

**Note****1****INSPIRATIONAL WORDS
OF WISDOM-1**

In the Harshacharita composed by Banabhatta, the characteristics of Subhashit (wise sayings) are stated as follows:

पुराणेष्वितिहासेषु तथा रामायणादिषु।

वचनं सारभूतं यत् तत् सुभाषितमुच्यते॥

That is, in the Puranas, in the histories, in the Ramayana and in the epics, it has been said repeatedly for the benefit of all human beings that where the truth is told from the essence, it is called Subhashit. There are more than thousands of Subhashitas of the same type in Sanskrit. If life is lived according to the Subhashitas, then the whole life is happy. Ten of those Subhashitas we read in this lesson. By reading this lesson, we will know the importance of learning. And knowing the importance of learning, our love towards acquiring knowledge will arise. By reading these subhashitas, we can walk on the real paths of life. We will definitely benefit by following the path mentioned in the Subhashit. We will have great pleasure from reading this text.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know the importance of Vidya;
- get knowledge about how to do Dharmacharan (Right deeds) ;
- know the importance of speech;
- know the condition of a person not having knowledge of literature and scriptures;
- know how the posts located in the verse; and.
- learn about how the verses should be interpreted.

1.1 LET US READ THE TEXT



Note

दानंभोगोनाशस्तिस्त्रोगतयोवित्तस्य।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति॥1॥

विद्या नाम नरस्य रूपमधिकंप्रच्छकगुप्तं धनं
विद्याभोगकरी यशःसुखकरीविद्यागुरुणांगुरुः।
विद्याबन्धुजनोविदेशगमनेविद्यापरदैवतं
विद्याराजसुपूजिता न तु धनंविद्याविहीनः पशुः॥2॥

अजरामवत्प्राज्ञोविद्यामर्थं च चिन्तयेत्।
गृहीतइवकेशेषुमृत्युना धर्ममाचरेत्॥3॥

विद्याददातिविनयंविनयाद् यातिपात्रताम्।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मततः सुखम्॥4॥

श्रोत्रं श्रुतेनैव न कुण्डलेन
दानेनपारिणितु कङ्कणेन।
भाति कायः करुणापराणां
परोपकारैः न तु चन्दनेन॥5॥

वचोहिसत्यंपरमंविभूषणं
लज्जाङ्गनायाः कृशताकटौच।
द्विजस्य विद्यैवपुनस्तथा क्षमा
शीलंहिसर्वस्य नरस्य भूषणम्॥6॥

केयूरा न विभूषयन्तिपुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः।
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलुभूषणानिसततंवाग्भूषणं भूषणम्॥7॥

नरस्याभरणं रूपं रूपस्याभरणंगुणः।
गुणस्याभरणंज्ञानंज्ञानस्याभरणं क्षमा॥8॥

साहित्यसङ्गीतकलाविहीनः
साक्षात्पशुः पुच्छविषाणहीनः।
तृणं न खादक्पिजीवमान-
स्तागधेयंपरमं पशूनाम्॥9॥

यत्र विद्वज्जनोनास्ति श्लाघ्यस्तत्राल्पधीरपि।
निरस्तपादपेदेशे एरण्डोऽपि द्रुमायते॥10॥

1.2 LET US UNDERSTAND THE TEXT

दानंभोगोनाशस्तिस्त्रोगतयोवित्तस्य।

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति॥१॥

अन्वयः- वित्तस्य दानंभोगः नाशः तिस्रः गतयः भवन्ति। यो न ददाति, न भुङ्क्ते तस्य वित्तस्य तृतीयागतिः भवति।

Anvaya Meaning- There are three types of movement of wealth, “donation-giving, enjoyment-consumption, destruction-destruction”. The person who does not give, that is, does not donate, does not eat, that is, does not enjoy, the third condition of that person’s wealth, that is, perishes.

Meaning- Donation of wealth, enjoyment and destruction are the three types of speed. If a person does not donate money and does not enjoy it, then his wealth is bound to be destroyed.

Meaning- Wealth is the favorite of all human beings. In our world no work is accomplished without money. But these are the three types of activities of charity and destruction of that wealth. That is, you can donate money or enjoy it, otherwise money will be destroyed. Whoever has more money, if a person like him does not give that money for the poor or other worthy deserving, and if he himself does not enjoy it, only accumulates, then within a few days his destruction is bound to happen. Everyone must earn money. But if we have more money earned, then surely it should be donated to the poor or for some good work. If there is no desire to donate any tax, then that money should be enjoyed. One who does not donate, does not enjoy, his earned wealth is bound to be destroyed.

व्याकरणविमर्श-

1. भुङ्क्ते - भुज् धातुप्रथमपुरुष एकवचन

सन्धि कार्य

1. नाशस्तिस्त्रः -नाशः + तिस्रः।
2. तिस्रोगतयः -तिस्रः + गतयः।
3. गतिर्भवति-गतिः + भवति।

Experimental change- There are three movements of wealth by giving of wealth, through enjoyment, through destruction. One who neither gives charity nor enjoys has the third condition of wealth.



Note

SUBHASHITAS ETC.



Note

Chhandparichay - In this verse there is Arya chhand.

विद्या नाम नरस्य रूपमधिकंप्रच्छन्नगुप्तं धनं

विद्याभोगकरी यशःसुखकरीविद्यागुरूणांगुरुः।

विद्याबन्धुजनोविदेशगमनेविद्यापरदैवतं

विद्याराजसुपूजिता न तु धनंविद्याविहीनः पशुः॥2॥

अन्वयः- विद्या नाम नरस्य अधिकं रूपम्, प्रच्छन्नगुप्तं धनम्, विद्याभोगकरी, यशःसुखकरी, विद्यागुरूणांगुरुः, विद्याविदेशगमनेबन्धुजनः, विद्यापरदैवतम्, विद्याराजसुपूजिता, धनं न तुपूजितम् अस्ति।विद्याविहीनः पशुः।

Anvaya Meaning- The name Vidya is the most beautiful form of man. There is hidden wealth located inside, it is the embodiment of learning, fame and happiness. It is also the guru of the gurus who preach. Knowledge is the best deity. Vidya is revered in kings, in royal assemblies. Money is not worshipped. A man devoid of knowledge is an animal form.

Simple meaning- Knowledge is the best beauty of man. It is the accumulated wealth of man. It is the result of enjoyment. It is helpful in the means of fame and happiness. Vidya also provides teachings to the scholars. At the time of going abroad, only education helps a man. Deity is not superior to education. Wealth is not worshiped even in a good place like the Rajya Sabha. But knowledge is definitely worshiped everywhere. Therefore one who does not have knowledge near him is like an animal.

Meaning- Vidya is worshiped in all the scriptures. In this verse there is praise of Vidya. Knowledge is the best beauty of man. That is, a learned man naturally appears beautiful. There is no purpose of dress etc. for beauty. There is hidden wealth inside of Vidya that is, if a learned man is seen, then the wealth of knowledge which is inside him cannot be seen by everyone outside, but it is his glory, that wealth is helpful to man during his tenure. Knowledge is helpful in the means of that enjoyment. If there is knowledge, then the fame of man also increases. That man is worshiped everywhere. Knowledge leads to modesty, modesty leads to merit, and merit leads to wealth. And happiness is obtained from money. In this way, knowledge is the instrument of all kinds of happiness. Those who are great scholars also impart teachings of knowledge. That is, knowledge is the best preacher. When a person goes abroad alone, then this knowledge is his friend. With the power of knowledge, he attains a place of worship even in foreign countries. Vidya is the supreme deity. Therefore, we all should worship Vidya Devi. We will definitely get the desired benefit from this. We do not praise wealth in a great place like the Rajya Sabha, but everyone praises the learned and learned. Therefore, we should make efforts for the gain of knowledge rather than gain

of money, if we get the knowledge, then there will definitely be money gain. The fool who is without knowledge, is condemned everywhere. In the absence of knowledge, they become animalistic. Therefore, gain of knowledge is very important.

व्याकरणविमर्श-

1. प्रच्छन्नगुप्तम्-प्रच्छन्नं च तत् गुप्तं-प्रच्छन्नगुप्तम् कर्मधारय समास
2. यशःसुखकरी- यशः च सुखं च यशःसुखे- व्याकरणविमर्श-
3. विदेशगमने- षष्ठीतत्पुरुष
4. विद्याविहीनः-विद्यया विहीनः विद्याविहीनः -तृतीय तत्पुरुष समास

सन्धि कार्य-

1. बन्धुजनोविदेशगमने-बन्धुजनः + विदेशगमने।
छन्दपरिचय - इस श्लोकमें शार्दूलविक्रीडितम् छन्द है।

अजरामवत्प्राज्ञोविद्यामर्थं च चिन्तयेत्।

गृहीतइवकेशेषुमृत्युना धर्ममाचरेत्॥३॥

अन्वय- प्राज्ञः अजरामवत् विद्याम् अर्थं च चिन्तयेत्। मृत्युनाकेशेषुगृहीत इव धर्मम् आचरेत्।

Anvaya Meaning- The wise man is like ajar immortal; Like devoid of old age and death, the knowledge of science and technology should be considered for the acquisition of wealth. Death has caught hold of the hair, as if by wearing it one should practice righteousness and virtue.

Meaning- A learned person, considering himself as immortal acquires knowledge and wealth but considers himself as a dead person and performs the rituals of religion.

Explanation- Those who are knowledgeable by nature, they should acquire the knowledge of scriptures and knowledge of various arts by thinking like this - 'I am devoid of old age and death'. That is, there is no haste in the acquisition of knowledge. Starting from childhood, the whole life till death can gradually acquire knowledge and wealth. But this style is different in the matter of earning Dharma. One should always acquire Dharma by considering oneself to have attained death. That is, always try to earn Dharma by starting from childhood. Ordinary human beings will earn dharma when they grow up, thinking like this, they behave wickedly in their youth. But no one can tell when death will happen. Therefore, one should always try to earn dharma from childhood itself.



Note

SUBHASHITAS ETC.



Note

व्याकरण विमर्श

1. अजरामरवत्-अजरश्चासौअमरश्चेतिअजरामरः-कर्मधारय समास
2. चिन्तयेत्-चिन्त धातुविधिलिङ् प्रथमपुरुष एकवचन
3. गृहीतः-ग्रह धातु क्त प्रत्यय पु.

सन्धि कार्य-

1. प्राज्ञोविद्याम् -प्राज्ञः + विद्याम्
2. गृहीतइव-गृहीतः + इव
छन्दपरिचय-इस श्लोकमेंअनुष्टुप् छन्दहै।

विद्याददातिविनयंविनयाद् यातिपात्रताम्।

पात्रत्वाद् धनमाप्नोति धनाद् धर्मततः सुखम्॥4॥

अन्वय- विद्याविनयं ददाति, विनयात् पात्रतां याति, पात्रत्वात् धनम् आप्नोति, धनात् धर्मम् आप्नोति, ततः सुखम् आप्नोति।

Anvaya meaning- Knowledge gives humility, brings merit, from merit comes a gift of charity, a worthy gold, silver, wealth, a sacrifice from wealth, one attains virtuous deeds, then through that virtue, one attains happiness.

Meaning- Humility arises from learning. One who is humble attains to virtue. A person acquires wealth by merit. One attains Dharma by proper investment of wealth. Happiness comes from dharma.

Meaning-The importance of learning is explained in this verse. When a person acquires knowledge, then by the power of that knowledge he himself becomes humble. That scholar respects everyone. The ego does not show even in knowledge. And one who is humble in this way, he attains merit very soon, that is, he attains prestige in this world. Everyone trusts in that person. That humble person is worshiped everywhere. One who attains prestige in the world earns a lot of wealth. And with that earned money, he earns virtue by performing sacrifices and charity works. Without money, dharma means in the form of sacrifices are difficult. Therefore, money must be earned for that. The woman, son, prosperity, prestige, health, etc., always live happily with the virtue obtained by performing sacrifices and charity. Therefore, it can be said that education is the means of all kinds of happiness. A learned man experiences great happiness even in this painful world.

व्याकरणविमर्श

1. ददाति-दा धातुलट् लकारप्रथमपुरुष एकवचन
2. आप्नोति-आप् धातुलट् प्रथमपुरुष एकवचन

सन्धि कार्य

1. पात्रत्वात् धनम्-पात्रत्वात् + धनम्
2. धनाद्धर्मम् - धनात् + धर्मम्
छन्द परिचय- इस श्लोक में अनुष्टुप् छन्द है।

श्रोत्रं श्रुतेनैव न कुण्डलेन

दानेनपार्णिनतु कङ्कणेन।

भाति कायः करुणापराणां

परोपकारैः न तु चन्दनेन॥5॥

अन्वय-श्रोत्रं श्रुतेन एव विभाति, कुण्डलेन न विभाति।पाणिः दानेनविभाति, कङ्कणेन तु न विभाति। करुणापराणां कायः परोपकारैः विभाति, चन्दनेनतु न विभाति।

Anvaya meaning-Ears are blessed only by listening to Vedas and scriptures and not by wearing coils in the ears. Hands are adorned with charity, not bracelets. The body of a compassionate man is adorned with benevolence. Not with the smell of sandalwood.

Meaning-The ears of scholars are adorned by listening to the Vedas and not by wearing the Kundal. His hands are adorned with charity and good deeds, and not by wearing bracelets. Those who are compassionate, their bodies are adorned with benevolence and not by sandalwood paste.

Explanation- In this verse, the greatness of the qualities inherent in the scholars of Mahatmas has been described. Ordinary people wear coils in their ears to enhance the beauty of the ears, but those who always listen to Vedas, their ears are adorned by it. There is no purpose in wearing a coil there. And ordinary human beings wear bracelets in their hands to enhance the beauty of their hands, but those who always perform charity and good deeds with their hands, their hands are adorned by it. In the same way, sandalwood itself is not adorned for the beauty of the body of human beings who are merciful, merciful, benevolent to the poor, their body is adorned with benevolence. Therefore, for the beauty of the body, we should always try to listen to the Vedas, do charity, and always try for charity, except for the ornaments.



Note

SUBHASHITAS ETC.



Note

व्याकरणविमर्श-

1. करुणापराणाम्-करुणापरा येषांते करुणापराः -बहुव्रीहिसमास।
2. परोपकारैः-परेषाम् उपकाराः परोपकाराः - षष्ठी तत्पुरुष समास।

सन्धि कार्य-

1. श्रुतेनैव-श्रुतेन + एव।
छन्द परिचय - इस श्लोक में उपजाति छन्द है।

वचोहिसत्यं परमविभूषणं

लज्जाङ्गनायाः कृशताकटौच।

द्विजस्य विद्यैवपुनस्तथा क्षमा

शीलंहिसर्वस्य नरस्य भूषणम्॥6॥

अन्वय- सत्यं वचः हिपरमविभूषणम्। अङ्गनायाः लज्जाकटौ च कृशतापरमविभूषणम्। द्विजस्य विद्या एव पुनः क्षमा तथापरमविभूषणम्। सर्वस्य नरस्य शीलंहिभूषणम्।

Anvaya meaning- In fact, the word of truth is the best ornament. The adornment of a beautiful woman are bashfulness and the thin waist. Knowledge and forgiveness are the blessings of Scholars. In fact, the ornament of all human beings is modest.

Meaning- True words are the ultimate ornament of a person, bashfulness and thin of waist are the best ornaments of a woman, learning and forgiveness are the ultimate ornaments of Scholars. And modesty of true character is the best ornament of all human beings.

Explanation- In this verse, the greatness of truthful words and virtues is described. The word of truth is the best ornament of man, that is, one who always speaks the truth. He himself is beautified and praised everywhere. They do not need other ornaments to enhance their beauty. Truth speech is highly praised in the assembly of scholars. And the embarrassment and the thin waist are really the best ornaments of a woman. The bashfulness woman is always admired everywhere. But in the contemporary times, women are often seen as shameless. In order to enhance the physical beauty, she wears various ornaments like Kundal, necklace etc. The woman is thin from the waist, so she looks very beautiful. She gets a lot of grace from a thin waist. Similarly, learning and forgiveness are the ultimate ornament of a Scholars. The brahmin, who has knowledge and forgiveness, is admired in the assembly of the virtuous. Forgiveness is appreciated in many ways in the people. And in this way, a virtuous person is the best ornament of all human beings. So we should also produce sattva in our characters.

सन्धि कार्य

1. वचोहि- वचः + हि।
2. लज्जाङ्गनाया -लज्जा + अङ्गनायाः।
3. विद्यैव-विद्या + एव
4. पुनस्तथा-पुनः + तथा।

छन्द परिचय-प्रस्तुत इस श्लोक में वंशस्थ छन्द है।

केयूरा न विभूषयन्तिपुरुषं हारा न चन्द्रोज्ज्वला

न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः।

वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते

क्षीयन्ते खलुभूषणानिसततंवाग्भूषणं भूषणम्॥7॥

अन्वय- केयूरा न चन्द्रोज्ज्वलाः हाराः न, स्नानं न, विलेपनं न, कुसुमं न, अलङ्कृताः मूर्धजाः न पुरुषं विभूषयन्ति। एका वाणी या संस्कृता धार्यते, सापुरुषं समलङ्करोति।भूषणानि खलु क्षीयन्ते।वाग्भूषणंसततंभूषणम्।

Anvaya meaning- Neither the armpits, nor the necklace of pearls with radiance like the moon, nor the bath, nor the coating of sandalwood, nor the flowers, nor adorning the hair, adorns a person. A unique cultured speech adorns a man. Jewelry certainly gets tarnished. Speech in the form of speech is always adorned.

Meaning- By wearing ornaments on the arms, by wearing Kanti Vishisht Haradi to enhance beauty, by applying sandalwood paste in the body, by wearing flowers in the hair, no person becomes beautiful. It is the cultured speech that adorns everyone. The ornament in the form of speech is the ornament without decay.

Explanation- The importance of cultured speech has been said in this verse. Ordinary people wear various types of ornaments to enhance the beauty of the body, such as they wear armbands in their arms, wear necklaces with moon-like radiance around the neck. And also bathe in water. Sandalwood paste is used for fragrant substances. The hair is decorated with various types of ornaments. But all these cosmetics remain pervasive only for a few moments. Then all these Keuradi ornaments are destroyed, due to their destruction, the body is again inferior to the ornaments as before. But the one who has a cultured speech, that is, the one who always speaks pleasant sweet speech, to enhance the beauty of the body, he has other ornaments, does not have a purpose. That cultured speech is the ultimate ornament of a person. And this ornament in the form of speech is eternal, that is, it is never destroyed. The person who has this



Note

SUBHASHITAS ETC.



Note

ornament in the vicinity, he is illuminated everywhere. Hanuman was adorned with ornaments in the form of speech, received a lot of praise from Lord Shri Ram. That's why we should make the speech cultured and sweet.

व्याकरणविमर्श-

1. विभूषयन्ति-वि+भूष् धातुलट् लकारप्रथमपुरुष बहुवचन
2. चन्द्रोज्ज्वलाः -चन्द्रइवउज्ज्वलाः कर्मधारय समास
3. अलंकृता-अलम् + कृ धातु + क्त प्रत्यय

सन्धिकार्य

1. केयूरा न -केयूराः + न
2. हारा न -हाराः + न
3. नालङ्कृता - न + अलङ्कृता

प्रयोगपरिवर्तन- केयूरैः न, चन्द्रोज्ज्वलैः हारैः न, स्नानेन न, विलपनेन न, कुसुमेन न, अलंकृतैः मूर्धजैः न पुरुषः विभूष्यते। एकयावाण्यापुरुषः समलक्रियते यां संस्कृतां धारयन्ति। भूषणानि खलु क्षीयन्ति। वाग्भूषणेन सततं भूषणेन भूयते।

छन्द परिचय - इस श्लोक में शार्दूलविक्रिडितम् छन्द है।

नरस्याभरणं रूपं रूपस्याभरणगुणः।

गुणस्याभरणं ज्ञानं ज्ञानस्याभरणं क्षमा॥४॥

अन्वय- नरस्य रूपम् आभरणम् अस्ति, रूपस्य गुणः आभरणम् अस्ति, गुणस्य ज्ञानम् आभरणम् अस्ति, एवं ज्ञानस्य आभरणम् भवति क्षमा।

Anvaya meaning- The ornament of man is beauty, the ornament of beauty is virtue. And the ornament of virtue is intelligence, similarly the ornament of wisdom is forgiveness.

Meaning- The beauty of human beings is their ornament. And the embellishment of her beauty is her quality. And the ornamentation of their qualities is knowledge. Similarly, the ornament of her knowledge is forgiveness.

Explanation- Beauty is the ornament of human beings in this world. Those who are beautiful by nature, they do not need other ornaments to enhance the beauty of the body. Therefore, beauty increases the person. But if the flower is odorless, then it does not make anyone happy. Similarly, the beauty of a person devoid of qualities does not attain beauty. Therefore, quality is the ornament of form. A beautiful person is virtuous only then his beauty increases. And also raises his knowledge to a virtuous person. He/she has many qualities except knowledge, yet that person is not praised.

That's why knowledge is the ornament of virtues. But in our world, there is a sense of pride in the wise. Even a person who is not humble then his knowledge is not praised. Therefore the only ornament of knowledge is forgiveness. It is only when there is forgiveness that knowledge attains glory. Otherwise, that knowledge also suffers.

सन्धि कार्य

1. नरस्याभरणम् -नरस्य + आभरणम्
2. रूपस्याभरणम् - रूपस्य + आभरणम्
3. गुणस्याभरणम् -गुणस्य + आभरणम्
4. ज्ञानस्याभरणम् -ज्ञानस्य + आभरणम्

प्रयोगपरिवर्तन- नरस्य रूपेणआभरणेनभूयते, रूपस्य गुणेनआभरणेनभूयते, गुणस्य ज्ञानेनआभरणेनभूयते, एवंज्ञानस्य आभरणेनभूयते क्षमया।

छन्द परिचय - इस श्लोक में अनुष्टुप् छन्द है।

साहित्यसङ्गीतकलाविहीनः

साक्षात्पशुः पुच्छविषाणहीनः।

तृणं न खादकपिजीवमान-

स्तागधेयंपरमं पशूनामा॥१॥

अन्वय- साहित्यसंगीतकलाविहीनः पुच्छविषाणहीनः साक्षात् पशुः एवातृणं न खादन् अपिजीवमानः अस्तिइति यत् तत् पशूनांपरमंभागधेयम्।

Avnaya meaning- The person who does not have knowledge of literature, music, art etc. Such a person is a real animal without tail and horns. The person is alive even though he does not eat the grass. This is the good fortune of those animals.

Meaning-A man who does not have any knowledge of literature, music and art. He is like a real animal without tail and horn. That animal person, taking human form, does not eat grass like an animal, so animals get more grass for food. This is the great fate of animals.

Explanation- Through this verse, a person devoid of literary knowledge has been condemned. Human beings come in this world in human form, yet not all attain humanity. There is no benefit to the world from his birth. His birth is meaningless like a body of flesh. Knowledge of literature is very necessary for the acquisition of humanity. There are sixty-four arts in our world. If there is no knowledge of these arts, then that person does not attain humanity. The person who does not have even the slightest knowledge



Note

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of them, he is really like an animal. That man, devoid of only tail horns, does not eat grass like other animals. This does a great favor to other animals. Because in this world of ours, there are more animals in human form. If they all eat grass together, then the goat etc. will not be left with a grass for food. That is why in order to attain humanity, we should try to acquire the knowledge of literature etc.

व्याकरणविमर्श-

1. साहित्यसंगीतकलाविहीनः-साहित्यं च संगीतं च कला च साहित्यसंगीतकलाः -इतरेतरद्वन्द्वसमासः।
2. पुच्छविषाणहीनः -पुच्छं च विषाणं च -इतरेतरद्वन्द्वसमासः।
3. खाद- खाद् धातु शतृ प्रत्यय प्रथमा एकवचन
4. जीवमानः -जीव धातु शानच् प्रत्यय

सन्धि कार्य

1. खादन्नपि- खादन् + अपि
2. जीवमानस्तागधेयम्-जीवमानः + तागधेयम्।
3. तागधेयम् -तत् + भागधेयम्

प्रयोगपरिवर्तन-साहित्यसंगीतकलाविहीनेनपुच्छविषाणहीनेनसाक्षात् पशुना एवातृणं न खादताअपिजीवमानेनभूयतेइति यत् तत् पशूनांपरमेणभागधेयेनभूयते।

छन्द परिचय-प्रस्तुत इस श्लोक में उपजाति छन्द है।

यत्र विद्वज्जनोनास्ति श्लाघ्यस्तत्राल्पधीरपि।

निरस्तपादपेदेशे एरण्डोऽपि द्रुमायते॥10॥

अन्वय-यत्र विद्वज्जनः नास्ति तत्र अल्पधीः अपि श्लाघ्यः भवति, निरस्तपादपेदेशे एरण्डः अपिद्रुमायते।

Anvaya meaning- In a country where there is no pandit, even in that country retarded intelligence is praiseworthy. In a place devoid of trees, a small thorn tree named Erand is also counted like a big tree.

Meaning-In a country where there is no learned man, even a slow-witted person is admired by all. Like there is no big tree in the desert. Therefore the existing Kantak tree is also counted like a big tree.

Explanation- It should be seen in the world in the contemporary times that even the unqualified person is situated on very high rugs. Because the person worthy of that seat is not in that place. Everyone performs the work according to his words. For

example, except for the Kantak tree in the desert, there are often no other trees. That is why the people of Maru Pradesh consider that Kantak tree to be like a big tree. But when that Kantak tree comes in place of big trees like Peepal etc., only then its form is published. That tree is condemned by everyone. In the same way, in his own region, as a learned foolish person approaches a learned man, then his natural folly is exposed.

व्याकरण विमर्श-

1. विद्वज्जनः -विद्वान् च असौजनः -कर्मधारय समास
2. अल्पधीः -अल्पा धीः यस्य स -बहुव्रीहिसमास
3. निरस्तपादपे-निरस्ताः पादपाः यस्मिन् स निरस्तपादपः देशः बहुव्रीहिसमास।
4. द्रुमायते-द्रुमः इवआचरति

सन्धि कार्य

1. विद्वज्जनोनास्ति-विद्वज्जनः + नास्ति।
2. नास्ति- न + अस्ति।
3. एरण्डोऽपि- एरण्डः + अपि

प्रयोग परिवर्तन- यत्र विद्वज्जनेन न भूयते तत्र अल्पधियाअपि श्लाघ्येनभूयते, निरस्तपादपेदेशे एरण्डेनअपिद्रुमाय्यते।

छन्द परिचय-प्रस्तुत इस श्लोक में अनुष्टुप् छन्द है।



TEXT QUESTION 1. 1

1. What is the condition of finance? And which one are they?
2. What is the condition of one who neither gives nor enjoys?
3. What is the nature of Vidya?
4. Who is the brother in foreign travel?
5. Who is an animal?
6. What else should a learned man like Ajarmar think?
7. What are the ears adorned with?
8. What is adorned with compassionate body?
9. What is the ornament of limbs?
10. What adorns a man?
11. Which ornament does not fade?



Note

SUBHASHITAS ETC.



Note

12. What is the verse in this verse 'Kayura na Vibhushayanti'?
13. What is the attribute of man?
14. What is Attribute of Attribute?
15. Which animal is inferior to tail horns?
16. What is the chhanda in the verse 'Sahityasangeetkalavihinah'?
17. Where is Erand grown?
18. Combine B-column with A-column-

A-Column

1. Vishya Gati:
2. Gurunanguru:
3. Videshgamane
4. Animal
5. Vinayat
6. Danen
7. Verses
8. Bhushanam
9. Alpadhih
10. kshama

B-column

- a. Bandhujan:
- b. Patratvam
- c. Shilam
- d. Pani:
- e. Danam
- f. Shardulvicridtam
- g. Vidya
- j. Vidyavihin
- k. Abharanam
- l. Shlagya



SUMMARY

Donation of wealth, enjoyment and destruction are the three types of condition of wealth. The person who, despite being rich, does not donate it to the poor, and does not enjoy it himself. His wealth is definitely destroyed. Only knowledge is the best beauty of man, it is the accumulated wealth of a person, as a result of enjoyment, it helps in the means of fame and happiness. Vidya also imparts teachings to great scholars. In the time of going abroad, it is knowledge that helps a person. There is no better deity than Vidya. Wealth is not worshiped even in a good place like the Rajya Sabha, but education is definitely worshiped everywhere. Therefore, the one who does not have knowledge, he is like animals. A learned person acquires knowledge and meaning by considering himself as immortal, but performs the rituals of religion by considering himself as dead. Humility arises from learning, one who is humble attains merit. A

worthy person attains wealth. And wealth brings happiness. The ears of scholars are adorned by listening to the Vedas and not by wearing a Kundal. Their hands are adorned with charity and good deeds and not by wearing bracelets. Those who are charitable people, their bodies are adorned by charity and not by sandalwood paste.

True words are the best ornament of a man, bashfulness and thin waist are the best ornaments of a woman. Knowledge and forgiveness are the best ornaments of a Scholars. And true character is the best ornament of all human beings. By wearing ornaments on the hands, by wearing special haradi ornaments to increase beauty, by applying sandalwood on the body, by wearing flowers in the hair, no person becomes beautiful. Only beautiful cultured speech enralls everyone. Ornament in the form of speech is an indestructible ornament. The beauty of people is their adornment. And the ornaments of their beauty are their qualities. And the embodiment of those qualities is knowledge. In the same way, the ornament of his knowledge is forgiveness. A person who does not have any knowledge of literature, music and art, he is like a real animal without tail and horns.

That animal-like person does not eat grass like an animal by taking human form, so the animal gets more grass for food. This is the great fate of animals. In a region where there is no learned person, even a slow-witted person is admired by all. Just as there is no big tree in the desert, so the Kankar tree present there is also counted like a big tree.

**WHAT YOU HAVE LEARNED**

- Money should not be accumulated in excess.
- Everyone should strive for learning to attain humanity.
- Knowledge is the means of all kinds of happiness.
- Modesty is the natural ornament of all human beings.
- A person without literature, music and art is like an animal without tail horns.
- In a country devoid of scholars, even a fool is admired by all.

**TERMINAL EXERCISE**

1. Criticize briefly about the three motions of money.
2. Describe the importance of Vidya according to the verse.
3. 'Srotram Shrutenaiva' Explain this verse.

**Note**

SUBHASHITAS ETC.



Note

4. Explain the importance of Vani Bhushan like a book.
5. What is the condition of devoid of literary knowledge - Criticize briefly on that subject.



ANSWERS TO IN TEXT QUESTIONS

1. Three speeds. Charity, enjoyment and destruction.
2. Third.
3. Greater appearance and hidden wealth.
4. Vidya.
5. Inferior to knowledge
6. Vidya and Artha
7. By listening
8. Philanthropically
9. Shame and slim waist
10. Sanskrit Vani
11. Speech Ornament
12. Shavdulvikrit
13. Form
14. Knowledge
15. A person without literature, music and arts
16. Upajati
17. In a treeless country
18. 1-E, 2-G, 3-A, 4-H, 5-B, 6-D, 7-F, 8-C, 9-K, 10-E.