

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ  
ಮಾಸನಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬



KARNATAKA STATE OPEN UNIVERSITY  
Manasagangotri, Mysore - 570 006

COURSE - 1

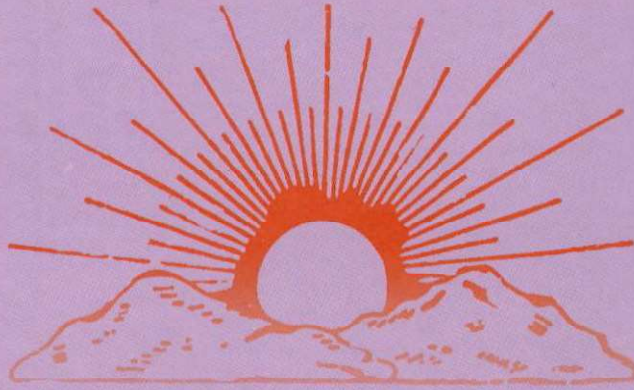
**SAN - L - 115**

BLOCKS

**01 - 04**

ENGLISH MEDIUM

**I YEAR DEGREE B.A. / B.COM**  
**SANSKRIT (LANGUAGE)**



ಪ್ರಥಮ ವರ್ಷೀಯ ಬಿ.ಉ., ಬಿ.ಕಾಢ್.  
ಸಂಸ್ಕೃತಢ್ (ಭಾಷಿಕಢ್)

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಢ್ಕ್ತ ವಿಶ್ವವಿಢ್ಢಾನಿಲಯ:  
ಢಾಸಗಂಗೋತ್ರಿ, ಢೈಸೂರು - 570 006

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Karnataka State  
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**SAN - L - 115**

Course - 1

SANSKRIT (Language)

I Year Degree B.A. / B.Com Sanskrit

Blocks

**01 - 04**

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**Course Design and Editorial Committee**

---

**Prof. K.S. Rangappa**

Vice-Chancellor & Chairman  
Karnataka State Open University  
Mysore - 570 006

**Prof. S.N. Vikrama Raj Urs**

Dean (Academic)-Convenor  
Karnataka State Open University  
Mysore - 570 006

**Dr. N. Radhakrishna Bhat**

Professor & Chairman  
Department of Studies  
and Research in Sanskrit  
Karnataka State Open University  
Mysore - 570 006

**Subject Co-ordinator**

---

**Course Writers**

---

**Prof. H.V. Nagaraja Rao**

No. 90, 9th Cross, Navilu Road,  
Kuvempunagar,  
Mysore - 570 023

**BLOCKS 1 & 3****Dr. A.N. Bhat**

Asst. Prof. of Sanskrit,  
University of Mysore, Manasagangotri,  
Mysore - 570 006.

**BLOCK 2****Dr. N. Radhakrishna Bhat****BLOCK 4**

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## INTRODUCTION

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Dear Student,

You are most welcome to do your B.A., / B.Com programme here at Karnataka State Open University, Mysore.

Welcome, you have opted Sanskrit as one of the languages. Here we are providing you self learning materials in Sanskrit for I B.A., / B.Com in Four Blocks (in English Medium).

We wish you a happy learning atmosphere and success in your endeavour.

Good Luck,

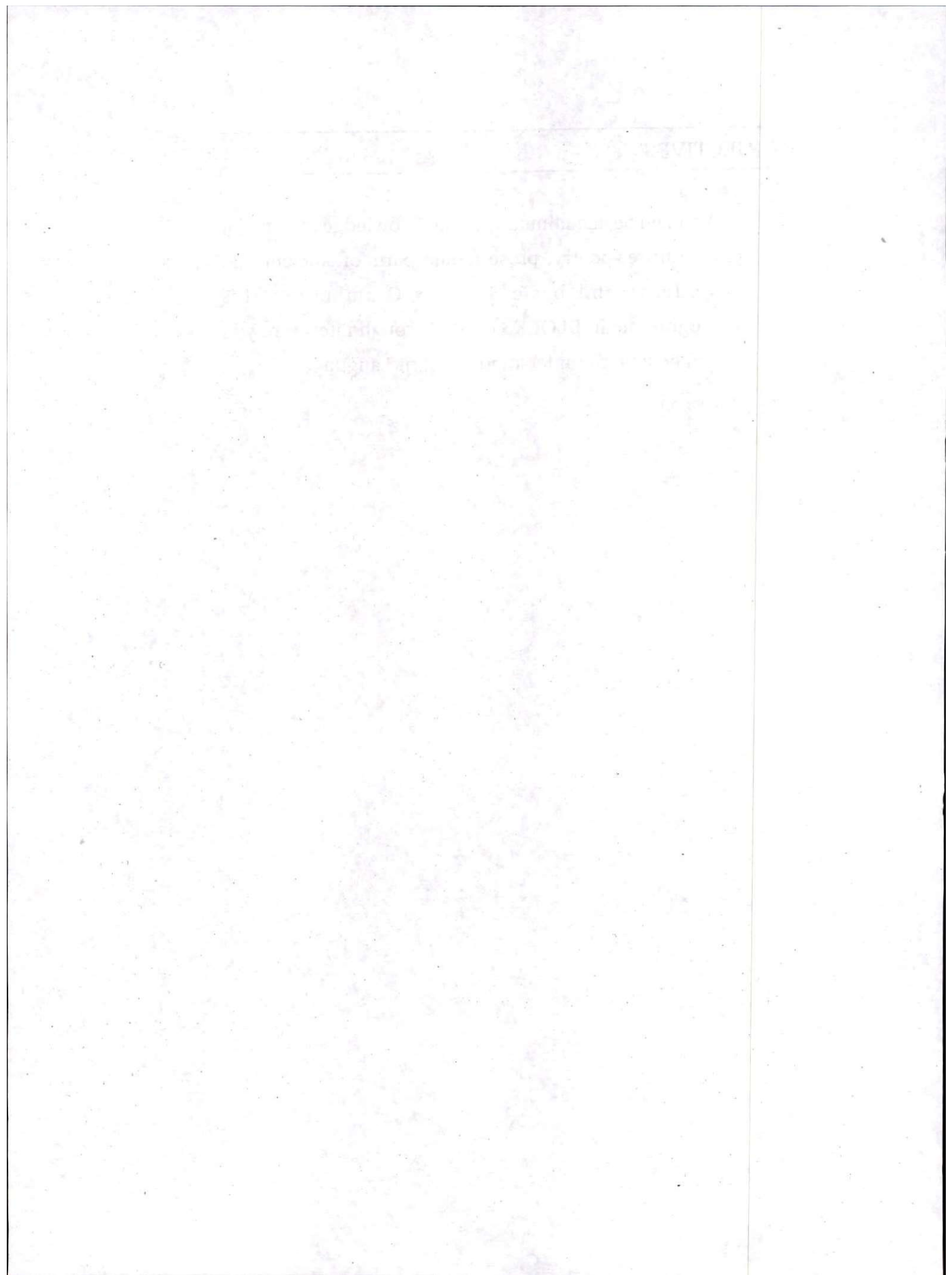
**Dr. N. Radhakrishna Bhat, M.A., Ph. D.,**  
PROFESSOR & CHAIRMAN  
Department of Studies & Research in Sanskrit  
Karnataka State Open University  
Mysore - 570 006

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## OBJECTIVES

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1. You will be acquainted with the knowledge of Sanskrit Literature; poetry, prose (some parts of Ancient and Modern) and basic Sanskrit Grammar in this programme in **BLOCKS 1 - 4**. Through Literature you will be able to understand Sanskrit Language.





UNIT - 1

सुभाषितानि  
(Subhāṣitāni)

Contents

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## UNIT - 1

# सुभाषितानि (Subhāṣitāni)

### 1.1 INTRODUCTION

Dear Students,

Sanskrit literature is vast. Starting from the vedas upto the books being written today there are numerous books in this divine language which are virtually gold mines of wise sayings and interesting quotations. The objective of this unit is to make you familiar with such beautiful verses called Subhāṣitas. 'Subhāṣita' literally means a good or intelligent saying. There are thousands of thousands of Subhāṣitas in Sanskrit. Every Sanskrit scholar should know at least a few Subhāṣitas by heart so that they can be quoted on proper occasions. In this unit, fifteen such wise sayings are presented for your study.

#### 1.1.1 Types of Subhāṣitas

Some Subhāṣitas teach morals while some others praise gods or great kings or well-known sages or heroes. Others are descriptive or humorous. Some are witty.

There are many Subhāṣitas in the works of great poets. They may be scattered here and there, but their main feature is that they can be read as independent verses. They appeal to the hearts of readers even when they are taken out of context. Some compilers have collected such gems and strung them together.

There are many famous collections of Sanskrit Subhāṣitas. Subhāṣitāvalī, Sūktimutāvalī, Subhāṣitaratna-bhāṇḍāgāra and so on. Subhāṣitasuradruma compiled by Basavabhūpāla of Keladi is still unpublished. Sternbach, a foreign Sanskrit scholar has compiled the Mahāsubhāṣita Sangraha.

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### 1.1.2 Independent Subhāṣita Works

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Some poets have written works containing only Subhāṣitas or Muktakas. Three Śatakas of Bhartṛhari, viz., Nītiśataka, Sṅgāraśataka and Vairāgyaśataka need to be mentioned specially. Similarly Nīlakantha Dīkṣita has Kalividambanaśataka, Sabhāranjanaśataka, Vairāgyaśataka and Anyāpadeśaśataka to his credit. Venka-ādhvarin has composed Subhāṣitakaustubha in the same manner. Jagannātha Panditaraja's Bhaminīvilāsa contains the poet's own Subhāṣitas. Vedantadeśika's Subhāṣitanīvi is also a work of this type. Writing of Subhāṣitas in Sanskrit is continuing upto the present day.

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### 1.1.3 Rāmāyana and Mahābhārata

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These two epics are great mines of very good Subhāṣitas. They have been collected and translated by scholars under titles like "Gems from the Rāmāyaṇa" and "Gems from the Mahābhārata". A Sanskrit student should read such works and know the wealth of wise sayings available in the divine language. Works like the Pancatantra also have numerous Subhāṣitas.

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### 1.1.4 Method

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In the following lesson, fifteen Subhāṣitas have been presented. The original śloka is first given in the devanāgarī script, then follows anvaya (prose order), translation, purport and grammar. Please read the sloka three or four times, try to understand the meanings yourself. Then read the translation and check your ability in comprehension. Pay special attention to the forms of verbs.

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## 1.2 Subhāṣita slokas, their Prose Order, Purport, Grammar etc.

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1. स्तिमितोन्नतसञ्चाराः जनसन्तापहारिणः ।  
जायन्ते विरला लोके जलदा इव सञ्जनाः ॥१॥

Prose Order (अन्वयः) : स्तिमितोन्नतसञ्चाराः जनसन्तापहारिणः  
सञ्जनाः जलदाः इव लोके विरला जायन्ते ।

**Translation :** Good people who have their movements limited to higher altitude and who also remove the sorrows of the common people are seen rarely like the rain-bearing clouds.

**Purport :** Good people never stoop low for any reason. They always maintain very high standards of morals. They do their best for mitigating the worries and sorrows of the people. Such great persons are rarely found. So they are compared to clouds that bring rain. The clouds also move at higher altitudes and remove the scorching heat and save the people. The comparison is based on śleṣa or paronomasia.

**Grammar :** स्तिमितोन्नतसञ्चाराः - स्तिमितश्च उन्नतश्च सञ्चाराः  
येषां ते स्तिमितोन्नतसञ्चाराः - बहुव्रीहिसमासः। जनसन्तापहारिणः - जनानां  
सन्तापः जनसन्तापः - षष्ठीतत्पुरुषः। जनसन्तापं हरन्ति तच्छीलाः  
जनसन्तापहारिणः। जायन्ते-जनी-प्रादुर्भवि। लट्। प्रथमपुरुषबहुवचनम्।

जायते जायेते जायन्ते

जायसे जायेथे जायध्वे

जाये जायावहे जायामहे

**जलदाः** - जलं ददति इति जलदाः । कृदन्तशब्दः । इव - सादृश्यद्योतकम्  
अव्ययम् । **सञ्जनाः** - सन्तः जनाः सञ्जनाः । कर्मधारयः । The figure of  
speech in this Subhāṣita is simile. Good people are compared  
with clouds.

2. यस्य न विपदि विषादः संपदि हर्षो रणे न भीरुत्वम् ।  
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥२॥

**Prose Order (अन्वयः) :** यस्य विपदि विषादः न (भवति), संपदि हर्षः (न भवति), रणे भीरुत्वं न (भवति), भुवनत्रयतिलकं विरलं सुतं तं जननी जनयति ।

**Translation :** A person who has no despair in dangerous situations, no ecstasy in gain and no cowardice in war is really an ornament for all the three worlds. A mother gives birth to such a son very rarely.

**Purport :** The qualities that make a person a jewel of all worlds are three. Keeping equipoise in both happy and sorrowful situations, being equal both in gain and pain and bravery in battles. Such persons are born rarely.

**Grammar :** भीरुत्वम् - भीरोः भावः। तद्धितान्तः। भुवनत्रयतिलकम् - भुवनानां त्रयम् - भुवनत्रयम्, भुवनत्रयस्य तिलकम् भुवनत्रयतिलकम् - षष्ठीतत्पुरुषः। जनयति - जनी-प्रादुभवि। प्रेरणार्थे णिच्। Causative form of the verb root *jan*. The figure of speech here is metaphor which is called rūpaka in Sanskrit.

3. आदौ चित्ते ततः काये सतां सम्पद्यते जरा ।  
असतां तु पुनः काये नैव चित्ते कदाचन ॥३॥

**Prose Order (अन्वयः) :** जरा सताम् आदौ चित्ते सम्पद्यते, ततः काये (सम्पद्यते), तु असतां पुनः काये (सम्पद्यते) चित्ते कदाचन न (सम्पद्यते) एव ।

**Translation :** Old age occurs for good people first in the mind and afterwards in the body. But for evil people old age occurs in the body, but never in the mind.

**Purport :** Here old age means ripeness. Good people have ripeness of mind before their body becomes old and weak. But evil people's mind is never ripe, only their body becomes old.

**Grammar :** सम्पद्यते - सम् + पद्यते । लट् । पद-गतौ । प्रथमपुरुषैकवचनम् । जायते इतिवत् । असताम् - न सन्तः असन्तः । तेषाम् असताम् । नञ्त्पुरुषसमासः । कदाचन = sometimes. न कदाचन = never. ततः, तु, न, एव, कदाचन - These are avyayas (indeclinables).

4. पौलस्त्यः कथमन्यदारहरणे दोषं न विज्ञातवान्  
रामेणापि कथं न हेमहरिणस्यासम्भवो लक्षितः ।  
अक्षैश्चापि युधिष्ठिरेण सहसा प्राप्तो ह्यनर्थः कथं  
प्रत्यासन्नविपत्तिमूढमनसां प्रायो मतिः क्षीयते ॥४॥

**Prose Order (अन्वयः) :** कथं पौलस्त्यः अन्यदारहरणे दोषं न विज्ञातवान्? हेमहरिणस्य असम्भवः रामेण अपि न लक्षितः कथम्? अपि च युधिष्ठिरेण अक्षैः सहसा कथम् अनर्थः प्राप्तः? प्रायः प्रत्यासन्नविपत्तिमूढमनसां मतिः क्षीयते ।

**Translation :** How was it that Rāvaṇa did not know the wrongness in stealing another man's wife? Also how did Rāma not perceive the impossibility of the golden deer? Also how did Yudhiṣṭhira invite the trouble by (playing) the dice so abruptly? Probably, the intellect of those whose minds are confused by imminent danger deteriorates.

**Purport :** Here the stories of the Rāmāyaṇa and the Mahābhārata are referred to in this stanza. Rāvaṇa was well-versed in various branches of knowledge. Why did he fail to know that kidnapping the wife of another man is wrong? Rāma was very wise. In spite of his vast wisdom, how did he miss to know that a golden deer could not exist? Yudhiṣ-hira was virtuous. How did he lose every thing in gambling? It can not be explained. So the conclusion is that the thinking of those facing a danger becomes vitiated. These great men got confused at a critical moment and suffered a lot. .

**Grammar :** पौलस्त्यः - पुलस्त्यस्य अपत्यं पुमान् पौलस्त्यः। तद्धितान्तशब्दः। अन्यदारहरणे - अन्यस्य दाराः अन्यदाराः। अन्यदाराणां हरणम् अन्यदारहरणम्। तस्मिन् अन्यदारहरणे। षष्ठीतत्पुरुषः। विज्ञातवान् - वि-उपसर्गः। ज्ञा + क्तवतु active past participle, masculine gender. ज्ञातवान् ज्ञातवन्तौ ज्ञातवन्तः इत्यादि। हेमहरिणः - हेमविकारो हरिणः हेमहरिणः। असम्भवः - सम्भवस्याभावः असम्भवः। प्रत्यासन्नविपत्ति-मूढमनसाम् - प्रत्यासन्नविपत्त्या मूढानि मनांसि येषां ते प्रत्यासन्नविपत्तिमूढमनसः। तेषाम्। बहुव्रीहिः। क्षीयते - क्षि-क्षये। लट्।

The figure of speech in this stanza is called "Arthāntaranyāsa". A general statement (given in the last line of the stanza) is substantiated by the earlier particular statements. उक्तिरर्थान्तरन्यासः स्यात् सामान्यविशेषयोः ।

5. दातव्यं भोक्तव्यं धनविषये सञ्चयो न कर्तव्यः ।  
पश्येह मधुकरीणां सञ्चितमर्थं हरन्त्यन्ये ॥५॥



**Prose Order (अन्वयः) :** धनविषये दातव्यं भोक्तव्यं मञ्चयः न कर्तव्यः। इह सञ्चितं मधुकरीणाम् अर्थम् अन्ये हरन्ति पश्य।

**Translation :** As far as money is concerned, it should be given to others and spent for enjoyment. One should never store it. See that the stored food of the honey bees is stolen by others.

**Purport :** The best use of money is in spending and giving gifts, not in storing. The honey bees collect honey and store it. Others steal and eat it. So it is not wise to store money.

**Grammar :** In the words दातव्यं, भोक्तव्यं and कर्तव्यः, the suffix *tavya* is added to the verbs. मधुकरीणाम् - मधु कुर्वन्ति इति मधुकर्यः, तासां मधुकरीणाम्। पश्य - दृश् धातुः। लोट्। मध्यमपुरुषैकवचनम्।

|         |          |          |
|---------|----------|----------|
| पश्यतु  | पश्यताम् | पश्यन्तु |
| पश्य    | पश्यतम्  | पश्यत    |
| पश्यानि | पश्याव   | पश्याम   |

हरन्ति - हृञ्-हरणे । लट् । प्रथमपुरुषबहुवचनम् ।

6. दानेन तुल्यो निधिरस्ति नान्यो  
लोभाच्च नान्योऽस्ति रिपुः पृथिव्याम् ।  
विभूषणं शीलसमं च नान्यत्  
सन्तोषतुल्यं धनमस्ति नान्यत् ॥ ६ ॥

**Prose Order (अन्वयः) :** दानेन तुल्यः अन्यः निधिः न अस्ति। च पृथिव्यां लोभात् अन्यः रिपुः न अस्ति। च शीलसमं विभूषणम् अन्यत् न (अस्ति)।

सन्तोषतुल्यम् अन्यत् धनं न अस्ति ।

**Translation :** There is no other treasure equal to giving (gifts). There is no other enemy on the earth than avarice. There is no ornament equal to good character. There is no money equal to satisfaction.

**Purport :** What is given to a proper recipient comes back tenfold, so giving is the best treasure. Avarice (greed) is the worst enemy of man. No other enemy can cause so much damage. Character is the finest ornament. And satisfaction is the most valuable thing.

**Grammar :** दानेन तुल्यः = equal to giving. Instrumental case is used with *tulya* etc. लोभात् अन्यः = other than greed. When the word *anya* is used, *pancamī vibhakti* is required. शीलसमम् - शीलेन समं शीलसमम् । सन्तोष-तुल्यम् - सन्तोषेण तुल्यं सन्तोषतुल्यम् । अस्ति - अस-भुवि । लट् । प्रथमपुरुषैकवचनम् ।

|       |      |       |
|-------|------|-------|
| अस्ति | स्तः | सन्ति |
| असि   | स्थः | स्थ   |
| अस्मि | स्वः | स्मः  |

7. वनानि दहतो वह्नेः सखा भवति मारुतः ।  
स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥७॥

**Prose Order (अन्वयः) :** वनानि दहतः वह्नेः मारुतः सखा भवति ।  
सः एव दीपनाशाय (भवति) । कृशे कस्य सौहृदम् अस्ति ?

**Translation :** The wind is a friend of the fire that burns

the forests. The same wind is (the cause) of extinguishing a lamp. Who has friendship towards a weakling?

**Purport :** Every one is a friend when you are strong. If you are weak, the same persons try to destroy you. The example is the wind. When fire is burning the trees of the forest, the wind helps it grow. But when the fire is weak, say like the flame of the candle, the wind blows it out.

**Grammar :** दहतः is the present participle of the verb root *dah* which means 'to burn'. Here it is in the genitive case, masculine gender, singular number. The declension is given below :

तकारान्तः पुंलिङ्गः दहत् शब्दः ।

|         |            |           |
|---------|------------|-----------|
| दहन्    | दहन्तौ     | दहन्तः    |
| हे दहन् | हे दहन्तौ  | हे दहन्तः |
| दहन्तम् | दहन्तौ     | दहतः      |
| दहता    | दहद्भ्याम् | दहद्भिः   |
| दहते    | दहद्भ्याम् | दहद्भ्यः  |
| दहतः    | दहद्भ्याम् | दहद्भ्यः  |
| दहतः    | दहतोः      | दहताम्    |
| दहति    | दहतोः      | दहत्सु    |

दीपनाशाय - दीपस्य नाशः दीपनाशः । तस्मै । षष्ठीतत्पुरुषसमासः । सौहृदम्  
- सुहृदो भावः - सौहृदम् । तद्धितान्तः ।

A Taddhitānta word is a noun or indeclinable derived from another noun or pronoun. A Kṛdanta word is a noun or indeclinable derived from a verb root.

8. परपरिवादः परिषदि  
न कदाचित् पण्डितेन वक्तव्यः ।  
सत्यमपि तन्न वाच्यं  
यदुक्तमसुखावहं भवति ॥८॥

**Prose Order (अन्वयः) :** परपरिवादः पण्डितेन परिषदि कदाचित् न वक्तव्यः। यद् उक्तम् असुखावहं भवति तत् सत्यम् अपि न वाच्यम्।

**Translation :** A scandal regarding others should never be uttered by a learned person in an assembly. Whatever results in displeasure (of somebody) should never be told even if it is true.

**Purport :** There are many true things which should not be spoken because they cause unnecessary illwill in all persons concerned. So a wise man should not talk about scandals in assemblies or meetings. Gossip should be avoided.

**Grammar :** परपरिवादः - परेषां परिवादः - परपरिवादः। असुखावहम् - न सुखम् असुखम्। असुखम् आवहति इति असुखावहम्। कदा = when, कदाचित् = sometimes, न कदाचित् = never. In some books, the reading is न कथञ्चित् पण्डितेन वक्तव्यः। न कथञ्चित् = in no way.

9. अपमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः ।  
स्वार्थमभ्युद्धरेत् प्राज्ञः स्वार्थभ्रंशो हि मूर्खता ॥९॥

**Prose Order (अन्वयः) :** प्राज्ञः अपमानं पुरस्कृत्य मानं तु पृष्ठतः कृत्वा स्वार्थम् अभ्युद्धरेत्। हि स्वार्थभ्रंशः मूर्खता।

**Translation :** A wise man should achieve his own goal even accepting condemnation and keeping back his pride, because losing what one needs is verily foolishness.

**Purport :** A person who wants to reach a goal may have to suffer humiliation. He may have to forget his pride and status. The important thing is to achieve what one wants. If one misses the goal caring for his pride, it is foolishness.

**Grammar :** पुरस्कृत्य - ल्यबन्ताव्ययम्। कृत्वा - क्त्वाप्रत्ययान्ताव्ययम् - कृदन्तौ। स्वार्थम् - स्वस्यार्थः स्वार्थः। तम्। षष्ठीतत्पुरुषः। पृष्ठतः - पृष्ठे इति पृष्ठतः। तद्धितान्ताव्ययम्। अभ्युद्धरेत् - अभि + उत् + हरेत्। हञ्-हरणे। विधिलिङ्। प्रथमपुरुषैकवचनम्।

हरेत् हरेताम् हरेयुः

हरेः हरेतम् हरेत

हरेयम् हरेव हरेम

प्राज्ञः - प्रकर्षेण जानाति इति प्राज्ञः। प्राज्ञ एव प्राज्ञः। स्वार्थभ्रंशः - स्वार्थाद् भ्रंशः। स्वार्थस्य भ्रंशो वा। मूर्खता - मूर्खस्य भावो मूर्खता।

10. रामस्य व्रजनं बलेर्नियमनं पाण्डोः सुतानां वनं  
वृष्णीनां निधनं नलस्य नृपते राज्यात्परिभ्रंशनम् ।  
नाट्याचार्यकमर्जुनस्य पतनं सञ्चिन्त्य लङ्केशितुः  
सर्वं कालवशाच्चनोऽत्र सहते कः कं परित्रायते ॥१०॥

**Prose Order (अन्वयः) :** रामस्य व्रजनं, बलेः नियमनं, पाण्डोः सुतानां वनं, वृष्णीनां निधनं, नृपतेः नलस्य राज्यात् परिभ्रंशनम्, अर्जुनस्य नाट्याचार्यकं, लङ्केशितुः पतनं सञ्चिन्त्य जनः सर्वं कालवशात् सहते। कः कं

परित्रायते ?

**Translation :** Thinking about Rāma's banishment (to the forest), Bali's confinement, forest life of the sons of Pāṇdu, self-destruction of the vrishnis, king Nala's losing his kingdom, Arjuna's work as a dance teacher and Rāvaṇa's fall, people tolerate and endure everything (that befalls on account of) time. Who can protect whom?

**Purport :** All great men have suffered a lot. Rāma was banished to the forest. Bali, emperor of the world, was thrust to the underworld. Sons of king Pāṇdu had to live in the forest for twelve years. Vrishnis or Yādavas destroyed themselves by internicine war. King Nala lost his kingdom due to gambling. Arjuna had to teach dance at the palace of Virā-a. Rāvaṇa, lord of Lankā, also fell on the ground. Seeing all this, people learn that none can escape the punishments given by fate and endure the sufferings. None can protect any one.

**Grammar :** नाट्याचार्यकम् - आचार्यस्य भावः आचार्यकम् । नाट्ये आचार्यकं नाट्या-चार्यकम् । सञ्चिन्त्य - ल्यबन्ताव्ययम् । लङ्केशितुः - लङ्कायाः ईशिता लङ्केशिता, तस्य लङ्केशितुः । सहते - verb root *sah* (पह-मर्षणे) Ātmanepda, present tense, third person singular number. परित्रायते - *pari* is a prefix. The verb root is *train*, (त्रैङ्-पालने) present tense, third person, singular. कः कं परित्रायते is a rhetorical question. It means none can save anybody.

11. सर्वनाशे च सञ्जाते प्राणानामपि संशये ।

अपि शत्रुं प्रणम्यापि रक्षेत् प्राणान् धनानि च ॥११॥

**Prose Order (अन्वयः)** : सर्वनाशे सञ्जाते च अपि प्राणानां संशये शत्रुम् अपि प्रणम्य अपि प्राणान् धनानि च रक्षेत् ।

**Translation** : When loss of every thing is imminent and when there is doubt about the life itself, one should save the life and money even if it requires falling at the feet of the enemy.

**Purport** : Even though it is very shameful to fall at the feet of an enemy, one should not hesitate to do so in order to save one's life and wealth.

**Grammar** : सर्वनाशे - सर्वस्य नाशः सर्वनाशः, तस्मिन् । षष्ठीतत्पुरुषसमासः । प्रणम्य - ल्यबन्ताव्ययम् । प्राणान् - It is believed that a living entity has five vital airs and so the word *prāṇa* is usually used in plural number. रक्षेत् - verb root *rakṣ* (रक्ष-पालने) विधिलिङ् । प्रथमपुरुषैकवचनरूपम् ।

रक्षेत् रक्षेताम् रक्षेयुः

रक्षेः रक्षेतम् रक्षेत

रक्षेयम् रक्षेव रक्षेम

12. न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्नरः ।

एतदेव हि पाण्डित्यं यत्स्वल्पाद् भूरिरक्षणम् ॥१२॥

**Prose Order (अन्वयः)** : मतिमान् नरः स्वल्पस्य कृते भूरि न

नाशयेत् । यत् स्वल्पाद् भूरिरक्षणम् एतत् एव हि पाण्डित्यम् ।

**Translation :** An intelligent man should not lose a big thing for the sake of a small (insignificant) object. What is called wisdom is nothing but saving an important thing at the cost of a small or insignificant object.

**Purport :** People who lose important things for the sake of unimportant ones are known as "Penny wise pound foolish." What is wisdom? It is gaining big things at the cost of small ones.

**Grammar :** नाशयेत् - नश् धातोः प्रेरणार्थे नाशयति इति रूपम् । तस्य विधिलिङि प्रथमपुरुषैकवचने नाशयेत् इति रूपम् । मतिमान् - मतिरस्यास्तीति मतिमान् । तद्धितान्तः । पाण्डित्यम् - पण्डितस्य भावः पाण्डित्यम् । तद्धितान्तः ।

13. यः पृष्ट्वा कुरुते कार्यं प्रष्टव्यान् स्वहितान् गुरुन् ।  
न तस्य जायते विघ्नः कस्मिंश्चिदपि कर्मणि ॥१३॥

**Prose Order (अन्वयः) :** प्रष्टव्यान् स्वहितान् गुरुन् पृष्ट्वा यः कार्यं कुरुते तस्य कस्मिंश्चिद् अपि कर्मणि विघ्नः न जायते ।

**Translation :** One who does his work after asking (about its results and consequences) the elders who desire his good and deserve to be asked, will have no obstacles in any action.

**Purport :** A person should consult the elders before starting any important work. Elders such as parents and teachers always want the good of a person. If their advice is



taken, there will be no obstacle on the path of the person.

**Grammar :** पृष्ट्वा - प्रच्छ् + क्त्वा। अव्ययम्। कुरुते - डु कृञ् करणे। लट्। प्रथमपुरुषैकवचनम्। Please note that the verb root *Kr* takes both *parasmaipada* and *ātmanepada* suffixes. *kurute* is the form in *ātmanepada*.

|         | Singular | Dual    | Plural   |            |
|---------|----------|---------|----------|------------|
| प्र.पु. | कुरुते   | कुर्वति | कुर्वते  | III Person |
| म.पु.   | कुरुषे   | कुर्वथि | कुरुध्वे | II Person  |
| उ.पु.   | कुर्वे   | कुर्वहे | कुर्महे  | I Person   |

प्रष्टव्यान् - प्रच्छ् + तव्य। स्वहितान् - स्वस्य हिताः स्वहिताः। तान्। षष्ठीतत्पुरुषसमासः। कर्मणि - नकारान्तो नपुंसकलिङ्गः कर्मन् शब्दः। सप्तम्येकवचनम्।

14. सत्यं परित्यजति मुञ्चति बन्धुवर्गं  
शीघ्रं विहाय जननीमपि जन्मभूमिम् ।  
सन्त्यज्य गच्छति विदेशमभीष्टलोकं  
चिन्ताकुलीकृतमतिः पुरुषोऽत्र लोके ॥१४॥

**Prose Order (अन्वयः) :** अत्र लोके चिन्ताकुलीकृतमतिः पुरुषः सत्यं परित्यजति, बन्धुवर्गं मुञ्चति, जननीं जन्मभूमिम् अपि शीघ्रं विहाय गच्छति, अभीष्टलोकं सन्त्यज्य विदेशं गच्छति ।

**Translation :** In this world, a person who is tormented by worry gives up truth, abandons his relatives, goes away leaving his mother and mother land. He forsakes his dear land and goes to a foreign country.

**Purport :** When a person is bedevilled by worry, he

will no longer care for values like truth. He abandons his people, even mother and mother land. He leaves his dear and near ones and goes to a distant land so that he is free from the worry.

**Grammar :** बन्धुवर्गम् - बन्धूनां वर्गः बन्धुवर्गः। तम्। जन्मभूमिम् - जन्मनो भूमिः जन्मभूमिः। ताम्। अभीष्टलोकम् - अभीष्टश्चासौ लोकश्च अभीष्टलोकः। तम्। चिन्ताकुलीकृतमतिः - चिन्तया आकुलीकृता चिन्ताकुलीकृता। चिन्ताकुलीकृता मतिर्यस्य सः चिन्ताकुलीकृतमतिः। बहुव्रीहिसमासः। विहाय, सन्त्यज्य - त्यक्त्वाव्ययम्। शीघ्रम्, अपि, अत्र - अव्ययानि।

15. नश्यति विपुलमतेरपि बुद्धिः पुरुषस्य मन्दविभवस्य ।  
घृतलवणतैलतण्डुलवस्त्रेन्धनचिन्तया सततम् ।।१५।।

**Prose Order (अन्वयः) :** विपुलमतेः अपि मन्दविभवस्य पुरुषस्य बुद्धिः सततं घृत-लवण-तैल-तण्डुल-वस्त्र-इन्धनचिन्तया नश्यति।

**Translation :** The intellectual acumen of a man vanishes, even though he might be possessing vast knowledge, if he is poor in wealth on account of his continuous worry about ghee, salt, oil, rice, cloth and fuel.

**Purport :** Financial stability is essential if a person's talents have to thrive. Even if one is very knowledgeable, if he is poor moneywise, his intellect becomes dim. He will be continuously worrying about the necessities of life like food and clothing.

**Grammar :** विपुलमतेः - विपुला मतिः यस्य सः विपुलमतिः। तस्य

विपुलमतेः। बहुव्रीहिसमासः। मन्दविभवस्य - मन्दो विभवो यस्य सः मन्दविभवः। तस्य मन्दविभवस्य। बहुव्रीहिसमासः। घृतलवणतैलतण्डुलवस्त्रेन्धनचिन्तया - घृतं च लवणश्च तैलं च तण्डुलश्च वस्तं च इन्धनं च घृतलवणतैलतण्डुलवस्त्रेन्धनानि। द्वन्द्वसमासः। घृतलवणतैलतण्डुलवस्त्रेन्धनानां चिन्ता घृतलवणतैलतण्डुलवस्त्रेन्धनचिन्ता। तथा घृतलवणतैलतण्डुलवस्त्रेन्धनचिन्तया। नश्यति - नश-अदर्शनि। लट्। प्रथमपुरुषैकवचनरूपम्।

16. स्वामी द्वेषि सुसेवितोऽपि सहसा प्रोज्झन्ति सद्बान्धवाः  
राजन्ते न गुणास्त्यजन्ति तनुजाः स्फारीभवन्त्यापदः।  
भार्या साधु सुवंशजापि भजते नो यान्ति मित्राणि च  
न्यायारोपितविक्रमाण्यपि नृणां येषां न हि स्याद्धनम् ॥१६॥

**Prose Order (अन्वयः) :** येषां धनं न स्यात् (तान्) सुसेवितः अपि स्वामी द्वेषि। सद्बान्धवाः सहसा प्रोज्झन्ति। (तेषां) गुणाः न राजन्ते। (तान्) तनुजाः त्यजन्ति। (तेषां) आपदः स्फारीभवन्ति। (तान्) सुवंशजा अपि भार्या साधु न भजते।

**Translation :** Even the well-served master hates a person who has no money. Even close relatives forsake such person. Virtues of a poor man never shine. Own sons abandon him and his troubles multiply on their own. Even the wife, born in a fine family, does not approach with love a husband who has no money. Even the friends who are raised to a high status by him do not go to him who is penniless. The troubles of the poor are many.

**Purport :** People respect a person only if he is financially sound. Master, relatives, wife, son or friend regards you