

SHUKANSOPADESHA-LAKSHAMI'S VERSATILITY

**Note**

In this text, the part of Shuknasopadesha starting from 'Alokayatu Tavat to Chintitapi Vanchayati' has been described. The impermanat Lakshmi suddenly rises and perishes like a water bubble. It appears in a moment and disappears in a moment. But oh, being enamored of its pastimes, people again pray pray for it. despite being weak, suffering and sad at the arrival of money. Thus this Lakshmi is Mohini. Srilakshami increases the chapalya in puberty, due to which our virtues are destroyed, but Gurupadesha is for philanthropy. After that Amatya Shuknas preaches that the fickleness of youth should be avoided diligently. When Rajyalakshmi proves abhyunti. By meditating on how it is helpful in destroying bad deeds and indulging in them, one should follow good thoughts and try to progress without being greedy. It is the exhortation for Chandrapida in this text that is critical.



OBJECTIVE

After studying this lesson, you will be able to:

- know the effect of Rajalakshmi;
- know the form of Rajalakshmi;
- know the nature of Rajalakshmi;
- know the effect of Rajalakshmi in human life; and
- know the anvaya and meaning of the Padas.

STUDY OF POETIC WORK -2



Note

17.1 LET US UNDERSTAND THE TEXT: PART-6

आलोकयतु तावत् कल्याणाभिनिवेशी लक्ष्मीमेव प्रथमम्। इयं हि सुभटखड्गमण्डलोत्पल-वन-विभ्रम-भ्रमरी लक्ष्मीः क्षीरसागरात् पारिजातपल्लवेभ्यो रागम्, इन्दुषकलोदेकान्तवक्रताम्, उच्चैःश्रवसञ्चलतां, कालकूटान्मोहनषक्तिं, मदिराया मदं, कौस्तुभमणेनैष्ठुर्यम् इत्येतानि सहवासपरिचयवषाद्विरहविनोदचिह्नानि गृहीत्वैवोद्गता।

Explanation-

Kalyanabhiniveshi - First of all see and consider this Lakshmi who is urging for the attainment of goodness that is, this Lakshmi in the form of Khadga group of skilled warriors is like the illusionary wandering in the lotus forest and it is from living with the gems while leaving the Kshir Sagar. Love had already arisen, to remove the sorrow of those people, take it as a symbol of raga from near Parijat Pallava, extreme curvature from Chandrakhand, intoxication from Uchchairsva Ashva and extreme cruelty from Kaustubhmani. has come out. That is, due to the introduction of living together in the Kshirsagar, the passion (Lalima or attachment) from the Pallavas of Parijat, the extreme curvature (deviousness or adversity) from the art of the moon is high: anxiety from the horse called Shrava, Mohan from the kalkul poison the mada from alcohol (pride or intoxication), cruelty (ruthlessness or harshness) from Kaustubhmani, came out with the signs of these detached humor.

Meaning- Chandrapeed's youth will be crowned and the knowledge of Rajalakshmi is required to run his kingdom, so Shubharthi Shuknas gives the knowledge of Rajalakshmi to him.

Oh! Chandrapeed, Lakshmi is a welfare seeker, so one should think of that Lakshmi in the beginning. This Lakshmi moves like a bhamari in the form of sword in Mangalvan. Not only this, but as soon as it was born from the Kshir Sagar, this Lakshmi was born in the form of a sign of separation, it accept colour from Parijat tree, curvature from the moon, fickleness from Uchchairsrava, Mohini power from Kalakuta poison, arrogance from alcohol and ruthlessness from Kaustubhamani.

Grammar

क) समासः

1. सुभटखड्गमण्डालोत्पलवनविभ्रमभ्रमरी - खड्गानां मण्डलं खड्गमण्डलमिति षष्ठीतत्पुरुषः। सुभटानां खड्गमण्डलं सुभटखड्गमण्डलमिति षष्ठीतत्पुरुषः। सुभटखड्गमण्डलमवे उत्पलवनं सुभटखड्गमण्डलोत्पलवनम् इति कर्मधारयसमासः। सुभटखड्गमण्डलानाम् उत्पलवनमिति इति वा षष्ठीतत्पुरुषः। सुभटखड्गमण्डलोत्पलवने विभ्रमः सुभटखड्गमण्डालोत्पलवनविभ्रमः इति

सप्तमीतत्पुरुषः। सुभटखड्गमण्डालोत्पलवनविभ्रमे भ्रमरी
सुभटखड्गमण्डालोत्पलवनविभ्रमभ्रमरी इति सप्तमीतत्पुरुषः।

2. पारिजातपल्लवेभ्यः - पारिजातस्य पल्लवानि पारिजातपल्लवानि इति षष्ठीतत्पुरुषः।
तेभ्यः पारिजातपल्लवेभ्यः इति पंचमीतत्पुरुषः।

ख) सन्धिविच्छेदः

1. इन्दुषकलादेकान्तवक्रताम् - इन्दुषकलात् +एकान्तवक्रताम्
2. कालकूटान्मोहनशक्तिम् - कालकूटात्+ मोहनशक्तिम्
3. गृहीत्वैवोद्गता - गृहीत्वा+ एव+ उद्गता।

अलंकार विमर्श -

1. Due to the use of word- Grihitva iva, Utapreksha alamkar is here. the lakshana of it is-

“ भवेत्सम्भावनोत्प्रेक्षा प्रकृतस्य परात्मना।”

2. Even after raktimadi of ragadi and difference of anuragadi, abhedrupa from the shalesh, here is Atishyokti Alamkara. In Sahityadarpana-

“सिद्धत्वेऽध्यवसायस्यातिशयोक्तिर्निगद्यते।”

कोषः -

1. “हिमांषुचन्द्रमाष्वन्द्र इन्दुः कुमुदबान्धवः” इत्याद्यमरवचनात् इन्दुषब्दस्य हिमांषुः, चन्द्रमाः, चन्द्रः, कुमुदबान्धवः इत्यादयः पर्यायाः।



INTEXT QUESTION – 17.1

1. From whom did Lakshmi accept the raga?
2. From whom did Shree learn playfulness?
3. From whom did Lakshmi know cruelty?
4. Where did you learn Mohanshakti?
5. Lakshmi.....Parijata Palvebhya: Raga Grihitvaivodgata?
6. Alokayatu Tavat.....Lakshmiरेवा Pratham?
7. Match the columns-

Column -1

1. Ragam

Column-2

1. Kalakutat



Note

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Note

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2. Vakratam
 2. Chanchaltam
 3. Mohanshaktim
 4. madam
 5. Naishthuryam
 2. Uchaihashravasah
 3. Kaustubhamaneh
 4. Madirayah
 5. indushkalat
 6. Parijatapallavebhya
8. Kalakutanmohanshakti - break the Sandhi?

17.2 LET US NOW UNDERSTAND THE TEXT-7

न ह्येवंविधम् अपरिचितमिह जगति किञ्चितदस्ति, यथेयमनार्या। लब्धापि खलु दुःखेन परिपाल्यते। दृढकुणाषसन्दाननिष्पदीकतापि नश्यति, उद्दाम-दर्प-भटसहस्रां ल्लासितासिलता-पंजर-विधृताप्यपक्रामति। मदजल-दुर्दिनान्धकारगज-घन-घटा-परिपालितापि प्रपलायते, न परिचयं रक्षति, नाभिजनमीक्षते, न रूपमालोकयते, न कुलक्रममनुवर्तते, न शीलं पश्यति, न वैदग्धं गणयति, न श्रुतमाकर्णयति, न धर्ममनुरुध्यते, न त्यागमाद्रियते, न विषेषज्ञतां विचारयति, नाचारं पालयति, न सत्यमनुबुध्यते, न लक्षणं प्रमाणीकरोति। गन्धर्वनगरलेखेव पश्यत एव नश्यति। अद्याप्यारूढ-मन्दर-परिवर्तावर्त-भ्रान्ति-जनित-संस्कारेव परिभ्रमति। कमलिनि-सूचरणव्यतिकर-लग्न-नलिन-नाल-कण्टकक्षतेव न क्वचिदपि निर्भरमाबध्नापि पदम् अतिप्रयत्नविधृतापि परमेष्वरगृहेषु विविध-गन्धगज-गण्ड-मधुपान-मळोव परिस्खलयाति। पारुष्यमिव उपषिक्षितुम् असिधारसु निवसति। विष्वरूपत्वमिव ग्रहीतुमाश्रिता नारायणमूर्च्छाम् अप्रत्ययबहुला च दिवसान्तु-कमलमिव-समुपचित-मूल-दण्ड-कोषमण्डलमपि भूभुजम् लतेव विटपकालध्यारोहति। गडेगव वसुजनन्यपि तरडेगुद्गुदचेचला। दिवसकरगतिरिव प्रकटित-विविध-सङ्क्रान्तिः। पातालगुहेव तमोबहुला। हिडिम्बेव भीमसाहसैकहार्यहृदया। प्रावृडिवाचिरद्युतिकारिणी। दुष्टपिषाचीव दर्षितानेकपुरुषोच्छ्राया स्वल्पसळवमुन्मळीकरोति।

Explanation - There is no other stranger in this world like this seer Lakshmi. It is attained after enduring hardships with great difficulty, but even after attaining it, its protection is attained with great difficulty. That is, the acquisition of wealth and wealth is done with great difficulty and even if money is found, many difficulties have to be faced in protecting it etc. Even though she is immobile due to the bondage of the ropes of bravery etc., she escapes i.e. gets destroyed.

It escapes even under the guard of the swords of thousands of warriors with boisterous arrogance. A herd or group of elephants producing a black-like glow from the stream of water, which presents a view similar to the rainy season. She escapes even after being protected by them. She does not sit in one place with the request of introduction, she moves to another place even when she is protected by the Gaj group.

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WORK -2****Note**

This Lakshmi is so evil that even after getting acquainted with someone, she does not stop near him, that is, no one cares about the introduction, when she has to go, she immediately leaves. This is a high nobleman, it doesn't even look like that. It does not even look at the beauty of a person, that is, if someone is beautiful, then Lakshmi does not remain with him. It does not follow the kulkram, that is, a person is rich and his children will also be rich according to the previous tradition, it is not seen that it is not even collected from the lineage tradition. It does not even care about anyone's modesty, virtue, someone is highly learned, does not consider his erudition, that is, does not respect his scholarship, does not respect fools. She does not listen to Vedas, etc., nor does she request religion, that is, she lives with people who are devoid of the knowledge of scriptures and who are inferior to religious practices. For this, it is not necessary for a person to be a scholar and a religious person. It doesn't even respect sacrifice. Because it is also found in Kirpan's house. It does not consider expertise, because it is often seen that expert scholars lead a life of poverty. It neither follows ethics nor knows the truth. Because it is found in the house of tyrants and liars. The persons whose body has auspicious signs of becoming wealthy according to the oceanic scriptures. It doesn't even go to them. In this way, it does not even consider auspicious signs to be certified.

Just as the edges of the cities of Gandharvas visible in the sky are destroyed on sight, similarly this Lakshmi also perishes in a moment from the men. Gandharvanagarlekha is considered by the scriptures to be an inauspicious indicator as it is said in the Brihatsamhita

गन्धर्वनगरमुत्थितमापाण्डुरमषनिपातवातकरम्।
दीप्ते नगेन्द्रमृत्युर्वामेरिभयं जयः सव्ये॥

At the time of Samudra Mantra, the effulgence that was generated in it by the visit of Mandarachal, it is as if it is still smoldering due to that ritual. While traveling in the lotus forest, the feet have become mutilated due to the thorns of the lotus rod, that is why it does not keep its feet firmly at any place, even after doing a lot of industry in the palaces of big kings It is as if she gets ejaculated by the honey-drinking of Gandasthal, that is, she goes to other kings. To learn ruthlessness as if dwells in the streams of the sword. It is as if it has taken shelter of his body only to assume many forms from Vishnu. It has to be done to a greater extent only because the root of the lotus, the umbilical cord, the bud and the expansion keep on getting a special increase from all these, just as the beauty gives up that lotus after sunset, in the same way the king's military, Dandshakti, Even after receiving special growth from all these kingdoms, treasures, etc., Lakshmi renounces that king.

She is like Lakshmi Latavalli, that is, just as the creeper takes shelter of the branches

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Note

of the tree, Lakshmi also takes the help of the rascals. Just as Ganga is fickle with waves and bubbles even though she is the mother of Vasus, this Lakshmi is also fickle like waves and bubbles even though she is the creator of wealth.

Just as the movement of the Sun illuminates the solstice in various ways, this Lakshmi also transmits from one person to another in the same way as there is more darkness in the cave of Hades. Similarly, on the arrival of Lakshmi, people also get enamored to a greater extent.

She is similar to Laxmi Ghatotkachanjanani Hidimba who by the courage of Bhimsen kidnapped the mind of the demon Hidimba, similarly only fierce courage can hijack its mind. Just as there is a fleeting light of electricity during the rainy season, in the same way this Lakshmi also displays the beauty of the people who live for a very short time in their hometown.

Just as a wicked demonic tamogun erupa-doshyukta frightens the weak by making her body of the height of many men, in the same way this Lakshmi, by showing progress to many men, drives other poor men with low intelligence to mad with her hope.

Meaning- How is this Lakshmi, this Shuknas understands to Chandraped that no one is unfamiliar with the evil Lakshmi in this world, because even after getting it, it is followed with sorrow, even after establishing it firmly by bravery, it will soon be destroyed. She goes. Many warriors flee even after being bound by kings. Madonmala leaves when Gajarup is protected by the cloud. She does not protect the acquaintances, that is, does not obey. Doesn't look at soulmates, doesn't even protect the handsome, doesn't follow the order of conduct, doesn't follow purity, doesn't accept erudition, doesn't listen to scriptures, doesn't follow the rules of religion. accepts, neither sacrifices i.e. respects those who give charity, nor respects subject experts, nor follows ethics, neither understands the truth, nor accepts physical signs etc. As. Gandharva appears for a moment like the line of the city, and dissolves, the Lakshmi born from the journey of the temple, naturally moves from one building to another. While walking in the lotus forest, due to his feet being damaged by the thorns, she is not able to establish her feet permanently anywhere. Gajakapolastha, even after being guarded by many kings or wealthy in his house with great effort, falls down like a madman after drinking honey. The sword resides on the edge due to the education of hardness. She appears to have entered the body of Shri Vishnu to assume the form of a universal form. She, becoming unbelievable in the middle, also abandons the king of the vast earth, like the evening lotus. Like a creeper takes support of a tree, so does it support the rascals. Goddess Ganga is the mother of Bhishma but fluctuating with bubbles from waves, similarly this Lakshmi, being the lord of wealth, is unstable like a wave. Like the Aries Vrishaadi

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Note

Sankranti of the motion of the Sun. Similarly, it is infected in many people. It is dark like the bill of Hades. Similarly, this too is full of tamogun. Hidimba is astonished to see Bhima's courage and is attracted to him. Similarly, seeing a very adventurous man, she is attracted to him. Just as electricity called achiradhuti is generated in the rainy season, in the same way it also produces a temporary radiance. Like an evil vampire, she spreads her body and frightens everyone. In the same way, by showing the progress of various men, it frantizes everyone by saying that follow me.

Grammatical discussion

क) समास:-

1. दृढगुणपाषसन्दाननिष्पन्दीकृता - दृढा च ते गुणाः दृढगुणाः इति कर्मधारयसमासः। दृढगुणाः एव पाषः इति दृढगुणपाषः इति कर्मधारयसमासः। तेन सन्दानं दृढगुणपाषसन्दानम् इति तृतीयातत्पुरुषः। तेन निष्पन्दीकृता दृढगुणसन्दाननिष्पन्दीकृता इति तृतीयातत्पुरुषसमासः।
2. उद्दामदर्पभटसहस्रोल्लासितासिलतापेजरविधृता - उद्दामः दर्पः यस्य स उद्दामदर्पः इति बहुव्रीहिसमासः। भटानां सहस्र भटसहस्रम् इति षष्ठीतत्पुरुषः। उद्दामदर्पः भटसहस्रम् उद्दामदर्पभटसहस्रम् कर्मधारयः। तेन उल्लासिता उद्दामदर्पभटसहस्रोल्लासिता इति तृतीयातत्पुरुषः। सा एवं असिलता उद्दामदर्पभटसहस्रोल्लासिता-सिलता इति कर्मधारयः। सा एव पेजीम् उद्दामदर्पभट-सहस्रोल्लासितासिलतापिजीम् इति कर्मधारयसमासः। तत्र विधृता उद्दामदर्पभटसहस्रोल्लासितासिलतापेजरविधृता इति सप्तमीतत्पुरुषः।
3. समुपचितमूलदण्डकोषमण्डलम् - मूलं च दण्डञ्च कोषञ्च मण्डलं च मूलदण्डकोषमण्डलानि इति इतरेतरयोगद्वन्द्वः। समुपचितानि मूलदण्डकोषमण्डलानि यस्य स समुपचितमूलदण्डकोषमण्डलः, तम् इति बहुव्रीहिसमासः।

ख) सन्धिविच्छेदः

1. यथेयम् - यथा +इयम्।
2. वसुजनन्यपि - वसुजननी +अपि।

अलंकारविमर्श -

1. मदजलदुर्द्विनान्ध
Rupakalamkara is here. In Sahityadarapana-
“यत्र कस्यचिदारोपः परारोपणकारणम् तत्परम्परित म”
2. पातलगुहा इव, हिडिम्बेव, प्रावृड इव, दुष्टपिषाची इव
-Upama Alamkara

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Note

3. कमलिनीति, अतिप्रयत्नेति and प्रावृडिव -Utapreksha Alamkara

कोषः -

1. “विष्णुर्नारायणः कृष्णो वैकुण्ठो विष्टरश्रवाः” इत्याद्यमरोक्तेः विष्णुः नाराध्यणः, कृष्णः, वैकुण्ठः, विष्टरश्रवाः इत्यादयः समार्थकषब्दाः।
2. “अधोभुवनपातालं बलिसद्रा रसातलम् नागलोकः” इत्यमरवचनात् अधोभुवनम्, पातालम्, बलिसद्रा, रसातलम्, नागलोकः इत्येते समार्थकाः शब्दाः।
3. “चिळां तु चेतो हृदयं स्वान्तं हन्मानसं मनः” इत्यमरवचनात् चिळाम्, चेतः, हृदयम्, स्वान्तम्, हत्, मानसम्, मनः इत्येते समार्थकाः।



INTEXT QUESTION - 2

9. How is Lakshmi nurtured?
10. Is it negativity even after wearing it?
11. Whom does Srilakshami not protect?
12. Wealth does not imitate whose characteristics?
13. Who doesn't request?
14. What does not consider?
15. Gets shielded like what?
16. Did Vishnu take shelter to receive?
17. Of whom is Lakshmi the Tamobahula of?
18. Like whom does other men frantic?
19. Match taxes-

Column -1

1. Na Rakshati
2. Na Ikshate
3. Na Alokayate
4. Na anuvartate
5. Na Pashyati

Column -2

1. Vaidagdhyaam
2. Lakshnam
3. Amijanam
4. Shrutam
5. Tyagam

- | | |
|---------------------|-------------------|
| 6. Na Ganayati | 6. Specialization |
| 7. Na Akarnayati | 7. Acharam |
| 8. Na Anurudhyate | 8. Kulakramam |
| 9. Na Adriyete | 9. Shilam |
| 10. Na vichayati | 10. rupam |
| 11. Na Palayati | 11. Pracharam |
| 12. Na Pramanikroti | 12. Dharmam |

17.3 NOW LET US UNDERSTAND THE TEXT-8

सरस्वतीपरिगृहीतमीर्ष्येयव नालिंगति जनम्, गुणवन्तमपवित्रमिव न स्पृशति, उदारसळ्वममगडलमिव न बहु मन्यते, सुजनमनिमिळामिव न पश्यति, अभिजातमहिमिव लडयति, शूरं कण्टकमिव परिहरति, दातारं दुःस्वप्नमिव न स्मरति, विनीतं पातकिनमिव नोपसर्पति, मनस्विनमुन्मळामिवोपहसति। परस्परविरुद्धेचेन्द्रजालमिव दर्शयन्ती प्रकटयति जगति निजं चरितम् तथाहि - सततम् ऊष्माणमुपजनयन्त्यपि जाड्यमुपजनयति। उन्नतिमादधानापि नीचस्वभावताम् आविष्करोति। तोयराषिसंभवापि तृष्णां सम्वर्धयति। ईष्वरतामादधानाप्येषिवप्रकृतित्वमातनोति। बलोपचयमाहरन्त्यपि लघिमानमापादयति। अमृतसहोदरापि कटुकविपाका। विग्रहवत्यप्यप्रत्यक्षदर्शना। पुरुषोळामरतापि खल-जन-प्रियारेणुमयीव स्वच्छमति कलुषीकरोति। यथा यथा चेयं चपला दीप्यते तथा तथा दीपिषिखेव कज्जलमलिनमेव कर्म केवलमुद्गमति।

Explanation -

It is as if she has jealousy with the goddess of speech, Saraswati, that is why the person who is blessed by Saraswati. That is, the learned man is not embraced with jealousy, the feeling is that the learned man remains without money. Even a virtuous person does not have it. It does not touch the virtuous in the same way as the impure person is not touched. Liberal nature does not respect a man as much as unlucky. A gentleman does not see a man as a bad omen. The high-bred aristocrat crosses the man like a snake and goes away. The brave man abandons the man like Kantak. Does not remember a charitable person like a bad dream. Do not approach the humble person as a sinner. Manasvi scoffs at the person as crazy.

This Lakshmi, showing the prodigy of Indra's net, manifests her character in this world with mutually opposite religions because she always generates heat while generating coolness. That is, while generating the ego of wealth, it also generates coldness. That is, by creating the ego of wealth, a man's virtuous conscience becomes void. Progress, while imbibing height or excellence, also manifests a low nature. Being born in the



Note

STUDY OF POETIC WORK -2



Note

ocean also increases craving. Shiva i.e. being God, expands the non-violent nature, that is, by creating dominance in people, it spreads the malevolent nature through oppression, while increasing the force, also provides cowardice or weightlessness, that is, by nature, makes a person a miser.

Being a sister means sister of nectar, but in consequence she is bitter i.e. painful. So it is said –

अर्थानामर्जने दुःखमर्जितानां च रक्षणे।
आये दुःखं व्यये दुःखं धिगर्थात्कृष्टसंश्रयात्॥

That Lakshmi idol, that is, having a body, is not capable of being visible to the eyes, that is, it is not visible by creating mutual discord between the wealthy. Despite being attached to the best person i.e. Vishnu, she is the beloved of the wicked, that is, she is the one who loves only the wicked. This Lakshmi, which is dusty, tarnishes even clean people and things. As this Lakshmi Chapala is illuminated. In the same way, like Deepshikha, Kajjalmalin generates karma only.

Meaning-

Lakshmi does not accept the scholars accepted by Goddess Saraswati out of envy. She does not touch the virtuous as impure, does not treat the generous-tempered person as much as unmanglik. Doesn't see the gentleman as the signless, renounces the noble man like a snake. The warrior abandons the people like Kantak. Never remembers the giver like a nightmare. Considering a man with modesty as a sinner, she does not come near him. Manasvi laughs at the man considering him as mad. The real world is different like Indrajal, this Lakshmi also exhibits her character opposite to each other in the world like Indrajal. Richness and foolishness of money are the opposite. That Lakshmi every moment produces the effulgence of wealth called heat, but at the same time it also produces the most virulent Jadya, that is, foolishness. With progress comes generosity in the mind. But by this one attains progress, he also attains the low nature of the opposite nature. This Lakshmi originated from the ocean but increases craving, expands the amanagala complex by the name of Ishvara Bhava, along with it also spreads inauspicious nature. It teaches to increase power, as well as increases frivolity. She is the sister of nectar, but is the cause of the evil named Katu. There is a dispute with the name of this Deity, but it is not visible. That Lakshmi is attached to Lord Purusholam Vasudev, but it is not visible but is the beloved of the wicked. She is endowed with the mode of passion by the name of Renumai, but she pollutes even the pure ones. As it is illuminated, in the same way the crest of the lamp illumines Ajna. Thus filth manifests karma.

Grammatical Discussion

क) समासः

1. सरस्वतीपरिगृहीतम् - सरस्वत्या परिगृहीतं सरस्वतीपरिगृहीतम् इति तृतीयातत्पुरुषसमासः
2. अमृतसहोदरा - अमृतस्य सहोदरा अमृतसहोदरा इति षष्ठीतुपुरुषसमासः।

अलंकार विमर्श -

1. लक्ष्मी का ईर्ष्यागुण होने से गुणोत्प्रेक्षा स्त्रीलिंग द्वारा सपत्नी व्यवहार से समासोक्ति है उसका लक्षण साहित्यदर्पण में ' समासोक्तिः समैर्यत्र कार्यलिंग विशेषणैः। व्यवहार समारोपः प्रस्तुतेऽन्यस्य वस्तुनः। गुण उत्प्रेक्षा और समासोक्त का अंगांगिभाव से संकर अलंकार है।
2. मनस्विनमित्यस्मिन् वाक्य में - उत्प्रेक्षा अलंकार है।
3. उन्नतिम् इति औनत्ये वाक्य में उन्नति नीचस्वभाव का विरुद्धत्य से विरोधाभास अलंकार है।



INTEXT QUESTION-3

20. To whom does Lakshmi envy?
21. Whom does Lakshmi consider as a amangala?
22. Whom does Lakshmi not look upon as without purpose?
23. Whom does Shri not touch as impure?
24. Whom does Lakshmi not remember like a nightmare?
25. How does Shri Lakshmi show her character?
26. What does progress reveal even by wearing it?
27. What nature does Lakshmi spread?
28. Who is dear to Lakshmi?
29. Like whom does filthy deeds manifest?
30. What does Lakshmi increase?

STUDY OF POETIC
WORK -2

Note

STUDY OF POETIC WORK -2



Note

17.4 NOW LET US UNDERSTAND THE TEXT-9

तथाहि इयं संवर्धनवारिधारा तृष्णाविषवल्लीनाम्, व्याधगीतिरिन्द्रियमृगाणाम्, परामर्षधूमलेखा सच्चरितचित्राणाम्, विभ्रमषय्या मोहदीर्घनिद्राणाम्, निवासजीर्णवलभी धनमदपिषाचिकानाम्, तिमिरोद्गतिः शास्त्रदृष्टीनाम्, पुरःपताका सर्वाविनयानाम्, उत्पळानिम्नगा क्रोधावेगग्राहाणाम्, आपानभूमिर्विषयधूनाम्, सङ्गीतषाला ब्रुविकारनाटयानाम्, आवासदरी दोषापीविषाणाम्, उत्सारणवेत्रलता सत्पुरुषव्यवहाराणाम्, अकालप्रावृड् गुणकलहंसकानाम्, विसर्पणभूमिलोकापवादविस्फोटकानाम्, प्रस्तावना कपटनाटकस्य, कदलिका काकरिणः, वध्यषाला साधुभावस्य, राहुजिहा धर्मन्दुमण्डलस्य। न हि तं पश्यामि, यो ह्यपरिचितया अनया न निर्भरमुपगूढः। यो वा न विप्रलब्धः। नियतमियमालेख्यगतापि चलति, पुस्तमय्यपीन्द्रजालमाचरति, उत्कीर्णापि विप्रलभते, श्रुताप्यभिसंधो, चिन्तितापि वंचयति।

Explanation -

This Lakshmi is like the water stream that increases the poisonous group of lust. That is, it increases the mirage. There are songs of the huntsmen in favor of the deer in the form of senses, that is, just as the song of the huntsman attracts the deer, so it attracts the senses. The picture of good conduct is the dhoom line covering the group. That is, as pictures are erased by smoke. By the way, it spoils the character. In form of Mohini, is a soft bed for long sleep. The form of wealth is an old building for the demons to live in. There is an eye disease called blackness in favor of the eye of the scriptures, just as the disease of blackness destroys the power of vision of the eyes, in the same way Lakshmi destroys the knowledge of scripture.

This Lakshmi is the forefather of all the unborn, the feeling is that just as the appearance of the agarpatata makes it easy to predict the army that follows him, similarly, as soon as Lakshmi comes to a person, all the types of people who follow her follow her. His indecision and misconduct are also anticipated. This Lakshmi is the river for the origin of the fast-moving planet that is, the way in the river the planets i.e. crocodiles are born. Similarly, in the presence of Lakshmi, the impulse of anger arises. Due to the heat of money, a person gets angry in talk.

Lakshmi is the land of paan in the form of the subject like Madira etc. That is, the way liquor is drunk in abundance in the bar and it destroys those who drink it. Similarly, on the arrival of Lakshmi, a person makes excessive use of Malachand Vanitha etc. and destroys himself. It is only when Lakshmi comes that there is attachment to material pleasures.

There is a music school of acting in the form of brawn. She is the cave of poisonous snakes with kamadidosh. It is a cane stick to drive away the good behavior of gentlemen. Mercy, Dakshinya etc. is the untimely rainy season of the best flamingos. It

is a land that expands the form of folk ninda. There is a prelude to the play of deceit. Being situated in Lakshmi, they do various types of deceit. Kandarparupi is the elephant's kadalivan. In this way there is Lakshmi, then many types of mental disorders arise in people. There is Rahujihva for the moon system in the form of Dharmacharan. Rahujihwa Singhika is the rasa of the Garbhasambhuta Rahu. When Lakshmi comes, good behavior disappears. I do not see any man who has not been harassed later by being deeply entangled by this unfamiliar Lakshmi. It embraces and spreads its relation everywhere like a clan. This Lakshmi undoubtedly goes away even if it is depicted on the picture. Bookmay also conducts the curiosity of Indrajal. Even if an effigy is made by clay or wood, it behaves like magic. Even if you keep it carved in stone, you get cheated. She cheats even after meditating peacefully with the hope of attainment.

Meaning-

It is the song of a huntsman, which attracts the deer of the senses. Like smoke discolors a mirror. In the same way, people who are rich in character attain kalushyata. People with long-term sleep, full of character, attain kalusya. For long-sleeping people, luxury is a bed. It is like a habitable cave for the money-lover vampire. Whose vision is inclined according to the scriptures. The name Timir for him is an eye disease. He is the cause of the name Agravaijanti of all liberals. Like the water of the river, crocodiles produce aversions. Similarly, they are born in Lakshmi only. That word is the paan land of sparshadiviyam liquor. That is, in Lakshmi, the subject of indulgence is indulgence. This is the music hall of Bhruvikar drama. This is the cave of the dormant snake. It diverts the pure conduct from the cane stick. That is, courtesy is destroyed in Lakshmi. This gunaraj is like a famine rain of a swan, that is, it is the destroyer of virtues. This is the site of expansion of populism. That is, it is here that the wicked conduct takes place. That is what constitutes deceitful conduct. Kadali is very interesting for the yard. This is the form of Kamadeva Gaj. That is, many types of work disorders arise in it. This is the middle ground of gentlemen. Moon is eclipsed by the influence of Rahu. It is like Rahuchihwa of Dharmachandra. That is, by this the good conduct of the gentlemen vanishes. As Pushchali (Kulata) establishes relations with all, embraces all. Doesn't leave anyone There is no one in the world like that who is not embraced by Lakshmi, nor is anyone deprived of it. They move even when they are in a picture. Like a rainbow, it usually disappears. Even if it is written in stone etc., it gets forgotten. Even after hearing this in the scriptures, research is done. She also spreads meditation by doing aradhitha i.e. meditation.

**Note**

STUDY OF POETIC WORK -2



Note

Grammatical discussion

1. व्याधगीतिः - व्याधस्य गीतिः व्याधगीतिः इति षष्ठितत्पुरुषसमासः।
2. इन्द्रियमृगाणाम् - इन्द्रियाणि एव मृगाणि इन्द्रियमृगाणि इति कर्मधारयसमासः, तेषाम् इन्द्रियमृगाणाम्।
3. धनमदपिषाचिकानाम् - धनमदाः एव पिषाचिकाः इति कर्मधारयसमासः, तासाम् धनमदपिषाचिकानाम् इति षष्ठितत्पुरुषसमासः।
4. शास्त्रदृष्टीनाम् - शास्त्राणि एव दृष्टयः येषां ते शास्त्रदृष्टयः इति बहुव्रीहिसमासः, तेषाम् इति।

अलंकार विमर्श -

1. पुरः पताकासर्वाविनयानाम् and उत्सारणवेत्रलता सत्पुरुषव्यवहाराणाम् -Rupakalamkara

2. न हि तं पश्यति

In this verse, lakshmi is depicted as Kulata, hence- Samasokti Alamkara

3. चिन्तितापि वृचयति

Here due to the virodhabhasa- Virodhabhasalamkara

कोषः -

1. "वल्ली तु व्रततिर्लता" इत्यमरवचनाद् वल्ली, व्रततिः, लता इत्येते समार्थकाः।
2. "दरी तु कन्दरो वा स्त्री देवखातबिले गुहा" इत्यमरोक्तेः दरी, कन्दरः, देवखातम्, बिलम्, गुहा इत्येते समार्थकाः शब्दाः।



INTEXT QUESTION-4

31. How is Lakshmi in Trishnavishvalli?
32. How is Lakshmi of Saccharita Chitras?
33. How did Mahadhyangnidra Shree happen?
34. How is Lakshmi in the scriptures?
35. What is the form of Shri Bhuvikarnatak?
36. How is Lakshmi in Gunakalahahansas?
37. How is Lakshmi in a virtuous manner?
38. Whose nose is Lakshmi like Rahujihva?
39. What happens when Lakshmi goes extinct?

40. What does Lakshmi do even after meditating?



SUMMARY

The whole world tries to wish for Shri, but his evil nature must be known first of all. In the present part, Shuknas illuminates the real form of Lakshmi. There are many types of Chanchalya, Mohini and Shakti etc. In this, she goes from one man to another in a moment. She loves one man and embraces another man. Doesn't stay with anyone permanently. When he arrives, he is covered with sorrow. Its fastening is impossible even with the help of many types of force. Her only power is the elusive power. Due to its influence a person forgets his identity. Doesn't even care about the tradition. appears to be one's own, own or alien. Its greatness destroys the practice of religion. The virtues of renunciation, kindness, etc., disappear. Truth speech remains a story. Sometimes she enriches with wealth. Only then, being situated on the edge of the sword, she destroys the whole. This Lakshmi is incredible. Like Ganga, she is the mother of all the worlds. But like a water bubble, the antidote is fickle.

The strong, the sly and the deceit are dear to him and the gentleman is unpleasant. Just as Hidimba chose Bhima after seeing the force, similarly the one who is adventurous makes his own. He who takes it, makes him mad. He hates the virtuous and the scholars. Just as the thorn of the lotus is removed by us, in the same way the brave heart removes the man like a thorn. Just as bad dreams are not wanted by us again, similarly they do not give respect to the giver.

This is indescribable Mr. Like an indigo, it reveals conflicting subjects together. It gives inspiration for progress, but at the same time, laziness, prolongation, sleep etc. creates Tama qualities. The object gives wealth to eliminate the desire for enjoyment, but also increases the craving for attainment. Shri is engaged in Vishnu but he is prayed by Khals and hypocrites. If you light the crest of the lamp in the dark cell, it illuminates the object located there, Shri also reveals his misdeeds.

This is Lakshmi with a unique nature. Irrigation of water increases the growth of the tree. It makes the poison tree grow like a stream of water. Covers a mirror like smoke. Similarly, it also envelops the character of gentlemen. She awakens the luxuries of money and stops Pravrit by forgetting the scripture.

It is the destroyer of gentlemen, just as flamingos die due to untimely rain. Similarly, its effect leads to the destruction of the virtuous. Holds a cane stick. Anyone can get rid of it. Thus it removes the practices prescribed by the Vedas. Like Rahuji hva, makes the moon belly. It eliminates Dharmachandra. The courtesan (kulata) loves and embraces



Note

STUDY OF POETIC WORK -2



Note

all men. But she does not abandon anyone. Similarly Shree also fascinates everyone. She does not throw anyone away from the bondage of her attachment.

In human beings, the intelligence imbibes special qualities. She brings down the human being. Therefore, fix this Shri carefully. Legislation should be made for the protection of the state by giving up indulgences. The minister gives this sermon in this text.



TERMINAL QUESITON

1. Describe the origin mystery of Lakshmi.
2. Describe the nature of Lakshmi.
3. Describe the opposite characters of Lakshmi in the world.
4. Describe the unpleasantness and malevolence of Lakshmi.
5. Lakshmi does not have affection for whom.
6. Describe the evil character of Lakshmi.



ANSWER OF QUESTIONS

17.1

1. Lakshmi accepted the raga from Parijatapallavo in Kshirsagar.
2. Shree learned playfulness from Uchaihashrava.
3. Lakshmi learned Naishthurya from Kaustubhamani.
4. Mohanshakti learned from Kalkut.
5.Kshirsagarat.....
6.Kalyanabhiniveshi.....
7. Match-
1-6, 2-5, 3-2, 4-1, 5-4, 6-3
8. Kalakutaat\$ mohanshaktim.

17.2

9. Lakshmi is fed by sorrow.
10. Even if kept in a cage, it goes away.

11. Does not protect the introduction.
12. Property does not follow the hierarchy.
13. Does not request religion.
14. Does not consider specialization.
15. Vividha Gandhajamandal is dispersed like honey feces.
16. To take the form of the Vishwar, took shelter of Vishnu.
17. Tamobahula is similar to the cave of Shri Patal.
18. Like a wicked vampire, drives other men crazy.
19. Match-
1-11, 2-3, 3-10, 4-8, 5-9, 6-1, 7-4, 8-12, 9-5, 10-6, 11-7, 12-2

17.3

20. Lakshmi is jealous of the scholars who accept Saraswati.
21. Shri considers liberal people as inauspicious.
22. Lakshmi does not see a gentleman as a bad omen.
23. Shree does not touch the virtuous as an impure.
24. Lakshmi does not remember the giver like a bad dream.
25. Shree reveals her character in the world as opposed to each other.
26. Despite wearing progress, it also manifests a lowly nature.
27. Lakshmi spreads the inauspicious nature.
28. Shri is the beloved of the wicked.
29. Like Deepshikha, she performs dirty deeds.
30. Increases craving.

17.4

31. There is a stream of water that increases Trishnavishvalli.
32. Dhoom line covering the saccharine pictures is.
33. Long sleep is the bed of Lakshmi.

**Note**

Module - 3

SHUKANSOPADESHA-LAKSHAMI'S VERSATILITY

STUDY OF POETIC WORK -2



Note

34. Shastradrishti Shri has an eye disease called Timir.
35. Shree Sangeethasala of Bhruvikarnatak is.
36. Shree of Gunaklahans is like a famine.
37. Shri Badhyashala is the house of Sadhubhav.
38. Like Rahujihva, Lakshmi is the nose of Dharmendra Mandal.
39. Mr. cheats even when engraved.
40. Lakshmi cheats even after thinking.