

UTTARAMACHARITAM- CHITRADRASHAN-1

**Note**

In this lesson, Chitradarshana is (Watching a painting) started. Shri Ram went to Sita with Lakshmana with the picture. Going there, Rama denounces the subject of lokapavaad to the satisfaction of Sita. After that they start looking at the picture. Those pictures are inscribed from the death account of Tadkarakshasi. They look at the pictograph in sequence. Publish own opinions about the picture. There Mithilavritant, their marriage, their arrival in Ayodhya after marriage, then life is properly illuminated through the picture. In the context of this picture darshan, there is a description of Shri Ram from the words of Sita and vice versa. In this way, the poet tries to remember the entire Ramayana by seeing the picture. In this lesson we read some parts of Chitradarshana.



OBJECTIVE

After studying this lesson, you will be able to:

- know the physical beauty of Ram and Sita;
- know the sequence of events of the entire Ramayana through Chitra Darshan;
- know the chhanda of the verses;
- understand the anvaya and meaning of the shlokas;
- know the vigrah and Samas of padas.

STUDY OF POETIC
WORK -2

14.1 LET US READ THE TEXT



Note

सीता- होदु अज्जौत्त होदु। एहि। पेक्खह्य दाव दे चरिदम्। (भवत्वार्यपुत्र भवतु। एहि। प्रेक्षामहे तावत्ते चरितम्।)

(इत्युत्थाय परिक्रामति)

लक्ष्मणः-इदं तदालेख्यम्।

सीता- (निर्वर्ण्य) के एदे उवरिणिरन्तरदा उवत्थुवन्दि विअ अज्जउत्तम- (के एते उपरि निरन्तरस्थिता उपस्तुवन्तीवार्यपुत्रम्।)

लक्ष्मण- देवी! एतानि तानि सरहस्यानि जृम्भकास्त्राणि यानि भगवतः कृषष्वात्कौषिकमृषिमुसंक्रान्तानि। तेन ताटकावधे प्रसादीकृतान्यार्यस्य।

रामः- वन्दस्व देवि, दिव्यास्त्राणि।

ब्रह्मादयो ब्रह्महिताय तप्त्वा परः सहस्रं शरदां तपांसि।

एतान्यपश्यन्गुरवः पुराणाः स्वान्येव तेजांसि तपोमयानि॥15॥

सीता- णमो एदारणम। (नम एतेभ्यः)

रामः- सर्वथेदानीं त्वत्प्रसूतिमुपस्थास्यन्ति।

सीता- अणुगहीदाह्मि। (अनुगृहीतास्मि।)

लक्ष्मणः- एष मिथिलावृत्तन्तः।

सीता- अम्महे, दलन्तणवणीलुप्पलसिणिद्धमसिणसोहमाणमंसलेन देहसोहग्गेण विह्यअत्थिमिदताददीसन्तसोम्मसुन्दरसिरौ। अणादरखंडिदसड्करसरासणो सिहण्डमुद्धमुहमुण्डलो अज्जउत्तो आलिहिदो। (अहो, दलन्नवनीलोत्पलष्यामलस्निग्धमसृणषोभमानमांसलेन देहसौभाग्येन विस्मयस्तिमिततातदृष्यमानसौम्यसुन्दरश्रीरनादरत्रुटितर्षकरषरासनःषिखण्ड मुग्धमुखमण्डल आर्यपुत्र आलिखितः।)

लक्ष्मणः- आर्ये! पश्य पश्य।

सम्बन्धिनो वसिष्ठादीनेष तातस्तवार्चति।

गौतमच्च शतानन्दो जनकानां पुरोहितः॥16॥

रामः- सुष्लिष्टमेतत्।

जनकानां रघूणां च सम्बन्धः कस्य न प्रियः।

यत्र दाता ग्रहीता च स्वयं कृषिकनन्दनः ॥17॥

सीता- एदे क्खु तक्कालकिदगोदाणमड्गला चत्तरो भादरो विआहादिक्खिदा तुझे। अह्यो। जाणामि तस्सि जेव्व काले वत्तामि। (एते खलु तत्कालकृतगोदानमड्गलाच्चत्वारो भ्रातरो विवाहदीक्षिता



Note

यूयम् अहो! जानामि तस्मिन्नेव काले वर्ते।)

रामः- एवम्

समयः स वर्तत इवैष यत्र मांसमनन्दयत्सुमुखि! गौतमार्षितः।

अयमागृहीतकमनीयकङ्कणस्तव मूर्तिमानिव महोत्सवः करः ॥18॥

लक्ष्मणः- इयमार्या। इयमप्यार्या माण्डवी। इयमपि वधूः श्रुतकीर्तिः।

सीता- वच्छ, इयं वि अवरा का। (वत्स इयमप्यपरा का।)

लक्ष्मणः- (सलज्जास्मितम् अपवार्यं) अये, ऊमिलां पृच्छत्यार्या। भवतु। अन्यतः सञ्चारयामि। (प्रकाषम्)। आर्ये! दृष्यतां द्रष्टव्यमेतत्। अयं च भगवान्भार्गवः।

सीता- (ससंभ्रमम्) कम्पितास्मि। (कम्पिदह्यि)

रामः- ऋषे! नमस्ते।

लक्ष्मणः- आर्ये! पश्च। अयमार्येण.....(इत्यर्धोक्ते।)

रामः- (साक्षेपम्) अयि! बहुतरं द्रष्टव्यम् अन्यतो दर्षय।

सीता- (सस्नेहबहुमानं निर्वर्ण्य।) सुटु सोहसि अज्जउत्त एदिणा विणअमाहप्पेण। (सुष्ठु शोभसे आर्यपुत्र! एतेन विनयमाहात्म्येन।)

लक्ष्मणः- एते वयमयोध्यां प्राप्ताः।

रामः- (साश्रुम्) स्मरामि।

जीवत्सु तातपादेषु नूतने दारसंग्रहे।

मातृभिष्विचिन्त्यमानानां ते हि नो दिवसा गताः॥19॥

इयमपि तदा जानकी-

प्रतनुविरलैः प्रान्तोन्मीलन्मनोहरकुन्तलैर्दणकुसुमैर्मुग्धालोकं षिषुर्दधती मुखम्।

ललिततलितैर्ज्योत्स्नाप्रायैरकृत्रिमविभ्रमैरकृत मधुरैरम्बानां मे कुतूहलमङ्गकैः॥20॥

लक्ष्मणः- एषा मन्थरा।

रामः (सत्वरमन्यतो दर्षयन्) देवि वैदेहि।

इङ्गुदीपादपः सोऽयं शृङ्गवेरपुरे पुरा।

निषादपतिना यत्र स्निग्धेनासीत-समागमः॥21॥

लक्ष्मणः- (विहस्य, स्वगतम्) अये मध्यमाम्बावृत्तमन्तरितमार्येण।

STUDY OF POETIC
WORK -2



Note

14.2 LET US UNDERSTAND THE TEXT: PART-16

सीता- होदु अज्जौत्त होदु। एहि। पेक्खह्य दाव दे चरिदम्। (भवत्वार्यपुत्र भवतु। एहि। प्रेक्षामहे तावत्ते चरितम्।)

(इत्युत्थाय परिक्रामति)

लक्ष्मणः- इदं तदालेख्यम्।

सीता- (निर्वर्ण्य) के एदे उवरिणिरन्तरदा उवत्थुवन्दि विअ अज्जउत्तम- (के एते उपरि निरन्तरस्थिता उपस्तुवन्तीवार्यपुत्रम्।)

लक्ष्मण- देवी! एतानि तानि सरहस्यानि जृम्भकास्त्राणि यानि भगवतः कृषष्वात्कौषिकमृषिमुसंक्रान्तानि। तेन ताटकवधे प्रसादीकृतान्यार्यस्य।

रामः - वन्दस्व देवि, दिव्यास्त्राणि।

ब्रह्मादयो ब्रह्महिताय तप्त्वा परः सहस्रं शरदां तपांसि।

एतान्यपश्यन्गुरवः पुराणाः स्वान्येव तेजांसि तपोमयानि॥15॥

सीता - णमो एदारणम (नम एतेभ्यः)

रामः - सर्वथेदानीं त्वत्प्रसूतिमुपस्थास्यन्ति।

सीता - अणुगृहीदाह्मि। (अनुगृहीतास्मि।)

अन्वयः-

सीता - आर्यपुत्र भवतु भवतु। एहि। ते तावत-चरितं प्रेक्षामहे।

(इति उत्थाय परिक्रामति)

लक्ष्मणः- इदं तद-आलेख्यम्।

सीता - (निर्वर्ण्य) के एते उपरि निरन्तरस्थिता आर्यपुत्रम-उपस्तुवन्ति इव।

लक्ष्मणः- देवि! एतानि तानि सरहस्यानि जृम्भकास्त्राणि यानि भगवतः कृषष्वात्कौषिकम-ऋषिम-उपसङ्क्रान्तानि। तेन ताटकावधे आर्यस्य प्रसादीकृतानि।

रामः - देवि, दिव्यास्त्राणि वन्दस्व।

ब्रह्मादयः पुराणाः गुरवः ब्रह्महिताय शरदां परःसहस्रं तपांसि तप्त्वा एतानि स्वानि तपोमयानि तेजांसि एव अपष्यन्॥15॥

सीता-एतेभ्यः नमः।

रामः- सर्वथा इदानीं त्वत्प्रसूतिम-उपस्थास्यन्ति।

सीता- अनुगृहीता अस्मि।

STUDY OF POETIC
WORK -2

Note

Explanation: Hearing Rama's words of praise, Sita, delighted, begins to look at the picture with Rama. In the upper part of the picture, some people are standing continuously, some people are praising Lord Shri Ram, they see this. After that, when she asks Lakshmana about this matter, Lakshmana replies that these are weapons named Jrambhak with mantras, Lord Krishashva gave these weapons to sage Kaushik. On the occasion of Tadka's slaughter, Vishwamitra, pleased with Lord Rama, graciously provided these weapons to Rama.

After being told by Lakshmana, he asked for the worship of those divine weapons towards Sita. Lord Shri Ram describes the nature of divine weapons that in ancient times, the Danavadis were ready to destroy the original Vedas of all religions. Therefore, for their redressal, the ancient Aryans like Jagatsrishta Prajapati started doing severe penance. He continued to do penance even after pervading for thousands of years. After that he saw the divine weapons produced by his brilliance.

Knowing the divinity of those Jrambhakastras from the words of Rama, Goddess Sita bows to the divine weapons. Ram tells Sita that as he had received them. Similarly, their children will also receive these divine weapons. Sita tells Rama that she was grateful for his word.

Grammar

- निर्वर्ण्य -नि-पूर्वकात-वर्ण-धातोः ल्यपि निर्वर्ण्य इति रूपम्।
- उपस्तुवन्ति - उपपूर्वकात-स्तुधातोः लटि प्रथमपुरुषचबहुवचने उपस्तुवन्ति इति रूपम्।
- प्रसादीकृतानि- अप्रसादानि प्रसादानि कृतानि इत्यर्थे च्विप्रत्यये कृधातोः अनुप्रयोगे क्तप्रत्यये नपुंसके प्रथमाबहुवचने प्रसादीकृतानि इति रूपम्।
- दिव्यास्त्राणि -दिव्यानि च तानि अस्त्राणि दिव्यास्त्राणि इति कर्मधारयसमासः।
- उपसङ्क्रान्तानि -उपपूर्वकात-सम्पूर्वकात-क्र्धातोः क्तप्रत्यये नपुंसके प्रथमाबहुवचने उपसङ्क्रान्तानि इति रूपम्।
- ब्रह्मादयः - ब्रह्म आदिर्येषां ते ब्रह्मादयः इति बहुव्रीहिसमासः।
- तप्त्वा -सन्तापार्थकात-तप्-धातोः क्त्वाप्रत्यये तप्त्वा इति रूपम्।

METRE (CHHANDA):

1. Brahmadaya: In the shloka, there is a Udatta alamkara because of the chanting of even great men with weapon vision, it is a symptom of it.

लोकतिशयसम्पत्ति वर्णनोदात्तमुच्यते।

यद्वापि प्रस्तुतस्यांग महतां चरित भवेम्॥

Module - 3

UTTARAMACHARITAM-CHITRADRASHAN-1

STUDY OF POETIC WORK -2



Note

2. The description of the wonderful scriptures in this verse is very emotional. Its symptom is अद्भुतस्य पदार्थस्य भूतस्याथ भविष्यतः। यत्प्रतयक्षायमाणत्वं तद्भाविकमुदाहृतम्॥
3. स्वान्येव तेजांसि - Rupakalamkara
4. Sankaralamkara dur to angangibhava of thtre alamkaras.



IN-TEXT QUESTION-14.1

1. From whom did Vishwamitra get Divyastra?
2. When did Ramchandra get divine weapons?
3. Why did Brahmadi do penance?
4. How did they see the divine weapons?
5. For how long did Brahmadi meditate?
6. What is the characteristic of Upajati chhanda
7. Prove the form 'Prasadkritani'?

14.3 LET US UNDERSTAND THE TEXT: PART-17

लक्ष्मणः - एष मिथिलावृत्तन्तः।

सीता- अम्महे , दलन्तणवणीलुप्पलसिणिद्धमसिणसोहमाणमंसलेन देहसोहग्गेण विह्वलत्थिमिदताददीसन्तसोम्मसुन्दरसिरौ। अणादरखंडिसड्करसरासणो सिहण्डमुद्धमुहमुण्डलो अज्जउत्तो आलिहिदो। (अहो, दलन्नवनीलोत्पलप्यामलस्निग्धमसृणषोभमानमांसलेन देहसौभाग्येन विस्मयस्तिमिततातदृष्यमानसौम्यसुन्दर श्रीरनादरत्रुटितर्षकरषरासनः षिखण्ड मुग्धमुखमण्डल आर्यपुत्र आलिखितः।)

लक्ष्मणः- आर्ये! पश्य पश्य।

सम्बन्धिनो वसिष्ठादीनेष तातस्तवार्चति।

गौतमश्च शतानन्दो जनकानां पुरोहितः॥16॥

रामः- सुष्लिष्टमेतत्।

जनकानां रघूणां च सम्बन्धः कस्य न प्रियः।

यत्र दाता ग्रहीता च स्वयं कुषिकनन्दनः ॥17॥

अन्वयः-

STUDY OF POETIC
WORK -2

Note

लक्ष्मणः- एष मिथिलावृत्तन्तः।

सीता - अहो, दलन्नवनीलोत्पलध्यामलस्निग्धमसृणषोभमानमांसलेन देहसौभाग्येन विस्मयस्तिमिततातदूष्यमानसौम्यसुन्दरश्री अनादरत्रुटितषड्करषरासनः षिखण्डमुग्धमुखमण्डलः आर्यपुत्रः आलिखित।

लक्ष्मणः- आर्ये! पश्य पश्य।

एष तव तातः सम्बन्धिनः वसिष्ठादीन-अर्चति (तथा)। जनकानां पुरोहितः गौतमः शतानन्दः (सम्बन्धितः वसिष्ठादीन-अर्चति)॥16॥

रामः- सुश्लिष्टम-एतत्।

जनकानां रघूणां च सम्बन्धः च सम्बन्धः कस्य न प्रियः। यत्र स्वयं कुषिकनन्दनः दाता ग्रहीता च॥17॥

Explanation:- Lakshman then starts showing the story of Mithila city in that picture. Seeing the beauty of Rama inscribed in that picture, Sita was pleased. Shyamal like a newly developed lotus, describes Shri Ram with aliphatic and fleshy body. On seeing that beauty, Father Janak keeps looking at her beauty in awe. Shri Ram unintentionally contradicted Shiva's bow. Like Shikhand, the face of Shri Ram looks very beautiful.

Lakshman then looks at the wedding portrait of Rama and Sita. Before the marriage, Vashishtadi, who was the bridegroom, went to the house of King Janak in Mithila Nagar. In that picture, Sita's father Maharaj Janak felicitates the patriarch of his lineage, Gautam Shatanand Vashishtadi. Due to this, the events of marriage came in the memory of both.

Here Shri Ram himself describes the importance of the marriage of Sita and Rama. In this marriage, the parent descendant is Sita in the form of a girl and in the form of a bridegroom is Raghuvanshi Purushottam Shri Ram. Both are descendants. Due to the marriage of both, there was a relationship between the two clans. So this marriage is very important. Here Kaushik himself is the son of Kushik Muniputra, the doer of the daughter and the taker of the girl child. In this way, by describing the importance of marriage, the son born to them will also be full of virtues. This is the sentiment.

Grammatical Discussion:-

मांसलम्-मांसम-अस्यास्तीति विग्रहे मांसषब्दात्-लच्चप्रत्यये मांसलषब्दो निष्पन्नः।

देहसौभाग्येन-सुभगस्य भावः इति विग्रहे सुभगषब्दात्-ष्यञ्प्रत्यये सौभाग्यम-इति निष्पद्यते।
देहस्य सौभाग्यम-देहसौभाग्यमिति षष्ठीतत्पुरुषसमासः, तने।

अनादरखण्डितषड्करषरासनः- अनादरेण खण्डितम-अनादरखण्डितमिति तृतीयातत्पुरुषसमासः।

STUDY OF POETIC
WORK -2



Note

शङ्करस्य शरसनं शङ्करषरासनमिति षष्ठीतत्पुरुषसमासः। अनादरखण्डितं शङ्करषरासनं येन सः अनादरखण्डितषङ्करषरासनः इति बहुव्रीहिसमासः।

षिखण्डमुग्धमुखमण्डलः- षिखण्डेन मुग्धं षिखण्डमुग्धमिति तृतीयातत्पुरुषसमासः। षिखण्डमुग्धयस्य स षिखण्डमुग्धमुखमण्डलः इति बहुव्रीहिसमासः।

वसिष्ठादीन्-वसिष्ठ आदिर्येषां ते वसिष्ठादयः इति, तान-इति तद्गुणसंविज्ञानबहुव्रीहिः

गौतमः-गौतमस्यापत्यं पुमान्-इत्यर्थे गौतमषब्दाद-अणप्रत्यये गौतमः इति निष्पन्नम्।

पुरोहितः- पुरो धीयते इत्यर्थे पुरस-इत्युपपदे धाधातोः क्तप्रत्यये पुरोहितषब्दो निष्पन्नः।

ग्रहीता-ग्रह-धातोः कर्तरि तृचप्रत्यये निष्पन्नाद-ग्रहीतृषब्दात्-पुंसि प्रथमैकवचने सौ ग्रहीता इति रूपम्।

छन्दः-संबन्धित एवं जनकानाम-इन दोनों श्लोकों में अनुष्टुप छन्द है।

अलंकार विमर्शः-

जनकानामिति - श्लोक में कस्य न प्रियः कथन से अर्थापत्ति अलंकार है।



INTEXT QUESTION-14.2

8. How is Aryaputra inscribed?
9. Anadarkhanditshank Sharasana: - Write the Samasa name with it?
10. Whom does Sita's father worship?
11. Who is Janak's priest?
12. Who worships Vashishthadi along with Janak?
13. Whose relationship is dear to everyone?
14. Who were the donor and the receiver in the relationship?

14.4 LET US UNDERSTAND THE TEXT:PART-18

सीता - एदे क्खु तक्कालकिदगोदानमङ्गला चत्तरो भादरो विआहादिक्खिदा तुझे। अह्यो। जाणामि तस्सि जेव्व काले वत्तामि। (एते खलु तत्कालकृतगोदानमङ्गलाष्वत्वारो भ्रातरो विवाहदीक्षिता यूयम् अहो! जानामि तस्मिन्नेव काले वर्ते।)

रामः- एवम्

समयः स वर्तत इवैष यत्र मां मनन्दयत्सुमुखि! गौतमार्षितः।

अयमागृहीतकमनीयकङ्कणस्तव मूर्तिमानिव महोत्सवः करः ॥18॥



Note

लक्ष्मणः-इयमार्या। इयमप्यार्या माण्डवी। इयमपि वधूः श्रुतकीर्तिः।

सीता- वच्छ, इयं वि अवरा का। (वत्स इयमप्यपरा का।)

लक्ष्मणः -(सलज्जास्मितम् अपवार्यं) अये, ऊर्मिलां पृच्छत्यार्या। भवतु। अन्यतः सञ्चारयामि। (प्रकाषम्)। आर्ये! दृष्यतां द्रष्टव्यमेतत्। अयं च भगवान्भार्गवः।

सीता -(ससंभ्रमम्) कम्पितास्मि। (कम्पिदह्यि)

रामः - ऋषे! नमस्ते।

लक्ष्मणः -आर्ये! पश्च। अयमार्येण.....(इत्यर्धोक्ते।)

रामः- (साक्षेपम्) अयि! बहुतरं द्रष्टव्यम्। अन्यतो दर्षय।

सीता - (सस्नेहबहुमानं निर्वर्ण्यं) सुट्टु सोहसि अज्जउत्त एदिणा विणअमाहप्पेण। (सुहु शोभसे आर्यपुत्र! एतेन विनयमाहात्म्येन।)

अन्वयः- सीता- एते खुल तत्कालकृतगोदानमङ्गलाः यूयं चत्वारो भ्रातरो विवाहदीक्षिताः। अहो! जानामि तस्मिन्-एव प्रदेशे तस्मिन्-एव काले वर्ते।

रामः- एवम्, हे सुमुखि, एष स समयः वर्तते इव, यत्र गौतमार्पितः आगृहीतकमनीयकङ्गणः अयं तव करः मूर्तिमान्-महोत्सवः इव मां समनन्दयत।।१४।।

लक्ष्मणः- इयम-आर्या। इयम-अपि आर्या माण्डवी। इयम-अपि वधूः श्रुतकीर्तिः।

सीता- वत्स, इयम-अपि अपरा का।

लक्ष्मणः- (सलज्जास्मितम् अपवार्यं) अये, आर्या ऊर्मिलां पृच्छति। भवतु। अन्यतः सञ्चारयामि। (प्रकाषम्)। आर्ये! दृष्यतां द्रष्टव्यम्-एतत्। अयं च भगवान्-भार्गवः।

सीता- (ससंभ्रमम्) कम्पिता अस्मि।

रामः- ऋषे! नमस्ते।

लक्ष्मणः- आर्ये! पश्य। अयम-आर्येण..... (इत्यर्धोक्ते।)

रामः- (साक्षेपम्) अयि! बहुतरं द्रष्टव्यम्। अन्यतो दर्षय।

सीता- (सस्नेहबहुमानं निर्वर्ण्यं) आर्यपुत्र, एतेन विनयमाहात्म्येन सुष्टु शोभसे।

Explanation-After that Sita sees the four siblings, Ram Lakshman Bharat Shatrudhan, performing the Mundanakeshadana ceremony from the marriage ceremony. Sita realized that she is at this time in that marriage period. In this way the skill of the painter can be known.

After that Ram tells that the situation in that picture is depicted during his marriage. Where Sita's hands were placed on the hands of Shri Ram. Shri Ram describes her

STUDY OF POETIC WORK -2



Note

that Sita's hand was adorned with beautiful kankan. When the priest Shatanand placed Sita's hand on Rama, Sita's gentle hand was making Shriram happy in the past. Ram describes Sita Hasta as a festival. Just as there is great joy in the festival period, similarly the touch of Sita's hand created a wave of joy in Rama's heart.

After that Lakshmana sees Rama's wife Sita, Bharata's wife Mandvi, Shatrudhana's wife Shrutakirti and his own wife Urmila respectively and shows Sita. Lakshmana then saw another picture where Lord Sri Parashurama was depicted. Seeing him, Goddess Sita started trembling. After that Shri Ram bows to Parashuram.

Then Lakshmana is inclined to say that Parashurama was defeated by Rama, only then Shri Ram asks him to display another picture except that description. Seeing Rama's Vinaya, Sita then describes the beauty gleaned from Rama's Vinayadhikya.

Grammar-

समनन्दयत्-समुपसर्गपूर्वकात्-नन्द्वातोः णिचि लङि प्रथमपुरुषैकवचने समनन्दयत्-इति रूपम्।

सुमुखि -षोभनं मुखं यस्याः सा सुमुखी सम्बोधनैकवचने सुमुखि इति रूपम्।

आगृहीतकमनायकङ्कणः - आपूर्वकात्-ग्रह-धातोः क्तप्रत्यये आगृहीत इति रूपम्। आगृहीतं कमनीयं कङ्कणं येन सः आगृहीतकमनीयकङ्कण।

महोत्सव- महान-च असौ उत्सवः महोत्सव इति कर्मधारयसमासः।

विनयमाहात्म्येन - विनयस्य माहात्म्यं विनयमाहात्म्यम्, तेनेति षष्ठीतत्पुरुषसमासः।

छन्दः- 'समयः स'

Manjubhashini chhanda is here. The lakshana of it is-

“सहसा जगौ भवति मंजुभाषिणी” है।



INTEXT QUESTION-14.3

15. How was Ramadi brothers in the picture?
16. In the same period - What period is this talking about?
17. Who offered Sita's hand to Rama?
18. How was Sita's hand?
19. Hands to Sita made Rama as happy as?
20. Write the characteristics of Manjubhashini verse?
21. With which greatness is Rama adorned?

14.5 LET US UNDERSTAND THE TEXT:PART-19

STUDY OF POETIC
WORK -2

Note

लक्ष्मणः -एते वयमयोध्यां प्राप्ताः।

रामः - (साश्रुम्) स्मरामि।

जीवत्सु तातपादेषु नूतने दारसंग्रहे।

मातृभिश्चिन्त्यमानानां ते हि नो दिवसा गताः॥19॥

इयमपि तदा जानकी-

प्रतनुविरलैः प्रान्तोन्मीलन्मनोहरकुन्तलै

र्षनकुसुमैर्मुग्धालोकं षिषुर्दधती मुखम्।

ललिततलितैर्ज्योत्स्नाप्रायैरकृत्रिमविभ्रमै

रकृत मधुरैरम्बानां मे कुतूहलमङ्गकैः॥20॥

लक्ष्मणः -एषा मन्थरा।

रामः (सत्वरमन्यतो दर्षयन्) देवि वैदेहि।

इङ्गुदीपादपः सोऽयं शृङ्गवेरपुरे पुरा।

निषादपतिना यत्र स्निग्धेनासीत-समागमः॥21॥

लक्ष्मणः - (विहस्य, स्वगतम्) अये मध्यमाम्बावृत्तमन्तरितमार्येण।

अन्वयः-

लक्ष्मण - एते वयम् अयोध्यां प्राप्ताः।

रामः - (साश्रुम्) स्मरामि, हन्त स्मरामि।

तातापदेषु जीवत्सु दारसंग्रहे नूतने मातृभिः चिन्त्यमानानां नः ते हि दिवसा गताः॥19॥

इयमपि तदा जानकी-

प्रतनुविरलैः प्रान्तोन्मीलन्मनोहरकुन्तलैः षनकुसुमैः मुग्धालोकं मुखं दधती षिषुः ललितललितैः

ज्योत्स्नाप्रायैः अकृत्रिमविभ्रमैः मधुरैः अङ्गकैः मे अम्बानां च कुतूहलम-अकृत॥20॥

लक्ष्मणः - एषा मन्थरा।

रामः - (सत्वरमन्यतो दर्षयन्) देवि वैदेहि।

शृङ्गवेरपुरे अयं स इङ्गुदीपादपः यत्र पुरा स्निग्धेन निषादपतिना समागमः आसीत्॥21॥

लक्ष्मणः - (विहस्य, स्वगतम्) अये आर्येण मध्यमाम्बावृत्तम-अन्तरितम्।

STUDY OF POETIC WORK -2



Note

Explanation:- The next picture depicts the city of Ayodhya after their marriage. Rama says with a cry that he remembers the whole story.

Here Shri Ram describes his life after marriage, he says that his father's feet were alive at that time. Therefore, all the fathers used to worry about the kingdom. Their mothers were constantly worried about their happiness and happiness, while living in mothers and fathers, they were completely free from worry. At that time his days were spent happily. Seeing the picture of happy days here, they come on the path of memory of Rama.

After that Shri Ram describes the body beauty of Sita after marriage as depicted in the picture. The face of Sita was made by the Lord with great skill. So it was rare. His beautiful hair used to bloom on his face. His white robes were as soft as flowers. In this way, wearing a beautiful face mandala, the parts of Sita were very soft. Like Jyotsna creates joy in the minds of people. In the same way, the parts of Sita who were naturally luxuriant also created curiosity in the minds of Rama and his mothers. So they were eager to see Janaki again and again.

After that, when Lakshmana shows the Manthravritant, Rama looks at the other picture without wanting to criticize the exception of Kaikeyi Mata. Seeing which he tells Sita that this is the same Tapas tree where the interview with Nishadraj Griha took place.

Grammar:-

जीवत्सु -जीव्-धातोः शतृप्रत्यये सप्तमीबहुवचने जीवत्सु इति रूपम्।

चिन्त्यमानानाम्-चिन्त्-धातोः कर्मणी शनचि षष्ठीबहुवचने चिन्त्यमानाम्-इति रूपम्।

प्रान्तोन्मीलन्मनोहरकुन्तलैः - प्रान्तयोः उन्मीलन्तः प्रान्तोन्मीलन्तः इति सप्तमीतत्पुरुषः। मनोहराः कुन्तलाः मनोहरकुन्तलाः इति कर्मधारयसमासः।

दषनकुसुमैः - दषनाः कुसुमानीव तैः दषनकुसुमैः इति कर्मधारयसमासः।

मुग्धालोकम्--मुग्धः आलोकः यस्य तत-मुग्धालोकम्-इति बहुव्रीहिसमासः।

अकृत्रिमविभ्रमैः - अकृत्रिमाः विलासाः येषां तैः अकृत्रिमविभ्रमैः इति बहुव्रीहिसमासः।

छन्दः-

1. जीवत्सु- इस श्लोक में अनुष्टुप छन्द है।
2. प्रतनुविरलैः - इस श्लोक में हरिणी छन्द है जिस का लक्षण है।

“नसमरसला गः खड्वैद्वैर्हैरिणीमता।”

अलंकार विमर्श:-

1. जीवत्सु इस श्लोक में दिवसानां सुख प्रदत्वे सत्यपि, तातपादानां जीवितत्वे, पुन नवविवाह रूपस्य हेत्वन्तरस्य खले कपोपिकान्यायात-साहित्ये न एकत्रावतारणात-समुच्ययालंकार।
2. प्रतनुविरलैः स्वभावोक्ति अलंकार लक्षण- “स्वभावोक्तिर्दुरूहार्थस्वक्रियारूप वर्णनम्”
3. ज्योत्स्नाप्रायैः- लुप्तोपमालंकार
4. Due to the angangibhava of Upma with Swabhavokti, here Sankaralamkara is also appears.



Note



INTEXT QUESTION-14.4

22. Who used to think about the kingdom after the marriage of Shri Ram?
23. How did the days of Ramadi go?
24. How was Sita's hair?
25. How were Sita's teeth?
26. How was Sita's face?
27. How were the Shariravayava of Sita?
28. Where did Ram's interview with Nishadraj take place?



SUMMARY

Hearing Rama's words of praise, Sita, delighted, begins to look at the picture with Rama. First they see that picture. Where at the time of Tadakavadha, the satisfied sage Vaishvamitra compassionately gives the divine scriptures obtained from Krishasva to Rama. Knowing the divinity of their Jrambhakastras from Ramvachan, Goddess Sita bows down to those divine scriptures. Rama tells Sita that just as he has received them, his children will also receive these divine weapons. Sita tells Rama that she was grateful for his word.

Lakshmana then performs an episodic picture of Mithilanagar. Seeing the pictures of Shri Ram there, Sita describes his physical beauty. After that, how she accidentally refuted Shiva's bow, it says. After that there are pictures of their marriage, where before marriage, the four brothers Ramlakshana Bharata Shatrughan performs the shaving ceremony in the form of a auspicious ceremony called Keshdan. Janaka himself gathered there and his priest Shatanand Vashissthadi felicitate the groom's side. After

STUDY OF POETIC WORK -2



Note

that Shri Ram describes the greatness of their marriage. They say that who does not want the relationship between Janak Raghuvansh. And in this marriage, the donor and the customer of the girl child is Vishwamitra himself. The priest places the graceful hands of Sita's horns on the hands of Shri Ram, due to which Shri Ram feels bliss.

After that Bharata sees his wife Mandvi, Shatrughna's wife Shrutakirti and Lakshmana's wife Urmila respectively. Thereafter in a picture he sees Parashurama. Until Lakshmana Shri Ram defeated Mahavir Parashurama, he begins to describe it. Till then Shri Ram stops him and changes the context itself. Seeing this kind of modesty of Rama, Sita is enchanted. In the next picture they see that all those brothers come to Ayodhya after their marriage. How happy his days were spent contemplating with Shri Ram's mother and father on their happy subjects, how seeing Sita's infinite beauty, her mothers and herself were prodigious. Everyone etc. is described in a captivating manner.

After that Rama abandoning the Manthavritanta, seeing the painted Ingudipadap, says that his interview was completed with Nishadraj Guha. In this way the summary of the short text is presented.



TERMINAL EXERCISE

1. Divyastravrittam Brahma dayah - Explain this verse.
2. Write Rama's description of Sita according to you.
3. 'Samayah sa vartate' Explain this verse.
4. Describe the marriage story.
5. Pratanu Viralai: Explain this verse.



ANSWERS TO INTEXT QUESTIONS

14.1

1. Vishwamitra obtained divine weapons from Krishasva.
2. Ramchandra received divine weapons from Vishwamitra at the time of Tadakavadh.
3. Brahmadi did penance for the protection of Vedas.
4. Brahmadi did penance for more than a thousand years.
5. He saw the divine weapons with his own brilliance.

**Note**

6. Characteristics of the Upajati chhanda
Anantrodritlakshmabhajou padau yadiyavuyjatyaste.
7. Aprasadani prasadani kritani iti prasad by suffixing with the word prasadkritani form in the first plural of the suffix.

14.2

8. Shyamal, like a newly developed lotus, is aliphatic and muscular body is Shri Ram.
9. Anadaren Khanditam Anadarkhanditam Trittattpurushasamas, Shankarasya Sharasanam Shankaradasarasanam Shashtitpurushasamas Anadarkhanditam Shankarasarasanam yen sa: AnadarkhanditShankarasarasan: Bahuvrihisamas.
10. Sita's father worships Vashishthadi's relatives.
11. The priest of Janak is Gautam Shatananda.
12. With Janak, Shatanandadi worships Vashistha.
13. The relationship between Janak and Raghuvansh is dear to everyone.
14. The donor and receiver in relation was Kushika Nandan Vishwamitra.
15. In the picture of Ramadi's brother, marriage initiation is seen after the Godan ceremony performed during the marriage period.
16. Marriage Period.
17. Shatananda offered Sita's hand to Rama.
18. The hand of Sita is like the beautiful Kankan idol festival.
19. Sita's hand made Rama happy.
20. Characteristics of Manjubhashini verses - "Suddenly Jagu Bhavati Manjubhashini".
21. Ram is adorned with the greatness of Vinay.

14.4

22. His father Dasharatha used to meditate.
23. After the new marriage of Dasharatha alive, the days of Ramadi were spent peacefully by the mothers.

Module - 3

UTTARAMACHARITAM-CHITRADRASHAN-1

STUDY OF POETIC WORK -2



Note

24. Sita's hair was developed and graceful on Pratanuvirla: Kapal province.
25. Sita's teeth are like Kusum.
26. Sita's face is enchanted.
27. Sita's Lalitallita had sweet components of natural luxury like Chandrika.
28. Nishapadraj Guha's interview with Rama was completed near Ingudipadap at Shringverpur.