



**INDIAN SCHOOL DARSAIT**  
**DEPARTMENT OF SANSKRIT**  
**Class X – 2018-19**



Lesson No.4

नास्ति त्यागसमम् सुखम्

- 1 बोधिसत्वः कथं शिवीनां राजा अभवत् ? बहुजन्मार्जित पुण्यफलैः
- 2 शिविः बाल्यात् प्रभृति कीदृशः आसीत् ? वृद्धोपसेवी, विनयशीलः, शास्त्रपारङ्गतः च
- 3 सः स्वप्रजाः कथं रक्षति स्म ? पुत्रवत्
- 4 दानशालाः कथम् आसन् ? धनधान्यसमृद्धाः
- 5 प्रजाः कथं सन्तुष्यन्ति स्म ? अन्न-पान-वसन-रजत-सुवर्णादिकानि प्राप्य
- 6 सकलं ब्रह्माण्डं कथं व्याकुलं सञ्जातम् ? राज्ञः स्वेषु गात्रेषु निरासक्तिं विज्ञाय
- 7 इन्द्रः कः सः किमर्थं राजानम् आगच्छत् ? शक्रः, शिवेः दानशीलतां परीक्षितुं
- 8 जगत् कीदृशम् अस्ति ? रवि-शशी-तारामण्डलभूषितं
- 9 राजा याचकाय किं दातुम् ऐच्छत् ? स्वचक्षुर्द्वयमेव
- 10 कः पापतरः भवति ? कार्पण्यानिश्चितमतिः
- 11 राजा नेत्रं कथम् उत्पाद्य यच्छति ? नीलोत्पलमिव
- 12 विस्मितः शक्रः किम् अवदत् ? नायं चिरं परिक्लेशं अनुभवितुम् अर्हति
- 13 इन्द्रः किमर्थं प्रयतिष्ये इति वदति ? चक्षुषः अस्य प्रत्यारोपनाय
- 14 किं प्रशंसन् अवदत् ?

अहो सत्त्वम् ! अहो! धृतिः अहो ! सत्त्वहितैषणा' इति प्रशंशन्

- 15 कथं राज्ञः चक्षुः प्रतिष्ठितम् अभवत् ? इन्द्रस्य प्रभावेन, राज्ञः सत्यपुण्यबलेन च
- 16 प्रीतः शक्रः किम् अवदत् ? वरम् अददात्
- 17 लोके धनं कीदृशं भवति ? निःसारः लघुः च
- 18 कदा धनं सारः भवति ? यदा दीयते लोकहितोन्मुखेन
- 19 धनं कदा सारहीनः भवति ? अदीयमानं सारहीनः भवति
- 20 लोके किं दुष्करम् अस्ति ? लोके चक्षुर्दानं दुष्करम्

आ एतेषां पदानां समानपदं लिखत ।

1 जन्म = जातक	2 प्रजाः = जनाः	3 अर्थी = याचकः
4 गात्रम् = शरीरं	5 सकलम् = संपूर्ण	6 अङ्गम् = भागः
7 शक्रः = इन्द्रः	8 राजा = नृपः	9 रविः = सूर्यः
10 शशिः = चन्द्रः	11 तारा = नक्षत्रम्	12 जगत् = लोकः
13 चक्षुर्हीनः = अन्धः	14 विप्रः = ब्राह्मणः	15 चक्षुः = नेत्रम्
16 लोकयात्रा = जीवनम्	17 मित्रम् = सुहृत्	18 अमात्यः = मन्त्री
19 महीपालः = राजा	20 सरोवरः = तडागः	21 शैलम् = पर्वतः

कस्मै प्रयुक्तम् इति लिखत ।

1 जनकल्याणकर्मसु रतः असौ पुत्रवत् प्रजाः पालयति स्म ।	= नृपाय प्रयुक्तम् ।
2 स बाल्यात् एव ___ च आसीत् ।	= नृपाय प्रयुक्तम् ।
3 भगवन् भवन्नोरथं पूरयित्वा आत्मानं ___ ।	= भिक्षुकाय प्रयुक्तम् ।
4 येन मम लोकयात्रा निर्वाधा भवेत् ।	= भिक्षुकाय प्रयुक्तम् ।
5 आर्त्तानां परित्राणाय एव मे निश्चयः ।	= नृपाय प्रयुक्तम् ।
6 सः अपि तं नेत्रं यथास्थानम् अस्थापयत् ।	= नृपाय प्रयुक्तम् ।
7 न अयं चिरं परिक्लेशम् अनुभवितुम् अर्हति ।	= नृपाय प्रयुक्तम् ।
8 तस्य प्रथमम् एकं चक्षुः प्रतिष्ठितम् अभवत् ।	= नृपाय प्रयुक्तम् ।

श्लोकान्वयं लिखत ।

दास्यामि इति प्रतिज्ञाय यः मनः अन्यथा कुरुते कार्पण्यानिश्चितमतेः ततः पापतरः कः स्यात् ।

भावार्थम् उचितैः पदैः पूरयत ।

तृतीयं श्लोकं दृष्ट्वा भावार्थं पूरयत ।

लोके धनमेव अल्पम् \_\_\_\_\_ अस्ति । यदा तत् धनम् दीयते तदा तद्धनम् सारः महत् च भवति । लोकहिताय \_\_\_\_\_ धनम् निधानताम् श्रेष्ठताम् प्राप्नोति \_\_\_\_\_ न दीयमानं धनं वृथा भवति ।

उत्तराणि “निःसारम् लोकहिताय दीयमानम् लोकहिताय”

नास्ति त्यागसमम् सुखम्  
(No comfort like charity)

Once Lord Bodhisattva, after collected the results of his good deeds, was born in the name of Shivi. He used to serve his elders from his early childhood, he was generous and reader of the holy secret books. Busy in human welfare, he nourished his all public like his own sons. Having good virtues and generousness etc. he built up the charity homes in all corners of the city, full of wealth and food. The beggars came and became satisfied after having food, water, clothes, silver and gold etc. Having seen the generousness of the king people came there from other countries too.

Once traveling in his charity homes the less number of beggars there, because of satisfaction of their anxieties, king Shivi thought, In my country beggars are satisfied with the fulfillment of their eagerness. Definitely those generous are more lucky to whom the beggars beg their limbs of the body. Seeing the detachment of the king towards the limbs of the body, all world became perturbed.

As king Shivi thought about (to give his limbs) Lord of gods, Indra, having form of a Brahmin himself, came in front of him to examine the generosity of king and said – oh king! Having heard of your generosity, full of hopes, I have come to you Sir! Without eyes, how I can see the world full of sun, moon and collection of stars.

King said, oh gentleman, I want to become faithful to you filling up your mental desire. Order me, what should I do? Brahmin said, If you are happy, then I want to take one of your eyes, so that I may live happily in this world. Listening this king thought, “To give one’s eye is a difficult task in the world. Definitely this beggar has taken advice of some one. It may be otherwise.... What is there to have a thought” having thought this king said, “O Friend, why one eye! I am ready to give you both of my eyes.

Knowing the determination to give his eyes, ministers became sad and said “Your Highness! Do not take this bold step, give him ample wealth.” The king said at that time (Sloka meaning) “***I shall give this, after making such agreement, who changes his mind not to give that thing it becomes a great sin. As the person becomes miser and his mind also become fickle.***” Saying this, by the method told by doctors king got out his one eye and gave it to the beggar in sound shape with full happiness. The beggar put it an exact place. Then king brought out his second eye also and gave it in same shape to the beggar. At this, Indra, full of wonder thought in his mind.. (Sloka meaning) ***how is the patience, how is the boldness and anxiety to do the welfare of all beings in this king. He has done all this wonder before me, even that it seems to be unbelievable.*** (Sloka meaning) ***the king should not have pins for more time. Now I will make effort to put the eyes again.***

After some time when king’s wound filled, he was once sitting on the bank of a tank, Indra came before him and praising his charity, said – (sloka meaning) ***Myself Indra, the God of Gods. I have come to you. Oh good king please beg any boon. What ever you wish that will be fulfilled.*** Having this, king prayed for eyes. By the power of Indra and by the power of king’s truth and good deeds, his first eye became alright and then the second eye also. Then happy Indra gave a boon to king. (Sloka meaning) ***in all the directions, up to hundreds of yojanas, not disturbed by the mountains, you will be able to see all things with your eyes.*** Saying this Indra disappeared from there immediately.

So truly it is said – (sloka meaning) ***The wealth is always without any essence and it is without power. The only quality of it is, that it should be given for the welfare of all public. Otherwise, it is given or not given, if it is kept in treasure it will go to end/perish.***

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