

11**SHIVRAJAVIJAYA-YAVAN'S
MISCONDUCT****Note**

In this lesson, Yogiraj hears from the mouth of Brahmachariguru about Yavanadurachara. In the beginning, the history of Mahamad's invasion of India, Mahamad's destruction of Somtirtha, Mahamad's state collapse, Yavana kingdom beginning, Shivavir, the protector of Sanatan Dharma in South Pradesh, etc. are described in this text.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know the misconduct of Yavanas;
- know the time period and acts;
- know about Mahamad's invasion on India;
- know about the destruction of Mahamad's kingdom;
- know the beginning of the kingdom of the Yavanas in India;
- know about Shivveer in South Pradesh; and
- learn the grammar and synonyms of words .

11.1 LET US READ THE TEXT

तत् संश्रुत्य भारतवर्षीय-दशा-संस्मरण-सआत-शोको हृदयस्थ-प्रसादसम्भारोद्गिरण- श्रमेणेवातिमन्थरेण स्वरेण “मा स्म धर्मध्वंसमन-घोषणैर्योगिराजस्य धैर्यमवधीरय” इति कण्ठरुन्धतो वाष्पानविगणय्य, नेत्रे प्रमृज्य, उष्णं निःश्वस्य, कातराभ्यामिव नयनाभ्यां परितोऽवलोक्य ब्रह्मचारिगुरुः प्रवक्तुमारभत-

परितोऽवाकीर्यन्त। स च दग्धमुखः तानि रत्नानि मूर्तिखण्डानि च क्रमेलकपृष्ठेष्वारोप्य सिन्धु नदमुत्तीर्य स्वकीयां विजयध्वजिनीं गजिनीं नाम राजधानीं प्राविशत।

अथ कालक्रमेण सप्ताशीत्युत्तरसहस्रतमे (1097) वैक्रमाब्दे सशोकं सकष्टञ्च प्राणांस्त्यक्तवति महामदे, गोरदेशवासी कश्चित् शहाबुद्दीननामा प्रथमं गजिनीदेशमाक्रम्य, महामदकुलं धर्मराजलोकाध्वन्यध्वनीनं विधाय, सर्वा, प्रजाश्च पशुमारं मारयित्वा, तदुधिरार्द्रमृदा गोरदेशे बहून् गृहान् निर्माय चतुरङ्गिण्याऽनीकिन्या भारतवर्षं प्रविश्य, शीतलशोणितानप्यसयन् पञ्चाशदुत्तरद्वादशतमितेऽब्दे (1250) दिल्लीमश्वयाम्बभूव।

ततो दिल्लीश्वरं पृथ्वीराजं कान्यकुब्जेश्वरं जयचन्द्रञ्च पारस्परिकविरोधज्वरग्रस्तं विस्मृतराजनीतिं भारतवर्षं दुर्भाग्यायमाणामाकल-य्यानायासेनो भावपि विशास्य, वाराणसीपर्यन्तमखण्डमण्डलमकण्टकमकीटकिट्टं महारत्नमिव महाराज्यमङ्गीगचकार। तेन वाराणस्यामपि बहवोऽस्थिगिरयः प्रचिताः रिङ्गत्तरङ्गभङ्गा गङ्गाऽपि शोणितशोणा शोणीकृता, परस्सहस्राणि च देवमन्दिराणि भूमिसात्कृतानि।

तमारभ्याद्यावधि राक्षसा एव राजमकार्षुः दानवा एव च दीनानदीदलन अभूत् केवलम् अकबरशाह-नामा यद्यपि गूढशत्रुभारतवर्षस्य तथापि शान्तिप्रियो विद्वत्प्रियश्च। अस्यैव प्रपौत्रो मूर्तिमदिव कलियुगं गृहीतविग्रह इव चाधर्मः आलमगीरोपाधिधारी अवरङ्गजीवः सम्प्रति दिलीवल्लभतां कलङ्कयति। अस्यैव पताका केकयेषु, मत्स्येषु, मगधेषु, अङ्गेषु बङ्गेषु कलिङ्गेषु च दोधूयन्ते, केवलं दक्षिणदेशेऽधुनाऽप्यस्य परिपूर्णो नाधिकारः संवृत्तः।

दक्षिणदेशो हि पर्वतबहुलोऽस्ति अरण्यानीसङ्कुलश्चास्तीति चिरोद्योगेनापि नायमशकन्महाराष्ट्रकेसरिणो हस्तयितुम्। साम्प्रतमस्यैवाऽऽत्मीयो दक्षिणदेशशासकत्वेन 'शास्तिखान'-नामा प्रेष्यत इति श्रूयते। महाराष्ट्रदेशरत्नम्, यवन-शाणित-पिपासाऽऽकुलकृपाणः, वीरता-सीमान्तिनी-सीमन्त-सुन्दर-सिन्दूर-दान-देदीप्यमान-दोर्दण्डः, मुकुटमणिर्महाराष्ट्राणां, भूषणं भटानां, निधिनीतीनाम् कुलभवनं कौशलानां पारावारः परमोत्साहनां कश्चन प्रातःस्मरणीयः स्वधर्माऽऽकुलकृपाणः, वीरता-सीमान्तिनी-सीमन्त-सुन्दर-सान्द्र-सिन्दूर-दान-देदीप्यमान-दोर्दण्डः, मुकुटमणिर्महाराष्ट्राणां, भूषणं भटानां, निधिनीतीनाम् कुलभवनं कौशलानां पारावारः परमोत्साहनां कश्चन प्रातःस्मरणीयः स्वधर्माऽऽग्रहग्रहग्रहिलः, शिव इव धृतावतारः शिववीरश्चास्मिन्पुण्यनगरान्नेदीयस्येव सिंहदुर्गे ससेनो निवसति। विजयपुराधीश्वरेण साम्प्रतमस्य प्रवृद्धवैरम् 'कार्यं वा साधयेयं देहं वा पातयेयम्' इत्यस्य सारगर्भा महती प्रतिज्ञा। सतीनां, सतां त्रैवर्णिकस्य, आर्यकुलस्य, धर्मस्य भारतवर्षस्य च आशा-सन्तान-वितानस्यायमेवऽऽश्रयः। इयमेव वर्तमाना दशा भारतवर्षस्य। किमधिकम् विनिवेदयामो योगबलावगतसकलगोप्यतमवृत्तान्तेषु योगिराजेषु इति कथयित्वा विरराम।

11.2 LET US UNDERSTAND THE TEXT: PART-16

तत् संश्रुत्य भारतवर्षीय-दशा-संस्मरण-सआत-शोको हृदयस्थ-प्रसादसम्भारोद्गिरण-श्रमेणेवातिमन्थरेण स्वरेण "मा स्म धर्मध्वंसमन-घोषणैर्योगिराजस्य धैर्यमवधीरय" इति कण्ठरुन्धतो वाष्पानविगणय्य, नेत्रे प्रमृज्य, उष्णं निःश्वस्य, कातराभ्यामिव नयनाभ्यां परितोऽवलोक्य ब्रह्मचारिगुरुः प्रवक्तुमारभत-



Note

Module - 2

SHIVRAJAVIJAYA-YAVAN'S MISCONDUCT

STUDY OF POETIC WORK (KAVYA)-1



Note

‘भगवन्! दम्भोलिघटितेयं रसना, या दारुण-दानवोन्दन्तोदीरणैर्न दीर्यते, लोहसारमयं हृदयम्, यत् संस्मृत्य यावनान् परस्सहस्रान् दुराचारान् शतधा न भिद्यते, भस्मसाच्च न भवति। धिगस्मान्, येऽद्यपि जीवामः, श्वसिमः, विचरामः, आत्मन आर्य्यवंश्यांश्चाऽभिभन्यामहे’।

Interpretation - On hearing this, the mourners born from the remembrance of the condition of Bharatvarsha, as if with the labor of expressing the happiness situated in the heart, with a very low voice, “do not shake the patience of Yogiraj by the stories of destruction of religion”, thus (Saying) Not worrying about the tears running down his throat, after wiping his eyes, taking a warm breath, looking around with the same gleaming eyes, the Brahmachari’s master began to say - “Lord! This (my) tongue is made of vaj, which is not torn apart by the narration of the daruna (horrible) demons (Yavans), the heart is made of iron, which is broken into pieces by remembering the thousands of evildoers of the Yavanas. Doesn’t break into pieces and doesn’t burn to ashes. Shame on all of us, who are still living, breathing, roaming and considering ourselves as descendants of Aryans.

Explanation:- When Yogiraj asked Brahmachariguru to know the condition of Bharatvarsha at this time. Then Brahmachariguru felt great sorrow in describing the Yavanakrit condition of Bharatvarsha. At the time of the stage description, there was compassion in the heart of the Brahmachariguru by remembering the condition of the Indians. In his opinion, even this description to Yogiraj would be the reason for the loss of patience. His throat was blocked by tears in his Bharatashavarna. Nevertheless, he took a long breath by cleaning his eyes, without spilling any tears. That Guru Brahmachari, looking all around with the eyes of the sakura, started saying-

Here the Brahmachariguru expressed his regret about the Aryans who follow Sanatan Dharma. He said that his tongue was made of thunderbolt. Otherwise, that tongue would have been cut off by the description of the atrocities of the wicked youth among the Indians. Similarly, the heart of Aryans is like a thunderbolt. The one who does not break even after remembering the atrocities of the Yavanas, nor does that heart burn with fire. In this way the residents of the ashram are also condemned because even in the time of this tyrannical tyranny, we Aryavanshi are living, breathing and transmitting with dignity.

Grammar-

संश्रुत्य-सम्पूर्वात् शृणोते: “समानकर्तृकयोः पूर्वकाले” इति क्त्वाप्रत्यये ततः “समासेऽनञ्पूर्वे क्त्वोल्थप्” इति ल्यपि रूपम्।

भारतवर्षीयदशासंस्मरणसंजातशोकः- भारतवर्षस्येति विग्रहे भारतवर्षशब्दात् छप्रत्यये छस्य “आयनेयीनीनिययः फढखछघां प्रत्ययादीनाम्” इति ईयादेशे भारतवर्षीयेति सिध्यति। भारतवर्षीया

चासौ दशा चेति भारतवर्षीयदशा इति कर्मधारयसमासः। भारतवर्षीयदशायाः संस्मरणं भारतवर्षीयदशासंस्मरणमिति षष्ठीतत्पुरुषः। भारतवर्षीयदशासंस्मरणेन संजातः भारतवर्षीयदशासंस्मरणसंजातः इति तृतीयातत्पुरुषः। भारतवर्षीयदशासंस्मरणसंजातः शोको यस्य स भारतवर्षीयदशासंस्मरणसंजातशोकः इति बहुव्रीहिसमासः।

हृदयस्थप्रसादसम्भारोद्गिरणश्रमेण-हृदये तिष्ठतीति विग्रहे हृदयोपपदे स्थाधातोः कप्रत्यये हृदयस्थशब्दो निष्पन्नः। हृदयस्थश्चासौ प्रसादसम्भारश्चेति हृदयस्थप्रसादसम्भारः इति कर्मधारयसमासः। तस्य उद्गिरणं हृदयस्थप्रसाद-सम्भारोद्गिरणमिति षष्ठीतत्पुरुषः। तस्मिन् श्रमः हृदयस्थप्रसाद-सम्भारोद्गिरणश्रमः, तेन हृदयस्थप्रसादसम्भारोद्गिरणश्रमेण इति सप्तमीतत्पुरुषः।

अवधीरय- अवपूर्वाद् धृधातोर्लोपि मध्यमपुरुषैकवचने सिपि अवधीरय इति रूपम्।

रुन्धतः- रुन्धतोः शतृप्रत्यये पुंसि शसि रूपम्।

अविगणय्य- विपूर्वात् गणधातोर्णिचि ल्यपि विगणय्य इति रूपम्। न विगणय्य अविगणय्य इति।

प्रमृज्य- प्रपूर्वान्मृजेः क्त्वो ल्यपि प्रमृज्य इति रूपम्।

अवलोक्य- अवपूर्वात् लोकिधातोः क्त्वो ल्यपि अवलोक्य।

प्रवक्तुम्- प्रपूर्वाद् वक्तेः तुमुनि प्रवक्तुम् इति रूपम्।

आरभत- आङ्पूर्वाद् रभतेः लडि प्रथमपुरुषैकवचने रूपम्।

दम्भोलिघटिता- दम्भोलिना घटिता दम्भोलिघटिता इति तृतीयातत्पुरुषः।

दारुणदानवोदन्तोदीरणैः- दारुणः चामी दानवाश्च दारुणदानवाः इति कर्मधारयसमासः। दारुणदानवानाम् उदन्तः दारुणदानवोदन्तः इति षष्ठीतत्पुरुषः। दारुणदानवोदन्तस्य उदीरणानि, तैः दारुणदानवदन्तोदीरणैः इति षष्ठीतत्पुरुषः।

भस्मसातः- भस्मशब्दाद् विभाषा साति कात्स्न्ये इति सूत्रेण सातिप्रत्ययेन भस्मासात् इति निष्पन्नम्।

धिगस्मान् इत्यत्र धिक्शब्दयोगा द्वितीया- उभसर्वतसोः कार्या धिगुपर्यादिषु त्रिषु।

द्वितीयाम्नेडितान्तेषु ततोऽन्यत्रापि दृश्यते।। इति वार्तिकेन।

कोष –“पुरोगमः पुरोगामी मन्दगामी तु मन्थरः” इत्यमरः।

“चित्तं तु चेतो हृदयं स्वान्तं हृन्मानसं मनः” इत्यमरः।

रसज्ञा रसना जिह्वा” इत्यमरः।

“वार्ता प्रवृत्तिर्वृत्तान्त उदन्तः स्यात्” इत्यमरः।



Note

STUDY OF POETIC WORK (KAVYA)-1



INTEXT QUESTIONS-11.1

1. How is the tongue of the Aryans?
2. What is the heart of Aryans like?
3. Tell me the difference in hypocrisy?



Note

11.3 LET US UNDERSTAND THE TEXT: PART-17

उपक्रमममुमाकर्ण्य अवलोक्य च मुनेर्विमनायमानं हरिद्राद्रवक्षालितमिव वदनम्, निपतद्वारिबिन्दुनी नयने, अंचितरोमकञ्जुकं शरीरम्, कम्पमानमधरम्, भज्यमानं च स्वरं सकलपापमयः सकलोपद्रवमयश्चायं वृत्तान्तः' इति, अतएव तत्स्मरणमात्रेणापि खिद्यत एष हृदये, तन्नाहमेनं निरर्थं जिग्जलापयिषामि, न वा चिखेदयिषामि इति च विचिन्त्य-

'मुने! विलक्षणोऽयं भगवान् सकल-कला-कलाप-कलनः सकलकालनः करालः कालः! स एव कदाचित् पयःपूर-परितान्यकूपारतलानि मरूकरोति। सिंह-व्याघ्र-भल्लुक-गण्डक-फेरु-शश-सहस्रव्याप्तान्यरण्यानि जनपदीकरोति, मन्दिर-प्रासाद-हर्म्य-श्रृङ्गतक-चत्तरोद्यनतडागगोहमयानि नगराणि च काननीकरोति। निरीक्ष्यताम् कदाचिदस्मिन्नेव भारतवर्षे यायजूकै राजसूयादियज्ञा व्ययाजिषत, कदाचिदिहैव वर्षवाताऽऽतप-हिमसहानि तपार्सि अतापिषत। सम्प्रति म्लेच्छैर्गावो हन्यन्ते, वेदा विदीर्यन्ते, स्मृतयः समृद्यन्तेः मन्दिराणि मन्दुरीक्रियन्ते, सत्यः पात्यन्ते, सन्तश्च सन्ताप्यन्ते। सर्वमेतन्माहात्म्यं तस्यैव महाकालस्येति कथं धीरधौरेयोऽपि धैर्यं विधुरयसि? शन्तिमाकलय्यातिसंक्षेपेण कथय यवनराजवृत्तान्तम् न जाने किमित्यनावश्यकमपि शुश्रूषते में हृदयम्' इति कथयित्वा तूष्णीमवतस्थे।

Meaning: Hearing this undertaking (Bhumika) and seeing the sage's (yellow) sad face painted in turmeric color, tearful eyes, excited body, trembling lips and trembling voice (Yogiraj) came to know that this whole The story is full of all (excessive) misfortunes, deprivations, sins and nuisances. That's why their heart is hurting by the mere remembrance of him, so I will not mutilate them in vain and I will not make them sad by thinking -

(Yogiraj began to say) "Mune! Lord Mahakal, the creator of all arts and the destroyer of all, is very unique. It is they who turn the sea level full of water into a desert. A forest full of thousands of lions, tigers, bears, rhinos and rabbits turns into cities and cities with temples, palaces, atlas, squares, parks, ponds and cowsheds turn into forests. See, sometimes in Bharatvarsh Yagniks performed Rajsuyaadi Yagya, sometimes here penances were performed after tolerating rain, storm, sunshine, Shardi (snow) etc. At this time, cows are being killed by the Yavanas, Vedas are being torn, memories are being killed, temples are being built, sati women are being made impure and saints are

being harassed. All this is the effect of the same Mahakal (then) why are you losing patience even though you are patient? Calm down and succinctly tell the story of the kingdom of Yavana. Don't know why, in spite of being unnecessary, my mind (heart) is wanting to hear it." Saying this (Yogiraj) became calm.

Explanation - After hearing the undertaking, seeing the teacher's face red, eyes with tears, body thrilled, shivering mouth, and seeing the blocked throat, Mahamuni learned that the story of Yavanatyachara is very sad. After that, the sage said to the guru of the brahmacharis, in fact the speed of time is immeasurable. The whole world is controlled by the wheel of time. Everything is subject to Jaat Kaal, there are two types of idols of Kaal, Sarjanatmika and Dhvasatmika. Just as that Kaal imbibes grace in this earth, in the same way he destroys the ruthless. From a moment he makes the world into a district. And in the next moment he makes a forest of cities. From the offerings of the first period, there was a tradition in India of Vedas, Smriti Purana etc. Now all that was destroyed due to time. The works of the same period as Coast Pratap are fleeting. Therefore Sanatan Dharma suffers due to being born out of time. Thinking of this one should adopt religion. Because there are sorrow and happiness like a wheel.

Grammar

विमनायमानम्- विगतं मनः यस्य स विमनाः इति बहुव्रीहिः। विमनाः। इव आचरतीति विमनःशब्दात् क्यचि शनचि पुंसि अमि रूपम्।

हरिद्राद्रवक्षालितम्- हरिद्रायाः द्रवः हरिद्रादवः इति षष्ठीतत्पुरुषः। तेन क्षालितं हरिद्राद्रवक्षालितम् इति तृतीयातत्पुरुषः।

निपतद्वारिबिन्दूनी- निपतन्तो वारिबिन्दवो याभ्यां ते निपतद्वारि-बिन्दूनी इति बहुव्रीहिः। वारिणां बिन्दवः वारिबिन्दवः इति षष्ठीतत्पुरुषः।

अञ्चितरोमकञ्चुकम्- रोमाणां कञ्चुकाः रोमकञ्चुकाः इति षष्ठीतत्पुरुषः। अचिताः रोमकञ्चुकाः यत्र तदिति बहुव्रीहिः।

जिग्लापयिषामि- ग्लै हर्षक्षये इति धातोः पुकि णिचि सनि लटिमिपि रूपम्।

चिखदिषामि- खिदेर्णिचि सनि मिपि रूपम्।

सकलकलाकलापकलन- सकला या कलाः सकलकलाः इति कर्मधारयः। सकलकलानां कलापः सकलकलाकलापः इति षष्ठीतत्पुरुषः। तस्य कलनः सकलकलाकलापकलनः इति षष्ठीतत्पुरुषः।

सकलकलन- सकलानां कलनः इति षष्ठीतत्पुरुषः।

पयःपूरपूरितानि- पयसां पूरः पयःपूरः इति षष्ठीतत्पुरुषः। तेन पूरितानि पयः पूनितानि इति तृतीयातत्पुरुषः।



Note

Module - 2

SHIVRAJAVIJAYA-YAVAN'S MISCONDUCT

STUDY OF POETIC WORK (KAVYA)-1



Note

काननीकरोति- अकाननि काननानि करोति इति काननशब्दाद् अभूततावे च्चौ, कृधातोर्लटि तिपि इति रूपम्।

कोष -“कलापो भूषणे बर्हे तूणीरे संहतावपि” इत्यमरः।

कालो मृत्यौ महाकाले” इत्यमरः।

“शृङ्गाटकचतुष्पथे” इत्यमरः।

“इज्याशीलो यायजूको यज्वा तु विधिगोष्टवान्” इत्यमरः।



INTEXT QUESTION – 11.2

4. How was the story of Yavanaduracharachari?
5. How is the time?
6. How does Kaal make Aranya a district?
7. How does time make cities a desert?

11.4 LET US UNDERSTAND THE TEXT: PART-18

अथ स मुनि - 'धैर्येण प्रसादेन प्रतापेन तेजसा वीर्येण विक्रमेण श्रिया सौख्येन धर्मेण विद्यया च सममेव परलोकं सनाथितवति वीरविक्रमादित्ये, शनैः शनैः पारम्परिक-विरोध-विशिथिलीकृतस्नेहबन्धनेषु राजसु, भामिनी-भुभङ्ग-भूरिभाव-प्रभाव-पराभूत-वैभवेषु भट्टेषु, स्वार्थ-चिन्ता-सन्तान- वितानैकतानेष्वमात्यवर्गेषु, प्रशंसामात्रप्रियेषु, “इन्द्रस्त्वं वरुणस्त्वं कुवेरस्त्वम् “इति वर्णनामात्रसक्तेषु बुधजनेषु, कश्चन गजिनीस्थाननिवासी महामदो यवनः ससेनः प्राविशद् भारते वर्षे। स च प्रजा विलुण्ठ्य मन्दिराणि निपात्य, प्रतिमा विभिद्य, परशशतन् जनांश्च दासीकृत्य शतश उष्ट्रेषु रत्नान्यारोप्य स्वदेशमनैषीत्।

Meaning - After this those sages started saying - “Lord! Patience, happiness, majesty, brilliance, strength, vikram, peace, lakshmi, happiness, dharma and learning, as well as on consecrating the next world of Shreshtha and Vikramaditya (after going to heaven), gradually - due to mutual opposition of kings When the bond of affection is loosened, when the heroes get destroyed by the sarcasm and gestures of the Kamini, when the entire property is destroyed, when the Amatyas (ministers) become detached from the concern of the sole selfishness. But), having become a lover of admiration of kings and become enamored of such descriptions of scholars as ‘You are Indra, you are Varuna, you are Kuber’, a resident of Ghajini place Mahamadshali (named Mahmud Ghaznavi) Yavana, army entered India with He robbed the people, demolished the temples, broke the idols and enslaved hundreds of people and took them to his country after loading the gems on hundreds of camels.

Explanation - Here is the description of Mahamad's invasion of India and looting of Somnath temple. When Vikramaditya went to heaven and took shelter of virtues like patience, happiness, majesty, brilliance, Vikram Dharma etc., then a king of Ghajini came to India with Mahamad army. He went to his capital Ghajini after killing Indians, destroying temples and statues, enslaved many people, accepted many gems by force.

Grammar Fund –

सनाथितवति-नाथेन सह वर्तते सनाथ इति सहाथबहुव्रीहिः। सनाथं करोति सनाथयति। ततः प्यन्तात् सनाथेः ऋवतुप्रत्यये ततः सप्तम्यां डो सनाथितवति इति रूपम्।

पारस्परिकविरोधविशिथिलीकृतस्नेहबन्धनेषु-पारस्परिको विरोधः कर्मधारयसमासः। तेन विशिथिलीकृतः इति तृतीयातत्पुरुषः। स्नेहस्य बन्धनमिति षष्ठीतत्पुरुषः। पारस्परिकविरोधविशिथिलीकृतं स्नेहबन्धनं येषां ते पारस्परिकविरोधविशिथिलीकृतस्नेहबन्धनाः इति बहुव्रीहिः, तेषु।

प्रशंसासामात्रप्रियेषु-प्रशंसा एव प्रशंसासामात्रम् इति नित्यसमासः। प्रशंसासामात्रं प्रियं येषां ते प्रशंसासामात्रप्रियाः इति बहुव्रीहिः, तेषु।

वर्णनामात्रसक्तेषु-वर्णना एव वर्णनामात्रम् इति नित्यसमासः। तत्र सक्तेषु वर्णनामात्रसक्तेषु इति सप्तमीतत्पुरुषः।

गजिनीस्थाननिवासी-गजिनीनामक स्थान गजिनीस्थानमिति शकपार्थिवादिवत्समासः। तत्र निवासी इति सप्तमीतत्पुरुषः।

कोष- “शङ्कः स्यात्कम्बुरस्त्रियाम्” इत्यमरः।



INTEXT QUESTIONS-11.3

8. With whom did Vikramaditya go to heaven?
9. Samas in Ghaznistanvasi?
10. When the mutual enmity of the kings increased, then who attacked?
11. What did Mahamad do after the invasion of India?

11.5 LET US UNDERSTAND THE TEXT: PART-11.19

एवं स ज्ञातास्वादः पौनःपुन्येन द्वादशवारमागत्य भारतमलुलुण्ठत। तस्मिन्नेव च स्वसंरम्भे एकदा गुर्जरप्रदेशचूडायितं सोमनाथ-तीर्थमपि धूलीचकार। अद्य तु तत्तीर्थस्य नामापि केनापि न स्मर्यते, परं तत्स्मये तु लोकोत्तरं तस्य वैभवमासीत्। तत्र हि महाई-वैदुर्य-पराग-माणिक्य-मुक्ताफलादिजटितानि कपाटानि स्तम्भान्, गृहावग्रहणीः, भित्तिः वलभीः विटङ्कानि च निर्मथ्य, रत्ननिचयमादाय शतद्वयमणसुवर्ण-श्रृङ्कलावलम्बिनीं चञ्चच्चाकचिक्य-चकितीकृतावलोकक-लोचन-निचयां महाघण्टां प्रसह्य सङ्गृह्य महादेवमूर्तावपि गदामुदतूलत्।

STUDY OF POETIC WORK (KAVYA)-1



Note

STUDY OF POETIC WORK (KAVYA)-1



Note

Otherwise, the one who knows the taste in this way (this Yavanraj) repeatedly came here and looted India twelve times. In his same attacks, once he mixed the Somnath shrine in the dust like the jewel of the country of Gujarat.

Today even the name of that pilgrimage is not remembered by anyone, but at that time its splendor was extraterrestrial. There the precious Vaidurya (coral), Padyarag, the doors studded with diamonds and pearls, and the pillars, the doorways, the walls, and the vitadkas (courts of pigeons) were churned with (complete) gems, two hundred minds hanging in a chain of gold. And by forcefully receiving the Mahaghanta, which dazzled the eyes of the spectators with the resplendent Chakchikya, also (that Mahmud) raised the mace on the idol of Mahadev.

Explanation - Once India was plundered, the greed of Mahamad increased. So he attacked India twelve times. Once he looted the Somnath temple of Gurjarpradesh. Today that pilgrimage does not have that name but was famous among ancient pilgrimages. The gates and pillars of that temple were made of precious stones like Vaidurya, Padmaraga Mani, Ruby, etc. Not only this, but the walls of the planetary temple there were all full of gems. Hundreds of Padma Paragadi precious gems were installed inside the sill of the temple. Mahamad destroyed them all and took them away. There was a bell in that temple, it was made of two hundred thousand gold, everyone was amazed to see its brilliance. By accepting that great hour also and he destroyed the idol of Mahadev with a mace.

Grammar

स्वप्नजालपरतन्त्रेण - स्वप्न एव जालं स्वप्नजालमिति कर्मधारयसमासः। तस्य परतन्त्रेण स्वप्न एव जालं स्वप्नजालमिति कर्मधारयसमासः। तस्य परतन्त्रेण स्वप्नजालपरतन्त्रेण इति षष्ठीतत्पुरुषसमासः।

ज्ञातास्वाद - ज्ञात आस्वादः येन स ज्ञातास्वादः इति बहुव्रीहिसमासः।

गुर्जरदेशचूडायितम् - गुर्जरदेशस्य चूडायतिं गुर्जरदेशचूडायितम् इति षष्ठीतत्पुरुषः।

वैदूर्यपङ्गरागमणिक्यमुक्ताफलानि इति इतरेतरद्वन्द्वसमासः। तैः जटितानि इति तृतीयातत्पुरुषः।

रत्ननिचयम् - रत्नानां निचयः रत्ननिचयः, तमिति षष्ठीतत्पुरुषः।

कोष - “कालो दिष्टोऽप्यनेहापि समयः” इत्यमरः।

“स्तम्भौ स्थूणाजडीभावौ” इत्यमरः।

“गोपानसी तु वलभी” इत्यमरः।

“वामदेवो महादेवो विरूपाक्षस्त्रिलोचनः” इत्यमरः।



INTEXT QUESTIONS-11.4

12. How many times did Mahamad loot India?
13. Whom did Mahamad destroy?
14. How did Mahamad accept the hours of Somnath?
15. Samas in Gurjardeshchudayitham?

11.6 LET US UNDERSTAND THE TEXT: PART-20

अथ “वीर, गृहीतमखिलं वित्तम्, पराजिता आर्यसेनाः, बन्दीकृता वयम्, सञ्चतममलं यशः, इतोऽपि न शाम्यति ते क्रोधश्चेदस्मान् ताडय, मारय, छिनिध, भिन्धि, पातय, किन्तु त्यजेमाम् अकिञ्चित्करिं जडां महादेवप्रतिमात्। यद्येवं न स्वीकरोषि तद् गृहाणोऽन्यदपि सुवर्णकोटिद्वयम्, मैनां भगवन्मूर्तिं स्पाक्षीः”- इति साप्रेडं कथयत्सु रुदत्सु प्रणमत्सु च पूजकवर्गेषु नाहं मूर्तिर्विक्रकीणामि, किन्तु भिनश्चि इति सङ्गर्ज्य जनताजा हाहाकार-कलकलमाकर्णयन् घोरगदया मूर्तिमतुत्तुत्। गदापातसमकालमेव चानेकार्बुदपश्मुद्रामूल्यानि रत्नानि मूर्तिमध्यादुच्छलितानि परितोऽवाकीर्यन्त। स च दग्धमुखः तानि रत्नानि मूर्तिखण्डानि च क्रमेलकपृष्ठेष्वारोप्य सिन्धुनदमुत्तीर्य स्वकीयां विजयध्वजिनीं गजिनीं नाम राजधानीं प्राविशत्।

Meaning: - After this - “O heroic! You took all the money, defeated the Aryan army, took us all captive, earned pure fame, if your anger is not quelled even after this, then beat, kill, rip, cut us all (mountain From) drop down, drown (in the sea), break it to pieces, burn it, but leave the inert image of Mahadev, which does nothing. If even this is not accepted, then take two crore more gold coins from this, protect, do not touch this idol of Lord Shankar.” Thus (of the temple priests) repeatedly saying, on crying (feet)) Upon returning (to the ground) and bowing down, “I do not sell the idol, but I break it”, thus roaring, listening to the clamor of the public, roared (Mahmud Ghaznabi) to the idol with a fierce mace. broke. With the blow of the mace, the gems worth several billion rupees sprang from the center of the idol and spread all around and this Dagdhamukha (Muhajala) carrying those gems and pieces of the idol on the camel’s back descended the river Indus and won. Entered the capital ‘Ghajini’ with the ensign.

Explanation - Before the mace strike in the Deity of Mahadev, the worshipers located there prayed to Mahamad, that he accepted everything. Arya Sena was defeated, so Mahamad beat them, killed them, incisions, threw them from the height of the mountain, but did not touch the idol of Mahadev. The worshipers wished to give him two crore upper castes. But Mahamad said that I do not sell the idol. But I will break it. Having said this, he disobeyed the crackling sound of the people and struck the idol of Mahadev

STUDY OF POETIC WORK (KAVYA)-1



Note

Module - 2

SHIVRAJAVIJAYA-YAVAN'S MISCONDUCT

STUDY OF POETIC WORK (KAVYA)-1



Note

with a mace with a fierce mace. When Mahamad hit the idol of Mahadev with a mace, precious gems were spread all around. The sinner took those gems and the blocks of the idol of Mahadev on the back of the camel and took it to his capital Ghajini.

Grammar discussion -

- आर्यसेना:- आर्याणां सेना: आर्यसेना: इति षष्ठीतत्पुरुषः।
- सुवर्णकोटियम्- सुवर्णस्य कोटियं सुवर्णकोटियम् इति षष्ठीतत्पुरुषः।
- हाहाकारकलकलम्- हाहाकारं च कलकलं च हाहाकारकलकलम् इति न्समासः।
- दग्धमुखः- दग्धं मुखं यस्य स दग्धमुखः इति बहुव्रीहिसमासः।

कोष - 'शङ्गः स्यात्कम्बुरस्त्रियाम्' इत्यमरः।

“विश्वमशेषं कृत्स्नं समस्तनिखिलाखिलानि निःशेषम्” इत्यमरः।

“द्रव्यं वित्तं स्वापतेयं रिक्थमृक्थं धनं वसु” इत्यमरः।

“ध्वजिनी वाहिनी सेना पृतनाऽनीकिनी चमूः” इत्यमरः।

“यशः कीर्तिः समज्ञा च” इत्यमरः।



INTEXT QUESTIONS-5

16. What did Mahamad say on stopping the touch of Shivamurti?
17. What happened when the mace hit the idol?
18. Samas in Dagdhamukh?

11.7 LET US UNDERSTAND THE TEXT:PART-21

अथ कालक्रमेण सप्ताशीत्युत्तरसहस्रतमे (1087) विक्रमाब्दे सशोकं सकष्टञ्च प्राणांस्त्यक्तवति महामदे, गोरदेशवासी कश्चित् शहाबुद्दीननामा प्रथमं गजिनीदेशमाक्रम्य, महामदकुलं धर्मराजलोकाध्वन्यध्वनीनं विधाय, सर्वा, प्रजाश्च पशुमारं मारयित्वा, तदुधिरार्द्रमृदा गोरदेशे बहून् गृहान् निर्माय चतुरङ्गियाऽनीकिन्या भारतवर्षं प्रविश्य, शीतलशोणितानप्यसयन् पञ्चाशदुत्तरद्वादशतमितेऽब्दे (1250) दिल्लीमश्वयाम्बभूव।

Interpretation - After that, chronologically in Vikram Samvat 1087 AD, after the death of Mahmud with pain and grief, a resident of 'Gordesh' named Shahabuddin (Yavan) first invaded Ghazni country and followed the path of the people of Dharmaraja of the descendants of Mahmud (Ghajanbi). By making a wanderer, killing all the people like animals, by making many houses in Gordesh from the soil wet with their blood, entering Bharatvarsha with the Chaturangini army, the cold blooded (even the

Indians who do not desire to war) use the sword. Targeting Delhi in 1250 AD, surrounded by horsemen (cavalry).

Explanation - After the death of Mahamad in 1087 AD, Gordes resident Shahabuddin went to Ghajini capital and killed the Mahamudakshiya rulers. After that, after kidnapping the subjects like animals, they entered India with many soldiers. Killing the people there with his sword, captured Delhi in 1250 Vikram Samvat.

Grammar discussion -

शहाबुद्दीननामा- शहाबुद्दीनः नाम यस्य स शहाबुद्दीननामा इति बहुव्रीहिः।

पशुमारम्- पशूपदे मृधातोः “उपमाने कर्मणि च” इत्यनेन सूत्रेण णमुलि पशुमारम् इति रूपम्।

तुधिरार्द्रमृदा- तेषां रुधिराणि तुधिराणि इति षष्ठीतत्पुरुषः। तैरार्द्रमिति तृतीयातत्पुरुषः। तादृशी मृद्, तथा इति कर्मधारयः।

शीतलशोणिता- शीतलानि शोणितानि येषां ते शीतलशोणिताः, तान् इति बहुव्रीहिसमासः।

अश्वयाम्बभूव- तेनातिक्रामतीत्ये अश्वशब्दात् णिचि ततश्च लिटि भूधातोरनुप्रयोगे आमि प्रथमपुरुषैकवचने अश्वयाम्बभूव इति रूपम्।

कोष - “हस्त्यश्वरथपादातं सेनाङ्गं स्याच्चतुष्टयम्” इत्यमरः।

“अध्वनीनोऽध्वगोऽध्वन्यः पान्थः पथिक इत्यपि” इत्यमरः।

“संवत्सरोऽब्दो हायनोऽस्त्री शरत्समाः” इत्यमरः।

**INTEXT QUESTIONS -11.6**

19. When did Mahamad die?
20. After the death of Mahamad became the king of Delhi?
21. When did Shahabuddin become the king of Delhi?
22. Samas in cold weather?

11.8 LET US UNDERSTAND THE TEXT:PART-23

ततो दिल्लीश्वरं पृथ्वीराजं कान्यकुब्जेश्वरं जयचन्द्रञ्च पारस्परिकविरोधज्वरग्रस्तं विस्मृतराजनीतिं भारतवर्षदुर्भाग्यायमाणमाकल-य्यानायासेनोभावपिविशस्य, वाराणसीपर्यन्तमखण्डमण्डलमकण्टकमकीटकिट्टं महारत्नमिव महाराज्यमङ्गीगचकार। तेन वाराणस्यामपि बहवोऽस्थिरियः प्रचिताः रिङ्गत्तरङ्गभङ्गा गङ्गाऽपि शोणितशोणा शोणीकृता, परस्सहस्राणि च देवमन्दिराणि भूमिसात्कृतानि। स एव प्राधान्येन यावनराज्याङ्कुरारोपकोऽभूत् तस्यैव च कश्चित् क्रीतदासः कुतुबुद्दीननामा प्रथमभारतसम्राट् संजातः।

Note

STUDY OF POETIC WORK (KAVYA)-1



Note

Otherwise, after that, suffering from mutual antagonism between King Prithviraj of Delhi and King Jaichand of Kannauj, forgetting politics and mistaking India's coming misfortune, killing both (Prithviraj and Jaichand) unintentionally, till Varanasi, unbroken, innocent and pest And devoid of feces, like Maharatna (this) maharajaya in his possession. He also made many mountains of bones in Varanasi. The Ganges with fickle waves was also colored with blood to red (blood) color and thousands of God-temples were mixed in the dust.

He mainly planted the seeds of Yavana-state in India. And one of his slaves named 'Qutubuddin' became the first emperor of India.

Explanation - Enemies enter by taking shelter of holes. He destroyed his kingdom by defeating all the Indians. Shahabuddin built the mountain of bone in Kashinagari. The wave-dominated Bhagirathi Ganga was also bled. More than a thousand deities were broken. Shahabuddin mainly planted the seeds of Yavana rule in India. Shahabuddin's follower named Qutubuddin became the first ruler of India.

Grammar -

विस्मृतराजनीतिम्- विस्मृता राजनीतिः येन स विस्मृतराजनीतिः, तमिति बहुव्रीहिसमासः।

विशस्य- विपूर्वात् शसेः क्वोर्ल्यपि विशस्य इति रूपम्।

रिङ्गत्तरङ्गभङ्गा- तरङ्गाणां भङ्गाः तरङ्गभङ्गा इति षष्ठीतत्पुरुषः। रिङ्गन्तः तरङ्गभङ्गा यस्याः सा रिङ्गत्तरङ्गभङ्गा इति बहुव्रीहिः।

कोष -“किट्टं मलेऽस्त्रियाम्” इत्यमरः।

“कीकसं कुल्यमस्थि च” इत्यमरः।

“भङ्गस्तरङ्ग ऊमिर्वा स्त्रियां वीचिः” इत्यमरः।



IN-TEXT QUESTION-11.7

23. Who was Delhishwar during his youth?
24. Who was Kanyakubjeshwar during his youth?
25. How did Shahabuddin do to Ganga?
26. Who did the germination of Yavanashasan in India?
27. Who was the first Yavanraj of India?
28. Samas in Ringlarangbhanga.

11.9 LET US UNDERSTAND THE TEXT :PART 11-24

STUDY OF POETIC
WORK (KAVYA)-1

तमारभ्याद्यावधि राक्षसा एव राजमकार्षुः दानवा एव च दीनानदीदलन अभूत् केवलम् अकबरशाह-नामा यद्यपि गूढशत्रुभारतवर्षस्य तथापि शान्तिप्रियो विद्वत्प्रियश्च। अस्यैव प्रपौत्रो मूर्तिमदिव कलियुगं गृहीतविग्रह इव चाधर्मः आलमगीरोपाधिधारी अवरङ्गजीवः सम्प्रति दिलीवल्भतां कलङ्कयति। अस्यैव पताका केकयेषु, मत्स्येषु, मगधेषु, अङ्गेषु बङ्गेषु कलिङ्गेषु च दोधूयन्ते, केवलं दक्षिणदेशेऽधुनाऽप्यस्य परिपूर्णो नाधिकारः संवृत्तः।

Otherwise - from that till today, only the demons ruled. The demons killed the humble. Only the emperor named Akbar, although India was a secret enemy of the year, was still a peace loving and respected scholar. His great-grandson 'Aurangzeb', who bears the title of Alamgir, like the idol of Kaliyuga and like adharma in the physical body, is tarnishing the rule of Delhi at this time. Its flag is being hoisted in Punjab, Rajput, Magadha, Anga, Bengal and Kalinga. This time only in the South it has not been fully empowered.

Explanation - Starting from Qutubuddin till this time, there is the kingdom of Yavana, this Brahmachariguru has told. One of the visible youth rulers was a peaceful king named Akbar Shah. His great-grandson was ruling a very evil king. His flag was spreading in the countries like Kekeya, Matyasya, Magadha, Anga, Vanga, Kaliga etc. Avarangzeb (Aurangzeb) did not have full authority only in South Pradesh.

Grammar discussion -

- गूढशत्रु - गूढश्चासौ शत्रुश्च गुढशत्रुः इति कर्मधारयः।
 - विद्वत्प्रिय - विद्वांसः प्रिया यस्य स विद्वत्प्रियः इति बहुव्रीहिः।
 - गृहीतविग्रह - गृहीतो विग्रहो येन स गृहीतविग्रहः इति बहुव्रीहिः।
 - अदीदलन् - दल विदारणे इति धातोः लुङि झिप्रत्यये अदीदलन् इति रूपम्।
 - दोधूयन्ते - धूञ् कम्पने इति धातोः यङि प्रथमपुरुषबहुवचने दोधूयन्ते इति रूपम्॥
- कोष -“असुरा दैत्यदैयेदनुजेन्द्रारिपर्वताः” इत्यमरः।

**Note**

STUDY OF POETIC WORK (KAVYA)-1



IN-TEXT QUESTION-11.8

29. Who was the scholarly favorite among the Yavanarajas?
30. Who tarnished the Vallabhata of Delhi?
31. Where was Aurangzeb's Prataka?



Note

11.10 LET US UNDERSTAND THE TEXT :PART-26

दक्षिणदेशो हि पर्वतबहुलोऽस्ति अरण्यानीसङ्कुलश्चास्तीति चिरोद्योगेनापि नायमशकन्महाराष्ट्रकेसरिणो हस्तयितुम् साम्प्रतमस्यैवाऽऽत्मीयो दक्षिणदेशशासकत्वेन 'शास्तिखान'-नामा प्रेष्यत इति श्रूयते। महाराष्ट्रदेशरत्नम्, यवन-शाणित-पिपासाऽऽकुलकृपाणः, वीरता-सीमान्तिनी सीमन्त सुन्दर-सिन्दूर-दान-देदीप्यमान-दोर्दण्डः, मुकुटमणिर्महाराष्ट्राणां, भूषणं भटानां, निधिर्नीतीनाम् कुलभवनं कौशलानां पारावारः परमोत्साहानां कश्चन प्रातःस्मरणीयः स्वधर्माऽऽकुलकृपाणः, वीरता-सीमन्तिनी-सीमन्त-सुन्दर-सान्द्र-सिन्दूर-दान-देदीप्यमान-दोर्दण्डः, मुकुटमणिर्महाराष्ट्राणां, भूषणं भटानां, निधिर्नीतीनाम् कुलभवनं कौशलानां पारावारः परमोत्साहानां कश्चन प्रातःस्मरणीयः स्वधर्माऽऽग्रहग्रहग्रहिलः, शिव इव धृतावतारः शिववीरश्चास्मिन्पुण्यनगरान्नेदीयस्येव सिंहदुर्गे ससेनो निवसति। विजयपुराधीश्वरेण साम्प्रतमस्य प्रवृद्धवैरम्। 'कार्यं वा साधयेयं देहं वा पातयेयम्' इत्यस्य सारगर्भा महती प्रतिज्ञा। सतीनां, सतां त्रैवर्णिकस्य, आर्यकुलस्य, धर्मस्य भारतवर्षस्य च आशा-सन्तान-वितानस्यायमेवऽऽश्रयः। इयमेव वर्तमाना दशा भारतवर्षस्य। किमधिकम् विनिवेदयामो योगबलावगतसकलगोप्यतमवृत्तान्तेषु योगिराजेषु इति कथयित्वा विरराम।

Interpretation - South Pradesh has more mountains, is covered with dense and big forests, due to this reason Maharashtra could not conquer Keshari even after making a lot of efforts. 'At the same time, his soulmate 'Shaist Khan' is being sent as the ruler of Dakshin Pradesh'. The gems of the country of Maharashtra, the swords thirsty for the blood of the Yavanas, those with dazzling arms by donating beautiful and thick vermilion to the demand of heroic heroines, the crown jewels of the Marathas, the jewels of the heroes, the treasures of policies, the bounty of skills. Remembrance in the morning, firm in the observance of his dharma (Sanatan Dharma), like Shiva incarnated, Maharaj Shivaji is living with army in 'Singhdurg' near Poona city. At this time their enmity with the king of Vijaypur has increased. 'Or the work will be accomplished or the body will be destroyed', thus their essence is a great promise. These are the only foundations of virtuous women, gentlemen, dvijas, Aryans, religion and Bharatvarsha. Here is the present condition of Bharat-varsha. Yogiraj, who knew the mystical accounts with the power of yoga, saying, "What more should I request" from the sage (the guru of the Brahmachari) fell silent.

Explanation - Dakshin Pradesh was dominated by mountains and Maharanya, so

Aurangzeb was unable to control it. Aurangzeb's favorite was named 'Shastikhan (Shaista Khan) as the ruler of Dakshinadesh. There the gems of Maharashtra country, full of desire to drink the blood of Mlechho, the people of Maharashtra, Shekhar Ratnabhut, adornment of soldiers, treasure of politics, in this way, in the morning, a steadfast follower of Sanatan Dharma, like Shiva, was Shivveer (Shivaji). He lived in Sinhadurg. He increased the enmity of Vijaypuradheesh. "Karyam va sadhameyam deham va patayeyam" was the solemn determination of Shivveer. He was the refuge of the Aryans. Thus the Brahmachariguru stopped saying Yogiraj.

Grammar -

पर्वतबहुलः- पर्वतैर्बहुलः पर्वतबहुलः इति तृतीयातत्पुरुषः।

अरण्यानीसङ्कुलः- महद् अरण्यम् अरण्यानीति इन्द्रवरुणेति सूत्रेण आनुकि डीपि अरण्यानीशब्दः।
अरण्यान्या सङ्कुलः अरण्यानीसङ्कुलः इति तृतीयातत्पुरुषह।

महाराष्ट्रदेशरत्नम्- महाराष्ट्रदेशस्य रत्नम् इति कर्मधारयसमासः।

यवनशोणितपिपासाकुलकृपाणः- यवनानां शोणितं यवनशोणितम् इति षष्ठीतत्पुरुषः। तस्य पिपासा इति षष्ठीतत्पुरुषः। तथा आकुलः इति तृतीयातत्पुरुषः। तादृक् कृपाणो यस्य स इति बहुव्रीहिः।



IN-TEXT QUESTION-11.9

32. How was the south country?
33. Who was appointed the ruler of the South?
34. Whose crown was Shivveer?
35. Where did Shivveer reside?
36. How was Shivveer?



SUMMARY

When Yogiraj asked Brahmachariguru to know the condition of Bharatvarsha at this time. Then Brahmachariguru felt great sorrow in describing the Yavanakrit condition of Bharatvarsha. Recalling the condition of the Indians in the heart of the Brahmachariguru during the period of the stage description caused compassion. In his opinion, even this description to Yogiraj would be the reason for the loss of patience. In the description of his Bharat Dasha, he was blocked by tears. Nevertheless, he took a long breath by cleaning his eyes, without spilling any tears. That guru Brahmachari, looking at the sight with sakura-like eyes, started saying

STUDY OF POETIC WORK (KAVYA)-1



Note

STUDY OF POETIC WORK (KAVYA)-1



Note

Brahmachariguru expressed regret here about the Aryans of Sanatan Dharma. He said that his tongue was made of thunderbolt. Otherwise, that tongue would have been cut off by the description of the atrocities of the wicked youth among the Indians. Similarly, the vision of the Aryans is similar to that of a thunderbolt. The one who did not break even after remembering the atrocities of the Yavanas, nor did that heart burn with fire. In this way the residents of the ashram are also condemned because even in the time of this tyrannical tyranny, we Aryavanshi are living, breathing and transmitting with dignity.

Hearing this undertaking, seeing the teacher's face red, eyes teary-eyed, body thrilled, shivering, and blocked throat, Mahamuni learned that the story of Yavanatyachara is very sad. After that, the sage said to the guru of the brahmacharis, in fact the speed of time is immeasurable. The whole world is controlled by the wheel of time. Everything is subject to Jaat Kaal, there are two types of idols of Kaal, Sarjanatmika and Dhvansatmika. Just as that Kaal imbibes grace in this earth, in the same way he destroys the ruthless. From a moment he makes the jungles into a district and in the next moment he makes the forests of the cities. From the offerings of the earlier period, there was an aushalan tradition of Vedas, Smriti Purana etc. in India. Now all that was destroyed due to time. The works of the same period as Coast Pratap are fleeting. Therefore Sanatan Dharma suffers due to being subjected to time. Thinking this, one should adopt religion because there are sorrows and happiness like a wheel.

There is a description of Mahamad's invasion of India and looting of Somnath temple. When Vikramaditya went to heaven and took shelter of virtues like patience, happiness, majesty, brilliance, Vikram Dharma etc., then a king of Ghajini came to India with Mahamad army. He went to his capital Ghajini after killing Indians, destroying temples and statues, enslaved many people, accepted many gems by force.

Once India was plundered, Mahamad's greed increased. So he attacked India twelve times. Once he looted the Somnath temple of Gurjar Pradesh. Today that pilgrimage does not have that name but was famous among ancient pilgrimages. The gates and pillars of that temple were made of precious stones like Vaidurya, Padmaraga Mani, Ruby, etc. Not only this, but the walls of the planetary temple there were all full of gems. Hundreds of Padma Paragadi precious gems were installed inside the door of the temple. Mahamad destroyed all of them and took them away. There was an hour in that temple, it was made of two hundred grams of gold, everyone was amazed to see its brilliance. By accepting that great hour also and he destroyed the idol of Mahadev with a mace.

Even before the mace was struck in the Deity of Mahadev, the worshipers located there prayed to Mahamad that he accepted everything. The Arya army was defeated, so Mahamad beat them, killed them, incisions, threw them from the heights of the mountains, but did not touch the idol of Mahadev. The worshipers wished to give him two crore upper castes. But Mahamad said that I do not sell the idol. But I will break it. Having said this, he disobeyed the crackling sound of the people and struck the idol of Mahadev with a mace with a fierce mace. When Mahamad hit the idol of Mahadev with a mace, precious gems were spread all around. The sinner took those gems and the blocks of the idol of Mahadev on the back of the camel and took it to his capital Ghajini.

After the death of Mahamad in 1087 AD, a Gordesha resident named Shahabuddin went to Ghajini capital and killed the Mahamudakshiya rulers. After that, after kidnapping the subjects like animals, they entered India with many soldiers. Killing people with his sword, captured Delhi in 1250 AD in Vikram Samvat.

Enemies enter by taking shelter of the hole. Taking shelter of the separation of Prithviraj and Jayachandra, Shahabuddin Yavanraj attacked India. He destroyed his kingdom by defeating all the Indians. Shahabuddin built the mountain of bone in Kashinagari. The wave-dominated Bhagirathi Ganga was also stained with blood. More than a thousand deities were broken. Shahabuddin mainly planted the seeds of Yavana rule in India. Shahabuddin's follower named Qutubuddin became the first ruler of India.

Starting from Qutubuddin till this time, there is a kingdom of Yavana, Brahmachariguru told. Among the visible youths, a king named Akbar Shah was a peace-loving king. His great-grandson was ruling a very evil king. His flag was spreading in the countries like Kekeya, Matyasya, Magadha, Anga, Vanga, Kaliga etc. Avarangzeb (Aurangzeb) did not have full authority only in South Pradesh.

Dakshin Pradesh was dominated by mountains and Maharanya, so Aurangzeb was unable to control it. Aurangzeb's favorite was named 'Shastikhan (Shaista Khan) as the ruler of Dakshinadesh. There the gems of Maharashtra country, full of desire to drink the blood of Mlechho, the people of Maharashtra, Shekhar Ratnabhut, adornment of soldiers, treasure of politics, in this way, in the morning, a steadfast follower of Sanatan Dharma, like Shiva, was Shivveer (Shivaji). He lived in Sinhadurg. He increased the enmity of Vijaypuradheesh. "Karyam va sadhameyam deham va patayeyam" was the solemn determination of Shivveer. He was the shelter of the Aryans. Thus the Brahmachariguru stopped saying Yogiraj.

**Note**

STUDY OF POETIC WORK (KAVYA)-1



TERMINAL EXERCISE

1. Describe the story of looting the Somnath temple.
2. Describe Mahamad's invasion of India.
3. Describe the south country.
4. Means "Veer, Grihitamkhilam vittam, defeata aryasenah, bandikrita vayam, sanchatammalam yasah, itoppi na shamyati te krodhaschedasman tadaya, maraya, chinidha, bhindhi, patay, but tyazemam akinchitkarim jadan mahadev. Yadevam na acknowledgment tad grihanno= yapi suvarnakotidvyam, mainam bhagavanmrti sprakshih" - iti samradam kathaytsu rudatsu pranamatsu cha pujakarvargeshu nah murtirvikarkinami, but janata bhanin iti sanghajjarnyam ghotikalayat ghotikalâyâgya. Gadapatasamkalmeva Chanekarbudapammudramulani Ratnani Murtimadhyaduchhalitani parito= vakiryant. Sach dagdhamukhah tani ratnani murtikhandani cha kramelakapejeshvaropya sindhunadamuttirya svkiyan vijaydhwajini gajinam naam rajdhani pravishat.



Note



ANSWERS TO TEXTUAL QUESTIONS

11.1

1. Aryan's arrogance was tongue.
2. The Aryans had a thunderous heart.
3. Dambholina happening, Dambholighita iti Tritiyat Purush Samas.

11.2

4. There was complete misfortune, gross deprivation, completely sinful, nuisance, youthful misconduct.
5. The singular God Sakal Kala Kalap Kalan-Sakalkalan was the Karal period.
6. Kaal Singh, Tiger, Bhal, Rhinoceros, Rabbit etc. makes the forest spread over thousands of animals into a district.
7. The city made of Kaal Mandir Prasad etc. makes a sanctuary.

11.3

8. Vikramaditya Dharma Prasad Pratap went to heaven with Tej Semen Vikram and Shanti.
9. Ghajininamakam Sthanam Iti Ajinisthanam Shakparthivadismasa resident of Saptmitatpurush.
10. When the enmity between the kings increased, then Mahamad attacked.
11. After killing Indians, destroying temples and statues, enslaved people and went to Ghazni with many riches and gems.

11.4

12. Looted India 12 times.
13. Dhulisat Somtirtha.
14. Dishatasuvarna finite hourly accepted.
15. Gurjardeshya chudayitam Gurjardeshchudayitam - Shashthattapurush.

11.5

16. I am not a seller of idols but I break them.
17. Many tumors spread out from the gem idol of Padma currency.
18. Dagdham Mukham Yasya Sa - Dugdhamukhah - Bahuvrahismas.
19. Surrendered his life in 1087 Vikram Shatabdi.
20. Shahabuddin, a resident of Gordev attacked.
21. 1250 AD V.S. In.
22. Sheetalani Shonitani Yeshan Te Sheetalashonita Tani Iti Bahuvrihismas.

11.7

23. Prithviraj.
24. Jaychand.
25. Shonitshona (blood-stained).
26. Shahabuddin.
27. Qutubuddin.

**Note**

Module - 2

SHIVRAJAVIJAYA- YAVAN'S MISCONDUCT

STUDY OF POETIC WORK (KAVYA)-1



Note

28. Ringantrangbhanga - torganam bhanga - tarangbhanga sashtattapurush.

11.8

29. Akbar Shah.

30. Aurangjab.

31. In Kekaya, Matsya, Magadha, Anga, Banga and Kalinga.

11.9

32. There was a mountainous and dense forest.

33. Shastikhan (Shaist Khan).

34. Of Maharashtra.

35. Singh in Durg

36. Satina was the shelter of Satan, of all the three Varnas, of Aryakul, of Dharma, of Bharatvarsha, of language-children.