

Sabhopdeshak

Ecclesiastes • in Hinglish

Chapters	12
Verses	222
Text	Hindi O.V. (1911), public domain
Script	Hinglish (English letters)

Hindi written in English letters, so you can read scripture
in Hindi without knowing the Devanagari script.

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- ¹ Yerushalem ke raja, Daud ke putra aur upadeshak ke vachan.
- ² Upadeshak ka yah vachan hai, ki vyarth hi vyarth, vyarth hi vyarth! Sab kuchh vyarth hai.
- ³ Us sab parishram se jise manushya dharti par karta hai, usko kya laabh praapt hota hai?
- ⁴ Ek peedhi jati hai, aur doosri peedhi aati hai, parantu prithvi sarvada bani rahti hai.
- ⁵ Soorya uday ho kar ast bhi hota hai, aur apne uday ki disha ko veg se chala jata hai.
- ⁶ Vayu dakhin ki or bahti hai, aur uttar ki or ghoomti jati hai; vah ghoomti aur bahti rahti hai, aur apne chakkaron mein laut aati hai.
- ⁷ Sab nadiyan samudra mein ja milti hain, taubhi samudra bhar nahi jata; jis sthaan se nadiyan nikalti hain; udhar hi ko ve phir jati hain.
- ⁸ Sab batein parishram se bhari hain; manushya iska varnan nahi kar sakta; na to aankhein dekhne se tript hoti hain, aur na kaan sunne se bharte hain.
- ⁹ Jo kuchh huua tha, vahi phir hoga, aur jo kuchh ban chuka hai vahi phir banaya jayega; aur soorya ke neeche koi baat nai nahi hai.
- ¹⁰ Kya aisi koi baat hai jiske vishay mein log kah sakein ki dekh yah nai hai? Yah to pracheen yugon mein vartamaan thi.
- ¹¹ Pracheen baton ka kuchh smaran nahi raha, aur hone vali baton ka bhi smaran unke baad hone valon ko na rahega.
- ¹² Main upadeshak Yerushalem mein Israel ka raja tha.
- ¹³ Aur main ne apna man lagaya ki jo kuchh soorya ke neeche kiya jata hai, uska bhed buddhi se soch sochkar maloom karun; yah bade dukh ka kaam hai jo Parmeshwar ne manushyon ke liye thahraya hai ki ve us mein lagein.
- ¹⁴ Main ne un sab kamon ko dekha jo soorya ke neeche kiye jate hain; dekho ve sab vyarth aur mano vayu ko pakadna hai.
- ¹⁵ Jo tedha hai, vah seedha nahi ho sakta, aur jitni vastuon mein ghati hai, ve gini nahi jati.
- ¹⁶ Main ne man mein kaha, dekh, jitne Yerushalem mein mujh se pahile the, un sabhon se main ne bahut adhik buddhi praapt ki hai; aur mujh ko bahut buddhi aur gyaan mil gaya hai.
- ¹⁷ Aur main ne apna man lagaya ki buddhi ka bhed lun aur bavlepan aur moorkhata ko bhi jaan lun. Mujhe jaan pada ki yah bhi vayu ko pakadna hai.
- ¹⁸ Kyonki bahut buddhi ke saath bahut khed bhi hota hai, aur jo apna gyaan badhata hai vah apna dukh bhi badhata hai.

- ¹ Main ne apne man se kaha, chal, main tujh ko aanand ke dwara janchonga; isliye aanandit aur magan ho. Parantu dekho, yah bhi vyarth hai.
- ² Main ne hansa ke vishay mein kaha, yah to bavlapan hai, aur aanand ke vishay mein, us se kya praapt hota hai?
- ³ Main ne man mein socha ki kis prakaar se meri buddhi bani rahe aur main apne praan ko dakhmadhu peene se kyonkar bahlaun aur kyonkar moorkhata ko thame rahun, jab tak maloom na karun ki vah achchha kaam kaun sa hai jise manushya jeevan bhar karta rahe.
- ⁴ Main ne bade bade kaam kiye; main ne apne liye ghar banva liye aur apne liye daakh ki bariyan lagvai;
- ⁵ Main ne apne liye bariyan aur baag lagva liye, aur un mein bhanti bhanti ke phaldai vriksh lagaye.
- ⁶ Main ne apne liye kund khudva liye ki un se vah van seencha jaye jis mein paudhe lagaye jate the.
- ⁷ Main ne daas aur dasiyan mol li, aur mere ghar mein daas bhi utpann hue; aur jitne mujh se pahile Yerushalem mein the un se kahi adhik gaay-bail aur bhed-bakriyon ka main swami tha.
- ⁸ Main ne chandi aur sona aur rajaon aur pranton ke bahumoolya padarthon ka bhi sangrah kiya; main ne apne liye gavaiyon aur ganevaliyon ko rakha, aur bahut si kaminiyan bhi, jin se manushya sukh pate hain, apni kar li.
- ⁹ Is prakaar main apne se pahile ke sab yarooshlemvasiyan adhik mahaan aur dhanadhay ho gaya; taubhi meri buddhi thikane rahi.
- ¹⁰ Aur jitni vastuon ke dekhne ki main ne lalsa ki, un sabhon ko dekhne se main na rooka; main ne apna man kisi prakaar ka aanand bhogne se na roka kyonki mera man mere sab parishram ke karan aanandit huaa; aur mere sab parishram se mujhe yahi bhaag mila.
- ¹¹ Tab main ne phir se apne hathon ke sab kamon ko, aur apne sab parishram ko dekha, to kya dekha ki sab kuchh vyarth aur vayu ko pakadna hai, aur sansaar mein koi laabh nahi.
- ¹² Phir main ne apne man ko phera ki buddhi aur bavlepan aur moorkhata ke karyon ko dekhun; kyonki jo manushya raja ke peechhe aayega, vah kya karega? Keval vahi jo hota chala aaya hai.
- ¹³ Tab main ne dekha ki ujjiyala andhiyare se jitna uttam hai, utna buddhi bhi moorkhata se uttam hai.
- ¹⁴ Jo buddhimaan hai, uske sir mein aankhein rahti hain, parantu moorkh andhiyare mein chalta hai; taubhi main ne jaan liya ki donon ki dasa ek si hoti hai.
- ¹⁵ Tab main ne man mein kaha, jaisi moorkh ki dasa hogi, vaisi hi meri bhi hogi; phir main kyon adhik buddhimaan huaa? Aur main ne man mein kaha, yah bhi vyarth hi hai.

- ¹⁶ Kyonki na to buddhimaan ka aur na moorkh ka smaran sarvada bana rahega, parantu bhavishya mein sab kuchh bisar jayega.
- ¹⁷ Buddhimaan kyonkar moorkh ke samaan marta hai! Isliye main ne apne jeevan se ghrina ki, kyonki jo kaam sansaar mein kiya jata hai mujhe bura maloom huaa; kyonki sab kuchh vyarth aur vayu ko pakadna hai.
- ¹⁸ Main ne apne sare parishram ke pratiphal se jise main ne dharti par kiya tha ghrina ki, kyonki avashya hai ki main uska phal us manushya ke liye chhod jaun jo mere baad aayega.
- ¹⁹ Yah kaun janta hai ki vah manushya buddhimaan hoga va moorkh? Taubhi dharti par jitna parishram main ne kiya, aur uske liye buddhi prayog ki us sab ka vahi adhikari hoga. Yah bhi vyarth hi hai.
- ²⁰ Tab main apne man mein us sare parishram ke vishay jo main ne dharti par kiya tha niraash huaa,
- ²¹ Kyonki aisa manushya bhi hai, jiska karya parishram aur buddhi aur gyaan se hota hai aur saphal bhi hota hai, taubhi usko aise manushya ke liye chhod jana padta hai, jisne us mein kuchh bhi parishram na kiya ho. Yah bhi vyarth aur bahut hi bura hai.
- ²² Manushya jo dharti par man laga lagakar parishram karta hai us se usko kya laabh hota hai?
- ²³ Uske sab din to dukhon se bhare rahte hain, aur uska kaam khed ke saath hota hai; raat ko bhi uska man chain nahi pata. Yah bhi vyarth hi hai.
- ²⁴ Manushya ke liye khane-peene aur parishram karte hue apne jeev ko sukhi rakhne ke sivaay aur kuchh bhi achchha nahi. Main ne dekha ki yah bhi Parmeshwar ki or se milta hai.
- ²⁵ Kyonki khane-peene aur sukh bhogne mein mujh se adhik samarth kaun hai?
- ²⁶ Jo manushya Parmeshwar ki drishti mein achchha hai, usko vah buddhi aur gyaan aur aanand deta hai; parantu papi ko vah dukhabhra kaam hi deta hai ki vah uska dene ke liye sanchay kar ke dher lagaye jo Parmeshwar ki drishti mein achchha ho. Yah bhi vyarth aur vayu ko pakadna hai.

- ¹ Har ek baat ka ek avsar aur pratyek kaam ka, jo aakaash ke neeche hota hai, ek samay hai.
- ² Janm ka samay, aur maran ka bhi samay; bone ka samay; aur boye hue ko ukhadne ka bhi samay hai;
- ³ Ghaat karne ka samay, aur changa karne ka bhi samay; dha dene ka samay, aur banane ka bhi samay hai;
- ⁴ Rone ka samay, aur hansne ka bhi samay; chhati peetne ka samay, aur nachne ka bhi samay hai;
- ⁵ Patthar phenkne ka samay, aur patthar batorne ka bhi samay; gal lagane ka samay, aur gal lagane se rookne ka bhi samay hai;
- ⁶ Dhoondhne ka samay, aur kho dene ka bhi samay; bacha rakhne ka samay, aur phenk dene ka bhi samay hai;
- ⁷ Phadne ka samay, aur seene ka bhi samay; chup rahne ka samay, aur bolne ka bhi samay hai;
- ⁸ Prem ka samay, aur bair karne ka bhi samay; ladai ka samay, aur mel ka bhi samay hai.
- ⁹ Kaam karne vale ko adhik parishram se kya laabh hota hai?
- ¹⁰ Main ne us dukhabhre kaam ko dekha hai jo Parmeshwar ne manushyon ke liye thahraya hai ki ve us mein lage rahein.
- ¹¹ Usne sab kuchh aisa banaya ki apne apne samay par ve sundar hote hai; phir usne manushyon ke man mein anadi-anant kaal ka gyaan utpann kiya hai, taubhi kaal ka gyaan utpann kiya hai, vah aadi se ant tak manushya boojh nahi sakta.
- ¹² Main ne jaan liya hai ki manushyon ke liye aanand karne aur jeevan bhar bhalai karne ke sivaay, aur kuchh bhi achchha nahi;
- ¹³ Aur yah bhi Parmeshwar ka daan hai ki manushya khaye-peeye aur apne sab parishram mein sukhi rahe.
- ¹⁴ Main janta hoon ki jo kuchh Parmeshwar karta hai vah sada sthir rahega; na to us mein kuchh badhaya ja sakta hai aur na kuchh ghataya ja sakta hai; Parmeshwar aisa isliye karta hai ki log uska bhay manein.
- ¹⁵ Jo kuchh huua vah is se pahile bhi ho chuka; jo hone vala hai, vah ho bhi chuka hai; aur Parmeshwar beeti hui baat ko phir poochhta hai.
- ¹⁶ Phir main ne sansaar mein kya dekha ki nyaay ke sthaan mein dushtata hoti hai, aur dharm ke sthaan mein bhi dushtata hoti hai.
- ¹⁷ Main ne man mein kaha, Parmeshwar dharmi aur dusht donon ka nyaay karega, kyonki uske yahan ek ek vishay aur ek ek kaam ka samay hai.

- ¹⁸ Main ne man mein kaha ki yah isliye hota hai ki Parmeshwar manushyon ko janche aur ki ve dekh sakein ki ve pashu-samaan hain.
- ¹⁹ Kyonki jaisi manushyon ki vaisi hi pashuon ki bhi dasa hoti hai; donon ki vahi dasa hoti hai, jaise ek marta vaise hi doosra bhi marta hai. Sabhon ki swaans ek si hai, aur manushya pashu se kuchh badhkar nahi; sab kuchh vyarth hi hai.
- ²⁰ Sab ek sthaan me jate hain; sab mitti se bane hain, aur sab mitti mein phir mil jate hain.
- ²¹ Kya manushya ka praan oopar ki or chadhata hai aur pashuon ka praan neech ki or ja kar mitti mein mil jata hai? Kaun janta hai?
- ²² So main ne yah dekha ki is se adhik kuchh achchha nahi ki manushya apne kamon mein aanandit rahe, kyonki uska bhagya yahi hai; kaun uske peechhe hone vali baton ko dekhne ke liye usko louta layega?

- ¹ Tab main ne vah sab andher dekha jo sansaar mein hota hai. Aur kya dekha, ki andher sahne valon ke aansu bah rahe hain, aur un ko koi shanti dene vala nahi! Andher karne valon ke haath mein shakti thi, parantu un ko koi shanti dene vala nahi tha.
- ² Isliye main ne mare huon ko jo mar chuke hain, un jeevton se jo ab tak jeevit hain adhik saraha;
- ³ Varan un donon se adhik subhagi vah hai jo ab tak huua hi nahi, na ye bure kaam dekhe jo sansaar mein hote hain.
- ⁴ Tab mein ne sab parishram ke kaam aur sab saphal kamon ko dekha jo log apne padosi se jalan ke karan karte hain. Yah bhi vyarth aur man ka kudhna hai.
- ⁵ Moorkh chhati par haath rakhe rahta aur apna maans khata hai.
- ⁶ Chain ke saath ek mutthi un do mutthiyon se achchha hai, jinke saath parishram aur man ka kudhna ho.
- ⁷ Phir main ne dharti par yah bhi vyarth baat dekhi.
- ⁸ Koi akela rahta aur uska koi nahi hai; na uske beta hai, na bhai hai, taubhi uske parishram ka ant nahi hota; na uski aankhein dhan se santusht hoti hain, aur na vah kahta hai, main kis ke liye parishram karta aur apne jeevan ko sukarhit rakhta hoon? Yah bhi vyarth aur nira dukhabhra kaam hai.
- ⁹ Ek se do achchhe hain, kyonki unke parishram ka achchha phal milta hai.
- ¹⁰ Kyonki yadi un mein se ek gire, to doosra usko uthayega; parantu haay us par jo akela ho kar gire aur uska koi uthane vala na ho.
- ¹¹ Phir yadi do jan ek sang soye to ve garm rahenge, parantu koi akela kyonkar garm ho sakta hai?
- ¹² Yadi koi akele par prabal ho to ho, parantu do uska samhana kar sakenge. Jo dori teen tage se bati ho vah jaldi nahi tootti.
- ¹³ Buddhimaan ladka daridra hon par bhi aise boodhe aur moorkh raja se adhik uttam hai jo phir sammati grahan na kare,
- ¹⁴ Chahe vah uske rajya mein dhanheenn utpann huua ya bandeegrih se nikalkar raja huua ho.
- ¹⁵ Main ne sab jeevton ko jo dharti par chalte phirte hain dekha ki ve us doosre ladke ke sang ho liye hain jo unka sthaan lene ke liye khada huua.
- ¹⁶ Ve sab log anginit the jin par vah pradhaan huua tha. Taubhi bhavishya mein hone vale log uske karan aanandit na honge. Nisandeh yah bhi vyarth aur man ka kudhna hai.

- ¹ Jab tu Parmeshwar ke bhavan mein jaye, tab savdhani se chalna; sunne ke liye sameep jana moorkhon ke balidaan chadhane se achchha hai; kyonki ve nahi jante ki bura karte hain.
- ² Batein karne mein utavli na karna, aur na apne man se koi baat utavli se Parmeshwar ke samhane nikalna, kyonki Parmeshwar swarg mein hain aur tu prithvi par hai; isliye tere vachan thode hi hon.
- ³ Kyonki jaise karya ki adhikta ke karan swapn dekha jata hai, vaise hi bahut si baton ka bolne vala moorkh thaharta hai.
- ⁴ Jab tu Parmeshwar ke liye mannat mane, tab uske poora karne mein vilamb na karna; kyonki vah moorkhon se prasann nahi hota. Jo mannat tu ne mani ho use poori karna.
- ⁵ Mannat maan kar poori na karne se mannat ka na manna hi achchha hai.
- ⁶ Koi vachan kahkar apne ko paap mein ne phansana, aur na ishwar ke doot ke samhane kahna ki yah bhool se huaa; Parmeshwar kyon tera bol sun kar aprasann ho, aur tere haath ke karyon ko nasht kare?
- ⁷ Kyonki swapnon ki adhikta se vyarth baton ki bahutayat hoti hai: parantu tu Parmeshwar ko bhay manna.
- ⁸ Yadi tu kisi praant mein nirdhanon par andher aur nyaay aur dharm ko bigadta dekhe, to is se chakit na hona; kyonki ek adhikari se bada doosra rahta hai jise in baton ki sudhi rahti hai, aur un se bhi or adhik bade rahte hain.
- ⁹ Bhoomi ki upaj sab ke liye hai, varan kheti se raja ka bhi kaam nikalta hai.
- ¹⁰ Jo roopye se preeti rakhta hai vah roopye se tript na hoga; aur na jo bahut dhan se preeti rakhta hai, laabh se: yah bhi vyarth hai.
- ¹¹ Jab sampatti badhti hai, to uske khane vale bhi badhte hain, tab uske swami ko ise chhod aur kya laabh hota hai ki us sampatti ko apni aankhon se dekhe?
- ¹² Parishram karne vala chahe thoda khaye, tha bahut, taubhi uski neend sukh dai hoti hai; parantu dhani ke dhan ke badhne ke karan usko neend nahi aati.
- ¹³ Main ne dharti par ek badi buri bala dekhi hai; arthaat vah dhan jise uske malik ne apni hi hani ke liye rakha ho,
- ¹⁴ Aur vah kisi bure kaam mein ud jata hai; aur uske ghar mein beta utpann hota hai parantu uske haath me kuchh nahi rahta.
- ¹⁵ Jaisa vah maa ke pet se nikla vaisa hi laut jayega; nanga hi, jaisa aaya tha, aur apne parishram ke badle kuchh bhi na payega jise vah apne haath mein le ja sake.

- ¹⁶ Yah bhi ek badi bala hai ki jaisa vah aaya, theek vaisa hi vah jayega; use us vyarth parishram se aur kya laabh hai?
- ¹⁷ Keval iske ki usne jeevan bhar bechaini se bhojan kiya, aur bahut hi dukhit aur rogi raha aur krodh bhi karta raha?
- ¹⁸ Sun, jo bhali baat main ne dekhi hai, varan jo uchit hai, vah yah ki manushya khaye aur peeye aur apne parishram se jo vah dharti par karta hai, apni sari aayu bhar jo Parmeshwar ne use di hai, sukhi rahe: kyonki uska bhaag yahi hai.
- ¹⁹ Varan har ek manushya jise Parmeshwar ne dhan sampatti di ho, aur un se aanand bhogne aur us mein se apna bhaag lene aur parishram karte hue aanand karne ko shakti bhi di ho- yah Parmeshwar ka vardaana hai.
- ²⁰ Is jeevan ke din use bahut smaran na rahenge, kyonki Parmeshwar uski sun sunkar uske man ko aanandamay rakhta hai.

- ¹ Ek burai jo main ne dharti par dekhi hai, vah manushyon ko bahut bhari lagti hai:
- ² Kisi manushya ko Parmeshwar dhan sampatti aur pratishtha yahan tak deta hai ki jo kuchh uska man chahta hai use uski kuchh bhi ghati nahi hoti, taubhi Parmeshwar usko us mein se khane nahi deta, koi doosra ki use khata hai; yah vyarth aur bhayanak dukh hai.
- ³ Yadi kisi puroosh ke sau putra hon, aur vah bahut varsh jeevit rahe aur uski aayu badh jaye, parantu na uska praan prasann rahe aur na uski antim kriya ki jaye, to main kahta hoon ki aise manushya se adhoore samay ka janma huua bachcha uttam hai.
- ⁴ Kyonki vah vyarth hi aaya aur andhere mein chala gaya, or uska naam bhi andhere mein chhip gaya;
- ⁵ Aur na soorya ko dekha, na kisi cheej ko janne paya; taubhi is ko us manushya se adhik chain mila.
- ⁶ Han chahe vah do hazaar varsh jeevit rahe, aur kuchh sukh bhogne na paye, to use kya? Kya sab ke sab ek hi sthaan mein nahi jate?
- ⁷ Manushya ka sara parishram uske pet ke liye hota hai taubhi uska man nahi bharta.
- ⁸ Jo buddhimaan hai vah moorkh se kis baat mein badhkar hai? Aur kangaal jo yah janta hai ki is jeevan mein kis prakaar se chalna chahiye, vah bhi us se kis baat mein badhkar hai?
- ⁹ Aankhon se dekh lena man ki chanchalta se uttam hai: yah bhi vyarth aur man ka kudhna hai.
- ¹⁰ Jo kuchh huua hai uska naam yug ke aarambh se rakha gaya hai, aur yah pragat hai ki vah aadmi hai, ki vah us se jo us se adhik shaktimaan hai jhagda nahi kar sakta hai.
- ¹¹ Bahut si aisi batein hain jinke karan jeevan aur bhi vyarth hota hai to phir manushya ko kya laabh?
- ¹² Kyonki manushya ke kshanik vyarth jeevan mein jo vah parchhai ki nai bitata hai kaun janta hai ki uske liye achchha kya hai? Kyonki manushya ko kaun bata sakta hai ki uske baad duniya mein kya hoga?

- ¹ Achchha naam anmol itra se aur mrityu ka din janm ke din se uttam hai.
- ² Jevnaar ke ghar jane se shok hi ke ghar jana uttam hai; kyonki sab manushyon ka ant yahi hai, aur jo jeevit hai vah man lagakar is par sochega.
- ³ Hansi se khed uttam hai, kyonki munh par ke shok se man sudharta hai.
- ⁴ Buddhimanon ka man shok karne valon ke ghar ki or laga rahta hai parantu moorkhon ka man aanand karne valon ke ghar laga rahta hai.
- ⁵ Moorkhon ke geet sunne se buddhimaan ki ghudki sunna uttam hai.
- ⁶ Kyonki moorkh ki hansi handi ke neechе jalte hue kanto hi charachrahat ke samaan hoti hai; yah bhi vyarth hai.
- ⁷ Nishchay andher se buddhimaan bavla ho jata hai; aur ghoos se buddhi naash hoti hai.
- ⁸ Kisi kaam ke aarambh se uska ant uttam hai; aur dheerajvant puroosh garvi se uttam hai.
- ⁹ Apne man mein utavli se krodhit na ho, kyonki krodh moorkhon hi ke hriday mein rahta hai.
- ¹⁰ Yah na kahna, beete din in se kyon uttam the? Kyonki yah tu buddhimani se nahi poochhta.
- ¹¹ Buddhi bapauti ke saath achchhi hoti hai, varan jeevit rahne valon ke liye labhkari hai.
- ¹² Kyonki buddhi ki aad roopye ki aad ka kaam deta hai; parantu gyaan ki shreshtata yah hai ki buddhi se uske rakhne valon ke praan ki raksha hoti hai.
- ¹³ Parmeshwar ke kaam par drishti kar; jis vastu ko usne tedha kiya ho use kaun seedha kar sakta hai?
- ¹⁴ Sukh ke din sukh maan, aur dukh ke din soch; kyonki Parmeshwar ne donon ko ek hi sang rakha hai, jis se manushya apne baad hone vali kisi baat ko na boojh sake.
- ¹⁵ Apne vyarth jeevan mein main ne yah sab kuchh dekha hai; koi dharmi apne dharm ka kaam karte hue naash ho jata hai, aur dusht burai karte hue deerghayu hota hai.
- ¹⁶ Apne ko bahut dharmi na bana, aur na apne ko adhik buddhimaan bana; tu kyon apne hi naash ka karan ho?
- ¹⁷ Atyant dusht bhi na ban, aur na moorkh ho; tu kyon apne samay se pahile mare?
- ¹⁸ Yah achchha hai ki tu is baat ko pakde rahe; or us baat par se bhi haath na uthaye; kyonki jo Parmeshwar ka bhay manta hai vah in sab kathinaiyon se paar jo jayega.
- ¹⁹ Buddhi hi se nagar ke das hakimon ki apeksha buddhimaan ko adhik samarth praapt hoti hai.
- ²⁰ Nisandeh prithvi par koi aisa dharmi manushya nahi jo bhalai hi kare aur jis se paap na huua ho.

- ²¹ Jitni batein kahi jayen sab par kaan na lagana, aisa na ho ki tu sune ki tera daas tujhi ko shaap deta hai;
- ²² Kyonki tu aap janta hai ki tu ne bhi bahut ber auron ko shaap diya hai.
- ²³ Yah sab main ne buddhi se jaanch liya hai; main ne kaha, main buddhimaan ho jaoonga; parantu yah mujh se door raha.
- ²⁴ Vah jo door aur atyant gahira hai, uska bhed kaun pa sakta hai?
- ²⁵ Main ne apna man lagaya ki buddhi ke vishay mein jaan lun; ki khoj nikalun aur uska bhed janun, aur ki dushtata ki moorkhata aur moorkhata jo nira bavlapan hai janun.
- ²⁶ Aur main ne mrityu se bhi adhik drikhdai ek vastu pai, arthaat vah stri jiska man phanda aur jaal hai aur jiske haath hathakdiyan hai; (jis puroosh se Parmeshwar prasann hai vahi us se bachega, parantu papi uska shikaar hoga)
- ²⁷ Dekh, updeshak kahta hai, main ne gyaan ke liye alag alag batein mila kar janchi, aur yah baat nikali,
- ²⁸ Jise mera man ab tak dhoondh raha hai, parantu nahi paya. Hajaar mein se main ne ek puroosh ko paya, parantu un mein ek bhi stri nahi pai.
- ²⁹ Dekho, main ne keval yah baat pai hai, ki Parmeshwar ne manushya ko seedha banaya, parantu unhonne bahut si yuktiyan nikali hain.

- ¹ Buddhimaan ke tulya kaun hai? Aur kisi baat ka arth kaun laga sakta hai? Manushya ki buddhi ke karan uska mukh chamakta, aur uske mukh ki kathorta door ho jati hai.
- ² Main tujhe sammati deta hoon ki Parmeshwar ki shapath ke karan raja ki aagya maan.
- ³ Raja ke samhane se utavli ke saath na lautna aur na buri baat par hath karna, kyunki vah jo kuchh chahta hai karta hai.
- ⁴ Kyunki raja ke vachan mein to samarthya rahti hai, aur kaun us se kah sakta hai ki tu kya karta hai?
- ⁵ Jo aagya ko manta hai, vah jokhim se bachega, aur buddhimaan ka man samay aur nyaay ka bhed janta hai.
- ⁶ Kyunki har ek vishay ka samay aur niyam hota hai, yadyip manushya ka dukh uske liye bahut bhari hota hai.
- ⁷ Vah nahi janta ki kya hone vala hai, aur kab hoga? Yah usko kaun bata sakta hai?
- ⁸ Aisa koi manushya nahi jiska vash praan par chale ki vah use nikalte samay rok le, aur na koi mrityu ke din par adhikari hota hai; aur na use ladai se chhritti mil sakti hai, aur na dusht log apni dushtata ke karan bach sakte hain.
- ⁹ Jitne kaam dharti par kiye jate hain un sab ko dhyanpoorvak dekhne mein yah sab kuchh main ne dekha, aur yah bhi dekha ki ek manushya doosre manushya par adhikari ho kar apne oopar hani lata hai.
- ¹⁰ Tab main ne dushton ko gade jate dekha; arthaat unki to kabra bani, parantu jinhonne theek kaam kiya tha ve pavitrasthaan se nikal gaye aur unka smaran bhi nagar mein na raha; yah bhi vyarth hi hai.
- ¹¹ Bure kaam ke dand ki aagya phurti se nahi di jati; is karan manushyon ka man bura kaam karne ki ichchha se bhara rahta hai.
- ¹² Chahe papi sau baar paap kare apne din bhi badhaye, taubhi mujhe nishchay hai ki jo Parmeshwar se darte hain aur apne tai usko sammukh jankar bhay se chalte hain, unka bhala hi hoga;
- ¹³ Parantu dusht ka bhala nahi hone ka, aur na uski jeevanroopi chhaya lambi hone payegi, kyunki vah Parmeshwar ka bhay nahi manta.
- ¹⁴ Ek vyarth baat prithvi par hoti hai, arthaat aise dharmi hain jinki vah dasa hoti hai jo dushton ki honi chahiye, aur aise dusht hain jinki vah dasa hoti hai ho dharmiyon ki honi chahiye. Main ne kah ki yah bhi vyarth hi hai.

- ¹⁵ Tab main ne aanand ko saraha, kyunki soorya ke neeche manushya ke liye khane-peene aur aanand karne ko chhod aur kuchh bhi achchha nahi, kyunki yahi uske jeevan bhar jo Parmeshwar uske liye dharti par thahraye, uske parishram mein uske sang bana rahega.
- ¹⁶ Jab main ne buddhi praapt karne aur sab kaam dekhne ke liye jo prithvi par kiye jate hain apna man lagaya, ki kaise manushya raat-din jagte rahte hain;
- ¹⁷ Tab main ne Parmeshwar ka sara kaam dekha jo soorya ke neeche kiya jata hai, uski thaah manushya nahi pa sakta. Chahe manushya uski khoj mein kitna bhi parishram kare, taubhi usko na jaan payega; aur yadyip buddhimaan kahe bhi ki main use samjhoonga, taubhi vah use na pa sakega.

- ¹ Yah sab kuchh main ne man lagakar vichara ki in sab baton ka bhed paun, ki kis prakaar dharmi aur buddhimaan log aur unke kaam Parmeshwar ke haath mein hain; manushya ke aage sab prakaar ki batein hain parantu vah nahi janta ki vah prem hai va bair.
- ² Sab batein sabhon ko ek samaan hoti hai, dharmi ho ya dusht, bhale, shuddh ya ashuddh, yagy karne aur na karne vale, sabhon ki dascha ek hi si hoti hai. Jaisi bhale manushya ki dascha, vaisi hi papi ki dascha; jaisi shapath khane vale ki dascha, vaisi hi uski jo shapath khane se darta hai.
- ³ Jo kuchh soorya ke neeche kiya jata hai us mein yah ek dosh hai ki sab logon ki ek si dascha hoti hai; aur manushyon ke manon mein burai bhari hui hai, aur jab tak ve jeevit rahte hain unke man mein bavlapan rahta hai, aur uske baad ve mare huon mein ja milte hain.
- ⁴ Usko parantu jo sab jeevton mein hai, use aasha hai, kyonki jeevta kutta mare hue sinh se badhkar hai.
- ⁵ Kyonki jeevte to itna jante hain ki ve marenge, parantu mare hue kuchh bhi nahi jante, aur na un ko kuchh aur badla mil sakta hai, kyonki unka smaran mit gaya hai.
- ⁶ Unka prem aur unka bair aur unki daah naash ho chuki, aur ab jo kuchh soorya ke neeche kiya jata hai us mein sada ke liye unka aur koi bhaag na hoga.
- ⁷ Apne maarg par chala ja, apni roti aanand se khaya kar, aur man mein sukh maan kar apna dakhamdhu piya kar; kyonki Parmeshwar tere kamon se prasann ho chuka hai.
- ⁸ Tere vastra sada ujle rahein, aur tere sir par tel ki ghati na ho.
- ⁹ Apne vyarth jeevan ke sare din jo usne soorya ke neeche tere liye thahraye hain apni pyari patni ke sang mein bitana, kyonki tere jeevan aur tere parishram mein jo tu soorya ke neeche karta hai tera yahi bhaag hai.
- ¹⁰ Jo kaam tujhe mile use apni shakti bhar karna, kyonki adholok mein jahan tu jane vala hai, na kaam na yukti na gyaan aur na buddhi hai.
- ¹¹ Phir main ne dharti par dekha ki na to daud mein veg daudne vale aur na yuddh mein shoorveer jeette; na buddhimaan log roti pate na samajh vale dhan, aur na praveenon par anugrah hota hai, ve sab samay aur sanyog ke vash mein hai.
- ¹² Kyonki manushya apna samay nahi janta. Jaise machhliyan dukhdai jaal mein bajhti aur chidiye phande mein phansti hain, vaise hi manushya dukhdai samay mein jo un par achanak aa padta hai, phans jate hain.
- ¹³ Main ne soorya ke neeche is prakaar ki buddhi ki baat bhi dekhi hai, jo mujhe badi jaan padi.
- ¹⁴ Ek chhota sa nagar tha, jis mein thode hi log the; aur kisi bade raja ne us par chadhai kar ke use gher liya, aur uske viruddh bade bade dhus banvaye.

- ¹⁵ Parantu us mein ek daridra buddhimaan puroosh paya gaya, aur usne us nagar ko apni buddhi ke dwara bachaya. Taubhi kisi ne us daridra ka smaran na rakha.
- ¹⁶ Tab main ne kaha, yadyapi daridra ki buddhi tuchchh samjhi jati hai aur uska vachan koi nahi sunta taubhi parakram se buddhi uttam hai.
- ¹⁷ Buddhimanon ke vachan jo dheeme dheeme kahe jate hain ve moorkhon ke beech prabhuta karne vale ke chilla chillakar kahne se adhik sune jate hain.
- ¹⁸ Ladai ke hathiyaron se buddhi uttam hai, parantu ek papi bahut bhalai naash karta hai.

- ¹ Mari hui makkhiyon ke karan gandhi ka tel sadne aur basane lagta hai; aur thodi si moorkhata buddhi aur pratishtha ko ghata deti hai.
- ² Buddhimaan ka man uchit baat ki or rahta hai parantu moorkh ka man uske vipreet rahta hai.
- ³ Varan jab moorkh maarg par chalta hai, tab uski samajh kaam nahi deti, aur vah sab se kahta hai, main moorkh hoon.
- ⁴ Yadi hakim ka krodh tujh par bhadke, to apna sthaan na chhodna, kyonki dheeraj dharne se bade bade paap rukte hain.
- ⁵ Ek burai hai jo main ne soorya ke neeche dekhi, vah hakim ki bhool se hoti hai:
- ⁶ Arthaat moorkh badi pratishtha ke sthanon mein thahraye jate hain, aur dhanvaan log neeche baithte hain.
- ⁷ Main ne dason ko ghodon par chadhe, aur raison ko dason ki nai bhoomi par chalte hue dekha hai.
- ⁸ Jo gadha khode vah us mein girega aur jo bada tode usko sarp dasega.
- ⁹ Jo patthar phode, vah un se ghayal hoga, aur jo lakdi kate, use usi se dar hoga.
- ¹⁰ Yadi kulhada thotha ho aur manushya uski dhaar ko paini na kare, to adhik bal lagana padega; parantu saphal hone ke liye buddhi se laabh hota hai.
- ¹¹ Yadi mantra se pahile sarp dase, to mantra padhne vale ko kuchh bhi laabh nahi.
- ¹² Buddhimaan ke vachnon ke karan anugrah hota hai, parantu moorkh apne vachnon ke dwara naash hote hain.
- ¹³ Uski baat ka aarambh moorkhata ka, aur unka ant dukhdai bavlapan hota hai.
- ¹⁴ Moorkh bahut batein badha kar bolta hai, taubhi koi manushya nahi janta ki kya hoga, aur kaun bata sakta hai ki uske baad kya hone vala hai?
- ¹⁵ Moorkh ko parishram se thakavat hi hoti hai, yahan tak ki vah nahi janta ki nagar ko kaise jaye.
- ¹⁶ He desh, tujh par haay jab tera raja ladka hai aur tere hakim pratikaal bhoj karte hain!
- ¹⁷ He desh, tu dhanya hai jab tera raja kuleen hai; aur tere hakim samay par bhoj karte hain, aur vah bhi matvale hone ko nahi, varant bal badhane ke liye!
- ¹⁸ Aalasya ke karan chhat ki kadiyan dab jati hain, aur hathon ki susti se ghar choota hai.
- ¹⁹ Bhoj hanshi khushi ke liye kiya jata hai, aur dakhamdhu se jeevan ko aanand milta hai; aur roopyon se sab kuchh praapt hota hai.

²⁰ Raja ko man mein bhi shaap na dena, na dhanvaan ko apne shayan ki kothri mein shaap dena; kyunki koi aakaash ka pakshi teri vani ko le jayega, aur koi udane vala jantu us baat ko pragat kar dega.

- ¹ Apni roti jal ke oopar daal de, kyunki bahut din ke baad tu use phir payega.
- ² Saat varan aath janon ko bhi bhaag de, kyunki tu nahi janta ki prithvi par kya vipatti aa pakegi.
- ³ Yadi badal jal bhare hain, tab usko bhoomi par undel dete hain; aur vriksh chahe dakkhin ki or gire ya uttar ki or, taubhi jis sthaan par vriksh girega, vahi pada rahega.
- ⁴ Jo vayu ko takta rahega vah beej bone na payega; aur jo badlon ko dekhta rahega vah lavne na payega.
- ⁵ Jaise tu vayu ke chalne ka maarg nahi janta aur kis reeti se garbhavti ke pet mein haddiyan badhti hain, vaise hi tu Parmeshwar ka kaam nahi janta jo sab kuchh karta hai.
- ⁶ Bhor ko apna beej bo, aur saanjh ko bhi apna haath na rok; kyunki tu nahi janta ki kaun saphal hoga, yah va vah va donon ke donon achchhe niklenge.
- ⁷ Ujyala manbhavna hota hai, aur dhoop ke dekhne se aankhon ko sukh hota hai.
- ⁸ Yadi manushya bahut varsh jeevit rahe, to un sabhon mein aanandit rahe; parantu yah smaran rakhe ki andhiyare se din bhi bahut honge. Jo kuchh hota hai vah vyarth hai.
- ⁹ He javaan, apni javani mein aanand kar, aur apni javani ke dinon ke magan rah; apni manmani kar aur apni aankhon ki drishti ke anusaar chal. Parantu yah jaan rakh ki in sab baton ke vishay mein Parmeshwar tera nyaay karega.
- ¹⁰ Apne man se khed aur apni deh se dukh door kar, kyunki ladakpan aur javani donon vyarth hain.

- ¹ Apni javani ke dinon mein apne srijanhaar ko smaran rakh, is se pahile ki vipatti ke din aur ve varsh aayen, jin mein tu kahe ki mera man in mein nahi lagata.
- ² Is se pahile ki soorya aur prakaash aur chandrama aur taragan andhere ho jayen, aur varsha hone ke badal phir ghir jayen;
- ³ Us samay ghar ke pahrooye kampenge, aur balvant jhuk jayenge, aur peesanhariyan thodi rahne ke karan kaam chhod dengi, aur jharokhon mein se dekhne valiyan andhi ho jayegi,
- ⁴ Aur sadak ki or ke kivaad band honge, aur chakki peesne ka shabd dheema hoga, aur tadke chidiya bolte hi ek uth jayega, aur sab gane valiyan ka shabd dheema ho jayega.
- ⁵ Phir jo ooncha ho us se bhay khaya jayega, aur maarg mein daravni vastuein mani jayengi; aur badaam ka ped phoolega, aur tiddi bhi bhari lagegi, aur bhookh badhane vala phal phir kaam na dega; kyunki manushya apne sada ke ghar ko jayega, aur rone peetne vale sadak sadak phirenge.
- ⁶ Us samay chandi ka taar do tukde ho jayega aur sone ka katora tootega; aur sote ke paas ghada phootega, aur kund ke paas rahat toot jayega,
- ⁷ Jab mitti jyon ki tyon mitti mein mil jayegi, aur aatma Parmeshwar ke paas jisne use diya laut jayegi.
- ⁸ Updeshak kahta hai, sab vyarth hi vyarth; sab kuchh vyarth hai.
- ⁹ Updeshak jo buddhimaan tha, vah praja ko gyaan bhi sikhata raha, aur dhyaan lagakar aur poochhpaachh kar ke bahut se neetivchan kram se rakhta tha.
- ¹⁰ Updeshak ne manbhavne shabd khoje aur seedhai se ye sachchi batein likh di.
- ¹¹ Buddhimanon ke vachan painon ke samaan hote hain, aur sabhaon ke pradhanon ke vachan gadi hui keelon ke samaan hain, kyunki ek hi charvahe ki or se milte hain.
- ¹² He mere putra, inhi mein chauksi seekh. Bahut pustakon ki rachna ka ant nahi hota, aur bahut padhna deh ko thaka deta hai.
- ¹³ Sab kuchh suna gaya; ant ki baat yah hai ki Parmeshwar ka bhay maan aur uski aagyaon ka palan kar; kyunki manushya ka sampoon kartavya yahi hai.
- ¹⁴ Kyunki Parmeshwar sab kamon aur sab gupt baton ka, chahe ve bhali hon ya buri, nyaay karega.

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