

10**SHIVRAJAVIJAYA-YOGIRAJA'S
DIALOGUE****Note**

After the discussion of Yogiraj, the story of the girl child, the misadventures of the yavan's in India, the yoga practice of Yogiraj, and the present condition of the India have been described respectively in this text.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know the story of searching a girl child;
- know the story of weeping girl;
- know the story of the kidnapping of the girl child;
- know the misconduct of yavans;
- know the yoga context of Yogiraj;
- know the anvaya of passage; and
- know the grammar discussion and synonyms of the words.

10.1 LET US READ THE TEXT

अथ योगिराजं सम्पूज्य यावदीहितं किमपि आलपितुम्, तावत् कुटीरात् अश्रूयत तस्या एव बालिकायाः सकरुणरोदनम्।

ततः 'किमिति। कुत इति। केयमिति। कथमिति।' पृच्छापरवशे योगिराजे ब्रह्मचारिगुरुणा बालिकां सान्त्वयितुं श्यामवटुमादिश्य कथितम्-

'भगवन्! श्रूयतां यदि कुतूहलम् ह्यः सम्पादित-सायन्तन-कृत्ये, अत्रैव कुशऽऽस्तरणमधिष्ठिते

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Note

मयि परितः समासीनेषु छात्रवर्गेषु, धीर-समीर-स्पर्शनं मन्दमन्दमान्दोल्यमानासु व्रततिषु, समुदिते यामिनी-कामिनी-चन्दनबिन्दाविव इन्दौ, कौमुदी-कपटेन सुधाधारामिव वर्षति गगने, अस्मन्नीतिवार्ता शुश्रूषुषु इव मौनमाकलयत्सु पतंग-कुलेषु, कैरव-विकाश-हर्ष-प्रकाश-मुखरेषु चञ्च्रीकेषु, अस्पष्टाक्षरम्, कम्पमान-निःश्वासम् श्लथत्कण्ठम्, घर्घरितस्वनम्, चीत्कारमात्रम्, दीनतामयम्, अत्यवधानश्रव्यत्वादनुमितदविहं क्रन्दनमश्रौषम्।

तत्क्षणमेव च 'कुत इदम् किमिदमिति दृश्यतां ज्ञायताम्' इत्यादिश्य छात्रेषु विसृष्टेषु, क्षणानन्तरं छात्रेणैकेन भयभीता सवेगमत्युष्णं दीर्घं निःश्वसती, मृगीव व्याघ्राऽऽघ्नता, अश्रुप्रवाहैः स्नाता, सवेपथुः कन्यकैका अडेक निधाय समानीता। चिरान्वेषणेनापि च तस्याः सहचरी सहचरो व न प्राप्तः। तां च चन्द्रकलयेव निर्मिताम्, नवनीतेनेव रचिताम्, मृणाल-गौरीम्, कुन्दकोरकाग्रादतीं सक्षोभं रुदतीमवलोक्याऽऽस्माभिरपि न पारितं निरोद्धुं नयनवाष्पाणि।

अथ 'कन्यके! मा भैषीः, पुत्रि! त्वां मातुः समीपे प्रापयिष्यामः, दुहितः! खेदं मा वह, भगवति! भुङ्क्ष्व किञ्चित्, पिब पयः, एते तव भ्रातरः, यत् कथयिष्यसि तदेव करिष्यामः, मा स्म रोदनैः प्राणान् संशयपदवीभारोपयः, मा स्म कोमलमिदं शरीरं शोकज्वालावलीढं कार्षीः इति सहस्रधा बोधनेने कथमपि सम्बुद्धा किञ्चिद् दुग्धं पीतवती। ततश्च मया क्रोडे उपवेश्य, 'बालिके! कथय क्व ते पितरौ। कथमेतस्मिन्नाश्रमप्रान्ते समायाता। किं ते कष्टम् कथमरोदीः। किं वाञ्छसि। किं कुर्मः। इति पृष्ट्वा मुग्धतया अपरिकलित-वाक्पाटवा, भयेन विशिथिलवचनविन्यासा, लज्जया अतिमन्दस्वरा, शोकेन रुद्धकण्ठा, चकितचकितेव कथं कथमपि अबोधयदस्मान् यद्-एषा अस्मिन्नेदीयस्येव ग्रामे वसतः कस्यापि ब्राह्मणस्य तनयाऽस्ति।

एनां च सुन्दरीमाकलय्य कोऽपि यवन-तनयो नदीतटान्मातुर्हस्तादाच्छिद्य क्रन्दन्तीं नदीतटान्मातुर्हस्तादाच्छिद्य क्रन्दन्तीं नीत्वाऽपससार। ततः कञ्चिदध्वानमतिक्रम्य यावदसिधेनुकां सङ्गृह्य बिभीषिकयाऽस्याः क्रन्दन-कोलाहलं शमयितुमियेषः तावदकस्मात् कोऽपि काल-कम्बल इव भल्लूको वनान्तादुपाजगाम। दृष्ट्वैव यवन-तनयोऽसौ तत्रैव त्यक्त्वा कन्यकामिमां शाल्मलितरुमेकमारुरोह। विप्रतनया चेयं पलाश-पलाशि-श्रेण्यां प्रविश्य घुणाक्षरन्यायेन इत एव समायाता यावद् भयेन पुना रोदितुमारब्धवती, तावदस्मच्छात्रेणैवाऽऽनीतेति।

तदाकर्ण्य कोपज्वालाज्वलित इव योगी प्रोवाच-' विक्रमराज्येऽपि कथमेष पातकमयो दुराचाराणाभुपद्रवः।'

ततः स उवाच- 'महात्मन्! क्वाधुना विक्रमराज्यम् वीरविक्रमस्य तु भारतभुवं विरहय्य गतस्य वर्षणां सप्तदश-शतकानि व्यतीतानि। क्वाधुना मन्दिरे मन्दिरे जयजयध्वनिः। क्व सम्प्रति तीर्थे घण्टानादः। क्वाद्यापि मठे मठे वेदघोषः। अद्य हि वेदा विच्छिद्य वीथीषु विक्षिप्यन्ते, धर्मशास्त्राण्युद्धूय धूमध्वजेषु ध्मायन्ते, पुराणानि पिष्ट्वा पानीयेषु पात्यन्ते, भाष्याणि भ्रंशयित्वा भ्रष्टेषु भर्ज्यन्ते, क्वचिन्मन्दिराणि भिद्यन्ते, क्वचित् तुलसीवनानि छिद्यन्ते, क्वचिद् दारा अपहियन्ते, क्वचिद् धनानि लुण्ठयन्ते, क्वचिदार्तनादाः, क्वचिद् रुधिरधाराः, क्वचिदग्निदाहः, क्वचिद् गृहनिपातः' इत्येव श्रूयतेऽवलोक्यते च परितः।

तदाकर्ण्य दुःखितश्चकितश्च योगिराडुवाच- "कथमेतत् ह्य एव पर्वतीयाञ्छकान् विनिर्जित्य महता जयघोषेण स्वराजधानीमायातः श्रीमानादित्य-पदलाञ्छकान् विनिर्जित्य महता जयघोषेण

स्वराजधानीमायातः श्रीमानदित्य-पदलाञ्छनो वीरविक्रमः। अद्यापि तद्विजयपताका मम चक्षुषोरग्रत इव समुद्भूयते, अधुनापि तेषां पटहगोमुखादीनां निनादः कर्णशष्कुलीं पूरयतीव, तत् कथमद्य वर्षाणां सप्तदश-शतकानि व्यतीतानि।” इति।

ततः सर्वेषु स्तब्धेषु चकितेषु च ब्रह्मचारिगुरुणा प्रणम्य कथितम्-

“ भगवन्! बद्ध-सिद्धासनैर्निरुद्ध-निःश्वासैः प्रबोधितकुण्डलिनीकैः विजित-दशेन्द्रियैरनाहत-नाद-तन्तुमवलम्ब्याऽऽज्ञाचक्रं संस्पृश्य, चन्द्र-मण्डलं भित्त्वा, तेजःपुञ्जमविगणय्य, सहस्रदलकमलस्यान्तः प्रविश्य, परमात्मानं साक्षात्कृत्य, तत्रैव रममाणैर्मृत्युअयैरानन्दमात्र-स्वरूपैर्ध्यानावस्तितैर्भवादृशैर्न ज्ञायते कालवेगः। तस्मिन् समये भवता ये पुरुषा अवलोकिताः तेषां पञ्चाशत्तमोऽपि पुरुषो नावलोक्यते। अद्य न तानि स्रोतासि नदीनाम्, न सा संस्था नगराणाम्, न सा आकृतिर्गिरीणाम्, न सा सान्द्रता विपिनानाम् किमधिकं कथयामो भारतवर्षमधुना अन्यादृशमेव सम्पन्नमस्ति।”

इदमाकर्ण्य किञ्चित् स्मित्वेव परितोऽवलोक्य व योगी जगाद- “सत्यं न लक्षितो मया समय-वेगः। यौधिष्ठिरे समये कलितसमाधिरहं वैक्रम-समये उदस्थाम् पुनश्च वैक्रम-समये समाधिमाकलय्य अस्मिन् दुराचारमये समयेऽहमुत्थितोऽस्मि। अहं पुनर्गत्वा समाधिमेव कलयिष्यामि, किन्तु तावत् सांक्षिप्य कथ्यतां का दशा भारतवर्षस्येति।”

10.2 LET US UNDERSTAND THE TEXT: PART-1

अथ योगिराजं सम्पूज्य यावदीहितं किमपि आलपितुम्, तावत् कुटीरात् अश्रूयत तस्या एव बालिकायाः सकरुणरोदनम्।

ततः ‘किमिति। कुत इति। केयमिति। कथमिति।’ पृच्छापरवशे योगिराजे ब्रह्मचारिगुरुणा बालिकां सान्त्वयितुं श्यामवटुमादिश्य कथितम्-

‘भगवन्! श्रूयतां यदि कुतूहलम्। ह्यः सम्पादित-सायन्तन-कृत्ये, अत्रैव कुशऽऽस्तरणमधिष्ठिते मयि परितः समासीनेषु छात्रवर्गेषु, धीर-समीर-स्पर्शन मन्दमन्दमान्दोल्यमानासु व्रततिषु, समुदिते यामिनी-कामिनी-चन्दनबिन्दाविव इन्दौ, कौमुदी-कपटेन सुधाधारामिव वर्षति गगने, अस्मन्नीतिवार्ता शुश्रूषुषु इव मौनमाकलयत्सु पतंग-कुलेषु, कैरव-विकाश-हर्ष-प्रकाश-मुखरेषु चञ्च्रीकेषु, अस्पष्टाक्षरम्, कम्पमान-निःश्वासम् श्लथत्कण्ठम्, घर्घरितस्वनम्, चीत्कारमात्रम्, दीनतामयम्, अत्यवधानश्रव्यत्वाद्नुमितदविहं क्रन्दनमश्रौषम्।

Meaning - After that, after worshipping Yogiraj, just as (the guru of the brahmachari) wished to say something, similarly the girl's cry was heard from the hut. Then Yogiraj's "What is this? Where (I have come?) Who is this? How (I) it?" On asking, the Brahmachari's guru ordered Shyambatu to pacify the girl and started saying -

Lord! If (you want to know the story) of it, listen! I was sitting here on the throne after performing the evening rituals, the students were sitting all around, the creepers were moving slowly with the touch of the gentle breeze, Nisha Moon (beautiful) like the



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Note

sandalwood point of the heroine, the sky was pouring like a stream of nectar with the interest of Chandrika (moonlight), as if Pakshikul had kept silence to listen to our proverbs, the blossoming of lilies was humming with gusto, (at the same time) with vague syllables, with a presumptive breath, with a shriveled throat, whistling, and full of humility, having heard a lot of sound, which was estimated to be far away, (So) I heard the compassionate heart.

Explanation - When Brahmachariguru tried to have a conversation with Yogiraj, why is he crying after hearing the pity of the girl suffering from the yavanas from the cottage, where is the cry from, who is crying, what is the reason for crying, this Yogiraj asked . Gurubrahmachari ordered Shyamavatu to console the girl child and told or recited Yogiraja as Balikavritant.

When Brahmachariguru finished the evening sandhyopasana, sitting on the darbhasan to give sermons surrounded by students, the creepers were moving with the touch of the gentle wind. The moon was rising like the cranial point of the female heroine. The sky was raining like a stream of nectar from the interest of moonlight. The birds were silent as if they wanted to hear the lectures from their Brahmachariguru. Bhanwar was getting joy or happiness from the development of Kumudini. At the same time, the Brahmachariguru, trembling with a quivering breath, heard mere cries of chirping from a humiliated distance.

Grammar

- सम्पादितसायन्तनकृत्ये- सायन्तनानि कृत्यानि सायन्तन कृत्यानि इति कर्मधारयः। सम्पादितानि सायन्तनकृत्यानि येन स सम्पादितसायन्तनकृत्यः, तस्मिन् इति बहुव्रीहिः।
- कुशास्तरणम्-कुशनिर्मितम् आस्तरणं कुशास्तरणम् इति शकपार्थिवादिवत्समासः।
- अधितिष्ठति-अधिपूर्वकात् स्थाधातोः शतृप्रत्यये पुंसि डौ अधितिष्ठति इति रूपम्।
- समासीनेषु-सम्पूर्वकाद् आस्थातोः शनचि पुंसि सुपि समासीनेषु इति रूपम्।
- धीरसमीरस्पर्शन-धीरः समीरः धीरसमीरः इति कर्मधारयः। तस्य स्पर्शः, तेन इति षष्ठीतत्पुरुषः।
- पतङ्गकुलेषु- पतङ्गकलानि, तेषु इति षष्ठीतत्पुरुषः।
- कैरवविकाशहर्षप्रकाशमुखरेषु-कैरवाणां विकाशः कैरवविकाशः इति षष्ठीतत्पुरुषः। तज्जनितः हर्षः कैरवविकाशहर्षः इति शाकपार्थिवादिवत्समासः। तस्य प्रकाशः कैरवविकाशहर्षप्रकाशः इति षष्ठीतत्पुरुषः। तेन मुखराः इति तृतीयातत्पुरुषः, तेषु।
- अस्पष्टाक्षरम्- न स्पष्टम् अस्पष्टम् इति नञ्समासः। अस्पष्टम् अक्षरं यस्य तत् अस्पष्टाक्षरम् इति बहुव्रीहिः।

- कम्पमाननिःश्वासम्- कम्पमानो निःश्वासो यस्मिन् तत् कम्पमाननिःश्वासमिति बहुव्रीहिः।
- अनुमितदविष्टतम्-अनुमिता दविष्टता यस्य तद् अनुमितदविष्टतम् इति बहुव्रीहिः।
- अश्रौषम्-श्रुधातोः लुङि उत्तमपुरुषैकवचने अश्रौषम् इति रूपम्

कोष -कौतुहलं कौतुकञ्च कुतुकञ्च कतुहलम् इत्यमरः।

समन्ततस्तु परितः सर्वतो विष्वगित्यपि इत्यमरः।

बल्ली तु व्रततिर्लता इत्यमरः।

चन्द्रिका कौमुदी ज्योत्स्ना इत्यमरः।

**INTEXT QUESTION – 10.1**

1. To whom did the Brahmachariguru order to console the girl child?
2. What was the rising moon like?
3. What was raining from the sky?
4. What kind of cry did the Brahmachariguru hear?
5. Tell me the essence in Kampmananishwasam?

10.3 LET US UNDERSTAND THE TEXT: PART-2

तत्क्षणमेव च 'कृत इदम्। किमिदमिति दृश्यतां ज्ञायताम्' इत्यादिश्य छात्रेषु विसृष्टेषु, क्षणानन्तरं छात्रेणैकेन भयभीता सवेगमत्युष्णं दीर्घं निःश्वसती, मृगीव व्याघ्राऽऽघ्रता, अश्रुप्रवाहैः स्नाता, सवेपथुः कन्यकैका अङ्के निधाय समानीता। चिरान्वेषणेनापि च तस्याः सहचरी सहचरो व न प्राप्तः। तां च चन्द्रकलयेव निर्मिताम्, नवनीतेनेव रचिताम्, मृणाल-गौरीम्, कुन्दकोरकाग्रादतीं सक्षोभं रुदतीमवलोक्याऽस्माभिरपि न पारितं निरोद्धुं नयनवाष्पाणि।

Interpretation - At the same time, "Where is this (crying of compassion) from! What is the reason? Seeing this, find out: "A moment after I sent the students by giving such an order, a student, frightened, hot and long (long) breathing, like a deer smelling from a tiger (tiger), a stream of tears She took a bath and brought the trembling girl in her lap. Even after searching for a long time, his companion did not get any friend. We also could not hold back our tears when we saw that girl, who was kept from the arts of the moon, like one made from Navneet (butter), Gauri like lotus flower and teeth like the head of a blunt bud, weeping.

Explanation- At the same time, where is this cry from, the Brahmachari Guru ordered his disciples to know what is the reason for this crying. One of those disciples, cried helplessly in fear of the Yavanas, brought the girl in his lap. She was trembling because

**Note**

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Note

of the wrath of her long breath, like a deer wounded by a tiger, bathed in tears, but even after searching by those disciples, she did not find any companion or companion of her daughter. All the ashram residents became teary-eyed after seeing that girl's crying and sorrow.

Grammar-

व्याघ्राघ्राता- व्याघ्रेण आघ्राता इति तृतीयातत्पुरुषः

अश्रुप्रवाहैः- अश्रूणां प्रवाहः अश्रुप्रवाहः, तै इति षष्ठीतत्पुरुषः।

सवेपथुः- वेपथुना सह वर्तमाना इति बहुव्रीहिः।

मृणालगौरी- मृणाल इव गौरी मृणालगौरी, ताम् इति उपमानकर्मधारयः।

कुन्दकोरकाग्रदती- कुन्दानां कोरकाणि कुन्दकोरकाणि इति षष्ठीतत्पुरुषः। कुन्दकोरकाणाम् अग्राणि कुन्दकोरकाग्राणि इति षष्ठीतत्पुरुषः। कुन्दकोरकाग्राणि इव दन्ताः यस्याः सा कुन्दकोरकाग्रदती, ताम् इति बहुव्रीहिः।

भयभीता- भयेन भीता इति तृतीयातत्पुरुषः।

दृश्यताम्- दृश्धातोः कर्मणि लोटि प्रथमपुरुषैकवचने रूपम्।

ज्ञायताम्- ज्ञाधातोः कर्मणि लोटि प्रथमपुरुषैकवचने रूपम्।

निःश्वसती- नि-पूर्वकात् श्वस्थातोः शतृप्रत्यये डीपि सौ निःश्वसती इति रूपम्।

कोष -शार्दूलद्वीपिनौ व्याघ्रे इत्यमरः।

उत्संगचिह्नयोरंकः इत्यमरः।



INTEXT QUESTIONS – 10.2

6. What kind of girl did the student bring in her arms?
7. What were the people of the ashram able to do on seeing the crying girl?
8. Write Samas in Kundakorkagrattim

10.4 LET US UNDERSTAND THE TEXT: PART-3

अथ 'कन्यके! मा भैषीः, पुत्रि! त्वां मातुः समीपे प्रापयिष्यामः, दुहितः! खेदं मा वह, भगवति! भुङ्क्ष्व किञ्चित्, पिब पयः, एते तव भ्रातरः, यत् कथयिष्यसि तदेव करिष्यामः, मा स्म रोदनैः प्राणान् संशयपदवीभारोपयः, मा स्म कोमलमिदं शरीरं शोकज्वालावलीढं कार्षीः इति सहस्रधा बोधनेने कथमपि सम्बुद्धा किञ्चिद् दुग्धं पीतवती। ततश्च मया क्रोडे उपवेश्य, 'बालिके! कथय क्व ते पितरौ। कथमेतस्मिन्नाश्रमप्रान्ते समायाता। किं ते कष्टम् कथमरोदीः! किं वाञ्छसि। किं

कुर्मः। इति पृष्ठा मुग्धतया अपरिकलित-वाक्पाटवा, भयेन विशिथिलवचनविन्यासा, लज्जया अतिमन्दस्वरा, शोकेन रुद्धकण्ठा, चकितचकितेव कथं कथमपि अबोधयदस्मान् यद्-एषा अस्मिन्नेदीयस्येव ग्रामे वसतः कस्यापि ब्राह्मणस्य तनयाऽस्ति।

Meaning- After this “Daughter! Don’t be afraid baby! Will bring you to the parents, daughter do not be sad, Goddess! Eat something, drink milk, these are all your brothers, they will do whatever you say, don’t put your life in doubt by crying, don’t burn your tender body with the flames of mourning. And drank some milk. After that I made him sit on my lap. ‘Say girl, where do your parents live? How did you come to this ashram (in the province)? what is bothering you? why did you cry what do you want (All of us) what to do?’” When asked like this, she was naive, ignorant of the cleverness of speech, speaking in a turbulent manner because of fear, with a low tone of shame, a sore throat, terrified. Somehow told us that there is a daughter of a Brahmin living in this very near village.

Explanation - All the ashram residents were trying very hard to console the girl. They were saying that they would bring his parents also. They were trying to make her drink water for food, the girl drank a little milk.

After drinking the milk, the brahmachari guru asked questions like his introduction, who he is, how he came here, what is the reason for sorrow, etc.

She simply, because of lack of tact, due to fear, due to laxity in words, from shame, due to blockage of the throat, she told the ashram residents in a soft voice that she is the daughter of a Brahmin of a village located nearby.

Grammar-

- मा भैषी:- “माडि लुङ्” इति सूत्रेण माड्योगे भीधातोः लुङि मध्यमपुरुषैकवचने भैषीः इति रूपम् अत्र “न माड्योगे” इत्यनेन सूत्रेण अडागमाभावः।
- शोकज्वालावलीढम्- षोकरूपा ज्वाला शोकज्वाला इति शाकपर्थिवादिवत्समास। शोकज्वालाभिः अवलीढं शोकज्वालावलीढम् इति तृतीयातत्पुरुषः। अवपूर्वात् लिहधातोः क्तप्रत्यये अवलीढषब्दो निष्पन्नः।
- अपरिकलितवाक्पाटवा- वाचः पाटवं वाक्पाटवम् इति षष्ठीतत्पुरुषः। न परिकलितम् अपरिकलितम् इति नञ्समासः। अपरिकलितं वाक्पाटवं यस्याः सा अपरिकलितवाक्पाटवा इति बहुव्रीहिः।
- विषिथिलवचनविन्यासा- वचनानां विन्यासः वचनविन्यासः इति षष्ठीतत्पुरुषः। विषिथिलः वचनविन्यासः यस्याः सा विषिथिलवचनविन्यासा इति बहुव्रीहिः।

कोष -मन्युशोकौ तु शुक् स्त्रियाम् इत्यमरः।



Note

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Note

दुग्धं क्षीरं पयः समम् इत्यमरः।

मन्दाक्षं ह्रीस्त्रपा व्रीडा लज्जा इत्यमरः।



INTEXT QUESTIONS – 10.3

9. What did the girl do after being asked several times?
10. Whose daughter was she?
11. Write the word in uncalculated speech?
12. Wrote Samas in Vishithilvachan Vinyasa?

10.5 LET US UNDERSTAND THE TEXT: PART-4

एनां च सुन्दरीमाकलय्य कोऽपि यवन-तनयो नदीतटान्मातुर्हस्तादाच्छिद्य क्रन्दन्तीं नदीतटान्मातुर्हस्तादाच्छिद्य क्रन्दन्तीं नीत्वाऽपससार। ततः कञ्चिदध्वानमतिक्रम्य यावदसिधेनुकां सन्द्ध्य विभीषिकयाऽस्याः क्रन्दन-कोलाहलं शमयितुमियेषः तावदकस्मात् कोऽपि काल-कम्बल इव भल्लूको वनान्तादुपाजगाम। दृष्ट्वैव यवन-तनयोऽसौ तत्रैव त्यक्त्वा कन्यकामिमां शाल्मलितरुमेकमारुरोह। विप्रतनया चयं पलाश-पलाशि-श्रेण्यां प्रविश्य घुणाक्षरन्यायेन इत एव समायाता यावद् भयेन पुना रोदितुमारब्धवती, तावदस्मच्छत्रेणैवाऽऽनीतेति।

Meaning:- Seeing this beauty, a yavan boy snatched (it) from the mother's hand and ran away crying on the bank of the river. Then, after going some distance, when (he) wanted to calm its roaring clamor out of fear with a razor, suddenly a bear like a blanket of time came from the edge of the forest. On seeing her, the yavan boy left her (girl) and climbed a Shalmali (Semar) tree. This brahmin-daughter entered the rank (clump) of Palash-trees and came to this side from Dhunaksharanyay (and) when she started crying again due to fear, only then was brought (here) by my student.

Explanation - When that Brahmin girl was traveling with her mother on the banks of the river, then a yavan man forcibly abducted her from her mother's hand and brought her to the forest path. Suddenly the young man climbed on the Shalmali tree due to fear of a bear coming on the way. That girl also came to the ashram, while crooning, the girls brought the children of Tapovan here.

The lustful young man was not deterred in kidnapping a girl crying heartlessly, emptying her mother's heart. It is clear from this that the heinous tenderness of Yavana has vanished. Therefore, they should be destroyed for the rise of Bharatvarsha.

Grammar discussion

यवनतनयः- यवनस्य तनय यवनतनयः इति षष्ठीतत्पुरुषः।

नदीतटात्- नद्याः तट नदीतटः, तस्मात् इति षष्ठीतत्पुरुषः।

क्रन्दन्तीम्- क्रन्द-धातोः शतरि स्त्रियां डीपि अमि इदं रूपम्।

क्रन्दनकोलाहलम्- क्रन्दनोत्थः कोलाहलः क्रन्दनकोलाहलः, तम् इति शाकपार्थिवादिवत्समासः।

पलाषपलाषिश्रेण्याम्- पलाषाष्चामी पलाषिनष्व पलाषपलाषिनः इति कर्मधारयः। तेषां श्रेणी, तस्यामिति षष्ठीतत्पुरुषसमास।

कोष -आत्मजस्तनयः सूनुः सुतः पुत्र स्त्रियां त्वमी। इत्यमरः।

अयनं वर्त्म मार्गाध्वपन्थानः पदवी सृतिः। इत्यमरः।



INTEXT QUESTIONS – 10.4

13. How did the yavana man kidnap the girl?
14. How did the yavana man want to pacify the girl's crying?
15. What did the young man do when he saw the bear?
16. How was the bear?

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

तदाकर्ण्य कोपज्वालाज्वलित इव योगी प्रोवाच- विक्रमराज्येऽपि कथमेष पातकमयो दुराचाराणाभुपद्रवः।'

ततः स उवाच- 'महात्मन! क्वाधुना विक्रमराज्यम वीरविक्रमस्य तु भारतभुवं विरहय्य गतस्य वर्षणां सप्तदश-शतकानि व्यतीतानि। क्वाधुना मन्दिरे मन्दिरे जयजयध्वनिः। क्व सम्प्रति तीर्थे घण्टानादः। क्वाद्यापि मठे मठे वेदघोषः। अद्य हि वेदा विच्छिद्य वीथीषु विक्षिप्यन्ते, धर्मशास्त्राण्युद्धूय धूमध्वजेषु ध्मायन्ते, पुराणानि पिष्ट्वा पानीयेषु पात्यन्ते, भाष्याणि भ्रंशयित्वा भ्रष्टेषु भर्ज्यन्ते, क्वचिन्मन्दिराणि भिद्यन्ते, क्वचित् तुलसीवनानि छिद्यन्ते, क्वचिद् दारा अपह्नियन्ते, क्वचिद् धनानि लुण्ठयन्ते, क्वचिदार्त्तनादाः, क्वचिद् रुधिरधाराः, क्वचिदग्निदाहः, क्वचिद् गृहनिपातः' इत्येव श्रूयतेऽवलोक्यते च परितः।

Interpretation - Upon hearing this, Yogiraj, ignited by the flame of anger, said - "How in the kingdom of Vikram is such a sinful nuisance of miscreants?" Then he (the guru of Brahmachari) said-

Greatness! Where is Vikram's kingdom now? Seventeen hundred years have passed since Veer Vikram left Bharatbhoomi. Where is the sound of Jai-Jai in the temples at this time? Where is the sound of the bell in the pilgrimages at this time? Where is Ved



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Ghosh in the monasteries today? Today the Vedas are being torn apart and scattered along the paths, the scriptures are thrown into the fire, the Puranas are crushed and thrown into the water, the commentaries are destroyed and thrown into rents, “Somewhere temples are demolished, Somewhere Tulsi forests are cut down, somewhere women are abducted, somewhere there is a stream of blood, somewhere there is a fire, and somewhere the house is demolished, this is heard and seen everywhere.

Explanation- On hearing the words of Brahmachariguru, the great sage, excited by the fire of anger, asked how such misconduct could happen during the reign of Vikramaditya. In fact, at that time there was no rule of Vikramaditya. Seventeen and seven years have elapsed since when you were samadhi under the reign of Vikram and you got up today.

Therefore, Brahmachariguru told Yogiraj that at this time there is no rule of Vikramaditya. During this Yavana period, the religious circle of Bharatbhoomi, which was articulated by Ved Ghosh, disappeared. At this time, the sound of Jai Jai in the temples, the bell on the pilgrimages, and the Veda Ghosh in the monasteries disappeared. At this time, Muslims are destroying Vedas, Smriti, Puranas, Bhashyas and symbols of Sanatan Dharma. They are destroying temples and Tulsivans. They kidnap women and other things like gold. In all directions, Yavanas are seen performing sinful acts such as artanad, shonit strike, fire burning and destruction of buildings etc. Thus the misconduct of the Yavanas was regretfully described by the Brahmachariguru.

Grammar

कोपज्वालाज्वलितः-कोपस्य ज्वाला कोपज्वाला इति षष्ठीतत्पुरुषः। कोपज्वालया ज्वलितः कोपज्वालाज्वलितः इति तृतीयातत्पुरुषः।

महात्मन्- महान् आत्मा यस्य स महात्मा इति बहुव्रीहिसमास। तस्य सम्बोधने प्रथमैकवचने महात्मन् इति रूपम्।

विक्रमराज्यम्- विक्रमस्य राज्यं विक्रमराज्यमिति षष्ठीतत्पुरुषः।

घण्टानादः- घण्टायाः नादः घण्टानाद इति षष्ठीतत्पुरुषः।

कोष -एतर्हि समप्रतीदानीमधुना साम्प्रतं तथा इत्यमरः।

मठश्छात्रानिलयः इत्यमरः।

क्लीबेऽम्बरीषं भाष्ट्रो ना इत्यमरः।

गृहं गेहोद्धसितं वेश्म सद्य निकेतनम् इत्यमरः।



INTEXT QUESTIONS-10.5

17. How many years did Vikram's kingdom last?
18. What is the position of the Vedas in the Yavana period?
19. What is the position of the temple and Tulsivan during the Yavana period?
20. What is the status of Smriti Puranas and commentaries in the Yavana period?

10.7 LET US UNDERSTAND THE TEXT : PART-6

तदाकर्ण्य दुःखितश्चकितश्च योगिराडुवाच- “कथमेतत् ह्य एव पर्वतीयाञ्छकान् विनिर्जित्य महता जयघोषेण स्वराजधानीमायातः श्रीमानादित्य-पदलाञ्छकान् विनिर्जित्य महता जयघोषेण स्वराजधानीमायातः श्रीमानादित्य-पदलाञ्छनो वीरविक्रमः। अद्यापि तद्विजयपताका मम चक्षुषोरग्रत इव समुद्भूयते, अधुनापि तेषां पटहगोमुखादीनां निनादः कर्णशष्कुलीं पूरयतीव, तत् कथमद्य वर्षाणां सप्तदश-शतकानि व्यतीतानि।” इति।

Anvayaartha Yogiraj (hearing these words) became sad and astonished - how is this? Just yesterday, after conquering all the mountain doubts, the aditya-pad, Sriman Veer Vikramaditya, has come to his capital (Ujjayini) with great applause. Even today his victorious flags are flying in front of my eyes, even at this time the sound of his drums and trumpets are filling the holes in my ears, so how seventeen hundred years have passed today.

Explanation: After listening to the words of Brahmachariguru, Yogiraj was saddened and surprised and said that this statement can be with your statement. Only yesterday, after defeating the people of the Shaka caste, the brave Vikramaditya came from Mahajayghosh to his capital Ujjayini. Even at this time the victory flag of Vikramaditya is being seen in front of Yogiraj's eyes. It is at this time that the sound of the victory celebration of Vikramaditya is entering the hearing senses. After that it is not known how the 1700 years passed.

Grammar -

दुःखितः- दुःखषब्दाद् इतच्प्रत्यये दुःखितः इति निष्पन्नम्।

आकर्ण्य- आङ्पूर्वकात् कर्णिधातोः ल्यपि आकर्ण्येति रूपम्।

विनिर्जित्य- विपूर्वकात् नि-पूर्वकाच्च जिधातोः ल्यपि विनिर्जित्येति रूपम्।

श्रीमान्- श्रीरस्यास्तीति विग्रहे श्रीषब्दात् मतुप्प्रत्यये पुंसि सौ श्रीमान् इति रूपम्।

विजयपताका- विजयस्य पताका इतित षष्ठीतत्पुरुषः। अथवा विजयसूचिका पताका इति

STUDY OF POETIC WORK (KAVYA)-1



Note

Module - 2

SHIVRAJAVIJAYA-YOGIRAJA'S DIALOGUE

STUDY OF POETIC WORK (KAVYA)-1



Note

शाकपथिर्वादिदिवत्समासः।

समुद्भूयन्ते- सम्पूर्वकात् उत्पूर्वकात् हुधातोः कर्मणि लटि प्रथमपुरुषस्य बहुवचने रूपम्।

कर्णषष्कुलीम्- कर्णस्य शष्कुली कर्णषष्कुली, ताम् इति षष्ठीतत्पुरुषः।

कोष - कलंकांकौ लांछनं च चिह्नं लक्ष्म च लक्षणम्। इत्यमरः।

आनकः पटहोऽस्त्री इत्यमरः।



INTEXT QUESTIONS – 10.6

21. After defeating whom did Vikramaditya come to the capital from Jaighosh?
22. What is the other name of Vikramaditya?

10.8 LET US UNDERSTAND THE TEXT –PART-7

ततः सर्वेषु स्तब्धेषु चकितेषु च ब्रह्मचारिगुरुणा प्रणम्य कथितम्-

“भगवन्! बद्ध-सिद्धासनैर्निरुद्ध-निःशवासैः प्रबोधितकुण्डलिनीकैः विजित-दशेन्द्रियैरनाहत-नाद-तन्तुमवलम्ब्याऽऽज्ञाचक्रं संस्पृश्य, चन्द्र-मण्डलं भित्त्वा, तेजःपुञ्जमविगणय्य, सहस्रदलकमलस्यान्तः प्रविश्य, परमात्मानं साक्षात्कृत्य, तत्रैव रममाणैर्मृत्युअयैरानन्दमात्र-स्वरूपैर्ध्यानावस्तितैर्भवाद्दृशैर्न ज्ञायते कालवेगः। तस्मिन् समये भवता ये पुरुषा अवलोकिताः तेषां पञ्चाशत्तमोऽपि पुरुषो नावलोक्यते। अद्य न तानि स्रोतासि नदीनाम्, न सा संस्था नगराणाम्, न सा आकृतिर्गिरीणाम्, न सा सान्द्रता विपिनानाम् किमधिकं कथयामो भारतवर्षमधुना अन्यादृशमेव सम्पन्नमस्ति।”

Meaning: - On hearing these words of Yogiraj, when everyone was shocked and amazed, Brahmachari Guru bowed down and said-

“God! By tying siddhasana, holding the breath, awakening the Kundalini, conquering the ten senses, following the fiber of the sound of Anahata, making the oblivion the target of meditation, penetrating the moon-mandala, despising the tejah-punja (moon-chakravarti great light), Sahasrachakra The velocity of time is not known by entering within, by realizing the Supreme Soul, and by those who rejoice in Him, the mere form of bliss who conquers death and remain in meditation (Mahatmas). The men whom you saw at this time, now even the fiftieth (of the fifth generation) is not visible. Today those streams of rivers are not there, cities do not have that condition, mountains do not have that shape, forests do not have that concentration and what to say more? Bharatvarsha has become of a different type at this time.

Explanation - Then everyone was silent and amazed. He sits in a special Yogivar posture, holds the breath with Pranayamadi, awakens the Kundalini, conquers the ten

senses, takes shelter of the sound of the infinite sound, touches the Agya chakra, penetrates the moon, scorns the sparkle, enters the Sahasrachakra, Parabrahma Parmatma. Having experienced it, reliving in it, you yogis who are in meditation of the form of immortal bliss, do not know about the movement of Kaal, this Brahmachariguru said with salutations.

At that time, even half of the gentlemen who Yogiraj had seen are not seen at this time. At this time, Yogiraj did not see the flow of rivers, the condition of the districts is not the same as before, the shape of the mountains is also not the same and did not see the complete unity of the forests. At this time India is different from the reign of Vikramaditya.

Taking shelter of the voice of Brahmachari, the poet edited the description of the yoga system in an uninterrupted manner. Kundalini is the Gunatray possible Shivshakti, Atmika Naadshakti. Being situated in the sound of Hatha Yoga, the yogi, sitting still like a Nishkam lamp, realizes the Supreme Soul. Then the yogi is unable to know the events of the external world. Yogis situated in Khechari Mudradi posture are in samadhi. Yogiraj, being absorbed in the same way, is unable to know the speed of time. After Vikramaditya, due to the cruelty of the fierce Yavana people, Bharat Mata was ruined. This is the meaning of Brahmachari.

Grammar:

बद्धसिद्धासनैः - सिद्धासनमिति कर्मधारयः। बद्धं सिद्धासनं यैस्ते बद्धसिद्धासनाः इति बहुव्रीहिः, तैः बद्धसिद्धासनैः।

अविगणय्य- नञ्-वि-संघात-पूर्वकाद् गणोर्णिचि ल्यपि अविगणय्य इति रूपम्

निरुद्धनिःश्वासैः- निरुद्धाः निश्वासाः यैः ते निरुद्धनिःश्वासाः इति बहुव्रीहिः।

प्रबोधितकुण्डुलिनीकैः- प्रबोधिता कुण्डलिनी यैः ते प्रबोधितकुण्डुलिनीकाः, तैः इति बहुव्रीहिः।

विजितदषेन्द्रियैः- विजितानि दषेन्द्रियाणि यैः ते विजितदषेन्द्रियाः, तैः इति बहुव्रीहिः।

अनाहतनादतन्तुम्- अनाहतश्वासौ नादश्चेति अनाहतनादः इति कर्मधारयः। तस्य तन्तुमिति षष्ठीतत्पुरुषः।

कोष -कालो दिष्टोऽप्यनेहापि समयः इत्यमरः।

अद्रिगोत्रगिरिग्रावचलशैलशिलोच्चयाः इत्यमरः।

**INTEXT QUESTIONS -10.8**

23. Whom does Yogiraj enlighten?
24. What has Yogiraj won?

**Note**

STUDY OF POETIC WORK (KAVYA)-1



Note

25. Whom does Yogiraj interview in Samadhi?
26. Where does Yogiraj take pleasure in?
27. Was Yogiraj Drishta not in Bhavankaal?

10.9 LET US UNDERSTAND THE TEXT : PART-8

इदमाकर्ण्य किञ्चित् स्मित्वेव परितोऽवलोक्य व योगी जगाद- “सत्यं न लक्षितो मया समय-वेगः। यौधिष्ठिरे समये कलितसमाधिरहं वैक्रम-समये उदस्थाम्। पुनश्च वैक्रम-समये समाधिमाकलय्य अस्मिन् दुराचारमये समयेऽहमुत्थितोऽस्मि। अहं पुनर्गत्वा समाधिमेव कलयिष्यामि, किन्तु तावत् साङ्गिष्य कथ्यतां का दशा भारतवर्षस्येति।”

Interpretation - Hearing this, with some smile, looking around, Yogiraj said - ‘It is true, I have not seen the velocity of time. I got up in the time of Vikramaditya after performing samadhi in the time of Yudhishtira and again in the time of vikramaditya by taking samadhi, I got up in the time of wickedness. I will go again and put the samadhi, but till then tell briefly what is the condition of India.

Explanation - Yogiraj was in the shelter of Samadhi, so he has no knowledge of the velocity of time. She attained samadhi during the reign of Yogiraj Yudhishtira. After that he rose from samadhi in the time of Vikramaditya and then settled in samadhi during the time of Vikrama and has now risen during the reign of the evil Yavanas. Those yogis will again be engrossed in samadhi after entering the cave, but they want to know the condition of India at this time. This Yogiraj said to Brahmachariguru.

Grammar discussion –

- कलितसमाधिः - कलितः समाधिः येन स कलितसमाधिः इति बहुव्रीहिः।
- यौधिष्ठिरे - युधिष्ठिरस्य अयम् इति युधिष्ठिरषब्दाद् अणप्रत्ययः यौधिष्ठरः, तस्मिन् यौधिष्ठिरे।
- समुत्थितः - सम्पूर्वाद् उत्पूर्वात् स्थाधातोः क्तप्रत्यये सौ रूपम्।
- कलयिष्यामि- कल्धातोः णिचि लृटि प्रथमैकवचने इदं रूपम्।

कोष -समन्ततस्तु परितः सर्वतो विष्वगित्यपिः इत्यमरः।

सत्यं तथ्यमृतं सम्यगमूनि त्रिषु तद्धति इत्यमरः।



INTEXT QUESTION – 10.8

28. In whose ruler did Yogiraj take samadhi before Vikram?
29. When did Yogiraj go to Samadhi again and get up in Bhavankaal?

30. What do you want to know before entering Yogiraj Samadhi?

**SUMMARY**

Who is crying when, at the beginning of the conversation with Yogiraj, the sound of crying, the fearful stricken girl from the hut comes. etc. Yogiraj asked. Then Brahmachariguru requested Balikavritant for Yogiraj.

When the Brahmachari Guru finished the evening sandhyopasana, sitting on the seat of Darbha, surrounded by the students, sat for the sermon, then the Brahmachari Guru heard only a lowly cry from afar. After that ordered the students to know the reason for the cry. Among the students, a student, Yavan, a frightened helpless crazed, brought a girl in his lap. She was trembling with long breath from anger, like a deer, an attacking tiger, bathed in tears, was trembling, even after many attempts, her companion or companion could not be traced. Seeing him crying, all the ashram residents also started crying.

With much request, the girl drank little milk. After drinking the milk, the Guru asked him. He said that she is the daughter of a Brahmin of a nearby village. While walking on the river bank with mother, a young boy kidnapped her by force from her mother and took her to the forest path. Suddenly seeing a bear on the way, the young man climbed on the Shakli tree. Then the girl wandered here and there and attained the company of Tapovan. The crying girl narrated her story.

Hearing the words of Brahmachariguru, the enraged sage asked how such misconduct was done during Vikram's rule. Then Brahmachariguru told Yogiraj that at this time there is no rule of Vikram. In this Yavana period, the religious circle of Bharatbhoomi, which was articulated by Ved Ghosh, ended. At this time, Jai Jai Naad in the temples, Ghantanad at the pilgrimage site, Veda Ghosh in the Maths disappeared. At this time, the memory scriptures, Puranas, commentaries etc. were destroyed by the Yavanas. Thus Brahmachariguru regretfully described the misdeeds of Yavanas.

In fact, Yogiraj Vikramaditya had attained samadhi from the Shakavijay period. So it is not known that 1700 years have passed. Then everyone was in silence and amazed. Sitting in a special Yogiraj posture, stopping breathing with Pranayamadi, awakening the Kundalini, having conquered the ten senses, becoming dependent on the soul, breaking the moon circle, rejecting the bright beam, entering the Sahasraghar Chakra but experiencing Brahman and enjoying it, becomes immortal and blissful. The knowledge of Kalvega was not attained by being immersed in Brahman. The Brahmachariguru saluted and said that at this time there is a different period in India than Vikram.

STUDY OF POETIC WORK (KAVYA)-1**Note**

STUDY OF POETIC WORK (KAVYA)-1



Note

Yogiraj rose from the time of Yudhishtira to the time of Vikram, again at the time of Vikram and now the misdeeds have arisen in the time of youth. That yogi will again enter into samadhi but wants to hear from him the condition of complete India. Thus the gist of the text is presented.



TERMINAL EXERCISE

1. Describe the story of the girl child from the mouth of the Brahmachariguru.
2. 'God! Shruyatan if curiosity. Hayavah-edited-sayantan-kritye, atraiva kushastranamadhishtite mayi paritah samasineshu studentvargeshu, dheer-sameer-sparshen mandamandamandolyamanasu vratatishu, samudate yamini-kamini-chandanbindaviv indouten, kaumudhav samundhava, pagan, kaumudhav, samsineshu studentvargeshu, dheer-sameer-sparshan, Explain it.
3. Meaning 'Kanyake! Mother Bhaishi: Daughter! Twan matuh sampe prapayishyam, duhitah! Sorry, my God! Bhkv kinchit, pb payâh, te tâva bharatâh, yat kathaysi tadeva karishyam, ma sma rodnaih pranansanshayapadvibharopayah, ma sma kolammind sharyam shokjavalavali" karshih iti sahasradha sambuddh bodhneva kithampih. Tatsch Maya Krode Upveshya, 'Girls! Kathay kw te fatheru. Kathametsminnashramprante samayata. Why are you suffering? Kathamrodi: What a wish Why karma? Iti page enchantedly uncalculated-vakpatva, bhayen vishithilvachanvinyasa, lajya atimandswara, shoken ruddhakantha, chakchakkitev kathaam kathapi abodhayadasmanya yad-isha asminnediyasyev grame vasata kasyapi brahmanasya nyaasti. explain.
4. Tatak sa utterance - 'Mahatman! Kwadhuna Vikramarajam. Veeravikramasya tu Bharatbhuvan Virahaya Gatasya Varshanam Saptadash-Shatakani Bishtani. Kwadhuna Mandre Mandre Jayjayadhwani. Kva Samprati Teerthe Ghantanadah. Kvadyapi Mathe Mathe Vedaghoshah. This day HP Veda Vichchidy Vithysu Vikshipyante, Dharmshastranyuddhuy Dhumdwajeshu Dmaynte, Puranani Pishtwa Paniyesu Patyante, Bhashyani Bnrsyitwa Brshtreshu Bjryante, Kwcinnmdirani Bhidyante, rare Tulsivnani Chidyante, Kwcid Darius Aphniant, Kwcid Dnani Luntante, Kwchidatrnada, Kwcid Rudirdhara Kwchidgridah, Kwcid Grihnpata 'Ityev Sruyevlokyte fPrita Explain it.
5. Describe Yogiraj's Samadhi
6. Idmakarya kinchit smitteva paritvalokya and yogi jagad- "Satyam na lakto maya time-vegah. yodhishtira samaye kalitasamadhiraham vaikrama-same udastham. PS Vaikram-same samadhimakalya asmin duracharmaye samye

hamutthittosmi. Aham Punargatva Samadhimeva Kaliyishyami, but tattvat samkpya katyam's condition Bharatvarshasayeti. Explain it.

**ANSWERS TO TEXT QUESTIONS****10.1**

1. Brahmachariguru orders Shyamavatu to console the girl
2. Like the Kapalbindu of Yamindirup's Kamini.
3. Jyotsna was raining like Sudhadhara from Vyaz in the sky.
4. The Brahmachariguru heard only a low-pitched cry, trembling breathless cry.
5. Kampmano nishvaso yasmintat kampmananih nishvasam iti-bahuvih.

10.2

6. Disturbed by the fear of Yavanas, the girl, crying helplessly, was picked up by the lap and brought to the student.
7. Seeing the crying girl, the people of the ashram could not stop the tears.
8. Kundanam korkani kundakorkani iti shasthitatpurushah. Kundakorakanam agrani kundakorkagrani iti shasthitatpurushah. Kundakorkagrani eva dantaah yasyah sa kundakorkagradatai, tam iti bahuvrihih.

10.3

9. After being told several times, the girl drank a little milk.
10. The Brahmin of a nearby village had a daughter.
11. Vachah Patavam Vakpatavam Iti Shasthitatpurushah. Na parikalitam aparikalitam iti nansamasah. Aparikalitam vakpatavam yasyah sa aapriklitvakpatava iti bahuvrihih.
12. Vachananam Vinyasaah Vachan Vinyasah Iti Shasthitat Purushah. Vishithilah Vachanvinyasaah Yasyaah Sa Vishithilvachanvinyasa Iti Bahuvrihih.

10.4

13. Forcefully kidnapped a girl walking with her mother on the river bank.
14. The young man stopped crying by showing a knife.
15. Seeing the bear, the young man climbed the Shalmali tree.

**Note**

STUDY OF POETIC WORK (KAVYA)-1



Note

16. The bear was like a black blanket.

10.5

17. It has been 1700 years since Vikram left India.

18. During youth, the Vedas were torn and thrown on the road.

19. During youth, temples were destroyed and Tulsivan was uprooted.

20. During youth, Smriti Shastra was burnt in the fire, powdered the Purana and threw it in water and roasted the commentaries in the fire.

10.6

21. After defeating the Shakas, Vikram came to the capital from Jaighosh.

22. Srivatsa was the name of Vikramaditya.

10.7

23. Yogiraj enlightens Kundalini.

24. Yogiraj has conquered the ten senses.

25. In Yogiraj's samadhi, Parabrahman is realised.

26. Yogiraj takes pleasure in Parabrahma.

27. Satpurush, the current of the rivers, the old condition of the people, the former shape of the mountains and the density of forests were not there in the Yavana period.

10.8

28. Before the rule of the yogiraj Vikram, he was immersed in the era of Yudhishtira.

29. Yogiraj again went into samadhi during the Vikramasan period and rose in the Yavana period.

30. Yogiraj wants to know the current state of India before entering Samadhi.