

INSPIRATIONAL WORDS OF WISDOM-2

**Note**

Hospitality is a great dharma among the householders. Therefore, all householders should follow dharma. Destiny is the regulator of all kinds of actions. But, thinking like this, one should not give up on the effort for the work. Laziness is a great enemy of human beings. All human beings should give up laziness. We will learn from reading this lesson about such maxims. And the natural people can also decide by reading it. There are nine shlokas in this lesson. By reading it, we acquire great knowledge. It will also give us great joy.



OBJECTIVES

After studying this lesson, you will be able to:

- gain knowledge about hospitality;
- know that destiny is powerful;
- know the condition of association with wicked people;
- know the characteristics of good people ;
- interpret the word positions located in the verse; and
- explain the verses given in lesson;

2.1 LET US READ THE TEXT

अरावप्युचितं कार्यमातिथ्यं गृहमागते।

छेत्तुः पार्श्वगताच्छायां नोपसंहरे द्रुमः॥१॥

SUBHASHITAS ETC.



Note

शशिदिवाकरयोर्ग्रहपीडनं
गजभुजंगमयोरपि बन्धनम्
मतिमतां च विलोक्य दरिद्रतां
विधिरहो बलवानिति मे मतिः॥2॥

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता॥3॥

आलस्यं हि मनुष्याणां शरीरस्थो महान रिपुः।
नास्त्युद्यमसमो बन्धुः कुर्वाणो नावसीदति॥4॥

यदा किञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
त्वा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः।
यदा किञ्चित् किञ्चिद् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः॥5॥

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशितांकुशेन समदो दण्डेन गोगर्दभौ।
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं।
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम्॥6॥

दुर्जनेन समं सखं वैरं चापि न कारयेत्।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम्॥7॥

उत्सवे व्यसने चौव दुर्भिक्षे राष्ट्रविप्लवे।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥8॥

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः॥9॥

2.2 LET US UNDERSTAND THE TEXT

शशिदिवाकरयोर्ग्रहपीडनं
गजभुजंगमयोरपि बन्धनम्
मतिमतां च विलोक्य दरिद्रतां
विधिरहो बलवानिति मे मतिः॥1॥

अन्वय- शशिदिवाकरयोः ग्रहपीडनं गजभुजंगमयोः अपि बन्धनं, मतिमतां दरिद्रतां च विलोक्य मे मतिः भवति अहो! विधिः बलवान् इति।

Anvay Meaning- The pain of the eclipse of Rahu on the Moon and the Sun, the bondage of an elephant and a snake with mantras, and seeing intelligent people in poverty, my understanding becomes intellect. Oh! luck is strong.

Explanation- Radiant like moon and sun are also possessed by Rahu, powerful like elephant and snake are in bondage with Bhimantradi, the great wise who know all the scriptures are also poor. Seeing all this, it comes to my understanding that luck is the strongest.

Meaning- In this verse presented, the power of fate has been described. To get the nectar obtained from the churning of the ocean, a demon named Rahu came there wearing the guise of a deity. But his form was revealed by the moon and the sun. Then Vishnu severed his head from his chakra, but he did not die because of drinking the nectar. Therefore, Rahu grasps both of them out of malice against the Moon and the Sun, there is such a legend. This great sky is illuminated by the bright rays of the sun in the morning. And at sunset, the moon's Jyotsna is illuminated. To the great sky without limits, which the sun and the moon illuminate. That moon and sun are also the planet of Rahu. In the same way, an elephant capable of destroying everyone with a big body is also bound by a common chain, and whose poison is sure to kill, like him, a great venomous snake is also bound by the power of mantras. Even great scholars who have read all the scriptures are sometimes unable to earn meaning. His whole life is filled with poverty. It all happens by luck. Karma done in previous birth is called fate. Luck is the regulator of all actions.



Note

व्याकरण विमर्श-

1. शशिदिवाकरयोः- शशी च दिवाकरश्च- इतरेतरद्वन्द्वसमास
2. ग्रहपीडनम्-ग्रहेण पीडनम् - तृतीया तत्पुरुष समास
3. गजभुजङ्गमयोः - गजः च भुजङ्गम् च - इतरेतरद्वन्द्व समास
4. मतिमताम् - मतिः एषाम् अस्ति इति मतिमन्तः

सन्धि कार्य-

1. शशिदिवाकरयोर्ग्रहपीडनम् - शशिदिवाकरयोः + ग्रहपीडनम्
2. गजभुजङ्गमयोपि- गजभुजङ्गमयो + अपि।
3. विधिरहो - विधिः अहो।

प्रयोग परिवर्तन- शशिदिवाकरयोः ग्रहपीडनं गजभुजङ्गमयोः अपि बन्धनं च मतिमतां द्रिद्रतां विलोक्य मे मतिना भूयते अहो! विधिना बलवता भूयते इति।

(Chhand) Introduction - This verse contains a drutavilambhit chhand.

अरावप्युचितं कार्यमातिथ्यं गृहमागते।

छेत्तुः पाश्वर्गताच्छायां नोपसंहरे द्रुमः॥2॥

SUBHASHITAS ETC.



Note

अन्वय- गृहम् आगते अरौ अपि उचितम् आतिथ्यं कार्यम्, द्रुमः पार्श्वगतात् छेतुः छायां न उपसंहरते।

Anvay Meaning- The enemy who has come home should also be given proper hospitality. The tree also gives shade to the person who comes near, does not recapture the shadow by cutting the branch.

Simple meaning - If the enemy ever comes home as a guest. Even then, she/he must be given proper hospitality. Just as a tree feller, tired of being cut down, takes shelter of the shadow of that existing tree, then that tree does not absorb its shadow.

Purport Meaning- In this verse it has been told about the householder's dharma of hospitality. There is a lot described in the scriptures about hospitality. Atithi Devo Bhava etc. Shrutis are the evidence there. Hospitality is the great dharma of householders. If you do not follow this dharma, you are bound to commit a great sin. If a guest leaves the house after being sad, then that guest by giving his sinful deeds to the owner of the house, accepts the virtue of the householder. Therefore, one must be careful about hospitality. Even if an enemy comes home as a guest, he should not be insulted by treating him as an enemy. He should also be treated like a guest. This is the household dharma. For example, when a tree-cutter is tired of the sun's heat by cutting a tree, he takes shelter of the shade of that tree to protect it from the heat. But that tree does not accept them as enemies. Considering them as refuge also gives shelter. Therefore, you must also give hospitality to the enemy.

व्याकरण विमर्श-

1. कार्यम्- कृ धातु+ ण्य प्रत्यय
2. आतिथ्यम् - अतिथि + ष्यञ् प्रत्यय
3. आगते- आ + गम् धातु + क्त प्रत्यय पु. सप्तमी एकवचन।
4. छेतुः - छिद् धातु - तृच् प्रत्यय षष्ठी एकवचन।
5. उपसंहरते- उप + सम् + ह् धातु लट् लकार प्रथम पुरुष एकवचन।

सन्धि कार्य-

1. अपावपि - अरौ + अपि।
2. अप्युचितम् - अपि + उचितम् । यण सन्धि।
3. पार्श्वगताच्छायाम् - पार्श्वगतात् + छायाम् । श्चुत्व सन्धि।
4. नोपसंहरते - न + उपसंहरते। गुण सन्धि।

प्रयोग परिवर्तन-गृहम् आगते अरौ अपि उचितम् आतिथ्यं कुर्यात्, द्रुमेन पार्श्वगतात् छेतुः छाया न उपसंहियते।

Chhand Introduction - This verse has an unspoken Anushtup chhand.

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता॥३॥

अन्वय- इह भूतिम् इच्छता पुरुषेण षड् दोषाः हातव्याः, निद्रा तन्द्रा भयं क्रोधः आलस्यं दीर्घसूत्रता।

Anvaya Meaning- A person who desires to be prosperous in this world should renounce the six doshas. Sleepiness, sluggishness, fear, anger, laziness and propensity to avoid work.

Explanation- One who has the desire to attain prosperity in this world. They should renounce these six doshas - sleep, inertia, fear, anger, laziness and apathy. Growth is possible only through their sacrifice.

Meaning- In this verse presented, it has been said about the renunciation of the six doshas . The person who wants to progress in our world must renounce these defects. Those faults are sleep, sleepiness, fear, anger, laziness and apathy. Sleep means sleeping more, we should sleep only at the right time in the night. Apart from that, one should never sleep. Tandra means the feeling of sleep during work. If there is sleep, then the work will not be accomplished. And we must also give up fear. Many works are not accomplished because of fear. Similarly, laziness is a great enemy of a person. A lazy person is never perfect in his work. And procrastination in work is also a great flaw, the tendency to postpone even a small task for a long time is called procrastination. This fault must also be discarded. By renouncing these defects, we get victory, all desires are fulfilled by themselves. But the one who is possessed by them is bound to perish. Prosperity is possible only by relinquishing these defects, otherwise prosperity would never be possible.

व्याकरण विमर्श-

1. हातव्याः - हा धातु + तव्य प्रत्यय प्रथमा बहुवचन।
2. इच्छता - इष् धातु + शतृ प्रत्यय तृतीय एकवचन।

सन्धि कार्य-

1. पुरुषेणेह - पुरुषेण + इह।
2. हातव्या भूतिम् - हातव्याः + भूतिम्।
3. क्रोध आलस्यम्- क्रोधः + आलस्यम्।



Note

SUBHASHITAS ETC.



Note

प्रयोग परिवर्तन- इह भूतिम् इच्छन् पुरुषः षड् दोषान् जह्यात्। निद्रा तन्द्रा भयं क्रोधः आलस्यं दीर्घं सूत्रता।

Chhand Introduction - This verse has an Anushtup verse.

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घं सूत्रता॥३॥

अन्वय-इह भूतिम् इच्छता पुरुषेण षड् दोषाः हातव्याः, निद्रा तन्द्रा भयं क्रोधः आलस्यं दीर्घसूत्रता।

Anvaya Meaning- A person who desires to be prosperous in this world should renounce the six doshas. Sleepiness, sluggishness, fear, anger, lethargy and propensity to avoid work.

Explanation- One who has the desire to attain prosperity in this world. They should renounce these six doshas - sleep, inertia, fear, anger, laziness and apathy. Growth is possible only through their sacrifice.

Meaning- In this verse presented, it has been said about the renunciation of the six doshas of sleep. The person who wants to progress in our world must renounce these defects. Those faults are sleep, sleepiness, fear, anger, laziness and apathy. Sleep means sleeping more, we should sleep only at the right time in the night. Apart from that, one should never sleep. Tandra means the feeling of sleep during work. If there is sleep, then the work will not be accomplished. And we must also give up fear. Many works are not accomplished because of fear. Similarly, laziness is a great enemy of man. A lazy person is never perfect in his work. And procrastination in work is also a great flaw, the tendency to postpone even a small task for a long time is called procrastination. This fault must also be discarded. By renouncing these defects, we get victory, all desires are fulfilled by themselves. But the one who is possessed by them is bound to perish. Prosperity is possible only by relinquishing these defects, otherwise prosperity would never be possible.

व्याकरण विमर्श-

1. हातव्याः -हा धातु+ तव्य प्रत्यय प्रथमा बहुवचन।
2. इच्छता - इष् धातु+ शतृ प्रत्यय तृतीय एकवचन।

सन्धि कार्य-

1. पुरुषेणेह- पुरुषेण + इह।
2. हातव्या भूतिम् - हातव्याः + भूतिम्।
3. क्रोध आलस्यम्- क्रोधः + आलस्यम्।

प्रयोग परिवर्तन- इह भूतिम् इच्छन् पुरुषः षड् दोषान् जह्यात्। निद्रा तन्द्रा भयं क्रोधः आलस्यं दीर्घं सूत्रता।

Chhand Introduction - This verse has an Anushtup verse.

आलस्यं हि मनुष्याणां शरीरस्थो महान रिपुः।
नास्त्युद्यमसमो बन्धुः कुर्वाणो नावसीदति।।4।।

अन्वय- आलस्यं हि मनुष्याणां शरीरस्थः महान् रिपुः। उद्यमसमः बन्धुः नास्ति। कुर्वाणः न अवसीदति।

Anvay Meaning- Laziness is the great enemy of the human body. There is no friend like enterprise. The person doing the work is not sad.

Explanation - Laziness is the great enemy of the human body, which does harm. There is no other friend of human beings like enterprise. One who is enterprising person is never sad.

Meaning- In this verse the fault of laziness has been condemned. There are many lazy people in this world. But this laziness is a great enemy. It only harms us by staying in our body. If there is laziness, then no work is accomplished. This creates a big hindrance in the accomplishment of the work. So those who wish to accomplish their work. They must give up laziness. Effort is very necessary to accomplish the task. A hardworking person can accomplish any task. This effort helps in the accomplishment of work like a friend. The deer themselves do not enter the mouth of a sleeping lion. For hunting the deer, the lion must try to run etc. Effortless people never get hurt. Therefore, for the accomplishment and happiness of work, we should also try to abandon laziness.

व्याकरण विमर्श-

1. शरीरस्थः - शरीरे तिष्ठति।
2. उद्यमसमः- उद्यमेन समः तृतीय तत्पुरुष।
3. कुर्वाणः - कृ धातु + शानच् प्रत्यय, प्रथमा एकवचन।

सन्धि कार्य-

1. नास्त्युद्यमसमः- नास्ति + उद्यमसमः।
2. कुर्वाणो न - कुर्वाणः + न।
3. नावसीदति- न + अवसीदति।



Note

SUBHASHITAS ETC.



Note

प्रयोग परिवर्तन- आलस्येन हि मनुष्याणां शरीरस्थेन महाता रिपुणा भूयते। उद्यमसमेन बन्धुना न भूयते, कुर्वाणेन न अवसीद्यते।

Chhand Introduction - This verse has an Anushtup verse.

यदा किञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
त्दा सर्वज्ञोऽस्मीत्यभवदवलितं मम मनः।

यदा किञ्चित् किञ्चिद् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः॥5॥

अन्वय - यदा अहं किञ्चिज्ज्ञः, तदा अहं द्विप इव मदान्धः समभवम्, तदा सर्वज्ञः अस्मि। इति मम मनः अवलिप्तम् अभवत्। यदा बुधजनसकाशात् किञ्चित् किञ्चित् अवगतम्, तदा मूर्खः अस्मि इति ज्वरः इव मे मद व्यपगतः।

Anvaya Meaning- When I was of little knowledge. Then I was intoxicated like an elephant. Then I am omniscient, pride arose in my mind. When I got some knowledge from the wise men, then I am a fool, my pain went away like a fever.

Explanation- When I have got some knowledge then I am omniscient. Considering this, I became intoxicated like an elephant. But when I went to the scholars and saw their knowledge, then I thought that I am a great fool in comparison to them. The pain that had arisen in me at that time went away in an instant.

Meaning - In this verse the same subject which is seen in human beings only by little knowledge has been described. When any human being in this world attains some knowledge. Then he has great pride. Like a drunken elephant destroys everything that comes in front of him with his trunk or legs. Similarly, that person also does not respect Gurus or other respectable people. He treats everyone badly. He thinks that he is omniscient. No one in the world is wiser than him. In this way his whole mind is filled with ego. But when he goes to the wise. There he sees their knowledge, then he realizes that his knowledge is very less compared to them. In that time his nature illuminates the folly. With the use of proper medicine, the fever of the patient goes away in a short time. Similarly, the ego of that drunken person is completely destroyed. In fact, the ego that arises in a person with little knowledge is the main cause of destruction. That is why ego should never be published in the attainment of knowledge.

व्याकरण विमर्श-

1. किञ्चिज्ज्ञः - कुछ जानता है।
2. मदान्धः - मद से अन्धा तृतीया तत्पुरुष समास।
3. सर्वज्ञः- सब जानता है।

4. बुधजनसकाशात् - बुधजनानां सकाशः षष्ठी तत्पुरुष समास।
5. अवगतम् - अव + गम् धातु क्त प्रत्यय।
6. व्यपगतः - वि + अप् + गम् क्त प्रत्यय पु. ।

सन्धि कार्य-

1. किञ्चिज्ज्ञोऽहम् - किञ्चिज्ज्ञः + अहम्
2. द्विप इव- द्विपः + इव।
3. सर्वज्ञोऽस्मीत्यभवदवलिप्तम्- सर्वज्ञः + अस्मि + इति + अभवत् + अवलिप्तम्।
4. मूर्खोऽस्मीति- मूर्खः + अस्मि + इति।
5. मदो मे - मदः + मे

प्रयोग परिवर्तन- यदा मया किञ्चिज्ज्ञेन, तदा मया द्विपेन इव मदान्धेन समभूयत, तदा सर्वज्ञेन भूयते इति मम मनसा अवलिप्तेन अभूयत। यदा बुधजनसकाशात् किञ्चित् किञ्चित् अवगतवान्, तदा मूर्खेन भूयते इति ज्वरेण इव मे मदेन व्यपगतेन अभूयत।

Chhand Introduction - In this verse there is Shikharini verse.

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशितांकुशेन समदो दण्डेन गोगर्दभौ।
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं।
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम्॥6॥

अन्वय- जलेन हुतभुक् वारयितुं शक्यः, छत्रेण सूर्यातपः, निशितांकुशेन समदः नागेन्द्रः दण्डेन गोगर्दभौ, भेषजसंग्रहैः व्याधिः, विविधैः मन्त्रप्रयोगैः च विषम्। सर्वस्य शास्त्रविहितम् औषधम् अस्ति, परन्तु मूर्खस्य औषधं नास्ति।

Anvaya Meaning- Water can be used to cure fire, parasol can be used to cure incense, with an hook, a drunken elephant, A bull and a donkey can be stop by a stick, by medicine, we can care a disease, by the use of mantras, poison can be quenched. The medicine of all is present in the scriptures, but there is no medicine for the fool.

Explanation- Fire can be extinguished by water. By wearing an umbrella, one can get protection from the effulgence of the sun. Even a drunken elephant can be tied with a sharp hook. The bull and the donkey can be pacified by the blow of the stick. Disease can be cured by taking medicine. Snake venom can also be quenched by the use of mantra. In this way the solution of all problems is said in the scriptures, but there is no way to avoid the foolishness of a fool.

Meaning- The stupidity of fools has been condemned in this verse . A foolish person



Note

SUBHASHITAS ETC.



Note

is condemned everywhere. If the son is a fool, then his father bears humiliation in. That's why it has been said that if a son dies from birth, then there is sorrow for a short time only. But if a fool becomes a son, he always gives sorrow to the father. That's why no father wishes for a foolish son. If there is more fire, then by sprinkling water there, the fire can be pacified. To protect from the heat of the sun, you can protect by wearing an umbrella. If the elephant is frantic, she destroys everything that comes in front of her with her feet. But even a frantic elephant can be tied with a sharp hook. By striking the punishment, the bulls, donkeys etc. also come under their control. A great disease can also be cured by taking the medicine of the best doctor. A person who is infected with the bite of a venomous snake is usually like a dead person, yet he can give up his venom by using mantras. In this way all the problems in life can be solved. All kinds of solutions have been told in the scriptures. You can solve all the problems, yet you cannot solve the foolishness even after trying a hundred times.

व्याकरण विमर्श-

1. सूर्यातपः- सूर्यस्य आतपः षष्ठी तत्पुरुष समास।
2. नागेन्द्रः- नागानाम् इन्द्र षष्ठी तत्पुरुष समास।
3. निशितांकुशेन - निशितः च असौ अंकुशः, कर्मधारय समास
4. गोगर्दभौ- गौः च गर्दभः च इतरेतरद्वन्द्व समास।
5. भेषजसंग्रहैः- भेषजानां संग्रहाः तृतीय तत्पुरुष समास
6. मन्त्रप्रयोगैः - मन्त्राणां प्रयोगः षष्ठी तत्पुरुष समास
7. शास्त्रविहितम्- शास्त्रेण विहितम् तृतीय तत्पुरुष समास।

सन्धि कार्य-

1. शक्यो वारयितुम्- शक्यः + वारयितुम्। विसर्ग + सन्धि।
2. व्याधिर्भेषजसंग्रहैः - व्याधिः + भेषजसंग्रहैः। विसर्ग सन्धि।
3. भेषजसंग्रहैश्च - भेषजसंग्रहैः+ च। विसर्ग सन्धि, श्चुत्व सन्धि।
4. विविधैर्मन्त्रप्रयोगैः- विविधैः+ मन्त्रप्रयोगैः। विसर्ग सन्धि।
5. सर्वस्यौषधम् - सर्वस्य + औषधम्। वृद्धि सन्धि।
6. नास्त्यौषधम्- नास्ति+ औषधम्। यण् सन्धि।

प्रयोग परिवर्तन- जलेन हुतभुजं वारयितुं शक्नुयात्, छत्रेण सूर्यातपम्, निशितांकुशेन समदं नागेन्द्रं, दण्डेन गोगर्दभौ, भेषजसंग्रहैः व्याधिम्, विविधैः मन्त्रप्रयोगैः च विषम्। सर्वस्य शास्त्रविहितेन औषधेन भूयते, परन्तु मूर्खस्य औषधेन न भूयते।

Chhand Introduction - In this verse there is Shardulvikridit

दुर्जनेन समं सखं वैरंचापि न कारयेत्।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम्॥7॥

अन्वय- दुर्जनेन समं वैरं सख्यं चापि न कारयेत्। उष्णः अंगारः करं दहति शीतश्च करं कृष्णायते।

Anvay Meaning- One should never have enmity and friendship with the wicked. Touch of burning coal burns hands and touch of cold coal darkens hands.

Explanation - One should never make friends with the wicked and should not be hostile either. Because in both the circumstances that wicked one does harm. Just as a burning coal burns the hand, and the same coal, if it cools, darkens the hand.

Meaning- In this verse presented, the wicked have been condemned. There are many wicked people in this world. Evil appears at almost all times of life. Many times they harm us out of ignorance. Their nature is such that they make friends in the beginning. Then, by creating trust, they do great harm as soon as they get a chance. That is why an evil person should come near and make friends by helping etc., yet one should never make friends with them. Also, don't make friends. If someone behaves wickedly with the wicked, then they definitely do harm in future by keeping it in mind. Just like when you touch coal when it is hot, your hands must burn. When the same coal is cold, then touch it, then the hand turns black. So don't touch coal to protect hand. Similarly, ignore the wicked.

व्याकरण विमर्श-

1. सख्यम्- सख्युः भावः।
2. कारयेत् - कृ धातु + णिच् प्रत्यय + विधि लिङ् प्रथम पुरुष एकवचन
3. कृष्णायते- कृष्ण इव आचरयति।

सन्धि कार्य

1. वैरंचापि- वैरम् + चापि।
2. चापि- च + अपि।
3. उष्णो दहति- उष्णः दहति।
4. चाङ्गारः - च + अंगारः।

प्रयोग परिवर्तन- दुर्जनेन समं वैरं सख्यं चापि न कारयेत्। उष्णेन अंगारेण करः दह्यते शीतेन च करः कृष्णायते।



Note

SUBHASHITAS ETC.



Note

Chhand Introduction - This verse has an Anushtup verse.

उत्सवे व्यसने चौव दुर्भिक्षे राष्ट्रविप्लवे।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥४॥

अन्वय- यः उत्सवे व्यसने चौव दुर्भिक्षे राष्ट्रविप्लवे च राजद्वारे श्मशाने च तिष्ठति स बान्धवः भवति।

Anvaya Meaning- The person who lives in the time of ceremonies, in the time of calamity, in the time of food shortage, in the time of attack on country by other state, in the court, and also at the place of cremation, he is the only true brother or friend.

Explanation- The person who wishes for welfare in all circumstances, in the time of ceremony, in the time of calamity, in the time of lack of food, in war time, in the court, and at the place of cremation. He does, he is actually a brother or friend.

Meaning- In this verse, the characteristics of a brother or friend are explained. While walking on the path of life in this world, many brothers i.e. relatives are there. But not all of them are friendly. Often human beings make friendship for the fulfillment of their selfishness. Few in the whole world get natural relatives. People have many friends in times of happiness, but when that person is in bad times, then none of those friends who come in times of happiness try to help. That is why in the scriptures, naturally the remedy of a brother has been said. One who rejoices with relatives at the time of marriage celebration and helps the brothers by showing them the right path even in times of adversity. And when a relative has food-related problems, he helps him with food donation etc. And when the king of any other country attacks his country, then to save the life, by donating the dwelling place, which helps the brothers. and in this way imposes false exception on any relative of the counterparty, protects him from exception by good means at the time of his consideration, and if any one dies in the family, at the time of cremation in the crematorium, help for the completion of that work. He is really a friend. But at this time, brothers or friends are rare.

व्याकरण विमर्श-

1. राष्ट्रविप्लवे- राष्ट्रस्य विप्लवः षष्ठी तत्पुरुष समास।
2. राजद्वारे- राज्ञः द्वारं षष्ठी तत्पुरुष समास।
3. तिष्ठति- स्था धातु लट् लकार प्रथम पुरुष एकवचन।

सन्धि कार्य-

1. चौव - च + एव।
2. यस्तिष्ठति- यः तिष्ठति।

3. स बान्धवः- सः + बान्धवः।

प्रयोग परिवर्तन- येन उत्सवे व्यसने चौव दुर्भिक्षे राष्ट्रविप्लवे च राजद्वारे श्मशाने च स्थीयते तेन बान्धवेन भूयते।

Chhand Introduction - This verse has an Anushtup chhand

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः॥१॥

अन्वय- उद्यमेन कार्याणि सिद्धयन्ति, न तु मनोरथैः, सुप्तस्य सिंहस्य मुखे मृगाः न हि प्रविशन्ति।

Anvaya Artha- Udyog leads to the accomplishment of work and not by mere desire. The deer themselves do not enter the mouth of a dormant lion.

Explanation - if we only desire for the accomplishment of the work, then the work is not accomplished. Efforts must be made for its accomplishment. Just as a lion should run and hunt an antelope for food, the deer themselves do not enter the mouth of a sleeping lion.

Meaning- In this verse presented entrepreneurship has been described. In our world, lazy people do only desire for the accomplishment of tasks. But due to laziness they do not make any effort for its accomplishment. They think that luck is the seeker of all works. Therefore, there is no benefit in making efforts for the accomplishment of the task. Therefore, the opinion of the lazy is that by establishing faith in God, do not worry about the accomplishment of the work. But the opinion of scholars is different. In his opinion, nothing can be accomplished by mere desire. One must make efforts for the accomplishment of the task. The deeds done in the previous birth are called fate. Therefore fate cannot interfere. Therefore, without thinking about luck, everyone should try. Just like a lion eats an antelope, if he sleeps thinking that, then he can never eat the deer.

व्याकरण विमर्श-

1. मनोरथैः - मनसः रथाः षष्ठी तत्पुरुष।

2. प्रविशन्ति- प्र+विश् लट् लकार प्रथम पुरुष बहुवचन।

प्रयोग परिवर्तन- उद्यमेन कार्यैः सिद्धयते, न तु मनोरथैः, सुप्तस्य सिंहस्य मुखे मृगैः न हि प्रविश्यते।

Chhand Introduction - This verse has an Anushtup chhand



Note

SUBHASHITAS ETC.

**INTEXT QUESTION 2.1****Note**

1. What to do with the enemy who comes home?
2. What does the tree not cover the shadow with?
3. Which of the two feel edipse
4. Who is stronger?
5. How many doshas should a man give up? And which are they?
6. Who is the great enemy of person?
7. Who does not feel grieve?
8. What is it like to know little?
9. Yada kinchijyo?... What is the chanda in this verse?
10. What can be extinguished with water?
11. Who has no medicine?
12. What kind of coal burns the hand?
13. Who is the real friend?
14. How the work accomplish?
15. In whose mouth deer does not enter?
16. Match the A-column to the B-column-

A - column**B - column**

- | | |
|----------------------|--------------------|
| 1. Hospitality | a. Six |
| 2. Poverty | b. Repu: |
| 3. Josha | c. Ripu: |
| 4. Brother: | d. Nishitankushen |
| 5. Laziness | e. Arau |
| 6. Nagendra: | f. Ch. cold embers |
| 7. Karam Krishnayate | g. Ch. Matimatam |
| 8. Laziness | h. Enterprise: |



SUMMARY

Radiant like Moon, Sun are also possessed by Rahu, those who are powerful like elephant and snake are also bound by chains and mantras. The great scholars who know all the scriptures are also poor. Seeing all this, it is known that fate is the regulator of all. If the enemy ever comes home as a guest, then he must be given hospitality appropriately. Like a person who cuts a tree, when tired of cutting a tree, takes shelter of the shade of that cut tree. Then the tree does not take its shadow from him. A person who desires to progress in this world, he should renounce these six faults of sleep, inertia, fear, anger, laziness, and indifference. Progress is possible only through their sacrifice. Laziness is the great enemy of the human body, which does great harm. There is no other friend of man like effort. He who is a hardworking person is never sad. When a person acquires some knowledge, then he becomes intoxicated like an elephant, believing that I am omniscient. But when he goes to the scholars and sees their knowledge, then instead of them, I am a great fool. The pain that was created in that time is destroyed in a moment.

One can quench the fire with the help of water, by wearing an umbrella, one can protect it from the scorching heat of the sun. Bulls and donkeys can also be pacified by the blow of the stick. The disease can be attacked by the use of medicine. Snake venom can also be quenched by the use of mantra. In this way the solution of all the problems is said in the scriptures. But there is no way to avoid the foolishness of a fool. One should never make friends with the wicked. But don't be hostile. Because in both the circumstances the wicked person does harm. Like burning coal burns the hand. If that coal is cold, then it darkens the hand. The person who always wishes and helps in all circumstances in the time of marriage, in bad times, in famine, in war, in court, and in cremation, he is the real friend. Those who only desire for the accomplishment of the work, they do not prove the work. One must make efforts for its accomplishment. For example, a lion should hunt an antelope by running for food. The deer itself does not come and enter the mouth of a sleeping lion.



WHAT YOU HAVE LEARNT

- The enemy who has come home should also be given proper hospitality.
- Luck is the regulator of all actions.
- Progress is not possible without renunciation of the six doshas.
- A hardworking person is never sad.



Note

SUBHASHITAS ETC.

- The wicked person is always condemnable.
- All work is accomplished by effort.



Note



TERMINAL EXERCISE

1. Write briefly about hospitality.
2. Propound the power of fate according to the lesson.
3. Briefly describe the item that has arisen in a man of little knowledge.
4. Explain the condition of the fool according to the lesson.
5. Describe the characteristics of the brother according to the lesson.



ANSWER TO INTEXT QUESTION

1. Proper hospitality.
2. From the person who went for cutting the branch.
3. Sun and Moon
4. Luck
5. Six, Sleepiness, Sleepiness, Fear, Anger, Laziness and Prolongedness.
6. Laziness
7. Hard worker
8. Blind by an item like an elephant
9. Shikharini
10. To fire
11. Fool's
12. Hot
13. One who lives in celebration, in calamity, in famine, in war, in the court, and in the crematorium.
14. Effortlessly
15. Of the sleeping lion
16. 1-E, 2-G, 3-A, 4-H, 5-B, 6-D, 7-F, 8-C