

प्रथमः पाठः

वर्तमानकालः — लट् — लकारः — प्रयोगः

(*Dhruva* — ध्रुवः)





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1. वर्तमानकालः — लट् — लकारः — प्रयोगः

(Dhruva — ध्रुवः)

The following lesson illustrates the usage of verbs in the present tense (लट् — लकारः). You are advised to carefully read the lesson and grasp how sentences are constructed. At the end of the lesson a list of words and their meanings have been given for your reference. This is followed by a general translation of the lesson, which has been kept as literal as possible; this will help you to refer to in case you have any difficulty in comprehending the Sanskrit.

एकस्मिन् ग्रामे एकः बालः अस्ति । एकदा सः पितामहीमवाप्य तस्याः समीपे उपविशति । पितामही तस्य मुखं दृष्ट्वा आनन्दति । 'किमावश्यकम्' इति सा वत्सं प्रति पृच्छति । 'हे पितामहि! मह्यमेकां कथां कथयतु' इति सः वदति । सा तं ध्रुवचरितं कथयति ।

पुरा स्वायम्भुवमनोः वंशे उत्तानपादनामकः एकः राजा आसीत् । तस्य सुनीतिः सुरुचिः इति द्वे भार्ये आस्ताम् । सुनीतिः ज्येष्ठा, तस्याः पुत्रः ध्रुवः । सुरुचिः कनिष्ठा, तस्याः पुत्रः उत्तमः । कनिष्ठा सुरुचिः एव नृपाय अतीव प्रियतमा, न सुनीतिः । सुनीतिः अतीव सद्गुणशालिनी, पतिपुत्रादिपरिवारेषु भक्ता च आसीत् । ते सर्वे नृपेण सह प्रासादे अवसन् ।

एकदा राजा उत्तानपादः सुरुचेः पुत्रमुत्तमं अङ्कमारोप्य लालयन् अस्ति । तत् दृष्ट्वा ध्रुवः अपि जनकस्य अङ्के आरोपणार्थं तं प्रति स्वयं धावति । सः प्रायः आरोहितः एव । तदा सुरुचिः आगत्य कोपेन वदति 'हे वत्स! त्वमन्यस्त्रीगर्भसंभवः बालः असि, न मम पुत्रः । अतः नृपतेः अङ्कमारोढुं न अर्हसि । यदि नृपस्य अङ्के उपवेष्टुं इच्छसि, तर्हि तपसा नारायणमाराध्य मम गर्भे जन्म सम्भवतु' इति । सा पितुः अङ्कात् तं आकर्षति सा कठिनहृदया दूरे क्षिपति च । तदा पिता तूष्णीं उपविशति । दुःखितः सः बालः रुदन् सुनीतिं निवेदयति । दुर्बला सा अपि रोदति 'अद्यैव वनं गच्छ तपसा नारायणमाराध्य' इति वदति च । 'नारायणं समाराध्य इतोऽपि समुन्नतं स्थानं प्रापय, न तु अल्पानि लौकिकसुखानि' इति च उपदिशति ।

सहसैव ध्रुवः दृढचित्तः भूत्वा तपः कर्तुं वनं गच्छति । मार्गमध्ये नारदः तं दृष्ट्वा विस्मितः एवं वदति - 'तात! अधुना त्वं पञ्चवर्षीयः एव । मुनयः अपि विष्णुं साक्षात्कर्तुं प्रयत्नं कुर्वन्ति । कठिनप्रयत्नं कुन्वन्तोऽपि ते देवं न पश्यन्ति । अतः अयं न तपसः कालः, गृहं गच्छ, खाद, पिब, बालैः सह क्रीड' इति । किन्तु ध्रुवः दृढमनस्को भूत्वा - 'अहं अवश्यं नारायणं तपसा आराधयितुं इच्छामि अतः भवान् मे उत्तमं मार्गं दर्शयतु' इति च नारदं प्रार्थयति । ध्रुवस्य स्थिरबुद्धिं दृष्ट्वा प्रीतः नारदः तस्य श्रेयसः मार्गं दर्शयति ।

तदनुसारेण ध्रुवः यमुनायाः तटे स्थितं मधुवनं नाम पुण्यं वनं गच्छति । तत्र अनुदिनं यमुनायाः पुण्ये जले स्नानं करोति, विष्णुं आराधयति च । 'ॐ नमो भगवते वासुदेवाय' इति मन्त्रं नित्यं जपति विष्णुं मनसा ध्यायति च । सः विष्णुः शङ्खचक्रगदापद्मैः युक्तः भवति । किरीटं, कुण्डलं, पीतवस्त्रं, वनमाला इत्यादीन् धरति च । तत् सुन्दरं मङ्गलं रूपं सदा तस्य मनसि विलसति ।

प्रथमे मासे प्रतितृतीयं दिनं ध्यानात् उत्तिष्ठति, कपित्थफलं खादति, पुनः विष्णुं ध्यायति, द्वितीये मासे षष्ठे षष्ठे दिने ध्यानात् उत्तिष्ठति, तृणपर्णानि खादति, पुनः विष्णुं ध्यायति, तृतीये

मासे नवमे नवमे दिने ध्यानात् उत्तिष्ठति, जलं पिबति, पुनः ध्याने निमग्नः सन् उपविशति, विष्णुं दृढं ध्यायति । चतुर्थे मासे द्वादशे द्वादशे दिने ध्यानात् उत्तिष्ठति, वायुं भक्षयति नान्यत् किमपि, पुनः भगवन्तं ध्यायति । पञ्चमे मासे एकपादेन स्थाणुरिव अचलः, आहारं विना ध्यानं करोति ।

ध्रुवस्य तपसा प्रसन्नः भगवान् विष्णुः तं द्रष्टुं मधुवनं आगच्छति । आश्चर्यभूतः ध्रुवः विष्णुं पश्यति, प्रणामं करोति च । भगवानपि ध्रुवं बहुप्रीत्या अवलोकयति । ध्रुवः आनन्दमग्नः तूष्णीं तिष्ठति । विष्णुः पाञ्चजन्येन तस्य कपोले स्पृशति । तदा ध्रुवः सर्वप्रकारेण स्तौति । तस्य मनसि स्थितमभिलाषं भगवान् जानाति, तस्मै ध्रुवाय त्रिभुवनोत्कृष्टं पदं यच्छति च । एतत् पदं तस्य नाम्ना ध्रुवपदमिति लोकेषु प्रसिद्धः भवति । नारदस्य प्रसादेन एतत् पदं ध्रुवः आप्नोति ।

एवं पितामह्याः कथितां कथां श्रुत्वा बालः विद्यालयं गच्छति । सः प्रातःकाले विद्यालयस्य प्रार्थनासमये ध्रुवचरितं कथयति । सर्वे अध्यापकाः अध्यापिकाः छात्राः च ध्रुवचरितं श्रुत्वा, तं बालं 'साधु साधु' इति प्रशंसन्ति, आनन्दं सर्वे अनुभवन्ति च । छात्राः आदर्शबालं ध्रुवं स्वीकुर्वन्तु, तमनुगन्तुं प्रयत्नं कुर्वन्तु ।



पदार्थाः – *Selected words with meaning.*

1. किमावश्यकम् – what do you want?
2. मह्यम् – to me
3. ज्येष्ठा – elder
4. कनिष्ठा – younger
5. सद्गुणशालिनी – of good conduct
6. अङ्कमारोप्य – having climbed on the lap
7. अन्यस्त्रीगर्भसंभवः – born of an other woman
8. आरोढुम् – to go up
9. कठिनहृदया – heartless
10. समुन्नतम् – great
11. दृढचित्तः – determined
12. मार्गमध्ये – on the way
13. विस्मितः – wondered
14. पञ्चवर्षीयः – five years old
15. साक्षात्कर्तुम् – to realise
16. कठिनप्रयत्नम् – hard effort
17. तदनुसारेण – according to that
18. कपित्थफलम् – wood apple

19. तृणपर्णानि – grass and leaves
20. स्थाणुरिव – like a pillar
21. प्रसन्नः – pleased
22. आश्चर्यभूतः – surprised
23. बहुप्रीत्या – with great love
24. तूष्णीम् – silent
25. कपोले – on the chin
26. अभिलाषाम् – desire
27. आदर्शबालम् – ideal boy



Dhruva

(Text Translation)

There lives a boy in a village. One day, approaching his paternal grandmother, he sits near her. Looking at him, his grandmother feels happy. "What do you want?" she asks. He says, "Oh, grandmother, tell me a story." She tells him the story of Dhruva.

Long ago, in the dynasty of Svāyambhu-manu, there was a king named Uttānapāda. He had two wives Sunīti and Suruci; the older wife was Sunīti and her son was Dhruva; the younger one was Suruci and her son was Uttama. The younger queen Suruci was king's favourite, not Sunīti. Sunīti has many good qualities and is devoted to her family. They all live in the palace with the king.

Once, King Uttānapāda takes Suruci's son Uttama on his lap and fondles him. Seeing this, Dhruva also runs towards his father to sit on his lap. He had almost climbed up; at that time, Suruci comes and says with anger, "Oh, child! You are born in the womb of another woman; you are not my son." Therefore, you do not deserve to sit on the king's lap. If you desire to sit on the king's lap, do penance and worship Lord Nārāyaṇa to be born from my womb." Heartlessly, she pulls him away from his father's lap and throws him far away. At that time the father sits quietly. The sad boy shedding tears complains to his mother Sunīti. Helpless, Sunīti also cries. She tells him, "Go to the forest right now and do penance and worship Lord Nārāyaṇa." She advises him, "Worshipping Lord Nārāyaṇa, secure a higher, supreme position, and do not seek the lower worldly-pleasures."

Immediately, having determined, with a firm mind, Dhruva goes to the forest to do penance. While on his way, Nārada sees him, is surprised and says, 'Oh my dear! Now you are only five years old. Even the sages are trying to realize the Lord. Despite great effort, they are not able to see

the Lord. Therefore, this is not the age to do penance. Go home, eat, drink and play with your friends." But Dhruva, having made up his mind, says firmly, "I am greatly desirous of worshipping Lord Nārāyaṇa through penance. Therefore, you please show me the best path." Seeing Dhruva's firm mind, a pleased Nārada shows him the path most beneficial to him.

Following the instructions of Nārada, Dhruva goes Madhuvanam, a holy forest on the banks of the river Yamunā. There, every day, he bathes in the sacred waters of the Yamunā and worships lord Viṣṇu; he continuously chants the mantra 'Om Namō Bhagavate Vāsudevāya'. He meditates on Lord Viṣṇu. Lord Viṣṇu is adorned with the conch, discus, mace, and lotus, a crown, earrings, yellow cloth and garland. That auspicious and beautiful form of Lord Viṣṇu is always in his mind.

In the first month, he gets up from meditation every third day and eats a wood apple. Then he goes back into meditation on Lord Viṣṇu. In the second month, he gets up from penance every sixth day and eats grass and leaves and continues his meditation. In the third month, he gets up from penance every ninth day and drinks water and again gets immersed in penance and meditates deeply on Lord Viṣṇu. In the fourth month, he gets up from penance on every twelfth day and takes air as food and nothing else. Again he meditates on Lord Viṣṇu. In the fifth month, he stands on one leg like a pillar not moving and meditates without food.

Pleased with Dhruva's penance Lord Viṣṇu comes to Madhuvanam to see him. Overwhelmed, Dhruva sees the Lord and greets him. The Lord too looks at him lovingly. Immersed in joy Dhruva stands silently. Lord Viṣṇu touches his chin with the Pāñcajanya (conch). Then, Dhruva praises the Lord in many ways. The Lord comes to know the desire in the mind of

Dhruva and gives him the supreme position in the three worlds. This position is now called by his name, and is famous in the world as 'Dhruvapadam'. Dhruva achieved this supreme position by the grace of Nārada.

Having listened to the story narrated by his grandmother the boy goes to school. At the time of the Morning Prayer in the school, he tells the story of Dhruva. After listening to Dhruva's story, all the teachers and students praise the boy, saying 'good, good', and everyone is happy. Let students accept Dhruva as an ideal, and try to follow him.



श्लोकाः

(Sanskrit literature abounds with excellent verses for reflection. The following are some choice verses for you to study and thus learn the usage of the present tense.)

1. नमन्ति फलिनो वृक्षा नमन्ति गुणिनो जनाः ।

शुष्कवृक्षाश्च मूर्खाश्च न नमन्ति कदाचन ॥

Trees with ripened fruits and men of values bow down. Dry trees and foolish men never bow down.

2. एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वं अन्यद्धि गच्छति ॥

The only friend is dharma. Dharma alone follows the jīva even after death. When the body perishes, everything else perishes with it. (Manusmṛti)

3. छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।

फलान्यपि परार्थाय वृक्षाः सत्पुरुषाः इव ॥

Like the trees that endure the sun and provide shade and fruits to others, so do the wise men live.

4. अहन्यहनि भूतानि प्रविशन्ति यमालयम् ।

शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥

At every moment, living beings enter the portal of death. (Even after knowing this) The rest in the world think that their stay in this world is permanent – what a wonder! (Mahābhārata)

5. ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।

भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥

Giving and taking, sharing the secrets (telling and listening to), asking eating and feeding are the six indicators of affection.

6. दिवा पश्यति नोलूकः काको नक्तं न पश्यति ।

विद्याविहीनो मूढस्तु दिवा नक्तं न पश्यति ॥

An owl doesn't see in the day; a crow doesn't see at night. The illiterate fool doesn't see in the day and night.

7. परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः ।

परोपकाराय विभाति सूर्यः परोपकारार्थमिदं शरीरम् ॥

Trees bear fruits for others; rivers flow for others; the sun shines for others; in the same way, this body exists to serve others.

8. बन्धनानि खलु सन्ति बहूनि प्रेमरञ्जितबन्धनमन्यत् ।

दारुभेदनिपुणोऽपि षडंगिर्निष्क्रियो भवति पङ्कजकोशे ॥

There are many bonds, but the bond of love is the most powerful. The six-footed black bee which can bore even hard trees becomes too weak to come out of the soft lotus.

9. सहैव मृत्युर्ब्रजति सह मृत्युर्निषीदति ।

गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तति ॥

Death always walks with us (when we are walking), sits with us (while we are sitting) and having travelled a very long distance (with us), death returns with us (on our return). (*Vālmīki-rāmāyaṇam*)

10. नन्दन्त्युदये आदित्ये नन्दन्त्यस्तमितेऽहनि ।
आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयम् ॥

Men rejoice when the sun rises and (also) rejoice when the day ends, but do not perceive the ebbing of their life. (*Vālmīki-rāmāyaṇam*)

11. जाड्यं धियो हरति सिञ्चति वाचि
सत्यं मानोन्नतिं दिशति पापमपाकरोति ।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥

Good company removes the dullness of intellect, infuses truth into speech, bestows great honour, removes the sin, delights the heart, and spreads fame in all directions; what does it not secure for men. (*Bhartyhari-nīti-śatakam*)

12. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥

Weapons cleave It not, fire burns It not, water moistens It not, wind dries It not. (*Bhagavad-gītā*)

13. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who sees Me everywhere and sees everything in Me, he never gets seperated from Me, nor do I get seperated from him. (*Bhagavad-gītā*)

14. ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

Those who abide in Sattva go upwards; the Rājasic dwell in the middle; and the Tāmasic, abiding in the function of the lowest guṇa, go downwards. (*Bhagavad-gītā*)

15. यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥

That which is declared imperishable by the knowers of Vedas; that into which the self-controlled and desire-free enter; that desiring which brahmacharya is practiced, That Goal I will declare to thee in brief. (*Bhagavad-gītā*)

16. यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।
तथा पुराकृतं कर्म कर्तारं मनुगच्छति ॥

Just as a calf finds its mother in the midst of thousand cows, in the same way actions done in previous lives follow its doer. (*Pañcatantra*)

17. अस्तीत्येव कृषिं कुर्यादस्ति नास्तीति वाणिज्यम् ।
नास्तीत्येव ऋणं दद्यान्नाहमस्मीति साहसम् ॥

“Will grow” with this idea one should take to farming; “there may or may not be profit” with this idea one should do business; “may not be returned” with this idea one should advance a loan; “I will not exist” with this idea one should take a risk.

18. न च हसति नाभ्यसूयति न परान् परिभवति नानृतं वदति ।

नाक्षिप्य कथां कथयति लक्षणमेतत् कुलीनस्य ॥

Neither ridicules nor feels jealous of anybody, nor humiliates others nor tells a lie, nor talks interrupting others – these are the signs of a man of noble descent.

19. एकोऽहमस्मीति च मन्यसे त्वं

न हृच्छयं वेत्सि मुनिं पुराणम् ।

यो वेदिता कर्मणः पापकस्य

तस्यान्तिकं त्वं वृजिनं करोषि ॥

You think that 'I am alone', and you don't see the ancient sage (Paramatam) who dwells in the heart and who knows your sinful acts. In His presence, you commit sin! (*Mahābhārata*)

20. सत्यं नास्ति तपो नास्ति नास्ति चेन्द्रियसंयमः ।

सर्वभूतदया नास्ति एतच्चाण्डाललक्षणम् ॥

No truth, no austerities, no control over senses, no mercy for living beings – this is the definition of a Caṇḍāla.

21. बहुरक्षितबहुशिक्षितनीचजनो भजति नैव सन्मार्गम् ।

पुच्छमिव शुनो नालिकाधृतमपि सरलं यथा न स्यात् ॥

A mean fellow does not take recourse to the good path despite being kept in seclusion or being instructed for long; like the tail of a dog which does not get straightened even though kept in a pipe.

22. अरक्षितं तिष्ठति दैवरक्षितं सुरक्षितं दैवहतं विनश्यति ।
जीवत्यनाथोऽपि वने विसर्जितः कृतप्रयत्नोऽपि गृहे न जीवति ॥

A thing unprotected exists if protected by fate but what is well taken care of perishes, if condemned by fate; one left in the forest with no one to protect lives (if guarded by fate), while one living in a house perishes, although efforts be made to save him. (*Pañcatantra*)



