाम, and the adjective विशेषण, stick by the noun NO MATTER WHAT.

Let us take the adjective मधुर as an example.

पतंगात् मधुरात् फलात् अर्द्ध रसं प्राप्तोऽभ्
मधुरं कथा श्रुतः, निद्रां करोति बालकः
मधुरस्य कृष्णस्य वाणी मधुरा

(Does the stotra अथर्म मधुरं नयनं मधुरं, reveal to you its beauty now?)

Since words can be placed in any which way in a Sanskrit text or a shloka, to make sense of it, do the following:

1. Pick the verb first.
2. Pick the subject to go with the verb.
3. Pick the pronouns and the adjectives that are in the subject form (nominative case ... the प्रथम विभक्ति)
4. Pick the rest of the nouns in the other cases.

5. Match the adjectives and the pronouns for each case.

6. Remember that all `आकारान्त` masculine adjective forms are declined like `रामः` as in `सुन्दरः`, `आकारान्त` feminine forms could be either `माला` or `नदी` as in `सुन्दरी`, `आकारान्त` neuter forms are declined like `फलम्` as in `सुन्दरम्`.

7. If the root adjective is a consonant ending one or another vowel ending one other than the ones given above (for example `महत्` or `बङ्`) they will be declined differently.....not to worry, I'll add those declensions as supplements when I introduce those ending words to you. So in case you wish to write "big world" you will be writing विश्वः "big building" महत्कुन्दम्, and a"big garland" महती माला

8. Decipher!

The best way to see if you have understood what i have tried to explain, is to try look at how one may translate a shloka from our Guru, Shiva or our Devi pujana-s.
Trying to translate (with help)

There is no way we would be able to move ahead in life without The Guru's Anugraha. So our very first translating session (even if it seems slightly difficult) will be the first Dhyana Shloka of the Guru Pujana. Seeking Swamiji's blessings, let us begin....

हितत्ककलक्षणे बद्दसंविस्वमुद्रे
ध्वनिशिवमयगात्रं साधकानून्धार्थेम् |
श्रुतिशिरसिविभान्ते बोधमार्तण्डमूर्ति
शामितितिमिरशोकं श्रीगुरुः भावयामि || 1 ||

A quick look at the shloka and the verb भावयामि stands out. The suffix मि reveals to the decipherer that the one doing the भावम् is अहम् , I.

अहें भावयामि .... I contemplate lovingly.

That becomes our first inference.

Whom do I contemplate lovingly upon? We need a word in the द्वितीयाविभक्ति, the object form of a word.श्रीगुरुः fits the bill to a T. There are many other words in the shloka that all fit into the द्वितीयाविभक्ति. So we assume that they are all adjectives of the word श्रीगुरुः | You will see how many different words all come together to form a single one. This kind of sticking together is done with root words...for example, instead of writing रामस्य भाता, I would write रामभाता and leave you to figure out what I actually mean. With plenty of reading, the process of figuring out what an author or a poet means, becomes easier. To get back to the translation on hand:

बद्दसंविस्वमुद्रे .... the one who shows - बद्द, the Samvit Mudra -संविस्वमुद्रे, the chinmudra, (the classical mudra wherein the forefinger touches the thumb to
form a circle and the rest of the fingers stand upright in a gesture depicting complete knowledge.)

धृतिशिवमयगान्त्र..... the one who possesses -धृत, a body -गान्त्र, that is strong, tangible and auspicious- शिवमय.

श्रुतिशिरसिविभान्तें.... Who is at the pinnacle- शिरसि, lustrous -विभान्तें in His knowledge of the Vedas, the sacred texts -श्रुति.

बोधमार्ग्यमूर्ति ...... the one who is like the Sun- मार्ग्य, the epitome- मूर्ति, of knowledge - बोध|

शामितितितिमिरःकं .... The one who has destroyed -शामित, darkness- तितिर and sorrow -शोकम् |

Two words have yet to be figured out.

द्विदल्हकमलमध्ये and साधकानुग्रहार्थम् . The first is from the सततमी विभक्ति which tells you where the loving meditation is done. That has been inferred by catching a hold of the यें ending. Two- द्वि, petalled -दल, lotus -कमल, in the middle- मध्ये , the Ajna Chakra, which is between one's brows.

And the अर्थम् ending in साधकानुग्रहार्थम् , tells you why the Guru is present in our lives.

साधक + अनुग्रह + अर्थम् - For the purpose of bestowing His Anugraha on a Sadhaka.

So the entire translation would read: I contemplate lovingly, in my Ajna Chakra, The Guru, who is there to bestow His Anugraha on a Sadhaka. I meditate upon Him, who shows the Samvit Mudra; whose body is strong, tangible and auspicious; who is at the pinnacle, lustrous in His knowledge of the Vedas; who is like the Sun, the epitome of knowledge and who destroys darkness and sorrow. To be able to do this does require some idea on how to appropriately break up a long word, made up of many different words, into smaller
components. It can get tricky, but in time it soon begins to make sense. A dictionary helps enormously. Now, with your understanding of adjectives and how they are used, shall we try our hand at translating simple shlokas? Over to Lesson 35 A.
Appetizer Lesson 35 A. Trying to translate. (on your own!)

Here are a few shlokas taken from stotras and our puja-s. Don't be disheartened if it takes some time to figure out the meaning....the more we work at it, the better we get. Even if we are able to understand half the shloka, it is, honestly, something to be deeply grateful for. As we take our first steps forward, we, very slowly, begin the process of understanding HOW words are used in shlokas. Through repeated reading, things begin to fall in place.

1. वक्तुण्डमहाकायं सूर्यकोटिसमप्रभः
   निर्विन्नं कुरु मे देव सर्वकार्येऽऽधसि सर्वदा

2. या देवी सर्वभूतं भोमुन्त्रेण सरिष्टता
   नमः तस्ये नमः तस्येणमः तस्येये नमः नमः

3. कजल्लं चैव सिद्धूं हेरिद्राकुकुमानि च
   भक्त्वार्पितानि श्रीमाति: सोभामयानि च स्वीकुरु

4. आवाहनं न जानामि न जानामि विसर्जनम्
   पूजां चैव न जानामि क्षमस्व परमेश्वर

5. क्षमस्व देवेदेवेशा क्षमस्व भुवनेश्वर
   तव पादाम्बुजे नित्यं निश्चल्या भक्ति: अस्तु (भक्तिः) मे

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Appetizer Lesson 35 B. An Honest Attempt.

1. वक्तुपुलमहाकाय सूर्यकोटिसमप्रभ ।
   निविन्न कुरु मे देव सर्वकार्येषु सर्वदा ।|

(देव, वक्तुपुलमहाकाय, सूर्यकोटिसमप्रभ all are Sambodhana forms.....so naturally, in the shloka the Lord is being addressed. The मे tells me that it is "I" who am addressing the Lord.)

My Lord (मे देव), O One with the crooked (वक) face (तुण्ड) and a big (महा) body(काय), O One who is as brilliant as( सम + प्रभ) a crore Suns (सूर्यकोटि), always (सर्वदा) do (कुरु) in all works (सर्वकार्येषु) no obstruction (निविन्न).....{Please remove all impediments which may arise in my work.}

2. या देवी सर्वभूतेषु मातृरुपेण संस्थित ।
   नमः तस्यं नमः तस्येनमः तस्येन्नमो नमः ।|

That Devi, who as Mother, is present in all living beings, salutations to Her....

3. कजलः चैव सिन्धूरं हरिद्रांकुजुमानि च ।
   भक्तार्पितानि श्रीमातः सौभाग्यानि च वीकुरु ।|

(मातः is the form of address, sambodhana, of the root word मात्र meaning, Mother.)

O Mother (श्रीमातः), accept (वीकुरु) these auspicious substances (सौभाग्यानि) kajal (कजलं), sindoor (सिन्धूरं), turmeric (हरिद्रा) and kumkum (कुजुम), which have been offered with devotion (भक्त्वा + अर्पितानि) | भक्तार्पितानि is the adjective of सौभाग्यानि ।

4. आवाहनं न जानामि न जानामि विशर्जनम् ।
पूजां चैव न जानामि क्षमस्व परमेश्वर ||

I do not know how to invite you (call you), I do not know how to do an immersion, I do not know how to perform a Puja, forgive me, O Lord.

5. क्षमस्व देवदेवेश्व क्षमस्व भुवनेश्व ||
   तव पादाम्बुजे नित्यं निश्चितां भक्ति अस्तु मे ||

Forgive me O Lord of Lords, forgive me, O Lord of the Worlds.

Let(अस्तु) my devotion( मे भक्ति) remain constant(निश्चिता) at your(तव) lotus-feet(पाद + अम्बुज) at all times(नित्यं). निश्चिता is the adjective of भक्ति, therefore it takes the feminine form. If what i wanted constant was my faith, then it would become निश्चित: विश्वास:
Summing up Month 7

We covered four new concepts in Month 7-

1. उकारान्त words.

2. The use of Twaant and Lyabant Avyayas.

3. The Vidhilin

4. And the use of Adjectives.

Amongst the lot, the Vidhilin probably needs more working with. In an attempt to give you a better idea on when the potential mood is used in sentence structures, a few subhashitas, post our Vidhilin lesson, will be Vidhilin based. More next month.