

## PUZZLES AND PROBLEM VERSES



Note

Dear learner, you are reading Prahelika and Problem Shloka in this lesson. Sixty-four arts are famous in our tradition. They contain problem solving and puzzles. The meaningless, meaningless or impossible sentence verse often has a pada form. Its called problem. The avoidance or virtuousness of that problem is done by the poet with his talent power. By taking the problematic one Pada, the remaining three Pada are shown to avoid the problem. This is a humorous form of ancient poetry. It is close to the imagination of the poet. The question-form word with clear and strange meaning is often a riddle. His answer does not reside in the verse. It should be told by the person reciting the shloka himself. Here some verses compiled from the texts of Subhashiratna Kosha and Bhojprabandha etc. are being explained.



### OBJECTIVES

After studying this lesson, you will be able to:

- know the knowledge of the type of poetry in the form of problem;
- know the solution of that type of problems;
- know the introduction of Prahelikas in Sanskrit literature and;
- composing new Prahelika Roop Shlokas

### 3.1 PROBLEM VERSES

#### 3.1.1 समस्या-ठठणठठणं ठठणठठणः।

No one knows the meaning of this problem phrase. Because the words used here

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have no meaning in scripture or in practice. Nevertheless, here the coordination of redundant post community in some proper sense is being proved by the poet. A poet solved the problem as-

During the king's bath, the golden urn fell from the hands of Kampidita Taruni. Due to which, having attained the stairway route, golden urn is producing the sound of stuttering.

राजाभिषेके मदविह्वलायाः हस्ताच्च्युतो हेमघटो युवत्याः।

सोपानमासाद्य करोति शब्दं ठठण्ठठण्ठं ठठण्ठठण्ठः॥ ( भोजप्रबन्धः-317 )

अन्वयार्थ-दृराजाभिषेके=राज्ञः स्नानसमये मदविह्वलायाः=कामपीडितायाः, युवत्याः= तरुण्याः, हस्तात्=करात्, च्युतः = भ्रष्टः, हेमघटः=सुवर्णकलशः, सोपानम्=सोपानपङ्क्तियुक्तं मार्गम् आसाद्य=प्राप्य, शब्दम्=ध्वनिं, करोति=जनयति, ठठंठठं ठठंठठठः इति।

**Meaning-** A girl is giving a bath to a king. Seeing the physical beauty of the king, she became worried and worried. Due to the excitement, the golden urn, useful for bathing, fell from her hand. Then the fallen golden urn went down on the stairway located next to it, rolling down there. At that time, when golden urn is falling from the stairway, then it makes a sound like this. In this way, by imagining a delightful incident, the poet displayed a graceful avoidance of the problem. Here is the sound of the golden urn falling from the path of the padasamudaya step, that is the meaning of the poet. The poet shows a miraculous avoidance of the problem by imagining that the verse community is the imitation sound of Kalashdwani. The word imitation form has no specific meaning.

## व्याकरण विशेष

राजाभिषेके - राज्ञः अभिषेकः राजाभिषेकः - षष्ठी तत्पुरुष समासः। तस्मिन् राजाभिषेके

मदविह्वलायाः - मदेन विह्वला मदविह्वला, तस्याः मदविह्वलायाः-तृतीया तत्पुरुष समासः।

हेमघटः-हेम्नः घटः- हेमघटः षष्ठी तत्पुरुष समासः।

आसाद्य- षदलृ- गतौ इति धातुः, अस्मात् स्वार्थिकणिजन्तात् आङ्गुपसर्गपूर्वकात् ल्यप्प्रत्ययः।

## 3.1.2 Problem “शतचन्द्रं नभःस्थलम्”।

**Meaning of the Problem.** The sky is full moon. We see that only one moon is adorned in the sky. The centenary sky is never visible. That's why the word that there is a centenary sky is completely opposite to reality, so this difficulty is the problem. Nevertheless, a poet of excellence has displayed exemplary avoidance with the power of talent. as-

दामोदरकराघातविह्वलीकृतचेतसा।

दृष्टं चाणूरमल्लेन शतचन्द्रं नभःस्थलम्॥ ( सुभा- र-भा-समस्या 10 )

The centenary sky was seen by a malla named Chanur, who was frightened by the hand strike of Shri Krishna.

**अन्वयार्थ** - दामोदरकराघातविह्वलीकृतचेतसा। Those with a frightened mind by the blow of Shri Krishna, चाणूरमल्लेन = From a mall named Chanur, शतचन्द्रं = Containing 100 moons, नभःस्थलम् = At the sky, दृष्टं = saw.

**Meaning:** There was a demon named Chanur in Dvapara Yuga. It is heard in mythology that Shri Krishna killed him with a fist blow. Based on that story, the poet has demonstrated the avoidance of this problem.

Shri Krishna struck Chanur, due to which the fallen Chanur was trembling with fear. From his vibrations, a moon-filled sky began to look like many moons. The avoidance of Chanur's problem trembling with fear is beautifully displayed.

**व्याकरण विशेष** - दामोदरस्य करः - दामोदरकरः - षष्ठी तत्पुरुष समासः। दामोदरकरस्य आघातः दामोदरकराघातः- षष्ठी तत्पुरुष समासः, दामोदरकराघातेन विह्वलीकृतं चेतः यस्य सः दामोदरकराघातविह्वलीकृतचेतसा - बहुव्रीहिसमासः ।

चाणूरमल्लः - चाणूरश्च असौ मल्लः - चाणूरमल्लः - कर्मधारयः समास।

शतचन्द्रम् - शतं चन्द्राः यस्मिन् तत् शतचन्द्रम् - बहुव्रीहिसमासः।

नभःस्थलम् - नभसः स्थलं नभःस्थलम् - षष्ठी तत्पुरुष समासः अथवा नभ एव स्थलं नभःस्थलम् - कर्मधारयः समास।

### 3.1.3 Problem- गगनं भ्रमरायते।

**Meaning:** Here it means that the sky is illusory. We see that the sky in infinite, the magnitude of which no one can overcome. The infinite worlds are contained in the sky. In the same way, the great sky is equal to the illusion, this is the big problem. Where is the magnitude of the sky, travel

Where is the quantity? This is the problem due to being thus extremely hostile. Which poet has miraculously avoided this?

स्वस्ति क्षत्रियदेवाय जगद्देवाय भूभुजे।

यद्दशःपुण्डरीकान्तः गगनं भ्रमरायते॥ ( सुभा.र.भा.समस्या17 )

May all be auspicious for the Kshatriya Shrestha, Jagdaradhya, Bhoomipalak king, whose fame in the lotus, sky behaves in an illusionary manner.

**अन्वयार्थ** - क्षत्रियदेवाय = for Kshatriya superior , जगद्देवाय - Lord of the world ,



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भूभुजे = for the king , स्वस्ति = good luck, यद्दशःपुण्डरीकान्त = Whose fame in the lotus, गगनं = Sky, भ्रमरायते = is confused ?

**Meaning-** Kshatriya Shrestha was a king. He became Jagaddev with his best character. Which the subjects considered their adoration. He became famous in all the worlds due to the king's Prajapalnadikartas. His fame had spread in all the worlds. Describing his fame, the poet said that in the lotus form of fame of that king, the sky is also inherent in illusion.

Here to make the sky illusionary, the poet has imagined the king's fame as a lotus justified and beautiful. The illusionary sky is contained in the lotus, it is proved.

**व्याकरण विशेष** – यद्दशःपुण्डरीकान्तः-यस्य यशः – यद्दशः – षष्ठीतत्पुरुषसमासः, यद्दशः एव पुण्डरीकं – यद्दशःपुण्डरीकम् – कर्मधारयसमासः, यद्दशःपुण्डरीकस्य अन्तः यद्दशःपुण्डरीकान्तः- षष्ठीतत्पुरुष समासः।

**3.1.4 Problem – मृगात् सिंहः पलायते ।**

The meaning of the problem is the deer, because of the deer, the lion is famous as Mrigraj. His bravery and bravery are very famous. The deer run away even in fear of his dream. The lion sleeps happily after eating the deer. The one who killed the Goat is also brave. He flees from the deer, it is quite the opposite.

So this problem is certainly complex. The poet has displayed a beautiful avoidance of this problem with the power of his talent.

हीनहत्यादधात्येव लाघवं महतामपि ।

इति मत्वा द्विपद्वेषी मृगात् सिंहः पलायते॥ ( सुभा.र.भा. समस्या-4 )

Inferiority i.e. killing the inferior or weaker than oneself only produces the smallness of the superior beings, thinking of this, Gajshatru flees from the deer.

अन्वयार्थ हीनहत्या = To kill the inferior or the weak with the expectation of strength, महतामपि = Even the best of beings, लाघवम् = Sense of insignificance , दधात्येव = Certainly produces इति मत्वा = Thinking that, द्विपद्वेषी = The enemy of the yard , सिंह = Lion, मृगात् = From deer , पलायते = Flees ?

**Meaning-** Here the meaning of the poet is such that there is no deer as strong as me. Therefore, the action of war and adventure should be done between two equal men, it is such a rule. War between unequals is illogical. The strong do not fight with the weak. Therefore the lion walks away from the deer for fear of losing his reputation after getting the deer, is the intention of the poet. Thus the prestige in the migration of the lion from the deer. The poet has displayed proper avoidance of the problem by presenting the representational cause.

व्याकरण विशेष - हीनहत्या- हीनस्य - हत्या - हीनहत्या- षष्ठी तत्पुरुष समासः।

दधाति + एव - दधात्येव - यण् सन्धिः।

### 3.1.5 Problem - The ant kisses the moon

The ant kisses the moon, that is the meaning of the problem. The secret of this problem is that the ant on the ground kisses the moon located in space. This word has increased the difficulty of the problem. This impossible statement is certainly a big problem. Some poet presents its avoidance. as-

सतीवियोगेन विषण्णचेतसः प्रभोः शयानस्य हिमालयगिरौ।  
शिवस्य चूडाकलितं सुधाशया पिपीलिका चुम्बति चन्द्रमण्डलम्॥

Due to the separation of Goddess Sati, while sleeping in a mountain named Himalaya, the ant kisses the Chandrabimba with the desire of nectar, located in the chuda of Shankara, the lord of the miserable world.

अन्वयार्थ- सतीवियोगेन = With the separation of Satidevi, पिपीलिका = ant, विषण्णचेतसः = of the downtrodden, हिमालये = called the Himalayas, गिरौ = on the mountain, शयानस्य = of sleeping, प्रभोः = of Jagatswami, शिवस्य = of lord Shiva, चूडाकलितम् = located on the hook/mastak, चन्द्रमण्डलम् = to the moon, सुधाशया = by the desire of nectar, चुम्बति = kisses.

#### Meaning-

Sati, the daughter of Dakshaprajapati, was the first wife of Shiva. He gave up his body in the Yagyakund, such a legend is heard. Then Shiva became sad due to the separation of his wife. Being sad, he was sleeping in the Himalaya Mountains. Then the moonlight on his head touched the ground. Amrit is secreted from the moon, such is the fame. Pipilika kisses Chandrabimb in order to drink the nectar out of euphoria. In this way, the poet here proves the avoidance of the problem in a very delightful way by taking shelter of the mythological story.

व्याकरण विशेष - सत्याः वियोगः सतीवियोगः - षष्ठी तत्पुरुष समासः। विषण्णचेतसः- विषण्णं चेतः यस्य सः विषण्णचेताः तस्य विषण्णचेतसः - बहुव्रीहिसमासः। सुधाशया-, सुधयाः आशा सुधाशा तया सुधाशया - षष्ठी तत्पुरुष समासः।

### 3.1.6 Problem. This sati embraces father-in-law in front of her husband with passion.

#### Meaning of the problem.

This sadhvi embraces father-in-law in front of her husband, this is the meaning of the problem.



Note

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Note

The nature of the problem is that a sati woman, considering her husband as a deity, does not see a man even in dreams, but such a thing is done in this world. But this Sadhvi does not embrace her husband with passion in front of her husband, but embraces her father-in-law. This could be the behavior of a Ganika. But such is the behavior of the Sadhvi. How is this the sclerosis of the problem? Yet the genius of a poet avoids the problem here. as-

कदाचित्पाञ्चाली विपिनभुवि भीमेन बहुशः

कृशाङ्गि श्रान्तासि क्षणमिह निषीदेति गदिता।

शनैः शीतच्छायं तटवितपिनं प्राप्य मुदिता

पुरः पत्युः कामात् श्वशुरमियमालिङ्गति सती॥ ( सुभा.र.भा.समस्या-35 )

अन्वयार्थ- कदाचित् = some day, विपिनभुवि = in forest , कृशाङ्गि = hey tanwangi, बहुशः = Often , श्रान्तासि = are you tired, इह = Here, क्षणम् = for a moment , निषीद = have a sit, इति = Thus , भीमेन = by Bhimsen Vrikodar, गदिता = already told , इयम् = this one , सती = Sadhvi, पाञ्चाली = Draupadi , शनैः = slow down , शीतच्छायं = cool shade, तटवितपिनं = tree nearby , प्राप्य = passing by , मुदिता = satisfied , पत्युः = Bhima's, पुरः = Front, कामात् = with a sense of humor , श्वशुरम् =To Father in law (Vayu), आलिङ्गति = hugs

**Meaning:**

In the Mahabharata, there is an account of the exile of the Pandavas. Taking his shelter, the poet avoids this problem. Summer came in the context of the exile of the Pandavas. One day, seeing Draupadi tired from the heat, Bhima said that you are tired, Draupadi. Sit here for some time. Then listening to Bhima's love words, she went and sat there near the cool shade tree. He got great pleasure from it. There the wind was blowing well too. Draupadi then consumes air to overcome the fatigue caused by the heat. Vayu is the father of Bhima. That is why he also becomes Draupadi's father-in-law. It is proved that Sati embraces father-in-law in front of her husband. Thus the avoidance of the problem is demonstrated.

**व्याकरण विशेष** - विपिनभुवि- विपिनस्य भूः विपिनभूः - षष्ठी तत्पुरुष समासः, तस्यां विपिनभुवि।

तटवितपिनम् - तटस्य वितपी तटवितपी तं तटवितपिनम् - षष्ठी तत्पुरुष समासः।

**INTEXT QUESTION- 3.1**

1. From whose hand did the golden urn fall?
2. From where did the golden urn fell from the hand.

3. Who is Chanur?
4. Where is the sky confused?
5. Jagaddev: What is its Vighrah?
6. Who is dipdveshi?
7. Whose imitation of word-Thathathantha
8. Whose son is Bhima?
9. What has been conceived in a Pundarik form.
10. Who commits Hinahatya?

**Note**

### 3.2 Prahelika

कृष्णमुखी न मार्जारी द्विजिह्वा न च सर्पिणी ।

पञ्चभर्त्री न पाञ्चाली यो जानाति स पण्डितः॥ ( सुभा.र.भा.प्रहेलिका-25 )

अन्वयार्थ- कृष्णमुखी = Black color face, न मार्जारी = Bidali is not , द्विजिह्वा = Has two tongues , न च सर्पिणी = Is not a snake, पञ्चभर्त्री = With five husbands, न पाञ्चाली = Draupadi is not, यः जानाति = Who knows, स = He , पण्डितः = Scholar ?

#### Meaning-

Somebody is black-faced. But she is not a marzari. Even though she has two tongues She is not a snake. Same is the case with five husbands, But she is not Draupadi only genins can answer.

Dear students, in the same way by thinking for yourself, know and become a Scholar.

#### Grammar

कृष्णमुखी - कृष्णं मुखं यस्याः सा कृष्णमुखी बहुव्रीहि समासः।

द्विजिह्वा - द्वे जिह्वे यस्याः सा द्विजिह्वा - बहुव्रीहि समासः।

पञ्चभर्त्री-पञ्च भर्तारः यस्याः सा पञ्चभर्त्री-बहुव्रीहि समासः।

वने जाता वने त्यक्ता वने तिष्ठति नित्यहा।

पण्यस्त्री न तु वेश्या यो जानाति स पण्डितः॥ ( सुभा. र.भा.प्रहेलिका 2 )

अन्वयार्थ- सा = She , वने = In forest , जाता = Occurred, वने = In water , त्यक्ता = Abandoned, नित्यहा = Always , तिष्ठति = lives , पण्यस्त्री = Woman of money, न तु वेश्या = She is not a bad character women, यः = The person who, जानाति = Knows, ? स पण्डितः = He is a wise man

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Note

## Meaning-

She was born in a forest. It is discarded in the water itself. She lives in water only. Similarly, she can be bought with money and used, but she is not a bad character women. One who can know such a genius by thinking is a skilled scholar.

Only wise person can answer.

## Grammar

पण्यस्त्री:-पण्या च असौ स्त्री पण्यस्त्री-कर्मधारयसमासः

वनम् इति पदं अरण्यार्थे यथा वर्तते तथा जलार्थेऽपि वर्तते।

आपः स्त्रीभूमिं वावारि सलिलं कमलं जलम्।

पयः कीलालममृतं जीवनं भुवने वनम्॥ ( इत्यमरः )

वृक्षाग्रवासी न च पक्षिराजः त्रिनेत्रधारी न च शूलपाणिः।

त्वग्वस्त्रधारी न च सिद्धयोगी जलं च बिभ्रत् न घटो न मेघः॥ ( सुभा.र.भा.प्रहेलिका-41 )

अन्वयार्थ- वृक्षाग्रवासी = Lives on tree, न च पक्षिराजः = Not superior among birds, त्रिनेत्रधारी = Who has three eyes, न च शूलपाणिः = He isn't Shiva, त्वग्वस्त्रधारी = Wears bark clothes, न च सिद्धयोगी = He is not a yogi man, जलं = Water, बिभ्रत् = Wearing, न घटः = Not a picture, न मेघः = Not a cloud?

## Meaning-

There is such a special substance that stays on the tree. But not the best in birds. Has three eyes, But not hard Shiva. He wears clothes in the form of a Tattva Yogi, but he is not a Yogi Purush who wears clothes made from the bark of a tree. He also holds water, But it is not a pitcher, nor is it a cloud.

In this way, what should be a very strange substance, such a poet is asking.

## Grammar

पक्षिराजः- पक्षिणां राजा - पक्षिराजः, षष्ठी तत्पुरुषसमासः।

त्रिनेत्रधारी- त्रीणि नेत्राणि धारयितुं शीलम् अस्य अति

त्रिनेत्रधारी- उपपदसमासः।

शूलपाणिः- शूलः पाणौ यस्य सः शूलपाणी -बहुव्रीहि समासः।

त्वग्वस्त्रवासी-त्वक् एव वस्त्रं त्वग्वस्त्रम् - कर्मधारयसमासः, त्वग्वस्त्रं

वस्तुं शीलम् अस्येति त्वग्वस्त्रवासी-उपपदसमासः।

सिद्धयोगी-सिद्धश्च असौ योगी सिद्धयोगी-कर्मधारयसमासः।





**INTEXT QUESTION : 3.1**

1. Who is said to be like a panyastrī?
2. Who are the five husbands of the pen?
3. Who is Dwijihwa?
4. How are the clothes of the coconut and the Yogi?
5. How is the splendor of the pen proved?
6. What is the Vighrah of word Pakshiraj.

वृक्षाग्रे च फलं दृष्टं फलाग्रे वृक्ष एव च।  
अकारादिसकारान्तं यो जानाति स पण्डितः॥

अन्वय- वृक्षाग्रे फलं दृष्टम्, फलाग्रे वृक्षः एव च। अकारादि सकारान्तम्  
यः जानाति स पण्डितः (अस्ति)।

अन्वयार्थ - वृक्षाग्रे=पादप के अग्रभाग में, फलं दृष्टम्=देखा गया, फलाग्रे=फल के अग्रभाग में,  
वृक्षः= पादप ही, अकारादि सकारान्तम्=आरम्भ में अकारविशिष्ट, अन्ते सकारविशिष्टम् च यः  
जानाति=जानता है, स=वह, पण्डितः = विद्वान् है।

**Meaning-**

There is a question in this puzzle. In order to get its answer, many information is being given in this verse. That question is, what is the fruit that appears in the front part of the tree. Does the next part of that fruit have leaves like a tree. And the first letter of his name is Akar and the last letter is Sakar. thus here Fourth information has been given. After this the person who is able to answer, is a great scholar.

The answer is pineapple fruit. Pineapple fruit is found in the front part of the tree. The next part of the pineapple fruit has leaves like a tree. The first letter of pineapple is Akar and the last letter is Skar. Thus the answer to this puzzle is pineapple fruit.

**Grammar**

- वृक्षाग्रे ख्रवृक्षस्य अग्रः वृक्षाग्रः इति षष्ठी तत्पुरुषसमासः, तस्मिन् वृक्षाग्रे
- दृष्टम् ख्र दृश् ख्र धातोः क्तप्रत्यये दृष्टम् इति रूपम् ।
- अकारादिसकारान्तम्- अकारः आदिः यस्य तत् अकारादि इति बहुव्रीहि समासः । सकारः अन्ते यस्य तत् सकारान्तम् इत्यपि बहुव्रीहि समासः। अकारादि च तत् सकारान्तम् अकारादिसकारान्तम् इति कर्मधारयसमासः ।



Note

## SUBHASHITAS ETC.



Note

## सन्धि कार्यम्-

- वृक्ष एव = वृक्षः + एव।
- यो जानाति = यः+ जानाति।

नित्यं रथेन गच्छामि, अश्वाः मे रथं वहन्ति।

सम्राडस्मि नरो नास्मि नासुरोऽस्मि निशाचरः॥

अन्वय-नित्यं रथेन गच्छामि, अश्वाः मे रथं वहन्ति। सम्राट् अस्मि नरः न अस्मि, असुरः अस्मि निशाचरः न।

अन्वयार्थ - नित्यं = सर्वदा रथेन =रथ से गच्छामि=जाता हूँ, अश्वाः = घोड़े, मे=मेरे रथं = रथ को वहन्ति = वहन करते हैं, सम्राट् = राजा, अस्मि = हूँ, नरः = मनुष्य, न अस्मि = नहीं हूँ, असुरः प्राणदायकः = प्राणदाता, अस्मि = हूँ, निशाचरः = राक्षस।

## Meaning-

There is a question in this puzzle. In order to get his answer, many information is being given in this verse. That question is, who is he, who moves like a king in a chariot. Horses carry that chariot. He is the emperor i.e. rightly adorned, but himself is not a human being. He himself gives life for all, but is not nocturnal. The answer to this question is the Sun. Because the sun moves in the ethereal sky in a chariot driven by the charioteer Arun. Seven horses pull the chariot of the sun. The Sun is highly illuminated in the sky. That's why he is the emperor. But the sun is not a human being. We all know that it gives life. He is the creator of the world, therefore he is an asura but he is a nocturnal i.e. he does not walk in the night. Runs during the day.

## Grammar

- सम्राट् = सम्यक् राजते इति सम्राट्।
- निशाचरः = निशायां चरति इति निशाचरः। तस्य राक्षसः इत्यर्थः।

## सन्धिकार्यम्-

- अश्वा वहन्ति = अश्वाः + वहन्ति
- सम्राडस्मि= सम्राट् + अस्मि
- नासुरोऽस्मि = न + असुरः + अस्मि।

अनेकसुशिरं वाद्यं कान्तं च ऋषिसंज्ञितम्।

चक्रिणा च सदाराध्यं यो जानाति स पण्डितः॥

अन्वय - अनेक सुशिरं वाद्यं कान्तम् ऋषिसंज्ञितं चक्रिणा च सदा आराध्यं यः जानाति स पण्डितः।

**अन्वयार्थ** - अनेकसुशिरम् = अनेक सुंदर सिरों से विशिष्ट, वाद्यं = वादनसाधन, वकारादि वा, कान्तं = सुन्दर, ककारान्त, ऋषिसंज्ञितं = ऋषि सदृश विशिष्ट, चक्रिणा = विष्णु द्वारा सर्प द्वारा च, सदा = सर्वदा, आराध्यं = पूज्य, यः जानाति = जो जानता है, स पण्डितः = वह विद्वान् है।

### Meaning-

This riddle is confusing. The one who reads this riddle for the first time, funderstands that there is such an instrument that is distinguished by many beautiful heads like the distinguished beautiful sages, and is always worshiped by Vishnu. Thus the reader may never be able to decide the answer to interpret Prachelika. This meaning is illusory. Not worth considering here. Here the nature of the question is that there is such a thing which has many heads. Whose initial letter is Waqar and the last letter is Kakar, but whose name is similar to the name of a sage. And that thing is always desired by snakes. The one who is able to answer this question, the great Scholars should.

That answer is Valmika i.e. the abode of snakes. There are many holes in Valmik and the beginning letter of Valmik is Vakar and the last letter is Kakar. Its name is similar to the name of sage Valmiki. And that thing is very dear to them as it is the abode of snakes. Thus the answer to this puzzle is Valmika.

### Grammar

1. अनेकसुशिरम् - शोभनानि शिरांसि सुशिरांसि इति गतिसमासः।  
अनेकानि सुशिरांशि यस्य तत् अनेकसुशिरम् इति बहुव्रीहिसमासः।
2. वाद्यम्ब्रव् आद्यं यस्य तत् वाद्यम् इति बहुव्रीहिसमासः।
3. कान्तम् - क् अन्ते यस्य तत् कान्तम् इति बहुव्रीहिसमासः।

### सन्धिकार्यक् -

1. सदाराध्यम् - सदा + आराध्यम्।
2. स पण्डितः = सः + पण्डितः।

न तस्यादिर्न तस्यान्तो मध्ये यस्तस्य तिष्ठति।

तवाप्यस्ति ममाप्यस्ति यदि जानाति तद् वद॥

**अन्वय** - न तस्यादिः (अस्ति), न तस्य अन्तः (अस्ति), तस्य मध्ये यः तिष्ठति। तव अपि अस्ति, मम अपि अस्ति, यदि जानासि तद् वद।

**अन्वयार्थ**- न = नकार, तस्यादिः = उसका आदि अक्षर, न = नकार, तस्य अन्तः = अन्तिमाक्षर, तस्य मध्ये = उसके मध्यभाग में, यः = यकार, तिष्ठति = रहता है, तव = तुम्हारा,



Note

## SUBHASHITAS ETC.



Note

अपि अस्ति = है, मम = मेरा अपि अस्ति है, यदि जानासि = जानते हो, तद् वद = बताओ।

**Meaning-**

This riddle is also misleading. One who reads this verse for the first time, understands that there is such a thing which has nakar in its beginning and which will end with nakar. That is, that thing is eternal and infinite. But he is with everyone. For this meaning of Prahelika, the reader is never able to determine its answer. This meaning is just illusory. Therefore, this meaning is not discussed here. The question here is whether there is such a thing which is Nakar in the beginning and Nakar at the end but its middle letter is Yakav and it is with everyone.

That answer is nayan i.e. eye. The first letter of Nayan is Nakar and the last syllable is also Nakar. And there is yakar in the middle. And ite is the eyes of all beings. In this way the answer to this puzzle is determined.

**सन्धि कार्य-**

1. तस्यादिर्न = तस्य+ आदिः+ न।
2. तस्यान्तः = तस्य+ अन्तः।
3. यस्तस्य = यः+ तस्य।

मुखे हस्तद्वयं धत्ते, सर्वथा जागरूका सा।

प्रतिक्षणं वदन्तीव, प्राणाश्च पिञ्जिताः सदा।

**अन्वय** - सा मुखे हस्तद्वयं धत्ते, सर्वथा जागरूका, प्रतिक्षणं वदन्ति इव, (तस्याः) प्राणाः सदा पिञ्जिताः।

**अन्वयार्थ** - सा मुखे = मुख में, हस्तद्वयं = दो भुजाएँ धत्ते = धरति, सर्वथा = सर्वदा जागरूका = जागने वाली, प्रतिक्षणं = हर समय, वदन्ति = कहती - सी, (तस्याः) प्राणाः = प्राण, सदा = सर्वदा, पिञ्जिताः = बँधा हुआ।

**Meaning** - There is a question in this puzzle. To get his answer, many information is being given in this verse.

That question is - who is such a person, who holds two hands in mouth, that is, he has two hands in his mouth. But he never sleeps and always stays awake. And he gives knowledge of every moment for all human beings. But his life is tied, that is, he is not free. In this way, four informations have been given to solve this question.

The answer to this question is Ghatika i.e. clock. In the face of the Ghatika, that is, in the front part, there are two big sticks (needles) for determining the time. One of them is called the minute hand and the other is called the hour hand. And both of them are

the hand forms of the Ghatika. And Ghatika is always awake. In the night when everyone is sleeping, even then she is engaged in the work of her time perception. never sleeps, In this way she makes knowledge of every moment for all human beings. It is only through the Ghatika that the work of the people goes on properly. Without the knowledge of time, no one can complete the work properly. Therefore, through the memorandum of time, she does everyone a great favor. But he is not independent. His life is tied. If the electrolytic cell ends, it closes, when a new cell is received, it starts running (alive) again. Thus the answer to this puzzle is Ghatika.



Note

**Grammar**

1. धत्ते- धा धातु आत्मनेपदी लट्लकार प्रथम पुरुष ।

सन्धिकार्य-

1. वदन्तीव = वदन्ति + इव।

2. प्राणाश्च = प्राणाः + च।

सदारिमद्ध्यापि न वैरियुक्ता

नितान्तरक्तापि सितैवनित्यम्।

यथोक्तवादिन्यपि नैव दूती

का नाम कान्तेति निवेदयाशु॥

अन्वय- सदारिमध्या अपि वैरियुक्ता न, नितान्तरक्तापि नित्यं सिता एव। यथोक्तवादिनी अपि दूती न एव। का नाम कान्ता इति आशु निवेदय।

अन्वयार्थ - सदारिमध्या = सर्वदा शत्रुजन के मध्य में स्थित, मध्ये रि -रि इस अक्षरवाली, अपि वैरियुक्ता = शत्रुयुक्त, न, नितान्तरक्तापि = अत्यन्त लाल होने पर भी, नित्यं = सर्वदा, सिता एव = श्वेतवर्णा, यथोक्तवादिनी = स्पष्टवादिनी, अपि दूती न एव, का नाम कान्ता स्त्री = अन्त में ककारवती वा इति आशु = शीघ्र, निवेदय = बताओ।

**Meaning-** This riddle is going to create confusion. One who reads this Prahelika for the first time understands that there is such a woman who always lives in the midst of enemies, but herself has no relation with her enemies. There is a lot of passion in the subjects. But she is as pure as Sita. She always speaks very clearly but she is not anybody's messenger. On reading Prahelika completely, there seems to be a contradiction everywhere. By interpreting Prahelika in this way, the reader may not be able to determine its answer. This meaning is just illusory. Therefore this meaning should not be considered here. Here the question is - who is the person whose name is in the middle, even though she has a very red color, she has white color. Like a messenger, she listens from the mouth of a human and later speaks the same way. Is

### SUBHASHITAS ETC.



**Note**

she Sarika? The last letter of whose name is also Kakar. So the answer to this riddle is Sarika.

### Grammar

1. वैरियुक्ता - वैरिभिः युक्ता वैरियुक्ता इति तृतीया तत्पुरुष समास।
2. नितांतरक्ता - नितांतं रक्ता इति नितांतरक्ता।
3. कान्ता - क् अन्ते यस्याः सा कान्ता इति बहुव्रीहि समासः।
4. निवेदय - नि पूर्वकात् विद् धातोः णिच्प्रत्यये लोटि मध्यमपुरुषैकवचने निवेदय इति रूपम्।

### सन्धिकार्यम्-

1. सदारिमध्यापि = सदा + अरिमध्या + अपि।
2. नितान्तरक्तापि = नितान्तरक्ता + अपि।
3. सितैव = सिता + एव।
4. निवेदयाशु = निवेदय + आशु।

आदौ भा शोभते नित्यं रतं पश्चाद् विराजते।

देवतानां प्रियं धाम तवाप्यस्ति ममापि च॥

**अन्वय-** आदौ नित्यं भा शोभते, पश्चात् रतं विराजते। देवतानां प्रियं धाम, तव अपि अस्ति मम अपि च।

**अन्वयार्थ -** आदौ = आदिभाग में, नित्यं = सर्वदा, भा = भा यह अक्षरं, शोभते = सुशोभित होता है, पश्चात् = पृष्ठभाग में, रतं = रत - यह शब्द, विराजते = सुशोभित होता है, देवतानां = अमरों का, प्रियं = इष्ट, धाम = स्थान, तव = आपका अपि अस्ति = है, मम अपि च = मेरा

### Meaning-

Some features of a place have been said in this puzzle. After reading the verse by the reader, knowing those characteristics, it should be determined that what is the place containing that characteristic. They are characteristic as- there is always bha at the beginning of that place, that is, the word of its name is bha, or there is always brilliance (light) in that place, it can also be said. But after the name of that place Rat remains, that is, the last word of that name is Rat. And that place is very dear to the deities. And that place belongs to all of us.

That place is India. Bharat is the original word of this name, but great sages like Shri

Ramchandra-Vyas-Valmiki-etc were born in this Bharatvarsh. Because of this, the country of India always remains radiant due to his knowledge. And Bharat is the last word of this name. The country of India is very dear to all the deities. The deities want to take birth again and again in India. This country of India is the dream country of all our Sanskrit lovers. Thus the answer to this puzzle is Bharat

**Grammar**

1. विराजते = वि उपसर्गपूर्वक राज्-धातु लट्लकार प्रथमपुरुष एकवचन।

**सन्धिकार्य-**

1. पश्चाद् विराजते = पश्चात् + विराजते।
2. तवाप्यस्ति = तव + अपि + अस्ति।
3. ममापि = मम + अपि।

अपदो दूरगामी च साक्षरो न च पण्डितः।

अमुखःस्फुटवक्ता च यो जानाति स पण्डितः॥

अन्वय- अपदः दूरगामी, साक्षरः (परंतु) न पण्डितः, अमुखः स्फुटवक्ता च, या (एतं), जानाति स पण्डितः।

**अन्वयार्थ-**

अपदः = पादहीन, दूरगामी = दूरगमनकारी, साक्षरः = अक्षरयुक्त (परंतु), न पण्डितः = विद्वान् नहीं है, अमुखः = मुखहीन, स्फुटवक्ता = स्पष्टवक्ता, यः = जो जन (एतं) जानाति = जानता है, स पण्डितः = ज्ञानी।

**Meaning**

In this puzzle, some characteristics have been said against each other. After reading the verse by the reader, knowing those characteristics, it should be determined that what is the substance containing that characteristic. The readers are confused in deciding the answer to this riddle, that the characteristics of matter which have been said here are all opposite to each other, that is, all those characteristics cannot be together in the same substance. Therefore the reader should read this verse with concentration. Those are the characteristics of matter, as it does not have legs, but even though it is footless, it can go far. He is full of letters, but he is not a scholar. He has not a mouth, but he always speaks fearlessly and clearly. The one who knows the answer to this is a great scholar.

That is the answer sheet. The letter has two Pada but it travels from one place to another unintentionally, either in book form or otherwise. In this way, even if there is no

**Note**

## SUBHASHITAS ETC.



Note

foot, the letter reaches from one place to another. But when the book is made, then many letters are printed in the letters of the books. Very informative sentences are in letters. People acquire knowledge by reading them. But the letters themselves are foolish even if they are special with abundant letters. He had no knowledge of himself. The letter doesn't even have a face. But he always displays many of the wise sentences written in his body to the readers in the same form. Thus the answer to this riddle is Patra (letters.)

## Grammar

1. अपदः = अविद्यमानः पदं यस्य स अपदः इति बहुव्रीहिसमासः।
2. दूरगामी = दूरं गच्छतिइति दूरगामी।
3. अमुखः = अविद्यमानं मुखं यस्य तत् अमुखः इति बहुव्रीहिसमासः।

## सन्धिकार्यम्-

1. अपदोदूरगामी = अपदः + दूरगामी



## INTEXT QUESTIONS-3.3

1. In front of which fruit are leaves like a tree?
2. What is the Vighrah of the word "Samart"?
3. Aneksushiram What is its Vighrah and what is Samas?
4. What is adored by snakes?
5. Who is always awake?
6. Who is candid?
7. What is the favorite place of the Gods?
8. Who is the faceless but outspoken person?



## SUMMARY

In this lesson, six problems and many puzzles have been studied. The solution of all problems and puzzles is right here.

'ठठणठणठं ठठणठणठः' The solution to this problem is the sound which, falling from the hand, generates the sound of the Kalash from the step-way of the Kalash. "Shatchandram Nabhasthalaam" is the solution to the problem that Chanur, trembling



with Balarama's shock, saw the Shatchandra sky. "Gaganam Bhramrayate" is the solution to the problem that even the sky remains illusory in the lotus form of fame of the king. Mrigat Palayate is the solution to the problem that even after finding the deer, the lion escapes from the deer because of the fear of his reputation. Pipilika Chumbathi Chandramandalam is the solution to the problem that while sleeping in the Himalaya Mountains, Pipilika kisses the nectar secreted from the moon present in the head of Shiva. Purah Patyuh Kamat Svasuramiyamalingati Sati is the solution to the problem that the tired Draupadi touches her father-in-law in the form of air in front of her husband.

Pineapple fruit is in the front part of the tree, there are tree-like leaves in its foreground. The sun constantly moves in a chariot, its chariot is pulled by horses, it is life-giving, it is not nocturnal. Valmik has many pores and is very dear to snakes. The first letter of Nayan is negation, and the last syllable is also negation. The watch always tells the time to the awake people every moment. Sarika, despite having blood color, is also white in color and speaks as she hears in a messenger. The initial letter of Bharatvarsha is Bha. The last word is Rat, and that is the favorite place of the gods. The letter goes a long way even when it is footless, speaks clearly even when it is faceless.

**TERMINAL EXERCISE**

1. Describe the reason for this gnawing sound (रणरं).
2. From the point of view of the poet, who has been called the place of Shatchandra Nabhasthd
3. How has the poet proved Gagan to be illusory?
4. Sati's father-in-law - tell the virtue of this problem verse.
5. Describe the merits against the letter (patra)
6. Describe the coconut with the poet's description method.
7. Describe the pen according to the poet.
8. Prove the moon kiss done by Pipilika with the help of poetry.
9. Give reasons for the migration of lion from deer.
10. Describe the boat according to the poet.
11. Sadarimadhyapi na Vaiyukta... Discuss the answer to this riddle according to the text.

**SUBHASHITAS ETC.****Note**

SUBHASHITAS ETC.

12. Aado Bha Shobhate Nityam ... Write the answer of this puzzle in brief.



### ANSWER TO INTEXT QUESTION

#### 3.1

1. Of the girl.
2. With passion.
3. The demon was killed by Krishna.
4. In the lotus form of fame.
5. Jagaddev, the god of the world - Shasthitat Purushasamas.
6. Lion
7. Of the golden vase.
8. Air.
9. Ofking Yash.
10. Great also become small.

#### 3.2

1. Boat.
2. Of the finger.
3. Pen
4. Valkal vastra
5. Reasons to make sense of the written subject.
6. Pakshiraj, the king of birds.

#### 3.3

1. Of pineapple fruit.
2. Beautify.
3. Shobhanani Shiransi Sushiransi Iti Gatisamasah. Anekani sushiransi yasya tat aneksushiram iti bahuvrihisamasah.
4. Valmik.
5. Ghatika.
6. Sarika.
7. Bharat
8. Letter (Patra)



Note