Lesson 32: Exercise Pages 532 - 534

1. वेद-रस-वसु-शशि-भूमि-[BV6]संख्याकाः सैनिकाः एकस्मिन् एव दिवसे तस्मिन् युद्ध-क्षेत्रे द्विड्भिः हताः ।

   Soldiers having the number 11864 were killed by enemies in the field of battle in one day alone.

---

2. सांख्य-दर्शनस्य अनुसारेण पञ्च-विंशतिः तत्त्वानां विद्यन्ते यथा पुरुषः प्रकृतिः बुद्धिः अहंकारः मनः पञ्च ज्ञान-इन्द्रियाणि पञ्च कर्म-इन्द्रियाणि पञ्च तन्मात्राणि पञ्च महाभूतानि च । बुद्धिः अहंकारः मनः दश इन्द्रियाणि च त्रयो-दश अन्तःकरणानि इति उच्यन्ते ।

   In accordance to the Sāṃkhya philosophy, twenty-five categories are found, such as the soul, matter, intellect, ego-principle, mind, five organs of knowledge, five organs of action, five potential elements, and five gross elements. The intellect, ego-principle, mind, and ten organs are called ‘thirteen inner instruments’.

---

3. जैन-दर्शनस्य चतुर्-विंशतिः गुरूणाम् आसन् । तेषां चरमौ वर्धमानः महावीरः इति विश्रुतः पार्श्वनाथः च आस्ताम्[अस् 2P imperf III/2] ।

   Of the Jaina philosophy, twenty-four gurus existed. Of them the last were Vardhamāna, known as ‘Mahāvīra’, and Pārśvanātha.

---

4. मानव-धर्म-शास्त्र-अनुसारेण चत्वारि युगानि सन्ति । तेषां चतुर्णां युगानां नामानि कृतं त्रेता द्वापरं कलिः च इति । चत्वारि सहस्राणि वर्षाणां प्रथमं युगं कृतम् इति उक्तम् । तस्य संध्या तावच्छती संध्यांशः च तावच्छतः भवतः । अतः अष्ट-शत-उत्तराणि चत्वारि सहस्राणि इदं युगम् । अन्येषु त्रिषु स-संध्येषु स-संध्यांशेषु च युगेषु सहस्राणि शतानि च एक-अपायेन वर्तन्ते । ततः षट्-शत-अधिकानि त्रीणि सहस्राणि त्रेता-युगम् । चतुः-शत-अधिके द्वे सहस्रे द्वापर-युगम् । द्वि-शत-उत्तरम् एकं सहस्रम् आधुनिकं युगं कलिः इति उच्यते । कृतयुगे सत्यं धर्मः च प्रभवतः किं तु अनुगच्छत्सु[अनु-गम् 1P PrAP 7/+] युगेषु क्रमशः सत्यस्य धर्मस्य च ह्रासः । कलि-युगे असत्यम् अधर्मः द्वेषः युद्धानि पाप-आत्मकाः जनाः च सर्वत्र भविष्यन्ति[भू P fut III/+] । अस्य युस्य अन्ते सर्वं जगत् विलेष्यते[वि-ली A fut III/1] । प्रलय-कालस्य पश्चात् सर्व-लोक-पितामहः ब्रह्मा सर्वम् इदं जगत् पुनः स्रक्ष्यति[सृज् P fut III/1] ।

   In accordance to the Code of Manu, there are four ages. The names of the four ages are ‘Kṛta, Tretā, Dvāpara, and Kali’. Of four thousand years, the first age is called ‘Kṛta’. Its morning twilight and evening twilight are having so many hundreds. Therefore this age is four thousand eight hundred years. In the other three ages with morning twilight and evening twilight, thousands and hundreds

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, aor = aorist, 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

exist with one loss. Therefore the Tretā age is 3600. The Dvāpara age is 2400. The current age 1200 years is called ‘Kali’. In the Kṛta age, truth and righteousness prevail, but in the following ages, in order there is loss of truth and righteousness. In the Kali age there will be untruth, unrighteousness, hatred, wars, and people having the nature of sin everywhere. At the end of this age, all the universe will be dissolved. After the time of dissolution, the grandsire of all the worlds Brahmā will again create all this universe.

---

5. परमः स्वर्गः क्व अस्ति इति त्रिः चतुः वा पुत्रेण पृष्टः पिता तव हृदये विद्यते इति प्रत्यभाषत ।

   Asked three or four times by the son, “Where is the supreme heaven?” the father replied, “It is found in your heart.”

---

6. यदा गुरुः अध्यायं वदति तदा शिष्यः अक्षरशः पठति ।

   When the teacher speaks a lesson, then the student reads it syllable by syllable.

---

7. मूर्खः अविद्यायाः कृष्ण-मेघ-आवृत-[BV6]मनाः शतकृत्वः सहस्रकृत्वः एव वा अध्यायं श्रुत्वा अपि न किंचिद् अवगच्छति । निपुणः तु सकृत् एव श्रुत्वा सर्वं सर्वशः जानाति[ज्ञा 9P pres III/1] ।

   A fool, having a mind covered by the black cloud of ignorance, even having heard a lesson a hundred times or a thousand times indeed, understands nothing. But a clever person, having heard it just once, understands everything completely.

---

8. काश्चिद् महादेव-प्रतिमाः द्वादशभिः भुजैः काश्चिद् तु चतुर्भिः भुजैः अन्याः द्वाभ्याम् एव समुपेताः भवन्ति ।

   Some images of the great god are provided with twelve arms, but some with four arms, others with only two.

---

9. आकाशे मेघ-गणान् आगतान् दृष्ट्वा हंसाः जलाशये पञ्चशः प्लवमानाः[प्लु 1A PrAP 1/+] मानस-सरोवरं सत्वरं संपतितुम् उपचक्रमिरे[उप-क्रम् A perf III/+] ।

   Having seen groups of clouds come in the sky, haṃsas swimming in fives in the lake quickly began to fly together to Lake Mānasa.

---

10. तस्मिन् अण्डे भगवान् सर्व-लोक-पितामहः परिवत्सरम् उषित्वा स्वयम् एव आत्मनः ध्यानात् द्विधा अकरोत् । ताभ्यां शकलाभ्यां दिवं[2/1] च भूमिं च निर्ममे[निस्-मा A perf III/1] ।

    Having stayed a full year in that egg, the blessed grandsire of all the worlds made himself into two due to meditation of himself. With those two pieces he made the heaven and the earth.

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, aor = aorist, 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

11. प्रलय-काले सर्वेषां लोकानां स्रष्टा[1/1] ब्रह्मा चतुर्भिः शिरोभिः अष्टभिः कर्णैः च संयुक्तः अनन्तशेष-महासर्प-शय्यायां शयानस्य[शी 2A PrAP 6/1] विष्णोः नाभेः[5/1] निर्गतस्य पंकजस्य उपरि निषीदति ।

At the time of dissolution, the creator of all the worlds Brahmā, provided with four heads and eight ears, sits on top of a lotus gone out from the navel of Viṣṇu, lying on the bed of the great serpent Anantaśeṣa.

---

12. कश्चिद् ब्राह्मणः ग्राम-अन्तरात् यज्ञ-छागम् उपक्रीय मार्गे गच्छन्[गम् 1P PrAP 1/1] धूर्त-त्रयेण अवलोकितः ।

A certain brāhmaṇa, having bought a sacrificial goat from another village, going on the road, was seen by a triad of rogues.

---

13. यथा कश्चिद् सरितः[6/1] बुध्नं द्रष्टुं न शक्नोति यदि जलं वायुना प्रमथितं पंकेन पूर्णं वा भवति तथा एव यदि चित्तम् अशुचिभिः पापैः च दुष्टं तर्हि योगः लब्धुं तेन नरेण न शक्यते । योगं प्राप्तुम् अष्टौ योग-अंगानि आचरितव्यानि । प्रथमम् अंगं यमः द्वितीयं नियमः तृतीयम् आसनं चतुर्थं प्राण-आयामः पञ्चमं प्रत्याहारः षष्ठं धारणा सप्तमं ध्यानम् अष्टमं समाधिः इति एवं योग-मार्गः अष्टधा विभज्यते[वि-भज् p-pres III/1] ।

Just as someone is not able to see the bottom of a river if the water is agitated by the wind or if it is filled with mud, in the very same way if the mind is spoiled with impurities and sins, then yoga cannot be gained by that person. To gain yoga, the eight limbs of yoga are to be practiced. The first limb is restraint, the second is cultivation, the third is posture, the fourth is regulation of breath, the fifth is retraction, the sixth is attention, the seventh is meditation, the eighth is concentration — thus the path of yoga is divided eight-fold.

---

15. विक्रम-संवत् वेद-अभ्र-अनुष्टुभ्-सोम-वर्षे आषाढ-कृष्ण-पक्षे पञ्चम्याम् अंगारक-वासरे इदं पुस्तकं लिखितम् ।

In the year 1804 of the Vikrama era, in the dark fortnight of Aṣāḍha, on the fifth, on Tuesday, this book was written.

---

16. इयं कृतिः विक्रम-संवत् इन्दु-वायु-दिग्गज-भूमि-वर्षे मार्गशीर्ष-शुक्ल-पक्षे नवम्यां चन्द्र-वासरे देवशर्मणा लिखिता ।

This work was written by Deva-Śarma in the year 1851 of the Vikrama era, in the bright fortnight of Mārgaśīrṣa, on the ninth, on Monday.

---

17. संवत् रन्ध्र-पुर-इषु-भुमि-वर्षे चैत्र-शुदि प्रथमायां सोम-वारे लिखितम् इदम् ॥ शुभं भवतु ॥ मंगलम् अस्तु ॥

In the year 1539 of the (Vikrama) era, in the bright fortnight of Caitra, on the

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, aor = aorist, 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

first, on Monday, this was written. May there be good fortune. May there be welfare.

---

18. संवत् १६५८ वर्षे ज्यैष्ठ-मास-वदि तृतीयायां तिथौ भृगु-वासरे ॥ कल्याणम् अस्तु ॥

    In the year 1658 of the (Vikrama) era, in dark fortnight of the month Jyeṣṭha, on the third lunar day on Friday. May there be good fortune.

---

19. संवत् १७४२ शके १६०९ पौष-शुद्धे एकादश्यां शनौ विश्वनाथेन लिखितः ग्रन्थः स्वार्थं परार्थं च ॥ शुभं भवतु ॥ लेखक-पाठकयोः श्रीः अस्तु ॥

    The year 1742 of the (Vikrama) era, 1609 of the Śaka era, in the bright fortnight of Pauṣa, on the eleventh, on Saturday, the book was written by Viśvanātha for himself and for others. May there be good fortune. May there be prosperity for the writer and reader.

Lesson 32: Bhagavad Gītā Pages 542 - 543

38. अर्जुनः उवाच । त्वम् आदि-देवः पुरुषः पुराणः, त्वम् अस्य विश्वस्य परं निधानम् । वेत्ता वेद्यं च परं च धाम[1/1] असि, विश्वम् त्वया ततम् अनन्तरूप ।

Arjuna said: You are the god of the beginning, the ancient soul, you are the foundation of this universe. You are the knower and that which is to be known, and the supreme abode, the universe is pervaded by you, O one whose form is endless.

---

39. त्वं वायुः यमः अग्निः वरुणः शशांकः प्रजापतिः प्रपितामहः च । नमः नमः ते सहस्रकृत्वः अस्तु, नमः नमः ते पनः च भूयः अपि ।

You are Vāyu, Yama, Agni, Varuṇa, the Moon, Prajāpati, and the great grandsire. May there be homage to you a thousand times, homage to you again and even again.

---

40. नमः ते पुरस्तात् अथ पृष्ठतः नमः अस्तु सर्वतः एव सर्व । त्वं अनन्त-वीर्य-अमित-विक्रमः सर्वं समाप्नोषि ततः सर्वः असि ।

May there be homage to you in front, then behind, on all sides, O All. You are one with infinite strength and unmeasured prowess, you pervade all therefore you are All.

---

43. त्वम् अस्य चर-अचरस्य लोकस्य पिता असि, पूज्यः च गरीयान् गुरुः । त्वत्-समः न अस्ति, अभ्यधिकः अन्यः कुतः लोक-त्रये अपि, अप्रतिम-प्रभाव ।

You are the father of this world, the moving and unmoving, and you are venerable, the most venerable guru. There is none equal to you, where is another superior in even the triad of worlds, O one with unmatched power.

---

44. तस्मात् प्रणम्य कायं प्रणिधाय त्वाम् ईड्यम् ईशं अहं प्रसादये । पिता इव पुत्रस्य, सखा इव सख्युः[6/1], प्रियः प्रियायाः सोढुम्[सह् inf] अर्हसि, देव ।

Therefore having bowed down, having put down my body, I ask the grace of you, the lord worthy of praise. As a father of a son, as a friend of a friend, as a husband of a wife, please be tolerant, O god.

---

45. अदृष्ट-पूर्वं दृष्ट्वा हृषितः अस्मि, मे मनः च भयेन प्रव्यथितम् । तद् एव रूपं मे दर्शय, प्रसीद, देव देवेश जगत्-निवास ।

Having seen what was unseen before, I am horripilated, and my mind is

disturbed by fear. Show me that very form, be gracious, O god, lord of gods, abode of the universe.

---

46. त्वाम् तथा एव किरीटिनं गदिनं चक्र-हस्तं द्रष्टुम् अहम् इच्छामि । तेन एव चतुर्भुजेन रूपेण भव सहस्र-बाहो विश्व-मूर्ते ।

I wish to see you in that very way, possessing a diadem, possessing a cudgel, having a hand with a discus. Be with that very form having four arms, O one with a thousand arms, O one with the form of the universe.

---

47. श्रीभगवान् उवाच । अर्जुन, इदं परं रूपम् प्रसन्नेन मया आत्म-योगात् तव दर्शितम्, तेजोमयं विश्वम् अनन्तम् आद्यं मे यद् त्वद्-अन्येन न दृष्ट-पूर्वम् ।

The blessed one said: O Arjuna, this supreme form was shown to you by me, pleased, due to my own discipline, full of radiance, universal, infinite, being at the beginning, which of me has not been seen before by another than you.

---

48. न वेद-यज्ञ-अध्ययनैः न दानेन न च क्रियाभिः उग्रैः तपोभिः त्वद्-अन्येन नृ-लोके अहम् एवं-^{BV6}रूपः द्रष्टुं शक्यः, कुरु-प्रवीर ।

Neither by the Veda or sacrifices or study, nor by charity, nor by ceremonies or severe austerities, am I able to be seen having such a form in this world of men by another than you, O prince of the Kurus.

---

49. मम इदम् ईदृक् घोरं रूपं दृष्ट्वा ते व्यथा मा (अस्तु), विमूढ-भावः च मा (अस्तु) । त्वं व्यपेत-^{BV5}भीः प्रीत-^{BV6}मनाः तद् एव मे इदं रूपं पुनः प्रपश्य ।

Having seen this my dreadful form of this sort, let there not be perturbation on your part, let there not be bewilderment. May you, from whom fear is vanished, whose mind is pleased, again see that my very same form.

---

50. सञ्जयः उवाच । इति वासुदेवः अर्जुनं तथा उक्त्वा स्वकं रूपं भूयः दर्शयामास । महात्मा च सौम्य-वपुः पुनः भूत्वा भीतम् एनम् आश्वासयामास ।

Sañjaya said: The descendant of Vasudeva having thus told Arjuna, showed his own form again. And the great soul having become one with an agreeable form again, comforted him afraid.

---

51. अर्जुनः उवाच । जनार्दन, त्व इदं मानुषं सौम्यं रूपं दृष्ट्वा इदानीं सचेताः संवृत्तः प्रकृतिं गतः अस्मि ।

Arjuna said: O Janārdana, having seen this your human agreeable form, now I am become conscious and gone to an ordinary condition.

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, aor = aorist, 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

52. श्रीभगवान् उवाच । मम इदं सु-दुर्-दर्शं रूपं यद् दृष्टवान् असि, देवाः अपि अस्य रूपस्य नित्यं दर्शन-काङ्क्षिणः ।

The blessed one said: This my very hard to look at form which you have seen, even the gods are always wishing for the sight of this form.

---

53. न वेदैः न तपसा न दानेन इज्यया च अहम् एवंविधः द्रष्टुं शक्यः, यथा मां दृष्टवान् असि ।

Neither by the Vedas nor by austerity nor by charity and sacrifice am I able to be seen of such sort, as you have seen me.

---

54. अर्जुन, अनन्यया तु भक्त्या अहम् एवंविधः ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च शक्यः, परंतप ।

O Arjuna, but by unswerving devotion I of such sort am able to be known and seen and really entered, O scorcher of foes.

---

55. यः मद्-कर्म-कृत् मद्-परमः मद्-भक्तः संग-वर्जितः सर्व-भूतेषु निर्-वैरः सः माम् एति पाण्डव ।

He who, performing my action, having me as the supreme, a devotee of me, without attachment, without enmity towards all beings, he comes to me, O descendant of Pāṇḍu.

Abbreviations: P = parasmaipada, A = ātmanepada, p- = passive, c- = causative, pres = present, imperf = imperfect, opt = optative, fut = future, perf = perfect, imper = imperative, aor = aorist, 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