

**Note****21**

SUSPICIOUS DURYODHANA'S ETHICAL PROFICENCY

Even Duryodhana was afraid of Yudhishtira and used to reveal himself to be fearless. Despite being distrustful of himself, he behaved like a trusted person. Being suspicious, he had established reliable brothers everywhere in his and other kingdoms to protect himself. In this lesson, you will know how these four measures were used properly by the skilled Duryodhana in the appropriation of all the four measures. He will also know how many kings used to adorn the courtyard of Duryodhana's assembly hall, filled with chariots and horses. And this illuminated the great prominence of King Duryodhana's dominion. As long as Duryodhana was involved in the welfare of the people, how did the earth become liquefied by virtues like Kubera, the lord of wealth, charity, dakshina etc. And we will know from this lesson how the brave warriors honored by him were. It will be understood how all the kings were happy and followed his rule. And it will be clear from that king Duryodhana how he used to perform the rituals of yagyas according to the scriptures. Opposing to the strong has negative consequences.



OBJECTIVE

After studying this lesson, you will be able to:

- know what Duryodhana does when he is worried;
- know that how all the kings followed him;
- know what he had done for the welfare of the people;
- know that how his soldiers were;

STUDY OF KAVYA
(POETIC WORK)



Note

- know that what is the result of opposing the strong; and
- explain the verses;

21.1 LET US READ THE TEXT

विधाय रक्षान्परितः परेतरानशंकितकारमुपैति शंकितः।
क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य वदन्ति सम्पदः॥1.14॥

अनारतं तेन पदेषु लम्बिता विभज्य समयग्विनियोगसत्क्रियाम्।
फलन्त्युपायाः परिवृहितायतीरुपेत्य संघर्षमिवार्थसम्पदः॥1.15॥

अनेकराजन्यरथाश्वसंकुलं तदीयमास्थाननिकेतनाजिरम्।
नयत्ययुग्मच्छदगन्धिरार्द्रतां भृशं नृपोपायनदन्तिनां मदः॥1.16॥

सुखेन लभ्या दधतः कृषीवलैरकृष्टपच्या इव सस्यसम्पदः।
वितन्वति क्षेममदेवमातृकाश्चिराय तस्मिन्कुरवश्चकासति॥1.17॥

महौजसो मानधना धनार्चिता धनुर्भृतः संयति लब्धकीर्तयः।
न संहतास्तस्य न भेदवृत्तयः प्रियाणि वाञ्छन्त्यसुभिः समीहितुम्॥1.18॥

उदारकीर्तेरुदयं दयावतः प्रशान्तबाधं दिशतोऽभिरक्षया।
स्वयं प्रदुग्धेऽस्य गुणैरुपस्नुता वसूपमानस्य वसूनि मेदिनी॥1.19॥

महीभृतां सच्चरितैश्चरैः क्रियाः स वेद निःशेषमशेषितक्रियः।
महोदयैस्तस्य हितानुबन्धुभिः प्रतीयते धातुरिवेहितं फलैः॥1.20॥

न तेन सज्यं क्वचिदुद्यतं धनुर्न वा कृतं कोपविजिह्यमाननम्।
गुणानुरागेण शिरोभिरुह्यते नराधिपैर्माल्यमिवास्य शासनम्॥1.21॥

स यौवराज्ये नवयौवनोद्धतं निधाय दुःशासनमिद्धशासनः।
मखेष्वखिकोऽनुमतः पुरोधसा धिनोति हव्येन हिरण्यरेतसम्॥1.22॥

प्रलीनभूपालमपि स्थिरायति प्रशासदावारिधि मण्डलं भुवः।
स चिन्तयत्येव भियस्त्वदेष्यतीरहो दुरन्ता बलवद्विरोधिता॥1.23॥

21.2 LET US UNDERSTAND THE TEXT

विधाय रक्षान्परितः परेतरानशंकितकारमुपैति शंकितः।
क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य वदन्ति सम्पदः॥14॥

अन्वय-शंकितः सकपि परितः परेतरान् रक्षान् विधाय अशंकितकारम् उपैति। क्रियापवर्गेषु
अनुजीविसात्कृताः सम्पदः अस्य कृतज्ञतां वदन्ति।

**Note****Anvaya meaning-**

Having doubts, that Duryodhana assumes a form without doubt by appointing 'one who is skilled in knowing the story of others by esoteric mantras etc. The self doubting also shows the form without doubt. The properties given to the servants at the end of the tasks illuminate Duryodhana's gratitude.

Meaning-

King Duryodhana is suspicious of the excess of the enemy's strength. That is why in himself and in other kingdoms, the faith attains a form without doubt by establishing the characters as protectors. Despite having a feeling of fear in his mind, he reveals himself to be fearless. And the property given to the acolytes at the end of the works, illuminates the favor of Duryodhana.

Explanation-

Here in this verse, Duryodhana's sense of fear, security, and the feeling of gratitude arising from charity have been described. In the same way, being always doubtful, he behaves like a doubtless one. And the fearful also shows fearlessness. That's why he keeps his trusted friends everywhere to protect himself. And to show his gratitude, he dedicates money to the servants at the end of the work.

Grammar

- परेतरान् परेभ्य इतरे परेतरे।
- अशंकितकारम् शंका जाता अस्य इति शंकितः, न शंकितः अशंकितः, अशंकितः आकारो यस्मिन् इति अशंकितकारम् क्रिया विशेषणम्।
- कृतज्ञताम्- कृतं जानाति इति।
- विधाय वि+धा धातु+क्तवा+ल्यप्।
- उपैति- उप्+ इण् धातु+लट् लकार।

सन्धि कार्य

- क्रियापवर्गेष्वनुजीविसात्कृताः - क्रियापवर्गेषु + अनुजीविसात्कृताः।

प्रयोग परिवर्तन-

- शंकितेन तेन परितः परेतरान् रक्षान् विधाय अशंकितकारम् उपेयते। क्रियापवर्गेषु अनुजीविसात्कृताभिः सम्पुः अस्य कृतज्ञता उद्यते।

STUDY OF KAVYA (POETIC WORK)



Note

Alankar

Here the instinct is Vritti Anupras Alankar. Because of the frequency of Rakar and Takar here.

कोष:-

- परितः - समन्ततस्तु परितः सर्वतो विष्वगित्यपि।



INTEXT QUESTION-21.1

1. Who attains the shape without doubt?
2. And like what does he attain without a doubt?
3. And by what means does it attain the shape without doubt?
4. What assets indicate his gratitude?
5. Kripvargeshu What does it mean?

अनारतं तेन पदेषु लम्बिता विभज्य समयग्विनियोगसत्क्रियाम्।

फलन्त्युपायाः परिबृहितायतीरुपेत्य संघर्षमिवार्थसम्पदः॥15॥

अन्वय- तेन पदेषु सम्यक् विभज्य लम्बिताः विनियोगसत्क्रियाः उपायाः संघर्षम् उपेत्य इव परिबृहितायतीः अर्थसम्पदः अनारतं फलन्ति।

Anvaya meaning-

By that Duryodhana, by appropriately dividing the duties into places, in the items of merit, by appropriate appropriation, the four measures of politics sama dama, danda and bheda, mutually stabilise his wealth.

Meaning-

That king Duryodhana did the proper division according to the duty, in the items. And appropriately they used the means of four politics. And they stabilize his wealth by achieving mutual competition. That is, all these measures used properly bring prosperity everywhere for his success.

Explanation-

It is described in this verse presented that Duryodhana is skilled in the application of the four measures of Samadandabheda. And these are the four remedies used properly. They compete with each other and execute Duryodhana's success and prosperity in all his works.

Grammar

- विनियोगसत्क्रियाः - विनियोग एव सत्क्रिया येषां ।
- अर्थसम्पदः - अर्थाः एव सम्पदः अर्थसम्पदः।
- परिबृंहितायतीः - परिबृंहितः आयतिः यासां ताः परिबृंहितायतः।
- लम्बिताः - लभ् धातु क्त प्रत्यय प्रथम पुरुष बहुवचन।
- विभज्य - वि+भज् धातु+ क्त्वा +ल्यप्

सन्धि कार्य-

- सम्यग्विनियोगसत्क्रिया- सम्यक्+ विनियोगसत्क्रिया।
- फलन्त्युपायाः - फलन्ति+ उपायाः।

प्रयोग परिवर्तन-

- तेन पदेषु सम्यक् विभज्य लम्बितैः विनियोगसत्क्रियैः उपायैः संघर्षम् उपेत्य इव परिबृंहितायतयः अर्थसम्पदः फलयन्ते।

कोषः-

- अनारतम्- 'सततानारताश्रान्तसन्तताविरतानिशम्।

**INTEXT QUESTION-21.2**

1. By whom and where were those measures used?
2. How were they used?
3. How and what do those measures generate?
4. To whom do those measures used work?
5. Paribrhinhitayati: What does it mean?

अनेकराजन्यरथाश्वसंकुलं तदीयमास्थाननिकेतनाजिरम्।

नयत्ययुग्मच्छदगन्धिरार्द्रतां भृशं नृपोपायनदन्तिनां मदः॥16॥

अन्वय- अयुग्मच्छदगन्धिः नृपोपायनदन्तिनां मदः अनेकराजन्यरथाश्वसंकुलं तदीयम् आस्थाननिकेतनाजिरं भृशम् आर्द्रतां नयति।

Anvaya meaning-

The water of elephants gifted by the kings, having an odor like the flowers of the saptavarna tree, the chariots of many kings filled with horses and the chariots of many kings, Kshatriyas, filled with horses, to the courtyard of the assembly hall, that is,

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

STUDY OF KAVYA (POETIC WORK)



Note

related to Duryodhana.,Wets excessively.

Meaning-

Like the fragrance of a saptaparni flower, the gifts of the kings who are fragrant, the water of elephants moistens Duryodhana's courtyard. And the courtyard of his synagogue is filled with the chariots of many kings. This highlights the greatness of King Duryodhana's supremacy.

Explanation

In this verse presented the great influence of Duryodhana has been depicted. Many kings desire many drunken elephants and horses for that king. The courtyard of that king's assembly hall would have been filled every moment with those elephant horses etc. The head of elephants is moistened with water. And his courtyard full of elephants illuminates Duryodhana's immense supremacy.

Grammar

- अनेकराजन्यरथाश्वसंकुलम्- राज्ञां समूहो राज्ञाम् अपत्यानि पुमांसो वा राजन्याः क्षत्रियाः। अनेके राजन्या इति अनेकराजन्याः। रथाश्च अश्वाश्च इति रथाश्वम्, तेषाम् अनेकराजन्यानां रथाश्वं तद् अनेकराजन्यरथाश्वं, तेन अनेकराजन्यरथाश्वेन संकुलम् इति अनेकराजन्यरथाश्वसंकुलम्।
- आस्थाननिकेतनाजिरम्- आस्थानस्य निकेतनम् आस्थाननिकेतन, तस्य आस्थाननिकेतनस्य आजिरमिति आस्थाननिकेतनाजिरम्।
- अयुग्मच्छदगन्धिः - अयुग्मानि विषमाणि सप्त छदाः पत्राणि यस्य सः, अयुग्मच्छदः। अयुग्मच्छदस्य गन्ध इव गन्धो यस्य सः अयुग्मच्छदगन्धिः।
- नृपोपायनदन्तिनाम् - उपायनानि दन्तिनः इति उपायनदन्तिनः। नृपाणां ये उपायनदन्तिनः ते नृपोपायनदन्तिनः, तेषां नृपोपायनदन्तिनाम्।

सन्धि कार्य-

- नयत्ययुग्मच्छदगन्धिरार्द्रताम्- नयति+ अयुग्मच्छदगन्धिः + आर्द्रताम्।

प्रयोग परिवर्तन-

- अयुग्मच्छदगन्धिना नृपोपायनदन्तिनां मदेन अनेकराजन्यरथाश्वसंकुलं तदीयम् आस्थाननिकेतनाजिरं भृशम् आर्द्रतां नीयते।

कोष:-

- आजिरम्- अंगनं चत्वरज्जिरे।

**INTEXT QUESTION-21.3**

1. What makes Duryodhana court wet?
2. And how does one get him wet?
3. And what kind of him?
4. What moistens the courtyard of his synagogue?
5. "Ayugmachhadagandhi" what does it mean?

सुखेन लभ्या दधतः कृषीवलैरकृष्टपच्या इव सस्यसम्पदः।

वितन्वति क्षेममदेवमातृकाश्चिराय तस्मिन्कुरवश्चकासति॥17॥

अन्वय- चिराय तस्मिन् क्षेमं वितन्वति सति अदेवमातृकाः कुरवः अकृष्टपच्याः इव कृषिवलैः सुखेन लभ्याः सस्यसम्पदः दधतः चकासति।

Anvaya meaning-

For a long time, the Kuru country, which was irrigated by the water of canals, did not depend on the Natural river water. Being embellished by holding the properties.

Meaning-

Duryodhana has been doing welfare of the subjects since long time At that time of welfare, Kuru country is living only by relying on the water of rivers through unnatural rivers. It is a producer of crops without plowing through plowing items. With this the farmers could get the crops with little effort. And wearing the prosperity of crops, let Kurudesh be adorned.

explanation-

It is propounded in the present verse that Duryodhana is engaged for the benefit of the people. The rich Kurudesh is adorned by his own efforts. In the same way, Duryodhana creates unnatural water flow for the people to irrigate his kingdom through canal water. So that the people can produce crops happily. And remove Annabhav from the state. And Duryodhana, who is famous for the pleasure of the people, is not easily able to do in the year. This is the result here.

Grammar

- देव एव माता येषां ते देवमातृकाः, न देवमातृका इति अदेवमातृकाः।
- कृषीवलैः - कृषिरस्ति येषां ते कृषीवलास्तैः कृषीवलैः।
- रजः कृषि- वलच् प्रत्यय।

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

Module - 4

STUDY OF KAVYA (POETIC WORK)



Note

SUSPICIOUS DURYODHANA'S ETHICAL PROFICIENCY

- अकृष्टपच्याः - कृष्टेन पच्यन्ते इति कृष्टपच्याः, न कृष्टपच्याः इति अकृष्टपच्याः।
- लभ्याः - लभ् धातु+ यत् प्रत्यय।
- चकासति- चकास् धातु लट् प्रथमपुरुष बहुवचन।

सन्धि कार्य-

- कृषिवलैरकृष्टपच्याः- कृषिवलैः + अकृष्टपच्याः।
- अदेवमातृकाशिचराय- अदेवमातृकाः + चिराय।

प्रयोग परिवर्तन-

- चिराय तस्मिन् क्षेमं वितन्वति सति अदेवमातृकैः कुरुभिः अकृष्टपच्या इव कृषिवलैः सुखेन लभ्याः दर्धाः चकास्यते।

कोषः-

- देवमातृकः - देशो नद्यम्बुवृष्टयम्बुसम्पन्नव्रीहिपालितः। स्यान्नदीमातृको देवमातृकश्च यथाक्रमम्।



INTEXT QUESTION-21.4

1. What is Kurudesh wearing while adorning it?
2. And with what pleasure are they going to get the property?
3. How did he get prosperity in Kurudesh?
4. Since when is Kuru district being adorned with the prosperity of crops?
5. *Adevamatrika* What does it mean?

उदारकीर्तेरुदयं दयावतः प्रशान्तबाधं दिशतोऽभिरक्षया।

स्वयं प्रदुग्धेऽस्य गुणैरुपस्नुता वसूपमानस्य वसूनि मेदिनी॥18॥

अन्वय- उदारकीर्तः दयावतः अभिरक्षया प्रशान्तबाधम् उदयं दिशतः वसूपमानस्य अस्य गुणैः उपस्नुता मेदिनी स्वयं वसूनि प्रदुग्धे।

Anvaya meaning-

Having great fame, that is, full of compassionate compassion, by protection, pacified by obstacles, while performing the nuisance-free progress, like Kubera, the earth liquefied by the qualities of Duryodhana, kindness, charity, valor, automatically bestows wealth.

**Note****Meaning-**

The great sage Duryodhana always protects the people by being merciful. And through protection, it achieves smooth growth in the people. Like Kubera, the earth was liquefied by the virtues of this Duryodhana's kindness, charity, dakshina etc. And the earth is liquefied and is giving itself to wealth. That is, without making demands, he happily gives money.

Explanation-

How Duryodhana, who is blessed with good qualities, protects all the subjects. And how it proves the progress of that people. That is what has been described in this verse. Like a newly pregnant cow, being satisfied with soft leaves, gives the milk itself. Similarly, in a country without water, the people satisfied with the welfare of the people pay their taxes on time without the permission of the king.

Grammar

- उदारकीर्तेः - उदारा कीर्तिर्यस्य स उदारकीर्तिः, तस्य उदारकीर्तेः।
- दयावतः - दयाऽस्यास्तीति दयावान्, तस्य दयावतः।
- वसूपमानस्य - वसुः उपमानं यस्य स वसूपमानः।
- दिशतः- दिश् धातु + शतृ प्रत्यय
- प्रदुग्धे- प्र+ दुह् धातु आत्मने पद लट् लकार।

सन्धि कार्य-

- उदारकीर्तेरुदयम्- उदारकीर्तेः + उदयम्।
- दिशतोऽभिरक्षया- दिशतः+ अभिरक्षया।

प्रयोग परिवर्तनम्

- उदारकीर्तेः दयावतः अभिरक्षया प्रशान्तबाधम् उदयं दिशतः वसूपमानस्य अस्य गुणैः उपस्नुतया मेदिन्या स्वयं वसूनि प्रदुह्यन्ते।

कोषः -

- दया- कृपा दयाऽनुकम्पा स्याद्

STUDY OF KAVYA
(POETIC WORK)



Note



INTEXT QUESTION-21.5

6. What does the earth itself do?
7. And what type is the earth?
8. What is Duryodhana associated with here?
9. How does that Duryodhana perform Abhyudaya?
10. How does Duryodhana protect the people?

महौजसो मानधना धनार्चिता धनुर्भृतः संयति लब्धकीर्तयः।

न संहतास्तस्य न भेदवृत्तयः प्रियाणि वाञ्छन्त्यसुभिः समीहितुम्।१॥

अन्वय- महौजसः मानधनाः धनार्चिताः संयतिल लब्धकीर्तयः धनुर्भृतः न संहताः न भिक्वृत्तयः अपि तु तस्य असुभिः प्रियाणि समीहितुं वाञ्छन्ति।

Anvaya meaning-

The great mighty, the most powerful, the value is wealth, that is, proudfull, psychic, those who do not get organized and do not behave adversely in the war worshiped with money, all the warriors want to do the work for Duryodhana even with the cost of their lives.

Meaning-

The brave warriors of Duryodhana, who are honored with great wealth, have attained fame in the war. And those archers do not come for the fulfillment of their selfishness. And they are not against their king. But it is the seeker of Swami's purpose. And they also wish to lay down their lives for it.

explanation-

In this verse presented, Mahakavi Bharavi has described the beautiful qualities of brave soldiers. They are the seekers of the interests of the king. You can not win Duryodhana easily, this is the meaning of Vanature. Because those brilliant arched warriors do not come for the fulfillment of their selfishness. Rather, they wish to fulfill their master's purpose with their lives as well.

Grammar

- महौजसः - महद् ओजो येषां ते- बहुव्रीहि समास।
- मानधनाः - मान एव धनं येषां ते- बहुव्रीहि समास।
- लब्धकीर्तयः - लब्धा कीर्तयैस्ते लब्धकीर्तयः- बहुव्रीहि समास।

**Note**

- धनुर्भूतः - धनूषि बिभ्रतीति धनुर्भूत्।
- समीहितुम्- सम्+ इह धातु तुमुन् प्रत्यया।

सन्धि कार्य-

- वाञ्छन्त्यसुभिः - वाञ्छन्ति + असुभिः।
- संहतास्तस्य- संहताः + तस्य।

प्रयोग परिवर्तन-

- महौजोभिः मानधनैः धनार्चितैः धनुर्भूः संयति लब्धकीर्तिभिः न संहतैः न भिक्वृत्तिभिः भूयन्ते। किन्तु असुभिरपि प्रियाणि समीहितुं वाञ्छयन्ते।

कोषः -

- असुः - पुंसि भूम्यसवः प्राणाश्चौवं जीवोऽसुधारणम्।

**INTEXT QUESTION- 21.6**

1. How are Duryodhana's soldiers?
2. Where are they going to achieve fame?
3. What do they want to do?
4. How else do they wish?
5. What type of warrior are they?

महीभृतां सच्चरितैश्चरैः क्रियाः स वेद निःशेषमशेषितक्रियः।

महोदयैस्तस्य हितानुबन्धिभिः प्रतीयते धातुरिवेहितं फलैः॥20॥

अन्वय- अशेषितक्रियः सच्चरितैः चरैः महीभृतां क्रियाः निःशेषं वेद। हितानुबन्धिभिः महोदयैः धातुः ईहितम् इव तस्य ईहितम् फलैः प्रतीयते।

Anvaya meaning-

Duryodhana, who completes the tasks completely, does not leave the tasks incomplete, knows the actions of other kings through the spies of pure character. The effort of that Duryodhana like a creator who is always ready for welfare, with beneficial results, is known by the results.

Meaning-

After finishing all the royal duties, Duryodhana knows secretly the behavior of all the kings through the pure character and the best spies, but as what God wants to do is

STUDY OF KAVYA (POETIC WORK)



Note

known only by his actions. Similarly, the effort of that Duryodhana's mind is known only by its beneficial results.

Explanation

In this verse presented by Mahakavi Bharavi, the secret system of Duryodhana has been depicted in the secret of his mantra and in the knowledge of the second story. Similarly, Duryodhana, with the help of spies, knows all the secret behavior of all the kings. His mental determination is shown by the result of his action. That is why it cannot be easily known.

Grammar

- महीभृताम्- महीं बिभ्रतीति महीभृतः।
- सच्चरितैः- सत् चरितं येषां ते सच्चरिताः। बहुव्रीहि समास।
- अशेषितक्रियः - न शेषिता अशेषिता इति - न् तत्पुरुषा, अशेषिता क्रिया येन सः- बहुव्रीहि समास।
- हितानुबन्धिभिः - हितम् अनुबध्न्तीति।
- वेद् - विद् धातु लट् लकार प्रथम पुरुष एकवचन।

सन्धि कार्य-

- सच्चरितैश्चरैः- सच्चरितैः + चरैः।
- धातुरिवेहितम्- धातुः+ इव+ ईहितम्।
- महोदयैस्तस्य- महोदयैः + तस्य।

प्रयोग परिवर्तन-

- अशेषितक्रियेण येन दुर्योधनेन सच्चरितैश्चरैरन्येषां महीभृतां क्रियाः ज्ञायन्ते विद्यन्ते। हितानुबन्धिना महोदया धातुरीहितमिव तस्य चेष्टितम् फलैः प्रतियन्ति।

Alankar

In this verse also upama Alankar, Dhaturiv is analogous to his analogy rendering.

कोषः -

- धाता - स्रष्टा प्रजापतिर्वेधा विधाता विश्वसृग्विधिः।

**INTEXT QUESTION-21.7**

1. Whose works does Duryodhana know perfectly?
2. And by whom does he know his?
3. And what type is that Duryodhana?
4. From whom does the effort of the creator appear?
5. By what kind of fruit does Duryodhana's effort appear?

न तेन सज्यं क्वचिदुद्यतं धनुर्न वा कृतं कोपविजिह्वमाननम्।
गुणानुरागेण शिरोभिरुह्यते नराधिपैर्माल्यमिवास्य शासनम्॥21॥

अन्वय- तेन क्वचित् सज्यं धनुः न उद्यतं वा कोपविजिह्वम् आननम् न कृतं गुणानुरागेण नराधि-
पैः अस्य शासनं माल्यमिव शिरोभिः उह्यते।

Anvaya meaning-

By that king Duryodhana, the bow containing the string was not raised or raised anywhere. Or the face was not crooked by anger. The command of this Duryodhana is worn by the kings like a garland of flowers with the affection of the virtues of mercy, Dakshinya, etc.

Meaning-

By that king Duryodhana did not raise the bow containing the filament anywhere. Or did not crook his face with anger. Nevertheless, the orders of this Duryodhana are accepted by the kings like a garland of flowers. Like the sutras, they wear garlands of flowers on their heads. That is, all the kings happily follow his orders.

Explanation

The rich influence of Duryodhana, adorned with virtues, is depicted here. Now no king behaves against Duryodhana. He also never raised a bow to tame people out of anger. Nor did he ever show anger disorder on his face. Nevertheless, the king, who was captivated by the set of his qualities, accepts his command like a garland on his head.

Grammar

- सज्यम् - ज्यया सहितं सज्यम्। तृतीय तत्पुरुषः।
- कोपविजिह्वम् - कोपेन विजिह्वं।
- गुणानुरागेण- गुणेषु अनुरागो गुणानुरागः।

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

Module - 4

SUSPICIOUS DURYODHANA'S ETHICAL PROFICENCY

STUDY OF KAVYA (POETIC WORK)



Note

- नराधिपैः- नराणामधिपा नराधिपा।
- उह्यते- वह धातु कर्मणि लट् लकार।

सन्धि कार्य-

- शिरोभिरुह्यते- शिरोभिः + उह्यते।
- नराधिपैर्माल्यम् - नराधिपैः + माल्यम्।

प्रयोग परिवर्तन-

- स क्वचित् सज्यं धनुः नोद्यतवान्। वा कोपविजिह्वम् आननं न कृतवान्। नराधिपाः गुणानुरागेण अस्य शासनं माल्यमिव शिरोभिः वहन्तीति।

Alankar

In this verse, Malyamiva Shasanam is an analogy of rendering similarity between these two. Vpama Alankar is here.

कोषः -

- कोपः - कोपक्रोधामर्षरोषप्रतिष्ठा रुट् कुधौ खियौ।



INTEXT QUESTION-21.8

1. What was not raised anywhere by Duryodhana?
2. And how did he not do the face?
3. What are the heads worn by the kings?
4. And by whose ends is it held?
5. Why is the order accepted by the kings from the ends?

स यौवराज्ये नवयौवनोद्धतं निधाय दुःशासनमिद्धशासनः।

मखेष्वखिक्कोऽनुमतः पुरोधसा धिनोति हव्येन हिरण्यरेतसम्॥22॥

अन्वय- इद्धशासनः सः यौवराज्ये नवयौवनोद्धतं दुःशासनं निधाय मखेषु अखिन्नः पुरोधसा अनुमतः सन् हव्येन हिरण्यरेतसं धिनोति।

Anvaya meaning-

The one with the ignited ruler who doesnot violete his order, Duryodhan, due to his new youth in the post of crown, assumes story Dushasana, that is, by oppointing his younger brother to the post of crown prince, without getting disturbed in the yajnya, he burns the fire through Hari according pristis permission is now satisfies.

**Note****Meaning-**

Duryodhana, who had irreversible rule, appointed his younger brother Dushasan to the post of Yuvraj. And being determined himself, according to the orders of the priests, pleases the fire with a havi. And that Duryodhana, being happy in the sacrifices, practices dharma.

Explanation-

In this verse, the great poet Bharavi has depicted the religious conduct of Duryodhana. Similarly, for the benefit of helping the gods by consolidating the state with samadhi, performs dharma through yagya. And for him, Duryodhana gave the responsibility of conducting the state work to his brother. And according to the orders of the priest, the ritual of sacrifice started.

Grammar

- यौवराज्ये- युवा चासौ राजा चेति युवराजः - कर्मधारय समास। तस्य कर्म यौवराज्यम् - तत्पुरुष समास।
- नवयौवनोद्धतम् - नवं चासौ यौवनं - कर्मधारय समास, नवयौवनेन उद्धतो नवयौवनोद्धतः - तृतीय तत्पुरुष।
- इद्धशासनम् - इद्धं शासनं यस्य स- बहुव्रीहि समास
- हिरण्यरेतसम् - हिरण्यं रेतो यस्य स हिरण्यरेताः - बहुव्रीहि समास
- निधाय - नि+धा धातु+ क्तवा+ ल्यप् प्रत्यय।

सन्धि कार्य-

- मखेष्वखिकोऽनुमतः - मखेषु+ अखिकः+ अनुमतः।

प्रयोग परिवर्तन-

- तेन इद्धशासनेन यौवराज्ये नवयौवनोद्धतं दुःशासनं निधाय मखेषु अखिकेन पुरोधसाऽनुमतेन हव्येन हिरण्यरेताः धिन्व्यते।

कोषः -

- हिरण्यरेतः - हिरण्यरेतहुतभुग्दहनो हव्यवाहनः इति।

STUDY OF KAVYA
(POETIC WORK)



Note



INTEXT QUESTION-21.9

1. How does Duryodhana please Agni?
2. Where and whom did he appoint?
3. By whom does Duryodhana satisfy Agni?
4. On what subject does Duryodhana constantly satisfy Agni?
5. And by whose permission does he satisfy the fire?

प्रलीनभूपालमपि स्थिरायति प्रशासदावारिधि मण्डलं भुवः।
स चिन्तयत्येव भियस्त्वदेष्यतीरहो दुरन्ता बलवद्विरोधिता॥23॥

अन्वय- स प्रलीनभूपालं स्थिरायति आवारिधि भुवः मण्डलम् प्रशासत् अपि त्वत् एष्यतीः भियः, चिन्तयति एव। अहो बलवद्विरोधिता दुरन्ता भवति।

Anvaya meaning-

That Duryodhana has merged, the king in whom, while ruling the ocean for a sure future devoid of that hostile kings, still thinks about the calamities coming from you. Surprisingly, enmity with the strong bears painful results.

Meaning-

After defeating all the kings, he is not the only ruler of the entire earth, Duryodha, who is without enemies for a long time. But he is afraid of you, afraid of his defeat. That is why he cannot live happily. Because conflict with the strong is vicious.

Explanation-

In this verse, the great poet Bharavi has described that Duryodhana is the only ruler of the earth without enemies. But still he is afraid of Yudhishtira, apprehensive of his defeat. Because conflict with the strong always leads to total annihilation.

Grammar

- प्रलीनभूपालम्- प्रलीना भूपाला यस्मिन् तत् प्रलीनभूपालम् बहुव्रीहि समास।
- स्थिरायति- स्थिरा आयतिः यस्य तत्- बहुव्रीहि समास।
- आवारिधि- आ वारिधिभ्य इति।- अव्ययीभाव समास।
- बलवद्विरोधिता - बलमस्यास्तीति बलवान्, बलवुः विरोधिता। तृतीय तत्पुरुष।
- प्रशासत् - प्र+शास् धातु लट् लकार शतृ प्रत्यय।

**Note**

- एष्यतीः - इण् धातु लृट् लकार शतृ प्रत्यय।

सन्धि कार्य -

- चिन्तयत्येव - चिन्तयति + एव।
- भियस्त्वदेष्यतीरहो - भियः+ त्वदेष्यतीः+ अहो।

प्रयोग परिवर्तन-

- तेन दुर्योधनेन प्रलीनभूपालं स्थिरायति, आवारिधि भुवो मण्डलं प्रशासता, त्वदेष्यत्यो भियः, चिन्तयन्ते एव। अहो बलवद्विरोधितया दुरन्तया भूयते।

Alankar

Here from the fourth pada there is arthantarnyas Alankar of the three steps with the support of the meaning.

कोषः -

- भीः - भीतिर्भीः साध्वसं भयम्।

**INTEXT QUESTION-21.10**

1. What type of mandala does Duryodhana rule?
2. How is the opposition to the strong?
3. What does he think at all?
4. 'Praleenbhoopalam' What does it mean?
5. Awaridhi What does it mean?

**SUMMARY**

King Duryodhana is apprehensive of the excessive power of the enemies. That is why by appointing kinsmen as protectors in his own and other's kingdom, he attains a form without doubt. Despite the feeling of fear in the mind, he reveals himself to be fearless. And the properties dedicated to the servants at the end of the tasks illuminate Duryodhana's gratitude. That king Duryodhana properly divided the items according to their duties. And appropriately those four measures are used in politics. And they stabilize his wealth by achieving competition among themselves. That is, all these measures used properly give his success and prosperity everywhere. Duryodhana's courtyard attains humidity with the water of elephants gifted by kings with a fragrance similar to the scent of a saptaparni flower. And the courtyard of that assembly hall is

STUDY OF KAVYA (POETIC WORK)



Note

covered with the chariots and horses of many kings. This specially illuminates the excess of King Duryodhana's dominance. Duryodhana has been the distributor of welfare of the subjects for a long time. The Kuru countries are alive only by taking shelter of unnatural rivers in his auspicious time. This Kuru country is a producer of crops without plowing through plows. That is why crop wealth is obtained by the farmers with little effort. And holding the wealth of the crop, that Kurudesh is adorned. The great renown Duryodhana, being merciful, always protects the subjects. And through protection, the smooth progress of the subjects is accomplished. Like the wealthy Kubera, the earth was liquefied by the virtues of this Duryodhana's kindness, charity, etc. And the earth liquefies itself and gives it to wealth. That is, without begging, happily provides money. The brave warrior of Duryodhana, honored with great wealth donation, has attained fame in Samar. And those archers do not come for the fulfillment of their selfishness. They are not against their master. But it is the seeker of Swami's purpose. And for that they are also inclined to donate their lives. After finishing all the royal works, Duryodhana knows the behavior of all the kings by the pure character and the best spies. But just like what the creator wants to do, it is known only through his actions. Similarly, the intended work of that Duryodhana's mind is also known only by its beneficial results. By that king Duryodhana did not raise the bow containing the string anywhere. Or did not crook his face with anger. Even then, the order of that Duryodhana is accepted by the kings like a garland of flowers. As in the thread, the garland of flowers is worn on the head with respect. That is, all the kings are pleased and follow his rule. Duryodhana, who had irreversible rule, appointed his younger brother Dushasan to the post of Yuvraj. And being sure of himself, according to the orders of the priests, pleases the fire by means of Havi. And that Duryodhana, being happy in the sacrifices, practices dharma. After defeating all the kings, that Duryodhana single-handedly ruled the entire earth without enemies. But he is afraid of you, afraid of his defeat. That is why he cannot live happily. Because conflict with the strong is only inauspicious.



TERMINAL EXERCISE

1. How does the suspicious Duryodhana attain the shape without doubt?
2. How do all his remedies always give him success and prosperity?
3. Excessively wets the courtyard of his hall. How does this reveal his sovereignty?
4. How was Duryodhana's protection of people?
5. How were his soldiers described?

**Note**

6. Despite not being dependent on the animals, how is the Kuru becoming adorned by holding the properties of crops?
7. How were his actions known by the fruits?
8. The king was impressed by him. Describe the parable?
9. What does Duryodhana do to conduct Dharma?
10. How does opposition to the strong have negative consequences?
11. Mix the synonymous metal form.

A-Volumn

1. Dhinoti
2. Pratiyate
3. Upaiti
4. Fruitfulness
5. Chakasati
6. Pradugdhe
7. Wantati
8. Uhyate

B-Column

- a. Dharyate
- b. Juhoti
- c. Prapanoti
- d. Pradhogdhi
- e. Abhilasati
- f. Prasunate
- g. Virajante
- h. Gyate

Ans. 1-b 2-h 3-c 4-f 5-g 6-d 7-e 8-a.

**WHAT YOU HAVE LEARNT**

1. Know from this lesson how Duryodhana was afraid.
2. King Duryodhana was not easily conquerable. Know this too.
3. It is clear how his influence was among the kings.
4. How brave warriors are engaged in the work of lord by nature is clear.
5. Conflict with the strong is inauspicious.
6. How are the samaas and its deities understood from this lesson.

Module - 4

SUSPICIOUS DURYODHANA'S ETHICAL PROFICIENCY

STUDY OF KAVYA (POETIC WORK)



ANSWER TO INTEX QUESITON



Note

21.1

1. Duryodhana
2. apprehensive
3. By appointing kindred people around as protectors.
4. Properties given to servants on completion of works.
5. On completion of tasks

21.2

1. By Duryodhana, in verses
2. By doing the proper department
3. Wealth asset with a constant, stable future
4. Received from competition
5. Stable

21.3

1. To the courtyard of the meeting hall
2. excessive
3. Full of chariots and horses of many kings.
4. Madjal of elephants gifted by kings, smelling like saptaparna flowers
5. Smell like the flower of a tree named Saptaparna.

21.4

1. Crop properties.
2. By farmers.
3. Ripe without tillage c.
4. Welfare of the subjects of that Duryodhana from time immemorial.
5. Irrigated by canal water.

**Note****21.5**

1. Provides Wealths
2. She was liquefied by the qualities of Duryodhana.
3. With money
4. fuss free
5. Excellency, Merciful

21.6

1. Satisfied with great manasvi wealth.
2. In War
3. Wants to do the desired tasks.
4. With your life
5. Those who do not organize, do not behave adversely.

21.7

1. King's
2. By spies of pure character
3. Completely devoted to the work.
4. By its consequences
5. Beneficial results, highly flourishing

21.8

1. Squeezed Bow
2. Crooked by anger
3. Order of Duryodhana
4. Like a wreath
5. With the affection of virtues

Module - 4

SUSPICIOUS DURYODHANA'S ETHICAL PROFICINCY

STUDY OF KAVYA (POETIC WORK)



Note

21.9

1. irreversible rule
2. In the post of Crown Prince, due to his youth, Pragalbha
3. By Havi
4. In Yagyas
5. By the priest

21.10

1. devoid of hostile kings
2. vicious
3. To the calamities arising from you
4. devoid of hostile kings
5. Over the sea, Single text.