

Department of Sanskrit  
Osmania University  
Hyderabad  
Syllabus  
Degree 1<sup>st</sup> Year Second Language Sanskrit  
2<sup>nd</sup> Semester  
(All the Universities in Telangana)

Units	पाठ्यांशः	Lessons
I	1. सक्कुप्रस्थस्य महत्त्वम् (महाभारते आश्वमेधिकपर्वणि नवतितमोऽध्यायः) वेदव्यासः 2. बुद्धस्य वैराग्योदयः (बुद्धचरिते तृतीयसर्गः) अश्वघोषः	1. <b>Sakkuprasthasya Mahattvam</b> — Vedavyāsa (Mahābhārate Aśvamedhika-parvaṇi Navatitamo'dhyāyaḥ) 2. <b>Buddhasya Vairāgyodayaḥ</b> — Aśvaghōṣa (Buddhacarite Tṛtīya-sargaḥ)
II	3. वैज्ञानिक (बृहत) संहिता (आचार्य पुल्लेल श्रीरामचन्द्रुडु ) 4. न गङ्गदत्तः पुनरेति कूपम् (पञ्चतन्त्रे लब्धप्रणाशे मण्डूकराजकथा) विष्णुशर्मा	3. <b>Vaijñānika (Bṛhat) Saṃhitā</b> — Ācārya Pullela Śrīrāmacandrudu 4. <b>Na Gaṅgadattaḥ Punareti Kūpam</b> — Viṣṇuśarmā (Pañcatantra, Labdhapraṇāśa, Maṇḍūkarāja-kathā)
III	5. मधुरोपदेशः (मधुराविजये तृतीयसर्गः) गङ्गादेवी 6. दैवासुरसम्पद्विभागयोगः (श्रीमद्भगवद्गीता) वेदव्यासः	5. <b>Madhurōpadeśaḥ</b> — Gaṅgādevī (Madhurāvijaye Tṛtīya-sargaḥ) 6. <b>Daivāsura-sampad-vibhāga-yogaḥ</b> — Vedavyāsa (Śrīmad Bhagavad Gītā)
IV	7. धातवः 8. संस्कृतसम्भाषणाभ्यासः	7. <b>Dhātavaḥ</b> 8. <b>Samskṛta-sambhāṣaṇābhyāsaḥ</b>
V	9. समासाः 10. संस्कृतसम्भाषणाभ्यासः	9. <b>Samāsāḥ</b> 10. <b>Samskṛta-sambhāṣaṇābhyāsaḥ</b>

Prescribed Text Book: Saarasvati Sushama 2 published by Telangana State Council of Higher Education.

MODEL PAPER FOR SANSKRIT SECOND LANGUAGE, II SEMESTER

Marks: 70

PART-A

Answer any five Questions. All Questions carry equal marks.

5x4=20

1. Translation/Anuvaada of ONE Sloka. (One sloka should be given here from 45th sloka to 54th sloka of "Sakthuprasthasya mahattvam" of Unit I)
2. Annotation/Sandarbhavaakya (one only) (One Sandarbhaakya should be given here from "Na Gangadattah Punareti Kupam" of Unit II)
3. Short essay on Poet/kaviparichaya (A question should be given here from "Madhuropadeshah" Unit III)
4. Identification of words/Dhatu-Lakara-PuruSha-Vachanaani identification (FOUR words should be given here from the Conjugations in the text book Unit IV)
5. Writing the Vigrahavaakya of FOUR words (FOUR words should be given here from the Samaasas in the text Unit V)
6. Annotation/Sandarbhavaakya (one only) (One Sandarbhaakya should be given here from "Sakthuprasthasya mahattvam" unit I)
7. Translation/Anuvaada of ONE sloka. (One sloka should be given here from "Na Gangadattah punareti Kupam" Unit II)
8. Writing of a sloka/SlokapuraNam. (the beginning and ending word of a Sloka should be given here from first Eight slokas of "Daivaasura sampadvibhaaga" Unit III)

PART-B

Answer All Questions, All Questions carry equal marks

5x10=50

9. Explain any TWO of the following with word to word meaning. (four slokas should be given here from first 10 Slokas of "Buddhasya Vairaagyodaya" Unit 1)
10. Write an essay on any ONE of the following (Two essay type questions one from each lesson of Unit II are to be given here)
11. Write an essay on any ONE of the following (Two essay type questions one from each lesson of Unit III are to be given here)
12. A. Conjugate fully any Three of the following as directed (Five Dhatus should be given here mentioning the name of the root and Lakara from Unit IV of the text book)  
B. Write the Vigrahavaakya of any SIX along with the name of Samaasa (TEN words are to be given here from Samaasas Unit V in the text)
13. Translation of Samskritasambhasanam (Unit IV & V)

1. Translation/Anuvaada of ONE Sloka. (One sloka should be given here from 45th sloka to 54th sloka of "Sakthuprasthasya mahattvam" of Unit I)

स्नुषोवाच (The daughter-in-law said)

45.गुरोर्मम गुरुस्त्वं वै यतो दैवतदैवतम् । देवादिदेवस्तस्मात् त्वं सक्तूनादत्स्व मे प्रभो ॥

Simple Translation: You are the guru of my guru, and therefore the God of gods to me. O Lord of all gods, please accept these roasted grains from me.

◆ श्वशुर उवाच (The father-in-law said)

46.अनेन नित्यं साध्वी त्वं शीलवृत्तेन शोभसे ।

या त्वं धर्मव्रतोपेता गुरुवृत्तिमवेक्षसे ॥

Simple Translation:

O virtuous woman, you shine every day by your good conduct and character.

You are devoted to dharma and you carefully follow your duties toward elders and teachers.

47. तस्मात् सक्तून् ग्रहीष्यामि वधु नार्हसि वञ्चनाम् ।

गणयित्वा महाभागे त्वां हि धर्मभृतां वरे ॥

Simple Translation:

Therefore, O daughter-in-law, I will accept these grains.

O noble lady, you should not feel deprived, for you are one of the best followers of dharma.

48.इत्युक्त्वा तानुपादाय सक्तून् प्रादाद् द्विजातये ।

ततस्तुष्टोऽभवद् विप्रस्तस्य साधोर्महात्मनः ॥

Simple Translation:

After saying this, he took the roasted grains and gave them to the Brahmana.

The Brahmana became pleased with that noble and righteous man.

49.प्रीतात्मा स तु तं वाक्यमिदमाह द्विजर्षभम् ।

वाग्मी तदा द्विजश्रेष्ठो धर्मः पुरुषविग्रहः ॥

Simple Translation:

With a joyful heart, that excellent Brahmana spoke these words.

That eloquent and noble Brahmana was actually Dharma himself in human form.

50. शुद्धेन तव दानेन न्यायोपात्तेन धर्मतः ।

यथाशक्ति विसृष्टेन प्रीतोऽस्मि द्विजसत्तम ॥

Simple Translation:

O best of Brahmanas, I am pleased with your pure gift,

rightfully earned and given according to dharma and to the best of your ability.

51. न राजसूयैर्बहुभिरिष्टैर्विपुलदक्षिणैः ।

न चाश्वमेधैर्बहुभिः फलं सममिदं तव ॥

Simple Translation:

Even many Rajasuya sacrifices with large gifts,

nor many Ashvamedha sacrifices,

can equal the fruit of your offering.

52. सक्तुप्रस्थेन विजितो ब्रह्मलोकस्त्वयाऽक्षयः ।

इत्युक्तवाक्ये धर्मे तु यानमारुह्य स द्विजः ॥

Simple Translation:

By this gift of roasted grains, you have won the eternal Brahma-loka.

After saying this, Dharma (in the form of the Brahmana) ascended a divine chariot.

53. सदारः ससुतश्चैव सस्नुषश्च दिवंगतः ।

ततस्तु सक्तुगन्धेन क्लेदेन सलिलस्य च ॥

Simple Translation:

Along with his wife, son, and daughter-in-law, he went to heaven.

Then, because of the fragrance of the roasted grains and the moisture of the water,

54.दिव्यपुष्पविमर्दाच्च साधोर्दानलवैश्च तैः ।

विप्रस्य तपसा तस्य शिरो मे काञ्चनीकृतम् ॥

Simple Translation:

By the touch of divine flowers, the tiny particles of that holy gift,  
and by the power of that Brahmana's penance,  
my head became golden.

**2. Annotation/Sandarbhavaakya (one only) (One Sandarbhaakya should be given here from "Na Gangadattah Punareti Kupam" of Unit II)**

Note: Below give are annotation lines as per text book. While writing annotation write brief about **kavi** and **kavya** parichayam and detail **who told to whom and when and its significance**

(1) शत्रुमुन्मूलयेत् प्राज्ञः तीक्ष्णं तीक्ष्णेन शत्रुणा ।

A wise person should completely destroy an enemy, using strong means against a powerful enemy.

(2) भोः अश्रद्धेयमेतत् यत्पणानां वह्निना सह सङ्गमः ।

O! The association of dry grass with fire is dangerous and should not be trusted.

(3) अतिशत्रुं प्रणम्यापि रक्षेत् प्राणान् धनानि च ।

Even by bowing to a powerful enemy, one should protect one's life and wealth.

(4) केवलं यानहं तव दर्शयिष्यामि त एव भक्षणीयाः ।

Only those whom I show you are fit to be eaten.

(5) सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः ।

When total destruction is imminent, a wise person sacrifices half to save the rest.

(6) न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्नरः ।

An intelligent person should not destroy a great thing for the sake of a small one.

(7) नोचेत् गच्छता कालेन सकलमपि मण्डूककुलं कवलितं भवति ।

Otherwise, with the passage of time, the entire group of frogs gets swallowed.

(8) बुभुक्षितः किं न करोति पापम् ।

What sin will a hungry person not commit?

### 3. Short essay on Poet/kaviparichaya (A question should be given here from "Madhuropadeshah" Unit III)

Gangadevi was a distinguished Sanskrit poetess of the 14th century and one of the few known female writers in classical Indian literature. She was the wife of Kumara Kampana, a prince of the Vijayanagara Empire.

Gangadevi is best known for her celebrated work Madhuravijayam (also called *Veerakamparaya Charitam*), a historical mahakavya that narrates the victorious expedition of Kumara Kampana to Madurai. The poem vividly describes the political condition of South India during that time, especially the sufferings under the Madurai Sultanate, and the subsequent restoration of dharma.

As a poetess, Gangadevi displays remarkable scholarship, poetic skill, and historical awareness. Her work combines elegance of classical Sanskrit poetry with a strong sense of patriotism and devotion. She not only glorifies her husband's valor but also provides valuable historical insights, making *Madhuravijayam* an important literary as well as historical source.

Thus, Gangadevi stands as a significant figure in Sanskrit literature, representing both literary excellence and the voice of a learned royal woman of her time.

### 3. Identification of words/Dhatu-Lakara-PuruSha-Vachanaani identification (FOUR words should be given here from the Conjugations in the text book Unit IV)

Refer Textbook

### 5. Writing the Vigrahavaakya of FOUR words (FOUR words should be given here from the Samaasas in the text Unit V)

Refer Textbook

6. Annotation/Sandarbhvaakya (one only) (One Sandarbhvaakya should be given here from "Sakthuprasthasya mahattvam" unit I)

Note: Below give are annotation lines as per text book. While writing annotation write brief about **kavi** and **kavya** parichayam and detail **who told to whom and when and its significance**.

1) उञ्छवृत्तिर्द्विजः कश्चित् कापोतिरभवत् तदा ।

At that time, there was a Brahmana who lived by gathering fallen grains (uñcha-vṛtti), and he lived like a pigeon (eating little, day by day).

2) कुडवं कुडवं सर्वे व्यभजन्त तपस्विनः ।

All the ascetics divided the grains equally, each receiving a small measure (kudava).

3) स्त्रियो रक्ष्याश्च पोष्याश्च न त्वेवं वक्तुमर्हसि ।

Women are to be protected and cared for; you should not speak in this manner.

4) श्रुतिरेषा हि विप्रर्षे त्रिषु लोकेषु शाश्वती ।

O noble sage, this is the eternal teaching of the scriptures in all the three worlds.

5) सक्तुप्रस्थेन वोऽयं यज्ञस्तुल्यो नराधिपाः ।

O kings, this offering of roasted grains (Saktuprastha's act) is equal to a great sacrifice (yajña).

6) त्यक्तमानधनक्रोधा धर्मज्ञा द्विजसत्तमाः ।

The best Brahmanas are those who have given up pride, attachment to wealth, and anger, and who understand dharma.

7) वृद्धोऽहं धारयिष्यामि त्वं बली भव पुत्रक ।

I am old; I will endure (the hardship). You, my son, should remain strong.

8) या त्वं धर्मव्रतोपेता गुरुवृत्तिमवेक्षसे ।

You are devoted to righteousness and carefully observe your duties toward elders and teachers.

7. Translation/Anuvaada of ONE sloka. (One sloka should be given here from "Na Gangadattah punareti Kupam" Unit II)

1. यस्य न ज्ञायते शीलं न गुणं न च संश्रयः । न तेन सङ्गतिं कुर्यादित्युवाच बृहस्पतिः ॥

Translation (Simple English): If a person's character, virtues, and background are not known, one should not associate with him. This was said by Brhaspati.

2. सर्वनाशे च सञ्जाते प्राणानामपि संशये । अतिशत्रुं प्रणम्यापि रक्षेत् प्राणान् धनानि च ॥

Translation (Simple English): When total destruction is near and life is in danger, one should even bow to a great enemy to protect life and wealth.

3. योऽमित्रं कुरुते मित्रं वीर्याभ्यधिकमात्मनः । स करोति न सन्देहः स्वयं हि विषभक्षणम् ॥

Translation (Simple English): One who makes a powerful enemy stronger than himself into a friend (without caution) is surely drinking poison himself.

4. सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः । अर्धेन कुरुते कार्यं सर्वनाशो हि दुस्तरः ॥

Translation (Simple English): When total loss is about to happen, a wise person gives up half to save the rest. With the remaining half, he continues his work. Total destruction is very hard to overcome.

5. न स्वल्पस्य कृते भूरि नाशयेन्मतिमान्नरः । एतदेव हि पाण्डित्यं यत्स्वल्पात् भूरिरक्षणम् ॥

Translation (Simple English): A wise person should not destroy something great for the sake of something small. True wisdom is protecting the greater by giving up the smaller.

6. बुभुक्षितः किं न करोति पापं क्षीणा नरा निष्करुणा भवन्ति । आख्याहि भद्रे प्रियदर्शनस्य न गङ्गदत्तः पुनरेति कूपम् ॥

Translation (Simple English): What sin will a hungry person not commit? People who are weak become merciless. Tell me, O gentle lady, does Gangadatta ever return again to the well?

8. Writing of a sloka/SlokapuraNam. (the beginning and ending word of a Sloka should be given here from first Eight slokas of "Daivaasura sampadvibhaaga" Unit III)

अभयम्-सत्त्व-संशुद्धिः-ज्ञान-योग-व्यवस्थितिः । दानम्-दमः-च-यज्ञः-च-स्वाध्यायः-तपः-आर्जवम् ॥ 1

अहिंसा-सत्यम्-अक्रोधः-त्यागः-शान्तिः-अपैशुनम् । दया-भूतेषु-अलोलुप्त्वम्-मार्दवम्-ह्रीः-अचापलम् ॥ 2

तेजः-क्षमा-धृतिः-शौचम्-अद्रोहः-न-अतिमानिता । भवन्ति-सम्पदम्-दैवीम्-अभिजातस्य-भारत ॥ 3

दम्भः-दर्पः-अभिमानः-च-क्रोधः-पारुष्यम्-एव-च । अज्ञानम्-च-अभिजातस्य-पार्थ-सम्पदम्-आसुरीम् ॥ 4

दैवी-सम्पत्-विमोक्षाय-निबन्धाय-आसुरी-मता । मा-शुचः-सम्पदम्-दैवीम्-अभिजातः-असि-पाण्डव ॥ 5

द्वौ-भूत-सर्गौ-लोके-अस्मिन्-दैवः-आसुरः-एव-च । दैवः-विस्तरशः-प्रोक्तः-आसुरम्-पार्थ-मे-शृणु ॥ 6

प्रवृत्तिम्-च-निवृत्तिम्-च-जनाः-न-विदुः-आसुराः । न-शौचम्-न-अपि-च-आचारः-न-सत्यम्-तेषु-विद्यते ॥ 7

असत्यम्-अप्रतिष्ठम्-ते-जगत्-आहुः-अनीश्वरम् । अपरस्पर-सम्भूतम्-किम्-अन्यत्-काम-हेतुकम् ॥ 8

9. Explain any TWO of the following with word to word meaning. (four slokas should be given here from first 10 Slokas of "Buddhasya Vairaagyodaya" Unit 1)

पुरं तु तत्स्वर्गमिव प्रहृष्टं शुद्धाधिवासाः समवेक्ष्य देवाः । जीर्णं नरं निर्ममिरे प्रयातुं संचोदनार्थं क्षितिपात्मजस्य ॥ 1

पदच्छेदः पुरम् तु तत् स्वर्गम् इव प्रहृष्टम् शुद्ध-अधिवासाः समवेक्ष्य देवाः । जीर्णम् नरम् निर्ममिरे प्रयातुम् संचोदन-अर्थम् क्षितिप-आत्मजस्य ॥

**Word-to-Word Meaning (Horizontal Format)**

पुरम् - city | तु - indeed | तत् - that | स्वर्गम् - heaven | इव - like | प्रहृष्टम् - joyful | शुद्धाधिवासाः - pure heavenly beings | समवेक्ष्य - having seen | देवाः - gods | जीर्णम् - old | नरम् - man | निर्ममिरे - created | प्रयातुम् - to go | संचोदनार्थम् - for urging/inspiring | क्षितिपात्मजस्य - of the king's son

## Bhāvārtha

The gods, seeing the city joyful like heaven, created an old man to inspire the king's son. The gods wanted to awaken detachment in Prince Siddhartha by showing him the reality of old age.

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ततः कुमारो जरयाभिभूतं दृष्ट्वा नरेभ्यः पृथगाकृतिं तम् ।  
उवाच सङ्ग्राहकमागतस्थस्तत्रैव निष्कम्पनिविष्टदृष्टिः ॥ 2

### पदच्छेदः

ततः कुमारः जरया अभिभूतम् दृष्ट्वा नरेभ्यः पृथक् आकृतिम् तम् ।  
उवाच सङ्ग्राहकम् आगत-स्थः तत्र एव निष्कम्प-निविष्ट-दृष्टिः ॥

### Word-to-Word Meaning (Horizontal Format)

ततः - then | कुमारः - the prince | जरया - by old age | अभिभूतम् - overcome/afflicted | दृष्ट्वा - having seen |  
नरेभ्यः - from other men | पृथक् - different | आकृतिम् - form/appearance | तम् - that (man) | उवाच - said |  
सङ्ग्राहकम् - to the charioteer | आगतस्थः - standing nearby | तत्र एव - there itself | निष्कम्प - unmoving |  
निविष्ट - fixed | दृष्टिः - gaze

## Bhāvārtha

Then the prince, seeing that man afflicted by old age and different from other men, stood there with a steady gaze and spoke to the charioteer. For the first time, Siddhartha saw an aged person. Shocked and deeply observing him, he questioned the charioteer to understand this strange condition. This marks the beginning of his inner awakening.

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क एष भोः सूत नरोऽभ्युपेतः केशैः सितैर्यष्टिविषक्तहस्तः ।  
भ्रूसंवृताक्षः शिथिलानताङ्गः किं विक्रियैषा प्रकृतिर्यदृच्छा ॥ 3

### पदच्छेदः

कः एषः भोः सूत नरः अभ्युपेतः केशैः सितैः यष्टि-विषक्त-हस्तः ।  
भ्रू-संवृत-अक्षः शिथिल-अनत-अङ्गः किम् विक्रिया एषा प्रकृतिः यदृच्छा ॥

### Word-to-Word Meaning (Horizontal Format)

कः - who | एषः - this | भोः - O! | सूत - charioteer | नरः - man | अभ्युपेतः - approached/appeared | केशैः -  
with hair | सितैः - white | यष्टि - staff | विषक्त - attached/holding | हस्तः - hand | भ्रू - eyebrows | संवृत -  
covered | अक्षः - eyes | शिथिल - loose | अनत - bent | अङ्गः - limbs/body | किम् - is it? | विक्रिया -  
transformation/change | एषा - this | प्रकृतिः - natural condition | यदृच्छा - by chance/accident

## Bhāvārtha

“O charioteer! Who is this man with white hair, holding a staff, with eyes covered by brows and with weak, bent limbs? Is this a natural condition or some accidental change?”. The prince is confused and disturbed. He has never seen old age before. He wonders whether this is a rare abnormality or a natural stage of life. His innocent questioning shows his sheltered upbringing and the beginning of philosophical inquiry.

इत्येवमुक्तः स रथप्रणेता निवेदयामास नृपात्मजाय ।  
संरक्ष्यमप्यर्थमदोषदर्शी तैरेव देवैः कृतबुद्धिमोहः ॥ 4

**पदच्छेदः**

इति एवम् उक्तः सः रथ-प्रणेता निवेदयामास नृप-आत्मजाय ।  
संरक्ष्यम् अपि अर्थम् अदोष-दर्शी तैः एव देवैः कृत-बुद्धि-मोहः ॥

**Word-to-Word Meaning (Horizontal Format)**

इति - thus | एवम् - in this manner | उक्तः - being spoken to | सः - he | रथप्रणेता - charioteer | निवेदयामास - explained/informed | नृपात्मजाय - to the king's son | संरक्ष्यम् - to be protected/kept secret | अपि - even | अर्थम् - matter | अदोषदर्शी - not seeing fault (speaking frankly) | तैः - by those | एव - indeed | देवैः - gods | कृत - made | बुद्धि - intellect | मोहः - deluded/confused

**Bhāvārtha**

Thus addressed, the charioteer explained to the king's son. Though the matter was meant to be concealed, he spoke openly, his mind being influenced by the gods. The king had tried to protect the prince from seeing sorrow. Yet, by divine will, the charioteer spoke the truth. This shows that destiny (daiva) was guiding Siddhartha toward enlightenment, beyond human control.

रूपस्य हन्त्री व्यसनं बलस्य शोकस्य योनिर्निधनं रतीनाम् ।  
नाशः स्मृतीनां रिपुरिन्द्रियाणामेषा जरा नाम ययैष भग्नः ॥ 5

**पदच्छेदः**

रूपस्य हन्त्री व्यसनम् बलस्य शोकस्य योनिः निधनम् रतीनाम् ।  
नाशः स्मृतीनाम् रिपुः इन्द्रियाणाम् एषा जरा नाम यया एषः भग्नः ॥

**Word-to-Word Meaning (Horizontal Format)**

रूपस्य - of beauty | हन्त्री - destroyer | व्यसनम् - misfortune/ruin | बलस्य - of strength | शोकस्य - of sorrow | योनिः - source/origin | निधनम् - end/destruction | रतीनाम् - of pleasures | नाशः - destruction | स्मृतीनाम् - of memory | रिपुः - enemy | इन्द्रियाणाम् - of the senses | एषा - this | जरा - old age | नाम - named/called | यया - by which | एषः - this (man) | भग्नः - broken/ruined

**Bhāvārtha** This is called old age — the destroyer of beauty, the ruin of strength, the source of sorrow, the end of pleasures, the destroyer of memory, and the enemy of the senses. By this, this man has been broken. The charioteer explains the harsh truth: old age destroys physical charm, strength, joy, and even mental power. It is unavoidable and weakens all beings. This deeply shakes the prince's heart and begins his detachment from worldly pleasures.

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पीतं ह्यनेनापि पयः शिशुत्वे कालेन भूयः परिसृप्तमुर्व्याम् ।  
क्रमेण भूत्वा च युवा वपुष्मान् क्रमेण तेनैव जरामुपेतः ॥ 6

**पदच्छेदः**

पीतम् हि अनेन अपि पयः शिशुत्वे । कालेन भूयः परिसृप्तम् उर्व्याम् ।  
क्रमेण भूत्वा च युवा वपुष्मान् । क्रमेण तेन एव जराम् उपेतः ॥

**Word-to-Word Meaning (Horizontal Format)**

पीतम् - drunk | हि - indeed | अनेन - by him | अपि - also | पयः - milk | शिशुत्वे - in childhood | कालेन - by time | भूयः - again/afterwards | परिसृप्तम् - crawled | उर्व्याम् - on the ground | क्रमेण - gradually | भूत्वा - having become | च - and | युवा - young | वपुष्मान् - strong-bodied/handsome | क्रमेण - gradually | तेन एव - by that very (time) | जराम् - old age | उपेतः - attained/reached

**Bhāvārtha** He too drank milk in childhood, later crawled on the ground. Gradually he became a strong and handsome youth, and gradually by time itself he has reached old age. Old age is not sudden or accidental. Every human passes through childhood, youth, and finally old age. Time (kāla) is the powerful force that brings change to all beings. This realization makes the prince understand the universal law of life.

इत्येवमुक्ते चलितः स किञ्चिद्राजात्मजः सूतमिदं बभाषे ।  
किमेष दोषो भविता ममापीत्यस्मै ततः सारथिरभ्युवाच ॥ 7  
आयुष्मतोऽप्येष वयः प्रकर्षो निःसंशयं कालवशेन भावी ।  
एवं जरां रूपविनाशयित्रीं जानाति चैवेच्छति चैव लोकः ॥ 8

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**पदच्छेदः**

इति एवम् उक्ते चलितः सः किञ्चित् राज-आत्मजः सूतम् इदम् बभाषे ।  
किम् एषः दोषः भविता मम अपि इति अस्मै ततः सारथिः अभ्युवाच ।  
आयुष्मतः अपि एषः वयः प्रकर्षः निःसंशयम् काल-वशेन भावी ।  
एवम् जराम् रूप-विनाशयित्रीम् जानाति च एव इच्छति च एव लोकः ॥

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**Word-to-Word Meaning (Horizontal Format)**

इति - thus | एवम् - in this way | उक्ते - having been said | चलितः - disturbed/moved | सः - he | किञ्चित् - somewhat | राजात्मजः - prince | सूतम् - to the charioteer | इदम् - this | बभाषे - spoke | किम् - is | एषः - this | दोषः - condition/fault | भविता - will become | मम - to me | अपि - also | इति - thus | अस्मै - to him | ततः

- then | सारथिः - charioteer | अभ्युवाच - replied | आयुष्मतः - even of a long-lived person | अपि - also | एषः - this | वयः प्रकर्षः - advanced age | निःसंशयम् - without doubt | कालवशेन - by the power of time | भावी - will occur | एवम् - thus | जराम् - old age | रूपविनाशयित्रीम् - destroyer of beauty | जानाति - knows | च - and | एव - indeed | इच्छति - desires/accepts | च - and | एव - indeed | लोकः - the world/people

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**Bhāvārtha** Hearing this, the prince was deeply disturbed and asked the charioteer, “Will this condition happen to me also?” The charioteer replied, “Even for one who lives long, this old age will surely come under the control of time. People know that old age destroys beauty, yet they continue to live attached to the world.” This is the turning point. The prince realizes that old age is unavoidable, even for himself. The charioteer emphasizes the universal rule of time (kāla). Though people know that youth and beauty will perish, they still remain attached to worldly pleasures. This thought shakes Siddhartha deeply and strengthens his vairāgya (detachment).

ततः स पूर्वाशयशुद्धबुद्धिर्विस्तीर्णकल्पाचितपुण्यकर्मा ।  
श्रुत्वा जरां संविविजे महात्मा महाशनेर्घोषमिवान्तिके गौः ॥ 9

**पदच्छेदः**

ततः सः पूर्व-आशय-शुद्ध-बुद्धिः विस्तीर्ण-कल्प-आचित-पुण्य-कर्मा ।  
श्रुत्वा जराम् संविविजे महात्मा महा-अशनेः घोषम् इव अन्तिके गौः ॥

**Word-to-Word Meaning (Horizontal Format)**

ततः - then | सः - he | पूर्वाशयशुद्धबुद्धिः - one whose mind was pure from previous impressions |  
विस्तीर्णकल्पाचितपुण्यकर्मा - one who had accumulated merits over many ages | श्रुत्वा - having heard | जराम् -  
about old age | संविविजे - trembled/was deeply shaken | महात्मा - the great soul | महाशनेः - of a great  
thunderbolt | घोषम् - sound | इव - like | अन्तिके - nearby | गौः - a cow

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**Bhāvārtha** Then that great soul, whose mind was pure from former impressions and who had accumulated merits over many ages, trembled on hearing about old age—like a cow startled by the sound of a thunderbolt nearby. Siddhartha was not an ordinary person; he had great spiritual merit from previous births. Yet, the truth of old age shook him deeply. Just as a cow trembles at a loud thunderclap, he was inwardly disturbed. This shows the powerful impact of realizing impermanence (anityatā).

निःश्वस्य दीर्घं स्वशिरः प्रकम्प्य तस्मिंश्च जीर्णे विनिवेश्य चक्षुः ।  
तां चैव दृष्ट्वा जनतां सहर्षा वाक्यं स संविग्न इदं जगाद ॥ 10

**पदच्छेदः**

निःश्वस्य दीर्घम् स्व-शिरः प्रकम्प्य तस्मिन् च जीर्णे विनिवेश्य चक्षुः ।  
ताम् च एव दृष्ट्वा जनताम् सहर्षाम् वाक्यम् सः संविग्नः इदम् जगाद ॥

## Word-to-Word Meaning (Horizontal Format)

निःश्वस्य - having sighed | दीर्घम् - deeply/long | स्वशिरः - his own head | प्रकम्प्य - shaking | तस्मिन् - on that | च - and | जीर्णे - old man | विनिवेश्य - fixing/placing | चक्षुः - eyes | ताम् - that | च - and | एव - indeed | दृष्ट्वा - having seen | जनताम् - people | सहर्षाम् - joyful | वाक्यम् - words | सः - he | संविग्नः - distressed | इदम् - this | जगाद - spoke

**Bhāvārtha** Sighing deeply and shaking his head, fixing his eyes on that old man, and seeing the people around him still joyful, the distressed prince spoke these words. The prince was deeply troubled. While the world around him remained cheerful and unaware, he alone perceived the harsh truth of aging and suffering. This contrast between worldly ignorance and spiritual awakening intensified his detachment and reflection.

**10. Write an essay on any ONE of the following (Two essay type questions one from each lesson of Unit II are to be given here)**

## Introduction to Bṛhat Saṁhitā

By combining all branches of \*\*astronomy and astrology (Jyotiṣa-śāstra) and discussing all their related subjects, the type of text that was composed in ancient times was called a Saṁhitā

The Bṛhat Saṁhitā contains 105 chapters and is composed of approximately 4000 verses.

In this work, Varāhamihira clearly explains a wide range of subjects such as:

- Movements of the Sun, Moon, and other planets
- Effects of planetary movements on human life (auspicious and inauspicious results)
- Division of India into regions
- Formation of clouds and rainfall patterns
- Sudden rains, earthquakes, meteors, rainbows
- Architecture and construction of houses
- Underground water sources
- Botany (\*Vṛkṣāyurveda\*) and agriculture

## Scientific Insight

Many topics discussed in this text are now almost forgotten. Some align with \*\*modern science\*\*, while others go beyond even current scientific understanding.

For example, regarding solar and lunar eclipses, Varāhamihira explains:

Eclipses are not caused by Rāhu or Ketu

A lunar eclipse occurs due to the Earth's shadow

A solar eclipse occurs when the Moon blocks the Sun

He attributes this knowledge to earlier sages and supports it with reasoning.

## Architecture & Arts

The text also describes:

- Town and village planning
- Construction of houses and palaces
- Principles of Vāstuśāstra
- Sculpture and idol-making

## On Women

Varāhamihira dedicates a separate chapter called *Strī-praśamsā* (Praise of Women), consisting of about 20 verses, highlighting:

- The importance
- Purity
- Unique qualities of women

## Water Science (Hydrology)

Water is considered more essential than food for sustaining life. In the *\*Dakārgalādhyāya\** (chapter on underground water):

\* Varāhamihira explains how to locate water underground

\* He compares Earth to the human body:

\* Just as blood flows through veins,

Water flows through underground channels

Presence of water can be detected using:

\* Trees

\* Plants and vegetation

Even today, some people use such natural indicators to find water.

## Agriculture (Vṛkṣāyurveda)

Topics discussed include:

- Preparation of land for cultivation
- Seed purification
- Plant nourishment techniques (*\*dohada\**)
- Proper spacing between plants

## Significance of the Work

Varāhamihira not only explains astronomy and astrology but also covers many *\*\*practical aspects of daily life\*\**.

However, later scholars neglected these topics, resulting in a lack of continuous research. The author suggests that if this tradition had continued, India might have achieved scientific progress far earlier—even beyond Western advancements.

## Author's Humility

Varāhamihira humbly states:

He has churned the vast ocean of Jyotiṣa using his intellect and produced this work like the Moon that gives light to the world. Errors may exist due to Copying mistakes, Oral transmission, His own limitations He requests scholars to ignore the faults and accept the essence.

## Conclusion (Essence)

Brhat Samhitā is an encyclopedic work covering, Science, Environment, Architecture, Agriculture, Society. It reflects the holistic scientific vision of ancient India.

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## 10. B)Gangadatta and Priyadarshana

In a certain well lived a frog king named Gangadatta. One day, he was troubled by his relatives and, in distress, climbed up the pulley rope of the well and came out. He then thought to himself, "How can I take revenge on my relatives?"

As it is said:

*"If someone harms you in difficult times or mocks you in your lowest moments, never forget their actions. Once you rise again, ensure they face consequences."*

While thinking this, he saw a black snake entering a hole. Seeing the snake, he thought, "If I bring this snake into the well, it will finish off all my relatives."

As it is said:

*"One should use an enemy to destroy another enemy, provided the stronger enemy does not turn against oneself."*

So, with this plan, he approached the snake's hole and called out, "Come here, Priyadarshana! Come!"

Hearing this, the snake thought, "Who is calling me? This voice does not belong to my kind. Snakes do not speak like this. It must be someone else. I should stay inside and observe carefully."

As it is said:

*"One should never associate with someone who has no good character, noble lineage, or trustworthiness."*

The snake further thought, "Maybe someone knowledgeable in spells or medicine is calling me to trap me. Or perhaps an enemy has set a trap to kill me. Let me ask who it is."

So, the snake asked, "Who are you?"

Gangadatta replied, "I am Gangadatta, the king of frogs. I have come to befriend you."

Hearing this, the snake said, "That is unbelievable! How can a frog and a snake be friends? It is against nature!"

Gangadatta replied, "Yes, it is true that you are my natural enemy. But I have come to you because I was humiliated by my own kin. As it is said:

*"When everything is lost and one's life is in danger, even an enemy should be bowed to if it helps in survival."*

The snake asked, "What kind of humiliation did you suffer?"

Gangadatta replied, "From my own relatives."

The snake asked, "Where do you live? In a pond, a lake, or a well?"

Gangadatta answered, "In a well built with stone walls."

Hearing this, the snake said, "That is unfortunate for me. I cannot enter such a place, and even if I do, I will not find a place to stay. How will I kill your enemies from there?"

Gangadatta then said, "Come with me. I will find a way for you to enter the well easily. Inside, near the water's edge, there is a comfortable hole where you can stay and kill my enemies one by one."

Hearing this, the snake thought, "I am old now and rarely get to eat even a single mouse. This frog is showing me an easy way to survive. I will go and eat all the frogs."

As it is said:

*"A wise person who is weak and friendless must find a way to ensure their survival, even if it means joining hands with an enemy."*

Thinking this, the snake said, "Alright, Gangadatta. Lead the way, and I shall follow."

Gangadatta then took the snake to the well, showing him the pulley rope as a means of entry. The snake, with Gangadatta's help, entered the well.

Once inside, Gangadatta said, "Dear friend, now do your part as a friend. Follow my instructions and eat only the designated frogs."

The snake agreed and said, "You are now my friend, so do not worry. I will only eat your enemies."

Saying this, the snake started living in the well, eating the frogs as instructed. However, over time, he also began eating other frogs, including Gangadatta's son, Yamunadatta.

When Gangadatta realized that his son had been eaten, he cried out in sorrow. Seeing him cry, one of the remaining frogs said,

*"Why cry now, after causing your own people's destruction? You brought this upon yourself!"*

Now Gangadatta started thinking of a way to escape and kill the snake. But by then, all the frogs had been eaten, and only he was left.

The snake then said, "Gangadatta, I am hungry. Bring me more frogs!"

Gangadatta replied, "Dear friend, do not worry. I will go and bring more frogs from another well."

The snake, believing him, allowed him to leave. Gangadatta quickly climbed up the pulley and escaped, never returning.

As it is said:

*"A foolish person who does not foresee danger will end up like the rabbit-eared fool who got himself killed."*

Thus, Gangadatta learned his lesson too late, having lost everything.

### **Moral of the Story:**

1. **An enemy remains an enemy** – Never trust someone who is naturally inclined to harm you, even if they seem friendly for a time.
2. **Revenge often backfires** – Trying to destroy your enemies with another enemy can lead to your own downfall.
3. **Short-term gains can cause long-term losses** – Gangadatta's plan seemed successful at first but ultimately led to the destruction of his entire family.

**11. Write an essay on any ONE of the following (Two essay type questions one from each lesson of Unit III are to be given here)**

The **\*\*divine qualities\*\*** include fearlessness, purity of mind, steady pursuit of knowledge, charity, self-control, performance of sacrifice, study of scriptures, austerity, and honesty. They also include non-violence, truthfulness, absence of anger, renunciation, calmness, compassion towards all beings, gentleness, modesty, and absence of restlessness. Further, qualities like courage, forgiveness, patience, cleanliness, absence of hatred, and humility are considered divine. Such qualities lead a person towards **\*\*liberation (moksha)\*\***.

On the other hand, **\*\*demonic qualities\*\*** include hypocrisy, arrogance, pride, anger, harshness, and ignorance. People with these traits do not understand what should be done or avoided. They lack purity, proper conduct, and truthfulness. They believe that the world has no moral foundation, no God, and is created merely by desire.

Thus, these verses clearly contrast **\*\*the path of righteousness and spiritual growth\*\*** with **\*\*the path of ignorance and downfall\*\***, guiding a person to cultivate noble qualities and avoid negative ones.

## **11b)Madhuravijayam**

In these verses of the third sarga of Madhuravijayam, Gangadevi presents the wise counsel given by the king to his son, Kumara Kampana, in order to prepare him for righteous kingship. The king explains that youth often brings pride, ignorance, and lack of judgment, and that these faults can be removed only through the guidance of elders and teachers. He compares the advice of a guru to precious ornaments and life-giving medicine, emphasizing its value in shaping a wise ruler. The king warns that arrogant and wicked men, like intoxicated elephants, fail to heed good counsel and are eventually ruined by their own pride. He describes arrogance as darkness that obscures wisdom and destroys compassion, leading rulers toward downfall.

The king further advises that a ruler must avoid sensual pleasures, harshness, reckless habits, and misuse of wealth, as these are causes of destruction. Activities pursued merely for pleasure, such as hunting, are condemned as dangerous and fruitless. Excessive indulgence in youth, wealth, and luxury is compared to a great fever that destroys self-control. Likewise, harsh speech and cruel punishment alienate the people and weaken the kingdom. The king also states that wealth should never be given to the undeserving, for that would waste resources meant for righteous purposes. Rulers who become slaves to vice lose their strength, prosperity, and ultimately their kingdoms.

Finally, the king praises the prince as one capable of understanding noble advice and acting with wisdom. He urges him to remain disciplined, avoid pride, and govern with prudence so that prosperity may remain stable in his kingdom. Thus, these verses emphasize the ideals of self-control, humility, righteous conduct, and wise governance as essential qualities of an ideal king.

**12. A. Conjugate fully any Three of the following as directed (Five Dhatus should be given here mentioning the name of the root and Lakaara from Unit IV of the text book)**

Refer text book

**B. Write the Vighrahaakya of any SIX along with the name of Samaasa (TEN words are to be given here from Samaasas Unit V in the text)**

Refer text book

**13. Translation of Samskritasambhasanam (Unit IV &V)**

## ८. संस्कृतसम्भाषणाभ्यासः

1. त्वं स्वामिकार्ये उपेक्षां करोषि । 2. विद्वान् सर्वत्र पूज्यते । 3. सूर्यः प्राच्यां दिशि उदेति । 4. हिमालयः भारतस्य उत्तरस्यां दिशि विराजते । 5. युवां शरण्यौ शरणं प्रपद्ये । 6. प्राचीनकाले मुनयः अरण्येषु अवसन् । 7. व्यवहारेण मित्राणि जायन्ते । 8. आपत्सु मित्रं जानीयात् । 9. सुहृद्धर्मः एक एव निधनेऽप्यनुयाति । 10. परस्त्रियो मा विलोकय । 11. यूयं तत्र किं कुरुथ ? 12. अहं तत्र आसम् । 13. त्वम् अद्य सायं गच्छ । 14. श्वः प्रभृति अहम् अपि तत्र स्याम् । 15. अहं सर्वदा सत्यसङ्गे भविष्यामि । 16. गजाः राजभवनेषु पाल्यन्ते । 17. अस्माकं कलाशालायाम् एकः ग्रन्थालयः विद्यते । 18. ग्रन्थालयात् धनव्ययं विना विज्ञानं प्राप्तुं शक्यते । 19. दक्षिणभारतदेशे अधिकभागः श्रीकृष्णदेवरायस्य पालने अवर्तत । 20. शशः वाप्यां सिंहस्य प्रतिबिम्बं सिंहम् अदर्शयत् ।

1. त्वं स्वामिकार्ये उपेक्षां करोषि ।  
You neglect your master's work.
2. विद्वान् सर्वत्र पूज्यते ।  
A learned person is respected everywhere.
3. सूर्यः प्राच्यां दिशि उदेति ।  
The sun rises in the eastern direction.
4. हिमालयः भारतस्य उत्तरस्यां दिशि विराजते ।  
The Himalayas stand in the northern direction of India.
5. युवां शरण्यौ शरणं प्रपद्ये ।  
I take refuge in you both, who are protectors.
6. प्राचीनकाले मुनयः अरण्येषु अवसन् ।  
In ancient times, sages lived in forests.
7. व्यवहारेण मित्राणि जायन्ते ।  
Friendships are formed through interaction.
8. आपत्सु मित्रं जानीयात् ।  
A friend is known in times of difficulty.
9. सुहृद्धर्मः एक एव निधनेऽप्यनुयाति ।  
The virtue of friendship alone follows even after death.
10. परस्त्रियो मा विलोकय ।  
Do not look at other women.
11. यूयं तत्र किं कुरुथ ?  
What are you (all) doing there?
12. अहं तत्र आसम् ।  
I was there.
13. त्वम् अद्य सायं गच्छ ।  
You go there this evening.
14. श्वः प्रभृति अहम् अपि तत्र स्याम् ।  
From tomorrow onwards, I too shall be there.
15. अहं सर्वदा सत्यसङ्गे भविष्यामि ।  
I will always be in the company of truth.
16. गजाः राजभवनेषु पाल्यन्ते ।  
Elephants are maintained in royal palaces.

17. अस्माकं कलाशालायाम् एकः ग्रन्थालयः विद्यते ।

There is a library in our school.

18. ग्रन्थालयात् धनव्ययं विना विज्ञानं प्राप्तुं शक्यते ।

Knowledge can be obtained from a library without spending money.

19. दक्षिणभारतदेशे अधिकभागः श्रीकृष्णदेवरायस्य पालने अवर्तत ।

A large part of South India was under the rule of Sri Krishnadevaraya.

20. शशः वाप्यां सिंहस्य प्रतिबिम्बं सिंहम् अदर्शयत् ।

The hare showed the lion his own reflection in the pond as another lion.

(Or)

कुलदीपः – अयि भो मित्र सदानन्द! वयम् इदानीं कुत्र गच्छामः?

Kuladeepa — Oh friend Sadananda! Where are we going now?

सदानन्दः – किञ्चित् निरीक्षस्व मित्र! पश्यसि किल द्वित्रिकलासु।

Sadananda — Wait and observe a little, my friend! You will see shortly.

कुलदीपः – अस्तु, उत्सुकता मां प्रेरयति, अत एव पृच्छामि।

Kuladeepa — Alright, curiosity drives me, that is why I ask.

सदानन्दः – मास्तु चिन्ता, वयम् अत्र आगताः। इयम् अस्ति पुण्यसलिल नदी, पश्यतु पश्यतु।

Sadananda — Do not worry, we have come here. This is a sacred river, look!

कुलदीपः – अति सुन्दरम्। कियद् भाग्यम् अस्माकम्। अद्य एनां पुण्यनदीं द्रष्टुम् अवकाशः लब्धः।

Kuladeepa — Very beautiful! How fortunate we are! Today we got a chance to see this sacred river.

सदानन्दः – प्रथमं तावत् वयं सर्वे नदीम् इमां वन्दामहे।

Sadananda — First of all, let us all salute this river.

कुलदीपः – साधु वदसि त्वं मित्र! वयं वन्दनं कुर्मः।

Kuladeepa — You speak well, my friend! Let us offer our respects.

(सर्वे सविनयं नदीं प्रणमन्ति)

(All bow respectfully to the river)

सदानन्दः – जानासि वा कुलदीप! द्वितीयवर्षीयाः गते वर्षे हरिद्वारम् अगच्छन्।

Sadananda — Do you know, Kuladeepa? Second-year students went to Haridwar last year.

कुलदीपः – तत्र किम् अस्ति?

Kuladeepa — What is there?

सदानन्दः – तत्र पुण्यसलिला गङ्गानदी अस्ति किल।

Sadananda — There is the sacred river Ganga there.

कुलदीपः – तत्र ते उत्तराखण्डसंस्कृतविद्यापीठम् अपश्यन् वा?

Kuladeepa — Did they see Uttarakhand Sanskrit University there?

सदानन्दः – न केवलं तत्, ते गुरुकुलकांगडी विश्वविद्यालयमपि अपश्यन्।  
Sadananda — Not only that, they also saw Gurukul Kangri University.

कुलदीपः – तत्र कति छात्राः भविष्यन्ति?  
Kuladeepa — How many students might be there?

सदानन्दः – तत्र तु पञ्चशताधिकाः छात्राः संस्कृतस्य अध्ययनं कुर्वन्ति।  
Sadananda — There, more than 500 students study Sanskrit.

कुलदीपः – महान् सन्तोषः। अस्तु तत्। अस्याः नद्याः नाम किमस्ति?  
Kuladeepa — That is great joy. Alright, what is the name of this river?

सदानन्दः – इयं तु वर्तते 'गोदावरी' नदी, अस्याः अन्यत् नाम अस्ति 'गौतमी'।  
Sadananda — This is the Godavari river; another name is Gautami.

कुलदीपः – तथा वा, प्रतिदिनं जनाः स्नातुम् इमां नदीं प्रति आगच्छन्ति वा?  
Kuladeepa — Is it so? Do people come daily to bathe here?

सदानन्दः – मा पृच्छतु प्रियमित्र! इदानीं द्रक्ष्यसि किल।  
Sadananda — Do not ask, dear friend! You will see now.

सदानन्दः – अस्माकं गृहात् इयं नदी द्वयोः प्रणल्वयोः दूरे एव वर्तते।  
Sadananda — This river is just about two furlongs away from our house.

कुलदीपः – भाग्यवानसि त्वम्। अस्यां स्नानं कुर्मः वा?  
Kuladeepa — You are fortunate. Shall we bathe in it?

सदानन्दः – अवश्यं कुर्मः। अस्यां नद्यां स्नात्वा जनाः पवित्रिताः भवन्ति।  
Sadananda — Certainly. By bathing in this river, people become purified.

कुलदीपः – पूर्वस्मिन् काले जनाः अस्याः शुद्धं जलं साक्षात् अपिबन्।  
Kuladeepa — In earlier times, people used to drink its pure water directly.

सदानन्दः – इदानीं तथा पातुं न शक्नुमः। जनाः अस्याः महत्त्वं न जानन्तः अस्याः शुद्धं जलं कलुषितं कुर्वन्ति।  
Sadananda — Now we cannot drink it like that. People, not knowing its importance, pollute its pure water.

सदानन्दः – तर्हि वयं सर्वे छात्राः मिलित्वा जनान् सर्वान् तथा मा कुर्वन्तु इति वदामः, जागरूकान् कुर्मः, नदीं संरक्षितुं प्रयत्नं कुर्मः।  
Sadananda — Then all of us students together will tell people not to do so, create awareness, and try to protect the river.

कुलदीपः – अनया यात्रया वयम् अत्यन्तं मोदामहे।  
Kuladeepa — We are very happy with this journey.

श्रीवर्धनः – अहन्तु अत्रतः गमनानन्तरं मम पितरौ प्रति पत्रं लेखिष्यामि।  
Shrivardhana — After going from here, I will write a letter to my parents.

कुलदीपः – अहमपि मम मित्रं प्रति गोदावरी माहात्म्यम् उद्दिश्य पत्रं लेखिष्यामि।

Kuladeepa — I too will write a letter to my friend about the greatness of Godavari.

सदानन्दः – अस्तु तत्सर्वम्, प्रथमं तावत् गोदावर्याः शुद्धतां रक्षितुं बृहत्प्रणालीम् आयोजयामः। सर्वे स्व स्वस्थानं गत्वा विश्रमन्तु। श्वः मेलिष्यामः। शुभमस्तु।

Sadananda — Alright then, first let us organize a proper plan to protect the purity of the Godavari. Everyone go to your places and take rest. We will meet tomorrow. May it be auspicious!