Lesson 29: Exercise Pages 437 - 438

1. किं क्षत्रियाय धर्म्यात् युद्धात् प्रेयः[1/1] भवेत् ।
   What could be dearer than a righteous war for a warrior.

2. यः क्षत्रियः धर्म्यं युद्धं युध्यते सः वीरतमः[1/1] सहसा भवति ।
   The warrior who fights a righteous war, he immediately becomes the greatest hero.

3. "अस्मिन् वने तपस्विनः अन्येभ्यः[4/+ or 5/+] तीव्रतराणि[2/+] तपांसि आचरन्ति" इति अस्माकं ग्रामे श्रूयते[श्रु p-pres III/1] ।
   "In this forest ascetics practice more rigorous austerities for/than others," thus is heard in our village.

4. धर्म-शास्त्र-अनुसारेण ज्यायान्[1/1] कनीयांसम्[2/1] अभिवादयेत् । अभिवादात् परं ज्यायांसम्[2/1] अभिवादयन् कनीयान् "असौ नाम अहम् अस्मि" इति स्वं नाम अभिदध्यात् ।
   According to the law-book, an elder should greet a younger. After the greeting, greeting the elder, the younger should mention his name, "I am so-and-so by name".

5. अयं मार्गः तस्मात् विषमतरः[1/1] । तस्मात् तत्र सत्वरं चरन्तः रथाः महत्तरं[2/1] शब्दं कुर्वन्ति ।
   This street is more uneven than that. Therefore chariots moving quickly there make a greater sound.

6. "सुकृतानि कर्माणि श्रेयसे[4/1] दुष्कृतानि नरकाय कल्पन्ते" इति ऋषिभिः उच्यते[वच् p-pres III/1] ।
   It is said by sages, "Good actions conduce to better, evil actions to hell."

7. यस्मात् इदं पुस्तकं द्राघीयोभिः[3/+] वाक्यैः दुर्ज्ञेयाभिः वाग्भिः च सम्पूर्णं तस्मात् कारणात् अन्यस्मात् प्रयत्नतरेण[3/1] अवगम्यते[अव-गम् p-pres III/1] ।
   Because this book is filled with longer sentences and difficult words, for this reason it is understood with more effort than another.

8. शिष्यौ गुरोः पुरतः कटे निषीदन्तौ बहूनि सूक्तानि पठित्वा उत्थाय तं नमस्कृत्य अनुज्ञातौ गृहं प्रतिनिवृत्तौ ।
   Two students sitting on a mat in front of the teacher, having read many hymns, having stood up, having bowed to him, given permission, returned home.

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9. तस्मिन् वने बहून् मृगान् व्यापाद्य ते व्याधाः तस्मात् देशात् अपागच्छन् । तद् वनं त्यक्त्वा एव अन्यद् आविश्य तत्र परिभ्राम्यन्तः विविधान् तिरश्चः[2/+] दृष्ट्वा अपि एकम् अपि पाशैः न बद्ध्वा शरैः न वा निहत्य स्वग्रामं प्रत्यागच्छन् ।

In that forest, having killed many animals, the hunters went away from that place. Having just left that forest, having entered another forest, wandering there, although having seen varied animals, having neither caught with traps nor killed with arrows even one, they returned to their village.

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10. नलं त्यक्त्वा एव ते हंसाः वनात् समुत्पत्य विदर्भ-नगरीम् आगम्य दमयन्त्याः समीपे निपेतुः । यदा सखी-गण-वृता दमयन्ती तान् सर्वेषां पक्षिणां श्रेष्ठान् कनक-अलंकृतान् हंसान् अपश्यत् तदा संतुष्ट-मानसा एकं हंसं ग्रहीतुं शीघ्रम् उपचक्रमे । अनन्तरं ते सर्वे सर्वत्र वने विससृपुः । एकैकशः तु ताः कन्याः तान् समुपाद्रवन् । ततः यं हंसं सा दमयन्ती उपाधावत् सः मानुषीं वाचं कृत्वा ताम् अब्रवीत् ।

Having just left Nala, the haṁsas having flown from the forest, having come to the city of Vidarbha, flew in the vicinty of Damayantī. When Damayantī, surrounded by a group of friends, saw the haṃsas, most beautiful of all birds, adorned with gold, then having a contended mind, she quickly set forth to catch one haṁsa. Immediately they all scattered everywhere in the forest. But one at a time the girls ran up together to them. Thereafter the haṁsa that Damayantī ran up to, having made a human voice, it told her.

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33. श्रीभगवान् उवाच । अथ त्वम् इमं धर्म्यं संग्रामं न करिष्यसि[कृ P fut II/1] चेत्, ततः स्वधर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि[अव-आप् P fut II/1] ।

The blessed one said: Now if you do not engage in this righteous war, then having laid aside your own duty and fame you will incur sin.

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34. भूतानि ते अव्ययाम् अकीर्तिं च अपि कथयिष्यन्ति[कथ् P fut III/+] । संभावितस्य च अकीर्तिः मरणात् अतिरिच्यते[अति-रिच् 4A pres III/1] ।

And people will talk about even your imperishable ill-fame. And for one honoured, ill-fame is worse than death.

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35. महारथाः त्वां भयात् रणात् उपरतं मंस्यन्ते[मन् A fut III/+] । येषां च त्वं बहुमतः भूत्वा (तेषां) लाघवं यास्यसि[या P fut II/1] ।

Great kings will consider you desisted from battle due to fear. And of whom you were highly esteemed, to the disdain of them you will go.

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36. तव अहिताः च तव सामर्थ्यं निन्दन्तः[निन्द् 1P PrAP 1/+] बहून् अवाच्य-[KD]वादान् वदिष्यन्ति[वद् P fut III/+] । ततः किं[1/1] नु दुःखतरम्[1/1] ।

And your enemies, finding fault with your strength, will say many unmentionable things. What is more painful than that?

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37. हतः वा स्वर्गं प्राप्स्यसि[प्र-आप् fut II/1], जित्वा वा महीं भोक्ष्यसे[भुज् A fut II/1] । तस्मात् युद्धाय कृत-निश्चयः उत्तिष्ठ[उद्-स्था 1P imper II/1] कौन्तेय ।

Either killed you will attain heaven, or having won you will enjoy the earth. Therefore stand up O son of Kunti, having made the decision for war.

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38. सुख-[&]दुःखे लाभ-[&]अलाभौ जय-[&]अजयौ समे[2/2] कृत्वा, ततः युद्धाय युज्यस्व[युज् p-imper II/1] । एवं पापं न अवाप्स्यसि ।

Having regarded pleasure and pain, gain and loss, victory and defeat as the same, therefore be prepared for battle. In this way you will not incur sin.

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39. एषा सांख्ये बुद्धिः ते अभिहिता, योगे तु इमां शृणु[श्रु 5P imper II/1], यया बुद्ध्या युक्तः कर्म-बन्धं प्रहास्यसि[प्र-हा P fut II/1] पार्थ ।

This mental attitude in sāṃkhya was laid out for you, and now listen to it in yoga, endowed with which attitude you will get rid of the bondage of action, O son of Pṛthā.

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40. इह अभिक्रम-नाशः न अस्ति, प्रत्यवायः न विद्यते । अस्य धर्मस्य स्वल्पम् अपि महतः भयात् त्रायते ।
Here there is no loss of effort, no retrogression is found. Even a little of this rule of action saves one from the great fear.

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41. कुरुनन्दन इह व्यवसाय-[BV6]आत्मिका बुद्धिः एका । अव्यवसायिनां हि बुद्धयः बहु-शाखा अनन्ताः च ।

O Kurunandana, here there is one attitude of the nature of resolution. For the attitudes of the irresolute are of many kinds and endless.

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47. श्रीभगवान् उवाच । ते अधिकारः कर्मणि एव, मा कदाचन फलेषु । कर्म-फल-[BV6]हेतुः मा भूः, अकर्मणि ते संगः मा अस्तु[अस् 2P imper II/1] ।

The blessed one said: Your concern is in action only, may it not ever be in results. May you not have the results of action as your motivation, may you not have attachment to inaction.

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48. धनंजय संगं त्यक्त्वा, योगस्थः सिद्धि-[&]असिद्ध्योः समः भूत्वा कर्माणि कुरु[कृ 8P imper II/1] । समत्वं योगः उच्यते ।

O Dhanañjaya, having given up attachment, abiding in yoga having become equal with respect to success and failure, do actions. Equanimity is called yoga.

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49. कर्म हि बुद्धि-योगात् दूरेण अवरं धनंजय । बुद्धौ शरणम् अन्विच्छ[अनु-इष् 6P imper II/1] । फल-[BV6]हेतवः कृपणाः ।

For action is by far inferior than the yoga of attitude, O Dhanañjaya. Seek refuge in the attitude. Wretched are they whose motivation is result.

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50. बुद्धि-[TP3]युक्तः इह उभे सुकृत-[&]दुष्कृते[2/2] जहाति । तस्मात् योगाय युज्यस्व । योगः कर्मसु कौशलम् ।

Endowed with the attitude, here one gets rid of both merit and sin. Therefore prepare for yoga. Yoga is skillfulness in actions.

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51. बुद्धि-युक्ताः हि मनीषिनः कर्मजं फलं त्यक्त्वा, जन्म-बन्ध-[TP5]विनिर्मुक्ताः अनामयं पदं गच्छन्ति ।
For endowed with the attitude the wise, having given up the result born of action, freed from bondage of birth they go to a place free of disease.

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52. यदा ते बुद्धिः मोह-कलिलं व्यतितरिष्यति[वि-अति-तॄ P fut III/1], तदा श्रोतव्यस्य श्रुतस्य च निर्वेदं गन्तासि ।

When your intellect completely crosses over the quagmire of delusion, then you will go to aversion to what shall be heard and has been heard.

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53. यदा ते श्रुति-[TP3]विप्रतिपन्ना बुद्धिः निश्चला समाधौ अचला स्थास्यति[स्था P fut III/1], तदा योगम् अवाप्स्यसि ।

When your intellect averse to tradition will stand still and unmoving in concentration, then you will attain yoga.

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