

SHUKANSOPADESHA-LAKSHAMI'S AFTERMATH-1

**Note**

In this text, the part of Shukanasopadesh and "Evam Vidhiyapi Chanaya" starting from here and till the end of "Sarvajana Syopahasya atamupayanti" has been described. Greed is the cause of sin. As soon as he becomes the king, tries to get this Dularbha Shri every moment. Even if he has a chronic velocity, he tries to enjoy the pleasures. By associating with the wicked, they further degrade. The selfish and devious ministers of good-spoken kings inspire them to do immoral deeds. They consider Paramukan, adultery and malpractice as virtuous conduct. With this, those kings do not see the happiness and misery of the people, but only preserve their own pleasures. By this type of conduct, they become catastrophic aberrations. In this text, there is a rendering of the preaching of the minister.



OBJECTIVE

After studying this lesson, you will be able to:

- know the sentiments of the crooked people in the Rajya Sabha;
- know that how wickedness captivates the king;
- know the loss of kings by following the sentences of the Khaljans (wicked people);
- know the deplorable deed of kings by following the wicked and neglecting the Guru, ; and
- know the anvaya and meaning of the padas.

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Note

18.1 LET US UNDERSTAND THE TEXT: PART-10

एवंविधयापि चानया दुराचारया कथमपि दैववशेन परिगृहीता विक्लवा भवन्ति राजानः, सर्वाविनयाधिष्ठानतोच्च गच्छन्ति। तथाहि अभिषेकसमय एष चौषां मंगलकलषजलैरिव प्रक्षाल्यते दाक्षिण्यम्, अग्रिकार्य्यधूमेनेव मलिनीक्रियते हृदयम्, पुरोहितकुषाग्रसम्मार्जनीभिरिव अपनीयते क्षान्तिः, उष्णीषपट्टबन्धेनेवावच्छाद्यते जरागमनस्मरणम्, आतपत्रमण्डलेनेवापसार्य्यते परलोकदर्शनम्, चामरपवनैरिवापह्रियते सत्यवादिता, वेत्रदण्डैरिवोत्सार्य्यन्ते गुणाः, जयषब्दकलकलरवैरिव तिरस्क्रियन्ते साधुवादाः ध्वजपटपल्लवैरिव परामृष्यते यषः।

Explanation-

In this way, the kings who are accepted by this mischievous Lakshmi with the aforesaid symptoms, due to great hardship or luck, become distraught and become eligible for all kinds of humility. He attains the presidency or shelter of all the non-disciples.

At the time of consecration, his kindness etc. is as if washed away by the water of the Manglik Kalash. At the time of abhishekam, the smoke of the havan as if his hearts were tainted. It is as if the qualities of forgiveness are removed by the grace of the priests. The tying of a silk cloth turban, as if I will grow old, covers this type of worry. It is as if the blindness towards birth-interval is stopped from the Aatpatra Mandal or the opened umbrella. It blows away truthfulness with the wind of Chamar. Like a stick of cane, all the virtues of kindness are thrown out. Appreciation of his gentleness is disparaged with the clamor of Jai sound. His fame and fame are wiped out by the Vajrayantivastra Pallavarupa Pataka.

Meaning-

If this mischievous Lakshmi is ever accepted by the kings by god or fate, then all the misfortunes become their ashram site. As at the time of Abhishek, the generosity of these kings gets washed away by the water of Mangal Kalash. The mind is tainted by the smoke of the Havan, the virtues of mercy, mercy, forgiveness, satisfaction, etc., are removed by Marjani in the form of a priest, the turban on the head is covered with the memory of the old age of kings. The utterance of truth is stopped by the Chamar Chhatra, beneficial words are not allowed to be heard by the sound of Jai words. In whose name the kings are praised. That praise or fame is removed from the clothes of the flag in the same way as the feces are cleaned from the leaves. Thus Lakshmi afflicts the kings.

Grammatical discussion

Samas

- उष्णीषपट्टबन्धेन-उष्णीषस्य पट्टबन्धः उष्णीषपट्टबन्धः इति षष्ठीतत्पुरुषसमासः, तेन उष्णीषपट्टबन्धेन इति।
- चामरपवनैः - चामरस्य पवनैः चामरपवनैः इति षष्ठीतत्पुरुषः।
- जयषब्दकलकलरवैः - जयषब्दस्य कलकलरवाः जयकलकलरवाः इति षष्ठीतत्पुरुषः, तैः जयषब्दकलकलरवैः इति।

सन्धि-

- मंगलकलषजलैरिव - मंगलकलसजलैः +इव।
- सम्मार्जनीभिरिवापहियते - सम्मार्जनीभिः+ इव +अपहियते।
- उष्णीषपट्टबन्धेनेवावच्छाद्यते - उष्णीषपट्टबन्धेन+ अवच्छाद्यते।

अलंकार विमर्श-

- एवंविधया-
Samasukti Alamkara
- अभिषेक समये-
Kriyotpreksha Alamkara
- पुरोहित कुषाग्र सम्मार्जनीभि
Rupakalamkara

कोष-

- “हैमं छत्रं त्वातपत्रम्” इत्यमरवचनात् हैमम्, छत्रम्, आतपत्रम् इत्येते समार्थकाः शब्दाः।
- “पताका वैजयन्ती स्यात्केतनं ध्वजमस्त्रियाम्” इत्यमरवचनात् पताका, वैजयन्ती, केतनम्, ध्वजम् इत्येते समार्थकाः शब्दाः।
- “कलषस्तु त्रिषु द्वयोः। घटः कुटनिपावस्त्री” इत्यमरवचनात् कलषः, घटः, कुटः, निपः इत्येते समार्थकाः।

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WORK -2

Note

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INTEXT QUESTION-18.1



Note

1. How are the kings who are possessed by a mischievous Lakshmi?
2. Like whom at the time of consecration, the qualities of kings get washed away?
3. What makes the hearts of kings dirty?
4. From whom does the forgiveness of kings go away?
5. At the time of consecration, the increase in the age of kings is overcome by what?
6. By whom is the crown of kings cleaned during the consecration period?

18.2 NOW LET'S UNDERSTAND THE BASIC TEXT-11

केचिच्छ्रमवष-षिथिलषकुनिगल-पुट-चपलाभिः खद्योतोन्मेष-मुहूर्त-मनोहराभिर्मनस्विजनगर्हिताभिः सम्पद्धिः प्रलोभ्यमानाः धन-लवलाभावलेपविस्मृतजन्मानोऽलेकदोषोपचितेन दुष्टासृजेव रागावेषेन बाध्यमानाः, विविधविषय-ग्रास-लालसैः पचेभिरप्यनेकसहस्रसंख्यैरिवेन्द्रियैरायास्यमानाः, प्रकृतिचञ्चलतया लब्धप्रसरेणैकेनापि सहस्रतामिवोपगतेन मनसा आकुलीक्रियमाणा विद्वलतामुपयान्ति। ग्रहैरिव गृह्यान्ते, भूतैरिवाभिभूयन्ते, मन्त्रैरिवावेष्यन्ते, सल्लवैरिवावष्टभ्यन्ते, वायुनेव विडम्ब्यन्ते, पिषाचौरिव ग्रस्यन्ते। मदनधरैर्मर्माहता इव मुखभङ्गसहस्राणि कुर्वते, धनोष्मणा पच्यमाना इव विचेष्टन्ते, गाढप्रहाराहता इवाङ्गानि न धारयन्ति, कुलीरा इव तिर्यक् परिभ्रमन्ति, अधर्मभ्रगतयः पण्डव इव परेण सूचार्यन्ते, मृषावाद-विष-विपाक-सजेज-मुखरोगा इवातिकृच्छ्रेण जल्पन्ति, सप्तच्छद-तरव इव कुसुमरजोविकारैः पार्श्ववर्तिनां षिरःपूलमुत्पादयन्ति, आसन्नमृत्यव इव बन्धुजनम् अपि नाभिजानन्ति, उत्कृपित-लोचना इव तेजस्विनो नोक्षन्ते, कालदष्टा इव महामन्त्रैरपि न प्रतिबुध्यन्ते, जातुषाभरणानीव सोष्माणं न सहन्ते, दुष्टवारणा इव महामानस्तम्भनिष्चलीकृता ना गृहव्युत्प्रेषम्, तृष्णाविषमूर्च्छिताः कनकमयमिव सर्वं पश्यन्ति, इषव इव पानवर्द्धिततैक्ष्ण्याः परप्रेरिता विनाशयन्ति, दूरस्थितान्यपि फलानीव दण्डविक्षेपैर्महाकुलानि शातयन्ति, अकालकुसुमप्रसवा इव मनोहरकृतयोऽपि लोकविनाशहेतवः, शमषानाग्रय इवातिरौद्रभूतयः, तैमिरिका इवादूरदर्शिनः उपसृष्टा इव क्षुद्राधिष्ठितभवनाः, श्रूयमाणा अपि प्रेतपटहा इवोद्वेजयन्ति, चिन्त्यमाना अपि महापातकाध्यवसाया इवोपद्रवमुपजलयन्ति, अनुदिवसमापूर्य्यमाणाः पापेनेवाध्मातमूर्खयो भवन्ति, तदवस्थाष्व व्यसनषतषरव्यतामुपगता वल्मीकतृणाग्रावस्थिताः जलबिन्दव इव पतितमप्यात्मानं नावगच्छन्ति।

Explanation-

The word Kechid is related to Vihvalatamupayanti. So Kechit means with some distraught kings are as fickle as like. The galpur (neck) of the Mayuradi who were slackened by labor, because of being pleasant for a moment like the light of Jugun (Khadyot), because of the wealth condemned by the knowledgeable people, the greedy

**Note**

kings attain to ecstasy.

They forget the account of their respective birth time out of ego of ordinary wealth and gain, they suffer torture like blood contaminated with vata-pitta phlegm, increased by anger etc. Words, sparshadi, desire to taste the rasas of many types of subjects and despite being five-numbered, they continue to suffer from the senses as if having attained many thousand numbers due to the abundance of subjects, and the mind being fickle in nature, keeps running in many subjects after getting a break. Therefore, even after being united, it is as if the people of the king who have attained a thousand numbers get disturbed by a single blow.

At that time some planet like Putna, demonic etc. comes and surrounds those people. Ghosts and demons have an effect on them. As if with some mantra Vedic or Tantric power, they are able to control those people. Violent animals like lions and formidable creatures grab them stubbornly. It is as if they are distracted by air disease. The vampires bite them as if they are hurting their heart by the arrows of Kamadeva, as if they keep doing thousands of mouth disorders. Only by being digested in the arrogant fire of wealth, he manifests many kinds of displeasure. Like a crab or a crab, they go on walking crookedly with everyone. Due to unrighteousness, the power to walk in the path of duty is destroyed. Therefore like a cripple, they walk by the help of other men. Mouth disease arises from the disorder of the poison of truthfulness. Because of which they speak with great difficulty. Just as the saptaparna tree causes pain in the heads of people who are near by the pollen of its flower, similarly those kings also create misery in the people sitting near them through disobedience, eye defects, caused by Rajogun. Like Mumurshu i.e. a dying person, they do not even recognize their relatives. Due to which eye defect or eye disease occurs, people are not able to see to any bright object. Just as people do not attain consciousness after being bitten by a fierce snake, even from the excellent mantras of poison-void i.e. exorcist or Garuda mantra, similarly they are not able to understand their duty even with excellent mantras i.e. advice of qualified ministers. They are not able to bear the pratap (heat of fire) of others like ornaments made of lacquer. Just as the wicked elephant does not accept the teachings of a mahout even after being immobilized by a large bondage, similarly the kings do not accept anyone's sermons by being stunned by extreme arrogance. Those kings, being distracted by the lust of wealth, look at all the things of the world as if they were rich. Just as an arrow made sharply sharp by the friction of a stone lifting the stone destroys the target object when released by the bow. In the same way, those people also destroy the subjects because of increasing their aggressive nature by drinking and to please others. Just as a man plucks large fruits by throwing his sticks even when he is far away. Those kings also use punishment in the same way and destroy the people

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born of wealth even if they are located far away. Just as the untimely growth of a flower is an indicator of the destruction of the people even though it is beautiful, similarly those kings, despite having a beautiful shape, remain the cause of the destruction of the people. Just as the ashes of the fire in the cremation ground are very terrible, in the same way the wealth of those people is also very terrible.

Due to eye disease, the way people cannot see distant objects. Similarly, even those kings are unable to see the result due to lack of vision. Just as the houses of vaisyas are full of sensual people, similarly the palaces of those kings are also full of lowly people, the special instrument that hears the word of the dead person's funeral dhaka (Pretpataha) is called Pretpataha.

Like the hard work of performing the rituals of Brahma -Hatya etc. Every day, they become bloated even after being filled with the sin of Mahapatak. Even after being there, they do not consider themselves to be impure.

Meaning-

This wealth is like the throat of a bird which has been damaged by hard work, like the light of a firefly which is momentarily beautiful. Therefore, some of the kings who are tempted by this Lakshmi, who are condemned by the wise, deserve the condemnation of the wise. They forget the story of their respective births out of ego for some money gain. Vatapatikaf contaminated blood is the one who suffers from the increasing sensual sufferings from many defects.

Due to the gluttony in the acquisition of words and objects, thousands of people experience pain from the senses due to the abundance of objects. By nature the mind runs in various subjects. So a single mind appears like a thousand. With that mind the kings get restless and they again appear like possessed by evil planets, like possessed by ghosts, like possessed by the power of mantra, like beasts of wild animals, like plagued by vampires. . They curve their faces, behave like those wounded by Cupid's arrows. The egoistic form of wealth behaves like a cake baked by fire, karkatavat means like a crab. Following the path of duty from sin destroys the power of kings. For this reason they are governed by others like King Pangu.

Those with mouths perverted by the poison of the practice of untrue form, they speak with pain. At the touch of the pollen of seven-leaf flowers, such a headache arises. In the same way, the rajogun of those kings, the blood and eyes, cause sorrow to the people. Those kings do not recognize kinsmen like a dying person, they do not see majestic people like those afflicted by eye diseases. People who are tainted by Kaal Sarp do not receive the blessings of Chaitanya even from the great mantras of poison.

Similarly, those kings do not know their duty even with the advice of excellent ministers. Like an elephant tied to a pillar, he does not listen to the utterance.

Unconscious of the poison of lust for money, they see everything as wealthy. Like a shaky arrow fired from a stone that hits a specified target when released from a bow, similarly a king with a strong temper by the consumption of sura, being inspired by others, inflicts suffering on the subjects. Throwing a yashti stick leads to the acquisition of distant fruits, in the same way they destroy the people born in disharmony. At that time, being as beautiful as a flower developed, it is a sign of destruction of people, in the same way kings with a captivating figure are the cause of destruction of people. In the cremation ground, the ashes of fire are terrible, in the same way the wealth of the king is terrible. Just as a person suffering from eye disease cannot see a distant object, in the same way the king is unable to see the result. The Raj Bhavan is like that. Like the house of the sensual Vanitha like the house of the lowly-tempered people. Hearing the name of the king like the sound of the cauldron of a dead person's cauldron, there is dismay. Just like the hard work of Brahmahatyadirup sin rituals, there is disturbance in the mind due to his meditation, but he becomes a king of physique, being purified from sin every day. In that state, those wicked with sexual defects are not even able to know their fall like a holy water point in front of the grasses arising from the death of Valmiki (Bambi).



Note

Grammatical discussion

Samas-

- धनलवलाभावलेपविस्मृतजन्मानः - धनस्य लवः धनलवः इति षष्ठीतत्पुरुषः। धनलवस्य लाभः धनलवलाभः इति षष्ठीतत्पुरुषः। धनलवलाभेन अवलेपः धनलवलाभावलेपः इति तृतीयातत्पुरुषः। तेन विस्मृतं धनलवलाभावलेपविस्मृतम् इति तृतीयातत्पुरुषः। धनलवलाभावलेपविस्मृतं जन्म येषां ते धनलवलाभावलेपविस्मृतजन्मानः इति बहुव्रीहिसमासः।
- उत्कृपितलोचनाः - उत्कृपिते लोचने येषां ते उत्कृपितलोचनाः इति बहुव्रीहिसमासः।
- मृषावादविषविपाकसजेतकुरखरोगाः - मृषावाद एव विषम् मृषावादविषम् इति कर्मधारयसमासः। तस्य विपाकः मृषावादविषविपाकः इति तृतीयातत्पुरुषः। मृषावादविषविपाकेन सजेतः मृषावादविषविपाकसजेतः इति तृतीयातत्पुरुषः। मृषावादविषविपाकसजेतः मुखरोगः येषां ते मृषावादविषविपाकसजेतकुरखरोगाः इति बहुव्रीहिसमासः।
- महामानस्तम्भनिष्चलीकृताः - महत् मानं यस्य स महामानः इति बहुव्रीहिः। महामान एव स्तम्भः महामानस्तम्भः इति कर्मधारयः। महामानस्तम्भेन निष्चलीकृताः महामानस्तम्भनिष्चलीकृताः इति तृतीयातत्पुरुषः।

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Note

सन्धि-

- पंचभिरप्यनेकैः - पंचभिः+ अपि+ अनेकैः।
- भूतैरिवाभिभूयन्ते - भूतैः+ इव+ अभिभूयन्ते।
- मन्त्रैरिवावेष्यन्ते - मन्त्रैः+ इव +आवेष्यन्ते।
- यहस्रसंख्यैरिवेन्द्रियैरायास्यमानाः - सहस्रसंख्यैः+ इव +इन्द्रियैः +आयास्यमानाः।

अलंकार विमर्ष-

- धनलाभ बाध्यमान

Upama and Pornopama Alamkara. In Sahityadarpana-

सा पूर्णा सामान्यधर्म औपम्यवाचि च।

उपमेयं चोपमानं भवेद्वाच्यम्॥

- विविधेत आयास्यमाताः

Here Due to possibility of Guna, Gunotpreksha Alamkara.

- एवमेव प्रकृति मन्त्रैरिव्यास्मिन्, मदनषरैः

Utapreksha Alamakara

- कुलीराः In this sentence अधर्ममग्रगतयः -Pornopama
- मृषावादविषविपाक Niranga Rupaka
- उत्कृपितलोचना Upamalamkara
- कालदष्यः In this sentence-Sansrishti Alamkara
- तृष्णा विषमूच्छिताः Rupakalamkara
- इषवः, दूरस्थितान्, अकालेत, शमषानाग्रयः, तैमिरिका, उपसृष्टा, श्रूयमाणाचिन्त्यमाना, अनदितसम In these sentences-Upamalamkara

कोष-

- “कुसुमं स्त्रीरजोनेत्ररोगयोः फलपुष्पयोः” इति मेदिन्युक्तेः कुसुमषब्दस्य स्त्रीरजः, नेत्ररोगः, फलम्, पुष्पम् इत्येतेषु अर्थेषु व्यवहारो भवति।
- “भूतिर्भस्मनि सम्प्लिहस्तिशृङ्गारयोः स्त्रियाम्” इति मेदिनीकोषाद् भूतिषब्दस्य सम्प्लिः हस्तिशृङ्गारम् इत्यनयोः अर्थयोः प्रयोगः।



INTEXT QUESTION-10.2

7. Who are the kings with temporary wealth who deserve to be condemned?
8. What are the reasons for the excess of those senses of kings?
9. How does the mind run on various subjects?
10. What do those kings do when struck by the words of Madan?
11. With whose speed do the kings go?
12. Whom are those kings incapable of knowing most of the time?
13. How is the Royal property?
14. Like whom do the kings cause the people to suffer?

18.3 NOW LET US UNDERSTAND THE BASIC TEXT-12

अपरे तु स्वार्थनिष्पादनपरैर्धन-पिषित-ग्रास-गृध्रैरास्थाननलिनीबकैः, द्युतं विनोद इति, परादाराभिगमनं वैदग्ध्यमिति, मृगया श्रम इति, पानं विलास इति, प्रमळाता शौर्यमिति, स्वदारपरित्यागोऽव्यसनितेति, गुरुवचनावधीरणम् अपरप्रणयत्वमिति, अजितभृत्यता सुखोपसेव्यत्वमिति नृत्य-गीत-वाद्य-वेष्ट्याभिसक्ती रसिकतेति, महापराधाकर्णनं महानुभावतेति, पराभवसहत्वं क्षमेति, स्वच्छन्दता प्रभुत्वमिति, देवावमाननं महासळवतेति, वन्दितजनख्यातिर्यष इति, तरलता उत्साह इति, अविषेषज्ञता अपक्षपातित्वमिति दोषानपि गुणपक्षमध्यारोपयदिभ्रन्तः स्वयमिति विहसदिभः। प्रतारणकुषलैर्धूर्त्वारमानुषोचिताभिः स्तुतिभिः प्रतार्य्यमाणा विळामदमळाचिन्ता निष्चेतनतया तथैवेत्यन्यारोपितालीकाभिमाना मत्र्यधर्माणोऽपि दिव्यांषावतीर्णमिव सदैवतमिवातिमानुषमात्मानमुत्प्रेक्षमाणाः प्रारब्धदिव्योचितचेष्टानुभावाः सर्वजनस्य उपहास्यतामुपयान्ति।

Explanation-

There are many other kings in whose meeting they are involved in selfishness and by consuming the meat of money, so many cunning groups remain in the form of a eagle bird and in the form of a heron in the Kamalini (in the form of sabhamandapa). Those who explain to the kings in such a way that gambling is humour, mistreatment of a woman is cleverness, hunting is an exercise, drinking is a luxury, not being careful about anything is bravery, leaving one's wife is non-attachment, accept the teachings of the guru is like subordination. Not punishing the servants who act in an independent form or arbitrarily is a happy Shushrusha or service, to dance, sing and play and to have attachment to Ganika is a pleasure, not to listen to great crimes i.e. not paying attention to them is the show of greatness, others Tolerating insults is forgiveness, arbitrariness is the priority, to despise or not to count the gods is an introduction of

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Note

great skill, praise from prisoners is success, movement of mind is enthusiasm and not to criticize actions in a subtle way, that is, Not knowing the difference between good and bad is impartiality. In this way, the sly people who are capable of deceiving blame even the faults in the category of virtue, but in their mind they ridicule themselves and cheat the kings by giving suitable praise to the deity or unworthy of human beings. Being born out of the ego of only one wealth, by such praise of those people, they become devoid of consciousness, hence these people are exactly the way they speak. In this way, they accuse all of them of false pride by taking them to be real. In spite of being a human being, as if incarnated from the part of the deity or consecrated by a deity, therefore, considering himself as a deity, he shows his greatness by doing the appropriate work of divine men.

Meaning-

In this way, there are many kings in whose assembly wicked are involved in self-interest, they are like a eagle involved in the collection of meat in the form of money, in the form of a heron they are skilled to cheat others and they address the kings only. They advice to king that gambling provides pleasure. Hunting is exercise. The luxury of drinking alcohol, the carelessness in any matter is valor, and the abandonment of one's own wife is non-attachment, disobedience to the command of the teacher is freedom, the absence of punishment for the servants who are willing according to their wishes. Attachment is the passion, not paying attention to the great crime is the introduction of one's own great experience, tolerating the humiliation done by others is forgiveness. It is fairness not to criticize the work in a subtle way. In this way, the virtuous rascals accuse the defects of virtues. But in their own mind they mock the kings with their due praise of the gods. On the other hand, the king, being frantic with wealth, ego, becomes devoid of consciousness by such praise of people. That's why I am what they say. Thinking like this, considering all these to be real, they take false pride. In spite of being a human, those kings consider themselves to be incarnations of the part of the deity or established by the gods. The king considers his work as Devanugraha. In this way the king acquires the merit of ridicule of Samastalok. Shuknas is supposed to say that O! Chandraped, you should not be like these kings.

Grammatical discussion

Samas

आस्थाननलिनीबकैः - आस्थानम् एव नलिनी आस्थाननलिनी इति कर्मधारयसमासः। आस्थाननलिन्यां बकः आस्थाननलिनीबकः, तैः इति सप्तमीतत्पुरुषसमासः।

प्रारब्धदिव्योचितचेष्टानुभावाः - दिव्याचिताः चेष्टानिभावाः दिव्योचितचेष्टानुभावाः इति कर्मध

ारयसमासः। प्रारब्धाः दिव्योचितचेष्टानुभवा यैः ते प्रारब्धदिव्योचितचेष्टानुभावाः इति बहुव्रीहिसमासः।

सन्धि-

प्रतारणकुषलैर्धूर्त्वरमानुषोपचिताभिः - प्रतारणकुषलैः+ धूर्तैः+ अमानुषोपचिताभिः।

देवाधिष्ठितोऽहम् - देवाधिष्ठितः+ अहम्।

Alamkara

अपर - In this sentence- Rupakalamkara

इति- In this sentence-Utpreksha alamkara

सदैवतम् - Utpreksha alamkara

कोष- “सळ्वं गुणे पिषाचादौ बले द्रव्यस्वभावयोः” इति मेदिनी।



INTEX QUESTION-3

15. How are the selfishly wicked perform in the Rajya Sabha?
16. What is gambling in the opinion of swindlers?
17. What is the dominance of the rascals in the Rajya Sabha?
18. How are people unconscious?
19. For what reason are those kings funny?



SUMMARY

Youth, wealth, dominion and imprudence create even a single great misfortune. Where all these four are there, nothing can be said there. The king, whom this ill-mannered Lakshmi takes shelter, becomes mischievous only because of ignorance. In this text, the great poet Vanabhata has described the ill-effects of that Lakshmi with reason from the mouth of Shuknas from Chandrapidopadeshavyaj. As it is Lakshmi who washes away the generosity of the kings with the water of Mangal Kalash at the time of the coronation itself without removing the bad qualities. With the fire of Havan, the mind is worshiped. The turban (turban) of the crown envelops the old memory. Removes many otherworldly knowledge from the umbrella. Hides the truth from the charms. It removes virtues from punishment, does not listen to the beneficial words of Jai Shabdadi Tweet. The fame in which the name is praised, like a king should do this work. One should sit like this, behave in this way, such a moment is removed from a letter like a Umrajcharit description form Stuti. In the same way, this Lakshmi removes them all



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with the form of the clothes of the king's flag.

A momentary restlessness is attained, like the sluggish throat of birds tired of exertion. Khadyot is as beautiful for a moment as the light of a firefly. Similarly, this property looks beautiful. Due to the fickleness of this wealth, some kings, being greedy of wealth by the wise, are eligible for the condemnation of the wise. They forget the account of their birth due to the ego of some money gain and suffer from attachment torment due to many defects of blood contaminated by Vata, Pitta, Kapha. In the acquisition of subjects like words, touch, etc., one experiences pain from the senses by the number of thousands, even after being exceeded by the abundance of subjects. It is by nature that the mind runs in different subjects, for this reason, even when united, the mind appears to be a thousand. It is from that mind that the king attains restlessness. Because of this, again these kings appear as possessed by the wicked, as possessed by the demons, in the form of demons. They cover the mouth. As they appear like creatures injured by Cupid's arrows. The egoists of wealth behave in the same way as burning with fire. He behaves like a crab. They destroy the power of kings to walk in the duty of the king. For the same reason cripples are run by other people. Due to the practice of lying, one is able to speak only with pain, like those with a distorted face with poison. Just as tears of tears are produced by the touch of a granule of saptaparna flower, similarly, the eyes of a pair of rajoguns with the substance of Lakshmi create sorrow in the subjects. Those kings do not recognize the captives like the dying ones. They do not see majestic people like those afflicted by eye diseases. Chaitanya is not attained even by the excellent Mahamantras of Poison Vaid, as people who are tainted by Kaal Sarp do not attain to Chaitanya even by the excellent Mahamantras of the King. That is, kings do not know their duties even with the advice of excellent great ministers. Like lacquered ornaments do not tolerate fire, similarly kings also do not tolerate the majesty of others. They do not listen to good sermons like an elephant tied to a pillar. Unconscious of the poison of money greed, he sees all things as wealthy. Like arrows sharpened from the stone, after releasing from the bow, they hit the specified target. In the same way, those kings with increased sura intake, inspired by the wicked, are the ones to cause suffering to the subjects. Throwing a cane or a stick at distant evils is as destructive as the withdrawal of fruits. Famines develop beautiful flowers, yet are the cause of public anger. In the same way, the king, being delightful, is still a cause of destruction. The buildings of those kings are the shelter of low-tempered people like a school full of sensual people. Even though those kings are full of sins, they are alive every day. In that state, the wicked with sexual defects, they are not able to know their own fall like a dot of water that fell on the tip of a straw produced from the soil of Vambi. In the same way, there are many kings

whose assembly in the form of Padyavan, who are engaged in self-interest, are some rascals who are skilled in deceiving them like vultures. They also consider faults as virtues. Like a joke is a joke. Pride is tact, hunting exercise, drinking luxury, careless valor, abandonment of one's wife is non-attachment. In this way, they deceive the kings by knowing them to be a skillful rascal. Those kings, being wealthy, become disinterested in public praise. They consider themselves to be part of the gods. Thus they all deserve ridicule.

**TERMINAL EXERCISE**

1. Describe the condition of the kings who were possessed by the mischievous Lakshmi.
2. How do the virtues of kings get washed away at the time of consecration?
3. How do kings suffer from the senses?
4. Kings are unable to know their duty and their downfall, give examples and reasons.
5. Explain how rascals live in the assembly of the kings.
6. How do the rascals who are selfish, accuse the virtues of faults?
7. How do kings who are arrogantly ridiculed by the subjects?

**ANSWERS TO TEXT QUESTIONS****18.1**

1. Are troubled and woeful.
2. With the water of Mangal Kalash.
3. With the smoke of the fire of Havana.
4. With the acumen of priests.
5. By the fastening of crowns.
6. From the Pallava attached in the flag sheet.

18.2

7. By mindful people.
8. Grass craving for miscellaneous subjects.

Module - 3**STUDY OF POETIC
WORK -2****Note**

Module - 3

SHUKANSOPADESHA-LAKSHAMI'S AFTERMATH-1

STUDY OF POETIC WORK -2



Note

9. The mind is fickle by nature.
10. Mukhabanga sahastradhika
11. Similar to karkata Crab.
12. Introduction of Bandhos.
13. Like the ashes of the crematorium fire.
14. Like a saptaparna tree.

18.3

15. The eloquent, blaming the virtues in the faults, are the ones who laugh at themselves.
16. humor.
17. willful.
18. The person who is incapacitated is the only one who is unconscious.
19. King people from the divine Chitcheadarshan.