Lesson 28: Exercise Pages 408 - 409

1. तस्मिन् महा-वने बहवः क्षुद्र-जन्तवः शशक-आदयः तृष्ण-आकुलेन गज-यूथेन जलम् अन्विच्छता[अनु-इष् 1P PrAP 3/1] पाद-आहतिभिः चूर्णिताः[चूर्ण denom PPP 1/+] ।

   In that great forest, many small creatures such as hares, etc. were turned into powder by strokes of feet by a herd of elephants agitated with thirst searching for water.

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2. दुर्जनेन समं सख्यं प्रीतिं च अपि न कारयेत्[कृ c-opt III/1] । उष्णः दहति च अंगारः शीतः कृष्णायते[कृष्ण denom pres III/1] करम् ।।

   One should not make companionship and friendship with an evil person. Hot coal burns, and cold it blackens the hand.

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3. यत्र विद्वत्-जनः न अस्ति श्लाघ्यः[श्लाघ् gerv 1/1] तत्र अल्प-धीः अपि । निरस्त-[BV7]पादपे देशे एरण्डः अपि द्रुमायते[द्रुम denom pres III/1] ।।

   Where there is no learned person, there even one of little intelligence is to be praised. In an area with trees rooted out, even a castor-oil plant is regarded as a tree.

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4. "हे सारथे रथम् अत्र तस्य न्यग्रोधपादपस्य समीपे स्थापय[स्था c-imper II/1]" इति स्वामिनः तद् वचनम् आकर्ण्य सारथिः "यथा आज्ञापयति देवः" इति अवदत् ।

   Having heard the speech of the master, "O charioteer, make the chariot stand here in the vicinity of the banyan tree," the charioteer said, "As the lord commands."

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5. यदा कृमयः पुस्तकस्य पत्राणि खादन्ति तदा तस्य बन्धनं शिथिलायेत[शिथिल denom opt III/1] ।

   When worms eat the pages of a book, then its binding would be loose.

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6. "मम पुत्रा अनधिगत-[BV3]शास्त्राः उन्मार्ग-[TP7]गामिनः च" इति चिन्तयित्वा सः नृपतिः उद्विग्न-[BV6]मनाः पण्डित-सभाम् अकारयत्[कृ c-imperf P III/1] यथा सर्वेषु पण्डितेषु एकं विन्देत् यः स्वपुत्रान् विद्यां नीतिं च ग्राहयितुं[ग्रह् c-inf] शक्नुयात् ।

   Having thought, "My sons have not studied śāstra and are going an evil way," the king, having a disturbed mind, caused to make a meeting of scholars such that among all the scholars he might find one who would be able to cause his sons to grasp knowledge and conduct.

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7. एकदा कतिपयैः धीवरैः कञ्चिद् जलाशयम् आगत्य उक्तम् “अस्माभिः इमां रात्रिं नगर्याम्[7/1] उषित्वा प्रातः[0] प्रत्यागम्य सर्वे मत्स्याः जालैः बद्ध्वा व्यापादयितव्याः[वि-आ-पद् c-gerv 1/+] अत्र एव पक्त्वा भक्षितव्याः[भक्ष् gerv 1/+] च” इति ।

Once by a few fishermen, having come to a certain lake, it was said: “By us, having stayed the night in the city, having returned in the morning, the fish, having caught (them) all with nets, should be killed, cooked here only, and eaten.”

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8. यदि कश्चिद् राजा प्रजाः धर्मेण न पालयेत्[पाल denom opt III/1] तर्हि सः दण्डयितव्यः[दण्ड denom gerv 1/1] ।

If a certain king does not protect his subjects with righteousness, then he is to be punished.

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9. यस्मिन् भावे राग-&द्वेष-&मोहानाम् अर्चींषि[1/+] नरेण तपोभिः ध्यानेन च निर्वाप्यन्ते[निस्-वा c-p-pres III/+] स भावः “निर्वाणम्” इति उच्यते[वच् p-pres III/1] ।

In which state the flames of passion, hatred, and infatuation are blown out by a person by austerities and meditation, that state is called “blowing out”.

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10. यस्मात् कारणात् तस्य कृषीवलस्य भोजन-पचनार्थं काष्ठस्य अभावो अभवत् तस्मात् परशुना स्व-गृह-समीपस्थं वृक्षम् अपातयत्[पत् c-imperf III/1] ।

Due to which reason there was an absence of wood for the eating and cooking of the farmer, therefore with an axe he caused a tree standing in the vicinity of his own house to fall.

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Lesson 28: Bhagavad Gītā Pages 413 - 415

1. सञ्जयः उवाच । मधुसूदनः तं, तथा कृपया आविष्टम्[आ-विश् PPP 2/1], अश्रु-पूर्ण-आकुल-ईक्षणं, विषीदन्तं[वि-सद् 1P PrAP 2/1], इदं वाक्यम् उवाच ।
   Sañjaya said: Madhusūdana told him, thus filled with compassion, having eyes agitated and filled with tears (and) sorrowful, this statement.

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2. श्रीभगवान् उवाच । अर्जुन, इदम् अनार्यजुष्टं, अस्वर्ग्यम्, अकीर्तिकरं कश्मलं विषमे त्वा[2/1] कुतः समुपस्थितम् ।
   The blessed one said: O Arjuna, from what has this consternation unacceptable to nobles, not leading to heaven, (and) causing disgrace, befallen you in distress?

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3. पार्थ, क्लैब्यं मा स्म गमः, त्वयि[7/1] न एतद् उपपद्यते । परन्तप, क्षुद्रं हृदय-दौर्बल्यं त्यकत्वा उत्तिष्ठ[उद्-स्था 1P imper II/1] ।
   O Pārtha, do not go to unmanliness, it is not fit for you. O scorcher of foes, having abandoned (this) petty weakness of heart, stand up.

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4. अर्जुनः उवाच । मधुसूदन अरिसूदन, अहं संख्ये पूजा-अर्हौ[2/2] भीष्मं द्रोणं च कथम् इषुभिः प्रतियोत्स्यामि[प्रति-युध् P fut I/1] ।
   Arjuna said: O Madhusūdana destroyer of foes, how shall I fight against Bhīṣma and Droṇa in battle, worthy of worship, with arrows?

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5. महा-अनुभावान् हि गुरून् अहत्वा इह लोके भैक्षम् अपि भोक्तुं श्रेयः । इह एव तु गुरून् हत्वा रुधिर-प्रदिग्धान् अर्थ-कामान् भोगान् भुञ्जीय[भुज् 7A opt I/1] ।
   For it is better to eat begged food in this world, having not killed gurus of great authority. Having instead killed gurus here, I would enjoy objects, desires (and) pleasures smeared with blood.

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6. कतरद् यद् वा जयेम[जि 1P opt I/+] यदि वा नः[2/+] जयेयुः[जि 1P opt III/+] नः[4/+] गरीयः[1/1] न च एतद् विद्मः[विद् 2P pres I/+] । यान् एव हत्वा न जिजीविषामः[जि 1P d-pres I/1], ते धार्तराष्ट्राः प्रमुखे अवस्थिताः ।
   Which is better for us — if we conquer or if they conquer us — we do not know this. They, having killed whom we do not wish to live, the sons of Dhṛtarāṣṭra, are arrayed in front.

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7. कार्पण्य-दोष-उपहत-स्वभावः, धर्म-सम्मूढ-चेताः त्वा पृच्छामि । यद् श्रेयः[1/1] स्यात्[अस् 2P opt III/1] तद् मे[4/1] निश्चितं ब्रूहि[ब्रू 2P imper II/1], अहं ते[6/1] शिष्यः, त्वां प्रपन्नं मां शाधि[शास् 2P imper II/1] ।

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I, having a nature afflicted by the defect of pity, having a mind perplexed with regard to righteousness, ask you. Positively tell me that which would be better, I am your student, teach me, having approached you.

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8. यद् हि मम इन्द्रियाणां उच्छोषणं शोकं अपनुद्यात् (तद्) न प्रपश्यामि, भूमौ असपत्नम् ऋद्धं राज्यं सुराणाम् च अधिपत्यम् अवाप्य अपि ।

For what would dispel the sorrow desiccating my sense organs, I do not foresee, having even attained an unrivalled and prosperous kingdom on earth, and the overlordship of the gods.

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9. सञ्जयः उवाच । गुडाकेशः परन्तपः हृषीकेशं एवम् उक्त्वा, “न योत्स्ये[युध् A fut I/1]” इति गोविन्दम् उक्त्वा तूष्णीं बभूव[भू P perf III/1] ह ।

Sañjaya said: Guḍākeśa the scorcher of foes having thus told Hṛṣīkeśa, having told Govinda “I will not fight”, became silent.

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10. भारत, सेनयोः उभयोः मध्ये, प्रहसन्[प्र-हस् 1P PrAP 1/1] इव हृषीकेशः तम् विषीदन्तं इदं वचः[2/1] उचाव ।

O Bhārata, in the middle of both armies, almost bursting into laughter, Hṛṣīkeśa spoke this statement to him, despairing.

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11. श्रीभगवान् उवाच । अशोच्यान्[शुच् gerv 2/+] त्वम् अन्वशोचः[अनु-शोच् imperf II/1], प्रज्ञावादान् च भाषसे । पण्डिताः गत-[BV6]असून् अगत-[BV6]असून् च न अनुशोचन्ति ।

The blessed one said: You have grieved for those not to be grieved, but you speak words of wisdom. The learned do not grieve for them whose soul is gone and them whose soul is not (yet) gone.

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12. अहं तु न जातु एव न आसम्[अस् 2P imperf I/1], न त्वम्, न इमे जनाधिपाः । न च एव सर्वे वयं अतः परम् न भविष्यामः[भू P fut I/+] ।

But surely never have I not existed, nor you, nor these kings. Nor surely shall we all not be after this.

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13. यथा अस्मिन् देहे देहिनः कौमारं यौवनं जरा, तथा देह-अन्तर-प्राप्तिः, तत्र धीरः न मुह्यति ।

Just as in this body, the individual has childhood, youth, and old age, so (he has) the acquisition of another body — a wise person is not confused in this.

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14. कौन्तेय, मात्रा-स्पर्शाः तु शीत-उष्ण-सुख-दुःख-दाः आगम-अपायिनः अनित्याः । भारत, तान् तितिक्षस्व[तिज् 1A d-imper II/1] ।

O Kaunteya, contacts with the material world give cold, hot, pleasure, and pain, have coming and going and are non-eternal. O Bhārata, endure them.

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15. पुरुष-ऋषभ, एते हि यं सम-सुख-दुःखं, धीरं, पुरुषं न व्यथयन्ति, सः अमृतत्वाय कल्पते ।
O bull of men, the person for whom pleasure and pain are equal, steadfast, whom these do not disturb, he is fit for immortality.

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16. असतः भावः न विद्यते, सतः अभावः न विद्यते । उभयोः अपि अनयोः अन्तः तु तत्त्व-दर्शिभिः दृष्टः ।
Existence of the non-existent does not exist, non-existence of the existent does not exist. The finality of both these is seen by the seers of truth.

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17. येन सर्वम् इदं ततम्, तद् तु अविनाशि विद्धि[विद् 2P imper II/1] । अस्य अव्ययस्य विनाशं कर्तुं न कश्चिद् अर्हति ।

By which all this is diffused, know that to be imperishable. No one can do the destruction of this imperishable.

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18. नित्यस्य अनाशिनः अप्रमेयस्य शरीरिणः इमे देहाः अन्तवन्तः उक्ताः । भारत, तस्मात् युध्यस्व[युध् 4A imper II/1] ।

These bodies of an eternal, imperishable, immeasurable soul are said as perishable. O Bhārata, therefore fight.

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19. यः एनं[2/1] हन्तारं[2/1] वेत्ति[विद् 2P pres III/1], यः च एनं[2/1] हतं मन्यते, तौ उभौ न विजानीतः[वि-ज्ञा 9P pres III/2], अयं न हन्ति[हन् 2P pres III/1], न हन्यते[हन् p-Pres III/1] ।

He who knows it as a killer, and he who considers it dead — they both do not know, it does not kill, it is not killed.

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20. कदाचिद् न जायते म्रियते वा, अयं न भूत्वा भविता वा न भूयः[0] । अयं अजः नित्यः शाश्वतः पुराणः, हन्यमाने[हन् PrPP 7/1] शरीरे न हन्यते ।

It is not ever born nor does it die, nor not having come to be will it not be again. It is unborn, eternal, everlasting, ancient, it is not killed when the body is killed.

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21. यः एनं[2/1] अविनाशिनं नित्यम् अजम् अव्ययं वेद, पार्थ सः पुरुषः कथं कं घातयति[घात denom Pres III/1], कं हन्ति ।

He who knows it as imperishable, eternal, unborn, unchanging, O Pārtha how (and) whom does he have killed, whom does he kill?

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22. यथा जीर्णानि वासांसि विहाय नरः अपराणि नवानि गृह्णाति[ग्रह् 9P Pres III/1], तथा जीर्णानि शरीराणि विहाय देही अन्यानि नवानि संयाति[सम्-या 2P Pres III/1] ।

Just as having discarded worn out clothes a person takes other new (clothes), so having discarded worn out bodies, the soul joins other new (bodies).

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23. शस्त्राणि एनं[2/1] न छिन्दन्ति[छिद् 7P Pres III/+], पावकः एनं[2/1] न दहति, आपः[1/+] च एनं[2/1] न क्लेदयन्ति[क्लिद् c-Pres III/+], मारुतः न शोषयति[शुष् c-Pres III/1] ।

Weapons do not cut it it, fire does not burn it, waters do not wet it, the wind does not dry it.

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24. अयम् अ-च्छेद्यः[छिद् gerv 1/1], अयम् अ-दाह्यः[दह् gerv 1/1], अ-क्लेद्यः[c-क्लिद् gerv 1/1], अ-शोष्यः[c-शुष् gerv 1/1] एव च । अयं नित्यः सर्वगतः स्थाणुः अचलः सनातनः ।

It is unable to be cut, burned, wetted, and dried. It is eternal, omnipresent, firm, unmoving, and everlasting.

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25. अयम् अव्यक्तः, अयम् अ-चिन्त्यः[चिन्त् gerv 1/1], अयम् अ-विकार्यः[वि-कृ gerv 1/1] उच्यते । तस्मात् एनं[2/1] एवं विदित्वा अनुशोचितुं न अर्हसि ।

It is said as unmanifest, incomprehensible, unchangeable. Therefore having known it thus, you do not deserve to grieve.

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26. अथ च एनं[2/1] नित्य-जातं नित्यं मृतं वा मन्यसे, महाबाहो तथापि त्वं एनं[2/1] शोचितुं न अर्हसि ।

But if you consider it as either constantly born or constantly dead, O one with great arms, then also you do not deserve to grieve it.

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27. जातस्य हि मृत्युः ध्रुवः, मृतस्य च जन्म[1/1] ध्रुवम्[1/1] । तस्मात् अ-परिहार्ये[परि-हृ gerv 7/1] अर्थे त्वं शोचितुं न अर्हसि ।

For death of a born thing is sure, and birth of a dead thing. Therefore when this matter unavoidable, you do not deserve to grieve.

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28. भारत, भूतानि अव्यक्त-[6BV]आदीनि, व्यक्त-[6BV]मध्यानि, अव्यक्त-[6BV]निधनानि एव । तत्र का परिदेवना ।

O Bhārata, beings have unmanifest beginnings, manifest middles, and unmanifest ends. What sorrow is there in this?

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29. आश्चर्यवत्[0] कश्चिद् एनं[2/1] पश्यति, तथैव च आश्चर्यवत् अन्यः वदति, आश्चर्यवत् च अन्यः एनं शृणोति[श्रु 5P Pres III/1], कश्चिद् श्रुत्वा अपि न च एव एनं वेद ।

Like a miracle someone sees this, and similarly like a miracle another tells (it), and like a miracle another hears it, and someone even having heard it does not understand it.

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30. भारत, अयं देही सर्वस्य देहे नित्यम्[0] अ-वध्यः[वध् gerv 1/1] । तस्मात् त्वं सर्वाणि भूतानि शोचितुं न अर्हसि ।

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, d- = desiderative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, ger = gerund, inf = infinitive, denom = denominative, PPP = Past Passive Participle, PrAP = Present Active Participle, PrPP = Present Passive Participle, gerv = gerundive, TP = tatpuruṣa, KD = karmadhāraya, BV = bahuvrīhi, & = dvandva

O Bhārata, this soul in everyone's body is not able to be slain. Therefore you do not deserve to grieve all beings.

31. स्वधर्मम् अपि च अवेक्ष्य[अव-ईक्ष् ger] त्वं विकम्पितुं न अर्हसि । धर्म्यात् हि युद्धात् अन्यद् श्रेयः क्षत्रियस्य न विद्यते ।

Having looked at even your own law, you do not deserve to waver. For there is nothing else better than a righteous war for a Kṣatriya.

32. यदृच्छया[0] च उपपन्नम् अपावृतम् स्वर्गद्वारम् । पार्थ, ईदृशं युद्धं सुखिनः क्षत्रियाः लभन्ते ।

And come up by chance, it is an open door to heaven. O Pārtha, happy are the Kṣatriyas who get such a battle.

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, d- = desiderative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, ger = gerund, inf = infinitive, denom = denominative, PPP = Past Passive Participle, PrAP = Present Active Participle, PrPP = Present Passive Participle, gerv = gerundive, TP = tatpuruṣa, KD = karmadhāraya, BV = bahuvrīhi, & = dvandva