

Lesson 26: Exercise A Pages 366 - 367

1. तापसाः वने फल-पुष्प-मूलानि आहारार्थम् अवाचिन्वन्^{अव-चि} 5P imperf III/+ |
Ascetics gathered roots, flowers, and fruits in the forest for food.
2. यदा जनः पक्षिणां^{6/+} संगीतं शृणोति^{शृ} 5P pres III/1 तदा हृदये प्रीणीते^{प्री} 9A pres III/1 |
When a person hears the song of birds then he is glad in his heart.
3. भीमस्य दुहिता दमयन्ती नाम नलं नृपं पतित्वे अवृणीत^{वृ} 9A imperf III/1 |
The daughter of Bhīma, Damayantī by name, chose the king Nala as a husband.
4. यः अन्यस्मै ददाति^{दा} 3U pres III/1 सः आत्मने^{4/1} दत्ते^{दा} 3U pres III/1 |
He who gives to another gives to himself.
5. द्विज-उत्तमः भैक्षं चरन्^{चर} 1P PrAP 1/1 “भवति^{8/1} भिक्षां देहि^{दा} 3U imper II/1” इति गृहिणीं ब्रूयात्^{ब्रू} 2P opt III/1 |
The best of twice-borns seeking alms should tell a housewife, “O madam, give alms!”
6. यावत् शत्रूणां सेना तद् नगरं अरुणत्^{रुध} 7P imperf III/1 तावत् तत्र जनाः भोजनं प्राप्तुं न अशक्नुवन्^{शक्} 5P imperf III/+ |
As long as the army of the enemies besieged the city, so long people there were not able to get food.
7. वनवासिषु तपस्विषु कश्चिद् शरीरं भस्मना देग्धि^{दिह} 2P pres III/1 कश्चिद् फल-पुष्प-मूलानि अवचिनोति^{अव-चि} 5P pres III/1 कश्चिद् काष्ठानि छिनत्ति^{छिद्} 7P pres III/1 कश्चिद् अग्निं मथ्नाति^{मथ} 9P pres III/1 अन्ये तु घृतं वा दुग्धं वा अग्नौ जुह्वति^{हु} 3U pres III/+ अन्ये सूक्तानां पठनं कुर्वन्ति^{कृ} 8U pres III/+ अन्ये समीपस्थ-सरितः जलं घटेषु बिभ्रति^{भृ} 3P pres III/+ |
Among the forest-dwelling ascetics, one smears his body with ash, another collects fruits, flowers, and roots, another cuts wood, another kindles the fire, others offer ghee or milk into the fire, other do the recitation of hymns, others carry water in pots from the nearby river.
8. यं पाशं व्याधः वृक्षस्य अधस्तात् अयुनक्त^{युज्} 7U imperf III/1 सः एव कंचिद् मृगं दृढम् अबध्नात्^{बन्ध} 9P imperf III/1 |
The trap which the hunter set under the tree, it alone caught an animal firmly.

9. अध्यायं पठित्वा शिष्यौ कटे पुस्तके अधत्ताम्^{धा} 3U imperf III/2 |

Having read a chapter, the two students placed the two books on the mat.

10. “यः स्व-भ्रातरं द्वेष्टि^{द्विष्} 2P pres III/1 सः आत्मानम् एव द्वेष्टि । स्व-भ्राता हि अन्यः आत्मा” इति ऋषयः
ब्रुवन्ति^{वृ} 2P pres III/+ |

“He who hates his own brother hates himself alone. For one’s own brother is another self,” say sages.

11. एकम् एव सत्यम् अस्ति^{अस्} 2P pres III/1 तद् तु बहूनि^{1/+} रूपाणि आधत्ते^{आ-धा} 3U pres III/1 | तस्मात् नरः
मायया मोहितः एतानि रूपाणि न अत्येति^{अति-इ} 2P pres III/1 | तद् एकम् एव सत्यं वेदितुं न शक्नोति ।
यथा अन्धकाः नराः हस्तिनं पाणिना परिस्पृश्य हस्तिनः हस्तित्वं न एव अविदुः^{विद्} 2P imperf III/+ किन्तु
केवलं रज्जु-स्तम्भ-वस्त्र-आदि-रूपं हस्तिनम् अजानन्^{ज्ञा} 9P imperf III/+ तथा एव माया-मोहितः नरः तद्
एकम् एव सत्यं न एव वेत्ति^{विद्} 2P pres III/1 किन्तु जगत्-आदि-रूपं सत्यं जानाति^{ज्ञा} 9P pres III/+ |

There is only one truth, but it takes on many forms. Therefore a man deluded by illusion does not go beyond these forms. He is not able to know this one lone truth. Just as blind men having touched an elephant with their hand did not know the elephant-ness of the elephant, but only knew the elephant as having the form of a rope, pillar, clothing, etc., so alone a man deluded by illusion does not know the one lone truth, but knows the truth in the form of the universe, etc.

12. यस्मात् तद् दिवं^{2/1} विमिमीते^{वि-मा} 3A pres III/1 तस्मात् ‘विमानम्’ इति बुधाः अभिदधति^{अभि-धा} 3U pres
III/+ |

Since it traverses the sky, therefore the wise call it ‘vimāna’.

13. यदा यदा वायुः वाति^{वा} 2P pres III/1 तदा तदा वृक्ष-गृह-आदीनि सर्वाणि द्रव्याणि धुनोति^{धू} 5P pres III/1
|

Whenever the wind blows then it shakes all things, trees, houses, etc.

14. यदा कश्चिद् सिंहः पर्वत-कन्दरे अशेत^{शी} 2A imperf III/1 तदा मूषिकः केसर-अग्रम् अच्छिनत्^{छिद्} 7P imperf
III/1 |

When a certain lion was sleeping in the cave of a mountain, then a mouse cut the tip of his mane.

15. स्थविराः दण्डिनः राज्ञः^{6/1} निवेशनम् अवृण्वन्^{वृ} 5P imperf III/+ |

Sturdy guards protected the dwelling of the king.

16. यस्मिन् काले चौरः द्रव्याणि हर्तुं स्वामिनः गृहं प्रविवेश^{प्र-विश P perf III/1} तस्य कुक्कुरः मार्जारः च प्रांगणे अस्वपिताम्^{स्वप् 2P imperf III/2} |

At the time the thief entered the house of the master to steal things, his dog and cat were sleeping in the courtyard.

17. पूर्वस्मिन् काले पर्वताः पक्ष-समन्विताः आसन्^{अस् 2P imperf III/+} ततः च ते यथा-कामं पर्यपतन्^{परि-पत् 1P imperf III/+} | तदा इयं पृथिवी शिथिला आसीत्^{अस् 2P imperf III/1} तस्मात् इन्द्रः पर्वतेभ्यः पक्षान् अच्छिनत्^{च्छिद् 7P imperf III/1} तैः च पर्वतैः अट्टुवां पृथिवीम् अस्तभ्नात्^{स्तम् 9P imperf III/1} | ते पक्षाः जीमूताः अभवन् | ये पर्वताः तेषां पक्षाणां योनिः आसन् तेषाम् उपरि ते जीमूताः सर्वदा शेरते^{शी 2P pres III/+} |

In a prior time mountains were endowed with wings, and therefore they flew around at will. Then this earth was unsteady, therefore Indra cut the wings from the mountains, and made the unsteady earth firm with those mountains. The wings became clouds. The mountains that were the source of the wings, the clouds always lay above them.

18. देवानां पतिः इन्द्रः विविधानां राक्षसानां पर्वतस्थ-पुराणि महता^{3/1} वज्रेण अभिनत्^{भिद् 7P imperf III/1} |
The lord of the gods Indra split the cities of various demons situated on mountains with a great thunderbolt.

19. “शत्रुभ्यः बिभ्यतः^{भी 3P PrAP 1/+} सैनिकाः युद्धे जेतुं न एव शक्नुवन्ति^{शक् 5P pres III/1}” इति जानन्^{ज्ञा 9P PrAP 1/1} सैनिक-शास्त्र-कोविदः राजा तेषु अभयम् आदौ नियुनक्ति^{नि-युज् 7P pres III/1} |

Knowing “Soldiers fearing from enemies are indeed not able to win in war” the king, skilled in the science of soldiers enjoins non-fear in them in the beginning.

20. “इह कामान् भुंक्ष्व^{भुज् 7U imper II/1} परन्तु तेषु आसक्तः मा भव^{भू 1P imper II/1} | कामेषु अनासक्तः यः नरः सः परमां शान्तिम् अस्मिन् जगति^{7/1} भुनक्ति^{भुज् 7U pres III/1} किं पुनः तु प्रेत्य भोक्ष्यते^{भुज् U fut III/1}” इति प्राज्ञा ब्रवन्ति^{ब्रू 2P pres III/+} |

“Enjoy pleasures here, but do not be attached to them. The man who is unattached to pleasures enjoys supreme peace in this world, how much more he will enjoy having died,” thus speak wise men.

Lesson 26: Exercise B Page 368

Sanskrit to English

1. ततः यत्र भूमेः तलं सगर-आत्मजैः खातम् आसीत्^{अस् 2P imperf III/1} तत्र एव वसुधां प्रविश्य गंगया अनुगतः भगीरथः तान् सर्वान् भस्मीभूतान् पितामहान् अप्रीणात्^{प्री 9P imperf III/1} ।
Thereafter where the surface of the earth was dug by the sons of Sagara, there alone having entered the earth, followed by Gaṅgā, Bhagīratha propitiated all his grandfathers made into ash.
2. अथ गंगा-अम्भसा प्लाविताः सगरस्य सुताः दिव्य-मूर्ति-धराः स्वर्गं समाप्नुवन्^{सम्-आ-आप् 5P imperf III/+} ।
Now inundated by the water of Gaṅgā the sons of Sagara bearing divine forms attained heaven.
3. तदा एवं प्लावितान् पितृन् तान् सर्वान् दृष्ट्वा ब्रह्मा महा-प्रभुः देव-गणैः सह महात्मानं भगीरथम् इदं वचनम् अब्रवीत्^{ब्रू 2P imperf III/1} ।
Then, having seen all the thus inundated ancestors, Brahmā the great lord along with groups of gods spoke this speech to the great soul Bhagīratha.
4. “भगीरथ महाराज नर-शार्दूल महा-तेजः तारिता महात्मनः सगरस्य षष्टिः पुत्र-सहस्राणि देववत्⁰ दिवं^{2/1} याताः च आसन्^{अस् 2P imperf III/+} ।
“O Bhagīratha, great king, tiger of men, one of great splendour — the sixty thousands of sons of the great soul Sagara have been saved and have gone to heaven like gods.
5. यावत्⁰ सागरस्य जलं जगति^{7/1} स्थास्यति^{स्था P fut III/1} पार्थिव तावत्⁰ सर्वे सगरस्य आत्मजाः देववत् दिवि^{7/1} स्थास्यन्ति ।
As long as the water of the ocean will remain in the world, O king, so long will all the sons of Sagara remain in heaven like gods.
6. हिमवतः च इयं ज्येष्ठा दुहिता तव भविष्यति^{भू P fut III/1} अस्मिन् च लोके त्वत्-नाम-व्युत्पन्नेन नाम्ना ‘भागीरथी’ इति विश्रुता भविष्यति ।
And this eldest daughter of Himavat will be yours; and in this world she will be known by the name ‘Bhāgirathī’ derived from your name.

7. सर्वेषां पितामहानाम् अत्र सलिल-क्रियां कुरुष्व^{कृ} 8U imper II/1 राजन्^{8/1} प्रतिज्ञाम् अपवर्जय^{अप-वृज् P c-}
imper II/1 च ।
Do the water ritual of all your grandfathers here, O king, and fulfill your vow.
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8. पितृ-पिता ते राजन् अंशुमान् अतियशाः धर्मिणां^{6/+} प्रवरः स्वर्गात् पृथिवीं गंगाम् अवतारयितुं न
अशक्नोत्^{शक्} 5P imperf III/1 ।
The father of your father, O king, Aṁśumat, of exceeding fame, the best of the
virtuous, was not able to bring down Gaṅgā from heaven to earth.
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9. तथा एव तव पित्रा गुणवता राज-ऋषिणा महा-ऋषि-सम-तजसा मत्-तुल्य-तपसा क्षत्र-धर्म-स्थितेन
च दिलीपेन राज्ञा^{3/1} गंगां पृथिवीं नेतुं^{नी} inf प्रार्थयता^{P PrAP 3/1} अपि मनोरथः न अपवर्जितः^{अप-वृज् c-PPP}
1/1 ।
In the same way, by your father king Dilīpa, having good qualities, a sage-king,
having brilliance equal to great sages, having austerity equal to me, steadfast in
virtues of a Kṣatriya, although desiring to bring down Gaṅgā to earth, the wish
was not fulfilled.
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10. त्वया^{3/1} एव सा प्रतिज्ञा समतिक्रान्ता पुरुष-ऋषभ ।
By you alone the vow was fulfilled, O bull of men.
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11. त्वम् एव अस्मिन् लोके महत्^{2/1} यशः^{2/1} प्राप्नोः^{प्र-आप् 5P imperf II/1} ।
You alone have gained great fame in this world.
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12. त्वम् एव गंगा-अवतरणम् अकरोः^{कृ} 8U imperf II/1 ।
You alone have done the bringing down of Gaṅgā.
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13. गंगा-सलिलेन आत्मानं^{2/1} पुनीष्व^{पू} 9U imper II/1 नर-उत्तम ।
Purify yourself with the water of Gaṅgā, O best of men.
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14. तेषां सर्वेषां पितामहानां सलिल-क्रियां कुरुष्व ।
Do the water ritual of all your grandfathers.
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15. स्वस्ति^{1/1} ते^{4/1} अस्तु^{अस् 2P imper III/1} ।
Let there be welfare for you.
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16. अद्य स्वं लोकं गमिष्यामि^{गम् P fut I/1} ।
Today I will go to my world.”
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17. इति उक्त्वा देव-देवः सर्व-लोक-पितामहः महायशाः यथा-आगतं⁰ तथा देव-लोकम् अगच्छत् ।
Having thus spoken, the god of gods, the grandsire of all the worlds, of great fame, as he had come he went to the world of the gods.

18. अस्मिन् अन्तरे भगीरथः सर्वेषां सागराणां जल-क्रियां यथा-न्यायम्⁰ अकरोत्^{कृ} 8U imperf III/1 ।
At this juncture Bhagīratha did the water ritual of all the Sāgaras according to rule.

19. ततः कृत-^{BV3}उदक-क्रियः समृद्ध-^{BV3}अर्थः राजा नर-श्रेष्ठः स्व-पुरं प्रविश्य स्व-राज्यं प्रशशास^{प्र-शास् P}
perf III/1 ।
Thereafter the king, by whom the water ritual was done, by whom the goal was accomplished, the greatest of men, having entered his own city, ruled his own kingdom.

20. लोकः तं नृपं प्रतिलभ्य नष्ट-^{BV6}शोकः विगत-^{BV5}ज्वरः च भूत्वा प्रमुमोद^{प्र-मुद् P} perf III/1 ।
The world having regained the king, having become one whose sorrow was destroyed and from whom grief was gone, rejoiced greatly.
