

## RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

**Note**

After this, in this lesson, you will read fourteen verses. Dilip was interested in having a child. He was ready to perform the rituals prescribed. So he gave the state charge to the ministers. We have read this in the text. After that Dilip got into a chariot with Sudakshina and went towards Vashishtram to wish the children. Vashishtha was the total guru of Raghuvansha. When there was calamity on the Raghuvanshi kings, then Mahamuni Vasishta used to give sermons to them. By following the teachings, they were freed from trouble. Therefore, Dilip also went to the Vasisthashram with the desire of having children. The poet has described the natural beauty situated on both sides of the road and the charioteering couple with great gusto during their departure. At last both of them entered Vashishtapovan in the evening.



### OBJECTIVE

After studying this lesson, you will be able to:

- know the reason for Sudakshina and Dilip's visit to Vishishtashram;
- know the style of writing of Kalidas;
- understand the anvaya of the verses;
- understand the topics of grammar like Samas, Sandhi etc.;
- understand about the proper use of alamkar in text; and
- know the meaning of difficult words.

### 7.1 LET US READ THE TEXT

अथाभ्यर्च्य विधातारं प्रयतौ पुत्रकाम्यया।  
तौ दम्पती वसिष्ठस्य गुरोर्जग्मतुराश्रमम्॥35॥

STUDY OF POETIC  
WORK (KAVYA)-1



Note

स्निग्धगम्भीरनिर्घोषमेकं स्यन्दनमास्थितौ।  
प्रावृषेण्यं पयोवाहं विद्युदैरावताविव॥36॥  
मा भूदाश्रमपीडेति परिमेयपुरःसरौ।  
अनुभावविषेषात्तु सेनापरिवृताविव॥37॥  
सेव्यमानौ सुखस्पर्षैः शालनिर्यासगन्धिभिः।  
पुष्परेणूत्किरैर्वातैराधूतवनराजिभिः॥38॥  
मनोऽभिरामाः शृण्वन्तौ रथनेमिस्वनोन्मुखैः।  
षड्जसंवादिनीः केका द्विधा भिन्नाः षिखण्डिभिः॥39॥  
परस्पराक्षिसादृष्यमदूरोज्झितवर्त्मसु।  
मृगद्वन्द्वेषु पश्यन्तौ स्यन्दनाबद्धदृष्टिषु॥40॥  
श्रेणीबन्धाद्वितन्वरिस्तम्भां तोरणस्रजम्।  
सारसैः कलनिह्वदैः क्वचिदुन्नमिताननौ॥41॥  
पवनस्यानुकूलत्वात्प्रार्थनासिद्धिर्षंसिनः।  
रजोभिस्तुरगोत्कीर्णैरस्पृष्टालकवेष्टनौ॥42॥  
सरसीष्वरविन्दानां वीचिविक्षोभषीतलं।  
आमोदमुपजिघ्रन्तौ स्वनिःश्रवासानुकारिणम्॥43॥  
ग्रामेष्वात्मविसृष्टेषु यूपचिह्नेषु यज्वनाम्।  
अमोघाः प्रतिगृह्णन्तावर्ध्यानुपदमाषिषः॥44॥  
हैयङ्गवीनमादाय घोषवृद्धानुपस्थितान्।  
नामधेयानि पृच्छन्तौ वन्यानां मार्गषाखिनाम्॥45॥  
काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः।  
हिमनिर्मुक्तयोर्योगे चित्राचन्द्रमसोरिव॥46॥  
तत्तुमिपतिः पत्न्यै दर्षयन्प्रियदर्षनः।  
अपि लंघिगतमध्वानं बुबुधे न बुधोपमः॥47॥  
स दुष्प्रापयषाः प्रापदाश्रमं श्रान्तवाहनः।  
सायं संयमिनस्तस्य महर्षेर्महिषीसखः॥48॥

7.2 LET US UNDERSTAND THE TEXT

अथाभ्यर्च्य विधातारं प्रयतौ पुत्रकाम्यया।  
तौ दम्पती वसिष्ठस्य गुरोर्जगमतुराश्रमम्॥35॥

अन्वय - अथपुत्रकाम्यया तौ दम्पती (सन्तौ) विधातारम् अभ्यर्च्य गुरोः वसिष्ठस्य आश्रमं जगमतुः।

**अन्वयार्थः-** अथ अनन्तरं पुत्रकाम्यया पुत्रस्य इच्छया तौ सुदक्षिणादिलीपौ दम्पती जायापती प्रयतौ पवित्रौ सन्तौ विधातारं ब्रह्माणम् अभ्यर्च्य पूजयित्वा गुरोः कुलगुरोः वसिष्ठस्य महर्षेः आश्रमं तपोवनं जग्मतुः गतौ।

**Simple meaning:-** Sudakshina and Dilip were subsequently inspired by the desire to have a son. Therefore, both the worlds after worshipping Brahma went to the ashram of Kulguru Vashistha.

**Meaning:** After this Dilip worshiped Brahma. After that he along with his wife Sudakshina went towards the ashram of Kulguru Vashistha. Vashistha was the family guru of Raghuvansh. A natural guru is the one who guides the disciple to the right path at the time of adversity.

Dilip had immense faith in his guru Vashisht. Therefore, to get rid of all the restrictions on the birth of children, they went to Vashistha. Because he was sure that Vashistha would definitely give some sermon for him. By his preaching, the child benefit will be uninterrupted. So Dilip went to Vashistha Ashram with the desire to have children.

**Grammar-**

- अभ्यर्च्य- अभिपूर्वकात् अर्चधातोः ल्यप्प्रत्यये अभ्यर्च्य इति रूपम्।
- विधातारम्- विदधाति इति विधाता भवति। विधातृषब्दस्य प्रथमाद्विवचने विधातारम् इति रूपं भवति।
- पुत्रकाम्यया- आत्मनः पुत्रेच्छा पुत्रकाम्या, तथा पुत्रकाम्यया। अत्र काम्यच्प्रत्ययः विहितः अस्ति।
- दम्पती-जाया च पतिः च इति विग्रहे समासे कृते दम्पती इति रूपम् अत्र एकषेषसमासः भवति। इदं नित्यद्विवचनान्तम्।
- जग्मतु- गमनार्थकस्य गम्-धातोः लिटि प्रथमपुरुषद्विवचने जग्मतुः इति रूपम्। गतवन्तौ इत्यर्थः।

**सन्धिकार्यम्-**

- अथाभ्यर्च्यः- अथ + अभ्यर्च्य
- गुरोर्जग्मतुराश्रमम्- गुरोः + जग्मतुः + आश्रमम्
- प्रयोगपरिवर्तनम्:- अथ पुत्रकाम्यया ताभ्यां दम्पतिभ्यां प्रयताभ्यां विधातारम् अभ्यर्च्य गुरोः वसिष्ठस्य आश्रमः जग्मे।



**INTEXT QUESTION - 7.1**

1. Why did Sudakshina and Dilip go to the Vishishtashram?
2. Prove the word couple?

## Module - 2

### RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

#### STUDY OF POETIC WORK (KAVYA)-1



Note

3. Who was Vashistha toward Dileep?
4. After worshipping whom did the couple go to Vashishtashram?
  - (1) Vishnu, (2) Shiva,
  - (3) Surya, (4) Brahma
5. Which sage's ashram did the couple go to?
  - (1) Vasistha, (2) Vishwamitra,
  - (3) Durvasa, (4) Kanke.

### 7.3 LET US NOW UNDERSTAND THE TEXT

स्निग्धगम्भीरनिर्घोषमेकं स्यन्दनमास्थितौ।

प्रावृषेण्यं पयोवाहं विद्युदैरावताविव॥ 36॥

**अन्वयः-** स्निग्धगम्भीरनिर्घोषम् एकं स्यन्दनं प्रावृषेण्यं पयोवाहं विद्युदैरावतौ इव आस्थितौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**अन्वयार्थः-** स्निग्धगम्भीरनिर्घोषं मधुरगम्भीरषब्दम् एकं स्यन्दनम् एकं रथं प्रावृषेण्यं वर्षाकालजातं पयोवाहं मेघं विद्युदैरावतौ तडिदैरावतौ इव आस्थितौ आरूढौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Simple meaning:** - Those who utter sweet and serious words got on the chariot and went to Sudakshina and Dilip. Like, Vidyut and Airavat elephants depend on clouds during the rainy season.

**Meaning:-** Dilip Bharya went to Vashishtashram in a chariot with Sudakshina. The chariot by which they both went was full of sweet and solemn sounding words. In the rainy season, Indra's elephant Airavat and lightning are situated on the cloud. Airavat's hoisting is possible in it, and electricity is also on the cloud itself. Therefore, the electrical association of Airavat is justified. Here the poet likened Dileep to Airavat, compared Sudakshina to Vidyut. Both were together on the same chariot. In this way, as Airavat becomes cloudy and receives electrical companionship. Similarly, Dilip is also able to get Sudakshina companionship by getting on a chariot. Because they were both riding on the same chariot. This indicates the similar mentality of that couple. By which their children will be benefited. It becomes clear.

#### Grammar

- स्निग्धगम्भीरनिर्घोषम्- स्निग्धः गम्भीरः निर्घोषः यस्य स स्निग्धगम्भीरनिर्घोषः इति बहुव्रीहिसमासः, तं स्निग्धगम्भीरनिर्घोषम्।

- आस्थितौ- आङ्पूर्वकात् स्थाधातोः क्तप्रत्यये प्रथमाद्विचने आस्थितौ इति रूपम्।
- प्रावृषेण्यम्- प्रावृषि भवः प्रावृषेण्यः, तं प्रावृषेण्यम् वर्षतौ जातम् इत्यर्थः।
- विद्युदैरावतौ- विद्युत् च ऐरावतः च विद्युदैरावतौ इति इतरेतरयोगद्वन्द्वसमासः।

**सन्धिकार्यम्-**

- स्निग्धगम्भीरनिर्घोषमेकम्:- स्निग्धगम्भीरनिर्घोषम् + एकम्
- स्यन्दनमास्थितौ:- स्यन्दनम् + आस्थितौ
- विद्युदैरावताविवः- विद्युदैरावतौ-इव
- प्रयोगपरिवर्तनम्:-स्निग्धगम्भीरनिर्घोषम् एकं स्यन्दनं प्रावृषेण्यं पयोवाहं विद्युदैरावताभ्याम् इव आस्थिताभ्यां (ताभ्यां दम्पतीभ्यां गुरोः वसिष्ठस्य आश्रमः जग्मे)।

**Alankaralochana** – Here the chariot is associated with the cloud, Dilip Indragaj is associated with Airavat and Sudakshina is associated with electricity. Thus there are three suffixes here. And only three are synonymous words. ‘Eve’ is a suffix. Just as Vidyutsahaya is attained on the Airavat cloud, similarly Sudakshina is attained by the companionship of Sudakshina mounted on Dilip’s chariot. So here is the upama.

**INTEXT QUESTIONS - 7.1**

6. How was Dileep’s chariot?
7. What is Sudakshina and Dilip related to?
8. Prove the word Pravrushenya.
9. Which season is called Pravrat?
  - (1) Gishmartha,
  - (2) Varshatu,
  - (3) Basantartu,
  - (4) Shardrutu

**7.4 LET US NOW UNDERSTAND THE TEXT**

मा भूदाश्रमपीडेति परिमेयपुरःसरौ।

अनुभावविषेषात्तु सेनापरिवृताविव॥ 37॥

**अन्वयः-** आश्रमपीडा मा भूत् इति परिमेयपुरःसरौ अनुभावविषेषात् तु सेनापरिवृतौ इव (तौ दम्पति गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**अन्वयार्थः-** आश्रमपीडा तपोवनक्लेशः मा भूत् न अस्तु इति अतः परिमेयपुरःसरौ अल्पपरिचारकसहितौ अनुभावविषेषात् तेजोविषेषात् तु सेनापरिवृतौ इव अनीकपरिवेष्टितौ इव

**Note**

## Module - 2

### RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

#### STUDY OF POETIC WORK (KAVYA)-1



Note

(तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Meaning:-** Tapovan should not have trouble etc., in this way, after contemplating, the couple went to the ashram with a limited number of servants. But due to the effect of both of them, they both seemed to be surrounded by the army.

**Meaning:-** Dilip was the husband of the whole earth. For this reason, wherever he used to go, he used to go surrounded by the army. But when he went to Vashisthashrama with his wife Sudakshina for the benefit of sons, he was surrounded by alpasena. Because the ashram of sages is quiet and the noise is zero. If Dilip had gone there accepting more army then the peace of the ashram would have been disturbed. After thinking all this, Dilip did not take much army. But there was an unusual sharpness between them. When both of them went there were few soldiers with them. But due to the sharpness, it seemed that both of them were surrounded by Bahusena. In this verse presented, the poet has described the effect of Sudakshina and Dilip's radiance.

#### Grammar Discussion:-

- आश्रमपीडा:-आश्रमस्य पीडा आश्रमपीडा इति षष्ठीतत्पुरुषसमासः।
- परिमेयपुरःसरौ:-परिमेयाः पुरःसराः ययोः तौ परिमेयपुरःसरौ इति बहुव्रीहिसमासः।
- अनुभावविषेषात्:- अनुभावस्य विषेषः अनुभावविषेषः इति षष्ठीतत्पुरुषसमासः, तस्मात् अनुभावविषेषात्।
- सेनापरिवृतौ:- सेनया परिवृतौ सेनापरिवृतौ इति तृतीयातत्पुरुषसमासः।
- मा भूत्:- मा भूत् इत्यस्य मा अभूत् इत्येव प्रकृतं स्वरूपम्। अत्र माङ्योगे इति सूत्रेणअडागमः न भवति। मा अस्तु इत्यर्थः।

#### सन्धिकार्यम्:-

- भूदाश्रमपीडेति:- भूत्+आश्रमपीडा+इति
- अनुभावविषेषात्तु:-अनुभावविषेषाद्+तु
- सेनापरिवृताविव:-सेनापरिवृतौ+इव

प्रयोगपरिवर्तनम्- आश्रमपीडया मा भूयत इति परिमेयपुरः सराभ्याम् अनुभावविशेषात् तु सेनापरिवृताभ्याम् इव (ताभ्यां दम्पतीभ्यां गुरोः वसिष्ठस्य आश्रमः जग्मे)।



#### IN-TEXT QUESTION-7.2

10. Where were Sudakshina and Dilip from surrounded by army?
11. How is this experiment proved?
12. How were they both Parimeyapurah Sarauh?

## 7.5 LET US UNDERSTAND THE TEXT

STUDY OF POETIC  
WORK (KAVYA)-1

सेव्यमानौ सुखस्पर्षैः शालनिर्यासगन्धिभिः।

पुष्परेणूत्किरैर्वातैराधूतवनराजिभिः॥ 38॥

अन्वय - सुखस्पर्षैः शालनिर्यासगन्धिभिः पुष्परेणूत्किरैः आधूतवनराजिभिः वातैः सेव्यमानौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

अन्वयार्थ - सुखस्पर्षैः आनन्दजनकस्पर्षैः शालनिर्यासगन्धिभिः शालवृक्षजन्यगन्धयुक्तैः पुष्परेणूत्किरैः पुष्परेणुविक्षेपकैः आधूतवनराजिभिः वातैः पवनैः सेव्यमानौ परिचर्यमाणौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Simple** - When Dilip and Sudakshina were going from the chariot towards the Vashishtha ashram, Vayu served both of them on the way. That wind containing the scent emanating from the sala tree, the wind blowing the flower was making the wild trees vibrate.

**Meaning:-** Dilip was eager to have a son. Therefore, for the sake of the son's benefit, he went to Vashishthashram in a chariot. Poet Dilip was going to Tapovan with his wife, when he describes the wind on the way. A distinctive smell emanates from the juice of the tree. The wind had that scent. Flowers have renu. That wind scattered that Renu here and there, and also the wind was there with a very high speed, so the trees in the forest were also trembling by that wind. In this way the couple were being served by the beautiful wind. It is believed that Aranyapati himself served Sudakshina and Dilip while going to the forest route by that wind.

**Grammar -**

- सेव्यमानौ - सेव्धातोः कर्मणि शानच्प्रत्यये प्रथमाद्विवचने सेव्यमानौ इति रूपम्।
- सुखस्पर्षै - सुखः स्पर्षः येषां ते सुखस्पर्षाः इति बहुव्रीहिसमासः, तैः सुखस्पर्षैः। इदं तृतीयाबहुवचनान्तं पदम्।
- शालनिर्यासगन्धिभि - शालस्य निर्यासः शालनिर्यासः इति षष्ठीतत्पुरुषसमासः। शालनिर्यासस्य गन्धः शालनिर्यासगन्धः इति षष्ठीतत्पुरुषसमासः। शालनिर्यासगन्धः अस्ति येषां ते शालनिर्यासगन्धिभिः, तैः शालनिर्यासगन्धिभिः।
- पुष्परेणूत्किरै - पुष्पाणां रेणवः पुष्परेणवः इति षष्ठीतत्पुरुषसमासः। उत्किरन्ति इति उत्कीराः। पुष्परेणूनाम् उत्किराः पुष्परेणूत्किराः इति षष्ठीतत्पुरुषसमासः, तैः पुष्परेणूत्किरैः।
- आधूतवनराजिभि - ईषत् धूता इत्यर्थे आधूता इति रूपं भवति। आधूता वनराजिः यैः ते आधूतवनराजयः इति बहुव्रीहिसमासः, तैः आधूतवनराजिभिः।

सन्धिकार्यम् -



Note

## Module - 2

### STUDY OF POETIC WORK (KAVYA)-1



Note

## RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

- पुष्परेणूत्किरैवतैराधूतवनराजिभि- पुष्परेणूत्किरैः+वातैः+आधूतवनराजिभिः
- प्रयोगपरिवर्तनम्-सुखस्पर्शैः शालनिर्यासगन्धिभिः पुष्परेणूत्किरैः आधूतवनराजिभिः वातैः सेव्यमानाभ्यां (ताभ्यां दम्पतीभ्यां गुरोः वसिष्ठस्य आश्रमः जग्मे)।



### INTEXT QUESTIONS – 7.4

13. How did Vayu serve both?
14. Prove the verse of Shalaniyasgandhibhiih.
15. Dissect the sandhi of Pushparenutkiraivarthiraghutavanarajibhiih.
16. Of these, air is not an adjective.
  - (1) Sukhasparshaih,
  - (2) Saalnirayasgandhibhiih,
  - (3) Vriksarenutkiraih,
  - (4) Adhutakhyarajibhiih.
17. Sevyamanau is made of the root of Sev and which suffix
  - (1) Shanaprayaya,
  - (2) Kanchapratyaya,
  - (3) Chanashpratyaya,
  - (4) Others: Kapi

### 7.6 LET US UNDERSTAND THE TEXT

मनोऽभिरामाः शृण्वन्तौ रथनेमिस्वनोन्मुखैः।

षड्जसंवादिनीः केका द्विधा भिन्नाः षिखण्डिभिः॥ 39॥

अन्वय - रथनेमिस्वनोन्मुखैः षिखण्डिभिः द्विधाः भिन्नाः षड्जसंवादिनीः मनोभिरामाः केकाः शृण्वन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

अन्वयार्थ - रथनेमिस्वनोन्मुखैः स्यन्दनजन्यषब्देन ऊर्ध्वमुखैः षिखण्डिभिः मयूरैः द्विधाः द्विविधः भिन्नाः भेदयुक्ताः षड्जसंवादिनीः षड्जस्वरेण संवदतीः मनोभिरामाः चित्तप्रियाः केकाः मयूरवाणीः शृण्वन्तौ आकार्णयन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Simple meaning** - When Sudakshina and Dilip were going in the chariot to the middle of the forest, then hearing the sound of the chariot's wheel, the peacock was raising its face and they were also making a melodious sound with shadjaswar. Hearing all this, both the couple were going to Vashisthashram.

**Meaning** - Sudakshina and Dileep's chariot went through the forest route. A serious sound was coming out of his chariot. At the same time there were some peacocks near the road, they were thinking that this peacock is the sound of a cloud. If the clouds make sound, then it will definitely rain, thinking like this, the peacock dances and sings during the rainy season. Here too, the peacocks of the forest started singing dance songs after listening to the sound of clouds. In this verse, Kalidas describes that the



peacock was with Shadj voice. Shadjadhvan is of two types with pure and distorted distinction. Here also the sound of peacocks was of two types, pure and distorted. She was cheering the hearts of both Kekarav. In this way both Sudakshina and Dilip went to Vashishtashram after hearing the delectable Keka.

**Grammar -**

- मनोभिरामाः-मनसः अभिरामाः मनोभिरामाः इति षष्ठीतत्पुरुषसमासः। इदं द्वितीयाबहुवचनान्तं रूपम्।
- शृण्वन्तौः-श्रुधातोः शतृप्रत्यये प्रथमाद्विवचने शृण्वन्तौ इति रूपम्।
- रथनेमिस्वनोन्मुखैः- रथस्य नेमयः रथनेमयः इति षष्ठीतत्पुरुषसमासः। रथनेमीनां स्वनाः रथनेमिस्वनाः इति षष्ठीतत्पुरुषसमासः। ऊर्ध्वं मुखं येषां ते उन्मुखाः इति बहुव्रीहिसमासः। रथनेमिस्वनैः उन्मुखाः रथनेमिस्वनोन्मुखाः इति तृतीयातत्पुरुषसमासः, तैः रथनेमिस्वनोन्मुखैः।
- षड्जसंवादिनीः- षड्भ्यः जायते इति षड्जः। षड्जेन संवदन्ति इति षड्जसंवादिन्यः, ताः षड्जसंवादिनीः। इदं द्वितीयाबहुवचनान्तं पदम्।



Note



**INTEXT QUESTIONS -7.5**

18. With what tone was the peacock singing?
19. How were they raising their faces?
20. Rathnemiswanonmukhaih- Write the deity and samasa.
21. With which tone does the peacock make Kekarav?
  - (1) Shadjsvaren, (2) Madhyam Svaren,
  - (3) Panchamswaran, (4) Saptaswaran
22. What are the types of sound?
  - (1) three (2) four (3) five (4) two

**7.7 LET US UNDERSTAND THE TEXT**

परस्परराक्षिसादृष्यमदूरोज्झितवर्त्मसु।

मृगद्वन्द्वेषु पश्यन्तौ स्यन्दनाबद्धदृष्टिषु॥ 40॥

अन्वय - अदूरोज्झितवर्त्मसु स्यन्दनाबद्धदृष्टिषु मृगद्वन्द्वेषु परस्परराक्षिसादृष्यं पश्यन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

अन्वयार्थ - अदूरोज्झितवर्त्मसु समीपात् त्यक्तमार्गेषु स्यन्दनाबद्धदृष्टिषु रथे आबद्धदृष्टिषु मृगद्वन्द्वेषु हरिणयुगलेषु परस्परराक्षिसादृष्यम् परस्परनयनसमानतां पश्यन्तौ अवलोकयन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

#### STUDY OF POETIC WORK (KAVYA)-1



Note

**Meaning** - When the chariot of Sudakshina and Dileep was going in the forest path, the deer on the way were looking at that chariot. They were leaving the road only when the chariot came near. Both of them saw eye resemblance to each other.

**Meaning** - Both Sudakshina and Dilip went to Vasistha's ashram through the forest route for the benefit of sons. Deer were usually roaming in the forest path. When his chariot arrived, the deer were still in the middle of the road. But even after seeing the chariot, he was not leaving the deer route. When the chariot came near him, he left the road. It is known from this that those deer had faith in humans. Because chariots usually do not come in the forest route. Therefore, because of the special Rathagam, he was looking at the chariot. In these types of deer couples, the king and queen saw each other's eye resemblance. That is, Dilip saw the eye-likeness of Sudakshina from the deer. Sudakshina also saw the resemblance of Dileep to the deer.

#### Grammar -

- परस्पराक्षिसादृष्यम्:- अक्ष्णोः सादृष्यम् अक्षिसादृष्यम् इति षष्ठीतत्पुरुषसमासः। परस्परम् च तत् अक्षिसादृष्यम् परस्पराक्षिसादृष्यम् इति कर्मधारयसमासः। इदं द्वितीयैकवचनान्तं रूपत्।
- अदूरोज्झितवर्त्मसु:-न दूरम् अदूरम् इति नञतत्पुरुषसमासः। उज्झितं वर्त्म यैः तानि उज्झितवर्त्मानि इति बहुव्रीहिसमासः। अदूरं यथा तथा उज्झितवर्त्मानि अदूरोज्झितवर्त्मानि इति सुप्सुपासमासः तेषु अदूरोज्झितवर्त्मसु।
- मृगद्वन्द्वेषु:- मृगाणां द्वन्द्वानि मृगद्वन्द्वानि इति षष्ठीतत्पुरुषसमासः, तेषु मृगद्वन्द्वेषु।
- पश्यन्तौ-दृष्ट-धातोः-शतृप्रत्यये प्रथमाद्विवचने पश्यन्तौ इति रूपम्।
- स्यन्दनाबद्धदृष्टिषु:-आबद्धा दृष्टिः यैः तानि आबद्धदृष्टीनि इति बहुव्रीहिसमासः। स्यन्दने आबद्धदृष्टीनि स्यन्दनाबद्धदृष्टीनि इति सप्तमीतत्पुरुषसमासः तेषु स्यन्दनाबद्धदृष्टिषु।

#### सन्धिकार्यम्-

- परस्पराक्षिसादृष्यमदूरोज्झितवर्त्मसु:-परस्पराक्षिसादृष्यम्+अदूरोज्झितवर्त्मसु
- प्रयोगपरिवर्तनम्-अदूरोज्झितवर्त्मसु स्यन्दनाबद्धदृष्टिषु मृगद्वन्द्वेषु परस्पराक्षिसादृश्यं पश्यद्भ्यां (ताभ्यां दम्पतीभ्यां गुरोः वसिष्ठस्य आश्रमः जग्मे)।



#### INTEXT QUESTIONS-7.6

23. How were the deer abandoning the road?
24. Where did they see the mutual elasticity analogy?
25. Write the Vigrah and Samas of "Adurozzhitvatramsu".

26. What did Sudakshina and Dilip see in the fight?

- |                   |                |
|-------------------|----------------|
| (1) Premprachurya | (2) Friendship |
| (3) Eye-view      | (4) Face-view. |

### 7.8 LET US UNDERSTAND THE TEXT

श्रेणीबन्धाद् वितन्वुरिस्तम्भां तोरणस्रजम्  
सारसैः कलनिहृदिः क्वचिदुन्नमिताननौ॥41॥

**अन्वय** - श्रेणीबन्धात् अस्तम्भां तोरणस्रजं वितन्वुः कलनिहृदिः सारसैः क्वचित् उन्नमिताननौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**अन्वयार्थ** - श्रेणीबन्धात् पङ्क्तिबन्धात् अस्तम्भां स्तम्भरहितां तोरणस्रजं बहिर्द्वरि स्थितां पुष्पमालां वितन्वुः कुर्वीः कलनिहृदिः मधुरध्वनिना सारसैः तन्नामकैः पक्षिभिः क्वचित् कुत्रचित् उन्नमिताननौ ऊर्ध्वोक्तमुखौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Meaning** - When Dilip and Sudakshina were going through the forest route, making a sweet sound in the sky, the cranes made a pillarless pylon in the sky. Seeing that garland, both the couples facing upwards went to Vashishtapovan.

**Meaning** - When any respectable people come towards the house, then the householders place a wreath at the door outside the house. The people who came here are prayed for. Dilip and Sudakshina went to Tapovan with the desire to have a son. Therefore, for the couple who came, crane birds in the sky made a pylon garland. But this garland is not common. Because the normal rosary is based on a pillar. The garland made by cranes had no pillar in the sky. Therefore, the poet has described “Astambha Toran Sark”, the sound of those cranes was also sweet. Dilip and Sudakshina went to Tapovan after hearing this melodious sound and seeing the beautiful garland of cranes birds in the sky.

#### Grammar-

- श्रेणीबन्धात्:-श्रेण्याः बन्धः श्रेणीबन्धः इति षष्ठीतत्पुरुषसमासः, तस्मात् श्रेणीबन्धात्।
- वितन्वुः:- विपूर्वकात् तन्-धातोः शतृप्रत्यये वितन्वत् इति प्रातिपदिकं निष्पद्यते। तस्य तृतीयाबहुवचने वितन्वुः इति रूपम्।
- अस्तम्भाम्:- अविद्यमानः स्तम्भः यस्याः सा अस्तम्भा इति नञ्बहुव्रीहिसमासः, ताम् अस्तम्भाम्।
- तोरणास्रजम्:- तोरणे स्रक् तोरणास्रक् इति सप्तमीतत्पुरुषसमासः, तां तोरणास्रजम्। तोरणं नाम बहिर्द्वारम्।
- कलनिहृदः:- कलः निहृदः येषां ते कलनिहृदाः इतिबहुव्रीहिसमासः, तैः कलनिहृदिः।



Note

## Module - 2

### STUDY OF POETIC WORK (KAVYA)-1



Note

## RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

- उन्नमिताननौ:- उत्पूर्वकात् न-धातोः णिचि क्तप्रत्यये उन्नमितम् इति रूपम् उन्नमितम् आननं ययोः तौ उन्नमिताननौ इति बहुव्रीहिसमासः।

सन्धिकार्यम् -

- वितन्वुरिस्तम्भाम्-वितन्वुः+अस्तम्भाम्
- क्वचिदुन्नमिताननौ-क्वचित्+उन्नमिताननौ
- प्रयोगपरिवर्तनम्-श्रेणीबन्धात् अस्तभां तोरणस्रजं वितन्वद्विः कलनिर्हीदैः सारसैः क्वचित् उन्नमिताननाभ्यां (ताभ्यां दम्पतीभ्यां गुरोः वसिष्ठस्य आश्रमः जग्मे)।



### INTEXT QUESTIONS – 7.7

27. How did cranes make a pylon?
28. How was Toranasakra?
29. Explain “Unnamitananau”.

### 7.9 LET US NOW UNDERSTAND THE TEXT

पवनस्यानुकूलत्वात् प्रार्थनासिद्धिर्षंसिनः।

रजोभिस्तुरगोत्कीर्णैरस्पृष्टालकवेष्टनौ॥ 42।

अन्वय -प्रार्थनासिद्धिर्षंसिनः पवनस्य अनुकूलत्वात् तुरगोत्कीर्णैः रजोभिः अस्पृष्टालकवेष्टनौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

अन्वयार्थः-प्रार्थनासिद्धिर्षंसिनः मनोरथसाफल्यसूचकस्य पवनस्य वायोः अनुकूलत्वात् आनुकूल्यात् तुरगोत्कीर्णैः अप्खुरेण उक्षिप्तैः रजोभिः धूलिभिः अस्पृष्टालकवेष्टनौ अस्पृष्टौ केषोष्णीषौ ययोः (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Simple meaning:** - In the time of Sudakshina and Dilip's departure, the air indicating the accomplishment of desires is flowing in a favorable manner. Therefore the dust blown by the horse's hooves did not touch Dilip's Ushni (turban) and Sudakshina's alka.

**Meaning:-** Maharaja Dilip Bharya went to the tapovan of Maharishi Vashistha with Sudakshina. His wish was that a son would be benefited by the teachings of Maharishi. When both were going by chariot, the wind on the way was blowing favorably. That is, the wind was blowing in the same direction in which the chariot was going. In this way, the favorable air flow was a sign of fulfillment of his desire. Here the poet means that the dust particles were flying from the hooves of the chariot-carrying horses. But those dust particles were not touching Dilip's turban and Sudakshina's aloof. With the help of favorable wind, both of them went to Vashishtha Ashram after becoming pure.

Grammar-

- अनुकूलत्वात्:-अनुकूलस्य भावः अनुकूलत्वम्, तस्मात् अनुकूलत्वात्।
- प्रार्थनासिद्धिर्षांसिनः- प्रार्थनायाः सिद्धिः प्रार्थनासिद्धिः इति षष्ठीतत्पुरुषसमासः। प्रार्थनासिद्धिं शंसति इति प्रार्थनासिद्धिर्षांसि, तस्य प्रार्थनासिद्धिर्षांसिनः।
- तुरगोत्कीर्णैः-तुरगैः उत्कीर्णानि तुरगोत्कीर्णानि इति तृतीयातत्पुरुषसमासः, तैःतुरगोत्कीर्णैः। इदंतृतीयाबहुवचनान्तं रूपम्।
- अस्पृष्टालकवेष्टनौ:-न स्पृष्टानि अस्पृष्टानि इति नञ्तत्पुरुषसमासः। अलकाः च वेष्टनं च अलकवेष्टनानि इति इतरेतरद्वन्द्वसमासः। अस्पृष्टानि अलकवेष्टनानि ययोः तौ अस्पृष्टालकवेष्टनौ इति बहुव्रीहिसमासः।

सन्धिकार्य-

- पवनस्यानुकूलत्वात्:- पवनस्य+अनुकूलत्वात्
- रजोभिस्तुरगोत्कीर्णैरस्पृष्टालकवेष्टनौ-रजोभिः-तुरगोत्कीर्णैः+अस्पृष्टालकवेष्टनौ



INTEXT QUESTIONS – 7.8

30. How was the wind?
31. Somehow Pawan did the work?
32. Break the Sandhi of“Rajobhisturgotkinairsparshtalkaveshnau”.

7.10 LET US UNDERSTAND THE TEXT

सरसीध्वरविन्दानां वीचिविक्षोभषीतलम्।  
आमोदमुपजिघ्रन्तौ स्वनिः श्वासानुकारिणम्॥43॥

अन्वय - सरसीषु वीचिविक्षोभषीतलं स्वनिःश्वासानुकारिणम् अरविन्दानाम् आमोदम् उपजिघ्रन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

अन्वयार्थ - सरसीषु सरोवरेषु वीचिविक्षोभषीतलं तरङ्गसञ्चलेन शीतलीभूतं स्वनिःश्वासानुकारिणं निजनिःश्वासस्य अनुकरणं कुर्वन्तम् पशानां आमोदं सौरभम् उपजिघ्रन्तौ घ्राणेन गृहन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Simply meaning-** the fragrance of the padmas was cool due to the contact of the waves in the lakes. Sudakshina and Dilip adjusting their breath, taking the fragrance of that Saurabh, went to Vashishtha Ashram.

**Meaning -** The forest route by which Sudakshina and Dilip went to Vashishtashram, there were lakes near that road. The waves of those lakes were cool. Lotus was blooming in those lakes. When the wind was blowing over the lake, Padmasaurabh



Note

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was present. And the contact with the cool wave made the air cool. In Gamanvela, such a cool fragrance was smelling the fragrance of the wind. Vayu was following the exhalation of both of them. Due to this his breath was filled with Arvind's as well. In this way, from the verse presented, his exhalation is described.

#### Grammar –

- वीचिविक्षोभषीतलम्-वीचीनां विक्षोभः इति षष्ठीतत्पुरुषसमासः। वीचिविक्षोभेण शीतलं वीचिविक्षोभः इति षष्ठीतत्पुरुषसमासः। वीचिविक्षोभेण शीतलं वीचिविक्षोभषीतलम् इति तृतीयातत्पुरुषसमासः।
- उपजिघ्रन्तौ-उपपूर्वकात् घ्राधातोः शतृप्रत्यये प्रथमाद्विवचने उपजिघ्रन्तौ इति रूपम्।
- स्वनिःष्वासानुकारिणाम्-स्वस्य निःष्वासः स्वनिःष्वासः इति षष्ठीतत्पुरुषसमासः। स्वनिःष्वासम् अनुकरोति इत्यर्थे स्वनिःष्वासानुकारी इति रूपम्, तं स्वनिःष्वासानुकारिणाम्।

#### सन्धिकार्यम्-

- सरसीष्वरविन्दानाम्-सरसीषु+अरविन्दानाम्
- आमोदमुपजिघ्रन्तौ-आमोदम्+उपजिघ्रन्तौ



#### INTEXT QUESTIONS – 7.9

33. How did Arvind's parimal become cool?
34. Amodah sequenced whom?
35. How are the couple breathing?

#### 7.11 LET US NOW UNDERSTAND THE TEXT

ग्रामेष्वात्मविसृष्टेषु यूपचिह्नेषु यज्वनाम्।

अमोघाः प्रतिगृहणन्तावर्ध्यानुषदमाषिषः॥44॥

अन्वय - आत्मविसृष्टेषु यूपचिह्नेषु ग्रामेषु यज्वनाम् अर्ध्यानुपदम् अमोघा आषिषः प्रतिगृहन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

अन्वयार्थ - आत्मविसृष्टेषु स्वदत्तेषु यूपचिह्नयुक्तेषु ग्रामेषु यज्वनां यज्ञं कुर्वतां यज्ञिकानाम् अधर्यानुपदम् अर्ध्याग्रहणानन्तरं अमोघाः सफला आषिषः आषीर्वादान् प्रतिगृहणन्तौ स्वीकृवन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

In simple words, both of them accepted the successful blessings of the Yagniks in the villages during the time of their departure, they were like Yupachinha given by tllieepa village.



Note

**Meaning** - Dilip was a great giver. Therefore, after performing the Yagya, he used to give the entire village to the Yagniks. Because the whole earth was under him. Animal sacrifices were offered at the time of Yagya in those villages. The liquor in which the animal is tied up and installed before the sacrifice is called Yupadaru. There were often sacrifices in those villages, so a lot of yupdaru were visible. Yagniks used to reside in those villages. Knowing that Dilip is going, he came near the road. Those pundits were blessing the couple. That blessing was the seeker of Dilip and Sudakshina's wish. So both of them took those blessings and went to Vashishtashram.

**Grammar** –

- आत्मविसृष्टेषु-आत्मना विसृष्टाः आत्मविसृष्टाः इति तृतीयातत्पुरुषसमासः तेषु आत्मविसृष्टेषु।
- यूपचिह्नेषु- यूपाः एवं चिह्नानि येषां ते यूपचिह्नाः इति बहुव्रीहिसमासः, तेषु यूपचिह्नेषु।
- यज्वनाम्- अयजन्त इति यज्वानः, तेषां यज्वनाम् इदं षष्ठीबहुवचनान्तं रूपम्।
- अमोघा - न मोघाः अमोघाः इति नञ्प्रत्यये तत्पुरुषसमासः। इदं द्वितीयैकवचनान्तं पदम्।
- प्रतिगृहणन्तौ-प्रतिपूर्वकात् ग्रह-धातोः शतृप्रत्यये प्रथमाद्विवचने प्रतिगृहणन्तौ इति रूपम्।
- अधर्यानुपदम्- अर्घाय इदम् इति अर्थे यत्प्रत्यये अर्ध्याषब्दः निष्पद्यते। पदस्य पश्चात् अनुपदम् इति अव्ययीभावसमासः। अर्ध्यास्य अनुपदम् अधर्यानुपदम् इति षष्ठीतत्पुरुषसमासः।
- अषिष- आषिष-षब्दस्य द्वितीयाबहुवचने आषिषः इति रूपम्।

**सन्धिकार्यम्-**

- ग्रामेष्व्वात्मविसृष्टेषु- ग्रामेषु+आत्मविसृष्टेषु
- प्रतिगृहणन्तावर्ध्यानुपदमाषिषः- प्रतिगृहणन्तौ+अर्ध्यानुपदम्+आषिषः



### INTEXT QUESTIONS - 7.10

37. Who gave the village to whom?
38. How was the blessings of the yagniks?
39. Break the sandhi of "Pratigrahanantava Dhyanaupadamashish"?

### 7.12 LET US UNDERSTAND THE TEXT

हैयंगवीनमा1दाय घोषवृद्धानुपस्थितान्।

नामधेयानि पृच्छन्तौ वन्यानां मार्गषाखिनाम्॥45॥

अन्वय - हैयंगवीनम् आदाय उपस्थितान् घोषवृद्धान् वन्यानां मार्गषाखिनां नामधेयानि पृच्छन्तौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)

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Note

**अन्वयार्थ** – हैयङ्गवीन ह्यस्तनेन गोदोहनेन उत्पन्नं घृतम् आदाय गृहीत्वा उपस्थितान् समीपस्थितान् घोषवृद्धान् आभीरपल्लीवृद्धजनान् वन्यानाम् अरण्ये जातानां मार्गषाखिनां मार्गस्थवृक्षाणां नामधेयानि नामानि पृच्छन्तौ जिज्ञासमानौ (तौ दम्पती गुरोः वसिष्ठस्य आश्रमं जग्मतुः)।

**Simple** - Dilip and Sudakshina saw many trees on the way, whose names they did not know. When the old people came to Dilip with fresh butter, then Dileep asked the elders the names of those trees.

**Meaning**- Manu has said that the king should serve the old people. Therefore, Dilip was also reverent towards the old people living in Aabhir palli. The king encroached upon the forest and entered Gholapalvi. Seeing that Kshitishwar Maharaj had come the people located in Ghoshpalli appeared with haiangveen (fresh butter). Hayah (Yesterday) The dhrit (ghee) made from the milk that was produced by adopting the milk is called hyangveen (fresh butter). Dilip was very happy to see him present in front. On seeing some trees on the way, whose name he does not know. Dilip came to know that old people were more knowledgeable in this subject. So Dilip, knowing the names of the trees, went towards Vashishtashram.

#### Grammar-

- आदाय:- आङ्पूर्वकात् दाधातोः ल्यप्प्रत्यये आदाय इति रूपम्।
- घोषवृद्धानः- घोषे वृद्धाः घोषवृद्धाः इति सप्तमीतत्पुरुषसमासः, तान् घोषवृद्धान्।
- उपस्थितानः- उपपूर्वकात् स्थाधातोः क्तप्रत्यये उपस्थित इति प्रातिपदिकं निष्पद्यते। तस्य द्वितीयाबहुवचने उपस्थितान् इति रूपम्।
- नामधेयानि:-नामानि एव तानि इति अर्थे नामषब्दात् धेयप्रत्यये नामधेयानि इति रूपम्। इदं द्वितीयाबहुवचनान्तं पदम्।
- पृच्छन्तौ:-प्रच्छ्-धातोः शतृप्रत्यये प्रथमद्विवचने पृच्छन्तौ इति रूपम्।
- वन्यानाम्:- वने भवाः वन्याः तेषां वन्यानाम्।
- मार्गषाखिनाम्:- मार्गे शाखिनः मार्गषाखिनः इति सप्तमीतत्पुरुषसमासः, तेषां मार्गषाखिनाम्।

#### सन्धिकार्य-

- हैयङ्गवीनमादाय:- हैयङ्गवीनम्+आदाय
- घोषवृद्धानुपस्थितान्:-घोषवृद्धान्+उपस्थितान्



#### INTEXT QUESTIONS – 7.11

39. Who is called Haiangveen?
40. Who told them the names of the road trees?



41. What did the old man present with?  
42. Where did Sudakshina and Dileep come?
- (1) Brahmagram (2) Jalashal,  
(3) Yagyasthan (4) Abhirgram

### 7.13 LET US UNDERSTAND THE TEXT

काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः।  
हिमनिर्मुक्तयोगे चित्राचन्द्रमसोरिव॥46॥

अन्वय - व्रजतोः शुद्धवेषयोः तयोः हिमनिर्मुक्तयोः चित्राचन्द्रमसोः इव योगे (सति) कापि अभिख्या आसीत्।

अन्वयार्थ - व्रजतोः गच्छतोः शुद्धवेषयोः पवित्रवस्त्रयोः तयोः सुदक्षिणादिलीपयोः हिमनिर्मुक्तयोः तुषाररहितयोः चित्राचन्द्रमसोः इव चित्रानामकनक्षत्रचन्द्रयोः इव योगे संयोगे सति कापि काचित् अभिख्या शोभा आसीत् अभवत्।

**Simply meaning-** Sudakshina and Dilip, wearing holy clothes, were graceful while going to the Vashishtashram. As coincidence occurs, Chitra Nakshatra and Moon are adorned.

**Meaning -** Dilip and Sudakshin were going to Vashisthashram wearing holy clothes. The poet has given a simile to describe both of them while going there. In the full moon of Chaitra month, the Chitrakakshatra meets the Moon. When Chitra and Moon meet, they both appear unimaginative. Here Sudakshina is associated with Chitranakshana and Dilip is associated with the moon. Sudakshina and Dilip were going to Tapovan on the chariot. Therefore, the combination of both of them had an unparalleled beauty. For example, Chitra and the moon are adorned in conjunction. The description of their combination of this type shows only their compatibility in the benefit of children. That is, the reason for which they were going in Tapovan, it is believed that it will be proved. It is clear from this verse that Kalidas had proper knowledge of astrology.

**Grammar -**

- व्रजतोः-व्रज्-धातोः शतृप्रत्यये व्रजत् इति प्रातिपदिकं निष्पद्यते। तस्य षष्ठीद्विवचने व्रजतोः इति रूपम्। इदं षष्ठीद्विवचनान्तं पदम्।
- शुद्धवेषयोः-शुद्धः वेषः ययोः तौ शुद्धवेषौ इति बहुव्रीहिसमासः, तयोः, शुद्धवेषयोः।
- हिमनिर्मुक्तयोः- हिमात् निर्मुक्तौ हिमनिर्मुक्तौ इति पञ्चमीतत्पुरुषसमासः, तयोः शुद्धवेषयोः।
- चित्राचन्द्रमसोः- चित्रा च चन्द्रमाः च चित्राचन्द्रमसौ इति इतरेतरद्वन्द्वसमासः, तयोः चित्राचन्द्रमसोः।



Note

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### STUDY OF POETIC WORK (KAVYA)-1



Note

## RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

सन्धिकार्यम् -

- काप्यभिख्या:- कापि+अभिख्या
- तयोरासीद्:- तयोः+आसीद्
- हिमनिर्मुक्तयोर्योगे:- हिमनिर्मुक्तयोः+योगे
- चित्राचन्द्रमसोरिव:-चित्राचन्द्रमसोः+इव

**Alankaralochana** - Here Dilip is associated with the moon, and Queen Sudakshina is associated with Chitranakshtra, ev is a suffix, as the combination of Chitra and Moon has a unique beauty. Such splendor was in the yoga of Sudakshina and Dilip, it is an analogy, so here it is Upamalankara.



### INTEXT QUESTIONS – 7.12

43. When is the conjunction of the constellation and the moon?
44. What is Abhikhya?
45. What is Sudakshina and Dilip related to?
46. What is Dileep related to here?
  - (1) Moon
  - (2) Chitra Nakshatra
  - (3) Nakshatra
  - (4) Sun
47. Himniruyukyoh has samsa
  - (1) Tritiyat Purush
  - (2) Chaturthit Purush,
  - (3) Pachbhi Tatpurush
  - (4) Seventh also Tritipurush

### 7.14 LET US UNDERSTAND THE TEXT

तत्तुमिपतिः पत्न्यै दर्षयन्प्रियदर्षनः।

अपि लङ्घितमध्वानं बुबुधे न बुधोपमः॥47॥

अन्वय- प्रियदर्षनः बुधोपमो भूमिपतिः पत्न्यै तत्तद् दर्षयन् लङ्घितम् अपि अध्वानं न बुबुधे।

अन्वयार्थ - प्रियदर्षनः अभीष्टदर्षनः बुधोपमः पण्डितसदृशः भूमिपतिः राजा दिलीपः पत्न्यै भार्यायै सुदक्षिणायै तत्तद् अतं वस्तु दर्षयन् अवलोकयन् अपि अतिवाहितम् अपि अध्वानं मार्गं न बुबुधे न ज्ञातवान्

Like the good looking Mercury, when King Dilip was going to Vashishtashram, then where and what is the status of the kingdom, etc., everything was showing to his wife

Sudakshina. He did not even have the knowledge of the extreme path.

**Meaning** - King Dilip was a handsome man. So everyone wanted to see him. That is why he is Priyadarshan, this poet describes. The son of Moon is Mercury. King Dilip was like the planet Mercury. Or Budh means wise. It is reported that Dilip was a pandit. King Dileep knew everything about his kingdom. Therefore, when he was going to Vashishtashram, where he was in the state, he described all of them in detail in Sudakshina. Describing in this way, he crossed many paths. But he was describing with such concentration that it was not even known how many paths he had crossed. It is known from this that Dilip was an expedient orator.

**Grammar** –

- भूमिपतिः- भूमेः पतिः भूमिपतिः इति षष्ठीतत्पुरुषसमासः।
- दर्शयन्ः- दृष्धातोः णिच्प्रत्यये दृषिधातुः निष्पद्यते। ततः शतृप्रत्यये प्रथमैकवचने दर्शयन् इति रूपम्।
- प्रियदर्शनः- प्रियं दर्शनं यस्य सः प्रियदर्शनः इति बहुव्रीहिसमासः।
- अध्वानम्ः- अध्वन्-षब्दस्य द्वितीयैकवचने अध्वानम् इति रूपम्।
- बुबुधेः-बुध्-धातोः लिटि प्रथमपुरुषैकवचने बुबुधे इति रूपम्।
- बुधोपमः- बुधः उपमा यस्य स बुधोपमः इति बहुव्रीहिसमासः।

**सन्धिकार्यम्** -

- लङिगतमध्वानम्-लङिगतम्+अध्वानम्



### INTEXT QUESTIONS – 7.13

48. Why did Dilip not have the knowledge of the path of Atikranta?
49. In 'Bubudhe' tell the root and the lakar.
50. Whose son was Budha?
  - (1) Sun (2) Earth (3) Moon (4) Venus

### 7.15 NOW LET UNDERSTAND THE TEXT

स दुष्प्रापयषाः प्रापदाश्रमं श्रान्तवाहनः।

सायं संयमिनस्तस्य महर्षेर्महिषीसखः॥48॥

**अन्वय** - दुष्प्रापयषाः श्रान्तवाहनः महिषीसखः स सायं संयमिनः तस्य महर्षेः आश्रमं प्रापत्।

**अन्वयार्थ** - दुष्प्रापयषाः दुर्लभकीर्तिमान् श्रान्तवाहनः क्लान्तुरङ्गः महिषीसखः सुदक्षिणासहचरः

## Module - 2

### RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

#### STUDY OF POETIC WORK (KAVYA)-1



Note

सः दिलीपः सायं सन्ध्याकाले संयमिनः नियमं पालयतः तस्य महर्षेः वसिष्ठस्य आश्रमं तपोवनं प्रापत् प्राप्तवान्।

**Simple meaning** - King Dilip, the officers of Ralabayash, went to Vashisthashram with the wish of getting a son. In the end, when he reached the ashram of the abstinent Maharishi Vashistha in the evening, his chariot-carrying horses were also tired.

**Meaning:-** Even in the past, the poet has described the natural beauty etc. seen by him on the way to Vashishtashram to get children. Thus, after a long time, when both of them reached Vashishtashram, it was evening. The chariot-carrying horses were also tired due to fatigue on the way. Vashisht was restrained. Only those who are self-conscious are able to see the three worlds through meditation. Therefore Dilip's son had come to Tapovan for the benefit. Because Dilip knew that Kulguru Vashistha would know the prohibition of having children through meditation yoga and would suggest any remedy necessary to get rid of it. So Dilip Bharya came to the tapovan of Vashistha with Sudakshina.

#### Grammar Discussion -

- दुष्प्रापयषाः- दुष्प्रापं यषः यस्य स दुष्प्रापयषाः इति बहुव्रीहिसमासः।
- प्रापत्- प्रपूर्वकात् आप्-धातोः लुङि प्रथमपुरुषैकवचने प्रापत् इति रूपम्।
- श्रान्तवाहनः- श्रान्तानि वाहनानि यस्य सः श्रान्तवाहनः इति बहुव्रीहिसमासः।
- संयमिनः- संयमः अस्ति यस्य स संयमी, तस्य संयमिनः।
- महिषीसखः- महिष्याः सखा महिषीसखः इति षष्ठीतत्पुरुषसमासः।
- महर्षेः- महान् चासौ ऋषिः च महर्षिः इति कर्मधारयसमासः, तस्य महर्षेः। इदं षष्ठ्येकवचनान्तं रूपम्।

#### सन्धिकार्यम्-

- प्रापदाश्रमम्:- प्रापत्+आश्रमम्
- संयमिनस्तस्य:-संयमिनः+तस्य
- महर्षेर्महिषीसखः:-महर्षेः+महिषीसखः



#### INTEXT QUESTIONS – 7.14

51. When did Dileep reach Vashisthashram?
52. Write the Deity and Samas of 'Mahishisakh'?

**SUMMARY**

After that Dilip went to Vashishtha's ashram by worshipping Brahma in a chariot, just as Megharudh Airavat receives electricity during the rainy season, similarly Ratharudh Dilip was to Surakshina's companionship. The ashram premises are quiet. If more people go there then peace will be disturbed in the ashram. So both the army were surrounded. When both were going through the forest route, Vayu served both of them. That wind was shaking the forested trees, spreading the flowers containing the fragrance of the sala tree. Hearing the sound of the peacock chariot, he was raising his face. Considering the chariot sound as the sound of clouds, he was making a sound of peacock sound. After listening to that sound, the couple went to Vashishtashram. When the chariot was going through the forest route, the deer on the way used to leave the road when they came near. In those mirage, the couple saw mutual eye resemblance. The cranes were lined up in the sky and built a pillarless pylon. The couple saw that pylon garland. The wind was blowing in the same direction in which the chariot was going. In this way, the favorable wind was giving information that their wishes would definitely be successful. The dust from the hooves of the charioteer horses was not touching them. The parimal wave of lotuses generated in the lake was cool from the operation. Like him, Prasanna Sudakshina and Dilip's breath were favorable. Because of this, his breath was filled with Arvind's as well. After that both of them entered the villages containing the symbols given by Dileep. There the successful blessings of the yagniks were accepted. In Aabhirpally, the elders were present with fresh butter (heyangveen). Ask him the name of the trees of the forest path. Chitra Nakshatra and Moon are combined in the full moon of Chaitra month. Then there is such beauty in their yoga. Like Shobha was happening in the yoga of Sudakshina and Dileep. During the journey, Dilip showed the scenes of the road to his wife Sudakshina. While doing this, Dilip did not even know the path. Finally, when Sudakshina and Dilip reached the hermitage of Maharishi Vashistha in the evening, the chariot-carrying horses were also tired.

**TERMINAL EXERCISE 7.15**

1. Briefly describe the essence of the lesson.
2. How did the poet describe Sudakshina and Dileep on a chariot?
3. How did the poet describe the wind in the description of nature.
4. What did the poet say about Mayura?
5. Describe the verses "Parasparakshasadarishyam" etc.

**Note**

## Module - 2

### STUDY OF POETIC WORK (KAVYA)-1



Note

## RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

6. Amodah followed the breath of both of them, what does the poet wish to convey by this statement.
7. Describe in detail how villages given by Dileep were?
8. Describe Sudakshina and Dileep's visit to Vashishtashram.
9. Match the terms written in the columns

### Column-A

1. Bubudhe
2. Sukhsparshaih
3. Margasakhinam
4. Shadjasamvadini:
5. Shobha
6. Maharishi:
7. Parasakshisadrashyam
8. Chitrachandramasou

### Column-B

1. Sudakshina Dilipau
2. Kekaah:
3. Mrigadvandvam
4. Pavanai:
5. Avagatavan
6. Vaniyanam
7. Abhikhya
8. Vashistha



## ANSWERS TO TEXT QUESTIONS

### 7.1

1. Both of them went to Vashishtashram with son's wish.
2. Jaya Ch Pati: Ch- Couple.(Dampati) ekshesh samas
3. Vashistha was the teacher of Dileep.

### 4.4

### 5.1

### 7.2

6. Dilip's chariot was full of Shighh voice
7. Sudakshina and Dilip are related to Vidyut and Airavat.
8. Pravrisi bhavah pravrushenyah, tam pravrushenyam. Second singular, meaning it rained.

### 9.2

### 7.3

10. Sudakshina and Dilip were surrounded by a special force.

11. The original form of Maa Bhoot - Ma is Aathu. Here the Atta does not come from this sutra "Mayogat na Mayoge". No, this is the meaning.
12. Both of them were of short service so that there should not be pain in the ashram.
13. Both of them were served by the fragrance of Sukhsparsh, the smell emanating from the sala tree, the scent of flowers emanating from them.
14. Shalasya nirayasah shaal nirayasah pashhitatpurushasamas. Shalnirayasya Gandha: Shalaniryasagandha: Shashthi Tatpurush Samas. Shalaniryasgandhah asti yeshan te shalniryasgandhah, taih salaniryasgandhah.
15. Pushparenutkiraih vataih adhootavanarajibhah.
- 16.3
- 17.1
18. The peacock used to sing with shadjaswar.
- 7.5**
19. The peacocks raised their mouths after hearing the word Rathachakrajanya.
20. Rathasya Namayah Rathnemayah-Pashhitatpurupasamas. Rathneminamsvanah Rathnemisvanah – Pashhitatpurush Samas. Udhrva mukham yeshan te rukhdhaah- Bahuvrihi samaas. Rathnemisvanaih rukhtah rathnemiswanonmukhah iti trinityatpurush samasah, taih rathnemiswanonmukhah.
- 21.1
- 22.2
- 7.6**
23. The deer used to leave the way when the chariot came near.
24. Both of them were seeing each other eye-likeness in the mirage.
25. Na duram adooram-nantapurup samaas. Ujjitam vatram ya: tani ujjitvatramani-bahuvrihisamas, aduram yath and ujjitvatramani adurojjitvatramani-supsupasamas, teshu adroozsi tvatramasu.
- 26.3
- 7.7**
27. Cranes tied the line and made a toranmala.
28. The pylon was pillarless.
29. The suffix K in Nichi from the prefix Ud, Nam, has become an advanced form. Unnattam ananam yayo: tau unnamitanau- bahuvrahismas.

**7.8****Note**

## Module - 2

### STUDY OF POETIC WORK (KAVYA)-1



Note

## RAGHUVANSH-VISIT TO VASHISHTHA'S HERMITAGE

30. The wind was favourable.
31. The information of the desire Safalya by the wind and the spreading of the engraved dust, both these works went.
32. Rajobhish turgotkirnaiah asparstakaveshnau.
- 7.9**
33. Due to the operation of the Parimal wave of Aurobindo, it became cool.
34. Amod favors Sudakshina and Dilip's exhalation.
35. The couple's breath is also filled with Arvind.
- 7.10**
36. Villages were given by Dileep to the Yagnik Brahmins.
37. The blessings of the yajniks were infallible.
38. Pratigrahnato\$adharyanupadam\$ blessings:
- 7.11**
39. The milk which was produced yesterday by harnessing the cow, the milk made from that milk is called 'Hayangveen'.
40. The names of the road trees were told by the Ghosh-Vridhdhas to both of them.
41. Ghosh was present with the elder Haiangveen.
- 42.4
- 7.12**
43. The sum of Chitra and Moon occurs in the full moon of Chaitra month.
44. Abhikhya means grace.
45. Here Sudakshina and Dilip are associated with Chitra and Moon.
- 46.1
- 47.3
- 7.13**
48. Dilip's wife Sudakshina did not have the knowledge to cut the road, showing the scenes of the road.
49. buddha dhatu-lit lakar first male singular-
- 50.3
- 7.14**
51. Dilip reached Vashisthashram in the evening.
52. Mahishya: Sakha Mahishishakha: - The month of Shashtattapurush.