

**Note****13****UTTARAMACHARITAM-
ASHTAVAKRA DIALOG**

In this lesson, the play begins after the introduction. Here Rama first enters to console Sita. At the same time Maharishi Ashtavakra comes from the hermitage of Rishyasringa. He comes and narrates the teachings given by Gurujan Vashishtadi to Sita and Rama. Rama will lead his life as per the orders, he promises. After that Lakshmana comes and asks Rama to see the picture painted by the painter. From the context Rama describes the purity of Sita. All these passages will be known to us by reading the text.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know some of the qualities of Rama;
- know the character of Goddess Sita;
- know the characteristics of chhanda;
- understand the anvaya and meaning of the verses; and
- know the vigraha and Samas of padas.

13.1 LET US READ THE TEXT

(ततः प्रविषत्युपविष्टो रामः सीता च)

रामः- देवि! वैदेहि! विष्वसिहि ते हि गुरवो न शक्नुवन्ति विहातुमस्मान्।

किन्त्वनुष्ठाननित्यत्वं स्वातन्त्र्यमपकर्षति।

सङ्कटा ह्याहिताग्नीनां प्रत्यवायैर्गृहस्थता॥४॥

Module - 3

UTTARAMACHARITAM-ASHTAVAKRA DIALOG

STUDY OF POETIC WORK -2



Note

सीता:- जाणामि अज्जउत्त! जाणामि। किंटु संदावआरिणो बन्धुजणविप्प-ओआ होन्ति।

(जानामि आर्यपुत्र! जानामि किन्तु संतापकारिणो बन्धुजनविप्रयोगा भवन्ति)।

राम:- एवमेतत्। एते हि दयमर्मच्छिद संसारभावा। येभ्यो बीभत्समानाः संत्यज्य सर्वान्कामानरण्ये विश्राम्यन्ति मनीषिणः।

(प्रविष्य)

कंचुकी:- रामभद्र! (इत्यर्थोक्ते साषड्कम्) महाराज! -

राम:- (सस्मितम्) आर्य! ननु रामभद्र! इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य। तद्यथाभ्यस्तमभिधीयताम्।

कंचुकी- देव! ऋष्यशृंगाश्रमदष्टावक्रः सम्प्राप्तः।

सीता- अज्ज! तदो किं विलम्बीअदि (आर्य! ततः किं विलम्ब्यते)।

रामः - त्वरितं प्रवेषय।

(कंचुकी निष्क्रान्तः।)

(प्रविष्य)

अष्टावक्रः - स्वस्ति वाम

रामः - भगवन्! अभिवादये इत आस्यताम्

सीता- भवणमो दे। अवि कुसलं सजामातुअस्स गुरुअणस्स अज्जाए सन्ताए अ। (भगवन्नमस्ते। अपि कुषलं सजामातृकस्य गुरुजनस्यार्यायाः शान्तायाष्व?)

रामः - निर्विघ्नः सोमपीथी आवुत्तो मे भगवानृष्यशृंगः, आर्या च शान्ताः?

सीता- अम्हे वि सुमरेदि (अस्मानपि स्मरति?)

अष्टावक्रः - (उपविष्य) अथ किम् देवि! कुलगुरुर्भगवान् वसिष्ठस्त्वामिदमाह-

विष्वम्भरा भगवती भवतीमसूत राजा प्रजापतिसमो जनकः पिता ते।

तेषां वधूस्त्वमसि नन्दिनि! पार्थिवानां येषां कुलेषु सविता च गुरुर्वयं च ॥9॥

तत्किमन्यदाषास्महे। केवलं वीरप्रसवा भूयाः।

रामः - अनुगृहीता स्मः।

लौकिकानां हि साधूनामर्थं वागनुवर्तते।

ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति॥10॥



Note

अष्टावक्रः - इदं च भगवत्याऽरुन्धत्या देवीभिः शान्तया च भूयो भूयः संदिष्टम्- 'यः कञ्चिद्गर्भदोहदो भवत्यस्याः सोऽवष्यमचिरात्सम्पादयितव्य' इति।

राम- क्रियते यद्येषा कथयति।

अष्टावक्रः - ननान्दुः पत्या च देव्या संदिष्टम्- 'वत्से, कठोरगर्भेति नानीतासि। वत्सोऽपि रामभद्रस्त्वद्विनोदार्थमेव स्थापित। तत्पुत्रपूर्णोत्सङ्गामायुष्मतीं द्रक्ष्यामः इति।

रामः - (सहर्षलज्जास्मितम्) तथास्तु। भगवता वसिष्ठेन न किञ्चिदादिष्टोस्मि।

अष्टावक्र - श्रूयताम्।

जामातृयज्ञेन वयं निरुद्धास्त्वं बाल एवासि नवं च राज्यम्।

युक्तः प्रजानामनुरंजने स्यास्तस्माद्यषो यत्परमं धनं वः॥11॥

रामः- यथा समादिषति भगवान्मैत्रावरुणिः।

स्नेहं दयां च सौख्यं च यदि वा जानकीमपि।

आराधनाय लोकस्य मुंचतो नास्ति मे व्यथा ॥12॥

सीता- अदो जेव्व राहवधुरन्धरो अज्जउत्तो। (अत एव राघवधुरन्धर आर्यपुत्रः।)

रामः- कः कोऽत्र भोः। विश्राम्यतामष्टावक्र।

अष्टावक्रः- (उत्थाय परिक्रम्य च) अये कुमारलक्ष्मणः प्राप्तः।

(इति निष्क्रान्तः)

(प्रविष्य)

लक्ष्मणः- जयति जयत्यार्यः। आर्य! अर्जुनेन चित्रकरेणास्मदुपदिष्टमार्यस्य चरितमस्यां वीथ्यामभिलिखतम्। तत्पष्यत्वार्य।

रामः- जानासि वत्स! दुर्मनायमानां देवीं विनोदयितुम्। तत्कियन्तमवधिं यावत्।

लक्ष्मणः- यावदार्याया हुताषनषुद्धिः।

रामः- शान्तं पापम् (ससान्त्ववचनम्)

उत्पत्तिपरिपूतायाः किमस्याः पावनान्तरैः।

तीर्थोदकं च वह्निष्व नान्यतः शुद्धिमर्हतः॥13॥

देवि देवयजनसम्भवे! प्रसीद। एष ते जीवितावधिः प्रवादः।

क्लिष्टो जनः किल जनैरनुरंजनीय स्तन्नो यदुक्तमषुभं च न तत्क्षमं ते।

नैसर्गिकी सुरभिणः कुसुमस्य सिद्धामूर्ध्नि स्थितिर्न चरणैरवताडनानि॥14॥

STUDY OF POETIC
WORK -2

13.2 LET US UNDERSTAND THE TEXT: PART-10



Note

(ततः प्रविषत्युपविष्टो रामः सीता च)

रामः- देवि! वैदेहि! विष्वसिहि ते हि गुरवो न शक्नुवन्ति विहातुमस्मान्।

किन्त्वनुष्ठाननित्यत्वं स्वातन्त्र्यमपकर्षति।

सङ्कटा ह्याहिताग्नीनां प्रत्यवायैर्गृहस्थता॥४॥

सीता:- जाणामि अज्जउत्त! जाणामि। किटुं संदावआरिणो बन्धुजनविष्य-ओआ होन्ति।

(जानामि आर्यपुत्र! जानामि किन्तु संतापकारिणो बन्धुजनविप्रयोगा भवन्ति)।

रामः- एवमेतत्। एते हि दयमर्मच्छिद संसारभावा। येभ्यो बीभत्समानाः संत्यज्य सर्वान्कामानरण्ये विश्राम्यन्ति मनीषिणः।

अन्वयः-

(ततः प्रविशति उपविष्टः रामः सीता च)

रामः- देवि वैदेहि, समाश्वसिहि, हि ते गुरवः अस्मान् विहातुं न शक्नुवन्ति। किन्तु अनुष्ठाननित्यत्वं स्वातन्त्र्यम् अपकर्षति। हि आहिताग्नीनां गृहस्थता प्रत्यवायैः सङ्कटा।

सीता - आर्यपुत्र, जानामि, बन्धुजनविप्रयोगाः सन्तापकारिणः भवन्ति।

रामः - एवम् एतत्। संसारभावाः हृदयमर्मच्छिदः येभ्यः बीभत्समानाः मनीषिणः सर्वान् कामान सन्त्यज्य अरण्ये विश्राम्यन्ति।

Explanation:- Here Shri Ram reassures Sita, who is saddened by the separation due to paternal descent. King Janak is our revered Gurujan. Therefore they are unable to remain established by leaving us after spending more time. So they will come again, this is the feeling. In this way Ram consoles Janaki Sita.

Nitya, Naimittik and Kamyā are the three types of Karma. Out of them, the rituals of daily actions do not yield results, but if they are not performed, there is a possibility of sin. There is fruit in the rituals of Naimittik actions, but the opposite happens when done for no reason. There is nothing fruitful in the rituals of kamyā karmas. There is no fault if there is negligence. Religious saints perform these deeds regularly. That is, they worship Agni Hotra daily in married life. That is his daily work. Thus Videhraj Janak used to worship Agnihotra. Therefore, he is unable to stay in Ayodhya for a long time. He left because of this, and not because of having less affection for Sita. Thus Rama spoke words of consolation to Sita.

After giving Rama's assurance, Sita purposefully told Rama that she understands everything, but the separation of relatives is always painful. Thus listening to Sita's

words, accepting the truth, Rama said - This world's religion is the heartbreaking. Dissatisfied with this, the self-realized people renounce all subjects and attain peace in the forest. Desire is the root of suffering.

Grammar -

- विहातुम्:-विपूर्वकात् हाधातोः तुमुन्प्रत्यये विहतुम् इति रूपम्।
- अनुष्ठानम्-अनुपूर्वकात् स्थाधातोः ल्युटि तस्य अनादेशे अनुष्ठानम् इति रूपम्। अनुष्ठानस्य नित्यत्वम् अनुष्ठाननित्यत्वम् इति षष्ठीतत्पुरुषसमासः।
- प्रत्यवायः-प्रति अव इत्युपसर्गद्वयपूर्वकात् इणधातोः घञ्प्रत्यये इति रूपम्।
- आहिताग्नीनाम्-आहितः अग्निः यैः ते आहिताग्नयः, तेषाम् आहिताग्नीनाम् इति बहुव्रीहिसमासः। साग्निकानाम् इत्यर्थः।
- बीभत्समानाः-बध्धातोः सनप्रत्यये निष्पन्नाद् बीभत्सधातोः शनचि पुंसि प्रथमाबहुवचने बीभत्समानाः इति रूपम्।
- बन्धुजनविप्रयोगाः-विपूर्वकात् प्रपूर्वकात् युञ्धातोः घञा विप्रयोगशब्दो निष्पन्नः। बन्धुजनानां विप्रयोगाः बन्धुजनविप्रयोगाः इति षष्ठीतत्पुरुषसमासः।

सन्धिविच्छेदः-

- किन्त्वनुष्ठाननित्यत्वम्-किन्तु+अनुष्ठाननित्यत्वम्।
- ह्याहिताग्नीनाम्-हि+आहिताग्नीनाम्।
- प्रत्यवायैर्गृहस्थता-प्रत्यवायैः+गृहस्थता।

छन्दः-इस श्लोक में अनुष्टुप्-छन्द है

Alamkara

1. In this verse, there is a Kavyalinga Alamkara
2. Due to the support from the latter to the first,-Arathantarnyasa alamkar In Sahityadarpana-
कार्यच कारणेनेदं कार्येण च समर्थते॥
साध्यैर्णेतरेणार्थान्तरन्याससोऽष्टधा ततः॥
3. Here there is a sanklankar of Arthantaranyas and Kavyalinga being angangibhav.



Note

STUDY OF POETIC WORK -2



INTEXT QUESTION-13.1

1. Who controls the freedom of the householders?
2. Break the Samasa "Kintvanusthannithyatvam"?
3. What are the types of Karmas and what are they?
4. How is the householder of the Ahitagnis?
5. Who are the oppressors?
6. How are worldly feelings?
7. How do sages attain peace in the forest?



Note

13.3 LET US UNDERSTAND THE TEXT: PART-11

(entry)

कंचुकी:- रामभद्र! (इत्यर्धोक्ते साषड्कम्) महाराज! -

राम:- (सस्मितम्) आर्य! ननु रामभद्र! इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य। तद्यथाभ्यस्तमभिधीयताम्।

कंचुकी- देव! ऋष्यशूंगाश्रमदष्टावक्रः सम्प्राप्तः।

सीता- अज्ज! तदो किं विलम्बीअदि (आर्य! ततः किं विलम्ब्यते)।

रामः - त्वरितं प्रवेशय।

(कंचुकी निष्क्रान्तः।)

अन्वयः- (प्रविश्य)

कंचुकी-रामभद्र! (इत्यर्धोक्ते साषड्कम्) महाराज!

राम:- (सस्मितम्) आर्य! ननु रामभद्र! इत्येव तातपरिजनस्य मां प्रति उपचारः शोभते। तद् यथा अभ्यस्तम् अभिधीयताम्।

कंचुकी-देव! ऋष्यशूंगाश्रमाद् अष्टावक्रः सम्प्राप्तः।

सीता-आर्य! ततः किं विलम्ब्यते।

रामः-त्वरितं प्रवेशय।

(कंचुकी निष्क्रान्तः।)

STUDY OF POETIC
WORK -2

Note

Explanation: After that, after entering Kanchuki, Ramachandra was called as Rambhadra as per his earlier practice. But at this time he became the overlord king of Ayodhya. So doubting, in the very next moment he called Rama as Maharaj. Realizing all this, Shri Ram smiled a little and said with a purpose to Kanchuki that Rambhadra such behavior is interesting for you. (Looks good.) Because these attendants are paternal servants. Here the generosity of Rama is commendable. Despite being a king, he edits the servants to be fearless. It shows how his forgiveness was from her. In this way his endurance heroism is born. For that reason there is a rehearsal-wise statement. Kanchuki informs that Maharishi Ashtavraka has come from the hermitage of Rishi Shringa Muni. Then Rama and Sita ordered Maharishi to be brought inside soon. After that Kanchuki goes out.

Special Note:- Kanchuki means the passage is of it, it is Kanchuki- Characteristics of Kanchuki in Natyashastra

अन्तः पुरचरो वृद्धो विप्रो रूपगुणान्वितः।

सर्वकार्यार्थकुशलः कञ्चुकीत्यभिधीयते।

स्मितलक्षण दर्पण में-ईषद्विकासिनयनं स्मितं स्यात्स्पन्दिताधरम् ॥ इति।

व्याकरण विमर्शः-

तातपरिजनस्य -तातस्य परिजनः तातपरिजनः, तस्य तातपरिजनस्य इति षष्ठीतत्पुरुषसमासः।

ऋष्यशूंगाश्रमात् -ऋष्यशूंगाश्रमः, तस्माद् ऋष्यशूंगाश्रमाद् इति षष्ठीतत्पुरुषसमासः।



INTEXT QUESTIONS - 13.2

8. Rambhadra, to whom does this behavior suit?
9. Who came from Rishishringashram?
10. Who addresses Ram as Rambhadra?

13.4 LET US UNDERSTAND THE TEXT:PART-12

(entry)

अष्टावक्रः - स्वस्ति वाम्।

रामः - भगवन्! अभिवादये इत आस्यताम्।

सीता- भव नमो दे। अवि कुशलं सजामातुअस्स गुरुअणस्स अज्जाए सन्ताए आ। (भगवन्नमस्ते। अपि कुशलं सजामातृकस्य गुरुजनस्यार्यायाः शान्तायाष्व?)

STUDY OF POETIC WORK -2



Note

रामः - निर्विघ्नः सोमपीथी आवुत्तो मे भगवानृष्यशृङ्गः, आर्या च शान्ताः?

सीता- अम्हे वि सुमरेदि (अस्मानपि स्मरति?)

अष्टावक्रः - (उपविष्य) अथ किम् देवि! कुलगुरुर्भगवान् वसिष्ठस्त्वामिदमाह-

विष्वम्भरा भगवती भवतीमसूत राजा प्रजापतिसमो जनकः पिता ते।

तेषां वधूस्त्वमसि नन्दिनि! पार्थिवानां येषां कुलेषु सविता च गुरुर्वयं च ॥9॥

तत्किमन्यदाषास्महे। केवलं वीरप्रसवा भूयाः।

अन्वयः-(प्रविश्य)

अष्टावक्रः-वां स्वस्ति।

रामः- भगवन्! अभिवादये इत आस्यताम्।

सीता- भगवन् ते नमः। अपि सजामातृकस्य गुरुजनस्य आर्यायाः शान्तायाः च कुशलम्?

रामः- मे आवुत्तः सोमपीथी भगवान् ऋष्यशृङ्गः निर्विघ्नः, आर्या च शान्ताः?

सीता- अस्मान् अपि स्मरति?

अष्टावक्रः- (उपविश्य) अथ किम् देवी! कुलगुरुः भगवान् वसिष्ठः त्वाम् इदम् आहभगवती विश्वम्भरा भवतीम् असूत। प्रजापतिसमो राजा जनकः ते पिता। नन्दिनि तेषां पार्थिवानां त्वं वधूः असि, येषां कुलेषु सविता गुरुः वयं च (गुरुवः)। तत् अन्यत् किम् आशास्महे। केवलं वीरप्रसवाः भूयाः।

Explanation: After that Lord Ashtavakra entered and blessed both of them Ram and Sita that 'May they be well'. Rama greeted him and requested him to take his seat and Sita greeted him and asked for the skilful talks of Jamata Rishyasringa and Aryashanta. Ram also asked the sister's husband Rishyasringa's and sister Shanta's conversation. After that Sita inquired whether both of them also remember Rama and Sita. Hearing his words and sitting on the seat, Maharishi Ashtavakra told Sita that he was well. After that he told everything that Guru Vashisht had said about Sita.

Bhagwati Prithvi gave birth to Sita. Like Brahma and like Prajapati, King Janak is the father of Sita and also the guru of the Raghuvansh to which Sita is the daughter-in-law of that lineage is Lord Surya and Rishi Vashistha himself. In this verse, the poet has published the glory and brightness of Raghuvansh from the mouth of Vashistha. Here, in the words of Lord Vashistha towards Sita, Sita will always be well-being, this is the essence. In this way, Sita will never be inauspicious due to the combination of these great characters. That is, there will always be Mars, this means. Therefore, Sita will be the mother of a brave son, this is the blessings of Maharishi Vashistha.

Special note: - Here the description of the part of the Mukhasandhi called 'parikar' is described due to the multiplication of the beej of the grace story of Vashisht as Rishishreya, that is the -

“बीज स्य बहुकरणं परिकरः”।

उत्पत्ति च स्थिति चैव लोका नामगतिं गतिम्।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति॥

व्याकरण विमर्शः-

सजामातृकस्य -जामात्रा सहितः सजामातृकः तस्य सजामातृकस्य इति बहुव्रीहिसमासः।

सोमपीथी-पीथं नाम पानम्। सोमस्य पीथं सोमपीथम् इति षष्ठीतत्पुरुषसमासः। तद् अस्य अस्ति इति अर्थे सोमपीथशब्दात् अत इनिठनौ इति इनिप्रत्यये सोमोपीथी इति रूपम्।

विश्वम्भरा - विश्वोपपदपूर्वकात् भृधातोः खच्चप्रत्यये मुमागमे टापि विश्वम्भरा इति रूपम्।

अलंकार विमर्शः-

1. Prajapati Samah Here the Upama Alamkara. -

“साम्यं वाच्यमवैधर्म्यं वाक्यैक्य उपमा द्वयोः।”

2. In this verse, from "Yesham Kuleshu Savita Guruvayam Cha", here is a set of Alamkara with words, its Lakshana is -

समुच्चयोऽयमेकस्मिन् सति कार्यस्य साधके।

खले कपोतिकान्यायात्तत्करः स्यात्परोऽपि चेत्॥

गुणौ क्रिये च युगपत् स्यातां यद्वा गुणक्रिये॥

3. ‘जनकः पिता’ Here is Punaruktalamkara. Lakshana of it is-

आपाततो यदर्थस्य पौनरुक्त्येन भासनम्।

पुनरुक्तवदाभासः स भिन्नाकार शब्दगः॥

छन्द-विश्वम्भरा

In this verse, Vasanatilaka chhanada is here. Its lakshana is-

उक्ता वसन्ततिलका तभजा जगौ गः।



Note

STUDY OF POETIC
WORK -2



INTEXT QUESTION -13.3

11. Who was Sita's mother?
12. Who was Sita's father?
13. Sita is the bride of which dynasty?
14. What is the blessing of Vashistha towards Sita?



Note

13.5 LET US UNDERSTAND THE TEXT: PART-13

रामः- अनुगृहीता स्मः।

लौकिकानां हि साधूनामर्थं वागनुवर्तते।

ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति॥10॥

अष्टावक्रः- इदं च भगवत्याऽरुन्धत्या देवीभिः शान्तया च भूयो भूयः संदिष्टम्- 'यः

कश्चिद्गर्भदोहदो भवत्यस्याः सोऽवष्यमचिरात्सम्पादयितव्य' इति।

राम- क्रियते यद्येषा कथयति।

अष्टावक्रः - ननान्दुः पत्या च देव्या संदिष्टम्- 'वत्से, कठोरगर्भेति नानीतासि। वत्सोऽपि रामभद्रस्त्वद्विनोदार्थमेव स्थापित। तत्पुत्रपूर्णात्सङ्गामायुष्मतीं द्रक्ष्यामः इति।

रामः - (सहर्षलज्जास्मितम्) तथास्तु। भगवता वसिष्ठेन न किञ्चिदादिष्टोस्मि।

अन्वर्यः

रामः-अनुगृहीताः स्मः। लौकिकानां साधूनां वाक् हि अर्थम् अनुवर्तते। पुनः आद्यानाम् ऋषीणां वाचम् अर्थः अनुधावति॥10॥

अष्टावक्रः-इदं च भगवत्या अरुन्धत्या देवीभिः शान्तया च भूयो भूयः सन्दिष्टम्- 'यः कश्चिद् अस्याः गर्भदोहदः भवति सः अवश्यम् अचिरात् सम्पादयितव्यः' इति।

रामः-एषा यत् कथयति क्रियते।

अष्टावक्रः-ननान्दुः पत्या ऋष्यश्रुङ्गेण च देव्याः सन्दिष्टम्- 'वत्से, कठोरगर्भा इति न आनीता असि। वत्सः अपि रामभद्रः त्वद्विनोदार्थम् एव स्थापितः। तत् पुत्रपूर्णात्सङ्गाम् आयुष्मतीं द्रक्ष्यामः इति।

रामः-(सहर्षलज्जास्मितम्) तथा अस्तु। भगवता वसिष्ठेन न किञ्चिद् आदिष्टः अस्मि।

STUDY OF POETIC
WORK -2

Note

Explanation:- Sita will be the mother of Veerputra, listening to the blessings of such Maharishi Vashistha, Rama considers himself blessed. He then describes the excellence of the Maharishis. The worldly common people or sages describe everything that happens, that is, the object that is perceived is described, not any indirect. But the ancient Maharishi behaves in the opposite direction. Everything they say will happen in the time to come. This shows his farsightedness. Therefore, Maharishi Vashistha has said that Sita will be born a brave son, so it will definitely be possible in future. This is the meaning of Shri Ram.

Ashtavakra then narrates the message to Rama given by Vashishtha's wife Arundhati, Rama's sister Shanta and mothers Kaushalya Kaikeyi and Sumitra all. Sita is pregnant at this time. Therefore, at this stage, all her desires, i.e. desires, should be fulfilled by Rama at the earliest. Ram accepts her order along with Prasanta.

Maharishi informs why Sita was not brought from the words of Ashtavakra to the place of sacrifice. He says that Sita is pregnant at this time. Therefore, there will be trouble in their arrival, considering that it was not called. Vatsa Srirachandra also stayed in Ayodhya only for the entertainment of Sita and Rishyashring would come with the son to see Saubhagyavati Sita. Such is the assurance of the sage Rishyashringa. Rama, hearing all that, asks whether Vasistha preached to him or not.

Special Comment:- Here in Laukikanaam Shlok, Rishishreya is part of Sandhi called 'Vilobhan' due to the description of the Beeja guna of Kathavastu in detail. Its Lakshana- "beeja Gunavarnanam Vilobhanam"

Grammar Discussion:-

लौकिकानाम्- लोके भवा लौकिकाः। अत्र लोकात् ठञ्प्रत्ययः। लौकिकशब्दस्य षष्ठीबहुवचने लौकिकानामिति रूपम्।

आद्यानाम्- आदौ भवाः आद्याः। आदिशब्दाद् यत्प्रत्यये आद्यशब्दो निष्पन्नः। तस्य षष्ठीबहुवचने आद्यानाम् इति रूपम्।

ऋषीणाम्-ऋष गताविति धातुः। ऋष्धातोः “सर्वधातुभ्य इन्” इति सूत्रेण इन्प्रत्यये, “इगुपधात् कित्” इति सूत्रेण किति च ऋषिशब्दो निष्पन्नः। तस्यैव षष्ठीबहुवचने ऋषीणामिति रूपम्।

सन्दिष्टम्-सम्-पूर्वकात् दिशधातोः क्तप्रत्यये नपुंसके सन्दिष्टम् इति रूपम्।

कठोरगर्भा-कठोरः गर्भः यस्याः सा कठोरगर्भा इति बहुव्रीहिसमासः।

पुत्रपूर्वोत्सङ्गा इति बहुव्रीहिसमासः, ताम्।

छन्दः-लौकिकानाम्

STUDY OF POETIC WORK -2



Note

in this verse- Anushtupa chhanda is there.

अलंकार विमर्श:-

Vyatirekalamkar in this verse. The lakshana is-

“आधिक्यमुपयेयस्योपमाना न्यूनताऽयवा। व्यतिरेकः”



INTEXT QUESTION-13.4

15. Whose speech does the meaning follow?
16. Whose meaning does the speech follow?
17. What order did Arundhati Rama's mothers and Shanta give to Rama?
18. From where did Sita not come towards the Yagya?
19. Why should Ram stay in Ayodhya?
20. How do you want Rishyashringa to see Sita?

13.6 LET US UNDERSTAND THE TEXT:PART-14

अष्टावक्रः - श्रूयताम्।

जामातृयज्ञेन वयं निरुद्धा स्त्वं बाल एवासि नवं च राज्यम्।

युक्तः प्रजानामनुरग्ने स्यास्तस्माद्यषो यत्परमं धनं वः॥11॥

रामः - यथा समादिषति भगवान्मैत्रावरुणिः।

स्नेहं दयां च सौख्यं च यदि वा जानकीमपि।

आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा ॥12॥

सीता- अदो जेव्व राहवधुरन्धरो अज्जउत्तो। (अत एव राघवधुरन्धर आर्यपुत्रः।)

रामः - कः कोऽत्र भोः। विश्राम्यतामष्टावक्र।

अष्टावक्रः - (उत्थाय परिक्रम्य च) अये कुमारलक्ष्मणः प्राप्तः।

(इति निष्क्रान्तः)

अन्वयः-

अष्टावक्रः- श्रूयताम् वयं जामातृयज्ञेन निरुद्धाः त्वं बाल एव असि च राज्यं नवम् (अत एव)

प्रजानाम् अनुरज्जते युक्तः स्याः तस्मात् यशः वः परमं धनम् (अस्ति)॥11॥

रामः-भगवान् मैत्रावरुणिः यथा समादिशति।

लोकस्य आराधनाय स्नेहं दयां सौख्यं च यदि वा जानकीम् अपि मुञ्चतो मे व्यथा न अस्ति॥12॥

सीता- अत एव आर्यपुत्रः राघवधुरन्धरः।

रामः- कः कः अत्र भोः। अष्टावक्रः विश्राम्यताम्।

अष्टावक्रः- (उत्थाय परिक्रम्य च) अये कुमारलक्ष्मणः प्राप्तः।

(इति निष्क्रान्तः)

Explanation:- Here Vashistha gives instructions about state governance for Rama. All the mature people of the state and Guru Vashishta himself were present there to commemorate the sacrifice of Rishyasringa. Therefore, there will be a delay in his arrival from the yagya and the coronation has now taken place. Therefore, that Ram is still ignorant about the governance of the state. The success of the Raghuvanshi kings is the ultimate wish. Therefore, in order to attain fame, one should constantly be ready to please the minds of the people. The subjects should be satisfied in the king, in this matter attention should be paid. This is the only way Ram can be a true Prajapalak king, this is the meaning of Vashistha. In the future, Sita will be abandoned by Rama to create affection among the subjects. Instructions for this event are also found here.

Rama vowed to obey the orders given by Vashistha. He is capable of doing everything for the sake of Prajapalan. For him, he is ready to renounce everything like affection, kindness, friend, and even if one has to sacrifice his wife Janaki Sita for the worship of the subjects, then there will be no sorrow. In this way, the faith of Shri Ram in Prajavatsalya and Guruvachan is also illuminated and Sita's abandonment for the subjects is reflected in the future.

After listening to Rama's promise about Prajapalan, Sita prayed to her husband Ram.

While breathing she says that this is the reason why Shri Ram Raghukul is the best. After that Rama ordered Ashtavakra to make rest arrangements. Thereafter Lord Ashtavakra gets up to rest and circumambulates there. At that time Lakshmana is present there. Seeing him, Ashtavakra Kumar Lakshmana came and went away saying that.

Special note:- Here in this verse, the fame obtained from the enjoyment of the subjects is the ultimate wealth, for this the form of Sita's exile is a joint part called 'Seed-mukt' - the Lakshana of which is-

‘अल्पमात्रं समुद्दिष्टं बहुधा यद्विसर्पति।

फलस्य प्रथमो हतु बीजं तदाभिधीयते॥”



Note

STUDY OF POETIC WORK -2



Note

GRAMMAR-

- जामातृयज्ञेन-जामातुः यज्ञः जामातृयज्ञः इति षष्ठीतत्पुरुषसमासः, तेन जामातृयज्ञेन।
 - अनुरञ्जने- अनुपूर्वकात् रञ्जधातोः ल्युटि सप्तम्येकवचने अनुरञ्जने इति रूपम्।
 - सौख्याम्-सुखस्य भावः इत्यर्थे ष्यञ्प्रत्यये सौख्यम् इति रूपम्।
 - मुंचतः- मुच्-धातोः शतरि षष्ठ्येकवचने मुंचतः इति रूपम्।
 - मैत्रावरुणिः- मित्रश्च वरुणश्च मित्रावरुणौ इति इतरेतरद्वन्द्वसमासः। मित्रावरुणयोः अपत्यं पुमान् इति विग्रहे “बाह्वादिभ्यश्च” इति इञ्प्रत्यये मैत्रावरुणिः इति रूपम्।
1. जामातृयज्ञेन-श्लोक में इन्द्रवज्रा छन्द है, जिसका लक्षण है-
स्यादिन्द्रवज्रा यदि तौ जगौ गः।
 2. स्नेहामिति-श्लोक में अनुष्टुप छन्द है।



INTEXT QUESTIONS-13.5

21. For what reason is Vashishthadi stopped?
22. What is the ultimate wealth of Raghuvashis?
23. Which metre is there in this verse 'Jamatri Yajnaen', write the laksana also?
24. Prove the form of 'Maitravaruni'?
25. What is Rama ready to sacrifice for the worship of the people?
26. What is the main Dharma (Duty) of the king?

13.7 NOW LET US UNDERSTAND THE TEXT. 15

(entry)

लक्ष्मणः - जयति जयत्यार्यः। आर्य! अर्जुनेन चित्रकरेणास्मदुपदिष्टमार्यस्य चरितमस्यां वीथ्यामभिलिखतम्। तत्पष्यत्वार्य।

रामः - जानासि वत्स! दुर्मनायमानां देवीं विनोदयितुम्। तत्कियन्तमवधिं यावत्।

लक्ष्मणः - यावदार्याया हुताषनषुद्धिः।

रामः - शान्तं पापम् (ससान्त्ववचनम्।)

उत्पत्तिपरिपूतायाः किमस्याः पावनान्तरैः।

तीर्थोदकं च वह्निष्व नान्यतः शुद्धिमर्हतः॥13॥

देवि देवयजनसम्भवे! प्रसीद। एष ते जीवितावधिः प्रवादः।

क्लिष्टो जनः किल जनैरनुंनीयस्तन्नो यदुक्तमपुं च न तत्क्षमं ते।

नैसर्गिकी सुरभिणः कुसुमस्य सिद्धा मूर्ध्नि स्थितिर्न चरणैरवताडनानि॥14॥

अन्वयः- (प्रविश्य)

लक्ष्मणः- आर्यः जयति जयति। आर्य! अर्जुनेन चित्रकरेण अस्मदुपदिष्टम् आर्यस्य चरितम् अस्यां वीथ्याम् अभिलिखितम् तत् आर्यः पश्चतु।

रामः- वत्स! दुर्मनायमानां देवीं विनोदयितुं जानसि। तत् कियन्तम् अवधिं यावत्।

लक्ष्मणः- आर्याया हुताशनशुद्धिः यावत्।

रामः-शान्तं पापम् (ससान्त्ववचनम्) उत्पत्तिपरिपूतायाः अस्याः पावनान्तरैः किम् तीर्थोदकं च वह्निश्च अन्यतः न शुद्धिम् अर्हतः॥13॥

देवयजनसम्भवे देवि, प्रसीद। एष प्रवादः ते जीवितावधिः।

क्लिष्टः जनः जनैः अनुरञ्जनीयः किल, तत् ते नः यद् अशुभम् उक्तं तत् न क्षमम् सुरभिणः कुसुमस्य मूर्ध्नि स्थितिः नैसर्गिकी सिद्धा, चरणैः अवताडनानि न ॥14॥

Explanation:- Lakshmana comes and requests him saying that Rama's victory was Prashasti that as ordered, the painting of the life of Rama was completed by a painter named Arjuna. Therefore, if you see this picture of Rama, Lakshmana prays to Rama. After that Ram tells Lakshmana that Sita is upset Viraha of her father, so you are able to make fun of Sita who is sad. After that he asks Lakshman how far the picture is described in this picture. Lakshmana then replies that there are pictures of Goddess Sita till the fire test. On hearing the words of Lakshmana, Ram, displeased, speaks in a melodious language that such sentences should not be said.

There is no purpose of any other substance to test the purity of Sita in the birth. For example, both the water and fire of the pilgrimage or other substances do not serve the purpose of purification. Because of being pure from both of them, in the same way, a born pure Sita does not expect purification by fire. Due to being self-purified, there is no need to edit others for purification.

After that, Rama says to Sita that you should be happy, this populism is for her life only. After that Ram says that these people protect their Raghukul. The people who are hurt by him are not despised, but definitely worthy of admiration. Therefore, the ominous sentences used for the distressed Sita should not be used.

Illustrations are given to make the context clear. Fragrant flowers should not be killed by the feet. Because it is natural to wear them on the head.



Note

STUDY OF POETIC WORK -2



Note

Grammar:-

दुर्मनायमानाम्-दुःस्थितं मनः यस्याः सा दुर्मनाः इति बहुव्रीहिसमासः। अदुर्मनाः दुर्मनाः भवति इत्यर्थे क्यङ्प्रत्यये निष्पन्नाद् दुर्मनायधातोः शानच्प्रत्यये टापि दुर्मनायमाना इति भवति। ततः द्वितीयैकवचने दुर्मनायमानाम् इति रूपम्।

उत्पत्तिपरिपूतायाः- उत्पत्त्या परिपूता उत्पत्तिपरिपूता इति तृतीयातत्पुरुषसमासः, तस्याः उत्पत्तिपरिपूतायाः।

पावनान्तरैः- पावयन्ति इति पावनानि। अन्यानि पावनानि पावनान्तराणि तैः इति पावनान्तरैः इति मयूरव्यंसकादिवत्समासः।

तीर्थोदकम्-तीर्थस्य उदकं तीर्थोदकम् इति षष्ठीतत्पुरुषसमासः।

अनुरञ्जनीयः- अनुपूर्वकात् रञ्जधातोः णिच्प्रत्यये अनीयप्रत्यये च अनुरञ्जनीय इति रूपम्।

नैसर्गिकी- निसर्गाद् आगता इत्यर्थे निसर्गशब्दात् ठकि डीपि नैसर्गिकीशब्दो निष्पद्यते।

स्थितिः- स्थाधातोः क्तिन्प्रत्यये स्थितिशब्दो निष्पद्यते।

छन्दः- (1) उत्पत्ति परिपूतायाः -

Anushtup

(2) क्लिष्टा जनः -

Vasantilaka chhanda

अलंकार विमर्शः-

(1) उत्पत्तिपरिपूतायाः-

Drishtantalamkara. Lakshana of it is-

“दृष्टान्तस्तु सधर्मस्य वस्तुनः प्रतिबिम्बनम्”

(2) क्लिष्टो जनः-

Drishtanta alamkara

**INTEXT QUESTIONS-13.6**

27. What is the name of the painter?
28. How far is the painting of Ramcharit?
29. What is automatically holy?
30. What is the purpose of Sita?
31. What is the duty towards the afflicted one?
32. What is the naturalness of safflower?

**SUMMARY**

Bhumisuta Vaidehi Ram's wife Sita was sitting. Rama enters to console Sita. At the same time, Lord Ashtavakra came after accepting the conversation of Vashishthadi from the ashram of Rishisringa Muni. He narrates Vashishthadi's message and says that Maharishi Vashishtha blessed Sita - she should be Veer Prasvara. Vashishtha's wife Arundhati, Rama's mothers Kaushalya Kaikeyi Sumitra and Shanta said to Rama that Sita is pregnant. Therefore, at this time, all his wishes should be fulfilled soon by Rama. Maharishi Rishyasringa said that Sita is able to come to the place of yagya because of her full pregnancy. So they will come to Ayodhya to see him as son. Vice-Chancellor Vashistha ordered Rama that the people should follow the state in the same way as they are happy, because it is only from this that the Raghuvanshis get the desired fame. Upon hearing the order, Rama says that he is ready to give up his affectionate, kind, friend and wife Sita for the sake of the people's happiness. In this way, it is indicated that Shri Ram will abandon Sita in the future by the word. After this Kumar Lakshman enters, Maharishi Ashtavakra goes to rest. Lakshmana says that the painter Arjuna has come after marking the Ramcharitable screen as ordered. After that Rama asks Lakshmana as to how far is depicted in this film. Then Lakshmana says that Sita's fire is depicted till the time of purification. After that Rama describes Sita's birth purity. Just as the water and fire of the pilgrimage are automatically holy, Sita is also automatically holy. So Ram tells Sita, don't be sad. It is appropriate to remove the sorrow of a person who is sad. Therefore, the word of Lakshmana towards Sita is not proper. Because the natural state of a flower is at the head and not at the feet. Thus ends the lesson.

**Note**

Module - 3

UTTARAMACHARITAM-ASHTAVAKRA DIALOG

STUDY OF POETIC WORK -2



TERMINAL EXERCISE

1. Kintvanusthannityatvam - Explain this verse meena
2. Write the instruction of the Guru to Rama.
3. Vishwambhara - Explain the verse.
4. Laukikanaam Sadhunam - Explain the verse and write the differences of the sages.
5. What did Shri Ram say about the purity of birth of Sita?
6. Jamatryagyen - Explain this verse.
7. Sneham daya cha saukhyam Explain this verse.



Note



ANSWERS TO IN-TEXT QUESTIONS

13.1

- (1) The freedom of the householders is controlled due to the continuity of rituals.
- (2) Kintu anushtannityatvam.
- (3) Karma is of three types - Nitya, Naimittik and Kamyā.
- (4) The household of the Ahitagni is on the contrary dangerous.
- (5) Bondage separation is troubling.
- (6) The sense of the world is the piercing of the heart.
- (7) By the piercing of the heart, the sages detached from the spirit of the world renounce all work and rest in the wilderness.
- (8) It is auspicious to treat the father's family with Rambhadra.

13.2

- (9) Ashtavakra came from the ashram of Rishi Shringa.
- (10) Kanchuki addresses Ram as Rambhadra.

13.3

- (11) Sita's mother is the universal earth.
- (12) Sita's father was the same father as Prajapati.
- (13) The lineage in which Surya is the originator of the dynasty and Vashishthadi is the Acharya, his lineage has Sita as the Kulvadhu.
- (14) This is the blessing of Vashishtha towards Sita, 'Veer Prasvaraah Bhuyaah'.

13.4

- (15) Follows the meaning of the speech of the ancient sages.
- (16) The speech follows the meaning of the worldly sadhus.
- (17) The order of Arundhati, Rama's mothers and Shanta towards Rama is that Sita is pregnant at this time, so all her wishes should be fulfilled soon.
- (18) Sita is pregnant, so she did not come to the yajna.
- (19) Ram stayed in Ayodhya to entertain Sita.
- (20) Rishyasringa wants to see Sita's lap sonless.

21.5

- (21) Vashishthadi Jamaata has stopped because of the sacrifice of Rishyasringa.
- (22) The fame achieved by the Raghu dynasty kings because of their pleasure in the subjects is the supreme religion.
- (23) There is Indravajra verse in the Jamatrayagyen verse, its symptom -
"Syadindravajra if taw Jagau Gaha"
- (24) Mitrascha Arunascha Mitravaruno ittartardvandva samasa taayah apatyam puman, in this Deity the form of Maitravarunih was derived from the meaning of "Bahmadibhyascham".
- (25) Ram is ready to sacrifice his affection, compassionate friend and Janaki Sita for the worship of the people.
- (26) The main religion of the king is the worship of the people.

**Note**

STUDY OF POETIC WORK -2



Note

13.6

- (27) The name of the painter was Arjuna.
- (28) In the Ramcharit, Sita's Agni Shuddhi is mentioned in the gallery.
- (29) The water and fire of the pilgrimage are automatically holy.
- (30) There is no other purpose for the consecration of Sita.
- (31) Unhappy relatives are able to please by removing sorrow.
- (32) The natural position of the flower is on the head.