

**Note****19**

FORESTER'S DISCOURSE AS DETECTIVE

There is an invaluable place of Mahabharata in Hindu culture since ancient times. In the scriptures, India is famous as the fifth Veda in the subject of Mahabharata. Its author, Maharishi Krishnadvaipayana Vyas, has himself said about the book - that which is not here, is not anywhere. The story of the vanaparva of this text is stored in the epic Kiratarjuniya by Mahakavi Bharavi. There, according to the rules in gaming, the defeated Yudhishtira lived in the forest with his brother and Draupadi Yudhishtir sent a detective to Hastinapur to know the policies of Duryodhana's towards people. And that detective went there to know how everything is. And after coming back from there, how did he request for King Yudhishtira etc. We will read in this lesson. A king's spy is like his eyes. So if they tell a lie, whose loss will be there, you can also guess. That is why he also keeps the painful truth word in the close of the king, the context will be known in this lesson. In fact, we know from this text how the king's spy is.



OBJECTIVE

After studying this lesson, you will be able to:

- know how the detectives do the work;
- know that what should be the contact between the king and the Amatyas;
- know how friendly detectives are;
- to know the arthagurva of Bharvi; and
- know about the Alankar;

STUDY OF KAVYA
(POETIC WORK)

Note

19.1 LET US READ THE TEXT

श्रियः कुरूणामधिपस्य पालनीं प्रजासु वृत्तिं यमयुक्त वेदितुम्।
 स वर्णिलिंगी विदितः समाययौ युधिष्ठिरं द्वैतवने वनेचरः॥11॥

कृतप्रणामस्य महीं महीभुजे जितां सपत्नेन निवेदयिष्यतः।
 न विव्यथे तस्य मनो न हि प्रियं प्रवक्तुमिच्छन्ति मृषा हितैषिणः॥12॥

द्विषां विघाताय विधातुमिच्छतो रहस्यनुज्ञामधिगम्यः भूभूतः।
 स सौष्ठवौदार्यविशेषशालिनीं विनिश्चितार्थामिति वाचमाददे॥13॥

क्रियासु युक्तैर्नृप चारचक्षुषो न वंचनीयाः प्रभवोऽनुजीविभिः।
 अतोऽर्हसि क्षन्तुमसाधु साधु वा हितं मनोहारि च दुर्लभं वचः॥14॥

स किंसखा साधु न शान्ति योऽधिपं हिताक यः संश्रृणुते स किंप्रभुः।
 सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसम्पदः॥15॥

निसर्गदुर्बोधमबोधविक्लवाः क्व भूपतीनां चरितं क्व जन्तवः।
 तवानुभावोऽयमवेदि यन्मया निगूढतत्त्वं नयवर्त्म विद्विषाम्॥16॥

19.2 LET US UNDERSTANT THE TEXT

श्रियः कुरूणामधिपस्य पालनीं प्रजासु वृत्तिं यमयुक्त वेदितुम्।
 स वर्णिलिंगी विदितः समाययौ युधिष्ठिरं द्वैतवने वनेचरः॥11॥

अन्वय- कुरूणां अधिपस्य श्रियः पालनीं प्रजासु वृत्तिम् यम् वनेचरं युधिष्ठिरः अयुक्त।
 वर्णिलिंगी विदितः सन् स वनेचरः द्वैतवने युधिष्ठिरं समाययौ।

Anvaya meaning-

In order to know whether King Yudhishtira's behavior is like that of King Yudhishtira or not, regarding the behavior with people, Vritti behavior, by which the behavior of the people's Palit king is respected or not. Sent to Hastinapur as a spy to know the details of the state properly, the celibate-dressed Vanechar returned to Yudhishtira in a tapovan named Dvaitavana, knowing the secret of the enemy Duryodhana.

Meaning-

Yudhishtira, defeated by deceit in a gaming game with Duryodhana, was living in exile after losing everything. Then a thought arose in Yudhishtira's mind about how Duryodhana reigns. In whose kingdom, if the people are happy, then only Raja Lakshmi i.e. wealth and splendor becomes well-established. To know the method of operating the kingdom of that Duryodhana, he sent a Vanchar. And wearing Brahmacharivesha, he went there and found out everything. Then he came to Dvaitavana near Yudhishtira to tell everything.



Note

Explanation-

In this verse presented, the importance of detectives has been rendered. The defeated Yudhishtira lives in the forest with his brothers and Draupadi. He sent Vanchar to Hastinapur to know the policies of Duryodhana's people. After going there, knowing everything as it was, he returned in the Dvaitvana to Yudhishtira.

Grammar

- वेदितुम् - विद् धातु + तुमुन् प्रत्यय।
- युधिष्ठिरः - युधिः स्थिरः।
- वनेचरः - वने चरति।
- अयुक्त- युज् धातु लङ् लकार प्रथम पुरुष एकवचन।
- समाययौ - सम् + आङ् + या धातु लट् लकार प्रथम पुरुष एकवचन

प्रयोग परिवर्तन-

- कुरूणाम् अधिपस्य श्रियः पालनीं प्रजासु वृत्तिम् वेदितुम् युधिष्ठिरेण यः अयुज्यत, वर्णिलिंगिना तेन वनेचरेण द्वैतवने युधिष्ठिरः समायये।

Alankar

Om Vane Vanechar: - Here is a vritya Anuprash Alankar, because of the frequent frequency of waqar and negation.

कोषः -

- श्रीः - लक्ष्मीः पद्मालया पद्मा कमला श्रीर्हरिप्रिया।



INTEX QUESTION 19.1

1. Where did the Forester return?
2. To whom did the forestry return?
3. Yudhishtira appointed Vanchar to find out what?
4. What is meant by the word Vanature?
5. What is the adjective of Varnilingi?

कृतप्रणामस्य महीं महीभुजे जितां सपत्नेन निवेदयिष्यतः।

न विव्यथे तस्य मनो न हि प्रियं प्रवक्तुमिच्छन्ति मृषा हितैषिणः॥12॥

अन्वय-कृतप्रणामस्य सपत्नेन जितां महीं महीभुजे निवेदयिष्यतः तस्य मनः न विव्यथे। हि

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हितैषिणः मृषा प्रियं प्रवक्तुं न इच्छन्ति।

Anvaya meaning-

After bowing down to Yudhishtira, the mind of that forester was not disturbed while asking for King Yudhishtira about the kingdom of the enemy Duryodhana. He did not get distracted while saying such obnoxious words to Yudhishtira that Duryodhan is ruling successfully by winning the enemies kingdom. He says without getting distracted. Because the well-wisher who wishes for the welfare of the Lord never tells a lie. Dear sweethearts do not wish to utter pleasant words.

Meaning-

Knowing Duryodhana's behavior to people, forester returned to the forest. Then after bowing down to Yudhishtira he told about, Duryodhana rule of law of the state as it is. But his mind was not disturbed by the thought of how to say something unpleasant to the king. It is the duty of friendly detectives to tell unpleasant truths. Be it dear or unpleasant. Because the servants who want the welfare of the king never tell lies even in their mind. His truth statement is the ultimate dharma.

Explanation-

The qualities of a detective are described in this verse presented. And those qualities are of four types - cleverness, enthusiasm, truthful and logical. The ultimate purpose of the detective is the improving of the interests of the owner. Therefore, the success of the king in the matter of policy is mostly dependent on the messenger.

Grammar

- विव्यथे - व्यथ धातु लट् लकार
- कृतप्रणामस्य - कृतः प्रणामः येन सः। बहुव्रीहि समास
- महीभुजे - महीं भुनक्ति।
- हितैषिणः - हितम् इच्छन्ति।

सन्धि कार्य -

- मनो न - मनः + न विसर्ग सन्धि।

प्रयोग परिवर्तन-

- कृतप्रणामस्य सपत्नेन जितां महीं महीभुजे निवेदयिष्यतः तस्य मनसा न विव्यथे। हि हितैषिभिः मृषा प्रियं प्रवक्तुं न इष्यते।

ornament criticism-

Here the friendly person does not say untrue beloved words, the sentence has been asked to support the sentence. Arthantarnyas alankar is in this shloka.

कोष:-

- मही- गोत्रा कुः पृथिवी पृथ्वी क्ष्माऽवनिर्मेदिनी मही।

**INTEX QUESTION-19.2**

1. Who does not wish to lie?
2. Whose mind was not disturbed?
3. How the well-wishers do not want to say the words?
4. Whose adjective is Mahibhuje?
5. What is the meaning of the word benevolent?

द्विषां विघाताय विधातुमिच्छतो रहस्यनुज्ञामधिगम्यः भूभूतः।
स सौष्टवौदार्यविशेषशालिनीं विनिश्चितार्थामिति वाचमाददे॥13॥

अन्वय- स द्विषां विघाताय विधातुम् इच्छतः भूभूतः रहसि अनुज्ञाम् अधिगम्य
सौष्टवौदार्यविशेषशालिनीं विनिश्चितार्थाम् इति वाचम् आददे।

Meaning-

Vanechar received the orders of King Yudhishtira, thinking of a remedy for the destruction of the enemies. Then he started uttering a statement worth saying in solitude in a melodious language.

Explanation

Vanechar went to Hastinapur to know the whole story of how Duryodhana reigns, and how he will be defeated. In this verse, how the Vanechar, who came from Hastinapur, after receiving the orders of Yudhishtira, said to Yudhishtira in solitude and said the word containing miraculous words, all that is described.

Grammar

- भूभूतः - भुवं विभर्ति ।
- विनिश्चितार्थम्- विशेषेण निश्चितः तृतीया तत्पुरुष
- आददे- आ+ दा धातु आत्मनेपद लट् लकार प्रथमपुरुष एकवचन।
- इच्छतः- इष् धातु षष्ठी एकवचन।

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Note

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Note

सन्धि कार्य

- रहस्यनुज्ञाम्- रहसि+अनुज्ञाम् यण सन्धि।

प्रयोग परिवर्तन-

- रहसि तेन द्विषां विघाताय विधातुम् इच्छतः भूभृतः अनुज्ञाम् अधिगम्य सौष्टवौदार्यविशेषशालिनी विनिश्चितार्था इति वाक् आददे।

Alankar

Here is the Vriyanapras Alankar Here because of the frequent frequency of waqar and takar.

कोष:-

- रहः - विविक्तविजनक्षत्रिनःशलाकास्तथा रहः।



INTEX QUESTION-19.3

1. Who began to utter the words aesthetically and unambiguously?
2. What is meant by the word secret?
3. What did Vanature get and say to the word?
4. For what reason does Yudhishtira desire Hard work?
5. What voice did Vanature say?

क्रियासु युक्तैर्नृप चारचक्षुषो न वंचनीयाः प्रभवोऽनुजीविभिः।

अतोऽर्हसि क्षन्तुमसाधु साधु वा हितं मनोहारि च दुर्लभं वचः॥14॥

अन्वय- हे नृप! क्रियासु युक्तैः अनुजीविभिः चारचक्षुषः प्रभवः न वंचनीयाः। अतः असाधु वा साधु क्षन्तुम् अर्हसि। हितं मनोहारि च वचः दुर्लभम् भवति।

Anvaya meaning-

O king! The watchers should not be deceived by the attendant spies appointed in Yudhishtira's work. The king knows everything as it is by appointing spies for the information of the other nation. That's why the detective is like his eyes. That is why forgive the unpleasant or dear for these reasons. Beneficial i.e. benevolent, pleasant i.e. dear words are hard to come by. So you listen.

Meaning-

O king! A servant appointed in any work should not deceive his master. Because the lord has four eyes. That is, whoever sees with the eyes of a young man. That's what

**Note**

the proof says. And what the detectives say is their proof. Rare words are always rare. Therefore, be it dear or unpleasant, listen with patience. And forgive anyone who speaks expedient or inappropriate. Because in the same sentence both beneficial and sweet words cannot be obtained.

Explanation-

The duties of the detective have been described in this verse. The servants appointed in the works should speak the truth only to the king. Because in the same way the master is better than the servants. The king is blinded by the servants who lie. Therefore, just as the blind fall into a well, they fall into the enemy's trap. Beneficial sentences are not always dear to the truth. Swami should not get angry on hearing the truth of the detective. If the detective ever speaks the truth, the state will surely be destroyed. Therefore one should always request the truth from the servant. And then the king listens to unpleasant words also.

Grammar

- चरचक्षुषः - चरन्ति इति चराः। कर्मधारय समास।
- मनोहारि - मनो हरति।
- वचनीयाः- वच् धातु+ अनीयर् प्रत्यय।
- दुर्लभम्- दुःखेन लभ्यते।

सन्धिकार्य

- युक्तैर्नृप - युक्तैः + नृप विसर्ग सन्धि।
- अतोऽर्हसि- अतः+ अर्हसि विसर्ग सन्धि।

प्रयोग परिवर्तन-

- नृप! क्रियासु युक्ताः अनुजीविनः चरचक्षुषः प्रभून् न वंचयेयुः, अतः असाधु साधु वा त्वया क्षन्तुम् अर्हति, हितेन मनोहारिणा च वचसा दुर्लभेन भूयते।

Rhetoric critique

Here is the interest of the manohari cha rarem vacha. The meaning of the phrase 'my dear or unpleasant words should be listened to' is a kavyalinya Alankar with a rational statement for the sentence.

कोषः-

- प्रभुः- अधिभूर्नायको नेता प्रभुः परिवृढोऽधिपः।

STUDY OF KAVYA
(POETIC WORK)

Note



INTEX QUESTION 19.4

1. How should the king not be deceived by the servants?
2. How rare is the word?
3. What kind of king should not be cheated?
4. What is the meaning of the word Charachakshush?
5. How should the master listen to the word?

स किंसखा साधु न शान्ति योऽधिपं हिताक यः संश्रृणुते स किंप्रभुः।
सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसम्पदः॥15॥

अन्वय- यः अधिपं सयधु न शास्ति, स किंसखा। यः हितात् न संश्रृणुते, स किंप्रभुः। हि सदा
अनुकूलेषु नृपेषु अमात्येषु च सर्वसम्पदः रतिं कुर्वते।

Anvaya meaning-

The one who does not preach to the king in a good way. He is the ill-fated minister, the benefactor of the king. The owner who neither listens to the Amatya who speaks of interest nor accepts the words of benevolence, is a disgraceful owner. Because in the kings and ministers who are always affectionate, all the wealth adores.

Meaning-

A friend or minister who does not preach beneficially to the owner is a sick minister. And the master or the king who does not listen to the preached words, is a sick king. Therefore the king or the minister should be mutually affectionate. Then all kinds of royal assets are fixed there too. Therefore, listen carefully to what I say to you for future welfare.

Explanation-

For the prosperity of the state, there is a need for unanimity between the king and the ministers, it has been propounded in this verse. One who always speaks only beneficial words to the lord is a qualified amatya. One who hears and accepts the teachings of Amatyadi is a worthy master. Therefore, those who are mutually affectionate, the assets in their building are stable. She doesn't even take a step to go anywhere else.

Grammar

- सर्वसम्पदः- सर्वाः चामूः सम्पदः।
- शास्ति- शास् धातु लट् लकार प्रथम पुरुष एकवचन।

- संश्रुणुते: सम् + श्रु धातु लट् लकार प्रथम पुरुष एकवचन।

सन्धि कार्य-

- हितान्न- हितात् + न हल् सन्धि।
- नृपेष्वमात्येषु - नृपेषु + अमात्येषु। यण् सन्धि।

प्रयोग परिवर्तन-

- येन अधिपः साधु न शिष्यते, तेन किंसख्या भूयते, येन हितात् न संश्रुणुते, तेन किंप्रभुणा भूयते। सदा अनुकूलेषु नृपेषु अमात्येषु च सर्वसम्पत्तिः रतिः क्रियते।

Rhetoric critique

Here the master and the servant have a common cause and the accomplishment of all the properties is the work. For that reason, Arthantarnyas Alankar is her

कोष:-

- सखा- वयस्यः स्निग्धः सवया अथ मित्रं सखा सुहृत्।



INTEX QUESTION 19.5

1. Who is the sick friend?
2. Who is the ill-fated owner?
3. What happens in the loving kings and the amatyas?
4. When do all the assets love?
5. What is the meaning of Shasti?

निसर्गदुर्बोधमबोधविक्लवाः क्व भूपतीनां चरितं क्व जन्तवः।

तवानुभावोऽयमवेदि यन्मया निगूढतत्त्वं नयवर्त्म विद्विषाम्॥16॥

अन्वय- निसर्गदुर्बोधं भूपतीनां चरितं क्व। अबोधविक्लवाः जन्तवः क्व। मया विद्विषां निगूढतत्त्वं नयवर्त्म यत् अवेदि, तत् अयम् तव अनुभावः।

Anvaya meaning-

Where is the character of the ill-informed kings by nature? Where is an indecisive simple creature like me? Wisdom does the work only wise. The policy path that is the most secret element of the enemies through me, that is, the political path, which has been known by me, is the glory of Yudhishtira itself.



Note

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Meaning-

The character of the king is unusual. Even a very intelligent person cannot know him very well. So how can I know through my mental intellect? Still, whatever little I have known, it is only your glory.

Explanation-

In this verse presented, the difficulty of the character of the king i.e. innocence or the modesty and conceit of the detective has been depicted. Even the wise are ignorant of the nature of the king. What to say about a creature like me? Still, I came to know the most secret policy of the enemy. It is because of your own strength that it is not mine.

Grammar

- अवेदि- विद् धातु लुङ् लकार प्रथम पुरुष एकवचन।
- निगूढतत्त्वम्- निश्चयेन गूढं। गति समास, निगूढं तत्त्वं यस्य तद्-बहुव्रीहि समास।
- नयवर्त्म- नयस्य वर्त्म । तत्पुरुष समास।

सन्धि कार्य-

- यन्मया - यत्+मया हल् सन्धि।
- तवानुभावोऽयम्- तव + अनुभावः सवर्ण दीर्घ + अयम् विसर्ग सन्धि।

प्रयोग परिवर्तन-

- निसर्गदुर्बोधेन भूपतीनां चरितेन क्व भूयते। अबोधविक्लवैः जन्तुभिः क्व भूयते। निगूढतत्त्वं विद्विषां नयवर्त्म अहं यत् अवेदिषम् अनेन तव अनुभावेन भूयते।

ornament criticism-

Here is a Visham Alankar. Because of the great contrast between the two statements.

कोष:-

- जन्तुः- प्राणी तु चेतनो जन्मी जन्तुजन्यशरीरिणः।



INTEX QUESTION 19.6

1. What is the character of the kings?
2. What is meant by the word new?
3. What are the animals like?
4. What is meant by Anubhava?
5. What did Vanature know of the enemies?

**SUMMARY**

Yudhishtira defeated Duryodhana by deceit in a gaming game, losing everything and living in the forest. Then a thought arose in the mind of Yudhishtira about Duryodhana's reign. Because if the people in the state are happy, then the royal property of King becomes well-established. He sent Vanchar to know Duryodhana's rule system there. And after going there wearing a celibate disguise, knowing everything and coming from there, returned to Yudhishtira to Dvaitavana for all the problems with Yudhishtira. There, after bowing down to Yudhishtira, he got ready to tell Duryodhana the rule of law of the kingdom, as it was. But his mind was not disturbed by thinking of how to say unpleasant words to the king. Because unpleasant truthful words should be the duty of friendly spies. Be it unpleasant or dear. That is why the benevolent servants of the king never utter untrue words even in their mind. His truthful word is the ultimate religion. And after thinking of the remedy for the destruction of the enemies of the forest, after getting the order of King Yudhishtira, started saying the words worth saying in that solitary region in the sweet language that O king! Your king should not be deceived by the servants appointed in any work. Because a king has four eyes. That is, a person with eyes, who sees with the eyes, says that proof. Similarly, what the detectives say is their proof. Always dear words are rare. That is why one should listen to the words dear or unpleasant with patience. And he should be forgiven for whatever he said, right or wrong. Because the same sentence is not both useful and sweet. And the friend or minister who does not say beneficial words to the king is a sick friend or a sick minister. Similarly, the king who does not listen to the benevolent sentences is also a sick king. Therefore kings and ministers should be mutually affectionate. Only then do all the royal assets there become stable. Therefore, you should listen carefully to what I have been told for the future. The character of kings is always unusual. Even a very intelligent person cannot know him properly. So how can I know through my mental intellect? Yet whatever I have come to know is only your glory.

**TERMAINAL EXERCISE**

1. For what purpose was Vanature appointed?
2. In what way did Vanature accomplish that task?
3. The king should not be cheated by whom?
4. Who is the sick friend and the sick king?

**STUDY OF KAVYA
(POETIC WORK)****Note**

Module - 4

FORESTER'S DISCOURSE AS DETECTIVE

STUDY OF KAVYA (POETIC WORK)



Note

5. What was the promise of the forestry like? And whose words are rare?
6. What do the two words used here denote 'Kva Bhupatinam Charit Kva Jantavah'?
7. Mix synonymously

A-Column

1. Avedi
2. Ichchhti
3. Samayyou
4. Arhoti
5. Kurvate
6. Graded
7. Vivythe

B-Column

- a. Kurvanti
- b. Vyathitam
- c. Shaknoti
- d. Rjnayai
- e. Vanchhati
- f. Swikritvan
- g. Samagatwan

Ans. 1.D 2.-E 3-H 4-C 5-A 6-G 7-B.



WHAT YOU HAVE LEARNT

1. How should the Amatyas be? know from this text
2. Who should be like a king, it is also known from this text.
3. Benevolent does not wish to tell lies and sweethearts.
4. Beneficial and pleasant words are rare.
5. Understand how spies are humble and affectionate.
6. Also acquires knowledge of new words and various ornaments.



ANSWER TO INTEX QUESITON

19.1

1. In duality
2. Yudhishtira's
3. To know the attitude of the subjects.
4. Kirat
5. of the forester

**Note****19.2**

1. friendly person
2. of the forest
3. False and Dear
4. Yudhishtira
5. Kalyankamin

19.3

1. Vanature
2. In solitude
3. To command
4. For the destruction of enemies
5. Words without doubt with power and meaning serious.

19.4

1. Appointed to functions
2. Beneficial and Pleasant
3. Detective
4. Four-eyed
5. Beloved or Disliked

19.5

1. One who does not give beneficial sermons to the king.
2. He who does not listen to benevolent words from a benefactor.
3. Loves all wealth.
4. Being a fan of kings and ministers
5. preaches

19.6

1. Hardly Known
2. Ethics

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Note

3. ignorant
4. Glory
5. very secretive