

SHIVRAJAVIJAYA-BATU'S DIALOGUE

**Note**

Poetry is the action arising out of the poet's Bhavayitri talent. There are two types of poetry - Dwanikavya and Guribhutakavya. Two distinctions have been made among them. Drishya and shravya poetry. In this, shravya poetry is again divided into two types from prose and verse. It was only after the verses in Sanskrit literature that prose poetry emerged. The first appearance of prose happened in the Taittiriya Samhita of Krishna Yajurveda, such is the intention of Baldevopadhyay. Prose is the test site of the poet's imagination. For example, the test site of gold is nikasha. The line of gold rubbed on the nail indicates the characteristic of gold. In the same way, only one line of prose informs the poet's rhetoric, speech and method of thinking, with gusto. That is why the famous quote has been said - "Gadya Kavinam NikashamVadanti" In the poem, the verse is seen in the beginning itself. But the prose poetry is first sighted in the pada sannivesh.

Ambikadatta Vyasa is unique and famous among the existing poets in the tradition of prose poetry composition, starting with Banabhatta. These poets resident of Jaipur are considered to be the second incarnation of Vyasa, the doer of the Puranas. Many Sanskrit and Hindi language texts were composed by him. Among them Shivrajvijay is the great place of historical prose Shivrajvijay. This kavya was written on the basis of King Shivraj of Maharashtra. With the blending of historical account, this kavya can be called 'Akhayika'.

When Yavana, the Mool Vighraha of Adharma, ruled over us, there was a hero appointed to protect Sanatan Dharma in the south. He is Shivraj. Shivraj's mother was Jijabai and father Shahji Bhosale. The development of this poem depended on the victory journey of Shivraj, the patron of this eternal tradition.

STUDY OF POETIC WORK (KAVYA)-1



Note

The first few paragraphs of the first Nishavas of the first viram have been selected for study. In this lesson, the topics of sunrise, the form of Gauvvath and shyamvaty conversation, rising of Yogiraj from Samadhi, etc. have been described respectively.



OBJECTIVE

After studying this lesson, you will be able to:

- know the glory of Surya in Hindu tradition;
- know the nature of Gauravatu;
- know the form of Shyamavatu;
- know the context of their conversation;
- know the Yogiraj incident;
- know the anvaya of text; and
- understand the grammar problem and synonyms of the words.

9.1 LET US READ THE TEXT

“विष्णोर्माया भगवती यया सम्मोहितं जगत्।” (भागवतम् 10। 1। 24)

“हिंस्रः स्वपापेन विहिंसितः खलः

साधु समत्वेन भयाद् विमुच्यते।” (भागवतम्, 10। 7। 31)

“अरुण एष प्रकाशः पूर्वस्यां भगवतो मरीचिमालिनः। एष भगवान् मणिराकाशमण्डलस्य, चक्रवर्ती खेचरचक्रस्य, कुमण्डलमाखण्डलदिशः, दीपको ब्रह्माण्डभाण्डस्य, प्रेर्यान् पुण्डरीकपटलस्य, शोकविमोकः, कोकलोकस्य, अवलम्बो रोलम्बकदम्बस्य, सूत्रधारः सर्वव्यवहारस्य, इनश्च दिनस्य। अयमेव अहोरात्रं जनयति, अयमेव वत्सरं द्वादशसु भागेषु विभनक्ति, अयमेव कारणं षण्णामृतूनाम्, एष एवाडीगकरोति उत्तरं दक्षिणं चायनम्, एनेनैव सम्पादिता युगभेदाः, एनेनैव कृताः कल्पभेदाः, एनमेवाश्रित्य भवति परमेष्ठिनः परार्धसङ्ख्या, असावेव चर्कति बर्भति जर्हति च जगत्, वेदा एतस्यैव वन्दिनः, गायत्री अमुमेव गयति, ब्रह्मनिष्ठा ब्राह्मणा अमुमेवाहरहरूपतिहन्ते। धन्य एष कुलमूलं श्रीरामचन्द्रस्य, प्रणम्य एष विश्वेषामि” ति उदेष्यन्तं भास्वन्तं प्रणमन् निजपर्णकुटिरात् निश्चक्राम कश्चित् गुरुसेवनपटुर्विप्रवटुः।

“अहो चिररात्राय प्रसुप्तोऽहम्, स्वप्नजालपरतन्त्रेणैव महान् पुण्यमयः समयोऽतिवाहितः, सन्धोपासनसमयोऽयमस्मद्गुरुचरणानाम्, तत् सपदि अवचिनोमि कुसुमानि।” इति चिन्तयन् कदलीदलमेकमाकुञ्च्य, तृणशकलैः सन्धाय, पुटकं विधाय, पुष्पावचयं कर्तुमारभे।

वटुरसौ आकृत्या सुन्दरः, वर्णेन गौरः, जटाभिर्ब्रह्मचारी, वयसा षोडशवर्षदेशीयः, कम्बुकण्ठः, आयतललाटः, सुबाहुर्विशाललोचनश्चासीत्।



Note

कदलीदलकुञ्जायितस्य एतत्कुटीरस्य समन्तात् पुष्पवाटिका, पूर्वतः परम-पवित्र-पानीयं परस्सहस्र-पुण्डरीक-पटल-परिलसितं पतत्रिकूल-कूजितपूजितं पयःपूरितं सर आसीत्। दक्षिणतश्चौको निर्झर-झर्झर-ध्वनित-दिगन्तरः, फल-पटलाऽऽस्वाद-चपलित-चञ्चु- पतङ्गकुलाऽऽ-क्रमणाधिक-विनत-शाख-शाखि-समूह-व्याप्तः सुन्दरकन्दरः पर्वतखण्ड आसीत्।

यावदेष ब्रह्मचारी वटुरलिपुअमुद्भूय कुसुमकोरकानवचिनोति, तावत् तस्यैव सतीर्थोऽपरस्तत्समानवयाः कस्तूरिका-रेणुषित इव श्यामः चन्दनचर्चित-भालः कर्पूरागुरु-क्षोदच्छुरित-वक्षो-बाहु-दण्डः, सुगन्धपटलै-रुन्निद्रयन्निव निद्रामन्थराणि कोरकनिकुरम्बकान्तरालसुप्तानि मिलिन्दवृन्दानि झटिति समुपसृत्य निवारयन् गौरवटुमेवमवादीत्-

‘अलं भो अलम्! मयैव पूर्वमवचितानि कुसुमानि, त्वं तु चिरं रात्रावजागरीरिति क्षिप्रं नोत्थपितः, गुरुचरणा अत्र तडागतटे सन्ध्यामुपासन्ते, संस्थापिता मया निखिला सामग्री तेषां समीपे। यां च सप्तवर्षकल्पाम्, यवनत्रासेन निःशब्दं रुदतीम्, परमसुन्दरीम्, कलितमानवदेहामिव सरस्वतीं सान्त्वयन्, मरन्दमधुरा अपः पाययन्, कन्दखण्डानि भोजयन्, त्वं त्रियामाया यामत्रमनैषीः, सेयमधुना स्वपिति, उदुद्भूय च पुनस्तथैव रेदिष्यति, तत्परिमार्गणीयान्येतस्याः पितारौ गृहं च-’

इति संश्रुत्य उष्णं निःश्वस्य यावत् सोपि किञ्चिद् वक्तुमियेष तावदकस्मात् पर्वतशिखरे निपपात तयोर्दृष्टिः।

तस्मिन् पर्वते आसीदेको महान् कन्दरः। तस्मिन्नेव महामुनिरेकः समाधौ तिष्ठति स्म। कदा स समाधिमङ्गीकृतवानिति कोऽपि न वेत्ति। ग्रामणी-ग्रामीण-ग्रामाः समागत्य मध्ये मध्ये तं पूजयन्ति, प्रणमन्ति स्तुवन्ति च। तं केचित् इति, अपरे लोमश इति, इतरे जैगीषव्य इति अन्ये च मार्कण्डेय इति, विश्वसन्ति स्म। स एवायमधुना शिखरादवतरन् ब्रह्मचारिवटुभ्यामदर्शितः।

‘अहो! प्रबुद्धो मुनिः! प्रबुद्धो मुनिः! इत एवागच्छति, इत एवागच्छति, सत्कार्योऽयं सत्कार्योऽयम्’ इति तौ सम्भ्रन्तौ बभूवतुः।

अथ समापितसन्ध्यावन्दनादिक्रिये समायाते गुरौ, तदाज्ञया नित्यनियमसम्पादनाय प्रयाते गौरवटौ, छात्रगणसहकारेण प्रस्तुतासु च स्वागतसामग्रीषु, ‘इत आगम्यताम्, सनाथ्यताभेष आश्रमः’ इति सप्रणाममभिगम्य वदत्सु निखिलेषु, योगिराज आगत्य तन्निर्दिष्टकाहपीठं भास्वानिवोदयगिरिमारुरोह, उपाविशच्च।

तस्मिन् पूज्यमाने, ‘योगिराडुत्थित’ इति, अयात इति च आकर्ण्य, कर्णपरम्परया बहवो जनाः परितः स्थिताः। सुघटितं शरीरम्, सान्द्रां जटाम्, विशालान्यडाग्नि, अडाग्रप्रतिमे नयने, मधुरां गम्भीराजच् वायं वर्णयन्तश्चकिता इव सआताः।

9.2 LET US UNDERSTAND THE TEXT: PART-1

“विष्णोर्माया भगवती यया सम्मोहितं जगत्।” (भागवतम् 10। 1। 24)

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साधु समत्वेन भयाद् विमुच्यते।” (भागवतम्, 10। 7। 31)

STUDY OF POETIC WORK (KAVYA)-1



Note

Meaning - The Maya of Vishnu is lavishfull who has kept the whole world in delusion. The evil-violent was killed by his sin and the gentleman escaped from fear because of equanimity.

Explanation - The department of pause form has been envisaged in prose. In the first stop of the book, "Samptikamo Mangalmacharet" following this etiquette permitted Shrutu, the law of invocation is made for the smooth completion of the book and for the education of the disciples. For this reason, the poet Ambikadatta Vyasa has presented two verses of Bhagwat. There are three types of invocations - Ashirvadatmak, Namaskarataka and vastunirdeshatmatch

With this shlokardha rendition 'Vishnormaya', salutation to the deities has been established. Namaskar: By saluting the apakarshbodhan of the doer, one attains heightened realization. Because the statement of the subordination of the world to that Maya gives the understanding of Vishnu, the superior of all existing in the world. Thus the salutation of Vishnu leads to a salutary good.

Vishnu pervades the pastoral world. The Bhagwati Bhaga Prabhrishadaishvarya which is full of Maya of that Narayan, enchants the whole world. Infatuation is unreasonable. A fascinated person is incapable of reasoning. Just as a person engrossed in any subject does not have knowledge of any other subject, similarly a person who is fascinated by Maya cannot understand the supernatural Supreme Being by leaving the worldly objects created by Maya.

Maya is Bhagwati. Maya Shakti is not different from God. Just like the burning power is not different from the fire. Similarly, the power of Maya is also not different from that of Lord Vishnu. There is no difference between Shakti and Shaktimaan. Therefore, just as God is shadyshvaryasampanna, similarly God's Shaktirupa Maya is also shadyshvaryashali. Bhaga means God. The meaning of the word Bhag said in context

ऐष्वर्यस्य समग्रस्य धर्मस्य यषसः श्रियः।
ज्ञानवैराग्ययोच्चौव षष्णां भग इतीरिणा॥

These opulences and virtues are always present completely in the Lord. Unlike the Lord, in his power also these six qualities are present. That is why this power is called Bhagwati. Bhagwati Maya, the power of this God, has been called Durga Kali etc. in the Puranas. It is triple. Tama is the other of these three gunas. The name of the cover (Awarang) itself is Tama. Just as the light is covered by Tama, in the same way the Paramatattva in the form of Jyoti is also covered by the Tama component of Maya.

Poet Ambikadatta Vyasa has given the vastunirdeshatmaka in half. In poetry, the victory of Maharaj Shivraj (Shivaji) over the violent misdeeds of the Yavanashaks has been

displayed. So here is objective invocation.

Blessing invocation is presented in the last part of the verse. Patak humans fall in hell. The wicked, while committing misdeeds, are afflicted by sins. Like Kansa etc. sinners were destroyed by their sin. It has also been said - Anaryajushten patha Pravritanaam Shivam Kutan. Sadhus attain salvation by their good deeds. Righteous deeds lead to religion. This dharma is protected, dharma also being protected by those men protects those people. As Yudhishtira and other Pandavas fell in calamity, they attained Abhyudaya by virtue of their earned virtues. It has also been said in the Gita, "Swalpampyasya dharmasya tryate mahato bhayat." In this way an invocation has been made to the heartfelt readers with condemnation of wicked and gentle praise.

Grammar -

भगवती- भगः अस्य अस्य अस्तीति विग्रहे भगशब्दात् मतुपि भगवत् इति शब्दो निष्पद्यते। ततः स्त्रियां डीपि सौ भगवती इति रूपम्।

स्वपापेन- स्वं पापं स्वपापम्, तेन स्वपापेनेति कर्मधारयसमासः।

विहिंसितः-विपूर्वकात् हिंस्थातोः क्तप्रत्यये विहिंसितशब्दो निष्पन्नः। ततः सौ विहिंसितः इति रूपम्।

कोषः-“विष्णुर्नारायणः कृणो वैकुण्ठो विष्टरश्रवाः” इत्यमरः।

अथो जगती लोको विष्टपं भुवनं जगत् इत्यमरः।

दरस्त्रासो भीतिर्भीः साध्वसं भयम्” इत्यमरः।

**INTEXT QUESTIONS - 9.1**

1. With whom is the world fascinated?
2. Who is destroyed by his sin?
3. Who are free from what fear?
4. What is the invocation of Vishnumaya from this verse?
5. Hinsra: What is the invocation from this verse?

9.3 NOW LET US UNDERSTAND THE BASIC TEXT :PART- 2

“अरुण एष प्रकाशः पूर्वस्यां भगवतो मरीचिमालिनः। एष भगवान् मणिराकाशमण्डलस्य, चक्रवर्ती खेचरचक्रस्य, कुमण्डलमाखण्डलदिशः, दीपको ब्रह्माण्डभाण्डस्य, प्रेर्यान् पुण्डरीकपटलस्य, शोकविमोकः, कोकलोकस्य, अवलम्बो रोलम्बकदम्बस्य, सूत्रधारः सर्वव्यवहारस्य, इनश्च दिनस्य।

**Note**

STUDY OF POETIC WORK (KAVYA)-1



Note

अयमेव अहोरात्रं जनयति, अयमेव वत्सरं द्वादशसु भागेषु विभनक्ति, अयमेव कारणं षण्णामृतूनाम्, एष एवाडीगकरोति उत्तरं दक्षिणं चायनम्, एनेनैव सम्पादिता युगभेदाः, एनेनैव कृताः कल्पभेदाः, एनमेवाश्रित्य भवति परमेष्ठिनः परार्धसङ्ख्या, असावेव चर्कति बर्भति जर्हति च जगत्, वेदा एतस्यैव वन्दिनः, गायत्री अमुमेव गयति, ब्रह्मनिष्ठा ब्राह्मणा अमुमेवाहरहरूपतिहन्ते। धन्य एष कुलमूलं श्रीरामचन्द्रस्य, प्रणम्य एष विश्वेषामि” ति उदेष्यन्तं भास्वन्तं प्रणमन् निजपर्णकुटिरात् निश्चक्राम कश्चित् गुरुसेवनपटुर्विप्रवटुः।

Meaning:- This is the red (light) of Lord Surya in the east direction. This Lord (Sun) is the gem of the sky, the Chakravarti (Emperor) of the constellation group, the coil in the direction of Indra (East), the lamp of the planet of the universe, the most beloved of the lotus family, the remover of the grief of the Chakravaka community, the head of the Bhramar-group. Avalamba is the facilitator (promoter) of all behavior and the master of the day. He is the father of day and night, he divides the year into twelve parts, he is the cause of the six seasons, he accepts the north and south ayan (sun path). It is he who has edited the Yugbheda (the distinction of Satyug, Tretayug, Dwaparayuga and Kaliyuga), by him the Kalpabheda (thousand order of four ages is called Kalpa). They create, maintain and destroy the world time and again, Vedas also worship them, Gayatri respects them, brahminish brahmins worship them daily. Blessed are these (Lord Surya) the original (prime ancestors) of Sri Ramachandra's family, they are worthy of bowing to the world - (thinking like this) rising and bowing to Lord Surya, (one) a virtuous brahmin child in Guruseva Came out of his foliage.

Explanation - Here the Sun is described. The light of that sun is colored with iron and appears as blood colored. This Sun is like a gem in the constellations located in the sky. This Sun is the king of the bird community. It is similar to the earring of the east direction. That is, the ornament of the east direction. It is like the lamp of the universe. He illumines the whole earth with his light; it is from the light of the sun that the flowers of the lotus tree bloom. In the night, the cyclone birds get separated with their beloved. They meet again on the arrival of the sun in the morning. Sun is also the destroyer of sorrow caused by this disconnection. Madhukar whirlpools live by eating honey. They accept honey from flowers. Flowers develop only when the sun rises. Therefore the Sun is the basis of the entire Madhukar community. Rituals of all kinds of auspicious works are performed during the day. The originator of all those works is the Sun. Because the day is called only when the sun rises. Hence it is the lord of the day. Day and night are caused by the influence of the sun. Bhaskar means that the days are counted by the motion of the Sun. Due to its influence, six seasons are visible in nature. Its movement is of two types, Uttarayan and Dakshinayana. Surya is the editor of Satyayuga, Tretayuga, Dwaparayuga and Kaliyuga. Two thousand divine eras are called Kalpas (200 Satsaratik Devyuga-1 Kalpayugas). The operator of this Kalpa is

also the Sun. The counting of numbers till the half of Brahma is dependent on the Sun. It is the Sun that creates, maintains and destroys the world again. Rigveda, Yajurveda, Samaveda and Atharvaveda are the four Vedas. In the Vedas, there is a lot of praise of the Sun. Sun is the deity of Gayatri Mantra. Brahmins worship the Sun daily. This primordial soul of the Sun dynasty, Bhaskar, after bowing to the sun, the son of a guru, a devoted Brahmin, came out of his foliage.

Grammar:

मरीचिमालिनः- मरीचीनां माला मरीचिमाला इति षष्ठीतत्पुरुषसमासः। मरीचिमाला अस्य अस्तीति मरीचिमाली इति “अत इनिठनौ” इत्यनेन इनिप्रत्ययः।

खेचरचक्रस्य- खे चरन्ति ये ते खेचराः विहगाः इत्यर्थः। तेषां खेचराणां चक्रं खेचरचक्रम्, तस्य इति षष्ठीतत्पुरुषसमासः।

ब्रह्माण्डभाण्डस्य-ब्रह्माण्डमेव भाण्डं ब्रह्माण्डभाण्डम्, तस्य इति कर्मधारयसमासः।

पुण्डरीकपटलस्य-पुण्डरीकाणां पटलं पुण्डरीकपटलम्, तस्य इति षष्ठीतत्पुरुषसमासः।

रोलम्बकदम्बस्य- रोलम्बानां कदम्बः रोलम्बकदम्बः, तस्य इति षष्ठीतत्पुरुषसमासः।

निजपर्णकुटीरात्- पर्णानां कुटीरः पर्णकुटीरः। निजस्य पर्णकुटीरः निजपर्णकुटीरः, तस्मात् निजपर्णकुटीरात् इत्युभयत्र षष्ठीतत्पुरुषसमासः।

विप्रवटुः -विप्रश्चासौ वटुः इति कर्मधारयसमासः। ब्राह्मणबालकः इत्यर्थः।

जनयति-जनधातोः णिचि लटि तिपि जनयतीति रूपम् अत्र “बुधयुधनशजनेड्प्रुदुस्रुभ्यो णेः” इत्यनेन परस्मैपदम्।

चर्कति- डुकृञ् करणे इति धातोः यूङ्लुकि लटि तिपि चर्कति इति रूपम्।

कुटीरः-ह्रस्वा कुटी इत्यर्थे “कुटीशमीशूण्डाभ्यो रः” इत्यनेन रप्रत्यये कुटीरशब्दो निष्पन्नः।

उपतिष्ठन्ते- उपपूर्वकात् स्थाधातोः लटि “उपाछेवपूजासङ्गितकरणमित्रकरणथिष्वति वक्तव्यम्” इत्यनेन आत्मनपदे प्रथमबहुवचने झप्रत्यये उपतिष्ठन्ते इति रूपम्।

**INTEXT QUESTIONS - 9.2**

6. Whose light is in the east?
7. What is the Sun of the sky?
8. Whose chakraborty is the sun?
9. Who is the lamp of the universe?
10. Whose mourning is the Sun?

Note

STUDY OF POETIC WORK (KAVYA)-1



Note

11. Into how many parts is this Vatsar year divided?
12. How is 'Upishthante' atmanepada?
13. How is 'Janapati' related?
14. Sun is the origin of whose family?

9.4 NOW LET US UNDERSTAND THE ORIGINAL TEXT-3

“अहो चिररात्राय प्रसुप्तोऽहम्, स्वप्नजालपरतन्त्रेणैव महान् पुण्यमयः समयोऽतिवाहितः, सन्ध्योपासनसमयोऽयमस्मद्गुरुचरणानाम्, तत् सपदि अवचिनोमि कुसुमानि।” इति चिन्तयन् कदलीदलमेकमाकुञ्च्य, तृणशकलैः सन्धाय, पुटकं विधाय, पुष्पावचयं कर्तुमारेभे।

वटुरसौ आकृत्या सुन्दरः, वर्णेन गौरः, जटाभिर्ब्रह्मचारी, वयसा षोडशवर्षदेशीयः, कम्बुकण्ठः, आयतललाटः, सुबाहुर्विशाललोचनश्चासीत्।

Meaning:- 'Oh! I slept for a long time, trapped in the trap of sleep and spent a very pious time, this is the time for the evening worship of our revered Guru ji. That's why soon I pluck flowers' (That Viprabatu) thinking like this, plucking a banana leaf, by attaching it to the straws, making a bundle (dona) started plucking flowers.

That Batu (celibate) was of beautiful figure, of fair complexion, appeared to be celibate by hair, was about sixteen years of age, had a throat like Kambu (conch shell), broad head, Subahu (beautiful arms) and he had huge eyes.

Explanation - After that the child thinks that he slept for a long time. He passed the virtuous period by being possessed by sleep. Now is the time for sandhyapasana and Gurucharan service. Therefore, soon after plucking a banana leaf for collection of flowers, sealing it with grass and making it a vessel for flower selection, started selecting flowers. The boy was beautiful body, white in color, celibate with hair, neck like a sixteen-year-old conch, big head, beautiful arms, wide eyes.

Grammar

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

कदलीदलम्- कदल्याः दलं कदलीदलम् इति षष्ठीतत्पुरुषसमासः।

तृणशकलैः- तृणानां शकलैः तृणशकलैः इति षष्ठीतत्पुरुषसमासः।

पुष्पावचयम्- पुष्पाणाम् अवचयः पुष्पावचयः, तं पुष्पावचयम् इति षष्ठीतत्पुरुषसमासः।

कम्बुकण्ठः- कम्बुरिव कण्ठो यस्य स कम्बुकण्ठः इति बहुव्रीहिः।

आयतललाटः- आयतं ललाटं यस्य स आयतललाट इति बहुव्रीहिः।

विशाललोचनः- विशाले लोचने यस्य स विशाललोचनः इति बहुव्रीहिसमासः।

षोडशवर्षदेशीयः- षोडशवर्षशब्दाद् “ईषदसमाप्तौ कल्पदेश्य-देशीयरः” इत्यनेन सूत्रेण देशीय-प्रत्यये षोडशवर्षदेशीयः इति रूपम्।

कोषः- शङ्खः स्यात्कम्बुरस्त्रियाम् इत्यमरः।

ललाटमलिक गोधिः इत्यमरः।

लोचनं नयन नेत्रमीक्षणं चक्षुरक्षिणी इत्यमरः।

**INTEXT QUESTIONS - 9.3**

15. How did Gauravtu spend his time of great virtue?
16. Whose sandhyapasana is this time for?
17. Why does the Gaurvatu choose the flowers?
18. How was Gaurvatu?

9.5 LET US UNDERSTAND THE BASIC TEXT: PART-4

कदलीदलकुञ्जायितस्य एतत्कुटीरस्य समन्तात् पुष्पवाटिका, पूर्वतः परम-पवित्र-पानीयं परस्सहस्र-पुण्डरीक-पटल-परिलसितं पत्रिकुल-कूजितपूजितं पयःपूरितं सर आसीत्।

दक्षिणतश्चौको निर्झर-झर्झर-ध्वनित-दिगन्तरः, फल-पटलाऽऽस्वाद-चपलित-चञ्चु-पतङ्गकुलाऽऽ-क्रमणाधिक-विनत-शाख-शाखि-समूह-व्याप्तः सुन्दरकन्दरः पर्वतखण्ड आसीत्।

Meaning - Surrounded by a hut that looked like a bow, being surrounded by banana leaves, there was a flower garden in the east, containing the most sacred water, full of a thousand (more than) white lotus clusters and water containing the chirping of the bird. There was a pond full of In the south, there was a hillock (hill) with sloping branches, and with beautiful caves (caves) in the directions articulated by the gurgling sound of the spring, spread by the attack of the beaked bird, which is playful with the taste of fruits.

Explanation - The huts in which Gaur Singh lived had beautiful flowers and plants spread in all four directions. Those huts were adorned with them. There were flower gardens all around. Before this, there was a lake full of water, in whose holy water thousands of white lotuses were adorning. It was always resonant with the chirping sound of birds. Towards the south of that hut there was a mountain block whose trees

**Note**

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Note

were adorned with flowers. The sound of waterfalls emanating from that mountain range, adorned with sandur caves, was resonating in all directions.

Grammar

कदलीदलकुञ्जायितस्य- कदलीनां दलाति कदलीदलाति इति षष्ठीतत्पुरुषसमासः, तैः कुञ्जायित इति तृतीयातत्पुरुषसमासः, तस्य।

परमपवित्रपानीयम्- परमं च तत् पवित्रं चेति कर्मधारयः, तादृशं पानीयं यस्य तत् इति बहुव्रीहिसमासः।

परस्सहस्रपुण्डरीकपटलपरिलसितम्- परस्सहस्राणि इति निपातनात् समासः। “पारस्करप्रभृतीनि च संज्ञायाम्” इति सुडागमः। परस्सहस्राणि पुण्डरीकाणि इति कर्मधारयसमासः। तेषां पटलमितिषष्ठीतत्पुरुषसमासः। तेन परिलसितमिति तृतीयातत्पुरुषसमासः।

पतत्रिकुलकूजितपूजितम्- पतत्रिणां कुलं पतत्रिकुलमिति षष्ठीतत्पुरुषसमासः। तस्य कूजितमिति षष्ठीतत्पुरुषसमासः। तेन पूजितमिति तृतीयातत्पुरुषसमासः।

निर्झरझर्झरध्वनिध्वनितदिगन्तरः- झर्झररूपः ध्वनिः झर्झरध्वनिः शाकपार्थिवादिवत् समासः। निर्झराणां झर्झरध्वनिरिति षष्ठीतत्पुरुषसमासः। तेन ध्वनितानि इति तृतीयातत्पुरुषसमासः। तादृशानि दिगन्तराणि यस्य स इति बहुव्रीहिसमासः।

फलपटलाऽऽस्वादचपलितचञ्चुपतङ्गः इति तृतीया- तत्पुरुषः। तादृशाः चञ्चवः योषां ते फलपटलास्वादचपलितचञ्चवः इति बहुव्रीहिः। तादृशाः पतङ्गा इति कर्मधारयसमासः। तेषां कुलमिति षष्ठीतत्पुरुषः। तस्य आक्रमणम् इति षष्ठीतत्पुरुषः। तेन आक्रमणेन अधिकविनताः इति तृतीयातत्पुरुषः। अधिकविनताः शाखाः येषां ते अधिकविनताशाखा इति बहुव्रीहिः। तादृशाः शाखिनः इति कर्मधारयः। तेषां समूह इति षष्ठीतत्पुरुषः। तेन व्याप्त इति तृतीयातत्पुरुषः।

सुन्दरकन्दरः- सुन्दराः कन्दराः यस्मिन् स इति बहुव्रीहिसमासः।

कोष -कदली वाणरबुसा रम्भा मोचांशुमत्फला इत्यमरः।

स्त्रियः सुमनसः पुष्पं प्रसूनं कुसुमं सुमम् इत्यमरः।

वृक्षो महोरुहः शाखी विटपी पादपस्तरुः इत्यमरः।

दरी तु कन्दरो वा स्त्री इत्यमरः।



INTEXT QUESTIONS - 9.4

19. How were the huts?
20. What was around the huts?
21. How was the pond in the east of the huts?

22. What was in the south of the huts?
23. Write the samasa in Nirjharjharjhardhwanidhntdigantarah?
24. Write samasa in Param Pavitrapaniyam?

9.6 LET US NOW UNDERSTAND THE ORIGINAL TEXT: PART-5

यावदेष ब्रह्मचारी वटुरलिपुअमुद्भूय कुसुमकोरकानवचिनोति, तावत् तस्यैव सतीर्थ्योऽपरस्तत्समानवयाः कस्तूरिका-रेणुरूपित इव श्यामः चन्दनचर्चित-भालः कर्पूरागुरु-क्षोदच्छुरित-वक्षो-बाहु-दण्डः, सुगन्धपटलै-रुन्निद्रयन्निव निद्रामन्थराणि कोरकनिकुरम्बकान्तरालसुप्तानि मिलिन्दवृन्दानि झटिति समुपसृत्य निवारयन् गौरवटुमेवमवादीत्-

‘अलं भो अलम्! मयैव पूर्वमवचितानि कुसुमानि, त्वं तु चिरं रात्रावजागरीरिति क्षिप्रं नोत्थपितः, गुरुचरणा अत्र तडागतटे सन्ध्यामुपासन्ते, संस्थापिता मया निखिला सामग्री तेषां समीपे। यां च सप्तवर्षकल्पाम्, यवनत्रासेन निःशब्दं रुदतीम्, परमसुन्दरीम्, कलितमानवदेहामिव सरस्वतीं सान्त्वयन्, मरन्दमधुरा अपः पाययन्, कन्दखण्डानि भोजयन्, त्वं त्रियामाया यामत्रमनैषीः, सेयमधुना स्वपिति, उदुद्भूय च पुनस्तथैव रेदिष्यति, तत्परिमार्गणीयान्येतस्याः पितारौ गृहं च-’

इति संश्रुत्य उष्णं निःश्वस्य यावत् सोपि किञ्चिद् वक्तुमियेष तावदकस्मात् पर्वतशिखरे निपपात तयोर्दृष्टिः।

Meaning:-

As soon as this celibate Batu started plucking the flower buds by blowing off the Bhramar group, at the same time his classmates each other in the same condition (Brahmchari), stained with powder of musk (Chritt) with dark complexion, forehead smeared with sandalwood And the (beautiful) chest and arms covered with the powders of camphor and aguru (that) cloaked from sleep and awakening the delusional clusters sleeping in the gap (inside) of the cork buds (buds) awakening to a great deal of fragrance - suddenly (suddenly)) came close and stopped that Gaur Batu (from plucking the flower), he said like this-

"That's it, brother! I have already plucked the flowers, you stayed up late at night, that's why did not wake you up soon, (At this time) Guru ji is doing sandhyapasana on the bank of the pond, I have kept all the (worship) material with him. And who, who is about seven years old, weeping silently in fear of the Yavanas (Muslims), consoling the most beautiful and human-like girl Saraswati, drinking sweet water from flowers and feeding the tubers. After three o'clock of the night, she (the girl) is sleeping at this time, will wake up and cry again like this, so her parents and home should be traced." Hearing this, taking a warm breath, until he (Gaurbatu) should also have said something, when suddenly both of them had their eyes on the top of the mountain.



Note

STUDY OF POETIC WORK (KAVYA)-1



Note

Explanation - When Gaursingh Vatu was selecting flowers after removing Bhramarkul, the one who studied and the same Shyamvatu came with him. Seeing Shyamavatu was very Shyamal. His head was coated with sandalwood, chest area was smeared with the powder of camphor and aguru. He soon came and lifted him from sleep in the middle of flower selection, after coming to the Vrind and removing it, Gaur said to Vatu that there is no purpose for flower selection. The flowers have already been chosen by me. Gourbatu was awake for a long time in the night so could not get up in the morning. Guru ji is doing sandhyavandan on the bank of the pond. Shyamvatu had established all the medicines for his Sandhyavandan. After that he says that you had spent three hours of the night while comforting a seven year old girl crying due to fear of Yavanas, drinking water, feeding the sages, that girl is now sleeping. His parents, and home and building should be searched so that he does not cry like this. Hearing this, when Gaur Singh got ready to speak, suddenly both his eyes fell on the top of the mountain.

Grammar

कुसुमकोरकान्- कुसुमानां कोरकाः कुसुमकोरकाः, तान् इति षष्ठीतत्पुरुषः।

तत्समानवयाः- तस्य समानः तत्समानः इति षष्ठीतत्पुरुषः। तत्समानं वयः यस्य स इति बहुव्रीहिसमासः।

कस्तूरिकारेणुरुषितः- कस्तूरिकाणां रेणवः कस्तूरिकारेणवः इति षष्ठीतत्पुरुषः। तैः रूषितः इति तृतीयातत्पुरुषः।

चन्दनचर्चितभालः- चन्दनेन चर्चितं चन्दनचर्चितमिति तृतीयातत्पुरुषः। चन्दनचर्चितं भालं यस्य स इति बहुव्रीहिः।

कर्पूरागुरुक्षोदच्छुरितवक्षोबाहुदण्डः- कर्पूरमिश्रितः अगुरुः कर्पूरागुरुः इति शाकपार्थिवादिवत्समासः। तस्य क्षोदः इति षष्ठीतत्पुरुषः। तेन छुरितम् इति तृतीयातत्पुरुषः। कर्पूरागुरुक्षोदच्छुरितं वक्षोबाहुदण्डं यस्य स कर्पूरागुरुक्षोदच्छुरित-वक्षोबाहुदण्डः इति बहुव्रीहिः। वक्षश्च बाहुदण्डौ च वक्षबाहुदण्डमिति समाहारद्वन्द्वः।

मिलिन्दवृन्दानि- मिलिन्दानां वृन्दानि इति षष्ठीतत्पुरुषः।

तडागतटे-तडागस्य तटः तडागतटः, तस्मिन्निति षष्ठीतत्पुरुषः।

यवनत्रासेन- यवनेभ्यः त्रासेन यवनत्रासेनेति पञ्चमीतत्पुरुषः।

कलितमानवदेहाम्- मानवानां देहः मानवदेहः इति षष्ठीतत्पुरुषः। कलितो मानवदेहः यया सा, ताम् इति बहुव्रीहिः।

समुपसृत्य- समुपसंघातपूर्वकात् सृधातोः ल्यपि सभुपसृत्य इति।

निवारयन्- निपूर्वकाद् वारिधातोः शतरि पुंसि सौ निवारयन् इति।

अवादीत्- वदेर्लुङि तिपि अवादीत् इति।

अवचितानि- अवपूर्वकात् चिनोतेः कर्मणि क्तप्रत्यये नपुंसके जसि रूपम्।

अजागरी:- जागर्तेः लुङि सिपि अजागरीः इति रूपम्।

उत्थापितः- उत्पूर्वकात् स्थाधार्तोः णिचि कर्मणि क्तप्रत्यये पुंसि सौ उत्थापितः इति रूपम्।

सान्त्वयन्- सान्त्व-धातोः शतरि पुंसि सुप्रत्यये सान्त्वयन् इति।

कोष - स्यान्निकायः पुंजराशिः इत्यमरः।

सतीर्थ्यास्वेकगुरवः इत्यमरः।

कुलं रोधश्च तीरंच प्रतीरंच तटं त्रिषु इत्यमरः।

**INTEXT QUESTIONS - 9.5**

25. How was Shyamavatu?
26. Where did Acharyas used to do sandhyavandan?
27. What did Shyamavatu establish?
28. How did Gauravtu wake up for three hours (prahara)?
29. What did Gorvatu drink?
30. Why was that girl crying?
31. What did Gauravtu and Shyamvatu wanted to find?
32. Where did the sight of Goravatu and Shyamvatu fall?

9.7 NOW LET US UNDERSTAND THE TEXT PART 9-6

तस्मिन् पर्वते आसीदेको महान् कन्दरः। तस्मिन्नेव महामुनिरेकः समाधौ तिष्ठति स्म। कदा स समाधिमङ्गीकृतवानिति कोऽपि न वेत्ति। ग्रामणी-ग्रामीण-ग्रामाः समागत्य मध्ये मध्ये तं पूजयन्ति, प्रणमन्ति स्तुवन्ति च। तं केचित् इति, अपरे लोमश इति, इतरे जैगीषव्य इति अन्ये च मार्कण्डेय इति, विश्वसन्ति स्म। स एवायमधुना शिखरादवतरन् ब्रह्मचारिवटुभ्यामदर्शि।

Meaning - There was a huge cave on that mountain. In the same place a great sage was situated in the samadhi. No one knows when he did the samadhi. The village headmen and the people of the villages used to come here occasionally (sometimes) to worship, bow and eulogise them. Some considered him to be Kapil, some Lomash, some Jagishadhya and some Markandeya. The same time (mountain) was seen by

**Note**

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(those) two celibate boys descending from the summit.

Explanation - For ages, a Yogiraj Munipravar is engrossed in the samadhi in the cave of that mountain. No one knows his true nature. Some believe in Kapila, some as Jagishavya, some as greedy and some as Markandeya. Kapilmuni is the originator of the principles of Sankhya Shastra. It appears from the Bhagwat that he was an incarnation of Vishnu "Siddhanam Kapilo Muniriti". Jagishavya is a famous Siddha Maharishi of Mahabharata period. He was an omnipotent omniscient with the power of yoga. According to the description of Mahabharata, Rishi Lomash had circumambulated the earth many times. Ordered by Lord Vyas, he appeared to the Pandavas at the places of pilgrimage many times during their exile. Markandeya, the son of Mrikand Muni, became Chiranjeevi by worshipping Lord Shiva. The Grampati and all the villagers went nearby and requested his worship etc. in between, but Yogiraj did not break the samadhi. The cessation of mindfulness is called yoga. Samadhi is the ultimate state of yoga. The special state of meditation in which the realization of the element takes place is called samadhi. No external dealings with him touch his mind. Therefore, he did not rise from the samadhi even after worshipping etc. In this way, those Yogiraj appeared to Shyam and Gaur Vatu while descending from the mountain at this time.

Grammar-

महामुनिः- महान् चासौ मुनिः महामुनिः इति कर्मधारयसमासः।

ग्रामणीग्रामीणग्रामाः- ग्रामण्यश्च ग्रामीणश्च ग्रामणीग्रामीणः इतरेतरद्वन्द्वसमासः। तेषां ग्रामाः ग्रामणीग्रामीणग्रामाः इति षष्ठीतत्पुरुषसमासः।

अदर्शि- दृशधातोः कर्मणि लुङि प्रथमपुरुषैकवचने रूपम्।

अवतरन्- अवपूर्वात् तृधातोः शतरि सौ रूपमिदम्।

कोष -समौ संवसथ ग्रामौ इत्यमरः।

दरी तु कन्दरो वा स्त्री देवखातबिले गुहा। गह्वरम् इत्यमरः।



INTEXT QUESTIONS - 9.6

33. Who lived in the caves of the mountain?
34. Who worshiped Mahamuni?
35. What did you consider Mahamuni?
36. Whom did Gaursih and Shyamvatu show coming down from the top of the

mountain?

7.8 LET US NOW UNDERSTAND THE ORIGINAL TEXT : PART-7

‘अहो! प्रबुद्धो मुनिः! प्रबुद्धो मुनिः! इत एवागच्छति, इत एवागच्छति, सत्कार्योऽयं सत्कार्योऽयम्’ इति तौ सम्भ्रन्तौ बभूवतुः।

अथ समापितसन्ध्यावन्दनादिक्रिये समायाते गुरौ, तदाज्ञया नित्यनियमसम्पादनाय प्रयाते गौरवटौ, छात्रगणसहकारेण प्रस्तुतासु च स्वागतसामग्रीषु, ‘इत आगम्यताम्, सनाथ्यताभेष आश्रमः’ इति सप्रणाममभिगम्य वदत्सु निखिलेषु, योगिराज आगत्य तन्निर्दिष्टकाहपीठं भास्वानिवोदयगिरिमारुरोह, उपाविशच्च।

तस्मिन् पूज्यमाने, ‘योगिराडुत्थित’ इति, अयात इति च आकर्ण्य, कर्णपरम्परया बहवो जनाः परितः स्थिताः। सुघटितं शरीरम्, सान्द्रां जटाम्, विशालान्यङ्गाग्नि, अङ्गाग्रप्रतिमे नयने, मधुरां गम्भीराजच् वायं वर्णयन्तश्चकिता इव सआताः।

Interpretation: Oh! Muni woke up! Muni woke up! They are coming here, they are coming here, this is good work, this is good work, thus (saying) both of them became elitist (feeling disturbed).

After this, after the arrival of the Guru, after finishing the Sandhya Vandanaadi Kriya, after the departure of Gourbatu to carry out the nityanyam with his permission, after the presentation of the welcome materials with the help of the students and with obeisance all the people will come here, this ashram on saying this way, Yogiraj (he descended from the mountain) came and sat down on the Kashasana specified by the sage, like the sun on Udayachal.

At the time of his (Yogiraj's) worship, "Yogiraj has risen (from samadhi) and has come here" (this news) hearing from the Karnaparampara (from each other), many people gathered around. (The people) were amazed at the description of (his) well-formed body, thick hair, huge limbs, ember-like (stunning) eyes and sweet and solemn speech.

Explanation - Gauravtu and Shyamvatu became happy thinking that the sage has woken up, so he should be honored. After that Gurucharan came after completing the Sandhya Vandana Kriya. By his order, Gauravtu went to Nityanyam for the property. Then come here with all the welcome materials along with the students, decorate this ashram, he was saying this while saluting with respect. After that the Munishreshtha, Yogiraj came and sat on the designated post made of wood, in the same way as Udayachal mounted Lord Bhaskar sits on Udayagiri.

After the worship of that sage Yogiraj, Yogiraj got up, and after hearing this conversation from each other's ears, many people came to the ashram. The body of that Yogiraj



Note

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Note

was well-formed, thick hair, huge limbs and red eyes like embers, and the people who heard it were astonished to hear all this.

Grammar -

समापितसन्ध्यावन्दनादिक्रिये- सन्ध्याया वन्दनम् इति सन्ध्यावन्दनमिति षष्ठीतत्पुरुषः। सन्ध्यावन्दनम् आदि यासां ताः सन्ध्यावन्दनादयः इति बहुव्रीहिसमासः। ताश्चामी क्रियाश्चेति सन्ध्यावन्दनादिक्रियाः इति कर्मधारयः। समापिताः सन्ध्यावन्दनादिक्रियाः येन स समापितसन्ध्यावन्दनादिक्रियः, तस्मिन् इति बहुव्रीहिः।

नित्यनियमसम्पादनाय- नित्याः नियमाः नित्यनियमाः इति कर्मधारयः। तेषां सम्पादनाय नित्यनियमसम्पादनाय इति षष्ठीतत्पुरुषः।

स्वागतसामग्रीषु- स्वागतार्थाः साम्प्रग्यः स्वागतसाम्प्रग्यः, तासु इति शाकपार्थिवादिवत्समासः।

आरुरोह- अङ्पूर्वकाद् रूहधातोः लिटि तिपि आरुरोह इति।

उपाविशत्- उपपूर्वपूर्वकाद् विशतेः लङि तिपि उपाविशत् इति।

कोषः- भास्वद्विवश्वत्सप्ताहरिदश्वोष्णरश्मयः इत्यमरः।

कर्णशब्दग्रहौ श्रोत्रं स्त्री श्रवणं श्रवंः इत्यमरः।



INTEXT QUESTIONS -9.8

37. Where did Mahamuni sit?
38. Like whom and where did Mahamuni mount?
39. Write the Samas in Nityaniyamsampanay?
40. How was Mahamuni looking?



SUMMARY

The Sun is like a gem in the middle of the constellations in the sky. She is adorned in the form of a Kundal in the east direction. He is the destroyer of lotus's Vallabh and Chakravak Mithun's grief. With the rising and setting of the sun, the turbidity and light of Padmini are regularized. The Sun, the lord of the day, is the originator of all transactions. When the sun rises, the earth takes on the day and when it sets, the earth takes on the night. Due to the movement of the Sun, there are twelve divisions of the year, there are also differences between the seasons, the ages and the kalpas. The Sun is also praised in the Vedas. Satbrahmin worship the Sun daily with the Gayatri Mantra. Lord Shri Ramchandra took birth in the same clan. Therefore, after worshiping the most revered Sun God of the world, Gauravtu (Gaur Singh) came out of his hut. Due

to the delay in waking up, he was anxious to choose flowers for the Guru's service due to the delay, so he started selecting flowers by making both. He was of a glorious, beautiful body, white in color, celibate with hair, neck like a sixteen-year-old conch, had a huge head, beautiful arms, wide eyes.

At the same time his classmate Shyambatu came and said that do not choose flowers. He was of Shyamvatu sandalwood smeared head, camphor and Guru Churna smeared chest, he told Gauravtu that three hours of Gauravtu's night had passed in the service of the girl who was afraid of Yavana, so he could not get up early in the morning. Now the parents and house of that girl should be searched. At the same time of conversation, the sight of both of them fell on the top of the mountain.

In the cave of that mountain for a long time a sage was engrossed in samadhi, no one knew his identity. The villagers worshiped that sage. But he was absorbed in the samadhi itself. Now that sage was getting up from the samadhi and was descending from the mountain, when the eyes of both of them fell on him. He was coming towards Tapovan. After that, the Guru of Tapovan, along with the students, called Mahamuni with a welcome voice and offered prayers as appropriate. He came to Yogiraj's ashram and sat on the designated post as the sun rises and sits on Udayagiri.

Many people came to the ashram after the news spread that he had come to the ashram after getting up from the samadhi. The body of that yogiraj was well developed, hair thick, limbs huge, eyes like embers, speech was pleasant and serious. People were astonished to hear such praise. In this way the essence of the text is presented in a nutshell.

**INTEXT QUESTIONS**

1. Explain Vishnumaya Bhagwati-Sloka.
2. Explain the Hinsra: Swapapen verse.
3. Describe the sunrise according to Shivrajvijay poetry-
4. Kadalidalkunnyaitsya etakutirsya samantata Pushpavatika, formerly Param-Holy-Paniyam Parasahastra-Pundarik-Patal-Parisitam Patatrikul-KoojitPoojitam Payahpooritam Sir Asit. Dakshinatschiko nirjhar-jharjhar-sound-digantarrah, fruit-patala-swad-chapalit-chanu-patangkula-kramanadhi-vint-branch-branch-group-Vyaptah Sundarakandar: Mountain-khand Explain it.
5. Tasmin Mountains Asideko Great Kandarah. Tasminnev mahamunirek: samadhau tisthati sm. Sometimes samadhimigkritvaniti koppina vetti. Gramani-gramina-

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Module - 2

STUDY OF POETIC WORK (KAVYA)-1



Note

SHIVRAJAVIJAYA- BATU'S DIALOGUE

grama: samagatya madhe madhe tan pujayanti, pramananti stuvanti ch. Tan Kechit Iti, Apare Lomash Iti, Itare Jagishavya Iti Anye Cha Markandeya Iti, Vishwasanti Sm. sa vayamdhuna shikharadvataran brahmacharivatubhayamdarshi explain it.

6. Describe the account of Yogiraj.



ANSWERS TO INTEXT QUESTIONS

9.1

1. The world is fascinated by the Maya Bhagwati of Vishnu.
2. Violators perish from their sin.
3. Sadhus are free from fear with equanimity.
4. There is a salutary invocation from Vishnumaya-pad.
5. From the word Hinsra there is an objective invocation.

9.2

6. In the east direction is the light of Lord Marichimali.
7. Sun is the gem of the sky.
8. Surya is the Chakravarti of Khecharachakra
9. Sun is the lamp of the universe.
10. Surya is the mourner of Kokloka (Cyclone Disconnection).
11. Sun divides the year into twelve parts.
12. Upadishthante, this Upaddev Puja SangatikaranMitrakaranapathishviti Vayatanam became Atmanepada from Vartika.
13. Janapati- It became self-neutralized from "Budhuyudhanshajanne Prudrusrubhyo neh".
14. Surya is the total origin of Ramachandra.

9.3

15. Gauravtu spent the time of great virtue under the dream web.
16. Morning is the time of sandhyopasana for the teachers of Gauravtu.
17. Gaurvaty chooses flowers for Guru's sandhyopasana.

18. Gauravtu-Manoramkaya, Dhavalvarna, Jata Brahmachari, the sixteen-year-old Shankhagriva, long-haired, Sundarbahu was detailed.

9.4

19. Gauravtu's huts were decorated with Kadali Dal.
20. There was a flower garden around the cottage
21. There was a lake in the east of the cottage.
22. To the south of the hut was a beautiful mountain block with Kandar.
23. nirjharjhardhvanidvanitdigantarah - jharjharupah sound: jharjhardhvanih sakaparthivadivat samaha. Nirjharanam Jharjhardhvaniriti Shasthitatpurushasamasah. Ten Dhvanitani Iti Tritiyat Purushasamasah. Tadrishani Digantrani Yasya Sa Iti Bahuvrihisamasah

9.5

24. Param pavitrapaniyam- param cha tat pavitam cheti karmadharayah, tadrasm panianiam yasya tat iti bahuvrihisamasah.
25. Shyamavatu was Shyamal to see, his Bhaalpradesh was smeared with sandalwood, his chest was covered with camphor and Gurucharan.
26. Acharya used to do sandhyavandan on the banks of the pond of the ashram.
27. Shyamavatu established sandhyapasana material.
28. Gauravtu kept awake till three o'clock in the night after drinking sweet drink to Kanya, who was afraid of Yavanatras, fed the sages and consoled the girl.
29. Gauravtu was situated after drinking the sweet juice of the temple.
30. That girl was crying because of Yavanatras.
31. Both wanted to find the girl's parents and Bhawan.
32. The eyes of both fell on the top of the mountain.

9.6

33. In the cave of the mountain, there lived a samadhilin Mahamuni.
34. Villagers used to worship Mahamuni
35. Some people considered Mahamuni as Kapil, some greedy, some Jagishavya and some Markandeya.

**Note**

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Note

36. Both saw Mahamuni coming down from the mountain.
- 9.7
37. Mahamuni sitting on a post made of wood.
38. Mahamuni sat on the post like Bhaskar.
39. Nityaniyam sampadanay- nityaah niyamaah nityaniyamaah iti karmadharayah.
Tesham spadanaya nityaniyayam sampadanay iti shasthitatpurushah.
40. The great sage was good-natured, strong-witted, had huge limbs, angarnetra and a pleasant voice.