Lesson 71. सति सतमी सत: ष्ठी च
The Locative and Genitive Absolutes.

"Let me sing you a song while you try and fall asleep."
"Even if you have been naughty, I love you."
How often would we have heard those beautiful words from the person we loved most as children?

So far we've used the words यदा /तदा and यथापि/तथापि to express these kinds of ideas. Here's another way to do this.... Whenever we wish to put two different ideas or actions together in one sentence (wherein one action is performed with reference to the other), and where the subjects of both actions are different, we use the सति सतमी or the सत: ष्ठी।

The former - सति सतमी- is used in both, a general sentence conveying contempt and a simple straightforward idea, whereas the latter - सत: ष्ठी - is used only when one wishes to show contempt or disregard.

There are a few points that we must keep in mind. But before you go further, please go over all the participle lessons and recall how they are used.

To come back to the subject we are studying:

1. That part of the sentence which says...." While / when such and such a thing was happening / had happened / will happen ... "MUST" contain a participle. The participle and the noun it qualifies must both be in either the सतमी or the ष्ठी विभक्ति।

So a simple sentence like
When the mango fell, Kishore laughed
यदा आम्रम् अपततः तदा किशोरः अहस्तः
is converted into
आघे पतिते, किशोरः अहस्तः।

• The यदा तदा are first dropped and
- the noun and the verb in the first part of the sentence which indicates when the action took place are then chosen.

- The verb is converted into a participle to match the tense in the sentence.

- Both the noun and the participle are put into the सस्तमि or the यष्टी विभक्ति: (based on whether you want to show contempt or not.)

Let's look at another example:

The boy is reading a book when the teacher enters the class

Some more examples:
- When the sun shone, the birds sang.

- काक कृष्ण पिक कृष्ण को भेद: पिककाकयो: |

  वस्तन्तसमये प्राते काक: काक: पिक: पिक: |

  काक: The crow कृष्ण: (is) black पिक: The cuckoo कृष्ण: (is) black को (कः) what is भेद: the difference पिककाकयो: : between the cuckoo and the crow?

  वस्तन्तसमये प्राते  When Spring is obtained (When it is Spring, the difference becomes apparent) काक: काक: पिक: पिक: that the crow is a crow and the cuckoo, a cuckoo.

2. That participle and noun which will be placed in the सस्तमि or the यष्टी विभक्ति: indicates the time that the second action is done. In other words, the second action is done with reference to the action placed in the सस्तमि or the यष्टी विभक्ति: (When the child cried, the mother came running).
3. The participle can be either past (पाठति, पाठित), present (पाठता, पाठमान) or the potential (पाठितव्य, पाठनीय, पाठव), depending on the tense you wish to convey.

4. The passive participle of an अकर्मक-धातु can be used along with the subject in a कर्तिर वाक्य रचना.
   For example: राम: सुतवः
   राम: गतिः and रामेन गतम् are both correct.

   Naturally, in the सति सत्मी or the सति पद्धि formation, the कर्ता and the participle will be in the सतमी or the पद्धि विभक्ति.
   For example
   While the lion slept, the deer played
   सिंहे सुसं मृगा: क्रिक्रितव्यत:.

5. In the case of सकर्मक –धातु s, you can use two different participles..... one in the active voice and the other in the passive.
   For example,
   "While the boy ate a modak, a mouse came in the classroom." I could translate this in two ways:
   बालकेन मोदकेन ख्यावतिति (सतसमी of ख्यावतितवान) एकः मूषकः वर्गः प्राविष्टतः.
   बालकेन मोदकेन ख्यातिते एकः मूषकः वर्गः प्राविष्टतः.

   The कर्म and the participle will be in ससमी or the पद्धि विभक्ति: if you use the क प्रत्यय.
   The कर्ता and the participle will be in ससमी or the पद्धि विभक्ति: if you use the कवतु प्रत्यय.
6. Since they are participles, they will work as adjectives...

(While he ate a modak / while a modak was being eaten by him:
तरिमषं मोदकं खदितवतिः /ते मोदकं खदिति ।

While she eats two modaks / while two modaks were being eaten by her
तस्यं मोदकं खदान्त्याम् /तया मोदकंयां: खाद्यमानयां: ।

When many modaks will /should be eaten by it.
तेन मोदकेषु खदितवेषू /खदानीवेषू /खायेषू ।
The participle agrees with the noun in gender and number.

7. The participle here works as the verb for one part of the sentence. Either a participle or an actual verb does the same job for the rest of the sentence.

तेन मोदकेषु खदितवेषू /खदानीवेषू /खायेषू ।

While a modak was being eaten by him, she went from there.

8. The subjects in the two ideas / actions you wish to talk about MUST not be the same. In the example in sentence 1, one subject is the sun, the second, the birds.

9. If the subjects were the same, the सति सतामी or the सतं: ष्ठी can't be used.

Rama, after he had taken Lanka, returned to Ayodhya..... Here the subject 'Rama' is the same in both the parts of the sentence. It would therefore be translated as रामोऽ गृहीत्वा, रामोऽ: अयोध्यं प्रत्यागच्छति /पुनरागतः ।

Rama, after the monkeys had taken Lanka, returned to Ayodhya. With the first subject being 'Rama' and the second being 'monkeys' the सति सतामी can be very artistically used.कपिषु लङ्कं

गृहीतवत्सु रामोऽ: अयोध्यं प्रत्यागच्छति /पुनरागतः ।

10. A look at how the सतं: ष्ठी is used.

The thieves stole the money even as the policeman was guarding the house.
The thieves stole the money even as the house was being guarded by the policeman.

11. A look at how the three different participles are used:

While the boy watched T.V, the girl read a book.

While T.V. was being watched by the boy, the girl read a book.

While Vikramaditya is looking after the kingdom, the enemy cannot do anything.

If the teacher should enter, please sit quietly.

Note:

A) Use the सति: ष्ट्री if you wish to suggest the following:
   1. In spite of
   2. Notwithstanding
   3. For all (For all / notwithstanding / in spite of the shopkeeper’s looking on, the rat steals the ladoo.) आपणकस्य पश्चात: मृष्क: मोदकः चोरः चतुरः

B) Use the सति सतमी if you wish to suggest the following:
   1. When
   2. While
   3. Since
   (Since death is certain, why fear? मृत्यूः निधिः भयेन किम)

C) Use the सति सतमी with एव or मात्र or with मात्र with or without एव attached to the participle if you wish to suggest the following:
   1. As soon as
   2. No sooner-than
3. Scarcely when
4. The moment that
(As soon as / no sooner / scarcely when / the moment that..... he entered, the people cheered.
प्रविष्टमात्र एव तरिम्नं जननं: जयजयकारानु अकुवं)

Worksheets
A) Translate:...... Please try your hand at both the active and passive participles in the same sentence whenever it is warranted.

सत: षती
1. In spite of your looking on, the cat will definitely steal the milk from the vessel.
2. The people talked loudly, notwithstanding that the Guru was sitting on the dais in the assembly hall.
3. For all her scolding, he does not study.
4. In spite of the child crying with hunger, the mother did not give it milk.
5. Men commit misdeeds, though Gods see them.
6. While the parents were sleeping, Siddharth ran away from the palace.
7. Even if it should rain, the crops may not grow.
8. Inspite of the gardener protecting the garden, the old ladies took away the flowers.
9. The thieves stole the car, notwithstanding the policemen walking on the road.
10. Inspite of the Guru’s advice, the disciples were lazy.
11. Inspite of my looking on, the milk boiled over and fell onto the kitchen platform.

सति सतमी
The moment the food is ready, come and tell me.
1. When Rama had gone to the forest, Dasharatha breathed his last.
2. When Rama went in search of the golden deer, Ravana kidnapped Sita.
3. No sooner was an arrow discharged, than the hunter heard someone crying.
4. When the Sun rises in the East, the whole world is filled with light.
5. When man is besieged by calamities, even friends become enemies.
6. As soon as the lecture is over, the students will run out of the school.
7. Who can trouble us, while God protects us?
8. The moment that the child cries, the mother picks it up.
9. Scarcely had the bus started to move, than there was a loud explosion.
10. While the students were thus laughing, the teacher walked into the class.

B) Read and understand:

सति ससमी
1. क्षीण पुण्ये मत्वतोर्के विशालति | (९ : २१ )
2. अभ्युव धात्वकुर शाली धाशव, इव दशयते | (आत्मवोध)
3. इन्नये व्याप्ते आत्मा व्यापारी इव दशयते | (आत्मवोध)
4. भूतेऽ नश्यत्सु सः न नश्यति | (८ : २० )
5. इन्नये रेवेः रेवेः अर्ध्यु वरत्मानेः, युक्तः “अहं करोमि ” इति न मन्यते | (५ : ८ ,९ )
6. उभयेऽ सेनयेऽ योढकामेणु अर्जुनः तातं ईश्वरुमु इच्छाति | (१ : २२ , २२ )
7. पाण्डवे विपीदति , मायवः मतिसिन्, प्रसीदति | (२ : १० , ११ )
8. मयं तिछति , कृतं तं भयम् ?
9. श्रेष्ठे पलिते इते अपि जना: पनि ति | ( ३ : २१ )
10. खीरु दुयातु वाङ्ग्यं जायते बर्षसमुःः | (६ : ४१ )
11. शुचे नीरे कः कासाः ? (भज गोविन्दम् )
12. वर्षसि गते कः कामविकाः ? (भज गोविन्दम् )
13. क्षीणे विचे कः परिचाः: (भज गोविन्दम् )
14. जाते तत्त्वे कः संसारं ? (भज गोविन्दम् )
15. कुलपयं उत्तस्येशु मनुष्याणां नरसे कवासः भविष्यति | (१ : ४४ )
16. महायु त्वां स्नुत्सू घिरिता: मानवविः त्वां वीक्षते | (११ : २२ )
17. तव दशनात्तेर्दू गृहित चूर्णेतु अन्येव कृतत्व तव वक्ष्याणि विशालति | (११ : ३७ )
18. दक्ष्मणाः नियमानाः नियमकत्स्यु हुः सम्ब आविवेस | (कठोपनिषद् )
19. चन्द्रशेखरे मां रक्षति, किम करिष्यति वै यमः ?
20. हुःखेशु प्राप्सेषु न तस्य उद्वमः , सुखेशु प्राप्सेषु न स्मृता | (२ : ५६ )
Lesson 72. Causal verbs. प्रेरणार्थकक्रियाविचार:

Mohan cooked the rice.
Ramesh got the rice cooked by Mohan.

In both the cases, the person doing the action of cooking is Mohan. But in the first case, he becomes the subject, the कर्ता and in the second
Ramesh is the subject providing inspiration to Mohan to cook the rice.
मोहन: आदने पचति |
रमेश: मोहनेन आदने पाचयति |

In the second sentence, the णिच्छ प्रत्यय has been added to the धातु: |
With that addition, the verb now changes its meaning. From an action
which is being done by someone, it now becomes a
प्रेरणार्थकक्रियां an action which someone makes another (or himself) do.
Please note that the actual doer of the action needn't be different.

It must be observed that whenever the प्रेरणार्थक– धातु s are made use of,
the actual कर्ता is always in the तृतीय विभक्ति: and the object remains in
the द्वितीय as compared to the root sentence where the कर्ता is in the
प्रथमा विभक्ति: and the object in the द्वितीय |
Remember to match the verb
with the प्रथमा विभक्ति: at all times.

भृत्य: कार्य करोति | ..... the root sentence
देवदत्त: भृत्येन कार्य कारयति | प्रेरणार्थक |
जना: भृत्येन कार्य कारयन्ति | प्रेरणार्थक

When is the णिच्छ प्रत्यय used?
1. Whenever you wish to add the प्रेरणा to a धातु , the णिच्छ प्रत्यय is
   added.
2. Sometimes, to convert an अकर्मक धातु to a सकर्मक धातु , the णिजन्त
   is made use of.
पारंति अहर्निशं तपोभि: ग्लुप्यति गात्रम् । Parvati, with her austerities which she performs day and night, emaciates her (own) body. Here, ग्लुप्यति is the णिजन्त प्रयोग of the अक्षर्मक धातु ....ग्लुप्यति ।

How are these forms recognized?
1. Between the धातु and the प्रत्यय the ग्लुप्यति (अय ) विकरण is added and a गुण of the हस्त्व स्वर of the उपभा (except for अ ) is made. त्यजः - त्याज्यति ,कः - कार्यति ।
2. Generally आकारान्त धातु s (and those ending in प , ए , ओ which become आकारान्त in the प्रेरणाध्यक्ष ) have an extra प attached after the आ , For example: दा - दाप्यति , नें - गाप्यति , खा – खाप्यति ।
3. In जि , मा , मि (प्रक्षेपणे) , मी ९ , दी , की too an extra प is attached and the इकार becomes an आकार । जाप्यति , माप्यति , दाप्यति काप्यति ।
4. Except for अम , कम , चम , शम , यम in the other अम ending धातु s, वृद्धि of the अकार of the उपभा does not take place. For example: गम् - गम्यति but कम् - काम्यति ।
5. णिजन्त forms are like the धातु s in the चुरादिगण ।
6. णिजन्त forms are generally उभयपद्धि ।

Here are examples गण wise:
1. भू भवति becomes भावति – ते ।
2. अदु अति becomes आद्यति – ते ।
3. हू तृतीयति becomes हावति -ते ।
4. दिव दीन्यति becomes देवति -ते ।
5. सु सुनोति becomes सावति -ते ।
6. तुदु तुदति becomes तोदति - ते ।
7. रुढ़ रुणादि becomes रोधति – ते ।
8. तन्न तनोति becomes तान्यति - ते ।
9. क्री क्रीणाति becomes क्राप्यति – ते ।
10. चुर चोरयति becomes चोरयति -ते ।

And a few more that are often used:
1. इण - गमयति ।
2. प्रति + इ – प्रत्यायति ।
3. अथि + इ -अथप्रयति ।
4. चि – चाययति / चाययति ।
5. जागृ - जागरयति ।
6. दुष्प - दृष्पयति /दोषयति ।
7. रूढः - रोहयति /रोपयति ।
8. वा (डोलना) – वापयति / वाजयति ।
9. हन् - घातयति ।
10. हा (छोड़ना) – हापयति ।
11. ही (लजाना) – हेपयति ।
12. आरम्भ - आरम्भयति ।

Generally, whenever you use the गिजन्त forms, the person doing the action falls into the तृतीया विभक्ति ।

For example:
1. (रमेशः दोष त्यायति) – गूहः रमेश्वर दोष त्याययति ।
2. (रामा मारीच हृति) – सीता रामेण मारीच धातयति ।
3. (नूपः धन दर्शति) – मभेन नूपेण धन दापयति ।
4. (पिता कीडनकं कीणाति) – बाठः पिता कीडनकं कापयति ।
5. (सुमनः रामं वनं नयति) – राज सुमन्नेण रामं वनं नाययति ।

There are 12 धातुं in which the कर्ता of the action is placed in the द्वितीया विभक्ति । Besides them, हं and क्रं are used in both, the द्वितीया and the तृतीया ।

1. गमन - (पाण्डवः वनं नच्छन्ति) – कौरवः पाण्डवानं वनं गमयति ।
2. दर्शन - (वलः चन्द्र पदयति) – माता वार्ता चन्द्र दशयति ।
3. श्रवण - (नूपः गानं श्रणोति) – सा नूपं गानं आययति ।
4. प्रेम - (ब्रह्मचारी गहनं प्रवचनायति) – आचर्यः ब्रह्मचारिण गहनं प्रेमेशायति ।
5. आरोहण - (स: अङ्गः आरोहितः) – कृष्णः तः अङ्गः आरोहयति ।
6. तरण - (नाविकः गङ्गा उत्तरति) – स: नाविकं गङ्गां उत्ताययति ।
7. ग्रहण - (निर्धनः भोजनं गृहाति) – भक्तः निर्धनं भोजनं ग्रहयति।
8. प्राशि - (बलः नगरं प्राप्ति) – पिता बालं नगरं प्राप्ति।
9. ज्ञान - (सः शाखं जानाति) – गुरुः तं शाखं ज्ञाप्ति।
10. पद - (आदि - (छात्र: शाखम् अपीते) – गुरु: छात्र शाखम् अध्यापणः।
11. पान - (शिष्यः दुर्गर्भ पिवति) – माता शिष्यं दुर्गर्भं पायति।
12. भोजन - (except for आदि, खादु, मेक्षा where the प्रयोज्य – करता is in the
tूतीया विभक्ति – माता शिष्यां शिष्यां ग्रहयति, आद्यत वा।। कृप्णा: अन्नमुखः) – यशोदा कृप्णम् अन्नमुखयति।
    ह (भूत्य: भारं ग्रामं हरति) स: भूत्यं / भूत्येन भारं ग्रामं हारयति। (for नी, वह इ)
    the प्रयोज्य - करता is only in the दूतीय विभक्ति। स: भूत्येन भारं ग्रामं नाययति
    /वाहयति वा।।
    कृ - (सेवकः कार्यं करोति) – स्वामी सेवकेन/ सेवकं कार्यं कारयति।
    जलः, भाषा, विलापं, आलंकारं और देशः the प्रयोज्य- करता only in the द्वितीया
    विभक्ति। देव: रामं सत्यं ज्ञाप्ति।।

Do remember that these forms are now completely new verbs and can
be conjugated in the 10 तकार सः।

Worksheets

Translate:
1. The sun makes the lotuses bloom.
2. Vishwamitra got Rama and Janak's daughter, Sita, married.
3. I will get the tailor to stitch me some clothes.
4. The servant bathes his master who is troubled by the heat, with cold water.
5. The villagers make the devotee tell them a story.
6. The singing-teacher got the girls to start singing.
7. Piyush got the servant to carry his books to school.
8. Radha fed Seeta some cold water.
9. Mother made Kumuda enter the temple.
10. He showed me his house.
Lesson 73. चिरूपम्:

Once upon a time there was a forest. A peaceful dense forest with not a man treading its hallowed precincts. One day a hunter chanced upon this natural beauty and proceeded to build a hut on its very edge. "I must let my family know of this wonder. My cousins too would like a home here."

Alas, the hunter had converted the forest into a village!

कः एवं व्यापः वः तपोवनं स्वाज्ञया ग्रामीकरोति ।

The word ग्रामीकरोति is a चिरूपम्. Whenever you wish to bring into अस्तित्व, into existence, something that was hitherto not present in an object, the चिरूपम् is available for your use.

Let's look at a few more examples before I explain to you how you can form these words.

1. फेरं आण्ड लड़ी मुखं धवलीकरोति ।
   'Fair and Lovely' makes one's face fair.

2. मातूः दुःखं लघूकृतः बालिका तस्या: कृते पुष्पाणि आनयत् ।
   To lessen the unhappiness her mother was feeling, the girl bought her flowers.

3. मातूः दुःखं लघूकृतः बालिका कीडाज्ञानम् अगच्छत् ।
   Having lessened her mother's unhappiness, the girl went to the playground.

4. गाईङ्गद्विति चिरृतपदं देवानन्दः साप्तृम्भः ।
   In the film 'Guide', Dev Anand became a sadhu.

5. स्वस्तं इच्छा तेन प्रकटीकृता ।
   He expressed his wish.

6. सर्वं कपोतः एकपितीभूय उड़यन्त ।
   All the pigeons flew as one.
How about just a few more words?
सुरभीकरोति, गृहीभवति, शुक्रिकृत, सफलीभूत, औषधीकरुः, चूणीभविष्यति,
स्पष्टीकरणम्।

So what's the common thread? Obviously the following...
1. The first part of the words ALL seem to end in either ई or ऊ,
2. The endings of the words can be ALL forms of the क or the भू घातु

Let's get into the basics now....
1. The beginnings of the words can be either nouns (नाम ) or
   adjectives (विदोषण). For example, either गृह (नाम ) or शुक्र (विदोषण).
2. Those nouns or adjectives are converted into either an ई or an ऊ depending on whether the original word ended in an अ, आ or an उ। गृह + क = गृहीभवति। सफल + भू = सफलीभूत। साधु + भू = साधूभूत।
3. There can never be a त्वाल्ल्य word, only a त्वाल्ल्य, simply because a
   prefix has been added.
   मूर्तिभूत और not मूर्तिभूता।
4. Though all forms of the क or the भू घातु can be used, while
   forming the past tense, the addition of the अ before the घातु can
   pose a problem. (Pose?? IT DOES!!!! ) Circumvent this by using the
   क प्रत्यय। Then you must remember that with the क घातु which is
   अकर्मक, you will need to use the कर्मण construction. This is not
   applicable to the भू घातु, simply because it is an अकर्मक घातु।
   For example:
   भयेन दमलल्ली कालरीभूत।
   अध्यायकेन कृणा फलक: शुक्रीकृत। Gotit?
Practice time!

Worksheets

Translate the following. Convert the bold type into the चिरूपम्।

1. Tarakasura treats (makes) the three worlds as grass.
2. By the boon received from Brahma, he has become arrogant.
3. The Devas and the people become unhappy.
4. They express their unhappiness to Brahma.
5. Brahma explains his idea.
6. Parvati, having become Shiva's servant, serves Him with devotion.
7. Shiva, having made Madana into ash, sits in meditation.
8. Seeing her husband in such a state, Rati becomes very uneasy.
9. The Devas go to Shiva and then do pradakshina.
11. "To make us happy, forgive Madana and make Parvati a bride."
12. Shiva's anger cools down.
13. He accepts Parvati.
14. "Madana will become Pradyuma and Rati too will become happy." says Shiva.

Try converting the same present-tense sentences into the past for further practice. Remember to use the passive construction.

*****
Lesson 74. Nominal verbs नामधातुः:

Have we often not heard someone say, "Look at that nut! Does he think himself to be Amitabh Bachhan?" Wouldn't it be great to say that in the Sanskrit?

That's when the नामधातुः comes to the rescue.

It is quite similar to the चिप्पोग and you will find that you can often substitute one form for the other. Viva la options!!

The नामधातुः doesn't make use of the क्रूर or the भूः धातुः. It uses the root noun or adjective and converts it into a new verb altogether by the addition of a च at the end of the noun / adjective and the प्रत्यय.

There are numerous kinds of नामधातुः but we shall concentrate on only two oft used forms..... examples...

A) गरुड़तयते
B) प्रासादीवति

The first is an A.P form ...the आत्मनेपदरूपम्.

The second is a P.P form ...the परस्परपदरूपम्. In this case, if the original noun ends in an अ then it is necessarily converted into an ई.

Though a completely new verb form has been created, generally only the present tense form is seen used.

A) The first option is used when you want to say...
1. Someone believes himself to be / behaves like a particular thing.
   Here the noun forms are used.
   For example:
   By adorning himself with a peacock feather, the crow thinks that he is a peacock. महूर्फिच्छेन अलुहूकृतः काकः महुरसायते.
   2. The adjectives add a new dimension to something.
   For example:
   Cool coals blackens the hand.
   शीतः अज्जारः करं कृणायते.

B) The second option, if used without an object, is used when you wish to say someone desires something.
   For example:
The farmer wishes for a palace.

The second option, if used with an object, is used when someone considers somebody something.

The teacher treats his shishya as his own son.

Please note that a sentence like the one above requires an object. If I had just said अध्यापकः दिष्यं पुत्रीयति, I would have meant that the teacher desires a son. Since the नामधातु itself has an ई at the end of the noun, it would be difficult indeed to figure out if the teacher wanted a son or a daughter. The solution is simple. Read the sentence in context with the passage that you picked it from; and not in isolation.

I could also say that one desires a son by using काम्य in the middle of my word. For example: पुत्रकाम्यति |

Now let me add another problem to your lives:

The addition of य is not a hard and fast rule. There are words like कृष्णति which are also नामधातु s, which would mean that someone is like Krishna. Whenever you come across a word which is a combination of a noun/adjective with a verb ending, it might be a नामधातु, Read the sentence and then try figure out what the word might mean.

There are several rules that define how a नामधातु can be created. As and when my understanding of the subject grows, I'll pass that unto you... till then I'm afraid, this lesson will have to suffice.

Sometimes I dare to wonder if the Harappan and Mohenjodaro script may be easier to decipher.

Let's look at a few sentences to see how these forms are used and as homework, just try and translate them into English. These sentences may be popular subhashitas, from our classics or are standard sentences often used by teachers to teach this concept...

1. प्रासाद्विश्वस्थः अपि काकः न गरुड़यते |
2. निरस्तपादे देशे प्रणोदण्डिष्य दुःमायते |
3. कर्णं आर्जुनायते |
4. आपत्तु सताम् अपि मति: दोळयते ।
5. किर्द्दृ: गृहीयते ।
6. दुर्भोधः मूनिः अन्येः मूनिभः सह कलहायते ।
7. भो हि^
8. गृहीणि सेविकाः सहीयति ।
9. अक्षीकृतसृष्टिकारः: सजना: न कदशिपि मन्दायते ।
10. दुःखायते खलु मे ह्यदयम् ।
11. सजनमुखे दोषा: गुणायन्ते दुर्जनमुखे तु गुणा: दोषायन्ते ।
12. कानिचित् दिव्यानि रजानि राधो दीपायन्ते ।
13. मूर्खः ज्ञानकाम्यति ।
14. छेदीपि चन्दनतत: सुरभियति मुखं कुठारस्य ।
15. वालिका आम्बति ।
16. सम्पूर्णायस्म: शब्दे न करोति परन्तु अर्थः घटः शब्दायते ।
17. जनन्या प्रेण्या दीयमानं पयः अपि अमृतायते ।
18. दुर्जनः मध्य पीत्या कलहायन्ते ।
19. वृद्धस्य शरीरे जीविते परन्तु तत्स्य त्रृणा तहुणायते ।
20. पूर्णिमायाम उदृधि: फेनायते ।
21. दुःखितस्य नरस्य सर्वः दिशा: हयामाचन्ते ।
22. आवेषितं महासयः: चन्दनं न विषायते ।
23. दुर्जनासः अस्मायं मन: मन्तिनयति ।
24. नूतनम् अनपत्या मां वत्सलायति इति दुष्यतः अब्रवीत् ।
25. आश्रमे ध्यानपरा: ऋषयः तपस्यन्ति ।

This should be sufficient practice.